

Of State Legislators

The right-to-life of the unborn in Florida still weighed in the balance late this week as a liberalized abortion bill similar to that defeated in the House of Representatives was scheduled to be considered in the Senate, and three other bills were still alive in the legislature.

Offices of Florida's Senators were reported deluged by an avalanche of mail in opposition to the proposed measure.

Rep. Don Reed, (R-Boca Raton) who lead last week's debate against the bill in the House of Representatives pointed out, "At the present time there is no way to tell whether the Senate will pass an abortion bill. If a bill as liberal as the one defeated by the House is considered most probably the Senate will kill it."

The bill killed in the House by a vote of 65 to 44 would have permitted abortion by a licensed physician in an accredited hospital after the woman had been a resident of Florida for six months.

Rep. Miley Miers (D-Tallahassee) sponsor of the defeated bill, predicted that a more restricted bill would still be passed this session, emphasizing that "I would rather have no bill at all than have a highly restrictive bill." He described a "highly restrictive" measure as one which would not take into consideration the mental and physical health of the mother.

As The Voice went to press observers in Tallahassee said that in their opinion a compromise measure would probably be brought to the floor of the Senate Thursday (yesterday).

Sen. Kenneth Myers (D-Miami) sponsor of the measure which parallels the bill rejected by the House, told newsmen that he's willing to accept a "weaker" version, with some restrictions, in order to replace the present law which permits abortion only if the life of the mother is endangered.

(Continued on page 7)

If Aid Is Denied Schools Periled, Says Archbishop

Some schools in the Archdiocese of Miami may be closed in the Fall unless financial relief is provided to nonpublic school students through legislation, Archbishop



Rep. Schultz

op Coleman F. Carroll declared this week. The announcement was made by the leader of the State's Catholic hierarchy as the Florida Legislature was to be challenged to provide minimum funding this year through the proposed tuition grant bill to benefit pupils in nonpublic schools.

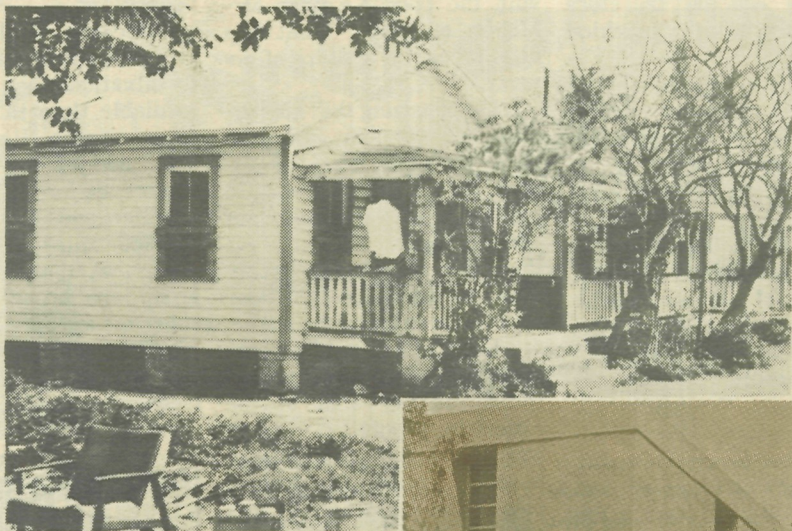
Speaking of the nonpublic school crisis during opening sessions of the 12th annual convention of the Archdio-

cesan Council of Catholic Women in Palm Beach, Archbishop Carroll told delegates, "Unless things improve very quickly and in the very near future, I am going to have to recommend to the Archdiocesan Department of Schools that we close at least four elementary and one Catholic high school this Fall."

Meanwhile at Tallahassee House Speaker Fred Schultz (D-Jacksonville) went on record as favoring state aid to nonpublic school students providing that the money was not taken away from the public schools and suggested that the Legislature pass a minimum appropriation this year in order to test the constitutionality of the controversial legislation in the courts.

"Adequate funding for our public schools must come first," the Speaker said, "but we must also be aware of the needs of private education if

(Continued on page 7)



"GOODBYE" to run-down and inadequate housing (above) was the by-word this week for Miami's inner city residents who are saying "HELLO" to new and modern low-cost (right) recently completed by Dade County's Urban Renewal Division for Ecumenical Developments, Inc., a non-profit group of four churches.



A Little Peek
At A Dream
Coming True!

Project Pentecost Enters Final Phase

Parishes and missions of Archdiocese of Miami this week are marking the final phase of Project Pentecost, the liturgical education program preparing Catholics of South Florida for the introduction of the New Order of the Mass on Pentecost Sunday, May 17.

"During the past three weeks," according to Father James Briggs, archdiocesan coordinator of the program, "in various parishes, small groups have been meeting in homes to discuss the Liturgy, its history and meaning in the lives of Christians and to familiarize themselves with the changes being introduced at this stage of the liturgical renewal."

"This week the home discussion groups will come together as a parish and report on the proceedings of their meetings — their reactions, their questions, and their suggestions for improving the worship life of their parish," he said.

The evening programs will conclude with the celebration of the Eucharist according to the New Rite.

"Generally speaking, Project Pentecost has been a success," Father Briggs said.

The program was offered to the parishes of the Archdiocese by the Liturgy Commission to assist the priests in preparing their

people for the New Order of the Mass. It was designed to bring people "beyond just the mere external acceptance of the changes to an understanding behind liturgical reform."

"In those parishes which sponsored Project Pentecost," Father Briggs continued, "this objective was realized in a most wonderful way among those who participated."

(Continued on page 10)

Church A Major Force Guiding People's Destiny, Women Told

PALM BEACH — The Church of Christ is living today in a "privileged hour" and is a major force in determining the destiny of the people of God, the Archbishop

of Atlanta told delegates to the 12th annual convention of the Archdiocese of Miami Council of Catholic Women during closing sessions Tuesday.

Archbishop Thomas Donnellan was the guest speaker at the convention banquet, where Archbishop Coleman F. Carroll praised the women's council for achievements during the past two years.

Several hundred women from South Florida's eight counties participated in the three-day sessions, which featured nationally known speakers and panel discussions on family affairs, vocations, motion pictures and personal commitment.

Urging that the response to the future be no less responsive to "God's redeeming power and truth" than were the best and holiest moments of the Church's past, Archbishop Donnellan told more than 300 dinner guests that "some there are who find comfort or satisfaction in the prospect of the Church's future by denouncing or demeaning the Church of the past."

(Continued on page 28)



ACCW MEMBERS and guests heard Archbishop Thomas Donnellan of Atlanta during their closing convention banquet Tuesday evening at the Palm Beach Towers Hotel, Palm Beach. See other stories and pictures Pages 4 and 5.



THE VOICE



THE VOICE, P.O. Box 1059, Miami, Fla. 33139

Mass Media's Big Effect On Youth Cited By Pontiff

VATICAN CITY — (NC) — The powerful effects that mass communications today can have on the development of young people places "an immense responsibility" on everyone involved in the media.

This was the message of Pope Paul VI writing on the theme of World Communications Day, to be observed this year on May 10.

The theme of the day is "Social Communications and Youth."

The World Communications Day is sponsored by the Pontifical Commission for Social Communications.

The Pope's message said that men must make good use of the extraordinary opportunities to reach young people today by the press, movies, radio and television. These tools must be used "to help young people to inform and form themselves, to bring out the real problems of the world, to seek the authentic values of life and to live up to their calling as individual persons and Christians."

Noting that these modern forms are taking over from the traditional means of communications such as the home, the school and the parish, the Pope said that now they provide new sources of knowledge and culture" and that therefore they must be directed to "the service of the whole of mankind and of the whole man."

Unfortunately, he added, this is not always the case. "We witness young people and children, used as easily secured consumers by an industry that makes itself its own end, being dragged into the pit-falls of eroticism and violence or led along the perilous paths of incertitude, anxiety and anguish," he said.

On the other hand, asked the Pope: "Who is unaware of the urgency of putting to good account the means of social communication with their stirring modes of address through sound, image, color and movement, to make of them real modern instruments for communing among men that measure up to the expectations of young people?"

While modern communications are "exceptionally powerful instruments for the service of youth," Pope Paul said, young people must be trained in how to use them and how to judge and assimilate what they are seeing and hearing. "Not much can be achieved," said the Pope, "if the young people themselves remain passive as though under the spell of these powerful attractions, held captive by desire and incapable of self-control."

Pope Paul noted that "millions of men have shared the same thrill before the images brought to them of man's first steps on the moon."

He asked if the same "deep emotion" could not be shared by means of modern communications "before the God of love who came down to walk on our earth as a man."

'Food Basket' Image Unwanted

JERSEY CITY, N.J. — The observation came (NC) — "The Society of St. Vincent de Paul must get away "from the food basket image" and become involved in a broader way in work for the poor.

The observation came from Luke J. Smith, executive secretary and veteran worker for the society in the Rockville Centre, N.Y., diocese, at a meeting here of 200 delegates of the society.

In Battle To Uplift The Poor

Self Esteem Called A Weapon

FORT LAUDERDALE — Developing a "positive self-image" may be one of the key factors which enables members of ethnic minority groups to throw off the shackles that bind them to a life of poverty.

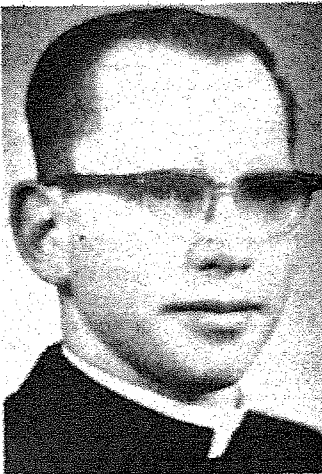
This was one of the points made by Father John R. McMahon, director of the Bureau of Rural Life of the Archdiocese of Miami, as he addressed the annual fellowship meeting of the United Church Women of South Broward county at St. John's Lutheran Church here.

Pointing out that in co-operation with the Redland Migrant Ministry and the Florida Christian Migrant Ministry, the Archdiocesan Rural Life office had "already met and joined together with them in working with the poor," Father McMahon outlined "What has been labeled a 'culture of poverty.'"

Emphasizing that his purpose was to point out "the basic characteristics of the poor, the priest declared: "In my judgment, regardless of whether they are from areas that are rural, suburban, urban or inter-city," the poor have basic characteristics.

He stressed that by a conservative approximation, some "10 per cent of the American population — or 20 million people — are living in poverty" today. He defined poverty as an income of less than \$3,400 per year for a family with four children.

Of the total percentage in each of their ethnic groups, those described as poor include 16 per cent of the Caucasian race, 27 per cent who



FR. McMAHON

are Black: 33 per cent. Mexican-American: 72 per cent. American Indian.

Father McMahon listed some characteristics outlined by sociologists as common to people living in the culture of poverty:

Because of living with relatives and in enlarged family situations they have more available time than those in other classes. He said they are non-joiners, have a preference for the old and the familiar and demonstrate a marked anti-intellectualism. Also, that the males in the group are prone to exhibit super-masculinity.

The poor tend to live on a day-to-day basis; they frequently exhibit a use of physical force in attempting

to settle arguments and in punishing their children. They are extremely fatalistic in their view of the world, feeling they have very little control over nature, over institutions or other events, Father McMahon said.

Very frequently, he said, a "stereotype" is developed for ethnic groups in our society. As examples he pointed to the characteristics used to describe the Appalachian-White, the Eastern Black or the Southwestern Mexican-American.

The great danger, Father McMahon pointed out, often comes when the ethnic group begins to accept the stereotype and starts to act in the assigned role. This he labeled a "self-fulfilling prophesy."

What this does to the chances of succeeding generations is not only morally but even criminally wrong, for it is a basic offense against human dignity.

By teaching members of ethnic minorities a pride in their origins, it is often possible to counteract and sometimes to erase the stigma concerning themselves which they have accepted. Father McMahon said.

Among the methods attempted have been to teach youngsters, some of their parents and a select group of the older generation about

their nationality — the development of their history, art, literature and language.

Through a new self-awareness the individual needs no longer to feel apologetic about its ethnic origins.

Father McMahon said it is usually felt, in the American tradition, that it is possible to lift oneself out of poverty. That, "given the opportunity, anybody can rise and become successful." This success comes about as a consequence of hard work, getting a good education, and these things enable the young person to undertake the vocation he seeks.

However, Father McMahon warned that ethnic minorities are particularly handicapped, recognizing "that it is impossible for people to change the color of their skin, hair and features." He stressed that prejudice, more than any other factor, has been the prime cause of extreme resistance to accepting and educating members of minority groups.

Father McMahon concluded that if Americans thought in terms of poverty rather than in terms of the stereotypes attributed to ethnic minorities, perhaps their resistance might be overcome.

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Rhodesia's Bishops Defy Land Act And May Close Schools

In SALISBURY, Rhodesia, the country's Catholic bishops warned that all Catholic educational and social institutions in the country will be closed if the new Land Tenure Act is enforced. The ultimatum, sent to members of Prime Minister Ian D. Smith's cabinet, followed a joint meeting by leaders of most of Rhodesia's Christian churches, who agreed to defy the land act, which is part of the new republic's constitution and went into effect March 2. It essentially divides the country into two separate areas, one for whites and another for black Africans. The act forbids "occupation" of an area by the other race.

In WASHINGTON, an audience gathered to commemorate Pan American Week heard Antonio Carrillo Flores, Mexico's leading foreign affairs spokesman, discuss the cruel tensions and realities in Latin America.

In DUBUQUE, Iowa, priests of two dioceses have approved establishment of draft information and education services.

Proposals to set up draft counseling services were approved by the Priests' Senates of the Dubuque archdiocese and the Des Moines diocese.

In addition to setting up the information and education service, the Dubuque senate also voted to send a statement to draft boards in northeast Iowa indicating the several acceptable positions of conscience a Roman Catholic can take concerning war.

The Des Moines senate took similar steps, including approval of a statement to be sent to draft boards in the southwestern diocese of Iowa.

In LONDON, Pope Paul's encyclical on birth control, *Humanae Vitae*, is wrong, Father Hans Kung told an audience here.

"Fortunately I am not alone in my opinion that the encyclical is wrong," the Swiss theologian said. "Many theologians and several episcopal conferences have given it as their opinion that married couples must follow their own conscience."

The Pope's real problem, he added, is that, if this is admitted, an error must be admitted in previous teaching.

Those married couples who after deep and serious reflection feel that they should use contraceptives to preserve their love should be allowed to take part in the life of the Church and frequent the sacraments, he claimed.

The question of authority as well as the contents of *Humanae Vitae* are now being discussed, said Father Kung.

In WASHINGTON, an NC News Service survey indicates U.S. priests are jumping on the political bandwagon in increasing number. Four priests are seeking congressional seats and another said he may run for governor. Seven priests and two nuns have already won in local elections, and at least two former priests have tossed their hats into the political ring.

In MANCHESTER, England, the next phase of the movement for Christian unity may bring frightening changes and conflict, an official of the World Council of Churches (WCC) said here.

Speaking at an ecumenical conference, Dr. Albert H. van den Heuvel, director of the WCC communication department, said that because of such prospects in the next thrust toward unity "we need to have courage."

"We are all afraid of change," he declared, "so I ask you to pluck up your courage and accept the fact that the ecumenical movement will pass through a violent change."

"In fact, it may be a process of continuing change because what is right for today may not be right for tomorrow. The changes will be stupendous. The wildest dreams we now have of tomorrow will be considered conservative in 10 years' time."

In WASHINGTON, a report released by the U.S. Civil Rights Commission cites "widespread evidence" that Mexican-Americans in five Southwestern states are being denied equal protection of the laws in the administration of justice. The report, "Mexican-Americans and the Administration of Justice in the Southwest," noted that a "bleak picture" exists between the Spanish-speaking and the law enforcement agencies in Arizona, California, Colorado, New Mexico and Texas.

NOTED: Mrs. Jan Wilking, a Catholic in Casper, Wyo., was elected president of Wyoming Church Women United, the first council of the Protestant national group to elect a Catholic.

Pope Paul VI is the center of a 15-minute sequence filmed at the Vatican as part of a one-hour program on the Middle East intended for ultimate telecasting in the United States.

Attorneys Deplore Abortion

By JUDY EDINGER

WASHINGTON — (NC) — The U.S. Supreme Court will ultimately settle the legal problems of abortion, a Los Angeles attorney told a meeting of the Diocesan Attorneys Association here.

Joseph J. Brandlin said: "It appears clear that the basic issues as to the rights of the unborn child will have to be finally decided by the United States Supreme Court if there is to be any definitive

resolution of the problem."

Brandlin was one of a three-man panel on "Abortion Litigation — Status and Implications" introduced by Father James McHugh, director of the family life division of the U.S. Catholic Conference.

The two-day meeting, attended by 120 diocesan attorneys, was sponsored by the USCC office of general counsel. Besides abortion, other topics included "Consti-

tutional Issues re Federal and State Aid to Private Schools."

"Church Property Issues" and "The Lay Attorney in the Diocesan Court."

Father McHugh, however, stating that he is not a lawyer, rejected a proposal suggesting withdrawal of all criminal sanctions from abortions as practically unworkable and inconsistent with the past history of American law.

He was refuting the posi-

tion recently expressed by Father Robert Drinan, S.J., who is on leave of absence from Boston College where he serves as dean of the college's law school, and who is a candidate for the U.S. House of Representatives from Massachusetts.

Brandlin discussed two California abortion cases, including the Belous case which was denied review by the U.S. Supreme Court, and the Robb case heard by the municipal court of Orange County, Calif.

The Orange County Court, he said, would not recognize legislation which decrees that life begins at conception, because, in the court's opinion, to do so "would be to blindly support the philosophy of one of the country's major religions, an act which clearly would be in violation of the First Amendment to the U.S. Constitution."

Brandlin concluded: "If the legal battle is ultimately lost, it will become a matter of education: a matter of convincing as many persons as possible that an abortion, even if legally permitted, is still the taking of a human life."

"No one will be legally compelled to submit to an abortion," he emphasized, "although experience teaches that extreme pressures will be imposed by others. The problem will always be essentially one of educating society concerning the real meaning of an abortion — the real nature of the life which is the inevitable victim of every abortion."

Second speaker on the abortion panel was Professor Robert M. Byrn of Fordham University School of Law, who discussed similar New York cases of abortion litigation.

Byrn noted that in a homicide case, "there is no 'presumption' against a claim of self-defense. Rather, it is the defendant's burden to raise and prove the defense. The state should not be required to prove that the killing was not in self-defense; nor should be state be required to prove that an abortion was not therapeutic," he asserted.

He said the issues can be resolved into the single question: "Does every innocent human being possess a basic right to live or are such rights meted out selectively according to situational quality, utility and convenience?" Courts have reached different conclusions, he added.

Caustically, he emphasized: "There is a good deal of precedent to the right to life which overrides the right for a mother's desire to kill the child, which is euphemistically called the right to privacy."

Byrn was applauded for a remark about Father Drinan's political ambitions and his stand on abortion. "I don't think I would want to be represented in Congress by someone so naive and uninformed about abortion as to think that because some unborn lives are not protected this cancels out the law," he asserted.

Third panelist, E. Michael McCann, district attorney for Milwaukee County, concluded his talk on a serious note: "I'm a liberal, but yet I feel there is a great danger in permitting anyone to interfere with human life. We should see that there are facilities to care for unwanted children after birth."



NATIONAL Guardsmen put bayonets to the throats of students demonstrators who refused to move during violence on the Ohio State University campus in Columbus. Guardsmen used tear gas to disperse rioting students who are demanding that the school's administration end the Reserve Officers Training Corps on campus and admit more black students.

Others Faiths Welcome Mixed Marriage Change

WASHINGTON — (NC)

— Pope Paul's new mixed marriage norms drew generally enthusiastic reaction among Protestant, Orthodox and Jewish religious leaders.

Most of those interviewed were enthusiastic about what they saw as progress and liberality in the way Catholicism is now approaching the problem, although some thought the papal document did not go far enough.

The Pope's April 28 motu proprio, or apostolic letter issued on his own initiative, contained 17 norms which give diocesan bishops much of the power the Vatican used to have in deciding possible options on where and how a marriage ceremony between a Catholic and a non-Catholic can take place. The norms go into effect Oct. 1.

Among other things, they put the entire burden for the raising of Catholic children upon the Catholic partner and no longer insist on a promise from the non-Catholic. Marriage is also made possible before a non-Catholic minister in a non-Catholic church and, in some cases, in a public place other than a house of worship.

Comments ranged from a Methodist bishop's rejoicing that the Catholic Church is "moving in the right direction" to an Orthodox leader in India saying the document was "a definite going back" and an American rabbi stating that many Jews "will welcome the general atmosphere of liberalization."

The Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said in Geneva:

"This new statement is to be welcomed, although it does not go as far as many had hoped. Fundamental issues remain unsolved."

"For this reason, the problems of mixed marriages and especially of the nature of Christian education will

remain on the agenda of the ecumenical debate. Perhaps this discussion will make possible further progress before any final regulation will be included in the new canon law."

In Dallas, the Rev. Dr. W. A. Criswell, president of the 11.3-million-member Southern Baptist Convention, said: "I am happy and deeply grateful for any relaxation of what to me has been harsh and stringent demands on the part of the Catholic Church regarding Protestants who enter a mixed marriage. I am praying and hoping that this is a harbinger of an even more sympathetic understanding on the part of the Catholic Church with regard to Protestants who marry Catholics."

The Rev. Dr. Frederik A. Schiotz of Minneapolis, president of the 2.6 million member American Lutheran Church, called the document "a small step on the way to the Christian freedom which allows the individual believer to exercise this very important and personal decision of faith."

He noted that local bishops rather than the Vatican would now have authority in allowing a Catholic to marry in a non-Catholic church before a minister of another denomination.

Dr. Schiotz said he regarded it as "a small step" because "if the quotations I saw in the newspapers are correct, this is the exception rather than the rule and would require permission of the bishop."

"It leaves it where it was, except that the locale of permission is shifted from Rome to the dioceses," he said.

Ecumenic Leaders Dejected

ROME — (NC) — Is the Vatican's latest statement on mixed marriages a legal breakthrough or an ecumenical setback?

Reaction to this question here, following Pope Paul's document on mixed marriages issued April 28 was simple: ecumenists were mildly or wildly dejected while canon lawyers were cautiously elated.

The canonists view the document as a step forward because many more options are made available to the couple entering a mixed marriage. Less demands are made of the non-Catholic, while at the same time provisions are spelled out for the preservation of the faith of the Catholic party.

If the ecumenists are unhappy — and they are — perhaps they should not have looked to this document for support for their cause. After all, the Pope specified very clearly both in the provisional document on mixed marriage in 1966 and again in this new document that a marriage between a Catholic and a non-Catholic is not encouraged in any way by the Roman Catholic Church.

Asks Good Life-Start For Babies

PALM BEACH — As Florida's proponents of liberalized abortion contended that mothers of infants likely to be born with physical defects should have the right to kill them before birth, delegates to the convention of the Archdiocesan Council of Catholic Women heard details of a national program "to give every baby the right to a healthy, vigorous start in life."

Outlining the program, "Focus: Mother and Child," a project of the National Foundation March of Dimes and the National Council of Catholic Women, Mrs. Philip DesMarais, NCCW Family Affairs Commission chairman, emphasized that the program was "born of a deep respect for life at a time when there is so much talk of limiting life."

Speaking at the Monday afternoon session of the convention, Mrs. DesMarais explained the three phases of "Focus: Mother and Child" which include "Operation Education," which stresses the need for preconceptional and prenatal care and a knowledge of the available vaccines against German Measles (Rubella) and RH incompatibility disease; "Operation Optimism" which seeks to provide spiritual and moral support for those families experiencing heartaches and special demands brought about by having a defective child; and "Operation Care OK" which gives necessary services to expectant mothers, providing transportation to prenatal clinics or caring for minor children when the expectant mother must visit her physician.

Citing "Operation Optimism" as an area in which women volunteers can be particularly helpful, Mrs. DesMarais told convention listeners: "I have heard several doctors associated with the Foundation say that the mother of a defective child needs a listener. Too often both clergy and medical personnel are unable to give the time to building up morale. But NCCW members can not only find the time but are eminently qualified to share in this important phase of the problem," she declared.

Another role which can best be filled by women, she said, is that of assisting mothers-to-be. "Often she will need assistance and advice at time of pregnancy and who else but women can bet-

ter understand her distinct concern," she said, adding that "the combination of education and service found in the program is taking hold because NCCW women realize that God's plan is that they give life, nurture life and preserve life. It is within their nature to do so."

