



Farm Workers' union organizer, Cesar Chavez, leans forward during one of the daily Masses he attended during 25 days of a "penitential fast" in Delano, Cal. Masses were offered by Father Mark Day at the site of the United Farm Workers Union headquarters.

New Foundation To House Poor Formed In Dade

Formation of a non-profit foundation that will provide housing for low and moderate income families in Dade County was announced this week.

The South Florida Citizens' Housing Foundation, Inc., was organized and this week chartered by the State of Florida in response to a suggestion made by Bishop Coleman F. Carroll during January hearings on low-income housing conducted by a subcommittee of the newly-formed Urban Affairs Committee of the Florida legislature.

At that time, Bishop Carroll offered the Miami community a \$50,000 housing fund

with a challenge to expand it to \$1 million through which non-profit housing corporations could take advantage of federally subsidized housing programs.

In addition the Bishop proposed the formation of a citizens' foundation which would receive funds from local business, industry, financial institutions, and churches. He has since been named president and temporary chairman of the board of directors of the new corporation.

PURPOSES LISTED

Purposes of the corporation will be to promote the development of housing for low income families and moderate income families that cannot otherwise afford decent housing accommodations in South Florida; to provide services and activities to develop new employment opportunities in the housing fields; to improve the living conditions of the elderly and improve housing and living facilities and home management skills.

The corporation, whose board of directors will be elected from the community, will sell, exchange, construct, or in any other way dispose of buildings, land, or any interest in land, and other property; and develop, improve, construct, maintain and operate the same for such purposes, with all powers necessary or desirable to effectuate the same, including the power to guarantee loans and mortgages, and to pledge assets as security therefor.

It will also take, accept, hold and acquire by bequest, devise, gift, purchase, loan or lease any property, real, personal or mixed, whether tangible or intangible, without limitation as to kind, amount or value; and will borrow money upon and pledge or mortgage any such property for any purpose for which it is organized, and may issue notes, bonds or other forms of indebtedness to secure any of its obligations.

The corporation will also aid and assist in clearing, rebuilding and rehabilitating blighted, deteriorated areas or structures; encourage and assist in the preparation of plans, surveys, studies and recommendations; guarantee undertakings, contracts or performances of others, and aid and assist in the construction, acquisition or rehabilitation of structures or housing units adequate for the relocation of persons displaced by governmental action.

NO PROFIT PLAN

The corporation does not contemplate pecuniary gain or profit, incidental or otherwise, to its members, and according-



VOL. X, NO. 1

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MARCH 15, 1968

Farm Union Chief Ends 25-Day Fast

DELANO, Calif. (NC) — Some 5,000 farm workers and their families shared here with Cesar Chavez the symbolic breaking of this "penitential fast" at an open air Mass celebrated in Spanish.

And Chavez, leader of the embattled farm workers, said in a statement read at the Mass that "to be a man is to suffer for others. God help us to be men."

U. S. Sen' Robert F. Kennedy of New York made a special journey here to assist at the Mass and "share with the farm workers thanksgiving for the non-violent leadership" provided by Chavez.

Father Mark Day, O. F. M., was the principal concelebrant of the Mass. The Franciscan has been assigned to minister to the spiritual needs of the farm workers in the Delano area. The concelebrants were priests from the San Francisco archdiocese and the Fresno, Stockton and Sacramento di-

oceses. Bishop Timothy Manning of Fresno gave permission for the special outdoor Mass to accommodate the large crowd expected.

Also present were representatives of the Jewish faith and of the National Council of Churches. Prior to the Mass a large procession formed at the entrance of a local park and marched to the altar which was set up on a sound truck. In the procession were priests, nuns and workers carrying baskets of bread and other foods which were shared among the congregation at the conclusion of the service.

Three chairs were set up on the ground in front of the altar. Sen. Kennedy sat between Chavez and Mrs. Chavez.

Chavez appeared very weak. He was assisted to and from the Mass. His fast lasted 25 days, although in the last four days his doctors insisted that he have fruit juice and medicine with his "water only" diet.

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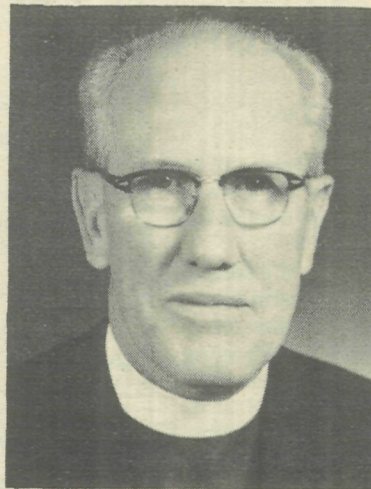
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Father P.F. O'Donnell Killed In Auto Collision

WEST PALM BEACH — A Memorial Mass will be celebrated at 10 a.m. today (Friday) in St. Ann Church for Father Peter F. O'Donnell, S.J., pastor, who was killed in an automobile accident Monday near Grand Coteau, La.

The 62-year-old Jesuit priest was one of three persons killed in the head-on collision which occurred early in the evening on U.S. 167 less than 1/2-mile north of Grand Coteau. A fourth person remains critical in a local hospital there.

Requiem Mass was sung



FATHER O'DONNELL

Thursday in Sacred Heart Church, Grand Coteau, for Father O'Donnell who has been pastor of St. Ann Church for the past 10 years. He had been on sick leave from the parish for the past two months.

Burial followed in the cemetery. (Continued on Page 26)

New York's Archbishop-Designate: Genial, Confident And Progressive

(For other appointments of hierarchy in the U.S. this week see Page 8.)

By FATHER JOHN B. SHEERIN

NEW YORK — (RNS) — Archbishop-designate Terence J. Cooke faces a colossal task as spiritual leader of the Archdiocese of New York. This vast, sprawling archdiocese covers 10 counties, almost any one of which could be made into a diocese in itself.

The successor to Cardinal Spellman is shepherd of almost 2,000,000 Roman Catholics. In his jurisdiction are some 380,000 students under Catholic instruction; 2,246 ordained priests; 9,000 Sisters; 1,300 religious Brothers.



ARCHBISHOP COOKE

The mushrooming population, the spiralling

increase in salaries of teachers, the vocation shortage — all these add up to a formidable challenge to the pastoral and administrative abilities of the new archbishop. Fortunately, he has an extensive background of experience in fund-raising and supervision of finances.

The 47-year-old prelate was not only a long-time official associate of the late Cardinal but a friend who enjoyed his confidence and respect, and it is the general impression in the archdiocese that he was the Cardinal's own choice for the high post.

New Yorkers are anxious to find out whether he will prove to be a "progressive" or "conservative" leader. He will undoubtedly continue many of the cardinal's financial policies and projects. As to his views on current issues in the Church and the world, we will have to wait for time to reveal them.

My guess is that he will reflect the cardinal's concern about New York's Puerto Ricans and about civil rights. As to the Vietnam war, I trust that the new Archbishop will incline more to the views of the Pope than to the "total victory" con-

(Continued on Page 28)

the VOICE

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FIRST OFFICERS of the newly organized Diocesan Sisters' Council were elected last Saturday. Shown with Msgr. David Bushey, Vicar for Religious, center; are Sister Marie Carol, O.P., left, chairman; and Sister John Christo-

pher, O.S.F., recording secretary, right. Sister Jose Maria, I.H.M., corresponding secretary, is at far left; and Sister Mary Esther, S.S.J., vice-chairman is shown addressing the Executive Council during its first meeting.

Delegates Of Six Areas Vote

Sisters' Council Elects First Officers

First officers were elected to the executive council of the Diocesan Sisters' Council during a meeting held last Saturday in the Diocesan Hall adjoining the Cathedral.

Elected by delegates to the Council from six areas in the Diocese were Sister Marie Carol, O.P., chairman of the Speech and Drama Department, Barry College, chairman; Sister Mary Esther, S.S.J., principal, the Cathedral School, vice-chairman; Sister Jose Maria, I.H.M., a member of the faculty at Notre Dame Academy, corresponding secretary; and Sister John Christopher, O.S.F., assistant director of nurses, St. Francis Hospital,

Miami Beach; recording secretary.

During a series of organizational meetings conducted during the past two months throughout South Florida with Msgr. David Bushey, Vicar for Religious, nun elected delegates to the newly-formed council.

ADVISORY GROUP

Each delegate represents 40 Sisters on the Council which will serve as an advisory committee on matters concerning the apostolate of the Sisters in the Diocese of Miami.

The following religious are serving as Council members from their respective areas:

Dade County: Sister Mir-

iam, O.P., Sister Agnes Louise, O.P., Sister Ann Thomas, O.P., Sister Marie Therese, S.S.J., Sister M. Clementine, O.S.P., Sister Mary Esther, S.S.J., Sister Marie Infanta, O.S.P. and Sister Virginia Assumpta, I.H.M.

Palm Beach County:

Requiem For Radio Priest

SCRANTON, Pa.—(NC) — Father Arthur Cunneen, M.M., 67, a Maryknoll missionary once known as "the radio priest of the North Pole," died here.

Father Cunneen received his nickname in 1952-53, while serving air base construction workers at Thule, Greenland, 900 miles from the North Pole. Despite an archaic Danish law that called for the beheading of any priest found on Greenland, Father Cunneen broadcast over the Thule radio station. Thule was the northernmost mission ever established by the Catholic Church.

Father Cunneen was ordained in 1932 and became a China missionary. During World War II he was a Navy chaplain in the Pacific.

Mother Ann Butler, R. C., Sister James Peter, O.P., Sister Jean Elizabeth, S.C. and Sister Mary Clare, O.S.F.

Broward County: Sister Theresse Margaret, O.P., Sister Mary Elizabeth, R.S.M., Sister Joseph Ellen, I.H.M.

Jensen Beach: Sister M. Caritas, O.P.

Key West: Sister M. Rose Immaculata, S.N.J.M.

Fort Myers: Sister Marie George, O.S.F.

Mother Lucia Natalia, S.S.J.C., Mother M. Francesca, R.S.M., Sister M. Cecilia, O.P. and Sister M. Augustine, O.P., were appointed to membership in the Council.

The new Diocesan Sisters' Council is expected to meet every two months. Regional councils will meet monthly from September to May.

Child Day Care Center Is Under Construction

VERO BEACH — The Diocese of Miami has begun construction of a children's day care center on 10 acres of property located on the North side of South Gifford Rd. near 38th Ave.

According to Father Hugh Flynn, pastor, St. Helen parish, the center will be named St. Helen Service Center and will provide facilities for the care of underprivileged children and preschool children of working mothers in low-income families.

In addition a basketball court will be provided for teenage youth as well as recreational facilities for younger children.

Father Flynn emphasized

that such a facility is " sorely needed" since no recreational facilities have been provided for youngsters of poverty-stricken families in the Gifford area where the Negro population is more than 8,000.

The main portion of the new building, being erected at a cost in excess of \$50,000, includes three rooms which will have folding dividers permitting expansion into one large room. Offices and kitchen facilities will also be provided.

John Schlitt, Jr., a member of St. Helen parish, is the architect.

Campaign For Encyclopedias

WASHINGTON (NC) — The board of directors of the National Council of Catholic Women has endorsed a project promoting the New Catholic Encyclopedia.

The NCCW board will urge presidents of diocesan councils of Catholic women to endorse plans to place a 15 volume New Catholic Encyclopedia in every parish of their dioceses.

Mrs. John Shields, national president of NCCW, said that supplying parishes with the encyclopedia is an "indispensable step toward putting Vatican Council II and its implementation within the ready grasp of all the living Church."

Funeral Held For Father R. Guerriero

FORT LAUDERDALE — Funeral services for Father Rocco Guerriero, who had been living in retirement here for the past eight years, were held this week in Hartford, Conn.

Ordained in 1922, Father Guerriero died last Saturday at the age of 76.

He had assisted in the parishes of St. Sebastian and St. Clement and at St. John Fisher, West Palm Beach; and is survived by two brothers, Daniel and Dominick, both of Hartford.

'Open House' To Precede Blessing Of Maurawood

WEST PALM BEACH — An open house will be held at the new Maurawood Residence for Unwed Mothers Sunday, March 17, preceding dedication ceremonies at 4 p.m., Tuesday, March 19.

Bishop Coleman F. Carroll will bless the second home for unwed mothers in the Diocese recently completed at 900-54th St., during Tuesday's ceremonies.

Sisters of Our Lady of Charity of Wheeling, W. Va., who staff the residence, will be hostesses during the open house, which will be held from 10 a.m. to 5 p.m. Tea will be served from 3 p.m. to 4 p.m.

According to Sister Mary of St. Clare, superior and director of Maurawood, Sunday's open house will be the only opportunity provided for visitors to tour the new facility.

Living accommodations for 12 young women are provided in the first phase of Maurawood, designed by Lake Worth architect Ralph S. Moe, Jr. Included are bedrooms, living room, dining area, covered patio, classrooms, and arts and crafts studio.

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Mass For Tet Victims

SAIGON — (NC) — Archbishop Paul Nguyen van Binh of Saigon celebrated Mass in Saigon cathedral here for those killed during communist Tet offensive.

President Nguyen van Thieu and Archbishop Angelo Palmas, apostolic delegate for Vietnam and Cambodia, knelt in the sanctuary. Vice president Nguyen Cao Ky, Prime Minister Nguyen Van Loc,

Senate president Nguyen Van Huyen and Lower House president Nguyen Ba Luong and other leading Vietnamese, civilian and military, attended at the crowded church.

After Mass Archbishop Binh gave the absolution at the catafalque. Earlier, the President, Vice president and others had attended a Buddhist memorial service.

Ask Freedom Pledge

BERLIN — (NC) — In a pastoral letter read in all the Catholic churches of communist-ruled East Germany, the East German Bishops' Conference expressed dissatisfaction with the provisions for religious freedom in the new constitution being studied in the East German parliament.

The letter said that the articles on religious freedom in the country's 1949 constitution guaranteed greater freedom of conscience than article 38 of the proposed constitution. The articles in the 1949 constitution faithfully expressed the meaning of the Universal Declaration of the Rights of Man, the bishops said.

The Catholic Church has submitted to the constitutional commission proposals aimed at broadening and clarifying the articles on religious freedom. The bishops are opposed to the Marxist philosophy that inspires the constitutional project and proposed instead a morality of the rights of the human person.

Reds Rap 'Peril Year'

BONN — (NC) — Gios Pracy, a Polish communist newspaper published in Warsaw, has criticized the Polish bishops' designation of 1968-69 as "The Year of the Church in Peril."

Describing the bishops' plan for monthly observances dedicated to special problems facing the Church as "a throwback to the spirit of the Inquisition," the paper's editors said the observances contradicted the spirit of the Second Vatican Council and amounted to "a new declaration of war on atheism."

The Polish bishops announced at the beginning of February that the period from May, 1968, to May, 1969, would be devoted to special prayers and services to combat dangers facing Christians in the modern world.

Rebuff Traditionalist

WASHINGTON — (NC) — The archdiocese of Washington has turned down a request from the Catholic Traditionalist Society for a Mass to be celebrated in Latin in a Washington church by the society's president, Father Gommar DePauw.

The refusal was made in a letter to William O. Collins, president of the society's Washington chapter, from Auxiliary Bishop Edward J. Herrmann of Washington.

Bishop Herrmann said that permission was refused because of Father DePauw's "status." Father DePauw has refused orders by Lawrence Cardinal Shehan of Baltimore to return to his archdiocese and accept a pastoral assignment.

Bishop Herrmann also noted that Masses are celebrated in Latin at three Washington churches. The parishes were the only ones of the some 130 in the archdiocese to accept an offer made by Patrick Cardinal O'Boyle last summer to hold a Latin Mass on Sunday if the parishioners so desired.

MDs Fear For Jobs

LONDON — (NC) — Many British Catholic doctors are afraid they may lose their right to practice because of lawsuits stemming from the new Abortion Act, which becomes effective April 1.

Dr. John G. Frost, secretary of the Guild of Sts. Luke, Cosmas and Damian, an organization of Catholic doctors, said: "The legal side is not clear and the conscience clause which is written into the act will not prevent a patient's taking action against a doctor."

The conscience clause in the act guarantees the freedom of doctors and nurses to refuse to take part in any operation for the termination of a pregnancy. But the clause does not guarantee that they will retain their jobs should they refuse.

Dr. Frost said that members have asked the guild for advice on the act, but that it is difficult to give such advice because lawyers will not commit themselves to a position until a law suit has created a precedent.



A STATUE of St. Joseph in Beirut seems to come alive as a nun strikes a similar pose while talking to a child. The occasion was an outing for pupils under the nuns' supervision at a park near the city.

Non-Public Students Draw Financial Aid

YOUNGSTOWN, Ohio (NC) — Ohio parents who send their children to non-tax-supported schools began getting some financial aid from the state education foundation fund for the first time recently. The grants will total more than \$10 million a year.

The aid has come in the form of auxiliary services which were included in the state education foundation fund authorized during the last legislative session. The foundation fund, which is replenished every two years when the legislature meets, in the past has been used to supplement the local tax income of public school boards throughout the state.

This past session, under an auxiliary services section, benefits were included for non-public school students, more than 90% of whom attend Catholic schools.

The only other state aid to non-tax-supported school students are bus rides which have been in effect for the past two years, but do not affect all students in the state due to minimum distance from school clauses. Transportation funds are not included in the school foundation fund.

Some of the programs allowable under the grant are guidance testing and coun-

Clergy To Aid War Victims

WASHINGTON (NC) — Formation of an interdenominational committee of religious leaders to send relief funds to aid war victims in both North and South Vietnam was announced here by the co-chairmen of the group.

Participating in a press conference to announce creation of the American Clergymen's Committee for Vietnamese War Relief were Dr. Edwin T. Dahlberg, former president of the National Council of Churches; Father Daniel Berrigan, S.J., of Cornell University; and Rabbi Steven Schwarzschild, philosophy professor at Washington University, St. Louis.

Unable to attend the conference was the fourth co-chairman of the group, Dr. Robert McAfee Brown, Protestant theologian and professor at Stanford University.

selling; audio visual aids; speech and hearing services; remedial reading; improvement of educational and cultural status of disadvantaged children and non-religious instruction other than basic classroom instruction.

Mrg. William Hughes, Youngstown diocesan superintendent of schools, whose pupils will benefit by more than \$1 million a year from the new program, said the funds will be funneled from the state through local public school boards. He praised the legislature and Gov. James A. Rhodes for "recognizing the needs of all the pupils. These funds will provide necessary services that our parents could not otherwise afford."

Jack Augenstein, Youngstown diocesan assistant superintendent of schools for government programs, said that allocations would be made to the local public school district based upon the average daily attendance at non-tax-supported elementary and secondary schools within the district. He noted that pupils will benefit through the district where they attend school and not where they reside.

2 Priests Debate Morality Of The War In Vietnam

WESTFIELD, N.J. (NC) — Two priests, a Jesuit and a Paulist, debated the morality of United States involvement in the Vietnam war before a capacity audience here.

Father Daniel Lyons, S.J., chairman of the Free Pacific Association and authority on the Far East, asserted: "A noisy minority of Americans has half convinced this nation that communism is not the real enemy in Vietnam."

Father John B. Sheerin, C.S.P., editor of the Catholic World magazine, contended that "by intervening in Vietnam the United States has left itself open to the charge of obstructing a national movement aspiring to social progress," namely the National Liberation Front of South Vietnam.

SPEAK AT FORUM

The priests exchanged opinions at the 13th annual Trinity Forum in Holy Trinity High School auditorium here, debating the topic, "Is the United States Waging a Just War in Vietnam?"

The United States and its allies are waging a just and moral defense against communist aggression in Vietnam, Father Lyons said. He added: "There are lots of excuses for us to pull out of Vietnam, but there are no good reasons," because to abandon Vietnam and the rest of Southeast Asia to communism "would lead inevitably to further wars of 'liberation' by the communists."

"Moscow, Peking and Hanoi are cooperating very closely in this — their so-called war of 'liberation' against South Vietnam," he said, because "they want to know whether we can stop their infiltration, their subversion, their terrorism, and their guerrillas."

Father Sheerin emphasized that "former colonial peoples in Latin America, Asia and Africa are struggling for freedom to determine their own destinies by choosing their own economic, social and political institutions." He said "these emerging nations are frequently Marxist-oriented but they are not playing the

game of world communism."

"They are resolved not to exchange a new master for the old colonial tyrants," he declared. "But we seem to be up with the regimes that are hostile to social reform, and we often dismiss revolutionaries as communists disguised as agrarian reformers."

BASIC DISAGREEMENT

Father Lyons recalled that Father Sheerin "has recently complained that we fail to see the good in communism." Father Lyons added: "This is where we basically disagree. I find no good in communism. A system that is morally wrong can never be justified. There is no use talking about whether Soviet Russia has prospered economically under communism. Hitler did wonders for the economy in Germany — yet how unpopular it would have been — and how dastardly — to say that 'there is some good in Hitlerism.'"

Father Sheerin said "some say we are doing more than insuring a free vote in Vietnam, that we are employing our military colossus there to check the advance of the communist war machine that aims to dominate the entire world."

"This is the language of 20 years ago in the days of the 'cold war,'" he continued. "Today the gargantuan communist monolith is pretty badly shook up. Its sawdust is leaking out and the monolith is coming apart at the seams."

"I do not mean to say that communism is no longer a danger. I do say that the much-vaunted communist unity, so formidable 20 years ago is no more. Last week, for instance, the main topic of discussion at the meeting of the communist parties at Budapest was communist disunity," he stressed.

Father Sheerin said the communist parties of China, Cuba, Yugoslavia, Japan, and Albania, for instance, "refused to send representatives to this meeting and Rumania even walked out of it."

Auto Insurance Industry Facing Probe By Congress Committees

By THOMAS E. KISSLING

WASHINGTON — Auto insurance, with 102-million policy holders, will come under the scrutiny of three congressional committees and the new U.S. Department of Transportation.

Suggestion for reform of the industry come from both public and private sources and a full-scope study will be made in 1968 before congressional action is taken.

One reform plan, reported to be the work of two college professors, would compensate all persons injured without regard to fault. This would require, however, compulsory basic insurance for every driver, and would pay up to \$10,000 per person and \$100,000 per accident for medical costs and wage losses arising from a single accident.

It is said that such a plan would cost 15% to 20% less than current insurance.

Boosts in car insurance have been allowed in 40 states in the past two years. In 1966, 24.3 million autos were in 13.6 million accidents, in which 53,000

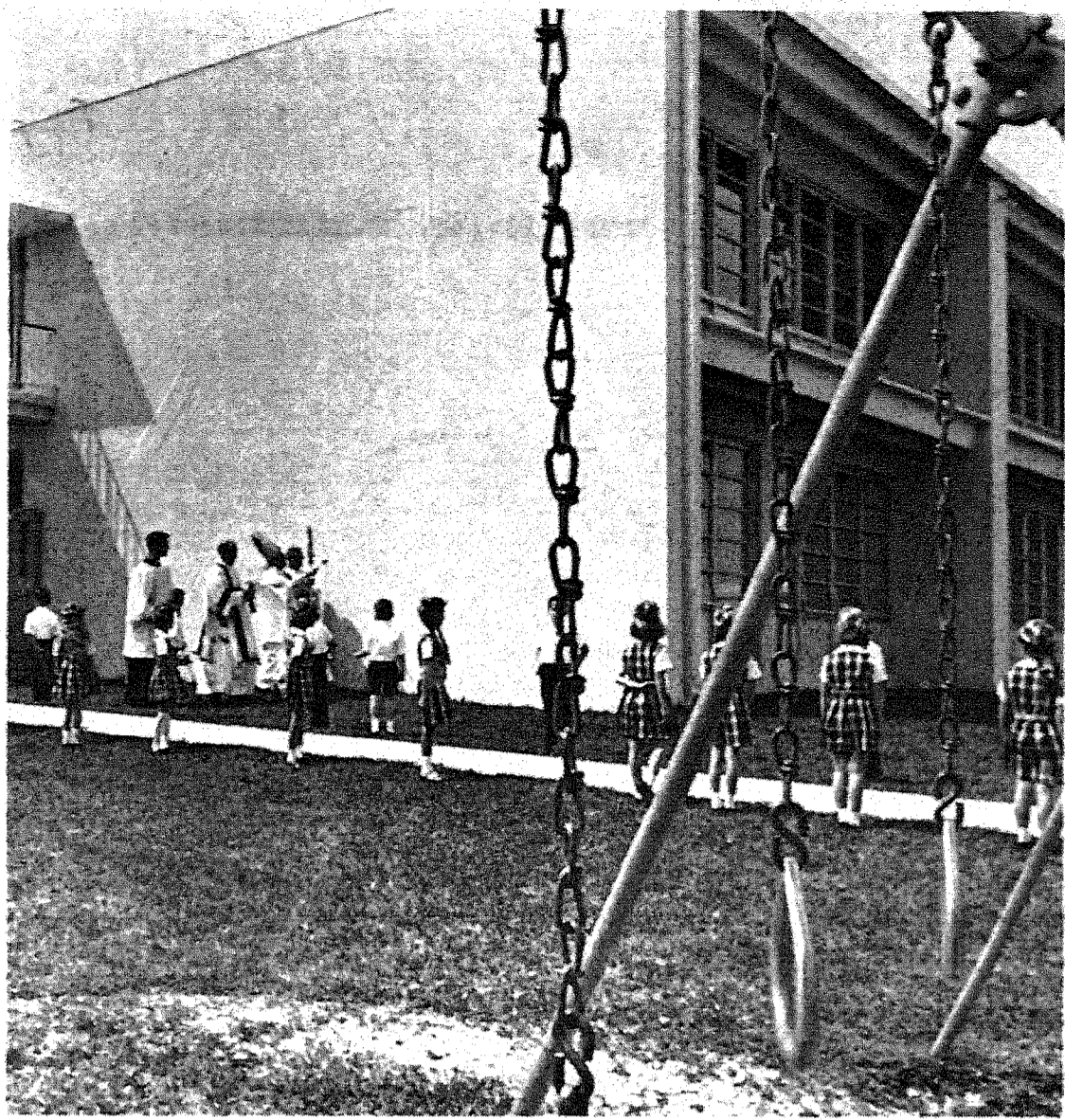
were killed and another 3.7 million injured.

