

The
Voice
of



Ralph Renick

Mr. Renick is Vice president in charge of news Television Station WTVJ.

How I Could Have Bombed The Kremlin

This is the story of how I could have smuggled a bomb into the Kremlin right under the noses of Nikita Khrushchev and his NKVD secret police.

In May 1959 some 45 Miami business, educational and professional leaders were touring Russia, Hungary, East Germany and Europe. This was an inspection and fact-finding tour, coupled with the normal sightseeing distractions. The list of delegation members was a "who's who" in Miami.

As organizer of the Eastern Europe expedition I had been in contact with the USSR embassy in Washington, requesting a meeting with Premier Nikita Khrushchev during our four days in Moscow. But the Russians make a practice of promising nothing in advance, particularly a session with their head man.

A few days prior to our departure from Miami, I wrote a letter directly to Khrushchev in Moscow, requesting a meeting with him anytime during our stay in that city.

May 19 was our last day in the Soviet capital. As we left the Ukraine hotel for an inspection tour of Red Square and a visit to the tomb of Lenin and Stalin, there had been no reply to the written request nor any indication from Intourist officials that

(Continued on Page 28)

Inter-America Meet To Probe Crisis Solutions

ST. LOUIS, Mo. — An exchange of ideas, problems and programs aimed at developing mutual understanding and friendship between North and South America will be the goal of the fifth annual national conference of the Catholic Inter-American Cooperation Program (CICOP) when it meets here Jan. 29-31.

Religious, social and economic experts from Latin America, the United States, Canada and Europe will present papers and discuss various topics with some 2,000 bishops, priests, college and university professors and high school teachers from throughout the United States.

"Cultural Factors in Inter-American Relationships: Bond or Barrier" will be the theme of the conference.

Bishop Coleman F. Carroll, acting chairman of the U.S. Bishops' Committee for Latin America, which sponsors CICOP, will lead a delegation from the Diocese of Miami to the conference.

CICOP was established for the purpose of creating mutual respect and understanding between North and South America by removing existing misconceptions. This is being done on the theory that other nations cannot successfully contribute to the development of Latin America without a complete understanding of the people and problems of South America.

The 1968 CICOP conference will be concerned with the following areas:

- THE REVITALIZATION of the Church and its influence on cultural transformation in Latin America.
- U.S. CULTURE and its capacity for collaboration with Latin America and the impact of U.S. culture in Latin America.
- METHODS of presenting a clear evaluation of the facts in current inter-American relationships and to dissipate the false impressions existing about the assistance programs of the United States.
- TO REFLECT on inter-American relationships in the light of the guiding lines of the Second Vatican Council and the encyclical, "On the Development of Peoples."
- AN EXPLORATION of the tasks confronting the Churches in inter-American relationships.

Each day of the conference will begin with two general assembly addresses followed by a discussion period. Each afternoon there will be two discussion periods. Seminars will be held in the evenings and followed by discussions.

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Born Four Score And 21 Years Ago

See Story on Villa Maria's Rose Banje on Page 19

Florida's Neglected

Million \$

Yearly Bonus

FLORIDA taxpayers have a hidden bonanza, which over the years has topped a billion dollars in savings. See pages 14 and 15 for stories and pictures.

15,000 Volunteers Needed For Drive

More than 15,000 volunteers in parishes throughout the 16 counties of the Diocese of Miami are expected to answer the call for workers in the Bishop's Charities Drive now in progress.

Sunday, Jan. 28, has been designated as "Volunteer Sunday" when pastors in South Florida will appeal to the faithful to donate a few hours of their time to call on fellow parishioners in their respective areas on behalf of the fund-raising campaign to provide funds for the educational and charitable needs of the Diocese.

In many areas, according to Father Neil J. Flemming, diocesan coordinator, "pastors have already indicated that they have been assured of a sufficient number of voluntary workers

to visit every Catholic family."

Workers' manuals and pledge cards will be distributed to men and women volunteers during meetings scheduled to be held in parishes during the next two weeks, he said.

"Stay-At-Home" Sunday will be observed on Feb. 11 when South Florida Catholics will reserve the day to welcome a visit from volunteers seeking pledges to the Bishop's Charities fund.

Now in the Advance Gifts phase, this year's campaign, formerly known as the Diocesan Development Fund drive, has as its goals additional nursing homes and residences for the aged and expansion of facilities

(Continued on Page 4)

the VOICE

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New Christ The King Monastery, Delray Beach

Cloister Of Poor Clare Nuns Will Be Dedicated On Feb. 5

Monastery Of Poor Clares To Be Dedicated Feb. 5

DELRAY BEACH — The new Monastery of Christ the King, cloister of the Poor Clare Nuns, will be dedicated by Bishop Coleman F. Carroll at 4 p.m., Monday, Feb. 5.

An open house for visitors to view the cloister will be held from 2 to 4 p.m., Sunday, Jan. 28, at the Monastery at Sherwood Park Blvd. and Sutton Place.

The new building, designed by Brother Cajetan Baumann, O.F.M., New York, will not be open to guests on dedication day, according to Mother Stephen, O.S.C. Abbess.

Located on an 11-acre tract east of Military Trail, the new monastery has been

designed to meet the needs of the growing community of Poor Clare Nuns founded here in 1960. The first cloistered contemplative order of religious to establish a foundation in Florida, the Poor Clares resided in temporary quarters of a converted bungalow until completion of the new monastery.

The rule of papal enclosure requires specialized construction unknown in the lay-out of an average convent for religious. Mother Stephen said, emphasizing that beyond the usual demands for community living, contemplative nuns need wide work areas and complicated machinery in order to earn their living within the monastery; a separate wing for the training and educating of novices, and an environment in which to labor, meditate, pray and relax.

The heart of the new monastery is the luminous three-section chapel. A centrally located rose window radiates rainbow colors on white rampways and on flagstones in the landscaped inner courtyards.

A cloistered Mass chapel and the public chapel allow an excellent view of the sanctuary while providing privacy from each other.

The monstace for perpetual adoration is set in a

gold metal and marble throne flanked with a semi-opaque screen which divides the sanctuary from the Adoration Chapel.

Founded in 1212 in Italy by St. Francis and St. Clare of Assisi, the Order of St. Clare, whose local community has tripled in size during the past seven years, devotes itself to a life of prayer and penance.

The making of altar breads for parish churches in the Diocese of Miami is the chief work of the Poor Clare nuns who subsist by the work of their hands and the freely bestowed alms of the faithful.

All share in the work at the monastery and observe strict abstinence from meat. They maintain silence except for a one-hour period of recreation during the afternoon and are bound to the recitation of the Divine Office, for which purpose they rise daily at midnight.

Those planning to visit the monastery Sunday may reach the site from U.S. 1 by turning west on SE 10th St., continuing to Sutton Pl., and then turning left for one block to Sherwood Blvd. From the Delray Interchange of the Sunshine State Turnpike continue on Atlantic Ave. to Military Trail and turn right to Sherwood Blvd.

Cardinal Assumes Post

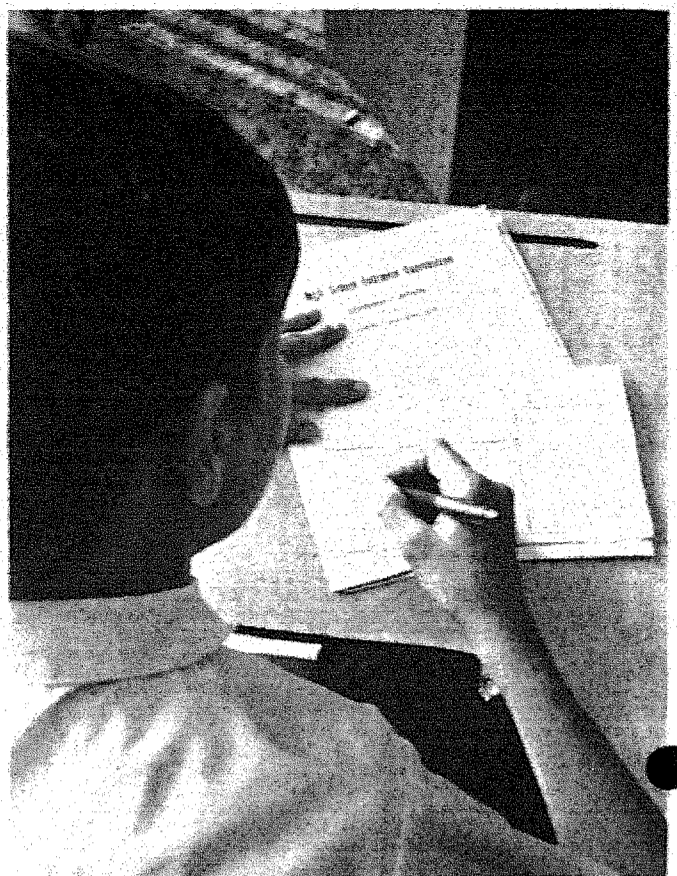
PARIS (NC) — Paul-Emil Cardinal Leger, former archbishop of Montreal, has decided to remain in Cameroon to work in a leper colony there, according to a story sent from Yaounde to La Croix, Paris Catholic daily.

The cardinal's decision came as a surprise, because he had planned to travel around Africa for a year before choosing a place to work. Explaining the change in plans, Cardinal Leger said:

"It is here, in Cameroon, that I have decided to stay. For if I circle all of Africa before making up my mind, I will lose a year. And since needs are great everywhere, I could choose among a hundred leprosariums . . .

"Certainly," he continued, "each leprosarium has its own appearance, its own structure, its own way of operating. But I did not wish to be involved with the exterior of these leprosariums. I wanted to be totally involved. So, I decided on Cameroon and perhaps on a leprosarium not far from Yaounde, a place that already existed, but is deficient from many points of view . . .

"On the other hand, I have discovered here that there is no one to look after the seriously handicapped, the blind, the deaf-mutes. I discovered this recently and I am thinking of doing something for them too, with the aid of the Sisters also, or of nurses knowing Braille, specialists in physiotherapy . . . But those are rare specialists even in rich countries."



THIS WILL be the scene on Sunday morning, Jan. 28, as young men from the Diocese of Miami take entrance examinations for St. John Vianney Minor Seminary. In addition to the Sunday morning test, the prospective candidates, who are urged to arrive at the Seminary by 11 a.m., Saturday, will have an opportunity to meet with the Vocations Director of the Diocese and tour the seminary facilities during a weekend visit.

Holy Name Goes Into Welfare Work

"Project Camillus" is the newest undertaking of affiliation officers and spiritual moderators of the North Dade Deanery of the Diocesan Union of Holy Name Societies, who will meet on Wednesday, Feb. 7, at Camillus House, refuge for indigent men in downtown Miami.

Announcement of the movement of Holy Name members into areas of civic and social concern was made

this week by Frank Pellicoro, deanery president, who emphasized that "in the modern Church, the Holy Name Society must be more than just a spiritual organization and must concern itself with the social problems of the day."

The Camillus House Project, he said, will not only be designed to assist those seeking aid at the refuge but also to provide manpower when needed by the Little Brothers of the Good Shepherd.

Police, Fire Guild Sets Breakfast

The fifth annual communion breakfast of the Greater Miami Guild of Catholic Police and Firemen will be held at 11 a.m., Sunday, Feb. 4, at the Hotel Deauville, Miami Beach.

Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at 9:30 a.m. in the Cathedral will precede the breakfast attended each year by hundreds of law enforcement personnel and firemen.

Myron Cohen, TV personality and supper club entertainer, will be the guest speaker during the breakfast. Miami Beach police officer Jack Tighe is in charge of arrangements.

Reservations and tickets are available by calling 377-8661 or 947-5834.

Father Michael Sullivan, assistant pastor, St. Patrick parish, Miami Beach, is the chaplain of the Guild.

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Bishop Free Again

BONN (NC) — A Rumanian bishop is asking his priests to get the children in their parishes ready for his first Confirmation visit in 20 years.

According to reports reaching here, Bishop Aaron Marton, Tl. of Alba-Julia is thus taking advantage of his first opportunity to travel after being either jailed or confined to his residence since 1948.

The communist regime in Rumania kept Bishop Marton in prison from 1948 to 1955. He was then placed under confinement until August of last year, when he was permitted to take part in an anniversary celebration at an Orthodox monastery.

When Franziskus Cardinal Koenig of Vienna visited Rumania last November, it was announced that all restrictions on Bishop Marton had been terminated. So far he has made only one trip, to a nearby seminary.

Serve Among Latinos

JERSEY CITY, N.J. (NC) — Six priests here have organized a team ministry for work among Spanish-speaking people.

The priests have been released from parochial duties for the experimental inner-city program by Archbishop Thomas A. Boland, of Newark.

Five of them will live in rented quarters in an urban renewal section where large numbers of Puerto Ricans are living.

Some 15,000 Spanish-speaking people live in the area where the priests will work, but only about 3,000 are affiliated with any of the churches there.

Cites Lapsed Catholics

LONDON (NC) — Lapsed Catholics in England and Wales may total three or four million, according to Father Kevin O'Brien, superior of the Catholic Missionary Society.

"Our lapsed are an enormous tragedy," he wrote in his society's monthly journal. "We make little headway in getting them back."

The Catholic Missionary Society is a small group of diocesan priests who work on the home missions seeking converts and the return of the lapsed. They override diocesan boundaries, taking the Mass and the sacraments to remote rural backwaters, preach in halls and market places, and devote their whole time to this work.

Prelate Hits Gougers

ZARAGOZA, Spain (NC) — The archbishop of Zaragoza has challenged those who have charged him with being a socialist because of his condemnation of land speculation in the large Spanish cities.

Archbishop Pedro Cantero referred to the enormous speculation in land which, he declared, in recent years has been making many business men fabulously rich. These, the archbishop said, have been constructing luxurious homes while millions of poor families lack the very essentials of life.

The archbishop called for civic action to stop or minimize the land speculation and real estate sales excesses. He said the Spanish bishops demanded energetic measures to combat "this grave evil from which Spanish society suffers, especially the middle and working classes."

'FISH' Floundering

OKLAHOMA CITY (NC) — FISH, the inter-denominational effort to assist persons in need inaugurated here last March, is floundering, according to Jack Lawrence, temporary chairman.

Lawrence said volunteer help has dropped from a peak of 191 to 40 and that requests for help has dropped from eight a day to less than ten a week. He said the slump resulted from loss of key leadership, general lack of interest and insufficient publicity.

The organization took its name from Christianity's oldest symbol. It was envisioned as a nationwide organization offering help to the blind, poor, physically and mentally handicapped and others.

Flood Victims Aided

ROME (NC) — Clothing shipments valued at \$795,000, money and other supplies, have been rushed by U.S. Catholics to help flood victims in Sicily.

Catholic Relief Services' office in Rome said that when disaster struck in Sicily, a supply of clothing contributed by American Catholics to the annual Thanksgiving drive was already in Italy. Two-thirds of the entire shipment has already reached aid centers on the Italian island and is being distributed by the staff of the Pontifical Relief Organization.

In addition to clothing, the American Catholic organization also sent \$5,000 in cash and a plane-load of blankets. The blankets arrived in Rome on Jan. 20 and were transported to Sicily within two days.

Help Is Sent Quake Victims

NEW YORK (NC) — U.S. Catholic Relief Services (CRS) announced that it is making both supplies and emergency funds available to aid victims of the earthquakes that took more than 300 lives and left about 10,000 persons homeless in Sicily.

CRS said it is making available to the earthquake victims 175 tons of clothing from the 1967 Thanksgiving Clothing Collection that were unloaded in Naples Dec. 28.

It will also make available an additional 90 tons of clothing soon to arrive in Naples.

Abortion On Demand Aim Of Abortinists

(The following article is the first of five on the current status of the abortion controversy in the United States. The author is director of editorial services for the National Catholic Ethical Association and author of a book on the abortion issue to be published in April.)

By RUSSELL SHAW
(NC News Service)

During 1968 legislation to make it easier to get an

abortion will be introduced in at least 20 states. These bills—and their fate—will mark a significant chapter in a profound legal and ethical revolution in this country.

For all the publicity, however, it is by no means clear to many Americans what the abortion law "reformers" really want.

Until the enactment of the first revised abortion laws in 1967, almost all state laws on the subject permitted abor-

tion in only one circumstance: where it was necessary to save the life of the mother.

Perhaps the most significant development to date was an action in 1959 by the influential American Law Institute. In that year the ALI, in its model penal code, proposed a radically new legislative stance on abortion.

The ALI sections on abortion declared that a licensed physician is "justified" in terminating a pregnancy in the following cases:

(1) If he believes there is "substantial risk" that continuance of the pregnancy would "gravely impair the physical or mental health of the mother."

(2) If the child is likely to be born with a "grave physical or mental defect;"

(3) If the pregnancy resulted from rape or incest. The ALI code or some variation on it has provided the basis for the revised abortion proposals now being advocated throughout the country.

Although legislation based on the American Law Institute proposals is the center of the current controversy, the most enthusiastic proponents of abortion concede that they have no intention of dropping the matter even if such laws are enacted. Their ultimate aim is legalized abortion on demand.

For one thing, it is widely agreed, the ALI statute will cover only a relative handful of the abortions now performed illegally. Dr. Alfred Kinsey and others have reported that the vast majority—80% to 90%—of American women who seek abortions are married and carrying their husbands' children. For them abortion is simply a "fail safe" birth control technique.

For another thing, the most zealous abortion proponents approach the issue in a crusading spirit. For them the unlimited right to abortion is, as one writer has put it, "the one just and inevitable answer to the quest for feminine freedom."

In some contexts, abortion on demand is presented as a civil liberty. In others, it takes on religious overtones, as when one writer declares that freedom of abortion embodies "the supreme morality of our time."

Do most Americans favor abortion on demand? The evidence is that they do not. A December, 1965, study by the National Opinion Research Center asked a representative sample of people whether they favored abortion for a woman who is "married and does not want any more children."

The findings showed 15% in favor, 83% opposed, and 2% uncertain. This means, according to sociologist Alice Rossi, that "any suggestion of abortion as a last-resort means of birth control is firmly rejected by the majority of American adults in the NORC sample."

Abortion on demand, however, is what the most active proponents of "reform" are seeking. Some feel that enactment of the ALI proposal can by itself bring about this result, provided the new laws are then interpreted in the most liberal sense possible. Others see passage of "moderate" reform legislation as a useful tactical device to condition legislatures and the public to accept the idea of abortion.



A NEW CHURCH in San Miguelite parish, Panama, features modern striking murals by American artist, Lillian Brulc of Chicago, which depict the Panamanian "People of God." The artist worked 13 months to complete the murals. Top photo shows details of the eyes of Isaiah, central figure in a mural on the Creation. Below: part of one of the larger murals presenting the "building of the new people of God." John Cardinal Cody of Chicago attended the consecration of the new church.

Priest Recalls 'Nightmare'

RICHMOND, Va. (NC) — A 36-year-old priest here had an experience with all the ingredients of a nightmare — reponding to a woman's phone call for help in the night, grappling with a man for a pistol, narrowly escaping being shot.

It happened to mild-mannered Father Clement J. McClintock, an assistant at Sacred Heart Cathedral here and diocesan director of the Confraternity of Christian Doctrine.

Father McClintock related that Mrs. Dorothy S. Brinkman, 41, phoned the rectory, relating that a man, armed with a pistol, was in her first-floor apartment. The priest said he tried to persuade the woman to phone the police, but she declined.

"Ordinarily I wouldn't have gone on such a call," he said, "because we get so many like it that turn out to be crank calls. But this woman sounded as if she might be physically injured and might not act to help herself, so I went."

Arriving at the apartment Father McClintock said he

found a man sprawled on the floor, apparently unconscious and Mrs. Brinkman bleeding from a head wound.

"I was still not sure at this point that he had a gun," the priest said. He added the man seemed to be harmless. Father McClintock said Mrs. Brinkman admitted she knew the man and phoned his sister-in-law.

"The sister-in-law asked if I would bring him to her home and I decided to drive him there," the priest said. The priest and the woman got the man on his feet, and were starting for the door when the man pulled a small automatic pistol.

"He was pointing it right at me about 10 to 15 feet away," Father McClintock said. "I had no place to run so I tried to get it away from him. I got his gun arm pointed at the ceiling and the pistol fired."

They continued struggling, the weapon was pointed alternately at each man during the struggle. Mrs. Brinkman tried unsuccessfully to get help from

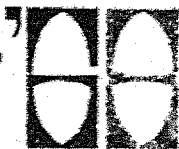
other tenants in the building, but returned alone to the apartment. She picked up a china vase, or lamp, and struck the man on the head.

"He didn't budge, the priest said, "and she hit him with another piece of china. This time he murmured 'okay' and put down the pistol. I took it and hid it under a sofa. We called police but before they arrived the man had slipped out the door."

Police found him lying in an areaway between the apartment house and the building next door. The priest gave the pistol to a policeman, saying he believed it might be loaded with blank cartridges.

"The policeman opened the gun," Father McClintock said, "and told me: 'They aren't blanks.'"

Police charged Walker C. Tarpley, 45, of suburban Henrico County, with attempting to murder the priest and feloniously assaulting Mrs. Brinkman, who received treatment for a head cut.



BISHOP'S CHARITIES DRIVE



Exceptional children enrolled at Miami's Marian Center were among those who enjoyed performances of the circus during its recent engagement at Miami Beach. Sisters of St. Joseph Cottolengo, who staff the diocesan institution, accompanied the boys and girls.



Children of migratory families encamped near Naples talk with Bishop Coleman F. Carroll and Lionel Baxter, general chairman of the Bishop's Charities Drive, following Pontifical Mass celebrated in St. Ann Church, Naples, by the Bishops during last Sunday's visit to the west coast.

Bishop To Bless Newman Center, Hall And CCD Classrooms

A Newman Center for students of Miami Dade-Junior College, North Campus, and a parish hall and CCD classrooms in St. John Bosco parish will be blessed by Bishop Coleman F. Carroll during ceremonies early next month.

At 11 a.m. on Monday, Feb. 5, the Bishop will bless the second-floor parish hall of St. John Bosco Church where 600 persons may be accommodated for social activities, pre-Cana conferences, etc.; and five instruction classrooms which each seat 35 students.

Pontifical Low Mass will follow in the church located at 1301 W. Flagler St.

On Wednesday, Feb. 7, the new Newman Center, converted from a motel, will be blessed at 5 p.m.

The building has been completely renovated to provide a reception area, student lounge, dining room, study hall, offices and chapel. Collegians have donated their time for the past few weeks to paint the exterior of the building at 10600 NW 27 Ave.

Pontifical Mass will be celebrated in the new chapel following ceremonies of blessing.

First Showing Of Film Will Benefit Charities

The first performance of "Guess Who's Coming To Dinner", opening film at the new North Side Theatre, will benefit the Cathedral Education Fund in conjunction with the Bishop's Charities Drive.

Proceeds from one-half of the tickets for the 2,000-seat theatre, which opens at 7:30 p.m., Wednesday, Jan. 31, in the North Side Shopping Center, NW 79th St. and 27th Ave., will be donated to the Cathedral Education Fund.

Radio Station WGBS is sponsoring the theater party. Tickets may be obtained after Sunday Masses at the Cathedral.

Spencer Tracy, Katherine Hepburn, and Sidney Poitier star in the film, of which there will be only one performance on Wednesday.

Hollywood celebrities and local and state officials have been invited to participate in opening ceremonies at the theater, believed to be the largest motion picture showplace in the state of Florida.

In the projection room are the newest Norelco all-purpose projection machines

built in Holland. This is the first American installation of this new versatile equipment considered the "last word" in the showing of 70 mm film or 35 mm film, depending on the production.



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Volunteers Needed

(Continued from Page 1) at the Catholic Welfare Bureau, Boystown of South Florida, Marian Center and schools for exceptional children; Catholic Children's Home, Perrine; the diocesan Educational Television System; St. Vincent Hall and Maurawood for unwed mothers; Newman Centers for students enrolled in secular colleges and universities; and the diocesan school system.

The needs of the Diocese and reports on the accomplishments of the 1967 campaign have been explained by Bishop Coleman F. Carroll in various South Florida areas during regional dinners held during the past few weeks.

The last in the series of dinners will be served at 7:30 p.m., Monday Feb. 5, at the Towers Hotel, Palm Beach, where the Bishop will be the principal speaker.

Last Sunday, Bishop Carroll spoke to west coast residents during Mass in St. Ann Church, Naples; at a

general meeting in St. Charles Borromeo parish hall, Port Charlotte; and during a dinner in Cape Coral.

On Sunday, Feb. 25 a "Visitors' Collection" will be taken in the churches and chapels of the Diocese.

