Complete text of Pope Paul's encyclical, "Populorum Progressio" (Development of Peoples) Pages 15-19.



VOL. IX, NO. 4

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APR. 7, 1967

Therefore the common t

# 200 Of U.S. Hierarchy Open Meeting Monday

Members of the hierarchy in United States will assemble in Chicago beginning April 10 for the first semiannual meeting of the Na-

bishops are expected to be present.

It will be the first time

WASHINGTON (NC) - tional Conference of Cath- that the American prelates olic Bishops. More than 200 have come together as the cardinals, archbishops and NCCB. They met in Washington last November as the National Catholic Welfare Conference, and at that meeting formed the NCCB, a purely spiritual organizaporation to deal with matters touching the Church in the world today.

Traditionally, the NCWC met once a year in Washington in November, al-though meetings were held elsewhere on infrequent occasions. With the formation of the NCCB it was voted meet twice a year until

(Continued from Page 21)



Some 5,000 priests, Religious and laymen from the United States are working to assist the Church in Latin America, according to Father John Consedine, M.M., director of the Latin American Bureau of the U.S. Bishops' Committee for Latin America.

"The results of the quiet and steady efforts of the Bishops is beginning to show," Father Consedine said, as he praised the work of Bishop Coleman F. Carroll, who is vice chairman of the U.S. Bishops' Committee.

IN THE FOREFRONT "Since the very earliest

days, when the U.S. Bishops first began to send assistance to the Church and thepeople of Latin America, Bishop Carroll has been in the forefront of that activity," Father Consedine said.

Father Consedine came to Miami last week from Washington, D.C., to discuss the work of the Bishops' Committee with Bishop Carroll.

"As of the present mo-ment," he said, "there are 9,500 apostolic workers from the U.S. in various parts of the world. The relative importance of the thrust to assist Latin America is reflected in the fact that more than 5,000 are there.

"Some 279 priests from stationed there. This is a contribution to overseas work cause of the large number of that is without equal up to the present," he said.

When asked what the average American could do to aid Latin America, Father Consedine said: "Oddly enough, students of that continent would say that an intelligent understanding of Latin America is what needed.

"Why do we say this? Because Americans have an image of an area where nobody knows how to run a business, nobody knows how to run a farm, where 50% of the births each year

(Continued on Page 21)

Migrant the Man

P. 13



### Latin America Victory Fund Collection Set

A "Latin American Victory Fund" collection will be taken up in all the churches and chapels of the Diocese of Miami on Sunday, April 9.

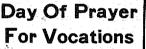
In a letter to the priests, religious, and faithful of the Diocese, Bishop Coleman F. Carroll, vice-chairman of U.S. Bishops' Committeefor Latin America, emphasized that the concern in this diocese should be all the great-72 U.S. dioceses are now er "because of our nearness to Latin America and be-Latin Americans in our dio-

PROBLEMS GREAT

The Bishop explained that the Church, "in her extraordinary efforts to foster and maintain a genuine spirit of Christianity there during this period of development, is encountering tremendous problems due to lack of personnel, funds, and adequate means of communication."

He also suggested that priests, directors of diocesan institutions and school principals unite with laymen in a

(Continued on Page 21)



Pontifical Mass celebrated at 11 a.m. Sunday, April 9, in the Cathedral by Bishop Coleman F. Carroll will highlight a Day of Prayer to encourage vocations to the priesthood and religious life among university and junior college level stu-

Priests, seminarians. religious orders of men and women, Serra Club members and Newman Club members are expected to participate as well as parents of priests and religious.



the decrees of Vatican Council II in the Diocese of Miami was announced this week by Bishop Coleman F. Carroll with Msgr. John J. Fitzpatrick as its director.

Monsignor Fitzpatrick, who has served as Chancellor of the Diocese since August, 1963, and is pastor of Corpus Christi parish, has been appointed Episcopal Vicar for the development of programs required by the decrees of Vatican Council II throughout the Diocese.

Father Ronald Pusak, J.C.L., who has been serving as vice-chancellor, has been named Acting Chancel-

With the exception of his position as pastor of Corpus Christi parish, Monsignor Fitzpatrick has been relieved of all former responsibilities so that he may devote himself to coordinating the ef-



MSGR. FITZPATRICK

**FATHER** PUSAK

forts of priests, religious, and laity in carrying out the directives of the Vatican Coun-

through the office of the Episcopal Vicar a series of monthly conferences or dialogue sessions for the priests either in a central location or in several sections of the Diocese will be inaugurated in order that the clergy will better understand various decrees of the Council.

tion will be available to pas-

tors engaged informing parish councils at the office of the Episcopal Vicar who will also be responsible for coordinating and strengthening the activities of the existing diocesan commissions.

Offices of the Episcopal Vicar will be located at 6180 NE Fourth Court.

According to the motu proprio Ecclesiae Sanctae by which norms for the implementation of certain decrees of the Second Vatican Council were established on Aug. It is anticipated that 6, 1966 the new office of Episcopal Vicar was established in the law by the Council so that the bishop, 'strengthened by new collaborators, can exercise the pastoral government of the diocese more effectively. Therefore it is left to the decision of the bishop of the diocese to appoint freely one or more Guidelines and informa- episcopal vicars according

(Continued on Page 21)

Catholic Lawyers Rap Abortion Law Change

# Rights Of Unborn Championed

volve or depend on moral or religious principles, were Guild declared. cited this week by the Catholic Lawyers Guild.

Florida Medical Association which reportedly will be proposed to the new session of the Florida legislature, the Guild declared.

According to recent reports the FMA's proposed legislation would allow therapeutic abortions: To preserve the mental or physical health of the mother; if the unborn child is threatened with serious mental or physical defects; or pregnancy resulted from rape or incest.

'A child before birth has many legal rights, including the right to sue for prenatal physical injuries or negligence, and including the right to inherit in cases where an ancestor has died before the birth of the child," Guild members declared in a statement prepared by Thomas A. Horkan, secretary of the lawyers' organization.

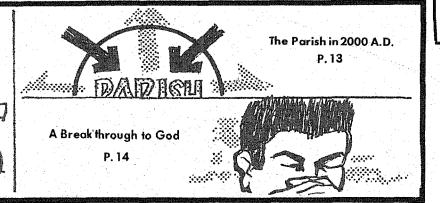
'In fact, the Florida Supreme Court has held that in such a case, the child's right to inherit dates from the moment of conception," it continued. "Should this right to

A number of constitutional and legal objections to the inherit be subject to the wishes of the mother, whose own liberalization of Florida's abortion law, which do not in- inheritance may well be increased by the abortion?", the

The Catholic Lawyers Guild state that "there can be The basic constitutional rights of any unborn child will little doubt at all that a child 24 hours before birth is a human being and being able to live outside of the mother's womb. Yet, under this act, his life may be destroyed without due process of law, for personal reasons, and by private individuals. Further," they revealed, "the terms 'substantial risk,' 'physical health,' 'mental health,' and 'born with grave physical or mental defects' are of such general and undefinable meaning that they can be interpreted any

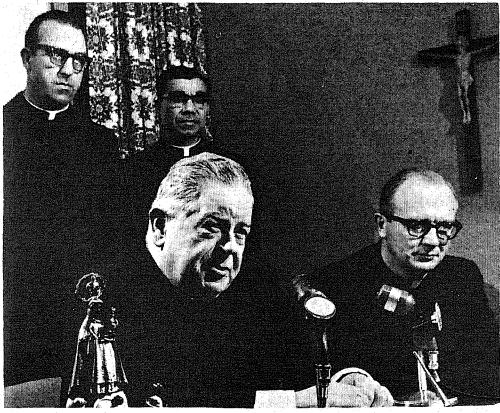
way any doctor wanted to interpret them.
"There is likewise no requirement in the act that the doctors certifying the causes for abortion have any specialization or even that they actually examine the patient," the statement declared. "Under the act, any doctor licensed in Florida, regardless of his knowledge of psychiatry, can simply sign a certificate as to the effect of the pregnancy

(Continued on Page 5)





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



FIRST PHASE of the proposed monument and shrine which will be erected on the here have asked to be inshores of Biscayne Bay in Miami to honor Our Lady of Charity of El Cobre was cluded in the decisionannounced this week by BISHOP COLEMAN F. CARROLL during a press conference. making processes of the archdiocese of Chicago. At right is MSGR. BRYAN O. WALSH, executive director of the fund-raising committee. Standing at rear is FATHER JOSE PAZ and FATHER JORGE BEZ CHABEBE

# Temporary Chapel To Be First Building Constructed At Shrine

section will be a temporary shrine by local Cubans. chapel expected to be erected

First phase of the pro- Coleman F. Carroll, who posed shrine honoring Our said that about \$116,000 in Lady of Charity of El Cobre cash and pledges has alon the shores of Biscayne ready been donated for the Bay in Miami's southeast proposed monument and

The monument will be by May 20 in time for reli- erected to commemorate "to gious ceremonies marking all the world that the United Cuban Independence Day. States opened its arms to Announcement of the people fleeing from persecuchapel on the site adjacent tion," Bishop Carroll ex-to Vizcaya and Immaculata- plained, adding that he ex-LaSalle Academy was made pects the edifice to "be to this this week by Miami's Bishop area what the Statue of Lib-

# Pope Cites Priest Shortage To Boys

VATICAN CITY (RNS) -Pope Paul VI told some 5,000 Mass servers and choir boys that "one of our anxieties" is where and how to find enough priests and religious to satisfy the needs of the Church in its Worldwide apostolate.

He also pointed out to them that there is more to the Catholic liturgy than kneeling or the bowing of the head.

The Pope spoke to the youths in French at a general audience in St. Peter's Basilica. The altar and choir boys were gathered in Rome for an international con-

### **URGES PRAYERS**

In speaking of the shorte of priests in many parts of the world, the Pope ex-horted the boys, "Be careful not to allow to pass without any response the voice which is calling you. All of you must pray fervently that Christ may choose from among you many frontline workers who will continue His priesthood.'

Turning to the altarboys, the pontiff told them, "As we contemplate the splendid and consoling sight you present

### Workshop On New Music Set

A workshop to evaluate new music texts will be held Saturday, April 8 from 9:39 a.m. to noon at the Barry College Auditorium, N. Miami Ave. and 115th Street.

Classroom and music teachers have been invited to attend the session which will include demonstrations of new music materials and methods made available by three publishing companies.

to our eyes, we feel that you also, like so many neophites filled with fervour and joy, are the pride and joy of the Church to which you are contributing your young lives in the punctual ordered and precise service at the

"In this, your participation, both conscious and generous, in the liturgy - which is the heart of the Christian life - we see realized in you the lay Christian ideal, the full and active collaborator of the Catholic priesthood particularly in the sacred lit-

"You take your place at the center of the life of the Church and it is from this that you can indeed receive constant nourishment for that apostolate which you are fulfilling and which you will fulfill in the future whatever be the profession and work to which the Lord will call you.'

Paul observed that "it may seem to you at times that the liturgy consists only in little things, bodily attitudes, genuflections and bowing of

the head, and so on."
But, he added, "remem-Christ's words, 'He who is faithful in little things will also be faithful in great things.' Nothing is little in the liturgy when we think of the greatness of Him to Whom it is addressed."

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erty" is to the northeast" section of the country.

patroness of Cuba will be built as "an act of gratitude and thanksgiving for the power of the intercession of the Blessed Mother in aiding the flight of the Cuban refugees from communism to the freedom and welcome they have found in the United States," he said.

the size and character of the monument and shrine will be determined by the amount of money raised by Cubans here, throughout the country and in Latin America.

Manolo Reyes, associate editor of The Voice Spanish section, is chairman of the Cuban lay committee, which has volunteered to sponsor the unique undertaking. The committee's office is located in Centro Hispano Catolico, diocesan Spanish center, at 130 NE Second St.

### **New Parish** In Broward

patronage of St. Gabriel has been established in the North Pompano Beach AIA area of Broward County.

Father Thomas J. Goggin, pastor, will celebrate Masses beginning Sunday, April 9 at 8 and 10 a.m. in the Silver Thatch Inn on AIA

MADRID -(NC)- For Urging the boys to "Fulthe first time in Spain, Profill faithfully the liturgical testant Bibles and literature tasks entrusted to you," Pope are being sold to the public.

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FAR EAST

JAPAN AIRLINES

The shrine honoring the

According to the Bishop,

# A new parish under the

### Protestants Win Right

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# Collection Sunday For Latin America

Miami Diocese The Chancery announ-

ces the following appointments effective Wednes-

THE RT. REV. MSGR. JOHN J. FITZPAT-

RICK, Episcopal Vicar for the development of

programs required by the

decrees of Vatican Coun-

cil II throughout the Dio-

J.C.L., Acting Chancel-

Laymen Ask

A Voice

In Decisions

Some 1,500 Catholic laymen

The laymen, attending the

initial meeting of the Chicago

Conference of Laymen, ask-

ed for greater lay participa-

tion in the facility planning,

financing and educational

system of the archdiocese as

well as a voice in the selection of major archdiocesan

In a declaration adopt-

ed at the meeting, the con-

ference called on Archbishop

John P. Cody of Chicago

to inaugurate discussions on

the issues between his repre-

sentatives and "representative laymen" of the arch-

commissions on birth con-

trol, Catholic education,

Church finance, Catholic

press, Catholic welfare serv-

ices the Church and the inner

city, the Curch and racial

justice, ecumenism, lay-

clergy relations, parish life,

pastoral council, Project: Re-

newal, selection of Church

leaders, and war and peace.

lowing the meeting, Donald

Heyrman, chairman of the

steering committee of the con-

ference, said that the meeting

had been called by laymen

to implement the teachings of

Vatican Council II in the

archdiocese of Chicago. The

conference, he said, does not

have any official approval

the chancery commented that

'the relationship with the

conference has been good,

but so far it remains un-official."

spoke to Archbishop Cody

about the conference over a

week ago, but "that no of-

ficial approval was given by

Present at the meeting were

him at our mutual meeting.

representatives of the Asso-

ciation of Chicago Priests,

a recently formed group, led

by Father John Hill, chair-

man of the priests' steering

Heyrman said that he

Recently a spokesman for

of the archdiocese.

At a press conference fol-

The laymen also formed

THE REVEREND RONALD J. PUSAK,

day, April 5:

To the Priests, Religious and Faithful of the Diocese: Our Latin American neighbors have in recent years been a source of great concern to the Vicars of Christ and to others who are aware of the potentially explosive situation there.

Great evolutions and revolutions have begun in these traditionally Catholic countries where great efforts are being made to educate more than fifty million illiterates; to provide adequate housing for more than ten million families who live in the infamous 'favelas;' to give land to farmers who other wise would pour into the large cities looking for better opportunities, and to give all the opportunity to enjoy the advantages of modern civilization. The Church, in her extraordinary efforts to foster and maintain a genuine spirit of Christianity there during this period of development, is encountering tremendous problems due to lack of personnel, funds and adequate means of commy nication.

To help our neighbors in Latin America, I direct that all parishes and missions of the Diocese take up "Latin America Victory Fund" collection on Sunday, April 9,

Moreover, I suggest that priests, directors of diocesan institutions and principals of schools unite with our beloved laity in a crusade of prayer and of serious study of the Church's problems in Latin America, not only to attempt to understand them, but to find practical solutions.

Our own concern in this Diocese should be all the greater because of our nearness to Latin America and because of the large number of Latin Americans in our Diocese. Our material donations and our prayers will greatly assist our brothers in Christ and their leaders in this time of turmoil to seek solutions that alone can bring proper development and peace to their peoples.

Imparting to each of you my paternal blessing, I remain, Very sincerely yours in Christ,

Holeman J. Carrell Bishop of Miami

### Charity Night To Aid Shrine

Bishop Coleman F. Carroll will be the guest of honor during the "Night of Charity" which Miami's Cuban colony will sponsor at 7:30 p.m. today (Friday) at Tropical Park. 

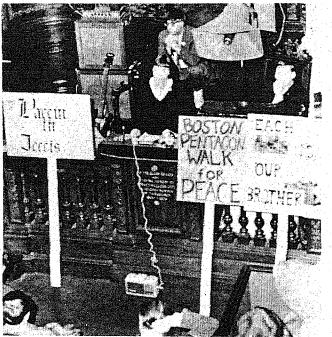
Proceeds will be donated to the Santuario a la Caridad, monument and chapel honoring the Blessed Virgin which will be erected on property adjoining Miami's Mercy Hospital.

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neeting before a peace walk was held in a Boston church. Addressing the group is Barbara Deming, one of four American women who visited North Vietnam last summer. Afterwards 25 pacifists started on a 450-mile, archbishop presided and dewalk to Washington.

# Abortion Bills Move Ahead In 2 States

(NC NEWS SERVICE) Bills to liberalize state present law in the courts. abortion laws passed the lower houses of the Colorado and Oklahoma legislatures, as a similar bill moved into position for

debate and a vote on the

floor of the Texas Senate. Meanwhile, proponents of liberal abortion laws in New York - who were defeated last month when a legislative committee killed a bill - threatened to stage a major court test of the

state's abortion laws. A new bill was also introduced in the Iowa Senate and its sponsor, who also heads the Senate's Public Health Welfare committee, promised early committee hearings and action.

Oklahoma's bill slipped through the House by one vote, over the objections of many — including the family life director of the Oklahoma City - Tulsa diocese - who argued that it would permit

abortion on demand. PROVISIONS LISTED The Oklahoma bill, like the others, would allow abortion to preserve the mental or physical health of the mother; if there was a substantial risk that the child would be defective; or if the pregnancy resulted from rape or incest. Unlike others,

it also permits abortions if

the woman is mentally de-

fective or if the pregnant girl Colorado's bill passed the

House 40-21, three weeks after the state's bishops issued a statement strongly opposing the move. The House bill had 37 sponsors. pwever, which insured pasge in spite of the fact that they could round up little additional support. In the Colorado Senate. the going will be a little rougher. Sixteen of the 35 members sponsor the bill, making additional support an absolute necessity.

The Colorado vote followed committee rejection of amendments proposed by the state Catholic Lawyers' Guild which would have limited the grounds for abor-

In New York, where the debate over an abortion reform bill prompted a joint pastoral letter by the state's Catholic bishops and a nearcrisis in Reform Democratic politics, neither foes nor proponents of the legislation got much of a breather.

TO TEST LAW The bill had been dead less than two weeks when Lawrence Lader, a New York writer and chairman of the citizens advisory committee for the Association for the Study of Abortion, announced that a group was planning to test the state's

The law now prohibits abortion except to save the mother's life. But a number of reform proponents argue that many illegal abortions are performed in New York hospitals under the circumstances which the reform bill would have ap-

Lader, who refused to name names, said a prominent obstetrician from a major hospital will perform. such an abortion - outside the hospital — and then present the facts to the District Attorney.

We will then get what we believe will be a broad interpretation of the present law," he said. "We think we can win the case and obviously the doctor believes that he is not in any way sacrificing his career or he wouldn't have volunteered his services."

Lader said his group would take the case to the U.S. Supreme Court if nec-

# Philosophy **Unit Unsure**

NOTRE DAME, Ind. The American Catholic Philosophical Association sidestepped action on a surprise resolution which criticized certain aspects of the United States conduct of the war in Vietnam.

The resolution was fered by Michael Novak, assistant professor of religion at Stanford University.

The motion contained the same wording as an open letter on the war signed by more than 800 U.S. Catholics including a bishop and the presidents of nine Catholic colleges.

Novak's resolution and the open letter called for a review of U.S. policy in Vietnam and condemned such aspects of the war as indiscriminate bombing, the use of napalm and fragmentation bombs on human beings, destruction of food crops, and the torture of prisoners.

Opponents of the resolution charged that it implied that policies such as indiscriminate bombing and torture of prisoners were deliberate elements of U.S. policy and that such statements involved unsettled questions of

Supporters of the resolution argued that proof of the resolution's allegations could be found in news accounts of the war.

# LBJ Hears Prelate Uphold Policy Of U.S. In Viet

(RNS)- President Lyndon B. Johnson and a large delegation of Latin American ambassadors heard Archbishop Robert E. Lucey of San Antonio strongly defend the U.S.policy in Vietnam as morally justified.

"Unjust aggression must be halted by the nations as a whole," the prelate declared. "Such intervention is not merely allowed and lawful, it is a sad and heavy obligation imposed by the mandate of love."

The President, Mrs. Johnson and their daughter, Mrs. Luci Nugent, and 20 dignitaries from Latin America attended Mass in San Fernando Cathedral at which the livered the sermon.

DIPLOMATS PRESENT The Mass was part of a

round of activities for ambassadors and envoys from more than 30 Latin American countries who were in San Antonio for a weekend visit as well as for a series of conferences with the President at the nearby LBJ Rach Ranch.

Stressing that peace is everybody's business, Archbishop Lucey noted that during the Vietnam conflict Pope Paul VI has raised his voice repeatedly to all factions to come to the peace table to negotiate a cease-fire and an honorable peace.

experts who "have not been in school for 50 years and have not read a book for they must unite to fight for bishop Lucey continued,

If anyone thinks that the President of the United States has not made very effort, sincerely and honestly, to bring our adversaries to the the war on terms fair and honorable to both sides, he should study current events."

Archbishop Lucey noted that last Feb. 8 President Johnson in a letter to North Vietnamese leader Ho Chi Minh offered to stop the bombings in the North and freeze the U.S. troop level in the South if He would stop infiltration tactics.

'In view of the fact that the Communists cannot On Vietnam win," the archibishop remarked, "this direct action by our President was both historic and magnificent."

He said that the reply of as usual scornful, arrongant measure the harm done in and brutal to his own people.

"Peace is not a blessing which happens by a chance,' he said. "There must be established the basis for peace and then on that basis peace must be organized the machinery of peace must be built."

### **QUOTES PIUS XII**

Archbishop Lucey quoted at length from principles proclaimed by the late Pope Pius XII to justify the morality of U.S. intervention in Vietnam.

He reiterated the 1943 Christmas message of Pius XII which stated:

"A true peace is not the mathematical result of a proportion of forces, but in its last and deepest meaning is a moral and juridical process It is not in fact achieved without employment of force

. .But the real function of force, if it is to be morally correct, should consist in protecting and defending and not in lessening our surpressing rights."

After World War II hostilities came to an end, the archbishop said Pius XII, "as a moral leader of men, wanted governments and statesmen to recognize that peace is everybody's business; that unprovoked ag-

wherever it raises its head; so far removed from Christhat civilized nations must unite to defend justice or

tian feeling toward aggressive wars.'



Criticizing certain self- An "abrazzo" for LBJ was given by Archbishop Robert E. styled international relations Lucey at San Fernando Cathedral, San Antonio.

tyranny will prevail; that 25 years," the prelate added: freedom or humanity will revert to slavery."

sage of 1948, Pope Pius XII the face of unprovoked agproclaimed to the world those gression. But the pontiff was peace table and to terminate unforgettable principals of determined that none of his international relations: 'A followers should, through igpeople threatened with an norance, abandon the comunjust aggression, or al-mandment of love and so ready its victim, may not declared: 'One thing is remain passively indifferent, certain: the commandment of if it would think and act peace is a matter of divine as befits Christians. All the law. Its purpose is protecmore does the solidarity of tion of the goods of humanithe family of nations forbid ty, inasmuch as they are others to behave as mere spectators in an attitude of apathetic neutrality."

PRAISES PONTIFF

The archbishop praised the late pontiff as skilled statesman who "understood the hearts and minds of men, and after mentioning 'apathetic neutrality' he (the the Communists leader was Pope) exclaimed, 'who can

One might think," Archthe Holy Father "that would have been satisfied Archbishop Lucey added: with such a clear statement "In his Christmas mes- about human solidarity in goals of the Creator. Among these goods some are of such importance that it is perfectly lawful to defend them against unjust aggression. Their defense is even an obligation, for the nations as a whole who have a duty not to abandon a nation that is attacked.'

> Archbishop Lucey said that according to Pius XII

dom of religion, freedom of conscience, the democratic way of life, and, in general, vital human rights and fundamental freedoms.

'The saintly pontiff," he added, "goes beyond that to proclaim that the defense of liberty and justice is an obligation of the nations as a whole who are bound if they have the power to defend the nation attacked."

Referring to pacifists who contend the U.S. should wage peace, not war, the archbishop reminded that Pius XII once declared conscientious objection to the just defense of one's country was

"If history has any lesson for us it is this: unprovoked aggression imposed by force has seldom been stopped by meekness," Archbishop Lucey said. "If the major nations of the world had agreed to defend justice and peace with force at the turn of the century, we would all be much better off today. If we had made it clear half a century ago that we would defend justice and peace with all our power, the unjust aggressors would have feared to start a war.

### **Priests Back** U.S. Policy

WILMINGTON, Del. RNS; - Public declarations on United States involvement in Vietnam by Catholics continued here with 53 priests signing a statement backing American policy in Vietnam.

The priests viewed the war "primarily as an effort to repel communistic aggression and to prevent further communistic domination such as has already taken place in Hung a r y, Czechoslovakia, East Germany and many other areas.

### Priest Exiled By S. Africa

CAPETOWN -(RNS)-Father Theeder Hunink, a Catholic priest who has been serving a non-white congregation in Windhoeck, has left South Africa for Rome.

Bishop Rudolf Kopp-mann, Vicar Apostolic of Windhoeck, said the South African governemnt had ordered Father Hunink's deportation but had given no



A United Church minister, the Rev. Alden A. Read, formally witnessed the wedding of his son John and Marie Immekeppel at St. Augustine Catholic Church, Oakland, Calif. Father Ritzius, C.S.P., participated in the ceremony. A diocesan marriage tribunal official commented: 'The couple perform the marriage and bestow the sacrament of matrimony on one another through the exchange of vows. The priest does not marry them He is the official canonical witness. Under the proper circumstances, there is no reason why the church cannot designate someone else as the official cononical wit-

### and the second contraction of the second con Cardinal Wins Libel Suit

SALZBURG, Austria (NC) - The editor of the Salzburger Volksblatt here, which reported that Franziskus Cardinal Koenig of Vienna is a Freemason, has been fined

The cardinal had brought an action against the newspaper.

European Freemasons are generally anti-Church, and canon law forbids Catholics, under pain of excommunication, from becoming Freemasons.

The editor declared that he had printed the news in good faith after

similar news had been reported elsewhere.

The judge said that in a case of this type the editor had to prove the truth of the news, because it is a serious offense for a clergymen to be a Free-

# Asks St. Mark's Body

ALEXANDRIA (RNS) - Patriarch Kyrillos of the Coptic Orthodox Church has sent a message to Pope Paul VI requesting the return of the body of St. Mark for burial with his skull in St. Mark's Coptic Orthodox Cathedral here.

The saint's body is kept and venerated in Venice. The request was made in preparation for the 1900th anniversary of St. Mark's martyrdom, which will be observed in May of 1968 at the Alexandria Cathedral.

According to tradition, Mark, one of the four Evangelists, brought Christianity to Africa around the year 62 A.D. The Coptic Orthodox Church of Egypt and Africa considers him its founder and that Patriarch Kyrillos is his 115th successor as Patriarch of Alexandria

### Seek Relief For Hanoi

VATICAN CITY (RNS) — Various Catholic charitable organizations have launched campaigns to raise \$1.5 million for hospital and medical supplies needed in North Vietnam, Msgr. Fausto Vallainc, Vatican press officer, said at his weekly press

The fund-raising effort is in response to a list of medical needs given to Msgr. George Huessler, when he visited Hanoi last January.

Msgr. Vallainc said that the funds would be given to the International Red Cross, which would purchase and distribute the medical supplies.

South Vietnam has received a total of \$2,768,000 in the last five years from various Catholic agencies, he said. Most of it has been medical aid, but there have also been gifts of food and clothing and scholarship funds.

# Pacifists Demonstrate

WASHINGTON (NC) - David J. Miller, the Catholic pacifist who became the first American to defy the draft law by publicly burning his draft card, led a demonstration at Selective Service headquarters, two blocks from the White Househere. A group of about 18 pickets, including members of the Catholic Peace Fellowship, marched on the sidewalk in support of his protest.

Miller also sat blocking the doorway of Selective Service headquarters for a time until he was carried away by four government police officers.

# **New Viet Constitution**

SAIGON (NC) - Vietnam's new constitution was promulgated (April 1) at Independence Palace in a ceremony from which most of the country's invited religious representatives were absent.

Archbishop Angelo Palmas, the Apostolic Delegate, attended in the front row of the diplomatic

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YOUNG WINNER of a \$25 U. S. Savings Bond in the rerecent contest sponsored by The Voice for first grade students to express their concept of "The Risen Christ in the Modern World" through pictures, is ESTELLE BAL-SAMELLO, shown receiving her award from her teacher at St. James School, SISTER THERESE DAMIAN, O.P. 

### Yugoslavs **At Vatican**

(RNS)— For the first time in many years, a group of Yugoslavian pilgrims was received in audience by the

Pope Paul VI noted the fact in a brief address to a group of priests, seminarians and laymen led by Bishop Mate Zvekanovic, Apostolic Administrator of Backa. He said that their presence was "a very consoling sign of a reawakening full of hope and promise."

The Yugoslav government's permission for the pilgrimage was interpreted here as a sign of improving relations between the Vatican and the Communist state. They recently completed an exchange of diplomatic representatives after extended negotiations last year.

### **Last Captive Nuns Freed**

KISANGANI, The Congo - (NC) - The last Congolese Sisters held captive by rebels in the Ponthierville region have been liberated by the National Congolese Army and are reported in good health.

Another nun, died from a snake bite.

Only a few groups of rebels, hidden in the 'orest, remain in the Kisangani area.

### Analican At Catholic Rite

LONDON -(RNS)- An Anglican clergyman took part in a marriage ceremony in Westminster's Catholic Cathedral here for the first time ever in the cathedral's history.

He was the Rev. Ieuan Davies, senior curate of St. Gabriel's church in Warwick Square, which is near the cathedral. A member of his parish, Miss Sydney Nixon, was married to Michael Murphy, a Catholic.

One commentator described the event as "a small ecumenical landmark.'

# Reasons For Celibacy Called In Majority

VATICAN CITY(NC) Arguments urging that the requirement of celibacy be set aside as an obstacle to increasing vocations are not sufficient, Archbishop Ga-briel Garrone, proprefect of the Congregation of Seminaries and Universities, told a press conference here.

"My personal answer is, that the arguments for celibacy of the clergy are stronger than those against it." He said he believed that there should be a "firm affirmation in this respect," and that it would maintain celibacy in the Latin Church. By doing so, he said, the "quality of priestly can-didates will grow," and through the quality of its priests the Church will harvest an increase in the quantity of candidates.

The archbishop said that the drop in the number of vocations to the priesthood and Religious life is due, in part at least, to the new attitude of today's youth, and therefore requires changes in the traditional seminary for-

He told the press conference that today's youth is much more fully aware of the whole world and far more sensitive to its problems than in the past. Those responsible for seminary training must realize the importance of education and be "capable of understanding the new generation, of admiring them and of discovering for them in themission of the Church," he said.

Archbishop Garrone was one of three participants in a conference sponsored by the press office of the Holy See in conjunction with

World Prayer Day for Vocations being observed April 9. Joining him were Archbishop Paul Philippe, secretary of the Congregation for Religious, and Msgr. Antonio Mazza, secretary general of the Pontifical Association of St. Peter the Apostle, which works for vocations in the mission territories.

Archbishop Garrone noted that, although there has been a falling off in vocations generally, therehave been some surprising exceptions. He singled out the "extraordinary development of vocations in Mexico and in Yugoslavia and the stable continuity of recruitment in

Among the statistics pro vided at the conference w the fact that latest Church figures count 234,000 diocesan priests and 168,000 Religious priests. There are in addition 166,400 Religious who are not ordained priests.