The auto insurance industry complains that medical costs have risen nearly 30% since 1958 and that they pay medical bills on four million accidents. Car repair costs doubled in 10 years.

It is alleged that nearly 90% of claims are fraudulently inflated by dishonest repairmen. Lawyers collected some \$650 million in fees through accident claims, one-third of the total income of all U.S. lawyers.

On the other hand, things have grown worse for drivers. Dozens of high risk auto insurance firms appear overnight and offer to insure persons the major firms reject, charging them from 40% to 200% more than the standard rates. Seventy-three of these firms have declared bankruptcy since 1960.

According to the Wall Street Journal, one insurance firm advised its agents to beware of insuring clergymen because they may drive "with the attitude that the Lord will provide."



New school addition at Holy Rosary parish, Perrine was blessed last Saturday by Bishop Edward Dalmav. Six classrooms and a parish hall are included in the new structure.

Pleads For Fair Housing

SAN ANTONIO (NC) — Archbishop Robert E. Lacey of San Antonio has declared his support of open housing, stating that discrimination in the selling, renting or leasing of a home is morally wrong because it is an offense against God.

Archbishop Lacey said this discrimination "also offends against the human dignity of the person who is denied the right to buy a home simply because of his religion, his color or his race."

The archbishop voiced his endorsement of fair housing in a statement quoting the Second Vatican Council's Pastoral Constitution on the Church in the Modern World which stresses human dignity and human rights.

The statement coincided with an announcement that the U.S. Supreme Court had accepted an amicus curiae (friend of the court) brief on open housing.

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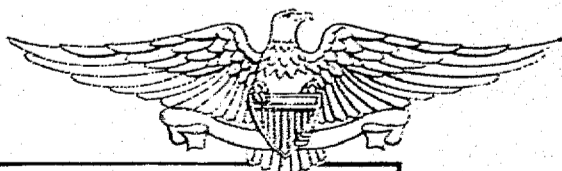
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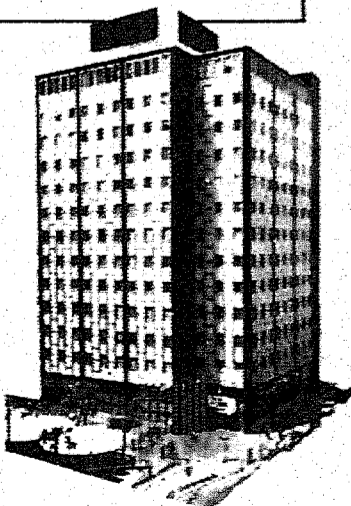
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Can 'Black Power' Be A Good Power?

The long hot summer is coming and the question in the mind of all is, "Will it be a violent riot-filled season?" Some may feel that the very asking of the question is an admission that there will be violence. Riots are not inevitable and therefore should not be approached as if they were.

Yet prudent men know that precautions must be taken. Because of precautions riots may be altogether avoided or at least their damage minimized.

What precautions have been taken during the past year? The President's Commission on Civil Disorders tells us that white racism creates and condones vast city slums and ghettos which generate riots. Are there fewer slums today? Have Negroes in substantial number received job-training which would make possible a living wage? Do Negroes by and large have any more human housing now than they did in the summer of 1967? If the answer is no, can we really be optimistic about the summer of 1968?

Some precautions have been taken. Laws have been passed which expedite the fighting of fire with fire, of violence with violence, of physical combat with physical combat. Do some of us think that this is the real answer?

Do we think that we can really handle the problems of the poor by turning slums into armed camps? Is our answer to human misery riot control machinery?

The fact is that there will be a revolution in this country whether white society likes it or not. The choice of white society is not concerning that fact of revolution, but concerning its nature.

The revolution can be peaceful if white and prosperous America will open its door and give a helping hand to those who are black and poor. If white society refuses, can it really expect to escape a violent revolution?

This is a nation which knows power; it is the most powerful nation in the world.

Negro people have learned from their motherland the value of power, and for that they cultivate "Black Power."

Power in itself is good, for it means the ability to exert an influence on others in their course of action.

Negroes are banding together now in power, but paradoxically it is largely up to the white community to determine how black power will be used. If America remains racist, if the measure of white concern for the Negro is riot control, there will be violent black power.

But if America attacks the sium, poverty, illiteracy, etc., black power may be a blessing because it will be a power for good.

Remedy For Public Strikes Imperative

The recent teachers' walkout in our state has highlighted a perennial problem of modern democratic government: how can government employes find avenues to express just grievances and demand action without at the same time jeopardizing the public good which they are hired to serve?

Because walkouts by government employes can threaten the common good, a number of states have laws against such "strikes."

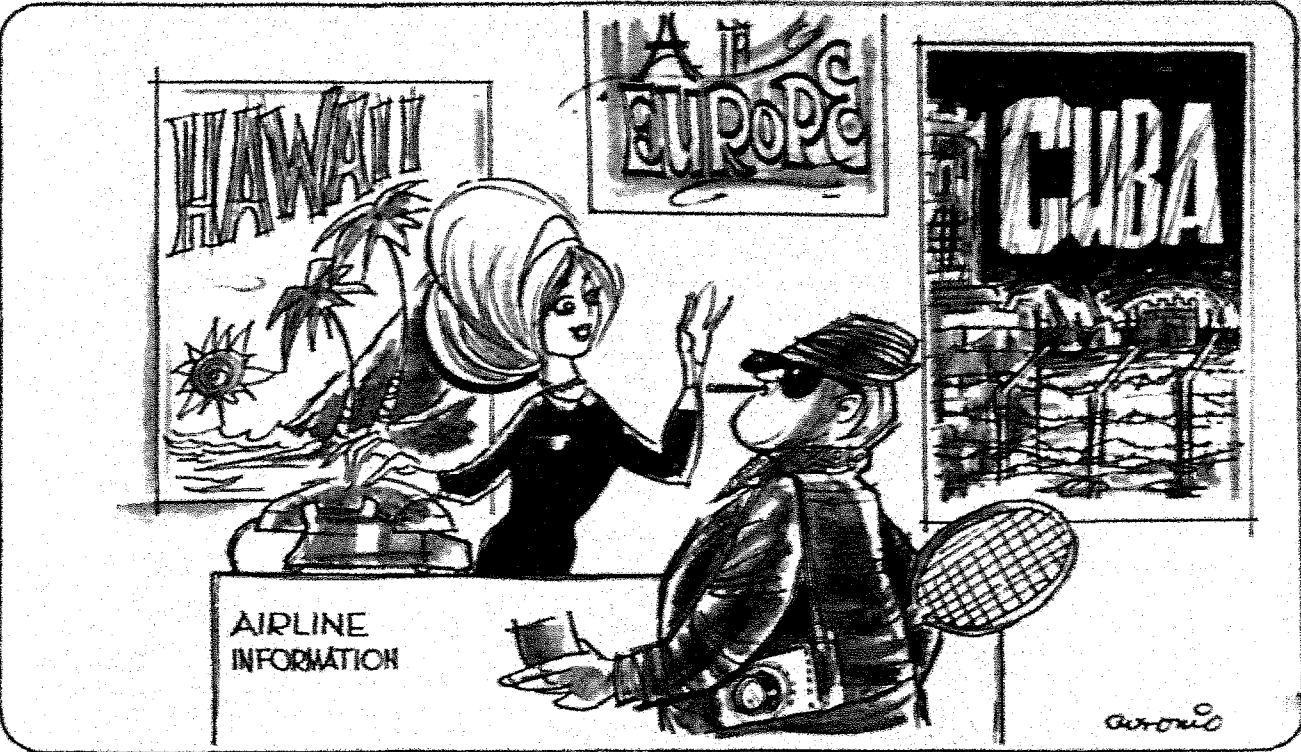
Certainly all government workers do not play an equally essential role in the welfare of the total community. A strike by park attendants would not cripple the city as would one by policemen, firemen, garbage collectors, teachers, etc.

The public should be as anxious as the government employes to find an adequate channel of grievance and recourse for civil servants. The fact is that government employes perhaps see better than anyone else what improvements can and should be made in government services.

The strike has been the ultimate and often highly effective weapon in the hands of American labor. Though strikes generally inconvenience the public, they do not always threaten the common good in the same degree as does a strike by public servants.

To be certain, organized labor through strikes has accomplished a great deal of good in our nation, but the same tool does not seem as apropos for government employes because of the nature of their services.

It is the obligation, then of governmental authorities to establish effective channels of communications for city, state and federal employes. These servants of the public need a hearing which cannot be ignored, and perhaps a board of mediation which is binding on all parties.



Humble Prayer Held Necessary Step To Peace

By JOSEPH A. BREIG

The war in Vietnam is not going to be ended by sit-ins, marches, mobilizations, picketings, placard-waving, draft card burnings, duck blood splashing, baiting of policemen and public officials, advertisements in the New York Times, ostentatious pray-ins, and the like.

Peace can be obtained only through humble prayer and sacrificial devotion to duty; through a turning away from sin, self-seeking and breast-beating; through insistence, at whatever cost, upon justice and charity for all, and through reverence for God and obedience to his commandments.

"People must stop offending God," said the Virgin Mary when she appeared to the three children of Fatima, Portugal, during World War I to give them a peace message which they were to communicate to the world.

And, she added, people must pray and make the sacrifices necessary to fulfill the duties of their state in life.

The men who are in military service are fulfilling their duties. And they are praying. The Catholics among them — and sometimes others also — keep asking for more and more cord rosaries which can be worn around the neck, and will not break or rust in the jungle heat and humidity of Vietnam.

Their parents and friends are praying, too — praying quiet and lonely prayers, and bearing in silence the burden of separation from their loved ones, and of anxiety over their safety. This is the sort of unselfishness which wins the heart of God.

We hear interminable chatter nowadays about making religion relevant to life; but with reference to the Vietnam conflict, the efforts for relevance have issued in an astounding flood of empty and flamboyant rhetoric which ignores plain realities and misses the point by a mile.

We are exhorted to stop "this criminal war," but the exhorters are pointing in the wrong direction. They seem oblivious to the fact that the Viet Cong and the North Vietnamese, obeying Mao Tse-tung's principles for "Wars of national liberation," have been inflicting upon the people of South Vietnam, for years, atrocities rivaling those of the nazis.

TRUTH OF THE MATTER

'I Leap Over The Wall' Wishes She Had Stayed

By MSGR. JAMES J. WALSH

It's getting to be old hat nowadays to hear of "expose" books or articles from malcontent priests and nuns, but 25 years ago a publication of this kind was considered sensational, especially when it came from the hands of the daughter of a former prime minister of Great Britain.



WALSH

Monica Baldwin left an English convent in the early forties and wrote a book, "I Leap Over the Wall." In

it she discussed the disturbing problems of adjusting her will for many years to the demands of the order, the out-dated customs the nuns lived by and her own long-lived discontent which finally impelled her to leave.

I don't believe I had heard her name mentioned again until a couple of weeks ago when the London Daily Times interviewed her. What the Times printed about her reactions to the vast changes in religious life the past several years and also about her present attitude on her "leap over the wall" 25 years ago makes significant additions to the current floor of material on obedience and life-time commitment.

If Miss Baldwin was disillusioned years ago with convent life, she is even more disillusioned now with herself in retrospect. She makes no bones about it. With the clear light of hindsight and the cool appraisal made possible by nearly a generation "in the world," she admits that what caused her to come out in 1942 was "sheer blindness on my part, induced by a long period of self-will and spiritual infidelities."

This is eating crow in public, but Miss Baldwin seemed anxious to set the record straight. She went on to say that she left because she "never really understood the true nature of religious obedience. I fully realize now that I deceived myself. Obedience was my stumbling block . . . The vows are like marriage vows — for better for worse, in sickness and in health until death."

What is more to the point here in this series on Lent are her comments on the harm one suffers when prayer is neglected. She puts herself and Father Charles Davis in the same category.

In analyzing his reasons for leaving the Church, she said: "Though Charles Davis' book struck me as being honest — as far as his tortured mind allowed him to see the truth as he wrote — the picture that emerges is far too black. What so

struck me as I read was that both he and I had both failed for the same reasons. We were, neither of us, sufficiently clamped onto God by prayer. In his book he doesn't ever once mention the word 'prayer.'"

We stress this here because last week we mentioned the vast area of penance to be found in the service of others, in seeking to help the sick and aged and poor, in just trying to be kind to one's neighbor. But this service in order to be fruitful in the Christian sense needs to be supported by prayer. There is no substitute. Without regular prayer, without attention to one's own spiritual life, all the crusades for human rights and decent housing and the conquest of famine can be empty and vain.

This is important to realize nowadays, because it seems some are drifting off into the ancient heresy of good works towards neighbor without attending to their own spiritual needs. . . . This leads to nothing but confusion.

The Melville brothers in Guatemala apparently were so caught up in the social evils of that country that, like Monica Baldwin years ago, they experienced the "sheer blindness" of thinking it better to follow their own will than the will of God as expressed in their vows and in their life-time commitment.

They came to believe what Christianity has always contradicted, namely, that force and violence can be more effective for the good of others than love and grace. In other words, nowadays some crusaders are so taken up with the social problems of the natural order they have blinded themselves to the obligations of the supernatural. Some are so involved in the evils of earth, they have forgotten the promises of heaven.

This kind of extremism enters into every phase of Christian life today. And still we must remember that Christ insisted on two things — prayer and penance. Neither prayer without penance, nor penance without prayer, and both of these were to be found within the framework of fulfilling the commandment, "Thou shalt love thy neighbor as thyself."

So don't let torchbearers for social justice con you into thinking it is better to spend a day in a slum neighborhood than an hour at Mass or more important to wash and feed an abandoned baby than to confess and receive Holy Communion.

Both are extremely important. Harm ensues only when the one is pushed without the other. Prayer is always needed to keep one on balance and in touch with God. Penance is needed to protect the apostolate from becoming a rootless organization of confused do-gooders.

The VOICE

The Diocese of Miami Weekly Publication

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Father Genovar To Mark Jubilee

FORT LAUDERDALE—The 25th anniversary of his ordination to the priesthood will be observed by Father Lamar J. Genovar during a Mass of Thanksgiving at 10 a.m., Tuesday, March 19, in St. Sebastian Church, of which he is pastor.

A reception will follow in the parish hall.

A native of St. Augustine, where he was ordained in 1943 in the Cathedral, Father Genovar served as assistant pastor in the parishes of Holy Rosary, Jacksonville; St. Paul, St. Petersburg; St. Mary, Miami; and St. Rose, Miami Shores, before being named administrator of Blessed Sacrament parish, Tallahassee in 1949.

In 1951 he was appointed

public relations director at Miami's Mercy Hospital and moderator of the hospital auxiliary, a post which he held for two years.

Early in 1952 he was assigned to organize the parish of St. James in North Miami, where he served as pastor until September of that year. During that time he supervised the construction of the provisional church and established the rectory in a former private residence.

On April 15, 1953, Father Genovar was named pastor of St. Francis Xavier parish, Fort Myers; and in 1956 became founding-pastor of Our Lady Queen of Martyrs parish, where he directed the building of the parish

church, and elementary school and a large convent to house the Dominican Sisters, who teach at the parochial school and nearby St. Thomas Aquinas High School.

In 1960 he was also in charge of St. Jerome mission, which has since been erected as a parish.

Father Genovar, pastor of St. Sebastian parish since June, 1965, directed the first Diocese of Miami Census and was the first diocesan director of the Miami Diocesan Council of Catholic Men. From 1960 to 1963 he was the Bishop's Representative to Hospitals and is a member of the Diocesan Building Commission, Diocesan School Board and a Pro-Synodal Judge.

South Florida Scene

Villa Maria

Benefit luncheon and card party of the women's auxiliary begins at noon, Monday, March 18, at the Balmoral Hotel, Miami Beach. Entertainment will be provided.

Blessed Sacrament

Annual barbecue chicken dinner of the Holy Name Society will be served from 1:30 p.m. to 6:30 p.m., Sunday, March 24, on the parish grounds, NE 17th Ave. and Oakland Park Blvd. Entertainment will be provided.

St. Bede

Baked ham dinner will be served by the women's guild beginning at 5 p.m. today (Friday) with all proceeds donated to the building improvement fund.

Miami K.C.

A St. Patrick's dance and buffet under the auspices of the Miami Council 1726 will begin at 9 p.m., Saturday, March 16, in the Council Hall, 3405 NW 27 Ave.

St. Bartholomew

Women's Club members will host a fashion show and luncheon at noon, Saturday, March 23, at the Hotel Fontainebleau, Miami Beach. Tickets are available at 987-2220.

St. Clare

Women's Guild will sponsor a rummage sale Saturday, March 16.

St. Francis

CYO members will participate in a variety show March 23 and 24 in Riviera Beach.

Holy Cross

Fashion show under the auspices of Circle 12 of the women's hospital auxiliary begins at noon, Thursday, March 21, at Pier 66.

K of C

Council 4955 will sponsor a St. Patrick's Day dinner-dance on Saturday, March 16, at the Council Hall in Pompano Beach. An Irish band will provide music.

Mission Held At Cathedral

A mission conducted by the Redemptorist Fathers began last Sunday in the Cathedral parish and will continue during the week of March 17.

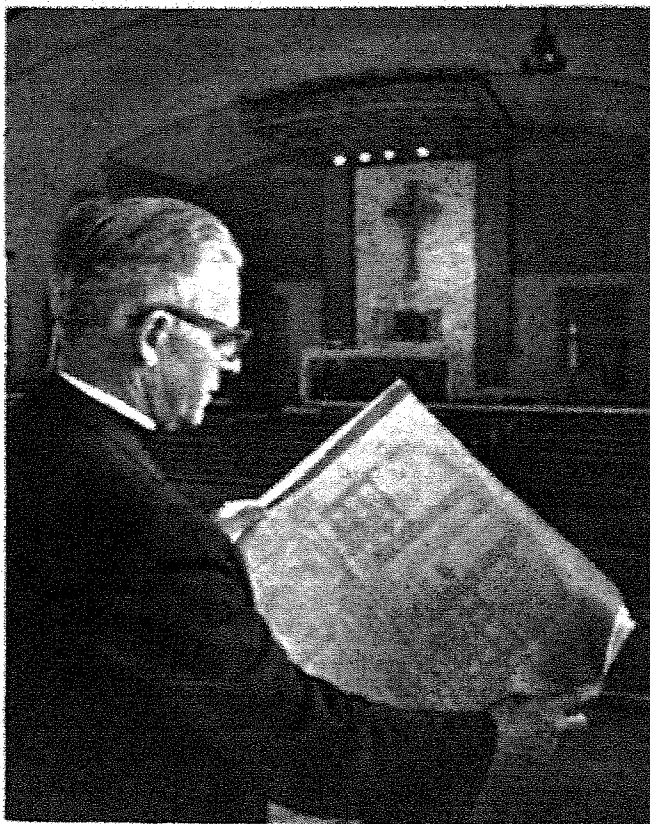
Father Walter J. Buesch, Father Charles Mallen, and Father Edward Gray are giving instructions following daily Masses at 6:30 and 11 a.m. and at 7:30 p.m.

Next week's conferences will be conducted for men.

Chaplains Set Campus Confab

BOCA RATON—Father Jack L. Totty, chaplain at Marymount College and Florida Atlantic University, will participate in a conference on the Campus Ministry in Higher Education at the University of Notre Dame, March 20-23.

Prior to the conference, he will meet with 31 other Newman chaplains in Chicago to determine their positions on matters to be discussed at Notre Dame.



SILVER JUBILARIAN, Father Lamar J. Genovar checks plans for updating the sanctuary in St. Sebastian Church in keeping with the recommendations of the Liturgy Commission of Vatican II.

St. Coleman

"Essence of Spring" will be theme of the Women's Guild annual luncheon and fashion show at 12:30 p.m., Tuesday, March 19, in the Venetian Ballroom of Pier 66, Fort Lauderdale. Reservations may be made by calling 942-1824 or 942-0886. Mrs. William Ranaghan is general chairman.

Aquinas High

St. Patrick Dance under the auspices of the Mothers Auxiliary begins at 9 p.m., Saturday, March 16, in the school cafeteria.

St. Francis

Card party sponsored by the Home and School Association will be held Wednesday, March 20, in the school cafeteria in Riviera Beach. Informal modeling will be featured and refreshments served. Bring your own cards.

St. Vincent

A dessert-card party under the auspices of Our Lady's Guild begins at 12:30 p.m., Friday, March 22, in the church pavilion in Margate.

Little Flower

Officers of St. Theresa Guild, Hollywood, will be installed Sunday, March 24, at the Valhalla Restaurant. Patrick Heneghan will be guest speaker.

Cathedral

St. Patrick's "Breakfast in Hollywood" sponsored by the Women's Guild will be held from 10 a.m. to 1 p.m., Saturday, March 16, in the new cafeteria. Proceeds will be donated to the new library.

Shamrock Society

The 11th annual St. Patrick's Day ball begins at 8 p.m., Saturday, March 16, at the Hialeah Municipal Auditorium, W. 47th St. and Palm Ave. Five piece orchestra will provide music for dancing. Entertainment will also be included.

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Six Appointments Made To Hierarchy In The U.S.

WASHINGTON — Pope Paul VI has made six new appointments in the hierarchy of the United States in two separate announcements during the past week.

The Most Rev. Terence J. Cooke, former Vicar General and auxiliary to the late Francis Cardinal Spellman, has been appointed to succeed the Cardinal as Archbishop of New York.

Other appointments, which were announced here by Archbishop Luigi Raimondi, Apostolic Delegate to the United States, include:

Most Rev. Aloysius J. Wycislo, Auxiliary Bishop of Chicago, to be Bishop of Green Bay.

Msgr. Walter J. Schoenherr, rector of Blessed Sacrament Cathedral, Detroit, to be titular bishop of Timidana and auxiliary to Archbishop John F. Dearden of Detroit.

Msgr. Thomas J. Gumbleton, vice chancellor of Detroit, to be titular bishop of Ullili and auxiliary to Archbishop John F. Dearden of Detroit.

Bishop John J. Scanlan, administrator of the Diocese of Honolulu since December, to succeed Most Rev. James J. Sweeney as Bishop of Honolulu.

Auxiliary Bishop Thomas Mardaga of Baltimore to be bishop of Wilmington, Del.

The Diocese of Green Bay had been vacant since the death of Bishop Stanislaus V. Bona on Dec. 1, 1967.

Bishop Wycislo was born in Chicago on June 17, 1908. He made his studies for the priesthood at Quigley Seminary in Chicago and at St. Mary of the Lake Seminary in Mundelein, Ill. He was ordained on April 7, 1934. He made post-ordination studies at the Catholic University of America, and was awarded a master's degree in social work.

After service as a curate he became director of Chicago Catholic Charities in 1939 and served until 1943, when he was named assistant executive director of Catholic Relief Services with headquarters in New York. CRS is the world-wide relief agency of U.S. Catholics.

As field director for CRS Bishop Wycislo established 262 welfare centers in 23 countries in Europe and the Near East. A half-dozen European countries decorated the bishop as a result of his work with the relief agency.

In 1960, after more than 16 years service with CRS, he was named titular bishop of Stadia and auxiliary to Albert Cardinal Meyer, then archbishop of Chicago.

Bishop-elect Schoenherr was born in Detroit on Feb. 28, 1920, the son of Alex M. and Ida (Schmitz) Schoenherr.

He attended St. Clement elementary school, Center Line, Mich.; made high school and college studies at Sacred Heart Seminary, Detroit; and pursued his studies for the priesthood at Mt. St. Mary of the West Seminary, Norwood, Ohio. He was ordained in the Cathedral of the Most Blessed Sacrament in Detroit on Oct. 27, 1945.

He has served as a curate in St. David, St. Rose of Lima, St. Leo and Presentation parishes, all in Detroit, and St. Bede parish, Southfield, Mich. He was named pastor of St. Aloysius parish, Detroit, in 1961, and was

appointed rector of the cathedral in 1965. He has served on the archdiocesan Liturgical Commission since 1960.

Bishop-elect Gumbleton was born in Detroit on Jan. 26, 1930, the son of Vincent Eugene and Helen (Steintraeger) Gumbleton.

He attended Epiphany parish elementary school; took his high school and college courses at Sacred Heart Seminary and made his studies for the priesthood at St. John Provincial Seminary. He was ordained in Detroit on June 2, 1956.

He made post-ordination studies at the Pontifical Lateran University in Rome, taking a doctorate in canon law. He was assistant pastor of St. Alphonsus parish, Dearborn, Mich., from 1956 to 1960; served as assistant chancellor of the Archdiocese of Detroit in 1960; made advanced studies from 1961 to 1964, and became vice chancellor of the archdiocese in 1964.

Bishop Sweeney, who was born in San Francisco on June 19, 1898, was named the first bishop of the newly erected diocese of Honolulu on May 20, 1941. The ecclesiastical area had been known as the vicariate of the Hawaiian Islands.

