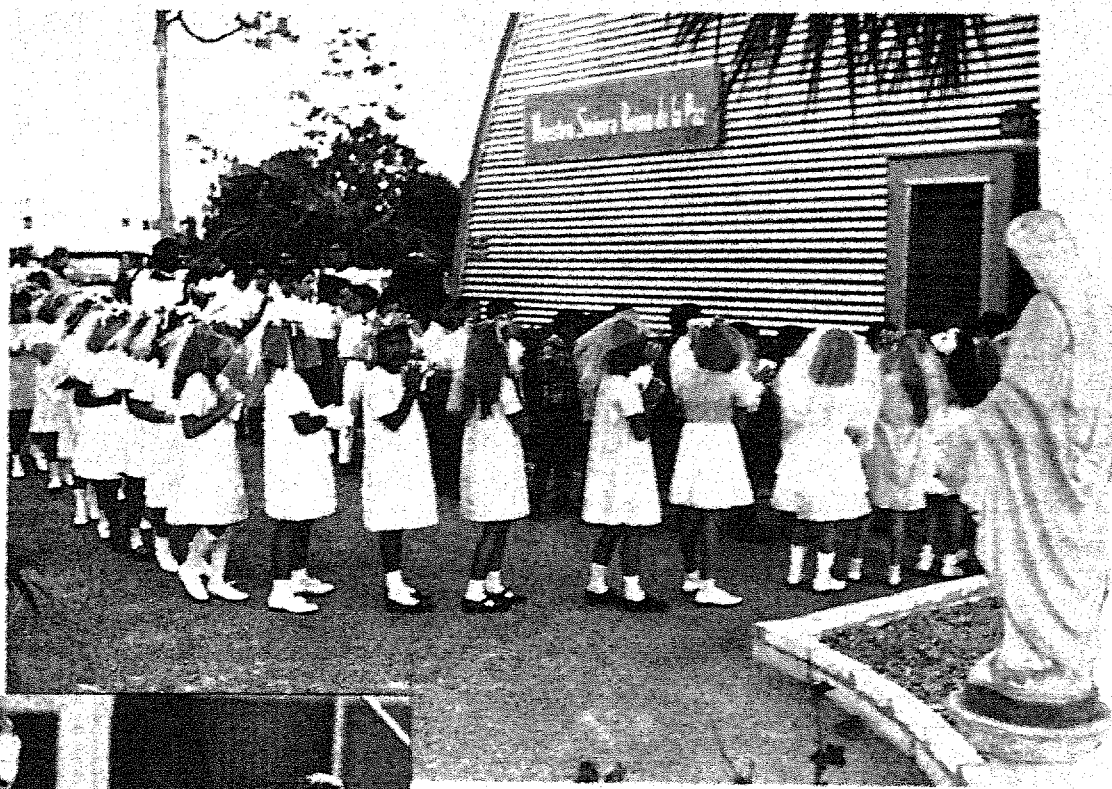




Children of migratory workers form procession outside Our Lady Queen of Peace Chapel in Delray Beach preparatory to receiving First Holy Communion.



**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 tremendous problems due to lack of personnel, funds and adequate means of communication.

To help 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,

*Coleman F. Carroll*

Bishop of the Diocese of Miami



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.

Don't rush away.



There's something special about May in Florida. 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.



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# 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 needs."

## 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 island.

"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

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 someone who says 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 Bishop Joseph L. Bernardin, auxiliary to Archbishop Hallinan since last April and now administrator of the archdiocese until the archbishop's successor takes office.

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

Archbishop John F. Dardot of Detroit, president, National Conferences of Catholic Bishops, was present.

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

linan, who was chairman of the U.S. Bishop's Committee on the Liturgy.

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 Temple.

"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 those who were suffering because of prejudice or 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 here.

## Two Priests Killed By Viet Cong

SAIGON — (NC) — Two French 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 Compiègne, O.S.B., was shot by the Viet Cong, according to villagers. His body has not been found yet.

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 flee.

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 schools.

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 requirements.

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 education.

## WOULD GO BEYOND LAW INSTITUTE CODE

## 'Extremists' Give Abortion Views

NEWARK — (NC) — Proponents 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, Morality and Abortion" held at the Rutgers Law School. The program was sponsored by the Rutgers Law Review and came at a time when the New Jersey State Legislature is considering a resolution to establish a special commission to study the state's abortion law. Now before the Senate, the resolution has already passed the Assembly.

Advocating far-reaching changes were Dr. Alan F. Guttmacher, president of Planned Parenthood; Dr. Harold Rosen, professor of psychiatry at Johns Hopkins School of Medicine; and Robert E. Knowlton, professor of constitutional law at Rutgers.

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

He added that "it's a dirty business... and it will remain with us unless we do something to make it less necessary."

Where the American Law Institute's suggested penal code would permit abortion where there is a danger that a child would be born deformed, where the mother's physical or mental health is threatened, and in cases of rape, Dr. Guttmacher 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

does not wish additional children.

Dr. Rosen disputed that a fetus could be considered human, saying "I know of no one who would say an acorn is an oak."

He called for the abolition of all restraints on abortion, declaring that any woman should "have the right and responsibility to decide whether to carry pregnancy to term."

He said current laws make what is an acceptable medical practice in one state a criminal act in another. He also said illegal abortions are cheaper than legal ones, the cost of a legal operation being in the area of \$1,000 while illegal operations cost between \$350 and \$550.

Knowlton argued that any law which is adopted ought to be nondiscriminatory in practice. "Illegal abortions are dangerous," he said, "they happen because people are trying to force morality on others... persons should go by their own morality."

Different views were ex-

pressed by other members of the panel: Dr. Andrew Marchetti, professor of obstetrics and gynecology at Georgetown University Medical School, Washington, D. C.; Father Thomas J. O'Donnell, S.J., of Hot Springs, N.C., former regent of the Georgetown school; and Justice John J. Francis of the New Jersey Supreme Court.

### LAW ANALYZED

Justice Francis outlined the legal aspects of New Jersey law, which makes abortion "without legal justification" a high misdemeanor carrying a penalty of up to 15 years in prison if death results. He said the term "legal justification" has not been defined but has been taken by the courts to mean that abortions may not be performed unless the life of the mother is in danger.

He said some legal opinion holds that because of the lack of definition in the 120-year-old law it is "ambiguous and unconstitutional"

and that the law should at least be amended to define "legal justification."

Dr. Marchetti argued that 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 determined 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 malpractice."

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 penal code, he said: "Even if I accepted abortion, what the American Law Institute has proposed is... nonsense."



THREE BROTHERS, Antonio, Fabrizio, and Alberto Rossi, play the role of Angelo 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 Istanbul, using local townspeople as well as a cast of professionals.

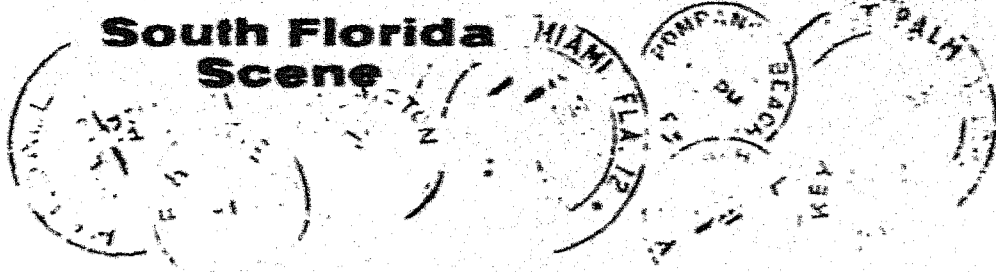
## Radio-TV Directors To Meet April 15-18

MIAMI BEACH—Radio and television directors from archdioceses and dioceses throughout the country will participate in a three-day communications conference, April 15 to 18 at the Marco Polo Hotel, 19201 Collins Ave.

Sponsored by the National Catholic Office for Radio and Television, the program will include addresses by several members of the U.S.

hierarchy as well as communications presentations by executives of advertising agencies and commercial broadcasting organizations.

According to Father Donald F. X. Connolly, priest of the Diocese of Miami in loan to NCORT as coordinator, participants will also study research data on the effectiveness of current broadcast techniques.

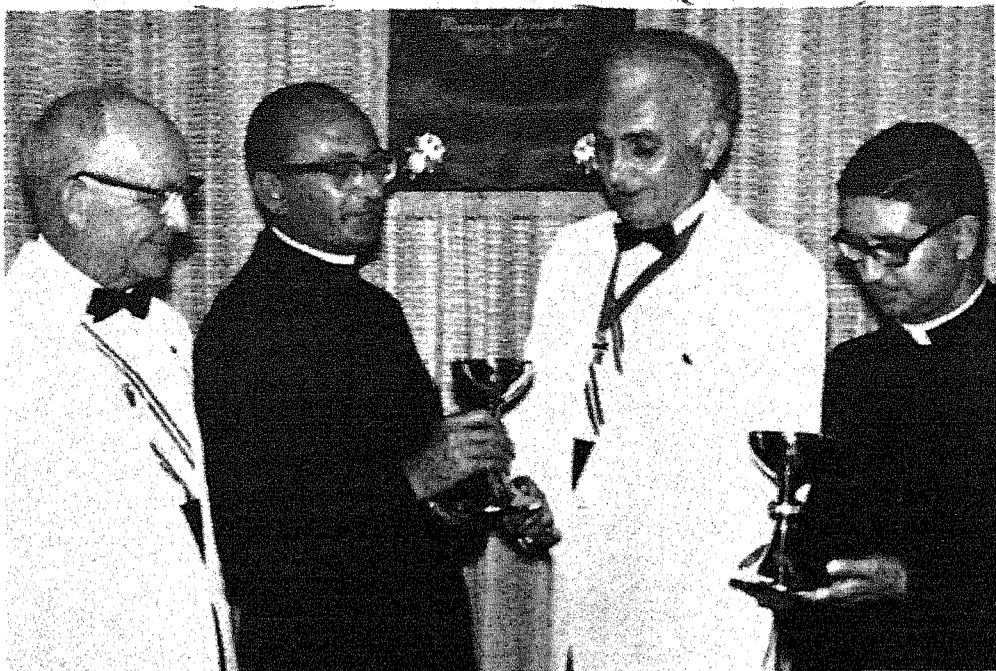


## Holy Name Rally Slated

"Involvement Is The Answer" will be the theme of a special Holy Name Society Rally, sponsored by the North Dade Deaconry, Sunday, April 20.

Hosted by the Holy Name Society of St. Vincent de Paul parish, the rally will begin at 10 a.m. with a Rosary procession and Corporate Communion Mass.

Among the speakers planned for the afternoon session which will follow a luncheon at the Marian Council Knights of Columbus Hall, are Miami Mayor Steve Clark; Diocesan Holy Name Societies chaplain Father Noel Fogarty; Brother Mathias, director of the Little Brothers of the Good Shepherd; and a representative of the Miami Dolphins.



**NEW CHALICES**, 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 Cobro, right. At left is Lester Kreider, chairman of the chalice committee and past faithful navigator.

### 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 their own design during luncheon on Saturday, April 6.

### St. Anthony

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

### 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 featured.

### 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 calling 965-1990.

### 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, April 8, in the K. of C. Hall, 270 Catalonia Ave.

### St. Rose

Annual luncheon of the Women's Guild will be held April 30 at the Miami Snares Country Club. Final plans will be discussed during a 1 p.m. meeting, Monday, April 8, in the parish auditorium.

### St. Luke

Chicken barbecue sponsored by the Home and School Association will be held from 1 to 5 p.m., Sunday, April 21, on the parish grounds.

### St. Pius X

Dr. Marvin Rosenblatt, 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. 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.

### CDA

Nominations for officers will highlight monthly meeting of Court Miami 262 at 7:30 p.m., Wednesday, April 10, in Gesu Center.

### Epiphany

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

## 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 WKCF-TV.

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

## 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.



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George Williamson, president

# 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 private-aviation airport for a 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, founder-president of the First Federal Savings and Loan Assn. 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 city agreeing to subordinate its equity interests to other Interama financial obligations.

