

Bishop Tanner Heads St. Augustine; Bishop Carberry Named To St. Louis



NEW FLORIDA prelate, Bishop-Designate Paul F. Tanner of St. Augustine, left, is shown with Miami's Bishop Coleman F. Carroll, during one of his many visits here.

WASHINGTON —(NC)— Pope Paul VI has made the following appointments in the hierarchy of the United States:

Bishop John J. Carberry of Columbus to be Archbishop of St. Louis.

Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops and of the United States Catholic Conference, to be Bishop of St. Augustine, Fla.

The Holy Father's actions were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

On the occasion of his appointment as Seventh Bishop of St. Augustine, Bishop-designate Tanner issued the following statement on Wednesday morning:

"In obedience to the wishes of the Holy Father, I accept gladly from him the appointment to become Bishop of St. Augustine. I earnestly beg the prayers of my priests, Religious, and people that I may become like the bishop so beautifully described by Vatican II.

"In exercising their office of father and pastor, bishops should stand in the midst of their people as those served. Let them be good shepherds, know their sheep whose sheep know them. Let them be true fathers who excel in the spirit of love and solicitude for all, and to whose divinely conferred authority all gratefully submit them-



Archbishop--Elect
John J. Carberry

selves. Let them so gather and mold the whole family of their flock that everyone conscious of his own duty, may live and work in the communion of love." (Pastoral Office of Bishops, Para. 15).

Bishop Carberry succeeds to a See left vacant by the death of Joseph Cardinal Ritter on June 11, 1967. Bishop Tanner succeeds to a See left vacant by the death of Archbishop Joseph P. Hurley on Oct. 30, 1967.

BISHOP CARBERRY

Bishop Carberry was born in Brooklyn, N.Y., July 31, 1904, and made his studies for the priesthood at the Cathedral College of the Immaculate Conception, the preparatory seminary for the Brooklyn diocese, from 1919 to 1924, and at the North American College in Rome, from 1924 to 1930. He was ordained in Rome on July 28, 1929. He made studies in canon law at the Catholic University of America here from 1931 to 1934.

He taught in the Seminary of the Immaculate Conception from January to June, 1935, when he went on loan to the diocese of Trenton, N.J., where he was secretary to Bishop Moses E. Kiley and assistant chancellor of the diocese. He returned to the Brooklyn diocese in 1940 and taught again in the seminary, from 1941 to 1945.

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Planning For Future Recommended As Catholic Schools Are Backed



"Remember, man, that you are dust, and unto dust you shall return."
Gen. 3:19
(From the Liturgy on Ash Wednesday)

WASHINGTON —(NC)—A document prepared from the recommendations of a high level symposium on Catholic education held here underscores the commitment of the Catholic Church to maintaining its vast parochial school system.

Despite calls by some Catholic critics for a dismantling of the Catholic school system, the document states that "The Church will always maintain an

institutional base for educational service, an enduring but flexible structure by which to place her resources at the service of society."

The document takes note of criticism of the parochial schools — including the charge that their operation puts a disproportionate amount of money and manpower at the service of less than 50% of Catholic students — but concludes

that "it would be premature to urge massive redeployment of Catholic educational resources into new patterns of Christian education."

The statement acknowledges, however, the "evident need for well designed programs of research and experiment aimed at obtaining reliable data to guide decisions about the most

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Time Of Self-Denial, Lent, Drawing Close

By FATHER DAVID G. RUSSELL

With unsuspecting speed the season of self denial has arrived. White vestments will give way to violet, the Gloria and alleluias of the Mass will disappear, and Lent will firmly establish itself in the Church's year of grace. With a sigh we accept its inevitable advent. With stoic resignation we decide to make the best of an unpleasant situation.

Self denial has never been one of man's favorite pastimes. Some have embraced it because virtue has its own rewards, as the saying goes. People of this school go along with self discipline as one of the ingredients necessary for sanity and survival. After all, without some self restraints, we would be human messes.

A few indulge themselves in self denial because they are really afraid of the stuff of this world. They see pleasure as stained and tarnished, as a threat to their goodness.

Of course, there are a few around who are truly sick. They get a certain enjoyment out of punishing themselves. These poor souls are affected with a martyr complex; they enjoy pain.

Needless to say, none of these are the motives which impel Christians to practice self denial. In the first instance, the person is merely trying to develop his humanity through the exercise of his will power. His goal is worthy and perhaps even necessary, but not specifically Christian. It is good, but not good enough.

In the second case, the poor person has failed to under-

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TIRED, HUNGRY, cold, his family hitchhiked from Michigan, now he wants an apple and some sleep. Story on Page 10.

the VOICE

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Lenten Regulations

The following is a summary of the Lenten regulations in the Diocese of Miami as announced by the Chancery:

ASH WEDNESDAY AND GOOD FRIDAY

Fast and abstinence are to be observed on each of these days. (The law of abstinence obliges everyone who has completed the fourteenth year of age; the law of fasting obliges those who have completed their 21st year until the beginning of their 60th year).

OTHER FRIDAYS OF LENT

It is highly recommended that the traditional practice of abstinence from meat be followed on these days.

WEEKDAYS OF LENT

In place of the customary Lenten fast, the Faithful are urged to assist at Mass and receive Holy Communion during the week and to perform meaningful penances of their own choosing.

Time Of Self-Denial, Lent, Drawing Close

(Continued from Page 1)

stand that God wants man to have pleasures. God is the author of both man's capacity for pleasure and the objects of man's pleasure. God creates only what is good. There is no Christian reason to deny ourselves something simply because it's enjoyable.

Finally our sick man is really turned in upon himself. His personality is so twisted that he gets his kicks out of pain.

The Christian mandate for self denial is contained in St. Mark's gospel: "And calling the crowd together with His disciples, He said to them, 'If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For he who would save his life will lose it; but he who loses his life for My sake and for the gospel's sake will save it.'"

Saying no to self has meaning for the Christian only when it makes possible a yes to Jesus Christ. Without the corresponding "yes" every "no" to self is an empty echo.

As we begin Lent, therefore, it is not enough to ask ourselves what penance we will practice. The first question we must ask ourselves is what separates us from the love of Jesus Christ. What dims our vision? What weakens our will? What impoverishes our love?

The season of Lent is the season of liberation. Today something enslaves us. Some chain of selfishness makes us stand still on our trip to Christ. We carry some burden of sin which bends our backs and makes us cast our eyes on this earth rather than on the risen Christ in heaven.

The season of Lent is the season of conversion. A conversion is a turning away from something which makes it impossible for us to turn toward Christ. A conversion is a complete revolution, a turning "from" for the sake of a turning "toward."

The purpose of our self denial, then, is not the suppression of passion. Passion can be good and holy and without it no man or woman can be a saint. The goal of our self denial is the harnessing of passion's power so that it can be channeled. We seek not the destruction of passion but only to transform it from our master into our slave.

We should notice that the Lenten season of self denial is but the preface of our Easter celebration. Without Easter, Lent would be Christian madness. Our self denial is going somewhere, because it is a road to the risen Christ. It is the washing of our hands so we can touch in faith the saving wounds in His hands and side; it is the curing of our blind-

Interpretation Of Lent Regulations

On the front page of this issue of The Voice is a small box containing the Diocesan Lenten Regulations. It is, of course, good for us to know precisely the official legislation of the Diocese regarding fast, abstinence and penance.

Comment

However, it would also seem profitable for a few words to be given concerning the spirit with which these regulations should be observed, so that they may be interpreted properly.

In November, 1966, the American Bishops issued a Pastoral Statement on Penance and Abstinence in which they stated that the Church has constantly recognized "that all the faithful are required by divine law to do penance." This, the Bishops declared, is due to the fact that we Christians can claim no exception from sinning, and therefore we cannot seek any exemption from the obligation to penance.

The tone of the statement, however, makes it quite clear, in fact emphatic, that the application, in practice, of this divine precept of penance and its

various expressions are, to a great extent, based on the attitude of the penitent himself.

A person's attitude, of course, is only known to himself, and therefore he must determine what is true penance for him in the light of his own conscience.

While the Bishops have given us definite guidelines to follow in the matter of Lenten penance, and these may not be lightly disregarded, still the individual can and should judge for himself whether he has valid reasons to be excused from these precepts.

It should be noted that the Bishops' statement does make a distinction between the obligation of Ash Wednesday and Good Friday and the obligation of abstinence on the Fridays of Lent. It follows that the reason that would excuse one from the obligation of abstinence and fast on Ash Wednesday and Good Friday would necessarily be a more serious one than the excusing oneself from the obligation of the remaining Fridays of Lent.

ness so we can see His Easter light; it is the loosening of our tongues so that we can proclaim the good news. Jesus Christ is risen.

Each man must ask himself what separates him from Christ. Perhaps he will find the answer not so much by looking within himself as by looking at Jesus Christ. We can only see the poverty of self in the richness of His risen body. We only appreciate our sin when we first appreciate our Savior.

Our self denial, then, must not focus our attention upon ourselves but on the other. Selfishness is never dispelled through self obsession, even an obsession with holy deeds and self denial. What we really seek is not denial of self, but affirmation of the other.

Even those who say they want to practice self denial because they "want to do something special for the Lord," give Him something "extra," miss the real point. The fact is that there is nothing we can give to a God who made everything and gives us everything, even our good deeds of self denial. We cannot give God anything because He lacks nothing.

What God asks of us is that we proclaim the good news of the risen Christ and that we love all those whom He loves (no exceptions). We can give God nothing by denying ourselves something, but we can give others our unreserved love and concern. That is the real stuff of Christian self denial.

Army Chaplain Recommended For A Medal

FORT LAUDERDALE — A U.S. Army chaplain, who as a youth served as an altar boy in St. Anthony Church, has been recommended for the nation's Medal of Honor for recent heroism in Vietnam.

Father (Capt.) Charles J. Liteky, Jr., M.S.S.T., who joined the 199th Infantry Brigade last March, is now en route to rejoin the 199th after a 30-day leave which included a visit to his mother in Jacksonville, and visits with friends in Richmond, Va., Fort Lauderdale and Miami.

A member of the Missionary Servants of the Most Holy Trinity, the chaplain, who attended St. Anthony parochial school in 1945 and 1946, was with two platoons looking for mortar sites from which Viet Cong had fired last Dec. 6 when fire was exchanged and the Viet Cong ran ahead into the woodline with the platoon in pursuit.

As both sides were reinforced, fighting went on into the evening and throughout the night at Bien Hoa, Father Liteky recalled. Excellent communications made it possible for the chaplain, assisted by others, to see that the wounded were carried to safety and helicoptered out. Some 85 U.S. soldiers were wounded and 30 killed, he estimated.

"I annointed all the dead," Father Liteky said, adding that he didn't keep count of how many wounded he carried to safety.

Two weeks later he was recommended for the Medal of Honor, action on which may take as long as a year according to Army sources, or may not be acted upon at all.

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Persecution In Albania

VATICAN CITY (NC) — Communist Albania's program of obliterating all churches within its borders is in full swing, according to a broadcast of an Radio.

Commenting on the religious persecution in Albania, Vatican Radio recalled that Radio Tirana, Albania's government-controlled station, declared last October that Albania has become officially "the first atheistic state of the world."

The last Catholic church to be open in the country was closed by the government in August, 1967, and according to the Albanian literary magazine Nendof, in its November edition, a total of 2,169 churches, mosques, monasteries and convents had been closed and transformed, mostly into cultural centers for youth groups.

Texas Saturday Mass

SAN ANGELO, Tex. (NC) — Bishop Thomas Tschoepe of San Angelo has announced that the diocesan request for the Saturday Mass faculty has been granted. In the future, the Sunday Mass obligation may be met by attendance at a Saturday afternoon or evening Mass.

The diocese of San Angelo is a missionary diocese, the bishop explained, and there are great distances between churches and few priests to serve the faithful. Many priests have two or more churches to attend, and will be able to give more time to the smaller churches with the Saturday Mass faculty.

Students Go Hungry

WASHINGTON—(NC)— For 24 hours students at the Catholic University of America here lined up to go hungry in campus dining halls. The reason: MEASLES.

The letters are an acronym for "Millions Everywhere Are Starving, Literally Everywhere, Starving." It is part of a new form of student demonstration, self-deprivation to show concern for the world's dispossessed.

Michael Busk, a student in the department of religious education, was spokesman for a small group that appealed to CU students in the name of starving millions throughout the world to "at least show our concern for these people."

Navy Honors Priest

NEWPORT, R.I. (NC) — The United States Navy has dedicated a chapel here in memory of a priest-chaplain who was killed in Vietnam.

Father (Lt.) Vincent R. Capodanno, M.M., a Navy chaplain, was honored at the dedication of the chapel at the Navy Chaplain School here.

The Maryknoll priest lost his life in September, when he stayed with his men on the battlefield although severely wounded. For his heroism, he received the Vietnamese Cross of Gallantry and the Bronze Star Medal for valor.

Auxiliary Bishop Philip Furlong of New York, Military Delegate to the Armed Forces Roman Catholic personnel, gave the prayer at the ceremony.

Laity, Bishops Mix

ROME — (NC) — Approximately 40 Italian lay men and women are taking part in various meetings of the annual assembly here of the Italian Bishops Conference.

The unprecedented participation of the laity in the meetings was approved by the bishops because the assembly's central theme is "The Laity in the Church in Italy After the Council." Some of the sessions of the bishops assembly are restricted to bishop-members only; however, lay men and women, as well as diocesan and Religious priests, have been chosen to take part in the discussions of the assembly dealing with the laity.

Document Faces Delay

ROCKVILLE CENTRE, N.Y. — (NC) — The president of the Pontifical Commission for Social Communications Media has said that it will take at least another year to complete a pastoral blueprint for implementation of Vatican Council II decrees on communications.

"It is hoped that the pastoral instruction will be ready for publication for World Communications Day, May 18, 1969," said Archbishop Martin J. O'Connor, president of the commission.

Pope Paul VI directed the commission in April, 1964, to prepare a document for use by the world's bishops in putting into force the council's ideas on social communications.

Greater Laity Voice

LANSING, Mich. — A series of proposals that give laymen a greater voice in parish and diocesan affairs was endorsed by Bishop Alexander M. Zaleski of Lansing.

At an unprecedented diocesan renewal congress attended by some 5,000 persons, five main recommendations came out of a two-month home discussion program conducted in the 115 parishes and missions in the 15-county diocese. They were presented to the bishop at the congress in the Lansing Civic Center, climaxing detailed study by the laymen on the Vatican Council II decree on the apostolate of the laity.

Laity Council Requests Pope To Expand Its Membership

ROME (NC)—The Council of the Laity has recommended to Pope Paul VI that he expand its membership by several members to give better geographical and social representation of the world's Catholic laity.

The proposal was in answer to a resolution of the third World Congress of the Lay Apostolate which called

for expansion of the council, whose membership had been named by the Pope. Although the expansion proposed by the council after a week of meetings in the Vatican was not as great as that proposed by the lay congress last October, it was felt that this would be the first step toward the eventual reorganization of the council in the years to come.

Several members of the Council of the Laity took part in a press conference the day after its deliberations had concluded. Martin Work, executive director of the National Council of Catholic Men of the United States, said that the council had devoted more time to the subject of its expansion

than to any other subject and that it was agreed universally that it be enlarged to the maximum.

However, the problem seemed to be just how to do this. As a first step, it was decided that it be recommended that the Pope appoint "several more laymen" to give the council wider representativeness.

A second step was the decision of the council to send a letter to all national bishops, conferences asking them to help set up solid contacts with the country's or the region's laity. To accomplish this on a practical scale, the council will ask the bishops to ask national lay councils, where they exist, to appoint three persons to have direct dealings with the Council of the Laity.

If no such national lay councils exist, bishops will be urged to establish them and then ask for the selection of three persons, if this is not feasible, the Council of the Laity will ask the bishops themselves to designate the three.

During the press conference it was stated that "the council attaches great importance to this, not so much to create new structures as to have a form of contact with the life and real preoccupations of the laymen of the world and to assemble information on the experience in the apostolate of different countries."

The fourth session of the Council on the Laity will be held in Rome Sept. 26-Oct. 6.

Priests Want National Group

By ARTHUR SOUTHWOOD

CHICAGO (NC) — More than 300 priests from throughout the United States met here to lay the groundwork for establishing a national organization of senates and associations of priests.

They voted that further steps be taken toward the formation of a national organization. There was only one negative vote. They also voted to establish an office or secretariat to report on this meeting, to begin communications between senates and associations on a national level, and to handle coordination work.

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

A constitutional assembly (Continued on Page 19)



CLUTCHING a seriously wounded child, a South Vietnamese woman runs from her destroyed home within Hue's walled Citadel. Allied forces have been seeking to oust the Viet Cong entrenched within the thick wall's of South Vietnam's sacred city.

Public Aid Called Necessary To Private Schools' Health

By BERNARD F. SAUVE

SAGINAW, Mich. — (NC) — Three speakers in widely divergent occupations agreed here that the crisis in private schools demands a public fund for the education of non-public schools students.

The speakers were Father Virgil C. Blum, S.J., author, constitutional law authority and political science teacher at Marquette University, Milwaukee; Dr. John Choitz of Detroit, Lutheran college head; and Stuart Hubbell, former national president of Citizens for Educational Freedom, now Michigan CEF executive director.

They agreed such a fund is not only needed but is just and desirable for both the public and private school systems.

Auxiliary Bishop James A. Hickey of Saginaw, set the mood for the meeting in St. Paul Seminary here by telling the 650 persons present that the gathering was "important for the welfare... of all the children of our state" so they may continue receiving an education in a "school of their free choice."

Father Blum, who missed a plane and had to travel by taxi half way across Michigan to arrive at the seminary hall in time, declared "whether parents have tax funds for church-related schools will affect the whole future of our culture." He warned that if the financial problem of such schools is not resolved "American society will become completely secularized."

Observing that aid to private schools is "rather a political than a constitutional question which must be resolved," Father Blum said organization is

necessary if federal or state funds are ever to be allocated to private schools. He asserted that if private school proponents want to have an effect on legislators they must "organize an interest group... otherwise they, in effect, disenfranchise themselves."

Public policy in education cannot be fairly established, he explained, except through the free competition of interest groups. Pointing out that "virtually every law is conceived in an interest group," he said "if we are going to have tax funds for private schools, we must have an interest group to promote this."

"Law," he said, "is the resultant of all the forces brought to bear on the legislature — without interest groups our legislative system would be dead."

Father Blum said "we need a private sector of education because public education needs competition... to achieve its potential." In a pluralistic society, he said, there should be diversity in education, because such a society is "repelled by a monolithic system of education."

He said private schools are based in freedom. He added: "We must give parents freedom of choice in the education of their children... a freedom to choose their school without penalty."

Dr. Choitz said: "No person who says 'I believe in God' can walk away from his teaching obligation." Conceding that secular training is obviously needed in education, he contended such training "stops at the end of life and only what

carries off into eternity will last forever."

He said secular subjects alone leave a "tremendous gap" in education so that man is reduced to an animal, apting to be manipulated and used. He said there is a need for religion and morality in the schools. He warned that "unless we have respect for God and morality, democracy will soon fail."

Dr. Choitz declared church-related schools "can make a contribution to our people and to our nation."

Hubbell, currently CEF national vice-president, said "a hundred years from now what will be remembered is our children. They are all we have to pass on. Whatever we can do to prepare them... is the highest work we can perform."

Citing the social problems rampant in society today, the Traverse City (Mich.) attorney said "in Los Angeles last year there were more divorces than marriages." He predicted that "if present circumstances continue, by 1970 30% of non-public schools in Michigan will have to be closed."

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PROBLEMS OF the Church in Latin America are discussed by, left to right, FATHER EUGENIO DEL BUS-TO, director of the Diocese of Miami Latin Affairs Of- fice; BISHOP VICENTE CISNEROS, ARCHBISHOP CESAR MOSQUERA, and DR. WALTER FRANCO.

Prelates Cite Latin America Woes

Bigger Problems Than Communism

Education and the too rapid growth of the major cities, and not communism, are the biggest problems facing the people of Latin America, two Ecuadorian prelates and a government official said in Miami last week.

"I do not believe that communism is the main problem in Latin America today," said Auxiliary Bishop Vicente Cisneros of Guayaquil. "There is often great confusion between communism and the tremendous desire of the people to effect improvements in social conditions.

"The communists are not so numerous as some people suspect, and the people in Guayaquil, for example, do not listen to them. They do, however, take as much advantage of any given situation as possible.

"And the first thing that we must do as leaders of the Church and as government leaders in Latin America is to try and be as positive as possible in our efforts to solve the social problems that exist," he added.

In illustrating the social problems of many large Latin American cities, Archbishop Cesar Mosquera pointed to the rapid growth of his own Archdiocesan see city. During the past five years the population of the

city, which now numbers over 700,000 has grown by more than 30 per cent, and another increase of 30 per cent is expected in the next five years, he said.

Latin America is, in fact, experiencing an internal migration—a shift of the population from rural to urban areas—which is the complete opposite of the American movement into the suburbs and the country, the Archbishop said.

Many of those moving into the cities are unskilled laborers attracted by the desire to find work, more money and better housing for their families. When these hopes are disappointed, they often are forced to live in the growing *barriadas*—slums—on the outskirts of many cities.

These *barriadas*, reported

Dr. Walter Franco, member of the Guayaquil Municipal Government Council have presented special problems for many Latin American municipal and national governments. Guayaquil, he said, is faced with the problem of malaria in the slums during each rainy season, and there was a polio outbreak in 1967. Hygen problems are among the most pressing of the results of the growth of *barriadas*.

Church and local government organizations have joined hands to meet many of these problems, noted Bishop Cisneros. Special government programs have been initiated to build housing for the poor in the cities, and the Church has been establishing centers which provide medical care, food, shelter and some training for

the immigrants to the cities.

In a special move, the municipal government of Guayaquil has established a "homestead" program in which the poor can get their own land free of charge from the city by establishing a home on and improving the land.

At the same time, the Church and the government are working together in a program to increase literacy. Students in church and state run schools can not get their diplomas until they have taught a certain number of people to read and write. These in turn teach others, "and in the not too distant future we hope that illiteracy will be a thing of the past throughout Ecuador," the doctor said.

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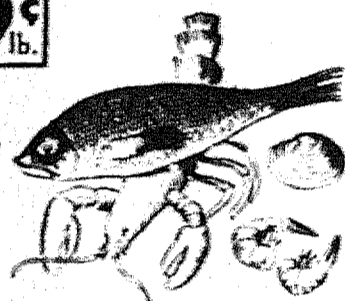
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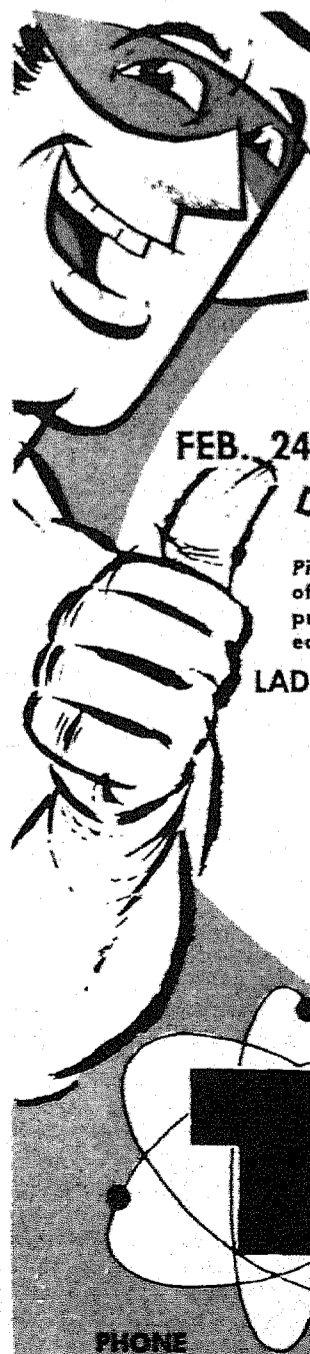
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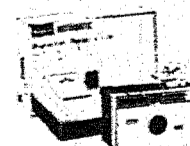
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Bishop Tanner Visited In Miami Many Times

Bishop Paul Tanner, appointed seventh Bishop of St. Augustine, Wednesday, has been a frequent visitor to the Diocese of Miami since it was established in 1958.

In April, 1964 he was the principal speaker during closing sessions of the Miami DCCW convention held at the DuPont Plaza Hotel in downtown Miami, where he spoke on "Liturgical Reform — Its Background and Significance to a Catholic Mother."

He returned again to Miami in June, 1965, when he was among speakers at the

23rd annual Serra International Convention hosted by Diocese of Miami Serra Clubs at Miami Beach.

The Bishop also participated in ceremonies of dedication at St. Raphael Chapel on the campus of St. John Vianney Seminary in January, 1966 and the following month was among honored guests at the investiture of Msgr. Jeremiah P. O'Mahoney, P.A., pastor, St. Edward parish, Palm Beach, as a protonotary apostolic.

Last February, Bishop Tanner administered the Sacrament of Confirmation to adults and children in St. Patrick parish, Miami Beach; St. Francis Xavier parish, Fort Myers; and Our Lady Queen of Martyrs parish, Fort Lauderdale.

When the Diocese of Miami was host to the National CYO Federation's ninth annual convention last November, Bishop Tanner was a concelebrant of the Pontifical Mass offered by Bishop Coleman F. Carroll with 14 diocesan CYO moderators at the close of the three-day session.

During his homily at the Mass, Bishop Tanner reminded the delegates that the Gospel of Christ is the source of power through which today's youth can exert important influence among themselves, within the Church and in society.

"When a youth really takes Christ and His Gospel seriously," the prelate said, "it means that life takes on a new dimension for him. It becomes richer and more satisfying. It takes on meaning and hope, direction and new vitality. It means that life will not wane and wither when in the years to come youth reaches that never-never land of old age."



BISHOP PAUL TANNER

St. Augustine, St. Louis Heads Named

(Continued from Page 1)

In May, 1965, while he was president of the Canon Law Society of America, he was named titular bishop of Elis and coadjutor with right of succession to Bishop John C. Bennett of Lafayette in Indiana. He was consecrated on July 25, 1956.

