

# Enthusiasm Marks ABCD Drive

The  
Voice  
of



**Ralph Renick**

Vice president in charge of news at Television Station WTVJ

## Is Red Tape Handcuffing Our Police?

He sat in front of the camera, the color film recording his voice along with the picture of his face — dark skin, with a large mustache clipped irregularly along the bottom, his head moving spasm-like with the start of each phrase.

The man has a police record that goes into pages. His first appearance on Miami television dates back to 1951, when he was photographed after being shot by a policeman.

This time his TV performance was on a more dignified plane. He was speaking as an expert. Who could better inform the public about armed robbery than somebody who's been in the business?

An off-camera voice asked, "Do you think it's wrong to go into a man's bedroom, hold him at gunpoint, and rob him in his own home?"

He answered, "I think it's wrong . . . but how many other guys out there think it's right?"

"Well, what can you think of that's right about doing it?"

"They've got an old saying — If you want something, you got to go out there and take it. Now there's a new slogan — If you want something, you gotta go take it if nobody is gonna give it to you."

The expert was asked if it was a relatively simple matter to go into a man's house and rob him today.

The reply: "It's very simple to break into a house for the simple reason that most houses are built with jalousies. You take an ordinary pocket knife, a pen knife — walk up to the door and in two minutes you get a jalousie out. You go in, give yourself from three to five minutes, then get out. It's a simple routine."

The "witness" talked on about the ease of robbing houses, apartments and hotel rooms. He said the public doesn't get too aroused over somebody's being relieved at gunpoint of \$100,000 in jewelry because the average person secretly resents other people having that much money to begin with.

The professional thief, he said, tries to avoid violence or petty crimes like muggings because they invariably arouse the ire of the citizenry. Anybody can picture the pain of being pistol-whipped. Not everybody can identify himself with \$100,000 in cash or jewelry. Is the professional thief and armed robber afraid of being caught? Not according to this old pro.

"Today if I come in your house and rob you and I have a partner, I'm no longer scared that the police are going to pick up my partner, take him down and interrogate him, and that he's going to tell on me. With the laws today they can't force him to do that. And I know the police don't have the funds, or finances, to offer him an adequate amount of money for him to tell on me.

"The professional criminal  
(Continued on Page 10)

Enthusiasm, optimism and interest were the bywords this week as thousands of volunteers continued their house calls in parishes throughout the 16 counties of the Diocese of Miami on behalf of the Bishop's Charities Drive.

As South Florida's Catholic families observed "Stay-At-Home" Sunday on Feb. 11 more than 10,000 men and

women are still making their rounds calling on fellow-parishioners during the general phase of the drive to raise \$2 million for the purpose of inaugurating and expanding in-

stitutions of charity and educational facilities within the Diocese.

Next Sunday, Feb. 18, winter visitors will be given an opportunity to contribute to the campaign through a special collection which will be taken up in all the churches of the Diocese on "Visitors' Sunday."

Principal needs of the Diocese, now almost 10 years old, include additional nursing homes and residences for senior citizens, and expansion of already-existing facilities at Catholic Welfare Bureau, which has five branch offices in South Florida, at Boystown of South Florida for dependent teenage boys; Marian Center and schools for exceptional children; the Catholic Children's Home, Perrine; the diocese Educational Television System; St. Vincent Hall and Maurawood residence for unwed mothers; Newman Centers for collegians enrolled in secular colleges and universities; and the Diocese of Miami school system.

Families of migratory workers, who have been called America's most underprivileged people, will also benefit from donations to this year's fund-raising campaign, formerly known as the Diocesan Development Fund.

Father Neil J. Flemming, diocesan coordinator, emphasized that despite the fact that thousands have volunteered to make calls during the drive, some residents may be missed during the campaign. He urged that these people call at their parish rectory and make their donation as soon as possible.

Parish reports will be made to Bishop Coleman F. Carroll during a general meeting scheduled to be held on Thursday, March 14.

Familiar scene throughout the 16 counties of the Diocese of Miami as volunteer workers of the Bishop's Charities Drive visit homes of fellow parishioners throughout South Florida.



# The VOICE

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## Arcadia Church, Clewiston Parish Hall To Be Blessed

A new church in Arcadia and a parish hall in Clewiston will be blessed by Bishop Coleman F. Carroll during dedication ceremonies on Saturday, Feb. 17.

St. Paul Church, recently completed at East Highway 70 and 12th Ave., in Arcadia, will be dedicated at 11 a.m. The Sacrament of Confirmation will be administered during Pontifical Mass.

At 4 p.m. on Saturday, Bishop Carroll will bless the new parish hall in St. Margaret parish, Clewiston, and administer the Sacrament of Confirmation.

## Bishop's Plan For Low Cost Housing Met By Growing Community Support

Growing community support was reflected this week to Bishop Coleman F. Carroll's plan to provide private, non-profit housing for low-income families.

Commercial backing interests pledged support of the Bishop's proposed plan for the formation of a citizens' foundation, as Leonard A. Usina, chairman of the board of the Peoples Group of National Banks offered participation in the plan through which such a foundation would receive funds from local businesses, industry, financial institutions and churches.

During a recent hearing on low-income housing conducted by a subcommittee of the newly-formed Urban Affairs Committee of the Florida legislature, the Bishop of Miami offered the Miami community \$50,000 with a challenge to expand it to \$1 million which would be used as "seed money" to take advantage of federally subsidized housing programs.

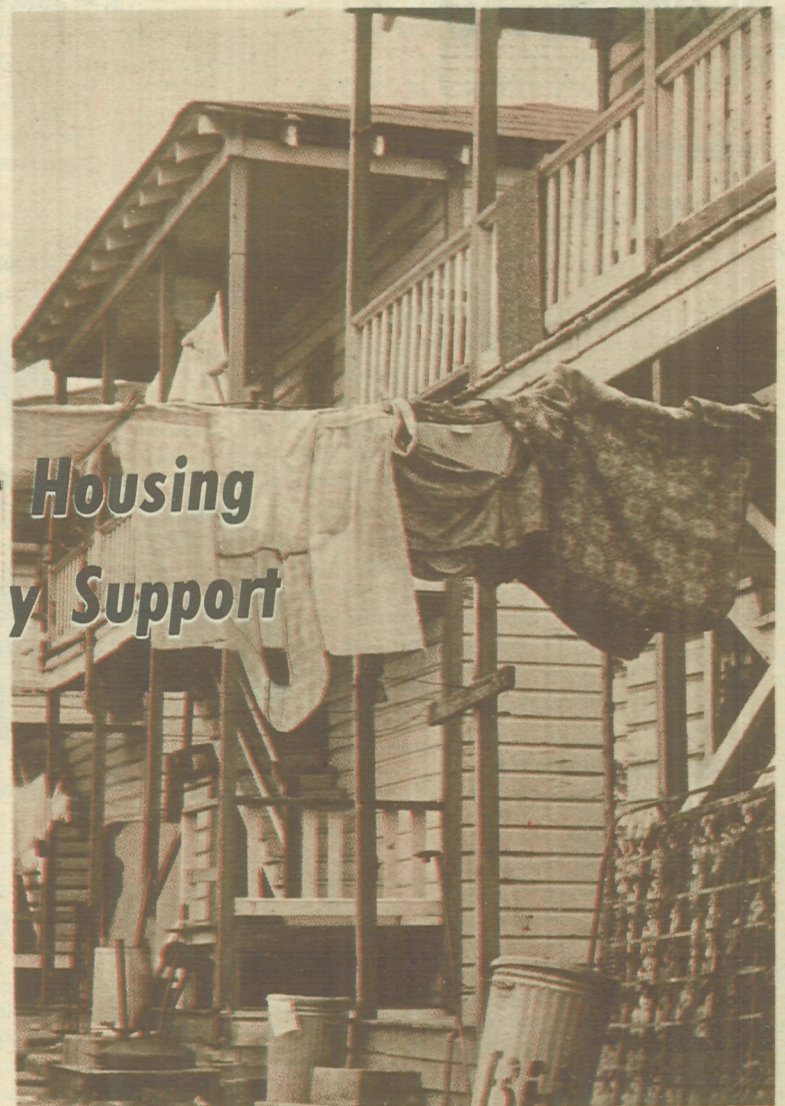
Terming the Bishop's offer "most generous," Usina pointed out that Bishop Carroll "is of the opinion that individual houses for these people would

be far better than multiple dwellings. I heartily agree with this idea," the banker said, suggesting the organization of a consortium of Greater Miami banking agencies which would "arrange for two to three million dollars" to finance the venture of private enterprise into low-cost housing.

"Our banks," he assured, "would be interested in participating in the Bishop's program, and I have a feeling that the plan can be handled successfully."

He said that he and his associates feel that urban renewal "ties in closely with small business" and cited the fact that the North Dade bank group had recently established a Small Business Loan Dept. as concrete evidence of action in this field.

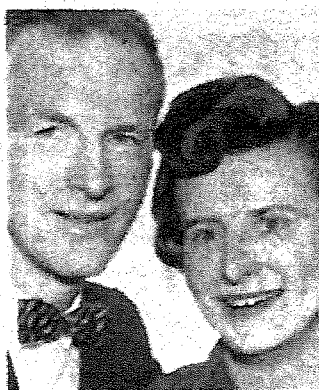
He added, however, that he felt Greater Miami should "take all it can get in Federal funds" for urban renewal but reiterated that private enterprise "must take the lead. Let the bankers and financiers run the thing," Usina urged. "But let them get in there and get going before it's too late."



Bishop's plan would erase slums like these.

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The Willkes



Eileen Anderson

## 250 Meet On Unity

BOYNTON BEACH — "We must brush up on our beliefs," a Methodist pastor declared at an inter-denominational panel this week at the Major Seminary of St. Vincent de Paul, here.

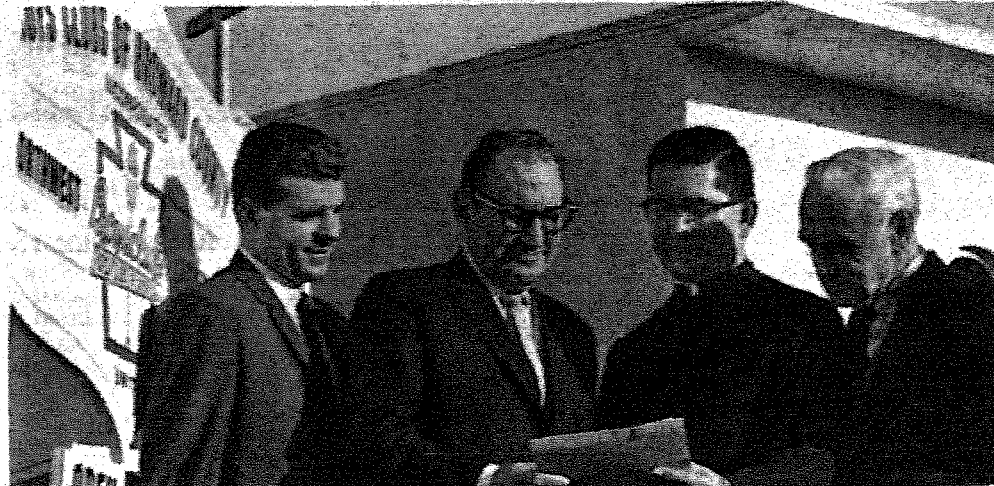
Speaking was the Rev. Donald Bain, pastor of St. Luke's Methodist Church, Lake Worth, in response to the question "Is there any danger for the man-in-the-street who would enter into ecumenical affairs?" Rev. Bain further added that "it is necessary to discover our own heritage."

Rev. Bain spoke to 250 persons gathered at the seminary for a panel program discussing "Ecumenism: What is it; Pastoral Implications and the Role of the Laity," sponsored by the John XXIII Ecumenical Society.

Moderator of the panel was Rev. Luther C. Pierce, pastor of Union Congregational Church, Hallandale, former executive secretary of the Miami Council of Churches and producer and host of the TV program "Man to Man" on Channel 2.

Other panelists were Father David J. Bowman, S.J., assistant director of the department of Faith and Order of the National Council of Churches, the first elected Roman Catholic priest on the Council, who is a former professor of Ecumenical Theology at Loyola University, Catholic University, and Fordham University; Rev. Louis G. Golder, pastor of Christ Lutheran Church, Fort Lauderdale, and coordinator of Catholic-Lutheran dialogue on the Eucharist with the Diocese of Miami; and the Very Rev. H. Lytle Zimmerman, rector of St. Martin-in-the-Fields Episcopal Church, Pompano Beach, former professor of theology of the

(Continued on Page 10)



## Center For Boys' Club Agreement Exchanged

Club representatives Walker and Green, Father Gracida and Douglas Bland

## Boys Club Gets New Home

Between 800 and a thousand boys in the predominantly Negro northwest section of Fort Lauderdale will soon have the use of a new meeting center and a playground.

A new Boys' Club in Broward County, housed in the facilities of the former Annunciation Mission, N.W. Ninth Ave. and Second St., will open in "three or four months," according to Ralph Walker, executive secretary of the Boys' Club of Broward County.

A long term agreement granting the use of the Mission facilities free of charge to the Boys' Club was signed Feb. 8 by Father Rene Gracida, chairman of the Diocesan Human Relations Council of Broward County; and by Harry Green, president of the Boys' Club of Broward County, Inc.

Dedicated in 1952, the Mission and an adjoining building, which were built under the direction of Msgr. John O'Looney, will be converted into offices, a library, recreation center, meeting and social hall for the area, and a special vocational training center, according to Walker, who paid special tribute to the Diocesan Human Relations Council for its awareness of the need for the facilities in the Northwest area.

## Schools To Shut Down For Teachers' Institute

FORT LAUDERDALE—Teachers in Catholic grade and high schools throughout South Florida will participate in a special two-day institute next Thursday and Friday, Feb. 22 and 23, at St. Thomas Aquinas High School here.

Schools of the Diocese will be closed on both days so that members of teaching staffs may participate in institute sessions.

The annual Teachers' Institute, which will begin with a Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at 9:30 a.m., Thursday, at Our Lady Queen of Martyrs Church, will be highlighted by addresses from Dr. and Mrs. J. C. Willke, authors of "The Wonder of Sex."

Among the areas to be covered during the course of

the two-day meeting will be developments in the fields of elementary school science, physical, business and home economics education, according to Msgr. William F. McKeever, Diocesan Superintendent of Schools.

"The Role of the Religion Teacher Today" will be the subject of an address by Mrs. Eileen E. Anderson, M.A., co-author of "Forming Catechists" and a member of the Archdiocese of Boston, Executive Board Training Team.

Dr. and Mrs. Willke are the immediate past Chair Couple of the executive board of the Family Life Bureau of Cincinnati. Dr. Willke is a member of the School Board of the Archdiocese of Cincinnati, and chairman of the Archdiocesan Medical Advisory Board.



Macy



Brown



Msgr. McGrehan

## Police, Fire Unit Elects Officers

WEST PALM BEACH — Inspector Joseph Macy of the West Palm Beach Police Dept. was elected president of the Palm Beach County Guild of Catholic Police and Firemen during the annual meeting.

Other officers named are Frank Brown, retired fireman, and Richard Nevad, Boynton Beach Police Dept., vice presidents; Larry Atkins, Deputy Sheriff, Palm Beach County, treasurer; Mrs. John Burman, Palm Beach Juvenile Court, secretary; and William McQuade, Ocean Ridge Police Dept., sergeant-at-arms.

According to Msgr. Bernard McGrehan, V. F., pastor, St. Juliana parish and moderator of the guild, plans will be made during the next meeting for the fourth annual Communion Sunday observance and breakfast.



Atkins



Burman

## School 10th Anniversary

Concelebrated Pontifical Mass with Bishop Coleman F. Carroll as the principal concelebrant will mark the 10th anniversary of Christopher Columbus High School at 10 a.m. today (Friday) in St. Raphael Chapel on the campus of St. John Vienne Seminary.

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# Pope Cites Importance Of Organized Lay Work

VATICAN CITY —(NC) — The organized lay apostolate is of great importance in the life of the Church, Pope Paul VI told a general audience, and should not be looked down on.

The Pope, who has spoken at several audiences on the theme of the lay apostolate, told his visitors that there are two fundamental forms of the lay apostolate: one is of the individual himself and the second is the associative or organized apostolate. The Pope noted that many do not like being organized.

"Many prefer to be free," he said. "To have to stand in a row or in a circle together with others and pursue the apostolate easily gives rise to discomfort."

The Pope noted that some feel that the organized apostolate "often creates unpleasant bureaucracies, hierarchies, externals. The organized apostolate seems a cumbersome network without spontaneity. . . It aims at numbers, at power. It does not seem to be in keeping with the climate of our times."

In answer, the Pope countered: "But let us be sincere. Does not every natural activity develop and affirm itself in an organized form? . . . The organized apostolate is of great importance also because in the Church communities, as well as in various environments, it often is required that it be exercised through common action."

The Pope recommended friendship as one of the most

important means for fostering the formation of efforts of organized apostolates. "How many good works have started in this way," the Pope exclaimed.

"The multiplicity of these institutions shows what freedom of initiative they have within the Church and what large choice is offered to the willing faithful who wish to exercise the apostolate in the forms he prefers and in the company of brothers with whom he has affinities for some special reason of spirit, tastes, language, method, personal knowledge or experience."

However, the Pope cautioned against the danger of permitting forms of the organized apostolate to become "spiritual selfishness or a proud competition of one group with another group or with the faithful in general." The individual organizations must be guided by the "sense of the Church, by the spirit of love toward all brothers and by the duty of hierarchical and communal unity proper to the Catholic Church," he said.

"The temptation of subdividing the Ecclesiastical structure into parties, into closed cenacles, antagonist groups, secret sodalities and detached spheres is as ancient as Christianity."

## Russian Orthodox Prelate Received

VATICAN CITY (NC)—Among the thousands present at Pope Paul VI's general audience, Feb. 7 were two Russian Orthodox priests who have been in Rome a few weeks to become better acquainted with the Roman Catholic Church.

Archpriest Wladimir Rozhkov and arch priest Peter Raina, both of the Moscow patriarchate, were accompanied to the audience by an American Jesuit, Father John Long, an official of the Vatican Secretariat for Promoting Christian Unity, which has been the host of the Russian prelates.

During their stay in Rome they have lived at the Russicum, the Jesuit house of Russian studies, where a chapel has been set aside for their celebration of the liturgy. The Jesuit students studying at the Russicum attended a liturgy celebrated (Jan. 19) by the two Orthodox priests and provided the choir for the Feast of the Epiphany according to the Orthodox liturgical calendar.

# World And Nation

## Calls Riots Futile

BALTIMORE (NC)— Father Henry J. Offer, S.S.J., director of the Baltimore archdiocesan urban commission, called racial unrest the "crisis of the city," and declared that riots and insurrection are both futile and fatal.

Father Offer urged participants at a joint workshop on problems of poverty and racial justice, conducted by the Maryland State Council, Knights of Columbus, and the Menorah Lodge, B'nai B'rith, at St. Joseph Spiritual here, to "learn the situations and the causes" and to "follow good will with action."

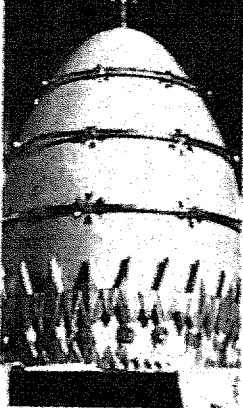
Rabbi Israel Goldman, vice chairman of the Maryland Human Relations Commission, said that racial justice, like poverty, is a problem for all men.

The challenge today, he said, is a "quest for ethical values" in which men must draw upon the precepts of Christianity and of Judaism to solve the problems of racial unrest.

The rabbi called on the members of both organizations "make our religious convictions relevant to the problems of the day—to transform the world."

## Tiara Goes To Shrine

WASHINGTON (NC)—Archbishop Luigi Raimondi, Apostolic Delegate in the United States, presented the gold and silver coronation tiara of Pope Paul VI to the National Shrine of the Immaculate Conception here in a special ceremony.



Father William F. McDonough, shrine director, accepted the tiara on behalf of the National Shrine.

The tiara, which Pope Paul relinquished in 1964 as a symbolic gesture of help to the poor of the world, was presented by the Pope to the late Francis Cardinal Spellman of New York for the people of the United States "in gratitude for all that Americans have done for the impoverished people of the world." It was first displayed at St. Patrick's cathedral in New York, and later at the Vatican Pavilion of the World's Fair.

The papal tiara—the first ever brought to this country—will be permanently displayed in the mezzanine area of the shrine's Memorial Hall, together with the papal stole presented to the shrine by Pope John XXIII, which he wore at the opening of the Second Vatican Council.

## 'Green Power' Born

LONDON — A "green power" drive has been started here to fight the continuing discrimination, oppression and prejudice operation against Catholics in Northern Ireland.

The drive is being fostered by the Campaign for Democracy in Ulster (CDU) a group sponsored by 100 British Members of Parliament and set up nearly three years ago with the object of securing a full and impartial inquiry into the administration of government in Northern Island.

It has the backing not only of politicians here but also of trade union leaders, writers, students and many others a meeting of the CDU here was told.

## Social Aid Revamped

LANSING, Mich. —(NC)—Bishop Alexander Zaleski of Lansing announced reorganization of the diocesan office of social services under the title of diocesan office of social and community service.

The role and responsibilities of the new office will be expanded to include involvement in areas of poverty, racial discrimination, housing, juvenile delinquency, urbanization and legislation.



## WINDOWS

Apartments are more than living places in the nation's cities; for many of their occupants they are a platform and a window upon the world. The scene is repeated daily in all the country's urban centers.

# Father Groppi Given Suspended Sentence

MILWAUKEE (NC) — Father James E. Groppi, leader of Milwaukee's militant drive for open housing, received a \$500 fine and six months in jail for resisting arrest during an open housing march last Aug. 31.

But the six-month prison term was suspended by Circuit Court Judge F. Ryan Duffy Jr. and replaced with two years' probation on condition that the priest is not arrested and convicted of a civil disturbance during that time.

Maximum sentence is \$500 fine and a year in jail.

Father Groppi was convicted by a jury of 11 whites and one Negro Feb. 9. His arrest stemmed from a march he and his NAACP Youth Council members led despite a ban on demonstrations imposed by Milwaukee Mayor Henry Maier.

At a press conference shortly after his sentencing, Father Groppi said he would pay the fine and appeal the verdict.

"We will continue to agitate, continue to demonstrate and if we have to we'll go to jail," he said. "If I feel I must go to jail, I'll go to jail. I feel it an honor being arrested and going to jail

for civil rights." He then criticized the Milwaukee police, and charged that they were prejudiced because many members were affiliated with the John Birch Society. This was the first time such a charge has been made in Milwaukee.

The courtroom during sentencing was filled with spectators, among them a dozen of the Youth Council Commandos, and about 40 other supporters.

## Four Tried By Military

RIO DE JANEIRO, Brazil —(NC)— Guy Michel Thibault, a French citizen and deacon working for the diocese of Barra do Iraí-Volta Redonda, which embraces the largest industrial complex in Brazil, is on trial here on a charge of distributing "subversive" literature among workers last November.

Also on trial are three Brazilian youths, members of Catholic organizations, who either printed or distributed leaflets asking for better wages in the government-operated Volta Redonda Steel Works, and attacking imperialism and dictatorship.

# Cardinal Resigns See

VATICAN CITY —(NC) —Pope Paul VI has accepted the resignation because of age and health of Giacomo Cardinal Lercaro, 76, of Bologna.

Cardinal Lercaro resigned last month as head of the Vatican's Consilium for implementing the Second Vatican Council's decree on liturgical reform.

He attracted attention in January by issuing a statement saying that the Church has as an obligation to ask the United States to stop bombing North Vietnam.

Cardinal Lercaro is the third cardinal to resign recently from a residential See. The others were Angel Cardinal Herrera y Oria, who resigned to See of Malaga, Spain, and Paul Emile Cardinal Leger, who resigned the See of Montreal.

# Physicians' Journal Lays Deaths To 'Pill'

OAK PARK, Ill. —(NC)—The current death rate for thromboembolism (blocking of blood vessels) caused by the birth control pill exceeds the death rate for acutepolio in the last 50 years, according to Child and Family, a national reprint quarterly edited here by a group of physicians.

The current issue of Child and Family states that "it has now been established that The Pill causes 3 deaths per 100,000 women from thromboembolism" or a total of 180 deaths among the six million women using it in the United States. The magazine calls The Pill "the most dangerous drug ever introduced for use by the healthy in respect to lethality and major complications.

"It is certainly the most talented drug ever introduced in its ability to provide diverse and varied disease phenomena and systemic abnormalities in normal women," it asserts.

Dr. Hervert Ratner, Oak Park public health director and new editor of the magazine, told NC News Service that the criticism of "The Pill" was aimed at all birth control pills currently being marketed by some 15 different companies in the United States.

"We make more fuss about polio than about the pill which is actually causing more deaths," Dr. Ratner stated. "This is where the bias and the emotions of public health

officials come in. At this very moment we're spending large amounts of money to combat diseases and certain environmental factors that are causing less disability than the pill."

Dr. Ratner also said all scientific information available indicates that more deaths are caused by birth control pills than by diet pills, currently the subject of Congressional investigation, "and yet we have this excessive reaction to eliminate one medication and seem to be indifferent to the other." "When it comes to The Pill, we dismiss what it does as being extremely negligible," he said.

The editorial attacking the The Pill appears in conjunction with a list of medical contra-indications, warnings, precautions, and adverse affects published for physicians by pill manufacturers themselves in accordance with Food and Drug Administration regulations. The magazine also includes a "Sampler on The Pill," a collection of 42 referenced excerpts from medical and other scientific journals reporting on diseases and abnormalities said to be caused by use of The Pill.

Claiming that The Pill enjoys "diplomatic immunity from criticism," the editorial attempts to document that it:

- has not solved the population crisis.
- has not received significant acceptance by the developing countries and among the poor.
- has "seduced" the real users of The pPill, the middle and upper classes of the United States, away from safe and well established means of birth control. (It quotes a physician who chaired an FDA Advisory Committee on Oral Contraceptives as saying, "If I were a young lady these days and had any fear of cancer, I'd probably use an intrauterine device.")
- produces the "disease" of false pregnancy which predisposes to thrombosis and embolic phenomena and weaknes the natural defense mechanism against cancer.
- has converted hundreds of thousands of women from a state of health to a state of illness.