Bishop Sweeney is a graduate of St. Patrick's Seminary, Menlo Park, Calif., and was its eighth alumnus to be elevated to the episcopacy. He was ordained in the San Francisco cathedral on June 25, 1925. He had been an assistant pastor for six years and archdiocesan director of the Society for the Propagation of the Faith for 10 years when he was elevated to the hierarchy.

When Bishop Scanlan was named administrator of the Honolulu diocese in December, 1967, it was noted that Bishop Sweeney was in poor health, but would con-

tinue to hold the title of bishop of Honolulu.

Bishop Scanlan was born at St. Anne's Hill, County Cork, Ireland, on May 24, 1906. He was ordained at All Hallows College, Dublin, on June 22, 1930, and came almost at once to California. He made post-ordination studies at the University of California.

He served as assistant pastor in Berkeley, San Francisco, Oakland and Mission Dolores. During more than seven years at Mission Dolores, he served as administrator.

He was named pastor of St. Thomas More Church, San Francisco, in 1950, and was serving there when he was named titular bishop of Cenae and auxiliary to Bishop Sweeney in Honolulu in July, 1954. He was consecrated in St. Mary's Cathedral, San Francisco, Sept. 21, 1954.

Bishop Mardaga succeeds to a See left vacant by the death of the Most Rev. Michael W. Hyle, fifth bishop of Wilmington, on Dec. 26, 1967.


Bishop Mardaga was born in Baltimore on May 14, 1913, and attended St. Charles College, Catonsville, Md., and St. Mary's Seminary, Baltimore. He was ordained in the Cathedral of the Assumption, Baltimore, May 14, 1940.

He served as an assistant pastor at St. Paul's Church and the Basilica of the Assumption, as director of the Archdiocesan Catholic Youth Organization and the Confraternity of Christian Doctrine, as executive secretary of Catholic Charity Fund, Inc., and as a member of the archdiocesan board of consultors. He was rector of the Basilica of the Assumption when he was named titular bishop of Mutigena and auxiliary to Lawrence Cardinal Shehan of Baltimore in 1966.

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News Gathering Organization Has The Church As Its Beat

By FROSTY TROY
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WASHINGTON - From the gory details of mock trials and executions of Russian prelates in 1923 to Daniel F. Moynihan's flinty appraisal of the Negro condition in 1967 America, the National Catholic News Service continues the arduous task of covering news of the world's most diverse church.

From the cathedral quiet of its fourth floor headquarters building here, some 70,000 words a week flow to 128 diocesan weeklies, five national weeklies and 11 foreign language publications in the U.S.

Copy ranges from the banal (Nuns Will Moonlight to Make Ends Meet) to the topical (Commission Makes Hard-Hitting Report on New Jersey Rioting) to the humorously sublime (Congenial Red Athletes Win Heart of Catholic Priest).

The ebb and flow is the product of 40 persons directed by affable Floyd Anderson, press department director of the National Catholic Conference.

The press department has one of the most intriguing news beats in the world today - a Catholic Church caught up in spiraling change, rocked by clerical dissent and splintered by traditionalists alarmed at the output of the Vatican Councils and liberals who press constantly for transition.

WORLD COMPLICATIONS
 The complexity of coverage is compounded by a world equally engulfed in moral dilemmas, from war in Vietnam to racism, crime and new attacks upon conventional morality. The widening role of the Church in government and politics and inter-faith dialogue adds to the burden of reporting the temporal ethic as well as the spiritual ethic.

Anderson is the man charged with watching the storm in order to somehow assess its impact for and



FLOYD ANDERSON

upon millions of Catholics in America and abroad. And while the press service is limited to the Catholic press, it has become a major source of news in the public media. Anderson and his staff make mistakes. Nobody would be able to call the news shots to everyone's satisfaction. Catholic liberals want more emphasis on change; Catholic conservatives cling tenaciously to Church tradition and wince at the extensive coverage of folk masses and eloping priests.

In the words of one staffer: "We're somewhere in the middle of the road. We cover some of the excesses up to the point of nausea, then we move to other fields."

Like any other news gathering organization, the press department has problems (which Anderson declines to discuss) and a future (which Anderson refuses to speculate upon). As a vital link in the American Catholic Church, the department also deals with a hierarchy which is sometimes as split as the laity on the new directions of the oldest Christian faith.

If the hoary structure of the National Catholic Conference has sometimes oppressed what is supposed to be an unfettered news service, no word of it escapes Anderson's lips. Anybody who is going to find out much about what makes the press department tick - other than the humdrum logistics of staffing, writing and mimeographing - must pursue many sources, beginning with Anderson. Here is an Anderson sampler:

Q. What is the news service concentrating on?
 A. Anything of interest to Catholics as Catholics; anything of social impact.

Q. Do any bishops peek over your shoulder, so to speak?
 A. Nobody is involved in the editorial policy until we make a mistake, and then we hear about it. I would say we have a free hand here.

Q. I understand you adopted a new 'candor policy' last year which some Catholic newspapers think has improved the news service.
 A. I don't know of any; I'm not familiar with that. I'm glad some think we're

improving. We keep trying. There is a pause.

RECORD CITED
 (In spite of Editor Anderson's reply, there is on the record a policy memo signed by Bishop Clarence G. Isenmann, episcopal chairman of the press department, that states:

"1. When news is public, the NC News Service, as any news gathering agency, is free to circulate the same news, indicating the source of its story in the NC News Service release.

"2. The NC News Service may, and should, follow up such news through its regular channels of correspondents, authoritative sources and a specially assigned reporter.")

Q. Is there any attempt at censorship?
 A. People in the building (all top church offices are located in the building) get their copy of the news service the day AFTER it is out.

Q. Does the news service have an editorial board?
 A. No, we don't have editorials. We collect all the news we can and we send it to the papers every day and the papers decide what they want to use.

Anderson skirts many questions by deft, off-the-record statements, but they are no more enlightening than his on-the-record remarks. He believes the service is "reasonably good, although we can always improve."

He is touchy about interpretive or commentary handling of the news, which is the big swing being made by the public press to improve upon the one-dimensional approach. He strongly believes in the five W's. He sees the press department's report as a comprehensive package from which clients can draw their own conclusions. That is not unlike the approach of the major wire services.

Anderson is candid about the state of unrest in the church and the problem it has created in his work. Many in the church are reluctant to comment on the hotter topics of the day. This leaves holes in the reporting, whether it is an archbishop's stony silence on the civil rights activities of some of his priests or the Maryknoll Fathers reluctance to talk about a pair of missionaries who have reportedly sided with leftists in a sensitive Latin American country.

Like any good editor, Anderson keeps after his quarry. His fairness doctrine is well known and widely applauded by his staff and others. He will spend any amount of money, keep a reporter on the telephone for any length of time, to get the other side - quotes from the guy being knocked, the organization under fire or the subject of any dispute.

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'Don't Snuff Out Innocent Life'

Following is testimony presented by Auxiliary Bishop James P. Shannon of the St. Paul and Minneapolis archdiocese before the Minnesota State House Judiciary Subcommittee which is considering a bill to revise the state's abortion law.

Gentlemen:

I am James P. Shannon, auxiliary bishop of the archdiocese of Saint Paul and Minneapolis, and pastor of St. Helena's parish in Minneapolis. I speak as one of the Roman Catholic bishops of Minnesota whose position on abortion was made clear in a statement issued in February of 1967.

Documentary

I also speak as a citizen interested in good laws and sound government. Hence, I am addressing myself to this important topic which, in addition to its religious implications, has medical, legal, social, economic, and ethical aspects as well.

It is a long-standing practice in the American way of life that religious leaders speak out on the moral issues of the day. Moreover, in a pluralistic society, each segment of that society contributes its own convictions and viewpoints to the development of the laws under which we live.

Although the Catholic teaching on abortion is basically a religious one, we firmly believe that it is a reasonable position and one that merits consideration in the discussion and debate which rightly precede the enactment or alteration of legislation such as we are discussing here today.

RIGHT TO LIFE

It is our conviction that every single human being has an inalienable right to life, and that one of the chief functions of the state is to protect the lives of its citizens. When the state is no longer able or willing to do this for any of its citizens, the rights and lives of all are in danger.

The present Minnesota statute on abortion protects the right to life of the unborn child. One reason that this law has been on the books for many years is that it is basically a good piece of legislation. No doubt, some minor changes are in order with regard to the clarification of ambiguous language and the provision of hospital board procedures for abortions. However, the basic outlines of the present law do not need revision.

If there is opposition to the proposed changes in the Minnesota abortion law, it is not a case of frenetic protest against change in any form. It is opposition to specific aspects of these proposals which have disastrous implications in regard to our traditional respect for life. I am referring to the so-called fetal, psychiatric, and social indications.

To begin with, fetal indications, such as the permission of abortion on the statistical possibility that the fetus might be deformed, are really not therapeutic abortion at all. They are more properly eugenic measures for the supposed betterment of the race. They permit the destruction of the healthy along with the diseased even when there is no danger whatsoever to the mother's physical condition.

Under such legislation, many perfectly normal children of perfectly healthy parents would be deprived of their right to life because society was not willing to run even the risk that they might be deformed or mentally retarded. If such eugenic procedures conjure ominous memories, it is no surprise. Once the life of one person is sacrificed for the convenience of another, there is no limit to the consequences — espe-

family which is hard-pressed. The scope of our vision is certainly narrow, if the only alternative we can come up with is the destruction of one of the children.

OUTMODED CONCEPT

It is, then, specifically the fetal, psychiatric, and social indications for therapeutic and eugenic abortion which we find objectionable in the proposals under consideration. However, there is an even more basic objection. These proposals seem to be based on an outmoded, irreligious, and inconsistent concept of man.

The Judeo-Christian culture has always looked upon love as the highest of the virtues. This love is not just a warm glow or an emotional inclination but an active force in the world which finds its noblest expression in the defense of the poor and the helpless. It is a creative force which fosters life and binds the wounds of suffering humanity.

I do not see how this commitment to love even the least of our brothers can be reconciled with the intentional destruction of life — and this because of a mere statistical possibility of deformity or because of inconvenience to us, his fellow human beings. To say that we love the abortion fetus is perilously close to the double-speak involved in claiming to have liberated a village after having obliterated it with bombs. We are, indeed, faced with moral bankruptcy if we must turn from curing the disease to destroying the person who is ill.

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A native priest writes from India: "For the last two weeks our mohulo (jungle fruit) was ripening well, but two days ago we had a strong wind and all the mohulo fell and is finished. My people are almost in despair from hunger. For the last few days we have been managing somehow on one meal of rice a day and anything else we can get hold of for the other meal. But it will not be long before all the rice will be finished."

And oceans away, another missionary writes: "My parish is flood stricken for 200 miles. The huts of 70 families were swept away and the people are living in temporary tents. Since the forests were destroyed it will be years before we can grow wood for new homes."

From the African bush: "I must maintain a parish and outstations and take care of 25 orphans. It took five years for my people to build the walls and roof of our small church. We have no pews or altar. . . the children set up one using empty cracker barrels and boards. . . such is the poverty here and such is their love of God."

How does your love of God measure up? How "involved" are you with the things of God — for to truly love you must be involved. Ask yourself these questions during this time of Lent. It takes a great measure of faith to love someone somewhere whom you will never meet; and even greater faith to deny yourself for that person. But that is the other dimension of love — you become responsible for what you have loved.

"The love of Christ impels us," who glory in the name Christian, to bear witness to the universality of our love for mankind, not only those who are good to us and near us, but those in need, in pain — in Africa, Asia, Oceania, everywhere. Love if founded on faith: it is energized by faith; it is moulded by faith. In gratitude for your own gift of faith may I beg you to sacrifice every day this Lent, with love to the SPOF so that we may testify to the world that "though we are many, yet we are all one in Christ."

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

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The Voice
Of
Ralph Renick



Free-Wheeling Crime And Easy-Going Law

"On the other side of the street was the Dade County Courthouse, tallest structure in Miami. I turned to face it. While waiting for the light to change, I looked upward at the weird pyramid topping the building. The vultures were out in force—black buzzards above the halls of justice."

Those words are from the first chapter of "Syndicate in the Sun," a detailed case history of that desperate era in Dade-Broward law enforcement—1965-66.

The author is Hank Messick, who has specialized in racket-busting crime reporting for 15 years, most recently as a contract writer for the Miami Herald.

To Messick, vultures soaring in the warm air currents high above Flagler St. were symbolic of the corruption centered around certain law enforcement and prosecuting agencies in Dade-Broward.

Even though you may have closely followed the exposes and editorials carried independently by the Herald and WTVJ, the Messick book has value in that it ties the whole corruptive picture together.

To anybody interested in battling crime, the volume serves as a good reference work on the modus operandi of local mob people and relates just how low in character people can get.

The remarkable thing is that of all the indictments returned by grand juries in the two counties, only two convictions ever resulted—that of a constable whose case is now on appeal, and that of a bag man, whose case has not been finalized.

SOMETHING WRONG

Something is wrong somewhere, when punishment doesn't fit the crime—especially when it's perpetrated by public officials. Nor do the big shots of the rackets seem to have any real difficulty. Not one was convicted, although "Fat" Hymie Martin, Mafia numbers banker in Dade-Broward, did spend a short time behind bars for contempt when he refused to answer grand jurors' questions.

Obviously we are not well-equipped to handle the problem. Either the laws and/or the police, prosecutors, and judges charged with executing the laws are in need of updating.

One of the country's most respected authorities on organized crime is Ralph F. Salerno, a 20-year veteran of the N.Y.C. police dept. and consultant to the President's Commission on Crime.

Speaking to the Ft. Lauderdale Forum this week, Salerno identified organized crime as a criminal conspiracy to acquire wealth and power.

"Organized crime," he said, "is victimless. Illegal gambling is its bread and butter but nobody comes running up to police and says, 'That's my bookmaker, arrest him!'"

Narcotics and loan-sharking are two other big income producers for syndicate operators.

"An addict doesn't think of himself as a victim, he feels that the organization is catering to his needs."

Salerno said New York City has about 40,000 known drug addicts who spend from \$20 to \$100 a day to feed their habit. Just taking the minimal figure, this amounts to an addict expenditure of \$800,000 daily.

Most of this money comes from thefts and criminal acts. Assuming that half the amount came from stolen goods, this would represent \$2 million in stolen property because loot can be sold, or fenced as they say, for only about 20% of its value.

Thus in New York City alone, Salerno says, "Two and a half million dollars must be stolen each day merely to pay for narcotics."

But gambling is the big income producer for the Mafia or Cosa Nostra. Some experts claim the ratio between legal and illegal gambling income is 15-1.

But Salerno says, "Let's be conservative and say it's 3-1. Each year organized crime nets \$6 billion on betting horses, lottery, bingo, dice, roulette, and other gambling pursuits."

FANTASTIC SUM

Salerno said to understand just how much \$1 billion amounts to, imagine a stack of \$1,000 bills taller than the Washington Monument—that wouldn't even be a billion dollars worth. Or suppose you lived since the year 0001 and each day since you lost \$1,000. By 1968 you still wouldn't have dropped a cool billion's worth.

The operation of such a profitable business takes brain-power and because such a business is outside the law it takes "connections."

With wealth and power at its command—one begetting the other in a vicious cycle—this "second government" or this "invisible empire" continues to spread its tentacles into all aspects of American life. Salerno says it's time the public woke up and realized who is running what.

Those vultures that Hank Messick found so symbolic are really soaring over the whole of America. The President's Commission on Crime concluded:

"As the leaders of the Cosa Nostra and their racketeering allies pursue their conspiracy unmolested, in open and continuous defiance of the law, they preach a sermon that all too many Americans heed: The government is for sale; lawlessness is the road to wealth; honesty is a pitfall and morality a trap for suckers. The extraordinary thing about organized crime is that America has tolerated it for so long."

VOICE
FEATURE

Section



There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly becomes any of us
To talk about the rest of us.

Anon., Good and Bad (c. 1900)

Study Shows Riots Flare If Frustrations Build Up

Copyright 1968, St. Louis Review

By THOMAS P. NEILL

The most disturbing aspect of the urban riots last summer was not that they happened, but that they were considered inevitable.

My own children were not asking themselves and their friends whether the riots would occur in the metropolitan St. Louis community, but when and where they would take place. And I believe I detected a sense of relieved disappointment when the expected incidents failed to materialize into genuine riots.

This feeling of inevitability about riots next summer is being generated today by many observers, from those on the presidential committee under Governor Kerner to men like Rap Brown and various chiefs of police.

They are telling us that riots will occur, and in so doing they are preconditioning certain segments of society to riot. We must be prepared for urban riots, of course, but this should be done by the proper authorities without fanfare and publicity which, in effect, becomes a challenge to those who might resort to riot. Unlike weather prognosticators, then, predictors of riots play a part in making them more likely to occur.

NOT SPONTANEOUS

No riot is purely spontaneous. Each is set off by an incident that catches fire because the combustible material is at hand. Otherwise the incident remains only an isolated event in history.

Military or paramilitary preparations do not prevent riots. At best they only contain them—and this justifies such preparations as long as they are not so publicized as to increase the likelihood of riots' taking place.

Preparations do not prevent riots, since they are irrational,

irresponsible outbursts whose participants do not think of caution or of consequences.

These reflections are prompted by reading "The Crowd in the French Revolution" by George Rude. In this work the author studies eight different times the people of Paris rioted between 1789 and 1795. He analyzes the preconditioning factors which made the crowd ready to riot, the incident which put them into action, the results of the riot and the kinds of people who were involved.

Every historian knows that history does not repeat itself, but most of us believe that there are general patterns of human behavior that can be discovered in the past and can be expected to be followed in the future.

Rude finds that the chief cause of riots in the French Revolution was a sense of frustration suffered by people who found the channels of government did not funnel their requests to those with the authority and power to act on them. To use today's jargon, they could not close the communication gap between themselves and the government in peaceful fashion. So they took to the streets to express their demands.

More than half these riots were occasioned by the rising cost of bread and other basic commodities. This helps account for the phenomenon of so many women participants.

The marchers to Versailles to get the "head baker" to lower the price of bread were mostly women who naively believed that a direct confrontation with the king would close the communication gap and then he would lower the price of bread by royal edict.

The moderately liberal government established early in the Revolution and led by such

popular heroes as Lafayette made plans to prevent riots and maintain law and order.

In Paris the mayor was to read "the riot act" (the birth of the term) three times when an unauthorized crowd assembled. This act ordered them to disperse to their homes and threatened to have the National Guard fire on them if they did not.

When a crowd failed to disperse in the Summer of 1792, Lafayette's troops fired on them, killing and wounding perhaps a hundred or so, thus alienating the hitherto relatively popular government from the people. As a result, the people turned to more radical and demagogic leaders who led the country into war and the notorious Reign of Terror.

Some historians have maintained that the crowd was led into riot by leaders who had ulterior objectives, such as purging the government of their enemies and seizing power themselves. This study of crowd behavior finds there were such leaders, but they failed to arouse the crowd unless it was already frustrated and preconditioned to direct action. Such failures were frequent.

Rude also finds that riots had results, although not always those intended. Bread riots, for example, imposed a price ceiling on bread and flour by direct popular action.

More important, crowd action constituted one turning point after another in the Revolution from the fall of the Bastille to the fall of the monarchy.

The overriding conclusion of this scholarly study, first published in 1959 and with no propaganda purpose in mind, is that riots will continue to break out as long as frustrations build up.

Ecumenism More Than A Unity Against Reds

By FATHER JOHN B. SHEERIN

Saul Alinsky is an expert community organizer. When he speaks on the problem of poverty or on contemporary social crises in general, he deserves a careful hearing.

However, in that very insightful symposium entitled "Conversations on Revolution" in The National Catholic Reporter he strayed out of his special field of competence and made some very foolish comments on ecumenism.

They did not come to him out of the blue. Where did he get them? I suspect he may have heard them from Catholic or Protestant friends. For I have heard the same nonsense in Catholic circles.

Alinsky said that the ecumenical movement is a revolution whose genesis and dynamism derive from the fact that it is a response to the threat of Communism.

Its thrust, according to Alinsky, "comes out of the fact simply that the Vatican looked over the hill and saw Communism coming all over the world and literally just turned around to the other churches and said, 'Now look at what's happening over here, we can't continue with all this bickering between us'."

Ecumenism may be complex and at times confusing but one thing is crystal clear— it has nothing to do with anti-Communism.

At the first ecumenical meeting I ever attended, the main theme of all the talks was that the call to Christian Unity comes from Scripture. God calls us to unity not only in Christ's prayer for unity among his followers (John XVIII, 20-25) but also in many texts of St. Paul. The basis of the ecumenical movement is the will of God.

We seek unity not because of social or political demands, not for our own will or desires.

Ecumenists remember painfully the union between Roman Catholics and the Greeks negotiated at the Council of Florence.

The Turks were battering at the walls of Europe and these Christians decided that they should present a united front against the Turkish threat. That union came apart at the seams in a very short time, and a Christian unity based on a common antagonism to Communism would also fall apart.

The Second Vatican Council, a Council in preparation for unity, resolutely refused

to condemn Communism. The mind of the Council was that such a condemnation would be superfluous as everyone knows how the Roman Catholic Church feels about Communism.

Moreover, the era for condemnations of evils is over. The Bishops were anxious to apply Christian teaching to contemporary problems, convinced that this was the best way to handle Communism.

The general attitude of the Council was very similar to that of the first General Assembly of the World Council of Churches at Amsterdam, Holland in 1948 wherein the Assembly said that Christians should ask themselves why Communism has made so strong an appeal to the masses.

"They should seek to recapture for the Church the original Christian solidarity with the world's distressed people, not to curb their aspirations toward justice but on the contrary, to go beyond them and direct them toward the only road which does not lead to a blank wall, obedience to God's will and His justice."

Saul Alinsky seems to think that the ecumenical movement began one day

when the Vatican became frightened by the Communist colossus and decided that all the Christian churches should get together or they would have to hang separately. Where does that leave the World Council of Churches which was operating for 16 years before the Council's Ecumenism decree?

While Communism played no role in engendering the ecumenical movement, it might be said that Nazism was an occasion for the development of ecumenism.

The Catholic and Protestants, suffering together in the German concentration camps, came to realize that they shared many basic beliefs once they were divested of external, non-essential customs and practices.

They came to realize that faith in the divinity of Christ, in His saving death and resurrection, were far more important than canon law and sacraments. Cardinal Heenan expressed this fact in a remark to the effect that the man who did more than anyone else to promote Christian Unity was Adolf Hitler.

BELOW OLYMPUS By Interlandi



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"Looks like the politicians aren't going to use communism as an issue to scare us this election year!"



INTERLANDI FOR THE MIAMI HERALD

"According to the commission report we're subtle white racists. Nonsense, I don't think we're so subtle!"

Caution On Bias In Play

WASHINGTON—(NC)—Although the primary purpose of Passion plays is "to stimulate religious fervor," when carelessly written or produced they may become a source of anti-Semitism, according to a statement issued here.

The statement, signed by six members of the executive committee of the Secretariat for Catholic-Jewish Relations of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, said that such anti-Semitism is "foreign and injurious to true Christian piety and to the intent of Sacred Scriptures, as well as offensive to our Jewish brothers."

Politics And Clergy: A Problem For Serious Discussion

By MSGR. GEORGE G. HIGGINS

The second-last release of this column, entitled "The Clergy in Politics," has evoked a sharp rejoinder from our good friend and fellow-columnist, Father John Sheerin, C.S.P., Editor of The Catholic World.

Writing last week in his own column, which appeared in The Voice, Father Sheerin suggested that, in raising the question as to whether or not anti-Vietnam clergymen should get involved in partisan politics, I was tilting at windmills or "clouting a chimera."

He regrets that I am "training (my) big guns on an unreal problem instead of trying to focus the attention of priests on a painfully real problem, the greatest single moral problem of our time—the Vietnam war."

As I have already told Father Sheerin in a personal letter, I think he has misunderstood the point of my earlier column.

In the first place, I most certainly did not mean to suggest or imply in my column that Catholic priests in the United States are involved in anti-Vietnam political activities of the type recently advocated by The New Republic. On the contrary, I don't know of a single American priest who is so involved.

That really wasn't the point of my earlier column. The point was that—to me at least—it was highly significant that a magazine like The New Republic should have unexpectedly encouraged clergymen of

all faiths to get involved in partisan politics, starting at the precinct level, and to become activists in both major parties.

Given the traditional stance of The New Republic on this particular issue, I thought—and, rightly or wrongly, still think—that this was a newsworthy development which called for at least passing comment.

I thought it was equally significant that a magazine such as Informations Catholiques Internationales recently went out of its way—again, unexpectedly—to warn its readers that while "peace is a political problem which calls for the political involvement of Christians, as well as others... we should not expect pastors, who are responsible for the unity (of the Church) to transform themselves into political partisans."

Again, given ICI's consistently vigorous opposition to the war in Vietnam and its consistently "liberal" stance on all ecclesiastical matters, I thought—and still think—that this, too, was a newsworthy development which called for, or, in any event, warranted at least passing comment.

The more I think about this matter, then, the more I am convinced that Father Sheerin and I are really arguing at cross purposes. He wants all Christians—including bishops and priests—to focus moral attention on the war in Vietnam.

So do I. But I don't think it would be wise for clergymen to get involved in partisan politics, starting at the precinct level, or to become activists

in the two major parties.