Among women's Religious congregations and communities, there are nearly 1.4 million women Religious, of whom 60,000 are contemplative nuns.

Archbishop Philippe said that in the years from 1954 to 1966 the ratio of Religious men's vocations has dropped in relation to the total Catholic population as a whole. Although the population had increased by 9%, Religious male vocations have increased only by 7%.

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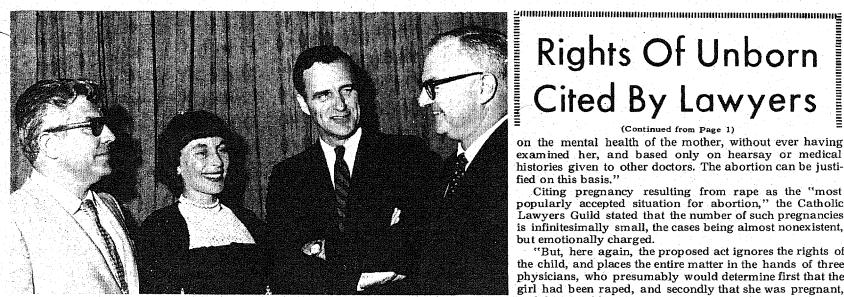
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THE VOICE

PH: 759-6631

Miami, Florida

April 7, 1967



DEBATE TEAMS discussing proposed liberalized abortion law were DR. TED AIDMAN, psychologist; MRS. IRMA FEDER, attorney; EDWARD J. LAUTH, M.D. and JOSEPH FITZGERALD, Miami attorney. Session was sponsored by the American Civil Liberties Union in Kendall.

# Debaters Thresh Out Aspects Of Abortion

zation of Florida's abortion to be desired, he said the de- having the child was "a nelaw mounted this week as South Florida physicians premature termination of the ty," and told him that "I and lawyers voiced their objections to the legislation that the law in this country was done to me." Later when which reportedly will be proposed by the Florida Medical unborn child has constitu-Association during the current session of the state legislature.

question "Should Abortions Be Legalized?" Edward J. Lauth, M.D., Attorney Joseph M. Fitzgerald, Dr. Ted Aidman, psychologist, and Mrs. Irma Feder, attorney legal panel, were the speakers before a group of some 100 men and women. Richard Feder, president of the Florida Chapter of the ACLU was the chairman.

then candidates to the Florida legislature heard members of the Catholic Physi-Lawyers' Guild explain the medical and legal aspects of tion law.

Among those present at

children, said that it is her er, and a father who personal opinion that abor-practically wasn't there." She tion should be legalized.

To abort or not to abort is not the question. "The question is who should make that decision," she stated, pointing out that any woman should be able to make this decision and in the case of a married woman, should be able to make this decision with her husband.

Attorney Fitzgerald pointed out that he was not speaking from the theological view of the Church but on certain legal aspects of the proposed change in the law.

Noting that the "act about

### TAX RETURNS

NATIONAL INCOME TAX SERVICE 6622 CORAL WAY 9 A.M.-9 P.M. 667-2882 No Appointment Necessar

Opposition to the liberali- to be proposed leaves a lot realized, he explained, that finition of abortion is "the gative part of her personalihuman fetus," and added had to do to this child what has repeatedly held that the she became pregnant again, tional rights.

Dr. Aidman said, she had

other family members and

members of society who have

to bear the consequences of

gaged in the practice of gen-

eral medicine and obstetrics.

told the group that he became

a physician "because I felt I

wanted to do all that I could

preserve life, to protect people

and to preserve mental

leagues of mine who will, un-

der pressure, do an abortion.

But I do not know of one

single colleague who likes to

do it, because he has failed

to save the lives of mother

men who seek abortion are

married women who just

don't want any children,"

Dr. Lauth contended. "They

have the right to have or not

have intercourse but they do

not have the right to take a

Christian history is anyone

permitted to take an inno-

cent life.'

Nowhere in Judeo-

"The vast majority of wo-

and child," he declared.

"I know there are col-

Dr. Lauth, who is en-

unwanted children.

He asked the audience to

an abortion.

health.

emphasized Fitzgerald that the major legal defect consider what it means for During a public debate in the proposed law is that sponsored by the American "substantial risk," "physical Civil Liberties Union on the health", and "born with grave physicial or mental defects" are all stated in vague terms.

Dr. Aidman asked "How can any free society have a free individual and not allow and member of the ACLU him free choice on such a matter? This is a matter of one's very personal choice. I see this more likened to a decision for a married couple as to how many children they will have: your own On the eve of election the personal responsibility to your own personal life situation. Who are we to make this choice for someone else. cians' Guild and Catholic Each human being has the privilege to be human and has the personal choice of liberalizing the present abortime to bear or not," he de-

clared. The Miami psychologist the informal meeting in the cited several of his own cases Hotel Columbus were State which included pregnant Senators Robert M Haver- women desiring abortions field and Dick Stone and Rep- and a "young Catholic girl" resentatives Jeff Gautier, who sought his advice fol-Maurice Ferre, Robert C. lowing the birth of an ille-Hartnett, Jess Yarborough gitimate child. According to and Albert E. Schrader, Jr. Aidman, the girl was the During the debate, Mrs. adopted child of a "rigid, Feder, the mother of three conscience strangling moth-



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# Rights Of Unborn Cited By Lawyers

on the mental health of the mother, without ever having examined her, and based only on hearsay or medical histories given to other doctors. The abortion can be justified on this basis.'

Citing pregnancy resulting from rape as the "most popularly accepted situation for abortion," the Catholic Lawyers Guild stated that the number of such pregnancies is infinitesimally small, the cases being almost nonexistent, but emotionally charged.

'But, here again, the proposed act ignores the rights of the child, and places the entire matter in the hands of three physicians, who presumably would determine first that the girl had been raped, and secondly that she was pregnant, and then would perform the abortion.

"Most girls in this circumstance, upon learning that in order to have an abortion they would have to state that they had been raped, would undoubtedly declare that they had been raped. They would then have their abortion," the Lawyers' Guild declared. "Then the prosecuting attorney, having received the certificate to this effect, would be forced to take some action, namely, charge some man

The Guild pointed out that rape in Florida is punishable by death and predicted that the number of reported rapes would undoubtedly increase greatly.

While recognizing that some of the lesser problems such as consent, civic liability, rape cases could "perhaps be alleviated by wording in the statue, the underlying problem of the constitutional and legal rights of the unborn child would certainly militate most strongly against any liberalization of the abortion law," the Catholic Lawyers Guild

In addition, the lawyers' group said that the proposed bill "defines any unjustifiable termination of pregnancy as manslaughter, and then sets up the terms under which such termination is justifiable. It defines a justifiable abortion as one in which a licensed physician, acting in good faith and in accordance with his best medical judgment, believes there is substantial risk that continuance of the pregnancy would gravely impair the physical or mental health of the mother, or that the child would be born with grave physical or mental defects, or that the pregnancy resulted from rape, incest or other felonious intercourse.

"A justifiable abortion," the statement continued, "could only be performed in hospitals licensed by the State Board of Health of Florida, and could not be performed unless two other licensed physicians certified in writing the substantial risk which they believed to justify the abortion. The abortion certificate would have to be presented to the hospital before the operation, and in the case of rape, etc. the certificate would have to be submitted to the prosecuting attorney or police. Within 14 days after the abortion, an abortion certificate would have to be filed with the State Board of Health, which would keep the certificate as a per manent record."



# Youth Guilty In Death Of Priest

SAN JOSE, Calif. (NC) The leader of a teenage gang here was found guilty by a jury of the first degree murder of Father John Dermid Cox, 31, assistant pastor of St. Dunstan's church in nearby Millbrae, last Memorial Day weekend.

Jose Henry Gonzales, 18, was expressionless at the verdict, but his mother, Mrs. Sally Ramos, and his sister, Margie, 16, burst into tears. During three hours and 56 minutes of deliberation, the panel of three women and nine men also found the youth guilty of robbery and conspiracy to commit robbery and grand theft - all charges in the fatal gang beating of the priest for his wallet, which contained \$66.

Some of the gang members testified they only received \$2 as their share of Father Cox's money.

Gonzales does not face the death penalty because of his youth at the time of the crime a state law.

His six accomplices in the case changed their plea to guilty before the trial began two weeks ago. Only Gonzales maintained his innocence. Jack Brito, 17, who pleaded guilty to the first degree murder of Father Cox, horrified the courtroom by testifying how he lost count as he battered the priest again and again.

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### **EDITOR'S COMMENT**

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

# Pope's Ringing Call For Social Reform

Pope Paul's encyclical Populorum Progressio (Development of Peoples) has been greeted with enthusiastic endorsements and rather violent opposition. In other words, the pattern of past years is maintained, namely, that no papal statement is ignored and that reaction to it varied considerably from the extreme right to the extreme left.

Those Christians who have made a god out of unrestricted capitalism have risen in arms, as if the Pope has directly attacked our Democracy. Very likely these are the same who are so firmly opposed to government poverty programs because they see in it a rapid descent to complete socialism. One letter writer in the daily News claims the Pope's utterances are unchristian, which makes one wonder where the writer learned about Christianity.

Pope Paul's theme is simply that the poor are in such despairing condition that those who have must quickly plan to help them. He is referring not only to poor individuals but to poor nations, and specifically the new developing nations. He is not asking that the haves give the have-nots a dole, a crust of bread, a sop to tide them over and delay their surly, angry threats of revolution. He is begging for them to have a chance to stand on their own feet and to develop themselves.

He said: "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 armament race, become an intolerable scandal."

Pope Paul's encyclical is not merely a statement of tragic. social and economic conditions in the world. It goes beyond this to become a ringing call to action, a plea to do something and thus quickly to bring about the kind of reform that can eliminate some of these injustices. He insists: "There is need for careful, well thought out planning, ... a broad international series of programs, which will represent the universal cooperation of mankind in bringing assistance to their fellow man."

The Holy Father underlined the fact that the world is sick, not primarily because so many lack material goods. but because of the lack of brotherhood among men.

Those who have studied the Church's social teaching since Pope Leo XIII through Pope John's Mater et Magistra and Pacem in Terris down to Pope Paul's other statements the past four years, claim there is no surprising new teaching in the latest encyclical. But even those segments of the press usually highly critical of papal teachings have admitted that his analysis of mankind's current problems and the practical course of action he calls for represent a very significant contribution to world thinking on this complex subject.

It is very difficult to understand how any Christian in the name of pure patriotism can take issue with these

'It is not a matter of eliminating hunger nor even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question rather of building a world where every man, no matter what his race, religion or nationality can live a fully human life, free from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man."

This thought ought to encircle an area where men of all religiions can stand together in the making of effective plans to restore dignity and courage to our unfortunate



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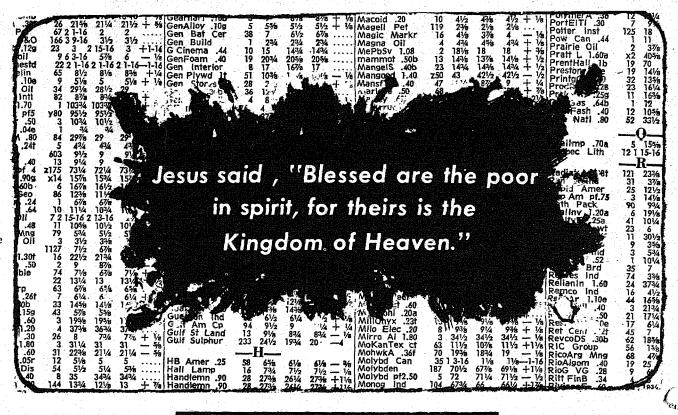
St. Pius X, Fort Lauder-Our Lady Queen of Mar- Dear Editor:

tyrs, Ft. Lauderdale Week of April 30

St. Vincent Ferrer, Delray Beach Holy Cross Mission, In-

diantown

I cannot but comment that find it strange that many



# Letters To The Editor

### Why Is Church In Education?

Dear Editor:

I would like to make a brief comment on your editorial on Catholic Educawhich appeared in March 31 issue of The Voice.

I assume that the reason why we are in the education business in the first place is because we cannot teach religion in public schools. We are in education for the spiritual welfare of our Catholic

I just wonder whether or our concentration on teaching religion in school had diverted our attention from the primary religious educator in the Church, namely, the liturgy.

As you are no doubt aware, the Church existed for centuries without Catholic schools. In fact, Catholic schools arose in this country as a response to the discrimination Catholics experienced in public schools, which were, for all practical purposes. Protestant schools in the first days of this coun-

How did Catholics learn their religion before the rise of Catholic schools? They leaned it primarily through liturgical experience. It is interesting, therefore, that religious education in our day whether in Catholic schools or out of them, is turning to religious experience, and especially the liturgy.

The obvious difficulty is that the liturgy as we have it today is not the adequate religious educator it is meant to be. The reforms of the liturgy thus far have been token: they have done little more than make a few changes within the old basic structure of the Mass and put some of it into English.

Let us hope, therefore, for the sake of youth, that the thorough reform of the Mass promised by the Council will not be long in coming.

Thus far the changes have not made it possible for the whole of the Mass to speak to our young. The only proof of this needed, is to watch the young at Mass on Sunday and our teenagers on the front steps of the Church during the liturgy.

> Sincerely, Robert U. Sheerin Ft. Lauderdale

### The Challenge On Education

THE VOICE

Your editorial "Catholic Searches It's Education Soul" was very challenging. Creative thinking in Catholic education is imperative.

parishes have committed 90 vision of man and the human can make their own way in per cent of their funds and 90 race. For the wise, a transper cent of their personnel to only a small percentage of the total parish population. (Adults and children). This becomes all the more strange when one considers that perhaps only 50 per cent of the children are being cared for in Catholic Schools. What of the adults and the other 50 per cent of the children?

Those children not in Catholic schools are cared for in CCD classes, a program that has not proved entirely satisfactory. Because of lack of funds, (there are going to Catholic schools) these children are being taught by persons without professional training. Certainly could be improved if the not eating up a lion's share of the funds.

Every study thus far indicated that the influence of the family is by far the most significant factor in the religious formation of the child. The most the Catholic school does is reinforce what has already been gained in the home. It is strange therefore, that most of our energy and funds are being diverted from a total family apostolate to the children. It does not seem that it is sound religious pedagogy to concentrate on the child at the expense of the family.

> Sincerely, Jane G. Rose

### Pope In An Historic Hour

Dear Editor:

men of good will, His Holiness, Pope Paul VI, has complemented and perfected the great social encyclicals of his predecessors, Leo XIII, Pius XI and John XXIII, and summarized the principles which must govern human affairs in the Messianic Era.

In his fifth encyclical, pubblished by the Vatican on Easter Sunday, 1967, His Holiness declares that at this turning point in history the hour for action has sounded: at stake are the peace of the world and the future of civilization. We must open paths to a more perfect form of justice among men, a more brotherly way of living within a truly universal human society. If any considers such hopes utopian, he is not realistic enough; he has not preceived the world's slow but sure steps towards its Crea-

After warning against false messianisms, the Holy Father proclaims the duty of the Church to scrutinize the signs of the times and to interpret them in the light of the Gospel, offering a global

cendent humanism is the Catholic schools which touch highest goal of personal development.

Advocating international collaboration on a worldwide scale, Pope Paul points out the necessity of supranational institutions and organizations. Who does not see the necessity of establishing - step by step - a world authority with real juridical and executive power, capable effective financing, administration and policing? By asking to establish the kingdom of heaven on earth (sic), the Church is carrying forward the work of Christ Himself under the lead of the befriending Spirit.

Such is the essence of the Pontiff's appeal. Does not Catholic school system were 'its dramatic and inspiring message herald some great advance towards fraternal solidarity? May it find a place among the immortal documents that are the milestones of progress in human evolution.

> JOHN DAYSON Miami

### Cartoon Hit The Spot

Dear Editor:

Your editorial cartoon last week was most thoughtful. It highlighted the fact that at present we are spending millions of dollars daily to destroy human life and only pennies to make life more fully human.

It is curious that so many Catholics are not in favor of aid to poorer countries around the world. Perhaps this is not so strange when one remembers that many are even against aid programs at home, not because there is some waste, but because they feel that everyone

the world like they did. The measure of all men becomes themselves.

In some ways, though, the people in other countries have an advantage. The conservative is willing to give them aid if it will stop the influence of Communism. Foreign aid is part of an international buy-off. The only difficulty is that other nations see such aid for what is, capitalistic pay-off.

The real issue is then, whether we look at the home poverty programs or the foreign aid programs, disinterested love or Christian charity. Not until the masses are sold on their obligation to lovingly embrace the poor, will the goals of the Pope's recent encyclical ever be achieved.

> Sincerely, John T. Henderson Miami Beach

### Canon In Latin **Vexing To Him**

Dear Editor:

Three cheers for the Bishops' Committee on Liturgy. At the suggestion of the committee, the American bishops asked for permission for priests to recite aloud the heart of the Mass, the Can-Permission has been given.

Oddly, though, permission was not given to pray the Canon in English. It makes little sense to me to proclaim the Canon out loud, as it should be, but in a language no one understands. I wonder whether a Canon in a foreign language is not better silent.

> James E. Lescher Palm Beach

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People who announce that they no longer are Catholic leave me with a feeling of baffled wonder rather like that of a small boy watching his elder brother stalking out of the house after a quarrel with his parents, slamming the door and vowing never to return.

I mean to say, nothing can change the fact that no matter how irritating and cantankerous they may be, one's mother is one's mother and one's father is one's father, and so it will be to the end of time and beyond.

If this is true of physical relationship, it is thousand times true of spiritual relationship.

Unless a man be born min, he cannot see the king-tion of God," said Jesus to Nicodemus, A Pharisee and a ruler among the Jews, who came by night and saluted Christ as a teacher from God.

But how, Nicodemus wanted to know, is rebirth possible? "Can a man enter a second time into his mother's womb and be born again?"

Jesus replied, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, 'You must be born again.3

"The wind blows where it will, and thou hearest its sound but dost not known where it comes from or where it goes. So is everyone who is born of the Spirit."

Another time, when somebody informed Jesus that his mother and his brethren were seeking him, he made the same point about the primacy of spirit:

"Who is my mother... my brethren?" Then, indicating his disciples, he said, "Behold my mother and my brethren! For whoever does the will of my Father in heaven, he is my brother and sister and mother."

When Jesus askedhis disciples, "Who do you say that I am?" The answer came from Peter: "Thou art the Christ, the Son of the living God." And Jesus responded:

"Blessed art thou, Simon bar Jonah, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my Church."

WHAT FAITH IS I suppose I am being annoyingly elementary, but I am trying to say that my faith is like. It is not a matter of habit, or convenience or comfort, or position, or nationality, or any other earthly thing. It is supernatural.

I believe in the Church for one root reason: because God gives me the gift of believing. In baptism, the was blown upon by the wind of which Jesus spoke to Nicodemus.

Nothing, therefore, can des troy the serenity at the core of my being. It is not a passive or negative or placid thing; it is a living, luminous certainly about immortality and about God as my creator-Father, my redeemer, and my most intimate friend despite my terrible unworthiness.

The faults and sins in the Church do not disturb my total convinction that it is a thing divine, directly decreed and in-lived by God in Christ. How could they - seeing that my belief has survived even my own iniquities?

My faith, I am confident, would remain utterly unshaken even in the impossible eventuality that all other Christians on earth without exception - priests, people, bishops, pope - were to rend the skies with one unanimous howl of repudiation of the Church.

### TRUTH OF THE MATTER

# Relations Of Christians, Jews Take Great Turn For Better

By MSGR. JAMES J. WALSH

Two items in the news lately concerning Jews reflect the new attitudes being adopted in Christian-Jewish relations.

For the first time ever, a Jewish professor is a full time teacher in a Catholic college. Dr. David Neiman, after a limited teaching assignment at Boston College, is now a full professor at Fordham University. Among his students taking courses in Genesis, Jewish History and Literature of the

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MSGR. WALSH

New Testament, are a number of seminarians. The professor admitted he started his assignment with some qualms, but was "pleasantly surprised to find an absolutely free atmosphere."

The Brooklyn Tablet in an editorial took to task the American Jewish Congress, which complained that the 53-yearold Passion Play in Union City, N.J., had "crude and blatant" expressions of anti-Semitism. The Tablet did not deny the possibility that the Congress may have had a legitimate complaint, but considered its manner of voicing the complaint as contrary to the current spirit of willingness to adjust differences. "There are better ways of resolving gripes, even legitimate ones," the editorial stated, "than inflammatory press releases."

Both these items have more than passing interest for Jews and Christians alike right now, since very recently the Ecumenical Affairs Commission of the U.S. Bishops published its Guidelines for Catholic Jewish Relations."

### GREAT SIGNIFICANCE

This document seems destined to take on historic significance, since it brings down to a practical level the clarified teaching and recommendations of the Second Vatican Council in its Declaration on Non-Catholic Religions.

Although its basic points have been publicized often, still many perhaps do not realize that Vatican II called on all Catholics to "re-appraise their attitude toward and relationship with the Jewish . people."

As the American Jewish Congress' complaint indicated, there are many tensions and difficulties still separating Christians and Jews, as has been the tragic situation throughout history. Vatican II expressed the determination to face these tensions and clarify Christian teachings.

As the Guidelines point out: "The message of the Council's statement is clear. Recalling in moving terms the 'spiritual bond that ties the people of the New Testament to Abraham's stock,' the Fathers of the Council remind us of the special place Jews hold in the Christian outlook, for 'now as before God holds them as most dear for the sake of the Patriarchs; He has not withdrawn His gifts or calling.' Jews, therefore, as the Fathers caution, are not 'to be presented as rejected or accursed by God, as if this followed from Holy Scripture.' The passion of Jesus, moreover, 'cannot be attributed without distinction to all Jews then alive, nor can it be attributed to the Jews of today.' The Church, the statement declares, 'decries hatred, persecutions, displays of anti-Semitism directed tween Catholics and Jews.

against the Jews at any time and by any

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A conciliar document of this kind could easily have had its day of praise and then be left to gather dust on a library shelf, unless it was to be implemented from the highest level of authority down. Hence the U.S. Bishops in recognizing the "historic opportunity to advance the cause of Catholic Jewish harmony throughout the world" have made strong recommendations in their guidelines.

#### **COMMISSION URGED**

For instance, it urges that a com-mission should be formed for Catholic-Jewish affairs; that Catholics should "take the initiative" in fostering Catholic-Jewish understanding; that meetings with Jews should have the general aim of increasing our understanding both of Judaism and the Catholic Faith, of eliminating sources of tension and misunderstanding, of initiating conversations on different levels, of promoting cooperation in social action; that the meeting with Jews "should be marked by a genuine respect for the person and freedom of all participants and a willingness to listen and to learn from the other party.'

The guidelines wisely underline the need for caution in several areas. "It is understood that proselytizing is to be carefully avoided in the dialogue." The primary purpose of the conversations is not to make converts, not to analyze and highlight differences of belief, but to stress what Jews and Christians hold in common. This, of course, is the theme of the historic Council document on Ecu-

Another recommendation marked with a note of caution is that prayer in common with Jews should be encouraged, 'especially in matters of common concern," but "such prayers should meet the spiritual sensibilities of both parties, finding their inspiration in our common faith in the one God.'

A third caution ought to be recognized as necessary, namely, that only competent participants "well versed in interreligious affairs" should be involved in these discussions, so that there may be avoided the risk of giving offense "by inaccurate portrayal of each other's doctrine or way of life."

To make this program effective on all levels, the guidelines further recommend that programs to implement the Council's teaching ought to be organized in seminaries, colleges and schools, and that the pulpit should frequently be used to clarify false notions.

Judging from the mistaken ideas held by both Christians and Jews, one can easily understand how necessary educational programs of this type are. Too many Christians have heard only part of the recent Council discussions on the Declaration on the Jews and mistakenly conclude that the general idea is to re-write the Gospels in order to absolve the Jews of all blame. However not a line of the Gospels can be tampered with for any purpose. Too many Jews think that Christians hold all Jews guilty of the death of Our Lord, even those living to day. While some hold this, the majority surely do not, and this has never been official teaching in Christian history.

As a result of these guidelines we can hopefully look forward to more and more evidence of bettering relationships be-

# utch Bishops Issue Guidelines THE HAGUE, The Neth- Priests to choose other priests. This would

THE HAGUE, The Netherlands (NC) - The Dutch bishops have handed down new directives for the training of the nation's future priests and for the lives of the more than 9,000 men already ordained and serving the Church in this country.

The directives, issued by the bishops at a press conference, will serve as general norms for the formation and daily life of priests. Details of the norms will be worked out by the Dutch pastoral council, a permanent body of bishops, priests and laity responsible for updating the Church in the Netherlands.

### FREEDOM STRESSED

Emphasizing the freedom and responsibility of the individual, the new norms per-

whether they want to live mean that fewer young men alone or in community, in parish houses or apart-

-Closer communication among people, priests and bishops.

-Priests to have a voice in selection of their parish

assignments. -Priests and seminarians to choose their pastoral specialization and to receive professional preparation for their apostolate.

Priests to train also for a secular profession, so they can make their living as teachers or businessmen.

The bishops mentioned the possibility of restoring the ancient practice of selecting potential priests from among people known to the bishop or recommended by would be entering seminaries and that older men would be asked by their bishops to become priests after having demonstrated the strength of their Christianity in their jobs and family life.

Observers here believe that this opens the way to discussion of the role of the "part-time priest," a man who helps out in a parish on Sundays and for special services while keeping his own job and living with his family.

The result of three years of study by six commissions, the new directives also call for establishment of special bureaus to give pastoral advice to priests and to counsel priests having difficulty with their ministry.

### HEROES OF CHRIST

CARLO CHERUBINI



CHERUBINI WAS ONE OF THE GREATEST ITALIAN COMPOS-ERS OF LITURGICAL MUSIC. FOR MANY YEARS HE WROTE DRAMATIC OPERAS BUT THEY WERE TOO LOFTY FOR GEN-ERAL APPROVAL. AFTER MANY YEARS OF REJECTION HE WAS ASKED TO WRITE A MASS FOR A SMALL CHURCH IN FRANCE. THE RESULT WAS THE GREAT MASS IN F. THIS BROUGHT HIM RECOGNITION AND FAME. HIS LITURGICAL COMPOSITIONS RANK AMONG THE GREATEST IN ALL MUSIC-AL LITERATURE HE LEFT SOME 450 WORKS, AMONG THEM II MASSES, 2 RE-QUIEMS, ONE OF WHICH WAS FOR HIS OWN FUNERAL, AND 25 OPERAS.

### **SUM AND SUBSTANCE**

# Advocates Imitation Of Early Christians

By FATHER JOHN B. SHEERIN

Robert Maynard Hutchins, president of the Fund for the Republic, recently painted a painfully pessimistic picture of the United States at the present moment. He told a graduating class at the University of Chicago in March that the United States is the most powerful, the most prosperous and the most dangerous country in the world.

"In the last 20 years the U.S. has initiated no significant step toward peace;" Hutchins said. "Weatlength appear to be emerging from our fatuous preoccupation with the cold war, but only to fight one of the most miserable and degrading hot wars of modern times.

The reason for our plight, according to Hutchins, is mainly our educational system. It has confused education with training and information and therefore we have no critical apparatus that can be brought to bear up on the aims and conduct of the United States.

The Catholic Church today finds itself in a critical condition. One observer has said that we suffer from a nervous breakdown. Ever since the beginning of the Second Vatican Council, the Church has occupied itself with a thorough and painful process of self-examination. The result is that we are living in crisis, especially in what is called "a crisis of authority."

HOPE IN EDUCATION

Hutchins seems to think that proper education can put America under rigorous scrutiny and eventually bring it back to right use of its power and prosperity. Education, he hopes, will help cure America of the growing sclerosis of mind and heart, of character and vision, that threatens its future.

Proper education will be of immense help in restoring the Church to serenity and balance. The bishops in council launched the Church on a series of radical reforms but these reforms can be a terrific source of friction and disunity unless they are known in all the depth and breadth of their motivation and outreach.

It seems to me however that education in the council reforms will not be enough. There must be a rediscovery of the spirit of Christianity, a return to the gentleness and goodness, the compassion for suffering, open-heartedness and heroism — all the qualities of mind and heart that blossomed among the early Christians. In short, we need to rediscover the Person of Christ. As we said over and over at the council,

Christianity is not a bundle of concepts but a Person.

We hear very little about the spirit of Catholicism. We hear much about the need of modernizing the structures of the institutional Church. That the service and function of the hierarchy and of the generally be reclergy designed for a technological age is most commendable. But exhaustive criticism of authority means exhaustive criticism of men in authority and this can result — if done in the wrong spirit - in a wave of anti-clericalism. And the sad fact is that anti-clericalism, the bane of the Church in Europe for centuries but previously unknown in America, is now creeping into Catholic life.

Everybody seems to be talking about the structures of the Church and nobody seems to be talking about the spirit of the Church. Yet the most intelligently conceived reforms in the structures of the Church will come to nothing without a rediscovery of the spirit of the early Church.

Henri DeLubac, in his "Drama of Atheistic Humanism," stressed the point that the most important item in reform is return to the wellsprings of Christianity, above all the Gospel, but he also emphasized another element. He said that men like Nietzsche did not blame the Church so much for its weaknesses as for its failure to make the most of its strength.

What is its strength? Certainly not the institution. In a talk at the council, Pope Paul made clear that the magisterium and all the features of the institutional Church exist for the sake of the inner life of the Church. Isn't it time to start talking about the Holy Spirit, the soul of the Church, rather than about the human features of the Body of Christ?

### **AtheismResearch** Institute Founded

VIENNA (NC) - An institute for research on atheism has been founded at the Catholic theology faculty of the University of Vienna.

The institute will work closely with the Vatican Secretariat for Non-Believers.

# April-May Schedule Of Confirmations

The Sacrament of Confirmation will be administered in the following parishes during the months of April and May:

DATE TIME CHURCH April 25

Little Flower, Hollywood 4 p.m. (Parishioners of the following churches will also be confirmed during ceremonies in Little Flower Church: Resurrection, Dania; St. Bernadette, Fort Lauderdale; Nativity, Hollywood; St. Matthew, Hallandale; and Annunciation, West Hollywood.)

St. Coleman, Pompano 4 p.m. Beach

(Parishioners of the following churches will also be confirmed during ceremonies in St. Coleman Church: Assumption, Pompano Beach; St. Ambrose, Deerfield Beach; St. Elizabeth, Pompano Beach; and St. Vincent, Margate.)

April 27 Blessed Sacrament, Fort 7:30 p.m. Lauderdale

(Parishioners of the following churches will also be confirmed during ceremonies in Blessed Sacrament Church: St. George, St. Clement, St. Pius X, Fort Lauderdale.)

4 p.m. May 2 St. Helen, Vero Beach (Parishioners of the following churches will also be confirmed during ceremonies in St. Helen Church: St. Lucie, Port St. Lucie; St. Philip Benizi, Belle Glade.) 7:30 p.m. St. Francis of Assisi, Riviera Beach

(Parishioners of St. Clare Church, North Palm Beach; and St. John Fisher Church, West Palm Beach, will also be confirmed in St. Francis Church.) 4 p.m. Holy Name, West Palm

Beach (Parishioners of St. Luke and Sacred Heart parishes, Lake Worth, will also be confirmed during ceremonies

in Holy Name Church.) 7:30 p.m. St. Joan of Arc. Boca

(Parishioners of St. Mark parish, Boynton Beach; and Our Lady Queen of Peace, Delray Beach, will also be confirmed in St. Joan of Arc Church.) May 4

ay 4 4 p.m. Holy Rosary, Perrine (Parishoners of Christ the King parish, Perrine; Sacred Heart parish, Homestead; and San Pedro parish, Tavernier; will also be confirmed in Holy Rosary Church.) May 4 7:30 p.m. St. Mary Star of the

Sea, Key West will also be (Parishioners of St. Bede parish confirmed in St. Mary Church.

