

# CHRIST MY HOPE HAS ARISEN



"Lamb of God, who take away the sins of the world, grant us peace."

## THE VOICE

VOL. XI No. 4

15¢

APR. 4, 1969

### Archbishop's Easter Letter

## New Hope, Joy For All Mankind

Dearly Beloved in Christ:

When I greeted you this time last year, it seemed that men everywhere were sensing the growing darkness in the world. I urged you then to turn more ardently to the divine light of Easter in order to put in proper perspective the dark clouds of war, the violent storms of racial hatred and the turbulence caused by the restlessness of the hungry, the oppressed, the homeless, the rebellious.

In the months after Easter last year, as you know, the human spirit was all the more severely tried as man's inhumanity towards his fellow man became more shocking. There were also new assaults on legitimate authority in religion and bolder attempts to explain God and man without the guidelines of traditional beliefs.

As a result, some found their faith wavering. The faint of heart began to lose heart. A sense of hopelessness pervaded the thinking and shaped the viewpoints of an increasing number.

All of this should help make the observance of Easter in the year of 1969 all the more significant. The first Easter day dawned in an atmosphere of defeat, disillusionment and uneasiness. Its victory was supremely great because defeat seemed so obviously certain. Its joy was boundless, because the sorrow preceding it was so profound. Its message of hope and optimism was so startling because until that Sunday morning there seemed to be nothing more to say.

If Christians today begin to lose heart, it can only be because they are losing sight of the meaning of the Resurrection of Christ. Easter brought into the world eternal hope, a reason for unending confidence in the providence of God, no matter what the human condition. Christ did not seek to offer reassurance only to those of His own generation. His victory over death was every man's victory until the end of time. His promise of eternal life was to be made personally to each human for countless generations after the parchment upon which His triumph was first written would crumble.

The Feast of the Resurrection in this year of crisis ought to help us realize more deeply that the Church of Christ was intended by God to relive the life of Christ. These past 2,000 years the Church has proven constantly that she is the extension of the Incarnation in time. She is born again and again. She preaches the same truths and receives the same reactions that greeted Christ. She is, like Him, misunderstood, ignored and reckoned with, lied about and betrayed and abandoned and crucified.

All this we ourselves have witnessed in our own times. We must not forget, then, that also like Christ, the Church always rises, that those who were busily preparing to seal her tomb forever were themselves entombed.

This is the glory of Easter, this is its hope which should sustain us in difficult times and give us heart and confidence in the future. St. Paul said flatly if Christ is not risen, then our faith is in vain. But with Him risen, then no circumstances in life, no crisis in the Church or in the world can ever be reason enough to lose heart.

May the Risen Lord this Easter bring new hope and joy into your hearts and into the hearts of men everywhere in our troubled world.

Devotedly yours in Christ,

*Coleman J. Carroll*  
Archbishop of Miami

## Cathedral Pontifical Mass To Highlight Easter Rites

Solemn Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m. on Easter Sunday, April 6 in the Cathedral will highlight the South Florida commemoration of Christ's Resurrection.

Archbishop Carroll will also preach the homily during the Mass, at which Msgr. David Bushey, rector of the Cathedral, will be the assistant priest; and Msgr. William F. McKeever and Msgr. Rowan T. Rastatter, will be deacons of honor.

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The combined choirs of the Cathedral and St. John Vianney Seminary will sing during the Mass which annually attracts thousands of residents and winter visitors.

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The Archbishop will be the celebrant of the Liturgical Service of the Passion which begins at 1 p.m.

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Major Seminarians will also comprise the choir during the traditional Good Friday serv-

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Msgr. Bushey will celebrate the ceremonies and the Easter Vigil Mass which will follow about 7 a.m.

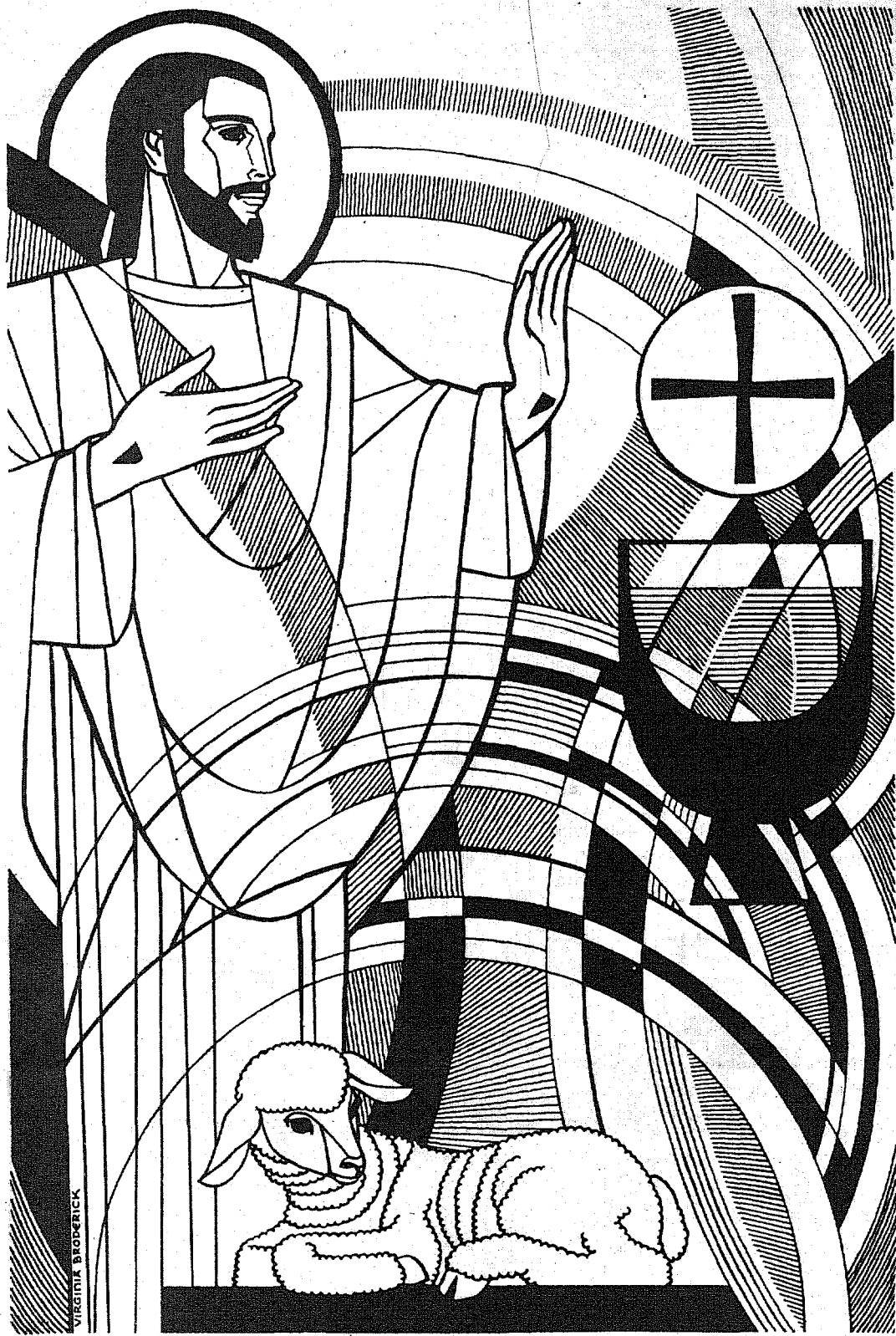


"I finally found an egg!" See pictures, pg. 5

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

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WELCOME TO ARCHDIOCESE of Miami was recently extended by Archbishop Coleman F. Carroll to Mother Mary Vianney, R.S.M. Mother General of the Sisters of Mercy of Enniskillen, Eire, and Sister Perpetua, superior of the community's convent in Immaculate Conception parish, Hialeah.

## Communities To Staff Schools In Marathon, Riviera Beach

Sisters of Mercy of Enniskillen and members of the Teresian Institute have accepted the invitation of Archbishop Coleman F. Carroll, to expand their teaching apostolates in schools of the Archdiocese.

Next September, the Sisters of Mercy, who already staff Immaculate Conception parochial school in Hialeah, largest elementary school in the Archdiocese, will staff San Pablo School in Marathon.

The Teresian Institute, a secular institute for women which established its first U. S. foundation in 1961 in the Archdiocese of Miami, will staff St. Francis of Assisi School, Riviera Beach.

Mother Mary Vianney, R.S.M., Mother General of the Sisters of Mercy of Enniskillen, who founded their first U.S. mission in South Florida in 1955, visited Miami from Ireland, last week to discuss the release of teaching nuns to staff the elementary school in Marathon.

Sixteen of the community, which now includes about 100 professed Sisters, are

members of the faculty at Immaculate Conception School where pupils are enrolled not only from the parish but from St. Bernard Mission and the parishes of Our Lady of the Lakes and St. Vincent de Paul which do not as yet have parochial schools.

Msgr. Dominic Barry, pastor, Immaculate Conception parish, estimates that the enrollment of 1,450 pupils is equivalent to that of four elementary schools.

In Ireland the order conducts two hospitals in County Monaghan; as well as two elementary, one high and one intermediate school in County Fermanach.

The Teresians, who wear no habit or special uniform but dedicate themselves to a religious life and Catholic education, staff the girls' division of Msgr. Edward Pace High School and also conduct a House of Studies in Coral Gables.

Member of the Institute, which has foundations throughout Latin America as well as in Italy, England, France, Belgium, Germany, Japan, Ireland and the

Philippine Islands, are also engaged in the Archdiocese of Miami Newman Apostolate and are stationed at the Palm Beach Junior College Newman Center.

Because of a shortage of teaching Sisters in their community Sisters of Charity of St. Elizabeth, N.J., who have staffed St. Francis of Assisi School for the past 17 years, are being withdrawn in June.

### Alumni Dinner In Country Club

The Florida Chapter of Niagara University alumni will host a dinner at 8 p.m., Saturday, April 12 at the Country Club of Miami, 6801 Miami Gardens Dr. Reservations may be made by calling 888-0284 or 681-3527.

### THE VOICE

Archdiocese of Miami  
Weekly Publication

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## Lift School Aid Barriers Says Congressman Pepper

MIAMI SPRINGS—There must be a means of "breaking down the barriers that have existed in the past" to Federal and state aid to all children regardless of what school they attend, a U.S. Congressman said here at a dinner Saturday after hearing Archbishop Coleman F. Carroll warn that Government must take an interest in the education and care of all children.

Rep. Claude Pepper told more than 500 Knights of Columbus members and wives that as far as he is "concerned, except for the teaching of religion or the practice thereof, I favor public support for the education and care of all children, regardless of race, color or creed," and pointed out that he has always supported all programs of aid to education which did not violate the principle of the separation of Church and state.

Archbishop Carroll, who was the principal speaker during a Founder's Day dinner marking the anniversary of the K. of C. charter granted in 1882 exhorted members to extend their interests beyond the limits of their fraternal organization to the interests of the Church in general and in particular to the education and care of children.

Since parents have a God-

given right to educate their children in schools of their choice, the Archbishop pointed out that all children are entitled to the same assistance from Federal and State governments, in areas not dealing directly with religion, regardless of what school they attend. The cost of educating all children will eventually have to be borne by state and federal governments, he said, since this is the responsibility of government.

The Archbishop also

called for a purchase-of-care and a purchase-of-services program to aid the care and treatment of dependent and emotionally disturbed children. He also urged that health and welfare services, and bus transportation be made available by the State to all children, adding that the present assistance offered by Florida's welfare program is one of the three lowest in the nation and emphasizing that almost all other states in the country provide purchase-of-care programs.

## Archdiocese Of Miami Confirmation Schedule 1969

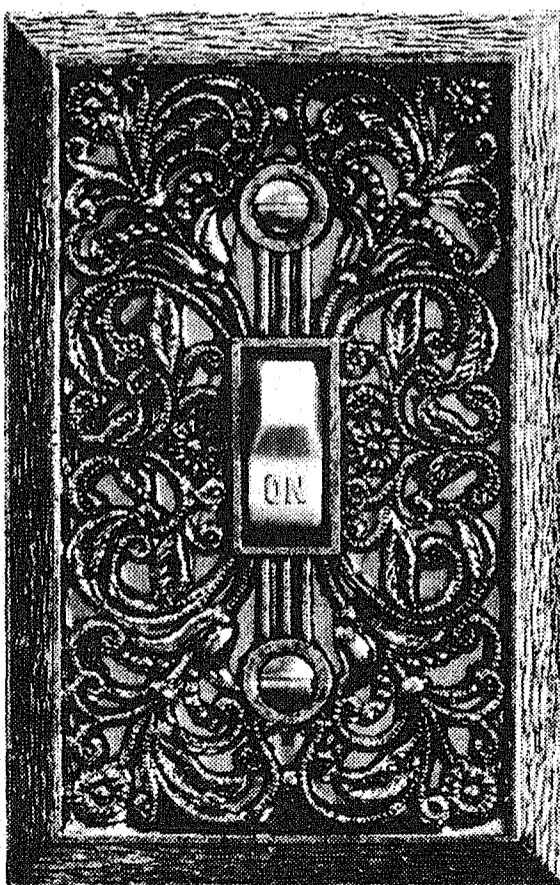
The Sacrament of Confirmation will be administered in the following parishes during the month of May:

MAY 25	
12:30 p.m.	St. Mary Cathedral (Pentecost Sunday)
4 p.m.	St. Bartholomew, Hollywood
7 p.m.	St. Bernadette
MAY 28	
4 p.m.	St. Joseph, Miami Beach
7:30 p.m.	St. Rose of Lima, Miami Shores
MAY 29	
4 p.m.	Resurrection, Dania
7:30 p.m.	Little Flower, Hollywood
MAY 31	
4 p.m.	U.S. Air Force Base, Homestead
7:30 p.m.	Sacred Heart, Homestead (San Pedro, Tavernier)
JUNE 1	
4 p.m.	St. Matthew, Hallandale
4 p.m.	Annunciation, West Hollywood
7 p.m.	



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# 4 From U.S. Among 35 New Cardinals

By JAMES C. O'NEILL and  
LOUIS PANARALE  
NC NEWS SERVICE

VATICAN CITY — (NC) — Four U.S. Bishops are among the 35 new cardinals named, March 28, by Pope Paul VI:

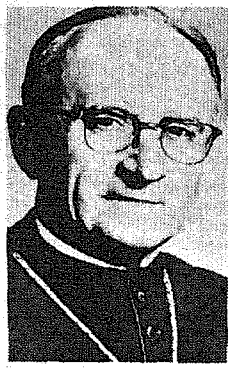
Archbishop John F. Dearden of Detroit, president of the National Council of Catholic Bishops; Archbishop Terence J. Cooke of New York, Archbishop John J. Carberry of St. Louis and Bishop John J. Wright of Pittsburgh.

It was also disclosed by the Vatican that Bishop Wright "will be entrusted with a task in the Roman Curia (the Church's central administrative offices)," but no further information was divulged.

The consistory will be held here April 28. Of the 35 new members of the College of Cardinals, Pope Paul announced the names of only 33, reserving the other two "in petto" (in the breast). This means that Pope Paul at some future date



Cardinal-Designate  
Dearden



Cardinal-Designate  
Carberry



Cardinal-Designate  
Cooke



Cardinal-Designate  
Wright

will reveal the names of the two when it is opportune to do so.

However, because he has indicated their nomination now, they will take precedence in the College of Cardinals as of this date, unless Pope Paul should die before making their names public. In that case their nominations die with Pope Paul, as

did the nomination of three cardinals "in petto" during Pope John XXIII's reign.

## RECORD NUMBER

The new nominations bring the membership of the College of Cardinals up to an all-time high of 136 and is also a new record for U.S. cardinals, who will total 10.

Those named from other countries were:

Archbishop George Flahiff of Winnipeg, Man. Father Jean Danielou, a theologian at the University of Paris.

Archbishop Paul Yu Pin of Nanking, China, who lives in Taiwan.

Archbishop Alfredo Vicente Scherer of Porto Alegre, Brazil.

Archbishop Julio Rosales of Cebu, the Philippines.

Archbishop Gordon J. Gray of St. Andrews and Edinburgh, Scotland.

Archbishop Paolo Bertoli, Italian-born apostolic nuncio to France.

Archbishop Sebastiano Baggio, Italian-born nuncio to Brazil.

Archbishop Silvio Oddi, Italian-born nuncio to Belgium and Luxembourg.

Archbishop Peter T. McKeefry of Wellington, New Zealand.

Archbishop Miguel Dario Miranda y Gomez of Mexico City.

Archbishop Stephen Kim Sou Hwan of Seoul, Korea.

Archbishop Francois Marty of Paris.

Archbishop Arturo Tabera Araoz, C.M.F., of Pamplona, Spain.

Archbishop Eugenio de Araujo Sales of Sao Salvador da Bahia, Brazil.

Archbishop Joseph Hoefner of Cologne, Germany.

Bishop Jan Willebrands, Dutch-born secretary of the Vatican Secretariat for Promoting Christian Unity.

Archbishop Giuseppe Paupini, Italian-born nuncio to Colombia.

Archbishop Joseph Parecattil of the Syro-Malabar rite archdiocese of Ernakulam, India.

Archbishop Jerome Rakotomalala of Tananarive, Malagasy Republic.

Archbishop Vicente Enrique y Tarancón of Toledo, Spain.

Archbishop Paul Gouyon of Rennes, France.

Archbishop Mario Casariego of Guatemala City.

Archbishop Joseph Malula of Kinshasa, the Congo.

Archbishop Giacomo Violardo, Italian-born secretary of the Congregation of the Sacraments.

Archbishop Pablo Munoz Vega, S.J., of Quito, Ecuador.

Archbishop Antonio Poma of Bologna, Italy.

Msgr. Mario Nasalli Rocca di Cornigliano, Italian-born prefect of the Prefecture of the Apostolic Palace.

Msgr. Sergio Guerri, Italian-born pro-president of the Pontifical Commission for the State of Vatican City.

The April consistory will be the third in Pope Paul's reign for the creation of new cardinals and reflects the Pope's consistent effort to expand and internationalize the College of Cardinals.

In addition to the Ordinaries of dioceses that traditionally are honored with the rank of cardinal and papal diplomats and curial officers, Pope Paul has chosen to confer the red hat on a number of dioceses never before headed by a cardinal.

Among these are India's Archdiocese of Ernakulam, whose new cardinal will not only be India's second cardinal but also the first cardinal of the Syro-Malabar rite.

Scotland receives its first resident cardinal in centuries, since the only other Scot in modern times to receive the red hat is William Cardinal Heard, a member of the Roman Curia.

Other firsts are cardinals for New Zealand, Malagasy Republic (Madagascar), the Congo and Korea. The nomination of Father Danielou follows the Pope's desire to give cardinalial honors to outstanding Church scholars who in past times would not normally be considered for membership in the sacred college.

The names of the cardinals "in petto" are normally known only to the Pope and are not made public except when he chooses to do so. Any number of reasons are possible for the Pope deciding not to reveal them at this time, but speculation is fruitless.

## Abortion Controversy Rages Undiminished On Many Fronts

### Legislatures Are Centers For Battles

WASHINGTON — (NC) — The New Mexico legislature has passed a relaxed abortion law—the first such bill to become law this year—over the opposition of many of the state's Catholics.

The bill permits abortions in the state's 54 licensed hospitals when two staff physicians agree that a pregnancy would result in "grave impairment of the physical or mental health of the woman," when the child "probably will have a grave physical or mental defect," or when the pregnancy results from rape or incest.

The bill does not carry a requirement for residency in New Mexico but does state that no hospital will be required to admit a patient for an abortion.

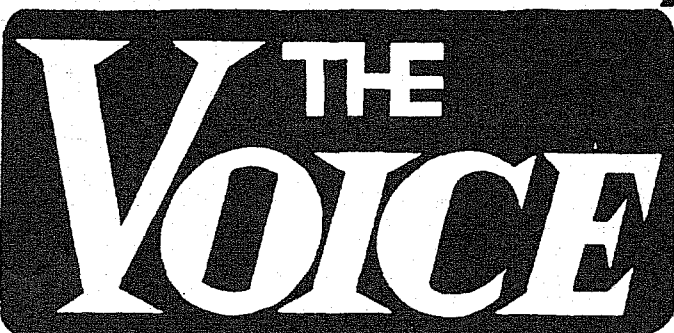
New Mexico Gov. David F. Cargo, a Catholic, did not sign the controversial measure. He told the legislature: "I am returning the bill unsigned because I do not wish to give my personal endorsement to this piece of legislation. But at the same time, I do not feel that my own personal religious beliefs should interfere with the enactment of this statute." Since the governor neither vetoed nor signed the bill it becomes law in three months.

### CONDITIONS

The New Mexico bill resembles the statute recommended by the American Law Institute's Model Penal Code. The ALI model—on which present laws in California, Colorado, North Carolina, Maryland and Georgia are based—permits abortion when the pregnancy is the result of rape or incest.

Other states are considering both the ALI bill and more liberal measures which would make abortion a matter to be settled by a woman and her physician.

In the Washington Legislature, the House Public Health and Welfare Committee voted down a bill which would make abortion a matter between a woman and her physician by a 10-5 vote. An identical bill is still pending in the state Senate Rules Committee. A women's group which is backing the bill said that the organization has re-



ceived considerable financial support for an advertising campaign in support of the controversial measure.

In New York, abortion reform supporters claimed a major victory when the state Assembly Codes Committee voted 12 to 8 to bring the proposed bill to the floor of the Assembly. The proposed New York bill provides for abortion under the following conditions:

—Danger to the physical or mental health of the mother.

—Danger of gross mental or physical malformation of the fetus.

—Pregnancy resulting from rape or incest.

—Pregnancy in a girl 15 years or younger and unmarried.

—Pregnancy in a mental incompetent.

### OPPOSITION GROWS

New York legislators have reported an increase in mail opposing the relaxed abortion bill after a pastoral letter written by Bishop Edward J. Maginn, apostolic administrator of the Albany diocese, was read in all Catholic churches at Sunday Mass. Bishop Maginn asked parishioners to write their state legislators to express opposition to the measure.

Bills to relax abortion laws won 11 to 7 in the Illinois House Public Welfare Committee after the committee heard heated testimony from opponents and supporters of the bill. The vote followed religious lines, with the "nay" votes coming from the committee's six Catholics and one Protestant. The latter, (R) Rep. Donald Barry, said he would support the liberal measures if some restrictions were added. The bills permit abortions by licensed physicians in licensed hospitals with the consent of the hospital, the physician and the pregnant woman.

In Texas, Rep. Jim Clark of Dallas, author of a controversial measure providing for relaxation of the state's abortion law, said he has given up his efforts to get the bill passed by the

Texas legislature this year. Clark said the bill's poor chance of passage is the result of strong opposition from the state's Catholics. He said that the Catholics are a minority but added: "Minorities, if they are militant enough and determined enough, can stop things."

In Ohio, bill following the ALI model received support from the Presbytery of Cleveland, representing 70 United Presbyterian churches. The Presbytery action was opposed by the Concerned Catholic Parents of Greater Cleveland who urged "all civil rights and religious leaders to join in opposition to the proposed abortion bill."

### BIG ISSUE

Bishop John A. Donovan of Toledo called on Catholics in his diocese to make their opposition to relaxation of the state's abortion laws known to Ohio state legislators. The bishop said that to enact such a bill would "seriously impair, if not destroy, our traditional American regard for human life."

In Florida, Bishop Charles B. McLaughlin of St. Petersburg expressed similar warnings about attempts to relax the state's abortion laws. Speaking at the dedication of a new Radiation Therapy Center at St. Joseph's Hospital in Tampa, the bishop said: "In the midst of our joy today, however, there looms on the horizon of this state a dark cloud—a threat to the very substance of life that we are today here pledging ourselves to support and save... The threat is seen in ominous discussion going on all over the country, and here in the State of Florida, ranging from the intent to deny life in the unborn infant to the taking of life from the aged, old and senile."

Proposals to liberalize Florida's abortion laws have been the subject of controversial hearings recently and are now pending in committee.

### Florida Board Views Unborn Child's Rights

TALLAHASSEE — Concern for the rights of unborn children by members of the Health, Welfare and Institutions Committee of the Florida Senate highlighted the committee's first hearing on a proposed liberalized abortion bill introduced by Sen. Robert Shevin of Miami.

Following Tuesday's hearing at which he testified, Thomas Horkan, executive director of The Florida Catholic Conference, Inc., emphasized that a number of committee members seeking information about the constitutional and legal rights of the unborn child had noted that the child's right to life, if the proposed measure becomes law, will be decided solely by doctors retained by women desiring abortions.

He added that forces are particularly strong in favor of a similar bill introduced some weeks ago in the House of Representatives by Rep. Miley Miers of Leon County, and declared that indications are that the House Committee on General Legislation, under the chairmanship of Rep. Louis Wolfson of Miami, may approve the bill and report it to the floor after the legislature convenes on Tuesday, April 8.

During the Senate's committee hearing an unidentified physician said that the issue really under discussion was "whether the problem was to be decided by doctors or left up to lawyers and courts."

Senator Reubin Askew of Pensacola offered a third alternative suggesting that "it be left up to God. In other words," he declared, "should nature be left to take its course and the child be permitted to live."

Dr. William Mixon of Coral Gables, who said that until several years ago medically warranted but illegal abortions were being generally performed throughout Florida by the medical profession, charged that the present Florida law, which permits abortions only to save the life of the mother, was "not based on any moral backgrounds at all" but rather on the fact that

(Continued on Page 20)

# 'World's Most Admired' Man Given Final Tribute

Peoples of the world joined with Americans in mourning the 34th President of the United States as General Dwight David Eisenhower was laid to rest Wednesday in his beloved state of Kansas where he lived as a boy.

Eulogized by President Richard M. Nixon as "the world's most admired and respected man — truly the first citizen of the world," the former Commanding General of Allied Powers in Europe in 1943 had survived seven heart attacks in the last 13 years prior to the series which preceded his death at Walter Reed Hospital.

Known simply as "Ike" to millions, the five-star General was born in Denison, Texas; graduated from West Point in 1915; married Mamie Geneva Doud in 1916 and was in command of the allied invasion of Europe on June 6, 1944.

In December of that year he was promoted by Congressional act to the rank of General of the Army and served as Army Chief of Staff from 1945 to 1948. In July, 1952 he resigned from the Army to run for President of the U.S. as the Republican Party candidate and was inaugurated President on Jan. 20, 1953.

Scenes from his life shown upper right include:

1. During a special audience in the Pontiff's library at Vatican City, President Eisenhower shares a joke with Pope John XXIII accompanied by his daughter, Mrs. John Eisenhower and his interpreter, Lt. Col. Vernon Walters.

2. During a round of golf at Newport (R.I.) Country Club in 1957, the late President chatted briefly with a group of Sisters of Mercy.

3. After attending Solemn Requiem Mass for Pope Pius XII in 1958 at St. Matthew Cathedral, Washington, President Eisenhower is shown leaving with Patrick Cardinal O'Boyle and Mrs. Clare Booth Luce.

4. Pope Paul VI, then Giovanni Cardinal Montini, and the late President were both honored by the University of Notre Dame in 1960. They are shown with Father Theodore M. Hesburgh, C.S.C., the university's president.



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### Pope's Aide At Funeral

VATICAN CITY — (NC) — Archbishop Luigi Raimondi, Apostolic Delegate in the United States, was delegated by Pope Paul VI to represent him at the funeral of former President Dwight D. Eisenhower in Washington, D.C.

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# Kids Hunt Easter 'Goodies' At Miami St. Vincent's

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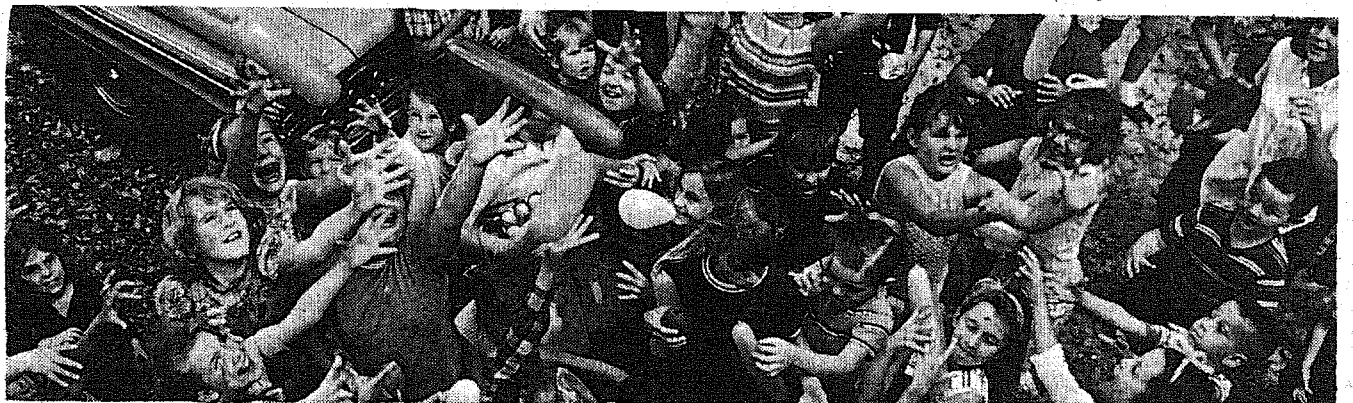
No blade of grass left unturned in search.



Under rocks, perhaps, but not here.



Cotton candy eases sting of an eggless day.



Free-for-all erupts when balloons are released at hunt's end.

### Named Rector For College

WASHINGTON —(NC) — Auxiliary Bishop James A. Hickey of Saginaw, Mich., has been named rector of the North American College in Rome, it was announced here by Lawrence Cardinal Shehan of Baltimore, chairman of the U.S. Bishops' Committee for the North American College. The appointment was confirmed by the Holy See.

Governed by the bishops of the United States and supported by American Catholics, the North American is a college in the European sense, serving primarily as a residence for American seminarians who take classes at the Pontifical Gerogian University.

Bishop Hickey becomes the 13th rector of the more than 100-year-old college. He succeeds Bishop Francis F. Reh, who on Feb. 26 was installed as the third bishop of Saginaw.

Bishop Hickey is a former seminary rector and has served as acting chairman of the U.S. Bishops' Committee on Priestly Formation.

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## EDITOR'S COMMENT

# Liberty?--Certainly! But Not For Killing

The American Civil Liberties Union of Florida lists among its 1969 legislative goals the removal of all criminal sanctions for abortion. In other words, the ACLU wants abortion-on-demand.

It is always sad to see lawyers championing bad laws — and this is the position in which we find the ACLU's legal staff, which drew up the "goals." We would expect that they, above all, would appreciate that laws are made to protect and preserve life, not make its killing legal.

We would suggest that the ACLU study the law and start with the Gleitman vs. Cosgrove decision in 1967 by the New Jersey Supreme Court. The court was dealing with the complaint of a parent who was "denied the opportunity to terminate the life of their child while he was an embryo."

The court says: "It is basic to the human condition to seek life and hold on to it however heavily burdened. If Jeffrey could have been asked as to whether his life should be snuffed out before his full term of gestation could run its course, our felt intuition of human nature tells us he would almost surely choose life with defects as against no life at all.

"The right to life is inalienable in our society . . . The sanctity of the single human life is the decisive factor in this suit. . . It may have been easier for the mother and less expensive for the father to have terminated the life of their child while he was an embryo, but these alleged detriments cannot stand against the preciousness of the single human life. . ."