Another very important project which the Family Affairs Commission is encouraging, Mrs. DesMarais explained, is cooperation in the campaign to eradicate Rubella. "It is really urgent that you be informed of the importance of getting every child vaccinated against Rubella so that there will be no possibility of their spreading this virus to their pregnant mothers," she said.

"By such immunization a spread of the infection can be checked," she stated, "and the pregnant mother protected. Congressional appropriations are necessary," she added, urging delegates to communicate with their legislators on this issue.


"Rubella is a killer andcrippler," Mrs. DesMarais emphasized. "It is a hidden menace that steals its way into the lives of the unborn. It is also important to recognize the difference between German measles and "regular" measles. Rubella is the mild kind," she said, adding: "It is interesting to consider how many abortions may be canceled out because a mother was not infected by the Rubella virus and paralyzing fear in early pregnancy."



WELCOME to ACCW convention is extended by Mrs. Wendell Gordon, left, retiring Council president; and Mrs. W.R. Dinnen, banquet toastmistress, to Archbishop Coleman F. Carroll and Archbishop Thomas Donnellan of Atlanta.




NCCW Chairman of the Family Affairs Commission, Mrs. Philip Des Marais, discusses "Focus: Mother and Child."




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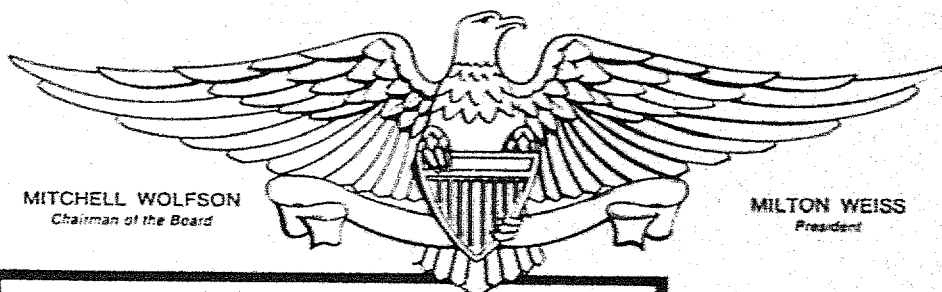
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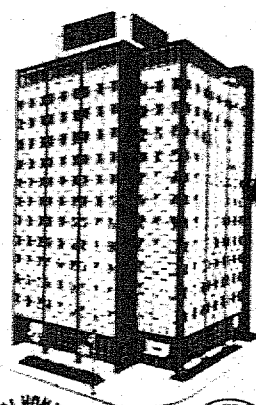
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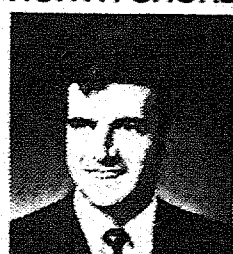
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ON THE OCEAN AT 57th ST. MIAMI BEACH

Archbishop Cites Decision Of Conference

More Responsibility For Laity

PALM BEACH — Laity of the Archdiocese of Miami will be called upon during the coming year to increase their share in the responsibilities of the Church not only at the parish but at the archdiocesan level. Archbishop Coleman F. Carroll told members of the Archdiocesan Council of Catholic Women here.

Speaking to delegates at the conclusion of Pontifical Mass, which he celebrated in St. Edward Church, to formally open the Council's 12th annual convention, the Archbishop, who recently returned from the semi-annual meeting of the National Conference of Catholic Bishops in San Francisco, pointed out that, "It is ultimately, of course, the responsibility of the bishop of the diocese to carry out the teachings of Christ and His Church."

But, the prelate recalled, Cardinal John Dearden, president of the NCCB, had appealed for a national pastoral council that would share responsibility with everyone in the Church and "It is hoped that in the coming year there will be formed, not only in every parish, parish councils who will share his responsibilities with the pastor, but that eventually there will be a diocesan council which will come to the assistance of the Archbishop in his important work."

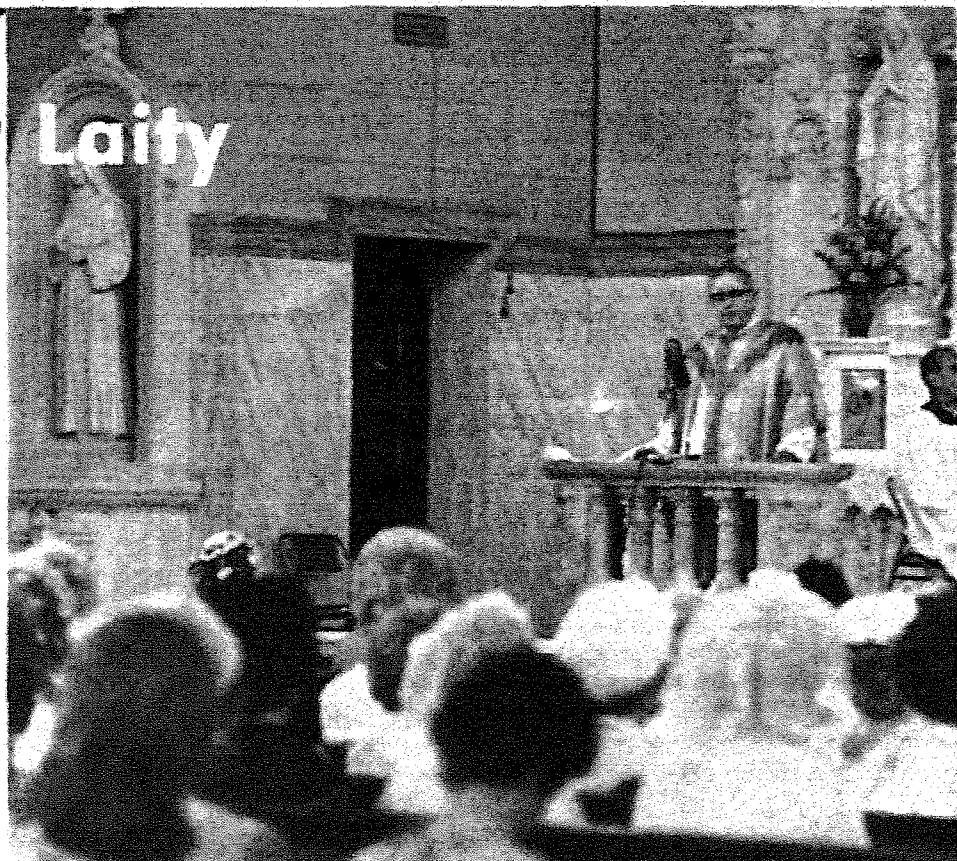
Exhorting ACCW members to continue their concern for "the dignity of human life — born and unborn, and the less fortunate," Archbishop Carroll commended the Council for its choice of theme, "Love, Thy Name Is Mary."

He reminded members that the Blessed Virgin was not made less important by Vatican II decrees and emphasized that each year since the Vatican Council, the Holy Father has frequently singled out the exalted position of Mary. "Truly as important today if not more important than ever before," the Archbishop stated, "is that we recognize the position which Mary should have in the lives of every one of us," pointing out that "we are much taken up with the new liturgy and community prayer but we must never forget the importance of personal prayer, such as the Rosary, in the lives of each and every one of us."

During the homily of the Mass, Father John Nevins, pastor, St. Lawrence Church, North Miami Beach, told delegates that unity of discipline, doctrine, worship, and a united respect for authority as vested in the Bishop of Rome and his co-working bishops of the whole Church are the requisites for drawing a "confused and shaken world back to God."

"They must never witness hypocrisy among us, for that is contrary to Christ's teachings," Father Nevins said, adding that basically this is the meaning of Christ's commandment that mankind will know that we are His followers if we love one another.

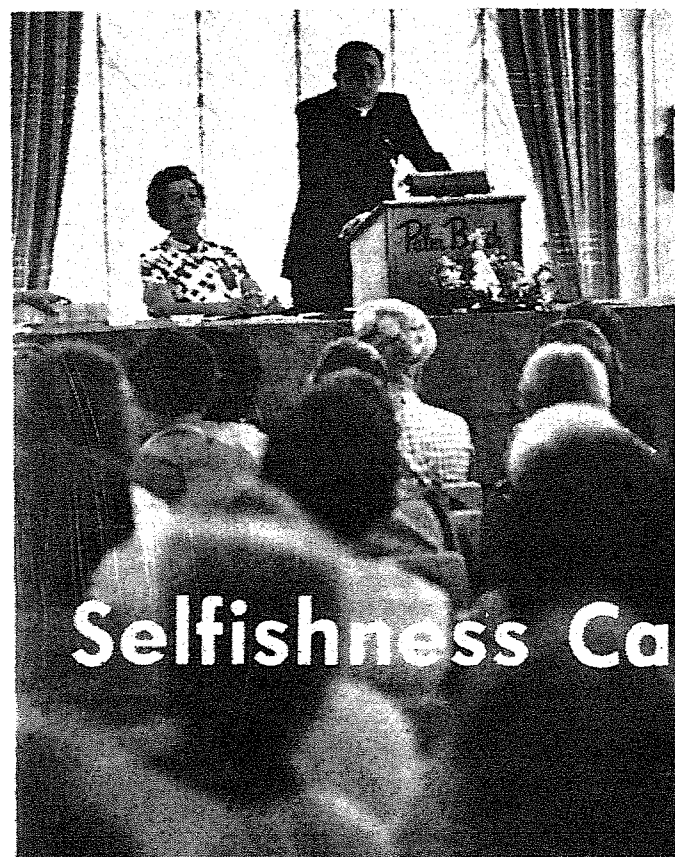
Father Nevins reminded Council members that within the family it is the mother who is the chief educator of the children. "Like Mary who stood in the midst of the Apostles on that day when her Son ascended to the Father, and was a source of consolation and joy to them, so too must it be that you Christian women must spread the good news that the dignity of womanhood and motherhood will always continue to have the vital role of teaching and reteaching the youths of our day to love God and to live by His commandment of Love."



CALL TO LAITY to share in the responsibilities of the Church was made by Archbishop Coleman F. Carroll during Pontifical Mass which opened 12th annual ACCW convention Monday.



Belles, Badges, Business, And Banter



ACCW MODERATOR, Father Frederick Wass, gave the keynote address during convention's opening sessions.

Faults Of Society

PALM BEACH — Members of the Archdiocesan Council of Catholic Women were urged by their spiritual director to take the lead in renewal of their lives in a society where "people have not lost faith in God but are losing their faith in men who claim they believe in God and yet privately have a different system of standards."

Father Frederick Wass, pastor, St. Louis Church, South Miami, gave the keynote address at the opening session of the Council's 12th annual convention, reminding delegates that, "Man is finally facing his own failure, and now realizes that all the ideas of men will not change the selfishness that is so deeply rooted in our society."

Emphasizing that the one cry which disheartens

Selfishness Called The Enemy

is one of constant self-pity, asking, "Where is the world going?" Father Wass declared that the world is going in the exact path that "we have blazed, and for any of us to point the finger at others and say, 'Look at them,' is a sign of our own hypocrisy. People today would not be searching for all the false gods of the

world if our Christ had really been alive in the lives of all the believers," he stated.

The primary concern of the Catholic woman should always be for a renewal of the life of Christ among her associates, he continued, explaining that this will flow from participation in Holy Mass, days of reflection, and moments of prayer.

"After we have placed our lives and the work of our affiliations in the hands of God then we can begin to challenge ourselves with our works of mercy," he added, pointing out that women should be "constantly aware of your beautiful powers as women in the modern world."

"It is ridiculous for you to cry out for equality when you already have a mission to save the world by the gentle love of your womanhood," he said, calling on ACCW members to root out from their lives any pettiness of spirit that tends to make the work to be accomplished more important than the lives of the workers.

"Love must often sacrifice efficiency yet in the exchange a new spirit is born that will always bring greater results than our careful agenda of events," Father Wass said.

EDITOR'S COMMENT

The Common Good Is Key To Judging Abortion Problem

The long debate on the abortion bills has had at least the good effect of making both sides of the question better known than in past years when the same issue confronted the legislators. Out of all this there has emerged more clearly the fact that our law makers must make a choice between the general welfare of the people or the particular desire of a person.

No one can deny that there are tragic cases of young pregnant women whose fears are genuine and whose plight must win sympathy. But sad as the individual situation can be, the common good of all citizens must be our constant concern and the common good depends upon the protection of life rather than the destruction of it.

Our laws in the past have been formed to promote the general welfare. There have always been particular cases where the law causes inconvenience or pain, and there always will be. Traffic laws, for instance, can at times hinder one from doing what at the moment may seem important. But the safety of others is thereby guaranteed.

Our legislators have the moral obligation, therefore, to vote according to their consciences which have been formed by consideration of the common good.

Surely now there has been provided considerable evidence from the medical, legal and moral viewpoints to justify leaving the present abortion regulation unchanged. To ignore this compelling evidence against freer regulations would be not only to legislate in favor of the individual, but to resort to emotion rather than reason.

Grant Asylum

The exile and the refugee has become such a part of the daily scene in South Florida that we are in danger of losing our sense of shock and outrage when men are forced to flee their native land.

The arrival of the Haitian Coast Guard men in Miami last week was a sharp reminder that their countrymen suffer oppression and tyranny.

The fact that Haiti is the poorest country of our hemisphere should arouse our deepest concern and compassion. These men have asked for political asylum and we urge the government to act without delay to grant their petition.

The words of the late John F. Kennedy are equally true today as when he wrote them nearly 10 years ago. "Both here and at home I want to re-emphasize most strongly the tradition of the United States as a humanitarian sanctuary, and the many times it has extended its hand in material help to those who are 'exiles for conscience's sake.' In the presently troubled world we cannot be a peace-maker if we are not also the protector of those individuals as well as nations who cast with us their personal liberty and hopes for the future."

We would like to think that, despite our own domestic and foreign problems, these words of the late president reflect the sentiments of this nation and, we hope, of our community.



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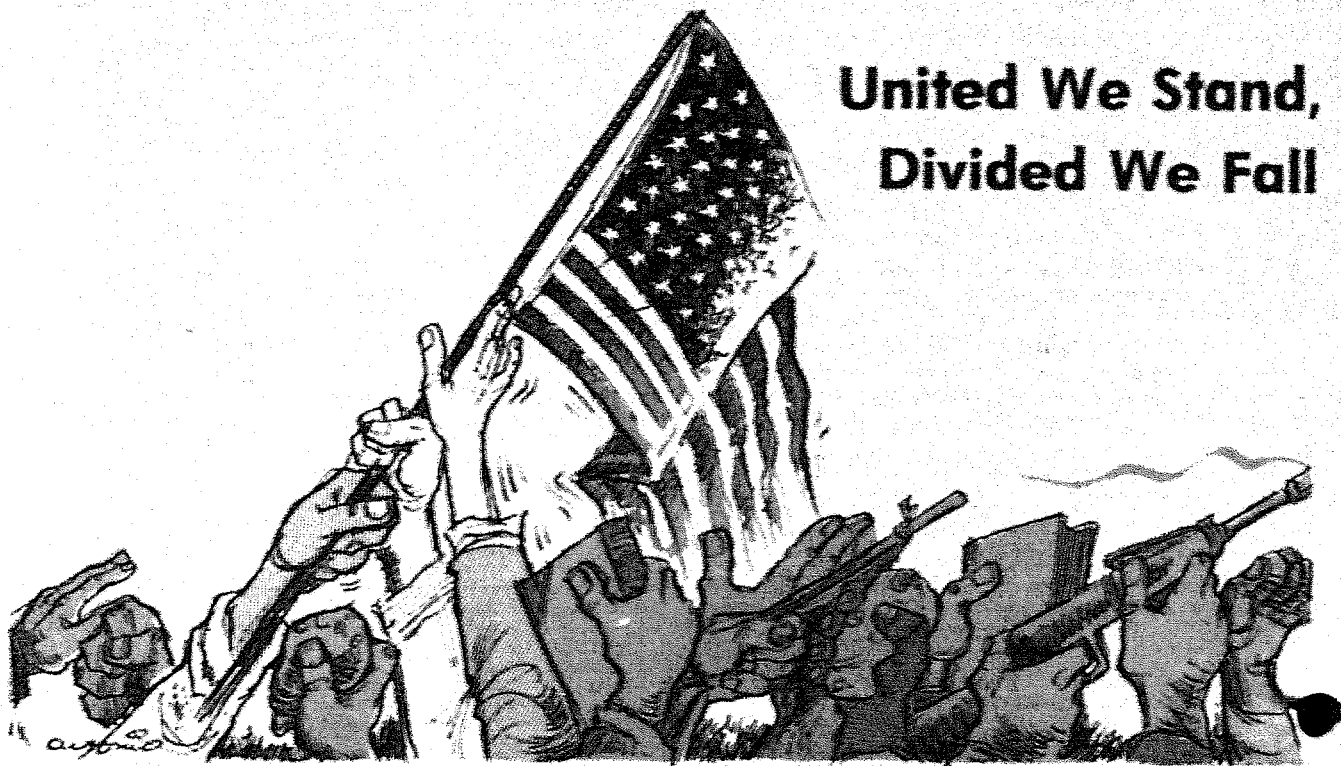
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United We Stand,
Divided We Fall



Truth Of The Matter

'Protectors Of Life' Convene In Midst Of Abortion Battle

By MSGR. JAMES J. WALSH

It did not seem merely a coincidence that a couple of thousand nurses from all over the United States were present at churches on Miami Beach and heard sermons on abortion last Sunday. There seemed something providential about the timeliness of their convention which brought them here. Nurses as protectors and defenders of human life, right in the trenches, you might say, in this never ending battle, were eager to take home The Voice supplement on abortion.



MSGR.
JAMES J.
WALSH

They found this in-depth treatment of the assault on innocent life not as shocking as others. They are used to witnessing miscarriages and premature births, and the question whether these short term infants are human beings or not makes them impatient.

All their training has hung on the conviction that they were dealing with human life, no matter how tiny the embryo or unformed fetus, and their prime obligation was to preserve and protect it. The garbage pail of the abortioner abhorred them, not the pictures of embryonic or fetal life.

They were so impressed with the eight page treatment that they asked that hundreds of copies be sent to the headquarter hotels on Miami Beach to be discussed there during the convention and then to be brought home with them to various parts of the country.

Some critics of our stand on abortion have claimed we are using scare tactics in dragging in euthanasia in the same breath with abortion. The fact is we have here a package deal. If the law is broadened to include killing of the unborn, inevitably it will be stretched to approve the killing of the aged and the incurable.

Fantasy? Not in Britain. Last month for the fourth time a euthanasia bill was brought before parliament. It was roundly defeated, just as the abortion bill was in early stages. But John Greaves in

his dispatch from London wrote: "However, the mercy killing or euthanasia lobby is influential, persuasive, noisy and determined, and not likely to be put off by yet another rebuff. There are no grounds for believing that their effort to make mercy killing legally respectable is over. If anything, supporters of euthanasia will now intensify their campaign."

Pope Paul a couple of weeks ago stated in a brief talk on prayer that there is today a tendency among Christians, even among religious and the clergy, to secularize everything. The Holy Father has mentioned this before, and so have many who are concerned with the radical, surprising shift in attitudes today.

This is a key thought, which needs to be applied to current problems. Among many the sense of the supernatural has diminished to the point of being lost. The great crusades in some places nowadays are not for the salvation of souls, but strictly for temporal benefits. A vocation to some now is not the opportunity to enter religious life in order to work where it is felt best for the general good. Now one enters to choose what he will and will not do.

A prime example of how the service of the priest can be secularized came from London recently. A small group of priests have called for radical changes in the Church, namely, the ending of the Sunday Mass obligation, optional celibacy for priests, women priests, a permanent national council of clergy, fixed salaries, advertising for clerical appointments and "hints" at fixed working hours.

There is not much left of the vocation of service here. It pinpoints what secularism always leads to — the service of self. It breeds self interest and forgetfulness of others. And it is this spirit, this loss of the supernatural and preoccupation with the material, which is spreading far and wide.

Frank Sheed, the author and publisher, was quoted recently as saying that the critics of the institutional Church, especially men leaving the priesthood, are ignoring Christ. He stated, "you cannot judge the teachings of the Church by the people who do not use them."

Mr. Sheed, a long time, zealous lay apostle, is only reminding us of a strange fact which is found in the earliest days of Christian history. There have been countless examples of those who felt they could improve on the teaching of Christ by ignoring Him and offering their own speculation. St. Paul speaks of this a number of times. And these people always got followers, at least for a while. It's something to keep in mind while being confronted with defections and novelties today.

Press Group Analyzes Postal Reform

NEW YORK — (NC) — The Catholic Press Association has given endorsement to the Nixon administration's proposed postal reform bill, but pointed out that it contains unnecessarily heavy increases in two rate categories.

In a special bulletin to member publishers, the CPA said the bill (H.R. 1707) contains no new increases in second class rates for non-profit publications.

The bulletin said the proposed bill, now subject of hearings by the House Post Office and Civil Service Committee, is generally good, "except for what seem to be unnecessarily heavy increases

in third and first class rates."

James A. Doyle, CPA executive director, said non-profit publications are still working under a postal increase schedule enacted in 1967, which provides for two more steps of increase until January 1, 1973.

"The proposed rate changes in the new bill," Doyle said, "do not include any other second class increases for non-profit publications." Only in the per-piece rate for regular (commercial) publications is any second-class increase proposed.

The CPA bulletin said the new bill proposes increases in

third-class rates for non-profit publishers and other users of third class rates amounting to about 30% in three stages over a period ending July 1, 1971.

The association said it felt the new bill was generally a good one because it would give the postal service continuity of responsible management, with the tenure of the postmaster general based on performance, not politics.

The association added the bill, according to the President — would give "appropriate control over postal rates, with a postal rate board holding full and fair hearings on rate increases proposed by

the Postmaster General and with either house of Congress being empowered to veto proposed rate changes by a two-thirds vote."

President Nixon, the CPA said, recognized the importance of the public service aspect of religious and other non-profit publications when he stated that under his reform bill the mails would be completely self-supporting by the end of 1977 "except for continuing appropriations to reimburse the Postal Service for revenue lost on mail carried for non-profit organizations and other groups entitled by law to use the mail free or at specially reduced rates."

Abp. Cites Schools' Need

It is to retain a place in our system and remain competitive. In Schultz' opinion, "society must determine if it desires private education and if it wants to assist financially," pointing out that some form of assistance will be necessary in this area in the near future of public education will gain a "monopoly" on education.

Unless aid is forthcoming, Schultz continued, private schools will not be able to meet the spiraling costs of education.

A challenge to test the constitutionality of aid to non-public education was also issued at the state capital by Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference.

Referring to House Bill 3585, a tuition grant measure supported by groups which operate nonpublic schools Horkan said that Schultz' suggestion has "proposed a complete solution to the budgetary problem and to the constitutionality problem when he advocated passage of the bill with a minimum appropriation so that the constitutionality could be settled by the courts.

"Thirty-two states recognize the strong public service provided by nonpublic schools by affording financial aid," Horkan emphasized. "President Richard Nixon and leaders from states all over the country have attacked this problem. But Florida, the ninth largest state in the nation does nothing."

He explained that since various opponents of the tuition grant bill have challenged the constitutionality of the proposed legislation and noted that "Proposals have been made to delay consideration of the matter until the next legislative session, or to appoint interim study committees or anything to avoid taking a present stand on this vital issue. If constitutionality is really the objection of these opponents, they should embrace the idea of a court test."

Horkan cited the fact that "the plight of the nonpublic schools is real and growing worse all the time. The constitutional question is real. It should be tested and it should be tested now," Horkan stated. "Delay solves no problems, it only worsens them. The freedom in education that exists today will have been lost, as will the competition in education if a

court test on constitutionality is put off."

In his opinion if the problem is a constitutional one this is the opportunity to test it. Horkan, an attorney, declared. If the problem is budgetary, he said, Schultz' proposal also solves that. "If the objection is based on some other consideration then the objectors should stand up and openly state those objections."

Horkan also pointed out that Florida's Commissioner of Education, Floyd Christian, had also stated that the constitutionality of the proposed aid to students in non-public schools can only be determined in the courts.

