

Concelebrated Requiem For Abp. Hallinan Set On Monday In Atlanta

ATLANTA—Solemn Pontifical Requiem Mass will be concelebrated at 1 p.m. Monday, April 1, in the Cathedral of Christ the King for Archbishop Paul J. Hallinan, Metropolitan of the Province of Atlanta, who died early Wednesday at his residence here.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will be the principal concelebrant of the funeral Mass for the 56-year-old leader of liturgical reform who had suffered frequent recurrences of acute hepatitis since contracting the disease in 1963 while attending sessions of Vatican Council II in Rome.

A bulletin issued earlier this week by Auxiliary Bishop Joseph L. Bernardin of Atlanta indicated that the Archbishop's condition was critical. Hospitalized for almost seven months after he returned here from Rome in 1963, he never fully regained his health.

Concelebrants of the Mass will be bishops of the suffragan sees of the Province, including Bishop Coleman F. Carroll of Miami; Bishop Paul Tanner of St. Augustine; Bishop Vincent S. Waters of Raleigh; Bishop Ernest L. Unterkoefler of Charleston; Bishop Gerald L. Frey of Savannah; Auxiliary Bishop Charles B. McLaughlin of Raleigh and Abbot Augustin Moore, Holy Spirit Monastery, Conyers, Ga.; Abbot Walter Coggin, Belmont Abbey, Belmont, N. C.; and Msgr. Joseph Cassidy, senior priest of the Archdiocese of Atlanta.

Bishop Bernardin will preach the eulogy.

Archbishop Hallinan, who was appointed first Metropol-



Archbishop Paul Hallinan

itan of Atlanta on Feb. 21, 1962 by Pope John XXIII, gained fame as a liberal spokesman in the Church for his leadership in the move to restore the use of the vernacular to the Mass as well as for his support of the Civil Rights movement and opposition to the Vietnam war.

One of four Atlanta civic leaders who sponsored a

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INSTALLED Wednesday as Bishop of St. Augustine is Bishop Paul F. Tanner, left; shown receiving his pastoral staff from Archbishop Luigi Raimondi, Apostolic Delegate in the United States, right, during ceremonies in the Cathedral of the See city. In center, with back to camera is Msgr. Irvine Nugent, who has been serving as Administrator and Vicar Capitular of the Diocese of St. Augustine.

OFFICIAL Diocese Of Miami

A clergy conference for all priests having the faculties of the Diocese of Miami will be held at Saint John Vianney Minor Seminary on Tuesday, April 2. The schedule will be as follows:

10:30 A.M. Talk by the Rev. Demetrius Dumm, O.S.B. entitled: "Faith as Response to Person in History."

11:30 A.M. Talk by the Rev. Demetrius Dumm, O.S.B. entitled: "A Theology of Hope."

1:00 P.M. Luncheon
1:45 P.M. A talk by Bishop Coleman F. Carroll on certain matters pertaining to the work of priests of the diocese as suggested by the officers of the newly formed Priests' Senate.

2:45 P.M. Adjournment.
3 P.M. Meeting of the Board of Diocesan Consultants.

Bishop Tanner Installed In St. Augustine; Many Dignitaries At Ceremony

ST. AUGUSTINE — "Authentic Christian action leads to Christian maturity not only on the part of the individual but of the entire community as well," Bishop Paul Tanner said following his installation on Wednesday as Seventh Bishop of St. Augustine.

The former general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference was installed during morning ceremonies in the Cathedral here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States, who was the principal concelebrant of the low Mass which followed.

Other members of the hierarchy who joined priests of the Diocese of St. Augustine in concelebration were Archbishop John F. Dearden of Detroit, president, National Conference of Catholic Bishops; Archbishop William Cousins of Milwaukee; and Bishop Coleman F. Carroll of Miami.

Special prayers were offered during the ceremonies for Archbishop Paul J. Hallinan, of Atlanta who died earlier in the day and was to have been a concelebrant of the Mass.

CATHEDRAL CROWDED

"Today's world with its special stamp and character clearly shows us the need and the place for such action," Bishop Tanner told clergy, religious, and faithful of the Diocese as well as civic dignitaries and guests who crowded the restored cathedral for the solemn rites.

"Men today expect all Christians to bear witness to Christ and to give an account of that hope of eternal life which is in them. In acting sincerely, honestly and charitably as Christians, we must show how earthly goods and human institutions can contribute to man's salvation.

"In a concrete manner through both individual and collective action we must demonstrate the value of the human person, his freedom, his family, the civil society in which he lives with his laws, professions, labors, leisure, arts, technology, poverty and affluence.

"We must set forth to all the meaning of social justice and peace," the prelate declared. "For to do this is in fact to do the truth in love and thus to grow together toward unity in faith and deep knowledge of the Son of God."

Bishop Tanner, who succeeds Archbishop Joseph P. Hurley, who died last October, as the spiritual head of one of America's oldest Sees, emphasized that growth means change in habits and attitude, thinking and outlook; and pointed out that to reject the change is to reject the divine life within us from which it flows, explaining that this is the change which marks the true Christian who grows in conformity with the real Christ and "ultimately attains to the stature befitting Christ's fullness" and thus merits a share in the eternal inheritance belonging to the resurrected Christ.

He added that such change in growth will either belong to all or to none, stating that we "grow as a community or we grow not at

(Continued on Page 24)

Pope Arranges Full Schedule In Holy Week

VATICAN CITY (NC)—Proof positive that Pope Paul VI has thoroughly recovered from his surgery of last November was evidenced by a Vatican announcement that the Holy Father will take part in a full round of Holy Week ceremonies in Rome's four major basilicas.

