

Lent Calling Us To Acts Of Penance

Dearly Beloved in Christ:

The Church, like an anxious mother, is calling all her children to observe the penitential season of Lent. In order to heed this call seriously and generously we must realize that there has been no lessening of the importance of Lent in our lives as Christians.

Perhaps some have misinterpreted the change in the regulations governing fast and abstinence as a softer attitude towards penance itself. This is not true. On the contrary, in keeping with the ancient Christian tradition, these forty days should be a time of intensive penitence and stimulate us to more fruitful and varied acts of penance than ever before.

Experience teaches us that our need of conversion is unchanging. Year after year no matter how close we draw to God, He directs to us new, urgent invitations to change our hearts more and more in the likeness of Christ. Our obligation to bear witness to Our Lord "in pledge of our inward penitence and conversion" must be faced more courageously today when the spirit of our times is so contrary to the practice of mortification.

I urge you, therefore, to strengthen yourselves to face the obligation of penitence by uniting with Christ daily in the Eucharistic celebration and in receiving His body and blood. No Lenten practice can do more to prepare us in mind and heart for the Easter mysteries than fervent participation at daily Mass.

While the regulations of fast and abstinence have been changed, some of our people voluntarily carry out the former practice. This is indeed praiseworthy.

In these days when the plight of the poor, the sick and the aged is being made more graphically than before, much of our Lenten penance could be directed to the alleviation of misery and suffering. Here is an area where everyone can find not only a challenge to his generosity, but a fruitful field of sacrifice. Solicitude for the poor and the aged and the unfortunate may be expressed in countless ways — visits, letters, alms to support our institutions, volunteering time for service, and so on.

Lent, moreover, is an ideal time for serious reading, especially reading and reflecting on the Gospels and the lives of the saints. It is a time for special devotions too — the stations of the cross, the rosary, sermons on fundamental Christian truths.

During Lent the sincere Christian's life has to be different to some degree. His desire to unite with Christ more closely in His redeeming work during these forty days must necessarily give a different direction to some of his thinking and time.

May God bless you with the grace of generosity so that you will spend this holy season in such a way that you will bear witness to Christ more impressively than ever before.

Devotedly yours in Christ,

Coleman F. Carroll

Bishop of Miami

First Officers Are Elected By Priests' Senate

FORT LAUDERDALE — First officers of the newly organized Diocese of Miami Senate of Priests were elected by Senators during a recent meeting held in St. George parish.

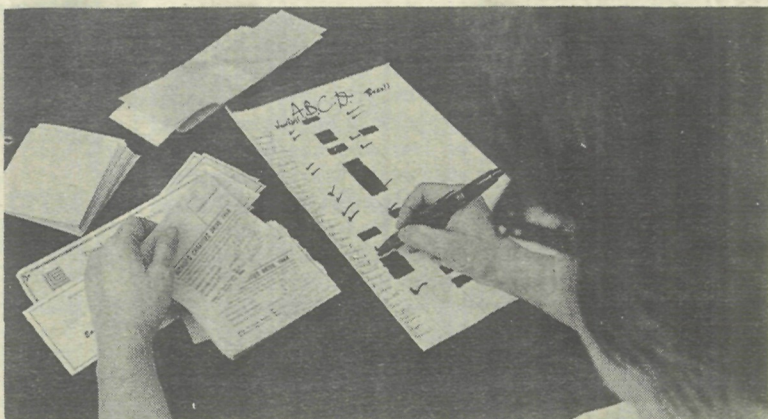
Father Ronald K. Brohamer, administrator, St. George parish, was elected president; Father Noel Fogarty, administrator, St. Bartholomew parish, Miramar, vice president; Father Robert Sullivan, O.S.A., vice president, Biscayne College, recording secretary; Father William Hennessey, assistant pastor, St. Monica parish, corresponding secretary; and Father John Delaney, assistant pastor, St. Edward parish, Palm Beach, treasurer.

Father Rene Gracida, pastor, Nativity parish, Hollywood, was appointed parliamentarian of the Senate by the new officers.

Ordained by Bishop Coleman F. Carroll on June 4, 1960 in the Cathedral, Father Brohamer served as chairman of the Constitution Committee of the Senate.

Appointed administrator of St. George parish last November, he formerly served as assistant pastor in St. James parish, North Miami; St. Brendan parish, St. Francis Xavier parish, Fort Myers; St. Gregory parish, Plantation; and administrator of St. Paul parish, Arcadia.

(Continued on Page 2)



ABCD Returns Still Pouring Into Parishes

\$2 Million Charities Drive Entering Its Final Phase

The Annual Bishop's Charities Drive now entering the final phase throughout the 16 counties of the Diocese of Miami is gradually approaching its goal of \$2 million as parish reports indicate a continued feeling of responsibility and willingness of the faithful to respond to the needs of "People who need people."

As outlined by Bishop Cole-

man F. Carroll early in January, funds donated to this year's campaign, formerly known as the Diocesan Development Fund drive, will be used to provide additional nursing homes and residences for the aged and to expand facilities already available at the Catholic Welfare Bureau, Boystown of South Florida, Marian

(Continued on Page 28)



McCarthy, Bobby - Same Views On War But Why At Odds?

By EDWIN A. LAHEY

Sen. Robert F. Kennedy of New York and Sen. Eugene J. McCarthy of Minnesota have the same feeling about President Johnson. They both wish that Mr. Johnson would pack his trophies and

and leave quietly for his spread on the Perdinale.

Their common sense of hostility toward their President and party leader, along with their common religious and ethnic roots, have tended to obscure the basic differences between Kennedy and McCarthy.

These differences are so deep that it is and has been fantastically wrong to assume that McCarthy has been influenced in his campaign against President Johnson by any consider-

tion for the political future of Kennedy.

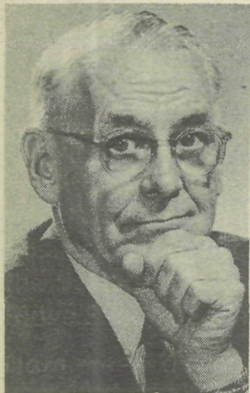
The biggest and most important difference between the two Senators is in their attitude toward, and their demands on, the future.

McCarthy does not give a hoot what happens to him politically. If his present "quixotic" campaign to deny the Democratic renomination to the President brings about his isolation, and reprisals that could defeat him for reelection in 1970, the Minnesota Democrat will cheerfully accept any fate that politics has in store for him.

As the ultimate in reckless disregard for himself, McCarthy would even run for President in the unlikely case that he were nominated. Now that he has burned his bridges and challenged the President, McCarthy is ready to give a reverse twist to General Sherman's statement, and say that if nominated he will run, and if elected, he will serve.

Senator Kennedy does not share McCarthy's sense of total abandonment. And by the same token, he lacks McCarthy's independence.

(Continued on Page 10)



ED LAHEY

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VIEWING PROJECTION screen during visual aids exhibit at the annual Teachers' Institute held in Fort Lauderdale, are Mrs. Lois Lapham, Miss Nancy Wells, and Sister Julia, O.S.F., all members of the faculty at Cardinal Gibbons High. See story and pictures, P. 5.

The following article was written especially for The Voice by Edwin Lahey, chief correspondent of Knight Newspapers, Inc., whose column is a regular feature of the Miami Herald.

Priests' Senate Elects Officers



FATHER BROHAMER



FATHER FOGARTY



FATHER SULLIVAN



FATHER HENNESSEY



FATHER DELANEY



FATHER GRACIDA

(Continued from Page 1)

Ordained in Ireland in 1957, Father Fogarty has been administrator of St. Bartholomew parish since 1962.

Formerly assistant pastor at the Cathedral, he also served as assistant pastor in St. Brendan parish and was for several years Diocesan Director of Retreats. At the

present time Father Fogarty is diocesan moderator of the Diocesan Union of Holy Name Societies.

Father Sullivan, Prior of the Augustinian Fathers at Biscayne College, was ordained in 1932 and prior to 1961, when he was appointed to the men's college as Dean of Men, he was a member of the faculty at Villa-

nova University, Villanova, Pa.

From 1958 to 1961 he served as a member of the executive board, college and university section, of the National Catholic Educational Association.

Father Hennessey, supervising principal at Msgr. Pace High School, was ordained a priest for the Dio-

cese of Miami in 1961 in St. Peter's Basilica, Vatican City.

Awarded a Bachelorate in Sacred Theology by the Gregorian University, Rome, he is now assistant to the director of vocations and has served as assistant pastor, Little Flower parish, Hollywood; assistant pastor, St. Patrick parish, Miami Beach; assistant pastor, St. Anastasia parish, Fort Pierce; and supervising principal of John Carroll High School, Fort Pierce.

Ordained in 1964 in his native Ireland, Father Delaney is chaplain of the Newman Club at Palm Beach Junior College.

He formerly served as assistant pastor in the parishes of Immaculate Conception, Hialeah; and St. Anastasia, Fort Pierce.

Standing committees on election, personnel, diocesan and parish structure, continuing education of clergy, religious, Spanish-speaking, special assignments, retirement and illness, will be appointed during a meeting scheduled to be held at 1:30 p.m., Friday, March 8 in the diocesan hall adjoining the Cathedral.

Father Francis Garmus Requiem Concelebrated

Concelebrated Requiem Mass was sung Monday in St. Michael the Archangel Church for Father Francis Garmus, who died last Friday.

Msgr. Francis Juras, P.A., of Boston, was the principal concelebrant of the Mass for the Lithuanian-born priest, who has resided in St. Michael parish since 1950.

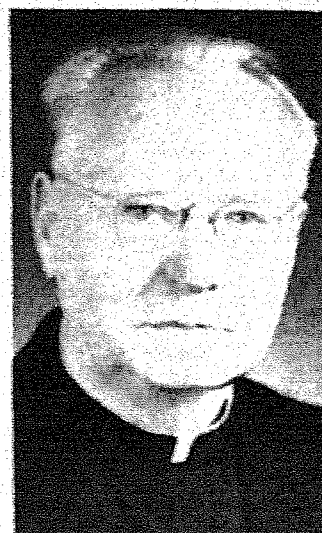
Other concelebrants were Msgr. Ignatius Albavicius, Chicago; Msgr. R. E. Philbin, chaplain, Lourdes Residence, West Palm Beach; Father Casimir Stadnickas, St. Mary Magdalen parish, Miami Beach; Father John E. Lorenc, N. Miami Beach; Father Andrew Senkus, and Father Stasys Raila.

Msgr. Joseph Koncius, lifelong friend of Father Garmus, preached the homily.

Present in the sanctuary were Father Patrick Slevin, pastor, St. Michael parish; Father John Mickum, Father George Razutis, Father Patrick McDonnell, superintendent of high schools; Father Anthony Mulderry, Father Mauricio de Begonia, O.F.M., Cap. and Father Daniel Sanchez, assistant pastor, St. Michael parish.

Father Garmus, who observed the golden jubilee of his ordination in June, 1964, during a Concelebrated Mass at St. John Vianney Seminary, was engaged in pastoral work and as a volunteer chaplain in the Lithuanian Army from 1914 to 1922.

He came to the United



Father Garmus

States in 1924 and served in parishes in Pittsburgh, Reading and Easton, Pa., in Sheboygan, Wis. and Philadelphia.

Cite Education Calamity In Latin America

By JAIME FONSECA MARACAY, Venezuela — (NC) — "Help Me to Be Useful" a child on crutches cries out from posters dotting the streets of this tropical city. The crippled child represents Latin America's nearly 75 million illiterates, its countless youths with no opportunity for vocational training and its lack of technology.

These were the main issues that faced a meeting here of the Inter-American Cultural Council of the Organization of American States (OAS).

This meeting of top educators and scientists from the Americas was held to promote education as the

springboard to development and progress in Latin America, and sought ways to train a new generation of young Latin Americans in attitudes and skills that can overcome the burden of past illiteracy and the waste of talent and resources.

It was attended by Latin American ministers of education and a U.S. delegation headed by Dr. Milton Eisenhower, retired president of Johns Hopkins University, Baltimore.

In a declaration they signed in April, 1967, at Punta del Este, Uruguay, the presidents of Latin America and the United States stated that "education constitutes an area of the highest prior-

ity and importance in the over-all development of the Latin American nations."

They also stressed the importance of "the task of forming through education the Man of America, as an energetic factor of development." The meeting here in the plush Maracay hotel was aimed at implementing the Punta del Este declaration.

A proposal advanced here for giving education, science, technology and cultural activities a significant role in the development of Latin America would cost an estimated \$25 million. Latin American nations now spend about \$3 billion a year on their school systems.

Marists Vote New Superior

Brother Leonard A. Voegtle, F.M.S., a native of Mt. Vernon, N.Y., has been elected provincial superior of the Marist Province of Esopus, N.Y., marking the first time in the 150-year history of the teaching order that a superior has been elected rather than appointed.

Some 350 Marist Brothers, including those who staff Christopher Columbus High School and the boys' division of Msgr. Pace High School in Miami, participated in the election of Brother Leonard, who succeeds Brother Leo Sylvius, F.M.S.

The youngest provincial superior in the order, Brother Leonard has been on the staff of the Marist Generalate in Rome for the past three years. He has a doctorate in Canon Law awarded him at Catholic University of America and was invested as a Marist Brother in 1950.

Pope Urges Fervent Lent

VATICAN CITY — (NC)—Pope Paul VI, urging Romans to a fervent observation of Lent, said that it is an occasion "for each of us to reaffirm the primacy of the spirit in a time of materialism and religious bewilderment." Speaking to the crowd which had gathered in St. Peter's Square for his regular Sunday blessing, he denied that Lent is "obsolescent or anachronistic." Forms may change, he said, "but the standards that inspire this rich spiritual method of teaching are more modern than ever."

Board Favors Fair Housing

KETTERING, Ohio — (NC)—The 17-member parish board of St. Charles Church here unanimously adopted a resolution in favor of open housing legislation for this Dayton suburban community.

VOICE

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World And Nation

Open Housing OK'd

FLINT, Mich. (NC)— Flint's voters have become the first in the nation to approve an open housing ordinance in a public referendum.

The measure, pushed strongly by Negro Mayor Floyd McCree and the local Council of Churches, was passed by a 43-vote margin. The unofficial tally was 20,172 to 20,129.

The Flint City Council passed an open housing ordinance in 1967, but its opponents, led by John Birch Society Section leader Gerald Spencer, had no trouble in gathering 5,000 signatures on a petition to place the issue before the voters.

The religious support of the ordinance was organized by the local Council of Churches, with which Catholic parishes cooperated. Several sponsored public debates on the measure, and more expressed support for it in parish bulletins.

Won't Let Priest Run

COLON, Panama — (NC) — Catholic Church authorities in Panama have refused to authorize a controversial priest to run for the national assembly in the elections to be held May 12.

The Catholic Bishops' Conference of Panama, meeting here, disapproved the announced bid of Father Carlos Perez Herrera to run as a candidate of the opposition Panamasta party in the forthcoming elections.

One of the resolutions adopted at the conclusion of the bishops' meeting stated that the Church in Panama "after careful consideration of canon law and the special situation in Panama where the Church, in the person of her ministers, has always remained outside of politics and respected the national constitution, forbids its clergy to opt for electoral public posts."

The statement said the Church "has not approved and does not approve of any priest not reduced to the lay state presenting himself for a public electoral post."

The Panamastas have already named Father Perez as their candidate from Santiago de Veraguas, an interior city where Father Perez was reared.

Churches Back Housing

COVINGTON, Ky. — (NC) — Eight Covington churches have formed a non-profit housing organization and have announced plans for their first ecumenical project.

The Northern Kentucky Society for Better Housing, which includes Catholic, Lutheran, Episcopal and United Church of Christ parishes, will build a complex of townhouses and garden apartments in Covington for low and moderate income families. The development, known as Prospect Heights, has been approved by the Federal Housing Administration for rent supplement.

Medicaid For Most States - But Florida?

By J. J. GILBERT

WASHINGTON — (NC) — Medicaid started on Jan. 1, 1966, and the states have until Jan. 1, 1970, to qualify for participation.

At roughly the half-way mark, 40 jurisdictions — 37 states, Guam, Puerto Rico and the Virgin Islands — have federally approved Medicaid programs.

Programs are in the final stages of preparation in South Carolina and the District of Columbia.

In the cases of 12 other states none is expected to implement Medicaid in the near future. These states are Alabama, Alaska, Arizona, Arkansas, Colorado, Florida, Indiana, Mississippi, New Jersey, North Carolina, Tennessee and Virginia.

States and jurisdictions which do not produce acceptable programs by the end of 1969 will lose out, not only on Medicaid but also on all federally aided medical assistance programs.

Medicaid provides medical care to persons receiving public assistance and to certain other needy people. It is designed to bring medical services to children and adults who need it most but cannot afford it. Generally, the largest group of individuals to benefit from Medicaid are needy children, many of whom have received

only emergency medical attention in the past.

Legislation setting up Medicaid requires that states programs provide at least five basic services to the indigent as a beginning for participation in the plan.

These basic services are doctors' service, in-patient and out-patient hospital care, X-ray and laboratory services outside hospitals, and nursing home care for adults. In practice, the great preponderance of states provide more than these basic services to indigents in their Medicaid programs.

Under the law, the contribution the federal government makes in each instance is determined by the average per capita income in the state involved.

In the case of five states which have qualified for Medicaid participation in the last four months, federal contributions are approximately as follows: 50% of the cost in Nevada, 54.3% in Oregon, 58% in Kansas, 60% in New Hampshire and 73.8% in Missouri.

It is estimated that the grand total cost — federal, state and local contributions — of the Medicaid program for the fiscal year ending June 30, 1968, will be \$3,362.7 million dollars, of which \$3,215.7 million will be for services and \$147 million for administration.

Too Slow, Too Fast Liturgy Changes Criticized By Prelate

ATLANTIC (NC) — Liturgical "extremists" who are too fast or too slow in change do not speak with the "language or the spirit"

of Vatican Council II, Archbishop Paul J. Hallinan of Atlanta said here.

He was more critical of those who wish to go slow

than those who wish to move faster.

"The impatience of priests, Sisters and laymen who want to move steadily

toward the full implementation of the Constitution on the Sacred Liturgy is quite understandable," he said.

"More difficult to understand," he continued, "is the plea, 'Let's stop the changes now' or even, 'Let's repeal the past four years.'"

"The first group demands a sort of instant liturgy. The others want instant regression. Those who have studied liturgy since 1962 know that neither group of extremists speak the language or spirit of Vatican II."

"The United States bishops have taken the lead in the vernacular — including the canon — on the International Committee on the English Liturgy, in the setting up of an experimentation committee and a music advisory board plus the steady service for dioceses and parishes by Father Frederick McManus and the secretariat in Washington."

"Recently," he said, "the demand at the grass-roots level for more flexible and spontaneous experimentation has increased. Most of this is from American Catholics seriously concerned about the lack of locally initiated adaptation. On the other hand, some of the criticism is from those who fail to grasp the ongoing historical liturgical tradition coming down from Christ and the Apostles."

"Liturgy must always meet contemporary needs and resources but it must not lose two essential elements: the strength of this continuity and its public character. Worship is not for the elite; it is for the people of God."

"Once the more general changes, affecting the worldwide Church, have become available for publication, it appears that 'local adaptation' will be tackled by the Consilium."

"Meanwhile, four years have passed since the promulgation of the new constitution by the bishops and Pope Paul VI. The people are involved in Mass and the sacraments, responding and singing."

"Slowly but surely, they are seeing more and more that liturgy is not ceremonies and rubrics, but the highest human activity — praising God, living out our redemption and inspiring us to act toward others in the spirit of Christ."

Archbishop Hallinan also announced that three new Mass canons authorized by the Synod of Bishops should be released shortly.

He also said that new forms for the sacraments of marriage, Holy Orders and infant baptism should be released by the Consilium in the near future.

"The basic pattern of the 'Mass Normative,' under preparation for nearly two years is almost ready to be published," he said. "It is not an obligatory form, but the 'meeting of the rubrical simplification' of the various types of the Mass. Masses ranging from 'Mass in the homes' and the old-style 'low Mass' clear through the bishop's solemn pontifical Mass will stem from this new pattern."

He said requests from national episcopal bodies, as well as dioceses, colleges and other sources, for more flexible adaptation will be studied as soon as the general schemes are released.



A SERVICEMAN greets Chief of Army Chaplains (Maj. Gen.) Francis L. Sampson, who was visiting GIs in South Vietnam. Chaplain Sampson, a Catholic priest, observed that chaplains are "adding a new dimension to the term 'Soldiers of God.'"

Unit Blasts Policy To Promote Birth Control Among The Poor

HARRISBURG, Pa. — (NC) — The Pennsylvania Welfare Department's new policy of actively promoting birth control among poor people is "a major step in the direction of a new and dangerous life management by the state," the Pennsylvania Catholic Conference has charged.

The PCC issued a statement criticizing the Welfare Department's decision to permit and encourage welfare workers to initiate discussions of birth control with their clients. Under previous policy, birth control advice was rendered only if the welfare recipient asked for it. The new policy was announced in mid-January.

The PCC, which represents the state's bishops in public affairs denied that Church teaching on contraception was a factor in its opposition.

"Rather our concern is over the effort of the state to influence in any way a person's choice of family size — our concern is heightened when it is the poor whom the state seeks to influence," said the statement.

The conference called promotion of birth control an "invasion of privacy," and said the state "should play no role in attempting even indirectly to manage the most intimate domain of personal life."

The statement also took issue with Welfare Department denials that the program is intended to control population.

"Chief spokesmen for groups which have pressured for this program in our state say they see it and demand it as not just a medical service, but as an instrument for population control," said the PCC.

"Moreover, many of these same spokesmen see it as an instrument to improve what they call the 'quality' of our population. Putting the program to such a use represents one of its worst

dangers: the danger that the state will start — by 'guiding' some groups or classes to birth limitation — to select the types it desires to see propagated."

The PCC statement noted that its view in this regard was shared by the Pittsburgh branch of the National Association for the Advancement of Colored People, which recently attacked the Welfare Department for trying to limit the growth of the

Negro population.

The conference also criticized the policy because "it will add to the problems of the poor and do nothing to get at the root causes of poverty."

"We are bound to protest systematic governmental involvement in decisions of citizens respecting family size as a major step in the direction of a new and dangerous life management by the state," the statement said.

Archbishop Says Abortion Is Onslaught On Innocent

BROOKLYN, N.Y. — (NC) — Archbishop Bryan J. McEntegart, bishop of Brooklyn, defined the Catholic Church's position on abortion with particular reference to reform legislation currently being considered by the New York State legislature.

In a pastoral letter read at all Masses in the diocese's 228 churches the archbishop described abortion as "an attack on the innocent that has grave implications for all who are in any way defenseless or handicapped."

He referred to Pope Paul VI's 1964 pronouncement on abortion, which insisted that "human life, in whatever condition it is found, is to be secure from the very first moment of its existence from any direct attack."

The archbishop spoke of his awareness of the "disastrous problems of illegal abortions and their tragic consequences." He disagreed that abortion is a solution to the problem, and stated that there is nothing in theological research or study that would change Roman Catholic teaching on abortion.

Charge Subterfuge In 'Legal' Abortions

ALBANY, N.Y. (NC) — A group of "concerned" citizens opposed to abortion law changes has told New York legislators that its objections are being sustained by California's experiences with liberalization of abortion controls.

"The first reports are now in and we can see how the law is and will be so misused," the Right to Life Committee stated. "Of 282 abortions permitted California in the first two months of its implementation, 238 were for reasons of mental health,

16 for reasons of physical health, 21 for rape and 7 for incest."

"Thus we can see that the proponents of abortion by consent have concentrated on the mental health indication to obtain their objectives . . . even though reputable medical opinion states that in today's advanced medical science there does not remain any psychiatric indications for abortion."

"We submit again that society has as much duty to protect the life of the unborn as it has to protect our lives."

Thomas Merton Backs Objector

LOUISVILLE, Ky. — (NC) — Father Thomas Merton, noted author and scholar from the Abbey of Gethsemani, Trappist, Ky., has backed the appeal of Joseph Mulloy, 23, who has asked his draft board here to classify him as a conscientious objector.

He presented to his draft board a supporting letter from Father Merton and a supporting statement signed by 12 ministers, including Father James Gorman, Head of the Peace Council here.

Father Merton's letter, dated February 19, is addressed to Local Board 47 and it reads:

"As a spiritual adviser I have been consulted by Joseph Mulloy, who is seeking to follow his conscience in opposition to war. I believe he has every right to do so and also believe that his rights are being unjustly denied him.



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Latin America Meet Planned

BOGOTA—(RNS)—A committee of eight bishops met here to plan for the meeting of all Latin American Roman Catholic bishops in Bogota from Aug. 26 to Sept. 3.

The meeting, which will immediately follow the International Eucharistic Congress (Aug. 18-25), will be attended by 30 Protestant observers.

Pope Honors Evangelical

FULDA, West Germany (RNS) — Dr. Reinhold von Thadden Trieglaff, 76, founder and honorary president of the German Evangelical Church Day Movement (DEKT) has been given the Grand Cross of the Order of St. Sylvester, one of the highest Pontifical orders of knighthood.