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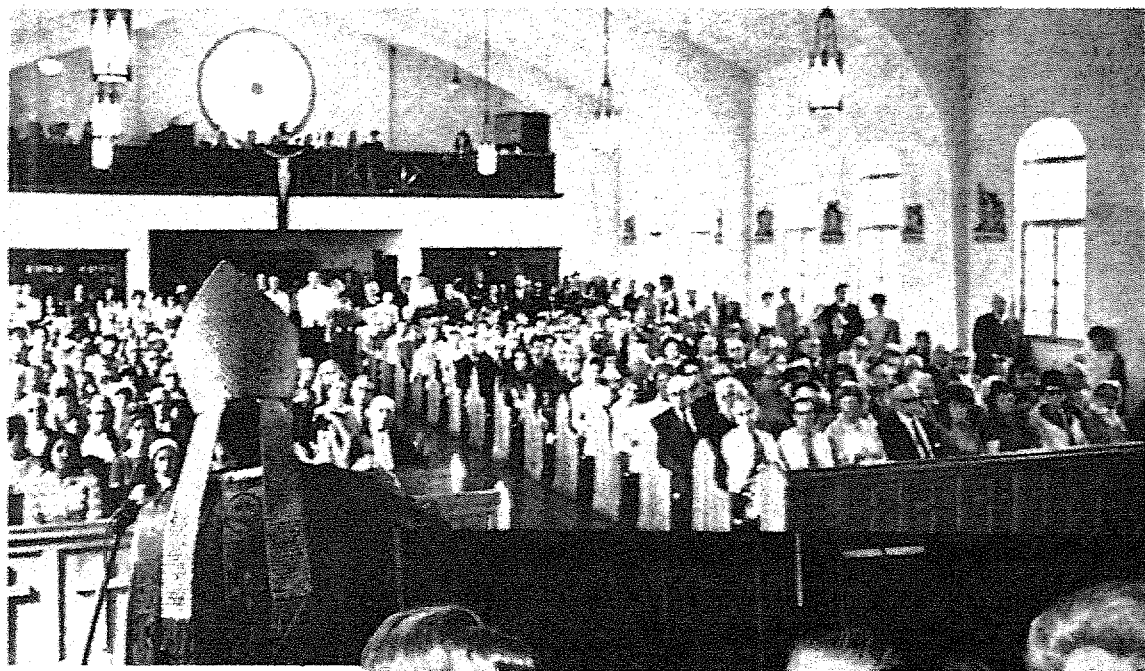
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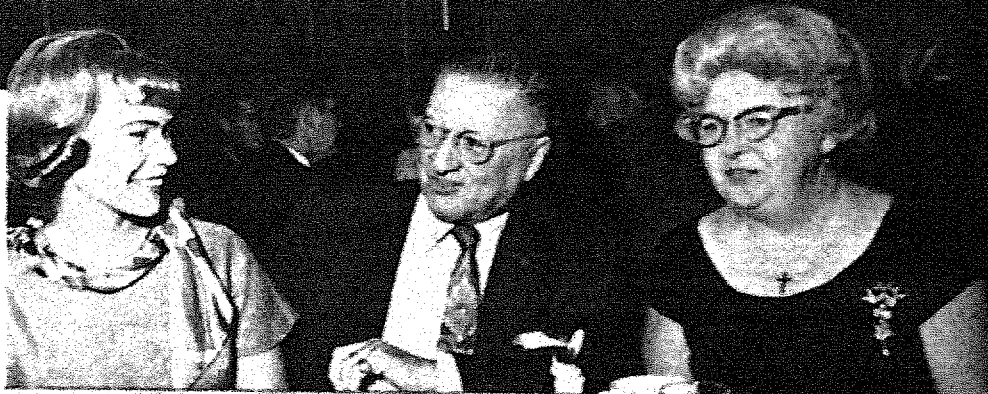
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Parishioners of St. Ann Church in Naples heard their Bishop explain goals of the 1968 Bishop's Charities Drive last Sunday.



Residents of Fort Myers attended regional dinner of charities drive. Father Thomas Anglim, pastor, St. Francis Xavier parish, talks with Dorothy Skelly.



Port Charlotte Residents At Meeting Sunday

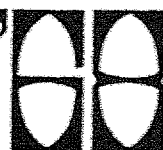
General Chairman, Lionel Baxter, With Joe Shaw, Mrs. George Noeth



Cape Coral was scene of regional dinner where Mrs. Arnold Sario, Mr. and Mrs. Arthur H. Lynch were among guests.



Father Neil J. Flemming, Diocese's coordinator for the charities drive, right, talks with regional coordinator, Edward J. Oates of Ft. Myers.



BISHOP'S CHARITIES DRIVE

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DECEMBER 31, 1967



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State, County and Municipal Securities	7,336,812.14
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Other Investments	1,000.00
Real Estate Mortgages	1,477,357.78
Loans and Discounts	8,819,004.23
Brokers Loans	3,295,000.00
Prime Commercial Paper	7,725,000.00
Furniture, Fixtures and Equipment	91,726.30
Other Assets	191,535.24
TOTAL RESOURCES:	\$36,339,938.48

LIABILITIES:

Capital	\$ 1,500,000.00
Surplus	1,400,000.00
Undivided Profits and Reserves	377,545.32
TOTAL CAPITAL FUNDS:	3,277,545.32
Other Liabilities	469,947.56
Deposits	\$32,592,445.60
TOTAL LIABILITIES:	\$36,339,938.48

Growth of Capital

	1967	1966	1965	1964	1963
Capital Stock	\$1,500,000.00	\$1,500,000.00	\$1,500,000.00	\$1,000,000.00	\$1,000,000.00
Surplus	1,400,000.00	1,200,000.00	1,000,000.00	1,200,000.00	1,000,000.00
Undivided Profits and Reserves	377,545.32	353,986.25	309,598.08	290,496.00	279,921.79
Total	\$3,277,545.32	\$3,053,986.25	\$2,809,598.08	\$2,490,496.00	\$2,279,921.79

The Past Foretells New Achievements

In every section of the diocese meetings have already been held and discussions have been initiated on the Annual Bishop's Charities Drive, known formerly as the Diocesan Development Fund. Plans are being laid in every parish to acquaint all parishioners with the aims of the 1968 campaign and to review with them the accomplishments of past years.

It seems to us that if any consideration is certain to win a prompt hearing for this year's goals, it would be a review of what has already been done through the generosity of our people in the last nine years.

If one merely pages through the current ABCD brochure and reads off the litany of buildings and projects initiated and completed, such as the Marian Center, high schools, children's homes, Newman Centers, Boystown, the home for unwed mothers, Welfare Bureau projects, homes for the aged and so on, one is inevitably filled with admiration for the genius of planning, the qualities of leadership and the remarkable cooperation of all our people.

Putting up complex buildings for specialized problems is one thing. The task of keeping them in operation and running them efficiently, continuing the training of staff members and planning for the future is still another.

This critical need represents the main thrust of this year's drive. We feel sure in the light of the past accomplishments, the present campaign will meet enthusiastic support.

By Your Reading Let Yourself Grow

American Catholics are urged this year — in connection with Catholic Press Month in February — to open their minds and their horizons, to take in more knowledge, so they can grow in their faith and grow as persons.

Mental inertia is the great obstacle — the human wish to do things as we always have, to look at our faith and our fellow men, our jobs and our cities, in the same way we always have.

But none of these is the same; nothing of life is really the same as it was, nor ever will be again. If we are to see life and people and the world clearly — in their changed and changing forms — we ought to change our view — put on new vision, so to speak.

Knowledge helps to give us this new vision. And the press helps to give us this knowledge. Newspapers, magazines, books — all help us to find the facts, ideas, attitudes we need to know the new world we live in. But we must want this knowledge, we must seek it, we must let it come in. Let Yourself Grow . . . Read Your Catholic Press! Read The Voice.

LET YOURSELF GROW

Read Your 1968 Catholic Press **VOICE**

The VOICE

The Diocese of Miami Weekly Publication

The Diocese of Miami Weekly Publication Embracing Florida's 16 southern counties: Broward, Charlotte, Collier, Dade, DeSoto, Glades, Hardee, Lee, Marion, Monroe, Okechobee, Hendry, Highlands, Indian River, Palm Beach, St. Lucie.

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My Wife And I Said No Dogs

By JOSEPH A. BREIG

I had no dog as a child (I grew up in a flat) and I want no dog as a man.

In this matter, as in most things, my wife and I see eye to eye. And yet, through the conspiracies of our sons and daughters, abetted by Machiavellian relatives and friends, we have had, in the course of our married life, four dogs.

The first was a collie, a magnificent creature, pure white save for a touch of black at the tip of one ear.

When his coat was clean, he was something for a magazine cover; but in a wink he could slip his leash and be gone through city streets like a flicker of distant lightning. When he returned, he was a sight to make a rub-bish man despair.

Next came a cocker spaniel. What I chiefly remember about her was her reverence for property rights and boundaries.

She would charge with terrifying courage when the next-door dog ventured into our yard; and in face of her ferocity the intruder invariably fled.

Third was an English setter. An untimely death (what, by the way, is a timely death?) took her in her prime but not before she had confirmed something that the family had begun to suspect — that for some mysterious reason dogs find Joe Breig irresistible.

Lady, we called her; but there was nothing lady-like about her demonstrations of affection for me. The instant I came into the house she tried to jump out of her skin for joy.

Does the secret of my appeal lie in the fact that without dogs I can cheerfully do?

We considered, of course, the possibility that Lady might be a maverick sort of dog, consumed with passion for the baser things of life such as journalists.

Our fourth dog is Steed, still in the awkward, leggy age. One of our sons saw him in a pet shop and would have died broken-hearted had he not brought him home.

A dog with an indisputably superior brain — that's Steed. And yet he has the same strange failing as the others—he goes into ecstasies over me. Love is blind, blind, blind; or is there something about my chemistry that makes me smell like dog yummies?

TRUTH OF THE MATTER

Restlessness In The State Is Mirrored In The Church

By MSGR. JAMES J. WALSH

We can hardly hope to get in focus the correct view of the restlessness in the Church today unless we see clearly the larger picture of society itself.

Last week President Johnson in his state of the union address commented: "Americans are prosperous as men have never been in recorded history, yet there is in the land a certain restlessness — a questioning."

The President explained this by saying: "When a great ship cuts through the sea, the waters are always stirred and troubled. And our ship is moving — moving through troubled new waters, toward new and better shores."



MSGR. WALSH

James Reston in his column commented that this explanation had something to it, but was too superficial to explain the ferment so noticeable today. He stated that what the President said "underestimate the deep spiritual bewilderment among our people today. There is a vast disorder in our affairs, and part of it is due, no doubt, as the President indicated, to the cruel distribution of wealth and sacrifice, but the 'restlessness' and 'questioning' are not only over our finances but over our policies, purposes and priorities."

And Mr. Reston added, "This is a divided nation today not alone over economic but over fundamental moral questions."

This is much closer to the true state of affairs. Against this background we can understand the present restless situation in the Church. There are those who think that "our troubles in the Church began with the Second Vatican Council — that Pope John was indeed a good and holy man, but he didn't know what he was getting us into when he called for drastic changes, that confusion and ferment in the Church today could have been avoided if we had "let things be."

This is a shortsighted view. It separates the members of the Church from membership in society. It presumes Catholics are immune to the poisoned atmosphere of secular society. It takes it for granted that the Church is always triumphant in every generation, that it is never seriously threatened or weakened by influences around us.

The fact is that if the Vatican Council had not been held, the Church would be unprepared to meet the current challenges.

The Council's results only now are being revealed. But we shall see that what the bishops did in clarifying Christian teaching will enable many people to see the relevancy of Christ's message in our sophisticated times.

There is indeed a "deep spiritual bewilderment," because fundamental convictions have been watered down or ignored. There is restlessness because people everywhere are trying to live without God or without His law. There is endless confusion and frustration because many are now looking for redemption from science and depending more upon laboratories to produce the answers to life's problems than upon religion.

We are part of this universal upheaval. We breathe in the same atmosphere of restlessness and confusion and disillusionment. However, let us not forget as the U.S. Bishops pointed out in their pastoral letter that God is calling loudly, urging Christians to take their places in the world. Moreover, they point out that God's voice is to be found in the very things we shrink from now—"in the tumult, the tempest, the thunder and the sound of flooding waters."

Mention of the U.S. Bishops' Pastoral Letter impels me to urge you to read the interview of Bishop John Wright of Pittsburgh on page 17 of today's Voice. This is a fascinating behind-the-scenes account of how and why this historic document came into existence. If you have hesitated to read the lengthy Letter up to now, your hesitation will disappear once you dip into this well written interview.

Father Francis X Murphy, CSSR, who knew Charles Davis well in Rome in happier years, reviews the latter's new book, "A Question of Conscience."

Here is one thought — provoking excerpt from his review. "He thinks a free-wheeling type of Christianity is what is called for today," Father Murphy wrote, "almost as if he had never heard of the effects of original sin. Like many of the contemporary idealistic Church reformers, he feels that by cancelling out the institution, sincere and committed Christians will be able to save the world."

"There are hundreds of thousands of missionaries — nuns, priests and lay people representing various Christian denominations as well as the Catholic Church in particular — who are doing heroic work among the poor, the sick and the exploited, who would disagree with him totally. Without the structured Church, as imperfect as it may be, their very existence would become impossible."

AROUND THE DIOCESE

'Beach' Names Street For Monsignor Barry

At the urging of civic groups and religious leaders of all faiths the Miami Beach City Council has renamed one of the city's streets in honor of the late Msgr. William Barry, P.A., founding pastor of St. Patrick parish, who died Nov. 19.

The Council renamed W. 37th St., which runs through St. Patrick's grounds "Barry Street."

"It is a tribute not only to Msgr. Barry," said Rabbi Irving Lehrman of Temple Emanu-El, "but a tribute to our community. I believe it is an honor to us to name a street in memory of that great, great religious leader."

Blessed Sacrament

Members of the Women's Club will sponsor their sixth annual fashion show and luncheon on Saturday, Jan. 27, at the Governor's Club Hotel, Fort Lauderdale. Mrs. Cy Sobek is accepting reservations at LO 4-3605.

St. Pius X

A dinner-dance sponsored by the Women's Club will begin at 6:30 p.m., Monday, Jan. 29, at the Coral Ridge Country Club. Mrs. S. J. Pepicky and Mrs. Frank Whitehurst are in charge of reservations.

Holy Cross Hospital Auxiliary

Annual fashion show and luncheon of Circle 2 will be held Saturday, Jan. 27, at Pier 66, Fort Lauderdale. Reservations may be made by calling 565-4492.

St. Kevin

A "Winter Wonderland" Ball will be held, Saturday, Jan. 27, in Christopher Columbus High School Auditorium, 3000 SW 87th Ave. Tickets may be obtained by calling 226-0961 or 226-5677.

Court Patricia CDA

Luncheon and card and games party, Tuesday, Jan. 30, at the Miami Shores Country Club, 10000 Biscayne Blvd. Proceeds will be donated to the Burse Fund for the education of priests for the Diocese of Miami.

K of C, Fort Myers

Second and Third Degree initiation ceremonies, Sunday, Jan. 28, in St. Petersburg.

St. Joseph, Miami Beach

Fashion show and luncheon under the auspices of the Woman's Club scheduled to be held Saturday, Feb. 6, at the Deauville Hotel. Reservations may be made by calling 751-2074 or 866-7935.

St. Anthony

First Friday Book Review by Mrs. Francis Buckley on Feb. 2 at the home of Mrs. Charles Doherty, 679 Middle River Dr., Fort Lauderdale. Hostesses are the Catholic Woman's Club.

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5 Faiths Set Discussion Ecumenism

BOYNTON BEACH — Theologians of five faiths will participate in an ecumenical panel discussion at 8 p.m., Wednesday, Feb. 7, at the Major Seminary of St. Vincent de Paul.

"Ecumenism — What It Is and Pastoral Implications and the Role of the Laity" will be the theme of the program sponsored by the John XXIII Ecumenical Society.

Panelists will be Pastor Louis G. Golder, Charles Lutheran Church, Fort Lauderdale; Rev. Donald Baine, St. Luke Methodist Church, Lake Worth; Rev. H. Lytle Zimmerman, St. Martin-in-The-Fields Episcopal Church, Pompano Beach; and the Rev. David J. Bowman, S. J., assistant director of the Department of Faith and Order for the National Council of Churches.

'Interfaith Day' Program Slated

Members of the South Dade Deanery of the Miami DCCW will participate in an "Interfaith Day" program sponsored by United Church Women at 11 a.m., on Thursday, Feb. 1, at Carriage Light Inn, 9600 SW 72 St.

Leading a panel discussion will be Father Hugh Clear, SS. Peter and Paul parish; Rabbi Joseph R. Narot, Temple Israel, and Rev. Farley Snell, Wesley Foundation.

St. Luke

Third annual St. Patrick's Day dance will be held Saturday, March 16, at 9 p.m. in the West Palm Beach Civic Auditorium. Proceeds will be donated to the convent building fund. Ronald LaCroix is chairman of reservations.

St. Dominic

Jo Werne, Miami Herald staff writer, will speak to members of the CYO at 8 p.m., Sunday, Jan. 28 in the parish hall, 5909 NW Seventh St. All teenagers in the area are invited to attend.

Madonna Academy Parents-Friends

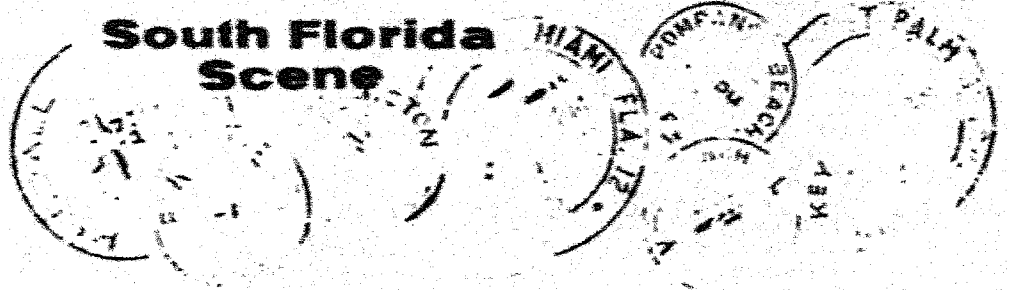
A luncheon, fashion show and card party will be sponsored Wednesday, Jan. 31, at the Hollywood Beach Hotel.

St. Vincent, Margate

"Basic Hair Care and Styling for the Individual" will be the topic of beautician, Mrs. Janet Jones, when she speaks to members of Our Lady's Guild during their monthly meeting at 8 p.m., Monday, Feb. 5, in the church pavilion.

St. Francis Of Assisi

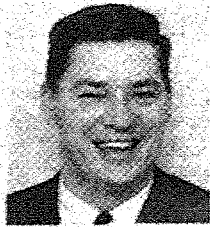
Annual parish festa is in progress through Sunday, Jan. 28. Games and rides for all ages are featured.



U.S. BISHOPS' statement on Catholic Education was the recent topic of faculty members at Immaculata-LaSalle High School. Among those participating were SISTER WILLIAM MARIE, S.S.J., MRS. CHARMAINE GAUTHIER, THOMAS MCANDREW, and BROTHER MALACHY BRODERICK, F.S.C.

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School Principals To Be Schooled

A seminar aimed at familiarizing Catholic school principals with benefits available to them under federal aid to education will be held Jan. 30 at the Americana Hotel from 9 a.m. to 3 p.m.

The Diocese of Miami is sponsoring the seminar, which will include a panel discussion on the Elementary and Secondary Education Act of 1965 and a discussion of the surplus property division operated by the federal government.

The panel discussion will center on applications of the education act to the Catholic schools of the Diocese. The act contains several areas designed to benefit Catholic schools such as programs in guidance, remedial reading, accessibility of library materials and involvement in cooperative education programs with county school boards, including special education for training of teachers of the mentally retarded.

Members of county school boards and all Catholic school principals within the Diocese have been invited to attend the seminar in hopes of establishing a closer bond between parochial and public schools.

Benefits being received by Catholic schools in the Diocese include a \$1.60 per student in federal aid during the school year for library materials; a team of teachers has been assigned by the Broward County School Board to work with teachers from Annunciation School in using visual aid materials;

Catholic school teachers in Palm Beach County are attending sessions for teaching remedial reading under sponsorship of a federal program; some Catholic school students are receiving psychiatric consultation under a federal program and in the Indian River area, an educational television project involving Catholic schools has been proposed.

Members of the panel will be Jon Stapleton, director of federal-state relations for the State Department of Education; Mrs. Elva Grow, coordinator for library materials of the State Department of Education; Howard McMillan, assistant superintendent of Dade County schools and federal coordinator for federal programs in Broward County; Miss Frances Hatfield, director of library services for Broward County; Richard T. Corrado, southeastern representative for the U.S. Catholic Council and federal coordinator for the Archdiocese of New Orleans, and Armando Henriquez, assistant superintendent of schools for Monroe County and federal coordinator for Monroe County.

An hour-long session for questions from the audience will follow the panel discussion.

R. C. Covington, director of the surplus property division operated by the federal government at Starke, Fla., will explain how Catholic schools can purchase equipment through this division at discount prices.



\$10 Million Food Plan To Aid Latin America

NOTRE DAME—(NC)—A \$10 million effort to develop self-help food programs for the poor of Latin America was announced here by food service training directors attending a national conference sponsored by the Food Research Center for Catholic Institutions.

Collaborating in the effort will be the Food Research Center, with headquarters in North Easton, Mass., and the Academy of Food Marketing at St. Joseph's College, Philadelphia. The work will be carried out by food specialists from religious communities in the United States, the U.S. food industry, and Latin American religious and lay personnel.

Brother Herman E. Zaccarelli, C.S.C., is international director of the Food Research Center.

The \$10 million price tag attached to the project takes into account expected contributions of equipment and food as well as the monetary contributions needed to finance project operations. Brother Herman will lead a delegation of food experts to Latin America in April to begin on-the-scene planning of the program.

"LATIN AMERICA Today" was the topic of FATHER EUGENE DEL BUSTO, director of the Latin American Affairs office of the Diocese of Miami, when he spoke to members of the American Club of Miami. Founders of the Club, formed in Havana, were Americans residing in Cuba. Membership now includes both Americans and Cubans.

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Rooney To Chair Brotherhood Dinner

Frank J. Rooney, long-time leader in civic affairs and member of the Miami Serra Club, has been named chairman of the 16th annual Brotherhood Dinner of the Florida region of the National Conference of Christians and Jews.

The formal dinner will be held at the Hotel Fontainebleau, Miami Beach, on Tuesday, Feb. 20 when silver medallions will be awarded to three outstanding Floridians of the Catholic, Jewish and Protestant faiths.

Rooney, a member of Corpus Christi parish, who was a 1965 recipient of the silver medallion award, succeeds Dan. B. Ruskin and Harry Hood Bassett, former general chairman for the annual dinner, always held during Brotherhood Week, which begins this year on Feb. 18.

The National Conference of Christians and Jews is a national civic organization, engaged through its 65 local field offices, in promoting better understanding between people of all races, religions and cultures.

"NCCJ, through its programs involving youth, teachers, clergy, police, civic and business leaders, is working toward achieving equal opportunity for all," Rooney explained. "It is up to each one of us to do everything in our power in our own business and community lives to further this purpose."

Active in the NCCJ for many years, Rooney has served on the Committee of



FRANK J. ROONEY

21, the Boy Scouts of America, the executive advisory committee of Florida-Atlantic University, Citizens' Board of the University of Miami and the Board of Regents at Marymount College, Boca Raton.

The president of Frank J. Rooney Inc., general contractor, was general chairman of the Diocesan Development Fund drive in 1966 and is a member of the Dade County Development Committee and a director of the Boulevard National Bank.

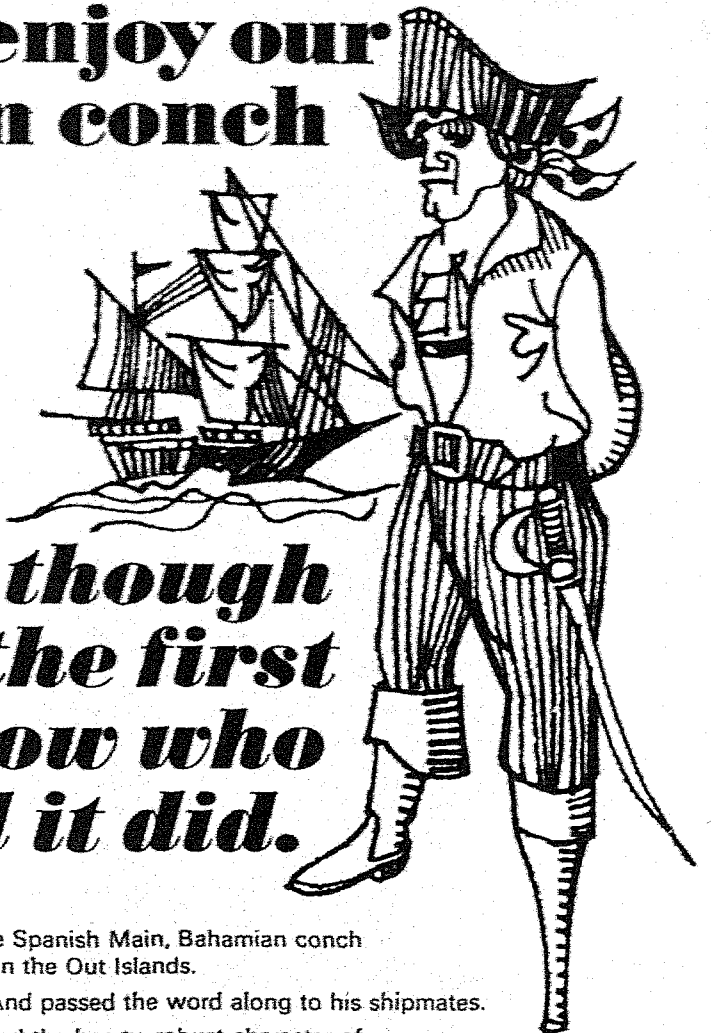
New CYO Unit Posts Officers

The first officers of the newly-established St. John Fisher parish CYO were installed recently by Fathers Cyril M. Hudak, pastor, and William Dever, moderator.

