

HE IS RISEN

The VOICE

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APRIL 12, 1968



Holy Week Ceremonies

Good Friday

Bishop Coleman F. Carroll will be the celebrant of the Liturgical Service of the Passion which begins at 1 p.m. today, Good Friday, in the Cathedral.

Stations of the Cross will be held at noon when Father John J. Nevins will give the meditations.

Msgr. David Bushey, Cathedral rector, will be the assistant priest during the Liturgical Service of the Passion and deacons of honor will be Father Jude Dowling, C. P., and Father Cajetan Sullivan, C. P., Our lady of Florida Monastery, North Palm Beach.

The Rev. Mr. William Ramirez and the Rev. Mr. James Kisicki, major seminarians, will be deacon and subdeacon. Chanters of the Passion will be major seminarians Juan Sosa, Gerald Grogan and Frederick Ramirez. Owen Henderson, another major seminarian, will be the commentator.

The homily will be preached by Father James K. McGowan, C. M., a member of the faculty at the Seminary of St. Vincent de Paul, Boynton Beach.

Father David Russell and Father Charles Zinn will be masters of ceremonies.

A Good Friday evening service will begin at 7:30 p.m. in the Cathedral.

Easter

Solemn Pontifical Mass will be sung by Bishop Coleman F. Carroll at 11 a.m., Easter Sunday, April 14, in the Cathedral, the mother church of the Diocese of Miami.

Msgr. David Bushey, Cathedral rector, will be the assistant priest. Deacons of honor will be Msgr. William F. McKeever, pastor, Little Flower parish, Hollywood; and Msgr. Bryan O. Walsh, pastor, SS. Peter and Paul parish.

The Rev. Mr. John McCormick and the Rev. Mr. James Kisicki, seminarians at the Seminary of St. Vincent de Paul, Boynton Beach, will be deacon and subdeacon respectively.

Bishop Carroll will preach the homily during the Mass, which will be sung by the combined choirs of St. John Vianney Minor Seminary and the Cathedral, under the direction of Father John Buckley, C. M.

Special Easter hymns, motets and propers composed by Kodaly, Llanfair and Willan, will be featured by the combined 90-voice choirs. The congregation will join in the Mass for Christian Unity by Jan Vermulst. Special Offertory and Communion hymns will be accompanied by four guitarists of the Cathedral choir.

Herbert Huestis, director of music at the Cathedral, will be heard in a program of organ works based on Easter hymns and chorales.

BISHOP'S PASTORAL LETTER

In The Midst Of Darkness We Need Light Of Easter

To the Priests, Religious and Laity of the Diocese:

The light of Easter is all the more startling and reassuring in the midst of the darkness in which the world is plunged in this year of Our Lord, 1968. The dark clouds of war hang more menacingly than in past years; the violent storms of racial hatred buffet us from coast to coast; the cries of the hungry, the ill-housed and the illiterate are becoming more shrill; the weariness and disillusionment of those trying to live without God and without purpose are leading the confused and the faint of heart to discouragement.

How keenly we should feel the need of Easter's light and message this year. Like little children we need to be taken aside once again by Mother Church and reminded of the realities of man's history.

We have to have it explained again and again that the wretchedness and misery and despair so widespread on this earth are the result of man's rebellion against God; that despite our abandonment of God, He refused to abandon us and sent His only Son to redeem us; that He allowed Himself to be put to death, but He arose from the dead; that the world has been offered light but chose darkness instead, that it has been given love but preferred hatred, that it has been offered hope and has settled for disillusionment.

In telling us this, then, the Church brings home the reassurance that because of Christ's Resurrection we have come from darkness to light, from death to life, from despair to hope. We know now that true peace can be found only in union with Christ, the Prince of Peace. We realize anew that man's hatred for man, as symbolized in the tragic events of last week, can exist only when the Easter message of peace and love for others is ignored.

If the Church is wishing us joy today, she is being realistic. There is joy unlimited in being united with the Risen Lord. There is peace in His forgiveness. There is hope in all His teachings. There is unending life to be found in His promises. There is courage in His example and in the example of His saints whose lives were transformed by their faith in His Resurrection.

If each of us this Easter will ardently seek to be more closely united with Christ, then the darkness will have to give way a little to the light of truth, hatred must drain off to make place for love, despair cannot stand in the way of Christian hope.

Wishing you all the joy and blessings of Easter, I remain,

Devotedly yours in Christ,

Coleman F. Carroll

Bishop of Miami

The VOICE

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

Aid Jobless Youths, Bishop Asks

The South Florida community and the nation can no longer afford to ignore the ever-increasing numbers of unemployable youths caused by lack of incentive, motivation and training, Bishop Coleman F. Carroll told a special state legislative hearing here this week.

However, the Bishop charged, "Of all levels of government — federal, state, county and municipal — in my opinion, the state has shown less inclination to attack seriously this problem than any other."

Speaking before the legislative subcommittee on Housing and Employment, he noted that "since government has become one of the largest sources of employment, it is natural that the community would look to government for leadership in the matter."

Government agencies accounted for over 10 per cent — 55,000 — of the jobs in Dade County in January, 1968. This figure, the Bishop continued, represented an in-

crease of 5,300 positions over the same month in 1967.

"If ghetto youth could get just a portion of these jobs, a substantial contribution to the future would be made," he said.

APPRENTICE PROGRAM

Bishop Carroll urged the state legislators present to work toward the establishment of "an apprentice program for the culturally deprived so that they might be able to move into the merit system" of state government employment.

At the same time, he said the legislature can make it possible for state employment agencies to increase their staffs and provide services for "special recruitment, counseling and the all important follow-up in the employment of disadvantaged youth."

The legislature can also aid in solving the problems of the unemployed by "studying the possibility of offering some sort of tax incentive to business and industry to help these institutions to assist in the training and employment of these youngsters."

Attention to vocational training should be a particular concern to the state at the present time, the Bishop noted. Vocational training

centers, he emphasized, should not be limited to one or two major cities but should be located in the immediate areas of highest unemployment.

"The legislature should re-examine the entire matter of vocational employment toward assisting local authorities in establishing new methods of attracting and training the drop-out or potential drop-out for useful employment," said Bishop Carroll.

OUTREACH NEEDED

"This will probably have to include a new outreach, perhaps even the establishment of elementary vocational courses in the ghettos," he continued.

Implementation of his recommendations and the recommendations of others who appeared before the committee "will require additional expenditures on the part of the state government," said Bishop Carroll. "But, these are investments in the future that will do more than anything else to reduce the welfare rolls of the future and improve the sense of personal dignity to large numbers of citizens of our state."

It is the "motivation" of the young man or young woman who does not have adequate job training that is the "most crucial question in

employment," said Msgr. Bryan Walsh, director of the Neighborhood Youth Corps.

There are "numerous cases" in the history of the NYC of young men and young women whose early job situations did not work out satisfactorily, but when an employer took an interest

became productive members of their company or organization.

Many youths, said Msgr. Walsh, are so frustrated in their early attempts to find employment that "we have to go out and recruit them, they do not believe it when we tell them that we can get

jobs for them."

Citing the recent federal budget cutbacks, which have affected the amount of funds which will be available to the NYC, Msgr. Walsh urged the legislators to take steps to assure the continuation of the Neighborhood Youth Corps and "if possible" obtain increases in allotments.

Ask Priests To Mental Health Meet

HOLLYWOOD — Priests of the Diocese of Miami have been invited to participate in the Fifth Annual Mental Health Convocation of Clergymen on Tuesday, April 16, at the South Florida State Hospital.

"New Ideas in Teenage Problems" and "Day Care Center, A Community Challenge," will be discussed, featuring live demonstrations on the first topic; and a demonstration of group therapy as practiced in the new day care center at the hospital during March.

Luncheon will be served at noon during the program, which begins at 10:15 a.m. A tour of the hospital will be held during the afternoon.

According to the Rev. Luther Ballou, chaplain at the mental hospital, "with the increasing number of patients in the community using various psychotropic

drugs, the danger of relapse and the need for hospitalization increases.

"To offset this danger, the need for relapse control and a prevention, called the Day Care Center, has been

developed."

He pointed out that one purpose of the convocation is to acquaint the clergy with the new method of keeping patients at home and functioning.

Bishops Plan Argentine Meet

BUENOS AIRES—(NC) — The Argentine Bishops' Conference has appointed three commissions to study recommendations for the second general assembly of the Latin American Bishops in Medellin, Colombia, this August.

One commission is to deal

with theological considerations on the present needs of the Church today; the second will compile data and observations on the socio-economic conditions affecting religious life.

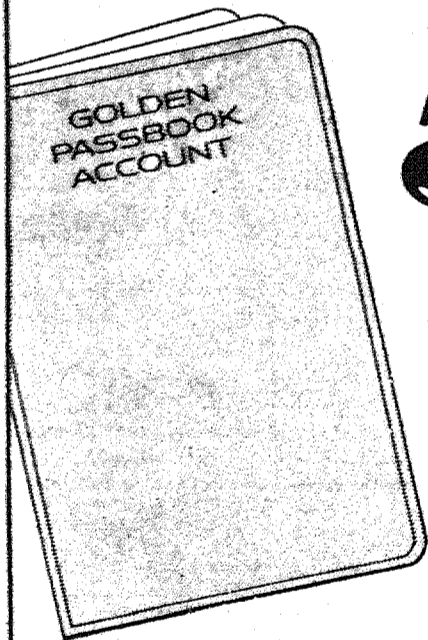
Collection For Shrines Today

The collection for the Holy Land Shrines will be taken up in all parishes and missions of the Diocese today (Good Friday).

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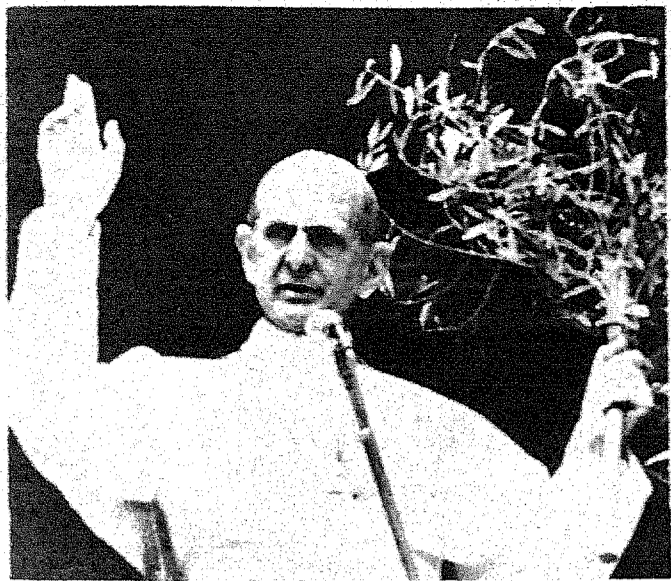
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and never before has the
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of reawakening
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to meet life's tasks—and
the spirit to conduct
ourselves with wisdom,
understanding and
personal dignity.

A
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Jordan Marsh



Pope Waves Olive Branch, Symbol of Peace

Rome Holy Week Pageant Sheds Pomp

VATICAN CITY (NC)—For the first time in history, representatives of the pastors of Rome and members of the Council of the Laity and of the Pontifical Commission for World Justice and Peace walked in procession before Pope Paul VI during the solemn ceremonies of Holy Week.

Gone were many of the empty solemnities of the past. The pageantry of the papal court was curtailed and less brilliant, and the accent was on the praying Church. Nevertheless the age-old presence of the Pope marking the solemn hours of the pas-

sion of Christ moved through the four great patriarchal basilicas of Rome.

On Palm Sunday, Pope Paul VI and his reduced pontifical chapel were in St. Peter's basilica surrounded by tens of thousands of pilgrims and visitors.

At the high altar of St. Peter's, he blessed specially plaited palms and distributed them to the cardinals present in Rome and to the archbishops and bishops. Then the Pope and cardinals reenacted Christ's entry into Jerusalem carrying palms. Pope Paul himself carried a

woven palm, departing from his previous practice of carrying his pastoral staff entwined with olive.

The Pope's next Holy Week appearance was at his cathedral, St. John Lateran's, on Holy Thursday, where the Pope and High Mass and then carried the Blessed Sacrament in procession to a chapel of repose.

Today (Friday), the Pope was scheduled to go to the Basilica of St. Mary Major to assist at a Good Friday Mass to be celebrated by the basilica's archpriest, Carlo Cardinal Confalonieri late this afternoon.

On Holy Saturday, the Pope will leave the Vatican in the afternoon to preside over ceremonies at St. Paul's Outside the Walls, where he will celebrate Mass.

On Easter Sunday, the Pope will omit the earlier practice of celebrating an early Mass in a Roman parish but will adhere to his custom of celebrating Mass on the steps of St. Peter's.

And at the end of Mass, he will go up to the main balcony of St. Peter's overlooking the square to give his traditional Easter blessing to the city and to the world.

World And Nation Defends Busing Law

TRENTON, N.J. — (NC) — Spokesmen for Catholic schools defended the state's year-old fair-bus law at a public hearing held here to consider its possible revision.

In many respects it was a repeat of the public hearings a year ago which resulted in the bill being amended before passage. But at that time the thrust was for passage of some sort of measure putting private school students on equal footing with public school students. Now legislative sentiment appears to incline toward a cutback, although outright repeal seems unlikely.

One reason for the change in outlook is the complexion of the legislature. Last year it was in Democratic hands and fair-busing had the support of Gov. Richard J. Hughes. Now Republicans hold control by a 2-1 margin and party leaders see a mandate to curtail some of the programs enacted a year ago.

Racism 'Moral Muddle'

CHICAGO — (NC) — A leader in Catholic interracial justice work said here white racism, called essentially responsible for the violence in cities by the national riot commission, "is a moral problem and must be attacked by the white churches."

Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice, asserted: "The commission said the problem of realizing the recommendations it made on treating the ghetto problem was the problem of creating a new national will for national action."

"We believe that creation of the 'national will' is probably the greatest spiritual problem confronting religious institutions in America," Ahmann declared in calling on NCCIJ's 150 affiliated Catholic interracial councils and human relations commissions to step up their efforts for social justice.

In cooperation with 22 other organizations, NCCIJ has co-published and distributed a special 32-page pamphlet summary of the Report of the National Advisory Commission on Civil Disorders.

Art Saved In Fire

ANTWERP, Belgium — (NC) — Teenagers from nearby dance halls joined firemen and passersby to dash into the flames engulfing Antwerp's church of St. Paul in a successful effort to rescue priceless art treasures decorating the 16th Century Gothic building.

Saved from the fire, which caused an estimated \$6 million damage to artistic furnishings and another \$9.6 million damage to the church itself, were paintings by Rubens, Caravaggio, Van Dyck, and others. One of the paintings saved from the flames — Rubens' "The Flagellation" — is valued at \$2.88-million.

The fire began in a store near the church. The church, the store and six houses were destroyed; 25 other houses were damaged, although no casualties were reported. Belgian soldiers joined with 70 Antwerp firemen to control the blaze.

To Aid Drug Addicts

UNION CITY, N.J. — (NC) — A program for the rehabilitation of drug addicts is being inaugurated in Hudson County under the supervision of a priest.

Father Melvin Madden, O.F.M. Conv., who has had long experience working with addicts, will direct the program which will be centered in an abandoned Job Corps center in Jersey City.

Four centers for screening and selecting candidates for the program will be established throughout the county, one being located at St. Michael's Center here. That center is conducted by the Passionist Fathers in connection with their operation of St. Michael's parish.

Dubbed "Telos," a Greek word meaning end, the program is being funded by the federal Office of Economic Opportunity and the New Jersey Department of Community Affairs.

Atlanta Auxiliary Named Secretary Of The U.S. Catholic Conference

WASHINGTON — (NC) — Auxiliary Bishop Joseph L. Bernardin, administrator of the Atlanta Archdiocese, has been elected General Secretary of the U.S. Catholic Conference by the U.S.C.C. Administrative Board.

As General Secretary of U.S.C.C., Bishop Bernardin will also serve as General Secretary of the National Conference of Catholic Bishops. His election was announced here by Archbishop John F. Dearden of Detroit, President of U.S.C.C. and NCCB.

The appointment is effective immediately, but since bishop Bernardin was elected administrator of the

Atlanta Archdiocese following the death of Archbishop Paul J. Hallinan, he will assume some of the duties of the General Secretary immediately, but will continue to serve as administrator until a new Archbishop of Atlanta takes office.

Bishop Bernardin was born in Columbia, S.C. in 1928. He was ordained in Columbia, S.C. in 1952. He was chancellor and vicar general of the Charleston Diocese when he was named the Titular Bishop of Lucera and the Auxiliary Bishop of Atlanta in 1966. He becomes the fifth General Secretary in nearly one-half century of the existence of the Bishops' Secretariat.



BISHOP BERNARDIN

Pope Picks 27 Laymen Consultors

VATICAN CITY (NC) — Pope Paul VI has named 27 laymen to be consultors to the governing agency of Vatican City, including one American, Frank M. Folsom, former head of the Radio Corporation of America (RCA).

The Board of Lay Consultors for Vatican City was recently established by the Pope. At the time he removed many titled laymen from long-held hereditary offices of honor in the papal court. Members of the consultor board are to be chosen from those who have merited the Vatican's special esteem or who can be of special service to it.

The Pope's choices included several of the papal nobles who had recently been eliminated from the ancient offices in the Vatican. It also included laywomen for the first time in the Vatican's history.

The two women members are Miss Pia Colini Lombardi and Mrs. Maria Luisa Paronetto Valier.

Among other Italian appointees was Prof. Enrico Medi, formerly vice president of the European Atomic Energy Commission.

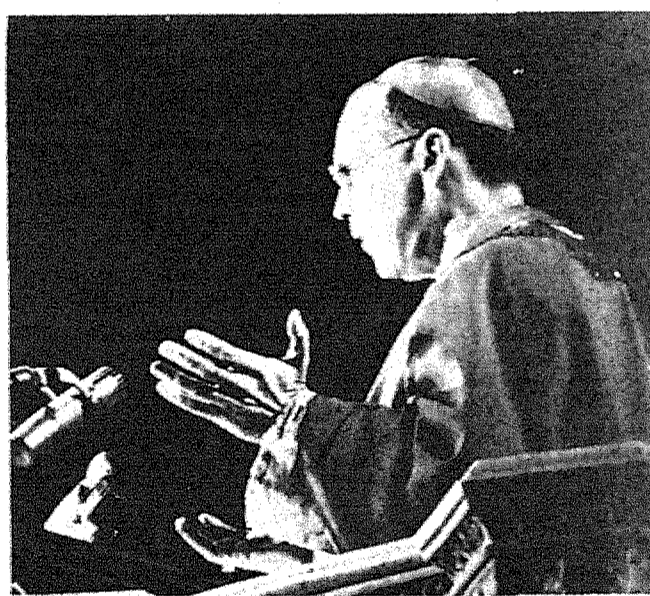
LBJ And Other Dignitaries At Installation Of N.Y. Archbishop

NEW YORK — (NC) — Archbishop Terrence J. Cooke, 47, assumed leadership of the archdiocese of New York in ceremonies held at St. Patrick's Cathedral and given historic impact by the presence of President Lyndon B. Johnson and the new archbishop's prayers for the President's peace mission.

The President, who was lauded by Archbishop Cooke for his "heroic efforts in the search for peace in Vietnam," was among some 6,000 who jammed St. Patrick's for the historic rites. As he entered the cathedral with his daughter, Mrs. Patrick J. Nugent, the President was met with resounding applause by the large congregation. It was only the second time in memory that applause had sounded in the cathedral. Pope Paul VI had been greeted similarly during his 1965 visit.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, was the installing prelate and the principal celebrant of the consecrated Mass which followed the installation ceremonies.

The six U.S. cardinals



Archbishop Terrence J. Cooke of N.Y. Speaks

and other members of the hierarchy from the United States, including Bishop Coleman F. Carroll of Miami; and from Canada and Mexico, as well as hundreds of priests, seminarians and clergymen of other faiths, formed the procession preceding Archbishop Raimondi and Cooke into the cathedral.

Among the leading clergymen participating were Archbishop Iakovos of the Greek

Orthodox Church of North and South America, Suffragan Bishop Charles F. Boynton of the Episcopal diocese of New York, and Rabbi William Berkowitz of the New York Board of Rabbis.

Dignitaries attending the ceremonies included U.S. Ambassador to the United Nations Arthur Goldberg; New York Gov. Nelson A. Rockefeller; New York Mayor John Lindsay.

Relaxed Abortion Bill Killed In N.Y.

ALBANY, N.Y. — (NC) — The New York State Assembly defeated an attempt to pass a bill easing the state's 85-year-old abortion law.

The measure, a private, co-sponsored bill, was brought to the floor late in the day.

Proponents asked for an on-the-record roll call vote. When it became clear they did not have enough votes to pass the bill, the sponsor, Assemblyman Albert H. Blumenthal, a New York City Reform Democrat, requested

the measure be recommitted to the code committee.

The action killed the bill for another year. The state Senate will not take up the bill since it has already been defeated in the Assembly.

The defeated bill was not the one backed by Gov. Nelson Rockefeller. The governor's bill would relax abortions for a wider variety of reasons, but now has no chance of getting to the floor next year.

Some five hours of debate preceded the parliamentary motion to recommit the bill

to the code committee. It was the second straight year that a relaxed abortion bill was killed.

"It's dead for this year, but we'll absolutely try again next year," Blumenthal said.

