

DDF Drive Enters Final Phase; Bishop Praises Spirit Of Donors

The 1967 Diocesan Development Fund campaign now entering the final phase is gradually approaching its goal indicating the feeling of responsibility and the willingness of the faithful to respond to the ever growing needs of the Diocese.

"In the Diocese of Miami there are many houses where in Spirit of Our Father

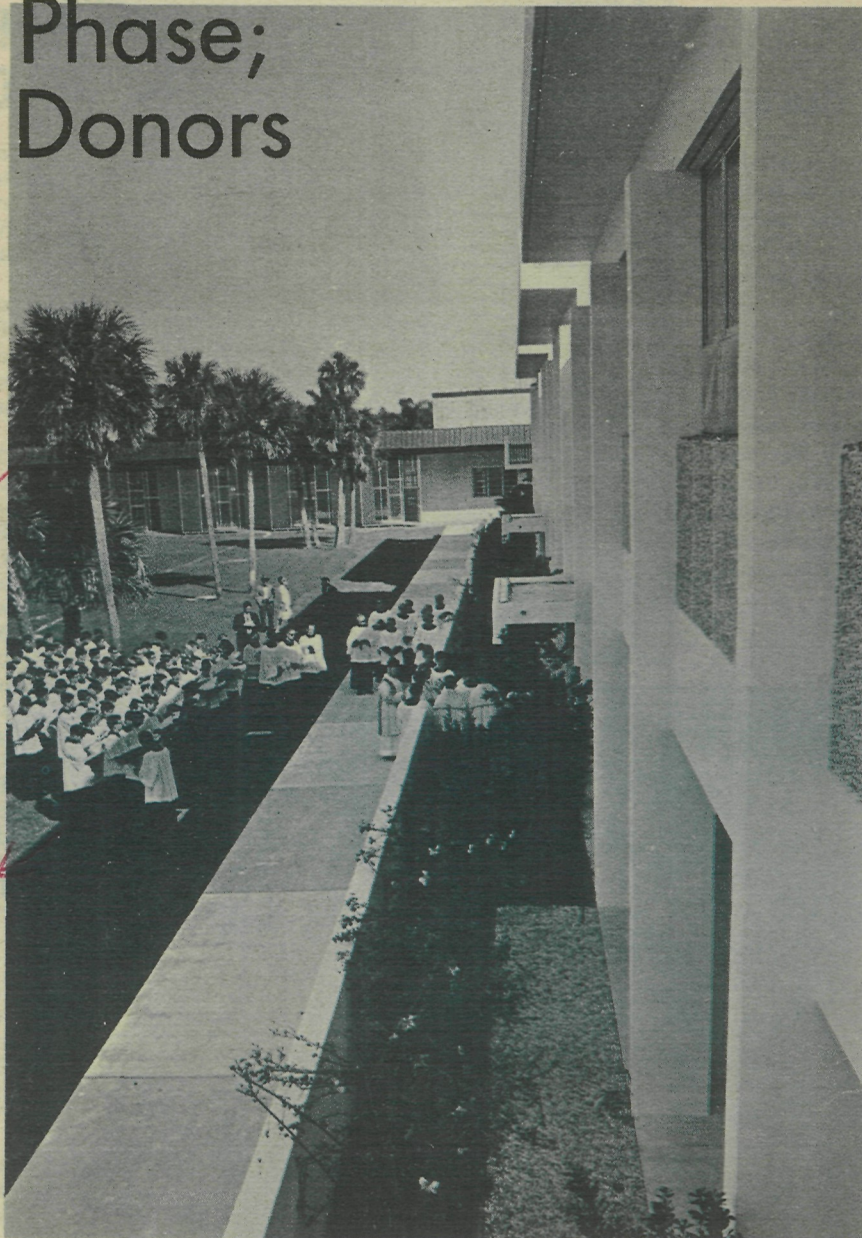
dwells through love, care and understanding," Bishop Coleman F. Carroll has declared.

"He is there because you have cared, sacrificed and supported the Diocesan Development Fund drive in the past seven years of its existence. These dwelling places of our heavenly Father's love are well known to you.

You have made them possible.

"We wish to build, strengthen and support these homes of heavenly love. Your caring and sharing, the signs of mature Christian love, are, I am certain, evidence of your continued support," the Bishop said.

The advance gifts phase (Continued on Page 21)



Dedication Day

SEVENTH BUILDING at St. John Vianney Seminary was blessed last Sunday by BISHOP COLEMAN F. CARROLL. Additional pictures on P. 3.

The **VOICE**

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

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Anti-Birth Legislation Erupts Nation-Wide

By JOHN R. SULLIVAN

WASHINGTON (NC) - Nobody knows the real figure, but the well-educated

guess is that more than a million - one in five - pregnancies in the United States end with abortion every year.

The vast majority are illegal. Many are performed furtively in motel rooms or apartments and often end in death. Others - and recent studies indicate their number is increasing - are performed in hospitals with the cooperation and advise of the medical staff, who quietly "stretch" or ignore the local law.

The result among the medical profession has been revolutionary. Where once the abortionist was an object of scorn and outrage - the Hippocratic oath condemns his trade - he is now at least tolerated and, in some circles, even lionized.

But the judgement of their peers notwithstanding, the present law in every state of the Union makes most abortionists criminals, subject to fine, imprisonment and loss of license.

But a growing number of state legislatures are considering changing that. From California to New York, from Minnesota to Florida, at least a score of states have seen abortion relaxation bills introduced.

ROLL OF STATES

States in which such proposals have been introduced, or seem about to be introduced, include California, Pennsylvania, New York, Minnesota, Nebraska, New Jersey, Maryland, Virginia,

(Continued on Page 25)

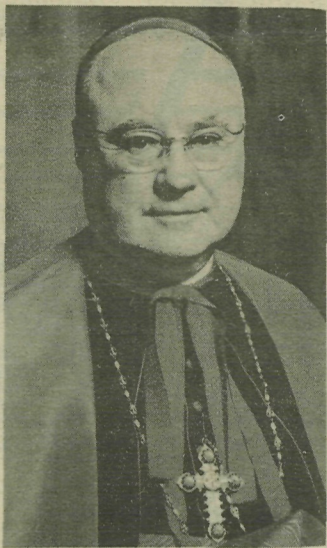
Police, Firemen To Hear Prelate Cardinal Spellman To Address Guild

Francis Cardinal Spellman, Archbishop of New York, will be the principal speaker during the fourth annual Communion Breakfast of the Greater Miami Guild of Catholic Police and Firemen on Sunday, March 5 at the Hotel Fontainebleau.

Pontifical Mass celebrated in the Cathedral at 9:30 a.m., will precede the breakfast. Members of the guild and their families will observe a Corporate Communion.

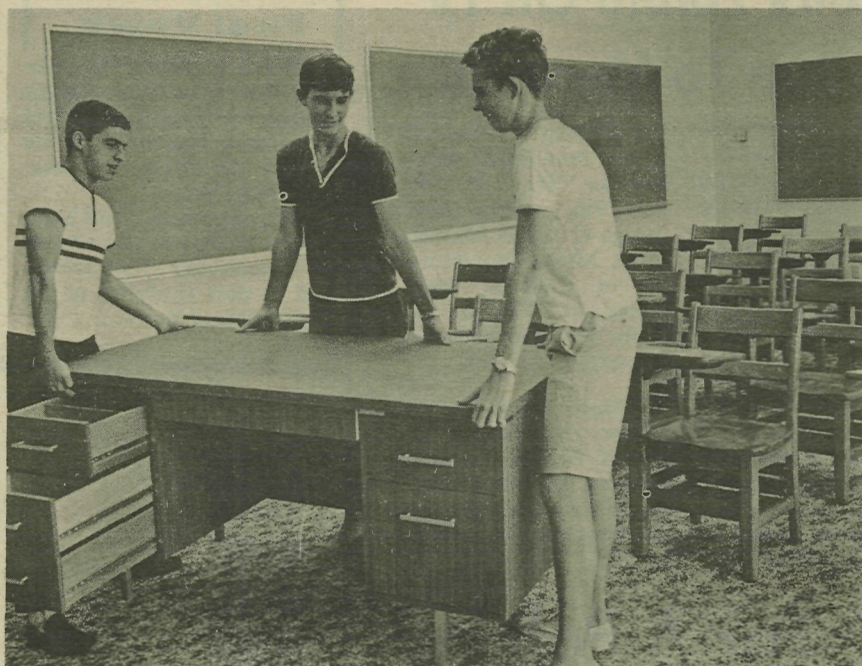
Military Vicar of the U.S. Armed Forces and Archbishop of New York for 27 years, Cardinal Spellman, now 77, made his 21st journey to visit U.S. military abroad last December when he spent Christmas overseas for the 15th year, this time with American troops in Vietnam.

Reservations for the Com-



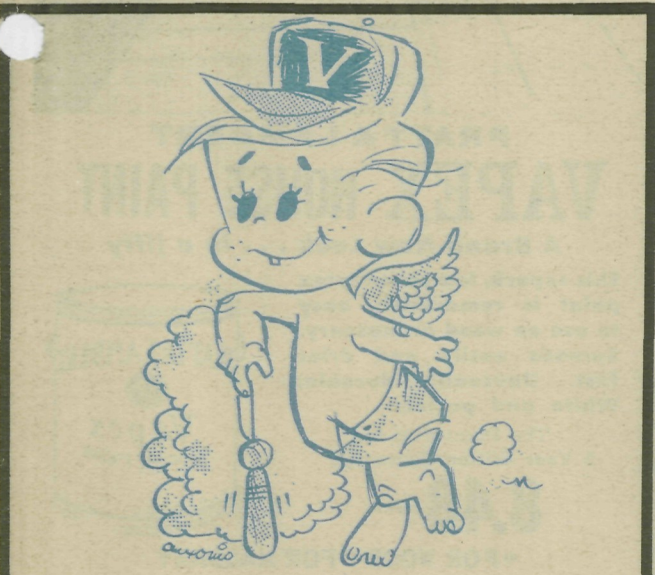
CARDINAL SPELLMAN

munion Breakfast may be made by calling the office of Father John Nevins, chaplain of the Greater Miami Guild of Catholic Police and Firemen, at 377-8661.



Moving Day

LAST SATURDAY at St. John Vianney Seminary, students readied the new dormitory and classroom building for open house on Sunday. PABLO NAVARRO, TOM BARTHLE AND BOB RADSON arranged classrooms.



"Do you think they'll let me into the Police and Firemen's Breakfast?"

Can You Name Him?

More than 200 entries have already been received by The Voice in "Name This Li'l Angel" contest which closes March 17. The winner will receive a weekend round-trip for two to Nassau aboard the popular SS. Bahama Star of the Eastern Steamship Lines.

Only three weeks remain for you to send your suggestion to The Voice, P. O. Box 1059, Miami, Fla. 33138. See coupon on Page 8.

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New Seminary Building Blessed; 'Miracle Of Growth' Stressed

Facilities and beautiful surrounding at St. John Vianney Seminary have been made possible through the sacrificial generosity of the people of the Diocese of Miami, Bishop Coleman F. Carroll said following ceremonies of blessing for the seminary's new dormitory and classroom building last Sunday.

Speaking after Pontifical Low Mass celebrated in St. Raphael Chapel, Bishop Carroll told the congregation that in view of the deep faith and conviction of so many priests, people and the Bishop, that the seminary is the "life-blood of the Diocese," the finest in arts and sciences is now provided for young men studying for the priesthood in the Diocese of Miami.

"The people of the Dio-

cese of Miami have made it possible to provide the wherewith to build at great sacrifice what is here today

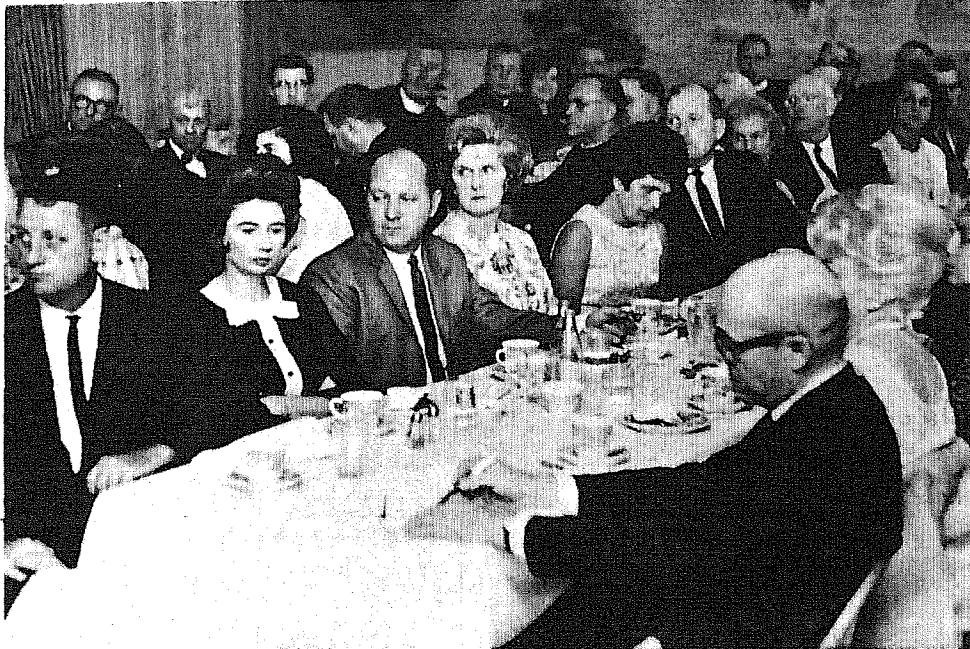
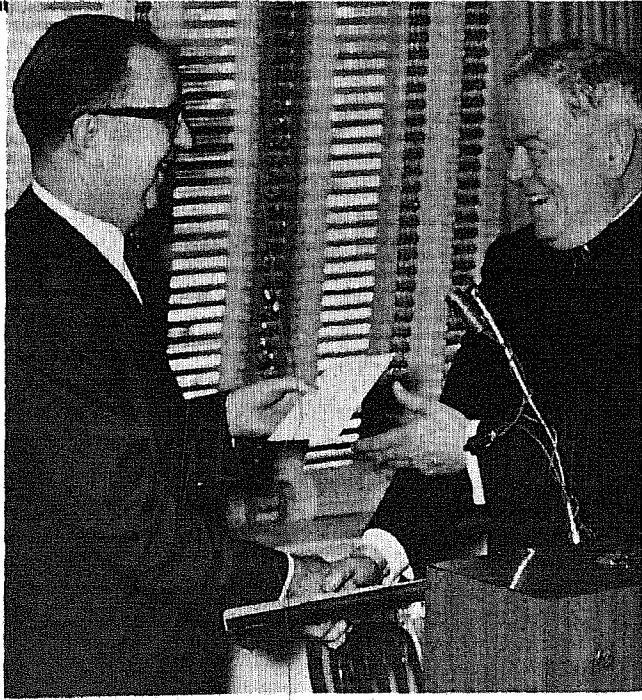
and what will come tomorrow," Bishop Carroll declared, adding that the Diocese (Continued on Page 21)

THE VOICE

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Serra Clubs Give Burses

Education of priests for the Diocese of Miami is aided by Serra Clubs in South Florida. Bishop Coleman F. Carroll is shown, right, receiving a Burse fund check from George McKiever, Miami Serra Club president. Below Palm Beach Serrans and their wives listen as the Bishop expresses his gratitude for their Burse fund contribution.



Father Of Fr. Walsh Dies In Pa.

PITTSBURGH — Requiem High Mass will be sung today (Friday) in St. Lawrence Church for Michael J. Walsh, one of whose sons is a Diocese of Miami priest.

Father Martin Walsh, assistant pastor, SS. Peter and Paul parish, Miami, will offer the Mass for his father, who died Monday at the age of 71 after a long illness.

In addition to his wife, Agnes, Mr. Walsh is survived by five other sons, Joseph M., Monroeville, Pa.; Thomas F., James P., Charles T., and Paul F., and two daughters, Mrs. Edward Bochniak and Miss Mary Walsh, all of Pittsburgh; a brother, Thomas, also of Pittsburgh; and three sisters, Mrs. Ann Geogughan, Ireland; and Mrs. Bridget Newell and Mrs. Barbara Brown, both of this city; and eight grandchildren.

Pre-Cana On TV In March

Spring Pre-Cana Conferences for those planning to marry within the next six months will be conducted in Dade, Broward and Palm Beach Counties beginning Tuesday, March 7.

Conferences will be telecast through the facilities of the diocesan closed circuit television system to Catholic schools in Dade and Broward Counties, at 8 p.m., on March 7, 10, 14 and 17.

Priests will be in attendance in the schools receiving the program and will be prepared to implement conferences with additional remarks during a question and answer period.

Since the diocesan instructional television system does not yet operate in Palm Beach County, conferences will be held in that area on the same dates in Cardinal Newman High School.

Featured speakers will include priests, physicians, and married couples.

Pronounces First Vows

HOLLYWOOD — Brother Jan Spaeth of Annunciation parish has pronounced first vows as a Marianist at the order's novitiate in Charlottesville, Va.

The son of Mr. and Mrs. Robert J. Spaeth, he attended Chaminade High School and is now studying at the University of Dayton.

Inquiry Forum On TV To Run To March 16

Twice-weekly programs of the current TV Inquiry Forum being presented through the facilities of the diocesan closed circuit system to schools and institutions of Dade and Broward Counties will continue through March 16.

The series of religious instructions for Catholics and prospective converts is followed by open discussion led by a priest in the locations where diocesan TV facilities are available.

On Thursday, March 2, Father William Hennessey,

supervising principal at Msgr. Pace High School, will discuss "The 4th, 5th, 6th and 9th Commandments." Judge C. Clyde Atkins, president, Miami Diocesan Council of Catholic Men, will speak on "The 7th, 8th and 10th Commandments" on Monday, March 6.

Msgr. James J. Walsh, pastor, St. Patrick Parish, Miami Beach; and diocesan director of vocations, will speak on "Mary" during the Thursday, March 9, program.

Calls For A Political Solution In Vietnam

VATICAN CITY (NC) — The Vatican City weekly has called for a political rather than a military solution to the Vietnam war.

In a L'Osservatore della Domenica editorial, Federico Alessandrini, associate editor of the Vatican City daily L'Osservatore Romano, said:

"The most serious unknown of the immediate future would be a search for a solution on the military level in spite of the fact that results of moves thus far on this level have not been up to expectations.

"It is a fact, however, that when political problems are considered within a perspective exclusively — or prevalently — military, the logic of those who grapple with these political problems unfortunately changes. If the results do not seem 'decisive' the imperative of this 'logic' is to intensify (military) efforts. It is not necessary to belabor what this would mean. But we must also point out that under certain particular conditions, 'tactical' or 'strategic' successes boomerang, causing damage to those who have succeeded.

"In this context, the latest

appeals of Pope Paul VI represent a renewed call for tangible manifestations of good will. They are not inspired — no more than were those of the past — by political or prestige considerations but by the duty, proper to the Church, of involving itself in the sorrows of man and working with all its strength to alleviate them."

Discussing the reported 332 violations of the truce during the Lunar New Year, Alessandrini said that this situation gave the truce the appearance of a move "scarcely containing any effective significance, even if it might have some political content."

The editorial was written before the United States' decision to resume bombing in North Vietnam, following a brief continuation of this aspect of the truce after it had officially ended. Alessandrini expressed the hope that this "gesture of good will on the part of President Johnson would be met with some positive response from the North Vietnamese government. Resolution of the conflict would then pass from the hands of the military into the hands of the politicians.

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March Schedule Of Confirmations

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

DATE	TIME	CHURCH
March 1	4:00 p.m.	St. Jerome, Fort Lauderdale (Parishioners of St. Sebastian Church, Fort Lauderdale, will also be confirmed during ceremonies in St. Jerome Church.)
	7:30 p.m.	St. Anthony, Fort Lauderdale
March 4	11:00 a.m.	St. Louis, Kendall
	2:00 p.m.	Epiphany, South Miami
	4:00 p.m.	St. Hugh, Coconut Grove
March 6	7:30 p.m.	Little Flower, Coral Gables
	2:00 p.m.	Blessed Trinity, Miami Springs
	4:00 p.m.	Immaculate Conception, Hialeah
	7:30 p.m.	St. John the Apostle, Hialeah
March 8	4:00 p.m.	SS. Peter and Paul, Miami
	7:30 p.m.	St. John Bosco, Miami
March 10	4:00 p.m.	St. Bartholomew, Miramar
	7:30 p.m.	St. Stephen, West Hollywood
March 11	11:00 a.m.	St. Juliana, West Palm Beach
	2:00 p.m.	Holy Spirit, Lantana
	4:00 p.m.	St. Vincent Ferrer, Delray Beach
March 12	10:30 a.m.	St. Edward, Palm Beach
	4:00 p.m.	St. Ann, West Palm Beach
March 14	4:00 p.m.	St. Joseph, Stuart (Parishioners of St. Jude parish, Jupiter; St. Christopher parish, Hobe Sound; and Sacred Heart parish, Okeechobee, will also be confirmed during ceremonies in St. Joseph Church.)
	8:00 p.m.	St. Anastasia, Fort Pierce

Feastal Meeting Held By Society

CAPE CORAL — The Fort Myers Particular Council of the St. Vincent de Paul Society held a feastal meeting Sunday, Feb. 12, following Mass in St. Andrew Church.

Representatives of eight parish conferences in the Council participated. The next feastal meeting is scheduled to be held Sunday, April 9, in Ascension parish, Fort Myers Beach.

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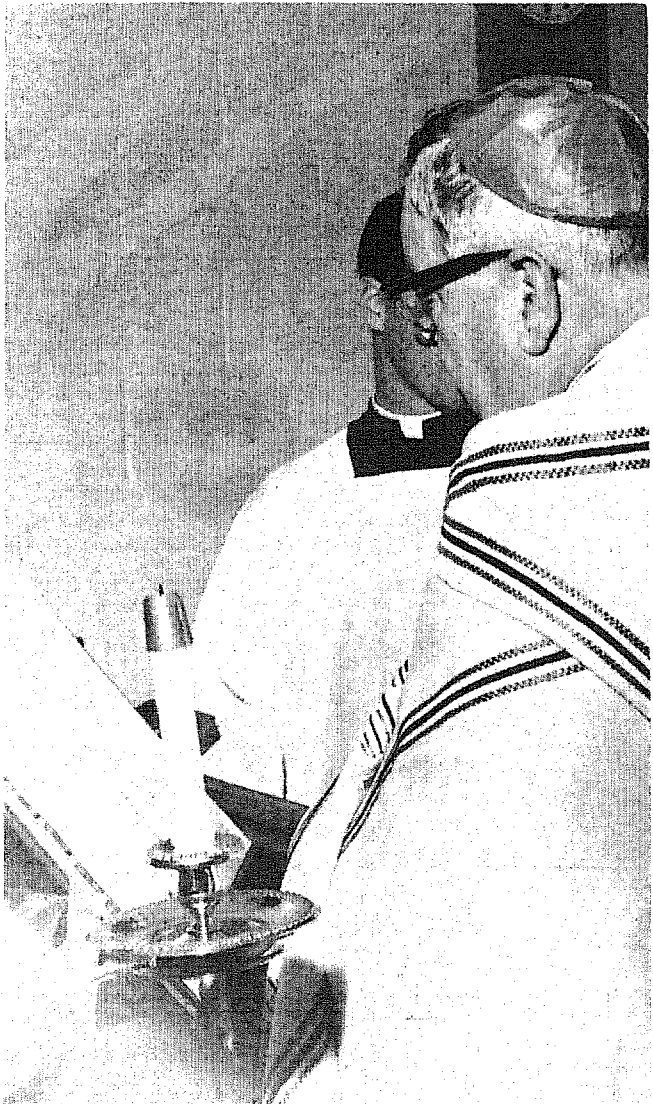
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Seminary Continues Miraculous Growth

"The Miracle of St. John Vianney" was recalled again last Sunday when Bishop Coleman F. Carroll blessed the seventh structure, a new high school dormitory and classroom building, recently completed in St. John Vianney Seminary complex.