"The Pill should have been removed from the market years ago," the magazine says. It adds:

"If for reasons of its own the Food and Drug Administration feels it cannot remove the The Pill from the market on the same basis as other drugs, we would urge the FDA to appoint another committee to study the question of The Pill's safety.

"If the safety of the public is paramount, such a committee should be sympathetic to a long established principles of medicine, namely, to learn toward the worst diagnosis," the editorial said.



# Challenges of Changing World Face Latin American Bishops

WASHINGTON — (NC) — The second general assembly of Latin American bishops this August is being heralded "as the attempt to apply the general directives of the Vatican Council to concrete problems of this rapidly changing continent."

"Since the council, the idea of 'collegiality' has caught on among the bishops. Besides, there is a growing need to adjust institutions and administration. New and urgent problems in the temporal world demand such changes."

This is why the assembly has been convoked at this time, according to Fa-

ther Cecilio de Lora, S.M., assistant to the general secretary of the Latin American Bishops Council (CELAM), headquartered in Bogota, Colombia.

Over 300 of the 600 bishops in Latin America are expected to participate in the general assembly in Colombia, following the 39th International Eucharistic Congress.

CELAM's yearly meetings gather only some prelates.

There have been persistent announcements that Pope Paul VI will attend both events, although no official confirmation is expected

from the Vatican before late July.

Already a working document for the assembly has been drafted by a group of 30 experts analyzing social, economic and cultural problems of Latin Americans. The draft presents the position of the Church on the main temporal issues, applies the theology as updated by the Second Vatican Council, and gives a number of recommendations as to what pastoral methods should be followed.

"The theological directives of the council seek a stronger and modern sense of Christian living in the face of present change," Father de Lora said. "The document outlines concrete proposals for pastoral work and its priorities — that first things come first."

The document will circulate among all the national bishops' conferences in Latin America for study and comment. The leaders of CELAM are now in Rome, meeting with the Pontifical Commission for Latin America to discuss some details of the draft.

"There is a keener appreciation among our bishops of the value of thinking and working together, even across national boundaries. The idea of collegiality is projected into a universal world, and changes the approach to the Church and men," Father de Lora asserted.

"This is prompted by the radical transformations taking place in Latin America in many fields," he continued.

"Something else is equally true, and it gives hope for the future. Change has become an institution in itself, but it does not neces-

sarily seek the destruction of existing institutions and structures. What it demands is that these institutions quickly adapt themselves to change, that they be able to find flexible ways of functioning in modern times.

"Take liturgical reform, to offer a broad example. Without destroying its essence, the Church is adapting its forms to the needs and understanding of today's people."

"Why this need of flexibility and reform?"

"Change sets the pace. It is accelerating and needs urgent answers. It is deep and needs solid answers. It is total and demands total answers, the over-all, integrated approach.

"This process is not only a challenge to the Church, but to all institutions, including government and 'the establishment' within the Latin American society. The lack of adaptability is provoking these crises we read about and in so many areas: politics, money, education, labor."

The use of violence is discussed very often in these days, Father de Lora said. "The poor have been always with us, but now they know this poverty is not justified. The eruption of such rebellion dramatizes poverty, but it does not remove its causes."

"There are many signs that the Church is meeting its commitment not to fail the people of God in their expectations. This is the first time in history that anywhere in the world a continental assembly of bishops has followed a world ecumenical council," Father de Lora concluded.

## Priests Study Idea For National Body

By ARTHUR SOUTHWOOD CHICAGO (NC) — More than 300 priests from various sections of the nation discussed common problems and the feasibility of establishing a national organization of senates and associations of priests at a two-day meeting here.

The delegates to the meeting at the Sheraton-O'Hare Inn came from 114 of the 141 U.S. dioceses.

Representing the Diocese of Miami Senate of Priests were Father Ronald Brohamer, pastor, St. George parish, Fort Lauderdale; Father Frederick Wass, pastor, St. Louis parish, South Miami; and Father Charles Zinn, assistant pastor, the Cathedral.

In a major position paper, Msgr. Robert Kennedy told the assembly the "future of the Church in this country will be to a large extent in the hands of the National Council of Catholic Bishops, and the senates and associations will have to relate to it in order to be effective."

Msgr. Kennedy, director of the social action department of Catholic Charities in the Brooklyn, N.Y., diocese, said greater response in liturgical renewal is expected to come from these priests' councils.

The work of the priests will have an effect on the status of the laity for some time, Msgr. Kennedy said.

"Until lay associations are formed, it will be priests who will speak up for the layman's problems," he said.

Surveying the present situation, Msgr. Kennedy said 135 dioceses in this country have either senates or associations of priests. There are 40 associations, he stated.

The most popular committees of these priests' councils, he said, are "personnel and continuing education of priests."

The most common working method of senates, he said, "is sending a law to the executive branch for approval or veto."

Msgr. Kennedy said it is difficult to assess success or failure in the operations of the priests' councils. He admitted that there have been some failures.

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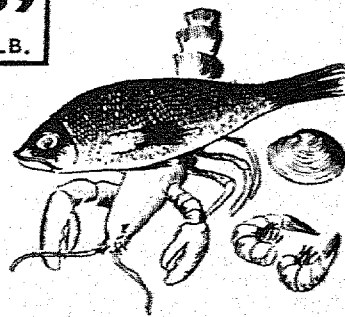
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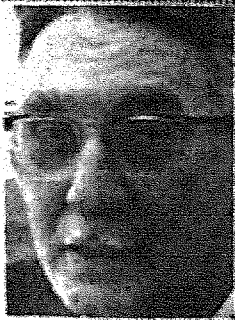
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Will growing ecumenical movement hit a roadblock when Church-State issues come before High Court? A noted professor of Government comments . . .



BREWSTER

## Ecumenism Viewed As Aid To Church-State Relations

The ecumenical movement of the 1960's and the future of church-state relations in the United States have, in recent years, struck a delicate balance in which each is capable of tremendous impact on the other, according to a noted specialist in the area of modern church-state relations in an interview with *The Voice*.

"There is no question but that there has been a softening of Protestant concern about the 'power' of the Catholic Church," as a result of inter-faith dialogues, according to Dr. Wallace Brewster of the University of Miami.

And, as the leadership of the Catholic Church continues to move in a more liberal direction, said the visiting professor of government, "this will tend to reduce some of the pressures to maintain as hard a separation line as there used to be."

Stressing the fact that the church-state issue is "essentially a constitutional one," the professor pointed out that "of course the supreme Court still makes the final decisions. But, he said, "the Court is influenced by the environment in which its members live," and this environment has been affected by the ecumenical movement.

However, he cautioned,

future rulings by the Court may have extremely damaging effects on what have been the improving relations of many churches.

If, as a result of judicial interpretations, the Court should permit greater amounts of money to be spent on projects of church school education, then "there is a chance that various religious denominations, seeing other churches getting money for their schools will feel that 'we must develop our own schools as a matter of self preservation,'" Brewster said.

"This will do two things. It will intensify inter-denominational conflict in the political process, expanding the potentially explosive combination of politics and religion.

And, in many instances, in many communities, the increased competition among religious groups with their own schools will affect public schooling and destroy the inter-denominational contact which many people have had, limiting persons to their own church, and instead of sharing the public school experience, they will tend to develop as self-conscious religious groups. If this should happen one might anticipate a serious set-back for the ecumenical movement," the instructor noted.

Stressing again, in his opinion that "separation of church and state is a constitutionally established fact in the United States, and legal issues affecting this separation can ultimately be decided only by the Supreme Court." Brewster pointed to another special Constitutional dilemma which may soon face American religious institutions.

A court decision in 1923 had the effect of denying taxpayers the right to "stand to sue" the federal government in contesting certain types of federal legislation. Among those types of legislation were programs under which church-related charitable institutions received federal or state funds.

"But the Supreme Court, in the current session, has agreed to review this ruling. And if they reverse or modify it, we might see a large number of tax payer suits coming up on a question of the constitutionality of governmental assistance to church charitable operations," the professor said.

### Nun Named Consultant

COLUMBUS, Ohio (NC) — A nun has been named to an \$8,000-per-year post as a consultant to the city of Columbus on its federally financed Community Renewal Program.

Sister Miriam Murphy was hired by a six to one vote of the Columbus City Council over protests by several citizens that her hiring would violate traditional church-state separation.

**Receives Cardinal**  
VATICAN CITY (NC) — Pope Paul VI received in audience Franziskus Cardinal Koenig of Vienna.

## Poverty Programs To Spur Legal Changes, Woman Attorney States

"Dramatic changes in the areas of landlord-tenant relations and consumer credit" will soon begin to appear in the American legal system as a result of various poverty programs and welfare legislation, a noted woman attorney has predicted.

"These changes will come by way of case law-rulings of state and federal appellate courts, and by way of legislation," according to Soia Mentschikoff, visiting professor at the University of Miami School of Law.

"In addition, there will be serious attempts at uniformity in particular areas of international law, with special emphasis on the commercial trade areas," she continued.

"Uniformity of international law, however, requires a high degree of sophistication and must overcome the stumbling block of language barriers."

The first woman appointed to the faculty of the Harvard Law School and the first woman to teach at the University of Chicago Law School, from which she is on leave this semester, Miss Mentschikoff is responsible for some dramatic legal changes herself.

She was one of the principal draftsmen of the Uniform Commercial Code, one of the most important pieces of civil legislation enacted in this century in the United States. The adoption of the UCC has had revolutionary impact on many areas of sales and financing.

An attorney, Soia Mentschikoff practices, teaches and works to reform the law. But don't ever try to tell



SOIA MENTSCHIKOFF

her that "The law is a man's field." It could prove to be like going into court without an attorney.

"There's no difference" between women and men lawyers, insists the visiting professor at the University of Miami School of Law. "The opportunities for women are almost precisely the same as those for men."

However, she notes, there may be certain advantages in being a woman lawyer or law professor. Take for instance her first teaching assignment. "I had the Thursday, Friday, Saturday commuters, and every Thursday when I would walk in there would be a collection of poetry waiting for me signed by 'The Thursday Troubador,'" she recalled.

Born in Moscow in 1915 of American parents who moved to the United States three years later, Miss Mentschikoff points out that "when you first start out, if you are a girl, there are always clerks and others that are willing to help you." And with a twinkle in her eye she recalled the cooperation of the "Irishmen" in the New

York court systems.

The potential lawyer, whether a "he" or a "she," the professor noted, should concentrate in school on "whatever they like as long as they have an aptitude for it; everything helps. The more you know about anything the better lawyer you are going to be; lawyers are essentially Jacks-of-all-trades."

However, she continues, it is the language arts which prove the most important. "The better a lawyer can read, speak and write, the better he is going to be," Miss Mentschikoff said.

And, of course, it is important "to be able to think in a legal way, which is a different kind of thought," she added.

But, while the complexion of the law might change in many ways in coming years and despite the fact that there's really no difference between women and men barristers, it is going to be a while until a woman is appointed to the Supreme Court of the United States, said the director of the National Legal Aid and Defenders Association and member of the Commission on Uniform State Laws.

There will not be a woman justice "until there is a woman who is qualified to sit on the Supreme Court," she said. "And that's the way it should be. She should not be appointed because she is a woman but because she is qualified," said Soia Mentschikoff, attorney, teacher and reformer of the law, and a testimony to the fact that "the law is not strictly a man's field."

## Mixed Group Supporting Aid To Private Schools

COLUMBUS, Ohio (NC) — A group of Jewish, Lutheran, Christian Reform and Catholic parents has won court approval of its efforts to support aid to non-public school students granted by Ohio's 1967 School Foundation Act.

The parents' motion to intervene in a lawsuit against the act was granted by Franklin County Common Pleas Judge Myron Gessaman.

The lawsuit challenging the act had been filed by Protestants and Other Americans United for Separation of Church and State (POAU), which says the educational aid to non-public school students violates provisions of both the U.S. Constitution and the Ohio state constitution.

The state act provides some \$10 million per year in educational services and materials to the state's non-public school students.

David Young, attorney for those supporting the act, said the group asked to intervene in the suit "in behalf of parents of some 400,000 elementary and high school pupils in Ohio who are attending state accredited non-public schools."

He said his group rejects

attempts to "deny legitimate education and welfare benefits to these citizens, simply because they have elected to send their children to a school where they can be taught about religion as well as all other required secular courses."

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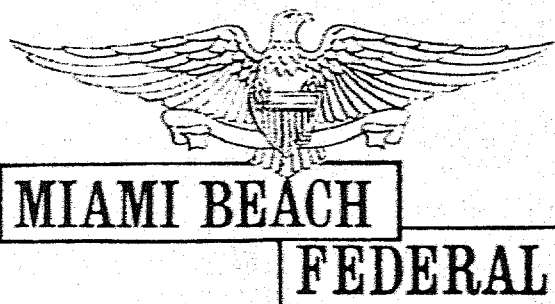
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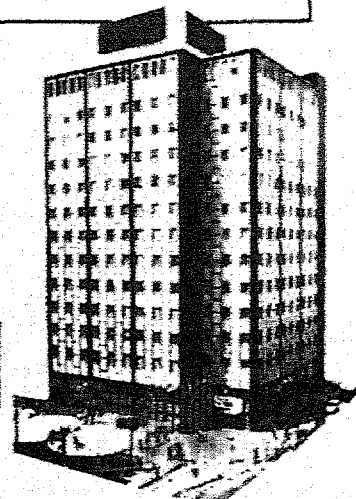
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## EDITOR'S COMMENT

# Plain Discrimination In Dade Welfare

It is hard to believe that in this day and age a person is discriminated against because of religion, especially when this person is a troubled young girl. Yet at this time it appears that this is the case.

It seems that the State Welfare Office for Dade County has some rather peculiar guidelines regarding Catholic girls from Dade County, who unfortunately become unwed mothers. If these girls are eligible for welfare assistance, State Welfare provides \$380 as long as the girl resides in a maternity home other than the Diocesan maternity home, St. Vincent Hall.

If the girl seeks residence at St. Vincent's so that her child will be placed in a Catholic home, so that she will have the counsel of the Sisters and the staff of a Catholic home at a moment of crisis in her life, she receives nothing.

It should be made clear that this denial of assistance is based solely on the religion of the girl. Non-Catholic girls who come to St. Vincent's Hall and are eligible for welfare, receive the \$380 assistance from State Welfare.

Interestingly enough, the practice of denying aid to Catholic girls at St. Vincent's Hall is an aberration affecting Dade County girls alone. State Welfare for Broward County grants the aid to a Catholic girl from Broward placed in St. Vincent's Hall. Girls from other counties likewise receive aid.

Obviously the State Welfare Office for Dade County feels that St. Vincent Hall is professionally competent in the handling of unwed mothers. They are willing to grant assistance to girls who do not share the religion of the staff at St. Vincent's.

It is indeed difficult to believe that governmental agencies in the 20th century would discriminate because of religion.

## Abortion Issue

# Pfui! Church-State Relations Dragged In

It would be interesting to compare the number of articles appearing in the press supporting a liberalization of the present abortion law with those opposing it. At times one gets the impression that the press has never heard of the arguments against abortion.

The latest example appears in a recent Larry King column, in a Miami newspaper. King says: "If your faith tells you that abortion is wrong you have every right to follow its tenets. To ask others to do so in a society that separates church and state is wrong."

Since when is the killing of innocent human life a matter of church and state relations? Does not the state any longer subscribe to the dignity of human life?

It is a shame to see such basic issues as the right to life characterized as a sectarian hang-up. Indeed, all should follow the dictates of their conscience, but this in no way gives doctors or parents or anyone else the right to "knife" helpless human life.

Your conscience may tell you it is permissible to shoot everyone on Highway US1. Is that all right?

Medical science has not yet proved that a fetus, if it is given the opportunity, will develop into anything but a human person. No human mother has thus far given birth to a dog or cat or horse. Humans conceive and bear human beings. The killing of a human fetus can only, therefore, be the killing of human life. In our criminal courts there is a term for unjustly killing human life.

King points out that abortions are not expensive. Only \$75. You can buy a gun or a knife cheaper than that. Does that make killing acceptable to the state?

## Prelate Raps Death Penalty

ATLANTA (NC) — Archbishop Paul J. Hallinan of Atlanta asserted here that "about the only 'good' thing that can be said of state executions is that they are cheap, fast and politically satisfying."

"These are sordid substitutes," he said.

Archbishop Hallinan said "most American states,

like most civilized nations, have outlawed the death penalty. But the law still hangs here, in this state. . . ."

"It is not just the executioner, the warden, the jury, judge or prosecutor," the archbishop continued. "It is not the governor alone who can stop it, but the General Assembly could lift that stain from our statutes."

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## A SMOLDERING BOMB



## LETTERS TO THE EDITOR

### Renick Must Be Kidding

(The following letter was received by Ralph Renick, vice president in charge of news at television station WTVJ and Voice columnist.)

Dear Ralph:  
I can't resist this. Are you kidding about your visit to Khrushchev? Do you really believe the Reds didn't know what you had in the Black Box when you entered the country? Do you mean to convey the childish notion that they never "bothered" to check your luggage? Are you aware of electronic devices to check boxes, including Black Boxes?

Ralph, I never suspected you had so subtle a sense of humor. If anyone reading your column can take this seriously, we are all in great peril.

Hope you fully recovered from your accident.

Sincerely,  
ALAN COURTNEY  
Miami, Fla.  
P.S.: Title should be "How I Bombed Out for the Kremlin Without Trying."

### School Boat 'Not Sinking'

NEW YORK (NC) — Auxiliary Bishop Edwin B. Broderick of New York told a group of Catholic teachers here that the parochial school boat may be rocking "but is far from sinking."

Bishop Broderick, rector of St. Joseph's Seminary, Dunwoodie, spoke to more than 2,000 teachers at a three-day teachers institute at the Statler Hilton Hotel.

Noting that few encouraging words have been written in recent years about parochial school education, the bishop tried to bolster the confidence of the teachers in view of widespread instances of school closings and reports that priests and Religious might be withdrawn from classroom duties.

Bishop Broderick quoted from a statement by the National Conference of Catholic Bishops at its meeting in Washington last November: "We declare today that Catholic elementary and secondary schools are an indispensable component of the Church's total commitment in the United States."

## TRUTH OF THE MATTER

# Has Increase Of Seminarians Thrown Scare Into Commies?

By MSGR. JAMES J. WALSH

The subject of vocations is making news all over the world. A recent report from Czechoslovakia indicates the communists are showing no little interest in candidates for the seminary.

Recently they made a ruling that no more than 26 students can be accepted in one of the two seminaries in the country. With 1,500 priests still in concentration camps, the Reds obviously hope these restrictions will cause the Catholic priesthood to disappear in that oppressed nation.

It is however, a curious fact that vocations in some Red-dominated countries are more numerous than before, a fact which very likely has scared communist leaders into such curbs as in Prague. Warsaw two years ago, for instance, ordained more priests than Munich, Germany, which is a symbol now of affluence and material well-being. Perhaps it's the old story being told once again, namely, that when a nation gets too well off materially, not many are willing to dedicate themselves to a lifetime contract of sacrifice.



WALSH

of Anglican ordinations. Pope Leo XIII at the end of the 19th century in an encyclical letter stated that Anglican priests could not be considered validly ordained. The Church of England theologians, however, have strongly opposed this view.

Just last week the controversy flared into the open again when a convert Anglican priest was ordained conditionally by a Catholic bishop. Church of England authorities took this as another slap at the validity of their orders. And this they claim was all the more unacceptable since this particular priest was ordained years ago by a bishop of the Old Catholic Church, whose bishops apparently have not broken the line of succession.

Some others point out, in presenting another side of this question, the very fact that some clergymen have sought to be ordained by a bishop not of their own faith is an indication that they too are worried about the validity of Anglican orders.

At any rate, perhaps it is all to the good that the old sensitive problem is being brought out in the open again, because sooner or later it is bound to loom up as a massive obstacle in ecumenical efforts.

\*\*\*

One more item on the problem of unity. Many people are asking now: is the Church no longer interested in making converts, for fear that it might hurt the quest of unity with Protestant churches?

The Paulist Fathers, whose work primarily was directed towards the conversion of non-Catholic Christians, have shifted their approach. Father Joseph V. Gallagher, C.S.P. explained their position in this way: "There is still a great residue of ignorance about the diversity of religious character among non-Catholics, so that subconsciously we still tend to identify all non-Catholics and non-Jews in the United States as Protestants. With this unconscious identification, it is easy to see why ecumenism seems to raise a barrier to convert work."

Father Gallagher goes on to say, "If the people we are trying to convert and bring into the Catholic Church are really all Protestants, then we certainly have a serious conflict on our hands because Vatican II clearly frowns upon this type of behavior."

However, if the non-Catholic Americans whom we are trying to convert have no particular Christian identification, then there can not be any conflict because such people will never be directly touched by ecumenism.

One of the basic ecumenical principles that must always be kept in mind is that it is a movement among churches. Strictly speaking, an individual Christian as such has no status in the ecumenical movement. He is only affected in so far as he is a member of a particular Christian fellowship. . . ."

Not everyone agrees with this, but it certainly represents a new, thought-provoking approach.

\*\*\*

Speaking of the Anglican clergy reminds us of a problem currently being discussed with considerable heat in England, a problem which some fear can slow down to a crawl progress towards unity. This has to do with the validity



AROUND THE DIOCESE

# Talk On Peace Corps Set

**CORAL GABLES** — A slide presentation of her work with the Peace Corps in India will be given by Mrs. Stacia Kapa during a general meeting of the Catholic Alumni Club at 7:30 p.m., Wednesday, Feb. 21, at the Aquinas Newman Center, 1400 Miller Rd.

During the business session, plans will be discussed

## Holy Family

Members of the Woman's Club will be hostesses during a Valentine dance at 8 p.m., Saturday, Feb. 17, in the parish hall.

## Blessed Trinity

A beef barbecue will be served by the Home and School Association from 1 to 5:30 p.m., Sunday, Feb. 18.

## St. Clare

Home and School Assn. will meet Monday, Feb. 19, following open house at 7:30 p.m. in the school.

## Blessed Sacrament

Annual rummage sale of the women's club is being held today (Friday) and Saturday from 9 a.m. to 5 p.m. at 1301 E. Oakland Park Blvd.

## C. Gables KC

Valentine's Day buffet supper and dance begins at 8 p.m., Saturday, Feb. 17 in the Council hall, 270 Catalonia Ave.

## Hollywood W. KC

Members of Father Monahan Council are invited to the institutional meeting of the new Hollywood West Council at 2 p.m. Sunday, Feb. 18, in the Ewing Bldg., 6011 SW 12 St. Buffet will follow meetings.

## St. Gregory

Brian T. Hayes, local attorney, will be the guest speaker during a meeting of the women's guild at 8 p.m., Tuesday, Feb. 20, in the Plantation Community Center. Plans will be discussed for the parish Country Fair scheduled to be held on March 2.

## SS. Peter And Paul

Mardi Gras festival is scheduled for Feb. 23, 24 and 25 on the parish grounds, SW 12th Ave. and 14 St.

## Brothers Set An Open House

An open house at the new residence of the Christian Brothers on the grounds of Immaculata - LaSalle High School will be held from 2 to 6 p.m., Sunday, Feb. 18.

Parents, alumni and friends are invited to attend.

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for a dance which the club will sponsor at 9 p.m., Saturday, Feb. 24, at the Doral Hotel. Miss Anna Hubers is general chairman of arrangements for the event, to which members and non-members have been invited.

## Hialeah KC

Seventh annual grand ball of Father Lawrence J. Flynn Council will be held at 9 p.m., Saturday, Feb. 24, at the Municipal Auditorium, 4800 Palm Ave., Hialeah. Music will be provided by Fred Shannon Smith and his orchestra. Tickets are available by calling 821-7018.

## Little Flower

Father Francis LeChiara will lead a discussion on "The Church In Our Day" during a meeting of the Junior Women's Club at 8:30 p.m., Tuesday, Feb. 27, at the home of Mrs. Robert Brake, 1330 Coral Way.

## St. Elizabeth

"Galaxy of Fashions" will highlight the luncheon of the Guild at 12:30 p.m., Saturday, Feb. 17, at the Galt Ocean Mile Hotel, Fort Lauderdale.

## St. Joan Of Arc

Annual book review of the women's Council at 9:30 a.m., Wednesday, Feb. 21, at Marymount College. Dr. Justin Steurer will review "The Art of Loving" by Eric Fromm. Coffee will be served.

## Nativity

Annual luncheon, fashion show and card party of the women's guild will be held on March 6 at the Hollywood Beach Hotel.

## St. Sebastian

Fashion show and luncheon sponsored by the women's council begins at noon, Tuesday, Feb. 20, at Pier 66, Fort Lauderdale.

## St. Clement

Mardi Gras Dance sponsored by the Altar and Rosary Society, Saturday, Feb. 17, at St. Thomas Aquinas High School. Music will be provided by Leo Von Stetina.

Also included in the organization's February events is a volley ball game at 2:30 p.m., Sunday, Feb. 25, at St. Theresa Field, 2701 Indian Mound Rd., 1 block north of the Church of the Little Flower.

Membership in Catholic Alumni Club is open to single, Catholic graduates of colleges and universities. Further information may be obtained by calling 444-6844.

## St. Rose

Hawaiian entertainers will be featured during the benefit dance of the Mothers Club at 9 p.m., Saturday, Feb. 17, in the K. of C. Hall, 13300 Memorial Highway, North Miami.

## Margate

A dessert-card party is planned by Our Lady's Guild of St. Vincent parish at 12:30 p.m., Friday, Feb. 23, in the church pavilion. Tickets may be obtained by calling Mrs. M. Heffernan at 972-2261.

## Epiphany

"Around The World With Fashion" will be the theme of the Home and School Association's annual fashion show at 8 p.m., Friday, Feb. 23, in the school cafeteria, Red Rd. and SW 84th St. Tickets available at 667-2930.

## St. Matthew

Card party sponsored by the Rosary and School Society, 8 p.m., Tuesday, Feb. 20, in the school library.

## St. Louis

Variety show of the Woman's Club at 8 p.m. today (Friday) and Saturday at Palmetto Junior High School, 7351 SW 128 St.

## Inquiry Classes At Lauderdale

FORT LAUDERDALE — Inquiry classes for non-Catholics and Catholics desiring to learn more about the Catholic Faith will be inaugurated in St. George parish beginning Tuesday, Feb. 20.