The new officers of the parish youth group are Frederick Gansz, Bill Zarnit, Ann Sweeney, Christine Hartman and Paul Bendeck.

You don't have to have a peg leg and a tattoo to enjoy our Bahamian conch chowder.

Even though the first fellow who tried it did.



Back in the days when pirates sailed the Spanish Main, Bahamian conch chowder was already a fabled delicacy in the Out Islands.

A swaggering seafarer sampled it first. And passed the word along to his shipmates.

New England Oyster House has preserved the hearty, robust character of native conch chowder. It's made the same careful way it was made then — brimming with pieces of conch and garden vegetables, laced with a generous fillup of sherry.

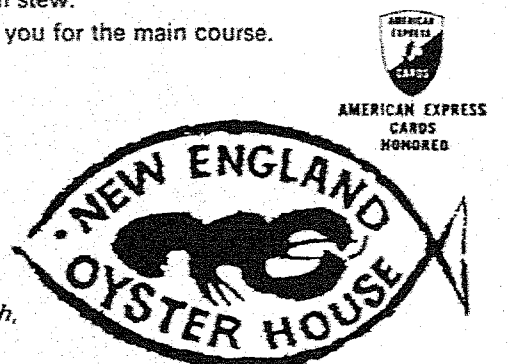
That's true of all our traditional soups and chowders. Favorites like old-fashioned Boston cream or Manhattan clam chowder. Fresh-shucked oyster stew. Rich clam stew.

A warning, though: our marvelous soups and chowders may spoil you for the main course. Save room.

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Agreement Reduces Tension Of State, Church In Brazil

By OTTO ENGEL
RIO DE JANEIRO, Brazil (NC)—An agreement that could help ease the tension between the Church and the government in this country was announced here by Archbishop Avelar Brandão Vilela of Teresina following a meeting with President Artur da Costa e Silva.

The archbishop told the press that in the future conflicts between the church and the government will be resolved through private dialogues. He had met with the president as the official representative of Agnelo Car-

dinal Rossi of Sao Paulo, president of the Brazilian Bishops' Conference.

The archbishop said that the Church cannot assume responsibility for the government's attitudes but that it is disposed to cooperate for the common welfare, as it has traditionally done.

He said that he also had urged the president to establish an official commission to study the concrete application of the Church's social doctrine in the government's programs.

Talks between representatives of the bishops and the

government to settle the present Church-state conflict have been going on since early December following charges in November that the Brazilian army had invaded the residence of Bishop Waldive Calheiros de Novais of Barra do Pirai-Volta Redonda.

The bishop claimed that the army had invaded his residence on grounds that it was searching for "subversive" material. Four youths, including a French seminarian, who were living in the bishop's residence, had been arrested earlier for distributing such material.

The defense ministry claimed that it had permission to enter the residence and that it found material proving the "subversive activities of the boys."



CALLED BACK to discuss their activities with Guatemalan "guerilla" revolutionaries with their superiors are FATHER THOMAS MELVILLE, M. M., shown leaning out the window, and his brother FATHER ARTHUR MELVILLE, M.M. The priests were suspended by the Maryknoll Missionary Fathers after they failed to report to the Society's New York headquarters.

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Cong Policy: Fight While Negotiating

By Father PATRICK J. BURKE
SAIGON (NC) — Fight while negotiating — this is the stated policy of the National Liberation Front (NLF) of South Vietnam.

Passages from a captured document confirm the policy, stated in previously captured secret Viet Cong documents, of fighting while negotiating.

The confirmation is contained in an English translation of a notebook of an unidentified Communist party cadre. The notebook is one of a number of documents captured by the U.S. 199th Light Infantry Brigade in July, 1967, in military operations in Hau Nghia prov-

ince, west of Saigon.

Peace negotiations will only be started from a position of strength in the military field and will "serve mainly to provide us the groundwork from which to launch our general offensive." A second reason for entering into negotiations "is to expose the enemy's political attack upon us and to show that ours is the just cause and his the unjust."

The conclusion drawn by the leaders of the Workers' Party (Communist party of North Vietnam) for their cadre and members is: "This means that the war will be settled only on the battlefield, not in the conference room."

2 Guatemala Priests Ordered Back To U.S.

OSSINING, N. Y. — The head of the Maryknoll Fathers — Father John J. McCormack, M. M. — has announced that the U. S. foreign mission society will lift the suspension of two priests who have been linked to the leftist guerrilla movement in Guatemala if the two return to the society's headquarters here to discuss the case.

The priests — Fathers Thomas and Arthur Melville, brothers from Newton, Mass. — had been ordered in December to return to Maryknoll headquarters here to discuss their Guatemalan activities. They boarded a plane from Guatemala City bound for New York on Dec. 21 but reportedly changed their course when they reached Miami and went to Mexico with intentions of attempting to re-enter Guatemala.

Later the suspended priests' superior in Guatemala — Father John M. Breen, M. M., regional superior of the Maryknoll fathers in Guatemala and El Salvador reported that in their political activities the Melville brothers were tied directly to "guerrilla" forces.

Meanwhile, Father Blase Bonpane, M. M., 38, who, although not previously mentioned in Maryknoll statements on the affair, was also ordered to report to Ossining to discuss his activities in Guatemala. Unlike Fathers Thomas and Arthur Melville, who have been suspended for disobeying the order, Father Bonpane reported to Ossining in mid-December. He discussed the case and left to visit New York City.

According to Father Albert J. Nevins, M. M., editor of Maryknoll, a monthly magazine published by the society, Father Bonpane has been reassigned to a post in Hawaii and is now under orders to report there on Jan. 29.

Father McCormack "expressed his concern for the safety of Fathers Thomas and Arthur Melville" and that their suspension from priestly duties will be lifted "when they return to Maryknoll, and discuss their activities in Guatemala."

"These men are our brothers," Father McCormack said. "While we don't agree with the course they are taking we are concerned for their safety."
Father Albert Nevins, M. M., editor of Maryknoll magazine clarified the Mary-

knoll Fathers' position on Sister Marian Peter Bradford, a Maryknoll nun who was involved with the priests in their political activities and left Guatemala with them. She has not returned to New York either and is reported to be with them in Mexico.

Sister Mercy, vicarress general of the Maryknoll Sisters in Ossining, has said only that Sister Marian was involved with Guatemala City Catholic University students in activities aimed at bringing social and economic change to the country.

Father Nevins explained that there is no canonical punishment that Catholic Orders of nuns level against their members that compares to the suspension of a priest. He said the nun could be "expelled" by her order but that is a lengthy canonical process.

To his knowledge, he continued, the Maryknoll nuns had not begun the process in regards to Sister Marian.

The "guerrilla" link with the priests and nuns has been reported by several reliable sources in Guatemala and in the United States as being through a student group movement — Center for Awareness in Social Questions (Crater) at Guatemala City's University of San Carlos. The guerrillas whom the students may have introduced to the missionaries are assumed to be members of the Rebel Armed Forces (FAR), most militant of the leftist organizations in Guatemala. FAR is reputed by rightists to be connected with both the Soviet communists and Cuban supporters of Fidel Castro.

FAR supporters claim it is working in the only way possible under the present government for desperately needed social reforms for the country's people who are mostly poor.

Explaining the details of their missionaries connection with the political activities in the country, Father Breen indicated that they did involve a student movement. Through the students, he said, the priests had become directly linked with the guerrillas.

In his formal statement to the Guatemala press, Father Breen said that he had heard rumors in early November of the priests and nun being involved in political activities concerning the internal affairs of Guatemala.

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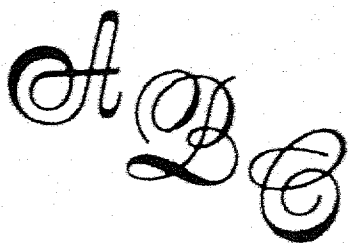
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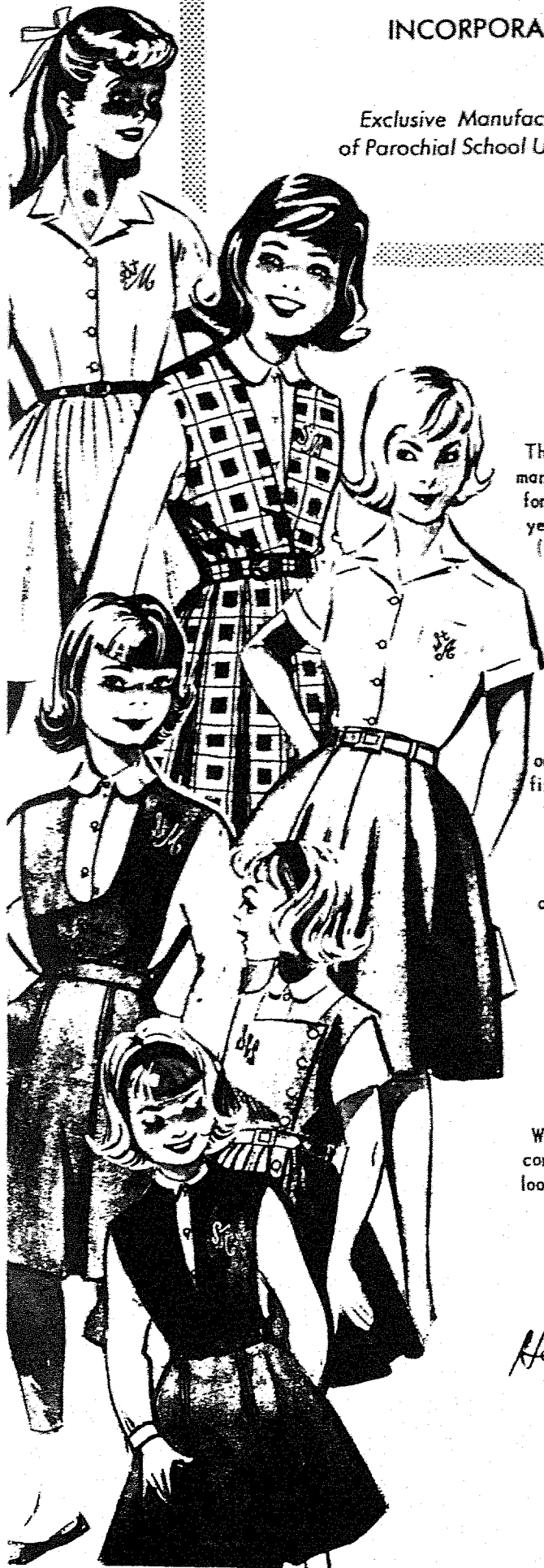
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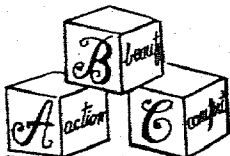
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Religious Persecution Called Root Of War

By JOHN J. WARD

The conflict in Vietnam can hardly be called a "holy war." But yet it had its roots in religious persecution.

Proof of this is revealed most emphatically by a study of news stories which appeared in the pages of The Voice during the last few years. Put together, they make up still another chapter in the tragic drama which the world has been witnessing for some time now in many countries — the vicious efforts of Red communism to destroy the Catholic Church.

As Al Smith used to say: "Let's look at the record." Selecting them at random, there is the story in The Voice issue of November 24, 1961, written by that veteran Far East correspondent, Father Patrick O'Connor, under a Saigon date-line which starts out:

"They voted with their feet against communism over many a weary mile. Now they can only vote with their arms — firearms."

Then he goes on to tell of the Chinese refugees, mostly Catholics, who lived in Binh Hung village and were making "the last stand of desperate men defending their families and their Faith" against Viet Cong guerrillas.

They first knew communism in Kwangtung and Kwangai provinces, China, and didn't like it and didn't want it for

their children. So, just before Christmas, 1950, about 2,000 of them slipped away in boats to North Vietnam.

But there, they found that they had sailed right into the Indo-China war, in which Ho Chi Minh's communists had taken over the independence movement. Some obtained work in North Vietnam towns. Others, anxious to get as far away as possible from communism, headed overland for Cambodia.

Throughout their wanderings they grouped themselves around Father Chrysostom T. Yuen, a Chinese priest who had escaped from a communist prison in Kwangtung. After some years, Father Yuen, or Father Ho as he was better known, decided he and the refugees should seek a permanent home and livelihood elsewhere, but few countries offered them shelter.

President Ngo dinh Diem, of Vietnam, who has since died, was an exception and offered them land in Binh Hung where the refugees built huts of matting with tin roofs and also a church dedicated to St. John the Baptist and eight other chapels in the surrounding district.

They were making progress in their pioneering when the communist guerrillas attacked again in greater

strength and burned seven of the chapels. The Reds finally overran them and butchered many.

Then there is the story in The Voice issue of August 24, 1962, also written by Father O'Connor, date-lined Biao, Vietnam. He tells of more than 12,000 mountaineer villagers who fled their homes to escape the Viet Cong guerrillas, who had been using them for manpower. A priest who worked with the mountain people said:

"The mountaineers are afraid of them. The communist guerrillas have been coming into the villages, taking away rice and forcing the men to serve as bearers for them."

In one village the communists have the people swear they would report the coming of any "agent" of the Vietnamese government. Violation meant death, said their leader, as he held a pistol in the villager's mouth.

The following year, Father O'Connor reported in The Voice issue of June 12, 1964, about a huge demonstration held in Saigon by more than 40,000 Catholics "because our fundamental rights as citizens are unjustly injured." Many had small crucifixes or holy pictures pinned on shirt or jacket.

Some of their slogans in English read:

"Catholic brethren, be ready to fight for our nation and our Church." "We back up the struggle of our Catholic brethren in central Vietnam." "We are thankful to the warriors of the friendly nation who lost their lives for our nation." "We are grateful to the American people."

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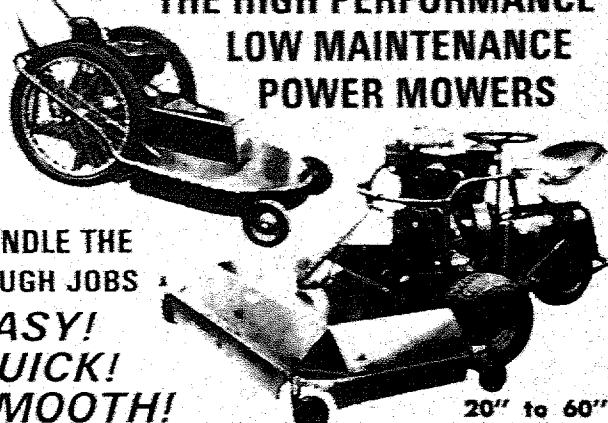
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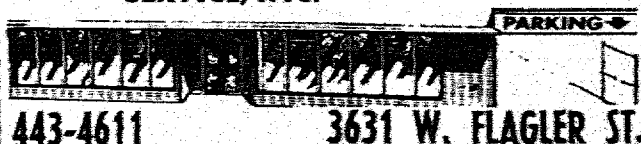
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FEATURE

Heart Transplants Tamper With God's Law?

The heart "transplant" operations of recent weeks have caught the imagination of the world. How wonderful and yet how awesome! How far can man tamper with his God-given body without playing God?

Of course, it is still too early to tell if medical science has really come up with a workable procedure. Some doctors are pointing out that in any case the real answer to the healthy heart is preventive medicine, not surgery. There is no substitute for proper diet, exercise and the elimination of smoking.

Science is further faced with the problem of finding suitable heart donors in sufficient numbers to make the heart transplant any substantial contribution to the health of mankind. Possibly this problem will be solved by developing artificial hearts or the successful implantation of animal hearts into the human cavity.

Certainly the world of religion cannot but applaud such scientific breakthroughs. In the very beginning God gave man the duty of stewardship over the welfare of his body. It is fitting then that man use all means available to promote the well-being of his body, whose care he is charged with. His efforts and his body only redound the more to the honor and glory of God the Creator. We would be poor stewards if we did not make every effort to cooperate with the Lord.

Yet we would be foolish if we were to let our imagination run away with us. Medicine will never destroy the ultimate power of death. This is not pessimism but realism. Death is the curse which weighs upon mankind because of sin, man's disobedience and failure to love. Death is not finally rooted in biological decomposition but in man's sin. All the manipulation with matter in the world will never remove the stain of guilt resulting from the abuse of man's freedom in the choice of evil.

No one need fear that the recent heart transplants challenge Catholic doctrine on the immortality of the soul. It is true that we sometimes speak of the "heart of the matter," of the heart as the center of man's deepest feelings, thoughts and aspirations. Yet these are no more than figures of speech. The intellect of man with which he thinks and the will of man with which he freely chooses are faculties of the soul of man. They are not lodged in any physical organ.

The soul is an immaterial principle of life. Without the soul the body dies. Though the soul gives life to the body, it is not dependent on the body for its existence. No number of organ transplants would affect the soul's existence.

The first book of the Bible, Genesis, clearly indicates that man's principle of life comes from God. "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 2:7). The breath of God or the soul gave life to the dust of the earth.

Man's soul is much more than an animal soul. Sacred scripture puts these words in God's mouth: "Let us make man in our own image and likeness." (Genesis 1:26). Yes, God has implanted in man his own likeness. Is it any wonder that we must treasure the dignity of the person?

For this reason Genesis points out that God gave man "Do-

minion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every living creeping thing that creeps upon the earth." (Genesis 1: 26-27). Man's dignity of being fashioned after the likeness of God gives man the power to rule the earth and its animals. Man is more than an animal because, like God, he can think and is free.

Since man is more than an animal, medical science may not treat him like a mere animal. For this reason, experimentation on man must have very definite limits. Man's dignity demand them.

The medical profession itself may be the best judge whether the current heart transplants should be considered experimentation.

Experimentation which admits of risk is not allowable when a certain and reasonable remedy is available. Reports would seem to indicate that the patients who received new hearts were considered before the operations to be terminal cases. The heart transplants were final efforts.

Of course the consent, at least reasonably presumed, is required of a person before he can be the subject of experimentation. None of us would want a doctor to take chances with us if we were not informed. This is true regardless of who the person is. No one is more eligible for experimentation just because of his age or sex or race. The hospital charity case has been as much created in the image and likeness of God as the private room millionaire. No one, without exception, may be taken advantage of.

The risk involved in all operations must be measured against the reasonably assured good to be achieved. Thus in cases, one may perhaps take a greater risk when the alternatives would be costly, painful and take a long time. Each case needs to be judged individually.

Needless to say, one performing an experimentation must be competent. It certainly would not be allowable for every doctor to start performing heart transplants. Perhaps even the experts should take a breathing spell to compare notes and clinically assess what has thus far been done.

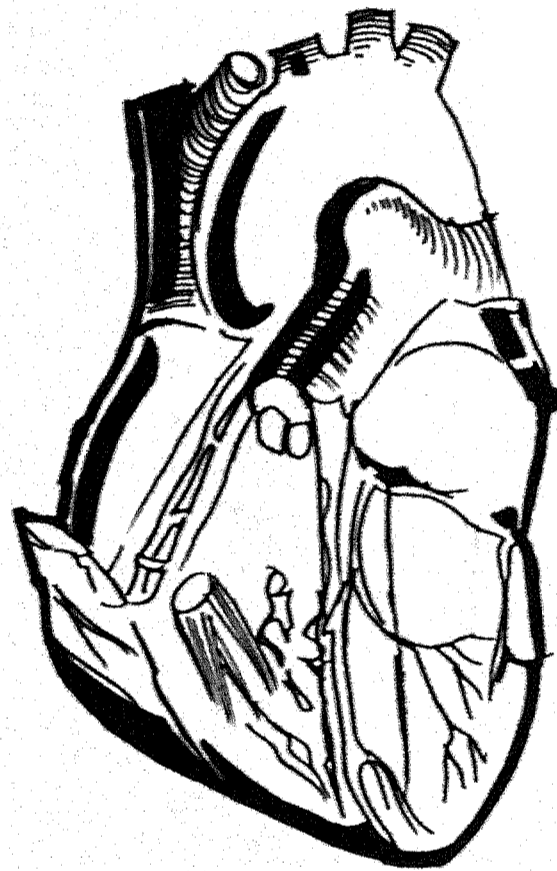
In any case, nothing may be positively done which would certainly cause grave harm or death to the patient. The death of a human being cannot be outweighed by a new bid of scientific knowledge.

For some time now, eyes have been successfully transplanted. It should be noted that in this case, as with the heart transplants, the organs were procured from someone who was already dead. Again the dignity of the human body demands that these organs be removed in such a way that the dignity of the body be respected. The body was, after all, the temple of God.

Organs can only be removed from the dead body when the deceased person has allowed it or the family approves. In no case may an organ be removed from a person who is dead when that person explicitly refused to donate the organ.

Man's goal of bettering his kind is most laudable, but bad means may never be used to achieve a good end. In all our efforts the dignity of the human person may not be subordinated to the common good.

By FATHER
DAVID G.
RUSSELL



What Should Adults Advise Youths On Viet?

By JOHN COGLEY

Max Lerner, the liberal columnist, recently reminded middle-aged men who encourage youth to resist the draft that they are assuming a serious moral obligation. The reminder was quite proper.

The young man who refuses to accept military service faces the choice of either being imprisoned, exiling himself from his native land, or at the least stigmatizing himself as a draft-dodger. As Mr. Lerner says, the elder who urges such behavior on the young involves himself in decisions that may permanently scar the lives of those who make them.

The basic question, then, Lerner emphasizes, should be centered not on whether older men, like the Reverend William Sloan Coffin and Dr. Benjamin Spock, are punished for handing out advice but on what happens to those who follow their counsels.

As for himself, just as he would not be an "impassioned recruiting sergeant," so he hesitates to be a "moralizing guru," Mr. Lerner writes. He urges professors, clergymen, and even parents to leave the decision to the young themselves. "If these young men are old enough to be called to the wars,

they are old enough to make up their own minds," he writes.

A complicating factor, of course, is that most elders, backed up by the awesome apparatus of the State, are playing the role of "impassioned recruiting sergeants" not only counseling but ordering the young to behave a certain way, yet many of the younger generation have profound scruples about participating in what they regard as an evil, immoral governmental undertaking, and they don't know where to turn.

In such situations, what is the youth counselor to say? I believe that in the case of a youth who has firmly made his decision there is no choice. Numerous priests, ministers, and rabbis, professors and parents are being asked, "What should I do? I believe the war is immoral." The only satisfactory reply is a "hard saying." "In that case, your first obligation is to your conscience," the counselor must answer, whatever his own personal views on the war might be.

I cannot imagine any honorable moral authority who would tell the youth that he should put his conscience on the shelf for the duration. For whether



the young man's conscience be well or badly formed, the obligation to follow it can not be denied.

The reason is that every man's conscience is a very private possession, not to be tampered with. As Msgr. George G. Higgins, who is certainly no dove, wrote recently: "The fact that I might not always agree with their definition of what is evil and what is not is beside the point. Obviously, they must follow the dictates of their own conscience, not mine or LBJ's or Robert McNamara's or Bishop X's or Father Y's or, for that matter, the collective conscience of the electorate."

A stickier question however is how far the adult counselor should go when a youth has not firmly decided but asks for

advice on how to form his conscience. What, in such a case, are the Drs. Coffins and Robert McAfee Browns, Father Berrigans and Rabbi Heschels — or for that matter the Monsignor Higginses — to say or do?

I believe that just as the young are obliged to play it straight, so are their moral counselors. If one is as convinced as, say, Dr. Brown or Father Berrigan are, that the Vietnam war is an evil undertaking, one is obliged to say so in no uncertain terms. The same goes of course for those who have no doubts about the justice of the American cause: they should say so.

For that reason, I believe that a significant legal issue, involving the free exercise of religion covers the case of an authorized clergyman professionally engaged in informing the consciences of others. To deprive the clergy of this conscience-forming role is to link the Church to the State most dangerously.