The Pope will preside over six public ceremonies on five days between Palm Sunday and Easter, including his traditional Way of the Cross at the Colosseum. Since his operation in November, the Pope has been conserving his energies, and

Holy Week Guidelines Announced In Diocese

The following guidelines for Holy Week were announced by Father Rene H. Gracida, chairman of the Diocesan Liturgy Commission, as having received the approbation of Bishop Carroll:

1. Evening Masses should be scheduled in all parish churches during the first and second weeks of Passion Time.
2. In addition to the simple Mass permitted in the morning on Holy Thursday, according to pastoral need in our larger parishes, two celebrations of the evening Mass of the Lord's Supper are permitted. The first of these celebrations should not begin earlier than 4 P.M. The second solemn celebration should not begin later than 8 P.M. and should be a concelebrated Mass.
3. On Good Friday, in addition to the solemn liturgical service of the Afternoon of the Passion and Death of The Lord, which should start sometime between noon and 2 P.M., a second shortened celebration of the same solemn liturgical service should be held in the evening, starting sometime between the hours of 6 P.M. and 8 P.M. This second celebration may be shortened by omitting from the Lessons the first reading with its responsory and prayer. In addition, the first four verses of the responsory following the second reading may be eliminated.
4. The restrictions on the distribution of Holy Communion outside of the Masses on Holy Thursday, the Liturgical Services on Good Friday, and the Vigil Service on Holy Saturday, which have been in effect since 1957, remain in effect this year also.
5. While the ideal time for the celebration of the Easter Vigil would be late Saturday night so that the Solemn Mass of the Vigil would commence shortly after midnight, two other times are permitted. The Vigil service may be started earlier Saturday evening, but not earlier than 8 P.M. The Vigil service may also be celebrated on Sunday morning starting at 5:30 A.M. only.
6. Where the Easter Vigil service is celebrated on Sunday morning, Saturday will be completely devoid of liturgical celebrations.

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

SPECIAL BRIDAL ISSUE -
SEE CENTER SECTION

Priests' Senate Names 5 Standing Committees

Five standing committees have been inaugurated by the Diocese of Miami Senate of Priests following appointments of committee leaders by Senate president, Father Ronald Brohamer.

The following priests were named as leaders of the new committees:

Father Robert Brush, pastor, Blessed Trinity parish, Miami Springs; and Father Frederick Wass, pastor, St. Louis parish, South Miami, personnel.

Father Rene Gracida, pastor, Nativity parish, Hollywood; and Father Michael Sullivan, assistant pastor, St. Patrick parish, Miami Beach, diocesan and parish structure.

Father John Fitzgerald, C.M., assistant pastor, St. Vincent de Paul parish, Religious.

Msgr. Calixto Garcia-Rayneri, assistant pastor, St. Brendan parish; and Father Joseph Cliff, assistant pastor, St. John Bosco parish, Spanish-Speaking.

Father Timothy Geary, pastor, St. Luke parish, Lake Worth; and Father Joseph M. McLaughlin, pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale, retirement and illness.

Additional committee members will be selected following a polling among priests of the diocese to de-

termine whether they are willing to serve and their preference as to which committee they would like to serve on. Committees yet to be formed will concern elections, continuing education of the clergy, and special assignments.

During a recent meeting the Senate passed a motion placing the responsibility for setting up meetings of priests in each deanery on the Senators who represent the deaneries. At these meetings Senators representing the six divisions will be invited to meet with all the priests in each deanery.

Priests in the West Coast

Deanery will meet at 7:30 p.m., Sunday, March 31, at Sacred Heart parish, Punta Gorda.

On Thursday, April 4, priests in the North Dade Deanery will meet at 11 a.m. in the Diocesan Hall adjoining the Cathedral.

A meeting of clergy in the East Coast Deanery is scheduled for 2 p.m., Friday, April 5, at the Seminary of St. Vincent de Paul, Boynton Beach. Priests in the South Dade Deanery met Thursday.

The agenda for the upcoming meeting of the Senate scheduled to be held on Tuesday, April 30, will be discussed.



SISTER MATTHEW

She Received Habit Half Century Ago

WEST PALM BEACH — An Irish-born Franciscan nun who has spent half a century in the service of God recently celebrated her golden jubilee at St. Mary Hospital.

Sister M. Matthew, a native of Donegal, Eire, who came to this country as a child and settled with her family in New Jersey, received the brown habit of the Sisters of St. Francis of Allegany, N.Y. in 1918.

The following year she began her career as a die-

tion in the order's St. Elizabeth Hospital in Brighton, Mass. Five years later she was transferred to Holy Cross School, Callicoon, N.Y., and then to St. Clare Nursing Home in New York City.

In 1934 Sister Matthew was assigned to St. Francis Hospital, Miami Beach, where she was in charge of the kitchens and dietary department. Nine years later she assumed her present duties in the same capacity at St. Mary Hospital.

Parishioners Elect 18 To Head Council

KEY BISCAIYNE—Eighteen members of St. Agnes Church have been elected by parishioners to a newly-organized Parish Council.

Prior to the election the parish was divided in six districts according to location and the number of Catholic families residing therein. A proposed constitution and also by-laws were mailed to each family as well as ballots so that each member of the family over 18 years of age might nominate three persons to represent the district.

Each adult member of the families subsequently voted by ballot for three persons from each of the six districts.

During the first meeting of the new council a nominating committee was named to present a slate of candidates for offices. Elections will be held Sunday, March 31.

Elected to the council for a three-year period were Thomas Gillespie, Dr. Winston Churchill, Raul Valdes Pauli, Joseph Tomasso, Mrs. Raymond Nihill, and Peter Dawson.

Mrs. William Hardie, Carlos Arriaga, Dr. John Handwerker, Henry O'Brien, Mrs. George Schroll, and Mrs. George O'Brien, will serve for two years; and Wilbur Rollins, Robert Mullen, Mrs. Cheita Pedrosa, George Morris, Edward Koster, and John Bieda, were elected to a one-year term.

Hospital Group Plans Meet

PHILADELPHIA—(NC)—The Catholic Hospital Association will hold its 53rd annual convention in Philadelphia June 11-14.

The principal address at the convention will be delivered by Archbishop Thomas J. McDonough of Louisville, Ky., who will speak on "Religious Commitment to Effective Delivery of Quality Care."

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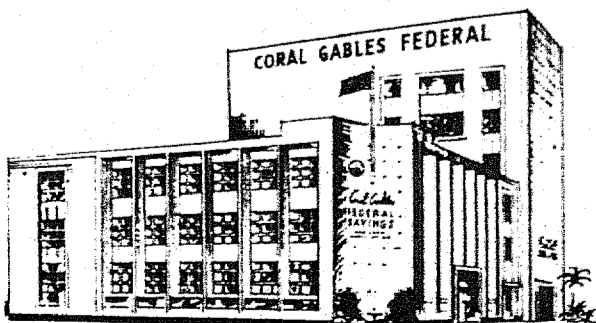
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Medal To Shriver

NOTRE DAME, Ind. —(NC)— R. Sargent Shriver, newly-named ambassador to France, head of the nation's anti-poverty war and first director of the Peace Corps, has been named to receive the 1968 Laetare Medal from the University of Notre Dame. The medal has been conferred annually since 1883 on an outstanding Catholic layman.