Abortion Debate Heats

Meanwhile Sen. Jerry Thomas (D-Riviera Beach) was unsuccessful in his efforts early in the week to have the bill removed from the Senate calendar and returned to committee. "If you see a snake, you kill it," he declared, adding that "It's an affront to the people of Florida to put this bill on the floor. The Senate shouldn't be given a bill that permits a capital crime."

According to Rep. Reed.

How House Voted On Abortion Bill

The following shows how members of the Florida House of Representatives voted April 26 on the bill to liberalize abortion laws.

The roll was taken to determine the presence of a quorum. A quorum of 102 members was present.

On passage of the bill the vote was:

YEAS-44			
Alvarado	Elmore	McNulty	Tillman, J. K.
Andrews	Franklin	McNulty	Tillman, R. J.
Baker	Fleet	Merritt	Tobias
Bird	Gastner	Merritt	Tucker
Bohannon	Graham	Moore	Turlington
Conway	Harris	Parsons	Tyrell
Crabtree	Holmes	Reed	Westberry
D. Abernethy	Holmes	Robinson	Wilson
Dixon	Jones	Sarkis	Woodward
Dubois	Laurens	Shaw	
Earle	Levy	Smiley	

NAYS-46			
Mr. Speaker	Fallford	Martin	Semmes
Arnold	Gibson	Nease	Smith
Bassett	Gilmore	Negand	Spauld
Baumgartner	Gilmore	Nichols	Stafford
Bevis	Gorman	Northcutt	Stevens
Blackburn	Graham	Overbaugh	Stevens
Brannon	Grizzle	Powell	Swamy
Brantley	Harris	Randall	Tate
Chapman	Heath	Redman	Walker
Clark, David	Hew	Reed	Ward
Clark, J. R.	Jordan	Reeves	Ware
Craig	Lindsey	Reynolds	Whitson
Craig	MacKay	Robert	Whitworth
Cramer	Martinez, J. M.	Roberts	Wood
Danahy	Matthews	Rosen	Yancey
Davis	Melvin	Rowell	
Deaton	Moran	Shaw	
Featherstone	Morris	Smiley	
Fortune			

FAVOR VOTES

I am paired with Representative Martin. If he were present, he would vote Yes and I would vote Yes on the passage of HB 3579.

Representative Joe Long Kershaw

I am paired with Representative Gattison. If he were present, he would vote Yes and I would vote Yes on the passage of HB 3579.

Representative Tom Gatten

I am paired with Representative Caldwell. If he were present, he would vote Yes and I would vote Yes on the passage of HB 3579.

Representative Charles J. King

I am paired with Representative E. L. Martinez. If he were present, he would vote Yes and I would vote Yes on the passage of HB 3579.

Representative John R. Callahan

So the bill failed to pass.

Mr. Reed moved that the House reconsider the vote by which HB 3579 failed to pass. On motion by Mr. Nichols, the motion to reconsider was laid on the table.

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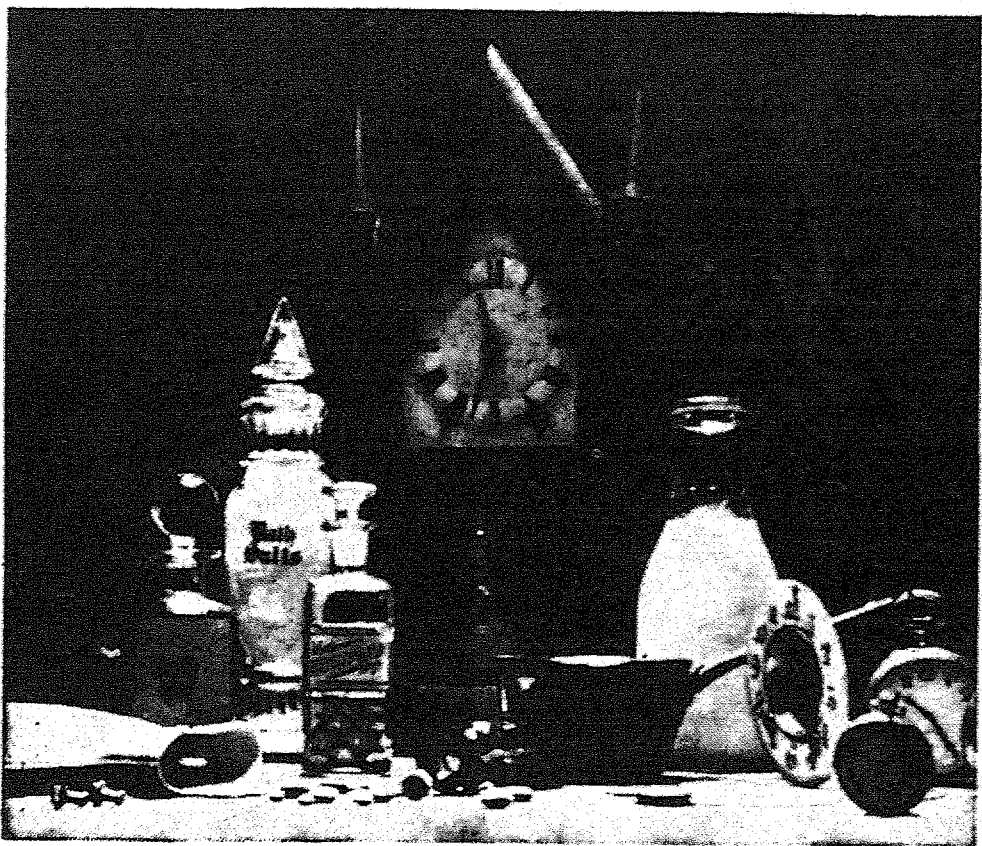
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18300 N.E. 19th Ave.	1901 S.W. 8th St.	U.S. 1 at S.W. 104th St.	10808 Caribbean Blvd.

The regular Dade Federal office hours are 9 A.M. to 4:30 P.M.

EXTRA HOURS for your convenience: the Main Office and Sky Lake Office remain open MONDAY nights 'til 8 P.M.

All other Branch Offices remain open FRIDAY nights 'til 8 P.M.



Reading Clinic Opens June 15

Applications for the summer reading clinic at Barry College, which commences June 15, are now being accepted.

Early registration is encouraged, since four to six hours of diagnostic procedure are required of each applicant to determine strengths and weaknesses in reading.

Additional information and appointments may be obtained by calling 758-3392, Ext. 260.



FIRST CLASS of volunteers who will serve senior citizens in the new Villa Maria Nursing and Rehabilitation Center, North Miami, are shown after capping ceremonies on the grounds of the first Villa Maria building. A new and modern facility will be blessed during ceremonies on Sunday, May 17.

Sheppard Tribute To Be Held May 14

Dr. Ben Sheppard, executive director of the Archdiocese of Miami Catholic Service Bureau, who pioneered in South Florida's programs for aid to drug addicts, will be honored during a testimonial dinner, Thursday, May 14 at Miami Springs Villas Playhouse.

A physician, attorney and former juvenile court judge, who operates the Drug Abuse Prevention Center under the

S S Advises 'Use Phone'

"Call first!" is the advice offered by the local Social Security office to "save yourself a trip."

The North Dade office can answer many questions about social security, Medicare, help you to apply for benefits or change the address on your monthly social security check if you are moving — and all on the telephone at 681-4651.

He was recently named a member of the Dade County Drug Abuse Advisory Board for a one-year term by the Board of County Commissioners.

Harold Solomon is general chairman of arrangements for the dinner, and Ralph Renick, WTVJ's vice president in charge of news, will be master of ceremonies.

Reservations for the dinner, which will benefit St. Luke Residence for Drug Abuse, may be made by calling 667-8718 or 665-5160.

READ
THE VOICE
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Around The Archdiocese

BROWARD COUNTY

A dessert card party under the auspices of St. Pius X Woman's Club begins at 12:30 p.m., Monday, May 1, in the parish hall, Fort Lauderdale. All games of cards will be played.

St. Gregory Women's Guild will host its ninth annual luncheon and fashion show at noon, Saturday, May 23, at the Galt Ocean Mile Hotel. Fashions from Burdines will be shown. Reservations may be made by calling 583-3176.

Mrs. Lillian E. Gallagher will be installed as president of Assumption Guild following 8 a.m. Mass in the parish church, Monday, May 11. Msgr. Robert W. Schiefen, pastor, will also install Miss Emmitt Holleman, vice president; Mrs. Olive Manley, secretary; and Mrs. Frances Huffman, treasurer. Breakfast will follow at the Sea Ranch Hotel. Reservations may be made by calling 563-5481.

The Florida Boys Choir and Band of Mary Help of Christians School, Tampa, will present a musical program at 7:30 p.m. today (Friday), at Galt Ocean Mile Hotel.

Luncheon and card party sponsored by St. Jerome Woman's Club begins at 12:30 p.m., Tuesday, May 12 in the parish hall, 2600 SW Ninth Ave., Fort Lauderdale.

Mrs. Elmer Winters will be installed as president of St. Ambrose Council of Catholic Women during 11 a.m. Mass, Tuesday, May 26, in the parish church, Deerfield Beach. Luncheon and entertainment will follow at Patricia Murphy's Candlelight Restaurant, Deerfield Beach. Other officers who will be installed are Mrs. Arnold Corsmeier and Mrs. Allen Anderson, vice presidents; Mrs. John Hoffman, treasurer; Mrs. William J. Tamping, recording secretary; and Mrs. Vincent E. Flanagan, corresponding secretary. Members will meet at 7:30 p.m., Monday, May 11 in the social rooms.

Blessed Sacrament Woman's Club, Fort Lauderdale, will welcome new officers during 9:30 a.m. Mass, Saturday, May 9 in the parish church. Father James

Moriarty will be the guest speaker during a breakfast which will follow at Beach Club Hotel.

"Up, Up and Away" will be the theme of the Spring fashion show and dance which Chaminade Mothers Club sponsors today (Friday) at 8 p.m. in the Hollywood school's cafetorium. Fashions will be shown by Sears and dancing will follow. Refreshments will be served.

PALM BEACH COUNTY

A Corporate Communion will be observed by mothers, wives, and families of St. Mark Holy Name Society, Boynton Beach, during the 8 a.m. Mass Sunday, May 10 in the parish church.

DADE COUNTY

A Family Communion breakfast sponsored by St. Vincent de Paul Altar and Rosary Society will be held Sunday, May 10, in observance of Mother's Day at Biscayne Cafeteria, following 8:15 a.m. Mass in the parish church. Reservations may be made by calling Mrs. Mae Perry at 691-0400.

Daughters of Isabella will meet at 8 p.m., Monday, May

11, in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Fashions designed and made by members will be shown.

Centro Hispano Catolico will benefit from a fashion show and luncheon sponsored by the Spanish Center's auxiliary at noon, Saturday, May 9 at the Hotel Carillon, Miami Beach.

The Memorare Society for Catholic widows and widowers will meet at 8 p.m. today (Friday) in St. Dominic Coffee Shop, 5909 NW Seventh St. The group will sponsor a three-day trip to Grand Bahamas on May 30. Further information may be obtained by calling 635-9662.

A Corporate Communion will be observed by Court Miami 262, Catholic Daughters of America, in observance of Mother's Day during 11:30 a.m. Mass, Sunday, May 10 in Gesu Church. Members will hold their monthly meeting at 2 p.m. in Gesu center.

A "Splash-Down" party for members of the Patrician Club will be held Tuesday, May 12 at the home of Mrs. William Hearst McBain, recently reelected president.

Sunset Island I, Miami Beach.

A "Dutch Treat" dinner party under the auspices of St. Mary Magdalen Women's Guild will be served Wednesday evening, May 13 at the home of Mrs. Joseph Gerbrach, Golden Beach. The champagne dinner will be the last event of the Guild's season.

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U.S. Bishops Back Family Aid Program

WASHINGTON — (NC) — The U.S. bishops have added their support to welfare reform legislation by urging Congress to enact a family assistance program.

Passage of such legislation, now pending in the Senate, would in effect establish a guaranteed income for the nation's poor.

The bishops took the stand in a resolution they adopted at their recent semi-annual meeting in San Francisco. Copies of the resolution were released here.

The bishops urged "prompt enactment of the Family Assistance Act or some similar family assistance program." They also urged, however, "that the minimum dollar amount of \$1600 for a family of four be substantially raised."

The bishops criticized the present welfare system, including the Aid for families with Dependent Children (AFDC) program. It has "proven wholly inadequate to provide either a decent standard of living or incentive to the 'beneficiary' families," the resolution said. It called the system "in many cases counter-productive and destructive of family life."

Their resolution urged "strong and clear federal guidelines, to assure equitable administration" of the Family Assistance program. It said that if employment by the head of a household is required for a family to benefit under the act, "it is important that such employment be truly suitable."

The bishops resolution is the latest in an increasing chain of support for family assistance legislation from various religious groups.

The legislation would provide for the first time a federal minimum benefit for all needy families with children. The bill provides for an annual rate of \$500 for each

of the first two members of the family, and \$300 for each additional member, or \$1600 for a family of four.

The father of the family would no longer need to be absent for the family to qualify — a stipulation which some states put on the present program and which, its critics say, encourages desertion. Instead, the head of the family would register for employment or training for employment to qualify.

This means that the "working poor" would be helped, increasing the role of eligible beneficiaries by some 13 million.

Among religious bodies supporting the legislation, which passed the U.S. House of Representatives on April 16, is the Interreligious Committee of General Secretaries. It includes bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference (USCC); the Rev. Dr. R.H. Edwin Espy, general secretary of the National Council of Churches (NCC); and Rabbi Henry Siegmán, executive vice president of the Synagogue Council of America (SCA).

The three religious leaders wrote a joint letter to every Congressman, urging support of the bill, shortly before the successful vote.

The Interreligious Committee, along with the American Jewish Committee, has also formed an Interfaith Communications Committee on Poverty, which will approach various media and urge them to educate the public on various aspects of welfare reform.

The Interreligious Committee is also planning a Welfare Reform Weekend, June 5 to 7. Purpose of the weekend, according to John Cosgrove, director of the USCC Department of Social Development, is to "focus attention on the

questions of the needs of families and how these might be met by welfare reform."

Cosgrove said local rabbis, priests and ministers "will sit together early in the week to plan and initiate a program culminating in the weekend." They will urge discussions of various poverty questions and encourage their congregations to write letters to their senators, since discussion on the family assistance program will begin soon in the Senate finance committee.

Cosgrove called the Family Assistance Act "one of the most significant things coming about in 30 years," because it revamps the entire government approach to family welfare.

Along with Father James McHugh, director of USCC's family life division, Cosgrove was named to put together a program of action by which other USCC divisions and affiliates, such as the National Councils of Catholic Men and Women, can suggest ways for various Catholic groups to urge passage of the bill.

Alianza 'Man Of Year' Is Editor Of Diario

By J. J. Vile

Dr. Horacio Aguirre, editor of Diario Las Americas, Miami's only Spanish-language daily newspaper, has been selected as Alianza Interamericana's 1970 Man of the Year and will be presented the award at a banquet, June 6 at the Sberaton Four Ambassadors Hotel.

Dr. Aguirre's designation for the hemispheric distinctions emphasizes his work of nearly two decades in support of Alianza's program for closer inter-American relations.

Alianza cited Dr. Aguirre's accomplishment as editor and manager of Diario Las Americas since the newspaper's founding here July 4, 1953, as a member of the Inter-American Press Association and vice-chairman of its Freedom of the Press Committee.

Recognized as a speaker on inter-American affairs on both sides of the Atlantic, Dr. Aguirre is an active member of numerous international organizations, through which work he has been instrumental in bringing about understanding, goodwill and progress to the American nations

and enhancing the welfare of their peoples.

In making the announcement, J. N. McArthur, Alianza president, said the award recognizes Dr. Aguirre "as one who has contributed most to assist our fellow men regardless of race, color or creed and who has helped to further the well-being of the peoples of the Americas."

Sixteen prominent citizens of the Americas, including Archbishop Coleman F. Carroll, have been honored by the prestigious cultural and civic organization since establishment of the annual award. Also included are four-

Latin American presidents, one of whom, Colombia's Dr. Alberto Lleras Camargo, was named Man of the Decade in 1960. Among previous honorees are one U.S. Senator and three U.S. Congressmen.

Born in Nicaragua in 1925, Dr. Aguirre was graduated with the degree of Doc-



Dr. Horacio Aguirre

tor of Law at the University of Panama in 1950. He was an editorial writer on the Panamanian daily newspaper El Panama-America from 1948 to 1953, when he became founding editor and manager of Diario Las Americas in Miami.

At present his newspaper circulates in many countries of Latin America and all over the United States in centers of the country, particularly Washington, where it is widely read by diplomats and government officials for its thorough coverage of Latin American news.

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Rabbi Named Chairman Of Inter-Faith Agency

Rabbi Joseph R. Narot, spiritual leader of Temple Israel, was elected chairman of the Greater Miami Inter-Faith Agency for Social Justice.

The chairmanship rotates once a year among representatives of the Greater Miami Fellowship of Churches, the Archdiocese of Miami and the Greater Miami Rabbinical Association, who comprise the interfaith group, established almost four years ago.

The purpose of this agency, according to its charter, is "to bring the concern and the weight of the three major faiths to bear on the solution of community problems involving social justice."

Retiring chairman, Msgr.

Bryan O. Walsh, Archdiocese of Miami Vicar for the Spanish-speaking Peoples, wished Rabbi Narot success in serving the needs of the poor and disenfranchised through ecumenical efforts.

Sympathizers Are Arrested

LISBON, Portugal — (NC) — A priest is said to be among 10 persons reported arrested here as sympathizers of an African nationalist movement in the Portuguese territory of Angola in West Africa.

The authorities released the names of six of the arrested persons but not that of the priest.

Enters Final Phase

(Continued from page 1)

"I feel significant progress has been made. But while I am encouraged and enthused by the positive response of so many of the priests and people, I can not help but feel some regret that the program did not reach more of the people of the Archdiocese.

"It is the hope of the Liturgy Commission that the introduction of the New Order

of the Mass will mean a great deal to the worship life of the parish communities of the Archdiocese.

"To help insure the meaningful implementation of the new rite, the Liturgy Commission hopes to initiate in the very near future a liturgical evaluation team which will assist the parishes in the continual improvement of their liturgical celebrations," Father Briggs concluded.

Slogans Called Signs On Gas Chamber Rd

ALLENTOWN, Pa. — (NC) — Bishop Joseph McShea of Allentown warned that "catch words and slogans" repeatedly employed may lead the American people along a path "not too far removed in concept from the master race and the gas chambers of Dachau."

Addressing a meeting of professional men at the College of St. Francis de Sales here, the Bishop directed his remarks principally against the current countrywide campaign to liberalize abortion laws and in favor of euthanasia.

He emphasized that it is "not a denial of the separation of Church and State, nor a denial of freedom of conscience to anyone" to contend that "the Church and its members have a responsibility and very legitimate participation in public life."

The bishop said parents who decide to have more than two children today are accused of contributing to a population explosion.

Abortion statutes and other laws protecting human life, Bishop McShea said, now are "commonly termed archaic," while the killing of elderly people is put under the guise of "dignity in death."

Bishop McShea underscored that "the right to human life is the issue" and the time has come for the Church and its people to "make their presence felt."

Cited For Aiding Academic Freedom

LOS ANGELES — (NC) — Father Theodore M. Hesburgh, C.S.C., president, University of Notre Dame, was named the first representative of a Catholic institution to receive the American Association of University Professors' Alexander Meiklejohn Award for outstanding contributions to academic freedom.

Accepting the award at the 56th annual meeting of the AAUP here, Father Hesburgh reminded the group that "academic freedom is not so much freedom from somebody or something as freedom to do something."

Notre Dame's president was cited for his February 1969 letter to Vice-president Spiro T. Agnew which urged the federal government to

maintain a "hands-off" policy on campus disturbances.

"I am not suggesting the politicization of the university," Father Hesburgh told the professors, "but as a professional class of university men and women do we effectively bring to our times the wisdom, the insight, the courage, and the moral judgment that should characterize our profession?"

He warned that "academic freedom does not live by rhetoric alone," noting that "it is not so much that freedom is fragile as that it must be won daily, and exercised daily and responsibly by each of us." He also cautioned that a rapidly increasing "climate of fear" in the nation might erode civil liberties.



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Move To Lower Voting Age Runs Into Complications

By BURKE WALSH

Legislation before Congress to give the vote to 18-year-olds has taken on new interest — and controversy.

This has resulted from a letter President Nixon sent to leaders of the House of Representatives, suggesting that the proposal to lower the voting age be separated from a measure of which it is now a part and be passed as an amendment to the Constitution.

The President expressed belief that it might be unconstitutional for Congress to lower the voting age in this way, and that there would be a "very real possibility" that thousands of elections would be thrown into question, if the Supreme Court did not settle the constitutional issue in time.

The Senate made the lower voting age proposal part of a bill which, in effect, gives a five-year extension to the 1965 Voting Rights Act. Rep. Emanuel Celler of New York, chairman of the House Judiciary Committee, fears the President's proposal might kill the Voting Rights Act extension.

Celler is said to oppose the lower voting age proposal, but to want the voting rights legislation more. He feels the Senate action making the voting age proposal part of the voting rights legislation will help the latter get final passage in the House. The strategy is to accept the Senate bill, get it passed by the House, and send it on to the White House.

If changes are made in the Senate bill, such as the separation of the voting age proposal, the measure would have to go to conference with the Senate. In floor action there, it could face a filibuster.

Rep. Gerald R. Ford of Michigan, House Minority Leader, said he "violently disagrees" with the suggestion that the President's proposal is part of a "Southern strategy" to kill the voting rights bill. He said he would try to send the bill to conference to strike out the lowering of the voting age.

The President said he strongly favored passing both the voting rights bill and the lower voting age provision. But they are separate issues and should be handled in different ways, he commented.

Speaker John W. McCormack said that if Congress followed the President's suggestion, "a constitutional amendment would still be hanging around here 10 years from now."

Just about this time, the Senate Judiciary Committee cleared a constitutional amendment providing for direct election of the President. It was predicted that the Senate would not take up discussion for another month, and that then the measure would face protracted debate.

This suggests to some that the present Congress may not be able to pass two constitutional amendments (if it passes one) before it adjourns, and its members will be wanting to get away early in this election year.

In any event, the proposal to lower the voting age has become a celebrated issue, as well as a popular one.

It's May And Time To Honor Mothers

By JOHN WARD

As the poet sings, this is "the merry, merry month of May."

It is, perhaps, the most beautiful time of the year, marked by such happy occasions as the crowning of a May queen with a garland and dancing about a Maypole.

Significantly, too, next Sunday, May 10, will be observed as Mother's Day, which Webster defines as "a day appointed for honoring motherhood and the loving remembrance of one's mother."

But to Catholics, the day means more than that, since it is regarded as an occasion not only to pay tribute to one's own mother but also to express love and veneration for the Mother of all mankind, the Blessed Virgin Mary.

As a matter of fact, motherhood holds the exalted position it does in today's world because of Christianity. The glory of ancient Greece and the grandeur of ancient Rome failed to recognize women as much more than mere chattels or slaves.

It was the early Chris-

tians who raised all womanhood to a position of dignity because of their devotion to the Blessed Virgin Mary.

"You are all beautiful, beloved, and there is not a stain in thee."

It was with these words from the Cantic of Canticles that the Old Testament writer depicted literally the exquisite soul of the holy Mother of God.

Pope Pius IX declared in 1854 as revealed doctrine ancient belief of Catholics that from "the first instant of her conception, by a singular grace and privilege granted by Almighty God ... the most Blessed Virgin Mary was preserved from all stain of original sin."

It was two years later, in 1856, that the Bishops of the United States dedicated this nation to Mary Immaculate and asked Our Lady to make America her special jewel.

More than a century later, Bishop (now Archbishop) Coleman F. Carroll consecrated the then newly-created Diocese (now Archdiocese) of Miami to Our Lady of the Immaculate Conception on Dec. 8, 1959.

"The Sacred Scriptures of both the Old and the New Testament, as well as ancient tradition, show the role of the Mother of the Savior in the economy of salvation in an ever clearer light and draw attention to it.

The maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven, she did not lay aside this salvific duty, but by her constant intercession continues to bring us the gifts of eternal salvation."

From the Constitution on The Church Vatican Council II



New Information Given On Garabandal Rejection

By JOE BREIG

Some readers have reacted unfavorably to my article about the alleged appearances of the Virgin Mary in 1961 to several children in the village of San Sebastian of Garabandal, Spain.