The heart of religious liberty is stricken when the clergyman's obligation to make public moral judgments or to enlighten individual consciences, according to his own reading of a concrete situation, is shadowed by the

JOHN
COGLEY'S
VIEW

threat of imprisonment.

This issue has nothing to do with the particular style or personal shortcomings of any particular clergyman — or indeed with any particular clergyman's political sagacity or moral sensitivity. In other words, not Dr. Coffin's rights alone but serious constitutional issues are at stake in the indictment of the Presbyterian Chaplain of Yale University.

To appoint a minister to counsel university students about their moral obligations and then legally indict him because the consequences of his counsel brings on civil disobedience strikes me as a serious threat to democratic liberties. In Dr. Coffin's case, the university and his church, not the authorities of the State, are the judges of how well he has performed his pastoral duties.

To be sure, this puts the clergy in a privileged position. But I believe that such "privileges" — like the immunity connected with the seal of the confessional — are derived from no less a source than the First Amendment to the Constitution of the United States.

CONSCIENCE: A Force Which Obliges Us To Choose

By FATHER JOHN B. SHEERIN

Whirling eddies of controversy are beginning to swirl around the American Bishops' Pastoral. This is all to the good: apathy spawns inertia but dialogue can be magnificently creative.

I would like to take this opportunity however, to laud the bishops for their treatment of the question of conscience. They dwelt at length on the binding force of conscience.

While their main concern was conscience in relation to Church authority, one cannot fail to see the relevance of their statement to the question of conscience and the civil authority.

The Bishops stress the fact that conscience has a strong compulsive force because it is a divine call.

They quote Cardinal Newman to this effect and then they go on to affirm that obedience to conscience is not an option but a divine demand: "The force of conscience, then, which we believe makes us beholden to God, no matter how dimly He is perceived or under what form He may be affirmed, obliges us to choose. We are diminished when we choose against it; we are likewise compromised

when we accept as the dictate of conscience only what we find pleasurable..."

Provided we have tried, to the measure of our ability, to inform conscience, we cannot take it or leave it. We must follow it, no matter how many or how few disagree with our conclusions.

To disagree with another's conscientious conviction and yet respect that conscience is a tough problem for most of us humans. That's why I was happy to read the NC release regarding an appeal made by Cardinal Heenan to the Spanish Government.

The Cardinal, along with other British Catholic bishops, urged the Spanish Government to make legal provision for conscientious objectors.

The appeal derived from the case of a 29-year-old Spanish Jehovah's Witness who is awaiting his fourth court martial for refusing military service for religious reasons. He first refused to serve in 1959 and has been in and out of military prisons ever since. Cardinal Heenan first addressed his appeal to the Spanish Bishops during the Synod at Rome.

This appeal issued by the British prelates echoes the Second Vatican Council's clear and positive statement recognizing the right of conscientious objectors and demanding that governments "make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they accept some other form of service to the human community."

Would that Cardinal Heenan make a similar appeal to our American government. Our present draft law makes no provision whatsoever for those who conscientiously object to the Vietnam War on religious grounds: it exempts only pacifists who object to all war for religious reasons.

For all practical purposes, our draft law rejects the traditional "just war theory" as a moral criterion. The "just war theory" assumes that some wars may be just, others unjust.

Bishop Alexander Zaleski of Lansing deserves praise for his defense of Father John Huhn of Battle Creek who turned in his draft card in conscientious protest against our Vietnam policy. The Bishop said that he could not endorse Father

Huhn's "tactics" in manifesting disapproval of our Vietnam policy but "no one can quarrel with his right to make known his conscientious objection."

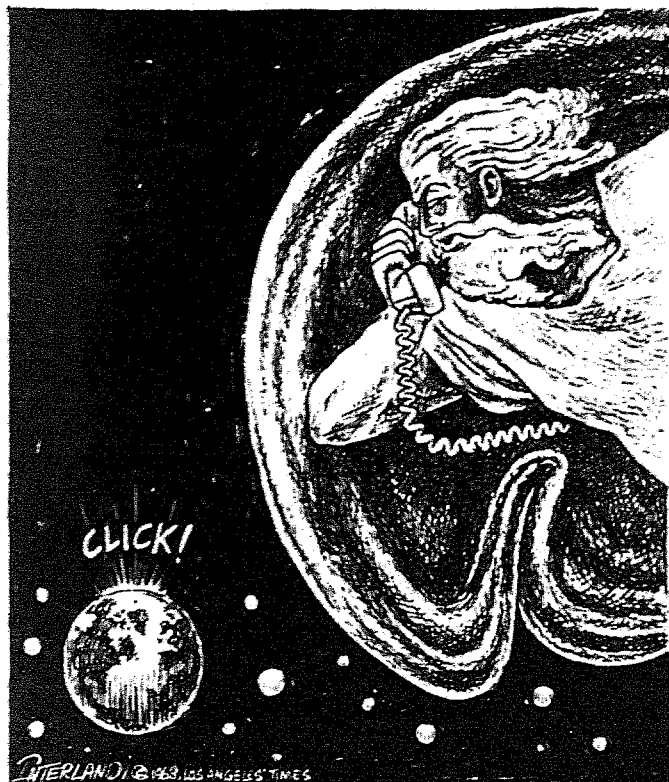
What about the fakers who feel they have a responsibility to serve but who cloak their cowardice under religious reasons? By definition, they are not conscientious but unconscientious objectors. They may have good legal or political reasons for opposing the war but they are dishonest if they claim exemption on the grounds of religious conscience.

Private legal or political reasons do not take precedence over civil laws but the divine law as reflected in conscience does take precedence.

Said Justice Hughes in a Supreme Court opinion some years ago: "When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But in the forum of conscience, duty to a moral power higher than the state has always been maintained."

Justice Hughes was not referring to a pacifist who objects to all wars but to a selective conscientious objector opposed to one or more wars.

BELOW OLYMPUS By Interlandi



"Hello, De Gaulle, now don't cut me off . . . !"

What Type Prayer At Civic Gatherings?

By MSGR. GEORGE G. HIGGINS

Religious News Service (RNS) reported in a recent dispatch from Albany, N.Y., that Bishop Fulton Sheen of Rochester spoke briefly to both houses of the New York State Legislature, using the same quip: "I'm not going to pray for you. There are some things that a man has to do for himself. He has to blow his own nose, make his own love and say his own prayers."

The Bishop's decision to forego the usual ritualistic invocation which clergymen have traditionally been expected to deliver on such formal occasions brings to mind a fascinating debate on public prayer which has been simmering in the pages of The Christian Century for the better part of a year.

Rabbi Israel J. Gerber of Temple Beth El in Charlotte, N.C., triggered the debate last May with a full-length article in The Christian Century in which he took the position that when prayer is offered at a public gathering, in a pluralistic society such as our own, emphasis should be placed on

the factors which unite men in a common worship experience, rather than on those factors that separate them.

By this he meant specifically that public prayers (as opposed to prayers recited privately or in a strictly Christian service) should be addressed to "God" and not to "Jesus."

An editorial in the same issue of The Century disagreed with Rabbi Gerber on this matter, arguing, in summary, that "all prayer is language of a particular community" and that for the Christian prayer must revolve around Jesus.

Off-and-on during the intervening months The Century has published a number of thoughtful letters, pro and con, in response to Rabbi Gerber's thought-provoking article. In the Nov. 29 issue the Rabbi, in a round-up reply to the con letters — and to The Century's editorial — restates and tries to clarify his original argument.

He says that his objective in submitting this controversial subject to debate was not — as the editors of The Century seemed to imply — to impel change "so one will be offended."

He readily admits — in direct response to Archbishop Paul Hallinan's public criticism of his article — that "each man ought to speak in his own faith, undiluted" when he prays in private or in his own church or synagogue, but not when he is called upon to pray in the name of the community at a public gathering attended by people of different faiths.

Our task, he says, is to find "prayer language" for such occasions which is "religiously pluralistic."

As one who has delivered hundreds of invocations at all sorts of public gatherings and has collected several bulging files of sample prayers for such occasions, I can sympathize with the Rabbi's position. Public prayer at civic gatherings should, I think, take into account the religious sensibilities of all those present.

On the other hand, there are those who, like the editors of The Christian Century, honestly think that this is incompatible with "the prophetic thrust of prayer language at its best." This, too, is a valid point and one which, in my judgment, Rabbi Gerber tends to dismiss too lightly.

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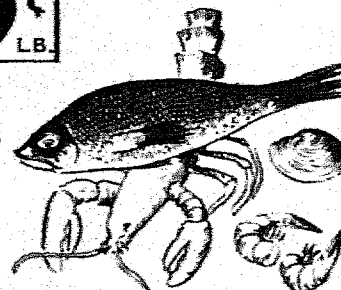
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'Far From Madding Crowd' Sears Deep Into Emotions

By JAMES W. ARNOLD

Schoolboys develop an early aversion for Victorian novels, a dislike that tends to linger beyond all reason. But "Far From the Madding Crowd" may be an exception, since it is blessed both with wry good humor and as fetching a heroine as any boy ever carried off in his dreams.

John Schlesinger's film of Thomas Hardy's 90-year-old novel is a pleasant achievement in nearly every way. Without betraying its new medium, "Crowd" manages to be fully faithful to Hardy, perhaps the most complete translation of the content of a literary work to the screen within memory.

It even improves things a bit, since the movie makes concrete the physical splendors of a rural England that

no longer exists and that is no longer within the powers of a modern reader to imagine.

Thus when the heroine Bathsheba meets Troy, her soldier-lover, for the first time, it is not in a random setting with meaning carried mostly by dialog. She is wandering about the farm by lantern-light, comes upon the boy suddenly, and catches the edge of her skirt hopelessly in his military spur. Later, after the death of the much-wronged Fanny, Troy does not simply mourn. He plants her grave with flowers, and almost immediately they are washed away by the rains of unforgiving nature.

Other Hardy passages are remarkably filmic, but Schlesinger's best work is in

the sword-exercise sequence, a brilliant episode in the novel that is turned into an eye-stunning orchestration of movement, cutting, sound and color on a wind-swept knoll — a perfect visualization of Bathsheba's mixed attraction and fear toward her reckless soldier.

"Crowd," of course, is still stuck with being Victorian melodrama, telling us of the rousingly beautiful farm heiress (Julie Christie) whose pride and romantic notions of love make her overlook the stolid but worthy fellow at hand (Alan Bates) for ill-fated adventures with a middle-aged squire (Peter Finch) and a dashing cad (Terence Stamp).

It is not just the contrived coincidences, tragedies and



Cold to the excuses offered by Fanny (Prunella Ransome) as to why she is late for their wedding is Sgt. Troy (Terence Stamp) in a scene from the new film, "Far From the Madding Crowd."

hammy confrontations that put off a modern audience, but the exaggerated character traits, e.g., Finch's mad infatuation, Bates' long-suf-

fering loyalty, Julie's persistent lack of common sense.

In the book the people take the same extreme actions (the wildest is probably a quarrel over poor Fanny's open coffin), but we understand them better because Hardy lets us in on their thoughts and his own judgments of them.

The film-makers deserve to be commended for avoiding sexual sensationalism, easily achieved by stretching the plot here and there. This must be the first film since

"Going My Way" without a nude bedroom scene. The moral message of film-book is old-fashioned and orthodox: seek not love, baby, in fleeting passion, but in the things that endure.

This is clearly the kind of country and locale in which the sturdy and true will win out over the false and fickle. There is much hard universal human truth in Hardy's book, for all its imperfections. The film version, always conscientious, often inspired, makes sure we do not miss it or forget it.

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

FRIDAY, JAN. 26

9 a.m. (7) Sally and St. Anne (Family)
9 a.m. (10) Mangled Man (No classification)
9 a.m. (23) 79 AD (No classification)
9 a.m. (23) 79 AD (No classification)
9:30 a.m. (10) Story Of Will Rogers (Family)
9 p.m. (6) Three Faces Of Eve (Morally objectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce.

9 p.m. (4 & 11) Island Of Love (Morally objectionable in part for all)
OBJECTION: The theme of this tawdry film is developed in an atmosphere of vulgarity, suggestiveness and irreverence.

11 p.m. (23) The Beginning Of The End (Family)
11:15 p.m. (11) A Holiday Affair (Family)

SATURDAY, JAN. 27

1:30 a.m. (10) Wagons Roll At Night (Morally objectionable for adults and adolescents)

7:30 p.m. (23) Serenade For Two Saxes (No classification)
8 p.m. (6) Ravolt Of The Tortors (No classification)

9 p.m. (5) No Man Is An Island (Family)
10:30 p.m. (10) Times Of Glory (Morally objectionable for adults, with reservations)

9 p.m. (23) Twist All Night (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Thank Your Lucky Stars (Morally objectionable for adults and adolescents)

12:35 a.m. (10) A Bucket Of Blood (Morally objectionable in part for all)
OBJECTION: Sadism, low moral tone; suggestive sequences.

1:15 a.m. (4) Man Without A Body (No classification)

SUNDAY, JAN. 28
11:30 a.m. (7) Farfar Invasion (No classification)
2 p.m. (7) Lassie Come Home (Family)

5 p.m. (10) A Double Life (Unobjectionable for adults and adolescents)

7 p.m. (23) White Corridors (No classification)

7:30 p.m. (6) Scott Of The Antarctic (Family)
8:30 p.m. (23) Snaggy (Family)
9 p.m. (10 & 12) Ship Of Fools (Unobjectionable for adults)

9 p.m. (10 & 12) Ship Of Fools (Unobjectionable for adults)

11:15 p.m. (11) The Whip Hand (Family)
11:30 p.m. (4) Dream Wife (Unobjectionable for adults and adolescents)

11:30 p.m. (7) Navy Blue And Gold (Family)
11:45 p.m. (5) Blue Lagoon (Unobjectionable for adults and adolescents)

12:20 a.m. (10) The Intruder (Special classification)

OBSERVATION: This film, which is a superficial melodrama about the sensitive national problem of integration, requires caution and maturity of judgment.

MONDAY, JAN. 29

9 a.m. (7) Fair Winds To Java (Unobjectionable for adults and adolescents)

6 p.m. (10) Stop, You're Killing Me (Unobjectionable for adults and adolescents)
7 p.m. (23) The Last Tomahawk (No classification)

8 p.m. (6) My Favorite Spy (Family)
9 p.m. (23) No, My Darling Daughter (Unobjectionable for adults and adolescents)

11 p.m. (23) Jennifer (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Bad, Smother (Unobjectionable in part for all)

OBJECTION: Excessive gruesomeness

TUESDAY, JAN. 30
9 a.m. (7) Five Lives Before (Unobjectionable for adults and adolescents)

OBSERVATION: This picture contains certain elements which tend to give credibility to the doctrine of reincarnation.

5 p.m. (10) Spin Of Glory (No classification)
7 p.m. (23) Ali Baba And The Seven Saracens (No classification)

8 p.m. (4) Seahouse of the August Moon (Family)
8 p.m. (6) The Red House (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) Phantom Of The Opera (Family)

11 p.m. (23) Johnny One Eye (Unobjectionable in part for all)

OBJECTION: Suggestive sequence

WEDNESDAY, JAN. 31
9 a.m. (7) Samarra (Unobjectionable for adults and adolescents)

6 p.m. (10) Girl In The Kremlin (Unobjectionable in part for all)

OBJECTION: Sadistic sequences

7 p.m. (23) Avenger Of The Seven Seas (No classification)

8 p.m. (4) Wrong Arm Of The Law (Unobjectionable for adults, with reservations)

9 p.m. (10 & 12) Of Men And Men (Unobjectionable for adults and adolescents)

11 p.m. (23) Badge Of Marshall Brennan (Family)

11:15 p.m. (11) The White Tower (Family)

THURSDAY, FEB. 1
9 a.m. (7) Lady Of The Tropics (Unobjectionable for adults and adolescents)

6 p.m. (10) Operator Battleship (Unobjectionable for adults and adolescents)

7 p.m. (23) Attack Of The Moon (No classification)

9:30 p.m. (7) Dimension 5 (No classification)

8 p.m. (6) Beyond Infidel (Unobjectionable in part for all)

OBJECTION: This film, presented in a quasi-biographical manner, tends to elicit undue sympathy for the immoral relationship of the principal characters.

9 p.m. (4 & 11) Young Dillinger (Unobjectionable in part for all)

OBJECTION: A "crime-does-not-pay" ending does not compensate for this film's exploitation of criminal activity.

11 p.m. (23) Magnificent Roughnecks (Family)
11:15 p.m. (11) Born To Kill (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce

FRIDAY, FEB. 2
9 a.m. (7) Two Faced Woman (Unobjectionable in part for all)

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M. TELAMIGO—Ch. 7 WCK Spanish language inspiration discourse.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.

10 A.M. THE PRINCE OF PEACE—Ch. 4, "The Sound of Praise," the story of Mary's journey to visit her cousin Elizabeth, married to Zachary. Following the film, Father Peyton discusses the program with his guest, Mrs. Bob Hope.

10:30 A.M. THE CATHOLIC HOUR—Ch. 7, Faith: its nature and varieties.

11 A.M. THE CHURCH AND WORLD TODAY—Ch. 7 WCK to be announced

11:30 A.M. MASS FOR SHUT-INS—Ch. 10 WLBW-TV

(Tuesday)

9:30 P.M. MAN-TO-MAN-WTHS, Ch. 2 interfaith discussion with a priest, a minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch. 2 program committee.

RADIO (Sunday)

6 A.M. THE SACRED HEART PROGRAM—WGBS 710 Kc. 96.3 FM.

6:30 A.M. THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of TV program.

7 A.M. THE CHRISTOPHERS—WGMA, 1320 Kc. Hollywood.

7 A.M. THE HOUR OF THE CRUCIFIED—WIRK, Friend To Faith.

7:05 A.M. NBC RADIO CATHOLIC HOUR—WIOD, 610 Kc. 73 Fm.

8 A.M. THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.

8:30 A.M. THE SACRED HEART PROGRAM—WCCF, 1580 Kc. (Punta Gorda)

8:30 A.M. UN DOMINGO FEUZ—Spanish WFAB, 990 Kc.

8:35 A.M. CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M. THE HOUR OF ST. FRANCIS—WJCM, House For Sale.

9 A.M. THE HOUR OF ST. FRANCIS—WJCM, Carbon Copy. Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.

THE HOUR OF THE CRUCIFIED—WIRK, THE SACRED HEART PROGRAM—WGMA Hollywood.

9:05 A.M. CATHOLIC NEWS—WIRK, 1290, West Palm Beach.

9:30 A.M. THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 Mg. (Fort Pierce)

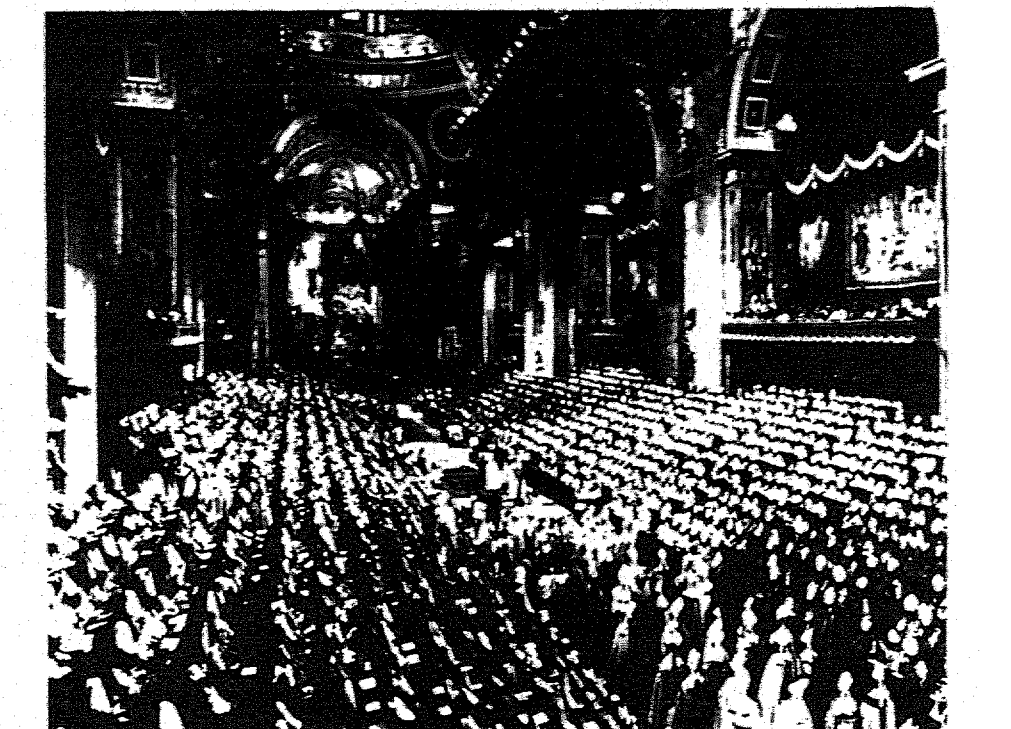
10:30 A.M. THE HOUR OF THE CRUCIFIED—WVLL, 1580 Kc. (Fort Lauderdale).

6:30 P.M. CATHOLIC NEWS—WGBS, 710 Kc. Summary of internal and Catholic news and South Florida Catholic News From The Voice.

11 p.m. MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

THE HOUR OF ST. FRANCIS—WXA1 1350 Kc.

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HAS VATICAN II CAUSED A CRISIS OF FAITH?

Extremists of the right make headlines screaming that the changes triggered by Vatican Council II are "splitting the Church" . . . The extreme left is equally strident in voicing its unwillingness to "wait for the bishops" to move more rapidly for renewal. Sincerity marks both of these opposite-pole views. And they do reflect the "crisis of change" now affecting the faith of the people of God. Meanwhile, this painful division challenges the security of many believing Christians who belong to neither camp. They are "confused" by the resulting crisis of faith — which is real, and cannot be ignored. The meanings, problems and effects of this human experience of the Church in transition will be explored on the four Sundays of January on the CATHOLIC

HOUR Television Religious Program produced in color by the National Broadcasting Company in association with the National Council of Catholic Men. Entitled "The Catholic Faith — a New Perspective," the CATHOLIC HOUR will discuss the Crisis of Change, January 14; The Roots of Change, January 21; Faith, Its Nature and Varieties, January 28; Faith and Human Possibilities, February 4. To learn more of your faith today, tune in on these significant programs studying change — a constant tradition of the Church — in this new CATHOLIC HOUR series on the Sundays during January. 16 mm. Film versions of the Programs will be available for rental from THE CATHOLIC HOUR TV — (A) NCCM, New York, N.Y. 10017.

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By Jerry Marcus

\$20,720,991

This Is What Diocese Schools Save Taxpayers This Year Alone

The number of children attending non-public schools in Florida amounts to 105,748 and represents an annual tax savings of more than \$50 million.

This savings is based on the statewide cost of \$479 for educating one child in the public school system. If the non-public school children were to attend public schools, there also would be the necessity of constructing additional classrooms and facilities throughout the state. Capital outlay to build the classrooms, figured at a cost of \$20,000 per classroom, would amount to \$60,420,000.

Comment The parents of these children in non-public schools

must pay the same taxes as all taxpayers in addition to supporting the parochial and private schools in the state.

The 86 Catholic schools operating in the Diocese of Miami alone will save taxpayers \$20,720,991 this school year. This figure was arrived at by taking the cost in each county within the Diocese for educating a student this year in a public school. The cost was then multiplied by the number of Catholic school students in each county.

In Dade County, for example, the cost of educating one child in the public school system for the year is \$572. There are 29,655 children attending non-public schools in Dade County, which accounts for \$16,962,-

000 a year in tax savings. Of this number, 21,240 students are enrolled in the 41 Catholic schools in Dade County.

If Catholic school students in Dade County alone were to transfer to public schools, it would cost taxpayers an additional \$12,149,280 a year based on current costs. This does not take into consideration the additional millions that would be required for new school construction.

Numerous questions often arise about the various operations of the public school system, which indicates that a study should be made to find methods of improvement.

One prime example is the operation of school buses. Each county in the state owns and operates its own school buses, which results in an unnecessary duplication of equipment and services.

A department of transportation could be formed with the responsibility of providing school bus service throughout the state. An even better method would be to purchase transportation service from a firm in that business. This would eliminate the expenses of purchasing buses as well as maintaining and operating them.

Critical Need for Expansion

Difficulty in retaining lay teachers and a critical need for expansion are the chief causes of concern within the Catholic schools of the Diocese of Miami, according to two key administrators.

"We are not able to meet the great demand for Catholic education with present resources," said Msgr. William F. McKeever, Diocesan superintendent of schools. "We are faced with a critical need to expand the school system and the facilities of existing schools. To meet the need in the future, more support must be had from the Catholic community, state or federal sources."

He said Diocesan schools turned away 6,000 students this year because enrollments were filled to capacity. The 38,500 students in Diocesan schools represent 50 per cent of Catholic elementary school children and 25 per cent of Catholic high school students in the Diocese.