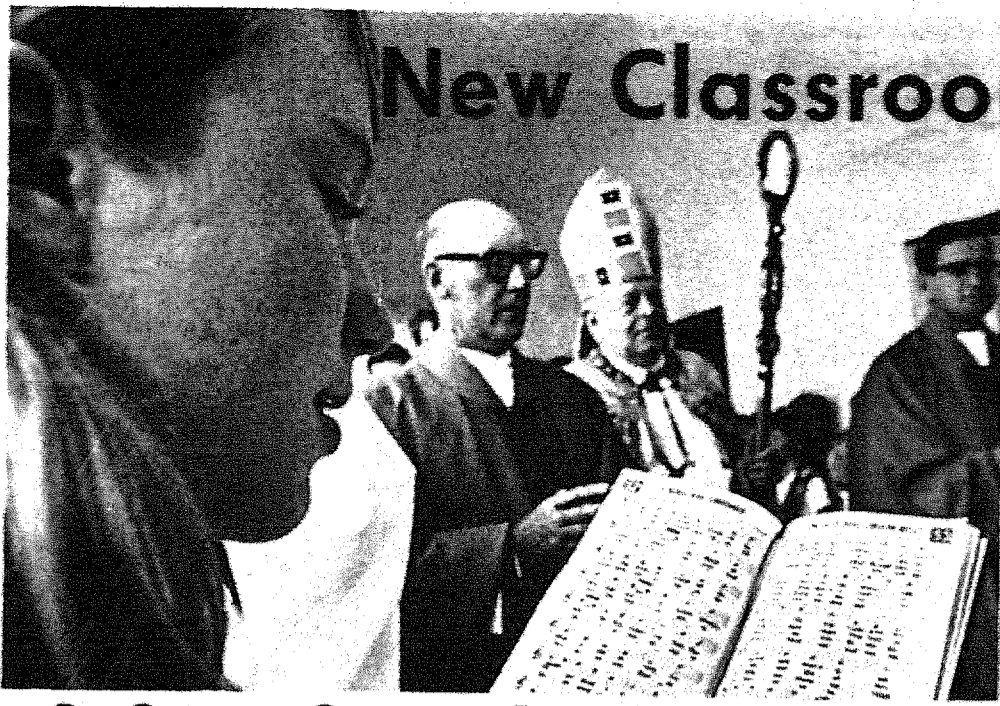
He told newsmen the chief opposition came from the New York State Catholic Welfare Committee, a central organization of the state's eight Catholic Sees. Other opposition came from some Protestant church groups, medical, legal and welfare groups.

Opponents of such legislation in the Legislature said they will continue the fight to relax the law.

Edward J. Golden, Troy, N. Y. construction executive and chairman of the state-wide Right-to-Life Committee, said he was pleased at the defeat of the bill.

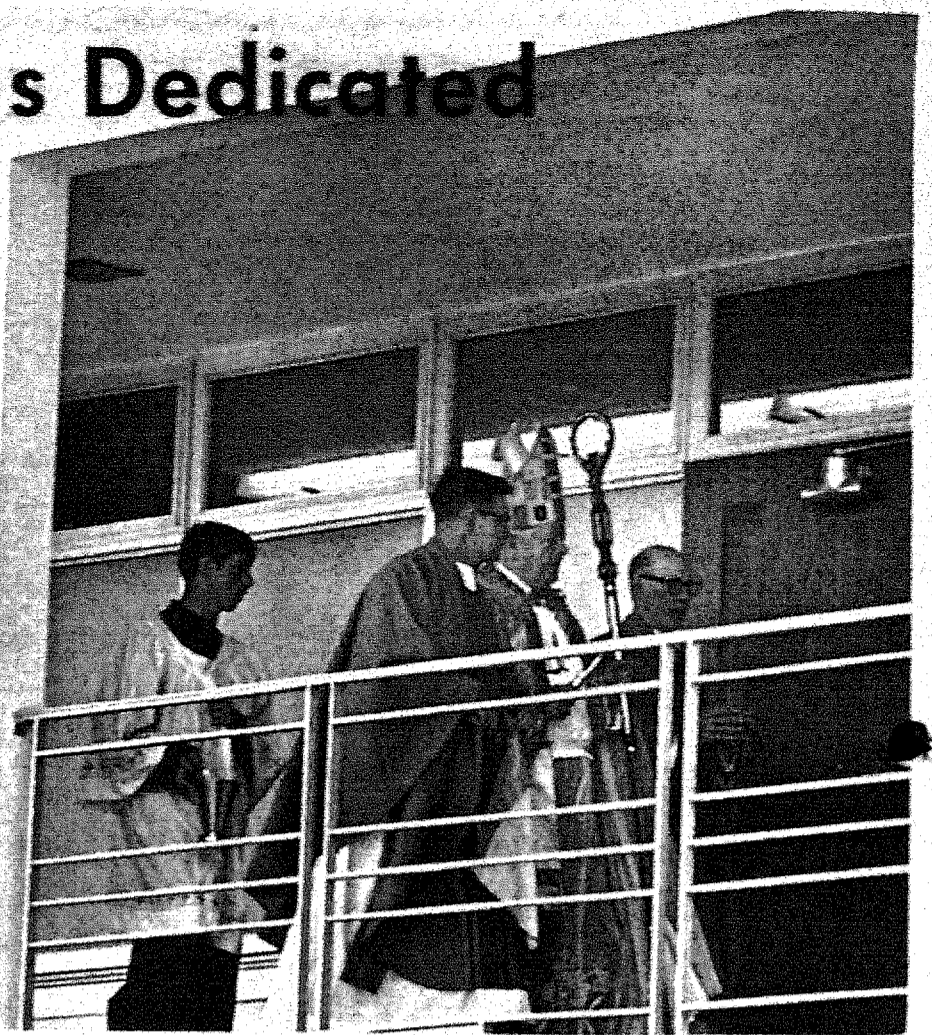
"We recognize that the abortionists intend to push for legal destruction of the unwanted in our state. We are equally determined that New York State will continue to defend the rights of all its citizens," Golden said.

New Classrooms Dedicated



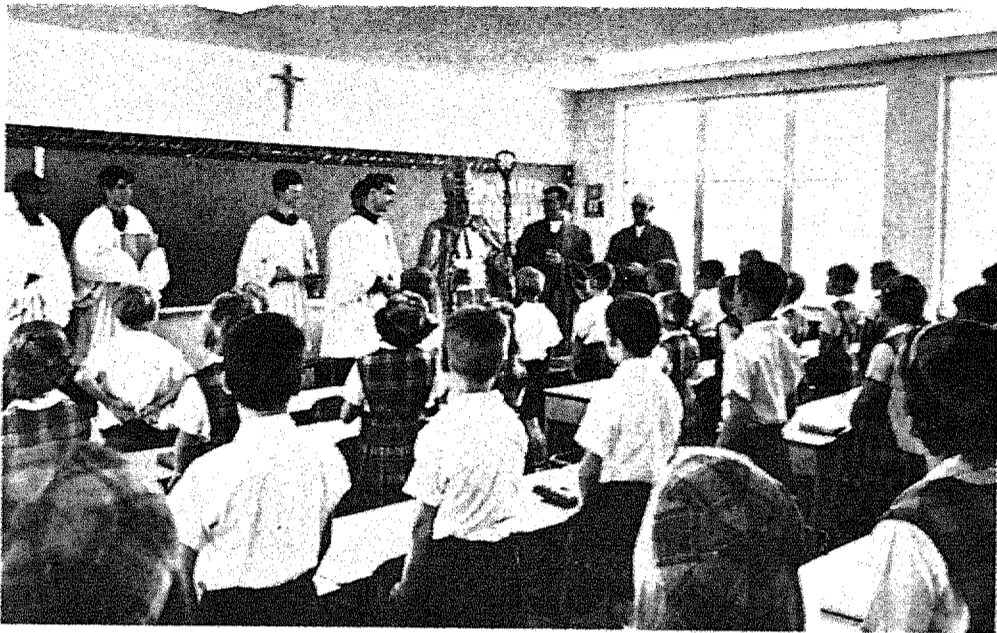
St. Coleman Students Sang During Blessing

Bishop Coleman F. Carroll officiated



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During Pompano Beach Ceremonies



Bishop Greeted Elementary School Pupils

At Dedication Last Week



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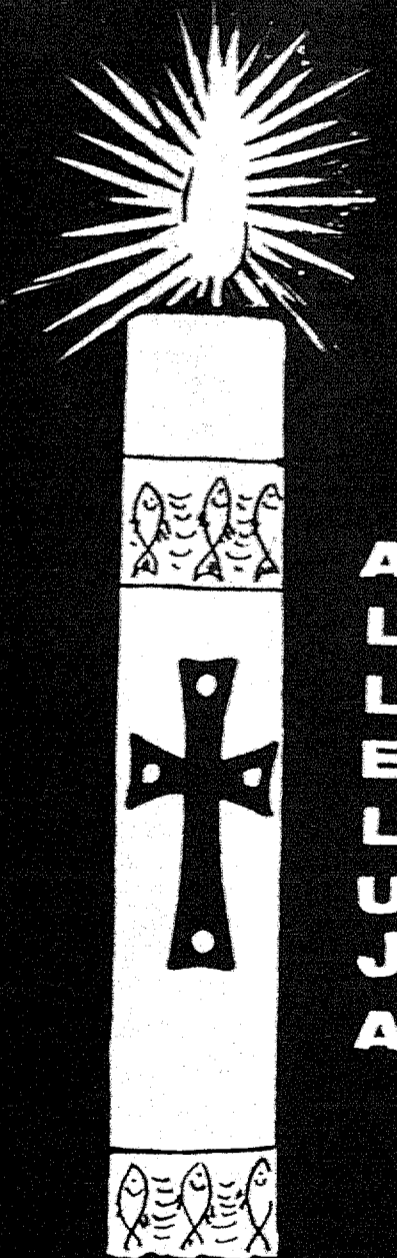
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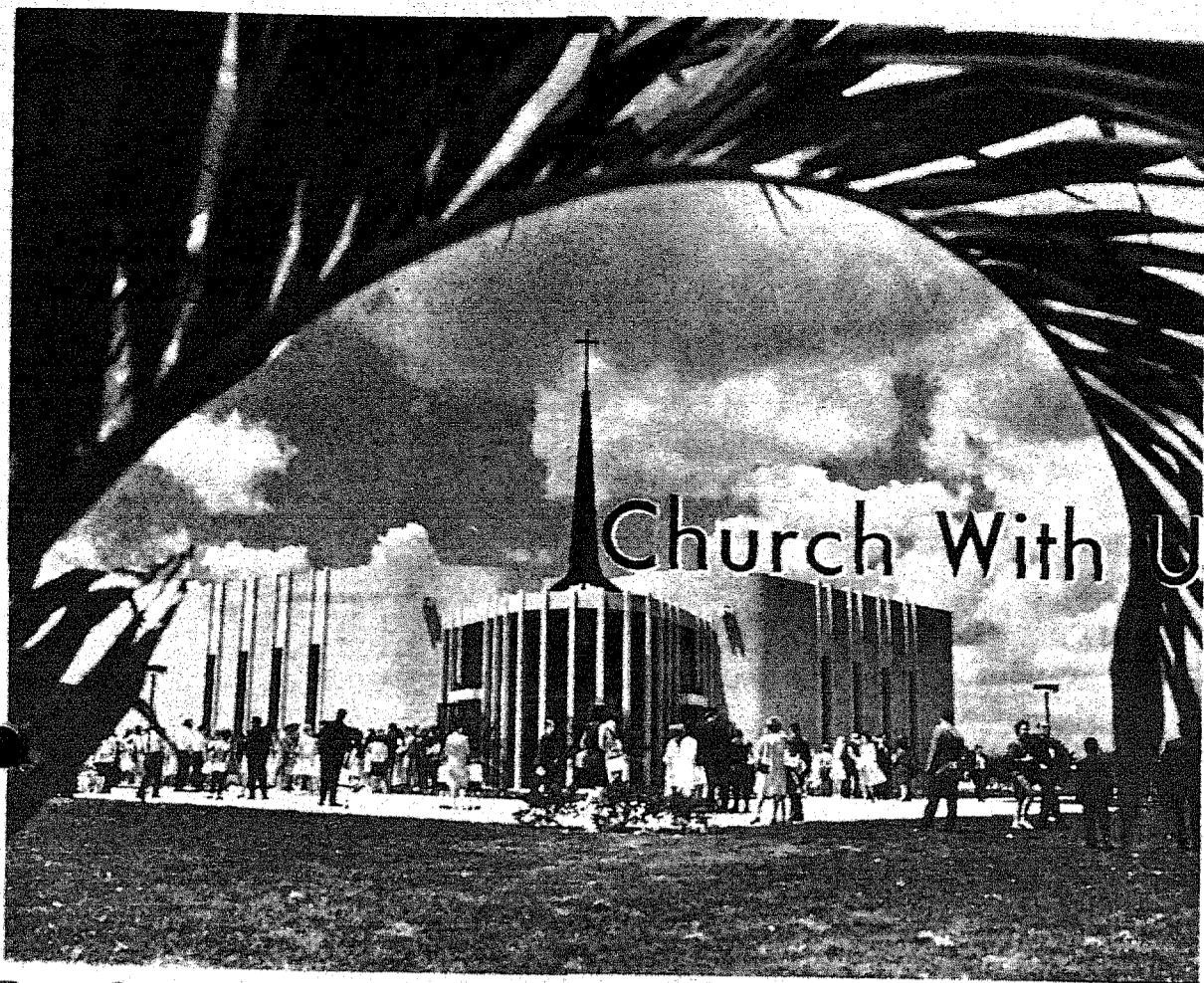
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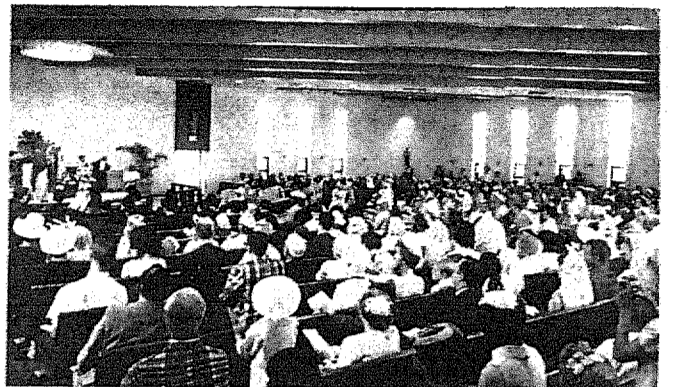


Palm Sunday Worshippers Thronged To St. John Fisher Church
Dedicated Saturday by Bishop Coleman F. Carroll in W. Palm Beach



First Mass In New Church
Father Cyril Hudak Gives Communion

Church With Unique Architecture



Interior Of St. John Fisher

As Miami's Bishop Spoke To Congregation

Blessing Ceremony At West Palm Beach

WEST PALM BEACH—Today's Church is one marked by change which has been called a "mystery," but one which would take a great many days to describe completely, said Bishop Coleman F. Carroll last Saturday, during ceremonies marking the dedication of a "very interesting" Church here.

The Church as a spiritual institution was described by the bishops attending the Second Vatican Council and by the bishops of the United States in a pastoral letter as a "mystery," said Bishop Carroll.

However, "it would take me or any other priest many days to explain all of the as-

pects of the Church," he said after blessing the new St. John Fisher Church.

As a building, the church should be "the center of a truly Christian source of unity," as well as the house of God and the place where the sacraments are administered, the Bishop pointed out.

It is for this reason that "I urge you to think seriously on this question, 'What does the Church — not just as a building — mean to you?'" he asked.

Commenting on the architecture of the new West Palm Beach church, Bishop Carroll called the building "not only beautiful but very interesting."

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RETREAT DATES
 April 19-21 Laymen
 April 26-28 Laymen

May 3-5
 (St. Mark's, St. Vincent Ferrer, Holy Spirit
 St. Mary (Rockledge), Divine Mercy (M.
 Island), Church of Our Savior, St. Theresa

OUR LADY OF FLORIDA
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For Peace, Persist In Search For Christ

It is still a matter of surprise to many that the first recorded appearance of Christ after His Resurrection was to the converted sinner, Mary Magdalen. There must be something here which God wishes to impress deeply on us. Why should Mary be so privileged?

One reason comes quickly to mind. Mary stands not only as a symbol of the weakness of mankind, but as a proof of the transforming power of genuine love. What Mary did, God wills all men to do. Once converted, she refused to be satisfied with half measures in proving her sorrow for sin and her love for Christ. She considered herself so hopelessly in debt to the mercy of God that she could refuse Him nothing.

This transforming love made her risk ridicule and accept the shame of public admission of sin. It drove her through the crowded streets at the side of Our Lady when Christ was inching His way to Calvary.

Despite the abuse, it impelled her to cling to the foot of the Cross, as if she were alone with Christ. She was the last to leave the tomb on Friday and the first to visit it on Sunday. And when the dreadful thought persisted that His enemies had removed His body from the sepulchre, she would not leave the grounds until she found Him. All the others returned to town without hope. But Mary kept on, kept looking for Christ, urged on by her ardent desire to see Him.

It was then Our Lord rewarded her perseverance and came to her in the garden. It mattered not that her sins had once shocked society. What did matter was that Mary merited so great a privilege because she was so generous in her love of Christ, so genuine in her sorrow for sin.

Mary Magdalen's story reminds mankind that unless we are united with Christ in His suffering and then continue to persevere in search of Him, the peace that the world cannot give will never be ours.



Message Of Easter

May Peace reign in your hearts, in your families, in your nations and between nations.

By MSGR. JAMES J. WALSH

If we had no record of the first words Our Lord spoke to the Apostles on the day of His resurrection, perhaps it would not be too difficult to guess what He actually said.

When He came suddenly into their midst, the Apostles understandably were seized with terror. Nine of them had been guilty of abandoning Him, as if He had deserved to be punished. How heavily that desertion must have weighed on their consciences. How keenly Our Lord must have felt their betrayal.

And now they faced Him for the first time since they had viewed Him from a distance hanging on the cross. Would He speak in righteous anger and berate them for their cowardice? Would He be cool in His attitude, letting them realize the hurt their weakness had inflicted on Him? Would He punish them by breaking off their friendship and declaring them unworthy to share in the spread of His Church?

Perhaps such would have been our way. It was not Christ's way. He looked at them with love and mercy and said simply: "Peace be to you."

It is indeed no surprise that Our Lord comes with the language and the gift of peace. For whoever is familiar with His life up to the Crucifixion knows that peace is the substance of all His teachings, the purpose of all His commandments, the final effect of all His promises and supernatural helps.

The peace of Christ is the mission of Christ, the sole reason why He came down to men who were at war with God. To bring peace to the world, He

endured the unspeakable tortures of His passion and laid down His life as Victim.

However mysterious the designs of God, at least we can understand this objective of Christ. Peace is the one ceaseless quest undertaken by all of us. We may differ greatly in convictions, tastes, ambitions and sensitiveness, but the desire of peace dissolves all other differences and make us identical.

The peace Christ offers us is a three-fold all embracing gift, which affects our relation to God, our neighbors and ourselves.

Peace with God is our first need. If the hand of the creature rests firmly in the hand of the Creator, all will be right with him in heaven and on earth. Only the man who is free of serious sin possesses this peace.

For sin is a declaration of war against God. Sin makes God an enemy, a foe of infinite power against whom no victory is possible. There can be no peace between God and man, until man surrenders his will to God and repents of his rebellion.

Christ left us the means to this kind of peace in the sacraments. These represent the divine gesture whereby God stretches out His hand to the contrite sinner and invites him to make peace.

Secondly, God wills that we be at peace with our neighbor. Here's the rub. We can lull ourselves into the conviction that being at peace with God is much easier than being at peace with our neighbor. But St. John's remark remains disturbing and true — whoever said he loves God while he hates his neighbor is a liar.

Just now we have a remarkably clear picture in our nation of what hatred can do. One man who hates Negroes not only could kill Dr. Martin Luther King in a shamefully cowardly manner, but could throw the land of the free and the home of the brave into turmoil and fear.

Peace with neighbors has been a problem since Cain killed Abel. It will be a problem until the end of time. But not for all people. Not for those who discipline themselves to see others as

beings made to the image and likeness of God; not for those who keep trying to see Christ in others, even in the most abject and unattractive; not for those who attempt to deal with others as they themselves would like to be treated.

But unless we relate this problem of loving neighbor to the grace of God we have a lost cause. Unless we realize it is impossible to be at peace with others without the grace of God, there is no chance of it.

Hence we must constantly make the effort to be thoughtful, sympathetic, quick to forgive injuries, unwilling to bear resentment or grudge, anxious to respect rights, and just in all dealings. This is the only way to peace with all men. It is certainly not easy. Many have achieved the goal, but only by following the example of Christ and constantly using His supernatural helps.

Finally, peace within ourselves. We must remember that within our soul until we die there will be a warfare. The flesh will just against the spirit, one's lower nature will seek to overpower one's higher nature, the body will attempt to rule the soul. However, despite this conflict, man is still able to live peacefully when he is in control of these rebellious forces. But the man who is a slave to his passions and inclinations is a stranger to peace.

Hence in the last analysis, self-denial is the key to peace of soul. Only by prayer and penance can the soul rule the body and make man master of himself. The victory over one's self brings deeper, more satisfying peace than any other quest in the world.

Needless to say, peace is indeed on everyone's lips. It is the subject matter, as we all know, of every news broadcast, of private conversations, of books, rallies, councils. It is the one hope and dream of all people. But let us, at Easter, not forget that peace belongs wholly to Christ. "My peace I give you." We will know this divine peace only to the degree that we are united with Christ in mind and will.



MSGR. WALSH

Pope's Condolences

VATICAN CITY — (NC) — Pope Paul VI has sent a message expressing deep grief on hearing the news of the assassination of Dr. Martin Luther King.

A telegram drafted by Amleto Cardinal Cicognani, Papal Secretary of State, was sent to Archbishop Luigi Raimondi, Apostolic Delegate in the United States and transmitted to the widow.

The VOICE

The Diocese of Miami
Weekly Publication

The Diocese of Miami Weekly Publication
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Glades, Hardee, Lee, Martin, Monroe,
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River, Palm Beach, St. Lucie.