Begun only seven years ago, the seminary now includes St. Raphael Chapel, a gift from Mrs. Maytag McCahill; high school departments, administration building, refectory and science building, college department, and faculty residence for the Vincentian Fathers who staff the seminary, all erected through the annual and continuing generosity of South Florida's faithful to the Diocesan Development Fund.



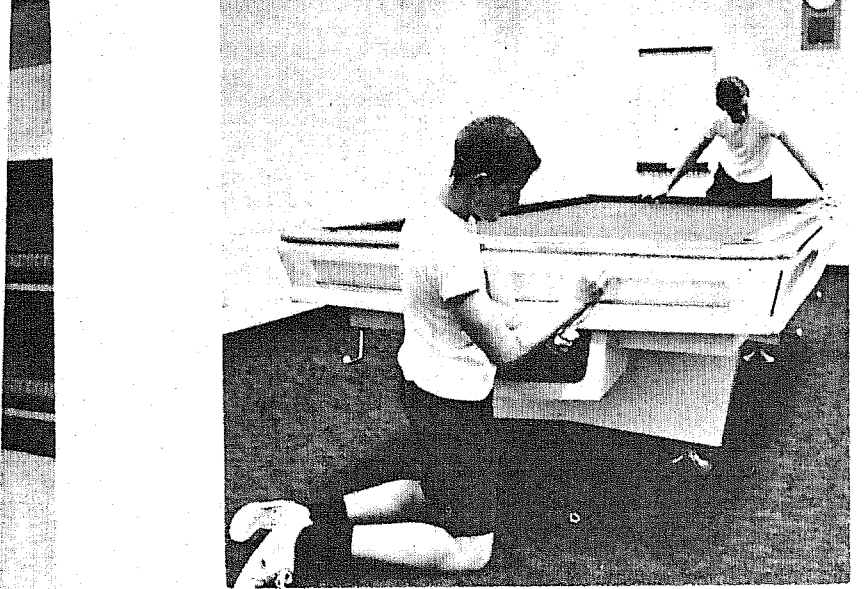
Newest Seminary Building Blessed
By Bishop Coleman F. Carroll Last Sunday



Solemn Procession On Seminary Campus In Miami
Diocese of Miami Clergy Joined Seminarians



Seminarians Readied New Dormitory For Open House
Vincentian Father John Buckley and Student, Michael Faulkner



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Gratitude Expressed To Benefactor
Tom Barthle Gives Mrs. Maytag McCahill Spiritual Bouquet



Visitors Tour Dormitory Lounge With Rector, Father Hydo
Interior Furnishings And Decor Were Executed By The Key Enterprises



Contemporary Catechetical Crisis

Brother Declan Claude, F.M.S., Discusses Pro and Con

Institute Told Of Problems In Teaching Religion

Says Collegians Dodge Theology

FORT LAUDERDALE—High school teachers attending the ninth annual Diocesan Teachers Institute were told at St. Thomas Aquinas High School here Tuesday that "in Catholic colleges, students are registering as non-Catholic to avoid the theology courses that Catholic students are required to take."

This observation was made by Brother Declan Claude, F. M. S. from St. Helen's, New York, in an address on modern problems in the teaching of religion.

Brother Declan said that college students seek ways out of religion classes because they think they have had the material already, not because the students are hostile.

ROLES EXAMINED

The role of the teacher, the student, the message, and the method were all examined by Brother Declan.

"At the core of every religion teacher's personality must be something fundamentally Christ-like, which the pupils are able to experience and empathize with," says Brother Declan. "It seems, hard as it is to take, that teachers who do not project a genuine Christ-like spirit simply do not have the gift to minister to the people of God."

Religion teachers must seek to prompt and never to impose, according to Brother Declan. "We must understand that there is little in our faith that is totally beyond the possibility of examination and reformation."

Brother Declan pointed out that religion teachers are particularly sensitive to criticism. "We identify ourselves so closely with our religion class that rejection of our message is tantamount to rejection of ourselves and everything we value." He ob-

served that religion teachers are more threatened than teachers of secular subjects when they fail.

Turning to the student, Brother Declan said that "they see gross materialism in the American dream; racism in the land of equality; poverty in the land of opportunity; and legalism and formalism in the faith of their elders." All of these perceptions, according to the speaker, increases youth's distrust of their teachers.

The audience was told that "the teenager is a hopeless romantic, enormously sympathetic with human problems that they believe spring from the heartless bureaucracy of the Church." Brother Declan went on to say that youth "will denounce the formalism of our worship, the apparent wealth of the church, the expense of church buildings." These are attitudes which the teacher in the classroom must deal with, says Brother Declan.

The family is intimately involved in the religious education of youth, according to Brother Declan. "It seems that with the changes taking place in the Church at such a rapid rate, it is virtually impossible to educate the child without at the same time educating the parents." It makes little sense, said Brother Declan, to make no effort to reach the home if fundamental religious at-

titudes are formed there.

The Church is experiencing a "credibility gap" in the eyes of youth, Brother Declan said. "By Church they almost always mean the institutional Church, and they interpret many of the statements of the Church as power grabs, or desperate attempts to save face or retain control over the lives of the faithful."

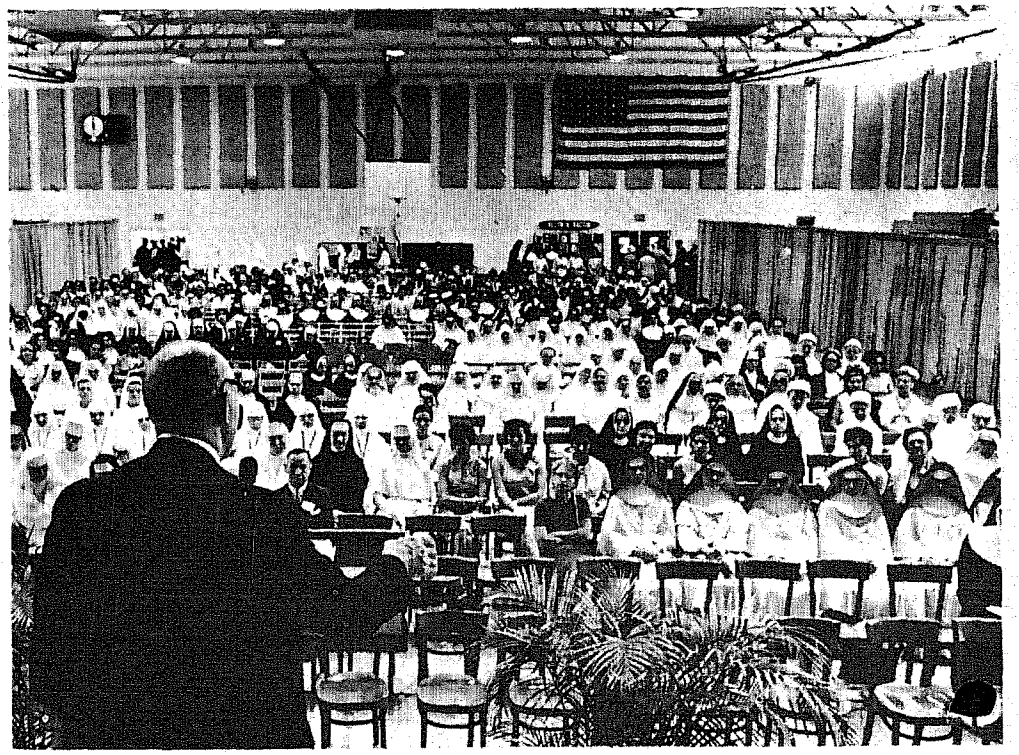
High circulation magazines have confused and stimulated the minds of youth with the result of making the religion teacher's task more difficult, according to Brother Declan.

"National magazines with completely secular orientation have directed the minds of their readers to the controversial issues involving birth control, celibate clergy, academic freedom in the Catholic University, pacifism, defection from the

Junior Legion Retreat Slated

Junior Legion of Mary members in South Florida are invited to participate in a weekend retreat, April 14-16, at the Dominican Retreat House, 7275 SW. 124 St.

Teenage girls, who are not members of the Legion, are also welcome to attend the retreat sponsored by the Junior Legion of Mary in Our Lady of Perpetual Help parish.



Diocesan Teachers' Annual Meeting

NCEA's Brother Anthony Wallace, F.S.C. Opens Institute

25th Year As Brother

NORTH PALM BEACH—Brother Gabriel Chilbert, C.P., will observe the 25th anniversary of his profession as a Passionist Brother on Sunday, Feb. 26, at Our Lady of Florida Retreat House.

Mass will be celebrated at 5 p.m., in the retreat house chapel and a reception will follow.

A native of Philadelphia, Brother Gabriel entered the Passionist Seminary in 1940, made his profession in 1942.

Church, the role of the curia in Church government, secularization of Catholic Colleges and the like."

Brother Declan said that new approaches were needed in religious teaching. "In spite of our massive commitment to Catholic education we have hardly experimented at all, at least collectively, in the field of religious education."

The communication of religious truth demands more than lecturing, says Brother Declan. "The best way to teach liturgy is to offer the students meaningful liturgical experience. The best way to teach prayer is to provide opportunities for meaningful prayer."

Brother Declan relates the contemporary turmoil in the religion class with present unrest in the Church. "It is because so many questions were unasked or answered poorly in the past that revolution is at work in the Church today."

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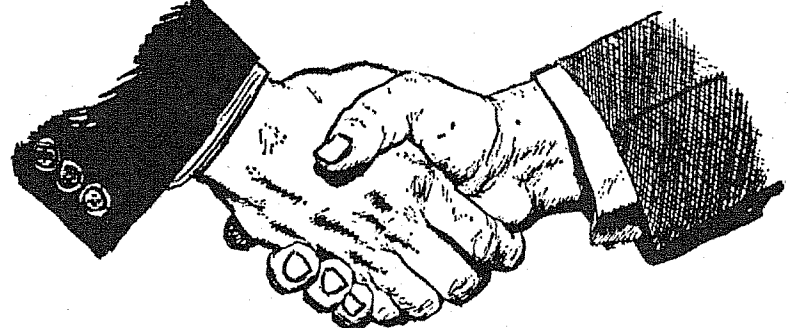
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Abortion Mills Run In Miami; Price \$50-\$300, Panel Told

By FATHER DAVID RUSSELL

Illegal abortions cost from \$50 to \$300 in Miami, said Dr. John R. Feegel, Deputy County Medical Examiner, at a panel discussion held at the Aquinas Newman Center, University of Miami.

Dr. Feegel was joined by Thomas A. Horkan, Jr., Miami attorney, and Dr. Edward Lauth. The panel, which discussed proposed changes in Florida's abortion law, was sponsored by the University of Miami Catholic Medical Society.

Dr. Feegel said that \$50 abortions are without appointment and are performed without hygienic precautions.

Some abortion mills perform as many as 20 a day, Dr. Feegel pointed out and he said he found it "difficult to believe that such establishments could function without the knowledge of the police." The traffic alone on a regular basis, he said would draw attention to existing illegal abortion operations.

Frequently women undergo abortions aboard ships traveling to the Bahamas, said Dr. Feegel. Usually abortionists wait until the ship passes the three mile limit and often ship stewards find aborted fetuses in trash cans, the doctor said.

Discussing changes in the abortion law reportedly proposed by a group in the Florida Medical Association, Horkan pointed out that the proposal imitates the Model Penal Code recommended by the American Law Institute.

The proposed law for the State of Florida would allow abortion for the physical and mental health of the mother, for the prospect of serious difficulty with the fetus, or following incest or rape.

The abortions would have to be performed by a licensed physician, after consultation with two other licensed doctors, and in licensed hospitals, according to the proposed bill.

Dr. Lauth, in pointing out weaknesses of the proposed law, said every pregnancy could, if one wished to stretch a point, be considered a threat to the mother's health. Under the proposed statute, a physician who wished to take this view would be

legally "justified" in terminating the pregnancy.

Horkan stressed that the proposed law does not define what physical or mental danger is to the mother. The ambiguity of the law would open the door to wholesale abortion, he said.

PERIL OF QUACKS

It would be possible to envision, therefore, said Dr. Lauth, situations in which the judgment of quacks could become the ultimate abortion norm. The law does not even require that the doctors be specialists.

In contrasting the rights of the unborn child with those of criminals, Horkan said the criminal, a rapist, for example, receives the most careful protection of the law to ensure his rights are not violated. As far as the proposed law is concerned, the unborn child threatened with abortion, though he is guilty of no crime and is charged with none, does not enjoy even elementary protections, he said.

The proposed law would make abortion of a 26 week old fetus punishable as manslaughter, except in the cases allowed. Horkan pointed out that the law here recognizes the right to live, yet the law takes this right away from the unborn child in certain cases.

Dr. Lauth said that in effect the proposal establishes cases of "clean" or "justifiable murder." He said that the law would set up a few doctors as "little gods" with the right to kill.

Dr. Lauth suggested that the law which should be proposed is not one which allows murder, but one which gives state assistance to children born deformed, and to mothers needing special help during pregnancy.

If the present law is passed, said Dr. Lauth, the next step will be euthanasia.

Dr. Feegel suggested that liberalization of the abortion law would put the shoddy and unsanitary operations out of business. But, Dr. Lauth said, in Denmark, where the law has been changed, illegal abortions still continue to increase.

Married women who do not want any more children make up the bulk of women seeking abortion, said Dr. Lauth. Cases of danger to the mother's health, the pos-

sibility of a deformed child, or a child conceived outside of marriage are the minority of cases — yet the proposed law would, in effect, make abortion a legal form of birth control, he said.

Dr. Lauth said that Catholic teaching and tradition has always forbidden abortion in the cases proposed.

Father James A. Driscoll, O.P. chaplain to the Aquinas Newman Center, said that sound moral theology does not allow the killing of a fetus, even when there is doubt whether the fetus is a living person. It is not permissible to kill when one is not certain whether or not one is killing an innocent human life.



Changes In Abortion Law Discussed

Attorney Thomas A. Horkan Cites Weaknesses In Proposed Law

A millionaire's viewpoint:

THE SUREST INVESTMENT

J. G. Head, the late millionaire who made his fortune in real estate in Miami, Houston, Dallas, Los Angeles, Chicago, Boston and other major metropolitan areas, had one simple formula for success. He bought and sold property near large, expanding, populous areas—and he never failed to make money quickly. What's more important, the people who bought from him never failed to profit from their investment.

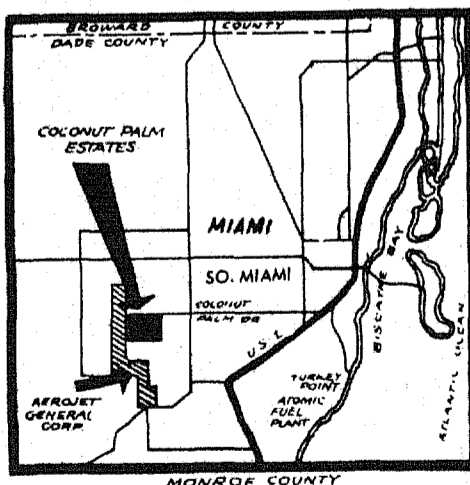
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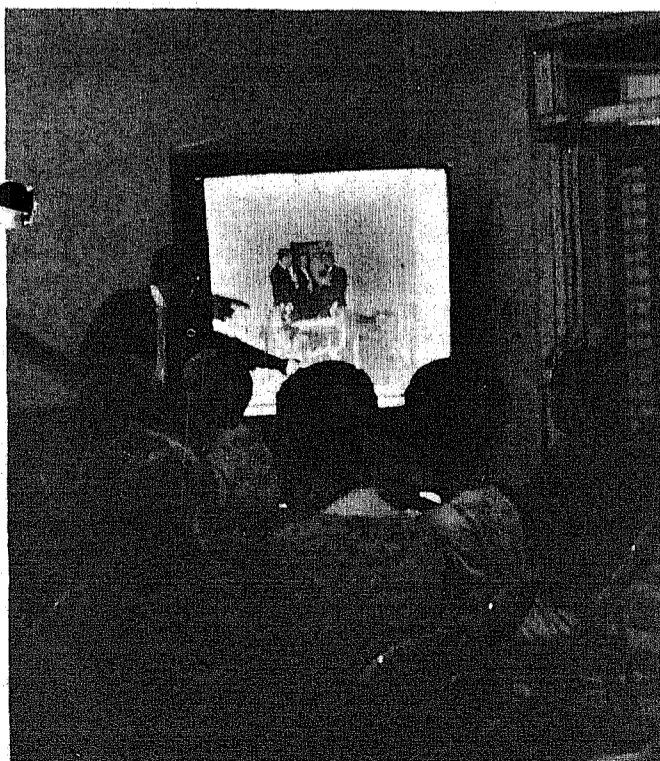
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Slides Of Abortion Raid

Dr. John R. Feegel Points To Equipment

Squire Circle Will Install

HOMESTEAD — Officers and members of the newly organized circle of Columbian Squires will be installed here on Saturday, March 4

by members of St. Joseph Circle, Key West.

Catholic youths between the ages of 13 and 18 are invited to become Squires.

EDITOR'S COMMENT

Opinions represent A Catholic viewpoint, not necessarily THE Catholic viewpoint.

Novel Views Cloud Crime Of Abortion

In many issues currently being aired in public today, people are being confused and misled because some self-appointed teachers are offering their own novel views in contradiction of traditional Christian belief. Abortion is the current example.

It used to be that there was a clear line of demarcation between the Christian and the so-called pagan or materialistic view of life, death, marriage, the child and human destiny. But today in listening to views on many subjects it is hard to tell the modern materialist from the Christian who insists on being "with it." The long range, eternal viewpoint, which takes in man's life on earth and in the world beyond has been ignored by so many today, especially in the matter of birth control and abortion and sterilization, and even euthanasia.

No one can be unaware that the current campaign to liberalize abortion laws is reaching its peak all over the nation. Many states have already tackled the problem with surprising support coming from a few Christian groups, such as the Episcopal Diocese of Albany. At the same time state groups of bishops in New York, Indiana and elsewhere have repeated the traditional convictions of the Catholic Church. This should be kept in mind as occasionally an individual Catholic here and there for reasons of his own, sometimes political, sometimes rebellious, adopts the materialistic attitude.

Father Bernard Haering has laid down the fundamental teaching on abortion which must not be lost sight of in any discussion on the matter. "Voluntary abortion," he wrote, "is murder in the fullest sense of the word because the unborn fruit of the womb is truly a human being with an immortal soul. It is one of the most hideous crimes because it is a question of a mother killing her own utterly defenseless child."

Father Haering got to the crux of the current discussion when he wrote that "state legislatures and all those in responsible positions... have a serious obligation to shield the life of the unborn child from the heinous crime of voluntary abortion..."

The bishops of Indiana recently laid down some basic points which must not be overlooked either. They stated that: "The broadening of the abortion law would be a betrayal of our American heritage which has assured us the right to be born and the right to exist. It would substitute a vain effort to alleviate all human problems and suffering by terminating the lives of others." They added that if such efforts succeed, "they may logically result in the kind of submission of the person to the state that we have fought bitter battles to prevent or overcome."

Unless these fundamental points which shape a Christian viewpoint are taken into account, we can easily run with the crowd and take up the materialist, short range view of life and human dignity. Obviously the issues involved in the abortion campaign can leave lasting scars on our nation unless the moral convictions which united most Americans in the past guide our thinking now.

N.Y. Abort Bill, Is It Dead?

ALBANY, N.Y. (NC) — In spite of what appeared to be a death blow delivered by New York's Lt. Gov. Malcolm Wilson, supporters of the state's controversial abortion reform bill say they are determined to administer first aid.

Wilson's death blow was delivered in a statement that he was opposed to the bill because of what he called questionable constitutionality. The U.S. is committed to the proposition that human life is inviolate, he said, and this would seem to place the proposed abortion law on shaky legal ground.

But the first aid was administered by New York's

two senators, Robert F. Kennedy and Jacob K. Javits, who came out in support of the bill, and a statement by its sponsor, Assemblyman Albert H. Blumenthal, indicating his willingness to make some changes to get it on the Assembly floor for debate.

Most Albany observers felt, however, that Wilson — who has the power practically to dictate what the Legislature does and does not consider — will prevail. Wilson, a Catholic, denied that his position was influenced by the New York Bishops' recent statement opposing abortion reforms.

Legalized Abortion -- Hygienic Murder



SUM AND SUBSTANCE

The Big Question -- Right To Kill Unborn

By FATHER JOHN B. SHEERIN

A bill recommending the relaxation of its present abortion law was introduced into the New York State legislature on Jan. 17. We can expect lawmakers in other states to propose similar bills on abortion, if they have not already done so.

It seems to me that in this debate on abortion laws we Catholics should keep two questions distinct and independent. The first is the question of the moral legitimacy of direct killing of the unborn child, and the second is the political question of how we should publicly express our moral conviction about the morality of such killing.

Our fixed belief is that the unborn child does not suddenly become a person when he is born. The fetus in the womb is a person and has the rights of a person, including the right to life. The accepted teaching is that the human person begins life at the moment of conception.

At a recent meeting of lawyers, doctors and sociologists in New York for discussion of the New York abortion bill, John T. Noonan of Notre Dame took issue with those who deny the unborn child is a human being, "If you assume, as apparently the sponsors of this bill assume, that a human embryo is not human, then it is easy to conclude that for a variety of reasons this non-human thing may be sacrificed for the health or convenience of someone else."

MORAL POSITION
For the Catholic, then, the moral question is clear: the unborn child as a human person has a right to life that must be respected by American law.

The political question, however, is more difficult: how shall we express our moral conviction about this right? As we expect the supporters of the proposed bill to respect our religious convictions, so we should respect their conscientious convictions. This means that we do not question their sincerity, even though we do question the validity of their arguments.