In announcing Shriver's selection, Father Theodore M. Hesburgh, C. S. C., Notre Dame president, said the OEO director had brought "to public service a rare combination of compassion born of his Christian faith and courage stemming from his American heritage."

Shriver, who is married to Eunice Kennedy, sister of the late President John F. Kennedy, began his government career in March, 1961, when President Kennedy named him to head the newly created Peace Corps volunteer program.

Under his management, the Peace Corps became one of the showcase projects of Kennedy's "New Frontier," and when President Johnson's "Great Society" needed a man to administer an all-out "War on Poverty" under the newly created Office of Economic Opportunity, Shriver was chosen.

Clerics Meet In Russia

VATICAN CITY (NC)— Eight Catholic priests and laymen, including Auxiliary Bishop Christopher Butler, O.S.B., of Westminster, England, took part in meetings sponsored by the World Council of Churches at Russian Orthodox Church headquarters in Zagorsk, outside Moscow.

The conference dealt with the theological basis of social action.

Bishop Butler closed the conference with a report discussing the notion of the image of God and its significance for social ethics.

Other Catholics attending the meeting included: Father Vincent Cosman of Paris; Msgr. Pietro Pavani, consultant to the Vatican Congregation for Catholic Education; Prof. R. Pannikar of Benares and Harvard University; Father Andre Sigmund of Paris; Prof. Aristide Galvan of Caracas; Father Heinrich Krause of Munich, and Father Jerome Hamer, O.P., of the Vatican's Secretariat for Promoting Christian Unity.

Hails Catholic Schools

VATICAN CITY—(RNS)— Pope Paul VI praised Catholic schools for a "great contribution" to the advancement of human progress and culture.

He spoke at an audience to teachers and students of the College of Brescia, where he was a student in boyhood days.

Citing the "great achievements of Catholic schools the world over," the Pope added:

"A Catholic school is not a closed school or a ghetto. Rather it is open to all great problems and ideas.

"If you know something about the Ecumenical Council, you will be able to understand how vocations to the highest peaks of thought and action thrive in Catholic schools like your own. We hope that you will all be aware of its fascination and strength in order to reach the stature of a true, complete and modern man."

To Join Ghetto March

NEWARK (NC)— The New Jersey Council of Churches has dropped plans for its own Good Friday penitential walk to join a Palm Sunday walk through the streets of Newark's ghetto.

The Newark procession is to be an interfaith, interracial gesture of solidarity with the city's Negro community. It is being sponsored by the Christian Community Movement, an organization of city blacks and suburban whites headquartered at Queen of Angels Catholic parish here.

Some 10,000 people are expected to take part in the demonstration of friendship. Delegations from practically all parishes in the Newark archdiocese will be participating as will student groups from Catholic, private and public colleges and universities.

Ask Cardinal's Return

BONN (NC)— Catholics throughout Czechoslovakia signed petitions addressed to Communist party head Alexander Dubcek demanding "rehabilitation" of unjustly censured priests and bishops, negotiations on religious freedom, abolition of the government-backed Peace Priests movement and the return of the exiled Joseph Cardinal Beran of Prague from Rome.

(In Rome, confidants of the exiled cardinal said he would go back to Prague if he could get the permission of the Czechoslovakian government and Pope Paul VI.)

Czechoslovakia was in turmoil as liberals under the leadership of Dubcek maneuvered to take the presidency from Antony Novotny.

Pope Asks Peace In Holy Land

VATICAN CITY — (NC) — Pope Paul VI has sent a new appeal for peace in the Holy Land and addressed it to the apostolic delegate in Jerusalem.

The appeal, drafted by Amleto Cardinal Cicognani, Papal Secretary of State, in the Pope's name, was sent to Archbishop Agostino Sepinski, who is the papal representative both in Israel and Jordan, for transmission to the competent authorities. The appeal read as follows:

"News of the dangerous expansion of violent action and armed encounters cannot but cause concern among those who see the precarious balance established after the halting of fighting last June threatened and who hope that the crisis of the Middle East might find a way toward the goal of peace and mutual understanding."

Kidnappers Free Archbishop After Holding Him 4 Days

GUATEMALA CITY — (NC) — Archbishop Mario Casariego, C.R.S., of Guatemala City, was returned here safe and sound, but tired, four days after he and his driver had been kidnapped.

He and his driver, Demetrio Reyes, were flown here by an air force helicopter from Quezaltenango, where they had walked after their kidnappers had set them free.

In a tape-recorded message over a national radio and television hook-up the day of his return Archbishop Casariego told the story of his return.

He had been abducted on the way to his residence in downtown Guatemala City 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.

CAR STOPPED
After leaving the nunciature with the nuncio's chauffeur, the car was forced to stop, and the two were taken

to Quezaltenango. The archbishop said that they had been well treated by their captors, but added he had not known why they were kidnapped.

The two were set free following the arrest of three of the kidnappers. The two then walked to the cathedral at Quezaltenango. News of their return was sent to President Julio Cesar Mendez Montenegro, who dispatched a helicopter to bring them back here.

A police bulletin listed the three kidnappers captured already as: Ines Nufio Padilla, Francisco Javier Garcia Diaz and Mariano Salvador Garcia. They have implicated four more still at large; Raul Estuardo Lorenzana, Otto Thiel Cobar, Carlos Padilla, and Gilberto Valenzuela.

The latter is a close associate of rightist leader Roberto Alejos Arzu, a wealthy coffee planter and presidential candidate in 1963. He was also a political aide of former President Miguel y

digoras Fuentes. All of them are connected with commercial plantation owners and politicians of the right wing.

The daily La Hora said shortly after their capture that "the clandestine organization Mano Blanca (White Hand) planned and executed the kidnapping."

HELD IN HOUSE

The archbishop had been held in the house of a prominent surgeon in the outskirts of Quezaltenango, some 150 miles from Guatemala City, Dr. Carlos Cifuentes Diaz, who had been presidential press chief during the right-wing regime of Col. Barlos Armas from 1954 to 1956.

Mr. Alejos Arzu was reportedly seen mingling in the crowd at the archbishop's residence when the prelate was returned unharmed after his ordeal.