As I said, "The promoting of claims about apparitions and messages which did not take place is seriously harmful to the cause of religion and of true devotion to Our Lady."

Promoting of Garabandal is widespread in the U.S.

I now have additional information, in the form of a letter from Bishop Jose M. Cirarda Lachiondo of Santander, Spain — the diocese in which San Sebastian is situated.

The letter is to Father Elmo L. Romagosa, executive editor of the "Clarion Herald," newspaper of the Archdiocese of New Orleans. It is dated April 17 of this year of 1970.

Father Romagosa had written to Bishop Lachiondo for guidance about the alleged apparitions. He did so at the suggestion of the Vatican's Sacred Congregation for the Doctrine of the Faith, to which he had directed inquiries.

The doctrinal congregation referred Father Romagosa to Bishop Lachiondo because the Vatican is satisfied with the investigations conducted by him and two previous bishops of Santander.

Bishop Lachiondo's letter apologizes to Father Romagosa for a delay in replying. He explains that before answering, he

wanted to doublecheck with the doctrinal congregation and indeed "with Pope Paul himself".

The bishop said he double-checked because some people still insist on claiming, first, that judgment in the matter does not belong to the Santander bishops, and second, that the Holy See does not agree with their findings.

After being reassured by the Pope and the doctrinal congregation that they have no intention of intervening and are satisfied with his findings, Bishop Lachiondo informed Father Romagosa as follows:

1. The Santander diocese closed the matter March 17, 1967, with a note published by the then bishop, Most Rev. D. Vicente Puchol. The note rejected the claims that the Virgin Mary and St. Michael the Archangel had been appearing to the children. This was "the final conclusion of a long procedure, the documentation for which was sent to the Sacred Congregation" (for the Doctrine of the Faith). The congregation then replied that there was no need for the congregation to proceed further.

2. Bishop Lachiondo, after taking office, found that some people were claiming that he might take a different position. After an exhaustive study, he reaffirmed Bishop Puchol's findings.

3. The present prefect of the doctrinal congregation, Cardinal Seper, in a letter to Bishop Lachiondo March 10, 1969, reaffirmed that the congregation had no reason to intervene, and

praised the pastoral wisdom with which the bishops of Santander have acted.

4. Cardinal Seper's reason for taking that position is that he wishes Bishop Lachiondo to continue to have full authority in the matter.

5. Pope Paul VI has assured Bishop Lachiondo that the Holy Father is in complete agreement with the position taken by Cardinal Seper and the doctrinal congregation.

Bishop Lachiondo's letter closes with a reaffirmation that in his diocese all manifestations "founded upon the supposed apparitions," are "absolutely forbidden". He then quotes Cardinal Seper's statement of March 10, 1969, that under Church law this is "sufficient reason for all local ordinaries (bishops) to forbid their faithful from pilgrimages and manifestations of devotion based on the aforesaid supposed apparitions and messages".

Bishop Lachiondo adds that in his diocese, with the exception of a small group, both the priests and the people have obeyed him in this matter. Finally, he quotes the Second Vatican Council (Document on the Church No. 67):

"The true devotion (to the Virgin 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."

Who Support Sexy Films? Not Youth

PALM BEACH — If you think that today's movies are worse than ever before, you share the views of the National Catholic Office for Motion Pictures but if you believe that the success of films which exploit sex and nudity is due to the patronage of youth — you don't.

Speaking during a luncheon session of the 12th annual convention of the Archdiocesan Council of Catholic Women at the Palm Beach Towers Hotel, Father Patrick Sullivan, S.J., executive director of NCOMP, told several hundred guests that the 1969 "film year was not a 'vintage year' from any point of view."

Of a total of 315 films reviewed and classified, he said, only 26 films received an AI or general audience rating while 40 movies were rated "C" or condemned.

"In the 35-year history of NCOMP," he added, "1969 yielded the smallest number and percentage ever of films suitable for general audiences and for adolescents. Adult-oriented productions increased significantly," he added "and the total of 40 C-classified films reached an all-time high. Moral values and measurements aside, it is interesting to note that there were hardly 20 motion pictures of more than mediocre quality in the entire 315 films of 1969."

It is Father Sullivan's opinion that "the images on our movie screens reflect more about ourselves than we are prepared to admit. Why, one might ask, does everyone fuss about motion pictures? The question is particularly paradoxical when one considers that people over 35 or 40 rarely ever attend movies anymore," he stated, noting that weekly attendance during World War II reached almost 90 million



NCOMP DIRECTOR, Father Patrick Sullivan, S.J., spoke during annual convention of Miami's ACCW. At left is Mrs. Wendell Gordon, outgoing president of the Archdiocesan Women's Council.

patrons while today that average has plunged to about 15 million patrons.

Admitting that there is no single answer to the question of national concern over the state of the movies, Father Sullivan emphasized the ubiquitous influence of movies, pointing out that the most untalented and unimaginative people in the advertising profession "seem to be assigned the task of preparing the ad copy on films" since the newspaper publicity for movies is so "often tasteless and offensive." He

noted that national magazines take time out regularly to feature and highlight the worst, "rarely the best" about Hollywood.

Describing the state of the film medium as "bad," Father Sullivan revealed that financial losses for five of the major motion picture companies exceeded \$200 million in 1969. Columbia pictures, he declared, which coincidentally was not associated with any "X" rated films had a good year. All of one major studio in Hollywood is for sale and most of another, he said. "Production hiatuses in five or six of the 'magnificent seven' major companies have been so severe that many people on the creative side are available at a fraction of the fees asked only a year ago. Unemployment in the Hollywood community is reaching up to 65 per cent," he pointed out.

Father Sullivan attributes the Hollywood "disaster" to many reasons. First, he declared, a new demand created by young people in the '60's was "misread" by Hollywood, which then substituted "sensationalism" for art.

"It's interesting to point out that pictures such as 'I Am Curious, Yellow' were not successful because of the patronage of young people," he said, recalling that when that picture was shown in New York, the long lines of older people who waited to see it were matched by similar lines of young people standing outside Carnegie Hall prior to a concert.

Scoring the fact that the same persons who demand better movies do not support the efforts of some exhibitors to promote general and worthwhile entertainment, Father Sullivan said the "key concept must be that we each have our own responsibility, not only as to what films we allow the young people under our charge to see but as to what pictures we shall see.

"If you consult only the ratings you cannot say why Johnny should not see such and such a film. If you can't see the movies, read about them, be informed, and go occasionally to the more talked-about movies with your child, then discuss it with him."

Those reared in the era of the Legion of Decency, Father Sullivan also pointed out, sometimes have "an incapacity to realize that mature pictures do not have to be suitable for the youngest member of the family," but he warned parents who utilize the motion picture industry ratings, to "look very carefully into any picture that has an industry rating of 'GP' which is not General Patronage but General-Parental Consent Advised."

Father Sullivan believes that "we are each charged as individuals, as free men, to do our part" to help create the conditions under which the film medium can begin to realize its great potential" after what he terms a "temporary phase" of excesses which he feels certainly will pass.

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

SATURDAY, MAY 9

12:30 p.m. (10) Indian Fighter (Objectionable in part for all)

OBJECTION: Suggestive situations.

1 p.m. (6) Soldier Of Fortune (No class.)

2 p.m. (4) Gidget (Unobjectionable for adults)

2 p.m. (10) All Through The Night (Unobjectionable for adults and adolescents)

7 p.m. (6) Esther And The King (See rating for this film listed Monday at 9 p.m.)

8 p.m. (6) Soldier Of Fortune (No class.)

9 p.m. (6) War And Peace, Part 3 (Family)

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

11 p.m. (12) Tripoli (Unobjectionable for adults and adolescents)

11:30 p.m. (4) Black Widow (Unobjectionable for adults and adolescents)

11:30 p.m. (10) Night Passage (Family)

11:30 p.m. (11) Day Of The Fishes (Unobjectionable for adults and adolescents)

SUNDAY, MAY 10

11:30 a.m. (7) The Milkmaid (Family)

12:30 p.m. (4) Title And Gus (No class.)

1 p.m. (6) Esther And The King (Objectionable in part for all)

OBJECTION: Whatever Biblical values this film may pretend to possess are nullified by the deplorable fact that in its treatment the film resorts to excessive sensuality in dancing, costuming, and situations.

1:30 p.m. (7) Ivanhoe (Family)

2 p.m. (12) East Of Kilimanjaro (No class.)

3 p.m. (6) Soldier Of Fortune (No class.)

3:30 p.m. (7) Red Ball Express (Family)

4 p.m. (10) Back Street (Objectionable in part for all)

OBJECTION: Tends to elicit undue sympathy for illicit love; reflects the acceptability of divorce

4:30 p.m. (4) Satan Never Sleeps (Unobjectionable for adults)

5 p.m. (6) Esther And The King (See rating for this film listed at 1 p.m.)

7 p.m. (6) Soldier Of Fortune (No class.)

9 p.m. (10 & 12) A Man And A Woman (No classification)

11 p.m. (6) Soldier Of Fortune (No class.)

11:15 p.m. (11) Cole Younger, Gunfighter (Family)

11:30 p.m. (5) September Affair (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce

11:45 p.m. (10) Captain's Paradise (Objectionable in part for all)

OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive situations and costuming.

MONDAY, MAY 11

10:30 a.m. (11) Three Sailors And A Girl (Objectionable in part for all)

OBJECTION: Suggestive costuming

1:30 p.m. (23) Formula C-12 Beirut (No classification)

2 p.m. (6) Vagabond King (Family)

7:30 p.m. (6) The Roots Of Heaven, Part I (Unobjectionable for adults)

8:30 p.m. (10 & 12) Assault On A Queen (Unobjectionable for adults and adolescents)

8:30 p.m. (6) Pony Express (Unobjectionable for adults and adolescents)

9 p.m. (5 & 23) Journey To Shiloh (Unobjectionable for adults)

9 p.m. (7) North To Alaska (Unobjectionable for adults)

11:30 p.m. (10) Journey Into Fear (Unobjectionable for adults and adolescents)

11:30 p.m. (23) Formula C-12 Beirut (No classification)

TUESDAY, MAY 12

10:30 a.m. (10) The Lady Takes A Flyer (Unobjectionable for adults)

1:30 p.m. (23) Formula C-12 Beirut (No classification)

2 p.m. (6) Vagabond King (Family)

7:30 p.m. (6) The Roots Of Heaven, Part II (Unobjectionable for adults)

8 p.m. (4) The Courtship Of Eddie's Father (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) The Monk (No class.)

8:30 p.m. (6) Pony Express (Unobjectionable for adults and adolescents)

9 p.m. (5) The Lonely Profession (No class.)

9 p.m. (7) The Lonely Profession (No class.)

9 p.m. (23) Commando (Unobjectionable for adults)

11:30 p.m. (10) The Tanks Are Coming (Family)

11:30 p.m. (23) Torpedo Bay (Unobjectionable for adults)

WEDNESDAY, MAY 12

10:30 a.m. (10) Rebel Without A Cause (No class.)

1:30 p.m. (23) Torpedo Bay (Unobjectionable for adults and adolescents)

2 p.m. (6) Vagabond King (Family)

8:30 p.m. (6) Houdini (Family)

9 p.m. (23) Torpedo Bay (Unobjectionable for adults)

11:30 p.m. (10) Fall In The Saddle (Family)

11:30 p.m. (23) Formula C-12 Beirut (No classification)

11:30 p.m. (23) Commando (Unobjectionable for adults)

THURSDAY, MAY 14

10:30 a.m. (10) Odds Against Tomorrow (Unobjectionable for adults)

11:30 p.m. (23) Commando (Unobjectionable for adults)

able for adults)

2 p.m. (6) Vagabond King (Family)

8:30 p.m. (6) Houdini (Family)

9 p.m. (4 & 11) Hotel Paradise (No class.)

9 p.m. (23) Torpedo Bay (Unobjectionable for adults)

11:30 p.m. (10) Fall In The Saddle (Family)

11:30 p.m. (23) Formula C-12 Beirut (No classification)

FRIDAY, MAY 15

10:30 a.m. (10) Season Of Passion (Unobjectionable for adults)

11:30 p.m. (12) Torpedo Bay (Unobjectionable for adults)

2 p.m. (6) Vagabond King (Family)

8 p.m. (10) Man's Favorite Sport (Unobjectionable for adults)

8:30 p.m. (6) Pony Express (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Come Fly With Me (Unobjectionable for adults and adolescents)

11:30 p.m. (10) Fall In The Saddle (Family)

11:30 p.m. (12) Saw What You Did (Unobjectionable for adults)

11:30 p.m. (12) Sands Of Iwo Jima (Unobjectionable for adults and adolescents)

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Topsy-Turvy World Causes Dilemmas For Christians

By FATHER JOHN B. SHEERIN

Ten year ago Robert McAfee Brown, along with Father Gustave Weigel, S.J., was writing a book called "An American Dialogue." As a leading Protestant theologian he was collaborating with the great Jesuit in laying down the guidelines for Catholic-Protestant dialogue.

Both Church and world have turned almost upside down since 1960 and one wonders what a Protestant theologian like Brown thinks about the present state of ecumenical affairs. In The New Christian (April 2, 1970) he explains precisely how his mind has changed in the last ten years. The article is entitled "Discoveries and Dangers."

In 1960 he saw his task as theologian as the communication of the Gospel to those around him. Now he feels that while the Gospel defines the world for us, the world itself helps to inform and define the Gospel.

He sees a pronounced trend away from ecclesiastical concerns among Christians and a definite trend toward the Gospel's relevance to worldly concerns, such as economic development, war, racism, etc. Theological differences separated him from Father Weigel and other Catholics in 1960 but he feels that there is absolutely nothing that separates him from most of his Catholic friends in the area of so-called "secular ecumenism."

Brown himself has become deeply involved in worldly concerns, such as the injustice of the Vietnam war and this has led him into a dilemma. In attempting to promote the kingdom of God on earth, he has run afoul of the civil law.

In the earlier years of this decade, he kept trying to

FATHER
SHEERIN



bring about changes in civil law and national policy as regards Vietnam but he found he could not have any effect whatever on law or policy. He found himself pushed inch-by-inch into civil disobedience to immoral civil laws. He engaged in illegally counselling and aiding conscientious objectors to follow conscience even when it directed them to disobey the Selective Service Act.

Now the Protestant theologian's dilemma is compounded by the further question: shall I engage in violence to bring about justice? At present he has opted for non-violence, believing that the situation in the United States is not altogether out of control.

He explains his reluctance to take part in violence: "I have seen too many students slide down the slippery slope from non-violence to violence-against-property-but-not-against-people to violence-against-whatever-is-necessary-to-produce-the-desired-end, and they illustrate quite tragically Silone's thesis that the persecuted end up becoming the persecutors."

Yet he recognizes that in some situations, "non-violence seems a luxury the destitute cannot afford." In Latin America, for instance, how can anyone bring about minimal justice for the poor without violent overthrow of a dictatorship?

This then is Robert McAfee Brown's dilemma: if genteel protest fails to produce change in the American system which now tolerates our involvement in Vietnam, is not the Christian bound to increase the number and intensity of his political activities, including civil disobedience? In other words, move from the liberal to the radical camp?

This is precisely the dilemma that confronts most thoughtful Christians today. Shall we take the Beatitudes (and the Magnificat) seriously by hungering and thirsting for justice or shall we adapt uncomplainingly to establish injustice?

We pray, and we were instructed to do so by Christ, for

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"We don't have to ask Tony Curtis. We know what kind of club it is!"

the coming of the Kingdom of God on earth: "Thy Kingdom come, thy will be done on earth as it is in heaven." Some Christians take these words literally, probably because Christ himself took them literally from the very beginning of his ministry. "And after John was delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God" (Mark 1:14). This is still the basic theme of Christianity.

Labor Movement Dead Or Only Asleep?—They Ask

By MSGR.
GEORGE G. HIGGINS

Of the making of speeches, articles, and books by liberal intellectuals on the decline and fall of the American labor movement, there is seemingly no end. For some years now I have been collecting them as a hobby.

It's a harmless avocation — and rather inexpensive as hobbies go these days — but I must admit that it is beginning to pall on me for the simple reason that there is such a dreary sameness about so many of the entries which I have clipped for filing in recent months. With rare exceptions, their diagnosis of what's wrong with the labor movement tends to be extremely simplistic.



Msgr.
HIGGINS

plore the loss of the proletarianizing spirit in the trade union movement in the past two decades — the spirit that created the basic labor organizations in the late 19th and 20th centuries and continued until the industrial unions became powerful realities in the 1930's. ("The Labor Movement in Crisis," The Criterion, Indianapolis, May 10).

• "There was a time when books glorified the American way; now it seems that almost all good books add to the pervasive sense of despair. . . . It had once been possible to hope that unionized workers . . . would have intuitive sympathy with others of the oppressed. It is a cause for sadness that this simply is not so. With few exceptions, unions and union members stand to the right of American society." (Richard J. Walton, the Nation, April 13).

• "The history of American labor, like that of our whole society has been double threaded; Gompers, Meany, pork chops — one strand — intertwined with the challenge to the workingman to discover not only big contradictory history but his possibilities." (Studs Terkel, The Nation, April 13).

If space permitted, I could quote a dozen similar passages from recent liberal publications — all of them saying, in effect, that the American labor movement is completely washed up and that the lion's share of the blame for its tragic demise as a force for constructive social change in the United States must be borne by the opulent, soft-headed leaders of the movement.

It would appear, however, that the intellectual tide is beginning to turn. Within the same six-week period in which the above mentioned articles and reviews made their appearance, three highly qualified observers of the labor scene have taken a good hard look at the very same labor movement and have found something good to say about it.

The first of the three,

Murray Seeger — writing in a magazine which is read mainly by liberal intellectuals — says that, in spite of its obvious faults, "the record of the modern labor movement — and its most conspicuous single force, the AFL-CIO — will balance out on the positive side of any objective scale. . . . Although in the postwar years labor has been able to get only a few laws passed for its specific benefit, it has been the biggest single force in supporting a broad spectrum of liberal social legislation." (The Washington Monthly, April 1970).

It would be hard to match the qualifications of the other two writers referred to above — John T. Dunlop, distinguished arbitrator and long-time Professor of Economics at Harvard University; and Derek C. Bok, Dean of the Harvard Law School. Their new book, "Labor and the American Community," (Simon and Schuster, New York, \$12.50), is a minor classic and by all

odds one of the most important studies of the American labor movement published during the past decade or two.

In contrast to much of what is being written these days by so many of labor's liberal critics, it shows a decent respect for facts — as opposed to ideological slogans and cliches — and goes out of its way to take account of the political, economic and other tangled complexities of labor relations in the United States.

Dunlop and Bok, after citing a representative sampling of liberal statements on the decline and fall of the American labor movement, point out that "one must be cautious in evaluating these opinions."

More specifically, they contend that "in retrospect the comparison with the thirties seems seriously distorted. Much of the radical ethos surrounding the unions in the Depression was supplied by outsiders who joined the movement temporarily,

either to help the underdog or to engineer a social revolution."

The mainstream of the movement did not depart fundamentally from its traditional goals of winning new members and bargaining for better wages and working conditions. If anything, it was less concerned than it is now over social and economic issues outside the range of its own immediate interests. Today more manpower is being used to lobby for these causes, more space is devoted to them in union periodicals, and more money is being spent to support candidates who favor social reform than ever was true in the thirties."

Secondly, Dunlop and Bok warn that "there are great dangers in assuming too quickly that the faults of unions lie mainly with their leaders. If the assumption proves inadequate or incorrect, not only will a great disservice be done to many union officials but society may also go badly astray in trying to

construct a viable labor policy."

The scholarly manner in which Dunlop and Bok proceed to develop these two points in several different contexts will probably not appeal to many of labor's more impatient critics, but I dare say that their impressive study of the American labor movement, "Labor and the American Community," will stand the test of time far better than almost any other book of its kind published in this generation. It's in a class all by itself.

This is not to say that Dunlop and Bok are unmindful of labor's many faults and imperfections. To the contrary, when the facts seem to warrant it, they can be extremely critical of the labor movement. The point is, however, that they have approached their study of the movement with a profound respect for facts and have scrupulously avoided the use of the slogans and shibboleths which are the trademark of so many of labor's disillusioned critics.

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Worship And The World Doing Your Thing

By
FATHER JOSEPH M. CHAMPLIN

Someone occasionally suggests that all present for Mass join in reciting with the celebrant the eucharistic prayer. It seems on face value to make good sense. What better way to involve a congregation than to have everyone speak in unison with the priest these most significant words?

A deeper consideration of the practice, however, casts serious doubts about its soundness. The procedure apparently rests on the assumption that people best and only participate when they speak or sing. It forgets the natural rhythm at Mass of now singing, now watching, now speaking, now listening, now standing, now kneeling. I have witnessed for example intense participation, great concentration and real communication through absolute silence during the period of thanksgiving after Communion.

This seemingly desirable method of community involvement also overlooks the distinction of roles presupposed in public prayer. Everyone has his own thing to do. The priest performs a function, so does the congregation; the choir fulfills its task, the reader his; the ushers assume certain responsibilities, the servers discharge other ones.

Article 58 of the General Instruction establishes this as a fundamental principle: "Everyone in the eucharistic assembly has the right and duty to take his own part according to the diversity of orders and functions. Whether minister or layman, everyone should do that and only that which belongs to him, so that in the liturgy the Church may be seen as composed of various orders and ministries."

Two recent paperback publications ("The New Mass" by Rev. A.M. Rouget, O.P., Catholic Book Publishing Company of New York, \$2.95; "The New Order of Mass" edited by Rev. J. Patino, The Liturgical Press of Collegeville, Minnesota, \$1.85) explain in greater detail the historical and theological basis for that statement and for other directives of the General Instruction. Both texts are informative, with the former more popularly written and the latter more thorough in content. I would strongly

recommend either or both for readers who seek a deeper understanding of the recent liturgical revisions.

The priest, then, is the one who really should proclaim the so-called canon. "Among the parts assigned to the priest, the eucharistic prayer has precedence; it is the high point of the celebration." (Article 10). "By an introductory dialogue the priest invites the people to lift their hearts to God in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ" (Article 54).

But the congregation needs to respond. "All should listen to the eucharistic prayer in silent reverence and share in it by making the acclamations." (Article 55).

Since these acclamations (the Holy, Holy, Holy, the four responses after "Let us proclaim the mystery of faith," the "Amen" before the Our Father) belong to the congregation, not to choir or to celebrant, a few practical observations may be in order.

- For the choir alone to sing the Sanctus represents bad liturgy; for a choir alone, however talented, to prolong this acclamation over five or ten minutes (done, unfortunately, at a national celebration some months ago) is even worse.

- All three of these acclamations ideally should be sung to accentuate their importance and better express their meaning.

- Each of the acclamations following the words of institution should be used. I would estimate that in 90% of the Masses this particular writer has celebrated over the past 15 months the congregation recited only "Christ has died. Christ has risen. Christ will come again."

St. Michael's Church in Findlay, Ohio, solved quite easily the problem of how to teach parishioners different versions and announce the proper one for a given Sunday. A large, bright banner with the designated acclamation is placed in the sanctuary and changed weekly or monthly. It was a relatively easy step, once the words had been learned, to move on and sing these according to simple melodies.

What man actually needs is not a tensionless state but rather the striving and struggling for some goal worthy of him.

Viktor Frankl

KNOW YOUR FAITH

If God is the author of all the books of the Bible, why do they vary so much in style and literary quality? This is a standard question for every student of the Bible. If he has to take an examination about the Bible, he will encounter it sooner or later. If he is studying by himself, he will certainly raise the question himself.

We have begun to see the answer in the statement of the Second Vatican Council which mentioned God choosing men "who made use of their powers and abilities" and who therefore acted "as true authors" when they wrote the things God wanted them to write for the collection of books which we call the Bible.

Go back with me for a few moments to Pope Pius XII's encyclical letter of 1943, "Divino Afflante Spiritu," which surprised some people by its clear assertion that "deeper and more accurate interpretation of Sacred Scripture was possible in our times." In fact, the Pope added, such better interpretation was to be expected, because "not a few things, especially in matters pertaining to history," were "scarcely at all or not fully" explained by the commentators of past ages, who "lacked almost all the information which was needed for their clearer exposition."

The next sentence of that encyclical letter said in effect that for hundreds of years, the five centuries of the Church's history which are called the Patristic era, or the period of the Fathers of the Church, the first chapters of Genesis were not properly understood. One can legitimately infer that those chapters were not properly understood until our times, when one adds still another of Pope Pius XII's sentence.