The award, granted by Pope Paul VI, was presented to Dr. von Thadden-Trieglaff by Bishop Adolf Bolte of Fulda. Many of the Roman Catholic bishops of West Germany sent congratulatory messages to Dr. von Thadden-Trieglaff.

The noted Protestant lay leader organized the DEKT movement at Hannover in 1949.

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Communists Are Ordered Off Campus

ST. LOUIS (NC) — Two members of the American Communist party were asked to leave the campus of St. Louis University after they set up at a table with communist literature in the student union.

Joseph Brandt, business manager of The Worker, New York-based communist newspaper, and James Walker, a Communist party leader in Missouri, were invited to the university by members of the St. Louis University Action Committee, a militant student group active in various university demonstrations.

A spokesman for the committee said the communists were invited "to test the consistency of university policy" on outside speakers on campus. Last fall the committee demonstrated against the presence of Air Force recruiters.

A statement issued by the student committee disclaimed any interest in promoting the communist cause.

"We do believe, however, that if the university has an open policy on speakers...the Communist party has as much right as any group to be on the campus," it said.

Earlier, Father Thomas McQueeney, S.J., dean of student affairs, had warned that the communists would not be welcome. "The principles and goals of the Communist party are diametrically opposed to those of St. Louis University," he said.



Father McGonigal

'Front Lines' Priest Killed In Hue Battle

HUE, South Vietnam — (NC) — A Jesuit priest who couldn't stay away from his boys in the front lines crossed the Perfume River into the bitter fighting around the Imperial Citadel of this old provincial capital and died there with a sniper's bullet in his forehead.

The priest, Father (Maj.) Aloysius P. McGonigal of the Jesuits' Maryland province, badgered higher officers to let him go to the front when he learned that a Marine unit was fighting without a chaplain. With permission given reluctantly, Father McGonigal, himself an Army chaplain, then moved into the combat zone.

His body was found in the rubble of Hue, his unbroken glasses nearby.

A New York Times reporter wrote that when Father McGonigal's body was returned to a medical evacuation point, one limping Marine asked "Who is it?"

Told it was the chaplain, the Marine asked: "You mean the short, stocky Irish guy with the glasses — the friendly guy?" And another said: "I never knew his name, but he was a good guy — always up there with us."

Father McGonigal, a native of Philadelphia, was serving his second hitch as an Army chaplain when he was killed.

Cardinal Suenens Declares God Is Alive But Hidden

OAKLAND, Calif. — (NC) — The God of modern man is a living God and a hidden God who is to be found in the human relationships of modern man himself, Leo J. Cardinal Suenens of Malines-Brussels, Belgium, told an audience at the First Presbyterian Church in Berkeley.

The cardinal was here to give the Earl Lectures sponsored by the Pacific School of Religion. His first address was on "A New Approach to God."

Today's problem, the cardinal told his audience, is not so much a question of God's existence but a feeling that God and man are no longer together, that there is an antagonism between them. Consequently the man who is "with God" is seen as being "against mankind and the modern world."

The question is not the negation of God but the affirmation of man, the cardinal said, referring to words of French theologian Yves Congar.

"We are confronted with a dilemma of God or man when the answer has to be God and man," the cardinal said. Such an answer, he explained, calls for a new approach that departs from the traditional philosophical approaches to God and reaches Him instead by negation — seeing Him first for what He is not.

"We have to take away the false images of God, that we have thought about God in a simplistic way. That is number one," the cardinal said.

With the false images stripped away, God is then realized as a hidden God who can never be expressed in all His essence, a God whom we are "always a" proaching and at the same time not approaching," he said.

"We are compelled to attempt what is unattainable, to climb where we cannot reach; to speak what we cannot utter," the cardinal continued, quoting the words of St. Hilary of Poitiers. "Instead of the bare adoration of faith, we are compelled to entrust the deep things of religion to the perils of human expression."

To express belief in this hidden God, he continued, means that faith also must first be defined in terms of what it is not. "Faith is not the reasoning of intellectualism, nor the inquiry of scientific study," he said. "Faith is a commitment of all my being to a living God. It is a commitment with all my personality, with all my existence — an engagement of all my being to the living God."

The difference between faith as believing in a real person — Christ — and faith falsely seen as a catalogue of truths explains in part the difficulties of the Dutch Catechism, he said. "Catechism questions and answers are not faith. A lot of the trouble of the book is due to its title. People are expecting a book with questions and answers and that is not the way the book is written."

The new approach to God, Cardinal Suenens said, is found two ways: by analyzing human relationships themselves and by realizing Christ's relationship to humanity.

"We find God in analyzing what human relationships are. Why am I obliged to respect you? You are a very contingent creature like myself. Why should I be obliged to respect you, to practice justice toward you, to revise my own life?"

"Because there is something more than you in you," he answered.

The second part of this approach to God is through the person of Christ who, by being God and man at the same time, is the "final word" why the human person should be respected. "If you meet a person who is at the same time God and man, you have the final reason for respect for man," the cardinal asserted.

This start from humanity to Christ, he said, then leads to the Father and His eternal love for man and to the Holy Spirit.

In his second faith, "A New Approach to Fraternity," Cardinal Suenens said that the ultimate purpose of the ecumenical thrust among Christians is not mere ecclesiastical integration but a oneness in Christ which will cause the world to believe in Him.

"If ecclesiastical integration alone was the goal, the great advances of ecumenism would not be happening. It is because God desires this oneness more than all of us together that great strides are being made," he said.

"Each of us should open himself more fully to Christ," he added. "The test of the validity and extent with which we welcome Christ into our hearts is our Christ-likeness."

"Our Christ-likeness will shine forth in our ecumenical dialogues as we take our stands — not on schools of thought, but on Christ's gospel."

"Ecumenical dialogue is not a matter of winning a point but finding the mind of Christ."

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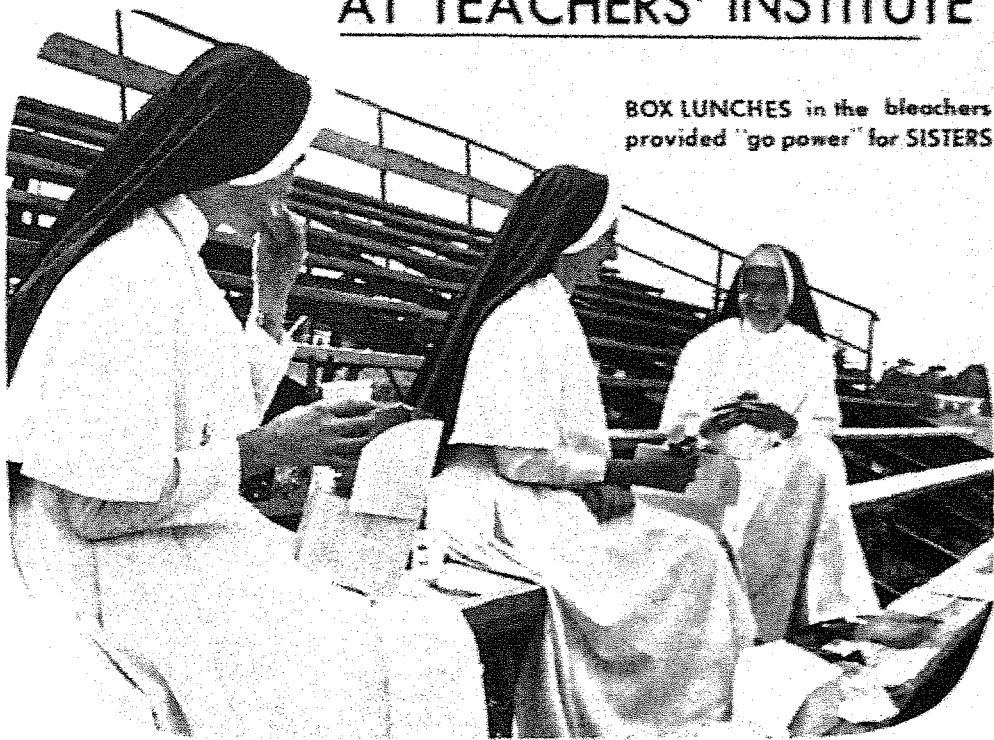
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HUSBAND, WIFE team of Dr. and MRS. J. C. WILLKE presented a two-hour long program on "Sex Education Today."

AT TEACHERS' INSTITUTE

BOX LUNCHES in the bleachers provided "go power" for SISTERS



ADDRESSING the opening session of the Diocesan Teachers' Institute, BISHOP COLEMAN F. CARROLL stressed the role of the teacher in the modern Church.

BISHOP DISCOUNTS 'GLOOM'

Catholic Education Gains Predicted

FORT LAUDERDALE—Despite the gloomy predictions of the future of Catholic education in the United States which have been voiced by some so-called "well-informed" sources, education "under Catholic auspices will continue to grow in importance," Bishop Coleman F. Carroll told teachers from Catholic schools throughout South Florida here last week.

"I want to go on record as saying that Catholic education will continue. God willing, with the help of dedicated lay men and lay women," the Bishop told hundreds of teachers attending the two-day Teachers Institute at St. Thomas Aquinas High School.

Speaking on the fourth day of the Florida teacher-crisis in the public schools, Bishop Carroll, who was a member of the State's "blue ribbon" Commission on Quality Education, noted that "the quality of education in several sections of this state is alarming."

"However," he continued, "there is also room for improvement in the Catholic schools of South Florida." The Bishop emphasized that continued efforts must be made "to better our schools, to improve the excellence of our schools."

"I am sure that we suffer very little in the over-all picture of the quality of our schools when we compare them with others throughout the state," the Bishop added.

But, he said, "The Catholic school system, of necessity, has to be different from the state school system that says to the legislature 'provide the tax money for our needs.' We must do things through the dedication of our people, and with the help of dedicated laymen and women," who staff Catholic schools, "sometimes at great sacrifice to themselves."

The Bishop urged teach-

ers to work "under the direction of and with the help of members of the Diocesan School Board to find solutions to the problems facing Catholic education and encouraged the formation of "an association" of Diocesan teachers.

Some equitable solution for the settlement of disputes in the areas of employment for the common good of all must be found if they arise, the Bishop pointed out. Solutions sensible to all those involved and which will not harm a large percentage of innocent people must be found," he said expressing the hope that such a pro-

posed "Teachers' Association" would work in harmony with the Diocesan Department of Education in solving the many and varied needs."

The Bishop encouraged South Florida Catholic school teachers to "continue your efforts to meet with others in other parts of the country to give close study to the ways in which Catholic school systems can be improved. I am sure that if they approach the matter objectively they will find answers to the problems," he said.

Speaking of the role of the teacher in today's Catholic

education system, the Bishop told the teachers "yours is a very special apostolate — teaching young boys and girls, men and women. It is regarded by the Church as a very special vocation and is held in very high esteem. It is an apostolate that is very, very necessary and extremely important."

In his closing remarks, Bishop Carroll cited the recently announced special retirement program for "everyone, lay teachers, as well as priests, Brothers and Sisters," teaching in the Catholic schools and working in the institutions of the Diocese.



BROWSING TIME was necessary for delegates to the Teachers' Institute to inspect the numerous displays which were set-up through Aquinas High School.



EXCHANGING IDEAS during a lunch break were MRS. TERESITA LUZARRAGA, Our Lady of Perpetual Help School left, and AIXA AYARZA, with CAROL PENDAS, both of Notre Dame Academy.



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EDITOR'S COMMENT

Month Of Vocation: May It Be Fruitful

It is news to no one that in the past several years all over the world there has been a gradual decline in vocations to the priesthood and religious life. Judging from the shower of reports, surveys, interviews, every diocese and religious order is attempting to find the cause and to remedy it as soon as possible.

There is obviously no single cause. Vocation, to begin with, is a mysterious matter, and the factors one can put together in analyzing the present disturbing situation make it all the more complex. The simple answers speak of the materialistic spirit of our times, the unwillingness of youth to accept a lifetime commitment, the many challenging careers now open to young men and women, the unattractive image many priests and nuns and brothers reflect, and so on.

Perhaps all these are parts of the solution. In the midst of the highly professional surveys, it must seem very impractical to point out that Christ did leave us a directive in the matter of vocations. He told us to pray. He urged us to pray the Lord of the harvest to send laborers into His vineyard.

This is why March, Vocation Month, is perhaps more important now than ever; much more important in a sense than all the sociological analyses of vocation problems, which reflect so much thought and study.

Surely if every parish prayed fervently for vocations, if every adult realized his responsibility to beg God for more priests, Brothers and sisters, if Our Lord's advice about how to get more laborers were truly followed by all of us, surely a great number of young men and women would be stimulated to follow Christ in a total dedication of their lives.

Bishop Paul Tanner --Ad Multos Annos

The appointment of Bishop Paul Tanner as the seventh Bishop of St. Augustine came as very welcome news to the many in Florida who have been familiar with his background.

As executive secretary of the National Conference of Catholic Bishops, Bishop Tanner for years has been deeply involved in the manifold works of the Church in the United States. Therefore he comes to St. Augustine with the rich experience of a leader who has witnessed many struggles of the Church in all parts of the country and who at the same time has played a distinctive role in the solution of ecclesiastical problems.

We are living in the era when the Church is trying to impress on the modern world that she is truly relevant to the needs of all men. Bishop Tanner's background in relating the mission of the Church to the hard practical problems of every-day life will serve him and his new flock in good stead.

We are most happy to unite with the people of the Diocese of St. Augustine in wishing him every blessing of God in his responsible post.

Nuns Named Consultants To Roman Congregation

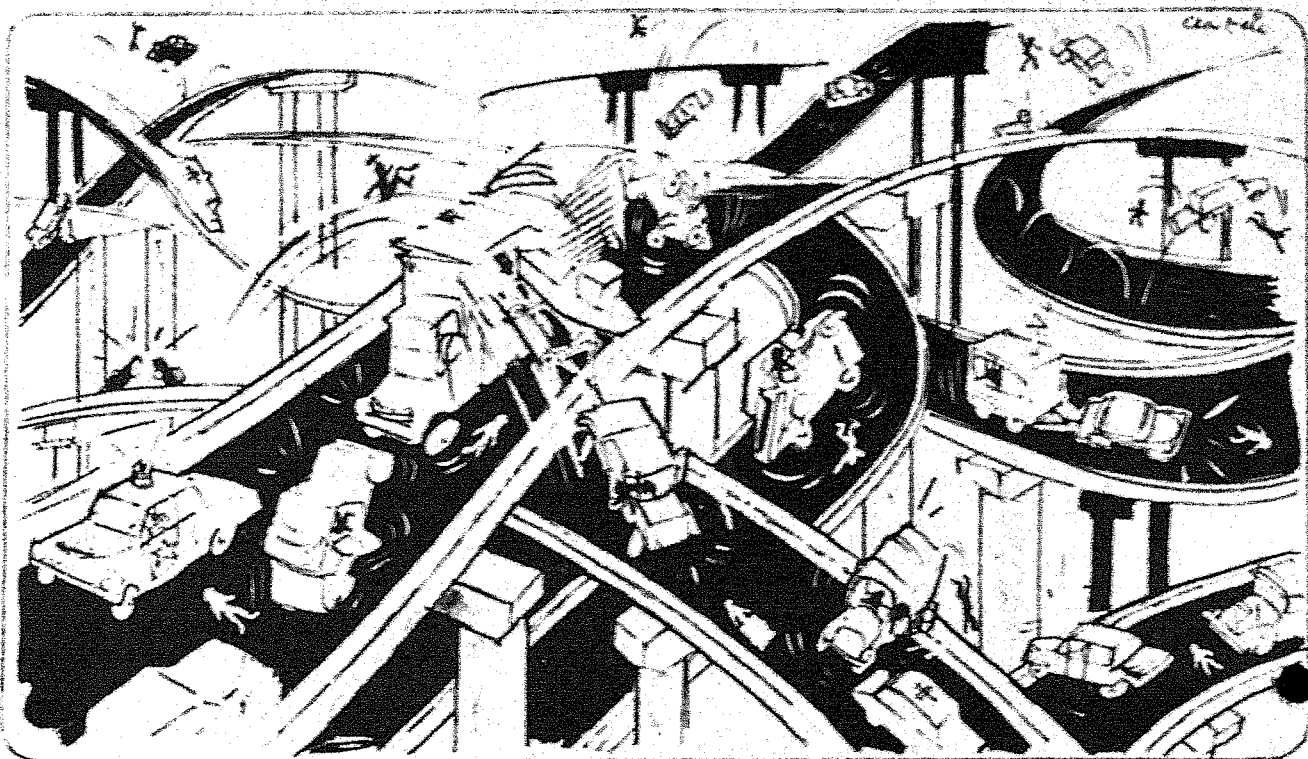
VATICAN CITY — (NC) — Pope Paul VI has named six Sisters, all leaders in their religious communities, as consultants to the Congregation for Religious and Secular Institutes.

It was the first such appointment for women, although last September Pope Paul had named four nuns to the Congregation's staff. The consultants are:

Sister Maria del Rosario Arano, superior general of the Congregation of Jesus and Mary; Sister Felicia Pastoors, prioress general of the Ursulines of the Roman Union; Sister Candida Torchio, superior general of the Congregation of the Sisters of Charity of St. Antida.

Also Sister Mary Omer, superior general of the Congregation of the Sisters of Charity of Cincinnati; Sister Maria Demetria Lang, superior general of the Sisters of the Most Holy Saviour, and Sister Susanna Luisa Guillemain, superior general of the Daughters of Charity of St. Vincent.

DRIVING TODAY CAN BE MURDER!



Newspaperman Pens Defense Of The Breed

By JOHN J. WARD

All of my adult life, with the exception of the World War I years, I have been a newspaperman. And I am proud of it.

That is expressed in that manner because, as a class, newspapermen have done a rather poor and shoddy job on themselves. They publicize the famous and the notables; they glamorize the attractive and the beautiful. But of themselves — members of what Charles Dana referred to as "the Fourth Estate" — they are strangely and woefully silent.

Meanwhile, radio and television present an utterly and false picture of newspapermen every time the occasion permits. That picture usually depicts a character who is somewhat of a screwball with loose morals and given to too much drinking of spirits fermenti, or, in other words, just a drunken bum.

Consider this, then, a defense of the poor benighted and thoroughly misunderstood newsman.

Oh, of course, I have known some of them who took a certain delight in tipping the bottle when the spirit urged, but no more, let me say, than butchers, bakers and candlestick makers.

And I will add this: Never have I seen an editor, a copy-reader or a reporter drunk while on duty.

And their morals? Well, there are good guys and there are bad guys, just as in any other profession. I am particularly proud of the fact that two of my five sons are newspapermen, and good ones. Of the other three, one is a psychiatrist, one is a doctor of radiation chemistry and one an Eastern Airlines pilot.

So much for my family "confessions."

In my opinion, the giant of modern-day newspapers was William Randolph Hearst. Unfortunately, as I have explained about all newspapermen, he had what is called "a bad press." He was libeled, he was maligned and he was persecuted.

I worked for him for many years, and I admired him. He was a big broth of a man — big in stature and big in ideas — his palatial home in San Simeon, Calif., has been well-publicized.

Little known is the report that before his death he was baptized a Catholic.

TRUTH OF THE MATTER

Our Penance Is Worthwhile If It Means We're Changing

By MSGR. JAMES J. WALSH

The season of Lent has not escaped the cold, sharp eye of re-appraisal, and this is understandable since everything in and out of religion currently seems to be under the microscope of re-evaluation.

This is all to the good. We need to find out again what Lent is really all about.

Some Christians have already buried Lent along with Latin, and relegated penance to the attic along with statues. Some have impulsively — and perhaps understandably — concluded that since the U. S. Bishops dropped fast and abstinence as a year round obligation, there is reason to think penance in general is on its way out. After all everything is changing, isn't it?

Well, no, everything is not changing. Penance is changing in its forms, but not in its necessity. The Bishops pointed this out when they said because of circumstances the renunciation of meat is not always and for everyone the most effective means of practicing penance.

Obviously, the renunciation of many other things would be far more penitential. An answer can be found in the simple question: what do you enjoy most? Here there is a vast field of penance, according to the answer we give ourselves.

The need to do penance is as pressing as ever. Perhaps in a sense more pressing, since nowadays we are becoming more aware of our responsibilities for our neighbor's welfare. The more we are willing to be our brother's keeper, the more we will be impelled to sacrifice for him — and this demands the right motive if it is to be worthwhile.

There is an enormous amount of pseudo-penance which may be useless spiritually. In the Gospels Christ ignored the penances of the Pharisees as without value in the spiritual life. The men who painted their cheeks to appear to be fasting and prayed on street corners and lowered their eyes from the contemplation of heaven long enough to be reassured they were making an impres-

sion, "already had their reward" according to Christ.

Today whoever gives up smoking or drinking or gets involved in the problems of his neighbor and lacks in all this the inner attitude necessary to transform his action can be found walking with the Pharisees.

When is our renunciation worthwhile? When it indicates that we are undergoing a little change of heart . . . a change towards sin . . . a change in generosity towards God . . . treating sin as a rejection of Christ . . . being truly sorry for it.

Penance is genuine when we look on what we do as an attempt to be converted to Christ — to think His thoughts a little more closely, to will what He wills. When it is right, it is more than merely trying to appease God who has been offended by us. It is more than a private, persistent means of disciplining ourselves in order to build up will power, and thus avoid future sin. It is an act of faith and love directed against our own self-indulgent nature, but it is also directed towards a closer union with Christ in His redeeming work.

If we think of penance more as an opportunity of serving Christ in others, we won't be inclined to think of the act of renunciation so much.

This makes sense when we remember that Christianity is not merely a religion of self denial. Self denial indeed must always be present in our spiritual make up, but not as an end in itself. It must be looked on as the means of enabling us to fulfill our Christian vocation.

There have been gloomy schools of spirituality in the past centuries whose primary concern was a life of rigid self-renunciation, where one sought to outdo the other in mortification, and where joyless men and women waited stoically to die and be rewarded by God.

This is not true Christian renunciation. This type of frigid sacrifice never could have inspired the saints, as actually they were inspired throughout the centuries to give their all for Christ. There has to be motive, a driving interior motive which seeks to bring about a change of heart and mind in ourselves and in others.

Once this is grasped, the field of penance opens up in so broad an expanse that we may wonder why we ever asked at the beginning of Lent, what can I do for Lent?

(To be continued)



WALSH

Cardinal Would Donate Heart 'If Younger'

BUENOS AIRES (RNS) — Antonio Cardinal Caggiano of Buenos Aires, who is 79 years old, said here that "if I were younger I would donate my heart" for a transplant operation to save the life of another.

The prelate made his remark during a press conference with Dr. Christian Barnard of Capetown,

famed pioneer surgeon in heart transplants.

Before the news conference Dr. Barnard had been received by President Juan Carlos Onganía of Argentina. Cardinal Caggiano also was present at this meeting.

Cardinal Caggiano said he agreed with Dr. Barnard that a moral pre-requisite of

a heart transplant is to establish the clinical death of the donor without a question of a doubt.

Dr. Barnard told newsmen that as science progresses there is always a tendency for scientists to draw away from God and religion, "but I believe that the more one knows about science the more one understands God and religion."

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Plans Housing Units For Poor

An inter-faith non-profit corporation, Ecumenical Developments, Inc., organized by a Catholic, an Episcopal and two Baptist churches, is one of four groups bidding for the purchase of land in Miami's Central Negro District on which to construct project housing for low-income families.

Organized by St. Francis Xavier Catholic Church, St. Agnes Episcopal Church and St. John and Mt. Zion Baptist Churches, the corporation's board of directors included three representatives from each church.

At a recent meeting of the Advisory Board of Metro's Dept. of Housing and Urban Development, the corporation was the only non-profit group competing for the purchase of 2.6 acres of property located north of 20th St. between NW Fifth Ave. and the North-South Expressway.

It proposes to build 50 two-story apartments at a cost of \$686,760 with Frank J. Rooney, Inc., as the contractor and Connell, Pierce, Garland and Friedman of Miami, as the architects.

J. I. Kisiak would be in charge of financing under the FHA's 221d3 mortgage guarantee program and because the corporation is non-profit it would qualify for 100 per cent guarantee on its mortgage.

Other bidders were limited dividend corporations that would qualify for 90 per cent mortgage coverage.