"The Diocese does plan to expand the school system to the extent of its ability to do so," Msgr. McKeever said. "It is our desire to provide a Catholic education for all who wish to receive it."

"In addition to the increased material support needed, we are counting on an increase in the number of vocations to the religious life in order to staff new or expanded schools."

He said the future of Catholic education in the Diocese "will be excellent if we can find the support to enable us to meet our commitment to all our youth. We do not want and dare not become a school system for a select group of students."

He feels that more religious vocations, besides providing the needed increase in personnel, will enable the Catholic schools to attract more good teachers from among the laity for the expanded school staffs. It also will allow teachers to specialize in certain areas.

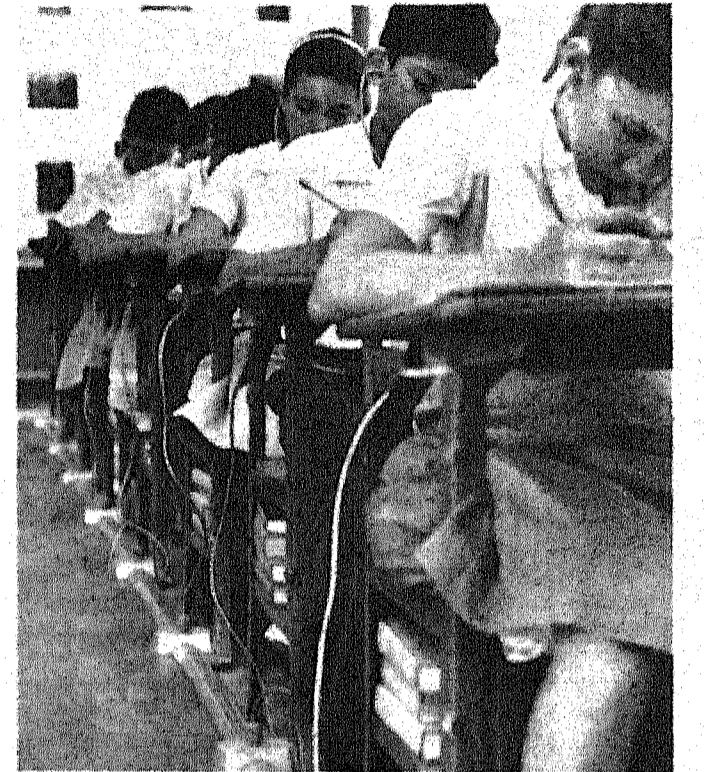
Father Patrick S. McDonnell, superintendent of Diocesan high schools, said the heavy turn over of lay teachers is a serious difficulty in Catholic schools.

"They simply can't afford to stay on with us," he said. "This means we lose many teachers who are becoming experienced and getting used to the school. It all goes back to the fact that there just isn't enough money available."

"It's a certainty that we have to work something out to raise more money for our schools," he said. "Most of the high schools are now being subsidized by the Diocese."

He said the average tuition at the 19 Diocesan high schools is \$250 a year and another \$50 is needed for fees and books. He believes that if the tuition were raised any more, it would be prohibitive for many parents. He anticipates the Diocese to contribute \$450,000 this school year for operation of the high schools.

The financial responsibility for the 63 elementary schools in



the Diocese belongs to each parish, Msgr. McKeever pointed out.

"There is a tuition charge of approximately \$100 for each student who can afford it," he said. "Of course, many adjustments are made for families with more than one child attending the school. Frequently, no tuition is charged in hardship cases."

However, he said, the tuition charge does not cover the cost of education for the child, which is approximately \$250.

He said that the overall cost per student is greater in the public schools because they must include certain areas of instruction such as industrial and commercial arts. But, he said, the greatest difference is attributed to the higher salaries the public schools give their teachers.

The public schools, of course, have public tax support. He said teachers' salaries are about 25 per cent higher in public schools.

"We have been fortunate to have dedicated lay teachers in our Catholic schools," he said. "Without tax support, it is difficult to match the salaries that are offered in the public schools."

He said the Diocese is trying to find means to better compensate the 672 lay teachers in the Catholic schools.

Body, Mind, Soul Developed Toward Complete Education



Diocesan Schools Continually Strive to Update Teaching

Advanced placement programs, television teaching, new math, foreign language for the elementary grades, programmed instruction, ungraded classes and team teaching are being used in Catholic schools of the Diocese of Miami.

"To give our students a complete formation," according to Father Patrick S. McDonnell, Diocesan superintendent of high schools, "it is necessary to continually update our teaching methods and relate to the new developments in society."

He explained that Catholic schools have the opportunity to experiment with many innovations and should be doing more of it.

"We are using ungraded classes to a limited degree and have found that they are generally quite effective," he said. "By experimenting on a limited level, we can determine how helpful new approaches can be."

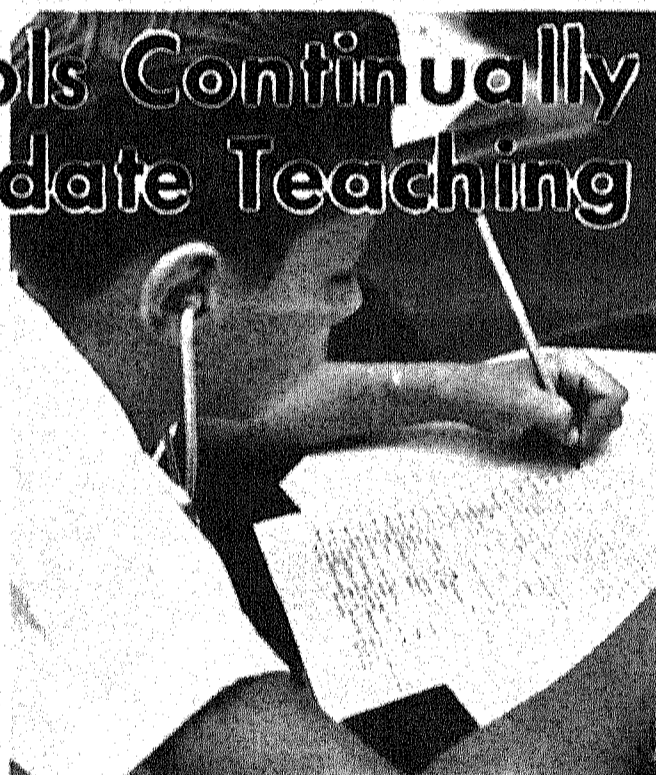
Sister Rose Germaine, superintendent of Diocesan elementary schools, said the ungraded program is aimed at helping the brighter student as well as the poorer student. She said the program allows the child to move from different levels according to the student's ability. In this program a student could be working on the sixth grade level in mathematics and the fourth grade level in reading.

She said another program that is working well in the elementary schools is team teaching. A key teacher gives the lecture, and then the class is divided into groups. Other teachers take the groups and give them individual lessons. The teachers work together in planning what area they will cover in the individual lessons.

"Ungraded classes and team teaching will be the future for most of our schools," Sister Rose said.

Msgr. William F. McKeever, Diocesan superintendent of schools, said that rapid developments in many areas of instruction have made it advantageous to departmentalize in the elementary schools.

He said that this system allows teachers to specialize in such



areas as mathematics, science, social studies and religion and to keep up with the latest developments in their fields.

Other programs that have been successful, he said, are educational television, programmed instruction, language laboratories and advanced placement.

He said that educational television enables the students to benefit from the teaching of the most competent instructors and to learn about the latest developments in various fields.

"There also has been significant success in the advanced placement program," he said, "which allows brighter students to take high school subjects while in elementary school and for high school students to take university courses while in high school."

He said that the ungraded program, language laboratories and programmed instructions have been helpful in contributing to the success of the advanced placement program.

Language laboratories include the audio lingual method in which the student hears expressions over and over until he can pronounce them correctly.

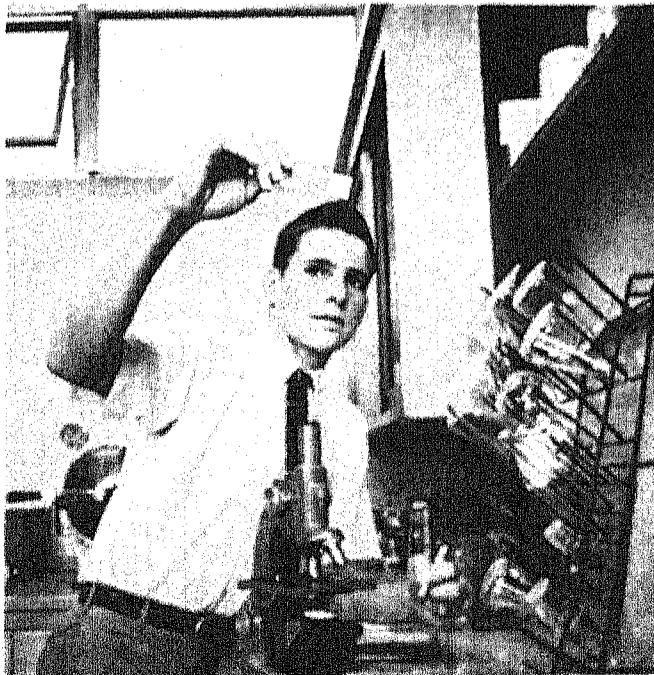
Programmed instruction allows students to proceed in the study of a subject with only occasional supervision of the teacher through the use of special materials and books. Lessons are explained in the books, and there are lists of answers for the students to check from, which determines how well they learned the lesson. Teaching machines also help the students with self instruction.

Sister Jose Maria, prefect of studies at Notre-Dame Academy, has found ungraded classes to be the answer for best placement of students.

"We are able to place students in the classes for which they qualify," she said. "This means there are mixed groups of students in various classes, but they are learning according to their capacities. We have math, tenth, eleventh and twelfth grade systems in some of our classes."

She said students change groups according to results they achieve. Students entering the school are placed in ungraded classes based on the results of several tests given them and their record and recommendations from elementary school.

Sister Jose Maria believes that no matter how many innovations are made in education, students will always need a teacher



Moral perfection, academic excellence, responsible citizenship, economic competence and cultural development are the main goals of Catholic education in the Diocese of Miami, according to Msgr. William F. McKeever, Diocesan superintendent of schools.

He said that a balanced and complete approach to these goals can best be accomplished in an educational program where academic freedom does not exclude the knowledge of God and supernatural truths, which is provided in the Catholic school.

"The Catholic school is not simply a secular school with a course of religion added," he said. "It is a school in which the ordering of knowledge takes place within an atmosphere wherein the spiritual and supernatural are properly ordered in the hierarchy of values."

He pointed out that important questions of life concerning man's nature, origin and destiny are answered by religious truths. An education that does not include religious truths falls short of being complete, he said.

"The schools of the Diocese are attaining their goals," Msgr. McKeever said. "Academically, they are achieving well according to the results of testing."

"A recent analysis of objective testing survey results for the past eight years revealed that the elementary schools of the Diocese are 18 percentile points above the national norms in general achievement." The tests were conducted by the psychological services division of the University of Dayton Guidance Center.

On the high school level, he said, representatives of accrediting agencies are pleased with the educational attainments of Diocesan high schools.

He said the high percentage of Catholic high school graduates who attend colleges and universities and the fine records they have generally made indicates the good foundation Catholic education gave them.

"While it is more difficult to measure accurately the effective-

ness of the school program in the later lives of the graduates," he said, "the observations of our pastors and school administrators, along with surveys made concerning the practice of their faith and Christian attitudes in society, indicate that the education given in our schools is productive of good Catholic lives and solid American citizenship."

When asked to compare the Diocesan schools with the public schools, he said:

"The public schools operate from a different basic philosophy, are usually much larger and are confronted with many problems of a different nature. Scholastically, from surveys made involving both Catholic and public schools, it can be said that the Catholic schools compare favorably."

He said recent sociological studies, such as the Greeley-Rossi Report and one by Joseph H. Fichter, give scientific weight to the claims that Catholic education is successful to a greater degree than the public schools in imparting healthy and constructive social attitudes toward all elements of a diversified society.

Father Patrick S. McDonnell, Diocesan superintendent of high schools, said Catholic education should be geared to quality rather than quantity.

"The dream of having every Catholic child in a Catholic school has become impossible to meet," he said. "We must be realistic and revise some of our thinking."

"Catholic education should be a training ground for future lay leaders, and it's beginning to move into this direction."

He said one of the goals in the high schools is to instill a system of values as well as attitudes.

"We are free to do many things that the public schools cannot do," Father McDonnell said. "We have the advantage of using a religious base in our teachings."

He pointed out that teachers today must stimulate the student to read and learn for himself and create within the student a thirst for knowledge.

Spiritual Director Sets Casual, Informal Pace With Students

Setting a casual, informal pace with students is the best method for establishing a workable relationship, according to Father Philip McNeil, spiritual director at Christopher Columbus High School.

"It takes a lot of exposure to the students for them to feel relaxed enough to drop in and discuss their problems," he said. "I attend as many school activities as I can and communicate with students at every opportunity."

He said that students do not have many chances for contact with a priest on an informal basis and that to do an effective job of spiritual direction calls for a full time effort.

Father McNeil said he is the only full-time spiritual director in any of the Diocese of Miami's high schools. He said that priests are assigned to the other schools on a part-time basis, but this does not give them enough time to develop much of a relationship with the students.

He has an office in the school which is always open to the students. He said two or three students often come in during their study periods for a group conference covering problems and topics of mutual interest.

Some of the functions that Father McNeil has started include a program of small group Masses. Every school day a Mass is held for a different religion class. The students have time to ask various questions about the Mass and feel more of an involvement in it.

He said that once a month there is a Mass for all the students which is usually offered for some special purpose. The students recently presented food boxes during the Offertory for migrant workers.

At the beginning of the school year, he calls in all the freshmen individually for an introductory interview. He said that he

explains his duties as spiritual director and that he will be available to them to help with any of their problems or to answer questions.

He also talks to all the seniors individually for the purpose of self-evaluation.

"We discuss everything about them," he said, "such as their choice for a state of life in the future, vocations, their character, personality points. We try to put it all together so that they can form an objective picture as possible of themselves."

He said that most of the problems the students bring to him center on their home situation.

"They often find difficulty in adjusting as they become older," he said. "They need to be guided along so that they can adjust properly to life as they mature. Many problems stem from the difficulty parents and students have in getting along."

Father McNeil has put confession on a discussion level which, he said, has become highly popular with the students.

"A student can come into my office, sit there informally and go to confession," he said. "This enables us to carry on a conversation, discuss some of the student's problems frankly and openly and at the same time achieve the objective of confession without the confessional box."

His future plans as spiritual director include field trips with students to various institutions and more visits to the homes of parents.



Without Justice, Love-What Are We?

By DAVID G. RUSSELL

Our generation may be witnessing the final flicker of the vigil light. For centuries the devout have burned beeswax as a sign of their faith, the flight of their prayer and the warmth of their love. Yet the sanctuary fires are dying.

Is it that our generation has outgrown such "simple

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practices"? This hardly seems likely. Man is expressive and the religious man is no exception. What is interior needs to break out and what is spiritual seeks material manifestation? Men want to see what is unseeable.

Yet the children of this day are not appeased by vigil lights, enamored by incense or mesmerized by icons. They still want to touch and see and feel religion but the forms they demand are something else.

The new sacramentals of religion are really as old as the gospel itself. They are deeds of justice and charity. If our God does not manifest Himself in such human actions, chances are men will not see or feel the divine.

Without justice vigil lights

one Lord
one faith
one Baptism
one God
and
father
of all

not believe that God exists because they have not yet met a man of God who practices what he preaches.

Unfortunately the present crisis of faith can not really be resolved by a reformation of structures, as some might hope. Structures are neutral, but people are either more or less good or bad. Men of justice and love make structures viable and faith inviting. But when the witness of words is swallowed up in hypocritical action, a faith crisis is guaranteed. It is easy to believe in a God in heaven but difficult to believe in a God who manifests Himself in the works of men on earth. The crisis of faith is not precipitated by God but by men of God who have failed to live up to their Christian stature.

We have all failed to some degree to demand justice and be generous with love. Our sincere repentance and resolve may be our best foundation for hope. Even if we can't offer the world sufficient deeds to believe in, perhaps they might be drawn by our honest admission of failure. Certainly it takes the Grace of God for man to admit his sins. Man's repentance may be God's mightiest deed in the modern world and a new foundation for faith.

curse the darkness and without charity icons are idols. The presence of God is dynamic and tangible presence when the Sons of God are children of light. There is more to the epiphany of God than the work of bees.

God's most potent self-disclosure to modern man

is not found in the words of preachers but in the deeds of men. The works of men which manifest an unrelenting hunger for justice and an intoxication with love achieve the relevancy of religion which is at the heart of every act of faith. Perhaps not a few modern men can

Fighter Of Leprosy To Receive Award

NEW BRUNSWICK, N.J. — (NC) — Dr. Frans Hemerijckx, Belgian physician who has been fighting leprosy for nearly 40 years in Africa and India, has been named the 1968 recipient of the Damien-Dutton Society award by headquarters here to coincide with World Leprosy Day, which will be observed worldwide, Jan. 28.

The group's founder-director, Howard E. Crouch of North Brunswick, will make the presentation to Dr. Hemerijckx at the convention of the International Leprosy Association scheduled Sept. 16 to 20 in London. The award recognizes outstanding work in eradication of its sufferers.

The Damien-Dutton Society provides, under Catholic auspices, funds for research, medical assistance, rehabilitation, education and recreation for leprosy patients regardless of race or creed in all parts of the world.

Dr. Hemerijckx, 65, resides in Grimbergen, Belgium, is married and the father of five children. He received his doctor of medicine degree in 1928 from the Catholic University of Louvain and a year later left for the Congo, where he was attached to the Catholic Mission in Tshumbe St. Marie in Kasai Province.

In 1933 Dr. Hemerijckx first became interested in working among the victims of leprosy.

"I found villages with an incidence of 12, 15 and 18% of leprosy patients; in a small village the incidence was up to 24%," he recalled in a letter to Crouch. "That was the first step that would determine my future life.

Within two weeks, Dr. Hemerijckx said, a small leprosarium was built in Tshumbe St. Marie. Today it is Dikungu (Helping One Another), one of the largest leprosy centers in Africa, with more than 1,500 patients.

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MISSAL GUIDE

Jan. 28 - Mass of the Fourth Sunday after Epiphany. Gloria, Creed, Preface of the Trinity.

Jan. 29 - Mass of St. Francis de Sales, Bishop, Confessor, Doctor. Gloria, Common Preface.

Jan. 30 - Mass of St. Martina, Virgin, Martyr. Gloria, Common Preface.

Jan. 31 - Mass of St. John Bosco, Confessor. Gloria, Common Preface.

Feb. 1 - Mass of St. Ignatius, Bishop, Martyr. Gloria, Common Preface.

Feb. 2 - Mass of the Purification of the Blessed Virgin Mary. Gloria, Creed, Preface of the Nativity.

Feb. 3 - Mass in Honor of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.

Feb. 4 - Mass of the Fifth Sunday after Epiphany. Gloria, Creed, Preface of the Trinity.

Requiem For Teacher Nun

ADRIAN, Mich. — Funeral services were held here for Sister Mary Stella, O.P., former member of the faculty at several Diocese of Miami schools.

A native of Westmeath, Ireland, who was in the 59th year of her religious profession when she died, Sister had served at one time as principal of St. Anthony School, Fort Lauderdale, and had been a teacher at St. Anastasia School, Fort Pierce.

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RETREAT DATES

Feb. 2-4	Laymen
Feb. 5-9	Priests' Retreat
Feb. 9-11	Laymen
Feb. 12-15	Belen Jesuit Retreat
Feb. 16-18	Laymen
Feb. 23-25	Laymen
March 1-3	Laymen

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Prayer Of The Faithful

Fourth Sunday
After Epiphany
JAN. 28, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. We ask God to help us serve our fellow-men in a manner befitting disciples of Jesus Christ and as members of His Church.

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For N. and N., members of our parish who died last week, and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For the success of the Bishop's Charities Drive in our Diocese, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all those involved in the struggle for peace in Vietnam, especially our own men and women in our armed services, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) That all men may be brought in an ever more conscious union with God through the example of our lives, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) That through our participation in this holy sacrifice-banquet we may be helped to reveal to our fellow-men that it is the Church which summons man to God and speaks of God to man, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear our petitions, O Lord, and grant that we may so serve our fellow-men that we reveal You and Your Church more perfectly to the world by our actions. Through Jesus Christ, Your Son, Our Lord, who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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Mrs. Edgcombe Requiem

Requiem Mass will be sung at 9:30 a.m. Saturday in Gesu Church for Mrs. Pauline Edgcombe, pioneer of three Greater Miami parishes, who died Tuesday at the age of 68. Father John Sweeney, S. J., pastor, will celebrate the Mass for Mrs. Edgcombe, a receptionist in the Gesu rectory for the past 10 years.

Rosary services will be conducted at 8 p.m. today (Friday) in King Funeral Home.

A native of Baltimore who came here more than 60 years ago, Mrs. Edgcombe was active in women's club activities in the Gesu Cathedral and Corpus Christi parishes and was a charter member of St. Mary Altar Guild, Corpus Christi Altar Society of which she was vice-president; Catholic Daughters of America, Court Miami 262; and Mercy Hospital Auxiliary.

A former member of the board of directors of the St. Augustine Diocesan Council of Catholic Women, she was a past president of the Southeast Coast Deanery of the DCCW, which prior to 1958 included the east coast area from Fort Pierce to Key West.

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(b) Daily Evening Mass & Instruction 8:00 P.M.

MISSION FOR MEN

Monday, February 19th, to Friday, February 23rd

(a) Daily Morning Mass & Instruction 12 NOON
(b) Daily Evening Mass & Instruction 8:00 P.M.

MISSION FOR HIGH SCHOOL STUDENTS

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Father Walter J. Bueche, C.S.S.R.
Father Edward Gray, C.S.S.R.

Institutional Church - "Derelict Priests" - Criticisms to the Pastoral - What Kind of God is God?

By E. B. Wall

How Bishops' Pastoral To U.S. Was Written



Bishop John J. Wright

PITTSBURGH —(NC)— Bishop John J. Wright of Pittsburgh sat in the living room of his home here, thumbing through a copy of the 25,000-word collective pastoral he had helped nudge into print.

As chairman of a five-member committee of bishops, charged by the U.S. hierarchy to produce the document, Bishop Wright had some things to say about the pastoral's concern with the "institutional Church" and "derelict priests."

And while he outlined the step-by-step preparation of the pastoral during the past two years, he indicated that another col-

"It is true that we quote largely from prelates, but remember we are making the point that bishops are teachers in the Church, that the hierarchy, not only the professional theologians, have a teaching role and that role is their principal work in what pertains to the faith."

lective letter may be planned by the hierarchy next year.

He disclosed, too, that when the final draft of "The Church in Our Day" was presented to the U.S. bishops during their November meeting in Washington there were changes suggested but not a single vote was recorded against it.

"It is a consensus paper," Bishop Wright said. "It represents the group thinking of the American hierarchy on how we understand (Vatican Council II's) Dogmatic Constitution on the Church, especially against the background of some of the theological concerns in the air at the moment here in the United States."

Some critics of the pastoral have singled out its reference to "derelict" priests. Was this reference intended as an attack on all priests who have left the Church?

"Certainly not," said Bishop Wright. "I've read some of these criticisms. They were in publications the context of which explained the criticism itself. I'm afraid, because they are crusading for a somewhat different understanding of the priesthood than either Vatican Council II or the teaching Church is prepared to accept.

"The collective pastoral certainly makes no attack whatsoever on any kind of priests, even those who leave. Quite the contrary, with outspoken tribute to American priests particularly, it points out the centrality of the priest in the life of the Church. It points out the manner in which he brings God Himself not only into the action of the Church but into the life of the community.

"When it speaks of priests with problems, it does so with unashamed sympathy and a fraternal, compassionate understanding. The American bishops are not walking out on their brother priests. They need them too desperately and understand their dignity too deeply.

"If it be true that the pastoral refers to some priests as derelict, this is because that is precisely what some are. It doesn't specify which ones are.

"The bishops do not presume to sit in judgment on the conscience of any priest or group of priests who leave the Church or find fault with her, but nothing is gained by pretending that all who quit do so for abstract intellectual reasons and without guilt. This would be sheer hypocrisy on the part of the hierarchy. We know the men who leave for honest reasons. Why pretend the bishops know less than the rank and file of the public about the others?

"There are derelict people in public office. There are people derelict with regard to their marriage vows, as for example those who desert their spouses and children by walking out on their commitment. There are derelict professors. There are derelict soldiers. There are derelict professional people. Alas, history is not unaware of derelict bishops."

It was suggested that there may even be derelict editors and reporters.

"We've all read articles written by some," the bishop replied, "who were, I suspect, derelict to their obligation to truth. In any case there are, unhappily, derelict priests at the moment and nothing is gained by pretending otherwise."

How widespread is this dereliction?