As you read the sentences, ask yourself if the inference I have mentioned is justified: "How difficult for the Fathers themselves, and indeed well-nigh unintelligible were certain passages, is shown, among other things, by the oft-repeated efforts of many of them to explain the first chapters of Genesis . . . quite wrongly therefore do some pretend, not rightly understanding the conditions of biblical study, that nothing remains to be added by the Catholic exegete of our time to what Christian antiquity has produced, since, on the contrary, these our times have brought to light so many things, which all for a fresh investigation and a new examination, and which stimulate not a little the practical zeal of the present-day interpreter."

All biblical scholars took a new lease on life when those sentences appeared. Some of

Scripture in The Life Of The Church Today The Word of God Comes in Words Of Men

By
FATHER WALTER M. ABBOTT, S.J.

them had been having a hard time until the publication of that encyclical letter. They were happy to be able to show their critics that the Pope asserted they had a better knowledge of antiquity than their predecessors, and that he commended their "new means and aids to exegesis," that is, aids for interpretation of the Bible.

They were delighted that the papal letter went on to say we have studies today showing "the special character of each human author of the Scriptures and, as it were, his personal traits," and studies that show "the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed."

I cite Pope Pius XII's encyclical letter so much here not only because I think it is the best expression of what is held in common today by Catholic and Christians generally concerning the divine inspiration of the Scriptures. If you go beyond this common doctrine into various fine points, you run into theories of different scholars, who have their ardent followers, but all that area beyond this common doctrine is in the realm of theory.

Let me add two more points made in Pope Pius XII's encyclical letter, and you will see another reason why I like it so much, namely that it led directly to one of the most important declarations of the Second Vatican Council.

First, "there is no one indeed but knows

that the supreme rule of interpretation is to discover and define what the writer intended to express." The Pope indicated that this point has its roots far back in the patristic era — he quotes one of the Fathers of the Church, St. Athanasius, "here, as indeed is expedient in all other passages of Sacred Scripture, it should be noted on what occasion the apostle spoke — we should carefully and faithfully observe to whom and why he wrote, lest, being ignorant of these points, on confounding one with another, we miss the real meaning of the author."

Though the Fathers of the Church could not always do it, as we have seen, this what they wanted to do. If Pope Pius XII was right, modern biblical scholars are better able to do it. The point is that the word of God comes in the words of men, and we have to be attentive to all the nuances in the words of men to know that word of God.

The second point I want to add is that Pope Pius XII stressed the interpreter of the Scriptures must "with the aid of history, archaeology, ethnology and other sciences accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, so to speak, the authors of that ancient period would be likely to use, and in fact did use."

The Pope added, "no one who has a correct idea of biblical inspiration will be surprised to find, even in the sacred writers,

as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyperbolic modes of expression, nay, at times even paradoxical, which help to impress the ideas more deeply on the mind."

As I think back on the 28 years between the appearance of Pius XII's encyclical letter and the discussions in the Second Vatican Council on this topic, it seems to me that in the Catholic Church there was a widespread attitude which could fairly be summed up this way, "I don't care what you do about literary forms in the Old Testament, but just don't try it in the New Testament."

Many reacted to the idea that some of the statements attributed to Jesus in the Gospels could be explained as examples of typical Semitic exaggeration, which a teacher of those days would deliberately and calmly use in order to shake up his pupils, or the people, to drive a point home.

No doubt there still are some priests and people who feel that way. I would ask them to look with me now at a statement of Vatican II, speaking about the Scriptures in general, both Old and New Testaments, before making special statements about each testament:

"Those who seek out the intention of the sacred writers must, among other things, have regard for 'literary forms.' For truth is proposed and expressed in a variety of ways, depending on whether a text is history of one kind or another, or whether its form is that of prophecy, poetry, or some other type of speech. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture. For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of perceiving, speaking and narrating which prevailed at the time of the sacred writer, and to the customs men normally followed at that period in their everyday dealings with one another."

If we are going to admit all that about the sacred writers, we must obviously admit it about those who were first inspired to speak and act, the things recorded in the Scriptures, especially Jesus.

Faith And Common Sense

By DR. MONIKA HELLWIG

Long ago our ancestors thought God intervened constantly in the affairs of the world, with thunder and lightning and plagues to signal his displeasure with what men were doing, and with fair weather, good harvests and fruitful flocks when they obeyed his will.

Sooner or later, common sense prompted questions about these assumptions. They began to notice the rhythm of atmospheric conditions that explained the irregular occurrence of thunder and lightning. They observed the fact that rats carried plague and that certain man-made conditions encouraged rats. In the name of common sense, our ancestors began to control these matters which had formerly been thought of as divine judgments.

In the early 16th century the Italian phys-

icist and astronomer, Galileo Galilei, sat on the roof night after night in the chilly starlight with a new telescope. He observed and recorded meticulously the movements of the stars he could see. After trying every combination of mathematical formula he could think of to explain the pattern of movements, he realized something. All the data fell into place in his formula if he assumed that the earth from which he observed was itself moving and was not the still point at the center of the universe.

Galileo was told his theory was irreligious because it contradicted the doctrine of creation and the Christian teaching about man's relation to God. At that time many people thought one could not possibly accept the movement of the earth around the sun and still remain a Christian believer. It was a critical episode not only for Galileo but for all believers of modern times. Does faith call on us to deny common sense, or to pretend that we have not heard or seen some of the evidence presented by science? Are faith and science in conflict?

In the 19th and early 20th century these problems arose again. Science, especially archaeology, questioned many statements in the Bible. So did historical and literary analysis of the texts. A good example is the creation of the world in six days and the creation of Adam and Eve. Catholic scientists, including the great Jesuit archaeologist, Pierre Teilhard de Chardin, were in trouble over the theory of evolution. All their evidence pointed to this as the best hypothesis to cover their observations. The biblical account of the origins of man and the world were different. Must a scientist

suppress the evidence in order to believe?

Not only in the world about us but also in human society, modern life-experience has challenged the believer. For instance, the question of sin and guilt is not as easy as it used to be. We have learned much about conditioning and the forces which influence human behavior. We also know that a person may feel very guilty and ashamed without reference to any moral decision at all.

Another example concerns authority and social customs. Democratic patterns of government and many changes in customs, have led us to be critical of law and traditions. We no longer hold them sacred. We question whether they serve their purpose, rather than assuming there is a greater wisdom in them that we do not understand. We have "secularized" much that was formerly sacred. As a matter of fact, we have secularized so much that many people are asking whether this is the age of the great falling away from the faith. In the name of common sense, or of science, we have reconsidered, reformulated, questioned. We seem no longer to be in the era of "simple faith."

Faith and science, however, cannot be in conflict if the God who redeems and sanctifies is also the Creator and Father of all things. A true man of faith cannot be afraid to look at the truth of science because it cannot possibly be in contradiction to the truth of faith. God is truth and all effort to know and understand in any field of human endeavor must lead back to the same source.

In the end there can be no contradiction. In the long run science can hold no risk for the believer. Yet, in the course of new

discoveries there may very well seem to be contradictions because the picture is not complete. One has to take the risk of trying out hypotheses which may prove to be wrong or unworkable.

Sometimes people have said that because we know the Bible and Christian doctrine are true, we should use these as a guide to tell us what is true in new science. This is based on a misunderstanding. Science and religion do not offer the same kind of knowledge. They do not use the same kind of language. They can not be in conflict when they only claim to be giving their own kind of knowledge.

Science explains how, establishes predictable sequences of occurrences, offers theories by which one can control such occurrences and build technology. Religion explains why and gives the basis for values and goals. It offers stories and observations in order to motivate a way of life and worship. Faith is concerned with the why in interpreting the world, rather than with the how of natural happenings.

The Church's Role In Faith

Wherever two or three people are gathered together, there is a context — a situation — for faith, where Christians can be what Christians really are.

By FATHER JOHN T. BYRNE

Faith is an experience within the community of believers which is the Church. The family, the parish and sometimes even the civil community hand the faith down to succeeding generations. They create the climate for belief and frequently provide safeguards for Faith which protect it from undue attacks. The faith as creed and believing as commitment are certainly related to part of a broader context of cultural paraphernalia which taken together from a portion of the security system each individual must have to satisfy his need for belonging.

What about this situation? Is it good or bad? Well, it's not so easy to answer in terms of good or bad. It is a fact however. It seems to be natural. It seems to be human. It is like all facts, something we must accept and learn to deal with. And good or bad effects can flow from it, but there is no assurance that either one will.

There certainly is the possibility that the Church can pass on the faith in a much too naive manner. It can claim to have answers that it really doesn't have (in science and other secular matters). It can surround its members with too many safeguards which only weaken them instead of strengthening them.

But on the other hand we can become too critical of the cultural context of faith. It is possible to be almost masochistic in beating one's breast and tearing apart the fabric of one's cultural background whether it be the Irish Catholic syndrome or the German or the Italian one.

A great deal of this is going on as a side effect of the renewal in the Church. Everything about the past is being criticized and faith is being shaken as a result. No doubt some criticism is valid, but the really naive thing would be to think that what we have come up with as "new thinking" is really that much better. The same human limitations are operating in the "new" theology, the "new" liturgy and certainly in the "new" morality.

The question is: Is it possible for the human context to be perfect and the answer is No. Another question is: Is it possible for

the Act of Faith to take place outside a human context and of course the answer is also No.

Therefore we should not be surprised if we can see continued need to refine and purify faith by improving the human context. But the further question is whether we are really improving it. Today we hear a great deal about "the world come of age." In many areas this is more of an illusion than anything else. Even in areas where there has been undoubted progress such as science, human limitations loom up. The idea of limitless progress resulting in an earthly paradise is of the 19th century. Twentieth century man is too much aware of his limitations to perpetuate that myth.

Faith in the context of the church is a distinctly human and limited thing. It leaves much to be desired, but how long will it take for us to see that this is the way God has chosen to deal with us? The most unrealistic criticism of the church is that it is too human and manifests too many human weaknesses. Learning to accept our own human limitations and those of the people we must deal with is one of the necessary developmental tasks for psychological growth. Unfortunately some never achieve it.

The young lover tends to idealize and idolize his sweetheart at first. It is only after a few months of marriage that he is stunned by her human faults and weaknesses. Then he can either learn to adjust to the fact that he has married someone slightly less than the ideal girl (as he is less than the ideal husband), or he can become bitter and react by demonizing her — attributing to her every possible fault and seeing her as the worst possible wife.

Many of us react the same way with regard to the Church. We move from an area of triumphalism (seeing nothing at all wrong with her) to one of bitter, cynical criticism. Neither approach is realistic. And each approach probably says more about those who react this way than about the Church.



QUESTIONS AND ANSWERS

What Did Vatican Council Say About Women's Liberation?

By FATHER RICHARD P. MCBRIEN

Q. Did the Second Vatican Council have anything to say about the women's liberation movement?

A. The women's liberation movement was still in its embryonic stage, at least in the United States, when the council adjourned in December of 1965. Betty Friedan's book, "The Feminine Mystique," is often regarded as the theoretical inspiration of the movement, and yet the book itself was not published until 1963, just two years before the council concluded its work and several years before the movement gained any significant momentum.

The council did acknowledge, however, that women are often the victims of discrimination and it condemned such discrimination based on sex. "For in truth it must still be regretted that fundamental personal rights are not yet being universally honored. Such is the case of a woman who is denied the right and freedom to choose a husband, to embrace a state of life, or to acquire an education or cultural benefits

equal to those recognized for men" (Pastoral Constitution on the Church in the Modern World, n. 29; see also n. 60).

Pope John XXIII also devoted a major portion of his encyclical letter, Mater et Magistra, to the place of women in the modern world. His arguments and those of the council were fundamentally the same.

There are, of course, some exponents of women's rights who imply that men and women should be regarded as if there are no psychological differences between the two sexes. Others have made disparaging remarks about the institution of marriage and, indeed, the whole sexual dimension of human life. Neither Pope John XXIII nor the Second Vatican Council offered any support for these views. And apparently neither do psychologists.

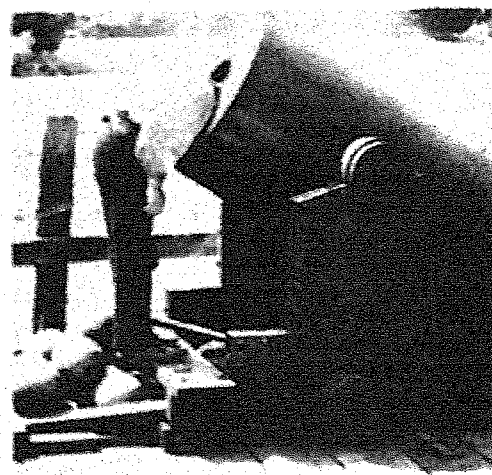
ABOUT VIOLENT PROTEST

Q. Does the council condemn all forms of violent protest?

A. No. If it did, it would have had to condemn all wars and every kind of military enterprise, even in the cause of self-defense. The council did not make such a blanket condemnation. However, the Pastoral Constitution on the Church in the Modern World did reserve special praise for those people who willingly adopt a nonviolent course in the pursuit of justice and peace (n. 78).

Too often, unfortunately, people who counsel a nonviolent course for other people are themselves a disguised (or undisguised) form of violence to maintain their own economic, political, or social position in the world. Rationalization is usually easy.

If only I'd known Mrs. Jones was one of those women's lib people! I would have let her be the lector last Sunday.



Pope Cites Marvelous Instruments Of Science

Prays Mankind Not Periling Self

VATICAN CITY — (NC) — On May 1, the labor day of Europe, Paul Paul VI asked all to pray that man's work will not become a danger to his genius and efforts.

The Pope observed the holiday with a public audience in St. Peter's Basilica.

Elsewhere in Rome the day was marked by public meetings and demonstrations of all sorts. The communists have long used the day for a demonstration of popular support and power.

In past years, when it seemed likely that the communists might take over the government in Italy, Pope Pius XII dedicated the day to the Feast of St. Joseph the Worker.

This year, Rome was quiet on May Day. An estimated 500 persons showed up for a Communist rally in their traditional meeting place in the square in front of St. John Lateran's, the Pope's cathedral as bishop of Rome. In past years the crowds amounted to tens of thousands.

The lack of public demonstrations, however, does not necessarily signify a slump in communist political power.

Almost one-fourth of the votes in the last general

elections were cast for the Italian Communist party. What it does probably reflect is that May Day this year fell on a Friday opening the way to a long week end, and everybody was out of town on a beautifully sunny day.

Nevertheless, Pope Paul had thousands of pilgrims and visitors join him in St. Peter's for the special audience of the day.

To them he said: "We pray that the concept of work may be viewed within the plan of God according to the nature and person of human beings."

He said he prayed that work, "and especially that modern form of labor which places marvelous instruments in the hands of men, might be considered as a synthesis rather than as a conflict with man's genius and his efforts."

And he prayed also that man's work might be "in great measure an extension of the efficiency of human activity and at the same time a lessening of weariness, so that man may find in work the source of progress, that is, both material and spiritual well-being."

Insiders And Outsiders 'Torturing' The Church

VATICAN CITY — (NC) — The Church today is being tortured by those "within its communion" and by those outside it, Pope Paul VI told a general audience.

Persons making the Church suffer, the Pope said, include those within it "who have abandoned the post they have chosen and which has been assigned to them" and those outside who are trying to suffocate and suppress it.

Pope Paul said that "the

crosses which are inflicted on the Church from within its communion and which offend and torture this communion are no less crude and pernicious than those inflicted from the outside."

"The bitterest sorrow for the heart of a mother is the sorrow that is caused her by a son."

Nevertheless, the Pope added, there is also great consolation to be found in "the silent patience of many humble, courageous and faithful souls who accept and share the sorrows of the Church."

"There is no sweeter consolation for the heart of a mother than the strong and delicate consolation offered by her sincere sons."

"We know this," he said. "We know them. We thank them. We encourage them. Community in adversity is a

great thing in Christian economy."

Wider Dialogue Aim Of Group

LONDON — (NC) — A new group aiming to expand dialogue between the Anglican and Catholic Churches at national and regional levels in the United Kingdom has met here.

The conference, in the library of Westminster cathedral, was attended by members of the Anglican Archbishop of Canterbury's commission for Roman Catholic relations and the corresponding unit of the Catholic Ecumenical Commission.

Prayer Of The Faithful
Seventh Sunday Of Easter
May 10, 1970

CELEBRANT: We call upon the Lord and know that He will hear our voice. We cast our cares upon Him and know that He will support us. We seek His help and know that He will hear us.

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

COMMENTATOR: 1. For those who share in the ministry and apostleship of Christ, that their numbers will be increased, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 2. That the family of man may live at peace, that this peace may soon come to the troubled areas of the world, especially Southeast Asia, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 3. That Jesus, who so deeply loved His own mother and brought her to eternal life, will share the same love for our mothers, both living and dead, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 4. That the communications industry, press, motion pictures, radio and TV, will serve real brotherhood and lasting peace, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 5. That we will promote every effort to relieve physical pain and human misery, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 6. For our deceased parents, grandparents, and parishioners, remembering especially N. and N. who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 7. For all of us here, that this celebration of the Eucharist may more perfectly unite us in love with each other and with Christ, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, we ask for and need your help, for without you we can do nothing. Continue to aid us and bless us today and every day in your gifts to us. We ask this through Christ our Lord.

PEOPLE: Amen.

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Full Unity Aim For Future, Anglicans, Catholics Say

NEW YORK — (NC) — Defining their goal as "full communion and organic union," participants in the official Anglican-Roman Catholic theological dialogue in the United States urged increased sharing of the two churches' spiritual activities and resources at a press conference here.

In a prepared statement, participants in the five-year-old dialogue reported that the goal of unity is attainable "given the guidance and support of the Spirit of Christ."

Among the participants were Bishop Charles H. Helmsing, of Kansas City — St. Joseph, Mo., Chairman of the U.S. Bishops Committee on Ecumenical and Inter-religious Affairs, and Bishop William D. Borders, of Orlando, Florida.

But the statement emphasized that members of the dialogue group "wish to submit all our findings, and the proposals which we offer, to the serious, searching scrutiny and judgment of our churches." The statement continued that the dialogue group's findings must be evaluated by other theologians in each church and by representatives of each church's teaching authority.

Prepared and released by the Joint Commission on Anglican-Roman Catholic Relations in the United States (ARC), the statement reported "substantial agreement" among the participants on several theological points.

It made clear, however, that dialogue participants' agreement on Baptism, Holy Communion, the Eucharistic sacrifice and the ordained ministry has not been reviewed or accepted by either of the two churches.

Nor, it continued, does this theological agreement commit the churches to any action at this time.

Pointing to the demands of the day, the statement added:

"ARC members, as they work toward Christian reconciliation, feel the demands of urgency pushing them ahead. The religious situation in the United States today is challenging and, we believe, pressing."

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June 26-28 St. Clare, W. Palm Beach

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Can All Drug-Users Be Called Addicts?



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1859 Miami, Fla. 33138.

By DR. BEN SHEPPARD

How is it possible to rehabilitate heroin addicts and other drug-users?

Our goal to rehabilitate drug-dependent people involves multi-faceted treatment.

We use the term "drug-dependent" because it encompasses a larger group needing treatment than does the word "addict."

There is a difference between dependence and addiction. A person can be mentally or physically dependent on drugs, but not every physically dependent person is an addict. Here is a simple example of this difference — the baby born of an addicted mother is not an addict, but it is physically dependent upon drugs.

The first and most important goal is to get to communicate with the patient so we can learn of underlying problems. Secondly, if they can be induced to become productive in some way, their self-esteem will grow, lessening the desire for drugs. Thirdly, continuing therapy is necessary further emotional stabilization of the patient so that drugs will no longer be needed as an escape from the pressures and frustrations of life. The individual must be able to cope.

Any differences in therapy arise from the means employed in accomplishing these goals — not in the goals themselves.

I have failed to note any single method which would achieve these goals because there is no stereotype personality of a drug user, no single pattern to follow and to treat. Therapy must be personalized to fit the needs of the individual patient.

At our St. Luke's Half-Way House for women, we mix persons with all types of drug dependency, where they undergo similar treatment. We have been pleased with the results.

When treatment is completed, is the addict cured?

I do not fully accept the theory that most drug-users, given adequate supervision after "kicking the habit," will totally refrain from all drug use and become able and productive citizens. Experience has taught me to accept setbacks in the rehabilitative process, to be understanding and to encourage the patient to try again at rehabilitation. A doctor

must always be the kind of a person a drug-user can turn to when he has failed.

Of what importance is methadone in the treatment of heroin addicts?

We immediately focus our attention on stopping the intravenous injection of the opiates, but since a physical dependence does exist, the body needs a substitute. Anything which can safely stop this physical craving should be used — methadone, cyclazine, nalone or the newer methadone which lasts for three days on the former one-day dosages.

Intravenous injection prolongs addiction because it provides a physical "thrill" or "rush." The same dose taken orally will give a sense of relaxation and ease. Those who "mainline" become solely preoccupied with securing more of the drug, no desire supercedes this. Treatment cannot be instituted when the addict is in this state.

I have spoken to many doctors who feel that the controlled use of drugs is far better for the addict than the "cold turkey treatment" (immediate withdrawal without substitutes) and that we should not strive for total abstinence. These physicians also consider the methadone treatment for addicts equivalent to insulin treatment for diabetics.

The results of our methadone treatment have been fairly good — of the 1,000 persons enrolled in this program, 600 are leading productive lives and have no known arrests for criminal addiction.

I have heard that in England, doctors are permitted to write prescriptions for heroin, do you think this is wise?

I cannot approve of this practice. If it were a program which would transfer the addict to a related drug to be taken orally only, I could agree with it. But if it means an addict can



tell a doctor how much heroin he needs for the day, I must oppose it for many reasons.

First, I do not believe we should be feeding a heroin habit. Secondly, if the addict wants his narcotics intravenously, he is still thrill-seeking and is not seriously interested in treatment.



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Report Decrease At Mass In Cuba

MADRID, Spain — (NC)

Seminary and 12 in the San Basilio seminary at Santiago, Cuba's second largest city.

There has been a sharp decrease in Sunday Mass attendance and Catholic Baptisms and marriages in Cuba, about 80 of them from Spain and 40 from other European countries.

Surveys made by a Catholic student organization in 1954, six years before the communist regime of Fidel Castro came to power in Cuba, showed that in a population of 5.6 million, about 72% were professed Catholics. Protestants and others made about 8%, and 20% had no religious affiliation. At the time Sunday Mass attendance was estimated at 42%, although not for every Sunday.

The same source reported that there are 47 young men studying for the priesthood in Havana's San Carlos and San Ambrosio

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1,800 To Be Awarded High School Diplomas

More than 1,800 students will be graduated from archdiocesan and private high schools in the Archdiocese of Miami during commencement exercises scheduled during the next few weeks.

Archbishop Coleman F. Carroll will present diplomas to graduates of the high school and college departments of St. John Vianney Seminary at 8 p.m., Thursday, May 28 in St. Raphael Chapel on the seminary campus.

Graduating will be 13 high school students and 21 college seminarians.

Combined graduation ex-

ercises for Catholic high school seniors will be held in the afternoon and evening of Sunday, May 31, at Dade County Auditorium.

Students of Archbishop Curley High School and Notre Dame Academy will receive diplomas during commencement exercises at 1 p.m. Diplomas will be conferred on seniors of Christopher Columbus High School and Our Lady of Lourdes Academy, South Miami, at 5 p.m. Pupils of Immaculate-La Salle High School will be graduated at 8:30 p.m.

Graduation exercises are also scheduled at other high

schools in the Archdiocese as follows:

Msgr. Pace High School, Opa Locka — Sunday, May 24, 8 p.m., Barry College Auditorium.

Cardinal Gibbons High School, Fort Lauderdale — Tuesday, May 26, 8 p.m., War Memorial Auditorium, Fort Lauderdale.

Madonna Academy, Hollywood — Thursday, May 28, 8 p.m., Nativity Church, Hollywood.

Chaminade High School, Hollywood — Friday, May 29, 8 p.m., Nativity Church, Hollywood.

Mary Immaculate High School, Key West — Friday, May 29, 8 p.m., in the high school auditorium, Key West.

Belen Jesuit Prep. Miami — Saturday, May 30, 10 a.m., St. Hugh Church, Coconut Grove.