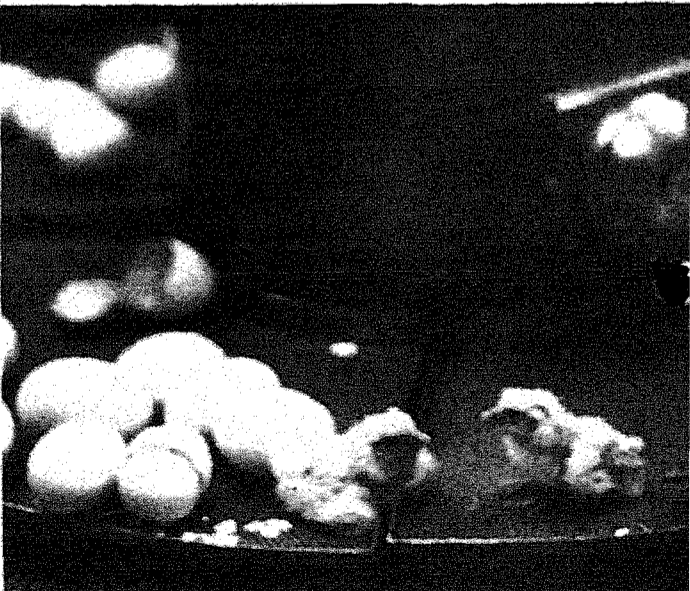
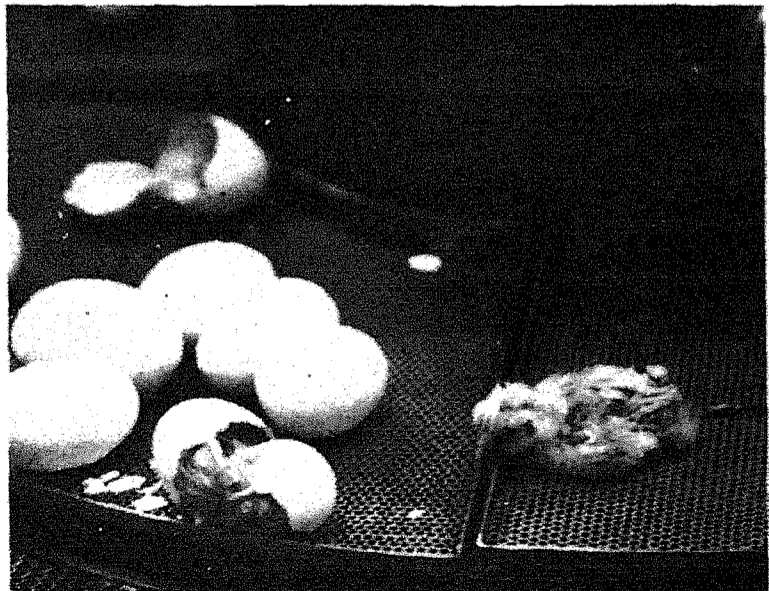
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Photos By Marjorie Fillyaw

Easter Baby-Animal Sales Taboo

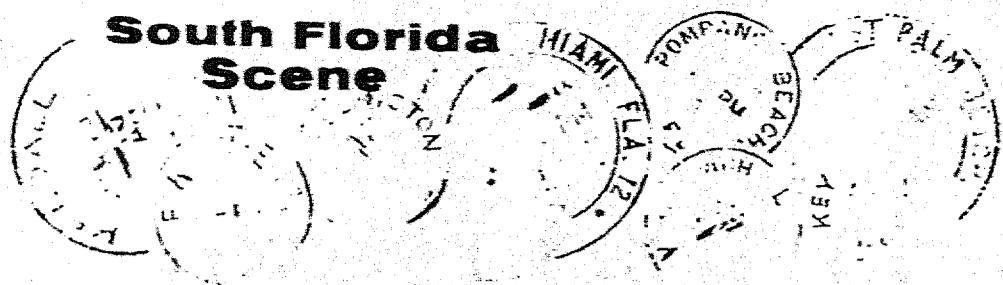
A new law passed during the last session of the Florida legislature now makes it illegal for retail merchants and baby chick hatcheries to sell or furnish baby chicks, ducklings and rabbits for the Easter trade.

According to Kenneth B. McGovern, Jr., director of the Greater Miami Humane Society, the same statute also makes it unlawful for any person to dye or color artificially any animal or fowl; or to sell, offer for sale or give away as merchandising premiums baby chickens, ducklings or other fowl under four weeks of age or rabbits under two months of age, to be used as pets or toys.

He pointed out that the new law has a two-fold purpose: to protect small children against the dangers of contracting disease from the handling of such small animals; and to prevent the unintentional, but "nevertheless real, cruelties involved in the handling of baby animals."

Actually these practices have been unlawful in Dade County since February 1960 when Metropolitan Dade County passed an ordinance forbidding the sale or dyeing of chicks, ducklings, etc.

Florida is now one of 15 states which prohibits this practice on a state-wide basis.



MEMORIAL BOOK fund for St. Patrick School library has been established by the Diocese of Miami Catholic Teachers Guild of which Mrs. Marjorie Wessel, right, is president. She is show discussing the project, which honors the late Msgr. William Barry, P. A., with Msgr. James J. Walsh, pastor; and Sister Patricia Ellen, O.P., center; and Msgr. William F. McKeever, diocesan school superintendent and Guild moderator.

PRIEST-CANON LAWYER TO SPEAK

CORAL GABLES — "Litigation in Church Courts in Marriage Cases" will be the topic of a priest-canon lawyer when he speaks to members of the Diocese of Miami Catholic Lawyers Guild at 8 p.m. Friday, April 19, at the Aquinas Newman Center, 1400 Miller Rd.

Msgr. Francis J. Fazzaloro, J.C.D., vice-officials of the Diocese of Miami Marriage Tribunal, will address South Florida attorneys and guests during a special program, which will be followed



Msgr. F. Fazzaloro by a question and answer period.

A native of Meriden, Conn., who was ordained to the priesthood for the Archdiocese of Hartford. Monsignor Fazzaloro was awarded a doctorate in canon law at the Catholic University of America, Washington, D.C.

He formerly served as vice-chancellor and officialis of the Metropolitan Tribunal in the Archdiocese of Hartford.

Lawyers throughout the area have been invited to attend the program.

Around The Diocese

St. Anthony

Covered dish luncheon and meeting of the Catholic Woman's Club will be held Tuesday, April 23, in the clubrooms. Election of officers will be held.

K.C. Ladies

Ladies of Columbus of Council 3080 will hold a covered dish dinner Tuesday, April 16, at the Council Hall, 333 SW 25 St., Fort Lauderdale. Business meeting will follow.

SS. Peter, Paul

A Cursillo spaghetti dinner will be served from noon to 5 p.m. Sunday, April 21.

Woman Lawyer Guest Speaker

CORAL GABLES — Dr. Solo Mentnikoff, visiting law professor at the University of Miami, will be the guest speaker during the Easter Communion breakfast of Little Flower Holy Name Society on Sunday, April 14, in the cafeteria.

Considered one of the foremost women lawyers on international law and one of the four women most mentioned for a seat on the U.S. Supreme Court, Dr. Mentnikoff is visiting from the faculty of the Law School at the University of Chicago.

Breakfast will be served following Corporate Communion during the 8 a.m. Mass in Little Flower Church.

in the parish hall. Tickets are available from Larry Dries, Lew Stephens or any cursillista.

St. Luke

Chicken barbecue dinner under the auspices of the Home and School Association will be held Sunday, April 21, from 1 to 5 p.m. on the parish grounds. Games will be held for all members of the family.

St. Monica

Annual luncheon and fashion show sponsored by the Home and School Association will begin at noon, Saturday, April 20, at the Hotel Algiers, Miami Beach. Reservations may be made by calling 624-9372 or 624-1135.

Catholic Singles

A club for men and women is being organized in Fort Myers for those between the ages of 19 and 32. Inquiries should be addressed to P.O. Box 2767, Fort Myers Beach.

St. Dominic

Members of the Guild will host their annual "Dombola" at 9 p.m., Saturday, April 20, in Bayfront Park Auditorium. Music for dancing will be provided by Bart Pierce and his orchestra.

St. Michael

Annual Easter Monday luncheon sponsored by the

parish Council of Catholic Women begins at noon, April 15, at the Four Ambassadors Hotel, 801 S. Bayshore Dr. Reservations may be made by calling 634-7095.

St. Rose

Members of the Guild will sponsor a luncheon and card party on April 30 at the Miami Shores Country Club. Mrs. John J. Larkin is accepting reservations at 758-1404.

Holy Name

Luncheon and fashion show of the Women's Guild is scheduled to be held at noon, Saturday, April 27, at the Petite Marmite in Palm Beach. Reservations are being accepted at 965-1990.

A One-Man Passion Play

An unusual Passion Play featuring a one-man performance and the voices of 41 professional actors and actresses will be staged at 7:30 p.m. today (Friday), Saturday and Sunday in the John F. Kennedy Auditorium on the north campus of Miami-Dade Junior College. Matthew King will be seen in the role of Christus in the production under the direction of Presbyterian minister, Rev. Neil Wyrick.

A special performance will begin at 5:30 a.m. on Easter Sunday at the auditorium.

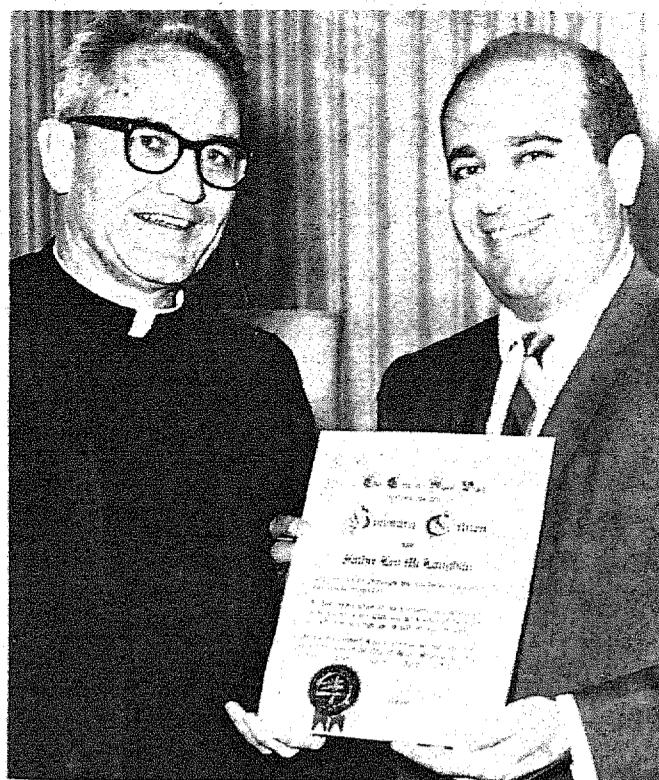
Dade Safety Director Will Address Meet

Dade County Public Safety Director Wilson E. Purdy will address a public meeting of the Women's Division of the Greater Miami Crime Commission at 10:15 a.m., Wednesday, April 17, in Jordan Marsh auditorium.

During the meeting Daniel P. Sullivan, executive vice president of the Crime Commission, will discuss results of the investigative police report which has been obtained from the 27 municipalities in the county.

Mrs. Morton Good, court observers chairman, will report on the first two weeks of the project initiated April 1 in seven criminal and juvenile courts.

The general public is invited to attend the meeting, as well as crime chairmen of all local organizations.



FORDHAM UNIVERSITY president, Father Leo McLaughlin receives the title of "Honorary Citizen" of Miami Beach from Mayor Jay Dermer, a graduate of Fordham Law School who recently received the university's Distinguished Alumni Award.

K-C Council Given Praise

HIALEAH — The Father Flynn Council of the K. of C. has been cited by the Hialeah-Managua Sister City Committee in recognition of outstanding service and cooperation in various international projects during the past three years.

Grand Knight Ernest Settemore received the award from Mrs. Bert Barrer, vice president of the Hialeah-Managua Sister City Committee, who pointed out that Council members had cooperated on projects, including student exchange programs, official visits, and social and cultural activities.

The 2nd Annual Festival of the Arts presents:

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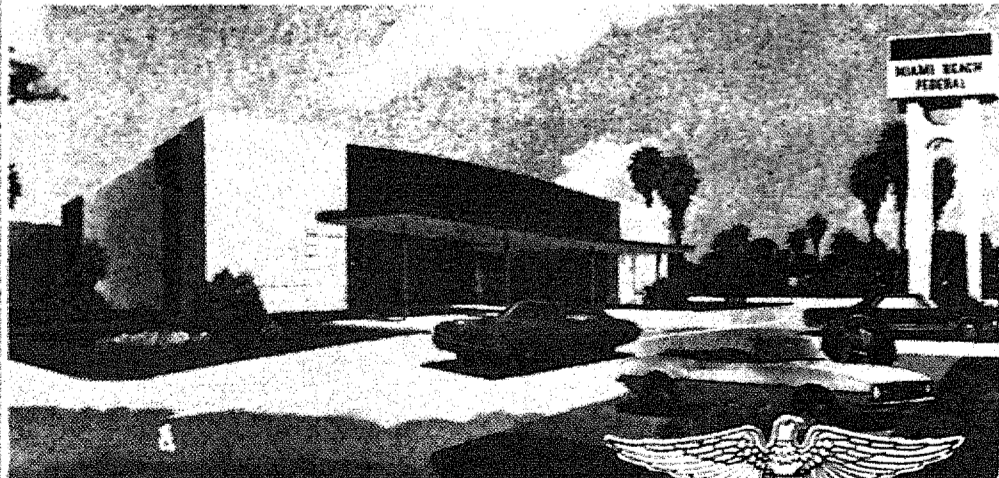
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100 Expected At Communications Meet

Three members of the U.S. hierarchy, priests, ministers, and laymen will participate in a three-day communications conference for priest and lay diocesan directors of TV and radio, which opens Monday, April 15, at the Marco Polo Hotel, Miami Beach.

Miami's Bishop Coleman F. Carroll will welcome directors and participants during a 12:30 p.m. luncheon on Tuesday, April 16. He also will be the principal speaker.

Other prelates who will address the conference, sponsored by the National Catholic Office for Radio and Television, New York, are Archbishop Philip Hannan of New Orleans, former assistant chairman of the United States Catholic Conference Press Dept.; and a member of the press committee at the Vatican during sessions of the Ecumenical Council; and Bishop John Donovan of Toledo, episcopal chairman of NCORT.

Father Donald F. N. Connolly, former assistant pastor, Holy Family parish, Miami Beach, is on loan from the Diocese of Miami as coordinator at NCORT, established by U.S. Bishops in 1965 following the decree of Vatican Council II on communications.

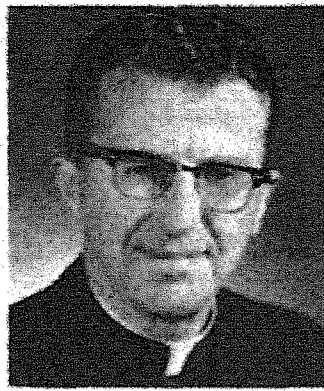
Other South Floridians participating in the sessions, expected to attract more than 100 TV and radio directors from archdioceses and dioceses throughout the nation, include Msgr. Joseph O'Shea, pastor, St. Joseph par-



Archbishop Hannan



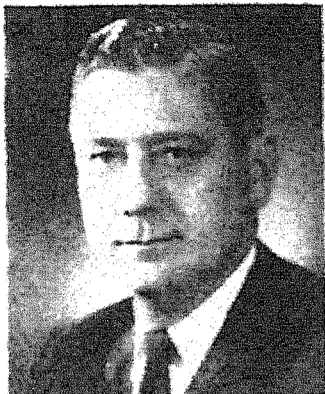
Bishop John Donovan



Msgr. Joseph O'Shea



Father Donald Connolly



Lionel Baxter



Ralph Renick

ish, Miami Beach; and director of the Diocese of Miami Radio and Television Commission, under whose direction the diocese became the first in the country to inaugurate the "on the air closed circuit television," Ralph Renick, columnist of The Voice and vice-president in charge of news in WTVJ-TV; and Lionel Baxter, executive vice-president and manager of radio operations for Stoner Broadcasting Co.

Also featured on the televisual program are the

Rev. William F. Fore, executive director, Broadcasting and Film Commission, National Council of Churches; Rev. Richard R. Gilbert, executive director, United Presbyterian Division of Radio & Television; Dr. Eugene H. Bertermann, president, National Religious Broadcasters; Roy Bonstead, National Coordinator of Radio for the Anglican, Roman Catholic and United Churches of Canada; Frank J. Shakespeare, Jr., president, CBS Television Services Division; and Donald V. Tavernier, president, Metropolitan Pittsburgh Educational Television.

Representatives of Catholic press on the agenda include Floyd Anderson, director, NC News Service, Washington, D.C.; Msgr. Joseph G. Walen, editor,

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Requiem Mass Sung For Father Barrett

ALLEGANY, N.Y.—Requiem Mass was sung last Saturday at St. Bonaventure University for Father Edgar Barrett, O.F.M., for 13 years chaplain at St. Francis Hospital, Miami Beach.

The Franciscan priest, who had been in poor health for the past year, died on April 2 in St. Francis Hospital, Olean, N.Y., at the age of 65.

A native of Philadelphia who joined the Franciscan Order in Paterson, N.J., in 1920, Father Barrett was ordained to the priesthood in 1927. His early years were spent in parishes staffed by the Franciscan Fathers throughout New Jersey and in New York City.

He was chaplain at St. Francis Hospital, Miami

By Telephone 'At' Banquet

WEST PALM BEACH—Members of Spring Hill College Alumni Association here will be among graduates of the Jesuit college participating in a telephone hook-up from the homecoming banquet on April 20 to six U.S. cities.

Alumni coordinating the program in this city for those unable to attend the three-day campus program in Mobile, Ala., are James T. Carlisle, Richard F. Oen and Robert J. Kelly.

Beach, from 1953 until 1966, at which time he was transferred to St. Francis Church, New York City.

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The Voice
Of
Ralph Renick



White, Negro Must Walk Sensible Path

The reaction of the nation to Dr. Martin Luther King's death may well bode the future of the country and give us an insight into whether indeed we can find a way to exist — Negro and white — as true brothers and children of God.

I heard many white people react to the news of Dr. King's assassination with comments such as, "It's about time they killed that troublemaker, he was sure asking for it."

These people saw King as the symbol of the Negro's desire for equal justice and opportunity. These persons want Negroes "kept in their place." The bigotry which lies deep-seated in their souls is so firmly rooted that they are almost incapable of changing their view.

This white viewpoint, while it may not be extensive, nonetheless is held by persons with and without means. I overheard several prominent Florida lawyers, men, who should know the meaning of justice for all, expound quasi-delightedly over the fate which befell King in Memphis.

While excusing their human frailty which permits prejudice to override rational judgment, it is still deeply disturbing that persons who have the ability to influence change in our society can voice the belief that the demise of Dr. King is in some way the end of the problem.

Indeed, with the facts of Watts, Detroit and Newark fresh in mind, the white community owed a self-serving obligation to fend off the destructive Negro approach to change by giving support to Martin Luther King's non-violent but result-seeking mission to erase the causes of Negro suppression in American life.

Dr. King is no longer with us — the festering sore of the jungles of Negro habitation are.

In the wake of those initial vocal outbursts by some whites came what I think is the more representative reaction of the county at large.

There was genuine sorrow. There was a feeling of apology felt by white people — a sort of guilt complex that while we had been espousing equality for all, we really didn't mean it for all Negroes. Hypocrisy is never a comforting practice. It is phony, and those who engage in hypocrisy can never feel comfortable with themselves.

Perhaps those people who feel some guilt over the death of a man who stood for nothing wrong but pointed the way toward solution of our racial ills, will see in Dr. King's slaying an opportunity to involve themselves personally in straightening up the nation.

A madness is afoot. How can any individual feel secure when John F. Kennedy and Martin Luther King are picked off by rifle bullets?

President Lyndon Johnson, earlier in one of the nation's most history-making weeks ever announced he was stepping aside in an effort to end the divisiveness that threatens to destroy the United States.

The country is at the crossroads. Unless the white leadership — the business and professional man, the suburban head-of-household, decides to get involved in achieving a solution to our racial ills, we are on a collision course with ultimate disaster.

The young Negro rioter and looter has been more of a threat to the Negro citizenry up to now than to the white community. The blazes are being set and gun shots are being fired in Negro sectors.

The responsible Negro leadership is desperately seeking a helping hand from its corresponding white brethren.

Martin Luther King typified that Negro segment. His oratorical preachments served as a warning to all America that unless the challenge was met, the nation itself was doomed to the same unknowing fate he met.

Dr. King was just not a Negro selfishly demanding more for Negroes. He was a prophetic American who realized that unless a peaceful solution was achieved, ultimate internal civil war was a real prospect.

More than 10 years ago, *The Sign*, a national Catholic magazine noted for its liberal viewpoints on many issues, including the Negro problem, printed the following in its editorial column: "The wiser Negro leaders . . . know it is as unrealistic for themselves to want integration to go impossibly fast as it is for reluctant whites to want it to go impossibly slow."

"The conflict in the South is a conflict sparked on the one side by social pride and on the other by social hunger. The white man has more rights than he is entitled to. It will take a lot of humility on his part to give them up."

"The Negro has less rights than he is entitled to. It will take a lot of patience on his part to wait for them to come to him."

The year is now 1968. The conflict is no longer confined to the South alone. The matter of "with all deliberate speed" takes on new meaning with the trajectory of a single bullet in Memphis.

Locking arms with other aides of the Southern Christian Leadership Conference, Dr. King is shown heading a massive civil rights march in downtown Memphis, where he was assassinated last Thursday evening.



JAILED in St. Augustine in June, 1962. Dr. King was also jailed on other occasions in the South on minor charges for his activities.



POPE PAUL received civil rights leader at the Vatican in 1964.



Dr. Martin Luther King

1929-1968

Churches Over Nation Sorrow For Dr. King

WASHINGTON (NC) — In churches large and small, suburban and inner city, from coast to coast, people black and white gathered to pray for the Rev. Dr. Martin Luther King and for the ultimate victory of the cause of freedom for which he lived and died.

Leaders of all faiths joined in a nationwide outpouring of tributes to the slain Baptist minister.

In the nation's capital, where some Negroes took to the streets to avenge Dr. King's death by rioting and looting, others flocked with whites to religious services throughout the city and in its two largest churches.

President Lyndon Baines Johnson was among some 4,000 mourners at noon services April 5 at the National (Episcopal) Cathedral.

Leading prayers in the Episcopal cathedral was the Rev. Walter E. Fauntroy, Negro vice chairman of Washington's City Council and Washington chairman of Dr. King's Southern Christian Leadership Conference.

The Catholic archdiocese of Washington scheduled a memorial Mass for Dr. King at the National Shrine of the Immaculate Conception to be held April 7 in accordance with President Johnson's request for a national day of mourning.