The Authority leadership changed hands from Dr. Walker to former Congressman William Lantaff to Dr. Irving Muskat. 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 680 acre construction site, for architectural and engineering planning and for administration.

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 clear 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 for payment, forcing the sale of the Graves tract — thus turning this valuable public land over to private developers or (2) somehow Interama can yet be saved and pulled out of the fire.

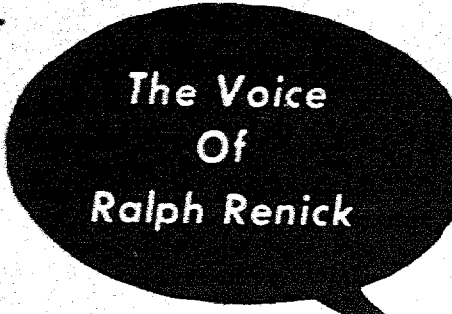
The hour is too late to spend time placing the blame for the project's plight at the feet of those whose decisions can now be adjudged wrong. The approach should be — if there is a way out of the mess, let's find it and work to make the Interama dream a reality.

Mr. Gu L. Govaert, who had worked under Governors Bryant and Burns as an international specialist in the Florida Development Commission, was named by Governor Kirk last September to succeed Dr. Muskat as Interama Executive Director. Muskat had resigned a few months earlier.

Govaert 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 bureaucrats

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



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 university.



## 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 a 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."

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 Negroes.

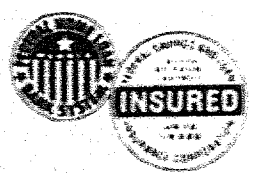
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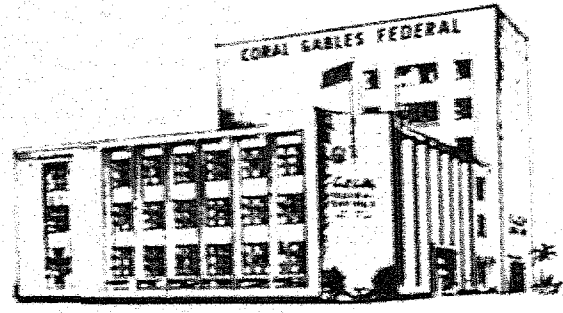
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8 JUN-5-67			\$75.00	\$13,950.00
9 JUN-21-67			\$1,000.00	\$14,025.00
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11 AUG-18-67				\$15,075.00
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## EDITOR'S COMMENT

# 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. Monsignor suggested that the 75,000 low-rent housing units, specified by President Johnson in his message to Congress on housing and cities, be doubled in fiscal year 1969.

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 rioting.

What our nation really may need is a domestic Marshall Plan. After World War II we made a massive effort through the Marshall Plan to put our allies and enemies back on their feet. We spent billions. Can we be unwilling to do less for our own poor, our own cities? Can we be 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.

## Priest Enters Lists Against Witch Doctor

By AMBROSE DE PAOLI  
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

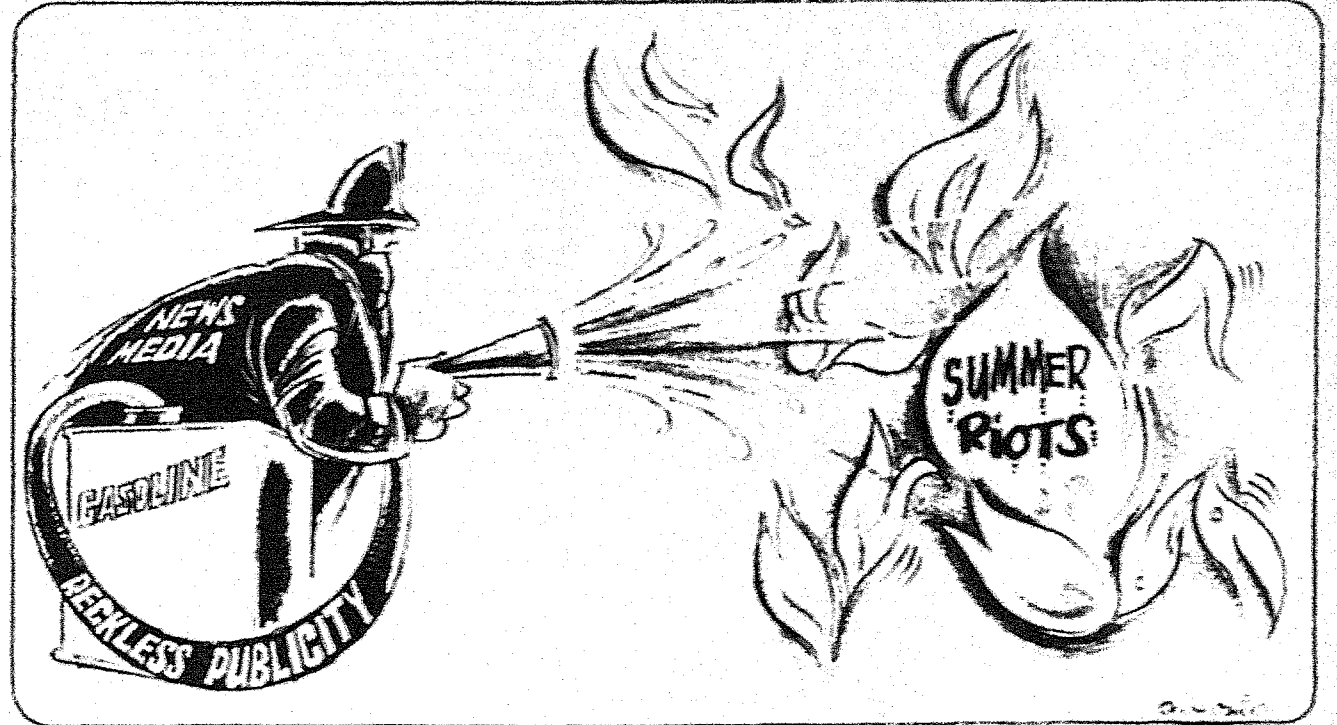
aid of the witch doctor to identify the culprit.

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 well.

"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



## LETTERS TO THE EDITOR

### Recent Article 'One Of Best'

Dear Editor:  
"I Leap Over the Wall," Wishes She Had Stayed," by Monsignor Walsh, in your issue of March 13, is one of the best articles I have read in a long time. I put it on the bulletin board here at this Dominican Motherhouse.

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

## Good Friday's Message: In Death There Is Life

By MSGR. JAMES J. WALSH

The theme of Good Friday is death — death and cure, a subject intensely interesting even for those who fear death.

There are two notable things about death. First, it is certain to come to everyone. It is appointed unto man once to die. Even the atheist agrees with this — death is no respecter of persons. It is the great equalizer.

Secondly, it is uncertain when death will come, what will cause it, where it will happen. 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 into 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 it is all.

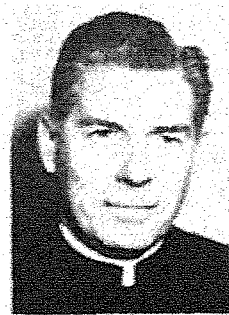
And then there are many others who through belief in God and in Jewish or Christian dogmas claim to know another meaning of death — as the door to eternal life. They do not regard the grave as the goal of life and often speak out their convictions that there is another world, better than this, where 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 them.

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.



MSGR. WALSH

person was being falsely accused. The Sunday sermon provided the occasion to remind the community of the sin of calumny and the need for restitution by anyone involved.

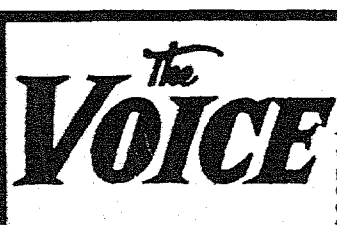
### VISITS PRIEST

After the service the headman came to talk to the priest. The discussion became heated. The priest tried to reason with him. If his wife had been bewitched during 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 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 the case, argued the priest, then how can you as a Christian believe in what the witch doctor has done. The devil is the Father of Lies.

The headman would not 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 falls."

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



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The Diocese of Miami Weekly Publication Embracing Florida's 16 southern counties: Broward, Charlotte, Collier, Dade, DuSole, Glades, Hardee, Lee, Martin, Monroe, Okaloosa, Hendry, Highlands, Indian River, Palm Beach, St. Lucie.

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SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative, St. Louis Review Service and Catholic Press Features.  
PHONES  
Editorial - 758-0543  
Advertising and Classified - 754-2651  
Circulation - 754-2652  
Fort Lauderdale - 525-5157

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# The Liturgy Of The Holy Week

By RICHARD M. M. McCONNELL

The VOICE

FEATURE SECTION

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 Pius 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 Pius' 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 Passionalis, 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 Easter Vigil 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 Pius, 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."

## From ROME



Christians throughout the world prepare for Holy Week and Easter, the greatest liturgical feast in the Church. Above, a Camaldolese nun painstakingly plaits a series of palm leaves at her convent outside the Eternal City. At right, Cuban refugee, Roberto Fernandez, carefully decorates a Paschal candle at a local candlemaking firm.

## 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 Him.

"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.

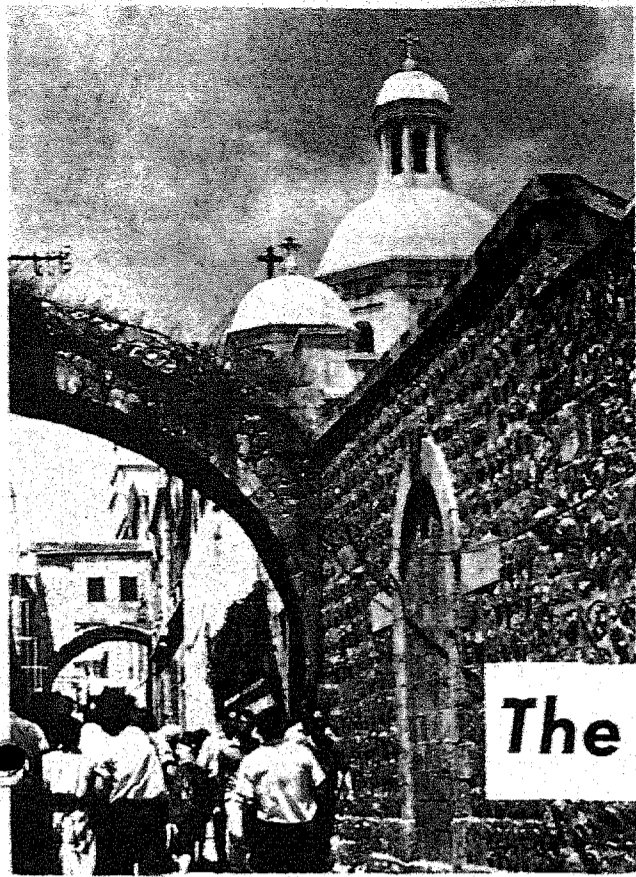
According to Thomas Aquinas, Christ "by His Passion, offering Himself as an oblation and victim to God, inaugurated the rite, that is, the worship, of the Christian religion," so that "the whole rite of the Christian religion is derived from the priesthood of Christ." Who did not limit Himself to offering 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.







**VIA DOLOROSA**, the Way of the Cross, is a narrow street 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 has captured public attention through erupting political conflicts caused by racial and religious differences. But traditionally 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 pilgrims make the Way of the Cross privately or with a group. Every Friday, and more often during Lent, the pilgrims and residents gather in a government courtyard near the site where Christ was judged by Pilate.

Proceeding about a hundred yards to the Ecce Homo arch, where Christ shouldered the cross, the Via Dolorosa officially begins. A Muslim school for boys now occupies the site.