This is obviously only one man's opinion. I realize that others may feel differently about the matter. If so, I would merely ask—as I did in my earlier column—whether or not they want clergymen to endorse or oppose particular candidates for political office and whether or not they want clergymen themselves to run for political office, is only as a last resort.

I happen to think that these are perfectly legitimate questions—especially in view of the fact that some clergymen give no indication, as of this writing, of having considered them very seriously.

I must modestly plead innocent, then, to the charge of tilting with windmills. As indicated above, I was talking in my column about what I took to be a significant and newsworthy editorial in a very influential liberal magazine. I wasn't talking about the extent to which clergymen are presently involved or not involved in partisan politics.

I might add that the whole question of how or under what rubric clergymen should carry out their obligation to pass moral judgment on significant matters of public policy is not only an American problem.

Obviously, as noted above, it is also a matter of concern to the editors of ICI. Likewise, it is under serious discussion at the present time in Italy, as witness the recent Pastoral Letter of the Italian bishops on the general subject of the Church and politics.

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What are CHURCHES for?

GOD'S NEW TEMPLE

By THOMAS DeMAN

Co-Editor of FAITH Now, Father DeMan also teaches Dogma at St. Albert's College, Oakland, Calif.

A PHENOMENON puzzling to many has begun to appear throughout the American Church during these years following Vatican II. Just when liturgists and architects have finally appeared to have convinced bishops and pastors of the superior value of modern liturgical design, a new generation is now rising up that rejects not only the bad church design of the past but seemingly rejects the whole idea of a church structure. Parishioners participating in the intimacy of Mass in their homes speak of a whole new "experience" and say that it is now difficult to find the same relevance in their parish church; teenagers worshipping together in youth retreats say the joy of Mass under the trees or simply gathered around a fireplace following an all-night discussion can never be duplicated in a church structure; and seminarians speak of finding Christ not so much in the liturgy but rather in simply living a human life, telling us we are in no way to create a sacred space set apart from the multitude of human activities.

This problem does more than raise the specter of large, empty, although magnificently designed, churches spread across the land. It raises the question of what a church is for, and more precisely how is the Christian liturgy meant to make contact with the divine?

From the beginning of time man has reached out for a world other than his own. Those parts of the world most remote from him became the region of the gods: the source of rivers, the sacred woods, and above all the mountain. These were all looked upon as the point where the gods made contact with the world of man. For primitive man the temple served the same function as the mountain, a meeting point, however inadequate, between heaven and earth.

With Israel something new is established. No longer is it merely man reaching out for God. For Abraham and his people Yahweh is a God who comes to meet his people and enters into their history. As revelation unfolds it becomes increasingly clear that there is one divine plan: that God wills to communicate himself perfectly to man. The presence of God was certainly not perfectly realized in the Old Testament, particularly while the ancient Temple existed. But as the Jews passed through various stages

of purgation and purification, when the Temple was destroyed and the Jews were forced to gather in exile for worship together into communities (in Greek: 'synagogue'), they began to see that the presence of God remained with them all the same.

On the eve of the coming of Christ the presence of God with the community was summed up in the rabbinical saying: "Where there are ten Jews gathered together to listen to the reading of the Torah, the presence of God is in their midst." All is now prepared for Christ: "Where two or three are gathered together in my name, I am there in the midst of them." (Matt. 18:20). Wherever Christians are gathered together, there God is to be found. With Christ the concept of God dwelling with the community is perfected and thus the Christian religion destroys the relationship of worship to any determined place.

In a very real sense all Christians proclaim with St. Stephen against Temple worship: "The most High does not dwell in houses made by men." (Acts 7:48). Christ's death and resurrection truly destroys the old Temple, the Temple of stones, and builds a new Temple, the Temple of the Mystical Body. This is God's plan, to make all mankind a temple of living stones and the Church or Body of Christ is simply the reality of this temple and worship, God's temple of fellowship.

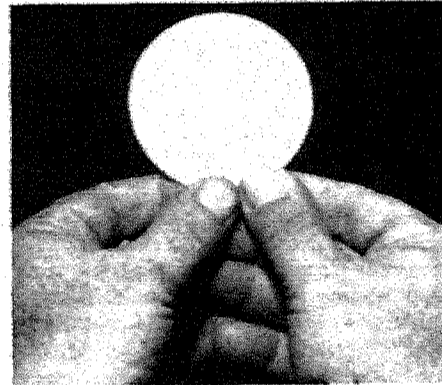
Community

This then is the irony of trying to speak of a Christian Church "edifice." In a very real sense Christianity has no essential relation to a physical structure. Christ is present not in any determined place but within the body of Christians assembled for worship. The essential symbolic element in Christianity is not the cathedral, not the physical monument, but the community of the faithful itself, a living reality. St. Paul said it is a holy thing this Temple of God, "which is nothing other than yourselves."

Can nothing more be said? Should all church construction, cathedral or otherwise be seen as a bad thing? Are the structures that we call Christian churches simply symbols of an unrooted paganism? St. Bernard considered many of the churches of his day precisely this and was strong in his condemnation of papal and monastic lavishness. Without doubt many of our Christian churches express little of the revolutionary message of Christian revelation. They are at times merely expensive monuments in which it is nearly impossible to celebrate Christian community worship. On the other hand to say that the Eucharist can only be meaningfully celebrated within a home, that there should be no such thing as a separate "religious" structure within the Secular City, is at best idealistic and utopian.

It should be remembered that the People of God are first of all a "people," humans having very definite needs. To say that Christian worship has no relation at all to a physical structure denies the visible nature of the Mystical Body. Man is both physical and spiritual with a worship that is both physical and spiritual and therefore the Christian constitutes a Church that is both visible and invisible. Admittedly the principal sign of the Christian's encounter with God is the common meal; but because this assembly is a visible body, because of the physical nature of man, the Ecclesia needs a "church." Structures and institutions always limit man's freedom but it has never been proven that any society can survive without them. The need for Christians to assemble is of divine law. The church structure flows as a technical result of this injunction.

The importance of this very real need for a church structure is not slight. A unique kind of church edifice necessarily springs from the unique nature of Christian worship.



In pagan temples the people were not generally considered to have any part at all in the sacrifices and prayers of their priest. The pagans worshipped outside their temples. It was the house of the deity, a holy of holies, to be admired from afar. But the Christian sacrifice is participated in by all present, each according to his role in the community partaking in the offering. Therefore, when the purely practical necessity of finding a room to house the living temple is met, a room will be built which houses an assembly. If the room is to function according to the action for which it is built it will match the hierarchical pattern of the Christian liturgy and allow the dialogue which is demanded by the social nature of the liturgy. And, despite the fact that such buildings have no meaning apart from their function of housing the new community, the community just the same will always hold in special reverence this building which is so intimately connected in the meeting of man and God.

There is simply no way for us to avoid church structures from becoming sacred symbols. A structure which functions for the Christian community will itself be a symbol of the religion. The building itself will be revered and held sacred by

the community. This principle is valid not only for parochial structures but also for diocesan or cathedral structures. As long as there is a need for diocesan wide services wherein a local church expresses its over-all unity, there are going to be cathedrals built to meet this need. The danger arises only when the primary function is neglected and the monumental overemphasized. Josef Jungmann, the Jesuit liturgical scholar, writes "It is always a suspicious sign when the Christian place of worship begins to develop externally as a building." In the past when the exterior design of a church received great attention and adornment, the function of Christian architecture as essentially "enclosing" has tended to be forgotten. Architects, pastors, and parish councils should be aware of the dangers involved and remember what a church is for, that it truly serve the needs of the community and be an expression of the culture of that community.

Home Masses

Without any doubt many people have experienced new religious fervor by participating in the liturgy in a nonstructured setting such as the home or grove. At first Rome tried to discourage this practice suggesting that the home was entirely inappropriate for the Eucharist. We should be thankful that the American Bishops through their Liturgical Commission resisted this pressure and have allowed this practice in controlled situations. Certainly the rise of flexible, small communities outside the parish structure is one of the more encouraging signs of life in the American Church at this time and when a bishop has attempted to suppress such activity, the energy is simply sent underground appearing in quite bizarre and unfortunate forms. In a society which is extremely mobile, many have a deep need for an intense personal liturgy adapted to the inspiration of the moment. What is unrealistic and utopian is for people to say that the Church of the future will consist only of these small elite groups gathering together from house to house.

Jean Danielou has written that the tragedy right now occurs if we admit that we are interested only in the avantgarde communities in Christianity, and then sacrifice that tremendous reality, the mass of Christian people. Although at various times in history people have attempted to make it so, Christianity has never been an exclusive religion, a religion just of the knowing, of the holy. And for Christianity to be accessible to the great majority it must be visibly on the scene, through its structures, its institutions, its priests. What is needed is not to eliminate the institutions but to reform them, making them more responsive and expressive of the whole Christian community. ■

RETREATS

Mar. 22-24—General—Rev. P. Tremontozzi, O.C.D.
Mar. 29-31—St. Rose, Little Flower, and Epiphany—
Rev. P. Tremontozzi, O.C.D.

Apr. 5-7—St. Thomas Episcopal Women
Apr. 20-21—Married Couples—Rev. R. Radloff
Apr. 26-28—High School (General)—Rev. Albert Cantazzro



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CHURCH ARCHITECTURE

By Patrick Quinn

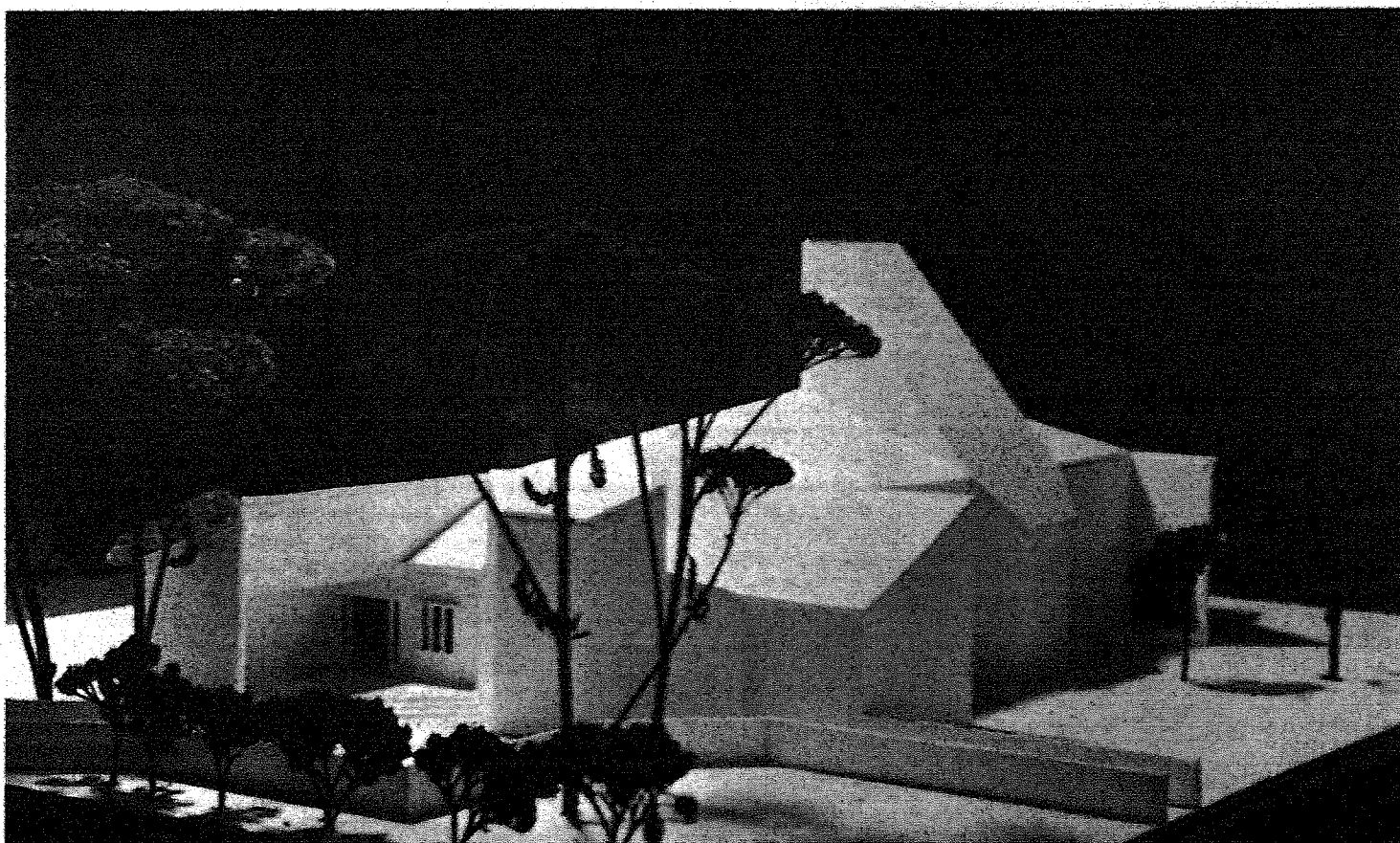
Associate Professor Quinn is Chairman of the Faculty of the College of Environmental Design at the University of California, Berkeley. Among current projects is the master plan for a Benedictine abbey in Illinois.

Is it possible that the Church may yet return to some semblance of leadership in architecture and the creative arts, a role which it abandoned over two-hundred years ago? Is it possible that it may again use creativity rather than pious mediocrity as its main criterion in selecting those who will design its buildings? Despite the justifiable cynicism of many of my professional colleagues I am optimistic, because there are growing indications of vitality and imagination among clerics and laymen in many countries, even in America which, like Rome, lags far behind its potential. The most heartening sign for those who have to design to the standards of a highly critical secular society, is a new concern with relevance and economy in church architecture as opposed to opulence and monumentality.

Some architects are beginning to realize that designing for the Church does not necessarily mean compromising professional and artistic standards, that there are congregations and pastors and even bishops who are more interested in the church building as the modest "home of the Christian community" rather than the awesome "house of God," and who want economical architecture rather than cheap extravaganzas. These designers believe that appropriate form, serving the real rather than the imagined needs of the worshipping community, can become once again symbolic of the traditional integrity of Christianity, and that shallow, traditionalist symbols superimposed on inadequate buildings become symbols only of deceit.

Heated arguments

The heated arguments in the public press over the questionable expenditure of vast sums on such vestiges of medievalism as the National Shrine of the Immaculate Conception or the new San Francisco Cathedral are merely indicative of a conflict which is in its final stages, a battle which began with the pastoral spirit of the young Belgian monk Dom Lambert Beauduin, in 1909, and was carried on by men like Father Romano Guardini in Europe and Father H. A. Reinhold in America, until Vatican II made a clear decision in favor of a living tradition rather than a moribund traditionalism. That classic Christian tradition is the attainment of greatness through limited and wisely used means. The current trend towards modesty and integrity in church architecture was observed and encouraged in the 1950s by the editors of *Art Sacre* (France), *Art d'Eglise* (Belgium) and *Liturgical Arts* (U.S.A.) and was enthusiastically endorsed by 1,500 architects, theologians, artists, liturgists and sociologists last August at the first International Congress on Religion, Architecture and the Visual Arts in New York.



The writer, in association with Denis J. Shanagher, A.I.A., designed St. Michael Church, Boulder Creek, California, depicted above.

Some explanation of this trend seems in order.

Basic questions

If "only the best in architecture is good enough for God" (a favorite phrase of monument-building churchmen) then two basic questions arise. First, what is the "best," and second, how can it be achieved? Now only a rather immature Christian would feel that this means large donations in the collection basket, or "image buildings" of the kind erected by Madison Avenue-minded corporations anxious to push a marketable product. The Church does not make its headquarters either on Wall Street or Madison Avenue (despite the proximity of the Barclay Street "church goods" merchants), its products can hardly be labelled consumer-goods, and its main structure is not pre-stressed concrete. It is rather a structure of what St. Peter called "living stone," its members, and these form the architect's chief building material, just as the City Planner's principal design component is the people of the city.

Next in order of importance on the architect's list is another free material, natural light. Its availability in abundance was "discovered" in the eighteenth century by the great German Baroque architect, Balthasar Neumann, and re-discovered in the twentieth by Le Corbusier when he designed the small pilgrimage chapel at Ronchamp: "the key is light," he said, "for light illumines shapes, and shapes have an emotional power."

These two, "living stones" and light, are the basic means for the architect, and they are free. The rest of the subsidiary materials, which we usually consider to be more important, can be selected from a wide variety available, to complement the first two, AND THEY DO NOT HAVE TO BE EXPENSIVE. Rainer Senn built one of

the better known little churches of France for Abbe Pierre's community of ragpickers, Companions of Emmaus, near Nice in 1955, at a total cost of \$150, and Ottokar Uhl, highly talented Austrian architect, manifests in his work the slogan of the great Mies Van Der Rohe "less is more." While I know of diocesan officials who maintain that you cannot design an adequate church for less than \$25-30 per square foot of floor space, I found it possible to do so for \$12, and the ironic aspect is that when the editor of *Art d'*

Now as we return to the more traditional and vital kind of communal liturgical action in the 1960s we need to take another look at how light can be used to mould the liturgical space, but we have to realize that no matter how skillfully we handle it, it will not make a place sacred. PLACES ARE MADE SACRED SIMPLY BY THE ACTION THAT GOES ON IN THEM, not by sprinkling of holy water, or crosses on top, or by architectural form. The fact that the dedication rite refers to the church as a "terrible" or "awesome" place does not mean that the architect has to give physical form to Luther's hymn "A Mighty Fortress Is Our God." No, it seems that a more relevant approach might be that of Frederick Debyust, who maintains that the primary concern ought to be "hospitality," a quality to be found in the Japanese tea-house, the small churches of rural Scandinavia and England in the 14th century, the old wooden synagogues of Poland, the little churches on the Greek islands, the early adobe churches of New Mexico, and in our day, the rich, spare buildings of Rudolf Schwarz in Germany, Rainer Senn in France and Ottokar Uhl in Austria.

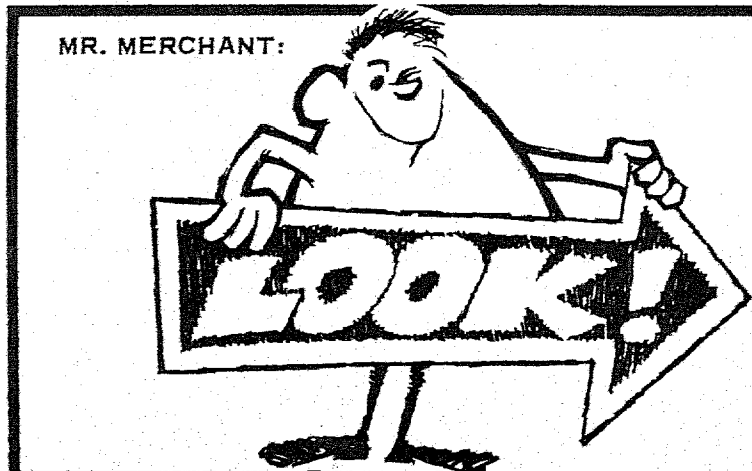
PLACES ARE MADE SACRED SIMPLY BY THE ACTION THAT GOES ON IN THEM.

Eglise came to California looking for churchbuildings of architectural and liturgical merit he chose three within the latter cost-bracket. This is not at all to emphasize that cost is the paramount consideration but to emphasize that good design costs less than mediocre building.

Quite apart from the temptation to be lavish, perhaps the sole remaining obstacle to the Church's development of a powerfully ascetic architecture is the concept that some forms are intrinsically sacred. "Sacred spaces" as defined in Rudolf Otto's terms would be almost imperceptible, great, dim, and mysterious with a "devotional atmosphere," as ecclesiastical and architectural pedants like to term it. But Otto had a point worth noting. It was that the material does not matter so much as the light or its absence does. Unfortunately he seems to think only of the pious individual's response to space, at a time when private contemplation was the essence of liturgical participation.

Material limitations

Such an approach can be couched in the knowledge that both architect and client are aware of material limitations as a challenge to creativity. It can eliminate attitudes which confuse elegance with opulence, quality with quantity, sacred with spectacular, real with respectable, modern with modernistic, and architecture with image-making. It can mean fostering the idea that a church building is not an end in itself, but merely a spare-boned, elegant enclosure, a setting rich in light against which the real edifice of "living stones" can discover its inherent vitality and splendour. ■



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■ Profile

H. A. Reinhold

By JOHN DEEDY

Well-regarded in Catholic press circles, John Deedy is managing editor of *Commonweal*, lay-edited opinion journal. He earlier headed diocesan newspapers in Pittsburgh and Worcester.

FEW individualists could look from the twilight of their years on their life of inevitable contention with as full a feeling of satisfaction as could Father H. A. Reinhold. Discounted during the early adult years as a political rebel and during the middle and latter years as something of an ecclesiastical anarchist, Father Reinhold saw the great causes, for whose championing he was (taking your preference) an object of suspicion or target of attack, completely validated by history.

First it was opposition to political oppression as a young priest that made Father Reinhold a nervous element in church-state equations. Later, liturgical initiative moved him into a different but equally difficult kind of disfavor. Both eventualities are easy to understand. Father Reinhold's early years were lived in a Germany stirring to Nazism, and the later years in a liturgically unenlightened United States. Outspoken opposition to the dogmatism and the inflexibilities of the two systems quickened tensions which resulted, in turn, in political and religious

ostracism. But on all counts did he stand rehabilitated before his sad death, last January 26, after a long illness.

Father Reinhold was born in Hamburg in 1897, and was ordained to the priesthood in 1925, when the pressures were taking shape that culminated in the emergence of the National Socialist German Workers Party, Adolph Hitler and the Third Reich. Deep democratic and ecumenical instincts preserved Father Reinhold from the compromises that corrupted so much of German Christianity during that period, but for his integrity he paid dearly. Father Reinhold was forced to flee Germany as a refugee, taking with him only love of family and for a country whose qualities of greatness he was always able to separate from Nazism.

The exile from Germany came in May, 1935. Hitler had been in power only since 1933—a detail which points up the immediacy of Father Reinhold's perceptions into the nature of Nazism and the decisiveness of his opposition.

After deciding 'nay' to Switzerland, Argentina and England as a home of refuge, Father Reinhold settled in 1936 in a United States still under wide disillusionment about the racial and territorial goals of the Third Reich. It was also a United States in which the priest-refugee was a distinct curiosity. Not surprisingly, therefore, Father Reinhold found himself frequently under a suspicion stronger than that directed at the regime he was forced to flee. ("So you left Germany because your bishop had lunch with Hitler," said one unsympathetic, oversimplifying Ameri-

can). Also, it was a suspicion which, before it died, was to twist itself radically; when World War II broke out, it became the occasional but preposterous thought that this refugee from Germany might be a spy in priest's clothing. Father Reinhold's detailing of that tragic but fascinating chapter of world and personal history appears in his autobiography, newly-arrived in bookstores — (*The Autobiography of Father Reinhold*, Herder and Herder, \$4.50.)

Political, religious ostracism

The clarification of Father Reinhold's refugee status and the vindication by World War II of his political positions brought only a partial peace to his existence, however. For by then Father Reinhold was immersed in a movement to promote among American Catholics a pristine, more popularly understandable liturgy. But the mood of the American bishops, still light years removed from that which was to emerge from Vatican Council II, was negative. Virtually all that Father Reinhold argued for and experimented with met with episcopal objection. But the triumph was his: Vatican II proved Father Reinhold wiser than his critics on all details relating to Catholic worship, whether it was conviction about the secondary place of novenas in Catholic worship or the positive possibilities of the vernacular if introduced into the Mass.

Father Reinhold's contributions to the development of the new liturgy were basically intellectual, but he tended to reduce them to the organizational. He wrote in his autobiography that his "only

real contribution to the American liturgical movement" was the founding of the Vernacular Society of America. That is understatement—wild understatement, but nevertheless characteristic of the man when he talked of himself; for Father Reinhold was essentially a man of modesty.

By any summing up, Father Reinhold must be credited as one of the modern liturgy's real pioneers. He was saying home Masses and Masses facing the people within a year after his ordination; by 1935 he was anticipating the revised Holy Week liturgy, to be decreed years later by Pope Pius XII; soon after he was dispensing with the Leonine prayers at the end of Mass, introducing congregational singing at Mass, and experimenting with the vernacular. Nor was this experimentation outright defiance of authority; each innovation had its justification for Father Reinhold in substantial Church tradition. It took Pius XII's encyclical *Mediator Dei* and the second Vatican Council, however, to give all these actions the authentication demanded by his critics — and his disciplinarians.

Father Reinhold lived his last years in semi-retirement in Pittsburgh, Pa. He suffered from Parkinson's disease and his health was pitiable during those years. But as his autobiography is indicative, he made himself well enough to continue his writings to the very end. His output over the years was voluminous. They included articles, commentary and book reviews in such journals as *Commonweal*, *Orate Fratres* and *National Catholic Reporter*, and several books: *The Soul Afire*, an anthology of revelations of mystics; *The American Parish and the Roman Liturgy*, *Bringing the Mass to the People*, *The Dynamics of the Liturgy*, *Liturgy and Art*, and more.

It would have been embarrassing to say it when he was alive, but it can be safely said in death: H. A. Reinhold was one of the true prophets of the times. ■

SAN FRANCISCO CATHEDRAL ■

By ILLUD EVANS

Former Editor of the British quarterly, *Blackfriars*, Father Evans directs FAITH NOW as General Editor. He is located at St. Albert's College, Oakland.

SAN FRANCISCO is a city that is made for monuments. The setting of hills and ocean, the rhythm of the bridges that span its Bay, give it a character that is dramatic and altogether its own. It calls for an architecture that can match its surprises.