It is a relief that our courts understand the purpose of law and appreciate the value of human life, even if some lawyers do not. We might further point out that the court's statement represents common human wisdom and not some single sectarian belief.

## Don't 'Phase Out' Migrant Legal Aid

Anyone with a minimally-formed Christian social conscience must admit that little is being done for the migrant worker of this state compared with the dire need.

This truth becomes all the more painful when one considers that one of the few active migrant assistance programs is in danger of not being re-funded. The program is South Florida Migrant Legal Services, which puts at the command of impoverished migrants the law of the land.

No doubt a few young lawyers working in the program at times let their zeal overshadow their tact. Their unguided zeal has opened the program to criticism. Of course, those who can most legitimately criticize the program are those who have been truly zealous in a tactful way for the poor.

Besides rendering legal aid to individual needy cases, Migrant Legal Services has helped the rural poor seek answers to their transportation problems, form credit unions, secure emergency food money and initiate cooperative housing.

Let us hope that OEO, which can re-fund the program; our senators and representatives in Washington and our Governor, all of whom have a say in the project's future, will keep the good of the poor uppermost in their decision-making.

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## A Nation Mourns



### TRUTH OF THE MATTER

## It Is Easter--Victory Over Death-- Which Makes Life Worth Living

By MSGR. JAMES J. WALSH

It has been said so often, it sounds like a cliché — it is Easter which makes life worth living.

The force of this truth strikes you only when you try to imagine what the world would be like now without the fact of the Resurrection.

One shudders to think of it. But let's say that the Roman soldiers had handed in to the authorities a mere routine report with a bored joke about the strain of guarding a tomb; that the Pharisees found no reason to stop gloating through the rest of their lives for exposing a blasphemous imposter; that the Apostles greeted the cold gray dawn of each succeeding day with the settled feeling of despair and disgust, and soon went back to their old way of living.

And the huge stone before the tomb remained as immobile as Mount Tabor. The people, who had dared to hope in Christ, turned back to their drab, meaningless lives with the added bitterness of disillusionment. The Cross remained only an instrument of torture, a symbol of disgrace, and no one dreamed of associating it with infinite Love, nor of considering suffering and pain as the means to lasting happiness.

Calvary was loathed as the hill of execution, a name soon to be forgotten in a world where violent death passed without much notice. And that generation of people, heavy with the lost hope of a Redeemer, gave way to the next who endured life with less reason for hope. And each succeeding age added its own burden of hatred and despair, of fear and darkness.

Can anyone imagine what the world would be like now — 1900 years later? Even the atheist should be grateful to Christianity, as he mocks its foolishness, for he has been living off its substance, warmed by the fire of its eternal hope, enjoying a civilization made possible by its ideals.

Indeed it is Easter which makes life worth living. On Sunday, people of all nations will lift up their hearts with joy and gratitude, despite the misery all around them. Because the soldiers did see the tomb burst open and Our Savior come forth triumphant; the Pharisees did cease their strutting when the shadow of their murdered victim fell across their path; the Apostles did look up from the depths of their grief to see the Risen Lord, and soon were on their way across the earth to spread the good tidings.

Thereafter many millions of people in every country found a new, valid meaning in life, a reason for hope, a sure way to follow. They came to embrace the hated Cross and to kiss the wounds of its Victim. They learned to turn pain and oppres-



WALSH

sion, trials and heartaches into a supernatural treasure, and willingly gave their lives in defense of their convictions. The face of the earth was changed as men began shaping their lives for an eternal home and expressed their love and longing in works of mercy and treasures of art.

As the basis of it all, as the cause of it all, was the undeniable fact that Someone had at last come back from the grave. Christ our Redeemer had conquered the last enemy of man — death. He had done what Alexander and Caesar and Hitler and all would-be conquerors dared not consider. He threw open the mysterious door of the grave and showed the clear way to another world and another life.

The impact of this miracle on the pagans is beyond words. To them death was the supreme tragedy, the end of everything. With good reason they always buried their dead towards the west, as if the sun had set the last time for them. When life was intolerable, death held no better promise than annihilation. The grave's evidence of rotting bones was too compelling to suppose that the book of life was not closed and sealed.

Now this dread doom was proved to be a fable. One had come back after foretelling that He would return. Christ not only returned from death, but threw open to all His kingdom in the other world. To all the homeless of earth, He offered a Home of lasting happiness and membership in the very family of God.

Because of His triumph over death, the most convincing evidence a skeptical man could be offered, Our Lord established the truth of His teachings and His right to faith and obedience.

This, then, is the basis of our faith. The fact of the Resurrection rests solidly on the evidence of the empty tomb, the angelic witness, the overjoyed Apostles in the upper room, the hundreds of privileged ones who saw the glorified body of Christ in the 40 days preceding His Ascension. They had the opportunity to hear His voice, to see Him eat, to touch His sacred wounds, to be convinced.

This crowning miracle of His mortal life has lost none of its power. To the well disposed it gives as much hope now as the Apostles received. To the weary and sad it can offer the same comfort and assurance the holy women obtained. It infuses strength in the weak and a living faith in the timid.

The Resurrection makes life worth living, because it enables us to bear any burden, to endure any temporal pain. We have hope, the certain hope of a future life without sadness or fear. We have Christ's promise: "I am the Resurrection and the Life; he who believes in Me, even if he die, shall live."

## Raps Sociological View Of Religion

VATICAN CITY — (NC)

— Pope Paul VI, defending the Second Vatican Council against the charge that it failed to deepen personal piety, called attention to a general audience to two devotions that the council encouraged: study of the Bible and worship of the Holy Spirit.

He also warned against "the preponderance of the study of religious and moral life under its statistical, sociological and cultural aspects."

He spoke while only a few miles away an international symposium on the culture of unbelief was proceeding under Vatican auspices. Most of the participants were sociologists.

On the first point, the Pope said: "It seems to those who do not put their mind to the whole of the conciliar doctrine that the great subject of the interior life, of personal religion, of adoration, of meditation, of contemplation was left to the study and

practice of traditional and private ecclesial initiative. From that come certain laments that personal piety emerged from the council less than strengthened, and that you can see in some circles and at some times a certain decay in interior devotion in the sanctuary of individual souls."

This led the Pope into his warning against a predominantly sociological view of religion.

"Also working toward this decay is the diffusion of some forms of pastoral activity which in themselves are legitimate and even praiseworthy but which can, if isolated from the properly religious context of the faith and grace, lead to a preponderance of the study of the religious and moral life under its statistical, sociological and cultural aspects, not to speak of its artistic and folklore aspects. These are outward and incomplete."

The Voice  
Of  
Ralph Renick



Dateline, Caracas

# Fiery Minute Turned Gaiety To Silence

BY AMBROSE DEPAOLI

CARACAS, Venezuela—The furthest thing from the minds of 74 passengers who boarded a Miami-bound jet here and in Maracaibo earlier this month was death.

A large group of tourists, full of memories and carrying souvenirs of their South American travels; young baseball players heading for the Florida Spring-training sites and others looking forward to visits with American friends and relatives, had their minds focused on life—the living of it—and perhaps returning to South America again.

Departure was scheduled for noon, Maracaibo time. Two-and-one-half hours later if the winds were right, the 74 should have been set down in Miami. Many of them probably wondered what the in-flight meal would be like.

Three minutes after take-

off: eternity. The worst disaster in the history of commercial aviation.

## THE INEVITABLE

As a matter of fact, we all know and accept that death awaits us at some point in our lives. Many times, we might scrape gently against it and then be spared. As disquieting and unnerving as this may be, we, nevertheless, at least accept it as an inevitable part of being alive.

We accept the fact that death Must and Will come —inevitably. Yet, we have formed our own set of, shall we say, "shock absorbers" to cushion the awful impact of the inevitable.

We view death as coming at the end of a long, fruitful

and happy (relatively) life. Or perhaps we see it as a natural consequence of an illness. We prefer to see death in this context. It is nothing new. Man has always preferred to view death this way.

Indeed, death coming at the end of a long and full life, is a desire expressed quite often in the Old Testament. And death in this way, or as the result of an illness, is what happens in most cases.

## SHOCKED

What we are reluctant to accept about death is suddenness. When death comes not at the end of many years, but when life is just beginning, we are shocked. When it strikes one in his "prime," rather than in his "twilight years." Death like this is

sudden and unexpected—turning tears of joy to tears of sorrow; gaiety, music and laughter to gloom and silence.

This is perhaps the most unbelievable thing about death: that it should capriciously intrude into our lives. That the great desire to live, to create, to love, to be happy should be menaced by the uncertainty of death's appointment.

Instinctively, we join voices with the Psalmist: "How will it profit thee to take my life? I can but go down into the grave; and will this dust give thanks to thee, or acknowledge thee, thy faithfulness?" (Ps. 29:30).

Yet the fact remains: the silence of others, claimed by death's suddenness, speaks to us in somber, stark, forceful terms: "Man's destiny is to die once for all..." (Heb. 9:27); beyond that certainly lies the uncertainty of when.

# Chance To Create Great Recreation Park Slipping By

Imagine what New York City would be like without Central Park. The pioneers of that metropolis wisely envisioned the day when skyscrapers and buildings would inundate the tip of 31 square mile Manhattan Island, squeezing out breathing and recreation space.

Central Park was wisely conceived. It is an 84-acre escape hatch—a safety valve—for the teeming masses of humanity in New York. It makes tolerable what would have been impossible—living without any greenery, recreation space, lakes or other natural environment in a vast concrete jungle.

Central Park was in the minds of city planners some 300 years ago when New York City was plotted. Paris, Buenos Aires, Moscow, San Francisco and most other metropolitan areas of the world were laid out with similar provisions for needed parks.

## NO PLANNING

South Florida, on the other hand, has been developed more by developers than land-use planners. In many cases, any semblance of residential, business or recreational environmental ecology has been destroyed by the insidious granting of zoning variances. In a word—we are fast running out of any available land for recreation. We are in serious trouble.

In north Dade County there is a potential Central Park to serve future generations of all southeast Florida. This tract of land is now publicly owned. It is ideally located between the Intra-coastal Waterway and U.S. Highway One, bordered on the north by Sunny Isles Causeway. It is a sizeable piece of property—1,700 acres.

It's called the Graves tract—named after a previous owner. In the mid-forties it was acquired by the City of Miami as a site for a private aviation facility.

In the early fifties, the city subordinated its ownership and transferred the tract to a newly-formed state agency—the Inter-American Cultural and Trade Center Authority—commonly known as Interama.

The enthusiastic backers of Interama envisioned a giant exposition on the site. Latin American nations would construct pavilions to display their culture and wares. The United States Government would build a similar structure. U.S. business and industry would also have permanent exhibit spaces. Interama, in the minds of its supporters, would be the place where the Americas would meet—the crossroads of the hemisphere.

After much frustration and architectural expenditures—Interama still exists as a dream. Not a single construction commitment has been obtained. Trying to get Interama off the ground has been like running

around in a shower of gold trying to catch your bonanza with a pitchfork.

It's time to admit that the Interama concept won't work. Let's put it quietly to rest—it deserves a decent burial.

But in the process, let's not bury the publicly-owned 1,700-acre Graves Tract. This site is as potentially valuable to South Florida as Central Park is to New York.

## ENCIRCLED

Even today, the Graves Tract is being ringed with new high rise apartment buildings. Along Collins Avenue, a concrete wall is being erected as formidable as Central Park West. It won't be too long before the Graves Tract will be the only available open space in the region.

Our population swells week by week. Developers lose little time putting up housing to accommodate newcomers. But state and local governments almost ignore the setting aside of park space to make the environment habitable.

Now, even the Graves Tract is in danger of being lost to the public. Interama has borrowed \$11 million for dredging and fill improvements and other expenditures. On June first, some \$300,000 in interest payments on Interama bonds is due. If the payments are not made, the bondholders have the legal right to foreclose. The Graves Tract then would be up for grabs and end up in private ownership.

The Interama Authority is broke. The deadline for dollars is less than 60 days away. There has to be a way out of the dilemma.

To let the Graves Tract pass from public hands would be a crime of the century. This land must be preserved for recreation, parks, boating, athletics, and as a university site.

South Florida without the Graves Tract would ultimately resemble New York City without Central Park.

# Miami Teens Set Development Walk

Following on the heels of a successful "Walk for Development" in the Hollywood-Hallandale area earlier this month, teens in Miami are roughing up plans for a 30-mile hike to provide funds for aiding one local and one foreign "Freedom from Hunger Project."

According to Linda Duncan, a representative of the Washington-based American Freedom from Hunger Foundation, Inc., the local route will be walked on Saturday, May 10.

Some 42 per cent of the proceeds from the local project will go to a Dade County project, Miss Duncan said. An equal amount of money is sent to Latin America for a project chosen by the Freedom from Hunger Foundation. Other funds go to administrative costs.

The local project could be a non-profit food store for the

poor in the downtown Miami area, Miss Duncan said. Plans cannot be finalized until all aspects of the project are passed.

The teens raise money during the Walk for Development project by getting various adults and businesses to pledge a certain monetary amount to the project for each mile the teens walk.

Teenagers interested in serving on the committees or joining in the walk should contact Walk coordinators Mike Burk, of Coral Gables high at 667-0855, or Paul Kramer of Southwest high at 665-1516.

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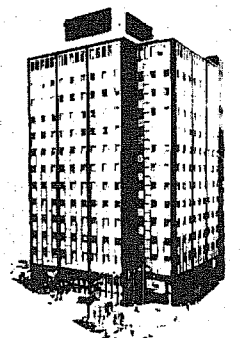
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**In the dark?**

## Non-Profit Marts Set

Plans for two new coop-  
erative non-profit food stores  
to serve the poor—similar to  
the two stores now open in  
Miami Beach and Liberty  
City—are being formulated,  
according to Harry Schermer-  
er, originator of the three-  
month-old Beach store.

Schermer hopes that the  
idea of the non-profit "poor  
people's" stores will spread  
and eventually become a  
chain.

Schermer explained that he  
is unable to discuss the plans  
at this time.

The non-profit stores rely  
upon volunteer help to staff  
the shops during working  
hours. This volunteer help  
allows them to keep the over-  
Liberty City store has been  
open for more than a month.  
Both stores report a  
steady increase in business  
as more persons in the neigh-  
borhoods find out about  
them.

Prices are set by adding  
three cents to the wholesale  
price of the item. The three  
cents goes to defray the costs  
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Presently, the group which  
organized the first two stores  
—located at 423 Washington  
Ave., Miami Beach, and  
1274 NW. 62nd St., Miami  
—is working with officials  
from EOPF on plans for two  
more proposed stores in the  
Miami area.

Schermer explained that he  
is unable to discuss the plans  
at this time.

The non-profit stores rely  
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## Pontiff's Appeal Urges Restless Youth Put Idealism To Work

— On Palm Sunday Pope  
Paul VI appealed to the  
world's restless youth to put  
their idealism to work for a  
positive goal.

He urged them "to an-  
tagonize prevailing laws,  
customs of yesterday,  
troune to today's world the  
true Messias, the authentic  
Christ."

"This mission, as Pope  
Paul several times styled it,  
is "a personal act," but "at  
the same time a collective  
fact." Although the duty of  
telling the world that Christ  
is both divine and human  
is "reserved to the Apostles,  
to the ministers of the  
Gospel," the Church en-  
trusts it to the Catholic laity  
and "to you young people  
especially."

The Pope began his  
speech by noting "a great livel-  
restlessness, a great livel-  
ness of energy and of  
aspirations" among young  
people today. Often this rest-  
lessness "explodes" in

It is almost always  
violence, he said.

— On Palm Sunday Pope  
Paul VI appealed to the  
world's restless youth to put  
other peoples' ways of living  
against something: against  
the "restless youth to put  
their idealism to work for a  
positive goal.

He urged them "to an-  
tagonize prevailing laws,  
customs of yesterday,  
troune to today's world the  
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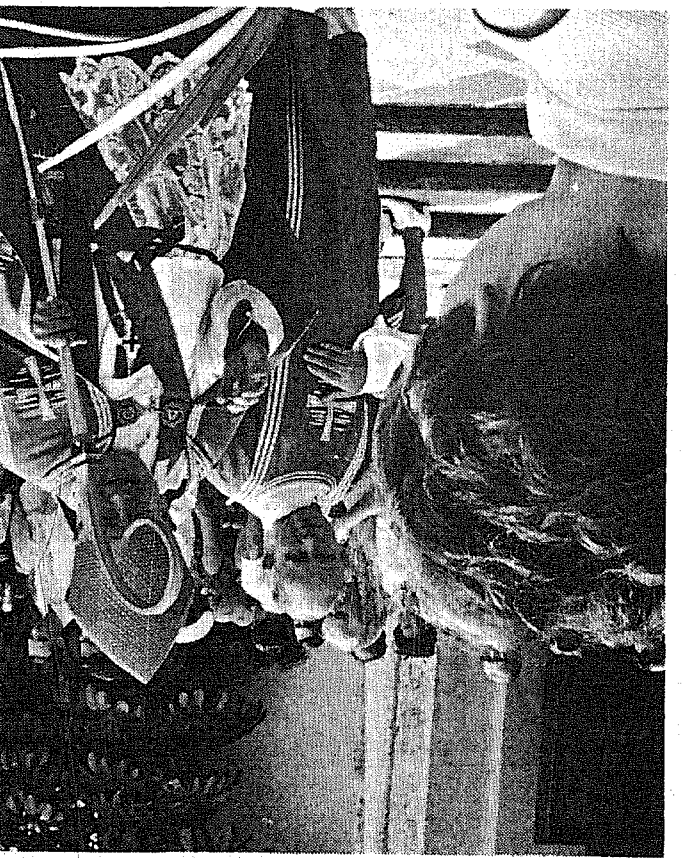
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lessness "explodes" in

## Pre-Cana Slated In Dade, Broward

Pre-Cana conferences for those planning to marry  
will be conducted during April in Dade and Broward  
Counties through the facilities of the archdiocesan  
closed-circuit television system.

Sponsored several times during the year by the  
Commission of the Archdiocese, programs may be  
seen in all schools of the Archdiocese where the  
television facilities are available.

Schedule of topics for the Tuesday and Thurs-  
day evening conferences is as follows:  
Tuesday, April 8, 8 to 8:30 p.m. — Marriage  
and the Church; 8:40 to 9:10 p.m. — Happiness  
in Marriage  
Thursday, April 10, 8 to 8:30 p.m. — Marriage  
As A Sacrament; 8:40 to 9:10 p.m. — Aspects of  
Marriage Adjustment  
Tuesday, April 15, 8 to 8:30 p.m. — Sex and  
Marriage; 8:40 to 9:10 p.m. — Communicating in  
Marriage  
Thursday, April 17, 8 to 8:30 p.m. — A Doctor  
Discusses Marriage; 8:40 to 9:10 p.m. — Two  
Doctors Answer Questions About Marriage.  
A priest will be in attendance at each location to  
conduct a question-and-answer period at the con-  
clusion of the telecasts.



Blessing the  
faithful,  
Archbishop  
Coleman F.  
Carroll leaves  
the Cathedral  
after Solemn  
Mass on Palm  
Sunday.

## Will Present Course In Choral-Conducting

A course in Community Choral-Conducting Techniques will be offered by the Community Services Division of Miami-Dade Junior College, North Campus, beginning April 3 and continuing through June 19.

Fred C. Turner will conduct the program, which will include the following subjects:

- Unit I — Introduction.
- Unit II — Conducting Patterns and Rudiments of Music.
- Unit III — Conducting Patterns (hand usage) and Basic Harmony.
- Unit IV — Conducting Patterns (both hands) and Music Terminology.

- Unit V — Diagram Variations.
- Unit VI — Sound Production.
- Unit VII — Vocal Technique.
- Unit VIII — Vowel Coloring (Latin Pronunciation).
- Unit IX — Use of Consonants.
- Unit X — Rehearsal and Psychology Techniques and Score Study.
- Unit XI — Organization.
- Unit XII — Program Planning and Literature.

The 12-week course will be held in Room 5209, Fine Arts Building, from 7 p.m. to 9:45 p.m. every Thursday. Further information may be obtained by calling Vincent Bredice at 685-4521 between 9 a.m. and 4:30 p.m. weekdays.

## Around The Archdiocese

### St. Michael

Easter Monday card party sponsored by the Council of Catholic women begins at 6:30 p.m., April 7 at Mansene's Restaurant. Husbands are invited.

### St. Joseph

Dinner dance and entertainment program under the auspices of parish organizations begins at 7 p.m., Wednesday, April 16 at the Hotel Americana, Miami Beach. Reservations may be made before April 14 by calling 865-7284.

### St. John Baptist

First social event in the parish will be a dinner and dance at 8 p.m., April 19 at Pier 66. Reservations may be made by calling 563-1819.

### St. Pius X

"Fashions for Spring" will highlight the noon luncheon of the Woman's Club on Monday, April 14 in The Casino.

### K of C

Eighth annual grand ball and 10th anniversary celebration of the Father Lawrence J. Flynn Council, Hialeah, will be held Saturday, April 19 in the Municipal Auditorium, 4800 Palm Ave. Music will be provided by Fred Shannon Smith. Reservations may be made by calling 821-8094.

### Spanish Center

Representatives of press, radio, and TV will be guests of the women's auxiliary during a coffee at 10:30 a.m., Wednesday, April 9 at Centro Hispano Catolico, 130 NE Second St.

### Widows, Widowers Form A Society

A group of widows and widowers has been organized under the name of "The Memorare Society" and will meet on the second Friday at 8 p.m. in St. Brendan parish hall.

According to Mrs. Martha Brohamer, a business meeting will be followed by a social. Further information may be obtained by calling 274-0244.

### Party To Boost Building Fund

COCONUT GROVE — The building fund of the Convent of the Sacred Heart will benefit from an evening party at Vizcaya, 3251 S. Miami Ave., on Friday, April 11.

Music for dancing will be provided by Fred Shannon Smith and the Clubmen during the party, which begins at 6 p.m.

Reservations may be made by contacting Mrs. James Daugherty.

### Holy Cross

New officers of the Auxiliary will be installed during a luncheon meeting on Monday, April 14 at the Beach Club, AIA at Oakland Park Blvd.

### St. Clement

Mrs. Henry Frick will be installed as president of the Altar and Rosary Society at 8 p.m., Tuesday, April 8 in the church. Other officers are Mrs. Roland Galarneau and Mrs. Raymond Hoyt, vice presidents; Mrs. William Bayer, recording secretary; and Mrs. Edward Magill, corresponding secretary.

### St. Lawrence

Election of officers will highlight monthly meeting of the Council of Catholic Women in the school cafeteria.

### St. Patrick

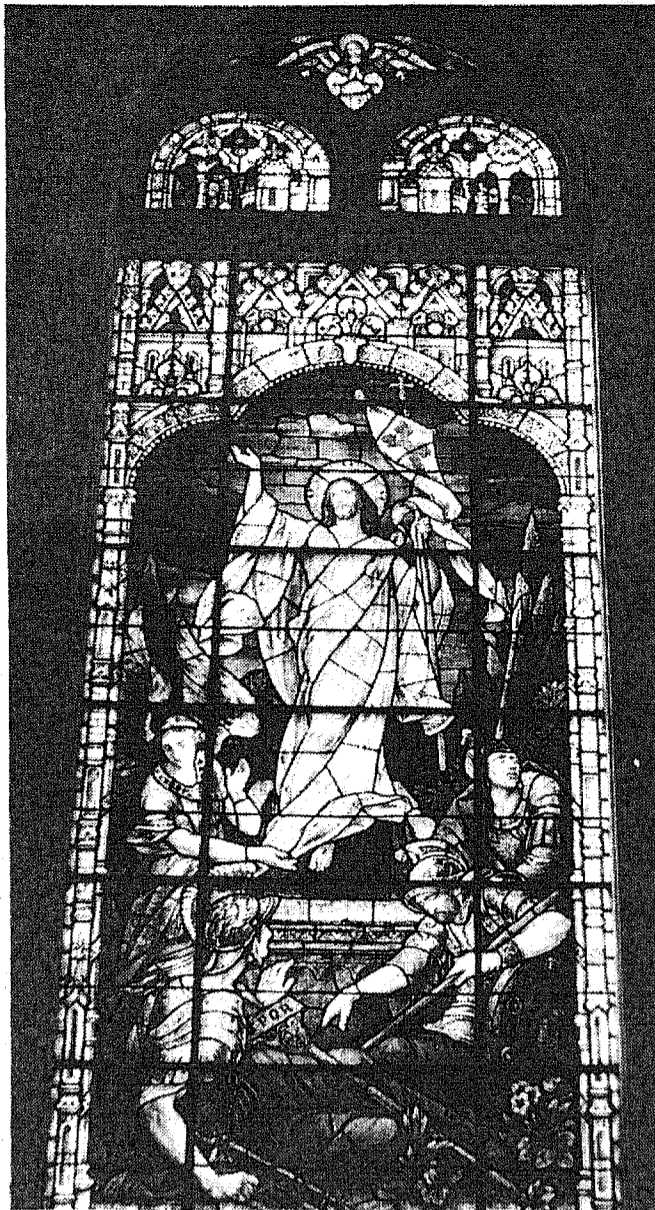
Election of officers and annual reports will highlight a meeting of the Patrician Club at 1:30 p.m., Tuesday, April 8 in the Miami Beach club rooms.

### St. Anthony

First Friday book review sponsored by the Catholic Women's Club will be held at 11 a.m., April 11 at the home of Mrs. Thomas Haupt, 4704 NE 23rd Ave., Fort Lauderdale.

### St. Mary Magdalen

Officers of the Women's Guild will be installed at noon, Sunday, April 13 during brunch at Arlen House Bay View Yacht Club, 158th St. and Collins Ave., Miami Beach.



RESURRECTION of Christ on Easter Sunday is depicted in this stained glass window of the Church of Gesu in downtown Miami.

## Knights Set 4th Degree Rite Apr. 12

ST. LUCIE — Exemplification of the Fourth Degree by the Southern District of the K. of C. will be held at St. Lucie convention hall at 2:30 p.m., Saturday, April 12.

Knights of Columbus from the Archdiocese of Miami and the Diocese of Orlando will participate in the class, named in honor of State Deputy and Supreme Director, T. A. Eason, Sr., Indian Harbor Beach.

Poolside entertainment will be held from 3 to 4:30 p.m. and refreshments will be served. A social hour from 6 to 7 p.m. will be followed by a banquet.

Florida State Council officers and program chairmen are expected to attend as well as Joseph Sweeney, Miami, Vice-Supreme Master of the Fourth Degree; and Leo Bowles, Jacksonville, Master of the Northern District.

## 5 Priests Named To Help Lead Man-To-Man Tours

Five priests of the Archdiocese of Miami will be among tour leaders for four Man-To-Man Dialogue Tours scheduled to be conducted during the summer months.

"Bible and History Lands" will be visited by the tour, in which Father Michael Sullivan, assistant pastor, St. Patrick Church, Miami Beach; and Father David Punch, assistant pastor, Sacred Heart Church, Homestead, will participate with Rev. Luther Pierce, host and moderator of CH. 2's weekly "Man-To-Man" program.

Father Gabriel O'Reilly, assistant pastor, St. Monica Church; and Rev. Neil Wyrick, Jr., Greater Miami Fellowship of Churches, will lead the July 10 to 31 tour of the "Holy Lands and Europe" for Young People.

"Europe and Israel" tour will be led from July 14 to August 4 by Father Frederick Wass, pastor, St. Louis Church, South Miami; Rev. Daniel Horn, and Mrs. Alys Solar, C.S.

Father John McLaughlin, assistant pastor, Immaculate Conception Church, Hialeah, and a member of the faculty at Msgr. Pace High, will join Rev. James Clinefelter in the tour, "Youth Trips Over Europe,"

which begins Aug. 2 and ends August 23.

Complete details of tours are available by writing to Man-To-Man Tours, P. O. Box 6485, Surfside, Fla. 33154.

### Fr. Connolly Panel Guest

Father Donald F. X. Connolly, a priest of the Archdiocese of Miami, who was one of the original interfaith panel of clergy when the "Man-To-Man" program was inaugurated five years ago; and the Rev. Lane Adams, former pastor, Key Biscayne Presbyterian Church, will be guest panelists during the CH. 2 presentation at 10 p.m., Tuesday, April 8.

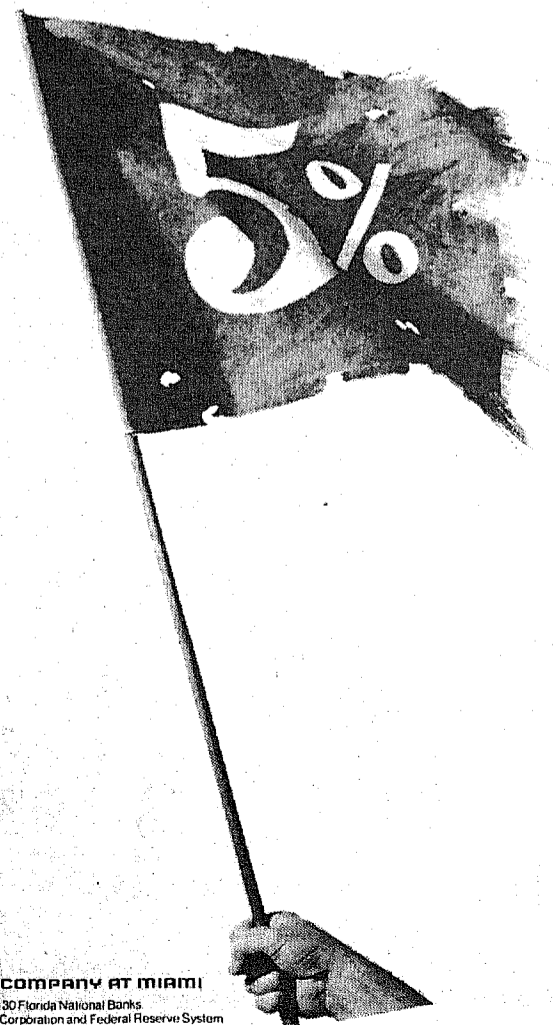
"Morality and Entertainment" will be the topic discussed by Father Connolly, now serving as coordinator at the National Catholic Office for Radio and Television, New York; by Rev. Adams, now an evangelist with the Billy Graham Team; by Rabbi Samuel Z. Jaffe, Temple Beth-El, Hollywood; and Rev. Luther C. Pierce, host, moderator, and producer of the show.

Boy, are we getting flak in the battle for your savings. The competition is offering 5-1/4% to keep your money warm if you leave \$1,000 with them for 6 months. Touché, fellows. Naturally, we're not taking this lying down. We're offering 5% on \$1,000 or more if you'll let us keep your savings for 3 months. And we'll compound interest quarterly if you decide to stick with us longer. They've got us on points. But time is on our side. Florida National Bank & Trust Company at Miami. They don't make them like us anymore.

To open your Investment Passbook Account by mail, fill in the coupon and mail it along with your check to Florida National Bank, Alfred I. duPont Building, Flagler Street & Northeast 2nd Avenue, Miami, Florida. Your passbook will be sent to you by return mail. Interest will be paid at the rate of 5% a year compounded quarterly, and deposited to your account or mailed to you at the end of each quarter, whichever you prefer. A minimum deposit of \$1,000 is required. There is no maximum. Deposits of \$100 or more may be made at any time, and money on deposit for 90 days at the start of a calendar quarter may be withdrawn during the first ten days of the quarter without notice.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
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 In Trust for \_\_\_\_\_  
 Social Security # \_\_\_\_\_

# Yoo-hoo.



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# Catholic Schools: Intellectuality PLUS Morality

Education in Catholic schools in this last third of the 20th Century begins with the framework of the moral formation of man and develops the intellectual aspect of its goals on this foundation.