Father Ronald Brohammer, pastor, will conduct the classes from 7:30 to 9:30 p.m. in the parish hall, 3640 NW Eighth St.



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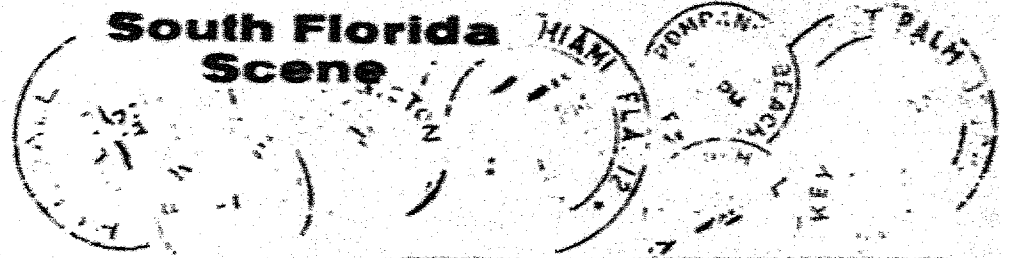
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South Florida Scene



NEW STATION wagon was recently provided for the Sisters of the Holy Names who staff Our Lady of Perpetual Help School, by school children through the annual Christmas card sale. Father Gerard Reilly, C. SS. R., pastor, makes a picture for the parish scrapbook of Sister Elizabeth Bell, principal; and Gary Zack and Maria Valdivia, both students in the sixth grade class.

## Parents' Forum On Vocations In The Gables

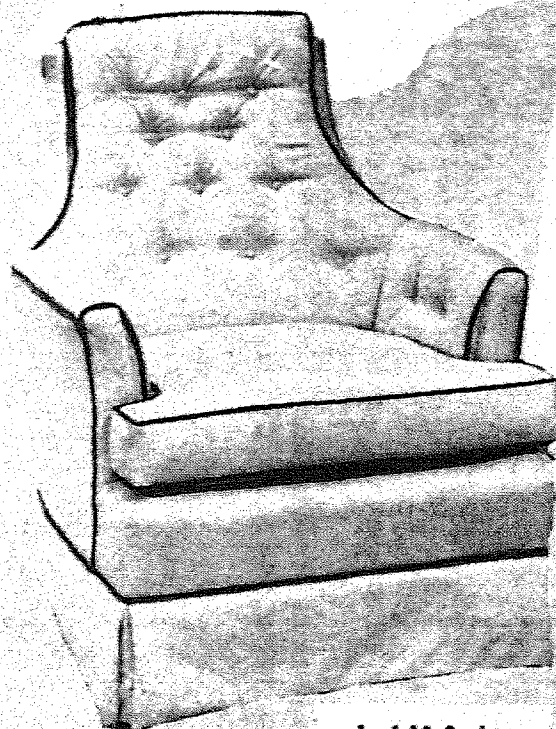
CORAL GABLES — "Vocations" will be the subject of Father William Hennessey, assistant diocesan director of vocations, and supervising principal at Msgr.

Pace High School, when he speaks to the Parents Forum of CCD in Little Flower parish, on Sunday, Feb. 18, in the school cafeteria.

Two seminarians now studying for the priesthood of the Diocese of Miami will also participate in the program to which seventh and eighth grade students as well as parents have been invited.

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# Collegians To Observe Cardinal Newman Week

Special programs marking Cardinal Newman Week, Feb. 18-25, have been scheduled by the 14 Newman Apostolates of the Diocese of Miami.

Serving more than 1,100,000 Catholic Students on secular college and university campuses throughout the United States, the Newman Apostolate, today, is an outgrowth of an organization formed in 1893 at the University of Pennsylvania.

In 1941 the Newman Student Federation became a part of the National Catholic Welfare Bureau, now the United States Catholic Conference and was cited as a major Apostolate of the Catholic Church in America in 1962.

There are now more than 1,220 campuses with Newman programs in the United States, served by approximately 1,450 Newman Chaplains, with 320 Newman Centers providing

chapels, classrooms, libraries and other facilities.

In addition to three "floating" Spanish Newman Associations in the Greater Miami area, there are clubs located at the University of Miami, Florida Atlantic University and nine South Florida Junior Colleges, according to Father Arthur DeBevoise, Diocesan Director of the Newman Apostolate.

Together they serve approximately 30,000 students in the South Florida area.

The organizations take their name from John Henry Cardinal Newman, whose birthday is celebrated on Feb. 21. He was the celebrated English convert who was among the first to recognize the need for an intelligent and informed Catholic laity.

The organization is designed, according to Father DeBevoise, to meet the dual religious and social needs of the Catholic Student on the modern secular campus.

In preparation for Newman Week, delegates of the 14 Newman organizations in South Florida met last week at Marymount College to discuss plans for a continuing program to "Turn Florida Into Newman Country," according to Father DeBevoise.

Public relations programs designed to increase the impact of local Newman groups on campus were outlined for the delegates by South Florida public relations consultant Russ Marchner. In addition, the group heard a special address by sociologist Frank Manella.

## Widow, Widower Guild To Meet

The newly-organized Naim Guild of Miami will meet at 8 p.m. today (Friday) in Blessed Trinity Auditorium, 4020 Curtiss Pkwy., Miami Springs.

All Catholic widows and widowers are invited to attend the session of the guild, established to help members without husbands or wives to become better adjusted; to assist them in overcoming self pity by associating with others in the widowed state and to give the families of those with children temporal and spiritual guidance.

## Jazz Week Proclaimed

VILLANOVA, Pa. (NC) — Gov. Raymond Shafer of Pennsylvania has proclaimed Feb. 18-24 "Jazz Week" in the state saluting the eighth Villanova Intercollegiate Jazz Festival to be held Feb. 23 and 24 at Villanova University here.

## Miami-Dade Newman Center Is Dedicated



New Newman Club Center for students on the North Campus of Miami-Dade Junior College was blessed by Bishop Coleman F. Carroll at 10600 NW 27th Avenue, during ceremonies last week. At left, Father Michael Hickey, club moderator, and Father Arthur DeBevoise, Diocesan Director of the Newman Club Apostolate, talk with officers.

## Students Slate Musical Comedy

BOCA RATON — A musical comedy, "The Boy Friend," will be staged at Marymount College Feb. 21, 22 and 23 at 8 p.m. in Founders Hall Auditorium.

Produced by the college choral and drama department in conjunction with members of St. Andrew's drama department and drama and music students at Florida-Atlantic University, the show is under the direction of Sister Regina, R.S.H.M., chairman of the Marymount music department.

The public is invited to attend. Tickets are available at the college, Vincent's Music Center, or may be purchased at the box office on the evenings of the performances.

## B'nai B'rith Slates Panel

NORTH MIAMI—Father John A. Kennedy, assistant pastor, Visitation parish, will be among those participating in an inter-faith panel discussion sponsored by the ME-AMI Lodge of B'nai B'rith in observance of Brotherhood Week.

"What is Religion Doing for Its Youth: What is Youth Doing With Religion?" will be the topic of discussion for Father Kennedy, Rev. Arne S. Andell, Bethany Lutheran Church; and Rabbi Steven Jacobs, Temple Israel, at 8 p.m., Tuesday, Feb. 20, in the auditorium of John F. Kennedy Junior High School, 1075 NE 167 St., North Miami Beach.

## Marists Given Vote On Chief School Closing

Marist Brothers who staff Christopher Columbus High School and the boys division of Msgr. Pace High School have been invited to join other Marists in the Province of Esopus in choosing a successor to their present superior.

Brother Leo Sylvius, F.M.S., retiring provincial,

has asked the more than 350 Brothers in the province to help choose a successor, marking the first time in the 150-year history of the congregation that this method has been employed.

In the past provincial superiors were appointed by the Superior General and his Council in Rome.

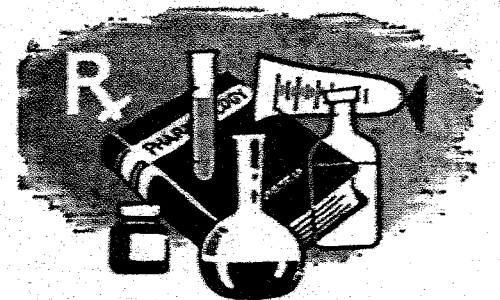
MT. VERNON, Ohio — St. Vincent High School, which has operated here since 1885, will close its doors for good in June.

Father Thomas Sabrey, pastor of St. Vincent parish, said the consensus of parishioners, who voted in January has been confirmed by the Parish Advisory Council.

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**Panic-stricken, frightened and ashamed  
the teenage or young mother-to-be  
who wears no wedding ring  
inevitably asks the question,**

# What am I Going To Do? Where Am I Going To Go?

**Sister Miriam, O. P.,  
Talks With Unwed  
Mothers At St. Vincent Hall.**

Since it first opened in 1960 St. Vincent Hall for unwed mothers has provided the answer to that question 500 times, while Maurawood, a second diocesan "home away from home" in West Palm Beach, has welcomed 17 unmarried mothers during its less than two-year operation in temporary quarters while awaiting construction of a permanent residence now nearing completion.

Ranging in age from 14 to 21, the girls who apply for admittance to the homes provided through past donations to the Diocesan Development Fund, which this year is known as the Bishop's Charities Drive, represent a cross-section of social, economic and educational background.

They are from various cities throughout the State of Florida, from other areas of the country and applications have even been received from distant points such as Canada.

All have been interviewed by case workers at the Catholic Welfare Bureau or a counterpart in their home city where arrangements for their stay in St. Vincent Hall or Maurawood are completed.

Usually they arrive for residence in the seventh month of their pregnancy except in unusual circumstances which prevent a girl from remaining at home until that time.

Since many have had their education interrupted, classes are conducted by qualified teachers three nights weekly at St. Vincent Hall so that they may earn credits necessary for high school graduation. Until the ninth month they are permitted to go out with their parents or travel to shopping areas by bus.

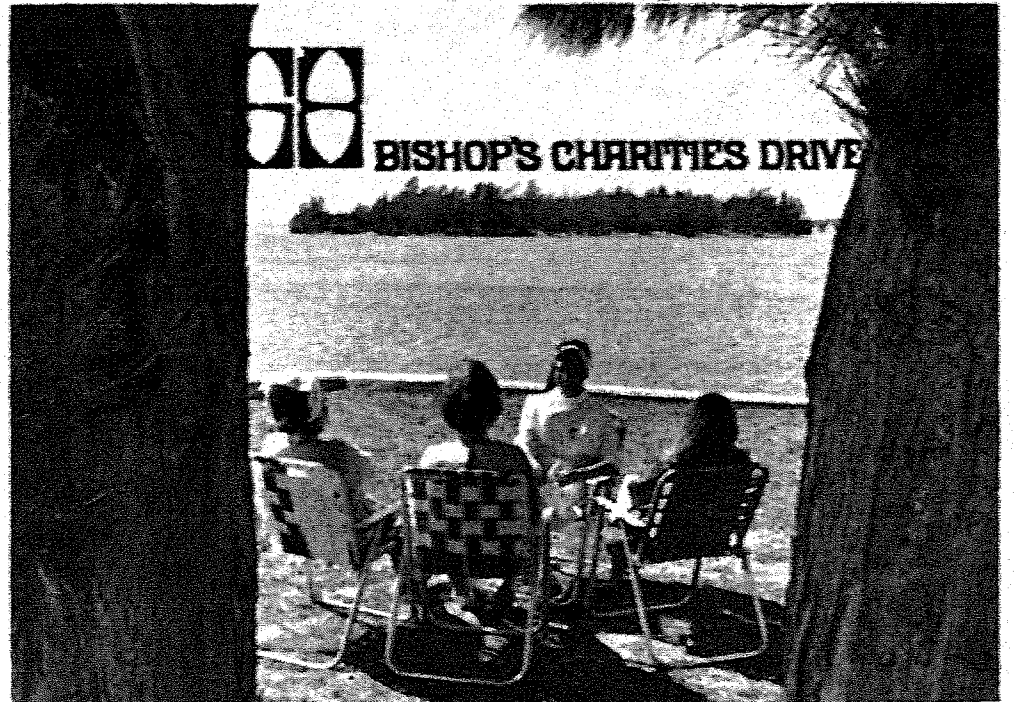
A full program of recreation and diversion, which includes arts and crafts and sewing and knitting taught by a volunteer member of St. Vincent Hall Auxiliary, is provided, as well as movies, cook-outs, table tennis, cards and pool.

Medical attention is provided in the out-patient clinic at nearby Mercy Hospital where the unwed mothers are confined for delivery.

The atmosphere at St. Vincent Hall, which accommodates 36 girls and usually has a waiting list, is completely home-like to the extent that the expectant mothers join daily in household chores such as keeping their rooms tidy and clean, setting the table in the dining room for meals, vacuuming when necessary and dusting.

Conferences with social workers assigned to St. Vincent's by the Catholic Welfare Bureau are an integral part of the expectant mothers' lives as they prepare to bring a new life into the world and to resume their normal lives after the baby has been released for adoption.

Sister Mary Agnes, S.S.J., who has a Master's degree in Social Work from Catholic University of America, is superior at St. Vincent Hall, which is administered by the



Sisters of St. Joseph of St. Augustine. She emphasized that during their pregnancy the young unwed mothers, "change their minds many times about putting their babies out for adoption."

Sister Miriam, O.P., psychiatric social worker, pointed out that "the vast majority are girls of fine calibre whose focus now is on their responsibility for this. They are not wives but they are mothers.

"They want to plan for what is best for the baby and they have to think not only of an infant but of the child at the age of six, 16, and 26.

"What would involve the least suffering for him, what would give him the best chances for a normal, happy life?

"Perhaps this is when the girl really appreciates what true love is: the willingness to give, to deny self, to relinquish anything for the good of the beloved. Adoption is not an easy way out. It is the most heroic decision most of the girls will ever have to make."

As one 18-year-old mother-to-be, who had already decided to place her yet unborn child for adoption, expressed it, "I can't keep him. He wouldn't have any home life and I wouldn't be able to support him."

Although some of the applicants for residence at St. Vincent Hall are able to pay the \$7.50 per day actual cost of care, as well as the hospital and physician's charges, many others are financially dependent on welfare agencies.

The State of Florida Welfare program for unwed mothers provides a total of \$380 of aid to girls under 21 who can meet welfare eligibility requirements. Applications are processed through state welfare offices in various counties with the stipulation that the unmarried mother must be residing in a maternity home.

In Dade County, however, where the Diocese of Miami maintains St. Vincent Hall, Catholic unwed mothers desiring to enter the diocesan home, are denied aid except in unusual cases. On the other hand they are entitled to the \$380 benefit if they elect to go to a secular maternity home from which their baby will be placed for adoption by a secular agency.

According to experienced social workers this is the only Florida county in which state funds are distributed in this manner. Unwed mothers in Palm Beach, Lee, Broward, Monroe and other counties are eligible for the assistance while under care at St. Vincent Hall.

The requirement that a girl must be under the age of 21 places an additional burden on diocesan Catholic Welfare Bureaus since both Catholic and non-Catholic girls past age limit seek assistance from Catholic Charities without reimbursement from the state welfare department.

In cases of girls from other dioceses, their expenses for the most part are underwritten by the Catholic agency which arranged for their residency at St. Vincent Hall. Exceptions to this, of course, are girls who come here alone seeking aid without referral from their home cities.

A simple break-down of the expenses for one unwed mother for 60 days in St. Vincent Hall at the \$7.50 per diem rate plus \$200 hospital charges for a normal delivery and confinement points up the urgent need for continuing funds to meet the deficit which automatically exists even when state aid is available.

Needless to say abnormal deliveries as well as the care of premature babies create still additional expenses, as do the situations when the maternity home is filled to capacity and the mother-to-be must be placed in a private home.

When the new Maurawood residence opens in the near future adjacent to St. Mary Hospital, accommodations will be provided for 12 girls who will reside during the last months of pregnancy in a large cottage. Semi-private bedrooms with adjoining baths, a studio for arts and crafts, and all the other comforts usually found in a private home will be included.

According to Sister Mary St. Clare, superior of the three Sisters of Our Lady of Charity of Wheeling, W. Va., who are now represented for the first time in Florida, emphasis will be on "individual care and attention" to the needs of each young mother. Classes similar to those at St. Vincent's will provide an opportunity for those who haven't finished high school to resume their studies.

Both St. Vincent Hall and Maurawood were among the projects to which Bishop Coleman F. Carroll referred when, announcing the change in name of the DDF to the Bishop's Charities Drive, he emphasized: "We find it vitally essential not only to add new facilities but to assist with necessary funds for the additional staffing and operation of already existing facilities" which are devoted to all people regardless of race, creed, or color.

Need and emergencies come in many forms and they touch the lives of many persons — persons of many races, many religions. And when the time of crisis arises, thousands have found their "helping-hand" at the Catholic Welfare Bureau.

The chief function of the Catholic Welfare Bureau is to serve the needy regardless of race, color or creed, according to Dr. Ben Sheppard, executive director of the charitable organization.

The bureau, which serves as many non-Catholics as Catholics, receives its financial support through the Bishop's Charities Drive and the United Fund.

There are five agencies of the Welfare Bureau, located in Miami, Palm Beach, Fort Lauderdale, Fort Myers and Key West.

Under the direction of the bureau are counseling services, foster homes, the Catholic Home for Children in Perrine, St. Vincent's Home for Unwed Mothers, Bethany Residence for dependent teenaged girls and Boystown of South Florida.

He said that the Bureau has hundreds of dependent children in foster homes throughout the Diocese of Miami. They are supervised by bureau social workers.

"A great deal of investigation is required before we place a child for adoption," he said. "It involves a complete study of the family, their inter-personal relationships and background."

The bureau maintains a family counseling service with most of the cases being referred by parish priests. The service involves counseling by bureau social workers. The staff includes a full-time psychiatric case worker and psychologist and two psychiatrists used for consultative purposes.

Theoretically, the bureau's five agencies are open 24 hours a day through the use of night lines. Emergency cases can call in at any time. Dr. Sheppard that immediate follow-through is given the calls.

"We have a large number of night line calls on the

## A Helping Hand That Touches Many

weekends and holidays when people in need can't contact anyone else," he said. "Many of these people are in a desperate condition."

Establishment of a residency school for adolescents who are emotionally disturbed. A qualified staff would help these young people work out their problems. He said that the chief problem among emotionally disturbed adolescents is their resentment toward authority, which is often the result of a breakdown in family communications.

Half-way houses for older residents of Bethany and Boystown so that they would have an opportunity to better adjust to living within the community.

Follow-up studies and group therapy sessions with unwed mothers after they have had their babies. Also holding group sessions with the unwed mother's family and the father of the baby in an attempt to prevent further problems.

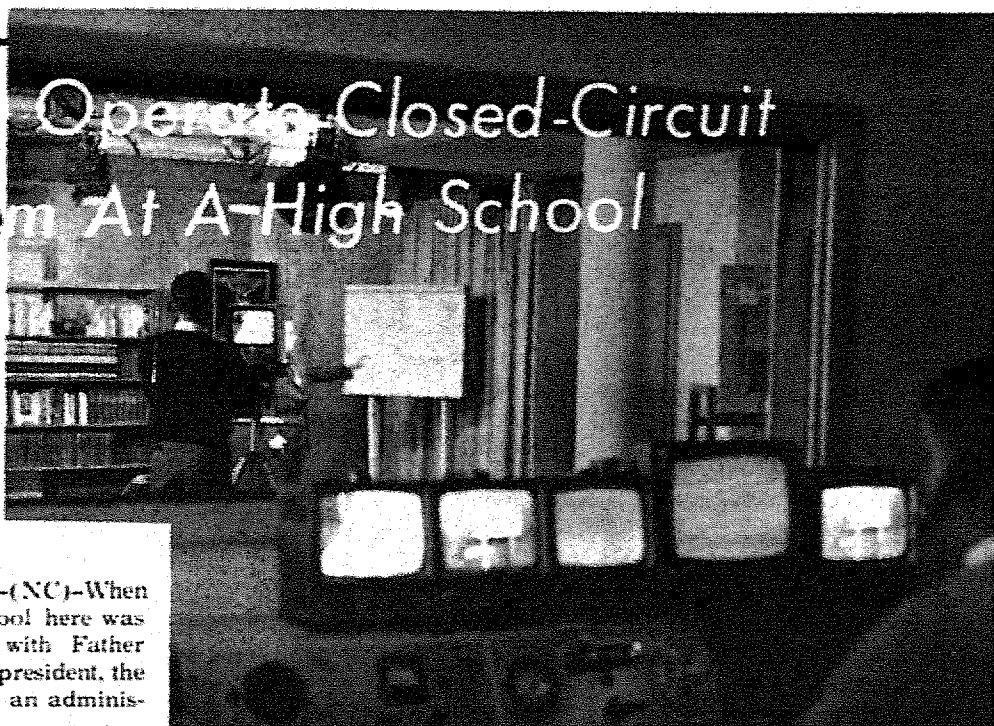
Day care centers for children of working parents. Areas set aside for emotionally disturbed children in elementary schools of the Diocese. Teachers often have to give most of their time to children who are unable to function in a normal school setting, which results in neglecting the normal students. Special teachers would work with these problem children.

"I would like to add several more social workers to the staff and at least two well-trained psychologists," he said. "I would say that the chances of getting all these programs seem likely."

## Regardless Of Race, Color Or Creed



# Students Operate Closed-Circuit TV System At A-High School



By JANE QUINN

JACKSONVILLE, Fla. (NC)—When Bishop Kenny High School here was endowed last September with Father William G. Joseph as its president, the institution got more than an administrator-educator.

Father Joseph turned out to be an expert in designing and building a television system—and a shrewd bargain hunter, to boot.

Now eight of the students take television production as a credit course at the central high school, which serves graduates from all elementary schools in Greater Jacksonville.

The students get plenty of practice—they transmit to the 1,200 student body lectures, films on guidance and counseling, local and network educational TV broadcasts, plus all other uses in which a closed circuit TV system can be employed. The school's TV has been in operation since the third week of school.

Father Joseph designed and built the studio. Late last summer and on through the beginning of the present scholastic term, students helped him to construct the television studio itself.

It is a closed circuit, two-channel system so that two channels can operate at the same time. There are receivers in all classrooms.

Cameras for the three-camera studio and tape recorders were purchased. But the control console and all audio and switching equipment are the design worked out by the electronically expert priest, and built under the supervision at the school.

"An interesting note," Father Joseph said, "is that our remote control switching panel, composed of switches and relays and other electronic components which were bought from government surplus, were originally produced by the Martin Company for the Gemini launch project of the National Aeronautics and

## Student Operates Closed-Circuit TV

In studios of Bishop Kenny High School, Jacksonville

Space Administration.

"So now, we turn projectors on and off and switch cameras with equipment that NASA originally used to launch the Gemini missiles. I couldn't tell you what the government paid for them, but we bought them for a nickel a pound."

It was to be expected that Father Joseph would inaugurate closed circuit TV at Kenny High. He did the same thing at Orlando when he was on the faculty at Bishop Moore High School.

Father Joseph, who was ordained to the priesthood in 1962, was a licensed radio operator, both amateur and commercial, even while he was studying for the priesthood. As a seminarian, he designed and built an electronic language laboratory.

Father Joseph's students also learn film-cutting.

"We have an active film program at Bishop Kenny High School, whereby the studio technicians get experience in editing and composing motion picture film which we receive from the local television channels," he said.

"It is film which they are no longer using or commercials which are no longer being run by the sponsors. Many of these commercials have large portions of scenery which do not have the product involved. We use these portions, splicing them together to give visual motion picture background to whatever is needed in a particular program," Father Joseph added.

## Psychologist Will Address Teacher Guild

Father Charles A. Curran, professor of psychology in the graduate school of Loyola University, Chicago, will be the guest speaker at a special luncheon meeting of the Catholic Teachers Guild of the Diocese of Miami, Saturday, Feb. 24.

Father Curran will discuss "Counseling Skills in the Educative Process" during the noon luncheon at the Diocesan Hall, St. Mary Cathedral, which will honor past presidents of the Teachers Guild.

A former visiting professor at the University of Louvain, Belgium, and the Menninger Foundation, Topeka, Kan., he has published several works, including "Personality Factors in Counseling," and "Counseling in Catholic Life and Education." In addition he has written numerous articles in the areas of counseling, psychotherapy, and psychosomatic medicine, learning and personality.

## 250 Meet On Unity

(Continued from Page 2)

University of the South in Tennessee.

Trying to work out a definition of Ecumenism, Father Bowman proposed that "it is a state of mind, an attitude" and that "all baptized Christians belong to one family, one Church." He emphasized that in the world today, "Ecumenism is no longer an option. . . without Ecumenism the world will not be able to believe in Christ."

Pastor Golder said, "The Ecumenical Movement is beyond just being polite to each other; we are not playing games, we mean business. 'We are feeling the Holy Spirit today, urging us to get to grips with the continuing divisions which cannot be allowed to continue, and this without sacrificing what we believe to be basically fundamental to Christian faith.'"

Pastor Golder noted that in a sermon he gave to his congregation several months ago that "Sunday after Sunday we pray for the unity of Christ's body. Either we mean it, or we don't. In that case then either we pray it with our whole hearts or shut up."

To those in the audience Father Bowman admonished that if no deeds come after all the words that were spoken during the program, the time of participants had been wasted.

As practical suggestions Rev. Bain put forth as a form of common activity that we could join together in such areas as the ministry to the elderly, the migrants, and the campus. All participants agreed that prayer was primary and that we should pray for each other in our churches on Sunday.



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"Dear Father:  
WE DON'T LIKE THE PICTURES YOU USE FOR YOUR ADVERTISING. It was the one jarring, unpleasant note to the festive Christmas season. Isn't Christmas, after all, a time of joy, tinsel, lights and carols? Because we have a bit more money this year than ever before, we made our apartment ready for the season — a bigger tree and, therefore, we could buy more ornaments. Lights in the window this year — just like everybody else, and I even purchased a \$5.00 wall hanging of an angel. That's what Christmas is all about! Isn't it?"

THANK YOU FOR THE JOLT! And God forgive us.