Bishop Carberry succeeded to the See of Lafayette in Indiana on Nov. 20, 1957, and on January 20, 1965, was named to be the seventh bishop of Columbus. He was enthroned in Columbus on March 25, 1965. He is a member of the Administrative Committee of the National Conference of Catholic Bishops and of the Administrative Board of the U.S. Catholic Conference.

BISHOP TANNER

Bishop Tanner was born in Peoria, Ill., Jan. 15, 1905, and attended Marquette University in Milwaukee before making his studies for the

priesthood at Kenrick Seminary, St. Louis, and St. Francis Seminary, Milwaukee. He was ordained in Milwaukee on May 30, 1931, and made post-ordination studies at Marquette and the Catholic University of America here in philosophy, education and sociology.

He was secretary for catechetics in Catholic Action of the Archdiocese of Milwaukee in 1940 when he was named assistant director of the Youth Department of the National Catholic Welfare Conference (now USCC). He was assistant general secretary of NCWC from 1945 to 1958, and has been general secretary since 1958.

He was named titular bishop of Lamasba in October, 1965, and continued in his capacity as general secretary of the bishops' secretariat.

Bishop Tanner was con-

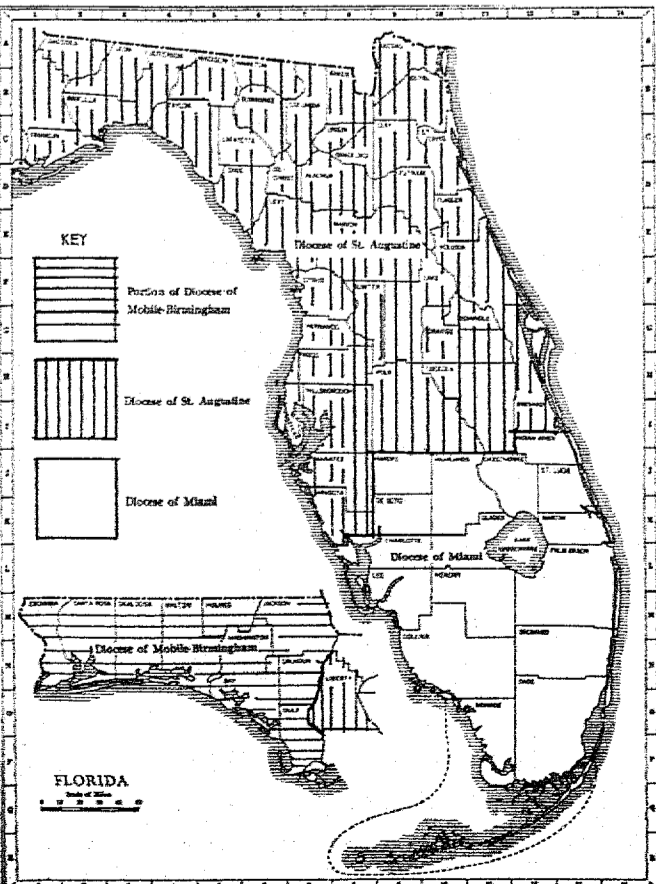
secrated in the National Shrine of the Immaculate Conception here on Dec. 21, 1965, by Archbishop Egidio Vagnozzi, then Apostolic Delegate in the United States and now a Cardinal in the Curia in Rome.

Bishop Tanner has spoken for the bishops of the United States on a number of important public issues, and has represented them in the reorganization of the National Catholic Welfare Conference into the present two organizations — the National Conference of Catholic Bishops and the United States Catholic Conference.

St. Louis was erected as a diocese on July 14, 1826, and has been an archdiocese since July 20, 1847. It has a Catholic population of 518,142 in a general population of 1,928,295, according to the latest Official Catholic Directory.

St. Augustine's history runs back to April, 1413, when the area was sighted by Ponce de Leon, a companion of Christopher Columbus on his second voyage, seeking the Fountain of Youth. It was about 1515 that Leonardo da Vinci put the words "Terra Florida" on his map of the New World. St. Augustine was founded on the saint's feast day, 1565, and became the first permanent white settlement in what is now the United States. The expedition was led by Pedro Menendez de Aviles, and Mass was offered on Sept. 8, 1565, the date of the formal landing, by the fleet chaplain, Father Francisco Lopez de Mendoza Grajales.

The area was made a vicariate apostolic in 1857 and became the Diocese of St. Augustine in 1870. It has a Catholic population of 199,946 in a general population of 3,401,392, according to the latest Official Catholic Directory.



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EDITOR'S COMMENT

Taxing Travel Hits Education In Face

Our federal government is faced with a serious obligation: protect the greenback. To achieve this end the administration is proposing to restrain the gold flow out of the country by restraining foreign travel. Though the goal is happy, the means chosen are open to some debate.

Freedom of movement touches close to the heart of freedom itself. For this reason Americans have long cherished the right to move freely both within and without this country. Fortunately few places have been off limits to American travel.

The accumulated value of American travel is impossible to estimate. In spite of the stereotype "ugly American" tourist, the majority of Americans have received through travel an education which books could have never given.

Understanding has been nourished, sympathy cultivated and friendships forged. There is no substitute for face to face confrontation at the grass roots level if the walls of international prejudice and ignorance are to crumble.

Our government, then, should carefully consider what good would be lost to Americans and world understanding by the curtailment of American foreign travel. Let us not tax understanding out of the reach of the little man.

Can the goal of limiting the gold flow be achieved another way? The foreign investment of American companies is immense. The spending of the government itself might well be examined. No doubt whatever means is chosen, there will be difficulties, but certainly the impairment of freedom of movement and education through travel should not lightly be limited.

Bill Aiding Migrants Should Be Adopted

Last year the Human Relations Commission of the Diocese of Miami called upon U.S. Senators and Congressmen from Florida to support extension of the National Labor Relations Act to cover all farm workers.

The Human Relations Commission is particularly concerned with this legislation because of the nearly 80,000 agricultural workers employed within the 16 counties which embrace the Diocese.

The upgrading housing, wages and working conditions which confront many of these workers are an affront to human dignity and demand social action.

New Jersey's Senator Harrison A. Williams, chairman of the Senate subcommittee on Migratory Labor, is sponsoring legislation in the present Congress which would include nearly half of the nation's migrant workers under the National Labor Relations Act.

Passage of the measure would enable both unions and management to call in the courts to arbitrate disputes, enforce fair practices and supervise elections.

Without some form of bargaining organization, farm workers are left nearly powerless to achieve social justice. Passage of the legislation would give farm workers an indispensable tool.

The bill would affect only farms which sell \$50,000 worth of goods in interstate commerce.

No doubt the bill will have difficult times. We would consider the children, the wives, and the honest labor of thousands of farm workers. Who is willing to deny them the means to achieve a living wage?

Calls Catholic Press 'Part Of Education'

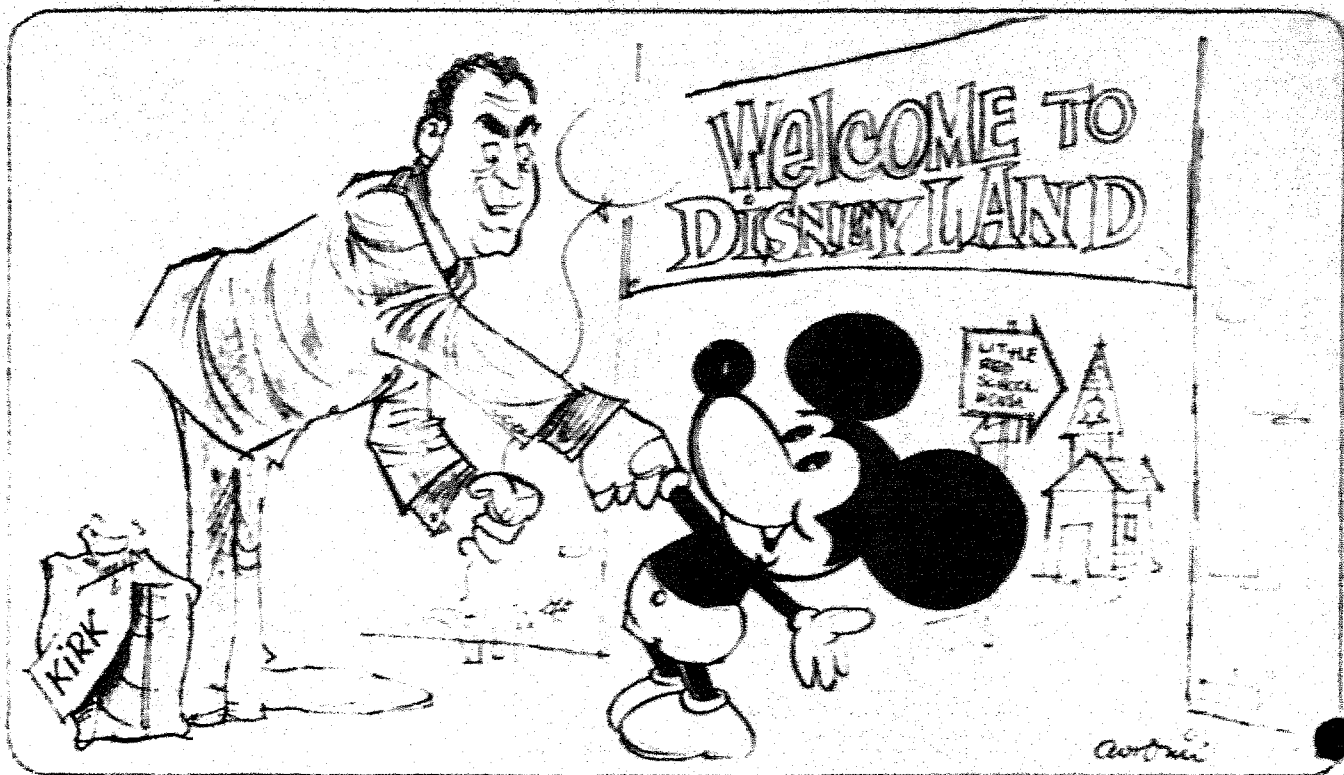
BRIDGEPORT, CONN. — (NC) — A bishop counseled here that persons who cut themselves off from Catholic publications because they are disturbed by some of the things they read are making "a great mistake."

Bishop Walter W. Curtis of Bridgeport said it would be "a tragedy" not to keep in touch with the Catholic press on a regular basis, be-

cause "there is no other means of communication bringing us the full picture of Christian thinking and reaction."

Bishop Curtis in a letter marking Catholic Press Month, which is observed in February, urged Catholics to subscribe to their diocesan newspaper "as part of the overall adult education program in religion in our diocese."

Gee, Claude, I Never Had That Problem!



Religious Advice Is Remembered

By JOHN J. WARD
First in war, first in peace, first in the heart of his countrymen.

That man, of course, was George Washington, whose birthday we celebrated Feb. 22.

There are many stories told about George Washington. The favorite, perhaps is that one about the cherry tree he chopped down when a mere boy. Asked by his father how it happened, he replied:

"Father, I cannot tell a lie. I did it with my little hatchet."

That was a pretty good indication, no doubt, of the kind of man he was to become. And of all the characteristics for which he is remembered today, the least recalled, perhaps, is that George Washington was a religious man. This was proved by a statement he made, hardly ever quoted today:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of man and citizens."

The first President spoke out on many issues. Here are some of them:

Gambling: "It is the child of avarice, the brother of iniquity and the father of mischief."

Government: "The administration of justice is the firmest pillar of good government."

Liberty: "Liberty, when it begins to take root, is a plant of rapid growth."

Preparedness: "To be prepared for war is one of the most effectual means of preserving peace."

Sick To Meet At Fatima

The International Convention of the Sick will be held at Fatima from March 28 to April 1.

It will be held in conjunction with the 50th anniversary of the apparitions of Our Lady at Cova da Iria. Study on the value of suffering in the life of the Church and in the light of the Vatican Council will precede the convention.

There also will be contemplation on the message of Our Lady to the three shepherds of Aljustrel.

TRUTH OF THE MATTER

Open Minds Never Needed More Than At This Time

By MSGR. JAMES J. WALSH
When we receive letters from people who see in any kind of change a serious threat to the Church, a little known period of American history comes to mind.

Back in the late nineties, two U.S. bishops and perhaps a score of priests were bitterly criticized by many because of their "radical" ideas and "deplorable excesses." Archbishop John Ireland of St. Paul and Archbishop John Keane of Dubuque brought down on their heads the wrath of Catholics in this country and abroad, simply because they were far ahead of their times.



WALSH

The two prelates and some priests advocated cooperation with people of all religions in trying to bring about much needed social reform in the United States and in attempting to promote general civic welfare.

In France and Italy, rigid nationalists looked on such cooperation as a grave evil and raised such a fuss over the attitude of the two bishops that it came to be known as "the Americanist Heresy." Pope Leo wrote a letter about it. Cardinal Gibbons went to considerable trouble to deny that any Americans held the condemned beliefs which the Italians and French were accusing them of, and he pointed out that Pope Leo "did not say they held them."

Eventually it simmered down. But it was clear that Europeans then did not understand our democracy nor the realistic approach of our American bishops to problems in America. And it took generations to "get acquainted with the real American Catholicism - democratic in spirit but thoroughly orthodox in principle."

Today, of course, such cooperation with Christians, Jews, atheists and agnostics in solving social problems is commonplace. We are urged, by contrast with the former attitude, to work together in common problems for the good of all.

It points up once again the need in every age — and none more so than in our own — for open minds and intelligent understanding of attitudes and convictions which may run counter to our own. It seems certain that 50 years from now many people will be amused to look back on us and wonder why the Vatican Council found so many fearful of necessary changes.

It reminds me of what an old lady said years ago when Pius XII made the first small change in the fasting regulations governing Holy Communion. Scandalized by the change, she said, "Well, if the Pope wants to lose his soul, let him go ahead, but I'm keeping the old law."

Incidents like the above are not uncommon. An Italian priest nearly a century

ago got into hot water because he felt that the laity should be deeply involved in the mission of the Church. He spoke of them as apostles working closely with their bishops and priests, and the idea was so novel in his day that he was roundly condemned.

Vatican II, of course, vindicated it. And so did an extraordinary meeting last week in Rome, when 40 men and women took an active part in the Italian Bishops' Conference. The meeting was termed "unprecedented." One of the bishops called the gathering "a sign of new times and of new methods." He stressed the need for a change of mentality, since for generations everyone thought of the laity as passive members of the Church.

Speaking of condemnations, we're reminded that it has become a favorite pastime of some to "denounce modern youth." Teenagers today are considered giddy, because of the music they like, unstable because they burn with zeal for a cause one day and forget its name the next, kooky because they refuse to accept established patterns of behavior, unfeeling because they cause parents so much misery, cowardly because they seek to escape reality in drugs.

Obviously such blanket condemnations are unfair and unrealistic. We have occasion to meet many young people, and no doubt some are giddy, etc. But so were the youth of the last generation and the generation before.

Many may miss the point that a considerable number of young people today are serious and troubled. Perhaps in far greater numbers than young people in other ages, they seem to feel responsibility for social ills and want to be a part of the solution. True, they jump from cause to cause, or perhaps this is because they are not really accepted in some endeavors, or because the confusion which characterizes our sick society makes their thinking fuzzy too.

Time and again we run into young men and women who want to do something for others, who are taking an unselfish view of life, who are deeply worried about war and hate and hypocrisy, and they don't know quite what to do. It used to be that such people would want to dedicate their lives to God as priests and religious. Today, unfortunately, the image we give them has not changed enough to enable them to identify themselves with the traditional vocations in large numbers.

Last week at the Catholic University in Washington, for instance, a group of students went hungry for 24 hours. The spokesman said, "Those of us in the three-meals-a-day world find it hard to believe that every minute of every day seven human beings die of starvation . . . although our giving up Friday's dinner won't reconcile the disparity between our having no trouble finding three meals a day and millions of people not being able to find any food at all, it at least showed our concern. At least this was a start."

Such concern surely is not giddy, unstable, etc., etc.

The VOICE
The Diocese of Miami Weekly Publication

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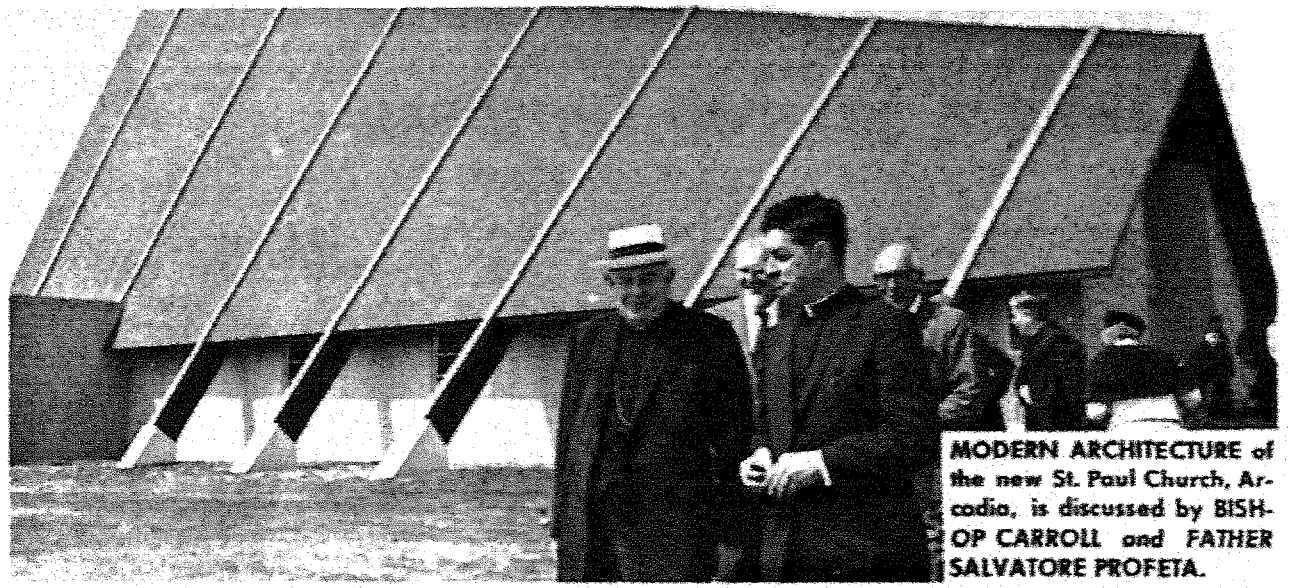
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New Church, Hall Dedicated



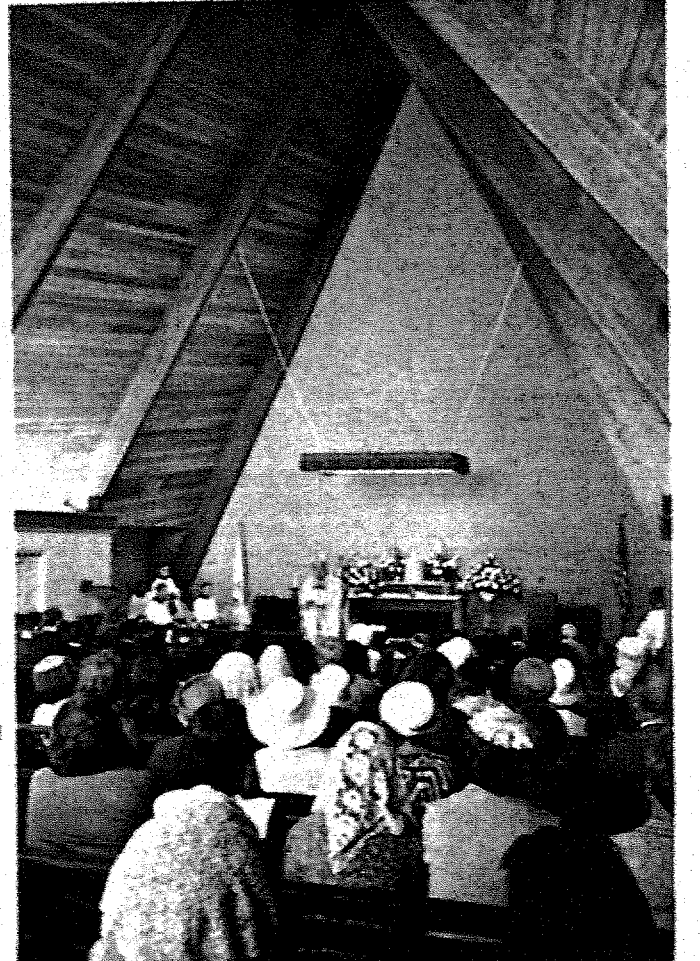
MODERN ARCHITECTURE of the new St. Paul Church, Arcadia, is discussed by BISHOP CARROLL and FATHER SALVATORE PROFETA.



DEDICATION CEREMONIES for the new parish hall of St. Margaret Church, Clewiston, which includes, classrooms, lecture and meeting rooms, were conducted by BISHOP COLEMAN F. CARROLL.



FINAL TOUCHES to the veil of 12-year-old EMILY SCHAFER, who was confirmed during ceremonies at Clewiston, are added by her mother, MRS. HERBERT SCHAFER.



POINTED CEILING of the new St. Paul Church towers above the congregation as they hear the Bishop stress the importance of post Vatican II changes.

— At Arcadia And Clewiston —

ARCADIA — A modernistic new church for one of South Florida's oldest parishes, and a parish hall in St. Margaret parish, Clewiston, were dedicated by Bishop Coleman F. Carroll during ceremonies, Saturday, Feb. 17.

Following a Pontifical Mass which marked the dedication of the new St. Paul Church, here, during which he administered the Sacrament of Confirmation, Bishop Carroll recalled the history of the parish.

He noted that although

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priests had ministered to the needs of DeSoto County residents since 1882, the parish was established in 1929. "The first pastor was a man named (Father William J.) Carroll, and this new Church has been dedicated by a man named Carroll," he said.

The modern architecture of the church, the bishop continued, should serve to point out to the members of the parish that modern changes which have resulted

in the Catholic Church as a result of the Second Vatican Council.

"These changes," he added, "are emphasized by the fact that for the first time the Sacrament of Confirmation is being conferred during the Sacrifice of the Mass."

At the same time, the Bishop pointed out, the essentials of the Church and its teachings have not changed.

Speaking at dedication

ceremonies for the new St. Margaret Parish Hall, during which he also administered Confirmation, the Bishop urged the newly confirmed students to consider

the possibility that they might have a religious vocation, and urged parents to foster such vocations in their children.

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Retreats Set For Teachers

Annual retreats for members of the Diocese of Miami Catholic Teachers Guild will be held during the month of March at the Cenacle Retreat House, Lantana, and at Our Lady of Florida Retreat House, North Palm Beach.

Conferences for women will be conducted on the weekend of March 8-10 at the Cenacle by Father E. Paul Any, of New York. Since accommodations are limited, reservations should be made as soon as possible by contacting the retreat house di-

rectly, or Mrs. Muriel Haas, 903 Granada Grove Ct., Coral Gables, 33134.

A retreat for men of the guild will be held on the same

weekend at the Passionist Retreat House, where Father Leo J. Gorman, C. P., will be the retreat master.

According to Mrs. Marjorie Wessel, guild president, teachers have been invited to bring a non-Catholic friend to participate in the retreats.

The Cenacle Retreat House is located at 1400 S. Dixie Hwy. in Lantana and Our Lady of Florida Retreat House is at 1300 U.S. 1 in North Palm Beach.

Campaign For New Church

DELRAY BEACH — A fund-raising campaign to build a new Church of St. Vincent Ferrer has been inaugurated here under the direction of the pastor, Father John A. Skehan.

Both residents and winter visitors are invited to participate in the campaign, being conducted by more than 200 volunteers.

The existing church will be utilized to expand facilities of the parochial school when the new church is erected, Father Skehan said.

St. Luke

Annual Spring festival sponsored by the Home and School Association begins at 4 p.m. and continues through 8 p.m. on the parish grounds, 2090 S. Congress Ave., Lake Worth.

Marianettes

A fashion show and luncheon under the auspices of the ladies auxiliary of Marian Council, K. of C., will be held Saturday, March 16, at the Miami Lakes Country Club. Tickets may be obtained by calling PL 4-3663 or MU 1-7161.

Newman High

Home and School Association will sponsor a dance on Friday, March 1, in the Regency Room of the Palm Beach Towers Hotel, Palm Beach. Music by Don Roberts and his orchestra will be provided from 9 p.m. to 1 a.m. Reservations may be made by calling 585-4848.

St. Matthew

A luncheon and fashion show under the auspices of the Rosary and School Society begins at noon, Tuesday, March 12, at the Diplomat Hotel, Hollywood.

Teachers Guild

Past presidents will be honored during the fifth annual luncheon at noon, Saturday, Feb. 24, in the diocesan hall adjoining the Cathedral school. Guest speaker will be Father Charles A. Curran, professor of psychology, Loyola University graduate school, Chicago.

St. Juliana

A fish fry will be sponsored by the Home and School Association from 5 to 8 p.m., Ash Wednesday, Feb. 28, in the school cafeteria. Take-out services will be available.

St. Francis Xavier

An evening of games sponsored by St. Jude Guild will begin at 8 p.m., Saturday, Feb. 24, at Bonded Rental Hall, 4120 NW Seventh Ave., Miami. Refreshments will be served.

Nativity

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

Margate

Our Lady's Guild of St. Vincent parish will host a dessert card party at 12:30 p.m. today (Friday) in the church pavilion.

St. Clare

An all-male choir is being organized under the direction of Edmund Montefusco, organist. Those interested may contact him at 842-6526 or the parish office, 842-1212.

St. Hugh

A Mardi Gras will be held from 9 p.m. to midnight Tuesday, Feb. 27, at the K. of C. Hall, 270 Catalonia Ave., Coral Gables. Dancing and entertainment will be included.

Epiphany

Home and School Association's annual fashion show begins at 8 p.m. today (Friday) in the school cafeteria, Red Rd. and SW 84 St.