"I think the extent of it is greatly exaggerated," Bishop Wright said. "I think the number of those who are faithful to their marriage commitments, their professional commitments, their civic commitments, remains impressively high despite the publicity concerning those who are derelict."

"The number who remain faithful to their priestly commitment is, thanks be to God, the overwhelming majority.

"The bishops are well aware of those who leave for good-faith reasons, but these do not ordinarily get much publicity—largely because, in their decency, they don't seek it. The Church has no complaint with anyone who acts in accordance with conscience. The Church has a great complaint, and so has intellectual integrity, with those who cloak with considerations of conscience difficulties which are, in fact, quite different."

Bishop Wright was asked about those who couple their departure from the priesthood with strong attacks on the institutional Church.

"The pastoral is concerned with repudiation of the institutional Church and the structures of the visible Church," he said. "But in most of the press reaction to the pastoral it was observed that the position of the hierarchy was calm in the face of this particular turbulence.

"The present moment in the flight of the Church through space and time is one in which the watchword is 'fasten your seat belt,' not 'abandon ship.'"

"If there's any one area more than another in which there's nothing new under the sun it is the area of criticism and repudiation of the institutional Church.

"We have new forms of Pelagianism to which the pastoral refers, though Pelagianism was fashionable in 415 A.D.; we have new forms of Gnosticism, which was first fashionable in the days of Irenaeus 18 centuries ago. In all these, among the things to be noted is the perennial element, including the perennial need for the reform of the Church.

"But for all that need, always real, it is hard to think of a single criticism of the Church made in any book or article I have read in the last five to ten years which doesn't parallel something said first—and better—in the disputes surrounding the ancient Church or the Church of the Fathers.

"These tensions recur in the life of the faith, almost as if there were antibodies at all times ready to bear their unchanging witness of negation to the permanent positive elements of the body which is the Church."

I asked how the collective pastoral came into existence.

"Two year ago at a meeting of the bishops' administrative board the question came up, as it used to before the council, of the publication of a collective statement at the end of the annual hierarchy meeting.

"We met several times," Bishop Wright said, "and decided we should suggest to the administrative board that the need was considerably wider than any need for a declaration on authority in the Church, and that the crisis was considerably more profound than a crisis of authority.

"There was even a suggestion that many people who wanted to believe in the Church, who loved the Church, had become as confused about the nature of the Church as they were about any question of authority in the Church alone.

"Indeed, literature appearing even in Catholic publications, and sometimes under names introduced, advertised or press-agented as Catholic, suggested there was no need for a Church, at least for an institutional Church or the Church in which we had, in fact, been baptized, reared, ordained, perhaps some of us, married or anointed.

"It became clear as a result of certain

movements in Protestant Christian theology, the God-is-dead movement and others—and in the parallel thought of some Catholic writers on theology—that the crisis might be a new crisis as to what kind of God is God, not merely what kind of a community of faith, love and service did His Son, our Christ, establish as a Church.

"And so, confronted with this much more profound problem it was our thought that we should not rush into print with a pastoral on authority in the Church, but that we should do some careful reading of the literature that ultimately became one of the sources of the collective pastoral we have now published.

"This includes some of the literature on the problem of God in contemporary existentialist and phenomenological culture, some of the literature on the problem of the Church against the background of scriptural and other problems raised as to what kind of a Church did the Son of God intend and establish."

Bishop Wright described the documents of Vatican II as the first and greatest source of ideas for the pastoral.

"A second source is found in the writings of some of those who anticipated the council documents and influenced them" Bishop Wright said. "These men anticipated some of the problems of the theological crisis of the present moment in Christianity, a crisis of faith in the Western world; and among these notably Cardinal Newman, who anticipated many aspects of this crisis and responded to these more than a hundred years ago, and the writings of some prelates of the European Church, as Cardinal Suhard of Paris, who saw the problem of God and the problem of the Church, the problem of priests among men, the problem of the responsibility of the Christian in a world in revolution before any of us sensed these."

Before moving further into the question of sources, I asked Bishop Wright how five busy bishops managed to put the pastoral together within two years.

"There was a year of reading," Bishop Wright explained. "Then we met here in Pittsburgh for three or four days and decided on the themes that should be covered.

"Of course, we brought together people to help us in the phrasing in contemporary terms of the points we felt bound to emphasize. A priest-theologian who worked closely with us was Father Anthony Padovano, a professor in the Newark seminary and one of the many young scholars joining in the teamwork that serves the total, collaborating Church. Others helped, of course, since we wished to tap the energies of different ages within the Church.

"The pastoral developed partly in hotel rooms, partly in my house in Pittsburgh, sometimes in air planes, at others in seminary rooms, until a whole document was put together. It was whipped into shape on the boat on the way to the Synod of Bishops in Rome, between sessions of the Synod, in the rooms where the American prelates at the Synod met—even in an automobile driving from the boat to Paris on the way to Rome. During that drive Father Donald Kraus, rector of the Pittsburgh seminary program, and I 'dialogued' for hours on the points that the bishops wished to make."

Bishop Wright said the pastoral became an attempt to respond to the question of authority, "but in the wider context of how

"The present moment in the flight of the Church through space and time is one in which the watchword is 'fasten your seat belt,' not 'abandon ship.'"

we are to understand the Church itself, how we are to understand its founder, Christ, how we are to understand the community of all those who belong to the Church, because they believe in Christ, and, in a way, how we are to understand the God-head in whom from all eternity the Church has its prototype and its beginning."

Returning to the sources of the pastoral, I suggested that they seemed to be either prelates or French or both, and asked whether this might narrow their appeal in a certain degree.

"I suppose it might," the Bishop of Pittsburgh replied. "However, it shouldn't because those quoted have long since established themselves as voices in the universal Church. The members of the committee shared the feeling that men like Cardinal Suhard in their great pastoral anticipated not merely the problems of the moment but the response of the Second Vatican Council to those problems.

"So there is a considerable dependence on Cardinal Suhard's writings. Ironically, when they first came out his pastorals were called, patronizingly, the 'encyclicals' of the Archbishop of Paris.

"There is also a certain dependence on the writing of men like Abbe Michonneau, who foresaw something of the revolutionary trends in the contemporary Church.

"There's a bit of dependence on the writing of men like Jean Guilton, who again is French but who is quoted in our pastoral because he was present at the council and both Pope John XXIII and Pope Paul so greatly regarded his lay insights—not greatly regarded his lay insights—not specifically French insights at all, but contemporary lay insights into the problems of the Church.

"It is true that we quote largely from prelates, but remember we are making the point that bishops are teachers in the Church, that the hierarchy, not only the professional theologians, have a teaching role and that role is their principal work in what pertains to the faith.

"This is neither to downgrade nor to dismiss theologians; it is simply to recall and to refresh the teaching office of bishops as their greatest single office. Moreover, we chose to quote prelates who are safely dead and therefore no longer controversial; prelates who in prophetic vein had anticipated the present problems of the Church and something of the response of the Second Vatican Council to them.

"Another major source of our collective letter is the pastoral teaching of Pope Paul VI.

"Those of us who worked on this document were greatly indebted to the veritable curse in Catholic ecclesiology and concepts of the nature of faith which Pope Paul has given over a period of three years in his public audiences.

"Every week to the thousands who gather to receive his blessing at St. Peter's, Pope Paul has been developing a whole series on the Church's consciousness of her own nature, on the obligations of Catholic Christians, on the nature of the act of faith, the object of faith, the content of faith, the demands of faith, the heroism of faith and the relationship of faith to the Christian life.

"Finally," Bishop Wright continued, "a proximate source of the content of the pastoral has been the interventions, the letters, the recommendations, the criticisms and the suggestions of the American hierarchy. As a result the present letter is truly a collective pastoral. It represents an exercise of the collegiate mind and collegiate action of the American hierarchy.

"Every member of the hierarchy had an opportunity to read the collective pastoral at least twice in the stages of its preparation and before voting on it."

Recalling the bishop's remarks that Cardinal Newman and Cardinal Suhard, among others, had anticipated Vatican II documents, I asked whether in any way the collective pastoral goes beyond the council documents.

On a couple of points, he said, it does go beyond the Dogmatic Constitution on the Church—the document on which it focused its primary attention.

"For example," Bishop Wright ex-

(Continued on Page 22)

Certain Soaps, Drugs Can Cause Serious Reactions



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

My husband and I are visiting here in South Florida for the winter. Shortly after we arrived, a rash started to develop on the areas of my husband's body exposed to the sun. He has never been troubled by the sun before, and he has not allergy problems. I wonder if there is anything else that might be causing this rash? T.C.

By DR. BEN SHEPPARD

Since World War II, a large number of oral drugs has been marketed that magnify ordinarily harmless ultraviolet light to a destructive degree that can produce unpleasant or disabling photosensitivity. These drugs include certain tranquilizers, tetracyclines and some of the drugs used to lower sugar content in the blood.

In 1961 antimicrobial agents were introduced in common household soaps and other topical preparations, and "contact photosensitivity" became a medical problem.

The New England Journal of Medicine presented 12 persons with contact photosensitivity from one of three specific soaps. Rashes of alarming proportions were caused in some of the more sensitive patients. Increasing concern over this problem has motivated the Food and Drug Administration to order the removal of one of the component compounds from at least 70 commercial preparations including soaps, shampoos, rinses and antiseptic creams.

Photosensitivity has become an alarming clinical problem that is frightening and disabling for the patient and perplexing for the physician.

Once the diagnosis of photosensitivity is suspect from the appearance of an acute or chronic skin involvement limited to areas of the body exposed to sunlight, medicines, soaps and other household products that might cause photosensitivity should be removed.

The Journal points out that the soap industry should carefully screen all soap additives for photosensitizing agents.

Recent reports have suggested that a substantial proportion of traffic accidents involving alcohol may be attributed to people with a drinking problem rather than to social drinkers. This agreement finds support in seven separate studies.

1. Comparison of blood alcohol levels of people involved in traffic accidents and of people not so involved. Among the drinkers both groups the pattern favors the heavy habitual drinker - not the social drinker.

2. Comparisons of admissions to alcoholism rehabilitation programs for the drunken driving and the adult male population. The drunken driver group has 31.4 times as many admissions.

3. When you study the driving pattern of known alcoholics you find that a considerable number of them had had a severe drinking problem when they had their first arrest for drunken driving or driving accident, but that it had not been identified as such.

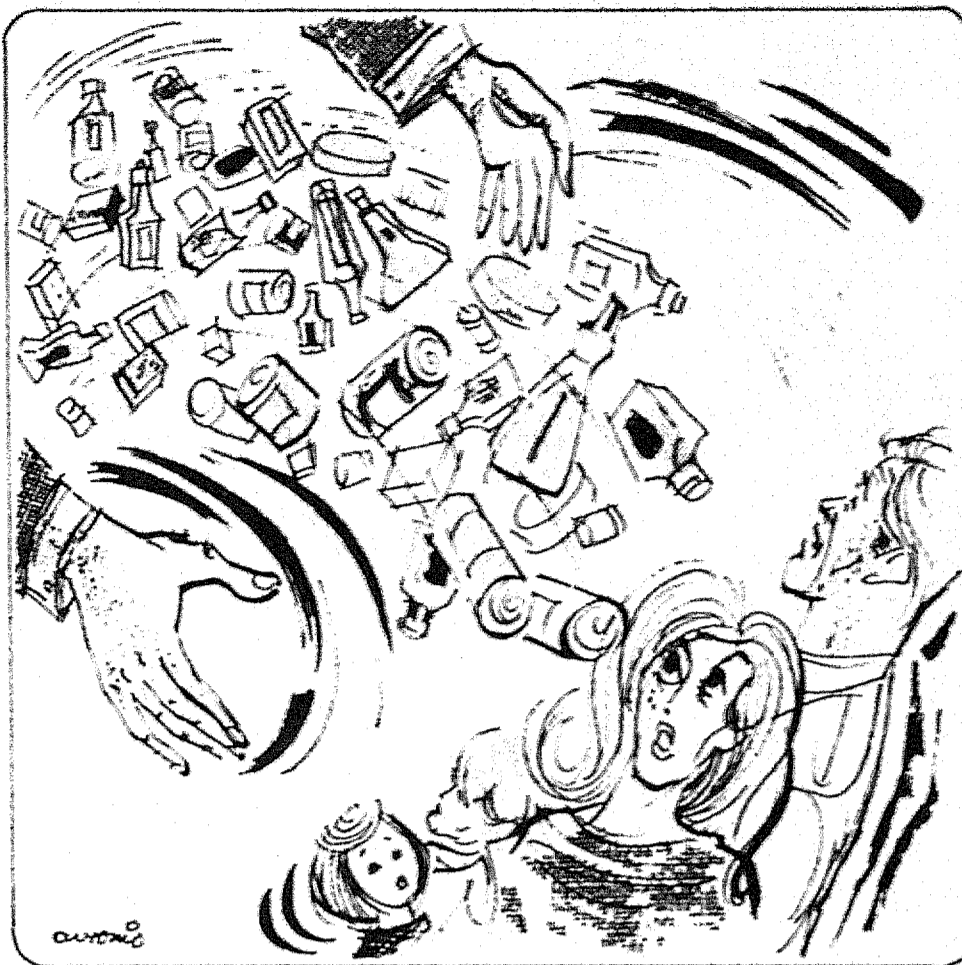
4. From 1/3 to 1/2 of drunken drivers have records of prior convictions.

5. By psychiatric interview it has been determined that of those arrested and convicted for drunken driving a history of a drinking problem can be elicited.

6. Drunken drivers involved in accidents have different drinking patterns than do drinking drivers not involved in accidents.

7. The study further revealed that chronic alcoholics often state that they become more reckless after drinking. The social drinkers have demonstrated that they become more cautious.

Prenatal sex can be determined. This procedure should not be done to satisfy the curiosity of the parents since the aspiration of amniotic fluid is not without danger to the mother and the fetus. However, it may be helpful for the gynecologist and obstetrician in the diagnosis of sex-linked hereditary diseases. In the experiments carried out in the department of obstetrics and gynecology at Albany Medical College of Union University, prenatal sex determination from cells studies from the amniotic fluid was 100% accurate.



Guild Sponsors A 'Ramble'

JENSEN BEACH—Second annual ramble sponsored by St. Joseph Novitiate Guild will be held on Friday, Saturday and Sunday, Feb. 9, 10, and 11, on the grounds of the novitiate and St. Joseph College.

Booths featuring hand-made articles, art, white elephant items, toys, used clothing and furniture, jewelry, and refreshments will be provided by members of the organization who are parents, relatives and friends of the Sisters of St. Joseph of St. Augustine.

In the event of inclement weather the carnival will be held in the novitiate auditorium.

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At 101 She Looks 'To The Record'

At 101 Rose Banje is definitely in favor of everything being strictly "on the record."

A resident of Villa Maria Rehabilitation and Nursing Center since 1952, she recently celebrated her birthday by cutting and sharing a very large decorated cake with fellow senior citizens.

"I'm hungry," she said, after cake-cutting ceremonies, and promptly ate not one but three pieces of the cake provided by the Sisters of Bon Secours who staff the Villa.

Born of immigrant German parents in Kankakee, Ill., Rose doesn't recall exactly when she came to South Florida and settled in Sacred Heart parish, Lake Worth.

"So many things happen, you forget," she said. "If they had their records in the book they'd know all this."

It's perfectly natural that Rose should be conscious of the importance of keeping records. A former registered nurse

who was graduated from the Mercy Hospital School of Nursing in Chicago, she spent four years of her exceptionally long life as a probation officer in the Cook County Juvenile Court.

"I did everything there," she recalls, "everything that had to be done, or, I showed someone else how to do it."

"It's really too much to remember, it's wise to write everything down."

Although she has arteriosclerotic heart disease and arthritis, Rose is up and dressed every day and walks a short distance with the assistance of one of the Sisters.

Once in awhile she looks at a magazine but most of the time she sits on the porch enjoying the view of the grounds and watching activities around her. Even though she has spent most of her life among English-speaking people, she still speaks German fluently and frequently does so with one of the other residents of German descent.



WOMEN ON THE MOVE

Mrs. Range To Receive Human Relations Award

Miami City Commissioner, Mrs. M. Athalie Range, will receive the Leonard L. Abess Human Relations Award during a luncheon of the Florida Regional Board of the Anti-Defamation League of B'nai B'rith at 12:30 p.m., Sunday, Jan. 28, at the DuPont Plaza Hotel.

Leonard L. Abess, honorary chairman of the Florida Regional Board, will present the award to Mrs. Range, a member of Holy Redeemer parish and the Diocese of Miami Human Relations Board. A research grant in the amount of \$1,000 for studies in the field of human relations at an American University accompanies the award.

According to B'nai B'rith leaders, Mrs. Range was selected for the award in recognition of "the significant contributions she had towards improving the climate of inter-group relations in the Dade County areas in her capacity as a city commissioner and while serving on a multitude of community action committees."

"Mrs. Range has spoken out continuously and vigorously in support of programs designed to translate the concept of 'equal opportunity' for all into practical measures which will have a positive impact on our community," they said.

The first Negro to receive

SUPERIOR IS NAMED

KENDALL—Sister Mary Damian, O.P., has been appointed superior of the Dominican Sisters of St. Catherine de Ricci, who staff the



Sr. Stephana Sr. Damian

Dominican Retreat House. She succeeds Sister Mary Stephana, O.P., superior for the past three years who has been assigned to the staff of the Lucy Eaton Smith residence for young business women operated by the order in Philadelphia.

Since last April, Sister Damian has served as retreat directress and assistant superior at the retreat house. Sister Madeline, O.P., has been named retreat directress.

Sister Stephana, who was a professional artist and public school teacher before entering the religious life, was formerly a member of the staff at Our Lady of Prouille Retreat House, Elkins Park, Pa., where she was not only active in the retreat apostolate but executed several projects in religious art, including a mural in the new chapel at the Motherhouse in Media, Pa.



MRS. RANGE

the Leonard L. Abess award, Mrs. Range, a widow and the mother of four children, is a native of Key West who moved to Miami when she was a child.

In 1965 she was honored by the Diocese of Miami for meritorious service and last year was cited by the Dade Business and Professional Women's Club as one of its 1967 Women of Achievement.

Charity Ball Tomorrow

The Eighth Annual Charity Ball which will benefit St. Vincent Hall for unwed mothers will be held at 7:30 p.m., Saturday, Jan. 27, at the Bath Club.

Mr. and Mrs. Charles Mastronardi are sponsoring the ball under the auspices of the St. Louise de Marillac Board of St. Vincent Hall Auxiliary.

A social hour will precede dinner at 8:30 p.m. Mrs. John Berghoff and Mrs. Robert Ludwig, Jr., are co-chairmen of arrangements for the benefit, assisted by Mrs. B. Boyd Benjamin, reservations chairman.

HUNDREDS TO ATTEND SYMPOSIUM

A Family Affair Symposium sponsored by the Miami DCCW is expected to attract hundreds of interested persons from the 16 counties of the Diocese on Sunday, Jan. 28, in St. Rose of Lima auditorium, 10699 NE Fifth Ave., Miami Shores.

"The Psychological Differences Between Husbands and Wives" will be the topic of Father Frederick Wass, pastor, St. Louis parish, South Miami, and moderator of the DCCW when he opens the program at 1 p.m.

Dr. and Mrs. Raymond Healy, Holy Family parish, North Miami, will discuss "Communication and the Need for Apostolic Action by the Layman." Sex education will be the topic of Sister Miriam O.P., psychiatric social worker at the Catholic Welfare Bureau.

A team of teenagers studying in Catholic and public schools will lead a panel discussion on "What's Wrong With Parents" during the program sponsored by the Family Affairs Commission of the DCCW. A question and answer period will follow some of the discussions.

Registration for the symposium is being taken by Mrs. J. Ribka, 4280 SW Fifth St., Miami, Fla. 33166, who may be reached by telephone at 443-2171.

Mass, celebrated at 5 p.m., will conclude the program.

Auxiliary Will Install Officers

Mrs. Fred A. McMahan will be installed as president of St. Francis Hospital Auxiliary during the organization's annual meeting at 11 a.m., Monday, Jan. 29, in Fatima Hall.

Other officers who will be installed are Mrs. Virgil Beck and Mrs. John White, vice presidents; Mrs. Ruth Donohue, recording secretary; Mrs. S. Moogerman, corresponding secretary; and Mrs. Carl A. Forster, treasurer.

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Parents, Teens To Thresh Out Their Cold War

Parents and teenagers will have an opportunity to voice their views on the "cold war" between the two groups during a special program at 7:30 p.m., Monday, Jan. 29, in St. Kevin parish.

Sponsored by the high school division of the CCD school of religion, the session will begin "by laying all the cards on the table and talking cold turkey," according to Mrs. Gerald White, CCD chairman.

Assisting in the discussions will be Father Roger Radloff, director, Family Counseling Service, Catholic Welfare Bureau; and Sister Miriam, O.P., psychiatric social worker, also of the Catholic Welfare Bureau.

The meeting will be held in the rectory, 3001 SW 115th Ave. (off Coral Way).

New Retreat For Married Jan. 27-28

KENDALL—The second in a series of retreats for married couples begins tomorrow (Saturday) at the Dominican Retreat House and continues through Sunday, Jan. 28.

Father Roger Radloff, director, Family Counseling Service, Catholic Welfare Bureau, will conduct the retreat.

Included on the two-day program will be Msgr. Robert W. Schiefen, V.G., pastor, Holy Family parish, and diocesan director of the Family Life Bureau; Miss Mary Thomas, child therapist; Sister Miriam, O.P., psychiatric social worker, Catholic Welfare Bureau; and a marriage counselor.

"Relax, reflect, and renew" is the theme of a day of recollection scheduled to be held Tuesday, Jan. 30.

Nurses' Challenges To Be Discussed

FORT LAUDERDALE — "Commitment — Today's Challenge" will be discussed by the board of directors of the Miami Diocesan Council of Catholic Nurses during a mid-winter meeting at 8 p.m., Friday, Feb. 2, at Holy

Cross Hospital. Plans for the updating of each chapter in the Council will be outlined as well as arrangements for the annual one-day convention scheduled to be held this year in Fort Lauderdale.

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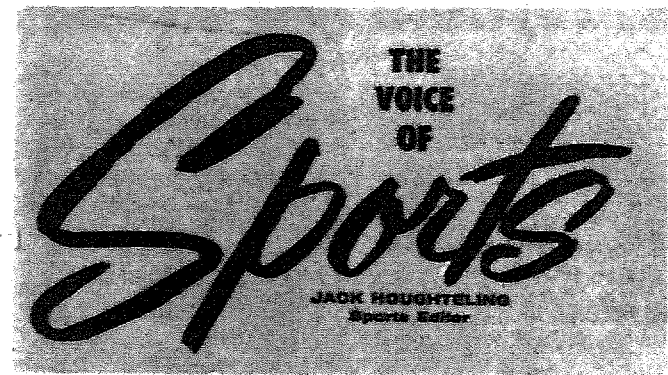
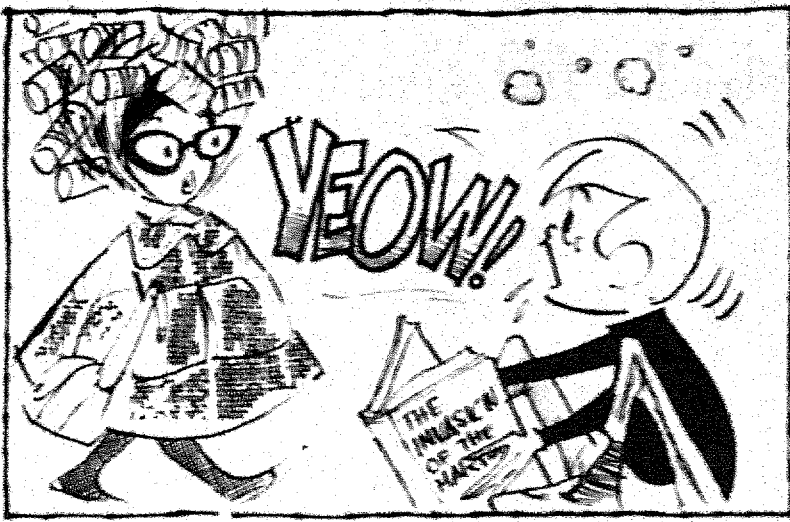
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Ho, Hum! Only Have To Face Th' Champs

Coach Dick Pollock's Christopher Columbus high school basketball team had just completed its most successful week of the season: three straight victories.

But Dick knew that the joy of winning might be short-lived. His Explorers face their mighty diocese foe, Archbishop Curley, Saturday night at the Miami Central gym. Curley was 14-0 after last week's play and still rated as No. 1 in the state.

Like any coach, Pollock is hopeful of an upset, but willing to face reality.

"They're tough," he conceded, "and that big (Cyril) Baptiste is rough. In fact they have two big men; that Homer Lawyer is just about as good, and that's the heart of their team."

"They're real good, a real fine team."

