

Pope Appeals For Aid To Poor Nations



POPE PAUL VI offered Easter Mass in St. Peter's Square where he announced the publication of his fifth encyclical "Development of the Peoples."

By JAMES C. O'NEILL

VATICAN CITY (NC) — Pope Paul VI has appealed for "concrete action" to foster man's development and the development of all mankind to combat the growing imbalance between richer and poorer nations.

In an 18,000-word encyclical made public March 28, the Pope has taken the Catholic Church's social thought another step forward. The encyclical letter, *Populorum Progressio* (Development of Peoples), in its very title captures the Pope's central concern since it deals precisely with the development of peoples and

Complete text of Pope Paul's encyclical, "Development of the Peoples" will be published in next week's edition of *The Voice*.

countries.

The letter is addressed both to Catholics and to all men of good will. In effect, it is an appeal to the world's community of nations to meet the urgent social, cultural and economic problems of the day in the developing countries. The alternative, he warned, is the "grave temptation" to violence and revolution.

Despite some press interpretations of the text of the letter, the Pope did not seem to commit himself on the sub-

ject of birth control or family limitation any further than the Second Vatican Council's stand taken in its Constitution on the Church in the Modern World. The Pope devoted a lengthy paragraph to the subject of demography but based it on the council's constitution.

Following is the full text of the paragraph:

"If it is true that too frequently an accelerated demographic increase adds its own difficulties to the problems of development: the size of the

population increases more rapidly than available resources and things are found to have reached an apparent impasse: From that moment the temptation is great to check the demographic increase by means of radical measures. It is certain that public authorities can intervene, within the limit of their competence, by favoring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples.

Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist. Finally, it is for parents to decide, with full knowledge of the matter on the number of their children, taking into account their responsibilities toward God, themselves, the children they have already brought into the world and the community to which they belong. In all this they must follow the demands of their own consciences enlightened by God's law authentically interpreted and sustained by confidence in Him."

"The world is sick," the Pope declared. He added that the cause of this sickness "consists less in the unproductive monopolization of resources by a small number of men than in the lack of brotherhood among individuals and peoples."

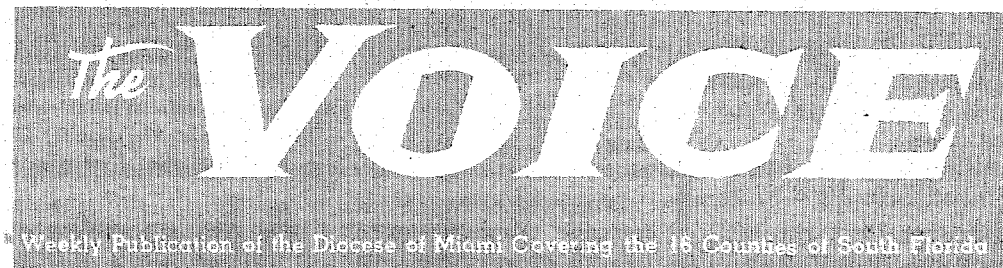
URGES FORCEFUL AID

The answer to the problems they face, is a concerted, conscientious and forceful series of programs by the richer nations to aid the developing ones.

The encyclical, the fifth to be issued by the Pope since his election in 1962, does not proclaim any startling new ideas. Rather, it collects and organizes into a single document a number of ideas of Christian and Catholic social teaching and applies them specifically to the present world situation.

As the Pope himself indicates at the beginning of the document, it builds on the social teachings of the Popes from Leo XIII to John XXIII. Its own specific appli-

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VOL. IX, NO. 3 Price \$5 Per Year... 15 Cents A Copy MAR. 31, 1967

Pope Asks All To Pray For Vocations April 9

VATICAN CITY (NC) — Pope Paul VI has issued a fervent exhortation to "the entire Church" to observe Sunday, April 9, as World Day of Prayer for Vocations.

In a letter to the faithful, the Pontiff said: "We ask all, yes, all of you members of the holy Church of God, to welcome our invitation and to do at least one thing: do what Christ Himself commanded: 'Pray... the Lord of the harvest that He send forth laborers into the harvest.'"

FEELS ANXIOUS

The Holy Father said that while there are still vocations in the Church in our century, his heart still is not free from anxiety. "There are too many empty places in the framework of the services that the Church has need of," he observed.

The Pope said he wished to reach the doorways of Christian families and ask: "Do you have any vocations among your children?"

He said he wished he could ask every pastor, every spiritual teacher if they "are watchful to discover signs of a divine calling among the persons entrusted to your care?"

Noting that the word "vocation" actually applies to all humanity "called to Christian salvation," he said

Bishop To Celebrate Mass For Vocations

Pontifical Mass will be celebrated Sunday, April 9, by Bishop Coleman F. Carroll in the Cathedral in observance of a Day of Prayer to encourage vocations to the priesthood and religious life among junior college and university level students.

Priests, seminarians, representatives of religious orders of men and women stationed in South Florida; Serrans, Newman Club members and parents of priests and religious, have been invited to participate.

Sermons on vocations among young men and women will be preached during Masses in churches and chapels throughout the Diocese and special prayer ceremonies will be held at the seminaries and religious houses and institutions of the Diocese.

it acquires its full significance in the "doubly special vocation," where one gives his life "to the one and highest love, to the love of God."

He said the Church cannot be indifferent or negligent where the matter of vocations is concerned, and recalled the admonition of the Second Vatican Council to bishops in this respect.

"Each vocation toward God's worship and toward service of the Church deserves the most lively attention on the part of those who cultivate, or who watch over,

the garden of souls," he declared.

Vocations are the hope of the Church, the Holy Father said.

(Continued on Page 28)



IN RECOGNITION of his accomplishments as first chairman of the Dade County Community Relations Board, BISHOP COLEMAN F. CARROLL received a certificate of appreciation from the Anti-Defamation League of B'nai B'rith presented by HENRY E. WOLFF, chairman of the Florida Regional Board of B'nai B'rith.

Catholic Education Probe Proposed At Convention

ATLANTIC CITY, N.J. (NC) — A detailed and comprehensive study of Catholic

education on all levels was called for by Bishop Ernest J. Primeau of Manchester,

N.H., at the annual convention of the National Catholic Educational Association. Bishop Primeau urged the NCEA to undertake such a study to seek answers to the many questions facing Catholic education today and to "plan for the innovations that our times are

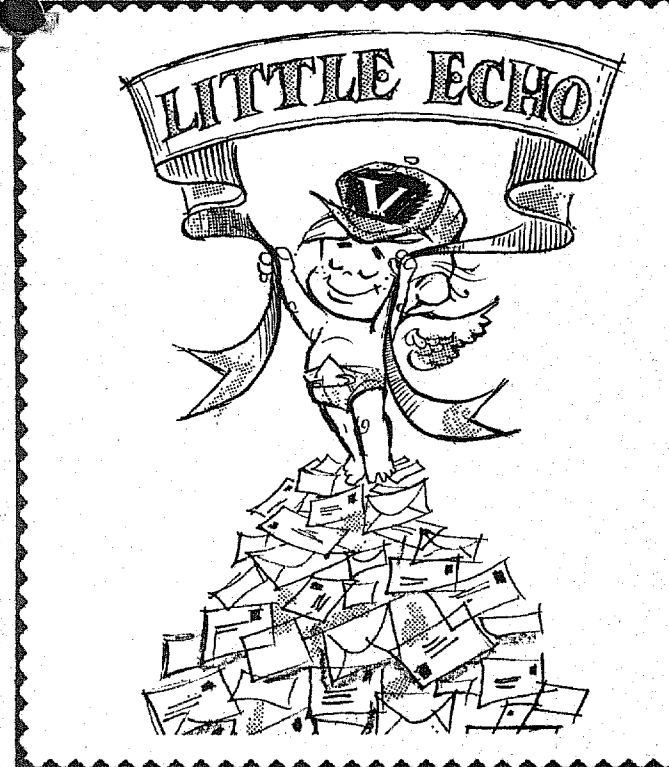
(Continued on Page 2)

Asks Bishop Nominations

ATLANTA — A letter requesting names of priests of the Archdiocese of Atlanta "worthy of being candidates for the episcopacy" has been sent to priests and lay leaders here, by Archbishop Paul J. Hallinan.

"Meetings of the province of Atlanta are held regularly to decide upon names to recommend to the Holy See. Such a meeting will be held April 3-5," wrote Archbishop Hallinan.

The Archbishop requested that the suggestion not be signed.



He Has A Name

Finally, *The Voice's* little angel has a name — Little Echo, Winner of the 5-week-long contest to name the angel is Mrs. H. J. McLaughlin of 10300 N. Miami Ave., Miami, whose entry was one of the first submitted.

There were many duplications and variations of the name Little Echo entered in the contest, but Mrs. McLaughlin's entry bore the earliest postmark and she will receive round trip tickets for two to the Bahamas aboard the Bahama Star of the Eastern Steamship Lines.

Yes, it has been a long, hard search for the judges who had nearly 2,000 entries to pore through.

When the contest started on Feb. 17, Valentine's Day had just passed and many of the early entries were scented with hearts and flowers. There were Valentine and Val for short, Love, Amo and Sweetheart. Also, there were nominations for Abe and George, Lincoln and Washington that is, whose birthdays fell during February.

Saints Patrick and Joseph, whose feasts are celebrated in March, were among the front-runners as that month began. As St. Patrick's day ap-

(Continued on Page 3)

OFFICIAL DIOCESE OF MIAMI

The Chancery announces the following appointments effective Wednesday, April 5, 1967:

THE VERY REVEREND THOMAS M. ANGLIM, Assistant to the Secretary of the Diocesan Board of Catholic Charities and Director of the Catholic Welfare Bureau, West Coast Deanery.

THE REVEREND CLAUDE E. BRUBAKER, pastor, Ascension Parish, Fort Myers Beach, with its mission of St. Isabel, Sanibel Island.

THE REVEREND THOMAS J. GOGGIN, from Administrator, St. Raphael Parish, Lehigh Acres, to Pastor of new parish to be established in the North Pompano Beach A1A area of Broward County.

THE REVEREND MARTIN J. CASSIDY, from Administrator, St. Catherine Parish, Sebring, with its Mission of St. James, Lake Placid, assigned to the Chancery for special work.

THE REVEREND GERALD GROGAN, from Assistant Pastor, Sacred Heart Parish, Homestead, to Administrator, St. Catherine Parish, Sebring, with its Mission of St. James, Lake Placid.

THE REVEREND EUGENE J. MCCARTHY, from Assistant Pastor, St. Luke Parish, Lake Worth, to Administrator, St. Raphael Parish, Lehigh Acres.

THE REVEREND MIGUEL M. GONI, from Administrator, Ascension Parish, Fort Myers Beach, with its mission of St. Isabel, Sanibel Island, to Administrator of a new parish to be established in the Miami Lakes area of Dade County.

THE REVEREND CHARLES J. ZINN, Assistant Pastor, St. Bartholomew Parish, Hollywood (Effective March 23, 1967).

THE REVEREND SEAN O'SULLIVAN, Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

THE REVEREND JOHN P. VAUTRIN, from Assistant Pastor, St. Francis Xavier Parish, Fort Myers, to Assistant Pastor, St. Lawrence Parish, North Miami Beach.

THE REVEREND L. PHILIP MCNEIL, from Assistant Pastor, St. Thomas the Apostle Parish, Miami, to Assistant Pastor, St. Brendan Parish, Miami.

THE REVEREND DOMINIC O'DWYER, from Assistant Pastor, St. Brendan Parish, Miami, to Assistant Pastor, St. Luke Parish, Lake Worth.

THE REVEREND JOHN D. MCGRATH, from Assistant Pastor, St. Bartholomew Parish, Hollywood, to Assistant Pastor, St. Francis Xavier Parish, Fort Myers.

THE REVEREND RAYMOND J. CASEY, from Assistant Pastor, St. Matthew Parish, Hallandale, to Assistant Pastor, St. Thomas the Apostle Parish, Miami.

THE REVEREND JOHN E. REISER, from Assistant Pastor, St. Lawrence Parish, North Miami Beach, to Assistant Pastor, St. Matthew Parish Hallandale.

THE REVEREND EDWARD J. SCHNEIDER, from Assistant Pastor, Annunciation Parish, West Hollywood, to Assistant Pastor, Our Lady of the Holy Rosary Parish, Perrine.

THE REVEREND JAMES B. REYNOLDS, from Assistant Pastor, Our Lady of the Holy Parish, Perrine, to Assistant Pastor, Annunciation Parish, West Hollywood.

THE REVEREND THOMAS MCMACHIN, Assistant Pastor, Sacred Heart Parish, Homestead. The following appointments became effective Thursday, March 2, 1967:

THE REVEREND PEDRO LUIS PEREZ, from Assistant Pastor, St. John the Apostle Parish, Hialeah, to Assistant Pastor, St. Francis de Sales Parish, Miami Beach.

THE REVEREND AVELINO GONZALEZ, O.P., from Assistant Pastor, St. Francis de Sales Parish, Miami Beach, to Assistant Pastor, St. Dominic Parish, Miami.

THE REVEREND JULIO REINA, Assistant Pastor, St. John the Apostle Parish, Hialeah.

Catholic Education Probe Proposed At Convention

(Continued from Page 1)

demanding." He assured the some 20,000 delegates at the convention here that such a study would "have the full support of my fellow bishops."

"None of us—educators, bishops and concerned Catholics generally—can afford an extended period of drift and indecision in these matters," he stated. "We need a detailed re-examination of all aspects and all problems of Christian formation, embracing not simply the Catholic school system but our entire educational effort: Confraternity of Christian Doctrine, the Newman Apostolate, adult education, and youth programs."

Maintaining that "what Catholic education today needs more than anything else is a philosophy, a rationale for its own existence," Bishop Primeau said such a philosophy can only emerge from "the answers to some very basic questions."

Among those he posed were: "Why should the Church

be operating schools at all? . . . Does the goal of 'every Catholic child in a Catholic school' remain a possible and desirable one today? . . . Should we concentrate on one level of education, or should we instead seek to provide education across the board on all levels? . . . What are we as Catholic educators doing—and what are we going to do—about the millions of Catholics who are not in Catholic schools?"

Bishop Primeau, president general of the NCEA, said he did not propose such questions "casually, nor with the intention of spreading further dismay and doubt."

THERE ARE ANSWERS

"On the contrary," he continued, "I believe firmly that my questions do have answers and that the answers can be found by ordinary mortals employing the ordinary means of intelligence and good will."

"I believe, too, that the answers, when they have been found, will not spell collapse or chaos for the Catholic educational system."

Priest Senate Draft Ready

Copies of the proposed constitution recently drawn up by members of the priests' drafting committee of the priests' senate have been mailed to all priests in the Diocese of Miami.

According to Father Ronald Brohamer, director of the committee, those who have not received a copy should write or phone him at St. Paul Church, Arcadia, to obtain a copy.

Finish Study Of Newman Apostolate

WASHINGTON — (NC) — A re-evaluation of the National Newman Apostolate has been completed, and its effects will be "far reaching", according to Father John T. McDonough, director of the National Newman Apostolate.

Bishop James W. Malone, apostolic administrator of Youngstown, Ohio, and moderator of the National Newman Apostolate, presided at the meeting. Father McDonough was chairman.

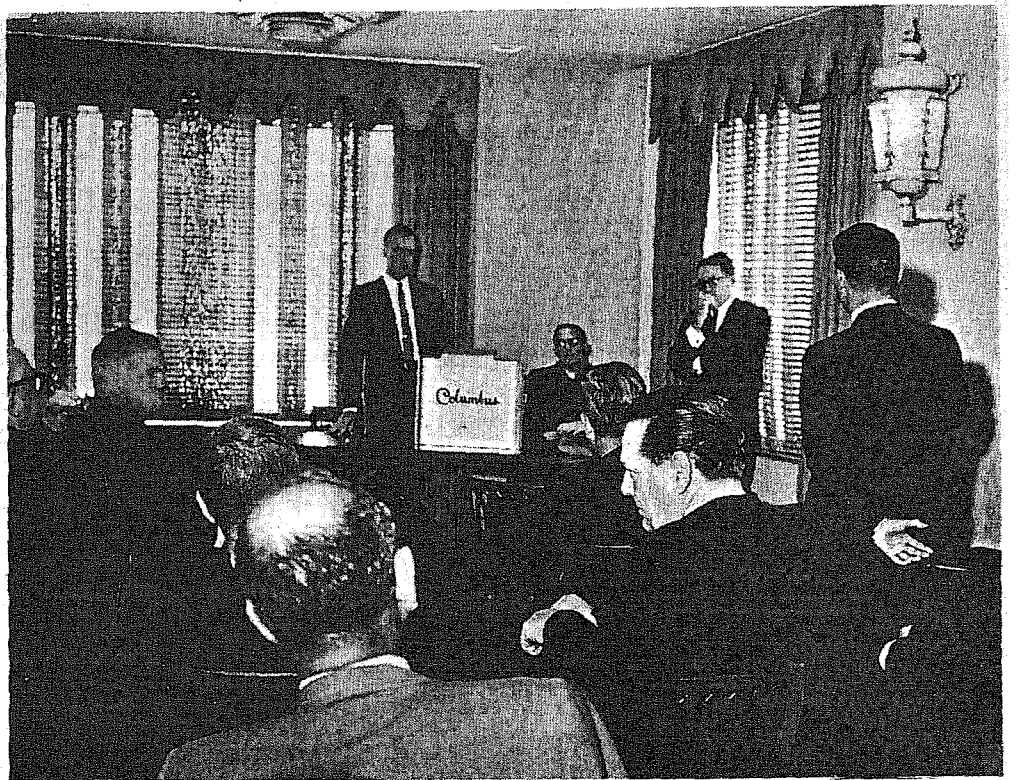
"A consensus was obvious," he reported. Students, faculty and chaplains want:

- 1) Minimal organization.
- 2) The diocese to be the functional Newman structure.
- 3) Total university involvement in Newman program and policy.
- 4) A professional staff in the National Newman Apostolate office for research, information, public relations, liaison and coordination.
- 5) Combined financing of the national office in the U.S. Catholic Conference by the local units, the National Newman Foundation and the National Conference of Catholic Bishops.

"The spirit and seriousness of the students and priests who met to summarize these recommendations was most inspiring," Father McDonough said.

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OPPOSITION to liberalization of Florida's abortion law was explained to South Florida's political candidates last week by DR. EDWARD J. LAUTH, standing center; on behalf of the Catholic Physicians' Guild; and THOMAS HORKAN, standing in background, representing the Catholic Lawyers Guild, during an informal meeting.

Abortion Battle Rages Throughout The U.S.

While bills to liberalize abortion laws were killed in one state and introduced in another, the Church in Oregon went on record against such laws as an "unjustified infringement" on a person's right to be born and to live.

The Judicial Proceedings Committee of the Maryland state senate voted 8-5 to reject a house-passed bill which would have relaxed that state's laws. The action—while not final—had the effect of killing the bill for the session of the legislature, which ended March 28.

Meanwhile, a bill to liberalize Missouri's abortion laws was introduced in the state senate, although its sponsor said he had little hope it would be passed this year. The legislature in Missouri was winding up its session, too.

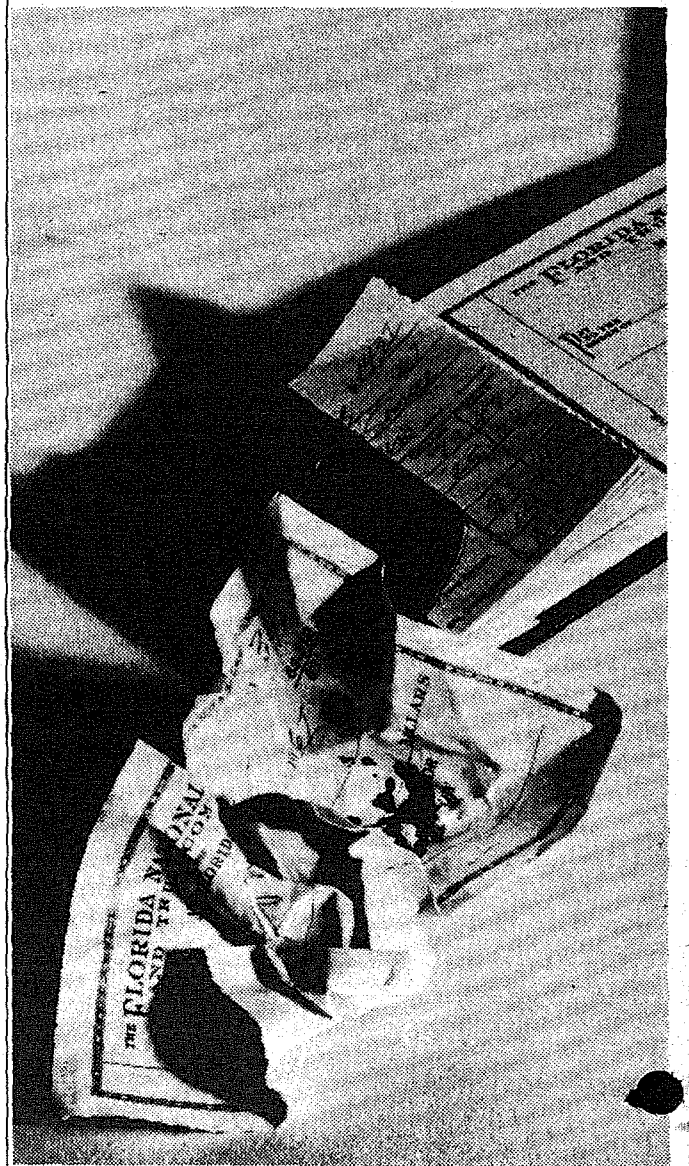
In Oregon, the committee on family life of the Portland archdiocese issued a statement condemning attempts to relax the state's abortion laws.

That statement came after the Greater Portland Council of Churches—which the archdiocese of Portland recently

joined, but has not yet participated in—failed to reach a theological position on abortion. but voted to support the legislature's liberalization bill.

The family life committee criticized the bill for its

"vague and generalized terminology (which) would place decisions for feticide in specific cases exclusively with a committee of at least two doctors . . . with no accountability to the judicial system or to anyone else."



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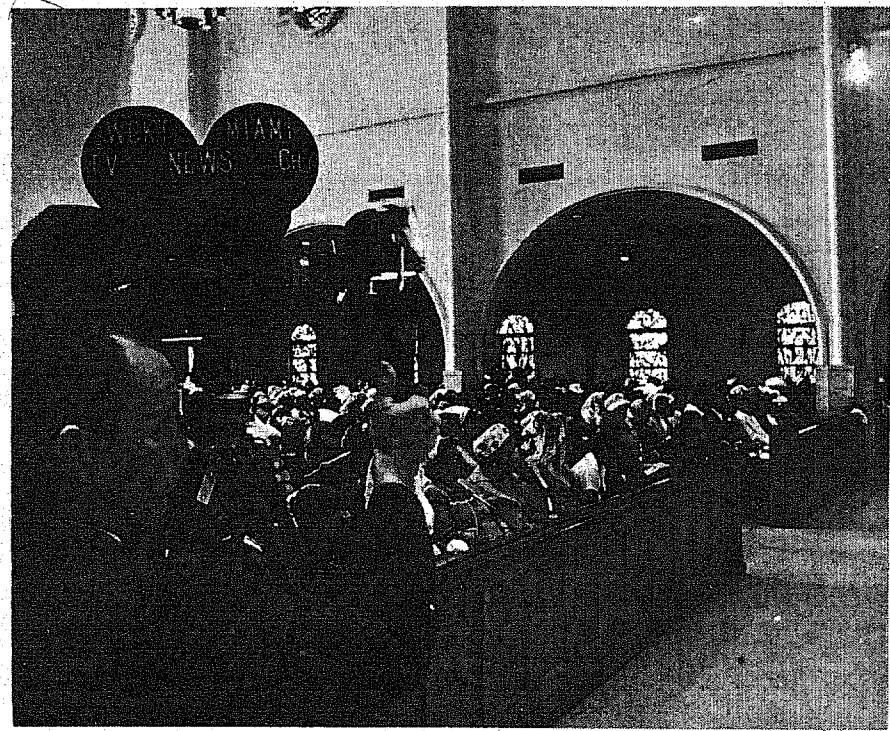


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Solemn Pontifical Easter Mass was televised in color for South Florida viewers by WCKT, CH. 7



As Bishop Coleman F. Carroll offered the Holy Sacrifice in the Cathedral of St. Mary.



Father John Nevins preached the homily during the Mass in which hundreds participated.

Clergy, Civic Leaders Meet; Suggest Migrant-Aid Plans

SEBRING — A forum to provide constructive suggestions on legislation to improve living and working



Opening Entries Was A Chore For Voice staffer, Maria Jacome

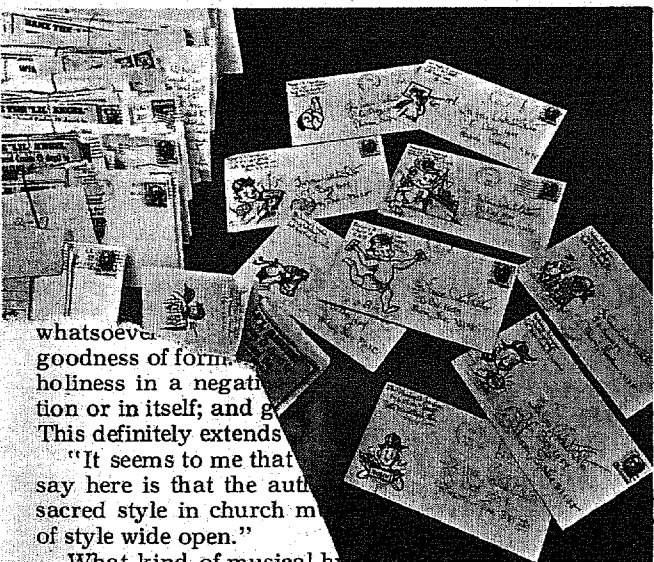
He Has A Name!

proached calls poured in for Kelly, Irish, Paddy and Mick.

Entries came in from all parts of the country. There were some from the rich and some from the poor; some were silly and others tugged at the heart-strings of the judges.

One woman suggested Candido, with the explanation that the word in English means: Candid, Simple, Innocent and White. "This was my brother's name," she said, "and believe me he was all that!"

"We lost our little grandson who was killed by a car," another woman wrote. "His name was David," she continued, "I would love to have his name used for the Li'l Angel, as we are very blue."



whatsoever goodness of form holiness in a negation or in itself; and g This definitely extends "It seems to me that say here is that the aut sacred style in church m of style wide open."

What kind of musical h of those popular hymns "I think that they mean

ted Entries Of

ine of North Miami Beach

conditions for farm workers was recently sponsored here by the Florida Citizens Committee on Agricultural Labor.

Father Martin J. Cassidy, pastor, St. Catherine parish, committee chairman, presided at the meeting attended by migrant workers, clergymen, crew leaders, teachers and school administrators, VISTA workers and representatives of South Florida County Health Departments, Management Research Institute, Florida State Board of Health, United Farm Workers Organizing Committee, Florida Christian Migrant Ministry, Florida Dept. of Agriculture and Community Action Fund.

Subjects discussed and approved for support were improved housing and self-help housing for the very poor; unemployment insurance, permanent or portable sanitary facilities for field and grove workers, enforcement of the Farm Safety Transportation Act, a State Crew Leader Registration Act, an amendment to the Child Labor Act to raise the age limit for children working the fields.

A resolution asking for the relaxation of regulations and elimination of red tape which would allow farm workers, and migrants more leeway in self-help housing was drawn up by a committee headed by Dr. J. C. Ross, Tampa, and forwarded to the Farmers Home Administration in Washington, D.C. and to key members of Congress.

Principal speaker during the sessions held in St. Catherine parish hall, was the Rev. Eugene Boutilier, minister in the United Church of Christ and director of the National Campaign for Agricultural Democracy in Washington, D.C.

"Collective bargaining," he told the meeting, "is the only realistic approach to the present farm labor problem," pointing out that the National Campaign advocates self-organizing among farm workers. He expressed the belief that the coverage of farm workers under the National Labor Relations Act has a "good chance" of being passed by the present Congress and urged Florida citizens Committee to lead a state-wide effort in support of the legislation.

Rev. Ben Fraticelli, Orlando, was appointed chairman of a legislative committee.

