

Parishes Over Top In ABC Fund Drive

Continuing zeal and enthusiasm of pastors and the unfailing generosity of South Florida Catholics have put the parish phase of the Annual Bishop's Charities Drive, formerly known as the Diocesan Development Fund campaign, "over the top" for the 10th consecutive year.

Speaking during the general reports meeting held in conjunction with a dinner at the Everglades Hotel for pastors and regional chairmen, Bishop Coleman F. Carroll congratulated pastors, pointing out that without their continuing interest emphasizing the needs of the vast program of charities in the diocese the success of each year's campaign would be impossible.

Priests and workers, the Bishop said, "have instilled into the hearts of those upon whom you have called the urgent necessity for the many charitable and educational institutions required in this rapidly growing diocese," adding that much of this year's funds will be used to

maintain existing facilities where operating costs have soared in recent years.

Contributions totalled \$1,597,550 in cash and pledges, exceeding the parishes' goal of \$1,500,000 announced early in January by Bishop Carroll. The final total is expected to surpass this amount since donations are still being reported in many parishes and from the Business Solidation Committee.

Father Neil J. Flemming, diocesan coordinator of the drive, reiterated the words of the Bishop, pointing out that "without the work of pastors and volunteers, and the good will and friendship they create, any fund-raising campaign would be a failure."

Lionel F. Baxter, who served as general chairman of the drive, also extended his appreciation to regional chairmen and parish workers, and to his co-chairmen, Joseph M. Fitzgerald and Frank J. Rooney.

(Continued on Page 2)

TOTAL is projected in the background as Frank Hillary, right, campaign director of the 1968 Annual Bishop's Charities Drive, tallies returns.

Many Pledges Support Bishop's Housing Plan

More than \$115,000 in "seed money" and \$12 million in mortgage loan commitments for the construction of low cost housing for the poor have been pledged to the South Florida Citizens' Housing Foundation since Bishop Coleman F. Carroll proposed the establishment of such an organization in mid-January.

Total pledges to the foundation by interested South Florida businesses and financial organizations already exceed \$115,000.

"And this is before the real drive for funds begins," reported Edwin Tucker, director of Community Services for the Diocese of Miami.

Among the early participants in the foundation are a number of financial institutions, which include the Peoples National Bank Group, the First National Bank of Miami, the First Federal Savings and Loan Association, and the First National Bank of Miami Springs.

These organizations have already made available some \$12 million for housing loans at under-market interest rates.

"Seed money," explained Tucker, is necessary to enable non-profit corporations to make the first steps in establishing housing projects.

These include the obtaining of necessary land either through purchase or option, designing plans, and the pay-

(Continued on Page 2)

"Pie in the eye" would be preferred by five-year old Joseph Abbott, shown having his eyes examined by Dr. D. H. Pearlman, one of a team from the Dade County Optometric Association who recently volunteered to check students at St. Monica School

The VOICE

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Sister Mary of St. Clare, superior of the Sisters of Charity of Wheeling, W. Va., who staff Maura-wood, tours the spacious grounds with Bishop Coleman F. Carroll following dedication on Tuesday. See additional pictures on P. 5.



"FLOWER Power" brings cheer to patients at Mercy Hospital where Denis V. Renault and others are the principal characters in an intriguing story. See P. 10.

Beatification Rite Opens

VENICE — (RNS) — It should cause "no surprise" that the proceedings leading to possible beatification and canonization of Pope John XXIII are beginning so soon after his death, Giovanni Cardinal Urbani, Patriarch of Venice, said at a ceremony here.

The Patriarch presided at the opening of a rogatory commission which will study the life of Pope John during the five years (1953 to 1958) he served as Patriarch of Venice.

the VOICE

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Zeal And Enthusiasm Of Pastors Was Praised During Report Meeting

Bishop Coleman F. Carroll Lauded Clergy For Their Continued Support

Pledges Support Bishop's Housing Plan

(Continued from Page 1)

ment of Federal Housing Administration fees needed to qualify for loans which cover 100 per cent of the project costs.

The non-profit Citizens' Housing Foundation was formed by a number of South Florida citizens in response to action taken by Bishop Carroll during January hearings on low income housing by a subcommittee of the newly-formed Urban

Affairs Committee of the Florida legislature.

At that time, Bishop Carroll proposed to offer \$50,000 to the Miami community to be used in financing low cost housing and challenged local financial institutions and business organizations to boost his grant to a total sum of \$1 million.

MADE PROPOSAL

The Bishop also proposed the formation of the Citizens' Foundation which would receive funds from local organizations; and has since been named president and chairman of the board of directors of the group.

Ask Tuition Supplements

NEW ORLEANS (NC)—The Louisiana Federation of Citizens for Educational Freedom has announced that it will ask the state legislature for tuition supplements for nonpublic school students.

The supplements, CEF said, would be provided for the teaching of secular subjects such as history, English, mathematics, foreign languages, and sciences.

Under the proposal, elementary school students would receive \$25 per secular subject up to a maximum of \$100 for the school year.

Since that time "all of the major financial houses and foundations and other agencies in South Florida have been or will soon be contacted," according to a representative of the Foundation. Organizations are being encouraged to make both gifts and pledges of loans, the spokesman noted.

"Urban America, Inc., a private non-profit organization sponsored by an inter-faith coalition from Washington, D.C., has been called in to help develop the technical assistance programs that the foundation will make available to local non-profit groups," said Tucker.

Members of the new board of directors of the foundation include: Episcopal Bishop James L. Duncan; Rabbi Irving Lehrman of Temple Emanu-El; Dr. Calvin Rose, pastor of the Miami Shores Presbyterian Church; Leonard Usina, chairman of the board of directors of the Peoples Group of National

Banks; Thomas F. Fleming, Jr., vice-chairman of the First National Bank of Miami; Ben McGahey, chairman of the First National Bank of Miami Springs; Miami City Commissioner Athalie Range; and Frank Rooney, Miami contractor.

"These monies," said Tucker, "will provide a number of important side benefits in addition to providing suitable housing facilities for those who might otherwise never have had them."

"Not the least of these benefits will be the numbers of people who will be employed during the course of construction of the housing facilities and an increased sense of community pride among many persons who will benefit directly from the housing facilities," he said.

While the program of the foundation will initially effect only the Dade County Area, Tucker added that "it is contemplated that it will have effects through South Florida."

Parishes Over Top In ABC Fund Drive

(Continued from Page 1)

Some 10,000 men and women volunteers participated in the campaign conducted in parishes throughout the 16 South Florida counties of the Diocese to provide funds for diocesan programs and institutions.

Donations will be used to provide additional nursing homes and residences for the aged; expansion of already-existing facilities of the Catholic Welfare Bureau, which has five branch offices in South Florida, located in Miami, Fort Lauderdale, Key West, West Palm Beach, and Fort Myers; at Boystown of South Florida, res-

idence for dependent teenage boys; Marian Center and schools for exceptional children located in Miami and West Palm Beach; the Catholic Children's Home in Perine; St. Vincent Hall, Miami; and Maranwood, West Palm Beach, residences for unwed mothers; Newman Centers for collegians studying in secular universities and colleges; the diocesan school system and the diocesan closed-circuit educational television system.

Families of migratory workers, often called America's most underprivileged people, will also benefit from the campaign.

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U.S. Bishops To Curia

VATICAN CITY (RNS)—Two U.S. prelates were among a number of bishops from various parts of the world named by Pope Paul VI to the Sacred Congregation of Rites and the Sacred Congregation for Catholic Education.

Bishop John J. Wright of Pittsburgh, Pa., was appointed to the Congregation of Rites; and Bishop Loras Thomas Lane of Rockford, Ill., was named to the educational congregation.

Other appointees were bishops in France, Italy, Austria, Colombia, Poland, Spain, Venezuela, the Philippines and Vietnam.

The latest appointments were in line with the Pope's plans to internationalize the Roman Curia, central administration of the Roman Catholic Church.

Cardinal Cancels Talk

BONN (NC) — Stefan Cardinal Wyszyński of Warsaw, fearful of adding to the tension that has led to Poland's worst rioting in 11 years, canceled a sermon he was scheduled to preach at St. Ann's church in his See city.

Students battling Warsaw police fired rocks, sticks, bottles, and bricks, as well as tear gas cylinders, at police trying to protect Communist party headquarters. Rioting for the third day, the students were protesting the expulsion of two of their fellow students from the University of Warsaw.

Pleas for "freedom and democracy" echoed through the streets, while students dashed through blue clouds of tear gas to taunt the police with shouts of "Gestapo, Gestapo."

'Beat Music' Deplored

ROME (NC)—The Rome vicariate's liturgical commission (and the vicar of Rome himself, Angelo Cardinal Dell'Acqua, take a dim view of the "beat" music Rome's Servite Fathers are using to attract teenagers to Mass.

A communique issued immediately after a meeting of the commission under Cardinal Dell'Acqua's chairmanship said that the commission "was unanimous in deploring that the Servite Fathers who officiate at the Church of St. Alessio promoted this initiative without previously consulting, as should be done, the competent ecclesiastical authorities."

The commission also had hard words for "certain polemical intemperances tending to put upon a prevalently musical or artistic level a fact that above all is pastoral."

This seemed to be a reference to articles by a music critic in a Rome daily deploring guitar accompaniment to community singing at Masses for youth in the St. Alessio church.

Radio Saves Lives

COCHABAMBA, Bolivia (NC) — Radio San Gabriel, educational radio station operated here by American Maryknoll priests, has been credited with saving lives and property during recent disastrous flooding of the Rocha River.

Heavy rains and abnormally high run-off from the mountains have been blamed for the six days of flooding and property damage estimated at about \$10 million.

Government officials credited Radio San Gabriel and its director, Father Leo J. Sommer, M. M., for being the stricken community's life-line outside assistance.

1st Married Decons

COLOGNE (NC)—The first married deacons in Germany will be ordained in the Cologne cathedral April 28.

The ordination of the five men will be in accordance with regulations approved at the recent meeting of the German Bishops' Conference at Stuttgart.

The secretariat of the conference announced that the Holy See has granted permission for German laymen to distribute Communion for a three-year term.

Bishops may permit laymen to distribute Communion if the regular distribution at Mass takes too much time, or if no Mass is celebrated, or to bring Communion to ill persons if a priest or deacon is not available.

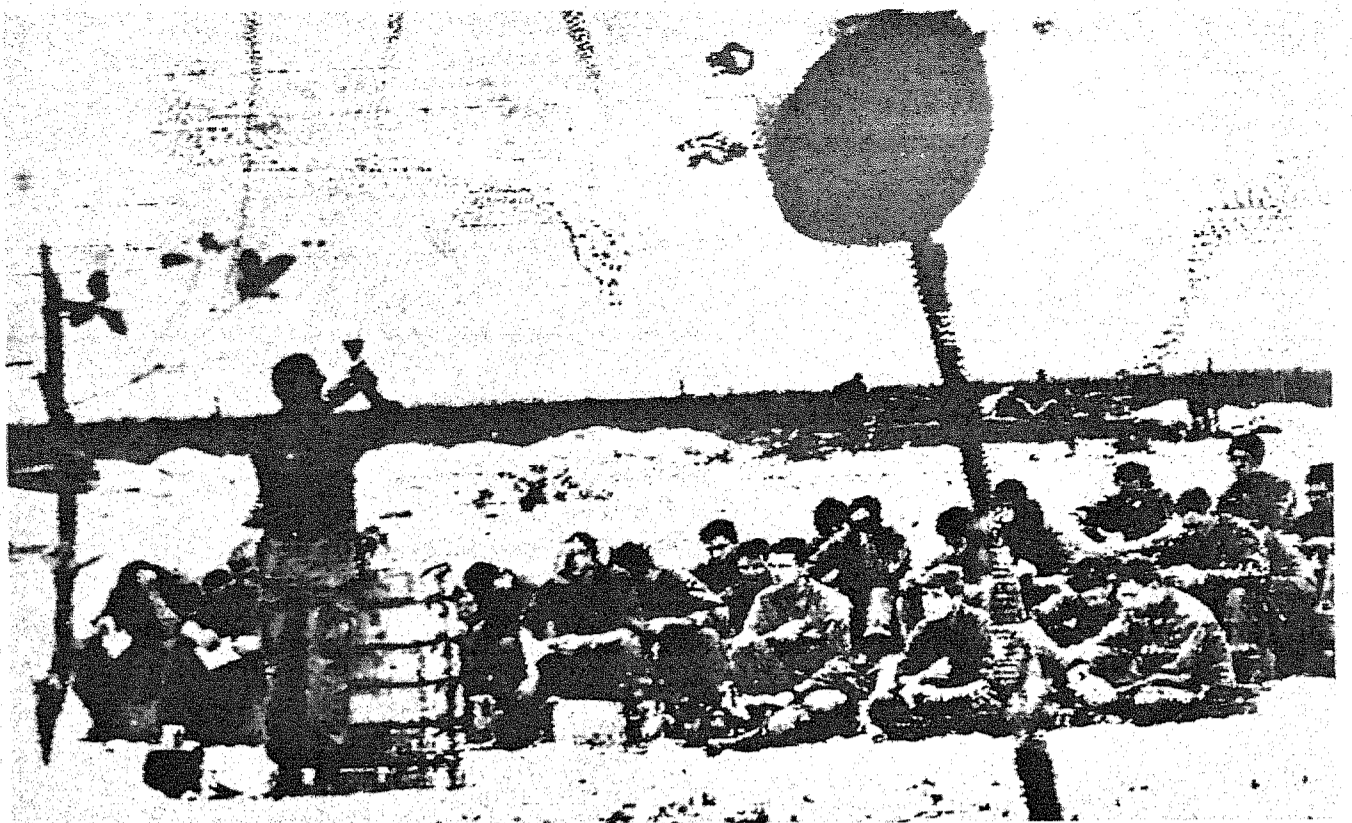
'Hush' About Death

LANCASTER, Pa. (NC)— Today's society shields people from the fact of death, Bishop John J. Wright of Pittsburgh said here.

Bishop Wright discussed death and the immortality of man during the 27th annual Garvin lecture at the Unitarian Church of Our Father here.

"When I was a boy, I believed in death," he said. "There was no effort then to shield children from death, and, in fact, children were more familiar than about birth and death than they are now."

"The whole cosmetology, floral industry and vocabulary now serve to insulate us from death," he said. "Wakes ceased to be a reality, especially for us Irish."



MASS offered somewhere between Rue and Phylly Bai in South Vietnam was one of the last photos taken by UPI photographer, Hiromichi Mine, who was killed the same day when an armored personnel carrier in which he was riding hit a booby-trap. The film, damaged by heat, was found in his camera. . .

Guatemala Government Spurs Hunt For Kidnapped Prelate

GUATEMALA CITY (NC) — A Church communique here said that the Guatemalan government has promised to exhaust all means to locate Archbishop Mario Casariego, C.R.S., of Guatemala City and obtain his release from kidnapers.

The archbishop was abducted on the way to his residence in downtown Guatemala from the airport and a short visit with the apostolic nuncio here. Archbishop Bruno Torpigliani. The nuncio had met him at the airport.

Archbishop Casariego was returning from Mexico City. The kidnapping by unknown persons, who also took his chauffeur, Demetrio Reges, occurred at five in the evening, shortly after they had left the nunciature.

News of the incident was announced almost 24 hours later, in a release signed by the auxiliary bishops of Guatemala City. They are Bishop Rafael Gonzalez Estrada and Chicago-born Bishop Richard Ham, M.M.

CONFERENCE HELD The same day they met with government and army authorities, including President Julio Cesar Mendez Montenegro.

(The Vatican City daily, L'Osservatore Romano, commenting on the report that Archbishop Casariego had been kidnapped, said that such an act might have

the deplorable effect of making partisans of those who should be impartial. ("This painful episode mirrors the tendency to force institutions and persons into partisan demonstrations, stripping them of the objectivity which is not merely a habit for them but a clear mandate," the paper said. (If the information furnished corresponds to the fact, this act of violence against an archbishop must bring Christians to the firmest protest.)

The kidnapers are being told over Guatemalan radio and in the press notices that the 58-year-old archbishop needs a special medical diet, and are requested to respect his ailing health.

Dozens of wealthy Guatemalans have been kidnapped in the past two years by warring leftist and rightist groups to gather financial resources; this is the first time a priest or bishop was their victim.

Officers of the regular police and of the secret Policía Judicial are canvassing the city for possible hideouts. Other groups have been sent into the neighboring countryside.

Archbishop Casariego was born in Figueras, a town of the Spanish province of Asturias, Feb. 13, 1909. He studied in San Salvador, El Salvador, and Genoa, Italy. He belongs to the Order of Regular Clerics of Somasca, Italy, and was consecrated a bishop by Pope John XXIII in December, 1958. He was appointed archbishop of Guatemala City in December, 1964. He also heads the independent prelature of Esquipulas, the See of the national shrine to the Black Christ.

Violence, Terrorism So Common They're Accepted Fatalistically

By JAIME FONSECA
GUATEMALA CITY (NC) — The kidnapping of Archbishop Mario Casariego, C.R.S., of Guatemala City, is a propaganda tool for extremists made possible because justice is being handled here not in the courts but in the streets.

In the past year or so, over 3,000 people have been killed. Not a single court trial has followed these killings, even after police and army intelligence units arrested several suspects. Many of the victims fell during guerrilla activity.

"Some of the people charged with violence disappeared. Authorities liberally washed their hands. Relatives and friends claim they were executed," an observer told me.

JUDGES THREATENED "But more often local courts and judges released the accused under intimidation and threats. Once the

offended realized that justice had taken such course—want on revenge or complete impunity—the atmosphere of every man for himself, was created."

Avengers of both the right and left now take justice into their own hands. This suits the guerrillas, who have moved into this city.

The people here are fatalistically accepting this situation as part of their daily lives. Downtown streets are filled with shoppers and rush-hour traffic. School boys and girls keep attending classes, although under permanent police guard.

"If any one gets hurt, it's too bad," one young mother commented.

Acts of violence in March alone with this city included the following: An air force garrison was attacked with mortar fire from neighboring backyards—one man was killed, 26 injured.

A jeep carrying the payroll for highway workers was robbed of almost \$12,000—the cashier was killed, his chauffeur injured.

A former guerrilla who informed police was machine-gunned in mid-afternoon in a downtown street.

Two policemen were machine-gunned in their car in a southern sector of the city; one died on the spot, the other lingers in a hospital.

In other parts of the country highway assaults are common, as well as kidnappings and killings. Not all of the violence can be blamed on the guerrillas or their adversaries, however, because ordinary bandits are also taking advantage of this situation.

Terrorism shakes the country in spite of a semi-state of martial law imposed by the incumbent Revolutionary Party.

Code For Teacher-Bargaining Urged

By JOHN R. SULLIVAN

WASHINGTON (NC)— Catholic school officials should work with representatives of teachers' unions to create a model code to guide collective bargaining for Catholic school systems, a group of Catholic school superintendents were told here.

E. Riley Casey, general counsel of the National School Boards Association, told the superintendents from all parts of the country to "meet the problem" of teacher unionization head on.

The creation of a model bargaining code would be desirable for several reasons, he said, because it would:

- Serve to regularize the presently confused dealings of school superintendents with teacher organizations.
- Help to make clear the status of members of religious orders in teacher organizations.
- Help prepare superintendents psychologically by giving them a tool with which to work and guidelines to work under.

• Avoid animosity and fear by recognizing the right of organizations to represent teachers.

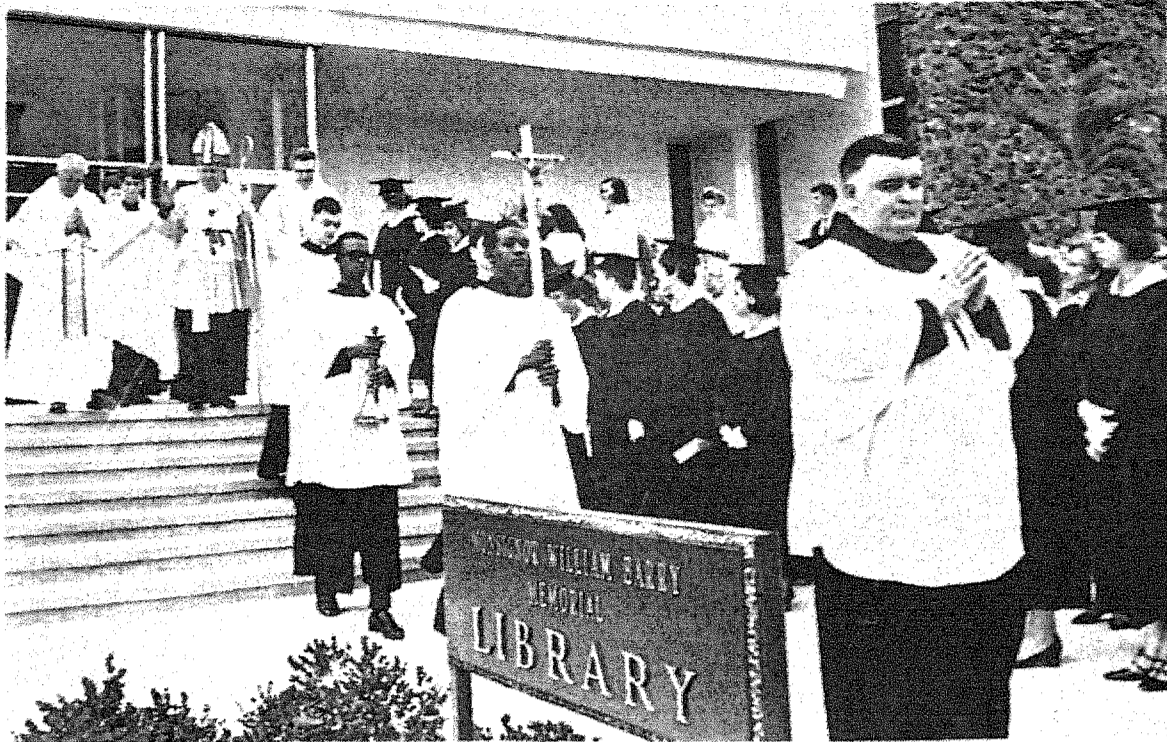
Casey spoke at the Conference on Collective Bargaining and Professional Negotiations sponsored by the education department of the U.S. Catholic Conference.

It was called at a time when growing numbers of teachers—Religious and lay—in Catholic schools are following the lead of their public-school counterparts by forming professional as-

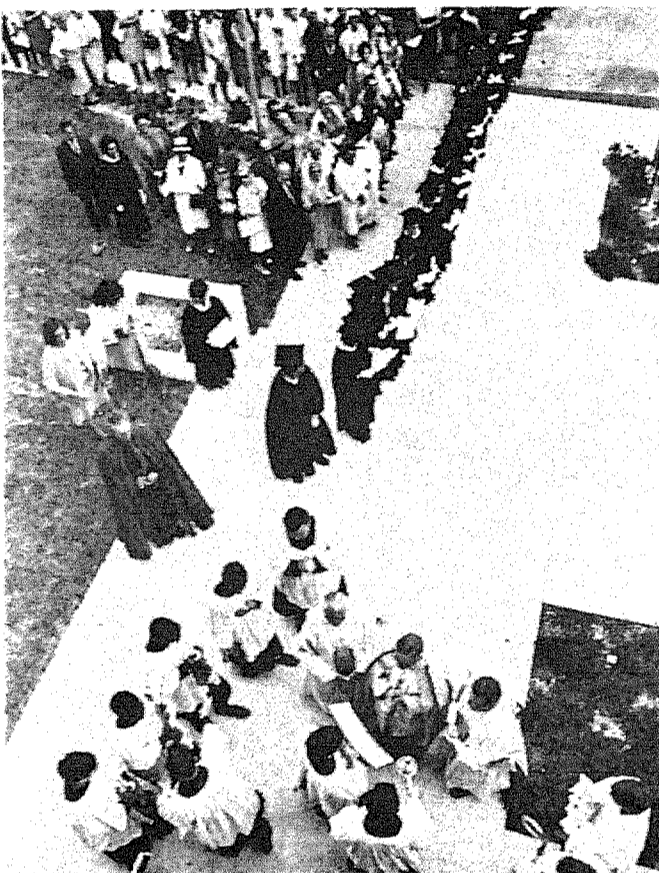
sociations and unions to bargain with school officials for pay and professional conditions.