The Catholic school—to meet its goals as well as its obligations—is where the sacred and the secular meet and neither is excluded as irrelevant.

Thirty years ago, in an Apostolic Letter to the Catholic University in Washington, Pope Pius XI instructed the staff to draw up for the people of the United States a constructive social program of education based on Christian principles.

Within a month, the bishops launched a program they felt was designed to do the job of building an enlightened, conscientious American citizenship by instruction at all levels in the true nature of Christian democracy.

The task was perhaps more difficult because it placed even more emphasis on the positive concern of educating the whole child and his relationship to the community and society.

How successful this "renewal program" has been is open to debate.

It had to be and has been done on a voluntary basis. Those without knowledge often describe the Catholic Church

as a monolithic society. But the Catholic schools don't play the game.

In almost 147 dioceses and archdioceses in the United States are several thousand elementary and secondary schools under Catholic auspices, operated enterily with Catholic funding. Most of them are attached to a parish and dependent on the parish for financial support.

While there are a common basic philosophy and objectives, considerable flexibility is permitted in applying these to local needs and situations.

The needs of children in a ghetto vary greatly from the needs of children in a suburban parish. Yet, individual schools all seek to meet these varied needs within the guidelines of Christian principles.

## LOOKING OUT WARD

Without exception, the last three decades have seen the Catholic schools place a greater emphasis on looking outward and seeing themselves as a service to the community at large.

The religion program of Catholic schools now aims at providing a vital, meaningful liturgy in the school community as well as the parish community.

Catholic schools know students must have the latest

advances in every form of arts, sciences, mathematics, psychology and other aspects of formal learning. But Catholic schools recognize, too, the students must be trained to take their place in society as active participants with an awareness of their obligations to themselves, their fellow-man and their God.

By court decrees, all religious training has been ruled out of the public schools. All around us we see a society facing crisis and among the reasons is a philosophy of education devoid of religious influence.

Catholic schools recognize the ability to engage in creative activity such as the fine arts is not the endowment of every student. But Catholic schools believe and teach that every young person can develop an appreciation for the good and the beautiful as products of man's labor.

Catholic schools recognize in most instances they are but an extension of the students' home. Together, the two strive to develop the entire youth. The curriculum of the school, like the atmosphere of the home, is geared to the complete betterment of the child in all areas. Parents simply delegate authority to the school to help in the education of their children. The school never tries to be a substitute.

## Negro Bishop Defends Rites For Ex-Bishop

NEW ORLEANS — (NC)—The burial of Leander H. Perez, Sr., 77, controversial Louisiana politician, with the full rites of the Catholic Church "should gladden the heart of a true Christian," the only Negro bishop in the U.S. hierarchy said here.

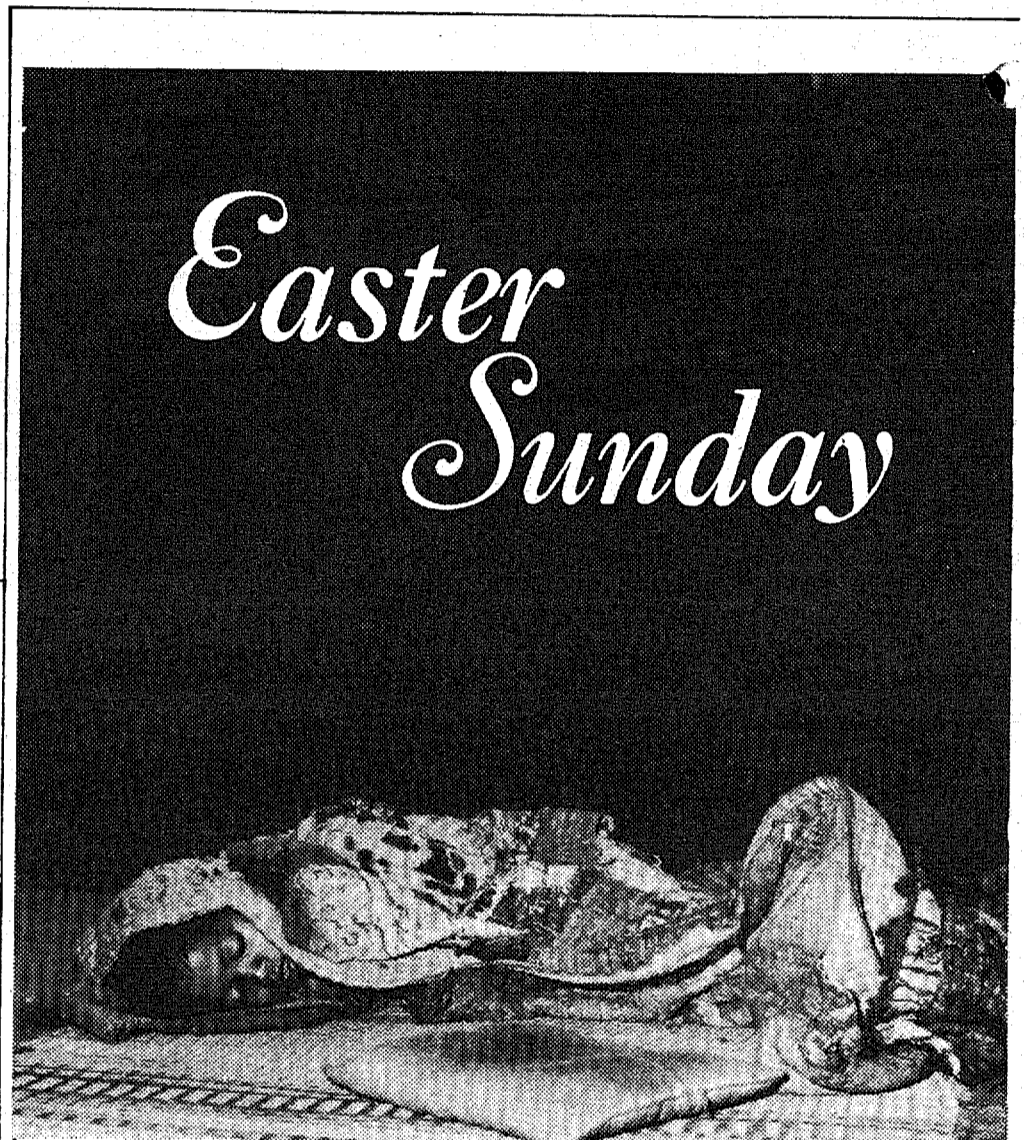
Auxiliary Bishop Harold R. Perry, V.D., of New Orleans, joined Archbishop Philip M. Hannan in defense of the action in the Perez case. The political leader of nearby Plaquemines parish (county) in 1962 was ex-

communicated by the late Archbishop Joseph F. Rummel of New Orleans for his opposition to racial integration of Catholic schools in the area.

Six priests protested the burial of Perez with a Requiem Mass in a Catholic church, after Archbishop Hannan had disclosed Perez had become reconciled with the Church a year-and-a-half before his death and had been receiving the sacraments. Archbishop Hannan dissolved the excommunication.

Bishop Perry in a statement said the controversy "embarrassed and chagrined the Negro community which has suffered intensely from racism and looks hopefully to the Church for a Christian solution."

"As a member of the Negro community," Bishop Perry stated, "and as a bishop, I am confident that the Church will continue to mobilize her resources to eradicate racism from our society."



# Easter Sunday

For him, just another day . . .

He will not  
celebrate the Resurrection.  
He does not even know of Christ.

Will you leave him thus  
in the darkness and despair  
of Good Friday, when your  
love and sacrifice can bring to him  
the joy of Easter morning?

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# This The Sad Era Of Breast-Beaters And Tub-Thumpers

By JOSEPH A. BREIG

One side effect of Vatican II has been a limelighting of Catholic theological and liturgical faddists, and upon tub-thumpers, breast-beaters and self-righteous Little Jack Horners, proclaiming what good boys they are and what spiritual slobes they consider others to be — especially the Pope and the bishops.

Given the prevailing religious illiteracy and superficiality in much of the press, radio and TV and in large segments of their audiences, such developments were probably inescapable. Who wants to bother about solid, balanced religious scholarship and spirituality, or about people doing their duty with quiet devotion and dedication?

Sensationalism — that's what gets a person into the public eye — at least for the short run.

Protestant experience with this sort of thing is much longer than the Catholic experience, and goes back many years before Vatican II. It is instructive, therefore, to consider some recent observations by Rev. Walter D. Wagoner, director of the Boston Theological Institute.

## WEARINESS NOTED

Dr. Wagoner said that currently there is a certain weariness among many American Protestants; and the following factors are responsible.

First is theological faddism—people jumping on and off bandwagons and rushing into print with half-baked notions.

Second is an apparent slowing of the ecumenical movement. (What has really happened is that some of the novelty has worn off, and the scatterbrains are looking for something else to get goose-pimpled about.)

Third is the fact that some parish clergy and lay leaders are fed up with hearing, from gung-ho "reformers," that it is a waste of time to work in and through the "institutional Church." There is a tendency to say, "Well, if we're that lousy, let's sleep in — beginning Sunday."

A fourth factor is "spiritual malnutrition" resulting from neglect of devotional life. People are so doggone busy being "relevant" that they have little inclination for prayer, meditation and the Scriptures. And so religion palls.

## SHOCK TREATMENT

In similar vein, Louis Cassels, senior religion editor for United Press International, said in a recent talk that many church-goers are fed up with being captive audiences for "theologians engaged in reckless competition to see who can administer the rudest shock to the faithful."

People are "sick and tired of being told what they can't believe," said Mr. Cassels. "They want to know what they CAN believe. . . They aren't particularly interested in denatured Christianity offered by the theologians proclaiming the death of biblical theism."

There are hopeful signs, he went on, that we are "approaching the end of the fad for reckless negation in theology."

It is silly, said Mr. Cassels, to argue that "modern man" cannot believe in "a proposed loving, purposeful God." Indeed, modern man "really can't make sense of all the phenomena of his own existence" without a personal, loving, purposeful God.

Mr. Cassels then quoted Dr. Wagoner as being optimistic for the long pull, because "God's best opportunity to revive His Church comes when men realize they're not doing so well on their own;" and "Protestant fatigue, like Catholic uproar, may well be a prelude to rebirth."

Let us pray.

## His Prayer Steals Show At Broadcasters' Session

WASHINGTON — (NC)— The one most requested texts at the National Association of Broadcasters convention here was the prayer before a luncheon session offered by Father Donald F. X. Connolly of the National Catholic Office for Radio and Television, New York. It also brought a standing ovation from those attending the luncheon.

A priest of the Archdiocese of Miami, who is now on loan to NCORT as its coordinator, Father Connolly's prayer went like this:

"Here we are, Lord, your oppressed broadcasters—accused of aiding and abetting materialism, perversion, violence and crime. We are simply not that guilty; we have made a few strides in chronicling and manifesting the truth, goodness and beauty you have lavished on your creation.

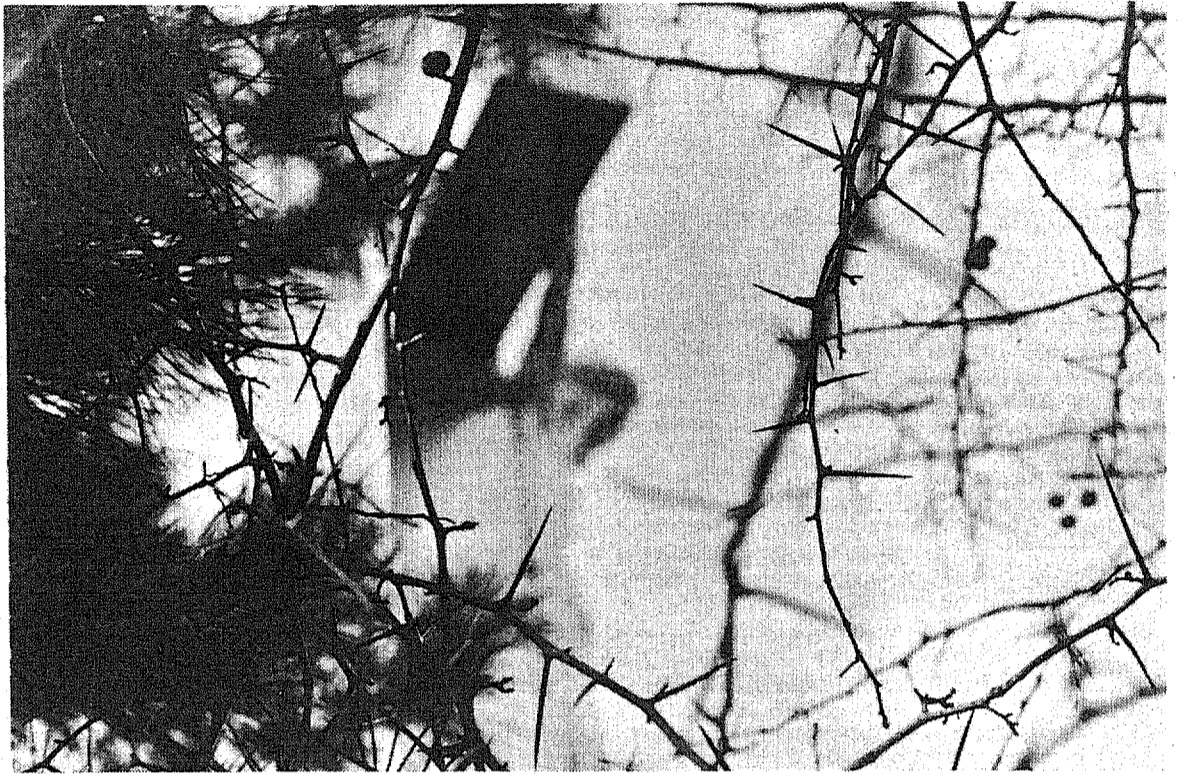
"Lord, keep our motives clear, our determination intact and our goal to make ABC mean 'Always Better Content; to make CBS mean 'Cause Bigger Smiles; to make NBC mean 'Never Bettle Challenge; and to convince the FCC to seek inspiration rather from Aaron, the overseer, than from Moses, the lawmaker.

"Perhaps we can help you best, Lord, if you will act toward the human race as a Jewish mother and let radio and television be your chicken soup.

"Amen."

# THE VOICE

## FEATURE SECTION



'IT WAS THE THIRD HOUR. . .'

## 'The Family' Wields More Power Than It Deserves

By Father  
ANDREW M. GREELEY

In his famous book "Making It" Norman Podhoretz tells of a group he calls "The Family"



FR. GREELEY

— a loose alliance of mostly Jewish intellectuals centered in New York City who because of their influential positions in the nation's important journals are able to act as arbiters of taste for the whole republic.

"The Family," presently operating especially from the platform provided by the "New York Review of Books," does not have to conspire to achieve control of the national taste. They simply have the control by reason of the positions they occupy and their central location in one city.

How effective "The Family" really is may be debated; it probably has much less power than any of its members—including Mr. Podhoretz— could possibly admit to themselves. But there is a counterpart to "The Family" in the Catholic Church which has almost absolute power on what ideas constitute the "received wisdom" in American Catholicism.

"The Catholic Family," made up of journalists in key positions on Catholic and secular journals (mostly in New York but with an open line to Kansas City) are in fact the real teachers in the American Church. They and not the bishops determine what ideas are going to be popular with most of the elite clergy, religious and laity.

### GREAT POWER

Given the poor education of many clergy and religious, the ab-

sence of visionary leadership, and the intellectual shallowness of the American Church, "The Family" has almost absolute ideological power. If they do not approve of someone's ideas, his ideas will not be widely heard or heard only in a distorted fashion. If they make someone a hero, his most fatuous remark becomes Gospel.

It is instructive to observe what happens to writers in whom "The Family" is not interested. Sidney Callahan has done some of the most impressive thinking and writing on sex in the American Church; but while her husband is a hero, she is ignored. Brian Wicker has, according to no less an expert than Leslie Dewart, written the best theology book in English in the last 10 years. Yet he is never quoted, his books are not reviewed, he is never the object of feature interviews, and his present visit to the United States has been ignored.

Eugene Kennedy's work on psychology and religion is immensely important (and quite popular) but to read "The Family" journals you would not know he exists. Philip Gleason is an extremely sensitive historian of American Catholicism who can also write tart and pointed commentaries on the contemporary scene. But his odd refusal to indulge in the self-hatred of the typical Irish Catholic liberal means that he need not be taken seriously. David O'Brien has even had an article published in "Cross Currents," but his insightful comments on American Catholicism have yet to be given a serious hearing.

It will be interesting to see what "the Catholic Family" does with two new books. Colman Barry, the president of St. John's University, has written a biography of Cardinal Munch which, while it is a technical historical monograph, has many

obvious implications for evaluating contemporary American Catholicism. How much do you want to bet on a review in "The Commonweal?"

### LONG BALL HITTER

And Professor Victor Ferkiss of Georgetown (who used to be one of the long ball hitters in the good old days of Father Edward Duff's "Social Order" has written an incredibly erudite and insightful volume entitled, "Technological Man, The Myth and The Reality." The chances of a feature article on Ferkiss, who certainly must be rated one of the American Church's most distinguished scholars, in the "National Catholic Reporter" are minimal (or at least were minimal until this challenge).

The point is not that reviews aid the circulation of a book. I dare say Father Kennedy's publishers are crying all the way to the bank over the absence of critical notice of his work. But even a book that sells in excess of 20,000 still does not have the influence it would have, if its ideas are admitted into the pages of the "approved" journals.

Kennedy, Wicker, Sidney Callahan, Ferkiss— at least these names should be on the lips of any American Catholic who cares about ideas. To the extent that they are not, there has been a notable failure of the arbiters to care about ideas with which they might disagree. And who watches the watchmen?

I should note that I am not angry because "the Catholic Family" ignores me. They don't; after a certain decibel level it is impossible to ignore one, and I passed that level long ago. But I am angry that because of what I am sure is an unintentional snobbery "The Family" has so narrowly restricted the vision of American Catholics.



# Catholic Education And Its Problems

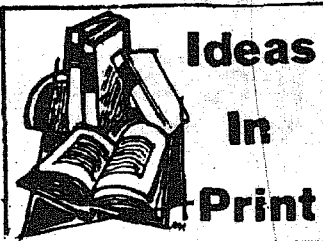
CATHOLIC EDUCATION FACES ITS FUTURE, by Neil G. McCluskey, S.J., Doubleday, 311 p., \$5.95.

As one would expect from its author, "Catholic Education Faces Its Future" is a statement at once scholarly and forth-right; it gives valuable information and an unmistakable point of view.

Considering the modest size of the volume, the information supplied is remarkably comprehensive. After making clear the idea of Catholic education — why there have been and should be Catholic schools — Fr. McCluskey traces in broad strokes the schools' vicissitudes from the beginnings of the republic to the present, at which point he surveys their difficulties, merits, shortcomings and live options.

A full chapter is devoted to the issue of Church and State as it has arisen over the spending of public moneys on benefits to parochial school children. Another full chapter is given to Catholic higher education. Throughout, the narrative or description is supported by statistics, excerpts from court decisions and quoted opinions from all sides of all the debates.

Although Fr. McCluskey does not put it so, all his main topics are paradoxes. For example Catholic schools are prerequisite to



the maintenance of Catholic belief, but most Catholic children are not in Catholic schools.

Again, state education is properly secular and dedicated to pluralism, but in carrying out this principle, it cannot help inculcating the faith of atheism and materialism.

Here I would interpose my impression that Fr. McCluskey, who elsewhere is alive to the relevant historical and cultural conditions, fails to assign to science and technology their share of influence in ecumenical materialism. He is perhaps too eager to be "modern" where he can, as in his regrettable fantasia on the coming computerized instruction: I notice that Newman occurs only in the last sentence of the book!

But to return to the paradoxes. The greatest is that of not including Catholic schools in public benefits be-

cause of religion, when it seems equally discriminatory to exclude Catholic school children from these benefits because of religion.

On this topic our author is passionate, but judicious, and his information, detailed and explicit, enables everybody to draw his own conclusions, both about the law and about the way out of the impasse.

The next paradox is at work not outside but inside the Church. It is the outcome of the recent reform agitation, which our author

casually epitomizes in the memorable phrase: "It's 'in' to be lay." How can I call the results paradoxical? In this way: Catholics schools have the double purpose of conveying secular learning and of imparting the Catholic "formation."

That last work is all-important, for it denotes something more than teaching moral and theological particulars. Now, the movement to laicize school management and school teaching need not affect secular instruction, but it might affect the quality of the "formation."

## Chorals To Sing Easter Music

WEST PALM BEACH — A special program of Easter music featuring two local choruses will be shown on WEAT-TV, CH. 12 at 5:30 p.m., Easter Sunday, April 6.

St. Francis of Assisi Church chorus, Riviera Beach, will be under the direction of Dr. Mae Leone; and the Rosarian Academy Choral, will be directed by Sister Thomas Gertrude, O.P., during the program sponsored by Our Lady of Florida Retreat House.

## 'King Of Kings' On TV Saturday

An Easter film feature, "King Of Kings," relating the story of the birth, death, and life of Jesus, and the birth of Christianity, has been programmed by Ch. 4 WTVJ for this Saturday at 8:30 p.m.

The film will show the splendor of Pagan Rome, the simplicity of Jesus and his Disciples. Jesus will be portrayed by Jeffrey Hunter. Other featured players are Siobhan McKenna, Hurd Hatfield, Robert Ryan and Rip Torn.

## TV Radio CATHOLIC PROGRAMS

### TELEVISION

(Sunday)

7:30 A.M.  
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.

9 A.M.  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.

9:15 A.M.  
THE SACRED HEART, chan. 5 WPTV.

11 A.M.  
EASTER SERVICE Ch. 7 WCKT Telecast live from St. Peters In Chains Cathedral, Cincinnati.

11:30 A.M.  
MASS FOR SHUT-INS Ch. 10 WLWB

(Tuesday)

10 P.M.  
MAN-TO-MAN Ch. 2 WHS Panel topic "Morality And Entertainment". Panelists, Father Donald F. X. Connolly, the Rev. Lane Adams, Robbi Samuel Z. Jaffe. Moderator, Rev. Luther C. Pierce.

### RADIO

(Sunday)

6:02 A.M.  
CATHOLIC NEWS WGBS A.M.

6:10 A.M.  
SACRED HEART HOUR WGBS A.M.

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY. WGBS, 710 Kc.

THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.

7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK.

7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.

8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.

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

8:30 A.M.  
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.

9:35 A.M.  
CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM.

9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.

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

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

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

11 P.M.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

11:30 P.M.  
MAN-TO-MAN—WG85, 710 Kc. Radio repeat of TV program.

## Silver Jubilee Of Mindszenty

VATICAN CITY—(NC) — The Vatican City daily, L'Osservatore Romano, front-paged a notice of the silver jubilee of Jozsef Cardinal Mindszenty's consecration as a bishop.

The paper referred obliquely to his exile in the U.S. embassy in Budapest, saying that he holds the primatial See of Esztergom, "even if he has not been able for many years to exercise his pastoral ministry there."

Cardinal Mindszenty has been living in refuge in the U.S. embassy in Budapest ever since the aborted Hungarian revolution of 1956.

## RECENT AND RECOMMENDED

TITLE & CLASSIFICATION	AUTHOR
A World of Profit (I)	Auchincloss
Good Times/Bad Times (IIa)	Kirkwood
The Salzburg Connection (I)	MacInnes
The Gold and Silver Hooks (I)	Moore
Bellwood (I)	Ogilvie
Under the Boardwalk (IIa)	N. Rosten
The Sleep of Reason (IIa)	Snow
The Cancer Ward (IIa)	Solzhenitsyn
Consider the Lillies (IIa)	Waugh
Sacred and Profane (I)	Weiss
NON-FICTION	
The Day Kennedy Was Shot (IIa)	Bishop
Nagasaki (I)	Chinnock
On Reflection (I)	Hayes & Dody
The Inland Island (I)	Johnson
Thirteen Days (I)	Kennedy
Memoirs (I)	Krock
The Arms of Krupp (IIa)	Manchester
The Joys of Yiddish (I)	L. Rosten
The Shadow of Blooming Grove (IIa)	Russell
Office Hours: Day and Night (I)	Travell
(Courtesy, University of Scranton, Scranton, Pa.)	
Symbols of Classification	
I. Suitable for general reading.	
II. Adults only, because of: (A) advanced content and style; (B) immoral language or incidents.	
III. Permissible for discriminating adults.	
IV. Not recommended for any class of reader.	

## Recommended TV Programs

NEW YORK (NC)—The National Catholic Office for Radio and Television lists the following network presentations as programs of special interest.

Television

Sunday, April 6, 1-2 p.m.  
"Directions" — the ABC News cultural-religious series presents "I Shall See You Again" — a dramatic narrative combining the accounts of all the four New Testaments evangelists and chronicling the Passion, Death and Resurrection of Christ.

Ch. 12  
Sunday, April 6, 7-8 p.m.  
—"The Secret of Michelangelo: Every Man's Dream" — a rebroadcast of the ABC News special on the painted ceiling of the Vatican's Sistine Chapel created by Michelangelo. The program is based on stories from the Old Testament and better known written works of the artist.

Ch 10, Ch 12  
Sunday, April 6, 10-11 p. m. — "The Ship That Wouldn't Die — The USS Franklin" — The epic World War II story of a carrier struck by a Japanese bomber in the Pacific and the men who risked their lives to save each other and their ship.

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

**FRIDAY, APRIL 4**

9:30 a.m. (10) The Last Days Of Pompeii (Family)

2 p.m. (6) Alaska Seas (Unobjectionable for adults and adolescents)

4 p.m. (5) Trapped (Family)

4 p.m. (10) Till We Meet Again (Unobjectionable for adults and adolescents)

7 p.m. (5) Strange Love Of Martha Ivers (Unobjectionable in part for all)

**OBJECTION:** Inadequate moral compensation; sordid atmosphere; plot solution by suicide

9 p.m. (4 & 11) The Singing Nun (No class.)

9 p.m. (6) Country Girl (No class.)

11:15 p.m. (11) Montana Belle (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming, song and dances; tends to glorify illicit actions

11:30 p.m. (5) Night Waitress (Unobjectionable for adults and adolescents)

**SATURDAY, APRIL 5**

1 p.m. (10) The Roaring Twenties (Unobjectionable for adults and adolescents)

1:30 p.m. (5) The Law West Of Tombstone (Family); followed by The Gang's All Here (Unobjectionable for adults and adolescents)

3 p.m. (5) Knights Of Terror (No class.)

4 p.m. (6) Requiem For A Gunfighter (Fam.)

4 p.m. (5) Merry Frinks (No class.)

6 p.m. (6) Country Girl (No class.)

8 p.m. (6) Requiem For A Gunfighter (Fam.)

9 p.m. (5 & 7) Becket (No classification)

9 p.m. (10) Big Jim McLain (Family)

11:15 p.m. (11) Pride And The Passion (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming and situations

11:15 p.m. (5) Our Man In Casablanca (No class.)

11:30 p.m. (12) The Mighty Jungle (No classification)

**SUNDAY, APRIL 6**

1 p.m. (4) Forever Darling (Family)

1:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)

1:30 p.m. (11) Children's Film Festival (No classification)

2 p.m. (6) Country Girl (Unobjectionable for adults and adolescents)

3 p.m. (5) Sunny (Family)

4 p.m. (6) Requiem For A Gunfighter (No classification)

5:30 p.m. (10) Green Pastures (Family)

6 p.m. (6) Country Girl (Unobjectionable for adults and adolescents)

8:30 p.m. (5) State's Attorney (No class.)

9 p.m. (10 & 12) The Robe (Family)

**OBSERVATION:** While this film deals with incidents of sacred history in a reverent and inspirational manner, it is to be noted that it is a rational narrative and contains variance from and omissions of Scriptural and historical accuracy.

11:15 p.m. (11) Sealed Cargo (Family)

11:30 p.m. (5) Waltz Of The Toreadors (Unobjectionable in part for all)

**OBJECTION:** This film, serio-comic in theme, is objectionable in treatment by reason of suggestiveness in costuming, dialogue and situations.

11:30 p.m. (7) Grounds For Marriage (Unobjectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce.

**MONDAY, APRIL 7**

9:30 a.m. (10) The Hasty Heart (Family)

10:30 a.m. (23) Pelicula (No classification)

2 p.m. (6) Passport To Pimlico (No class.)

4 p.m. (5) Marie Of The Isles (No class.)

4 p.m. (10) Princess O'Rourke (Unobjectionable for adults and adolescents)

9 p.m. (5) The Reluctant Astronaut (Family)

8:30 p.m. (23) Mark Of The Tortoise (No classification)

9 p.m. (6) Niagara (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming, dialogue and situations.

9 p.m. (7) Kim (Family)

9 p.m. (10) The Pride And The Passion (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming and situations.

11:15 p.m. (11) Action In Arabia (Family)

11:30 p.m. (5) Beloved Brai (Family)

**TUESDAY, APRIL 8**

9:30 a.m. (10) Yellow Sky (Unobjectionable in part for all)

**OBJECTION:** Suggestive scenes and dialogue; offensive portrayal of a sacred action; excessive brutality.

10:30 a.m. (23) Pelicula (No classification)

2 p.m. (6) Blanche Fury (Unobjectionable in part for all)

**OBJECTION:** Suggestive sequence.

4 p.m. (5) Waterloo Road (Unobjectionable for adults and adolescents)

4 p.m. (10) Our Wife (Unobjectionable in part for all)

**OBJECTION:** Justification of divorce.

8 p.m. (4) Satan Never Sleeps (Unobjectionable for adults)

8:30 p.m. (23) The Snake Pit (Unobjection-

able for adults and adolescents)

9 p.m. (5 & 7) Madame X (Unobjectionable for adults and adolescents)

9 p.m. (6) Niagara (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming, dialogue and situations.

11:15 p.m. (11) Those Endearing Young Charms (Unobjectionable for adults and adolescents)

11:30 p.m. (5) Adventurous Blonde (Family)

**WEDNESDAY, APRIL 9**

9:30 a.m. (10) The Easy Way (No class.)

10:30 a.m. (23) Pelicula (No classification)

2 p.m. (6) Brothers In Law (No class.)

4 p.m. (5) Devil's Agent (No classification)

4 p.m. (10) Man's Castle (No classification)

8:30 p.m. (23) Twin Beds (Unobjectionable in part for all)

**OBJECTION:** Suggestive scenes.

9 p.m. (6) Boy On A Dolphin (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming.

9 p.m. (10 & 12) Assault On A Queen (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Fearmakers (Unobjectionable for adults and adolescents)

11:30 p.m. (5) The Man Who Found Himself (Unobjectionable for adults and adolescents)

**THURSDAY, APRIL 10**

9:30 a.m. (10) Gold Diggers Of 1937 (Unobjectionable for adults and adolescents)

10:30 a.m. (23) Pelicula (No classification)

2 p.m. (6) Train Of Events (Unobjectionable for adults and adolescents)

4 p.m. (5) Dr. In Love (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming and situations.