The archbishop, who has been besieged by well-wishers, celebrated a Mass of thanksgiving in the cathedral here the day after his return.

(Pope Paul sent Archbishop Casariego a message of relief on hearing the news that he had been released by his abductors.

News of the kidnapping had been announced about 24 hours after it occurred in a release signed by the auxiliary bishops of Guatemala City. Bishop Rafael Gonzalez Estrada and Chicago-born Bishop Richard Ham, M.M.

The same day they met with government and army authorities, including President Mendez.

Meeting in special session following the kidnapping 15 members of the Guatemala Bishops' Conference issued a bulletin saying that the kidnapping was completely motivated by political interests trying to force the Church's collaboration.

"The Church will not lend itself to any political maneuvers and therefore puts the responsibility on the perpetrators for any harm befalling the archbishop," the bulletin said.

Over a national radio and television hook-up, Bishop Humberto Lara Mejia of Quiche read a statement signed by the Guatemalan bishops in which they regretted the lack of information on the whereabouts of the archbishop, and added:

"If the motives (of the kidnapping) are political to force the Church to some political action, they (the perpetrators) are mistaken. On questions of principle the Church will not lend itself to the machinations of any group."

DENY COMPLICITY

Left-wing groups had denied any complicity in the kidnapping through sources and bulletins that in the past have been found to be reliable.

Archbishop Casariego has been the target of attacks by anti-clericals here after the Maryknoll affair, in which three Maryknoll priests and a nun were accused of intervening in the internal politics of Guatemala.

Archbishop Casariego had the mission of warding off fears by government officials, and particularly army officers, that the support given by these Religious to leftist groups was growing among other members of the foreign clergy or among Catholic youth groups.



"I will remember you upon my couch. . ." (Psalms 62:2)

Despite Stress These Are Days Of Hope, New Archbishop Says

ST. LOUIS (NC) — Archbishop John J. Carberry, taking office as sixth spiritual head of the St. Louis archdiocese, asserted that despite the current stress within the Church, "these are days of hope for us, days of life, days of true renewal."

Speaking before a capacity congregation of 2,000 persons in St. Louis cathedral for his installation, the archbishop cautioned that "Vatican Council II did not cut itself off from the Church of Christ of the centuries; no, rather it strengthened, clarified, gave deeper insights into the sources of grace it contains, its purposes, its meaning."

"In no way did the council change the deposit of faith — it could not; the Apostles Creed is the same, the Commandments given to Moses on Mount Sinai and confirmed by Our Savior with the same force, and the sacraments continue to be our encounters with Christ," he said.

BIG CHALLENGE

Archbishop Carberry underscored three of the "momentous" challenges facing the Church and the nation today — the racial crisis in the cities; the "grim spectre of

poverty which stalks all over the world," and the "bloody conflict in Vietnam."

Archbishop Luigi Raimondi, apostolic delegate in the United States, officiated at the installation and was the principal concelebrant of a concelebrated Mass. Among the other concelebrants were Archbishop Carberry and Auxiliary Bishop George J. Gottwald, who had served as administrator of the archdiocese since the death of Joseph Cardinal Ritter last June.

John Cardinal Krol of Philadelphia and John Cardinal Cody of Chicago headed some 60 archbishops and bishops who marched in the procession and with Protestant and Jewish leaders occupied places of honor in the cathedral sanctuary during the ceremonies. Archbishop Carberry is chairman of the U.S. Bishops' Committee on Ecumenical Interreligious Affairs.

Archbishop Carberry made a special mention of the Protestant and Jewish leaders present, offering "consoling evidence of increased growth under the guidance of the Holy Spirit, of mutual understanding, love and respect which has been one of

the greatest blessings of our times."

"The ecumenical movement never intended to establish a composite form of religion — rather its purpose is the realization of the prayer of our Blessed Lord at the Last Supper that all may be one," the archbishop said.

"In Christian-Catholic-Jewish relations in the years past, as a general rule differences of beliefs, traditions and practices were stressed, even though there were many glorious common bonds between us," he continued. "Today, however, there has been a transfer — a remarkable glorious one — of emphasis from stressing the differences to the realization of the common bonds which unite."

"No true ecumenist is unaware of differences, no true Catholic or Protestant or Jew wishes to ignore the differences. Instead we humbly face them, we speak reverently and sincerely to one another as brother to brother about them. With respect, esteem and love for the treasured beliefs of each other, we seek to understand them better."