A few hundred yards farther on, an eight-footed marble pillar marks the spot of Christ's first fall. At the

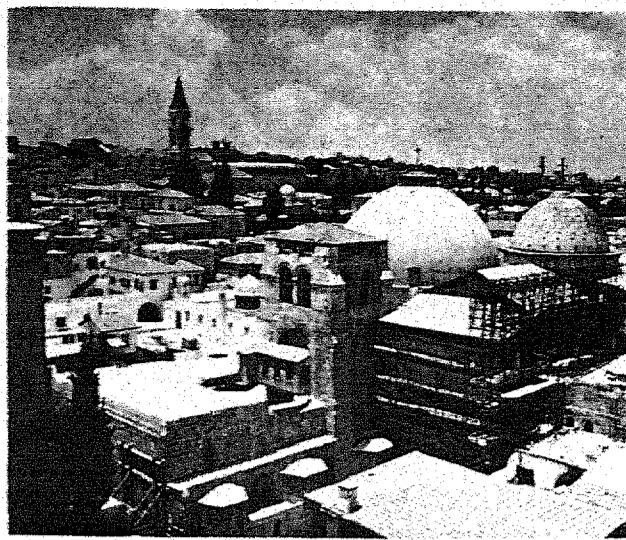
corner of the narrow thoroughfare is an Armenian Rite Catholic church honoring Jesus' meeting with his mother Mary. Here the pilgrims have entered a busy, crowded marketplace.

#### CLIMB STREET

After turning a corner where Simon of Cyrene was pressed into helping carry the cross, pilgrims begin a climb along a narrow, shop-lined street. There is no room for auto traffic and stone stairs aid the pedestrian.

On the way to pilgrims pass Veronica's house, which is now a Melkite Rite Catholic 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.

Pilgrims pass through a short tunnel-like market area to reach the seventh station. Our 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 event. The ninth station, now occupied by a Coptic Orthodox church, honors the spot



**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.

## The Way Of The Cross Today

where Jesus fell the third time.

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

#### ORNATE ALTAR

The 10th and 11th stations are wall mosaics which depict Christ stripped of his garments and nailed to the cross. A newly ornate altar commemorates Jesus' death on the cross. Near it an adorned lion depicts Our Lord being taken down from the cross and placed in His Mother's arms. The tomb of Christ, the final station, is quite simple, located in a tiny room sunken into the Basilica's floor. Only a few persons can fit into the room at one time.

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 Jerusalem is evidenced in the starkly plain shrines honored by tradi-

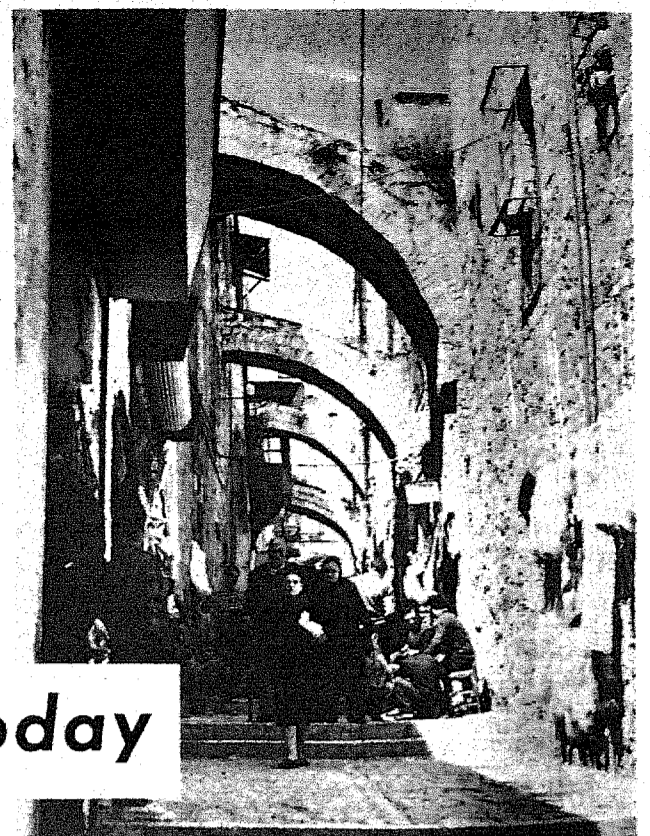
tion as the stations of the cross.

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

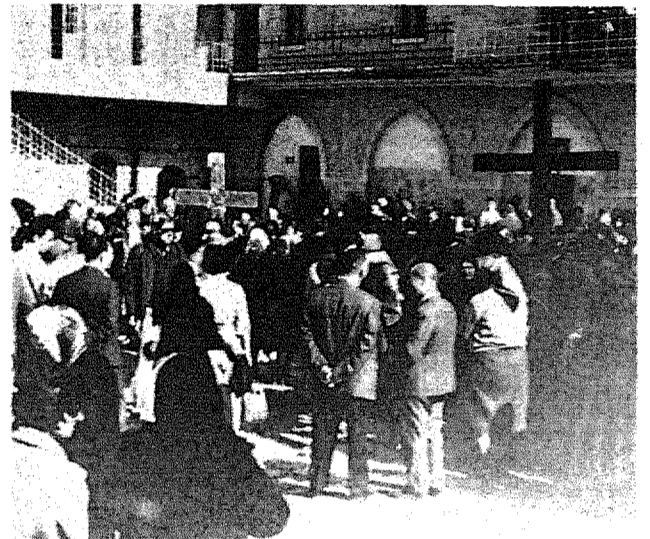
For example, prior to the recent discovery of the two older gates beneath the Damascus Gate, some maintained that the condition of the present portal indicated that none was there previously. This would move the location of Calvary outside the Church of the Holy Sepulcher. But the new discovery adds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

The Church of the Holy Sepulcher, which now encompasses the places of Christ's crucifixion and burial, is now being restored. To protect the weakening walls of the historic church from collapse during earthquakes, British army engineers 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 the ugly steel beams used for shoring the walls.

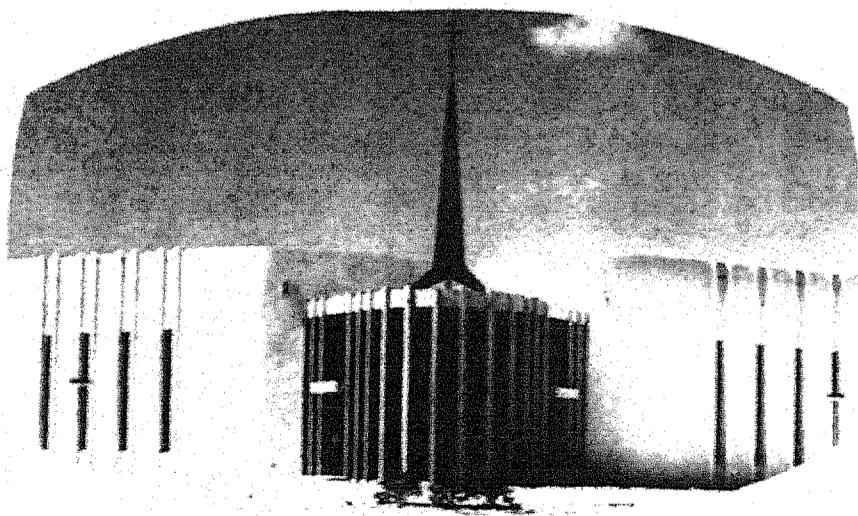


**FIFTH STATION** — In this narrow, shop-lined street, pilgrims climb to the Fifth and Sixth Stations, as they make the Way of the Cross in Jerusalem.



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

and will allow unimpeded view as well as access. 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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Can It Be Possible?

Film On Anti-Semitism 'Charming'

National Office For Motion Pictures

MOVIE RATINGS

- Accident (A1), Africa Addio (B), Africa-Texas Style (A1), Ambushers, The (B), Alike (A3), American Dream, An (B), Anniversary, The (B), Arizona Bushwhacker (A1), Arrivederci, Baby (B), Assignment to Utopia (A3), Ballad of Josie (A1), Bambole (C), Banning (B), Barefoot in the Park (A3), Battle Beneath The Earth (A2), Beach-Red (B), Beautiful Senniders, The (B), Berserk (A3), Bible, The (A1), Big City (A2), Big Mouth (A1), Biggest Bundle of Them All, The (B), Billion Dollar Brain (B), Blue Man, The (B), Blow Up (C), Bo-Bo, The (A3), Bonnie And Clyde (A4), Born Losers, The (B), Brides of Fu Manchu (A2), Brightly of the Grand Canyon (A1), Brown Eye-evil Eye (A2), Bullwhip Griffin (A1), Busy Body, The (A3), Camelot (A2), Caper of the Golden Bulls (A3), Caprice (A3), Casino Royale (A3), Casablanca (A2), Chukla (A3), Circle of Love (C), Come Spy With Me (A2), Cool Ones, The (A1), Cop-Out (B), Corrupt Ones, The (A3), Countess From Hong Kong (A3), Countdown (A1), Covenant With Death, A (B), Crazy Quilt, The (A3), Cul-De-Sac (C), Custer of the West (A2), Dark of the Sun (B), Darling (A4), Deadly Affair, The (A3), Deadly Seas, The (A2), Deadlier Than the Male (B), Dear John (C), Defector, The (A2), Devil's Angels (B), Devil's Own, The (A3), Dirty Daze, The (A4), Divorce American Style (A3), Doctor Doolittle (A1), Doctor, You've Got To Be Kidding (B), Doctor Zhivago (A2), Doll, The (C), Don't Make Waves (B), Don't Raise the Bridge, Lower the River (A2), Double Man, The (A1), Double Trouble (A1), Easy Come, Easy Go (A2), Easy Live (A4), Eight on the Lam (A2), El Greco (A3), El Dorado (A3), Endless Summer, The (A1), Enter Laughing (A1), Eric (C), Fabricated (A3), Family Way, The (A4), Fantastic Voyage (A1), Fatsum (A2), Fastest Guitar Alive (A1), Finders Keepers (A1), First to Fight (A2), Flame and the Fire (A4), Flam-Flam Man, The (A2), Fort Utah (A2), Follow Me Boys (A1), 40 Guns to Apache (A1), For Singles Only (B), Fortune Cookie, The (A3), Forum, A (A3), Frankenstein Conquers the World (A1), Frankenstein Created Woman (A1), Frontier Hellcat (A1), Frozen Dead (A1), Funeral in Berlin (A3), Funny Thing Happened On the Way to the Forum, 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

NEW YORK —(CPF)— Can you have a "cheerful, warm, funny and charming film about anti-Semitism?"

The film reviewer for "Time" magazine looked at "The Two of Us" and answered his own seemingly-rhetorical 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-year-old boy are fearful that his



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 Jewish.



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 Jewish.

"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).

One of the unstated themes of the movie is the degree to which even the most catastrophic political developments can leave personal lives, particularly the private lives of children, virtually untouched—or touched in quite mysterious ways," remarked the New York Times.

The film "is probably excellent for children who have seen more violent pictures about war," it added. "The story impinges on peacetime childhoods as well."

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 out 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 engineer.)

During World War II, his home in France was taken over by the Gestapo, and although he had papers certifying his Catholic heritage, 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 at 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 that."

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

have broken his heart. It has never been demonstrated that anti-Semites change. But there are not many in France today. Perhaps the conscience of the anti-Semite was

a little upset by the toll of 6,000,000 Jews." And thus far, he added, the city where "The Two of Us" has received its greatest reception is Berlin.

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Billy Rose Pictured As Grotesque Man

Billy Rose: Manhattan Primitive, by Earl Conrad, World, Jan. 15, 1968, 272p. \$5.95. (Ila) 1968, 272p. \$5.95. (Ila) A man must be at least different if it takes \$125,000 and more than a year to bury him. Billy Rose was this different. Rose was modest enough

to want Ernest Hemingway "to pen a little piece about him." He was a shorthand expert, one of the fastest, believe it or not, so good that 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-

lem. His wife (the second, I think) once kept him from smashing down a door by holding an original Rembrandt in front of it. The whole business comes out blatantly in Earl Conrad's biography of this "Manhattan Primitive." It's all there and it makes for compelling reading.

Going through Billy Rose's life is like reading a wilderness of tabloid headlines, a fact dictated by Rose's life itself and not Earl Conrad's book, which is extremely interesting fare. I feel that I have met Billy Rose and I find him grotesque. H. T. Anderson

# '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 guide on how to make classroom 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-Eyed 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 trickery.