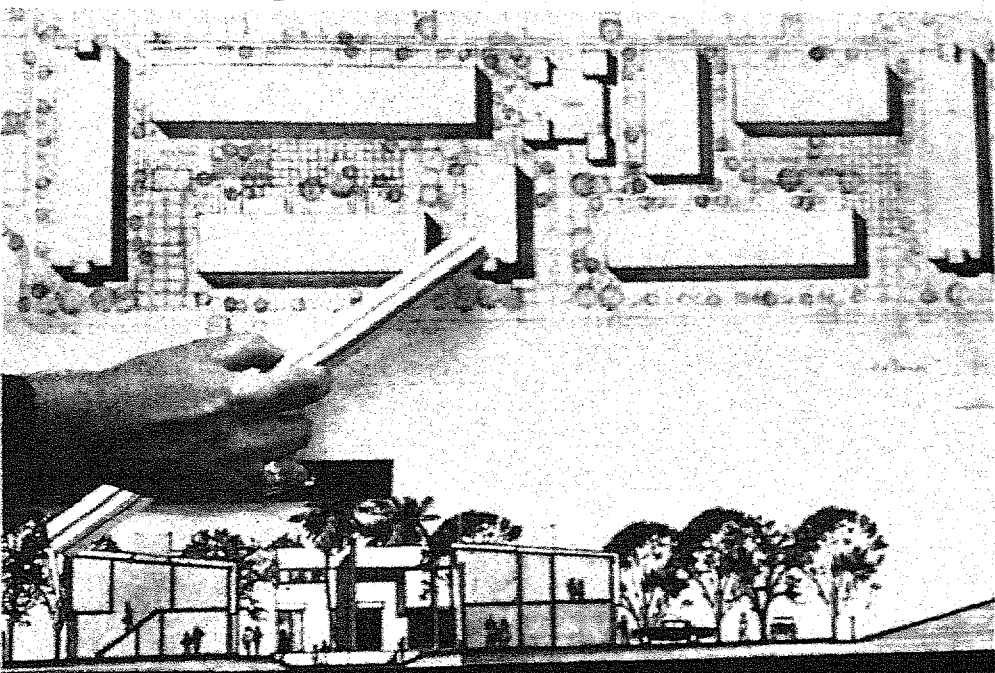
Ecumenical Developments, Inc., was the only bidder which offered a community building estimated to cost \$20,000 as well as the services of a fulltime social service director who would be salaried at about \$10,000 a year.

Proposals of all the bidders are planned for families that would qualify for rent supplement. The successful bidder will have at least \$25,000 a year available from FHA to make up the difference between the rent he collects and the rent tenants are able to pay. Maximum subsidy is \$84 per unit and the family must pay at least \$12 each month.

The bidder will be chosen on the basis of his overall plan, including design and the services offered. The land will be sold at a fixed price of 41 cents per square foot.

In response to the expressed hope of the Advisory Board that a plan be offered to achieve an "economic mix" of low and middle income families, Father Oliver Kerr, administrator of St. Francis Xavier parish, emphasized that middle and

higher income families will "never be attracted to the mid-city area" unless they



Architects' Model Of 50 Two-Story Apartments

Proposed by Ecumenical Developments, Inc. For Low-Income Families

can be sure of adequate education facilities.

Pointing out that families which include four, six, or more children are deeply concerned with their education, the priest, who recently completed post graduate studies in education at the Catholic University of America, said that in his opinion the solution to the education problem in that area is the "abandoning of all the old schools in the area" rather than renewing them.

He advocates new schools which "would provide quality education" and added that there would be no question of integration because the new facilities "would attract both Negro and white students."

Final decisions on the bids are expected to be made before April 15 by the Metro Commission after receipt of recommendations from the HUD Advisory Board.

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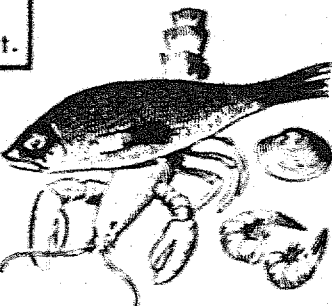
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AROUND THE DIOCESE

Mass For Couples Wed 25 Yrs.

NORTH MIAMI— Couples observing the Silver Jubilees of their marriages during 1968 will be honored during a special Mass at 8 p.m. today (Friday) in

Holy Family Church. Msgr. Robert W. Schiefel, V.G., pastor, and diocesan director of the Family Life Bureau, will celebrate the Mass for the welfare of

those couples married for 25 years.

A reception sponsored by the parish Christian Family Movement will follow in the parish hall.

St. Vincent

Membership tea of Our Lady's Guild will begin at 2 p.m., Sunday, March 3. A "White Elephant" sale will highlight monthly meeting at 8 p.m., Monday, March 4, at church pavilion in Margate.

St. Matthew

Ninth annual fashion show and luncheon sponsored by the Rosary and School Society begins at noon, Tuesday, March 12, at the Diplomat South, Hallandale. Reservations may be made by calling 927-9479.

Marianettes

"Fashion Show Gambit" luncheon of the ladies auxiliary of Marian Council, K. of C., will be held Saturday, March 16, at the Miami Lakes Country Club. For reservations call PL 4-3663.

Holy Cross

A dinner cruise on the SS. Paddle Wheel Queen will be sponsored by Circle Three of the hospital auxiliary at 6 p.m., Sunday, March 3. The boat will sail from two blocks south of Oakland Park Bridge, just west of A-1-A at 6:30 p.m. Entertainment will be provided.

Nativity

Women's Guild annual luncheon and fashion show, Wednesday, March 6, at the Hollywood Beach Hotel.

Newman High

Annual dance of the Home and School Association begins at 9 p.m. today (Friday) in the Regency Room of the Palm Beach Towers Hotel, Palm Beach. Music by Don Roberts and his orchestra.

St. Anthony

First Friday book review by Mrs. Lucy Bucklin will be sponsored at 11 a.m. today (Friday) in the home of Mrs. Louis Amato, 820 NE 26 Ave., Fort Lauderdale.

C. Gables

"Use of Small Appliances" will be the topic of Barbara Wynns and Hilda Murguia, home economists, during a meeting of the Little Flower Society at 8 p.m., Wednesday, March 6, at the Florida Power & Light Co., 275 Alhambra Circle.

St. Coleman

The Catholic Women's Club will meet at 8 p.m., Tuesday, March 5, in the parish hall, Federal Hwy. and SE 12th St., Pompano Beach. Guest speakers will be Babette Hurth and Normaleen De Tuscan.

Riviera Beach

Altar Society of St. Francis of Assisi parish will sponsor a rummage sale on Saturday, March 2. Those wishing to donate salable items should contact Ann Conroy at 844-1274.

St. Gregory

Country Fair Day will be held Saturday, March 2, on the grounds of the parish in Plantation. A motorcade at 1 p.m. from Hoffman Park through the city will begin the festival, featuring clowns, variety booths, games, movies, and refreshments. Dancing for teenagers will begin at 7 p.m.

College Board

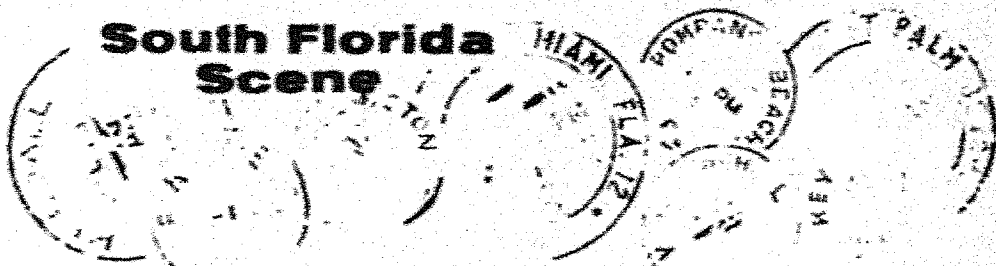
Re-elects Head

BOCA RATON — Stuart W. Patton of Coral Gables has been reelected chairman of the Marymount College Board of Trustees.

Also named to the administering and policy-making body for the college were Mrs. Virginia Canady, assistant treasurer; and Sister Suzanne, R.S.H.M., secretary.

By unanimous action of the board, Sister de la Croix, R.S.H.M., was reelected president of the junior women's college.

South Florida Scene



GOODBYE TO COLLEGE'S WOODEN SIGN

BOCA RATON — A large wooden sign reading "Marymount College—Conducted by the Religious of the Sacred Heart of Mary" which, since 1963, has identified the junior women's college to passing motorists on Military Trail is soon going to be a thing of the past.

A gift of \$15,000 to the college from Frank J. Rooney, South Florida contractor and member of the college's Board of Regents, will make possible the construction of a new entrance in keeping with the campus building.

Expected to be completed in time for the college commencement on May 20, the new entrance will feature the name "Marymount College" in 15-inch cast type-face relief mounted on panels on either side of the driveway entering the college grounds.

Sitting areas will be provided among the oak trees surrounded by low planting and colorful ground coverings.

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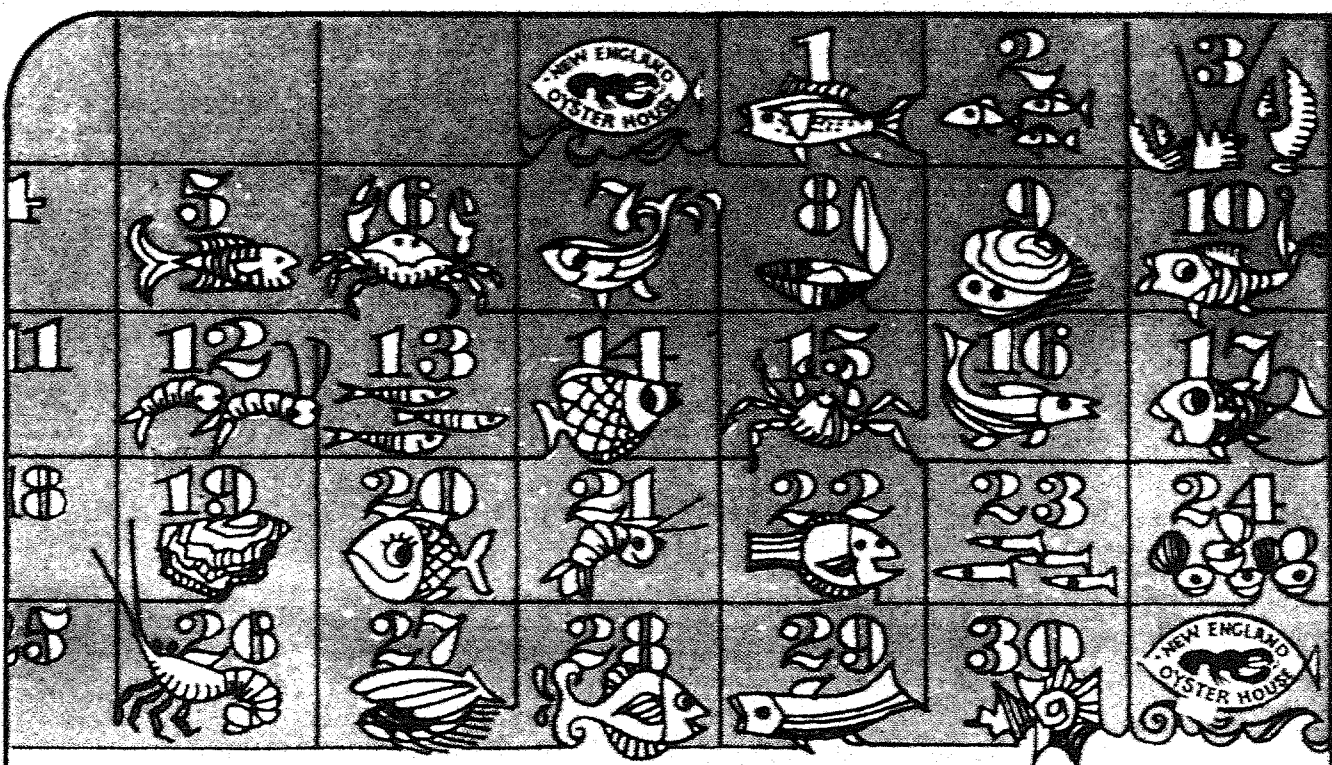
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Guild Sets Recollection

A Day of Recollection for members and friends of the Greater Miami Guild of Catholic Police and Firemen will be held Saturday, March 2, in St. Patrick parish clubrooms, 3700 Meridian Ave., Miami Beach.

Father Michael Sullivan, assistant pastor, St. Patrick parish, and guild chaplain, will conduct the day of recollection from 10 a.m. to 3:30 p.m. Those planning to attend should contact him at JE 1-1124.

Houston Picked For K-C Meet

SAN MARCOS, Tex. — (NC) — The 1970 national convention of the Knights of Columbus will be held in Houston. It was announced here at a conference of Texas officers of the international fraternal order.

Requiem Mass Sung For R.D. Freeman

Requiem Mass was sung Tuesday in the Cathedral for Roland D. "Buck" Freeman, pioneer member of the parish and former vice president and general manager of the Miami Transit Co.

Msgr. David Bushey, rector, celebrated the Mass for Mr. Freeman, who died Sunday at the age of 71 following a long illness.

A native of St. Louis, who came here in 1910 with his parents, Freeman left school in the sixth grade to join his father and brothers in the family machinery business, Freeman & Sons, Inc. He became president of the firm when his father died in 1936.

Known all of his life as "Buck," he joined George B. Dunn in organizing the Miami Transit Co. in 1924 and was general manager of the company until 1948

when William D. Hawley purchased the firm and appointed him vice president.

A Fourth Degree member of the Knights of Columbus, Freeman was a charter member of the Ushers Club of the Cathedral parish; a past president and founding member of the Orange Bowl Committee, a 40-year member of the Miami Rotary Club and a member of the administrative board of Biscayne College.

In addition to his wife, Frances M., with whom he resided at 5700 NE Fifth Ave., he is survived by three daughters: Mrs. B. Boyd Benjamin and Miss Patricia Freeman, Miami; and Mrs. Kathleen Hess, Washington, D.C.; a brother, Edmond H., a sister, Miss Helen Freeman, and five grandchildren.

In lieu of flowers the family requested that donations be made to the Marian Center for Exceptional Children or to St. John Vianney Seminary.

Van Orsdel Northside Funeral Home was in charge of arrangements.

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PLANNING SESSION for the new Holy Name booklet "Programs and Projects" includes, left to right Victor Keller, Diocesan Union president; Dennis Mollica, Broward Deanery president; James Dolan, NCCM program chairman; and Richard Denmore, Union secretary.

Holy Name Prepares Project Books

A new booklet, "Programs and Projects," which outlines special activities in the areas of social welfare and social concern, is currently being prepared for the distribution to parish units of the Diocesan Union of Holy Name Societies. Among the special project areas which will be included

in the booklet are migrant workers, the Marian Center for Dependent Children, Camillus House for men, homes for the aged, parish blood banks and local scouting movements, according to Victor J. Keller, Union president. "We realize that this list of activities is not complete

and we would encourage persons or organizations with particular projects which might be included to contact us as quickly as possible," said Keller.

Suggestions for additional topics for the booklet which will be released April 1, should be addressed to Keller at 3535 S.W. 52 Ave., Hollywood, Fla.

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Students Pretend 'Trip To Damascus'

An unusual "experience" program for high school students of the Diocese of Miami is aimed at showing how Christ is active within the community.

The program, which derives its name from the experience of St. Paul when he realized Christ's presence in the community during a trip to Damascus, is presently given in Spanish to the Cuban Catholic students of the Diocese.

Happiness and joy are elements of the Damascus program, which originally was a three-day session for students in Puerto Rico. Brother Avelino, F.S.C., a staff member of the CCD office, has adapted it to a one-day program stressing togetherness in Christ.

Groups are limited to approximately 25 boys or girls of high school age. Two Christian brothers, 12 auxiliaries and four helpers compose the group team. The auxiliaries have been trained in group dynamics and Christian formation.

Once the students arrive, they are kept busy by presentations, group discussions, singing, eating, laughing and talking. The general outline of presentation points out the meaning of man and of a Christian. Problems peculiar to the teenager in general and the Cuban refugee in particular are presented and discussed. Application is made to the problems of the day with Christ as an example and model of the perfect man.

Christianity then is seen as Christ being active in the situations of life today. The development of the teenager toward adult Christianity is discussed in the meaning of love and sex.

Interspersed between the talks and group discussions there is music and singing and public introductions of group members. Following

each presentation, there is a group discussion of 8 to 10 persons, each with an auxiliary.

After lunch, the talks continue. "Country, Decision for the Future" is very thought-provoking. The one on "Sacraments" provides an opportunity to participate in a Penance celebration.

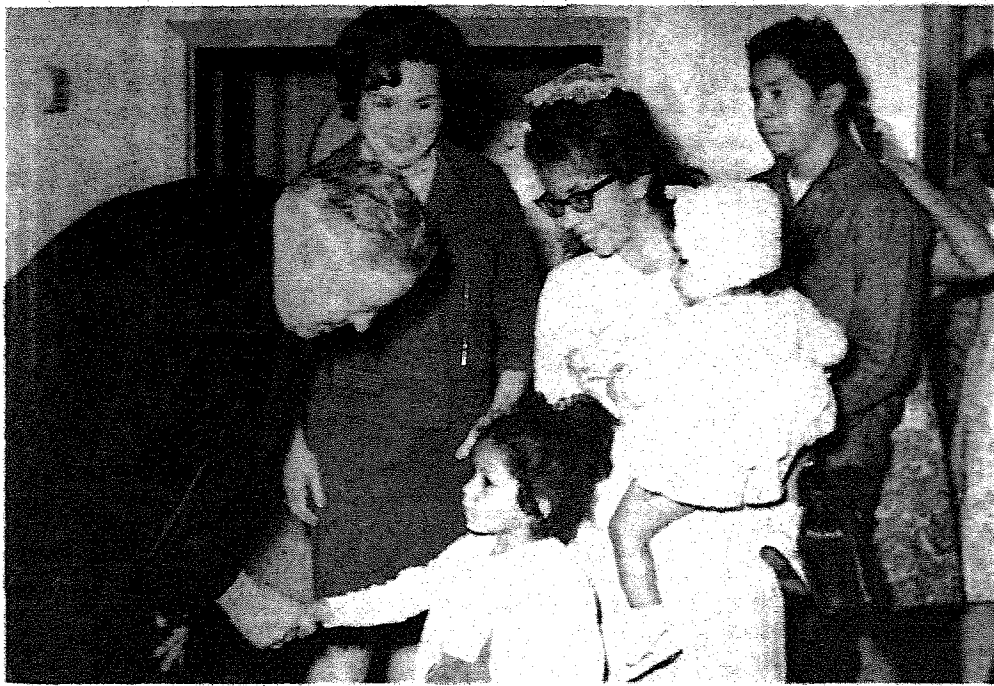
When the afternoon "feast" is over, a summary is made of the day. Paul not only experienced Christ, but acted upon this encounter. Suggestions and invitations are given whereby the students might project the message and experience into action.

A representative member from different youth organizations is presented and is available to the students for queries of further information or applications to join.

At the closing ceremony, a lapel cross is presented to each participant as he is called forward by name. The realization that the Damascus "trip" is almost over elicits many regrets; yet each knows he will go forth strengthened by this community experience, striving to make Christ active in his daily life. The culmination of the day is in the celebration of the Mass.

After his attendance at Damascus, Antonio Lopez remarked, "I will go out and get others to come," and he must have, too. There have now been 18 Damascus programs for boys held in parishes of the Diocese since the program began in October, 1966. The Guadalupano Sisters have conducted 13 programs for girls. Together, over 700 high school boys and girls of the Diocese have been contacted through this "experience."

Arrangements are being made for an English translation in the near future. Then the program will be offered to all parishes throughout the Diocese.



LITTLE GIRL welcomes Bishop Coleman F. Carroll to St. Michael Mission, Wauchula, where members of the Altar Society hosted a reception honoring the Bishop during his recent visit. Also shown are Mrs. Walter Olliff, Mrs. Francisca Ramirez, and daughter and Jerry Ramos. Msgr. J. Walsh, diocesan director of vocations accompanied Bishop Carroll.

He Sings Out His Religion

"Come to enjoy yourself. All we ask is for you to bring a big heart, a sense of humor, a smile, and a friend."

That's all the invitation you need to participate in "An Evening With Joe Wise" scheduled to be held today (Friday), Saturday and Sunday in three locations in Dade County.

Persons of all ages have responded to the music of Joe Wise who will appear at 8 p.m. today at the United Church of Miami Lakes, 6701 Miami Lakeway, in a program of melodies and lyrics sponsored jointly by Our Lady of the Lake Church and the United Church.

On Saturday, March 2 he'll be heard during a "Singalong With College Students" at 7:30 p.m. at the new Miami-Dade Newman Center, 10600 NW 27 Ave. At 8 p.m., Sunday, Wise will perform in the parish hall of Immaculate Conception parish, 45th Pl. and West First Ave. in Hialeah.

Joe Wise, whose songs are already being used during weekend retreats, at

liturgical gatherings, in seminaries, convents, and parishes, has a Bachelor of Arts degree and a Bachelorate in Sacred Theology awarded to him at St. Mary Seminary, Baltimore; and an M. Ed. in guidance and counseling from Catherine Spalding College, Louisville, Ky. In addition he has done graduate work in religious education at Cath-

olic University of America.

The 27-year-old young man whose melodies and lyrics sing out his conviction that "Jesus Christ is still very much enmeshed in this 20th century world," is married and lives with his wife in Louisville.



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Senators McCarthy And Kennedy -- Same Views But Why At Odds?

(Continued from Page 1)

For Kennedy, public life is a must. Eugene McCarthy, who has been known to express boredom in the Senate, could find some gratification in his later years in the intellectual refuge of a foundation job, or a college presidency. But for Bob Kennedy there must be the roar of the crowd, the tension of waiting for the jury to come in on election night, and the final triumph of succeeding his brother in the White House.

Because Kennedy's future aspirations are fixed, he must be more careful than

McCarthy about tearing down the Democratic temple. He knows that even if the re-nomination could be denied to President Johnson in 1968 (a highly improbable event) his own nomination by a disrupted party would be worth little.

Kennedy also realizes that control of the Democratic party in New York state (which is imperative for his future) would be most difficult if he were completely alienated from an incumbent Democratic President.

For the reasons just stated, Kennedy has insisted

that he will support the Democratic nominee in 1968. That means he will swallow his personal feelings about Mr. Johnson in the interests of party regularity and his own public life. If the war in Vietnam is as discouraging later this year as it is today, Kennedy will still have to rationalize his support of the Democratic ticket.

Gene McCarthy can go off to Kenya during the campaign, as he has suggested he might. Kennedy must "adapt," or give up the idea of a public life. And therein lies the great difference between the two men.

British May Cut Holy Day

LONDON—(NC)—An announcement is expected shortly stating that the Bishops' Conference of England and Wales will abolish the obligation to assist at Mass on New Year's Day, the Universe, British Catholic weekly, reported here.

New Year's Day is listed in the liturgical calendar as the Octave Day of Christmas and was formerly known as the feast of the Circumcision.

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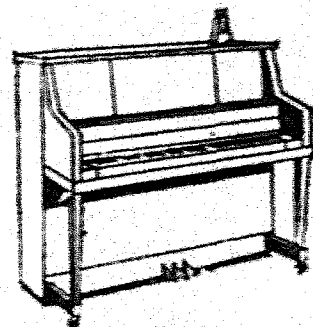
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The Voice Of Ralph Renick



Voters Have Own 'Get Tough' Policy

With all of its imperfections, the fragile flower of democracy is still the best system of self-government yet established by man.

The voting booth constitutes a last vestige of hope when a citizen is backed to the wall.

In the Dec. 29th issue of *The Voice*, this column reported on conditions in North Bay Village — the sin strip along Miami's North Bay (79th St.) Causeway. In the wake of the murder of mafia enforcer Tommy Altamura in the Place for Steak-Harbour Lounge Restaurant, citizens of the village had pleaded with their Mayor and councilmen to push up the closing hour for bars from the present 7 a.m. to 3 a.m.

The council refused. The bar and restaurant owners promised that their maitre d's would be supplied a list of mafia bad guys and criminals with orders to ban these undesirable patrons from the premises.

This was a ludicrous piece of "get tough" policy.

On Tuesday, Feb. 20, voters in North Bay Village turned out in the greatest numbers in the small town's history to elect a mayor and two councilmen.

All of the incumbents suffered a stunning defeat.

A 30-year-old attorney-engineer was elected mayor, beating the 12-year incumbent by a vote of 744 to 336. The new vice mayor is a dentist. His margin of victory was 711 to 288 votes.

The third candidate, president of the Civic Association which had pushed for earlier bar closings, beat out two candidates.

Out of 1,685 registered voters, 1,147 took the time to vote and to voice effectively the kind of policy they want their elected officials to pursue.

The election was in the finest Jeffersonian tradition.

No Florida legislator I've talked with even makes a pretense of implying that the education tax package which cleared both houses is perfect. There just wasn't time enough to perfect any ideal tax formula, not with a teacher strike deadline looming nor with the 20-day limitation restriction on the special session.

The teachers are unhappy with the bill — particularly over the provision which limits county school tax collections to 10 mills. This effects a property tax rollback of \$66 million dollars upward — the tax loss is supplanted by a sales tax boost to 4%.

The final days of the session were an example of power jockeying. Lobbyists and pressure groups worked hard to make sure their vested interests weren't caught in the "more taxes" category.

Ben Hill Griffin, according to many house members, did a masterful job in keeping any new taxes away from the phosphate interests. Large land holders put the squeeze on for the ad valorem rollback which would reduce their property taxes.

But, as usual, the little guy seems to be the least represented — even though it's his vote that gives legislators their jobs. Thus, the consumer got hit in the head with the burden of paying for education via the sales tax increase from three to four per cent.