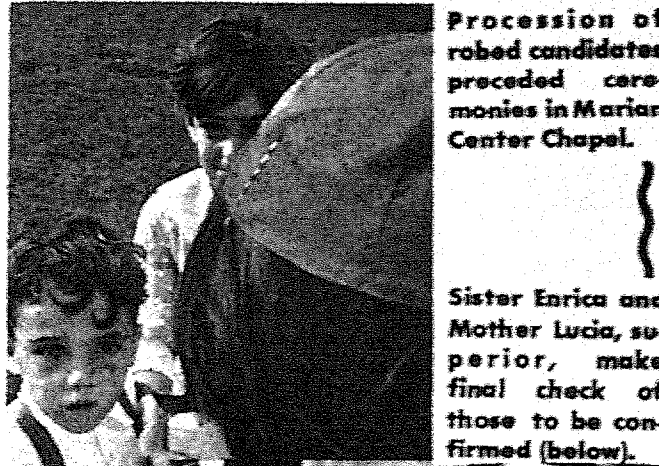
Exceptional Children's Great Day



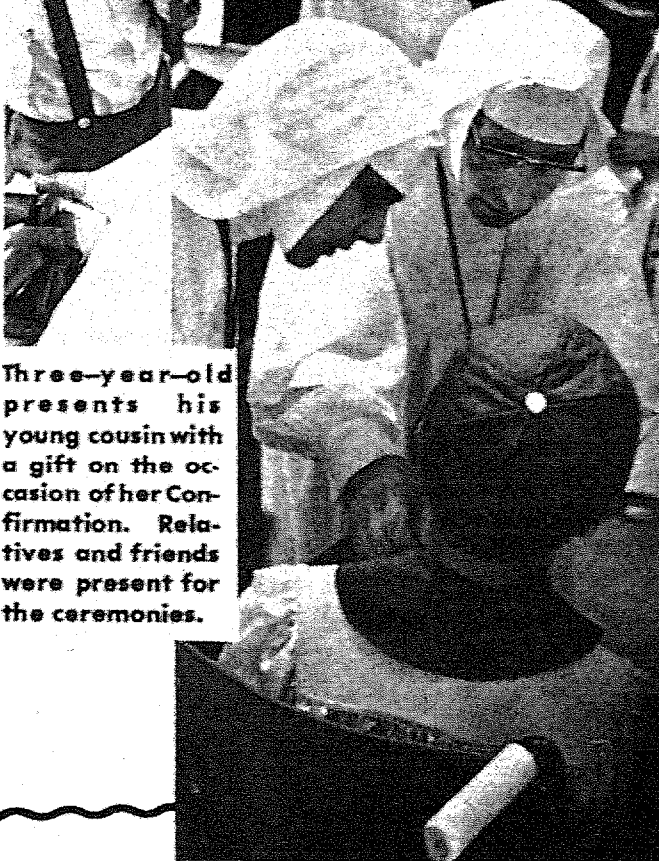
Sacrament of Confirmation was conferred by Bishop Coleman F. Carroll last Friday on exceptional children enrolled at the Marian Center. Augustinian Fathers from Biscayne College assisted in the ceremonies.



Procession of robed candidates preceded ceremonies in Marian Center Chapel.



Sister Enrica and Mother Lucia, superior, make final check of those to be confirmed (below).



Three-year-old presents his young cousin with a gift on the occasion of her Confirmation. Relatives and friends were present for the ceremonies.

Priest Predicts Use Of 'Modern' Music

SEATTLE, Wash.—(NC) —A priest predicted here the time will come when Catholic Church music will vary with the racial, ethnic and economic components of the parish.

Father Norman O'Connor, C.S.P., national director of the Paulist Fathers' television and radio apostolate, said "the old, stagnate music must be abandoned, generally, if the Church is to communicate with the new generations."

In parishes where the congregation is formed principally of older people, then, perhaps the old hymns could be retained, Father O'Connor said. These situations "would be the exception," he added.

Father O'Connor came here and served as chairman of the Jazz Festival, presented as part of the Music Educators National Conference. He was a frequent guest on television stations and expressed his views on the need of more contemporary approach to church music.

The Paulist said where a congregation was made up of a predominantly ethnic group, the use of folk tunes and melodies with which that

group was identified was desirable.

"If a Negro congregation finds a hymn using a basic blues melody and beat, with reverent words, more meaningful than something set to a Bach fugue or a Palestrina chant, why not use it?" he asked. "Certainly, the purpose of the worship is to draw the people of God closer to Him and if it can be done with reverence and good taste, why not?"

Considered one of a handful of jazz authorities outside the ranks of professional musicians, Father O'Connor long has been identified with the contemporary music scene. One of the founders of the Newport Jazz Festival—he still serves on its board of directors—he has been a frequent writer on jazz and jazz musicians for a number of publications.

Father O'Connor said the various music commissions in dioceses throughout the country were "missing the boat" in not asking one of the many Catholic composers in the nation to write a contemporary Mass. There are many competent composers, he said. Such an assignment would tend to develop that talent and "modernize the Mass music," he added.

Students Will Stage 'Becket'

"Becket" by Jean Anouilh will be staged jointly by students at the Seminary of St. Vincent de Paul, Boynton Beach; and Barry College drama students at 7:30 p.m., Wednesday, April 3 at the college, N. Miami Ave. and 115th St.

The public is invited to attend at no charge.

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Archbishop Was Frequent Visitor To South Florida

The first Archbishop of Atlanta was a frequent visitor to South Florida not only during the time that he served as Metropolitan of the Province of Atlanta but also during his tenure as Bishop of Charleston, S. C.

One month prior to his appointment as Archbishop of Atlanta, Feb. 21, 1962, the then Bishop Paul J. Hallinan was one of the principal speakers during a meeting of vocation directors from Eastern U. S. Dioceses to which the Diocese of Miami was host at Miami Beach.

He returned for his first official visit to the Diocese of Miami as Metropolitan on April 13 of the same year, when he presided at the outdoor Pontifical Mass sung in Bayfront Park by Bishop Coleman F. Carroll in observance of Pan American Day, and later was guest of honor at a reception and banquet tendered by the Diocese of Miami at the Hotel Everglades.

While visiting South Florida the Archbishop celebrated Pontifical Mass in the Cathedral for Sisters stationed in the Diocese and also joined Bishop Carroll in welcoming the first 60 Cuban invasion prisoners released by Cuban Premier Fidel Castro after they were admitted to Miami's Mercy Hospital for medical examination following their arrival in Miami.

On Sept. 2, 1962, Archbishop Hallinan returned to Miami to attend the ordination of Father Daniel Sanchez, first Cuban refugee priest to be ordained in the United States for the diocesan priesthood in Cuba.

Following the ordination rite at which the late Francis Cardinal Spellman, Archbishop of New York, was the ordaining prelate, Archbishop Hallinan was the guest speaker during a

formal banquet honoring Cardinal Spellman at the Hotel Fontainebleau.

The Diocese again welcomed Archbishop Hallinan during the summer of 1965 when the prelate was the keynote speaker during opening sessions of the 23rd annual convention of Serra International for which the Diocese of Miami was host.

The following year, Archbishop Hallinan preached the sermon during Solemn Pontifical Mass in the chapel of the Seminary of St. Vincent de Paul, Boynton Beach, on the occasion of the dedication of the chapel by Egidio Cardinal Vagnozzi, former Apostolic Delegate in the U.S.



LATE ARCHBISHOP Paul Hallinan, left, talks with Miami's Bishop Coleman F. Carroll, center; and Archbishop John F. Dearden, of Detroit, president of the National Conference of Catholic Bishops, during 1962 sessions of Vatican Council II in Rome.



AT SEMINARY of St. Vincent de Paul, Boynton Beach, Archbishop Paul Hallinan preached the sermon during Pontifical Mass of Dedication which followed the blessing of the seminary chapel early in 1966.

Archbishop Hallinan Requiem Set For Monday In Atlanta

(Continued from Page 1)

banquet honoring Martin Luther King, Jr. after he received the Nobel Peace Prize. The Archbishop lauded Dr. King as "a pioneer in a new dynamic of peace" expressed in the formula "I will walk in liberty oh Lord because I seek Thy precepts."

But it was his work for the vernacular Mass and other liturgical reforms that brought Archbishop Hallinan the most praise and criticism.