4 p.m. (10) Summer Love (Family)

8:30 p.m. (23) Flame And The Fire (Unobjectionable for adults, with reservations)

**OBSERVATION:** Although not sensational in concept or treatment, this documentary film in some of its elements may prove distasteful or shocking to sensitive audiences.

9 p.m. (4 & 11) The Chapman Report (Unobjectionable in part for all)

**OBJECTION:** A pseudo-scientific survey of female sexual behavior, whose only purpose seems to be sensationalism for

its own sake, is of questionable value for a mass medium of entertainment.

9 p.m. (6) Boy On A Dolphin (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming.

11:30 p.m. (11) Slaughter Trail (Family)

11:30 p.m. (5) The Strange Love Of Molly Louvain (No classification)

**FRIDAY, APRIL 11**

10:30 a.m. (23) Pelicula (No classification)

2 p.m. (6) The Great Dan Patch (Unobjectionable in part for all)

**OBJECTION:** Incidents reflect the acceptability of divorce.

4 p.m. (5) Impulse (No classification)

7 p.m. (5) The Furies (Unobjectionable in part for all)

**OBJECTION:** Tends to condone immoral actions; suggestive dialogue and situations.

8:30 p.m. (23) Goliath And The Dragon (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Gypsy (Unobjectionable in part for all)

**OBJECTION:** Biographical or not, this film becomes a gaudy attempt to rationalize and glamorize a morally questionable occupation.

9 p.m. (6) Boy On A Dolphin (Unobjectionable in part for all)

**OBJECTION:** Suggestive costuming.

11:15 p.m. (11) Step Lively (Unobjectionable for adults and adolescents)

11:30 p.m. (5) Reckless Hour (No class.)

**SATURDAY, APRIL 12**

10:30 a.m. (23) Pelicula (No classification)

1 p.m. (7) The Band (No classification)

1 p.m. (10) The Petrified Forest (Unobjectionable for adults and adolescents)

1:30 p.m. (5) Ghost City (No classification); followed by Saturday's Heroes (Family)

2 p.m. (23) Pelicula (No classification)

2:30 p.m. (4) Triumph Of The Ten Gladiators (No classification)

2:30 p.m. (12) Son Of Hercules (No class.)

4 p.m. (5) Man Of Iron (No classification)

9 p.m. (5 & 7) Charade (Unobjectionable for adults and adolescents)

11 p.m. (10) Shake Hands With The Devil (Unobjectionable for adults and adolescents)

11:15 p.m. (11) The Magic Sword (Unobjectionable for adults and adolescents)

11:30 p.m. (12) Trauma (No classification)

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# MOVIE RATINGS

- A Minute To Pray, A Second To Die (A III)
- Accident (A I)
- Angel In My Pocket (A I)
- Africa-Texas Style (A I)
- And There Came A Man (A I)
- Ambushers, The (B)
- Alfie (A3)
- American Dream, An (B)
- Anderson Platoon (A II)
- Anniversary, The (B)
- Anzio (A III)
- Arizona Bushwacker (A I)
- Arrivederci, Baby (B)
- Assignment K (A III)
- Baby's Love (B)
- Backtrack (A2)
- Bambole (C)
- Bandolero (A III)
- Banning (B)
- Barefoot In The Park (A3)
- Battle Beneath The Earth (A2)
- Beach Red (B)
- Beautiful Swindlers, The (B)
- Benjamin (C)
- Belle De Jour (B)
- Better A Widow (A III)
- Beyond The Law (B)
- Big Bounce, The (C)
- Big Mouth (A I)
- Biggest Bundle Of Them All, The (B)
- Billion Dollar Brain (B)
- Birthday, The (A3)
- Blue (A III)
- Blue Max, The (B)
- Blow Up (C)
- Bo-Bo, The (A3)
- Bonnie And Clyde (A4)
- Boston Strangler (B)
- Brides of Fu Manchu (A2)
- Birthday Party (A3)
- Brotherhood, The (A3)
- Brown Eye-Evil Eye (A2)
- Brule And The Beast (A3)
- Buona Sera, Mrs. Campbell (A3)
- Busy Body, The (A3)
- Camelot (A2)
- Candy (C)
- Caper of the Golden Bulls (A3)
- Caprice (A3)
- Casino Royale (A3)
- Charro (A3)
- Chitty Chitty Bang Bang (A I)
- Chubasco (A2)
- Chuka (A3)
- Circle Of Love (C)
- Come Spy With Me (A2)
- Coogan's Bluff (C)
- Conqueror Warm (B)
- Corrupt Ones, The (A3)
- Countess From Hong Kong (A3)
- Countdown (A I)
- Covenant With Death, A (B)
- Crazy Quilt, The (A3)
- Cul-De Sac (C)
- Custodian of the West (A2)
- Danny In Aspic (A III)
- Dark of the Sun (B)
- Darling (A4)
- Deadfall (B)
- Deadly Bees, The (A2)
- Deadlier Than The Male (B)
- Death of Tarzan (A II)
- Desperate Ones (A III)
- Devil's Angels (B)
- Devil's Bride (A II)
- Devil In Love (B)
- Devil's Brigade (A III)
- Devil's Own, The (A3)
- Dialogue of the Carmelites (A II)
- Divorce American Style (A3)
- Doctor Dolittle (A I)
- Doctor, You've Got To Be Kidding (B)
- Doctor Zhivago (A2)
- Dol, The (C)
- Don't Make Waves (B)
- Don't Raise The Bridge Lower The River (A2)
- Double Man, The (A I)
- Duffy (B)
- Easy Come, Easy Go (A2)
- Easy Live (A4)
- Eight On The Lam (A2)
- El Greco (A3)
- El Dorado (A3)
- Endless Summer, The (A I)
- Enter Laughing (A I)
- Eric (C)
- Extraordinary Seaman (A4)
- Faces (A4)
- Fahrenheit 451 (A3)
- Family Way, The (A4)
- Fantastic Voyage (A I)
- Fathom (A2)
- Faster Guitar Alive (A I)
- Fifth Horseman Is Fear (C)
- Finian's Rainbow (A I)
- Fixer (A III)
- Flame and the Fire (A4)
- Film-Flam Man, The (A2)
- For Love of Ivy (A III)
- Fort Ulah (A2)
- Follow Me Boys (A I)
- 40 Guns to Apache (A I)
- For Singles Only (B)
- Fortune Cookie, The (A3)
- Forum, A (A3)
- Ghosts, Italian Style (A3)
- Green Berets (A III)
- Guide for the Married Man (A3)
- Gunfight in Abilene (A2)
- Guru, The (A2)
- Guess Who's Coming to Dinner (A2)
- Hail! Mafia (A3)
- Half A Sixpence (A I)
- Happening, The (A3)
- Happiest Millionaire, The (A I)
- Hawaii (A3)
- Hawks and Sparrows, The (A4)
- Heaven With A Gun (A3)
- Helga (A IV)
- Hellfighters (A II)
- Hell In The Pacific (A2)
- Here We Go Round The Mulberry Bush (C)
- High Fidelity (C)
- High, Wild And Free (A I)
- Hills Run Red, The (B)
- Hired Killer, The (B)
- Hombre (A2)
- Horse In The Gray Flannel Suit (A I)
- Hot Rod To Hell (A3)
- Hotel (A3)
- How Sweet It Is (A III)
- How To Succeed In Business Without Really Trying (A2)
- House Of Cards (A III)
- Ice Station Zebra (A I)
- Impossible Years (A3)
- I Am Curious (Yellow) (C)
- Identification Marks: None (A3)
- IF (A4)
- Immortal Story, The (A3)
- Impasse (B)
- Inga (C)
- Island Of Terror (A3)
- Jack Frost (A I)
- Jack O' Diamonds (A2)
- Joanna (B)
- Kenner (A III)
- Killing Of Sister George (C)
- Kill A Dragon (A3)
- Killers Three (B)
- King Kong Escapes (A I)
- King Of Hearts (A3)
- King's Rhapsody, The (B)
- Kiss The Other Sheik (B)
- Knock, The (A4)
- Lady On The Tracks (A I)
- La Fuga (C)
- La Guerre Est Finie (C)
- La Mandragola (C)
- Lady In Cement (C)
- Last Shot You Hear (B)
- La Vie De Chateaufort (A2)
- Law, The (C)
- Le Bonheur (C)
- Le Depart (C)
- Legend Of Lylah Clare (B)
- Les Gauloises Bleues (A III)
- Live A Little, Love A Little (A3)
- Long Duel, The (A2)
- Long Ride Home, The (A3)
- Lord Love A Duck (A4)
- Last Continent (A III)
- Love Goddesses, The (C)
- Love And Marriage (C)
- Love In Our Time (C)
- Loves Of A Blonde (C)
- Loving Couples (C)
- Luv (A4)
- Made In Italy (A3)
- Man Called Gannon (A3)
- Man For All Seasons, A (A I)
- Man Who Finally Died, The (A2)
- Man And A Woman, A (A3)
- Man With The Balloons (C)
- Martys Of Love (A3)
- Maverling (A3)
- Marriage Came Tumbling Down (A2)
- Michael And Helga (A4)
- Mrs. Brown, You've Got A Lovely Daughter (A I)
- Model Shop (A3)
- Moment Of Truth (A4)
- Mondo Pazzo (C)
- More Dead Than Alive (A3)
- Murder Czech Style (B)
- My Sister, My Love (C)
- My Model Shop (A3)
- My Side of the Mountain (A I)
- Naked Runner, The (A3)
- Negatives (B)
- Never A Dull Moment (A I)
- Night Of The Generals (A3)
- Night Games (C)
- Night They Raider Minsky's, The (B)
- Nat With My Wife You Don't (A3)
- Odd Couple (A III)
- Oh Dad, Poor Dad, Mama's Hung You In The Closet and I'm Feeling So Sad (B)
- Oliver (A I)
- Once Before I Die (B)
- One Million Years B.C. (A2)
- Only When I Lark (A III)
- Otley (A3)
- Paper Lion (A I)
- Qarly, The (A III)
- Payment In Blood (A3)
- Pendulum (A2)
- Prime of Miss Jean Brodie (A3)
- Psych-out (A III)
- Rachel, Rachel (A III)
- Red Tomahawk (A2)
- Reluctant Astronaut, The (A I)
- Repulsion (C)
- Return Of The Gunfighter (A I)
- Ride To Hangman's Tree (B)
- Riot On Sunset Strip (A3)
- Rose For Everyone (B)
- Rosemary's Baby (C)
- Rough Night In Jericho (A3)
- Russian Adventure (A I)
- Russians Are Coming, The (A I)
- Salt And Pepper (B)
- Sand Pebbles, The (A3)
- Sandra (A3)
- Savage Land (A I)
- Savage Seven (C)
- Scorpio Letters, The (A2)
- Sea Gull (A3)
- Sea Pirate, The (A2)
- Secret Ceremony (A IV)
- Secret Live Of An American Wife (A I)
- Sergeant, The (A2)
- Servant, The (A4)
- Seventh Continent (A I)
- Shadow Of Evil (A2)
- Shakiest Gun In The West (A I)
- Shameless Old Lady, The (A2)
- Shout Loud, Louder, I Don't Understand (A3)
- Simon of the Desert (A4)
- Sleeping Car Murder (B)
- Smashing Time (A3)
- Sorcerers (B)
- Sound of Music (A I)
- Space Flight (B)
- Spirit Is Willing, The (A3)
- St. Valentine's Day Massacre (A3)
- Stalking Moon (A I)
- Strangers In The City (A4)
- Stronger In Town (B)
- Study In Terror (A3)
- Stay Away, Joe (A III)
- Sullivan's Empire (A I)
- Swedish Wedding Night (C)
- Sweet Love, Bitter (A3)
- Sweet Charity (A2)
- Sweet Body of Deborah (C)
- Taming Of The Shrew (A3)
- Targets (A III)
- Tarzan And The Valley Of Gold (A I)
- Tender Scoundrel (A3)
- Terrace, The (C)
- Terranauts, The (A I)
- Texas, The (A2)
- 10:30 P.M. Summer (C)
- Time To Sing (A I)
- That Tennessee Beat (A I)
- They Came From Beyond Space (A I)
- Thief Of Paris (A3)
- This Sporting Life (A4)
- Three Sisters (A2)
- The Young, The Evil And The Savage (B)
- Three Bites Of The Apple (B)
- Three In The Attic (B)
- Thunderbirds Are Go (A I)
- Tiko And The Shark (A I)
- Time For A Burning Associate, A (A I)
- Time Of Indifference (B)
- To Love (C)
- To Sir, With Love (A2)
- 35th Hour (A2)
- Tobruk (A2)
- Too Young To Love (A4)
- Touchables, The (B)
- Triple Cross (A3)
- 2000 Years Later (B)
- Ulysses (A4)
- Uninhibited, The (A IV)
- Up The Down Staircase (A2)
- Up Tight (A3)
- Upper Hand, The (A3)
- Valley Of The Dolls (B)
- Valley Of Mystery (A2)
- Very Happy Alexander (A2)
- Victim (A4)
- Viking Queen, The (B)
- Violent Four (A III)
- Viscount, The (B)
- Viva Maria (B)
- War And Peace (A I)
- War Game, The (A3)
- War Kill (A3)
- War Wagon, The (A2)
- Wasted Lives And The Birth Of Twins (C)
- Way Out (A2)
- Warning Shot (A2)
- Welcome To Hard Times (B)
- Wild Eye (B)
- Wild Season (Family)
- With Six You Get Egg Roll (A2)
- Way West, The (A2)
- Whispers, The (A2)
- Who's Minding The Mint? (A2)
- Where The Bullets Fly (A3)
- Who's Afraid Of Virginia Woolf? (A4)
- What A Way To Go (B)
- What Did You Do In The War, Daddy? (B)
- What's New Pussycat? (B)
- Where Eagles Dare (A3)
- You Are What You Eat (B)

Many Good Ones Neglected

## An Oscar For Best Least-Seen Film?

NEW YORK — (CPF) — "Movie history is littered with the discarded corpses of great films few people ever saw," says one critic, who argues that 1968 in particular was "a bad year for good movies."

While the spotlight this time of year is hogged by successful films picking up various awards a best of the year, more and more attention is being given to the little-remembered but nevertheless worthwhile films that were practically smuggled in and out of neighborhood theaters before the public had a chance to take notice.

What's more, the entire movie-industry system of marketing films is coming under scrutiny, for as the influential critic of "Newsweek" lamented:

"Hollywood's financiers and merchandisers are struck even dumber than usual by the problems of selling special pictures."

The "Newsweek" critic, Joseph Morgenstern, was bemoaning the poor industry promotion that had been accorded "Pretty Poison," but other critics have decried the lack-lustre promotional campaigns that accompanied such films as "Paper Lion," "The Firemen's Ball," "The Producers," "Will Penny," "Isabel," "The Bofors Gun" and several others which require, according to some critics, "special treatment" if they are to survive in the world of such blockbusters as "Oliver!" and "Funny Girl" and "The Lion in Winter."

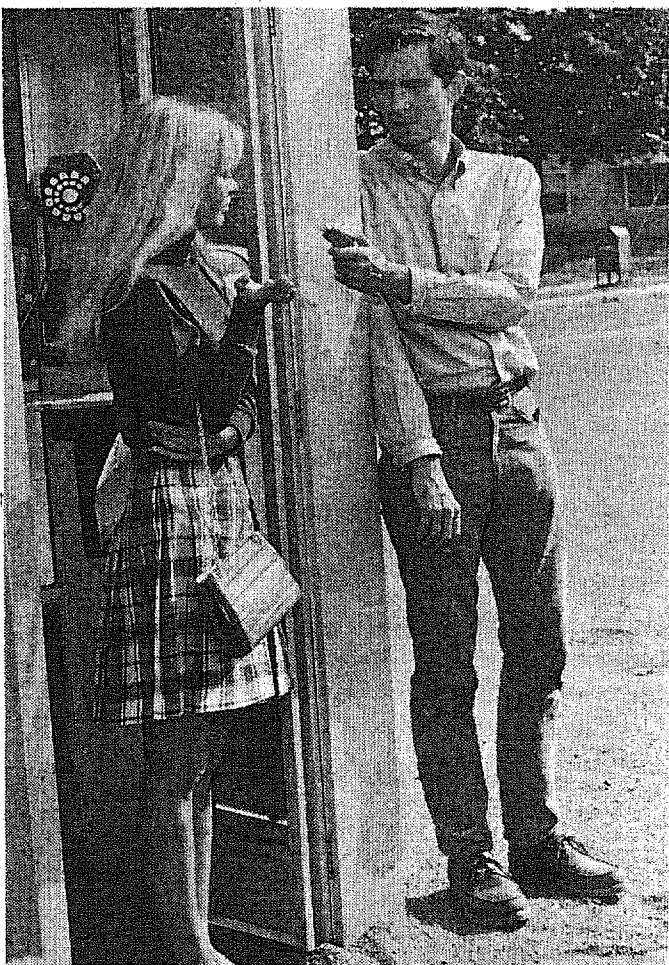
### UNEASY FEELING

Richard Schickel of "Life," looking back on films he had neglected to review during 1968, said "one feels uneasy about...the good little pictures, carefully crafted, honestly made, that for some reason slipped through the meshes" and which deserve "a much better fate than the bottom half of a double bill."

But Morgenstern of "Newsweek," picking up the cudgels for "Pretty Poison" — which has become a kind of cause celebre among some critics — attacked the movie industry's selling technique when he wrote: "A truly marvelous thriller called 'Pretty Poison' popped up recently after no advance publicity, almost no press previews, no first-run engagements and little critical support."

"Critics — and customers — tend to greet small, underprivileged films in the same way that teachers in slum schools tend to regard their pupils, as bad or dumb until proved otherwise," he added.

"Pretty Poison" is about



ONE NEGLECTED FILM, advertising-wise, according to critics, is "Pretty Poison." TUESDAY WELD and ANTHONY PERKINS are shown in one of the scenes.

a neurotic young man (Anthony Perkins) who lives in a fantasy world and convinces a 17-year-old high-school girl (Tuesday Weld) that he is a CIA agent out to stop a Communist plot to poison the world's population. By film's end she has killed two people, including her mother, and pins the murders on him.

Some viewers saw the film as an expertly-made commentary on violence in America, but as James Arnold, critic for a number of Catholic newspapers, put it: "It sneaked by the critics and nearly everyone else because of cheap advertising

that made it seem like another low-budget imitation of 'Bonnie and Clyde' for the drive-in set."

In "The New York Times," Rex Reed, a strong critic of Hollywood mores and methods, complained bitterly that "Will Penny," a Western starring Charlton Heston, suffered from "one of the worst ad campaigns ever dumped on a movie," even though the picture "was one of the most luminous and penetrating films ever turned out by Hollywood."

He charged that the ads made the film appear to be another conventional

Charlton Heston epic, only Western-style this time, while it was, in his opinion, a film which "shows with subtlety and detail that cowboys are anything but the embodiment of the songs Burl Ives sings."

(Answering Reed, "Variety" — the show-business paper — contended that "Will Penny" started out with "Paramount's artiest campaign of the year — ads presenting it as a serious western drama" — but that the film fared so poorly in its early showing with this kind of ad campaign that Paramount decided to switch to a hard-sell approach.)

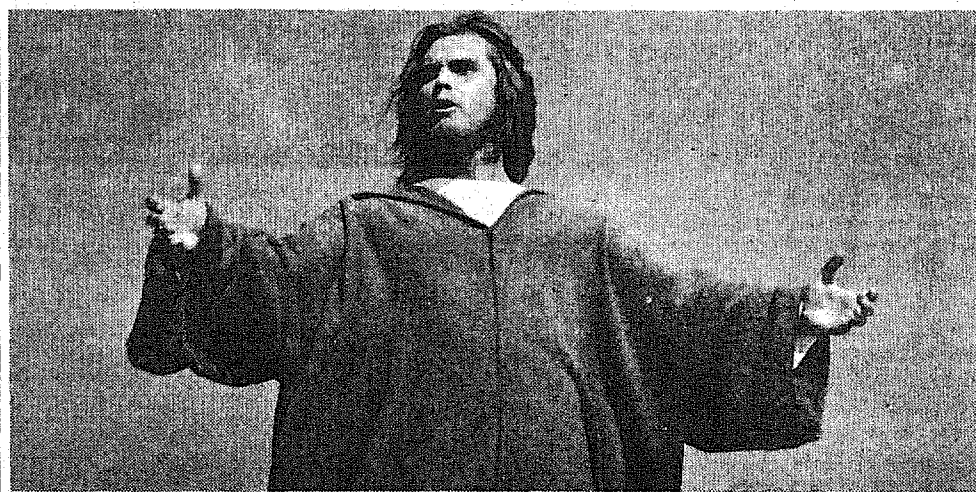
Nevertheless, Reed and others contend that the film companies ought to invest more of their ad budget in the small, quality but struggling film instead of pouring money into big-budget films which already are doing well.

"'Isabel' is a good example of a movie destroyed by its own studio," he illustrated. "Paramount financed it for very little money, then refused to give it proper sales and advertising. It's an equally typical example of the absurdity of Hollywood logic."

"Studios would rather spend a million dollars promoting a \$5-million picture than spend \$100,000 on a film brought in for half a million. Consequently, a dog like 'Blue,' which no amount of publicity could save, and even three blockbusters like 'The Odd Couple,' 'Rosemary's Baby' and 'Barbarella' — which didn't need the ad campaigns — got all the money, while 'Isabel,' 'Will Penny' and 'Targets' ('a raw, energetic blend of social comment and movie-buff nostalgia') were treated with a go-to-hell attitude."

## SPECIAL: SATURDAY 8:30PM/WTVJ

In this story of the life and death of Jesus Christ, Jeffrey Hunter presents a sensitive portrayal of Jesus, with Robert Ryan in the role of John the Baptist.



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# An Act Of Love

By MSGR. FRANCIS J. BREIDENBACH, Ph.D.  
St. Patrick's Cathedral, New York City

St. Paul, while speaking to the Greeks one day, noticed an altar inscribed with the words: "To The Unknown God." He pointed to the inscription and commended the Athenians for being a religious people.

Yes, without the Divine Christ, without his manifestation of love on Good Friday, and his show of strength on Easter Sunday, religion would have survived. A hidden God, reflected in the beauties and bounties of the world would still be honored in pageantry and song. A controlling and judicious God, to whom man must answer, would still be the object of worship and respect. No man considers that he is a law unto himself. In the hearts of men, without Christ, a much needed God — sight unseen — will be adored forever.

If this is so — and it is so — why the Incarnation? Why did God step out from behind His own shadow of providence and justice and stand before the world in the person of Jesus? Why was God not content with sending to the world emissaries such as Prophets and High Priests?

## GOD'S MESSAGE

There is but one answer to the question: "Why The Incarnation?" It is this: God had a message that the physical world could not reflect and that a human Ambassador could not express. The message is: "I Love You."

A message of love expressed in the Third Person with the words, "He Loves You," is infinitely less meaningful than the personal expression of love uttered with the words, "I Love You." This phrase cannot be pronounced by an emissary.

Further, in the person of Christ, God was able not only to announce His message of love but to live His feeling of love. God knows that a man recognizes an act of love before he understands a definition of love. And, so, to show us His love, He lived His love.

To love and to be loved is the only purpose of life. And human love is but a reflection of Divine love. Human security found in the love of another, is but a hint of the security experienced in our love for God.

The man in love is vulnerable only to his beloved while he is immune to the thrusts of the world. Who can hurt a man in love but his beloved?

To the man whose home is filled with love, the world of competitive business is no threat. Society can destroy his possessions, but it cannot destroy him. Of course, he can still be destroyed by his beloved — this is his vulnerability — but his beloved would not so choose — to destroy him.

So, too, to the man in love with God, the whole world is no threat. It cannot get to him. His happiness is in his love for God. His identity is to be the beloved of God. The tranquility of this experience the whole world cannot upset. And further, while a man can only trust that his beloved will not betray him, he knows that in His Divine love, God is incapable of betrayal. Man can abandon God; God cannot abandon man. This is our salvation.

You have noticed, I am sure, that I have used the words, to love and to be loved as one phrase. A grammarian may object to this and insist that the words constitute two phrases, but we know from experience that to love and to be loved describe one mutual act. Love offered is not an act of love; only love shared is an act of love.

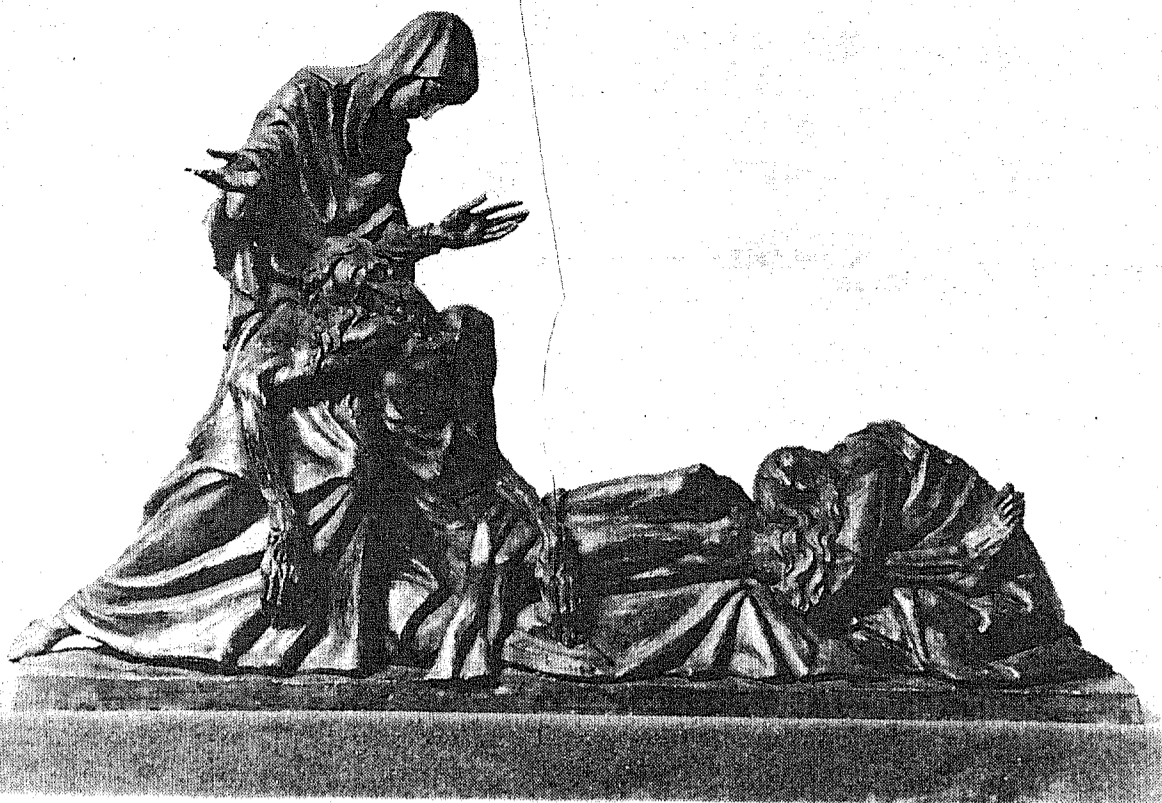
## LOVE FOR ALL

And, so, through Christ, love has been offered to each human being. If I accept and give of myself in love, I will be more myself in the very act of giving.

If, this day, it is the desire of your beloved God, that you surrender certain possessions, pleasures, even life itself, let the surrender be the measure of your love rather than an obstacle to your love.

Des, Christ told it as it is: "If you love Me, keep My Commandments." Oh, the anguish in the hearts of so many who want to love but cannot, who are saying to Christ you gave me your love in the crucifixion but I cannot give you mine through obedience; you showed to me Divine Power in the resurrection, but I still cannot trust you; You offered me immunity from the world, but I refuse to be at your mercy.

My dear people, love God as you are loved by God; give to God as God has given to you; hold God in your heart as you are held in the heart of God. God came on earth to say, "I Love You." Say in return, "I Love YOU."



A STARK "PEITA," showing Christ after he was taken down from the cross, depicts with dramatic gauntness the sorrow of Good Friday. It is the work of Sculptor Glib Derujinsky.

## The Last Supper: Liturgy And Life

By JOSEPH E. MULLIGAN, S.J.  
Bellarmine School of Theology  
North Aurora, Ill.

Make it relevant and meaningful! Keep it close to the real situations of daily life! These are the cries of the liturgical renovators in the Church today. Priests and laymen are calling for a kind of liturgy which expresses the main themes of Christian living, which is "on the wave length" of modern man, and which is all directed toward helping the members of the community grow in Christian charity.

Indeed, if the liturgy does not move in this direction, then it is either irrelevant and incomprehensible or, what may be worse, a self-centered game in which the players devote fantastic amounts of creative energy toward the dubious goal of getting their spiritual kicks.

Certainly, then, the liturgy (and we are concerned here specifically with the Eucharist) must both express and foster Christian living. And especially at this time of year we would do very well to focus on that first Eucharistic assembly, the last supper of Jesus with His friends, and try to derive some guidelines and inspiration for our own liturgical life. It is important to place ourselves in the scene and to appreciate the extremely vivid connection between that liturgical event and the real-life situation surrounding it.

### LONG HISTORY

The self-giving of Jesus, as expressed so simply and so beautifully in the words, "This is my body," has a long sacred history behind it. Throughout the Old Testament God tries to communicate His boundless love and mercy to His people in such an effective way that they will be deeply touched and will respond in joyful love to Him.

On numerous occasions He breaks into history with His saving deeds — the exodus, the arrival in the promised land, the return from captivity. And He sends His prophets to interpret these events, to point to the divine love that is revealed in them, and to try to rouse the people to respond.

As the culmination of all these loving deeds, God sends His beloved Son. Here is the ultimate gift — God can do no more for His people. This Son, Jesus Christ, lives among men, sharing their sorrows and joys,

and then begins to preach, teach, heal, serve. His public life is one of service to His brothers, and in His personal human love the magnificent love of God for men is "made flesh."

This is a realistic love, however, and thus it brings persecution and suffering upon the Servant. For it is precisely Jesus' love for His people that leads Him to challenge the hypocrisy and self-righteousness of the Pharisees, who bind heavy burdens but do not lift a finger themselves to bear them.

Under the dominion of these power-loving, self-serving few, God's own people are enslaved, some in material poverty, perhaps most in that poverty of spirit which is the result of ritualistic scrupulosity and subpersonal, fearful obedience to ethical minutiae.

### HAD TO BE SILENCED

Jesus, in His love, strove to free His people from the bondage; and because He spoke out against the various injustices and hypocrisies of His day, He had to be silenced by those in positions of power.

"Jerusalem, Jerusalem, still murdering the prophets;" and today it is still true that the "prophets" who, out of genuine concern for the poor and the oppressed, raise their voices against injustice encounter severe opposition from the power structure which they call into question.

The exciting Gospel account of real-life acts of love heads up to the liturgy of Holy Thursday. Jesus probably recounted the deeds of God

as recorded in Scripture, and His own life of service was certainly before the minds of His friends at the table. Thus, He, the God of love made man, had every right (as we say) to utter the grand words of total love, "This is my body." This is the body which God had taken to Himself in becoming man for men, and throughout His life Jesus had served His people very concretely, very physically, very bodily, very genuinely and unmistakably.

Not only the past, but also the imminent future must have been at the fore of Jesus' consciousness that evening. He knew that the authorities were out to get Him, to arrest Him and kill Him — because He would not stop saying and doing things which challenged their self-righteousness and threatened their selfish and unjust power.