However, when the dust settled, some other interests began to scream. The 4% provision didn't only apply to traditional consumer items — but hit industry as well.

Otho Bruce, a Miami banker who has been a vital force in the local Chamber of Commerce's select Committee of 21, fears the education tax package will bring Florida economic and industrial development to a screeching halt.

The 4% tax extends to commercial leases. Bruce contends that this would severely limit the growth of industrial projects since many firms prefer to lease facilities rather than invest money in construction of their own plants.

The 4% sales levy also extends to fuel oil and electric power. Bruce says many manufacturing firms spend from \$500 to \$1,000 a day on power. Florida electric rates are not presently competitive with other southeastern states because of a lack of hydroelectric or cheap electricity here. The 4% surcharge, he feels, would be a major deterrent.

The tax would also extend to interstate telephone calls, and would affect business and industrial phone users as well as the private consumer.

The education package also calls for the removal of the \$5,000 ceiling on the current 3% tax on heavy equipment. Bruce feels this is the crowning blow. He says, "23 states now exempt from any sales and use taxes all new equipment purchased by manufacturers. Georgia, Alabama, Louisiana, South Carolina, Virginia, Tennessee and Kentucky are among those exempt states. A few years ago, Georgia imposed such a tax, but one year later called a special session of the legislature to repeal it because the tax curtailed bringing new business and industry to Georgia."

The Committee of 21 is credited with bringing major industry into Dade: the ESSA Oceanographic installation and the Rockwell-Standard Aircraft plant are notable examples.

Bruce, former 21 Chairman, says that the fear of business taxes as incorporated into the education bill has caused one planned factory for Jacksonville to be cancelled and Bruce says proposed construction of a cluster of three new factories to be situated around the University of Miami's School of Engineering is now in doubt.

All of this points up the age-old dilemma of taxes. Business and industry can cry just as loud as Mr. John Q.

It all points up the difficulty in being a legislator and having to decide where the money squeeze should be placed — particularly when the state's public school system is suffering a body blow which may take a long recuperative period to recover from.



Vietnamese Pastoral

A girl of South Vietnam leads the family ox home from a grazing area.

Does New Generation Need A New Brand Of Politics?

By JOHN COGLEY

Peter Viereck once said that anti-Catholicism was the anti-semitism of the liberals. That was years ago, when the public face of Catholicism was quite different from what the world sees today. But the phrase put in a nutshell an attitude of suspicion and distrust found in American liberal circles.

With Catholics now admitting their past failures, we can see that the liberals were in many cases right to be suspicious and even hostile to the influence of Catholicism on the nation's social and political life. By our own present accounting, many of the attitudes of the liberal community encountered in the Church were reactionary, disruptive, and hostile to the openness a democracy needs to carry on.

Today, liberalism is on the receiving end of the kind of criticism it once hurled at Catholicism. It is charged by the new radicals with having diverted the nation from its real problems by going along with the cold-war myths of the 1950's and early 1960's.

It is accused of having set up an Establishment more interested in accruing power to itself than in meeting the issues of race, poverty, and peace head-on. It has been guilty, the new radicals tell us, of monumental hypocrisy and shameful compromise.

The vaunted pragmatism of the liberal era, we hear, has brought us to our present national crisis.

If Civil War II breaks out next summer, as is widely predicted; if the logic of ideological anti-communism leads inexorably to a widening of the present war in Vietnam; if our only choice next November is between Lyndon B. Johnson and Richard M. Nixon; if our youth have nothing more to look forward to than the draft and the possibility of slaughter in some remote and underdeveloped country; and if the U.S. is fated to be forever allied with corrupt, reactionary regimes and keeps finding itself on the wrong side of every revolutionary struggle — then, above all other forces in society, liberalism must bear the greatest share of blame.

The reason for this blanket charge is that the liberals, Democratic and Republican, have



JOHN COGLEY

occupied the seats of power since early in the twentieth century.

The liberals, Franklin D. Roosevelt, Harry S. Truman, John F. Kennedy, and Lyndon B. Johnson have headed the Democratic Party. The Republicans, with the one exception of the ill-fated Goldwater candidacy, have turned to the choice of the Eastern Liberal Republican Establishment ever since Wendell Willkie was chosen to unseat Roosevelt in 1940. In the catch-all categories of conservative, liberal, and radical, Republicans like Willkie, Dewey, Eisenhower, and Nixon must be labelled liberal.

The liberals have had the fullness of power, then, and, their critics say, they have failed miserably in using it. After 35 or more years under their leadership, the problems of race, poverty, and war are more pressing than ever.

The conservatives, according to the same critics, are utterly hopeless and always have been. They are not even worth considering. The only purpose they served through all these years was to make the liberals look good in comparison. The liberals have in short gotten away with murder because of the preposterous, outrageous fatuity of their opposition.

It seems that today anti-liberalism has become the anti-communism of the radicals. It is blamed for almost everything. No charge against it is too sweeping to be unconvincing. For the younger members of the radical contingent, the house of liberalism has been a Hollywood set, a shiny facade with no substance behind it.

For the proponents of the New Politics there is no better example of the liberal disease than the present position of Senator Robert F. Kennedy.

Senator Kennedy has made his disapproval of the war in Vietnam very clear. President

Johnson has harsher critics but none more effective.

Still, again and again, within hours after a blast at Johnson's leadership Kennedy has been known to say that he will support LBJ for re-election in November.

The contradiction does not escape the disdain of the new radicals, especially the young among them. They compare Kennedy and all other liberal spokesmen who seem to put party over principle and consensus over conviction with the "good Germans" of the Nazi period: such politicians may not like what they see, may even think it is morally and politically reprehensible, but yet then can be depended upon to go along with it. The Great God Pragmatism will be served and there are no other gods before him.

Older people, brought up on the notion that politics is the art of the possible, are sympathetic to Mr. Kennedy and other politicians caught in the same bind. They appreciate the dilemma — to hold from the party is to lose all influence for the future; to go along with the supposed inevitabilities is at least to stay alive.

Older people remember the statement of the French abbe who was asked what he did during the Revolution and answered "I survived," marking it as a major accomplishment.

But the future doesn't belong to older people. In the present extremity, perhaps the kind of wisdom that values political survival so highly no longer makes sense. The weakness of pragmatism has been spotted, and with it the vulnerability of liberalism as we have known it.

The young leaders will have no part of the kind of "good German politics" it spawns. Whether out of their indignation and anguish they can forge a new politics more suited to the nuclear age and an age of revolution, remains to be seen.

They will put it to you, right on the line — can the precepts of morality, brotherly love, care for one another, concern for the poor and powerless the world over be translated into political terms? Both liberalism and conservatism have shown their inability to do so. If the job is to be done, they say, we need a new politics — a politics not powerless in the face of evil nor helpless to change that which should be changed if life is to be worth living.

Her Name Belongs On Children's Books

MARGUERITE



PHILADELPHIA (CPF) — "Only the rarest kind of best in anything can be good enough for the young."

The quote, from a poem by Walter de la Mare, is stamped upon the Catholic Library Association's Regina Medal, awarded annually to someone who has created that "rarest kind of best" in children's books.

This year, the CLA has named Mrs. Marguerite de Angeli, a woman whose lyrical name sounds as if it always belonged on the cover of a children's book. But Mrs. de Angeli didn't publish her first book until she was 55. Now, 22 books later, she is still producing that "rarest kind of best" — as she reaches the age of 87.

Mrs. de Angeli, who gave up a career as a concert contralto in 1910 to marry a travelling Edison-phonograph salesman and have five children and, eventually 13 grandchildren, has illustrated all of her books, one of which won the Newbery Medal, which is the "Pulitzer Prize" of children's literature.

That was "The Door in the Wall," set in 13th-Century England, about a crippled boy whose courage saves a

king's castle. In 1961, 11 years after the book won the Newbery Medal, the University of Wisconsin's "Lewis Carroll Shelf Award" committee selected "Door in the Wall" as one of the few children's books "worthy to sit on a shelf with 'Alice in Wonderland.'"

Mrs. de Angeli's first book had a simple story and simple title to go with it: "Ted and Nina Go to the Grocery Store," published in 1935. But subsequent books were to have a variety of characters of various races and nationalities, a variety of locales and, of course, a variety of adventures.

"Black Fox of Lorne" told of two young Norsemen shipwrecked on the coast of Scotland; "Thee, Hannah!" was about a "spirited little Quaker girl" who learned to love her plain scoop bonnet; in "Elin's Amerika," a little Swedish girl has adventures in 17th-Century America; and in "Bright April," published in 1946, a little Negro girl in Philadelphia celebrates her 10th birthday and discovers bigotry.

Her fondness for writing about various nationalities and races stems, she said, from a childhood incident that took place one winter near Lapeer, Mich., where she was Marguerite Lofft.

"I was out skating on a lake in the woods with some friends, and we saw a cabin. We went in and we found a poor, Middle-European family there — Hungarian, I think. But even though they were poor, they invited us to stay with them and eat. They were so hospitable. Of course I was late getting home and was punished, but I've never forgotten that family."

The book Mrs. de Angeli is working on now will be



Illustration For "A Door In The Wall"

her most authentic — her autobiography, which she is writing in her home in Philadelphia, where she has spent most of her life.

It was not until nearly the middle of her life that a neighbor, who was a noted illustrator, helped develop Mrs. de Angeli's long-time interest in drawing ("As a child, sometimes I would draw furiously... the curlicues in the wallpaper needed only elaboration to bring out the faces I saw").

She then drew for Philadelphia Sunday school papers, "Country Gentlemen," "St. Nicholas" and "American Girl" magazines, then went on to book illustrations.

"It always seemed as if the pictures came first and the writing was an outgrowth of them," Mrs. de Angeli has remarked.

Her children, then her grandchildren, provided models for her illustrations and frequently appeared in the stories themselves (the "Ted and Nina" who went to the grocery store were her Ted and Nina).

In April she will go to St. Paul to receive the Regina Medal, given to "creators of children's books who have consistently over a period of years shared joy with children in their expression of Christian values through the medium of the books they have created."

BOOKS IDEAS IN PRINT

The Real Story Of The CIA

The Real CIA, by Lyman B. Kirkpatrick, Jr., published by Macmillan, 312 p., \$6.95.

For more than 22 years Mr. Kirkpatrick has worked in the Intelligence services of this country and now he has written a scholarly tome on the work of the much-maligned CIA, the famed Central Intelligence Agency.

He is understandably partisan in his views and he vigorously defends that service from attacks that are constantly being made upon it, not merely by the press (with its American tradition of searching out the facts) but also by members of Congress who think it has too much power.

But whether we like it or not, the cold fact is that this country is constantly being attacked by thousands of foreign agents boring at the roots of our American system of life and government.

Our Nation simply must counter-attack, or else it will be stumbling blindly and even stupidly toward destruction. We cannot afford to wait until attack comes to us; we must know beforehand what the enemies are saying and thinking and doing. Inevitably this calls for espionage, not necessarily cloak-and-dagger stuff, but more often patient research and alert keenness and learned probing.

Technically speaking, the FBI

cares for the internal security of the country; the CIA's primary function is to be fully aware of what is going on in foreign lands.

It is too bad, Kirkpatrick says, that such a thing has to be, but nevertheless it is crucial to our national welfare that our leaders always be aware of movements from abroad that could harm this land. Mr. Kirkpatrick's philosophy is well stated when he writes:

"The development of the world's best intelligence system is an element to help bring about the ultimate conditions for the elimination of all intelligence services." Bravo...but that time seems far, far away.

Actually it was not until the year 1947 that the CIA was created; by that time it was long overdue. Secretary Henry Stimson in the early 1920's had abolished the area in his department that had the task of breaking down foreign codes and ciphers with the classic understatement of the decade: "Gentlemen don't read other gentlemen's mail!"

The CIA was set up as a weapon of defense. America was forced into it. The book seems more like a learned thesis than a readable essay and it is filled with documentary references that often become boresome or even tiring to any except a highly interested reader.

Names are liberally sprinkled throughout the work; the reader is introduced into stories about the blunders at the Bay of Pigs, as well as the many petty and jealous interdepartmental feuds smoldering within the newly-born CIA.

Our intelligence agents faltered rather badly at Pearl Harbor, Korea, the Bay of Pigs and even in Vietnam. The author does not even allude to the recent hubbub stirred up when it was learned that the CIA was subsidizing education for students. Ask "Why?" and perhaps the answer is "National security." If that reply seems slightly anemic, then indeed it is.

Undoubtedly, the head of the CIA is "the President's Third Man." He collects data from foreign sources, unravels the mixed-up data, then presents to the President the crisp and accurate and complete picture of the world. The book does not make the easiest reading in spite of its fascinating title and theme. Kirkpatrick tells the strength as well as the weakness of the agency and for that reason it is valuable. All in all, a reader will set down the book with the feeling that the CIA is well managed. We need it and we hope it always stands on guard for us. (68-10629)

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Bishops Bless Archabbot

LATROBE, Pa. (NC) — Eleven members of the National Conference of Catholic Bishops participated in the solemn blessing here of Coadjutor Archabbot Egbert H. Donovan, O.S.B., of St. Vincent archabbey.

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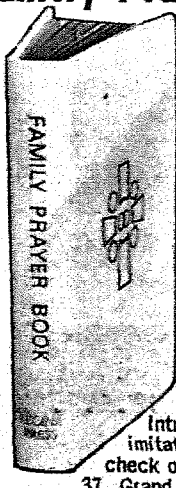
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For those of you wondering what the devil has gotten into the movies these days, two current films leave no doubt:

Satan Plays A Part In Modern Movies

NEW YORK —(CPF)—“Bedazzled,” a mod version of the classic story about a man who sells his soul to the devil in exchange for worldly fame and pleasure, and the original classic itself—Christopher Marlowe’s 16th-Century play, “Doctor Faustus” — have curiously arrived on the screen at the same time.

“He appeared at my window and beckoned me toward the film industry, saying, ‘Huge sums will be yours if you make a film about me,’” said British satirist Peter Cook in explaining how he was tempted to write “Bedazzled,” in which he also stars as Lucifer.

The film has been greeted with extremely mixed reactions—with some viewers finding it tasteless and not at all funny, others seeing in it a brilliant commentary on modern morality.

“Doctor Faustus,” the more serious version of the Faust story, will probably be more popular at the box office, because of the names of Richard Burton and Elizabeth Taylor on the marquee: Burton as the aging German scholar who promises his soul to the devil for 24 years of youth, knowledge, power and love; Taylor in brief non-speaking scenes as Helen of Troy and various other women. It was filmed by the Burtons with members of the Oxford University Dramatic Society to raise funds for the university’s theatre.

The two films, according to “America” film critic Moira Walsh, “provide an enterprising teacher with a rare opportunity to devise an offbeat English assignment that would have some relevance and ex-

citement and a real potential for instruction.”

“Doctor Faustus” is expected to provide an adjunct to literature courses and a springboard for discussion about the Faust story, which has been the subject for operas by Berlioz, Donizetti, Gounod and Stravinsky, symphonies by Liszt, Schumann and Wagner, and which has had many modern adaptations — one of the most popular of which was “Damn Yankees,” a Broadway musical and film based on a novel about a rabid baseball fan who sells his soul to the devil for a chance to be a major league baseball hero.

While the “Doctor Faustus” film features a solemn Mephistopheles, the devil’s emissary (played by a Harvard graduate named Andreas Teuber, who, some critics say, steals the film from Burton), his counterpart in “Bedazzled” is the most swinging Satan ever seen.

His headquarters is a go-go night club in London’s Soho district and he spends much of his time performing such evil deeds as tearing the last page out of Agatha Christie paperbacks, snipping buttons off shirts in a laundry and putting scratches on brand new records.

The rest of the time he gives out with a steady stream of jokes: his favorite TV show is “I Love Lucifer” and when he looks over the motley cast of characters who portray Greed, Gluttony, Sloth and the other major vices, he cracks: “What rotten sins I have working for me. I suppose it’s the wages.”

In “Bedazzled,” Lucifer makes a bargain with a short-order cook (Dudley



THE DEVIL’S EMISSARY, in the guise of a monk (Andreas Teuber) reads the contract in which Doctor Faustus (RICHARD BURTON) has sold his soul for youth, power, knowledge and love of a woman.

Moore) who longs to be loved by a waitress in the hamburger joint in which they both work. The cook is to have seven wishes fulfilled, all of which supposedly will make the waitress fall in love with him.

But each wish is washed out as the devil either over-does it (wanting to become articulate, the cook finds himself so talkative and so intellectual that the waitress is frightened off) or the cook does not spell out his wishes clearly enough (when he seeks “a spiritual union” with his beloved, he finds himself turned into a nun).

The nun sequence, in which Lucifer appears as the “nun’s superior, is used to satirize the commercialization of nuns—whether singing or flying — since the order in which the cook finds himself is one which is known for its trampoline-jumping skill.

This and other satirical sequences (Peter Cook and Dudley Moore were members of the satiric “Beyond the Fringe” comedy group several years ago) will make “Bedazzled” one of the

more controversial films of the year.

The national Catholic film office has told viewers that “its theological implications are ambiguous and subject to widely different interpretations” and that the eroticism (“Lust” is played quite lustily by sexpot Raquel Welch) and flippancy of some of its treatment might prove offensive to some.

However, the film office did add that “Bedazzled” is a “sometimes hilarious reshaping of the Faust legend to the cut of contemporary man” and that “its theme is the commandable one that salvation begins with self-acceptance.”

The film office made no comment on “Doctor Faustus” (both films have been classified for adults), but audiences will undoubtedly be making their own when Burton — in the drama’s most famous lines — says to Taylor, as Helen of Troy:

“Was this the face that launch’d a thousand ships,
And burnt the topless towers of Ilium?
Sweet Helen, make me immortal with a kiss!”



IN “BEDAZZLED,” the devil appears in one sequence as a religious superior (PETER COOK, left) who has misinterpreted DUDLEY MOORE’S request for “a spiritual union” with a woman.

Quickie Film Review

The Young Girls of Rochefort. A contemporary opera in the actual setting of a French town. False values are nicely ribbed, star-crossed lovers are united and everyday dreams come true when a troupe of young show people arrive to stage a fair in Rochefort’s main square.

Catherine Daneuve and the late Francoise Dorleac play local, musical twin sisters, and choreographer Gene Kelly also appears as a visiting producer.

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

SATURDAY, MARCH 2

1:30 p.m. (10) The Roaring 20’s (Unobjectionable for adults and adolescents)
3 p.m. (7) Bold And The Brave (Unobjectionable for adults and adolescents)
5:30 p.m. (4) Little Princess (Family)
7 p.m. (5) Boccaccio 70 (Condemned)
OBJECTION: This film is a trilogy which purports to be styled after Boccaccio. The visualization of this type of story becomes in the present film a grossly suggestive concentration upon indecent costuming, situations and dialogue. Furthermore, one act of the film is a travesty upon marriage which is hardly redeemed by the pathos of its ending, and the final act is little short of a “dirty joke” told at the expense of sex and religion.

7:30 p.m. (23) Carretera General (No classification)
9 p.m. (5 & 7) I’d Rather Be Rich (Unobjectionable for adults and adolescents)
9 p.m. (23) La Reina De Sierra Morena (No classification)
10:30 p.m. (10) The Magnificent Seven (Unobjectionable for adults and adolescents)
11:15 p.m. (11) On Dangerous Ground (Unobjectionable for adults and adolescents)
12:35 a.m. (10) Curse Of The Werewolf (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, excessive brutality; tends to equate religion and superstition.

1 a.m. (4) Giant Behemoth (No classification)
SUNDAY, MARCH 3
11:30 a.m. (7) Ceopatra’s Daughter (No classification)
2 p.m. (7) The Bribe (Unobjectionable for adults and adolescents)
5 p.m. (10) Anna Lucasta (Unobjectionable in part for all)
OBJECTION: Tends to condone wrongdoing; suggestive situations and dialogue.
7 p.m. (6) A View From The Bridge (Unobjectionable for adults)
7 p.m. (23) La Reina De Sierra Morena (No classification)
8:30 p.m. (23) Carretera General (No classification)
9 p.m. (10 & 12) A Hatful Of Rain (Unobjectionable for adults and adolescents)

11:15 p.m. (11) The Boy With The Green Hair (Family)
11:30 p.m. (4) Double Indemnity (Unobjectionable for adults and adolescents)
11:30 p.m. (7) Philadelphia Story (Unobjectionable in part for all)
OBJECTION: Suggestive lines and light treatment of marriage.
11:35 p.m. (10) Cottage To Let (No classification)
11:45 p.m. (5) Napoleon (No classification)

MONDAY, MARCH 4
9 a.m. (7) Has Anybody Seen My Gail? (Family)
6 p.m. (10) Run Silent, Run Deep (Family)
7 p.m. (23) Blueprint For A Million (No classification)
7:30 p.m. (6) Jungle Fighters (No classification)
9 p.m. (23) Playboy Of The Western World (Unobjectionable for adults and adolescents)
11 p.m. (23) Matter Of Who (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Genius At Work (Unobjectionable for adults and adolescents)

TUESDAY, MARCH 5
9 a.m. (7) Shadow On The Wall (Unobjectionable for adults and adolescents)
6 p.m. (10) Blood Of The Vampire (No classification)
7 p.m. (23) River Of Evil (No classification)
7:30 p.m. (6) I Like Money (Unobjectionable for adults)
8 p.m. (4) Inn Of The Sixth Happiness (Family)
9 p.m. (5 & 7) Shadow Over Elveron (No classification)
11 p.m. (23) Red Canyon (No classification)
11:15 p.m. (11) Parachute Battalion (Family)
WEDNESDAY, MARCH 6
9 a.m. (7) Johnny Stool Pidgeon (Unobjectionable for adults and adolescents)
6 p.m. (10) This Island Earth (Family)
7 p.m. (23) Racambole (No classification)
7:30 p.m. (6) The Little Nuns (Family)
11 p.m. (23) Cry Of The City (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Mighty Joe Young (Family)
THURSDAY, MARCH 7
9 a.m. (7) Boom Town, Part I (Unobjectionable for adults and adolescents)
6 p.m. (10) Vera Cruz (Unobjectionable in

part for all)
OBJECTION: Suggestive sequence; excessive brutality.
7 p.m. (23) Samson And The Sea Beast (No classification)
7:30 p.m. (6) Saturday Night And Sunday Morning (Condemned)
OBJECTION: The inconclusive theme, unrestricted subject matter and indecencies in treatment render this amoral film totally unacceptable for a mass medium of entertainment.
9 p.m. (4 & 11) The Best Man (Unobjectionable for adults, with reservations)
OBSERVATION: Against the background of a national political convention, this film pits the principal presidential candidates against each other — the hero, who is a pagan humanist, and the villain, who is a professed Christian. In the ensuing conflict between the two, the question of belief or non-belief is highlighted that the result could appear to be a purposeful attack upon the relevance of religious principles to contemporary life.

11 p.m. (23) Mark Of Zorro (Unobjectionable for adults and adolescents)
11:15 p.m. (11) West Of The Pecos (Family)
FRIDAY, MARCH 8
9 a.m. (7) Boom Town, Part II (Unobjectionable for adults and adolescents)
6 p.m. (10) Park Chop Hill (Family)
7 p.m. (23) Musketeers Of The Sea (Family)
7:30 p.m. (6) Carmen Jones (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations.
7:30 p.m. (10) Back Street (Unobjectionable in part for all)
OBJECTION: The story centrally occupies itself with an adulterous relationship which, however, is neither justified nor condoned.