Behind Casey's call for creation of a model bargaining code lies the fact that the National Labor Relations Board, which governs labor-management relations which affect interstate commerce, does not now have jurisdiction over private religious schools, and only one state—Wisconsin—specifically includes teachers in such schools in its labor relations law.

Barry Library Dedicated



EXTERIOR of the Msgr. William Barry Memorial Library, Miami Shores, was blessed by Bishop Coleman F. Carroll during ceremonies at Barry College last week.



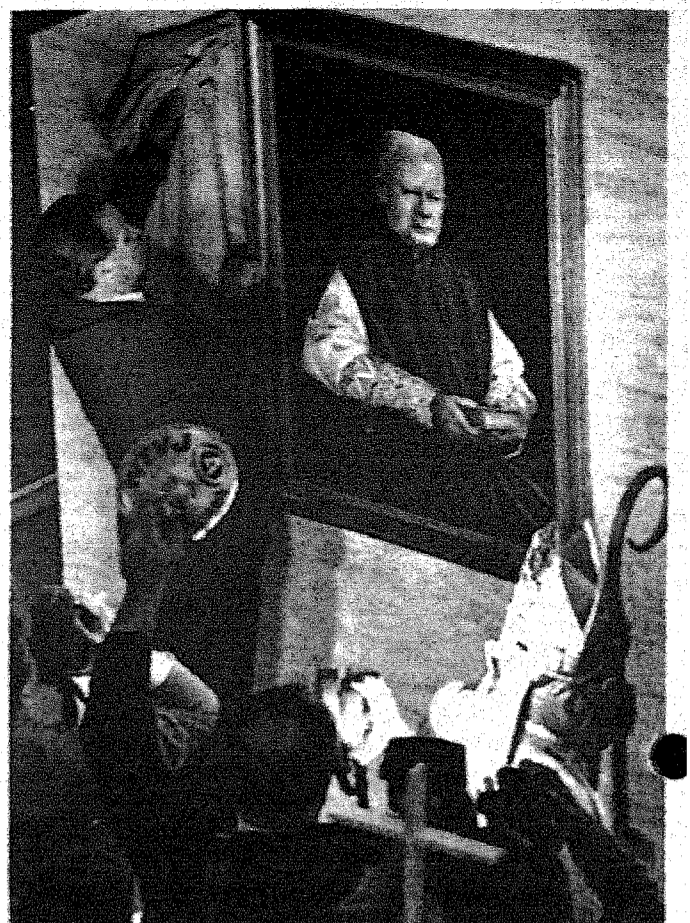
COLLEGE STUDENTS form an honor guard while friends of the school look on during the blessing of the new library, which is the tallest structure in Miami Shores.



'HOLD ON, here comes another gust,' students cautioned each other while academic gowns flapped in the wind and mortar boards seemed to have a tendency to go flying prior to dedication ceremonies.



LAUDING EFFORTS of the founders of the college, Bishop Carroll addressed the audience gathered in the lobby of the new building, which can house 300,000 texts.



UNVEILING of a portrait of the late Msgr. Barry, one of the founders of the college which opened in 1940, was one of the highlights of the ceremonies.

Calls For Greater Stress On Wisdom

Although knowledge, which "concentrates on facts," belongs to the generation of today's college students, these students are "as weak on wisdom as they are strong on knowledge," a noted academician said here last week.

Speaking at the dedication of the Msgr. William Barry Memorial Library, Father Robert I. Gannon, S.J., president emeritus of Fordham University, noted the "mad men around us now with long hair and sneakers who are planning a future that will have no past.

"Unhappily, they are meeting with considerable success and the atmosphere in younger circles is growing cold to anything like tradition."

"STRENGTHEN LINK"

To counteract the growing wave of anti-humanism, it will be necessary to "strengthen the link that wisdom forges with human and divine values," the priest continued, calling attention to "how wise it is to recognize man's relation to God."

It was a sense of determination to bring the means of attaining wisdom, truth and knowledge that guided Monsignor Barry, his brother, the late Bishop Patrick Barry, and their sister, Mother Mary Gerard, O.P., to establish the college in 1940, said Bishop Coleman F. Carroll.

Monsignor Barry's determination to "see the job completed" was realized in the dedication of the new library which bears his name," the Bishop said, following ceremonies in which he blessed the \$2 million facility and unveiled a portrait of the late founding pastor of St. Patrick parish, Miami Beach, who died in November, 1967.

Father Cyril Burke, O.P., chaplain of the college, de-

scribed Msgr. Barry as a "hurricane of goodness that swept across Florida for 50 years, pushing ahead of it, ignorance, bigotry and those things which should not be part of a great land."

"He was a great man in the history of the Church, because he had time for the little people," the priest continued. "He was a man who loved people because they were the image of almighty God."

During the dedication ceremonies special "library honors" were awarded to Dr. Louis Shores, dean emeritus of the Library School of Florida State University;

and Edward M. Hieliger, of the United Aircraft System Center and former director of the library of Florida Atlantic University, in recognition of their contributions to the planning of the new library.

"Libraries are to the growth of wisdom what laboratories are to the accumulation of facts. All wisdom may not be in books, but most of it is, and that is what makes a library almost holy," said Father Gannon.

"Both wisdom and knowledge have always been a part of a college experience, but wisdom takes on a new importance today precisely be-

cause of the teen-age attitude. Our first care, then, is to restore to wisdom at least some of the emphasis which goes now almost entirely to knowledge."

And in America's 817 Church-related colleges and universities anti-humanism is combated with the realization that "God is the first fact from which all other facts follow and God is the ultimate source of wisdom," he stated.

"And with this knowledge, the result is that even our science majors and our majors in business and nursing are Christian humanists first," Father Gannon concluded.

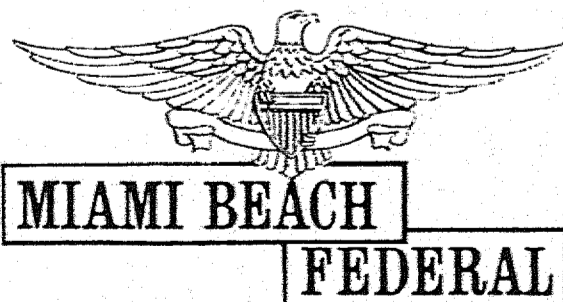
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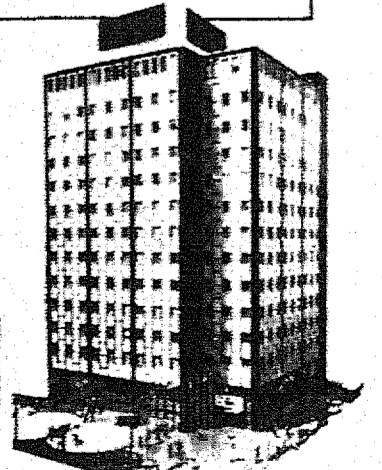
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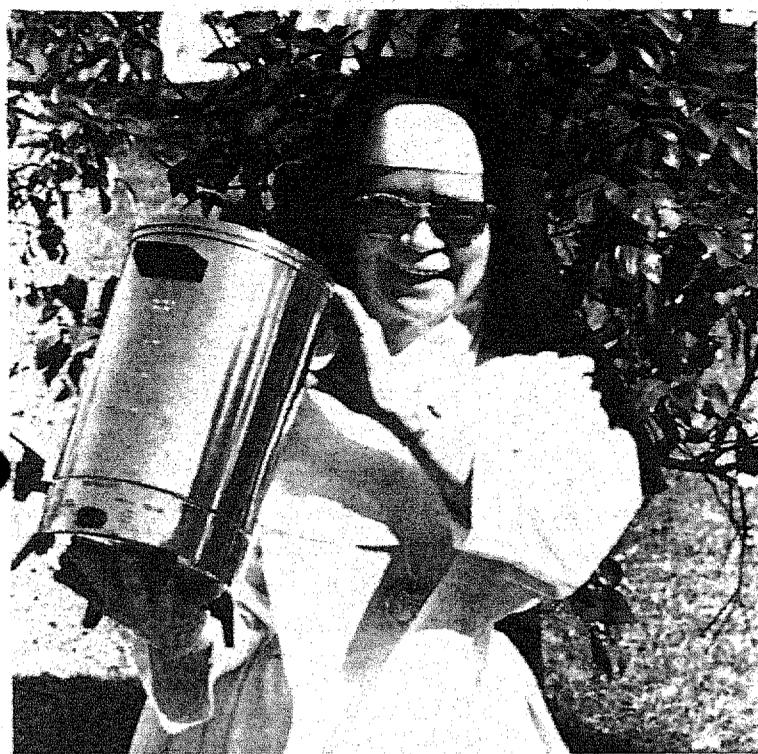
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"Coffee anyone?" asks Sister Catherine as she carries urn to the cottage for guests' reception.



New Maurawood residence for unwed mothers was blessed Tuesday in West Palm Beach by Bishop Coleman F. Carroll



Dr. Ben Sheppard, director of the Diocesan Catholic Welfare Bureau, tours Maurawood with Mother Mary of St. James from Wheeling, W. Va.



"No bones here," but plenty of coffee and delicacies for the many visitors who flocked to dedication



Guests Watch As New Structure Is Dedicated



Various Religious Orders Attended Ceremonies

Residence Is Second For Unwed Mothers In The Diocese

Late afternoon buffet was served

EDITOR'S COMMENT

Ballot Box, Not Riots Must Settle Issues

If the recent hearings of the Senate Foreign Relations Committee accomplished nothing else, they pointed up how divergent are the assessments of the war in the highest chambers of the land. No doubt the variety of viewpoints reflected there reflect the larger divergency of opinion at the grass roots level.

The impatience of some of the general public has caused them to become impatient with our very democratic way of life. Through demonstration they have tried to make government embrace their point of view. We might add that these demonstrations have been both for and against the Vietnam war.

One of the geniuses of our system of government is its ability to initiate a change of policy without initiating a movement to the streets. The majority can dictate a change through the peaceful ballot box. Only those who are unwilling to accept the decision of the majority, or who are so impatient that they cannot wait for the legal process of the ballot to take its effect, find it necessary to take to the streets.

In the American system, policies are formed through politics. Unfortunately, that noble calling is not always sufficiently held in high esteem. Yet it is politics which rescues us from civil chaos, from revolt and revolution.

In the matter of war, we must all be politicians, for we are all called upon as responsible citizens to express our minds and form our consciences. As someone has said, war is too important to be left to the generals. It is the business of the people, for they fight the war and it is waged in their name.

Presidential candidates are taking widely divergent stands on the Vietnam war. For this we must all be thankful, for it means we will have a choice. Our ballot is our legal means to express our informed convictions about the war.

Report From Africa

Tribalism Declared Greatest Weakness

By AMBROSE DE PAOLI

LUSAKA, ZAMBIA - I read with interest the letter from the secondary school boy in Biafra (Eastern Nigeria) and his plea for the acceptance of the reasons which led to this UDI. (Voice, February 9, 1968).

There seems to be no doubt that atrocities have been committed against the Ibos by other tribes in Nigeria. The Ibos have a reputation for being alert and industrious and, as a result, seem to have incurred the ire of those not so gifted.

Biafra has sent a team of some of its most respected citizens, citizens who earned their respect during the early days of the Nigerian Federation, to independent African nations in an effort to solicit some sympathy. On the surface it appears that, while listened to, they received no encouragement or aid.

On the basis of the atrocities suffered by the Ibos alone, one would expect an outcry from other independent African nations and a hurried effort to solve the conflict, even if Biafran UDI must be accepted. Yet, this has not been so; nor is it likely to be so. Something much more menacing is seen in this war; a threat to the existence of Africa as a continent of independent black nations. To avoid this it seems that the blood of many people—Biafrans as well as non-Biafrans—will have to be shed.

The war in Nigeria is a tribal war; that is a reality which cannot be forgotten. Should the Easterners be successful in breaking up the Nigerian Federation—once considered the perfect model for all African states—then what is there to stop other tribes in other African states from being inspired to do the same?

Katanga in the Congo (Kinshasa) was not merely a question of Tshombe and foreign money-interests; it was also a question of tribalism. What if the Masai in Tanzania or the Lozi in Zambia's Barotse Province

should decide to seek separation? What would that do to Tanzania and Zambia?

Africa has many problems: ignorance, malnutrition being among the most serious. Yet success in eradicating these will depend to a great extent on the strength of the government. Should tribalism be present among some of the people there is danger that, like a cancerous growth, it will affect the whole body politic. And once this happens, that united, concerted effort needed to solve these problems, will have its strength sapped.

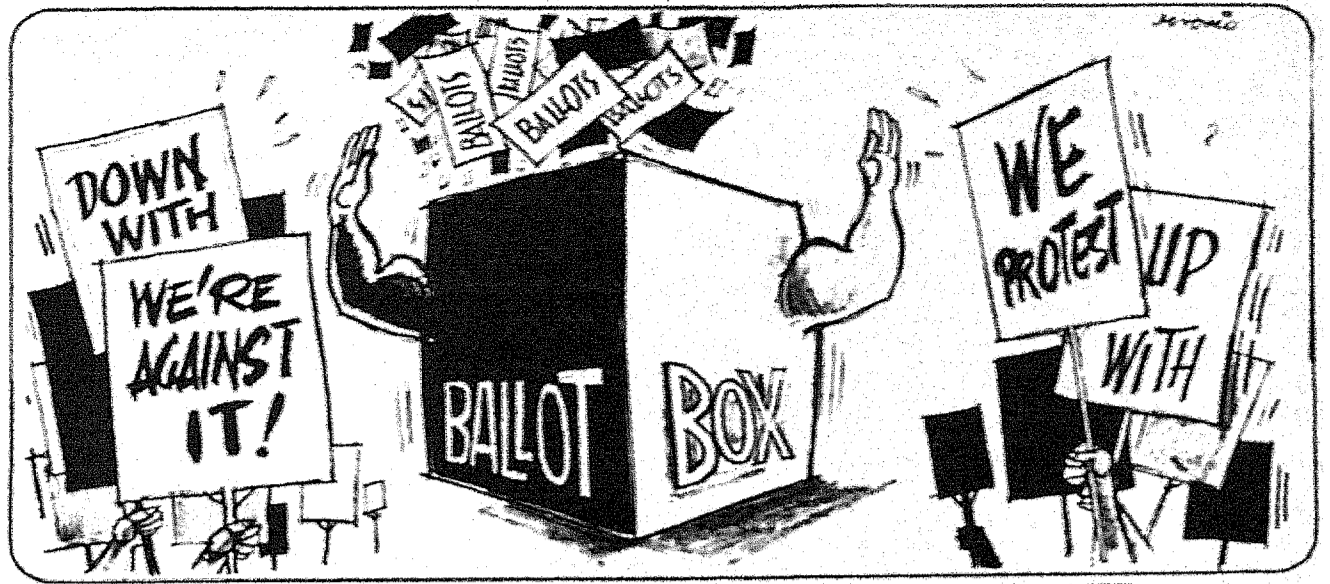
It is not being unkind or neo-colonialist or racist to say that Africa's biggest problem and greatest weakness is tribalism. So many countries are composed of many tribes, tribes that have a long history of political and social independence from one another, tribes who have warred with one another, that the slightest breeze could ignite these tribal differences to the detriment of independence won at such a cost from the hands of the colonialists.

Beneath not a few placid surfaces lies this danger. Should tribalism engulf the continent, then it could change back to what it was 100 years ago: a million tribes and a prey to colonialism.

It is untrue to say that independent African leaders have shown no interest in solving the conflict. The OUA (Organization for African Unity) last September sent a four-man delegation to Lagos to study the situation. But it did have a limited mission. The Federal Nigerian Government took the OAU initiative coolly, insisting that the war is an internal matter and that the delegation could only come to discuss and see the situation; no peace initiatives.

Sympathetic to the suffering of their fellow man, nevertheless, the rulers of independent Africa must also consider other factors. In the light of the total view they must choose a way.

The Ballot Box Is Mightier Than The Riot!



FBI Reports Crime Up

By JOHN J. WARD

President Johnson declared recently that the United States actually has three wars on its hands—the war in Vietnam, the war on crime and the war against poverty.

Two of them are steadily increasing in scope and violence. They are, of course, the war in Vietnam and the war on crime.

Statistics just released by J. Edgar Hoover, director of the Federal Bureau of Investigation, reveal a shocking picture of the dreadful war being fought, not in Southeast Asia, but in the streets of our own country.

Miami and all of South Florida rank very near to the top in all the crime figures. It is sad to relate. Let's take a look.

Serious crime in the United States increased 16 per cent in 1967 as compared to 1966. And the crime figures for 1966 rose over those for 1965, as they did steadily for 1965 over 1964; for 1964 over 1963; for 1963 over 1962, ad infinitum.

Substantial increases in volume were registered in all offenses in the crime index of the FBI.

GUN CRIME UP

Serious assaults in which a gun was used as the weapon rose 22 per cent. One out of every five assaults was committed with a gun. Calling attention to this fact, Mr. Hoover said the "vicious street crime of armed robbery" had a sharp upswing of 30 per cent and that a firearm was used in 58 per cent of all robbery offenses.

Not only did all criminal offenses show a marked increase, but crime increased in all city groups—that is, cities grouped in population brackets.

Crimes of violence were up 15 per cent, led by robbery, up 27 per cent; murder 12 per cent; forcible rape, nine per cent; and aggravated assault, eight per cent. Crimes against property rose by 16 per cent as a group. Automobile thefts went up 17 per cent; burglary and larceny involving \$50 or more in value were each up 16 per cent.

Now, what about Miami? Well, cases of murder and non-negligent manslaughter increased from 53 in 1966 to 57 in 1967; forcible rape from 96 to 111; robbery from 1,393 to 2,103; burglary, breaking or entering, from 7,063 to 7,449; and auto theft, from 1,562 to 1,989.

Aggravated assault decreased from 2,665 to 2,617 and larceny of \$50 and over from 3,370 to 3,571.

TRUTH OF THE MATTER

News Mill Grinds Out Serious, Humorous Bits

By MSGR. JAMES J. WALSH

A news item last week mentioned the appointments of five U.S. bishops. It is interesting to note that all five were products of minor seminaries—New York,

Chicago, Baltimore and Detroit.

Among them is the new Archbishop of New York. Those who are downgrading the role of the preparatory seminary would do well to look carefully into the statistics and realize the sorry state the Church in the U.S. would be in, if these special schools had not been in existence.

Some headlines are humorous, even when not meant to be. Last week the NC sent out a story under the heading: "Cardinal Says God Is Alive, But Hidden." It reminds us of the story about a certain subway stop in New York where intellectuals waited for trains. On the wall one day appeared the line, "God is dead (signed) Nietzsche." The following day underneath this was scrawled, "Nietzsche is dead (signed) God."

Speaking of downgrading, one of the more lamentable effects of extremism in liturgy touches on the Blessed Sacrament. Some of those who are so totally preoccupied with the Sacrifice of the Altar feel it necessary now to turn their backs on the tabernacle as if devotion to the Blessed Sacrament in some way will detract from dedication to the Mass. It reminds us of the old narrow view of Christ which held that devotion to Mary lessened honor due Him.

Some of those who want the tabernacle removed argue that devotion to the reserved Blessed Sacrament was unknown in the early Church. Karl Rahner, in an essay in the new book, "The Eucharist Today," answers this objection. "It would be a severe loss to Catholic devotional life," he wrote, "if a false romanticism about the early Church led to the abandonment of what has developed in the course of the history of a devotion. A practice with a thousand years of history behind it has its rights, even if they are not the first thousand years."

"Those who exalt the early centuries into an absolute standard in matters of devotion ought to do it consistently, which would mean applying it to fasting, to a

thorough-going preference and pre-eminence for the virginal state over marriage, to the length of the liturgy, to out-and-out monastic asceticism.

"It is also a very unhistorical way of thinking to suppose that everything that appears in the Church at some particular point in history has necessarily got to be traceable to some more primitive stage of the same thing."

One impressive example of profound change in the Church may be found in the appointment of six nuns as consultants to the Congregation for Religious and Secular Institutes. This is a first in history. It represents "the new attitude" of governing bodies within the Church. They are taking up where the Council left off in seeking a cross-section of advice and experience before making decisions.

This is all to the good. We remember one irate nun at a press panel in Rome during the Council getting a round of applause when she made a speech about the "old cardinals deciding how women will dress."

There is another news item about women in the Church which generates much less enthusiasm. Theologian Doctor Mary Daly is red hot on the subject of women becoming priests. She says there is no valid theological reason why women should not be ordained, and I suppose no one can condemn that proposition fully. But she adds: "There will be no genuine equality of men and women in the Church as long as qualified persons are excluded from any ministry by reason of their sex alone. . . . Men have the option of becoming priests or remaining laymen. Women have no choice."

Come on, Doctor! Women have the option of becoming mothers or remaining childless. Men don't. Is this equality?

Dr. Daly said the reason she raised the issue was because "not a few women have the desire to become priests which cannot be fulfilled."

Nowadays there is such a big kick on fulfillment. Those who advocate repeal of celibacy claim the priest cannot fulfill his personality unless he has a spouse to do it for him. Those who want a divorce and second marriage speak of their lack of fulfillment in their unhappy union.

Wherever did Christianity teach that the goal of life was to bring about fulfillment on earth in every aspect of our human condition? Aren't we leaving anything for heaven to do? Or is it too old-fashioned nowadays to figure in heaven in our thinking?



MSGR. WALSH

Rich 'Tramp Aids Church

PRETORIA, South Africa—(RNS)—A man who had been considered a penniless tramp here has left an estate of \$400,000 to the Catholic Church.

The bequest was made to Archbishop John Colburn Garner of Pretoria by the late John Tutlis.

On several occasions, Tutlis was ejected from the Union Buildings, South Africa's main government administration buildings, after being mistaken for a tramp.

The VOICE

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NEARING COMPLETION is the new wing at St. Francis Hospital, Miami Beach, which when opened will provide additional beds. Sisters of St. Francis of Allegany, N.Y. operate the hospital.

Dallas-Ft. Worth Auxiliary Named

WASHINGTON (NC)—Pope Paul VI has named Msgr. John J. Cassata, who has been vicar general of the diocese of Galveston-Houston, to be titular bishop of Bida and auxiliary to Bishop Thomas K. Gorman of Dallas-Fort Worth.

The appointment was announced here by Archbishop Luigi Bommarito, Apostolic Delegate in the United States.

Bishop-elect Cassata was born in Galveston, Tex., Nov. 8, 1908, the son of Vincent and Anna (Pizzitola) Cassata. He attended St. Mary's Seminary, LaPorte, Tex., and the North American College in Rome, taking a licentiate in theology at Propaganda College and making post-graduate studies at the Gregorian University. He was ordained in

Rome on Dec. 8, 1932.

In the past, the bishop-elect has served as a member of the faculty of St. Mary's Seminary, a synodal judge on the diocesan matrimonial court, a member of the CYO diocesan board and the diocesan board of education, director of diocesan radio and television, dean of Harris County, moderator of the Confraternity of Christian Doctrine and coordinator of the federal poverty program.

At the time of his elevation to the episcopate, the bishop-elect was vicar general of the diocese of Galveston-Houston, diocesan consultant, a member of the diocesan board of examiners, chairman of the diocesan building commission, pastor of Holy Name Church in Houston, and chairman of the diocesan expansion program. He also held several chaplaincies and is a lieutenant colonel in the Texas State Guard.

He was made a domestic prelate in 1956.

Assam Ousting Missionaries

SHILLONG, India (NC)—The Assam state government has informed the superiors of all missionary organizations in the state that all foreigners under them must leave within 18 months.

A Catholic priest of Assam going to Europe to his dying mother was virtually expelled when the government refused to grant him a "no objection to return" certificate.

Last month, Father Raymond Bujold, C.S.C., vicar of Chhingchhip in the Mizo Hills district of the state, was ordered to leave by the end

of the month in pursuance of the government's aim of clearing the state's "sensitive areas" of all foreign missionaries.

Father Bujold is the latest of eight Mizo district Catholic missionaries ordered out of Assam state since Mizo tribesmen began agitating for independence in March, 1966.

The government claims that the Mizo tribesmen's continuing agitation for independence makes foreigners in the district a security risk.



TAPPED FOR membership in Iron Arrow, the highest leadership honorary of the University of Miami, was George Monahan, editor of The Voice. Chief of the organization, Tom Spencer, places the tapping arrow at the feet of Monahan, a 1949 UM alumnus, while members of the tribe, in the Seminole war jacket, which is the symbol of the group, surround him.