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

chetics, 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 emerge from an open discussion," Kuhns promised.

He said "Mission: Impossible" also poses many other questions; such as the team's right to interfere in the internal affairs of other countries (they are frequently involved in schemes to overthrow a monarch or to keep him in power), and the team's regular use of fraud and deception to accomplish the mission, whether it be by

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" ("attitudes on war and communication"), "Run for Your Life" ("What assumptions does this show make about the quality of life?" and "Peyton Place": "Rather than deplore the show in a torrent of insults — well-deserved as they may be — watch it and then analyze the show with your students.



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

## TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)	RADIO (Sunday)
<p>9 A.M. TELAMINGO—Ch. 7 WCKT Spanish language inspiration discourse.</p> <p>THE CHRISTOPHERS—Ch. 5 WFTV West Palm Beach.</p> <p>11 A.M. PALM SUNDAY MASS—Ch. 7 WCKT—Live telecast from Church of St. John the Evangelist, Dear Park, Ohio.</p> <p>11:30 A.M. MASS FOR SHUTINS—Ch. 10 WLEW-TV.</p> <p>12:30 P.M. CHURCH AND THE WORLD TODAY—Ch. 7 WCKT Stations Of The Cross.</p>	<p>8:45 A.M. THE HOUR OF ST. FRANCIS — WJCM House For Sale.</p> <p>9 A.M. THE HOUR OF ST. FRANCIS — WJCM Carbon Copy. Same as 8:45 a.m.</p> <p>THE SACRED HEART PROGRAM — WGMA Hollywood.</p> <p>THE SACRED HEART PROGRAM — WGMA Hollywood.</p> <p>9:05 A.M. CATHOLIC NEWS—WFTV, 1290, West Palm Beach.</p> <p>9:30 A.M. THE HOUR OF THE CRUCIFIED—WJRA, 140 Ft., Im., 95.5 Mg., Fort Pierce.</p> <p>10:30 A.M. THE HOUR OF THE CRUCIFIED — WFTV, 1580 Ft., Fort Lauderdale.</p> <p>6:30 P.M. CATHOLIC NEWS—WGES, 710 Ft., Summary of internal and Catholic news from the voice.</p> <p>11 p.m. THE HOUR OF ST. FRANCIS—WFTV, 1290 Ft., Ft. Pierce.</p> <p>11:30 P.M. MAN-TO-MAN—WGES, 710 Ft., Radio repeat of TV program.</p>
TELEVISION (Tuesday)	RADIO (Tuesday)
<p>9 P.M. MAN-TO-MAN—Ch. 2 WTHS "Passover and Easter." Participants, Father James Briggs, Rabbi Joseph Narot, Rev. Albert R. Schmidt. Producer and host, Rev. Luther Pierce.</p>	<p>6:30 A.M. THE CHURCH AND THE WORLD TODAY WGES, 710 Ft.</p> <p>7 A.M. THE CHRISTOPHERS—WGMA, 1320 Ft., Hollywood.</p> <p>7 A.M. THE HOUR OF THE CRUCIFIED — WJRA, Friend To Both.</p> <p>7:05 A.M. NBC RADIO CATHOLIC HOUR—WFTV, 610 Ft., Ft. Pierce.</p> <p>8 A.M. THE SACRED HEART PROGRAM — WJRA, 1580 Ft., Ft. Lauderdale.</p> <p>8:30 A.M. THE SACRED HEART PROGRAM—WJCF, 1580 Ft., Punta Gorda.</p> <p>8:30 A.M. UN DOMINGO FELIZ—Spanish WFTV, 990 Ft.</p> <p>8:35 A.M. CATHOLIC NEWS—WGES, 710 Ft., Ft. Pierce.</p>

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

FRIDAY, APRIL 5	MONDAY, APRIL 8	TUESDAY, APRIL 9	WEDNESDAY, APRIL 10
<p>9 p.m. (17) Little Orphan Annie (No classification)</p> <p><b>OBJECTION:</b> Suggestive sequences.</p> <p>9 p.m. (18) Thunder Bolt (No classification)</p> <p>9 p.m. (20) Mark On The Mocket (No classification)</p> <p>9:30 p.m. (6) Captain Cavali (No classification for adults and adolescents)</p> <p>9:30 p.m. (21) Young An Heep (Family)</p> <p>9 p.m. (14 &amp; 15) Four Cheers For The Coast (No classification for adults and adolescents)</p> <p>9 p.m. (22) Pansy In The Heat (No classification)</p> <p>10:15 p.m. (19) They Live By Night (No classification)</p>	<p>11:45 p.m. (5) Sweetheart On The Go (No classification)</p> <p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive containing and situations.</p> <p>9 p.m. (22) It Happened In Rome (No classification)</p> <p>9 p.m. (23) Up In Mabel's Room (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive dialogue and situations; light treatment of marriage.</p> <p>11:15 p.m. (11) Break Of Hearts (No classification)</p>	<p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive containing and situations.</p> <p>9 p.m. (22) It Happened In Rome (No classification)</p> <p>9 p.m. (23) Up In Mabel's Room (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive dialogue and situations; light treatment of marriage.</p> <p>11:15 p.m. (11) Break Of Hearts (No classification)</p>	<p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive containing and situations.</p> <p>9 p.m. (22) It Happened In Rome (No classification)</p> <p>9 p.m. (23) Up In Mabel's Room (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> Suggestive dialogue and situations; light treatment of marriage.</p> <p>11:15 p.m. (11) Break Of Hearts (No classification)</p>
SATURDAY, APRIL 6	TUESDAY, APRIL 9	WEDNESDAY, APRIL 10	THURSDAY, APRIL 11
<p>1:30 p.m. (12) Bon Queen (Unobjectionable for adults and adolescents)</p> <p>2:30 p.m. (14) Bright Eyes (No classification)</p> <p>3 p.m. (6) Desert Dawn (No classification)</p> <p>7:30 p.m. (22) The Last Days of Pompeii (No classification)</p> <p>9 p.m. (8 &amp; 7) The Final Of An (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (23) The Last Days of Pompeii (No classification)</p> <p>10:30 p.m. (10) So This Is Love (No classification)</p> <p>11:15 p.m. (11) Footlights (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (14) Springboard (No classification)</p>	<p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.</p> <p>8 p.m. (14) Seven Thieves (Unobjectionable for adults)</p> <p>9 p.m. (15 &amp; 7) Bedtime Story (Unobjectionable for adults)</p> <p>11 p.m. (23) King Of The Turf (Unobjectionable for adults and adolescents)</p> <p>11:15 p.m. (11) The Saint Meets The Tiger (Family)</p>	<p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.</p> <p>8 p.m. (14) Seven Thieves (Unobjectionable for adults)</p> <p>9 p.m. (15 &amp; 7) Bedtime Story (Unobjectionable for adults)</p> <p>11 p.m. (23) King Of The Turf (Unobjectionable for adults and adolescents)</p> <p>11:15 p.m. (11) The Saint Meets The Tiger (Family)</p>	<p>9 a.m. (7) Spirit Of St. Louis (Family)</p> <p>9 p.m. (10) Frontier Uprising (Family)</p> <p>9 p.m. (23) Formula 512 Beauty (No classification)</p> <p>9:30 p.m. (8) Adventure Of Huckleberry Finn (No classification for adults and adolescents)</p> <p><b>OBJECTION:</b> The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.</p> <p>8 p.m. (14) Seven Thieves (Unobjectionable for adults)</p> <p>9 p.m. (15 &amp; 7) Bedtime Story (Unobjectionable for adults)</p> <p>11 p.m. (23) King Of The Turf (Unobjectionable for adults and adolescents)</p> <p>11:15 p.m. (11) The Saint Meets The Tiger (Family)</p>

## '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 Israel; Rev. Albert R. Schmidt, Grace Lutheran Church; and the Rev. Luther Pierce, producer and host.

## Stamp Honors Marquette

WASHINGTON — (NC) — The U.S. Post Office will issue a commemorative stamp next year in honor of the 300th anniversary of Jesuit Father Jacques Marquette's explorations of the upper midwest.

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CHICAGO—

There'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, 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.

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 leadership—working 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 born out 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 need for a community organization.

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.

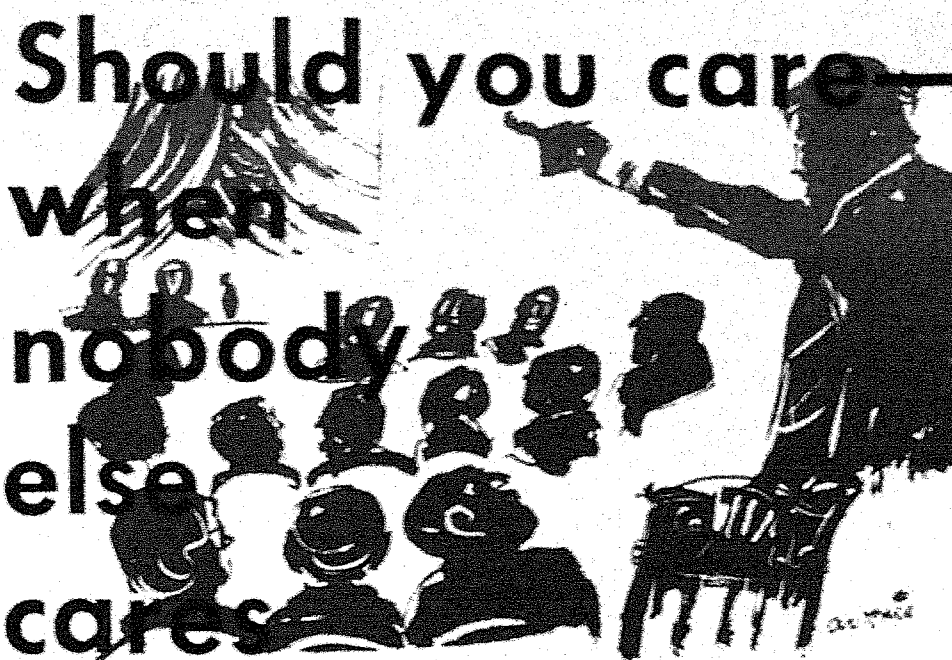
**SOME SUCCESSES**

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 white tenants, 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 stop house-to-house solicitation for a period of six months in changing neighborhoods.

*"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

Copyright, 1966, by The Voice and The Catholic Features Cooperative

mon interests to build a successfully integrated community.

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

"Local political 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 committees.

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 committee 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 community groups.

Active members of the community group were asked to chair the workshops. 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-

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 attend and even paid the \$12.50 fee charged each person.

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' fees.

Eight sessions, two nights each week, for a four-week period were held. Each evening's formal program lasted only two hours and was divided into two sessions of 30 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 practical 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 introduction 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 joined 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 rationalize 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 Negro treasurer of a community group in another changing neighborhood described his organization.

Session 5: The practical matters of staging a meeting were discussed, and, in the second half, an Alinsky-trained organizer told how he organized the people of a community.

Session 6: John Ducey, president of the Institute of Urban Life, discussed his magazine article on the "Economics of Slum Landlords," and an executive secretary of another Chicago community explained how to organize block clubs.