9 p.m. (4 & 11) Sins Of Rachel Code (No classification)
11 p.m. (23) The Terror (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Sleep Lively (Unobjectionable for adults and adolescents)
1:30 a.m. (10) The Lady With A Lamp (Family)

SATURDAY, MARCH 9

1:30 p.m. (10) Angels With Dirty Faces (Unobjectionable in part for all)
OBJECTION: Not given.
3:30 p.m. (4) Rebecca Of Sunnybrook Farm (Family)
7 p.m. (6) Attack And Retreat (No classification)
7:30 p.m. (23) Miedo (No classification)
9 p.m. (5) Moment To Moment (No classification)
9 p.m. (23) Malas Gente (No classification)
10:30 p.m. (10) A Gathering Of Eagles (Family)
11:15 p.m. (11) Cast A Long Shadow (Family)
12:35 a.m. (10) Horror Chamber Of Dr. Faustus (Unobjectionable for adults)
1:15 a.m. (4) Island Of Lost Souls (No classification)

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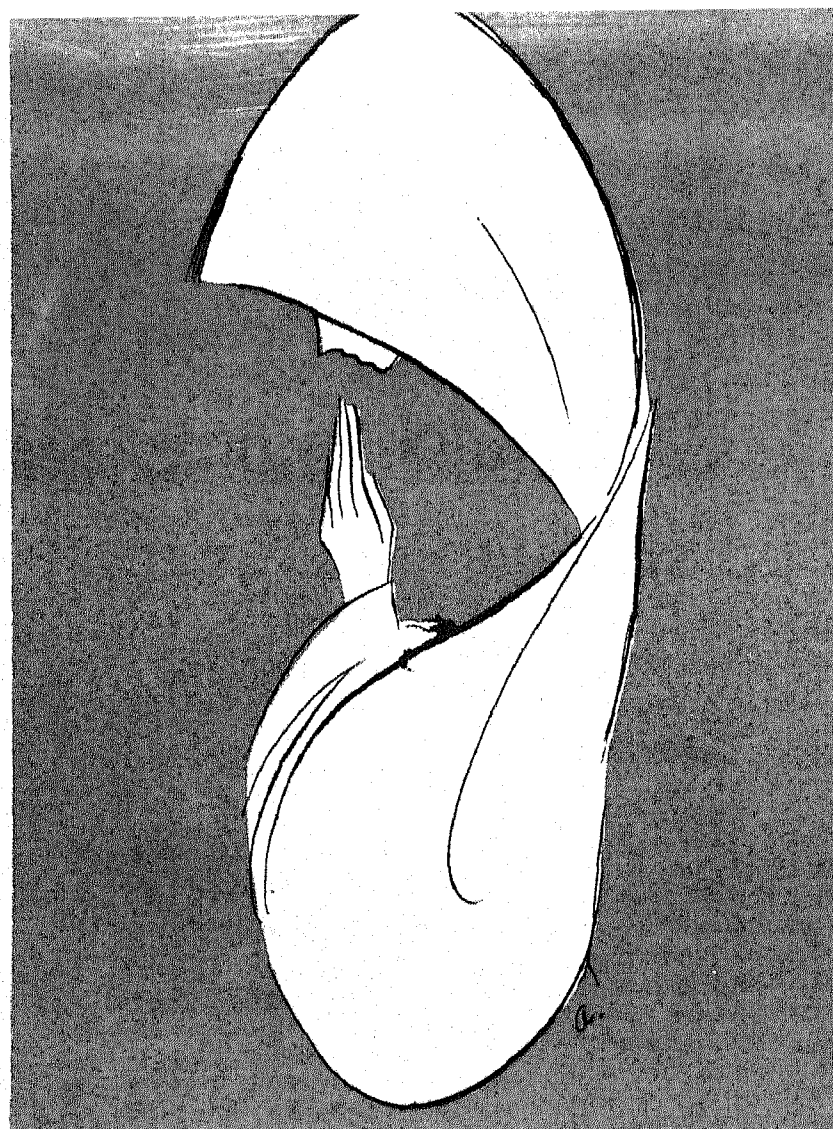
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Marian Devotion Viewed In Light Of Vatican II

By
SISTER JOHN JOSEPH, OLYM



The emphasis which the Council Fathers have given to the schema on Mary should be of significance, especially during this, The Year of Faith. This place, recognized at the Council, is in itself indicative of their deeper understanding of Mary's role in relation to Christ at the service of redemption.

In a vote taken on October 29, 1963, during the second session of the Council, it was decided that the schema on Mary be incorporated into the text of the Constitution on the Church.

In this way a better understanding of the status of Mary within the entire framework of the Church would be achieved. This would serve as a corrective to that view which upholds Mary as the subject of a specialized, isolated, and independent devotion which is the historical result of the gradual divorce of Mariology from theology.

The Fathers of Vatican II have presented Mary to us as the model of the Church:

In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless model, that which she herself wholly desires to be. (Constitution on the Sacred Liturgy, #103).

We can best understand Mary as the model of the Church by seeing her as an exemplification of what we might call a 'corporate personality,' or, by employing a mode of thought which we call 'totality-thinking.'

Totality-thinking is a mental framework within which we identify an individual person and a collectivity of people as one entity. According to this view a specific person incorporates within himself, or herself, all the collectivity which he represents.

For example, the head of a nation, such as President Johnson, condenses within his own person to entirety of this nation. The reception of President Johnson, or his representative, in foreign countries often reflects the attitude of that nation toward the United States as a whole, its people and its policy, and not just their attitude toward the person of Lyndon B. Johnson personally as a man. In such an illustration, President Johnson is functioning as a corporate personality — the person and the nation are seen as one.

Such is the case in presenting Mary as representative of the whole Church. Mary is the perfect prefigurement of the Church; in her we contemplate as in an exemplar, that which we are called to be. That which is predicable of Mary is predicable of the Church. Mary is the New Eve, the dawn of a New Creation, a Virgin and Mother; the Church, too, is a New Eve issuing in a New Creation, a Virgin and Mother. Thus, the Fathers of Vatican II stated:

... the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a model of the Church in the

matter of faith, charity, and perfect union with Christ. For in the mystery of the Church, herself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar of both virginity and motherhood. (Constitution on the Church, #92).

As the model of the Church, Mary's relationship to Christ is presented as analogous to the Church's relationship to Christ. Just as the Church would be devoid of all intelligibility if isolated from Christ, so too, Mary would be without meaning if she were separated from Christ. Let us first consider the relationship of the Church to Christ.

The Church is the fruit of Christ's life on earth. The Son of the Father came to us in human flesh that he might give a radically new meaning to our human existence by transforming it from within.

Just as Adam was the head of the human race at the dawn of man's origin on this earth, so Christ is the New Adam, the intrinsic head of the human race who brings to birth a New Creation by transforming man from within.

Christ identified himself with all mankind in taking to himself that which we all share — and integral human nature. By showing us what it means to be a Son of the Father historically and humanly, Christ has introduced a new dimension into human living. He has made it clear to us that man is not meant to be a closed system walled up within himself, but one whose life is directed toward the Father and one's fellow men. Redemption, then, is ultimately a process of re-ordering men to the Father, and it is this that Christ came to accomplish.

The Church, the People of God whose lives have been transformed and re-ordered toward the Father and their fellow men, is the fruit of the redemption. This Church, meant to embrace all of mankind, is formed by the Spirit of Christ, the Spirit of Sonship who polarizes man's choices and orders them in a free love-response to the Father, and outwardly to one's fellow man. The Church, this People of God, is both the fruit of the redemption and the instrument which Christ employs to continually make present his saving presence and activity to our time and age. As the Fathers of Vatican II say:

By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achieving such union and unity. (Constitution on the Church, #2).

Mary, likewise, is the fruit of the redemption, but a unique and 'most excellent fruit.' Because Mary is the model of the Church, she personifies for us the perfect Christian, one whose life is totally oriented toward the Father in an attitude of openness, receptivity, love, faith, and obedience. The Church is the New Covenant People of God, and Mary is the prime exemplar of the perfect keeper of the Covenant.

Because she was so closely united to her Son in his redemptive mission during her life on earth, He has not repudiated her as an instrument in bringing salvation to mankind in a special way.

This role of Mary's as the victorious Christian in whom Christ has fully triumphed is not solely a passive role as the recipient of salvation and redemption. Just as the Church is both the body of the redeemer and the Body of Christ which functions instrumentally as His salvific presence and activity in the world today, so Mary is both the recipient of redemption and one who actively cooperates with Christ in extending and perfecting his work of salvation.

As the eminently faithful keeper of the Covenant, Mary cooperated with her Son in a life of faith, hope and charity in such a perfect way that she exemplifies the mission of the entire Church. In clarification of Mary's role as co-operating with Christ in bringing the mystery of redemption to men, the Fathers state:

In subordination to Him and along with Him, by the grace of Almighty God she served the mystery of redemption. Rightly, therefore the holy Fathers see her as used by God not merely in a passive way, but as cooperating in the work of human salvation through free faith and obedience. For, as St. Irenaeus says, she, "being faithful, became the cause of salvation for herself and for the whole human race." (Constitution on the Church, #56).

It is fitting then and highly desirable that each Christian foster an authentic attitude of love and reverence for this woman who humanly mothered the Eternal Son of the Father for us.

Such a true devotion for Mary "consists neither in fruitless and passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are moved to a filial love toward our mother and to the imitation of her virtues." (Constitution on the Church, #67).

Such Marian devotion reflects the gratitude of redeemed mankind to her who intimately cooperated, and still cooperates, with the Persons of the Trinity in bringing to completion the divine plan for the unification of mankind and its return to the Father through Christ.

In her, also, Christians have reason to rejoice as they reflect that: "In the most holy Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle." (Constitution on the Church, #65).

The highest honor that we can bestow upon Mary is to place her before us as the model of the perfect Christian. In so doing, may she aid us in our growth into a deeper love for her Son, and through him to the Father in the Spirit of Sonship.

Ulcers, say physicians, frequently occur when men dislike the work they are doing. If that's the case, here's one man who will never have to worry about ulcers.

When You Like Your Work, Long Hours Seem Short



'LET'S SEE, FIVE hours comes to...' Boystown counselor DAVE FERRICK figures out the "payroll" earned by "two of my boys" for work they did on the grounds of the South Florida residence for dependent boys.

A 22-year-old Notre Dame University graduate, Dave Ferrick, "loves" his job so much that he volunteers to work overtime. He is an assistant counselor at Boystown of South Florida, and describes his job as "the most satisfying work in the world."

"You can't help being around here for long without seeing that the boys want someone to love them, to be their friend. When you come in contact with boys and see that they have not had what all boys should have, it is sort of a case of their stealing your heart away," he said.

Ferrick began his work at Boystown in mid-summer, when he volunteered his services to the home for dependent boys while awaiting the start of his teaching contract at a diocesan high school.

The boys so impressed him during his summer work that he managed to get out of his contract and stay on at Boystown. He's a firm believer in Father Flannagan's often quoted statement: "There is no such thing as a bad boy."

Boystown of South Florida, in Dave's opinion, fills a major role in the development of its youthful citizens as future leaders.

"If the family situation prevents a boy from having his needs fulfilled and he continues like this he will be a failure. He won't ever start being a productive person. If a person feels that he is not liked or not wanted, he is going to keep on seeking to fulfill his own personal needs and will be interested only in himself."

"To build a relationship with a boy you have to show him that you accept, approve of and are interested in him. Once you get this idea across to a boy he's willing to relate to you," said Dave.

This need to relate often makes the "period of adjustment" for new Boystown residents a critical period. "One of the first things that they want is to be accepted. Too often, their history has been one of rejection and so they will go out of their way to win acceptance. Once a boy feels that he has been accepted, then he will start being himself," the counselor added.

Boystown, however, is more than a place where a young man can be accepted for who and what he is. It is also a special, living lesson in understanding, he continued, noting that many of the residents are of different races and religions.

"If a boy comes here with learned prejudices, the result of living together with others will make him realize that they are the same as he is. The idea of color just doesn't play a part in life

here."

As satisfying as it is to feel that you are actually helping the youthful residents of Boystown to find themselves and a place for themselves in society, there are still some disappointments to his job, Dave confesses.

"The greatest disappointment is that we are not able to do for the boys all that we would like, and this is mainly a financial problem," he continued. The garage superintendent would like to be able to obtain more equipment so that the boys could actually do repair work on cars, and at the same time, gain the experience which they might need for future employment.

"There is not so much that we want to give to individuals. Instead we would like to be able to provide more along the lines of facilities and opportunities," said Ferrick.

Nevertheless, he continued, "I would say that the boys here actually get more understanding, or are better understood than most kids. We have a staff that has been trained or has the experience or the ability to work with teenagers and know what makes up a teenage boy better than many parents."

"You never hear a counselor say 'I don't understand him. They always seem to know what is at the root of a problem.'"

"I guess it's because we understand the boys and how they work that there is never an emergency at Boystown, never a big deal," said Ferrick.

"The hours are long, but somehow you don't seem to mind that. I guess the only way you can discover many of the things that we have to know about each boy is by being around them for a great deal of time, by being observant and on our toes."

"One day when I have teenagers of my own, I am sure that I will have a better understanding of what they are all about as a result of my work here," he added.

It all boils down to "just plain being there when we are needed," said Dave.

"I have a tremendous confidence in a boy's ability to grow up and solve his own problems, given the opportunity. I look upon myself as someone that is here to make sure that this process takes place with the least amount of pain and problems. There is a natural tendency for a boy to want to depend on someone else, and that is what we are here for," he concluded.

Have Jitters? Are You Afraid? Discuss It Over Coffee And Cake

Training in self-help and self-leadership for mental patients and persons suffering from nervous disorders is the aim of a unique organization which recently formed a chapter in Miami.

Known as Recovery, Inc., the organization resembles Alcoholics Anonymous. Like members of AA, the members of Recovery, Inc., meet in local chapters weekly to discuss problems and exchange symptoms over coffee and cake.

There are 650 groups throughout the country with more than 10,000 members, according to Phil Crane, national director of leader training for the organization.

He explained that the Recovery method, though supplying training in self-help, does not offer advice, diagnosis, treatment or counseling.

"It's mainly an after-care program," he said, "aimed at preventing relapses in former mental cases. Each member is at all times expected to follow the authority of his own physician or other professional."

Crane was in Miami last week to conduct a panel demonstration on the Recovery method of self-help for members of the psychiatric profession, medical doctors and others interested in mental health.

BASED ON WILL POWER

Recovery was founded in 1937 by the late Dr. Abraham Low, a Chicago psychiatrist, who developed the after-care system of "self-help in psychotherapy." The system is based on will power as a means of overcoming disturbing thoughts, sensations and emotions. Dr. Low explained

this system in his book, "Mental Health Through Will Training."

The Recovery method consists of studying this book and other literature by Dr. Low in addition to listening to tapes recorded by the late founder. It also involves regular attendance at Recovery meetings.

"We stress at the meetings what the person can do for himself," Crane said. "We also point out that it is no fault of the individual that he became mentally sick, but it is his fault if he doesn't try to help himself."

"Unfortunately, mental illness carries a social stigma with it and many people blame themselves for having been mental patients."

Crane said that the typical Recovery meeting usually begins with the group leader reading aloud a section from Dr. Low's book or listening to one of his taped lectures.

Members then give examples of how they have managed to overcome problems of every day life. They first present the facts of the situation; then a description of how they reacted in the situation and how they applied the techniques of Recovery. They also discuss how they would have handled the same situation before Recovery training. Other members then make comments on the example.

HELP EACH OTHER

Next comes a "mutual aid" period during which members break into small groups and try to help one another through informal discussions.

Members eventually learn to recognize and analyze

disturbing feelings or symptoms when they occur, which Dr. Low referred to as "spotting."

Crane said that members learn how to deal with their disturbances through will power and "muscle control," forcing one's self to behave or react in an approved way.

Dr. Low wrote that "the muscles are pre-eminently the teachers and educators of the brain," and that it is "possible to block symptomatic reactions" and to "conquer disturbing sensations and obsessive thoughts by the simple means of commanding the muscles to do what you fear to do."

In essence, Dr. Low told his patients that when they have unreasonable fears, they can cure them by just realizing that they are unreasonable.

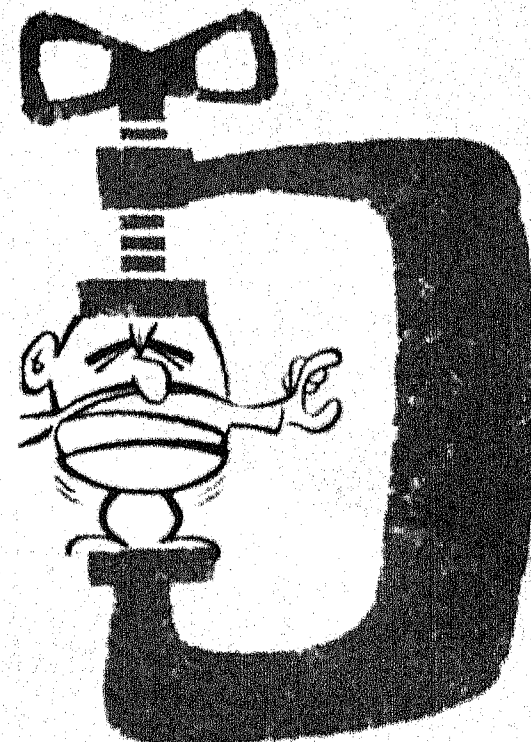
Crane, a former patient, said that the Recovery method helped him realize that his disturbing sensations were neither unique nor dangerous after having heard the problems of other former patients.

"The method helps reduce tensions and, for many former mental patients, to accept an optimistic view toward their condition," Crane said.

Mrs. Crane, who travels with her husband on behalf of Recovery, said that the method helped her overcome a feeling of panic that she often experienced.

"I learned how to 'spot' my symptoms and could see they were not as dangerous as I had believed," she said. "I found that I had lacked the will power to defeat these systems."

There are nine Recovery groups located in Florida. For additional information write to Recovery, Inc., Box 38-163, Miami 33138.



How 'Involved' Should Clergy Get In Politics?

By MSGR. GEORGE G. HIGGINS

The New Republic — which, in this writer's judgment, is one of the best of America's weekly journals of opinion, especially in its coverage of current economic and political developments — thinks that the time has come for anti-Vietnam clergymen and laymen "to translate their own moral indignation over Vietnam into effective political action, inasmuch as this is the only way to effect long-term changes in the policies of this country."

So far as laymen are concerned, this would seem to be a self-evident proposition. It's perfectly obvious that concerned laymen ought to translate their moral indignation over Vietnam — or any other significant issue of public policy — into effective political action.

On the other hand, I am not sure that I fully understand or completely agree with The New Republic when it says that the clergy ought to do likewise. Traditionally, as the NR itself points out, the clergy — in this country at least — have "shied away from such participation."

As a long-time subscriber to The New Republic, I had always been under the impression that its editors thought that, on balance, this was a sound tradition. Apparently, however, I was mistaken in this regard, for a recent New Republic editorial notes with satisfaction that American clergymen now appear to be ready,

in large numbers, "to get involved at a precinct level" and to play "an activist role in both parties." ("Clergy in politics," The New Republic, Feb. 17, 1968)

What does this mean in practical terms? Does it mean that ministers, rabbis, and priests should endorse (or oppose) particular candidates for political office, starting at the precinct level? Does it mean that they themselves should run for office, if only as a last resort?

If so, does it also mean that other clergymen should run against them if they happen to disagree with what they stand for? Or does it mean that only those clergymen who are anti-Administration should "get involved at a precinct level" and play "an activist role within both parties"?

I have raised these questions, not to make light of The New Republic's editorial on the subject under discussion, but merely to suggest that clerical involvement in partisan politics over the issue of Vietnam is, at best, a rather tricky business and will almost inevitably lead to certain consequences which, upon further reflection, even the editors of The New Republic might conceivably wish to forestall.

Be that as it may, I am inclined to think that the editors of the French periodical, Informations Catholique Internationales, make considerably more sense than the editors of The New Republic on

this issue of clerical involvement in the so-called politics of peace.

Though they are vigorously and unqualifiedly opposed to the war in Vietnam and, like the editors of The New Republic, clearly recognize that the establishment of peace in the world is a political problem which calls for the active involvement of Christians as well as all other men of good will, they do not think that the clergy, who are responsible for the unity of the Church, should be expected to take on the role of party politicians.

Given the fact that their publication, ICI, has been one of the most outspoken European critics of U.S. involvement in Vietnam and one of the most vigorous advocates of a politics of peace, their warning against the participation of the clergy in partisan politics is highly significant and deserves to be taken very seriously. ("Christians and the Struggle for Peace," Informations Catholique Internationales, Jan. 15, 1968).

Those American Catholics who may happen to have a special interest in the pros and cons of this highly controversial issue will also want to read what Hans Kung has to say about it in his forthcoming book, "The Church." Father Kung has lectured extensively throughout the United States in recent years and is currently with us again as a visiting professor at Union Theological Seminary in New York.

"Seen in the light of the Gospel," he writes in his new book, "the relationship of the Church to the world contains only one essential aspect: its ministry to the world... Ministry does not mean raising one's voice or putting an ear in all secular questions of economic, political, social, cultural, artistic and scientific life..."

"The Church cannot 'solve' the great problems of the world; neither the problem of hunger nor that of the population nor that of war nor that of anonymity of power nor that of race hatred... What the Church can do can be expressed quite simply in one phrase: it must exist for the world."

Anyone who has ever had the pleasure of meeting Father Kung or is familiar with his writings will know, without being told, that he is not a hawk and that he is not advocating a policy of Christian withdrawal from the world.

On the contrary, he strongly favors the all-out involvement of Christians in temporal affairs and notably in the politics of peace. Nevertheless he does not think that the institutional Church — and its clerical ministers — should pretend that they have all the answers to the problems of the world. And neither does he think — if I read him correctly — that the clergy, in the exercise of their mission of peace, should get involved in partisan politics. Nor do I.

BELOW OLYMPUS By Interlandi



INTERLANDI FOR LOS ANGELES TIMES

"If we get out of this alive, I'm going to open a bowling alley in Orangeburg, South Carolina, and..."

Are Public Schools Our 'Wasteland'?

By FATHER JOHN B. SHEERIN

New York, the fun city, is really having fun these days. Having survived the teachers' strike, it was plagued for a while with the strike engineered by the Sanitation Department. Piles and piles of garbage festooned fun city and created a serious health hazard.

Then came the news that the top three officials of New York's police Narcotics Bureau had been relieved of their posts "for the good of the service."

New York is just the United States in miniature. Everywhere I go these days I seem to hear the old question, "Is American going to the dogs?"

I read the Breviary and come across the psalm, "Help O Lord, for no one now is dutiful; faithfulness has vanished from among men. Everyone speaks falsehood to his neighbor; with smooth lips they speak, and double heart." How true! According to the sex polls, marriage vows are just so much doubletalk and one wonders about the veracity of our public officials.

Certainly there is a "credibility gap" almost as wide as the Grand Canyon. It has become a bromide to say that the United States is in a

worse mess now than during the Civil War. The news about the war in Vietnam is just as bad as the news about crime in the streets.

The trouble is that crises such as we are now in bring forth purported solutions that are quite as terrible as the crises themselves. The "law and order" boys are busy telling the world what the United States should do about the riots this coming summer. One gets the impression that deep down they would allow the Army or the National Guard to stop all the nonsense by dropping nuclear bombs.

There is one solution, however, that will probably get a considerable hearing before it dies. It sounds very convincing at first. According to this theory, our troubles really began way back when the states took over from the established churches in America the work of educating young Americans. The Americans of the time realized that religion is the basic fibre of any society and so they allowed the state to teach religion. As one writer said, the public school became our established church.

The religion was a basic Christianity, but in the course of time, this basic religion became adulterated and corroded as a result of the in-

cursions of secularism into our schools. Now, so the theory goes, the civic religion that is taught in our public schools is a lifeless democracy. As a result, our public and private morality is deteriorating badly and the country in general is going to the dogs. The Churches? They are irrelevant.

So let's get back to an established Church, and the best and quickest way to do it is by giving the state a coercive power to indoctrinate the American multitudes with a real religious devotion to democracy as our way of life.

A strong-armed government, so they say, is needed to inculcate into Americans the spiritual and moral principles necessary for law and order in these perilous times. This strong-armed government, of course, would give short shrift to the churches.

Some of us who feel that the politicians are making a mess of running the war have no desire to transfer the job of religious instruction to the hands of politicians. Smells like Fascism, says I.

To counter any such move, would it not be a right and laudable enterprise for Catholics, Protestants and Jews to get together in order to collaborate in solving the vast problems that face us?



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"... and this is Mahares Krishna from Rent-A-Guru!"

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Our Souls Are Fields For God's Seed

By FATHER
DAVID G. RUSSELL

From a purely dollars and cents standpoint, corporation bosses might think that the Catholic Church has dismally failed.

Never has history assembled so much capital, made so much investment, employed so much personnel, and apparently made so little progress in selling its "product."

All of this in spite of 2,000 years of toil. Note that the populations of some European and Latin American countries are considered more or less nominal in the practice of their Catholic religion, and the Faith really has never caught on in Asia



that the seed is sown, and sown by God, but that the soil lacks something. The word of God sown as seed lacks nothing, but its human soil has much to be desired.

The word of God is like a two-edged sword which can cut deep those who will allow it. The word of God is a fire which can consume a field in a second, if the owner will permit it. The word of God is a seed which will bear abundant fruit if the soil is good ground.

Every good Catholic checks his conscience before he receives Holy Communion. He knows that if he eats and drinks unworthily at the table of the Lord, he eats and drinks condemnation to himself, as St. Paul tells us. And yet he may read and listen to the word of God without first checking his disposi-

tions, the state of his preparation to receive the seed of God's word. He does not bring the same care to his reception of God's word as he brings to the reception of Holy Communion.

The fact is that we are like fields. All that God asks of us is that we receive His seed with responsibility. He will be the sower; He takes the initiative. Yet we fail to cultivate the human soil of our souls.

Our Lord tells us that some of His seed falls on the wayside and birds come and eat it up. It is not difficult to picture a flock of black crows searching out a field in which seed has failed to bury itself in rich soil.

How many words of the Lord, His words of loving invitation, have never taken root within us? Do we even

remember the gospel from last Sunday's Mass? How much has God sown only to be forgotten?

Other seed, Christ tells us, falls on rocky ground; it has no depth beyond the topsoil. It cannot stand the long pull. It buds but dies.

Was our Lord thinking of those of us who receive the word of God with joy, but tire of it. With a great emotional outburst we commit ourselves, but our commitment is little more than a bubble that easily bursts. We shed tears of sorrow, but never really change our lives.