Cardinal Newman High School, West Palm Beach — Sunday, May 31, 8 p.m., West Palm Beach Civic Auditorium.

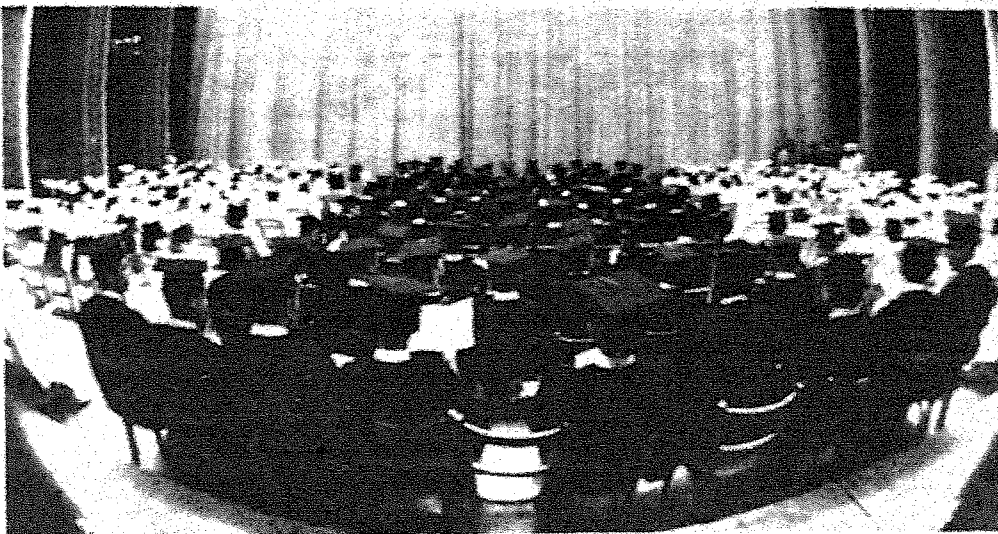
St. Patrick High School, Miami Beach — Sunday, May 31, 6 p.m., St. Patrick Church.

St. Thomas Aquinas High School, Fort Lauderdale — Sunday, May 31, 2 p.m., St. Clement Church, Fort Lauderdale.

Convent of Sacred Heart, Coconut Grove — Tuesday, June 2, 4 p.m., St. Hugh Church, Coconut Grove.

Assumption Academy, Miami — Friday, June 5, 8 p.m., at the academy.

Rosarian Academy, West Palm Beach — Sunday, May 31, 7, 8 p.m., at the academy.



CLASSES of 1970 totaling more than 1,800 students will be graduated from Archdiocese of Miami high schools during commencement exercises this month and in June throughout eight counties of South Florida.

Marymount Schedules Commencement May 16

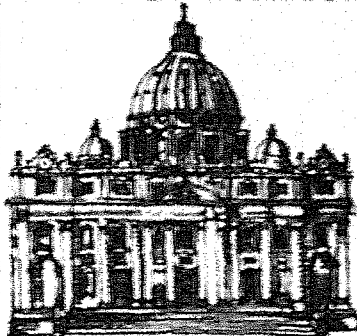
BOCA RATON — Twenty-one students from South Florida communities will participate in commencement exercises at Marymount College on Saturday, May 16.

Of the local students 15 will receive the degree of Associate of Arts; four will receive the Certificate in Arts and two will be awarded Certificates in Business Administration.

Among those who will be graduated are Mary V. Alexander, Margaret Graham, Susan W. Pearl and Tom Trettien, Boca Raton; Alan D. Patriani, Boynton Beach; Michael Aigner, Susan Tumbusch and William Tyson, Boynton Beach; Constance A. Shoemaker, Joann Montanaro, Anne Radigan, Renee Beran and Joan Kenim, Fort Lauderdale; JoAnn Murphy, Hollywood; Christine Pinda, Lake Worth; Sandra Frick, Lighthouse Point; Bonnie Boisseay, Lynn Moran, Mary Patricia Schindler and Mary Jane Wich, Pompano Beach; and Oveda Kate Hagans, West Palm Beach.

According to Dr. Justin Steurer, academic dean of the two-year college administered by the Religious of the Sacred Heart of Mary, a total of 120 students will be graduated.

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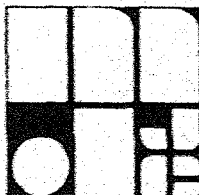
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CYO Convention Slated For Tomorrow

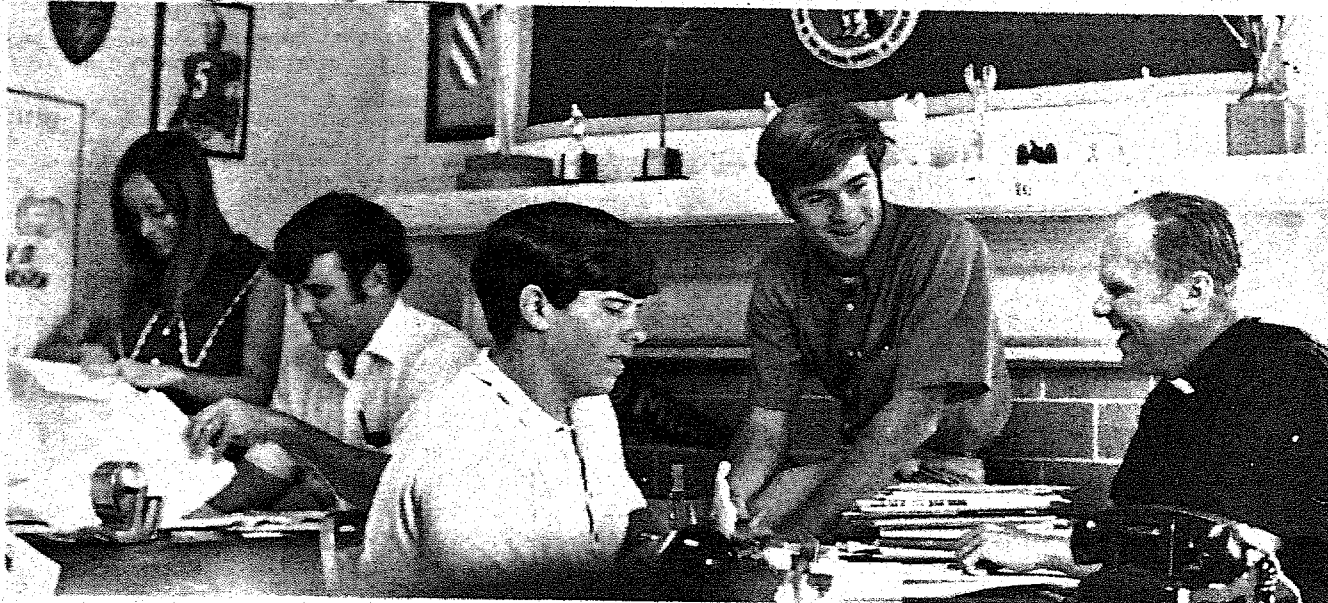
"What's Your Thing?" will be the theme of more than 300 Catholic Youth Organization members from the eight counties of the Archdiocese of Miami as they hold a one-day convention, Saturday, May 9 at the Plaza Hotel, Miami Beach.

A concelebrated Mass in St. Patrick Church at 9 a.m., will open the convention. Chief concelebrant and delivering the homily will be Father John Wilcosky, with Father Christopher Stack, Father John O'Leary, Father John Mulchy, Father Robert Palmer, Father Carl Morrison, and Father Walter Dockerill, Archdiocesan Director for CYO, as concelebrants.

Registration will be between 10 and 11 a.m., in the Plaza Hotel, at 54th Street and Collins Avenue.

The welcoming address will be given by out-going president, Steve Seefchak, at 11 a.m. Following will be discussion by Father Frank Lechiara, of the Archdiocesan Department of Education, and Miami attorney Edward Atkins. Their subjects will be "What's Your Thing, Church and State?" and "Morality and Legality of War."

Speakers at luncheon will be Mike Todt, a Vista Volunteer, and Dan Brandt, a member of Operation Student Concern of the Campus Coordinating Committee, Miami.



PLANNING for CYO Convention on Miami Beach Saturday, May 9, are (L. to R.) Diane Berry, Steve Seefchak, Joe Heffernan, Michael Coniglio and Father

Dade Junior College North.

Following the luncheon, certificates of appreciation will be presented to out-going officers. These include Steve Seefchak, president; Roger Trayner, vice president; Sue Stoley, secretary; and Dorothy Callahan, treasurer.

Candidates for elections, which will be held during the afternoon, will be, for president, Jim Worsdale and Mike Coniglio; vice-president, Sheila Fitzpatrick, Tony Virzi and Jim Shields; treasurer, Barbara Gates; secretary,

Nicki Mehler.

Co-chairmen of group discussions during the afternoon will be Mark Brocker, of St.

Walter P. Dockerill, CYO Director. "What's Your Thing?" will be the theme of the meeting at the Plaza Hotel.

Bartholomew parish, CYO Archdiocesan cultural chairman; and John Anderson, St. Vincent de Paul parish, North

Dade Deanery secretary.

A special award will be presented during the evening banquet to Dr. Ben Sheppard,

executive director of the Catholic Service Bureau in charge of drug problems.

The Pro Deo et Juventute award (For God and Youth), will be presented to the outstanding CYO advisor of the year.

Father James Fetscher, regional director of the Confraternity of Christian Doctrine in the North Dade Deanery will be the feature speaker.

Newly-elected officers will be installed and introduced during the dinner.

Climaxing the banquet will be the presentation of the Archbishop Coleman F. Carroll Award and the Eagle of the Cross Award.

"The Rufus" will furnish music for the coronation ball, during which the CYO King and Queen will be crowned. Some 20 members of parishes from throughout the Archdiocese have nominated candidates for the titles.

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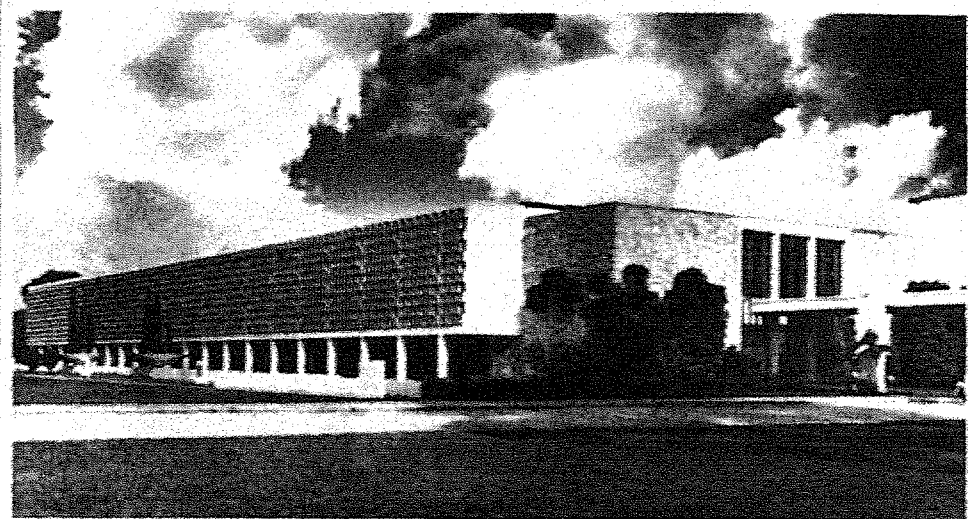
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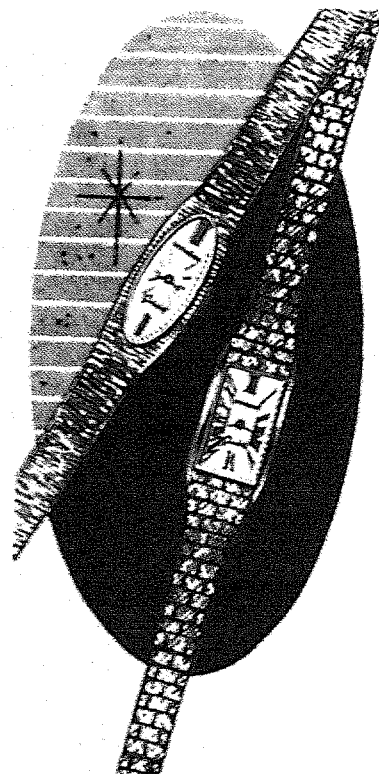
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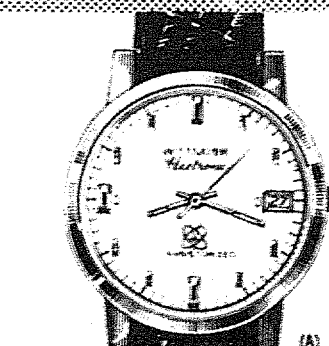


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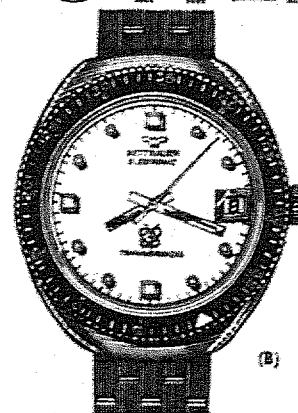
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School Teams To Vie For Titles

It's state championship weekend — and Archdiocese high schools will have one of their best-ever chances at winning titles.

The championships will range from baseball to track to swimming, with strong entries from the locals in each event.

In baseball, it'll be LaSalle High's Royals battling for the Class A crown in the four-team finals at Leesburg. The Royals were to meet Tallahassee Rickard on Thursday afternoon and, if successful, meet the winner of the Leesburg-St. Petersburg Lakewood game tonight at 8 o'clock.

In the state track champ-

ionships at the University of Florida, the Archdiocese contingent will be headed by Chaminade's super junior distance star, Dennis Skelton, in the mile and two-mile events. The swim championships will have Columbus' strong crew in the AA meet at the U. of Florida. The Class A meet at Ft. Lauderdale will feature principally the girls competition.

Cardinal Newman, led by the talented trio of Merkle sisters, will be in the battle for second place while Natalie Shropshire of Lourdes will be the chief contender for the diving crown. In the girls swim competition, no one is expected to topple the perennially powerful Pine Crest team . . . and the battle is always for second place.

Ft. Lauderdale's St. Thomas Aquinas lost a chance to join LaSalle in the state baseball finals when it dropped a 3-0 decision to an old nemesis, Melbourne Central Catholic of the adjoining Diocese of Orlando, in the Class B Region 4 title game. Ironically, it was Melbourne CC which had also bumped St. Thomas from the B-4 basketball tournament in March.

John Hackett, the Raiders' pitching ace, gave up only five hits and the brother combination of Pat and Ned Thrift each had a pair of hits but the Raiders couldn't come through with

the big hit with men on base.

LaSalle (17-4) pounded out 10 hits to breeze to a 10-0 win in five innings over Jupiter in the region 4 game, a welcome respite from the tense, 1-run decisions of the Royals' march to the district title.

In the easy win over Jupiter for the regional championship, Mike Wilke led the attack with three hits, while extra base blows were registered by Mike Sanz, a triple, and Brian Perantoni and Reggie Briscoe, each with doubles.

The lefthanded Vrabel (9-2) was his usual tough self on the mound, mixing his pitches well, giving up just two hits and striking out eight in the short game.

"Yes, Vrabel will start the first game for us at Leesburg," confirmed Van Parsons, the LaSalle coach, "with Briscoe starting the second one, if we make it. Of course, Vrabel will be available for relief, if we need him."

The track competition saw Skelton barely qualify for the state meet in the mile after being out of school most of the week due to a heavy cold. He was third in the mile run with a 4:38.2 clocking — after going 4:16 just a week

earlier — but won the two-mile in 10:10.9, far off his best time for that event.

Tim Barber of Pace also had his troubles, going just 6-0 in the high jump for the final qualifying spot after consistently hitting 6-3 or 6-2 (his best in 6-5) during the regular season.

Chaminade also qualified Probst in the 800 run (2:00.6), Murphy in the two-mile (10:20.8) and DeVinney in the long jump (21-6 1/2) for the best showing of the archdiocese teams.

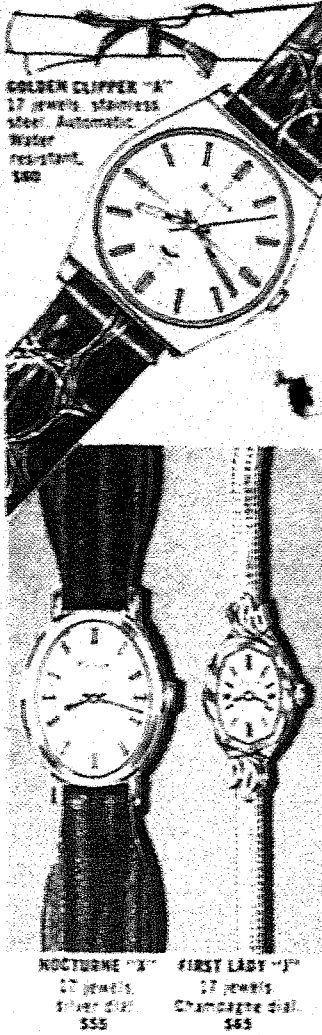
Also coming up with a good showing was the Columbus team in the tough AA-7 swim meet, with soph

Danny Wick setting the pace by winning both the 200 and 400-yard freestyle events. Wick was 1:52.5 in the 200 and 4:05.5 in the 400, the first time a Columbus swimmer has posted a double win in the district meet.

The Explorers also received good showings from Emilio Cosculluela, with a second in the 100 backstroke. Mike Kilpatrick, second in the 50 free, and the diving combination of Bill Stewart and Doug Morton, who were 2-3 in their specialty.

The Explorers also qualified both their 200 medley relay and 400 free relay units for the state finals.

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Art Exhibit

An art exhibit by students of St. Rose of Lima School, Miami Shores, opens today (Friday) at 8 a.m. and will continue until 3 p.m. in the auditorium, 10690 NE Fifth Ave.

Another showing is scheduled for Sunday, May 10, from 8 a.m. to 1 p.m.

Cuban Dances

Some 150 youth, attired as Cuban Comparsas, will perform native Cuban dances during the Third Annual Fair and Horse Show at Hialeah Race Course on Sunday, May 10, in the afternoon.

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for Boys and Girls July 12 to July 24
- FIFTH WOODCRAFT SESSION
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AGES 8 TO 14

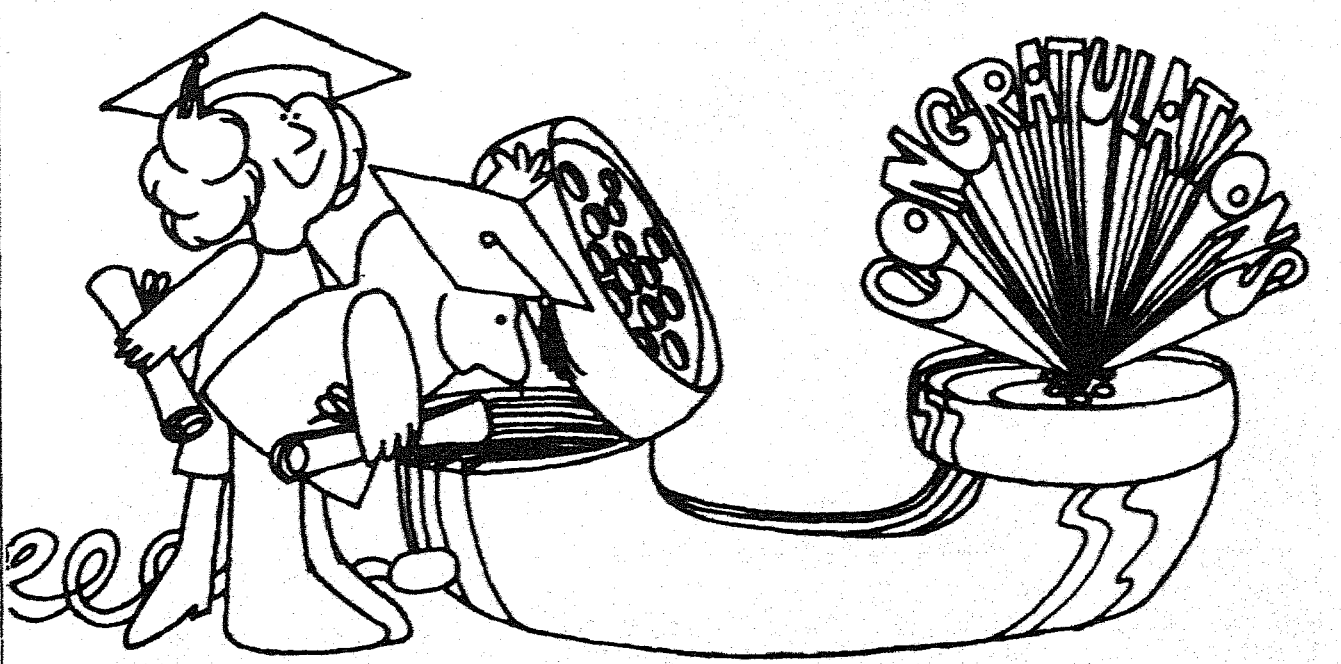
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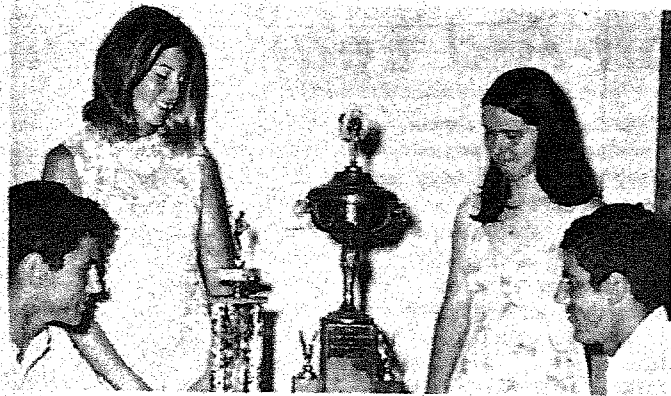
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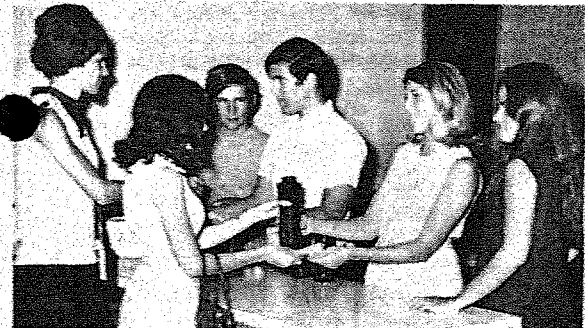
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Spotlight On CYO Life



PARADE TROPHIES for St. Clare CYO floats are viewed by Larry Bartol and Cathy Coker, left; and Lynn O'Brien and Joe Bartol, right.



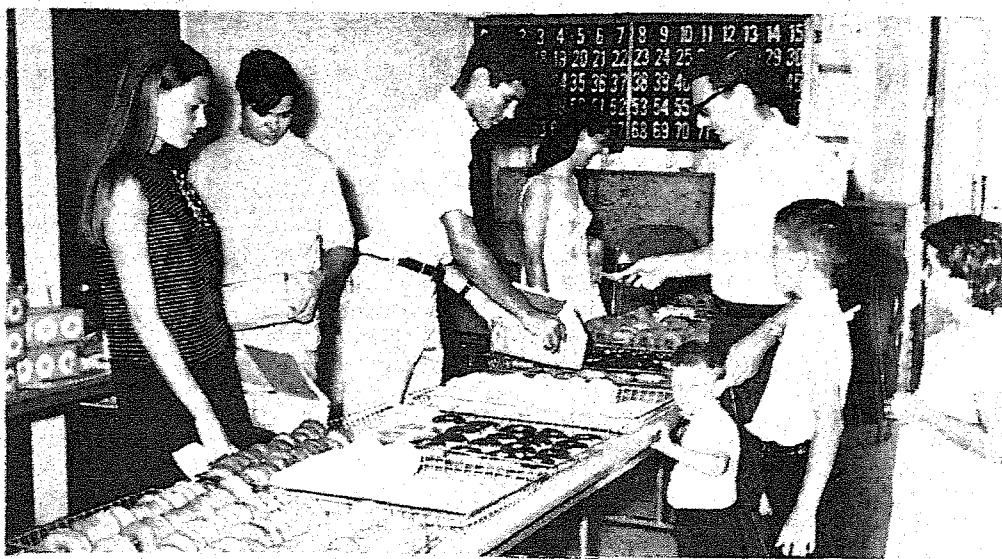
Votive Candles are purchased by Louise Salute and Margie Castiglione at booth staffed by Jon Irving, Paul Kralczyk, Kathy Kocker and Mary Jane MacDougall.