Pre-Cana Series In 3 Counties

Pre-Cana conferences for those planning to marry within the next six months will be available in diocesan schools of Dade and Broward Counties beginning March 26.

Tuesday and Thursday evening programs will be presented through the facilities of the diocesan closed-circuit television in cooperation with the Family Life Bureau of the Diocese of Miami.

Conferences for the Spanish-speaking will be conducted at the same time and dates at St. John Bosco Mission, 1301 W. Flagler St.

The schedule of topics follows:

Tuesday - March 26 - 8:00 to 8:30 p.m. - Marriage and the Church; 8:40

to 9:10 p.m. - Happiness in Marriage.

Thursday - March 28 - 8:00 to 8:30 p.m. - Marriage As A Sacrament; 8:40 to 9:10 p.m. - Aspects of Marriage Adjustment.

Tuesday - April 2 - 8:00 to 8:30 p.m. - Sex and Marriage; 8:40 to 9:10 p.m. - Aspects of Marriage - Communicating in Marriage.

Thursday - April 14 - 8:00 to 8:30 p.m. - A Doctor Discusses Marriage; 8:40 to 9:10 p.m. - Two Doctors Answer Questions About Marriage.

A priest will be in attendance during all programs and will conduct a question and answer period following the conferences.

WEST PALM BEACH Pre-Cana Conferences will be conducted during

March and April at Cardinal Newman High School, 512 Spencer Dr.

Father Leslie Cann, supervising principal, is in charge of arrangements.

The schedule of conferences, which begin at 8 p.m., and the topics are as follows:

Monday, March 25 - Marriage and the Church; Happiness in Marriage.

Wednesday, March 27 - Marriage As A Sacrament; Aspects of Marriage Adjustment.

Monday, April 1 - Sex and Marriage; Aspects of Marriage - Communicating in Marriage.

Wednesday, April 3 - A Doctor Discusses Marriage; Two Doctors Answer Questions about Marriage.

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TRY A

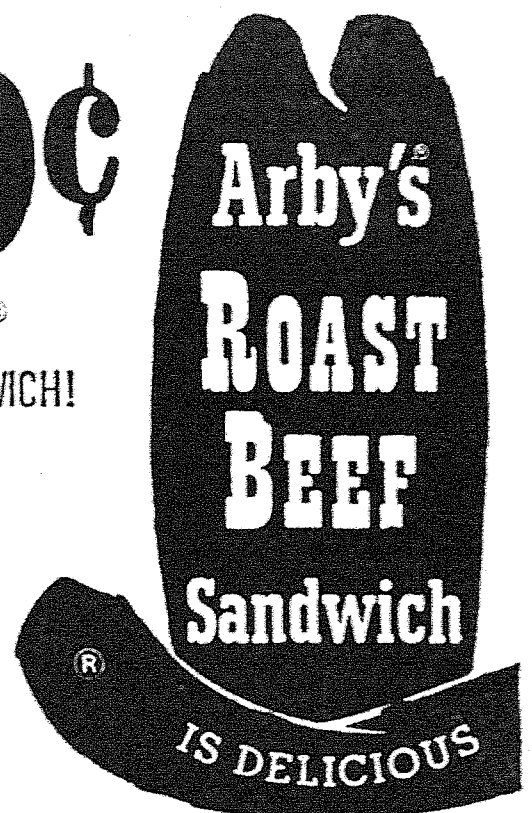
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South Florida K-C To Mark 86th Year

Knights of Columbus throughout South Florida will mark the 86th anniversary of the founding of their organization with a three day celebration beginning Friday, March 29.

Florida State "Knights of Columbus Days" March 29-31, will be highlighted by a dinner-dance at 8 p.m. Friday, March 29 at the Miami Springs Villas.

Guests of honor for the evening will include Supreme Knight John W. McDewitt, Bishop Coleman F. Carroll, Miami Mayor Steve Clark, Stephen C. O'Connell, president of the University of Florida, and Jimmy James.

Former Palm Beach State's Attorney Philip O'Connell will be toastmaster for the evening.

Corporate Communion Masses have been planned by Knights of Columbus councils throughout the state for Sunday, March 31.

Organized in 1882 by Father Michael J. McGivney, the goals of the Knights were then, and remain today, to



JOHN McDIVITT

provide a system of fraternal insurance for the widows and children of members, to provide fellowship among members, and to aid the cause of religion, as well as to establish a medium for aid to charitable, educational and patriotic programs and projects.

Reservations for the dinner close at 6 p.m., Monday, March 25, and may be obtained by contacting Gil Haas at 665-6261 or Bill Kennedy, 444-0172.

Culture Series Will Ring Down Curtain

Final programs of the Barry College Culture and Lecture Series will be held early next week featuring Bramwell Fletcher as Bernard Shaw on Monday evening and Dr. Daniel D. O'Connor, associate professor of philosophy at Williams College, as guest speaker on Tuesday.



O'Connor Fletcher

Fletcher's portrayal of the caustic, witty and wise old English humorist, will begin at 8:15 p.m. Tuesday in the college auditorium.

A native of Yorkshire, England, who began his theatrical career while still in his teens with the Royal Shakespearean Company at Stratford-On-Avon, in England, he has performed over 30 leading roles on Broadway and has toured America and Canada in plays opposite

such distinguished actresses as Katherine Cornell, Helen Hayes, Tallulah Bankhead and Cornelia Otis Skinner. "The Intellectual Novelty of Christianity" will be the topic of Dr. O'Connor at 7:30 p.m., Tuesday, in the audiovisual room of Msgr. William Barry Memorial Library.

A Fullbright scholar who studied at the University of Munster, Germany, Dr. O'Connor continued his education at Yale for a doctorate. In collaboration with Nathaniel Lawrence, department chairman at Williams College, Williamstown, Mass., he translated Dr. Pieper's "Silence of St. Thomas," Gottfried Martin's "General Metaphysics," and an anthology, "Reading in Existential Phenomenology," from the German to English.

He has a special interest in music and will present "An Hour of Song," including J. Dowland's Elizabethan songs; R. Schumann's German Lieders; and popular songs from Broadway musicals, on the evening of April 2, at 7:30 p.m. in the Barry auditorium.

Alumni Will Install Officers

Edward F. McHale will be installed as president of the Georgetown University Alumni Association of South Florida during a charter presentation dinner and dance at 7 p.m. today (Friday) at the Miami Shores Country Club.

Other officers are James Conway, Fort Lauderdale, vice president; Albert Rosen, Miami Beach, secretary; and Timothy Wells, Deerfield Beach, treasurer.

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Church Still Forbids Joining The Masons

VATICAN CITY—(RNS) — No change has been made in Catholic Canon Law banning membership in Masonry societies at the risk of excommunication, according to official Vatican sources.

They said earlier press reports that the Vatican has quietly informed bishops that Catholics could become Masons without being excommunicated were "without foundation."

"No document of this kind has been issued by the Sacred Congregation for the Doctrine of the Faith," the Vatican spokesman said.

Some press reports indicated that the decision to end the Masonic membership ban had been among the last actions taken by Alfredo Cardinal Ottaviani before his retirement as pro-prefect of the Congregation for the Doctrine of the Faith (Holy Office).

The Vatican sources explained that a formal statement denying the rumor had been prepared by the congregation but withdrawn, and that if another declaration is issued, it will only reaffirm denial of the reports.

STATEMENT HELD UP
It was understood that the first statement was held up by the office of the Vatican Secretariat of State because of some dissatisfaction with the wording.

According to some Canon Law experts here, withdrawal of the excommunication penalty for joining the Masons is not the same thing as abolishing the prohibition against membership.

However, reports that some changes will be made in the Church's official position on Masonry are regarded in some circles as very possible, but premature for the present. Withdrawal of the excommunication, they say, would be in line with other Church relaxations in accordance with Vatican Council reforms.

It has been pointed out, also, that the catholic Church is revising its Code of Canon Law and there will probably be some modification of the Catholic Church

stand regarding Masonry in the new laws.

The Paris daily, *Le Monde*, reported that its Rome correspondent wrote it was not clear why the Secretariat of State had recalled the prepared statement on Freemasonry. He expressed the opinion that the original reports had been a "trial balloon" advanced by churchmen hostile to any reconciliation between the Church and Masonry.

This, the correspondent claimed, was in keeping with the strategy of "killing a project while still in its cradle." He added that the publicity will probably postpone any change in the Church position.

The Catholic prohibition against Mason societies has been in existence since 1738 when Pope Clement XII condemned Freemasonry in his bill, "In Eminenti." This forbade Catholics to join the Freemasons under pain of excommunication. This condemnation and prohibition were repeated by Benedict XIV and by later popes.

In some countries, especially the United States, there has been a growing increase in contacts between Catholics and Masons. These improved relations have seen bishops and priests address meetings of Masonic societies.

Last February national leaders of the Scottish Rite Masons and the Knights of Columbus issued, from South Bend, Ind., a joint plea for social and fraternal cooperation of their organizations.

State K Of C Meets In May

POMPANO BEACH — K. of C. Council No. 4955 will be host to the annual convention of the Florida State Council, May 18 through 21, at Pier 66 in Fort Lauderdale.

Hundreds of Knights from councils in three dioceses are expected to attend the sessions.

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Excursion To Passion Play April 7

Their ninth annual bus excursion to the Black Hills Passion Play at Lake Wales will be sponsored on Saturday, April 7, by the Miami Catholic Singles Club.

Buses will leave the Orange Bowl parking lot at 9 a.m. and will stop for lunch at 12:30 p.m. at the Bok Singing Tower. A box lunch is included in the cost of the excursion.

At 2:30 p.m. buses will arrive at Cypress Gardens for passengers to view the water pageant. Supper will be served at the Highlander Restaurant in Lake Wales.

The Passion Play performance begins at 7:30 p.m. After the play, buses will depart for Miami.

The general public is invited to participate with Catholic Singles members and members of Catholic Young Adults Clubs of South Florida.

Reservations must be made no later than March 30 by calling 634-2645. All bus seats will be reserved.

St. Vincent

A dessert-card party sponsored by Our Lady's Guild will begin at 12:30 p.m. today (Friday) in the church pavilion in Margate.

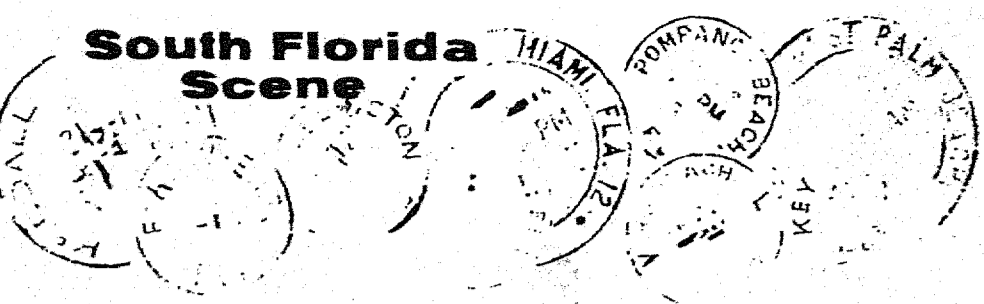
Holy Family

Card party to benefit the scholarship fund of the Woman's Club will begin at 8 p.m., Saturday, March 30, in the parish hall, 14500 NE 11 Ave. Tickets may be

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NEW CHURCH of St. John Fisher is nearing completion at Congress Ave. and 39th St. in West Palm Beach. Designed by Miami architect, Murray Blair Wright, to accommodate about 900 persons, the church's entrance will be marked by a baptistry with stained glass windows.

St. Vincent

Ladies Altar and Rosary Society will observe a day of recollection on Wednesday, March 27, from 10:30 a.m. to 3 p.m. on the parish grounds at 2100 N.W. 103 St., Miami. Those attending are requested to bring a box lunch.

St. Francis

Tickets are available for the variety show which will be staged March 23 and 24 by the CYO.

St. James

A spaghetti dinner under the auspices of the Ushers Club will be held Saturday, March 23, from 5 to 8 p.m. in the school lunchroom. Tickets may be obtained by calling Bill Crosbie at 688-2038 or Robert Bredel at 681-8900.

St. Kieran

Spring festival and garden party from 2 to 5 p.m., Sunday, March 24, on the grounds of Assumption Academy, Brickell Ave. and S.E. 15th Rd.

CCD Classes 'Saying It With Music'

BOYNTON BEACH — Youngsters enrolled in CCD classes in St. Mark parish are singing two new songs taught to them recently by the composer.

"It's Great To Be A Member of the CCD," and "Why Do We Tip Our Hat To A Priest?" are among the latest songs written by John Redmond, founder and president of the Religious Music Guild, Paterson, N.J., a winter visitor to South Florida.

During a celebration honoring St. Patrick, Redmond, who collaborated on such popular songs as "The Gaelic Serenade," and "I Let A Song Go Out Of My Heart," met with CCD classes and taught them his newest songs.

The composer of "Seven Songs on the Seven Sacraments," and "Twelve Songs of the Apostles' Creed," has just returned from Europe where he arranged for translation of the above works into several languages.

He is also the composer of "Mary Is My Mother, Too" and "One Fold and One Shepherd."

Holy Cross

Capping of auxiliary members who have completed 500 hours of service in the Fort Lauderdale hospital will be held at 2 p.m., Sunday, March 24. A tea will follow in the auditorium for volunteers and guests.

Catholic Singles

A St. Patrick's dance will be sponsored for members and guests at 8 p.m., Sunday, March 24, in the K. of C. Hall, 3405 N.W. 27 Ave. Ray Lyles and his orchestra will provide music.

Palm Beach

PALM BEACH — The third annual luncheon and fashion show to benefit the Catholic Welfare Bureau will be held at noon, Saturday, March 30, in the Regency Room at the Palm Beach Towers Hotel.

Reservations may be made by contacting Mrs. William Townsend after 1 p.m. daily at 832-3184.

St. Bartholomew

A fashion show and luncheon under the auspices of the women's club begins at noon, Saturday, March 23, in the Hotel Fontainebleau, Miami Beach.

Annunciation

A dance under the auspices of the Altar and Rosary Society will begin at 9 p.m., Saturday, March 23, at Madonna Academy auditorium, 3600 S.W. 36 Blvd., West Hollywood. A buffet will be served and entertainment included. Tickets may be obtained by calling 983-4551.

St. Patrick

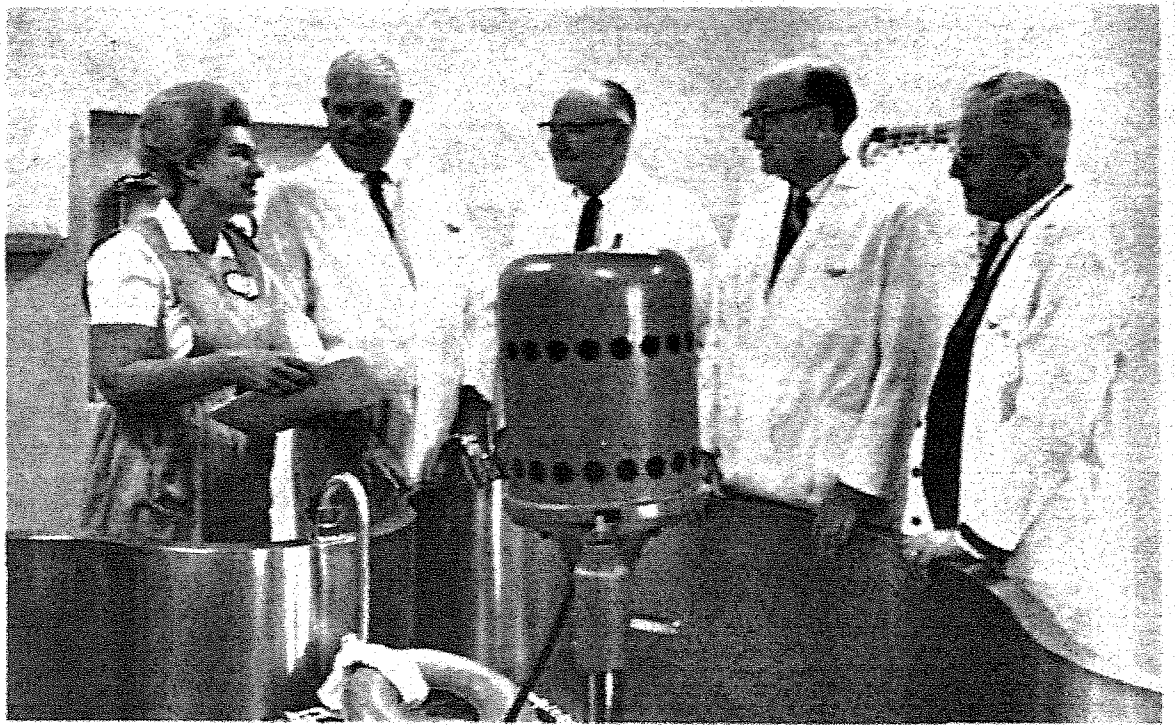
Annual Palm Sunday brunch of the Patrician Club will begin at noon on Sunday, April 7, at the LaGorce Country Club, Miami Beach. Guest speaker will be Msgr. James J. Walsh, pastor, St. Patrick parish.

Msgr. Pace High

A one-day carnival under the auspices of the Mothers Guild and the Booster Club will be held Sunday, March 24, on the school grounds at 15600 N.W. 32 Ave.



"Gray flannel auxiliary" member, James Salmon brings wheel chair for patient as Dr. Franklyn E. Verdon admits her after examination in Mercy Hospital in-patient clinic.



Auxiliary President Explains Hubbard Tank To Volunteers
Mrs. Anthony Fleming With James Salmon, Adolph Rutz, Ray McAdams and Denis Renuart.

They're The Men at Mercy

By

MARJORIE L. FILLYAW

"Men? Doing volunteer hospital work? Who are they?"

These queries from visitors at Mercy Hospital are being answered daily by patients and personnel. They're six retired businessmen who have volunteered to do the numerous tasks up to now considered as a "woman's work."

"It all began as a joke," recalled Miami Serra Club member, Ray McAdams of Coral Gables, who has been driving his wife to the hospital for volunteer service for several months.

"Mrs. Anthony Fleming, auxiliary president, asked me one day: 'Why don't you stay and help us? Why waste all this manpower?' I really said 'yes' without thinking," McAdams admitted, "and I've been doing it ever since."

Retired as a local stockbroker six years ago, McAdams a member of the Coral Gables K. of C. Council, has been responsible for recruiting several other members of the group which has already been dubbed a "gray flannel auxiliary."

Each devotes four hours one day a week to greeting incoming patients, arranging and changing water on floral bouquets, assisting patients in making out menus, and taking patients in wheel chairs to X-ray and therapy departments, and to their waiting automobiles when discharged.

One of the first to join the unusual group, for which he is a "natural" having been associated with the hospital since its construction period, was Denis V. Renuart, who

retired last December from the lumber business in Greater Miami after 43 active years.

Chairman of the 1948 building fund campaign for the hospital, Renuart, another member of the Miami Serra Club and a Kiwanian for 25 years describes volunteer duties as "a fine opportunity for retired people like myself to do something for someone else. I really enjoy the work. We meet people from all over and our work is therapy for them."

James V. Salmon, a widower, who has resided in Coral Gables since 1952, and retired from the general contracting business four years ago, is also enthusiastic about his work. "I'm doing something I've never done before and am very gratified by it. The nurses make 'errand boys' out of us in such

a nice way that we enjoy it."

Adolph Rutz, formerly vice president of Western National Bank in Cicero, Ill., and a fourth degree K. of C. member, who established residence here in 1966 after 10 years as a winter resident, calls the men's services, "patient relationship," adding, "I find it does both the patient and me a lot of good. Our relations with the patients and the hospital are great. I even met a man here that I'd done business with, years ago," he exclaimed.

Other volunteers are Harold Bates, former New York advertising executive; and John W. Derwin, who did research in demolition for the Navy until he retired and came here from Washington, D. C., three years ago.

In the opinion of Dr. Franklyn E. Verdon, chief of

general practice at the hospital, participation in the in-service volunteer program, inaugurated by Mrs. Fleming is "the best kind of therapy for the retirees," several of whom are his patients. "It's much better than sitting around at home looking at TV or wondering what they'll do next. They even make friendships which are continued after patients leave the hospital," he explained. "The work keeps them active and mentally alert."

Mrs. Fleming, who trained the men in hospital ethics, procedure, etc., has good reason to think that this is only the beginning of the project.

"Would you believe," she revealed, "I've not only had calls from airline pilots wanting to volunteer in off-duty hours, but even from teenage boys?"



Husband and wife team, Mr. and Mrs. Ray McAdams, report for assignment at nurses' station in Mercy Hospital.

Mr. and Mrs. Adolph Rutz exchange greetings as he checks-in and she checks-off duty in the hospital's in-service volunteer program.



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The Voice
Of
Ralph Renick



Give Teen Generation Something To Emulate

At the Miami-Dade Junior College gymnasium, the exuberant shouts were equalled by the din of booping voices. Curley High had just been knocked out of a chance to grab the state's basketball crown by a "last-second" Key West High basket.

It was easy to see what side the teenagers were on. Tears streamed down the cheeks of the Notre Dame Academy girls who serve as cheerleaders for all-boy Curley.

The red uniformed Key West five were hoisted aloft and toted from the floor by their young followers from the conch city.

For the adults present, whether they had partisan leanings or not, the sight was an inspiring thing to behold.

These kids were identified with a deep commitment — they wanted their school team to win.

These were today's teenagers — at an age when they are the most inspired, most idealistic.

When these young people relate to things, such as this athletic showdown, they can pit their emotional and physical forces to the ultimate.

The problem simply seems to be to give these young adults more worthwhile things for them to relate themselves with.

The Reverend Robert Gannon, S.J., president emeritus of Fordham University, termed this younger generation the "new breed" in a talk following the dedication of Barry College's impressive new Monsignor William Barry Library last week.

THE DISILLUSIONED

Father Gannon said the new breed is made up of the disillusioned grandchildren of a World War that has been going on now for 53 years. We really have not had a real period of peace since the outbreak of World War One.

Addressing his remarks to the Barry undergraduates, Father Gannon said, "Our girls today combine a deep sense of insecurity with an irritating display of self-reliance, in other words, a reliance on no one else. They are not sure of themselves, but they have no confidence in their elders."

The freshmen feel that the seniors are a lot of old squares already in their twenties and the seniors feel that they would betray their peers if they trusted their mothers.

They are restless, looking for the meaning of everything; convinced that no one before them ever solved a question. They are idealistic but satisfied that honesty is peculiar to their generation and that adults around them are compromisers — well, all right, phonies."

John W. Gardner, who resigned in disgust as Secretary of Health, Education and Welfare, is also worried about youthful attitudes toward the vast and complex society they find themselves in. "It's hard to know where you fit in — if indeed you do fit in," says Gardner.

"It's hard to identify anything you can call your community. It's hard to feel any responsibility for what happens, or to feel any pride if things happen well, or to know what to do about it when they don't."

Gardner cites the dangers inherent in this situation, "We don't want an impersonal society in which everyone is anonymous, in which individuality is smothered by organization, in which rootlessness is the universal condition and irresponsibility the universal affliction."

A HAZARD

"The non-participant individual, without roots, without a sense of identity or belonging, is a hazard to everyone. He is always liable to lash out in desperate efforts to find meaning and purpose. And if he cannot find socially worthy meanings and purposes, he will seize upon whatever comes to hand — extremist philosophies, nihilist politics, bizarre religions, far-out protest movements."

Father Gannon says many young people "are groping in the dark and that sense of insecurity is beginning to frighten them. Some have memorized the words of their favorite philosopher, Albert Camus: "Man must admit that life has meaning only when he recognizes that it has no meaning."

The way out of the dark is for us to give these cheering kids at the basketball game and those girls browsing amidst the new library shelves at Barry and all other young people something they want to emulate.

Mrs. George Romney told the Fort Lauderdale Forum recently, "We talk about the core of a city but not the core of an individual. Equality means nothing if we are all equally rotten."

It's not too late, is it, to make a turn-around?

Are we really the "phonies" that Father Gannon alleged? Or do we put into practice ideas, attitudes and convictions which contradict double-dealing hypocrisy, which falls short of our human potential?

Irish Eyes Not Smiling

NEW YORK — (NCU) — Groups of Irish-Americans in various sections of the nation have organized the American Irish Immigration Committee to protest the U.S. immigration law provision which will go into effect July 1 and cut down immigration from Ireland.