Patrick Cardinal O'Boyle of Washington who called Dr. King the "outstanding civil rights leader in our country who as an apostle of nonviolence advanced the cause of justice for all Americans" was principal concelebrant of the Mass.

From Dr. King's birthplace in Atlanta, Bishop Joseph L. Bernardin, administrator of the archdiocese, said that news of Dr. King's death "stunned our city and our nation."

From Chicago where Dr. King's marches caused racial strife in 1965, John Cardinal Cody said he was "deeply dismayed at the news of the tragic passing of Dr. Martin Luther King."

In Detroit, scene of last summer's severest riot, Archbishop John F. Dearden, president of the National Conference of Catholic Bishops, directed that formal prayers for Dr. King be said at all Masses April 7 in the archdiocese. He also said that he would make a special announcement "concerning action to achieve goals for which Dr. King laid down his life."



PRESIDENT Lyndon B. Johnson gave Dr. King one of the pens he used in signing the 1964 Civil Rights Act.



Horrible Slave Trade Narrated

Sins of the Fathers, by James Pope-Hennessy, published by Knopf, 286p. \$7.95.

"Sins of the Fathers" covers much more ground than its title or sub-title, A Study of the Atlantic Slave Trade 1441-1807, indicate. It should be read and studied by anyone even remotely implicated (and who is not?) in the color question.

The parallels between the worst aspects of the slave trade and the treatment (until recently) of colored people in the Southern States of the U.S. are too obvious, nauseating and explosive to be neglected.

As with the gladiators of ancient Rome and the denizens of slave ship and plantation, so with Black Power today ultimate combustion, unless anticipated, is inevitable. Something is now being done. Maybe this book will speed the process.

But there is more to recommend this volume than that. Much more. In this amazing history with its ramifications and international complications, its side-lights on human schizophrenia and depravity, its revelation of the mentality of "savage" peoples and their reactions to civilized vice, one hesitates which to admire

most, the computer-like industry and assimilation of data in the matter under discussion, or the charm, and originality and freshness of the manner of its presentation.

To take the latter first: Every so often one mentally comments "Personal Touch" where the author comes on-stage and says "This is how I see it."

For example, his awe among the steaming swamps, his dislike of being shown round a rubber factory, his use (as of right) of words that border on the precious (e.g., fictive, affray, an heretic, couth — the last reminiscent of P. G. Wodehouse's character who "if he was not disgruntled, was not feeling particularly grunted"); or the description of the endless cheating among slave-dealers and their underlings as "insidious as the means now current among detergent manufacturers on commercial T.V."

Another point of interest and a continual stimulus to our attention is the vividness with which in a few lines or even a single phrase a complete mental picture is evoked, as witness the "fun-gold region of our proud

island past," "dim, bat-hung slave dungeons," and "lovely melancholy isles of the Caribbean," and more leisurely evocations of Bristol or Liverpool taverns.

As to the matter landed, apart from the variety of interests included, we find here a mass of unexpected information that rebukes our slipshod assumptions on the Slave Trade, mere myths as so many of them were — the myth of "the merry and contented slave," the myth of the Hawkins exploits, the real cause of the Dutch-English war and of the War of the Spanish Succession, (namely the right to the control of the African Slave Trade), the neglect of the real hero and architect of Abolition, not Wilberforce, but Thomas Clarkson who visited 304 warships in harbor.

Informative also is the revelation of the real and malleable nature of colored people and the excellent handling of such questions as "Who was selling whom?"

If colored people sold their own race it was only because white people created (and paid for) the market. A final argument of the anti-abolitionists, that the Slave Trade trained men for the

Navy — as fox-hunting has been cited as training cavalrymen — Clarkson demolished by exposing the cruelty of some captains to their crews.

Finally, all social reformers can here learn that the only way to defeat an abuse is by educating public opinion, especially by an iterated and incontrovertible presentation of the facts.

The slave trade died hard. The Abolition Act (in England) was passed in 1807; but the trade only ended when its transgression was made punishable by transportation for life. (There is a hint here on how to control narcotic master-minds.) After the Congress of Vienna, the Dutch and the French and the Portuguese gradually abolished it. But it only really died when, in 1865, it was abolished in the United States.

Ambrose Agius, O.S.B.
Newark, New Jersey

ESCAPE NOVEL

Where Eagles Dare, by Alistair MacLean, published by Doubleday, 312 p., \$4.95.

Eight people are parachuted into an Alpine area of Germany to rescue an American general from his Nazi captors in a cliffside castle.

But what may appear to be a conventional chase-and-escape spy novel becomes an intricate web of betrayals, impersonations and double-crosses.

This is escapist fiction at its best — excitingly told by the gifted author of "The Secret Ways," "The Guns of Navarone," "Ice Station Zebra," and other adventure thrillers. Those who read the book now will probably anxiously await the film which will feature Richard Burton in the lead role. Light, literate, wholesome entertainment.

11 p.m.
THE HOUR OF ST. FRANCIS - WJLM-TV 1230-1245

11:30 P.M.
MAN-TO-MAN - WWSB-TV 11:30-12:00

Stranger Than Fiction This Tale Of Real Spy

Contact on Gorky Street, by Greville Wynne, Athenaeum, Jan. 22, 1968, 222p. \$4.95. (H)

International espionage is sometimes more interesting and more unbelievable than fiction can ever be. But fictionalized espionage is usually much more glamorous. In this true story by Greville Wynne this fact comes out very clearly.

The Oleg Penkovsky case caused international repercussions when it finally broke. A Red Army colonel highly placed in Russian Military Intelligence Service, Penkovsky for several years handed over vital secret information to British Intelligence.

The contact man was Greville Wynne, the man who first contacted Penkovsky. They became close friends and Wynne gives a searching and poignant portrait of his friend who was finally captured, tried and imprisoned and, eventually, killed himself.

Very little information is given on the secrets which were passed on, but Wynne hints at their value and the fact that security prevents his revealing anything further. He himself was arrested at the same time as Penkovsky, found guilty and imprisoned.

Most of this book is about his experiences in Russian prisons — the actual living conditions there (if they can be called "living conditions"), the interrogations he underwent to force him to re-

veal the details of the plot, the means used to break him down physically, intellectually, and spiritually.

Finally released from prison in exchange for a Russian spy, Lonsdale, Wynne returned to England and his family and his business profession.

To Wynne, Penkovsky was a great man, a close friend with a giant soul and spirit. Wynne extols him highly and mourns him deeply.

The Russian people themselves were held in great admiration by Wynne and he praises them; but he has only disgust and hatred for his jailers, his interrogators and the court where he was tried.

His story is at once inspiring in relation to his friend Penkovsky and, at the same time, horrifying by reason of the way human beings are treated by the Russian government and their callousness regard to truth.

Daniel F. Lawler, S.J.

Will Address Philosophers

"Philosophy and the futurist" will be discussed by Father John M. Quinn, O.S.A., chairman of the philosophy department at Biscayne College, during a panel discussion at the 42nd annual meeting of the American Catholic Philosophical Association April 15-17 in New Orleans.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION

(Sunday)

7 A.M.
THE HOUR OF THE CRUCIFIED - WJLM-TV 7:00-7:30
Friend to God

7:35 A.M.
NBC RADIO CATHOLIC HOUR - 8:30-9:00
8:30 A.M.
THE SACRED HEART PROGRAM - WWSB-TV 8:30-9:00
9:30 A.M.
THE SACRED HEART PROGRAM - WWSB-TV 9:30-10:00
10:30 A.M.
THE HOUR OF THE CRUCIFIED - WJLM-TV 10:30-11:00
11:30 A.M.
THE SACRED HEART PROGRAM - WWSB-TV 11:30-12:00
12:30 P.M.
CHURCH AND THE WORLD TODAY - Ch. 7 WJLM-TV

(Tuesday)

9:30 p.m.
MAN-TO-MAN - Ch. 2 WWSB-TV
Current issues in the news will be discussed by Father Rene Gracida, Rev. Albert R. Schmidt, Rabbi Irving Lehrman, and Rev. Luther Pierce, producer and host.

7 A.M.
THE HOUR OF THE CRUCIFIED - WJLM-TV 7:00-7:30
Friend to God

7:35 A.M.
NBC RADIO CATHOLIC HOUR - 8:30-9:00

8 A.M.
THE SACRED HEART PROGRAM - WWSB-TV 8:30-9:00

8:30 A.M.
THE SACRED HEART PROGRAM - WWSB-TV 8:30-9:00

8:30 A.M.
UN DOMINGO FEUJ - Spanish WWSB-TV 8:30-9:00

8:35 A.M.
CATHOLIC NEWS - WWSB-TV 8:35-9:00

8:45 A.M.
THE HOUR OF ST. FRANCIS - WJLM-TV 8:45-9:15

9 A.M.
THE HOUR OF ST. FRANCIS - WJLM-TV 9:00-9:30
Carbon Copy, same as 8:45 am

THE SACRED HEART PROGRAM - WWSB-TV 8:30-9:00

9:05 A.M.
CATHOLIC NEWS - WWSB-TV 9:05-9:30

9:30 A.M.
THE HOUR OF THE CRUCIFIED - WJLM-TV 9:30-10:00

10:30 A.M.
THE HOUR OF THE CRUCIFIED - WJLM-TV 10:30-11:00

6:30 P.M.
CATHOLIC NEWS - WWSB-TV 6:30-7:00
Summary of national and Catholic news and South Florida Catholic news from the Voice

11 p.m.
THE HOUR OF ST. FRANCIS - WJLM-TV 11:00-11:30

11:30 P.M.
MAN-TO-MAN - WWSB-TV 11:30-12:00

RADIO

(Sunday)

6:30 A.M.
THE CHURCH AND THE WORLD TODAY - WWSB-TV 6:30-7:00

THE CHRISTOPHERS - WWSB-TV 7:00-7:30

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The Electronic Arts With Brood Of 18 Kids, They Marry.. Now It's A Movie

CARMEL, Calif.—(CPF) — Family movies are so scarce that anyone responsible for making one deserves thanks, but especially Frank Beardsley and Helen North for what they did. They had 18 kids and got married!

The result is "Yours, Mine and Ours," a big-budget United Artists comedy based on the true story of the Beardsleys: a widower with 10 kids who married a widow with 8 kids and eventually had two of their own (the "Ours" of the title).

Frank Beardsley—played in the film by Henry Fonda—was a Navy Warrant Officer stationed in San Francisco when he met Helen North, played in the film by Lucille Ball. In September of 1961, on a rather cluttered wedding invitation card, all 18 of their children announced the approaching marriage, which was widely reported in the press.

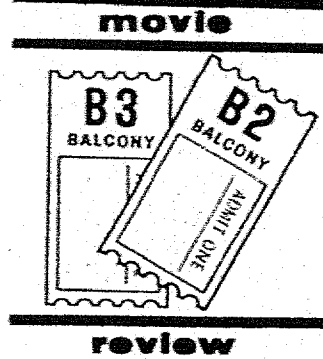
Lucille Ball saw one of the newspaper articles, bought the story rights and the result is one of the few motion pictures that can accurately be called "a big family movie."

In the film, the "match-

Current Issues Before Panel

Current issues in the news will be discussed by the interfaith panel of priest, minister and rabbi, during the "Man-To-Man" presentation of Ch. 2 at 9:30 p.m., Tuesday, April 16.

Participating will be Father Rene Gracida, chairman, Diocese of Miami Liturgy Commission; Rev. Albert R. Schmidt, Grace Lutheran Church; Rabbi Irving Lehrman, Temple Emanuel; and Rev. Luther Pierce, producer and host.



review
maker" role is played by one of Beardsley's Navy buddies (portrayed by Van Johnson), but in real life the matchmaking was done by a Dominican nun.

Helen North, having recently moved to California from Seattle, was registering her children in a Dominican school when the principal, Sister Mary Eleanor, asked about their father. Mrs. North explained that Lt. Richard North, a U.S. Navy navigator, was killed on a routine training flight and that their eighth child was born three months later.

GIVES A POEM

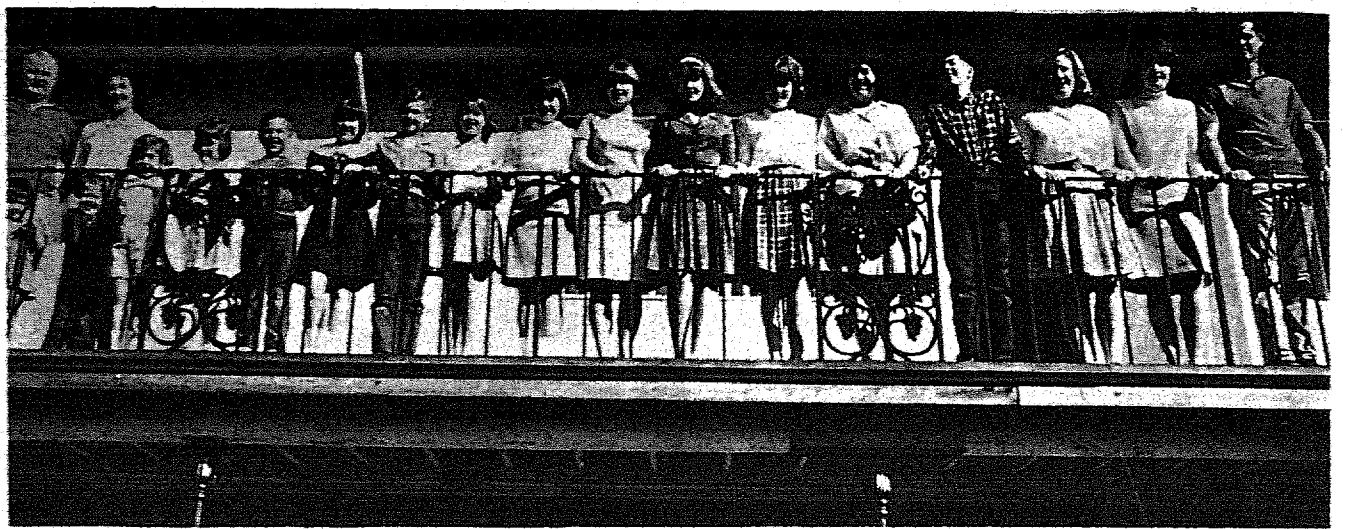
Sister Mary Eleanor said her own brother, Francis Beardsley, was a Navy Chief Warrant Officer who had also recently lost his mate and was left with 10 children. Mrs. North quickly gave her a short poem she had written and asked the nun to send it to him, that it might help.

"I must have read it a thousand times," Beardsley recently remembered. "It's like a prayer." It started out:

"God would not send you the darkness, dear
If He felt you could bear the light.

But you would not cling to His guiding hand
If the way were always bright."

"It was the only copy I had, so I asked that it be returned," Helen North Beardsley recalled. He re-



FRANK AND HELEN BEARDSLEY and part of their brood, subjects of the movie, "Yours, Mine And Ours."

turned it, with pictures of himself and his children, asking her to return them.

"Tricky man," she said. "Two letters later he invited me to dinner."

Now retired from the Navy and in private business, Beardsley built an eight-bedroom, five-bathroom house in Carmel, complete with a stock room for such purchases as 100-pound sacks of sugar, whole sides of beef and six-gallon tins of peanut butter.

"Visitors expect they'll see children hanging from hooks," Mrs. Beardsley said, "but it's a big house, and orderly — if noisy."

"All of them are normal and there are no neuroses," Beardsley added. "We room the extroverts with the introverts, the neat ones with the untidy ones. They learn from each other."

NO ARTIFICES

The film version of the Beardsley story is remarkably low-key, the scriptwriters deciding that there was no need to pile on another "story line" to maintain audience interest.

But one of the high points of the film — and one sure to be applauded by parents of modern teenagers — is a running lecture on pre-marital sex that Fonda delivers to the eldest daughter while helping to ready his expectant wife for a trip to the maternity ward. It seems the daughter's boy friend will "never speak to me again unless I grow up." She asks:

"But do all the other girls, like Larry says? And am I just being old-fashioned?"

"The same idiots were

passing the same rumors when I was your age, but if all the girls did — how come I always ended up with the ones who didn't?"

"It's all different now," she replies.

"I don't know. They wrote 'Fanny Hill' in 1742 and they haven't found anything new since. . . And if you want to know what love really is, take a look around you. And take a good look at your mother. Yes, now.

"It's giving life that counts, and until you're ready for it, everything else is just a big fraud. All the crazy haircuts in the world won't keep it turning. Life isn't a love-in. It's the dishes and the orthodontist and the shoe repairman and the ground round instead of roast beef. . .

"And I'll tell you something else. It isn't going to bed with a man that proves you're in love with him. It's getting up in the morning and facing the drab, miserable, wonderful every-day world with him that counts."

This Week's Film Ratings

CLASS A, SECTION I
(Family)

Half a Sixpence

CLASS A, SECTION II
(Unobjectionable for adults and adolescents)

Blackbeard's Ghost

OBSERVATION: The

plot resolution of this fantasy, preposterous though it be, is based on the unethical proposition that the end justifies the means.

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

SATURDAY, APRIL 13
1:30 p.m. (10) Rascal Rascals (Unobjectionable for adults and adolescents)
7 p.m. (10) Maverick (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage reflects the acceptability of divorce.
7:30 p.m. (10) The Tall Men (No classification)
8:30 p.m. (4) The King Of Kings (Family)
9 p.m. (10) The Brass Bottle (Family)
9 p.m. (10) The Conqueror (No classification)
9:30 p.m. (10) The Private War Of Major Benson (Family)
11:15 p.m. (11) Hoodlum Priest (Unobjectionable for adults and adolescents)
12:30 a.m. (10) The Mummy's Curse (Unobjectionable for adults and adolescents)
1:30 a.m. (10) Supernatural (No classification)

FRIDAY, APRIL 12
6 p.m. (10) The Jack Wagon (Family)
7 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
7:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
8 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
8:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
OBJECTION: Suggestive costuming; sadism.

SUNDAY, APRIL 14
2 p.m. (10) Goodbye My Love (Family)
3 p.m. (10) Green Pastures (Family)
3:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
4 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
4:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
5 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
5:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
6 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
6:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
7 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
7:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
8 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
8:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

incidents of Sacred history in a reverent and inspirational manner. It is to be noted that it is a fictional narrative and contains various facts and omissions of Scriptural and historical accuracy.
8:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
12:30 a.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

MONDAY, APRIL 15
9 a.m. (7) Snow Drift (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations.
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
OBJECTION: Excessive brutality; tends to glorify criminal activity.
8:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
OBJECTION: Although this film is a comedy with satirical overtones, the sexual theme of its third episode is treated with unnecessary emphasis upon suggestive costuming and situations. Moreover, the coded in which this episode is presented may be offensive to the religious sensitivity of the viewer.
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

TUESDAY, APRIL 16
9 a.m. (7) The Lone Rider (Unobjectionable for adults and adolescents)
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

WEDNESDAY, APRIL 17
9 a.m. (7) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

THURSDAY, APRIL 18
9 a.m. (7) The Lone Rider (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive costuming.
9 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

FRIDAY, APRIL 19
9 a.m. (7) The Lone Rider (Unobjectionable in part for all)
9:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
10:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Lone Rider (Unobjectionable for adults and adolescents)

3:30 p.m. (4) Little Miss Broadway (Unobjectionable in part for all)
OBJECTION: Suggestive songs and dances.
4 p.m. (10) Return Of Frank James (Unobjectionable for adults and adolescents)
4:30 p.m. (10) Detective Story (Unobjectionable for adults and adolescents)
5 p.m. (10) El Prodigio (No classification)
5:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
6 p.m. (10) Return Of Frank James (Unobjectionable for adults and adolescents)
6:30 p.m. (10) Rescue Of Sergeant (No classification)
7 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
7:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
8 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
8:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
9 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
9:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
10 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
10:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
11 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)

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CHRIST

The Easter Mystery And Hope

By Father
Thomas P. Ivory



When, faced with a universe whose physical and spiritual immensity tends to stagger us more and more, we become afraid of the ever growing weight of energy and glory which the Son of Mary must bear in order to continue to receive our adoration, let us think of the Resurrection.

When Teilhard de Chardin, S.J., wrote these words, in an essay in 1924, he articulated a spirituality which helped sustain him in his search to find unity between God and the world. The dogmatic foundation for his theological inquiry is the Resurrection of Christ, in which all humanity is destined to participate. He was in fact preoccupied all his life with the relationship between the culmination of evolution and the return of Christ at the Parousia. Destined to experience the world's power to discourage and oppress, Father de Chardin died a lonely death on foreign soil on Easter Sunday, 1955. Yet his work has lived on for his hope was not misplaced. Even in death he exemplified the primary significance of Easter and its relationship with the virtue of Hope.

Nineteen hundred years earlier, writing to the Christian community at Corinth, St. Paul also expressed the central importance of the Resurrection mystery:

If there is no resurrection of the dead, Christ Himself cannot have been raised, and if Christ has not been raised then our preaching is useless and your believing it is useless; indeed, we are shown up as witnesses who have committed perjury before God, because we swore in evidence before God that He had raised Christ to life. For if the dead are not raised, Christ has not been raised, and if Christ has not been raised, you are still in your sins. And what is more serious, all who have died in Christ have perished. If our hope in Christ has been for this life only, we are the most unfortunate of all people. But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep. (I Cor. 15:13-20).

Hope in eternal life gives meaning to everything human. Gabriel Marcel proposes that hope is the driving force behind what it means to be human.

When men fail to hope in eternal life, they become indifferent about life in the present. The hopeful Christian, on the other hand, by identifying with Christ at Baptism, imitates his Lord in his present circumstances—in this time and place. The Second Vatican Council taught "that a hope related to the end of time does not diminish the importance of intervening duties but rather undergirds the acquittal of them with fresh incentives.

By contrast, when a divine substructure and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest; riddles of life and death, of guilt and of grief go unsolved with the frequent result that men succumb to despair." (Pastoral Constitution on the Church in the Modern World, 21c)

Christians ought to live in anticipation of their resurrection. We already participate, really but mysteriously, in the life of the resurrected Christ. During our pilgrimage on earth, hope animates all our Christian life and arouses fraternal love—this becomes a sign of our participation in Christ.