It means also that we do

not resort to any species of undue influence upon our lawmakers. We have no intention of ramming our moral and religious convictions down the throats of our fellow citizens, especially by way of threats to legislators to "get even" at the next elections.

Should we compromise? Morally, no. Politically, maybe. Father Robert Drinan, S.J., in "Strategy on Abortion" in America (Feb. 4, 1967) says that if a Catholic is presented with a choice of an all-out abortion law or a law that would permit abortion only in rare cases, he would have to choose the lesser evil.

POLITICAL POSITION
One mistake we must not make is to confuse the moral question with the political question. Moral questions cannot be settled by the majority vote in a democracy. What the people want, the people get, but what they get is not always moral.

In an address to the American Society of International Law in 1945, Supreme Court Justice Robert Jackson spoke of the mentality that

imagines that what is on the law books is necessarily right: "It is a current philosophy, with adherents and practitioners in this country, that law is anything that can muster the votes to put in legislation, or directive or decision, and be backed up with a policeman's club. Law to those of this school has no foundation in nature, no necessary harmony with the principles of right and wrong."

Procreation Termed 'A Responsible Act'

VATICAN CITY (NC) — L'Osservatore Romano, Vatican City daily, said that it is an unchanging tenet of morality that the "procreation of children is always a responsible act taking into account with honest objectivity what is impossible."

In this perspective, Associate Editor Federico Alessandrini said in a front-page editorial, "a free and responsible birth control may be admitted as well, so long as its practice does not do vio-

lence to nature. "This is a form of progress which is certainly neither easy, idyllic nor comfortable — but youthful and virile. And yet the prevailing attitude being created by a civilization based on prosperity and the cultivation of consumer goods gives the impression instead of a decadence typical of periods of mankind's regression — however shiny the automobiles and the domestic appliances."

Letters To The Editor

Are Migrants 'Walled In?'

Dear Editor:

Last week your paper pointed out how migrant farm workers are being treated.

I would like to point out that education is essential if they are to better themselves. How much is our state doing to help these people receive the education necessary to earn a family living?

I propose that the Federal or State Government give these people a stipend to live on while they are going to school. As it is now, they can not give up the fields since they have mouths to feed. Unless we give them money to live on while they go to school, these people are walled in.

Education is not a luxury; it's a natural right.

Sincerely,
Hugh Newton
Miami

'Shocked' At Migrant Data

Dear Editor:

I was shocked at the figures in your editorial of last week concerning migrant workers.

Church leaders can not speak out too loudly on the injustices suffered by migrant workers. Christian justice demands that we scream the bad news from the house tops. Maybe someone will get the message.

I find it unbelievable that when such conditions exist, some Christians fight welfare programs. The amount we spend at home is peanuts compared to the money we spend in war.

Sincerely,
J. Marshall
Miami

Be Intelligent At The Polls

Dear Editor:

Three cheers for your comment on reapportionment.

Unless people take an active interest in local politics, elected officials will take no interest in them.

Unfortunately, many will go into voters' booths on April fourth and pull all levers marked Republican or all marked Democrat.

This hardly represents intelligent voting. It is more like betting on a horse race without finding out what the horses are.

When citizens vote without investigation they reap a crop of politicians instead of statesmen.

Sincerely,
Hubert F. Forest
Palm Beach

'Voice' Better? Certainly Is

Dear Editor:

I must say in all honesty that I have noticed a marked improvement in The Voice.

On the other hand, though, do you really think that the death of a Cardinal is another part of the world, a cardinal whom most of us have never heard of before, should be a front page story.

The new director of The Voice will, I am certain, gradually eliminate such mishaps.

Sincerely,
T. B. Sherman
Ft. Lauderdale

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'Gentle Jesus Also Truly Authoritative'

By JOSEPH A. BREIG

Sometimes I wonder to what extent words like "hierarchy" and "authority" may be responsible for the feelings of alienation from the institutional Church which we find among some of today's Catholics.

Such terms seem jarring at a time when the emphasis is on the humble Church, the servant Church, the pilgrim Church of people painfully groping toward God through the thorny thickets of life.

Our eyes are on the gentle Jesus, the Jesus who turns the other cheek, the understanding, self-effacing, sacrificial Jesus whose approach and message are couched in limitless patience and love. And of course all this is true of Christ; but nobody who is at all acquainted with the Scriptures imagines for one moment that it is the whole truth about Him.

SON OF GOD

The Christ who called himself the Son of Man called himself also the Son of God. More, he applied to himself God's own name for God. "I am who am," God said to Moses on Sinai; and "before Abraham was, I am," said Jesus.

His hearers heard him rightly. When they took up stones to kill him for blasphemy, he did not tell them that they misunderstood him. He meant exactly what he was saying; and so He simply hid Himself from their eyes, lest His death be other than the death on the cross which He had chosen for Himself from eternity.

On trial before the chief priests in the court of the Sanhedrin, he was asked by the high priest, "Are you the Christ, the son of the Blessed One?" and his reply was not only, "I am," but furthermore, "You shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

GENTLE HUMBLE

Gentle, humble, compassionate, forgiving? Yes, Christ was all that. But Christ was also, not authoritarian, but authoritative.

He commanded as well as pleaded. He spoke as God in selecting Peter to be the rock on which to build his Church, and in appointing that impetuous, that very human Apostle to confirm the brethren in the faith, and to provide for the people the spiritual food they would need.

As God, Jesus was speaking, too, when he commissioned his followers to teach all mankind, telling them that whoever heard them would be hearing him, and whoever despised them would be despising him.

That was the beginning of the "institutional Church" — the Church of the Apostles and of the bishops and priests they chose and ordained, as well as the people. If we are alienated from that Church, which Christ promised would abide in Him, and He in it, to the end of time, we are in some way alienated from Him.

This does not mean that the institutional Church should not be criticized, reformed, renewed, updated. It should; that is why Pope John summoned an ecumenical council.

But alienation is another thing — an immature thing. The true lover of the Church does not turn away from it; he works, in Pope John's great words, to remove every spot and wrinkle so that the true countenance of Christ can shine through in all its divine and human beauty.

TRUTH OF THE MATTER

'No One In This Life Or Next Will Understand God Perfectly'

By MSGR. JAMES J. WALSH

In the current controversies over God and His existence and attributes, we ought to remember that there is considerable difference between not understanding God and misunderstanding Him. No one either in this life or the next will understand God perfectly. The more we learn about Him, the more we will find to learn, which incidentally explains why heaven can never be boring.



However, God has given us enough information about Himself so that, while no one is capable of understanding fully the divine perfections, still there is no need to misunderstand Him. Misunderstanding of God can come either from lack of knowledge or lack of docility. The cure for the first is a little more information for the mind; the cure for the second is a change of heart, a change in the attitude of the will. Both of these weaknesses show up in people who are bothered about the things that seem to contradict the providence of God.

Surely one of the great reasons why people misunderstand God can be traced to ignoring the divine viewpoint. That means this: If we do not know something of the way God looks at us and the world around us, we are going to be confused and perhaps embittered.

Many things in life become clearer to us when we realize that God always takes the long range view of our lives. This means that He not only sees today, but next year. When He looks at any one of us He views at the same time all the past and the future.

ALL BEFORE HIS EYES

He can not regard us without seeing everything concerned with us from the moment of conception and birth to the moment of death, and then our existence in the next world. All this is before the eyes of God. And this is what we mean by the divine viewpoint.

Keeping in mind that this long range view determines all the divine dealings with us, we can not suddenly say that the mystery is taken out of many things, but we can say that some apparently contradictory events now fit into place and make some sense to our limited minds.

Take for instance the objection that some make about the providence of God, namely, how it is that many good people suffer in this life, while the evil enjoy prosperity. This problem is as old as religion, and St. Augustine, stressing God's

long range view of life, gave an impressive answer.

"To the divine providence," he says, "it has seemed good to prepare in the world to come for the righteous good things, which the unrighteous shall not enjoy; and for the wicked evil things, by which the good shall not be tormented. But as for the good things of this life, and its ills, God has willed that these shall be common to both; that we might not too eagerly covet the things which wicked men are seen equally to enjoy, nor shrink with an unseemly fear from the ills which even good men often suffer."

In God's long range view of life, it becomes clearer too why He permits evil. He intends to bring good out of it — "All things work together unto good . . ."

An ancient catechism put it: "The bee makes honey out of poisonous plants; the potter makes beautiful vessels out of dirty earth."

So God turns an apparent handicap God made it possible to turn such evil like a sickness into an asset when a person is suddenly laid flat and more or less forced to look up and to think of the more important matters of life, for which in good health he had had not time, or rather he found no time.

OUR OWN EXPERIENCES

Most of us can support that claim from evidence in our own lives. Looking back we can see that what we may have called tragedies or "bad luck" at a certain time eventually came to be seen in another light, so that now we concede that God obviously brought good out of evil.

The repentant sinner can make the sins and infidelities of the past serve now the good purpose of stimulating him to many penances and more prayers.

The memory of treating God and fellow man unjustly led many men and women in the past to sanctity, once they realized God made it possible to turn such evil into good.

Whoever thinks that God's dealings with him are harsh or unjust should take into account the long range view that always characterizes the Creator's relations with His creatures.

With this eternal viewpoint in mind, we find resignation to the divine will comparatively easy, because the conviction of God's goodness will outweigh any inclination to doubt His providence.

There is very likely no more important task in life than to learn the habit of adapting ourselves at once to the will of God. Whoever does this will not understand God perfectly, but more importantly he will not misunderstand Him.

Big Conference On Education Planned

WASHINGTON (NC) — The National Catholic Educational Association has announced preliminary plans to convene a major national conference on the future and goals of Catholic education in the United States.

Students in U.S. Catholic schools on all levels total nearly six million. There are more than 4.2 million Catholic elementary school

pupils, more than 1.1 million Catholic secondary school students, and over 400,000 students in Catholic colleges, universities and seminaries.

The NCEA, the nation's largest Catholic school organization, said the planned conference would focus on the present problems and future prospects of Catholic education.

"It will seek to reevaluate the American Catholic educational effort in the light of Vatican Council II, and develop guidelines for its future growth," an NCEA statement said.

BOARD MEETS

Preliminary plans for the conference were announced following a meeting here of the organization's executive board.

Fight Laws Against Interracial Marriage

WASHINGTON (NC) — Sixteen prelates — including Lawrence Cardinal Shehan of Baltimore — and two Catholic social action agencies have asked the U.S. Supreme Court to void state laws prohibiting interracial marriage.

Their plea to declare such laws unconstitutional was contained in a 23-page "friend of the court" brief filed in a case challenging Virginia's anti-miscegenation laws.

The prelates are all from states in which such laws are in effect. A total of 18 states have anti-miscegenation laws.

In their brief, the bishops argued that anti-miscegenation laws unconstitutionally prohibit the free exercise of religion, deny couples the right to bear children, violate constitutional provis-

ions of due process and equal protection, violate the right of privacy and are in conflict with federal laws guaranteeing civil rights.

"Marriage," the bishops argue, "is a fundamental act of religion and, because of this, marriage comes within the constitutionally-protected 'free exercise of religion.'"

They point out that the Catholic Church disposed of the problem more than a century ago, when an American Catholic theologian wrote that "marriage between whites and Negroes . . . can not be forbidden (by clergymen) because of legal prohibition or public opinion since they are exercising a natural right."

They also cite previous court cases in which marriage was recognized as a religious act, and in which

the government's right to regulate marriage was limited to take this into account.

In the second part of their argument, the bishops state that the Virginia anti-miscegenation laws "are unconstitutional on their face for the further reason that they deny to such persons the right to beget children."

"Since the statutes make race the test of whether a man and woman may marry, they therefore bar those who cannot meet this racial test from one of the chief lawful rights in marriage, the right of having children."

The right to have children, they argue, "is recognized as a fundamental human right." And they cite the United Nations Universal Declaration of Human Rights, as well as earlier U.S. court cases in their support.

HEROES OF CHRIST

ST. LAURENCE OF BRINDISI 1559-1619



A CAPUCHIN FRANCISCAN BROTHER, ST. LAURENCE WAS A BRILLIANT PREACHER, ADMINISTRATOR AND DIPLOMAT. THROUGHOUT HIS LIFE HE MADE MANY CONVERTS, INCLUDING JEWS. THROUGH HIS PREACHING, IN 1601 HE WAS DISPATCHED BY EMPEROR RUDOLF II TO GET HELP FROM THE GERMANS TO FIGHT THE TURKS IN HUNGARY AND HE IS GIVEN CREDIT FOR THE ENSUING VICTORY OVER THE TURKS WHICH HELPED KEEP EUROPE CHRISTIAN. HE LATER WAS SENT ON MANY DIPLOMATIC MISSIONS BY BOTH THE POPE AND THE EMPEROR AND WHILE ON A MISSION TO SPAIN FOR THE PEOPLE OF NAPLES, HE DIED.

THE YARDSTICK

'Sir Arnold Sees Us By A Glass Darkly'

By MSGR. GEORGE G. HIGGINS

Thirty-odd years ago, as I can well remember, Arnold Lunn enjoyed a very enthusiastic following among American seminarians and among those Catholic college and university students who were at all interested in apologetics.

A convert to Catholicism who proudly and almost beligerently wore his religion on his sleeve, he had a contagious flair for what has since come to be known pejoratively as muscular polemics. And while, as a literary craftsman, he was never a match for his senior contemporaries, Hilaire Belloc and G. K. Chesterton, he had much in common with them, not least a robust sense of humor and a decent respect for the personal integrity, if not for the intelligence, of the assorted rationalists and agnostics with whom he delighted in doing battle.



So much for the Arnold Lunn of the far-off 30s. During the intervening years, he has been honored by the Queen — and deservedly so — but, sad to relate, he has gradually dropped out of the picture as a literary figure and is seldom heard from any more. To be sure, he still writes an occasional article, but he has lost his punch — and, more than that, his sense of balance and his sense of humor.

As one who can modestly but confidently claim to know much more than Sir Arnold knows about the extent of Catholic preoccupation with the plight of the poor, I can assure him that if this is our only haeresis in the United States, we are a militantly "orthodox" people indeed. Would that we were much less "orthodox," at least in this particular respect.

HARSH WORDS

These are admittedly harsh words, but in view of some of Mr. Lunn's recent diatribes against a large segment of American Catholicism, I think they are fully justified. His most recent article, "Changes in American Catholicism," which appears in the Jan. 28 issue of the London Tablet, is sadly lacking in respect, not only for the intelligence, but also for the personal integrity of those American Catholics — and their name is legion — who see things differently than he does, and, rightly or wrongly, happen to think that, in their writings as well as in their pastoral practice, they are faithfully implementing the teaching of Vatican II.

Mr. Lunn repeatedly caricatures these so-called liberal or progressive Catholics as

HIS MAIN POINT

In the final analysis, however, the extent of U.S. Catholic preoccupation — or lack of preoccupation — with the plight of the poor is substantially beside the point. Sir Arnold's essential point is that our alleged "preoccupation with economic and social problems is evidence of declining belief in the primary mission of the Church, the salvation of souls and the conversion of those who now reject the supernatural."

I mean no disrespect to Sir Arnold when I say that this is a classical example of haeresis if I ever saw one — "not heresy (to quote his own definition) in the sense of the repudiation of defined dogmas but haeresis in the sense of choosing one particular aspect of Catholicism and ignoring other equally important aspects."

Plans Laid For U.S. Hierarchy's Meeting

WASHINGTON (NC) — More than 40 bishops met in executive session here for two days to prepare for the meeting of the U.S. hierarchy on April 10-13 in Chicago.

Acting in the dual capacity of administrative committee of the National Conference of Catholic Bishops and administrative board of the U.S. Catholic Conference, the bishops reviewed preliminary reports of ad hoc committees set up at their November meeting, and of USCC department in preparation for the general meeting of the bishops in Chicago in April.

Since all the reports were only preparatory, they were not made public. It was noted, however, that the reports included such topics as pastoral councils, the retirement of bishops, and the National Newman Apostolate.

The bishops approved submitting a proposal in April that the National Conference of Bishops meet twice a year, instead of once — in the fall during the week in which Nov. 15 occurs, and again in the second week after Easter Sunday.

It was also decided that the NCCB administrative committee and the USCC administrative board would meet four times a year, instead of twice. The extra meetings were considered necessary in view of the amount of work that must be done to implement the decision of the Second Vatican Council.

In November, the bishops had authorized the confraternity of Christian Doctrine to develop a source book for catechetical instruction. A plan to carry out this authorization was discussed at this week's meeting, with the proposal of a coordinator to bring together the work of those preparing different parts of the book.

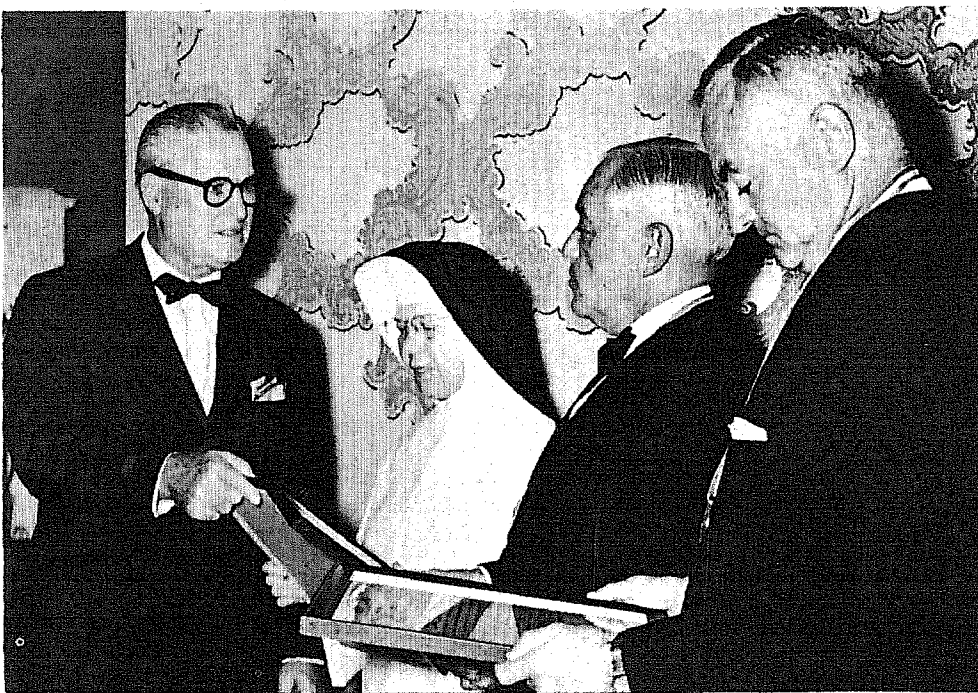
During the two-day sessions, the bishops also met with the USCC staff to discuss departmental reorganization. The focus of attention included a review of the activities of the departments and a closer coordination of these activities. The bishops outlined a plan for observing World Communications Day, which is set for Sunday, May 7. Those bishops dealing with the communications media — that is, the NC News Service, the USCC Bureau of Information, the National Catholic Office for Radio and Television, and the National Catholic Office for Motion Pictures — will prepare materials for circulation in advance to assist participation in the observance.

In the Second Vatican Council's decree on the Instruments of Social Communication it was stated that every diocese should sponsor an annual communications day for instructing the faithful on their obligation in this field and for encouraging their prayers and financial support for works of communication.

Legislator Will Address Club

State Representative Edmund Gong will be the guest speaker during the meeting of the First Friday Club at 7:30 a.m., Friday, March 3, at the Hotel Biscayne Terrace.

Joe Abrams, president of the new club, will preside at the meeting, which follows breakfast.



MIAMIANS HONORED by the NCCJ during its 15th Annual Brotherhood Dinner held Tuesday evening included SISTER MARY DOROTHY, O.P., Barry College president, Special Brotherhood Award; SIDNEY ANSIN, television executive; and JOSEPH H. FITZGERALD, past president, Serra International, who both received the Silver Medallion Award of the Conference. JOHN R. RING, awards chairman, left, presented citations.

Lent Missions Scheduled

Lenten missions have been scheduled in two South Florida parishes beginning Sunday, Feb. 26.

FORT LAUDERDALE — A two week mission will be conducted at St. Clement parish.

Women of the parish will participate in conferences during the week of Feb. 26 to March 4. From Sunday, March 5 to Saturday, March 11 the conferences will be conducted for men.

Passionist Fathers from Our Lady of Florida Monastery, North Palm Beach, will conduct a one-week mission for men and women in St. Rose of Lima Church, Miami Shores.

Masses will be celebrated at 7, 8 and 11 a.m., and 7:30 p.m., daily during the mission with conferences following the 11 a.m. and evening Masses.

Teacher Guild Picks Officers

BOCA RATON — Sal Inglese, director of Guidance at Marymount College, has been named president of the Catholic Teachers Guild.

Other officers are Mrs. Corinne Owen, Barry College, and Mrs. Noreen LaHue, Gagner Academy, Hollywood, vice presidents; Miss Dolores Jordan, Hialeah Junior High, recording secretary; and Miss Norma Langworthy, corresponding secretary.

Mr. Inglese also serves as treasurer of the organization, which includes religious and lay teachers.

Group Sets Workshop

WEST PALM BEACH

— A workshop for officers and members of three Catholic Daughters of America Courts in the Diocese of Miami will be conducted at 10 a.m., Saturday, Feb. 25, by Mrs. Irene McCullough, district deputy.

Participating in these sessions at the club house of Court Palm Beach will be members of Courts St. Coleman, Miami Springs; Holy Spirit, Lantana; and Palm Beach.

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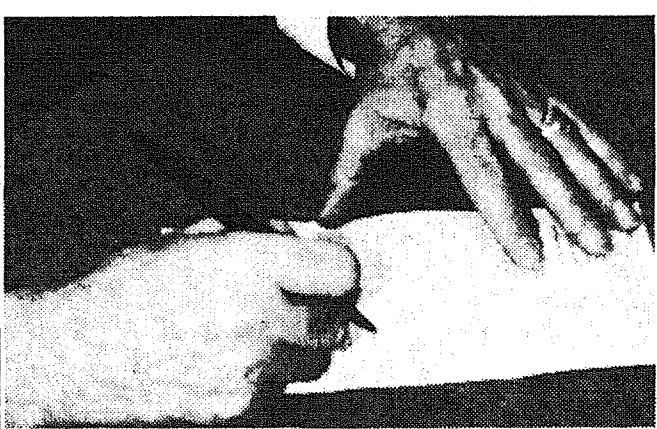
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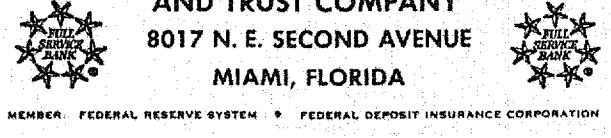
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Five U.S. Hierarchy Appointments Made

WASHINGTON (NC)—Pope Paul VI has made the following appointments:

The Most Rev. Urban J. Vehr, on his resignation as archbishop of Denver, is transferred to the titular See of Masuceba, which is raised to archiepiscopal status for this appointment.