St. Michael Church May 9 4 p.m. (Parishioners of St. Bede parish will also be con-

firmed in St. Mary Church.) (Parishioners of Gesu Church, St. Dominic Church, and St. Agnes Church, Key Biscayne, will also be confirmed in St. Michael Church.)

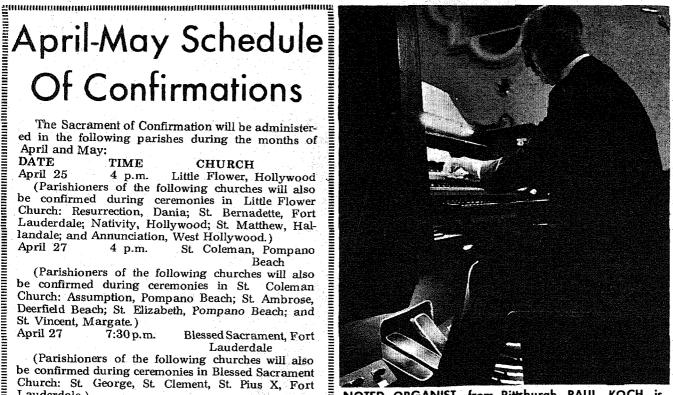
7:30 p.m. St. Timothy (Parishioners of St. Kevin parish and St. Thomas the Apostle parish will also be confirmed in St. Timo-

thy Church.) May 11 4 p.m. Holy Family Church, North

Miami (Parishioners of St. Monica, Carol City; and Our Lady of Perpetual Help, Opa Locka, will also be confirmed in Holy Family Church.)

7:30 p.m. Miami Shores (Parishioners of St. Vincent de Paul parish will also be confirmed in St. Rose of Lima Church.)

The Cathedral (Parishioners of Holy Redeemer and Corpus Christi parishes will also be confirmed in the Cathedral.)



NOTED ORGANIST, from Pittsburgh, PAUL KOCH, is shown at the organ in the Cathedral where he recently was heard in a recital. Resident organist for the City of Pittsburgh since 1954, the eminent musician is organist and choirmaster in St. Paul Cathedral there.

### Science Fair Awards Go To 6 Diocese Students

Six students in Diocese of Miami schools were the recipients of special awards during the 13th annual South Florida Science Fair.

Charles Carlom, senior at Christopher Columbus High School, received a \$500 scholarship from Miami-Dade Junior College for his project on "Integrated Circuit Binary Converter.'

An award of the American Society of Medical Technologists was made to Maria L'Abbate, a student at Our Lady of Lourdes Academy, South Miami; while Evelyn Torres, a pupil at Notre Dame Academy won the award of the Dade-Monroe TB & Health Association.

James Eckert, enrolled at Archbishop Curley High School, received the award of the South Florida Shell Club; and Carl Burger, a pupil at Blessed Trinity Elementary School, was honored by the Miami Meteorological Society.

A paper on physical sciences and mathematics earned an honorable mention for Walter Secada, student at Archbishop Curley High.



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# New Contributions To Burse Announced

The Burse Office has announced the following recent contributions, together with total amounts received to date:

To Date

Aquinas Newman Center 250.00 \$ 2,010.21 Cathedral Woman's Guild 40.00 680.00 Holy Cross Altar Society 25.00Miami DCCW 2,500.00 2,550.00 Serra Club of Broward County 1,800.00 6,400.00 Serra Club of Indian River Area 1,500.00 2,950.00 Serra Club of Palm Beach Co. ,855.00 13,305.00

Individual contributions: ANNUNCIATION PARISH: Norma Spaeth \$3, M. Norma Prask \$2, Anita O. Genest \$2; AQUINAS NEWMAN CENTER: James A. Hartney \$10; HOLY SPIRIT: Regina Dungan Williams \$25; LITTLE FLOWER, CORAL GABLES: Mr. and Mrs. Denis Renuart \$500, Mrs. Patrick Gilmore \$50; OUR LADY OF PERPETUAL HELP: Helen E. Wallace \$5, Marina Childs \$3, Robinette Nizon \$2; SAN PABLO: Ruth E. Wynn \$10; ST. AMBROSE: Lillian M. Frey "For Memorial \$5; ST. CLARE: Dennis J. Noonan \$10; ST. ED-WARD'S: Joseph F. Gunster \$200, William J. Schmitt \$10; ST. FRANCIS XAVIER: Ralph W. Guida \$100, Margaret Gleason \$20, Catherine Gleason \$20, Mrs. T. J. Christen sen \$10, B. W. Chapman \$10, Evelyn Myhrberg \$1 Mary Ethel Dodson \$5, Anna Hribar \$5, Mrs. Ana Pal-

ST. JOAN OF ARC: Mr. and Mrs. Jackson B. Hancock \$6,000; ST. JULIANA: Dolores Kimmel Murphy \$20, Mrs. Emile C. Joseph \$10, J. Leo Gleason \$10, Charles F. Weiler \$10, Marjorie D. Rose \$5, Helene P. Brennan \$5, Jacques R. Studer \$5, Mrs. A. Zorzi \$5, Dolores Myers Land \$5, Emma M. Preffer \$3; ST. LOUIS: Louis Hayran \$5, Robert E. Lee \$5, Marian R. Dick \$3, William S. Scharf \$10, Florence Moder \$4.50, Harris A. LeBlanc \$2, Michael Bevilacqua \$10; ST. PATRICK'S: Edna Basker \$100.

Also, ST. PIUS: F. F. Duffy \$10, Amy J. Flood \$5 Kathleen P. McGee \$5; ST. THOMAS THE APOSTLE: S. D. Cappello \$50 - to date \$150, Harole G. Detwiler \$8, Maureen A. Gomez (\$5), Barbara S. Guptill (\$5), Rita A. Campe \$5, Phil Croteau \$5, Julia V. Froelich \$5. Roy P. LiVigne \$2; ST. VINCENT DE PAUL: John F. Fraczek \$20; also Luc Courchene \$500; Miss Berenice Glenn \$6; Jean L. Mandeville \$8.

A Burse is a sum of money \$30,000. This money is invested so that its annual income will help to care for the yearly training of an individual seminarian. Once a particular recipient of a specific Burse is ordained, the income is applied to another until ultimately the original Burse is responsible for helping many seminarians to the priesthood. Many who cannot donate a complete Burse can at least contribute toward an eventual Burse. For this reason, all offerings however small, are welcomed by the Burse Office.

Send all contributions and requests for further information to:

> The Burse Office 6301 Biscayne Boulevard Miami, Florida 33138

### 3 Honored In Poetry Contest

School have been awarded honors in the Catholic Daughters of America Poetry contest.

Lesley Moore, eighth

WEST PALM BEACH - grade pupil, was top win-Three students in St. Juliana ner in division one; and Kevin Beuttenmuller, grade seven, placed second.

In division two, Michelle Benoit, fifth grade student, was the winner.

### Holy Name Unit **Elects Officers**

May 11

HIALEAH - E. M. "Monte" Steele has been elected president of St. John the Apostle Holy Name So-

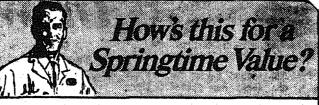
Other officers named are Wally Sobczak and Phil Szydlik, vice presidents; Joe Maranto, secretary; Bob Cortez, treasurer; and Richard Pla, marshall.

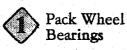


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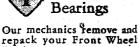
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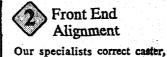




Bearings.

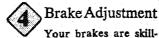
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### The South Florida Scene



### Student Play Opens Today

"Royal Gambit," story of King Henry VIII, will be presented today (Friday) Saturday, and Sunday in the Barry College Little Theater, N. Miami Ave. and 115 St.

The student production will be staged at 8:15 p.m. today and Sunday. A matinee is scheduled at 2:30 Saturday. Tickets may be purchased at the 

### Club To Hear Fr. Russell

"Contemporary Catholic Journalism" will be the topic of Father David G. Russell, Bishop's Representative to The Voice, when he speaks to members of the First Friday Club this morning (Friday) at the Biscayne Terrace Hotel.



FLORENCE FLOOD Relief Week will be observed beginning Sunday, April 9, according to a proclamation issued by Metro Mayor CHARLES (CHUCK) HALL, right, shown with ANTHONY RUBINO and WILLIAM ROMANO, two of nine regional depot chairmen in Dade County.

\$350 DONATION to Camillus House from Miami Cuncil, K. of C. is received by BROTHER SHAWN, B. G. S., left, from Grand Knight, TOM SMITH and Deputy Grand Knight, FRANK PELLICORO, chairman of the third annual benefit sponsored by the Council to aid Camillus House.

# Florence Flood Relief Week To Open Sunday

A seven day period begin- pick-up of clothing and medning Sunday, April 9, has been proclaimed "Florence Flood Relief Week" in Metropolitan Dade County by Mayor Charles (Chuck)

Bishop Coleman F. Carroll is general chairman of the drive to collect clothing and medicines for assistance and rehabilitation in the flood-ravaged area of Florence, Italy.

John Copuzello is chairman of the executive committee for the drive sponsored by the Council of Italian-American Clubs and the Dade County Citizens Committee. Dr. Joseph M. De-Gaetani, Italian vice-consul in Miami is honorary chairman; Joseph Della Fera, treasurer; Mrs. Raymond-L. Evans, patronesses; James Cerniglia, patrons; and Frank P. Pellicoro, public relations.

who may be contacted for

ical supplies, are Joseph B. Prussiano, WI 7-5212; Albert J. Papale, MU 1-5159; Joseph Della Fera, 751-3812; Anthony Rubino, 821-7680; William Romano, 759-8754; Mario Sylvestri, 751-1901; Ben Levin, 866-0431; John Burke, 374-6505 and Frank Pellicoro, 634-0896.

Donations of monies may be made directly to the "Florence Flood Relief Committee" at the First National Bank of Miami, for deposit.

Distribution of funds, clothing, and medical supplies to the Florence area will be made by Catholic Relief Services

# Librarians' Association To Meet At Seminary

The Florida Unit of the Catholic Library Association will meet Saturday, April 15, at St. John Vianney Semmary, 2900 SW87

Business sessions and sectional meetings will highlight the morning program during which Mrs. Faye Klingmeyer, librarian of North Miami Senior High School, will address the Children's Libraries Section on the processing of books for the school library.

Miss Peggy Ryder, Hollywood public library, will discuss reference books for the high school section. The college section will have an informal discussion of current problems in their libraries, particularly that of cooperation.

Following lunch, Dr. John G. Gardner, associate professor of English at Biscayne College, will speak to the entire group the novels of Sir Walter Scott.

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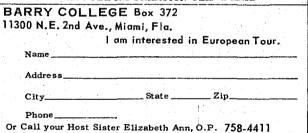
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# Happiness Left When His Wife

# Got A Job

### THE FAMILY CLINIC

My wife and I got along well until she went to work. Now she spends her money and mine and when it is gone she becomes angry. I have to sleep in another room. She keeps boxes of old clothing heaped inside her door, and, although she doesn't wear them, refuses to give them away. She criticizes me in front of the children. I told her I would bring a priest over to help us. She said, "If he comes in the front door, I go out the back." What can I do? Should I leave

By JOHN J. KANE, Ph.D.

Tom, you seem to have a whole range of problems spreading into various areas of married life. Nevertheless, I am inclined to believe that the basic reason for your difficulties is less simple than the one you suggest: your wife is going out to work. Let me begin by asking you a number of questions and perhaps if you can answer them honestly, you may gain some insights into what this is all about.

You say that you and your wife got along well until she obtained employment outside the home. I am forced to wonder just why she went to work. Was there a severe financial problem? If so, were you responsible for it by overspending yourself or perhaps being too tight with the purse strings?

You say nothing about the age of your wife although if I knew this I might have a possible explanation, or at least a clue as to why she is behaving the way you claim she is. It is relatively rare that a marital problem is caused by only the husband or only the wife. In most cases both contribute toward it although perhaps not to the same degree.

### Can Only Speculate

On the basis of what you have told me, I am only in a position to speculate. I cannot be entirely certain. But I do suspect that something has altered the personality of your wife. You indicate that she overspends and when the money is exhausted becomes angry. You also say that she hoards boxes of old clothing which she never wears.

Her criticism of you in front of the children is to be regretted. It can only increase daily the marital problems in your home. If she does have some criticism of you, and no doubt there would be grounds for some with almost any husband, she should make them privately to you and not air your troubles in front of the youngsters.

It is also clear that for some reason or other, she has completely rejected you as a husband, or at least so you make it appear in your letter. Here again I would ask you to do a little personal probing and see if you can come up with any reasons why she is behaving in this way. Have you done anything to bring

The fact that she threatens to go out the back door if the priest comes in the front door is also unfortunate. If she absolutely refuses to obtain any help at all, then I have to admit, the prospect is rather dim. But if she will not obtain help, there is no reason in the world why you should not do so.

My first suggestion is that you can call on one of the parish priests and discuss your marital problems frankly and freely. You might also tell him that she is unwilling to discuss the matter with him. Through questions and discussions he may enable you to see some of the reasons for the present difficulty. If he considers it severe enough, he will be able to refer you to Catholic social service. There you can obtain the assistance of a competent marriage counsellor who will know how to handle this situation and above all who will help you get to the bottom of it.

### May Be Trying Period

Under no circumstances would I recommend that you leave your wife. In fact, I am of the opinion that your wife needs help rather badly. Perhaps she has reached her menopause and some women do have a very trying time at this period of their lives. She may require medical or even psychiatric attention. If this is the case, you have a moral obligation to obtain this kind of assistance for her. She certainly gives indications that all is not good, psychologically speak-

It was impossible to reproduce your entire letter but you made it quite clear that your present plight is desperate. Therefore, you should not hesitate to seek some help for yourself and then for your wife. I don't consider the situation hopeless and the sooner you try to do something about it the better.

Overspending is not an unusual thing among many American families. It may be that for reasons of which I am unaware, your wife suddenly feels extremely insecure and threatened. It also seems that she is placing the blame for her condition largely, if not entirely, on you. Blockading her room with boxes of old clothing is yet another indication that she may be undergoing some serious psychological problem.

But there is only one clear cut answer that I can give you. You simply, as I said above, must seek help as speedily as possible. In the meantime, as difficult as it may be, try to be as charitable and as understanding with your wife as is humanly possible. You owe this to her and to your children and incidentally to yourself. With adequate marriage counselling and goodwill on your part, I think the problem can be resolved satisfactorily. So continue to pray and hope but above everything else, seek professional assistance at once.

# Education Of Laity On Changes Urged LANCASTER, Pa.—(NC) some laity and clergy was

It's the clergy's fault when parishioners balk at changes approved by Vatican Counand ecumenist said here in an interview.

Augustinian Father Georges Tavard said that "when the laity react adversely to norms approved by the Second Vatican Council, it's a sign they haven't been prepared properly, if at all, to accept renewal.'

"In such a situation," he continued, "it is not the fault of the Church, but rather it is the fault of the clergy who have the responsibility to prepare their people adequately for renewal.

"I don't believe the clergy act in fairness to their laity when they just decide to inaugurate a change without first attempting to educate their parishioners."

Father Tavard, a member of the Vatican Secretariat for Promoting Christian Unity, expressed his views prior to a lecture series he gave at the Lancaster (Protestant) Theological Semi-

He said the present "unsettled atmosphere" among anticipated by the council Fathers.

"The bishops were fully cil II, a noted theologian aware of what the postconciliar atmosphere was going to be like," he stated. "But when you look back, you will find that after each of the major councils, there was, for a period of 10 years or so, an unsettled atmosphere in the Church as the decisions made by the respective councils were put into effect at the diocesan

> The theologian, who teaches religion at Pennsylvania State University, also commented on liberals and conservatives in the Church and on the outlook in ecumenism.

"I think that the far right is going to disappear," he said. "It is going to be absorbed in time. The same holds true for the extreme left. Eventually, all will settle down in the middle of the

Father Tavard said that, on the basis of his contacts with Catholic and Protestant bishops, ecumenism and renewal seem "to be moving at a satisfactory pace."





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\*

# Physicians' Guild President To Address Nurses' Meet

PALM BEACH — "Current Legislative Trends On Legalized Abortion" will be discussed by Dr. Jerome Waters during the annual Communion Sunday observance of the Miami Diocesan Council of Catholic

The president of Miami's Catholic Physicians Guild will be the principal speaker during luncheon following Pontifical Low Mass at noon, Sunday, April 16 in St. Edward Church.

Bishop Coleman F. Carroll will celebrate the Mass and Father Patrick Slevin. Bishop's Representative to

Catholic Hospitals in South Florida, and diocesan moderator of the Miami DCCN, will preach.

Mrs. Charles Pearson. Council president, will preside at the luncheon meeting at Palm Beach Towers Hotel. Father Thomas J. Rynne, pastor, Holy Spirit parish, Lantana, and spiritual moderator of the Palm Beach Chapter, will be the toastmaster.

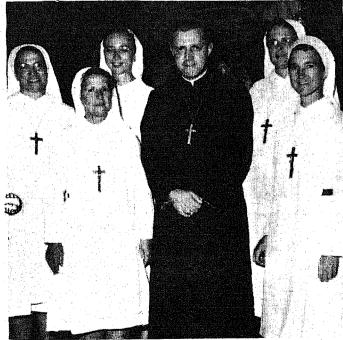
Reservations for the luncheon may be made by contacting Mrs. Dorothy Ryan, general chairman, at 944 Churchill Rd., West Palm Beach, before April 10.

### SUNNY GOINGS ON

# **Dances And Parties** n Spring Calendar

FROM THE MAILBAG . . . "Night of Stars" to benefit Corpus Christi and St. Mary Magdalen parishes, 7 p.m., Sunday, April 9 at Hotel Deauville . . . St. Pius X Women's Club card party and luncheon, Monday, April 10, Sea Ranch Hotel, Fort Lauderdale . . . Assumption Guild will host luncheon and card party, Tuesday, April 11, Crystal Lake Country Club, Pompano Beach... Monthly card party of St. Matthew Rosary and School Society 8 p.m., Monday, April 24, Top Hat Restaurant, Hollywood . . Topiary trees will decorate tables during Spring dance of St. Anthony Home and School Association, Saturday, April 8, 9 p.m., Governor's Club Hotel . . "Fashions A Go-Go" is the theme of St. Monica Home and School Assn. seventh annual fashion show, 8 p.m., Wednesday, April 19, Hialeah Municipal Auditorium... "Fashion Fantasy" of Our Lady of Lourdes Academy for Girls, 8 p.m. today (Friday) in school patio... Dessert card party of Holy Spirit Council of Catholic Women, 12:30 p.m. today in parish hall, Lantana . . .

AROUND THE DIOCESE . . . New members will be welcomed by Daughters of Isabella, 7:45 p.m., Monday, April 10, K. of C. Hall, Coral Gables . . . "Hard Times dance sponsored by Ladies of Columbus Council, Saturday, April 8, K. of C. Hall, 333 SW 25 St., Ft. Lauderdale . . . Spring card and games party plus informal fashion show, will be hosted by St. Jude Christian Mothers, 8 p.m., Wednesday, April 12, Riverside Drive Park Recreation Hall, Jupiter . . . "Moonlight and Roses" is the theme chosen by Our Lady Queen of Martyrs Guild for a Spring dance at 9 p.m., Saturday, April 15, at the K. of C. Hall ... Herberta Leonardy, attorney, will speak during meeting of CDA Court Miami 262, 7 p.m., Wednesday, April 12, Gesu Center... "Parade of Fashions" will be presented by Chaminade Mothers' Club at noon, Saturday, April 15 in Chaminade High School cafetorium . . . Luncheon and card party of Villa Maria Auxiliary, noon, Friday, April 14, in Marian Council K. of C. Hall, 13300 Memorial Hwy., will benefit Villa Maria Nursing and Rehabilitation Center . . . Country Fair scheduled at the Dominican Retreat House Kendall, April 22 and 23 . . . Mrs. Robert McGraw will be installed as president of St. Joseph Guild, Stuart, April 12, Port St. Lucie Country Club. . . Spring social of St. Bartholomew Women's Club at 8 p.m., Tuesday, April 11, in the school hall will feature cards and



DOMINICAN SISTERS of Median, Pa. formerly stationed in Miami are now serving in a mission of Cali, Colombia. Wearing their new missionary habits are SISTER MARY ANGELA, SISTER MARY PHILIP, SISTER MARIE JOSEPH, SISTER MARY ISABEL and SISTER MARTIN MARIE, former superior at Centro Hispano Catolico. They are shown with BISHOP EDUARDO BOZA, who recently visited the two-year old parish center, "Santiago Apostol."

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DCCW CONVENTION plans are discussed by MRS. JOHN CUNNINGHAM, Broward Deanery president, left, with MRS. LOU UNIS, Council president; MRS. EUGENE AHEARN, convention co-chairman, and FATHER JOHN NEVINS, diocesan director of the Miami Diocesan Council of Catholic Women.

# Diocesan Women To Convene

FORT LAUDERDALE— The ninth annual convention of the Miami Diocesan Council of Catholic Women will be held here at the Sea Ranch Motel on A1A beginning Sunday, April 23, and continuing through Tuesday, pril 25.

Hundreds of Catholic women from DCCW affiliations in the 16 counties of the Diocese of Miami are expected to attend the sessions during which members of the Broward County Deanery will be hostesses.

Mrs. John T. Cunningham, deanery president, serves as general chairman for the three-day meeting assisted by Mrs. Eugene Ahearn as co-chairman.

Members of the DCCW board of directors serving as members of the arrangements committee include Miss Gertrude Shaw, Port Charlotte, treasurer; Mrs. Edward LaPorta, Deerfield Beach, publicity; Mrs. Robert Benson, Fort Myers, credentials; Mrs. Stuart Godwin, Jr., Mrs. William Ellis, Mrs. C. Clyde Atkins, Miami; and Mrs. Dan McCarthy, Fort Pierce, resolutions; Mrs. John Hayes, Fort Myers, Liaison; Mrs. John B. Eggert, Fort Myers; Mrs.

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Samuel LeNeave, Lake Worth; and Mrs. Arthur Harlan, Miami, hospitality; Mrs. Hans F. Due, Miami, grand marshall; Mrs. Joseph Hurley, convention organist; and Mrs. Gilbert Tebaldi, vocalist.

Local deanery committee members include Mrs. John Garrison, St. Elizabeth parish, publicity; Mrs. Arthur Nomina, St. Anthony parish, convention secretary; Mrs. Patsy Porraro, St. Anthony parish, registration; Mrs. Carl H. Weber, St. Sebastian parish, transportation; Mrs. Hugh Davis and Mrs. Gene Zoratti, St. Anthony parish, pages and decorations; Mrs. Leo Hyzy, St. Clement parish and Mrs. C. C. Sobeck, Blessed Sacrament parish, arrangements; Mrs. James Cronin, St. George parish, exhibits; Mrs. Ronald P. McQueen, St. Vincent parish, Margate, and Mrs. J. V. Brand, St. Coleman parish, Pompano Beach, information; Mrs. Dominic Del Bianco, St. Matthew parish, and Mrs. Robert Jones, Annunciation parish, favors; Mrs. Thomas J. Imms, St. Gregory parish, entertainment; Mrs. Ronald Spittel, Assumption

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parish, Mass and installation; Mrs. William Busker, Our Lady Queen of Martyrs parish; Mrs. Edmund Nasbe, St. Jerome parish; Mrs. Charles Buckaveckas, Mrs. Gerard Oldziej, Nativity parish; Mrs. V. M. Courson, St. Ambrose parish; Mrs. Raymond Sherlock, St. Bernadette parish; Mrs. Milton Graham, Resurrection parish; Mrs. Donald Hofer, St. Stephen parish; Mrs. Ernst G. Wintter, Little Flower parish; hostesses.

### Protestant **Visits Pope**

VATICAN CITY-(NC) Pope Paul VI received in private audience (March 31) Prof. Oscar Cullman, Protestant theologian of the Universities of Paris and of Basel, Switzerland.

## Retreats For Women Scheduled

LANTANA - A full program of retreats for women' is scheduled during April at the Cenacle Retreat House.

Ladies of Resurrection parish and St. Gregory parish, Plantation are observing a weekend retreat beginning today (Friday), during which Father Charles Mallen, C.SS.R., will conduct the conferences.

Father Arthur DeBevoise, diocesan director of Newman Clubs, will be the retreat master during a weekend conference April 14-16 for young married women.

On April 21 to April 23 Father E. Paul Amy, S.J., will conduct conferences for ladies of St. Jerome parish, Fort Lauderdale, and other South Florida women.

Members of St. Therese Guild, Hollywood, and women from Patrick Air Force Base, Cocoa Beach, will observe a weekend retreat April 28-30.

Complete information about retreats and days of recollection is available by contacting the retreat house at 582-2534.

### **ភាពអាណាលាយអាយាយអាយាយអាយា** State CDA Meets In May

KEY WEST - The biannual state convention of Catholic daughters of America will be held here \all May 17, 18 and 19.

Members of Court St. Mary Star of the Sea will be hostesses to the threeday meeting which will attract CDA members from throughout the state of Florida.



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Page 11

# **Marist Brothers Commended** For 150 Years Of Teaching

Marist Brothers, whose order is observing the 150th anniversary of its founding this year, marked the closing of the sesquicentennial celebration in South Florida during Pontifical Mass offered last Saturday in the Cathedral by Bishop Coleman F. Carroll.

Speaking to the teaching Brothers who staff Christopher Columbus and Msgr. Edward Pace High Schools in Miami, and parents of students, Father John J. Nevins said that 10,000 Marist Brothers in 60 countries of the world "imbue the souls of their 360,000 students with the same spirit as that which was given to them by their illustrious founder," Blessed Champagnat.

#### CHARITY NEEDED

"The spirit of shaping today's world through Christian principles, the spirit of faith which is being put before the student, is not self, but charity, "Father Nevins declared. "For just as self concentrates the heart of man, narrows his intellectual and spiritual horizon, makes him turn in upon his own contracted being, and so narrow every intellectual gift and power with him: charity, on the other hand, which is the motive propounded by the Church, enlarges and expands the heart of man, enlarges the horizon of his intellectual view, and lifts him up above himself."

Father Nevins told the congregation that the "7,000 priestly vocations which were nourished by the spiritual Marist Brothers is a magnificent tribute to the annals of the history of their congregation," adding, "I am confident that the 552 priestly vocations which have been nourished and encouraged in Marist schools in this country will contribute, to a great degree to the blessings that God has planned for their congregation."

Bishop Carroll extended congratulations to the Marist

### Missionaries Still Captives

KINSHSA, The Congo (NC) — The Simba rebels, who first fought against the Congolese government in 1964, still have in captivity two foreign missionaries and five Congolese Sisters.



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**Bishop Gives Communion** 

Brother Leo, F. M. S. Receives

'only God knows what been accomplished through the instrumentality of the Marist Brothers as they went throughout many, many countries of the world," and pointed out that "all of us, particularly those engaged in the teaching of young people, need to do some soulsearching as to what approaches should be made in the field of teaching youth. It is a grave responsibility which all of us have," the Bishop declared, "one to which we should turn our intentions and attentions.'

Founded by Blessed Marcellin Champagnat, a school dropout at the age of eight, who started his formal education at 15, the Marist Brothers' order began early in 1817 with two candidates. Joined a few weeks later by three other men, the small group began teaching catechism to the children and adults of LaValla, a small village of some 2,000 persons in the Diocese of Lyons, France.

Two years later the religious trained by Father Champagnat in subject matter and methodology, soon earned reputations as teachdisciplinarians and pious men as they taught





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Brothers, emphasizing that in the schools of LaValle and Marhless, birthplace of their founder. When Father Champagnat died in 1840, the contemporary of St. John Vianney and Jean Claude Colin left his infant congregation a detailed plan of community life and a sound pedagogical philosophy. When presecution forced them out of France in 1903 they resettled in Latin America, the Near East and in other countries of the world.



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MARIST BROTHERS, who staff Christopher Columbus High School and the Boys' Division of Msgr. Pace High School marked the closing of their 150th anniversary during Pontifical Mass celebrated by BISHOP COLEMAN F. CARROLL last Saturday in the Cathedral. The teaching order was founded by BLESSED MARCELLIN CHAMPAGNAT

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# How To Have A Private Talk With God

By SUSAN B. ANTHONY

Walking barefoot at the ocean's edge in meditation last week, I saw that I was not alone.

A white-haired man, the only other person on the deserted stretch of beach, stood gazing out at the deep blue horizon of he Gulf Stream, rapt in attenion, a look of almost beatific oy on his face.

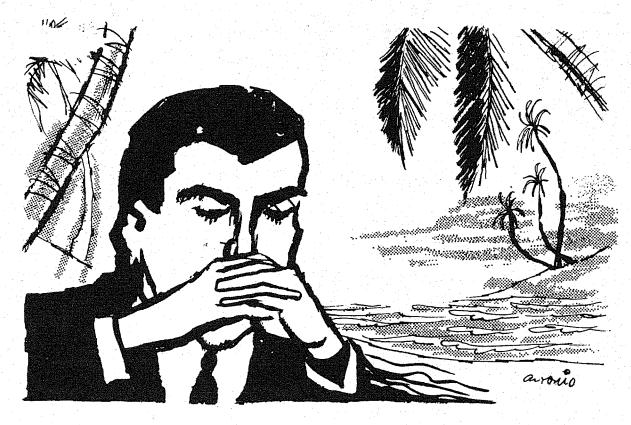
He was not clothed in the nabit of a religious. He was in he Florida uniform, shorts and shirt and sun tan. Nor was he holding a Breviary or Bible in nis hand. Instead he held a rod and reel. The object of his mediation seemed to be out, not up, out toward the end of his line, he fish, in fact, he hoped to eatch. He had stood there, I udged, in that same rapt stance or my hours. And though the ast ding tropical dusk was overtaking him, he looked as though he would willingly tay rooted in the sand for the est of the night.

#### ENJOYING SOLITUDE

This fisherman was pracicing meditation, if he but knew granted the object of his neditation was a fish. He was, owever, meditating — as I efine it, giving his time, skill, nergy, and attention to the obext he wished to possess through nowledge and love.

He chose the silence and soliude of the deserted beach for is enjoyment of God's creation. wondered then, if he ever linked he creation, the sea, the sky, he sand, the fish, with the Creaor. By the happy expression of is face, I believe he does.

This gazing at the sea, the sky, vith the eyes of ardent love, the onging he had on his face. howed that the fisherman was ot merely meditating, but that ie was embarked on the first



The prayer I chose through His grace, and that I am speaking of here, is not public, liturgical prayer, but the prayer that is the soul's spontaneous, private communication with God, vocal, silent and I would add, written.

St. Teresa of Avila calls this prayer, "frequent solitary converse with Him who we know

#### GOAL OF PRAYER

And the ultimate goal of prayer is, of course, union with God in knowledge and love. Prayer, says another writer, Evelyn Underhill, is the Godward movement of man's soul, in response to grace, the manward self through prayer. I "center down", as the Quakers say; I begin to recollect, as our writers then ready to talk with God, silently on the beach, or in writing on my clip board. This daily meditation is my island of insight on who I am, why I am,

through prayer.