The new Catholic cathedral that is now going up on one of San Francisco's most commanding hills takes the place of the Gothic St. Mary's destroyed by fire in September, 1962. No one doubted that the city needed another cathedral, and \$15 million was soon raised to pay for it as part of a program of diocesan development.

The first designs were predictably poor, being the usual trivial adaptation of ecclesiastical good taste that has marked so much Catholic architecture in the United States. Fortunately, Archbishop McGucken was sensitive to the informed criticism aroused by the plans, and two architects of international reputation were called in

as consultants — Piero Belluschi, formerly Dean of the School of Architecture at M.I.T., and Pier Luigi Nervi of Rome, famous for his work on large structures of prestressed concrete.

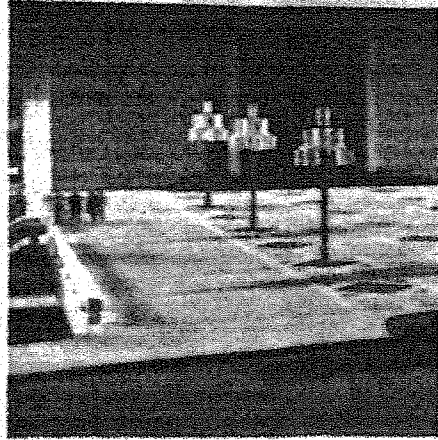
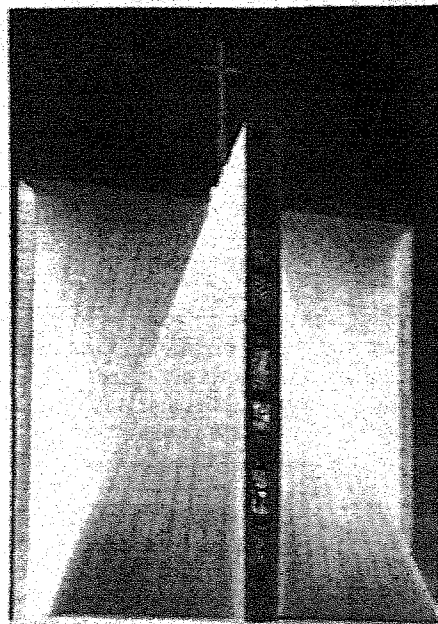
The final design takes into account the challenge of the site; it accepts the risk of competing with the high-rise apartment blocks. Four great pylons rise from the ground to support a soaring superstructure of concrete, its cruciform theme defined by narrow vertical strips of colored glass. The interior is wholly determined by the altar: the semi-circular seating embraces it, and the disposition of the building is at every point concerned to emphasize that this is the gathering-place for the Christian community of a great city. It is a very evident sign of the Church among men.

But is this the sort of sign that is needed today? Does the Church any longer have to assert its monumental presence with structures so vast and so expensive? Does it, by its very strength, seem to have no concern for the poverty and pain of the millions it exists to serve? The questions can fairly be asked, and it can be hoped that the local

church of the future will indeed be modest and honest: a sign, not of power, but of concern for a community whose hopes it should embody.

Is a cathedral, then, a special case? Only, it would seem, if in its measure it uses its very monumental presence to serve the city. And that means more than providing space for occasional diocesan gatherings. Just as the local church should have a presence and a proportion that match its local function, so the cathedral should serve the city. It is not a matter of rare ecumenical functions, namely; it concerns the Church's genuine respect for social responsibility, for the creative role of the arts in the civic community. The primary sense of a place where God is honored is never betrayed if that same place welcomes men to offer the best that they have to God.

The new San Francisco cathedral is a building that invites these new dimensions, and without them it will be a very white elephant indeed. Here music and the dance should be welcome: they began in church, and it is time they felt home there once more. Imaginative exhibitions of Christian social concern, festivals of the arts, generous experiments in bridging the gulf between the Church and the culture it should nourish: these are the challenges that can be met, and which might justify a true answer to the usual reproach — "Wherefore this waste?" ■



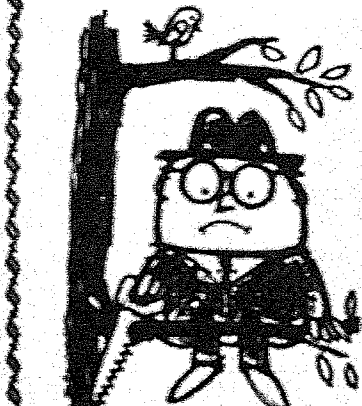
Out on a limb?

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RETREAT DATES

March 22-24..... Laymen
March 29-31..... Laymen
April 2-4..... Cardinal Gibbons High School Retreat
April 5-7..... Laymen
April 19-21..... Laymen
April 26-28..... Laymen

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Prayers & Meditations

Churches also minister to the life of our souls as spiritual temples, since they are the places of prayer. They foster our union in one body, one community, since they are the places where Christians assemble. Like the Eucharist, but on a larger scale, they gather into themselves the elements of the created world and the labor of man. They too are the first fruits of the creation offered to God and brought to the community of Christ's body, which will unite and consecrate them all. That is why the magnificent cathedrals and, in a humbler way, the churches and chapels scattered all over the face of the globe, summon the elements of the created world and gather together all that is beautiful in praise of the Creator. And at the same time they represent the glorious procession of the saints. They are the sign and the promise that all will be made one, the visible and the invisible, the corporeal and the spiritual, in the one temple of God and of the Lamb.

Yves Congar, O.P. in The Mystery of the Temple (Newman Press, 1962).

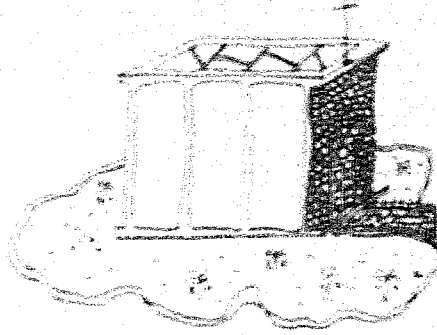
What then is a parish? It is the smallest section of the one universal flock which has been entrusted to Peter by the Lord. Under the authority of a responsible parish priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know the shepherd. . . . At the head of it we find the parish church with its bell-tower, its baptistry, its confessional, its altar and tabernacle: a symbol of unity and the center of community life.

Pope Paul VI, written when he was Archbishop of Milan, 18 July 1953.

O God, every year you renew the day of the consecration of this holy temple and continue to bring us safely to your holy mysteries. Graciously hear the prayers of your people. Grant that all who enter this temple to implore your blessings may rejoice in obtaining whatever they request. Through Christ our Lord.

We do not go to church to please or stimulate or express ourselves: we do not need the church for such purposes. We go to church to be present in and at God's Act, which God does for and in and by his holy Church.

T. S. Gregory, in a letter in The Tablet, 6 January 1968.



Now, when we are gathered together in the church, we praise God: but when we depart each to his own business, it is as if we cease to praise him. Let a man not cease from right living, and then he is ever praising God. You cease from praising God when you turn aside from justice and all that pleases him. For, if you never turn aside from a good life, even though your tongue is silent, yet your life cries out, and the ear of God is open to your heart.

St. Augustine, in Ps. 148, 2.



St. Peter's, the Story of St. Peter's Basilica in Rome by James Lees-Milne (Little, Brown and Company, Boston, \$15.00.) Reviewed by Hugh Coughlin, O.P.

Father Coughlin is presently working on his doctorate at the Graduate Theological Union, Berkeley.

THIS work is an ambitious and successful attempt to present the religious and artistic history that has centered upon the spot of the burial of St. Peter in Rome since the earliest years of Christianity. Whether or not St. Peter's Basilica and its splendors is the most appropriate chief architectural symbol of a Church now more conscious of itself moving about in the world as pilgrim and

READING LIST

Liturgy and Architecture. By Louis Bouyer (University of Notre Dame, \$3.95). The effect of liturgies on the churches in which they have been celebrated.

Liturgy and Art. By H. A. Reinhold (Harpers, \$3.95). Liturgical art considered in the new dimensions provided by Vatican II.

Footnotes and Headlines. By Sister Corita (Herder and Herder, \$6.00). A "play-pray-book" that looks at headlines and ads and finds God's creative work reflected in the ordinary world around us.

Secularization Theology. By Robert L. Richard, S.J. (Herder and Herder, \$4.95). A positive interpretation of the "new" theologies that see ground for hope in a "secular gospel."

The Death of God Movement. By Charles N. Bent, S.J. (Paulist Press, \$4.95). A study of American "death of God" theologians which concludes that they provide "a serious Christian thinker with an opportunity for refinement and clarification in his own religious thought."

A Priestly People. By Robert A. Brungs, S.J. (Sheed and Ward, \$3.95). A theological inquiry into the new understanding of the laity's role in the life of the Church.

The House of God. By R. Seasoltz (Herder and Herder, \$4.95). The theory and practice of Church architecture.

servant than as a triumphant ruler, it will always be an astounding feat of human artistic creativity and it does express the extraordinary continuity of the Roman Catholic Church with St. Peter himself.

Mr. Lees-Milne begins with a clear account of the early Church in Rome and of the evidence discovered within the last thirty years to support the tradition that St. Peter is buried beneath the Basilica. Then after describing, as well as contemporary accounts and drawings permit, the basilica begun on Vatican Hill by Constantine and demolished 1200 years later so that the new church could be built, the author treats the present building in fascinating detail, tracing each stage and change in its planning, construction and decoration as well as the personalities responsible — some of the most interesting men of the Renaissance — including Julius II, Bramante, and Michelangelo. Throughout, the book is sumptuously illustrated with drawings, paintings, and photographs. All in all, this is an excellent volume, informative, well-written and visually handsome. ■

LEXICON

Church—Often refers to the church building or church leaders (for example, "The Church says"), but its primary meaning refers to all the people who make up the Christian community. The Greek word *ecclesia* (whence our "ecclesiastical") means "assembly" or "gathering". Thus the Christian church is the congregation or assembly of those who listen actively to Christ's message and make covenant or contract in the blood of Christ in the Mass.

Sacrifice—An act of worship common to many great religions whereby the priest offers something to God. This often involved the slaughter or destruction of an animal. For the Christian the one, perfect sacrifice was accomplished in Christ's loving death on the cross. The mass, then, is a sacrifice only in a derivative and secondary way. What Christ did on the cross comes into our lives when we take part in the mass today, but we do not add anything to his all-sufficient sacrifice on Calvary. The whole life of the Christian can also be a sacrificial offering to God, as St. Peter tells us, "you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God. . . ." (1 Peter 2:5).

Eucharist—Means literally "thanksgiving". Thus the Canon, the central prayer of the mass, thanks God for the great deeds he has done for us, especially in his Son. In the words of consecration we remember in a special way what Christ said and did at the Last Supper, and by his own promise Christ comes to us in a unique way under the forms of bread and wine as we make this thankful remembrance through the priest.

Altar—In the past most often a stone block upon which the animals were sacrificed. The Christian altar is frequently in the form of a table because the Eucharist was instituted by Jesus in the form of a meal. Thus our sharing in the meal (going to communion) is the logical consequence of our presence at Christ's table.

Parish—the local Christian community which gathers around the same altar to celebrate the Eucharist. According to present Canon Law most parishes are determined by territorial boundaries. However we will probably see an increasing number of parishes oriented to the needs of special groups.

Cathedral—The church where the bishop usually celebrates the liturgy. In a real sense the cathedral is the common parish of the entire diocese, since the bishop is the common pastor. Because of the size of the diocese the bishop appoints other pastors to help him in his work. When the bishop visits a parish to celebrate the sacrament of Confirmation he comes not as a stranger but as the principal pastor and the parish church becomes the real cathedral during the bishop's stay.

Liturgy—The communal worship of the Church, especially as centered in the preaching of the Word and the celebration of the Eucharist. Thus other devotions are liturgical only insofar as they move toward or derive from the central liturgical act of the Eucharist. Liturgy would be incomplete if we limited it to our relationship to God. It also implies a movement outward to our neighbor in need. ■

FAITH NOW FOR APRIL:

will concentrate on Catholic education with a feature article by Bishop Mark Hurley in connection with the Easter Week convention of the National Catholic Education Association in San Francisco.

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RETREAT DATES:

March 22-24 General Retreat
 March 26 A Lenten Day of Recollection
 March 29-31 St. Clemente
 April 5-7 General Retreat
 April 8, 6 PM Paschal Meal
 APRIL 20-21 MARRIED COUPLES' RETREAT

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'Filmic Shorthand' Sparks Plot Of 'Live For Life'

By JAMES W. ARNOLD

"Live for Life," young Claude Lelouch's second straight nominee for best foreign film (the first was "A Man and a Woman"), tries to do too many things.

It loses the credibility and power that came from the simplicity of the earlier film. But much of it is so lyrical and lovely that complaining seems like criticizing Chopin for putting too many melodies into a concerto.

Director Lelouch is again concerned with the complexities of love and especially the effect of time and memory on love. Very simply and briefly, we have a philandering husband (Yves Montand) who thinks he no longer loves his wife of 10 years (Annie Girardot) and searches about for a substitute, chiefly a beautiful young American (Candice Bergen).

He takes both women through the agony of confession and separation, only to realize he has loved his wife all the while.

Since the hero is a producer of TV documentaries, with war and revolution as his chief subjects, there is plenty of intercutting between his films and his own life, implying a connection between personal and social amorality that he does not understand until a journey to Vietnam.

Panel Topic 'Theology Vs. Superstition'

"Theology Versus Superstition" will be the topic of the inter-faith panel on Ch. 2's "Man-To-Man" program at 9:30 p.m., Tuesday, March 19.

Participating will be Father David G. Russell, Bishop's Representative of the Voice; Rabbi Herbert Baumgard, Temple Beth-Am; and Rev. Albert Schmidt, Grace Lutheran Church.

Rev. Luther C. Pierce is moderator and host.

'Living Room Dialogues' Has A Second Run

NEW YORK — (RNS) — The Paulist Press and the National Council of Churches have published a second volume of Living Room Dialogues — an attempt to bring ecumenical discussions to a grassroots level among Protestants, Catholics and Orthodox.

The new paperback is similar in format and intent to the first book, but differs in one significant respect: Rather than concentrating on the beliefs and practices of separate churches it focuses on the layman's witness in the world.

Among the problems dealt with in Second Living Room Dialogues are race relations, world poverty, war and peace, the generation gap, anti-institutionalism, and the new morality.

Since the first volume was published in Fall 1965, more than an estimated 5,000 groups have participated in discussions based on the book. By January 1, 1967, more than 150,000 copies of the paperback had come off the presses.

Both volumes are divided into a series of dialogues, intended for small lay groups. Each dialogue begins with a prayer and meditation, an introduction, and then provides the reader with some basic documents of the subject.

There is also the suggestion, as in Antonioni's "Blow-Up," that the film-maker uses his art as a substitute for real living and feeling.

(The concern for images and make-believe, rather than people, is nicely underlined in one sequence reminiscent of "Blow-Up." We see Miss Bergen posing as a fashion model in various Paris locales, ending with her making dainty fighting gestures for the cameras in an empty prize ring where we have just seen two young men bloodying each other to the roaring delight of the crowd).

This complicated theme flounders because it seems an intellectual intrusion on the love story, but mostly because the connections are so oblique that most audiences will see the war scenes mainly as propaganda.

Other difficulties: Montand seems such a casual cad that we never like him enough to wish him back on his wife, and at the end we can't quite believe he's back to stay. (The cause of his reform, his experience in Vietnam, is implied only fuzzily). Finally, Miss Girardot is so pretty and warm and lively as the wife that it is absurd he should want to leave her at all.

The amazing element in Lelouch's style is his knack for filmic shorthand, e.g., his ability to reveal complex character interplay with nothing but alternating closeups, routine actions and music. This requires very expressive actors, and Montand here is magnificent in conveying the hero's doubts, guilts, desires. We always know what he is thinking simply by watching, a triumph of both acting and directing.

Among dozens of marvelous moments:

(1) A shot of one of the hero's abandoned mistresses

committing suicide in a car — it turns out to be only a movie in which she is acting but the emotional truth is as if she had really killed herself.

(2) Montand's confession to his wife on a train, he in an upper berth, she in a lower, as we watch her stricken face in closeup and barely hear his words over the train noise.

(3) An "Hatari"-like safari in Africa, with brilliant action and cutting and one astonishing deep focus shot of a plane landing directly toward us, without ever seeming to move.

Lelouch's approach is still very human, wise, and adult-in-the-true-sense. In "Live for Life," the ironic comments on war are typified by the TV interview in the Congo mercenary camp. We have just seen the soldiers learning to kill and maim, then an officer says proudly: "I wonder if people are aware of the part we play as the spearheads of the European community..."

Film Premiere At Notre Dame

NOTRE DAME (NC) — "Beyond the Law," the second movie produced by novelist Norman Mailer, will premiere April 2 at the University of Notre Dame as part of the university's student-sponsored Sophomore Literary Festival.

The two-and-one-half hour black-and-white film deals with police interrogation and stars Norman Mailer. Other casts members include actor Rip Torn, boxer Jose Torres, and author George Plimpton. Mailer's first production, "Wild 90," was released last year to mixed reviews.

Mailer will personally introduce the film on the Notre Dame campus.



SCENE FROM award-winning film, "The Battle For Algiers," which was cited by the National Council of Churches' Broadcasting and Film Commission and the National Catholic Office for Motion Pictures.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION	
(Sunday)	
7 A.M. THE HOUR OF THE CRUCIFIED — WTVT-TV, Ft. Lauderdale	THE SACRED HEART PROGRAM — WTVT-TV, Hollywood
7:05 A.M. NBC RADIO CATHOLIC HOUR — WTVT-TV, Ft. Lauderdale	9:05 A.M. CATHOLIC NEWS — WTVT-TV, Ft. Lauderdale
8 A.M. THE SACRED HEART PROGRAM — WTVT-TV, Hollywood	9:30 A.M. THE HOUR OF THE CRUCIFIED — WTVT-TV, Ft. Lauderdale
8:30 A.M. THE SACRED HEART PROGRAM — WTVT-TV, Ft. Lauderdale	10:30 A.M. THE HOUR OF THE CRUCIFIED — WTVT-TV, Ft. Lauderdale
8:30 A.M. UN DOMINGO FELIZ — WTVT-TV, Ft. Lauderdale	6:30 P.M. CATHOLIC NEWS — WTVT-TV, Ft. Lauderdale
8:35 A.M. CATHOLIC NEWS — WTVT-TV, Ft. Lauderdale	11 p.m. THE HOUR OF ST. FRANCIS — WTVT-TV, Ft. Lauderdale
8:45 A.M. THE HOUR OF ST. FRANCIS — WTVT-TV, Ft. Lauderdale	11:30 P.M. MAN-TO-MAN — WTVT-TV, Ft. Lauderdale
9 A.M. THE HOUR OF ST. FRANCIS — WTVT-TV, Ft. Lauderdale	

RADIO	
(Sunday)	
6:30 A.M. THE CHURCH AND THE WORLD TODAY — WTVT-TV, Ft. Lauderdale	

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

FRIDAY, MARCH 15	MONDAY, MARCH 18	TUESDAY, MARCH 19	WEDNESDAY, MARCH 20	THURSDAY, MARCH 21	FRIDAY, MARCH 22	SATURDAY, MARCH 23
6 p.m. (17) Pillbox (Unacceptable for adults and adolescents)	6 p.m. (17) Dragon Seed, Part 1 (Unacceptable for adults and adolescents)	6 p.m. (17) Dragon Seed, Part 2 (Unacceptable for adults and adolescents)	6 p.m. (17) Frontier (Unacceptable for adults and adolescents)	6 p.m. (17) Bullfighter And The Lady (Unacceptable for adults and adolescents)	6 p.m. (17) Reason In Remount (Unacceptable for adults and adolescents)	6 p.m. (17) King Of The Underworld (Unacceptable for adults and adolescents)
6 p.m. (18) Castle From France	6 p.m. (18) Storm (Unacceptable for adults and adolescents)	6 p.m. (18) Frontier (Unacceptable for adults and adolescents)	6 p.m. (18) Boy From Dinakona (Family)	6 p.m. (18) Yesterday's Enemy (Unacceptable for adults)	6 p.m. (18) The Taxes Are Coming (Family)	6 p.m. (18) Strange Lady In Town (Unacceptable for adults and adolescents)
7 p.m. (23) Affair At Ashes (No classification)	7 p.m. (23) Frontier (Unacceptable for adults and adolescents)	7 p.m. (23) Frontier (Unacceptable for adults and adolescents)	7 p.m. (23) Revenge Of The Barbarian (No classification)	7 p.m. (23) Yesterday's Enemy (Unacceptable for adults)	7 p.m. (23) Stranger On The Spring (No classification)	7 p.m. (23) The Destroyers (No classification)
7:30 p.m. (24) The Medium (Unacceptable for adults and adolescents)	7:30 p.m. (24) The A Woman's (Unacceptable for adults and adolescents)	7:30 p.m. (24) Frontier (Unacceptable for adults and adolescents)	7:30 p.m. (24) The Man Upstairs (No classification)	7:30 p.m. (24) Yesterday's Enemy (Unacceptable for adults)	7:30 p.m. (24) Stranger On The Spring (No classification)	7:30 p.m. (24) Strange Lady In Town (Unacceptable for adults and adolescents)
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Eye Defect May Be Cause Of 'Problem' Child



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.

(The following is a letter which Dr. Sheppard received recently from the mother of a child with dyslexia. Her understanding of the problems of such children, as well as the need for funds necessary to discover the cause and the cures for this visual affliction, deserved to be brought to the attention of others.)

By Dr. BEN SHEPPARD

He simply refuses to see things my way!!!

How many times a day is this familiar phrase uttered by upset parents? How many hundreds of times a day is it heard by pediatricians, educators, clergymen and juvenile court judges?

This expression has become accepted as a mere colloquialism when in truth it might be the key that would open the door for many children with reading difficulties.

Is it possible for you and your child to look at the same object and each see something different? If you are the parent of a child with the following characteristics, it is not only possible, it is probable.

Does your child continue to amaze you with his flair for intricate detail, impeccable memory for faces and the ability to direct you to any place he has ever been?

Does he appear to be overly observant, with an ability to recognize and play on your weaknesses for his own gain?

On the other hand, are you very concerned because this child is having learning difficulties in school? You know for a fact he's plenty smart. Why is he not finding success in the classroom?

A fair percentage of children in every classroom fit into this pattern. They are normal, bright children with a lack of development of visual skills and/or perceptual motor inadequacies.

REACT INCONSISTENTLY

These children react inconsistently according to their environment. At pre-school levels they manage fairly well, as long as they are not forced to work on tedious lengthy tasks.

They might work at building a structure of blocks and for no apparent reason knock it all down in a state of frustration. If encouraged to rebuild, their attempts would be unsuccessful. Their eyes refuse to focus, and concentration is needed to make them refocus on objects. This results in nervous tension, even though an attempt to rebuild might be more successful 10 or 15 minutes later.

When a child enters school, his visual and/or motor inadequacies become an overwhelming frustration, he is inconsistent in his work habits, has a short attention span and is easily distracted. He is inclined to concentrate on a single detail rather than the general picture. Words are individual units rather than part of a sentence structure. A square may appear one time and four disjointed lines another. Words which are clear suddenly become blurred.

The inconsistency of the child's performances leaves a trail of confusion — at school, at play and at home as well. He wants to do better, he knows he should be able to, but he just can't. Unfortunately, few people believe in the child's desire to achieve and he is lightly passed of as a non-conformist.

This daily pattern of success followed by failure must eventually cause emotional overlays. Help is needed in visual and/or motor control training at the pre-school or first grade level. If left unattended the emotional impact of continued failure will discourage ambitions toward success.

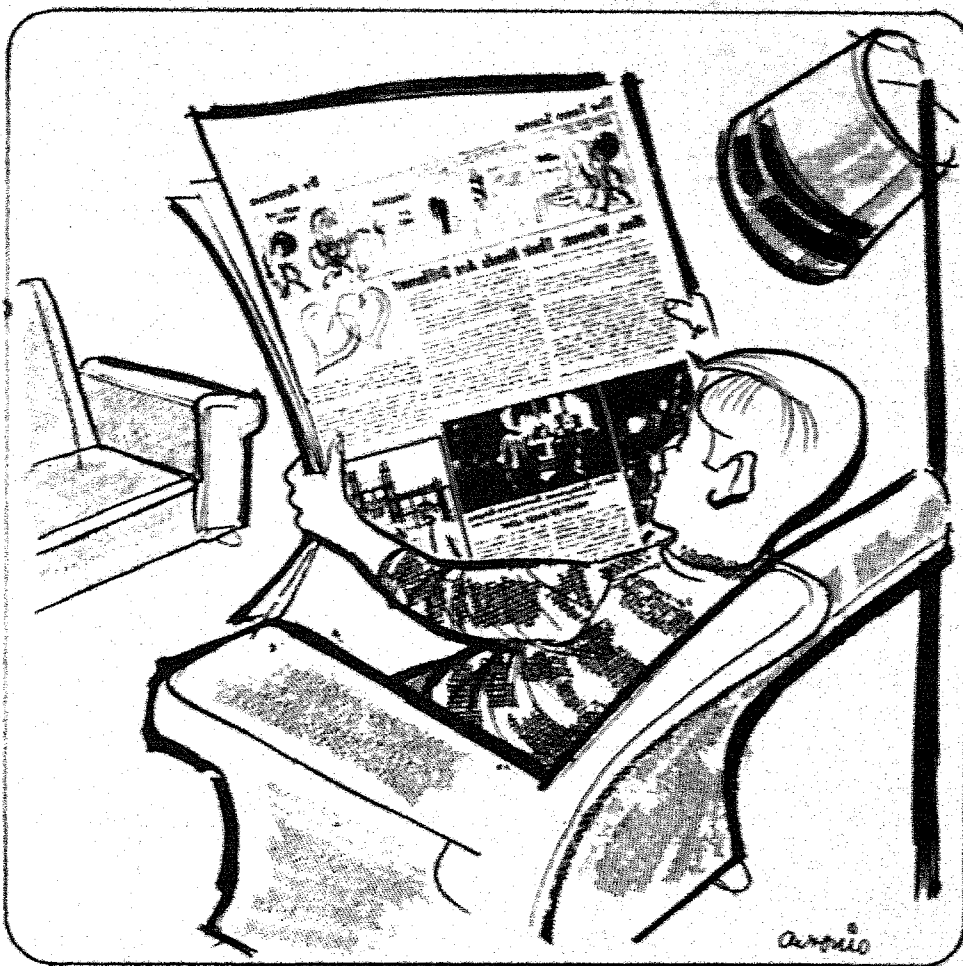
CORRECTION POSSIBLE

There are screening techniques used by specialists in this particular field to detect visual inadequacies which can lead to stress in a learning situation.