When Pollock talks about Curley, it's almost impossible to get him to stop talking about the 6-8 Baptiste.

"He's possibly the finest player for his size in the country," says Pollock. "His timing is tremendous and he has such good moves. He's a 40-point man every time he plays."

Baptiste hasn't averaged anywhere near 40 points a game—though he's at the 25 points a game mark—but he's reaching that stage.

Finally overcoming his football season, Baptiste had his finest week of the season last week, just as Columbus enjoyed its greatest success.

He had 44 points against North Miami, 36 against Palm Beach High and registered 26 points against Cocoa Monroe and its 6-7 center Eddie Thomas before retiring early in the third period with a slight sprain.

"We just have to contain him," continued Pollock, "but I don't know how."

"We did a half-way decent job against him when we played them the first time and then Lawyer came through to kill us."

"It's awfully tough to contain both of them."

Pollock doesn't have too much muscle to use for the job against Baptiste and the 6-5 Lawyer. His tallest starter is 6-4 Neil Drake; and 6-2 Luis Lauro is the only other starter over six feet.

Lauro and 5-10 guard Don Ward are Columbus' top scorers, with both over the 15 points a game mark. In the three victories last week, Lauro totalled 63 points, including 30 against Southwest, while Ward had 46. But, after that, the scoring gets pretty thin although both Pete Murphy and Bill Weber have had occasional good nights.

"We're coming along," commented Pollock, "although we don't have any size to combat any big teams."

Dick, whose coaching ability has twice taken the Explorers to group tournament titles in the past four years, has cited the team's improved defense, better shooting, better patterns and an ability to wait for the good shot as reasons for the team's progress.

The Explorers' have built their season's record to a 7-7 mark after a slow start.

Pollock had one parting observation—on a comparison of undefeated Curley and also undefeated Key West, 16-0, and No. 2 in the state.

"I think Curley's aggressiveness and size would win for them. Key West probably has better balance, but Curley's aggressiveness would probably make a difference."

"It's a shame that they don't play during the regular season."

AROUND THE DIOCESE . . . Jim McKirchy, former Columbus star, was averaging 3.9 points a game as the No. 6 man for Notre Dame's highly-regarded basketball team. . . Johnny Gay, last year's all-state guard from Curley, was the leading scorer for the Memphis State freshman team and averaging over 20 points a game. . . His backcourt mate at Curley, John Taylor, was a starter for the St. Edwards U. varsity. . . Dick Norman, one of Chaminade's aces last season, was averaging 4.9 points for the Old Dominion College frosh. . . Ken Stibler, head basketball coach at Biscayne College, is high on Dave Buettenmuller, Cardinal Newman High's 6-5 center. . . Memphis State is considered to have the inside track on Curley's Cyril Baptiste for college play.

Curley Steamroller Flattens 2 More

By JACK HOUGHTELING
Nothing short of a state Class AA championship is apparently going to stop the Archbishop Curley High basketball team.

The Knights last week rolled over two of the best teams from upstate to live up to Coach Phil Petta's pre-season prediction that by mid-season "we'll be hard to handle."

Curley ran its season's record to 14-0 with victories over Palm Beach High, 76-63, and Cocoa Monroe, 71-48. Both of the out-of-town teams had been rated in the state's top 20 and both fell easily to the Knights.

With 6-7 center Cyril Baptiste reaching his peak after being slowed by the football activity, the Knights have found the all-around team play that they've needed.

Sophomore guards Bob Valibus and Gary Strachan have come through to fill the most pressing need of the Knights for this season with their ballhandling and outside scoring.

The inside has been well taken care of with Baptiste

hitting at better than 25 points a game; 6-5 Homer Lawyer at close to 20 points a game and Homer's younger brother, David, averaging at the 10 points a game standard.

Curley's biggest tests now appear to be Key West High, also undefeated and rated No. 2 in the state. The Knights do not face Key West during the regular season but will probably meet the Couchs in the Greater Miami A. C. championship playoff and again in the regionals of the state tournament.

The diocese's two other top contenders for state honors, Hollywood Chaminade in Class A, and Fort Lauderdale Cardinal Gibbons in Class B, also had successful weeks.

Chaminade trounced Riverside Military Academy, 77-50, and Cardinal Newman, 64-48, to run its season's record to 14-3, including 13 straight. Bob Skut and Jose Sabates were high men against Riverside with 22 and 18 points, respectively, while against Newman, Andy Golay led the scoring

with 18 and Skut added 15.

Gibbons got by a tough one as the Redskins handed Miami LaSalle a 67-59 setback, only the third loss of the year for LaSalle. The Redskins had their usual balance in scoring with Bruce Sanderson getting 18 and Phil Echarte and Jack Hanrahan each hitting for 17. Hanrahan also grabbed off 23 rebounds.

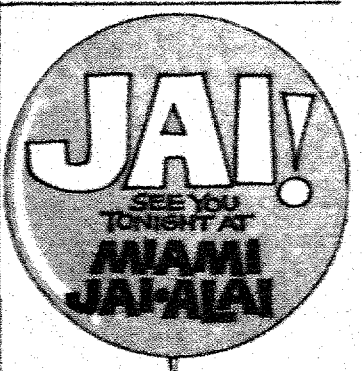
LaSalle did gain some solace in holding both Sanderson and Echarte below their season's average. Sanderson had a 24.6 average going into the game while Echarte was 18.9.

The victory gave Gibbons a 10-3 record for the season, with two of the losses being forfeitures for using an ineligible player.

In other diocese action, Christopher Columbus High boasted a four-game winning streak after taking Coral Gables, 54-49, Southwest, 59-53, and South Dade, 69-48.

Cardinal Newman showed

signs of breaking out of its season-long slump with a 71-65 upset of Misgr. Pace, engineered by 6-5 Dave Buettenmuller's 18 points, and 6-3 Vince Bogdanski's 17. St. Patrick's routed Coral Shores, 85-31, with Pete Fernandez getting 19 points. Pace came back from its Newman loss to take Pine Crest in overtime, 72-67, as Paul Wilson notched 19.



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Hundreds To Attend Diocesan CYO Meeting

FORT LAUDERDALE—Over 400 Diocese of Miami CYOers will descend on the Galt Ocean Mile Hotel this weekend for the annual Diocesan Catholic Youth Organization convention.

The one day meeting, which will begin officially at 3:30 p.m., will be marked by candidates politicking for key offices in the Diocesan organization, according to Father Walter Dockerill, Diocesan Director of CYO.

Highlight of the Diocesan meeting will be the annual CYO Coronation Ball, during which the Diocesan CYO king and queen will be named.

The king and queen will be chosen on the basis of their general contributions to the total CYO program both in

their own parish and in the Diocese. Their service to the needs of others through civic and community activities, as well as their initiative in promoting and furthering CYO ideals and goals, will weigh heavily in the choice of candidates, according to Father Dockerill.

Other awards which will be presented during the convention include the "Eagle of the Cross Award" to the outstanding CYO member in the Diocese; the Bishop Coleman F. Carroll Award of Honor for the outstanding parish CYO; and the "Pro Deo et Juventute Award" for the outstanding CYO Adult Advisor in the Diocese.

Stephen Foster, the National CYO Cultural Chairman,

will be the guest speaker during Saturday evening's convention banquet. Foster, a voting delegate at the 1965 and 1967 national CYO conventions, is a member of the St. Catherine parish CYO, Manchester, N. H.

The president of his parish and regional CYO organizations, he is a student at St. Anselm College, and has worked for several community organizations, including the Heart Fund and the Cancer Crusade.

A member of the New Hampshire Council, of Christians and Jews, Foster will discuss the conventioners' role in the Ecumenical movement, with particular emphasis on the Unity Octave.

Listening Starts Understanding

By FATHER MICHAEL SULLIVAN

Most people feel that they are misunderstood. Ask any man who works for someone else. Chances are that he's convinced that his boss does not understand him.

Bishops and Priests misunderstand each other, politicians are always disputing the meaning of each other's words and actions. But the failure of parents and children to understand each other is the failure which strikes closest to home.

"My parents just don't understand me" is perhaps the most common complaint of young men and women. Put in another way the statement might be phrased — "We live in different worlds." One world seems to be the stable, secure, homey, haven of the past — the other is the active, moving adventure of the present and the future.

According to youth — parents close their eyes to the present world and formulate all their views in light of the glorious past. The result is failure to understand the "today" situation of young people.

Now let's cast aside all emotionalism and approach the problem with honesty. The past is not so different from the present. Even the styles of the soaring sixties are reminiscent of the roaring twenties. The past is not

so bad. What can be irritating is an attitude toward the past which fails to see its shortcomings.

The holocaust of World War II can hardly be held up as an achievement. However the good values which emerge from history are



achievements and we would be less than modern if we rejected them. Experience is an important effect of the past.

The first and obvious point, but one which is hard for us to take, is the fact that experience does change our views. There is a world of difference between knowing a thing and actually experiencing it.

A young girl might know long before her first dance that she'll sit it out on the sidelines but the real hurt comes when she actually does sit it out. The wound widens when the same story is repeated at every dance she attends.

Knowing in this case what sadness might be and actually experiencing it are different things. The experience might cause her to change in some way in order to

avoid repeat performances in the future. She might learn to dance better, she might raise her hemline a few inches or fix up her face. Experience is a powerful thing and like it or not this is what parents have over their children.

But now we run into an interesting thing. Not all people, even parents, profit from experience. The girl in the story might never do a thing to remedy her danceless nights. She might even become hostile and stop attending. If she does this she cuts herself off from the good effects of experience.

Perhaps this is really the complaint of young people against their parents — that they use the past as a crutch, that they have not always profited from experience and that they would rather avoid problems at all costs. It's easier to say "no" than to seek new understanding.

One thing is certain — nothing is to be gained by either side when "no" is the starting point. The tensions between child and parent cannot be completely eliminated, but they can be lessened when both parties are willing to listen — and listening is really nothing more than the beginning of understanding.

Injured Bobcat Ace Back In

The Biscayne College basketball team faces Fairleigh Dickinson U. of Madison, N.J., Saturday night at the North Miami Beach Civic Auditorium — hopefully, with scoring ace John Fairclough in the lineup.

Fairclough took a severe beating in a spill in last week's 80-79 overtime triumph over Rollins College and spent the weekend in the hospital for observation. He received 10 stitches at the rear of his head and possibly a mild concussion from the accident.

The spill came in the final minutes of regulation play, after he had totalled 27 points to boost his season's

average to over 20 points a game.

Denis Hammer, reserve guard, was second-high man for Biscayne in the win, with 14 points; while both Jack Boyle and Rick Morbee had 11.

The victory was probably the biggest in the two-year history of basketball at Biscayne and avenged an earlier 76-58 loss to the Tars.

"I've heard more favorable comments and received

more phone calls as a result of the victory than after any other win we've had," stated Ken Stibler, the Biscayne coach.

"I guess beating a state school like Rollins has impressed people."

The Bobcats will take a 6-8 record into their game with Fairleigh Dickinson. They leave on Tuesday for a four-game trip to Alabama, Louisiana and Western Florida.

Catholic Teens Bar Pre-Marriage Sex

LONDON (NC) — Catholic teenagers in Britain are ready to take a firm stand against popular opinion on such issues as sex before marriage, the racial issue and drug-taking, according to a poll taken by the Catholic Herald, national weekly.

More than 1,350 teenagers replied.

On the question of sex

before marriage in certain circumstances 77% said no; 21% agreed and the other 2% were uncertain.

Asked if they thought colored people should be allowed into Britain, they replied: Yes, 48%; no, 17%; with restrictions, 34%; don't know, 3%.

Asked if they want "soft" drugs to be legalized, only 6% said yes; 93% no; and 1% did not know.

Newman Plans Entry Into A New League

WEST PALM BEACH — Cardinal Newman High, one of the charter members of the South Atlantic Conference, has announced its plans to withdraw from the league and enter the newly-formed Palm Coast Conference.

"We hate to do it, because the SAC has been good for our school," stated Sam Budnyk, athletic director at Newman, "but this new conference with its local rivalries is too good to turn down."

"The longest trip we'll have will be eight miles," he pointed out.

Members of the Palm Coast, in addition to Newman, will be Lake Worth Leonard, Palm Beach Gardens, West Palm Beach North Shore, West Palm Beach Roosevelt and Riviera Kennedy, all Class A, like Newman.

It is also reported that both Jupiter High and Boca Raton High are interested in joining the new league.

Members of the SAC are

Fort Lauderdale, Cardinal Gibbons, Fort Lauderdale St. Thomas Aquinas, Hollywood Chaminade, Miami Military Academy and Miami's LaSalle High and Msgr. Pace High.

Travel expenses to and from the Miami area, along with the necessary absence from classes, worked a hardship on the Newman athletic program.

"We are hopeful of continuing to play some of the Miami and Broward County schools, especially in football and basketball," Budnyk added, "as we do want to continue the fine relationship that we have had with the schools."

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How The Bishops' Pastoral To U.S. Was Written

(Continued from Page 17)

plained, "one of the central sections of the collective pastoral concerns the nature and function of the so-called local Church.

"We felt obliged to face this problem because it has been discussed elsewhere. It was a point of discussion, for example, at the meeting of the bishops of Northern Europe last summer. In the opinion of many of us some fog surrounded that discussion.

"How does the universal Church, in union with Rome, enter each community? How does the Church in each community, the local Church, make me at one and the same time not only a member of it but a member of the universal Church?

"On this point I think the collective pastoral goes beyond the council document at least in specification and clarity. Another point on which we go a little beyond the council document is the question of the priesthood.

The council document on the priesthood is largely concerned with statements of principles and ideals; many of us found the treatment of the priesthood in the council skimpy and incomplete. Our collective pastoral takes into consideration some perhaps harsh and unhappy realities of priestly life as ideals enter into competition with the world, the flesh and the devil and as a result become obscured. We hope our discussion is compassionate. We know it is intended to be honest and open.

"By the way, I also think our American pastoral has the merit of declaring frankly and, please God, humbly that the hierarchy as a group and in historic individual instances is quite capable of getting on people's nerves, obscuring their divinely appointed function and accounting for some pretty dismal pages of history.

"I think we also go beyond the council document on the theology of the laity. The collective pastoral makes a central point concerning the manner in which the laity constitute a sacramental structure in the Church. This is an important premise for future discussion about the place of the laity in the life of the Church, and particularly on the level that so greatly matters in the Church—the level of faith.

"The limits (but potential) of consultation of the laity concerning the faith is much more important than any relationship of the laity to mere administration, as ideas are al-

ways more basic than procedures, the faith is always more substantial than contingent policies."

I asked Bishop Wright what, in his opinion, is the principal thrust of the collective pastoral.

"I would say the chief intent of the pastoral is to suggest, in a world of over-easy and illusory certainties, the mystery of the Church, in a world of proximates and of relative standards, the ultimate truths and values in the Church, as well as the absolute norms, those of God Himself, which are brought into history and into human experience by Christ and His Church.

"This is present in the discussion of God's providence for His people, as a result of which the Church is present among us, and in the discussion of that love for the Church which is, next only to the love we have for God, the obligation of the believing heart.

"One says this perfectly aware that in Christ's declaration of the law of love He speaks of the love that we have for God as the first law of the new dispensation and love for our neighbor as the second and like to the first. It is precisely in the Church that God and our neighbor are brought together. So it is in love for the Church that we love both God and our neighbor—as the Christian heart instinctively understands."

In our affluent society, I asked, with so many appeals to self-interest, how can people identify with neighbor and Church? Are we so concerned with today, rather than eternity, that we find it harder to concentrate on obligations to God and Church than did our fathers?

"Bishop (Fulton J.) Sheen (of Rochester) remarked not long ago," Bishop Wright replied, "that one of the signs of our culture and times is that we are far more aware of the fact of self than of the presence of God.

"God seems much more remote in our civilization than He was to our fathers, so remote that some have come to think of Him as being for all practical purposes dead. It is extremely difficult in an automated, mechanistic age to consider ultimate causes, ultimate realities, above all God as operative in our everyday lives.

"One remembers Pius XII observing that prayer itself might become a casualty in a

society in which we get just about what ever we want, from a change in temperature by dialing a thermostat to immediate delivery to another floor of a skyscraper by pressing an elevator button or the prompt popping out of a piece of toast from an automatic toaster.

I asked the Bishop whether the collective pastoral is likely to be the first in a series.

"It seemed to be the feeling of the hierarchy," he said, "that this should be the first of a series of commentaries on the council documents, dealing with specifically American problems.

"I think the bishops will wish that the next pastoral commentary be more practical than this one. I'm sure many people will find fault with this pastoral because it is concerned only with ideas and doctrines. We Americans tend to become impatient with what we take to be mere ideas. Yet every man is the realization of what he believes. The things that we do, whether good or evil, are the outward expression of the inward things we believe and therefore cherish. Codes of action and forms of cult follow on creeds, and creeds are made up of ideas, in the case of the faith, ideas divinely revealed."

Bishop Wright said he thinks the next pastoral may be based on the companion piece to the Pastoral Constitution on the Church in the Modern World, but he emphasized that this depends on the decision of the hierarchy.

Is it likely to be prepared by the same committee of bishops?

"I really don't know," Bishop Wright said. "We could be fired at any moment—and probably should be."

I asked whether he and his committee were willing to undertake another job of such proportions, especially in view of

their wide range of interests and activities.

"There is nothing a bishop loves more than the exposition of the word of God on the defense of the faith," he said. "There is nothing to which I think any bishop would give himself more than the work of proclaiming the teaching of the Church.

"We must all become a teaching hierarchy, every single one of us. I think increasingly the bishops of the world are picking up the idea that we must not be mere administrators and doers of the word; we must be preachers of the word; we must be heralds and expositors of the faith or will cease to be doers of the word, because we will lose the vision that gives point and motive to Christian action."

In view of the problems of the day, I asked, does it seem probable that the question of vocations will be treated in a pastoral letter?

"I would think it likely that the bishops must in an early document face the question of vocations because we are faced with a crisis in vocations," Bishop Wright said.

"The whole sense of vocation is going through a period of eclipse and atrophy, perhaps because of the automated, statistical emphasis of our technological civilization; perhaps because of a failure to sense the presence and the will of God in our lives, perhaps because our civilization is so often impersonal and collectivist.

"Nevertheless, every person comes into being in response to a call from God. Everyone is a person, and a person is someone charged with a mission. We hope the collective pastoral restores not only a sense of the mission or vocation of the Church as somehow a person, but the sense of the vocation of each person within the community that is the Church."

Woman Scheduled On 'Man To Man'

Dr. Susan B. Anthony, the CH. 2 presentation, assistant professor of Theology, "Man To Man," at 9:30 p.m., Tuesday, Jan. 30. Boca Raton, will appear on

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Delegados de las Dos Américas Acudirán a Reunión en San Luis

Un intercambio de ideas, problemas y programas tendiente a desarrollar el entendimiento mutuo y la amistad entre los dos Américas será la meta de la Quinta Conferencia Anual del Programa de Cooperación Católica Interamericana, del 29 al 31 del presente.

Expertos en asuntos religiosos, sociales y económicos de distintos países de Latinoamérica, de Estados Unidos, Canadá y Europa, presentarán ponencias y participarán en las discusiones de distintos tópicos con más de dos mil obispos, sacerdotes, profesores universitarios, periodistas y dirigentes seculares de distintas partes Estados Unidos. "Factores Culturales en las Relaciones Inter-

americanas: Lazo o Barrera: será el tema de la conferencia.

El Obispo Coleman F. Carroll, presidente de funciones del Comité de Obispos de E.U. para Latinoamérica, que patrocina la CICOP, encabezará la delegación de la Diócesis de Miami a la reunión.

La CICOP fue establecida para crear mutuo respeto y entendimiento entre Norte y Sur América y para borrar prejuicios y malas interpretaciones del pasado.

Esto se hace respondiendo a la teoría de que ninguna nación puede cooperar exitosamente al desarrollo de Latinoamérica, si no se comprenden a cabalidad sus problemas y necesidades.

La conferencia que se inicia tratará sobre los siguientes puntos:

- La revitalización de la Iglesia y su influencia en la transformación cultural de Latinoamérica.
- La cultura de E.U. y su capacidad de colaboración con L.A. y el impacto de la cultura norteamericana entre los latinos.
- Métodos de presentar una clara evaluación de los acontecimientos en las actuales relaciones interamericanas y disipar malentendidos sobre los actuales programas de asistencia de E.U.
- Reflejar las relaciones interamericanas a la luz del Concilio y de la encíclica "Populorum Progressio."

\$20,720,991 Ahorran Al Contribuyente Escuelas de la Diócesis

El número de niños que asisten a escuelas privadas, no públicas en la Florida asciende a 105,748 y representa un ahorro anual de más de \$50 millones de los impuestos del contribuyente.

(Este ahorro esta basado en el costo estatal de \$479 para la educación de un niño en el sistema de escuelas públicas.)

Si los niños que hoy no acuden a escuelas públicas, de repente lo hicieran, sería necesaria la construcción de aulas adicionales, a un costo de \$20,000 por aula, con un total de \$60,420,000.

Los padres de esos niños, tienen que pagar los mismos impuestos que todos los demás contribuyentes además de pagar los gastos de su escuela parroquial o privada.

Las 86 escuelas católicas operando en la Diócesis de Miami están ahorrando al contribuyente \$20,720,991 sólo durante este año escolar.

Esta suma se obtiene tomando los costos en cada condado de la Diócesis para la educación de cada estudiante durante este año en la escuela pública. El costo fue luego multiplicado por el número de estudiantes en escuelas católicas en cada condado.

En Dade County, por ejemplo, el costo de educación de un niño durante un año en el sistema de escuelas públicas es de \$572. Hay 21,240 estudian-

tes matriculados en las 41 escuelas católicas de Dade County.

Hay escuelas parroquiales donde más de cincuenta por

ciento de los alumnos y en algunas hasta el noventa por ciento, son refugiados cubanos. La diócesis de Miami no recibe ningún tipo de ayuda federal para la educación de esos niños, que de otra forma serían un gravamen para el sistema de escuelas públicas.

Si los estudiantes de las escuelas católicas sólo en Dade County fueran transferidos a las escuelas públicas esto costaría al contribuyente más de 12 millones de dólares en impuestos, de acuerdo con los costos actuales, sin tomar en cuenta los millones que serían necesarios para la construcción y habilitación de nuevas aulas y colegios.

Alto Nivel Académico

"Perfección moral, excelencia académica y formación de ciudadanos responsables, así como capacidad económica y desarrollo cultural son las principales metas de la educación católica en la Diócesis de Miami," según Mons. William F. McKeever, superintendente diocesano de escuelas.

"La Escuela Católica no es simplemente una escuela secular con un curso añadido de religión"—dice él—"es una escuela en la que el ordenamiento de la enseñanza tiene lugar en una atmósfera en la que los valores espirituales y sobrenaturales están adecuadamente enmarcados en la jerarquía de valores."

Señala además que importantes aspectos de la vida concernientes a la naturaleza del hombre, su origen y su destino, son respondidas por verdades religiosas. Una educación que no incluye principios religiosos es incompleta.

"Las escuelas de la Diócesis de Miami están alcanzando sus metas," dice el superintendente de escuelas.

"Un reciente análisis basado en una investigación objetiva de los últimos ocho años reveló que

(Pasa a la Pagina 25)



Suplemento en Español de "VOICE"



Inauguran Obras de San Juan Bosco

El nuevo Salón Parroquial de San Juan Bosco será inaugurado por el Obispo Coleman F. Carroll el lunes 5 de febrero, a las 11 a.m.

La reconstrucción de la planta alta del templo de Flagler y la 13 incluye un amplio salón parroquial, con capacidad para más de 600 personas para actividades sociales, reuniones cívicas y religiosas, conferencias, cursos especiales como los de preparación al matri-

monio, etc., así como cinco aulas con capacidad para 35 alumnos cada una.

Las aulas están siendo ya utilizadas en cursos especiales de instrucción cívica y religiosa para jovencitos de habla hispana que estudian en escuelas públicas.

Según informa el párroco, Padre Emilio Vallina, la ceremonia de bendición de los nuevos locales será seguida por una misa pontifical en la iglesia parroquial.

Bendecirán Nuevo Centro Estudiantil

Un Centro Estudiantil Católico "Newman Center" para los estudiantes del Miami-Dade Junior College, será bendecido el miércoles, 7 de febrero, a las 5 p.m., por el Obispo Carroll.

Las obras incluyen un salón de recepción, un salón de estar, una sala de estu-

dios, comedor, oficinas y capilla.

Los estudiantes han donado su tiempo y su trabajo para la pintura de exteriores y otros detalles en la terminación del edificio, en el 106-00 NW 27 Ave., continuo a los terrenos del college.

Peregrinaciones a la Capilla de la Caridad Hacen Municipios en Exilio

Una serie de peregrinaciones a la Capilla Provisional de la Virgen de la Caridad tendrán lugar durante todo este año, para los oriundos de los distintos terminos municipales de Cuba, que viven hoy exiliados en Miami.