Catholic Marriage Rite By Minister

OAKLAND, Calif. (NC)—Permission has been granted by the Holy See for a United Church of Christ minister to officiate at the marriage of his son and a Catholic girl in St. Augustine Catholic church here.

The wedding will take place on March 31 with the Rev. Alden A. Read officiating at the ceremony for his son, John, and Marie Immekeppel of St. Cattistus parish, El Sobrante. Father John Ritzius, C. S. P., a Newman chaplain, will read the exhortation before the actual marriage rites.

BELIEVED FIRST

Father George Crespin, an official of the Oakland diocesan marriage tribunal, said that he had never heard of a similar permission being granted anywhere.

(The Church's Doctrinal Congregation did authorize the giving of Holy Communion to a Presbyterian girl from the United States during her September wedding Mass at Assisi, Italy, but a Catholic priest officiated at the ceremony.)

"The document (on marriage) of last spring from Rome specifically requested that unusual cases be referred to Rome for the final decision," Father Crespin explained.

The permission for the Rev. Mr. Read to officiate

at his son's wedding is "encouraging," Father Crespin commented, "because it indicates a sensitivity for the family as well as consideration for the ecumenical problem involved."

"Since no explanation was given for this permission," he continued, "it is difficult to generalize from this case. It certainly is a shift from recent practice, but whether this is an indication of a liberalization along these lines remains to be seen."

The permission was requested by the bridegroom who wrote to Bishop Floyd L. Begin of Oakland last summer regarding the case.

Would Reduce Priests' Work

SALZBURG, Austria (NC) — Relieving priests of non-priestly functions would go a long way toward increasing vocations and solving the problem of clerical shortages, an Austrian priest of the Salzburg diocese declared here.

Writing in the Rupertusblatt, diocesan weekly, the priest said there would be no lack of priests in Austria if work that was unrelated to the priestly office and to clerical training were undertaken by such persons as graduates of business schools or even ordinary elementary school graduates.

New Title

ST. LOUIS (NC)—All assistant pastors in the archdiocese of St. Louis have received the new title of "associate pastor."

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Paradox Of 'Just War' Discussed By Prelate

By
JOHN G. DEEDY, JR.
PITTSBURGH—(NC)—
 Pittsburgh's Bishop John J. Wright, in a dual-point sermon at a peace Mass in St. Paul's cathedral here, questioned the present-day applicability of the traditional "just war" theory, but pointed out that individuals caught up in a war that does not itself meet the norms of justice personally can be "acting morally and with great virtue."

The bishop labeled this situation "a paradox" — "heartbreaking in its moral complexity and a common cause of confusion in people's minds, since not all those involved in an unjust war or other evil situation are themselves guilty."

In fact, said Bishop Wright, those so involved "may individually and personally be virtuous to the point of heroism; they may even be saints despite the evil political or military mess in which they find themselves."

GREETINGS SENT

The bishop spoke at a Mass for peace and for men and women serving in the armed forces, sponsored by the diocesan Holy Name Society. A feature of the event was the mailing afterwards of Eastertime greetings to more than 5,000 relatives and friends in the service. The Post Office set up special facilities on the cathedral

steps to handle the mailing. The greetings included a printed message from Bishop Wright, with longhand messages from homefolks appended.

In dealing with the "just war" theory, Bishop Wright reviewed the four standard norms: 1) it must be declared by competent authority; 2) it must be waged for morally just purposes; 3) there must be a proportion between the evil caused and the good pursued; 4) it must be the last and only possible solution to an evil situation,

the resolution of which is demanded by the common good.

He stated that "in our day it is more and more difficult, if not impossible, to reconcile modern war with the principles of a just war, though the theoretical possibility of doing so remains such that the (Second) Vatican Council did not totally exclude recourse to war in last-ditch defense against actual aggression."

Bishop Wright made no direct allusion to the justice or injustice of the war

in Vietnam, but his point seemed clear — the morality of all modern war is increasingly open to grave question, both in view of the norms for "just war" and because of modern failure or inability to distinguish between combatants and non-combatants in technological warfare.

He noted that when the first principle for a just war (its declaration by competent authority) was enunciated, the governing of people was monarchical or autocratic rather than democrat-

ic, and decisions for war rested with aristocratic rulers, not the people.

In a democracy, he said, the declaration of war starts with defective right unless there is some species of plebiscite, or some consultation of the people if only through their elected representatives.

Bishop Wright said he viewed the second condition of a just war as complicated by the techniques of modern propaganda.

"In an age of propaganda so intense," he asked, "how clear are the purposes of a war and how honest can be the judgment of their morality?"

On condition three, the proportion between good and evil, the bishop said that once perhaps one could more easily have invoked a test of this kind, "but in an atomic age — as Vatican Council II's document on the Church in the Modern World recognizes — all talk of proportion and control becomes more and more slippery."

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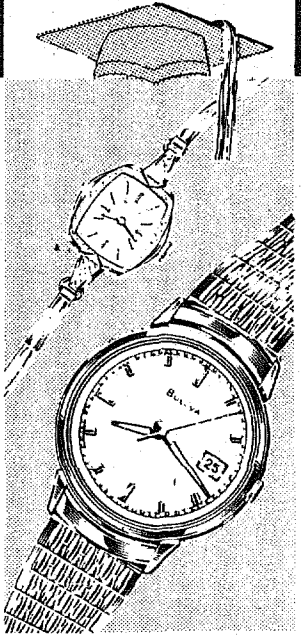


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Expert Talks On 'New Liturgical Music'

(Reprinted from *The Accent*, official newspaper of the Diocese of Greensburg, Pa.)

"We are now to have great variety in the musical portion of the Liturgy," Benedictine Archabbot Rembert G. Weakland, of Saint Vincent Archabbey, Latrobe, Pa., said in discussing the new Instruction of the Congregation of Rites on liturgical music.

The archabbot, who is chairman of the United States Bishops' Music Advisory Board, feels that this musical pluriformity, a new concept in the Liturgy which has up to now insisted on uniformity, is a good thing because it now allows every parish, both large and small, to work within its limitations and to its fullest capacity.



ARCHABBOT REMBERT

In an interview with *The Accent* this week, the archabbot explained that the new document was designed to solve apparent inconsistencies in Chapter VI of The Constitution on the Liturgy. In resolving debates among musicians since the Constitution appeared, the new document has extended present musical horizons in the Church, he said.

The Benedictine admitted that the document had been delayed for a year and a half because of certain conflicts within groups of musicians, but in its final appearance, it is definitely forward-looking, establishes the principle of variety, and allows for a better musical celebration of a liturgical feast. The archabbot said that the document does not cross off any specific style of music and allows much greater latitude than heretofore.

Document Opens Door

As he explained it, "There is latitude because the document opens the door on aspects of the makeup of the liturgical celebration, and especially the relationship between music and the makeup of the celebration. This is an aspect of the Instruction which newspapers have pretty well ignored.

"To me, the really important paragraphs are 9, 10, and 11, and parts of 28. The first three deal with the way in which a musician would select his music for any particular celebration. Much of the importance is that the point of view here is one of celebration. In other words, one begins with this. And it begins by saying, in selecting the kind of music to be used, one has to take into account, first of all, the capacities of those who are to perform it. You admit immediately, then, a good pluralism—that a small country parish will not try the same thing that a big church will try. The question of uniformity is immediately done away with by this principle, so that the capacity is important."

The archabbot was asked about instruments that might be allowed. "The decree establishes a good principle here. It is a question of what associations one has with the instrument. I feel with Bugnini (Father Annibale Bugnini, undersecretary for the sacred liturgy of the Congregation of Rites) that the electric guitar is definitely out of place. Another might be the accordion. To me the accordion is still a beer hall instrument. It has not acquired the status a guitar has . . . perhaps because the guitar is used in folk singing, the accordion is not. And the guitar has a classic tradition which the accordion has never had. It depends a lot on the cultural connotations that the instrument has in the particular culture."

He was asked about other instruments — a band, individual brass instruments, the harpsichord.

"We at one time used more strings and then sort of banned them. I certainly would like to see us use strings again.

Instruments Discussed

"There's nothing wrong with a band . . . with wind instruments . . . if it is properly used. If you go to St. Peter's you would hear it during the consecration.

"Brass instruments are perfectly legitimate. But the harpsichord would sound pretty bad."

Some questions asked and answers received follow. What kind of music is it that is "endowed with a holy sincerity of form," as the document mentions?

"These terms are taken directly from Pius X's, *Motu Proprio*. They are direct quotes from the *Motu Proprio* of 1903. What's interesting is that they are incomplete quotes. Pius X put down these two qualities for sacred music. It has to be holy — this goodness or holiness of form — and he gives as the reason for this so that the music will be universal.

In other words, the quality he is striving for in church music is universality. To have universality you need these two points. But what's interesting here is the whole aspect of universality was canceled in the quote, and only these words were used. What he means by them, he makes quite clear. 'Holiness' he defines in the document negatively by saying, 'nothing which is worldly.' So, it's a negative definition of holiness — either worldly in itself or in its execution. This is how he says it.

"The second is 'goodness of form.' What the Pope means by that is it has to be true art and judged by the rules of art. It has nothing to do with goodness in the moral sense whatsoever — and that's where it stops. They call it the goodness of form. So Pius X was talking about musical art: holiness in a negative sense — not being worldly in execution or in itself; and goodness of form — as being true art. This definitely extends it.

"It seems to me that what the present decree is trying to say here is that the authors don't want to define what is sacred style in church music and are leaving this question of style wide open."

What kind of musical hymns do they mean in speaking of those popular hymns to be used outside the Mass?

"I think that they mean many of these old hymns that

we have which are popular religious music in character, that you wouldn't want to use during the Liturgy, but which have real musical merit. A typical example — I think the Ave Maria by Schubert, or the famous Malotte setting of the Our Father indeed would be popular religious settings that could be used outside the Liturgy in a Bible Vigil."

Cites Paragraph

Archabbot Rembert returned to his original point, variety:

"Paragraph 10 says there should be a variety. This is something we never really advocated up to now. Variety becomes almost an ingredient — it depends on the feast to be celebrated and the nature of the congregation. One would not expect that every day during the week when he goes to church he would meet the same liturgy — even in the same church. The second principle is not only to adapt to the congregation present, but to the nature of the feast and what kind of liturgical celebration there should be on that particular day.

"The next paragraph goes to the heart of the matter. True solemnity does not depend on whether the music is more or less ornate, or whether the ceremonial is more or less magnificent. To make a first class celebration, it depends on all these factors which are being put together for this particular group. To use something which is more difficult, more ornate, thinking you are going to have a greater celebration, but to do it badly is bad celebration.

"It doesn't mean anymore, as people took from the previous document, that the more you sing, the better the celebration. It presents a different set of principles — namely the capacity of the people so that it is done well for that particular group; and the style and what you do can change according to the liturgical feast? The important thing is to do the best that can be done. On a weekday you are not supposed to have the same solemnity that you have on an important liturgical feast.

"In relation to the choir, what is new is that now they emphasize a cantor — a single singer — and that if this is what is available, that is what is to be used. Even where you have a choir there should be a cantor for the lesser feast so that you get the variety. This is new — something that we haven't emphasized. In the previous documents, where a cantor, a solo singer was a taboo, it now becomes a principle."

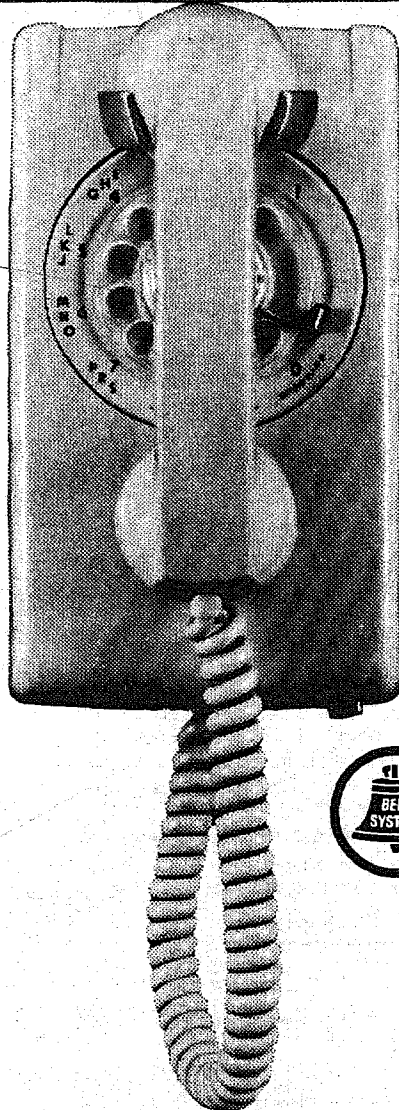


Can you have a solemn celebration without joy? Does solemnity cancel out joy?

"There is no Christian celebration without the paschal joy. Even the saddest and most penitential celebration of the liturgy must have an echo of the Resurrection in it. The emphasis here can vary, so that in a lenten season there is a different kind of celebration than during the paschal season. Solemnity does not cancel joy.

"Solemnity in this document can no longer mean pageantry. It means the proper sentiment of this particular feast. Part of the problem is that we disassociate the word 'solemnity' from real joy. The word 'solemnity' has assumed the meaning of 'sober, staid, dead.' This is not the kind of solemnity that is mentioned in this document. If they felt that solemnity meant 'without joy,' they could not

(Continued on Page 25)



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Opinions expressed represent a Catholic viewpoint, not necessarily THE Catholic viewpoint.

Catholic Education Searches Its Soul

Should the Catholic Church be operating her own schools? Does the goal of "every Catholic child in a Catholic school" remain a possible and desirable one today? Should the Church limit her educational efforts to the elementary level or the secondary or the college — or seek to provide education across the board upon all levels?

Tuesday at the National Catholic Education Association Convention in Atlantic City, these questions were bluntly posed not by a constitutional lawyer dedicated to widening the gap between Church and State, nor by a super-patriot who believes true Americans can be formed only in public schools, but rather by a Catholic bishop.

It seems likely if Bishop Ernest Primeau of Manchester had demanded in such sharp terms a full re-examination of all aspects of Catholic education 10 years ago, the news likely would have been considered sensational everywhere. As it is, most people today will consider it well in keeping with the spirit of re-appraisal which characterizes our times, a re-appraisal necessary for future growth and effectiveness.

Nevertheless as the bishop implied in his speech, some will hasten to conclude that such bold questions will add to the current atmosphere of dismay and doubt and headline readers may pass on the word that a bishop is against Catholic education.

Bishop Primeau stated that our times are demanding innovations in education and unless we come up with a philosophy, a rationale for the very existence of Catholic education through a re-examination of total system, then we will be doomed to an extended period of drift and indecision. He insisted that the questions he asked have answers, and the answers must be found.

It is obvious from his speech that Bishop Primeau is firmly convinced that Catholic education is here to stay. He didn't hesitate to predict that when the answers are found they "will not spell collapse or chaos for the Catholic educational system." Rather he said: "I believe that the Catholic schools that will emerge from this present time of questioning will almost certainly be better and stronger institutions, serving their students and the Church and the nation even more effectively than they have done up to the present time."

It seems to us that the bishop's approach is part of Vatican II's insistence on the re-evaluation of everything in order to give old truths and principles a new, fresh, relevant look, and to test the soundness and effectiveness of our institutions and customs. If the latter do not measure up to the needs of today, then the process of elimination or transformation must be set to work.

Every Catholic interested in our educational system will welcome these probing questions. All of us have part of the answers. The sooner we provide them, the more certain we can be that Catholic education is flexible enough to meet the demands of modern times and sound enough to survive these basic questions.

Guest Editorial

Integration Vs. Values

Study after study has exploded the myth that property values always drop when a non-white family moves into a neighborhood. The myth-mongers, however, find it more profitable to keep their myth going. They prefer not to read such a well documented report as that of George B. Nesbit, "Structuring the Provisions of Housing for Open Occupancy," in the July issue of *Interracial Review* (55 Liberty St., New York, N.Y. 10005).

Another authoritative study of the question merits attention: Luigi Laurenti's *Property Values and Race* (U. of California Press). It includes a five-year analysis of 10,000 home sales in Oakland, San Francisco and Philadelphia, undertaken with the aid of expert appraisers and local brokers, and including data based on years of research. Contrary to the myth, this study shows that when neighborhoods were racially mixed, only 15 per cent showed a drop in property values, while in 40 per cent there was no difference, and in 45 per cent property values rose appreciably.

The fact is that open housing does not damage integrated neighborhoods. It is only when an integrated neighborhood ceases to be truly integrated — that is, when white families panic and move out — and becomes almost a ghetto by default, that property values deteriorate. But agents involved in "blackbust" procedures don't want this to become known.

America

Easter 1967— Where The Boys Were



Great Drama Of Easter

Dear Editor:

The majestic, poignant, supremely sorrowful Easter drama has been gloriously played for this year but it will not immediately become just another Easter service.

The services according to the new liturgical rulings were so humbly realistic that they gripped mind and heart and set emotions tingling. We, as worshippers, stood with Jesus before Pilate; we saw His humiliation; we heard the lashes as He was scourged; we saw the blood spurt as the thorns crowned His head and we walked with Him, sorrowing as our untried but willing voices joined our devoted priests as they read and sang the appointed scriptures.

How fortunate we are to be the Catholics of this period of change!

The Church is reaching out to draw us closer, she is trying to explain herself to us, she is inviting us to truly believe and live our role as Christians. With Thomas, she is urging us to be, "... not unbelieving but believing."

The services of the past

Holy Week will help us. They will be a memorable inspiration.

Mrs. J. A. Dahne
Vero Beach, Florida

Negro Greatest Ecumenist

Dear Editor:

You have been carrying in recent weeks an interesting series on Ecumenism. Last week's article dealt with the role of the layman.

I would like to point out that the layman who has done perhaps more than any other for the ecumenical movement is the American Negro.

The fact is that the churches have been forced to pool their moral persuasion in facing up to the greatest single moral social issue of this age. In meeting demands of Gospel love, denominational differences have been partly forgotten.

The legitimate Negro cry of anguish has led churches from the lethargy of institutional religion to concrete application of brotherly love.

Let us hope that the ecumenical front will not weaken and that the consciences of all will become more sen-

sitive to social justice.

Morris A. Davis
Ft. Myers

Clarifies Stand Of 'The 40'

Dear Editor:

As a visitor in this Diocese, I read in your issue of March 17, a reference to the "40 CATHOLICS—" in New York expressing an opinion on the subject of abortion. As one of that '40' I must clarify our position. I do so, being fully aware of your national reputation for integrity and objectivity.

Unknown to each other, we agreed individually to a statement that "As Catholics we believe that the abortion of a child is both wrong and sinful, but this view should not be imposed on persons of other faiths."

Disapproval, strongly expressed of the Blumenthal Amendment, was ignored by the New York Times, when the article appeared on March 6. We did not sign as the chairmen, presidents or executive committee members of the Catholic social justice groups in which we are active. Many of the 40 people quoted do know each other and are familiar with

Encyclicals and documents of the Council. They are expressing their own opinions with the freedom of conscience in relation to those outside the Church with whom they work very closely in the local communities.

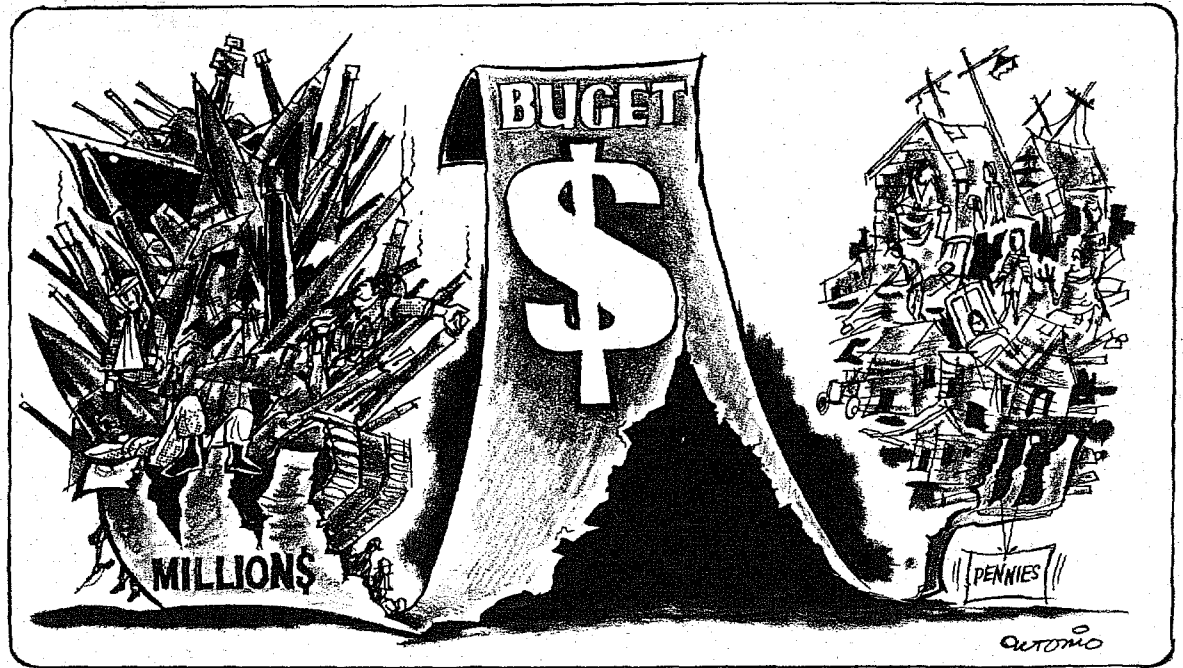
Newsweek picked up the wrong impression also. Your paper inferred that we suggested debate on the Blumenthal Amendment. It is evident that the deliberate attempt to mislead the public was successful. Letters to that effect have been sent to both the publications mentioned.

The vigorous objections to the present New York State Law are that too many deaths have resulted from illegal abortions. It has been suggested that knowledgeable people in the fields of science, theology, philosophy, sociology and law should enter into serious discussion of this subject, taking into consideration the inequities and realities of life today.

It is unfortunate when journalists contribute to the breaking down of communications between the very people who should be talking to each other.

Sincerely,
Mrs. Elizabeth Hogan
Pompano Beach

Letters To The Editor



"When so many people are hungry, when so many families suffer from destitution, when so many remain steeped in ignorance . . . every exhausting armaments race becomes an intolerable scandal" — Pope Paul VI, in the Encyclical "Development of Peoples".

What Is The Entire Meaning Of Easter?

By
Father JOHN B. SHEERIN

The Easter Parade down Fifth Avenue in New York is part of the American Religion.

We have been reading reams lately about the American Religion, which is said to consist of practices and customs that bear some vague double relation to Christianity and patriotism in our country.

The Easter Parade apparently began years ago as a result of the crowds pouring out of the big churches on Fifth Avenue on Easter Sunday. Today it is simply an extravaganza that has no meaning other than to demonstrate American affluence.

To most of the people in the parade, Easter itself has perhaps little or no meaning. I often think of this as I hear the Battle Hymn of the Republic sung at public gatherings. The last stanza says:

"In the beauty of the lilies Christ was born across the sea,

With a glory in His bosom that transfigures you and me:

As He died to make men holy, let us die to make men free,

While God is marching on."

IDEA IS VAGUE

Most Americans who sing these lines have not the faintest idea what is really meant by "the glory in His Bosom that transfigures you and

me" and I dare say that most Catholics are not much better informed than the general public.

A Catholic writer, in a recent work, said that all Christians believe that Christ truly died and rose from the dead

and that there is no point in laboring the matter in a book written for Christians. That is true, and for years we did waste a lot of time and effort in Catholic sermons and apologetics proving the factual authenticity of the Resurrection.

The big question for Catholics is not the fact but the meaning of the fact. What in the world does the doctrine of the Resurrection mean in saying that Christ saved us from sin? In this post-conciliar era, it is highly commendable that Catholics should strive to find out the meaning of "collegiality" and "encounter" and "commitment" and the hundred and one other words that appear in Catholic conversations today.

But the Resurrection is the central theme of all Christianity and one cannot just label it a mystery and let it go at that. True, it is a mystery and we cannot hope to arrive at a full understanding of the mystery but we can acquire some knowledge of it, and at the very least we can unburden ourselves of some of the wrong notions we have about the Resurrection.

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Asks Updating Of Hospital Chaplain Role

By JOSEPH A. BREIG
 "A religious hospital, of any kind, used to be a place where sick people came to die, and where souls could be saved."

"Convert them" was often-times the theme rather than "cure them." And just about everybody tried to get into the act.

"The baptismal waters flowed frequently and surreptitiously; pamphlets and broadsides were distributed endlessly; visiting clergymen tried to save their own from being saved by someone else, and in turn went after those who weren't being properly saved by someone else.

"And the patient suffered from all this misattention — long with religion."

I am quoting from a talk given by Father Robert J. Thorsen to the annual ministerial meeting in Jonesboro, Ark., held in St. Bernard Hospital in that city.

SEEKS UPDATING
 Father Thorsen, chaplain for Mercy Hospital and Marycrest Home in Springfield, O., has been working for some years to bring about an updating and renewal of the role of hospital chaplains. He has been urging:

1. That chaplaincies in Catholic hospitals be raised to the status of departments.

2. That according to the needs of an area, a Protestant, Jewish or Orthodox chaplain be added to each such department.

Currently, the National Association of Catholic Chaplains, affiliated with the U.S. Catholic Conference in Washington, is working on guidelines to be presented to the Catholic Hospital Association.

One problem, says Father Thorsen, is an inadequate public understanding of the role of a hospital chaplain.

Speaking in Jonesboro, he emphasized that such a chaplain should be "informed, clinically trained, patient-motivated and secure." With doctors, nurses and others, he should be part of a total health-team which understands a patient's needs — physical, spiritual and psychological — and ministers to them.

All this would flow from "a real regard for personhood," putting the rights of the patient as a person at the heart of everything. "The hospital exists for the needs of the patient."

Father Thorsen sees the Protestant chaplain in a Catholic hospital as representing not only the hospital, but also the local Council of Churches and "those Protestant pastors who would choose to be represented by him."

He envisions the Protestant community arriving at agreement, setting guidelines, and nominating a person for the Protestant chaplaincy. Protestant pastors would retain, of course, the right to visit their parishioners.

"The spirit of ecumenism," says Father Thorsen, "doesn't mean that a Catholic chaplain, for example, agrees with all the religious conclusions of non-Catholic patients (but that) he doesn't question their consciences."

Neither does ecumenism, he emphasizes, foster religious indifference — the notion that what one believes doesn't matter. "Rather, true ecumenism . . . takes the conscience of the non-Catholic seriously."

It does make a difference what a non-Catholic patient believes. It makes a difference to the non-Catholic patient as well as to the Catholic chaplain.

TRUTH OF THE MATTER

Polls To Contrary, Attendance At Mass Is Not Weakening

By MSGR. JAMES J. WALSH

There have been some unofficial polls taken recently, such as Donald Thorman's, which present a gloomy, disturbing picture of the Catholic layman's attitude towards the Church. Thorman, for instance, says that according to his figures many people are not as faithful to Mass as they have been, do not receive Holy Communion and confess as regularly, and in general seem to be moving away from the "institutional" church.



MSGR. WALSH

You can't help wondering where Thorman and others get their figures. One suspects strongly that they are talking mainly to their own group, to those who share the same convictions, an intelligent, vocal and critical group, many of whom however are impatient with the Church for going too slow in making changes. Very likely among them dissatisfaction has caused less fidelity to Mass and the sacraments, but this certainly does not seem true of the general mass of Catholic people.

With this in mind we queried a number of pastors in various parts of the diocese to ask if they had noticed signs of a drop-off in attendance at Mass and the sacraments recently.

They claim they had not. On the contrary, they also wonder where the pollsters are getting their figures, because all the pastors questioned claim that Lent was as busy or busier than ever, and that Holy Week beyond any question brought more people in the church than in past years, and confessionals and communion rails attracted unusual crowds.

Taxis on Miami Beach did an unprecedented business in bringing tourists to the four churches for all the services of Holy Week, even for the late Easter vigil.

The polls make interesting reading, but we shouldn't take them too seriously in judging the vitality of the Church.

We referred about to the "institutional" Church. This phrase is constantly in the news, and apparently is here to remain as the object of pro and con argument. Charles Davis stated that he no longer could accept the institutional Church. Father Herbert McCabe in London some time ago stated the institutional Church is corrupt (although later he modified this somewhat), and more recently said that "the Church, that is, the institution of the Church, is in a right mess." He claimed he is not advocating a "non-institutional Church," but emphasized that "if there is something wrong with the institutions of the Church, there must be something wrong with the Church itself."