Other seed, He tells us, falls on good ground, but thorns and weeds choke out its life. Perhaps these bear the greatest responsibility because their soil is good. Unfortunately, their favorite dreams and favorite worries overrun the word of God. Money, friends and recreation sap their strength leaving nothing for the divine seed, and there is spiritual death.

Finally, there is good soil which receives the word of God and bears much fruit.

Perhaps we have here the real message of the parable. It is as simple as that: there is such a thing as good soil — it exists and receives the word of God.

Perhaps God is trying to tell us not to give up in despair. Our preaching, our witnessing and personal effort, will not necessarily be fruitless. Somewhere there is good soil. In fact, it may be within ourselves, if we will but cultivate it for the word of God.

Prayer Of The Faithful

FIRST SUNDAY OF LENT

MARCH 3, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Realizing that our own dignity and destiny are bound up with the dignity and destiny of all men, we pray for their needs as well as our own.

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For our President and Congress, that they may guide our Nation safely through these perilous times, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For all those who suffer and die for the cause of a just peace in Vietnam, that their sacrifices may cause the leaders of nations to hasten the coming of peace to that region, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the success of the 1968 Annual Bishop's Charities Drive, that our diocesan institutions of charity may continue to meet the needs of the poor, the sick, and the dependent in our Diocese, we pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

LECTOR: (6) For our Confraternity of Christian Doctrine, that it may enjoy ever greater success in its work in our parish, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (7) For all of us in this assembly of the People of God, that through our sharing in this sacred sacrifice-banquet, we may more perfectly realize our vocation of service to every member of the human family, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Lord, you have taught us to seek you not only in the Sacred Scriptures but in the signs of the times; not only in the sacraments but in the hearts of men; not only in sacred tradition but in all human cultures, in the human condition itself. Grant we ask you that through obtaining what we have petitioned for, we may find You the more easily. Through the same Jesus Christ, Who lives and reigns with the Father in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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RETREAT DATES

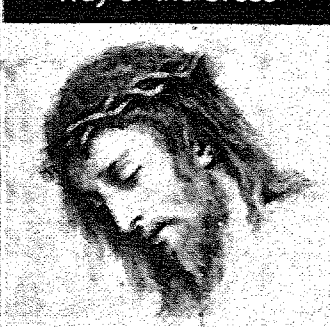
March 5-7 Bishop Verot-Curley High School Retreat
March 8-10 Laymen
March 15-17 Laymen
March 22-24 Laymen
March 29-31 Laymen
April 2-4 Cardinal Gibbons High School Retreat

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Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Catholic parishes in the diocese follows:

ARCADIA: St. Paul, 7:11 a.m.
AYON PARK: Our Lady of Grace, 8:30 and 10 a.m.

BELLE GLADE: St. Philip, 7:10:30 and 12 noon (Spanish).

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. John, 7:10:30 a.m. and 12 noon.

BONITA SPRINGS: St. Vincent, 7:30, 9:30 a.m.

BOYNTON BEACH: St. Mark, 8:30, 11 a.m. and 6 p.m.

CAPE CORAL: St. Andrew, 10:30 a.m. and 6 p.m.

CLERMONT: St. Margaret, 8:30 a.m.

COCONUT GROVE: St. Hugh, 7:30, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

COCONUT GROVE: St. John, 7:30, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

CORAL GABLES: Little Flower (Church), 8:30, 10:30, 12:45 p.m., 1 and 6 p.m.; Auditorium 9:15 a.m. and 12 noon (Spanish).

ST. THOMAS AQUINAS STUDENT CENTER: 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m. Week-days 8:30 a.m. only.

DANIA: Resurrection (2nd St. and 5th Ave.), 7:30, 9:30, 11 a.m., 12 noon, and 5:30 p.m.

DEERFIELD BEACH: St. Ambrose (12th Ave.), 7:30, 9:30, 10:30 a.m. and 12 noon.

WEST PALM BEACH: St. Vincent, 8:30, 9:30, 10:30 a.m., 12:15 and 5:30 p.m.

PORT LAUDERDALE: St. Anthony, 7:30, 9:30, 10:30 a.m., 12 noon and 5:30 p.m.

St. Bernardette, 7:30, 9:30, 11 a.m. and 5:30 p.m.

St. Clare, 8:30, 9:30, 10:30 a.m. and 5:30 p.m.

St. George, 7:30, 9:30, 11 a.m. and 5:30 p.m.

St. Jerome, 7:30, 9:30, 11 a.m. and 5:30 p.m.

Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 8:30, 11 a.m., 12:30 and 6 p.m.

Queen of Martyrs, 8:30, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Paul, 7:30, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Inverness Beach), 8:30, 11 a.m., 12:30 and 5:30 p.m.

FORT MYERS: St. Francis Xavier, 8:30, 10:30 a.m. and 1:30 p.m.

St. Cecilia Mission, 7:30 and 11 a.m.

FORT MYERS BEACH: Assumption, 7:30 a.m.

FORT WORTH: St. Andrew, 7:30, 9:30, 11 a.m., 12:30 and 6 p.m.

St. John the Apostle, 8:30, 9:30, 11 a.m., 12 noon, 12:30 (Spanish), 5:30 and 6:30 p.m. (Spanish).

HOMESIDE: St. Christopher, 7:30 a.m.

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LANTANA: Holy Spirit, 7:30, 9:30, 10:30, 11:45 a.m. and 6 p.m.

LEHIGH ACRES: St. Raphael, 8:30 and 10 a.m.

MARCO: Catholic Church of San Marco, 12:15 p.m. (Spanish) and 5:30 p.m.

MARGATE: St. Vincent, 7:30, 9:30, 11 a.m., 12:30 a.m.

MIAMI: St. Brendan, 8:30, 9:30, 10:30, 11:45 a.m. (Spanish), 5:30, 6:45 (Spanish) and 8 p.m.

St. Michael, New Church, 8:30, 9:30, 10:30, 11:45 a.m. (Spanish), 12 noon, 2 and 7 p.m. (Spanish), 12:45 a.m.

St. Peter and Paul, 8:30, 9:30, 10:30, 11:45 a.m. (Spanish), 12 noon, 2 and 7 p.m. (Spanish), 12:45 a.m.

St. Timothy, 7:30, 9:30, 10:30, 11:45 a.m. (Spanish) and 5:30 p.m.

St. Vincent, 8:30, 9:30, 10:30, 11:45 a.m. (Spanish), 12 noon, 2 and 7 p.m. (Spanish), 12:45 a.m.

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MIRAMAR: St. Bartholomew, University Drive and Miramar Beach Blvd., 8:45, 9:45, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 8:30, 9:30, 10:30, 11:45 a.m., 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 a.m. and 7 p.m.

NORTH DADE COUNTY: St. Monica, 7:45, 9:15, 11:30 a.m. and 6 p.m.

NORTH MIAMI: Holy Family, 7:30, 9:30, 11 a.m., 12:15 and 5:30 p.m.

St. James, 8:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Joseph, 7:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Michael, 7:30, 9:30, 11 a.m., 12:30 and 5:30 p.m.

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PORT ST. LUCIE: St. Luke, 8 and 10 a.m.

PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.

RICHMOND HEIGHTS: Christ the King, 7:30 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 8:45, 9:45, 10:30 a.m., 12 noon and 5:30 p.m.

SANIBEL ISLAND: 11:30 a.m.

SEBASTIAN: St. William Mission, 8 a.m.

St. Catherine, 8:30 and 10:30 a.m.

Does Smoking Really Cause Cancer?



By Dr. BEN SHEPPARD

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

If there is one fact that has been more clearly established than any other during recent years, it is that Americans like to smoke cigarettes.

After the Surgeon General's report in January, 1964, indicting cigarettes as the chief cause of lung cancer — instead of dropping, sales of cigarettes jumped from 497.4 billion to 522.5 billion. It would seem that Americans are not convinced.

There is a great deal of scientific doubt about the Surgeon General's conclusion that smoking causes cancer.

Dr. Thomas J. Moran, who has been a pathologist for 26 years and a supervisor of training diagnosticians for the National Cancer Institute and American Cancer Society, feels that the indictment and acceptance of the report has led to complacency and prevents fruitful investigation.

Some psychologists and psychiatrists have indicated that a great many impressionable people have been traumatized by a fear of the disease.

Congress held hearings and 39 of the 49 medical authorities and statisticians who testified were in disagreement with the report and charged the findings were distorted. Congress wouldn't go along with the dissenters and instead agreed to go along with having cigarette manufacturers print the warning that "smoking may be hazardous."

Four main points came out during the Congressional hearing:

1. The cause of cancer is unknown.
2. Some 10 per cent of all lung cancer victims have never smoked. Conversely, 95 per cent of heavy cigarette smokers do not contract it.
3. Long exposure to concentrated cigarette smoke has never produced lung cancer in an experimental animal.
4. Statistics alone link cigarette smoking with lung cancer, a correlation that is not accepted as scientific proof of cause and effect.

A remarkable study conducted by a research group in California concerning the intellectual development of children with congenital heart disease, concludes with some surprising findings. These children scored lower in tests involving gross motor abilities — the facility to walk at an early age, to turn over in the child's crib, to grasp things with the hand and other such motions.

Early motor performance deficits in handicapped children may cause underestimation of intellectual potentials. However, Stanford-Binet tests given in later years indicate that the correlation between low tests scores and physical incapacity tend to disappear with maturity.

The actions of the child who has always been a perfect member of a family and suddenly begins to throw temper tantrums at the age of five or six or seven, have been described by Dr. Stuart M. Finch, professor of psychology of the University of Michigan Medical School, as the "too good child syndrome."

The "too good" child is simply too rigid to live a child's life. He prefers the company of adults, and sets impossibly high goals for himself so that no matter how good his efforts, they are never good enough.

He may write a school assignment over and over because of minor mistakes; like a little old man he is ashamed of his childish inclinations to get dirty or to lash out in anger.

He tries to hide behind polite behavior and rigid cleanliness. The mildest criticism may cause an outbreak of tears or frustration may precipitate a tantrum.

Because of his pseudo maturity, his parents may place heavy demands on him; soon he may be overwhelmed by his need to be perfect. This may produce rages which will occasionally show up in sadistic acts against younger children or animals.

Frightened by his sadistic drives or afraid of punishment for imagined guilt, he may develop complicated rituals for protection. Before going to bed he may demand that each object be in its proper place and that parents perform complicated rituals — "Get me some water;" "Tuck me in;" "Leave the light on;" or "Give me my teddy bear."

We must intervene so that the child does not develop an adult neuroses.

Parents in these situations should be told that their children should be young and that parents should not demand too much of them. Parents should ease up on their demands on their children, and place less emphasis on obedience and achievement and more emphasis on recreation.

It would be ideal if teachers or counselors at the first grade level could observe the inter-personal relationships of the family of each student.

Such observations might help them to realize that a resentful child might be suffering from some shame or embarrassment because of family problems.

Behavior doesn't grow; it is caused — and we do much better if we know what the causes are rather than merely treat the symptoms. Sometimes we cannot treat the cause but we can at least recognize its presence and through this understand the behavior of the child.



Social Workers Needed In Viet

A recruiting drive for qualified social workers to live and work in Vietnamese refugee hamlets to implement various community development projects has been announced by Catholic Relief Services.

Social workers will serve on salaried, 18-month assignments as part of the agency's medical-social work teams stationed throughout South Vietnam in areas with large refugee populations.

Minimum requirements for selection to the program include a college degree in social work or related fields and a minimum of five years practical experience, preferably with refugees or persons of varied cultures. A knowledge of French will be helpful.

Interested, qualified persons are urged to contact the CRS Personnel Director, 350 Fifth Ave., New York, N.Y. 10001.

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Shoulder Steaks	BONELESS LB	99¢
Chuck Roasts	GOOD EATING LB	59¢
Round Roasts	BOTTOM NO FAT ADDED LB	\$1.09
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Meat Dinners SAVE 20¢-MORTON'S FROZEN 11 OZ. PKG. BEEF • CHICKEN • TURKEY **39¢**

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SARA LEE FROZEN CAKES

PKG. **68¢** POUND COFFEE CHOCOLATE CINNAMON ROLLS

Christian Mothers' Director To Speak

Father Bertin Roll, O.F.M., Cap., national di-



FATHER ROLL

rector of the Archconfraternity of Christian Mothers, will speak to parish affiliations in the Diocese of Miami during an extensive tour of South Florida this month.

Members of 15 Confraternities of Christian Mothers in parishes will hear the Franciscan priest discuss the ideals of Catholic home life, emphasizing the responsibility of parents in training their children, early dating, teenage problems, etc.

The Confraternity of Christian Mothers dates back more than 100 years ago to France when many parents were faced with serious problems in rearing and educating their children.

Mothers gathered together to pray with and for one another and their children; to discuss similar problems and to advise one another regarding the Christian training of their children.

In time they received the approval of the Church for their organization which spread rapidly through Europe and was organized in the U.S. in the latter part of the 19th century.

Father Roll's schedule of parish visits includes Epiphany, South Miami, March 3; St. John the Apostle, Hialeah, March 4; St. Clement, Fort Lauderdale, March 5; Holy Name, West Palm Beach, March 6; St. Bartholomew, Miramar, March 7; St. Joseph, Stuart, March 8; St. John Fisher, West Palm Beach, March 10; St. Rose of Lima, Miami Shores and Little Flower, Coral Gables, March 12; Visitation, North Miami, March 14; St. Anthony, Fort Lauderdale, March 18; St. Timothy,



"GOING, GOING" calls auctioneer Carl Morrill, left, during old-fashioned auction sponsored by St. Monica Home and School Association, where Mrs. Anne Brown and daughter, Betty, above, were the highest bidders on a variety of items.

Lent Retreats Are Scheduled

LANTANA—Lenten retreats have been scheduled by several South Florida organizations during coming weeks at the Cenacle Retreat House.

Women members of the Diocese of Miami Catholic Teachers Guild will participate in conferences from Friday, March 8, to Sunday, March 10.

Father E. Paul Amy, New York, will be the retreat master. Reservations may be made by contacting Mrs. Muriel Haas, 903 Granada Court, Coral Gables.

Members of the Home and School Associations of St. Juliana parish and Cardinal Newman High School, West Palm Beach, will observe a weekend retreat from March 15 to March 17.

Reservations may be made by calling Mrs. Edward Brossett, 965-3586.

Ladies of St. Anthony parish will participate in a Cenacle retreat, April 5, 6 and 7, sponsored by the Catholic Women's Club. Mrs. R. Devlin is accepting reservations at 523-8708.

Court Palm Beach, Catholic Daughters of America, will observe their annual Day of Recollection on Tuesday, Feb. 5, beginning at 9 a.m. in the retreat house.

Reservations for the conferences may be made by calling 582-8760 or 582-8135.

Retiring Social Worker Honored

JACKSONVILLE—Miss Kathleen Reilly, veteran social worker of Catholic Charities, was honored here at a testimonial dinner on the occasion of her retirement as first executive secretary of the regional office here.

Prior to opening the local office in 1944 with Father Paul Manning, now pastor, St. Joan of Arc parish, Boca Raton, Miss Reilly joined the staff of the New York Catholic Charities in 1923 and in 1938 was appointed a child welfare consultant for the New York State Department of Welfare.

More than 1,000 children have been placed for adoption in North Florida through the program of foster care which she inaugurated.

Nurse Chapter Meets March 4

"The Nurse in the Coronary Care Unit" will be discussed by members of the South Dade Chapter of the Miami Diocesan Council of Catholic Nurses during a meeting at 8 p.m., Monday, March 4 at Mercy Hospital.

All registered and licensed practical nurses are invited to attend the meeting, which will include a tour of the hospital's coronary care unit.



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Holy Family Quintet Wins Title

State Champ Battle Set

The Florida High School Activities Association announced on Monday that state basketball championships competition would begin this week. The following is the schedule for Diocese of Miami high school teams.

CLASS AA Group 15 at Coral Park High — Archbishop Curley, state's No. 1 team with 25-1 record, has first round bye, meets winner of Edison-Miami High on Friday at 9 p.m., with championship game Saturday at 8 p.m.

CLASS AA Group 16 at Killian High — Columbus (11-13) plays host Killian at 7:30 p.m. on Thursday, if a winner meets No. 2 state-ranked Key West (25-1) in semifinals at 9 p.m. Friday with championship game Saturday at 8 p.m.

CLASS A Group 14 at Stuart High — Cardinal Newman (7-17) meets host Martin County on Wednesday, at 7:30 p.m. if a winner advances to semifinals on Friday night with championship game on Saturday at 8 p.m. with undefeated West Palm Beach Roosevelt as favorite.

CLASS A Group 15 at Ft. Lauderdale Nova — St. Thomas Aquinas meets Hollywood Hills at 7:30 p.m. on Friday, winner faces winner of Boca Raton Plantation at 8 p.m. Saturday for title.

CLASS A Group 16 at Hollywood Chaminade — Tournament favorite Chaminade (21-4) drew first round bye, meets winner of 8 p.m. Friday game between Miami LaSalle (5-14) and Miami Military for title on Saturday at 8 p.m.

CLASS B Group 16 at Pine Crest School — Cardinal Gibbons (15-7) meets Coral Shores at 7:30 p.m. Friday while McGr. Pace (16-6) meets Pine Crest at 9 p.m. Winners play Saturday at 8 p.m. for title.

CLASS C Group 14 at Moore Haven — One game, John Carroll (5-15) of Ft. Pierce meets host Moore Haven at 8 p.m. Saturday for title.

CLASS C Group 16 at St. Patrick's — St. pat's meets Mary Immaculate of Key West on Thursday at 7:30 p.m., winner meets Marathon at 8:30 p.m. in semifinals while Belen faces Miami Christian at 7 p.m. Winners play Saturday at 8 p.m. for championship.

more than you'd expect from eighth grade players."

Pace may be the major beneficiary as Nelson explained, "most of our boys go to Pace because of the transportation they get."

Joining Trageser and Cashman on the all-tournament team were Stanley Baker and Tony Speranza from runner-up St. Rose, Albert Massa and Frank Caserta of third place St. James, George Prendes of St.

Mary's. Mike Mitchell of Our Lady of Perpetual Help, Alberto Guerrero of St. John's and Willie Perkins of Holy Redeemer.

Holy Family won the title with a 30-21 decision over St. Rose, as Trageser had 14 points, Julian Pasciak seven and Cashman six.

In the four tournament games, Trageser totalled 63 points for a 15.7 average while Cashman had 44 points for an 11.0 average.

Holy Family won the Christopher Columbus High School grade school basketball tournament and it didn't leave Columbus athletic director Dick Pollock one bit happy.

"It looks like all of the talent is in the northern half of the county and that's good for Curley and Pace, but not us," he moaned.

All 10 players picked for the all-tournament team are from the northern half and it may be Msgr. Pace High that benefits the most.

TOP PLAYER

The top player in the tournament was Holy Family's little guard, John Trageser, and his chief challenger was his own teammate Tom Cashman.

"The little fellow was certainly an exceptional player," Pollock, also the Columbus head basketball coach, said. "He's an exceptional outside shooter and handles the ball well."

Trageser had earlier made the Northern Division all-star team and was all-tournament at both the Pace and Curley tournaments.

LAUDS TEAM

"If he grows just a little, he should make a fine high school player," predicted Holy Family basketball coach Jim Nelson.

"In fact, our whole team played well; they worked

Off Finger Tips

Jules Pasiak (23)

BATTLING FOR the rebound are Tom Cashman (33), Larry Patrick (45), and Gary Suplok (32).



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Knights Bowl In State Meet

The 1968 Florida State Knights of Columbus Bowling Tournament will be held in Fort Lauderdale April 27-28.

Hosted by Fort Lauderdale Council #3080, the tourney will be held in the Imperial Bowling Lanes, and local hotel and motel accommodations will be provided for visiting Knight bowlers and their families.

Deadline for applications for the annual roll-off, which is open to all Knights who are in good standing, is March 28. Additional information can be obtained from the Fort Lauderdale council.

International Day To Be Repeated

With almost a year to go, students at Notre Dame Academy have already begun plans for their next "International Day," according to Sister Kathleen Mary, I.H.M. chairman of the high school's language department.

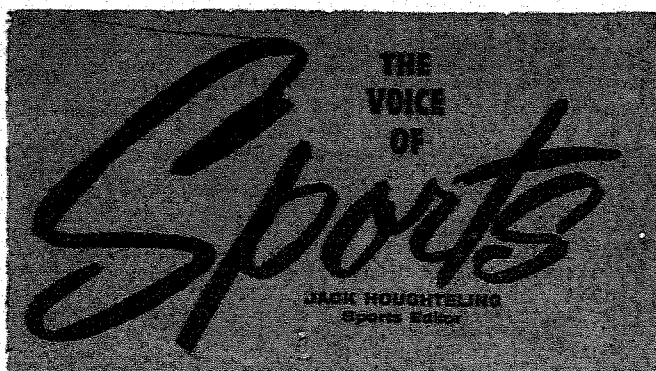
The first annual International day, held recently at the school, was designed to "reveal the idealism and hope of today's youth," said Sister. The program, which features special presentations in French, Spanish and Latin, was so successful, she added, that the students are anxious to expand the program and make it regular part of the school's calendar of activities.

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Biscayne Record Seen As Progress

Biscayne College has completed its second basketball season with a 9-15 mark, not possibly as good as Coach Ken Stibler had hoped for but still one that shows progress.

The first-year record for the young Bobcats was 6-15. "We had some pretty good wins," stated Stibler as he reviewed the 1967-68 season, "especially over teams like West Florida U. and Rollins and considering the considerably tougher schedule we played."

The Biscayne slate did include such toughies as St. Peter's, a NIT entry last year and a sure-thing for a bid this year, and Southwestern Louisiana, a small college power that beat Creighton at Creighton and lost a one-point decision to the U. of Oklahoma of the basketball-tough Big 8 Conference.

"Remember, too, that West Florida was ranked No. 18 among small colleges with just two losses before we played them."

Stibler is also sure that the Biscayne total would have been higher if injuries and academic troubles hadn't sapped his squad of its top strength.

"We finished up the last eight games without John Fairclough, our leading scorer out with a knee injury, and the last six without 6-5 Rich Morbee, our leading rebounder, ineligible academically after the first semester."

"With those two in the lineup, I'm sure that we would definitely have won 10 or 12 games."

Stibler finished the season with a heavy emphasis on freshmen, 6-6 Bob Cook, 5-10 Keith Finley and 5-10 Dennis Hammer, along with 6-2 junior Jack Boyle and sophs 6-4 Rich Murray and 6-4 Bob Novak.

With the 6-3 Fairclough due back next season with his 20.1 ppg. scoring mark, Stibler feels that he has a strong nucleus to build around.

"Our greatest need is going to be for a big man, to get the rebounds. I don't care if he can't even make a layup, just so he can get in there and battle, and shake 'em up a bit. We do need greater strength under the boards."

Surprising help in the final stages of the season came from Novak, who set a school record with 22 rebounds against Florida Tech in the next to last game of the season.

"He was playing only mediocre ball during the season but suddenly came alive. He also got 20 rebounds against St. Leo in the last game and that is quite a feat, as they have a very tall team."

Also drawing praise was frosh guard Finley.

"He averaged about 20 points a game after we lost Fairclough and that certainly helped us a lot."

"I do feel very optimistic about next season, if we can just get a big man, even with a tougher schedule."

Next season's slate calls for a three-game road trip to New Jersey just before Christmas, meeting Monmouth College, Fairleigh Dickinson at Madison, N.J., and St. Peter's.

Also on the home slate is Valdosta (Ga.) State, perennially one of the top small college squads in Georgia, and Southern Alabama.

"Southern Alabama is going to be tough. I understand he has money for 26 scholarships."

Stibler is also hopeful of arranging doubleheaders with the U. of Miami for the Miami Beach Convention Hall.

"We've been drawing about 500 to 700 fans for each of our games at the North Miami Beach Auditorium, so, maybe playing doubleheaders at Miami Beach might help both teams. The U-M hasn't been playing before many crowds that are much bigger than that. It's worth trying, anyway, to see what would happen."

Stibler also wants to talk to U-M about initiating an annual series with the Hurricanes but admits, the Hurricanes haven't shown much interest in this in the past.

"But, I'll keep trying."

Peace Prayer At Olympics

MEXICO CITY (NC)—An ecumenical prayer for peace service is being planned for the end of the 19th Olympic Games here next October.