The immigration committee has headquarters here with John P. Collins as national chairman.

Protests will be lodged with President Lyndon B. Johnson, the State Department, the Labor Department and members of Congress, Collins said.



VOICE FEATURE

Section

What Is A Priest?

The Priest teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, (often a social worker, something of an editor, a bit of a philosopher and entertainer; a salesman; a decorative piece for public functions, and he is supposed to be a scholar.

He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty.

He plans programs, appoints committees, when he can get them; spends considerable time in keeping people out of each other's hair; between times, he prepares a sermon and preaches it on Sunday.

Then on Monday he smiles, when some jovial chap roars, "What a job-one day a week!"

Why The Raised Eyebrows About McCarthy Campaign?

JOHN
COGLEY'S
VIEW

This column is being written before the New Hampshire primaries. It will appear after that election is history. At this point there is no surety about whether Senator Eugene J. McCarthy will be slaughtered, exceed expectations, or win.

Whatever happens, however, the McCarthy candidacy has pointed up certain unhappy aspects of American life. He may end up only a wry footnote in history. If so, it will be in part because the significance of the man and his boldness in challenging the leadership of his party have been largely overlooked.

First of all, there is the famous McCarthy "style" or lack of style that was so roundly ridiculed in the early days of the campaign. The Senator from Minnesota simply refuses to patronize the people, to offer them instant solutions to complex questions, to use his native oratorical gifts — manifest in his memorable nominating speech for Adlai Stevenson in 1960 — deliberately to elicit emotional responses or to package himself as a latter-day Lincoln, which he could well do.

His manner is "professorial," in the best sense of the word. Many editorial writers and national columnists have dismissed this authenticity with a sneer. He invokes history, philosophy, even poetry, they have pointed out — and what in a political election could be more foolhardy than that?

CONFUSES WRITERS

Privately, these same writers admire the cultivated man; maintain that the calculated manipulation of mass emotion is a deplorable development; and hold pre-packaged charisma in contempt. But the comments on McCarthy in the early stages of his campaign were sure indication that the real thing, genuine authenticity, baffles and confuses them.

Classical statesmanship has now become such a distant memory that a candidate's invoking philosophers, historians, and poets struck them as a kind of political idiocy. Such a politician, they made clear, was not to be taken seriously. Had Gene McCarthy forgot about the Carthaginian war, Robert Lowell, Aristotle and Plato, and put his trust in the hot-shot phrase-makers of Madison Avenue, his qualifications as a "serious" candidate would have been unchallenged.

How far we have gone from the debates of the Continental Congress, the philosophical flavor of the Federalist Papers, the tight reasoning and literacy of the Founding Fathers. And the



COGLEY

betrayal of the classical tradition of reason, has been led by gentlemen of the press, who should know better.

Then, the undergirding for McCarthy's candidacy was generally manhandled. Here was a modest man, so unambitious as to acquire the reputation for diffidence, stepping forth to lead a fairly hopeless movement — and doing so, of all things, out of a sense of morality, because he believed the nation is embarked on an immoral course in Vietnam. Almost every other explanation for his action seemed to make more sense to the pundits than this simple truth.

At first, he was described as a stalking horse for Robert Kennedy — that sort of hard-boiled rationale would add up; then, he was explained away as an amiable innocent carried away by dreams of glory. That was so obviously untrue it did not get far. He ended up, then, a mystery.

The idea that a seasoned politician might really take the issues of good and evil seriously enough to jeopardize his career in order to enlist in the battle against what he deemed immoral was simply too esoteric for the pundits. At the same time, the huge proportion of the American people who believe that we should never have gone into Vietnam but now must win the battle we should never have engaged in — killing how many (God knows) in the process — this kind of moral algebra does make sense to them. Alas!

POINT MISSED

Senator McCarthy's avowed aim was to keep dissent and protest within the normal channels of politics. His success in this can be measured by the youthful following he attracted. But the gentlemen of the press, by and large, simply missed the point of the youthful protest when they steadfastly judged his style and manner by the conventions set down by the "politics is the art of the possible" pragmatists.

To the new youth, the lessons of history — even those derived from the Carthaginian war —

are more telling than the results of a Gallup poll. The wisdom of Robert Lowell's poetry is a more impressive guideline than the formulas produced at a BBD&O brain-storming session.

The middle-aged men at their typewriters may find that a political candidate who cares more about philosophy and poetry (and even, horror, theology) than about sure-fire victory slogans, is a kind of joke. The generational gap is poignantly evident however in the fact that such a hierarchy of values is very meaningful to their sons and daughters. And if the McCarthy candidacy in New Hampshire became a kind of Children's Crusade, this is the reason it did.

Finally, a point that escaped most of our syndicated wise men: Senator McCarthy attacked head-on the sense of inevitability that has swept over the nation, the almost Oriental fatalism that keeps us from dispelling the idea that there is no longer anything we can do about shaping history.

We sit waiting for the "inevitable" riots in the ghettos next summer, for example, as if there was a law written in heaven that they must come to pass — there is nothing we can do. We await the nomination of Lyndon B. Johnson because it is "inevitable." That the war in Vietnam will be further escalated is another "inevitability."

Robert Kennedy, accepting one of these "inevitabilities," was immobilized, while McCarthy acted.

McCarthy, who is too gentlemanly to say so in words, seemed to act out his answer: "To hell with inevitability. Let's take our fate in our hands."

The man who tries to lead the nation back to our Western political tradition, the idea that we are not pawns in a game the fates play, he must have been aware, subjects himself to ridicule, abuse, and the disdain of those who play with the certain odds. But that was not enough to deter the Senator.

By the time this appears, Senator McCarthy may have been eliminated from serious attention by the results in New Hampshire. Then again, he may not. But however it turns out, his own basic strength showed up the shallowness of many of the writers who commented on his candidacy.

If he makes a good showing, he will prove that they aren't even very good at their own brand of hard-boiled political thinking, which led them to ignore him and black him out of the news columns during most of the New Hampshire campaign.

BOOKS

IDEAS IN PRINT

Symbols of Classification: I. Suitable for General Reading. II. Adults Only, because of: A. Advanced Content and Style; B. Immoral Language or Incidents. III. Permissible for Discriminating Adults. IV. Not recommended for Any Class of Reader.

Classifications of the books reviewed on this page were made by the University of Scranton, Scranton, Pa.

Intrigue, Espionage A La Middle East

The Tower Of Babel, by Morris L. West, published by Morrow, 361 p. \$5.95 (IIa) (Book of the Month Club Choice, April, 1968)

The whole starts obscurely enough — an Israeli tractor accidentally enters a demilitarized zone on the Jordanian border, where it had technically no right to be, and is blown up by a land-mine which had absolutely no right to be there. A controlled act of reprisal is found necessary.

Very quickly, we are introduced to Jakov Baratz, Israeli Chief of Intelligence, who is charged with planning the reprisal; to Chakry, international banker at Lebanon who is dancing on the edge of bankruptcy; to Jarrah, leader of a displaced Arab terrorist group; to Safreddin, chief of security in Syria; and to his good friend Selim Fathalla, Damascus merchant, who is also Adom Ronen, chief of Israeli espionage activity in Syria.

The complexities of the economic, political, and even person relationships in this novel cannot even be hinted at. A sparely written novel characteristic of Mr. West's style, this can hardly be "condensed" as to story without quoting the whole text.

Suffice it to say that there is action on every level of international intrigue, most plausibly asserted. The inevitable tragedies and hopes emerge. This is not a roman à clef, but after the Israeli "reprisal" takes place, we are left with the historical fact, Dead Sea fruit to the thinking characters of the book, that the 1967 Middle East War is about to erupt.

Minor characters are as sharply etched as the major characters are developed. But apart from the action, and the people, the most important element of "The Tower of Babel" is the magnificence of the all-pervasive historical and physical character of the land dominating its people.

Mr. West has not written — those familiar with his work need no reassurance — merely a story of espionage and intrigue in the Middle East. He has written a novel that makes this time and place come alive. Even if the war had not occurred, this would still be a valid analysis of the people, the conditions and the forces that did in fact bring the war about.

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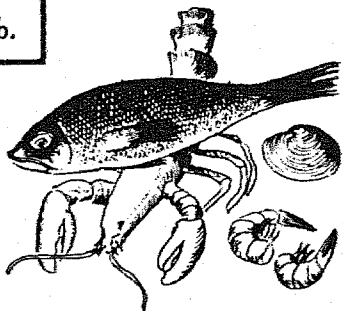
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'Naked Ape' Called Unconvincing Book

Man And Other Animals Considered

The Naked Ape, by Desmond Morris McGraw-Hill, 252p. \$5.95 (III) (Book-of-the-Month Club Choice Feb., 1968)

"The Naked Ape" has been heavily publicized, an excerpt from it was published in LIFE, its author has appeared on television—and, in general, everything about the book points to it as a popular one; popular it no doubt will be because of its style and its lively discussion of some weighty subjects; "popular" it certainly is in its very shallow presentation of anthropological mysteries.

Desmond Morris has set himself the task of studying modern man simply as a biological phenomenon, subjecting him to the same sort of scrutiny to which one would subject any other species of animal; then, through this scrutiny, he manages to solve in 241 pages of actual text, the most baffling complexities. It is difficult to avoid the conclusion that this is pseudo-science at its worst.

RAPID STEPS

This short study of man starts, naturally enough, with man's origins: in 37 pages we learn how this particular primate became a carnivore as well as a vegetarian, how neoteny, or stunted growth, slowed down some processes while other proceeded at a more normal pace, and we arrive at the most likely reason for man's comparative hairlessness.

The chapter on sex is in-

cluded quite early and is easily the longest chapter in the book. It has all sorts of ideas capable of sustaining prurient curiosity, shows its reliance on recent and casual investigations and the interest they aroused, and smacks strongly of sensationalism.

The main thesis is that the present structure of man and woman is the result of an almost conscious selectivity aimed at making human sex and love increasing the pace-to-one bond between male and female.

Some unnecessary detail is introduced, some questionable postulates are easily accepted—and the chapter has become the focal point of the book. It is not profound, it has its inaccuracies, and it will attract attention.

SOME SOUND STUFF

From sex, Mr. Morris goes on to the rearing of children and he has some sound psychology here. There is something to be said for his basic attitude toward social adjustment: the chapter on "Fighting," however, is fairly useless, yet it offered one of the big opportunities for a study of this sort.

Mr. Morris presents a fairly good picture of fighting among animals, though it is incomplete, but his application of all this to the human situation is fruitless, though it may be quoted widely.

The rest of the book often

looks like padding, but it does contain some real, though not always profitable, information. The chapter on the relation of man to other animals is wide open to challenge.

The dogmatic assertions on the necessity of family limitation, abortion, and contraception are a mixture of truth and presumption, and the animadversions on religion are absolutely sophomoric.

The anthropologists will probably neglect this book entirely. Like many other popularizations, it is open to question on almost every page and it would take a scientist a long time to formulate the answers to all the hasty generalizations in these pages. "The Naked Ape" is popular, but it is scarcely capable of serving any good purpose.

William B. Hill, S.J.

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Tuesday, March 26

8 to 8:30 p.m. Marriage and the Church
8:40 to 9:10 p.m. Happiness in Marriage

Thursday, March 28

8 to 8:30 p.m. Marriage as a Sacrament
8:40 to 9:10 p.m. Aspects of Marriage Adjustment

Tuesday, April 2

8 to 8:30 p.m. Sex and Marriage
8:40 to 9:10 p.m. Aspects of Marriage—Communicating in Marriage

Thursday, April 4

8 to 8:30 p.m. A Doctor Discusses Marriage
8:40 to 9:10 p.m. Two Doctors Answer Questions About Marriage

A priest will be in attendance during all programs to conduct a question and answer period following the conferences.

(Please clip and retain for future reference)

No Wonder They Go Bowling Saturday Night (Not To The Movies)

By JAMES W. ARNOLD

Some fairly good films have been made from awful books, but there was no real chance with "Valley of the Dolls," which was a compilation of clichés from every bad film Jacqueline Susann had seen. And she had seen them all.

Director Mark Robson, who warmed up for this chore some years ago by filming the original "Peyton Place," cheerfully makes the best of it. He offers such a sincere tour of the cornfields that "Dolls" may actually be enjoyed as a classic of soap opera camp.

There are the three young things trying to make it in Show Biz. ("It's a rotten business. . . But I love it") Barbara Parkins is the small-town innocent who falls for a smooth agent (Paul Burke). Sadly, he's not the marrying kind, so after a few years of living in glamorous sin, she flies back to her roots in New England and the arms of Grandma, and gives him the "Perhaps someday, fella" speech.

Patty Duke is the talented singer who claws her way to the top, gets a fat head ("success is too big for you" scene), goes on dope and booze, and falls to Skid Row ("that's me singing on the jukebox" scene). We take the sanitarium cure with her (wrestle with the nurses scene), enjoy her revenge on Susan Hayward (her wig gets flushed down the ladies room john), and then gag as she bangs around in the rubbish of an alley crying out for all her lost friends and God. Miss Duke makes it even better with the worst acting since Khrushchev retired.

As an aspiring sex symbol, Sharon Tate clearly is marked for the full treat-

ment. She marries a pretty-boy singer (Tony Scotti) who comes equipped on the honeymoon with a possessive sister (Lee Grant). He quickly develops an incurable disease, and to pay the bills Sharon goes to Paris to make ("I've hated this") nudie movies. ("You posed undraped before." "But that was before I married Tony!") To get the idea, we see a five-minute cut of one of her best performances. Then she comes home, gets (the irony!) breast cancer, and gently kills herself.

There is one fine moment in "Dolls," when pretty Miss Parkins wanders through the snowy New England woods while on the sound-track Dionne Warwick belts out the pretty title song. Its appeal may have something to do with the fact that it's the pretty end.

(NCOP Rating—"B"), objectionable in part for all

OH, NO! NOT MORE

"Reflections in a Golden Eye" is a moody study of six sterile, twisted people at a post-World War II Army base in the South. Director John Huston (last film: "The Bible") seems to have undertaken it as an exercise in indirect examination of character. It has little else to recommend it, despite the presence of such forceful personalities as Elizabeth Taylor and Marlon Brando.

This is the first film version of Carson McCullers' old 1941 novel, perhaps her murkiest, about some variations of masculinity in the regular army.

There is Brando, a prissy instructor in tactics who has drained his life of every feeling except for an ideal of military virility that he can never

attain; Brian Keith, a typically gruff male whose philandering and apparent inability to respond with tenderness to his neurotic wife (Julie Harris) destroys her; and newcomer Robert Forster, a brooding private who seems capable and manly but has hang-ups in relating to a real woman.

Serving as a kind of comment on this mixed bag of gentlemen is the film's only non-military male, an effeminate Filipino houseboy (Zorro David).

He is not a man at all in the locker-room sense but is able to give his mistress (Miss Harris) the companionship and devotion she can get nowhere else. The movie seems to say that a real man is one who can love a woman in the deepest sense, and that other definitions are not only false and unsatisfying but lead to spiritual and physical death.

Despite its content, "Reflections" is not a sensational film, but rather a too-arty attempt at a theme that is both precious and decidedly non-cinematic. It is a waste.

Current Issues To Be Aired

"Current Issues" will be discussed by the inter-faith panel of clergymen during the CH. 2 presentation of "Man-To-Man" at 9:30 p.m., Tuesday, March 26.

Participating will be Father Rene Gracida, pastor, Nativity parish, Hollywood; Rev. Albert R. Schmidt, Grace Lutheran Church; and Rabbi Max A. Lipschitz, Beth Torah Congregation.

The Rev. Luther Pierce is moderator.



Dance Company Will Appear At Marymount College

"Reflections" Is Theme Of New Dance Work Introduced in 1963.

Dance Group Next In Artist Program

Canadians Aid Latin America

OTTAWA, Ont. (NC) — More than 2,000 Canadian missionaries are working in Latin America, according to the latest figures prepared by the Canadian Catholic Office for Latin America here.

BOCA RATON — Norman Walker and his company of nine young dancers will be the next presentation of the Marymount College Artist Series at 8:15 p.m., Monday, March 25 in the auditorium.

ance may be obtained by calling 395-4301, Ext. 52 or at the box office on Monday evening.

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"Reflections," a dance work introduced by the company in 1963 when it was commissioned by CBS-TV for its Repertoire Workshop, will be featured during the program.

Now in his late 20's Walker began his training as an actor but eventually joined the May O'Donnell Dance Company and became its leading male dancer.

After entering the U. S. Army, he served as choreographer for the Seventh Army Shoes in West Germany.

After discharge he became artist-in-residence and guest instructor at Utah State University.

He has danced and choreographed several TV shows, including the Bell Telephone Hour, and his company appears annually at Jacob's Pillow Dance Festival in Lee, Mass., and at the Lincoln Center for the Performing Arts, N.Y.

Cora Cahan is the company's leading female dancer. Others are Tony Katanzaro, Pamela Ladimer, Marsha Wolfson, Alice Gill, JoAnn Bruggman, Mario Delamo and Hector Mercado.

Tickets for the perform-

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

FRIDAY, MARCH 22

9 a.m. (7) Reflection in a Golden Eye (Unobjectionable for adults and adolescents)
6 p.m. (12) The Tennis Ace Coming (Family)
7 p.m. (22) Secret Of The Sphinx (No classification)
7:30 p.m. (6) Tonight We Sing (Family)
7:30 p.m. (10) Strange Lady in Town (Unobjectionable for adults and adolescents)
9 p.m. (4 & 7) The Destroyers (No classification)
11:15 p.m. (11) Berlin Express (Family)
1:30 a.m. (10) Cardinal Richelieu (No classification)

SATURDAY, MARCH 23

1:30 p.m. (10) King Of The Underworld (Unobjectionable for adults and adolescents)
3 p.m. (7) Cry Vengeance (Unobjectionable in part for all)
OBJECTION: Excessive brutality.
4 p.m. (4) Dimples (Family)
7 p.m. (6) Hammer (Family)
7:30 p.m. (22) La Parrulla (No classification)
9 p.m. (5) Send Me Ten Flowers (Unobjectionable for adults and adolescents)
9 p.m. (22) See How It's Done (No classification)
10:30 p.m. (10) King Richard And The Crusaders (No classification)

SUNDAY, MARCH 24

11:30 a.m. (7) The Desert Warrior (No classification)
5 p.m. (10) The Jolson Story (Family)
7 p.m. (6) The Story On Page One (Unobjectionable for adults)
7 p.m. (22) See How It's Done (No classification)
8:30 p.m. (22) La Parrulla (No classification)
9 p.m. (10) Gals and Gals (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, songs and sequences.
11:15 p.m. (11) Show Business (Unobjectionable for adults and adolescents)
1:30 a.m. (4) It Happened To Jane (No classification)
1:30 p.m. (7) Without Love (Unobjectionable in part for all)
OBJECTION: Double-meaning remarks
11:45 p.m. (11) See How It's Done (No classification)
12:15 a.m. (12) The Outlaws (No classification)

MONDAY, MARCH 25

8 a.m. (7) Girls in the Night (Unobjectionable in part for all)
OBJECTION: Suggestive dancing, trends

To condone illicit actions.

8 p.m. (10) The Untamed Breed (Unobjectionable for adults and adolescents)
7 p.m. (22) Fare Telli (Unobjectionable in part for all)
OBJECTION: Suggestiveness in costuming and low moral tone.
7:30 p.m. (6) The Facts Of Murder (Unobjectionable for adults)
9 p.m. (22) Billy Lee (Unobjectionable for adults)
11 p.m. (22) Seven Guns To Mass (Unobjectionable for adults)
11:15 p.m. (11) My Forbidden Past (Unobjectionable in part for all)
OBJECTION: Suggestive situations, low moral tone; reflects acceptability of divorce.

TUESDAY, MARCH 26

9 a.m. (7) See How It's Done (Unobjectionable for adults and adolescents)
8 p.m. (10) Green Hell (Unobjectionable for adults and adolescents)
7 p.m. (22) Calixtus and The Head Hunters (No classification)
7:30 p.m. (6) The Last Ten Days (Unobjectionable for adults and adolescents)
8 p.m. (4) The War Lover (Unobjectionable in part for all)
OBJECTION: This film tends to condone immoral behavior between two sympathetic characters.
9 p.m. (4 & 7) Stranger On The Run (No classification)
11 p.m. (22) Swears My Loveli (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Easy Living (Unobjectionable for adults and adolescents)

WEDNESDAY, MARCH 27

9 a.m. (7) See How It's Done (Unobjectionable for adults and adolescents)
8 p.m. (10) City Of Fear (Unobjectionable for adults and adolescents)
7 p.m. (22) 79 AD (No classification)
7:30 p.m. (6) A Dog Of Flanders (Family)
4 p.m. (10) Marriage-Go-Round (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations.
11 p.m. (22) Great Guns (Family)
11:15 p.m. (11) Slaughter Trail (Family)

THURSDAY, MARCH 28

9 a.m. (7) Between Two Women (Unobjectionable for adults and adolescents)
3 p.m. (5) Wild Wives (No classification)
8 p.m. (10) Killers of Kilmerjara (Family)

7 p.m. (22) Fire Over Rome (No classification)

7:30 p.m. (6) Agate the Wind (Unobjectionable in part for all)

OBJECTION: Tends to condone immoral actions; suggestive sequences

7:30 p.m. (7) They Were Expendable (Family)
9 p.m. (4 & 7) A Night To Remember (Family)
9 p.m. (5) Mirage (Unobjectionable for adults and adolescents)

11 p.m. (22) Something For The Boys (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Iron Major (Family)

FRIDAY, MARCH 29

9 a.m. (7) The Strike (Unobjectionable for adults and adolescents)

8 p.m. (10) Train Of The Vigilantes (Family)
9 p.m. (22) Challenge Of The Gladiator (No classification)

7:30 p.m. (6) The Three Faces Of Eve (Unobjectionable in part for all)

OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce.

7:30 p.m. (10) They Came To Cordoba (No classification)

9 p.m. (4 & 7) The Hellions (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Backward The Fire (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and situations; excessive brutality

SATURDAY, MARCH 30

1:30 p.m. (10) They Drive By Night (Unobjectionable in part for all)

OBJECTION: Double meaning and suggestive dialogue.

3:30 p.m. (7) Doctors (Unobjectionable for adults and adolescents)

3:30 p.m. (4) The Julie Colonial (No classification)

7 p.m. (6) The Best Of Everything (Unobjectionable for adults)

7:30 p.m. (22) Barriers Across (No classification)

9 p.m. (7) Mirage (Unobjectionable for adults and adolescents)

9 p.m. (22) Los Angeles der Fatales (No classification)
10:30 p.m. (10) See How It's Done (Unobjectionable for adults and adolescents)
11:15 p.m. (11) The Devil's Desire (No classification)

1 p.m. (4) Daughter Of Dr. Jekyll (Unobjectionable in part for all)
OBJECTION: Suggestive sequences.