By contrast, Irish Bishop William Philbin recently stated that those who want to leave the Church because they are impatient over the slowness of institutional changes "should ask themselves what

kind of allegiance they really have towards the Church, and what is the quality of their faith."

And Cardinal Leger in Edmonton last week touched on the same subject and stated there is an "exaggerated reaction" today against the Church as an institution. He stressed that with regard to the current probing of complex questions, stimulated by Vatican II, "my first words are to have confidence in the Church. It may be true that we have sometimes tried to defend more than was necessary; it may even be true that the spirit has at times been stifled by organization and the incomprehension of those in authority."

He went on to say that: "Here we have the challenge which must be met by Christians today. We have to try, and by 'we' I don't mean just the clergy, but all the people of God, to encourage the growth in ourselves and in those around us as a mature Christian attitude."

A year or so ago Sargent Shriver, then head of the Peace Corps, made the suggestion that seminarians be allowed to interrupt their seminary course and be enrolled among the volunteers. To many at the time it seemed a challenging, stimulating idea that could mature seminarians, enlarge their viewpoints and deepen their concern for the needy of other places.

Later, however, enthusiasm cooled as difficulties in the plan became clearer. Jesuit seminarians at one point were about to apply to Vista, known as the domestic peace corps, when they were discouraged from doing so by Rome.

The Congregation of Seminaries and Universities in Rome stated the two year contract would expand the period of seminary education too greatly and create other serious problems, which would lessen considerably the value of their participation in such a program.

It used to be, of course, that seminarians lived in a rather closed atmosphere while pursuing their studies. Occasionally they would go out on "walks," that is, excursions to hospitals, schools and various other institutions to visit or teach. But this limited involvement in the needs of others was not really accepted as a major part of a seminarian's training until recently.

Now in both the major and minor seminary in the Diocese of Miami, as in many other places in the country, it is common for students to work among the migrants, to teach catechetics on a regular basis, and to be involved in the current solutions to social and racial problems. This is highly important in our times, that they gain this kind of training, because the Church is trying to prove that she is relevant to the needs of man and that she is deeply interested in his problems of hunger, income, education and so on.

However it seems to us that our seminarians in carefully planned programs can give as much and gain as much in experience, as if they enlisted in volunteer groups which seem primarily designed for young men and women who are not expecting to dedicate their entire lives to the service of God and others.

About Inigo Jones And Art

By J. J. GILBERT
 WASHINGTON — (NC) — You probably can't top the costliest painting in all history, but the National Gallery of Art here is giving its treasure some competition. As a consequence, visitors pouring into the Capital from all parts of the country are having a doubletreat for a few weeks.

Two days after it unveiled to the public the portrait of Ginevra de Benci painted by Leonardo da Vinci, which it bought for more than \$5 million, the gallery opened an exhibit which it has only on a month's loan, and which will be seen in a dozen other cities of the United States and Canada in 1967 and 1968.

The latter display is the work of Inigo Jones, an Englishman whose very name piques public curiosity and whose career, in some respects, parallels that of Leonardo. It comprises more than 100 master drawings,

five stage set models, and two costume constructions produced for "the most lavish run of dramatic entertainments the English stage has ever known."

Inigo Jones is called the father of the modern theater, of the "total" theater, etc. He introduced the proscenium arch, which gives the stage a frame; employed weights and pulleys, invented stage machinery, movable sets, and many other things taken for granted today.

By royal assignment he staged plays and masques written by Ben Jonson, and more than one historian has wondered out loud what it would have been like if Jones and Shakespeare could have worked together. Their lives overlapped, but Jones came to prominence after Shakespeare's death. Shakespeare wrote for the bare stage, and usually an outdoor stage, since the theaters were generally of an inner-court design.

One Catholic authority says of Jones: "His father was a clothworker in the neighborhood of St. Paul's (London), and a Catholic; the son adhered to his father's faith throughout his life." This is worth noting, because a secular historian reports that Jones was dismissed from a "prestigious post because he was 'a Roman Catholic,'" and all writers agree that his later days were filled with adversity.

The unusual name of Inigo, coupled with the commonplace Jones, catches the eye of many viewers.

Jones, known chiefly as an architect, spent his early years in Italy, studying the masters of the time, and was first architect to Christian IV of Denmark before returning to England early in the 17th century. Authorities seem divided on the quality of his work, but there is little question of his impact on architecture.

HEROES OF CHRIST

FRANCIS ANTHONY DREXEL 1824-1885

IN 1863, AT THE AGE OF 39, FRANCIS ANTHONY DREXEL BECAME THE SENIOR MEMBER OF THE HOUSE OF DREXEL & CO., ONE OF AMERICA'S FOREMOST FINANCIAL ORGANIZATIONS. HE REGARDED HIS VAST WEALTH AS A DIVINELY LENT INSTRUMENT FOR DOING GOOD. HIS NAME WAS ASSOCIATED WITH THE STRICTEST INTEGRITY AND BROADMINDED LIBERALITY. HE REMAINED UNTIL HIS DEATH, POOR IN SPIRIT. HE GAVE HUGE SUMS OF MONEY TO CHARITABLE CAUSES AND HE GAVE HIS DAUGHTER, KATHERINE TO CHRIST. SHE LATER FOUNDED HER OWN RELIGIOUS ORDER.



THE YARDSTICK

Textbooks Anticipate 'Coming Conditions

By MSGR. GEORGE G. HIGGINS

I recently had occasion to review a new series of religion textbooks for the elementary grades, "Word and Worship," by Father James J. Killgallon, Father Gerard P. Weber, and Sister M. Michael O'Shaughnessy, O.P. (Benziger Brothers, New York).

As a long-time bureaucrat who has had practically no experience whatsoever in the field of catechetics, I am not qualified to appraise this series from the pedagogical point of view. On the other hand, I am pleased to recommend it very enthusiastically from the point of view of Catholic social teaching.



HIGGINS

This new series of religion textbooks is very practical and down-to-earth in its presentation of the social teaching of the Church. It meets head-on even the most controversial of present-day social and economic problems. That is to say, it deals directly and very pointedly with issues like slums, poverty, peace, and, above all, the whole vast issue of race relations and civil rights.

The authors are trying to help form Christians who will live in the 1970's, 80's and 90's, when conditions will be quite different from what they are now, no matter whether we like it or not. They feel that they would be betraying the children and their parents if they used the ostrich technique and talked only in vague terms about loving one's neighbor.

MEET ISSUES

They have met these issues head-on, both in the text, in the learning activities, and in the art work (which they believe to be as important as the text in teaching and forming attitudes). Specifically, they show children of different races playing and working side by side, laughing together, etc. (It is hard to believe, but there have been cases in which mothers have pasted over pictures over the faces of Negro children.)

Finally there is the lesson, in the third-grade book "We Follow Jesus" which has already created quite a stir and will probably continue to do so. Originally, the lesson was centered on Dr. Martin Luther King. He was used in a lesson entitled "Christians are Brave." The point was that this man refused to re-

sist to violence while at the same time seeking full human rights for his people.

The whole point was bravery. There were expressions which were subject to misunderstanding, especially when taken out of context — e.g. "Dr. King is like Jesus" — i.e. he is brave — and that the Holy Spirit helps him in his work — i.e. obtaining justice by means of love and non-violence and prayer.

Admittedly, the example was an unfortunate one. Dr. King is still alive, and it is always dangerous to use living people as examples. The authors note, however, that they don't want the children to think that you can't be a Christian until you are dead. On the other hand, the man's very name stirs up such passion in people that it prevents a real point from being calmly considered.

This particular lesson has been changed. The focus is not on Dr. King, but rather on the issue of civil rights, bringing out the idea that all Christians, of whatever color, who seek rights for others by peaceful means, are showing bravery. Mention is still made of Dr. King and his picture (a smaller one) is still in the text, together with a picture of the by now famous old Negro woman who sat in the front of the bus in Alabama.

Actually, the lesson is now a stronger one. It is one which the authors are prepared to stand by at any cost. They feel that if we fail to strive with all our might to give children in Catholic schools Christian attitudes on such issues as the race question and civil rights, we might just as well quit calling our schools Catholic and stop pretending that we are really giving them religion in religion class.

If the series, or this particular book, is turned down on this issue or on the grounds that it's too "controversial," let its critics ponder what sort of future Christian adults they will have been responsible for forming or not forming.

Already there is a small, highly active and vocal group formed in one Archdiocese secretly working to have the whole series banned.

Pope Appeals For Aid To Poor Nations

(Continued from Page 1)

cation begins with the fact that we must all recognize today that the principal fact is that the social question has become worldwide." As the Pope concludes his introduction he states: "So it is to all that we address this solemn appeal for concrete action toward man's complete development and the development of all mankind."

The document makes it clear that it is not speaking of the economic situation alone. In fact the papal document warns, "less well-off peoples can never be sufficiently on their guard against this temptation which comes to them from wealthy nations. For these nations all too often set an example of success in a highly technical and culturally developed civilization. They also provide the model for a way of acting that is principally aimed at the conquest of material prosperity."

JUSTICE NEEDED

The Pope pointed out: "Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts and are a danger to peace. . . . To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day in the pursuit of an order intended by God which implies a more perfect form of justice among men."

In analyzing the present world situation, the Pope in the first part of the encyclical stresses that the development of nations does not imply increased materialism on the part of the poorer nations. "Increased possession is not the ultimate goal of nations nor of individuals. . . . Both for nations and for individual men avarice is the most evident form of moral underdevelopment."

What is to be pursued, said the Pope, is more human

conditions: "The passage from misery toward the possession of necessities, victory over social scourges, the growth of knowledge and the acquisition of culture."

REPEATS TEACHING

The Pope repeated the Church's teaching that the rights of private property and free trade are to be subordinated to "the fundamental right which each man has to find what is necessary for himself."

Moreover, he acknowledged the possibility of the expropriation of property in certain cases. "If certain landed estates impede general prosperity because they are extensive, bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation."

The papal document regrets the fact that industrialization is sometimes tied to a system "which considers profit as the key motive for economic progress, competition as the supreme law of economics and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation."

While lamenting complete liberal capitalism, the Pope added that "it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it. On the contrary, one must recognize in all justice the irreplaceable contribution made by the organization of labor and of industry to what development has accomplished."

The need for development is urgent the Pope insisted. "We must make haste. Too many are suffering and the distance is growing that separates the progress of some and the stagnation, not to say regression, of others."

GREAT INJUSTICES

Overshadowing the need for development, continued the Pope, are "certainly situations whose injustice cries

to heaven. When whole populations destitute of necessities live in a state of dependence barring them from all initiative and responsibility and all opportunity to advance culturally and share in social and political life, recourse to violence as a means to right these wrongs to human dignity is a grave temptation.

"We know, however, that a revolutionary uprising — save where there is manifest long standing tyranny which could do great damage to fundamental personal rights and dangerous harm to the common good of the country — produces new injustices, throws more elements out of balance and brings on new disasters. A real evil should not be fought against at the cost of greater misery."

In the light of these problems, the Pope declared, "urgent reforms should be undertaken without delay." But there is need for careful well thought out planning which will not exclude a real humanism taking into account all the conditions of man for "his fully rounded development."

To accomplish this there is needed a broad international series of programs, said the Pope, through which one can build "a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control . . ."

PLANNING URGED

The Pope repeated his conviction that the "superfluous wealth of rich coun-

tries should be placed at the

service of poor nations and that this can only be done by concerted planning. He also repeated his suggestion, first made at Bombay, that a world fund of money be established, to be made up in part by funds destined for armaments, to relieve the most destitute of the world.

"When so many people are hungry, when so many families suffer from destitution, when so many remain steeped in ignorance, when so many schools, hospitals and homes worthy of the name remain to be built, all public and private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, becomes an in-

tolerable scandal. "We are conscious of our duty to denounce it. Would that those in authority listened to our words before it is too late!"

After suggesting various means of aiding economically developing countries, such as establishing equality in trade relations the Pope warned against two obstacles — nationalism and racialism. Nationalism, said the Pope, "isolates people from their true good," while racism is "still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred . . ."

The Pope acknowledged various individual and collective efforts to begin programs of aid to underdevel-

oped countries. Without mentioning the Peace Corps by name, it seemed he included it, at least indirectly, when he noted: "We are pleased to learn that in certain nations 'military service' can be partially accomplished by doing 'social service,' a 'service pure and simple.' We bless these undertakings and the good will which inspires them."

But in the long run, the Pope continued, there is need for greater international cooperation, and he repeated his words to the United Nations when he said, "Who does not see the necessity of thus establishing progressively a world authority capable of acting effectively in the juridical and political sectors?"

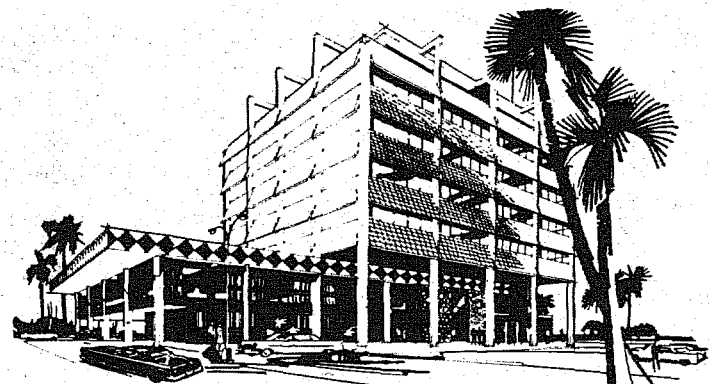
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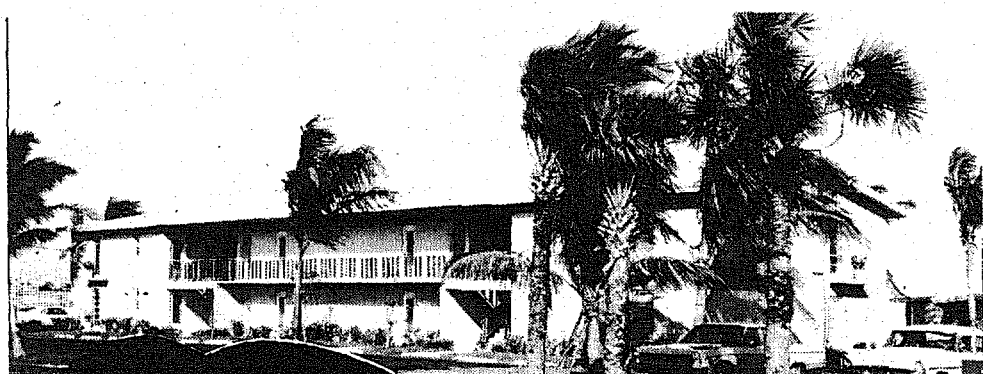
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Association Seeks Celibacy Option

By MARGARET M. CARLAN (NC News Service)

A proposal to make marriage optional for diocesan clergy has been presented by a new organization.

The organization, the National Association for Pastoral Renewal, has declined to make public the names of its officers or the extent of its membership. It was reportedly formed in November by 23 priests from dioceses throughout the country.

The association has announced the formation of a national advisory board of nine Catholic priests and laymen.

One of the advisors, Father John A. O'Brien of Notre Dame University, said he agreed to serve in that capacity because he believes the question of clerical celibacy should be studied by the Church.

NO SENSATIONALISM
He also said the association did not wish to make known the names of its officers because the disclosure might impede their ability to discuss the matter with the bishops.

The association, he continued, is attempting to "avoid any sensationalism" and to promote unemotional and reasonable discussion of the question.

Such discussion, Father O'Brien pointed out, has been advocated by many other sources, and he quoted the Vatican weekly, L'Osservatore della Domenica, America magazine, and Paul Emile Cardinal Leger of Montreal as saying that the

matter should be studied and discussed.

The National Association for Pastoral Renewal has reportedly polled 10,000 priests on the question and found some 90% of the 2,500 responding in favor of its proposal.

In addition to making marriage optional for diocesan clergy, the association's proposal would allow religious priests wishing to marry to transfer to the diocesan clergy and also make it possible for priests who have already married to return to the active priesthood.

Another advisor, Father Eugene Burke, C.S.P., of the Catholic University of America in Washington, D.C., said his position on the board did not mean he was supporting the group's proposal. "I haven't made up my mind" on the question itself, he said, but added that he believes it needs to be "studied and evaluated."

He said he agreed to act as an advisor because the new association had demonstrated "a good deal of balance and pastoral concern."

Others named as advisors in addition to Father O'Brien and Father Burke were:

Father John L. McKenzie, S.J., of Notre Dame University; Father Alfred McBride, Catholic University; Father Joseph Fichter, S.J., Harvard University; Thomas Neill, St. Louis University; William Birmingham, editor, Cross Currents; Father Roderic Hindery, O.S.B., vice rector, Immaculate Conception Seminary, Conception, Mo.; and Petro Bilaniuk, St. Michael's College, Toronto.

Keynoter Asks School 'Overhaul'

ATLANTIC CITY, N.J.—(NC)—Calling for a "radical overhauling" of the Catholic school system a chief spokesman for Catholic education warned here that the system is in danger of being preserved "as an institution, rather than for its Christian message."

"And similarly we are in danger of drying up the inspiration of those who labor in our classrooms, and to those who would be attracted to them in the future," Msgr. James C. Donohue, director of the Department of Education, United States Catholic Conference, declared.

URGES ACTION

Keynoting the 64th annual convention of the National Catholic Educational Association, Msgr. Donohue asked the educators to pioneer two major breakthroughs in American education:

The destruction of the racial and economic segregation in the schools, and the fostering of a host of educational innovations ranging from sex education to parent-controlled neighborhood schools in the ghettos.

He also announced plans for a nationwide conference on racial isolation in the schools, to be held in the spring or summer of 1968.

"It would be pompous to suggest that the Catholic schools can solve America's racial problems," Msgr. Donohue said. "But it would be horribly shortsighted of us not to recognize that we can help achieve a real breakthrough."

Noting that a majority of the 452 Catholic schools which closed last year were schools in the inner city,

Msgr. Donohue stated that "one of the greatest dangers facing us today is the danger of elitism and separatism... We are increasingly serving a middle class and upper middle class school population," he said.

"In the realm of integration, a great unfinished task lies before us," he added. Msgr. Donohue revealed that a school racial survey undertaken by the U. S. Catholic Conference last fall found that in some neighborhoods well-integrated Catholic schools have been a "significant force" in keeping whites in the city. He noted that in Chicago, where only 6% of the Negro population is Catholic, 7.6% of the Negroes attend archdiocesan schools.

CHARGE MENIED

"But more commonly we find that our schools—like the public schools—reflect segregated housing patterns. We have been accused by some of promoting segregation. This charge is false," Msgr. Donohue said. "But we must not let our schools become refuges for whites because of inaction on the racial front," he stated.

The priest said he planned to ask each Catholic school superintendent to set up an diocese-wide committee to consider what role the parochial school system might play in reducing racial isolation in the schools. Each committee will include representatives of the diocesan school board, public school officials, civil rights leaders and "members of other faiths with an interest in the problem."

Their reports and recommendations, Msgr. Donohue said, will serve as a prelude to the 1968 conference.

On the subject of educational innovations, Msgr. Donohue urged Catholic schools to take the lead since "we have a freedom from political pressures that our public school counterparts often do not enjoy."

"We are not as bound by red tape. We have the freedom to reach into the home without fear of criticism,

whereas the public school of-ficial in the same posture is often looked upon as encroaching upon privacy," he stated.

Among the educational experiments which Msgr. Donohue asked Catholic educators to undertake were: - City - suburban exchanges, with cooperative ventures between rich and poor parishes.

- Giving a major policy-making voice to parents in neighborhood schools located in ghettos.

- Giving bright youngsters a "free rein" in achieving educational goals, with as much tutoring and counseling as they need from teachers.

- "Meaningful" programs of sex education. Msgr. Donohue noted that some Catholic schools have already taken a lead in this area.

- A type of nursery school program which would reach deprived youngsters at the earliest possible age.



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Pastor's View Of Parish School Board

ATLANTIC CITY, N.J.—(NC)—Although the trend toward parish boards of education is growing throughout the United States, some pastors and nun-principals would rather fight than switch, a Catholic pastor said here.

"The things we aren't up on, we are usually down on," Father Aloysius F. Lacki declared.

"The board will be involved in many decisions calling for on-the-spot interpretive leadership. It must... avoid the trap of becoming stagnant or purely defensive. There is also on occasion a mistrust of the pastoral veto, regardless of reassurance that its indiscri-

minate use will never occur. Here, I think, the experience of working together for a length of time can resolve the conflict," Father Lacki stated.

The priest said that one of the most important de-

isions any board can make involves its annual budget. He offered several recommendations for a sound budgeting and accounting system, including:

Budgeting appropriations as a necessary source for all expenditures.

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Domineering Husband A Problem

THE FAMILY CLINIC

My husband broods because our daughter, a professional woman, works in another town and no longer lives with us. He wants her home and financial help for our support. He is over 65. I disagree with him. My daughter must have her own life. He is angry with me because of my stand. But he wants his aged mother to enter a home because of her physical condition. She lives alone but needs physical help from neighbors, friends and us. I cannot give it, I am ill.

By JOHN J. KANE, Ph.D.

Your husband seems to be a rather dominant man, Sara. He wants to run the lives of persons close to him but, unfortunately for him, he is living in the twentieth century where this is no longer tolerated at least in the United States. However, in view of his age, it is not likely that he will accept this type of change. Some oldsters can, many cannot. He is among the latter.

Since your daughter is a professional person she certainly has the right to accept the best position she can find even if it means she cannot live at home. But frequent visits, if possible, should be made. Children do have an obligation to older parents. Perhaps some children do not realize how lonely older persons can be and how long to see their children.

Equally important is the obligation to help them if they are in a position to do so. Many can't but it would appear that your daughter can. Basically, it is a matter of whether or not you really require financial help. You and your husband will have to reach a decision on this.

Discuss Problem

Admittedly, this obligation is not very well met by a number of young people. But in most states the law requires them to do so if the parents are destitute. This is not your case but it would be wise to discuss the entire problem among the three of you. Be honest about your resources. Be realistic about her resources.

Furthermore, if financial aid is really needed, you should not expect your daughter to do it alone. You have other children. (I did not have space to put this in the condensation of your letter). All should be consulted and all should be asked to provide to the extent they can.

But psychologically, I fear your husband's wish to have his daughter at home may not be associated with money or perhaps even with loneliness. It may be a desire to have her literally and figuratively under his thumb. If this is the case, she is wise to live away from home.

It is unfortunate that you have incurred the anger of your husband. Perhaps the less said about your daughter's absence, the better. By that I mean when he discusses it, try to remain quiet. Nothing you say will change his mind, and almost anything you say will antagonize him. This is truly a time when silence is golden.

In the case of his mother, I am inclined to agree with him. Yet it is very harsh to compel an aged parent to enter a home for the aged involuntarily. This I would not recommend.

His mother's problem is multiplied many times in our society. Too often older people live in their original homes. At one time these were quite suitable and many memories and sentiments are attached to them. But also quite often the neighborhood has changed. It may have become a purely industrial or business district, crowded, noisy and neighborless.

The house may be two stories with steps to be climbed to reach a bathroom or bedroom. It may have a basement to which the older person may have to descend occasionally. Steps are hazards for those who are feeble, or who have heart conditions.

May Skip Meals

Living alone as she does often means that she will not eat properly. It is too much work to prepare meals or else such persons sometimes subsist on snacks. The result is that malnutrition is added to their other infirmities. There is always the danger of a fall, a stroke or a heart attack which may fell the person and he or she lies there unattended for hours, sometimes days.

It is necessary to point all of these dismal possibilities out because older persons and some readers become indignant when the possibility of a home for the aged is mentioned. It is not so much that one is unwilling to give the necessary assistance but that in many cases it is impossible, and even when possible, rarely as adequate as that obtained in a good home for the aged.

My suggested approach is to discuss the problem with her physician. If the situation is as you indicated, I am sure he will recommend that she enter a home. He will also be able to recommend a good one.

Selection of a home should be done most carefully. First, there is the matter of what you or your husband's mother can afford. Some institutions are costly. Some, even though costly, are quite inadequate. I suggest you look for the following things in a nursing home or a home for the aged.

First, be certain there is a physician available. By that I mean a doctor who will make visits to the home. It is also desirable that a hospital be located within a reasonable distance. Do not accept a place where the senile mingle with those who are not senile. If it is a two story place, be certain there is elevator service. Look for hand guard or rails in bathrooms and non-skid pads or such in showers.

And, above all, take one which is nearby and permits frequent visits. Don't coerce this lady but have her physician persuade her. It is for her good, not yours that she enter a home.



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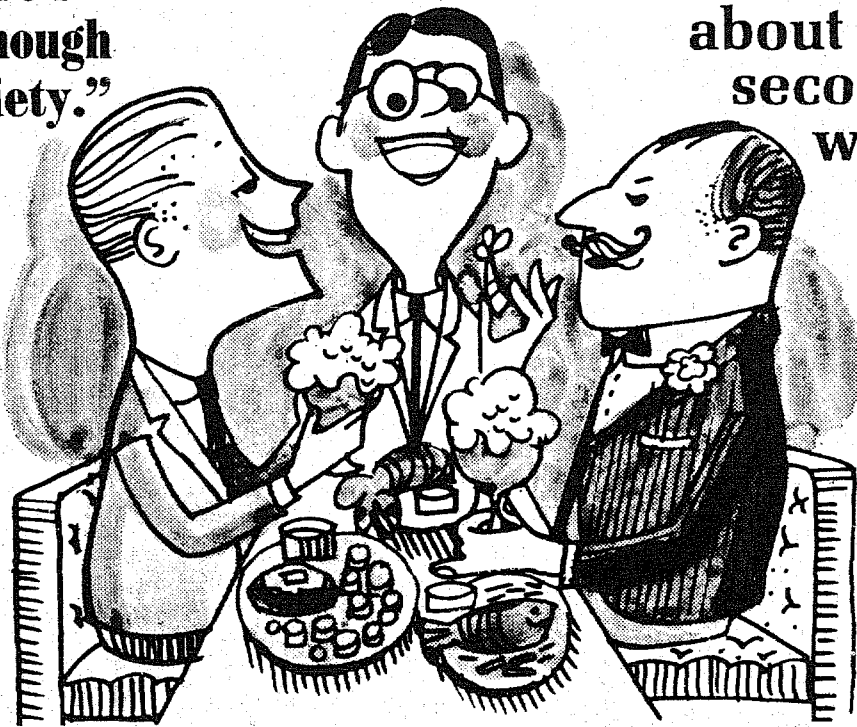
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SUNNY GOINGS-ON

Hundreds Gather At Charity Dinner

ORCHIDS AND TULIPS and Spring flowers stemming from the crowns of colorful broad-brimmed straw hats were the centerpieces selected by Mrs. M. L. Maytag McCahill and her decorations committee for the Bishop's 16th Annual Charity Dinner for Mercy Hospital on Monday evening. Among the hundreds who dined and danced for charity were Mrs. Nelson Swift Morris, the Frank J. Rooneys, Joseph M. Fitzgeralds, Thomas F. Palmers, Roderick O'Neils, B. Boyd Benjamins, Earl Clawsons, Thomas Maddens, John Damichs, Philip Josbergers, Roscoe Brunstetters, Fred Hartnets, Walter Tooles of Pittsburg, Joseph H. Murphys, Hoke Maroons, Joseph Walkers, Everett Clays, Ernest J. C. Dolls, Miss Agnes Barber, Miss Loretta McTiernan, the Joseph Sweenys.

BROWARD BRIEFS. . . Spring luncheon and fashion show of St. Elizabeth Guild 12:30 p.m., Saturday, April 1, Staller-Hilton Hotel, Fort Lauderdale. . . St. Ambrose Guild members will model fashions at noon luncheon, Wednesday, April 5, Lighthouse Point Yacht and Tennis Club. . . St. Pius X Women's Club luncheon and card party, noon, Monday, April 10, Sea Ranch Hotel, Ft. Lauderdale. . . Luncheon and cards for members and guests of Assumption Guild, Tuesday, April 11, Crystal Lake Country Club, Pompano Beach.