In 1962 he was named to the Commission on the Sacred Liturgy by Pope John and worked unstirringly for the Mass to be said in English or the native tongue of all countries.

In one of his last talks on the liturgy, the prelate said, "Through the Sacred Constitution on the Liturgy we are now emerging from a period of fixity and rigidity which was unnatural in the Church's life." In the same talk he called for more experimentation.

ORDAINED 1937

Despite his illness, he continued to work for liturgical reforms as a member of the Vatican Commission for Implementing the Liturgical De-

crees of Vatican Council II, as chairman of the U. S. Bishops' Committee on the Liturgy and as a member of the International Committee for an English Liturgy.

A native of Painesville, Ohio, who was graduated from Notre Dame University in 1932 and studied for the priesthood at St. Mary Seminary, Cleveland, Archbishop Hallinan was ordained in 1937 at St. John Cathedral in Cleveland.

After five years as a curate in St. Aloysius parish there, he volunteered for service as a U. S. Army chaplain and served for three years in Australia, New Guinea and the Philippines. He rose to the rank of captain and was decorated with the Purple Heart in 1944.

Upon leaving military service he served part-time on the faculty of Notre Dame College, South Euclid, O. and taught in the evening division of St. John College, Cleveland.

For 12 years he was Cleveland diocesan director of the Newman Club Apostolate, a post which he held until he was appointed Bishop of Charleston, S. C. on Sept. 9, 1958. He was a past president of the National Newman Club Chaplains

Association and from 1952 to 1954 was chaplain of the National Newman Club Federation. He also served as episcopal moderator of the National Newman Apostolate and assistant Chairman of the Youth Dept.

SPIRITUAL HEAD

While spiritual head of the Charleston See he established a diocesan liturgical commission and a Newman foundation and under his leadership members of the Confraternity of Christian Doctrine provided religious instructions to 4,098 school students.

In a Lenten pastoral in 1961, the then Bishop Hallinan announced that "Catholic pupils, regardless of color, would be admitted to Catholic schools as soon as this could be done with safety to children schools."

On June 10, 1962, less than three months after his enthronement as head of the Province of Atlanta, which also includes the Dioceses of Miami, Charleston, Raleigh, St. Augustine and Savannah, Archbishop Hallinan announced that the archdiocese would desegregate its schools.



SERRA International convention welcomed Archbishop Paul Hallinan as their keynote speaker during sessions at Miami Beach in 1965.

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EDITOR'S COMMENT

He Has Served The Lord Well

People of many races and creeds the world over have joined in mourning the death of Archbishop Paul J. Hallinan whose funeral will be held in his See city of Atlanta next Monday. The Archbishop, a frequent visitor to South Florida, was a familiar figure to the people of the Diocese of Miami. In his capacity as shepherd of the Archdiocese of Atlanta, the Archbishop was Metropolitan of the Atlanta Province which encompasses the Diocese of Miami.

His death is a grievous loss to the Church in the United States for the Archbishop was an ardent champion of many causes. His strong support for racial justice, his leadership in liturgical renewal, his concern for youth, all will be long remembered — for his life touched and enriched the lives of many.

Archbishop Hallinan, who had been active in Newman Club work for many years, won national recognition for his efforts in behalf of Catholics attending secular colleges. In 1962, shortly after his enthronement as head of the Atlanta See, one of the first announcements concerned the desegregation of the schools of the Archdiocese.

As chairman of the U.S. Bishops Committee for the Liturgy, the Archbishop was scheduled to address a regional meeting two weeks ago of bishops and superiors of major religious communities, in New Orleans. Mortally ill at that time, his address was read to the conference. This, the opening paragraph of his talk, gives us an insight into his determination to continue the work of liturgical renewal:

"This theme of peace we find underlying the entire message of salvation which we share as followers of Christ; and yet, at this time, candid honesty forces us to admit that this peace is quite elusive during this era of liturgical change. . . and I am sure that you realize I am not speaking about the external peace found by someone who attends a so-called 'silent Mass'. . . the elusive peace that I am speaking about comes when one knows that he has accomplished the work of the Lord, and that he has done it well."

To paraphrase the Archbishop's words, we feel he has "accomplished the work of the Lord, and that he has done it well."

God have mercy on his soul.

Muddying Our Own Environment: Dumb

Have we taken air and water and land too much for granted? Do we see our problem as one of respect for nature and sensitivity to beauty? Is the common good being subordinated to the economic advantage of a few in business? Does not man's disregard for nature have moral implications? Is it too late?

It may take longer to undo our foul deeds than we suspect. It takes longer to pick up a beer can than it does to throw it, to clean water than it does to dirty it, to purify air than to pollute it.

Nor has landscape escaped our insensitivity to the beauty of creation. The cars which run off our roads are piled up as junk for all to see. Our roadsides have become garbage cans of a country on wheels. All we do is open the window and give a heave.

The same environmental indifference takes its toll in God's clean water. Raw human refuse is poured into our lakes and streams and oceans from many cities. Industry unloads its waste in the waters we drink and in which we are supposed to swim. Not even fish can live in much of our great watery dumping grounds.

A case in point is the air we breathe. Nearly anything gravity does not see fit to remove finds a home in the stuff we breathe and a final resting place in the human lungs.

The cars we drive evacuate their refuse into the air with unrestrained consistency. What automobiles put out, humans take in. Is it possible we lack the sense of the machines we make?

Factories make their own substantial contribution to foul air. Clouds of soot billow out of man-made pipes and muddy up our air. If nothing is done, our cities may become the victims of a factory fallout which makes a greasy spoon look like mother's cupboard.

Unfortunately, the human animal is a dirty animal. This is true not because our kind lacks a compulsion for personal cleanliness (it's next to godliness, you know), but because with great abandon we dirty up our environment.

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Suddenly, A Very Popular Bird



LETTERS TO THE EDITOR

Debate Over Vietnam War

Dear Editor:
In your March 15 issue there appears a report on a debate between two priests about the morality of the Vietnam War.

The best argument against the editor of the "Catholic World" magazine is that our morality for that crusade resides in the killing and torture by Viet Cong of Catholics and clergy in Hue. That should be enough but there are thousands more. This was done by the National Liberation Front people he praises and defends.

I wonder what has happened to Church authority? What a sad example such priests are exhibiting for Catholics and above all what a poor show of strength and militancy by the hierarchy in allowing this to happen.