We have passed out of death and into life, and of this we can be sure because we love our brothers. If you refuse to love, you must remain dead; to hate your brother is to be a murderer, and murderers, as you know, do not have eternal life in them.

This has taught us love—that he gave up his life for us, and we, too, ought to give up our lives for our brothers. (I John 3:14-16).

Just as charity has both a vertical dimension (toward God) and a horizontal dimension (toward man), so also does hope embrace both relationships. We Christians should develop horizontal acts of hope by entering into interpersonal communion and by learning to trust and be trusted by our fellowmen.

Those of us who believe in the salvific role of the Church must express more hope in each other's apostolate, as well as more confidence in the guidance of the Spirit of Christ. Many Christians who have broken formal ties with the Church have done so not because they lost hope in Christ but because they lost hope in the Church. We are the Church and we are responsible for inspiring hope in one another as well as for witnessing to the Resurrected Christ.

Our hope ultimately centers on the return of Jesus Christ. Even in suffering, the hope of the Church is joyful. St. Peter writes in his first epistle, "If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when his glory is revealed." (I Peter 4:13).

The foundation of our hope is the Resurrection of Jesus Christ and it is directed toward His return at the Parousia. In the interim, we live and work in the community of fraternal love, trusting in the Spirit and in one another. The Council Fathers have given us a prospective vision of this pilgrimage through history:

Appointed Lord by His resurrection and given plenary power in heaven and on earth, Christ is now at work in the hearts of man through the energy of His Holy Spirit, arousing not only a desire for the age to come, but by that very fact animating, purifying and strengthening those noble longings too by which the human family makes its life more human and strives to render the whole earth submissive to this goal of divine love and universal brotherhood. (Pastoral Constitution on the Church in the Modern World, 38b).

Easter A World-Wide Holiday

By
ELEANOR
M. MARSHALL

Easter has been celebrated for so many centuries that it has provided the world with some of its most beautiful customs. Some of these are national, even local, while others are universal.

One world-wide Easter custom dates from the fourth century, the time of Pope Constantine. He liked colorful clothing and dressed well, particularly during the Easter season. Soon every one was imitating him. In fact, the English came to believe that the wearing of new clothes at Easter "insures good luck for the year."

An older custom in many European countries is the prevalence of bonfires. In Hungary, such fires are preceded by battles between Prince Cebere and King Bone (the Good King). The prince, a scarecrow, gives battle on Shrove Tuesday—and the Hungarians fast. On Palm Sunday there is another contest which King Bone then wins. The prince

is carried about, burned, drowned or tossed outside the boundaries of the parish so "hunger, illness, sorrow and other misfortunes will stay with him."

Bavaria has a similar contest. Here it is the "Easter man," a straw figure fastened to a cross and set ablaze by the new fire brought from church on Easter Monday. The ashes are scattered over the fields "to make them fruitful."

Bonfires on hill tops and in church yards are common in Germany. Young people dance and sing as they jump over the flames. Boys grab sticks and brandish them as they run through the fields "for luck."

In Ramallah, a Christian village near Jerusalem which Jesus visited for Jewish festivals, fire also plays its part in the festivities. Everyone gathers to await the coming of the Holy Fire.

Young men race to see who will have the great honor of bringing this precious cargo from the tomb to the village. Once the races were on horseback but taxis and busses have now supplanted the animals.

Later, all carry lighted candles during the procession to the church to attend Mass. Then children go about from door to door saying, "Christ is risen," and receiving in return colored eggs.

In America, bonfires are in vogue in areas settled by German immigrants. In Fredericksburg, Tex., the people ring church bells, shoot off fire crackers and put on colorful pageants, all adding to their joy over having another Easter.

There are some who would not believe it was Easter unless they had new clothes and ate eggs. In most Christian countries the Lenten fast ends with great feasts

and dressing up to go visiting just as has been done for centuries. Many have the food blessed by the parish priest because this was done in Europe. Eggs are always on the menu, many of them rivaling the spectrum in the beautiful coloring of their shells.

EGGS TO VISITORS

Eggs play another part in this season's festivities. The Albanians break a colored egg on meeting a neighbor and say, "Christ is risen." The response is "He is risen indeed," and this is the preferred greeting until Ascension Day. In this nation every visitor receives two colored eggs.

Though eggs are no longer as costly as the 400 which King Edward I bought to be covered with gold as his presents for the royal household, nor those which the Czar embedded with jewels, today's eggs are so beautifully colored by dyes unknown to

those rulers of an earlier time that they are also preserved as souvenirs.

A Polish legend explaining why this coloring of eggs is so popular. It says that Mary Magdalene found eggs with shells of rainbow hues on the first Easter morning.

After the Civil War, the Dutch in Pennsylvania had an "Easter tree" decked out with colored eggs. These had been punctured and the contents carefully blown out before they were decorated. They were replacements for eggs of natural color that formerly had been hung from bushes and little trees.

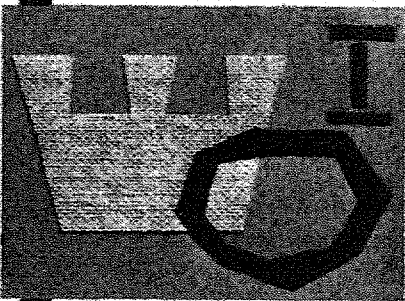
The Germans introduced the Easter rabbit to America. In some countries children loved the rabbit so much that cakes and chocolates in this shape became a favorite.

Egg gathering and egg rolling are also of German origin. In the Black Forest, children ride horses or use bikes to chase eggs.

IS RISEN

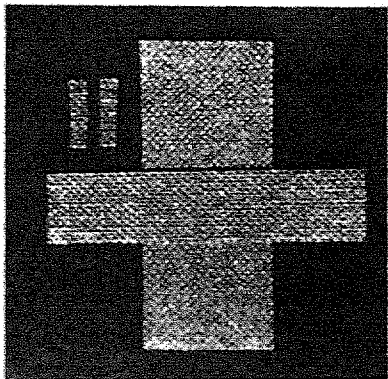
I CONDEMNATION

The One in white is Jesus.
The man in brown is Pontius Pilate.
The whole thing seems to depend on the answer to the question: "Are You then the Christ?" We can't hide anymore. Pilate's eyes have found us. Now Jesus is looking our way too. The question hangs in the air: "Are you then the Christ?"



II TO CARRY A CROSS

We can almost feel the weight on our shoulder,
We should. If we're part of Him, then the Redemption is our job too.
We said we would face the matter squarely.
Saying is easier than doing. But doing the job together makes it easier.
And, carrying the cross to help others makes sense.
We're ready now. We have the cross on our shoulders.



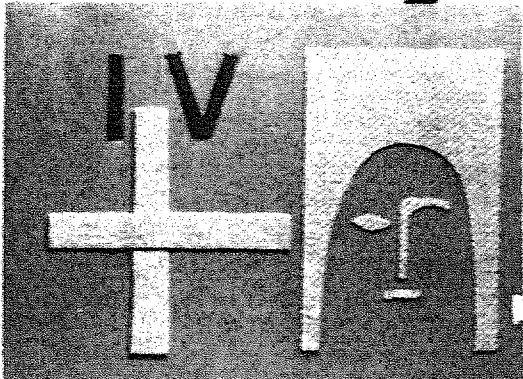
III FIRST FALL

What was that? That loud noise?
He's fallen. Who has fallen? Jesus.
But who is Jesus?
Jesus is a mother carrying groceries.
Jesus is a father coming home from work.
Jesus is a son, a daughter, a salesman, a stenographer.
He is a fellow worker, a classmate, a date.
All these are members of Jesus.
All who struggle - climb-work-fall.



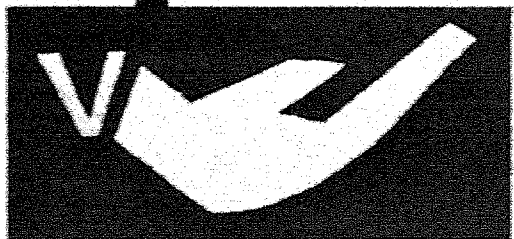
IV MEETING MARY

Hello, Mother. We want to talk.
All of us.
We want your help. Bandage our shoulders.
Start with those who suffer the most.
That's it, cleanse the wounds.
Are we all set Now?
Are all the members ready to go on?
Has a confession been made, a hurt been healed, a temptation been overcome?
We're ready now.
We're glad we've had a chance to talk.



V SIMON HELPS

He'll never make it. The cross is just too heavy.
The soldiers want to help.
After all, they're human too—
But they're afraid.
They're trying to coax that man to help.
This silence gets us. We're beginning to feel sick inside.
What next?



VI VERONICA

Look. She broke right through the crowd.
Now she's standing there with Jesus all alone.

They're trying to stop her but she's going to wipe His face—all by herself.
Though Veronica acts alone, all are with her.
The whole crowd is pulling for her.
Look at them. Look at their faces.

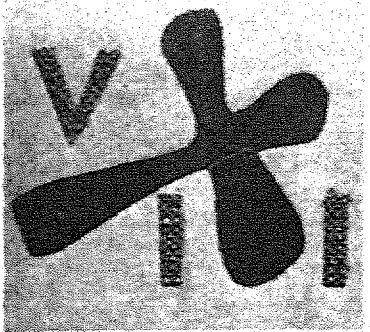


The Way of the Cross

Stations of the Cross depicted on this page were executed by Father Michael Sullivan, assistant pastor, St. Patrick parish, Miami Beach. Wordings of the presentation are published through the courtesy of the Catholic Information Center of the Archdiocese of Detroit.

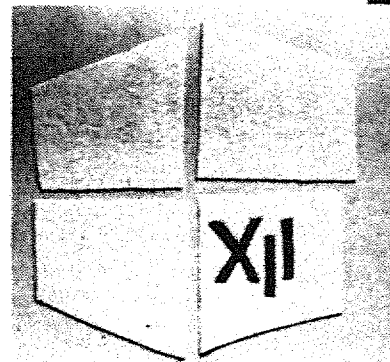
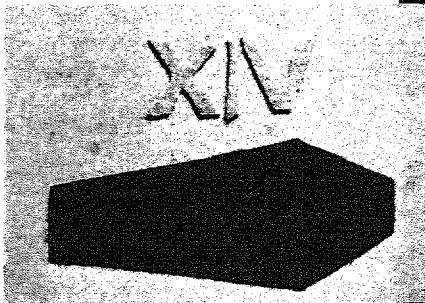
VII ANOTHER FALL

Nothing hurts like being alone. It's lonely here lying in the dust. It is possible to be lonely in the midst of this crowd.
To hear voices but not words—to see faces but not people.
We want to get up from this fall. It's awful to be alone.



XIII TAKEN DOWN

His face is white as snow. We could cut the silence. We just never watched a man die before.
Really.
Why do we feel this way? Why? Because we're part of Him. None of us laughs alone, worries alone, dies alone.
We are drained—spent-limp. What now?



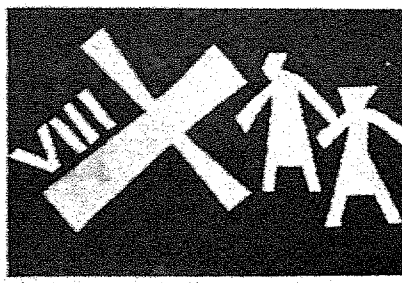
XI COMMITMENT

He still has a chance to back down.
The thought must be in His mind: "It's too hard."
The nails are so final. Once He decides, it's over.
Look. He's giving the soldiers the nod.
He's surrendering.
He made them wait for just a minute.
That's Jesus for you. Free. Always free.
No one ever forced Him to do anything.
He has decided. He is committed — nailed.



VIII ENCOUNTER

Those women are feeling sorry for Jesus.
Listen. They are missing the whole point.
He tells them so: "Weep not for me, but for yourselves and for your children."
They seem to understand now. They seem to be getting the point, at least a little.



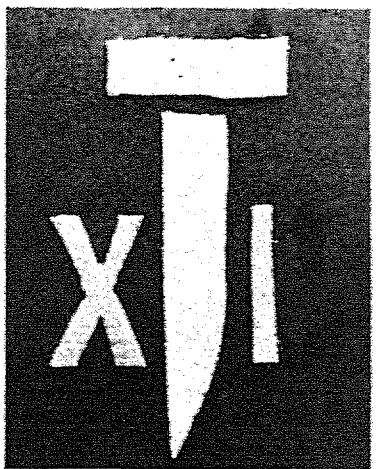
XIV ENTOMBED

That one over there is Nicodemus.
The other one is Joseph. They're coming out of the tomb now.
Let's all get together and move that rock into place.
There. That does it.
The body of Jesus lies in that tomb.
We'll have to leave now.



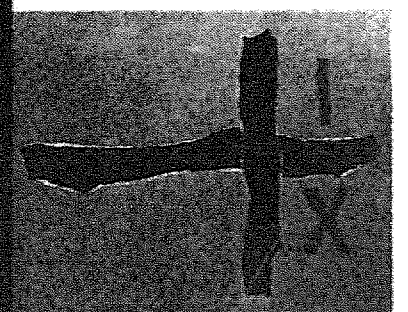
XII DEATH

He's willing to trade.
He's willing to trade one form of life for a higher form. It is hard to part with the present life of flesh and blood.
But a risen life lies ahead—a higher life—a glorified Body.
There. It's over now. He's gained a new life.
He was willing to trade.



X TRUTH

He doesn't need to hide. He's always just Himself. He lets people in to see Him as He is.
He sees Himself as He is. He looks at others and sees them as they are.
Words have freely flowed and all have found the TRUTH. He doesn't want the robe.



IX A FINAL FALL

Again? Did He fall again? Why? Did the soldiers push Him? Is the cross too heavy? Let us see. Did the crowds press in too close? None of these caused the fall—not the soldiers, nor the weight, nor the pressure.
He's weak. He fell because He's weak.
The fall was from within.

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!




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!



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!

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

Female on All-Family or Husband-Wife Plan	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?

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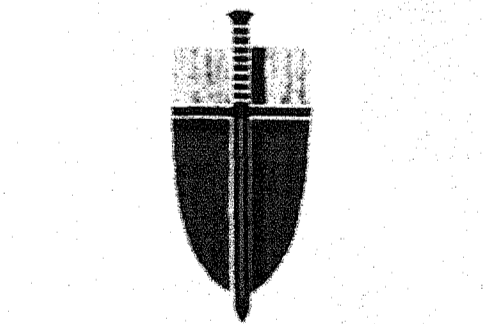
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SEX: Male Female
Month Day Year

AGE _____ DATE OF BIRTH _____

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

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

Wife's First Name Middle Initial

DATE OF WIFE'S BIRTH: Month Day Year

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

I have enclosed my first month's 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

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Pope Cleans Out The Church's Attic

By FATHER JOHN B. SHEERIN

Pope Paul's recent motu proprio consigning to oblivion many Vatican titles and functions is another breath of fresh air in the ancient Church.

Some may lament the passing of these relics. They say religion should have color and pomp and pageantry but it seems to me that the Catholic religion can display color and enact drama without having to rely on medieval titles and customs.

Modern symbols that effectively represent invisible realities can be very helpful to us but there is no point in perpetuating old symbols and customs that have lost all meaning for today.

EYE-CATCHING

During the great public ceremonies at St. Peter's during the Vatican Council, I found myself becoming progressively annoyed by the "Chamberlains of Cape and Sword."

These fine-feathered friends in black 16th-century Spanish costumes had starched ruffles around their necks. The costume was eye-catching and for that

reason, unfortunate. For it seemed to say that the ceremonies at which these chamberlains assisted were as meaningless and irrelevant as the costumes.

One could not help but wonder why any adult would want to dress up in public in this fashion but I recently read the nobles who dressed in such bizarre style enjoyed certain perquisites. For instance, they could use Vatican City licenses on their automobiles, which exempted them from certain Italian vehicles taxes. They could buy tax-free gasoline, tax-free liquor, and purchase cigars, food and clothes at the Vatican commissary.

I suppose there would be a wall of complaints if the Pope demanded of the Swiss Guard that they change their uniforms to something more serviceable. Presumably the Swiss Guards are only tourists attractions. They could not handle even a mini-sized riot. However, we have in modern New York many a Russian admiral as doorman at restaurants, so why should we complain about toy soldiers at the Vatican?

PRACTICAL TREND

The motu proprio, however, indicates

a pronounced trend in the Church. It is a trend away from the theatrical to the practical. When religion was considered an escape from life, it was to be expected that religious people would engage in a bit of play-acting. Unfortunately, in the course of years the Church acquired an immense baggage of theatrical props—all of which gave the world the impression that religion was something unreal, an escape into the fairyland of imagination.

Today, in line with the Constitution on the Church in the Modern World, the Church is stripping for action in the world. It is not content to be regarded as a museum-piece.

It wants to become deeply involved in all the real drama, the give-and-take of life in the world. In the words of Pope Paul in the motu proprio, there is in the Church, as in the public mind, a strong preference for "the efficacious, functional and logical" rather than the "nominal, decorative, external."

THE 'FUNCTIONAL'

As a result, instead of "Master Doorkeepers," "Mace-Bearers" and "Prelates of the Tassel" we will have at the Vatican

a very business-like group of laymen who will comprise an Advisory Council. They will meet periodically to discuss matters submitted to them by the Cardinals and will be experts in communications, construction, medicine, art and law.

Already this trend toward the "functional" has penetrated into church architecture. The days of splendidly irrelevant Gothic structures have gone. The trend is penetrating more slowly, yet surely, into the work of the clergy. In the good old days the priest was sometimes described as invisible for six days of the week and incomprehensible on the seventh.

In the future, he will be as visible as Christ intended His Church to be visible. Not that he will take the place of the layman in the world but that he will be more visibly present to the layman, offering him spiritual and moral advice. To be effective, however, he must divest himself of old legends and anachronisms in order to speak to the men and women of his time.

No preacher ever attuned himself more perfectly to his time than did Jesus himself.

BELOW OLYMPUS By Interlandi



"Forget the Communists. The kids are taking over the country!"



"He's happy in an election year—he can channel his hatred!"

Calls Social Christianity Superior To Communism

WASHINGTON, D.C. — Bishop Marcos McGrath of Panama, the Second Vice President of the Episcopal Council of Latin America (CELAM) said recently in Panama that Marxism holds no promise for mankind which is not better fulfilled by the social gospel of Christianity.

"There is nothing good in the Marxist promises which is not better set forth in the 'Constitution on the Church in the Modern World' as stated at Vatican II," said

Bishop Marcos McGrath of Panama. "We, too, desire and work for an expansion of all material means of production and welfare, so that all men will have access to an adequate education and standard of living. This will free them from the slavery to bodily want and the sad, almost animal dimness of life without knowledge, without culture, without joy, without beauty, without love."

A Searching Look Into Bishops' Synod

By MSGR. GEORGE G. HIGGINS

Two American journalists who have covered the Rome beat, off and on, for several years—Father Francis X. Murphy, C.S.S.R., and Gary MacEoin—have just published an interesting account of the Synod of Bishops which was held in Rome in 1967 (Synod '67: A New Sound in Rome. Bruce Publishing Co., Milwaukee).

Written in the familiar Xavier Rynne style, it is something of a tour de force, given the secrecy which enveloped the synodal proceedings.

The authors have tried to give an account "as accurate as possible under the conditions of time and circumstance." For my own part I think they deserve better than a passing grade. They do not claim to have written anything like a definitive history of the Synod, but they have provided us with a useful interim summary of the proceedings, and for this we can be grateful.

To this reader, however, what the authors tell us about the Synod is less interesting than what they manage to tell us about themselves in their separate and widely divergent assessments of the Synod.

How two men who disagree so fundamentally about the pros and cons of the Synod ever managed to work as a tandem in the writing of the history of the synodal proceedings is, to put it as mildly as possible,

a perplexing mystery.

They tell us that for all that lies in between their separate evaluations of the Synod they are jointly accountable, but that "the internal logic" of their individual viewpoints and "the dialectic of the situation" led them to attribute exclusive responsibility for the Prelude to a priest and for the Postscript to a layman.

FAR APART

I take it that this is a polite way of saying that when they got around to summing up their impressions of the Synod, they found that they were so hopelessly far apart in their thinking that the division of labor so cryptically described in the above quotations appeared to be the only possible way of salvaging the operation. That's fair enough.

It isn't at all surprising that one of the authors (Father Murphy) should have concluded that, on balance, the Synod was "truly a contribution to the Church'saggiornamento" and that the other (MacEoin) should have concluded, contrariwise, that it was seriously lacking in "credibility and relevance" and was thus, on balance, a huge disappointment.

Such differences of opinion on the part of experienced journalists covering the same event—and using the very same sources of information—are not to be wondered at.

On the other hand, I am not very happy about the curious way in which the authors have rationalized their differences. They tell us that one evaluation of the Synod (Father Murphy's) was written from the viewpoint of "the institutional Church" and the other (MacEoin's) "from that of contemporary mankind."

Or again, in MacEoin's words: "A priest professionally involved in the institution will tend to lean in one direction; a layman whose professional survival rests on his sensitivity to world opinion, in the other."

This strikes me as being a slightly threadbare and hopelessly pre-Conciliar dichotomy. I know of a number of priests (and so do the authors, I assume) who, rightly or wrongly, are just as critical of the Synod as MacEoin is. I also know of a number of laymen (and so do the authors, I must again assume) who, rightly or wrongly, are just as sanguine about the results of the Synod as Father Murphy is.

So what's all this doctrinaire stuff about priests' necessarily looking at things (myopically?) through the allegedly unenlightened eyes of the institutional Church and laymen (with crystal clarity?) looking at things through the allegedly enlightened eyes of "contemporary mankind"? Tell it to the Marines!