Estas peregrinaciones se denominan "Horas del Cobre" y se ofrecen diariamente de 8 a 9 p.m. "Han sido solicitadas por los na-

tivos de los distintos municipios, para en grupo regional, acudir a orar por el pueblo que sufre en nuestra querida Cuba," nos informa el Padre Agustín Román.

Las peregrinaciones comenzaron el pasado diez de enero, siendo el municipio de El Cobre el primero en acudir. Todas las fechas para los demás municipios fueron sacadas a suerte.

Esta noche (viernes 26) le corresponde a Sagua de Tanamo. El lunes 29 a Victoria de las Tunas y el miércoles 31 a Guantánamo, para cerrar así el mes de enero.

Para el mes de febrero, están señaladas las siguientes fechas y municipios:

Viernes 2, Puerto Padre; lunes 5, Palma Soriano; miércoles 7, San Luis, viernes 9, Campechuela; lunes 12, Alto Songo; miércoles

14, Caney; viernes 16, Gibara.

En la misma forma, lunes, miércoles y viernes, continúa la lista de febrero los siguientes días:

19, Bayamo; 21, Jiguaní; 23, Holguín; 26, Banes; 28, Santiago de Cuba.

Todas las semanas publicaremos la lista de los municipios que tienen señalada su visita para la semana entrante.

Además del Cobre y los ya señalados, durante el mes de enero se efectuaron las visitas de Manzanillo, Antillas, Yateras, Niquero, Baracoa, y Mayarí.

La Capilla de la Caridad del Cobre está enclavada en una explanada junto a la Bahía Biscayne, en los terrenos del Mercy Hospital y contigua al palacio de Vizcaya.

La Pastoral Colectiva: Una Guía Para Hoy

A dos semanas de la publicación del texto íntegro de la Pastoral Colectiva de los Obispos de Estados Unidos, es justo consignar que el documento ha logrado ya su cometido en un aspecto importante, esto es, en estimular el pensamiento y meditación sobre la naturaleza y función de la Iglesia. No todos los comentarios han sido elogiosos o positivos, lo que es normal y hasta saludable recepción para cualquier documento oficial. Algunos que se encuentran muy imbuidos con el actual espíritu de supertolerancia, creen que la carta fue muy crítica hacia las nuevas herejías, y los pensadores audaces. Otros lamentan que no abre nuevos caminos, que carece de sentido de urgencia sobre renovación y reforma.

Otros ven el documento como un gigantesco paso adelante en el que la jerarquía estadounidense deja constancia de su completa acogida y respaldo al enfoque positivo y afirmativo que distinguió al Vaticano II de todos los otros concilios ecuménicos. Esta carta no es un compendio de errores, sino una clara, bien documentada, precisa clarificación de la enseñanza conciliar en la Iglesia con especial aplicación a la Iglesia viviente en América.

Los tópicos tratados son tan actuales como los noticieros de hoy —la crisis en el sacerdocio, la identidad del sacer-

dote, deserciones del sacerdocio, las estructuras de la Iglesia, la consulta a los seglares en materias de fe y moral, libertad de conciencia, el papel de la autoridad, el significado de la "Iglesia local", la diócesis.

Estos son los candentes asuntos de nuestros tiempos y los obispos los han encarado de frente, justamente, llamando a su carta una respuesta a las exigencias de los tiempos. Más aún, se implica en varias partes del documento que otras declaraciones desarrollando ciertas ideas, por ejemplo, el papel de los seglares en la Iglesia, aparecerán más adelante.

Uno siente la impresión de que la primera reacción general a esta declaración ha de ser de intenso interés. Cualquiera que diga que se ha sentido sumergido en la confusión durante los años recientes en relación con el magisterio de la Iglesia, puede encontrar aquí lo positivo, clara afirmación de fe que ha estado buscando. Aquellos que lamentan que el liderazgo de la Iglesia ha sido vago y blando, mientras los críticos y los oponentes han sido agudos e incisivos en sus ataques, pueden esperar de este documento la orientación destinada a estabilizar y reafirmar esenciales verdades cristianas.

Sin embargo, ¿qué si este enormemente importante

documento no es estudiado y discutido y criticado y absorbido por todos los miembros adultos de la Iglesia y aquellos no católicos que están profundamente interesados en el movimiento ecuménico?

Para facilitar de los lectores, The Voice publicó en su edición del 12 de enero un suplemento especial, atrádivamente presentado, con el texto íntegro de esa pastoral. Ese suplemento en inglés, está aún al alcance del lector interesado, en las oficinas de The Voice.

Como un servicio especial para la numerosa colonia hispana de Miami, The Voice está preparando una traducción al español en la que está trabajando cuidadosamente un equipo de sacerdotes, seminaristas y seglares, bajo la dirección del Padre Eugenio del Busto, Vicecanciller de la Diócesis de Miami. Cuando el trabajo de traducción esté terminado, The Voice publicará ese texto íntegro en español, ya en un suplemento especial, ya de forma seriada.

Oración de los Fieles

Cuarto Domingo Después de Epifanía (28 de enero)

CELEBRANTE: Oremos. Pedimos a Dios nos ayude a servir al prójimo en forma digna de discípulos de Cristo y miembros de su Iglesia.

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

PUEBLO: Señor, ten piedad.

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

PUEBLO: Señor, Ten piedad.

LECTOR: Por el éxito de la Campaña de Caridad del Obispo en nuestra Diócesis, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por todos los que están envueltos en la lucha por la paz en Vietnam, especialmente nuestros hombres y mujeres que sirven en nuestras fuerzas armadas, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Que todos los hombres se acerquen a una cada vez más consciente unión con Dios, a través del ejemplo de nuestra vidas, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Que por nuestra participación en este sagrado banquete sacrificio, recibamos la gracia de revelar a nuestro prójimo que es la Iglesia la que llama al hombre hacia Dios y habla de Dios al hombre, oremos al Señor.

PUEBLO: Señor, Ten piedad.

CELEBRANTE: Escucha nuestras peticiones. Oh, Señor, y haz que sirvamos a nuestro prójimo en forma tal que por nuestras acciones Te revelemos más perfectamente ante el mundo a Ti y a Tu Iglesia. Por Jesucristo, Tu Hijo, Nuestro Señor, que vive y reina contigo, en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

PUEBLO: Amén.

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ST. KIERAN, Assumption Academy - 1517 Brickell Ave. 12 p.m., 7 P.M.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1,6 y 7:30 p.m.
GESU - 118 N.E. 2 St. 5:30 p.m.
ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.
ST. HUGH - Royal Rd. y Main Hwy., Coconut Grove, 12:15 p.m.

ST. TIMOTHY - 5400 S.W. 102 Ave. 12:45 p.m.
ST. DOMINIC - N.W. 7 St. 59 Ave. 1 p.m., 7:30 p.m.
ST. BRENDAN - 87 Ave y 3 St., S.W. 6:45 p.m.
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BLESSED TRINITY - 4020 Curtiss Pakway, Miami Springs, 7 p.m.

MANOLO REYES

Insurgencia en Latinoamérica

El Senado de los Estados Unidos acaba de dar a la publicidad un documento oficial titulado: "Survey de la Alianza para el Progreso. Insurgencia en Latinoamérica". Dicho documento contiene un estudio preparado ante la petición del Comité de Relaciones Exteriores de la Alta Cámara. El estudio fue hecho por el Dr. David D. Burks, Profesor Asociado de Historia de la Universidad de Indiana.

El estudio se inicia con la afirmación que en la actualidad cinco naciones latinoamericanas afrontan problemas de insurgencia comunista: Guatemala, Nicaragua, Colombia, Venezuela y Bolivia. Según el estudio la nación donde se cree que la amenaza comunista es mayor es Guatemala, seguida por Colombia, Venezuela y Nicaragua.

Otras naciones que han

sufrido el embate de Castro desde 1959 son: Haití, Panamá, República Dominicana y Nicaragua que afrontaron invasiones en 1959 patrocinadas por la Habana; Ecuador en 1962; República Dominicana en 1963; Argentina y Honduras en 1964; Perú en 1964-65; Paraguay en 1965 y Brasil, el año pasado.

El estudio señala que en la mayoría de las naciones latinoamericanas se han probado los métodos castrorrevolucionarios y han fracasado. Agrega que el fallo ha sido tan grande que el partido comunista ortodoxo de Venezuela en 1967 se separó de Castro.

Todo ello demuestra que la llamada guerra revolucionaria de Castro no es tan fácil como él pregona.

El estudio informa que con estos antecedentes la confrontación con la guerra de Castro ha sido costosa, sucia

y consumidora de tiempo y en ella han tenido que ser empleados recursos económicos que iban destinados a mejores inversiones sociales de progreso.

El estudio da cinco recomendaciones para afrontar este reto:

Primero: mayor énfasis debe darse a las fuerzas de seguridad civil de América Latina.

Segundo: existe necesidad para mejorar la capacidad de obtención y evaluación de las agencias de inteligencia de América Latina.

Tercero: mayor atención debe darse a los estudiantes de nivel secundario y universitario ya que ellos son fuente continua de insurgencia en Latinoamérica.

Cuarto: debe aumentarse el desarrollo rural.

Quinto: aunque la provocación de Cuba es suficiente para justificar una acción más drástica, no es menos cierto que no ha tenido éxito y por lo tanto, es justificada la actual política de Estados Unidos.

Así dice el estudio presentado ante el Senado en Washington por el Profesor Burks de Indiana.

Y en una conclusión agrega: la guerra revolucionaria es difícil de combatir pero puede ser derrotada en América Latina. Los Estados Unidos deben considerar las medidas necesarias a adoptar para que la guerra revolucionaria no tenga la más mínima oportunidad de éxito en América Latina.

Presidente de Comisión de Justicia y Paz Irá a L.A.

Bogotá (NA)— El Cardenal Maurice Roy, arzobispo de Quebec (Canada) y Presidente de la Comisión Pontificia Justicia y Paz, visitará Latinoamérica en los primeros meses del presente año.

El prelado canadiense iniciará su visita al continente latinoamericano por el Brasil, para luego pasar a la Argentina, Paraguay, Chile, Perú, Ecuador, Colombia, Venezuela y México. Hay posibilidades también de que visite Uruguay, Bolivia y alguna nación centroamericana.

La noticia de la visita del cardenal Roy a Latinoamérica fue proporcionada por el Secretario Ejecutivo

del Departamento de Acción Social del CELAM, Padre José Avila, quien agregó que uno de los objetivos de su viaje será la de entrar en contacto directo con los problemas latinoamericanos en relación a la Comisión Pontificia Justicia y Paz.

Asimismo estará interesado en conocer de qué manera se han aplicado en Latinoamérica la enciclica "Populorum Progressio" y el documento del CELAM "Presencia Activa de la Iglesia en el Desarrollo y la Integración de la América Latina."

El interés del cardenal Roy en estos puntos reside en el hecho de poder aprovechar, posteriormente, las experiencias latinoamericanas para aplicarlas o sugerirlas en otras áreas del Tercer Mundo.

Durante su visita por América Latina el cardenal Roy tomará contacto con las Conferencias Episcopales y las autoridades de los países que visite.

Hablando A La Juventud

Jamás una falta de respeto en el muchacho comenzo en gran magnitud. Es decir, nunca la falta de respeto de un niño o una niña, empezo en forma sorpresiva de repente y de manera grande.



REYES

Todo muchacho que tiene una luz natural, un instinto especial dado por Dios, prueba inicialmente para ver cual es la reacción de los padres. Si a la palabra, a la frase o a la actitud del muchacho que entraña una pequeña falta de respeto, no hay una reacción inmediata y apropiada del padre o de la madre para que el muchacho no lo repita... entonces este se sentirá personalmente estimulado por su pequeño éxito y pudiera caer en una falta de respeto de mayores proporciones.

Mi abuela me contaba que ella tenía un primo pequeño que una vez se quedó dormido en el suelo. Y que vino un ratón y le mordió un pedacito chiquito de la oreja. Aparentemente el muchacho no se dio cuenta de la mordida porque el ratón mordía poco y soplabla mucho. Y así siguió el ratón hasta que llegó un momento determinado en que firió fuerte y el muchacho se despertó. Pero ya el ratón le había comido un pedazo de la oreja.

Lo mismo puede suceder en el caso de las faltas de respeto. El muchacho en su afán de crecer, de imitar a sus mayores y de hacerse hombre... o mujer, en el caso de las muchachas... pudieran iniciar un camino pequeño de falta de respeto.

Tomemos por ejemplo el caso de las expresiones que a veces se oyen: "Mamá o papá... no están in." "No están a la moda."

En otras ocasiones refiriéndose a veces a la mamá o al papá, se les va la frase: "El viejo o la vieja."

Por favor, no repitan jamás estas frases. Recuerden que lo más grande que tienen ustedes en su vida familiar son su madre y su padre. No hay mejores amigos que ellos. No los hay más fieles, ni más dispuestos a dar la vida por el bienestar de ustedes. Y no es justo que ustedes utilicen, desprecupadamente, sin intención de molestar o hasta por cariño, esas frases de "viejo" o "vieja"... Cuando no hay vocablos más sublimes que "mamá" o "papá".

Piensen cuantos niños, ahora mismo, a través del mundo no tienen la oportunidad de llamar a "mamá" o a "papá".

Y en todo momento, respeten... respeten siempre a los demás... que esta es la mejor fórmula para que los demás los respeten a ustedes. Y para que ustedes se respeten asimismo.

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Durante la última sesión almuerzo del American Club de Miami, el Padre Eugenio del Busto disertó sobre su reciente gira por distintos países de Latinoamérica. En la foto aparece con los señores Jorge García Montes y Paco Prieto.

Escuelas Católicas

Alto Nivel Académico

(Viene de la Pagina 23)

Las escuelas elementales de la Diócesis de Miami tienen una puntuación 18 por ciento más alta que las normas nacionales de educación. El "survey" fue realizado por la división de servicios psicológicos del Guidance Center de la Universidad de Dayton.

En lo que se refiere al nivel secundario, los representantes de distintas agencias acreditadas están complacidos con la enseñanza en los high school diocesanos.

El alto porcentaje de graduados de high school católicos que pasan a las universidades y allí obtienen las mejores calificaciones, indican la calidad de la enseñanza secundaria.

De acuerdo con el testimonio de sacerdotes y líderes cívicos, se desprende que la educación dada en nuestras escuelas produce buenos católicos y ciudadanos responsables en los años posteriores a la escuela, añadió Mons. McKeever.

Comparando a las escuelas diocesanas con la públicas, dijo:

"Las escuelas públicas operan desde una filosofía básica distinta, son generalmente más grandes y confrontan problemas de distinta naturaleza. Académicamente, de acuerdo con surveys hechos a escuelas católicas y públicas, puede decirse que las escuelas católicas compiten favorablemente."

La colonia hispana de Miami, mayoritariamente católica ha demostrado un marcado interés por que sus hijos puedan educarse en escuelas religiosas. Esto ha hecho que haya escuelas con mayoría de estudiantes de origen latinoamericano y que en infinidad de casos la escuela parroquial no puede dar acogida a las solicitudes de matriculas que reciben.

La Campaña de Caridad del Obispo de este año 1968, tiene como una de sus principales metas el ayudar a los colegios católicos de la diócesis a ampliarse, cubrir sus necesidades actuales y mantener y aumentar su excelencia académica.

Baile de Enamorados Ofrecerá el MFC

Un baile para celebrar el día de los enamorados será ofrecido por el Movimiento Familiar Cristiano el sábado 10 de febrero en los nuevos salones parroquiales de San Juan Bosco.

Ya están a la venta las entradas para ese baile, al precio de \$3.50 por persona, lo que incluye el derecho a la comida, un cocktail y otras sorpresas.

Las recaudaciones del baile serán destinadas a las obras de

apostolado del MFC, que ya el pasado otoño ofreció un festival bailable "En Hialeah con Juany Maria," que despertó tanto entusiasmo entre las familias que muchos pidieron que se repitiera en la ocasión del día de los enamorados.

Las reservaciones pueden hacerse llamando a Francisco y Pucha Viannello, 221-2218 o Carlos y Gudelía Salmán, 221-5928.

Discusiones Ecuménicas

Teólogos de cinco credos distintos participarán en un panel de discusiones a las 8 p.m. del miércoles 7 de febrero, en el Seminario Mayor de St. Vincent de Paul, Boynton Beach, Ecumenismo, sus implicaciones pastorales y la función del seglar, será el tema del programa patrocinado por la sociedad ecuménica Juan XXIII.

Autoridad y Obediencia Según el Concilio

CONCLUSION

El Concilio Vaticano en sus intentos de actualizar la Iglesia, necesariamente tenía que instaurar nuevas estructuras, que revitalizaran la espiritualidad de la obediencia en una Iglesia no solo jerárquica, sino también comunitaria cristiana.

La Iglesia en medio de la historia humana se siente solidaria de la actividad humana y es claro que las dirigencias diocesanas tienen que adaptarse a esta trayectoria de un trabajo en equipo, tratando de constituir un instrumento ciertamente eficaz y acomodado para crear un clima de diálogo sincero, para tomar conciencia de una Iglesia en misión dentro de un mundo cambiante.

La pastoral de la Iglesia ha de seguir a la historia para su constante actualización y adaptación. No se trata ya de mantener "el orden establecido", sino de crear nuevas estructuras para buscar nuevas iniciativas de un modo orgánico y constructivo, mediante el diálogo del Obispo con toda la Iglesia diocesana.

Este dialogo postula por sí mismo la libertad de expresión de los sacerdotes, para lo cual es absolutamente necesario un clima de confianza y amistad, sin excluir a nadie de él. Un dialogo supone diversas opiniones, sin que esto implique necesariamente una oposición a la autoridad. Supone que no hay grupos de presión, supone igualdad entre todos, supone un mutuo respeto en la misión propia de cada uno, supone, en fin, un ambiente de relaciones muy humanas, sencillas, penetradas de caridad divina."

La Iglesia tiene hoy necesidad de crear estructuras animadas de este espíritu en el ambiente diocesano y en el interdiocesano; precisamente por su sumisión a la misión diocesana se siente unida a toda la Iglesia, porque su vocación es católica universal.

En fin: la Iglesia exige renovación de la obediencia, pero de una obediencia solidaria de todo el progreso de la Iglesia. Lo cual postula una comprensión mutua entre Obispos y sacerdotes en primer lugar en la búsqueda de adaptación de las decisiones a la vida actual del mundo, y entre los sacerdotes y seglares después en pleno dialogo para encontrar los caminos de Cristo obediente a su Padre dentro de una humanidad que se transforma con rapidez inusitada.

En la sesión sinodal de los Obispos del mundo entero, reunidos el 14 de octubre último, se expusieron estos mismos conceptos. He aquí el texto de la declaración dada a la prensa: "Existe un mal originado por falta de dialogo intimo entre Obispos y sacerdotes, entre sacerdotes y religiosos, entre sacerdotes y laicos, entre superiores y alumnos de los seminarios.

Nace de aquí un agudo sentido hipercritico que va mucho más allá de lo que consiente el sentido común. Existe hoy una crisis no solo de obediencia, sino de autoridad; ya que esta no se demuestra dispuesta a intervenir con oportunidad para enseñar como para amonestar." (Texto de Ecclesia, 21 Octubre 1967.)

Padre Angel Naberán.

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CLEARWATER — Msgr. Thomas A. Colreavy, founding pastor of St. Cecilia parish, has announced his retirement as pastor of the parish where he has served for almost 40 years.

Msgr. W. Thomas Larkin, founding pastor of Christ the King parish, Jacksonville, and formerly an assistant pastor at Holy Family parish, North Miami, succeeds Monsignor Colreavy as pastor.

A native of County Leitrim, Ireland, Monsignor Colreavy was ordained to the priesthood for his home diocese in 1926 and during the same year volunteered to come to the Diocese of St. Augustine on a temporary basis.

His first appointment was

as assistant pastor in Holy Rosary parish, Jacksonville, where he served for three years. In 1929 he was assigned to establish the then new parish of St. Cecilia, formerly a mission attended by Jesuit priests from Tampa, who had constructed the original parish church.

Under the new pastor's direction the church was remodeled and enlarged and a rectory, convent, 18-classroom school and cafetorium was erected.

From 1935 to 1946, Monsignor Colreavy served as chaplain at Bay Pine Hospital and in 1960 he was elevated to the rank of a Domestic Prelate with the title of Right Reverend Monsignor by Pope John XXIII.

Business Briefs

SOUTH MIAMI — Vincent S. Preshong was named vice president and cashier of the First National Bank of South Miami during a meeting of the Board of Directors.



Carroll L. Payne was also named a vice president and Lillian A. Carpenter, Carolyn P. Greaves, Holland Hooper and Marion M. Shaw, second vice presidents.

Newly elected officers include Bill F. Kelley, second vice president and Charlotte Smith, assistant cashier.

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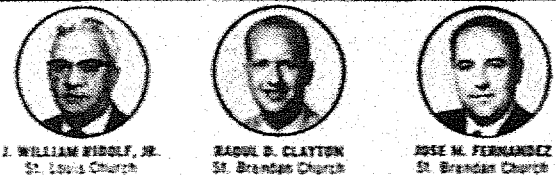
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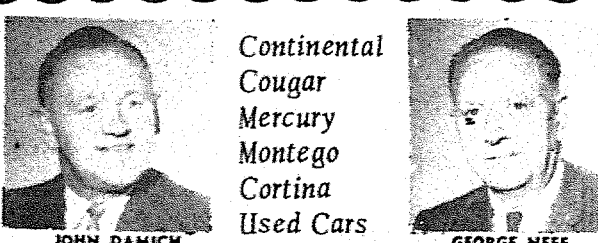
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Window Repairs

How I Could Have Bombed The Kremlin Without Trying

(Continued from Page 1)

any high government leader would meet with us. Intourist handles all foreign visitors to the USSR.

We were moving slowly in line, approaching the entrance of the giant marble mausoleum which houses the mummified remains of the Russian heroes (Stalin has since been removed, leaving Lenin as the sole occupant).

Suddenly the chief Intourist guide assigned to us rushed up excitedly, shouting, "The Premier will see you at three o'clock."

It suddenly dawned on us that the premier in question was Mr. K. himself. I looked at my watch. It was one o'clock. We were told to be at the National Hotel entrance, which is at the outside of the Kremlin wall, at 2:45.

We had to move fast to get organized. The late Dr. Jay F. W. Pearson, president of the University of Miami, was next to me in line. I asked him if he would forego the trip inside the tomb and go with me back to the Ukraine hotel to prepare for our Khrushchev confrontation. We hailed a cab and minutes later were in my room wording an appropriate salutary greeting to the man who at that moment had the world waiting for his next move—and that was a time that people on this side of the water were still digging nuclear bomb shelters.

I know that any conversation with Khrushchev would be newsworthy. The Western Foreign Ministers were feverishly meeting in Geneva trying to prepare for the expiration of Mr. K's six-month "get out of Berlin" ultimatum.

Our television newsfilm photographer on the trip was my brother Dick. A documentary was being filmed of our experience. On that day he was assigned to accompany dairyman J. N. McArthur on a visit to a Soviet agricultural complex 40 miles outside Moscow. It was doubtful that he could be contacted in time to make it back to the city for the 3 p.m. appointment. However, we would attempt to get word to him.

The magnetic sound camera he would have to use for the Khrushchev interview was in the hotel room. Dr. Pearson and I managed to get the gear together in the large black oddly-shaped camera box. It took the two of us to carry the heavy object down to the lobby and place it in the cab. We sped to make our 2:45 rendezvous with other group members at the National Hotel.

The big black camera box was about two feet wide and three feet in length. It was rectangular except for the top which curved upward in an arc to accommodate the film magazine chamber of the camera. Clearly, it was an unusually-shaped container with carrying straps on four sides.

A caravan of 10 big, black Zim limousines arrived on schedule, and four of our group entered each of the cars. Tom Fleming, now vice chairman of the First National Bank of Miami, and John Stadnick, chairman of the Florida State Board of Pharmacy, assisted me in lifting the heavy black box into our assigned car.

Plainclothed agents were in evidence. As the caravan reached the thick Kremlin wall we were forced to halt until two agents went down the line peering inside each

vehicle. Nobody as yet inquired as to what might be in the black box.

For the first time I began to get a bit fidgety and mentioned to Fleming that for all the Russians knew the

box might contain a sub-machine gun or a miniature atom bomb.

We carried the "secret weapon" down corridors and up more steps before reaching the final destina-

tion. In that room, we placed our "atom bomb" film camera right next to Mr. Khrushchev's desk. Nobody bothered to make even a subtle inquiry as to its contents.

We carried the big box

out of the Kremlin just as easily as we brought it in — without any check by any security guard and with nobody asking why we carried in the "thing" in the first place.

The Khrushchev interview made the front page of The New York Times and all the world wire services. No mention was ever made of the black box.

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