Catholic Youth Organizations will be in the South Florida spotlight on Saturday, May 9, when they meet in convention at the Hotel Statler-Hilton and one of the groups sharing the limelight will be the one-year-old St. Clare CYO from North Palm Beach.

Since January of 1969 when five boys and girls met at the home of Miss Louise Salute, adult advisor, to form the organization, the CYO has grown to 63 active members who "work, pray and enjoy life together in the 1970 spirit of Christ."

Selling votive candles after Sunday Masses, serving dinners for parents to acquaint them with CYO goals, entering prize-winning floats in civic parades, sponsoring holiday parties for senior citizens, and coffee and donut sales each Sunday, are some of their varied activities.

Father Robert Palmer, assistant pastor, is spiritual moderator of the teenage group, which recently donated \$250 to St. Clare Home and School Association for the baseball field fund.



DONUT AND COFFEE sales benefit St. Clare CYO, which has varied program of activities. Shown conducting sales after Sunday Masses are Regina Cheney, Greg Odell, Larry Bartol and Lynn O'Brien, four enthusiastic teenagers.



APRIL CAMP-OUT was enjoyed by CYO members last month. Father Robert Palmer is shown serving cold drinks to Louise Salute, adult advisor; Kathy Clayton, Gary Canterbury, Mark Gratton, Bob Woolfe and Lynn Hoban at Jonathan Dickinson Park.



CYO BASKETBALL team which placed first in East Coast Deanery competition is sponsored by the group. Greg Odell, Jim Capeland, Bill Bectold and Larry Bartol, are shown during practice.

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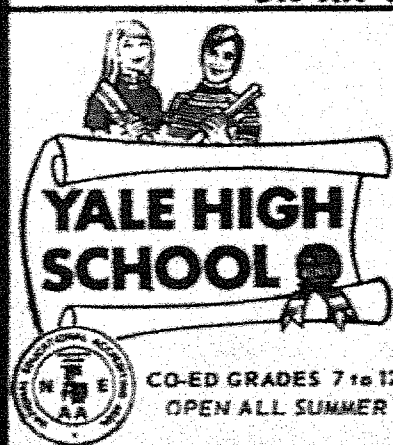


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Words To Fly At Tourney Of Champ Speakers

More than 700 champion speakers from Catholic schools throughout the country are currently participating in the 19th annual National Catholic League Grand Tournament at the Americana Hotel in Bal Harbor.

The students are accompanied by 275 coaches and moderators from 254 Catholic high schools in the United States and Puerto Rico. The tournament runs May 7-9.

The highlight will be the awarding of the Cardinal Cooke Sweepstakes Trophy, presented by its sponsor, Terence Cardinal Cooke, Archbishop of New York, at the awards banquet, Saturday, May 9.

Archbishop Coleman F. Carroll was scheduled to officially open the meeting at 5 p.m. Thursday at Mass in the Grand Ballroom.

Federal Circuit Judge C. Clyde Atkins was to be toastmaster at the annual speakers' banquet which followed.

A former Miss America, who is also a ventriloquist, Vonda Kay Van Dyke was guest speaker and later entertained with "Kurley Q," a dummy she uses in her act.

More than 106 hotel rooms have been transformed into halls of oratory for the speech contests, judged by the accompanying coaches and moderators and approximately 60 South Floridians — judges, attorneys, and college professors.

Speech competitions are to be held all day Friday and Saturday morning. The awards banquet will follow, officially closing the tournament.

A total of 22 colleges will

offer scholarships to winners.

Students will compete in debate, extemporaneous speaking, original oratory, oral interpretation, and oratorical declamation. They will also participate in a student congress, modeled after the U.S. Congress. Legislation will be written, submitted, debated and voted upon by students who will be judged on the quality and effectiveness of their participation.

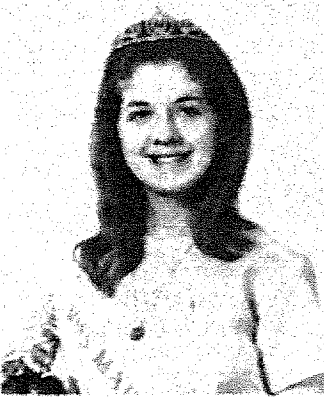
Ninety-four two-partner teams will debate the resolution: "Resolved: That Congress shall prohibit unilateral U.S. military intervention in foreign countries."

A total of 24 students from the Catholic Forensic League of South Florida have qualified to compete. Father Frederick J. Easterly, president of the host League said preparations for this tournament, one of the largest ever held in South Florida, have been under way for months, with "our moderators, coaches and students providing the man power to organize and run this complex event."

Peace Mass Leaders Fined

ALEXANDRIA, Va. — (NC) — Eight leaders of a "Peace Mass" celebrated on the concourse of the Pentagon received \$25 fines after their conviction in a U.S. District Court here on charges of disturbing the peace.

Members of the group included Mrs. Jane Hart, wife of Michigan's Democratic Sen. Philip Hart, and Thomas Quigley, director of the Papal Volunteers for Latin America.



Immaculata High School was the site of the Miss MOD contest last Sunday. Selected as Miss March of Dimes 1970 was Sally Nasr, Miami Sr. High. Placing second and third were Michelle Morrell, Immaculata High and Lili Rodriguez, Miami Sr. High.

Flood Of 'Ham' Radiograms Backs Pupil-Aid Legislation

Approximately 6,800 "Amateur Radiograms" in support of bills concerning state aid to students in non-public schools have poured into Tallahassee during this legislative session — much to the surprise and intrigue of state senators and congressmen.

They have since learned that the Amateur Radio Service Corps of Dade and Leon counties were responsible for transmitting and receiving these messages.

About a month ago, the Dade County Corps

distributed 200 forms concerning aid to pupils to 34 parishes. After Sunday mass, parishioners were invited to fill out the radiograms, indicating their support or disapproval of the bills, according to James Miles, of St. Monica parish, a radio ham operator himself and coordinator of this public service project.

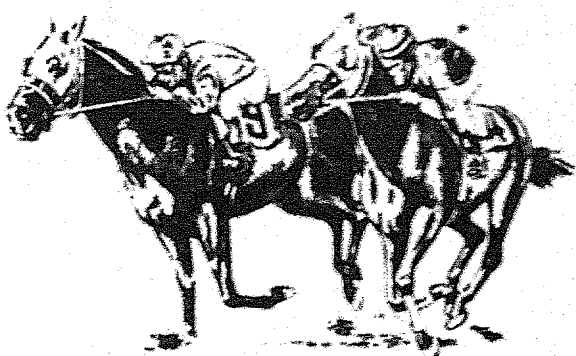
The information, he said, was then sent to four receiving stations in Tallahassee from the radio center at Msgr. Edward Pace High School, Opa-locka, with Andrew Clark of Blessed Trinity parish, doing most of the transmitting.

Last week, a legislative delegation so enthused by the novel idea, inspected one of the stations in Tallahassee which received the message and typed them onto Radiogram form.

They were impressed

(Cont. from page 28)

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Programa Formativo Para Padres de Familia Comienza Hoy Viernes

✱ Otros Dos Empezarán Pronto ✱

Durante el presente mes de Mayo, las parroquias de St. Peter and Paul, St. Dominic y St. Michael pondrán en marcha un programa de educación de adultos especialmente planeado para dar a los padres de familia líneas de reflexión y elementos de solución en la importante tarea de la educación de sus hijos.

Como recordarán nuestros lectores, un programa similar se desarrolló con carácter de plan-piloto en la parroquia de St. Brendan, Westchester, durante cuatro viernes consecutivos, a partir del 27 de febrero del presente año, a base de charlas, grupos de diálogo y paneles, resultando altamente satisfactorio.

Este programa, similar en sus líneas generales al que se ha venido realizando en las parroquias, para adultos de habla inglesa, está adaptado a la situación especial de las familias norteamericanas que viven y educan a sus hijos dentro del marco de la sociedad norteamericana, específicamente en el área de Miami.

La experiencia recogida por los organizadores y participantes en St. Brendan, ha permitido alcanzar una mayor precisión en este importante aspecto de adaptación del programa a las necesidades de los padres de familia latinos.

Las actividades se iniciarán en el salón de actos de la parroquia de St. Peter and Paul hoy (viernes 8 de mayo) a las ocho de la noche y se continuará durante los tres siguientes viernes del propio mes, a la misma hora. La presentación de los temas que serán estudiados en los grupos de diálogo y en los paneles, estará a cargo de un grupo de charlistas de la propia parroquia y de conocidos sacerdotes y religiosos.

Los títulos de dichos temas y los charlistas respectivos son los siguientes: Enrique Ruiloba, "El Latino en la Sociedad Americana"; Padre Ernesto García Rubio, "¿Evolución o Revolución?"; Dr. Abdón Senén Borges, "El hogar en tensión"; Hno. Emilio J. Quirós, "¿Hijos con una nueva moral?"; Ing. Manuel Arvesú, "Entendiendo a nuestros hijos en su ambiente"; Hno. Miguel A. Campos, "¿Nos habla Dios hoy?"; Alfredo Jacomino, "¿Religión o formalismo?"; Padre Agustín Román, "Vida Cristiana."

Otras dos parroquias dan los toques finales a la organización de programas similares, que serán puestos en marcha dentro del presente mes. St. Dominic anuncia el comienzo de su plan de formación para padres de familia el miércoles 20 de Mayo a las ocho de la noche, y lo continuará durante los tres miércoles siguientes, siempre a la misma hora y en el salón parroquial.

Por su parte, la parroquia de St. Michael desarrollará su programa durante cuatro jueves consecutivos, a partir del 21 de mayo a las ocho de la noche, en su propio salón de actos.

Oportunamente daremos a conocer los equipos de charlistas que tendrán a su cargo la presentación de estos interesantes temas de estudio.

El entusiasmo con que los equipos organizadores llevan a cabo la preparación de sus respectivos programas en estas tres parroquias y el interés que despertaron estas jornadas de reflexión entre los matrimonios participantes en St. Brendan, hacen esperar un rotundo éxito en esta labor de formación tan urgente y tan necesaria.

Día Legionario El 24 de Mayo

Los grupos de habla hispana de la Legión de María en la Arquidiócesis de Miami tendrán un "Día Legionario" el domingo 24 de mayo, comenzando a las 9 a.m. y terminando a las 7 p.m.

El Día Legionario, que se efectuará en el Auditorium de la Academia de la Asunción (Assumption Academy) se iniciará con un rosario meditado sobre el tema "El Concilio en la Iglesia."

Durante el día se tratarán los temas El Seglar en la Iglesia, La Virgen en la Iglesia y La Legión en la Iglesia.

A las 7 p.m. se ofrecerá la misa de clausura con un ofrecimiento de flores a la Virgen, como parte de las celebraciones del mes de mayo, consagrado a María, patrona de la Legión.

La Curia Reina de la Paz, que agrupa unos 30 grupos legionarios en toda la arquidiócesis está organizan-

do este evento como parte de una campaña recientemente iniciada para revitalizar ese movimiento de apostolado seglar que desde hace más de diez años viene funcionando en la Arquidiócesis de Miami, habiendo sido el primer movimiento con una rama de habla hispana.

El Padre Agustín Román, recientemente nombrado director diocesano de la Legión, quiere con este Día Legionario no solo infundir nuevo entusiasmo a los actuales legionarios, sino también invitar a unirse a ese movimiento a otros seglares interesados en la obra de este apostolado de inspiración mariana, que tan activamente ha venido trabajando en la Arquidiócesis a lo largo de esta década, destacándose de manera especial por su atención a los enfermos, a los presos, a los menesterosos.

Es Mañana el Banquete del Centro Hispano

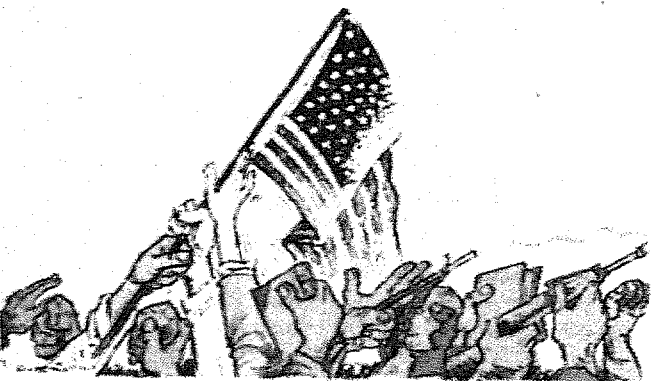
Mañana, sábado, día 9, a las 12 del día tendrá lugar en el Hotel Carillon, Miami Beach, el Almuerzo a Beneficio del Centro Hispano Católico organizado por la Liga de Damas de esa institución a fin de recaudar fondos para el sostenimiento de las obras sociales.

El almuerzo conmemora el décimo aniversario de la fundación del Centro Hispano Católico y por tal motivo sus organizadoras han querido darle especial realce, presentando un animado programa

artístico que se presentará bajo la dirección de Pili de la Rosa, con la actuación especial de Zoraida Marrero y otros renombrados artistas, así como el conjunto de Guitarras de Lily Batet y la Academia de "Ballet Concerto". Como animador actuará el popular actor cómico Rosendo Rosell.

También se ofrecerá un fashion show con modelos presentados por Flora's Boutique.

Los asistentes tendrán oportunidad de obtener valiosos obsequios.



Uno de los estudiantes heridos durante los trágicos sucesos de la Universidad Kent, Ohio, es trasladado a un lugar seguro, después que el choque entre una manifestación pacifista y la Guardia Nacional dio como lamentable resultado la muerte de cuatro jóvenes estudiantes. En un momento en que la nación americana se encuentra conmovida por esos sucesos y que nuevas manifestaciones estudiantiles se producen en distintos centros de estudio, el consenso de la opinión nacional es captado en pocas palabras por el cartel editorial de The Voice esta semana, contra la violencia proveniente de cualquier frente. "Unidos nos elevaremos, divididos caeremos," es el pensamiento que ha de estar presente en todo americano en este instante.

Por Promover Relaciones Interamericanas

Designado Aguirre Hombre del Año

Por J. J. VILA

— El Dr. Horacio Aguirre, director del Diario Las Americas, ha sido designado "Hombre del Año" de Alianza Interamericana para 1970 y se le entregará el premio correspondiente en el curso de un banquete de gala el sábado 6 de junio en el Hotel Sheraton Four Ambassadors.

La preciada distinción hemisférica recae en el Dr. Aguirre por su labor de casi dos décadas en pro de los objetivos de dicha institución cívica y cultural de estrechar y robustecer los lazos de unión entre los pueblos americanos.

En la selección del Dr. Aguirre, la Alianza citó los logros del destacado hombre público como director y gerente de Diario Las Americas desde su fundación en esta ciudad el 4 de julio de 1953, como miembro de la Sociedad Interamericana de Prensa y vicepresidente de su Comité de Libertad de Prensa, como disertante y orador en asuntos interamericanos a ambos lados del Atlántico y como miembro en activo de numerosas instituciones internacionales, mediante lo cual ha sido instrumento en generar comprensión, buena voluntad y

progreso entre las naciones americanas.

Al anunciar la designación del Hombre del Año, el presidente de la Alianza Interamericana, J. N. McArthur, manifestó que la citada preselección realiza la personalidad del Dr. Aguirre "por haberse distinguido entre los que mas han aportado al auxilio del prójimo, sin parar mientes en raza, color o credo, y contribuido al bienestar de los pueblos de América."

Dieciséis ciudadanos prominentes de la América han sido honrados por la prestigiosa institución desde que estableciera este premio anual. Entre los premiados se cuentan cuatro presidentes latinoamericanos, cuatro legisladores de los Estados Unidos, y el Arzobispo de Miami Coleman F. Carroll. Nacido en Nicaragua en 1925, el Dr. Aguirre se graduó de abogado en la Facultad de Derecho y Ciencias Políticas de la Universidad de Panamá en 1950. Fue editorialista del diario panameño "El Panama-America" desde 1948 hasta 1953, año en que fue editor y gerente fundador del Diario Las Americas en esta ciudad.

En la actualidad el Diario Las Americas, el único periódico diario en idioma

castellano en Miami, circula en muchos países de Latinoamérica y por todas partes de los Estados Unidos donde existen núcleos de población hispanoparlante, especialmente en Washington, donde se lee y consulta ampliamente en los círculos diplomáticos y oficiales por su exhaustivo reportaje de los acontecimientos y la actualidad en Latinoamérica. Por esa virtud, el Diario disfruta de notable influencia

en asuntos latinoamericanos y como moldeador de la opinión pública en todo el Hemisferio.

El Dr. Aguirre es miembro de Sigma Delta Chi, fraternidad periodística profesional; el Círculo de Prensa del Uruguay, la Fundación Internacional Eloy Alfaro, la Academia Panameña de la Cruz Roja Americana, y muchos

(Pasa a la página 25)

Carnaval en Belén Este Fin de Semana

El Colegio de Belén comienza esta noche (Viernes) su Carnaval de tres días que culminará el domingo, día 10, en los locales y terrenos del plantel enclavado en la Calle 8 y Avenida 7, S.W.

Un desfile de comparsas del carnaval habanero, con sus vistosos trajes, sus alegres farolas y su música contagiosa será uno de los principales atractivos del "show" artístico que se presentará sábado y domingo en horas de la noche, dando una pincelada de nostalgia cubana al evento a beneficio de las obras de ampliación del afamado plantel.

Kioscos con los más variados entretenimientos para grandes y chicos, así como una bien surtida cafetería en la que se ofrecerán a módicos precios platos confeccionados por los principales restaurantes de la ciudad, completarán la animación del ambiente. La donación es de un dólar y los asistentes tendrán la oportunidad de obtener valiosos obsequios.

El bebe entabla sus primeras relaciones en forma directa con una sola persona: su madre. Y es a través de ella, ya desde el embarazo y luego durante los primeros años que se relaciona, de manera indirecta, con su padre.

Esa relacion madre-hijo se muestra, en los primeros meses y años de la existencia, como la mas intima y estrecha de todas las futuras relaciones, iniciada antes del nacimiento. Este constituye la primera desvinculacion de tal union, no tan profunda porque el niño, si bien vive ahora fuera del vientre materno, todavia depende por completo de la madre. Pero dia a dia se hace mas independiente: aprende a caminar, a comer solo, a cuidarse. Y naturalmente, la relacion con la madre pierde su carácter de exclusiva, tornándose el encuentro con el padre cada vez mas significativo.

Con todo, la relacion madre-hijo reviste tanta importancia, que de ella practicamente dependen todas las posibilidades futuras que tendrá el adulto para establecer una comunicacion positiva con sus semejanes.

En qué consiste, pues, el amor materno? ¿Como debe comportarse una verdadera madre? ¿Con blandura o rigidez? ¿Prodigando gratuitamente toda clase de mimos o escatimandolos? ¿Dedicandose exclusivamente al hijo recién nacido para abandonar el resto del hogar?

LA SUERTE DE HABER NACIDO

No es tan facil como muchas mujeres suponen. En primer lugar, afirmamos rotundamente que el amor materno no se reduce al cuidado necesario para conservar la vida y el crecimiento del niño. Si, claro, todos lo sabemos. Pero, ¿sabemos tambien que el otro componen-

te esencial, indispensable, es inculcar en el infante amor por la vida y transmitirle el sentimiento de que "es una suerte haber nacido"?

Millones y millones de madres son capaces de cuidar la vida del pequeño... pero solo unas pocas alcanzan a inculcarle la felicidad de estar vivo. ¿Quiénes? No las que se comportan meramente como "buenas madres" sino las que son realmente felices. Y entendemos — desde nuestro enfoque psicológico — por persona feliz, aquella que logra cristalizar su mundo interior con el mundo exterior en una coherencia armoniosa traducida por la ausencia de perturbaciones en sus relaciones con los demas seres.

Los estados depresivos de una madre, por ejemplo, coincidentes con los dos primeros años de la vida del niño, crean en este una tendencia a la depresion que puede manifestarse despues de mu-

No todas las mujeres que dan a luz saben ser madres. Las fricciones entre madres e hijos adolescentes nacen del egoísmo. Si usted, mamá, no es feliz, su hijo puede llegar a odiar la vida. ¿En qué consiste el amor materno? Lea y compare.

¿Está contento su hijo de haber nacido?

LA MUJER

Por
MARIA de los ANGELES
FERLA

COMO MADRE



EL MATIZ MATERNAL

Ya dijimos al principio que la actividad materna se aboca, durante los primeros meses de vida del infante a ejecutar una serie de funciones que el niño no es capaz de realizar por si mismo, alimentarlo, vestirlo, lavarlo, llevarlo de aqui para alla. Funciones muy simples si no exigieran el matiz maternal. Pero ¿en qué consiste ese matiz? Podríamos definirlo como un concomitante afectivo que acompaña cada uno de los actos que reunen a madre e hijo.

Subrayen: la función materna lleva el acento en la calidad y no en la cantidad. Una madre que se dedica todo el día a su hijo pero en sus cuidados no hay suficiente intercambio emocional, del que tanto ella como el hijo obtienen satisfacción, esa madre ofrece de manera incompleta. Se consigue mas con cinco minutos de comprensión que con cinco horas de asistencia materna a desgano.

MADRES DESNATURALIZADAS

Existen, si. Y su comportamiento se debe a diversas causas que no corresponde analizar aqui y ahora. Por otra parte, lo cierto es que muchas madres ignoran la existencia de sentimientos hostiles y negativos hacia su hijo, pero los evidencian con actitudes nocivas para la evolución del futuro hombre. ¿A qué se debe esa ignorancia? Bueno, en un aspecto a que los sentimientos de rechazo estan en pugna con otros, positivos, que conviven en la madre; y en otro, a que contradicen el consenso general sobre los sentimientos de rechazo de una madre por su hijo: los considera desnaturalizados. Sin embargo, nada más falso que asegurar que una madre, por el mero hecho de serlo, adora a su hijo.

(Pase a la pag. 25)

El Día de las Madres

Por: MANOLO REYES

El domingo 10 de mayo se conmemorará el Día de las Madres. Ella, que todo lo ha dado por noso-



Rosas, simbolo de este mes de mayo, mes de las flores, mes de Maria, mes de la madre, y que son el simbolico tributo a la madre de la tierra y del cielo. Oleo original de la pintora Sara Martinez Maresma, actualmente en exposicion en la Galeria Bacardi hasta el proximo dia 15.

tros sus hijos, merece el mayor y el mejor recuerdo.

Ella es nuestra mejor amistad; nuestro gran tesoro que solo lucha, sufre y no repara en sacrificios por el gran amor que siente por sus hijos.

Para unos habrá una rosa blanca porque la buena madrecita que les dió el ser, los ha dejado solos en este peregrinar por la vida.

Para otros, la madre del alma, estará lejos, allende los mares, separada por la distancia.

Muchos la tendrán físicamente a su lado, pero en sus ojos no habrá alegría porque la madre de todos, ese pedazo de tierra donde se nació, se creció y se aprendió lo que es la vida, hoy está bajo el yugo mas oprobioso que jamás haya sufrido este continente nuestro.

Y habrá también muchas madres que evocan con el corazón desgarrado como sus hijos las recordaban en este día sagrado: hijos que Dios ha querido que se fueran primero por la puerta de la muerte natural o por la puerta eterna del martirologio o el heroísmo.

Los pueblos se purifican en el dolor. Los pueblos llegan a su madurez despues que han sufrido los mas terribles embates de la vida. Y esta amalgama de penas y sufrimientos forjará corazones más firmes, almas más sólidas en sus principios para que emerjan seres humanos mejores.

Hay otros que por estar cumpliendo con el deber que la patria impone, por sentir en sus venas y en su sangre, el ardor libertario y el llamado mambi de sus antepasados, están en tierras y lomas, luchando contra el comunismo ateo, abierta o secretamente.

Hoy para los valientes patriotas que guardan la horrible prisión política de las cárceles comunistas en el centro del continente, y que por ello están lejos de la madre amada, para ellos recordemos las palabras

se convierta en un pequeño despota, que más adelante tratará de gobernar el vínculo esposo-esposa de sus padres a impedir que la madre se dedique a tareas fuera del hogar, como lo hacia tal vez, antes de la llegada del bebé.