Has your child had a developmental vision examination? If correction is started at an early age, the training program need only be brief; a more extensive corrective program is needed by children who have built up frustrations from years of non-achievement.

It is usually necessary for these children to attend a special school where teaching methods are designed for children with visual and motor control inadequacies. These schools have a close teacher-pupil relationship since one teacher must only teach two or three students at a time. In some instances, individual teaching is used. Each child is taught according to his individual needs.

These children need your love and understanding as well as your recognition of their problems. We should make available visual screening tests which will detect their difficulties in pre-school years or first grades. We should offer our moral and financial support to building additional specialized educational facilities to meet their challenges. These schools must be supported so that those who cannot otherwise financially afford it may attend them.



Urges Joining In Medicare

WASHINGTON (NC) — Msgr. Harrold A. Murray, director of the Bureau of Health and Hospitals, United States Catholic Conference, urged persons aged 65 and over who have not signed up for Medicare's doctor bill insurance to get in touch with their Social Security district office.

The new premium rate beginning April 1 will be \$4 per month with the government paying the other half of the protection. For those who enroll before the April 1 deadline, coverage will begin July 1. For those who sign up after April 1, the protection will not start until July 1, 1969.

There are many reasons for recommending the purchase of this coverage, Msgr. Murray indicated. A most important one is that beginning this April out-patient hospital benefits will be paid only under the medical insurance part (Part B) of Medicare.

Msgr. Murray said that 92% of persons over 65 have signed for the doctor bill insurance to supplement their hospital insurance under Medicare.

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"Aunt Lucy" In Kitchen
She's Been Cooking For More Than 60 Years

She's An 'Old Timey' Cook

Garlic, olive oil, lemon and parsley are the four key ingredients in preparing savory meals but "people don't cook with them anymore," says a cook of more than 60 years experience.

Mrs. Lucy Zizzi, known to the Brothers of the Holy Cross and students at Archbishop Curley High School simply and affectionately as "Aunt Lucy," whipped up a batch of what she called "Old Timey" cookies as she recalled that her career as a cook actually began when she was seven years old in Natchez, Miss.

Her mother started her in cooking and she spent many hours visiting in the antebellum home of neighbors where she began collecting many original and unusual recipes.

One of nine children of Italian immigrant parents who settled in Natchez in 1885 she began her own cook book in 1915 and over the years has collected so many recipes that she's now started a second.

Married in 1919 to a marble-cutter who died in 1950, Aunt Lucy operated the People Cafe in Biloxi for 21 years where she could accommodate about 100 persons

with "some standing and some sitting in the kitchen." In those days, she charged 25 cents for a lunch which consisted of a breaded chop, vegetables, salad, dessert and beverage.

COOKED AT SCHOOL

Before coming to Miami last year to be cook in the Brothers' residence adjoining Archbishop Curley High, Aunt Lucy was for 15 years the cook for the Holy Cross Brothers at Notre Dame High School in Biloxi.

"This is the second time I've worked for Brother Leo," she declared, explaining that she rises every day at 6 a.m. to prepare breakfast for the high school faculty. "They eat lunch in the cafeteria," she added, "but I always have some sandwiches and snacks ready too." Dinner is served at 6 p.m. and it's usually near 8 p.m. when Aunt Lucy leaves the kitchen.

Although she cooks, like most experts in her field, with a "little of this and a little of that," Aunt Lucy did offer a Lenten recipe for fish which will probably interest homemakers.



WOMEN ON THE MOVE

BAKED STUFFED FISH

Two days before serving select a whole fish weighing from three to five pounds. If desired have head and tail removed. Have fish slit and cleaned and backbone removed to provide pocket for stuffing.

Bread Stuffing

1 large onion, chopped
1 clove garlic, chopped
4 tbsp. olive oil
2 tbsp. parsley
Six or seven slices stale bread

While soaking stale bread in milk, saute onion, garlic and parsley in olive oil until slightly brown. Season with salt and black and red pepper. Add milk-soaked bread and fry over low heat for a few minutes.

Stuff pocket and slit of fish with mixture, closing by sewing with thread.

Marinade

1 large onion, sliced
1-1 lb. 12 oz. can tomatoes
1 cup Sauterne
1 lemon, sliced

Fry onion in small amount of olive oil. Season with salt and pepper. Add to tomatoes and stir in Sauterne. Place fish in baking pan which has been greased with olive oil. Cover fish with lemon slices and pour marinade over fish. Cover with foil and set in freezer for 30 minutes. Remove to refrigerator shelf and let stand for 48 hours. To bake, remove foil and bake for one hour in oven preheated to 350 degrees. During last 15 minutes increase heat.

Auxiliary Plans Benefit Lunch

A "violet" theme will predominate when members of St. Francis Hospital Auxiliary host their annual benefit luncheon at noon, Wednesday, March 20, in the Bath Club.

Fashions from Jordan Marsh will be modeled.

Mrs. William Beckhart is general chairman of arrangements, assisted by Mrs. Rene Torrado, ticket chairman. Reservation may be made by calling 866-2884 before Saturday, March 16.

Club Arranges Music Festival

A Spring festival of music song and dance will highlight a garden party sponsored by St. Kieran's Women's Club on Sunday, March 24, from 2 p.m. to 5 p.m. on the grounds at Assumption Academy, Brickell Ave and SE 15th Rd.

The first social event in the new parish will include local choirs, ballet and modern dancing and intervals of orchestral selections.

Refreshments will be served throughout the afternoon.

Slate Retreat

CORAL GABLES Wives, widows, mothers and career girls in Little Flower parish have been invited by the Junior Woman's Club to participate in a weekend retreat, March 29 to March 31, at the Dominican Retreat House in Kendall.

Personal Pentecost Called Need Today

CORAL GABLES — The "New Pentecost" called for by Pope John XXII at Vatican II needs now to be

matched by a personal Pentecost, a woman-theologian told an audience in St. Philip Episcopal Church Wednesday.



Dr. Anthony

Dr. Susan Anthony, assistant professor of theology at Marymount College, Boca Raton, advocated an individual charismatic renewal in all Christians, asking, "Has the theological renewal in the Christian Church been even approached by personal renewal? Or is personal change lagging far behind theological change?"

She told Episcopalians that "Charismatic renewal," a personal Pentecost, must be added to the corporate Pentecost of the Church, not alone through infilling of the Spirit, but through active personal prayer supporting the prayer of the Church.

"Baptismal vows renewed at the Easter Vigil should launch each Christian on a path of prayer and charismatic renewal, so that as the Church celebrates Pentecost this year, each Christian will celebrate a personal Pentecost," she declared.

Unless a personal Pentecost accompanies the "great theological renewal spurred by Vatican II," she said, "There is the ancient danger for Christians of cleaning the outside of the cup, but leaving the inside filthy."

"New theologies, new liturgies, plus the social gospel of good works, will not in themselves bring about a depth-changed, Spirit-filled Christian," Dr. Anthony emphasized. "While becoming a saint for the common good, you have to aim at least at being a saint for the personal good, striving to be a saint for the summum bonum, the highest good."

In the goal of spiritual renewal, Dr. Anthony, a former newspaper correspondent, said that she agrees with Cardinal Suenens of Brussels who said that the "charismatic dimension" in each Christian must be renewed, that "... the Holy Spirit is not given to pastors only but to each and every Christian."

Deanery Spring Meet March 21

CORAL GABLES — "Abide in Me and I in You" will be the theme of the Spring meeting of South Dade Deanery of the Miami DCCW, which will be held Thursday, March 21, at the Aquinas Newman Center, 1400 Miller Rd.

Registration will begin at 9 a.m.; and the business meeting will convene at 9:30 a.m.

Election of officers will highlight the one-day sessions, during which Mrs. Norman Gerhold, president, of Homestead, will preside.

Members of the Daughters of Isabella will be hostesses.

"Aboard the Communication Line", featuring Mrs. Raymond Nihill as narrator, will be presented. Participating in the program will be Mrs. Hans F. Dye, Mrs. Leonard Boymer, Mrs. Nayda Schaefer, Mrs. Ann Krug and Mrs. Wilbur Rollins.

Mrs. Lou Unis, DCCW president, will outline details of the upcoming annual diocesan convention scheduled to be held April 28, 29 and 30 at the Hotel Deau-

ville, Miami Beach.

Concelebrated Mass will be offered at 12:05 p.m., by Msgr. John O'Dowd, V.F., deanery spiritual moderator, and pastor, Epiphany parish, South Miami; Father Frederick Wass, pastor, St. Louis parish, and DCCW moderator; and Father William Gunther. Father Wass will preach the homily.

"Legislation" will be the top of Mrs. Murray Blair Wright, a member of the Legislation Committee of the Miami DCCW during luncheon at 1 p.m.

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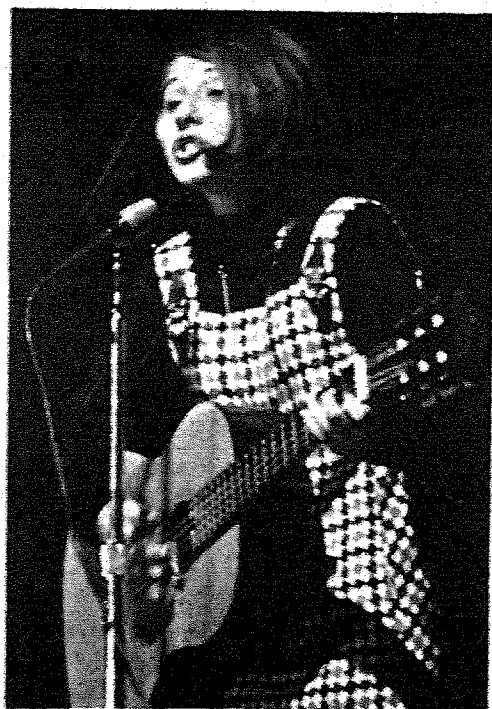
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Seminary CYO Takes First In Talent Show



Vicki Perrone

... Third Over-all

"Entertainment" was the password on Sunday evening as a singing duo of St. John Vianney seminarian-CYOers captured first place in the annual CYO Talent Show competition at Barry College.

"He Was A Friend Of Mine" sang seminarians Vernon Cassell and Jim Blachura, who received the first place over-all competition trophy.

Claudia Kozlowski of St. James parish CYO took home the honors in the instrumental division, and the dancing award went to the St. Timothy parish team of Judy



Claudia Kozlowski

... Instrumentalist Winner

Ziarno and Gladys Lozano who performed to the music "Ebb Tide."

The acting award was copped by Jim Squires of St. Timothy parish, and seminarians Cassell and Blachura took the singing award.

Second place in the overall competition went to "The Young Set," of Yvonne Sisko, Yvette Sisko, Jane Huntley and Bina Rose Phefan of Epiphany parish, and Vick Perrone of Holy Family parish CYO received the third place honors.

Early Morning Ride For Katie, Sunnie

Katie Nin gets up at about three o'clock every day, sleepily piles into a car with a big red elephant painted on the side and drives out to see "Sunnie."

"We bring in the sun every morning, so after a little while the kids in the neighborhood started calling him 'Sunnie' and the name stuck," she said of her four-year-old Lippinzzaner stallion.

Soon to be 19, Katie and Maestoso Kitty, as Sunnie is properly called, tour the South Miami area, often taking early morning swims together in the small lakes near Matheson Hammock, before Katie, a freshman at Barry College, heads to class.

"I started riding, (oh gosh!) before I was two and a half. My first horse was a miniature Shetland pony; it was about the size of a German shepherd," said the girl, who won her first horse show at the age of four. Since that first ride Katie has captured four championships at the Madison Square Garden Horse Shows, and won a

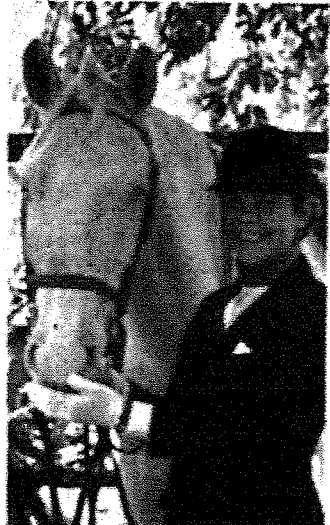
birth in the 1964 U.S. Olympics equestrian team.

An accident a few months before the '64 Olympics kept her from entering that year, but she has plans for future Olympic competition.

"Some people talk about Sunnie and the Olympics," she remarked. "But that's not fair to him. He's never jumped before, even though he could be trained to, and he's still very young."

"Some of my other horses, the colts of my mare, were sired by Olympic contenders and champions. I think they are the ones I would ride if I ride in the Olympics," said Katie, who has a total of eight and a half horses stabled in New England besides Sunnie — "My mare is ready to foal again."

"Whether Sunnie ever competes in the Olympics or not, he is still something special among American horses, noted Katie, who stands five feet, two inches tall, as she mounted Sunnie, who stands 15 hands — five feet — tall. "He's the only Lippinzzaner in the U.S."



Katie Nin and Sunnie

Four years ago, Katie, her father, a retired Mexican industrialist, and mother entertained Col. Podzasky, head of the Spanish riding Academy and members of his school when they toured the U.S. In return for the Nins' hospitality, the Colonel promised the girl a colt by her favorite stallion.

He has already won the first two American horse shows in which he was entered, "and he's just as gentle as can be," said Katie of her early morning riding partner.

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A Priest's Life: Integration Of Much Work And Prayer

By FATHER MICHAEL SULLIVAN

QUESTION: I have often thought of becoming a priest but it seems like such a lonely life. Besides, I find prayer difficult and a priest is supposed to be a man of prayer.

J. B.

ANSWER: It is usually difficult for a person to speak about his own way of life. Ask a fireman what is so great about fighting fires and you will see what I mean. When we enter our life's work we soon come to take it for granted. This is why it is not so easy for a priest to talk about priesthood.

When I was in high school I used to think: "What a depressing lonely life the priesthood must be, always listening to problems, running to the hospital, breaking up fights in school, praying and looking holy. What kind of a life is that?" It's a great life! Ask any priest who works at his priesthood — he'll tell you. The rewards of working for God and God's people far outweigh the hard moments.

Being alone does not necessarily mean one is lonely. Many a happily married man looks back to his bachelor days with nostalgia. The problems of people are not an overwhelming burden. Besides it's a wonderful thing to experience the appreciation of others.

Today, hospitals are not so depressing. Pain is controlled by the sensible use of drugs. In the hospital a priest can bring consolation to others and this too is tremendously rewarding.

Finally prayer becomes part of a priest's life. Like every good Christian the priest seeks to integrate work and prayer so that it becomes difficult to determine where one leaves off and the other begins.

The priest's life can be full and satisfying if his dedication is real and his vision clear.

QUESTION: The other day my mother was listening to the radio. She told me she was shocked by the suggestive words in some of the songs. Now she gets all upset when she hears me listening to popular songs. She feels that they are all sexy.

T. J.

ANSWER: I think you will agree with your mother that some of the lyrics of popular songs have sugges-

tive content. However, I have found that many teenagers either fail to listen closely to the words or are unaware of the intended meaning. Others are fully aware of the meaning.

I feel strongly that radio stations should exercise a self-imposed censorship over those songs which are blatantly dirty. Furthermore, I think that it is the responsibility of the mature young person to register a complaint to the stations which make it a practice of playing such songs. Finally, one sure way of "Cleaning Up Records" is not to purchase the ones which are offensive. The recording stars will

quickly get the message. Remember now, I am speaking of records which are clearly suggestive. I don't think that parents should object simply because the sound is wild (except of course when it disturbs others).

A man, no less than Leonard Bernstein himself has recognized the valid contribution of current popular songs to the history of music. He noted the freedom of teenage music — how it breaks many traditional rules with its frequent changes in key, its use of the male falsetto voice, its overpowering beat and use of strange eastern instruments.



SWEEPSTAKES TROPHY winners in the Christopher Columbus-Lourdes Academy Academic Day competition, the team from St. Theresa School included left to right, Magdalena DeGasperi, Kathleen Collins, Sister Louis Bertrand, S.S.J., Beatriz Infante, and William S. Higgins.

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CYO All-Stars

Dick Griswold, who led the cagers of the Annunciation parish CYO to within six points of the Diocese of Miami basketball championship, has been named the outstanding player of the recently completed Diocesan tournament.

The Coach of the Year award went to Thomas Neun of St. Francis of Assisi parish, Riviera Beach. West Palm Beach's Holy Name parish CYO team was honored for the outstanding sportsmanship it displayed during the basketball season.

Named to the 1968 CYO All Diocesan Team were: Tom Grubbs, St. Bartholomew; Ronnie Price, St. Bartholomew; Tom Blaine, Annunciation; Dick Griswold, Annunciation; Julio Palau, St. Michael; David Abate, St. Lawrence; Conrad Kelley, St. Helen; Frank Claverella, St. Francis of Assisi; Freddie Maas, St. John Vianney; Tom Fredericks, St. Stephen.

Honorable Mention: Bruce Griswold, Annunciation; John Mather, St. Vincent; Richard Porro, St. Michael; Gus Page, Holy Redeemer; Danny Wright, Holy Rosary; Bill Squires, St. John Vianney; Ken Roundtree, Holy Redeemer; Neil Mahoney, St. Francis of Assisi; Bill Heffernan, St. Rose of Lima.

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Those Final Seconds Cost Game For Knights

One of the greatest axioms of sports is: The game is never over until the last out.

My 10-year-old son learned that last summer when his Khoury League baseball team led in the championship playoffs by 7-3 in the final inning, with the opposing team having two outs and not a single runner on base. Still, they rallied to win out, 8-7.

The Archbishop Curley High basketball team found out that basketball games do not end until the buzzer is sounded. It was a heart-breaking lesson.

The Knights had staged a near-miraculous rally in the final 48 seconds of their regional championship game by scoring six points to take a 53-52 lead with just six seconds showing on the clock as Key West High took the ball out of bounds.

In those final seconds, Key West tossed the ball into play, two dribbles were taken, a long, 60-foot desperation shot was taken toward the basket, it missed, the rebound was grabbed by a Key West player...who promptly tossed the ball back into the basket for a stunning 54-53 triumph. All of this in the final six seconds.

AGONIZING MOMENT

Curley's hopes of a second straight trip to the state basketball tournament finals at the U. of Florida were crushed in a moment of disbelief.

"I just don't see how all of that could have happened in just six seconds," stated Curley coach Phil Patta.

"It must have taken a couple of seconds for him (Quinton Thurston of Key West) to dribble after he got the ball, a second or so for him to get the long shot off, some time for the ball to travel through the air, and more time for it to hit the backboard, fall into the other player's arms and for him to get his shot off.

"I don't see how all of this could have taken less than six seconds. As I saw it, the buzzer went off when the long throw hit the backboards.

"But, there isn't anything anyone can do about it now," he added.

"But, I was terribly proud of our kids for the game they played and the season they had. I know I would have been very pleased with a 28-2 record at the start of the season...but to get so close and have the state tournament in our grasp was awfully hard to take."

The excitement of the last few seconds left some unanswered questions.

• Did Thurston travel when he got off the desperation long shot? Some observers think he did, but the call was not made.

• Was the ball still in Mike Raymond's hands — and not in the air — when the buzzer went off? Some observers think it was.

• Did Curley's defenders stand by and not try for the rebound because they had heard the buzzer go off and thought the game was over? Some observers thought so.

TRAGEDY REPEATED

The results, though, can not be altered. So, Curley loses its second straight bid for a state championship in almost as fantastic a finish as they lost last year.

Last season, in the semifinal game at the U. of Florida, St. Petersburg Gibbs won the game AFTER time had run out in the overtime with a pair of free throws on a foul committed just as the buzzer sounded.

In looking back over the game, possibly Curley lost the game themselves when they missed on three straight 1-and-1 free throw chances in the second half, after nursing leads of from one to three points throughout the third and fourth period.

When they got a fourth chance, one of the Knights stepped over the baseline as Gary Strachan stood with the ball in his hands at the free throw line.

This is an automatic violation and Key West got the ball at out of bounds. The Knights shot just seven of 17 free throws and this hurt, badly.

Cyril Baptiste finished his Curley career with another outstanding performance, getting 27 points, on a 12 for 15 field goal effort, and grabbing off 17 rebounds.

Peaches Bartkowicz ...Marymount Star.
Misses 'Peaches' Ready For Tourney

Two Marymount College Peaches — a tennis star and her coach — returned to campus this week, intent on preparing for the up-coming final round of the Florida State University Women's Collegiate Invitational Tennis Tournament, which will be played on their home courts, Friday, March 22.

Eighteen year old Jane "Peaches" Bartkowicz topped all her competition during early rounds of the FSU tourney last weekend in Tallahassee to win a berth in the finals, which were called because of rain on Sunday afternoon.

The fourth ranked American woman tennis player, who hails from Hamtramck,

Michigan, and her coach, former University of Miami tennis star Fern "Peaches" Kellmeyer, are the third ranked doubles team in women's tennis in the United States. Miss Bartkowicz also holds all of the major junior women's titles, including the junior Wimbledon title.

In addition to the FSU tourney finals, the Misses Peaches are planning for the first annual Marymount College Tennis Scholarship Tournament, which will be

held on the college courts, Saturday, March 23.

The Marymount coach-player combination has challenged male and female doubles teams from the South Florida area, and the team finishing with the highest number of games won from the Marymount duo will receive the trophy.

Proceeds from the tournament will be used to further the tennis programs at Marymount College.



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Prophet Needed Now, If Ever

By FATHER DAVID G. RUSSELL

Many today feel that we are a deeply disturbed nation. Is it possible that the pain of the economic depression of the 30's pales be-

NOW-- Christianity

fore the psychological depression of the 60's?

Unfortunately, too many Americans feel empty, restless and rootless.

From the first, American Catholics longingly desired to become part of the American mainstream of life. Catholics were in the beginning, by and large, an emigrant people who desired equal status in their new homeland. For the most part that assimilation is now reality, but Catholics are finding out along with their fellow citizens that the nation has not achieved the concrete embodiment of all the lofty values which are the ideals of our land.

Our forefathers wanted America to be the home of equality. Yet the United States has never really thrown off the corruption of racism, prejudice cultivated through years of institutional slavery.

Our forefathers believed that their country was a land of opportunity, yet many poor are growing poorer or standing still in the midst of

prosperity. They believed that in this land, reason and compromise were the tools of effective democracy, yet riots and extremists are becoming more common.

The founding fathers were men who believed in peace, yet today violence is becoming a way of life and is being institutionalized in a vast military machine, global in presence.

DREAM TESTED

America was founded with a dream, but the realities of the day are testing it as perhaps never before.

Is it possible that the once emigrant Catholic people together with other Americans are becoming disillusioned? Emigrant peoples have now by and large achieved their long-awaited assimilation, but into what? Perhaps a middle class which all too often protects its interests through racism, into a middle class which tries to cleanse its conscience through drugs and liquor.

What has happened to the American dream? Are the vast slum cities its incarnation? Are the jammed expressways, its roadway? Are doctors who overcharge for Medicare its ideal? Is the crime in the streets its fruit? Is the rampant sex on its screens and in its books the maturation of its freedom? What happened to the American dream?

With great enthusiasm we carry out American ideal to all the lands of this planet. Yet is it possible that what



started out as an honest effort to help those who needed aid has sometimes become a system of political blackmail?

Do we help only those who vote for us? Are we too ready to make arms, the weapons of war, our first gift to worldwide freedom and peace. Have we ever been guilty of compromising the freedom of other nations to choose their own leaders and systems of government?

If any of this is true, should we be surprised when our youth are not mesmerized by our magnanimity, when they feel cheated and disenfranchised? Should we be horrified when they some-

times reject our lofty goals?

SOME GOOD WORKS

Of course, there are good people and good works in this land, but are they sufficient to dissolve a growing pessimistic mood?

America has reason to be concerned, for every people needs a good leader; and yet when we speak of leadership we hear of the credibility gap. Have our deeds sometimes made dubious the very leaders of the land. If one does not believe in the land, they will not believe in its leaders.

Let us hope that the American dream did not blow up at Hiroshima. Now we realize that any means cannot be baptized in the service of a good cause. We know that we cannot make a desert and call it peace. We know that we cannot kill and bomb and maim in the name of the American ideal.