My husband said that, from now on, we no longer go along with this business of exchanging gifts at Christmas time. He said how wonderful it would be if everyone, instead of exchanging gifts, were to take whatever money they would have spent and donate it to a worthy cause. From now on that wonderful thought of his is going to be our policy. Our contribution to The Society for the Propagation of the Faith is the result of a very uneasy conscience and a new understanding of what Christmas IS REALLY ALL ABOUT."

Why is a letter like this a laurel wreath on our efforts? Because it confirms that the words, "SALVATION AND SERVICE," are not just a slogan. They belong to you — all of you — the Church! There must be a conscious "why" behind every human act. The missionary in the field can tell you why he is there. His very presence is a sign to the people among whom he works. But for every missionary in the field there are anywhere from one to several hundred "missionaries" at home for whom he is the sign of their service to their fellow man.

We are as repelled by picture of destitution and poverty as you are. We show them to awaken the slumbering affluent of this land to the condition of their brothers, the other two-thirds of the world. Because they are "underprivileged" does not mean that God has failed them — it means that we have failed to be co-missionaries with Christ, for it is only through us that the mission of Christ on earth can be completed.

The spirit of this letter is the spirit in which so many older people send us sacrifices from their pension checks; so many children give carnivals to raise money for the poor; so many ordinary everyday people deny themselves little unnecessary luxuries to buy the necessities of life for their brothers in mission lands. Join them — your action speaks louder than our words.

SALVATION and SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Diocesan Director,

The Reverend William D. O'Shea  
Diocesan Director  
6301 Biscayne Boulevard  
Miami, Florida 33138

## Is Red Tape Putting Handcuffs On Police?

(Continued from Page 1)

sits down and lines things out and sets up different organizations. You can't break into that organization. The police can't get into that organization.

The only way they can get to that organization is to buy information. They receive and buy from an informer. The informer isn't going to give away information for nothing and the police don't have sufficient funds to buy this information."

The expert looked right into the camera and said, "The only way to fight crime is to use three things: finance, information and patience."

The only trouble is that the police and public have just about run out of all three.

Patience can be developed if it is known that local police agencies are getting the inside information. To get it they must pay informers. The success of the FBI in "always getting their man," is greatly enhanced by its willingness to pay informers.

The Federal Bureau of Narcotics and even the Internal Revenue Service aren't bashful about paying a buck for information. On the local level, county and city commissions often are reticent to budget lump sums for such purposes.

Some politicians feel every nickel must be pre-

budgeted for specific purposes and they seem loathe to give police officials the latitude to spend the informer's fund as they see fit.

The City of Miami provides \$13,000 a year for criminal investigation expenses. The most paid out recently was three installments of \$100 each to an informant in a murder case.

But Dade County gives the Sheriff's Dept. — the largest law enforcement agency in Florida — a total of only \$11,250 for This purpose.

If the police are to be given a fighting chance in this crime fight, they should be provided with necessary funds to buy information.

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# Legalized Abortions Give Impetus To Illegal Ones

(The following article is the fourth 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 Educational Association and author of a book on the abortion issue, to be published in April.)

By RUSSELL SHAW  
N.C.E.A. News Service

What would happen in the United States if laws making it easier to get an abortion were enacted on a broad scale?

There is no simple answer to that question. No one can argue conclusively that because certain consequences followed legalization of abortion in, say, Japan, precisely the same thing would happen in this country.

Nevertheless, the experience of other countries which have tried legalized abortion can hardly be ignored. Certain features of that experience in particular seem pertinent to the U.S. situation.

Scandinavian laws on abortion are frequently cited in the current debate in this country. One proponent of liberalization has declared that "the first American states to adopt abortion reform will undoubtedly turn to the Scandinavian model."

One of the more striking features of the abortion situation in countries like Sweden and Denmark is the fact that, as legal abortions have increased in number following the enactment of relaxed laws, so have illegal abortions. This is in contradiction to the frequently heard argument that legalizing abortion is the way to put an end to illegal abortion.

In Sweden, the number of legal abortions in 1939 — the year after a liberalized law was passed — totaled 439. Sixteen years later it was 4,562. But a Swedish delegate to a Planned Parenthood conference in the same year stated that, side by side with the rise in legal abortions, criminal abortions had experienced "a steady increase since the law came into force." Estimates now put the total at around 12,000 a year.

The same picture is found in Denmark, which enacted its revised abortion law in 1939. Legal abortions now run at about 4,000 a year (as against 80,000 births). But illegal abortions have been estimated at between 12,000 and 20,000.

How is the simultaneous increase of legal and illegal abortions to be explained? Sociologists offer several answers. One is that the availability of legal abortion tends to make the idea "catch on." One woman tells another, abortion becomes a topic of general conversation, and the practice becomes socially acceptable.

Furthermore, it is suggested, legalization of abortion simply creates a new clientele for the operation. Women who previously had illegal abortions go on having them — illegally. The women who now have legal abortions are those who previously would not have resorted to abortion at all.

The prevalence of the abortion idea in Sweden is illustrated in the case of those Swedish women who, a few years ago, were reported to be going to Poland (said to be the easiest country in Europe in which to obtain an abortion) in order to have operations they could not legally have in their own country.

The evidence seems to suggest that, once the idea of abortion has been popularized, some women at least come to regard abortion as a right and refuse to be bound by any legal restrictions or standards.

Hungary presently has one of the world's most massive legalized abortion programs. In less than a decade after 1956, when abortion on demand was instituted, abortions totaled a million and a half. Projected against U.S. population figures, this would have meant some 28 million abortions. Some 200,000 pregnancies are now terminated each year.

For instance, according to Klinger, a 1964 study found that 1.3 out of every 1,000 women undergoing abortion suffered perforation of the uterus, 8.5 "feverish conditions" and 16.4 hemorrhage.

In addition, Klinger's figures suggest a relationship between abortion — particularly repeated abortion — and premature births. Thus the 1964 study found the rate of premature births among women with no induced abortions to be 10%, while among women with one abortion it was 14%, for those with two abortions 16%, and for those with three or more induced abortions 21%.

Perhaps the largest abortion totals in the world are recorded in Japan and the Soviet Union. Japan legalized abortion on demand in 1948 and the number of registered abortions is now about a million yearly.

The total number of abortions is, however, much higher — according to estimates, 2.3 million or more. (The difference is accounted for by the fact that some doctors do not register abortions they perform in order to avoid paying a tax on their fees.)

Despite the widespread incidence of abortion, there is evidence that not all Japanese are happy with it. The practice has been criticized by the Japanese Minister of Welfare and by the Ministry of Health, which expressed the view that frequent abortions "necessarily produce undesirable effects upon the health of mothers."

One survey found that 26% of the women who had had abortions felt their health had been harmed by the operation.

Official Soviet policy on abortion has reversed direction several times. In 1920 free legal abortion in government hospitals was introduced. The motivation was partly ideological (the right to abortion was viewed as part of the emancipation of women) and partly practical (married women were needed as workers as the country moved into a period of forced industrialization).

Over the years, however, criticism of abortion grew in medical circles. In June, 1936, the government outlawed termination of pregnancies except on strict medical grounds.

In 1955, policy changed again and the government reintroduced a permissive policy on abortion. One suggested reason for the change was desire to meet some of the public demand for material comforts by making it easier to hold down family size.

## FEATURE



"There lie many fighting men  
Dead in their youthful prime,  
Never to laugh nor love again  
Nor taste the Summertime."

Rouge Bouquet - Joyce Kilmer

## The Day Two 'Giants' Met In Traffic On Rome Street

JOHN  
COGLEY'S  
VIEW

By JOHN COGLEY

I have been writing this column for less than a year, and this is the third time it has been devoted to appraising a recently deceased ecclesiastic.

All three were towering figures in American Catholicism — Father John Courtney Murray, Francis Cardinal Spellman, and now Father H.A. Reinhold.

Father Reinhold, who died at the age of 70 in late January, was not so well known as the other two to the American public, but his influence over the years was incalculable. For a time he was one of a handful of priests who "stuck his neck out" — in the pages of "Worship," "Commonweal," and other small-circulation magazines — to favor causes that have since been won and challenge sectarian attitudes that have just about disappeared.

We were close personal friends. The first time I saw him, years ago at the Catholic Worker house in New York, he was a vigorous priest standing on the threshold of early middle age, full of confidence in himself and in the strength of his opinions. The last time I saw him, during the Vatican Council in Rome, he had grown old and infirm.

I recall the day well. I was helping Father Reinhold across the street and we ran into the late Father Francis J. Connell, the noted Redemptorist moral theologian, who for years had been the very incarnation of text-book conservatism.

Father Connell, also grown old and wizened, had to pick his way through the busy Roman traffic. The two priests, one the counter-symbol of all the other stood for, I discovered, had never actually met before. I introduced them. Both were polite, even cordial; both seemed to be taken back somewhat to meet the other in the flesh. The meeting was momentary, but I don't believe the significance of it escaped either.

After Father Reinhold and I were alone, he said: "So that's Frankie Connell. I never thought we'd have anything in common, but here we are united as tired old lions who have lost our teeth. Maybe I should have met him earlier." Then, after think-



ing about it, he added: "No, it would only have confused the issue."

Actually, Father Reinhold, the leader of what long looked like a lost cause, was clearly the victor in any contest that the two had symbolized within the American Church, and he knew it at the time. Father Connell, laden with honors and respectability throughout his career, had been defeated finally — and, to his credit, he took the defeat with grace, humility, and a charming sense of humor.

I don't think the two ever met again. Father Connell was soon dead, and it is unlikely their paths crossed during the short time he had to live.

Father Reinhold suffered a great deal of mental anguish throughout his life. He was a terribly sensitive man, too easily hurt, and his temperament was such that he was victimized by many self-inflicted wounds — misunderstanding that could easily have been cleared up, an acute susceptibility to supposed slights and insults. It was not easy to maintain a friendship with him over years; but I can say it turned out to be well worth the effort for those who succeeded in doing so.

He was a loyal, a ferociously loyal, friend and counselor. Most of all he was fearless, though he was hag-ridden by fears. If that sounds paradoxical, so was he. No man worried more about what people thought about him, and at the same time no one was less hesitant about endorsing causes he thought were right, no matter what people said or thought.

So many of us owed so much to him. For people like me, who

had the good fortune to run across him when they were quite young, he showed us that the patent absurdities of popular Catholicism should be laughed at but should not be taken seriously as to shape our view of the Church.

His magnificent vision of Catholicism was deeply rooted in an old culture that he could effortlessly relate to contemporary life. His liturgical scholarship was unchallenged; still, he managed to write in a language that opened its treasures to ordinary readers.

Throughout his priesthood he was at least 25 years ahead of his time; and he paid the price for not falling into line. For endorsing such causes as vernacular in the liturgy and modern art, he was frequently anathematized from proper clerical society.

Father Reinhold came to us from Germany where, as a young priest, he had defied Hitler and was forced to go into self-imposed exile. He became in time very American, indeed, and identified completely with his adopted country and its Church.

His career as a priest was a series of triumphs and defeats. Some of the latter undoubtedly were his own fault, due to the peculiarities of a personality that did not easily fit into neat diocesan structures. But, in the main, he was more right, showed more vision and understanding than his critics.

When the final history of American Catholicism is written, his place can not be denied, though he never even achieved the dubious distinction of being a monsignor — which he thought was in itself meaningless but which he would nevertheless have appreciated as a sign that he was finally accepted.

I just received a memorial card issued at the time of Father Reinhold's funeral. It is soupy, saccharine, a perfect example of everything in religion that he hated. I wept at the thought of the funeral. It was not a tear over the death of a friend, however, but an angry tear that the misunderstanding of the kind of man he was should go on even after he himself was gone.



# WHAT A PRICE VIETNAM'S PAYING

By FATHER JOHN G. SHEERIN

"How to lose friends and antagonize people" would be a good description of what we are doing in South Vietnam.

The official explanation for our involvement is that we are bringing freedom to the poor people of that tiny country. To bring freedom to the hard-working peasant is a worthy aspiration. But I don't think he quite appreciates the favor we are doing him.

We are blasting his country to bits. One hundred thousand civilian casualties; cities reduced to rubble and fields defoliated so that no green thing is visible; two million refugees made homeless. We charge a high price for the favor we are doing the poor man in Vietnam.

We bring him the sight of generals and politicians practicing graft and corruption on a scale never before known in Vietnam. For we bring them the money with which to practice to graft.

Pulitzer-prize-winner David Halber-

stam, after his recent return from South Vietnam, wrote an article in the British Sunday Times Weekly Review entitled "Why We Won't Win." He focussed on the "quagmire of corruption" in that little country, and concluded: "The more resources we feed into the country the more we weaken the fibre and the more we corrode our own Vietnamese."

General Nguyen Duc Thang was the No. 2 man in the South Vietnamese Army. Unlike most of his confreres, he was incorruptible and horrified by the situation.

At the American Mission he was called "the most effective administrator, innovator and inspirational leader South Vietnam has produced in seven years."

General Ky said he was "the most valuable, most trusted general in the Vietnamese Army." So he was put in charge of the drive for pacification and elimination of corruption.

The result? Three weeks ago, he quit.

Sadly disappointed by the failure of his fellow officers to cooperate with his drive on corruption, he gave up after two-years of tireless work.

Graft that hurts the refugees is a problem that worries Senator Edward Kennedy. As chairman of the Senate Judiciary subcommittee on refugees, he recently toured South Vietnam. He discovered that half the money the U.S. has given to South Vietnam for relief has found its way into the pockets of government chiefs and province officials.

Corruption was being "brazenly practiced." He said that "Officials and their wives run operations in the black market. Aid funds and hospital supplies are diverted into private pockets. Army vehicles are used for private purposes, supplies disappear and show up in the bootleg stores on the streets."

Each refugee is supposed to receive the equivalent of \$45 for resettlement. But Senator Kennedy quoted a U.S. of-

ficial adviser of the refugee program as saying that 75% of this amount is "siphoned off" before it ever reaches the refugees.

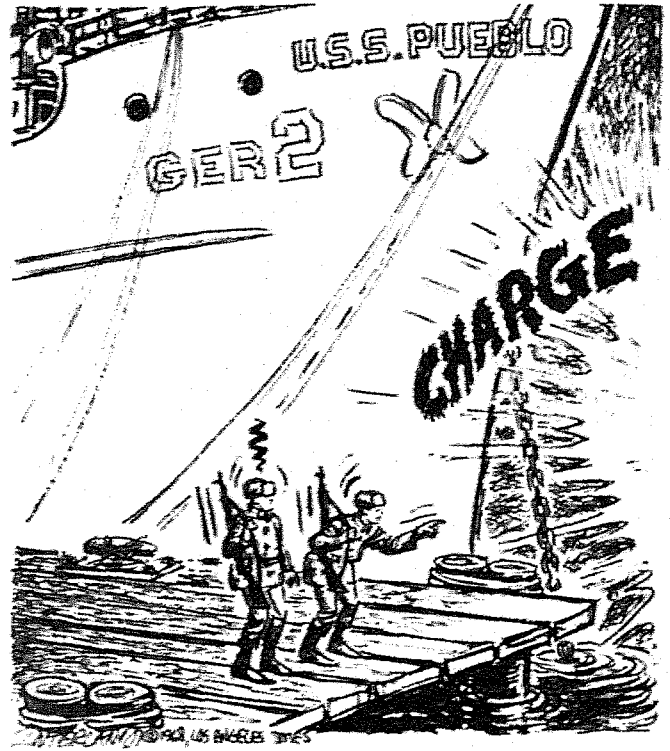
We are bringing freedom to the poor peasants of Vietnam but, according to Kennedy, the Saigon officials are treating the peasants like colonials.

He was dismayed to hear that the majority of the refugees were made refugees by the Americans.

"The vast majority - I would say over 80 per cent - claimed that they were either deposited in camps by Americans or fled to camps in fear of American airplanes and artillery. Only a handful claimed they were driven from their homes by the Viet Cong."

In his talk to the World Affairs Council of Boston, the Senator asserted there must be a showdown between our government and the regime in South Vietnam on the whole question of corruption, inefficiency and waste of American resources.

## BELOW OLYMPUS By Interlandi



"It's John Wayne and a handful of Marines!"



"Inconsistent? Madam, consistency is the hobgoblin of small minds!"



INTERLANDI © 1968, LOS ANGELES TIMES

"Wha'da ya expect when they keep dragging me to the brink of nuclear war?"

## What's Behind The 'Green Cards?'

Congressional hearings have recently begun in the Southwest on the much discussed question of so-called "green card" commuters.

These are the tens of thousands of Mexican citizens living along the border who have managed to secure jobs in El Paso, Brownsville, San Diego, and other U.S. cities and who commute every day, leaving their homes in Mexico in the morning and returning in the evening at the end of a day's labor.

The great majority of these workers are uneducated and unskilled.

Because their standard of living in Mexico is so low and because they can live more cheaply in Mexico at this depressed standard, they are usually willing to work longer hours for less pay than U.S. citizens receive.

Even when they are protected by law, they are often exploited because of their ignorance of the English language and of U.S. customs and traditions and because of their fear of being fired at the drop of a hat for insubordination.

The "green card" commuters come from the poorest and least developed sections in Mexico. They are willing to risk exploitation in the United States because of the persistent lack of employment opportunities in the northern states of their own country.

Many of the current suggestions for assisting in the industrial development of the border sections of Mexico should be seriously investigated and, if found to be viable, should be supported, to the greatest possible extent, by the U.S. Government and by U.S. industry.

Nevertheless, the poverty of these disadvantaged Mexican citizens should not be used as an excuse for

extending poverty and privation across the border into the United States. Unfortunately, however, this is what is happening at the present time.

On Sept. 22, 1967, Secretary of Labor Willard W. Wirtz, in discussing the "green card" problem, stated:

"There is no doubt that a serious difficulty has existed for Mexicans and has exerted an adverse effect on the wages and working conditions of U.S. workers. Some measure of relief is needed promptly."

In referring to the commuters themselves, the Secretary pointed out that "by our standards they are exploited in jobs paying less than a living wage to American workers."

Admittedly the "green card" problem is difficult and complex. The cities that have grown up on either side of the border are tied to each other economically in many ways, and no serious person suggests that the border be closed.

Nevertheless a way must be found to prevent alien workers from depriving American citizens of jobs and from depressing general wage scales and working conditions north of the border.

Of the several corrective steps now under consideration, at least two deserve immediate implementation:

(1) The use of "green card" commuters as strikebreakers must be stopped. A first step in this direction was taken last June when the Immigration and Naturalization Service finally made use of its authority to control the influx of commuters and to bar them from taking jobs in the U.S. at a place where the

Secretary of Labor has certified that a labor dispute exists. This ruling does not cover "green card" commuters already employed in the U.S.

(2) Secondly, I would also urge the enactment of a Bill (S. 2790) recently introduced by Senator Edward Kennedy which, in simple terms, would require the Secretary of Labor to review the status of "green card" holders every six months. The reissuance of their green cards would depend on whether or not their continued employment would "adversely affect wages and working conditions of workers in the United States similarly employed."

In the present sad situation the obvious losers are the workers themselves, whether they be Mexican nationals or Mexican-American citizens. As citizens of the most affluent society in the world, we must do everything we can to assist the former, but not at the expense of the latter.

In conclusion, it should also be noted, for the record, that U.S. efforts to solve the "green card" problem are not directed at the commuters themselves but only at the abuses involved in the present commuter system.

If the green carders desire to take out American citizenship and become permanent residents of the United States, they will be more than welcome. Or, if they prefer to retain their Mexican citizenship, they will still be welcome to come to the U.S. as daily commuters so long as they do not compete unfairly with U.S. workers by signing on as strikebreakers or by agreeing to work for substandard wages under substandard conditions.

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## CHANGING MORALS

### DO CHRISTIAN MORALS CHANGE

JOHN T. NOONAN, JR.

**T**HAT some norms of Christian behavior differ from one generation to the next is evident to anyone familiar with history. Let me give some examples.

#### SLAVERY

At one time slavery was accepted as an institution compatible with Christianity. St. Paul himself advised a slave to return to his owner, (Philemon 12) and exhorted slaves to obey their masters "with fear and trembling," (Ephesians 6.5.) When Christianity became the established religion of the Roman empire, no effort was made by the Christian rulers to repeal the laws which bound millions of men to slavery and which made them, in most respects, things disposable of at the will of their masters. The Christians did attempt to protect the slaves from enforced prostitution and heretical proselytizing and to encourage the private emancipation of slaves. But the Church accepted the institutional framework and did nothing to proclaim that the rights of men were violated if men were held in servile bondage. It took almost nineteen hundred years of Christian experience for the conviction to develop that it was basically wrong for one man to be the master of another, that slavery itself was intrinsically evil, that a Christian could not be a slaveowner.

#### FREEDOM to MARRY

A second example is this. In the Roman empire children married only with the consent of their parents. Marriages were normally arranged marriages, often between a boy and a girl who had never seen each other. It was not considered an infringement of a girl's liberty for her father to pick her husband; indeed St. Ambrose declared that a modest girl would not decide for herself: her only choice was of the day of the marriage. It was not considered wrong to marry from duty, without love. It took almost twelve hundred years of Christian experience before the canon law in 1140 began to teach that a father should not compel a daughter to marry the man he had chosen for her, and it took about eight hundred more years before the moral rightness of marrying for

love became widely established as an ideal and before it could be taught by Catholic moral theologians that marital intercourse without love was sinful.

These two examples are cases where the moral rule became more demanding or the ideal of required conduct became higher. Two other examples may be given of cases where the rule was "liberalized," or where less demanding requirements were made.

#### USURY

One such case is the prohibition of usury. Usury was defined by twelfth century canon law and theology as "seeking profit on a loan" or as a lender receiving "anything in addition to principal." So defined, usury was condemned as mortal sin by all of the moral theologians of the Middle Ages, by at least a dozen popes between 1067 and 1567, and by three infallible General Councils of the Church. It was said to be intrinsically evil, contrary to the natural law, reprobated by seven passages in the Old Testament and in the New Testament by the express words of the Lord Himself, "Lend freely, hoping nothing thereby" (Luke 6.35). Nonetheless, between 1450 and 1750, exceptions to the prohibition of profit on a loan were worked out so that there came into being the understanding of usury we have today. It is now a sin to demand excessive profit on a loan or to exploit the need of the borrower. It is not now a sin to seek some profit on a loan.

#### MARITAL INTERCOURSE

A fourth example may be taken from the sexual domain. Once it was taught by the Fathers and then repeated by the medieval theologians that it was a sin to have intercourse in marriage in various circumstances. It was a mortal sin to have intercourse during the wife's period of menstruation, mortal sin to have intercourse when the wife was pregnant, at least venial sin to have intercourse on feast days or before or after receiving communion, and, according to the medieval majority opinion, it was venial and sometimes mortal not to have a conscious purpose of procreating when marital intercourse was sought. Today the supposed biological objections to intercourse in menstruation or pregnancy have been recognized as fallacious; intercourse is not felt to be foreign to the proper observance of feast days or the

proper reception of the Eucharist; and conscious procreative purpose is not required. The Second Vatican Council has taught that marital intercourse is a fulfillment of the commandment of Christ to husband and wife to love each other; and the old rules set out above are obsolete.

**Change or Development.** All of these examples look like examples of change. Old rules are replaced by new ideals; the moral norms are different. But there is an important sense in which development is to be distinguished from mere change. Change may be irrational, arbitrary, violent — a wiping out of the part or a purposeless shifting of stance. Development is change with a difference: it is organic, purposeful, rational. There is continuity with the past. There is a maturing of the essential and a dropping of the inessential and temporary. In the sense of this distinction, the moral teaching of the Church has not merely changed; it has developed.

To return to the four examples, in the case of slavery the basic Christian perception of the personal dignity of each man matured to the point where all the earlier concessions made to the economy and peace of the social order were out-balanced by the imperative that each man be free. In the case of marriage, the basic Christian perception of marriage as a free choice of persons symbolizing the union of Christ and the Church matured to the point where any constraint or lovelessness in the choice was evidently in ugly contrast to the fundamental symbol. In the case of usury the basic Christian truth that a property-owner must be charitable to the needy and just to his neighbors was found capable of being expressed in broader rules than a restriction on the profit-motive in lending. In the case of the norms on marital intercourse, it was seen that the fundamental norm of marital love provided the best criterion of chastity for spouses.

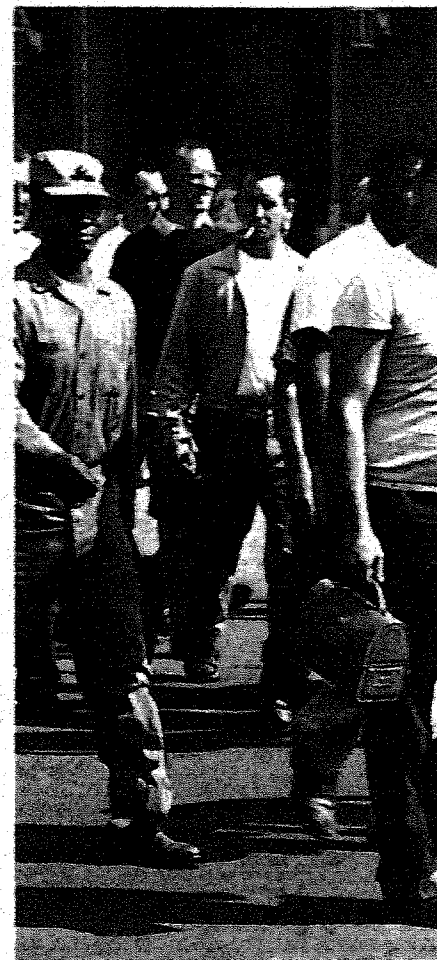
#### Fundamental Ideals

In each of these cases substantial changes in the economic and social environment made possible the better realization of the fundamental Christian ideals. But it would be a mistake to see the material changes as alone responsible for the developments, just as it would be equally a mistake to believe that the developments could have occurred abstractly without support in a changing environment. There has been interaction between the Gospel and the world. The developments I have sketched have been the fruit of the experience of Christians acting, in the light of the Gospel, in a world which influenced them and which they influenced. In

this experience basic Christian principles emerged and guided the interaction.