So the words, "This is my body, given for you," were not in the least "empty" or "merely symbolic." This expression of love was very literally true, very vividly moving. His body, indeed His whole being, was about to be thrown in jail, whipped, spat upon, mocked, and finally nailed to a cross. This is Love in action!

And this is the Love which Jesus expressed in the last supper, in a ritual, liturgical manner, in the words which we celebrate at Mass even today. Surely at that first Mass there could have been no closer connection between liturgy and life!

On Good Friday evening Pope Paul takes part in an outdoor ceremony on an elevated platform facing the Colosseum.



(Mr. Mulligan, a native of Detroit, has studied at the University of Detroit and Loyola University, Chicago; he is now in first theology at the Jesuit house of studies for the Detroit and Chicago Provinces of the Society.)

# EASTER

## The Promise Of Easter

By FATHER PLACID JORDAN, O.S.B.

To the Christian, Easter means the day-break of eternity.

Christ rose on the first Eastermorn and we are to rise with Him.

The God-Man did not die. God never "dies," for God is life eternal. It is our destiny to share that life, to become partakers of the light that overcomes all darkness, a light so bright and glorious that it permeates the whole universe and transfigures God's creatures so as to make them lightbearers, if only they will abandon themselves to the radiance of divine grace.

Symbolism? No. Reality! Supreme, transcending reality, the only real reality, for matter, all corporeal existence is but a reflection, a mirror and an image of what is to come when matter is transfigured.

Christ's rising from the tomb signifies such transformation, the passing from a death that is not an end, to a life that is really living, a new birth and transition from the ephemeral to the eternal.

On Golgotha, with Christ on the Cross, all seemed lost. Utter darkness and desperation prevailed. Indeed, God seemed "dead." Had this been the end, life itself would have been dead, crucified, lost and buried, but it was not. For Christ was to rise from His tomb — and rise He did. Death was conquered.

Death is always conquered when we want it to be conquered, when we link up our destiny with eternity rather than remaining confined to that man-made vicious circle which is an earth-confined life, one encompassed by the brief span of our preliminary existence here below.

### GRAND PERSPECTIVES

What other perspective can be as grandiose as this perspective of immortality which is the promise of the Christian faith? All of creation reflects it, for life is never at an end. There are innumerable reprises; there is always a new beginning. Rebirth is the constantly new challenge.

Man, however, is to be reborn in the spirit, even though he may die a thousand deaths here on earth. The real life he is to attain is "heavenly;" as St. Paul says, it is one of proximity to the divine, hence one "incorruptible and not corruptible" (1 Cor. 15, 42), one of spiritual rather than of merely material import.

Such is the meaning of Easter joy. Christ's

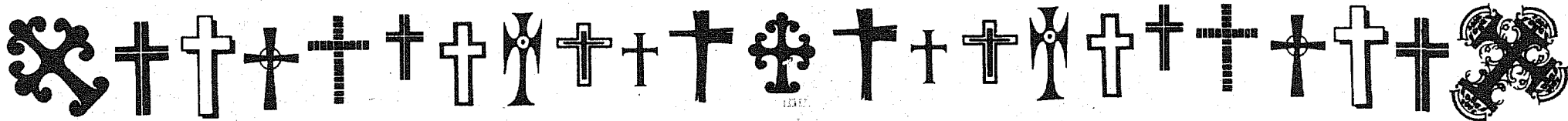
rising from the tomb was its foreboding. Now we dare to make it our own. Should not this rejoicing be one of overwhelming power? Should not Easter bells ring far and wide to a human race not lost in the darkness of its own tomb, so as to make it aware that the time no longer is one of the Cross, but now one of the Alleluia?

As St. Augustine said, "If we sing the Alleluia after the Lord's Resurrection, it is because after our own resurrection we shall unceasingly sing it in heaven. Here we sing Alleluia in the midst of cares, then we shall sing it in peace; now we have but the hope, but then we shall possess the reality."

The death that has an awakening is the dominant theme of the Gospels. "He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies because of His spirit that dwelleth in you," we read in the Letter to the Romans. Because of this spirit which is the divine spark in man, resurrection from mortality is our destiny, the eternal promise of Easter.

Should we not all aspire toward the life of the butterfly rather than being satisfied with the crawling existence of caterpillars? Our bodies are corruptible, our lives are ephemeral, but they are destined to become incorruptible, to achieve immortality in a state of spiritual transfiguration.

Life everlasting! This is the promise of Easter. What greater ambition can there be than to obtain such fulfillment? Easter joy forever — such as no "eye has seen, no ear has heard, that God has prepared for them that love him" (1 Cor. 2, 9).



## Christ Is Risen, Christ Will Come Again

By FATHER THOMAS P. IVORY  
St. Aedan's Rectory  
Jersey City, N.J.

On Sunday, Feb. 9, 1969, a severe snowstorm paralyzed the New York Metropolitan area, and six thousand travelers found themselves stranded at John F. Kennedy International Airport. All flights were cancelled. As the passengers pondered that announcement, another informed them that all roads to and from the airport were clogged by snowdrifts.

People began settling down for an overnight stay in the airport's waiting rooms. There was a prevailing sense of disappointment, frustration and hopelessness. The storm raged on through the night; a state of emergency gripped the Metropolitan area on the following morning. The airport restaurants were running low on food and the anxiety of the six thousand marooned travelers increased.

At this point of desperation, it occurred to this writer (one of the six thousand) that this trapped community could well be a symbol of the human race. After all, we were all traveling toward a destination and in order to succeed we needed assistance from our fellow men. We had neither the equipment to free ourselves nor the supplies to survive by ourselves.

### FREE FROM SIN

God the Father commissioned His Son to free us from the slavery of sin. Jesus Christ entered our human condition and proclaimed the dignity, freedom and

love to which man has been called. Jesus Christ broke through humanity's condition of frustration and enslavement and gave man hope of reaching his destination: the Kingdom of His Father.

This breakthrough was accomplished by the Paschal Mystery — the death and resurrection of the Son of God. The Christian community celebrates this event annually at Easter. The effects of the first Easter, however, are experienced throughout the year, as the Church tries to convey Christ's message of faith, hope and love to the world.

The pilgrim nature of the Church was described by the Second Vatican Council; She

constantly depends upon the Spirit of Christ to keep Her faithful to His mission and to remain free from enslaving practices or customs which would disfigure His message. The Church is hopeful because of the presence of the Holy Spirit, and She is a sign of hope to a cynical world by Her proclamation of the kerygma: Christ has died, Christ is risen, Christ will come again.

Each Christian participates in the pilgrimage of the Church, and is supported by the Holy Spirit acting either directly or through his fellow man. When moments of disappointment or despair threaten the Christian, he learns to identify with the Paschal Mystery of Jesus Christ

and the pilgrim nature of the Church. Suffering is experienced in the context of passage from death to life; optimism and hope are attitudes characteristic of the believer in the Resurrected Christ.

The travelers at Kennedy Airport were eventually rescued, but the episode served to highlight man's dependence on others. In our attempts to be faithful to Christ and His Church, we must also learn to depend on the Holy Spirit and the charisms with which he endows certain members. In times of trial and suffering, Christians should share their hope with one another. Our sharing of the gift of the Holy Spirit and our un-

selfish use of His charisms is evidence of the Divine Life within us.

### THE UNION

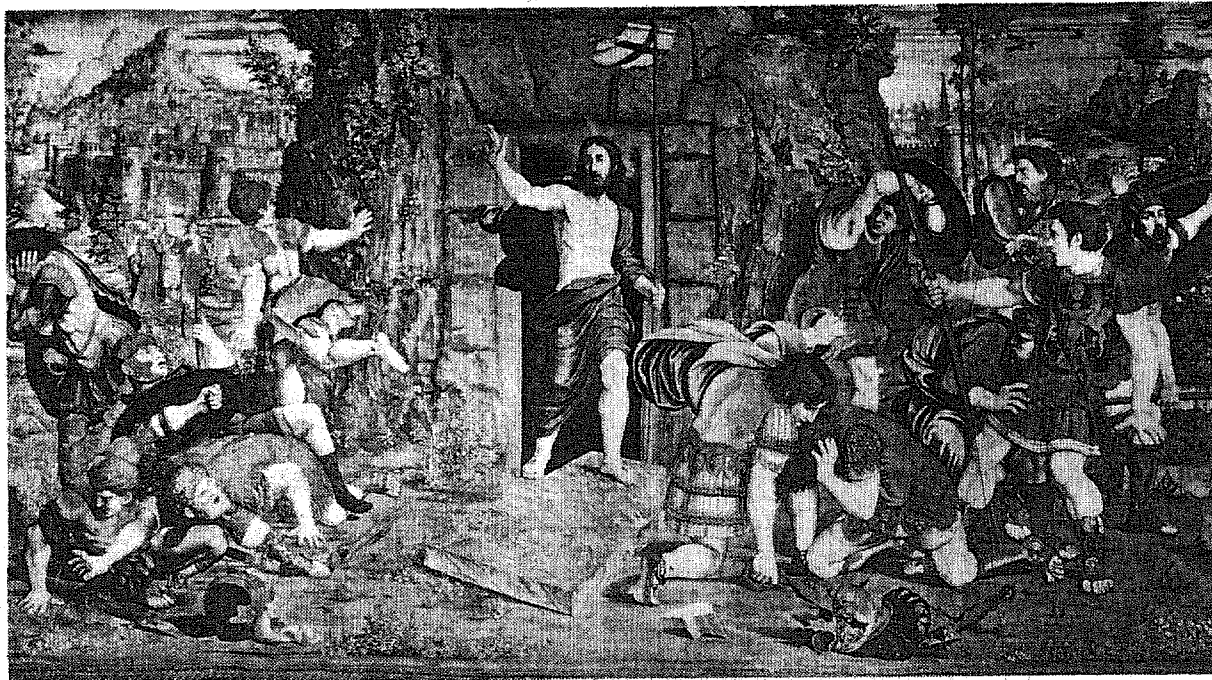
The union between all Christians results from the union created by Christ between each Christian and God, as the Apostle John tells us:

My dear people, since God has loved us so much, we too should love one another. No one has ever seen God; but as long as we love one another God will live in us and His love will be complete in us. We can know that we are living in His and He is living in us because He lets us share His spirit.

1 John 4: 11-13

The source of Christian Hope is this fundamental certitude in the Resurrection. At Baptism the Christian begins to participate in the life of the Risen Lord, but this present sharing is merely a pledge of future glory.

That hope is beautifully expressed by St. Paul in his letter to the Christians of Rome: "I think that what we suffer in this life can never be compared to the glory, as yet unrevealed, which is waiting for us. . . With God on our side who can be against us? Since God did not spare His own Son, but gave Him up to benefit us all, we may be certain, after such a gift, that He will not refuse anything He can give. . . Nothing therefore can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked" (Romans 8: 18, 31-32, 35).



"Resurrection", by Rafael, Vatican Art Gallery.



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**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 11, 1969!**

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 up-set 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)

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**ALL-FAMILY PLAN  
\$10,000 MAXIMUM**

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

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

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



**1-PARENT FAMILY PLAN  
\$7,500 MAXIMUM**

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

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

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



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

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

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

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



**HUSBAND-WIFE PLAN  
\$7,500 MAXIMUM**

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

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

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

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

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

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

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmens Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

**Special Note If You Are Over 65**

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

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

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

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

**Are Your Parents Senior Citizens?**

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

**Accidental Death Benefit On All Four Plans**

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

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

# 18 Important Questions Answered

## ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

### 1. What is the Hospital Plan for Catholics?

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

### 2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

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

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

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

### 4. Is there a lot of red tape to qualify?

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

### 5. Which plan should I choose?

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

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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

### 7. How much can I be paid in a Catholic hospital?

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

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

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is 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 there any other unusual benefits?

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

### 15. Will my claims be handled promptly?

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

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

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

### 17. How much does my first month cost?

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

### 18. Why should I enroll right now?

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

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

### Peace Of Mind And Security

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

### Extra Cash In Addition To Other Insurance

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

### Surprisingly Low Cost

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

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

### How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost.*

### A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the *Mutual Protective Insurance Company*, "The Catholic's Company," specializing in low-cost protection for Catholics

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

### No Red Tape—No Salesman Will Call

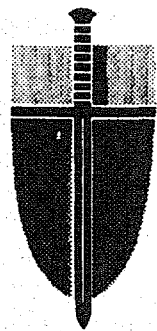
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly.*

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with *only \$1.00*—"introductory" cost for your first month's coverage.

### Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. *But please don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!*



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**MIDNIGHT, MAY 11, 1969**

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

## HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 0190

INSURED'S NAME (Please Print) \_\_\_\_\_

First

Middle Initial

Last

ADDRESS \_\_\_\_\_

Street

City

State

Zip No.

### IMPORTANT:

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

May 11, 1969

SEX:  Male  Female

AGE \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_

Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

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

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

Wife's First Name \_\_\_\_\_ Middle Initial \_\_\_\_\_

DATE OF WIFE'S BIRTH: \_\_\_\_\_

Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

\_\_\_\_\_ Name of Beneficiary \_\_\_\_\_ Address \_\_\_\_\_

The Catholic parish in which the covered person resides at the time of his death.

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

FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE

# It's Gloom That's Causing Rebellions Among Youth

By Father JOHN B. SHEERIN

A cheery little play opened up on March 20 at the Forum in the Vivian Beaumont Theatre at Lincoln Center here in New York. "The Inner Journey" tells the story of an English couple at an English music hall who have a son who is a dwarf. The father is a conceited phoney, the mother an alcoholic.



Father SHEERIN

Mother hits the bottle and leaves home, the father takes the dwarf-son whom he despises, uses him in a new act as a ventriloquist's dummy, the mother dies of drink and the son finds he cannot escape his old, broken-down father. There is sex and death galore to make every customer thoroughly sick and miserable. Crawling pessimism!

All of which prompts me to observe that Easter presents a real problem for the Christian today. What in the world does Easter have to do with this dismal drama? Easter is a day of joy, a day of promise of a bright future. Because of the Resurrection we have the sure hope of rising as Christ rose to a glorious new life. Not a different life altogether, not a dull existence of harp-playing and rose smelling, but a life transformed to greater happiness.

I often think of Easter in relation to the parable of the talents. We are all born with talents but death seems to cut us down before we can develop them. But the Easter good news is that our finest talents of heart and mind will somehow develop and blossom to the full in the glory of the resurrected life.

The problem for the Christian, as I see it, is to believe this optimistic Gospel and at the same time, to be a man of our time. It is easy of course to be a man of our time as far as using the gadgets provided by our technological age, but how can the optimistic Christian adjust to the prevailing pessimism?

It is quite a trick to accept the Easter Gospel

and the Zeitgeist at the same time, and by Zeitgeist I mean the spirit and style and philosophy of our age. For the Christian God is All, but the Zeitgeist says there is nothing at all, that God is not dead because God never lived, that there is absolutely nothing but matter with its biological and psycho-chemical properties, and that men and women disintegrate and become corrupt exactly as matter corrupts.

This pessimism about man's nature and destiny is in the atmosphere all about us. It is on our literature, our movies, plays and poetry. The writer and the dramatist today strive for honesty and they are honest in portraying what goes on in the hearts of men and women today. Many young people read about life "in the raw" in the novels of our time, view it on the stage.

The hero in plays and books is the man who has no religion, he is convinced that life has no meaning and that civilization is one great big fraud covering up rottenness, duplicity, chicanery. There is nothing sacred about sex, and the wise man uses it for self-aggrandizement, not for communion with another human person.

Many of our young people take this pessimism for granted. They know the writers and dramatists of our time are honest and are holding the mirror up to life as it is. The youngsters don't like this way of life and are bored by it. It presents no challenges, no idealism, no hope for the future.

When they demonstrate, when they register their protests, I think they are protesting against the clammy Zeitgeist all around them. Not consciously, of course. Usually they point the finger at the Establishment, especially at the military Establishment because that seems to them the most inhuman phase of modern life, but unconsciously they are rebelling against the grotesque hopelessness of modern city.

Their boredom breaks out either in escape by way of drugs or in open violence. I think it is significant that most campus demonstrators are highly intelligent, extremely sensitive and idealistic and the prevailing ugly, subhuman philosophy of

## BELOW OLYMPUS By Interlandi



"Well, our ABM system worked. We lost the cities, but we saved our missile sites!"

our time they find intolerable.

As the sensitive youngster cannot adjust to this pessimism, so too the Christian cannot adjust to it. It is definitely not "his cup of tea." He knows somehow that it is all wrong. He believes in Easter and the good news of our own resurrection, and the more he reads about and feels the hopelessness around him, the more his optimism keeps breaking out in rebellion against this Zeitgeist.

# Vatican II Seems Undigested Yet By Laity

By MSGR. GEORGE G. HIGGINS

A recent survey indicates that 43% of the Catholics in the Diocese of Worcester, Mass., have never heard of the Second Vatican Council.



Msgr. HIGGINS

A round-up story on this survey in the NC News Service reports that some of the priests in the diocese are bewildered over this statistic. I can't say that I blame them.

For my own part, I find this figure of 43% almost incredible—but, given the credentials of the research team that conducted the survey, I must assume that its findings on this and a variety of related questions are substantially accurate. Presumably it would also be fair to assume that a parallel study of other dioceses in the United States would come up with roughly comparable findings.

If we start from this assumption, however, we can't just shrug our shoulders and let it go at that. We are forced to re-examine some of our earlier assumptions about the response of American Catholics to the Council.

### DOUBT

Just to get the discussion started, I should like to suggest that the Worcester study throws serious doubts on the fairly wide-spread assumption that people are tired of hearing about the Council and are straining at the leash to take up—in Vatican III—all of the issues which were left unresolved or unmentioned in Vatican II.

That there are a number of Catholics in the United States who feel this way about the matter—who feel, in other

words, that Vatican II is old hat—is undoubtedly true. The Worcester study would seem to indicate, however, that they represent a minority of the Catholic population or, to put it another way, that millions of Catholics are not tired of hearing about Vatican II for the simple reason that, incredibly enough, they are not even aware of the fact that there was such a Council in the first place.

This doesn't mean that better informed and more impatient Catholics should stop thinking about the possibility of a Third Vatican Council. It does suggest, however, that they ought to have a certain sympathy for those in positions of authority in the Church who are faced with the dilemma of how to satisfy the legitimate demands of the avant garde while at the same time trying to minister effectively to the needs of those who apparently are not aware of what the conservative-liberal controversy over the aggiornamento is all about or, if you will, are not even aware of the fact that such a controversy is going on at the present time within the American Catholic community.

Michael Novak, who might well be characterized as a charter member of the American Catholic avant garde, has some interesting things to say about a parallel problem currently being faced by the so-called Radical Left in the United States.

In a new Herder and Herder book entitled "A Theology for Radical Politics," Novak calls upon the avant garde of the Radical Left—to temper their moral purity and their impatient demand for instant reform with a sense of tolerance for ordinary people.

"Purity," he says, "in order not to be destructive, must

be tempered by forgiveness, gentleness, a sense of one's own dishonesties, a recognition of other human ideals—even of bourgeois ideals, even of middle class ideals, even of coalitionist ideals."

### APPLICABLE

This timely warning, it seems to me, is also applicable, with the necessary modifications, to the situation faced by the Church in the United States at the present time. We also have our Pure Protesters and I, for one, am grateful that we do. We need such people in the Church, now more than ever before.

But, like their counterparts in the Radical Left, they would be well advised to take heed of Novak's warning that "moral pur-

ity" in any movement of reform is a two-edged sword and that "moral outrage," of which we have an abundance in the Church at the present time, "may often become a luxury by which in the name of humanity read: in the name of the aggiornamento one masks one's hatred of the people nearest at hand."

The point of Novak's warning is that if the radical movement aims at building a community, its goal must be a community that includes all kinds of people and must take these people where it finds them. "Such a community," Novak points out, "requires a great deal of tolerance: the sun shines on the just and the unjust alike." Making the same point in

still another way, he says that "those who seek to bring about human revolution must deal with the human material of revolution—human beings—as they are."

This is especially true in the case of the current reform movement—the so-called aggiornamento—within the Church. This movement needs its own avant garde, men and women of high moral purpose. It can even use a certain number of people who have a sense of moral outrage. But moral purity and moral outrage, untempered by humility and charity—and by a sense of tolerance for the apathy, if you will, of the rank-and-file—can easily degenerate into pharasaical pride of the kind which goes before a

mighty fall.

Another way of saying the same thing is that those who consider themselves members of the avant garde in the aggiornamento ought to think twice before they write off those Catholics—and, after the Worcester study, we know that their name is legion—who don't share their desire to convene a third Vatican Council if only because of the fact that they have never even heard of Vatican II.

Moreover, as suggested above, the avant garde would also be well charged with the responsibility of leading and unifying a community made up of many different kinds of people in many different stages of development and with widely divergent interests.

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# The Resurrection

## VII

The author of the following article, the last in a series of seven Lenten meditations, has taught as a scholastic in New York City high schools, and currently is in second theology in Woodstock College, Md.

"If Christ has not been raised then our preaching is useless and your believing it is useless, 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."  
—St. Paul's first letter of the Corinthians, 15, 14-17.

A professor at a Catholic college asked the students in his philosophy class to write an essay on death. While many reasons were offered for and against life after death, in only four papers out of 150 was there any mention of Christ.

Some comments were: "belief in life after death is irrational. I have outgrown such fairy tales. Heaven, hell, purgatory — it seems like a game." How strange that the resurrection of Christ, and its meaning for the Christian today were scarcely mentioned.

Partially to speak to the question of the meaning of death, the apostle Paul wrote a letter to the Christians at Corinth. He argues that Christ has risen, and His resurrection guarantees the bodily resurrection of those united to Him by baptism.

In contrast to the prevailing Greek philosophy at Corinth, which denied a bodily resurrection, and in contrast to the popular Greek proverb, "let us eat and drink today; tomorrow we shall be dead," Paul proclaims the fact of Christ's resurrection.

If Christ is not risen, there is no redemption or eternal salvation, and the Christian life becomes foolishness. Paul's own missionary life of danger would make no sense.

Just as Paul's life and the lives of the apostles were transformed by the presence of the Risen Christ, so the life of the Christian today makes sense only in view of the paschal mysteries of the death and resurrection of Christ.

His appearance to the Eleven after the resurrection was the beginning of a movement that otherwise would have died with His death on Calvary. For through the Resurrection Christ becomes capable of sharing His sonship with us in the Spirit.

Paul tells the Romans that Christ "was

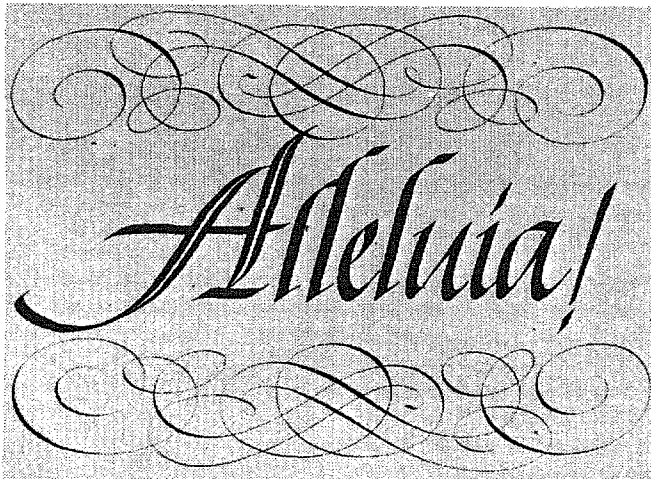
## Lenten Thoughts from St. Paul

by Peter Schineller, S.J.

delivered to death for our sins, and raised to life to justify us" (4, 25). His death and resurrection are in reality two aspects of one and the same mystery.

Yet the full meaning of Christ's resurrection entails a challenge for each Christian. The Second Vatican Council, in its Constitution on the Church states that "each individual layman must stand before the world as a witness to the resurrection and life of the Lord Jesus and as a sign that God lives."

More than simply believing in the resurrection, we must prove that Christ has



risen by a life of peace, joy, hope, and love. A Christian must so live that his life is unexplainable or impossible without the strength of the risen Christ.

Easter means that the central reality is not death but life. As the Risen Christ changed the life of Paul on the road to Damascus, so our lives in witness to the Resurrection must offer hope and life to the world today.

## Prayer Of The Faithful

### The Sunday Of The Lord's Resurrection

April 6, 1969

**CELEBRANT:** The Lord be with you.

**PEOPLE:** And with your spirit.

**CELEBRANT:** Let us pray. Easter has come and Christ is risen. Christ's victory over death is the source of hope for all men. Let us ask God that we who have been baptized into the death of Christ may so live that we may rise to glory with him.

**LECTOR:** The response for today's prayer of the faithful will be: Hear us, O Lord.

**LECTOR:** 1) That Archbishop Carroll, Bishop Fitzpatrick, and our priests and religious who have professed to live their baptism in a special way may always be a sign to the world of the resurrection of Christ, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 2) For President Nixon and all heads of state that their efforts to promote peace may prove successful, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 3) That the poor and down-trodden might receive hope from the Good News of Christ preached to them in our lives, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 4) That the sick and dying of our community may find in the Resurrection of Christ the hope of their own resurrection, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 5) For all baptized Christians, that they will remain faithful to their baptismal promises, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 6) That the joy of the Risen Lord will influence all educators, teachers, and students in their meetings, classrooms, and gatherings, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**LECTOR:** 7) 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 come also to a share in his glory, we pray to the Lord.

**PEOPLE:** Hear us, O Lord.

**CELEBRANT:** O God, through this mystery of the Resurrection you have brought hope to the world. By the grace of Christ help us to attain to life everlasting, through the same Jesus Christ, your Son, our Lord.

**PEOPLE:** Amen.

Church Furnishings  
Interior Designs  
Liturgical Vestments  
Clerical Apparel  
Religious Art



## Timetable Of Sunday Masses In Archdiocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 a.m. (Spanish)  
**BELLE GLADE:** St. Phillip Benizi, 7, 10:30 and 12 noon (Spanish)  
**BOCA RATON:** St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon  
Ascension, 8:30, 10, 11 a.m. & 7 p.m. University Nat'l Bank Bldg.  
**BOYNTON BEACH:** St. Mark, 8, 9:30, 11 a.m. and 6 p.m.  
**CLEWISTON:** St. Margaret, 8 a.m., 7 p.m.  
**COCONUT GROVE:** St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.  
**CORAL GABLES:** Little Flower (Church) 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. (Spanish)  
**ST. THOMAS AQUINAS STUDENT CENTER:** 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m.  
**DANIA:** Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 5:30 p.m.  
**DEERFIELD BEACH:** St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.  
**DELRAY BEACH:** St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.  
**FORT LAUDERDALE:** St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.  
St. Clement 6:30, 8, 9, 10, 11:15 a.m. 12:30 and 7 p.m.  
St. George 7, 8, 9:30, 11, 12:30, 5:30 p.m.  
St. Helen (Dolphin Bowling Lanes) 8 and 9 a.m.  
St. Jerome, 7, 8:30, 10, 11:30 a.m.  
Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.) 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.  
Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.  
**FORT LAUDERDALE BEACH:** St. Pius X 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Harbour Beach) 8, 9:30, 11 a.m., and 5:30 p.m.  
**HALLANDALE:** St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.  
**HALEAH:** Immaculate Conception 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)  
St. John the Apostle 7, 8, 9:30, 10:45 a.m., 12 noon, 1 p.m., (Spanish) 5:30 and 6:30 (Spanish)  
**HIGHLANDS BEACH:** St. Lucy, 8:30, and 12 noon, 3510 S. Ocean Blvd., 10 a.m. (Ocean Beach Apts., Boca Raton)  
**HOBE SOUND:** St. Christopher, 7, 9 a.m.  
**HOLLYWOOD:** Annunciation, 8, 9, 11:30 a.m., 7 p.m.  
Little Flower, 5:45, 7, 8:15, 9:30, 10:45, a.m., 12 noon, 5:30 p.m.  
Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 6, 7, 8:15 p.m.  
St. Bernadette 7, 8, 9:30, 11, 12:30, 7 p.m.  
**HOMESTEAD:** Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.  
**IMMO KALEE:** Lady of Guadalupe, 8:30 and 11:45 a.m.  
**INDIANTOWN:** Holy Cross, 7:30 a.m.  
**JUPITER:** St. Jude, 8:30 and 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 11, 11:15 a.m., and 6:30 p.m.  
**LABELLE:** Mission, 10 a.m.  
**LAKE WORTH:** St. Luke, 7, 8, 9:15, 10:30 a.m. and 6:15 p.m.  
Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.  
**LANTANA:** Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.  
**LIGHTHOUSE POINT:** St. Paul the Apostle, 8 and 9:15 & 10:30 a.m. in Yacht and Tennis Club.  
**MARCO:** Catholic Church of San Marco 8:30 a.m. (Marco Yacht Club)  
**MARGATE:** St. Vincent, 8, 9, 10:15, 11 a.m., 12:30 and 6 p.m.  
**MIAMI:** St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m.  
Corpus Christi, 6, 7, 8, 9:15, 10:30, 11:30 a.m., 1 p.m. & 5:30 p.m.

11:15 a.m. (Spanish) and 5:30 p.m.  
Gesu, 5, 6, 7, 8, 9, 10, 11:30 a.m., Holy Redeemer, 7, 10 a.m., 6:30 p.m.  
International Airport (International Hotel) 7:15, 8 a.m. Sundays and Holy Days.  
St. Catherine, Killian High School, 9 a.m. and 11 a.m.  
St. Mary of the Missions, St. Francis Xavier, 7, 8:30 a.m.  
St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish)  
St. John Bosco Mission, 1301 W. Flagler St., 7, 8:30, 10 a.m. Sermon in English, 1 and 7:30 p.m.  
St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m.  
St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m.  
St. Michael, (new church) 6, 7, 8, 9, (Polish) 10, 11 (Spanish), 12 noon, 6 and 7 p.m. (Spanish) Old church 10 a.m. (Polish)  
SS Peter and Paul, 6:15, 7:30, 8:30, (Spanish) 9:30, 10:30 a.m., 12 noon, 1 p.m. (Spanish) 5:30, 7 p.m. (Spanish) and 8 p.m. (Spanish)  
St. Robert Bellarmine Mission, K. of C. Hall, 3405 NW 27 Ave., 8 a.m. (English), 11 a.m. (Spanish)  
St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.  
St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.  
St. Vincent De Paul, 2100 NE 103 St., 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish)  
**MIAMI BEACH:** St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.  
St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.  
St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m.  
St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.  
**MIAMI LAKES:** Our Lady of the lakes, 7, 8, 10:30 a.m., 12 noon (Barn Theater) 5 p.m. (Spanish) and 6 p.m. (English) (United Church)  
**MIAMI SHORES:** St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.  
**MIAMI SPRINGS:** Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish)  
**MIRAMAR:** St. Bartholomew, University Drive and Hallandale Beach Blvd., 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.  
**MOORE HAVEN:** St. Joseph, 10 a.m.  
**NAPLES:** St. Ann, 6, 7, 8:30, 10, 11, 12:30 and 6 p.m.