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

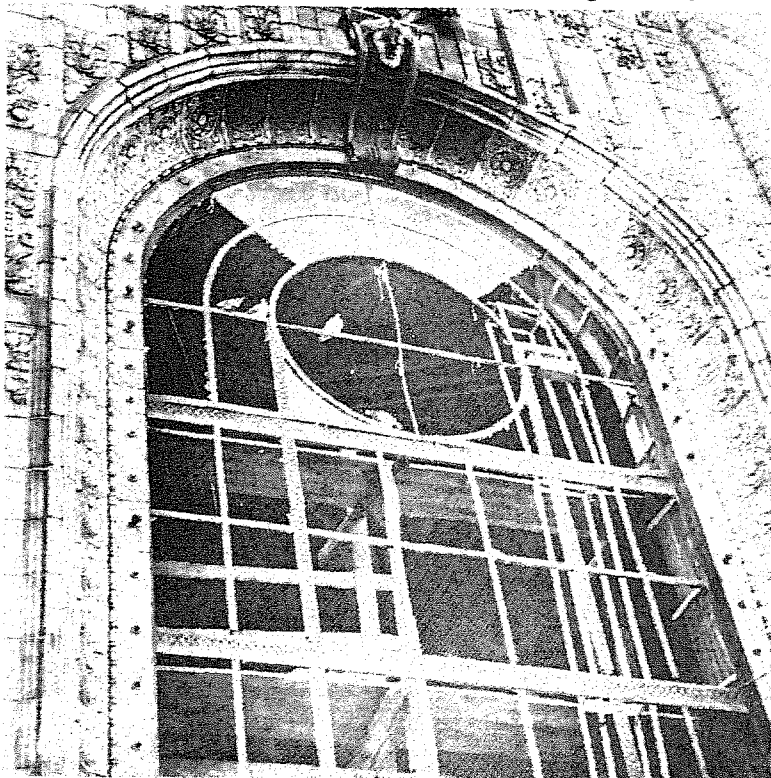
Session 8: The graduation banquet. The committee invited other community leaders and clergymen to a meal to hear Mr. Christ and the best speaker from each of the four workgroups.

The spirit of the graduation was optimistic and confident. Registrations 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.

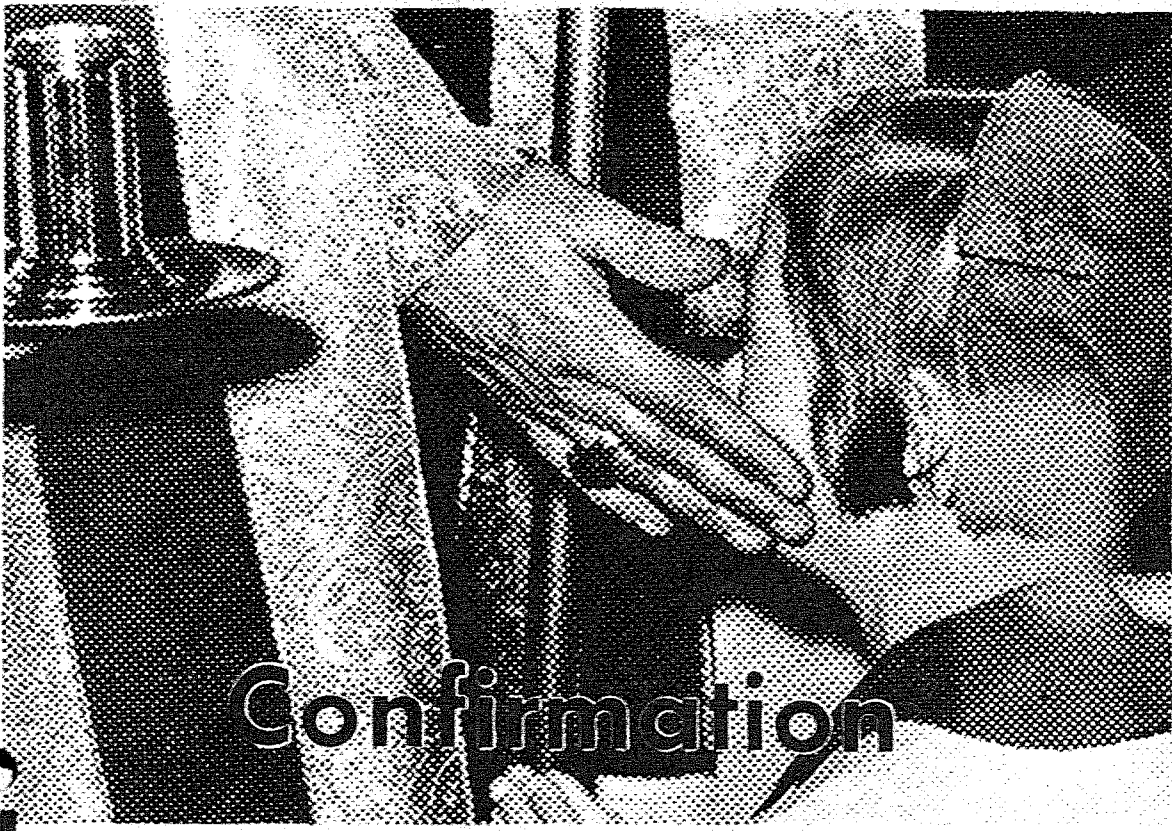
A number of people who had come to the course from outside Austin got in touch with their neighbors. Most notable, one graduate became executive director for a group being organized in Cicero—ill-famed for burning out a Negro family and for showing extreme venom during the 1966 summer marches.

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."*



This ornate, broken and dirty front on an abandoned theater symbolizes one community problem. Open to 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 citizens who joined together in the housing committee of the Austin Community Organization.



# Confirmation

## 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 almighty 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 Ezekiel 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 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 accomplishment.

### 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 strengthened at Confirmation . . . thus other men can perceive more fully the real meaning of human life and the universal bond of the community of mankind."

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 capacities 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 newly-formed 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 it 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 realize 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 technology 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 superfluous and the fatherly care of a just God only a hostile guilt-complex.

In a world that is suffering from suspicion 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 Comforter, 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 you—in addition to any other insurance—group, individual or Medicare—tax-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)

**\$500** accidental death benefit (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 family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics like yourself—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 family—without 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 hospital—to 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**  
\$10,000 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. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 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-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.

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



**INDIVIDUAL PLAN**  
\$5,000 MAXIMUM

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

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

You pay only \$3.25 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 want the Husband-Wife Plan.

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

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

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 "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the 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 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 conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

### Special Note If You Are Over 65

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

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

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ..... ADD: \$2.25  
Female on One-Parent Family or Individual Plan ..... ADD: \$3.00  
Male on any Plan ..... ADD: \$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 your 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 accident) of any person covered 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.

# 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 group—even 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, at no extra cost, as long as they live at home.

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

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

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

**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 is \$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 is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 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 tuberculosis, 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 terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

**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 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 licensed.

**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!*



**MUTUAL PROTECTIVE INSURANCE COMPANY**  
3860 Leavenworth Street,  
Omaha, Nebraska 68105

Licensed by the  
State of Florida

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

**IMPORTANT**  
**SPECIAL LIMITED**  
**ENROLLMENT 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

**HOSPITAL PLAN FOR CATHOLICS**  
LIMITED ENROLLMENT FORM NO. 5850210

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

ADDRESS \_\_\_\_\_  
Street City State Zip No.

**IMPORTANT:** This enrollment form must be mailed no later than midnight of: **May 12, 1968**

SEX:  Male  Female      Month Day Year  
AGE \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_

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

SELECT:  All Family Plan      If All Family or Husband/Wife Plan is selected, give following information on wife:  
DESIRE:  Husband/Wife Plan  
 One-Parent Family Plan  
 One-Parent Family Plan Only       Individual Plan

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

\_\_\_\_\_ Name of Beneficiary Address \_\_\_\_\_  
 The Catholic parish in which the covered person resides at the time of his death.

Date \_\_\_\_\_ Signed **X** \_\_\_\_\_ Insured's Signature SIGN—DO NOT PRINT

FORM E-147M Please make check or money order payable to MUTUAL PROTECTIVE

# 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 Men and 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 act during the present session of the Congress.

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 injured." This tells only a part of the story. While there are no firm figures on occupational disease and illness, 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 employer devotes significant attention to maintaining safe and healthful working conditions, the accident, casualty and occupational illness rates are significantly below those in establishments where health and safety are considered an expensive luxury.

The tragedy of the Louisiana salt 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 enforcement.

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

of 1968—is a comprehensive law that merits support. It enacts no needless or particular onerous 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 million workers.

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

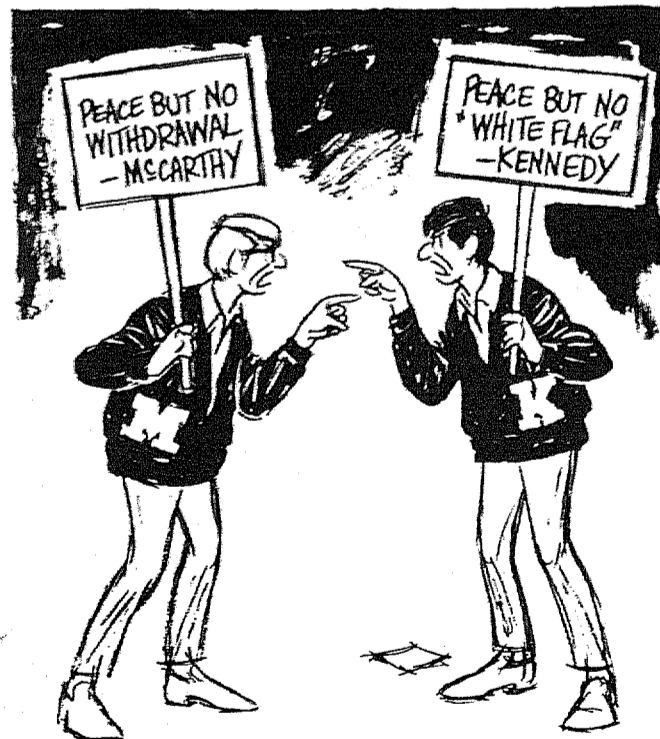
Occupational health and safety, like clean meat, is a matter of major concern to all the people of the United States. It is an issue that goes beyond organized labor, although our unions naturally are deeply concerned about it. It is a matter affecting every man, woman and child in the United States.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

## BELOW OLYMPUS By Interlandi



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



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

## 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 Angeles.

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 chairwoman 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 in today'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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# The Lagging Pupil

## 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)



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# Here's Easter Bread Recipe

Distinctive Easter breads and pastries from many lands are included in several 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 dinner.

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 UNCOOKED 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 tbsps. Lemon Juice  
1 tbsps. sweet milk  
4 tbsps. grated Lemon peel  
4 tbsps. grated Orange peel  
1 cup sugar  
1 tsp. salt  
3 eggs  
Multi-colored candies

Soften yeast 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 sifted flour. 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 60 degrees for 1-1/2 to 2 hours.



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 peel, orange peel. Gradually add sugar and salt creaming until fluffy after each addition. Beat until thick and piled softly two eggs plus one egg white. Add beaten eggs in thirds to sugar mixture, mixing well. Measure 4-1/2 cups sifted flour. Add about one-half the flour to yeast mixture and beat until very smooth. Mix in enough extra flour to make a soft dough. Knead on a lightly 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 greased surface to top. Cover bowl with waxed paper and towel and let dough rise until doubled. (About 1-1/2 to 2 hours) Then punch down with flat and divide

dough into two equal balls. Let stand covered for 10 minutes.

Roll out each ball of dough into a piece about 36 inches long and 1 to 1-1/2 inches thick. 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 aside in a warm place until doubled in quantity. Then bake at 350 degrees for 10 minutes. Brush bread mixture with 1 egg yolk and milk. Sprinkle with multi-colored candies. Bake 40 to 45 minutes at 350 degrees or until bread is golden brown. Eggs will be hard cooked.

## Talk On LSD By Psychiatrist

"LSD and Drug Addiction" will be discussed by Dr. Martin Rosenthal, psychiatrist, during a meeting of the South Dade Chapter of the Miami Diocesan Council of Catholic Nurses at 8 p.m., Monday, April 8 at Mercy Hospital.

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

## Nun Observes Golden Jubilee

JACKSONVILLE — Sister St. John, S.S.J., formerly principal at St. Peter and School and Immaculata Academy, Miami, recently observed the golden jubilee of her profession as a religious.

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 Miami's Mercy Hospital.

## 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 Club.

Members will observe a 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. McKenny 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 UN-6-3979 or Mrs. Harris at 758-9856.

## 'April In Paris' To Be Theme Of Gathering

"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.



## WOMEN ON THE MOVE

## Couple Mark Golden Wedding

POMPANO BEACH—The golden anniversary of their wedding was observed Sunday in St. Coleman Church by Mr. and Mrs. John J. Powers, who renewed their nuptial vows during a Mass of Thanksgiving celebrated

in the afternoon.