Very truly yours,
Fermin Zorrilla
Coral Gables, Florida

Resurrection And Dawn

Dear Editor,
He rises with the sun
On the outskirts
Of the slums
In the suffering hearts
Of the people of his God
He arises every morning
When the dark
Is gone.

Albert M. Gallegos
Chicago, Ill.

Pay Visit To Nursing Home

Dear Editor:
They need the clasp of somebody's hand
The feeling of warmth, saying, "I understand."
The bright, cherry smile—the word that is kind,
Reaching down to the depths of a sad, troubled mind.
They need it—go give it, they're watching for you
And God in His love will be watching you, too.

Volunteer Visitor
Hollywood, Fla.

Correcting Erroneous Notions About Jews And Crucifixion

By MSGR. JAMES J. WALSH

During Lent the question of the Jews and the death of Christ comes to the fore, not only because of the succession of Gospel texts in the liturgy, which deal with the last months of His life, but also because the highly dramatic Passion Plays in this country and abroad still draw great crowds.

Recently a committee of U.S. Bishops concerned with Ecumenical and Inter-religious affairs made a statement to correct once again some of the erroneous notions about the Jews and the Crucifixion.



MSGR. WALSH

Despite the Vatican Council's clarification of this delicate question, there are still some who feel that the Jews today are as responsible for the death of Christ as were some of their forebears and that they are therefore a cursed race.

This statement cautioned writers and producers of Passion Plays, preachers and catechists not to misrepresent or exaggerate the role of the Jews in the trial and death of Christ.

"In depicting the Passion," it stated, "it is possible, for example: 1. To conceal the fact that Jesus was a Jew and His friends as well as His enemies in the drama are Jews; 2. To create the impression that most Jews of Jesus' day willed His death, failing to show that the secrecy surrounding much of Jesus' trial was motivated by the large following He had in Jerusalem; 3. To change the 'crowd' before the governor's palace into a screaming 'mob'; 4. To depict Pilate, whom historiography has shown to have been a ruthless tyrant, as an innocent and kindly bystander; 5. To highlight those texts of the Gospel narrative that are amenable to this interpretation by uninformed audiences, such as 'His blood be upon us and upon our children.'"

It is certain that two extreme groups will respond to this. The one, in the name of Christianity, will hastily conclude that the Gospels are being rewritten, mutilated and perverted in order to bring about more harmonious relations among people. And this, of course, is false, since the caution is directed not to the wording of the Gospel but to exaggerated interpretations.

The other extreme group, made up of some Jews, will respond by downgrading the historicity of the Gospels and claim they represent not first century teachings of Christ through the Apostles, but the second century prejudices of Christians who wanted to blame the Jews rather than the guilty Romans in order to live peacefully in the Empire.

Let's hope that both extremes get the right message this year.

William Buckley in Sunday's Herald asked again, "What's going on in the Vatican?" Every now and then he enjoys rapping the knuckles of Church authorities. It creates readers' interest in a secular paper when a Catholic needles his Church.

This time he is upset because Pope Paul petitioned Rhodesian officials not

to hang two criminals, and because Monsignor Zacchi in Cuba is alleged to have said that "ethically" Castro is a Christian, and further because regulations governing Friday abstinence no longer bind.

Mr. Buckley and the Dutch sit at opposite ends of the pew. Many times it is refreshing to hear him hammer home the unchanging realities of Christianity in contrast to some Dutch writers who seem to want to tear the whole structure down and rebuild according to their own plans.

But Mr. Buckley as a pronounced conservative is allergic to change and most of his complaints about the Church involve his dislike of any departure from traditional practices. In adhering to so rigid a line, he makes some sensational boo-boos, as he did in impulsively pinning an adverse criticism on Pope John's now classic encyclical, *Mater et Magistra*. Facetiously at that time he commented, "Mater, si Magistra, no."

Mr. Buckley ended his piece with the statement, "It must be especially sad for the overwhelming majority of Catholic priests who cannot express their amazement . . ." He must mean amazement at what is going on in the Vatican, and especially what went on in the Vatican Council. What's really amazing, it seems to me, is that apparently Mr. Buckley feels the majority of priests agree with his views on Vatican II and his attitude towards change.

It seems likely that science may succeed in getting some agnostics in the Church. Not to worship, but to welcome the chance to expose what they consider a myth.

A news story stated that the Cardinal of Naples is willing to submit to intensive scientific investigation what is said to be the blood of St. Januarius, the patron of the city.

As most people know, for many centuries it has been claimed that a number of times a year the blood of St. Januarius "liquefies" in the two glass ampules in the cathedral. Several times every year this happens in the view of crowds. Neapolitans have long believed that when the vial does not liquefy on certain days something disastrous is certain to happen to the city.

An anatomy professor at the University of Naples has suggested that the blood in its liquefaction "be photographed scrupulously in all its phases and there be a new spectroscopic analysis of the blood."

Suppose it turns out to be non-miraculous, a natural phenomenon explainable by the penetrating eyes of science. What will happen? Well, probably an upheaval in Naples, as the Neapolitans from the fourth century on have accepted the "miracle" as they accepted the beauty of nearby Capri.

It may mean the end of science in Naples! However, it won't mean a loss of face or faith for the Church, since she has never pronounced on the matter officially anyhow. Moreover, it is well to keep in mind that the faith of a Catholic does not rest on "unusual happenings."

Even as well documented as the events of Lourdes and Fatima are, no Catholic is obliged to believe in them. The Church leaves us free.



Why Not Spotlight The Decent Kids ?

By JOHN J. WARD

Webster defines "crime" as "an act or omission forbidden by law and punishable upon conviction; hence, any aggravated offense against morality"; and a "criminal" as "one who has committed a crime; a felon."

hair grow longer—a small minority of total youth.

Although most kids are really good, they don't get into the spotlight like the off-beaters.

How many kids do you know who smoke "pot" or take LSD? Very few, if any, I would guess.

It must be taken for granted that most members of the human race are not criminals but rather ordinary, good-living, patriotic citizens who obey all the laws of the land and live in peace and harmony with their neighbors.

The gathering of thousands of boys and girls spending their mid-semester vacations on the Fort Lauderdale beach is a perfect example. All they are interested in are a sun-tan and a swim in the surf, all innocent fun.

Well, go right ahead have some innocent fun, all you decent, respectable and law-abiding people.