**NARANJA:** St. Ann, 11 a.m., 7 p.m. (Spanish)  
**NORTH DADE COUNTY:** St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.  
**NORTH MIAMI:** Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.  
St. James, 6, 7, 8, 9, 11 a.m., 12:30 and 5:30 p.m.  
Visitation, 7, 8:30, 10:30 a.m., 12 and 7:30 p.m.  
**NORTH MIAMI BEACH:** St. Lawrence, 7, 9, 10, 11 a.m., 12:15 and 6:30 p.m.  
**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.  
**OPA LOCKA:** Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m.  
St. Phillip, (Bunche Park) 9 a.m.  
**PAHOKEE:** St. Mary, 9 a.m. and 6:30 p.m. (Spanish)  
**PALM BEACH:** St. Edward 7, 8, 9, 10:30, and 12 a.m., and 5:30 p.m. (Spanish)  
**PERRINE:** Christ the King, 8, 9, 9:15, 10:30 and 12 noon  
Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.  
**PLANTATION:** St. Gregory, 7, 8, 9:30, 11, 12:30, 6 p.m.  
**POMPANNO BEACH:** Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.  
St. Elizabeth, 7, 8, 9:30, 11 a.m. and 12:30 p.m.  
St. Gabriel, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.  
**POMPANO SHORES:** St. Coleman, 6:30, 8, 9, 11 a.m., 12:15 and 5:30 p.m.  
**RICHMOND HEIGHTS:** Christ the King, 7, 10 a.m. and 12 noon.  
**RIVIERA BEACH:** St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.  
**SOUTH MIAMI:** Epiphany, 6:30, 9:30, 11 a.m. and 12:15 p.m.  
St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m.  
St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m.  
**STUART:** St. Joseph, 7, 9, 11 a.m.  
**WEST HOLLYWOOD:** St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.  
**WEST PALM BEACH:** Blessed Martin, 9:30 a.m.  
St. John Fisher, 7:30, 9, 10:30, 12 noon and 6 p.m.  
St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.  
Holy Name of Jesus, 7:30, 9, 10:30, a.m., 12 noon and 6:30 p.m.  
St. Ana, 6, 7, 8, 9, 10, 11, and 12 a.m., and 5:30 p.m.  
**ON THE KEYS**  
**BIG PINE KEY:** St. PETERS Mission, 9 a.m.  
**KEY WEST:** St. Mary, 7, 8:30, 10, 11:15 a.m., and 12:15 and 5:30 p.m.  
St. Bede, 8, 9:30, 11 a.m. and 7 p.m.  
**MARATHON SHORES:** San Pablo, 7 and 11 a.m.  
**PLANTATION KEY:** San Pedro, 6:30, 9 and 11 a.m.  
(This schedule is printed once each month. Please clip and save for reference)

## Pope At Symposium

### Tells How Christians Can Be Non-Believers

VATICAN CITY—(NC)—Pope Paul VI declared that Christians, too, are non-believers.

"For example, we do not believe that the development of modern thought... leads of necessity to a denial of God," he told participants in an international symposium on "The Culture of Unbelief," held under the Holy See's auspices.

Listing other ways in which Christians are non-believers, he said: "We do not believe that the certitude of God's existence is inaccessible to the human mind... We do not believe that science and belief in God are antithetical terms, mutually exclusive of each other."

"We do not believe that the theoretical and practical forms of the modern denial of God are beneficial to the progress of culture and of human happiness."

"We do not believe that the economic, social and civil liberation of man requires the necessity of banishing religion as being a deviation from the struggle to establish truly human dimensions and to build up an earthly city."

"And finally we do not believe that the ineffable, mysterious, transcendental and unknown God is inaccessible and distant."

The Pope's declaration that "we, too, are non-believers" seemed to be taking up the challenge laid down at the opening of the sym-

posium by American Protestant theologian Harvey Cox, author of "The Secular City," who asked "whether we have really forced our fellow human beings into an artificial category when we created a category called 'non-believers.'"

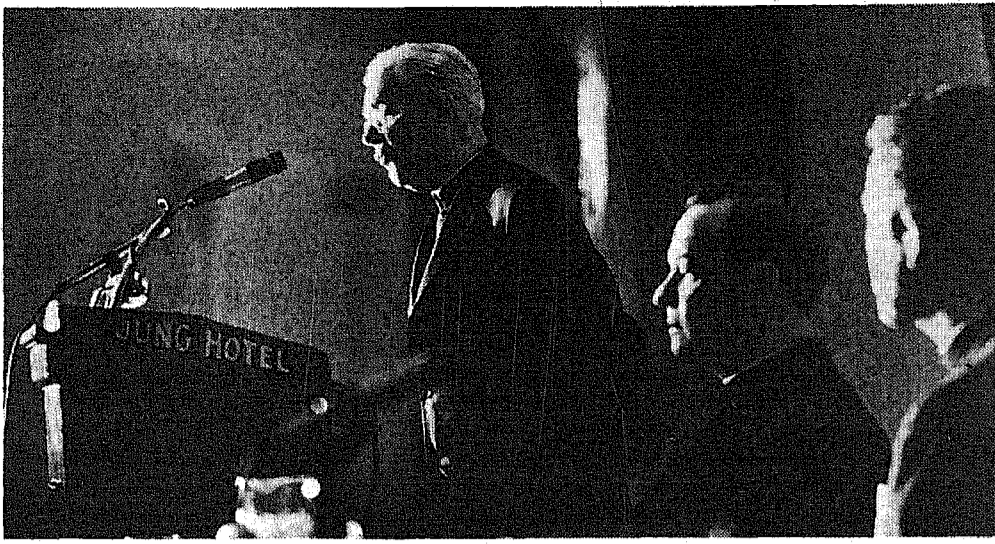
Cox asserted that the term "is really a Christian theological category and it is not the name by which our fellow human beings know themselves."

Another question he put was: "How can we really use the label 'unbeliever,' or 'non-believer,' for people whose search for the transcendent is somehow more serious and many times more ardent than the search of people who can be called 'traditionally religious?'" Cox wondered: "Perhaps our challenge is to more immediately beyond this definition which divides the world between believers and non-believers to see the infinite variety of human being that one discovers under the over-all mask of non-believer."

The Pope, in his speech, referred to his meeting with the hundred or so participants as "dramatic and symbolic."

He noted that "it is always our desire to listen to those voices which express the thinking of our times, as it is ever our desire that our own voice should be heard."

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KEYNOTE address of the first annual convention of the National Federation of Priests' Councils (NFPC) in New Orleans last week was delivered by Lawrence Cardinal Shehan of Baltimore. To the Cardinal's right is Archbishop Philip M. Hannan of New Orleans, host to the convention.

## Here Are The Subjects Aired At Priests' Meet

By MSGR. A.O. SIGUR  
NEW ORLEANS — (NC) — Sometimes the truth seeps out almost accidentally when the history of organizations is written. It is seldom visible in the making. In the welter of establishment and arrangement, the confusion of immediate goal and distant purpose, the suspicion from without and the tension from within, even the brightest lights of holy effort can become obscured.

A case in point was the National Federation of Priests' Councils meeting here.

The convention began with addresses and discussions on the spiritual life of priests, a tack hardly calculated to please activists like Father T. Joseph O'Donoghue of Washington.

Father O'Donoghue's suspension by his archbishop for continued opposition to the papal encyclical on birth control was well known to the priest delegates. The NFPC has involved itself as deeply as possible to provide avenues of dialogue and debate, openings for justice and equity in the conflict between the archbishop of Washington and his dissident priests.

### MANY CONCERNS

The convention, however, was not programmed to highlight any local controversy, or to air all the details of a long, involved wrangle in a particular diocese, even one as important as the nation's capital. Obviously the thrusting forward of the issue by the dissidents of the Washington Priests' Association and its excessive play in the public eye tended to overshadow the numerous other concerns of the convention.

The public got little beyond the headlines and the lead paragraph, the TV interviews and the catchwords like birth control, celibacy and suspension. Months of tedious discussion and consultation by NFPC leaders, recorded in the new publication FORUM, were made to seem inconspicuous in the glare of such light.

In the convention's opening address, Lawrence Cardinal Shehan of Baltimore displayed the kind of leadership which recognizes nascent values in fledgling groups. His presence at the convention was eloquent. What he said about priests and their way of life was instructive, but what he implied by involvement in the convention provided the quality of his concern for the clerics of the nation.

Last year, in the founding congress in Chicago, no bishops were present. This year Cardinal Shehan shared the platform with Archbishop Philip M. Han-

nan of New Orleans, Bishop Ernest Primeau of Manchester, N.H., and Auxiliary Bishop L. Abel Caillouet of New Orleans. They all said they were concerned and believe NFPC to be serious and worthy of consideration.

It should come as no surprise to anyone that priests should gather for a meeting such as this. Priests share, at their level of ministry and service, interests and needs particular to their status and way of life. They want to air their concerns, to eliminate obstacles to growth in their life commitment.

They are professional men, individuals with particular problems and yearnings, needing enlightenment and assistance, first from themselves and among themselves. Priest senates were mandated by Vatican Council II and have come of age in a hurry; priest associations fill a need where senates are not truly representative or where special interests call for a new type of involvement.

The Jung hotel here hosted over 300 priests chosen by their peers from priests' groups across the nation. They discussed the reform of canon law; the need for due process in protection against overenthusiastic authority or poorly exercised power; the problems of social action and commitment to problems such as like poverty, race and war; they were drawn in by energetic dissidents into debate on

nonprogrammed areas such as birth control and local authority disputes.

Their concerns remain in the truest interest of the Church, the People of God and their own role in the community of God and man. How remain alert and informed? How remain strong and stable? How advance the Kingdom of God by the best modern updating of priests?

### STATUS DEBATED

At the beginning, the status of the clergyman and his position in the church community stood out strong as subject for debate. It will always be part of the interest of NFPC.

Power, some say, is the underlying question. Maybe it is, if power means stability, strength, a common voice, coalesced energy, unified initiative. Not, however, power against, but power for; not unity to combat, but to cooperate; not an effort to disrupt or disturb, but rather to develop and disburse the finest capacities of an extensive echelon of modern Christian servants.

Obviously the debate over optional celibacy, or over nomination of candidates for the episcopacy, or the teachings of the Church about marital morality will be part of the common dialogue at any priests' convention. The debate involved all these and more at the NFPC gathering here.

## Fla. House Unit Studies Unborn Child's Rights

(Continued from Page 3)  
19th century medical practice made abortions, for any reason, risky.

Meanwhile Jacksonville Senator Dan Scarborough announced his opposition to the bill and revealed that he is planning to introduce a constitutional amendment permitting abortion under certain circumstances, to "settle the question once and for all." In his opinion a vote by the people is the only way to find out what Florida residents really want.

Senator Shevin pointed out that there are heavy penalties in his bill, No. 208, for

violations. In an attempt to narrow the provisions of the bill, Askew suggested that the entire medical board of a hospital be required to certify that an abortion was required rather than just three physicians in the state pointing out that a woman could travel around the state until she found three doctors who agree that she needs an abortion.

Objections to the lack of residency requirements in the Senate bill were raised by Senator Elizabeth Johnson of Cocoa who inferred that Florida could become a cen-

ter for such medical procedures.

Senate committee chairman, Louis DeLa Parte of Tampa urged members to seek complete information on the results of liberalized abortion laws already in effect in other states and added that the committee should hear testimony from additional experts in the fields of medicine and law.

No further action is expected from either the Senate committee or the House committee which held its second hearing on March 18, until after the legislature convenes.

## DINING GUIDE FOR EASTER

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# She Tips Up Art From Eggs

If you're fortunate enough to be numbered among the friends of Mrs. M. H. Wagner, there's probably a very unique and unusual gift coming your way on one of the special occasions in your life.

Miniature figurines, some imported; glitter, pearls, colorful beads are all utilized by this member of St. Rose of Lima Altar Guild in creating decorative eggs for almost any occasion that you can name.

Since she began three years ago, Mrs. Wagner estimates that she has completed at least 50 pieces using chicken, turkey and goose eggs. Subjects, nestled inside, include a variety ranging from a bishop celebrating Mass to a circus Zebra. Among eggs which are yet to be given away as gifts are brides, ballerinas, birds of many species, angels and animals, etc.

One of a group of women who enjoy the same hobby and meet every two weeks to compare and share ideas,



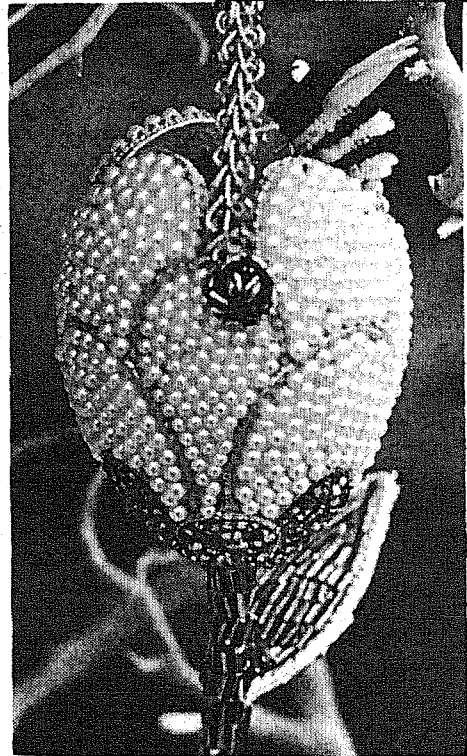
Peter Cottontail wishes everyone a "Happy Easter" from his unique home.



Tiny robin is a harbinger of Spring in its ornate cage made from goose egg.

Mrs. Wagner said her next egg will be designed to depict "the owl and the pussy cat" who "went to sea in a beautiful pea-green boat," and judging from the many beautiful eggs already hanging on her driftwood display, she will have no difficulty in doing it.

Particularly, when she'll have her large, fluffy cat "Smokey" as a model.



Spring tulip which had its beginnings as a turkey egg is topped with a colorful bumble bee and completed with green stem of small oblong beads.



ALL-OCCASION eggs are the hobby of Mrs. M. H. Wagner of St. Rose of Lima parish, who devotes many hours to making the decorative pieces as gifts for friends throughout the year.

## Named Delegate To Convention

Mrs. Marjorie Wessel, past president of the Catholic Teachers Guild, will represent the Assistant Principals of Dade County at the annual convention of the American Personnel and Guidance Assn. in Las Vegas, Nev.

A member of St. Monica parish, Mrs. Wessel is president-elect of the Dade County Assistant Principals Assn.

## New Affiliations Welcome

Three new affiliations have been welcomed by the North Dade Deanery of the Archdiocesan Council of Catholic Women.

They are St. Mary Magdalena Women's Club, Miami Beach; St. Vincent de Paul Summer Camp Counselors, Miami; and St. Francis de Sales Altar Society, Miami Beach.

## Get-Acquainted Dance Slated

A "Get-Acquainted" dance under the auspices of Notre Dame Academy Parent-Faculty will be held on Friday, April 25, at the K. of C. Hall, 13300 Memorial Hwy., North Miami.

Music for dancing will be provided by Duke Whitfield. Reservations may be made by calling 758-6284 or 758-4337.

## East Coast Deanery Will Hold Election

BOCA RATON — Election of officers will highlight the Spring meeting of the East Coast Deanery of the Archdiocesan Council of Catholic Women, which will be held Tuesday, April 8 at the Boca Raton Hotel.

Mass celebrated at 9 a.m.

in the auditorium of the hotel will mark the beginning of the one-day meeting, at which Mrs. Robert Ulseth, St. Juliana parish, West Palm Beach, president, will conduct business sessions.

Speakers will include Father Frederick Wass, pastor,

St. Louis Church, South Miami, spiritual director of the ACCW, and Mrs. Wendell Gordon, ACCW president.

Luncheon will be served at noon in the hotel dining room. Reservations must be made no later than today (Friday) with affiliation reservations chairmen.

## Named Chairman Of Information

Mrs. Marjorie L. Fill-yaw, local news editor of The Voice, has been appointed public information chairman of the newly-organized Miami Provincial Council of the National Council of Catholic Women.

A member of The Voice

staff since the paper was established in 1959, Mrs. Fill-yaw is an honorary lifemember of the board of directors of the North Dade Deanery of the Miami ACCW; and a member of Theta Sigma Phi, national professional journalism fraternity.

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# Catholic Conference Ideas On Taxes Given Congress

WASHINGTON — (NC) — The position of the United States Catholic Conference on tax reform proposals now before Congress was presented to the Committee on Ways and Means of the U.S. House of Representatives in a statement by William R. Consedine, general counsel of the USCC.

Mr. Consedine told the lawmakers that "the USCC is eager to cooperate in proposals to close tax loopholes that have permitted some exempt organizations to acquire dubious advantages by the acquisition and operation of unrelated activities."

"We seriously question pending Treasury proposals to accomplish this objective," he added.

"Many proposals for tax reform are now before this committee," Mr. Consedine noted. "Some of these proposals are of great interest to the USCC because they promise more equitable tax treatment for the elderly. Others are of interest to

USCC because they would affect the income to tax exempt organizations in general and of churches in particular.

"The concern of the American bishops for the poor and the elderly is the obvious basis of this support for more equitable treatment of these categories of taxpayers. With respect of exempt organizations in general, and churches in particular, the positions that USCC takes in this testimony rest of three general principles:

"1) Tax reform must respect the principle of separation of Church and State.

"2) Tax exemptions of churches and other religious organizations are expressions of governmental neutrality, not of governmental favoritism.

"3) The objective of tax reform legislation should be the elimination of inequities and abuses, not the reduction of the income of exempt organizations, much less the

reduction of the income of churches."

Churches and other religious organizations "do not stand on exactly the same constitutional and public policy footing as other exempt organizations," Consedine pointed out. He said religion has been given special treatment by the Federal Constitution and by the legislative policies of Congress.

"The fundamental reason justifying and necessitating this special treatment," he added, "is the separation of Church and State. USCC is opposed to any weakening of this separation."

"The history of our country shows that fiscal separation has always been considered one of the most fundamental aspects of Church-State separation," Consedine said. "Government does not finance the churches, and churches do not finance the government. The separation of Church and State does not, of course, preclude the government from cooperating

with the secular services of church-related institutions in such fields as education, health and housing on the same basis as the government cooperates with other exempt organizations. Nevertheless, it is fundamental in our system that government cannot finance or tax religious activities, nor may government become intimately involved in the internal affairs of churches."

Consedine said that, in the past churches have not been required to make annual income reports to the government, and that "it is desirable to maintain this freedom of the churches from intimate governmental financial scrutiny."

"For example," he continued, "if Congress decides to abolish the exemption of churches from the tax on unrelated business income, only those churches that engage in unrelated business activities should be required to make reports.



ELEVEN BRONZE sketches by the Italian sculptor Giacomo Manzù, done as part of his preliminary work on "The Portal of Death" for St. Peter's Basilica at the Vatican, have been placed on exhibit at the Museum of Modern Art in New York City. The panel shows the Death of Christ, in which the figure is being lowered from the cross. The sculptor changed this design in the final version to show more of Christ's face.

## \$1 Million Initial Sum

# Pope Gives Fund To Latin America

VATICAN CITY — (NC) — Pope Paul VI has announced that he has created a fund named after his encyclical, The Development of Peoples (Populorum Progressio), in order to foster the development of Latin America.

He directed that the initial sum of \$1 million — obtained through the sale of real estate owned by the Holy See in Paris — be devoted to impoverished "campesinos" or farm workers of Colombia "in the realization of the agrarian reform of their country, which we had the joy of visiting." During his trip to Colombia last August he addressed a huge crowd of campesinos.

The aid will take the form of interest-free loans for up to 50 years. It may be made to public or private institutions in Latin America.

Additional contributions to the fund by institutions or individuals will be used — when and if they come — throughout Latin America.

### BANK'S ROLE

The Inter-American Development Bank, in Washington, D.C., will have the primary responsibility for determining loan projects, but this will be done in consultation with the Holy See.

The Inter-American Development Bank, established in 1961, is an agency of the governments of Latin America and the United States to finance development projects in the fields of housing, education, health, technical training, agricultural and industrial growth, and communications, through a social trust fund of half a billion dollars.

(In Washington, the Inter-American Development Bank said that the loans will be interest free but that the bank may charge a commission of up to one-half of one per cent annually on amounts committed or outstanding on each loan to cover its services.)

Pope Paul's announcement of the creation of the

Populorum Progressio Fund came two years to the day after publication of his encyclical. He made the announcement during a general audience, which was attended by the president of the Inter-American Development Bank, Filipe Herrera.

The Pope, speaking in English, said:

"On this second anniversary of the encyclical, Populorum Progressio, as a continuation of our visit to Latin America, we have decided to create a special fund to aid, as far as is in our power, the development of that dear continent. It will be called the Populorum Progressio Fund.

"We are happy to extend our greeting to Dr. Filipe Herrera, who is present at this morning's audience in the company of his collaborators. Dr. Herrera will have the responsibility of directing this fund for the better service of our brothers of Latin America. We thank him for placing the institution of which he is the head at the service of our project.

### FIRST USE

"This fund will be used in the first place to aid the "campesinos" of Colombia in the realization of the agrarian reform of their country, which we had the joy of visiting.

"May this modest contribution be the concrete symbol of the appeal that Christ makes to us to help those who suffer, and may it be an encouragement to all those who work for the development of the peoples in the bosom of the great human family."

Immediately before that, the Pope, speaking in French, recalled that he had published Populorum Progressio two years before "in order to awaken consciences more deeply to the tragedy of hundreds of millions of our brothers who suffer from hunger, illnesses, illiteracy and want."

**WE AT**

**FOOD  
FAIR**

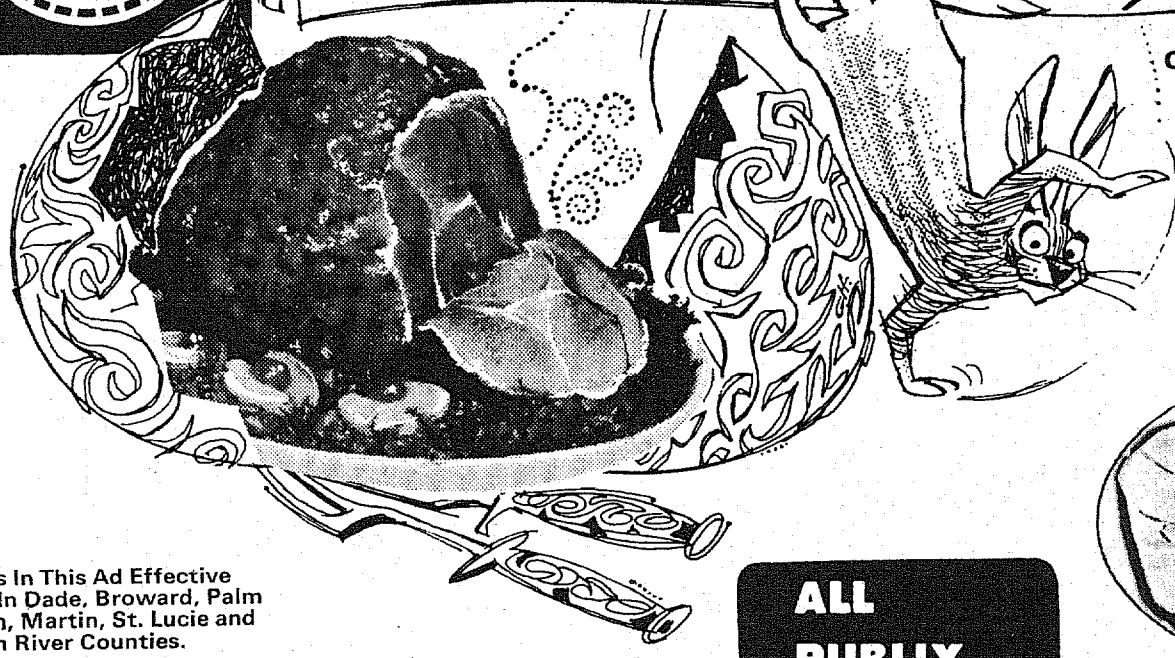
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AND YOURS A  
HEALTHY AND  
JOYOUS**

*Easter*



# Hatched for your Easter Feast... Our Happy Easter Sale

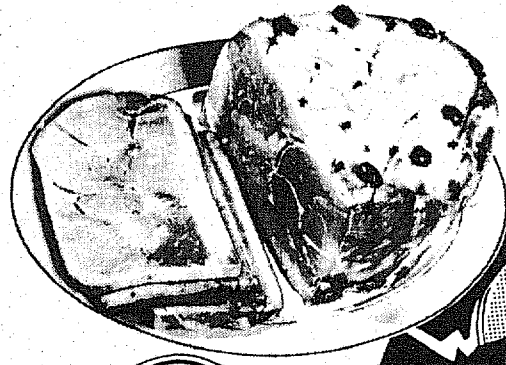


COME TO OUR "EASTER EGG HUNT" OF BARGAINS!

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## Canned Ham

3-lb. can **\$2.99**

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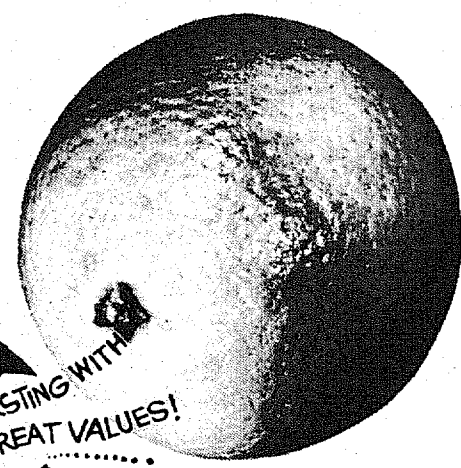


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5-lb. bag **39¢**

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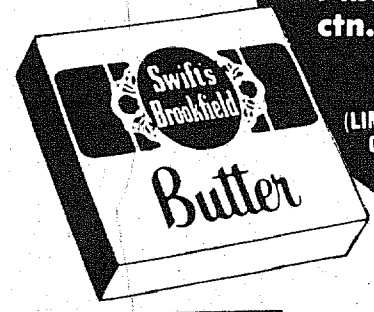
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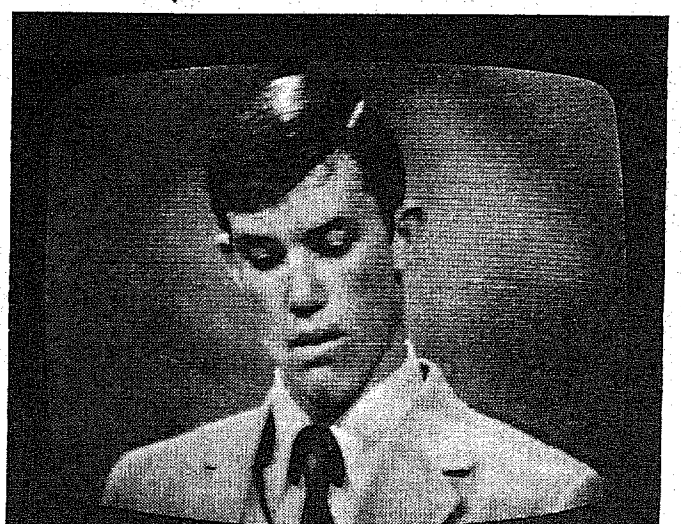
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Where Shopping is a Pleasure







Rally speaker Julie James . . . Was a guest on the Today Show . . . With Miamian Mike Levesque. Above, Barbara Walters, Miss James, Levesque and Hugh Downs.

# Teens Form 'Social Progress' Group

The teens who planned the March 23 Rally for Decency in the Orange Bowl have become celebrities of sorts, but evidently the publicity hasn't gone to their heads. It's gone to their hearts.

They've remained so serious about their five goals—belief in God, patriotism, love of family, reverence for sexuality and equality for all men—that they decided this week to incorporate as the Miami Teens for Social Progress.

Already involved in one downtown project, the teens hope to devote spare time and summer vacation days to improving conditions in their own community, according to Kevin O'Connor, Archbishop Curley high, who is vice-president of the newly formed group.

### 'SCREEN' MAIL

The young people plunged right into a refurbishing project on some run-down property in downtown Miami last Saturday and plan to do some more work on the project this week, although they have not yet finished drawing up their constitution, O'Connor said.

The other three officers were also involved in planning the decency rally. They are Jim Reynolds, 18, Killian high, president; Mary Lynn Hartsock, 17, and Pamela Cuba, 17, both from Notre Dame Academy, as secretary and treasurer, respectively.

The originators of the rally—including leader Mike Levesque, 17, Miami high, who declined a nomination for president of the new social progress group—are also now busy answering bags of mail which have poured in from all over the country asking for help in organizing local community rallies similar to the one presented in the Orange Bowl.

O'Connor explained that the teens are "screening out" the letters they receive to "distinguish the rallies the kids started and the ones started by local politicians and civic organizations." He added the teens "don't want to support something which isn't what it should be."

On the adult advisory board for the new group are Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau; the Rev. Ted Place, of the Campus Crusade for Christ; Father Sean O'Sullivan, assistant pastor, St. John the Apostle parish,

### Oldest Sem Will Close

BALTIMORE — (NC) — The nation's oldest Catholic seminary — St. Mary's on Paca Street here, founded in 1791 — will be closed.

The Gothic revival chapel was dedicated by Bishop John Carroll in 1808 and renovated last year.

and a rabbi from the Miami area.

Their goal, although not yet spelled out in a character, is short and sweet: "Get involved in social programs."

Julie James, 18, from Westminister School here, and Levesque, appeared on the nation-wide NBC TV Today Show late last week to take their cause to the rest of the country.

Newspapers and wire services, however, had already made sure that word of the rally got to readers across the country. And editorial in the New York Daily News suggested that such a movement would be welcomed in that City.

Levesque told Hugh Downs and Barbara Walter of the Today Show that the movement was more than "just having a rally and then going home and forgetting about it." He mentioned the inquiries he had received from other parts of the country and announced that he would stop in Baltimore, Md., on his way home to help teens who are planning a rally on April 20 in that city.

Other areas hoping to spur interest in similar rallies include Jacksonville, Birmingham, Ala., Phoenix, Arizona, New York City, and Milwaukee, Wis.

Miss James explained to the television audience that the ralliers "like rock music. We're not condemning anything. We think we represent the majority of teens."

### NIXON NOTE

Levesque also received a congratulatory letter from President Richard M. Nixon, which said in part:

"This very positive approach which focused attention on a number of problems confronting society strengthens my belief that the younger generation is our greatest natural resource and therefore of tremendous hope for the future."

At the bottom of the letter, in the President's handwriting, Levesque said, is the notation: "Hope to see you on my next trip to Florida." The President is expected to



RECEIVING COMMENDATIONS for their roles in organizing the recent Miami Teens for Decency Rally, are: (from left) Barry Schleifer of Miami Beach High, Mary Lynn Hartsock of Notre Dame Academy, Alan Rosenthal of Miami High, Alec Stephens of Miami Beach High, Joe Burke of Christopher Columbus, Julie James of Westminister, Rev. Sean O'Sullivan of St. John the Apostle Church in Hialeah, Dade County Mayor Chuck Hall, Mike Levesque of Miami Springs High, Pam Cuba of Notre Dame Academy, Jim Reynolds of Killian High, Pete Idlette of Miami High and Mary O'Neil of Carrollton.

visit his Key Biscayne retreat this weekend.

The Dade County Youth Advisory Board also honored the teen rally organizers with special commendations presented this week during the Metro Commission Meeting.

Metro Mayor Chuck Hall awarded the certificates to Levesque, Miss Cuba, Miss Hartsock, Reynolds, Pat Idlette and Alan Rosenthal of Miami high, Joe Burke of Christopher Columbus high, and Barry Schleifer and Alec Stephens of Miami Beach high.