The Most Rev. William P. O'Connor, on his resignation from the See of Madison, Wis., is transferred to the titular See of Siccesi.

The Most Rev. James V. Casey is promoted from bishop of Lincoln, Nebr., to be the archbishop of Denver.

The Most Rev. Cletus F. O'Donnell, auxiliary bishop of Chicago, is transferred to become the bishop of Madison.

Msgr. James Hickey, rector of St. Paul Seminary, Saginaw, Mich., is appointed titular bishop of Taragua and auxiliary to Bishop Stephen Moznicki of Saginaw, Mich.

The appointments were announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

ARCHBISHOP VEHR

Archbishop Vehr, who was born in Cincinnati, May 30, 1891 was named the fourth bishop of Denver in 1931, and became its first archbishop in 1941, when Denver was made a Metropolitan See. Archbishop Vehr's early years in the priesthood were spent largely as an educator. He was superintendent of schools of the archdiocese of Cincinnati, and rector of St. Gregory's Preparatory Seminary and later Mt. St. Mary's Seminary before being named to the See of Denver. He is also distinguished as an administrator, builder, promoter of

Seek Boost Of Relations With YMCA

WASHINGTON (NC)—Archbishop Philip M. Hannan of New Orleans and Wilbur M. McFeely of the National Board of Young Men's Christian Associations jointly announced committee meetings to explore the possibility of improved relations between the Catholic Church and the YMCA.

Members of the Bishops' Lay Committee include Joseph M. Fitzgerald, St. Hugh parish, Coconut Grove, past president of Serra International; Thomas D. Hinton, Washington, D.C., chairman; Francis X. Gallagher, Baltimore and Peter F. Murphy, Jr., Milwaukee.

Archbishop Hannan, chairman of the Youth Department of the U.S. Catholic Conference, and McFeely, chairman of the YMCA's national committee, commented that in two joint meetings the groups have reviewed the purposes and policies of the YMCA and the obligations of membership in the worldwide movement.

Spokesmen for both groups stated that the meetings, in New York on Oct. 25 and in Washington on Nov. 21, clarified many issues that previously had been misunderstood. Both committees are preparing reports of their findings to be submitted to their governing bodies.

In addition to McFeely, members of the YMCA committee are: Robert P. Stice, chairman of the Pacific Southwest Area Board of YMCAs; James F. Bunting, general secretary, National Council of YMCAs, and J. Edward Sproul, chairman of the YMCA committee on Christian Purpose and Ecumenical Affairs.

charities and the native priesthood, and a leader in Catholic Action, particularly through the Catholic Press Apostolate.

BISHOP O'CONNOR

Bishop O'Connor, who was born in Milwaukee, Oct. 18, 1886, was bishop of Superior, Wis., from 1942 until he was named first bishop of Madison in 1946. Ordained in 1912, Bishop O'Connor became a chaplain in World War I, and went to France with the 32nd Division. He served in the Alsace sector, the Aisne-Marne offensive, the Oise-Aisne offensive, and was awarded the French Croix de Guerre for bravery in action. He held various archdiocesan posts in Milwaukee before being named to the Superior diocese.

BISHOP CASEY

Archbishop-designate Casey was born in Osage, Iowa Sept. 22, 1944, attended the North American College in Rome, and was ordained in the Eternal City on Dec. 8, 1939. He served as a Navy chaplain from 1944 to 1946, held various posts in the archdiocese of Dubuque and was president of the Canon Law Society of America prior to being named titular bishop of Citium and auxiliary to Bishop Louis B. Kucera of Lincoln on April 10, 1957. He was named bishop of Lincoln in June that year, following the death of Bishop Kucera in May.

BISHOP O'DONNELL

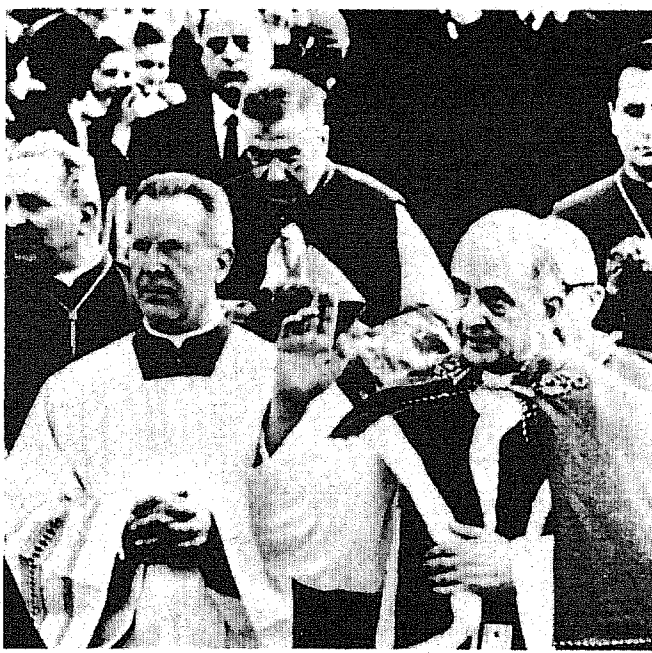
Bishop O'Donnell was born in Waukon, Iowa, on Aug. 22, 1917. His family moved to Chicago when the future bishop was in the fifth grade, and he was ordained a priest of the archdiocese of Chicago on May 3, 1941. He was named vice-chancellor of the archdiocese in 1945, and was serving in that office when he was named titular bishop of Abrittum and auxiliary to Albert Cardinal Meyer, archbishop of Chicago, in 1960. Cardinal Meyer named him vicar general in 1961, and he served as administrator of the archdiocese following the death of Cardinal Meyer until the appointment of Archbishop John P. Cody to the See.

MSGR. HICKEY

Bishop-elect Hickey was born in Midland, Mich., Oct. 11, 1920, the son of Dr. James Peter and Agnes Marie (Ryan) Hickey, both of whom are deceased. He attended St. Brigid School, Midland; St. Joseph Preparatory Seminary, Grand Rapids, Mich., and Sacred Heart Seminary, Detroit, and the Catholic University of America, Washington, D.C. He was ordained in St. Mary Cathedral, Saginaw, June 15, 1946, by Bishop William F. Murphy of Saginaw.

He made post-ordination studies in canon law for three years at the Pontifical Lateran University in Rome, for one year in theology at the Angelicum in Rome and one year in education at Michigan State University, East Lansing. He holds a doctorate in canon law from the Lateran, a doctorate in theology from the Angelicum and a master of arts degree in education from Michigan State University.

The bishop-elect has served on the Saginaw diocesan tribunal, as secretary to the bishop, as director of vocations, as a peritus to Vatican Council II, assigned to the Commission on Seminaries and Education, and as a special assistant to the Bishops' Committee for Priestly Formation. He was given the responsibility, in 1957, of planning, organizing and building St. Paul Seminary, and became its rector in 1960.



PAPAL BLESSING for a crowd of Romans during the traditional Lenten visit of POPE PAUL VI to the working class parish Church of San Filippo where the Pontiff offered Mass last Sunday.

Missionaries Hunting Cure

NEW YORK (NC)—Hepatitis — an infectious liver disease — has become a major medical problem for Americans living in developing countries around the world.

Relief, however, may soon be in sight, when an on-going study of American missionaries working in tropical lands is completed. The controlled experiment is already underway at the year-old Tropical Disease Center, located at St. Clare's Hospital here.

The study is being conducted in collaboration with the U.S. Public Health Service. Its results are expected to benefit American military personnel stationed in the Far East, as well as Peace Corps workers in Asia, Africa and Latin American countries where the disease has been rampant.

Kevin M. Cahill, M.D., center director, said that tropical diseases, such as hepatitis, are no longer confined exclusively to areas of tropical climate.

Asserts Crime Fighters Ignore Help Of Religion

HARRISBURG, Pa. (NC) — The report issued by President Johnson's National Crime Commission fails to take into account the role of religion as a weapon against crime, a member of the commission said here.

The charge was made by Genevieve Blatt, Pennsylvania's secretary of internal affairs for 12 years and one of 19 nationally prominent legal and social experts appointed to the commission in early 1965.

Miss Blatt, a Catholic, appended a statement of dissent to the commission's report, she said, because although she agreed with in general she found it "failed to point up the fact that godlessness is a major factor in the nation's high crime rate."

The report, she said, "acknowledges the necessity of activating religious institutions in the war on crime, and it mentions some of the excellent work religious groups have done in youth work and along similar lines."

"But nowhere, she stressed, "does the report mention the Ten Commandments which underlie our Judaeo-Christian culture. Nor does it mention the God Who created all of us, Who gave us the Ten Commandments. Who enforces a law higher than ours and administers the ultimate justice."

"It is true," she said, "that the all too frequent unwillingness of religious groups and of many presumably religious individuals to live by and not just to profess the moral precepts common to all religions has all too frequently blunted the effectiveness of religion in preventing crime. Nevertheless, properly used, religion is a real weapon. In my personal opinion, it is the best weapon. And it should be used."

New Journal For Catechists

DAYTON (NC)—George A. Pflaum, Publisher, Inc., has announced plans to publish a professional journal prepared by catechists for catechists.

Titled the Catechist, the new monthly magazine will be published throughout the school year, September through May, beginning next fall. It is designed to serve teachers of religion in both parochial schools and in the Confraternity of Christian Doctrine.

A pilot issue of the Catechist will be distributed May 1 to 90,000 teachers.

The new magazine is described as "a practical journal for teachers of religion, designed to offer them continuing formation and information in all areas relating to the teaching of religion and at every grade level."



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'It's Newman Country'

College Campus Of Today

By FATHER ARTHUR R. DEBEVOISE
Would you believe . . . would you believe that half the entire population in the United States will soon be under 21?

Needless to say there will be a sizeable chunk of Catholic humanity in this youthful society. And what will youthful America be doing?

It is estimated by some educators that 80 per cent of all high school grads in the country are enrolled in post grad studies at some institution of learning. The Catholic group is to be found principally on secular campuses.

During the academic year 1965-66 almost one million Catholic collegians received their education in a secular academic situation with 400,000 studying on a Catholic campus. Looking ahead to the year 1985 it is anticipated that 80 per cent of the Catholic collegians will inhabit the secular academic city.

TARGET OUT OF RANGE
The plain fact is that the target of Catholic education has moved hopelessly out of range of our biggest guns. The Church's official base of educational operations on the Catholic campus strikes the observer as so inadequate that it may be asked if the Catholics elsewhere can be realistically considered her responsibility.

The mind of the Church is neatly exposed in the following statement from paragraph 10 in the Declaration on Education: "In their care for the religious development of all their sons, bishops should take appropriate counsel together and see to it that at colleges and universities which are not Catholic there are Catholic residences and centers where priests, religious, and laymen who have been judiciously chosen and trained can serve as campus sources of spiritual and intellectual assistance to young people."

This hot-off-the-press definition of responsibility from

Vatican II is nothing new. As far back as 1893 students and priest banded together at the University of Pennsylvania to form a Newman Club. The Newman Apostolate in its current form received official approval from the Bishops of the United States in 1962.

The agency created by the Church to place within the reach of collegians in a secular environment opportunities for higher religious education must be identified by the title "Newman Apostolate." It is the further task of this agency to establish lines of communication between the Catholic community and the secular academic community to provide a bridge over which cultural exchanges may pass in both directions. It can therefore be truly said that when you move into the area of Catholic higher education in the United States, you move principally into "Newman Country."

IN SOUTH FLORIDA
South Florida has a sprinkling of cultural beauty to punctuate its physically attractive landscape in terms of two universities (with two more on the way) and 12 colleges. Three of the latter are Catholic. Only about one out of every six Catholics could be accommodated by these Catholic institutions. It can be just as truly said of the Diocese of Miami that when you move into the area of Catholic higher education, you move into "Newman Country." Enough said about the aims and hopes of Newman.

The concrete situation as viewed nationally or locally makes "Newman Country" appear more like the prairie scenes of "Marlborough Country."

In our own diocese three Newman Centers are in operation at the University of Miami, Palm Beach Junior College and Miami-Dade Junior College-North. Everywhere else we keep the rain off programs and people by meeting in student's homes. There are approxi-

mately 12,000 Catholic college students on the campuses of the two secular universities and the nine secular colleges within the area of the Diocese of Miami.

Personnel-wise the Newman Apostolate depends upon three full-time priests, six part-time priests and one full-time Christian Brother. A full realization of the extensive and intensive aims of Newman remain, and will remain, unfulfilled in our area. A build-up in personnel and facilities is prerequisite. At such time the Newman Apostolate can perform on the pastoral, academic, and counseling levels with chapel, faculty chair of religion, and office space connected to every secular college and university in the diocese.

Undaunted by the present inadequacies student spirit and faith has achieved some admirable and lasting results through Newman. There have been Christian marriages between members deeply committed to Christ and his Church. There have been in the short history of Newman Clubs in our area students who are now undergoing training to be priests, nuns, Brothers and leaders in secular institutes.

The students I have met on both the Catholic and non-Catholic campuses are cause for hope and optimism. Buildings, large and well-located, priests, religious and professional laymen in sufficient numbers staffing them are indispensable to the success of the Newman Apostolate, but the people who are really going to transform "Marlborough Country" into "Newman Country" are the young

Scouts Sponsor Window Display

OPA LOCKA-Cub Scout Pack 354 sponsored by Our Lady of Perpetual Help parish recently observed Boy Scout Week with a window display in a local store.



NEWMAN CLUB members at Miami-Dade Junior College welcome Christian BROTHER ANDRES and MISS TERE MARTINEZ a member of the Teresian Institute to one of their social functions at their new center.

Catholics on campus today. Would you believe . . . would you believe they can do it?

Get to know these people and you will learn that given

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Americans that means you're in college country; for Catholics that means you're in "Newman Country."

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SATURDAY Feb. 25	DELMONICO CLUB STEAK—French Fried Onions, Baked Potato, Chef's Salad Bowl	\$1.45
SUNDAY Feb. 26	POT ROAST—Choice of 2 Vegetables or ROAST YOUNG TURKEY—Dressing, Cranberries, Choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	\$1.07
MONDAY Feb. 27	BONELESS CLUB STEAK—with Mushroom Sauce, Baked Potato, Chef's Salad Bowl	\$1.07
TUESDAY Feb. 28	ROAST YOUNG TURKEY—Dressing, Cranberries, Choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	\$1.07
WEDNESDAY March 1	BRAISED TIP OF BEEF—with Rice and two Vegetables	\$1.07
THURSDAY March 2	BAKED CHICKEN & DRESSING—Cranberry Sauce and 2 Vegetables	\$1.07

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CHARITY BALL for Holy Cross Hospital, Fort Lauderdale, attracted hundreds of guests last Saturday evening. MRS. WILLIAM DOHENY, auxiliary president, left, talks with THEODORE GORE, MRS. JACK COLFLESH and MRS. J. STEDMAN MILLER, one of the general chairmen for the benefit.



Final Check On Ball Arrangements
By Mrs. Clint B. King and Mrs. Kenneth Edgar.

Meetings Set By Women In 5 Deaneries

"The Continual Exercise of Faith, Hope and Charity" will be the theme of Spring deanery meetings in the five districts of the Miami Diocesan Council of Catholic Women.

STUART - Father Alvin J. Deem, O.F.M. of St. Jude Mission, Plaquemines, La., will be the principal speaker during the East Coast Deanery meeting Thursday, March 2, in St. Joseph parish.

Coffee and registration will begin at 9 a.m. in Holiday Inn and the first business session will convene at 9:30 a.m. Election of officers will highlight the session.

Mass will be celebrated for delegates at 11:30 a.m., in St. Joseph Church by Father Jan Januszewski, pastor of the host parish, after which new officers will be installed.

Luncheon will be served at Holiday Inn at 12:45 p.m., where Father Deem will speak.

The brother of Mrs. Samuel LeNeave, East Coast Deanery president, Father Deem celebrated his silver jubilee as a priest last year. Except for a short assignment as professor and student counsellor, his work has been in assisting the underprivileged in Detroit, Kansas City and Louisiana. His work and that of his fellow Franciscans in lower Louisiana was recently the subject of a feature article in the St. Louis Post-Dispatch.

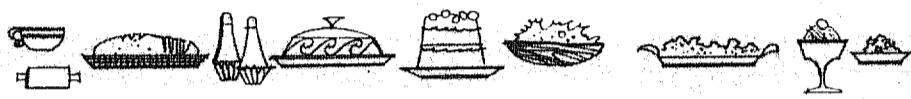
Meeting in other deaneries are scheduled as follows:
Southwest Coast Deanery - Wednesday, March 1.
South Dade Deanery - Thursday, March 9.
Broward Deanery - Tuesday, March 14.
North Dade Deanery - Thursday, March 16.

SUNNY GOINGS-ON

Barbecue, Rummage, Parties On Calendar

AROUND THE DIOCESE... Eighth annual luncheon and fashion show of St. Sebastian Council of Women, Monday, Feb. 27, at Pier 66, Ft. Lauderdale... Annual barbecue of St. Clement Altar and Rosary Society begins at 1:30 p.m., Sunday, Feb. 26, on parish grounds, Ft. Lauderdale... Court Palm Beach, CDA sponsors card party to benefit burse fund at 8 p.m., Tuesday, Feb. 28, in its club house, W. Palm Beach... St. Gregory Women's Club will host spaghetti dinner at 1 p.m., Sunday, Feb. 26, at St. Thomas Aquinas High School cafeteria... Dessert card party planned Tuesday, Feb. 28, at Southern Federal Bank of Pompano by Court Holy Spirit, CDA... Benefit ball for Variety Children's Hospital, Feb. 26, at Electrician's Hall is sponsored by many groups including Miami Catholic Singles and St. Theresa CYAC... Donations of many people from Martin and St. Lucie Counties have resulted in a new air conditioned station wagon for Sisters of St. Joseph at St. Joseph College, Jensen Beach.

MARCH MIRROR... Luncheon, fashion show and card party hosted by Parents-Friends Association of Madonna Academy at noon, March 1, at Reef Restaurant... Eighth luncheon and fashion show of St. Matthew Rosary and School Society March 7 at Hotel Diplomat... Luncheon and card party of Circle Three, Holy Cross Hospital Auxiliary, 11:30 a.m. Thursday, March 2 at the Reef... A rummage sale sponsored by women of St. Clare parish, N. Palm Beach, begins at 7 a.m., Saturday, Feb. 25 at 805 Northlake Blvd... Mothers Club being organized at Msgr. Pace High School in North Dade... DCCW president, Mrs. Lou Unis will be guest of honor at St. Anthony Catholic Woman's Club board luncheon, Tuesday, Feb.



We shouldn't have given kids their own menu.

It's gone to their heads.



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Mrs. Palmer To Preside At Provincial Conference

JACKSONVILLE - Mrs. Thomas F. Palmer, immediate past president of the Miami DCCW and member of the NCCW board of directors, will preside at a one-day meeting of the Atlanta Provincial Council of the women's federation, Monday, Feb. 27, at the Hotel Roosevelt.

Presidents and past presidents of Councils of Catholic Women in the Archdiocese of Atlanta and the dioceses of Charleston, St. Augustine, Savannah, and Miami will participate in the sessions, as well as present and former moderators of the Councils.

According to Mrs. Palmer, named a member of the budget committee of the National Council of Catholic Women during a board of directors meeting held recently in Washington, D.C., topics which will be discussed include the 50th anniversary of the lay organizations department of the United States Catholic Conference, the World Congress of the Lay Apostolate, World Union of Catholic Women's Organization Congress, cooperation with the National Council of Catholic Men and the new NCCW Commissions system established during the last national convention of the federation held last October at Miami Beach.

Council presidents and moderators will also discuss WICS, relationship with Church Women United, re-

ports of national committee chairmen and individual memberships in the NCCW.

Guild Will Hear Review Of Book

BOCA RATON - "Trying To Be Human", by British author, Rosemary Haughton, will be reviewed for members and guests of St. Joan of Arc Guild on Wednesday, March 1, at Marymount College.

Father William McNamara, O.C.D., founder of the Spiritual Life Institute, a member of the college faculty this year, will be the reviewer.

Coffee will be served at 9:15 a.m., in the lounge of the new dormitory; and the review will follow.

Tickets may be obtained by contacting Mrs. C. L. Mitchell at 395-3957.

Diocesan Meet Set By Women

The ninth annual diocesan convention of the Miami Diocesan Council of Catholic Women will be held Sunday, Monday, and Tuesday, April 23, 24 and 25 at the Sea Ranch Hotel, Fort Lauderdale By-The-Sea.

Members of the Broward Deanery will be hostesses.

CYO Basketball Title Contest Sunday

4,000 Expected To See Game

Some 4,000 persons are expected to attend the Diocesan CYO championship basketball play-off Sunday at 7 p.m., at Miami Dade Jr., Health Center (North Campus).

The teams for the championship game will be decided at the division semi-final on Friday, Feb. 24, at 6:30 p.m., at the North Miami Beach Auditorium. Annunciation will be pitted against Holy Redeemer, and St. Bartholomew will play St. Mary's.

The championship play-off at Dade Jr. College will be preceded by the fourth annual Celebrity CYO All Stars game. Teams composed of priests, high school coaches, and celebrities will take each other on.

In addition to the basketball games on Championship Sunday, a cheerleading contest featuring parish CYO and high school teams will start at 6:30 p.m., and continue between the halves of the games.

In the high school divi-

sion cheerleaders of the following schools will compete: Madonna - Chaminade, John Carroll, Lourdes, St. Thomas Aquinas, Cardinal Gibbons, Msgr. Edward Pace, St. Patrick, Notre Dame, Cardinal Newman.

In the CYO division cheerleaders from the following parishes will fight for honors: St. Bernadette, Immaculate Conception, St. Francis of Assisi, St. Louis,

Holy Name of Jesus, St. Hugh, St. Coleman, St. Timothy, SS Peter and Paul, Holy Rosary, St. Helen, St. James, St. Vincent de Paul, St. Bartholomew, Epiphany.

The games will be concluded with a "sock-hop" with music being provided by the "Echoes". All youth, parents, and friends are invited. Admission will be free.

High School Teams In State Tournament

By JACK HOUGHTLING

Diocese basketball competition reached its climax starting this week-end, when state tournament play opens.

Miami's Archbishop Curley and Christopher Columbus will be in the top classification, AA, while Miami LaSalle, Miami Pace, Hollywood Chaminade, Fort Lauderdale St. Thomas and West Palm Beach Cardinal Newman will all be in Class A.

In the smaller divisions, Miami Beach Belen and Fort Lauderdale Cardinal Gibbons are in Class B and Miami Beach St. Patrick's, Fort Pierce Archbishop Carroll and Ft. Myers Bishop Verot will be after Class C honors.

Curley, possessor of a 25-1 record and ranked as the No. 3 team in the state, will be the top diocese candidate to make it through the group and regional competition leading up to the state finals.

The Knights begin play in Group 15-AA at Miami High tonight at 9, meeting the winner of the Miami Beach-Jackson game of the first round.