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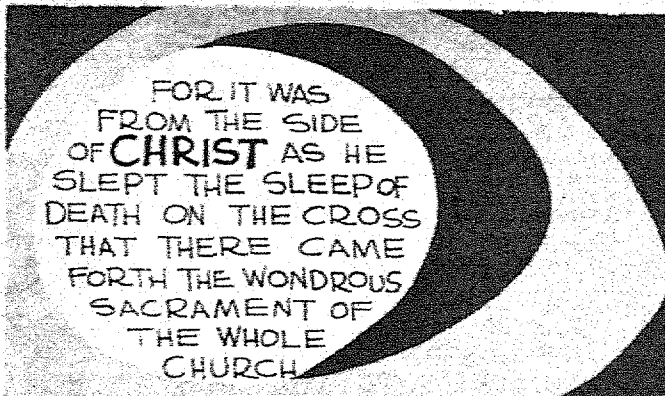
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Why Christ Chose Interval Of Death

By Father
DAVID G. RUSSELL
In a year of faith, we are asked to renew and deepen our commitment to the basic and unchangeable truths of God's revelation. Is there any more basic truth than this: By being born, by living, by dying and by rising, Jesus Christ saved us. Apart from Him there is no salvation for any man.

The New Testament, the Fathers of the Church, the Creeds, and the Bishops of the Church have always and everywhere taught that in Jesus Christ we find forgive-



have attempted to explain this essential Christian teaching with various theories. In some way, each of these theories reflects the culture in which they were born.

For example, men in the first five centuries used pictures to explain Christ's salvation. They pictured Christ fighting devils, the personification of evil, death and sin.

The defeat of the devil was the victory of Christ. Dramatic and graphic as the picture may be, it contains

the weakness of all images and pictures. For one thing, it presents the struggle in very dualistic terms, as if there were two principles in the universe, good and evil.

The picture does not satisfy many questions: How can the death of Christ save us from sin; from what are we saved; did God propose that Christ should die?

One theory, which is attributed to the theologian Origen, who died in 253, attempted to answer some of

these questions. Origen said that we were redeemed from the devil by a ransom paid by Christ. Origen said that by sin man had sold his soul to the devil, and Christ purchased it or redeemed it by paying a price to the devil. Thus we were saved.

To be sure, this theory seems incredibly crude to us, in spite of the fact that the theory was popular for hundreds of years. The fact is that the devil has no claim against God. God owes the devil nothing and needs pay no price to evil in order to do good.

The ransom theory gave way in the 12th century to another theory popularized by the Archbishop of Canterbury, St. Anselm. Anselm proposed the "satisfactory theory."

In the time when Anselm lived, society was made up of feudal lords and serfs, masters and servants. If the overlord was offended or dishonored there were two ways of righting the wrong. The first was to repair the damaged honor and the second was to undergo due punishment.

By sin, Anselm pointed out, man had dishonored God, as a serf might his king. God sent His Son to earth, who restored the injured honor of God. Guilty mankind could thus be spared the punishment of damnation. Mankind was saved because God's honor was satisfied.

Anselm's satisfaction theory was, to be sure, an improvement over the ransom explanation. There is no suggestion that the devil had to be bought off. Yet the theory does not have the same appeal today that it had to a society made up of kings and serfs.

The Renaissance gave birth to another explanation of salvation called the "penal theory." During the Renaissance there was a revival of law and a new sense of justice. It emphasized that when the law of God is violated by sin, justice demands that the sin be punished.

God, who is merciful, the theory says, offered His Son as a substitute for man. Christ bore for us the punishment we owe for our sins. Christ could right the wrong and pay the infinite debt that was due because He was God Himself.

It has been objected against this theory that in the long run God turns out to be unjust, since the innocent Christ ends up with the punishment and the guilty party, mankind, gets off scot-free. Further, it seems difficult to think of God as demanding punishment before He is willing to forgive. What happens to the mercy of God?

We might look at a final explanation, called the moral theory. According to this theory, Christ died as an example to mankind of the power of love. The power of His example leads men to repent their sins and return to God. If we absorb the spirit of self-giving exemplified on the Cross we will be saved.

One difficulty with the moral theory is that it seems to make the death of Christ very extrinsic. Though Christ's death certainly is an example of the greatest love, it must be admitted that other men have also died in the name of love.

The two events, the death and resurrection, are parts of a single movement of Christ's return to the Father. Christ did not simply die, but passed through death to a new risen life with His heavenly Father.

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ness of our sins and eternal life.

It is curious, though, how throughout history men



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There is only 1 priest for every 1,985 Catholics . . .

Missionaries were among the first in newly discovered Africa. They are still there, helping their brothers realize their dignity among the community of man by maintaining schools, orphanages, clinics, leprosia. Helping them help is our job—all of us—YOU.

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Prayer Of The Faithful

Easter Sunday

April 14, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Christ's victory over death is the source of hope for all men; to Him we direct our petitions for our needs and the needs of all men.

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For President Johnson, that his efforts to promote peace talks on Vietnam may prove to be successful, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our men and women in Vietnam, that they may soon return to the peace of their homes, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all newly-baptized Christians, that they will remain faithful to their baptismal promises, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For N. and N., members of our parish who died last week; and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all of us in this assembly of the People of God, that through our celebration of this Feast of the Resurrection of Our Lord we may be made more worthy eventually to share also in His glory, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: By the paschal celebration, O God, You healed the world. Continue to shower Your grace upon Your people so that they may obtain perfect freedom and advance toward eternal life. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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MISSAL GUIDE

April 12 - Special liturgical services and the distribution of Holy Communion.

April 13 - Mass of the Easter vigil, omit prayers at foot of altar, Preface of Easter, no Agnus Dei.

April 14 - Mass of Easter Sunday. Gloria, sequence, Creed, Preface and Canon of Easter.

April 15 - Mass within the Octave of Easter. Gloria, sequence, Creed, Preface and Canon of Easter.

April 16 - Mass within the Octave of Easter. Gloria, sequence, Creed, Preface and Canon of Easter.

April 17 - Mass within the Octave of Easter. Gloria, sequence, Creed, Preface and Canon of Easter.

April 18 - Mass within the Octave of Easter. Gloria, sequence, Creed, Preface and Canon of Easter.

April 19 - Mass within the Octave of Easter. Gloria, sequence, Creed, Preface and Canon of Easter.

April 20 - Mass of Easter Saturday. Gloria, sequence, Creed, Preface and Canon of Easter.

April 21 - Mass of Low Sunday. Gloria, Creed, Preface and Canon of Easter.

How Easter's Date Shifts On Calendar

By JOHN J. WARD

This is one of those years when you just cannot say that "Easter is awfully early this year" or even that "Easter is awfully late this year."

For A.D. 1968 is one of those in-between or just right years, since Easter is April 14. The Feast of the Resurrection came on the same date in 1963 and will be observed also on April 14 in 1974.

Easter can occur anywhere between March 22 and April 25, and never before or after. The reason goes back to the year A.D. 325, when the Council of Nicaea ruled that Easter should be observed on the day of the first full moon after the vernal equinox, when day and night are of equal length.

The early Christians, many of them former Jews, had commemorated Our Lord's death at the time of the Jewish festival of the Passover because He had died on the first day of the festival.

But most of the Christian world wanted the Resurrection to be commemorated on Sunday. In some parts of

the vast Roman Empire, the Julian calendar had been adopted while other parts still used the Jewish calendar. It was hard to come to an agreement because, according to the Jewish calendar, the day of Christ's death, the 15th of Nisan, was a movable day and was very hard to locate on the Julian calendar.

At the General Council of Nicaea in the year 325 the question was finally settled in favor of the Western church. Easter henceforth was to be observed on the 14th day of the Paschal moon, and this ruling applied to the Church throughout the world. The moon was to be one whose 14th day followed the Spring equinox.

Since the settling of the question in 325, Easter always falls on some date between March 22 and April 25, inclusive, a period of 35 days.

What was the actual historical date of Easter? Well, an accumulation of probabilities points to Sunday, April 9, A.D. 30, as the day when Christ rose from the dead.

No One Cause For Slow Students



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.

By Dr. BEN SHEPPARD

A child's difficulty in "learning" has been a problem of major concern to all those connected with education for some time.

It is difficult to isolate any one particular cause for learning difficulties, although three areas have been noted most often.

These are the areas of behavioral, academic and social difficulties experienced by children at school.

This fact, then, emphasizes the need for intensive study of the full meaningfulness of the schooling experience, the way in which it affects the child's capacities and personality in the whole process of living.

There is a current national interest in our schools, a true concern which unfortunately tends to assume hysterical overtones in reaction to the international fears and rivalries. We find, for example that the curriculum has been blamed for all our learning problems, with finger painting, home economics, and driver education being blamed as the enemies of science.

Delinquency is said to be due to coddling. Reading failure is described routinely as the result of inadequate early teachings. I wish that this were so.

PROBLEM DISSECTED

I propose to divide the learning situation into several areas, any one of which may lead to learning retardation or, and distortion.

Though we divide them, no single approach is possible.

First, achievement academically must be considered in relation to the intellectual possibilities. We must recognize that the slow child cannot handle abstractions and problem-solving as well as the bright child. We must remember, too, that it takes skill to recognize the potential against actual functioning.

That is why we consider the possibilities of the wide spread between the verbal and non-verbal abilities. School achievement, in our culture, tends to relate more to verbal intelligence.

All possible care must be used in measuring intelligence and learning capacity, paying attention only to individual tests. Unfortunately the clinical psychologist is much more concerned with the therapy than with the interpretation.

Under capacities we must remember, as I wrote last week, that vision and visual perception, and hearing must be intact. A brain-injured child has difficulty in placing stimuli—and he tends to be overactive and uneven in his classroom functioning because of this.

Special education permitting repetitive activities which the child can do, can be effective in returning the child to the regular class. Visual memory and association and ability to calculate are necessary for the enjoyment of reading.

As to developmental readiness, this is difficult. There is a difference in development biologically; and this plays a big part in acquiring speech and learning, for example in arithmetic and reading. There is a developmental lag, but in which case it is hard to say. Can it be overcome spontaneously by growth and the thought that nature will overcome the defect?

I fear a tendency to wait too long sometimes for "nature to do it" results in the child's being neglected. We have seen this in practice: 16-year-old children who are illiterates while workers are sitting and waiting.

When we consider the emotional freedom necessary to learn, we must recognize the fact that emotions of any type may hinder education. Further complicating the issue is the possibility of the emotional disturbance itself being caused by a learning defect. . . Too many have a blind spot for organic or psychological processes.

BRIGHT CHILD FAILS

For example, a case recently presented was John, a bright 12-year-old who failed in all his studies. His teacher described him as unfriendly, uninterested and unwilling to work. The psychiatrist who presented the case demonstrated that there was a fantasy of rejection by the parents on the basis of a younger sister status and an unconscious wish to strike back through total resistance to learning.

Another case presented was that of a 16-year-old boy who did not do his work because his parents were divorced; another boy failed because his older brother had gone to the same school and was known to have homosexual tendencies—school boundaries forced him to go to the nearest school, etc. ad infinitum.

Motivation is another factor to be considered in the learning process, and there are two types of motivation. The first occurs where a concrete reward is a factor and the second where intrinsic reward, which implies inner satisfaction, is involved.

Clinical problems were found among those with little interest in learning whose parents make no demands and sometimes permit a reversal of the parent-child relationship, and also among the group who

gravitate in herds and tend to follow the more aggressive, non-conforming adolescent.

However, at a time when affluence is more prized than integrity and when the headlines are more gruesome than the comics it is not surprising that many children are having difficulty in finding motivation for hard work and devotion.

THE MAJOR CRISIS

The major crisis in education today is to find ways to offer children personal relationships and community values that will generate motivation for learning for the sake of the too-often forgotten inner life.

Finally, we must consider the opportunity to learn, and this involves such issues as the educational philosophy that evolves in our school curriculum, teacher training and school design.

In our search for the complicated causes we sometimes overlook the negative effect of over-crowded classrooms, lack of equipment and unstimulating teaching. We must remember that there is a great need for small classrooms for the disturbed child and retaining in the curriculum appropriate courses for the child who cannot handle academic work.



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Easter

South Fla. Family Owns 'Treasure' In Easter Eggs

Gaily decorated Easter eggs are steeped in traditions originating in medieval times when eggs were one of the foods forbidden during the Lenten season and were decorated as special gifts to families and friends on the Feast of the Resurrection.

Although colored eggs are now a part of the Easter celebration in almost every American home, an unusual collection of porcelain eggs painted by hand many years

ago in Czarist Russia, provide year-round joy in the home of Mr. and Mrs. James M. Cronin of St. Gregory parish, Plantation.

Sixteen eggs which range in size from that of a natural egg to a small grapefruit comprise the collection, obtained by the Cronins who served on the staff of the American Embassy in Moscow from 1957 to 1959.

"I had read about such eggs as a child," explained Betty Cronin, who serves as

Miami DCCW Community Affairs Commission chairman, as she recalled that she looked for eight months before acquiring the first of the collection.

PAINTINGS ON EGGS

On one of the larger eggs, which cost \$35, the figures of Christ rising from the tomb and an angel holding back the stone, are painted in rich red and gold tones. Others clearly depict St. Nicholas, patron of Russia; St. Anastasia and St. Irene. On the back of each egg is inscribed XB, "the Russian abbreviation for the words, 'Christ Is Risen,'" Mrs. Cronin said. Flowers and birds in pastel colors decorate the remainder of the collection, which represents Easter customs in pre-revolutionary days in Russia.

Each porcelain egg has a hole at the top and at the bottom through which velvet ribbons were drawn to carry the egg to a friend. "They are passed on from generation to generation," Mrs. Cronin revealed, "but now are being sold by young people in need of money." Most of the Cronins' collection was obtained from commission shops in Moscow.

The eggs were not the only



The Resurrection

Painted On Porcelain Egg

art treasures which they brought from Russia. Seven icons, the value of which cannot be estimated, decorate one wall of the Cronins' living room.

Portrayed in the paintings on wood, an art taken to Russia by the Greeks, are St. Nicholas, the Life of Christ, the Dormition of the Blessed, Our Lady of Vladimir, the Black Madonna, and a head and shoulders of Christ.

The seventh of the paintings, executed between the 16th and 18th centuries, is so old that it is impossible to ascertain its meaning.



DISPLAY OF EGGS at Plantation library is viewed by Mrs. James Cronin and daughter, Carol.

Parishioners To Honor Golden Wedding Couple

PUNTA GORDA — Parishioners of Sacred Heart Church will honor Mr. and Mrs. F. D. Laurent on the occasion of their golden wedding anniversary during an open house reception from 3 to 5 p.m. on Easter Sunday in the parish hall.

The couple, who came here in 1954 from Westfield, N.J., renewed their nuptial vows last Friday during a Mass of Thanksgiving celebrated in Sacred Heart Church by Father Edward Pick.

Married in 1918 at Holy Trinity Church in Westfield, where Mr. Laurent was an RFD postal carrier for 37 years, they have devoted almost all of their spare time for the past 12 years to working in the parish.

As sacristan, Mrs. Laurent cares for the church sanctuary, altar linens and priests' vestments. Her husband does the many various chores which are necessary in and around the church. The pastors whom the couple have assisted declare, "Never in any parish have we



THE LAURENTS

found anyone like the Laurents."

The jubilarians are the parents of six children.

Mrs. Margaret Matroyse, who will be here for the reception; Robert J. and John J., are all residents of Westfield.

Mrs. Katherine Wade resides in Whitney Point, N.Y., while Ferdinand and William live in Wilmington, Del., and Mountsides, N.J., respectively.

They also have 25 grandchildren.

Organizations Install New Officer Groups

FORT LAUDERDALE — Newly elected officers of Holy Cross Hospital Auxiliary will be installed at noon, Monday, April 15 at the Sheraton Hotel.

Mrs. David Coay, South District Director of the Association of Florida Hospital Auxiliaries, will install Mrs. Charles H. Ferber as president; Mrs. Joseph Hughes, Mrs. Kenneth Edgar, and Mrs. Arnold Waldsmith, vice president; Mrs. George Barry, Treasurer, and Mrs. Frederick Behr, corresponding secretary.

Reservations for the luncheon may be made by contacting Mrs. John Walsh at 566-9775 or Mrs. Mortimer Davis at 933-3665.

PLANTATION KEY —

Mrs. Henry Clifford has been installed as president of San Pedro Altar and Rosary Society.

Other officers installed by Father Luis Altonaga, pastor, are Mrs. Elizabeth Cavanaugh, vice president; Mrs. Carlos Follini, recording secretary; Mrs. Lawrence Able, corresponding secretary; and Mrs. Dorothy Roberts, treasurer. Mrs. Marjorie Toner is the parliamentarian.

NORTH MIAMI — Mrs. Alec Holewinski will be installed as president of Holy Family Catholic Woman's Club during 8 p.m. dinner, Tuesday, April 16, at Robin Hood Inn.

Other new officers are Mrs. Alfred Segreto and Mrs. Eli Workman, vice presidents; Mrs. Jack Richardson, secretary; and Mrs. Eugene Litman, treasurer. Mass at 6:30 p.m. in Holy Family Church will precede dinner.

HALLANDALE — Mrs. Rita Minard will be installed as president of St. Matthew Rosary and School Society during candlelight services at 6 p.m., Thursday, April 18, in St. Matthew Church.

Also assuming their duties at that time will be Mrs. Mary Taylor, vice president; Mrs. Marge Trembecki, recording secretary; Mrs. Cecilio DeRos, corresponding secretary; Mrs. Josephine Sicary, treasurer; and Mrs. Jacqueline Cascione and Mrs. Genevieve Clark, directors.

Lunch, Style Show Slated

Annual luncheon and fashion show sponsored by the Marian Center Auxiliary will be held at noon, Thursday, April 18, in the Indian Creek Country Club, Miami Beach.

Fashions from Saks Fifth Avenue will be featured during the benefit, whose proceeds are donated to the Marian Center for Exceptional Children conducted in North Dade by the Sisters of St. Joseph Conolengo.

Mrs. Hughes Miller is general chairman of arrangements assisted by Mrs. Cromwell Anderson and Mrs. Edward Bradley as co-chairmen. Reservations may be made by contacting Mrs. Lee Lockhart at 864-0848.

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WOMEN

ON THE MOVE

Women Of Diocese To Open Three-Day Convention April 28

"Christian Renewal" will be the theme of the tenth annual convention of the Miami Diocesan Council of Catholic Women which opens Sunday, April 28, and continues through Tuesday, April 30, at the Hotel Deauville, Miami Beach.

An invitation to all Catholic women and women of other faiths in South Florida to attend the sessions has been extended by Mrs. Lou Unis, Council president.

Members of the North Dade Deanery of the Council will be hostesses during the three-day meeting, which will feature workshops on affiliation problems, Latin America, and a program of spiritual enrichment.

Mrs. William Terheyden, recently reelected president of the North Dade Deanery, serves as general chairman, assisted by Mrs. Edward Keefe, deanery vice president.

Registration for the convention will be held from 1 to 6 p.m., Sunday, April 28. A reception, to which husbands are invited, is scheduled for 8 p.m.

Election of diocesan officers will be a highlight of the convention, expected to attract hundreds of women from DCCW affiliations in the 16 counties of the Diocese of Miami. Mrs. John T. Cunningham, past president of the Broward County Deanery, is chairman of the nominating committee.

Miss Gertrude Shaw, Port Charlotte, Council treasurer, is in charge of convention finances; Mrs. Edward LaPorta, Deerfield Beach, publicity; Mrs. James Cronin, Plantation, credentials; Mrs. Robert D'Amore, Boca Raton, resolutions; Mrs. John L. Larkin, Biscayne Park, liaison; and Mrs. John B. Eggert, Fort Myers, hospitality.

Members of the Deanery committee are Mrs. Richard Keller, Hialeah, secretary; Mrs. Donald McCammon, Miami, treasurer; Mrs. Hugo Loos, Biscayne Park, publicity; Mrs. Donald Mc-

Cammon, Miami, transportation; Mrs. Albert Harris, Miami Beach, pages; Mrs. Leonard Boymer, Miami, decorations; Mrs. J. E. Matthews, Miami Shores, arrangements; Mrs. Chester Chesley, North Miami Beach, exhibits; Mrs. John Conroy, Miami, informa-



Mrs. William Terheyden



Mrs. Edward Keefe

tion; Miss Betty Chisholm, Opa-locka, favors; Mrs. Leo Connell and Mrs. Edward Dillon, Miami, registration; Mrs. Thomas F. Palmer, Miami, entertainment; Mrs. Lawrence Grillo, North Miami Beach; and Mrs. E. H. Norman, Miami, Mass and installation.

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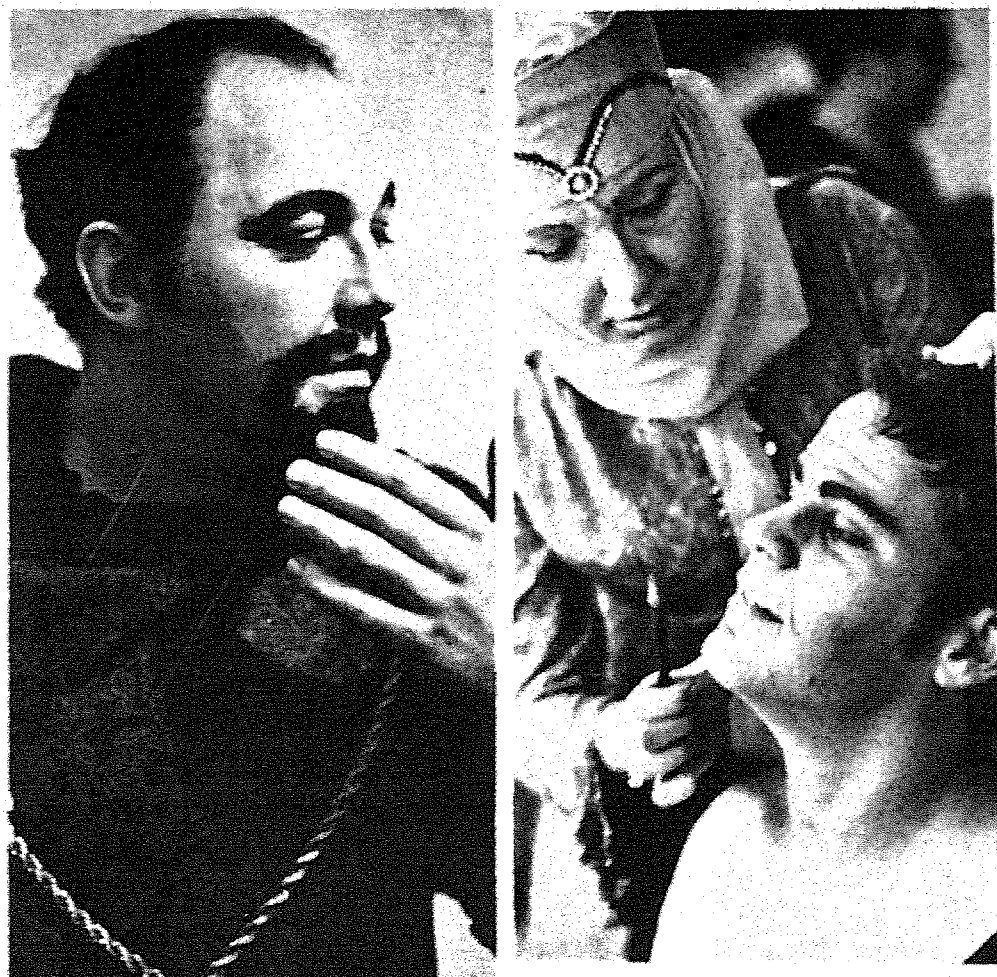
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STROKING HIS beard, seminarian Jim Kisicki, shown at left, waits for the curtain to go up, while Bob Hoeffner, pictured at right, has last-minute make-up touches applied by "Queen" Joyce Audley prior to the second act of "Becket."