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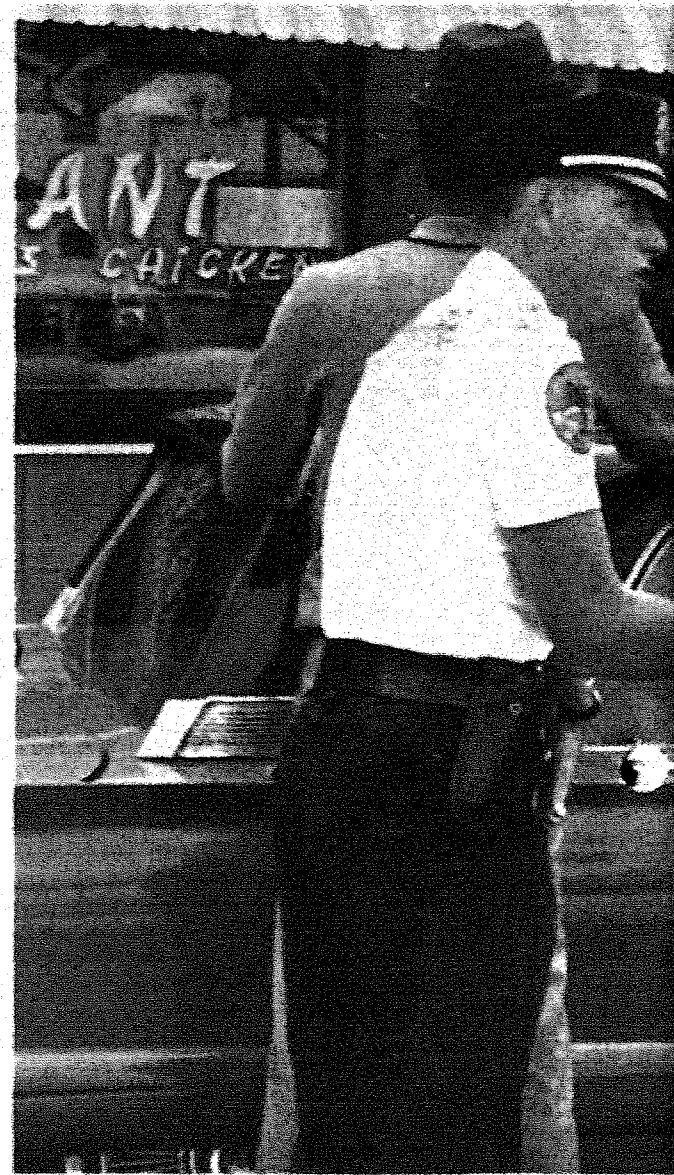
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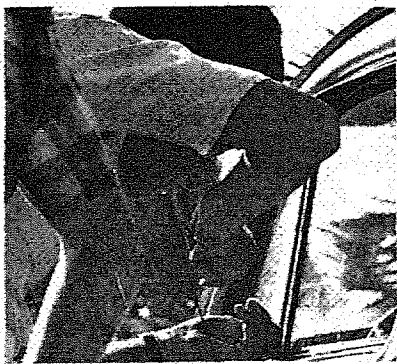
Juvenile Delinquency



The following is the first in a series of articles concerning the problems which face South Florida law enforcement agencies, largely as a result of recent United States Supreme Court decisions.



- solving the problem of increasing juvenile delinquency must begin with the building of a cohesive family unit.



- shoplifting: the most frequent offense.

- many parents are not concerned about their children

parental neglect contributes to increased juvenile delinquency

Parental neglect is a contributing factor to the increase in crime among youths under 17 years old, according to the man in charge of Miami's juvenile bureau.

"We often have problems in locating the parents of a child in trouble," Lt. John Fonner said. "Many parents are not concerned or interested in their children. The success or failure of our job depends on whether we can get the parents to take on their responsibilities."

He said that solving the problem of increasing juvenile delinquency must begin with the building of a cohesive family unit. He used the term "housewife dropouts" in referring to mothers who take jobs merely to get out of the home, leaving their children unsupervised.

Then there are the cases of parents who are in the home but cannot adequately take care of their children.

"We handle about 3,000 cases a year," he said, "and a check usually reveals that the parents have fallen down in their duties to their children."

He said the majority of children in middle class homes have two parents, but they are often not there because they are "wrapped up in their careers." Lower class children, he said, usually do not have any father in the home.

The most frequent offense among juvenile boys and girls is shoplifting, Fonner said. A child who is caught shoplifting can be prevented from ever becoming involved with the police again under proper supervision, he explained.

"We are involved in prevention work," he said, "and have established close contact with the principals and deans at the schools. One of the services we provide is returning truants to school. Officers stop children on the street and ask them why they are not in school. If they don't have an adequate reason, they take them back to school."

Fonner explained that truancy is often an indicator that a child has problems, and that they will become more serious unless action is taken. The school boards usually prosecute truants, he said, however, last year more than 500 truancy cases were sent to juvenile court.

He pointed out that only 10 per cent of the

juveniles who are taken into custody ever become involved with the police again. It is the 10 per cent who are repeaters that develop into the serious problems.

"With well over half of the burglary, auto theft and larceny arrests being juveniles, it's obvious that juveniles are playing a large part in the over-all increase of crime," he said. "The philosophy behind juvenile work is to rehabilitate and not to punish. That's why it is important to work with a child before he has gone too far."

He said that his bureau makes a check on all juveniles arrested to determine if the child has responsible parents and is performing satisfactorily at school.

"We try to do what is best for the child," he said. "Sometimes it is necessary to send them to an agency that can provide the necessary help."

The bureau's usual procedure is to warn the child and dismiss him to his parents if he is performing well at home and school and has committed only a minor violation.

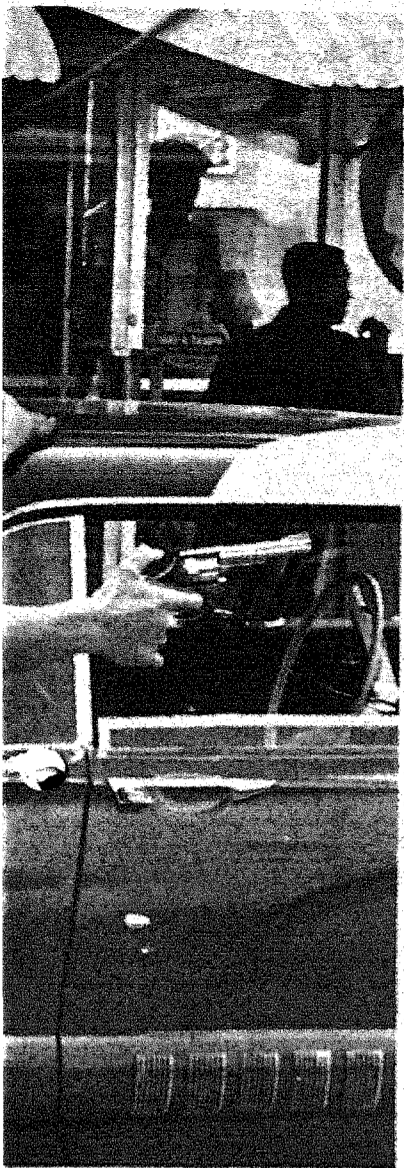
For more serious offenses, the child is cited for appearance in juvenile court. Fonner said that each case has to be handled on an individualistic basis.

Recruits are given a six-hour session on working with juveniles, he said, and regular officers have to be constantly retrained because of Supreme Court decisions.

Police now have to advise a juvenile of his rights in any case that might lead to the child's being sent to an institution.

Senior Juvenile Court Judge Donald E. Stone recently came out with a ruling that juveniles taken into custody by law enforcement officials in Dade County on charges of robbery, rape, murder or violations of the law relating to possession or use of a deadly weapon shall be fingerprinted and photographed under the direction of the court staff. Prior to this ruling, the judge had to make the decision.

Fonner said that this ruling will be an aid to law enforcement officials investigating juvenile crimes.



"They start with bikes and go to stealing cars and end up in armed robberies"

They start with bicycles, move on to stealing cars, progress to burglaries and, before long, end up in pulling armed robberies.

"I've seen it happen hundreds of times during my 12 years in this department. It's the normal trend."

These are the words of Sgt. Al Gurdak, who is in charge of the auto theft detail of the Miami Police Department. He was talking about juveniles who, he said, account for 60 per cent of the arrests for auto theft in Miami. A juvenile is anyone under 17 years of age.

He said that thefts of vehicles by juveniles is the biggest problem for his department. There have been cases in which a juvenile will steal a car and pass it on to someone else, resulting in a chain reaction with 20 or 30 youngsters driving the stolen car.

"They are under the impression that as long as they didn't steal the car, they haven't done anything wrong," he said. "But they are just as guilty as the person who stole it."

Gurdak said that the great majority of juveniles who steal cars do so to take joy rides. Some drive the cars to another area for the purpose of stripping them.

"Juveniles must be more impressed with the seriousness of stealing a car and what it could lead to," Gurdak said. "If he kills somebody while driving a stolen car, it could be considered first degree murder."

"A juvenile can be bound over for prosecution in criminal court by the juvenile court judge. When I explain this to juveniles, they become quite upset because their impressions are that not much can be done to them."

He said that children as young as nine years old have been caught in Miami with stolen cars.

"The main reason for so many cars being stolen is that people make it easy for juveniles," he said. "They don't turn the ignition switch off all the way. Kids see the switch isn't in a locked position and know they can start the car."

"People who leave their keys in the ignition or toss them under the front seat or behind the sun visor are inviting thieves."

Gurdak said most thefts occur in parking lots because many people think that they will be only a few minutes, so it is all right to leave their keys in the car.

"If everyone would take a few extra seconds to lock their car," he said, "auto thefts by juveniles would be mostly eliminated. It's extremely rare when a kid forces entry into a car. There have been many cases where a juvenile sees the keys in a car and impulsively takes it. He might be a kid who never thought about stealing a car before."

After juveniles, the next largest group responsible for stealing cars are youths aged 17 to 21, Gurdak said. He pointed out that many of them in this age group are discouraged from taking a car because they realize that they are not juveniles any more. If they are caught, they are booked into county jail on a felony charge and have a criminal record.

He said the majority of adults who take cars do so for transportation purposes and ditch it a few blocks from their destination.

Gurdak's department averages about three cases a year of a professional nature in which cars are stolen for the purpose of being sold. He recently worked on a case in which 90 vehicles were recovered.

"They might steal cars in New York and send them down here or take them from Miami and transport them out of state," he said. They forge papers, change serial numbers and put on different licenses.

"Another angle is for them to buy a totally wrecked car so they can obtain the title and the serial plate off the door. Then they steal a similar car and sell it."

"That's why I discourage anybody from buying a car through a private party."

Auto thefts in Miami increased 27 per cent during 1967. There were nearly 2,000 vehicles stolen and 16 per cent of the cases resulted in arrests.

"The rate is going to continue increasing," Gurdak said, "until people stop giving thieves the opportunity to steal their cars."



By OLLIE STEWART

It all began about 20 years ago when a French ex-tank corps officer and factory owner in Paris picked up the phone and called a real estate agency. He was worried about the thousands of war victims suffering from shock and malnutrition after returning from horror camps in Germany.

The ex-officer's name was Jean-Francois Perrette, and he told the agency, "I want to buy a big chateau with lots of land around it. Size is more important than condition."

A few days later he had what he wanted — a chateau located near the town of Ecueille, 140 miles south of Paris, with 250 acres of fertile soil around it. But extensive repairs were needed.

The roof leaked. There was no running water and most of the windows were missing. But Perrette was pleased with the place.

"It's big enough," he told himself, "to shelter between two and three hundred men. Fix up the roof and a few other spots, and we'll be in business."

In three months the huge building was fairly comfortable, at a cost of around \$10,000. Perrette threw open the doors without realizing he was starting one of the most unusual rehabilitation projects in the world. His sanctuary for human beings was planned to do what a wildlife refuge does for the preservation of birds and animals.

At first, only war victims were accepted. But that didn't last long. Soon broken men of every sort began to show up — and Perrette didn't turn them away. He accepted all the social debris that came his way, and gradually acquired the most unique collection of misfits ever gathered voluntarily in one hopeful colony.

They included, in addition to shattered veterans, alcoholics, refugees and stateless persons, village idiots, released convicts, and former inmates of asylums and hospitals!

STREAM OF DERELICTS

In two decades, over 5,000 derelicts have passed through the chateau and received a helping hand. The turnover has been constant, but the average has been maintained — 200 men living and working on a last-chance deal.

They're free to stay as long as it takes to pull themselves together and become "readjusted" to the problems of a changing world. And while they stay, they're fed, clothed and given pocket money. When they straighten up and get

back their self-respect, they're free to leave—owing nothing.

"When discouraged men arrive at the chateau," Perrette explained in the early days, "they must be taken by the hand like children at a dangerous intersection, and led until they can follow a disciplined life."

As soon as a man raised his head and felt able to face the world with confidence, he was encouraged to leave — and thousands have taken the big step; and many have subsequently led successful lives, in France and in other countries. Many Americans have been helped.

The chateau has been a one-man humanitarian project all the way.

Perrette has never had a penny from the government, nor any professional help. He ran it from the start as a business that was designed to let down-and-outers make it a paying proposition.

Two hundred and fifty additional acres were bought, and working the 500-acre farm the men produced a major part of their food and always had something left over to sell. They were paid each day, and those showing enough ability to become farmhands, received more than the others, to reward them for taking on responsibility.

Those who showed manual skills were selected to work in the modern carpentry shop which Perrette set up. This shop has kept 50 men busy filling contracts for electric meter backboards, of which millions are required each year in France.

A second shop brings in a steady income by making rubber toys, water bottles and duck decoys for hunters. Perrette relied on his factory experience in getting orders, and putting products on the market that showed a profit.

Income from farm and factories, minus overall expenses, has gone for community projects, and there have been several to raise the level of chateau living.

For instance, when a man has managed to work his way up to becoming foreman, he usually started saving his money. Then, after looking around the village, he might decide to get married and settle down.

As soon as he decides, the community takes money out of the common fund and builds him a cottage. Over the years 30-odd cottages have been built in this way, and the men who live in them — the former vagabonds — are now raising decent families.

Leisure time has not been neglected. Ten years ago the chateau built one of the most modern theaters in France, to seat an audience of 550. In the same building are game rooms, a library and a social hall. There's a new movie each week.

The theater's facilities are so attractive that touring theatrical groups are always happy to perform at the chateau. And the men themselves put on several live shows each year.

Next to being self-sustaining, Perrette early announced a second rule: never search for derelicts. They have to come voluntarily, and this they've done.

But they've been steered to the chateau, ironically, by many persons in high places — persons who "suggest" unofficially that a misfit might be able to make a comeback by going to the chateau. Among these are judges, policemen and social workers.

As might be expected, there have been more than a few floaters, men who drift in one day and move on the next. "But," says Perrette, "the majority who come stay several months; and many stay for years. They rebuild their health, conquer fears and weaknesses, and work hard to clothe themselves once more in the dignity of a man!"

A few years ago, at the age of 70, Perrette took a significant step. He renounced any and all financial interest in the chateau. He signed over everything to the group — land as well as buildings — and today, legally, he cannot interfere with a single decision, which is the way he wants it.

"But his advice will still be sought," one of the group leaders declared. "He's responsible for giving us a new chance, and nobody forgets it."

Perrette has done one other significant thing. He's dropped a broad hint to the French government that it might reclaim thousands more of the country's discouraged men — and lower the yearly suicide rate — by opening up a few more such rehabilitation centers.

Would such a project work in the USA?

"It should work anywhere," Perrette declares, "if people of goodwill and brotherhood devote themselves to it."

Can 'Bad' Conscience Be Good?

By FATHER JOHN B. SHEERIN

The State Above Conscience — that sums up the trial of Capt. Dale E. Noyd who was convicted of disobeying an order to train a student pilot to fly in Vietnam. For 12 years a regular officer in the Air Force, Capt. Noyd now faces a maximum sentence of five years in prison and dismissal from the service. Why? Because he followed his conscience.

He has a splendid service record and is not opposed to all wars but does consider the war in Vietnam an immoral war. As a matter of conscience, he could not obey the order as part of the war effort.

The presiding law officer at the court martial ruled out conscience as a defense. He asked if Capt. Noyd had been suffering from any mental disease, defect or derangement that would prevent him from knowing the difference between right and wrong.

The Captain said he was laboring under no "mental compulsion" that obstructed his freedom, and that his decision to disobey was conscious and voluntary.

"In a sense I would say I had no choice because I knew it was what I must do. If I could have brushed aside everything I believed, I could have obeyed the order."

Three prominent theologians supported Capt. Noyd in his argument based on conscientious objection: Father Dexter Hanley of Georgetown University Law Center; Dr. Roger Shinn of Union Theological Seminary in New York; and Dr. Robert Kimball of the Starr King School for the Ministry of Berkeley, Calif.

This question of the right to disobey an order because obedience to it would constitute a grave violation of conscience is a question that we Catholics have not yet confronted honestly and unflinchingly.

The Second Vatican Council (in The Constitution on the Church in the Modern World, Sec. 1, no. 79) urged that states enact laws "that make humane provisions for the case of those who for reasons of conscience refuse to bear arms."

But the Council did not say anything about the rightness of the claim to conscientious objection. It neither rejected nor accepted the "theology" of conscientious objection but simply counseled humane treatment for conscientious objectors.

The conciliar doctrine on conscientious objection calls for the same respect for an honest and upright conscience that we find in the Declaration on Religious Freedom.

Since the United States is presently involved in a war, this would be an exceedingly appropriate time for our American moral theologians to come to grips with this problem of the morality of conscientious objection.

Certainly the Quakers have faced it headon and have given a clear and definite theological answer to the problem. Why cannot Catholic moral theology do likewise? Is it because our American Catholic apologists have always insisted that there is no conflict between the principles of the American Republic and the teachings of Catholicism?

DEFINITE CONFLICT

At the present moment, there is a very

definite conflict between Government and the Catholic teaching on the primacy of conscience. Capt. Noyd's conviction is one example of conflict between State and conscience, and Catholic seminarians all over the country are disturbed by the conflict between the Draft Act and Catholic conscience.

In the early Christian centuries, the Fathers of the Church claimed that participation in war was incompatible with the spirit of the Gospel. From the third century on, however, Christians did take part in wars.

This led eventually to the Just War theory by which a Christian could decide whether or not a war was moral, and it seems to me that the whole raison d'être of the theory was that a Christian could not take part in an unjust war.

Pope Paul's attitude to war is no novelty in Catholic history. Father Dominique Dubarle, O.P., commenting on Pope Benedict's horror at the atrocities of World War I, says:

"Indeed, Benedict XV thought that compulsory conscription was one of the major causes leading to war today. He considered its extermination one of the first acts of disarmament and the indispensable means for preserving future peace." (The Church Today, ed. by Group 2000; Newman, p. 241.)

It seems to me that the time is ripe for Catholic theologians to address the theme: is one obliged to perform what he conscientiously judges to be an immoral act simply because his nation is at war?

BELOW OLYMPUS By Interlandi **Are We Willing To Tax Selves Enough?**

By MSGR. GEORGE G. HIGGINS

The report of the National Advisory Commission of Civil Disorders has been so widely publicized and so trenchantly analyzed during the past two weeks that one is embarrassed to be writing about it at this late date for fear of sounding repetitious.

Almost everything that could possibly be said about the report has already been said very effectively by recognized experts in the field of race relations.

To come out in favor of the report at this stage of the game would be about as meaningful, then, as endorsing the Constitution and the Bill of Rights.

Still and all, one is tempted, in spite of himself, to zero in on at least a few of the commission's major findings, not with the hope of being able to say anything new about them, but merely for the purpose of re-emphasizing their importance.

The trouble is, however, that the commission's report is so replete with significant findings that one is reluctant to suggest that some of them deserve to be given greater priority than others.

For my own part, however, I would suggest that the following sentence is perhaps the most important single statement in the entire document:

"The major need is to generate new

will — the will to tax ourselves to the extent necessary to meet the vital needs of the nation."

This one sentence, it seems to me, goes far to explain President Johnson's carefully-guarded public reaction to the report.

Some commentators who like to think that they know what makes the President tick would disagree with me in this regard. They have suggested that the President is slightly miffed because the commission failed to give him adequate credit for his own persistent efforts to solve the crisis of the cities.

I have no way of knowing whether or not this is actually the case. I do know, however, that if I were in the President's shoes, I would be less than sanguine about the willingness of the American people — including many of those who claim to be enthusiastically in favor of the commission's report — to tax themselves to the extent necessary to meet the vital needs of the nation.

The President, of all people, has good reason to think, on the basis of recent experience, that the American people are not ready to do anything of the kind.

And yet if we — all of us, and especially those of us who like to think that we belong to the so-called liberal or progressive camp — are not pre-

pared to tax ourselves until it begins to hurt us personally, we might just as well stop pretending that we concur in the commission's report.

The same thing can be said about the commission's highly publicized finding that "white racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II."

This is undoubtedly true, but, human nature being what it is, we are all inclined, in varying degrees, to absolve ourselves of the sin of racism and to pin the blame on somebody else and, more specifically, on low income whites who, more often than not, are the ones most directly involved in white-Negro riots or disturbances.

Joseph Kraft, one of the nation's leading liberal commentators, made this point with brutal frankness in his syndicated column of March 10.

Everybody knows, he wrote, that when the commission speaks of white racism as the root cause of racial disorders, it "does not have in mind the successful, highly educated Americans who have the means to insulate themselves physically and psychologically from the world of the ghetto. When it speaks of racism, the commission has in mind those who have to compete with the Negro for jobs, for housing, and for places in schools and hospitals. It has in mind, and everybody knows it, the low-income whites."



"But you can't hold spring back because you don't want the summer to come!"



"It's scary. We talk about the riots we're going to have this summer as if there's nothing we can do about it!"

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Don't Be A Sad Sack Kind Of Christian

By FATHER
DAVID G. RUSSELL

Is it possible that one of the reason why we are not better ambassadors of Christ is that we often appear to the world as sadsacks? We walk around with pain in our faces, as if the Christian life were little more than an endurance test. We look like martyrs silently bearing our heavy burdens.

Is this the way we look to our brothers? Is this the way we truly feel?

LOVE AND REJOICE

Are His words a rebuke to us? "If you love me, you would have rejoiced". . . (John 14:28). "These things I have spoken to you that my joy may be in you, and that your joy may be full." (John 15:11).

It is curious how we are ready to make the way of the cross but slow to enter the way of joy. Do we not know that defeat has been swallowed up in victory, that sadness has been overcome? Do we not know that Christ is alive, not simply in heaven, but in us?

How would we feel about a friend who shared only our sorrows and not our joys? We would think he was a morbid kind of nut, and who wants such a character for a friend? A friend is someone who rejoices with us in our good fortune, who delights in our delights.

The selfish person cannot rejoice in the joys of others. He is so wrapped up in himself that he feels no kinship with the lot of another. Be-



cause he cannot get out of himself, he is more likely to envy another's reason to rejoice than to be happy with his friend.

We might find here the measure of our own friendship with Christ. Can we make the sacrifice of being happy, that renunciation of self which makes us capable of rejoicing with Christ? Has our friendship with Christ matured into joy? Have we drawn close enough to Him for Him to overcome our sadness.

If we are the friends of Christ we are living fountains of joy. If we truly know

Him, we should be bubbling over in Christian peace.

Of course, the shadow of the cross still falls upon our lives, but nevertheless, those who know Him know they are bathed in Easter light. That illumination makes it possible to bear our Lent and carry our cross. Sadness may touch our lives, but joy fills the inner core. "Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned to joy." (John 16:20).

The Christian is happy in his sadness. The beatitudes make this clear. Happy are the poor, happy are those who hunger and thirst, happy are the persecuted! They are happy because in Christ's hands their defeat will be turned to joy.

As the kids say, "Let's get with it." If sadness has been banished, let us banish it from our lives. He died, but lives. We eat His risen body and now we know we will live forever.

Our Lenten goal is Easter and its joy. But come that Sunday we will not be able to turn it on like a faucet. The Lenten now is the time to overcome our sadness with Christian joy.

MISSAL GUIDE

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

Mar. 25 — Mass of the Annunciation of the Blessed Virgin Mary. Gloria, Tract, Creed. Preface of the Blessed Virgin Mary.

Mar. 26 — Mass of a weekday of Lent. Preface of Lent.

Mar. 27 — Mass of a weekday of Lent. Preface of Lent.

Mar. 28 — Mass of a weekday of Lent. Preface of Lent.

Mar. 29 — Mass of a weekday of Lent. Preface of Lent.

Mar. 30 — Mass of a

Prayer Of The Faithful FOURTH SUNDAY OF LENT

MARCH 24, 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 teachers that they may with patience, wisdom and respect, mold the minds and hearts of their pupils, 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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"What, giving again?"

I ask in dismay,

"And must I keep giving

And giving away?"

"Oh no," said the angel,

Piercing me through.

"Just give until God stops

Giving to you!"

Catholics And Lutherans Meet On Intercommunion

NEW YORK (NC) — Lutheran and Catholic theologians meeting here on the subject of intercommunion declared at the close of their conversations that any consensus on the controversial issue must await a deeper study of the "entire problem of the ministry."

A joint statement issued by the conferees said inter-

weekday of Lent. Preface of

Mar. 31 — Mass of the First Sunday of Passiontide.

Creed. Preface of the Cross.

'Involvement Not Church's Only Role'

PARIS — (NC) — The Church's mission involves more than just the material welfare of man, the permanent council of the French Bishops' Conference said in a statement published in preparation for the bishops' fall meeting.

The council's statement said that "the search for the living God in obedience to the faith is not compatible with the atmosphere of argument and distrust in which certain currents of thought are expressed."

The statement continued: "The Church is sensitive to the earthly destiny of man. It denounces all injuries to human dignity and, like a yeast, it works for the establishment of a more just world. But its mission, which is none other than that of Christ, cannot be reduced to a better arrangement of this world, which is passing away. Any claim, wherever it comes from, which would confuse this mission with the accomplishment of an earthly task or which would tend to isolate the Church from the world of men, must be rejected."