**Three Problems.** A priori it has been assumed by some that moral rules cannot change because "human nature does not change." But in the words of St. Thomas Aquinas "nothing hinders the natural law from being changed since many things for the benefit of human life have been added over and above the natural law, both by the divine law and human laws" (*Summa Theologica*, 2-2, 94.5). Moreover, the perception of what human nature requires changes as knowledge advances. For example, the old rule on intercourse in menstruation was justified by the belief that the female menses affected the conception of the child; when this belief was shown to be false, the old law changed. Insight into moral law depends on both changing scientific knowledge and growing moral sensitivity. Finally, human nature is not totally static. Man has a fundamental capacity to reason and to love and he has fundamental biological capabilities, but his reasoning, loving, and biological acts take place in social groups. The patterns of these groups affect the character, extent, and meaning of the individual's acts. Within the group man interacts and grows, and moral norms must respond to man's developing capacities.

It has also been believed by some



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Feb. 28 — General—Rev. Gregory Fleischer

#### WEEKENDS

Mar. 1-3 — General—Rev. Chas. Krieg, CM  
Mar. 8-10 — General—Rev. P. Tremontozzi, OCD  
Mar. 22-24 — General—Rev. P. Tremontozzi, OCD



*the Truths of Life cannot be assimilated and made a part of  
living reality without prayerful reflection  
and dialogue.*

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that what the Church teaches as a moral norm cannot change. This view confuses infallibility with immutability. The Church has been promised the guidance of the Spirit so that the gates of Hell will not prevail against her. Catholics believe that the Church teaches authoritatively in proposing norms of moral action. But a specific rule like the prohibition of seeking profit on a loan may be appropriate in an agricultural society and inappropriate in an industrial society. The Church changes the rule without abandoning her infallible teaching of the duty of justice and charity.

The Church is not a machine which is compelled to go on cutting the same patterns. The Church is an organism—a mustard seed grown into a tree. Like other organisms the Church grows in response to her environment and in fidelity to her internal identity. In this growth, moral principles, like liturgical and ecclesiastical principles, develop too.

Thirdly, some object that if moral rules change there is no point in obeying them: "Today one is sent to hell for what tomorrow will be considered a virtuous act." This objection might be called "the first year law student's objection," because all law students when they

first discover the mutability of secular law wonder if there is any point in studying a law which changes so often. Yet, as they go further, law students discover that the changes have not been capricious, that there has been rational development, and that in each period there was value in having law and in obeying the law in force. Analogously, moral laws do develop, but the main line of development is not arbitrary or without purpose, and in each epoch it has been important to guide man in his interactions with other men by moral precepts that have made concrete and plain the best judgments of the Christian community on the requirements of love.

These requirements in the shape of moral law have necessarily been imperfect, fragmentary, open to growth as man grows and as Christians have reflected on their experience; and yet as members of a community Christians have been bound by these communal determinations made by the apostolic leaders of the community to carry out the "new" commandment, "Love one another as I have loved you" (John 13.34). Within this framework of the community, with the dynamism of love, Christian moral rules change. They change as they are perfected to express the law of love. ■

## Reading List

**CONTRACEPTION.** By John T. Noonan, Jr. Mentor-Omega Books, \$1.50. The authoritative study of the treatment of birth control by Catholic theologians and canonists.

**LOVE AND SEXUALITY.** By Marie Perle Ryan and John Julian Ryan. Holt, Rinehart and Winston, \$4.95. A married couple provide a Christian approach to marriage.

**POLITICS AND THE EARLY CHRISTIAN.** By F. X. Murphy, C.Sa.R. Deslee/Herder Book Center, \$3.50. A discussion of some of the social and moral dilemmas that faced the Church in its early years.

**A CATALOGUE OF SINS.** By William F. May. Holt, Rinehart and Winston, \$4.95. An interesting Protestant examination of the Christian conscience today.

**A NEW CATECHISM.** Herder and Herder, \$6.00. The controversial Dutch Catechism has valuable indications of how the Church understands its moral mission in a changing world.

a cause. Marriages are made in heaven, but bans are announced on earth.

If moral goodness and reality are not synonymous, if man is not a free agent, if moral issues are not cloudy, if the circumstances of life are not perpetually changing, if human situations are never identical, the question of the authority of the Church to teach in the realm of morals is unreal. Either no questions exist or no answers are possible. Forked tongue is aggravating; nonsense is unbearable.

Exaggeration is the language of moral exhortation. "If your eye scandalize you, pluck it out." And generalization is the refuge of infallibility. The Church has had the courage to go beyond these two steps. But she has been extremely careful, not because of a face to be saved, but because of a race to be won.

### Constant Values

In the first place the Church has consistently had an eye to values which are constant, which are enduring, which are beneficial to mankind regardless of circumstances, but always just beyond man's grasp. The ten commandments and their simplification to love of God and neighbor are a good example. With due process the Church has also put her infallible stamp of approval on the lives of individuals whose love has been heroic, by canonizing saints. Of course, God has helped out with miracles.

Well aware that norms or rules of morality are only means to ends, flashes of illumination in a changing and chaotic world and fraught with the danger of becoming obsolete, the Church has for the past thousand years made a number of negative statements about moral teaching, i.e. such and such statements are heretical, proximate to heresy, offensive to pious ears or scandalous. Note that the Church takes the position that statements have these characteristics. She might burn, ban and jail individuals, but there is no such thing as infallible damnation which corresponds to canonization.

Every one of these positions has been assumed with a growing awareness of history and with a growing awareness that situations and circumstances will change in the future. Hence, she has been cautious in moral matters not to crawl out to the end of an infallible limb. But she has not been silent. Even bachelors know that a given rate of fertility is a necessary means to the end of perpetuating the human race at a given moment in man's biological history, but that the same rate of fertility can become suicidal and destructive of that value at a later moment in history.

### Freedom and Authority

Today men seem anxious about individual freedom and authority. This is nothing new. What is new is the lack of interest in the one real moral problem, namely, responsible decision making that leads to growth in virtue. Man is what he does, but he has to do it many times and in many different circumstances. Grey becomes black and white not through the moral teaching of authority but by growth in Christian virtue. Better decisions make better men; better men make better decisions. But for the beginner there is no substitute for authority. Babies make poor bosses. ■

# Morals and Man

JOHN FEARON, O.P.

**C**HRISTIAN morality is what Christians say it is. The dictionary says that morals means teaching and that morality means knowing. In the face of this an American Indian might comment that Christian speaks with forked tongue. He would be right. Practice has never squared with preaching. No single Christian is willing to subscribe to absolutely everything that has been taught in the name of Christianity during the last nineteen centuries.

The following description of Christian morality is going to be as neatly edited and carefully selected as a TV newscast. If a newsman can justify his coverage by reference to his nose, a theologian's justification is rosier. However, when he gets into the news business, a theologian should follow the rules of newsmen: get everything important into the first few lines; use the rest of the space for fill.

### Man's Destiny

Following an older tradition, the Christian theologian says that everything God created is good and that man (and woman) is very good. From the beginning man's destiny has been to increase and multiply, to fill the earth, dominate and rule it. Only millennia later did this project turn out to be a provisional arrangement, a means to an end. With the help or hindrance of woman, man has the responsibility of freely choosing this destiny. Adam and Eve thus made the first headline. St. Paul tells us that laws originally written on tablets of stone came out in a second edition as instincts engraved on the Christian heart. The rest of Christian morality is an eclectic accumulation of Old Testament and rabbinical wisdom, of ancient Graeco-Roman virtues and of the social needs of successive generations of western humans. In this the simple

teaching of Jesus and the example of heroic, saintly types have served as an invaluable rule of thumb. Now and again all of this has been reduced to systematized form and been called moral theology. Living in a gray world, Christians have succeeded remarkably well in transforming it into black and white.

Although it rates page one in Genesis, the goodness of man and things created has met with a certain amount of resistance on the part of the reading public. It has been easier to think of spirit as good and body as bad. If feeling were the only index of reality, sin would probably win out over sanctity. The Roman Church has had to take an official stand against the complete depravity of Adam's kinfolk. For seven hundred years the only viable theory of moral evil is that it is nothing, in the sense that the worm hole in the apple is nothing.

Without the presumption that man is both free and responsible life is robbed of challenge. Juries assume it. Parents assume it. Sinners assume it. Academicians and psychologists and a few "way back" theologians dispute it. Hence, the Roman Church has also had to come out officially and state that human freedom can be demonstrated. For most men freedom is neither demonstrated, nor a fact of experience, but a serious presumption. The alternative is unbearable.

### Common Sense

St. Paul was strong for the indwelling of the Spirit and the theory that the new morality was engraved on the Christian heart, but he did not give up on common sense. "Love God and do what you will" applies to the few who love God. Love makes them uncommonly sensible. The rest of mankind has to work at the project. God, the Church and moral theologians tend



to speak in generalities. Life is lived in the nitty-gritty of the concrete and the particular. Every Christian takes what he has learned from on high, adds what he feels to be good and noble in his heart, and then proceeds to use his memory and perspicacity to select a spouse, take the pledge or join the WCTU. In this process a man weighs the wet and the single, the wet and the dry, and how far six dollars will go in

### THE CATHOLIC TEACHERS GUILD

The Catholic Teachers Guild of the Diocese of Miami provides a program of spiritual, cultural and social activities for Catholics engaged in the education profession. All practicing lay Catholics who are teachers, administrators, librarians, counselors, etc., in Public, Catholic and Private schools, Colleges or Universities.

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# MORAL ATTITUDES in AMERICA

PETER MILES, O.P.

*"They're young—they're in love  
... and they kill people."*



WITH this arresting and ominous notice *Bonnie and Clyde* arrives in town for our movie entertainment, marking the revival of a distinctly American form of fun: the gangster movie. But to those of us who can recall with relish Hollywood's early-Bogart period the movie gives a disturbing twist to our old gangland legends.

Instead of cigar-chomping Sicilians obviously headed for a bad end, Bonnie and Clyde are a couple of sassy kids from the dust bowl, robbing banks for fun and profit, wistful and somehow innocent Robin Hoods living in the fondly remembered thirties when America was poor and peaceful, with only domestic strife, no international crises — and those magnificent cars.

This proper and traditional American myth-making comes to a halt with gory realism: although they are young and trying to love, they do kill people. And that is a matter in which our culture still invokes the old eye for an eye morality. Brutal history intrudes on legend with shocking detail.

Whether the film is an artistic triumph or a ghoulishly impudent leg-pull can best be left to the critics. But it does show the change in taste, attitudes and values which make up so much of what we call moral behavior, and shows it violently. In fact, violence of one kind or another seems to be rapidly breaking up the long run of the American morality play, leaving us with long, hot summers and winters of discontent. The television tube brings us each evening the ghastly details of a painful war along with the implications of a political judgment most of us seek with some bafflement to defend.

Civil riot has sharply reminded us that America is barely a century out of full-blown slavery, a throw-back to a feudal process of turning bondage into serfdom into freedom. Explosions of moral outrage, however, genuine, are almost a daily

occurrence in the form of protest and dissent.

The crisis caused by the rapid change in moral attitudes and behavior affects all of us. The lone woman walking home at night; parents alarmed about what their kids are up to out on their dates; small home owners anxious about property values when poor minority groups move in; the college president faced with the choice of allowing a destructive riot or calling the police. Decision and choice face us on all levels, and the trouble is, the old standards and principles don't seem to provide too many answers any more. Particularly serious is the alienation of the young, who increasingly react to the moral maxims of their elders with: "It just isn't like that."

There has been a lessening of faith in our legal, social and educational structures which have traditionally provided comforting guidelines for public morality. The almost religious reverence Americans have for our Constitution seems a bit unreal as it becomes clearer that the issues of war and civil rights are moral imperatives far transcending the sphere of constitutional law. Our educational establishment has so far failed to find any coherent principles for moral judgment, remaining in the rarified attitude of high indignation and vague humanism.

The Supreme Court itself usually flees with judicial dignity from the appalling task of finding a moral basis for decisions of law. Recent success in organ transplants and the artificial production of virus "life" illustrate the growing dilemma which modern science is presenting to traditional ethical positions on the nature and value of human life, most acutely in the judgments made concerning legalized abortion. More and more people are replying to politicians, jurists, educators: "It just isn't like that."

The Church, too, is faced with a crisis in her moral positions. The case with which Catholics have long ignored sixty years of papal teaching on social justice now appears to be carrying over into matters of private morality. It is not so much a loss of faith as it is a growing credibility gap between the detailed applications of a traditional moral theology and the nitty-gritty of modern living.

Catholics have had the habit of saying too glibly perhaps that such and such an action is intrinsically evil, always wrong in itself, as if there were ever a human action which could be seen and judged in isolation from the chaos of experience, circumstance, habit, psychic response, values and attitudes which permeate every one of our actions. Morality exists as pieces of behavior. A moral theory without feed-back in living realities seems unreal. "It just isn't like that."

One of the roots of the problem is the fact that the clock of history is ticking faster and faster. No one today would seriously apply the medieval condemnation of the cross-bow or the prohibitions

against usury to modern warfare or banking. But in today's civilization historical change is a matter of decades, not centuries. We are in the process of a technological and scientific revolution, faced with the threat of atomic war and gigantic social upheaval. This has reduced our concern and weakened our old convictions about moral behavior.

It is not simply hedonism or amorality but more a reversion to a kind of moral primitivism. Until the great issues of survival can be placed in a clearer moral framework, the details will likely remain in confusion. The Church today is like a missionary to polygamous tribes of cannibals, who cannot be terribly concerned with the moral proprieties of courtship or the details of the Lenten fast.

War and riot are breaking up the myth that America is the wholly righteous and peaceful bastion of democracy. We are a complicated and violent nation and, perhaps, beginning to suspect that there is a bit of the gangster in us. Like Bonnie and Clyde we are young and we are trying to be loved. But, oh my, we certainly do kill people. ■



## BERNARD HAERING / Profile

DONALD MacKINNON, C.S.R.

gical Seminary in New York City. (Earlier he had taught at Yale Divinity; for the coming semester he must return to his permanent teaching assignment in Rome.)

At last year's commencement at Union Father Haering was cited for his thoughts on an ethics of responsibility. This he considers one of his principal contributions to today's thought: the need for a responsible Christian attitude toward life, its problems and its joys.

### Christian Attitude

Father Haering is often acclaimed as the leading moral theologian among twentieth century Catholics. His three volume, *The Law of Christ*, is often quoted. He has lec-

tured widely throughout the United States, South America, and even Japan.

Father Haering's thought developed in great part out of the events he has lived through. Trained as a Redemptorist priest to preach the old style, hair-raising mission sermons, he has been a seminary professor, parish priest, a Russian prisoner of war and retreat-master to Pope Paul.

He considers the most important influence on his own thought his experience under the Hitler regime. He came to see that legalism in theology is the wrong approach. It could not give an adequate response to totalitarianism. Further, his four years as a prisoner in Russia forced

him into the closest contact with life's harshest realities.

These painful pressures made the impressions he first calls to mind when asked about the most important influences on his own development, though he refers gratefully to the superb teachers he had, such as Romano Guardini. He also recalls his intensive studies of social thought, both Christian and Communist.

### Life and Religion

A priest theologian who is often called upon for advice by individuals, married or single, religious superiors, and by the recently concluded Vatican Council, he considers his most important theological insight an effort to close the gap between religion and life. "Life is religion," he declares. Religion must contribute in a responsible way to help make life more liveable. "Freedom is enunciated," writes the one-time prisoner of the Red Army, "not in the necessity of the Must, but in the ought of the Good." ■

"YES," says the soft, slightly accented voice. And after a pause, "Father Haering comes."

The door opens, revealing the alert, unpretentious face of a priest in his fifties. He invites the caller into his two-room apartment, bare of rugs. The eye is caught by books, letters, papers in some disarray, but obviously belonging to a busy teacher who knows where each should be.

Father Bernard Haering was last year's Harry Emerson Fosdick Visiting Professor at Union Theolo-

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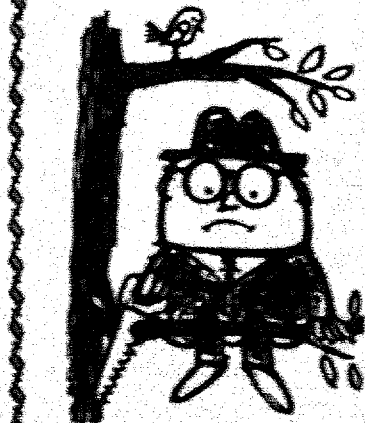
### RETREAT DATES

Feb. 23-25	..... Laymen
March 1-3	..... Laymen
March 5-7	..... Bishop Verot-Curley High School Retreat
March 8-10	..... Laymen
March 15-17	..... Laymen
March 22-24	..... Laymen
March 29-31	..... Laymen
April 2-4	..... Cardinal Gibbons High School Retreat



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# BOOK REVIEW

**The New Morality—Continuity and Discontinuity.** Edited by William Dunphy. (Herder and Herder, \$4.95)

**Toward a Christian Ethic—A Renewal in Moral Theology.** By William H. Van der Marck, O.P. (Newman Press, \$4.95)

Reviewed by Janko Zagar, O.P.

It is perhaps unavoidable that the renewal of moral theology, as envisaged by the Second Vatican Council, should be identified with such particular issues as conscience versus the law, "objective" versus "situation" ethics, or is even thought to confer the right to whatever we choose. These are not new problems of morality, though one must admit that they have been stated with new force.

The main problem of moral theology as an instrument of the Christian message is how to preserve — and present — to modern man true Christian values in an open world of rapid change, taking account above all of scientific progress with its vast influence on a wide range of human situations. These are the signs of the times to which the moralist must be attentive and which must make him ready to apply enduring principles to new developments. Even this is not an entirely new thing in the history of moral theology. But the difference from previous experiences is that the signs are so many and so dramatic.

This is the point of view from which these two recent books start and they succeed in telling the reader what the debate on the "new morality" is about. *The New Morality* is a collection of essays on the subject of continuity and change in morals from a scriptural, theological, philosophical and anthropological point of view. The authors, among whom are Gregory Baum and Leslie Dewart, are all members of the faculty of St. Michael's College, Toronto. Their central thesis is that an evolution of morality is a fact of history, evidenced in the Old Testament as well as in the transition from the Old to the New Testament and from early Christianity to the middle ages. Change, therefore, since it is a fact of the past must not

be feared as a reality of the present.

The analysis of the different topics is instructive, but one would like more specific conclusions. It may be unrealistic to ask, as Prof. Dewart does, whether any system of morality is "sufficiently moral for our times." But Father Baum's remark that "the insistence on patience, on peace, on charity and understanding could actually, in some situations, perpetuate the cruelest suffering of nations." indicates where a re-examination of some of our moral emphasis could begin. There can be no charity without justice. Almsgiving is no substitute for a just wage.

While *The New Morality* raises

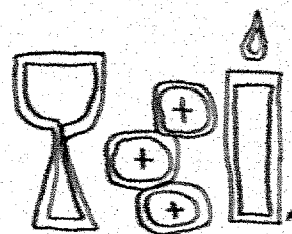
questions rather than answering them, Father Van der Marck's *Toward a Christian Ethic* is a direct attempt to reconcile, in principle, the contemporary human reality with the traditional Christian message of relating all man's moral life to God. Taking the theme of "intersubjectivity" — a term which stands for personal human relations and penetrates most contemporary moral thinking — he traces its existence in tradition and explains its meaning for the present. Contemporary moral theology tends to be Christocentric; but so too was traditional moral theology, especially that of St. Thomas.

"Christ's place in morals is not determined by quotations from

scripture, but by God's incarnation itself." The author takes issue with "people calling for a Christocentric moral," not because he is opposed to it, but because "the same people come out in opposition to traditional dogmatics, which, in its teaching about God, actually contains more of Christology than a too one-sided interest in the historical Jesus was ever capable of achieving."

The book, however, is not polemical. On the contrary it develops into a valuable treatise of fundamental morality, following St. Thomas' general reading, but always with an open eye on contemporary developments. ■

## LEXICON



**MORALITY.** To be moral means first of all to be human: to see human activity as in accord with reasonable living and with the final end of human life.

**FREEDOM.** Man's capacity to choose; whether to act at all, or between alternatives. He has intelligence to help him to discover the facts, and a will to act in accord with his knowledge.

**LAW.** The command of intelligence directing subjects for their common good. The eternal law in the mind of God is the model of all law. The sum of the rights and duties which follow from the nature of man, as a being endowed with reason and free will, is called the natural law in Catholic ethics. But it is hard to arrive at an exact understanding of its implications, and positive law — whether of Church or State — determines what in practice is to be done or forbidden in the interest of the common good. But all laws must, if they are true laws, conform with the law of God.

**CONSCIENCE.** A practical judgment deciding on right and wrong when confronted with a particular course of action. It may be objectively right or wrong, and if wrong may be sincere or culpably mistaken. It may be certain or doubtful. Conscience must be followed, since it is the determinant of all truly human actions, but to be true it must be informed: conscience is not an inner voice that disregards advice, but a judgment that seeks to act freely and responsibly while recognizing the need of the help of God's grace.

**JUSTICE.** The virtue that wills to give another his due. Commutative justice regulates the duties of one person towards another; legal justice concerns individuals in relations to society and the common good; distributive justice is concerned to see that individuals share in the common good (whether it be in the family, the Church or the state).

**PRUDENCE.** Practical wisdom, concerned with applying moral truth and goodwill to particular issues.

**SITUATION ETHICS.** A theory which maintains that the moral duty of an individual is to be judged by his particular situation, and what he chooses to do here and now is not governed by any universal moral laws. It is true that the circumstances of any human act are essential for establishing the full moral quality of the act. And every man is responsible for his own moral acts. But choosing to conform to objective moral law is in fact the highest exercise of man's freedom: he recognizes a universal good that it is his privilege to seek and serve.

**SOCIAL JUSTICE.** A term introduced into moral language by Papal Encyclicals, and difficult to define since it contains all other kinds of justice. It stands out as a virtue of rendering to others what is due to them on the basis of the natural rights and duties and the dignity of human person. It regards especially such relations as between the capital and labor, developed and underdeveloped nations, majority and minority groups, etc. ■

### OUR CONTRIBUTORS

**JOHN T. NOONAN, JR.,** teaches Law at the University of California, Berkeley. His monumental study, *Contraception*, is internationally recognized and he served as a consultant to the papal birth control commission.

**JOHN FEARON, O.P.,** is the author of numerous articles and tracts on the Christian life. His book, *Graceful Living*, is a modern adaptation of St. Thomas's sacramental theology. Father is presently Professor of Theology at Seattle University.

**PETER MILES, O.P.,** is Dean of Students and Professor of Canon Law at St. Albert's College, Oakland, California.

**DONALD MacKINNON** is presently writing his doctorate dissertation in ethics at Fordham University.

**JANKO ZAGAR** took graduate degrees in the social sciences at both Oxford and the Sorbonne. At present he lectures in Social Ethics at St. Albert's College and Graduate Theological Union, Berkeley, California.

## PRAYERS & MEDITATIONS

O Almighty and most kind God, you caused fresh water to flow from a rock to aid your thirsting people. Draw from our stony hearts tears of sorrow for our sins, so that we may be worthy of your mercy and pardon. Through Christ our Lord.

Prayer from the Roman Missal

Save me, O God, for the waters are come in even unto my soul; I stick fast in the mire of the deep and there is no sure standing. I am come into the depth of the sea and a tempest has overwhelmed me. I have labored with crying, my jaws are become hoarse, my eyes have failed. Hear me, O Lord, for your mercy is kind, look upon me according to the multitude of your tender mercies. And turn not away your face from your servant, for I am in trouble. Hear me speedily.

Psalm 68

It is necessary that temptations should happen; for who shall be crowned but he that shall lawfully have fought, and how shall a man fight if there be none to attack him?

St. Bernard 1090-1153

All that we ought to have thought and have not thought;  
All that we ought to have said and have not said;  
All that we ought to have done and have not done;  
All that we ought not to have thought and yet have thought;  
All that we ought not to have spoken and yet have spoken;  
All that we ought not to have done and yet have done;  
For thoughts, words, and works, pray we, O God, for forgiveness and repent with penance.

Ancient Zoroastrian Prayer

A man who governs his passions is master of the world. We must either command them, or be enslaved by them. It is better to be a hammer than an anvil.

St. Dominic 1170-1221

Life has taught me that in this world nobody is consoled who has not first consoled another and that we get back only what we have first given away. Among us men there are only exchanges; God alone gives, he alone.

Georges Bernanos



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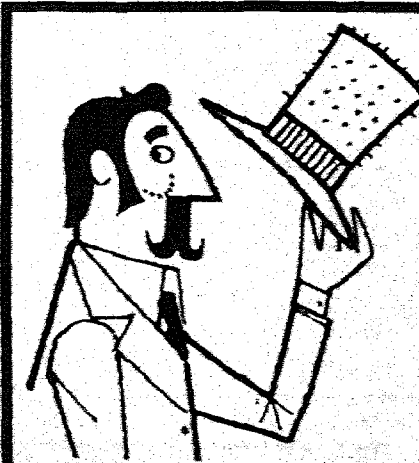
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Its Interest Rises, Dips

'Analyst' Like Roller Coaster

By JAMES W. ARNOLD

"The President's Analyst" is an ingratiating satire that is partly marvelous and partly sophomoric, suddenly dead when it has been romping all over the screen, and then sputtering to outrageous life when you are ready to intone the "Dies Irae."

In spots it is also alternately bravely anti-establishment, crassly Hollywood commercial, wearily trite, freshly exuberant, simply-mindedly idealistic, as well as poignant and infuriating.

With so many ups and downs, suitable for an Olympic ski run, it is hardly great art. But the frequent pleasure it provides is somehow worth all the confusion.

"Analyst" doesn't really have a genre: it is a comic critique of some disturbing trends in America, hung very loosely on a broadspyspoo.

The unpromising idea of a psychiatrist who treats the president and then is eagerly hunted by every extant spy network — friend of foe — is original with writer-director Theodore J. Flicker.

This aptly-named fellow started with the New York nightclub improvisational group called "The Premise" and in 1964 made his first movie, "The Troublemaker," a slapstick satire of urban politics.

This film, which included several of the present players (most notably Negro comedian Godfrey Cambridge), was well received by critics. But in a rude violation of the free enterprise system, it was scarcely even shown in theaters west of the Hudson.

The same fate might have awaited "Analyst," except for the presence of a name actor (James Coburn in the title role). Flicker also peeps up the commercial possibilities with a standard bedroom scene, a dash of nudity, and a labored Hippy and LSD sequence — by far the most boring parts of the film.

Flicker is concerned mainly with what he perceives as an irrational, cold war-justified police state atmosphere in America, a growing taste for violence and a willingness to use it routinely and casually.