Prayer unites me with my fellow human beings on a person-to-person basis. More than that, a praying people of God is a united people of God. This is because prayer is the universal language we speak in our common creatureliness before the Creature. While creeds and liturgies may divide, prayer

### PRAYER EFFICACIOUS

Of all the efforts at unity with those in other churches, prayer seems to be not only the simplest, but the most efficacious. For more than a year I have been working with men and women of other chutches, Anglican, Lutherans, Methodist, Presbyterians and others planning our big upcoming conference at Saint Mary's College, Notre Dame Indiana. The theme of the conference "Prayer Unites" has amongst all of us stemming from varied denominations and backgrounds. At the conference, to be held July 14-16, 1967, our sponsors like our speakers

represent Roman Catholic and Anglican communions, as well

Bishops, priests, ministers

and laity and religious are all

uniting in prayer at this moment

to ensure the success of "Prayer

Unites," the Ecumenical Praver

Conference. That we may all be

one, is our prayer; and we are

moving toward this unity in

our preliminary committees and

prayer, granted it is the means

of uniting with one's self, one's

neighbor, and with God, why

then is not more attention given

it in our religious and theologi-

One reason is that frequent solitary converse with God is at

complete odds with the motor-

minded activist times we live in.

Whether we are housewives,

teachers, businessmen, or stu-

dents, our days are so crowded

with doing, that we cannot easily

find islands of time to be with

One, does require a pause to

consider the eternal. That pause

is so often lacking in our lives.

The young child, silent and ab-

sorbed in his toy, pet, or book,

becomes the harassed, regiment-

ed pupil in grade school, who

comes caught up in drive for marks to make college. The col-

lege student becomes caught up

in the drive for graduation and

the job he must find. These sel-

dom find the silence and solitude

necessary for the amphibious life of slipping back and forth be-

tween time and eternity, which

heavy schedule of chores and

chauffering her young, could pause at the kitchen sink to pon-

der and praise God, but she has

not been educated for this. The

business man caught in the race

for sussistence or success, postpones centering down for con-

templation until he is flat on his

back with his first coronary.

The mother loaded with her

is the prayer-supported life.

The dreamy adolescent be-

must master many skills.

Contemplation of the Eternal

cal training today?

Granted the primacy of

meetings.

"Prayer unites me with my

fellow human beings on a

person to person basis"

wrote my little handbook, "The Prayer-Supported Apostle," as a teaching manual giving numerous references on what the great spiritual teachers from Christ onward have said about learning to pray. It was because of this that I have presumed to try to teach prayer to my students whether here at Marymount, or at Saint Mary's College, Graduate School and Academy, in South Bend. In these teaching experiences found that two helpful methods for learning prayer are:

1. Putting your prayers on

paper,

2. Praying with others in small prayer-share or Breakthrough groups,

3. Praying the Bible, or lectio divina, as the Church fathers called it.

Once a week my students, some of them, join me in walking at the water's edge in silent meditation. For most of them it is their first experience of going into the living silence. Then we come back to a fellowship of prayer and sharing any insights or glimpses we have gained, from our half hour of centering down with God. We move back and forth from petition to meditation and some of us have been

# "While creeds and liturgies divide, prayer unites."

iteps toward contemplation. At moment, the Others's houghts and words would think ind speak through him, and he vould be lifted out of the temporil, for a moment, into eternity, or a glimpse of God.

Fishing probably appeals to nen so much because it is the losest they get to contemplation, he highest activity of which man s capable, the possession of God hrough knowledge and love, the asting knowledge of God. Yet if you asked this man, or

most men, they would deny it, even though this loving, musing, gazing, pondering, is contemplation, if it is directed toward God, and not solely toward the fish at and of the line. Not that there is anything wrong with meditating on a fish. It was gazing at fish, 10 feet under the tropical sea through my mask, gazing at the bright parrot fish, themauve waving sea fans and the white corals, that first taught memeditation.

My initial experience that prayer unites, first with oneself, came underwater, in silence and solitude, the silence of the underwater world that cannot be shattered by telephone. or voices, a solitude shared only by fish.

We can't all stand on the beach for hours with rod and reel. Nor can we all snorkel in the turquoise depths, but we can all walk along the water's edge, by the creek, the stream, the lake, the river, or the sea itself. And in these precious islands of time, we can choose whether we are going to stay in a monologue with me, or evolve to a dialogue with God.

Fourteen years ago, I chose to try to switch from the monologue with me to a dialogue with God. In other words God moved me to choose prayer.

movement of God's love.

Prayer seeks to unite us with God, but it unites us first with ourselves, and following from that with our neighbors.

In my monologues with me, my constant conversations with myself, that I lapse into, driving homeward from Marymount College where I teach, or to the store, or to the conference, I am not really united with my true self. My mind is scurrying like squirrels over the surface of the day, the many things done and undone, the many things to be

When, however, I can get into the silence and the solitude of my barefoot walks on the beach, I begin to unite with my true say. Having centered down, I am and where I am going. This solitary contemplation

of God, however, no matter how rewarding to me personally, is not enough for me, nor for any Christian. The nourishment I receive from the solitary converse. with the One I know loves me, is however, the oft-forgotten precondition, of uniting with my fellow human beings. I have little to give to my students, colleagues, family or friends unless I have taken in from God

blessed with a taste of contemplation.

When I first practiced prayer, I became fixated at petition, treating Him as though He were a push-button God. He was not even a He, but an It, totally impersonal, a life force. These prayers of petition were mainly me, and very little God. When

Christ came to me nearly seven years ago and revealed that He is God as well as man, there became less of me, and more of Him, in my meditations.

I now knew there were two Persons, God the Father and God the Son. Then one day when kneeling in desparate prayer, God the Holy Spirit came as He without warning, unheralded, in a way least expected. He made Himself known in a completely formed verse, to one who had never written a verse. I treasure this little prayer because for me, it completed the Trinity, and marked for me the beginning of my union in prayer with the Holy Spirit.

Lord, empty me of me, That I may fill up with Thee.

Every minute I've spent on me,

Lord, I now dedicate to Thee.

The more the world takes from me,

The more will I produce for Thee.

The more perfect my confidence in Thee, The more special Thy Providence to me.

And whatever may happen to me, I say, Blessed be the Name of Thee.



# The Author

Susan B. Anthony is a journalist turned theologian. She received her Ph.D. in Theology from St. Mary College, Note Dame, Indiana, where she did her doctoral dissertation on spontaneous prayer. Dr. Anthony has written for Ave Maria, The Christian Herald, and other national publications. She presently teaches theology at Marymount College, Boca Raton.

### SOME ARE LUCKY

Those who are lucky enough to have a priest or a spiritual director to instruct them individually in the practice of prayer are few and far between. The rest of us learn to pray by hit and miss methods, undirected and unguided.

It was because of this that I

The Neighbors
We Never Get To Know

By MARLENE W. SCHULKE

The Ford sedan, bearing Texas plates, turned sharply off the road and came to a bumpy stop in the grassless front yard of a small house. Giving the car door a resounding slam, khakiclad Carlos Herrara, moved quickly through the early evening twilight towards the screen door. Earlier that day, when he was at the tomato fields, he heard a rumor that this place was

Yesterday the previous tenants packed all their possessions and seven children, aged 11 to two months, into the bulging family jalopy and drove away. Neighbors were unable to give a reason for their departure other than it was unexpected. Was the \$20-a-week rent too high with the wife unable to work for the past months? Did the lure of the open road beckon to them? Or did they follow rumors of wages higher than the minimum Federal Hourly Wage of one dollar? Whatever the reason, they were gone and the drab three-roomed house was available to new occupants.

SIGNS UP WORKERS

Carlos Herrera is a crew chief of migrant farm workers. He makes a seasonal contract with a grower to supply field hands to harvest his crops. The crew leader is responsible for his workers' performance. He is also paymaster to them and deducts and records their social security withholdings.

This winter Carlos brought a group of 25 from Texas to pick crops in South Dade County. Because of a shortage of farm camps and low-rent dwellings in the small communities surrounding the farms, Carlos had his crew members scattered as far away as Hialeah.

Seizing this opportunity to move a few of them closer to their work, he went hastily to the rental agency to lease the abode.

As expected, he had no trouble finding four bachelors who were happy to change living quarters. Carelessly they packed their meagre belongings into trunks and went with Carlos to their new home.

The house was empty with the exception of a chipped porcelin sink in the kitchen area. Boards laid across concrete blocks would hold their dishes, pots and pans. Food would have to be purchased every day, as there was no refrigerator to keep it from spoiling during the long hot days. A single wicker chair would go in the living room. A prized portable record player would fit atop a wooden fruit crate while the short stack of records placed inside were safe from accidents.

Each of the two bedrooms would hold a double bed with just enough space left in a corner to provide for a clothes bar. Nails pounded into the door frames provided a convenient place to hang the necessary straw hats and shaving mirror, In two to four months it would be time to move on and some other roof would replace this one as a cov-

ONE A TEENER

One of the new housemates was a 19-year-old away from home for the first time. His father owns 40 acres of land in an arid Texas valley. The ranch cannot support the parents and five sons so the youngest came to Miami with Carlos to find work. He hopes he can go into the army where he will be taught a trade. Cars are of great interest to him and he would like to learn how to be a mechanic. At home he owned the old Chevy, but when the transmission broke he had to leave it on the edge of a field because he did not know how to repair it and could not afford to have a garage do it. If he had a wish it would be to have that car in running condition here in Miami with

It would not be long before the boys met their neighbors. Storytelling, beer-drinking and dice games filled the evening hours. Outside of church functions, migrants are not a part of community activities. Stays of short

duration and lack of money contribute to this situation. Individual independence, rarely seen today, is a strong trait of these traveling laborers.

As the boys unpacked they could hear themelodious sounds of a guitar. Across the street one house stood in total darkness. It was from its open windows that the music spilled into the cool night. Inside, nine youths, dressed in T-shirts and levis sprawled comfortably. Their burning cigarets provided the only light. Work was done for the day and now their voices ioined in close harmony to recall in song their homes so many miles away

Attracted by the musical interlude, pedestrians paused for a moment. A close look revealed a black extension cord suspended in the air between the un-lit house and its neighbor. The current passing through it provided power to the electric guitar.

**ALWAYS IN NEED** Part of each week's pay check goes to families still in Texas. This leaves the musician residents with a chronic cash shortage. After paying the rent of \$18 weekly, plus other living expenses they did not as yet save up the necessary \$20 deposit required for the electricity to be turned on. Another week or two and they will have it done. Meanwhile, for a fee, they share meals with the family next door and think this a fine arrangement as they don't have dishes to wash.

In answer to a passer-by who stopped to inquire about their lack of light, one of the singers replied, "We like the dark. It makes us all appear more hand-

Conception Franco and Louis Marquez were among those passing the song-filled house. They did not linger long as they were to be married in two days and his early evening stroll gave them the only opportunity to be together alone.

Conception made the final payment when she went to pick up her wedding dress. It took many weeks, but the long, white lace dress was well worth the cost of \$79.95. Her sister had married a year ago and she could have worn her dress, but she wanted her own and anyway her sister was much larger and the fit would have been bad. Now her sister had a son and he would be baptized after the nuptial Mass for good luck.

A diminutive plastic basket containing coins from her godmother would take the place of a bridal bouquet. Since the chapel in Naranja had no organ she would not have to worry about following the music as she walked down the isle on the arm of her

They had been unable to find a hall to rent, so it was arranged for the reception to be held outof-doors at her parents' home. Her father promised to erect a tarpaulin usually used to protect the boxes of newly-picked vegetables from the scorching sun. For one time it would provide shade for the guests. Chicken and rice, salad, tortillas, soda pop and beer were already being prepared. The white-frosted wedding cake awaited pick-up on Saturday along with Louis' rented suit,

A BIG QUESTION As the engaged couple walked, their conversation kept returning to the one problem

they had no solution for. Where would they live? It is the peak of the harvest season and all available places for rent are already occupied. Conception's mother offered to have them stay in their house, but nine were living there already, which made the three rooms seem about to burst.

There were only seven in Louis' family home so they would stay there. It would take a long time with both of them working to buy some of the necessities of housekeeping. If Conception became pregnant and had to quit working in the fields alongside her husband he would have a difficult time paying the rent. They would keep looking and maybe something would become available within the limits of their paychecks and then they could

Twenty-three-year-old Rafael Vargas stands straighter than the others. Although his face responds with a quick warm smile, his eyes, the color of roasted chestnuts, seem to be looking a long way off.

Rafael went through 10 grades of school. Teachers, classrooms and classmates were too numerous for him to have a clear memory of any. Two and even three school changes were made in a single year as his parents followed the path of

When he became 18 hejoined the Navy where, for two years, he was a member of its Shore Patrol. His ship docked at numerous cities in America and at foreign ports. He recalls this as an exciting and bewildering experience as he saw for the first

(Continued on Page 20)

# A Look Into The Future Of Parishes

By MSGR BRYAN O. WALSH

(Last of three articles)

The full fruits of Vatican Council II will be realized only when its work of renewal penetrates to the parish level. It is there that clergy and laity meet in worship on Sunday and together bear witness to Christ during the week. It is important in any discussion of the parish today to

keep certain fundamental facts in mind: (1) The documents of Vatican II do not anywhere give

us a blueprint of what parish life in the second half of the 20th century should be like. (2) The parish is a human institution, the product of

ecclesiastical law. (3) The parish is an artificial entity which may, or more

likely, may not conform to the human community. (4) The parish, as we know it today, is essentially the same as was developed to meet the needs of people living in small European villages during the 18th and 19th

(5) In the United States the material resources and the manpower of the Church are committed to the parish to an extent unprecedented in her history.

The first four points, enumerated above, mean that the parish as we know it today can be changed. In fact there were several centuries in which the Church was able to carry on its mission without the parish. There is no theological reason why there could not be a total change in parish life or that parishes as we know them today could not be

The fifth item in the list above, however, provides a very practical reason why parishes as we know them cannot be changed or done away with overnight.

### **How To Effect Changes**

into detail why change is needed. The question now is how ilies is limited to 75. Other such experiments are being con-



changes will be effected.

Just as the Church herself is taking on different forms in different parts of the world, it would seem that in the future the structure and appearance of the parish will vary from place to place depending on local conditions and prob-

Already a new type of parish to serve the needs of people living in inner-city ghettoes is appearing — a parish that expresses its concern for the whole neighborhood rather than just those who happen to be Catholic.

In one diocese, a "parish" has been established which is not based on the traditional parsh boundaries, but on It would be far beyond the scope of this article to go the decision of families to belong; the number of such fam-

ducted in different parts of the world, such as San Migelitio in the Republic of Panama and Nativity in New York City There is a great need for good parish experimentation;

much can thus be learned and must be learned if the parish is to fulfill its role in the mission of the Church.

Father George Garmelts has suggested in a letter to a Jesuit magazine, America, that the American Bishops' Co. ference convoke a National Parish Life Conference. He proposes that the meeting be limited to the discussion of parochial life, parochial liturgy, parochial education, parochial support, and the parochial ecumenical development. This would lead to the development of a program and a philosophy of parochial life that is badly needed today.

### Study Needed

People have grown to love the parish as it is today, and any change is bound to bring complaints. Study is necessary to find outhow the parish can be made a more effective instrument in the Church's mission without destroying or even damaging the only spiritual home so many people know.

The next few years will see many changes in the form of parish life. Some people will not like any or all of these changes. Some will question whether change is necessary. This will be especially true if change is something imposed from outside or from above. A way is needed in which parishioners can acquire a living sense of their responsibilities to the parish, to each other, and to the community, and priests can acquire a new understanding of their role and their relationship to the laity.

To do this it is necessary that both laity and clergy be given the opportunity to talk and argue and physically, and mentally work together. In this way they will begin to have that kind of shared experience which the bishops experienced in Vatican Council II. In this way renewal will be brought down to the parish level and we will begin to enjoy the real fruits of Vatican II.

# Populorum Progressio

# ON DEVELOPMENT OF PEOPLES)

Vollowing is an English translation released by the vatican of the encyclical of Pope Paul VI, "Populorum Progressio," to the bishops, priests, religious, the faithful, and to all men of good will. The encyclical, "On the Development of Peoples," was signed on Easter. March 26, and released on March 28, 1967.

### 1. Development of Peoples

The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment, Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problem in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency.

### 2. Social Teaching Of The Popes

Our predecessors in their great encyclicals, Leo XIII in Rerum Novarum,<sup>1</sup> Pius XI in Quadragesimo Anno<sup>2</sup> and John XXIII in Mater et Magistra<sup>3</sup> and Pacem in Terris<sup>4</sup> - not to mention the messages of Pius XII<sup>5</sup> to the world - did not fail in the duty of their office of shedding the light of the Gospel on the social questions of their

### 3. The Principal Fact

Today the principal fact that we must all recognize is that the social question has become world-wide. John XXIII stated this in unambiguous terms 6 and the council echoed him in its Pastoral Constitution on the Church in the Modern World.7 This teaching is important and its application urgent. Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to this brother's cry for help.

### 4. Our Journeys

Before we became Pope, two journeys, to Latin America in 1960 and to Africa in 1962, brought-us into direct contact with the acute problems pressing on continents full of life and hope. Then on becoming Father of all we made further journeys, to the Holy Land and India, and were able to see and virtually touch the very serious difficulties besetting peoples of long-standing civilizations who are at grips with the problem of development. While the Second Vatican Ecumenical Council was being held in Rome, providential circumstances permitted us to address in person the general assembly of the United Nations, and we pleaded the cause of poor peoples before this distinguished body.

### 5. Justice And Peace

Then quite recently, in our desire to carry out the wishes of the council and give specific expression to the Holy See's contribution to this great cause of peoples In development, we considered it our duty to set up a pontifical commission in the Church's central administration, charged with "bringing to the whole of God's People the full knowledge of the part expected of them at the present time, so as to further the progress of poorer peoples, to encourage social justice among nations, to offer to less developed nations the means whereby they can further their own progress"8: its name, which is also its program is Justice and Peace. We think that this can and should bring together men of good will with our Catholic sons and our Christian brothers. So it is to all that we address this solemn appeal for concrete action toward man's complete development and the development of all man-

### PARTI For Man's **Complete Development** The Data Of The Problem

### 6. Men's Aspirations

Freedom from misery, the greater assurance of finding subsistence, health and fixed employment; an increased share of responsibility without oppression of any kind and in security from situations that do violence to their dignity as men; better education— in brief, to seek to do more, know more and have more in order to be more: (Continued on Page 16)



# Pope 3 Years At Encyclical

By JAMES C. O'NEILL NC News Service

VATICAN CITY - Pope Paul VI's newest encyclical on the development of peoples was three years in writing and the result of the Pope's personal study and conversation with a wide variety of specialists.

The encyclical, entitled "Populorum Progressio" and issued March 28, went through seven drafts before it was finally finished. Almost from the outset of his pontificate, which began in June, 1963, Pope Paul had been working on the document.

This background of the preparation of the encyclical was given by Msgr. Paul Poupard, French official of the Vatican Secretariat of State, who gave a press conference the same day as the document was issued.

The choice of a French-speaking official was significant because much of the thought underlying the encyclical was derived by the Pope from his studies of French theologians and sociologists. Among them were the late French Dominican, Father L. J. Lebert, who died in July, 1966. He was known for his work on the development of the socalled Third World of Africa and Latin America and was personal theologian to Archbishop Helder Pessoa Camara of Reche, Brazil

All drafts of the document were prepared in French.

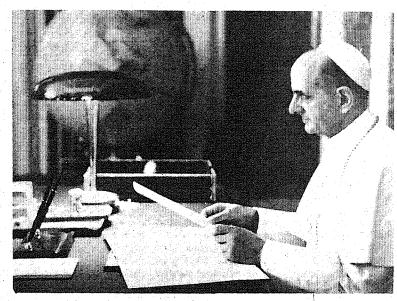
Others whose works were cited in the footnotes of the cyclical were three Frenchmen — philosopher Jacques Maritain, Jesuit Father Henri de Lubac and Dominican Father M. E. Chenu, as well as Colin Clark of Great Britain.

From early in his pontificate, Pope Paul had started a file entitled "On Economic, Social and Moral Development -- Study Material for a Encyclical." In a note written by himself he summed up its function by writing:

"It is not a treatise, it is not a lesson and therefore must breathe Christian love . . . It must be resolute and determined to orient the Church and the world."

The whole tone of the encyclical, and even its Latin translation, normally out into what is termed "higher style" by Vatican Latinists, was simpler than that of the usual papal encyclicals.

Pope Paul's thinking was conditioned, as he mentions in the document, by his visits to the Holy Land and India as Pope and to Latin America and Africa as a Cardinal. It was also obvious that



Pope Paul at work in his study at the Vatican

the results of the ecumenical council's teaching had a part in the drafting of the document. ( The council's Constitution on the Church in the Modern World is cited 11 times.

In connection with this, something should be said of the encyclical's paragraph 37, which deals with population growth. Many newsmen read into the papal remarks the possibility that Pope future use of artificial birth control methods and had given at least tacit agreement to the introduction of, and instruction in, the use of birth control means.

However, Mstr. Poupard said at his conference, the Pope did 'nothing more than recall the counciliar Constitution on the Church in the Modern World, since he has reserved to himself the right to speak on this matter in a special document at a time when he will consider it oppor-

Other competent prelates at the Vatican who have been closely associated with the development of the encyclical discounted various interpretations given by the general press to the paragraph in question and pointed out that in no place did the paragraph make any reference whatsoever to any form of artificial birth control. From the wording of the paragraph, these observers pointed out, the only forms of birth control implied were the non-artificial forms such as abstinence and the so-called rhythm system, which have already been sanctioned by the Church.

In addition to wide reading in

the subject, Pope Paul met and talked privately with numbers of theologians, bishops, economists and sociologists. But in the end. said Msgr. Poupard, the encyclical was the work of the Pope, although many collaborated on it.

Among the Pope's personal notes on the document, Msgr. Poupard disclosed, was one written in October, 1966, in which

Pope Paul stated:
"There is need for the earth as a whole to be exploited thoroughly and rationally. When this is not the case, there is something wrong that must be remedied.'

On Feb. 16 of this year, only about a month before the encyclical was made public, Pope Paul read the document in its final form and said, "Sta tutto bene"

(It's all right). Among others who sent the Pope reports for possible use in compiling the encyclical were Msgr. Alberto Giovannetti, the Holy See's observer at the United Nations in New York, Msgr. Luigi Ligutti, formerly executive director of the U.S. National Catholic Rural Life Conference and currently the Vatican's permanent observer to United Nations Food and Agricultural Organization (FAO) in Rome, and Msgr. Josef Zabkar, Vatican observer at the UN Educational, Scientific and Cultural Organization (UNESCO) in Paris.

Copies of the encyclical were personally signed by the Pope for presentation to UN general secretary, U Thant, and the heads of UNESCO, FAO and other world organizations.



(Continued from Page 15)

that is what men aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory. Besides, peoples who have recently gained national independence experience the need growth, social as well as economic, in order to assure their rightful place with other nations.

### 7. Colonization and colonialism

Though insufficient for the immensity and urgency of the task, the means inherited from the past are not lacking. It must certainly be recognized that colonizing powers have often furthered their own interests, power or glory, and that their departure has sometimes left a precarious economy, bound up for instance with the production of one kind of crop whose market prices are subject to sudden and considerable variation. Yet while recognizing the damage done by a certain type of colonialism and its conseguences, one must at the same time acknowledge the qualities and achievement of colonizers who brought their science and technical knowledge and left beneficial results of their presence in so many underprivileged regions. The structures established by them persist, however incomplete they may be; they diminished ignorance and sickness, brought the benefits of communications and improved living conditions.

### 8. Hard Reality

Yet once this is admitted, it remains only too true that the resultant situation is manifestly inadequate for facing the hard reality of modern economics. Left to itself it works rather to widen the differences in the world's levels of life, not to diminish them; rich peoples enjoy rapid growth whereas the poor develop slowly. The imbalance is on the increase: some produce a surplus of foodstuffs, other cruelly lack them and see their exports made uncertain.

### 9. Increasing Awareness

At the same time social conflicts have taken on world dimensions. The acute disquiet which has taken hold of the poor classes in countries that are becoming industrialized, is now embracing those whose economy is almost exclusively agrarian: farming people, too, are becoming aware of their "underserved hardship." There is also the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small restricted group enjoys a refined civilization mainder of the nanulation non and scattered, is "deprived of nearly all possibility of personal initiative and of responsibility, and oftentimes even its living and working conditions are unworthy of the human person.10

### 10. Conflict Of Civilizations

Furthermore, the conflict between traditional civilizations and the new elements of industrial civilization break down structures which do not adapt themselves to new conditions. Their framework, sometimes rigid, was the indispensable prop to personal and family life; older people remain attached to it, the young escape from it, as from a useless barrier, to turn eagerly to new forms of life in society. The conflict of the generations is made more serious by a tragic dilema; whether to retain ancestral institutions and convictions and renounce progress, or to admit techniques and civilizations from outside and reject along with the traditions of the past all their human richness. In effect, the moral, spiritual and religious supports of the past too often give way without securing in return any guarantee of a place in the new world.

### II. Conclusion

In this confusion the temptation becomes stronger to risk being swept away toward types of messianism which give promises but create illusions. The resulting dangers are patent: violent popular reactions, agitation toward insurrection, and a drifting toward totalitarian ideologies. Such are the date of the problem. Its seriousness is evident to all.

### The Church And Development 12. Work Of The Missionaries

True to the teaching and example ofher divine Founder. who cited the preaching of the Gospel to the poor as a sign of His mission,11 the Church has never failed to foster the

# Text Of Populorum Progressio

human progress of the nations to which she brings faith in Christ. Her missionaries have built, not only churches, but also hotels and hospitals, schools and universities. Teaching the local populations the means of deriving the best advantages from their natural resources, missionaries have often protected them from the greed of foreigners. Without doubt their work, inasmuch as it was human, was not perfect, and sometimes the announcement of the authentic Gospel message was infiltrated by many ways of thinking and acting which were characteristic of their home country. But the missionaries were also able to develop and foster local institutions. In many a region they were among the pioneers in material progress as well as in cultural advancement. Let it suffice to recall the example of Father Charles de Foucauld, whose charity earned him the title "Universal Brother," and who edited an invaluable dictionary of the Touareg language. We ought to pay tribute to these pioneers who have been too often forgotten but who were urged on by the love of Christ, just as we honor their imitators and successors who today still continue to put themselves at the generous and unselfish service of those to whom they announce the Gospel.

### 13. Church And World

However, local and individual undertakings are no longerenough. The present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects. Experienced in human affairs, the Church, without attempting to interfere in any way in the politics of states, "seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit injudgement, to serve and not to be served." <sup>12</sup>Founded to establish on earth the kingdom to add to this political freedom a fitting autonomous of heaven and not to conquer any earthly power, the Church clearly states that the two realms are distinct, just as the two their citizens of a full human enhancement and to take powers, ecclesiastical and civil, are supreme, each in its own lomian. i's But, since the Church lives in history, she ought to scrutinize the signs of the time and interpret them in the light of the Gospel."14 Sharing the noblest aspirations of men and suffering when she sees them not satisfied, she wishes to help them attain their full flowering, and that is why she offers men what she possesses as her characteristic attribute: a global vision of man and of the human race.

### 14. Christian Vision Of Development

Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. As an eminent specialist has very rightly and emphatically declared: "We do not believe in separating the economic from the human, nor development from the civilization in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity. 15

### 15. Vocation To Self-Fulfillment

In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received from the environment and personal efforts, will allow each man to direct himself toward the destiny intended for him by his Creator. Endowed with intelligence and freedom, he is responsible for his fulfilment as he is for his salvaeducate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agent of his own success or failure. By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a person.

### 16. Personal Responsibility

However, this self-fulfillment is not something optional. Just as the whole of creation is ordained to its Creator, so spiritual beings should of their own accord orientate their lives to God, the first truth and the supreme good. Thus it is that human fulfillment constitutes, as it were, a summary of our duties. But there is much more: this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of his union with Christ, the source of life, man attains to new fulfillment of himself, to a transcendent humanism gives him his greatest possible perfection: this is the highest goal of personal development.

### 17. And Communal Responsibility

But each man is a member of society. He is part of the whole of mankind. It is not just certain individuals, but all men who are called to this fullness of development. Civilizations are born, develop and die. But humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore. We have inherited from past generations, and we have benefitted from the work of our contemporaries: for this reason we have obligations toward all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.

### 18. Scale Of Values

This personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is duty: "If any man will not work, neither let him eat." But the acquiring of temporal goods can lead to greed, to the insatiable desire for more, and can make increased power of tempting objective. Individuals, families and nations can be overcome by avarice, be they poor or rich, and all can fall victim to a stifling materialism.

### 19. The Ambivalence Of Growth

Increased possession is not the ultimate goal of nations

nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to oppositions and disunity. The exclusive pursuit of possessions thus become an obstacle to individual fulfillment and to man's true greamess. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment.

### 20. Toward A More **Human Condition**

If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation.<sup>17</sup> This is what will permit the fullness of authentic development, a development which for each and all the transition from less human co tions to those which are more human.

### 21. The Ideal To Be Pursued

Less human conditions: the lack of material necessities for those who are without the minimum essential for life the moral deficiencies of those who are mutilated by selfishness. Less human conditions: oppressive social structures, whether due to the absues of ownership or to the abuse of power, to the exploitation of workers or to unjust transactions. Conditions that are more human: the passage from misery toward the possession of necessities. victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human: increased esteem or the dignity of others, the turning toward the spirit of poverty, 18 cooperation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgment by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human: faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, who calls us all to share as sons in the life of the living God, the Father of all

### Action To Be Undertaken **Universal Purpose** Of Created Things

### 22. Great Principle

"Fill the earth and subdue it": 19 the Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort and by means of his labor to perfect it, so to speak, for his use. If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. The recent council reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men-follow justice and unite in charity, created goods should abound for them on a reasonable basis."20 All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They should not hinder but on the contrary favor its application. It is a grave tion. He is aided, or sometimes impeded, by those who and urgent social duty to redirect them to their primary finality

### 23. Property

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?"<sup>21</sup> It is well know how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote St. Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."22 That is, private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack need sities. In a word, "according to the traditional doctrine theologians, the right to property must never be exercised to the detriment of the common good." If there should arise a conflict "between acquired private rights and primary community exigencies," it is the responsibility of public authorities "to look for a solution, with the active participation of individuals and social groups."23

### 24. Use Of Revenue

If certain landed estates impede the general prosperity because they are extensive, unused or poorly used, or because they bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation. While giving a clear statement on this,24 the council recalled no less clearly that the available revenue is not to be used in accordance with mere whim, and that no place must be given to selfish speculation. Consequently it is unacceptable that citizens with abundant incomes from the resources and activity of their country should transfer a considerable part of this income abroad purely for their own advantage, without care for the manifest wrong they inflict on their country by doing this. 25

### 25. Industrialization

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of his inteligence man gradually wrests nature's secrets from her and finds a better application for her riches. As his



INEQUALITIES among and within nations, inequalities of economics, of social life and of cultural development, are among evils Pope Paul VI seeks to remedy in asking all men of good will to heed his call for "Development of Peoples", the title of his encyclical.

self-mastery increases, he develops a tast for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what he does and a sense of

### 26. Liberal Capitalism

But it is unfortunate that on these new conditions of society a system has been constructed 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. This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing "the international imperialism of money."26 One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man. 27 But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, 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.