QUERER A LA MADRE. ¿ES OBLIGATORIO?

¿Tenemos obligación de amar a nuestras madres por el solo hecho de habernos dado a luz? Muchas lo creen así. Pero están equivocadas. Y aclaramos.

Las madres deben tener presente que sus hijos no tienen la obligación de quererlas por el hecho de que sean sus madres: son ellas las que deben ganar ese amor con un proceder justo, adecuado a las distintas situaciones. Según como actúe la madre con su hijito, se portará este cuando sea adulto.

Nos animamos a afirmar que detrás de un mal hijo hoy, hubo una mala madre ayer.

Otras características definen a la función de madre: la autoridad compartida con el esposo en lo concerniente a la educación del niño, cosa que muchos admiten de labios afuera, pero que difícilmente cumplen en la práctica. El niño es una persona insegura, que va adquiriendo confianza en lo que realiza, según lo que capte a su alrededor. Necesita imperiosamente, por lo tanto, el apoyo de los padres; pero si ve que éstos no son una unidad, sino dos seres separados en continua divergencia, que discuten ante el sobre la educación mas apropiada, etc., etc., su inseguridad, en lugar de disminuir, aumentará hasta desembocar en la angustia.



"Madonna con el Niño", oleo del pintor cubano Oliva Robain

inmortales del apóstol José Martí:

"Mirame madre, y por tu amor no flores; Si esclavo de mi edad y mis doctrinas tu mártir corazón llene de espinas, piensa que nacen entre espinas, flores!"

Y esa lágrima que ahora se desliza por el rostro de una madre, en cualquier latitud, al estrechar al hijo amado junto a su pecho, o porque el está lejos de aquí o en la eternidad, esa lágrima es única.

La lágrima de una madre compendia en si el dolor de la humanidad, porque todos hemos nacido de una madre.

Expone Arzobispo Cámara Miseria y Opresión en Comunismo y Capitalismo

RIO DE JANEIRO — "Hace poco tiempo, en el Canadá, cuando explicaba que algunos marxistas quieren imponer su materialismo dialéctico, una joven de la línea china me dijo:

¿Qué fuerza moral tiene Ud. para reclamar contra una interpretación dogmática de Marx, si usted mismo pertenece a una Iglesia que es incapaz de respirar fuera del dogma?

Y yo respondí: el mal no está en tener dogmas, yo puedo tener mis dogmas en la Iglesia y Ud. en el marxismo. El mal consiste en tratar de imponer, por la fuerza, nuestros dogmas a otros".

Quien hace tales afirmaciones es el arzobispo de Olinda y Recife Mons. Helder Cámara en una entrevista publicada por el semanario carioca PASQUIM. La revista es de corte humorístico, pero en cada edición

publica entrevistas exclusivas a personajes importantes del escenario nacional. En sus seis meses de existencia está considerado como el de mayor tiraje de la prensa brasileña.

En la entrevista, Mons. Cámara niega las informaciones de la prensa europea, según las cuales él había sido encargado por el Papa Paulo VI para promover el diálogo entre el gobierno y la Iglesia en Brasil. "Posición para la cual yo soy el hombre menos indicado", dice el Arzobispo de Olinda y Recife.

¿Cree Ud. que el capitalismo puede alcanzar un mundo más humano?, pregunta PASQUIM.

"Bien, dentro de los actuales regímenes —señala el obispo— no es posible una mayor humanización. Sea del lado capitalista o del socialista. No por parte del capitalismo, porque es un re-

gimen, a mi juicio, creador de miserias y opresión. Además, lo que se propone el neo-capitalismo es solamente ayudar sin buscar la esencia, sin pensar en términos de justicia".

Ahora, desgraciadamente, dentro del mundo socialista —continúa Mons. Cámara— existen modelos que son también muy deshumanizados en otros aspectos, porque ellos permanecen a la defensiva y quieren imponer sus dogmas por la fuerza. Entonces tenemos todo un clima de dictadura".

Y agrega: "Nosotros conocemos las presiones que existen en el mundo capitalista. Pero una cosa es cierta, a pesar de todas las presiones existentes, a pesar de las fuerzas ocultas del poder económico, yo todavía puedo visitar universidades norteamericanas y decir verdades gravísimas sobre los Estados Unidos. ¿Podría ir



a decir esas verdades en Moscú o Pekín?, se pregunta el prelado.

Al final de la entrevista el arzobispo brasileño describe los métodos que se están siguiendo en su diócesis para realizar una labor pastoral acorde a las circunstancias actuales e históricas.

Nuevas Normas Sobre Los Matrimonios Mixtos

CIUDAD DEL VATICANO — (NA) — Ningún católico podrá contraer matrimonio canónico con un no católico sin recibir primero la correspondiente dispensa eclesial, de acuerdo a un documento pontificio dado a conocer por la Santa Sede.

Sin embargo, añade el documento del Papa Paulo VI, en adelante dicha dispensa será prerrogativa de los obispos locales y no del Vaticano como hasta el presente.

Ambas son las principales

modificaciones introducidas a las reglas sobre la celebración de los matrimonios mixtos en los que un contrayente es católico y el otro no lo es.

El "Motu Proprio" de Su Santidad se titula "Matrimonio Mixto" y consta de 2.000 palabras. Fue escrito el 31 de marzo último.

La Carta Papal declara que los enlaces mixtos no contribuyen, salvo en algunos casos, a restablecer la unidad entre los cristianos y no son del agrado de la Iglesia.

Empero se advierte que ha habido un gran aumento en el número de tales casamientos y se cita el deber de la Iglesia de fijar las normas. Estas se hallan contenidas en el "Motu Proprio" del Santo Padre.

Una de las modificaciones señala que el contrayente no católico ya no debe prometer no impedir que el contrayente católico eduque a los hijos en la fe católica o cumpla con las otras obligaciones impuestas por la Iglesia.

Si bien queda implícito

que todos los hijos deben educarse como católicos, la nueva reglamentación elimina la demanda de promesa por parte del no católico. En cambio, afirma la responsabilidad del conyuge católico en informar al otro, clara y oportunamente, de sus obligaciones para con la Iglesia.

Otro importante cambio es que los obispos diocesanos estarán facultados para permitir los casamientos mixtos sin la presencia de un sacerdote católico "siempre que haya algún oficio nupcial público".

Predicar la Violencia No es Cristiano

BOGOTÁ — (NA) — "Hablar de revolución violenta no es ni cristiano ni táctico. No es cristiano porque la violencia engendra odio y destrucción. No es táctico, porque la violencia puede llevar a algo peor", declaró, en una entrevista al diario EL TIEMPO de esta capital, monseñor Leonidas Proaño, obispo de Riobamba en el Ecuador.

El prelado ecuatoriano, quien vino a Bogotá para

participar, como expositor, en el reciente simposium sobre "Teología de la Liberación", dijo que no se puede "hablar de una revolución superficial. Una revolución sin previa concientización produce los fenómenos que estamos viendo en algunos países latinoamericanos", agregó.

Luego de afirmar que "ante todo, el cristianismo es liberación", señaló que el análisis de la "situación de dependencia interna, y

externa que atraviesan nuestros pueblos desde tiempos inmemoriales", lleva a los cristianos a hacerles ver que tal situación no puede permanecer por ser contraria a los designios de Dios.

Manifiesta, asimismo, Mons. Proaño, que este análisis hace que el cristiano "sienta la necesidad de estar contra las estructuras que producen dicha dependencia y la opresión. Es un deber y un derecho", dijo. Pero a

claró que "estar contra las estructuras no significa estar contra los hombres".

Considera el obispo de Riobamba que la principal obligación del cristiano de hoy es "concientizarse y ayudar a la concientización de los otros", y que esta debe partir de la dignidad de la persona humana.

Hombre del Año

(Viene de la página 23)

otras organizaciones, y ha asistido en calidad de delegado a conferencias y seminarios internacionales en Madrid, París, Roma, Río de Janeiro, Buenos Aires, Ciudad de México, Lima, Bogotá, Acapulco, Montego Bay, San Juan, Washington, San Francisco y otros.

Alianza Interamericana fue fundada en Nueva York en 1939 por la señora Doña Virginia de Torruella, dama puertorriqueña, pionera en gestiones en pro de la buena voluntad y las relaciones interamericanas al nivel del pueblo, y quien fue presidenta de la institución hasta su deceso a fines de 1968. Alianza Interamericana ha tenido su sede en Miami Metropolitano desde 1951.

Para información y reserva de mesas o de cubiertos, los interesados pueden llamar a la Alianza Interamericana, 444-3452.

La Mujer Como Madre

(Viene de la pag. 24)

MUERTE Y NACIMIENTO

¿Cómo evoluciona la relación madre-hijo a lo largo de los años? A medida que el niño crece, aumenta también su autoafirmación física y psíquica, en tanto que la figura materna se repliega a segundo plano.

Esto es lo normal. Sin embargo, en general las madres difícilmente entienden y aceptan este proceso: se resisten a reconocer que su intervención directa en las actividades va disminuyendo a medida que aumenta la imagen espiritual, que ha de influir en la vida psicológica del hijo a través de consejos y cordial comprensión.

La gran crisis en la relación madre-hijo se produce al entrar el segundo en la

adolescencia, única época de la vida en que se juntan la muerte con el nacimiento. El adolescente muere a todo lo que se refiere a la niñez y esa muerte implica profunda e intensa desvinculación de la madre, pero nace a la madurez otorgando a la madre un nuevo status, viéndola de otra manera, estableciendo con ella una nueva relación.

En cuanto a la madre, ¿de qué manera vive la adolescencia del hijo? Depende, esencialmente, de dos factores: 1) de su propia adolescencia, ya que a través del hijo adolescente la madre reactualiza sus pasados conflictos y 2) de su capacidad para desempeñar dos inmensas tareas: moldear su unidad con el hijo, armónicamente, y luego disolverla, sin destruir

esa armonía.

Porque la verdadera realización del amor materno consiste en que la madre, al querer al niño que crece, desee que él se separe de ella. Sin duda, la etapa más difícil para el amor de una madre, ya que exige enorme generosidad, capacidad para dar todo sin desear nada, salvo la felicidad del hijo. Y son demasiadas las mujeres que fracasan en esa tarea: las dominadoras y posesivas, por ejemplo, pueden ser buenas madres mientras el niño es pequeño, pero solo las que realmente aman, las que son más felices dando que tomando, continuarán siendo buenas madres voluntariamente durante el proceso de separación. Y después de ello, seguirán amando hasta el fin.

Oración de los Fieles

SEPTIMO DOMINGO DE PASCUA

(10 de mayo, 1970)

CELEBRANTE: Imploramos al Padre seguros de que nos escuchará. Le presentamos nuestras angustias sabiendo que el nos consolará. Buscamos su ayuda, seguros que nos la dará.

LECTOR: La respuesta a las oraciones de hoy será "Escúchanos, Señor."

1. Por los que comparten el ministerio y el apostolado de Cristo, para que su número se multiplique, oremos al Señor.

2. Que la familia humana pueda vivir en paz; que esta paz se establezca pronto en las áreas conflictivas del Sudeste de Asia, oremos al Señor.

3. Que Jesús, que amó profundamente a su propia madre, muestre el mismo amor por nuestras madres, tanto las que viven como las que han fallecido, oremos al Señor.

4. Por los medios de comunicación: Prensa, radio, cine y televisión, para que sirvan genuinamente a la hermandad y la paz entre los hombres, oremos al Señor.

5. Que siempre estemos dispuestos a promover todo esfuerzo tendiente a aliviar las penas físicas y las miserias humanas, oremos al Señor.

6. Por nuestros padres y abuelos que han fallecido, por todos los feligreses, particularmente por N y N fallecidos la semana anterior, oremos al Señor.

7. Por todos los aquí reunidos, para que esta celebración eucarística nos una más perfectamente en el amor de unos a otros y hacia Cristo, oremos al Señor.

CELEBRANTE: Padre, suplicamos y necesitamos tu ayuda, porque sin ti nada podemos. Bendícenos hoy y siempre con tus gracias. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Misas Dominicales En Español

- | | |
|--|---|
| Catedral de Miami, 2 Ave. y 75 St. N.W. - 7 p.m. | Minorca Ave., Coral Gables - 11 a.m., 1 p.m. |
| Corpus Christi, 3230 N.W. 7 Ave. - 10:30 a.m., 1 y 5:30 p.m. | St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:45 y 6:30 p.m. |
| SS. Peter and Paul, 900 S.W. 26 Rd. - 8:30 a.m., 1 y 7 p.m. | Inmaculada Concepción, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Misión en 6040 W. 16 Ave. - 9 a.m. |
| St. John Bosco, Flagler y 12 Ave. - 7, 8:30 y 10 a.m., y 1 y 7:30 p.m. | Blessed Trinity, 4020 Cortis Parkway, Miami Springs - 7 p.m. |
| St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m. | Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m. |
| Gesu, 118 N.E. 2 St. - 5:30 p.m. | Our Lady of the Lakes, Miami Lakes - 7:15 p.m. |
| St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m., y 7 p.m. | Visitation, 191 St. y N. Miami Ave. - 7 p.m. |
| St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m. | St. Vincent de Paul, 2000 N.W. 103 St. - 6 p.m. |
| St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m. | Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m. |
| St. Timothy, 5400 SW 162 Ave. - 12:45 p.m. | St. Phillip Benizi, Belle Glade 12 M. |
| St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m. | Santa Ana, Naranja - 11:00 a.m. y 7 p.m. |
| St. Brendan, 87 Ave. y 32 St. S.W. - 11:45 a.m., 6:45 p.m. | St. Mary, Pahokee - 9 a.m. y 6:30 p.m. |
| Little Flower, 1270 Anastasia, Coral Gables - 1 p.m. | Santa Juliana, West Palm Beach - 7 p.m. |
| St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m. | St. Agnes, Key Biscayne 10 a.m. |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m. | |
| St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 165 | |

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Pope's Communications Day Message

My dear sons and daughters, men of goodwill everywhere, and young people, you, in particular.

The theme of World Communications Day this year touches what I am sure is one of your chief interests: "Social communications and youth." Undoubtedly, it is clear to everyone that there is an immense responsibility on the part of all, before history and God Himself, to put to good account the extraordinary opportunities offered by the communications media to help young people to inform and form themselves, to bring out the real problems of the world, to seek the authentic values of life and to live up to their calling as individual persons and Christians.

It is indeed a burning issue for all men of goodwill, for private organizations both national and international, for the Church no less; all are to ask themselves: What are the young people of tomorrow going to be like as they grow up in the world being constructed today? And you young people, what kind of society will you yourselves construct when the destiny of the world will have passed into your own hands?

Dear sons and daughters, in the full consciousness of our pastoral responsibility, we wish to say to you all: Tomorrow will be precisely what we shall have made it with the grace of God.

Need we call to mind once again, now that the phenomenon is assuming ever larger proportions, that the press, motion pictures, radio and television are tending to hide, perhaps even to supplant, what the traditional vehicles of culture, that is, contacts at home, at school and in the parish, as well as the teaching of educators, used to allow past generations to hand down to their heirs. These days it is the media of social communications that provide new sources of knowledge and culture, with their considerable power of moving men's feelings and minds, together with the train of ideas and stirrings of the imagination carried by the sounds and sights they transmit.

Truly they are wonderful means for broadening one's outlook, establishing contacts, communicating and sharing. Obviously, however, this is so only as long as they remain in actual fact a means to an end, the one end worthy of the name: The service of the whole of mankind and of the whole man (cf. *Populorum Progressio*, no. 14). Unfortunately, all too often, the contrary is the case. We witness young people and children, used as easily-secured consumers by an industry that makes itself its own end, being dragged into the pitfalls of eroticism and violence or led along the perilous paths of incertitude, anxiety and anguish. It is not asking too much that all right-thinking persons should unite at last to sound a cry of alarm and to put an end to enterprises that deserved to be called corrupting.

Who is unaware of the urgency of putting to good account the means of social communication with their stirring mode of address through sound, image, color and movement, to make them real modern instruments for communing among men that measure up to the expectations of young people? What excellent fare they can provide, so long as it is wholesome and the organism is prepared to receive it and assimilate it without being intoxicated! Undoubtedly, they have a great deal to offer to youth: Choice of recreation, a

wealth of information for some the beginnings of an education before they can even read or write. We wish to stress this during this World Year of Education promoted by the United Nations at the opening of the Second Decade of Development. The communications media are capable of providing youth with access to a culture of quality as well as a taste for the authentic values of brotherhood, peace, justice and general welfare.

This is an enormous task, a truly glorious enterprise, for all who set in motion these exceptionally powerful instruments for the service of youth. All this, however, will not take us far unless parents and educators play their part in helping young people to choose, judge and assimilate what is presented to them so that they too can become complete human persons and Christians. Not much can be achieved if the young people themselves remain passive as though under the spell of these powerful attractions, held captive by desire and incapable of self-control.

Finally, we ask ourselves: Who is it that can bring to youth this message of true life, the sincere and courageous word that they consciously or unconsciously seek? Millions of

men have shared the same thrill before the images brought to them of man's first steps on the moon. Who is it that can bring them to experience together the same deep emotion before the God of love who came down to walk on our earth as a man, "to call us all to participate as sons in the life of the living God, father of all men?" (cf. *Populorum Progressio*, no. 21.)

We lend our words of warm encouragement to the numerous pastors of souls, priests, Religious and lay people who, with true zeal endeavor to seek through the communications media a new language — and find it they must — to announce to the young the Good News that always remains astounding. No one will doubt that the young people of today really await this announcement. They yearn for this witness. They too know how to recognize with profound joy Him who is the answer to their most radical and disquieting questionings, who "for us has become wisdom, justice, sanctification and redemption." (1. Cor., 1, 30).

"Young people, seek Christ, in order to remain young" (St. Augustine, *Ad Fratres in Eremo*, sermon 44). This is our hope, this is our prayer.

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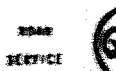


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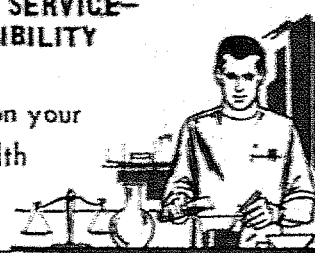
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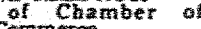
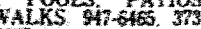
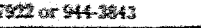
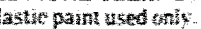
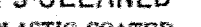
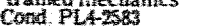
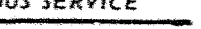
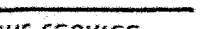
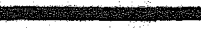
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Church Is Called Major Factor In Mankind's Destiny

(Continued from page 1)

"I am of the mind that to demean the Church of former ages is to diminish the Church of the present age, and to impoverish the future," the prelate said. "We must be committed," he declared, "to the courage to see how things might have been done better in the past, but our duty is to live in the Church of the present and to prepare for the Church of the future."

The Archbishop of Atlanta defined the Christian perspective as three-fold — a perspective which looks to the past with reverence; to the present with responsibility and to the future with faith — the substance of hope.

"Since the Church can be viewed from many aspects, its influence on the destiny of mankind can be exercised in many ways," he explained. "Our ultimate destiny is union with God forever in heaven, a sharing in God's life."

"The Church, as guardian of the sacraments, makes available to us the sacraments as channels of God's life. But even more, God has gathered together as one, all those who, in faith, look upon Jesus as the author of salvation and the source of unity and peace, and has established them as the Church so that for each and all she may be the visible sacrament of this saving unity."

"The Church, therefore, influences men by being a sign they can perceive," he continued. "There is a common witness. It is the Christian community as such which must shed the light, enlightening all men; which must announce the good news, the call to follow Christ, and proclaim His message and His beatitude. And you, all of you, with your families, your bishops, your priests, your Religious, you are the Christian community," Archbishop Donnellan declared.

Touching on the question sometimes raised on the "Visible Church" and those who claim to be Catholic but who speak of being apart from the "Institutional Church," Archbishop Donnellan emphasized that "there are not two churches. There is one Christ and Christ and His Church are one," he said, adding that the Church declares freely and clearly that she was brought into being, structured, commissioned and given her life by the Lord Himself.

Archbishop Donnellan urged the faithful to keep these facts in mind when evaluating such things as "underground churches, free ministries," etc., and pointed out that to form a community within the Church it is necessary that there be union with the bishop and recognition by the body of the faithful.

"A Eucharist celebrated apart from, or in opposition to, the structure of the Church is certainly not a sign of unity," he stressed. "A man functions authentically as a priest only under the scrutiny of the entire people of God."

Being a member of the Christian community also imposes certain responsibilities.

Archbishop Donnellan pointed out to Council members, reminding them that each member must realize that his or her own dignity and destiny are bound up with the dignity and destiny of all mankind.

Open Housing Drive Set For Palm Beach County

RIVIERA BEACH — A campaign to promote integrated housing patterns and "to guarantee all citizens the right to buy the home of their choice and ability" will be held here during the month of May.

The announcement was made this week by the Palm Beach County Open Housing Council, which outlined its purpose as an "initial approach to the public conscience."

Three specific aims were

announced by the Council. Included were the repeal of existing discriminatory ordinances, such as Riviera Beach's latent insult setting up territorial boundaries for Negro residents and businesses in the Zoning Code.

Also listed were the determination "to overcome discriminatory customs and practices by exposing the myths and fears by education." The Council's final goal was the pledge "to seek Open Housing Legislation

which would make it a crime to discriminate in the buying, selling, brokerage and mortgaging of homes.

An appeal to the news media to publicize its efforts was made by the Council which was organized in December, 1968. Interested citizens of Palm Beach County were invited by the group "to participate in this effort."

Additional information may be obtained by contacting Mrs. Ronald Kaplan

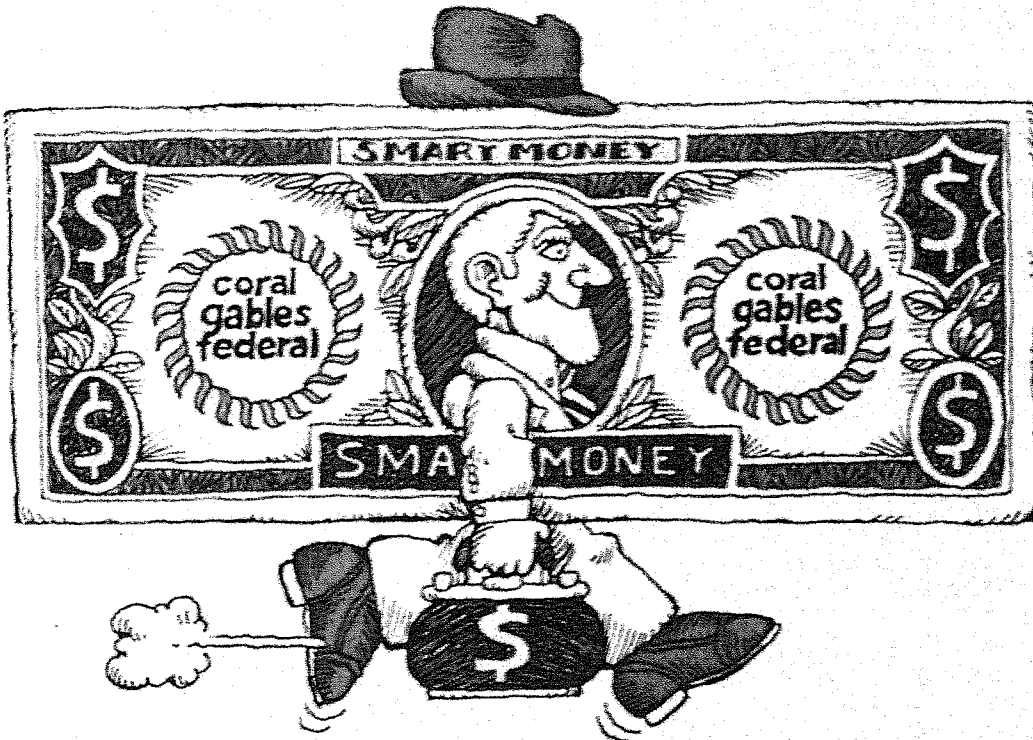
at 848-0351 or Howard Cohen, (after 5 p.m.), at 848-2111.

'Ham' Radiograms Flood Capital

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with the project, operators reported. The group learned that the amateur radio network is one of many public service projects which provides training for novice radio operators, whose skills are urgently needed during emergencies.

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