Ss. Peter And Paul

Parish festival begins today (Friday) and continues Saturday and Sunday on the grounds at SW 12 Ave. and 14th St.

Hialeah KC

Father Lawrence J. Flynn Council will sponsor its seventh annual ball at 9 p.m., Saturday, Feb. 24 in Municipal Auditorium.

C. Gables

Father Francis LeChiara will be the principal speaker during a meeting of Little Flower Junior Women's Club at 8:30 p.m., Tuesday, Feb. 27, at the home of Mrs. Robert Brake, 1300 Coral Way.

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\$5,000 DONATION for Boystown of South Florida was presented to Nicholas Crane, left, president of the board of directors, by James M. Noel, grand knight of Marian K-C Council, which has now presented \$20,000 for Boystown during a four-year period.

Lawyers Guild To Outline Goals

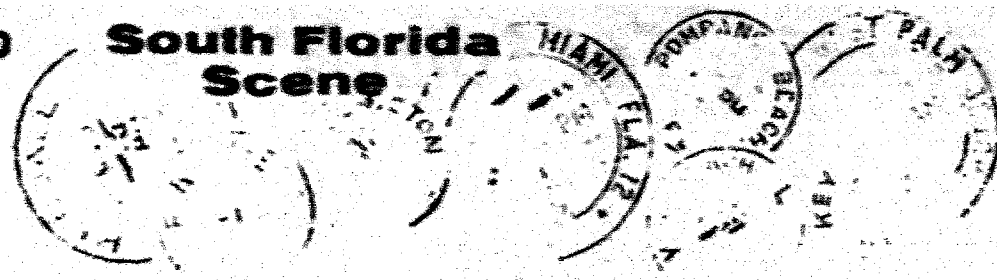
Discussion of specific projects and goals to be undertaken by the Catholic Lawyers Guild of the Diocese of Miami will highlight a meeting of members and prospective members at 4:30 p.m., Tuesday, Feb. 27, in Room 221 of the Dade County Bar Association Building, 111 NW First Ave.

All Catholic attorneys in South Florida have been invited to attend the meeting, at which committees will be organized to consider numerous questions, problems, and current affairs, including constitutional amendments, abortion, crime control and other timely subjects.

In extending an invitation to lawyers to be present for the meeting, Judge Mallory Horton, a charter member of the Guild, emphasized that Bishop Coleman F. Carroll has urged that "Catholic lawyers of this diocese participate more actively in the affairs of the community and of the Church in South Florida."

Organized and chartered in the State of Florida in 1965, the Catholic Lawyers Guild, of which Father David G. Russell is moderator, has during past years sponsored several Red Masses.

South Florida Scene



Institute Will Discuss 'Soul And The Psyche'

BOCA RATON — An Institute on Psychology and Religion will be held Friday and Saturday, March 1 and 2, at Marymount College.

Dr. James Hillman, director of studies for the Carl G. Jung Institute in Zurich, Switzerland, will conduct the sessions, which are open to the public.

Housing and meals are available on campus for those planning to attend. Advance registration must be made by calling Mrs. Mary Thomas, program coordinator, at 395-4301.

"Soul and the Psyche" will be the principal lecture material during two lectures and two group discussions led by Dr. Hillman.

Concentrating on the unconscious, the inner world, feeling, and inner values, he will focus on how this relates to the God-is-dead question and explore the area of psychological counseling; the expectation, needs and de-

mands, ego intentions of the counsellor, and the morality of analysis.

In his most recent book, "In Search," Dr. Hillman contends that the psyche cannot replace the soul, and the soul should be returned to the care of the pastoral counsellor.

A native of New Jersey who attended the Sorbonne and Trinity College, Dublin, he was awarded a doctorate in psychology at the University of Zurich.

Feastal Meeting

WEST PALM BEACH — The Lenten feastal meeting of the St. Vincent de Paul Particular Council will be held Sunday, March 3 in Holy Name parish.

Members will observe a Corporate Communion during the 7:30 a.m. Mass. During the meeting which will follow, first quarter reports of conferences will be presented.

Collegian Gets Recognition

Alfred E. McClure, senior at Biscayne College, has been named to the honorable mention list of the Woodrow Wilson National Fellowship Foundation.

A son of Mr. and Mrs. Karl Chase, he is majoring in English and minoring in philosophy at the men's college conducted by the Augustinian Fathers of Villanova, Pa.

McClure, who intends to pursue a professional career in teaching, specializing in the field of English literature, has served as vice president and president of the Biscayne College Glee Club. He holds a FAA Student Pilot's certificate and is a member of the Il Circolo Italiano at the University of Miami. His hobbies include flying, sailing, and art.

Holy Name Group Pledges Canned Goods To Camillus

"Project Camillus," first welfare project of the North Dade Deanery of the Miami Diocesan Union of Holy Name Societies, has been inaugurated with parish affiliations volunteering to provide canned goods for Camillus House throughout the year.

Deanery President Frank Pellicoro said Alfred E. Mellich, president, St. Vincent de Paul Holy Name Society, is serving as chairman of the project, which has as its goal a constant supply of canned foods to the refuge for indigent men conducted in downtown Miami by the Little Brothers of the Good Shepherd.

Each parish affiliation volunteering will provide 90 cases of canned vegetables during the month assigned. St. Michael parish society will be responsible for donations during March; St.

James during April, St. Dominic in May and St. John the Apostle, Hialeah, in June.

The Cathedral Holy Name Society, through its president, Robert Birmelin, has pledged three cases each month until the designated month's contribution in the Fall. A list of the parish societies and the months assigned to them for their food collection is being compiled, Pellicoro said, and will be released to all North Dade Deanery affiliations and to the Diocesan Union board of directors.

During the initial meeting to discuss the project, held at Camillus House, Brother Shawn, B.G.S., superior, revealed that three cases of canned vegetables are used daily at the refuge, which feeds between 400 and 500 persons each day.

Lenten Retreat For Mothers

JUPITER — Plans for a Lenten retreat from Friday, March 8, to Sunday, March 10, have been announced by members of St. Jude Christian Mothers.

Father Eighthy will be the retreat master for the conferences at the Cenacle Retreat House, Lantana.

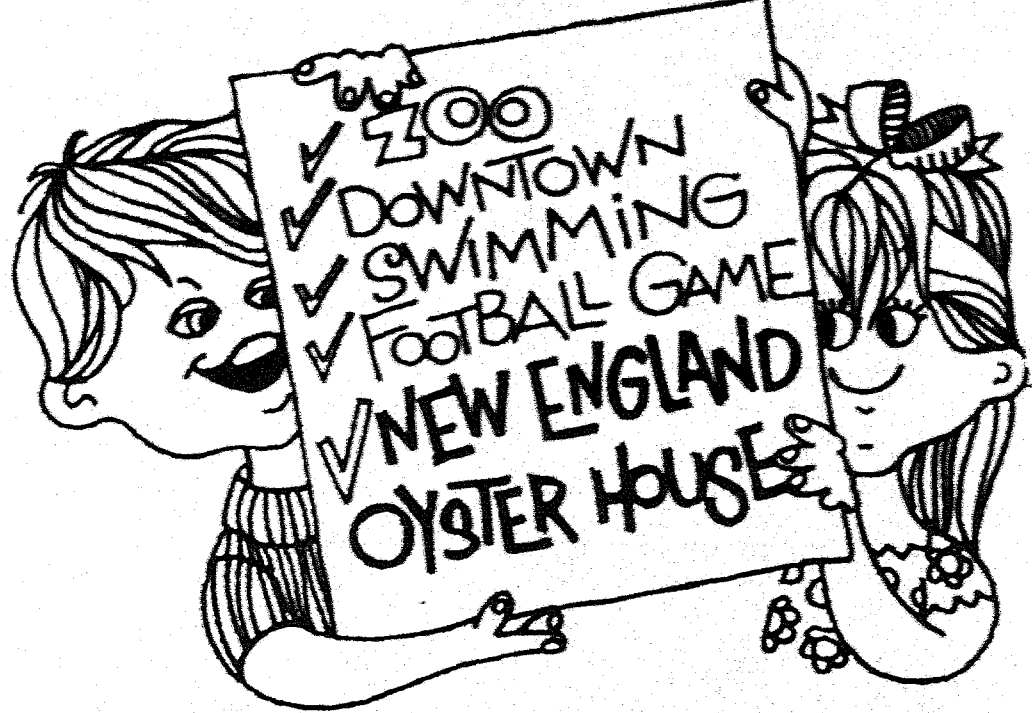
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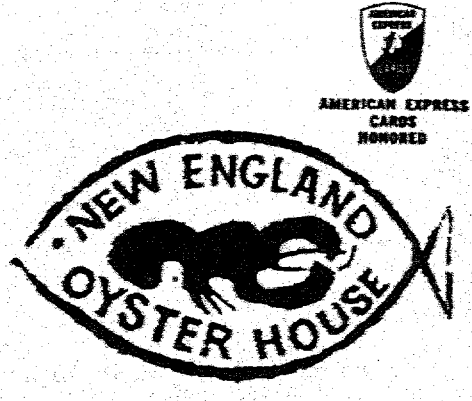
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Planning For Schools' Future Urged

(Continued from Page 1)
productive use of resources."
"These studies should be scientific and objective, should have reasonable financial and personnel support, and should be guided by previously stated criteria of success," it says.

The document is based on the recommendations of more than 100 Catholic and non-Catholic educators, writers, representatives of private agencies and government officials who took part in a symposium on Catholic education sponsored here last fall by the National Catholic Education Association (NCEA).

Its recommendations were made public in a preliminary draft last November, and the most noticeable difference in the definitive, edited text is

a reduction in size, according to Father C. Albert Koob, O. Praem., executive secretary of the NCEA.

At a press conference called to publicize the report, Father Koob called the document a "historic" one which highlighted a basic unity of goals among those interested in Catholic education. He said it was significant that the document emphasizes the importance of the present Catholic school system despite pre-symposium fears that some participants might advocate shutting down the present structure.

Nearly all symposium participants were in accord with the general trend—if not all the particulars—of the document, according to Father Koob, although four participants chose to disassociate themselves from it.

Among them were Auxiliary Bishop Mark J. Hurley of San Francisco and author Mary Perkins Ryan—for widely differing reasons.

Father Koob cited a "remarkable parallel" between the NCEA document and the statement on Catholic education issued by the American bishops at their 1967 annual meeting in Washington. The bishops called Catholic elementary and secondary schools "indispensable."

- Puts strong emphasis on the social action role of the schools and efforts to meet the needs of the inner city. It says Catholic education seeks to foster... "an overriding commitment to social justice at every level of the human community."
- Calls for the creation of a National Commission on Catholic education. The commission, with a broad based membership including persons from the world of business, public education and the universities, would initiate research and serve as a clearinghouse of ideas for improving Catholic education. It would work in collaboration with an "expanded and strengthened" NCEA.
- Gives strong support for the growing trend in U.S.

dioceses to the formation of boards of education. The boards represent a major shift in the way in which educational policy decisions are made. Some 106 of the 142 dioceses now have active school boards which share some measure of authority with Catholic school superintendents. Father Koob said that if the present trend continues, the superintendents may work under the school boards in the future.

- Recognizes that the continuing education of adult Catholics is urgently necessary in the wake of Vatican II, the ecumenical movement and the changes in modern society. It calls for specialized training and retraining of personnel to teach in the field of adult education.

- Asks that competence and ability to the only criterion for teaching and administrative jobs at all levels of Catholic education. This means many religious orders will have to look into their traditional methods of operation, according to Father Koob.

- Calls for academic freedom for Catholic universities, which should be at the "creative center" of educational innovations.

Priests Vote To Form National Organization

(Continued from Page 3)

will be held in mid-May, and priests' councils will be asked "to send delegates with power to elect a governing board, to establish affiliation and to ratify a constitution."

The meeting was convened by a "committee of eight" priests from dioceses in a 10-state area in the Midwest. This committee has been expanded to 29, to give greater geographical representation.

Included in the committee are one priest from each of the 27 provinces in the U.S. with one from the Byzantine rite and one from councils of Religious orders of men.

Father John J. Hill, past chairman of the Association of Chicago Priests (ACP), told the meeting "we are here to affirm" that pessimistic predictions about the future of the priesthood "shall not come to pass."

The priesthood, he said, "will be shaped not just by historical events but by priests themselves."

The purpose of a future organization was outlined by Father Hill:

"It would recommend a plan for coordinating the work load of member councils, and arrange for the exchange of position papers and other technical materials useful for the operations of priests' councils, recommend new programs of research and action, give periodic reports to the national conference of bishops, speak publicly about matters of concern to the Church."

Father Hill said "the morale of priests in this country will be substantially improved when they understand that priests have come together in a professional organization to address themselves to these problems. And as these problems are answered a large measure of hope will return to many priests who have lost hope in recent years."

He also said the morale of lay people will be raised because "they will see that

we are not letting the times get worse. We are not letting confusion grow... They will see that we are building, and what we are building is beautiful and full of hope."

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Why A Shortage Of Priests In 'Catholic' Latin America?

By FATHER EUGENIO DEL BUSTO

Assistant Chancellor of the Diocese of Miami and Director of the new Latin American Affairs Office of the Diocese

The shortage of religious vocations is a paramount problem confronting the Church in Latin America. Although more than 90% of Latin Americans consider themselves "muy Catolicos," the number of young men who each year enter the seminaries is small and certainly far from the present needs of the Church. Consequently there is a painful lack of priests in most dioceses of Latin America.

To understand the cause of this bewildering paradox, one must go back to the XV century and review the facts surrounding the discovery and colonization of the continent.

Christopher Columbus was encouraged in his intrepid project by the monks, who gave him shelter, protection and support in "la Rabida Monastery" in Spain. After listening to Columbus, the Catholic Kings agreed to finance his daring project with the hope of opening new frontiers to their kingdom and to the Christian faith.

The royal patronage granted by Popes Alexander VI and Julius II in 1493 and 1508 gave to the Spanish Crown the privilege and duty to evangelize the new territories as well as the right to appoint the bishops of the new dioceses.

FUNDS FROM SPAIN

The Church in the Spanish America was financially supported by Spain. The kings granted titles to lands

to the newly-established dioceses and provided funds for the construction of churches, schools, hospitals and other Catholic institutions.

Spain also provided the religious personnel who came to work in Latin America. Thousands of Spanish missionaries flowed into the continent to accomplish the adventurous task of bringing the faith to millions of natives as well as to minister to the settlers in the new land.

However, because Spain financially supported the Church well and provided the priests to work in Latin America, neither the Spanish settlers nor the natives were trained to aid the Church or to promote local vocations to the priesthood.

As time passed, nationalistic feelings surged and developed in Latin America. Because the Spanish government did not grant freedom and political independence to the colonies, civic leaders turned to France and England for ideological inspiration and military assistance for their revolutionary movement.

Along with the assistance, they inherited the anticlericalism then in fashion in Europe.

This antagonistic influence was heightened by the fact that many Spanish missionaries, unable to understand the desire and the right of the new nation to break with Spain, did not stand on the side of the patriots. Therefore, the governments of the new republics were antagonistic towards the clergy.

All financial support of the Church was stopped and thousands of bishops and religious were almost forced to go back to Spain because of difficulties with the new governments. Many dioceses found themselves for years without shepherds and, because Spain had always provided the personnel, there were few native priests in the new nations.

There are, at present, many obstacles to the task of recruiting vocations for the priesthood in Latin America. The first to be mentioned may be the fact that the historical "image" of the priest is not attractive to the still proudly nationalist Latin Americans.

The man on the streets of Mexico City, Buenos Aires, or Sao Paulo tends to identify the priest with the missionary who during the colonial times stood on the side of Spain, or with the priest in early Republican times, who had so little influence in community and civic life.

Studies made throughout the world on religious vocations indicate that most of the young people entering the seminaries come from the middle classes. People of the middle class usually are eager for a better education, and both parents and children have ambitions for greater accomplishments.

Survival, therefore, is not their main goal of existence; nor are they so rich, that the accumulation of worldly goods is their main aim in life. But the middle class is just starting to come into its own in Latin America.

Another difficulty, the life

of extreme poverty, led by most diocesan priests in Latin America, makes the priesthood an undesirable and unappealing career for young people. Many dioceses are so poor that they cannot support their priests. As an example, many parishes lack a rectory and the priest, consequently must live in a corner of the sacristy, frequently without electricity or running water.

To these unpleasant conditions, may be added the acute lack of means of transportation. As a result, many diocesan priests live among the illiterate masses, often in complete isolation from civilization — deprived of the community of not only other priests, but even of a few educated people with whom to share some intellectual activity.

With the above picture of priestly life in mind, wealthy families all too frequently discourage their sons from entering the priesthood, and infrequently assent to their entering a Religious order where they will, at least, be able to lead a community life.

In this fascinating era of

social change in Latin America, the average university student is playing a very active role. The new generation is to a great extent, responsible for the social and political changes which are taking place today. It feels responsible for the future of the nations.

Many of these idealistic youngsters have found in civic actions an outlet for their ideas, talents and activities, which otherwise would have been channeled into joining the challenging ranks of the priesthood.

Catholic organizations, especially Catholic action groups, have increased the number of vocations in most of the Latin American countries, but the shortage continues, and it will continue for a long time because of the population explosion in Latin America. Sao Paulo has grown 15 times since 1900. Latin America will triple its population of 250 million by the year 2000.

LAYMEN HELPING

Catholic laymen are helping the Church in its campaign for vocations. Serra Clubs have been organized in many cities, and prominent

Catholics and successful business men work together to promote vocations to the priesthood and the religious life. Members of these clubs are also helping to provide better living conditions for priests in Latin America.

Latin American seminaries are changing and updating their curricula with the development of science. Seminarians spend more time with their families, and during the academic year, as well as during vacation time, they work in civic projects. They are no more communities.

However, the image of the priest has really been changed and is becoming attractive to the young people because the priests are deeply involved in seeking solutions to the present social and economic problems of Latin America.

In most Latin American countries, priests have promoted basic education among the poor classes; priests have been active in giving a Christian inspiration to labor unions; priests have been active in community development and welfare programs; in training Christian leaders, sharing life and problems on university campuses; in sanitation campaigns, rural reforms, and in many other areas.

The presence of the priest is now so common in Latin American problems that one finds him in every activity concerning the common good. The new generation now realizes that the function of the priest is not just to pray and "take care of the Liturgy of the Dead," but that he is in the midst of the changes taking place in Latin America to provide better living conditions for the people.

The Catholic Church in Latin America is requesting and using foreign missionaries, but to have foreign personnel again is not really a true solution to the lack of priests and vocations. Clergy and laity are working to increase the number of vocations. Catholic historians, newspapermen and members of the Christian Family Movement and Catholic Action are working together to present a better image of the priest.

God is indeed blessing these efforts with an increase in priestly vocations and in their quality. Thousands of Christian homes are now happy if one of their children shows a desire to enter the seminary.

The Church has her hopes in the courageous young men who are entering the seminaries to prepare themselves to serve in the best way "the city of God" and the "city of man."



Abortion Condemned From Antiquity

(The following article is the last 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

(NC News Service)

From the earliest days of Christianity to the present, abortion has been condemned by the Catholic Church.

The Didache, the earliest known piece of Christian writing — composed between 65 and 80 A.D. — includes the precept: "Thou shalt not procure abortion."

The Second Vatican Council's Pastoral Constitution on the Church in the Modern World declares "safeguarding life" to be a "surpassing ministry" conferred on men by God and adds:

"Therefore, from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

Some recent journalistic accounts, however, reflect confusion over an action taken by Pope Pius IX in 1869. In that year Pius made abortion a crime punishable by excommunication. This has led to the conclusion that the Church therefore had not condemned abortion up to that time.

To say this, however, is to confuse the canonical penalty for abortion decreed in 1869 with the Church's condemnation of abortion, which has been a fact since the beginning of Christianity.

Historian John Noonan, commenting on this point, has noted that canonical penalties for other crimes — such as the taking of adult life — have also varied from time to time even while the Church's condemnation of the crimes in question has remained unchanged. This is the case with abortion.

Until the rather recent past, most other Christian bodies as well as the Catholic Church have condemned abortion. Existing American laws against abortion, for instance, were enacted in the 19th century and reflected Protestant moral thinking.

More recently, however, a number of non-Catholic churches have adopted a changed stance toward abortion and held that it is permitted in extreme circumstances.

One issue frequently raised in discussions of the morality of abortion is when the unborn child becomes a human person, properly so called. In the nature of things, this is an argument that can never be settled.

The thought of the Middle Ages, relying on a biological theory dating back to Aristotle, held that the infusion of a human soul did not occur until 40 days after conception in the case of males, 80 days in the case of females.

Medical advances in the 17th century, however, led theologians of the time to conclude that the fetus received a human soul immediately at conception.

Even today the argument continues among theologians. Respectable theoretical arguments can be found both for the immediate infusion of the soul and for infusion some time after conception. Pending the unlikely discovery of a scientific test for the presence or absence of a soul, the argument is likely to go on forever.

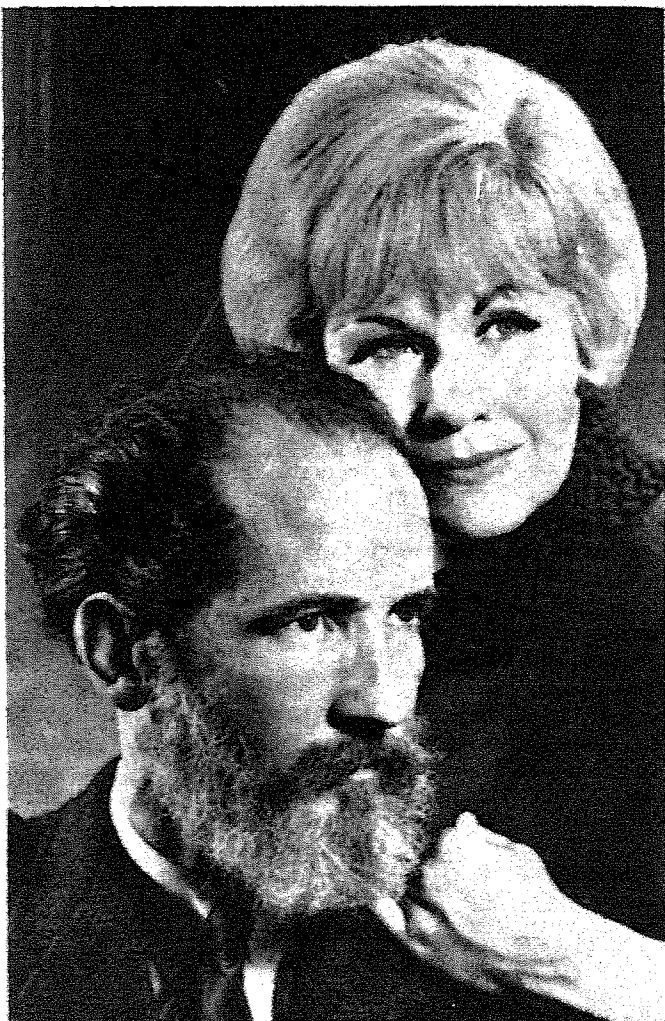
It has been pointed out, however, that the question does not really affect the immorality of abortion. At whatever point one concludes that the unborn child is fully human, Paul Ramsey has written, "the direct destruction of the fetus after that point will, by definition, be murder, while before that point its direct destruction would fall under some other species of sin or grave violation."

Says Bonhoeffer: "To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder."

Another argument is that in any conflict of rights between the mother and the unborn child, the child's right to life must give way to the mother's.

Traditional Catholic moral teaching, however, denies that fundamental rights, like the right to life, can be weighed against each other in this way. Mother and child, in this view, have an equal right to life, and no one may directly destroy either life for the sake of the other. Even less can anyone claim the right to destroy the child's life in order to advance some relatively inferior interest of the parents, such as health, social status or convenience.

Talks That Are Not For The Birds



JOSEPH AND LOIS BYRD

SARATOGA, Calif. (CPF) — If daily prayer should be, simply, a "conversation" with God and if daily prayer is important to married life, what should husbands and wives say?

Joseph and Lois Bird, parents of nine children, have found time and topics for numerous such talks — and, as a kind of conversation starter for other married couples,

BOOKS IDEAS IN PRINT

the Birds have put many of these talks into a book called "Love Is All — Conversations of a Husband and Wife with God."

Written in short, staggered lines, as if it were a book of blank-verse poetry, "Love Is All" shows how the Birds talk to God about their love for each other, about their children, about the world around them, in startling coffee-fresh phrases.

"Each day, Lord, we offer You our works, our sufferings, and our joys. But today was pure joy! We called a baby-sitter and took the day off. Just the two of us. It was a day we've repeated many times.

"First, the drive into the city: sitting close, touching, watching people, and cars, and signs, talking of everything — and nothing, sharing thoughts — and cigarettes.

"And then the city: our city, in the way we've come to know it best: walking, hand in hand, shopping the store windows, smiling at strangers, browsing book shops, strolling art galleries, discovering that restaurant that's 'just right,' and that flower cart with fresh violets, two bunches: one for her coat, one to carry and laugh with.

"It was our kind of day, a day of romance, laughter, and wonderful foolishness. A day of pure joy! Dear Lord, may we offer You this day? It's been a lot of fun."

Even when all is not carts and flowers — after an argument, for instance — there is food for prayer: "We pass each other; we smile, we speak. But we're strangers . . . Lord, it aches. It hurts like hell. It IS hell — of course it is. You are love; I know You are, and if hell is separation from You, then this feeling, this agony of emptiness, must be hell."

Although none of the prayer conversations are "signed," some are obviously Mrs. Bird's ("Cleaning his house is also making love. It also is part of the sacrament we share and live") and some are his, but many are written together and some could be either the wife or the husband ("Climbing out of bed each morning is simply awful . . . You've given us another day, Lord, but right now I can't appreciate it, not enough").

Turning to their children, the Birds write of the value

Are We To Be Buried Under Refuse?