### 27. Work

Similarly with work: while it can sometimes be given exaggerated significance, it is for all something willed and blessed by God Man created to His image "must cooperate with his Creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received."28 God who has endov man with intelligence, imagination and sensitivity, ... s also given him the means of completing His work in a certain way: whether he be artist or craftsman, engaged in management, industry or agriculture, everyone who works is a creator. Bent over a material that resist his efforts, a man does so, perseverance, skill and a spirit of invention. Further, when work is done in common, when hope, hardship, ambition and joy are shared, it brings together and firmly unites the wills, minds and hearts of men: in its accomplishment, men find themselves to be brothers.29

### 28. Contrary Effects Of Work

Work of course can have contrary effects, for promises money, pleasure and power, invites some to selfishness, others to revolt; it also develops professional awareness, sense of duty and charity to one's neighbor. When it is more scientific and better organized, there is a risk of its dehumanizing those who perform it, by making them its servants, for work is human only if it remains intelligent and free. John XXIII gave a reminder of the urgency of giving everyone who works his proper dignity by making him a true sharer in the work he does with others: "every effort should be made that the enterprise become a community of persons in the dealings, activities and standings its members."30 Man's labor means much more still for the Christian: the mission of sharing in the creation of the supernatural world31 which remains incomplete until we all come to build up together that perfect Man of whom St. Paul speaks "who realizes the fullness of Christ"32

### 29. Urgency Of Task To Be Done

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 the regression, of others. Yet the work required should advance smoothly if there is not to be the risk of losing indispensable equilibrium. A hasty agrarian reform can fail. Industrialization if introduced sudenly can displace structures still necessary, and produce hardships in society which would be a setback in terms of human values.

### 30. Temptation To Violence

There 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.

### 31. Revolution

We know, however, that a revolutionary uprising - save where there is manifest, long-standing tyranny which would 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.

### 32. Reform

We want to be clearly understood: the present situation must be faced with courage and the injustice linked with it must be fought against and overcome. Development demands bold transformations innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. May they show an example, and give of their own possessions as several of than available resources, and things are found to have

our brothers in the episcopacy have done.33 In so doing they will live up to men's expectations and be faithful to the Spirit of God, since it is "the ferment of the Gospel which has aroused and continues to arouse in man's heart the irresistible requirements of his dignity. 34

### 33. Programs And Planning

Individual initiative alone and the merefree play of competition could never assure successful development. One must avoid the risk of increasing still more the wealth of the rich and the dominion of the strong, whileleaving the poor in their misery and adding to the servitude of the oppressed. Hence programs are necessary in order "to encourage, stimulate, coordinate, supplement and integrate"35 the activity of individuals and of intermediary bodies. It pertains to the public authorities to choose, even to lay down the objectives to pursued, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity. But let them take care to associate private initiative and intermediary bodies with this work. They will thus avoid the danger of complete collectivization of of arbitrary planning, which by denying liberty, would prevent the exercise of the fundamental rights of the human person.

### 34. At Man's Service

This is true since every program, made to increase production, has, in the last analysis, no other raison d'etre than the service of man. Such programs should reduce inequalities, fight discriminations, free man from various types of servitude and enable him to be the instrument of his own material betterment, of his moral progress and of be distributed equitably. It is not sufficient to promote technology to render the world amore human place in which to live. The mistakes of their predecessors should warn those on the road to development of the dangers to be avoided in this field. Tomorrow's technocracy can beget evils no less redoubtable than those due to the liberalism of yesterday. Economics and technology have no meaning except from man whom they should serve. And man is only truly man in as far as, master of his own acts and judge of their worth, he is author of his own advancement, in keeping

### 35. Efforts To Achieve Literacy

It can even be affirmed that economic growth depends in the first place upon social progress: thus basic education is the primary object of any plan of development. Indeed hunger for education is no less debasing than hunger for food: an illiterate is a person with an undernourished mind. To be able to read and write to acquire a professional formation, means to recover confidence in oneself and to discover that one can progress along with the others. As we said in our message to the UNESCO Congress held in 1965 at Teheran, for man literacy is "a fundamental factor of social integration, as well as of personal enrichment, and for society it is a privileged instrument of economic progress and of development."36. We also rejoice at the good work accomplished in this field by private initiative, by the public authorities and by international organizations: these are the primary agents of development, because they render man capable of acting for himself.

### 36. The Family

But man finds his true identity only in his social milieu, where the family plays a fundamental role. The family's influence may have been excessive, at some periods of history and in some places, when it was exercised to the de-triment of the fundamental rights of the individual. The longstanding social frameworks, often too rigid and badly organized, existing in developing counties, are, nevertheless, still necessary for a time, yet progressively relaxing their excessive hold on the population. But the natural family, magnanimous and stable, such as the divine plan conceived it 37 and as Christianity sanctified it, must remain the place where "the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social life."38

### Demography

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 reapidly

reached apparently an 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 the 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 conscience enlightened by God's law authentically interpreted, and sustained by confidence in Him.39

### 38. Professional Organizations

In the task of development, man, who finds his life's primary environment in the family, is often aided by professional organizations. If it is their objective to promote the interest of their members, their responsibility is also great with regard to the educative task which at the same time they can and ought to accomplish. By means of the information they provide and the formation they propose, they can do much to give to all a sense of the common good and of the consequent obligations that fall upon each per-

### 39. Legitimate Pluralism

All social action involves a doctrine. The Christian canhis spiritual growth. To speak of development, is in effect to not admit that which is based upon a materialist and show as much concern for social progress as for economic atheistic philosophy, which respects neither the religious growth. It is not sufficient to increase overall wealth for it to orientation of life to its final end, nor human freedom and dignity. But, provided that these values are safeguarded, a pluralism of professional organizations and trade unions is admissible, and from certain points of view useful, if thereby liberty is protected and emulation stimulated. And we most willingly pay homage to all those who labor in them to give unselfish service to their brothers.

### 40. Promotion Of Culture

In addition to professional organizations, there are with the nature which was given to him by his Creator also institutions which are at work. Their role is no less and whose possibilities and exigencies he himself freely assumes.

In the final tree world stands in peril," the council gravely affirms "unless wiser men are forthcoming." And it adds: "Many nations, poorer in economic goods, are quite rich in wisdom and able to offer note worthy advantages to others."40 Rich or poor, each country possesses a civilization handed down by their ancestors: institutions called for by life in this world, and higher manifestations of the life of the spirit, manifestations of an artistic, intellectual and religious character. When the latter posses true human it would be grave error to sacrifice them to the former. A people that would act in this way would thereby lose the best of its patrimony; inorder to live, it would be sacrificing its reasons for living. Christ's teaching also applies to people: "What does it profit a man to gain the whole world if he suffers the loss of his soul."41

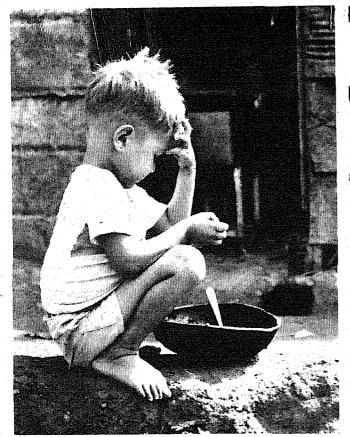
### 41. Materialism: Source Of Temptation

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. Not that material prosperity of itself precludes the activity of the human spirit. On the contrary, the human spirit, "increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the Creator."42 However, "modern civilization itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs."43 Developing nations must know how to discriminate among those things that are held out to them; they must be able to assess critically, and eliminate those deceptive goods which would only bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius.

### 42. Conclusion

What must be aimed at is complete humanism.44 (Continued on Page 18)

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(Continued from Page 17)

And what is that if not the fully-rounded development of the whole man and of all men? A humanism closed in on itself, and not open to the values of the spirit and to God who is their source, could achieve apparent success. True, man can organize the world apart from God but "without God man can organize it in the end only to man's detriment. An isolated humanism is an inhuman humanism."45. There is no humanism but that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning. Far from being the ultimate measure of all things, man can only realize himself by reaching beyond himself. As Pascal has said so well.: "Man infinitely surpasses man." 46

# **PARTII Development Of** Human Race In **Spirit Of Solidarity**

### 43. Introduction

There can be no progress toward the complete development of man without the simultaneous development of all humanity in the spirit of solidarity. As we said at Bombay: "Man must meet man, nation meet nation, as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion. we must also begin to work together to build the common future of the human race."47 We also suggested a search for concrete and practical ways of organization and cooperation, so that all available resources be pooled and thus a true communion among all nations be achieved.

### 44. Brotherhood Of Peoples

This duty is the concern especially of better-off nations. Their obligations stem from a brotherhood that is at once human and supernatural, and take on a threefold aspect: the duty of human solidarity— the aid that the rich nations must give to developing countries; the duty of social justice the rectification of inequitable trade relations between powerful nations and weak nations; the duty of universal charitythe effort to bring about a world that is more human toward all men, where all will be able to give and receive, without one group making progress at the expense of the other. The question is urgent for on it depends the future of the civilization of the world.

### 45. War Against Hunger

"If a brother or a sister be naked", says St. James, "if they lack their daily nourishment, and one of you says to them: 'Go in peace, be warmed and be filled', without giving them what is necessary for the body, what good does it do?"48. Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency.

### 46. Today

Anguished appeals have already been sounded in the past: that of John XXIII was warmly received. We ourselves repeated it in our Christmas Message of 1963,50 50 and again in 1966 on behalf of India. "The campaign against hunger being carried on by the Food and Agriculture Organization (FAO) and encouraged by the Holy See, has been generously supported. Our Caritas Internationalis is at work every where, and many Catholics, at the urging of our brothers in the episcopacy contribute generously of their means and spend themselves without counting the cost in assisting those who are in want, continually widening the circle of those they look upon as

### 47. Tomorrow

But neither all this nor the private and public funds that have been invested, nor the gifts and loans that have destitution, though urgent and necessary, is not enough. words before it is too It late!

# Development Of Peoples Text

It is a question, rather, of building 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 sucifficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man.52 This demands great generosity, much sacrifice and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertakings organized in favor of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favor of development? Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded? Or to leave his country, if necessary and if he is young, in order to assist in this development of the

### 48. Duty Of Human Solidarity

The same duty of solidarity that rests on individuals exists also for nations: "Advanced nations have a very heavy obligation to help the developing peoples."53 It is necessary to put this teaching of the council into effect. Although it is normal that a nation should be the first to benefit from the gifts that Providence has bestowed on it as the fruit of the labors of its people, still no country can claim on that account to keep its wealth for itself alone. Every nation must produce more and better quality goods to give to all its inhabitants atruly human standard of living, and also to contribute to the common development of the human race. Given the increasing needs of the underdeveloped countries, it should be considered quite normal for an advanced country to devote a part of its production to meet their needs, and to train teachers, engineers, technicians and scholars prepared to put their knowledge and their skill at the disposal of less fortunate

### 49. Superfluous Wealth

We must repeat once more that the superfluous wealth of rich countries should be placed at the services of poor nations. The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will wrapped up in themselves, they could easily place their great to the desire to possess more. To them we could being given them with one hand was being taken away with apply also the parable of the rich man whose fields yielded the other. an abundant harvest and who did not know where to store his harvest: "God said to him: Fool, this night do they demand your soul of you."54 l

### 50. Planning

In order to be fully effective, these efforts ought not remain scattered or isolated, much less be in competition for reasons of power or prestige: the present situation calls for concerted planning. A planned program is of course better and more effective than occasional aid left to individual goodwill. It pre-upposes, as we said above, careful study, the selection of ends and the choice of means, as well us a reorganization of efforts to meet the needs of the present and the demands of the foreseeable future. More important, a concerted plan has advantages that go beyond the field of economic growth and social progress; for in addition it gives significance and value to the work undertaken. While shaping the world it sets a higher value on man.

### 51. World Fund

against and in establishing a fruitful and peaceful exchange between

### 52. Its Advantages

There is certainly no need to do away with bilateral and multilateral agreements: they allow ties of dependence and feelings of bitterness, left over from the era of colonialism, to yield place to the happier relationship of friendship, based on a footing of constitutional and political equality. However, if they were to be fitted into the framewordk of worldwide collaboration, they would be beyond all suspicion, and as a result there would be less distrust on the part of the receiving nations. These would have less cause of fearing that, under the cloak of financial aid or technical assistance there lurk certain manifestations of what has come to be called neocolonialism, in the form of political pressures and economic suzerainty aimed at maintaining or acquiring complete dominance.

### 53. Its Urgency

Besides, who does not see that such a fund would make it easier to take measurers to prevent certain wasteful expenditures, the reult of fear or pride? 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 or private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, becomes been made, can suffice It is not just a matter of eliminating an intorelable scandal. We are conscious of our duty to hunger, nor even of reducing poverty. The struggle against denounce it. Would that those in authority listened to our

### 54. Dialogue To Be Started

This means that it is absolutely necessary to create among all peoples that dialogue for whose establishment we expressed our hope in our first encyclical Ecclesiam Suam. 56 This dialogue between those who contribute wealth and those who benefit from it, will provide the possibility of making an assessment of the contribution necessary, not only drawn up in terms of the generosity and the available wealth of the donor nations, but also conditioned by the real needs of the receiving countries and the use to which the financial assistance can be put. Developing countries will thus no longer risk being overwhelmed by debts whose repayment swallows up the greater part of their gains. Rates of interest and time for repayment of the loan could be so arranged as not to be too great a burden on either party, taling into account free gifts, interest-free or low-interest loans, and the time needed for liquidating the debts. Guarantees could be given to those who provide the capital that it will be put to use according to an agreed plan and with a reasonable measure of efficiency, since there is no question of encouraging parasites or the indolent. And the receiving countries could demand that there be no interference in their political life or subversion of their social structures. As sovereign states they have the right to conduct their own affairs, to decide on their policies and to move freely toward the kind of society they choose. What must be brought about, therefore, is a system of cooperation freely undertaken, an effective and mutual sharing, carried out with equal dignity on either side, for the construction of a more human world.

### 55. Its Necessity

The task might seem impossible in those regions where the cares of day-to-day survival fill the entire existence of families incapable of planning the kind of work which would open the way to a future that is less desperate. These, however, are the men and women who must be helped, who must be persuaded to work for their own betterment and endeavor to acquire gradually the means to that end. This common task will not succeed without concerted, constant and courageous efforts. But let everyone be convinced to this: the very life of poor nations, civil peace in developing countries, and world peace itself are at stake.

### 56. Warning On Illusory Efforts

The efforts which are being made to assist developing nacertainly call down upon them the judgment of God and tions on a financial and technical basis, though considerable, the wrath of the poor, with consequences no one can fore-would be illusory if their benefits were to be particular nulwould be illusory if their benefits were to be partically nultell. If today's flourishing civilizations remain selfishly lifted as a consequence of the trade relations existing between rich and poor countries. The confidence of these latter would highest values in jeopardy, sacrificing their will to be be severly shaken if they had the impression that what was

### 57. Increasing Disproportion

Of course, highly industrialized nations export for the most part manufactured goods, while countries with less developed economies have only food, fibers and other raw materials to sell. As a result to technical progress the value of manufactured goods is rapidly increasing and they can always find an adequate market. On the other hand, raw materials produced by underdeveloped countries are subject to wide and sudden fluctuations in price, a state of affairs far removed from the progressively increasing value of industrial products. As a result, nations whose industralization is limited are faced with serious difficulties when they have to rely on their exports to balance their economy and to carry out their plans for development. The poor nations remain ever poor while the rich ones become still richer.

### 58. Beyond Liberalism

In other words, the rule of free trade, taken by itself, is no longer able to govern international relations. Its ad-But it is necessary to go still further. At Bombay we vantages are certainly evident when the parties involved called for the establishment of a great World Fund, to are not affected by any excessive inequalities of economic be made up of part of the money spent on arms, to relieve power: it is an incentive to progress and a reward for efthe most destitute of this world.55 What is true of the fort. That is why industrially developed countries see in it want, holds good also when a law of justice. But the situation is no there is a question of development. Only wordwide colla- when economic conditions differ too widely from country boration, of which a common fund would be both means to country: prices which are "freely" set in the market and symbol, will succeed in overcoming vain rivalries can produce unfair results. One must recognize that it is the fundamental principle of liberalism, as the rule for commercial exchange, which is questioned here.

### 59. Contractual Justice **Between Nations**

The teaching of Leo XIII is Rerum Novarum is always valid: if the positions of the contracting parties are too unequal, the consent of the parties does not suffice to guarantee the justice of their contract, and the rule of free agreement remains subservient to the demands of the natural law. 57 What was true of the just wage for the individual is also true of international contracts: an economy of exchange can no longer be based solely on the law of free competition, a law which, in its turn, too often creates an economic dictatorship. Freedom of trade is fair only if it is subject to the demands of social justice.

### 60. Measures To Be Taken

Moreover, this has been understood by the developed nations themselves, which are striving, by means of appropriate measures, to reestablish within their own economies a balance, which competition, if left to itself, tends to compromise. This it happens that these nations often support their agriculture at the price of sacrifices imposed to economically more favored sectors. Similarly, to maintain the commercial relations which are developing among themselves, especially within a common market, the financial, fiscal, and social policy of these nations tries to restore comparable opportunities to competing industries which are not equally prospering.

(Continued on next page)

# Full Text Of Encyclical

(Continued from preceding page)

### **61. International Agreements**

In this area one cannot employ two systems of weights and measures. What holds for a national economy or among developed countries is valid also in commercial relations between rich nations and poor nations. Without abolishing the competitive market, it should be kept within the limits which make it just and moral, and therefore human. In trade between developed and underdeveloped economies, conditions are too desparate and the degrees of genuine freedom available too unequal. In order that international trade be human and moral, social justice requires that: it restore to the participants a certain equality of opportunity. This equality is a long-term objective, but to reach it, we must begin now to create true equality in discussions and negotiations. Here again international agreements on a rather wide scale would be helpful: they would establish general norms of regulating certain prices, for guaranteeing certain types of production, for supporting certain new industries. Who is there who does not see that such a common effort aimed at increased justice in business relations between peoples would bestow on developing nations positive assistance, the effects of which would be not only immediate but lasting?

### 62. Obstacles To Overcome: **Nationalism**

Among still other obstacles which are opposed to the formation of a world which is more just and which is better organized toward a universal solidarity, we wish to speak of nationalism and racism. It is only natural that communities which have recently reached their political independence should be jealous of a national unity which is still fragile, and that they should strive to protect it. Likewise, it is to be expected that nations endowed with an ancient culture should be proud of the patrimony which their history has bequeathed to them. But these legitimate feelings should be ennobled by that universal charity which embraces the entire human family. Nationalism isolates people from their true good. It would be especially harmful where the weakness of national economies demands rather the pooling of efforts, of knowledge and of funds, in order to implement programs of development and to increase commercial and ness of others. cultural exchange.

### 63. Racism

Racism is not the exclusive lot of young nations, where sometimes it hides beneath the rivalries of clans and political parties, with heavy losses for justice and at the risk of civil war. During the colonial period it often flared up between the colonists and the indigenous population, and stood in the way of mutually profitable understanding, often giving rise to bitterness in the wake of genuine injustices. It is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their color.

### 64. Toward A Unified World

We are deeply distressed by such a situation which is laden with threats for the future. We are, nonetheless, hopeful: a more deeply felt need for collaboration, a heightened sense of unity will finally triumph over misunderstandings and selfishness. We hope that the countries whose development is less advanced will be able to take advantage of their proximity in order to organize among themselves, or a broadened territorial basis, areas for concerted development: to draw up programs in common, to coordinate investments, to distribute the means of production, and to organiee trade. We hope also that multilateral and international bodies, by means of the reorganization which is required, will discover the ways that will allow peoples which are still underdeveloped to break through the barriers which seem to enclose them to discover for themselves, in full fidelity to their own proper genius, the means for their social and human progress.

### 65. As Artisans Of Their Own Destiny

Such is the goal we must attain. World unity, ever more effective should allow all peoples to become the artisans of their destiny. The past has too often been characterized by relationships of violence between nations; may the day dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual. The younger or weaker nations ask to assume their active part in the construction of a better world, one which shows deeper respect for the rights and the vocation of the individual This is a legitimate appeal, everyone should hear it and respond to it.

### 66. Universal Charity

The world is sick. It's illness consists less in the un-productive monopolization of resources by a small number of menthan in the lack of brotherhood among individuals

### 67. Duty Of Welcoming Others

We cannot insist too much on the duty of the welcoming others- a duty springing from human solidarity and Christian charity—which is incumbent both on the families and the cultural organizations of the host countries. Centers of welcome and hostels must be multiplied, especially for youth. This must be done first to protect them from loneliness, the feeling of abandonment and distress, which undermine all moral resistance. This is also necessary to protect them from the unhealthy situation in which they find themselves, forced as they are to compare the extreme poverty of their homeland with the luxury and waste which often surround them. It should be done also to protect them against the subversive teachings and temptations to aggression which assail them, as they recall so

much "unmerited misery." 58 Finally, and above all, this hospitality should aim to provide them, in the warm atmosphere of a brotherly welcome, with the example of wholesome living, an esteem for genuine and effective Christian charity, an esteem for spiritual values.

### 68. Dramatic Situation Of Young Students

It is painful to think of the numerous young people science, the competence, and the culture which will make them more qualified to serve their homeland, and who certainly acquire there a formation of high quality, but who too often lose the esteem for the spiritual values which often were to be found, as a precious patrimony, in the civilizations where they had grown up.

### 69. Emigrant Workers

The same welcome is due to emigrant workers, who live in conditions which are often inhuman, and who economize on what they earn in order to send a little relief to their family living in misery in their native land.

### 70. Social Sensitivity

Our second recommendation is for those whose business calls them to countries recently opened to industrialization: industrialists, merchants, leaders or representatives of larger enterprises. It happens that they are not lacking in social sensitivity in their own country; why then do they return to the inhuman principles of individualism when they operate in less developed countries? Their advantaged situation should on the countrary move them to become the initiators of social progress and of human advancement in the area where their business calls them. Their very sense of organization should suggest to them the means for making intelligent use of the labor of the indigenous population, of forming qualified workers, of training engineers and staffs, of giving scope to their initiative, of introducing them progressively into higher positions, thus preparing them to share, in the near future in the responsibilities of management. At least let justice always rule the relations between superiors and their subordinates. Let standard contracts with reciprocal obligawhatever his status, be subjected unjustly to the arbitrari-

### 71. Development Missions

We are happy that experts are being sent in larger and larger numbers on development missions by institutions, whether international or bilateral, or by private organizations: "They ought not conduct themselves in a lordly fashion, but as helpers and co-workers.<sup>59</sup> A people quickly perceives whether those who come to help them do so with or without affection, whether they come merely to apply their techniques or to recognize in man his full value.

Their message is in danger of being rejected if it is not presented in the context of brotherly love.

### 72. Qualities Sought For In Experts

Hence, necessary technical competence must be accompanied by authentic signs of disinterested love. Freed of all nationalistic pride and of every appearance of racism, experts should learn how to work in close collaboration with all. They realize that their competence does not confer on them a superiority in every field. The civilization which formed them contains, without doubt, elements of universal humanism, but it is not the only civilization nor does it enjoy a monopoly of valuable elements. Moreover it cannot be imported without undergoing adaptations. The men on these missions will be intent on discovering, along with its history, the component elements of the cultural riches of the country receiving them. Mutual understanding will be established which will enrich both cultures.

### 73. Dialogue Between Civilizations

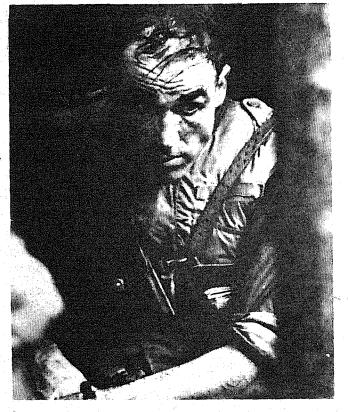
Between civilizations, as between persons, sincere dialogue indeed creates brotherhood. The work of development will draw nations together in the attainment of goals pursued with a common effort if all, from governments and their representatives to the last expert, are inspired by brotherly love and moved by the sincere desire to build a civilization founded on world solidarity. A dialogue based on man, and not on commodities or technical skills, will then begin. It will be fruitful if it brings to the peoples who benefit from it the means of self-betterment and spiritual growth, if the technicians act as educators, and if the instruction imparted is characterized by so lofty a spiritual and moral tone that it guarantees not merely economic, but human development. When aid programs have terminated, the relationships thus established will endure. Who does not see of what importance they will be for the peace of the world?

### 74. Appeal To Youth

Many young people have already responded with warmth and enthusiasm to the appeal of Pius XII for lay missionaries. 60 Many also are those who have spontaneously put themselves at the disposition of official or private organizations which are collaborating with developing nations. 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. May all those who wish to belong to Christ hear His appeal: gave me to drink, a stranger and you took me in, naked of God. 67 and you clothed me, sick and you visited me, a prisoner and you came to see me." 61 No one can remain indifferent to the lot of his brothers who are still buried in wretchedness, and victims of insecurity, slaves of ignorance. Like the heart of Christ, the heart of the Christian must moment, how urgent the work to be done. The hour for

### 75. Prayer And Action

The prayer of all ought to rise with fervor to the Almighty. Having become aware of such great misfortunes, the human race will apply itself with intelligence and stead-



fastness to abolish them. This prayer should be matched by the resolute commitment of each individual - according to the measure of his strength and possibilities - to the struggle against underdevelopment. May individuals, social groups, and nations join hands in brotherly fashion, the strong aiding the weak to grow, exerting all their competence, enthusiasm and disinterested love. More than any other, the individual who is animated by true charity labors skillfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely. A creator of peace, he "will follow his path, lighting the lamps of joy" and playing their brilliance and loveliness on the hearts of men across the surface of the globe, leading them to recognize, across all frontiers, the faces of their brothers, the faces of their friends." 63

### **Development Is** The New Name For Peace 76. Conclusion

Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. As we said to the Fathers of the council when we returned from our journey of peace to the United Nations: "The condition of the peoples in process of development ought to be the object of our consideration; or better: our charity for the poor in the world - and there are multitudes of them - must become more considerate, more active, more generous." 64 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. 65

### 77. End To Isolation

The peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation. Regional agreements among weak nations for mutual support, understanding of wider scope enter into for their help, more far-reaching agreements to establish programs for closer cooperation among groups of nations - these are the milestones on the road to development that leads to peace.

### 78. Toward An Effective World Authority

This international collaboration on a worldwide scale requires institutions that will prepare, coordinate and direct it, until finally there is established an order of justice which is universally recognized. With all our heart, we encourage these organizations which have undertaken this collaboration for the development of the peoples of the world, and our wish is that they grow in prestige and authority. "Your vocation," as we said to the representatives of the United Nations in New York, "is to bring not some people but all peoples to treat each other as brothers . . . Who does not see the necessity of thus establishing progressively a world authority, capable of acting effectively in the juridical and political sectors?" 66

### 79. A Well-Founded Hope For A Better World

Some would consider such hopes utopian. It may be that these persons are not realistic enough, and that they have not perceived the dynamism of a world which desires to live more fraternally - a world which, in spite of its ignorance, its mistakes and even its sins, its relapses into barbarism and its wanderings far from the road of salvation, is, even unawares, taking slow but sure steps toward its Creator. This road toward a greater humanity requires effort and sacrifice, but suffering itself, accepted for the love of our brethren, favors the progress of the entire human family. Christians know that union with the sacrifice of our Savour contributes to the building up of "I was hungry and you gave me to eat, thirsty and you the Body of Christ in its plentitude: the assembled people

### 80. Universal Solidarity

We are united in this progress toward God. We have sympathize with this misery: "I have pity on this action has now sounded. At stake are the survival of so multitude." 62 many innocent children and, for so many families overcome by misery, the access to conditions fit for humar beings; at stake are the peace of the world and the future to face up to their responsibilities.

(Continued on next page)

April 7, 1967 Page 19 Miami, Florida

# Development Of Human Race

### A Final Appeal

81. Catholics

First, we appeal to all our sons. In countries undergoing development no less than in others, the laymen should take up as their own proper task the renewal of the temporal order If the role of the hierarhy is to teach and to interpret authentically the norms of morality to be followed in this matter, it belongs to the laymen, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live. 68 Changes are necessary, basic reforms are indispensable: the laymen should strive resolutely to permeate them with the spirit of the Gospel. We ask our Catholic sons who belong to the more favored nations, to bring their talents and give their active participation to organizations, be they of an official or private nature, civil or religious, which are working to overcome the difficulties of the developing nations. They will certainly desire to be in the first ranks of those who collaborate to establish as fact and reality an international morality based on justice and equity.

82. Christians And Believers
We are sure that all Christians, our brethren, will wish to expand their common cooperative effort in order to help mankind vanquish selfishness, pride and rivalries, to overcome ambitions and injustices, to open up to all the road to a more human life, where each man will be loved and helped as his brother, as his neighbor. And still deeply impressed by the memory of our unforgettable encounter in Bombay with our non-Christian brethren, we invite them anew to work with all their heart and their intelligence toward this goal, that all the children of men may lead a life worthy of the children of God.

83. Men Of Good Will
Finally, we turn to all men of good will who believe that the way to peace lies in the area of development. Delegates to international organizations, government officials, gentlemen of the press, educators: all of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and to involve the peoples of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the peoples who live in misery. Gentlemen of the press, it is up to you to place before our eyes the story of the efforts exerted to promote mutual assistance among peoples, as well as the spectacle of the miseries which men tend to forget in order to quiet their consciences. Thus at least wealthy will know that the poor stand outside. their doors waiting to receive some left-overs from their

84. Government Authorities

Government officials, it is your concern to mobilize your peoples to forma a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace. Delegates to international organizations, it depends on you to see that the dangerous and futile rivalry of powers should give place to collaboration which is friendly, peaceful and free of vested interests, in order to achieve a responsible development of mankind, in which all men will have an opportunity to find their fulfilment.

85. Men Of Learning

If it is true that the world is in trouble because of the lack of thinking, then we call upon men of reflection and of learning, Catholics, Christians, those who hold God in honor, who thirst for an absolute, for justice and for Christ, we make bold to ask you earnestly: "seek and you shall find." 69 open the paths which lead to mutual assistance among peoples, to a deepening of human knowledge, to an enlargement of heart, to a more brotherly way of living within a truly universal human society.

86. A Task For All
All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and found that it would be sevgenuine, which is not wealth that is self-centered and sought eral months before the next for its own sake, but rather an economy which is put at course began. His money the service of man, the bread which is daily distributed to would not last that long. all, as a source of brotherhood and a sign of Providence. Knowing no other way to

87. Blessing

With a full heart we bless you, and we appeal to all men of good will to join you in a spirit of brotherhood. For, if the new name for peace is development, who would not wish to labor for it with all his powers? Yes, we ask you, all of you to heed our cry of anguish, in the name of the Lord.

From the Vatican, on the Feast of Easter, the twentysixth day of March in the year one thousand nine hundred and sixty-seven. PAUL PP. VI

1—Cf. Acta Leonix XIII, t. XI (1892), pp. 97-148.
2—Cf. AAS 23 (1931), pp. 177-228.
3—Cf. AAS 53 (1961), pp. 401-64.
4—Cf. AAS 55 (1963), pp. 257-304.
5—Cf. in particular the radio message of June 1, 1941, for the 50th anniversary of Rerum Novarum, in AAS 33 (1941), pp. 195-205; Christmas radio message of 1942, in AAS 35 (1943), pp 9-24; address to a group of workers on the anniversary of Rerum Novarum, May 14, 1953, in AAS 45 (1963), pp. 402-8.
6—Cf. encyclical Mater et Magistra, May 15, 1961; AAS 53 (1961), p. 440.