Last in series of First Friday book reviews sponsored by St. Anthony Catholic Woman's Club, 11 a.m., April 7, 797 Middle River Dr., Fort Lauderdale. . . St. Matthew Rosary and School Society's monthly card party, 8 p.m., Monday, April 24, Top Hat Restaurant, Hollywood. . . Spring dance of St. Anthony Home and School Assn., slated for Saturday, April 8, Governor's Club Hotel, Fort Lauderdale. . . St. Jerome Woman's Club hosting Spring card party, 1 p.m., Tuesday, April 4, in K. of C. Hall, 333 SW 25 St., Fort Lauderdale.

AROUND THE DIOCESE . . Silver Tea to benefit Cenacle Retreat House, Sunday, April 2, 840 S. Ocean Blvd., Manalapan, from 2 to 5 p.m. . . Dessert and card party of Holy Spirit Council of Catholic Women, 12:30 p.m., Friday, April 7, in parish hall, Lantana. . . "Fashion Fantasy" of Our Lady of Lourdes Academy, 8 p.m., Friday, April 7. . . Card party hosted by Our Lady of Charity Rosary Makers, 7:30 p.m. today (Friday) at 900 NE 125 St., North Miami. . . Migrant workers will benefit from talent show of Spanish-speaking students at Barry College, 8 p.m., Friday, April 14 in college auditorium. . . Annual barbecue of Blessed Trinity Home and School Assn., Sunday, April 2 in school patio, Miami Springs. . . Fashions, wigs, and coiffures will highlight St. Clare Women's Guild "Personally Yours" program, 8 p.m., Wednesday, April 5 in K. of C. Hall, Riviera Beach.

NEW PRESIDENTS assuming duties in Miami DCCW affiliations include: Mrs. Terry Hamilton, St. George Women's Club, Ft. Lauderdale. . . Mrs. Walter Bojarski, Nativity Women's Guild, Hollywood. . . Mrs. Russell Maxwell, Holy Spirit Council of Catholic Women, Lantana.

CRYSTAL GAZING. . . Marian Center for Exceptional Children will benefit from fashion show and luncheon which parents and friends will sponsor May 27 at Country Club of Miami. . . Fashions of Jose Rivero will highlight luncheon of Centro Hispano Catolico's Auxiliary, May 6, Hotel Everglades.

Wife Of Astronaut To Address Women

Mrs. Barbara Gordon, wife of astronaut Cmdr. Richard Gordon, U.S.N., of the Manned Spacecraft Cen-

ter, Houston, Tex., will address the second annual Women's Conference, Saturday, April 15 at Barry College.

Women Urged Cooperate On Cancer Tests

Members of the Atlanta Province Council of the National Council of Catholic Women have fully endorsed recommendations of the NCCW on the Uterine Cancer project of the American Cancer Society.

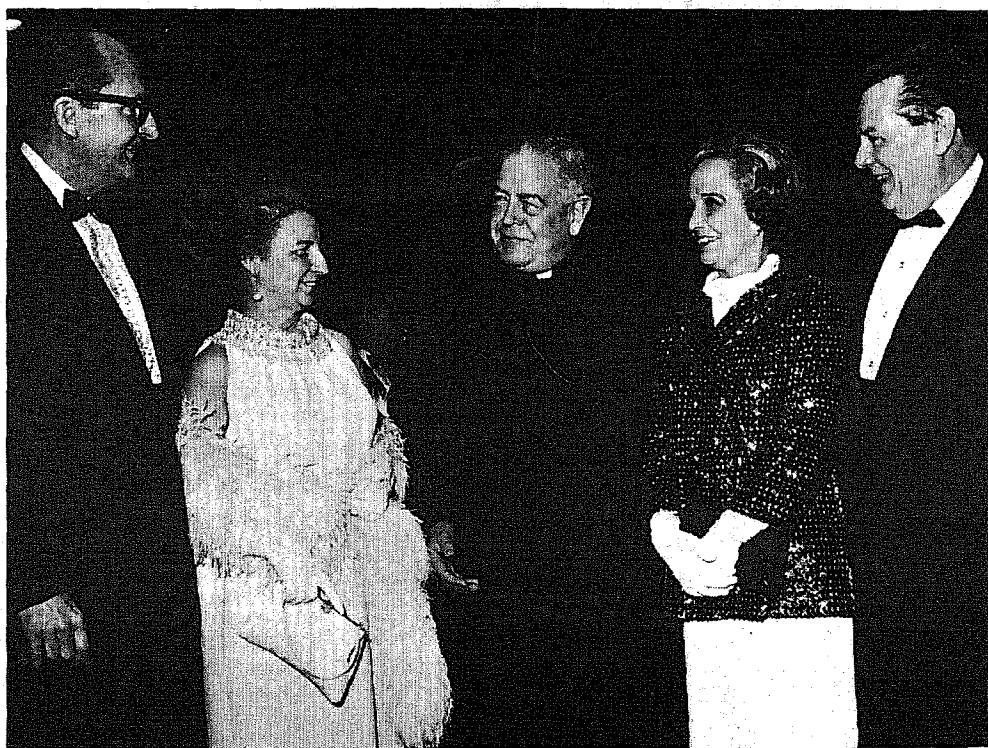
Mrs. John D. Shields, NCCW president, in a recent message to affiliates throughout the country, urged members to "plan with the help of the American Cancer Society's representatives in your area, to reach every individual member possible. Those who are already launched on the program of regular physical examinations, including the PAP test, might well consider enlisting every woman with whom they have any influence," Mrs. Shields said, "to begin this sensible health habit.

"Woman's Commitment to the Space Age" is the theme of this year's program, which will include a series of seminars led by prominent Florida women and which is primarily directed to women on the campuses of Florida universities and colleges, their deans, and counselors; and also to business and professional women.

Among other speakers will be Cmdr. John J. O'Connor, a Navy chaplain, who returned recently from a tour of duty with the Third Marine Division in Vietnam, and who will discuss woman's commitment in world affairs.

Registration will begin at 9 a.m. on Saturday, April 15, in Thompson Hall on the Barry campus, N. E. Second Ave. and 112 St. Opening sessions will convene at 9:45 a.m. in the auditorium. The program will conclude about 3:30 p.m.

Advanced registration may be made by mail and will cover buffet luncheon and conference costs.



BISHOP'S 16th Annual Charity Dinner for Mercy Hospital was served Monday evening at the Hotel Fontainebleau. BISHOP COLEMAN F. CARROLL was welcomed by MR. AND MRS. WYATT JOHNSON, left; and DR. AND MRS. FRANKLYN E. VERDON, right, arrangements committee chairman.

8 Miamians To Attend Institute

Eight Miami DCCW leaders will be among those attending the NCCW Leadership Institute scheduled to be held April 3-5 in Charleston, S.C.

"Direction: Tomorrow" will be the theme of the program, which will include a presentation of the National Council of Catholic Women's five new commissions and provide an opportunity for affiliated organizations, officers and potential leaders to relate their own group's structure and its programming to the new structure.

Those participating from South Florida include Father John Nevins, Miami DCCW moderator; Mrs. Lou Unis, DCCW president; Mrs. Thomas F. Palmer, NCCW director from the Province of Atlanta, and immediate past president of the Miami Council; Mrs. John Cunningham, Broward Deanery; Mrs. Edward Keefe, North Dade Deanery; Mrs. Norman Gerhold, South Dade Deanery; Mrs. John B. Eggert, Southwest Coast Deanery; and Mrs. Stuart Godwin, immediate past president, North Dade Deanery.

'April Fool' Dance Slated

WEST PALM BEACH — An "April Fool's" street dance under the auspices of the Home and School Association of Holy Name parish will begin at 6 p.m., Saturday, April 1 in the parish parking lot.

Music during the evening will be provided by the South Westerners and the Barons, a teenage group of musicians.

Group Plans Garden Tea

KEY WEST — A garden tea, sponsored by Catholic Daughters of America, Court St. Mary Star of the Sea, will be held from 2 to 4 p.m., Sunday, April 2, at the East Martello Towers.



LIVELY CONVERSATION enjoyed by DR. and MRS. THOMAS ZAYDON and DR. and MRS. JOSE CARBALLO during social hour which preceded Easter Monday dinner and dance.

Vocation Days At Novitiate

JENSEN BEACH—Vocation days will be observed Saturday, April 1, and Saturday, April 15, at St. Joseph Novitiate of the Sisters of St. Joseph of St. Augustine.

College and career girls are invited to join junior and senior high school students on April 1. Students enrolled in seventh, eighth, ninth and 10th grades, will visit the novitiate on April 15.

On both days, registration will begin at 9 a.m.

Nurses Slate Annual Meet On April 16

PALM BEACH — Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at noon, Sunday, April 16 in St. Edward Church will mark the opening of the annual Communion Sunday of the Miami Diocesan Council of Catholic Nurses.

Father Patrick C. Slevin, Bishops' Representative to Catholic Hospitals in South Florida, and spiritual moderator of the Council, will preach the sermon.

A luncheon meeting will follow at 1:30 p.m. in the Palm Beach Towers Hotel.

"Current Legislative Trends On Legalized Abortion" will be discussed by Dr. Jerome F. Waters, president of the Catholic Physicians' Guild. Toastmaster for the luncheon will be Father Thomas J. Rynne, pastor, Holy Spirit parish, Lantana, and spiritual moderator of the Palm Beach Chapter of the Miami DCCN.

Mrs. Dorothy Ryan is general chairman of arrangements assisted by Mrs. Dolores Land. Reservations may be made by contacting Mrs. Ryan at 944 Churchill Rd., West Palm Beach, before April 10.

Student Wins Traineeship

POMPANO BEACH — Margaret Mary Wich of St. Coleman parish has been awarded a professional nurse traineeship for the graduate program in Medical-Surgical nursing at the University of Michigan.

The daughter of Mr. and Mrs. Donald W. Wich, who was graduated from St. Thomas Aquinas High School, Fort Lauderdale, is a senior nursing student at Barry College.

The traineeship provides for her tuition for two years, transportation and incidental expenses in addition to a stipend of \$5,000 for her two-year program.

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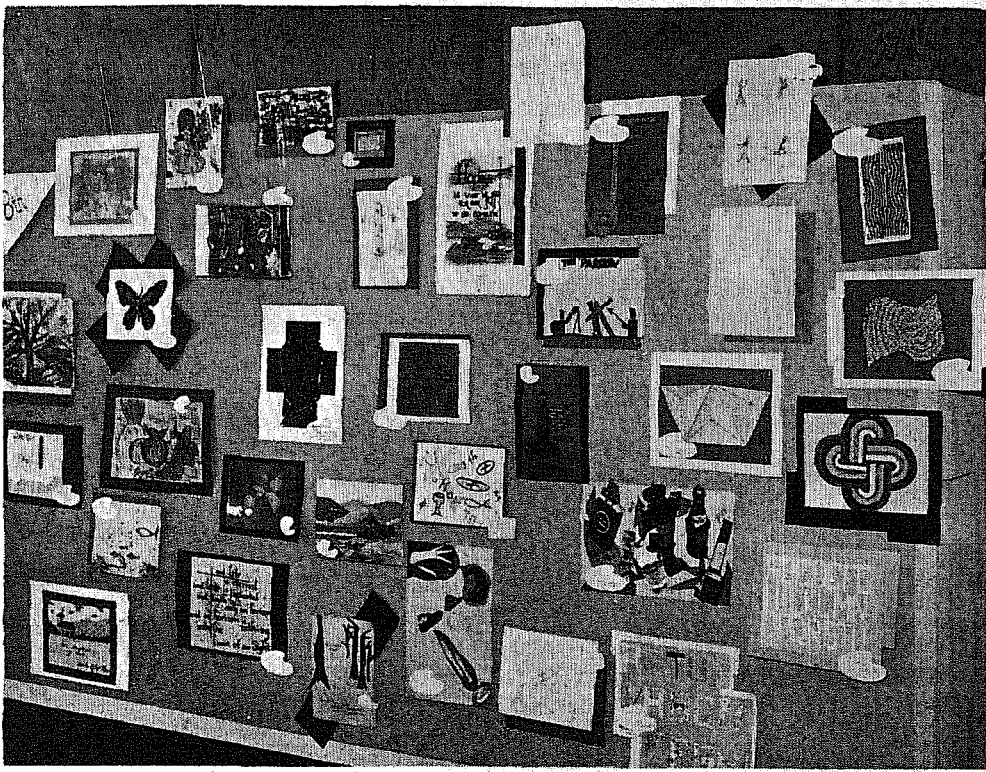
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SPRING ART show at St. Ann School, West Palm Beach, featured a variety of subjects created by children in grades one through eight who used various art media to express their abilities and talents.

Nuns Win Recognition In Teaching

Two teaching religious stationed in Florida are among 40 winners in the Impact Teacher Program of the National Catholic Educational Association.

Sister John Virginia, O.P., fifth grade teacher at Rosarian Academy, West Palm Beach; and Sister Therese Maria, a member of the faculty at Notre Academy, St. Petersburg, staffed by the School Sisters of

Notre Dame; will participate in a seminar early in May at Georgetown University where they will work with other winners and outside consultants to draft a profile of an "impact teacher" as a guide to other educators.

Launched by the educational association in January the program's objective was to obtain the ideas of teachers in Catholic elemen-

tary and secondary schools on what makes a superior teacher. All instructors in U.S. Catholic elementary and secondary schools on what makes a superior teacher. All instructors in U.S. Catholic elementary and secondary schools were invited to submit their ideas in written or pictorial form.

"Everybody recognizes the importance of the classroom teacher, but few have given much thought to what makes a teacher really great," Father C. Albert Koob, O. Praem., executive secretary of the NCEA said. "Now we are asking the teachers themselves to tell us."

21 Qualify For National Tournament

Twenty-one students who participated in the grand tournament of the Catholic Forensic League of Miami have qualified for the National Catholic Forensic League tournament scheduled to be held May 4, 5, and 6 at Atlantic City, N.J.

Trophy winners who will represent the Diocese of Miami include William Reilly, Cardinal Gibbons; Edward Stankiewicz, Archbishop Curley; and Sigred Ibarria, Notre Dame Academy, declamation; Joseph Collins and Joseph Burke, Columbus High; and Sue Elias, Pace High, original oratory; Louis Gidel, Casey Dunlevy and Donald Bowden, all of Columbus High, boys' extemporaneous; Johanna Gidel, Lourdes Academy; Pattie Guilfoile, Pace High and Donna Meyer, St. Thomas Aquinas High, girls' extemporaneous; Al Genduso and Travis Dungan, Aquinas High; Maureen Whelehan and Mary Ellen O'Brien, Notre Dame; and Bob Bucknam and Bill Jenkins, Aquinas High, debate; and Mary Jo Dewoody, Notre Dame and Les Marshall and Mike Romano, Gibbons High, Student Congress.

Christopher Columbus High was the winner in the tournament sweepstakes with 88 points. Cardinal Gibbons and Notre Dame Academy were in second and third places. Debate sweepstakes winners were St. Thomas Aquinas High and Notre Dame Academy.

Beach Party Set April 1

A spring beach party will be sponsored Saturday, April 1, at Crandon Park by

Newman Club students from the University of Miami and North and South Dade Junior Colleges.

Named Student Body President

WEST PALM BEACH - Miss Anne Beuttenmuller of St. Juliana parish has been elected president of the Student Council at Dunbarton College of Holy Cross, Washington, D.C.

A daughter of Mr. and Mrs. Donald J. Beuttenmuller, she was graduated from Rosarian Academy and is a French major.

Games, swimming, and refreshments will begin at 4 p.m. A band will provide music for dancing later in the evening.

Phil Marraccini, Newman Club president at the University of Miami; Mike McCarron, Newman president of the South Miami Dade group, and Gerry Fernandez, North Miami Dade president, are co-chairmen of arrangements.

Girl Treasurer Of College Class

PALM BEACH - Miss Barbara Berbusse, of St. Edward parish, is serving this year as treasurer of the junior class at Newton College of the Sacred Heart, Newton, Mass.

An English major, she is the daughter of Mr. and Mrs. William Berbusse, III.

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Kites By The Thousands Blazon Easter Message

CHUSHAN, Taiwan - (NC) - The good news of Christ's Resurrection was written in the sky over Taiwan on Easter Sunday.

The day's joyful news was emblazoned in sweeping Chinese ideographs on thousands of kites flown by Catholic children in Taiwan parishes.

The Easter adaptation of the old Chinese tradition of kite flying in the spring was the idea of a young U.S. Maryknoll priest here, Father Richard E. Zeimet of St. Paul, Minn.

Father Zeimet had thousands of the kites made and sold them at less than 10 cents each to the children of the various parishes. Made of colored plastic in 100 different styles with large silk-screened printing, they bore 20 various Easter messages.

2 Scouts Get Eagle Rank

OPA LOCKA - Stephen J. Vella and Oliver J. Primmles of Troop 423, Boy Scouts of America, sponsored by Our Lady of Per-

petual Help parish, received the rank of Eagle Scouts during a Court of Honor held Monday at the Optimist Club.

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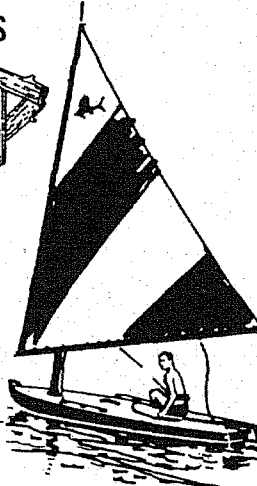
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NOTREDAME Academy students, LESLIE HUNTLEY, left; and MAUREEN WHELEHAN, right; were recently honored at the VFW Voice of Democracy awards dinner of George A. Brendla Post 471. They are shown with National VFW Commander LESLIE M. FRY. MAUREEN was the winner in Dade, Monroe and Broward Counties during the recent Voice of Democracy essay contest and received the VFW District Trophy.

Students Win Debate Honors

FORT LAUDERDALE—Students from St. Thomas Aquinas High School, competing with pupils from 22 other schools in five states,

won high honors in the Spring Hill Invitational Debate Tournament.

Buddy Owen Resigns Post

KEY WEST—Wayne (Buddy) Owen, athletic director and head coach of two sports at Mary Immaculate High School, has announced his resignation effective at the end of the school year.

Owen has been at MIHS for three years and coached basketball and baseball. He was also head football coach for the one year that the school sponsored a team.

Owen was named diocese coach of the year in baseball last season when he led the Mariners to the finals of the state Class B tournament, although MIHS was only a Class C school with 40 boys in the top three grades.

Joanne Buccini was a second place winner in the poetic reading division. The affirmative team of Travis Dungan and Denise Bonga was named second place winners in the debate novice division. Travis Dungan was named second best speaker in a group of 44 speakers, all affirmative. Bob Bucknam placed fourth among 88 speakers and is eligible for consideration to a scholarship to Spring Hill College, Mobile, Ala.

Ranked among the top 10 teams was the four-man unit of Bob Bucknam, Bill Jenkins, Al Genduso and Bill Davis, of Aquinas High.

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CYO All-Star Court Team

The CYO has announced an all-star basketball team consisting of the following players:

Ronnie Price and Tom Grubbs, St. Bartholomew; Glenn Wilson and Arthur Mann, Holy Redeemer; Richard Griswold, Annunciation; Bill Aicardi, St. Louis; Harry Johnson, St. Mary; Conrad Kelly, St. Helen; Jeff Groover, St. Juliana; Tom Blaine, Annunciation.

Chosen as outstanding player is Ronnie Price. Coach-of-the-year honor goes to Joseph Plageman, St. Bartholomew. Honored for sportsmanship is the team of St. Vincent Ferrer.

The CYO has announced the deadline for its swimming meet as April 8. The meet will be held April 15 at North Miami Beach Recreational Center.

Deadline for the track and field meet is April 20. The meet will be held April 29 at Miami Dade Junior College.

Entry applications for both these meets may be obtained by calling the CYO office—757-6241.

Jones Sets New Record For Diocese Track Men

By JACK HOUGHTLING

Holy Week slowed diocese high school sports activity to a slim schedule of event. Cardinal Newman of West Palm Beach was the busiest while Jim Jones of Archbishop Curley High turned in the top individual effort.

Newman had virtually all of its sports team in action early in the week, with the baseball team coming out with a tie while both the track and swim teams registered victories.

Jones, Curley's track ace, scored an impressive triumph in the huge Florida relays at the University of Florida track in Gainesville with a first place finish in the 100-yard dash with a 9.8 clocking.

OLD RECORD FALLS
It was an all-time record for a diocese athlete in the distance and bettered by one-tenth of a second Jones' previous best time.

Newman's baseball team, undefeated in the South Atlantic Conference, had to settle for a 2-2 tie with league-rival Miami Military Academy in a nine-inning battle.

Newman pitching star Groover gave up just three hits in the extra-inning duel.

Miami Military then came back to nip Belen High, 2-1, in another close game.

Archbishop Carroll High of Fort Pierce came through with one of the few victories of the week when Dave

Heaton pitched a 5-3 triumph over city-rival Lincoln Park Academy, striking out 16 and walking just two.

Cardinal Gibbons of Fort Lauderdale also got credit for a win when the Redskins nipped Fort Lauderdale Nova, 7-6. Joe LaRoca's single with two outs in the bottom of the seventh drove in the winning run.

Suffering losses were Christopher Columbus and Curley. Columbus lost 7-4 at Key West High despite a three-for-three batting per-

formance by Chris Nimeth and two-for-three by Shorty Farrell.

Curley fell, 3-1, to undefeated Coral Gables.

Newman made up for its baseball tie with Miami Military by taking the Kaydets in both track and swimming.

A school record of 50-3 1/2 in the shotput by Tom Moser was the highlight of the Crusaders' track win and he shared top honors with Steve Maresco who won a pair of events, the high jump and broad jump. Newman won, 82-41.

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Everything Changes: What About God?

By FATHER JOSEPH J. JURASKO, O.P.

The outstanding characteristic of the philosophy of modern man is change and progress. It is natural for things in our universe to undergo constant change because of their material make-up, which places them in time and space, which are ever in transition. Material changes occur whether man desires them or not.

Because of his intelligence man has been able to become master of this changing universe by controlling its forces and using its energy to mold things in a manner after his own image. Throughout the centuries man has formed and shaped tools to help him in his manual labor. More recently he has so perfected his ability to invent machines that his own creations seem to compete with him in their capacity for computation.

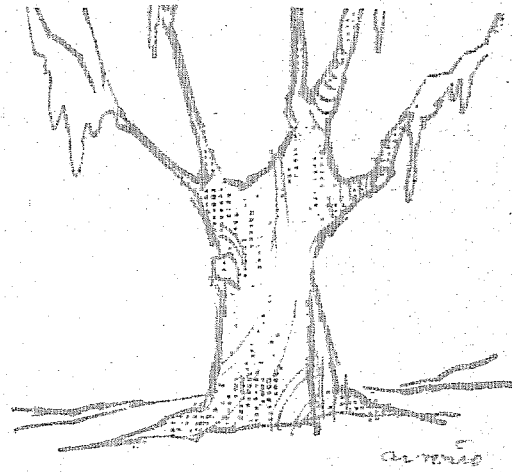
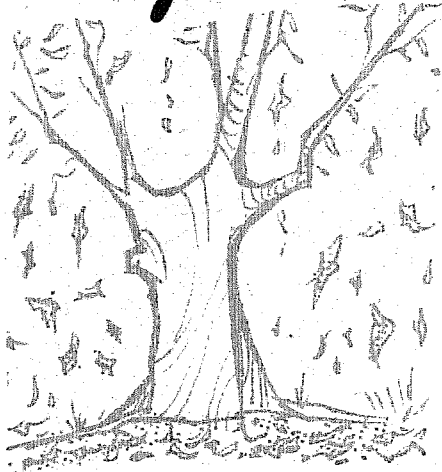
The human discoveries in the field of medicine are incredible; they seem almost capable of creating life itself. Man's technological genius has achieved such excellence that soon he will rest his feet upon the moon, a near miraculous accomplishment. Man has indeed reached a peak where he is truly the lord of the universe. Space and time no longer enslave him, but serve him.

This tremendous transformation in the things of the material universe wrought by human science and ingenuity has been accompanied by a parallel phenomenon in man's deeper and deeper awareness of his own psychic powers.

Today man views himself more consciously. He realizes himself to be an agent whose psyche is in constant development. Whether man considers himself singularly or collectively he envisions himself to be as a seed in which the whole of reality is contained in the initial moment of its existence. Eventually and in time he gradually develops to his greatest fulfillment. Man's concentration is on this evolving process.

What makes man different from non-man is his capacity consciously to witness within himself this psychic evolution and evaluate or objectify it at any moment of its progress. This consciousness or awareness is of a reflective nature and enables man to look back on himself. He can from an image of himself. Today man has proclaimed that his psychic development has progressed to a point where he can speak of himself as having come of age. He knows himself for what he is.

Through this awareness or consciousness man has within himself a capacity to determine what he will do with himself. Through his psyche he approximates a self-creative-



ness. He is conscious, he is responsible, he is free. This is what he means when he claims to have come of age. Man is in a period of his history when he is not only master of the physical universe around him but he is also master of his psychic capacity through consciousness and awareness.

Man Becomes Great

In an era when man has become the lord of the physical universe and he has come of age psychically, should one not expect a corresponding repercussion in the domain of religion? Certainly the vast quantity of literature about God in this generation is a strong affirmative answer.

Some raised the question of the relevance of religion in our age. Some spoke of a religionless religion where God is acknowledged but all ceremonies, symbols, and rituals are abandoned. Others spoke of an atheistic Christianity, one in which God is becoming man forfeited his transcendence and underwent a metamorphosis (Thomas J. Altizer's view, a God is Dead theologian).

Religion has become the area in which everyone seems to make himself qualified to speak. This could be the first but not the very best fruit of a generation come of age. Many of the suggested approaches to God are invalid and untrue to reality; nevertheless, they do accentuate the fact that some change may be necessary in religion at least in its artistic forms, practices and doctrinal expressions.

The convocation of Vatican Council II is a verification of this need. The Council Fathers were vividly aware that change must be the business of the day. Updating became the trumpeting cry. Changes have not ceased being initiated in every segment of religious and Christian life since the promulgation of the documents of the Ecumenical Council. The changes have affected liturgical practices, ecclesiastical disciplines, and in some respects theological ideologies.

Most of the faithful can quite easily understand now it is that changes can occur within the Church concerning centuries-old customs and practices in matters liturgical, such as the language and certain symbolic gestures; also, in matters disciplinary such as the Eucharistic fast and the Friday abstinence.

It may be somewhat disturbing when in matters of faith and dogma someone agitates for change. Recently a book has been published in which the author, Leslie Dewart, proposes at least as a suggestion that the time may have arrived when we should begin seriously to question whether we should continue to speak of God as we did previously.

For example, nature and person no longer have the same meaning for the moderns as they did for the ancients or the medievalists; therefore, it might be wise if we are to communicate to drop these terms and replace them with those which will be meaningful. The book is entitled "The

New Scripture Readings For Mass

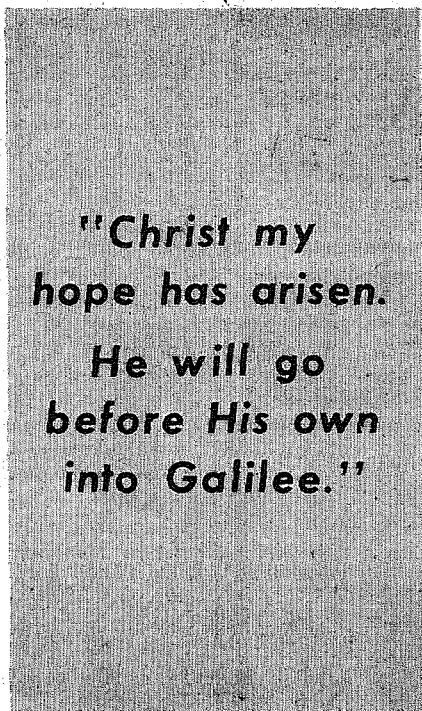
"Ignorance of the scriptures is ignorance of Christ." These are strong words, but must be taken seriously since they were spoken by St. Jerome in the fourth century and Pope John in the 20th.

In order to assure that the faithful take full advantage of God's address in sacred scripture, the American Bishops have approved a new series of readings for Mass. The new readings take effect April 3.

The American hierarchy realized that the scripture readings available for daily Mass have been often repetitious. Also, many rich texts have never been proclaimed at Mass. The Old Testament has nearly remained a closed book.

The new scheduled readings are based on a two year cycle. The Gospel texts begin with the Gospel of St. John.