Not So Rich As You Think, by George R. Stewart, published by Houghton Mifflin, 240 p., \$5.00

Only in recent years has the waste disposal problem been considered a national problem. "Not So Rich As You Think" presents another voice raised to point out the need for doing something about the proper disposal of refuse.

The author traces the origin of the present inadequate disposal system to man's primitive way of life. When he lived in trees, undistinguished from his close relatives, the apes, disposing of banana peels and other refuse was a rather simple problem — he just let them drop onto the ground and in time, the refuse became again part of the soil. This bad habit of disposal has become an integral part of modern man's way of "civilized" living.

Today, methods of disposal of refuse have not changed very much. He still dumps the unwanted materials, not necessarily from trees, on the ground, in streams, in lakes, oceans, or in the air.

As societies become more and more affluent, such as the United States and some of the other industrialized nations, the amounts of refuse become larger and larger and man's physical environment becomes more and more vitiated.

Our streams and lakes become so polluted they can no

'To Sir With Love' With Roles Reversed

36 Children, by Herbert Kohl, published by New American Library, 227 p. \$5.

Educated liberally at Harvard and Oxford, trained at Teacher's College, Columbia, Herbert Kohl should know what to do on his first day of teaching. He didn't when confronted with 36 eleven-year-old Negro children in grade 6-1 in Harlem public school No. 78.

Even if the school administration had furnished textbooks and materials, the curriculum would be unrealistic to these sullen children.

Where would they have experienced the rewards of the industrial revolution described in the social studies text? The well organized, affluent family life of Dick and Jane who lived in a neighborhood of neatly trimmed lawns and white modern homes was an other-land to them.

They could tell you about

relief, junkies, cops, front stoops, dilapidated tenements and fights. The attitude that black skin means an unremovable social, economic, political and vocational handicap was deeply ingrained.

Mr. Kohl was sensitive to the emotions, in fact to the souls of these students, and was able to establish a meaningful dialogue in learning. They learned to study because they observed him studying with them on mutually enticing topics. He was permissive but planfully so in allowing them time to feed upon the materials they knew. Growth was slowly directed toward more acceptable literature.

One leaves the book knowing that this was a great teacher, since what he possessed was a highly personal part of the art of teaching, an insight into and love of children.

Lawrence J. Lennon, University of Scranton

longer support animal or plant life and water has to be treated before it can be used for human consumption.

The countryside becomes a huge dump full of litter and refuse from the nearby cities. Even the air we breathe is no longer safe, — smog, at onetime the distinguishing characteristic of Los Angeles, is now common to many parts of the country.

The more affluent a society becomes, the greater the amount of waste that it accumulates, the more fouled up man's environment becomes. The cost involved in purifying this environment is so high that a large proportion of society's affluence must be spent to eliminate or control pollution.

The title of this book reflects the necessary costs involved in making man's environment livable again. Costly steps must be taken now if we wish to prevent being buried, literally, under our own offcasts.

The first needed step is that of education, education of the public on the inadequacies of our present systems of disposal, convincing it of the need for more sophisticated methods.

The second step is the need for regional, rather than local or even statewide, projects. Polluted streams and air do not know political boundaries.

The third (and most important) is that of research aimed at recycling the waste, the transformation of waste into re-usable material. This method promises the greatest benefits and is the most costly.

A good part of our affluence must be spent in finding ways of disposal of refuse that greater affluence brings along. What to do with abandoned autos? beer cans? disposable glass bottles? the multitudinous paper and plastic wrappings?

A plea for action in a long neglected area of public interest, this is an important book.

A. John Giunta, Ph.D.

An Ancient City Studied

Mirror Of Damascus, by Colin Thubron, published by Little, Brown; 226p. \$7.50.

"Mirror of Damascus" is a study of an ancient city, capital of Syria, a sacred city to Moslems and Christians alike — St. Paul was cured of the blindness he was stricken with outside of the city in the house of Judas by Ananias; the city contains also the remains or the presumed remains of many of the early associates of Mohammed — and has been the focal point of caravan traffic for more centuries than one can count.

Colin Thubron has lived in and loves the city, for all its decay and dust, its crum-

bling stucco and failed fountains.

The story of this antique city is told with a strange flair for philology — there are word weldings that are often revealing and fortuitous, sometimes much too contrived — and an enthusiasm that is captivating and contagious.

Surely there will be many tourists who will read this lightly and then decide to descend on the subject of their reading; but they are here-with warned that all is not that glamorous, not that easy. Damascus is an ambiguous city and a dangerous one. Today may be tranquil, tomorrow pestiferous. But there is no doubting that it will be interesting.

BEST SELLERS

FICTION

Title and Classification	Author
Confessions of Nat Turner (IIB)	Styron
The Gabriel Hounds (I)	Stewart
Topaz (IIa)	Uris
The Instrument (III)	O'Hara
The Exhibitionist (IV)	Sutton
Where Eagles Dare (I)	MacLean
Christy (I)	Marshall
Rosemary's Baby (III)	Levin
The Chosen (IIa)	Potok
Thorpe (IIa)	Dutton

NON-FICTION

Nicholas and Alexandra (IIa)	Massie
Our Crowd (I)	Birmingham
20 Letters to a Friend (I)	Allelyeva
Rickenbacker (I)	Rickenbacker
Incredible Victory (I)	Lord
Memoirs 1925-1950 (I)	Kennan
At Ease (I)	Eisenhower
The Lawyers (IIa)	Mayer

SYMBOLS OF CLASSIFICATION

- I. Suitable for General Reading.
- II. Adults only, because of: (A.) advanced content and style; (B.) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

of a gift from one of their children: "There's nothing impersonal in a six-year-old's gift. All that he has, he gives. That, and all that he is. That drawing taped on the kitchen door is his gift for You, and his offering of him. I can learn a lot, dear Lord, from a six-year-old. His gifts have no price tag."

In a moment of quiet, when most of the children are at school, Mrs. Bird thinks about the moments when they are all about her, with their laughter and noise and clamor: "Something wonderful happens at these times. It's as if You walk in the door and all the lights go on. Faces shine laughter and words become raindrops of sunshine.

"And dear Lord, the world of a home turns to fun, a jumping-up-and-down, hugging-one-another world of fun. We're a family! And, dear Jesus, there's nothing can touch us when we're a family.

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'Dinner' Extraordinary Film Food

By JAMES W. ARNOLD
 "Guess Who's Coming to Dinner" is, all things considered, a big dud of a movie. But it's possible that its long-range social effect will be greater than if it had been a better or more controversial film.

Stripping aside plot and other embellishments, the question is whether mass audiences, having demonstrated their genuine affection for Sidney Poitier in film after film, will now let him marry, not their own daughter, but the nice white heroine of a thousand Hollywood

movies, the girl who lives in that hilltop mansion symbolically presided over by those grand gurus of the screen, Katharine Hepburn and Spencer Tracy.

The answer seems to be yes, and even if the question has little pressing relevance in the real world, it is a symbolic victory of significance.

Before you can accept an idea in general you must accept it at least once in particular.

While admitting actor Poitier into full status as a

movie leading man may seem an absurdly small step in gradualism, a process the world may simply not have time to wait for, the movie fantasy life of Americans is no small thing. Poitier's arrival in Valhalla changes our myths, and that will change us.

Poitier, as in all his recent movie roles, is idealized, free not only of the deprivations of most of his victimized race but also from the psychological scars of being black in a bigoted society.

Some Negro intellectuals will not care for this, al-

though there is no doubt that at least the Negroes who attend Poitier films greatly admire this image of him. For us all to be "alike" is also the obvious aim of those who opt for integration as the solution to the racial crisis.

The point is that the only difference between Poitier and the film's white family is skin color. That simplifies and minimizes the actual problem.

But as Kramer has said, it has the value of pinpointing a challenge: if other differences were eliminated, would color alone prove a bar to mutual acceptance? A remote point perhaps, but not so academic to anyone aware of the way prejudice works on society's more affluent levels.

The humor depends subtly on our prejudice — will other cultures understand it at all? — and it is unfortunate that a situation is set up so that the mere appearance of a Negro provokes laughter.

The comic invention otherwise is barren, reduced to double-takes by both sets of parents, resentment by the old-guard Negro maid of Poitier's status, and everyone's nervousness, which leads to numerous sight gags like Tracy putting his shaving brush in his highball.

The unintentional comic highlight comes when the Negro mother (Beah Richards) accuses Tracy of failing to understand.

There is no clear reason why "Dinner" had to be a film. It is almost all interior dialog, with mechanical character confrontations ("Mother would like to talk to you") and a white-haired stage moneysignor tossed in to clarify the moral message.

Is there any film nowadays that does not open with an airplane arriving behind the credits?

Worst of all is the air of contrivance: the couple have known each other but 10 days, Tracy and Hepburn must in one day give their approval, have Poitier's parents to dinner, overcome doubts, etc.

"If only we had time," says one parent wisely. If Kramer had given them time, there would be no problem and no movie.

While the film offers few insights into the problem of race, there are several moving dialogs on parent-child relationships, especially one



PARENTAL PROBLEMS are discussed by Spencer Tracy and Katherine Hepburn with Cecil Kellaway, who portrays a priest, in a scene from "Guess Who's Coming to Dinner."

between Poitier and his father (Roy Glenn). The acting is up to whatever challenge there is, with Miss Hepburn

all but stealing the show in a half-dozen typically powerful closeups.

As others have noted, the tender exchange of glances at the finale between Tracy and Hepburn is almost more than a sentimental movie buff can stand.

'THE FOX'

CONDEMNED

NEW YORK — (NC) —

The National Catholic Office for Motion Pictures here evaluated "The Fox," a motion picture adapted from the book by D. H. Lawrence, in its Class C (condemned) category.

The NCOMP posted the following objection against the Claridge Pictures — Warner-Seven Arts production: "To its source, the D. N. Lawrence novella of the same title, this film adds the graphic and explicit depiction of masturbation, intercourse and lesbian love-making. These additions, of best, are in escapably open to sensational exploitation in a public and mass medium of entertainment."

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

FRIDAY, FEB. 23	MONDAY, FEB. 26	TUESDAY, FEB. 27	WEDNESDAY, FEB. 28	THURSDAY, FEB. 29	FRIDAY, MARCH 1	FRIDAY, MARCH 1	SATURDAY, MARCH 2
7:30 p.m. (1) The Second Greatest Sex (Un-objectionable in part for all)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)	7:30 p.m. (1) The Dawn Patrol (No classification)
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9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)	9:30 p.m. (3) The Dawn Patrol (No classification)

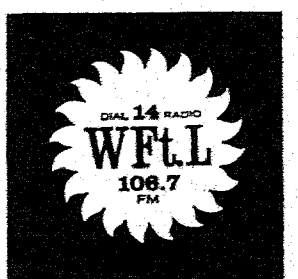
TV CATHOLIC PROGRAMS IN DIOCESE

TELEVISION	RADIO
<p>(Sunday)</p> <p>8 A.M. THE SACRED HEART PROGRAM - WHEV 1600 Kc. (Riviera Beach)</p> <p>8:30 A.M. THE SACRED HEART PROGRAM - WCCF 1580 Kc. (Punta Gorda)</p> <p>8:30 A.M. UN DOMINGO FELIZ - Spanish WFAB, 990 Kc.</p> <p>8:35 A.M. CATHOLIC NEWS - WGDS FM 96.3</p> <p>8:45 A.M. THE HOUR OF ST. FRANCIS - WJCM, House For Sale</p> <p>9 A.M. THE HOUR OF ST. FRANCIS - WJCM, Carbon Copy, Same as 8:45 a.m.</p> <p>THE SACRED HEART PROGRAM - WGMA Hollywood.</p> <p>THE SACRED HEART PROGRAM - WGMA Hollywood.</p> <p>9:05 A.M. CATHOLIC NEWS - WIRK, 1290, West Palm Beach.</p> <p>9:30 A.M. THE HOUR OF THE CRUCIFIED - WIRA, 140 Kc., fm, 95.5 Mg. (Fort Pierce)</p> <p>10:30 A.M. THE HOUR OF THE CRUCIFIED - WWL, 1580 Kc. (Fort Lauderdale)</p> <p>6:30 P.M. CATHOLIC NEWS - WGDS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.</p> <p>11 p.m. THE HOUR OF ST. FRANCIS - WJCM 1350 Kc.</p> <p>11:30 P.M. MAN-TO-MAN - WGDS, 710 Kc. Radio repeat of TV program.</p>	<p>(Sunday)</p> <p>6:30 A.M. THE CHURCH AND THE WORLD TODAY - WGDS, 710 Kc.</p> <p>THE CHRISTOPHERS - WGMA, 1320 Kc. Hollywood.</p> <p>7 A.M. THE HOUR OF THE CRUCIFIED - WIRK, Friend To Both.</p> <p>7:05 A.M. NBC RADIO CATHOLIC HOUR - WJOU, 610 Kc. 73 FM</p>

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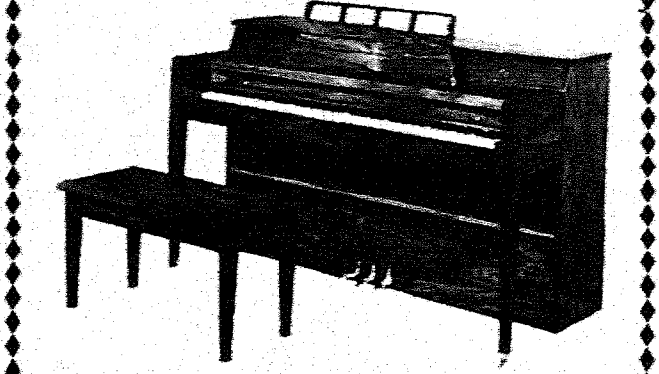
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Neighbors Who Travel In Different Circles

Ricky is a thoroughbred, and he has seen the best there is to see of the race tracks along the eastern seaboard of the United States.

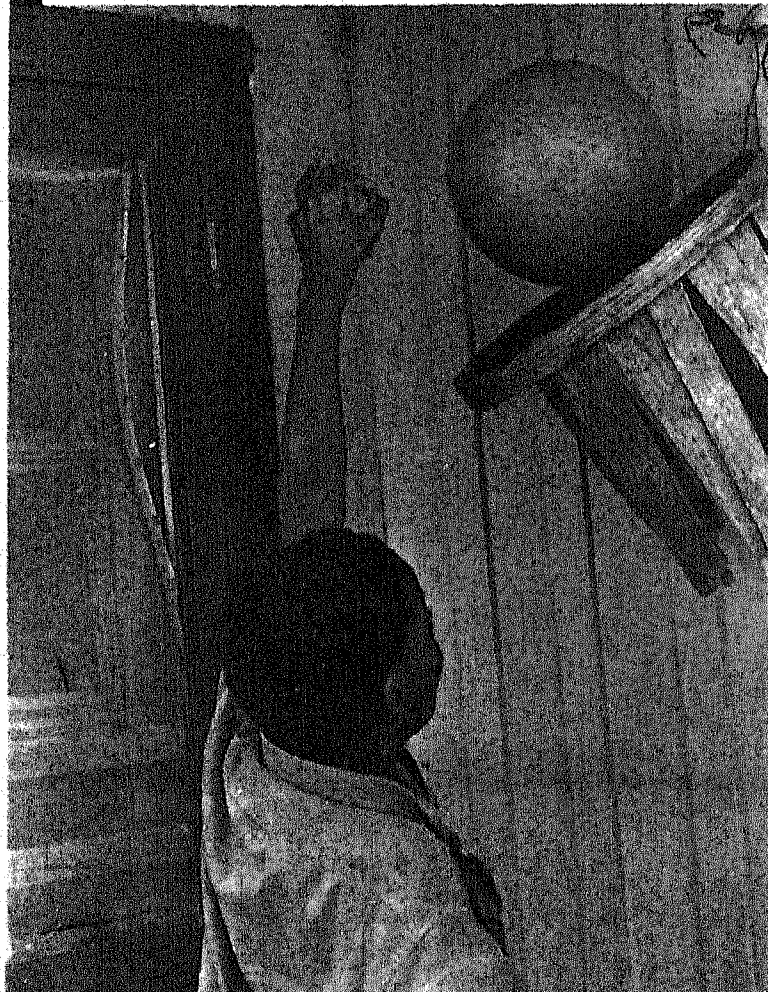
Not too far from his Pompano Harness Track stables lives another Ricky. He's six

years old, and, like the thoroughbred, Ricky, the little boy, has seen much of the United States. The three-year-old colt is a trotter; the little boy is a migrant.

One's father is a national racing champion whose name is spoken with a tone that is

TEXT, PHOTOS
BY SKIP FLYNN

MAKESHIFT basketball nets and someone else's old ball will have to do when you're just a kid and there's no money to buy a new ball or real basket



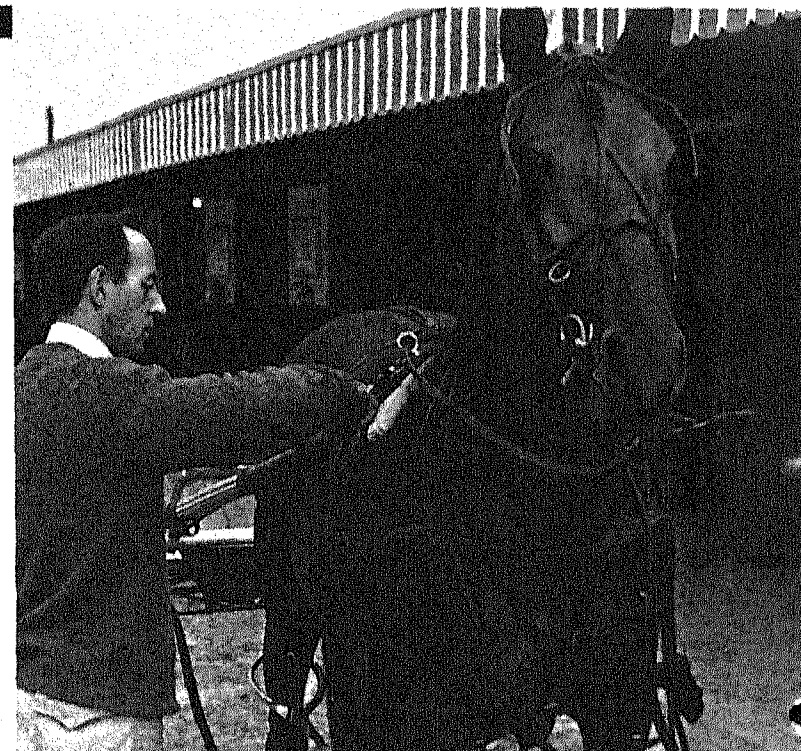
almost reverent by the trainers and stable boys of the track. The other's father picks corn and peppers and beans in South Florida farm fields, and his crew chief addresses him simply as "Hey, you."

And, on Friday evenings, when the men have been paid, the chief will stop his bus and leave Ricky's father and many of the other men in front of a low-ceilinged, dark and smelly bar, where the laborer will have to pay twice the regular price for a bottle of cheap liquor, and will spend much of the money that he earned during those long hours of back-breaking work in the fields.

The boy's father will come home drunk on Friday, and probably with only enough money to pay the \$20 a week rent on the one-room shack that Ricky and his parents and three brothers and sisters share together, and to buy a few cans of beans, and bread and rice and maybe a little (too little for a growing boy) meat. There won't be any left over for the shoes the boy has needed since summer.

It's not that the boy's father is a bad man. The crew chief gets rewarded with an extra free bottle and maybe a five spot if he stops in front of the bar, and after a full week in the fields the worker thinks that perhaps, "Just perhaps, a couple of drinks will help me to forget how lousy the life of a migrant really is."

The thoroughbred's groom will be up early each morning to clean the stall of the son of the champion, provide fresh hay, give him a well-planned morning exercise, rub him down, bring him fresh water several times a day, and have him shod—a race horse gets



WELL PLANNED morning exercises are only a part of long hours of professional tender-loving-care a thoroughbred receives.

new shoes every 14 to 18 days.

He has an exercise ring that is planted with flowers, and plenty of green grass. A good many people, including the groom, a trainer, his owner, an exercise boy, and a veterinarian will spend a total of about nine hours looking after him each day of the week, and there is someone close by to take care of his every need 24 hours a day.

The little boy, on the other hand, lives in a world completely surrounded by gray sand and dirt so thick you can hardly walk in the muck when it rains. He shares a neighborhood wash house with over 100 other men and boys and the only source of water for more than 20 "homes" in his immediate neighborhood is an outdoor water tap that can't be turned off because someone broke the handle. So it runs all day and all night onto a slab of concrete that has long ago turned green with a coating of fungus and mold.

After his morning exercise, Jeff, Ricky's groom, makes sure that the three-year-old gets a good bath and rub down, and then drapes the colt in a big clean blanket.

Ricky the boy gets a shower now and then, too. The shower is in the wash house. In fact, while his mother washes his shirt and pants outside, he can take a shower. But Ricky doesn't like to shower too often. There is only cold water, and, besides, the only two toilets on the entire block are right there, just a couple of feet away, and the smell makes the little boy sick.

The horse and the boy both answer to Ricky. Their homes are separated by the thin Pompano Canal and a broad field of grass on one side and the black topped parking lot of the Farmers Market and a couple of blocks on the other.

But as close as their homes are to each other, and despite the fact that they share the same name and have travelled to many of the same places, these are two vastly different worlds.

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Learning To Do It Alone Is Adventure

Clutching a baseball glove in one hand, potential nuclear scientist Charlie Ortiz stopped for a minute, and with all the solemnity a 13-year-old scientist can muster, smilingly said that science classes are "lots of fun" at St. Hugh Elementary School. "You can mess around with experiments and stuff."

"Messing around with experiments and stuff" is part of a new system of science and mathematics education which has been introduced at St. Hugh, through the federally funded Center for Self-Instruction.

Each day students at the school, working on their own and at their own rates of speed, prepare their own science experiments, record and check their results, and then give themselves examinations to determine just how much they really learned.

The tests, explained CSI representative Dave Jentelle, are even graded by the students. A grade of 85 or better enables the student to go on to the next lesson.

A low grade, however, means that a student must repeat that particular part of the course before he can continue.

"In this way, a student is able to progress at the same rate at which he is able to grasp concepts and ideas. He is not held back because other members of the class do not catch on as quickly, and he is not forced forward when he can not understand particular theories."

Richard Roth wants to be a "race driver" when he finishes school, but for the present he is finding his self-taught science classes "more fun than general science and going in a classroom and reading."

Sitting next to Richard, and helping to operate a film strip which illustrated principles of thermal energy transfer, Wilbert

Johnson explained that he is going to be a lawyer some day. The experiments, he said, helped to make everything clear, and you feel that you are learning more when you can prove things yourself."

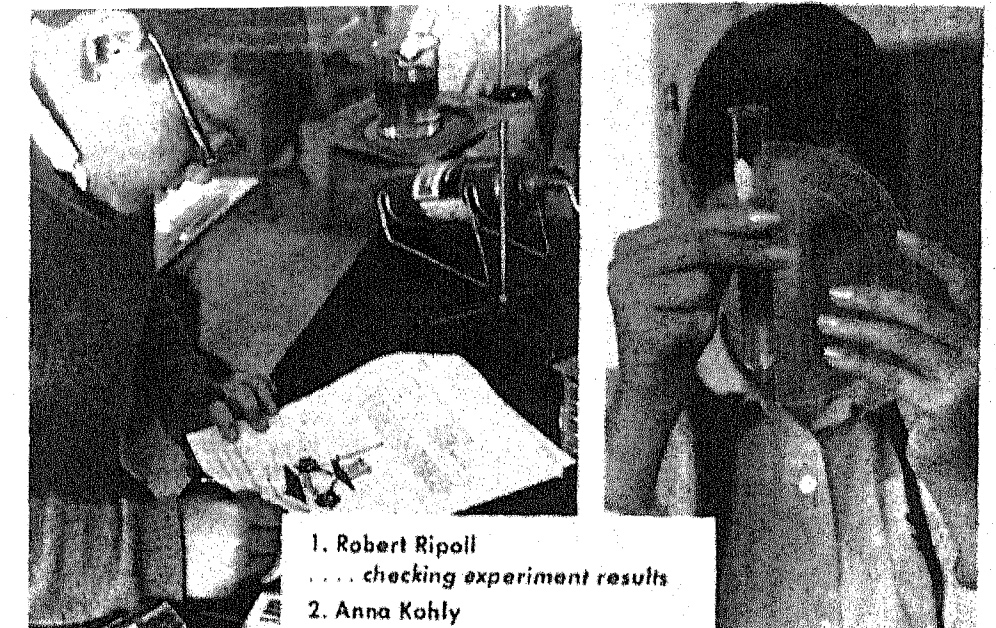
Not only the students, but the teachers are enthusiastic about the new experimental teaching method, reports Mother Anthony, principal of St. Hugh. The new teaching technique allows teachers to give more individual attention to students who need it, without wasting the time of other students by repeating ideas and concepts which they already understand.

"Students who have never before passed science courses are now making grades of 100," said Mrs. Helen Griffith. This is a big accomplishment for them. "At last they can pass science," and while they may not cover as many lessons as faster students, they understand the lessons that they have covered, she said.