7—Gaudium et Spes, nn. 63-72; AAS 58 (1966), pp. 1084-94. 8—Motu Proprio Catholicam Christi Ecclesiam, Jan. 6, 1967, AAS 59 (1967), p. 27.

9-Encyclical Rerum Novarum, May 15, 1891: Acta Leonix XIII, t. XI

(1892), p. 98. 10—Guadium et Spes, n. 63, #3. 11—Cf. Luke 7: 22.

11—CI. LUKE 7: 22.
12—Gaudium et Spes, n. 3, #2.
13—Cf. Encyclical Immortale Dei, Nov. 1, 1885: Acta Leonis XIII, t. V (1885), p. 127.
14—Gaudium et Spes, n. 4, #1.
15—L. J. Lebret, O.P., Dynamique concrete du developpement, Paris: Economie et Humanisme, Les Editions Ouvrieres, 1961, p. 28.
16—2 Thes. 3: 10.

10—2 Ines. 3: 10.
17—Cf., for example, J. Maritain, Les conditions spirituelles du progres et de la paix, in Rencontre des cultures a 1 UNESCO sous le signe du Concile occumenique Vatican II, Paris: Mame, 1966, p. 66.
18—Cf. Matt. 5: 3.

19-Gen. 1: 28.

19—Gen, 1: 28.
20—Gaudium et Spes, n. 69, #1.
21— 1 John 3: 17.
22—De Nabuthe, c. 12, n. 53; (P. L. 14, 747). Cf. J.-R. Palanque, Saint Ambroise et 1'empire romain, Paris: de Boccard, 1933, pp. 336 f. 23—Letter to the 52nd session of the French Soical Weeks (Brest, 1965), in L'homme et la revolution urbaine, Lyons, Chronique sociale, 1965, pp. 8 and 9. Cf. L'Osservatore Romano, July 10. 1965; Documentation catholique, t. 62, Paris, 1965, col. 1365.
24—Gaudium et Spes, n. 71, #6.
25—Cf. Ibid., n. 65, #3.
26—Encyclical Quadragesimo Anno, May 15, 1931, AAS 23 (1931), p. 212.

27-Cf., for example, Colin Clark, The Conditions of Economic Progress, 3rd ed., London: Macmillan and Co., and New York: St. Martin's Press,

1960, pp. 3-6.
28—Letter to the 51st session of the French Social Weeks (Lyons, 1964), in Le Travail et les travailleurs dans la societe contemporaine, Lyons, Chronique sociale, 1965, p. 6. Cf L'Osservatore Romano, July 10, 1964; Documentation catholique, t. 61, Paris, 1964, col. 931.
29—Cf., for example, M.D. Chenu, O.P., Pour une theologie du travail, Paris; Editions du Seuil, 1965. Eng. tr.: The Theology of Work: An exploration, Dublin: Gill and Son, 1963.
30—Mater et Magistra, AAS 53 (1961), n. 423.
31—Cf., for example, O. von Nell-Breuning, S. J., Wirtschaft und Gesell-

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33—Cf., for example, Bishop Manuel Larrain Errazuriz of Talca, Chile, president of CELAM, (Lettre pastorale sur le developpement et la paix). Paris: Pax Christi, 1965.

35—Gaudium et Spes. n. 26 #4.

35—Mater et Magistra, AAS 53 (1961), p. 414.

36—L'Osservatore Romano, Sept. 11, 1965; Documentation catholique, t. 62, Paris, 1965, col. 1674-75.

37—Matt. 19:16.

38—Gaudium et Spes, n. 52, #2. 39—Cf. ibid., n. 50-51 and note 14; and n. 87, #2 and 3. 40—Ibid., n. 15, #3. 41—Matt. 16: 26. 42—Gaudium et Spes, n. 57, #4.

43—Ibid., n. 19, #2.

44—Cf., for example, J. Maritain, L'humanisme integral, Paris: Aubier, 1936. Eng. tr.: True Humanism, London: Geoffrey Bles, and New York Charles Scribner's Sons, 1938.

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45—H. de Lubac, S. J., Le drame de l'humanisme athee, 3rd et., Paris, Spes, 1945, p. 10. Eng. tr.: The Drama of Atheistic Humanism, London: Sheed and Ward, 1949, p. VII.

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47—Address to the representatives of non-Christian religions, Dec. 3, 1964, AAS 57 (1965), p. 132.
48—James 2: 15-16.
49—Cf. Mater et Magistra, AAS 53 (1961), pp. 440 f.
50—Cf. AAS 56 (1964), pp. 57-58.
51—Cf. Encicliche e Discorsi di Paolo VI, vol. IV, Roma, ed. Paoline, 1966, pp. 132-36, Documentation catholique, t. 43, Paris, 1966, col. 403-6.
52—Cf. Luke 16: 19-31.
53—Cfaultum et Spes. n. 86. #3

53-Gaudium et Spes, n. 86, #3.

53—Gaudium et Spes, n. 86, #3.

54—Luke 12: 20.

55—Message to the world, entrusted to journalists on Dec. 4, 1964. Cf. AAS 57 (1965), p. 135.

56—Cf. AAS 56 (1964), pp. 639 f.

57—Cf. Acta Leonix XIII, t. XI (1892), p. 131.

58—Cf. ibid., p. 98.

59—Gaudium et Spes, n. 85, #2.

60—Cf. Encyclical Fidei Donum, Apr. 21, 1957, AAS 49 (1957), P. 246.

61—Matt. 25: 35-36.

62—Mark. 8: 2.

63—Address of John XXIII upon reception of the Balzan prize for peace,

62—Mark. 8: 2.
63—Address of John XXIII upon reception of the Balzan prize for peace, May 10, 1963, AAS 55 (1963), p. 455.
64—AAS 57 (1965), p. 896.
65—Cf. encyclical Pacem in Terris, Apr. 11, 1963, AAS 55 (1963), P. 301.
66—AAS 57 (1965), p. 880.
67—Cf. Eph. 4: 10: Lumen Gentium, n. 13.
68—Cf. Apostolicam Actuositatem, nn. 7, 13 and 24.

69-Luke 11: 9.

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"The Development of Peoples" Encyclical recently issued by Pope Paul VI

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# Neighbors We Never Get To Know

(Continued from Page 14)

time a world he had been convinced existed only in books and on movies

When it came time for his enlistment period to be up, Rafael realized he had a decision to make. Did he want to return to the crop-picking? Did he want to continue his tour with the Navy or did he want to join the ranks of ordinary Americans who worked and played in a manner he would like to adopt for himself?

As a child, Rafael had been in Miami many times while his parents found work in the fields. He now decided to return there and apply for enrollment at the Police Academy. His experience in the Shore Patrol taught him that he liked people and he would like to serve them in the uniform of a policeman.

Arriving in Miami, he support himself, Rafael returned to the work in the fields, picking tomatoes, cabbage, strawberries and other vegetables.

Although he now works in a packing house, Rafael still has hope of becoming a policeman or some kind of social worker.



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THE VOICE

Miami, Florida

April 7, 1967

# 200 Of U.S. Hierarchy Meet Monday

(Continued from Page 1)

the bishops complete the implementation in the United States of the various decrees of the Second Vatican Coun-

For some time to come, the NCCB will meet in Washington for five days, Monday through Friday, in the week in which Nov. 15 occurs, and will have a threeday meeting, Tuesday through Thursday, during the second week after Easter, and this meeting may be held elsewhere.

The administrative com-

members also make up the administrative board of the USCC, will convene in Chicago at noon on Monday, April 10. The plenary meeting of the NCCB will begin at 9:30 Tuesday morning April 11. There will be morning and afternoon sessions Tuesday and Wednesday and a morning session on Thursday, April 13. The sessions will be held in the Conrad Hilton hotel tower.

Briefings for representatives of the news media will be held each day.

The work of the NCCB

score committees, but the deliberations at Chicago are expected to deal largely with the reports of ad hoc committees, of which there are about 20. The ad hoc committee are concerned with matters that need the earliest implementation.

PROBLEMS LISTED Matters expected to be taken up include:

-Establishment of interdiocesan offices, through which appropriate resources in two or more dioceses would be pooled in order to deal more effectively with certain projects on regional and perhaps national levels.

 Establishment of pastoral councils composed of priests, Religious and lay persons to assist responsible Church authorities on parochial diocesan and national levels. Pastoral councils already have been established in some parishes, and preliminary development has begun in some dioceses, but the establishment of a national pastoral council is believed to be some way off.

- Changes in diocesan and provincial boundaries. The Vatican council called

bishops around the world to study it has made of the Unterkoefler of Charleston, ter, with certain guidelines in mind.

- Nomination of bishops. The momination and appointment of bishops is a right belonging to the Pope alone, but the Vatican council invited national conferences of bishops, again keeping certain directives in mind. to propose candidates for their areas.

- Resignation of bishops. Here it is expected that the meeting will deal chiefly with drawing up norms providing for the care of bishops upon retirement.

 The formation of priest senates in the various dioceses, social security and salaries for priests.

 Distribution of the clergy, a study which the Vatican council urged the various national conferences to make, looking to the possible transfer of clergy from one diocese to another, and even from one country to another, to meet acute shortage of priests in certain areas.

REPORT OF STUDY

It is expected that the Canon Law Committee will upon national conferences of report to the meeting on a

enter into a study of this mat-possibility of fulfilling the Sunday Mass obligation by attendance at Mass on the preceding Saturday.

Involved here, it is understood, are the questions whether one might fulfill his obligation by attending Mass at any time on Saturday, or only Saturday afternoon or evening, and whether this privilege should be granted to every parish or to specific locations.

Establishment of a permanent diaconate in Holy Orders in the United States studying future relations bealso is expected to be dis- tween the Catholic Church cussed. Bishop Ernest L. and the YMCA and YWCA.

(Continued from Page 1)

problems in Latin America,

not only to attempt to under-

stand them but to find prac-

Bishops Committee for Latin

America announced alloca-

tions totaling \$1,172,870 to

107 development projects in

Latin America from the 1966

national collections.

Earlier this year the U.S.

tical solutions.

S.C., chairman of the committee for this subject, recently attended a meeting in Rome at which the matter was taken up. He is expected to report to the meeting on what decisions were taken in Rome. Here it is a matter of the Holy See's permitting individual national conferences of bishops to have the permanent diaconate if they wish, and the national conferences, on their part, deciding whether or not they want it.

A committee has been

Funds go mainly to spir-

grams. Serving as a basis

for the allocation were pro-

posals formulated by a com-

mittee of Latin American

bishops which met last

the National Catechetical

Program of Peru received a

\$7,500 assistance grant

from the annual collection.

In December of last year,

Spring in Lima, Peru.

Latin America Collection Set

crusade of prayer and a seriitual, pastor and technical

ous study of the Church's leadership training pro-

# Diocese In Program Implementation

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to special local needs.

Episcopal Vicars automatically enjoy for a certain part of the diocese, or for a determined type of activity, or for the faithful of a determined rite, the same authority which the common law grants to Vicar Generals.

Monsignor Fitzpatrick. who will celebrate the silver anniversary of his ordination this year, has been serving as diocesan director of the Spanish-Speaking Apostolate, assistant director of the Family Life Bureau of the Diocese of Miami, and

are illegitimate — this litany

of denegrations leaves even

the best-thinking persons with little idea of the best

knowledge of the area will

make it evident that these

weaknesses are the result of

circumstances completely be-

vond the control of any por-

tion of the Latin American

concerned, it struggled

through the 19th century

with a complete absence of

the necessary personnel or

material means to rebuild

after the wars of independence deprived the area of

Spanish clergy, upon whom

Latin America counted al-

Latin America dates from a

conference of Bishops held

near Rio de Janiero in 1955.

Out of that conference came

the continental organization

of Latin American Bishops

Father Consedinesaid the "rebound" of the Church in

'So far as the Church is

"In point of fact, a certain

needs of the area.

population today.

most exclusively."

member of the Diocesan Commission on Christian Unity. In 1960 he directed the diocesan Spanish center and the diocesan program of aid to Cuban refugees, and formerly was executive editor of The Voice.

Father Pusak, who has been secretary of the Matrimonial Tribunal, is assistant pastor of St. Patrick parish, Miami Beach.

He was ordained to the priesthood June 24, 1961 by Bishop Carroll in the Cathedral and was graduated from the American College in Louvain, Belgium.

"One of the first things the

committees of Bishops did,

was to appeal to the Holy

See and the Church of the world to insist on the rebuild-

ing of the Church in Latin

America," Father Consedine

toric meeting was held at

Georgetown University,

Washington, D.C., at which

committees of Bishops from

U.S., Canada and Latin

America conferred with rep-

resentatives of the Holy See.

thinking has emerged from

Latin America in the past 10 years," Father Consedine

said. "The hierarchy of al-

sued pastoral letters on the

socio-economic needs of their

"They have spelled out

the needs of the people and

have pointed up the desti-

tution of tens of millions of

Latin Americans. This is the

finest guarantee of lasting

most every country has is-

"Much vital, imaginative

In 1959, he said, an his-

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called CELAM, which has accomplishment in the socio-

its headquarters in Bogota, economic field in Latin Colombia.

America," he concluded.

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# All Curley's Starters Make All-Star Squad

In an unprecedented sweep of honors, the entire starting lineup of the Archbishop Curley High basketball was named to the 10-man diocese all-star team picked by The

In addition to placing its fabulous five on the elite squad - forwards Homer Lawyer and Mike Reilly, center Cyril Baptiste and guards Johnny Gay and John Taylor - Curley also came off with the diocese's outstanding player in the 6-2 Gay and the coach of the year in Phil Petta.

Completing the 10-man all-star unit were forwards Alan Hale of Christopher Columbus and Joe Merkle of Cardinal Newman, center Dave Beuttenmuller of Newman, and guards Jimmy Nester of Chaminade and Don Ward of Columbus.

TALL TEAM

The all-star team is one of the overall tallest in history, with only two players under six feet and topped by the 6-7 Baptiste and two 6-4 players, Lawyer and Beuttenmuller.

The team also blends experience with youth as Gay, Taylor and Nester are repeaters from last year's allstar team and six juniors. make it for the first time.

Curley's predominance on the team comes after a season in which the Knights finished with a 29-2 record, won the powerful Gold Conference championship, captured both the Class AA Group 15 and regional title and lost in the state semifinals by two points in overtime.

standing player after gaining first team all-state recognition averaging 15.1 points a game, having almost eight assists a game and rating as one of the top defensive play ers in the state.

The Curley coach, Petta, gained his honor after completing a two-year stint with

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By JACK HOUGHTELING a 55-4 record against the season of varsity play. state's largest schools, although the Curley enrollment is actually puts the school in Class A category.

NO LOSING SEASON A graduate of St. Ambrose College in Davenport, Iowa. who coached in Michigan before coming to Curley six years ago, Petta has never had a losing season with the Knights, although the school is handicapped by not having its own gym.

His big front line of Baptiste, lawyer and Reilly, averaged 17.3, 12.8 and 8.2 rebounds, respectively, in gaining their all-star berth. Reilly's 9.8 points a game scoring average is the lowest of the all-stars but it is generally recognized that his average would have been double if he had been playing on a team that needed his scoring punch morethan the well-balanced Knights.

Top scorer on the team is the little Nester, who averaged 24.3 a game and for the second straight year was a key factor in Chaminade's advance to the stare finals at the University of Florida. Chaminade won the Class A group and regional crown for the past two years.

The big Baptiste, who gained second team all-state honors is the second highest scorer with a 21.3 and both he and Lawyer will be back next season to form the nucleus of another strong Curley squad.

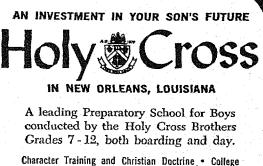
Christopher Columbus, like Curley a Class A school playing in the AA ranks, will also have a talented two some returning in the 6-2 Hale and 5-10 Ward. Hale is the son of the University of Miami Gay is picked as the out- basketball coach Bruce Hale and exhibited his basketball heritage with a nifty 19.0 scoring average in his first

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# 'Voice' All-Star Team

FORWARDS	Ht.	Wt	Class	Ave.
Alan Hale, Columbus	6-2	165	Jr.	19.0
Homer Lawyer, Curley	6-4	165	Jr.	15.7
Joe Merkle, Newman	6-2	160	Jr.	18.0
Mike Reilly, Curley	6-3	165	Sr.	9.8
CENTERS				
Cyril Baptiste, Curley	6-7	210	Jr.	21.3
Dave Beuttenmuller,				
Newman	6-4	180	Jr.	14.0
GUARDS				Mary Salah
Johnny Gay, Curley	6-2	155	Sr.	15.1
Jimmy Nester,				
Chaminade	5-8	165	Sr.	24.3
John Taylor, Curley	6-0	150	Sr.	11.2
Don Ward, Columbus	5-10	155	Jr.	12.7
			***	

#### HONORABLE MENTION

Columbus: Luis Lauredo; Chaminade: Richard Norman and Bill Bertalan; Bishop Verot: Tom Berg and Mansfield Simmons; St. Thomas Aquinas: Ralph Govin and John Minnis; Pace: Bob McGrath; La-Salle: Leon Martin; Cardinal Gibbons, Andre Niolet.

> COACH OF THE YEAR PHIL PETTA, CURLEY

### 2 St. Juliana Teams At Top

Juliana won championships crown. Trophies will be prein both the seventh and sented by the West Palm eighth grade divisions in the Beach Council, K. of C. Catholic Schools League of Palm Beach County.

made a clean sweep, winning eight out of eight. Eighth graders won six of eight.

It is the second conticipate in the program. secutive year in which St.

Basketball teams of St. Juliana has won the league

The teams have been The seventh graders coached by Pat Palladino, a police officer, who gives many hours each week in coaching basketball, baseball, swimming and track. This year he was named athletic chairman.

# Nester Gives No Hits In Short Game

A no-hit pitching performance by Jimmy Nester of Chaminade High topped the diocese's list of performances last week.

Nester blanked Pine Crest of Fort Lauderdale, 5-0, in a rain - shortened five-inning game without giving up a hit. He struck out six in gaining the triumph.

Two other pitchers, Chaff of St. Thomas Aquinas and Butler of Cardinal Newman. just missed no-hitters.

Chaff's luck was the worst. He allowed only one hit against Newman but still came out a 4-2 loser to Jeff Groover who pitched a fourhitter. Chaff's teammates committed six errors behind him to lead to his downfall.

Butler got a one-hitter against the same team the Nester stopped, Pine Crest, as Newman won a 5-1 deci-

The two victories kept Newman atop the South Atlantic Conference standings with a 6-0 record, plus one tie.

In other key diocese baseball games, LaSalleblanked Cardinal Gibbons, 5-0, be-hind Fernandez' three-hit pitching while Chaminade and St. Thomas played a 4-4 tie before rain stopped the game after six innings.

# Camps and Schools Miami Country Day and RESIDENT SCHOOL for BOYS

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Merkle, 6-2, and Beutten-

muller were both standouts

for a rugged Newman squad

and will both be back next

year to make the Crusaders

one of the favorites in Class

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# Poverty: Essential Virtue For Christians

By FATHER DAVID G. RUSSELL

was addressing all those who bear His name: Christian. One of the demands that he makes there upon all His followers is that they be poor in spirit.

Poverty is an essential virtue for every Christian, be he lay, priest or religious. Religious live one form of the command by renouncing all ownership. Laymen are called to live the spirit of poverty, not by not having the goods of this world, but by being willing to share generously what they do have.

Poverty is meant to express in our lives our total dependence on God our Father. Those who live the Christian spirit of poverty do not need money in the bank to feel secure. Children feel secure because they know that they live in the house of their father, who cares for them and loves

LOVE IS POWER

Those who live the life of poverty do not seek money as a means to power. The source of their power is the energy of love. Christians who truly experience the poverty of Christ do not need money as a means of status or class. Their dignity comes from being the sons of God and heirs

In other words, those filled with the power and the glory which comes from Christian poverty seek not self, which legels to selfishness, but seek self-fulfillment in the arms of

Paradoxically, though, the Christian poor cannot be indifferent to the things of this world. They seek them, not primarily so that they might have them, but so that they might share them, and share them with the poor who are so poor that they are obsessed with the things of this world, rather than freed from them; these are the poor who do not have enough to eat, to get a decent education, to be fully human. Paul Ricoeur has put it well: "It is impossible to be poor without being against poverty." The Christian who is poor in spirit must hate the poverty of this world which makes men unfit to be sons of God.

A true sign of one's assimilation of the command to be poor in spirit is the degree to which one is concerned with the world in which 150 million families live in subhuman conditions, the world in which two-thirds of the population cannot get the daily 2,500 calories they need, and the world in which 30 million people die of starvation each

TRAGIC INDIFFERENCE

The only tragedy greater than this genuine human misery is the indifference of the "Christian" nations. Those nations which have the largest proportion of baptized Christians, that is the 19 richest nations of the world, control nearly 75 per cent of the world's revenue. Can these nations really

### **Pacem Terris' Institute Set**

The conference will consider

the problem of war and

peace in our time and its re-

lation to institutions of high-

ference, according to a state-

ment issued by the Institute, is three-fold: "To stimulate in

educators on all campuses

an awareness of the need for

serious and continuing aca-

demic study of the many

facets of the war and peace

problem; to review existing

knowledge related to the

problems of creating a stable

world community; and to ex-

plore the means for incorpo-

rating this information into

formal . educational struc-

The purpose of the con-

er learning.

NEW YORK (NC) -University and college educators will participate in a series of workshops and an academic convocation to mark the formal inauguration of the Pacem In Terris Institute of Manhattan College here. Sessions will be held on April 14 and 15, and then again on April 26.

### Alumni Club is Planned

CORAL GABLES - A planning meeting to discuss formation of a Catholic Alumni Club of Miami will be held at 7:30 p.m. today (Friday) at the Aquinas Newman Center, 1400 Miller Rd.

Single Catholics, who are college graduates, are invited to attend the meeting which will hear guest speakers who will outline the history and program of the National Association of Catholic Alumni Clubs.

Purpose of the club is to provide social, cultural, religious, community services and recreational opportunifor members. At present re are 40 CAC's in the United States with more than 10,000 members.

### Will Address Council

PHILADELPHIA (NC)- Archbishop John J. Krol will address the 21st annual meeting of the Greater Philadelphia Council of Churches at the Bellevue-Stratford Hotel here.

The archbishop speak on issues of common concern to Protestants and Roman Catholics in the interest of increasing understanding between both groups.

### Bureau Headed By Layman

OTTAWA (NC) - Bernard M. Daly, 41, has been appointed director of the new Family Life Bureau of the Canadian Catholic Conference, the CCC's Episcopal Commission for Social Action has announced.

call themselves Christian if they do not make an effort to When Christ delivered the Sermon on the Mount, He share, if they do not stop spending \$120 billion each year on armament, which is half the gross capital of the world.

Communism would rob the rich of their wealth and give it to the poor. Christianity is no less revolutionary within the world, for it also would share the superabundance of the goods of his world with those in need. The difference is that communism would accomplish this end by force and the Christian would do it himself out of a spirit of poverty and love of the poor.

Communism would deprive man of his freedom. Christianity, on the other hand, expects men to use their freedom to embrace the poor.

If Christians are to measure up to the call of Christ to be poor in spirit, they must engage in an holy war against every force that keeps men poor. They must be willing to change any structure or way of doing things, no matter how comfortable it is, if it causes the rich to grow richer while the poor grow poorer and more numerous. They will realize that government programs are no substitute for their own conversion, a conversion that goes beyond a charitable handout, to an examination of the very way of life that keeps men poor. The net result may be that they will have to give up a system that gives them more than fair share of this world's goods. It may even hurt.

But this will not come as any great shock to those who have heard the Gospel and believed. They will know that they are merely responding to the call of the Master; be poor in spirit, share what you have, depend on me, do not seek more than you need while others do not have what they need. Do not hold tight to anything but me.

Do you think that Christianity can ever work?

## Pope Paul's Prayer For Vocations

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O Jesus, Divine Shepherd of souls, Who called the Apostles to become fishers of men, now call the ardent and generous hearts of our youth to make them Your followers and ministers. Let them share Your thirst for that universal redemption for which You daily renew Your sacrifice upon the altar.

O Lord Jesus, always living to make intercession for us, extend our horizons to the entire world, where so many brethren make silent supplication for the light of truth and the warmth of love, so that answering Your call, many young men may prolong here Your mission, edify Your Mystical Body the Church, and become the salt of the earth and the light of the world.

Extend, O Lord, Your loving call to many more pure and generous hearted young women, that they may grow in their desire for evangelical perfection and may dedicate themselves to the service of the Church and their neighbors who so desperately need such assistance and charity.

Amen. 

### MISSAL GUIDE

April 9 - Mass of the Hermenegild, martyr, Glo-Second Sunday after Easter, ria, preface of Easter. creed, preface of

April 10 — Mass of the preceding Sunday without creed, preface of Easter.

April 11 - Mass of St. Leo I, pope, confessor and doctor, Gloria, preface of

April 12 - Mass of the preceding Sunday without creed, preface of Easter. April 13 — Mass of St.

April 14 - Mass of St. Justin, martyr, Gloria, second prayer of Sts. Tiburtius, Valerian and Maximus, martyrs, preface of Easter.

April 15 — Mass of the Blessed Virgin Mary on Saturday, (IV), Gloria, preface of the Blessed Virgin Mary.

April 16 - Mass of Third Sunday after Easter, Gloria, creed, preface of Easter.

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### Prayer Of The Faithful Second Sunday After Easter APRIL 9, 1967

CELEBRANT: The Lord be with you. **PEOPLE:** And with your spirit.

CELEBRANT: United on this day with Pope Paul and the Universal Church we pray for the following

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 our Holy Church, that she may continue to hear and answer God's call to be a community of love and faith in the world, we pray to the

PEOPLE: Lord, have mercy. LECTOR: (4) For young Christians, that they

vocation, in life, we pray to the Lord. PEOPLE: Lord, have mercy LECTOR: (5) For all Catholics, that the meaning and value of the priestly and religious vocation may become more widely known in the Church, we pray

may be guided by faith and love in their choice for a

PEOPLE: Lord, have mercy.

LECTOR: (6) For the laity of the Church, that they may continue to grow in fulfilling their call and mission to the world, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Oh, Lord Jesus, always living to make intersessions for us, extend our horizon to the entire world where so many brethren make silent supplication for the light of truth and warmth of love, so that answering your call, many young men and women may prolong your mission, edify your Church and become salt of the earth and the light of the world,



Have you ever wished your family had a nun? Now you can have a 'nun of your own'-and share forever in all the good she does. . . . Who is she? A healthy wholesome, penniless girl in her teens or early twenties, she dreams of the YOU day she can bring God's love to lepers, orphans, the aging. . . . Help her become a Sister? To pay all her expenses this year and next she needs only \$12.50 a month (\$150 a year, \$300 altogether). She'll write you to express her thanks, and she'll pray for you at daily Mass. In just two years you'll have a 'Sister of your own'. . . . We'll send you her name on receipt of your first gift. As long as she lives you'll know you are helping the pitiable people she cares for. . . . Please write us today so she

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April 7, 1967

THE VOICE

Miami, Florida

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Radio

**TELEVISION** 

(Sunday)

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

THE CHRISTOPHERS - Ch. 5, WPTV (West

12 NOON

-Chr. 7, WCKT-TV-Judge Clyde Arkins, Federal District Court, Mio. Guest, Don Erb and Roderick O'Neil, aly members of the Catholic Church, topic: "7th, 8th

(Tuesday)

faith discussions with a priest, a minister

(Friday)

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**RADIO** 

(Sunday)

6-05 A.M

6:30 A.M.
THE CHURCH AND THE WORLD TODAY
(REPEAT) - WGBS, 710 Kc. - Rebroad-

THE SACRED HEART PROGRAM - WHEW

THE HOUR OF THE CRUCIFIED - WIRK

WJNO, 1230 Kc. (West Palm Beach)

WIOD, 610 Kc. 73 FM—"The Genius of American Catholicism" is the second-

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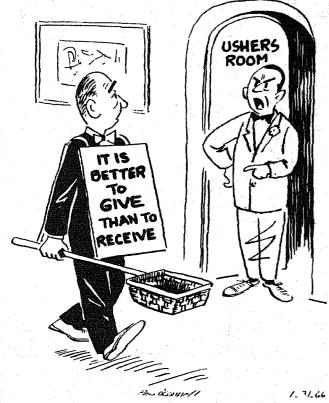
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CATHOLIC PROGRAMS

IN DIOCESE

# THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

# Ratings Of Movies On TV This Week

FRIDAY, APRIL 7

8:30 a.m. (12)—Th Hidden Hand (Adults,

a.m. (7)-Bedtime For Bonzo (Family) :30 p.m. (4)—The Road to Singapore (Mor-ally Objectionable in Part For All)

REASON—Double meaning lines; suggestive dancing and costume; improper situations.

6 p.m. (10)—Midnight Lace (Adults, Adol.) 9 p.m. (4)—The Long Ships (Morally Objectionable in Part For All).

REASON-This action film, particularly oriented to a young audience, in treatment resorts to suggestiveness in cos-

luming.

Julé a.m. (11)—Footsteps in the Dark (A
List, Adol.)

11:30 p.m. (12)—Naughty But Nice (Adulfs,

Adol.) 12 a.m. (4)—All the King's Men (Morally Objectionable in Part For All) REASON-Reflects the acceptability of di-

#### SATURDAY, APRIL 8

vorce: low moral tone.

1 p.m. (5)—Part of Hell (Adults, Adol.) 1:30 p.m. (11)—The Big Shot (Adults, Adol.) 2 p.m. (7)—Fixed Bayonets (Family) 3:30 p.m. (7)—Duplicate Man (No Classifi-

cation)
4 p.m. (4)—Tarzan and the She-Devil (Fam-

6 p.m. (10)—High Sierra (Marally Objectionable In Part For All). REASON—Though retribution in the end overtakes the criminal character, the picture treats him sympathetically.

9 p.m. (2-5-7) Damn Yankees (Morally Unobjectionable For Adults)

WESH 2 (Daytona-Orlando) WTVJ 🙆 WPTV 6 (West Palm Beach)

WCKT 2 WLBW @ WINK II (Fort Myers)

WEAT 12 (West Palm Beach)

10:30 p.m. (10)—Tammy and the Bachelor 11:15 p.m. (11)—Mission to Moscow (Adults.

11:35 p.m. (12)-Gentelman Jim (Family) 12:20 a.m. (10)—Man With Nine Lives (Morally Objectionable In Park For All)

REASON— Tends to condone and defend the murderous actions of the leading

2:05 a.m. (10)—An Act of Murder (No Classification) Escape in the Fog (Family) Spider Woman Strikes Back (Adults, Adol.) Behind the Mask (Adults, Adol.)

SUNDAY, APRIL 9

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10:30 a.m. (2)-Rock Island Trail (Family)

### Triumph of Sons of Hercules (Part II) (No Classification) 12:30 p.m. (4)—The Man From Laramie (Adults, Adol.) 1:30 p.m. (7)-Canyone Passage (Adults, Adol.)

2 p.m. (5)—Starlift (Family)
5 p.m. (10)—Red. River (Morally Objectionable In Part For All)

REASON-Suggestive sequence; inad-

9 p.m. (10)—The V.I.P.'s (Morally Unobjectionable For Adults)
11:15 p.m. (11)—The Crowd Roors (Family) l 1:30 p.m. (4)—How Green Was My Valley (Adults, Adol.) 1):30 p.m. (5)—Pretty Boy Foyd (Morally Objectionable in Part For All)

REASON—Low moral tone; tends to glam-orize a criminal character.