When Coburn gets to Washington, his entire life becomes government business, even his bedroom is bugged and his girl friend (Joan Delaney, another of those skinny, mass-produced child-women) becomes an informer.

The hero seeks to escape with a typical middle-class family, only to find that the wife is a karate expert, the self-proclaimed "liberal" husband (he sponsored the Negro doctor who moved into the neighborhood) owns two guns and wants to gas the conservatives next door, and the boy owns a junior spy kit and monitors his

phone calls.

This happy household proves more than a match for the professional killers who ambush them in New York's Chinatown.

The FBI and CIA, thinly disguised, become involved: the FBI simply to kill Coburn, the CIA to save him or kill him as the situation demands, to prevent his being kidnaped by several competing sets of foreign agents.

The Russians, oddly, turn out as the most likeable group — an interesting but naive inversion of previous film stereotypes.

The comic tone is best revealed by a scene in which the FBI men burst into the suburban house, guns in hand, and quietly correct the boy after he has used the word "Chinks" ("Don't say that, it's bigoted").

When they reveal they plan to kill Coburn, the child rubs his hands in juvenile glee: "Oh, boy."

Again, in a scene symbolic of something or other, a half-dozen various agents massacre each other in a field of flowers, while trying to

draw a bead on Coburn, who is gusly smooching with a Hippy girl named Snow White.

There is a clever touch at the end the real mastermind-villain turns out to be The Telephone Company, which in its dogged public relations fashion is simply trying to impose an ultimate plan for better service and lower rates. There is plenty of good location filming throughout, and the James Bondish sets by Pato Guzman are outstanding.



ROLE OF FRONTIER NUN is played by MARIETTE HARTLEY in an episode of Death Valley Days, which is to be shown over Channel 4, tonight, Friday, at 7. SISTER BLANDINA tends a wounded bank robber, and incurs the enmity of the community in an ideological conflict.

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

FRIDAY, FEB. 16

- 9 a.m. (7) The Great Ziegfeld, Part III (Unobjectionable for adults and adolescents)
- 9 p.m. (2) The Night Walker (Unobjectionable for adults and adolescents)
- 7 p.m. (23) Anox Of The Normans (No classification)
- 7:30 p.m. (6) Margie (Family)
- 7:30 p.m. (10) The Spiral Road (Unobjectionable for adults and adolescents)
- 9 p.m. (4 & 11) World Of Henry, Great (Unobjectionable for adults and adolescents)

**OBSERVATION:** This serio-comic film has definite human values, but because of a marital infidelity on which its theme is resolved, it is rated for adolescents and adults, with reservations.

- 10 p.m. (2) Castle Of The Living Dead (No classification)
- 10:15 p.m. (11) Bachelor And The Bobby Sox (Family)
- 10:30 p.m. (10) House Of Rothschild (No classification)

SATURDAY, FEB. 17

- 1 p.m. (10) China Clipper (Family)
- 1 p.m. (7) Rags Into Riches (Unobjectionable for adults and adolescents)
- 1:30 p.m. (4) Wee Willie Winkle (Family)
- 7:30 p.m. (23) Neche Sin Cielo (No classification)
- 9 p.m. (6) Bus Riley's Back In Town (Unobjectionable for adults)
- 9 p.m. (23) Mi Vida Es Yo (No classification)
- 10:30 p.m. (10) The Killers (Unobjectionable for adults and adolescents)
- 11:15 p.m. (7) Fragger Mack (Unobjectionable for adults and adolescents)
- 12:30 p.m. (10) House Of Wax (Unobjectionable for adults and adolescents)
- 1 p.m. (4) Return Of The Fly (Unobjectionable for adults and adolescents)

SUNDAY, FEB. 18

- 11:30 a.m. (7) Sargeant (No classification)
- 2 p.m. (7) You're In The Navy Now (Unobjectionable for adults and adolescents)
- 4 p.m. (10) Love Me In Paris (No classification)
- 7 p.m. (6) Red Shoes (Unobjectionable in part for all)

**OBJECTION:** Suicide in plot solution

- 7 p.m. (23) Mi Vida Es Yo (No classification)
- 8:30 p.m. (23) Neche Sin Cielo (No classification)
- 9 p.m. (10 & 12) Shore (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Ruffalo (Unobjectionable for adults and adolescents)
- 11:30 p.m. (4) The Young Philadelphians (Unobjectionable for adults)
- 11:30 p.m. (7) Woman Of The Year (No classification)
- 11:45 p.m. (5) Follow A Star (No classification)
- 11:50 p.m. (10) Separate Tables (Unobjectionable for adults)

MONDAY, FEB. 19

- 9 a.m. (7) The Ducks Run Red (Unobjectionable for adults)
- 9 p.m. (10) Agent For H.A.S.M. (No classification)
- 7 p.m. (20) Viva Juana (No classification)
- 7:30 p.m. (6) A Run For Your Money (Family)
- 11 p.m. (23) Rings On Her Fingers (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) China Sky (Unobjectionable for adults and adolescents)

TUESDAY, FEB. 20

- 9 a.m. (7) Tigger On A Trip (Family)
- 9 p.m. (10) The Lion and The Horse (Unobjectionable in part for all)

**OBJECTION:** Tends to condone the taking of the law into one's own hands.

- 7 p.m. (23) Mystery In The South Seas (No classification)
- 7:30 p.m. (6) Nighty Dangerous (Family)
- 8 p.m. (4) Lolita (Unobjectionable for adults, with reservations)

**OBSERVATION:** Although the film's subject matter is dramatically permissible, its viewing requires caution and it is to be restricted to a mature audience.

WEDNESDAY, FEB. 21

- 9 a.m. (7) The Far Man (Unobjectionable for adults and adolescents)
- 9 p.m. (10) Brides Of Dracula (No classification)
- 7 p.m. (23) Black Eagle Of Santa Fe (No classification)
- 7:30 p.m. (6) Charley's Aunt (Family)
- 9 p.m. (10 & 12) Her Road To Hell (No classification)
- 11 p.m. (23) Moonlight (Unobjectionable in part for all)

**OBJECTION:** The lead's vengeful intention to murder, sympathetically presented, contributes to plot solution.

- 11:15 (11) Date With The Falcon (Unobjectionable for adults and adolescents)

THURSDAY, FEB. 22

- 9 a.m. (7) They Met In Bombay (Unobjectionable for adults and adolescents)
- 9 p.m. (10) Nap As A Stranger, Part I (Unobjectionable in part for all)

**OBJECTION:** Suggestive sequence

- 7 p.m. (23) Massalina (No classification)
- 7:30 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)
- 7:30 p.m. (7) Fanny (Unobjectionable in part for all)

**OBJECTION:** Immoral behavior, not scientifically indicated in the film but casually accepted, is in its content dangerous to teenagers, for whom this picture has a special appeal.

- 9 p.m. (4 & 11) The Great Escape, Part I (Family)
- 11 p.m. (23) Intrigue (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Riverboat Rhythm (Unobjectionable for adults and adolescents)

FRIDAY, FEB. 23

- 9 a.m. (7) The Second Greatest Sex (Unobjectionable in part for all)

**OBJECTION:** Suggestive costume and situations.

- 9 p.m. (10) Nap As A Stranger, Part II (Unobjectionable in part for all)

TV CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

- 9 A.M. TELAMIGO - Ch. 7 W.C.B. Spanish language integration discourse
- THE CHRISTOPHERS - Ch. 5 WFTS West Palm Beach
- 10 A.M. THE PRINCE OF PEACE - Ch. 4 "The Promise" The story depicts a montage of events leading up to the birth of Christ with emphasis on the Nativity scenes and the travels of the wise men, led by a singular star that points to the place where the new-born King would be found. Sing Crosby narrates. Featured guest is Frankie Avalon.
- 11 A.M. THE CHURCH AND WORLD TODAY - Ch. 7 W.C.B. Panel program, guest Father John King, O.M.I., Washington, D.C. Moderator: Msgr. Joseph H. O'Shea
- 11:30 A.M. MASS FOR SHUT-INS - Ch. 10 WFTS-TV
- 9:30 P.M. MAN-TO-MAN WITHS - 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)

- 8 A.M. THE SACRED HEART PROGRAM - WGES 710 Kc. 95.3 Fm.
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY - WGES, 710 Kc.
- THE CHRISTOPHERS - WGMA, 1320 Kc. Hollywood

OBJECTION: Suggestive sequence

- 7 p.m. (23) Brennus, Enemy Of Rome (No classification)
- 7:30 p.m. (6) The Easy Life (Unobjectionable for adults, with reservations)

**OBSERVATION:** This film contains some vulgar and erotic elements which call for reservations.

- 7:30 p.m. (10) The Ugly American (Family)
- 9 p.m. (4 & 11) Greer Escape, Part II (Family)
- 11 p.m. (23) Stranger Of The Tower (No classification)
- 11:15 p.m. (11) Las Vegas Story (Object. negligible in part for all)

**OBJECTION:** Reflects acceptability of divorce; light treatment of marriage; suggestive costume and dialogue

- 1:30 a.m. (10) Secret Of Convict Lake

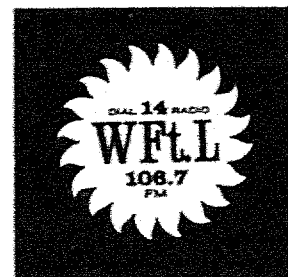
**OBJECTION:** Suggestive sequence; tends to condone immoral actions.

SATURDAY, FEB. 24

- 1:30 p.m. (10) The Oklahoma Kid (Unobjectionable for adults and adolescents)
- 3 p.m. (7) Lumberjack
- 3:30 p.m. (4) Little Miss Marker (No classification)
- 7 p.m. (6) League Of Gentlemen (Unobjectionable for adults)
- 7:30 p.m. (23) Culpable (No classification)
- 9 p.m. (5 & 7) Strange Bedfellows (Unobjectionable for adults)
- 9 p.m. (23) La Costa Susana (No classification)
- 10:30 p.m. (10) Operation Petticoat (Unobjectionable for adults)
- 11:15 p.m. (11) Ten Seconds To Hell (Unobjectionable for adults and adolescents)
- 12:35 a.m. (10) The Raven (Family)
- 1 a.m. (4) Abominable Snowman Of The Himalayas (Family)

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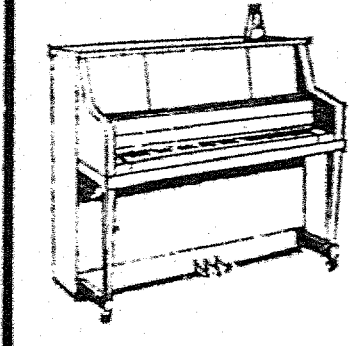
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# What Should Parents Do About A 'Brat?'



By Dr. BEN SHEPPARD

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.

"Our neighbors have a five-year-old boy who can only be described as a 'brat.' For instance, he scribbles all over the walls with crayons, throws his toys at any adult in sight, and frequently goes into violent temper tantrums. This, he does without a word of correction from his parents—they say, they're afraid he will be 'disturbed' in later life if he's held down now. Don't you think they should set some limits on his behavior?"

"Limit Setting," as part of the psychological development of children, often tends to perplex and disturb parents because it sets up a conflict between the "permissive" and the "authoritarian" schools of thought.

Too many writers have failed to realize that there is a great need, often unexpressed, in a child for limitations on his actions to be established. I think it would be fair to say that the greatest need of many children who "fail to adjust properly" is wise and effective parental control.

Let's consider the role that "limit setting" plays in the psychological growth of children.

We must first recognize the fact that ego development in children takes place at the same time as coping mechanism development. If a child fails to develop proper "coping mechanisms," he will not "achieve" as rapidly as possible, and his psychological growth will be delayed.

The actions of some parents, which set aside already established limitations because they seek to spare the child any frustrations, have a very negative effect upon his development.

At infancy the first concept that a child has of himself in relation to the world is an omnipotent one. The infant comes to believe that the environment must submit to his will—and this feeling of omnipotence is not disillusioned by the adults around him.

Even before the child's language becomes adequate, his tyranny emerges, at first to the amusement and later to the ultimate indignation of his parents.

We meet many factors here. First, the parents are unwilling to continue as slaves; secondly they feel that the child is able to satisfy some of his needs himself. Thirdly, they feel that he is ready to leave infancy and enter childhood, and finally, they feel that is an important part of their role as parents to see to it that his growth continues.

This is the crisis for the child. On one hand he begins to see that without parental protection he cannot survive, and most children realize that their parents are doing this willingly and out of love for the child.

If properly performed, we arrive at a point where the child believes that the parents are "omnipotent." When he does this he gains not only the security of their protection in a world he can not hope to manage himself, but also a way of accepting his devaluated self.

This is the time that the parents must help the most. Some children seek to continue to regard themselves as omnipotent and resist any demands their parents make of them.

Dr. Millard reported a case where the mother of a child did not set wise limits and hurt him in his development; she wanted to spare him any frustrations. When the child was four and a half years old, he tried to push the sofa around, and, when he couldn't, he became angry and threw tantrums. So she began hiding behind the sofa and helped him push.

He also reported the case of a two-and-a-half-year-old child, who, when a new baby arrived in the family, began demanding a bottle again. The two children were then weaned from the bottle at the same time. It might be noted that the older child later developed a peptic ulcer.

Wise limits must be set and held. We have then a contest between the temperament of the parents and the firmness of their dealings with their children.

Failure to understand this devaluation of the "omnipotent" feeling will bring about trouble. Dr. Millard has written a paper called the "Omnipotent Child Syndrome," in which he lists the following factors:

FIRST—These children have a limited capacity for delay, which brings us back to the children who cannot tolerate the tedium of classroom expectations and who fail to finish their work.

Parents report that they are terribly impatient, in other words they cannot tolerate delay.

SECOND—He is unable to move from a world where he is the center and the world revolves around him. He cannot get along with his peers; he becomes bossy and this results in his rejection of and by them. He, therefore, winds up playing with younger children who will welcome his bossiness and he will settle for a single friend.

THIRD—He has impaired self esteem if he cannot cope with and master problems. For instance, if he cannot tie his shoe laces, he might shout "I can't, you do it for me!" And mother, instead of patiently teaching him the way, ties it for him.

Pleasure in accomplishment is an example of the development of self esteem. What ever the reason, lowering one's rights for the developing child damages his self esteem.

When we deal with children whose infantilizations have been the product of either over-protection or rejection, we find that they frequently build their om-

nipotence underground and sustain it in fantasy worlds, and this omnipotence comes out only as a passive resistance.

Its presence may be revealed in the play interview where power themes testify to those concerns. For these children, to comply is to confess to an inadequacy or incompetence.

To summarize: An omnipotent child is characterized as one who is intolerant of tedium and egocentric, with an impaired sense of self-esteem and an illusory strength.

All this may result from failure to properly handle devaluation of the ego. For some reason the parents have failed in the stages where the infant has found everyone attending his wants, when the parents have not been able to show strengths, the child has been unable to accept the intermediate steps of childhood which lead to a point where he would, eventually, reach an appropriate age to be self governing.

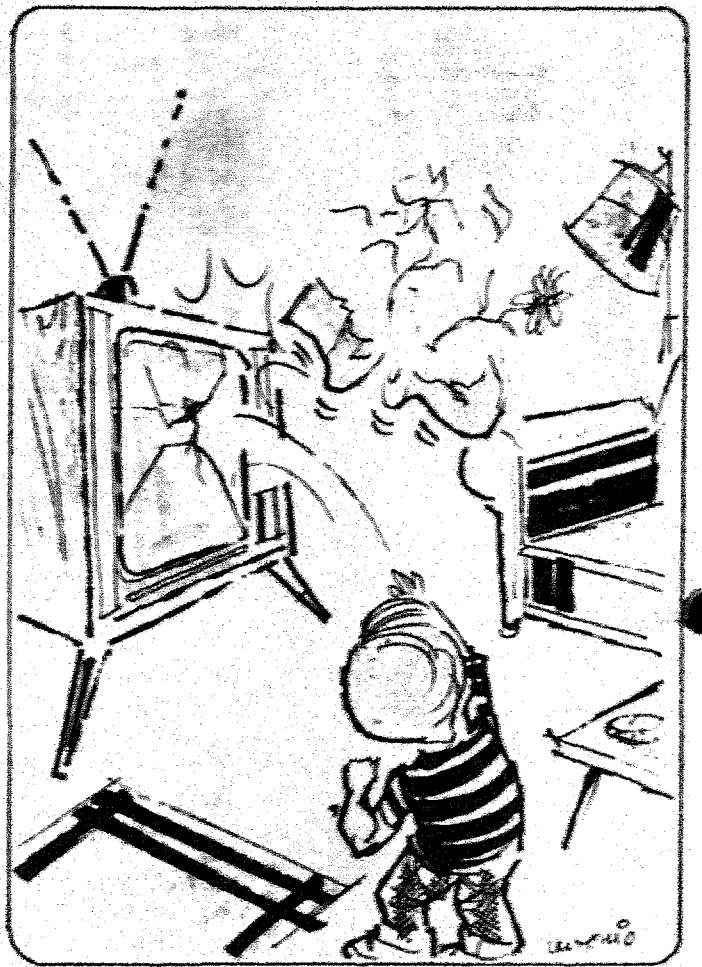
Sometimes children will do as their parents wish because they have a gratifying relationship with them, and when this is established the child will accept disapproval when it is appropriate.

The unloved child has little to preserve by doing as his parents wish. This may also be the case where the child parent relationship has too much tension.

For example, the mother may feel guilty, and the child learns to magnify this guilt feeling in order to retain his tyranny. Such statements as "You don't love me any more" have this effect and an unsure parent will over-indulge the child because of it.

If there is little love or affection between them, or if the child doesn't see his parents' love in relation to his behavior, then disapproval will be ineffective.

Used properly, appropriate punishment is an important means of promoting the child's growth. It seems unlikely that in order to be effective, a punishment has to hurt the child.



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# Service To Humanity Her Life-Long Work

By  
**MARJORIE L. FILLYAW**  
FORT LAUDERDALE  
— Service to her fellow-man in various cities of the United States and in the Orient has definitely been and still is the lifetime interest of Mrs. Raymond Collins, recent recipient of the Pompano-Beach Sun-Sentinel's Hospital Service Award.

"There's so much to be done in this world that I just can't understand people sitting back and doing nothing," the veteran of 20 years service with the American Red Cross, said in explanation of her continuous charitable activities over the years in Boston, San Francisco, Washington, D.C., Fort Lauderdale and for two years in northern Japan, where her late husband, Col. Collins, was stationed as the adjutant-general at Sendai.

Now a 12-year resident of Fort Lauderdale, Kay has served for 10 years as unit chairman for Red Cross Volunteers (Gray Ladies) at Holy Cross Hospital, a post in which she has accumulated more than 15,000 hours.

In addition to supervising all the Red Cross volunteers, training new Gray Ladies, and making assignments for a seven-day week, she also has her own assignment at the information desk and often works five days a week to fill in when a regular volunteer is unable to be on duty.

Needless to say, the wealth of experience she has amassed, more than qualified her to compile the booklet pertaining to hospital ethics and decorum which she has titled "The Blue Book" and which, according to volunteers, "is invaluable to a new hospital worker."

She's also a life member of the hospital auxiliary, for which she has been vice president, assistant treasurer and historian, and is currently a member of the board of directors.

The Blessed Sacrament Women's Club, of which she was founding president, and whose members nominated her for the Sun-Sentinel annual award along with the Retired Officers Wives Club, is another area where Kay gives of her time and talents untiringly and enthusiastically.

Her devoted concern



MRS. KAY COLLINS

about the welfare of others makes her one of the most valued members of St. Catharine Guild, auxiliary of the Catholic Service Bureau here.

Each year she directs a project which results in new clothes for infants in foster homes; and last Christmas through her efforts 80 babies received complete outfits from the 19 affiliations of the Broward County Deanery of the Miami DCCW in which Kay is vice-chairman of the Community Affairs Commission.

Pro Parvulis Guild,

## Spring Style Preview Set

Fashions for the entire family will be featured during a "Spring Preview of Fashion" sponsored by the Parents Association of Christopher Columbus High School at 7:30 p.m. Wednesday, Feb. 21, in the school cafeteria.

Style for mothers and their teenage daughters will be presented by Patty's limited Editions, South Miami, while George Richman's, Coral Gables, will feature wearing apparel for father and sons.

Tickets may be obtained by contacting Nancy Husted at 448-4364.

founded by Kay in 1962, with a nucleus of 10 young women, to assist the Catholic Service Bureau, is modeled after the Pro Parvulis Club in Boston of which she was a member for 25 years.

True to the name, Pro Parvulis, which means "for the little ones," the guild furnishes new clothing for dependent infants through "baby showers" and every summer fetes about 50 underprivileged children at a picnic. At Christmas, guild members "adopt" and completely outfit each member of a family with new apparel.

Kay's endeavors are not confined to Broward County. Last year after reading in The Voice, that the "cupboards were bare" at Camillus House, refuge for indigent men in downtown Miami, she contacted Broward County Deanery members for donations of food and money with the result that some \$19,000 in cash and canned goods were shipped to the Little Brothers of the Good Shepherd within two weeks.

"Work is the best therapy" in the world, Kay points out, recalling that while in Japan she taught catechism to children of American officers and organized a "Brides' School" to assist Japanese wives of American soldiers to orient themselves to the American way of life, particularly in the cooking of typical American dishes.

While president of the Officers Wives Club in Sendai, she worked at the Good Shepherd orphanage obtaining food, clothing and medicine and also was chairman of Red Cross volunteers.

## Old-Fashioned Auction-Ramble

OPA LOCKA — An old-fashioned "auction and ramble" under the auspices of St. Monica Home and School Association will begin at 2 p.m. Sunday, Feb. 18, at 19075 NW 37 Ave.

Donations of items are still being accepted for the auction, which will feature refrigerators, television sets, bowling balls, chairs, lamps, electric appliances, toys, etc.

Further information may be obtained by contacting Mrs. Carl Morrill at 621-3917 or Mrs. Robert Hungler at 621-3321.



## WOMEN ON THE MOVE



## Washington Day Parties Arranged

George Washington birthday parties have been scheduled by several women's clubs on Thursday, Feb. 22, in honor of the First President of the United States.

More than 1,000 guests are expected to attend the 14th annual luncheon and fashion show sponsored by the Patrician Club of St. Patrick parish, Miami Beach, which will also be commemorating the anniversary of the cornerstone-laying of their parish church in 1928, at noon in the Hotel Fontainebleau.

Entertainment will be provided by soloist John McCormick and Miami Edison High School Cadettes, who will perform military drills.

Newest apparel from Jordan Marsh will be shown during the fashion show.

Mrs. J. B. Tomkins is general chairman of arrangements, assisted by Mrs. S. A. Grimaldi, entertainment; Mrs. James S. Rawlings, publicity; Mrs. John Ferrera, Mrs. Blanche Goldfarb and Mrs. Helen Forgasch, tickets and awards.

Reservations may be made by calling 534-4323 or 531-6180.



FORT LAUDERDALE—  
A fashion show and lunch-

eon will also be hosted at the Galt Ocean Mile Hotel at noon by Circle One of the Holy Cross Hospital Auxiliary.

Fashions will be previewed by Beatrice Morgan. Reservations may be made by calling Mrs. Marie White at 564-1500 or 564-8511. Other members of the arrangements committee are Mrs. Lillian Vantz, Mrs. Helene Warner and Mrs. Anne Pannell.



"Keep America Green" will be the theme of the fourth annual fashion show and luncheon under the auspices of St. Lawrence Council of Catholic Women at noon in the Newport Hotel Motor

Welcoming guests during the recent Holy Cross Hospital Auxiliary annual charity dinner and ball were Mr. and Mrs. Ivan A. Bender and Mr. and Mrs. Stephn J. Reppick. Hundreds attended the benefit for Fort Lauderdale's general hospital.

Lodge, 16701 Collins Ave., Miami Beach.

Fashions will be presented by Patty's Limited Editions and entertainment will be provided by Miami song stylist, Ruth McMahon.

Tickets may be obtained by calling Mrs. Fred Erichsen at 945-3280 or Mrs. John Bean at 947-8956.



Members of Corpus Christi Altar and Rosary Society will sponsor a card party beginning at 1:30 p.m. Thursday in the parish hall.

Refreshments will be served and tickets will be available at the door.

## Officers Named For New Club

Mrs. William Krug has been named first president of the newly-organized St. Kieran Women's Club, which has scheduled a full program of activities during coming months.

Other officers appointed by Father Martin J. Cassidy, pastor, are Mrs. Ariel Mendez, vice president; Mrs. Alex Daino, treasurer; Mrs. Patricia Kelly, secretary; and Miss Joyce Andrews, corresponding secretary.

A social will be hosted by the club at 7 p.m., Saturday, Feb. 17, at the home of Mrs. J. C. Pereno, 305 Shore Drive E., in Bay Heights. Those planning to attend should make reservations by calling 373-1607.

First major fund-raising event of the organization will be a garden party on Sunday, March 24, on the grounds of the Assumption Academy, where an entertainment program will feature music and ballet.

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'EVERYBODY SING' the guitar players of "Up With People" said, and SISTER MARY GEMMA S.S.J. joined students at Immaculata-La Salle High School in part of the sing-out performance in the school auditorium. The full "Up With



People" show will be presented Saturday Feb. 17, in the Miami Beach Auditorium, and Wednesday and Thursday, Feb. 21 and 22, at Dade County Auditorium.

## Hi Octane Energy Spurs 'Up People'

Judy Morgan called her San Diego home one day last summer from New York and announced to her parents: "I'm not going to college in September. I've decided to tour the country with a singing group."

If everything had gone as planned, Birgitte Thyssen, who hails from Copenhagen, Denmark, would probably be in college in her native country right now. Instead she travels around the world trying to find lodging for over 200 young people.

Mike Williams was the "pretty Bohemian" editor of the Sienna College student newspaper when he shaved off his handlebar moustache and decided to try and "carry the meaning of America to Americans."

And, explains Ann Mitchell of Sussex, England, the activities of her three cohorts and the other members of the international "Up With People" Cast reflect the fact that "ours is a volunteer generation. Give us the right kind of leadership and we will take on anything."