GOLD COAST TITLE

Curley prepped for the state tournament play by winning the coveted Gold Coast Conference title with an 84-8 decision over North Miami, the only team to hold a victory over the Knights, in the championship game last week.

Cyril Baptiste with 30 points, John Taylor with 20, and Homer Lawyer with 19 led the Knights' scoring attack.

Columbus, 11-11 for the season were to meet South Dade on Thursday night in a first round game and if successful will face the Killian-Palmetto winner tonight at 7:30.

Both Curley and Columbus, although the smallest schools in the region in enrollment, have had great success in tournament play over the past three years.

Curley won the 15-AA title last season while Columbus took the 16-AA meet in both '64 and 1965. All three years the diocese schools have made it to the championship game of the 4-AA region before losing out.

In Class A, Chaminade, Pace and LaSalle make up three-fourths of the A-16 meet at the Miami Central High gym.

Chaminade (15-8) meets LaSalle (8-13) in the opener tonight at 7:30 while Pace (16-7) faces Miami Military in the second game. The title game is at 8 p.m., with Chaminade and Pace favored to meet for the crown.

Chaminade last year went on from the 16-A meet to turn in the dioceses' finest showing in state competition, going all the way to the state Class A championship game

The Voice Of Sports

at the University of Florida before losing.

OTHER CONTESTS

In other Class A meets, St. Thomas is at A-15 at Boca Raton High where the Raiders (13-10) meet tough Fort Lauderdale Nova tonight at 7 in the opener while Cardinal Newman (15-9) is in the 14-A affair at Delray Beach Seacrest High. The Crusaders take on the winner of the first round Belle Glade-Stuart game tonight in the second game of the semi-final doublesheader.

In the Class B Group 16 tournament, Belen (14-6) faces Marathon at 7 p.m. while Gibbons (517 meets Fort Lauderdale Pine Crest in the second game.

The meet is at the Pine Crest Gym and both diocese teams are favored to advance to the finals Saturday night at 8 o'clock.

In the Class C meets, Carroll (6-8) is a co-favorite at the Group 14 affair at Lake Placid, Bishop Verot is an underdog in the C-15 at Alva while St. Patrick's is host to the C-16 in its own gym and the choice to win the title.

The Shamrocks were seeded into the finals of the C-16 three-school meet and will play the Miami Christian-Coral Shores winner Saturday at 7:30 p.m.

Mary Immaculate High of Key West is the only diocese school not participating in state tournament play.

In other action, Curley's wrestling team could not match the success of the basketball squad, finishing fifth in the Gold Coast Conference finals with only Carlos Barquin taking a title. Carlos won the 123 pound championship.

Award Won By Postulant

JENSEN BEACH—Marilyn Ann Trowbridge, freshman at St. Joseph College, is the recipient of an award from the Jensen Beach Lions Club for her essay on "Peace."

A plaque and cash gift of \$50 were recently presented to Miss Trowbridge, a graduate of Msgr. Pace High School, Miami, for her entry in the contest conducted by Lions Clubs throughout the United States.

Now a postulant of the Sisters of St. Joseph of St. Augustine, Miss Trowbridge is the daughter of Mr. and Mrs. Loren J. Trowbridge of Holy Family parish, North Miami.

Second place winner of the contest was Mary Ann Benak of St. Jude parish, Jupiter.



Marilyn

Forensic Trophies Awarded

FORT LAUDERDALE—Christopher Columbus High School, Notre Dame Academy and Cardinal Gibbons High School (Boys Division) were the winners of sweep-stake trophies during an extemporaneous speaking tournament held last Saturday at Gibbons High.

Bobcats End With Bacon

Biscayne College closed out its first varsity basketball season with a 86-58 victory over Florida Tech and a 5-15 record for the campaign.

The Bobcats had four players scoring in double figures in the game with 6-5 Rich Morbee, the tallest member of the squad, the high man with 21 points. Morbee had also been the Bobcats' top scorer in the opening game with 22 points.

Following Morbee in the scoring against Florida Tech were Rich Murray with 17 points, Charlie Hausburg with 15 and Jack Boyle with 14.

Semi-Finalists Emerge

Four important games in the CYO Basketball League determined the teams which will participate in the division semi-final Friday (today) at 6:30 p.m., at the North Miami Beach Auditorium.

Annunciation defeated St. John Vianney, 53-37; Holy Redeemer defeated St. Helen, 59-43; St. Bartholomew beat St. Louis, 51-38; and St. Mary got by St. Juliana, 56-51.

In the semi-final, Annunciation will go against Holy Redeemer; and St. Bartholomew against St. Mary's.

O'Brien and Mary Jo De-woody, both students at Notre Dame Academy, were awarded second and third places respectively.

In the boys' extemporaneous speaking contest, Louis Gidel, Columbus High, was awarded first place; Todd Wedewer, La Salle High, second place; and Donald Bowden, Columbus High, third place.

The next Forensic League contest is scheduled to be held Saturday, March 11, at Rosarian Academy, West Palm Beach.



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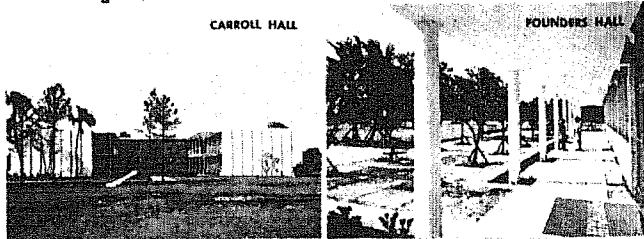
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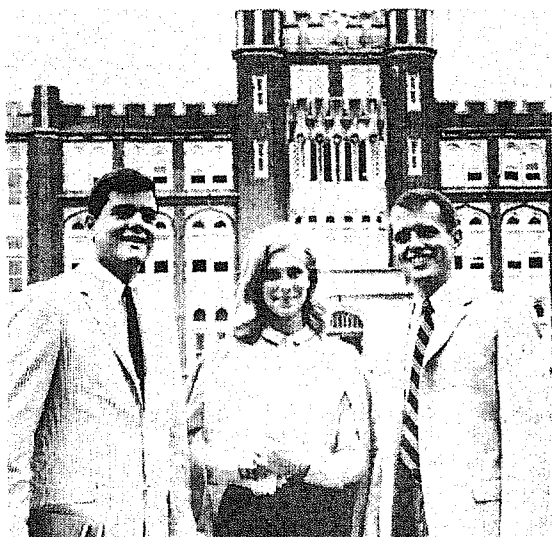
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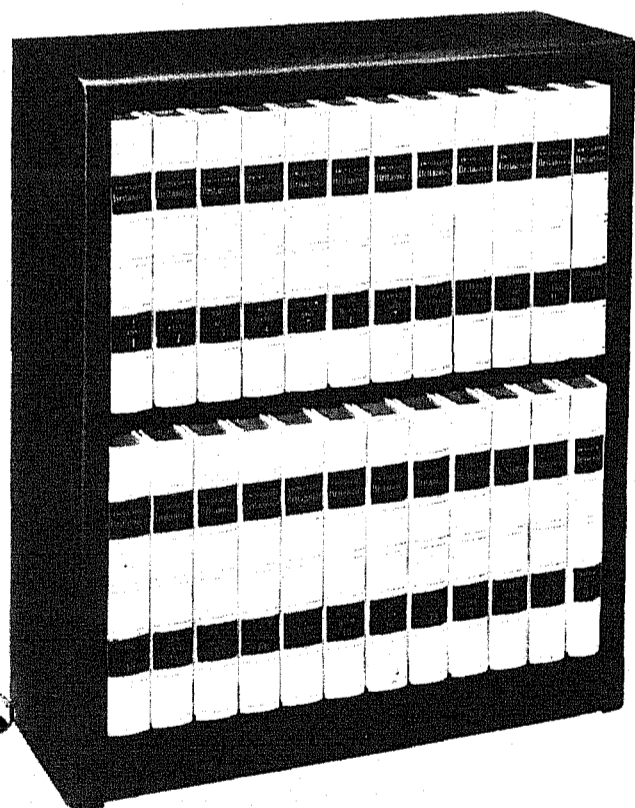
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What About LSD? Girl Curious

THE FAMILY CLINIC

What is LSD? I am hearing more and more about it not only in newspapers and magazines but from students at my high school. My sister says that some students in her high school have taken it. Is it a narcotic? Does one become addicted to it? Is it unlawful? Is it immoral? Above all, is it dangerous? I have never taken it, and just now I do not intend to but I would like to know more about LSD.

By JOHN J. KANE, Ph.D.

Mary, there are thousands of physicians and scientists in the United States and throughout the world who share your position: they too would like to know a great deal more about LSD. There are over 2,000 scientific articles on the topic and a large number of books, many paperbacks, dealing with it. It has even become something of a religious cult, and the high priest is Dr. Timothy Leary, formerly of Harvard, who has experimented with it.

The full name of LSD is Lysergic acid Diethylamide. It was discovered by accident by Dr. Albert Hofmann, a chemist working for the Sandoz Chemical Works in Basel, Switzerland.

One day in April of 1943 Dr. Hofmann in his experiments accidentally swallowed a very small amount of LSD. He had to stop working in his laboratory, suffered feelings of restlessness and mild dizziness and went home. There he sank into a state of delirium characterized by rather excited fantasies. He again experimented with it, using what today would be considered a rather large dose, and again underwent spells of dizziness, restlessness and an inability to concentrate as well as visual distortions. At times he has a feeling of suffocation but perhaps one of the major characteristics of this drug was that he felt as though he was standing outside himself as an observer. At times he screamed and at other times babbled nonsense.

Is It Addictive?

To answer some of your specific questions, there is no proof yet and there may never be that LSD is addictive. At the present time it is unlawful. The morality of it is a very difficult question. To use it merely for the sake of a thrill would scarcely justify experimentation with a drug whose full effects are by no means known. To accept it from a physician in order to treat an illness or for reputable scientific experimentation would be quite a different matter.

There is no doubt that LSD is dangerous. One man actually murdered his mother-in-law and claimed that he had been "taking a trip" for three days on LSD. Another young man, having taken LSD, believed that he was a bird, jumped from a window and fell to his death. Just recently in one eastern city a college professor, reputedly under the effects of LSD, ran naked into the streets and was arrested.

Perhaps the most important thing to say about LSD at this moment is that its effects are not really known. They seem to vary tremendously from one individual to another and also in the same individual from time to time. Dr. Leary, who has taken LSD and who has experimented with it on others, claims that one should have a director before he tries to "take a trip". So it is perfectly obvious that this drug is dangerous and appallingly enough, it is apparently obvious that this drug is dangerous and appallingly being taken by some young people, no one knows how many, for the sake of thrills or kicks.

On the other hand, some scientists have claimed that LSD may prove a very useful tool in the treatment of alcoholism. Experiments have been carried out in Canada to this end, and while the results are not entirely definitive, they do hold some promise and at least indicate further scientific experimentation under rigid control is desirable.

One Reason For Use

Another researcher has found that persons with terminal cancer facing death, are able to do so somewhat better when given small amounts of LSD. This is by no means true of all of them. Some took LSD once and refused to take it again. But for a fairly large number, the result was that they could face death with greater equanimity and without the pain and torture that they had apparently previously experienced.

Recently, I discussed the use of this drug with a psychiatrist whom I know and he was adamantly opposed to its being employed at all except under the most carefully controlled situations by scientists or physicians. My own feeling on the matter, despite some rather bombastic claims by the so-called "acid heads," is that one should under no circumstances use LSD unless, of course, advised to do so by a competent physician and only under his direction and in his presence.

There is a very unfortunate aspect to LSD because it is rather readily available. A student with some knowledge of chemistry and the proper equipment, relatively simple equipment at that, can manufacture it in a laboratory. The dosage is very, very small and it is frequently taken in a lump of sugar. You may recall the case of a child who accidentally found such a lump of sugar in the refrigerator and ate it. It had been impregnated with LSD by her uncle and the child had to be hospitalized.

I might also mention that the use of LSD for some has been associated with the smoking of marijuana. This latter drug has some but not all the same effects. It particularly distorts spatial distance and could prove highly dangerous to anyone attempting to drive a car after using it. It seems a pity that young people, enjoying for the most part remarkably good health, looking forward to a pleasant future and such, should be reduced to the use of these dangerous drugs for the sake of thrills.



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How U.S. Catholics Are Implementing Council

NC News Service

WASHINGTON — What has been accomplished in the United States to implement the decrees of the Second Vatican Council?

This general question, and several others more specific, were asked of chancellors of U.S. dioceses, and replies were received from 78 dioceses.

The answers, covering the first 10 to 12 months after the council, varied in details, but quite overwhelmingly reflected several areas in which nearly all had concentrated attention:

First, in educational programs, to inform priests, Religious and laity of the documents of the Second Vatican Council, and to help them know and understand them better. In many cases these educational efforts began well before the council ended, and were continued for a considerable time.

Liturgy: Many dioceses cited demonstration Masses, instruction in concelebration, special music courses for organists and choir masters, etc.

Ecumenism, with growing contacts with local councils of churches, interreligious prayer meetings, living room dialogues, etc.

Greater involvement and participation by laity in discussions and in decision-making, particularly in regard to schools and temporal affairs in the parish and the diocese.

Priests' senates, or other means of providing better communications between priests and the Ordinary.

Difficulty Of Survey

One reply, however, indicated the difficulty of making an accurate survey of all that is being done to implement the conciliar decrees:

"For several reasons it is a difficult thing to make any real reply to your inquiry concerning what has been done

in the diocese to implement the decrees of the council. This practically requires a history of the individual parishes for the last several years. What is happening at the level of the people in the parishes is what really matters in this whole area, not what happens at the organizational level of establishing various commissions. There are many activities implementing the council going on in our parishes without any knowledge on our part. We often have full information about parish activities only in such few areas as might require permission from the Ordinary for their undertaking."

However, even with this quite possible difficulty, it may be worth noting some of the survey answers regarding programs under way in various dioceses. Many duplicated items have been omitted in this listing of comments:

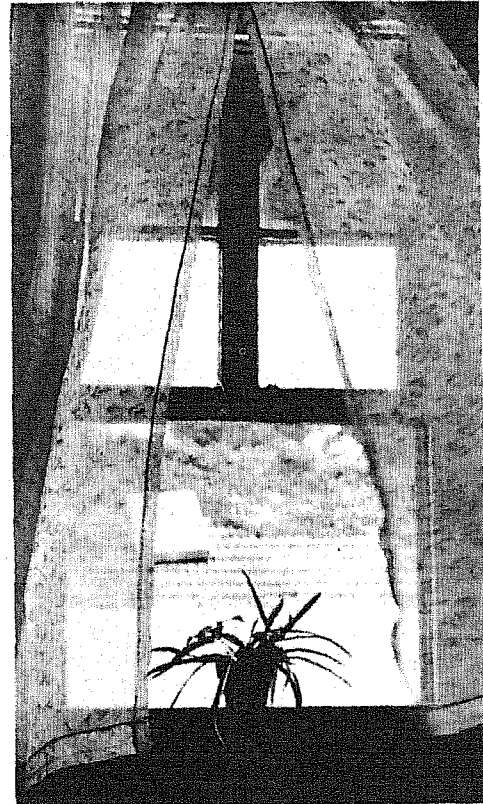
Greatest advance in ecumenical and liturgical fields Laymen have very active part in both . . . Ecumenical commission effective, not only in coordinating our program with that of other churches, but in working with them in solving problems pertaining to race relations.

Commission on promotion of Christian unity which includes priests, Sisters, laymen and laywomen. We are associate members of local council of churches . . . attend their meetings and work on some common projects.

Living room dialogues and evenings of Christian friendship were piloted in this diocese and still very active.

Clergy education, study days conducted for five weeks, decrees distributed to priests; curriculum and roles of major and minor seminary reexamined and reorganized; lay education; senate of priests established; pastoral council established on three levels of parish, deanery and archdiocesan, to include laity, men and women Religious and diocesan priests; human relations commission, with 11 priests, one Sister, 17 laity; poverty commission, 10 priests, 3 Sisters, 17 lay; school board has had lay members for about six years.

For several years genuine effort made to involve more laity as leaders in program and work of Church . . .



Pope John's "Open Window" Renews Eternal Church

Parishes required to offer Mass in homes of shut-ins at least twice each year. Diocesan board for sick and invalids communicates directly with every invalid in diocese at least four times a year.

Diocesan senate constituted January, 1966; plan to add laity and Religious . . . study being made of race relations situation and practical suggestions asked of priests on this and also on matters such as new parishes, better distribution of clergy.

Have senate of priests, pastoral council announced but not yet formed . . . Special program for two inner city parishes.

Initiated a long term renewal program, hoping to involve non-Catholics as well as Catholics. Wanted program to originate from grassroots rather than imposed from bishop or chancery. Group of priests, Sisters, laity formed provisional steering committee. After meetings committee determined renewal program should be headed by coordinating board of representatives of clergy, Religious, laity, youth.

Updating Of Studies

Commission on ecumenism. . . sponsored clergy conferences, attended convention of Episcopal Church, sponsored talks within framework of constitution. Updating of seminary routine, rule and course of studies revised; study given requests for suggestions on revision of code of canon law . . . laymen continue to form substantial membership in various organizations of diocese.

Parochial schools urged to form school board consisting of lay parishioners; established diocesan central committee to advise and consult with bishop.

Appointed diocesan executive committee (priests, nuns, laity) for implementation of council; named full time priest director for implementation program (who said it will take about five years for all the results of the council to be implemented throughout diocese). Each council document will be studied intensely. Two study centers established to which priests, nuns and laity will come for three-day programs once a week till every priest and nun in diocese completes program . . . Ten-week study-discussion series held with 13,800 laity directly involved in one or more phases of study-discussion proposals for implementation.

Staff meeting about eight times a year, heads of about 25 departments report on new and projected programs; three months of brainstorming sessions for priests resulted in priest-elected personnel commission with authority to settle priests' assignment grievances; about 100 laymen have brainstorming session once a week for six weeks; seventh week Ordinary discusses with them; committee of Sisters formed; pastoral institute.

Diocesan school board responsible for setting up directives for Catholic schools; working on establishment of parish school boards . . . formation of commission for implementation of council decrees, composed of priests, Sister, laity, representing all areas and all minority groups, voted on by priests who were asked to submit names.

Sponsored series of five interfaith prayer meetings; non-Catholic clergy shared in planning and participated in programs to which Catholics and non-Catholics invited. Propose to enlarge both liturgy and ecumenical commissions to include Sisters and laity; to enlarge consultants by three members elected by priests.

Music Institutes

Special institute set up for all diocesan organists and choir masters. Ecumenism: contacts between diocese and area council of churches, joint committee meets regularly and prepares joint programs . . . in several instances loose neighborhood associations of clergy of all Christian denominations formed . . . Diocese participated with council of churches in sponsoring housing programs for persons dislocated from inner city. Inaugurated annual pastoral institute for parish clergy to present methods by which individual parishes could implement council decrees.

Planning little council. At present no proposal for electing a senate or priests to form committees . . . Laity active in all parish temporal affairs. Every parish to have a lay board of education . . . New clergy groups formed to include both Protestant and Catholic clergy. Community affairs office, cooperating with government programs.

Monthly meetings of priests, Protestant ministers, rabbis and lay representatives to discuss plans for grassroots

Can God Get Through

By FATHER DAVID RUSSELL

The modern Church is involved in an obsessive search for Christian relevancy. How does the herald of the Good News present the Gospel in a meaningful way to modern man?

The result of this holy quest has been a flood of literature extolling "religionless Christianity" and a call for a "non religious interpretation of the Gospel." The answer to relevancy, say some authors, lies in a "secular Christianity" for a secular man dwelling in a secular city.

The term, "religionless Christianity" was popularized through the writings of Dietrick Bonhoeffer, the martyr-theologian of the German resistance. The term "religion" for Bonhoeffer emphasized the nature of man's dependence, a certain weakness in man that had to be supplied from a strength outside himself. When man would fully "come of age" he would no longer be "religious" no longer dependent, he said.

NOTION POPULARIZED

Recently in the United States the notion of "religionless Christianity" has been popularized through the writings of Harvey Cox. For Cox, man comes of age when he outgrows the modes of thought that characterized infantile society. The modern or secular man is freed from magic and animistic reverence for nature. He realizes that nature does not contain mysterious powers; he knows that he cannot placate the gods through manipulation of matter.

Cox sketches the stance of modern man as freedom from nature. The secular man considers himself the scientific master of matter, which is a tool in his hands. Modern man is lord over nature, using and creating as he will; no longer is matter a god dominating a frightened man.

"Religionless Christianity" has its roots, according to Cox, in the Bible itself. The Genesis account of creation indicates that God gave man a creative mission within the world. The biblical description of man naming creation is symbolic of man's domination over matter. For the Hebrew to name something indicated his ownership, his power to do with as he wished. Just as God took possession of certain men by

To Modern Man?

God's Man
— In God's City



changing their names, as in the case of changing Abram to Abraham and Saul to Paul, so God gave man responsibility for creation by telling man to name it.

Cox says that equally important as the demise of the rule of nature and the rise of man's rule over matter, was the death of metaphysics. Metaphysics, the life blood of medieval man, had introduced a disastrous dichotomy into human thought. Though metaphysical thinking liberated man from the animistic gods of nature, it created a new God who dwelt "out there". Man was forced in some degree to turn his back on earth to find his God in heaven, says Cox. Christian detachment from the tasks of the world marked the medieval man of God. God inhabited heavenly space while man was left with a fallen world.

HOME OF TEMPTATION

Christian detachment and "other worldliness" made itself heard through the Sunday preacher who condemned the evils and distractions of this world, according to Cox. The world was the home of temptation and lust.

Cox says that the Churchgoer himself considered, at least unconsciously, his trip to the church as a flight from the world. As he entered the church he was filled with "churchy feelings" and inward piety; the church reminded him of God" out

there"; he piously forgot the cares of this world.

Cox feels that metaphysical dualism also hindered man's exercise of freedom. For there was "out there" an ideal pattern of all that existed down here. Man was expected to mold and form his life after the likeness of the perfect heavenly model. Man was chained by a pre-determined world view. Man was expected to conform rather than create.

Secularization, according to Cox, has freed man not only from his fear of nature, but also from his fear of the metaphysical absolute. The former de-sacralized nature so that nature came within the power of man; the death of the metaphysical absolute turned man's eyes from heaven back to earth so that this earth could become a legitimate area of human concern. The death of the metaphysical absolute also freed man's creative power, for now man, master of nature, no longer mastered by it, could create and build without being bound by pre-determined ideal patterns. Man's imagination experienced an exhilarating flight in freedom which, once unleashed, overnight achieved unbelievable sophistication.

Secularization is Cox's name for this process by which man topped primitive and medieval idols, by which man put to death every threat to his creative power, the process by which the secular

man came of age and freed himself from religion, be it magical or metaphysical.

Further Cox writes that the metaphysical mind of medieval man was preoccupied with ultimate questions and a total overall view of life. The whole of existence demanded meaningful purpose and direction.