Two separate series of readings are available for the first lesson. One series is taken primarily from the Old Testament, and would run one year, while the second series is taken from the New Testament, and would run a second year. Whichever series is read first, that series must be completed before the other is started.



tions of the Bible. The Jerusalem, C.C.D., R.S.V. (Catholic Ed.), Knox and Douay Rheims Bibles are all acceptable. For this reason it is not necessary for parishes to buy any new liturgical books.

The new cycle of readings is an implementation of the Vatican II wish that "The Treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's Word." The Council went on to say that "in this way a more representative portion of the Holy Scriptures will be read to the people over a set cycle of years."

Translation Of Sequences In Prose

The following prose translation of the Easter Sequence may be substituted for the metrical translation now found in the Roman missal:

To the Paschal Victim let Christians offer a sacrifice of praise.

The Lamb redeemed the sheep. Christ, sinless, reconciled Sinners to the Father.

Death and life were locked together in a unique struggle. Life's captain died; now He reigns, never more to die. Tell us, Mary, "What did you see on the way?"

"I saw the tomb of the now living Christ. I saw the glory of Christ, now risen. I saw the angels who gave witness; the cloths too which once had covered head and limbs.

"Christ my hope has arisen. He will go before His own into Galilee."

We know that Christ has indeed risen from the dead. Do you, conqueror and king, have mercy on us. Amen. Alleluia.

By MSGR. BRYAN O. WALSH
(Second of a three-part series)

Practically every document of Vatican II calls, or at least implies, implementation on the parish level. Nevertheless, nowhere in these documents do we find any in-depth discussion of the parish, its nature, its theology, its structure, its relationship to the universal church and to the community in general. Likewise, only a handful of priests and laymen from the parishes of the world had a chance even to observe what was going on in Rome. Yet, the parish of the future will be to a large extent the measure of what Vatican II accomplishes with the ordinary person and the ordinary community.

In actual fact, such a discussion of the parish and the participation of a significant number of priests and laymen in the educational experiences of Vatican II were clearly impossible. This had to be left to smaller groups, at national, diocesan and parish levels.

The Dutch Pastoral Council scheduled for next month is an example of what can be done on a national level. Dioceses in many parts of the world and parishes also are attempting to do the same. Only in this way can renewal be accomplished in a meaningful way taking into account local conditions and differences in culture and environment. What is involved is not only a question of theology, but also money, people, buildings, and the local community.

The purpose of this article is to tell of the experiences of one local Miami parish during the past two years in seeking a way to bring about renewal in its concrete situation. What is said here is not proposed as the solution to the problems of any other parish, but simply a sharing of the experience with clergy and laymen from other parishes who might thereby be encouraged to tackle the problems.

Looking At A Parish

Sts. Peter and Paul Parish is located in the southwest section of Miami. It is 27 years old and 80% of its territory is residential. Approximately 3,000 families

are registered on its books; it has a parochial school with an enrollment of 975 children and approximately 60% of its high school students attend Catholic school.

The parish was one of the focal points of the Cuban refugee influx between 1960 and 1965 though this has now leveled off. Approximately 55% of the parish is Spanish-speaking. Masses are said in both Spanish and English. There are twenty-six parish societies, many of them duplicates because of language. By 1965, the combination of the influx of the Cuban refugees and the rapidly rising costs of maintaining a large parish plant had produced a traumatic effect on parish life with considerable tension and a profound sense of discouragement. Something had to be done, and out of this was born the idea of the Parish Coordinating Council.

From the beginning it was recognized that this was something that could not be accomplished overnight. The whole process of organizing the Council would in itself be an educational experience in which priests and religious and people would learn to communicate with each other, to work and plan together and to grow together in their understanding of the mission of the parish.

It was also recognized from the beginning that there should be no preconceived ideas on its ultimate form, but that the structure of the council would be something that could itself grow and evolve as experience was gained.

The ultimate goal of the Council would be to provide an effective structure in which the priests of the parish, the sisters of the school and the laity could each assume their special and unique role. It was also recognized that all of this had to be done within the limits set by Church Law and practice. Since the most apparent need was for coordination, the word coordinating was used to give direction to the initial efforts of the group.

It was also recognized that a start had to be made with the existing parish organizational structure. This would be in keeping

SUBSTITUTE READINGS

Week Of First Sunday After Easter

Day	First Lesson		Gospel
	First Series	Second Series	
Mon.	Impeded		
Tue.	1 Peter 1:13-16	Col. 1:9-13	Jn. 6:35-40
Wed.	1 Peter 1:17-21	Col. 1:14-23	Jn. 6:41-47
Thur.	1 Peter 1:22-25	Col. 1:24-29	Jn. 6:48-51
Fri.	1 Peter 3:1-7	Col. 2:1-7	Jn. 6:52-59
Sat.	1 Peter 3:8-12	Col. 2:8-15	Jn. 6:60-69

Week Of Second Sunday After Easter

Mon.	1 Peter 3:13-17	Col. 2:16-23	Jn. 10:1-6
Tue.	1 Peter 4:1-6	Col. 3:5-11	Jn. 10:7-10
Wed.	1 Peter 4:7-11	Col. 3:12-17	Jn. 10:11-13
Thur.	Impeded		
Fri.	Impeded		
Sat.	1 Peter 5:6-11	Col. 4:2-6	Jn. 10:34-38



philosophers. Reality for the modern mind is dynamic and evolutionary. The new vision of reality is subsequent upon the evolutionary theory in biology, the phenomenological approach in philosophy and personalism or existentialism in theology. Not to try to communicate the deposit of faith in an evolutionary, phenomenological, personalist way is to fail to update in the most important region of Christian life. This is the essential message of the book, "The Future Of Belief."

It is true that the Christian deposit of truth is not intrinsically dependent upon any specific culture of philosophy. Concretely considered, however, faith does not subsist in a vacuum, it cannot isolate itself; and at any one point in history it is interwoven into the existing culture.

The crucial question is, as a transition from one culture to another transpires, must there be an essential change in the formulation of a the truths of revelation? It does not seem to be necessary because the various cultures and systems of philosophy do not and cannot vary so basically and become so diversified as to abandon the truth content that perdures among them. Basic truths and ideas persist perennially.

Surely in the instances where truths of revelation have been infallibly defined and where certain terms such as person and nature have been canonized by the Ecumenical Councils of the Church, it is inconceivable that they will suffer change.

It seems that Leslie Dewart believes that a new civilization severs itself completely from the one from which it emerges. It is difficult to imagine how a future culture could entirely dispossess itself of its past. History itself vividly attests to the continuity of civilizations. It is a safe conclusion to declare that for many generations to come Christians will believe in the Trinity and the Incarnation in terms of nature and person.

The general purpose of Dewart's book is praiseworthy and future efforts in the areas in which he ventured must be continued and encouraged. A completely new ideology for the deposit of faith may never be forthcoming; nonetheless, Christian theologians and philosophers must be ever at work and open minded to every speculative possibility.

Only through such studies can a complete breakdown of communications be avoided between the truth contained in revelation and the truth which is present in current contemporary trends. One need never fear that a real conflict can

exist between the two, for each has as its Author, Divine Truth Himself. At no time should the faithful become alarmed for Christ instituted in His Church a teaching magistratum which enjoys infallibility in matters which pertain to the deposit of faith.

Truth Unchanged

Changes will continue in the universe, in man, and in religious expressions about God. The truth about God, like His being itself, suffers no change. God is all that is perfect. There is nothing towards which He can change; were He to change He would cease to be God. However, He is the cause of everything which does undergo change and it is His purpose that all things change ultimately because of Him. This is especially true of man who through his psychic powers aided by grace can come to know and love God.

As man grows in this awareness and consciousness of the presence of God, his own person develops to its highest fulfillment. Man comes of age when he becomes aware and conscious of his own image psychically, but he really reaches full maturity when he realizes with his whole psyche and with a profound awareness that his own image is imaged after God.

All material changes are ordered to man's perfection; all changes in man are ordered to his greatest fulfillment in God and in God alone does change come to a rest. God is that Supreme Perfection which unchanged Itself, changes all else.

In some mysterious fashion, completely hidden from the human intellect, there is in the Godhead a procession of the Son from the Father and the procession of the Spirit from the Father and the Son, which processions man in a realization that God is never static but every dynamic, always evolving, as it were, in a way infinitely more perfect than any biological or psychic evolution.

Man who in a changing world acquires the virtue of silence and stillness catches momentary glimpses of how God changes without changing. The Psalmist extends an invitation to all men:

*"Come, think of Yahweh's marvels,
the astounding things he has done in the world;
Pause a while and know that I am God."*

Future Of Belief."

Dewart's main proposition or thesis is that the Greek philosophy has for too long dominated Christian Theology. He admits that certain Greek concepts such as nature, substance, and person aided the Church's theology in the early centuries of her history. Through these concepts the Fathers and the General Councils were able to formulate the mysteries of faith, particularly the Trinity and the Incarnation. In the later centuries the Greek concepts of substance and accident, potency and act helped the Medieval Doctors to formulate other mysteries of faith and formally to express many of the attributes of God.

The author of "The Future Of Belief" contends that the revealed truth is not dependent on any particular culture or ideology. As cultures and ideologies come and go, the revealed truth must accommodate itself to these transformations otherwise it ceases to be meaningful to the generation which is newly cultured and differently oriented ideologically. He wonders if the time for change is not overdue in this domain. He echoes the notion that conservative and liberal attitudes in this segment of updating have the deepest significance.

Reality Is 'Dynamic'

Dewart argues that man today no longer views the universe, himself or God in a static way as did the Greek

One Parish Works For 'Renewal'



SS. Peter and Paul Parish Council In Action

Parish Renews Itself Through Inter-Dialogue

ing with the idea of an evolution other than a revolution in structure.

With these thoughts in mind, in September 1965 the Pastor invited the presidents, secretaries and treasurers of all parish societies and groups from Boy Scouts to Holy Name Society to a meeting. After much discussion of parish problems and difficulties, it was decided to make this group a constitutional assembly to draw up a constitution and by-laws for a Parish Coordinating Council.

The next four months involved many meetings and in January 1966 this group formally adopted a constitution and by-laws. The third Monday in February was set as the first meeting of the Sts. Peter and Paul Coordinating Council.

This constitution and by-laws has give the parish a formal structure in which Priests, Sisters and people can work together for the common good of the parish.

It defines the purposes of the Council as follows:

- to counsel with and advise the Pastor with references to all activities, projects and programs within the parish;
- to coordinate the activities, projects and programs of all organizations within the parish;
- to coordinate the use of all physical facilities of the parish by the organizations within the parish;
- to sponsor activities, projects and programs on behalf of the entire parish.

The constitution says that the Council shall have all the powers necessary to the implementation of the foregoing purposes, where not in conflict with the laws and regulations of the Diocese of Miami.

Membership of the Council is composed of the Pastor, the Assistant Pastors, the Sister Principal and one other Sister

from the School, two representatives from each parish society and 15 members chosen at large from the parish. The constitution requires four meetings a year; the by-laws now call for a monthly meeting.

From the beginning it was recognized that the really effective work would be done by committee and so the by-laws provide a number of standing committees, in addition to the executive committee. These include membership, coordination, finance, grounds and buildings, and projects committees.

Proving Effective

It is now a little more than one year since the Council was formally organized and nearly two years since the first move to establish it was made. It is perhaps too early to make a real evaluation, but it is safe to say that the general consensus of the council members is that it is proving to be an effective instrument for bringing

priests, religious and peoples together.

It has led to a renewed interest on the part of the participants in the work of the parish, a willingness to do something about the problems, instead of just complaining. It has enabled the parish to take advantage of some of the technical and professional skills of parishioners. The Council has taken responsibility for some of the major projects of the parish, such as the annual carnival and the Diocesan Development Fund, and has been more than successful in these accomplishments.

The Council has provided a forum for discussion with a healthy difference of opinion on a number of parish policies, on such subjects as the handling of ticket sales outside of Church, raffle tickets being sold by school children. A committee is looking into the possibility of establishing a credit union. A representative has been appointed to the Deanery Human Relations Board and the Council voted

to join the Fair Housing Agency.

During the year, the Council members have learned that the democratic process is something that is learned by practice. Some have had a tendency to wait and see what the Pastor wants, instead of forming a mature judgment themselves. They have also learned that the democratic process is slow and there have been complaints about overly long meetings.

Absenteeism has not been a serious problem, though it would seem that members chosen at large are better in attendance than representative of parish societies.

The main problem encountered so far has been the difficulty of keeping up with the amount of paper work involved, the tendency of committee chairmen (not all) to wait until called upon before moving, and above all the difficulty in evolving the parish in general in the work of the Council. Council meetings are open to all parishioners and the agenda is published in the parish bulletin, but to date little interest has been shown.

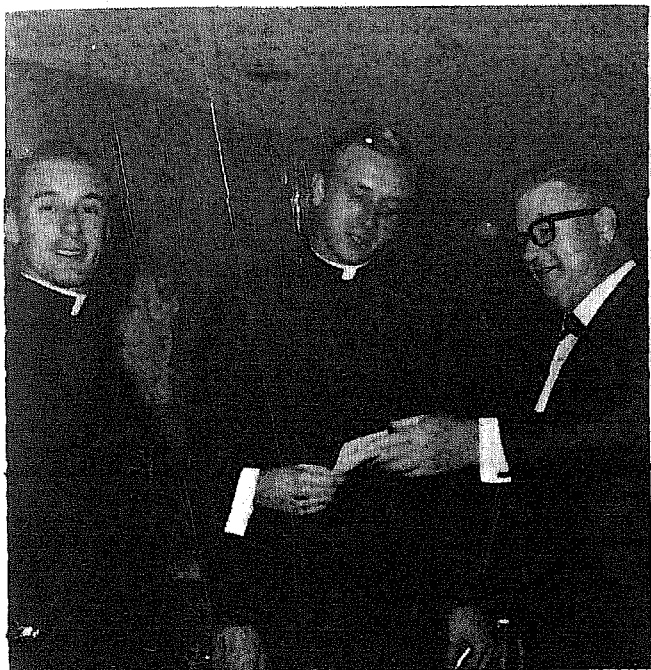
This is partly a problem of public relations and understanding, but also due to the fact that the Council is not really representative of the parish. However, it is felt that anything like the election of council members by the parishioners will require far more groundwork than has been, so far possible.

For the future, it is hoped that as the Council evolves it will first of all become truly representative and that, while still being concerned about the material aspects of running the parish, its real concern will be expressed in such areas as ecumenism, community affairs, and education.

For the laity, the Council does offer a structure through which they can become involved in the life of the parish. For the Pastor, priests and religious it does involve a new relationship with parishioners. It involves a great deal of listening and a rather open approach to the discussion of problems.

For everyone it does involve a considerable investment of time, energy and patience.

In the next and last article an attempt will be made to take a look into the future, to see what kind of parish may best fulfill this hope and promise.



Florida K Of C To Receive Award For Fiesta Planning

The Florida Chapter of the Knights of Columbus, consisting of 11 South Florida Councils, will receive a national award for its organization of the 1966 Dade County Columbus Day Fiesta.

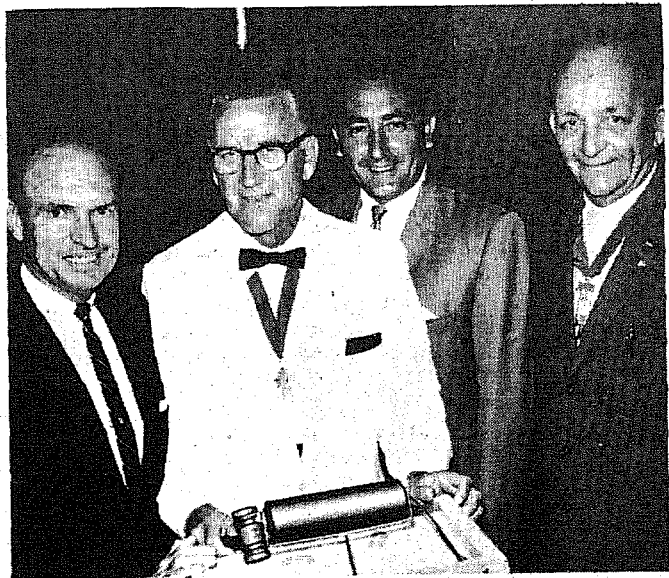
Frank P. Pellicoro, fiesta committee chairman, will accept the award of the National Columbus Day Committee during a regional award presentations and dinner dance honoring U.S. senators and representatives who are sponsors of legislation to establish Columbus Day as a federal holiday.

The first of three such regional functions in various areas of the country will begin at 6:30 p.m., Saturday, April 8 at the Hotel Everglades.

HIALEAH — Father Lawrence J. Flynn Council will observe a Corporate Communion during the 9:30 a.m. Mass, Sunday, April 2 in St. John the Apostle Church.

A breakfast will follow for members and their families in the Council Hall, 695 W. Second Ave. Henry Boyle, activities chairman, is in charge of arrangements.

An organizational meeting to form a new Knight of Columbus Council for men over 18 years of age residing in the area between SW 37th and 127 Avenues and SW Sixth and 80th Streets will be held at 8 p.m., Tuesday, April 4 in St. Brendan cafeteria, 8725 SW 32 St.



PAST FAITHFUL navigators of the Father Andrew Brown General Assembly, K. of C., were honored during the March meeting. Among those cited were Federal JUDGE C. CLYDE ATKINS, ART O'NEILL, present faithful navigator; TONY S. CALABRESE and LESTER KREIDER.

\$5,000 DONATION to Boystown of South Florida was presented to FATHER NEIL J. FLEMMING, director, center; and FATHER JAMES X. HENRY, assistant director, by K. of C. Marian Council Grand Knight BART BENNETT.

Marist 150th Anniversary Closes Apr. 1

Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at noon Saturday, April 1, in the Cathedral will mark the close in South Florida of the 150th anniversary observance of the Marist Brothers.

Carnivals Set In 2 Parishes

Spring carnivals are scheduled in two South Florida parishes during April.

HIALEAH — Children of Immaculate Conception School will sponsor a two-day carnival Saturday and Sunday, April 1 and 2 on the parish grounds.

Games, entertainment, music and a variety of refreshments will be featured.

WEST HOLLYWOOD — Annual St. Stephen parish Mardi Gras will be held April 7, 8, and 9 on the grounds of the school on State Rd. 7.

A Teen Queen contest for girls of the parish in grades nine through 12 will be featured and teen bands will provide afternoon entertainment on Saturday and Sunday.

Dinners will be served on Friday from 6 to 9 p.m. and on Saturday and Sunday from 1 to 9 p.m. A variety of booths and rides will be provided for all members of the family.

OPA LOCKA — Their annual festival will be sponsored by parishioners of Our Lady of Perpetual Help Church today (Friday), Saturday and Sunday on the parish grounds, 13250 NW 28 Ave.

Festivities begin at noon today and continue until 11 p.m. On Saturday and Sunday the carnival will open at 1 p.m.

Founded in 1817 the Marist Brothers teach in 72 countries and are the seventh largest religious order of men in the Church. Nineteen of their members comprise the faculty at Christopher Columbus High School, which they have operated since 1959. Six Marist Brothers are faculty members at Msgr. Edward Pace High School, teaching in the boys division of the co-institutional school.

Msgr. Rowan T. Rastatter, pastor, St. Brendan parish, will preach the homily during the Mass. Chaplains to Bishop Carroll will be Father William Hennessey, supervising principal of Pace High; and Father Henry Bradbury, C.M., vicar, St. John Vianney Seminary.

Brother Bernard, F. M.S.,

Set Music Workshops

In order to evaluate new music texts, two workshops have been scheduled on April 1 and 8 at 9:30 a.m. in Barry College.

Joseph C. Caterino, supervisor of music in the diocesan Department of Education, has urged classroom teachers and music teachers to attend the meetings which will feature demonstrations of new music materials and methods by three publishing companies.

a member of the faculty at Christopher Columbus High, will be the lector.

A reception for parents of students enrolled in the high schools will be held at 8 p.m. Saturday at Christopher Columbus High.

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Horrible Massacre Reviewed

Death In Rome, by Robert Katz, Macmillan, 334 p. \$6.95.

For many Americans March 24, 1944 holds little historical significance, yet 23 years ago 335 men of all ages and occupations — laborers, physicians, professors, craftsmen, clergy and clerks — were executed by the Nazi overlords of Rome in the city's Ardeatine Caves. It is this massacre with its prologue and aftermath that Robert Katz explores in this compelling and reasoned book. Its objectivity is valuable because in Italy the subject is highly volatile, with extremes of hate and hysteria still volatile.

On March 23, 1944, a small group of Italian partisans inflicted heavy casualties and fatalities among a troop of SS police as they marched through the Via Rasella. Hitler demanded that the district be decimated and that 30 to 50 Italians were to be shot for every German killed.

FIGURE CHANGED
Orders were given and countermanded. Finally, the figure was set as 10 executions for every dead soldier.

While German diplomats scurried about the city trying to delay the reprisal, the machinery was activated. All those under sentence of death were to be given priority followed by those whose crimes were also capital, but who had not yet been tried.

The Italian Fascists were to contribute a quota as well from their own torture compounds. Silently and secretly, men and boys were dragged from their cells, hustled into meat trucks and closed vans, and driven to the Ardeatine caves.

They were bound by the wrists in groups of five. Meekly they submitted, offering no resistance as the German soldiers fired into their heads. The executioners were given liquor to make their task easier and later victims were forced to climb upon a pyramid of still-warm bodies before they were shot.

After the massacre, German engineers dynamited the caves. When the stench of putrefaction assailed the assailed area, the thorough murderers dumped garbage to conceal the odor. But the Romans, who by this time had learned of

Books... Ideas In Print

the atrocity, continued to visit the site, scattering the refuse to lay their memorial wreaths.

Despite all evidence to the contrary, there are those who blame the partisans for the Ardeatine massacre. They continue to assert, although the Germans themselves deny it, that the massacre would not have taken place if the resistance leaders had accepted a Nazi offer to surrender. No such offer was

After the war, with the Italian Communist party the largest and most popular in the West, the motivations of the partisans of the Via Rasella, were viewed as a plot. Italian rightwing sources have maintained that the Germans were correct in their executions, since it was a legitimate reprisal against criminal activity. The Church, from Mr. Katz's evidence, appears to hold that the Via Rasella attack was a crime to be condemned equally with the Ardeatine massacre. Yet years ago the Italian Supreme Court declared the attack on the SS troop a legitimate "act of war": the partisans were acclaimed national heroes. British military courts rejected the legitimate-reprisal defense and sentenced the German officers to death.

Mr. Katz has admirably reconstructed the events of those terrible hours in a lucid and objective prose.

If controversy swirls about "Death in Rome," it

will surely result from his conclusions regarding the actions of Pius XII. Still concerned with the policy of Rome as an "open city" (which it was only on paper) and involved with plans for the orderly transmission of authority from the Germans to the Allies, Pius — and the records make this clear — was apprized of the Nazi plan to massacre the citizenry.

Through "l'Osservatore Romano", the Pope urged caution. Diplomatic channels were still open. Whatever his reasons, Pius XII did not act. As Mr. Katz makes clear, had the Pope spoken a delay might have resulted. On May 20, 1965, the author went to Vatican City and presented three questions in writing. He was promised an answer within 24 to 48 hours. The principal question, of a total of three, was:

I have read that the Vatican, represented by Padre Pancrazio Pfeiffer, was able to achieve certain successes in behalf of prisoners held by the German occupiers of Rome. Was it possible to take any action, in this connection, on 23 or 24 March 1944? If so, how was this

initiative received on the part of the Germans?

Mr. Katz's questions were not answered. He remained in Rome 10 days with still no reply. He resubmitted them in June 1965 "again without eliciting response." At the time of the furor over "The Deputy" Pope Paul VI explained Pius XII's position: "An attitude of protest and condemnation... would have been not only futile, but harmful: that is the long and short of the matter." Balancing this, Mr. Katz quotes a letter from Cardinal Tisserant, June 11, 1940, relating to German atrocities in Poland: "I fear that history will reproach the Holy See with having practiced a policy of selfish convenience and not much else."

What the truth is, may never be known. Mr. Katz, however, has provided us with a stimulating and provocative study of one chapter in man's long history of bestiality. (66-23473)

Destruction-Minded Society Satarized

The Knightly Quest, by Tennessee Williams, New Directions, 183 p., \$5.50.

The novella that gives the title to Mr. Williams' latest collection of stories is neatly labeled a "fable with a moral" that is both a parody of espionage thrillers and a burlesque satire on our destruction-oriented society.

In 100 pages, Mr. Williams treats his readers to one of the funniest comedies in print today. A deadly serious comedy, "The Knightly Quest" entertains and terrifies.

Too graphic a picture of that aging adolescent, the modern American, is imbued with the romantic aura of the "eternal Don Quixote in the human flux."

After years of traveling abroad with his tutor, the chivalrous Gowinner Pearce returns to his home in the South and discovers his father's small factory is now the mysterious mammoth

"Project," with his brother Braden its director. The once quiet town is now alive with scientists, military brass, security men, and (worst of all) the Laughing Boy Drive-In, just across from the Pearce family "castle."

Prince Gowinner is not "at home" to this mechanical madness of scientific control and manipulation of history and humans. He and his brother's wife, aided by agent Gladys from the Drive-In, fly the Project coop in a space craft called "The Ark of Space" to an unknown destiny, "a spot marked X on the chart of time without end."

The excitement of this story is in its telling. Mr. Williams' style is innocently ironic, savagely satiric, and profoundly perceptive. The other four short stories have been published previously.

John J. Quinn, S. J.