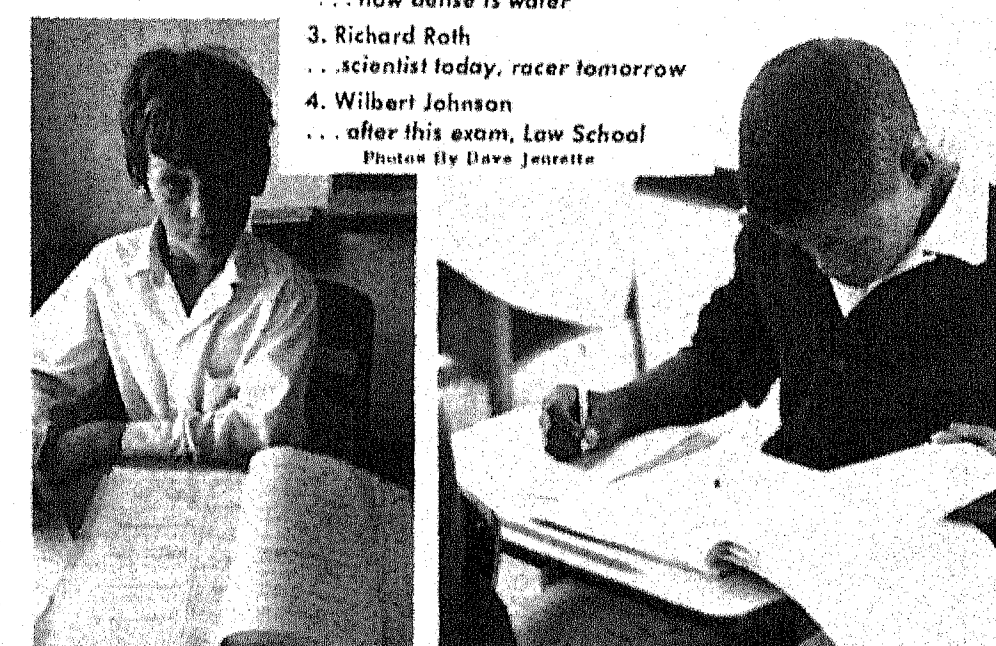
But, said Mother Anthony, one of the most important by-products of the new teaching system is the fact that students have become eager to study sciences. Not all of the 7th and 8th graders who are taking part in the program at St. Hugh are like Steve Ortiz, who is currently working to develop an "ion exchange field cell" in which he produces hydrogen and oxygen and then transfers them to electricity, she said. But they don't mind studying science now. "In fact some of them even give up their free time to work on experiments."

"If you don't like science and you go here, you will like it because this way of learning makes it simple and makes it fun," according to 12-year-old Kim Hurd.

"And that," agrees Mother Anthony, "is the important thing, that they like it when they learn it."



1. Robert Ripoll ... checking experiment results
2. Anna Kohly ... how dense is water
3. Richard Roth ... scientist today, racer tomorrow
4. Wilbert Johnson ... after this exam, Law School
Photos by Dave Jentelle



DISCUSSING PLANS for future uses of the Center for Self-Instruction with St. Hugh teachers MOTHER ANTHONY, notes teachers' approval of the new system.

THE HOUSE HALF WAY BETWEEN TWO WORLDS

Margaret Getter doesn't know how old she is. "Maybe 47 or 48," her husband says, but she does know what it's like to be alone and frightened when you are sick and hungry and you've been beaten by the crew chief in a migrant labor camp.

Hunger and sickness and a bad beating are all part of Margaret Getter's life, and so when tow-headed Dennis and Bill, four and five years old, their blonde hair hanging over their eyes, appeared at the front door of Margaret's "Half-Way House" in Pompano, she knew just what to do.

Hot beans, meat, rice and vegetables, a good hot shower and a soft bed with clean linens and warm blankets, make life seem much brighter for the young migrants.

"Mmmmm, good," beamed Dennis, as he turned to his mother, who pushed his blonde hair from his eyes.

On the other side of the room Brother Joseph McNeely, S.M., who was active in the founding of Half-Way House, listened as the boys' father explained that his family had arrived in Broward County the night before. They had hitch hiked to Florida from Michigan in the hope of finding work on one of Florida's winter crop farms.

Where they would spend the night had not really been too important, until they arrived in the Pompano Migrant Camp area and the night time temperatures suddenly plummeted to the mid-40s. Completely lost and with no place to go, they were found wandering through downtown Fort Lauderdale late one night by a member of the Economic Opportunities Coordinating Group, Mrs. Mae-Troy Blakley, a former migrant herself.

A short time later Dennis and Mike and their parents became the first guests of the Half-Way House and Margaret and Nate Getter were busy looking after the needs of their "visitors."

The special project of the Broward County Migrant Council, Half-Way House, with its pantry stacked with food, its bedrooms clean and hung with curtains on the windows, and its small kitchen pleasantly scented with the smell of fresh cornbread, has facilities for four men and three women at any one time.

Half-Way House is designed to provide shelter for the mi-



Brother Joseph, left, Mrs. Blakley, right, chat with the Getters.

grant worker who is too sick to work in the fields and not sick enough to be admitted to the hospital, or, as in the case of Dennis and his family, for the migrant who is just plain lost and without a place to stay.

"I was not able to get out in the fields and work anymore," said Nate Getter, in explaining how he and his wife came to be the unofficial hosts of the House. "I have been sick myself and I know how a sick person feels, and she, Margaret, was beaten-up and can't work in the fields anymore," said the "about 62"-year-old migrant who had done farm labor work until just before Half-Way House opened in December.

The four bedroom house, with its fresh paint, clean clothes on the line and two "Raggedy Ann" dolls waiting on one of the beds, just in case a little girl might some day be a resident, reflects the concern of people in Broward County for the plight of the migrant, Brother Joseph points out.

The house was donated to the Migrant Council by a land owner in Hollywood who purchased the lot on which it had been located and had no use for what was once a tumbling down shack. It was moved to Pompano at almost no cost to the Council, and the septic tank, old and maybe a little cracked, but still useable, was donated, as were electrical wiring and paint and the materials to repair the collapsed floor in one bedroom.

Students from Chaminade High School in Hollywood and members of the Pompano Neighborhood Youth Corps applied the fresh coat of paint. And while it is still surrounded by grey sand that seems to go all the way down to the center of the earth when you step into it and sink up to the middle of your shoes, Half-Way House stands today as a symbol of hope for the lost or sick migrant who finds himself alone in the Pompano Migrant Camp.



Fresh corn bread cuts hunger

Big Appetites need big apples

Bible No Source For Political Quotes

By FATHER JOHN B. SHEERIN

The most exciting moment in the Mobilization for Peace held recently in Washington occurred in the New York Avenue Presbyterian Church. The Mobilization was sponsored by Clergy and Laymen Concerned About Vietnam. Probably the most impressive moment was noon at Arlington Cemetery on Feb. 6.

Forbidden by court order to hold a worship service for the war dead, the 2,500 clergy and laity stood in silent prayer. Martin Luther King began with, "In absolute silence, let us pray." Then Rabbi Heschel said in Hebrew, "My God, my God, why has Thou forsaken me" and Bishop Shannon of St. Paul concluded, "Let us go in peace. Amen."

Impressive as was this silent prayer under the Tomb of the Unknown Soldier, the exciting moment came the next morning. Yale chaplain William Sloane Coffin,

in the pulpit of the N.Y. Avenue church, was discussing the obligation incumbent on clergymen to counsel young men to follow conscience. He pointed out—a fine but important distinction—that no minister of religion can counsel a man to disobey the law but a clergyman must counsel others to follow conscience.

Up stood the redoubtable Dr. Carl McIntire. I have seen him many times picketing meetings of the World Council of Churches. He and his "truth squad" usually carry signs commending the pure Bible and condemning Communists.

McIntire entered the sanctuary and asked to speak from the pulpit. Dr. Coffin said he was "disastrously out of order" since he had not even registered for the Mobilization but with gracious reluctance Coffin allowed McIntire to ascend the pulpit steps.

The anti-Communist evangelist then said that it was true that all men follow

conscience but "our conscience must be enlightened by the word of God."

He and Coffin faced each other as McIntire alluded to St. Paul's Epistle to the Romans, Ch. XIII, which says: "Let every person be subject to the governing authorities."

This is a text frequently used by supporters of the U. S. policy in Vietnam. Coffin responded by referring to the context which says: "For rulers are not a terror to good conduct but to bad."

St. Paul was obviously speaking about governments that are acting rightly.

Karl Barth, at the time of rising Nazism, pointed out that the text could not be understood to mean that one must obey a government by disobeying God. Faith in Jesus Christ, said Barth, would necessitate active resistance to any government that fetters conscience. At any rate, Coffin asked McIntire to explain how it happened that St. Paul was "in and out of jail" with regularity. This drew an outburst of laughter.

Coffin then quoted the text from St. Peter: "We must obey God rather than man." The fundamentalist readily agreed

with this text and declared that he had been defrocked as a Presbyterian minister precisely because he had refused to obey the officials in his church and preferred to obey God instead.

This dramatic exchange illustrated one fact, that it is impossible to establish a case pro or con the Vietnam war on isolated Bible texts. I am reminded of the text of Isaiah, Ch. II, v. 4: "They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more."

One of the great Christian writers of the early centuries, Origen, seemed to think this text settled the question of war for a Christian.

He wrote: "We Christians no longer take up sword against nation, nor do we learn war any more, having become children of peace for the sake of Jesus our leader."

But the sad reality of history is that Christians for many long centuries have been learning war and fighting and killing, often with the approval of theologians and the blessing of the hierarchy.

BELOW OLYMPUS By Interlandi



INTERLANDI FOR THE LOS ANGELES TIMES

"Where'd everybody go?"



INTERLANDI FOR THE LOS ANGELES TIMES

"Ever notice how a crisis unites people?"



INTERLANDI FOR THE LOS ANGELES TIMES

"You looking for volunteer workers who are damned fed-up with the whole stinking, rotten mess?"

How Riots Hurt 'Rights' Bills

MSGR. GEORGE G. HIGGINS

Some weeks ago a delegation of Civil Rights leaders, accompanied by two or three clergymen, met for several hours on Capitol Hill in Washington with a number of interested Senators to talk about the possibility of strengthening the current Civil Rights bill.

To make a long story short, the Senators agreed, at the end of our discussion, to introduce an "open housing" amendment to the bill. We, in turn, assured them that widespread grass-roots support for such an amendment—and also, of course, for the bill as a whole—would be forthcoming.

Well, the Senators kept their end of the bargain, only to be left holding the bag. That is to say, having introduced an "open housing" amendment to the Civil Rights bill, they are receiving less than adequate support from the people back home.

New York Times correspondent, John W. Finney, quotes one of them as saying, presumably more in sorrow than in anger: "The trouble is no one really cares anymore."

This lack of grass-roots support for the pending Civil Rights bill—with or without an "open housing" amendment—is bound to have a demoralizing effect on the Civil Rights bloc in the Senate.

As Mr. Finney reports in the "Times," "they have lost the political initiative of only a few years ago, and more and more they are finding themselves thrust into the position of waging a battle to impress voters back home rather than to maneuver legislation through the Senate."

It's asking too much of human nature to expect them to go on play-

ing this role indefinitely, especially in view of the fact that, for some of them at least, it would almost certainly involve the risk of being defeated at the polls when they come up for reelection.

There are a number of different reasons for the public's lack of interest in the current Civil Rights debate. For one thing, the law of diminishing returns is beginning to set in.

By that I mean that many people—including a number of Civil Rights activists—have convinced themselves that the enactment of additional Civil Rights legislation at this stage of the game would not bring about any dramatic change for the better in the field of race relations.

On the other side of the coin, a number of so-called moderates who either supported or, in any event, did not oppose the Administration's bills in 1964 and 1965, are now using the riots of last summer and the summer before and the issue of "crime in the streets" as an excuse for voting against the current bill.

In the words of Senator Philip Hart of Michigan, who is the principal sponsor of the pending bill, the riots of 1966 and 1965 "seemed to portray the Negro as the aggressor, not the victim," and as a result there is "a punitive spirit or mood in the air."

However regrettable, this negative and self-defeating approach to the current bill on the part of so many erstwhile moderates is easier for this writer to understand than the apathy, not to say the cynicism, of so many self-styled liberals who are currently interested exclusively and sometimes

almost obsessively in one issue and one issue alone, namely, the war in Vietnam.

In this connection, a leading Civil Rights Senator—who, incidentally, happens to be more of a dove than a hawk—tells a sad story about a recent conversation in his office on Capitol Hill with a delegation of very vocal anti-war demonstrators, including a number of clergymen.

The Senator was perfectly willing to talk about the war in Vietnam—as often as he could manage to get a word in edgewise—but when he suggested that the group should also take an interest in the current Civil Rights debate, he was rudely dismissed as a phoney apologist for the Establishment.

I am not suggesting, of course, that opposition—even all-out opposition—to the Administration's foreign policy is out of order. Quite the contrary.

On the other hand, I do think that those segments of the peace movement which are so exclusively pre-occupied with this one issue as to be unconcerned and/or cynical about the efforts of sincere Senators and Congressmen to bring about needed legislative reforms in the field of race relations are being almost pathetically doctrinaire.

Raving and ranting about the Establishment may give them a certain psychological kick and a feeling of moral superiority, but it contributes nothing at all to the solution of the problem of race relations or any of the other social problems which at least some members of the Establishment are earnestly trying to solve.

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Do Not Resent God's Gifts To Others

By FATHER DAVID G. RUSSELL

The human mind can best grasp truth through concrete pictures. Any teacher will tell you that he or she is always on the lookout for good illustrations which will make concrete that which is abstract.

NOW Christianity

Our Lord was the master teacher because His message was full of picturesque metaphors: "Where the carcass is the vultures will gather." "How can you say to your brother, let me take the splinter out of your eye, when there is a plank in your own?" "When you give alms, don't blow your trumpet." The Lord also was a great story teller. For example, He tells the parable of the employer who hires men to work in his vineyard at different times of the day. When pay time arrives, those who had borne the heat of a full day's work expected to get more than the late comers.

In fact the employer pays those who come first just what they had agreed to, and gives the late comers the same wage. Those who had worked all day grumbled, but the employer was quick to point out that they had

not been cheated; they had received their fair wage.

Simply because the employer decided to be generous with the late comers should give them no cause to complain.

The parable could have a number of applications. Perhaps our Lord wanted to point out to the religious people of that day that just because the Jewish people had borne the hard work of salvation over the centuries, this does not mean that at the twelfth hour God can not call the Gentiles to participate in the same kingdom of God. His generosity in no way means that they are being cheated.

Perhaps we are foolish to tie down the details of the parable too much, for when it comes to the grace and salvation of God, no one, no matter how long he has labored, can say that he has a right. For both those who come at the first and at the last hour, all is a free gift from God. None of us have any claim against God in justice.

Is it possible that we who have been born Catholics and lived faithfully the laws of God and of the Church as best we can, are tempted to criticize God's generosity when we know that He grants salvation to those outside the Catholic Church?



We believe with all our hearts that the Catholic Church is the Church founded by Christ, and yet we know that God does not confine His gifts to that visible institution. We know that all our efforts to remain faithful to the true and certain teachings of the Church do not even guarantee our salvation.

In fact, those who in good conscience pursue another belief can be dearer to God than ourselves, because they may love God and His children more than we do. Does this make us just a bit resentful? We may labor long and hard and yet God may also give His gifts to others.

We would be shaping a God after our own likeness if we were to make our own generosity the measure of God's.

All creation should be

thankful that God is not as petty as man. We should all praise God that the yardstick of His dealings with men is not justice but complete generosity.

God's generosity will always be a challenge to man, not just God's generosity with others, but His generosity with ourselves. We may seem to have so little, particularly after we have worked so hard and long. Yet whatever we have is, if we could only be honest, a gift from a God on whom we can lay no claim.

What we are, where we come from, our family, our particular circumstances of life, all of this with its special limitations, is pure gift. Even the burdens of the day's heat are gifts, though we can not fully understand how or why.

Once we all recognize the generosity of God for what it is, not only will we not resent His gifts to others, but we will recognize His gifts to ourselves more than we deserve.

MISSAL GUIDE

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

Feb. 26 Mass of Quinquagesima Sunday. No Creed, Common Preface.

Feb. 27 Mass of Quinquagesima Sunday. No Creed, Common Preface.

Feb. 28 Mass of Ash Wednesday. No Gloria or Creed, Preface of Lent.

Feb. 29 Mass of the weekday of Lent. Preface of Lent.

Mar 1 Mass of the weekday of Lent. Preface of Lent.

Mar. 2 Mass of the weekday of Lent. Preface of Lent.

Mar. 3 Mass of the First Sunday of Lent. Creed, Preface of Lent.

Protestant Sem Names Priest

LANCASTER, Pa. (NC) — Father William J. Walsh, S.J., is the first Catholic priest to be appointed a full-time member of the Lancaster Theological Seminary conducted by the United Church of Christ here.

Father Walsh, assistant theology professor at the Jesuit novitiate, Wernersville, Pa., will take the post of assistant church history professor at the 143-year-old Protestant seminary on July 1.

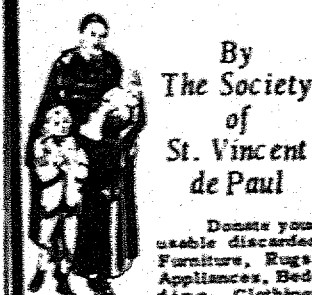
Asks New Name For Holy Name

BALTIMORE (NC) — The president of the Baltimore archdiocesan Holy Name Society has called for a change in the name of the organization.

Charles A. Reese at a meeting of archdiocesan Holy Name Union officers proposed renaming the organization the Honor Society, and invited other suggestions.

Reese said he hoped a new name might be adopted not only in the Baltimore archdiocese but throughout the country. He suggested that a new designation for the Holy Name Society, which was formed in the U.S. in 1909, might underscore the society's renewal efforts.

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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

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Prayer Of The Faithful

QUINQUAGESIMA SUNDAY

FEB. 25, 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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Ecumenical Booklet On Prayers Planned

WASHINGTON — (NC) — The International Committee on English in the Liturgy, the panel of bishops and experts drawn from the world's major English-speaking countries that drafted the English Canon now used in the Mass, announced plans here to publish a booklet of Mass prayers for use in consultation with other Christian churches.

Contained in the committee's report to the episcopal conferences that support it, the proposal expressed hope that Christian leaders would begin discussions leading to common translations of the Kyrie, Gloria, Creed and other prayers.

A similar booklet on the Our Father, also planned for ecumenical discussion, is in preparation.

Still-to-be-announced decisions of the October synod of bishops and the subsequent meeting of the Vatican's committee on the liturgy may make 1968 the ICEL's most active year since its founding in September, 1965. Reports indicate that bishops at the synod approved a new Mass rite, new Eucharistic prayers, and other revised services.

The committee's biggest task so far has been the preparation of the English translation of the Canon of the Mass. Adopted Oct. 22, 1967, by the bishops of the United States, the Canon has since been approved by most of the other hierarchies represented on the ICEL.

Other projects already under way or in the planning stage by the ICEL in-

clude preparation of a new translation of the Psalms for liturgical use, as well as a translation of the gradual antiphons used in the Mass.

In an effort to evaluate the changes already introduced into the Mass, Detroit's Archbishop John F. Dearden, president of the National Conference of Catholic Bishops, circulated a survey on the liturgy to the nation's bishops.

Pointing out that one survey already taken indicated that only 13% of America's Catholics disapproved of the new liturgy, Archbishop Dearden added: "This survey — conducted on a national basis and with information on various groups according to age, sex, education, region — is reassuring in making a judgement concerning the very vocal opposition often heard."

"Nevertheless, it reveals little about the quality of particular liturgical reforms or the progress of efforts at liturgical formation and education."

Pope Receives

Two Prelates

VATICAN CITY — (NC) — Pope Paul VI received in audience Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of the Latin American Bishop's Council (CELAM), and Archbishop Paolo Munoz Vega of Quito, Ecuador, CELAM vice president, who had been in Rome for meetings of the superior council general of the Pontifical Organizations for the Propagation of the Faith.

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Young Today Are Being Seen And Heard Too



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.

"No matter what the issue is, when I tell my kids to do something I always get some kind of an argument. When I was a child we just did what we were told to do, and that was that. Now kids everywhere are forever being heard as well as seen. Why? And what should parents do about it?"

H.M.

The defiance of adult authority by many young people, particularly at the high school and early college levels, has made many people question how this conflict should be met by adult authority. We are not writing about the frank delinquent, but the ordinary, everyday adolescent from the average home.

Most thinking people have lost confidence in the news media's factual reporting. Press, radio and television tell us about conflicts which vary from general tensions to open defiance at some college levels.

Anger may be expressed in civil rights demonstrations, by draft card burning and by flaunting community standards. Anger with parental authority may be shown by smoking, the use of drugs, cheating, masturbation and violence.

Many of these incidents have been over dramatized by our only source of information — the news media. There are daily confrontations between adults and adolescents, and at times it is the adolescents who force these confrontations. Rules are made to be broken; and to write about them, one must understand that there are basic hostilities which are part of the adolescent's coping with the world about him.

I am not writing about the gun-toter or the knife-carrier, but I do say that in the normal development of a child there are personality changes which those who write about this period of a child's life should understand.

There is a saying that any outbreak between children of like age and between adolescents and authority figures are destructive. Adults feel guilty and express their guilt by wondering where they have gone wrong. Where have they failed in the management (must they manage?) of the growing adolescent?

Sam Levenson has said that his father told him: "When I want your opinion I will tell you what it is." We are long gone from this stage. Can we expect the same verses and conduct from today's young people as were expected 20 years ago? We cannot if we keep abreast with current events and the world we have given these children.

Parents are frequently in a quandry in trying to find a suitable measure for effectively handling specific situations and relations with their children. There are two main techniques for handling these adolescents.

The first is the completely authoritarian approach, which is generally followed by increased hostility and resentment by the adolescent. The second method requires some maneuvering by parents so that they can save face while accepting the hostile actions of their children.

Avoid these conflicts. Try to develop a sound relationship with the younger person through mutual respect, and a warmly and clearly expressed acceptance of the adolescent. At the same time, demonstrate fairness and consistency in the imposition of restraint; both parents should confer and agree with each other. When there is a sound relationship, conflict can be avoided and problems can be understood, and there will be a minimum of hostility on the part of the child.

Don't hedge on a matter — be firm, because if you are not, the young person will be confused about the role of adults in establishing limits on his behavior. Hedging is too often interpreted as something stemming from adult fear, and inconsistency and haziness in the parent-child relationship. The reasons for a parent's decision should be clearly stated. The answer "just because I said so," is no longer acceptable.

The emotions and the sense of justice are usually involved in the actions of children, and it is difficult for the young one to accept the "just because" reason — especially when two apparently similar incidents are involved and handled differently. Give reasons and ask the young one to reverse roles and give his opinion.

Beating of the breast with loud wails, "I am working day and night so that you can get an education," will not suffice. Sometimes the child resents that you have to work this hard and shows his resentment by his behavior.

Finally, conflict is a normal and essential factor in the growth of the child to adulthood. I would say that adult and adolescent conflicts (not physical) should be encouraged within limits.

They help to break down any hostilities which may be hidden. Parents must be on guard to prevent these discussions from degenerating into unpleasant situations. They must be talked out.

They will help the child to develop properly by ventilating unconscious hostilities, and breaking down barriers which have arisen between parents and their children. This will help emotional development, establish confidence, and, most importantly, make the child feel that he can come and talk to his parents.



Priests Elect

CLEVELAND (NC) — Seven of the 12 new members of the board of diocesan consultants named by Bishop Clarence G. Isenmann of Cleveland were elected by the priests of the diocese.

Bishop Isenmann had asked the priests to vote for six choices, and when a tie resulted for the sixth choice he included both in his appointees.

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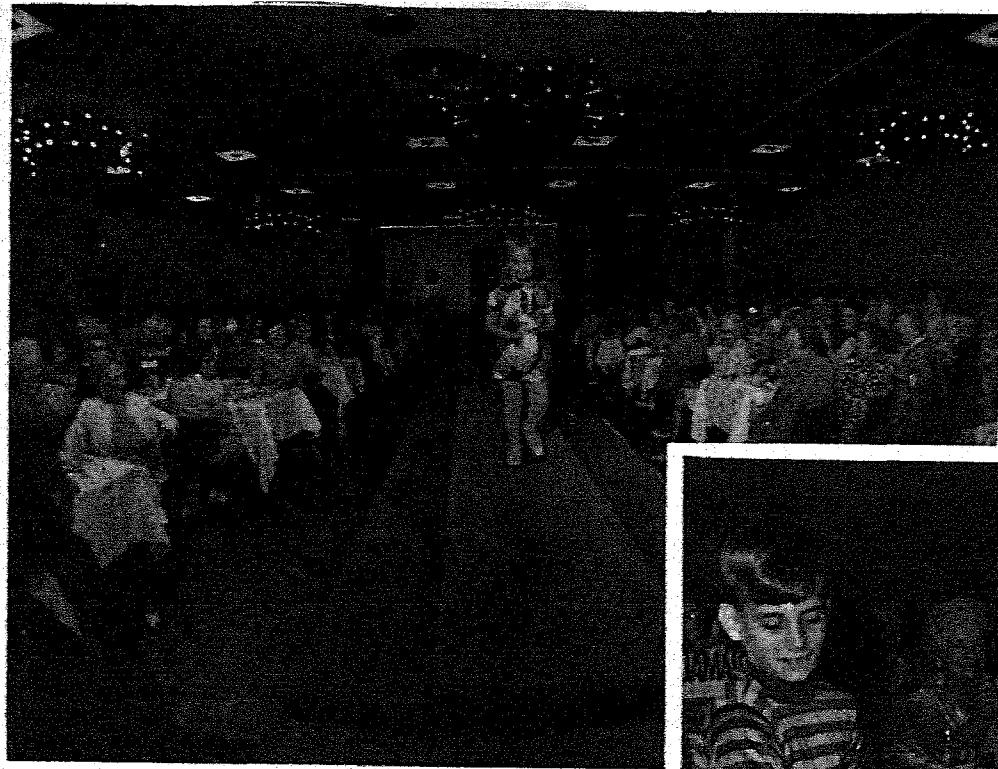
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Newest fashions for "little people" highlighted St. Anthony Catholic Woman's Club recent luncheon and fashion show. Five-year-old Becky Bennett, Blessed Sacrament parish, is shown left; as Kimberly Hudson, 4, St. George parish, is assisted off the runway by Paul Davis, 11, of St. Coleman parish, Pompano Beach.



WOMEN ON THE MOVE

WHAT A GRANDMOTHER IS

(Written by a Third Grader)

A Grandmother is a lady who has no children of her own, she likes other people's little girls and boys. A grandfather is a man grandmother. He goes for walks with the boys and they talk about fishing and tractors and things like that.