Observers noted that the title of the council's statement, "God Is Always Living in the Risen Christ," is almost the exact opposite of the title of a book that appeared last year by Dominican Father Jean Cardonnel and a group of Christians which set forth those ideas. That book's title is "God Died in Jesus Christ."

The talks, held at the headquarters of the Lutheran Church in America, marked the beginning of the fourth year of theological discussion between members of the two churches. Co-sponsors of the conversations are the National Committee of the Lutheran World Federation (LWF) and the Catholic Bishops' Committee on Ecumenical and Interreligious Affairs (BCEIA).

Twenty-three participants took part in the conversations, including first-time delegate Father Bernard Law, new director of the BCEIA. The sessions were cut short a day because one of the four scheduled position papers was not delivered.

In their six meetings over the past four years, Lutheran and Catholic theologians have devoted a total of 16 days to doctrinal discussions on the Nicene Creed, Baptism, the Eucharist, and intercommunion.

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Does Adopted Child Cause Tensions In Home?



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.

(Q. I am the mother of an adopted child, and my husband and I love this child just as if she were our own. But some of our friends lately have been worried about the "difficulties" of having and rearing adopted children and they say that there is tremendous psychological stress. We've never experienced this. What do you think about such statements?)

By DR. BEN SHEPPARD

Recent reports tend to indicate that the numbers of adopted children who receive psychiatric help is far out of proportion to their numbers in the total American population.

It appears that this is due largely to the early high expectations and later suppressions on the part of the adoptive parents.

Parents of adopted children start out with a high degree of expectancy and interest in the child and even tend to overvalue them, according to Dr. Work of the Department of Psychiatry of California.

However, as the child grows, both parents tend to become rather inconsistent in their dealings with the child. They see him on the one hand as the child for whom they have asked and therefore they want a perfect product which they wish to show to the world.

BURDEN ON THE CHILD

They, the parents, are demanding—they wish to show the child as a product of their upbringing—and this puts a considerable burden on the child.

A survey by the University of California indicates that adoptive mothers tend to deify the child and are very concerned with holding the child in a position of unjustified value in the world.

The mothers studied also reflected a high degree of marital conflict, great strictness and irritability, avoidance of communication and a tendency to push the development of the child.

Adoptive fathers, in both the disturbed and the non-disturbed group appear guilty of a high degree of deception. Their punishments, as a result of their desire for the child's perfection, tend to be harsh; and adoptive fathers frequently avoid open expressions of affection. Discussions about sexual matters are discouraged; and adoptive fathers also tend to be inconsiderate of their wives.

Adoptive parents are members of an artificial community and their child-rearing practices may well reflect this artificiality.

Social agencies should focus more on the life and care of the child and less on the ongoing growth of the child. For years, social agencies have concerned about the unmarried mother and her child that all efforts were concentrated on finding the best possible parents who would take care of the child at that time with little consideration of the subsequent years.

When this is combined with the confusion of the adoptive parents related to their own unconscious doubts, there tends to be projected into the growth of the child, unwarranted feelings concerning his past, his heredity, and his measuring to his new parents.

(The following is an example of one of the many letters received by Mrs. Frances McGlannan, director of the McGlannan Language Arts Center in Miami.)

I am writing to you out of desperation in the hope that you may have the answer to my problem. My son is 16 years old and has just dropped out of high school to take a job at a filling station. The reason this bothers me so much is that my son has an I. Q. of 125.

He has always had trouble with reading in school. Even now his reading is so poor that he finds it difficult to read anything above the third grade level.

He has always hated school and has been

called "lazy" by his teachers. His teachers say there is nothing wrong with him—that he just isn't trying.

The last time he ran away from home was when he tried to read a book that his English class was discussing. He finally threw the book down in frustration and ran out of the house. It took us two days before we finally found him.

His writing is very sloppy. When he writes he reverses the position of letters in his words or makes many of his letters backwards.

We know there is something wrong, but we are still told by his teachers that he is capable of the work. And we are terribly worried because he has started to hang out with a gang of kids, most of them high school drop-outs, who are always getting into trouble.

What is the answer to such a problem, and where shall we find it? The answer lies in early diagnosis and recognition of visual and reading difficulties.

We do not say that all delinquency and drop-outs are specifically related to reading disabilities, but we do say that a measurable proportion are so related and if we can reach them in the early school years with proper guidance by reading teachers this problem can be met and remedied.

Not only do visual problems affect reading ability and as a result affect academic performance and development, but other medical problems play important roles in the development of the child.

Many of these problems can and should be recognized, diagnosed and remedied during the early school years. And when such recognition and correction does take place, many drop-out's problems similar to those of the mother who wrote the above letter can be avoided.



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Farm Worker Bill Backed

WASHINGTON (NC)—The House Education and Labor Committee has approved a bill that would extend the right to organize unions to nearly half of the nation's one million farm workers.

The measure would affect about 44,000 of the country's 3 million farms—those which employ more than 12 persons at any one time, and pay wages exceeding \$10,000 in that year.

The bill—backed for more than a year by representatives of farm workers in the West and Southwest—would protect workers under the National Labor Rela-

tions Act, which requires employers to recognize and bargain with unions formed according to the Act's procedures.

The committee voted 16 Democrats for, 12 Republicans against—on the measure. The bill must now pass through the House Ways and Means Committee, which schedules bills for action on the floor.

An identical bill was approved in February by the Senate Migratory Labor Subcommittee, and is now awaiting a hearing before the full Senate Labor Committee.

At Deanery Meeting

Attorney Will Discuss U.S. Aid To Education

WEST PALM BEACH — "The Pros and Cons of Federal Aid to Education" will be the topic of Miami attorney, Joseph M. Fitzgerald, K.S.G., during the spring meeting of the East Coast Deanery of the Miami DCCW on Wednesday, March 27.

Mass to be celebrated by Msgr. Bernard McGrehan, V.F., deanery moderator, in his parish church of St. Juliana, will mark the opening of the one day meeting at 9 a.m. Registration will follow at the Famous Restaurant.

Mrs. Bernard Engle, St. Helen parish, Vero Beach, deanery president, will open the business sessions at 10 a.m.

Election of officers and a

delegate-at-large will be held.

Mr. Fitzgerald, past president of Serra International, will speak to affiliation members. Mrs. William Ellis, DCCW Safety chairman; and Mrs. Lou Unis, DCCW president, will also address the meeting.

During noon luncheon, Father Frederick Wass, diocesan moderator, and pastor, St. Louis parish, South Miami, will welcome members.

"Sex Education" will be the topic of Sister Miriam, O.P., psychiatric social worker at the Catholic Welfare Bureau.

Principals of parochial and diocesan schools in the area have been invited to attend the meeting.



BITTER FRUIT for a tiny Vietnamese girl is a piece of grapefruit in a Saigon refugee camp. Her father and two sisters were killed in a Viet Cong raid on Gia Dinh, Saigon suburb; and she has no other relatives.

Lenten Retreats In Miami, Lantana

Full programs of Lenten retreats have been scheduled at the Dominican Retreat House in Kendall and at the Cenacle Retreat House, Lantana, during coming weeks.

Women of St. Rose parish, Miami Shores; Little Flower parish, Coral Gables, and Epiphany parish, South Miami, will participate in weekend conferences, March 29-31, at the Dominican Retreat House.

Father P. Tremenozzi, O.C.D., will conduct the retreat.

Women of St. Thomas

Group To Tour Hospital Annex

WEST PALM BEACH — A tour of the new section of St. Mary Hospital will highlight a meeting of the Palm Beach Chapter of the Miami Diocesan Council of Catholic Nurses at 7:30 p.m. Wednesday, March 27 in Saunders Hall at the hospital.

All registered and licensed practical nurses are invited to attend.

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WOMEN ON THE MOVE

Women's Organizations Welcome New Officers

Catholic women's clubs are welcoming new officers for the next season.

LANTANA — Mrs. Robert Paterson will be installed as president of Holy Spirit Council of Catholic Women during a banquet at 7 p.m., Tuesday, March 26 at Tropical Acres Restaurant, Boynton Beach.

Father Francis B. Guinan will also install Mrs. Eugene Hayes, vice president; Mrs. Clem Mendicino, recording secretary; Mrs. Peter Tellex, corresponding secretary; Mrs. Richard Palumbo, treasurer; and Mrs. Adrian Hurtado, parliamentarian.

Guest speaker will be Father Thomas Rynne, pastor.

HOLLYWOOD — Mrs. Donald Chaddock has been installed as president of Little Flower Catholic Women's Club.

Other officers are Mrs. Edward T. Carroll, vice president; Mrs. Joseph Morris, treasurer; Mrs. Charles F. Barr, recording secretary; Mrs. Charles Bukaveckas, corresponding secretary; and Mrs. Patrick McConville, financial secretary.

will be installed as president of St. Theresa Guild of Little Flower parish Sunday, March 24 after the 8:15 Mass.

Other officers who will be installed are Mrs. Glenn Woodrum, vice president; Mrs. Donald McGregor, recording secretary; Mrs. Joseph Siska, treasurer; and Mrs. Edward Martowlos, corresponding secretary.

Mrs. Joseph Barnes and Mrs. Ernest Winter have been named directors. Communion breakfast will follow at the Valhalla Restaurant.

'Cobalt Coffee House' Today

A "Cobalt Coffee House" sponsored by the Mercy Hospital Junior Auxiliary for parents as well as teenagers will be held at 8 p.m. today (Friday) at Immaculata - LaSalle cafeteria, 3601 S. Miami Ave.

Entertainment will include folk — singing, poetry, and an art display. Both professional and amateur entertainers will be featured; and refreshments served.

Betty Awad is chairman and Carla Pellerano, co-chairman, of the benefit, proceeds of which are donated to

'New Woman' Termed Up To Date As Telstar

CINCINNATI (NC) — Today's "new woman" is as up to date as Telstar, and it's time the Church made her acquaintance, a past president of the National Council of Catholic Women said here.

Mrs. Arthur L. Zepf of Toledo, Ohio, who received Mount St. Joseph College's Mater et Magistra award, said when the contemporary woman takes her place in the Church she brings "an awareness and competence."

Mrs. Zepf cited "tent characteristics" of the new woman which she said "make her different from woman of an earlier age." This woman, she said is:

Knowledgeable. "Her

Says Nuns Tire Of 'Faceless Wonders' Role

NEW ORLEANS (NC) — Nuns no longer see any value in being the "faceless wonders" of the Church in America, a Sister told the Conference of Major Superiors of Men here.

Sister Aloysius, assistant provincial of the Sisters of St. Joseph in New Orleans, said nuns are committed to service to others — "but we do insist that our service be personal."

She spoke at a district meeting of the Conference of Major Superiors of Men, which departed from past practice in inviting not only bishops but representatives of the Conference of Major Superiors of Women and lay members of the National Councils of Catholic Men and Women.

knowledge reaches far beyond "The Joy of Cooking" and Dr. Spock's "Care of Children?"

Open-Minded. "No longer does a woman judge all world situations within the frame of reference of her own family and its economic and social status."

Dialogical. "She meets with other concerned citizens to discuss the complex facts of their common concern."

Mobile. "If she has assumed a greater responsibility and involvements in her widening world, she has equally accepted responsibility for the mobility this means to her and her family."

Participant. "She wants a share in the decisions which will affect her."

Responsible. "Appalled though some of us might be by formal protests by the new college woman, we cannot deny her willingness to accept responsibility for her actions, even if this means arrest and jail."

Relevant. "She recognizes and abhors anything which rings of 'phonyness.' She says, for the world to hear, 'tell it to me as it is.'"

Free. "She demands to be freed of the legalism which has permeated the Catholic Church. . . . The post-Vatican II woman cries out for a Church which will make decisions in favor of the People of God, the very essence of the Church, instead of directives in favor of the institutional Church."

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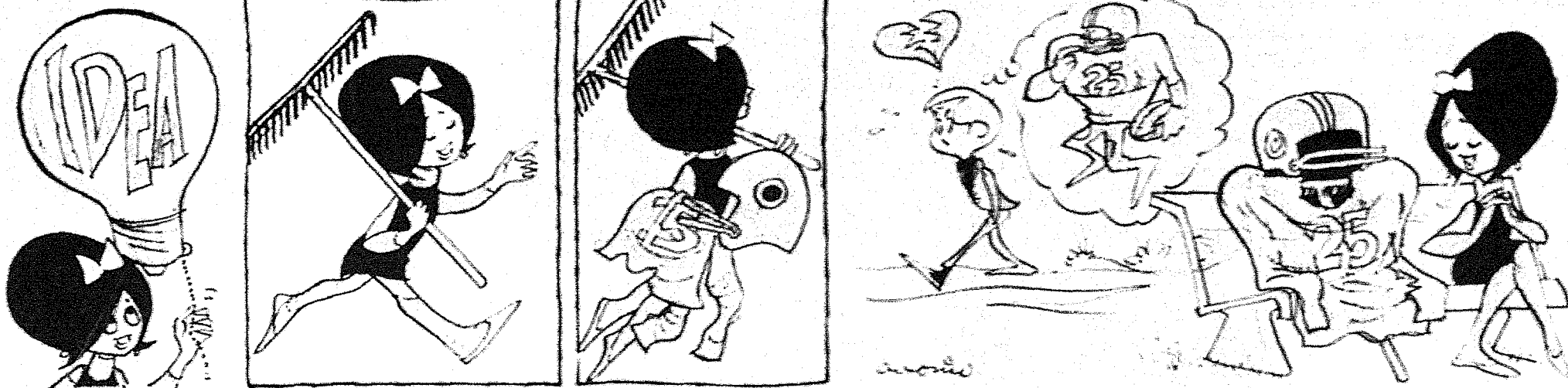
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Deanery Installation And Dance Slated

New officers of the South Dade Deanery CYO will be installed at a special dinner-dance Sunday, March 24, at Christopher Columbus High School, beginning at 6 p.m.

The dinner will follow a 5 p.m. Mass at the Chapel of St. John Vianney Seminary, 2900 S.W. 87 Ave. Music for dancing from 8 to 11 p.m. will be provided by "The Evils." Reservations may be made by calling 271-7574. Tickets will be \$2 per person.

Members of the South Dade Deanery CYO will also be participating in a card table carnival sponsored by radio station WIOD, at the Westchester Shopping Center, Saturday, March 23.

'Up And Away' Is Team Theme

"UP, Up And Away," has become the theme song of the St. Bartholomew parish CYO cagers who will leave Miami International Airport this afternoon, Friday, March 22, bound for a basketball battle with the Archdiocese of Cincinnati's top CYO team.

Led by Ronnie Price, who pumped in a total of 15 points, and Bill Reagan, who accounted for 11, the St. Bartholomew team topped the cagers of Annunciation parish, 41-33, in last month's diocesan CYO basketball championship.

In Cincinnati the team, which will be accompanied by several cheerleaders, coaches and advisors, will face the Cincinnati champs from St. Theresa parish. Their trip is being financed by the parish CYO organization, the St. Bartholomew Holy Name Society, and CYO Boosters Club.

Pope Lauds Youth Work

VATICAN CITY—(RNS) — Pope Paul VI told a crowd in St. Peter's Square that, despite the involvement of young people in demonstrations and other disorders he has "great faith in the generosity of which youth is capable when guided by good and high ideals."

As an example of this generosity, the Pope cited the Italian organization of Young Catholic Action, which is presently celebrating its centennial.

"These are young people who wish to engage in concrete and perhaps modest activities which are, however, affecting local communities," the Pope said in a brief address.

"This is a sign which we like to consider the promise of dynamic moral conquest over the uncertainty and reluctance that confuse and weaken so many of the new generation."

Pleads For Underprivileged

KINGSTON, Jamaica — (NC)—Kingston Archbishop John J. McElaney, S.J., appealed here for increased aid to the underprivileged of the world in a sermon preached at the opening of Human Rights Year.

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'Easy Mark,' Love Different

By FATHER MICHAEL SULLIVAN

QUESTION: I hang around with a pretty fast crowd. Most of the girls I know are "Easy Marks." Just lately I met a girl who is the greatest. Suddenly my ideas of fun have changed. She is a lot of fun but she has high principles and I would not hurt her for anything in the world. I think that kids should realize that having fun is more than a lot of thrills. If I had not found the right girl I might never have realized this.

T.L.

ANSWER: The letter above from T. L. is really not a question. It is more like a statement and interestingly enough it is an observation frequently made by high school boys. Most boys that I have spoken with readily admit that the more they like a girl the more determined they are to control their desire for thrills. Sometimes they realize that even a "Good" girl will give in for love, but this does not change their desire for control. If anything, it strengthens it. This is what I call real respect. Respect is the beginning of love.

QUESTION: Everyone says that French kissing is wrong because it leads to intimate sex. My boy friend and I French kiss all the time and we have never gone all the way.

J.S.

ANSWER: You have stated the basic objection to French kissing and I can't improve upon it. You say that you haven't gone all the way. What I would like to know is exactly how far have you gone? The objection to French kissing lies in the fact that it is deeply intimate and stimulating — especially for the man. Perhaps it creates difficulties you are unaware of for your boy friend.

QUESTION: A while back you spoke to the students of Notre Dame Academy about values. Would you discuss values in your column?

F.C.

ANSWER: When I was asked to speak to the Notre Dame students, you would be surprised how long it took me

to determine the topic of my talk. I asked myself the simple question, "If I were a high school student what would I need to hear from a priest?"

Finally I concluded that I would like some reassurance that my Christian values were true to the world today and not merely carry-overs from the past, void of "today" meaning.

What is a value? I suppose it is nothing more than an attitude toward life and the happening of life. We speak of people with "a good sense of values" and we mean that they are able to find meaning in their living—they are able to look at things sensibly, they are never carried away by non essentials.

A person with proper values knows that life here and now is only the introduction, the faint hint of far greater things to come.

Because of this realization he or she is able to order the events of life so that the important things have priority.

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Diocese Schools

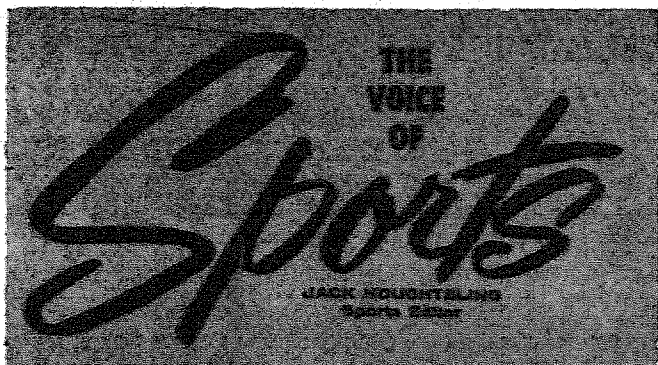
Player	School	Pos.	Ht.	Yr.	Ave.
Luis Lauredo	Columbus	F	6-2	Sr.	15.6
Homer Lawyer	Curley	F	6-5	Sr.	15.6
Bruce Sanderson	Gibbons	F	5-10	Sr.	19.0
Bob Skut	Chaminade	F	6-3	Jr.	17.5
Cyril Baptiste	Curley	C	6-8	Sr.	25.2
Dave Buettenmuller	Newman	C	6-5	Sr.	15.5
Killian O'Bryne	Chaminade	G	5-10	Sr.	14.5
Gary Sweet	Pace	G	5-10	Jr.	22.0
Rick Tabit	St. Thomas	G	5-10	Sr.	18.4
Don Ward	Columbus	G	5-10	Sr.	16.3

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COACH OF THE YEAR

Andy Tonkovich, Chaminade.



Shooting And Defensive Ability, Plus Speed, Mark Ace Squad

With four diocese basketball teams winning state group tournaments and three of the four reaching their regional finals, it was only natural that this year's diocese all-star team would be loaded with standouts.

It is topped by Archbishop Curley's 6-8 Cyril Baptiste, rated by most as the best college prospect in the state, who draws the accolade as the diocese's most outstanding player.

And, with a multitude of outstanding coaching jobs, it was Andy Tonkovich of Chaminade High, who merits the title as coach of the year.

This year's diocese all-star squad has a good balance of height, speed, shooting and defensive ability, just the type squad any coach would like to have.

Baptiste averaged 25.5 points a game in scoring and was 22 rebounds a game, despite being a marked man in every game and the center of

He's joined at the center spot by the 6-5 Dave Buettenmuller of Cardinal Newman, whose 15.5 points a game and standout rebounding kept the Crusaders from an even worse campaign than

they did suffer.

The forwards range from the 6-5 Homer Lawyer of Curley, down through little Bruce Sanderson, 5-10 sharpshooter from Cardinal Gibbons' Class B group champions. In between are 6-3 Bob Skut of Chaminade and 6-2 Luis Lauredo of Christopher Columbus.

Lawyer was one of the key reasons for the success of both Curley (28-2) and Baptiste, as opposing teams could not afford to concentrate everything on stopping Cyril, because the equally adept Lawyer was also on hand to take advantage of any defensive lapses.

The little Sanderson would have normally been a guard on any other team in the diocese, but the height-shy Redskins needed him in the frontline and he came through with a fine 19.0 scoring mark.

Lauredo was half of Columbus' 1-2 scoring punch and hit for a 15.6 scoring mark against some of the toughest Class AA teams in the state.

Skut was a newcomer to the Chaminade lineup, moving up from the junior varsity, and his ability to hit from both the outside and inside contributed mightily to the Lions' success. He was top scorer in the well-balanced attack with a 17.5 average.

The guard spots are filled by a quartet of 5-10 performers, all noted for their ball-handling ability as well as scoring prowess — Gary Sweet of Pace, Killian O'Bryne of Chaminade, Rick Tabit of St. Thomas and Don Ward of Columbus.

Sweet, following in the footsteps of his former all-diocese brother Mike, led Pace to the finals of the

regional tournament with his 22.0 scoring average, a key factor in the success of the Spartans' fast break.

O'Bryne was another major cog in Chaminade's standout season, with his outside shooting skills for a 14.5 average as well as averaging 6.6 assists a game.

At St. Thomas, Tabit's value to the team was shown when an injury forced him from the lineup and the Raiders lost five of the six games while he was absent. On his return, he hit for 26 points in his first game and the Raiders started winning again. He finished with an 18.4 scoring average.

The other half of Columbus' scoring punch was furnished by Ward, who makes the all-diocese team for the second straight year. Don averaged 16.3 points a game, was a standout floor general and a skilled defensive player.

TOP COACHES

Tonkovich, a graduate of Marshall University, gained the coach of the year nod with a team that became the first Class A school to win the Pompano Holiday meet, register a 16-game winning streak and finish with a 21-5 record.

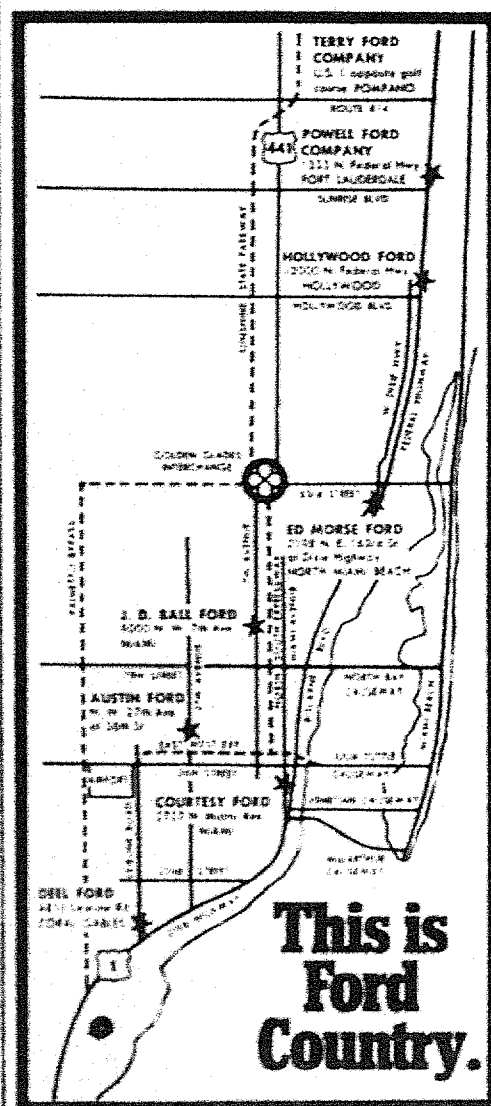
The Lions lost in the semifinals of the regional tournament to eventual Class A champ West Palm Beach Roosevelt, 66-62. It was the lowest score of the season for Roosevelt and the smallest victory margin in the state tournament play for the champions.