Membership requirements for the new social progress group have not yet been codified, O'Connor explained, but they will be released as soon as they are completed.

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# THE NOW SET

BOCA RATON—Sue Paskoski, Marymount College sophomore, has been named one of Glamour Magazine's top ten college girls for 1969.

The daughter of Mr. and Mrs. J. J. Paskoski of 2830 N.E. 27th St., Fort Lauderdale, she will travel to New York to be interviewed by the magazine and her picture and personality sketch will appear in the August issue.

Recently named to Who's Who In American Colleges and Universities, Sue is on the Dean's List and is an avid water skier. Her favorite hobby is sewing and she makes most of her own clothes. She was editor of the yearbook this year.

BOCA RATON—Patricia O'Brien and Susan Ellen Mock, both sophomores at Marymount College, have been awarded recognition as leading American athletes and will be listed in the 1969 edition of Outstanding College Athletes of America.

Both students were selected for this honor on the basis of athletic accomplishments, campus activities and scholastic achievements.

Patricia is one of the country's best young golfers, and was runner-up for the past two years in the New England Women's Championship tournament. She is the daughter of Mr. and Mrs. James J. O'Brien of Pittsfield, Mass.

Susan is outstanding in the field of synchronized swimming. She took a fifth place in the 1967 nationals as a member of a team which has traveled the United States putting on small meets, shows and clinics for swimmers. She is the daughter of Mr. and Mrs. George E. Mock of Columbus, Ohio.

HOLLYWOOD—Sixteen-year-old Denise Mingo recently won a \$10 prize from the First National Bank here for spotting what was wrong with a counterfeit \$20 bill.

She promptly put the prize money in the bank, taking the advice of bank vice president, Walter Bittner, who had spoken to the Madonna Academy students on the wisdom of saving.

During his speech, pamphlets on counterfeiting were distributed to the audience and Denise quickly spotted the errors in a photograph of a \$20 bill in the booklet.

The two obvious mistakes, according to Denise, were a blurry United States seal and the unclear lettering on the word "twenty."

Asked if she was careful to look over her own money, now that she's so good at spotting errors, Denise replied, "No, I don't have that much money to look at."

She is the daughter of Mr. and Mrs. John Mingo of St. James parish, Miami

Deadlines for entries in the Archdiocesan CYO essay contest and one-act play contest have been extended to April 7, according to Father Walter Dockerill, director.

Deanery eliminations for the contest will be presented April 20, followed on April 27 by the finals.

Entry deadlines in the track and field meet is extended to April 14 with the competition to be presented April 19.

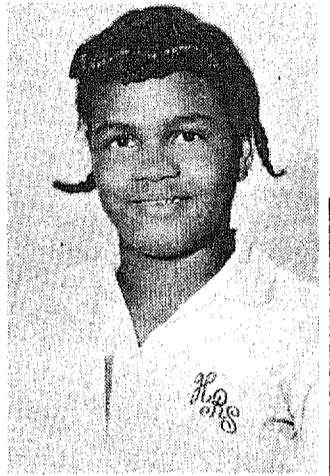
Entries in the swimming competition must be in the CYO office, 6301 Biscayne Blvd., Miami, 33138, no later than April 7. The meet will be held April 12.

For further information contact the Archdiocesan CYO office.

Joyce Dunn, sixth grader at Holy Redeemer School, was awarded a certificate of commendation from Metro Mayor Church Hall recently.

The award is based on the recipient's attitude toward assistance to mankind, exemplary behavior and conscientious citizenship.

"The Youth Advisory Board, acting in liaison with the Metropolitan Dade County Commission, is conducting a program designed to cite junior citizens of the county for special recognition by the Board of County Commissioners," the award read in part.



Joyce Dunn

St. Philip parish CYO will present its annual Easter Dance at Cloverleaf Fun Center, 17601 NW2n Ave., North Miami, Sunday, April 6, at 7:30 p.m.

Dress is semi-formal. Admission for the event—which will feature the music of the Chevrons, is \$1 for advance tickets and \$1.25 at the door.

George Sardinias, a senior at St. John Vianney Minor Seminary, received a trophy and certificate recently for taking first prize in the annual Voice of Democracy Contest sponsored by the Coral Gables Veterans of Foreign Wars.

The title of his prize-winning essay is "The Challenge of Freedom."

William E. Brophy, a senior, has been named to the dean's list at Boston College Chestnut Hill, Mass., for the spring semester.

He is the son of Mr. and Mrs. Leo P. Brophy, 140 N.E. 174th St., Miami. He is a student in the College of Art and Sciences and a member of St. Lawrence parish.

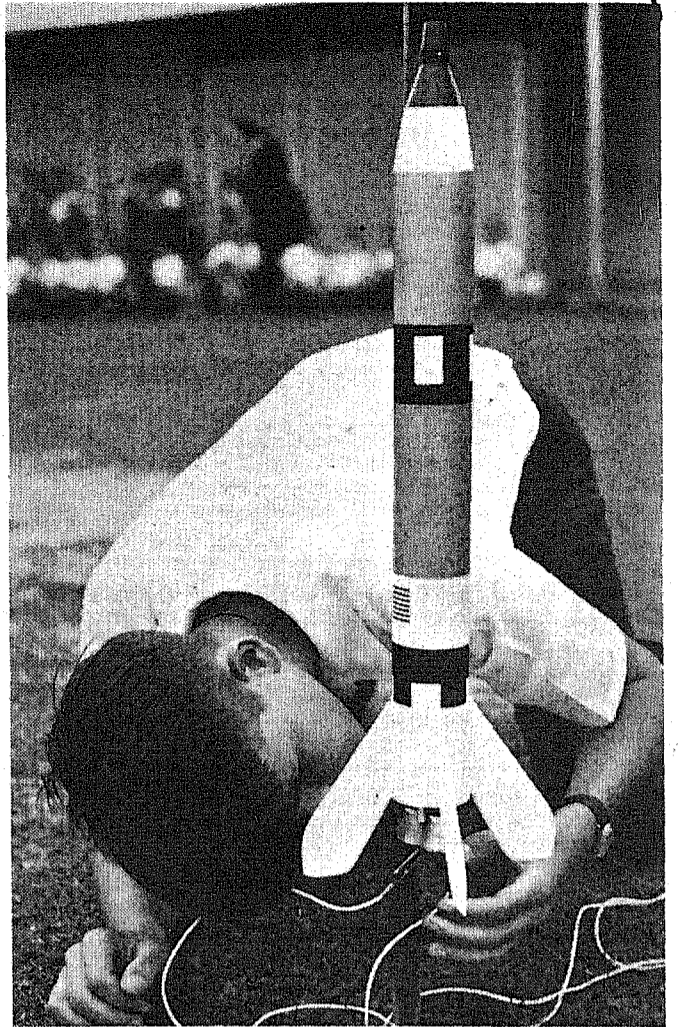
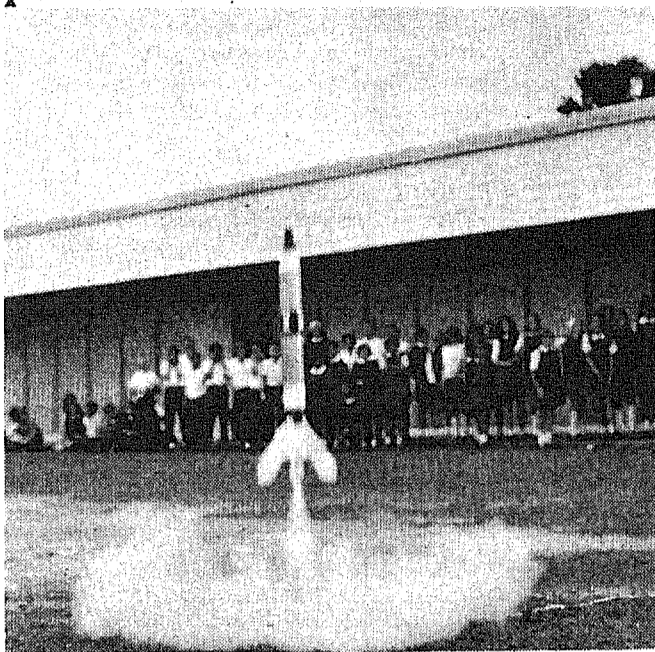
## Will Address Preaching Body

NEW ORLEANS, La. — Father Donald F. X. Connelly, coordinator of the National Catholic Office for Radio and Television, will be the opening speaker at the three-day Christian Preaching Conference which will be held here April 7-10.

A priest of the Archdiocese of Miami, Father Connelly is responsible for liaison between the broadcasting industry and the various archdioceses and dioceses throughout the country.

# Up, Up Away!

YOUNG ROCKET engineer, Peter Watkins, 8th grade student, (right) makes last minute adjustments before launch at St. Ann's School, Naples. The blast off is a success (below) as St. Ann's students cheer the rocket up, up and away.



"Our 22nd Year"

# Good Counsel



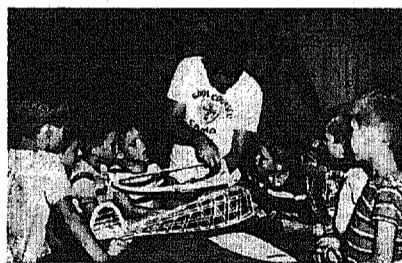
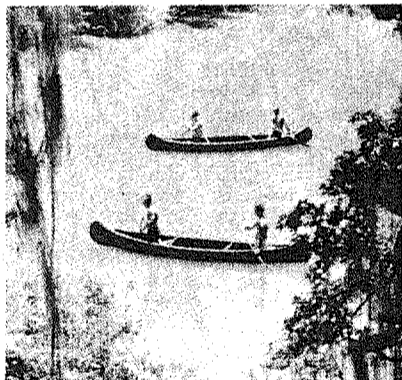
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In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery, Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced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

**GOOD COUNSEL CAMP PROVIDES TWO SEPARATE SESSIONS EACH SUMMER**

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

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

**CAMP DATES & RATES-1969**

**SUMMER SESSION**

WOODCRAFT SESSION: Sunday, June 8, to Friday, July 4.

CATECHETICAL SESSION: South Florida Session Sunday, July 6, to Friday, July 18. North Florida Session Sunday, July 20, to Friday, August 1.

**CAMP RATES**

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

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

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

The Rev. Father Patrick Keefe, B.A. Assistant Camp Director

Gail M. Osterhout, M.D. Camp Physician

Cecile Berky, R.N. Camp Nurse

Bernard Schneider, M.A. Program Director

Francis Meyer Camp Dietitian

David Banks Alex Sanchez, B.A.

Jaime Santos, B.A. William Dumas

Gregory Andrews Dennis Hughes

Mark Algeo Jaime Malla

James Bellinger Glen Charest

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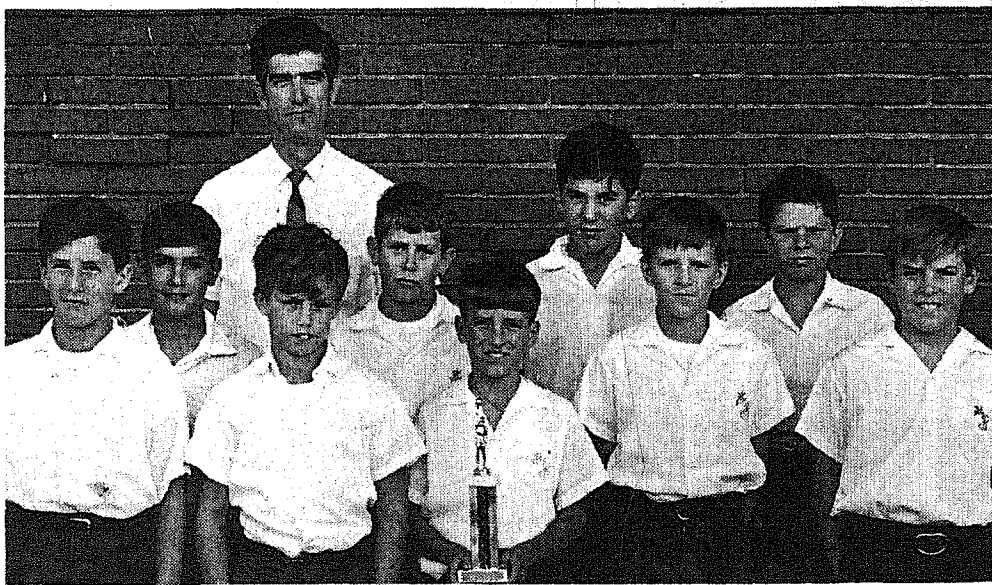
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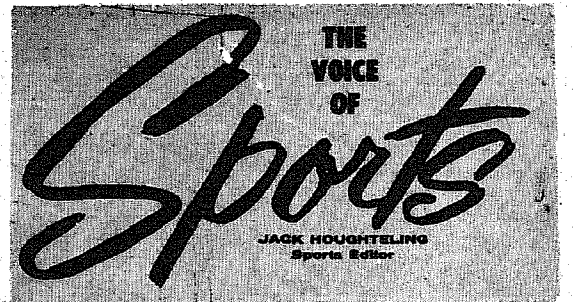
Note: Camp may be reached by way of the Sunshine State Parkway. Turn off at the Wildwood exit. Camp is only 20 miles west of Wildwood. The Seaboard Railroad train "The Silver Meteor" comes through all southeast towns and stops at Wildwood. We will arrange pickup and transportation to all campers coming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

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**WINNERS OF the top award for fifth and sixth grade basketball teams in Dade County are the hoopers from St. Brendan's elementary school. Front row from left to right: Tom Desiato, Johnny Bow, Victor Murphy, Tim De La Vega and Jay Houghteling. In the back row from left to right: Felix Guardiola, coach; Willy Guardiola, Louis Pagley, Ernie Vilar and George Carrillo. The team played an undefeated season.**



## Curley Golfers Rise And Shine

Archbishop Curley High's golf team made the big noise in the archdiocese sports program last week with a tie for second place in the mighty Greater Miami Athletic Conference tournament and with Bobby Mitchell taking second in the individual standings.

The Knights' quartet of Mitchell, Vince Oliveri, Dick Grout and Coleman White totalled 306 strokes, just one more than the winning figure posted by Miami Beach High, over the Redlands Country Club course.

Mitchell fired a 73, two strokes back of the first place finisher. Tied at fourth with 75 was Oliveri, who won a sudden death playoff to claim the team points for the Knights, while Grout and White each had 79s.

It was a tremendously impressive showing for the Curley squad as Mitchell and White are juniors, Grout a sophomore and Oliveri only a freshman. The team's No. 5 player, Scotty Parks, is also just a ninth-grader.

"Yes, we should be pretty well set for the next year," stated Br. John Terlisner,

the team's coach. Mitchell, who was 10th in the state championships as a freshman, has come on strong this season after a slow start, winning eight of his last 10 matches in dual meet competition.

He's fired 38, 36, 38, 39 and 37 in the last five meets, all over nine holes. Oliveri, who weighs only 120 pounds, has pested a 33 and a 34 during the season over the Lejeune golf course.

Next big competition for the team will be the state qualifying on April 11, when the Knights will go against virtually the same competition as the GMAC meet, as there is no breakdown into classes in the state's golf setup.

## CYO Swim Meet Apr. 12

The annual archdiocesan CYO swimming meet will be held Saturday, April 12, beginning at 9 a.m., at Miami Springs Pool, 1401 Westward Dr., Miami Springs.

A cook-out will follow the meet. The deadline for entries is April 7.

## May Be THE Year For Msgr. Pace

This may finally be the year for Msgr. Pace High School. The Spartans have been so very close to making it into the state championship finals in both basketball and baseball in the past couple of years.

But, this spring may be the time when they make it big ... in baseball.

Coach Dick Fallis has his crew at 11-2 for the season at the start of this week's play (Key West and LaSalle), a record that has been built with everything a coach looks for in baseball: pitching, hitting, fielding and speed.

The Spartans' pitching staff is topped by a pair of undefeated hurlers, junior Don Cook at 5-0 and senior Gary Sweet at 3-0. Alan Killian and Mark Godwin back up these two.

Cook has been tremendously effective this year, boasting a 0.61 earned run average, 59 strikeouts in 34 innings and only 14 hits in that span.

"He's really pitching this year," explains Fallis, "and not just trying to overwhelm the batters.

"He's relying on the intelligent pitch and he knows, too, that he has a good defense in back of him to allow him to come in with the pitch when it's needed and if the ball is hit, that it'll be handled."

Fallis also figures that football, ironically, has helped Don, a 5-11, 175-pounder.

"He lettered last fall in football and I think the experience he gained has given him assurance in baseball."

Sweet, who joined the team late due to the basketball season is stretching into mid-March as the Spartans went to the regional finals, has an ERA of 1.33 in posting his undefeated record.

Gary, who plays shortstop when not pitching, is also the team leader in hitting with a .571 average.

The potent Spartan attack also lists sophomore Dave Russell at .477, Leo Cuervo with .381, Skip Washa at .363 and Cook with .350.

The team as a whole is hitting a lusty .326.

Russell, the right fielder, is the team's RBI leader with 13. Defensively, the infield is solid with the second base combination of Sweet at short and Bob Wilkos at second leading the way.

Wilkos, especially, has been impressive.

"He's our lead-off man and, even though his batting average is 'just' .323, he gets on 80 per cent of the time, through walks, errors and just hustle," said Fallis.

The catching department has also been pleasing to Fallis, with Billy Sheppard and George Cespedes handling the chores. Only six bases have been stolen on the Spartan catchers with Sheppard nailing four runners while Cespedes has thrown out two attempting to steal.

"That's pretty good for a high school team," Dick commented.

The Spartans have the speed, too, with a mark of 47 stolen bases already.

"We've moved away from the big inning," added Fallis: "we're a running club this year."

The Spartans are aiming, first, for the South Atlantic Conference title (Thursday's game with LaSalle could clinch at last a tie for the championship if the Spartans take it) and then the Class B state championship.

With a couple of ace pitchers, the hitting, the fielding and battle-tested, this could be the year for the Spartans. Just like we said.

## LaSalle Nine Primed For Showdown

LaSalle's baseball team primed for its showdown meeting with Msgr. Pace this week by sweeping a pair of contests from South Atlantic Conference rivals, Cardinal Gibbons and St. Thomas Aquinas.

The Royals, who will be out to avenge an earlier 3-1 loss to Pace, took Gibbons 8-1, behind the three-hit pitching of Briscoe; and then nipped St. Thomas, 5-4, with Julian Rodriguez coming up with a fine relief pitching effort. Felipe Vrabel had a three-run homer to lead the attack against Gibbons.

Chaminade came out even in a battle of shutouts last week as Gary Ozga boosted his record to 6-1 with a 1-0, four-hitter against Plantation; while the Lions then fell, 3-0, to Forest Hill High. A double by Mike Calabrese in the sixth inning drove in the only run of the Plantation game. Calabrese was 3-for-3 in the game.

St. Thomas bombed Pine Crest, 12-2, with John Hackett enjoying a big day at the plate, getting three doubles and three RBI's. He also collected a double against Chaminade and drove in two of the four Raiders' runs.

Curley High's baseball squad enjoyed one of its most productive weeks as the Knights topped both Edison, 4-0, and Miami Beach, 8-3 with Bill Frohbose banging out a home run.

## Marymount Team In Net Tourney

The Marymount College tennis team will enter the Florida Woman's Junior College Tennis Tournament to be held April 11-12 on the South Campus courts of Miami-Dade Junior College. Sixteen junior colleges from throughout the state have entered teams.

Marymount has a 2-2 record in intercollegiate competition, losing the first two matches to Miami-Dade North and Broward Junior College and then winning the last two from Miami-Dade South and the University of Miami.

## Skelton Runs Flashy Races

Chaminade High's sophomore running star Dennis Skelton turned in an impressive week as he first won the mile event at the Plantation Relays and then, going up to Gainesville for the prestigious Florida Relays, finished second.

Skelton ran his best-ever time in the Florida Relays Invitational Mile.

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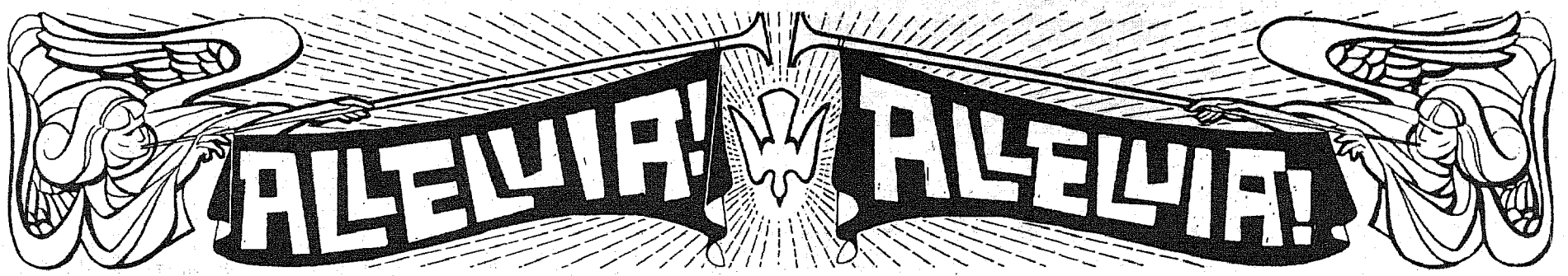
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# 'Como Cristo, La Iglesia Siempre Resucita'

Mis amados en Cristo:

Cuando el pasado año os saludaba en esta misma ocasión, parecía como si los hombres en todas partes estuvieran experimentando una creciente penumbra en el mundo. Os exhorté entonces a volveros más fervorosamente hacia la divina luz pascual a fin de situar en su adecuada perspectiva las negras nubes de la guerra, las violentas tormentas del odio racial y la turbulencia creada por la inquietud de los hambrientos, los oprimidos, los desamparados, los rebeldes.

Como bien sabéis, en los meses que siguieron a la Pascua el pasado año, el espíritu humano vivió pruebas más intensas cuando la inhumanidad del hombre hacia su semejante se hizo más estremecedora. Se produjeron también nuevos ataques a la autoridad legítima en materia de religión y se intentó con la mayor osadía explicar

a Dios y al hombre fuera de los lineamientos de las creencias tradicionales.

Esto trajo por resultado que muchos sintieran vacilaciones y dudas en su fe. Los pusilánimes comenzaron a flaquear. Un sentimiento de desesperanza permeó las mentes de muchos.

Todo esto viene a darle un mayor significado a la celebración de la Pascua de Resurrección de este año 1969. El primer día de Pascua amaneció en una atmósfera de derrotismo, desilusión e incertidumbre. El triunfo fué tanto mayor

porque la derrota parecía obvia. El júbilo fué incontenible porque la angustia que le precedió fué tan profunda. Su mensaje de esperanza y optimismo fué tan estremecedor porque hasta la mañana del Domingo parecía que ya no había nada más que decir.

Si los cristianos de hoy comienzan a descorazonarse, es sólo porque están perdiendo el significado de la Resurrección de Cristo. La Pascua trajo al mundo una esperanza eterna, una razón para tener confianza infinita en la providencia de Dios, sin reparar en la condición humana. Cristo no vino a traer confianza sólo a los hombres de su propia generación. Su victoria sobre la muerte fué la victoria de todos los hombres hasta el fin de los tiempos. Su promesa de vida eterna fué hecha personalmente a cada hombre, por un sinfín de generaciones.

La Fiesta de la Resurrección en este año de crisis ha de ayudarnos a comprender más profundamente que Dios quiso que su Iglesia reviviera la vida de Cristo. En estos dos mil años, la Iglesia ha demostrado constantemente que Ella es la extensión de la Encarnación en el tiempo. Ella nace una y otra vez... Ella predica las mismas verdades que predicó Cristo y recibe las mismas reacciones que recibió Cristo. Ella es, como El, mal interpretada, ignorada, injuriada, calumniada y traicionada. Ella es como El, abandonada y crucificada.

De todo esto hemos sido testigos en nuestro tiempo. ¿Hemos de olvidar, entonces, que también como Cristo, la Iglesia siempre resucita, que aquellos que a lo largo de la historia se han preparado para sellar su tumba para siempre, están ellos mismos sepultados?

Esta es la gloria de la Resurrección. Esta es la esperanza que debe sostenernos en estos difíciles tiempos y darnos confianza en el futuro. San Pablo dijo tajantemente que si Cristo no hubiera resucitado, nuestra fé sería en vano. Pero con Cristo resucitado, no hay circunstancia en la vida, ni crisis jamás en la Iglesia o en el mundo, que den razón suficiente para el descorazonamiento.

Que el Señor resucitado traiga en esta Pascua nueva esperanza y nueva alegría a vuestros corazones y a los corazones de los hombres en todas partes de nuestro atribulado mundo.

Devotamente vuestro en Cristo,

*Coleman F. Carroll*

Coleman F. Carroll,  
Obispo de Miami.

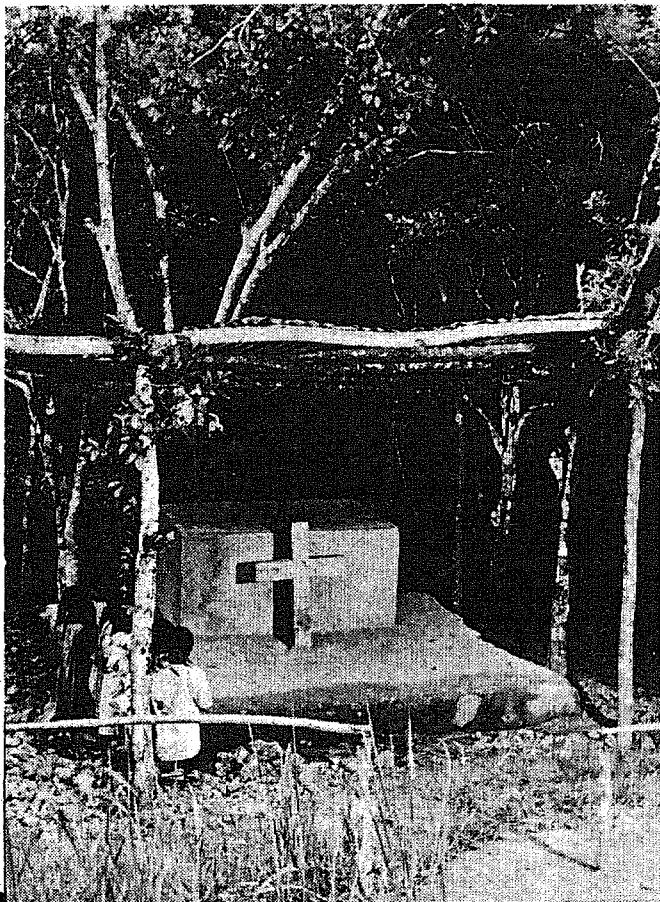
## LA VOZ

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## El Papa Al Africa

El Papa Paulo VI visitará Uganda a fines de julio para inaugurar el altar a los 22 mártires de ese país que fueron canonizados hace pocos años. Se reunirá con los obispos africanos y orará por el cese del conflicto Biafra-Nigeria y por el futuro del Continente negro. Uganda es una de las naciones más cristianas de Africa. En la foto a la derecha, unos niños oran ante la tumba de uno de los santos mártires.



## 'Modas y Almuerzo' En Coral Gables

La Asociación de Padres y Maestros del Colegio de Sta. Teresa presentará su primer show anual "Modas y Almuerzo", el sábado 12 de abril en el Coral Gables

Country Club.

Las modas "Paseo de Primavera '69" por Don Mullen serán modeladas por damas de la Asociación. Un intermedio musical será pre-

sentado por Zoraida Marro, Tony Matos y Juan Barturen.

Pueden hacerse las reservaciones llamando a Esther Cueto al 443-9332.

## Cubanos de Denver Pierden un Amigo

El Circulo Cubano de Denver y la Comisión de Ayuda a los Cubanos de la misma ciudad nos comunican el fallecimiento de Mons. Kolka, calificándolo como "la pérdida más grande que han sufrido los cubanos en Denver."

La nota, firmada respectivamente por los presidentes de las instituciones citadas, Sr. Vicente Reyes y Sra. Caridad Abril agrega que "es imposible relatar lo que Mons. Kolka significa para nosotros."

"Abandonamos nuestra Patria dejando detrás nuestros seres queridos con la amargura de que quizás jamás volveremos a verlos... Allá quedaron nuestros hogares, nuestros amigos, el suelo que nos vio nacer, en una palabra todo. Llegamos a Denver, llenos de ansiedad, espanto, confusión ante lo desconocido, era un país nuevo, un idioma nuevo. Era toda una vida que había que comenzar otra vez. Sin embargo, a unos en el aeropuerto, a otros en su oficina, nos esperaba Monseñor Kolka, con sus ojos llenos de bondad, interesándose por nuestra Patria, nuestra situación, nuestras aspiraciones, con una ternura sublime para nuestra angustia, tratando de darnos aliento, de consolarnos, brindándonos en seguida, no solamente ayuda material, sino también ofreciéndose para buscarnos trabajo."

En la foto a la izquierda, aparece el Padre Kolka cuando recibía a los cubanos que en número de más de 1000 han arribado a Denver y se han incorporado, con éxito, a aquella comunidad.



# Disfraces del Espiritu

Por JEAN DANIELOU

Existe engre los cristianos de hoy — y es una de las gracias de este tiempo— una gran apertura al espíritu evangélico. Experimentan el escándalo que produce llamarse discípulos de Cristo y desconocer su enseñanza y sus ejemplos. Las críticas que se formulan a la Iglesia y a sus representantes en relación con falta de espíritu de pobreza los conmueven profundamente, en una época en que tantos hombres sufren de miseria y hambre. Les chocha cualquier apariencia de triunfalismo, en el buen sentido de no ser así discípulos de Aquel que quiso participar de las condiciones de los humildes. Sobre todo las faltas contra la caridad aparecen como el gran escándalo, mientras Cristo dijo: "En esto reconocerán que sois mis discípulos, si os amáis los unos a los otros".

## COLECTIVISMO?

Pero esta sensibilidad para los valores evangélicos es explotada algunas veces por los falsos profetas que muestran las apariencias del Evangelio sin vivir su realidad y que, llevando pieles de ovejas, son en realidad lobos rapaces. Se acusa a la Iglesia de compromiso con la sociedad capitalista. Pero una tal acusación implica que se comienza por identificar al Evangelio con el colectivismo. Y aquí hay un error. Ningún régimen de a-

propiación de bienes es en sí un ideal, ya que en todo régimen pueden subsistir abusos. Los cristianos son inieles cuando no luchan contra tales abusos, no cuando se resisten a dejar anexar el Evangelio con un sistema económico, cualquiera que él sea.

## POBREZA

También puede concebirse la pobreza como la privación dura y simple de algunos bienes materiales, como si una tal privación tuviera un valor en sí. Lo cual significa que se olvida que el escándalo no está en la elevación del nivel de vida, sino en el hecho de que algunas naciones se beneficien mientras otras permanecen privadas de él. El espíritu de pobreza consistirá en hacer que puedan aprovechar la elevación del nivel de vida de aquellos que no gozan de él, no en privar a aquellos que ya lo poseen. Se trata de nivelar por lo alto, no por lo bajo. El espíritu de pobreza no consiste en abusar de los bienes de la naturaleza y de la cultura, sino en no apropiárselos, es decir en aceptar compartirlos con los otros y estar privados de ellos, si es la voluntad de Dios. Es la palabra de San Pablo: "Soy capaz de estar en la pobreza y soy capaz de estar en la riqueza". La Iglesia lo imita, no con el rechazo de aquello que existe, sino poniéndose al servicio de todos para ganarlos a todos.