Grandmas don't have to do anything except be there. They are old, so shouldn't play hard or run. It is enough if they drive us to the market where the pretend horses are, and have lots of dimes ready. When they take us for walks, they should slow down past pretty leaves or caterpillars. They should never say, "Hurry up."

Usually they are fat, but not too fat to tie your shoes. They wear glasses and funny underwear. They can take their teeth out and gums off. It is better if they don't typewrite or play cards, except with us.

They don't have to be smart, only answer our questions like: "Why do dogs hate cats and how come God isn't married?"

They don't talk baby talk like visitors do because it is hard to understand.

Everybody should try to have one, especially if you don't have a TV because grandmothers are the only grown-ups who have time.

Sessions Arranged For Career Women

"New Opportunities to Leap Into a New Year" is the theme of career horizons days for women which the Greater Miami Council for the Continuing Education of Women, Inc., will sponsor Thursday, Feb. 29, at the U.M. Koubek Center, 2705 SW Third St.

The program, which be-

gins at 9:30 a.m. and continues until 12:30 p.m., is open to all area women considering a career or returning to the business world free of charge.

Outlining full-time or part-time employment opportunities for women will be Dr. Lynn Bartlett, coordinator, women's residence halls, University of Miami.

Workshops will be conducted in the fields of nursing, medical and paramedical, secretarial and clerical work, merchandising, and general business including computer and data processing.

Reservations and additional information may be obtained by calling 445-1394.

Parents Will Hold Weekend On Campus

BOCA RATON — "The Roarin' 20s" will be theme for the annual Parents Weekend which begins today (Friday) with the arrival of more than 125 mothers and dads on the Marymount College campus.

Highlight of the three-day program will be a series of faculty-student panels on Saturday, Feb. 23, from 10 a.m. to noon, discussing such topics as Evolution, Scientific and Religious Viewpoints; Scientific Implications of the "Pill"; Is God Really Dead on the College Campus?; the "Culture" of a New Generation, etc.

Fathers and daughters will team up in tennis competition on Saturday afternoon and parents will also engage in a swimming meet. A social hour and dance will follow.

The weekend concludes Sunday with the Eucharistic celebration followed by lunch.

This evening parents will attend a performance of the student production, "The Boy Friend."

Clothing Sale Is Scheduled

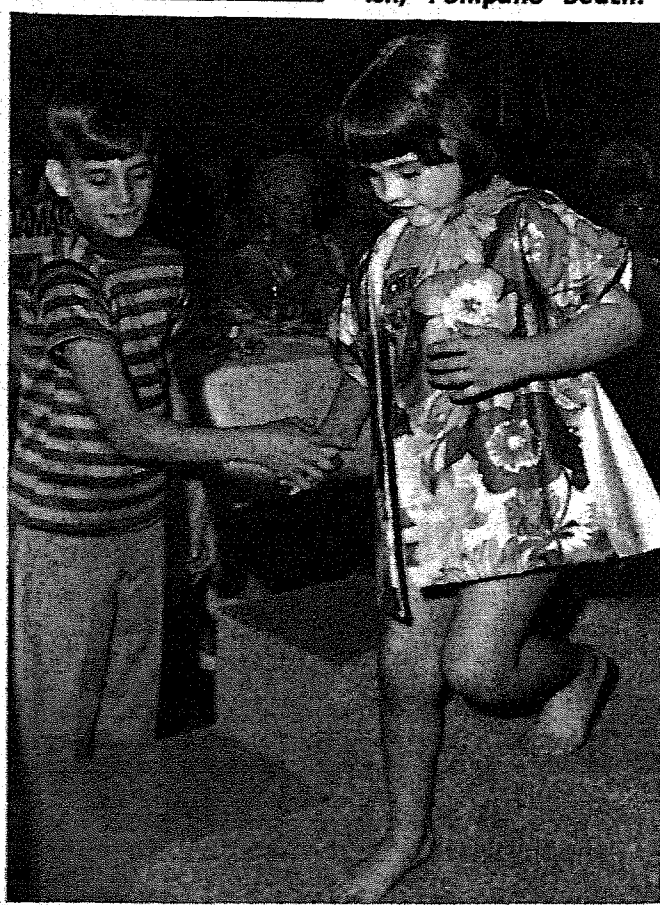
COCONUT GROVE — Parents with children will be welcomed during a clothing and rummage sale which the Mothers Association of the Convent of the Sacred Heart will sponsor from 11 a.m. to 5 p.m., Feb. 24 on the grounds at 3747 Main Highway.

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Lectures On Marriage, Sex Education Slated

A special Lenten program including Bible Services and a series of lectures on marriage and on sex education of children will be inaugurated for parents in St. Kevin parish at 7:30 p.m. Wednesday, March 6, in the rectory, 3001 SW 115th Ave., off Coral Way.

Sister Miriam, O.P., psychiatric social worker of the Catholic Welfare Bureau, will be the visiting lecturer and moderator of discussions during the program sponsored by the parish CCD.

"Two of the hardest things for parents to do are to fulfill their obligations regarding instruction of their children on matters of sex, and to get away from the television set for a meeting," commented Mrs. G. O. White, CCD chairman.

"Parents who manage to do this will be rewarded with startling new insights because of the comprehensive and synchronized presentation which distinguishes Sister Miriam's approach," she added.

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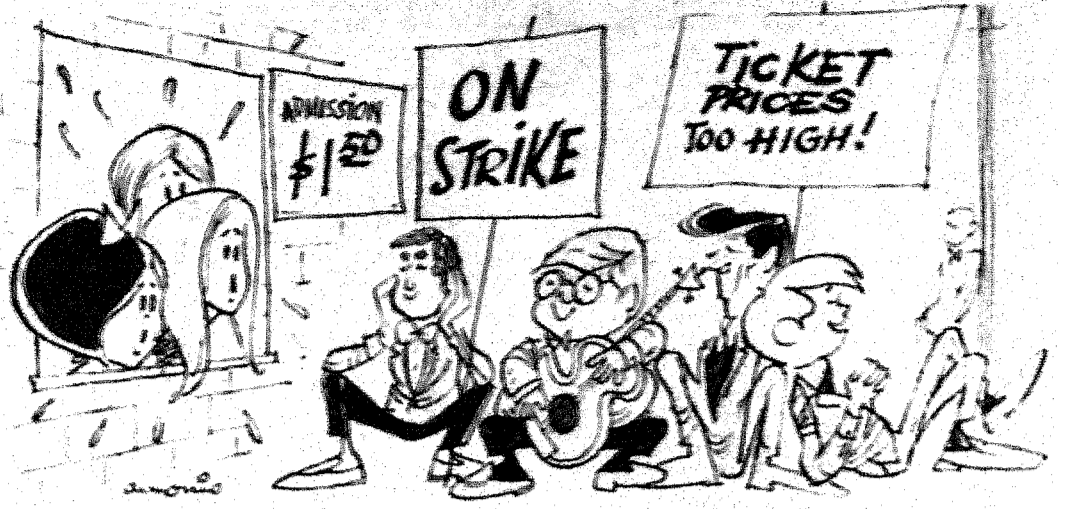
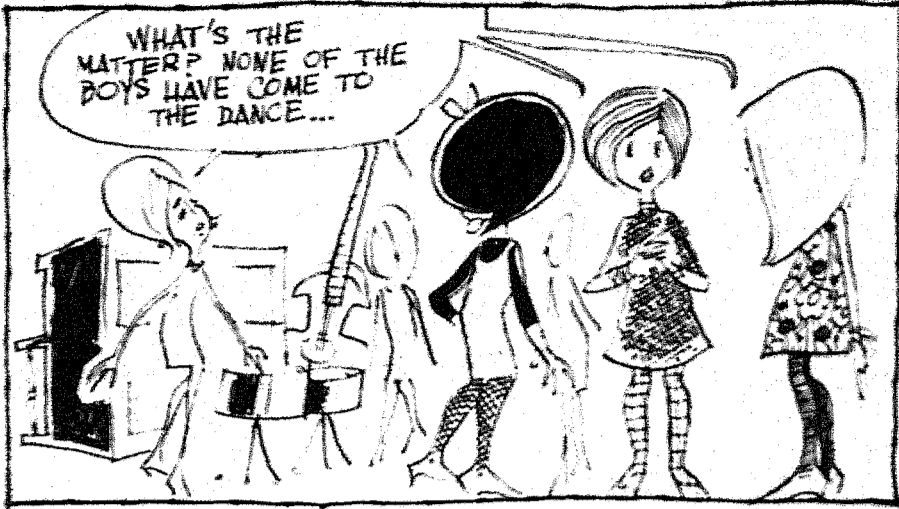
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Teachers' Walkout Affects Sports

This is a week of indecision for the diocese basketball coaches. Normally, it would be the tension of playing in the group basketball tournaments.

However, this time it's whether the state tournaments will ever be played.

The start of the State high school basketball tournament has been postponed indefinitely. Floyd Lay, executive secretary of the Florida High School activities Association announced Tuesday in Gainesville.

Lay said he would wait until next Monday until determining if the state-wide tourney could begin next week or would be cancelled indefinitely because of the teachers' walkout.

But the walkout has brought some mixed results. In Broward County, the school system's teachers voted to continue with their classes. In Pinellas County, where St. Petersburg's high schools have always been a state basketball power, the coaches and teachers have absolutely refused to return to the schools for any activity.

In big Dade County, some of the coaches are willing to continue their coaching activities but not classroom work.

All of the state's parochial and private schools are in full session.

So, it's a dilemma that faces the FHSAA—should they hold the state tournament for those schools willing to participate; should they postpone the start for one week in order to see if the problem is settled; or, should the whole state tournament be cancelled to avoid running the season into the spring sports sessions, some of which have already begun.

In addition to basketball, state championships in wrestling are also affected.

The predictions of area coaches and athletic figures are as varied as the weather lately.

"I don't think that the strike will last long, and I wouldn't be a bit surprised to see the tournament held as scheduled," stated Dick Pollock, head basketball coach at the diocese's Christopher Columbus High.

"I know many of the public school coaches are planning on practices in hopes of playing in the tournament."

Another area sports figure, not a coach, has predicted that the FHSAA will postpone the start of the group tournaments for a week and then cancel the whole program if the teacher's strike continues.

The possible postponement of the state tournament would be a big blow to the championship hopes of several of the diocese's top teams. Miami's Archbishop Curley High was 25-1 for the season and is the favorite for the state's Class AA crown after being voted No. 1 in the state in the final state poll of the season.

Hollywood's Chaminade in Class A and both Miami's Msgr. Pace and Ft. Lauderdale's Cardinal Gibbons are figured as strong Class B contenders while Miami Belen is rated a standout in Class C.

"We're going ahead with our regular practices and we'll be ready to play anytime, anywhere and under any circumstances," Phil Petta, the Curley coach, said.

"We want very much to play and prove ourselves. It would be a shame to come so far and not be able to play for the championship. We might not be able to win it, but we'd like the chance."

At Fort Lauderdale, Coach Tony Licata of Gibbons pointed out that in the four-team B-16 group tournament, two of schools are from the diocese, Gibbons and Pace, one is a private school, Ft. Lauderdale Pine Crest, and only the fourth, Coral Shores is public. Coral Shores is in Monroe County where the teachers have voted not to go out on strike.

* * *

One tournament, though, that is sure to come off this week is the annual Christopher Columbus High grade school meet. A field of 15 Dade County diocese schools has entered.

Play started Thursday at 9 a.m. with quarterfinals on Friday at the same time and a double-wind up on Saturday, semifinals at 9 a.m. and the finals at 3 p.m. All games are at the Columbus High gym.

My Father's Drinking Problems Are Breaking -Up My Family

QUESTION: I am 16 years old and have debated for a long time whether or not I shall write this letter. About a year ago my mom and dad began quarreling. My father would come down drunk and begin beating on my mother. When he got tired of that he would begin

beating on us. Afterwards he would sit down and cry like a baby. My mother won't leave him because she feels we need a father. What advice can you give me?

ANSWER: When a family is plagued by quarrels and disagreements the first

logical step is to determine the reason for dissension. From your letter it appears that drink is the cause of difficulty in your family. If your father's drinking amounts to alcoholism then he needs professional alcoholic care. If he is not an alcoholic there is still a drinking problem. In this case both of your parents should seek the advice of an unbiased third party. Alcoholics Anonymous is especially equipped to handle such problems.

QUESTION: In our religion class we have been studying the Bible and the way other religions attach great importance to it. It seems to me that in this regard Protestants are more Catholic than we are. Protestants base all their faith in the Bible. Why can't our religion and the others that are almost the same forget their small differences and become brothers under one church?

—L.D.

ANSWER: Your question is actually two rolled into one.—The role of the Bible and the problem of unity. Certainly the Bible is the basis of our faith. But the church has always held to tradition as equally important as a foundation for faith.

By way of brief definition, tradition means the meditation of the Church on the

meaning of Christ through the ages. Actually many Protestants are coming around to a kind of "Tradition." Because recent studies of the Bible have shown that before the scriptures were written down they were handed on by word of mouth. Hence the early church had a tradition, a meditation period on the meaning of Christ before putting the inspired thoughts into written words.

Catholics on the other hand are now realizing the importance of scripture in stimulating faith. In many areas Protestants and Catholics are growing toward true brotherhood rooted and founded in their mutual love for Jesus Christ.

Patriotism Speaks Without Words

(The following editorial appeared in the February edition of the Cardinal Gibbons High School, Fort Lauderdale, student newspaper, Insight. It was written by senior class president, Rose Marie Brennan.)

Too many False Lincolns have stood up in the last years proclaiming knowledge of what patriotism is. They have lambasted draft card burners and folk singers and tried to concretely define an illusive quality. Patriotism defies borders and Webster's terms.

Patriotism speaks loudest when no words are uttered. It heralds out its cause least at political rallies and chanting mobs. It sets judgment on no one because patriotism never chains. Patriotism is not the Daughters of the American Revolution chastising Joan Baez nor is it Doctor Spock condemning the war.

I have heard quite enough of the ideal American... He does not exist. He is hidden, draped by labels he had no choice but to wear.

He is a soldier, waging war against hatred and bigotry not the North Vietnamese. He carried only one banner into battle and that is his soul. He has no shield but his intelligence. He knows what it means to love mankind and his country, and he knows the two are synonymous.

He is a diversified infantry man filling the ranks of the First American Division and the Federal Penitentiary. His only demand of America is to let him live.

There would be no purpose in defining patriotism because there are no words able to capture, to contain,



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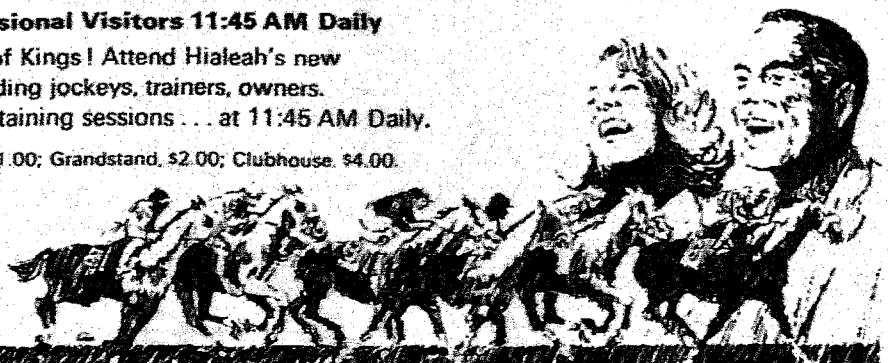
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CURLEY KNIGHTS downed the previously undefeated Key West High cags, capitalizing on the defensive abilities of junior LE ROY BAPTISTE, (34) and the offensive drive of his teammates.

Curley Cracks Open Conchs Record Leap For State Title

The diocese regular basketball season came to an end last week, with two schools claiming conference championships to climax successful campaigns.

Archbishop Curley defeated previously unbeaten Key West, 53-51, before a big crowd of 4,264 to earn the first Greater Miami A. C. title; while Hollywood Chaminade ran its South Atlantic Conference record to 12-0 with a 44-37 decision over Cardinal Newman High in the final game of the season.

Curley's triumph earned the Knights a 25-1 record for the season along with the vote as the state's No. 1 team. Key West had been 25-0 and No. 1 going into the game. Curley was No. 2. It was a crucial game for both teams as Key West fought to preserve its perfect record and top ranking.

But, the Conchs found 6-8 Cyril Baptiste, Curley's ace, too much to handle. Baptiste

rammed in 26 points and grabbed off 18 rebounds as the Knights led throughout the second half.

"Baptiste played about as good a game as anyone can," proclaimed Phil Petta, the Curley coach.

"He did everything well, scoring, shooting, rebounding and defending. Mainly, though, it was his work on the boards that did it."

Petta also had praise for sophomore guard Bob Valibus.

"He played well as a feeder for us and then came through with three valuable goals for us in the second half."

The victory was achieved despite the absence of starting guard Gary Strachan, out with an ailment, until the final three minutes of the game when his ballhandling ability was needed to cut off the Key West closing rally.

Chaminade wrapped up a 21-4 season with its 44-37 triumph over Newman and

stamped itself as the Class A group tournament favorite.

The Lions got 18 points from Killian O'Bryne in the triumph.

Another tournament favorite, in Class B, Cardinal Gibbons High, completed its campaign with a 15-7 record, although the actual game record was 17-5. The Redskins had two victories taken away for using an ineligible player.

The Redskins registered their record despite having only 6-2 Jim Connelly as its biggest man.

"We used the running game a lot," said Coach Tony Licata, "due to our lack of height."

"I don't know how far we'll be able to go in the state tournament without a big man, so, we'll just take one game at a time."

Seniors 5-11 Bruce Sanderson and 5-7 Phil Echarte were the Gibbons scoring leaders with 21.7 and 17.4 averages, respectively.

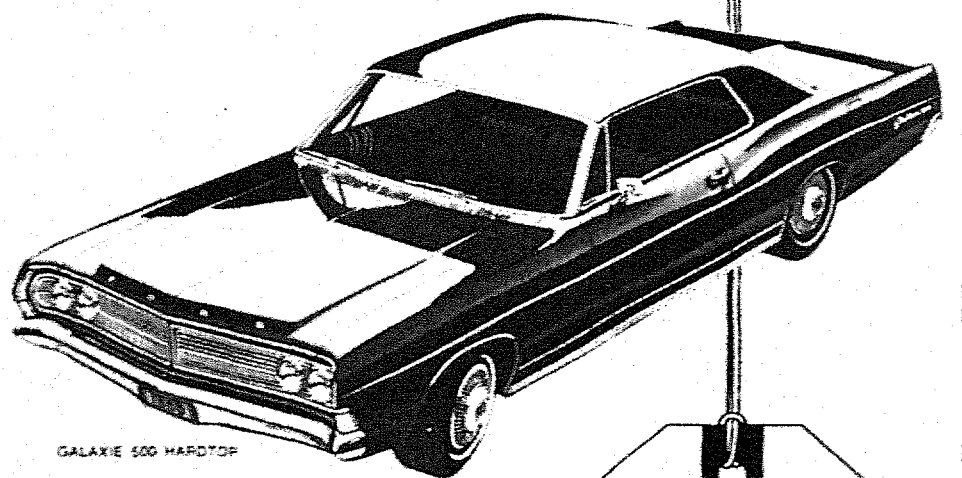
They'll face a tough challenge in the 16-8 group meet from Miami's Msgr. Pace, 16-6 for the season and a split of the two games with Gibbons. Gary Sweet, with a 19.7 average, and Paul Wilson, 14.8, lead the Spartans.

Other big diocese scorers will see action in the C-10 meet: Pete Fernandez of St. Pete's, with 21.8, and Alberto Ley of Belen, with 21.3.



SCORING ACE of the Knights CYRIL BAPTISTE prepares to toss another two-pointer.

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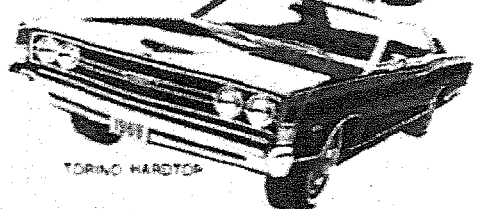
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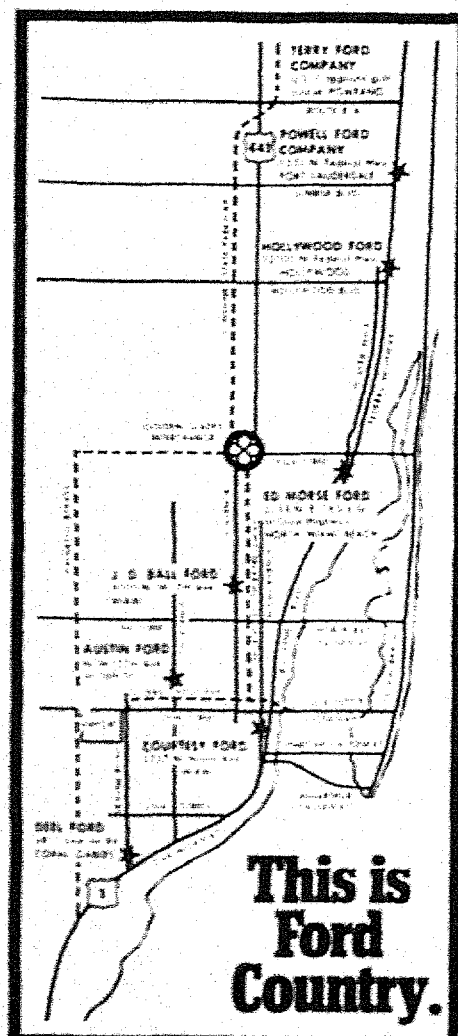


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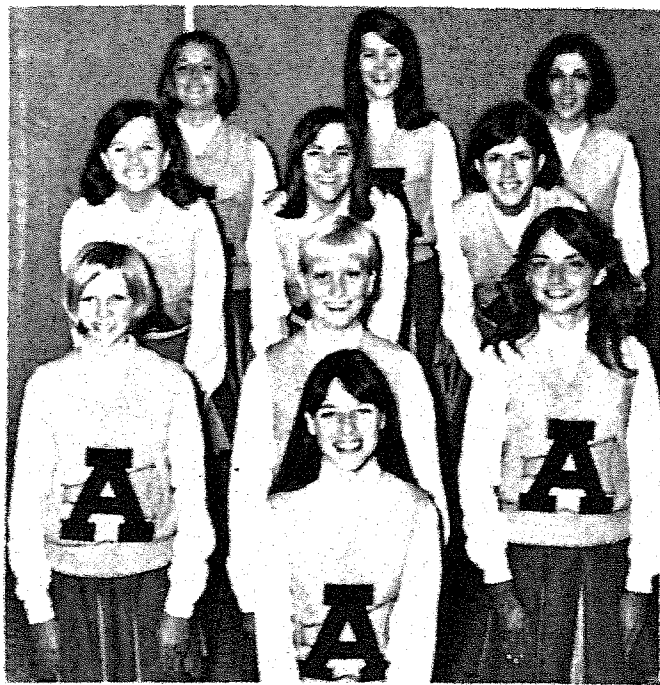


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PERT MISSES from St. Thomas Aquinas High School, who captured first place in the high school division of the CYO cheerleading contest, are: front, LUNDA GORE; second row, l. to r., BARBARA FEE, JOYCE SULLENBERGER, DIANE HOWELL; third row, l. to r., SUE SCOLLON, PIETRINA DUNN, LESUE VAN STRANDER; rear l. to r., JUDY PITMAN, LYNETTE POPE, and SUE CARDOZA.

Coaches, Aquinas Unit, Hollywood's CYO Win

The St. Bartholomew CYO basketball squad avenged an earlier mid-season defeat at the hands of the Annunciation eagles, when they topped the Annunciation team 47-41 in the final game of the Diocesan CYO championships.

Led by Ronnie Price, who pumped in a total of 15 points, the St. Bartholomew team got even for an earlier 44-38 loss at the hands of Annunciation, and captured the parish organization's first CYO basketball championship.

In addition to playing both back boards as if he owned them, St. Bartholomew's Bill Reagan contributed 11 points to his team's total.

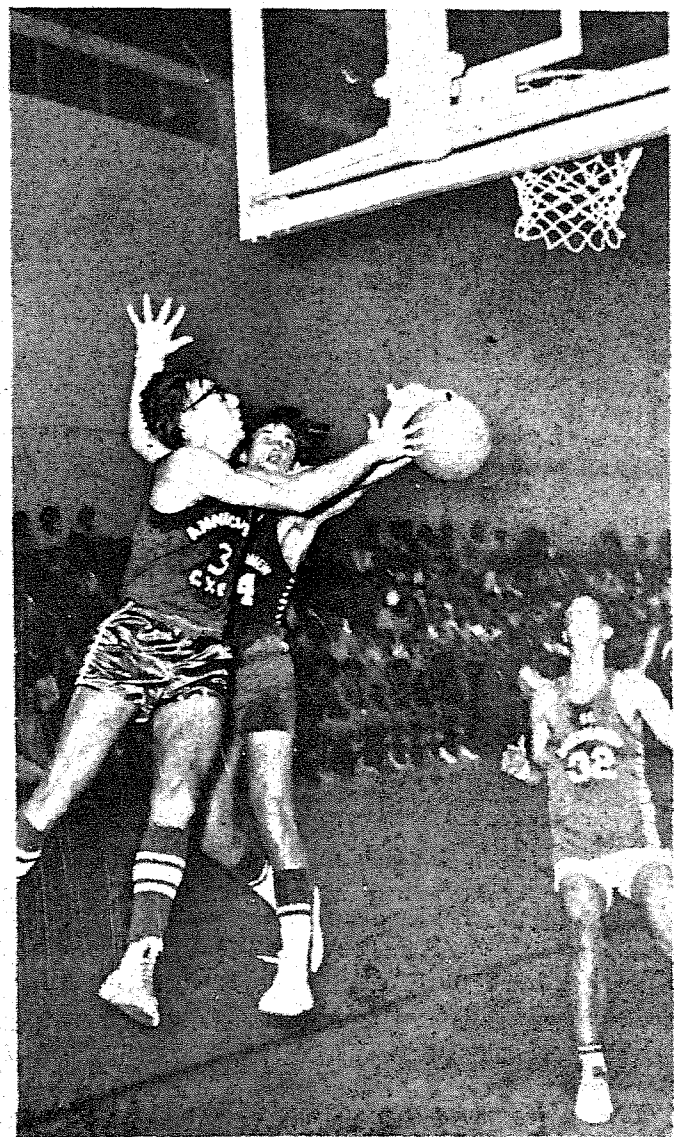
It was a defensive, nip and tuck game until the fourth quarter when Price sparked a drive with quick baskets to give the advantage to St. Bartholomew.