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MOVIE RATINGS

By

National Office For Motion Pictures



PLEASE CLIP AND SAVE

Affair of the Skin, An (C)
 Adventures of Bullwhip Griffin, the (A-1)
 Africa Addio (B)
 Alfie (A-4)
 Alphaville (A-3)
 Ambush Bay (A-3)
 Any Wednesday (A-3)
 Apache Uprising (A-2)
 Arrivederci, Baby (B)
 Balcony, The (C)
 Bambola (C)
 Bang, Bang, You're Dead (A-3)
 Beautiful Swindlers, The (B)
 Big NFL Show, The (A-2)
 Birds Do It (A-1)
 Blindfold (A-2)
 Blow-Up, (C)
 Blues For Lovin' (A-3)
 Boy, Did I Get a Wrong Number (A-3)
 Breathless (C)
 Brown Eye-Evil Eye (A-2)
 Bunny Lake Is Missing (A-3)
 Busy Body, The (A-3)
 Capar of the Golden Bulls, The (A-3)
 Casanova 70 (B)
 Christmas That Almost Wasn't (A-1)
 Circle of Love (C)
 City of Fear (B)
 Clopotes (C)
 Come Spy With Me (A-2)
 C'mon, Let's Live a Little (A-2)
 Country Boy (A-1)
 Cold Wind in August (A)
 Contest Girl, The (A-2)
 Corrupt Ones, The (B)
 Countess From Hong Kong (A-3)
 Covenant with Death (A)
 Crazy Quilt, The (A-3)
 Cul de Sac (C)
 David and Lisa (A-2)
 Daydreamer, The (A-1)
 Deedlier Than the Male (B)
 Deadly Affair (A-3)
 Dear John (C)
 Devil's Own, The (A-3)
 Die, Monster, Die (A-2)
 Divorce American Style (A-2)
 Doll, The (C)
 Do Not Disturb (A-3)
 Don't Worry, We Will Think of a Title (A-1)
 Dr. Goldfoot and the Bikini Machine (A-2)
 Dr. Who and the Daleks (A-1)
 Doctor, You've Got to be Kidding (B)
 Dr. Zhivago (A-2)
 Double Trouble (A-1)
 Dracula, Prince of Darkness (A-2)
 Duel of Diablo (B)
 During One Night (C)
 Easy Life, The (A-4)
 El Dorado (A-3)
 El Greco (A-3)
 Empty Canvas (C)
 Endless Summer, The (A-1)
 Enough Rope (A-3)
 Eye For An Eye, An (A-2)
 Fahrenheit 451 (C)
 Fantomas (A-1)
 Fine Madness, A (B)
 First to Fight (A-2)
 Flame and the Fire (A-4)
 Fort Utah (A-2)
 Fortune Cookie, The (A-3)
 Follow Me, Boys (A-1)
 Frankie and Johnny (A-2)
 Frankenstein Created Woman (A-2)
 Game is Over, The (C)
 Georgy Girl (A-4)
 Girl With Green Eyes (A-3)
 Goal! (A-1)
 Gospel According to Saint Matthew, The (A-1)
 Grand Prix (A-3)
 Great Spy Chase, The (A-3)
 Great Wall, The (A-2)
 Great War (A-3)
 Green Mare (C)
 Gulliver's Travels Beyond the Moon (A-1)
 Harper (A-3)
 Hawaii (A-3)
 High Infidelity (C)
 Hill, The (A-4)
 Hired Killer (B)

Hostile Guns (A-2)
 Hotel Paradiso (A-3)
 Hotel (A-3)
 Hurry Sundown (C)
 I Love, You Love (C)
 Idol, The (A-3)
 Image of Love (C)
 Intruder of the Spirits (A-4)
 Island at Terror (A-3)
 Is Paris Burning? (A-1)
 Joan of the Angels (C)
 Jokers, The (A-2)
 Johnny Nobody (A-2)
 Johnny Reno (A-2)
 Judex (A-2)
 Jules and Jim (C)
 Juliet of the Spirits (A-4)
 Kaleidoscope (A-3)
 Khartoum (A-1)
 Kid Rodeo (A-2)
 King Rat (A-3)
 Kiss Me Stupid (C)
 Kiss the Girls and Make Them Die (A-3)
 Knock, The (A-4)
 Knife in the Water (C)
 Kwaidan (A-2)
 La Boheme (A-2)
 La Fuga (C)
 La Mandragola (C)
 La Nuite (C)
 La Vista (A-3)
 Lady Chatterley's Lover (C)
 Lassic's Great Adventure (A-1)
 Last of the Renegades (A-1)
 Last of the Secret Agents (B)
 Leather Boys (A-3)
 Let's Kill Uncle (A-2)
 Let's Talk About Women (C)
 Life At the Top (A-4)
 Liquidator, The (A-3)
 Lollipop Cover, The (A-2)
 Lord Love A Duck (A-4)
 Lost Command, The (A-3)
 Love and Marriage (C)
 Love a la Carte (A-4)
 Love Game (C)
 Love Goddess, The (C)
 Love in 4 Dimensions (C)
 Love, is My Profession (C)
 Lovers, The (C)
 Loves of a Blonde (C)
 Loving Couples (C)
 Made in Paris (A-3)
 Mademoiselle (C)
 Magic Weaver (A-1)
 Madeline (C)
 Main Chance, The (A-3)
 Male Companion (A-3)
 Male Hunt (B)
 Man Called Adam (A-3)
 Man Could Get Killed, A (A-2)
 Man For All Seasons, A (A-1)
 Married Woman, The (C)
 Masculine-Feminine (C)
 Mating Urge (C)
 Merry Wives of Windsor, The (A-2)
 Molesters, The (C)
 Mom and Dad (C)
 Moment of Truth (A-4)
 Mondo Pazzo (C)
 Monkeys Go Home (A-1)
 Morgan (A-3)
 Munster, Go Home (A-1)
 Murderer's Row (B)
 My Life to Live (C)
 My Sister, My Love (C)
 Mystery of Thug Island, The (A-2)
 Naked Prey (A-3)
 Nanny, The (A-3)
 Night game (C)
 Night of the Grizzly (A-1)
 Not On Your Life (A-3)
 Not With My Wife, You Don't (A-3)
 Nude Odyssey (C)
 Odd Obsession (C)
 Of Wayward Love (C)
 Oh, Dad, Poor Dad, Mommy's Hung You in the Closet and I'm Feeling So Bad (B)
 OSS - 117, Mission For a Killer (A-2)
 Orhella (A-2)
 Pad and How to Use It, The (A-3)
 Passionate Summer (C)
 Pawnbroker, The (A-3)
 Penelope (A-3)
 Persona (A-4)
 Phaedra (C)
 Picture Mommy Dead (A-3)
 Place Called Glory (A-2)

Plaque of the Zombies (A-2)
 Plainsman, The (A-1)
 Planet of the Vampires (A-2)
 Playgirl After Dark (C)
 Please, Not Now (C)
 Promise Her Anything (A-3)
 Project Man, The (A-2)
 Psychopath, The (A-2)
 Queen of Blood (A-1)
 Question of Adultery (C)
 Quiller Memorandum, The (A-3)
 Rare Breed, The (A-1)
 Rage (A-3)
 Rasputin (B)
 Redeemer, The (A-1)
 Red Desert (A-4)
 Red Line 700 (B)
 Red Tomahawk (A-1)
 Reluctant Astronaut, The (A-1)
 Return From the Ashes (A-3)
 Return of Mr. Moto, The (B)
 Ride Beyond Vengeance (A-3)
 Ride To Hangman's Tree, The (B)
 Rings Around the World (A-1)
 Riot On Sunset Strip (A-2)
 Russian Adventure (A-1)
 Sand Pebbles, The (A-3)
 Sandra (A-3)
 Secret Agent Super Dragon (A-3)
 Servant, The (A-4)
 Seven Capital Sins (C)
 Seven Women (B)
 Seventh Dawn (B)
 Shadow of Evil (A-2)
 Sweet and Sour (C)
 Shakespeare Wallah (A-3)
 Silence, The (C)
 Sleeping Car Murder, The (B)
 Slender Thread, The (A-2)
 Spirit is Willing, The (C)
 Spy in Your Eye (A-2)
 Spy With a Cold Nose (A-3)
 Spy With My Face (B)
 Stagecoach (A-2)
 Storm Center (A-4)
 Strangers in the City (A-4)
 Study in Terror, A (A-3)
 Swedish Wedding Night (C)
 Sweet Light in a Dark Room (A-2)
 Sweeter Love, Bitter (A-3)
 Taming of the Shrew (A-2)
 Ten Little Indians (A-3)
 Tenth Victim, The (B)
 The Tennessee Beat (A-1)
 This Property is Condemned (B)
 This Sporting Life (A-4)
 Three Bites of the Apple (B)
 Time of Indifference (B)
 Time Lost and Time Remembered (A-3)
 Tabruk (A-2)
 Too Young to Love (A-4)
 Traitor's Gate (A-2)
 Trampers, The (A-2)
 Trunk to Cairo (A-3)
 Ulysses (A-4)
 Up to His Ears (A-3)
 Up the Down Staircase (A-2)
 Victim (A-3)
 Vigil, The (A-3)
 Vulture, The (A-1)
 Waco (A-2)
 Walk, Don't Run (A-3)
 Warning Shot (A-2)
 Wasted Lives and the Birth of Twins (C)
 Oscar Wilde (C)
 Week end at Dunkirk (A-3)
 Welcome to Hard Times (B)
 What's Up Tiger Lily? (C)
 Who Killed Teddy Bear? (B)
 Who's Been Sleeping in My Bed (B)
 Wild Angels, The (B)
 Wild, Wild, Planet, The (A-2)
 Woman in the Dunes (C)
 Wrong Box, The (A-2)
 You're a Big Boy Now (A-4)
 Young and the Wilding, The (A-4)
 Young World, The (C)

KEY TO RATINGS

- A-1 Morally unobjectionable for all.
- A-2 Morally unobjectionable for adults and adolescents.
- A-3 Morally unobjectionable for adults.
- A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)
- B-Morally objectionable in part for all.
- C-Condemned
- R-Recommended

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

FRIDAY, MARCH 31

9 a.m. (7) - Sea of Grass (Adults, Adol.)
 4:30 p.m. (4) - Westbound (Family)
 6 p.m. (10) - The Kidnappers (No Classification)
 7 p.m. (10) - On The Beach (Morally Unobjectionable For Adults)
REASON - This film tells a hypothetical story of the destruction of the human race as a result of a nuclear warfare. There are certain moral issues in the development of this story which superficially seem to involve a condemnation of race suicide. These dramatic elements, however, are intended to be a challenging symbol to argue the central theme of the film, namely, that nuclear warfare is race suicide.
 9 p.m. (4) - The Victors (Morally Unobjectionable For Adults)
 11:15 p.m. (11) - Mildred Pierce (Morally Unobjectionable In Part For All)
REASON - Suggestive sequences and dialogue; light treatment of marriage.
 11:30 p.m. (12) - The Time, The Place and the Girl (Adults, Adol.)
 12 a.m. (4) - I'll See You In My Dreams (Adults, Adol.)
 12:30 a.m. (10) - Leave Her to Heaven (Adults, Adol.)
 2 a.m. (10) - Mission to Moscow (Adults, Adol.)

SATURDAY, APRIL 1

1 p.m. (5) - Devils Harbor (Family)
 1:30 p.m. (11) - Black Legion (Morally Unobjectionable for Adults with Reservations)

2 p.m. (4) - Attack of the Crab Monsters (Family)
 3:30 p.m. (4) - Tarzan and the Trappers (No Classification)
 6 p.m. (10) - Hold That Ghost (Family)
 9 p.m. (2-5-7) - The Tempest (Family)
 10:30 p.m. (10) - Trapeze (Morally Unobjectionable In Part For All)
REASON - Suggestive costuming and situations.
 11:15 p.m. (11) - Footlight Parade (No Classification)
 11:30 p.m. (2) - Rio Grande (Family)
 11:35 p.m. (12) - King's Row (Adults, Adol.)
 12:30 a.m. (10) - The Invisible Man (No Classification)
 1 a.m. (4) - Attack of the Crab Monsters (Family)
 2:05 a.m. (10) - The Verdict (Morally Unobjectionable In Part For All)
REASON - Light treatment of marriage; suggestive dance. The Cat Creeps (Adults, Adol.) Close Call for Ellery Queen (Family) Blind Alibi (Family)

SUNDAY, APRIL 2

7 a.m. (12) - Night at the Ritz (No Classification)
 12 N (7) - Triumph of Sons of Hercules (No Classification)
 12:30 p.m. (4) - The Crowded Sky (Morally Unobjectionable For Adults)
 1:30 p.m. (7) - Bold and the Brave (Adults, Adol.)
 9 p.m. (10) - Kissin' Cousins (Morally Unobjectionable In Part For All)
REASON - This film, whose only appeal would be for young people, deliberately

WESH 2 (Daytona-Orlando)

WTVJ 4 (West Palm Beach)

WPTV 5 (West Palm Beach)

WCKT 7 (Fort Myers)

WLBW 10 (Fort Myers)

WINK 11 (Fort Myers)

WEAT 12 (West Palm Beach)

concentrates on suggestive costuming and situations.

11:15 p.m. (5) - Battle of the Sexes (Adults, Adol.)
 11:15 p.m. (11) - Flight From Destiny (Adults, Adol.)
 11:25 p.m. (12) - Dodge City (Family)
 11:30 p.m. (4) - The Long Hot Summer (Morally Unobjectionable For Adults)
 11:30 p.m. (7) - Talk of the Town (Adults, Adol.)

MONDAY, APRIL 3

9 a.m. (7) - Framed (Adults, Adol.)
 8:30 a.m. (12) - Coleen (Morally Unobjectionable In Part For All)
REASON - Not given.
 4:30 p.m. (4) - A Prize of Gold (Morally Unobjectionable In Part For All)
REASON - Tends to condone immoral actions; excessive brutality.
 6 p.m. (10) - They Died With Their Boots On (Family)
 7 p.m. (7) - Ivanhoe (Family)
 8:30 a.m. (11) - Calling Philo Vance (Family)
 11:30 p.m. (12) - To The Victor (Morally Unobjectionable In Part For All)
REASON - Low moral tone.
 12:30 p.m. (7) - Immortal Sergeant (Morally Unobjectionable In Part For All)
REASON - The suicide of a sympathetic character is presented as justifiable and heroic. "It is never permitted to kill oneself intentionally."

TUESDAY, APRIL 4

8:30 a.m. (12) - Blessed Event (No Classification)
 9 a.m. (7) - Fiinders Keepers (Adults, Adol.)
 4:30 p.m. (4) - Duchess of Idaho (Family)
 6 p.m. (10) - They Died With Their Boots On (Part II) (Family)
 8 p.m. (4) - The Wackiest Ship in the Army (Adults, Adol.)
 9 p.m. (7) - All the Way Home (Adults, Adol.)
 11:15 p.m. (11) - Elmer the Great (No Classification)

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).
 11:30 A.M.
THE CATHOLIC HOUR - Ch. 7, WCKT-TV "Growth or Decline"
MASS FOR SHUT-INS - Ch. 10 WLBW-TV.
 12 NOON
THE CHURCH AND THE WORLD TODAY - Ch. 7, WCKT-TV - Father and Gracida, Pastor of St. Ann Church, Naples, will speak on the liturgy and Sacramentals.
(Tuesday)
 9:30 P.M.
MAN-TO-MAN - WTHS, Ch. 2 - Interfaith 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 - WGMA 1320 Kc (Hollywood).
THE SACRED HEART PROGRAM - WGBS, 710 Kc. 96.3 FM.
THE SACRED HEART PROGRAM - 6:05 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)
 WJNO, 1230 Kc. (West Palm Beach)
 WHEW 1600 Kc. (Riviera Beach)

7:05 A.M.
NBC RADIO CATHOLIC HOURS - WIOD, 610 Kc. 73 FM - An special program of music and dramatic readings on the theme of "Hope and the Resurrection" will be presented on the Catholic Hour.
THE SACRED HEART PROGRAM - WIRK, 1290 Kc. (West Palm Beach)
 7:30 A.M.
THE SACRED HEART PROGRAM - WFLM-FM, 105.9 Mc. (Fort Lauderdale).
 8:30 A.M.
THE SACRED HEART PROGRAM - WCCF, 1580 Kc. -Punta Gorda.
 8:45 A.M.
THE HOUR OF ST. FRANCIS - WJCM (Sebring). Same as 8:45 p.m.
 9 A.M.
THE CHURCH AND THE WORLD TODAY (FM REPEAT) - WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.
THE SACRED HEART PROGRAM - WGMA (Hollywood)
THE HOUR OF THE CRUCIFIED - WZZZ, 1515 Kc. (Boynton Beach)
 9:05 A.M.
CATHOLIC NEWS - WIRK, 1290 (West Palm Beach)
 9:30 A.M.
THE HOUR OF THE CRUCIFIED - WIRA, 140 Kc. FM 95.5 Mc. (Fort Pierce).
 10:15 A.M.
THE HOUR OF ST. FRANCIS - WNOG (Naples). Same as 8:45 p.m.
 10:30 A.M.
THE HOUR OF THE CRUCIFIED - WWIL, 1580 Kc. (Fort Lauderdale).
 5:05 P.M.
CATHOLIC NEWS - WNOG, 1270 Kc. - (Naples). (See Next Listing).
 6:05 P.M.
CATHOLIC NEWS - WGBS, 710 Kc. - 96.3 FM - Summary of International Catholic News from NCWC Catholic News from the Voice.
 8:45 P.M.
THE HOUR OF ST. FRANCIS - WKAT, 1350 Kc. "Hit and run"
(Daily)
SERMON OF THE DAY - WIOD, 610 Kc.

11:30 p.m. (12) - Till We Meet Again (Adults, Adol.)
 12 (4) - Hell Below Zero (Adults, Adol.)
 12:30 a.m. (10) - Mr. 880 (No Classification)

WEDNESDAY, APRIL 5

8:30 a.m. (12) - Cowboy From Brooklyn (Family)
 9 a.m. (7) - Private Hell 36 (Adults, Adol.)
 4:30 p.m. (4) - Friendly Persuasion (Part II) (Family)
 6 p.m. (10) - Magic Sword (Adults, Adol.)
 9 p.m. (10) - Ada (Adults, Adol.)
 11:15 p.m. (11) - Flying Fortress (Family)
 11:30 p.m. (12) - The Lady Takes A Sailor (Morally Unobjectionable In Part For All)
REASON - Suggestive dialogue and situations.
 12 a.m. (4) - Come Fill the Cup (Morally Unobjectionable In Part For All)
REASON - Reflects the acceptability of divorce.
 12:30 a.m. (10) - Velvet Touch (Adults, Adol.)

THURSDAY, APRIL 6

8:30 a.m. (12) - Espionage Agent (Adults, Adol.)
 9 a.m. (7) - Ricochet Romance (Family)
 4:30 p.m. (4) - Friendly Persuasion (Part II) (Family)
 6 p.m. (10) - The Great Man (Adults, Adol.)
 7 p.m. (7) - Seminole (Adults, Adol.)
 9 p.m. (4) - Branded (Family)
 11:15 p.m. (11) - Mad Genius (No Classification)
 11:30 p.m. (12) - Wagons roll at Night (Adults, Adol.)
 12 a.m. (4) - The Charge at Feather River (Adults, Adol.)
 12:30 a.m. (10) - The Woman in White (Adults, Adol.)

FRIDAY, APRIL 7

8:30 a.m. (12) - The Hidden Hand (Adults, Adol.)
 9 a.m. (7) - Bedtime for Bonzo (Family)
 4:30 p.m. (4) - The Road to Singapore (Morally Unobjectionable In Part For All)
reason - double-meaning lines; suggestive dancing and costumes; improper situations.
 7 p.m. (10) - Midnight Lace (Adults, Adol.)
 9 p.m. (4) - The Long Ships (Morally Unobjectionable In Part For All)
REASON - This action film, particularly oriented to a young audience, in treatment resorts to suggestiveness in costuming.
 11:15 p.m. (11) - Footsteps in the Dark (Adults, Adol.)
 11:30 p.m. (12) - Naughty But Nice (Adults, Adol.)
 12 a.m. (4) - All the King's Men (Morally Unobjectionable In Part For All)
REASON - Reflects the acceptability of divorce; low moral tone.
 12:30 a.m. (10) - Boy Meets Girl (Adults, Adol.)
 2 a.m. (4) - Message to Garcia (Family)

Don't Miss NOCHE de la CARIDAD



HARNESS RACING FRIDAY night APRIL 7

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Oh, Noble Film: 'Man Of All Seasons'

By RUSSELL SHAW

There is a special danger inherent in films and plays and books toward which — because of their subject matter or point of view — one feels particularly sympathetic.

The danger, of course, is that intellectual agreement and emotional compatibility may deaden the critical faculties and cause one to regard with special favor a work which, on purely aesthetic grounds, is more or less lacking in merit. Love is blind, and that sort of blindness can be fatal in assessing the arts.

I approached the film version of "A Man for All Seasons" with precisely this caution in mind. Not having seen the play on the stage, I was at least spared a carry-over of friendly (or unfriendly) recollections from the legitimate theatre. But at the same time I couldn't help wondering if all the acclaim for the film, particularly from Catholics, wasn't at least partly due to a predisposition to like it because its subject is St. Thomas More.

Critic's Report

Having now seen the film, however, I think I can confidently say that it fully deserves all the praise it has received. It is a splendid motion picture on its own terms and very possible a work of art. As drama and as film it is almost entirely successful.

By this time everyone must know that this is the story of Thomas More, the Lord Chancellor of England under Henry VIII who resigned power and prestige and eventually gave up his life rather than compromise his conscience and endorse the king's divorce and remarriage.

The title is aptly chosen, for this is indeed a perennially relevant theme. The conflict between integrity and easy compromise is one that every man must face at one time or another. In the life of Thom-

as More we have a particularly dramatic embodiment of the problem, one involving men of stature and affairs of state as well as issues of deep spiritual significance.

But it is not these things that make the film a success. It is possible after all to dramatize great themes and great men woodenly. By contrast, the treatment in "A Man for All Seasons" is alive, exciting and deeply moving.

Credit for this belongs to many of the people associated with the film. Director Fred Zinnemann has handled the story with dignity and reserve, avoiding gimmicks and self-conscious artiness but exhibiting at the same time a fine eye for cinematic values. Robert Bolt's script is literate and incisive, a marvelous job of lifting characters from the pages of history and recreating them as living, breathing human beings. The color photography is restrained and often stunningly beautiful. The costuming is impeccable.

CAST PRAISED

As for the cast, it could hardly be improved on. Robert Shaw is perfectly convincing in his portrait as Henry VIII, making of the king a blustering but uneasy demagogue. Wendy Hiller is touching as More's wife, unable to understand her husband's apparent stubbornness but, for all that, unswervingly loyal to him. Orson Welles appears only briefly as Cardinal Wolsey but contributes a brilliant cameo as a churchman who puts his service to the king above his service to God. The list could be extended indefinitely, with praise for each member of the large cast.

In sum then, the film manages to rise to its noble theme with an equally noble treatment. "Nobility" has an odd ring these days, and it is not a word to be used lightly. In this case it fits. By all means see "A Man for All Seasons". You will be enriched by having done so. (National Catholic Office for Motion Pictures, A-1).

sort of performance that one does not often encounter, and it is something to be stored away in memory and treasured.



"MY FAIR LADY" will be staged by students of Msgr. Pace High School, April 6, 7, 8, and 9 at 7:30 p.m. in Hialeah Jr. High Auditorium. DICK WOLF, left, plays Col. Pickering; BOB LENARDSON, Henry Higgins; and JOAN SCHWAB, is cast as Eliza Doolittle. FATHER WILLIAM HENNESSEY directs.

Quickie Film Reviews

Class I — Family

THOROUGHLY MODERN MILLIE — Millie (Julie Andrews) is the true-blue heroine of this musical, but Ross Hunter's original production, written by Richard Morris and directed by George Roy Hill, is foremost an audacious takeoff on the movies, the clothing styles, the songs and the innocence and wickedness, real or imagined, of the Roaring Twenties. Borrowing cinematic and comic styles freely from the past and combining them with innovations, Millie almost defies description.

Millie and Miss Dorothy (Mary Tyler Moore) are a pair of lovelies trying their luck at careers and romance in New York while a number of unseen girls disappear mysteriously from their "middle class hotel." White slavery (newspaper headlines provide the clue) is a wild premise for a musical, but with Bea Lillie as the concierge who drugs and spirits sway lone ladies with the help of two stolid Chinese and a creaky laundry cart, it's a delicious intrigue. Will our girls be next?

As Muzzy, a rich ex-chorus girl, Carol Channing nearly walks away or rather, sings and dances away, with the film. Her lush Long Island country estate is the background for some weekend shenanigans, with Millie and company arriving grandly by ancient aeroplanes.

Class I — Family

THE ADVENTURES OF BULLWHIP GRIFFIN — Roddy McDowall is one of the few child film stars to have become a successful actor as an adult. His role as Bullwhip Griffin is based on the comic device of having a very proper and intelligent butler from Boston thrown on his own resources in the Wild West (remember Ruggles of Red Gap?). McDowall's performance is excellent with his English reserve and sense of propriety even in the most trying circumstances. Suzanne Pleshette adds some good-natured romance and Bryan Russell plays the young boy who reads dime novels and whose imagination starts the whole story.

Karl Malden as a confidence man wears a number of transparent disguises as judge, dentist, and coolie. Arthur Haydn plays an itinerant Shakespearean actor, and Mike Mazurki (who has been doing this for more than 25 years) contributes another fine bit as a barroom bouncer who gets into a hilarious bare knuckle boxing match with McDowall for the film's finale.

Catholic Film Congress Set

BERLIN (NC) — The International Catholic Film Office (OCIC), headquartered in Brussels, Belgium, will hold its biennial general assembly here June 27-July 7. The congress will take place immediately after the Berlin Film Festival.

Lottery Funds To Parochials?

CONCORD, N.H. (RNS) — A new controversy involving the state lottery is expected to break here when New Hampshire's legislature is asked to permit parochial school children to share in lottery revenue.

State Representatives George W. Stafford (R-Laconia) and Malcolm J. Stevenson (R-Bethlehem) plan to introduce the measure. Under its provisions students of church-related schools would share in lottery revenue "aid" on the "separation of church and state" provisions of the Constitution.

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John Carroll: Giant Of Early U.S. Church

By JOHN J. WARD

"I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their Government — or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

So wrote George Washington, the father of his country, in a letter replying to the "Address of the Catholics" to the first President of the United States. It was written by John Carroll and signed by him, along with Charles Carroll of Carrollton, Daniel Carroll, Dominic Lynch and Thomas Fitzsimmons of Philadelphia.

John Carroll, then a young priest, later became the first Bishop of Baltimore and then an Archbishop.

His jurisdiction was over the entire United States as it existed at the time the new Republic was founded with a Constitution pledging religious liberty as well as political independence. There were only 30,000 Catholics living in the new nation and they were administered to by only 24 priests, many of them old and infirm. The situation of the Catholics was perilous in spite of the new spirit of freedom which swept the land.

FAITH FORBIDDEN

Several of the American colonies of Great Britain absolutely forbade the practice of the Catholic faith. Many of the Catholics who came here were indentured servants who were deprived of any religious facilities and soon were lost to the Church.

Before the Revolution, only in Pennsylvania, thanks to William Penn, were they relatively free, and there were about 6,000 Catholics in that Quaker-founded colony. Most of the rest lived in Maryland, Virginia and the Carolinas, but suffered under disabilities which were most severe.

In Maryland, however, Catholics had the advantage of living in a colony founded under a charter given to Lord Baltimore by King James I. While it did not provide for religious liberty, Baltimore, as proprietor, saw to it that Protestants and Catholics alike were welcome. It was not a Catholic project, however, and priests who went there were considered like the other settlers, as "gentlemen adventurers", and had to support themselves as planters while free to administer to the spiritual needs of the Catholic population.

While generally understood that the place derived its name from the Blessed Virgin, the circumspect Lord Baltimore arranged for it to be known that the name Maryland was actually in honor of Henrietta Maria, the wife of Charles I who had succeeded his father in 1625.

But such safeguards soon proved ineffective when Protestants won control of the

Maryland Assembly. Then, following the execution of Charles I in 1649, Virginia invaded the colony to the north and defeated its governor in 1655. The palatine charter was abrogated and the practice of Catholicism was proscribed.

ONLY TOLERATED
Catholics were only tolerated from then on. They were permitted to hold no public services, disbarred from office and subject to discriminatory taxation, Catholic schools were prohibited.

Then, under the leadership of George Washington, the Americans won their independence and religious toleration.

John Carroll's brother Daniel was one of the signers of the Constitution and his cousin, Charles Carroll of Carrollton, had signed the Declaration of Independence. An offer was made to Charles Carroll that he accept appointment as American Ambassador to France, but he refused, and wrote to Washington: "I am the one man who must be kept entirely in the background."

He understood the anti-Catholic prejudice of many Americans and later even refused the seat of senator at Washington.

From the time of his arrival in America, John Carroll had become the leader of the clergy. In 1784 he was named superior of the American missions and was given the right to confer Confirmation. In 1785 he accepted the position of prefect apostolic, in which he had the powers of a bishop without actually being one.

A prefect apostolic helped in the administration of ecclesiastical affairs, but a bishop was actually needed. The Holy See then gave the American clergy the privilege of electing the man they wanted appointed. The outcome was a foregone conclusion, for there was only one priest in the United States who possessed the requisite qualifications.

The only vote cast against John Carroll was his own.

As prefect-apostolic and then as bishop, John Carroll saw the Church in the United States expand. In 1799 he obtained a coadjutor and in 1808 his immense diocese was divided and the dioceses of Philadelphia, New York and Boston were erected, with another, from the southern boundary of Tennessee to the Great Lakes and west as far as the Mississippi. When the Louisiana Purchase was completed, he became administrator of the new territories.

When the new St. Patrick's Cathedral was built in New York, one of the fund-raising means was a lottery. When the drawing was made, the Archbishop won the first prize — but he put it back into the pool.

John Carroll died in Baltimore in 1815.

How Earnest Are You In Charity?

By MSGR. R. T. RASTATTER

Director Diocesan Catholic Charities

How long are three years? Look a little back on your own life. This is 1967. What did you accomplish for yourself and others since 1964?

In that same period of time, Christ spent his entire public life . . . just three short years

. . . curing the sick . . . healing the maimed . . . reviving the dead, and preaching His parables.

And He never wrote a line about His deed or thoughts. He left that all to His apostles to record. While He did a masterful job in His teaching, it now remains for us to follow in His footsteps and carry His cross.

So it is within our own consciences that we should truly examine our degree of charity to our fellow man . . . to our needy neighbor, and let the scales of genuine

justice be our guide.

Where can we look to provide our charity?

One answer is your Catholic Welfare Bureau where your charity is dispensed in many directions toward your dependent and underprivileged neighbors.

LEARNING SELF-HELP

For example, at Boystown South Florida dependent boys aged 15 to 18 are learning how to fend for themselves, how to make their lives more useful to themselves and others in their plight . . . how to grow to an honorable manhood. That is the simple yet honorable reason and goal of Boystown.