ULTIMATE IGNORED

The modern of secular mentality, according to Cox, has little time to search the ultimate and pinpoint the absolute. Rather, the secular mind concentrates on practical here and now concerns. It relishes tasks to be done and social problems to be solved. It seldom asks the ultimate questions, and, if it does, it can live with provisional answers.

Cox points to Camus and John Kennedy as secular saints, Camus because he passionately embraced the profane world of matter and Kennedy because he was a pragmatist par excellence.

Cox says that if the Church is to be relevant it must appeal to the secular mind. No longer is it sufficient for the preacher to lead his people from the world. Rather he must pasture his flock in the very heart of the world. No longer can the preacher expect to woo modern man by asking ultimate questions. These do not plague him as they did his forefathers. The preacher must lead his flock to action,

(Continued on Page 25)

Bishops' Commission Upholds Home Mass

WASHINGTON (NC) — The U.S. Bishops' Commission on the Liturgical Apostolate has upheld the celebration of Masses in private homes and the use of contemporary music in the liturgy.

Following a meeting here, the commission — a subcommittee of the National Conference of Catholic Bishops — issued (Feb. 16) a statement endorsing both practices and declaring that they "must not be deterred by the regrettable abuses of some."

The statement was summed up by Archbishop Paul J. Hallinan of Atlanta, commission chairman, as a "positive view of home and neighborhood Masses, provided no unauthorized liturgical innovations are added."

"Diocesan programs for such Masses," he said, "can be a help not a hindrance in developing a better parish spirit and better understanding of the Sunday Mass in church."

ON MUSIC

"We also hope that the statement will allay fears that sound contemporary styles of music are unacceptable for the liturgy."

The commission's statement said that a recent joint declaration by the Congregation of Rites and the Post-conciliar Liturgical Commission concerning unauthorized home Masses and experimental music has "been the subject of misinterpretation."

New Study Committee On Liturgy

WASHINGTON (NC) — A new study committee on liturgical adaptation will be organized by the U.S. Bishop's Commission on the Liturgical Apostolate to review all proposals and requests for liturgical experimentation.

Formation of the new committee was announced following a meeting of the liturgical commission here. Members of the committee will be announced as soon as they have accepted the commission's invitation to participate in the work.

Episcopal representatives on the committee will be Bishop Victor J. Reed of Oklahoma City-Tulsa, Bishop Bernard J. Flanagan of Worcester, and Bishop Warren L. Boudreaux of Lafayette, La.

Archbishop Paul J. Hallinan, chairman of the liturgical commission, also announced that the commission's work will be facilitated by a new division of responsibilities.

Bishop John L. Morokovsky of Galveston-Houston, who was named secretary of the commission, will deal with ecumenical contacts in liturgical matters.

Bishop Leo C. Byrne, apostolic administrator of Wichita, was named episcopal advisor to the Liturgical Conference.

Bishop William G. Conrare of Greensburg, Pa., was appointed episcopal representative for the commission's music advisory board.

Auxiliary Bishop Aloysius J. Wycislo of Chicago will represent the commission in programs of liturgical education.

Auxiliary Bishop John J. Dougherty of Newark will continue to serve with Archbishop Hallinan on the International Committee on English in the Liturgy, which is responsible for English liturgical translations.

Astonishing Results In Adoptions Or Catholic Bureau Cuts Waiting Period

By MSGR. R. T. RASTATTER
Director Diocesan Catholic Charities

Time Magazine, in its issue of Jan. 27 under the subject called "Modern Living" and a subhead, "Children," said:

"The average waiting period for a white adopted child varies from five to nine months in Los Angeles and one year or more in New York."

We took occasion to write to the editor to say: "Here in the Diocese of Miami, with Welfare Bureau agencies in Miami, Fort Lauderdale, West Palm Beach, Fort Myers, and Key West, that was our practice. But, even in RASTATTER keeping with the highest ethics of child welfare, we have developed a system of placing children for adoption within a period of as low as four weeks. And we are now engaged in a forward step which will permit us to place infants directly from the hospital, further curtailing the waiting period. This is the progress we are making in South Florida."

We cite this instance because we feel that all members of our Diocese should be made aware of several facets of our revised adoption process.

In order to bring this home in forcible fashion, let us place before you some examples of heart-warming cases that are typical or almost routine at your Catholic Welfare Bureau with, however, some astonishing results.

A couple came to your Catholic Welfare Bureau when they were aged, respectively, 38 and 39. They had a boy of their own who was born after much difficulty during the mother's pregnancy. Originally, this family applied for a girl about a year old and would accept one a year-and-a-half of age,

which would have made a nice little sister for their own son. This was a family of good background and average income.

For some time the workers at your bureau had been trying to place a set of twin girls but had found no family that could take proper care of them. The study of this family impressed the workers as having the patience and capabilities to raise twins. When they were approached with the offer, they were stunned. As soon as they got over their surprise at this offer, they asked to see the children. Of course, it was "love at first sight."

Today two beautiful, healthy, brown-eyed twin girls are their love and joy. And the caseworker reports they have done a commendable job of rearing them. A year later, this family decided to try for a girl aged three years — "close to their own son's age." This time the bureau placed with them a girl who was a trifle younger than their adopted twins — a girl exactly one year of age. Although the family never got the "close companion" for their own child, he couldn't be happier with his new sister. The latest advice tells us that this family of four is "doing beautifully."

TWINS SEEK TWINS

On another occasion, the woman of the family who applied to our agency happened to be an identical twin and she asked for identical twin girls. At the time, the bureau could not grant her request; in fact, as the caseworker told them on their first visit to the office, there were no twins available at all; and the possibility of being able to fulfill this request was quite remote.

No sooner had they walked out of the bureau than the supervisor announced to the caseworkers that identical twin girls had just been born!

After the home study was completed, the couple was informed that a pair of healthy, normal, identical twin girls was available. The children were placed with the couple only 20 days after their birth, with the adoption process itself having taken only 17 days. This sort of "miracle," of course, doesn't often occur . . . but it did in this instance . . . so perhaps it could happen again!

Once again, the charity of your prayers and your offerings are invited and urgently requested. For whatever you have time and conscience to give, God will surely return in multifold your offerings and sacrifices. In the meantime, may God bless you and yours!

The commission repeated



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the recommendations in this regard it made last April calling for "musical compositions in idioms that can be sung by the congregation and thus further communal participation."

They also reiterated that at services for young people "the choice of music which is meaningful to persons of this age level should be considered valid and purposeful" presupposing that the music has genuine merit;

that instruments other than the organ be played in a manner suitable for public worship; and that liturgical texts are respected.

"Finally," the bishops' commission said, "both the developing programs of neighborhood Masses and the newer modes of meaningful music, which are the responsibility of the local bishop, must not be deterred by the regrettable abuses of some."

GOD LOVE YOU



MONSIGNOR EDWARD T. O'MEARA

"Send missionaries to foreign lands." This appeal, shouted through the ages, is still heard and must be heard. But the Missions have grown up and today we must distinguish between missionaries from the outside and native clergy. It is sad but true that in the past missionaries often did not develop a native clergy. Such was the case in the Philippines as well as in the Congo and the rest of Africa. Regardless of our affection for Asians or Africans, we would not want all the clergy in the United States recruited from other lands. Rightly we would feel that we should be spiritually ministered to by our own people.

Our brothers in mission lands feel the same way. The primary purpose of the missionary is to train teachers, priests, brothers and religious who understand the psychology and history of the people they serve. The missionary may leave his mark as one did on one of my good friends in Nigeria, Brian Boru Usanga. An Irish missionary baptized him Brian after he was born. Although his first name was Irish, his family name was Afridan. Today he is a Bishop. We may give Christian names but we must at the same time prepare native priests and bishops. The missionary who does not integrate his mission into the local community is like an umpire — always watching the game but never playing it.

When missionaries are driven out of a country so often it is like the tearing down of a scaffolding, leaving the Church there half built. If they have left no native priests behind, they have left the Church with only part of a foundation. Our missionaries have to remember that they are "Western," belonging to a segment of the world now on the defensive — the affluent West. We are saving souls in the Missions, but that is not all we do! We are saving situations, societies, secular institutions but this cannot wait until "tomorrow" for tremendous, demonic forces are destroying the "humanity" of humanity. And yet today in many of the seminaries of Africa we turn away 150 to 200 young men each year simply because we cannot find enough funds to support and education them!

Many of you readers have not a priest in the family. Many of you are perhaps childless. Many of you reading about the desperate world situation ask "what can I as an individual do?" If you send us \$250 a year for six years, or \$1,500 which will completely educate a native priest, you will have brought a nation closer to God through one of their own. The financial burden of this may be too great for some. But do not let this deter you! No matter how small a sacrifice you make, it will help toward the education of a native priest-son. Let the Holy Father choose the seminarian and the seminary. You may never know the name of your adopted priest but your name will ever be upon his lips . . . those same lips each day for his entire life turn bread and wine into His Body and Blood and care for thousands of souls because of you. Write to me.

GOD LOVE YOU to Mrs. W. H. M. "I have worn these rings for 20 years and I have finally decided to replace them with a plain gold band. Taking care of 8 children, mixing pie crust and cleaning house, just makes diamonds a nuisance! It gives me great joy to know these will help someone else to live. . . . to J. S. "Enclosed is another \$1,500 to make a seminarian a priest. It's a great sacrifice for me but now my husband and I have 4 priest-sons." . . . to M. M. "Please sell this ring — it is a valuable piece of jewelry. I have wanted so much to help you, since Pope Paul gave us a jeweled piece more precious than anything I could ever give up for the poor of the world."

Cut out this column, pin your sacrifice to it and mail it to Msgr. Edward T. O'Meara, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rev. John G. Block, Chancery, 6301 Biscayne Boulevard, Miami, Florida 33138.

Announcing:

THE 1967 LENTEN SERIES OUR LADY OF FLORIDA MONASTERY RETREAT

MONDAY EVENINGS

8:00 p.m. Stations of the Cross and Benediction

8:15 p.m. PROGRAM:

- Feb. 27 The Passion—Part II
- Mar. 6 The Passion—Part III
- Mar. 13 The Trial of Christ—Lecture
- Mar. 20 The Holy Shroud—Filmstrip

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Any article you may wish to donate will be gladly picked up.



The Question Box

**Wasn't St. Linus
Second Pope?**

By MSGR. J. D. CONWAY



Msgr. J. D. Conway died Feb. 5. Since he had planned to leave for a months' vacation on that day, Msgr. Conway had written columns four weeks in advance. His columns will, therefore be published until the first week in March.)

Q. I am trying to show the truth to a couple of Jehovah's Witnesses, and for some reason it is important to them to know about the validity of the second pope, St. Linus. They think he may have been some impostor who just stepped in and took over the leadership of the Church after Peter died.

In the Bible I found one reference to Linus in II Timothy 4, 21 and a footnote saying St. Irenaeus says this is the Linus who succeeded St. Peter. So I looked up St. Irenaeus in the encyclopedia and it seems his works are untranslated from the Latin. Can you possibly tell me just what he says in detail about this St. Linus. Also is he the only source we have on this matter?

A. In his five-volume treatise against heresies, III, iii, 3, St. Irenaeus wrote, "After the Holy Apostles had founded and set the Church in order they gave the exercise of the episcopal office to Linus. The same Linus is mentioned by St. Paul in his Epistle to Timothy. His successor was Anacletus." It is evident from the context that by the Holy Apostles Irenaeus meant St. Peter and Paul, and that the church of which he was writing was the church in Rome. But we cannot be sure that St. Irenaeus had early, reliable sources on which to base his identification of Linus the pope with the Linus mentioned casually by St. Paul.

However, we do have much corroboration that Linus was the name of the second pope, e.g. Julius Africanus, St. Hippolytus, Eusebius, and the Liberian catalogue. These all seem to be based on an earlier list which existed at the time St. Irenaeus wrote, in the latter part of the second century.

There is another tradition which derives from Tertullian, who wrote in Carthage, a few years later than Irenaeus, that St. Clement was the second pope, successor to Peter. His statement seems to have no historical foundation.

Irenaeus did his writing in Greek, but except for fragments we know his works only in translation, mostly in Latin, some in Armenian. I believe all his extant writings have now been translated into English.

Q. I believe that I read from Vatican Council II of the return of the ancient deacons to the ministry of the Church. Do you have any knowledge of this? And would their duties be as assistants to the priest or maybe work in no-priest lands? Are they married laymen?

A. In the Constitution on the Church, in the final paragraphs of Chapter III, we read: "At the lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service' . . . It is the duty of the deacon . . . to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the sacred Scripture to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to officiate at

funeral and burial services. "These duties, so very necessary for the life of the Church, can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church. For this reason, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy . . . With the consent of the Roman Pontiff, this diaconate will be able to be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men. For them, however, the law of celibacy must remain intact."

These deacons might well serve in no-priest lands. They might be married, but they would be clergy, not laymen.

Q. Recently my aunt and I had a discussion on how white persons and negro persons should feel about each other. I always felt that the Church disapproves of marriages between these two races. If this is true, how can we live integrated and yet not marry someone of a different race? My aunt said that the Church does not disapprove of interracial marriages, but that society does. Frankly I am confused. Could you please state the Church's position on this matter?

A. Probably the latest and most official statement of the Church in this regard is found in the Constitution on the Church in the Modern World (Vatican Council II): "Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, and have been redeemed by Christ, and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition."

STRANGE BUT TRUE
Little-Known Facts for Catholics

By M. J. MURRAY

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THE PATRON OF ITALY, ST. CATHERINE OF SIENA, WAS THE 25TH CHILD BORN TO HER PARENTS.

ST. PAUL IS THE PATRON OF LONDON & MANY INN-SIGNS WERE NAMED AFTER HIM THERE DURING THE MIDDLE AGES.

THE INHABITANTS OF PISA BUILT THEIR FAMOUS LEANING TOWER, ALONG WITH THE CATHEDRAL AND BAPTISTRY, WITH FUNDS DRAWN FROM THE SPOILS OF THEIR VICTORY OVER AN ARAB FLEET IN THE BAY OF PALERMO.

TWO THINGS THEIR EXISTENCE IS NOT OFFICIALLY RECOGNISED, WOMEN ARE CALCULATED TO COMPRISE ABOUT 10 PERCENT OF THE TOTAL POPULATION OF THE VATICAN. AS WELL AS NUNS, THEY INCLUDE THE WIVES, MOTHERS & DAUGHTERS OF VATICAN EMPLOYEES. AND THE RECORDS SHOW THAT SINCE THE LATERAN TREATY OF 1929 SOME 200 BABIES HAVE BEEN BORN WITHIN THE VATICAN STATE.

Missal Guide

Feb. 26 - Mass of the third Sunday of Lent, creed, preface of Lent.

Feb. 27 - Mass of the lent-en weekday, second prayer of St. Gabriel of the Sorrowing Virgin, preface of Lent.

Feb. 28 - Mass of the lent-en weekday, preface of Lent.

March 1 - Mass of the lent-en weekday, preface of Lent.

March 2 - Mass of the lent-en weekday, preface of Lent.

March 3 - Mass of the lent-

en weekday, preface of Lent. Also allowed is the Votive Mass of the Sacred Heart of Jesus, Gloria, second prayer of the lent-en weekday, preface of the Sacred Heart of Jesus.

March 4 - Mass of the lent-en weekday, second prayer of St. Casimir, third prayer of St. Lucius, preface of Lent.

March 5 - Mass of the fourth Sunday of Lent, creed, preface of Lent.

English Lay To Be Polled

LONDON (NC) - Officials of England's National Council for the Lay Apostolate have joined the other lay leaders to distribute a questionnaire, dealing with several aspects of the Church's life, will be used by English lay leaders to prepare for the Third World Congress of the Lay Apostolate, scheduled for Oct. 11-18 in Rome.

Dealing primarily with lay activity and the effect of the Second Vatican Council in the life of the Church in England, the questionnaire probes into lay reaction to the changes of the ecumenical council and seeks new ideas for further implementation of conciliar decisions.

Interested lay people are asked to discuss their answers to the questionnaire, their responses to ecumenical activity, liturgy changes and parish activities and submit suggestions and impressions to the National Council by March 14.

Peace Mass At Lourdes

LOURDES, France (NC) - Peace in Vietnam was the intention of a concelebrated Mass here commemorating the 109th anniversary of the first apparition of the Blessed Virgin to Bernadette Soubirous.

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Address.....

City.....Zone.....State.....

**Prayer Of The Faithful
Third Sunday Of Lent**

Feb. 26, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Through His Son we ask God the Father to help His Holy Church, our Nation, and all men of good will.

LECTOR: (1) For our Holy Father, Pope Paul, and our Bishop, Coleman F. Carroll, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For peace and understanding between nations, and especially for those institutions and persons striving for peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the just election to our State Legislature of men and women who will have regard for God's law and the needs of all people in our State, especially the poor, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all who give generously to the 1967 Diocesan Development Fund, that they may be rewarded a hundredfold in this life and in the life to come, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that our sharing in this sacrifice-banquet may be a sign of our love for one another and a pledge of our future glory, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Grant our humble petitions, Lord God, and do not punish us for the sins which we acknowledge before You, but in Your loving kindness grant us both forgiveness and peace. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.



BLIND CHILD, HAPPY CHILD

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The teacher in hungry Gaza said: "Do you see that little eight-year-old? He's blind, of course, but for the first time in life he's happy! He has had some lunch, and now he's outdoors playing ball with other children!" . . . The ball has a bell inside, like the ball you give a puppy. Unfortunately, blindness means playing ball by ear. . . . Some of them are older, but there are, all told, 76 blind boys and girls in the Holy Father's Center for the Blind in Gaza. They are learning to read and write Braille, to raise chickens and rabbits, to weave beautiful Gaza rugs. Someday, please God, despite blindness they'll be able to support themselves! . . . What do these blind children need? Each one needs only \$10 a month for food, clothing, games and learning materials. Was happiness ever cheaper? . . . If you'd like to send \$10 regularly each month (or \$100 to take care of '67), we'll send you a photo—and the name—of the blind boy or girl you'll be helping. Other gifts, large and small, are needed too. Make this your sacrifice for Lent!

FOR
LENT
MAKE
A
BLIND
CHILD
HAPPY!

- \$2,400 Cost of a new school bus.
- \$1,000 Complete care for 9 blind children.
- \$250 Part of the equipment for a new workshop.
- \$100 Part of the equipment for a new classroom.
- \$14 Buy lunch for one year for a youngster over 12.
- \$11 Buy lunch for one year for a youngster under 12.
- \$5 Provide books in Braille, the finger language.
- \$3 Buy shoes for a blind boy.
- \$2 Buy gas for the bus that brings blind children to school.
- \$1 Buy lunch for one month for one blind child.

MASS FOR LENT Yes, our priests in the Holy Land can offer promptly the Masses you request. (Remembering the deceased?) Usually, Mass offerings are our priests' only income.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$.....
FOR.....
NAME.....
STREET.....
CITY.....STATE.....ZIP CODE.....

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



NEAR EAST MISSIONS

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MSGR. JOHN G. NOLAN, National Secretary
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330 Madison Avenue - New York, N.Y. 10017
Telephone: 212/YUKON 6-5840

Electronic Snooping Evil Surveyed By A Senator

"The Intruders," by Sen. Edward V. Long, Frederick Praeger, New York, 230 pp. \$5.95.

Books

The publication of Senator Long's book, which is subtitled "The Invasion of Privacy by Government and Industry," is timed to coincide with the recent introduction of Long's bill aimed at slamming a soundproofed door on wiretapping and electronic snooping by any and all. Book and bill are inseparable, not only because both are the results of hearings conducted last year by Long's Senate subcommittee on the invasion of privacy, but because the book is obviously designed to stir widespread backing for the bill. Hopefully, it will succeed, because the book reveals widespread — and already illegal, according to Long's interpretation of the law — use of electronic means to listen to what you and I have to say.

Long is not a dogmatic civil libertarian, and one is inclined to listen closely when he says his proposed law would probably not hinder law enforcement, and would certainly protect the rights of the average citizen much more thoroughly than present legislation.

We are likely to hear a lot about Long's bill in the Senate; his book is a good scorecard for following the debate.

(Reviewed by John R. Sullivan, NC News Service, Washington, D.C.)

TV CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M. **TELAMIGO** - Ch. 7 WCKT - Spanish language inspiration discourse.

9 A.M. **THE CHRISTOPHERS** - Ch. 5, WPTV (West Palm Beach).

10 A.M. Ch. 4 WTVJ - "Capelli's Paulina," a detailed examination and analysis of two Michelangelo frescoes, "The Conversion of St. Paul" and "The Crucifixion of St. Peter." The artist's renowned "Last Judgment" is compared to and contrasted with the later paintings. American art historian Leo Steinberg is host and guide. The broadcast was taped in the Pauline and Sistine Chapels of St. Peter's in Rome.

11 A.M. **THE CHURCH AND THE WORLD TODAY** Ch. 7 WCKT-TV - Msgr. John J. Fitzpatrick, Chancellor of the Diocese of Miami and Pastor of Corpus Christi Church, Miami, will give an instruction discourse on "The Eucharist."

11:30 A.M. **THE CATHOLIC HOUR** - Ch. 7 WCKT-TV - **MASS FOR SHUT-INS** - Ch. 10 WLBW-TV

(Tuesday)

9:30 P.M. **MAN-TO-MAN** - WTHS, Ch. 2 - Inter-faith discussions with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.

(Friday)

GIVE US THIS DAY - WLBW-TV, ch. RADIO

RADIO (Sunday)

6 A.M. **THE CHRISTOPHERS** - WQMA 1320 Kc. (Hollywood)

THE SACRED HEART PROGRAM - WGBS, 710 Kc. 96.3 FM

6:05 A.M. **THE SACRED HEART PROGRAM** 6:30 A.M.

THE CHURCH AND THE WORLD TODAY (REPEAT) - WGBS, 710 Kc. - Rebroadcast of TV program.

THE SACRED HEART PROGRAM - WHEW 1600 Kc. (Riviera Beach)

7 A.M. **THE HOUR OF THE CRUCIFIED** - WIRK, 1290 Kc. (West Palm Beach)

WJNK, 1230 Kc. (West Palm Beach)

WHEW, 1600 Kc. (Riviera Beach)

7:05 A.M. **NBC RADIO CATHOLIC HOURS** - WIOD, 610 Kc. 73 PM - "The Ecumenical Christian." A practical approach to the vital need of creating in this post-council era a united Christendom.