Tonkovich grew up on the run-and-shoot style of West Virginia basketball, but adopted a slower, possession brand of game for this year's team, somewhat bigger and somewhat slower than the teams he has had in the past. The results paid off.

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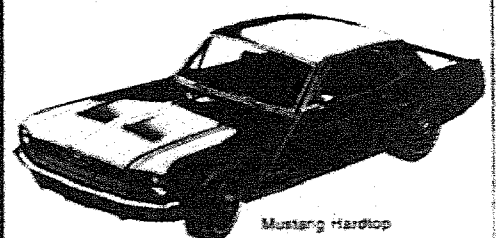
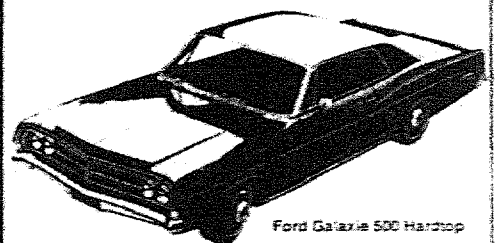
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Interfaith Coalition Commits \$10 Million To Negro Efforts

NEW YORK (NC)—Protestant, Catholic and Jewish leaders have announced formation of an interfaith coalition to help Negroes develop a "sense of power" through the achievement of full social and economic equality.

The coalition known as "Operation Connection" will make \$10 million available over the next eight months of Negro leaders in selected urban centers. The only condition on distribution of the funds is that they may not be used to support violent activities. The urban centers have not been selected and a spokesman emphasized that details of the project have not been worked out.

"Operation Connection" was announced at a press conference held at the Episcopal Church Center here by Rt. Rev. John E. Hines, Presiding Bishop of the Protestant Episcopal church; the Rev. Albert Cleage, Jr., pastor of Central Congregational Church, Detroit; Rabbi Marc Tanenbaum of the American Jewish Committee, and Rabbi Abraham Heschel of the Jewish Theological Seminary. Bishop Hines and the Rev. Cleage are co-chairman of the project.

Vice chairmen, in addition to Rabbis Tanenbaum and Heschel, include Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops; Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans; Bishop John J. Wright of Pittsburgh, Bishop George H. Guilfoyle



EXPLAINING "Operation Connection" were from l. to r. Rev. Albert Cleage, Jr., Central Congregational Church, Detroit; presiding Bishop John E. Hines, Episcopal Church; Rabbi Abraham J. Heschel, Jewish Theological Seminary, New York; and (foreground) Rabbi Marc Tanenbaum, president, Interreligious Foundation for Community Organization.

of Camden.

Also, Rev. Dr. Arthur Flemming, president of the National Council of Churches; Dr. John Anderson, Jr., executive secretary, Board of National Ministries, Presbyterian Church in the U. S.; Rev. James E. Christison, Home Mission Society, American Baptist Convention; Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly, New York City; Bishop Herbert Shaw of the A.M.E. Zion Church, Wilmington, N.C.; Rev. Gardner Taylor, president of the Progressive National Baptist Convention; Rev. Dr. Kenneth Neigh, executive secretary of the Board on National Missions of the United Presbyterian Church, and Dr. J. Edward Carothers of

the Board of Mission of the Methodist Church.

The Rev. Cleage, speaking at the press conference, described himself as a black nationalist and advocate of black power. He said he was participating in the coalition under no illusions.

"If this fails," he said, "then Roman Catholics, Jews and Protestants might as well close shop. The problem of the black community is powerlessness. We are fac-

ing the most distressing situation in the history of our country and if the black community is ignored by the church and the synagogue, then the whole program will turn out to be a farce. It must work, or else."

Rev. Cleage emphasized that his sole goal was "power for the black community," but that this constituted no "threat." The Detroit churchman is president of the Federation for Self-Determination.

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El sostenido entusiasmo y cooperación de los párrocos y la generosidad de los católicos del Sur de la Florida han hecho de la Campaña de Caridad del Obispo (Bishop's Charities Drive) anteriormente conocida como Fondo de Desarrollo de la Diócesis, superara la meta fijada por el décimo año consecutivo.

Las recaudaciones sumaron un total de \$1,597,550 en efectivo y compromisos o promesas superando la meta de un millón quinientos mil dólares fijada para las parroquias.

Se espera que el total final supere también la cifra señalada, ya que se están recaudando todavía los donativos del Business Solicitation Committee, que está dirigiéndose a las empresas comerciales e industriales.

En distintas parroquias de Miami, grupos de voluntarios de habla hispana ofrecieron sus servicios para visitar los hogares latinos del área. Lo recaudado en la colecta se destina cada año a la ampliación y sostenimiento de obras caritativas y asistenciales como la ciudad de los niños, el hogar infantil, los hogares de ancianos, los colegios de niños retardados, los hogares de madres solteras, así como centros de formación y recreación para la juventud universitaria católica, el sistema de televisión educacional y el sistema de escuelas católicas. Otro sector que recibe los beneficios de la colecta es el de los trabajadores migratorios, braceros que vienen a trabajar en las cosechas de la Florida todos los inviernos y que sufren una difícil situación económica.

Secuestro del Arzobispo Casariego

Otra Víctima del Terror Imperante en Guatemala

El secuestro del Arzobispo de Ciudad Guatemala, Mons. Mario Casariego ha llenado de consternación al catolicismo de ese país y de todo el mundo. El prelado fue secuestrado cuando se dirigía de la Nunciatura Apostólica a su residencia cerca de la Catedral de Guatemala, el pasado 16 de marzo.

El diario del Vaticano, L'Osservatore Romano, comentando la noticia del secuestro del Arzobispo Casariego, dijo que un acto tal producía el deplorable efecto de hacer partidarios de aquellos que debían ser imparciales. . . .

"Este penoso episodio refleja la tendencia a for-

zar a instituciones y personas hacia demostraciones parcializadas, despojándoles de la objetividad que no es sólo un hábito en ellas sino un mandato claro," dijo el periódico y añadió:

Si las informaciones ofrecidas coinciden con los hechos, este acto de violencia contra un Arzobispo tiene que mover a los cristianos a la más firme protesta."

Docenas de guatemaltecos prominentes han sido secuestrados en los últimos dos años por grupos izquierdistas o derechistas para recaudar así fondos financieros. Esta es la primera vez que un sacerdote u obispo es víctima del sistema.

★ Reportaje Especial ★

(A continuación un reportaje especial sobre la situación actual en Guatemala y el ambiente que rodea el secuestro del Arzobispo Casariego. Este reportaje está basado en nuestros servicios informativos desde Guatemala, especialmente datos y observaciones enviadas por el periodista costarricense Jaime Fonseca, que se encuentra en ese país reportando la conturbada situación. Jaime Fonseca fue durante muchos años director del departamento latinoamericano del NC News Service, en Washington y posteriormente sirvió como consejero de la Embajada de su país en la capital de E. U. Actualmente escribe sobre asuntos latinoamericanos para distintas publicaciones de Estados Unidos.)

CIUDAD GUATEMALA— El secuestro del Arzobispo Mario Casariego es un arma de propaganda de los extremistas y el resultado de que la justicia se está administrando en las calles y no en las cortes.

El arzobispo fue secuestrado el pasado 16 de marzo cuando regresaba a su residencia cerca de la Catedral después de una visita a la nunciatura.

En poco más de un año unas 3,000 personas han sido asesinadas. Ninguno de esos crímenes ha sido juzgado en las cortes, aun después que la policía y la inteligencia militar ha arrestado a numerosos sospechosos. Gran parte de estos 3,000 muertos han sido víctimas de la guerra de guerrillas.

"Algunos de los acusados de violencia han desaparecido. Las autoridades, literalmente se han lavado las

manos. Familiares y amistades de los desaparecidos declaran que estos fueron ejecutados," según me dijo un observador.

"Pero frecuentemente las cortes y jueces locales liberan a los acusados movidos por amenazas e intimidación. Tan pronto el que ha sido víctima ve el curso que toma la justicia, quiere vengarse y buscar impunidad. La atmósfera del ojo por ojo y diente por diente es la que impera."

Extremistas de izquierda y derecha están tomando la justicia por sus propias manos. Esto facilita las guerrillas que operan cerca de la ciudad.

La población está aceptando esta situación como parte de su vida diaria. Las calles del centro de la ciudad están colmadas de compradores y congestionamientos del tránsito. Los niños siguen asistiendo a clases.

Los actos de violencia en sólo lo que va del mes de marzo incluyen:

- Una guarnición de la fuerza aérea atacada con fuego de motero desde patios cercanos.

- Un 'jeep' que llevaba la nómina de trabajadores de carreteras, asaltado. Los agresores se llevaron \$12,000 el cajero fué muerto, el chofer herido.

- Un exguerrillero que informó a la policía fue ametrallado en pleno día en una calle del centro de la ciudad.

- Dos policías fueron ametrallados en su carro en el sector sur de la ciudad. Uno resultó muerto. El otro se encuentra grave en el hospital.

- En otras partes del país los asaltos en las carreteras son frecuentes, así como los asesinatos y secuestros. No todos estos asaltos pueden achacarse a las guerrillas ya que bandoleros comunes están tomando ventaja de la situación.

El terrorismo conmueve al país a pesar del estado de sitio impuesto.

En el pasado, la política de Guatemala ha estado plagada de violencia, tanto de dictaduras de derecha, como la de Jorge Ubico que terminó en 1944, como el breve régimen comunista de Jacobo Arbenz, de 1951 al 54.

Son pocos los dirigentes responsables que no están convencidos de las tremendas injusticias sociales en este país, no sólo entre la población india, sino también entre los blancos de escasos recursos o "ladinos". Salvo pocas excepciones en toda Guatemala prevalecen primitivas condiciones sociales y económicas así como un agudo analfabetismo.

Algunos gobiernos recientes han hecho intentos por remediar estas situaciones, y la Iglesia, aunque debilitada por décadas de restricciones anticlericales de liberales y radicales, ha tratado de promover sus propios programas de justicia social. Pero el resultado final de la reacción entre derecha e izquierda ha sido un muy reducido progreso social.

Alimentándose del descontento popular y de una nueva conciencia de la necesidad de cambios, los grupos comunistas, aunque ilegalizados, ha podido organizar una fuerza militar. El más agresivo ha sido las Fuerzas Armadas Revolucionarias, ayudado desde Cuba por el régimen de Castro. Dos grupos disidentes también operaron en las montañas hasta hace poco, el "13 de Noviembre," que sigue la línea de Pekín y el Partido Obrero de Guatemala.

Movimientos contraguerrillas surgieron el pasado año. Algunos de sus líderes tienen estrechos lazos con el ejército y con las clases acaudaladas. El más importante de estos grupos es La Mano. Actúan también el NOA y el CRAG.

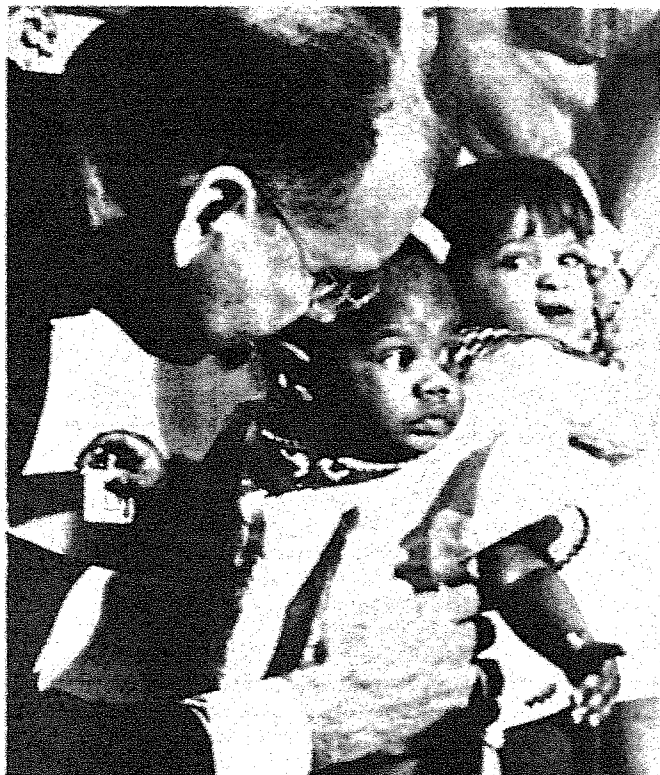
La indiferencia, particularmente en los caseríos indios, ha contribuido a la derrota de las guerrillas en el interior del país, donde no encuentran ninguna ayuda.

Sin embargo, desde principios de febrero la actividad de las guerrillas en las ciudades se ha incrementado. Algunos observadores dicen que este incremento ha coincidido con la ofensiva roja en Vietnam y el incidente del buque Pueblo en Corea.

Militares estadounidenses sufrieron una emboscada en la que dos oficiales resultaron muertos, en lo que se dijo era una represalia al entrenamiento de los llamados "boinas verdes" en Guatemala.

"Tenemos dos Guatemalas ahora, dijo un periodista. Los pequeños grupos en guerra y la gran mayoría del pueblo, no involucrado pero proveedor de víctimas inocentes."

Mientras tanto, el gobierno —electo en lo que fue señalado como un prometedor retorno a la democracia en septiembre de 1965— ha mostrado poca iniciativa en el campo social. Sólo lleva a cabo los proyectos mínimos requeridos por la ayuda exterior. Algunas de sus decisiones políticas son contradictorias. Se le ha acusado también de bloquear los esfuerzos de partidos centristas, incluyendo la Democracia Cristiana.



El Arzobispo más joven de Estados Unidos, Mons. Terence J. Cooke, designado Arzobispo de Nueva York, juega con unos pequeños como parte de sus nuevas responsabilidades de jefe espiritual de la importante sede. La foto fue tomada durante la inauguración de un "nursery" para el cuidado de niños en el N. Y. Foundling Hospital.

Recital de Piano

Como se ha venido anunciando, mañana sábado 23, a las 8 y 30 de la noche, y en el Auditorium de la Iglesia Little Flower, en Anastasia y Palermo Avenue, en Coral Gables, las Instituciones Católicas Hispánicas de Little Flower, ofrecerán un recital de la eminente pianista cubana Arminda Schutte.

Arminda Schutte, en este recital —ofrecido con la finalidad de recaudar fondos para crear un Centro de Juventud en Little Flower— brindará este programa: la primera parte, con obras de Beethoven y Chopin; la segunda con obras españolas de Albeniz y Longaz; y obras cubanas de Cervantes y González del Valle.

Para Ti, Que Piensas Casarte

Se acerca la primavera. Tradicionalmente, en estos meses que se acercan—después del Domingo de Resurrección hasta bien entrado el verano, es la época del año en que mas bodas se efectúan. En que más parejas se unen en matrimonio.

Para facilidad de esas parejas que planean casarse durante esta primavera, se ofrecerá un curso de preparación al matrimonio comenzando el martes 26 de marzo en el salón parroquial de San Juan Bosco.

Este curso de preparación al matrimonio coincide con la publicación del suplemento de Preparación al Matrimonio que esta preparando The Voice y que se publicará el viernes 29, con lectura llena de interés para aquellas parejas que están planeando recibir el sacramento y establecer un nuevo hogar cristiano.

El curso de preparación al matrimonio se ofrecerá martes y jueves, a las 8 p.m., los días 26 y 28 de marzo y 2 y 4 de abril.

Ceremonia de la Legión de María

La octava ceremonia aces de la Legión de María tendrá lugar el domingo, día 24, a las 3 p.m. en la Catedral de Miami.

Mons. James F. Enright, director espiritual de la Legión conducirá las ceremonias en las que los miembros renovarán su consagración

a la Santísima Virgen y al apostolado de la Legión. Una organización mundial de hombres y mujeres que ofrecen sus servicios para trabajar en las obras apostólicas de sus respectivas parroquias, la Legión de María fue fundada en Irlanda en 1921.

Organizada en la Diócesis de Miami en 1958, la Legión de María cuenta con una curia de habla inglesa y otra de habla española. El grupo hispano agrupa a unos 180 miembros activos y unos ochocientos miembros cooperadores.

Continúa la Disgregación Familiar en Cuba

El régimen comunista de Cuba continúa llevando a cabo la disgregación de la familia, al separar a los pequeños niños de sus madres, que son enviadas al campo a realizar labores agrícolas.

La "Radio Habana-Cuba", emisora audible en todo el Continente, anunció la creación de otros 39 de los llamados círculos infantiles, que no son otra cosa que

"almacenes" de niños, donde estos permanecen mientras sus madres trabajan en el campo.

Del grupo de los nuevos 39 círculos, situados en distintas regiones de la Isla, 29 comenzarán a funcionar en el próximo mes de abril. Uno de estos ocupará tres pisos del Ministerio del Transporte de La Habana, con capacidad para 600 ni-

ños, siendo uno de los mayores de Cuba. Otro círculo funcionará en Motembo, provincia de Las Villas, con capacidad para 200 niños.

Un reciente reporte parcial, dado oficialmente por el régimen, informó que alrededor de 7 mil mujeres trabajaban en los viveros y en las siembras del Cerdón de La Habana; otras 1,000 se encontraban in-

corporadas en los distintos regionales de Matanzas, y en la provincia de Oriente 2,000 estaban dedicadas a la trilla de café; 2,500 trabajaban en la recogida del cogollo y otras 3,000 laboraban en los centros industriales y de prestación de servicios, sustituyendo a los hombres que se encuentran trabajando en la zafra azucarera.

**Fisonomías Psicológicas
En la Pasión de Cristo**

**Herodes
Fisonomía del
Desprecio e
Indiferencia**

Por el Padre Antonio Navarrete

Tercero de una serie de artículos con bosquejos de las fisonomías psicológicas de los personajes que de una u otra forma se vieron envueltos en la pasión de Cristo. En semanas anteriores se presentaron las fisonomías de la traición y el odio, en Judas y Caifas. La semana próxima, Fisonomía de la cobardía: Pilatos.

De casta le venía a Herodes Antipas su vida de degeneración y asesinato. Hijo de Herodes el Grande, el que asesinó a su mujer Marianna, el que dos hijos de su mujer: Aristobulo y Aristarco los hizo estrangular en Samaria; el que todavía unos días antes de morir, hizo matar a su hijo Antipater, el hijo de su primera mujer Doris.

Mal modelo tuvo Herodes Antipas en su padre. Herodes el Grande para copiar buenas costumbres. Y así salió el hijo. Vicioso y degradado. Hubo alguien que le dijo a la cara la verdad: no te es lícito vivir con esa mujer que no es tu esposa y no pudo aguantar que a él, Herodes, le dijeran la verdad y cogió a Juan el Bautista y lo encerró en la fortaleza de Maqueronte y cuando a su querida se le antojó la cabeza del Bautista, lo degolló. . .

Herodes es el prototipo del hombre abyecto que vive sumergido en el pecado y que cree que los hombres que no son como él son idiotas. El ideal, la castidad, la virtud, le parecen estupideces, propias de estúpidos. . . El es hombre. . .

Cuando Herodes se encontró frente a Jesús se alegró. Había oído hablar de las cosas extrañas y esperaba pasar un rato divertido con el Profeta de Nazaret, que hacía milagros y hablaba del amor al prójimo, del vencimiento propio. . . Era Herodes lo que diríamos hoy en lenguaje callejero: un vividor. Y empezó a hacerle muchas preguntas a Jesucristo. . . dice el Evangelio.

Silencio de Jesucristo. . . Jamás hombre alguno ha hablado como este hombre— se dijo de Cristo. Pues bien: jamás hombre alguno ha callado como Jesús delante de Herodes, de un modo tan fulminante, tan aniquilador, con gesto de incomparable superioridad. . .

Y sin embargo, Jesús no solía retraerse de hablar con los pecadores: habló con la mujer adúltera. . . con la samaritana, se mostró indulgente con Magdalena. . . habló a Pilatos. . . habló a Anas, a Caifas. . . no tuvo ni una sola palabra para Herodes. . .

No habló a Herodes, porque era un hombre obstinado, cínico que bebía el pecado como otros beben agua: sin sentir ya siquiera que era pecado. . . No quiso hablar a Herodes porque Herodes era un hombre sin conciencia. . .

Este silencio de Jesús fue molesto para Herodes, su posición ante sus cortesanos quedaba desairada. . . Herido en lo más vivo, quiso salir airoso de tan embarazosa situación y para ello trató de rebajar a Jesucristo hasta el rebajamiento más lastimoso: lo trató de estúpido y de loco e hizo que le vistieran una túnica blanca, como de gran personaje para ridiculizarlo y encarnecerlo. . . Con Herodes se juntó toda su corte para mofarse de Cristo. . . Herodes se vengó de Cristo, como suelen vengarse los cobardes, los voluptuosos, los malos, los cínicos. . . haciendo mofa de él.

Pero Jesucristo es fuerte, no le importa ser despreciado, la ofensa, la blasfemia, la befa no le llegan: su espíritu real no puede doblegarse por un ambiente servil.

Querido lector —si tu amas a Cristo y cumples sus mandamientos, no te faltaran en el camino de tu vida risitas y directas de algunos videntes, que harán chacota de tus prejuicios, de tus tonterías. . . No hagas caso, sonríete tu también y sigue adelante sin dejar que sus sonrisitas lleguen a tu epidermis. . . Tu tienes la paz de la conciencia y la sonrisa de Dios en tu alma y esto te basta.



Por Angel Villarongo, O.F.M.

¿Es que son distintos los jóvenes de hoy a los jóvenes de siempre?

Hoy, que se ha progresado tanto en el saber de la biología y la anatomía; que se ha llegado al trasplante no ya de órganos secundarios, sino hasta del corazón humano, no ha habido sin embargo un solo biólogo, un solo cirujano que nos diga que los jóvenes de hoy tienen algo de más o de menos que los de antaño.

Entre la infancia y la edad madura siempre ha existido ese periodo de transición, turbulento, independentista, revolucionario, que aquí en Estados Unidos se conoce con el nombre de los "teen" y que nosotros llamamos adolescencia.

Todo cambia en el niño, el cuerpo, las emociones, la percepción, todo. Comienzan las grandes preguntas o los grandes silencios. Las afirmaciones absolutas. Comienzan las confusiones y las dudas. Las experiencias nuevas, la fascinación, los grandes entusiasmos, la toma de conciencia, el descubrimiento del otro, las angustias y los quereres.

Siempre fue así. Pero con una fundamental diferencia.

Antes la vida era más estable. Ahora toda esa evolución y hasta revolución individual coincide con un mundo vertiginoso, de cambios tremendos: Un mundo en que los siglos no son de cien años, sino de diez. Un mundo de liberaciones, desarrollos, progresos y revoluciones. Un mundo enfermo, sin fe, sin seguridad, sin optimismo. Un mundo de problemas nuevos, sobre los que la gran experiencia de los mayores tiene realmente poco que decir.

La televisión, el cine, la emancipación de la mujer, la facilidad y rapidez para trasladarse y comunicarse, el poder adquisitivo, y la tendencia de la pedagogía moderna que ha seguido en demasía la línea del dejar hacer, con el ánimo de no crear complejos, frustraciones o rechazos; todo ello presenta un panorama nuevo y difícil.

No han cambiado los jóvenes. Han cambiado los tiempos.

Los tiempos influyen en los jóvenes. Sin embargo, lo que más está precipitando a nuestros jóvenes en ese torbellino que los hace aparecer distintos a los de otras épocas es, más que nada, la falta de autoridad paterna.

Jean Lacroix tiene una expresión que puede explicar muchas cosas. El resume el sintoma de nuestra época moderna con esta frase: "la muerte del padre."

La familia se ha desplomado. El abandono paterno es frecuente debido a condiciones de trabajo unas veces, y otras de vida social. No hay autoridad familiar: los padres han dejado de mandar, olvidando que los jóvenes—contrario a todas las apariencias—necesitan y buscan la autoridad paterna y materna.

¿Cuántos padres están conscientes (Y esta es su labor y no la del colegio, ni de ninguna institución ni cívica ni religiosa) que educar, como dice Luis Evely—formar a un niño, es hacerlo obedecer, es ayudarlo a superarse, es enseñarle a amar, a hacer, a querer lo que no quiere, lo que no ama, lo que no hace espontáneamente, pero que le servirá o que servirá un día?