While Bethany Residence is still a young home for dependent girls, it does provide a well-appointed and comfortable home away from home for these girls. They couldn't ask for a better way

of life or the preparation to meet it.

Now let's take a peek inside the Catholic Home for Children in Perrine. Here, in comfortable and immaculate surroundings, the children receive all the love and tender devotion and opportunities for play, study and proper diets they so earnestly require, and without which they would be really destitute . . . administered so capably by Sister Mirjam, O.P., and her staff of the Sisters of Bethany.

Next, let us look in on St. Vincent Hall, located on the grounds of Mercy Hospital in South Miami. This is a home and a haven for unwed mothers. Here these girls receive all the attention, all the care and understanding so often denied girls who have made just one error . . . and their care includes top professional and medical supervision in all departments of modern welfare.

TREMENDOUS GOOD

Finally, the alms of your charity extend all the way to

the Marian Center to lend aid and succor to our exceptional children. All you would need to open your hearts and purses to assist this lofty enterprise is one visit.

Even hearts of stone would melt just to witness the tremendous good being accomplished by the noble works of the Sisters of St. Joseph of Cottolengo, in charge.

So, in addition to help for our homeless aged, your charity is widespread, extremely necessary and beneficial. Let us at this time pay our profound gratitude to all those who so unsparingly devote their lives to the care and well-being of others. Let us revere the Priests, Brothers and Sisters, and the laity who so generously give of their time, talents and energies to serving God's will to help others less fortunate. Our most earnest prayer is that you continue to provide us with the goodness of your well wishes and the benefits of your prayers.

May God bless you!



Installations Of Bishops Scheduled

Dates for the installation of two bishops and the consecration of a third were announced this week.

Bishop Joseph Green will be installed as spiritual head of the Reno diocese on May 25 in the Cathedral of St. Thomas Aquinas there by Archbishop Joseph T. McCucken of San Francisco. Bishop Green, who has been auxiliary bishop of Lansing for the last five years, succeeds Archbishop Robert J. Dwyer of Portland, Ore., in the Reno See.

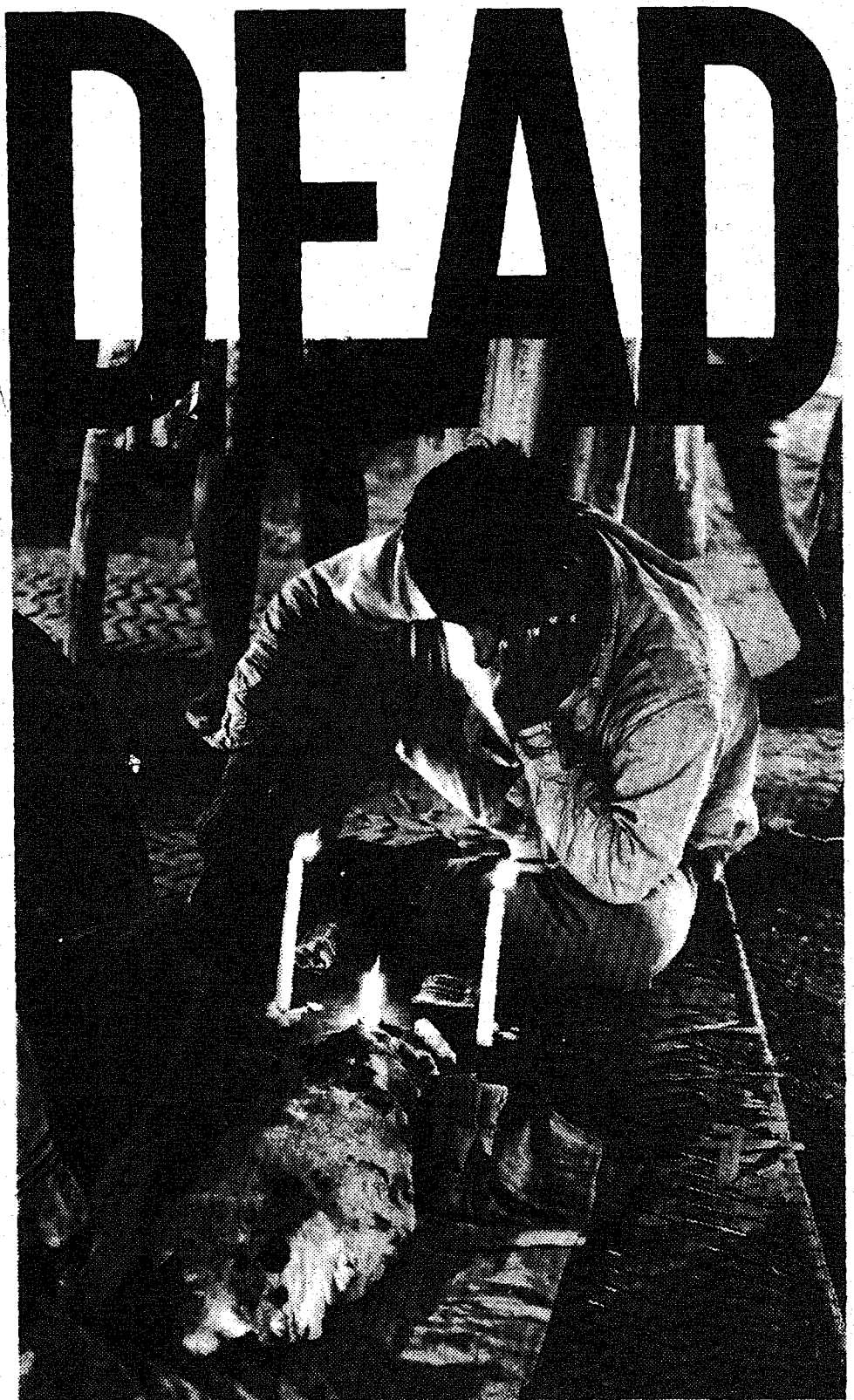
Bishop Cletus F. O'Donnell, former auxiliary bishop of Chicago, will be installed as the second bishop of Madison at St. Raphael's cathedral, Madison, April 25. Archbishop William E. Cousins of Milwaukee will officiate at the ceremony.

Auxiliary Bishop-designate Joseph V. Sullivan of Kansas City — St. Joseph will be consecrated April 3 in Immaculate Conception cathedral, Kansas City. Bishop Charles H. Helmsing of Kansas City-St. Joseph will be the consecrator with Archbishop John P. Cody of Chicago and Bishop Joseph M. Maling, C.P.P.S., of Jefferson City, Mo., co-consecrators.

Lutheran Hired By St. John U.

JAMAICA, N.Y. (RNS) — A Lutheran clergyman has been named to the theology faculty of St. John's University, maintained by the Vincentian Fathers.

Dr. Robert C. Schultz, 39, currently a fellow in religion and psychiatry at the Menninger Foundation in Topeka, Kans., will teach courses in Protestant theology on both graduate and undergraduate levels at St. John's.



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REFERS TO 'TORTURED' AREA

Pope 'Sorrows' At Asia Events

VATICAN CITY (NC)—Pope Paul VI expressed sorrow over events in the "tortured area of the Asian Far East" in a sermon at the end of a ceremony on Good Friday evening.

In the light of a full moon and high powered spotlights, the Pope during the ceremony carried a wooden cross up Rome's ancient Palatine hill in an annual Way of the Cross devotion that draws thousands of pilgrims and visitors to the Eternal City for Holy Week.

Earlier in the day he had doffed his shoes and venerated the cross at the Basilica of St. Mary Major in the liturgical ceremonies of the day. But it was in the shadows of the Colosseum and in the glare of the flaming torches carried by Italian Catholic Action youths that the city saw its most dramatic commemoration of the Crucifixion.



PAPAL SERMON of POPE PAUL VI on Palm Sunday was given in front of the papal altar of St. Peter's Basilica.

CROSS ILLUMINATED

The marble Arch of Constantine, the first Roman emperor to be a Christian, formed the backdrop for a large cross illuminated by flaming pots of burning oil. A similar cross surmounted the ruins of the temples of Venus and Rome atop the Palatine hill, where a temporary altar marked the end of the Stations of the Cross.

The Pope began the Way of the Cross within the walls of the Colosseum, where tradition holds some early Christians were martyred. Slowly the Holy Father, flanked by young boys carrying torches, crossed the great square between the Colosseum and the steps leading up to the Palatine.

As in the past, for the first 10 stations a wooden cross was carried by a young

boy, but the Pope himself took the cross and, holding it before him, carried it for the last part of the commemoration. Readings from the Passion, brief meditations and verses of the Stabat Mater marked each of the stations.

At the conclusion of the ceremony, the Pope spoke briefly on the significance of the Stations of the Cross and of the Passion. At one point he departed from a prepared text issued by the Vatican press office to take special note of the world's troubled conditions.

ALLUDES TO WAR

In part he referred to the annual commemoration of the massacre of the Ardeatine cave, when German soldiers

killed many innocent Italians in retaliation for the partisans' murder of German soldiers in the city of Rome. He also alluded to the Vietnam war without mentioning it directly. In his departure the Pope said:

"On this Good Friday within the setting of the Colosseum and the Roman ruins which recall to us the testimony to the faith of the martyrs in the name of Christ, on this day in which Rome recalls the victims of the Ardeatine cave and in this hour filled with events and with threats in the world,

when there comes to us so many signs of battles of hatreds and of dangers, especially from that sorrowful and tortured area of the Asian Far East, we have meditated on the Passion of the Lord."

Issues Bulletin On Ecumenism

VATICAN CITY (NC)—The Vatican Secretariat for Promoting Christian Unity has released the first issue of an information bulletin on developments and news in the field of Christian unity.

In an introduction to the 25-page Information Service, the head of the unity secretariat, Augustin Cardinal Bea, S.J., wrote:

"The time has come to keep the Church at large-episcopal conferences, ecumenical committees, ecumenical publications, in a word all who are working for the cause of unity, as well as others who may come to do so-regularly informed not only of the secretariat's work but also of work of general interest being accomplished by bishops and organizations within the Church."

Cardinal Bea invited the various groups involved to send in ideas and news to be used in future issues. The service will not confine itself strictly to activities of the secretariat but will publicize other activities in the ecumenical field, including those of non-Catholic Christian bodies.

The service will be issued "as occasion indicates."

Prayer Of The Faithful

Low Sunday

APRIL 2, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The joy of Easter ought to make us more mindful of the needs of others: let us now ask God 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 newly-elected members of the Legislature of the State of Florida, that they may legislate wisely, especially with regard to the needs of the poor and the politically weak, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all travellers, that they may reach the safety and security of their homes without difficulty, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that through our sharing in this sacramental rite we may help one another to share more perfectly in the joy of the Risen Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear our petitions, O Lord; may the ransom price You paid for our redemption bring us Your help in this life and everlasting happiness in the life to come. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever.

PEOPLE: Amen.



DOGS, HORSES, AND PEOPLE

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

INSIDE U.S.A.

Last November an Allentown, Pa., store sold split-level indoor dog houses made of solid cherry and lined with Persian lamb. The price: \$119. . . . New York City's mounted patrolmen complain their horses deserve better than the 'firetrap' stables now housing them. The rent for one stable is \$11,400 a year. . . . Meanwhile, three out of four children overseas go to bed hungry. We wonder what God thinks.

HOW TO HELP CHILDREN

33¢ a day (one pack of cigarettes) provides food, clothing, shelter and the ABCs for an abandoned child overseas. Why not 'adopt' one? We'll send you his photo and his name on receipt of your first month's payment (\$10).

FOR PENNIES

A 41¢ a day pays in full for the training of a native Sister who will give her whole life to children. She will write to you, you may write to her. Make payments to suit your own convenience (\$12.50 a month, \$150 a year, \$300 for her entire two-year training). Write to us.

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\$10,000 will build a parish "plant" complete (church, school, rectory, convent) in India. Name it for your favorite saint, in your loved ones' memory.

WHERE

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Pope Washes Feet Of Youths

VATICAN CITY (NC) — Pope Paul VI knelt to wash the feet of 12 young boys in his Cathedral of St. John Lateran in a ceremony for Holy Thursday.

Boys ranging in age from 8 to 14 included five Italians and five others representing the world's continents. Among them were Keven Thomas Liu from Hawaii, Jean Gaudet of Canada and Anthony Taylor of Australia.

In the presence of 17 cardinals, Vatican officials, the diplomatic corps accredited to the Holy See and special delegations of Italian government officials, artists, journalists and others, the Pope celebrated the Mass of Holy Thursday at the high altar of the Lateran basilica.

Vatican Aide Sees Hope On Poland

VATICAN CITY (NC)—Msgr. Agostino Casaroli, the Vatican Under-secretary of State for Extraordinary Ecclesiastical Affairs, has returned here from Poland where he has been visiting with various clerical and lay leaders.

Upon his arrival Msgr. Casaroli said he did not exclude the possibility of resolving the present difficult relations between Church and State in Poland. But he said he could not be more definite about the matter. He said that his Polish visit was not related to the forthcoming visit of Polish President Edward Ochab to Italy in April and the speculation that this visit will include a stop at the Vatican.

A Vatican press bulletin stated that another official of the Vatican Secretariat of State, Msgr. Luigi Bongianino, who has recently returned from a visit to Hungary, did not deal with government officials there on Church matters.

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Clama 'Populorum Progressio' por Justicia Social

CIUDAD VATICANO (Especial). — En su encíclica 'Populorum Progressio' el Papa Paulo VI expresa la preocupación de la Iglesia por el desarrollo de los pueblos que quieren escapar del hambre y la miseria y la ignorancia y exhorta a todos los pueblos del mundo a unirse en el establecimiento de una moral de justicia en la implantación de estructuras más humanas.

"Hoy, el hecho más importante del que todos deben tomar conciencia es el de que la cuestión social ha tomado una dimensión mundial", dice la encíclica y advierte de seguido:

"Los pueblos hambrientos interpelan hoy, con acento dramático a los pueblos opulentos. La Iglesia sufre ante esta crisis de angustia y llama a todos para que respondan con amor al llamamiento de sus hermanos."

Dice el Papa que sus viajes a Latinoamérica y África antes de su pontificado, lo pusieron ya en contacto inmediato con los lastimosos problemas que afligen a continentes llenos de vida y esperanza, sus posteriores visitas a la India y Tierra Santa, donde palpó los problemas de pueblos de antigua civilización en lucha con los problemas del desarrollo.

Y añade que ha creído un deber crear entre los organismos centrales de la Iglesia una comisión pontificia encargada de suscitar en todo el pueblo de Dios el pleno conocimiento de la función que los tiempos actuales piden a cada uno, en orden a promover el progreso de los pueblos más pobres, de favorecer la justicia social y que ese programa debe juntar a todos los hombres de buena voluntad. "Por

esto dirigimos a todos este llamamiento para una acción concreta en favor del desarrollo solidario de la humanidad.

Expone de seguido las ansias de los pueblos de verse libres de la miseria, de buscar seguridad económica, fuera de toda opresión y al abrigo de situaciones que ofenden su dignidad de hombres.

Se refiere al colonialismo, reflejando sus lacras y virtudes pasadas, reconociendo que potencias coloniales han perseguido su propio interés, y que al retirarse han dejado una economía vulnerable, ligada, por ejemplo al monocultivo. Rinde homenaje a las realizaciones de colonizadores que en regiones aban-

donadas han aportado ciencia y cultura. **Condena a las Oligarquías.**

"El escándalo de las disparidades hirientes, no sólo en el goce de los bienes, sino todavía más en el goce del poder. Mientras que en algunas regiones una oligarquía goza de una civilización refinada, el resto de la población, pobre y dispersa, está privada de casi todas las posibilidades de iniciativa personal y responsabilidad y aun muchas veces viviendo en condiciones indignas de la persona humana."

Se refiere al 'choque de civilizaciones, el antagonismo entre viejos y jóvenes, tradición y novedad en trágico dilema:

o conservar tradiciones y creencias ancestrales y renunciar al progreso, o abrirse a las técnicas y civilizaciones que vienen de fuera, pero rechazando con las tradiciones del pasado, toda su riqueza humana.

"En este desarrollo, la tentación se hace tan violenta que amenaza arrastrar hacia mesianismos prometedores, pero forjadores de ilusiones. Quién no ve los peligros que hay en ello, sus reacciones populares violentas, de agitaciones insurreccionales y de deslizamientos hacia las ideologías totalitarias?"

Señala entonces que la Iglesia nunca ha dejado de promover la elevación humana de los pueblos a los cuales lleva la fe en Jesucristo y que junto a las iglesias sus misioneros levantan hospitales y escuelas y universidades.

"Pero en lo sucesivo — advierte — las iniciativas locales e individuales no bastan. La presente situación del mundo exige una acción de conjunto, que tenga como punto de partida una clara visión de los aspectos económicos, sociales, culturales y espirituales."

Dice que la Iglesia, con su experiencia de la humanidad, sin pretender mezclarse en la política de los estados sólo desea escuchar los signos de los tiempos e interpretarlos a la luz del Evangelio, tomando parte en las mejores aspiraciones de los hombres y sufriendo al no verlas satisfechas, desea ayudarles a conseguir un pleno desarrollo.

Desarrollo que, añade, no se reduce al simple crecimiento económico, sino que ha de ser integral, "es decir, promover a todos los hombres y todo el hombre".



Misas Dominicales en Espanol

- | | |
|--|---|
| CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M. | ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M. |
| CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30. | ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M. |
| ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M. | ST. AGNES, Key Biscayne. 10 A.M. |
| ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M. | LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M. |
| ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M. | ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 6:30 P.M. |
| GESU, 118 N.E. 2 St. 5:30 P.M. | INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M. |
| ST. MICHAEL, 2933 W. Flagler. 10:45 A.M. | ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah. 10 A.M. |
| ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove. 12:15 P.M. | ST. PHILIP BENIZI, Belle Glade. 12 M. |
| ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M. | ST. MARY, Pahokee. 6:30 P.M. |

Llegan en Avión y Escapan en Bote Sigue el Exodo Cubano



Por Manolo Reyes

Cerca de un millón de personas han manifestado su intención de salir de Cuba en viaje hacia los Estados Unidos. Reportes periodísticos recientes informaban que más de 40,000 Cubanos estaban en la lista para salir por España y autoridades Mexicanas han dicho que un número aproximado a 50,000 cubanos desean salir de la isla Via México. Todo esto lleva a una conclusión indudable. El pueblo cubano esta en su casi totalidad contra el régimen Castro-comunista y trata desesperadamente de escapar del terror impuesto por los rojos tropicales. Ya en estos momentos, desde que comenzaron los Vuelos de la Libertad, mas de 68,000 Cubanos han llegado desde Varadero a tierras de la Florida.

do el momento de partir.

La parte mas dramática del exodo esta en la huida por mar. Muchos creyeron que al comenzar los Vuelos de la Libertad, disminuiría o terminaría el exodo de Cubanos atravesando el tempestuoso estrecho de la Florida. Pero no ha sido así. Desde diciembre de 1965 en que comenzaron los vuelos desde Varadero, hasta el 31 de diciembre de 1966, llegaron a tierras de libertad, rescatados por el Servicio de Guardacostas de los Estados Unidos, 1,115 Cubanos quienes vinieron a bordo de 140 pequenitas embarcaciones de 13, 14 y 15 pies de largo. Estos Cubanos estaban repartidos en 717 hombres, 126 mujeres y 272 niños.

Mientras los ojos del mundo parecían concentrarse en el Aeropuerto Internacional de Miami o la Casa de la Libertad, el servicio de Guardacostas de Estados Unidos, continuaba rescatando a cientos de Cubanos que huían por mar, arriesgando sus vidas para evitar la opresión y la tiranía.

Pero el exodo por mar ha continuado y continúa en este año 1967. En enero, febrero, y lo que va de marzo, 91 Cubanos han sido rescatados en el estrecho de la Florida.

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CINE-GUIA

Por Alberto Cardelle

TEATRO TOWER: BILLY BUD, ("Fragata Infernal") Basada en la novela del mismo nombre del escritor Herman Melville, autor de otros clásicos, entre ellos "Moby Dick." "Billy Bud," presenta con detalles la vida a bordo de los barcos de vela del Siglo XVIII. Esto sirve de fondo para presentarnos las decisiones que debe afrontar el capitán de un barco al aplicar la justicia a bordo. Clasificación Moral: A-2 (Jóvenes).

STOP TRAIN 349, ("Expreso Internacional 349"). Este film interpretado por José Ferrer se desarrolla entre la parte Occidental y la comunista en Berlin. Odio y rencor que llevan a proceder inhumanos. Clasificación Moral: A-2 (Jóvenes).

TEATRO TRAIL: The Running Man. En esta película su actor principal Lawrence Harvey personifica a un joven aventurero que se adentra en un fraude de seguros, pero se ve luego precisado a hallar fondos para cubrirlo. The Running Man ha sido realizada por el británico Carol Reed, notable director de films, como "La Noche Quedó Atrás." Y la última versión de "Motín a Bordo." Clasificación Moral: A-2 (Jóvenes).

TEATRO TIVOLI: Que Hacemos Con Papa? En este film, suceden hechos y situaciones erróneas, debidas a un padre que incurre en bigamia al perder la memoria. Atenúa la gravedad de lo que sucede, lo absurdo y cómico del argumento. Clasificación Moral: A-3 (Mayores).

JOVENES Y BELLAS de Gastón Santos. Clasificación Moral: A-3 (Mayores).

teatro **TOWER**

CALLE 8 y AVE. 15 - S.W. TEL. PR3-1563

ABRE 1:45

Doble Estreno!

LA MAS FAMOSA NOVELA SOBRE LA ARMADA BRITANICA POR EL AUTOR DE "MOBY DICK"

ROBERT RYAN
PETER USTINOV

"LA FRAGATA INFERNAL"

BILLY BUDD

EXPRESO INTERNACIONAL 349

con **JOSE FERRER** - SEAN FLYNN



Hombres, Mujeres y Niños, Jóvenes y Ancianos
Arriesganse a Azarosa Travesía para Escapar del Comunismo



Raul Delgado, un alumno de Kindergarten del Centro Hispano Católico, hace entrega a una religiosa de esa institución de la alcancía conteniendo catorce dólares producto de los donativos que como sacrificio de cuaresma ofrecieron todos sus compañeritos, que destinaron algunos de los centavos de golosinas para entregarlos a la obra del Centro de beneficio de las familias necesitadas.

Será el Domingo Acto De Legión de María

"Soy todo tuyo, Reina mía, Madre mía y cuanto tengo tuyo es."

Con estas palabras rituales, los miembros de la Legión de María renovarán el

próximo domingo su consagración a la Virgen y al apostolado, en una ceremonia especial que tendrá lugar en la Catedral de Miami a las 3 p.m.

En la Diócesis de Miami funcionan dos curias de la Legión de María, una en inglés y la otra en español. Ambas se unirán el domingo en esta ceremonia llamada Acies.

La curia de habla hispana cuenta con 18 praesidiumos o grupos parroquiales, agrupando a 250 miembros activos y más de un millar de miembros auxiliares.

Los miembros activos tienen una reunión semanal en sus respectivas parroquias y se comprometen a dedicar dos horas a la semana a trabajos apostólicos como catequesis, visita a hospitales, visita a enfermos de la parroquia, y otras muchas actividades. Los auxiliares se unen a la obra de la Legión a través de oraciones diarias

que ofrecen por ella.

El Obispo Coleman F. Carroll dirigirá la palabra a los legionarios de María en este acto del domingo en la Catedral. Mons. John J. Fitzpatrick dirigirá la consagración de los miembros auxiliares.

El Padre Angel Naberan, vicario coadjutor de la parroquia de Little Flower es el director espiritual de la curia latina de la Legión de María. El pronunciará unas palabras en español durante el acto.

A continuación de la ceremonia en la iglesia se tendrá una merienda con representaciones artísticas en el auditorium de la Catedral.

La Legión de María fue instaurada en la Diócesis de Miami en 1958 en la Iglesia de Corpus Christi y cuenta en la actualidad con 18 praesidiumos (grupos parroquiales) de habla hispana y 19 de habla inglesa.

The VOICE En Español

Venden Entradas Para Carreras de Carruajes

El próximo viernes, 7 de abril, se ofrecerá el espectáculo de Carreras de Carruajes (Harness Racing) a beneficio de las obras del Monumento a la Virgen de la Caridad.

El evento tendrá lugar en el Tropical Park comenzando a las 8 p.m. Esa misma noche se ofrecerá un "fashion show" en el "clubhouse" acompañado de una comida en la que el Obispo Carroll será invitado de honor, según anuncia el comité organizador.

Las entradas pueden adquirirse en el Centro Vasco, Albon Marche y Farmacia Varadero, o llamando al FR 9-9504. Las entradas al "grandstand" se venden a un dólar y las del "Clubhouse", con asiento reservado, a tres dólares.

Preside el Comité del monumento a la Virgen el doctor Manolo Reyes y cooperan con él en la organización de este acto las señoras Elda Ramanach, la Duquesa de Amblada y Angelita Agramonte.

Cumple Cien Años y Quiere Ser Otra Vez Ciudadano Americano

Por Gustavo Pena Monte

Charles C. Leuthold arribará el próximo 14 de abril a los cien años de edad.

Vino como refugiado de Cuba a esta edad, después de haberse criado en Estados Unidos y haber servido en el ejército de este país, acaba de obtener la residencia permanente y está tramitando su ciudadanía, a través de gestiones del Centro Hispano Católico.

Nacido en Suiza, Leuthold vino a Estados Unidos a los dos años de edad. Aquí quedó huérfano de padre y madre pasando al cuidado de una familia norteamericana que lo crió y educó.

Cuando Estados Unidos intervino en la guerra en la que Cuba luchaba por su independencia contra España, en 1898, Leuthold fue como voluntario a pelear en tierras cubanas con el ejército norte-

americano.

El más viejo de los veteranos que quedaban en Cuba de la Guerra Hispano-Cubano Americana, Leuthold fue uno de los varios soldados del Tercer regi-

miento de Ingeniería de Estados Unidos que decidieron quedarse en Cuba cuando la guerra terminó y ésta fue liberada.

Es que Charles Leuthold fué a Cuba a ayudar a su

libertad con las armas y tanto la quiso que no la dejó hasta que esa libertad que el ayudó a forjar se vio destruida en esta crisis actual.

"Lamentaba perder mi ciudadanía americana, dejar el ejército americano. Pero el clima y el ambiente de Cuba me gustaban tanto. . . . y además, me gustaba tanto aquella cubanita con la que me casé. . . ."

Fué a la guerra independentista cubana como fotógrafo y como fotógrafo quedó allá, pionero de la fotografía, cuando montó su estudio fotográfico en la ciudad de Cárdenas, provincia de Matanzas.

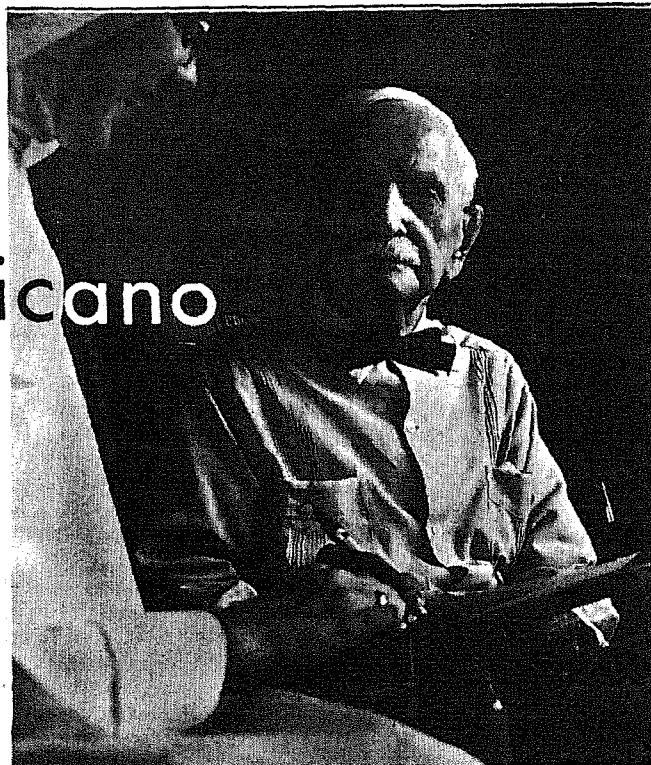
Su estudio fue en sus tiempos uno de los más prósperos de la nación, sostén de una familia cubana que ahora como tantas otras se ha visto forzada al destino.