Their three grandsons, Raymond J., John J., and Brian C., served as altar boys during the Mass, in 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 complex 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 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 environment for the formation of the child. Social life owing to the absence of other openings necessarily centered on family, neighborhood, school and church.

In contrast today, children who are satisfied to spend large portions of time at home or in the neighborhood are 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 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 nation all he would 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-provoking.

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

Times Magazine May 15, 1966. I quote:

"In the face of suffering people had tended to move away, refusing to get involved and showing no outward concern or feeling."

Enter Batman:

"Batman is seen as a god-like creature who can do anything he wants" — in short Batman who is not a legitimate law enforcer becomes the savior of Gotham. In the story itself:

1. The issues are absurd
2. The villains are caricatures —evil becomes playful
3. Crimes are nonsensical
4. Law enforcement is made to look idiotic
5. Mask and cape replace organized law enforcement bodies
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 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 religious values — the sacredness of life.

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 major gunfights, 21 persons shot, 21 violent incidents with guns, 37 hand to hand fights, including a fight with pitchforks, 2 stranglings, a woman tied to a bed and beaten, 1 stabbing with a butcher knife, 4 attempted suicides, 4 people falling or being pushed off cliffs, 2 cars running over cliffs, 2 attempts to run people down in cars, 2 mob scenes including a lynching, a horse grinding a man under its hooves, plus miscellaneous violence: 2 robberies, a pick-pocket working, a tidal wave, an earthquake, a guillotining.

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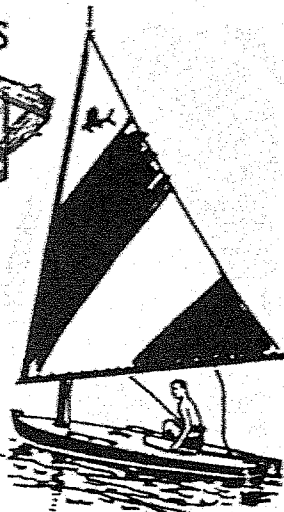
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Later in the evening the young adult might watch any or all three of the following programs: I Spy, Run For Your Life, Mission Impossible. All three are intrigue stories of spy and adventurous extraction.

Now that I have given all of my opinions about television today, perhaps I ought to outline a program of action which we —teenagers and parents together— can follow to help to improve the situation.

Of necessity, the program must be geared towards 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 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 TVset.)
3. Check the "Voice" (diocesan paper for TV movie ratings).
4. Watch the programs your children watch.
5. 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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# Columbus Coach Has Extra Holidays

Dave Goodman is one 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 everyone.

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

Dave doesn't see anything unusual 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 basketball 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 finish high and score in the state meet. It's 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 prospective swimmers to come to Columbus."

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

"We've got the depth that 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 places.

"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 individual medley (2:19) and

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

Key seniors are team captain Al Curry in the 100 backstroke (1:05) and as a member of the 400 yard free relay unit (:55.0 for 100); and Ted Cheek, a freestyler with 23.8 for the 50, a school record of 52.7 for the 100 and 2:01 for the 200.

Other top performers have been seniors Willie Puente, Jerry Santiero, Mario Garces; juniors Gonzalo Diez and Mike Thompson; and sophs Emilio Cosculluela and Pat Lyons. Dave also 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, the team has beaten Coral Park, Coral Gables, Miami

## Deadline For CYO Meet

Deadline for entries for the annual CYO Track and Field Meet is Friday, April 19, and competition will be 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 participated in high school junior varsity as well as high school varsity, A.A.U. and gold Coast competition will be eliminated from the novice division.

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High, Southwest, Hialeah and Curley's first-year squad.

Still ahead, though, is Palmetto High's undefeated 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 time.

"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 curfew at the YMHA pool, we weren't able to finish the meet.

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

Dave came to Columbus after interning at the school while at U-M.

"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 job."

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

mechanical drawing.

It's a lot of work . . . but with those double holidays, it's like having the best of two worlds.

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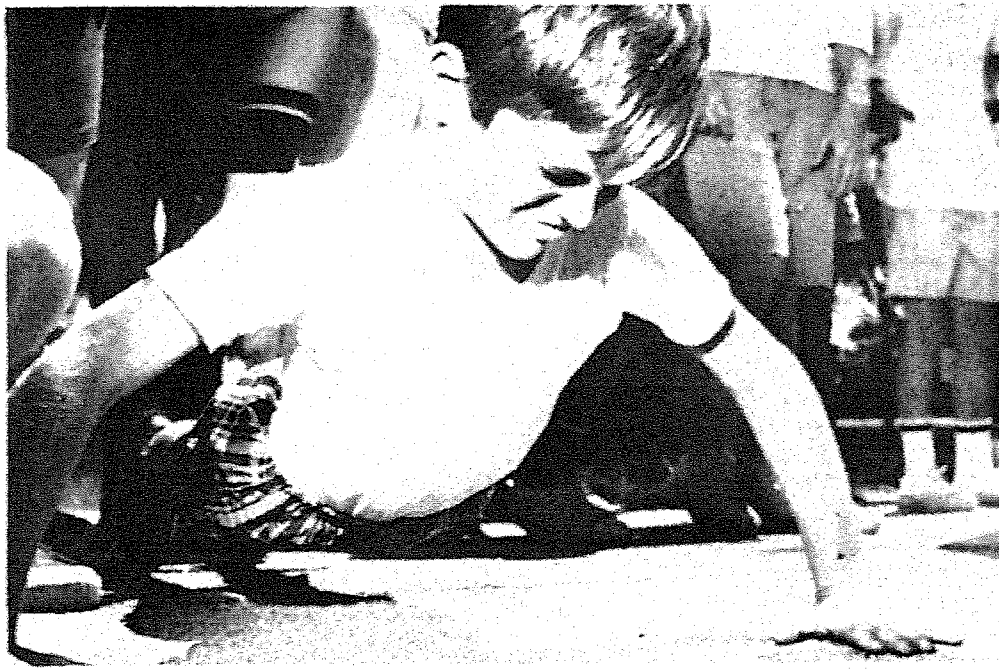
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"I'M GOING to make it," this young man says to himself, and grits his teeth in determination during the Field Day competition.

## 'Umph, Ah, Oooh—School Field Day

By CHRIS SMITH  
Not everybody is a baseball, football or basketball star.

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, foot races, football throw, broad jump and shuttle relay.

"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 event.

The competition was split into the boys and girls divisions and trophies were given for first place. An over-all championship award and runnerup trophy were also given.

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 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. Theresa, 199-1/2; OLPH, 181-1/2; Immaculate Conception, 140; Blessed Trinity, 85-1/2; St. Mary's, 63; Holy Family, 57-1/2; St. Lawrence, 45; St. Michael's and St. Monica's, 29; St. John's, 21-1/2.

**Field Events**  
**8-and-under**  
Boys: Push-ups—A. Rake (OLPH), 36; Sit-ups—D. Mowano (St. Mary's), 63; Chin Ups—J. Tulluci (OLPH), 13.  
Girls: Sit-ups—S. Silvia (B. Trinity), 62; Shuttle Relay—St. Monica's.

**10-and-under**  
Boys: 50-yard dash—J. Kempe (Holy Family), 6.8; Broad Jump—M. Edwards (OLPH), 6-4.

**12-and-under**  
Boys: Push-ups—E. Perez (MI), 62; 50 yard dash—R. Madon (B. Trinity), 2.45; Sit-ups—S. Silvia (OLPH), 80; 600-yard run—D. Sharpe (St. Theresa), 3:45.4; Broad Jump—R. Madon (B. Trinity), 7-4 1/2; Chin-ups—E. Perez (MI), 20.

Girls: Sit-ups—T. Brennan (MI), 70; 50 yard dash—K. Esler (St. Lawrence), 6:25; Football Throw—C. Gasika (HF), 172 ft.

**14-and-under**  
Boys: Sit-ups—A. Mathis (St. Lawrence), 62; 600-yard run—S. Pearsall (MI), 3:39.1; Broad Jump—R. Leggier (St. Monica's), 8-1/2; Chin-ups—A. Cention (St. John's), 17; Football Throw—W. Farrell (MI), 45 yards.  
Girls: 50-yard dash—L. Diaz (St. Michael's), 6:8; Broad Jump—Uagure (St. Theresa), 7-4; Football Throw—K. Kennedy (OLPH), 145 ft.

## CYO Softball: Wins, Losses

The following are the standings of teams in the annual Diocesan CYO Softball Tournament, following games played Sunday, March 31.

STANDINGS	
<b>SOUTH DADE BOYS</b>	
St. Brendan	3 0
Holy Family	1 0
St. John Vianney	2 1
St. Timothy	1 1
Epiphany	1 1
Boystown	1 2
St. Hugh	0 2
St. Louis	0 2
<b>SOUTH DADE GIRLS</b>	
Epiphany	2 0

St. Timothy	1 0	St. Michael	1 1
St. Louis	0 1	St. James	1 2
St. Brendan	0 1	St. John Apostolic	0 2
St. Theresa	0 1	<b>NORTH DADE GIRLS</b>	
<b>BROWARD BOYS</b>		W	L
Annunciation	2 0	St. Monica	2 0
St. Bartholomew	2 0	Holy Redeemer	2 0
St. Clement	1 1	St. Rose of Lima	1 1
Blessed Sacrament	1 1	Immaculate Conception	0 2
St. Stephen	0 2	St. James	0 2
St. Vincent	0 2	<b>EAST COAST BOYS</b>	
<b>BROWARD GIRLS</b>		W	L
Annunciation	2 0	Holy Name of Jesus	2 1
St. Clement	1 0	St. Luke	2 1
St. Stephen	0 0	St. Juliana	2 1
St. Vincent	0 1	St. Francis of Assisi	2 1
<b>NORTH DADE BOYS</b>		W	L
St. Monica	3 0	St. John Fisher	1 2
St. Rose of Lima	3 0	Holy Spirit	0 3
Holy Redeemer	0 2	<b>EAST COAST GIRLS</b>	
		W	L
		St. Monica	3 0
		Holy Name	3 0
		St. Luke	1 2
		St. John Fisher	0 3

## Studies Group Heads Theology

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, S.J.

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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## 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 he 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.

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

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# Check Your Calendar Now

The 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-

pleted in a single high school, A.A.U. or Gold Coast Swim Meet.

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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# Dictan Normas Para Comunión Bajo Especies de Pan y Vino

Los lineamientos para la distribución de la comunión bajo ambas especies en la Diócesis de Miami fueron ya redactados por la Comisión Litúrgica y aprobados por el Obispo Coleman F. Carroll.

La comunión bajo las dos formas se permite y recomienda — entre otros — en los siguientes casos, ya permitidos por la Sede Apostólica:

Para los bautizos de adultos, en la misa que sigue a la ceremonia del bautismo; a los adultos que son confirmados, en la misa de su confirmación y a los bautizados que son recibidos en comunión con la Iglesia.

- A los novios en la misa de su boda.

- A los nuevos sacerdotes en la misa de su ordenación.

- A las abadesas en la misa de su bendición; a las vírgenes en la misa de su consagración, en la profesión o renovación de votos religiosos, si esto es durante la misa.

- A los misioneros seculares en la misa en que son públicamente destinados a su misión y a todo el que reciba una misión eclesial.

- En la administración del viático a la persona enferma y a todos los que lo rodean 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 de consagración, a los padrinos,

padres y conyuge de la persona adulta que reciba el dote en la misa de ordenación; a los padres y benefactores de un neosacerdote.

## 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 situación de ese continente. Grandes evoluciones y revoluciones han comenzado en esos países tradicionalmente católicos en los que se realizan ingentes esfuerzos para llevar educación a más de cincuenta millones de analfabetos; para proveer vivienda adecuada a más de diez millones de familias que viven en las indignas 'favelas' o barriadas indigentes; para distribuir tierras a campesinos que de otra forma tendrían 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 fortalecimiento y mantenimiento de un genuino espíritu de cristiandad en medio de este proceso de desarrollo, está encontrando tremendos problemas debido a la carencia de personal, fondos y medios de comunicación adecuados.