THE SACRED HEART PROGRAM - WIRK, 1290 Kc. (West Palm Beach)

This Week's Film Ratings

Class A, Section I - Family Good Times Mikado, The Class A, Section II - Adults, Adol. Easy Come, Easy Go Hombre How To Succeed In Business Without Really Trying One Million Years B.C. Scorpio Letters, The 25th Hour, The Valley of Mystery Way Out Young Warriors, The

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

FRIDAY, FEBRUARY 24

9 a.m. (7) - Mata Hari (No Classification)
4:30 p.m. (9) - A Private Affair (Family)
6 p.m. (10) - Pirates of Deadman's Island (No Classification)
7 p.m. (10) - The Grass Is Greener (Morally Unobjectionable For Adults)
9 p.m. (4) - Breakfast at Tiffany's (Morally Unobjectionable For Adults)
11:15 p.m. (11) - Gay Sisters (Morally Unobjectionable In Part For All)
REASON - Light treatment of marriage; a suggestive line.
11:30 p.m. (12) - Adventures of Don Juan (Morally Unobjectionable In Part For All)
REASON - Tends to condone immoral actions; suggestive scenes, dialogue, and costumes.
11:45 p.m. (4) - Sweet Bird of Youth (Morally Unobjectionable For Adults)
12:30 a.m. (10) - The Pearl (Adults, Adol.)
2 a.m. (10) - Citizens Kane (Adults, Adol.)

SATURDAY, FEB. 25

1:30 p.m. (11) - British Agent (No Classification)
2 p.m. (4) - Return of the Fly (Adults, Adol.)
2 p.m. (7) - Hold Back the Night (Adults, Adol.)
3:30 p.m. (4) - Tarzan Finds a Son (Family)
3:30 p.m. (7) - Specimen Unknown (No Classification)
6 p.m. (10) - Everything But the Truth (Family)
9 p.m. (2-5-7) - The Borgia Slick (No Classification)
10:30 p.m. (10) - Park Chap Hill (Family)
11:15 p.m. (11) - Smiling Ghost (Family)
11:30 p.m. (2) - Nero and the Burning of Rome (No Classification)
11:35 p.m. (12) - Pursuit of the Graf Spee (Family)
12:30 a.m. (10) - Dracula's Daughter (Adults, Adol.)
1 a.m. (4) - Return of the Fly (Adults, Adol.)
2:05 a.m. (10) - The Climax (Adults, Adol.)
Mysterious Mr. Wong (No Classification)
Face Behind the Mask (Morally Unobjectionable In Part For All)
REASON - Suicide in plot solution. After Midnight With Boston Blackie (Adults, Adol.)

SUNDAY, FEB. 26

10:30 a.m. (2) - Women's Devotion (Adults, Adol.)
12 Noon (7) - Hercules in the Land of Darkness (Part I) (No Classification)
12:30 p.m. (4) - Up Periscope (Family)
1:30 p.m. (7) - Flap Top (Family)
2 p.m. (2) - Dallas (Adults, Adol.)
5 p.m. (10) - The Benny Goodman Story (Family)
9 p.m. (10) - Of Human Bondage (Morally Unobjectionable In Part For All)
REASON - This film tends to compensate for its weakness in credible character motivation by exaggerating the sensational aspects of its story development.

11:15 p.m. (11) - Singapore Woman (Adults, Adol.)
11:25 p.m. (12) - Tale of Two Cities (Family)
11:30 p.m. (4) - Desiree (Adults, Adol.)
11:30 p.m. (7) - Postman Always Rings Twice (Morally Unobjectionable In Part For All)
REASON - The retribution is not sufficient to counteract the effect of the nature and action of the story, and is not directly related to the crime committed.
MONDAY, FEB. 27

9 a.m. (7) - The Quiet Man (Part I) (Adults, Adol.)
9:30 a.m. (12) - Call It a Day (Adults, Adol.)
4:30 p.m. (4) - The Young Philadelphians (Part I) (Morally Unobjectionable For Adults)
6 p.m. (10) - Each Dawn I Die (Morally Unobjectionable In Part For All)
REASON - Not Given.

WESH 2 (Daytona-Orlando)

WTVJ 4 (West Palm Beach)

WPTV 5 (West Palm Beach)

WCKT 7 (Fort Myers)

WLBW 10 (West Palm Beach)

WINK 11 (Fort Myers)

WEAT 12 (West Palm Beach)

7 p.m. (7) - A Face in the Crowd (Morally Unobjectionable In Part For All)
REASON - The treatment of this film contains sequences which are seriously suggestive by reason of costuming, dialogue and situations. Furthermore, it reflects the acceptability of divorce and tends to present the Sacrament of Matrimony as an unqualifiedly carnal relationship. Low moral tone.
11:15 p.m. (11) - Knockout (Adults, Adol.)
11:30 p.m. (12) - Strawberry Blonde (Adults, Adol.)
12 M (4) - Land of the Pharaohs (Morally Unobjectionable In Part For All)
REASON - Suggestive costuming and dancing.
12:30 a.m. (10) - Same as 6 p.m. Monday.

TUESDAY, FEB. 28

9 a.m. (7) - The Quiet Man (Part II) (Adults, Adol.)
9:30 a.m. (12) - Kisses For Breakfast (Morally Unobjectionable In Part For All)
REASON - Light treatment of marriage.
4:30 p.m. (4) - The Young Philadelphians (Part II) (Morally Unobjectionable For Adults)
6 p.m. (10) - Appointment With A Shadow (Adults, Adol.)
8 p.m. (4) - Quo Vadis (Family)
9 p.m. (7) - Visit to a Small Planet (Adults, Adol.)
11:15 p.m. (11) - Stage Struck (Morally Unobjectionable For Adults)
11:30 p.m. (12) - Across the Pacific (Adults, Adol.)
12 M (4) - A Certain Smile (Morally Unobjectionable For Adults)
12:30 a.m. (10) - Purple Heart (Adults, Adol.)

WEDNESDAY, MARCH 1

9 a.m. (7) - On the Threshold of Space (Family)
9:30 a.m. (12) - Shadow of a Woman (Morally Unobjectionable In Part For All)
REASON - Reflects the acceptability of divorce.
4:30 p.m. (4) - My Cousin Rachel (Adults, Adol.)
7 p.m. (10) - Last of the Fast Guns (Family)
9 p.m. (10) - Marines, Let's Go (Morally Unobjectionable In Part For All)
REASON - Low moral tone; suggestive costuming.

11:15 p.m. (11) - Mask of Dimitrios (Adults, Adol.)
11:30 p.m. (12) - Too Many Crooks (No Classification)
12 M (4) - The Farmer's Daughter (Adults, Adol.)
12:30 a.m. (10) - Tom, Dick and Harry (Adults, Adol.)

11:30 p.m. (12) - Deep Valley (Adults, Adol.)
12:15 a.m. (4) - Man on a Tightrope (Adults, Adol.)
12:30 a.m. (10) - They Live by Night (No Classification)

FRIDAY, MARCH 3

9 a.m. (7) - Shack-Out on 101 (Morally Unobjectionable In Part For All)
REASON - Suggestive dialogue and situations.
9:30 a.m. (12) - Dangar Signal (Adults, Adol.)
4:30 p.m. (4) - The Wild One (Morally Unobjectionable In Part For All)
REASON - Excessive brutality; insufficient moral compensation; suggestive costuming.
6 p.m. (10) - Day of the Outlaw (Morally Unobjectionable For Adults)
7 p.m. (7) - Vengeance Valley (Adults, Adol.)
9 p.m. (4) - Bye Bye Birdie (Morally Unobjectionable For Adults)
11:15 p.m. (11) - Smart Money (No Classification)

9 a.m. (7) - Playgirl (Morally Unobjectionable In Part For All)
REASON - Questionable ethics and low moral principles of leading character.
4:30 p.m. (4) - Monkey Business (Morally Unobjectionable In Part For All)
REASON - Suggestive situations, costuming and dialogue; reflects the acceptability of divorce.
6 p.m. (10) - Chase Through Time (No Classification)
7 p.m. (10) - Pillow Talk (Morally Unobjectionable For Adults)
9 p.m. (4) - The Pigeon That Took Rome (Morally Unobjectionable For Adults)
11:15 p.m. (11) - Ever Since Eve (Family)
12 M (4) - Young at Heart (Adults, Adol.)
12:30 a.m. (10) - His Girl Friday (Adults, Adol.)
2 a.m. (10) - Anthony Adverse (Adults, Adol.)

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Thomas More Re-Lives In Film

Dared To Place God Ahead Of His King

By JOHN J. WARD

It is quite a tribute to the film makers of America, as well as to the film-going public, that the most honored picture of the year has to do with one of the saints of the church and his stand to the death against divorce, one of the greatest evils of our day.

It is "A Man for All Seasons," the story of the life and martyrdom of St. Thomas More.

The picture was selected as the year's "best film for general audiences" by the National Catholic Office for Motion Pictures. Naturally, it has an A-1 rating. It was also honored, significantly, by the National Council of Churches.

Who was this 16th century lawyer who gave up his life rather than compromise on the matter of King Henry VIII's divorce so that Henry could wed Anne Boleyn?

Thomas More was born in London on Feb. 6, 1478. In his own words, he was "of no famous family, but of honest stock" despite the fact that for two generations there had been eminent lawyers in his family. At the age of 12 he served as a page to Cardinal Morton, Archbishop of Canterbury, who sent him to Canterbury College, Oxford. There his father helped him to concentrate on his studies by keeping him so short of money that he could not afford to pay to have his shoes repaired.

MET ERASMUS

At 16 he left Oxford for London and the Inns of Court. Three years later he met Erasmus, the great Dutch scholar who was then making his first visit to England. More combined his legal studies with the testing of his religious vocation by living for four years at the London Charterhouse. There he began to practice the austerities he maintained throughout his life.

Even as Lord Chancellor he rose at 2 a.m., and studied until 7 a.m. He also wore a hair shirt.

More decided that his vocation was not for the religious life and that he would marry. A writer of his day described his manner of choosing a bride in this way: "Although the second daughter of the family of his choice was the fairest and best favored, yet when he considered that it would be both grief and rare shame also to the ledest to see her younger sister in marriage preferred before her, he then of a main pity framed his fancy toward her."

His wife lived only four years and later he married again. His family life was idyllic since for him, sanctity began at home.

His reputation as a lawyer soon brought him to the attention of King Henry VIII, who pressed him into service. More prospered, was

knighted and in 1523 was made speaker of the House of Commons.

Henry's wife, Catherine of Aragon, had failed to provide a male heir and by 1527 Henry was determined to bring the marriage to an end. He may have been urged on by the women who refused to be his mistress because she was determined to become his wife - Anne Boleyn.

From he start, More disliked the business but this did not deter the king in 1529 from making him Lord Chancellor.

Some years before, More had said of the king, "If my head would win him a castle in France, it should not fail to go.

Perhaps more remembered he had said in his book Utopia:

"That which you cannot turn to good, so to order that it be not very bad."

The King, for his part, may have believed More to be more pliant than he was.

HENRY FURIOUS

When the Pope finally pronounced against the divorce, Henry was too angry to see the difference between a moral decision and a political maneuver, nor did those clergy and laity who subsequently accepted him as supreme head of the church of England in 1532 see the distinction any more clearly.

When Henry required the clergy to submit to him, More resigned, but the time had come when he was to achieve a greatness for exceeding that of the "holy and righteous" Lord Chancellor who liked to serve the parish mass and carry the cross in processions.

Henry was determined to secure unconditional support for his policy and in April, 1534, More was brought before the commissioners at Lambeth and asked if he would take the oath recognizing the heirs of Anne Boleyn as lawful. Since the oath also contained a repudiation of the Pope's authority he refused and was imprisoned.

More would not say he refused to swear the oath but he asserted that to be silent was not a crime but a right and that to refuse to say that the king was supreme head of the church of England was not a capital charge. What was capital was to assert that he was not.

A never-ending series of interrogations was begun. After the verdict was given against him, More turned on the judges. What right, he asked, had they to make laws against Christ's universal Catholic church when it was from Rome that they had received the faith?

More was executed on July 6, 1935. On his way to the block he was offered wine but refused it, saying "My Master had easell and gall, not wine, given Him to drink."

Commission Urges 'Public TV'

By RUSSELL SHAW

"A well-financed and well-directed educational television system, substantially larger and far more pervasive and effective than that which now exists in the United States, must be brought into being if the full need of the American public are to be served."

With that simple but portentous statement, the Carnegie Commission on Educational Television summed up what is acknowledged to be the "central conclusion" of its major new report, "Public Television: A Program for Action." It also heralded the launching of a major national debate on the hows and whys of noncommercial TV and probably forecast the enactment of vital new federal legislation designed to strengthen this segment of television.

The Carnegie group was a prestigious one. It was approved by President Johnson and headed by James R. Killian, Jr., a presidential science advisor and president of the corporation of the Massachusetts Institute of Technology. It included among its members leading educators, communications industry executives, creative persons and others. Its report will shortly be the subject of hearings by the Senate Commerce Committee.

Fundamental to the Carnegie plan for "public television" is the creation of a federally chartered, non-profit, nongovernmental corporation which would receive and disburse private and governmental funds. The commission underlined the importance it attached to this proposed agency by saying it "would be most reluctant to recommend the other parts of its plan unless the corporate entity is brought into being."

The unusual public-private character of the corporation is suggested by the proposed method of designating its directors. Six would be appointed by the President, and they would choose six more. The 12 would then pick a chief executive officer.

Funds for public television would come from a variety of governmental and pri-

ate sources. The commission's most striking plan is for a graduated excise tax (beginning at 2%, and rising to 5%) on new television receivers. It has been estimated that the cost would average out to a dollar or two per year per set.

"In this manner," the commission commented, "a stable source of financial support would be assured. We would free the corporation to the highest degree from the annual budgeting and appropriations procedures: the goal we seek is an instrument for the free communication of ideas in free society."

To foster this "free communication" the Carnegie plan looks to the maximum decentralization of public television (a term it prefers to the more familiar - but also more stereotyped and forbidding - "educational" television and "noncommercial" television). It sees the number of such stations throughout the country rising to 380 by 1980, compared with 124 at present. While they would enjoy facilities for interconnection and instantaneous transmission, they would not constitute a "fourth network" organized along the lines of the three major commercial TV networks.

GREAT DIVERSITY

On the contrary, local programming, serving local needs and interests, would be encouraged. "The greatest practical diversity in program production sources is essential to the health of the system," the commission commented. Two major national programming centers (including an expansion of the existing National Educational Television) would be supported by the corporation, and 20 of the strongest individual stations would also be assisted in organat-

ing programs. But direct aid would also flow to local stations to assist them in creating programs "prepared to meet the direct needs of the local community."

In addition, programming decisions would reside with each station. A program financed by the corporation would be made available to all, "but each station will decide whether and when it will use the program."

Combined with last year's Ford Foundation plan for strengthening noncommercial television (its most dramatic aspect was a proposed domestic TB satellite system on which no commercial TV would get a free ride), the Carnegie plan represents a powerful new voice added to the growing chorus of interest and concern for the noncommercial segment of television.

No doubt the legal, economic and technical arguments will wax hot and

heavy in the months to come. But the wheels have been set in motion for action, in the foreseeable future, on this long neglected and potentially vital sector of television.

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Moscow Thaws But Still Is Arch Foe Of Church

(This is the second of two articles by a member of the faculty of the Center for Russian and Communist Studies at the University of Virginia in Charlottesville, Va.)

By ILYA WOLSTON

Soviet-Vatican cooperation, up and down for decades, began the 1960s on a downbeat. Little had changed since the tensions of the Hungarian revolt; the Soviet government still feared a Vatican Council II condemnation of communism; and the Soviet press was carrying on a vigorous anti-Vatican campaign.

Then the ice began breaking. Soviet Premier Nikita Khrushchev commented favorably on Pope John XXIII's September, 1961, appeal for peace and then followed up with an unprecedented greeting celebrating Pope John's 80th birthday.

And while Pope John's encyclical, Mater et Magistra, was received rather coldly in the Kremlin, Khrushchev told Saturday Review editor Norman Cousins that the papal peace attempt during the Cuban missile crisis "had considerably weighed upon his thoughts" as "the first ray of light in the thickening shadows."

In the meantime, Soviet policy regarding the council was changing. On the eve of the opening of Vatican II, Moscow had received assurances that the council would abstain from any action directed against the Soviet Union or against communism as such. In turn, Soviet authorities permitted two representatives of the Russian Orthodox Church as well as representatives of the Catholic Church in Lithuania to attend the council.

Further reassured by Pope John's address opening the council, the Soviets freed the imprisoned leader of the Ukrainian Catholic Church, Josyf Cardinal Slipyi.

Urgent Plea For Aid Made By Hospital

An urgent appeal for funds is being made this month by Variety Children's Hospital which is facing the most critical financial situation in the history of the institution.

According to George Coury, chairman of the board of directors of the hospital, a deficit of some \$2 million exists at the present time as a result of the "disproportionate amount of free medical care given to indigent children."

"The community is being asked to help restore the hospital's financial stability at least until July 1 at which time a phase of the Medicare program known as Title V goes into effect," Mr. Coury stated, adding that Title V is supposed to provide funds for the care of indigent children up to the age of 18.

Dade Countians are being asked to donate whatever they can during a massive envelop campaign in which prepaid appeal envelopes are being mailed to residents from banks, department stores and civic organizations in the area.

Mr. Coury estimates that the sum of \$60,000, a minimum operating figure, will be needed every month until July 1.

Pope John's receipt of the Balzan Peace Prize with the approval of Soviet members of the jury; the Pope's audience with Khrushchev's daughter and son-in-law; Izvestia's coverage of the Balzan award — all these things increased the warmth of Soviet-Vatican relations.

But it was the encyclical, Pacem in Terris (April, 1963) that really insured a new climate for relations between Moscow and the Holy See. Nothing can better characterize the reception this document received in the USSR than the decision by the review Za Rubezhom to publish most of the text.

Although Pope John did not live to see the fruits of his efforts, the stature he imparted to the papacy encouraged future Soviet overtures.

Following the death of Pope John, Khrushchev, who had already expressed by telegram his distress at his illness and then his death, addressed a congratulatory message to the new Pope Paul VI. He received a reply from Rome which was more than pure formality. Both the original telegram and the reply were printed on the front page of the Soviet press.

Just as significant were the speculations of the Soviet press concerning the attitudes of the new Pope toward political and social problems and the relief expressed when Pope Paul confirmed in a speech at Castelgandolfo his intention to "follow the instruction and example" of his predecessor.

All of this brought a new and extensive coverage of papal activities to the pages of Soviet newspapers. Not only did communist papers report papal activities affecting international affairs but it gave coverage to such events as the first papal helicopter flight and Pope Paul's trip to the Holy Land.

So, despite some criticism of papal activities, an entirely new image of the Catholic Church and of its leader has been gradually created in the minds of Soviet citizens.

News published in the last year or two by the Soviet press and dealing with Catholic opposition to the Vietnam war, racism, and the dictatorships of Franco and Salazar has reinforced the

Church's new image, replacing the old communist vision of the Church as the "pillar of militarism, colonialism and imperialism."

Still, the Soviet leaders have not grasped the essence of the Church or the real meaning of the Church's activity in the world.

To them, Catholicism remains a doctrine which enslaves man and the Church remains an essentially reactionary force compelled to adopt "progressive" positions only under pressure from external factors.



Pope Greets Soviet President

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New Seminary Building Blessed

(Continued from Page 1)
 case is not in debt one penny because of it.

"The beautiful conditions under which you live here," he reminded seminarians, "have been made possible through the grace of Almighty God, the devotion of the Vincentian priests and the priests of the Diocese and the generosity of the laity."

The six-building seminary complex has been constructed through donations of the faithful to the annual Diocesan Development Fund campaigns. St. Raphael Chapel, erected in the center of the campus, is the gift of Mrs. Maytag McCabill.

Father John Young, C.M., first rector of St. John Vianney Seminary, now stationed at Our Lady of the Angels Seminary, Albany N.Y., preached during the Mass, recalling that the seminary "like the mustard seed of the Gospel began in a tiny way just a little more than seven years ago. The sudden sprouting through the ground of the first building, followed less than a year the foundation of the Diocese itself. It was referred to as the 'Miracle of St. John Vianney.'" Within those seven years it has rapidly spread its branches, so that it beckons to all four corners of the Diocese.

"The magnificent institution you see today is indeed a monumental tribute to the apostolic zeal of Bishop Carroll and to the generosity and sacrifices of all who had a part in it; the clergy of the Diocese; the seminary faculty; the Marist Brothers; the Serra Clubs of the Diocese and all the people of the Miami Diocese," Father Young declared.

The Vincentian priest told the congregation of clergy, religious, and laity that the priesthood is a "social" sacrament, emphasizing that the priestly powers exist not for the priest but for others.

"Thus, we say, it is a social sacrament and given to individuals, not for themselves, but for the good of others in the Church," Father Young explained. "It is a grace that puts the priest at the service of his brethren in the Church, the Vatican Council calls him very clearly and significantly the 'ministerial priest', one who serves others. It does this to distinguish his ministerial priesthood from the common priesthood of the laity, which all the baptized share, and which makes them capable of participating officially in the offering of the Eucharistic Sacrifice," he pointed out.

"Like Christ, the ministerial priest is called to serve, not to be served," Father Young continued. "In the words of the Council, through Holy Orders, the priest is 'appointed to feed the Church in Christ's name with the word and grace of God.' The beneficiaries, therefore, of the grace of vocation are not primarily those who are called to serve, but more especially those whom they serve," he said.

Noting that St. John Vianney Seminary is a sacramental sign of a sanctifying gift, which "God gives ultimately, not to the priests, but to you and to all the peo-

ple of Miami," Father Young stated, "in offering this sanctifying gift, which is St. John Vianney Seminary, to the people of Miami, God is calling for a response from them."

He told the congregation

that the gratitude of the people will be shown by their doing everything that they can to foster vocations to the priesthood to serve their children and their children's children in the Diocese, and elsewhere in the world, in

generations to come.

Designed by Pittsburgh architect, Alfred D. Reid, the new building provides facilities for 128 high school seminarians, including dormitory, classrooms, study halls, general activities rooms, television room, lounges, book store and typing room.

Interior furnishings and decor by The Key Enterprises, Inc., reflect a bright masculine note by using rich tones of red, butterscotch, and spun gold, complemented by olive greens, and accented by brown and white tweed. Landscaping was executed by Frederic B. Stressau.

Spring Concert At Rosarian

WEST PALM BEACH - A boys' choir from Boston and Rosarian Academy Chorale will be featured in the academy's Spring Music Festival at 8:40 p.m., today (Friday) in the fine arts theater.

Thirty-six youths from Catholic Memorial High School, West Roxbury, Mass., will join Rosarian singers under the direction of Sister Thomas Gertrude, O.P., head of the school's music department.

Berj Zamkochian, organist to the Boston Symphony and Boston Pops orchestras, directs the boys' choir, known as the "Edmundians." They are part of a 150-voice Glee Club which has appeared in both New York and Boston's Philharmonic Halls, have been heard over the Voice of America and have sung with the Boston Symphony.

In March the Rosarian Girls' Choral will participate in a concert in Boston.

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Campaign For DDF Enters Final Phase

(Continued from Page 1)
 of the campaign has just been completed and while many returns are not yet, Father Neil J. Flemming, Bishop's Coordinator for the drive, said that reports made to date have been very satisfactory and has requested that pastors try to complete and make their advance reports by today (Friday).