Servicio de Residencias En el Centro Hispano

La historia de Carlos Leuthold, el anciano de cien años que acaba de obtener su residencia es una nota interesante más tomada de las obras del Centro Hispano Católico.

Porque entre sus múltiples servicios a la colonia latinoamericana de Miami, el Centro Hispano Católico está ofreciendo ahora el de tramitar absolutamente gratis la visa de residentes permanente a los cubanos comprendidos en la nueva ley.

A ese efecto, el Centro ha montado una oficina en la que atiende las solicitudes de los cubanos que quieren obtener su residencia, sin cobrar nada por ese servicio, teniendo el interesado que cubrir tan sólo los gastos de análisis y radiografías médicas.



Charles Leuthold Cumple Cien Años Exilado, Se Hace Residente

Disminuyen en España Vocaciones Sacerdotales

Madrid (NA)—El número de aspirantes al sacerdocio ha descendido notablemente en España, desde 1963, según se indicó aquí con motivo del "Día del Seminario".

Concretamente en este curso han ingresado en los seminarios diocesanos españoles unos 500 alumnos menos que en el curso anterior. El número de ingresos a los seminarios en el curso de 1961-62 fue de 4.405 y en este curso ha sido de 3.771. Todavía es más grave el problema del aumento del número de seminaristas que abandonan los seminarios. En 1961-62 había en total 24.179 seminaristas y abandonaron los estudios 3.117; en el curso de 1965-66 los seminaristas eran 23.135 y salieron del seminario 3.857.

El abandono de los estudios sacerdotales se acusa particularmente entre los que están a punto de acabarlos. Durante los últimos diez años abandonaron los seminarios mayores españoles 1.147 seminaristas, bajando el número de seminaristas mayores de 8.379 a 7.303.

Este año, el "Día del Seminario" tiene como tema el de "El primer seminario es la familia," y ha sido tomado del decreto conciliar sobre la formación sacerdotal. Se trata, en definitiva, de hacer un llamamiento a la familia cristiana, fuente de donde nacían las vocaciones sacerdotales y religiosas.

Comentando el problema de la escasez de vocaciones que empieza a sentirse en España, el Padre José Luis

Barrigos, delegado de vocaciones de la Comisión Episcopal de Seminarios, dijo que "lo que preocupa realmente es el futuro a media distancia y nuestra responsabilidad de colaborar al cumplimiento de la misión salvadora de la Iglesia en el mundo entero. En esta perspectiva adquieren toda su gravedad los síntomas que pre-anuncian nuestra posible situación de mañana mismo."

El Padre Barrigos atribuye la escasez de vocaciones a la tremenda transformación social que se está verificando en el país. "España —dijo— se transforma no sólo hacia el exterior, sino también respecto a su inmediato pasado. Se transforma el paisaje al que le han crecido torres de humo, pantallas de radar, factorías y urbanizaciones turísticas. Cambian los hombres y el contexto ambiental en que nos movemos. Los primeros se han venido abajo a golpes de televisión, de trenes eléctricos y aviones supersónicos. Se nos ha llenado la casa de curiosos que han hecho a España distinta o nos han obligado a hacerlo. También nosotros salimos mundo adelante en busca de pan de negocios o de aventuras."

"Hoy ya, también en el aspecto concreto de la evolución descendente de las vocaciones, caminamos del brazo del resto de Europa. ¿Hasta cuándo y hasta dónde?" puntualizó.

El Concilio en Marcha

Estudio del Diaconado

Por Jorge Guillermo Corneo Roma (NA)—"Se podrá

establecer en adelante el diaconado como grado propio



ESTA ORGULLOSA MADRE contempla a sus estudiosos hijos como la esperanza de un futuro más luminoso, a través de los planes educacionales de la Iglesia en una barriada pobre de Bogotá, Colombia. Una foto a propósito de la Encíclica Populorum Progressio, cuya síntesis aparece en esta edición.

y permanente en la jerarquía." Así se lee en el número 29 de la Constitución "Lumen Gentium" del Vaticano II, y esta afirmación ha cobrado particular relieve, aquí, en Roma, en estos últimos días.

El viernes 24 de Febrero Pablo VI recibió a los miembros de una Comisión de Estudio para el Diaconado permanente, presidida por monseñor Pericle Felici, Secretario General de la Comisión Postconciliar. En esa ocasión, el Papa pronunció un discurso en italiano cuyo texto apareció en L'Osservatore Romano (febrero 25). Como es habitual, el Santo Padre fue glosando su discurso con oportunos comentarios. . . comentarios "íntimos," diríamos, pues —como también es habitual— no aparecen publicados.

Sólo podemos llegar hasta ellos cuando algunos de los presentes no considera indiscreto revelarlos. En esta ocasión podemos prescindir de las "indiscreciones" pues el discurso es claro y rico en su simplicidad. Dos cosas deben destacarse: el particular interés del Papa por conocer la opinión de distintos obispos sobre la cuestión y el aprecio con el que considera la restauración del diaconado permanente.

Con respecto a la consulta —plenamente ambientada dentro del "clima sinodal"— decía el Papa: "Os agradecemos al haber venido para expresarnos vuestros consejos sobre la práctica y ordenada actuación, en nuestra Iglesia Latina, del diaconado como grado permanente de la Jerarquía."

Y agregaba más adelante: "Hemos querido. . . antes de proceder al acto legislativo ponernos al corriente de las conclusiones de los estudios ya realizados. . . y examinarlos junto con vosotros el conjunto de todas las cuestiones para darles un feliz cumplimiento."

El documento estudiado por la Comisión ya tiene su historia. Varias Conferencias Episcopales habrían pedido la preparación de una Instrucción en la que se explicitaran las características y exigencias de la restauración del diaconado.

Según ha trascendido, distintas Congregaciones Romanas tuvieron a su cargo la redacción de ese documento, varias veces revisado y rehecho, pues el que analizaron los obispos correspondió a una tercera redacción presentada al Papa en el pasado diciembre.

La Comisión de Estudio, (Pasa a la Pag. 24)

Los niños de la Escuela Parroquial de la Inmaculada Concepción, Hialeah, están organizando una tómbola-carnaval de dos días, mañana sábado primero y el domingo 2 de abril, en los terrenos parroquiales. Juegos, entretenimientos, música, refrescos y golosinas estarán a la disposición de los asistentes.

La señora Bárbara Gordon, esposa del astronauta Richard Gordon, hablará en la conferencia anual femenina del Barry College el sábado 15 de abril sobre el tema 'Papel de la Mujer en la Era Espacial'. Otro orador lo será el padre John O'Connor, capellán de la Marina de Guerra de Estados Unidos que acaba de regresar de Vietnam y que hablará sobre 'Papel de la Mujer en los Problemas Mundiales'. El programa se extenderá de 9 a.m. a 3.30 p.m.

El Cursillo Número 25 de hombres celebró su segundo aniversario el pasado lunes con misa de comunión en la iglesia de San Juan Bosco, seguida de comida en el salón parroquial. Armando Alejandro, Sergio Vidal y Gustavo Pérez Abreu entre los entusiastas organizadores del aniversario.

...et Orbi

Construyen edificio para CELAM

El Consejo Episcopal Latinoamericano (Celam) inició en Bogotá la construcción de su sede oficial y permanente, que se realiza con la ayuda de 'Adveniat' y que deberá estar terminada para agosto de 1968. Hasta el momento CELAM no cuenta con local propio para sus oficinas. Se quiere que el edificio esté terminado para el Congreso Eucarístico Internacional y para la segunda reunión general del Episcopado Latinoamericano, que se efectuará inmediatamente después de este.

Consistorio Para Nombrar Cardenales

Fuentes vaticanas indicaron que el Papa Paulo VI convocará en septiembre próximo a un Consistorio para nombrar nuevos cardenales. Sería el segundo Consistorio de Paulo VI desde su coronación. En el primero, febrero de 1965, designó 27 cardenales.

PELICULAS PROHIBIDAS PARA MENORES

Buenos Aires (NA) - Por disposición del Consejo Nacional de Radiodifusión y Televisión (CONART), ha sido prohibida la exhibición por televisión de toda película que haya merecido la calificación de "prohibida para menores". Asimismo se dispuso que las calificadas como "inconveniente para menores" sólo sean exhibidas después de las 21 horas.

Se señala que el artículo 10 de la Ley de Radiodifusión establece que las transmisiones efectuadas antes de las 21 horas deben ser, por su contenido y naturaleza, apta para menores. La eliminación de escenas o actos de los films prohibidos - se agrega - significa que aquellos pasen a revistar en la categoría de aptas para todo el público, ya que la causa de la prohibición puede residir en el tema de la película o en su fondo.

Puerto Rico gestionó equipo de pastoral.

El vicario general de pastoral de la arquidiócesis de San Juan, P. R. Padre Fernando Rodríguez, acaba de regresar de un viaje por varios países latinoamericanos en donde gestionó la llegada al país de un equipo de pastoral que tenga a su cargo la formación del equipo local de sacerdotes religiosos y laicos que dirigirá el proyectado Instituto de Pastoral Interdiocesano. El padre Rodríguez visitó Panamá, México, Colombia, Chile y Brasil.

Aumentan los alumnos de colegio Misionero.

Han llegado a 70 los alumnos que frecuentan la escuela instituida por las Hijas de María Auxiliadora en su nueva residencia misionera de San Juan de Maniapiare, en el Alto Orinoco, Venezuela. Los alumnos provienen de diversas tribus locales: Piarcas, Guaibos, Yabaranas, Guajarivos, etc. De este modo, las Hijas de Don Bosco se unen a los Padres Salesianos en la actividad de apostolado en esta zona del Amazonas.

Congreso de Estudiantes Católicos de Ingeniería.

Roma (NA) - El congreso anual del Secretariado Internacional para los estudiantes católicos de Ingeniería se celebrará en Cúneo, del 29 de julio al 8 de agosto próximo. Durante los trabajos se desarrollará el tema "Vida universitaria y formación espiritual del estudiante de Ingeniería". El Secretariado Internacional es una rama del Movimiento "Pax Romana."

Hace como veinte años el Jefe de Policía de New York dejó de serlo para convertirse en Sacerdote. Hubo un banquete de primera misa de alrededor de tres mil comensales.

En los discursos exaltaron la figura del gran Jefe de Policía, quien, a ruegos de todos, tuvo que explicar las razones que habían motivado el cambio de su estado o vocación, estando ocupando un puesto tan relevante en la ciudad mayor del mundo.

Y espuso las razones profundas que le hicieron arribar a las conclusiones finales, por las cuales quería cambiar de sistema, nada más, sin cambiar de vocación. Solo quería emplear otra táctica, porque había visto que lo más que puede hacer el policía es detener y castigar el crimen ya cometido, pero difícilmente evitarlo. Por eso cambiaba el traje de policía por el del sacerdote, para llegar hasta el corazón de los hombres, donde se fraguan todos los delitos y males.

Me ha parecido que esto mismo está tratando de hacer la iglesia en nuestros días. Está cambiando de traje - de aspecto - de táctica, para conseguir que los fieles obren, no por imposición de determinadas prácticas, sino por profunda convicción de sus propias conciencias, que ven el valor de las cosas, la importancia que en sí tienen para la santidad

y perfección exigida por la misma vocación de ser racional y cristiano.

Así, por ejemplo, se está viendo un hermoso espectáculo en todas las Iglesias todos los domingos. El precepto Divino de la comunión la Iglesia en el Concilio de Lión, lo redujo al límite de uno por año, por Pascua florida o Pascua de Resurrección. Sin embargo, insiste con frecuencia en el valor santificador de la comunión frecuente, sin obligarlo bajo pecado, y el pueblo de Dios ha comprendido perfectamente las razones de estas urgencias eclesiales, que coinciden con las manifestadas por Cristo: "Si no comiereis de este pan, no tendréis vida en vosotros." Y es magnífico y edificante ver cómo un 40, 50, a veces 60 por ciento de los asistentes se acercan al banquete eucarístico solamente por devoción y por participar plenamente de la Liturgia, por la cual vamos al encuentro y diálogo, no solo como asamblea del pueblo de Dios, sino personal también con nuestro Padre y Dios, que nos ama hasta identificarse con cada uno de nosotros por la comunión en el sacrificio de la Cruz.

Este mismo proceder ha adoptado la Iglesia respecto de los ayunos y abstinencias. Y es muy probable que consiga de sus hijos mayores observancia de la ley y del espíritu de penitencia, que viene impuesto por el mismo

Jesucristo, por nuestros pecados propios y por los de los demás, con más sentido de responsabilidad, más espiritualidad y menos rutina.

La mentalidad no se ha cambiado, la verdad permanece, el precepto divino sigue en pie; pero la actitud y la táctica frente al deber han variado; se ha acomodado al espíritu de los tiempos para conseguir una vida de santidad más profunda y consciente.

Siempre me ha parecido mejor el método positivo que el negativo. Para conseguir que uno estime una cosa y la guarde con todo cuidado, será mejor que le hablemos del valor de la cosa que ponemos en sus manos y no amenazarle con mil castigos, si descuida su vigilancia. Bastará hacerle ver que la caja contiene una joya de inmenso valor, para que sin más, ponga el la máxima atención en guardarla.

Hasta el presente hemos llenado de preceptos nuestros libros de moral, de leyes y más leyes, llegando hasta los detalles más insignificantes. Cuánto mejor hubiera sido que hubiéramos dado más doctrina sobre las realidades divinas, sobrenaturales, las verdaderas joyas de nuestras almas. En este sentido opinaba también

Mercier y otros grandes escritores del neotomismo y de la escuela de Olier y otros como el P. Fáber, Msgr. Gay, Sauvé, que supieron presentar las verdades cristianas en toda su profunda belleza interior. De ellos es la frase de que un artículo de la Summa Teológica de Santo Tomás hacia más bien que mil advertencias sobre la licitud e ilicitud de los moralistas.

Volviendo a la idea expresada por el Jefe de Policía de Nueva York, la Iglesia en nuestros días quiere que el pueblo de Dios llegue por sí mismo hasta las fuentes mismas de toda verdad y santidad; la Biblia y la Liturgia, y que sepa obrar con plenitud de conciencia y responsabilidad ante su Dios y ante los demás.

Esto es llegar a la raíz de las cosas, al núcleo mismo del corazón humano, donde nace todo bien y todo mal, que después sale al exterior. Esto sin duda exigirá de la Iglesia, de sus ministros, de sus educadores, de sus teólogos, que sepan dar mas formación a sus fieles y sus cristianos, y menos paternalismo en la autoridad, como es evidente. La tarea será más larga, pero al fin mas beneficiosa y profundamente renovadora.

Padre Angel Naberán



El Continente Rechaza El Comunismo

El comunismo es una pseudo doctrina demeritorias a través del mundo entero. Observadores de la situación internacional mantienen que no más de un 5% son verdaderamente comunistas en la Unión Soviética.

En la guerra del Vietnam se esta dando el caso de las deserciones en masa por parte de los comunistas desencantados, especialmente en las últimas semanas. Precisamente el cable noticioso internacional acaba de revelar que un vocero americano en Saigón dijo que en el último fin de semana 1004 comunistas se había entre-

gado a las tropas aliadas. En lo que va el año, o sea enero, febrero y una veintena de días de marzo 8559 comunistas se entregaron sin pelear a los soldados americanos en el Vietnam. Esta cifra representa un 42% de la cifra total de soldados rojos que se pasaron a las filas del Vietnam del Sur en el año 1966, o sease, un total de 20,379.

Mientras los regimenes comunistas a través del mundo vocean numerosos triunfos de sus seguidores en el Vietnam, la realidad es que los comunistas, sin disparar un solo tiro, se estan entregando por miles a las tropas aliadas.

Estudio del Diaconado

(Viene de la Pag. 23)

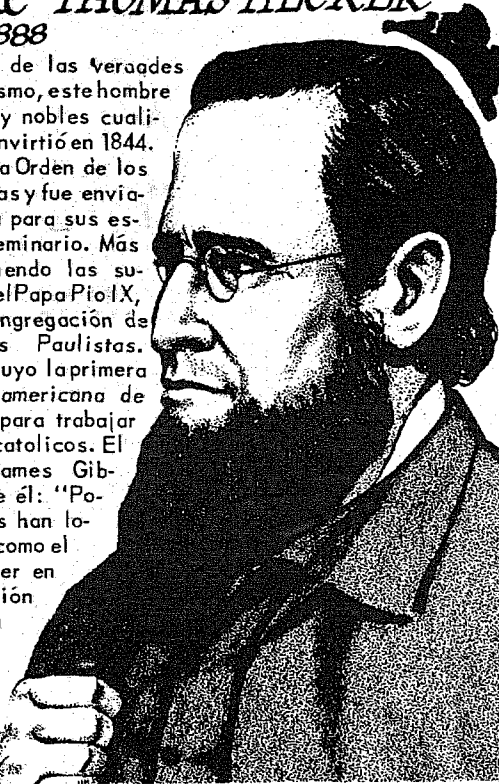
reunida del 21 al 24 de febrero e integrada por unos 20 obispos representantes de las regiones que habian manifestado más interés por la cuestión (asi había dicho Pablo VI en uno de sus comentarios) presentó las enmiendas al documento. Estas serán estudiadas ahora por el Santo Padre.

Según parece la Instrucción definitiva constaria en línea generales, de dos partes: una primera sobre la teología y espiritualidad del diaconado y una segunda de carácter normativo. La parte de carácter teológico pastoral sería de gran importancia pues el hecho de diáconos casados, por ejemplo exige una especial reflexión teológica y prudencia en cuanto a la actuación práctica.

Terminamos con dos interrogantes: ¿Cuándo y cómo aparecerá el documento definitivo? Es difícil prever fechas. Podría aparecer como documento de una de las Congregaciones Romanas o como un Motu Proprio del Papa. Varios se inclinan por esta última hipótesis.

Héroes de Cristo ISAAC THOMAS HECKER 1819-1888

Convencido de las verdades del catolicismo, este hombre de grandes y nobles cualidades se convirtió en 1844. Ingresó en la Orden de los Redentoristas y fue enviado a Europa para sus estudios de seminario. Más tarde, siguiendo las sugerencias del Papa Pío IX, fundó la congregación de los Paóres Paulistas. Esta constituyó la primera comunidad americana de sacerdotes para trabajar con los no católicos. El Cardenal James Gibbons dijo de él: "Pocos hombres han logrado tanto como el Padre Hecker en la presentación de la Iglesia en su verdadera y agradable luz".



Santoral de la Semana

o DOMINGO 2, San Francisco de Paula. Nacido en 1416, ingresó a los 13 años en un convento franciscano, antes de llevar vida de ermitaño. Para agrupar a sus seguidores, fundó en 1460 la orden de los 'minimos', estableciendo en Francia numerosos monasterios. Murió en 1508.

o LUNES 3, San Ricardo. Obispo de Chichester, Inglaterra, dignidad a la que fue confirmado por el Papa Inocencio IV, frente a la oposición del Rey Enrique II. De gran ternura y caridad con los pecadores, predicó la fe con ese fuego que poseen las almas entregadas por completo a Dios. Su muerte ocurrió en 1253.

o MARTES 4, San Isidoro. Arzobispo de Sevilla hacia el año 600, consagró su vida a combatir la herejía ariana. Tuvo gran influencia en España y en la Galia. Sus abundantes obras sobre liturgia, vida monástica y doctrina católica le merecieron el título de doctor de la

Iglesia. (También, San Benito el Negro.) De padres esclavos, este santo negro ingresó en Sicilia en la orden Franciscana. Su humildad y caridad lo llevaron a ser superior del Convento de Sta. Maria.

o MIERCOLES 5, San Vicente Ferrer. Nació en valencia en 1350. Al hacerse dominico llevó una vida de predicar o ambulante a través de España, Italia y Francia.

o JUEVES 6 San Celestino, Papa. Promovió la evangelización de Escocia e Irlanda. Envio legados al concilio de Efeso.

o VIERNES 7, San Egesipo. Judío de nacimiento, vivió 20 años en Roma. Escribió una historia de la Iglesia desde la Pasión de Cristo a sus Dias, demostrando la fe y las verdades de Jesús. Murió en 1777.

Sábado 8, San Perpetuo. Obispo de Tours, Francia, Proveniente de rica familia, distribuyó sus bienes entre los pobres y abrazó la vida religiosa.

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Archabbot Talks On Liturgy Music

(Continued from Page 5)

have written paragraphs 10 and 11, where the question of celebration and how one creates a celebration is emphasized.

"Later (paragraph 28) the instruction deals with the different kinds of Sung Mass. The authors wanted to make a distinction between a Solemn Mass — with certain ministers — and a Recited Mass. Then they list the different kinds of High Mass or Sun Mass. We would never have included some of these listed here as High Masses up to now. When it speaks of the first degree of Mass, it does not say that the second and third degrees are better. The second and third degrees are to be judged in relationship to paragraph 11. It may well be that for a given community the first degree of the Sung Mass can be perfection. The degrees are not questions of perfection, but are different varieties. The first degree of High Mass is one in which not even the Kyrie, the Gloria, and the Agnus Dei are sung. Up to now we would never have considered that as a kind of a High Mass. Paragraphs 28 and 29 make this a High Mass.

"According to the capacities and the feasts, one can select from the second and third degrees. This is a totally new approach.

"Join that to paragraph 36 — where it says that in a Low Mass one can sing the Proper parts or the Ordinary, we now have a total mixture even though the old terminology is still retained.

Requirements Set

"Paragraph 32 states that the territorial bishops can permit the custom of substituting other songs for the Introit, the Offertory, and the Communion. It does set certain requirements that these songs correspond to the parts of the Mass, to the feast, or the liturgical season.

"So, in a High Mass one could have a hymn sung in place of the Introit. Paragraph 36 says the same thing for a Low Mass. In a Low Mass, the requirements are the same — it is not enough that they are merely eucharistic hymns, but they must correspond to the feast or the season. This means that in these cases, the Ordinary parts do not need to be recited or sung if the hymns fit this description. These are very important steps in the implementation of the whole question of music.

"Paragraph 16 is very important because it permits the polyphonic singing of Propers and Ordinaries, but it says quite clearly, this can only be done provided that the people are not totally excluded. The idea then of the whole English Mass, with the Propers, etc. sung by a choir with the people participating only by listening, is out of the question. There has to be some way in which the people are involved in this.

"Paragraph 33 answers the objection of those who said that the people had no part in the Propers, which belonged to the choir, and only the Ordinary was for the people. Paragraph 33 cuts that to bits stating that people do have a part in the Proper, and particularly with respect to the Responsory and Gradual, after the Readings.

"Paragraph 34 says the choir can sing polyphonic items, but they don't want the people cut out from this totally. They mention that the people should sing the Creed, the Sanctus, and the Agnus Dei, at least the final acclamation. An interesting sidelight is that the Agnes Dei can be repeated as long as needed, especially in Masses of concelebration. Two other little items to settle controversies.

"Paragraph 53, speaking of the music treasury of the Church, says that not all of the great tradition of the Church can be used. A careful selection is to be made, and what is not used in the Liturgy can be used in para-liturgical services. New items can come into the treasury by new compositions being written.

"The previous document gave Gregorian Chant primacy of place. Paragraph 50 adds one little item, overlooked by most commentators. It says — in Liturgical actions which are sung in Latin, Gregorian Chant has primacy of place. So, note, only in Latin services!"

How can this document be used to its best advantage? "This document came at the right time, because the Music Advisory Board of the Bishops will have a meeting on April 20. We are preparing a statement on how to make a good celebration with music. Our second problem was the difference between a High and a Low Mass. This document fortifies the positions we were hoping to take.

"As to folk music, it leaves the door open and allows for experimentation, with discretion. It does not cross off any specific style of music.

"It also says that the choir is still important, so important that the authors want the choir down in the body of the church with the people. Its principal role is to support the people — it's to be a kind of push for the people. There are times that it can sing alternatively with the people, and there are times when it can sing alone. But the amount of new music that a choir would have to learn today is staggering, so that a choir in a small parish would have to be better than ever before. Some of the amateurism must die out because of these decrees, but it should provide better music in the long run."

MISSAL GUIDE

April 2 — Mass of the Octave of Easter, Gloria, creed, preface of Easter.

April 3 — Mass of the Annunciation of the Blessed Virgin Mary, Gloria, creed, preface of the Blessed Virgin Mary.

April 4 — Mass of St. Isidore, bishop, confessor and doctor, Gloria, preface of Easter.

April 5 — Mass of St. Vincent Ferrer, confessor, Gloria, preface of Easter.

April 6 — Mass of the preceding Sunday without

creed, preface of Easter.

April 7 — Mass of the preceding Sunday without creed, preface of Easter. Also allowed is the Votive Mass of the Sacred Heart of Jesus, Gloria, preface of the Sacred Heart of Jesus.

April 8 — Mass of the Blessed Virgin Mary on Saturday (IV), Gloria, preface of the Blessed Virgin Mary.

April 9 — Mass of the Second Sunday after Easter, Gloria, creed, preface of Easter.

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Pope Calls For Prayers

(Continued from Page 1)

"The Church, such as Christ wanted it to be, does not live without ministers," he reminded. "Evangelization requires them; the Gospel will be spread in proportion to the number, activity and sanctity of the ministers, called and consecrated to the most sublime, the most indispensable service — that of salvation."

Pope Paul said the "Church does not send forth paid mercenaries," nor does she organize "a network of professional propagandists." The Church sends forth volunteers, he said, "men who are free," and men "who surely are not paid for what is required by their work in terms of labor, risk and merit."

"The Church sends forth followers of Christ who give their all to Him," he continued. "The Church sends forth young men filled with ardent fervor and imagination, who have had an in-

sight into the highest definition of life: an undertaking of divine love."

"But where are these chosen ones?" the Holy Father asked. "Where are the ones who are called? Which are they and how many are they?"

Speaking "to youths, among all the rest," Pope Paul said:

"Do you know that Christ needs you? Do you know that His call is for the strong; that it is for those who rebel against mediocrity and the cowardice of a comfortable and insignificant life; that it is for those who maintain an understanding of the Gospel and feel the duty to regenerate the ecclesiastical life with their own personal contribution and by bearing the cross?"

Pope Paul said he wanted to "thank and encourage" the superiors and teachers of seminaries and to tell them of the meritorious work they are doing. He also sent "to

all those who are called to the priesthood and to the religious life: men and women" his "affectionate greeting."

"May all seminarians, may all students with adult vocations, may all novices (men and women) of the religious families know that the Pope stands with them, prays for them, and with tears of joy and hope, blesses all and each of them in the name of the Christ whom they go to meet."

But the Holy Father observed that "at times, this or that community of the faithful appears too indifferent to the problem of recruitment and formation of the clergy for our hearts to be placated."

Rallying the "entire Church" to prayer for vocations, the Holy Father reminded that "prayer is an essential part of this divine 'economy,'" and that "it is precisely to prayer that the 'Day' invites the clergy and faithful throughout the world: to prayer for vocations."



ELECTED HEAD of the Latin American Bishops, Conference, CELAM, is BISHOP MARK McGRATH, C.S.C. of Santiago de Veraguas, Panama.

Protestant Endorses Stand Of Catholics

NEW YORK-(RNS) — A Protestant theologian, writing in a Catholic weekly, endorsed the Roman Catholic position on abortion as "defending the very frontier of what constitutes the mystery of our being."

Dr. George Huntston Williams, Hollis professor of divinity at Harvard University, presented his views in a letter appearing in America magazine's "To Be Perfectly Frank" department in its March 25 issue.

The United Church of Christ minister served as a delegate-observer at the Second Vatican Council for the International Congregational Council.

In his article, Dr. Williams said, "I hold that the Catholic Church is engaged at the forefront in a battle for the good of all mankind in its resolute opposition to abortion."

He stated that in the struggle "may the Catholic

Church enlist as many Christians allies as possible."

"The Catholic Church," Dr. Williams wrote, "is here defending the very frontier of what constitutes the mystery of our being. At the other end of this front line is the struggle against euthanasia (in the strict and deliberate sense).

"Unless these frontiers are vigilantly defended, the future is grim with all the prospects of man's cunning and contrived manipulation of himself and others. Next to the issue of peace in the world, second major moral issue of our society."

Dr. Williams said that "the Catholic position on abortion should not be assailed as 'sectarian' or deplored by some Protestants as 'too harsh.'"

"Historically," he observed, "the position is in fact Judeo-Christian."

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