Para ayudar a nuestros vecinos de Latinoamérica, dispongo que todas las parroquias y misiones de la Diócesis efectúen una colecta el domingo 7 de abril para el "Fondo de la Victoria en Latinoamérica."

Nuestra propia preocupación es esta Diócesis tiene que ser particularmente mayor, por nuestra cercanía a Latinoamérica y por la gran cantidad de latinoamericanos viviendo en esta Diócesis. Nuestros donativos materiales y nuestras oraciones ayudarán grandemente a asistir a nuestros hermanos en Cristo y a sus líderes a buscar las soluciones que lleven al desarrollo apropiado y la paz a esos pueblos en estos momentos de inquietud.

Impartiendo a cada uno de vosotros mi paternal bendición, quedo.

Sinceramente vuestro en Cristo.

*Coleman F. Carroll*  
Obispo de Miami.

El concurso anual de la Alianza Interamericana por el título de Reina de las Américas se celebrará en el Hotel Fontainebleau en la noche del miércoles 17 de abril, otorgándose una beca de estudios a la ganadora. En el grabado aparecen algunas de las concursantes inscritas (de izquierda a derecha) Lucrecia Paiz, Sol Echeverri, María Fernanda Molina, Zulay Ciffoni, Lucille Bonderud, Charisse Echevarria, Nelly Yespica, Mary Kent, Silvia Jordan y Josefina Yespica. Para más informes, puede llamarse a la organizadora del concurso, por el teléfono 444-3452, o en la sede de dicha institución, 1022 Salzedo, Coral Gables.

## Católico Sin Pero

Por José M. Rodríguez Haged

El ilustre periodista cubano, Dr. Guillermo Martínez Márquez, ha escrito un artículo con la mejor intención, en el que se queja —con sobrada y justísima razón— de la confusión que entre los fieles católicos viene sembrando ciertas actitudes y declaraciones de algunos sacerdotes y, particularmente, del actual Encargado de Negocios ad interim de la Santa Sede en Cuba.

Desafortunadamente el título del artículo, lejos de orientar, contribuye a crear una mayor confusión entre los católicos y, sin darse cuenta el distinguido escritor, ha servido a los propósitos del comunismo, que procura dividir y debilitar a los católicos, únicos que podemos enfrentarnos con razones valideras 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 católicos hacia la Jerarquía de la Iglesia. Y eso es lo que busca el comunismo: enemistar a los fieles católicos con sus dirigentes eclesialísticos.

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

Por ser "católicos, pero" ... pagaban mal a sus sirvientes y trataban mal a sus empleados; hablaban mal de todo el mundo y difamaban y calumniaban a las personalidades más respetables; se enriquecían 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 destruyó a Cuba. Por ser "católicos, pero" no cumplíamos como buenos católicos, dimos oportunidad a que los farsantes, esgrimiendo unas cuantas verdades, se constituyeran en poder omnímodo en nuestro desdichado país.

Comprendemos que el Dr. Martínez Márquez tiene razón en algunas de sus apreciaciones; pero —y aquí sí 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 Menéndez, al Encargado de Negocios ad interim del Vaticano en Cuba, Mons. Zacchi, en la que ponía en boca de este diplomático, afirmaciones tan absurdas como la de que "las jóvenes católicas debían ser milicianas." Esas y otras "declaraciones" del que ellos llaman Nuncio —y no es Nuncio— han sido repetidas recientemente en la Argentina y en otros países por otras publicaciones "rosadas."

Estamos seguros de que son falsas. Como falsas fueron las atribuidas al Rector del Seminario, Padre Carlos Manuel de Céspedes —hizneto del Padre de la Patria— al que ciertos periódicos del exilio injustamente acusaron de comunista. ¿Cómo y por donde desmentir esas declaraciones? ¿En Cuba? Imposible. ¿Que periódico publicaría la desmentida a la propaganda gubernamental? En el extranjero, por el exilio. Y, además: de hacerlo, peligraba la labor imponderable, impagable que realiza la Iglesia en Cuba: único bastión de consuelo y de esperanza que le queda allá al sufrido pueblo cubano, que en ella busca y encuentra refugio.

Es fácil enjuiciar desde aquí a los obispos y a los sacerdotes que, heroicamente, han permanecido allá para servir a los cubanos. En medio de la tenebrosa noche que viven allá los cubanos, es la única luz que brilla en las tinieblas. Para ellos sería más fácil y más cómodo, 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 incomprendimientos, 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 Pérez Serantes, se enfrentaron al gobierno de Castro en plena euforia popular, señalándole que llevaba a Cuba hacia el comunismo. Muchos "católicos, 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 atrevían a leer la histórica Pastoral y censuraban a la Jerarquía por su valiente actitud. Hoy, en el exilio, muchos recordarán su ceguera y su indisciplina.

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. Aclaremos 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. Martínez Márquez, respondamos gallardamente, como siempre y sin peros que valgan: "Nacimos católicos, somos católicos y queremos seguir siendo católicos. Tal es la verdad, la profunda convicción, que heredamos de nuestros padres y deseamos para nuestros hijos."

## Piden que Cardenal Beran Regrese a Checoslovaquia

Praga, Checoslovaquia (NA)—La Iglesia Católica ha solicitado al gobierno checoslovaco que permita el regreso del cardenal Josef Beran, quien hace 20 años fue obligado a abandonar

sus funciones como arzobispo de Praga.

El prelado de 80 años, fue confinado en diversos monasterios de Checoslovaquia durante 15 años, se encuentra actualmente en Roma. Se le permitió via-

jar a Roma en 1965 para participar en la ceremonia en que fue hecho cardenal, a condición de que permaneciera allá.

El pedido solicitando su reincorporación como primado de Checoslovaquia fue hecho a través de una carta pastoral leída 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 incluían la rehabilitación de todos los sacerdotes, monjes 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 pedía 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 Católicos en el Mundo

La Santa Sede, en una publicación preliminar del informe anual de sus actividades, determinó que en 1966 el número de católicos en el mundo llegó a 485 millones, unos 5.5 millones más que en 1964.

Otras estadísticas 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 teológicos, cerca de 25,000 mostró una merma de cerca de 1,100, mientras que el número de los que estudian filosofía, unos 26,000, mostró una baja de cerca de 200.

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

El libro, titulado "Actividades de la Santa Sede en 1967," señaló que el Papa Paulo VI había publicado dos encíclicas, El Desarrollo de los Pueblos y Celibato Sacerdotal; cuatro motu proprio 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 África y un mensaje haciendo un llamado a la paz.

El Santo Padre también pronunció 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 político.

Recibió visitas de cuatro delegaciones de religiosos ortodoxos, incluyendo al Patriarca Ortodoxo Ecuménico Atenágoras 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 páginas de unas 200 fotografías.



# Fisonomía del Amor

## La Santísima Virgen



Del Pretorio de Pilatos a la colina del Calvario, hay menos de un kilómetro. Jesucristo lo recorrió cargando con el instrumento de su suplicio: La Cruz. . . La gran marcha comenzó alrededor de la una de la tarde, de aquel 15 de Nisán del año 782 de la fundación de Roma . . . Su rumor retumba hace veinte siglos. . . Otras marchas más espectaculares se hicieron antes y después de aquella marcha: la de Cambises, la de Alejandro Magno, la de Anibal, la de César, la de Tamerlán, la de Atila, la de Napoleón. . . pero ninguna fué mayor en su significación humana y divina. . .

Aquí no es el rodar de los carros de guerra, el estrépito de los caballos, el estridor de las batallas y los gritos metálicos de los clarines en la victoria . . .

Es el ruido de los pasos del Hombre-Dios andando bajo el peso de su propio cadalso. Y en derredor de ese ruido, la Humanidad entera con todas sus grandezas y todas sus miserias . . .

Allá apostada entre la multitud hay una mujer: en lo íntimo de su alma resuena la profecía del viejo Simeón . . .

Quiere ver a su hijo . . . el hijo que envolvió en pañales en una noche de claridades divinas y cantos angélicos . . . al hijo que en la paz de Nazaret creció bajo sus ojos, jugando en el taller de José. . . al hijo que daba luz a las pupilas muertas, fruscura y lozanía a la carne patrelada . . . paz y sosiego a los corazones atribulados . . .

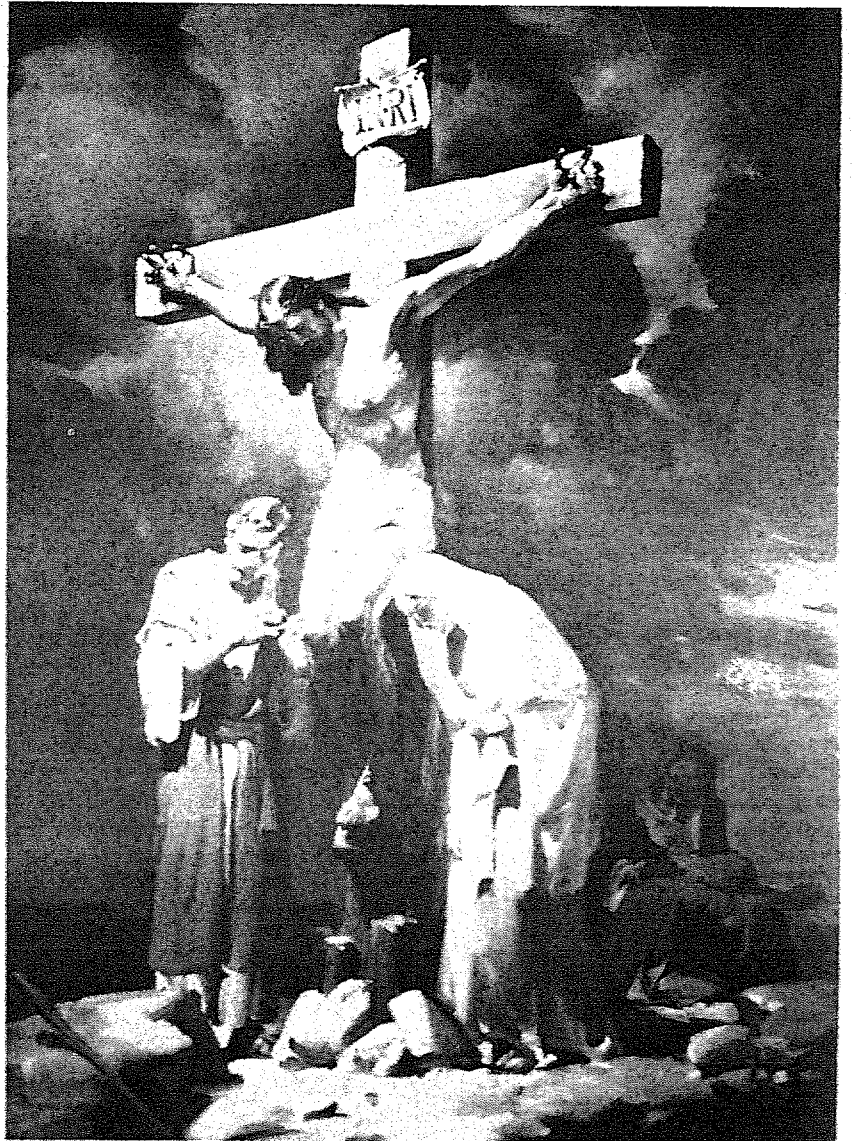
Ella no tiene fuerzas para articular una palabra. El supremo dolor la inmobiliza. Solo sus ojos hablan. Los ojos de los que se despiden lágrimas en abundancia.

Jesús se acerca arrastrando pesadamente la Cruz . . . Al llegar frente a su madre se detiene y la mira . . . Las madres comienzan ese mirar, cuando los hijos van a morir.

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

La mujer sólo tiene dos palabras: Hijo mío. Esas palabras resumen el amor más grande y delicado.

Jesús responde, la voz ronca, entrecortada por la extrema fatiga: Madre mía! . . . . .



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

# Liturgia de la Semana Santa

Para los católicos que sigan toda la secuencia de la liturgia de Semana Santa, las ceremonias de este año tendrán más significado que las de cualquier otra celebración anterior de la pasión, muerte y resurrección de Cristo.