Let us not undermine our ideals in championing their cause. Then our enemies would have made us join their ranks in the means we employ to vanquish them.

God knows we need a prophet in our day to form our conscience, to purify our goals and to enskine our desire. We need a catalyst to vivify the national consensus. We need a leader who can articulate the aspirations of our hearts.

Without that charismatic figure, our dream runs the risk of being a bubble.

Prayer Of The Faithful

THIRD SUNDAY OF LENT

MARCH 17, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. If we see ourselves as the Body of Jesus, then we shall strive to be one with Christ in His consecration to the Father, one with Him in His openness to the Spirit, one with Him in His love and concern for His brethren.

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For an early end to the fighting in Vietnam, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For peace in our Nation's cities, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For fair practices in housing and employment, that all people, in fact will have the opportunity to work and raise their families in favorable surroundings, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For the success of the 1968 Annual Bishop's Charities Drive, that our Diocesan institutions of charity may continue to meet the needs of the poor, the sick, and the dependent in our Diocese, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For N. & 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: (7) For all of us in this assembly of the People of God, that through our participation in this sacred rite Christ may make Himself more effectively present to the world and through us bring saving grace to our Community, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Almighty God, Eternal Father, there are few things more urgent in our present need that the development of a truly modern and deeply ecclesial spirituality. Grant that in receiving that for which we have petitioned we may be more closely united to one another and to You. Through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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St. Joseph's Feast Day Is On March 19

By JOHN J. WARD

March is the month dedicated by the Church to St. Joseph. Next Tuesday, March 19, is St. Joseph's feast day.

Still another feast, that of St. Joseph the Worker, is observed on May 1.

When God wished to give a mortal mother to His Son, God chose the purest of the daughters of Juda, the Virgin Mary. When He wanted a protector for the Blessed Virgin and her future Child, God chose the virgin Joseph, the most

chaste of men.

The feast of St. Joseph, next Tuesday, March 19, this is celebrated in honor of the spouse of the Blessed Virgin, in whose care were placed Our Lady and Jesus Himself.

It has taken many centuries for the world to begin to realize the true role of St. Joseph in the redemption of man. The Holy spirit, it would seem, waited for nearly 20 centuries for the time when Christians would be able to grasp the extraordinary holiness of Joseph.

The explanation, perhaps, is that the Church came into being in a world of pagans who were too earthly to be able to accept the sublime fact of a husband and wife living together in perfectly virginal pure love.

It came to be, then, that Joseph, when he was talked about at all, was called the "foster father" of the Christ Child and the guardian, rather than the husband, of the Virgin Mother.

Joseph, of course, was not the father of Jesus, Who had no physical father. But

in every other sense of the word "fatherhood," Joseph was Christ's father more perfectly and meaningfully than any other father has ever been or ever will be father of any child.

While Joseph was not Mary's husband physically, still in all other of the noblest meanings of "husbandhood," he was most sublimely her spouse.

In both his fatherhood and his husbandhood, he teaches tremendous lessons about those two states in life.

If what the world needs most is better husbands and fathers, Joseph today stands ready to show the way. The word "guardian" does not adequately convey the truth about St. Joseph's husbandhood. The only words that do convey it are "ever virgin husband."

The fact is that Joseph stood in God's place on earth toward God's only begotten Son.



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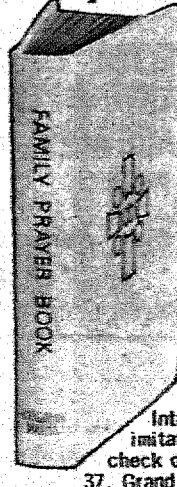
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MISSAL GUIDE

Mar. 17 Mass of the Third Sunday of Lent. Creed, Preface of Lent.

Mar. 18 Mass of a weekday of Lent. Preface of Lent.

Mar. 19 Mass of St. Joseph, Confessor, Patron of the Universal Church, Gloria tract, Creed, Preface of St. Joseph.

Mar. 20 Mass of a weekday of Lent. Preface of Lent.

Mar. 21 Mass of a weekday of Lent. Preface of Lent.

Mar. 22 Mass of a weekday of Lent. Preface of Lent.

Mar. 23 Mass of a weekday of Lent. Epistle from 21st Sunday after Pentecost may be used, Preface of Lent.

Mar. 24 Mass of the Fourth Sunday of Lent. Creed, Preface of Lent.

Creada Ya la Fundación Para Viviendas Baratas

La formación de una fundación no lucrativa que proveerá viviendas baratas para familias de bajos y moderados ingresos económicos en el Condado de Dade, fué anunciada esta semana.

La 'South Florida Citizens' Housing Foundation, Inc., fué organizada y aprobada esta semana por el Estado de la Florida, respondiendo a una sugerencia hecha por el Obispo Carroll hace varias semanas durante unas audiencias convocadas por el Congreso Estatal para estudiar el problema de la vivienda.

En esa ocasión, el Obispo Carroll ofreció a la comunidad un donativo de \$50,000 a nombre de la diócesis de Miami y exhortó a que otras contribuciones similares fueran recaudadas entre hombres de negocios e instituciones privadas a fin de crear un fondo de un millón de dólares para la construcción de viviendas baratas aprovechando además fondos federales.

El Obispo propuso que se creara una fundación de ciudadanos que recibirían fondos de los negocios locales, la industria, el comercio, las instituciones financieras y las iglesias. Desde entonces, el Obispo Carroll fué nombrado presidente de la nueva corporación.

Los propósitos de la nueva corporación son el promover la construcción y habilitación de casas para familias de bajos ingresos que de otra forma no podrían obtener viviendas dignas y decentes; proveer servicios y actividades para desarrollar nuevas oportunidades de empleo en el campo de la vivienda y la construcción y para mejorar las condiciones de vivienda de los ancianos.

La corporación, cuyo consejo de directores será elegido entre la comunidad, venderá, comprará, intercambiará y dispondrá en otras formas distintas de edificios, terrenos y otras propiedades y mejorará y ampliará y construirá ese tipo de propiedades, así como la adquisición por donación, compra, préstamos o arrendamiento de hipotecas o propiedades y recabará préstamos para sus fines de servicio.

La corporación también ayudará a la reconstrucción, limpieza y adaptación de áreas deterioradas.

No contempla la corporación ninguna ganancia pecunaria o utilitaria para sí o alguno de sus miembros.

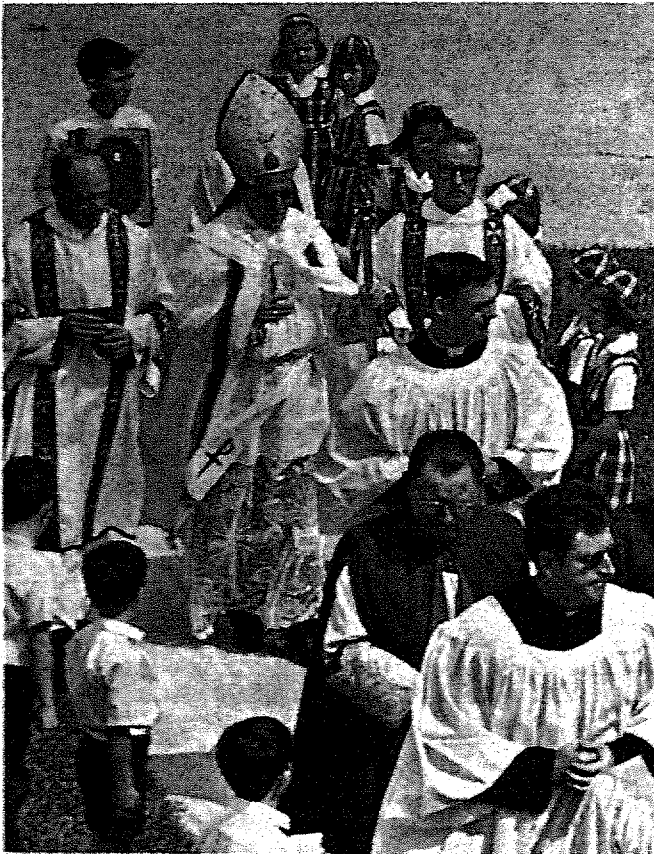
Instituciones bancarias, compañías de seguros, hombres de negocio han respondido ya favorablemente a la exhortación del Obispo desde que hace un mes Leonard A. Usina, presidente de la cadena bancaria Peoples Group of National Banks ofreció unirse al proyecto.

Las oficinas de la nueva 'South Florida Citizens Housing Foundation' estarán enclavadas en el 240

Security Trust Bldg., en el centro de Miami.

El problema de la vivienda se ha venido agudizando en los últimos tiempos en Miami y hace pocas semanas esta sección en español de The Voice destacaba el alarmante aumento en los alquileres que se está sufriendo en las zonas densamente pobladas por refugiados cubanos en Miami y Hialeah.

La proposición del Obispo Carroll tiende a dar una solución a ese problema, cooperando al desarrollo de una reforma urbana que ponga punto final a los abusivos aumentos de alquileres, a la deterioración de zonas que se están convirtiendo en ghettos, a la elevación moral y material de individuos y familias que de otra forma se verían envueltos en un círculo vicioso de pobreza, abusiva explotación, desidia oficial, decepción, frustración, resentimiento y delincuencia, que redundaría en la destrucción moral de individuos y familias y en desastrosas consecuencias para la comunidad.



El Obispo Eduardo Marín Dalmáu ostentó la representación del Obispo Coleman F. Carroll en las ceremonias de dedicación de las obras de ampliación en la parroquia de Holy Rosary, Perrine. Seis aulas y un salón parroquial forman parte de la nueva estructura.

Dispersión Familiar: Signo del Comunismo

Orlando Durán Valdés llegó al exilio en uno de los Vuelos Varadero-Miami, acompañado de sus menores hijas Ibis y Dalila Durán Castañeda, de 3 y 13 años, respectivamente.

En Cuba quedaba su esposa, quien optó por no abandonar el país para estar cerca de su único hijo varón, quien, al cumplir los quince años de edad, había sido llama-

mado al Servicio Militar Obligatorio.

Relató Durán Valdés, con gesto atribulado, que hacía más de dos años había solicitado la salida del país para toda la familia. Dias antes de recibir el telegrama autorizando la partida, el hijo varón cumplió 15 años y fué llamado al Servicio Militar.

"Pensé que todos nos que-

dáramos en Cuba —dijo el angustiado padre— pero después de estudiar el problema mi mujer y yo, optamos porque ella quedara en Cuba y yo trajera a las niñas a Estados Unidos."

"Mi hija mayor —sigue diciendo— estaba siendo objeto de adoctrinamiento comunista en la escuela donde estudiaba. Y más que adoctrinamiento político, que ya

se vuelve odio contra todo, inclusive contra sus padres, le señalaban normas de moralidad totalmente ajenas a nuestros principios. Por ejemplo, le insinuaban en la escuela que pensara en casarse pronto para que diera hijos a la patria socialista y le ponían ejemplos ocurridos en países comunistas, donde las niñas de doce años se casaban con sus compañeros de colegio, sin los "prejuicios burgueses" de otros países o sistemas."

"Tanta inmoralidad y degeneración —añadió Orlando Durán—, nos obligó a dividir la familia, salvando yo a las hembras y quedando la madre junto al varón. La dispersión de la familia es el signo que prevalece en Cuba comunista."

Y terminó diciendo el nuevo exilado: "Mi hija mayor está educada en el amor a Cristo y el respeto a sus padres. Y así quiero que siga siendo y, también, que la pequeña continúe por ese camino en un país libre."

Panel en TV Sobre Cursillo

Un panel de discusión sobre los Cursillos de Cristiandad se presentará a través del Canal 7 de televisión, WCKT, el domingo, a las 11 a.m., en el programa 'Church and the World Today' (La Iglesia y el Mundo de Hoy). El programa será en inglés.



Contra Seminaristas del St. John Vianney's Seminary, de Miami, dan una demostración de bailes típicos cubanos durante un festival musical de la Catholic Youth Organization (CYO) efectuado en Barry College. Son ellos Jorge Sardiñas, de Cuba; Carlos López de Honduras; Cesar Guzmán, de Panamá; y Pablo Navarro, de Cuba.

Iniciativa Privada En Función Social

Por Gustavo Pena Monte

La creación de una fundación destinada a promover viviendas económicas para familias de bajos ingresos, respondiendo a una iniciativa del Obispo Carroll, habla muy alto del concepto de función social de la iniciativa privada en esta nación.

El de la vivienda es un problema incipiente aquí en Miami, es mínimo si lo comparamos con otras ciudades del mundo, especialmente muchas de nuestras capitales latinoamericanas, inundadas de barriadas de indigentes.

Sin embargo, tan pronto como algunas zonas del condado de Dade comenzaron a deteriorarse con la extensión de ghettos en los barrios negros; tan pronto, por otra parte, se tuvieron reportes de la súbita demanda de viviendas y el aumento de alquileres creciente en ciertas zonas de densa población cubana, a consecuencia del constante éxodo de los que huyen del comunismo, la iniciativa privada comenzó a preocuparse. El Obispo Carroll lanzó una estudiada sugerencia y apeló a las clases poderosas de la comunidad para crear un fondo de un millón de dólares para viviendas baratas.

Hace apenas dos meses de esa sugerencia privada de un obispo y ya se anuncia la creación de la fundación y ya se reportan adhesiones de hombres de empresa que no sólo ofrecen su cooperación, sino que ellos mismos exhortan a otros capitalistas advirtiéndoles que "es necesaria una reforma urbana y que esa reforma urbana tiene que lograrse principalmente con la participación directa de la empresa privada."

Ojalá que esta fundación siga teniendo el respaldo que está logrando en estos sus primeros pasos y que pronto comience a resolver el problema de la vivienda a las familias necesitadas.

Ojalá también que, ya que Miami es puente entre las Américas y por aquí pasan y hasta están establecidos tantos hombres de empresa de origen latinoamericano, —unos en viajes de negocio o cómodo descanso, otros amarrados a un forzado exilio— éstos aprendan el ejemplo de iniciativa privada en función social que comienzan a dar las instituciones particulares y los hombres de empresa de esta área, y despierten así de la apatía y la indiferencia con que han visto surgir y crecer grandes problemas sociales en sus propios medios, sin la menor preocupación humana por ofrecer una solución, por demostrar un interés cristiano por la necesidad de otros, viendo surgir barriadas que son caldo de cultivo de un odio que los amenaza o ya los ha alcanzado.

Porque los hombres que se han lanzado a la creación de esta fundación privada para resolver el problema de la vivienda, están buscando aliviar un problema a quienes de otra forma se verían envueltos en un círculo vicioso de pobreza, miseria, explotación, indiferencia, provocando decepción, resentimiento, odio y delincuencia que redundaría en perjuicio de la comunidad toda.

Nuevo Arzobispo En Nueva York

Ciudad del Vaticano (NA)— El obispo Terence James Cooke ha sido designado por el Papa Paulo VI para reemplazar al difunto cardenal Francis Spellman como arzobispo de New York.

Monseñor Cooke es neoyorkino y cuenta con 47 años de edad. Era uno de los ayudantes del cardenal Spellman, quien murió el día de diciembre de 1967. La designación sitúa al joven prelado en el grupo de los probables cardenales que serán creados en el próximo consistorio, según estiman algunos observadores.

'Fashion Show' de José Rivero A Beneficio del Centro Hispano

Un 'fashion show' a beneficio del Centro Hispano Católico está siendo organizado por la auxiliaría femenina de esa institución, para celebrarse el sábado 4 de mayo en el Hotel Everglades.

El fashion show presentará distintos modelos del conocido diseñador cubano José Rivero y sombreros confeccionados por Eva Hidalgo.

El acto será amenizado por las alumnas de guitarra del Studio de Lily y Margot y habrá también un desfile de trajes típicos de distintos países latinoamericanos.

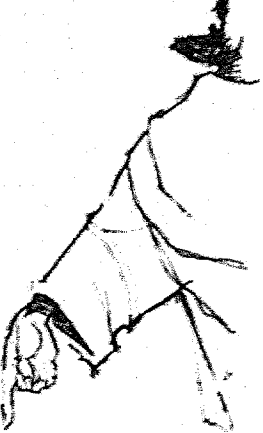
Las papeletas están ya a la venta en las oficinas del Centro Hispano Católico, así como a través de las damas de la Auxiliaría del Centro. Para más detalles o reservaciones llamar a la señora Emma McCormac al 666-4322.

Fisonomías en la Pasión de Cristo

Caifás: Fisonomía Del Odio

A medida que nos adentramos en la Cuaresma, nos acercamos a los días en que se conmemoran los momentos culminantes de la pasión y muerte de Cristo. En esos últimos momentos de la vida de Jesús de Nazareth, se manifestaron lo que podríamos llamar fisonomías psicológicas, mas representativas de los sentimientos humanos.

En una serie de artículos que comenzó la pasada semana, el Padre Antonio Navarrete, nos está perfilando estas fisonomías psicológicas. En el numero anterior, vimos la "Fisonomía de la traición: Judas," en este de hoy, tenemos la del odio. En proximas semanas tendremos: La de la cobardía, en Pilatos; la despectiva e indiferente en Herodes y finalmente la del amor en la Santísima Virgen, para culminar con un boquejo de la Cruz y su sublime significado.



Que influencia, querido lector, tiene el corazón en la inteligencia. Pascal decía que el corazón tiene sus razones que la inteligencia no comprende.

Caifás odiaba a Cristo y porque lo odiaba, su mente estaba ofuscada y era incapaz de ver la verdad que se encerraba en la Persona de Cristo.

Del huerto de los Olivos, la soldadesca romana llevo a Jesús maniatada a casa de Caifás, que era el sumo sacerdote de Israel.

La sala esta repleta . . . Jesús es colocado en el centro del recinto, frente al sitial de Caifás. Es un estrado, está de pie Caifás, por sus hombros desciende el gran manto pontifical y lleva la tiara pontificia, símbolo de la autoridad suprema.

Los ojos de Caifás estan clavados en Jesucristo. Por fin parece que va a liquidar el asunto de Cristo que tanto le ha preocupado.

"Te conjuro por el Dios vivo, que nos digas, si tu eres el Cristo, el Hijo de Dios. . ."

Jesús con serenidad, con decisión y con todo el peso de su convencimiento, contesta.

Si, tú lo dices. Yo soy.

Se oye un ruido de rasgón seco, rayando el silencio. Caifás ha rasgado sus vestiduras y con la mano encrispada grita con gestos desarticulados: Blasfemia, blasfemia.

Aquel pueblo, cuya misión histórica era el servir de pedestal en que apareciera el Mesías, el Redentor del mundo: con su orgullo, con su dureza, con su ambición acababa de hacer trizas el pedestal de Dios.

El odio, el odio . . . qué misterio el del odio a Jesucristo. El tiempo que destruye todos los afectos y todos los odios, no ha podido destruir el odio, ni el amor hacia Jesucristo.

Cuando Nerón pesaba todavía con toda la fuerza de su infamia sobre el mundo, se concibe que Tácito tuviera el pesar de no poseer un buril bastante poderoso para marcarle eternamente con un hierro candente. Más hoy que Nerón se halla tan lejano que sus vicios duermen despreciados e impotentes en sus tumbas, quién odia a Nerón? . . .

Dicen que el amor es un homenaje a la bondad y el odio es un homenaje a la fuerza. Se odia lo que vive, lo que tiene influencia actual. Esa es la gran prueba de que Jesucristo vive, porque los que le odian quieren sacudir en espasmos impotentes, la fuerza y la vida de Cristo! Ecrasser L' infame! fué el grito de Voltaire. "Aplastar al infame, a Cristo. . ." pero el pobre hombre murió comiendo sus propios excrementos y no pudo ni siquiera arañar la figura grandiosa, sublime, de vitalidad perenne de Jesucristo, porque Jesucristo es el Hijo de Dios.

cine guía

Por Alberto Cardelle.

TOWER: "La mansión de las Viboras." Intérprete Gary Cooper. Clasificación moral: mayores con reparos. "Tony Rome." —Tony Rome, detective particular se ve envuelto en el robo de un broche de brillantes perteneciente a una muchacha de

la alta sociedad de Miami. Este film es una dosis compuesta por un detective amoral, un buen equipo de villanos y la infaltables víctimas. Todo fusionado en una trama ágil donde el interés no luce decaer. El director Gordon Douglas nos ofrece también la radiografía de una ciudad y lo más importante: su jungla humana. En el aspecto técnico la cinta se ha hecho con discreción. Ningún valor positivo a primera vista. Clasificación moral: mayores con reparos.

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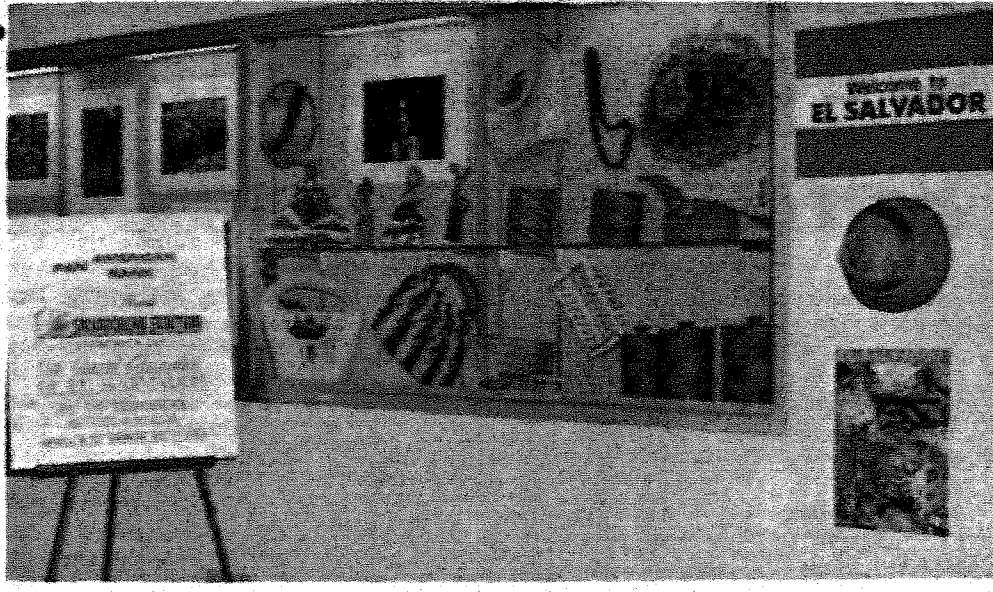


Recital De Piano

Un recital de piano será ofrecido por la renombrada pianista cubana Arminda Schutte el proximo sábado, día 23, comenzando a las 8:30 p.m. en el auditorium de la parroquia de Little Flower, Coral Gables.

Este recital esta siendo organizado por las instituciones catolicas hispanas de esa parroquia a fin de recaudar fondos para la creación de un centro de juventud, donde la muchachada de la zona tenga un lugar de esparcimiento y formación religiosa, cultural y cívica.

Las entradas para este recital, al precio de \$1.00 pueden adquirirse en la propia iglesia de Little Flower, en las oficinas de Lorraine Travel llamando a la señora Fernandez, tel. 448-6615.



Aspecto parcial de la Exposición de El Salvador en los salones del Pan American Bank of Miami. En una de las vitrinas se exhiben sombreros, carteras, muñecas, collares y otros artículos de la artesanía e industria salvadoreñas. También se exhiben pinturas y fotografías en colores de los lugares más pintorescos de El Salvador. Una joven salvadoreña atiende al público y le obsequia con tacitos del aromático café de El Salvador, traído especialmente a Miami para esta ocasión.

Para Jóvenes y Mayores

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

Quizas uno de los problemas mas acuciantes y de mayor trascendencia en el momento presente es el de la juventud, o mejor, el de los jóvenes.

Escepticos unas veces, criticos otras, los jóvenes desorientan a sus mayores que por miedo a crear complejos, o ajenos a esta tonica de emancipación que caracteriza nuestra sociedad moderna, se sienten perdidos en el llano.

Vivimos días de confusión y de desorientación, no solo para los mismos jóvenes, sino también para los educadores.

Yo no encuentro nada mejor que ofrecer, a padres e hijos, que el libro que tiene todas las respuestas para todas las situaciones de la vida: El Evangelio. Toda educación que ignore, se aparte o prescindida del evangelio, tendrá un final vacío cuando no trágico. Y todo joven que no encuadre su vida moderna en los principios inmutables del Evangelio, vivirá una vida de excentricidad y de anticonformismo.

El Evangelio nos habla de un joven que se acercó a Cristo para preguntarle. Allí comienza la belleza y la veracidad del cuadro evangelico. Un joven preguntando. Ellos preguntan, ellos quieren saber, andan con el alma abierta y su vida dependerá de la semilla que caiga en ese surco hambriento.

No hay que extrañarse de que ellos pregunten; no es desconfianza, no es rebeldía, es necesidad vital: es parte de sus años como lo es el aire que respiran.

Y la pregunta fue esta: "Maestro, ¿qué tengo que hacer para conseguir la vida eterna?"

Aquel joven no pregunto a cualquiera. No le bastaba cualquier opinión. Pudo haberse quedado con las proposiciones de la filosofía griega, o con el utilitarismo de la concepción romana. Pero era sincero. Como lo son en general los jóvenes. Y fue a preguntar a la fuente.

Ahi está el cuadro: Un joven ante Cristo. No la juventud ante Cristo, sino un joven. Porque la juventud no existe, solo existen jóvenes. Como no existe la adolescencia, sino adolescentes. Como no existen las enfermedades, sino enfermos. Como no existe la humanidad, sino hombres.