Seminarians Turn Actors

It was intermission time, and Jim Kisicki was pacing nervously back and forth behind the curtain. Pacing nervously is in the best of theatre traditions, and Jim was doing his utmost to keep up with the tradition.

Suddenly the curtain rose and Jim, magically transformed into the personality

of King Henry II of England, began once again shouting and sobbing before his audience. Few members of his audience, however, realized that the man who was playing King Henry was a seminarian.

And even fewer were aware of the fact that in less than two months, King Henry of England — Jim Kisicki of Hialeah — will be ordained a priest.

Kisicki and his co-star, Robert Hoeffner, who played the title role, are both seminarians. In fact, almost all of the men were seminarians who appeared in the play "Becket" sponsored jointly by the Seminary of St. Vincent de Paul and Barry College.

The three-night stand — which included two performances at the major seminary in Boynton Beach and one at Barry College — drew over-flow crowds, and each performance ended with a

thunderous round of applause.

"But," explained one seminarian turned actor, "we aren't out for the applause. This is really great experience for us. And besides," he said, as the house lights went down and the curtain rose, "it's fun."

Meet Set April 27

Entries will be due next Friday, April 19, for the annual CYO Track and Field Meet which will be held on Saturday, April 27, at the Miami Dade Junior College North Campus beginning at 9 a.m.

Competition in both boys and girls sections will be divided into novice groups, those who have never participated in a track or field event before; and open groups, those who have participated in track and field competition.

Did You Know?

The Diocese of Miami CYO Council will hold its annual CYO Swim Meet on Saturday, April 20, beginning at 9 a.m., at the North Miami Beach Recreation Center, 17011 NE 19 Ave.

Competition will be divided into two classes in both the men's and women's divisions. The novice division will be open only to those who have never participated in any other swim meet, including high school and AAU competition.

Those who have previously competed in swimming competition will be eligible for the "open" division.

A barbecue for all CYO members and their guests will follow the meet.

* * *

The Marian Award of the Girl Scouts will be presented this year in the parishes of those who are eligible to receive the highest honor which Scouting presents to a Catholic girl.

Girl Scouts, Junior Catholic Daughters of America and Camp Fire Girls who have successfully completed the requirements for the award should contact either Mrs. Clyde Atkins, 2040 Country Club Prado, Coral Gables, 667-2137; or Diocesan Scouting Chaplain, Father Walter Dockerill, 6160 NE 4 Ct., Miami.

PUPILS WIN AT ORATORY

MIAMI SPRINGS — Three eighth grade students at Blessed Trinity School won top honors in the recent oratorical contest sponsored by the Miami Springs Optimist Club.



LORENZ

"Golden Opportunities of Youth" was the theme for this year's competition, in which students from schools in the area participated.

First place winner was Edward J. Lorenz, who will enter the regional Optimist Oratorical Contest scheduled to be held May 8 at the Miami Shores Country Club. Second and third place winners are James H. Ponce and Robert L. Felicetti.

Arts Festival Opens April 17

The second annual Festival of the Arts will be held April 17 through 21 in North Miami.

Co-sponsored by the Society of the Arts, the City of North Miami, Barry College, Miami-Dade Jr. College and civic and business organizations, the festival

opens at 8:15 p.m. Wednesday, with "An Evening in Ballet" in the Barry College auditorium, featuring the Miami Ballet Company. The festival will continue for the next four days in a group of theatrical tents in Griffin Park, NE 123 St.

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Good Counsel

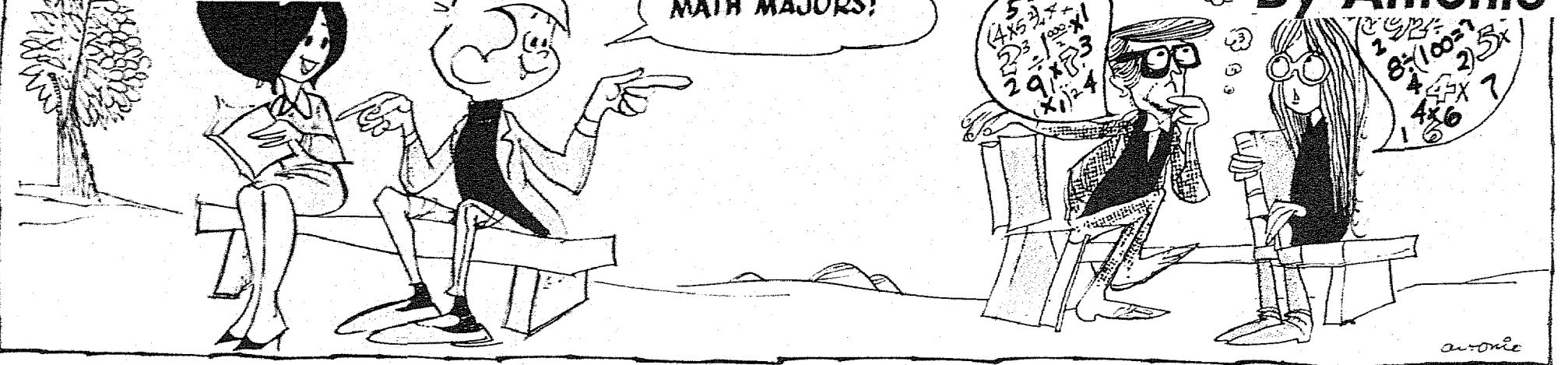
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Write to Msgr. Geo. W. Cummings, Box 551, Venice, Florida, for catalog and further information.

The Teen Scene



Vince Is 'A Man For All Sports'

Along the corridors of Cardinal Newman High School in West Palm Beach, they're wondering what Vince Bogdanski will do next.

"He'd make a heck of a fine 440 man," volunteers Sam Budnyk, the school's track coach, athletic director and head football coach.

"But, it really wouldn't be fair to the boy. That would be asking too much."

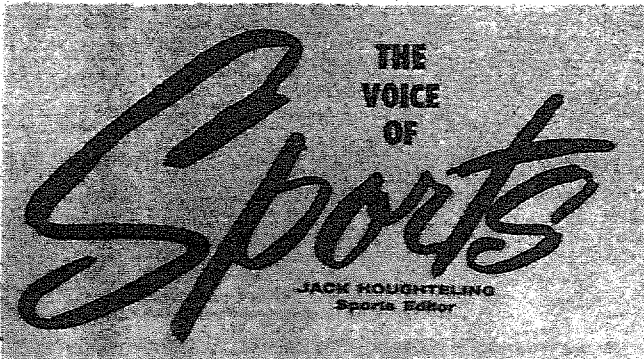
Vince you see, has already been a star in football (first team all-diocese), basketball (second team all-diocese), fired a 77 in the South Atlantic Conference golf tournament, and won the No. 2 singles title in the SAC as well as group tennis tournament. He also teamed with Brian Thomas to take the No. 1 doubles in both of the meets.

And, on top of it all, he's president of the school's National Honor Society.

"There's no question about it, he's a good athlete," commented Budnyk as he resisted the temptation to call on Bogdanski for his track team.

Budnyk thinks so highly of Vince that he even put him in the class with Bucky McGann and Dave McIntosh as the greatest of the school's all-around athletes.

"And, the unusual thing about it is that each of them was a member of the National Honor Society, which, I guess, just goes to prove that brains and athletics are a good combination."



The 6-3, 185-pound Bogdanski's rise to athletic fame is something of a late surge.

In his junior year in football, he saw only spot duty at end behind Jeff Hackie and Bob Groover. Last fall, he was moved to safety on defense and played end on offense.

"We were looking for someone for our defensive secondary as we had so many little guys back there. Bogdanski seemed ideal as he had the height, good speed, big hands and was smart enough to be able to direct the other members of the secondary on rotating and other defensive strategy."

It worked out beautifully. Bogdanski was a sensation, leading the team in interceptions and running back several punts for touchdowns.

He became so good that Florida State offered him a scholarship, several Ivy League schools wanted him and he missed out on a Naval Academy appointment only because of weak vision in one eye.

In basketball, he moved up to the varsity to average 15 points a game and become the leading scorer over the second half of the season. He didn't play basketball as a sophomore and had spent his junior year on the junior varsity.

But... it was golf and tennis that had been his prime sports until his senior year.

His father is the starter at the plush Breakers Country Club, and, so, golf came natural. He was second man on the crack Newman team, topped only by Bob Bosso's 74 in the SAC meet.

At tennis, he was No. 1 singles champ in the SAC as both a soph and junior, moving to No. 2 this year when the talented Thomas transferred to the school.

Two weeks ago Bogdanski showed his versatility by playing on Friday in the SAC golf tournament, won by Newman, and then on Saturday joining the tennis squad to help them sweep all of the SAC titles.

However, last week, the busy schedule caught up with Vince. Both the group tennis and golf tournaments were on the same day.

Vince elected to pass up the golf, and the team finished fifth. The tennis meet saw him come through with the No. 2 singles crown and the No. 1 doubles. Newman won to establish itself as a prime favorite in the state's Class A meet.

All of this talent leaves Bogdanski's athletic future up in the air. Florida State wants him for football. So does the Naval Academy, which can arrange a year at a prep school in anticipation of a change in the vision

requirements at the academy.

No one is quite sure, though, where he'll end up. With all that talent plus straight A's in academic (he's interested in pre-med), the only limit on his future prospects appears to be time.

After all, what school wouldn't want a four-letter man, and a star in each?

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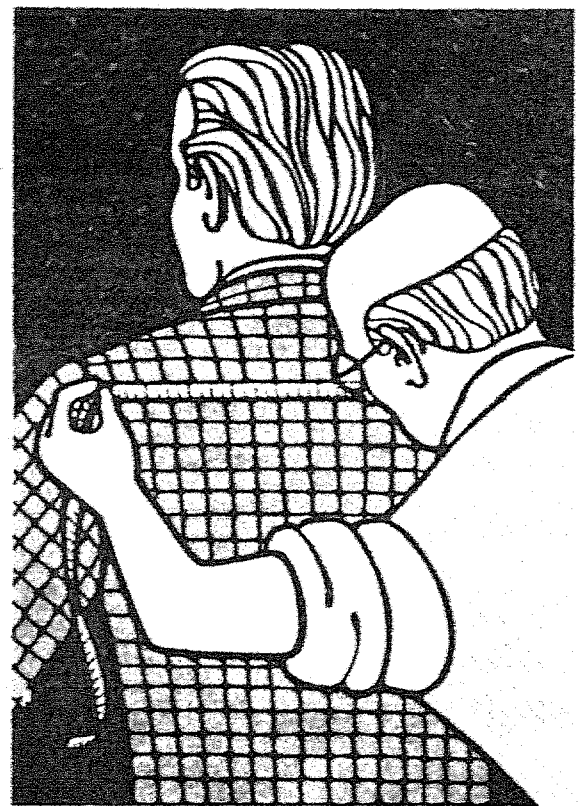
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CHESTNUT HILL, Mass. — (NC) — Jesuit-operated Boston College here has made available \$100,000 for a talent search program to recruit Negro students from disadvantaged urban areas of the country, mainly in Greater Boston.

Father Michael P. Walsh, S.J., president, called for support of the "entire student body, faculty and administration of Boston College" to make the program a success.

Since the program was started several weeks ago, some 50 applications have been received from students in ghetto areas for entrance in next September's freshman class.

There have always been Negro students enrolled at Boston College, officials said, but their number is not known because race is not shown on applications. The college accepts students of all faiths.

Next September, Negro students with the necessary qualifications will be admitted as usual, while some 25 will be admitted under the talent search program. The number is being limited for the good of the young Negroes who will be accepted, officials said.

Tonite is U. of Miami Scholarship Night!

All net proceeds from tonight's receipts will be donated by Miami Jai-Ais to the University of Miami.

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Alleluia Alleluia



Mensaje Pascual

A los Sacerdotes, Religiosos y Seglares de la Diócesis.

La luz de la Resurrección es lo más brillante y esclarecedor en medio de las tinieblas en que el mundo está sumido en este año del Señor de 1968. Las negras nubes de la guerra aparecen más amenazadoras que en años anteriores; las violentas tormentas del odio racial nos asaltan de costa a costa; los lamentos de los hambrientos, los que padecen de indignas viviendas, los analfabetos, se hacen cada vez más agudos. La desilusión de aquellos que quieren vivir sin dios y sin propósito están llevando a los confundidos y los flacos de corazón al abatimiento.

Cuán ansiosamente hemos de buscar y recibir la luz y el mensaje pascual este año. Cual pequeños, necesitamos ser rescatados y protegidos una vez más por la Madre Iglesia recordándonos las realidades de la historia del hombre.

Necesitamos que se nos diga una y otra vez que las miserias, vilezas y desesperación que sufre el mundo son el resultado de la rebelión del hombre contra Dios; que a pesar de nuestro abandono hacia Dios, El se negó a abandonarnos y envió a su Hijo Unigénito a redimirnos; que El se dejó morir en la cruz pero resucitó de la muerte; que al mundo se ofreció la luz, pero buscó en cambio las tinieblas; que se le dió amor pero prefirió el odio, que se le ofreció esperanza y se conformó con la desilusión.

Al enseñarnos esto, la Iglesia nos trae la confianza de que por la Resurrección de Cristo hemos sido rescatados de la oscuridad a la luz, de la muerte a la vida, de la desesperación a la esperanza. Sabemos ahora que la verdadera paz sólo puede encontrarse en la unión con Cristo, el Príncipe de la Paz. Comprendemos así que el odio entre los hombres —simbolizado en los trágicos eventos de la pasada semana— puede surgir sólo cuando se ignora el mensaje pascual de paz y amor hacia nuestros semejantes.

Está siendo realista la Iglesia cuando nos desea hoy alegría. Hay alegría sin límites en la unidad con el Cristo Resucitado. Hay paz en su perdón. Hay esperanza en todas sus enseñanzas. Hay una vida eterna que puede encontrarse en sus promesas. Hay valentía en Su ejemplo y en el ejemplo de sus santos, cuyas vidas fueron transformadas por su fe en la Resurrección.

Si cada uno de nosotros busca ardentemente en esta Pascua estar más estrechamente unido a Cristo, las ti-

nieblas tendrán que abrir paso a la luz de la verdad, el odio desaparecerá haciendo lugar al amor, la desesperación no cabe en el camino de la esperanza cristiana.

Deseandoos toda la dicha y bendiciones de la Pascua de Resurrección, quedo devotamente vuestro en Cristo,

Solomon J. Bassell

Obispo de Miami



Yo Soy la Resurrección y la Vida

Por El PADRE ANTONIO NAVARRETE

Una palabra impregna el ambiente en este tiempo Pascual: Vida. La Pascua de Resurrección es la fiesta de la vida.

Aquellas palabras de Jesucristo: "Yo soy la resurrección y la vida", comenzaron a tener cumplimiento en aquella mañana primaveral de palestina en la que un sepulcro quedó vacío y uns mensajeros del cielo dieron la gran nueva a toda la humanidad: "Jesus ha resucitado. No busquéis al que está vivo entre los muertos." Ahí es donde radica el secreto de toda la influencia que Jesus tiene en la vida de los hombres. Jesucristo no es recuerdo, es una presencia viviente.

La vida de Jesus no acabó en una tumba. Hay tumbas famosas en las que se guardan los restos de hombres célebres, pero en ellas, como en las de los hombres más humildes se leen estas sencillas palabras: "Aquí yace..." Solo en la tumba de Jesus no pudo esculpirse esta inscripción, porque Cristo vive.

El hecho de Su Resurrección fue presenciado por cuarenta días por los mismos que lo relatan, hombres probos y sinceros que hicieron de este hecho la obsesión de toda su vida y no temieron empapar con su sangre las arenas del Coliseo, dando su vida por sostener esta verdad.

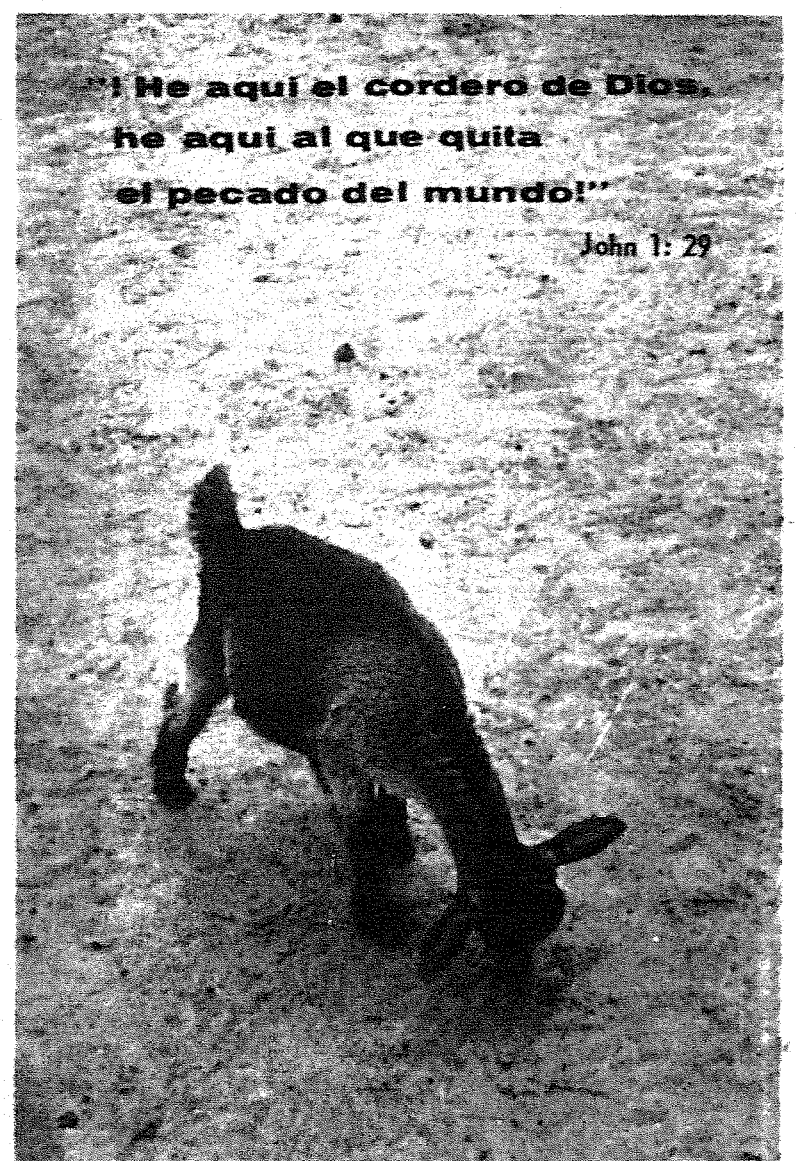
Si Jesus vive, también nosotros viviremos. Esta es la gran lección que debemos aprender en este día de Pascua. El hombre ya no está solo ni en la vida ni en la muerte.

La fiesta Pascual es un motivo de profunda reflexión en estos días en que los valores del espíritu parecen sepultados por el materialismo que trata de cubrir todas las esferas de la vida.

El hombre sabe que ya no está solo en la vida ni en la muerte. El hombre teme la muerte, pero también teme la vida con sus desencuentros, con sus fracasos, con su brevedad. A partir de la resurrección de Cristo, el hombre sabe que en cualquier situación en que la vida le sitúe, pobreza o riqueza, salud o enfermedad, triunfo o fracaso, la vida merece vivirse, y sabe también que la muerte no es el final remate de todo, sino el paso para otra vida que ya nunca acabará.

El materialismo no podrá enterrar y limitar en una tumba los valores del espíritu, de la misma manera que no pudieron hacer veinte siglos enterrar y limitar la vida de Jesus en la fría lobreguez de un sepulcro. Jesucristo vive y porque vive, los valores del espíritu que El predicó no son letra muerta, sino ideales vitales que informan la vida de millones de hombres.

Esto significa que la verdad es más fuerte que el error, que los principios son más eternos que las conveniencias, que la virtud es más hermosa que el vicio, que el sacrificio tiene más compensaciones que el propio capricho. Jesucristo y su doctrina podrán ser sepultados aparentemente, pero El tendrá siempre la última palabra y esta palabra es de Vida y de Triunfo.





Una jornada de formación para la juventud tuvo lugar en el salón parroquial de San Juan Bosco con la participación de más de 150 jóvenes de uno y otro sexo entre 14 y 19 años. Fue todo un día de estudio de las verdades fundamentales de la religión aplicadas a los

problemas de la vida diaria del estudiante latino en Miami. Círculos de estudio por grupos de acuerdo con las edades siguieron a cada uno de los temas planteados. La jornada comenzó en horas tempranas de la mañana y terminó entrada la noche con una misa cuyos

cantos litúrgicos fueron interpretados a guitarra con notas del folclor latinoamericano. En la composición gráfica de nuestro compañero Gort, dos aspectos de esa jornada.

Aldabonazo a la Conciencia Social

Por Gustavo Pena Monte

El "manifiesto comunista de los curas," le llaman unos, "valiente, justo e histórico documento" lo califican otros.