Earlier in the evening Archbishop Curley High School coach Phil Petta, and Miami Dade Junior College North coach Bill Alheim proved that they practice what they coach when they led the CYO coaches team to a 41-33 win over the Diocesan All-Stars.

The coaches controlled the ball during much of the match, playing a slow break-keep-away type of game. Sunday's win gave the coaches' squad its third victory in the four-year series.

The Stars of the St. Thomas Aquinas High School pep rallies — the Aquinas Cheerleaders — took first place in the high school division of the annual CYO cheerleading contest on Sunday evening. Second place in the high school division went to the team from Monsignor Edward Pace.

In the CYO unit division St. Louis finished first in a field of 15 parish groups, followed by the St. Monica CYO representatives.



BATTLING FOR the ball during the CYO Basketball championships are Annunciations' DICK GRISWOLD, (3), and DOUG PALMACI, of St. Bartholomew-CYO.



CHEERLEADERS from St. Louis parish CYO took first place in the parish organization competition. The girls are, front row, l. to r., SUE FERGUSON, FRAN NILES, Diane SUNN, and MARITA BARRY; back row, l. to r., NANCY OLIVER, JACKIE KAYSER, BARBARA PARNIN, ALEXIS YANAROS, and LUNDA DI MARE.

Student Mass Set For Sunday

A Mass, designed especially for the high school aged students, will be celebrated for the first time, in the North Dade area, Sunday, Feb. 25, in St. James Church, at 7:15 p.m.

"This will be the first of what is hoped to be a regular monthly Mass to help fulfill the spiritual needs of modern youth" in this area, reported Father John B. Fitzgerald, C.M.

The area-wide Youth Folk Masses will be celebrated on the last Sunday of each month at one of the five participating parishes: St. James, St. Vincent de Paul, Our Lady of Perpetual Help, Holy Family and St. Rose of Lima.

Students from St. John Vianney Seminary will practice the hymns of the Folk Mass which will be sung with guitar accompaniment with the congregation before each Mass.

The homilies during the monthly Mass will deal with topics of particular interest to our present day youth," said Father Fitzgerald.

Father Francis Lechiara, assistant chaplain at the Aquinas Newman Center of the University of Miami, will deliver the homily "Why Religion At All?" at Sunday's Mass. Other topics, suggested by the youths themselves, will be the subject of future homilies.

A dance in the St. James Hall will follow the Youth Mass.

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Diocesan High Schoolers Receive Science Honors

Two Diocese of Miami youths, Phillip L. Sanchez and Philip A. Villanueva, have been named to the honor group in the 27th annual science talent search for Westinghouse scholarships and awards.

The son of Mrs. Virginia Sanchez and the late Phillip Sanchez, Our Lady of the Lakes parish, Phillip is the president of the Archbishop Curley High School Science Club. He has played varsity football and participated in several South Florida Science Fairs.

The son of Mrs. Clare Villanueva, Philip is the president of the senior class of St. Patrick High School, president of the National Honor Society, a member of the debate and drama club and the Student Council representative of the senior class. He is also the school athletic reporter for The Miami Beach Sun.

Fifteen Floridians were among the 300 high school students picked for this year's honors group from more than 23,470 entries.



Once upon a time, many years ago, there were men who lived for only one thing—to purify ordinary metals and turn them into gold.

These men were called alchemists.

Once upon a time, not too long ago, we Christians were bound by strict rules for the observance of Lent, our time of purification. But today we may choose which of our ordinary actions we want to turn into spiritual "gold" by the alchemy of sacrifice.

What you do with your Lent is up to you. But why not use your sacrifices to help someone in need? What you do today, may enable a missionary to save a life tomorrow.

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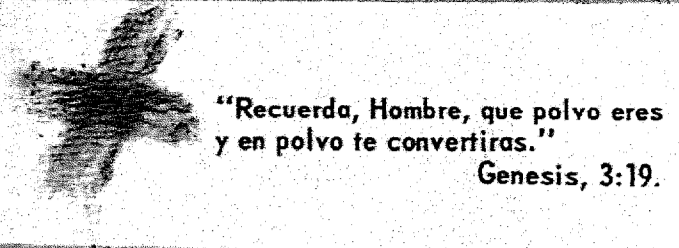
Comienza el Miércoles la Cuaresma

El próximo día 28, con la celebración del miércoles de ceniza, se inicia en la Diócesis de Miami y en todo el mundo cristiano el tiempo de Cuaresma, tiempo de sacrificio, penitencia y oración.

Este periodo del año litúrgico prepara a los fieles para la celebración del misterio pascual. Bico en contenido espiritual, pone ante los ojos del pueblo cristiano diversos signos externos que hacen comprender mejor las realidades espirituales.

El primer signo externo que se ofrece es precisamente el miércoles, con la imposición de la ceniza. Esta ha sido siempre símbolo de humildad y penitencia. La Iglesia, al ponérsela en la frente, quiere recordar a sus miembros que son pecadores y merecedores de castigo, pero que al mismo tiempo tengan confianza en el Señor, que quiere la salvación de todos los hombres.

El ayuno, casi simbólico en la actualidad, más



"Recuerda, Hombre, que polvo eres y en polvo te convertirás."
Genesis, 3:19.

bien expresivo del deber de mortificación del cristiano, debe ir acompañado de una actitud interior de penitencia.

La Iglesia exhorta también a relacionar íntimamente la práctica de la mortificación con el ejercicio de la limosna. Tal es la dimensión subrayada por el Concilio: "La penitencia del tiempo cuaresmal no debe ser solo interna e individual, sino también externa y social." El aspecto social de la penitencia, así expresado, ha de consistir, sobre todo, en un

testimonio de desprendimiento de los bienes materiales y en un ejercicio eficaz de la caridad.

NORMAS PARA CUARESMA

A continuación un resumen de las normas anunciadas para la cuaresma en la Diócesis de Miami: **Miércoles de Ceniza y Viernes Santo:** Ha de observarse ayuno y abstinencia en cada uno de estos días. (La ley de abstinencia obliga a todas las personas mayores de catorce años de edad. La ley de ayuno obliga a todas las personas mayores de 21 años y menores de 60.)

Otros viernes de Cuaresma: Se recomienda encarecidamente que la práctica tradicional de abstinencia de carne sea observada en estos días.

Días de Cuaresma: En lugar del acostumbrado ayuno cuaresmal, se exhorta a los fieles a asistir a misa y recibir la Sagrada Comunión durante la semana y a practicar los adecuados sacrificios y penitencias que ellos mismos seleccionen.

Nuevos Obispos Para S. Luis y S. Agustín

WASHINGTON-El Papa Paulo VI hizo los siguientes nombramientos en la jerarquía de Estados Unidos.

El Obispo John J. Carberry, de Columbus, fue designado Arzobispo de San Luis.

El Obispo Paul F. Tanner, secretario general de la Conferencia Nacional de Obispos Católicos fue nombrado

Obispo de San Agustín, Florida.

Los nombramientos fueron anunciados por el delegado apostólico en E. U., Arzobispo Luigi Raimondi. El Obispo Carberry ocupa la sede dejada vacante con la muerte del Cardenal Joseph Ritter, el 11 de junio de 1967. El Obispo Tanner ocupa la sede vacante por la muerte del Arzobispo Joseph P. Hurley el 30 de octubre de 1967.



Obispo Cisneros, Arzobispo Masquera

Se Acerca a Su Meta Campaña de Caridad

La Colecta de Caridad del Obispo, que ha entrado ya en su fase final, está alcanzando gradualmente la meta de dos millones de dólares, al ir reportando las parroquias el sentido de responsabilidad y cooperación que están mostrando los fieles ante el clamor de los necesitados.

Los fondos que se obtengan este año se destinarán a:

- Ampliar los servicios del Catholic Welfare Bureau (Buro Católico de Bienestar Social.)
- Ampliar y equipar mejor la actual Ciudad de los Niños del Sur de la Florida.
- Ampliar el Marian Center y otras escuelas para niños retardados mentales.
- Ampliar el Hogar Infantil de Perrine.
- Ampliar los Hogares para Madres solteras St. Vincent Hall, Miami y Maura-wood, Palm Beach.

Ampliación de los servicios de los Newman Centers (Centros para la juventud católica estudiantil de las universidades seculares.

• Ampliación y adquisición de más modernos equipos para el Sistema de Televisión Educativa de la Diócesis.

• Nuevas aulas y mejoras en los planteles católicos.

• Mayor asistencia espiritual y material a los trabajadores migratorios y sus familias.

Durante esta semana continuaron las visitas a hogares que no habían podido ser visitados y a otros que reportaron sus direcciones para contribuir así a la obra de asistencia social de la Diócesis de Miami.

En distintas parroquias se han organizado equipos de cooperación de la colonia hispana, que están visitando los hogares de origen latino, explicando el sentido de esta colecta.

Dos Prelados Ecuatorianos Visitan Miami

"El Pueblo No Sigue al Comunismo"

Los problemas de la educación y del rápido crecimiento de las poblaciones, más que el comunismo, son los problemas que encaran hoy los pueblos de Latinoamérica, según la opinión de dos preladados ecuatorianos que visitaron Miami.

"No creo que los comunistas sean tan numerosos como algunos estiman y el pueblo no les está haciendo caso" por eso "no creo que el comunismo sea el principal problema de Latinoamérica hoy," dijo el Obispo Auxiliar de Guayaquil, Mons. Vicente Cisneros.

Muchos tienen una gran confusión entre lo que es el comunismo y los tremendos deseos de los pueblos de superar sus condiciones sociales. Por supuesto, los comunistas toman un buen partido de esa confusión y esa situación. Sin embargo, lo primero que tenemos que hacer nosotros como líderes de la Iglesia es esforzarnos en buscar positivas soluciones a los problemas sociales de hoy."

Ilustrando los problemas sociales de muchas ciudades latinoamericanas, el Arzobispo César Mosquera señaló el rápido crecimiento de su Arquidiócesis, Guayaquil.

Durante los últimos cinco años la población de esa ciudad, que actualmente pasa de 700,000 habitantes, creció en un 30 por ciento y otro treinta por ciento se espera para los próximos cinco años.

Todos estos programas, destacaron los preladados visitantes, están encaminados a responder a los postulados

de la Encíclica Populorum Progressio, para que sus enunciados se hagan una realidad.

Por Emilio J. Quiros, FSC

Uno de los temas que más debate producen cuando se pone a discusión entre universitarios cubanos es el tema patriótico.

La compleja situación generalmente llamada "exilio"

que algunos comienzan a designar ahora con el nombre de "exodo", provoca en los cubanos radicados aquí una amplia diversidad de enfoques y lleva a posiciones si no contradictorias, a lo

La Juventud Exiliada y la Patria

menos opuestas.

En varias de esas discusiones de grupo a las que asistí como asesor de los Newman Clubs latinoamericanos en el área de Miami, pude percatarme de la variedad de puntos de vista que asumen esos muchachos.

Antes que nada, llama la atención la cierta repugnancia que manifiestan a cualquier tipo de concepción del patriotismo puramente sentimental. Todos aquellos viejos recursos usados para provocar un shock patriótico ("las palmas de mi Cuba", "la estrella solitaria", "las marciales notas del himno nacional", etc., o bien las nuevas versiones post-cas-tristas de esas fórmulas añe-

jas... (no les dicen nada o casi nada; y en muchos casos tienen efecto contraproducente.

Incluso ese tono de "arregla" que la generación adulta adopta irremisiblemente al hablar de la Patria es automáticamente rechazado por ellos. Los pone en guardia, porque — o decir esta frase—"ya estamos cansados de tantos discursos que después los mismos oradores contradicen con su conducta pública y privada." O bien se escucha este comentario: "cursilería".

Algo semejante pasa con ese "patriotismo escrito y radial" que se mide por el número y la resonancia de

casos tienen efecto contraproducente.

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(Pasa a la Pág. 25)

Obras en Arcadia y Clewiston

Una iglesia de modernas líneas en la parroquia San Pablo, de Arcadia, y un salón parroquial en la parroquia de St. Margaret, Clewiston, fueron bendecidos el pasado sábado por el Obispo Coleman F. Carroll.

Ambas parroquias, situadas al norte de la diócesis, cuentan con una considerable población de habla hispana.

En Arcadia radican numerosos trabajadores agrícolas de origen hispano, principalmente mexicanos, puertorriqueños y texanos de habla hispana.

En Clewiston, donde funcionan dos centrales azucareras, viven numerosas familias de exiliados cubanos que trabajan en esas industrias.



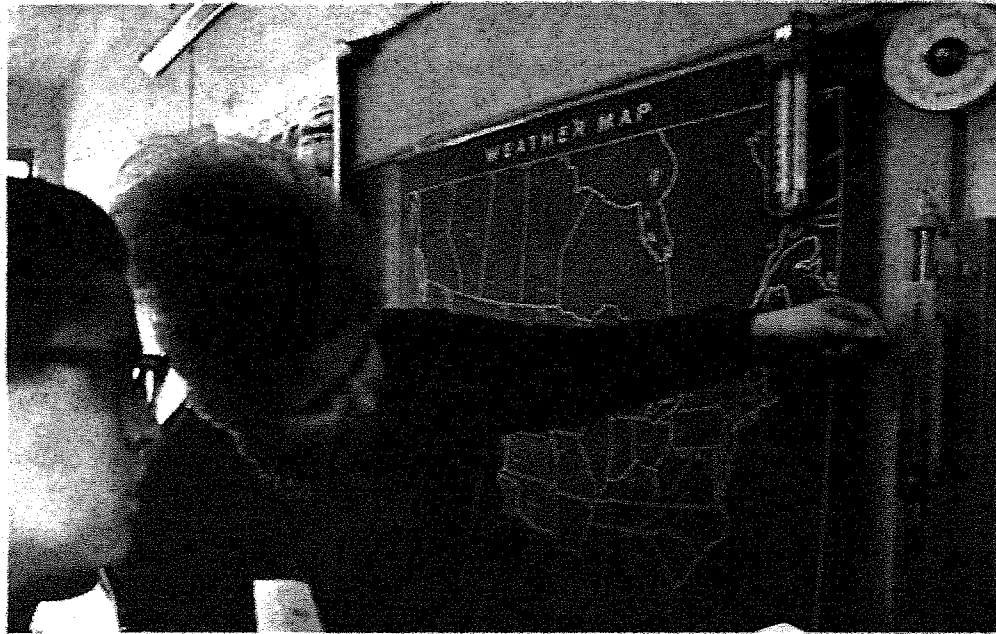
Durante la ceremonia de dedicación del nuevo salón parroquial de St. Margaret, Clewiston, aparece el párroco, Padre Eduardo Fernández, conversando con tres dirigidos del apostolado secolar hispano. La señora de Julio Iglesias, la señora Berta Guiral y la señora de Eliezer Pérez.



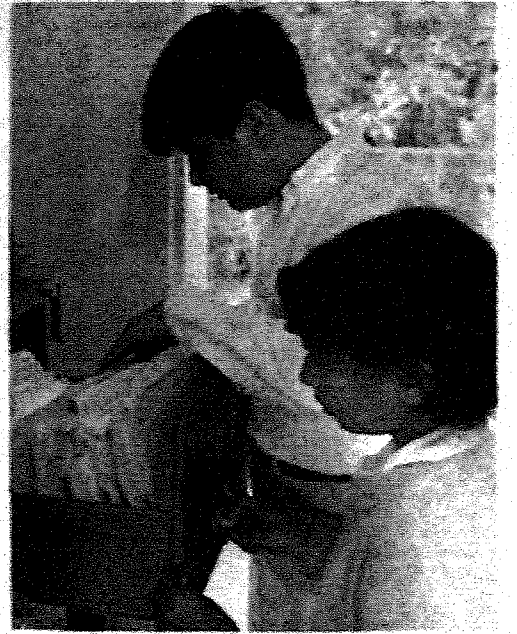
Después de la ceremonia de bendición de la nueva iglesia de San Pablo, en el poblado de Arcadia, el Obispo Coleman F. Carroll administra el sacramento de la confirmación a un grupo de trabajadores agrícolas de habla hispana. Siendo confirmado aparece el joven Frank Farias.



Ana Kohly chequea uno de los exámenes.



El Estudiante Rubén de León aprende el uso del barómetro con la profesora Hellen Griffith.



María López y Kenneth Kalchenstein realizan trabajos en los archivos.

"Los estudios de ciencias y física son ahora una cosa divertida para los estudiantes de la escuela parroquial de St. Hugh.

Experimentar con líquidos, barómetros, termómetros, cubetas, temperaturas altas y bajas, es parte de un novedoso sistema de enseñanza de física, ciencias y matemáticas introducido en la escuela de St. Hugh con la ayuda de fondos federales

del "Center for Self Instruction."

Los alumnos preparan sus propios experimentos de acuerdo con su capacidad y rapidez de aprendizaje y más tarde ellos mismos se autoexaminan y se autocalifican, para determinar cuánto han aprendido.

"Los experimentos nos ayudan a ver las teorías más claramente y uno siente que está aprendiendo más y mejor cuando puede probarse las

explicaciones a sí mismo," nos dijo uno de los estudiantes, entre los que figuran numerosos jóvenes de habla hispana.

Estudiantes que antes tenían dificultades con sus asignaturas de ciencias y física están ahora teniendo notas de cien, dijo una de las profesoras.

Una de las religiosas dijo que uno

de los puntos más importantes del nuevo programa es que los jóvenes muestran ahora un mayor interés por los estudios. Ya ellos no consideran tediosos esos estudios científicos y matemáticos, sino que dedican parte de su tiempo libre a seguir estudiando y experimentando.

El programa se ofrece para los alumnos de séptimo y octavo grados.

cine guía

Por Alberto Cardelle
TOWER: "Cuando calienta el sol."—Película que nos presenta el romance entre una aeromoza y un joven cantante a quien ella confunde con un ladrón. El argumento es pretexto para varias canciones de Antonio Prieto. Clasificación moral: A-2 (jóvenes.)
"La Violetera."—Película española. Clasificación moral:

A-2 (jóvenes.)
TIVOLI: "El derecho de Nacer."—Plena de valores positivos, critica los prejuicios sociales, el falso orgullo de casta y la búsqueda en el matrimonio de otra cosa que no sea el amor verdadero, haciendo ver así mismo las funestas consecuencias del amor libre. Predominio de la nobleza de sentimiento, rectitud de conducta, dignidad del hombre y espíritu religioso. Clasificación moral: A-3 (mayores).
ESSEX: "Cuando tu no estas". Clasificación moral: A-1 (todos).

Oración de los Fieles

Domingo de Quincuagésimo
(25 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 párroco, (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.

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Pueblo: Amén.

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Dar Sentido a la Vida

Por el Padre Angel Villaronga, O.F.M.

Siempre me ha llamado la atención la firmeza y seguridad con que San Pablo tiene orientado el timón de su vida: "Ya no vivo yo, es Cristo quien vive en mí. Y aunque el presente vivo en carne, vivo en la fe del Hijo de Dios, que me amo y se entregó por mí."

Todos viven en algo. Y ha llegado a ser una frase más que de motivación, de autojustificación, esa que tantas veces se oye por ahí: "Yo vivo mi vida".

¿Cuál de las vidas? Porque el ser humano tiene varias vidas. Está la vida vegetativa, que se satisface comiendo y bebiendo. ¿Es esa la vida? Está la vida animal que se satisface principalmente por el instinto y el sexo. ¿Es esa la vida? Está la vida intelectual, que se satisface con el pensamiento. ¿Es esa la vida? Y esta la vida del alma, alma inmortal destinada a fines eternos. ¿Es esa la vida?

Todos viven por algo. Y quieren seguir viviendo. Cada enfermo de los hospitales aun en agonía, espera hasta el último instante, la llegada de un indulto para seguir viviendo. ¿Por qué? ¿Para qué?

San Lucas habla en su evangelio de una anciana curada por Jesucristo en una sinagoga. El médico Lucas hace esta descripción: "La mujer estaba tan encorvada que ni poco ni mucho podía mirar hacia arriba."

¿No es esta la estampa de muchos hombres? Encorvados sobre su mesa de trabajo, sobre el metal que moldean, sobre el cuero que repujan, sobre las cañas de pescar que revisten... tan encorvados que ni poco ni mucho pueden mirar hacia arriba. Arriba, más allá de las estrellas.

Viven para el dinero, para la fama, para la salud, para el amor, para el éxito profesional, para la familia... cuando no para el placer o la maldad.

Y aquí es donde está la diferencia entre el hombre vulgar y el hombre cristiano. El propósito básico y fundamental de la vida de un cristiano es Jesucristo. No se quiere decir que el hombre sea ajeno a las realidades terrenas, descuidando su profesión, sus ahorros, su salud, su tiempo, su familia. Lo que se pide es que, a todo eso,—a todo lo humano se le ponga como común denominador, algo así como sustentándolo todo, a Cristo. Para que Cristo le de un sentido de eternidad a todo lo que el hombre haga en su vida.

Tener a Cristo como sentido y meta de la vida, es vivir fundamentalmente por la fe.

Y tener fe no es precisamente aceptar un conglomerado de doctrinas con las que necesaria y obligatoriamente hay que estar de acuerdo.

Tener fe es vivir en la seguridad de que Dios nunca nos va a faltar. Es tener la seguridad de que Dios es alguien vivo que al yo aceptarlo, acepto el sistema, el camino y las circunstancias que El ha escogido para mi vida. Alguien vivo, que al amarlo lo hago mediante un servicio vital y eficaz de su voluntad.

Vivir por Cristo es vivir por los hombres. Tener a Cristo por meta de la vida no es algo sentimental e difícil: es la aceptación de servir y ayudar a los demás. Porque en cada hombre está Cristo: "Lo que hicisteis a uno de nuestros semejantes, a mí me lo hicisteis."

O si se prefiere, con la belleza del estilo oriental: "Una vieja leyenda india nos remonta a una época muy lejana: Ella, la madre de los hombres, estaba enamorada de El, el señor de los cielos. El corazón de ella latía de gozo al ver la imagen de su amado reflejada en un gran espejo colocado entre el cielo y la tierra. Un día el espejo se rompió. Se hizo mil pedazos. Y los trocitos cayeron, dispersados, por toda la tierra.

"Y ella, la madre de los hombres, envió a sus hijos, de un extremo a otro de la tierra, a buscar los pedazos del espejo para componer otra vez la imagen de su amado.

"Desde entonces los hombres, con el corazón lleno de inquietud y de cariño, van por la tierra buscando el reflejo perdido de él el señor del cielo."

Y en cada hombre, hay un reflejo de Dios. Y cuando se atiende y se sirve al hombre, se sirve y se atiende a Dios.

Dar sentido a la vida es tener a Cristo como meta de la vida. Es hacer que Cristo no sea un fósil. Que sea algo vivo. Vivo en el hombre. Para que El dé vida al alma del hombre.

Porque para que la vida tenga un sentido trascendente hay que tener vida en el alma.

Lo olvidamos con frecuencia. Y con unas consecuencias espantables.

¿Recuerdas lo que escribiera el poeta?

"No son muertos los que en dulce calma, la paz disfrutan de la tumba fría... Muertos son los que tienen muerta el alma. Y viven todavía."

Ahora nos explicamos aquella seguridad con que San Pablo tenía orientado el timón de su vida:

"Cristo vive en mí."

Es Cristo quien hace que lo rutinario, lo cotidiano, lo incoloro, se convierta en trascendente y se revista de fulgores de eternidad.

Misas Dominicales En Español

CATEDRAL de MIAMI- 2 3 St., S. W. 6:45 p.m.
Ave y 75 St., N.W. 7 p.m.
CORPUS CHRISTI- 3230 Anastasia, Coral Gables, N.W. 7 Ave. 10:30, 1 y 9:15 a.m. y 12 m.
5:30. MISION-4600 N.E. ST. FRANCIS DE SALES
2da Ave., 11 a.m. 600 Lenox Ave., Miami Beach. 6 p.m.
ST. PETER and PAUL, 900 ST. JOHN THE APOSTLE
S.W. 26 Rd. 8:30 a.m., 1 p.m. 451 E. 4 Ave., Hialeah.
7 y 8 p.m. 12:55 y 6:30 p.m.
ST. KIERAN, Assumption Academy-1517 Brickell Ave. IMMACULADA CONCEPCION-68 W 42 Pl., Hialeah, 7:30 p.m.
12 p.m., 7 P.M. BLESSED TRINITY-4020
ST. JOHN BOSCO, 1301 Flagler St 7, 10 a.m. 1,6 y Curtiss Parkway, Miami Springs, 7 p.m.
7:30 p.m.
GESU-118 N.E. 2 St. 6:00 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

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CAMBIE PARA MAS FRESCURA,.....
AROMA Y SABOR
Tome **BUSTELO**
UN MUNDO DE AROMA Y SABROSURA

Juventud

(Viene de la Pag. 23)

los adjetivos peyorativos dirigidos contra el comunismo, el fidelismo, las figuras que los simbolizan y las acciones que realizan. Hay muchachos universitarios que se indignan al leer u oír calificativos injuriosos dirigidos a quienes cayeron luchando por una falsa causa. "Es muy lindo decir eso desde una oficina con aire acondicionado", o comentar; y también: "si del lado de acá hubiera gente así, otro gallo cantaría".

Esa misma reacción se manifiesta entre muchos contra el "cubanazo patriótico" que hace consistir su patriotismo en la medallota de la Caridad, el dulce de guayaba, los frijoles negros y el eterno sonsonete de "en Cuba tal o cual cosa eran mejores", sin que, por otra parte, presente pruebas sólidas y profundas de estar dispuesto al sacrificio de su Patria.