Organized two years ago by an enthusiastic group of young people who wanted to "Make America sit up and listen to the meaning of Freedom and the promise of this country," the "Up With People" Show has travelled throughout the United States and many foreign countries, explained Mike. During its nation-wide and world-wide tours the cast has grown to such an extent that it now includes representatives of 18 countries as well as 43 states.

And while performances abroad still include numbers which are distinctively pointed toward Americans, the messages of other songs, including "Up With People," and "What Color is God's Skin," have a universal application, noted Ann.

Running on "high octane energy," and requiring seven buses and two trailer trucks to get them where they are going, the "Up With People" cast members are "tired of the way many things are going. We don't want to sit back and watch more countries being eaten up and closed in behind the Iron Curtain like East Germany and Yugoslavia and Czechoslovakia were," said Birgitte.

"As a generation we must start to hook up with young people everywhere. We must do more than just say, 'I am a Dane,' or 'I am an American,' or 'I am a Russian.' We must realize that 'I am a world citizen and I want to work to create the type of incorruptible and conscientious world leaders that are needed today.'" she added.

Reflecting on their conver-

sations with other members of the cast, who represent over 18 foreign countries and 43 states, Judy and Ann pointed out that "Freedom is a revolutionary concept. And America is the first place in the world that has ever really enjoyed freedom."

"One of the show's most popular songs is 'Which Way America?'" said Birgitte. "And the whole world is asking just that question."

"Americans are probably the only people in the world who don't realize that the rest of the world is looking to America for direction," noted Mike. "I was practically a stranger in my own country before I joined 'Up With People,'" he continued, pointing out that because of his father's overseas military assignment he had spent very little time in the U.S. before he started college.

"Now I'm the transportation director for the cast," said the man who, among other duties, supervises the University of Nevada accredited correspondence education for 70 high school students in the group and keeps tabs of the "Up With People's" 13 tons of equipment.

"Travelling all around the country with this group, I am beginning to realize that no matter how different they are — how much they might seem to vary from region to region — Americans are distinctively American. There is almost an American mystique."

It is this American mystique, explained Birgitte and Ann, that has made America so important for the rest of the world. "Here you are not confined to one state or area, as you are in so much of the world. You say 'This country, all of it, is mine.'"

It's that idea of freedom that the members of "Up With People" have put into song and tried to convey to the people of the United States and the world. "That's why I am here, because for the first time I have found that I can actually put something — this concept of freedom — into action," said Judy.

She recalls that although she had been a member of a "Singout," or local "Up With People" while in high school, her parents had never seen one of her shows until after she joined the national group. "And when they did, my mom just hugged me and said that she understood what it meant to me," she said.

"I wouldn't be in America travelling with a singing group, if I didn't feel that what they had to say was important," said Birgitte, acknowledging that before she joined the group she had a number of "leftist" friends

back in Denmark, and now she can see how wrong they were.

"Music is a language all its own, one that all people can understand," added Mike. And we are using it as a vehicle to get this idea of freedom across."

During its world tours, the cast tries to sing as many of its songs as possible in the native language

"Besides singing their language, we live in the homes of the people," said Judy. "We've learned a lot about overcoming national selfishness that sometimes stymies the movement of nations closer together."

Since the cast appeared in Miami last Spring it has added almost 75 new members. High School students who join up, with parents' permission, travel in their own special classroom-buses and get regular tutoring sessions. College students join on at the end of semesters or whenever possible, explained Mike.

"I can't even carry a tune," said Birgitte. "But that's not important; there is work for everyone. All you need is the desire to help spread this message of America and freedom."

"And even if local students can't join up, we'll be starting and training Sing Outs while we are here. There's a lot to be done, and we're the generation to do it," added Ann.

## YOUTH A-Go-Go

The newly-elected officers of the Diocese of Miami CYO Council will hold their first meeting on Feb. 17 at St. Rose of Lima Church.

The East Coast Deanery of the CYO will hold its election of officers on Thursday, Feb. 22, at St. Edward Church, Palm Beach. The meeting will follow a 10 a.m. Concelebrated Mass.

The Diocesan CYO Basketball All-Stars will go against their coaches at 6:30 p.m. on Sunday evening, Feb. 18, in the pre-championship game activities at the North Miami Beach Recreation Center. The diocesan championship game between Annunciation and St. Bartholomew will get under way at 8 p.m. and will be followed by a cheer-leading contest and a sock hop.

Members of the St. Martin De Porres, Circle 1554, of the Columbian Squires, will hold an "Old-Fashioned Chicken Box Supper," Sunday, Feb. 18, at 920 Alton Road, Miami Beach, from 4 to 8 p.m., followed by games and an auction.

A "Leap Year" dance sponsored by St. James CYO will begin at 7:30 p.m., Thursday, Feb. 22, in the parish hall, NW Sixth Ave. and 131 St. North Miami. Tickets are available by calling 681-8556.

Entrance examinations for those planning to enter the ninth grade at the event of the Sacred Heart Carrollton, will be given on Sat., March 9. Information may be obtained by calling 444-0402.



A GRADUATE of Christopher Columbus High School and star offensive end of the U. of Miami Hurricanes, Jim Cox, met his new coach for the first time Sunday at a Communion breakfast sponsored by the Epiphany parish Holy Name. The two then autographed a football for PAUL EISENHART, a loyal Dolphin fan.

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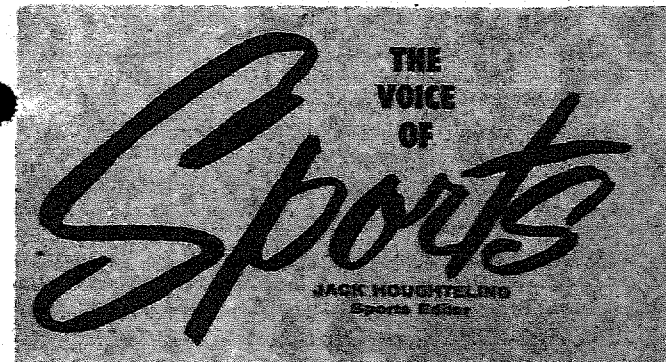
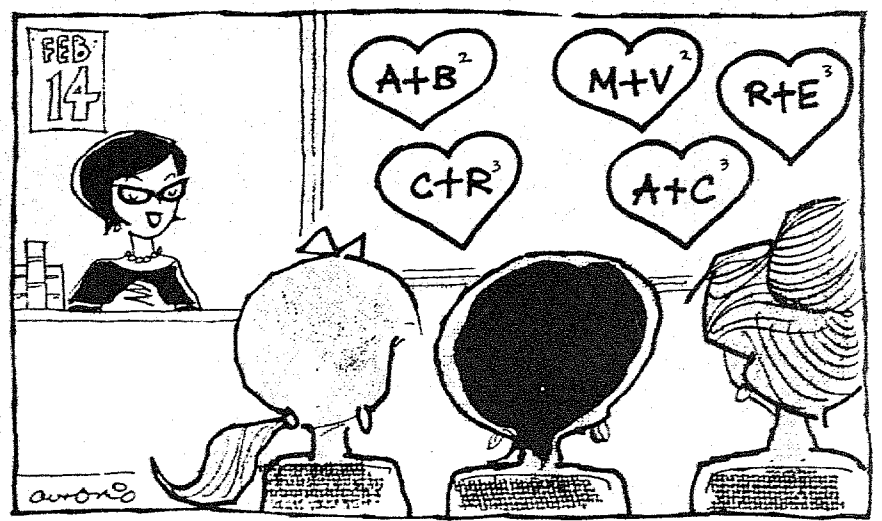
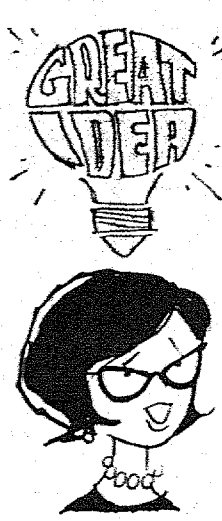
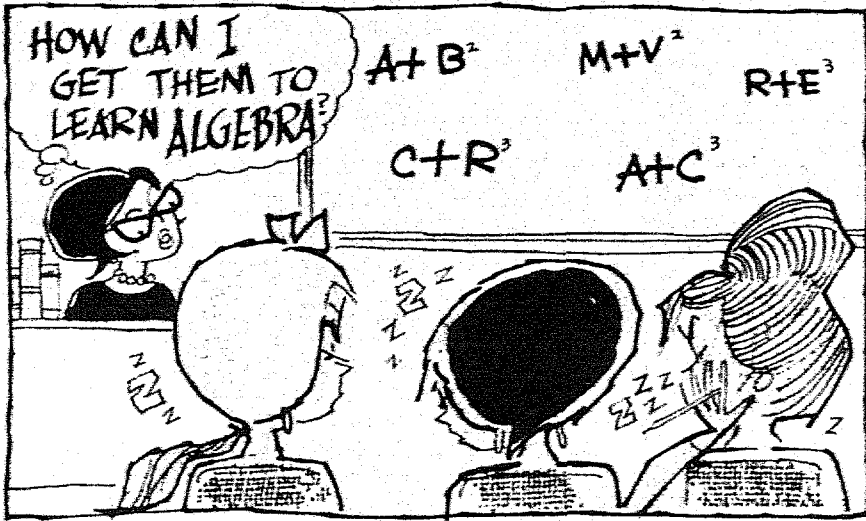
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# The Teen Scene

By Antonio



## Cagers Eye State Finals Next Week

The day of reckoning is fast approaching for the diocese basketball teams. State tournament play begins next week. Group tournaments begin in all four classes, AA, A, B and C. For the top teams, it's a chance to prove that their season's records will stand up against top competition. For the losers it's a chance to regain some glory in a final grasp for victories.

It's happened before... and could happen again. A so-so team getting hot and ending up squarely in the middle of the state title picture.

It happened three years ago when Miami's Christopher Columbus High went through a mediocre 13-10 campaign only to move through tournament play all the way to the finals of the AA-4 regional.

With John Bevilacqua, Phil O'Shaughnessy and John Fearnow as the key performers, Columbus rolled through the Group 16 tournament with victories over South Dade and Palmetto.

Then in the AA-4 regional, the Explorers pulled off one of the big upsets of the season by toppling Hollywood McArthur, 21-5, by 74-73 as O'Shaughnessy got 20 points, Bevilacqua 18 and Fearnow 16 with a smooth performance that saw the Explorers make every shot count.

However, the Explorers met a horrible fate in the AA-4 championship game when tournament favorite Miami Beach, led by 6-7 Neal Walk, now the star for the U. of Florida, and guard Alan Goldfarb, now with Clemson, proved its takes more than desire to win in the big state show. The Beach won 58-41 and the Explorers' dream was smashed.

But, next week, the diocese teams will be dreaming again. And, there's a lot more going for most than just desire. Miami's Archbishop Curley High will be favored to take the AA-15 group title. Hollywood Chaminade will be a hot choice in Class A. Ft. Lauderdale's Cardinal Gibbons, Miami's Msgr. Pace and Miami's Belen form a strong trio in Class B competition while in Class C, Miami Beach's St. Patrick's is the favorite as host to the C-16 meet.

The big interest will be on Curley, 29-2 last year and loser in the semi-finals of the state finals at the University of Florida. The Knights lost to St. Petersburg Gibbs in overtime after leading by as much as 12 points in the first half. Gibbs took the state title in easy fashion the following night.

Curley is again a big choice with a 22-1 record in its first 23 games. The Knights will face probably the toughest group tournament field, with Miami High, Miami Jackson and Coral Gables all itching for revenge from previous setbacks.

If the Knights win, they'll go into a regional field that could include undefeated Key West, Miami Northwestern (which gave the Knights two rugged battles during the season) and Pompano Blanche Ely, the kingpin of Broward County.

The battle with Key West is figured by most experts as deciding the state title. Key West was voted No. 1 in the state this week and Curley No. 2.

A preview of their regional meeting will come off on Saturday afternoon at 3 o'clock at the Miami-Dade J. C. North fieldhouse when the two meet for the first time this season in the championship game of the Greater Miami Athletic Conference.

"The pressure should be on Key West," stated Phil Petta, the highly successful Curley coach after his Knights had been dropped from the undefeated list two weeks ago by Palm Beach High.

"And, maybe this is our year," he added. "Two years ago we won 19 straight and lost in the finals of the regional tournament. Last year, we won 22 straight before losing the state semi-finals."

"This time, we had our winning streak broken during the regular season when it didn't count too much. So, maybe it's a good omen."

The Knights, though, have more than an omen going for them.

## De-Fanged Lions Roar For 'A' Title

By JACK HOUGHTELING  
Hollywood's Chaminade High began putting its team back together again in its final tuneups for the state's Class A basketball tournament next week.

The Lions had their 17-game winning streak snapped 10 days ago by Fort Lauderdale Nova, when starters Killian O'Bryne and Charlie Butler were sidelined by ailments and starting guard Jose Sabates left the game with six minutes remaining on fouls.

However, last week saw the Lions all together again, running their season's mark to 19-4 with victories over Miami Military, 67-37, and Fort Lauderdale Northeast, 70-59. The latter win avenged one of the early season losses that Chaminade suffered before launching their winning streak.

With both Butler and O'Bryne apparently ready for tournament duty next week, the other pleasing development was the scoring punch of 6-6 center Bill Bertalan.

Bertalan put together his best two scoring games, getting 17 points against MMA and 18 against Northeast. He also totalled 42 rebounds in the two games.

The victory over Miami Military also clinched the South Atlantic Conference crown for the Lions, as they were a perfect 10-0 in league play.

Another happy development was the late season surge of Cardinal Newman High of West Palm Beach, which may make the Crusaders a factor in their own Class A group tournament after all.

Newman upset Class B power Cardinal Gibbons, 71-70, after staging a strong comeback from a 17-point deficit in the first half. Dave Beutienmuller, 6-5 center, led the Crusaders' attack with 16 points but the continued good play of 6-3 Vince Bogdanski and young Bill Esposito at guard is what may

make the Newman squad a title threat. Both hit for 13 points.

Unfortunately for the Crusaders, they play in the same group tournament as West Palm Beach Roosevelt, undefeated and ranked fifth in the state.

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# Wake Up! And Live Religion

By FATHER DAVID RUSSELL

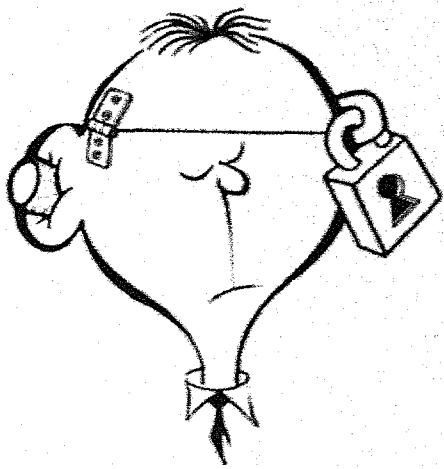
It would be of interest to know in how many of us religion has become a deadening rather than an energizing experience. We were

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taught our catechism as children and now we faithfully go to Mass and even receive the sacraments; yet our lives are still more or less insensitive to the living, burning presence of God.

One of the great enemies of religion is habit. Continual repetition can make us numb to the heart of our faith. Just as we no longer see the pictures on our walls because we have seen them so long, so we no longer see the works of God because we are too familiar with them.

A certain kind of professionalism can creep into our religious practice and the re-



sults can be spiritual sleep. Unfortunately it is possible for us to play a role, to do the right thing but without depth or reflection.

The professionally religious person has hoped so much that he no longer really expects anything; he has prayed so long he no longer really prays at all. He merely utters words and performs actions.

Catholics who do not go to Mass and receive the sacraments are sometimes called nominal Catholics.

They bear the Christian name but do not live the inner meaning of their faith. Perhaps the term nominal should also be applied to those clergy and laity who practice their faith, but their practice is empty ritual which leaves the heart unmoved. Their religion prevents them from being religious.

The fact is that we can use religious practice to shield ourselves from God. When our religious actions become so routine and automatic that they no longer challenge and move us, then our religion

may prevent God from getting through.

Forming good habits or virtues is, of course, essential to our progress in our life of love. A well-formed habit makes it easier for us consistently to embrace the good. But the mere repetition of acts by themselves is not enough to form a Christian habit or virtue, especially if our actions become so automatic that they are done thoughtlessly. Virtue is not an act performed with animal reflex, but an act which springs from conscious human freedom.

Thoughtless religion is non-human religion, and therefore non-Christian religion.

For this reason we must with some regularity stop and interiorize that which we hold with complete tenacity; we must personalize our heritage; we must make conscious that which we take for granted.

It is impossible to be a religious robot, no matter how much good we do or religious practice we perform. In other words it is not enough to practice one's religion to be religious. We must also consciously be men and women of God.

## MISSAL GUIDE

Feb. 18 — Mass of Sexagesima Sunday. Creed. Preface of the Trinity.

Feb. 19 — Mass of Sexagesima Sunday. No Creed. Common Preface.

Feb. 20 — Mass of Sexagesima Sunday. No Creed. Common Preface.

Feb. 21 — Mass of Sexagesima Sunday. No Creed. Common Preface.

Feb. 22 — Mass of the Chair of St. Peter. Gloria, Creed, Preface of the Apostles.

Feb. 23 — Mass of St. Peter Damian, Bishop, Confessor, Doctor. Gloria, tract. Common Preface.

Feb. 24 — Mass in honor of the Blessed Virgin Mary. Gloria, tract. Preface of the Blessed Virgin Mary.

Feb. 25 — Mass of Quinquagesima Sunday. Creed, Preface of the Trinity.

## Prayer Of The Faithful SEXAGESIMA SUNDAY

FEB. 18, 1968

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

CELEBRANT: Let us pray. The present-day conditions of the world add greater urgency to this work of the Church; that all men may attain fuller unity in Christ.

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For the successful resolution of the Korean crisis, that we may avoid a further escalation of war, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For peace in Vietnam, that further bloodshed may be avoided and our fighting-men reunited with their families, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the success of our Annual Bishop's Charities Drive, that the assistance which our Diocese renders to the poor, sick, and the dependent persons in our community may be continued, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For the repose of the souls of 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: (6) For all of us in this assembly of the People of God, that through our sharing in this sacrifice-banquet we may promote harmony among men and reconcile them to God, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Almighty God, You have shown us that the work of Christ and His Church is a work of unity —unity among mankind, unity between mankind and Yourself. Grant, we beseech You, that in obtaining what we have asked for we may increase that unity. Through the same Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, forever and ever.  
PEOPLE: Amen.

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## Survey Finds Members Of PAVIA Happy

CHICAGO—(NC)—The results of a survey of past and present Papal Volunteers for Latin America (PAVLA) released by Public Communications, Inc., a Chicago-based public relations firm, show that the people who become Papal Volunteers "are happy about their experience and well

satisfied with the program."

The survey was conducted by the independent communications firm at the request of the PAVLA national office here to determine the attitudes and needs which volunteers have felt and to gain criteria for its present policy of renewal and development.

Father Raymond A. Kevane, PAVLA national director, called the survey results "very encouraging."

"The survey reflects a very positive, optimistic approach to the Papal Volunteer program by the majority of the participants," Father Kevane said.

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## Laymen Consultors Named To A Curial Congregation

VATICAN CITY—(NC)—Pope Paul VI has named 36 new consultors to the Congregation for the Evangelization of Nations, including four laymen, three laywomen and five women. The nominations practically double the number of consultors to the congregation (more commonly known as the Congregation for the Propagation of the Faith), which directs the Church's world-wide missionary effort.



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## Aniversario de la Muerte del P. Varela



Se cumplen ciento quince años este 18 de febrero, del fallecimiento en su destierro, aquí en la Florida, del Padre Félix Varela, el insigne sacerdote, preclaro pensador cubano a quien otro grande cubano, Don José de la Luz Caballero, llamó "el primero que nos enseñó a pensar."

Para honrar la memoria del Padre Varela, ofrecemos en esta misma sección un artículo conmemorativo debido a la pluma del escritor e historiador cubano J. M. Rodríguez Haged.

# Con Entusiasmo Responde el Pueblo A la Colecta de Caridad del Obispo

Entusiasmo, optimismo e interés son las características de la Campaña que se está realizando de casa en casa de toda la diócesis de Miami, recabando la cooperación de los católicos a la Colecta de Caridad del Obispo (Bishop's Charities Drive).

Más de 10,000 hombres y mujeres activos en el apostolado seglar comenzaron a recorrer las casas de los 16 condados de la Diócesis el pasado domingo, iniciando así la fase final de la campaña de este año, destinada a recolectar dos millones de

dólares para la creación y ampliación de obras de asistencia para los niños y ancianos desamparados, los niños retardados, las madres solteras, los jóvenes, los estudiantes universitarios y las escuelas parroquiales y diocesanas.

tros de Formación y esparcimiento para la juventud católica universitaria).

Lo recaudado en esta colecta se destinará también a ayudar a la asistencia espiritual y material de los braceros migratorios (migrant workers) que vienen todos los inviernos a trabajar en las cosechas del Sur de la Florida.

Centenares de hombres y mujeres de habla hispana, que trabajan en los grupos de apostolado seglar de las distintas parroquias, se han unido a la legión de voluntarios que están visitando las casas de la Diócesis.

Sin embargo, aunque están trabajando muy activamente, es muy posible que numerosas familias, por falta de tiempo o porque sus direcciones no están debidamente anotadas en la parroquia, no reciban la visita de los voluntarios.

En ese caso —advierten los organizadores de la campaña en español— aquellas familias que deseen cooperar a la obra de asistencia social de la Diócesis deben llamar a sus respectivas parroquias para recibir la visita.

## Obispos Dominicanos Piden Justa Distribución

Santo Domingo — Los obispos dominicanos pidieron que se haga una equitativa distribución de los bienes en la República Dominicana, al mismo tiempo que señalaban que las reducidas tierras que poseen los campesinos del país no les permiten vivir con el decoro y la dignidad propios de la persona humana.

El pronunciamiento del episcopado dominicano, hecho en forma de carta pastoral, añade también que los huertos familiares escasos en extensión y pobres en rendimiento, no les basta a los campesinos para nutrir una prole que se aumenta sin tasa.

Dice asimismo que el país es un pueblo sin capitales y por eso sin capacidad para inversiones reproductivas y añade que los dominicanos necesitan financiamiento exterior, que debe ser acordado conforme a la justicia social internacional, sin lastimar la dignidad de la nación.

Haciendo un recuento de la situación socio-económica del país, los prelados precisan que el 60 por ciento de la zona rural es analfabeta y que el déficit habitacional sube a 147 mil viviendas.

Este domingo, día 18, los turistas que disfrutan aquí de la temporada invernal, serán exhortados a cooperar en una colecta especial que tendrá lugar en todas las iglesias denominada "Visitor's Sunday" (Domingo del Visitante).

Las principales necesidades de esta Diócesis, que pronto cumplirá diez años de fundada, incluyen la ampliación de actuales y la creación de nuevos hogares de ancianos, la ampliación de la obra asistencial del "Catholic Welfare Bureau, la ampliación y atención de la Ciudad de los Niños del Sur de la Florida, así como del Marian Center y otras escuelas para niños retardados, el hogar infantil de Ferrine, el Sistema de Televisión Educativa de la Diócesis y la creación y mejora de los actuales Newman Clubs (Cen-

# VIVIENDAS BARATAS • Clamor y Necesidad Popular en Miami

Por Gustavo Pena Monte

El problema de la vivienda cada día se hace más agudo en el área de Miami. Por un lado, la súbita multiplicación de la población a consecuencia del constante éxodo de exiliados procedentes de Cuba. Por la otra, la expansión de los "ghettos" de pobres viviendas, particularmente en las zonas de población negra, expansión que va alcanzando a gran velocidad nuevas zonas de la ciudad.

En las zonas densamente pobladas por exiliados cubanos, como el "southwest" y "Hialeah," está surgiendo un profundo malestar entre las familias por el continuo, inconcebible y abusivo aumento en los alquileres.

Los mismos apartamentos que hace diez años —antes de comenzar el éxodo— se alquilaban a cincuenta dólares mensuales, hoy producen a su propietario cien y ciento veinte dólares mensuales, lo que supone un desmedido aumento de las utilidades en propiedades que ya han sufrido el deterioro de los años.

Esas mismas viviendas, que antes de comenzar el éxodo cubano permanecían deshabitadas la mayor parte del año, ya que dependían casi exclusivamente del temporadista que viajaba de las ciudades del norte a la Florida durante los meses de invierno, ahora están ocupadas todo el año por una población estable de refugiados, que paga honradamente sus alquileres y que —y esto ha sido reconocido por distintas publicaciones norteamericanas— han mejorado el aspecto de barriadas antes deshabitadas, abandonadas y empobrecidas. Todo esto hace aún más incomprensible el constante aumento de los alquileres, que tanto está lesionando la economía del exiliado en particular y en general de todo el que se ve obligado a pagar un alquiler.

Es cierto que a pesar de lo adversa de su situación, el cubano que llegó a las playas de la Florida despojado de todas sus pertenencias, ha sabido con su laboriosidad rehacer su economía familiar en una forma que al mismo tiempo ha contribuido al auge de la economía de la ciudad.

Pero es dramáticamente cierto también —y aquí hablan los fríos números de las estadísticas— que

## Súbito Aumento de Alquiler Sufren Refugiados y Otros Necesitados

una tercera parte de la población de habla hispana del área de Miami gana combinadamente menos de \$350 dólares mensuales por familia, que una décima parte de esa población gana menos de \$200.00 por familia, lo que los obliga a acudir a viviendas inundadas, por las que tienen que pagar a veces hasta la mitad de sus ingresos.

Conocemos el caso de mujeres que han llegado solas con sus hijos al exilio, porque sus maridos han quedado en Cuba presos o en el servicio militar y que dependen sólo de la ayuda de los cien dólares del refugio, las que tienen que pagar más de 80 dólares por el alquiler de una vivienda donde admitan niños.

Esta situación alarmante de la que ya se han hecho eco otros voceros, como el semanario Patria, que recientemente publicó un editorial condenando estos hechos, tiene que encontrar una solución.

Por eso, la proposición recientemente hecha por el Obispo Carroll, hablado ante una audiencia de la cámara estatal, para solucionar el problema de la vivienda en la Florida, está obteniendo un creciente respaldo de la comunidad toda, y particularmente la colonia de habla hispana, sus voceros, sus representantes, deben darle el mayor calor.