El caso es que una declaración pública sobre los problemas sociales del Perú, firmada por cincuenta sacerdotes de ese país y cuyo texto apareció en estas mismas páginas el pasado 29 de marzo, está hoy conmoviendo a la opinión pública de esa nación latinoamericana.

El documento denuncia que el trabajador es objeto de trato inhumano y el patrono burla impunemente las leyes laborales, compra el trabajo como mercancía y cuando el trabajador empobrecido grita su protesta es reprimido brutalmente por quienes debieran defenderlo.

El documento censura la concepción que considera el provecho como motor esencial del progreso económico y la propiedad privada como derecho absoluto, sin límites ni obligaciones sociales correspondientes.

Denuncian igualmente la injusticia social que hay y la grave crisis moral que "ponen de relieve principalmente la falta de honestidad de nuestra clase dirigente y conduce a nuestro pueblo a la total desconfianza de sus instituciones y hombres representativos, en la administración de la justicia y en la legislación orientada a la defensa de los intereses de los poderosos."

REACCION PUBLICA

Al principio, reacción violenta, como cuando la encíclica "Populorum Progressio" fue titulada de "marxismo recaentado." Después identificación mayoritaria y responsable.

Todos los partidos políticos y todos los medios de comunicación hicieron suyo el documento y le otorgaron su pleno respaldo. Los partidos políticos nombraron comisiones para analizar los planteamientos de los sacerdotes.

El decano de la prensa peruana, "El Comercio," dijo que "la Iglesia Católica como tantas veces en el pasado, ha comenzado a adecuar su marcha al compás de los tiempos.

"Y mientras en los ámbitos nacionales quienes debieran escuchar permanecen sordos, mientras en Nueva Delhi las naciones poderosas demuestran también que esta increíble sordera se da, igualmente inhumana e imprudente en el ámbito internacional, las voces del Papa, de los preladados, de los sacerdotes en general, se van uniendo a las de los desposeídos del mundo.

"Recogiendo el mensaje de la encíclica, añade "El Comercio," los sacerdotes del país han dejado oír su palabra viril y enérgica, pronunciándose con claridad sobre los graves problemas. . . la inmoralidad, la corrupción administrativa, la injusticia social, los aberrantes desniveles económicos, el abuso del poder económico, la pauperización de la masa proletaria, el desmedido enriquecimiento de una élite privilegiada, es decir, todos los males y lacras sociales que nos afectan como país y nos envilecen como seres humanos, han sido enjuiciados y condenados por primera vez entre nosotros por quienes encarnan el revolucionario mensaje de Cristo sobre la tierra."

No sólo en Perú, sino en distintas partes de Latinoamérica, la Iglesia, sus obispos, sacerdotes, dirigentes seculares, están batallando ingentemente por superar los problemas que agobian a los pueblos en lo social y económico.

La Iglesia está enfatizando el mandato de amor entre los hombres. Y amor entre los hombres es procurar que el prójimo tenga vivienda digna y pan diario, educación para sus hijos y oportunidades de trabajo.

A algunos les gusta escuchar la prédica cristiana de "dar de comer al hambriento, vestir al desnudo, visitar a los enfermos". Pero muchas veces cuando ven aplicar a la práctica esas prédicas, en ces les suena a demagogia o a comunismo.

Y con esa miope actitud le hacen un tremendo favor al comunismo.

La misión de la Iglesia es llevar el amor de Cristo a los hombres. Con esa misión están cumpliendo los sacerdotes y preladados peruanos cuando con su declaración despiertan la preocupación social entre el pueblo.

PROBLEMA COMPLEJO

El problema del hambre, de la miseria, del analfabetismo en Latinoamérica es un problema grave, el más grave de los problemas de este continente y hay que buscarle soluciones cristianas. Soluciones surgidas del amor y la justicia.

Claro que si equivocados y malintencionados están los que movidos por criminal egoísmo se resisten a buscar formas de convivencia social más justas, más cristianas, equivocados y mal intencionados están también los que creen que todo se reduce a un impensado arrebatar todo al que tiene para darle al que no tiene. Porque el problema es complejo y encierra muchas facetas. Si hay mucho de egoísmo y de apatía en las clases superiores, en los que producen y se quedan con la mayor parte de la producción, también hay egoísmo y apatía entre muchos de los que por vagancia, por vicio, por imprevisión, huyen del campo de trabajo para hundirse en las infamantes barriadas que hoy rodean casi todas las grandes capitales de Latinoamérica, sin preocuparse por procurar educación para sus hijos y sostén digno para sus familias.

Pero es a las clases altas, a los poderosos, a los que hay que lanzar el reto primero y más firme, precisamente porque han tenido la habilidad de situarse arriba, de ser poderosos, influyentes, decisivos en la sociedad. Hay que sacudir el egoísmo de algunos que solo piensan en su propio provecho y hay que despertar la buena voluntad de otros que estando arriba por sus méritos y dedicación están dispuestos a no omitir esfuerzos para lograr que las personas sean más iguales y más felices; para elevar a todos a un nivel de vida verdaderamente humano.

Alerta el Papa Contra Equivocadas Interpretaciones del 'Aggiornamento'

Ciudad del Vaticano (NA)— El Papa Paulo VI criticó a los católicos que interpretan el "aggiornamento" de la Iglesia, emprendida por el Papa Juan XXIII, como una oportunidad para cambiar sus doctrinas inmutables y tradicionales.

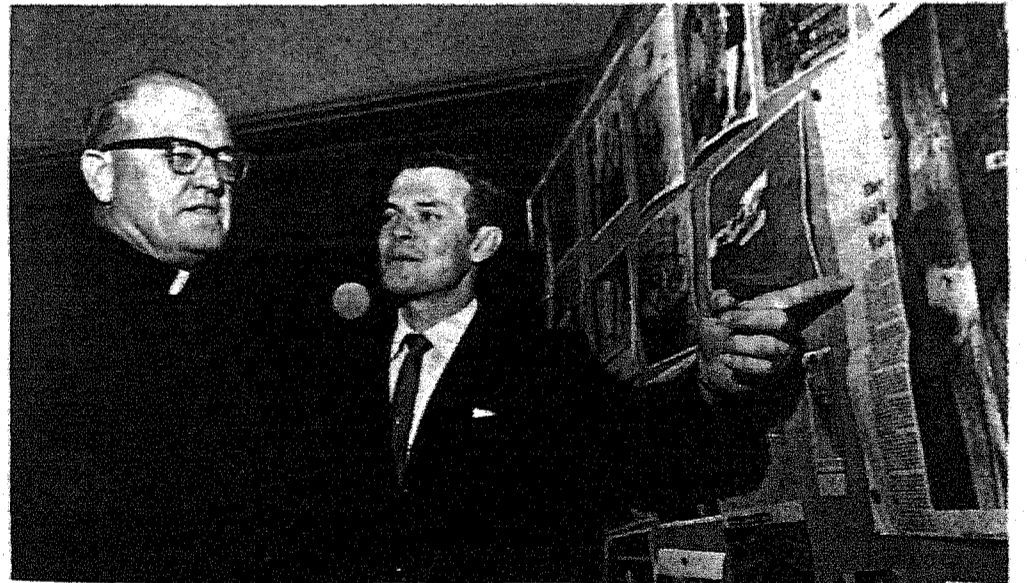
Hablando en su acostumbrada audiencia general, Paulo VI fustigó la moderna escuela del pensamiento que preconiza que la verdad no es estable y permanente, sino que cambia a través del tiempo.

Y precisó que en nombre de Juan XXIII no pocas personas se atreven a dar peligrosas y a veces imprudentes interpretaciones y distorsiones del dogma católico.

Dijo que esas personas quieren una revisión radical de la religión para despojarla de dogmas que parecen anticuadas y superadas por la ciencia.

Paulo VI recordó que el propio Juan XXIII dijo que las enseñanzas de la Iglesia deberían ser renovadas, pero no cambiadas, y que la Iglesia debe preservar la estabilidad de sus enseñanzas contra los cambios que sobrevengan a través del tiempo.

El Santo Padre resaltó los peligros de algunos criterios de la mentalidad moderna que quisieran aplicar el "his-



El Biscayne College comenzó una serie de conferencias siendo el primero de los temas Cuba y el exilio cubano. En la foto aparecen el Padre Edward McCarthy, Presidente de ese alto centro de estudios, con el joven letrado cubano Dr. José Villalobos, que tuvieron a su cargo las disertaciones. El P. McCarthy fué rector de la Universidad Católica de Villanueva, en La Habana de donde es graduado Villalobos.

toricismo" al campo religioso dando al principio de "aggiornamento" del Papa Juan XXIII y del Concilio Vaticano II un significado que a veces altera el contenido mismo de la doctrina de la Iglesia.

Criticó después "la fragilidad arbitraria y consumadora del tiempo" y exhortó a sentir "la fuerza que emana de la estabilidad (de la Iglesia) y que sostiene, incluso en nuestro siglo, la vitalidad siempre fecunda y gozosa de la palabra de Cristo."

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Hogar y Familia

Domingo de Pascua

Llega la Pascua Florida. El Domingo de Resurrección! Después de los días de recogimiento de la Cuaresma y el luto de la Semana Santa, estalla la alegría de la Resurrección. Nuestra Pascua Florida, a la alegría y colorido "Easter" que con tanto júbilo se celebra en estas tierras.

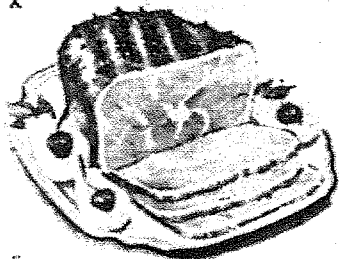
Es el momento ideal para una sección dedicada a la mujer, al hogar, a la moda, a los quehaceres de la casa, a las recetas de cocina. Y también a los atisbos de la actualidad desde un ángulo puramente femenino. A meditaciones sobre el momento, a consejos, a una amigable charla semanal donde se mezclarán todas esas cosas.

Y es la Pascua Florida, el Easter de la tradición americana el momento ideal para iniciar una sección así. Aquí se funden dos culturas.

Tradiciones de 'Easter'

La Pascua Florida se limitaba en nuestros países más al culto del templo que a la festividad popular. Aquí a la ceremonia religiosa de la Pascua de Resurrección se unen una serie de costumbres traídas por inmigraciones de distintas partes del mundo o surgidas aquí.

Aquí toda mujer quiere estrenarse un vestido en este día de "Easter". Las niñas y jovencitas lucen vistosos y coloridos sombreros primaverales. La plenitud de la primavera contribuye a dar más alegría y esplendor a este día de estrenos, de fiestas, de comidas hogareñas, de juegos infantiles.



La Comida Pascual

Cuántas de nosotras no vemos ya a nuestros hijos ir jubilosos a la búsqueda de los huevos de pascua escondidos, un juego tan alegre y divertido que no tuvimos nosotros en nuestra infancia en nuestras tierras de origen?

Y el almuerzo o la cena pascual. En unas mesas el pavo asado, en otras el dorado jamón con ruedas de piña.

Día de los Ahijados

Nosotros trajimos también una costumbre que tenemos que preservar. Y que quizás algún día llegue a prender en la infinita serie de tradiciones de

"Easter" en este país. El Domingo de Resurrección en Cuba — y otros países de Latinoamérica — se celebraba el Día de los Ahijados. Un día de un bello significado cristiano. Porque aunque estaba dirigido principalmente a promover los regalos y agasajos a los ahijados, desde un aspecto muy material, aún esto en cierta forma contribuye a despertar el sentido y la responsabilidad del padrino y la madrina, acerca más a las personas ligadas por ese sacramento y es una oportunidad para que los padrinos charlen e instruyan a sus ahijados sobre el significado del bautismo, sobre el nacimiento a la vida de la gracia.



Esta nueva sección comenzará a ofrecer, desde la semana próxima recetas de cocina para la mujer latina de Miami. Se intercalarán aquí unas veces la recetas de los platos típicos de nuestros países, para conservar vivo en nuestros hogares el ambiente latino y para intercambiar delicias culinarias de uno a otro país, de las amas de casa colombianas a las ecuatorianas, de los asopados puertorriqueños al ajíaco cubano, así como los platos de la madre patria. Esas recetas se combinarán con las de platos sencillos de la mesa diaria del hogar norteamericano, a fin de dar a conocer al ama de casa latina la forma de aprovechar mejor su presupuesto, utilizando los productos, los vegetales, los cortes de carne, comunes en estas tierras. Será en verdad una cocina interamericana.



Oración de los Fieles

Domingo de Resurrección

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Lector: Por nuestro Santo Padre, Paulo VI, nuestro Obispo, Coleman F. Carroll, nuestro párroco, (N) y todos los sacerdotes y religiosos, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por el Presidente Johnson, para que tengan éxito sus esfuerzos en la búsqueda de conversaciones de paz en Vietnam, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los que se hacen cristianos por el bautismo, para que permanezcan fieles a sus promesas bautismales, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de nuestra parroquia, oremos al Señor.

Pueblo: Señor, Ten piedad.

Lector: Por todos los que nos reunimos en esta asamblea del Pueblo de Dios, para que por nuestra celebración de la festividad de la Resurrección de Nuestro Señor nos hagamos más merecedores de participar también en su gloria, oremos al Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Por la celebración pascual, oh, Dios, Tu liberaste al mundo; continúa derramando Tus gracias sobre Tu pueblo para que pueda obtener la perfecta libertad y encaminarse hacia la vida eterna. Por Cristo, Tu Hijo, Nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos, Pueblo: Amén.

Español Misas Dominicales

ST. KIERAN, Assumption Academy-1517 Brickell Ave. 12 p.m. - 7 P.M.

ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1.6 y 7:30 p.m.

GESU-118 N.E. 2 St. 5:30 p.m.

ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.

ST. HUGH - Royal Rd. y Main Hwy., Coconut Grove, 12:15 p.m.

ST. TIMOTHY-5400 S. W. 102 Ave. 12:45 p.m.

ST. DOMINIC-N. W. 7 St. 59 Ave. 1 p.m., 7:30 p.m.

ST. BRENDAN-87 Ave. y 32 S. W. 6:45 p.m.

LITTLE FLOWER-1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.

ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach. 6 p.m.

ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.

IMMACULADA CONCEPCION-68 W42 Pl., Hialeah, 7:30 p.m.

BLESSED TRINITY-4020 Curtiss Pakway, Miami Springs, 7 p.m.

cine guía

Por Alberto Cardelle

TOWER — "Los Diez Mandamientos." Interprete, Charlton Heston; segunda versión de Los Diez Mandamientos. La primera fue filmada en los años del cine silente con todos los recursos de la época, por el mismo director, ya fallecido. Cecil B. de Mille. Centrada en la figura de Moisés, la película está basada en las Sagradas Escrituras. Otra vez, Cecil B. de Mille, como era característico en él, logro mover miles de extras en vastos escenarios y una buena ambientación del antiguo Egipto. Buena la actuación de Heston y Brynner. Clasificación moral: A-1 (Todos).

la historia de Abraham, con su reiteración sobre la obediencia a la voluntad de Dios, expresada con parquedad y convencimiento, son lo mejor de la película. La fotografía acierta a traducir con fuerza imaginativa una creación del mundo que invita a la contemplación. Clasificación moral: A-1 (Todos).

TIVOLI "Así amaron nuestros Padres" — Interprete Fernando Silva. El argumento de este film se basa en los amores de una joven pareja en el ambiente siempre romántico de principios de siglo; se incluyen numerosas canciones muy bien interpretadas. Clasificación moral A-2, juvenes.

ESSEX "La Biblia". Director: John Houston. Al igual que la palabra de Dios, esta película logra que ciertos valores religiosos emerjan para los hombres de buena voluntad. Es cierto que a ratos se apartan tanto del texto bíblico como de la exactitud histórica, pero la película alcanza un nivel superior a las producciones anteriores. La secuencia de Noé —con su ingenuidad y la magnífica caracterización de Houston,

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Celibacy Question Included In Study

DETROIT—(NC)—A major study on the life of priests being made by the bishops of the United States will include the question of celibacy, according to a joint announcement from the office of Archbishop John F. Darden of Detroit and the officers of the National Association for Pastoral Renewal (NAPR).

NAPR is an organization of priests and lay persons formed primarily to promote the idea that celibacy should be optional — not mandatory — for Catholic priests.

Last December its officers cabled Pope Paul VI asking him to permit "further dis-

ussion" of clerical celibacy and to "make it possible for those men who honorably wish to leave the priesthood to do so with dignity." NAPR has frequently charged the U.S. bishops with refusing to discuss the celibacy issue.

The National Conference of Catholic Bishops (NCCB), at its annual meeting in Washington, D.C. last fall, reaffirmed the value of celibacy and declared it would be "irresponsible on our part to hold out any hope that this discipline will be changed. Such expectation is without foundation," the bishops added.

RFK Explains Taking Baptist Communion

WASHINGTON —(NC)—Sen. Robert Kennedy, presidential candidate who raised Washington eyebrows by receiving communion at a Baptist church here, told newsmen that he meant the reception of a cup of grape juice and a biscuit as "a gesture of fellowship" and not as sacramental communion.

The senator's explanation was relayed to newsmen through Frank Mankiewicz, press assistant to Sen. Kennedy, after newsmen asked why the senator received communion at New Behal Baptist Church here after touring parts of Washington's riot-torn ghetto.

"The present discipline of the Catholic Church is in a document issued by the Vatican's Secretariat for Promoting Christian Unity. This document was issued in May, 1967, and specifies that 'Catholics may be allowed to attend occasionally the liturgical services of other brethren if they have reasonable ground. . .

"This participation, from which reception of the Eucharist is always excluded, should lead the participants to esteem the spiritual riches we have in common and at the same time to make them aware of the gravity of our separation."

An expert in ecumenism, asked to comment on the incident, explained:

"The whole question of intercommunion involves a complex of theological questions which are the subject of ongoing bilateral consultations between the Catholic Church and a number of other churches at the national level, and also the subject of discussion at the international level.

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Camillus To Feed Easter Multitude

The sun will rise at 5:59 a.m. on Sunday and, by mid-afternoon will have burned its way across much of the Miami sky. For many it will be an Easter Sunday of swimming, sailing and "just plain relaxing," topped off by a traditional lamb or ham dinner.

In downtown Miami the sun will radiate off the street and walls, and the ocean breeze will be almost non-existent when many of the not-so-fortunate members of the community make their way to Easter dinner at Cam-

illus House. "Hopefully," said Brother Shawn, director of the House, which provides a refuge, with hot dinners and, occasionally, a place to sleep, for needy men and women. "Hopefully we will have enough food for all those who come for Easter dinner."

"This has been our busiest season since we opened Camillus House eight years ago," he said.

"This time, however, we are not in need of meat as much as we are of canned fruits and vegetables.

"Of course, we won't ever turn down gifts, no matter when they are offered, but we certainly hope that the people won't forget us at this time. We would be sorely disappointed if we had to turn down even one man or

woman because we did not have enough food for Easter dinner."

Foodstuffs may be taken to the Camillus House, 728 NE 1 Ave., or call 371-1125 for further information.

Auto Victim's Parents Urge Careful Driving

The sudden death of a 16-year-old Christopher Columbus High School student last Sunday following an auto accident in South Dade County coincided with a new appeal for a safe driving campaign from Florida's Governor Claude Kirk, who signed a proclamation Monday urging a halt to the "senseless slaughter of our citizens by motor vehicles."

On the following day an unusual letter was written to the students of the high school, where Michael McDevitt was a pupil, by his parents, who although stunned and grief-stricken, expressed a strong desire to impress upon other youth the importance of caution in operating an automobile.

"Today was Michael's 17th birthday. We're all saddened that he departed this earth at such a young age," the McDevitts wrote.

"It was how he died that we would like to impress upon you. An automobile is such a dangerous thing if not used cautiously for what

it is meant to be — a means of transportation.

"He was a clown and to him life was a joke. We know that he was in the state of grace and served God on this earth and is happy with Him in heaven. Our Faith is great. . . ." said Lt. Col. and Mrs. James C. McDevitt.

Michael died at nearby Baptist Hospital after his car went out of control on North Kendall Dr., careened across a median strip and struck an oncoming car. Dennis Renault, 17, the driver of another car, was charged with reckless driving in the accident.

Requiem Mass was sung Wednesday evening in Epiphany Church, South Miami, and burial followed Thursday morning in Our Lady of Mercy Cemetery.

Additional survivors include three brothers: Lt. James E., U.S. Army stationed in Korea; Robert C., a student at St. John Vianney Seminary; and Scott F.; and two sisters, Anne Marie, Washington, D. C.; and Mary Beth.

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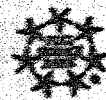
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Pope Makes Appointments Des Moines Bishop, Worcester Auxiliary

WASHINGTON —(NC) —Pope Paul VI has made the following appointments in the hierarchy of the United States:

Msgr. Maurice J. Dingman, chancellor of the diocese of Davenport, to be the bishop of Des Moines.

Msgr. Timothy J. Harrington, director of Catholic Charities of the diocese of Worcester, Mass., to be titular bishop of Rusuca and auxiliary to Bishop Bernard J. Flanagan of Worcester.

The appointments were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop-elect Dingman was

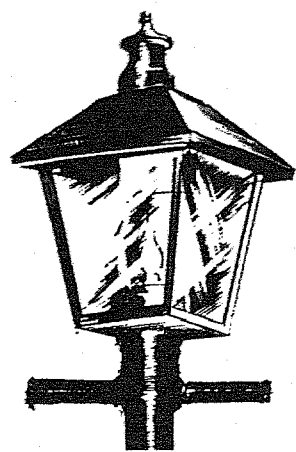
born in St. Paul, Iowa, Jan. 20, 1914. He attended St. Ambrose College in Davenport, and the North American College in Rome and was ordained Dec. 8, 1939, by Bishop Ralph L. Hayes.

Bishop-elect Harrington was born in Holyoke, Mass.,

Dec. 19, 1918. He attended Holy Cross College, Worcester, and the Grand Seminary, Montreal, Que. He was ordained in St. Michael's Cathedral, Springfield, Mass., Jan. 19, 1945, by the Most Rev. Thomas M. O'Leary, then bishop of Springfield. He made post-ordination studies at Boston College, taking a master's degree in social work.

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