The sponsor of the serv-

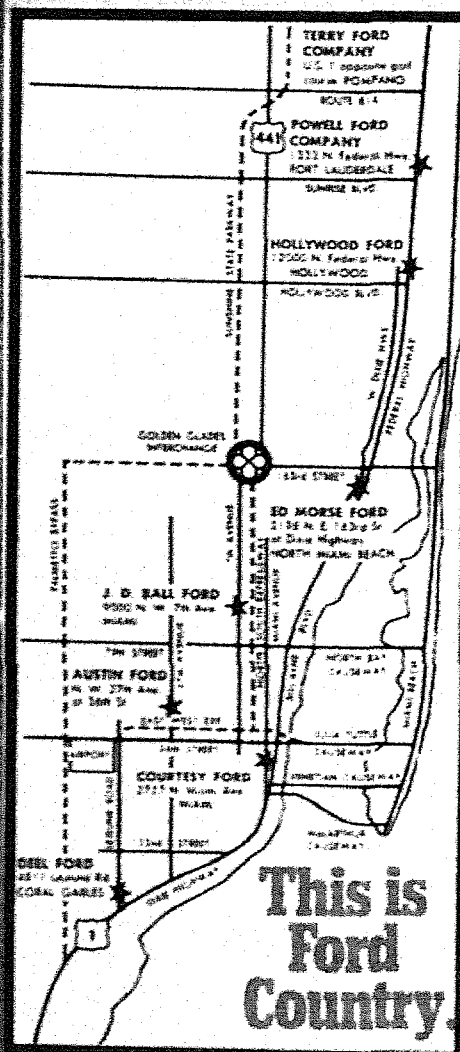
ice is the Ecumenical Commission for Religious Services (ECRS) for the Olympic Games. The commission is composed of 73 Christian and Jewish leaders in this city.

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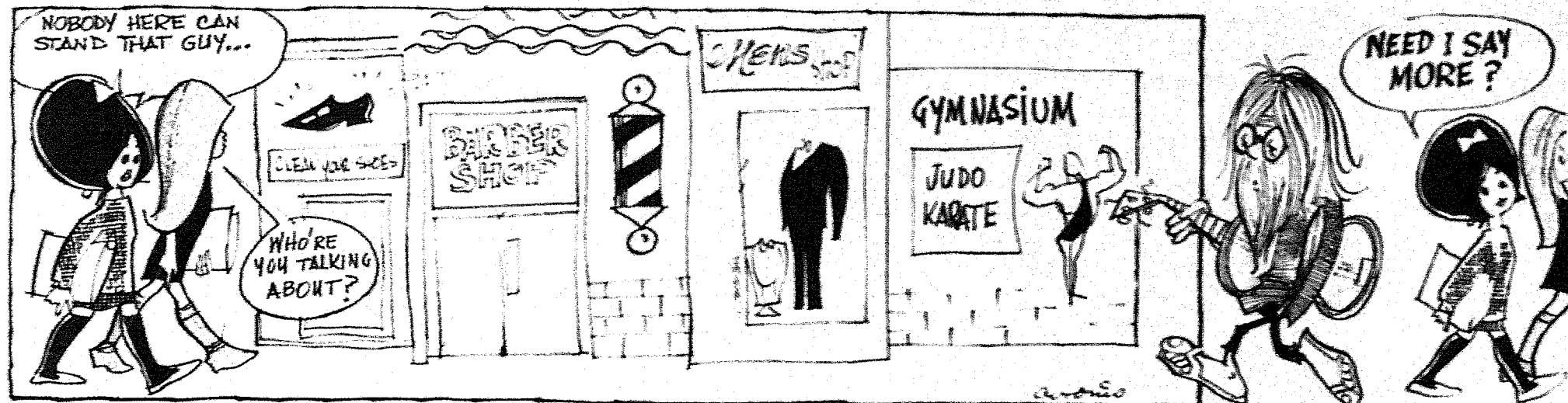
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Men, Women: Their Needs Are Different

By FATHER MICHAEL SULLIVAN

The following is an interview with an 18-year-old high school senior boy:

SENIOR: Father, recently in class we studied some of the psychological differences between a man and a woman. I think that it was the most practical thing we have covered so far. Would you give me your ideas on the fundamental differences?

FATHER SULLIVAN: No one questions the obvious differences between men and women. We have to accept the evidence of reality. However, it is also true that some people consider only the physical differences between the sexes whereas the spiritual or psychological factor is equally important. A woman is a woman in mind as well as body—a man is a man physically and spiritually.

In our meetings with people we take these differences for granted. We seldom take time out to reflect on them. Our failure in this regard often times leads to unnecessary tensions, especially later on in marriage. Understanding is essential for happiness. Many of the problems in marriage can be traced to ignorance with regards to the psychological needs of one's partner.

SENIOR: What are some of these psychological needs?

FATHER SULLIVAN: From his first awakening in adolescence the male tends to assume a role of leadership in his friendships with the opposite sex. He generally asks the girl for a date, he makes most of the arrangements and he provides the cash.

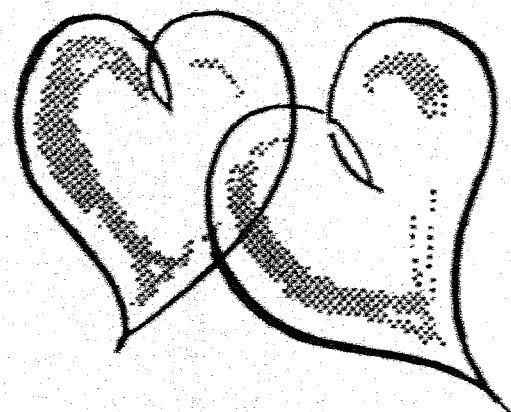
The male is a protector, a provider for the female. Oftentimes he is first attracted by physical beauty and only after a period of time graduates to affection and then love.

SENIOR: Do you mean to say that the woman is passive by nature?

FATHER SULLIVAN: The female is not thoroughly passive. She has her own definite ideas about things but she would rather persuade than command. She likes a good-looking man, but this is not first and foremost in her mind. She is deeply personal and because of this she looks first for qualities that attract her. If she finds these qualities her affections are quickly engendered.

And this is important because even when mere affection gives way to love in a woman she always maintains her need for affection. When the man begins to love he takes things for granted. The woman never does. She always wants to be reminded by concrete signs—embraces, sweet words, winks, teasings, glances and the like.

SENIOR: Your examples are good but I'm still not



clear on the differences.

FATHER SULLIVAN: For the sake of simplicity we might say that the man is somewhat abstract in his approach to life while the woman is more concrete. The man enjoys figuring things out — the woman prefers doing the figuring.

Take for example the question of religion. It has been said that a woman is more religious by nature than a man. Why? —because she enjoys doing, expressing love for God. For this reason women enjoy ceremony and special devotions. Does this mean that the man is not religious? Of course not, but he does prefer to go straight to the heart of the matter. He wants to figure God out first of all. Before he can express himself God has to make sense to him.



Guitar Background, Seminarians Singing

... Priests distribute Communion during high school student Mass

'HEART OF MASS'—LOVE

More than 450 high school students from parishes throughout northern Dade County assisted Sunday in a Mass which emphasized "the theme of love which is at the heart of all Masses," in hymns with a guitar accompaniment.

Sunday's concelebrated Youth Mass was the first of what are planned to be regular monthly Masses "not just for Catholic young men and young women but for all high school students in the North Dade area," according to Father Brian Redington, assistant pastor of St. James parish, where the first Youth Mass was offered.

In addition to the homily, which

was delivered by Father Francis Lechiara, and the reading by two student commentators, the theme of love was stressed by a continuing commentary throughout the Mass by St. John Vianey Seminary seminarians Jerry O'Donnell and Adam Thielen.

The Youth Masses will be offered at 7:30 on the last Sunday of each month in a different parish in the North Dade area, according to Father Redington.

Students are encouraged to arrive at the Church at least 15 minutes before mass in order to practice the hymns of the mass with the seminarians.

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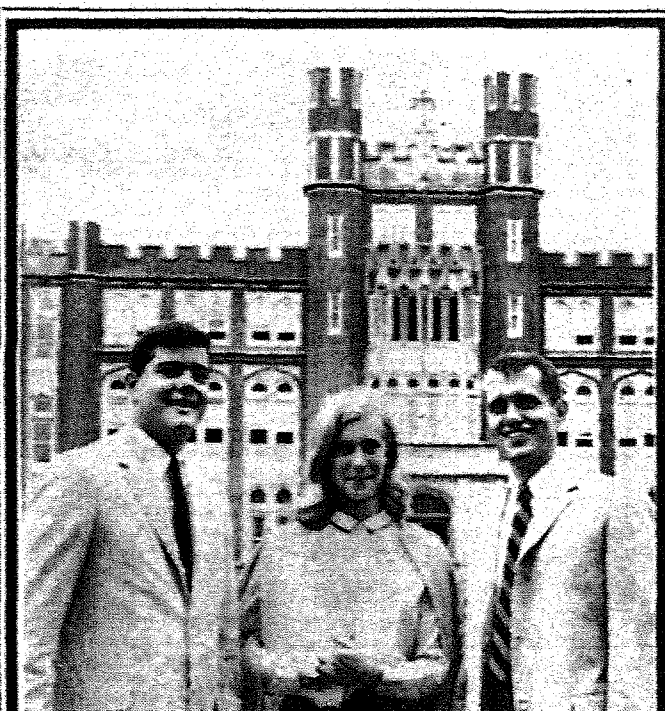
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Mis amados en Cristo:

La Iglesia, madre preocupada por el bienestar de sus hijos os llama a observar el tiempo penitencial de Cuaresma. A fin de responder este llamado en forma adecuada y generosa, debemos reconocer que nada ha disminuido la importancia de la Cuaresma en nuestras vidas como cristianos.

Quizás algunos cristianos no han interpretado correctamente el cambio en las regulaciones de ayuno y la abstinencia y han pensado en una tendencia de parte de la Iglesia a atenuar el espíritu de penitencia. Esto no es así. Al contrario, de acuerdo con la permanente tradición cristiana, estos cuarenta días deben ser tiempo de intenso sacrificio que nos estimula a más fructíferos y variados actos de penitencia.

La experiencia nos enseña que no ha cambiado nuestra necesidad de conversión. Año tras año, no importa cuán cerca nos encontremos de Dios, nos dirige nuevas y urgentes invitaciones a renovar nuestros corazones más y más a semejanza de Cristo. Nuestra obligación de dar testimonio de Nuestro Señor "en prenda de nuestra penitencia y conversión interiores" tiene que ser encarada más valientemente hoy, cuando el espíritu de nuestros tiempos es tan contrario a la práctica de la mortificación.

Yo os exhorto, por tanto, a fortalecer la obligación de penitencia por medio de una unión con Cristo diariamente en la celebración Eucarística y en la recepción de su cuerpo y su sangre. Ninguna práctica cuaresmal puede preparar mejor nuestras mentes y corazones hacia el misterio pascual que nuestra ferviente participación en la misa diaria.

Aunque las regulaciones de ayuno y abstinencia han sido modificadas, muchos siguen observando voluntariamente la antigua práctica, cosa indudablemente laudatoria.

En estos días cuando el clamor de los pobres, los enfermos, y los ancianos se percibe de modo más gráfico que nunca antes, mucho de nuestra penitencia cuaresmal debe dirigirse a aliviar la miseria y el sufrimiento. He aquí un campo en el que todos podemos encontrar no sólo una oportunidad a nuestra generosidad, sino también un fructífero aspecto de sacrificio. La solicitud hacia los manesterosos, ancianos e infortunados puede expresarse de incontables formas— visitas, cartas, sufragios para socorrer nuestras instituciones, tiempo y trabajo voluntario en obras asistenciales. . .

La cuaresma, además, es un tiempo ideal para serias lecturas, especialmente la lectura de los Evangelios y las vidas de los santos. Este debe ser tiempo también para devociones especiales, Viacrucis, rosario, escuchar sermones sobre las verdades fundamentales del cristianismo.

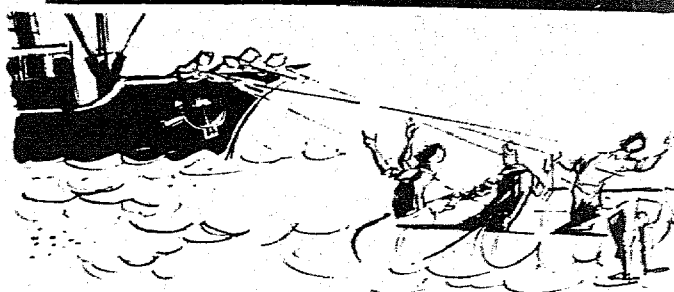
Durante la cuaresma, la vida del cristiano sincero tiene que variar en cierto grado. El deseo de unión más estrecha con Cristo en su obra redentora durante estos cuarenta días, ha de dar necesariamente una dirección diferente a algunos de sus pensamientos y actitudes.

Que Dios os bendiga con la gracia de la generosidad para que podáis observar este santo tiempo en forma tal que os haga testigos de Cristo de modo más impresionante que nunca antes.

Devotamente en Cristo,

Solomon J. Carroll

Obispo de la Diócesis de Miami.



¿Otro Crimen Impune?

Por Gustavo Pena Monte

El suceso del pasado martes frente a la costa de Estados Unidos, cuando un barco "mercante" castrista ametralló y embistió a tres miembros de su tripulación que se habían lanzado en un indefenso bote salvavidas a buscar asilo en Estados Unidos, — a la vista de la lancha guardacostas que se dirigía a rescatarlos, — es un testimonio más del desprecio por la vida en el sistema comunista; es demostrar ante los ojos del mundo, de un mundo lamentablemente impasivo, cómo es cierto que en Cuba se mata, se asesina, se atropella, se persigue despiadadamente a los que resisten someterse al atropello comunista.

No es la primera vez que guardacostas de Estados Unidos observan un acto de piratería criminal semejante, y al menos toman constancia gráfica del mismo. Recuerdese, por ejemplo, cuando un grupo de refugiados cubanos que escaparon en un bote fueron capturados por helicópteros castristas en las playas de Cayo Anguila, posesión inglesa, y ante la vista de los guardacostas de Estados Unidos arrestaron a esos fugitivos en un territorio extranjero y los volvieron a Cuba.

El crimen del pasado martes frente a las costas de Estados Unidos, ante los ojos impavidos de los guardacostas norteamericanos, conlleva también un acto de arrogante provocación y desafío a esta nación. Provocación y desafío que no encontró respuesta, quizás sí porque las conciencias están ya demasiado aletargadas y no reaccionan ante tanto crimen.

Porque si este hecho sirve para demostrar al mundo al grado que llega el comunismo cubano en su criminalidad, sirve también para demostrar la indolencia del mundo ante tanto crimen, tanta violación de derechos humanos, tanto desprecio por la vida, de que han hecho gala Castro y sus secuaces en toda una década.

Porque es tanta la indiferencia y el desprecio por el dolor cubano, que hasta aquí en Miami, un periódico — el Miami Herald — se atrevió a desplegar un colorido reportaje el pasado domingo, en el que abiertamente se elogiaba al régimen de Castro y sus "audaces programas". El exilio recibió con indignación ese reportaje. Pero la respuesta a esos elogios no se hizo esperar. No la dio el exilio. Llegó, dolorosa, dramática, pocas horas después, en el suceso del barco "26 de julio".

Suceso que a pesar de su monstruosa criminalidad, tampoco servirá para despertar al mundo, para detener el crimen contra un pueblo que se desangra.

Este acto criminal atestiguado por guardacostas de Estados Unidos clama por una denuncia formal ante la comisión de derechos humanos de la Organización de Estados Americanos, ante organismos internacionales que deben investigar un hecho ocurrido en aguas internacionales ante testigos. Pero, ¿se hará algo, o seguirán cruzadas las manos como hasta ahora, como el pasado martes?



Los maestros de escuelas católicas de Miami se reunieron en un seminario de dos días para tratar sobre asuntos relacionados con su misión de enseñanza. En la composición gráfica, arriba, las profesoras Carmen Díaz y Elena Villa, de Lourdes Academy, y Marta Segre, de Immaculata, charlan con el superintendente auxiliar de escuelas de la Diócesis, Charles O'Malley. Abajo, el superintendente de escuelas, Mons. William McKeever, con el doctor J. C. Willkie y señora, que disertaron sobre la educación sexual de los niños.

¿Viajará el Papa a Colombia

Ya ha dejado de ser una novedad la noticia de un viaje del Papa a cualquier punto de la tierra. Ahora se habla, con insistencia, de un viaje del Papa al continente latinoamericano. En los casos anteriores hemos podido observar que tres momentos, tres etapas, suelen preceder al acontecimiento. Primero se detecta la circunstancia que puede ocasionarlo, luego sigue un período de interrogantes en el que se navega en el océano de las conjeturas y luego, poco tiempo antes del viaje, llega el anuncio oficial. En nuestro caso estamos en la segunda etapa.

Indudablemente, el Congreso Eucarístico Internacional a realizarse en Bogotá es una magnífica ocasión, que tiene la fuerza del antecedente de Bombay. A este acontecimiento debe unirse la reunión del episcopado latinoamericano convocada por el mismo Papa. Estos dos hechos confluyen con un tercero: el deseo del Papa de entrar en contacto directo con América Latina, el "Continente de reserva" de la Iglesia Católica, el continente que, interrogado por cuestiones importantes e ineludables, podrá aportar en los próximos años a toda la Iglesia la riqueza de una experiencia original y profunda.

En nuestro caso la pregunta es múltiple: ¿el Papa viajará a América Latina? ¿Esto significa que el horizonte del viaje es solo Colombia o comporta un largo itinerario? ¿Irá a las naciones que lo han invitado oficialmente? ¿Elegirá simbólicamente algunas capitales?

Todavía no hay ninguna palabra oficial: ni afirmativa, ni negativa. Y esto lo subrayamos, para ante

los rumores de un posible viaje del Papa a Moscú, el Vaticano anunció categóricamente lo infundado de tales suposiciones. En espera del anuncio oficial sólo nos resta mantenernos en lo que hemos llamado "el océano de las conjeturas".

Cientos de Prelados irán a Colombia

Bogotá (NA)—Los organizadores del Congreso Eucarístico Internacional anunciaron aquí que ya habían asegurado su asistencia un total de 40 cardenales, entre ellos dos pertenecientes a países comunistas, y 800 obispos de todo el mundo.

El certamen se realizará en esta ciudad del 18 al 25 de agosto próximo. No se descarta la posibilidad de que también asista el Santo Padre, aunque el Director de Divulgación del evento, Padre Mario Revollo, dijo que continúa sin confirmación oficial la visita del Papa.

"El viaje del Santo Pa-

dre a Bogotá —dijo— sigue siendo una mera posibilidad que sólo podría concretarse a comienzos de agosto próximo." Agregó que su visita sería "una excelente complementación del acontecimiento católico" pero que "el Congreso tendrá por sí solo, aún sin la presencia del Papa, gran trascendencia para la Iglesia Católica."

Entre los cardenales que han confirmado su participación en el 39o Congreso Eucarístico Internacional se mencionan los nombres de Stephen Wiszynski, de Polonia, y Joseph Beran, arzobispo de Praga, radicado actualmente en Roma. El viaje del cardenal Wiszynski

está sujeto a un permiso especial del gobierno polaco que aún no ha sido tramitado.

El Padre Revollo indicó asimismo que tanto los cardenales como los obispos que han asegurado su asistencia al certamen serán alojados con las familias bogotanas.

Dijo también que estaban solucionando el problema de alojamiento para los miles de peregrinos que llegarán a Colombia. Reveló que el Comité de Viviendas tenía conseguidas cerca de 40 mil camas, de las cuales solo habían sido reservadas, hasta el momento, 2,500. "La fecha límite de las reservacio-

nes —añadió— vence el 15 de junio próximo."

Los organizadores del certamen señalaron que no hay un cálculo oficial sobre el número de peregrinos que se darán cita en Bogotá durante la época del Congreso. Se señaló, sin embargo, que al certamen anterior, realizado en Bombay, India, asistieron unos 30 mil extranjeros.

"El número de peregrinos en esta oportunidad puede aumentar considerablemente sobre esa cifra —dijeron los organizadores— en razón de que muchos católicos de Venezuela, Ecuador y Perú pueden viajar por tierra a Bogotá."

Oración de los Fieles

Primer Domingo de Cuaresma
(3 de marzo)

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Conscientes de que nuestra dignidad y destino están ligados a la dignidad y destino de todos los hombres del mundo, oramos por sus necesidades así como por las nuestras.

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

Pueblo: Señor. Ten Piedad.

Lector: Por el presidente y el congreso de esta nación, para que puedan conducirla con seguridad a través de estos peligrosos tiempos, oremos al Señor.

Pueblo: Señor. Ten piedad.

Lector: Por todos aquellos que sufren y mueren por la causa de una paz justa en Vietnam, para que sus sacrificios conduzcan a los líderes de las naciones a buscar una rápida solución a ese conflicto, oremos al Señor.

Pueblo: Señor. Ten piedad.

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

Pueblo: Señor. Ten piedad.

Lector: Por el éxito de la Campaña de Caridad del Obispo, para que nuestras instituciones diocesanas de caridad puedan continuar encarando las necesidades de los pobres, los enfermos y los desamparados de nuestra Diócesis, oremos al Señor.

Pueblo: Señor. Ten piedad.

Lector: Por nuestra confraternidad de la Doctrina Cristiana (CCD) para que alcancé los mayores logros trabajando en nuestra parroquia, oremos al Señor.

Pueblo: Señor. Ten piedad.

Lector: Por todos nosotros en esta asamblea del Pueblo de Dios, para que por nuestra co-participación en este sagrado banquete sacrificial, comprendamos mejor nuestra vocación de servicio a todos los miembros de la familia humana, oremos al Señor.

Pueblo: Señor. Ten piedad.

Celebrante: Señor, tu nos has enseñado a buscarte no sólo en las Sagradas Escrituras, sino también en los signos de los tiempos; no sólo en los sacramentos, sino también en los corazones de los hombres; no sólo en la Tradición sacra, sino también en todas las culturas humanas y en la misma condición humana. Concede, te lo pedimos, que por la obtención de cuanto te pedimos, podamos nosotros encontrarte más fácilmente. Por el mismo Cristo, que vive y reina con el Padre en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amén.

Misas Dominicales En Español

CATEDRAL de MIAMI- 2 Ave y 75 St. N.W. 7 p.m.
CORPUS CHRISTI- 3230 N.W. 7 Ave. 10:30, 1 y 5:30. MISION-4600 N.E. 2da Ave., 11 a.m.
ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 a.m., 1 p.m. 7 y 8 p.m.

ST. KIERAN, Assumption Academy-1517 Brickell Ave. 12 p.m., 7 P.M.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1,6 y 7:30 p.m.
GESU-118 N.E. 2 St. 6:00

p.m.
ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.
ST. HUGH- Royal Rd. y Main Hwy., Coconut Grove, 12:15 p.m.

ST. TIMOTHY-5400 S. W. 102 Ave. 12:45 p.m.
ST. DOMINIC-N. W. 7 St. 59 Ave. 1 p.m., 7:30 p.m.
ST. BRENDAN-87 Ave. y 3 St. S. W. 6:45 p.m.
LITTLE FLOWER-1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.

ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach. 6 p.m.
ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.
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--Hippies en Latinoamérica

Los "Hippies" están haciendo erupción en Latinoamérica. Aunque en escala más reducida que en Estados Unidos Unidos y algunos países de Europa, la influencia del "hippismo" está penetrando algunos sectores de la juventud de distintos países de Latinoamérica.

La influencia del "flower power" se ha hecho sentir cuidadosamente en Buenos Aires, donde la policía ha tomado medidas energéticas para su eliminación y en otros capitales como Lima y Bogotá, aunque en éstas en menor escala.

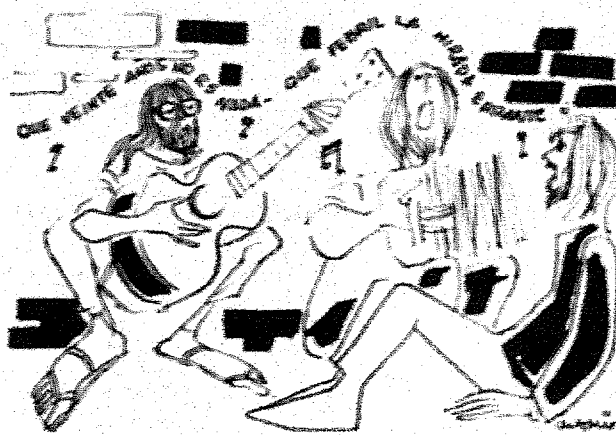
Lo que en algunas de esas capitales comenzó a llamarse juventud "go-go" o "ya-ya", ha empezado a evolucionar en ciertos núcleos a verdaderas tribus de "hippies".

El Centro de Información Católica del Perú, recabó del doctor Hidelbrando Salazar, pedagogo y sociólogo fundador del Instituto Superior Sicológico de Lima, sus opiniones profesionales sobre el problema. He las aquí:

Antes veamos qué es un Hippie.—Es un adolescente que con sus extravagancias y filosofía sui-Generis de la vida, exige de nuestra sociedad ser comprendido y orientado, ya que no fue guiado adecuadamente en su hogar. Además, es un adolescente que reta con su postura ambivalente, nada lógica a la sociedad, que se desmorona en el aspecto sexual; sólo así podríamos aceptar la teoría del "amor libre".