No solo la más importante parte del más importante acto litúrgico, —el canon de la Vigilia Pascual— se ofrece en lengua popular (inglesa, en algunas iglesias, como San Juan Bosco, en español) sino que nuevos cambios permiten la celebración de la vigilia el domingo por la madrugada.

Estas reformas marcan un nuevo paso en la restauración de la Semana Santa como el corazón del año litúrgico.

Adelantándose casi una década a la renovación litúrgica general dispuesta por los decretos del Concilio Vaticano Segundo, las reformas de Semana Santa comenzaron en 1955 bajo la orientación del Papa Pio XII.

La celebración de la pasión, muerte y resurrección de Cristo se remonta, por supuesto, a los primeros días de la Iglesia. Pero la forma de observarla ha variado considerablemente a través de los tiempos.

En el siglo tercero la conmemoración comenzaba el Viernes Santo y terminaba el Domingo de Resurrección. El siglo cuarto trajo la adición del Jueves Santo y la semana completa comenzó a observarse durante el siglo sexto.

Más tarde, comenzó a declinar la observancia de los tres primeros días y aun la importancia de los otros días

se vio sepultada en rituales cuyo significado era oscuro y su observancia difícil.

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

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

Después de la misa el celebrante lleva el copón con las hostias para la comunión del Viernes Santo al altar de la reposición o monumento eucarístico. El altar queda desnudo en memoria del momento en que Cristo fué despojado de sus vestiduras antes de la crucifixión y comienza una recogida guardia conmemorando la solitaria agonía de Jesús en Getsemani.

El Viernes Santo permanece como día de silencio, de recogimiento. El oficio vespertino de ese día comprende tres partes: las lecturas y oraciones, veneración de la cruz y servicio de la comunión.

Uno de los dos días del año que no se celebra misa, el Viernes Santo retiene muchos de los aspectos de la misa romana de los primeros tiempos del cristianismo. Las oraciones reflejan la pasión de Nuestro Señor y las respuestas del pueblo se encaminan a hacer los ritos más reales y significativos.

Una de las más 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 época.

El oficio termina con la

(Pasa 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 Navarrete.

# La Cruz

Por el Padre Antonio Navarrete

Jesús 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, perdón para toda la humanidad.

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

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

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

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

Jesús va a morir. Su actitud última es humilde como la de un reo responsable y convicto que respetuoso cede a la verdad de la justicia; es solenne como la de un Rey que va a regir el mundo de su trono; es profundamente recogida, como la de un sumo sacerdote que tiene por sancta Santorum el interior de su corazón.

Aquel cuerpo joven y divino que tantas veces había sufrido en fuerza de contener un alma demasiado grande, se afirmó en la cruz, levantó su frente al cielo, abrió 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 Calvario:

Padre, en tus manos encomiendo mi espíritu.

Y las manos del Padre hechas para las caricias y las recompensas descendieron impalpables a la Cruz, recogieron el Espíritu del Hijo en quien tenía todas las complacencias . . .

Así 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 lloraban, que ha hecho renacer a la vida inmortal a seres caducos . . .

Así 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 cadáver que no, tuvo unas manos de madre para cerrarle los ojos, porque no le alcanzaban las que al pie de la cruz se oprimían cruzadas como dos palomas heridas, aprende el precio de tu alma y la negra 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 también esta noche, tomare un Crucifijo en mis manos . . . le hablaré 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 corazón, 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.





# Give Lagging Pupil Scientific Check-Up

(Continued from Page 10)

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 part-time 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 immeasurable 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 between a young priest and a former acquaintance of the Jewish religion has resulted in the formation of a Tri-Faith Teen Tour this summer to the Holy Land, Rome, Geneva and London.

Father John McLaughlin, ordained two years ago in the Cathedral, met Mrs. Lila Sterling, a member of the staff of a local travel agency and they recalled that she had arranged a trip to Rome a year ago for Father, who is assistant pastor at Immaculate Conception parish, Hialeah, and his parents.

At her invitation Father McLaughlin stopped at the nearby Beth Torah Hebrew School to meet the youngest of her three sons.

Later, she said, her son explained that he found it embarrassing trying to explain to his Jewish classmates that the family had a 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."

Another meeting with Father McLaughlin resulted in the idea of an inter-faith tour for teens including the Holy Land, sacred to all faiths, but in particular to the Jews; Rome, with its traditional background and meaning for Catholics; and to Geneva and London, with their historic meaning for Protestants.

Rebby Sol Lands of Beth David Congregation, and

the Rev. Neil Wyrick, Presbyterian minister, who is radio and television consultant for the Greater Miami Fellowship of Churches, are joining Father McLaughlin in the leadership of the tour.

Students between the ages of 14 and 21 will participate 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 another, even though they are different in beliefs," explained that his personal goal in the teen tour is to see that "these young people laugh



FATHER McLAUGHLIN together, learn together, pray together; but most of all, with our help we want them to grow in the knowledge of life and love as the children of God."

# 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 Episcopal 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 cannot any longer be concerned over the eternal salvation of fetal life." She continues:

"Here is the heart of the matter. Is fetal life precious human life or is it just a bit of 'glop' that has no more 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 Christian milieu in which men may advance in the perfection of charity toward all their neighbors, our bishops seem to have compromised the Christian position to that of the material and secular world about them . . .

"Over and over again the arguments in favor of liberal 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 circumstance.

"Am I to infer from the Episcopal resolution that

charity in this instance demands, 'Destroy the life of the unborn child'? Does 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 concerns a pregnant mother of 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 children.' You but we have . . . to 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' be born, 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 unfortunate little ones?"

" . . . That man (in the Scriptures) was born blind—was it not 'that the works of God should be made manifest in him'?"

"The supporters of liberalized abortion laws are not striving to eliminate suffering as much as to eliminate the sufferers. How far

this is from the mind of Christ who exhorted us to practice the spiritual and corporal works of mercy to the poor, the ignorant, the deformed, the social outcasts."

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# Pope Abolishes Trappings Of Court

(Continued from Page 1)

- No office in the pontifical household will be hereditary.
  - The elimination of former titles of nobility to the two prince 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 laymen.
  - 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 consultants 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-

respond to the needs of the present and future.

The document distinguished two parts in the pontifical household. One is the pontifical chapel and the other is the pontifical family.

## DIFFERENCE CITED

Msgr. Giovanni Pinna of the Papal Secretariat of State explained the difference between the two during a press conference.

"The pontifical chapel includes the persons with whom the Pope as supreme priest prays, especially in most solemn sacred ceremonies. . . The family brings 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 members.

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 earlier), a number of ecclesiastics

previously entitled to be part of the chapel have been removed.

Among these are the Palatine cardinals, the major-domo (whose office has been absorbed into that of the prefect of the apostolic palace) and such long unfiled titles 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, laymen who did occasional ceremonial duty from time to 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 that the procession which usually precedes the Pope on solemn religious ceremonies is to be cut greatly. All the various groups which make up the papal chapel are to 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

this reflected the Pope's desire that the procession have a more pastoral significance than in the past.

Within the pontifical 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 Rose 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 papal 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 City.

The various gradations of honorary monsignors, which in the past numbered about 20, have been reduced to three — they are to be known as protonotaries apostolic, prelates of honor of His Holiness (formerly

domestic prelates) and chaplains of His Holiness (formerly private supernumerary chaplains).

Laymen holding the title of Gentlemen of the Cape and Sword are now to be called Gentlemen of His Holiness. (It has already become the custom for these to wear only tails on ceremonial occasions and to leave at home their Spanish costumes of the 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 five-year period instead of for life.

The former corps of the Noble Guard is to be known as the Pope's Honor Guard and will also take part in Vatican functions of a purely civil rank. In the past they had mounted a colorful honor guard in St. Peter's and

at other solemn religious functions and drew their membership from the Roman and papal nobility.

## Victory Fund Collection Set

(Continued from Page 1)

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 encountering tremendous problems due to the lack of personnel, funds and adequate means of communication.

## Broward Priests To Meet April 9

FORT LAUDERDALE — Priests in the Broward County Deanery will meet at noon, Tuesday, April 9 at the Reef Restaurant, 2700 S. Andrews Ave.

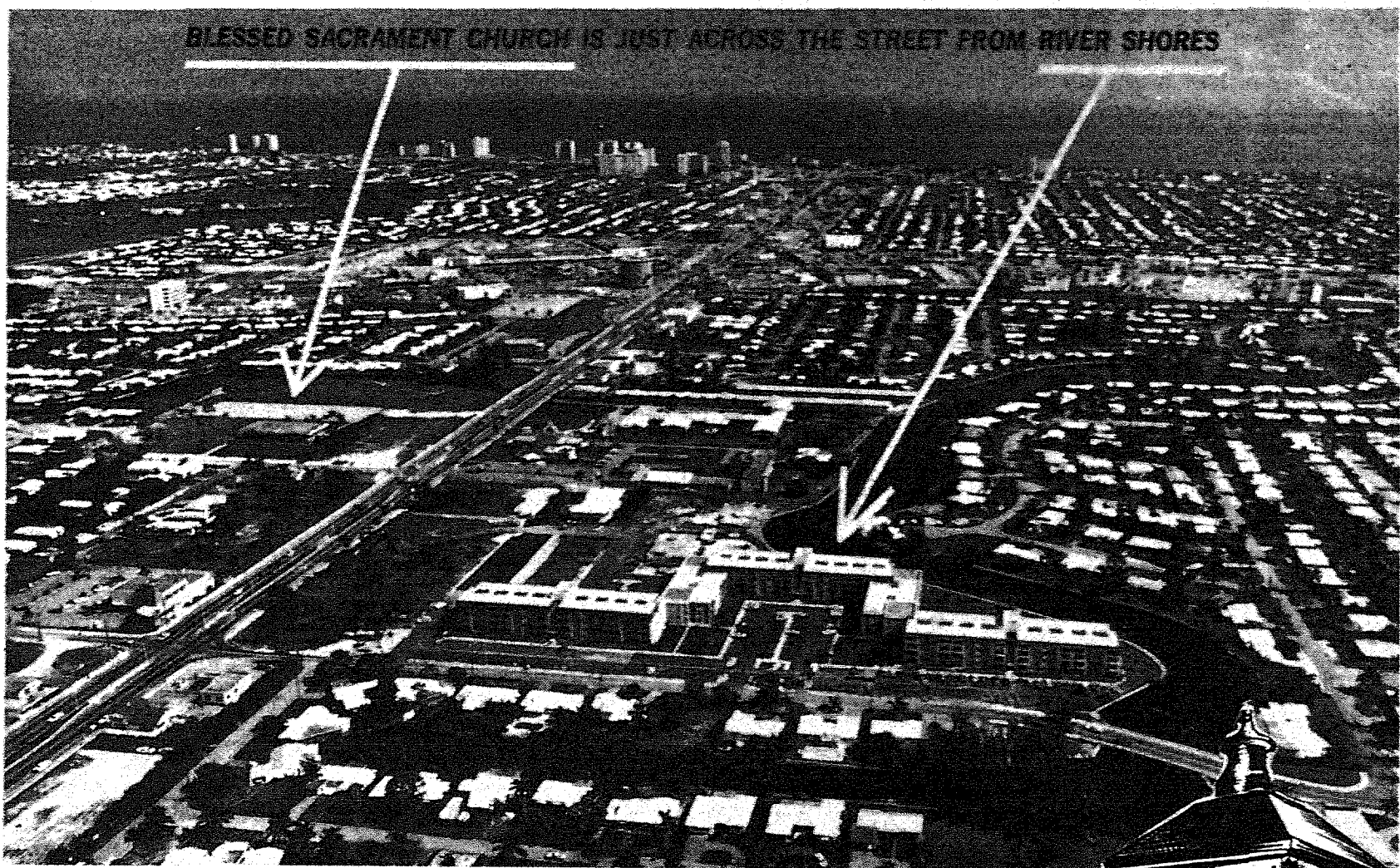
Father Rene Graciada, deanery representative of the Diocese of Miami Senate of Priests, will conduct the meeting.

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