Algo muy significativo es la indecisión que existe sobre el concepto "nacionalidad", que está a la base de toda concepción patriótica. Una marcada tendencia a cierto patriotismo regional o continental (y por lo tanto supranacional) es evidente en muchos.

En todo caso, la idea clave que mueve sobre todo al grupo bastante numeroso que profesa abiertamente su patriotismo cubano es el binomio "servicio - opción". Ser cubanos— para lo más sano de nuestra juventud universitaria en el exilio — es "estar dispuestos a ser uti-

les a la Patria." A una Patria de la que tienen pocos recuerdos emocionales (salieron a los once, doce, trece años) pero que han "escogido como suya" al llegar a la edad de las opciones.

Por último, quiero referirme brevemente al aspecto del "regreso a Cuba." En muchos se nota decisión de regreso y preocupación real por prepararse para ello. Yo diría que hay un grupo selecto de universitarios cubanos que "viven para regresar." Por supuesto, hay muchos— todos los que no han optado por la "cubanidad"— que no tienen el menor interés por regresar y menos aún por asumir las terribles condiciones del regreso. Pero hay un tercer grupo que no debemos perder de vista; los que se sienten cubanos y han optado por ello, pero que "tendrían que decidir, en el momento en que el regreso se produjera, sobre la base de las condiciones existenciales en que se encuentren entonces". Su actitud es respetable, con tal que sea sincera, con tal que no sea dictada por el egoísmo. Siempre he pensado que nuestra Cuba tiene una genuina vocación internacional— su posición geográfica, sus valores humanos y los sucesos de los últimos años creo que lo confirman — y la presencia de verdaderos cubanos, de cubanos de "servicio y opción", en cualquier parte del mundo tiene sentido. Incluso en los Estados Unidos.

MANOLO REYES

Miami, Ciudad Biligüe

La ciudad de Miami crece por día hacia los cielos en nuevas edificaciones y en pujanza económica. Por doquiera que se va en estas áreas, se escucha el tableteo de las perforadoras rompiendo calles para hacer nuevas y mas grandes avenidas; para construir grandes pasos a nivel o para hacer edificaciones de apartamentos, de oficinas, o de parqueo.

Quien vio la ciudad de Miami hace escasamente siete años, con el viejo cuartel de bomberos frente al edificio de la corte en la calle Flagler, y la ve ahora, indudablemente recibe una grata sorpresa y comprende que Miami ha tomado el cariz de una ciudad cosmopolita. Hasta en los barrios adyacentes a la Ciudad de Miami se está observando una renovación constante. Y donde antes había una casa de moides antiguos, hoy se levanta una casa con todo el estilo y las comodidades modernas.

Antes los cruces de las calles en el corazón de Miami, o centro comercial, o más conocido como el "downtown" se veía concurrido. Hoy en día, basta observar cuando el semáforo pone la flecha autorizando al público a cruzar, como grupos enormes de docenas de personas van y vienen, dándole un matiz de vida nueva a esta magica ciudad de Miami.

Prueba del crecimiento de Miami está dado en el hecho que en el año 1967 en el Aeropuerto Internacional

de Miami aumento un 22.22% el movimiento de pasajeros en comparación con el año anterior. En 1967, según datos oficiales, pasaron por ese Aeropuerto 8,722,302 personas. De los vuelos internacionales, 2,314,489 personas llegaron al Aeropuerto Internacional de Miami. Y muchas de ellas procedentes de países de América Latina. Semanalmente están llegando a Miami 41 vuelos de Colombia; 37 de Perú; 32 del Ecuador; 27 del Brasil; 18 de Chile; 21 de Argentina; 16 de Venezuela; 3 de Bolivia, 2 de Paraguay y Uruguay; 17 de México; 35 de Panamá; 15 del Salvador; 12 de Honduras; 6 de Costa Rica y Nicaragua; 7 de Guatemala; 3 de Honduras Británicas; 78 de Jamaica; 64 de Puerto Rico; 12 de Haití; 10 de Santo Domingo; 7 de Gran Caymán; 4 de Curazao; 3 de Aruba y 2 de Trinidad. Puede decirse, según datos oficiales, que semanalmente llegan 386 vuelos de América Latina al Aeropuerto Internacional de Miami, sin contar los dos vuelos diarios de la Libertad entre Varadero y Miami.

Por todo ello, Miami crece constantemente hacia los cielos. Constantemente se ven nuevas iglesias, abiertas para el público, nuevos bancos, más negocios, más tiendas. Casi de la noche a la mañana enormes edificios le dan una nueva perspectiva pujante a esta ciudad de ensueños.

Es que Miami, realmente la Puerta de las Américas, es la única ciudad del Hemisferio Occidental en donde convergen las culturas de las Américas. Miami, ha emprendido un amplio y prometedor camino ascendente de superación, producto de ser un vasto laboratorio de la democracia.



REYES

LATINOAMERICA ¿Por Qué Faltan Vocaciones?

Por el Padre Eugenio del Busto

La escasez de vocaciones religiosas es uno de los más grandes problemas que confronta la Iglesia en la América Latina. Aunque más del noventa por ciento de los latinoamericanos se consideran "muy católicos", el número de jóvenes que cada año entra en los seminarios es pequeño y muy en desacuerdo con las presentes necesidades. Consecuentemente, existe una dolorosa escasez de sacerdotes en casi todas las diócesis de Latinoamérica.

Para poder comprender la causa de esta extraña paradoja, hay que remontarse al siglo XV y revisar los hechos que rodearon al descubrimiento y la colonización del continente. Cristóbal Colón fué alentado en su intrépido proyecto por los monjes, quienes le dieron asilo, protección y estímulo en el "Monasterio de La Rábida" en España. Después de haber escuchado a Colón, los Reyes Católicos asintieron a financiar su atrevido proyecto con la esperanza de abrir nuevas fronteras al reino así como a la fe católica. El Patronato Real concedido por los Papas Alejandro VI y Julio II en 1493 y 1508, dió a la Corona de España el privilegio y el deber de evangelizar los nuevos territorios así como el derecho de nombrar los obispos para las nuevas diócesis.

La Iglesia en la América Española fué sostenida económicamente por España. Los Reyes dieron tierras a las diócesis recién establecidas y contribuyeron los fondos para la construcción de iglesias, escuelas, hospitales y otras instituciones católicas. España proveía también el personal religioso que venía a trabajar a Latinoamérica. Miles de misioneros afluyeron al continente para realizar la osada tarea de llevar la fe a millones de indígenas así como ministrar espiritualmente a los pobladores de las nuevas tierras. Sin embargo, debió a que España se encargó totalmente de proveer tanto los fondos para la Iglesia, como los sacerdotes que trabajaban en América Latina, ni los colonizadores españoles ni los indígenas fueron enseñados a contribuir al sostenimiento de la Iglesia ni a promover vocaciones locales para el sacerdocio.

A medida que pasaron los años, comenzaron a surgir y desarrollarse los sentimientos nacionalistas en Latinoamérica. Ya que España no concedía libertades ni independencia política a las colonias, los líderes cívicos se volvieron a Francia e Inglaterra en busca de inspiración ideológica y ayuda militar para sus movimientos revolucionarios. Junto con esa ayuda recibieron también el anticlericalismo entonces en boga en Europa. A esta influencia se añadió el hecho de que muchos misioneros españoles, incapaces de comprender el deseo y el derecho de las nuevas naciones de romper con la Metrópolis, no se pusieron del lado de los patriotas. Al surgir las nuevas repúblicas, sus gobiernos se mostraron antagonistas hacia el clero.

Al presente hay muchos obstáculos en la tarea de reclutar vocaciones para el sacerdocio en Latinoamérica. La primera que puede mencionarse es el hecho de que la imagen histórica del sacerdote no es atractiva para el latinoamericano, que sigue siendo orgulosamente nacionalista. El hombre en las calles de México, Buenos Aires o Sao Paulo tiende a identificar al sacerdote con el misionero que durante los tiempos de la colonia se mantuvo al lado de España, o con el sacerdote de la primera época republicana que tenía tan poca influencia en la comunidad y en la vida cívica.

Estudios realizados en distintas partes del mundo sobre las vocaciones religiosas parecen indicar que la mayoría de los jóvenes que entran en el seminario proceden de la clase media. Las gentes de la clase media muestran grandes deseos de superar su educación, y tanto los padres como los hijos tienen la ambición de mayores realizaciones. Además, no son tan pobres como para que la sobrevivencia sea su principal objetivo, ni tan ricos como para estar atados a los bienes de la tierra. Pero es ahora que la clase media empieza a existir en Latinoamérica.

Otra dificultad es que la extrema pobreza de los sacerdotes diocesanos en Latinoamérica hace del sacerdocio una carrera poco atractiva para los jóvenes. Muchas diócesis son tan pobres que apenas pueden sostener a sus sacerdotes. Muchas parroquias no tienen ni siquiera una rectoría y el sacerdote se ve obligado a vivir en un rincón de la sacristía, a menudo sin electricidad ni agua corriente.

A estas condiciones de pobreza se añade que, debido a la falta de medios de transporte, muchos sacerdotes diocesanos viven entre analfabetos, completamente aislados de la civilización y privados de la comunidad de otros sacerdotes o aun de algunas personas educadas con quienes poder compartir alguna actividad intelectual.

La participación activa del estudiante universitario en los problemas sociales y políticos de los países latinoamericanos mantiene apartados del seminario a muchos jóvenes que podrían ser muy valiosos para la Iglesia. El estudiante universitario promedio está jugando un importante papel en la fascinante era de cambios sociales que vive Latinoamérica. La nueva generación es en gran medida responsable de los cambios políticos y sociales que están ocurriendo en el presente, y se sienten responsable del futuro de sus respectivas naciones. Muchos jóvenes idealistas han canalizado en los movimientos cívicos talentos y energías que hubieran podido poner al servicio de la Iglesia uniéndose a las desafiante filias del sacerdocio.

Otro hecho importante que contribuye a la insuficiencia de vocaciones es el constante crecimiento de población que experimenta el continente.

La Iglesia de Latinoamérica continua solicitando y utilizando misioneros extranjeros. Pero tener sacerdotes extranjeros no es una verdadera solución a este problema. Por ello clero y laicado trabajan en colaboración para aumentar el número de vocaciones. Historiadores católicos, hombres de la prensa y miembros de organizaciones tales como el Movimiento Familiar Cristiano y la Acción Católica están tratando de presentar una

imagen más atractiva del sacerdote. Los Serra Clubs se han organizado en muchas ciudades, y en ellos católicos prominentes y hombres de negocios trabajan en la promoción de vocaciones para el sacerdocio y la vida religiosa. Muchos de estos clubs también procuran mejorar las condiciones de vida de los sacerdotes en Latinoamérica.

Los seminarios latinoamericanos están cambiando sus curriculums y poniéndolos al día con el desarrollo de la ciencia. Los seminaristas pasan más tiempo con sus familias, y tanto durante el año académico como en las vacaciones participan activamente en programas cívicos. Ya no son, pues, considerados como extraños en la comunidad.

Pero la imagen del sacerdote verdaderamente está cambiando y se está volviendo atractiva para los jóvenes porque los sacerdotes están empeñados en la búsqueda de soluciones para los actuales problemas sociales y económicos de la América Latina. Los sacerdotes han sido los promotores de la educación básica a las clases pobres; los sacerdotes están activos dando inspiración cristiana a las uniones de obreros; los sacerdotes están activos en los programas de desarrollo y ayuda a la comunidad; en el entrenamiento de líderes católicos; los sacerdotes comparten la vida y los problemas de los estudiantes universitarios; trabajan en las campañas sanitarias; promueven las reformas rurales... La presencia del sacerdote es ahora común entre los que buscan soluciones a los problemas de Latinoamérica, se le encuentra en todas las actividades que se desarrollan por el bien común. La nueva generación se está dando cuenta de que la función del sacerdote no es solamente rezar y ocuparse de "la liturgia de los muertos," sino que está presente en medio de los cambios que Latinoamérica está realizando para mejorar las condiciones de vida de la población del continente.



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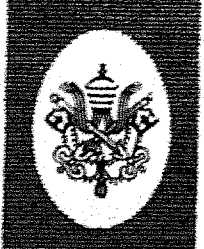
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Bishop Duffy Dies; Oldest In The U.S.

GRAND ISLAND, Neb. —(NC)— Requiem Mass for retired Bishop James Albert Duffy, 94, of Grand Island, oldest bishop resident in the United States, was offered in Nativity of the Blessed Virgin Mary Cathedral here.

Bishop Duffy, who was born in St. Paul, Sept. 13, 1873, and was ordained to the priesthood in 1899, was the second oldest member of the U.S. hierarchy. The oldest is Bishop John B. MacGinley, 96, who served from 1925 until 1932 as head of the Monterey-Fresno, Calif., diocese. He resigned in 1932 and since has resided in Ireland.

Shortly after ordination to the priesthood, Bishop Duffy served in parish work in Minneapolis and La Sueur, Minn. Ill health forced him to go westward. He served during frontier days as pastor of the cathedral parish in Cheyenne, Wyo., and later as chancellor of the diocese.

He was consecrated to serve as bishop of Kearney, Neb., which later became the Grand Island diocese, on April 1, 1913. He resigned on May 7, 1931.

After his retirement, Bishop Duffy resided at St. Joseph's Infirmary, Hot Springs, Ark., and served that institution and St. Joseph's Hospital as chaplain.

Bishop Duffy died at the hospital as the result of a heart attack.

Requiem For Mrs. Fishwick

Requiem Mass was sung Monday in SS. Peter and Paul Church for Mrs. Anna Fishwick, who died last Saturday at the age of 86.

She came here in 1951 from St. Augustine, where she had been a member of the Cathedral parish for 31 years.

Mrs. Fishwick is survived by two sons, Herbert J. Fishwick, Jr.; and Edward Fishwick, Alexandria, Va.; and three grandchildren: Mrs. Frank Farkas, South Miami; Joseph Fishwick, a student at the Major Seminary of St. Vincent de Paul, Boynton Beach; and Diane Fishwick.

Burial was in Woodlawn Cemetery under direction of Gerhardt Funeral Home.

Virginia Wade Dead At 62

Requiem Mass was sung Wednesday in St. Dominic Church for Miss Virginia Wade, who died suddenly Monday, at the age of 62.

A native of New York City, who came here in 1943 and was a pioneer member of St. Michael the Archangel parish, she was a legal secretary.

Survivors include two sisters, Mrs. Joseph M. Geary and Miss Eileen Wade, both of Miami; and a niece, Mrs. Philip Sailors, North Miami. Josberger Funeral Home was in charge of arrangements.

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The 'Forgotten Few' Awaiting Adoption

Charlie Brown, who's only a few months old needs a home. But Charlie, like 17 other children now under care in the foster home program of the Catholic Welfare Bureau, has a problem. Charlie is a Negro.

The number of Negro children available for adoption has increased dramatically during the past few years and the number of applications to adopt these "forgotten few" is practically "nil," according to Dr. Ben Sheppard, director of the Diocesan Catholic Welfare Bureau.

Why the sharp increase in dependent Negro children? The answer is a simple one, explained Dr. Sheppard. "Only recently have unwed mothers in the Negro community sought the aid of social services."

But, he added, the difficulties experienced in finding homes for the children of these unmarried mothers, is not a situation peculiar to South Florida but one which is common throughout the United States.

Citing the need to seek and develop better lines of communication with the Negro population in order to place children for adoption, he emphasized that, "We should be able to develop among our fine Negro families a program of care for these children. We have a large Negro population in the Diocese of Miami, but we don't know them and they don't know us."

Although during past years some Negro babies have been adopted by other than Negro families, "there are more advantages to the child if he or she is adopted by Negroes," Mrs. Elizabeth Manning, director of case work, added, emphasizing that the cultural background would be the same.

Both Dr. Sheppard and Mrs. Manning agree that the basic requisite of adoptive parents is the "ability to love a child."

Although the "formula" of requirements for adoptive parents cannot be the same in every case, Mrs. Manning did point out that the mother of the family may be employed and need not necessarily be at home. A grandmother, aunt or any other adult member of the family is a good substitute, they said.

Families interested in bringing a "new member" into their hearts and homes can obtain complete information by calling the Catholic Welfare Bureau.

Retarded Trained For Jobs

Three mentally retarded youngsters from the Marian Day School in Miami are on the road to becoming gainfully employed.

They are among 42 trainees receiving a varied work experience in such areas as bench assembly and drill press work, semi-automatic machine assembly, machine heat sealing work and sophisticated assembly as in clocks and microscopes.

Three days a week they go to "work" at the Miami Adult Center for Retarded, Inc.

It is a non-profit organization which receives support from the community and the State Department of Vocational Rehabilitation.

The organization, which started in September, 1966, has a primary goal of placing the handicapped in permanent jobs.

"We have placed more than 40 trainees in competitive employment during the last 18 months," according to Gordon B. Scott, director of the center.

The trainees work in a 8,500-square-foot workshop at the center on jobs that are



Mrs. William Hughes Assists in Sewing

sub-contracted from private industry. They work on such items as screw assemblies, lead anchors, packaging of building material supplies and various stapling jobs. It is all repetitive working requiring long attention spans.

Eighty per cent of all revenue derived from their work is returned to the trainees on a weekly piece rate basis, which gives them incentive to work hard, according to Scott.

"This experience provides them with the opportunity to adjust to a normal work routine," he said. "They learn self-discipline

and the meaning of competition."

He said that a daily record is kept of individual production rates, and the trainees are encouraged to better their records. In addition to learning various industrial tasks, the trainees are taught job attitudes.

Scott explained that the youngsters, who must be at least 6, are accepted at the center on a probationary basis. During the first four weeks at the center, a professional staff of eight persons performs a complete evaluation of their work. They are evaluated on such

points as manual dexterity, attention span, punctuality, ability to get along with their peers, personal problems and physical disabilities.

At the end of the four week period, a report is sent to the youngster's counselor who determines whether the child will benefit from vocational training. If the answer is affirmative, the youngster continues at the center until he is placed in gainful employment.

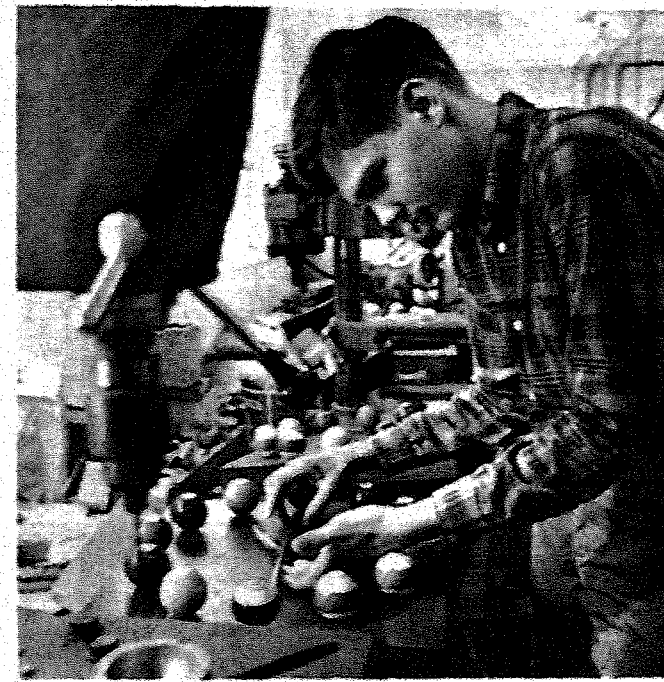
Scott said that the average stay at the center is about a year. At the end of this time, he said, they are familiar with a variety of industrial production techniques and have gained confidence in themselves.

"They begin to realize that they can earn money for their efforts, and that they have a place in society," he said. "The trainees will earn more than \$25,000 this fiscal year."

To keep the work coming into the center, Jack Heron, a retired industrial engineer, volunteers his services in developing new contracts.



Sewing Machine Tips From Mrs. Milton Stau



Learning Crafts At Marian Day School

Church Faces Dilemma In Biafra

(The author of this article, a member of the Rome bureau of NC News Service, recently returned from a visit to Biafra.)

By PATRICK RILEY
(NC News Service)

Not since Hitler moved to massacre Europe's Jews has the Church lived through such an agonizing dilemma as in the fledgling West African state of Biafra.

There the slaughter of hundreds of thousands or even millions of innocent people looms as a credible threat. There the Church is torn between two courses: crying out in protest and warning, or working behind the scenes to avert the tragedy.

To speak might throw away the Church's trump card in international diplomacy: her unquestioned impartiality. Without the trust this impartiality has given her among governments, her usefulness as an "honest broker" would come to an end.

To keep silence might discredit her in the eyes of millions of Biafrans who are convinced slaughter awaits them if they lose their war against the Federation of Nigeria. For most people, silence means consent.

Worse still, the Church's silence might conceivably allow that slaughter to take place.

The problem is complicated by so many religious and human considerations that men of good will can arrive at directly opposite conclusions. Some elements of the problem can be seen from a brief sketch of Biafra's short history.

Biafra is the creation of the Ibo tribesmen who make up from two-thirds to three-quarters of its population. The rest, mainly Ibibios, Efiks and a plurality of tribes along the mouths of the Niger and in the northeast were carried out of the Nigerian Federation and into Biafra willy-nilly by the Ibos. Many leaders of these minority tribesmen have gone over to the federal side. On the other hand the Ibos, if only in their own best interests, have made sure that the minority tribes have a strong representation in the Biafran government.

About a million of the 8 million or 9 million Ibos now in Biafra fled there from Nigeria's Northern Region after anti-Ibo riots had taken the lives of at least 30,000 of them in the autumn of 1966. At that time, and subsequently, another million Ibos fled from Nigeria's Western Region, Midwestern Region and the Federal Territory of Lagos.

They have run as far as they can. With their backs to the sea, they have turned for a fight to the death.

The pursuers, troops of the federal government, are

pressing in on four fronts. Their avowed purpose is to bring Biafra back into the Nigerian Federation, from which it seceded in May. They are under strict orders from the federal government in Lagos to observe the terms of the Geneva Convention on treatment of prisoners. Despite this they have slaughtered unarmed Ibos, including women and children, where they have marched into Ibo territory. Every Ibo will tell you that when the federals took Asaba they murdered every male Ibo over the age of 12. This tale of horror has swept across Iboland, steeling the Ibo determination to resist to the death. Nothing can shake their conviction that if they lose the war, they die.

Yet few of them believe they can win. Their capital at Enugu has been captured. Their market at Onitsha, biggest in West Africa, has been destroyed by federal artillery. Of their two seaports, one has been captured and the other effectively blockaded. Their only line of supply is a tenuous thread of old transport planes that bring a trickle of arms from Europe.

Their major hope is negotiation. Biafran officials claim the federals spurn negotiations because they know their position is logically weak if militarily strong. They further predict that sooner or later the present Nigerian Federation will buckle under the burden of its own dissensions. If this happens sooner rather than later, Biafra is saved.

Nigeria's internal squabbles probably hindered the efforts of the military ruler of Federal Nigeria, Maj. Gen. Yakubu Gowon, to keep Eastern Nigeria in the Federation. Even so, the concessions he was able to offer the East were big enough to convince some of the best friends of the Ibos that they could have saved their lives and their liberty without seceding.

Some people feel that the Ibos pulled out of the federation to hold onto the vast oil and gas deposits lying beneath the Biafran soil and seas. By the same token, the rest of Nigeria would be anxious to keep Iboland in the federation.

These are only some of the elements of an already immense tragedy that threatens to become immeasurably greater. No wonder that churchmen, trying to sort out these and other factors of the problem, arrive at conclusions that clash in theory and in operation. Often the conclusions are decisively influenced by what the person sees about him.

Father Kieran Daubenay (this name is fictitious, as are the names of the other persons in the rest of this story) is rector of a minor seminary in Biafra. All his seminarians are Ibos. Some of them fled to Biafra for their lives, and of

these refugees some do not know whether their parents are alive.

While Biafran soldiers battle the invaders with antiquated weapons, life proceeds normally in the seminary. Food is more expensive but plentiful.

A seminarian comes into Father Daubenay's office. He unburdens his problems to the priest. But the priest is only half-listening. He is thinking: "Nobody is going to come here and murder this boy. My boys are not going to be killed. We must awaken the world to what is happening here."

Meanwhile, somewhere in the Federation of Nigeria, Bishop Bartholomew Birmingham is writing to the general of his missionary congregation. Please, he writes, do what you can to stop missionaries home from Biafra from saying anything that would make this mission's position more difficult than it is already. The enemies of the Church will pounce on anything they say, however innocent, and use it to argue that the Church is against Nigeria. Missioners must stay out of politics, or Christians here will suffer.

In a modest office in Ireland, Father Matthew Kelly receives a messenger from Biafra. Father Kelly, an official of the union of major religious superiors, is explaining the union's policy on the Nigerian-Biafran problem. The good of the whole Church, he says, requires that missioners show themselves scrupulously impartial in the Nigerian-Biafran dispute. To avoid misunderstandings that could prove disastrous for Irish missionary work everywhere, no missioner should open his mouth publicly on the question while home in Ireland.

In a damask-walled office in Rome, an official of the Holy See listens attentively to a visitor. Both men are dressed in black, but both could be wearing red, for they are bishops. The bishop from Biafra unfolds his argument for action in behalf of the threatened Ibos. There is more than politeness to the Vatican official's attentiveness, there is compassion. The visiting bishop is himself an Ibo.

When the visitor has finished, the official replies.

"I can assure Your Excellency that the Holy See has never worked more unceasingly or with greater enterprise than it is working right now to avert further disasters in your part of the world," he begins. He then details the Holy See's efforts to find a solution.

"More than that we cannot do," he concludes. "Yet we are trying to do more, and as new avenues are opened to us we will take them."

The visitor rises. The warmth of his gratitude goes into his parting handshake. But before leaving he says, "Your Excellency, neither we Catholics nor the Church herself can forget Christ's words: 'He who would save his life shall lose it.'"