11:30 p.m. (7)—Mr. Deeds Goes to Town (Adults, Adol.) 11:40 p.m. (12)—Old Acquaintance(Morally Objectionable in Part For All)

REASON-Reflects the acceptability of divorce; suggestive sequence MONDAY, APRIL 10

9 a.m. (7)—Madame Bovary (Adults, Adol.) 8 a.m. (12)-Forty-Second Street (No Classi-

4:30 p.m. (4)—Garden of Evil (Adults, Adol.) 6 p.m. (10)—Return to Paradise (Marally Objectionable in Part For All)

REASON— Suggestive situations and dia 7 p.m. (7)—The Stratton Story (Family) 11:15 p.m. (11)—Double Identity (No Clas-

12 a.m. (12)—The Big Clock (Adults, Adol.) 12:30 a.m. (12)—Conflict (Adults, Adol.) 1:30 a.m. (10)—Same as 6 p.m. Monday TUESDAY, APRIL 11

8 a.m. (12)-Employees Entrance (No Clasa.m. (7(-Madame Bovary (Part II) Adults, Adol.)

dults, Adol.)
4:30 p.m. (4)—Imitation General (Adults, Adol.)
6 p.m. (10)—The Hard Man (Family)
8 p.m. (4)—Julius Caesar (Family)
9 p.m. (7)—Another Time, Another Place (Morally Unobjectionable For Adults)
11:15 p.m. (11)—Three on a Match (No Classification)
11:30 p.m. (12)—The Very Thought of You (Adults, Adol.)
12 a.m. (4)—The Accused (Adults, Adol.)

Lastly, the observance aims at assuring "The Church's effective support

(Adults, Adol) 12:30 a.m. (10)—Same as Tuesday atóp.m.

WEDNESDAY, APRIL 12 .m. (12)-Here Comes the Navy (No

Classification)
a.m. (7)—Lizzie (Marally Objectionable In Part For All)

REASON—Suggestive sequence. 4:30 p.m. (4)—Footsteps in the Fog (Adults, Adol.)

(10)-Cockleshell Heroes (Adults, p.m. (10)-Ferry to Hong Kong (Adults, Adol.)

11:15 p.m. (11)—Hearts Divided (Family)
12 a.m. (4)—The Great Man's Lady (Adults,

Adol.)
12 a.m. (12)-Million Dollar Baby (Adults,

Adal.)
1 a.m. (10)—Some as 6 p.m. Wednesday THURSDAY, APRIL 13 8 a.m. (12)—G-M en (No Classification)

9 a.m. (7)—On Moolight Bay [Family) 6 p.m. (10)—Daniel Boone [Family) 7 p.m. (7)—Iron Man (Adults, adol.) 9 p.m. (4)—About Mrs. Leslie (Mc Objectionable In Part For All) REASON-Tends to create symp

11:15 p.m. (11)-Secret Enemies (Adults

Adol.)
11:30 p.m. (12)—Cinderella Jones (Adults, Adol.)

12 a.m. (4)-The Last Blitzkrieg (Adults, Adol.) 12:30 a.m. (10)—Same as 6 p.m. Thursday FRIDAY, APRIL 14

8 a.m. (12)—Man Wanted (No Classification)
9 a.m. (7)—A Woman's Devotion (Adults, Adol.)

Adol.)
4:30 p.m. (4)-Ride "Em Cowboy" (Family)
6 p.m. (10)-Town of Terror (Adults, Adol.)
7 p.m. (10)-Sinbad the Sailor (Family)
9 p.m. (4)-All in a Night's Work (Morally
Unobjectionable For Adults).
11:15 p.m. (11)-Maltese Falcon (Adults,
Adol.)
11:30 p.m. (12)-Nora Prentiss (Morally
Objectionable in Part For All)

reason-reflects the acceptability of di-

12 a.m. (4)—Five Against the House (Morally Objectionable in Part For All) REASON—Suggestive dialogue, costuming and situations.

12:30 a.m. (10)-Escape in the Desert (Adults, Adol.)
2 a.m. (10)—The Life of Emilu Zola (Family)

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# World Communication Day Is Scheduled For May 7

to the crisis and challenges to Cath-olicism after the Council; given by Fa-ther Andrew M. Greeley, senior project director for the National Opinion re-search Center and a lecturer in sociology at the University of Chicago. 7:30 A.M.

part analysis of the American response

THE SACRED HEART PROGRAM - WFLM-FM, 105.9 Mc. (Fort Lauderdale). 8:30 A.M.

MASS FOR SHUT-INS - Ch. 10 WLBW-TV. THE SACRED HEART PROGRAM - WCCF. 1580 Kc. -Punia Gorda). THE CHURCH AND THE WORLD TODAY THE SACRED HEART PROGRAM - WIRK,

1290 Kc. (West Palm Beach)

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 9:30 P.M. MAN-TO-MAN - WTHS, Ch. 2 - Inter-TV program

THE SACRED HEART PROGRAM - WGMA and a rabbi. Moderator, Luther C. Pierce, THE HOUR OF THE CRUCIFIED — WZZZ,

> 9;05 A.M CATHOLIC NEWS - WIRK, 1290 (West

9:30 A.M.
THE HOUR OF THE CRUCIFIED - WIRA, (40 Kc. FM 95.5 Mg. (Fort Pierce). 10:15 A.M. THE HOUR OF ST. FRANCIS — WNOG

(Naples), Same as 8:45 p.m 6 A.M.
THE CHRISTOPHERS - WGMA 1320 Kc 10:30 A.M. THE HOUR OF THE CRUCIFIED - WWIL (Hollywood).
THE SACRED HEART PROGRAM - WGBS, 1580 Kc., (Fort Lauderdale). 5:05 P.M.

CATHOLIG 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

8:45 P.M. THE HOUR OF ST. FRANCIS - WKAT, 1350 Kc, "My Lop is Empty."

News from The Voice.

(Daily)

SERMON OF THE DAY - WIOD, 610 Kc.

By JAMES C. O'NEILL 'call to Christian minds their VATICAN CITY—(NC) duties, in accordance with the faith they profess, regard-

The first World Communications' Day, aimed not only ing these means of communiat Catholics but at the public cations at large, will be celebrated by the Catholic Church on May

The worldwide observance of a special day set aside to consider the power, use and future of the whole range of modern social communications springs from a suggestion made by the Second Vatican Council.

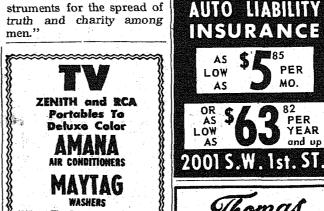
CLAIMS OUTLINED

In a document by the commission, sent to national bishops' conferences to assist them to organize the observance both on the national and local diocesan levels, three aims of World Communications Day are out-

The first is to awaken "in society a sense of responsibility in the face of the great prospects, as well as the perils, offered by the use" of social communications.

Secondly, it seeks to re-

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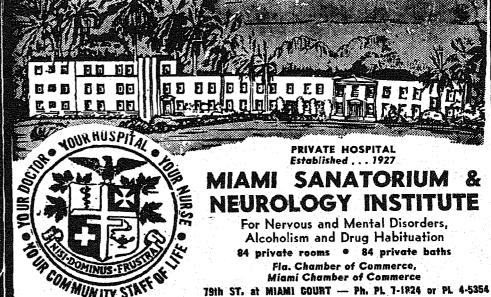
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# This Week's Film Ratings Following are the films

reviewed this week by the National Catholic Office for Motion Pictures.

CLASS A, SECTION I Family The Gentle Giant CLASS A, SECTION III

Morally Unobjectionable for Adults For a Few Dollars More

### **Bob Hope's** Clubs Lucky

BALTIMORE (NC) Bob Hope, comedian, cheerspreader and golf buff, now probably will want back the set of golf clubs. Hope gave the set to Father Joseph A. Sellinger, president of Loyola College here, who gave the clubs their baptism at Baltimore Country Club. On the 152-yard eighth hole, using a six-iron, Father Sellinger scored a hole-in-one.





"Great heavens! Are you still here?" Savana and a savanda and a

### **Quickie Film Reviews**

Class A-III Morally Unobjectionable For Adults. GRAND PRIX — Filmed in Panavision and presented on the Cinerama screen, spectators will not be able to escape the sensations of auto racing. The film consist of the combination of thrills and hard work that make up the racing scene with occasional romantic interludes. John Frankenheimer and his hard working camera crews cover a fascinating subject with documentary thoroughness. The film also has the box office attraction of stars like Ives Montand, James Garner, and Eva Marie Saint.

Class A-II Adults, Adolescents. HOW TO SUCCEED IN BUSINESS WITHOUT REALLY TRYING - The big musical makes it back to the screen with this color adaptation of the long-running Broadway hit. David Swift's production may not be the most inventive cinema of the decade, but he has at least kept the swing-of the original song-spangled spoof on big business and adequately showcased the talents of Robert Morse and Rudy Vallee, with uniformly good support.

As J. Pierpont Finch, the young ex-window washer who has glimpsed the plushy splendor of high places in a "typical" Manhattan corporation, the World Wide Wicket Company, and sets out to land a top management job without wasting any time or talent on it, Morse is engaging. His mannerisms, devlish aspect and cunning were always right for the role, and his pleasant singing voice carries his share of the Frank Loesser numbers, including "Grand Old Ivy," I Believe in You" and "The Brotherhood of Man" with just the proper verve and heart-felt guile.

Rudy Vallee makes the most of his opportunity to expand as J. P. Biggley, the dullard who runs the World Wide Wickets when the World Wide Wickets and his wife are not running him, and his caricature of the executive with hobbies, one of which is knitting, makes him a perfect foil for Finch's fawning chicanery.

From basement to penthouse, no one and nothing in this corporate world escapes the jabs of the script, which has now passed through many hands since Sepher Mead wrote the novel out of which all the gleeful monkey-business has been evolved. There's the 25-year man, who grows plants in the mail room and has never disagreed with anyone; the boss's nephew (Anthony Teague); the boss's girl friend, (Maureen Arthur), causing havoc as a secretary; the steno pool, running like a pack of well-heeled wolves; even the board chairman, (Sammy Smith, who turns out to be a regular guy and a pushover for Hedy.

Still, there's a good time to be had by all as Finch, guidebook in hand, worms (not works) his way up, and up and up. There are some moments to be cherished, as when this scaliwag injects his name into every conversation, strokes the shoulder of a superior or makes believe that loyalty has driven him to work weekends.

Alas, Today's Satire Is Puny

By RUSSELL SHAW

A few weeks ago, in praising Billy Wilder's film, "The Fortune Cookie," I had occasion to remark on the prucity of distinguished - or even passable - contemporary American satire.

Heaven knows we haven't reached such an exalted state that we are above satire, and it seems improbable that we have really sunk so low as to be beyond it. Yet satire is in short supply, and for the moment at least the satirists seem to be conspicuous chiefly by their absence.

That perhaps is why all sorts of things are called satire these days that do not really, qualify for the title. For instance, the various specimens of black comedy on our movie screens do not seem to me to come under the heading of satire. One might describe them as outbursts of anarchic fantasy or personal spleen venting, but satire they aren't.

Whatever satire is, it has something to do with reality. It involves real people with real problems and real foibles. Moreover, the saCritic's Report

tirist is one who pinpoints deviations from a well determined value system. Anarchy, it seems to me, is essentially opposed to satire. If one rejects, implicitly or explicitly, all value systems as equally meaningless, the result may be stimulating (or just confusing) but it is not going to be satire.

Nor is satire the same thing as kidding or spoofing. The true satirist isn't a gentle person, and though laughter may be his instrument, it is laughter with a cutting edge. The writer who gets too cozy and sympathetic with his subject matter is not going to produce satire.

"How to Succeed in Business Without Really Trying" seems to me an example of a film that may possibly aspire to satire but misses the mark because of a failure nerve, an unwillingness seriously to unsettle

minimum and the preconceived notions of any possibility of genuine its audience.

The subject of course is the rat race of big business off office politics. The hero is a fairly unappetizing little scrambler who starts at the bottom rung of a huge corporation and rises, by fair means and foul, to the topmost reaches of executivedom.

The movie's generally wishy-washy attitude is most apparent in its handling of this character. For here we are presented with the notion straight out of fantasy and wish-fulfillment — that one can engage in double dealing though quickly forgotten. Inand still remain cleancut, deed, the entire show passes popular and pure of heart. We are asked in other words to sympathize with the hero telligence or one's emotions

satire goes out the window

I am somewhat at a loss to know what to make of what is left of the film that results from this basic decision. Is one to take it as a farcical spoof of business life? I suppose so, and in these terms it manages some rather skillfully executed moments of adolescent humor.

The performances notably by Robert Morse as the scheming young hero and Rudy Vallee as the pompous corporation president - are agreeable enough, and the tunes are inoffensive quickly and painlessly, without engaging either one's innot judge him, and with this more than superficially.

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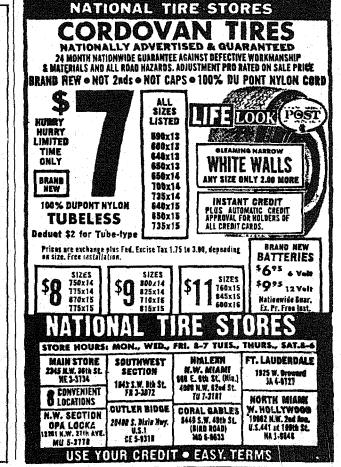
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J. 1

# Encíclica 'Populorum Progressio' Causa Impacto y Resonancia Mundial

Hondas repercusiones en el mundo entero está alcanzando la Encíclica "Populorum Progressio" del Papa Paulo VI. Para unos, ha obtenido "la resonancia v el impacto que las palabras justas suelen tener en la conciencia de los hombres". Para otros, es la encíclica más revolucionaria de todos los tiempos.

La trascendental enciclica sobre la justicia social y los problemas de las naciones en desarrollo, en donde por primera vez se aludieron tópicos como el exceso de población y el control de la natalidad, es la quinta del Santo Padre en sus tres años y medio de pontificado. En ella se propone la creación de un fondo mundial para librar la guerra contra la miseria.

El Control de la Natalidad La enciclica autoriza a los gobiernos católicos a distribuir información sobre el control de la natalidad, siempre que se respeten las enseñanzas de la Iglesia.

También por primera vez, el Sumo Pontifice reconoció el derecho de los gobiernos a promover el control natal, aunque aclarando que se referia solamente a medios ahora aprobados por la Iglesia: el método rímico o la abstinencia.

Peritos del Vaticano precisaron que al no hacer referencia a medios artificiales de control de la natalidad, como las pildora anticonceptivas, el Papa deja abierta la posibilidad de que se introduzcan cambios al anunciarse la política oficial de la Iglesia en este problema.

Al respecto, Mons. Paolo Poupard, quien dió a conocer la encíclica a la prensa, dijo que el Santo Padre "se prepara para tratar ese tema (el control, las pildoras anticonceptivas y la posibilidad de algunos cambios en la actitud de la Iglesia respecto a ese problema) en un documento separado. La encíclica repite con autoridad lo que dijo el Concilio.

La enciclica vincula directamente el problema de la pobreza en las naciones subdesarrolladas con el aumento de la población. Con demasiada frecuencia -diceun incremento demográfico acelerado incorpora sus propias dificultades a los problemas del desarrollo: El tamaño de la población aumenta más rápidamente que los recursos disponibles y asi se llega a un impase aparente. A partir de ese momento es grande la tentación de contener el aumento demográfico por medio de disposiciones radicales.'

El Egoismo Social

Aunque los párrafos sobre explosión demográfica y control de la natalidad son los que más espectación han creado en la opinión pública, son los planteamientos de justicia social y de preocupación por las masas hambrientas, los que han cosechado los más variados comentarios de elogio, por parte de los más variados sectores de la prensa y el pensamiento politico y social del mundo actual.

El Papa Paulo VI afirma en su enciclica que el mundo está enfermo de egoismo por falta de fraternidad, aún más que por el monopolio improductivo



de los recursos por un pequeño número de hombres.

Insta también a las naciones ricas a contribuir a crear un mundo mejor en que todos "puedan llevar una vida completamente humana". Añade que "la otra manera, la codicia continua de los paises adinerados sólo podria provocar el juicio de Dios y la ira del pobre con consecuencias que nadie podria prever".

#### El Fondo Mundial

El Santo Padre propone la creación de un fondo mundial con recursos retirados de "los gastos que se destinan a la ostentación y a la carrera armamentista" para financiar un programa que "elimine el hambre y reduzca la pobreza.

La enciclica afirma que "el desarrollo es el nuevo nombre de la paz" y señala que "librar la guerra contra la miseria y luchar contra la injusticia es promover el bien común de la humanidad."

Insta a concertar acuerdos regionales entre las naciones débiles para su apoyo mutuo, entendimientos de un alcance más amplio para contribuir a su asistencia, y acuerdos aún más extensos para establecer programas de estrecha colaboración entre los grupos de naciones.

El documento censura, asimismo, al capitalismo ilimitado ("llega a implantar una dictadura económica"), al colonialismo, al nacionalismo (separa a los pueblos de su verdadero bien") y al racismo.

El Papa Paulo VI, según explicó monseñor Poupard, estuvo recopilando material para esta enciclica desde su elección como Sumo Pontífice en 1963. El último borrador (el sétimo) fué aprobado por el Santo Padre el 20 de setiembre último. Estaba redactado en francés. 

### **Misas Dominicales** en Espanol

CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M. CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
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S.W. 26 Rd. 8:30 A.M., 1 P. M., 7 y 8 P.M. ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M. ST. JOHN BOSCO, 1301

Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M. GESU, 118 N.E. 2 St. 5:30 P.M.

ST. MICHAEL, 2933 W. Flag-ler. 10:45 A.M. ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15

ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.

ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M. ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M. ST. AGNES, Key Biscayne. 10 A.M. LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M. ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 6:30 INMACULADA CION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M. ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah.

ST. PHILIP BENIZI, Belle

ST. MARY, Pahokee. 6:30 P.M.

Glade. 12 M.

# Alarmante Subversión Desde Cuba Hacia Latinoamérica "Latinoamérica está convirtiéndose en un volcán."

Esta declaración y otras similares sustrajeron la atención del Subcomité de Seguridad Interna del Senado de Estados Unidos de los problemas de la guerra en Vietnam a la amenaza actual que está representando la Cuba comunista para el Caribe y Latinoamérica.

Fidel Castro ha decidido aparentemente tomar ventaja de la situación, suponiendo que éste es su momento para hacer su gran entrada en la escena mundial. Siempre le ha gustado ser el centro de atración y parece que empieza a verse complacido en sus afanes, de acuerdo con el testimonio oido por los senadores norteamericanos. Los testimonios tomados hace menos de un mes por el subcomité senatorial han sido hechos públicos. En ellos se encuentran observaciones como estas:

- Las actividades militares se han incrementado notablemente en Cuba desde que la Conferencia Tricontinental dirigida desde Rusia' tuvo efecto en la Habana en enero de 1966. La conferencia sañaló a Cuba como la "base promotora de la subversión contra el Mundo Libre.'

-Un testigo, que ocupó hasta recientemente importantes posiciones en el régimen cubano por sus conocimientos de la industria azucarera, reportó haber visto 4,000 oficiales rusos en un campamento de la provincia de La Habana.

- Se calcula que unas 20,000 guerrillas controladas desde Cuba operan en Perú, Colombia, Ecuador, Chile y Venezuela. Perú ha sido seleccionado como cuartel general para esta operación guerrillera debido a que hace frontera con cinco países latinoamericanos.

 Supuestos "barcos pesqueros" son utilizados para infiltrar guerrillas entrenadas en Cuba, así como armas y equipos a los grupos sediciosos de Latinoamérica.

- Elaborados sistemas subterráneos han sido construídos en zonas montañosas : de Cuba para ocultar cohetes y toda clase de armamentos.

- Hay "missiles" de fabricación soviética en Cuba.

- Una flota pesquera Ruso-Cubana de alta mar opera con "extraños" sistemas electrónicos. Muchas de esas embarcaciones son comandadas por rusos y las tripulaciones están integradas por cubanos y soviéticos.

Cuba recibe armas de Rusia, Checoeslovaquia y Bélgica
 y a su vez ha enviado armas a Vietnam del Norte.

· Cuba ha enviado unidades completas de proyectiles 'SAM" (cohetes de tierra a aire) a Vietnam, via Argelia.

- Por lo menos un millar de africanos, (congoleses y de la Somalia,) han recibido entrenamiento en Cuba.

Un observador que representó a su país en distintas posiciones diplomáticas antes de Castro y que en la actualidad vive exiliado en Panamá, dijo que "Latinoamérica se está convirtiendo en un volcán."

Entre los testigos que prestaron declaración al subcomité se encuentra personas que abandonaron Cuba tan recientemente como a fines del último año, personas que han vivido en Cuba y que se dedican por entero a la función de observadores de la situación cubana, diplomáticos, hombres de negocios, profesionales y periodistas cubanos. Muchos de ellos lucharon junto a Castro en el movimiento insurreccional contra el régimen de Batista.

No queda lugar a dudas, por tanto, de que Castro está haciendo sus mejores esfuerzos para conquistar de cualquier manera los países de Latinoamérica.

Lideres comunistas han delineado va los planes para una intensa campaña en Latinoamérica durante este año, según trasmisiones radiales de La Habana captadas en Miami. Una de las trasmisiones dijo que "activo apoyo" seria suministrada a las guerrillas terroristas en América Central y del Sur y señ aló que en una "conferencia secreta de líderes comunistas de Latinoamérica se exhortó a la inmediata cesación de la polémica pública entre China y la Unión So-

La trasmisión añadió que los delegados propusieron 'combatir' el bloqueo económico de Cuba por los Estado Unidos y "los preparativos agresivos de grupos contrarrevolucionarios y agentes de la CIA."

En octubre de 1960 el entonces senador y más tarde desaparecido presidente John F. Kennedy proclamó la necesidad de ayudar a aquellos cubanos opuestos a Castro que lo habían sido también al régimen de Batista. Ya antes, en febrero de 1960, The Voice dijo editorial-

"En atención a los acontecimientos, tenemos que decir que en los últimos meses la politica de 'ver y dejar' adoptada por la mayoria americana con respecto a Fidel Castro está dando pie a sentimientos de alarma. Una serie de eventos está alarmando a todos cuantos temen el surgimiento de influencia comunista en cualquier parte del Hemisferio Occidental . . .

"No podemos exagerar el peligro que se ciernes sobre nuestro país y sobre nuestra religión y los tremendos problemas que demandan una rápida acción, si algún país latinoamericano se ve arrastrado al mundo comunista.

En su número de julio 22 del 60, The Voice publico un reportaje titulado Cuba por Dentro, basado en informaciones suministradas por algunos de los millares de exiliados que arribaban a la Florida. Detallando la estrangulación de Cuba por el pulpo comunista, señalábamos entonces:

"La conspiración dirigida desde Moscú, lo advierte ya la mayoría de los cubanos, está encaminada a la subyugación de esa nación para hacerla otro satélite esclavo como Hungria, Polonia y otros países tras la cortina de hierro y para establecer a sólo 90 millas de los Estados Unidos una cabeza de playa destinada a toda Latinoamérica."

### CAMBIE PARA MAS FRESCURA, ......



AROMA Y SABOR UN MUNDO DE AROMA Y SABROSURA

PELICULA ACLAMADA INTERNACIONALMENTE!

LA INVASION DE NORMANDIE RECREADA POR DARRYL F. ZANUCK CON LA COLABORACION DE LOS GOBIERNOS DE EE. UU., INGLATERRA FRANCIA Y ALEMANIA





### CINE-GUIA

Por Alberto Cardelle TOWER: "El día más largo las operaciones más ambiciosas de la Segunda Guerra adelante esta operación. Mundial y que fue casi decizismo: La invasión de Normandia. Está basada en el libro de Cornelius Ryan, au- Robert Mitchum y otros. tor especializado en hechos beceras de playa son buenas Agente Secreto," se man-

riormente: Aunque extenso, CLASIFICAR.

no aburre en ningún momento al constituir un exdel siglo." Esta pelicula nos celente reportaje de los prenarra filmicamente una de parativos, fracasos y detodo lo que se hizo para llevar

Aunque "El dia mas largo siva para la derrota del na- del siglo" posee muy buenos actores sobresalen en su labor Eddie Albert, Sal Mineo,

Clasificación Moral: A-1 ocurridos durante la pasada (Para toda la familia).
guerra. El film nos presenta TRAIL Y TIVOLI: "Su exmuy buenas escenas de bacelencia." Este film constallas. El lanzamiento de los tituye el último trabajo de paracaidistas detrás de las Mario Moreno (Cantinflas) lineas alemanas sobre los para la pantalla. Es posible pueblos franceses cercanos que la calidad demostrada en a la costa y el desembarco las últimas películas de Cany lucha de miles de hombres tinflas tales como "El Señor para tomar las diferentes ca- Doctor." "El Padrecito," "El

pruebas de lo dicho ante- tenga también en esta. POR

# Pide Obispo Carroll Ayudar a Latinoamérica

Nuestros vecinos de Latinoamérica ha venido siendo en estos años recientes fuente de profunda preocupación de los Vicarios de Cristo y de todos cuantos están conscientes de la potencialmente explosiva situación en esta parte del mundo. Grandes evoluciones y revoluciones ha comenzado en esos paises tradicionalmente católicos en los que se realizan ingentes esfuerzos para llevar educación a más de cincuenta millones de analfabetos; para proveer vivienda adecuada a más de diez millones de familias que viven en las infamantes 'favelas'; para dar tierra a campesinos que de otra forma tendrian que emigrar a las grandes ciudades en busca de oportunidades, y para dar a todos la oportunidad de disfrutar de las ventaias de la civilización. La Iglesia, en sus esfuerzos

extraordinarios para promover y conservar un genuino espiritu de cristiandad entre esos pueblos durante este tiempo de desarrollo, encuentra tremendos problemas debido a la falta de personal fondos y adecuados medios de comunicación.

Para ayudar a nuestros vecinos de Latinoamérica, he dispuesto que todas las parroquias y misiones de la Diocesis efectuen una colecta denominada Fondo de la Victoria de Latinoamérica, el domingo 9 de abril, de 1967. Más aun, sugiero a los sacerdotes, directores de instituciones diocesanas y directores de colegios, a unirse con nuestros muy amados seglares en una cruzada de oración y de estudio profundo de los problemas de la Iglesia en Latinoamérica, no sólo

para entenderlos, sino para buscarle soluciones practicas. Nuestra particular preocupación en esta Diócesis tiene que ser aun mayor por nuestra proximidad a Latinoamérica y por el crecido número de hispanoamericanos que hay en esta Diócesis. Nuestras donaciones y nuestras oraciones ayudarán considerablemente a nuestros hermanos en Cristo y a sus guias y dirigentes en este tiempo de agitación para buscar soluciones que puedan traer el progreso y la paz a sus pueblos.

Impartiendo a cada uno de ustedes mi bendición paternal, quedo, Sinceramente suyo en Cristo,

Loleman d' Carrell Obispo de Miami

# En Español



# Sacerdotes de la OCSHA Tienen Reunión en Miami

dotes de la Obra de Cooperación Sacerdotal Hispanoamericana radicados en las diócesis de Miami y San Agustín tuvieron una reunión en esta ciudad los días 28 y 29,

"Fue una grata convención de estos sacerdotes que dejaron su patria común, España, para ejercer su ministerio en estas tierras floridanas", dijo el Padre Xavier Morrás, delegado de la Obra en la Diocesis de Mia-

Los dieciocho sacerdotes de la Obra en Miami sirvieron de anfitriones a los 16 sacerdotes procedentes de la diocesis vecina, el padre Diego Conesa es el delegado de San Agustin.

Los sacerdotes tuvieron reuniones en las que discutieron problemas comunes intercambiaron ideas v provectos para un apostolado más efectivo. Disfrutaron también de horas de esparcimiento y entreteni-

#### Curso Preparatorio Para el Matrimonio

Una serie de Conferencias Pre-Cana, Curso de Preparación al Matrimonio, será ofrecida para parejas que planeen contraer matrimonio en los próximos seis meses, organizada por el Buró de Vida Familiar de la Diócesis de Miami, para público de habla hispana.

Las clases tendrán lugar lunes y miércoles los días 17, 19, 24 y 26 de abril, comenzando a las 7:15 p.m., en los locales de la Escuela Parroquial de St. Michael.

Un grupo de sacerdotes, psicólogos, médicos, y matrimonios tendrán a su cargo las conferencias sobre el matrimonio.

Treinta y cuatro sacer- miento de sabor hispano. Los primeros sacerdotes de la Obra de Cooperación Sacerdotal Hispanoamerica-

na vinieron a la Florida en 1952 estableciendo las primeras misiones para trabajadores migratorios de habla hispana. En 1955 un completo programa misional fue establecido en todo el Sur de la Florida a cargo de los sacerdotes de la OCSHA, cubriendo todos los campos en los que millares de braceros migratorios de origen mexicano y puertorriqueño se concentraba en épocas de cosecha.

En la actualidad hay en la Diócesis de Miami 18 sacerdotes de la OCSHA, los que trabajan en distintas parroquias y misiones de la Diócesis, tanto en el sector urbano como en el rural. La mayoría de ellos realiza su apostolado entre fieles de habla hispana.

# OICE Construyen Capilla Provisional Para Monumento a la Caridad

puesto templo honrando a Nuestra Señora de la Caridad del Cobre junto a la Bahía Biscayne en la sección sureste de Miami, será una capilla provisional que se espera será inaugurada el 20 de Mayo en solemnes ceremonias conmemorando independencia de Cuba.

El anuncio fue hecho por Obispo Coleman F. Carroll, quien informó que ya se contaba con un fondo de \$116,000 en efectivo para la construcción del templo y monumento que se levantará adyacente a la mansión Vizcaya.

El monumento expresará la gratitud de los cubanos a los Estados Unidos por la acogida de esta nación a un pueblo que huye de la persecución y vendrá a ser a esta área lo que la Estatua de la Libertad es a Nueva York, según palabras del Obispo Carroll, que donó los terrenos para la obra.

El templo honrando a la Virgen de la Caridad será construido como un acto de gratitud por su intercesion en el éxodo y como una muestra de la devoción firme de los cubanos a su patrona, cuya intercesión invocan

Dijo el Obispo que aun no se puede predecir el carácter o la magnitud del mo- Asociado de esta sección en numento y templo ya que español de The Voice es el cepción de los artistas y de dador para la construcción

tria a la que anhelan regretrucción se recaude entre los cubanos desterrados en todas partes del mundo.

Manolo Reyes, Editor estos dependerán de la con- presidente del Comité recau-

La primera fase del pro- para la liberación de la pa- la cantidad que para la cons- del santuario. Las oficinas del comité están situadas en el Centro Hispano Católico, donde el Obispo Carroll ofreció la conferencia de prensa en la que se anunció la construcción de la capilla provisional queserá inaugurada el 20 de Mayo.



Obispo Carroll Informa Sobre el Acto del 20 de Mayo

Con él, los Padres Paz, Chabebe y Periika



Los Padres Javier Morrás y Diego Conesa, Delegados de la OCSHA en las Diócesis de Miami y St. Agustin, respectivamente, cambian impresiones.



Los Sacerdotes de la OCSHA Reunidos en Miami

Comida en el Centro Vasco, Escuchan al P. Morrás

# Necesitamos Apóstoles, Dijo Obispo a Legionarios

Es mucho lo que ha hecho mundo; pero estamos llamahacer más todavía y debehablando a unos 800 miem-

Madre. Ella os guiará. El Papa ha hablado dequehay que hacer más y debe haber más fieles dedicados al apostolado para llevar el mensaje de Cristo a todas partes. Hay mucho que hacer; la mies es mucha, pero los operarios pocos." Añadió el prelado.