Este será siempre el primer y gran problema: la familia, el hogar. Es un problema de autoridad; autoridad contra la que también se conjuran los tiempos nuevos. Autoridad que no debe ser despotismo, intransigencia, incompreensión, sermoneo, tiranía, arbitrariedad o hipocresía.

Por esto los jóvenes rechazan muchas veces la autoridad: Por opresiva. No, la autoridad no es para hacer esclavos, ni convertir la casa en un cuartel, sino para hacer hombres libres.

Hay algo normal que hay que tener muy en cuenta en ese impulso de independencia, nuevo en el joven,

Habla el Papa a Jóvenes Peruanos

(NA)—El Santo Padre afirmó a un grupo de estudiantes peruanos y argentinos que "hay mucho que descubrir" en la doctrina católica y en la Iglesia.

Paulo VI se dirigió así a estudiantes de la Facultad de Ciencias Económicas de Santa Fe, Concordia y Rosario (Argentina) y de la Facultad de Medicina de Lima.

"La impresión que debéis sacar de esta audiencia —añadió— es la de haber tenido la ocasión de encontraros en uno de los lugares más aptos para contemplar el panorama de la vida y hallar a Cristo Nuestro Señor, que lo ilumina todo."

El Papa habló a los estudiantes en la Basílica de San Pedro.

¿Son Distintos los Jóvenes de Hoy?



por el que este se lanzara contra todo lo que le ofrece resistencia: leyes, disciplina, y en primer lugar, sus padres. Caben entonces en éstos dos posturas: oprimir a sus hijos o dejarlos. Las dos son malas. Y no se cual prevalece hoy. Creo que muchos padres han bajado la guardia demasiado pronto y se han resignado pensando que los jóvenes de hoy son imposibles.

Entre oprimir y ceder está el conducir a los jóvenes al pleno desarrollo de su personalidad. Pero me temo que se ha cedido demasiado.

Dicen que el Duque de Winston después de su gira por América, hizo este comentario: "lo que más me ha llamado la atención en América es como los padres obedecen a sus hijos."

Nunca ha sido tan difícil educar como hoy en día. Es cierto. Nunca los jóvenes se han mostrado tan contradictorios como hoy, ya que al rechazar toda autoridad paterna, escolar y hasta divina, lo hacen escizivandose al mismo tiempo a su pandilla, a su grupo, a su fraternidad, al líder, al conjunto musical del momento, a la moda, a su popularidad, al simple hecho de 'aparecer diferentes.'

Pero no hay que abandonar el campo. Hay que seguir proponiendo a la juventud ideales limpios, altos, grandes. No hay que dejarla por imposible o inútil. Hay que alertar a los jóvenes de las posturas y actitudes modernas que contrario a lo que ellos piensan los despersonalizan y los vuelven cobardes y traidores a lo que de ellos esperan precisamente estos tiempos nuevos.

Que hermosas y positivas las palabras del Papa a los jóvenes de Milán: "No debéis ser espectadores inertes y ajenos al esfuerzo regenerador que la Iglesia está realizando; Y mucho menos debéis arrojaros la postura de críticos y escépticos, ni la de separatistas, o la de preciosistas que se permitan el lujo de experiencias originales y refinadas. Teneis que ser los colaboradores más disciplinados y generosos, los promotores más seguros y convencidos, los exponentes calificados y ejemplares de la vida católica post-conciliar. . . Que vuestra salud moral, vuestra alegría y vuestra fe asuman la función de animar y representar la verdadera vida juvenil de nuestro tiempo."

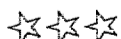
Español Misas Dominicales

- 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.

cine guía

Por Alberto Cardelle

TIVOLI "El Mal." Intérprete: Glenn Ford. Sintiendo culpable de la muerte de su esposa e hijo, el médico de un apartado campamento ha perdido toda la ilusión en la vida. La amenaza de muerte por la mordedura de un perro rabioso y el contacto con sus semejantes en esta ocasión lo harán descubrir un nuevo sentido a su existencia. El guión resulta algo forzado pues se ha marginado el estudio psicológico al interés siempre superficial del suspenso. Una buena fotografía y la actuación logran dar emoción y profundidad al film. El tema, la ambientación realista y cruda así como algunas imágenes osadas hacen caer a la película en la clasificación de adultos. Clasificación moral: Adultos-recomendable.



TOWER: "The Sand Pebbles." El cañonero norteamericano San Pebbles que cumple una misión protectora y de vigilancia en los mares de la China, se ve envuelto en serias dificultades al estallar la revolución china de 1926. El director Robert Wise (The Sound of Music) ha logrado un buen cuadro, y por consiguiente una excelente ambientación, de la agitada China de los años 20, con alusiones a la actual política norteamericana en el Oriente. La película de Wise quiere insistir en el derecho de los pueblos al auto-gobierno y en el importante y mutuo respeto que debe existir entre las razas. Cierta lentitud y quizás excesiva duración conspiran contra el interés del film. Algunas escenas de violencia cargadas de crueldad no la hacen recomendable a los jóvenes. Clasificación moral: mayores.

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Oración de los Fieles

Cuarto Domingo de Cuaresma
(24 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 parroco, (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 todos los maestros y profesores para que con paciencia, sabiduría y respeto moldeen las mentes y corazones de sus alumnos, 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 se haga más efectivamente presente al mundo y traiga a través de nosotros gracia salvífica a nuestra comunidad, oremos al Señor.

Manolo Reyes

Y Sigue la Piratería

El secuestro continuado de diferentes aviones comerciales y privados, en un breve espacio de tiempo, desde el inicio de este año 1968, para luego dirigirlos hacia Cuba, hace pensar en la posibilidad que todo esto obedezca a un plan desesperado y preconcebido de los castro-comunistas.

Observadores de la situación interamericana han analizado que el castrocomunismo para comunicarse con sus activistas, podrían utilizar tres vías.

La primera podría ser con el disfraz de turismo a través de México o vía Praga en Checoslovaquia. La segunda de estas vías quizás se consumaría, como han manifestado distintos reportes, a través de la llamada flota pesquera del castrocomunismo. Muchas veces se

ha señalado que estas embarcaciones podrían ir a diferentes latitudes del continente para dejar hombres y armas. Así como también para recoger a los activistas del régimen rojo de la Habana, infiltrados en otras naciones.

Destacados comunistas y líderes comunistas de América Latina, han aparecido en conferencias públicas en Cuba y no se ha revelado como han llegado hasta allá. Claro está que estos dos sistemas iniciales podrían demorar días. O a veces hasta semanas. Por lo cual, observadores de la situación interamericana no descartan la posibilidad que cuando el Castro comunismo tenga necesidad imperiosa de traer a la Habana a uno de sus agentes, o el activista tenga que regresar urgentemente a

'Desarrollo Demográfico Es Superior al Económico'

Madrid (NA)—Un sociólogo jesuita, quien en la década del 50 visitó América Latina como delegado personal del entonces Superior General de la Compañía de Jesús, dijo aquí que el problema de Latinoamérica es el desequilibrio demográfico—económico agravado por el desequilibrio económico—social.

El Padre Manuel Foyaca de la Concha, actualmente objeto del interés de diversos medios de información, manifestó que esos desequilibrios requieren urgente corrección. "La Iglesia católica —afirmó— tiene que colaborar también con los gobiernos para el logro del progreso económico y social de aquellos pueblos. Aunque la

función de la Iglesia es espiritual, el orden temporal es esencial en el hombre."

El sacerdote jesuita precisó que América Latina atraviesa hoy por una explosión demográfica, pues tiene el índice de natalidad más alto del mundo; un 40 por ciento —catorce países americanos superan esta cifra —mientras en Europa solo hay un 20 por ciento de nacimientos.

Añadió que de ese índice surge el índice de crecimiento, también el más alto del mundo. América Latina crece a razón de 29 por mil cuando Europa crece sólo un 8 por mil y África, el continente que crece más después de América Latina, crece a razón de 20 por mil.



El desarrollo demográfico es superior al desarrollo económico. Miles de niños, como este pequeño guatemalteco tienen que ser ayudados por programas asistenciales de la Iglesia, debido a la mala distribución de las riquezas y la rudimentaria economía de producción.

La Habana, utilicen el método de secuestrar un avión en pleno vuelo, ya sea en los cielos de Colombia o los Estados Unidos o cualquier otra nación.

En esta forma, en vez de demorar días en los traslados, la situación se reduciría a horas. Es significativo que el piloto del último avión National DC 8, secuestrado el 12 de Marzo último, declaró a su regreso a Mia-

mi, que tal parecía que en la Habana los estuvieran esperando. Y expresó que en ningún momento durante el vuelo, después del secuestro, el comunico el incidente, pues el radio fue silenciado.

Sea de una forma o de otra, estas actitudes desesperadas del régimen castrocomunista demuestran una sola cosa. Su agresión, su debilidad, su falta de apoyo popular y que sus días están contados.

"La economía de los países latinoamericanos —señaló— no crece al mismo ritmo que lo hace la población. Su economía es de tipo colonial. El 'per cápita' de la producción latinoamericana —afirmó— es solamente de 420 dólares, cuando el 'per cápita' mundial es de 585 y en los Estados Unidos llega hasta 2, 790".

"El desequilibrio económico-social, añadió el Padre Foyaca, está patente en los siguientes datos; el 5 por ciento de la población embolsa hasta el 33 por ciento de la renta nacional y consume alrededor del 30 por ciento de lo que se produce. En cambio, la mitad, el 50 por ciento de la población, no embolsa más que el 16 por ciento de la renta, mientras consume el 20 por ciento de la producción." También dijo que el 39 por ciento de la población latinoamericana lo componen analfabetos mayores de 15 años.

Aseveró igualmente que "en Latinoamérica se está

en vías, más que de estudios, de desarrollo en el terreno de las inversiones para la industrialización con el objeto de producir del mejor modo y difundir socialmente esas riquezas. El peligro radica en que a la población no llega el conocimiento de las realidades económicas. El poder político puede cambiarse de la noche a la mañana, la economía se arruina también de la noche a la mañana, pero no se reconstruye con tanta rapidez. Las masas tardan en comprender esto y no tienen la espera que se precisa para el desarrollo económico."

El Padre Foyaca dijo después que en Latinoamérica no se había planteado hasta ahora la lucha de clases. Sin embargo, agregó, la lucha existe ahora "porque crece la miseria en los cinturones proletarios de las ciudades y al crecer la miseria, crece también la propaganda subversiva o no subversiva, la impaciencia popular y, por consiguiente, la presión política para los cambios."



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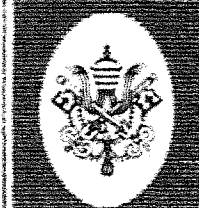
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Diálogo Desde la Juventud

Se habla mucho de "diálogo" en estos tiempos que corren.

Cada vez que nos tropezamos con un problema serio —uno de esos clásicos "callejones sin salida"—decimos que la única solución es el diálogo.

Diálogo para solucionar el choque de dos generaciones, para el problema racial, para la guerra en Vietnam, para la amenaza nuclear, para el poco o ningún entendimiento del exilio cubano, etc., etc., etc.

A veces me da la idea de que la palabra "diálogo" es la nueva versión del desusado vocablo "magia."

La hemos reducido a la simplista dimensión de método infalible, o como decimos en criollo: de "componedor de batea."

Y en resumen, cuando llega el momento de dialogar lo que vemos casi siempre es una serie de "monólogos simultáneos" donde todos hablan, ninguno escucha al "otro", y todo sigue igual o peor que antes.

Eso no es diálogo. Y además, el diálogo no es para resolver problemas, aunque a la larga —si hay diálogo verdadero— los problemas empiecen a resolverse.

Yo quisiera explicarle a los jóvenes lectores para que es el diálogo.

Tal vez contribuya en algo a hacerlo realmente efectivo.

La cosa empieza con el descubrimiento contemporáneo de la "persona"; el "personalismo" es una fuerte e influyente corriente filosófica de este siglo.

Persona es el más alto escalón en el proceso de desarrollo humano.

Persona y madurez son términos correlativos: si falta uno, falta el otro; si se da uno, el otro está presente.

Un niño sólo es persona en potencia.

Un adolescente comienza a convertirse en persona, pero todavía no lo es.

El adulto es persona. Pero no olvidemos que la adultez no se mide por la edad, sino por la plenitud de desarrollo físico, psicológico (mental, emocional-volitivo) y religioso, es decir, por la madurez alcanzada.

Y es aquí donde aparece la función del diálogo.

Porque un hombre llega a madurar como persona a través de su "encuentro" con "otra" persona.

Solo al "enfrentarse" (co-

locarse frente a frente) a otra persona y reconocerla y aceptarla como persona y ser simultáneamente reconocido y aceptado como persona por ese otro, se llega cristalizar, a fraguar la personalidad humana.

Y esto es diálogo.

Por lo tanto, más que un medio, el diálogo es una "condición imprescindible" para la personalidad, para la madurez del hombre adulto.

Hay dialogo cuando:

- Se conoce al otro; y solo puede conocerse cuando el uno se da a conocer libremente, hablando (hay muchas formas de "hablar") y el otro oye con interés y deseo de comprensión. Y viceversa.

- Se respeta al otro —porque cada persona es distinta, única e inconfundible— y se le acepta como persona. Y viceversa.

- Se ama al otro, con el tipo de amor que corresponde (hay amor de padres, de hijos, de esposos, de novios, de parientes, de prójimos. . .) Y viceversa.

- Cuando esto ocurre, el hombre madura, se hace verdaderamente adulto, se convierte en persona. Entonces es posible que esas "personas" encuentren solución

a los problemas. A todos los problemas y a cualquier problema.

Especialmente cuando también hay diálogo con esa PERSONA que es Dios (conociéndolo como El se ha revelado, aceptándolo como El es y amándolo con ese amor especial que nos abre a la vida sobrenatural y constituye la genuina religión) porque entonces se logra la madurez religiosa casi ausente hoy en la mayoría de los hombres, incluyendo lamentablemente a muchos que "practican" la religión. . . .

Tratar de establecer dialogo cuando estamos ya abocados a un grave problema puede ser inoperante, porque . . . esos que se enfrentan al problema son realmente personas, se aceptan como personas, tratan de conocerse y respetarse, son capaces de amarse?

Es cierto que en el mundo hay necesidad de dialogo. Tal vez mucho más de lo que parece.

Pero no porque haya problemas, muchos problemas, sino porque faltan personas, muchas personas!

¿Serán los jóvenes capaces de entender?

por Emilio J. Quiros, FSC

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SLEEK, Sewell E., Age 34, of 1521 S.W. 40 Terrace, Fort Lauderdale, Fla., passed away March 13, 1968 in Ft. Lauderdale. He was a 35 year resident, formerly from Pennsylvania. He served 1 1/2 years with the Army Engineers at West Point, and was a member of the BPOE Lodge No. 1317 of Ft. Lauderdale. Mr. Sleek is survived by his wife, the former Joan Varns Greville and four step-children: David Varns Greville, Mrs. Heather Miller, Mrs. Linda Skipp, and Mrs. Barbara Tipton, and one step-grandson, Anthony L. Miller, all of Fort Lauderdale. Also five sisters, including Mrs. Evelyn Beck of Ft. Lauderdale. Burial was at the Woodlawn West

the former Joan Varns Greville and four step-children: David Varns Greville, Mrs. Heather Miller, Mrs. Linda Skipp, and Mrs. Barbara Tipton, and one step-grandson, Anthony L. Miller, all of Fort Lauderdale. Also five sisters, including Mrs. Evelyn Beck of Ft. Lauderdale. Burial was at the Woodlawn West

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'Welfare' Today Seen Saving Neither Money Nor People

By JOHN R. SULLIVAN
NC NEWS SERVICE

Last fall Mitchell Ginsberg, head of New York City's Welfare Department, told the National Advisory Commission on Civil Disorder: "The welfare system is designed to save money instead of people — and tragically ends up doing neither."

Ginsberg, a soft-spoken, able administrator and advocate of radical change in this welfare system, did not overstate the case. Indeed, he was one in a long line of people who have become increasingly critical of the welfare system as, paradoxically, its costs have skyrocketed and complaints have kept apace.

The Advisory Commission itself joined them when it found two outstanding deficiencies in welfare laws and administration:

- Large numbers of people who need help are excluded by regulations.

- For those included, public assistance provides much less than they need to live decently.

Other defects might have been added:

- Between one-third and one-half of those eligible for public assistance don't get it, either because they don't know about it, or don't know how to apply. Nobody solicits welfare recipients, as they did Medicare participants.

- Many welfare regulations tacitly assume that would-be recipients are liars and cheats, unworthy of decent treatment and rights, such as privacy, enjoyed by everyone else.

- Welfare regulations imposed by some states — and allowed to stand by the federal government which pays most of the bill — foster the breakdown, rather than the strengthening of family life.

- Not only are payments generally inadequate to support a decent standard of living, but they vary widely from state to state. Aid of Families of Dependent Children monthly payments per family in 1965 ranged from a low of \$33 in Mississippi and \$48 in Alabama to a high of \$214 in Illinois and \$203 in New Jersey and Wisconsin.

- Resident requirements — now being challenged in the U.S. Supreme Court — restrict the ability of recipients to

move, even if they are seeking work or trying to be near other members of their families.

These are the long-standing complaints welfare recipients and the recently-organized National Welfare Rights Organization — and many welfare administrators — have against the system.

Last December, Congress gave them yet another reason to complain: it restricted federal contributions under Aid to Families with Dependent Children (AFDC) in each state to the levels reached last Jan. 1.

And lurking in the background are those who, like Daniel Patrick Moynihan of the Harvard-MIT Joint Institute on Urban Affairs, would like to see the United States adopt an integrated "family policy" whose conscious aim would be to improve the quality of family life in the nation.

"Whether we want it or not," said Moynihan recently, at a symposium sponsored by the John La Farge Institute in New York "the United States does have a family policy — and a pretty bad one — made up of income tax laws, aid to education, welfare, and who knows what else.

"The question we face now is, Do we want to bring these together, and consciously formulate a good family policy?"

Moynihan raises an important question, for the United States is almost alone among the industrialized nations of the West in its haphazard approach to family life.

But he raises only half of the question, as welfare rights workers are quickest and most forceful to point out. An integrated family policy, complicated as it is and far-reaching as it must be, can only be achieved many years hence — Moynihan himself thinks maybe 20 years.

Meanwhile, immediate needs must be met, injustices must be rooted out, enough money must be granted to maintain decent living standards — in short, the present system must be strengthened or modified.

(In the next part of this series, the present system's weaknesses will be considered, and some misconceptions about welfare clarified. In the third and final installment, some misconceptions will be clarified and far-ranging proposals will be explored.)

Bishop Emmet Walsh Of Youngstown Dies

YOUNGSTOWN, Ohio— (NC) — Final tribute was accorded Bishop Emmet Michael Walsh, for decades a bulwark in affairs of the United States hierarchy, here in St. Columba Cathedral.

Archbishop Karl J. Alter of Cincinnati was the principal concelebrant of Requiem Mass. Seven other bishops of Ohio were concelebrants — Bishops James W. Malone, apostolic administrator of Youngstown; John King Mussio of Steubenville; Clarence G. Issenmann of Cleveland; John A. Donovan of Toledo, and Auxiliary Bishops Edward G. Hettinger of Columbus; Clarence E. Elwell of Cleveland and Edward A. McCarthy of Cincinnati.

Bishop-designate Paul F. Tanner of St. Augustine, Fla., preached the sermon. For more than a quarter-century, Bishop Tanner had been associated with Bishop Walsh in work of the National Catholic Welfare Conference, forerunner of the present National Conference of Catholic Bishops and the United States Catholic Conference. Bishop Tanner has been general secretary of the bishops' organization since 1959 and had been assistant general secretary since 1945.

Bishop Walsh died at St. Elizabeth's Hospital here, 10 days after his 79th birthday. He had been hospitalized for three years, but on occasions was able to leave the hospital for brief intervals.

The cathedral was filled to capacity for the final services, with archbishops and bishops, prelates, priests and Religious, state and civic officials in attendance. Burial was in Calvary Cemetery.

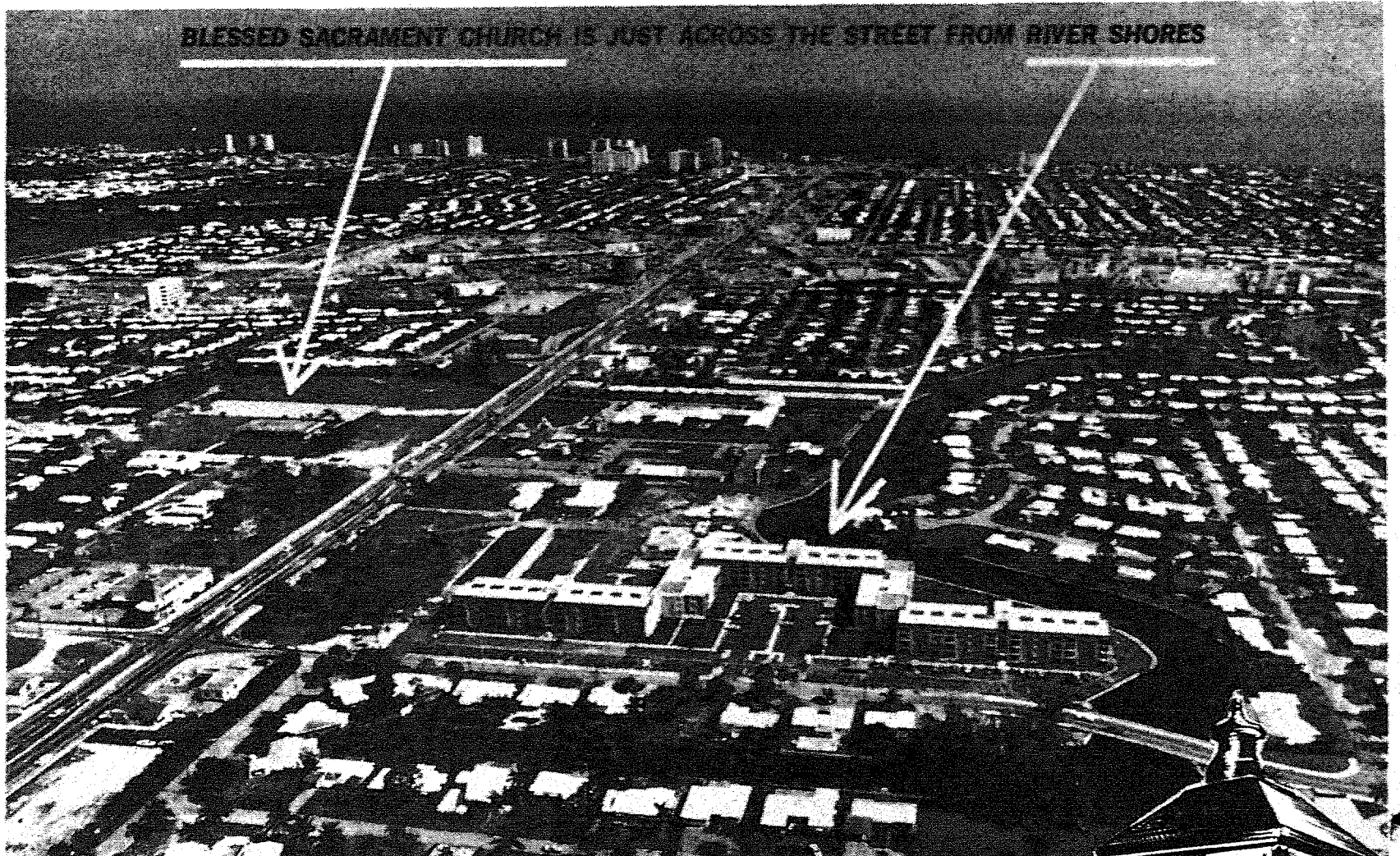
Before coming to the Youngstown diocese 19 years ago, Bishop Walsh for 22 years had been the head of the Charleston, S.C., diocese. He served 41 years as a bishop and 52 years as a priest.

The eighth in a family of 11 children, Bishop Walsh was born March 6, 1882, in Beauford, S.C. When he was 14 his family moved to Savannah, Ga. He made his studies for the priesthood at St. Bernard's Seminary, Rochester, N.Y. He was ordained to the priesthood Jan. 15, 1916, in St. John the Baptist Cathedral, Savannah.

Bishop Walsh served for many years on administrative boards of the National Catholic Welfare Conference.

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