Este deseo de la practica del "amor libre" debe interpretarse como un signo de impotencia y falta de identificación sexual, de nuestros muchachos a temprana edad, que menosprecian el sentimiento del querer y amar a una dama elegida; lo que plantea de parte del hombre, celo o egoísmo frente a su aparente propiedad privada, conquistada a base de requerimientos, demostración del amor y conjunción de sentimientos. Naturalmente ningún hombre normalmente desea compartir las caricias, besos, abrazos de su mujer con otro hombre, salvo que sea pluralista (o que guste amar a una mujer amada por otros); tampoco la mujer desea compartir a su hombre; este celo natural, incluso se ve en los animales, donde el mas guapo a golpes logra su dominio, para luego ofrecer a su hembra sus sentimientos de acercamiento y deseo sexual, mediante el juego erótico.

Los hippies, que desean practicar el "amor libre" no están haciendo sino, declarar su incapacidad de amar y falta de identificación sexual. Esta filosofía del "amor



libre" antes del advenimiento de las hormonas reconstituyentes de la virilidad del hombre de 65 a 75 años, era practicada por ancianos que conscientemente empujaban a su mujer joven a la práctica del amor libre, como una compensación a su impotencia.

Por todas estas razones, considero, que es urgente que nuestra sociedad comprenda a los hippies, no admitiendo que proliferen sino haciendo que dichos adolescentes sean examinados por Psiquiatras, Psicólogos y Pedagogos; por tanto, sería urgente historiarlos y examinarlos física y mentalmente, mediante test de inteligencia, personalidad y examen clínico. Es posible que de acuerdo al resultado, tengamos que iniciar el tratamiento por los padres de éstos y luego orientar al hippie criollo, que no hace sino imitar en base a fallas de su personalidad.

Considero pues urgente, que la sociedad debe tomar cartas moralizadoras cada vez que se presenten brotes de grupos excéntricos y no fomentarlos. No tenemos porque aceptar desviaciones de otros países, no olvidemos que el porcentaje de mujeres por hombre, en los países superpoblados, es mayor y por otro lado, nuestra antropología es distinta y es sólo nuestra.

Propugno también, que se organicen forums, que tracen pautas de rehabilitación para los hippies y se adopten medidas menos drásticas, como ha iniciado la policía en el gran país de la Argentina del corte y cape.

ENTRE LIBROS

Publicaran Colección Sobre el Desarrollo

El Instituto Latinoamericano de Doctrina y Estudios Sociales (ILADES) del Consejo Episcopal Latinoamericano (CELAM) editará en 1968 una colección de libros sobre el Desarrollo.

Los autores de los libros serán los profesores y colaboradores del Instituto. Los libros anunciados para este año son:

- "La Reforma Agraria en América Latina: Análisis y Doctrina," por el P. Gonzalo Arroyo, S.J.
- "Violencia y Guerrilla en América Latina. Estudio Conjunto de Regímenes Militares." P. Roger Vekemans.
- "Desarrollo y Educación." Paulo Freire.
- "La Reforma Administrativa en América Latina." Jorge Prescht.
- "El Problema Indígena en América Latina." Ismael Silva.
- "Presencia de la Iglesia en la Evolución de América Latina."
- "Marginalidad Social en América Latina." P. Gonzalo Arroyo, S. J.

Canciller Aleman Senala Necesidad de Ayuda a L.A.

El Canciller alemán, doctor Kurt Georg Kiesinger, señaló en una entrevista que le hizo recientemente la Radio Vaticana que "la ayuda a Asia, Africa y América Latina es necesaria ahora más que nunca."

Añadió que había tenido ocasión de hablar de la situación actual de la América Latina, cuya región visitó en dos oportunidades. "Una vez en 1958, dijo Kiesinger, viajé por varios países de ese continente y entonces tuve una visión clara de la situación gracias a la colaboración de los Embajadores alemanes en esas naciones."

"Pude comprender —dijo— cuánta importancia tiene no perder de vista este continente, el cual —aunque parezca extraño— no ha tenido un lugar especial en nuestras discusiones políticas, salvo algunos casos excepcionales como Cuba, Guatemala, etc., de lo contrario apenas si se menciona."

Kiesinger dijo que "la explicación de esta especie de olvido se debe atribuir a que las crisis de estos últimos años han estallado casi todas en Asia y en Africa. Pero sería sumamente peligroso si no viésemos la posibilidad de crisis semejantes no menos vastas y tal vez más peligrosas en América Latina. Por esto tuve la satisfacción de comprobar en mis conversaciones con el Gobierno italiano que estamos perfectamente de acuerdo en la visión que tenemos de América Latina y en la necesidad de ofrecerle nuestra ayuda."

Dedica Revista Belga Número Especial a LA

BRUSELAS (AIP) —Un numero especial de la "Revue Generale Belge", dedicado a Latinoamérica, llega a la conclusión de que el destino de América Latina se jugará en los próximos tres años.

Notables escritores colaboraron en ese número. Aristides Calvani, decano de la Facultad de Derecho de la Universidad Católica de Caracas, dijo en su estudio que tres son las alternativas que se abren ante el Continente en los próximos tres años: el resurgimiento de los gobiernos militares, la extensión de la guerra revolucionaria o, en última instancia, el avance de la democracia cristiana. Señala Calvani "la decadencia irremediable de los partidos tradicionales de América Latina" y afirma que el destino continental se jugará en los próximos tres años.

Otro especialista que colaboró en la "Revue Generale Belge", Paul Ramlot, P.P., de Montevideo, afirmó que el Continente "muestra un extraordinario potencial de vida y juventud desconocido hasta ahora."

El jesuita Roger Vekemans, Director del Centro para el Desarrollo Económico y Social de América Latina (DESAL), propuso como solución a los problemas planteados "una promoción popular que permita a las masas integrarse plenamente en la sociedad."

Luis Lenero, director del Instituto Mexicano de Estudios Sociales, dijo que "la profunda agitación de Amé-

rica Latina no terminará hasta que se solucione el problema agrario". Agregó el pensador mexicano que los demás países podrán ayudar también en América Latina, favoreciendo la investigación científica y el hallazgo de formas de vida a partir de las potencialidades existentes.

Agregó el Embajador peruano que existen desacuerdos sobre las vías para alcanzar este objetivo: la vía violenta o la vía no totalitaria y pacífica, adscribiéndose el diplomático a la vía pacífica.

El Secretario General de la Cooperación Internacional para el Desarrollo, Vanistendael, de Bruselas, se declaró optimista en el terreno sindical y afirmó que es posible que América Latina construya un sindicalismo sólido, consciente y representativo.

En relación con el problema de las guerrillas, Claude Julien dijo que "por el momento ningún movimiento revolucionario cuenta con los medios materiales para derribar a los regímenes existentes", aunque reconoce que el clima de violencia se ha agudizado considerablemente en los últimos años.

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¿Vale la Pena Sufrir?

Por el Padre Angel Villaronga, O.F.M.

Una de las circunstancias reiteradas en la vida de todo hombre es la presencia del dolor. El dolor físico o moral.

Al principio no fue así. En el plan primitivo de Dios, el dolor no jugaba ningún papel. A ese personaje gris no le habían dado cabida en el proscenio de la vida. Fue el abuso de la libertad del hombre el que lo sacó al escenario.

Hoy, casi lo que define al hombre es el sufrimiento. Dicen que el Dante, cuando sacaba un hombre cualquiera al escenario, escribía advirtiendo siempre al director: "que sea un hombre que lllore."

Condición casi cualificativa del hombre, el dolor. Y de todo hombre. Incluso del hombre de fe, del buen cristiano.

San Pedro, escribiendo a exiliados de su tiempo, hombres de arraigada fe cristiana, les decía: "Por lo cual os alegráis, aunque ahora tengáis que entristeceros un poco, en las diversas tentaciones, para que vuestra fe, probada, más preciosa que el oro, que se corrompe aunque acrisolado por el fuego, aparezca digna de alabanza, gloria y honor. . ."

MANOLO REYES

Año Internacional de Derechos Humanos

La crueldad tolerada es un aliciente para quienes la ejercen como sujetos activos. Cuando la crueldad es fácilmente olvidada ese aliciente se incrementa en los que piensan recurrir a ella como medio para lograr sus nefastos fines.

Por asidelo, la crueldad es un vicio contagioso del carácter que degrada al ser humano que la emplea. Con esta premisa enfocamos el año 1968



que como paradoja ha sido decretado por decisión de las Naciones Unidas, como un año Internacional de los Derechos Humanos por cumplirse ahora el vigésimo aniversario de haberse proclamado la Declaración Universal de los Derechos Humanos.

Y decimos que esta es una situación paradójica porque a través del mundo en los momentos actuales se repiten en distintas latitudes, con veracidad indudable, las más flagrantes violaciones de esos derechos humanos, ya sea usando mujeres y niños como escudos humanos en la guerra, ya sea asesinando civiles que nada tienen que ver con conflictos guerreros, ya sea proscribiendo la libre expresión del pensamiento, la libertad de locomoción, de enseñanza, de cultos, ya sea llenando las cárceles políticas con miles de prisioneros y ejecutando sin ley y sin juicio a

seres humanos por el solo delito de oponerse a la tiranía.

Organizaciones no gubernamentales como la prestigiosa Comisión Internacional de Juristas que reside en Ginebra, han abogado por que este año sirva para llevar a cabo un inventario sincero de la medida en que se aplican los principios enunciados en la Declaración Universal, a nivel nacional, regional e internacional. Y agrega: "Es evidente que ha llegado el momento de considerar el establecimiento de una Corte Internacional de Derechos Humanos y una jurisdicción criminal con competencia para fallar violaciones de derechos humanos".

Aunque parezca increíble, todavía hay gobiernos en el mundo que se han abstenido de ratificar por lo menos 24 acuerdos internacionales que protegen los derechos del ser humano. Al final de la Segunda Guerra mundial se estableció un concepto nuevo de jurisdicción de los crímenes cometidos contra la humanidad.

Criticos de aquel tribunal alegaron un defecto de forma: Era el juicio de los vencidos por los vencedores. Ahora en 1968, año Internacional de los Derechos Humanos en las Naciones Unidas, ¿por qué no se crea un cargo de Alto Comisionado de los Derechos Humanos en esa organización mundial?

Por qué no se crea una corte internacional de derechos humanos, sin matiz político alguno, ahora que no hay vencedores ni vencidos?

cine guía

TOWER: "Perro Mundo" (Mondo Cane). Documental que explota las tendencias morbosas del público. Sadismo. Falta representación de las costumbres en diferentes países valiéndose de un empate de escenas tendencioso. Clasificación Moral: Desaconsejable.

TRAIL: "Blow-Up" (Desec en una mañana de verano). Tom — joven fotógrafo londinense — sorprende a una pareja de amantes en una parque y toma varias fotografías. El film proporciona abundante material para una reflexión sobre el complejo e inseguro hombre moderno. La situación en la que el autor se coloca es de una total amorosidad. Hay imágenes, escenas y secuencias que resultan inapropiadas. Clasificación Moral: Desaconsejable. "La noche de la Iguala." — Un pastor

protestante expulsado por sus feligreses, debido a ciertas irregularidades, se va introduciendo cada vez mas un una situación confusa. Relaciones ilícitas en medio de un ambiente corrompido. La solución que demuestra no es fácil de comprender. Clasificación Moral: A-4 (Mayores con reparos).

ESSEX: "Doce del Parabulo" (The Dirty Dozen). Doce presos, entre ellos varios condenados a muerte, son escogidos para ser sometidos a marchas forzadas y de este modo entrenados para una difícil misión militar. El film nos demuestra todo el proceso del entrenamiento y al final nos encontramos ante un pelotón disciplinado hasta lo último. Sadismo y violencia. Clasificación Moral: A-3 (Mayores).

Por Alberto Cardelle

La fe cristiana, y todo lo que ella conlleva, fiel cumplimiento de la voluntad de Dios, no extiende la exención del sufrimiento.

Para los buenos cristianos sigue siendo verdad — hasta cierto punto — el dicho popular: "La felicidad se mide por pulgadas, el sufrimiento por varas."

Luego, ¿Dónde está la diferencia? ¿Puede tener algún sentido positivo el sufrir en la vida? ¿Tiene algo que ver Dios en el sufrimiento humano?

El otro día, un diario, posiblemente el de más circulación hispana de Nueva York, ponía este titular, que, con una fotografía adecuada, ocupaba toda la primera plana:

"Fuego mata 13

¿Por qué, Dios?"

Ese titular retrata al ser humano. Los hombres demandamos e inculparamos a Dios por el sufrimiento, el dolor y la tragedia humana. Como si el fuera el causante. Como si el dolor fuera un castigo divino.

No olvidemos que en el plan primitivo de Dios, el dolor hubiera sido un intruso mal recibido, porque no había lugar para él.

Pero ya que el hombre lo introdujo en la vida, Dios, que saca bienes hasta de los males, ha convertido el sufrimiento en una señal de bendición.

"Cuando alguien sufre entra en la órbita de los privilegiados", ha escrito Michel de Saint Pierre.

El que sufre goza de una cercanía por parte de Dios que no tiene quien no experimenta el sufrimiento. Todo el que sufre. No hace falta que el sufrimiento provenga de motivos sublimes y aristocráticos. No; ese pobre y vulgar dolor humano, que puede provenir del cansancio, de la limitación, de la soledad, de la vejez, de la traición, de la frustración, del fracaso, de la esterilidad, de la ambición, de la incomprensión, de la torpeza, del trabajo, del anonimato, del placer, de la carne, del espíritu, de ese enorme teclado de notas blancas y negras, tonos y semitonos donde las manos descarnadas del dolor le arrancan al corazón del hombre gemidos.

Dios está más cerca del que sufre. Así, a secas. Sin tener que añadirle "con paciencia y resignación."

El dolor humano — todo dolor — tiene en sí el suficiente redamio para mover la compresión de Dios. Como los ciegos del Evangelio. Como la viuda de Naim. Como las lágrimas de Marta y Maria Magdalena.

Dios no ama el sufrimiento humano. Ama al que sufre. Y ama más al que más sufre.

¿Y por qué no suprime el sufrimiento?

Porque el sufrimiento ayuda a los destinos eternos del hombre. Porque el sufrimiento le hace bien al hombre, como el fuego se lo hace al hierro y al oro, si se le quiere moldear y purificar. Porque el sufrimiento despegas al ser humano de las cosas transitorias recordándole que "no tenemos aquí ciudad permanente." Porque el sufrimiento es un atajo hacia aquella eterna felicidad que San Agustín sintetizaba así: Nos has creado, Señor, para ti, e inquieto estará nuestro corazón hasta que descanse en ti."

Los poetas tienen el soplo de Dios. El poeta escribio.

Tiene el dolor tal virtud de hacer del alma escultura, que al instante transfigura al barro en angel de luz.

Inútil es ir en pos de lo fácil y lo bello. Solo el dolor lleva el sello de las caricias de Dios.

Sí. Vale la pena sufrir.

Viajará el Papa

(Viene de la Pag. 23)

tamente, en la apertura de las reuniones del episcopado latinoamericano.

¿Visitará otras naciones? Las agencias noticiosas hablan de sondeos en las distintas capitales latinoamericanas por parte de enviados de la Santa Sede y señalan a México, Brasil y Argentina como los países con más posibilidades de esa visita. Es imposible confirmar o negar esos rumores de sondeos. De hecho, pueden realizarse de una manera muy discreta y casi imperceptible por medio de los canales normales: las nunciaturas y las representaciones diplomáticas ante la Santa Sede.

Entrevistando a representantes latinoamericanos ante el Vaticano confirmamos que las invitaciones cursadas al Papa han sido múltiples y reiteradas, y que ninguna respuesta oficial ha trascendido. Al mismo tiempo la opinión generalizada en estos círculos limita el posible viaje a una visita a Bogotá.

Pensamos que elegir algunas capitales como jalones del itinerario resultaría algo sumamente difícil y que podría despertar lógicas susceptibilidades. Se dice que podrían elegirse algunas capitales representativas de diversas zonas. Pero, ¿Cuales serían los criterios que determinarían tales opciones? ¿No llevaría esto a sacar peligrosas interpretaciones?

Sabemos que las intenciones que mueven al Papa a desplazarse a distintos puntos del globo son religiosas, pastorales. No significan la canonización de una determinada forma política o la rubrica de una particular vivencia de la Iglesia con la que entra en contacto. La posible participación del Papa en el Congreso Eucarístico Internacional, justamente por su carácter de internacional, hace de Colombia una circunstancia y un símbolo. Sería el contacto directo con un mundo concreto, el latinoamericano. Una visita a todos y cada uno de los países en la presencia de los obispos que participaran de la asamblea a comenzar después del último Amén del Congreso.

El Día del Poeta

"Toda libre manifestación artística es ahogada por el regimen." "El único arte que se permite es aquél que está controlado por el gobierno." La denuncia la hacía un pintor del Calibre de Jose Mijares, hace pocas semanas a su llegada al destierro de Miami.

Cuando la manifestación artística en cualquiera de sus géneros se amordaza y se amolda a los intereses del régimen, como ocurre en Cuba, se profutuye, se asesina el arte.

Por eso es tan importante que la Cuba en el exilio cultive y auspicie las manifestaciones artísticas. Por eso son laudables los esfuerzos que distintos grupos están realizando en teatro y ballet, en música y pintura, en literatura y poesía.

Por eso recibimos con agrado la invitación a un acto conmemorando el "Día del Poeta", que en memoria del bardo cubano Bonifacio Byrne organiza el Municipio de Mantanzas en el Exilio.

En ese acto, que tendrá lugar el domingo, 3 de marzo, comenzando a las 8 p.m. en el salón de actos de San Juan Bosco, se darán a conocer los result dos de un concurso poético convocado por ese grupo.

Es un esfuerzo al que debe darse calor y debe ser imitado en otras manifestaciones del arte y la cultura cubanas. Creemos que esta clase de concurso es uno de los medios más eficaces para mantener vivo el amor por la cultura cubana e hispana en el destierro, particularmente en este Miami, que se ha convertido ya en el cruce de dos culturas.



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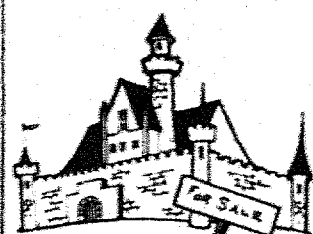
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We who bear the noble name of Christian, and who
are lovingly called the faithful, stand in awe of the Mystery
of Christ and the Mystery of His Church. More than that
the mystery of Christ and of His Church is something we
live. It is then our duty more and more to experience the
living reality of the Church herself. Christian tradition af-
firms that by her relationship with Christ, the Redeemer,
the Church is a kind of sacrament, or an efficacious sign
of intimate union with God, and indeed an efficacious sign
of the unity of all mankind.

As members of the household of the faith, we have been
called by God and endowed with the precious gift of faith.
Therefore we must truly experience a sense of urgency in
bringing all men to full union with Christ. Since mankind
today is joined together more closely than ever before in
history by bonds that are social, technical and cultural,
should it be denied the spiritual unity that springs from
faith? The Gospel is light, it is newness, it is energy, it is
rebirth, it is salvation.

Should not interest in our own salvation necessarily
move us to loving concern for the salvation of others?
If the Church is the Sacrament of Salvation should we not
as members of the Church come to an ever clearer awareness
of our part in her mission, in the duty of evangelization, in
the missionary mandate, in the apostolic commission?
Clearly, our duty, consonant with the blessings received from
Christ, is that of spreading, offering and announcing the faith
to others. In order that we might be able to acquit ourselves
of this Christian obligation, The Society for the Propagation
of the Faith exists. For those who desire to be where the
action is, or to be involved in world mission, the Church
proclaims her own essential missionary character. Indeed,
the Church is Mission and, therefore, all of us are truly
missionaries.

In this Year of Faith we can testify to the full extent
of our gratitude to God for the blessing of faith by making
a sacrifice to The Society for the Propagation of the Faith
for the works of the Church in the service of the poor and
underprivileged. We cannot be like our Master in the full-
ness of His Divinity, nor can we hope to experience the
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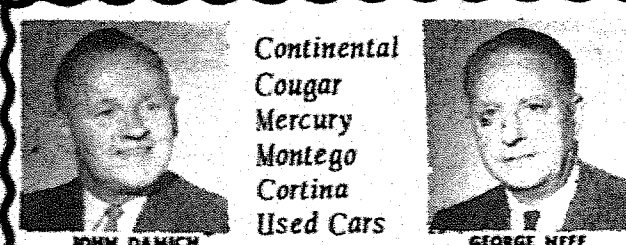
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Vatican Approves Liturgy Changes For U.S.

By RICHARD M. MCCONNELL
WASHINGTON — A series of minor liturgical changes has been approved for use in the American Catholic Church by the Holy See, according to an announcement made by Detroit's Archbishop John F. Dearden, president of the National Conference of Catholic Bishops.

In two letters addressed to

Archbishop Dearden, the Vatican authorized changes originally approved by the nation's bishops at their November, 1967, meeting here.

The changes include:

- Authorization for the use of two texts of the Book of Psalms, the text published by England's Grail Society and the psalter of the Jerusalem Bible published in the U.S. in 1966, in addition to the already ap-

proved Confraternity of Christian Doctrine text.

- Omission of any reference to excommunication or other ecclesiastical penalty in the formula for absolution in the sacrament of Penance "unless there be some indication that a censure was incurred."

- Substitution of "an approved Eucharistic hymn in praise of the Blessed Sacrament" at Benediction in place of the Latin hymn Tantum Ergo.

- Authorization for the use of vernacular texts set to music composed in earlier periods, even though these texts may not conform in all details with the approved version of contemporary liturgical texts. This will allow use of traditional choral and other music in English that is based on earlier translation of liturgical texts.

- Permission for the use of musical instruments other than the organ in liturgical services, "provided they are played in a manner suitable to public worship."

Commenting on this permission, Archbishop Dearden explained that it formally implements article 120 of the Second Vatican Council's Constitution on the Sacred Liturgy. "This decision," he added, "deliberately refrains from singling out specific instruments. Their use depends on circumstances, the nature of the congregation, and so on.

"In particular cases, if there

should be doubt as to the suitability of the instruments, it will be the responsibility of the diocesan bishop, in consultation with his diocesan liturgical and music commissions, to render a decision," the Archbishop concluded.

The Vatican turned down two requests made by the bishops, both dealing with liturgical experimentation. One request asked for permission to designate academic centers to supervise liturgical innovation. The bishops' second request asked that some experimentation be approved without prior examination by the Holy See.

Presently, the Vatican's Con-

silium for implementing the Second Vatican Council's Constitution on the Sacred Liturgy must approve proposed liturgical innovations before experimentation can begin.

Explaining the refusal of the bishops' major proposals concerning liturgical experimentation were not approved at the present time, it is clear that the Consilium is open to the submission of rites and texts of liturgical adaptations which have been drawn up and presented prior to actual experimental use.

"Concrete proposals of rites and texts may continue to be sent to the Bishops' Committee on the Liturgy," the Archbishop added.

\$2 Million Charities Drive Entering Its Final Phase

(Continued from Page 1)

Center and schools for exceptional children; the Catholic Children's Home in Perrine; St. Vincent Hall, Miami and Mawood, West Palm Beach, residences for unwed mothers; Newman Centers for Catholic Collegians; the diocesan Educational Television System; the diocesan school system; and in the diocesan program of aid for migratory workers and their families.

"For the past eight years the proceeds of our fund drives have been directed towards the construction of new buildings to house the Diocese's charitable works," Bishop Carroll has reminded the faithful, emphasizing that, "Now it is obvious that additional staffing and maintenance costs for operating these facilities are the larger portion of our needs. While doing this, we hope that your continued charity will permit us to build additional facilities," the Bishop said.

Two weeks ago as some 10,000 men and women, all volunteers, continued in their efforts to contact every year-round Catholic family in South Florida, seasonal visitors were given an opportunity to contribute to the campaign through special collections in their "winter parishes."

Continued rapid growth in South Florida's population has made it virtually impossible for parishes to keep up to date listings of parishioners who move into the area. Father Neil J. Flemming, diocesan coordinator for this year's drive reiterated this week as he appealed to those who have not yet been contacted to visit their respective rectories and make their pledges and donations to this year's campaign.

General reports are scheduled to be made to Bishop Carroll on Thursday, March 14, during a meeting of pastors and regional chairmen.

Vatican Numbers World Catholics: 485 Millions

VATICAN CITY—(NC)—The Holy See, in a prepublication view of its annual report on its own activities, put the number of the world's Catholics at 485 million in 1966, about 5.5 million more than in 1964.

Other statistics for 1966 gave the number of priests as 351,624, up almost 5,000 from two years previously. The number of seminarians studying theology declined by about 1,100 to about 25,000, while the number of seminarians studying philosophy declined about 200 to about 26,000.

There were 1,225 dioceses, 13 more than in 1964.

The book, entitled "Activities of the Holy See in 1967," noted that Pope Paul VI had published two encyclicals, The Development of Peoples and Priestly Celibacy; four motu proprio including one creating central a lay council and the Papal Commission on International Justice and Peace, and another restoring the permanent diaconate; three apostolic constitutions, including one reshaping the Church's central administration; two apostolic exhortations, one apostolic letter, and 78 other messages and letters, including a message to Africa and a message calling for peace.

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