## AMOR AL PROJIMO

También se exalta legítimamente el espíritu evangélico de amor al prójimo. Pero se desprecia contemporánea e ilegítimamente aquel otro aspecto del espíritu evangélico que es el amor a Dios. Conocemos bien tales propósitos: "En vez de ir a la Misa, harías mejor en ocuparnos de los pobres". Pero dar culto a Dios, hacer presente a Dios en un mundo que se seculariza, es también un modo de servir a los pobres. Si, porque la humanidad necesita tanto de la asistencia espiritual como de la ayuda material. Y luchar contra el secularismo es una de las maneras más eficaces de servirla. ¿Qué es, además, un amor al prójimo que no lleva a querer servirlo en su elevación espiritual? Ya no tendría nada que ver con la auténtica caridad evangélica.

¡Si! Los cristianos de hoy se sienten llamados por las circunstancias del mundo, por la expectativa de los hombres, por el llamamiento de Cristo, a una conversión al espíritu evangélico de pobreza, de humildad, de caridad. Pero rechazan confundir una tal conversión al Evangelio, con la caricatura que algunos proponen. Nietzsche acusó al cristianismo de ser la expresión de un resentimiento contra los valores. Esto es absolutamente falso en cuanto se refiere al Evangelio auténtico. Pero es verdadero en relación con las falsificaciones del Evangelio que denunciaremos aquí. (Artículo tomado de L'Osservatore Romano)

## Dios en la Calle

P. BEGOÑA

Como Dios está en la calle, tiene que enterarse de todo, aunque las calles estén muy separadas por la distancia o por el ambiente. Así ocurren estas escenas.

PRIMERA.-Miami: una esquina en la que se cruzan una calle y una avenida. Sitio a propósito donde tomar café y comprar cigarrillos y tabacos "de Miami, pero con técnica habanera". Se acerca un cliente.

—Un cafetico, por favor.

—Va ahí. Hace tiempo que no te veía.

—Sí, desde hace dos horas. Ya tú sabes que sin café

no respiro.

El dueño sirve el café y charla, mientras su señora —son un matrimonio joven de aire muy criollo y muy gallego hasta por el color de sus cutis— canturrea y trajina. El cliente comenta:

—¡Bonita voz!

—Figúrate! Un día de estos me van a sacar cantando en la televisión "currucucú." Y lo canta. En esto llega otro cliente que, además de pedir un café, alarga al dueño un papelito. Este lo mira y se lo da a su señora. Es el anuncio de una "misión" que va a tener lugar en determinada iglesia y se invita a asistir y a "cumplir con Pascua". El dueño comenta para el público:

—Yo, desde los diez años que me "hicieron hacer la primera comunión", no he vuelto. Cosas de los curas. . .

Otro cliente que hasta ahora no había hecho más que pedir unos "camachos" comenta:

—Algo tienen que hacer los curas para vivir. Al fin y al cabo, tú vives con el "Bustelo" o con "Estrella"; aquí, el amigo, de sus jerséis "tortugas"; y yo de mis muestrarios de cepillos de dientes. Ellos tienen "esas cosas". No lo veo mal.

Interviene ahora la joven señora:

—Pues yo tengo ventisiete años y ni me he confesado ni me confesaré. No creo en ellos, los curas, yo solo creo en "los santos".

Lo ha dicho con un garbo muy criollo y a la vez muy gallego cuyos antecedentes más o menos remotos están en Lugo o Pontevedra. Ella lleva una bonita medalla de una Virgen muy querida y una cruz preciosa. El señor que entregó el anuncio, probablemente un cursillista de alguna parroquia latina, sonríe normalmente y se va.



SEGUNDA.-Roma: un auditorio, estilo renacimiento. Se celebra un simposio entre teólogos protestantes, católicos y judíos, patrocinado por el "Secretariado Vaticano para los No-creyentes y Ateos," y por la Universidad de Berkeley de California. He aquí algunas proposiciones que se hacen:

—En este tiempo de transición que vivimos, las formas institucionales de la religión tienden a desaparecer. . . La escueta distinción entre "creyente" y "no creyente" va careciendo de sentido. . . El ateo, como personaje social, está desapareciendo. . . Las iglesias podrán subsistir dedicándose a articular las creencias subjetivas de sus fieles y a obras de beneficencia y sociales. . . Se tiende a dos tipos de religión: la de las personas que tienen su sistema privado acerca de los últimos valores y les place continuar en una iglesia establecida; y la de otras personas que, tras haber dudado o negado, llegan a un sistema vigente en una iglesia determinada. . . Vivimos en tiempos en que mucha gente se vuelve a la astrología, a diversas ideas y prácticas afines a lo espiritual, a diferentes formas de drogas y hasta a conductas sexuales en busca de lo trascendente. . . "Hasta en los "hippies"—según el teólogo Danielou— se encuentran sentimientos contra la secularización actual y se busca algo trascendente a su manera atea."



TERCERA.-De nuevo Miami. Cualquier iglesia Católica. Estos días, oleadas de gente que se acercan al confesionario y al comulgatorio. Las tiendas hacen su agosto con los estrenos de "Easter". Los teólogos, pensadores y pulsadores de la opinión pública, también aquí, organizan convenciones, congresos y "paneles" sobre Dios y la Fe. Los dueños de los cafés siguen vendiendo -regalando- café cubano a siete centavos. Los "ALELÚYAS" de Haendel estallan en la Pascua: ¡Cristo ha resucitado!

## Ataca Castro a la Juventud Cubana

Por MANOLO REYES

El régimen marxista-leninista de Fidel Castro está afrontando muy graves problemas y cada día se resquebraja más. Esta verdad que hace algún tiempo venimos apuntando, se hizo realidad en el último discurso pronunciado por Castro en la Universidad de la Habana, el pasado trece de marzo.

En general, se trató de un tedioso discurso de dos horas cuyos caracteres principales fueron de derrota y de amenaza. Mal están los castro-comunistas cuando después de 10 años de haberse robado el poder en Cuba tienen que volver a amenazar al pueblo con ejecuciones y cárceles a fin de aplastar la creciente resistencia. Si la revolución fuera verdadera como ellos pregonan, ya históricamente tienen un plazo más que largo de diez años para haberse solidarizado. Pero no ha sido así, porque los movimientos armados para beneficio de unos pocos y no de un pueblo, no son verdaderas revoluciones. Máxima, si se trata de un movimiento para vender la soberanía, la libertad y la independencia de la patria.

En su discurso, Fidel Castro dejó entrever una grave división dentro de su propio régimen por desconfianza, por fracasos innumerables, por hastío, por culto a la personalidad del propio Castro o por alguna razón desconocida. Pero el tema principal de su discurso fue dedicado a la juventud. El Castro que ayer acusó y amenazó a la juventud valiente e irreductible de Cuba era otro bien diferente al Castro que a principios de su régimen cantaba alabanzas a la juventud cubana y le prometía demagógicamente paraísos que nunca se han hecho realidad dentro de Cuba.

Para ser más infamante en su amenaza y en su ataque, Castro calificó a los muchachos cubanos de "incorregibles delincuentes." Y asumiendo una tristemente célebre posición hitleriana, lo amenazó con una radical eliminación, o sea, fusilamiento.

La realidad que venimos señalando hace tiempo es que al descubrirse el engaño y la mentira de su régimen, Castro ha perdido con la juventud cubana todo aquel magnetismo y todo aquel poder de convicción iniciales. Ahora es la juventud cubana quien lo rechaza, quien se subleva, quien pinta letreros y lemas anticastristas por toda la isla en colegios, institutos y universidades.

Desde la isla mártir muchos muchachos cubanos nos han comunicado que quieren aprender a leer, a escribir, a conocer la verdadera historia del mundo. Y no a continuar aprendiendo bajo el asfixiante adoctrinamiento castro-comunista, por eso se rebelan. Por eso, no nos cansaremos de defender a la abnegada juventud cubana. En ella está la esperanza de la patria. Por así decirlo: Contra el castro-comunismo, la juventud cubana ni se vende, ni se rinde.



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When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . A mother, for instance, hums with happiness when she bathes and dresses her baby. A good nurse always has time for a smile. Good fathers whistle at their work. . . The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . Want to be happier this Easter? Give some happiness to a child. You'll be happy, too!

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In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

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HAPPINESS IS CLOTHING

Brighten the heart of a blind boy in the Gaza Strip (where Samson lived). \$3 gives him shoes, \$5 clothes, \$10 a set of braille readers!

HAPPINESS IS A SCHOOL

Where there is none in south India, you can build a six-room permanent school for only \$3,200. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved ones' memory!

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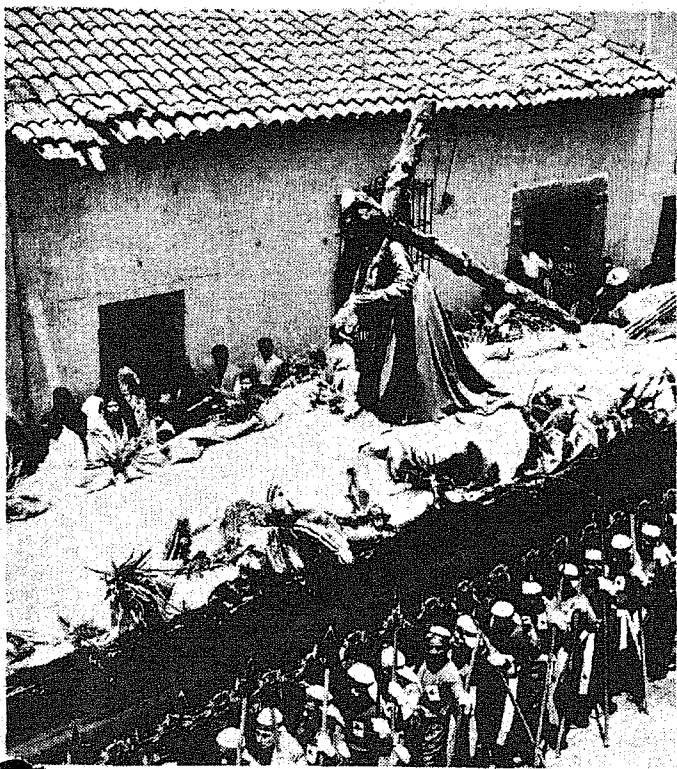
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que en un tiempo fuera el centro cultural y social de Guatemala, la ciudad Antigua, goza de renombre continental por la belleza de sus celebraciones de Semana Santa y Resurrección. Totalmente devastada por un terremoto en 1773, Antigua fue reconstruyéndose lentamente y hoy es escenario de impresionantes celebraciones. Si-

tuada al pie del volcán Agua, a unas 25 millas de la capital, Guatemala. Para las fiestas de pascua florida, los nativos confeccionan una alfombra de serrín coloreado en la calle principal. (Foto derecha). A la izquierda, una de las procesiones de Semana Santa.

## Festival de Pascua Florida

El próximo día 6, Domingo de Resurrección, tendrá lugar en los terrenos de la Parroquia St. John de Apostle, Hialeah, el Quinto Festival Anual de la Unión de Cubanos en el Exilio, con diversos entretenimientos como valiosos premios para los asistentes.

Lo recaudado durante el festival se destinará a las obras de asistencia de la UCE, que durante el año ha venido ayudando a ancianos y enfermos, así como a niños cubanos refugiados.

### ORACION DE LOS FIELES

Domingo de Resurrección (6 de abril)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Ha llegado la Pascua y Cristo ha resucitado. La victoria de Cristo sobre la muerte es la fuente de esperanza para todos los hombres. Imploremos a Dios que como hemos sido bautizados con la muerte de Cristo, vivamos de forma que resucitemos con El a la gloria.

LECTOR: La respuesta a las oraciones de hoy será: "Escúchanos, Oh, Señor."

- 1.-Que nuestro Arzobispo Carroll, Nuestro Obispo Fitzpatrick y nuestros sacerdotes y religiosos que han profesado vivir su bautismo de una manera especial, sean siempre un testimonio al mundo de la Resurrección de Cristo, oremos al Señor.
- 2.-Por el Presidente Nixon y todos los jefes de estado, para que sus esfuerzos por promover la paz sean ciertos y exitosos, oremos al Señor.
- 3.-Que los pobres y los desposeídos reciban esperanza de las Buenas Nuevas de Cristo predicadas a ellos por nuestro ejemplo, oremos al Señor.
- 4.-Que los enfermos y moribundos de nuestra comunidad encuentren en la Resurrección de Cristo la esperanza de su propia resurrección, oremos al Señor.
- 5.-Por todos los bautizados cristianos, para que se mantengan fieles a las promesas de su bautismo, oremos al Señor.
- 6.-Que la alegría del Señor Resucitado influya a todos los educadores, maestros, y estudiantes, oremos al Señor.
- 7.-Por todos nosotros en esta asamblea del Pueblo de Dios, para que por la celebración de esta fiesta de la Resurrección de nuestro Señor participemos también en su gloria, oremos al Señor.

CELEBRANTE: Oh, Dios, por este misterio de la resurrección has traído esperanza al mundo. Por la gracia de Cristo ayúdanos a obtener la vida eterna, por el mismo Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

## Crea el Vaticano Fondo para Latinoamérica

El Vaticano decidió la creación de un fondo de ayuda a los países latinoamericanos, cuya administración correrá a cargo del Banco Interamericano de Desarrollo (BID), según se supo aquí de fuente bien informada.

### Propuesta Para Evitar Deserciones en Iglesia

Bogotá — "Las llamadas 'rebelaciones' clericales no serán evitadas mientras no se proceda a una urgente renovación de la Iglesia Católica del Continente", declaró monseñor Eduardo Pironio, secretario permanente del Consejo Episcopal Latinoamericano.

colaboración de todos para que las conclusiones y recomendaciones de renovación adoptadas por el Concilio Vaticano Segundo y por la Conferencia del Episcopado Latinoamericano en Medellín, se apliquen y entren en la plenitud de su vigencia".

Fué luego de enterarse sobre la crisis queha estallado dentro del clero peruano y las dificultades que se han venido advirtiendo en la Iglesia Católica en Argentina y Colombia, que el distinguido prelado argentino hizo la referida declaración.

Continuando la misma manifestó que "es urgente la

### Terminan Segregación

#### Escuelas de Ecuador

Quito — Como resultado de la visita de la Priora General de la Orden, todos los colegios de la Providencia en el Ecuador terminarán con la "segregación" que existe en sus centros de educación entre alumnas que pagan y las que reciben instrucción en forma gratuita. En lo sucesivo todas usarán el mismo uniforme y ya no habrá distinciones como antes.

Integradas mediante el uso de un mismo uniforme, las alumnas se repartirán en paralelos, dentro de los diferentes grados, mediante el sistema alfabético. Este cambio ha creado gran expectativa entre las religiosas, pues rompe una tradición muy arraigada en las diversas Comunidades dedicadas a la enseñanza, y en la misma sociedad que ha pagado lujosos y costosos establecimientos confesionales, "justificándolos", con una escuela anexa, gratuita. Este sistema se consideró en el país como "hacer caridad a gritos".

### Baile de Notre Dame Academy

Un baile auspiciado por la Asociación de Padres de Notre Dame Academy tendrá lugar el viernes, 25 de abril, en el Salón de los Caballeros de Colón, 13300 Memorial Hwy. North Miami. Las reservaciones pueden hacerse llamando a los teléfonos 758-6284 y 758-4337.

La referida fuente informativa dió a conocer que el fondo inicial ascenderá a un millón de dólares (USA&1-000.000), los cuales se destinarán a programas de reforma agraria en Colombia, primer país de América Latina que visitó el Papa Paulo VI.

También dieron a conocer dichos medios informativos que dicho fondo llevará el nombre de "Fondo Populorum Progressio", en recuerdo de la Enciclica dictada hace ya dos años por el Papa Paulo VI, y servirá para financiar programas de asistencia técnica en el campo de la reforma agraria y otros de desarrollo social en los diversos países de América Latina.

Los recursos del fondo proceden de la venta de propiedades inmobiliarias del Vaticano en París.

Un acuerdo oficial sobre la administración del fondo será firmado en el transcurso de la presente semana por el delegado apostólico en Washington y el presidente del BID, Felipe Herrera.

## Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.  
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

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

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

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

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

ST. ROBERT BELLARMINI - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

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

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

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

INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

ST. VINCENT DE PAUL, 2000 NW 103 St-6 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Chaminate Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

ST. MARY Pahokey- 9 a.m. y 6:30 p.m.

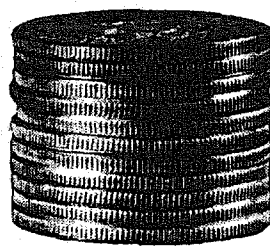
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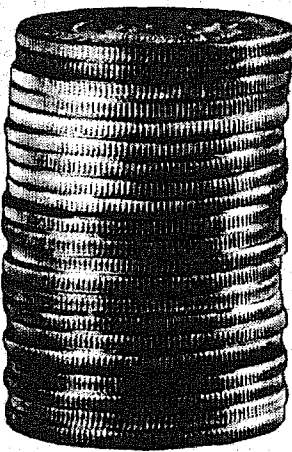


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# 'An Honor For Our People'

## Cardinal Dearden

DETROIT — Cardinal-designate John F. Dearden, the prelate who had headed Church renewal in the United States since being elected president of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (NSCC), is best known in Detroit as a bishop deeply concerned with the problems of the people of his archdiocese.

"In all candor, the honor cannot be considered as something purely personal," Archbishop Dearden said in response to his appointment by Pope Paul VI to the rank of cardinal.

In declaring that the honor is not a "purely personal" one, Cardinal-designate Dearden said the honor "is paid to the Church of Detroit far more than it is to me. The good people of this archdiocese — laity, Religious and priests — have, through their common effort, moved forward together in this age of renewal in the Church.

"Their openness to the impulse of the Holy Spirit, their concern to be in the Church the living embodiment of what the faith is, their awareness of the presence of Christ and of their union with Him, have made this dynamic and vibrant Church," Archbishop Dearden said. "It continues to move forward in the service of God and of man."

"Because I stand in their midst and somehow reflect what has been and is being achieved," he continued, "this distinction has come to me. I am happy most of all for the people of the Church of Detroit."

Archbishop Dearden, president of the National Conference of Catholic Bishops and the United States Catholic Conference, is widely known as a scholar and an administrator.

He was born Oct. 17, 1907, in Valley Falls, R.I. After moving to Cleveland he received his education at the Cathedral High School and at St. Mary's Seminary.

He continued his studies for the priesthood at North American College in Rome, where he was ordained Dec. 8, 1932. He received a doctorate in sacred theology there in 1934.

## Cardinal Carberry

ST. LOUIS — "Quite an anniversary gift" was the way Cardinal-designate John J. Carberry of St. Louis summed up his reaction to the news that he had been named a cardinal. He was referring to the



FREQUENT VISITOR to the Archdiocese of Miami, Cardinal-designate John F. Dearden of Detroit, is shown talking with Archbishop Coleman F. Carroll during the 33rd National NCCW Convention in 1966 at Miami Beach where the Archbishop of Detroit was a featured speaker.



CARDINAL-designate, John Wright of Pittsburgh preached the sermon during first Red Mass celebrated in S. Florida in August, 1959.

fact that the appointment came almost exactly a year after his arrival in St. Louis. He emphasized that he regards his new post as an honor to the priests, Religious and laity of the archdiocese rather than a personal tribute.

The Cardinal-designate said he believes the role of a cardinal can best be described by the word "service" — service on a worldwide scale. He also said he intends to continue his work on behalf of ecumenism locally. A leader in ecumenical efforts, he has been chairman of the U.S. bishops' Committee for Ecumenical and Inter-religious Affairs for two-and-a-half years.

"I want to give myself in service to all the people," he said. "I think often of the poor, of the lonely, of racial problems, of those oppressed here and around the world."

Cardinal-designate Carberry was born in Brooklyn, N.Y., on July 31, 1904. He studied for the priesthood at Brooklyn's Cathedral College of the Immaculate Conception and at the North American College in Rome.

He was ordained in Rome in 1929, then studied canon law at the Catholic University of America in Washington, D.C. He taught at Immaculate Conception Seminary until June, 1935, then served for five years in Trenton, N.J., diocese, returning to Brooklyn in 1940.

In 1956 he was named Coadjutor bishop of Lafayette, Ind. He became bishop of Lafayette in 1957 and in 1965 was named bishop of Columbus, Ohio, the post he held until his appointment last year as archbishop of St. Louis.

## Cardinal Cooke

NEW YORK — In 11 months as spiritual leader of New York's two million Catholics Terence J. Cooke has earned a reputation as a humane and hard-work-

ing administrator.

Typically, when the announcement came from the Vatican of his elevation to the rank of cardinal, he was on his way to work — on his way to Washington, D.C., for a meeting of the Commission on Violence to which he was appointed by former President Johnson.

Cardinal-designate Cooke was born in New York March 1 1921. He attended elementary and high schools there and studied for the priesthood at Cathedral College, minor seminary of the archdiocese of New York, and at St. Joseph's Seminary, Dunwoodie, N.Y. He was ordained to the priesthood in New York by Cardinal Spellman Dec. 1, 1945.

Following ordination he took graduate studies in social work at the Catholic University of America, Washington, and at the University of Chicago, earning a master's degree.

Cardinal-elect Cooke served as assistant pastor of St. Athanasius parish and later was chaplain of St. Agatha's Home for Dependent Children in New York, before being assigned with the Catholic Charities of New York. He was in this assignment from 1949 to 1954.

He also served as procurator of St. Joseph's Seminary from 1957 to 1960, when he was named secretary to Cardinal Spellman.

He was vicar general and chancellor of the archdiocese in 1965 when he was named to be titular bishop of Summa and auxiliary to Cardinal Spellman.

Pope Paul appointed Archbishop Cooke military vicar for the armed forces of the United States last May. This was another post held by the late Cardinal Spellman.

## Cardinal Wright

PITTSBURGH — "This

news is bewildering," Bishop John J. Wright of Pittsburgh said after learning that Pope Paul VI is elevating the American prelate to the rank of cardinal and giving him a post in the Roman Curia.

"As of this minute," he said in a press conference here, "I am not sure what it means, except that a lot of people had better do a lot of praying."

"As a priest," he continued, "I can already do everything that I could possibly do as a cardinal in the way of that which chiefly matters, like the sacramental service of souls and the preaching of the glory of God."

"As a bishop I can do special works for peace, for the defense of faith, for social justice, for the intellectual life, for the reconciliation of God's people," Bishop Wright said.

"I hope that as a cardinal I can help even more, certainly not less."

He was ordained in the North American College chapel Dec. 8, 1935. Following three years of post-graduate study and research in Rome, he returned to the Boston archdiocese where, following pastoral assignments, he taught at St. John's Seminary.

Father Wright served as secretary to William Cardinal O'Connell from 1943 until the cardinal's death the following year and then continued in the same position under Richard Cardinal Cushing. He was appointed auxiliary bishop to Cardinal Cushing, who was then still an archbishop, May 10, 1947.

Bishop Wright was named by Pope Pius XII to be bishop of the new diocese of Worcester, Mass., Feb. 1, 1950. He was transferred to Pittsburgh in January, 1959, where he has served as bishop ever since.

Cardinal-elect Wright is expected to move to Rome because of his appointment to the Curia. Just what position he will hold in the Curia has not yet been announced.

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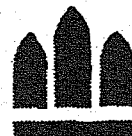
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# More Schools Closing In U.S.; Parents' Group Puts Up Fight

By WILLIAM RYAN

WASHINGTON —(NC) —More Catholic school closings and consolidations were announced during the final week of March but Catholic officials and parents also gave signs of renewed determination to prevent anything like a wholesale closure of the parochial school system.

When Father Ralph E. Seikel, superintendent of Savannah diocesan schools, warned that shortage of Sisters and financial problems might force the closure of Pacelli High School in Columbus, Ga., parents of the students listened attentively —then acted.

"It has become apparent that they were not prepared to accept too readily the conclusion that the school must close," Father Seikel said. "They love their school, see great value in it, and they weren't going to call it quits without a fight."

A parents' committee approached the boards of the city's Catholic parishes, asking each to determine the amount of money it would be willing to budget for the school in the coming year. The parents then drew up a budget for the school, allowing for an increased expense for two extra lay teachers and two Sisters of St. Francis from Pittsburgh.

## WILL STAY OPEN

They ten voted to raise school tuition to a point which would substantially increase income without placing the school's services out of the financial reach of the vast majority of parents. The school will stay open.

Not all such stories had similar endings, however. Members of the Green Bay diocesan board of education gave a disappointed crowd of 200 parents the rationale behind the decision to close the school in St. Anna, Wis., this June.

Father Richard Kleiber, diocesan superintendent, expressed regret at the decision to close the school. But he cited the loss of nuns from Holy Family convent and the difficulty of getting lay teachers in St. Anna, a small farming community.

Msgr. James T. Curtin, chairman of the education department of the Missouri

Catholic Conference, announced formation of a statewide organization "to inform and educate state government officials and all the citizens of Missouri to the financial plight of the non-public schools and the consequences to the state's taxpayers should they be forced to cease operation."

The new Missouri Association of Non-Public Schools is designed to be a voluntary organization comprising citizens interested in the cause of education in Missouri and representatives of private education systems and institutions, on a non-denominational basis.

Bishop Sylvester W. Treinen of Boise refuted what he termed "local gossip" about the closing of Bishop Kelly High School in Boise.

The bishop said he issued the statement, read from Boise pulpits at Sunday Mass, "lest our Catholic people become disturbed this and lest the public school officials begin to be concerned about their already overextended budgets."

Officials of the Indianapolis archdiocese announced that two southside high schools will be merged into one secondary institution at the end of the present term. The new school will have a combined faculty of Sisters of St. Joseph, of Carondelet, Mo., and Sisters of Providence.

Indianapolis archdiocesan school board members voted to approve the closing of St. Leonard's school in West Haute and St. Mary's Village School at St. Mary-of-the-Woods. The two schools have a combined enrollment of 80.

The board also gave permission to St. Joseph's parish, Shelbyville, to close the parish school's seventh grade this fall and its eighth grade in the fall of 1970.

In Providence, R.I., Brother Fernand Berard, Provincial Superior of the Brothers of the Sacred Heart, announced that the proposed construction of a new Sacred Heart Academy in Cumberland has been abandoned due to a lack of religious personnel, coupled with financial obligations.

Three inner-city parish schools in Milwaukee will

become private non-denominational education facilities in the fall.

The plan involves a change in the corporate structure of the schools, legally separating them from overall parish operations. It has been carried out with the approval of the archdiocesan department of education and Archbishop William E. Cousins.

Father Harold J. Ide, archdiocesan superintendent, said it has not been determined whether the community schools will remain as part of the archdiocesan school system. But the school boards are working with continued support of the archdiocese. Through the cooperation of the churches involved, religious instruction will be available to children whose parents desire it.

The Sacred Heart parish council in Wilmington, Del., voted to close the parish

grade school, after consultation with the diocesan department of education.

The parish council made arrangements for the 100 children in the school to attend other Catholic schools.

Two Catholic grade schools in the Des Moines diocese will close in June because of a shortage of teaching nuns. The two schools had a combined enrollment of only 101 pupils.

Father John E. Morris, Paterson, N.J., diocesan superintendent of schools, announced tuition in seven regional high schools and the Neumann Preparatory Seminary will be increased by \$75 per family for the 1969-70 school year.

Father Morris said the tuition increase was necessitated by rising costs, including a new salary schedule for lay teachers in diocesan-operated high schools.

# Brides And Grooms Get New Ceremony

VATICAN CITY—(NC) — The Church has given the bride and bridegroom a new marriage ceremony that draws attention to them as the ministers of the sacrament of Matrimony.

Instead of simply replying: "I do" to the question of the priest, they themselves utter the full declaration that they are man and wife.

This is a return to a custom prevalent before the Council of Trent where each spouse expressed the full sacramental formula.

Under the new rite, the priest prefaces the moment of the conferring of the sacrament with three questions establishing the freedom of the two to marry, their determination to be faithful to one another, and their purpose of educating offspring properly.

Another feature highlighting the spouses as the essential actors in this sacramental moment is the speaking of the full formula of the

exchange of rings by each spouse, instead of by the priest.

The Congregation of Rites, in issuing the so-called "typical rite," leaves the local bishops' conferences free to depart from it where local custom seems to demand. This freedom extends even to the wording of the interrogation by the priest and of the formula of the sacrament as spoken by the spouses.

However, the new marriage ritual itself specifies certain divergencies that can be selected.

The ritual, bearing the date of March 19, was made public 10 days later. It goes into effect, however, on July 1, and this unusually long period before it becomes effective is designed to give various national liturgical committees time to draft at least a provisory edition in the local languages.

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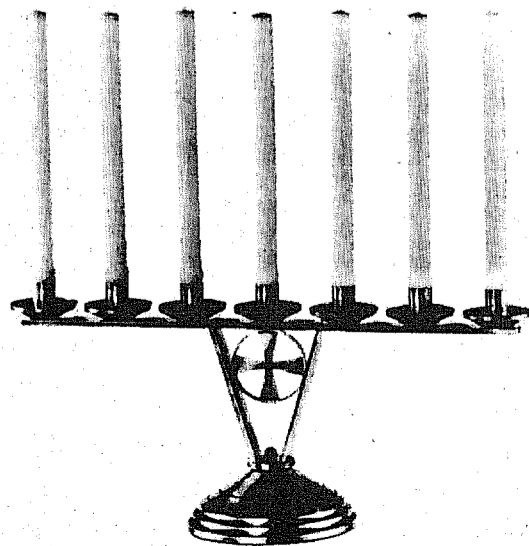
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# Byzantine-Ruthenian Eparchy Is Divided

WASHINGTON — (NC) — Pope Paul VI has divided the Byzantine-Ruthenian eparchy of Pittsburgh and established a new eparchy of Parma (Ohio).

The Pope has elevated the eparchy of Pittsburgh to the status of a Metropolitan See with its center at Munhall (Pa.) and with suffragan Sees of Passaic (N.J.) and Parma.

Most Rev. Stephen J. Kocisko has been designated Metropolitan of Munhall. He has been eparch of Pittsburgh.

Very Rev. Emil Mihalik, pastor of St. Thomas the Apostle church, Rahway, N.J., and chancellor of the eparchy of Passaic, is named first eparch of Parma.

Eparch-designate Mihalik, who was born in Pittsburgh, Feb. 6, 1920, attended the Catholic Institute of Pittsburgh, and St. Procopius Seminary, Lisle, Ill. He was ordained in St. Mary's Byzantine Catholic church,

Trenton, N.J., Sept. 21, 1945. He took post-ordination studies in education at Duquesne University, Pittsburgh. He was defender of the bond in the diocesan curia from 1963 to 1968, and has been diocesan director of vocations since 1963 and chancellor since 1968.

Bishop Kocisko, who was born in Minneapolis, Minn., June 11, 1915, studied at Nazareth Hall, St. Paul, and the Pontifical Seminary of St. Josephat, Rome. He was ordained in Rome, March 30, 1941, by Bishop Alexander Evreinoff.

In 1963, Bishop Kocisko was named to be the first bishop of the newly created Byzantine Rite eparchy of Passaic, N.J., and was enthroned on Sept. 10 of that year. On March 5, 1968, he was installed as the bishop of the eparchy of Pittsburgh.