La Legión de Maria ofrecía la ceremonia llamada 'acies," que es la renovación de la consagración de sus miembros a Maria y al apostolado.

Después de la ceremonia en el templo, los legionarios tuvieron una merienda y numeros musicales en el salón parroquial de la Catedral.

El Padre Angel Naberán director espiritual de la Curia Hispana de la Legión de María, dijo entre otras cosas:

La legión de María tiene en los momentos presentes más actualidad que nunca, después de las declaraciones del Concilio Vaticano II. Por estas razones: 1- Porque espluralista de enormes masas que han apostatado de la fe o por otras causas. Los católicos somos minoría en el grinación hacia la Patria.

la Legión pero tenemos que dos a ser el fermento que ha de transformar la masa inmos cercer, porque no son su- mensa que nos rodea y nos ficientes los legionarios en observa, porque se siente nuestra diocesis, dijo el O- hambrienta de Dios que nun-bispo Coleman F. Carroll ca más que del pan de cada día. Es un momento crucial bros de la Legión de María de la historia preparado esreunidos en la Catedral de pecialmente para recibir el mensaje cristiano. Pero los "Todo por medio de Ma- sacerdotes y los líderes reliia que es nuestra verdadera giosos son poco para llegar a conquistar dicha masa. Por eso el Concilio ha hecho un llamamiento urgente a los laicos, para, por medio de éllos, hacer llegar el mensaje de salvación a todos. Y ha querido fundamentar estellamamiento dándole consistencia biblico-teológica profunda diciendo las siguientes palabras: "Los cristia-nos seglares obtienen el derecho y obligación del apostolado por su unión con Cristo Cabeza. Ya que, insertos por el bautismo en el Cuerpo Mistico de Cristo, robustecidos por la Confirmación en la fortaleza del Espititu Santo, son destinados al apostolado por el mismo Señor. Se consagran como sacerdocio real y gente santa, para ofrecer hostias espirituales por medio de sus obras para dar testimonio de Cristo en todas partes."

No caben por tanto miembros estáticos en la Iglesia, tamos inmersos en un mundo que, por definición es dinámica, por misionera y por ser el Gran Sacramento de verdadera, por ingnorancia salvación para todos los hombres en proceso depere-

### TOMBOLA DE BELEN

Mañana sábado 8 y el do- del colegio mingo, día 9, tendrá lugar la dos para el sostenimiento de becas a estudiantes cubanos latinoamericanas.

La Tómbola ofrecerá Tombola de Belén, en los atractivos para grandes y terrenos del planteljesuita de chicos, con toda clase de Miami, a fin de recaudar fon- juegos y entretenimientos, sirviéndose comidas típicas

#### NOCHE DE LA CARIDAD

gar en el Tropical Park la para el templo-monumento a la Virgen de la Caridad y a los Estados Unidos por parte de los refugiados cu-

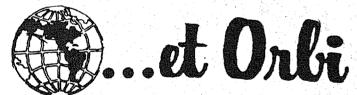
Hoy viernes comenzando cluye Carreras de Carruaa las 7:30 p.m. tendrá lu- jes (Harness Racings) "fashion show" y comida degala. 'Noche de la Caridad" des- Las señoras Elda Romatinada a recaudar fondos ñach y Angelita Agramonte son las organizadoras del acto recaudatorio de esta no-

Las entradas, a \$1, \$3 El Obispo Coleman F. y \$12 estan a la venta en Carroll serà el invitado de el Centro Vasco, Albón Marhonor de la noche, que in- ché y Farmacia Varadero.

La Novean Convención Anual del Consejo Diocesano de Mujeres Católicas de Miami tendrá lugar del 23 al 25 de abril en el Sea Ranch Motel, Fort Lauderdale. . . "Noche De Estrellas" a beneficio de la parroquia de Corpus Christi el domingo, 9 de abril, en el Hotel Deauville. 7 p.m. Un completo programa de retiros para mujeres està señalado para la Cenacle House, en Lantana. Las interesadas en información sobre estos retiros en inglés pueden llamar al 582-2534, Lantana. . .

LOS HERMANOS Maristas, cuya orden está celebrando el 150 aniversario de su fundación, tuvieron una misa pontifical en la Catedral de Miami oficiada por el Obispo Carroll. Los maristas conducen los colegios secundarios Colombus y Pace.

La semana que comenzará el domingo 9 de abril ha sido proclamada "Semana de Ayuda a Florencia". por las inundaciones que afectan a esa histórica ciudad italiana. hizo la proclamación al Alcalde Metropolitano, Chuck Hall; el Obispo Carroll será el presidente del comité recaudador de ropas y medicinas. Las donaciones pueden hacerse llamando a los senores John Burke, 374-6505 o Frank Pellicoro, 634-0896.



En una carta pastoral colectiva con motivo de la Semana Santa, los obispos de República Dominicana invitaron al gobierno y a los ciudadanos a usar "el arma potente del diálogo" para obtener condiciones de vida más humanas para la población. "Sólo respetando los derechos de Dios y de los hombres - dicen- la nación podrá conseguir la renovación moral y social necesarias". En la carta se exhorta a la población a olvidar todos los resentimientos y rencores para obtener la paz y la unión de todos los ciudadanos. El episcopado dominicano ofrece al pueblo y a los gobernantes los servicios de la Iglesia 'la cual está dispuesta a contribuir con todas sus fuerzas en la solución de aquellos problemas con que se debe enfrentar el pais" Concluyen afirmando que el hambre, la miseria, las condiciones infrahumanas de vida, están pidiendo urgentemente muchas reformas.

El arzobispo de San Salvador, monseñor Luis Chavéz, ante el creciente número de fieles que toman sus "vacaciones" en Semana Santa, sin participar en sus actos litúrgicos, señaló que en los próximos años se tratarà de que sacerdotes y seminaristas lleguen hasta las playas, lagos, rios, y otros lugares de descanso, para presidir actos religiosos y dictar a los temporadistas pláticas cristianas. Especificó que la Iglesia católica no está contra el descanso y el júbilo, siempre y cuando se haga con decencia.

Para este año, la solución mejor ha sido usar más ampliamente de la radio. La emisora que transmite ordinariamente programas de escuelas radiales, "La Voz Panamericana", dedico gran parte de su tiempo a la emisión de las ceremonias religiosas de Semana Santa celebradas en la Catedral Metropolitana. El presbitero José Alejandro Duarte ha sido encargado de esta campaña. Varios sacerdotes escribieron asimismo en los diarios sobre el espiritu que debe reinar en esos días, aún entre los vacacionistas, a quienes pidieron recogerse y buscar a Dios en la oración durante las jornadas santas.

En los Estados Unidos se está haciendo un estudio lo más amplio posible del gran tema que abarca la educación de los católicos. Hasta ahora ha predominado la idea de que "cada niño católico debe educarse en una escuela catolica".

Pero van surgiendo dificultades, así ideológicas como prácticas, que hacen dudar hoy en día de ella. Ante todo, el inmenso coste económico, que a la larga no podrá ser afrontado. Después, muchos no aceptan la necesidad ni aún la conveniencia de que hoy se eduque a los católicos como dentro de un "ghetto" que los aisla de los demás eimpide la mutua comunicación.

Esto, dicen, fue necesario en tiempos pasados, cuando los católicos estaban en los Estados Unidos dentro de una mayoria protestante hostil y su fe corria peligro de ser absorbida por la incredulidad o las otras confesiones. Con todo va a estudiarse el tema ampliamente.

# as Carrozas Reales

que colgaban de un palo atravesado sobre la espalda y los hombros' Vendian verdura de todas clases. He contemplado carros de basura, a cuyo paso habia que tapar la cara, o huir lejos como antaño, como si pasara un leproso apestado.

He visto carrozas maravillosas de miles de dólares de costo, radiantes de colorido, de arte y belleza, exhibiendo a veces algo más de lo permitido por una moral cristiana. Miles de vehiculos son conductores por las carreteras y calles del mundo de toda clase de objetos y personas, hasta por los espacios exteriores hay hoy portando hombres en orbita alrededor de la

Y no sé qué me acuerdo siempre que veo algo de esto, o alguna persona por la calle pasar junto a mi, hacerme esta pregunta; será ésta una carroza, en que se pasea Dios, que porta a Dios, o un camión de basura, que esparce la peste del pecado y del astuto Satanàs, que se aprovechará de élla para

dos grandes cestas, ra pescar almas para sus antros?

> Y a veces se me ocurre rezar por ellas, cualesquiera que sean, para que Dios las impie, las lave y las pueda habitar después. Esto mismo lo aprendi de un santo, que salía por las calles a rezar por todos los que encontraba para que todos pudieran ser portadores de Dios. He aqui la palabra a la cual quería llegar. "Ser porta-dor de Dios." Los primitivos cristianos se llamaban a si mismo TEOFOROS y CRISTOFOROS, o sea, POR-PADORES DE DIOS Y DE Cristo. Cuando un cristiano recibe la comunión es llamado Cristóforo, porque en su corazón lleva el mismo Jesucristo, como Dios y como hombre. Esta si que ha de ser carroza elegante! Cómo Dios la tieneque adornar, cuando precisamente va con todas las galas posibles de que es capaz de lucir una criatura!

> > Cuantas personas por ridad...

Cuántas veces he visto lanzar escondida en uno de nuestras calles serán portaa chinos pobres, cargados sus anzuelos venenosos, pa- doras de Dios? Y si no lo son. . . qué será entonces? Portadoras de qué?. . .Da miedo decirlo.

> Mira. No salgas a la calle, sin antes mirarte bien en el espejo de tu alma cómo estás, si vivo o muerto, elegante o feo, apestoso o perfumado . .si con Dios, o sin Dios. .

No te pasees por las calles del mundo, exhibiéndote como carroza de Satanás, del pérfido y mal intencionado Belcebú. Si no está Dios contigo, de una o de otra manera se ha de notar las influencias malignas del mal que te corroe por dentro. Eso se un hecho real que puede ser manifiesta de mil formas, aunque te pintes, te vistas de trajes de luces y joyas, te rias como la reina de belleza más feliz. Será la vanidad, el mal humor, la mirada indiscreta, la palabra baja, el gesto o la mien élla para hacerla lo más rada incitante, la murmuraparecida a la belleza infinita, cion apuñalante, la imprudencia en el hablar y obrar, el trato duro... Estará ausente la dulzura, la mansedumbre, la verdadera ca-

No salgas de casa sin Dios por nada de este mundo. Un accidente en cualquiera esquina o bifurcación, en cualquiera distracción, te puede cortar el hilo de tu vida. Tu cuerpo se deshará entonces como el de los invisibles. Y que habrá sido de tu alma?

No, jamás. Tratemos siempre de ser carrozas impresionantemente elegantes, maravillosas de Dios, que solamente El sabe embellecer con toda clase de joyas sobrenaturales, y que, sin darse cuenta siquiera van sembrando, por todas partes que pasan, flores de humildad. cariño, sencillez, bondad. cristianismo. ..en una pala-bra, lo que llevan dentro.

Seamos portadores Cristo y el BUEN OLORDE CRISTO irá perfumando poco a poco las grandes avenidas y calles del mundo, que, por desgracia, no huelen demasiado al Dios de la humildad, amor pureza y

Acaso no es esta la vocación de todo cristiano? padre Angel Naberán

# Nefastos Ataques en Asia y America

Por Manolo Reyes

Los comunistas a traves del mundo siempre utilizan las mismas tacticas para conseguir sus nefastos fines.

La técnica preferida de ellos está contenida en la maxima Maquiavélica de 'que el fin justifica los

Ya sea en América Latina, Africa, Asia o cualquier parte del mundo, ellos ponen en práctica el mismo sistema de coaccionar la libertad en cualquiera de sus expresiones, yendo desde la expresión privada hasta el supremo privilegio del ser humano de escoger a sus propios gobernantes.

Buen ejemplo de esta última afirmación ha sido dado hace pocas horas en el Vietnam del Sur. El gobierno militar de Saigón llamó al elecciones para que escogieran sus propios gobiernos locales, o municipales.

Desde que los vietcong y cuenta que el pueblo iba a a pesar de las graves ame-

expresar libremente su opinazas delos guerrilleros Casnion en las elecciones, se dietro-comunistas, salió a las ron a la tarea de secuestrar calles de su nación, en las y hasta asesinar a algunos ultimas elecciones generales de los candidatos con el fin de imponer el terror, e impe-

El domingo dos de Abril, dia de las elecciones, los terroristas comunistas lanzaron bombas y granadas contra las líneas de ciudadanos del Vietnam del Sur que esperaban poder ejercer su derecho ciudadano.

dir que se ejerciera libremen-

las urnas electorales.

Analizando estas agresiopueblo Vietnamita a unas nes a las elecciones vemos como el caso se repite en la misma forma en nuestra América.. . Ejemplo típico nos fue brindado por el valos comunistas se dieron liente pueblo venezolano que

ANALISIS DE LATINOAMERICA

para escoger un nuevo gobierno. Castro-comunistas Los te la opinión del pueblo en habian amenazado con balacear y agredir las lineas votantes, cosa esta que hicieron en algunas localidades pero al fin se replegaron y retiraron la orden cuando constataron que el pueblo venezo-lano, como el bravo pueblo del Vietnam del Sur habian

> amenazas y las coacciones. El ejemplo contra las elecciones se ha repetido en Guatemala y otras naciones del Continente.

> salido a ejercer el derecho al

voto, aun en medio de las

Ultimas informaciones indicaron que el Departamento de Estado en Washington, ha mostrado gran preocupación sobre los indicios que el Vietnam del Norte está sometiendo a los prisioneros de guerra a torturas físicas y mentales para coaccionarobtener confesiones criticando la política de Estados Unidos en Vietnam. El ejemplo no es nuevo. En Cuba se ha repetido el macabro caso. Y hasta los comunistas en el Vietnam han amarrado sacos de arena a sus propios hombres para que no huyeran del frente de

Los organismos internacionales, encargados de poner fin a estas violaciones de los derechos humanos. deben actuar sin demora alli donde se violan los derechos del ser humano.

### Jornada De Primavera

-Una Jornada Cristiana de Primavera para la juventud tendrá lugar el próximo domingo dia 9 comenzando a las 8 de la mañana y terminado con la misa de 7 p.m., en el salón parroquial de la Catedral de Miami, 7530 N.W. 2nd Ave.

La jornada, para jovencitos de habla hispana de uno y otro sexo consiste en un programa intensivo de formación religiosa, combinado con momentos de esparcimiento y recreación. Los temas serán dictados por sacerdotes, religiosos lasallistas v seglares.

# Compruebe sus onocimientos



-La Concelebración es: ☐ La ordenación sacerdotal de varios seminaristas de la misma diócesis.

El acto liturgico por el que varios sacerdotes ofrecen juntos la Misa, consagrando el mismo pan y el mis-

mo vino.

Una ceremonia que celebra el aniversario de la designación de un Obispo. El período conocido en la Iglesia como la Contrarreform

tuvo lugar:

 Al trasladarse la capital del Imperio de Roma Constantinopla. Como resultado de las conquistas de los cruzados.

Para restaurar los auténticos valores católicos y contrarrestar al protestantismo. copón, llamado también ciborio, es el vaso sagrad

utilizado para: ☐ La Exposición solemne del Santísimo Sacramento.
☐ Guardar las hostias consagradas que se distribuirán a los comulgantes, y para conservarlas en el ta-

bernáculo. D La conservación de los Santos Oleos.
 -Para las enfermedades de los ojos se invoca especial mente a:

□ San Judas Tadeo.

☐ Santa Catalina de Siena.
☐ Santa Lucia.

Los Hechos de los Apóstoles indican que el primero de los apóstoles que fue martirizado fue: Santiago el Mayor.

D San Juan. O San Bartolomé.

RESPUESTAS: 1—El acto litirgico por el que varios saterdotes ofrecentarios el mismo pan y em juntos la Misa, consagrando el mismo pan y el mismo vino.

2—Para restantar los auténticos valores católicos y contrarestas al protestantismo.

3—Guardar las hoctias consagradas que se distribuitar en tan a los compigantes, y para conservarias en el tadernáculo.

4—Santa Lucia.

5—Santiago el Mayor.

3—MOURRIPE UPE IN PET IN PET IN PATOR.

# Santoral de la Semana

de Egipto. Llevó una vida pecadora en Alejandria, Egipto, hasta que se unio a combinados con una caridad un grupo de peregrinos que iban a Jerusalén, Alli se produjo su conversión, y desde entonces, encomendandose a la Virgen, se consagró a la oración y penitencia hasta su muerte en el 421.

LUNES 10. San Bademus. Acaudalado hombre de Persia, convertido al cristianismo, sufrió el martirio durante la persecución del Rey Sapor II, tras sufrir horribles tormentos, siendo en todo momento ejemplo para sus compañeros de prisión. MARTES 11, San León el Grande. Este papa resulto victorioso de num erosos ataques de las herejías, evitó la destrucción de Roma por Atila y dogmatizó en el Concilio de Calcedonia las enseñanzas de las dos natuy humana - en una sola MIERCOLES 12, San Julio chos I -Pontifice que reino duran- 550.

DOMINGO 9. Sta. María te 15 años, se destacó por sy genio extraordinario, sólide juicio y vigor apóstolico, exquisita y gran humildad. Murió en 352.

JUEVES 13. San Hermenegildo. Hijo de Leovigildo. Rey Visigodo de España, se casó con una princesa católica que lo convritió, dejando el arrianismo lo que desperto la ira de su padre que lo encarcelo y luego le hizo decapitar. (586)

VIERNES 14. San Justino. Filósofo de familia pagana de Pal stina, se convirtio hacia el año 130 y fue el primero de los grandes apologistas que defendieron a los cristianos contra las groser as acusaciones de los ambientes paganos. Murió már-

SABADO 15, San Paterno-Obispo de Avranches, Francia, ingreso desde joven en la ralezas de Cristo, - divina vida monacal. Fundo numerosos monasterios y tuvo persona. Falleció en el 461 exito en la conversión de muidólatras. Murió en

# The New Morality CLASSIFIED

By Father Hugh Clear

I wish that every Catholic could go see the movie, "The Sound Of Music". If you have not, run out, get a ticket, and go! Apart altogether from the delightful music, and the excellent photoggraphy, I'm convinced that the story itself portrays a very basic theme of human life - indeed, of the Christian life as well.

The two principal characters of the movie, Maria and the Baron Von Trapp, are true-to-life types. Their two different and divergent approaches to life hold a wealth of meaning for all of us, if we can approach the story as a kind of parable or everyday life. Consider

Won Trapp for a moment: He is a wealthy widower left with seven lovely children, ranging roughly in age from six to 16. Finding himself suddenly alone, facing the awesome task of raising these children, he proceeds to cope with the situation with a stoic fortitude and a stern sense of duty and discipline. That is to say, with that special stupidity so often

encountered in the male!

He had always looked upon life, apparently, as a baffling riddle which could be reduced to order and meaning only by applying frigid principles with rigid logic. He had always looked upon people, apparently, as irresponsible creatures — who could be made to "behave" only by dint of amilitary discipline.

So we see him manipulate the lives of his poor kids as though they were automatons, or as so many cadets on parade. He has them trained to come clop-clopclopping through the house, in single file, in answer to his summons.

All this, of course, comes through very comically on the screen. But the hint of tragedy, nonetheless, is there. It isn't that Von Trapp does not love his children. He is simply afraid to let his love be known. Sentiment, he feels, is a sinister seduction from the business of correct behavior. And it must be ruthlessly suppressed!

One could hardly imagine anyone as unlike the Baron as the new governess, Maria. She is his perfect antithesis. In the movie, she is first a novice in the convent, wanting to be a nun, and love the whole wide world.

The Mother Superior is not so surethat Maria's kind temptations of life, we shall of love will suit the decorum surely merit to gain entry of convent life. She suggests into Heaven to Maria that she try her Then there is the "Maria" to Maria that she try her hand at the job of governess approach to Christianity. It Christian practice (less hap- Too bad that we are not

Maria comes singing and what a difference. Christianhousehold, and into his life be dragged as a cross her new duties. She is to take fortitude, patience and resighe is about the task of woo- found liberation, a joy, a he plans to make his wife. us Christ is not a dull, tedious her own special, womanly nation, but the "GOOD style in her handling of the NEWS" of man's salvation! children. She has an irreprestheir confidence and affec- ances from hell-fire, but the She lets them know that she trusts them

IN WEST HOLLYWOOD ...

Baron's approach! For him, the goal was correct behavior and that means a stern discipline. For him, maturity was a thing to be legislated. Not so for Maria! It isn't that she disavows the role of discipline. She simply waves the magic wand of love, and suddenly discipline is seen as a blessed, healing, creative thing! These young lives entrusted to her care blossom into a warm, responsive humanity — before their father's watchful eyes.

and a revelation. At first dis- Sin is the rejection of God. begins to soften, and wonder. He is puzzled, intrigued, impressed, and then, finally, won over. He capitulates to the power of love. He comes to recognize the powerlessness of discipline without love. He sees the emptiness them to our envies, our lusts, emptiness of his life without Baron himself achieves ma- hell on earth! turity. He retrieves his allbut-lost humanity. He is re-

In line with these reflections, I would submit that there are two classical approaches to Christianity itself. Which means, I suppose, that there are two different kinds, or types, of Christians. There is the "Von Trapp'' type. And there is the "Maria" type.

The "Von Trapp" Christian (if you'll excuse the expression!) sees the Christian life as a stern program of moral rectitude. Christianity, for him, is summed up in the Ten Commandments. Isn't life, after all, a test, a period of strict probation? Didn't God put us on this earth, into this vale of tears, in order to test our allegiance and submission to Himself?

Yes, indeed! We find ourselves here, then, engaged in the grim, human struggle in this dire conflict which calls for our blood, sweat and tears. God has issued His royal decrees, His Ten Commandments, and He challenges us to render Him a faithful service. After all, you do not test a man by sending him out on an afterno on picnic.

If we believe in Christ, if we believe in all that the Church teaches us, if we observe all the Commandments of God and of the Church, and bear patiently all the sufferings and rigors and

in the Von Trapp household. has the same basic ingredi-So, one bright morning, ents as the other, but with dancing into the Baron's ity is not a heavy burden, to The Baron instructs her in through life, to be borne with charge of his children while nation. It is, instead, a proing a beautiful woman whom privilege! The Gospel of Jes-Maria takes charge. She has message about sin and dam-And man's salvation is not sible vitality and soon wins a matter of simple delivertion. She beguiles them with full, perfect blossoming of her songs. Shelets them come our humanity through to her and confide in her. grace, just as our Father in Heaven has planned it!

Christ's coming to the How different from the Virgin of Nazareth (inci-

Phone YUkon 3-0857

Maria, the joyful Mother, of ethics") should never be giv-Christianity!) was but the en without emphasizing that beginning of the greatest story ever told. The story of God's love for man reaches its highest point with his conquest, on the Cross, as a Man, and on man's behalf, over Sin, Pain and Death! Jesus Christ, risen from the dead, is the great liberator, the great emancipator of mankind.

Sin is the radical, and supreme, catastrophe of hu-To him this is a miracle man life and human history. pleased and suspicious, he because sin is the rejection of love. For God is Love!

Sin is the rejection of our fellowman, through bigotry, prejudice - or simple neglect. Sin is the tyrannizing of other people - using and abusing them, subjecting of life without love. The our ambitions, our greeds. Sin, deep-down, is darkness, Maria. On that day, the loneliness, self-hate! Sin is

> Out of this dreadful hell, Christ calls us. He comes to deliver us. He cries out to us to break out of our isolation. He challenges us to die with Him, so that we may be born again!

> With all this talk of love, it may be objected, what about the keeping of the Ten Commandments? Is there a place in this joyful Christianity for discipline, for self-denial, for the Way of the Cross? Indeed, yes! I can't think of any better way to put this across than to speak în terms of married life happy married life.

God knows, there is plenty of room in ordinary married life for self-discipline, selfdenial, and the Way of the Cross. I can imagine that a young husband and/or wife greets the insistent wail of their beloved infant, in the middle of the night, with something less than rapturous ecstasy! There are plenty of such sacrifices and deprivations built into every marriage. But it would be a pathetic husband or wife who would choose to define married life purely in terms of its

sacrifices and deprivations. There comes to mind, at this moment, those meaningful words from the Marriage Ritual: "Only love can make it easy, and perfect love can make it a joy!" Surely some such admonition should accompany the Baptismal initiation into the Christian life

standards and ideals of with the sound of His music!

dentally, she is the real pily called "Christian what makes these standards and ideals Christian is, precisely, love. The true Christian ("Maria"-style!) will surely see in God's Commandments, and in the laws of the Christian Community, nothing less than love's own discipline. And keeping them (at least trying to!) will be seen as man's practical, loving response to the God Who loved us first. Love is no enemy of law. And true law is no enemy of love!

> Let us not minimize the scope and "demand" of this love. The "Von Trapp" approach to the Ten Commandments has a way, very often, of getting "hung up" on the Sixth and Ninth. Not so the "Maria" approach! The "Maria" type of Christian would be horrified by this. This kind of Christian knows nothing less than total response to the Father's total gift, his own divine Son. The 'Von Trapp'' Christian sees his service to God as a duty. He is forever asking: "must The "Maria"-type Christian sees his service of the Father as a privilege. He is forever asking: "can I?".

> The "Von Trapp" Christian, since he defines Christianity as the exact observance of divine and ecclesiastical law, is in grave danger of discouragement and even despair when he finds he may not be capable of this perfection. The "Maria" Christian defines Christianity as a program of growth and development in the art of love, of self-surrender. There are no childish tantrums because the art is not learned in a day, or even perhaps fully in a lifetime.

Why do we not honestly admit that there is more than a little of the 'Baron Von Trapp" in each of us? And not nearly enough of the "Maria"! Perhaps this is the reason why our Christianity seems so cold, so dull, so dead to the world around us. We think of a man like Pope John XXIII, and how the world idolized him. They did not understand his beliefs, his theology. But they looked at this great man, and they were mightily attracted to his humanity. They listened to his words, and they liked what they heard. Without realizing it, they were hearing in John the pure music of Christianity itself-Certainly all those in- the melody of Christ which structions on the necessary lingers on. The hills are alive

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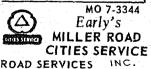
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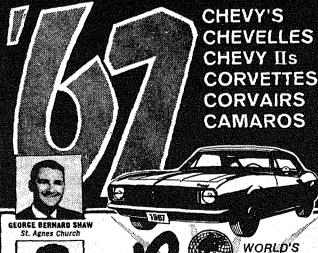
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# Castro Spurs Latin America Plots, U.S. Senators Told

By JOHN J. WARD "Latin America is being

converted into a volcano." It was that statement, and others like it, which turned the attention of the Senate subcommittee on internal security last week from the war in Vietnam to the threat being made by communist Cuba to the Caribbean and

all of Latin America. Fidel Castro has been described as "one of the smartest, sneakiest operators around the globe today.' And apparently he has decided to take advantage of the situation, figuring that now may be the time for him to make his grand entrance upon the world stage.

Fidel has always loved the spotlight. Today he is taking his bow from these activities, according to testimony heard by the Senators:

. . . Military activities have increased notably in Cuba since the "Russianmanaged" Tri-Continental Conference was held in Havana in January, 1966, which established Castroland as the "forward base of subversion against the Free World."

. A former member of the Cuban ministry, an authority on the sugar indus try, reported seeing 4,000 Russian officers at one camp in the Province of Havana. ... Some 20,000 Cubancontrolled guerrillas are believed to be in Peru, Colombia, Ecuador, Chile and Venezuela, with Peru as their headquarters because it borders on five Latin American

. . . "Counterfeit" boats are used to infiltrate Cubantrained guerrillas, arms and supplies into Latin countries. These boats are built to pass for fishing vessels peculiar to a particular country. Arms sealed in rubber containers and placed in lobster pots

are dropped in the waters of an infiltrated harbor and later picked up by a boat whose "papers are in order."

tems have been carved out of Cuban mountains to secrete missiles, arms and supplies. . There are Russian-

built missiles in Cuba. high-seas fleet operates with sophisticated electrical gear. Russians command many of

Cubans.

sends arms to North Viet-

Cuba has sent complete SAM (ground-to-air) missile units to North Vietnam by way of Algeria.

. . . At least 1,000 Africans - Congolese or Somalias - have received training in Cuba.

EXPERT WITNESSES

Witnesses before the subcommittee included persons who left Cuba as recently as the end of last year; persons formerly living and working in Cuba who utilize their special backgrounds as "Cuba watchers" on the perimeter of that country; former Cuban diplomats, business and professional men, and others. Somehadfought with Castro in the "July 26 Movement" against the Batista regime.

There is no doubt, therefore, about Fidel's efforts to gain support of other countries in this hemisphere to oppose the United States in every possible manner. Castro and other Cuban leaders continue to give the same pitch to their speeches, villifying the U.S. and defending their continued rapprochement with the commu-

Advance guards of Red way to feelings of alarm. A

"experts" have gone into Cuba to prepare the way for larger numbers who will become technical assistants ... Elaborate tunnel sys- in industrial, trade and cultural activities.

Top communist leaders have completed plans for an intensified campaign in Latin America this year, ac-. . . A Cuban-Russian cording to a broadcast by Havana radio monitored in Miami. One said that "active support" will be provided for these vessels and Russian terrorist guerrillas in Central crews are integrated with and South America and noted that at a secret "con-. . . Cuba receives arms ference of Latin American from Russia, Czechoslova- communist parties," delekia and Belgium and in turn gates had called for the "immediate cessation of public bickering" by the Soviet Union and Red China.

The broadcast said special attention was given to the problems of solidarity with the Cuban people and their government."

Included in the communist blueprint was an agreement to "demand the reestablishment of diplomatic and commercial relations with Cuba" by other nations in the Western Hemisphere.

The newscast said delegates vowed to "fight" the U.S. economic embargo of Cuba and denounced "the aggressive preparations and activities of counter-revolutionaries and other CIA agents."

Back in October, 1960, the late President but then Senator John F. Kennedy had advocated giving help to those Cubans who opposed Castro's dictatorship as they had Batista's.

Before that time, in February, 1960, The Voice had said editorially:

"With respect for the facts, we must mention that in the past two months, the "waitand-see" policy adopted by most Americans with regard to Fidel Castro has given



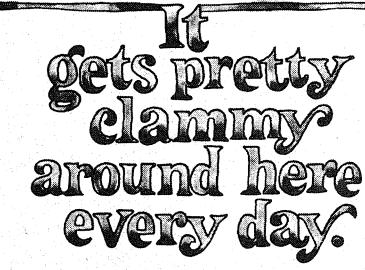
RUSSIAN FISHERMAN, Vyacheslaw Hohrin, first Russian citizen treated in a prix mainland Aaska hospital since World War II, gets a cheerful greeting in Anchoray from Sister Philias, Providence Hospital director of nurses. (NC Photos)

series of events has bewild- into the communist world." ered many who dread the thought of communist influence anywhere in the Western Hemisphere . . .

We cannot exaggerate the danger to our country as well as to religion, or the formidable problems that will demand speedy action, if any Latin American country were to be drawn

In its issue of July 22, 1960, The Voice printed a news report "Inside Cuba Today," based on information supplied by some of the thousands of refugees who then were swarming into South Florida. Detailing the creeping strangulation of Cuba by the communist octopus, it stated:

"The Moscow-directed conspiracy, most Cubans now realize, had for its objective the subjugation of their nation to make it a slave satellite like Poland. Hungary and other Iron Curtain countries and to establish only 90 miles from the United States a communist beachhead to threaten all Latin America.'



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