"Even though a large number of volunteer workers are devoting so much of their time in these last few weeks following 'Stay-At-Home' Sunday, it is still impossible to visit all the Catholic families in the Diocese for their gifts to further the works of charity so much a part of our Christian heritage," Father Flemming commented.

He urges that those who have not yet been called upon visit their parish rectory and make their gift.

Most of the pastors, Father Flemming said, are enthusiastic about the response of their volunteer workers and their parishioners. "With such effort by our clergy and lay people it most certainly must lead to the success so clearly needed by our Diocese in these years of our expansion," he declared.

PRINCIPAL NEEDS

Principal needs of the Diocese as outlined by Bishop Carroll at the opening of the campaign include expansion of facilities at St. John Vianney Seminary, where young men study for the diocesan

priesthood; at Boystown for dependent boys, at the Marian Center for Exceptional Children, only center for mentally retarded youngsters under Catholic auspices in the southeast United States; at the Catholic Children's Home, Perrine; and further development of the diocesan program of charity and welfare upon which demands increase each year.

The Diocese also plans to establish additional Newman Centers for the continued Catholic education of young men and women attending state colleges and universities; a home for unwed mothers in the northeast section of South Florida and a second residence for dependent teenage girls.

In addition DDF donations will be used to assist in the reduction of large operational deficits at seminaries, high schools and in the diocesan welfare department.

This Sunday, winter visitors will be provided with an opportunity to contribute to the DDF through a special collection which will be taken up in churches throughout the 16 counties which comprise the Diocese.

General reports on the campaign will be made to Bishop Carroll during a Victory Dinner scheduled to be held Wednesday, March 15 at the Hotel Everglades where guests will be pastors and regional chairmen.

Art Exhibit At College

JENSEN BEACH - A display of oils and water colors by Mrs. Marguerite Duston is currently on exhibit at St. Joseph College and will be on view daily through Tuesday, Feb. 28.

Before coming to Stuart, Mrs. Duston studied at the University of Wisconsin, Milwaukee Art Center, Layton School of Art, Rufus King School and the Cardinal Stritch College in Milwaukee.



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Where "The End" In Fashion Begins

Library Schedules

Cold North Films

"Some Enchanting Evenings" is the title of the film series which will be presented at 8:15 p.m., Wednesday, March 1, at the Surf-Bal-Bay branch of the Miami Public Library.

The public is invited to attend the program, which will include films on Ontario, Canada's famous ski resorts; on Montreal, Newfoundland, Nova Scotia and the Yukon.

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Tarde Cuaresmal el Domingo 5 Retiro para Matrimonios

Una tarde de retiro cuaresmal para matrimonios de habla hispana tendrá lugar el domingo 5 de marzo, en la iglesia de Corpus Christi. Comenzará a las 2 p.m. y concluirá con la misa de 5:30 en la propia iglesia.

El retiro es organizado por el Movimiento Familiar Cristiano, como una jornada de renovación conyugal en el espíritu de la Cuaresma, a la que se está invitando a todas las familias de habla hispana.

A fin de asegurar una amplia participación familiar, mientras los matrimonios participan en el retiro en la iglesia, se ofrecerá simultáneamente otro retiro para jovencitos en el audi-

torium de Corpus Christi, a la misma hora, uniéndose ambos para la misa de clausura.

Para los hijos más pequeños, el MFC está organizando un sistema de 'nursery' que utilizará los terrenos y locales de la Escuela Parroquial del Corpus Christi, de modo que mientras sus papás y sus hermanos mayores escuchan las pláticas y hacen las meditaciones cuaresmales, los más pequeños podrán disfrutar de una tarde plena de juegos y entretenimientos. A ese efecto, las religiosas dominicas que conducen el Nursery del Centro Hispano Católico, con la colaboración de un grupo

de jovencitas voluntarias cuidarán de los niños, agrupándolos en secciones de acuerdo con la edad.

El retiro para matrimonios será dirigido por el Padre Angel Villaronga OFM, mientras el de jóvenes de uno y otro sexo será el Padre Luis Oraa S.J.

Retiro Para Mujeres

Un retiro cuaresmal para señoras y señoritas tendrá lugar en la cripta de la iglesia de Gesu los días 2, 3 y 4 de marzo, comenzando a las 9:15 para terminar a las 12m. con la santa misa. Lo dirigirá el Padre Manuel López, S.J.

Cursillo En Vietnam

SAIGON - (NC) - Acaba de celebrarse en el Vietnam del Sur, el primer Cursillo de Cristiandad en la casa de ejercicios espirituales de la Arquidiócesis de Saigón.

Un equipo de 15 seglares procedentes de Filipinas acudieron a iniciar el Movimiento en este país azotado por la guerra y la amenaza comunista. El Cursillo que usualmente cuenta como director espiritual del mismo a uno o más sacerdotes, fue en esta ocasión dirigido por el Obispo Alejandro Olalia de la Diócesis filipina de Lipa.

Un total de 42 personas, sacerdotes y seglares vietnamitas tomaron parte en la intensa jornada de tres días, orando, estudiando y discutiendo la doctrina cristiana. Un segundo grupo de cursillistas volverá de Filipinas a Vietnam en el mes de marzo para dirigir otro Cursillo.

El Arzobispo de Saigón Paul Nguyen van Binh, asistió a la ceremonia de clausura del Cursillo, manifestando su complacencia por el comienzo de la Obra en su país y exhortando a los cursillistas recién graduados a trabajar sin cesar por la extensión del testimonio de Cristo.



Obispo Carroll Bendice Locales En la Ampliación del Seminario

En el acto de inauguración de las obras de ampliación y embellecimiento del Seminario Diocesano St. John Vianney, el Obispo Coleman F. Carroll dijo que esas obras eran posibles "gracias a la sacrificada generosidad del pueblo de esta Diócesis."

Nuevos dormitorios y aulas de estudio fueron inauguradas para los futuros sacerdotes que estudian en ese seminario, destacando el prelado que para ellos se ofrecerá allí lo mejor en ciencias, artes y letras.

'Consilium' Laical Comenzará Pronto

por Manuel Mira
Madrid - (NA) - El Consejo de los Laicos (Consi-

lium), creado por el "motu proprio" de Paulo VI, "Chatholicam Christi Ecclesiam", comenzará probablemente sus tareas en la próxima Pascua, según declaró en esta ciudad uno de los miembros consultores del nuevo organismo del Vaticano.

"Aportaremos la experiencia de nuestras organizaciones y se nos brindará en la misma Roma un lugar de intercambio de ideas y de diálogo entre la Jerarquía y las diversas formas de apostolado laical", añadió Pilar Bellosillo presidenta de las Organizaciones Internacionales Católicas y de la

Unión Mundial de Organizaciones Femeninas Católicas.

El Consejo de los laicos y la Comisión Pontificia de Estudio "Justicia y Paz", creados por el Papa, tienen

un mismo presidente, el arzobispo de Quebec, Canadá cardenal Mauricio Roy. Ambos nuevos organismos constituyen un esfuerzo decisivo para la aplicación de la

(Pasa a la Página 24)

Padre Arrupe habla sobre Latinoamérica

Justicia Social No Se Satisface con Limosnas

Madrid - (NA) - El Padre Pedro Arrupe, superior general de los jesuitas, ha enviado una carta a los provinciales de Latinoamérica en la que les recuerda que "la justicia social no se satisface con limosnas, sino facilitando el desarrollo de su personalidad."

La carta, fechada el doce de diciembre de 1966, recién fue dada a conocer. En Europa se le ha dado en llamarla "Enciclica social del Padre Arrupe". El diario monarquista español ABC sintetizó la carta en diez puntos:

1. - Es lamentable que haya aún en altos cargos de la Compañía (de Jesús) quienes no han comprendido la importancia del problema social.
2. - Para los jesuitas es una obligación moral reparar todo su apostolado para ver si responde a lo que pide la justicia.
3. - El carácter económicamente exclusivista de ciertos colegios obliga a pensar que deben desaparecer o cambiar radicalmente.
4. - Es necesario que tengamos el coraje de abando-

nar las obras tradicionales que hoy tengan menos importancia o urgencia.

5. - Es evidente que la Compañía de Jesús está al servicio de todos los hombres pero con preferencia al de los más pobres.

6. - Que vuestro lenguaje no sea hiriente, áspero o demagógico, pero no os maravilléis si la verdad no le gusta a todos.

7. - El decir la verdad nos traerá problemas con algunas de nuestras relaciones actuales. Pero nuestra fuerza es Cristo.

8. - Toda nuestra acción social debe ir precedida por un testimonio de vida dura y virilmente austera como la de Cristo pobre.

9. - Hay que recordar que la justicia social no se satisface con limosnas, sino facilitando a todos el desarrollo de su personalidad.

10. - Debemos preguntarnos si las clases más acomodadas no han recibido en nuestros colegios una con-

firmitación de sus prejuicios de clase.

La carta añade también que "nosotros somos exclusivamente del partido de la verdad, de la justicia, de la equidad, del amor: sus imperativos son nuestra ley."

Conjunto Nicaragüense Encuétrase en Miami

Un sacerdote cubano, actualmente director de un plantel secundario en San Pedro de Lovago, Nicaragua, visita Miami de paso para Nueva York y otras ciudades de Estados Unidos, con ocho estudiantes de su instituto que forman un conjunto musical.

El viaje es de acercamiento y buena voluntad, dice el Padre Carlos Pujol, que anteriormente sirvió como capellán de la Fuerza Aérea de Estados Unidos durante la Segunda Guerra Mundial.

Su Instituto San Antonio educa actualmente a cuarenta jovencitos de San Pedro de Lovago, ciudad de diez mil habitantes enclavada en una extensa zona ganadera de Nicaragua.

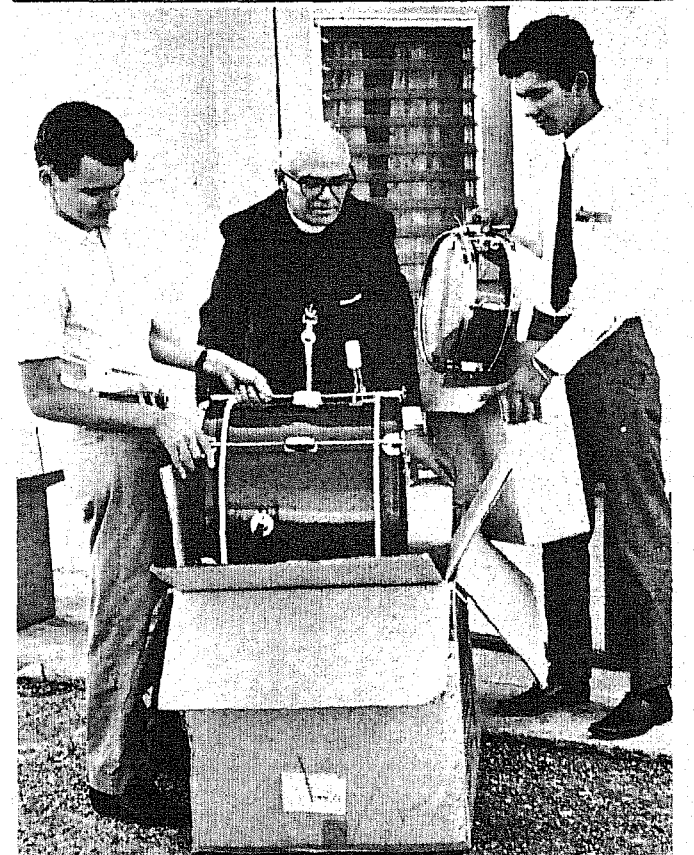
Allí los jóvenes formaron una banda de música folklórica, que al caudal musical de su tierra ha ido añadiendo piezas de toda Latinoamérica y Estados Unidos. "Los Chicos del Ritmo", que así se llama el conjunto, aprovecharon su estancia en Miami para habilitarse de nuevos y llamativos atuendos así como de modernos equipos musicales, que se unirán a los que dejaron en su nativa Nicaragua.

El grupo de estudiantes es de ocho, aunque solo cinco forman parte del conjunto musical. Durante su estancia en Miami están hospedándose en el Brumbaugh Motel, 9201 N.W. 7 Ave.

Allí el Padre Pujol, que abraza la esperanza de ampliar considerablemente su Instituto San Antonio, cree

que este viaje de buena voluntad puede servirle para ponerse en contacto con profesores cubanos de Miami que estén interesados en viajar a Nicaragua a trabajar en el plantel.

"Sería una forma estúpida de que pudieran desarrollar su vocación magisterial, que muchos han visto truncas por el exilio y las dificultades de idioma, sirviendo a la juventud de un país hermano en una institución católica," dijo el sacerdote.



Admirando los Nuevos Instrumentos
Armando Almanza y José Antonio Lazo con el P. Pujol



"Los Chicos del Ritmo", de Nicaragua,

Ensayando Folklore Centroamericano en Miami

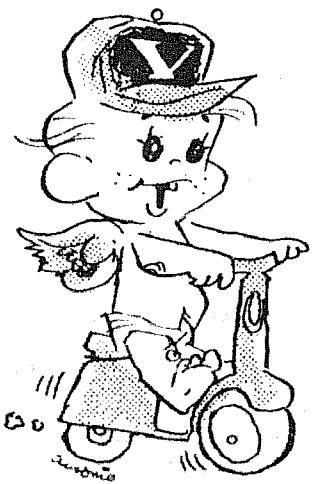
Póngale Nombre

Este angelito pilluelo será el símbolo de The Voice desde hoy. Nace en febrero, mes de la prensa católica, y desde hoy estará presente en la vida de The Voice y por tanto en todo el Sur

de la Florida, siempre muy activo.

Este simpático personaje es creación de nuestro caricaturista Antonio Rubio, pero el nombre que llevará lo dejamos a su elección. Piense en un nombre apropiado par él, preferiblemente en inglés, y envíe su sugerencia a The Voice P. O. Box 1059, Miami, poniéndola al correo antes del 17 de marzo de 1967. Un cupón apropiado para enviar la sugerencia aparece en la página 8 de esta misma edición.

Para el "padrino" cuya sugerencia de nombre sea seleccionada hay la oportunidad de un viaje a Nassau a bordo del Bahama Star durante un fin de semana de tres días. Piense, busque un nombre y remítalo a la mayor brevedad.



Can God Get Through

(Continued from Page 15)
to here and now social problem solving.

If the Church is to achieve relevancy it should incarnate itself in the form and style of modern man. The dominant style of the secular man is, according to Cox, urban. The secular man is a city dweller.

Urbanization, in fact, nourishes the process of secularization. For in the city man can escape the provincialism and social pressure groups. In the city man is presented with many objects of choice, many persons to love, many ways of achieving a goal. The city is filled with streets and avenues which can take the secular man away from family mores and small town pressures; filled with boulevards and terraces which give wide areas of choice. The city supplies freedom from oppression and freedom for richer choices; this freedom is the very heart of secularization.

Anonymity and mobility are two of the significant contributions of urbanization. In the big city a man can be faceless if he wishes. The secular man is able to reveal and open himself to those he chooses, and the possibilities are abundant for personal encounter. Thus there is no need for the boy on the corner to marry the girl next door.

DOORS OF ESCAPE

Mobility, both geographical and occupational, likewise opens doors of escape which are closed to the rural inhabitant. Mobility unlocks the small town cage. The city, richer in choices, gives substance to man's exercise of free will. The secular-cityman is no longer dependent on a closed and limited world. Such independence feeds the maturing process of secularization.

Cox sees the nomadic Hebrew race as a type of the modern mobile man. The nomadic wanderings of the Jewish people freed them from identification with a particular place, freed them from the temptation to stop and fashion idols. Yahweh himself went before them, leading them to new lands. Interestingly enough, Christ himself had no place to lay his head.

Cox chastises the medieval preacher standing in the modern pulpit who romanti-

cizes the small town. Such a preacher bewails the loss of family spirit in the neighborhood church, the parish where everyone knows everyone else. In doing so he fails to appreciate the gift of freedom offered man in the anonymity of the modern city. The antiquated (according to Cox) preacher, scorns the loss of small town pressure, failing to realize that social conformity does not have the same value as freely chosen values.

Such in brief, are some of the dominate themes that run through Cox's "Secular City". Robert O'Connell, writing in America, calls the book "brave and brilliant". The easy style of the book has made it a favorite of cleric and layman alike.

GREAT SIGNIFICANCE

Reviewers generally admit that the book has great significance for the Church's search for relevancy to contemporary man. Hilary Smith points out, though, that the bulk of present society does not enjoy the urban freedom described by Cox. The rural life is still the dominant social form for a large segment of Americans.

Though the 1960 census classifies 125 million of the 179 million Americans as urban, the census bureau considers as urban everyone living in a city of 2,500 or more. The question can be asked whether such cities embody the fruit of urban secularization, whether such cities demand a "religionless Christianity" for Christian relevancy.

More to the point is the problem raised by Andrew Greeley writing in Commonweal. Greeley, a sociologist of the Chicago school, states that the "medieval mind" is very much with us in the large urban city. He claims that the primary institutions of society, (for example, family influence) are as strong in the city as in the rural community. Within the one city there are numberless subdivisions, pockets of interpersonal influence, which make the "urbanite free of all encumbering influences" nothing but a myth. If secularization is defined as freedom from cultural mores and personal influences, then secularization does not exist.

That modern man has a concrete mind that tends toward the practical and functional no one seems to deny.

To Modern Man?

Modern man is much taken up with the things of this earth. Contemporary Catholic theology would insist that the Church must likewise direct her attention to the profane, and this not simply as a device to win the attention of the modern mind. The Church's mission is to the world, reconciling what is estranged and applying the salve of Christian concern to every human problem, be it disease or poverty or racial injustice. These are merely the here and now demands of Christian love. If this is the gist of "religionless Christianity," there is no Catholic theologian who would object.

One author points out, though, that to admit the Church's responsibility to concrete worldly involvement does not make ultimate questions any the less press-

ing. Though the man in the street does not ask the ultimate questions in the language of the philosopher, he still seeks explanations to the great questions of life. The realities of death and suffering are as puzzling to the high rise renter as to the theologian. Persons wanting to know the meaning of it all, the point of life itself, are not just medieval museum pieces.

No doubt we have not seen the last of the studies that attempt to relate the secular and the profane, the natural and the supernatural. The Church's relevancy to man in any age will depend to some degree on how well the mentality of that age is understood. Though some will disagree with particulars of Harvey Cox's book, it will long remain as a stimulating source of study.

How U.S. Catholics Are Implementing

(Continued from Page 15)

ecumenism . . . fellowship night with Jews sponsored by Holy Name society.

Major effort in calling and setting into motion little council . . . Organization and plans for future allowed to develop quite slowly, with effort to remain in close contact with reactions and desires of priests and people.

Bringing clergy and laity together in diocesan and parish programs steadily increasing . . . A unity walk involving Catholics, Protestants and Orthodox very successful.

Closed circuit television coverage for clergy, Religious and laity of Notre Dame conference on theological issues of Vatican II . . . episcopal vicars names . . . deacons ordained early so they might have active pastoral training in last year of formal education in seminary.

Nine-day council review held for clergy, Religious, non-Catholic clergy, parish representatives; experts from around country brought to explain documents of council. . . . Twelve-week program devoted to seven sessions of Christian leadership and five on Constitution on the Church . . . Pastoral commission to establish a pastoral plan based upon a sociological study; to open up channels of communication between bishops, priests, laity . . . Eight-page questionnaire sent each priest to list suggestions; pastoral letter read in all churches inviting suggestions from laity; short summary of these ideas listed in a 75-page booklet prepared for members of pastoral commission.

Diocesan consultors enlarged, bishop asks recommendations from clergy on new members.

Commission for architects and artist laymen being formed.

Established a Catholic community center in heart of Negro ghetto; priest full-time director and lives on third floor over storefront center. This is not a parish. Purpose of center is to help civil rights movement and achieve better living and working conditions for people.

Anti-Birth Legislation Erupts

(Continued from Page 1)

Florida, Vermont, Georgia and Texas. A number of other states are in the process of naming commissions to study the possibilities.

California was one of the first—its bill has generated a battle of major proportions, without any real action—but the state of Nebraska is perhaps closest to passing its bill.

Abortion dispute is nothing new. American law said nothing of the practice in the early days of independence, but in 1821 Connecticut passed a law permitting abortions in certain cases, and in the next two decades a number of states followed suit. Forty-five states permit abortion when the life of the mother is directly threatened. The others permit them in limited cases to protect the mother's health. Generally, however, they prohibit direct abortions unless there is definite evidence that the mother's health or life is in danger.

For more than a century the old laws were good enough—even for the medical profession; all but the most outrageously incompetent or imprudent practitioner could operate with im-

punity. Legislators were willing to avoid such an obviously sticky issue.

But with evidence of a rapidly increasing number of abortions after World War II, the cry grew even louder to bring the law closer to the reality. "If good law represents the opinion of the majority, the time for reconsideration of the laws governing therapeutic abortions has arrived," said one research team which revealed widespread abortion practice in two Buffalo, N.Y., hospitals.

All the state proposals now under consideration appear to be fashioned about the Model Penal Code, and despite their differences in detail, all contain one major departure from the legal past; where certainty was once required to justify an abortion, the proposals now introduce the element of probability.

A doctor or medical board would no longer need to determine that the mother's life is definitely in danger, but would now consider the probability that it may be endangered.

In addition to considering the mother's life, they could, in most instances, also

consider her probable physical or mental health and the probable health of the expected child.

Did the mother have German measles? Then there is a 25% probability that the child would be born with some defect. Under most reform proposals, an abortion would be permitted.

Was the woman raped, or did she become pregnant as a result of incest? Many proposals would free her of the mental burden of bearing the child.

The Church, which had little say in drafting the original abortion laws—Catholics were curious, unimportant creatures to the lawmakers of the early 19th century—has reacted strongly to the reform proposals, a reaction which has made many think of the dispute as a Catholic-against-the-world crusade. Catholics, many feel, are trying to shove their own beliefs down the throats of their countrymen.

But, as a statement signed not by priests but by Dr. Norman Vincent Peale, Orthodox Archbishop Iakovos and two rabbis said only recently, "Abortion is not strictly a sectarian issue. . . . Men of all creeds hold that

life comes from God. . . . underlined in the commandment, "Thou shall not kill." Easier abortions, they added, would wreak havoc with American family life, as it has done in Japan.

And therein lies the heart of the matter. While proponents of liberal abortion laws maintain that they are protecting the rights of women, their opponents—the Church most strongly—says any abortion destroys the rights of the child, who from the moment of conception is a living human being.

"In our civilization," said Lawrence Cardinal Shehan of Baltimore, "human life has always been held sacred. . . . I am therefore strongly opposed to the existing (Maryland) abortion law as well as the proposed amendment."

The bishops of New York State repeated their stand, based on this argument, in a statewide joint pastoral letter two days after hearings on reform proposals were ended in New York City. The hearings revealed strong anti-abortion sentiment throughout the state and, coupled with the pastoral letter, have probably killed New York's proposals.

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