Un joven en busca de lo que siempre buscan los jóvenes: la felicidad. "¿Qué tengo que hacer para conseguir la vida eterna?" Un joven dispuesto no a que le regalen la felicidad, sino dispuesto a pagar su precio: "¿Qué tengo que hacer?"

Y la respuesta, sin titubeos ni ambigüedades: "guarda los mandamientos." Y para que no hubiera duda, y para no darle unos mandamientos acomodaticios, Cristo enumera a renglón seguido la lista de los mandamientos, los incambiables, los que perdurarán aunque el hombre viaje en jet, se refresque con Pepsi-Cola o esté a punto de descender en la luna: "Dijole el joven, ¿Cuales? Jesús respondió: no matarás, no adulterarás, no hurtarás, no levantarás falsos testimonios; honra a tu padre y a tu madre y ama al prójimo como a ti mismo."

Y después el reclamo del heroísmo para el que el corazón de los jóvenes ha sido creado: Si quieres ser perfecto, vete, vende cuanto tienes, dáselo a los pobres y ven y sígueme."

"Guarda los mandamientos" ahí estará siempre el secreto de la felicidad para todo hombre. Para los jóvenes también. Y para los jóvenes de hoy. Para los que ya no saben qué hacer y andan sucios y melencólicos, y tocan guitarra y fuman marihuana, y protestan por las leyes, y duermen promiscuamente dentro de un automóvil.

En los mandamientos está la felicidad. No en la anarquía. No en el frenesí. No en las orgías. No en el libertinaje, que no es otra cosa que el abuso y el mal uso de la libertad.

Claro que esto deben saberlo los jóvenes y los mayores, padres y educadores.

"Guarda los mandamientos" deben tenerlo en cuenta los padres que tienen hijos pequeños, muy pequeños, porque la educación es un proceso largo que empieza con el amamantamiento del niño.

"Guarda los mandamientos" hay que exigírselo a los educadores, sino, es preferible no recomendarle el tesoro de nuestros hijos.

"Guarda los mandamientos" deben tenerlo en cuenta esos sistemas de educación de este mundo occidental en que vivimos que basan la educación del joven en la libertad (lo cual está muy bien), pero en una libertad sin barreras, (lo cual está muy mal). Una libertad que es

La Familia, Hoy

libertinaje y liberación absoluta: liberación del control de los padres (Honra a tu padre y a tu madre") liberación de la obediencia ("guarda los mandamientos") liberación de metas morales ("no adulterarás") liberación de las limitaciones que impone la ley ("no hurtarás") liberación de la belleza de un ideal ("Amaras a tu prójimo como a ti mismo") liberación de la veracidad ("No levantarás falso testimonio").

Todos sabemos de sistemas de educación que no pueden menos de resultar halagadores para el alma juvenil — ansiosa de emociones y experiencias — porque proclaman el hedonismo amoroso, las formas antisociales, las excentricidades, la liberación de las obligaciones hacia los demás y el acceso a experiencias originales, morbosas y gregarias.

El Cardenal Mercier decía muy sabiamente que "obedecer es un acto noble; es afirmar que existe un valor superior a los caprichos individuales."

A esto se reduce a veces nuestra moderna educación de padres y maestros: a alimentar y cebar los caprichos de los jóvenes.

No se educa para "guardar los mandamientos". Y es muy malo educar, orientar y proclamar la libertad y el amor pero sin disciplina y sin mandamientos. El hombre, el joven también, es mitad ángel y mitad bestia. Olvidar los mandamientos es hacer que la bestia cabalgue a espaldas del ángel. Eso explica muchas cosas que se ven por ahí en este mundo raro.

Paul Claudel conocia esta pagina del Evangelio que propongo a jóvenes y mayores. Y porque la conocia y porque conocia muy bien a los jóvenes, Paul Claudel escribió: "La juventud no es un tiempo para el placer, sino para el heroísmo."

¿Hay heroísmo en nuestros jóvenes de hoy? Yo creo que sí. Pero hay un gran peligro de que en el tormentoso mar de la vida se nos oscurezca tanto el cielo que perdamos la estrella polar que orienta a la verdadera felicidad.

"Guarda los mandamientos." Toda educación que ignore esto, o voluntariamente lo elimine, no hará otra cosa, a la corta o a la larga, que estrellar a los jóvenes contra el Cabo de las Tormentas.

Español Misas Dominicales

ST. KIERAN, Assumption Academy—1517 Brickell Ave. 12 p.m., 7 P.M.

ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m. 1,6 y 7:30 p.m.

GESU—118 N.E. 2 St. 5:30 p.m.

ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.

ST. HUGH—Royal Rd. y Main Hwy., Coconut Grove, 12:15 p.m.

ST. TIMOTHY—5400 S. W. 102 Ave. 12:45 p.m.

ST. DOMINIC—N. W. 7 St. 59 Ave. 1 p.m., 7:30 p.m.

ST. BRENDAN—87 Ave y 3 St., S. W. 6:45 p.m.
LITTLE FLOWER—1270 Anastasia, Coral Gables. 9:15 a.m. y 12 m.

ST. FRANCIS DE SALES—600 Lenox Ave., Miami Beach. 6 p.m.

ST. JOHN THE APOSTLE—451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.

IMMACULADA CONCEPCION—68 W42 PL., Hialeah, 7:30 p.m.

BLESSED TRINITY—4020 Curtiss Parkway, Miami Springs, 7 p.m.

CAMBIE PARA MAS FRESCURA,



AROMA Y SABOR

Tome BUSTELO

UN MUNDO DE AROMA Y SABROSURA

Piratas Aéreos

Así como los corsarios y los piratas hace siglos con sus robos y secuestros en el mar escribieron una de las páginas más negras de la historia del Caribe, hoy los partidarios del régimen rojo de la Habana, con los robos y secuestros de aviones hacia Cuba, están configurando una de las páginas más reprobables de la historia contemporánea.

Los pilares de la seguridad continental, así como la libertad de transporte y locomoción, están siendo agredidos con cada nuevo acto de esta moderna piratería aérea.

Desde que a principios de la década del 60 el Gobierno de los Estados Unidos promulgó una ley haciendo delictivo el secuestro de aviones, la figura delictiva prácticamente desapareció de los cielos del Caribe.

Sin embargo, el seis de agosto del pasado año, se produjo nuevamente el secuestro de un avión de Colombia que estaba en vuelo interior de esa nación. Tres guerrilleros castro-comunistas fueron acusados de tal hecho, al forzar al avión a aterrizar en Santiago de Cuba. Este fue el primer secuestro de un avión en América Latina.

Días después, el nueve de septiembre, otro avión de Colombia fue secuestrado en

pleno vuelo y llevado también a Santiago de Cuba. En lo que va de este año 1968, en los Estados Unidos, ha habido cuatro incidentes relacionados con secuestros de aviones hacia Cuba. Dos de ellos se consumaron el 19 de febrero cuando un Piper Apache fue forzado desde Marathon a la Habana. El 21 de febrero un gigantesco jet Delta con 109 personas a bordo, fue secuestrado hacia Cuba. El martes de esta semana, el otro hecho similar.

Ya recientemente un avión de transporte bimotor de Colombia fue secuestrado en pleno vuelo interno de esa nación. Y luego llevado a Santiago de Cuba con 32 personas a bordo. Según se informó el aparato llegó casi sin combustible por el largo vuelo a que fue forzado. Esto además de constituir un grave peligro para todos los pasajeros a bordo, es de por sí una agresión indiscutible a la paz y a la libertad del Continente. Por ello, los organismos interamericanos deben tomar medidas para evitar esta reincidencia delictiva, así como también las naciones del hemisferio deben recrudescer y revisar vigilancias y sistemas legales para que todo el peso de la justicia caiga sobre estos piratas modernos.

En los últimos ocho meses han habido seis incidentes con secuestros de aviones hacia Cuba. Tres en Colombia. Tres en Estados Unidos. Casi uno por mes. Y esto no debe repetirse.

HABLA LA JUVENTUD El Cristiano Hoy

José P. Nickse
Seminarista cubano

Si alguien te preguntara en la calle cuál es la obligación principal del cristiano, que contestarías? Sería tu respuesta ir a Misa los domingos? Acaso frecuentar los sacramentos? Aunque estas acciones son parte de nuestra vida cristiana, la obligación principal del cristiano es dar testimonio de su fe. Hemos sido llamados a ser testigos de Cristo. Nuestra vida diaria debe ser un constante reafirmar de lo que el mismo Cristo enseñó. En tu colegio, oficina o factoría, en el cine o en la playa, debes ser la luz de que nos habla el evangelio: "Yo soy la luz del mundo, el que me sigue no anda en tinieblas, sino que tendrá luz de vida" (Juan 8:12).

Para comprender el testimonio que venimos a dar al mundo debemos primeramente ver cual fue el testimonio del mismo Cristo. Los teólogos de este siglo definen el impacto de Cristo en la historia como el "Evento-Cristo." Este "Evento-Cristo" contiene el establecimiento de la Nueva Ley fundamentada en amor y perdón.

Aunque las promesas del Antiguo Testamento se cumplen en la persona de Cristo, el Nuevo Testamento contiene un nuevo orden, una nueva enseñanza, un nuevo "camino" —que es como San Lucas llama al cristianismo en los Hechos de los Apóstoles. Dos cosas que diferencian al Antiguo del Nuevo Testamento son primeramente la teología del "Dios-Hecho-Hombre" en Cristo, y segundo, el mensaje de amor y hermandad entre to-

dos los hombres. El cristiano ama a Dios como Padre, y a los hombres como hermanos en Cristo.

Para el judío que esperaba un Mesías que librara a Israel de los romanos, un gobernante lleno de poder y gloria terrenal, la manifestación del Salvador en la humilde persona de Cristo fue simplemente un escándalo. Aun los mismos apóstoles esperaban que Cristo estableciera un reino político en Palestina. Cuando Cristo predijo su muerte a los apóstoles, éstos se llenaron de asombro; no lo comprendían. "Entonces les dijo Jesús: Todos vosotros os escandalizáis de mi esta noche, porque escrito está: Heriré al pastor y se dispersarán las ovejas de la manada" (Mateo 26:31). Solamente después de la Resurrección y Pentecostes, comprendieron los apóstoles la acción redentora del "escándalo mesiánico."

Y este "escándalo" es el que tenemos que proclamar a la humanidad: "Porque tanto amó Dios al mundo, que le dio a su hijo unigénito que le dio a su unigénito Hijo para que todo el que crea en El no perezca, sino que tenga vida eterna."

Este amor de Dios tiene que revelarse al mundo a través de nuestras acciones. Que los hombres nos vean encendidos en el amor de Cristo. Digamos con San Pablo: "Por vivir para Dios estoy crucificado con Cristo, y ya no vivo yo, es Cristo quien vive en mí. Y aunque al presente vivo en carne, vivo en la fe del Hijo de Dios, que me amó y se entregó por mí" (Gal. 2:19-20).

Propugnan Estrechar Lazos Judeo-Cristianos

Nueva York (NA)—El Secretario Ejecutivo del Departamento de Ecumenismo del Consejo Episcopal Latinoamericano (CELAM), R. P. Jorge Mejía, visitó recientemente la sede de la Liga Anti-Difamación de B'nai B'rith y expresó satisfacción por haber establecido contacto con los dirigentes judíos "cuya experiencia y lazos con las comunidades judías del continente sudamericano resultarían sumamente provechosos para servir de base para las labores del Departamento."

Hablando después de las labores del Departamento de Ecumenismo dijo que se dedicaría, como tarea primordial, a traducir en hechos la Declaración del Concilio Vaticano II sobre Las Relaciones de la Iglesia con Religiones No Católicas incluso los judíos, ofreciendo como ejemplo las resoluciones adoptadas al respecto en setiembre último por el Sínodo Pastoral de Santiago de Chile, calificándolas de "piedra miliar" en el campo de relaciones judeo-católicas.

Dichas resoluciones "recuerdan con fuerza... los lazos históricos y religiosos" que unen a la Iglesia Católica con el pueblo judío y apelan por una "total reconciliación fraterna" a través de un "verdadero diálogo." Otras resoluciones piden la "revisión de fórmulas de oración," eliminándose de éstas todos los factores causantes de fricciones entre judíos y católicos y aquellos lugares comunes que "propagan una actitud adversa al pueblo judío; "un enfoque nuevo del papel del pueblo judío en la historia de la Iglesia, del judaísmo moderno y del papel positivo de Israel; y la "búsqueda de acción común al servicio de los hombres."

Abogando por la reconciliación entre católicos y judíos, la cual, dijo, ya había tardado demasiado, el Padre Mejía declaró que una de las tareas más apremiantes del Departamento consistiría en iniciar y fomentar las relaciones entre católicos y ju-

díos en el continente sudamericano. Agregó que había viajado a Nueva York con la meta de "establecer contacto" con dirigentes judíos

norteamericanos con cuya ayuda contaba para "desarrollar un ambiente de sinceridad y de confianza" en la América del Sur.

Joven Cubana Obtiene Beca

Mariana Alvarez es otra cubana que a pesar de sus cortos años está dejando muy en alto el nombre de Cuba en esta nación. Esta joven cubana, de apenas 15 años acaba de ganar por segunda vez consecutiva una beca para estudiar en la escuela del famoso New York City Ballet que dirige George Balanchine.

Este galardón se otorga, por medio de audiciones que celebran los más afamados bailarines de ballet del momento, a únicamente aquellos alumnos de ballet que representen verdaderas promesas y que posean aptitudes y potenciales muy por encima de lo común.

El año pasado, Mariana, recibió en este curso clases de maestros tales como Egle-

vski, Danilova, etc., y más tarde fue escogida para bailar con el Ballet de Atlanta en la producción de "Giselle" con los papeles principales a cargo de los bailarines del Royal Ballet de Londres David Blair y Marion Lane.

Mariana Alvarez es alumna del Miami Conservatory que dirige Thomas Armour, y de Martha Mahr. Con ella partirá a Nueva York la joven norteamericana Garielle Whittle, también alumna del Miami Conservatory y ganadora de una beca similar y como Mariana gran promesa del ballet.

Mariana es otra muestra de como la gran familia en el exilio continúa demostrando el talento del cubano y su alto nivel cultural y artístico.

Coros de 9 Países Iran A Congreso Eucarístico

Bogotá (NA)—Los coros de nueve países participarán en el Congreso Eucarístico Internacional a realizarse en agosto próximo en esta ciudad, según anuncios de los miembros de la Comisión de Música Sacra y Profana del certamen.

Hasta ahora se ha confirmado la participación de los coros de la Universidad de Chile, de la agrupación argentina del Padre Murialto y coros de Universidades de México.

Además actuarán los coros de Saint Patrick de Estados Unidos, los coros latinoamericanos dirigidos por Robert Shaw, jefe cultural del Departamento de Estado de Estados Unidos, y agrupaciones corales y orquestales de Alemania, al igual que la orquesta de Cámara de la Universidad de Tubinga.

Oración de los Fieles

Tercer Domingo de Cuaresma
(17 de marzo)

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

Celebrante: Oremos. Si viéramos a Cristo en nosotros mismos, entonces nos esforzaríamos en ser uno con Cristo, en Su consagración al Padre, uno con El en su claridad hacia el Espíritu, uno con El en Su amor y solicitud por Sus Hermanos.

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 la paz en las ciudades de esta nación, oremos al Señor.
Pueblo: Señor, Ten piedad.

Lector: Por la aplicación de la justicia en las oportunidades de empleo y vivienda, para que todo el pueblo pueda trabajar y ver crecer sus familias en ambientes adecuados, oremos al Señor.
Pueblo: Señor, Ten piedad.

Lector: Por el éxito de la Campaña de Caridad del Obispo de este año, para que nuestras instituciones diocesanas de asistencia puedan seguir respondiendo a las necesidades de los pobres, oremos al Señor.
Pueblo: Señor, Ten piedad.

Lector: Por 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 nos reunimos en esta Asamblea del Pueblo de Dios, para que por nuestra participación en este rito sagrado Cristo sea más efectivamente presente al mundo y traiga a través de nosotros gracia salvífica a nuestra comunidad, oremos al Señor.
Pueblo: Señor, Ten piedad.

Celebrante: Todopoderoso Dios, Padre Eterno, pocas cosas son tan urgentes en nuestras presentes necesidades como el desarrollo de una verdadera, moderna y profunda espiritualidad eclesial. Concede que recibiendo cuanto hemos pedido, nos unamos más estrechamente unos con otros y todos contigo. Por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo. Dios, por los siglos de los siglos.
Pueblo: Amén.



LENT: SAVE THE PIECES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Has Lent so far been wasted? Have you really sacrificed enough? Easter is only a few weeks away. Right now is the time, for the good of your soul, to do something meaningful. . . . Build a mission church, and name it yourself for the saint of your choice. You can do it for much less than you think. The Holy Father says a church is urgently needed in Agirbeb, Eritrea (\$2,950), Pattikad, south India (\$2,675) and Hlalie, Lebanon (\$2,800). . . . There is still time for you to make this Lent worthwhile.

THE NEW LENT? THERE STILL IS TIME!

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- GIVE A CHILD A CHANCE. In India, Ethiopia, and the Holy Land you can 'adopt' a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).
- SEND US YOUR MASS INTENTIONS. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.
- FEED A REFUGEE FAMILY FOR A MONTH. It costs only \$10. We'll send you an Olive Wood Rosary from the Holy Land.
- THE DESERT IS COLD AT NIGHT. Buy blankets (\$2 each) for the penniless Bedouins in the Holy Land.
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Housing Project Is Advanced

(Continued from Page 1)

ly no profits will inure to the benefit of any individual.

A number of banks, insurance companies, and private individuals have responded favorably to the Bishop's proposed foundation since the announcement one month ago that Leonard A. Usina, chairman of the board of the Peoples Group of National Banks, had offered participation in the plan.

Although federal funds are available to cover most of the cost of non-profit housing for low-income families, non-profit groups which have participated in the FHA program in other sections of the country have found that they needed additional money for architects, planners and land purchases.

The offices of South Florida Citizens' Housing Foundation, Inc., will be located at 240 Security Trust Bldg., in downtown Miami.

Ends 25-Day Fast

(Continued from Page 1)

A statement by Chavez read by one of his aides during the Mass, said "my heart is too full and my body too weak to be able to say what I feel."

"We are gathered here today not so much to observe the end of the fast but because we are a family bound together in a common struggle for justice," the Chavez statement asserted. "We are a union family celebrating our unit and non-violent nature of our movement. Perhaps in the future we will come together at other times and other places to break bread and to renew our courage and to celebrate important victories."

"The fast had different meanings for different people," the statement continued. "Some of you may still wonder about its meaning and importance. It was not intended as a pressure against any growers. For

that reason we have provided negotiations and arbitration proceedings, and relaxed the militant picketing and boycotting of the strike during this period. I undertook this fast because my heart was filled with grief and pain for the sufferings of farm workers. The fast was the first for me and for all of us in this union. It was a fast for non-violence and a call to sacrifice."

"Our struggle is not easy," he asserted. "Those who oppose our cause are rich and powerful and they have many allies in high places."

Fr. O'Donnell Killed In Crash

(Continued on Page 1)

etery of the Jesuit Novitiate where he began his studies for the priesthood, and served as rector from 1946 to 1953.

Born in Algiers, La., a suburb of New Orleans, Father O'Donnell was ordained in 1937 at St. Mary's, Kansas. From 1939 to 1943 he was assistant master of novices at the Jesuit Novitiate and was then named secretary at Spring Hill College.

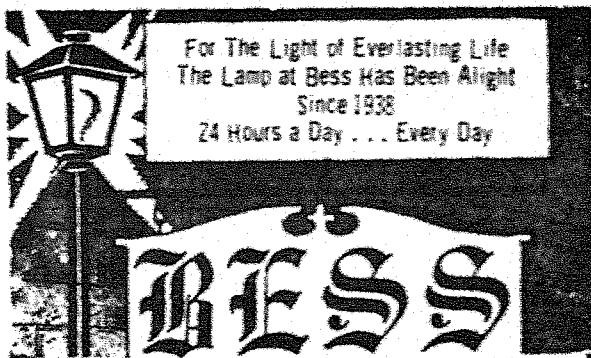
He was subsequently assistant to the Jesuit Provincial in New Orleans; and pastor, Sacred Heart parish, Augusta, Ga.

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1 Death Notices

GOEBEL, Robert Joseph, age 71, of 2018 Bay Street, Sebring, Florida, passed away February 17, 1968 in Sebring. He came here 6 years ago from Cambridge, Mass. Mr. Goebel was a veteran of World War I and a member of the American Legion. He is survived by his wife, Mrs. Mary Ann Goebel, of Sebring; a daughter, Mrs. Roberta Turner, Pembroke, Mass.; a son, Paul S. Goebel, Westfield, Mass.; two brothers, George and Leo Goebel, Haubstadt, Indiana, and three grandchildren.

Rosary was at the Stephenson Funeral Home Chapel, February 19, 1968 with Requiem Mass at St. Catherine Church, Sebring, February 20, 1968. Interment, Pinecrest Cemetery.

1 Death Notices

FORDHAM, Mrs. Alice G., age 47, of 201 Fairmont Drive, Sebring, Florida passed away March 4, 1968 in Sebring. She came here 6 years ago and was born in Australia where she met Mr. Fordham during World War 2. She is survived by her husband, Mr. F. R. Fordham, a daughter, Mrs. Lucienne Fordham, two sons, Daniel and Martin Fordham, all of Sebring. Also four brothers Jack, Berno, Ronald, and Kevin Daniel, all of Melbourne, Australia, and five sisters, Mrs. Ken Keler, Mrs. Len Hopkins, Mrs. Chris Hogan, Mrs. William Bulling, and Mrs. Jeff Wynn, all of Australia.

Rosary was said Tuesday, March 5th at Stephenson Funeral Home Chapel Requiem Mass was at 10 A.M. March 7th at St. Catherine Church, Sebring.

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N. Y. Archbishop-Designate

(Continued from Page 1)

cept of the late cardinal.

According to priests in anti-poverty work in the archdiocese, he has taken a lively interest in ameliorating the plight of the city poor and has supported Msgr. Robert Fox in his work for the poor. Moreover, he has been very responsive, as Vicar of the Bronx and part of Manhattan, to the budgetary needs of Catholic centers at secular colleges in the metropolitan area.

The younger clergy of the archdiocese, at least those to whom I have addressed the question, find the new archbishop very "open." They feel that they will be able to go to him with their problems and suggestions and receive a fair and courteous hearing.

At various meetings of the clergy, he has proved to be most accessible and approachable, and many priests have told me that they expect him to be a pastoral archbishop, genuinely concerned about the needs of the people.

They describe him as a warm, genial person who is completely self-confident yet without any arrogance. While his personal views on many questions are still unknown, he is described as a prelate who wants to push

"progressive ideas" but to push them slowly and cautiously and prudently. The younger clergy, of course, will remind him that in this last-moving era, slowness may be the height of imprudence.

"Terry" Cooke was brought up in the Throggs Neck section of the Bronx, in a parish run by Benedictines. He graduated from the diocesan seminary at Danwoodie, New York, then went on to Catholic University of America and to the University of Chicago. He was ordained in 1945 and consecrated Titular Bishop of Summa and Auxiliary of New York in 1955.

In addition to a parish assignment at St. Athanasius church, the Bronx, he served with Catholic Charities and the Catholic Youth Organization and was later procurator of the seminary. Then he became Cardinal Spellman's secretary. In that role he has probably met more notables than any other priest in the United States. When President Johnson attended the cardinal's funeral Mass, it was obvious that he knew Bishop Cooke quite well.

I first met Father Cooke many years ago when I used to give lay retreats at Cenacle Convent in New York. Fa-

ther Cooke was living at the Cenacle and we spent long hours, discussing the latest developments in the Church. He displayed a wide diversity of interests but seemed to be specially interested in lay retreats and convert instruction.

Later on, in the early days of the ecumenical movement around New York, and before the diocesan ecumenical commission was created, I used to "clear" my ecumenical talks in Protestant churches with the then Chancellor Cooke. He was always most cooperative.

Even after the Council's decree on Ecumenism he did not become an "ecumaniac," but I found him always ready and willing to promote ecumenism in line with the decree. (I remember one day when I could not contact him and had to apply to another diocesan official for "clearance," but said official was anything but cooperative.) I have always been grateful to Archbishop-designate Cooke for this help during a very critical period for ecumenism.

Among my priest-friends, the reaction to the appointment was one of profound surprise. The clairvoyants had predicted four or five others as the new archbishop but no one had mentioned



"HI DAD," is what the seven-month old boy shown above would probably say to his new father, Archibald Carey, if he could talk. The Careys recently received the youngster for adoption at the offices of the Catholic Welfare Bureau in Miami which is still seeking homes for other dependent infants.

"Terry" Cooke. Now that the appointment is a fact, the general reaction in clerical circles seems to be approval.

On the day when the appointment was announced, Bishop Cooke spoke of the urgency of the Church's need to adapt to the age. And the younger clergy feel that once he takes office, he will show a greater degree of personal

initiative and forward-looking vision than he could have displayed when he was in a subordinate position. Of one thing they are certain — that he will listen to new ideas with an open mind and an understanding heart.

The prevalent opinion is that the role of Archbishop of New York, like the post of Mayor of New York City, is

entirely too big a job for any man. The archdiocese should be divided so as to distribute the burdens of office. The result is that no New York priest envies the new archbishop the responsibility of guiding one of the world's greatest archdioceses through what promises to be the most difficult era in its history.

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