El Obispo Carroll propuso la creación de un fondo para la construcción de viviendas baratas que después de construidas serían financiadas por las módicas cuotas de sus usuarios. Al hacer la proposición, ofreció a nombre de la Diócesis de Miami el primer donativo de \$50,000 dólares y recabó la participación de los hombres de negocios, de los magnates del comercio y la industria de la Florida para que con su aporte crearan un fondo de un millón de dólares que serviría de "semilla" para lograr los créditos federales para este empeño.

El proyecto presentado por el Obispo Carroll debe ser apoyado porque:

- Detendría el aumento de la deterioración de numerosas áreas que hoy están siendo abandonadas por sus antiguos vecinos y convirtiéndose en zonas de "ghettos" empobrecidos, simiente de la depauperación individual y ambiental que se está reflejando en la ola de criminalidad.

- Libraria a centenares de familias de unos alquileres abusivos que los llevan a la desesperación y la frustración.

- Ofrecería a esas mismas familias viviendas dignas, donde desarrollarse en un ambiente sano física y espiritualmente.

El problema de la vivienda y la necesidad de buscarle rápida y justa solución, será tema de futuros estudios y opiniones en estas páginas de The Voice.



# "La Empresa Privada Debe Encabezar Reforma Urbana"

El plan de construcción de viviendas privadas a bajo precio para familias modestas presentado por el Obispo Carroll está recibiendo el apoyo de distintos sectores de la comunidad.

El primer aporte efectivo, después de que el Obispo Carroll hiciera la donación inicial de \$50,000 a nombre de la Diócesis de Miami, ha sido hecho por la cadena de bancos "Peoples Group of National Banks."

Durante una audiencia sobre el problema de la vivienda convocada por el Comité de Asuntos Urbanos de la Legislatura de la Florida, el Obispo Carroll ofreció \$50,000 para iniciar un fondo para la construcción de viviendas baratas. Al ofrecer ese donativo inicial, el Obispo exhortó a los hombres de empresa, al comercio y la industria de la Florida a crear un fondo inicial de un millón de dólares para el inicio de

las construcciones que luego obtendrían créditos federales.

Leonardo A. Usina, presidente del Peoples Group dijo que "nuestros bancos están interesados en sumarse al programa del Obispo y tengo el presentimiento de que esto culminará en éxito."

Usina enfatizó el papel que la empresa privada debía ocupar en el empeño de remozar las áreas de indi-

gencia. "No vamos a ver nada realizado hasta que la empresa privada tome el liderazgo. . . Y por empresa privada me refiero a las instituciones financieras, los bancos comerciales, las sociedades de crédito y ahorro."

Añadió que él y sus asociados creen que la reforma urbana está estrechamente enlazada con los pequeños negocios."







ESTUDIANTES del Miami Dade Junior College aguardan la llegada del Obispo Coleman F. Carroll para las ceremonias de bendición de los nuevos locales del Newman Club, donde también radica el Club Félix Varela de la Juventud Católica Universitaria en el que participan numerosos estudiantes cubanos y latinoamericanos. En la foto se destacan, entre otros, estudiantes cubanos y norteamericanos. El Newman Club, que es un club hispano, ofrece al estudiante del MDJC un lugar apropiado para atender sus inquietudes espirituales, culturales, religiosas y sociales.

## Defiende Obispo Dominicano Desalojo de Campesinos

La Vega, República Dominicana (NA)—Monseñor Juan Antonio Flores, obispo de La Vega, quien recientemente denunciara los injustos y violentos desalojos hechos por un terrateniente en complicidad con funcionarios civiles y militares, acaba de declarar que tal situación ha sido ya superada y, en consecuencia, retira la censura (prohibición de que el propietario aludido y a sus cómplices se les admitiera a participar en sacramentos).

El Presidente Balaguer, en efecto, prometió una acción inmediata sobre el particular y aún aseguró que el Estado asentaría a esos campesinos despojados en tierras convenientes. Y el abogado del Estado, con cuya actuación había logrado esos desalojos el terrateniente, ha sido relevado de sus funciones.

## Oración de los Fieles Domingo de Sexagésima (18 de febrero)

Celebrante: El Señor sea con vosotros.  
Pueblo: Y con tu espíritu.

Celebrante: Oremos. Las actuales condiciones del mundo dan mayor urgencia a esta obra de la Iglesia: Que todos los hombres del mundo se sientan más unidos en Cristo.

Lector: Por nuestro Santo Padre, Paulo VI, nuestro Obispo, Coleman F. Carroll, nuestro parroco, (N) y todos los sacerdotes y religiosos, oremos al Señor.  
Pueblo: Señor, Ten Piedad.

Lector: Por una afortunada solución a la crisis de Corea, para que podamos evitar nuevos pasos hacia la guerra, oremos al Señor.  
Pueblo: Señor, Ten piedad.

Lector: Por la paz en Vietnam, para evitar más derramamientos de sangre y que nuestros combatientes puedan reunirse con sus familias, oremos al Señor.  
Pueblo: Señor, Ten piedad.

Lector: Por el éxito de nuestra Colecta de Caridad del Obispo, para que la asistencia que nuestra Diócesis presta a los pobres, los enfermos y los desamparados pueda continuar, oremos al Señor.  
Pueblo: Señor, Ten piedad.

Lector: Por el descanso de las almas de (N y 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 todos los que estamos en esta asamblea del Pueblo de Dios, para que por nuestra participación en este sagrado banquete promovamos la armonía entre los hombres y logremos la reconciliación de estos con Dios, oremos al Señor.  
Pueblo: Señor, Ten piedad.

Celebrante: Todopoderoso Dios, Tu nos has mostrado que la obra de Cristo y su Iglesia es obra de unidad. Unidad entre los hombres, unidad entre los hombres y Tu. Concede, te lo imploramos, que atendiendo a lo que te pedimos, esa unidad se vea aumentada. Por el mismo Cristo, Tu Hijo, Nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos.  
Pueblo: Amén.

Celebrante: Todopoderoso Dios, Tu nos has mostrado que la obra de Cristo y su Iglesia es obra de unidad. Unidad entre los hombres, unidad entre los hombres y Tu. Concede, te lo imploramos, que atendiendo a lo que te pedimos, esa unidad se vea aumentada. Por el mismo Cristo, Tu Hijo, Nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios, por los siglos de los siglos.  
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Pueblo: Amén.

## Misas Dominicales En Español

CATEDRAL de MIAMI- 2 Ave y 75 St., N.W. 7 p.m.  
CORPUS CHRISTI- 3230 N.W. 7 Ave 10:30, 1 y 5:30. MISION-4600 N.E. 2da Ave., 11 a.m.  
ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 a.m., 1 p.m. 7 y 8 p.m.  
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. :00 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.  
LITTLE FLOWER-1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.  
ST. FRANCIS DE SALES 600 Lenox Ave, Miami Beach. 6 p.m.  
ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.  
IMMACULADA CONCEPCION-68 W42 PL, Hialeah, 7:30 p.m.  
BLESSED TRINITY-4020 Curtiss Parkway, Miami Springs, 7 p.m.

## Documento del Episcopado Peruano

# Rechazan Restricción de Nacimientos

LIMA—El episcopado peruano condenó y rechazó la restricción masiva de nacimientos "porque no salvaguarda, de hecho, la libertad de las personas ni tiene en cuenta las legítimas expectativas y posibilidades del país" y al mismo tiempo reclamó que se "empren-

MANOLO REYES

## El Comunismo y los Países Latinos

En el análisis de la entronización del comunismo a través del mundo, hay hechos que se destacan peculiarmente. Uno de ellos es que el comunismo ha penetrado en países sajones, especialmente de Europa. Y se ha quedado allí. Al principio hubo un gran éxodo que marcó la primera etapa de una revolución violenta. Luego comenzó el éxodo y los actores del mismo fueron a otros países del mundo, inicialmente mantuvieron su idiosincrasia o tipicismo, y poco a poco, con el lento pero inexorable correr del tiempo, fueron absorbidos por el poderoso medio ambiente.



REYES

Innumerables casos apoyan esta teoría, en la comunicación de algunos países sajones. No ha sucedido así en los países latinos. El primer ejemplo que apoya esta afirmación está en el caso de

España, en donde el comunismo por religión, historia y tradición fué rechazado violentamente, después de una cruenta guerra civil.

El otro ejemplo típico que puede citarse es el dramático caso Cuba.

Cuando Fidel Castro se robó el poder en la isla mártir y empezó a mostrar sus verdaderos lineamientos comunistas, se produjo un gran éxodo inicial. Estudiosos de los fenómenos sociológicos podrían creer que una vez terminada la fase inicial de la revolución violenta de Castro, habría de disminuir el éxodo, hasta languidecer y desaparecer como sucedió en los países sajones de Europa. Sin embargo, no ocurrió así. Y aun cuando ha pasado el tiempo, continúa en pie la rebeldía del noble pueblo cubano a través del ansia de libertad.

Y en aras de ese legítimo ideal sus hijos lo mismo van valientemente al paredón, que a la terrible cárcel política, que al clandestinaje, que al exilio en los Vuelos de la Libertad, o en pequeños botes a través del tempestuoso Estrecho de la Florida.

Nueve años han transcurrido de tiranía castrocomunista y los que no conocen el carácter criollo podrían creer que el cubano se adaptaría allá en la isla mártir o sería absorbido por el medio ambiente en que vive. Pero no ha sido así. Fidel Castro no ha logrado asentarse en el poder, no ha podido solidarizar sus líneas marxistas leninistas en la conciencia del pueblo cubano. Y su lucha ahora es por mantenerse un día más en el poder, con una fuerte guardia pretoriana tras él. Mientras, continúa el drenaje diario de cientos de cubanos hacia tierras de libertad. Y cada uno que arriba, llega con las mismas ansias libertarias del que llegó hace cuatro, cinco, siete o nueve años atrás. Por eso, con una gran fe en el noble pueblo cubano, se puede afirmar que Cuba jamás se rendirá al comunismo. Antes bien, Cuba será la tumba del comunismo en América.

da a fondo una reforma económica y social que incluya la distribución equitativa de las riquezas", en consonancia con los reclamos de la encíclica "Populorum Progressio."

Los obispos del Perú salen así al paso a una campaña que quiere encontrar una cómoda solución a los problemas sociales y económicos de Latinoamérica, promoviendo la restricción masiva de nacimientos, queriendo hacer ver una superpoblación en un continente que no está suficientemente poblado y que requiere más contingentes humanos para sacar fruto a sus riquezas hoy vírgenes.

Igualmente condena que se desconozcan las enseñanzas claras del Magisterio de la Iglesia al dejar expedita la recomendación de medios expresamente prohibidos por la ley moral con tal de obtener los fines del control de la natalidad.

"La amenaza de la explosión demográfica —añade— no proviene del crecimiento natural de la población a través de la familia bien constituida. Las uniones irregulares, el sexualismo morboso y egoísta, exacerbado por el ambiente, la ignorancia y la miseria, son el origen del fracaso o del entorpecimiento de muchos planes básicos de desarrollo."

"El crecimiento demográfico del Perú —dice— será un factor positivo de progreso, si con la explosión racional de sus grandes recursos naturales se activa aceleradamente y con eficacia el desarrollo en campos fundamentales como la educación, raíz de toda transformación humana."

Crítica también la campaña denominada "Planificación Familiar," "con el propósito de adaptar la población en número y en capacidad a las necesidades del desarrollo, pero con un objetivo práctico inmediato que afecta negativamente a la familia peruana en puntos esenciales: el control de los nacimientos, en el sentido de una reducción drástica del crecimiento demográfico."

Agrega que "cuando se vuelcan cuantiosas sumas de dinero para el control de la natalidad en vez de emplearse en medidas positivas y sustanciales para el desarrollo, surge la duda inquietante sobre la sinceridad de muchas declaraciones y procedimientos que más bien van en sentido opuesto encubriendo una voluntad tácita o tal vez inconsciente de mantener situaciones sociales injustas."

La Declaración de los obispos peruanos señala que si la restricción masiva de los nacimientos "se hace con presiones económicas y morales, supeditando la ayuda económica del extranjero a la campaña de Planificación Familiar en el sentido señalado, entonces se está lesionando la dignidad de la persona humana y la soberanía nacional."

"Hay que rechazar, pues, y rechazamos energicamente cualquier intento de limitar a toda costa el crecimiento de la población sin dejar a salvo la libertad de los padres de familia. Esta libertad no está asegurada, mientras no se le den las oportunidades necesarias para que tomen una decisión recta sobre el volumen de la propia familia de acuerdo con sus convicciones y con sus legítimas aspiraciones, dentro de un ordenamiento social justo y cristiano."

"La Iglesia —puntualiza— no propicia una procreación irresponsable ni es partidaria de que se formen familias numerosas de un modo irracional e instintivo, sino que alaba a los esposos que con prudencia y de común acuerdo reciben de Dios o están dispuestos a recibir los hijos que puedan educar de una manera digna y humana."

"Finalmente, inculcamos y exhortamos paternalmente a todos a que pongan como fundamento y centro de sus decisiones en esta materia la fidelidad a las leyes de Dios y del Evangelio confiado a la Iglesia, aunque ello sea costoso muchas veces y contrario a una falsa liberación que seduce al hombre."

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# ¿Es Posible Olvidarlo?

(Por José M. Rodríguez Haded)

(Ex Director del Diario El Republicano, de Matanzas)

Hemos de enseñar a nuestros niños que hubo un hombre, un cubano, un sacerdote, que a los pocos días de haber nacido José Martí, murió en el destierro "pidiendo a Dios la independencia de Cuba." Ese hombre, ese cubano, ese sacerdote se llamó Félix Varela y murió hace 115 años, el 18 de febrero de 1853, aquí, en la Florida.

Del Padre Félix Varela ha dicho el insigne Maestro Don José de la Luz y Caballero, que "fue el primero que enseñó a pensar a los cubanos."



EL PADRE FELIX VARELA

hubiera ahorrado los ríos de sangre y de dolor que costaron a Cuba sus guerras heroicas. Pero no fue así. El Padre Varela fue condenado a muerte por la reacción y tuvo que huir a los Estados Unidos. . .

Aquí desplegó una labor apostólica admirable, fundando asilos, escuelas, creches, templos. Fue un sacerdote ejemplar y llegó a ser Vicario General de New York y hubiera sido Arzobispo si no hubiera intervenido el mal gobierno español. Era que el Padre Varela constituía un peligro para el despotismo colonial. Su voz era un clarín que llamaba a los cubanos a la lucha por la libertad.

El Padre Varela fue el que inició en Cuba los estudios filosóficos provocando el desarrollo intelectual de la cultura cubana. Dejó admirables lecciones de Filosofía y textos de Lógica y Metafísica, extraordinarios. Orador elocuente, escritor y periodista—fundó en Filadelfia el periódico "El Habanero"— y fue además, músico notable. A sus esfuerzos se debió la primera Sociedad Filarmónica de la Habana.

Combatió, la impiedad, el fanatismo y la superstición, defendiendo con ardor de apóstol la Doctrina de la Iglesia Católica; al par que su caridad era inagotable: muchas veces se quedó sin comer, pero jamás dejó de darle algo al que se lo pedía.

Catedrático de Filosofía del glorioso Seminario de San Carlos —que en frase de Medardo Vitier "allí estuvo lo mejor de nuestros orígenes"—. Allí explicó a los cubanos que sus derechos desde la Cátedra de Constitución, llamada con razón, la "Cátedra de la Libertad."

Las ideas del Padre Varela, a través de su discípulo D. Rafael María de Mendive, llegaron hasta el corazón de José Martí y aparecen plasmadas en el Y el Padre Varela así lo hizo. Fue a las Cortes de España a hablar en nombre de Cuba. Y presentó un proyecto de autonomía —paso previo a la independencia que era su anhelo— que de ser aprobado

El pueblo cubano lo eligió Diputado para que alzara su voz elocuentísima en defensa de sus derechos.

## Optimismo Cristiano

Por el Padre Angel Villaronga, o.f.m.

Los tiempos son duros. El porvenir se presenta incierto. Y la neurosis es uno de los síntomas característicos de nuestra era.

El hombre no puede, hoy, vivir al margen de los acontecimientos. Tiene que tomar conciencia de su tiempo. Tiene que adoptar una postura. Tiene que estar presente.

Yo quisiera que todo cristiano mirara a la vida con la misma actitud mental con que la Iglesia mira al mundo, después de haberse desposado con sus gozos y esperanzas, penas y angustias.

El Concilio Ecueménico fue muy claro en esto. Sus pronunciamientos fueron no para condenar y censurar, sino para amar y salvar.

En todos los documentos conciliares que, lamentablemente, la gente no se toma la molestia de leer, se destaca la idea de que "hemos de reconocer nuestra dependencia del mundo y nuestro respeto y amor por toda la familia humana." Esta actitud positiva no es nueva.

Recuerdo que todavía Europa estaba humeante por los bombardeos de la Segunda Guerra Mundial, cuando Pio XII dijo aquellas memorables palabras que conmovieron a la humanidad: "A pesar de todo, amamos nuestro tiempo."

Y él sabía muy bien de los horrores de la guerra, de las monstruosidades en los campos de concentración nazis; de los despiadados bombardeos aéreos sobre ciudades indefensas; del llanto, del luto, del hambre . . . De ahí que comenzara sus palabras diciendo: "A pesar de todo". . . No podía él, el Papa de la Paz, estar de acuerdo con el dolor, la sangre, el llanto y la guerra.

Y sin embargo, "amamos nuestro tiempo." Porque para un cristiano —un hombre de Cristo, llámese papa o llámese laico— no cabe otra postura que la

del amor.

Si, los tiempos son difíciles. Yo también vislumbro en el horizonte tintas cárdenas como de tormenta próxima. Todos leemos la prensa, oímos el radio y vemos la televisión. Todos sabemos también leer entre líneas.

Las desgracias físicas y morales se suceden en dramática letanía: Vietnam, Nigeria, Corea. Robos y asesinatos. Divorcios y violaciones. Terremotos y accidentes. Comunismo y terrorismo. Si, los tiempos son malos, y sin embargo, hay que amar nuestro tiempo. Este tiempo que nosotros tenemos que bautizar, redimir, mejorar y salvar.

Hay que mirar con optimismo al futuro, a la vida. Vienen a mi mente las palabras con que el buen Papa Juan XXIII abriera el concilio:

"En estos tiempos modernos algunos no ven sino prevaricación y ruina. Dicen que nuestra era es peor que las anteriores, y dicen que el hombre no ha aprendido nada de la historia que debiera ser maestra de la vida.

"Nosotros —siguio diciendo— estamos en desacuerdo con esos profetas de la melancolía, que siempre pronostican desastres, como si el fin del mundo estuviera ahí, a la vuelta de la esquina.

"La Divina providencia nos está llevando a un nuevo orden de relaciones humanas que por el propio esfuerzo de los hombres y más allá de lo que ellos sospechan, se dirigen hacia el cumplimiento de los designios inescrutables y superiores de Dios. . ."

Y Dios vino a salvar y no a perder. Y dios vino a amar y no a condenar.

"A pesar de todo" quiere decir que hay cosas que no podemos aceptar; que hay ideas con las que nunca podremos pactar; que hay errores con los que no se puede comulgar."

Sin embargo, "amamos nuestro tiempo." Quiere decir que nuestra era nos obliga a tomar conciencia de un cristianismo vivo; quiere decir, que no podemos ser del montón, ni "ir a donde va Vicente." Quiere decir, optimismo ante la vida, ante el mundo.

## Pobres y Ricos

misma pobreza que remedia y siente que recibe la alegría del que ha sido objeto de su don.

Y el pobre se siente rico, porque ha podido alegrar con su gratitud y gozo al que le dió lo que recibió, pues este no se sentía tranquilo sin poder amar a los demás como a sí mismo y si no hacía suyas las miserias de los demás.

Así la pobreza y la riqueza deben vivir abrazadas en estrecha unión en la sociedad—según el pensamiento del Evangelio— para que esta sea perfecta, según el plan de Dios.

Sin El nadie es feliz, pero Dios vive en medio de dos o tres que se juntan en su nombre, para unidos, acercarse más a El y vivir de El.

En este mundo todos somos pobres y ricos en un aspecto u otro. Darnos mutuamente nuestros propios dones y recibirlos es ser pobres de espíritu verdaderamente.

"Y bienaventurados los pobres, porque de ellos es el reino de los cielos." "Si todos los demás se sienten tan generosos como agradecidos a nosotros, es que somos pobres de verdad."

No hay nadie que se baste a sí mismo. Ni hay nadie tan pobre que no pueda dar algo, mucho, a otros.

Esto quiere decir que tenemos que vivir ayudándonos mutuamente. Que el hombre está hecho para vivir en comunidad y que dentro de ella y por ella podemos ser ricos y pobres a la vez, y encontrar, por tanto, la felicidad y paz para nuestros corazones.

Nací niño y necesitado de mil cuidados de todos: padres, vecinos, amigos, maestros, médicos, de todo un mundo de técnicas y ciencias, de todos los oficios y trabajos de los demás, para que pudiera llegar a ser hombre perfecto. Nací por tanto, pobre, muy pobre, sin nada. Todo me lo dieron: vida, comida, vestido, lenguaje, ciencia, salud. . . y con todo ello trabajé yo el resto y me formé mi personalidad con la ayuda sobre todo y bajo la mirada siempre providencial y paternal de Dios.

Ahora soy suficientemente rico para poder dar vida, salud, comida, ciencia, ejemplo, consuelo, luz, oración, felicidad. . .

Pero este don nuestro solo es útil y eficaz cuando los que lo dan saben que tienen que recibir, porque se sienten pobres en sí mismos, sintiendo la miseria, el mal que le aqueja al otro como si fuera propio.

Cuando esto alcanza uno se deja enriquecer por la

Manifiesto de Montecristi, expresión suprema del propósito libertador del pueblo de Cuba.

Se cumplen 115 años, este 18 de febrero, que murió en el destierro de San Agustín de la Florida, el Padre Félix Varela.

Cuando pasaron los años y las prédicas libertarias del insigne sacerdote fueron realidad; cuando pudo flotar libre y soberana la bandera de la República de Cuba, los restos del Padre Varela fueron trasladados a la Patria que tanto amó y por la que tanto sufrió.

Colocado su féretro en un armón de artillería, el ejército le rindió al Padre Varela, honores militares como a un General muerto en campaña. Lo llevaron a la Catedral de La Habana donde se ofreció una solemne Misa de Requiem que presidió, con su Gabinete, el Mayor General José Miguel Gómez, entonces Presidente de la República. Desde allí en imponente manifestación de duelo popular, sus restos fueron conducidos a la Universidad Nacional y depositados en el Aula Magna. Allí se alzó la elocuencia de Don Rafael Montoro y D. Enrique José Varona, ensalzando la gloria "del primero que nos enseñó a pensar."

Los restos del Padre Félix Varela siguieron allí, en una urna, presidiendo el Aula Magna de la Universidad de La Habana. ¡Nadie se ha atrevido a quitarlos!

¡Es el honor perenne, de la Patria agradecida, a quien forjó el alma de la nacionalidad y fue un precursor de la Independencia cubana!

¡Llor a su venerable memoria!



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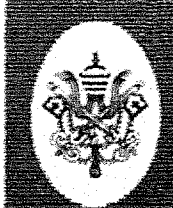
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# S-O, Everybody's Busy Spouting Off

By FATHER MICHAEL SULLIVAN

Today there seems to be a lot of confusion in the Church. Everyone is spouting off. A few years ago people were just tossed out - excommunicated - if they got out of line. Today people say the strangest things and seem to get away with it.

Free expression of opinion is a healthy sign and we should not be afraid of it. But, free expression does bring new responsibilities. The man who speaks out should do so with caution and thought. Those who listen must listen with intelligence.

God's message to men is living and always new. Because it is new it must be taught and preached to each age of mankind in a fresh and stimulating manner.

How would you react if a priest walked up to the pulpit and in a full voice said "Verily, Verily I say unto thee—Harken to the words of my mouth."

Surely you would double up with giggles, if not outright laughter. The language of one age is not the language of another. The message may be the same but its presentation changes to suit the people of the times. Still language is only one of the difficulties. There are new situations and new problems with each generation.

Men, for example, have always been a war. They have bludgeoned each other with stones and silver, bows

and arrows, clubs, sticks, poisonous darts and guns. But, never until the 1940's did they battle with atomic bombs. Nuclear weapons have added a new dimension to warfare, the possibility of massive destruction, even annihilation.

War, now, cannot be judged by old standards alone because of the seriousness of the issue. We are faced with a new challenge, and Christianity must come up with some answers. There will be no new answers if men do not look seriously at the problems. This is precisely why freedom is so necessary today. If men are not free they will not bother asking questions and seeking answers. So we have to take chances.

Confusion occurs in the Church when the opinions of one or perhaps many men are presented as truths of faith. Sometimes this happens because the newspapers or magazines grab hold of a hot issue, find someone who is willing to talk about it and then present their findings as an 'in depth' report. And you know how we all fall for 'in depth' reports. What we have to remember is that the American press is not the voice of God—nor is it the voice of his Church. Neither is the voice of a clever priest or a talkative theologian the official teaching of the Church.

There is confusion. There will always be confusion in the Church.

Good ideas will last and new answers will come from good ideas.

## Mrs. Anne Galhouse Dead; Was Kin Of Former Mayor

Requiem Mass for Mrs. Anne H. Galhouse, pioneer member of SS, Peter and Paul parish and veteran City of Miami employe, was sung Saturday in the Church of SS. Peter and Paul.

Father C. Joseph Biggers, S.M., Atlanta, Ga., celebrated the Mass for his aunt, who died on Feb. 7 at the age of 80.

The mother-in-law and former secretary to former Miami Mayor William M. Wolfarth, Mrs. Galhouse came to Miami 42 years ago from Atlanta.

She was a member of SS.

Peter and Paul altar society. In addition to her daughter, Mrs. William M. Wolfarth, she is survived by three sisters, Mrs. Mary Mallinson and Mrs. John H. Dillard, Atlanta; and Mrs. Alice Dugan, Dallas; two brothers, Father Harry T. Hayes, S.M., Atlanta; and Joseph, Louisville; a nephew, Father Patrick H. Mallinson, S.M., Solomon Islands; two nieces, Sister Mary John C.S.J., Marquette, Mich., and Sister Mary Rosalie, R.S.M., Pensacola; six grandchildren and four great grandchildren.

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