Why is it, then, that the "bad guys" get all the publicity and the "good guys"—and "good gals," too—are so sorely neglected of mention in the public press?

Alumni Name Committee

Well, the answer to that would seem to be that crime and the felons make news, while their decent, respectable and law-abiding neighbors are not considered to have any news-interest whatever.

Eight Miamians have been named to a nominating committee to present a slate of officers to the local Fordham Alumni Club before April 1.

Basically, this would appear to be a good thing at best, but when the average reader scans the columns of his daily newspaper all that he can read about is crime, corruption and hoodlumism.

The committee includes John D'Amanda, Rev. T. A. Robinson, S.J., Ben V. Mesiano, David J. Soltes, Chuck Pisacano, V. Remini, Dr. Frederick Schaefer, John J. Murphy.

This is particularly true when applied to our younger generation, who certainly do have what is referred to as "a bad press." Most of the stories you read in your daily newspaper seem to be those concerning the youngsters, who have gained reputation as "hippies" or by avoiding the barbers and letting their

Mission Set At St. Thomas

A Lenten mission will be conducted in St. Thomas the Apostle Church, 7303 SW 64 St., beginning Monday, April 1 and continuing through Friday, April 5.

Father Charles Mallen, C.S.S.R., of the Redemptorist Mission Band, will conduct the services at 8 p.m. daily.

Principals 'At School'

Guidance workshops for elementary school principals were conducted this week in Miami and West Palm Beach by Father George Moreau, O.M.I., shown above during a meeting with teachers in the Diocesan Hall adjoining the Cathedral. At right, the director for guidance services of the National Catholic Education Association talks with Msgr. William F. McKeever, diocesan superintendent of schools.

Movie Planned On Pope John

NEW YORK — (NC) — Announcement of the project was made by Father Patrick Sullivan, S.J., director of NCOMP, and Charles Reilly, executive director of NCORT. The Pontifical Commission for Social Communications in Vatican City and many of the late Pontiff's aides and associates are participating in the project. The film is planned for theatrical distribution.

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But he swings to a new beat: he has de-emphasized some of his Latin studies in order to learn more about psychology and sociology so that he can better counsel those with whom he comes in contact; and he is "extremely concerned" about the great social issues of our day.

These are the impressions of priests in the Diocese of Miami who are intimately connected with the seminary training of young men—today's seminarian is a reflection of the changing times and the changing Church since the Second Vatican Council.

"And," notes Msgr. James J. Walsh, diocesan director of Vocations, "because today's seminarian is different so is today's seminary."

CHANGE, CHANGE

"People are different today, and they are different because society is different than it was years ago. As a result the institution has had to change. Seminarians are really no different from other members of society as far as their age group is concerned, and the general influences brought to bear on them reflect the general impact of the times," he said.

"Four years ago something like this would have been unheard of," remarks Seminary of St. Vincent de Paul student Ray Mikes, when discussing the activities of South Florida seminarians in migrant camps and inner-city projects. His comment evokes the impression that four years ago many others things were different.

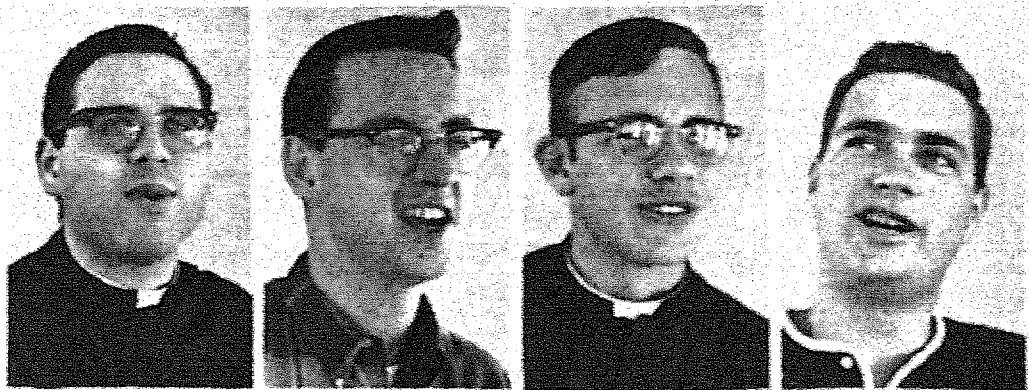
"There was a time when, if you went to the seminary, you stayed there. Today's students go home once a month for a week-end—and frequently it's a long one," points out Father Emerick Hydo, C. M., rector of St. John Vianney Seminary.

But this, he adds, is only one reflection of the changes which have taken place in seminary life during recent years. Today's seminary "order of the day" as well as a new emphasis on the seminarian's participation in activities which would closely parallel those of his counterparts "on the outside world" reflect the general impact of the spirit of renewal," said Father Hydo.

"There is more personalized training today—greater emphasis on caring for and attempting to adapt the seminarian to the needs of the outside world," he continued.

"There is also more religious direction and counseling than ever before. It used to be that you talked with your spiritual director once or twice a year." Today, in the diocesan minor seminary, several priests are available for spiritual direction in each of the three dormitories. "In addition students are free to choose their own spiritual advisor," he noted.

The music of the guitar and the modern tempo of hymns heard in today's seminary, reflect, to the outsider the impact of the Council on the modern liturgy. The more significant change, however, has been the increased emphasis on concelebration of the Mass in the seminary chapel—an important and visible sign of the "sense of community" which should prevail in the



Carl Morrison Clem Hammerschmitt John Enderle Ray Mikes

seminary and the brotherhood of the clergy, according to Father Walter Dirig, C.M.

Not only is today's seminarian willing to give himself over to a "life commitment," but he is, at the same time the academic and intellectual equal or better than his "outside" counterpart.

HIGH RANK

The students in the diocesan minor seminary, said Monsignor Walsh consistently rank in the highest percentiles of their age group on state and nationwide examinations. Both the St.

Vincent's and the St. John's seminarians also represent only the "thirty percent of all of the applicants that we have taken. There are a great many more that apply," he added.

The academic performances of today's students reflects the increased emphasis on academics by the schools themselves, said Fathers Hydo and Walter Dirig, C.M.

"Because education is not static, there has been considerable change in the academic curricular of the schools," said Father Dirig.

In addition to the usual priestly studies, sociology, psychology and guidance and counseling have been incorporated into the college level courses to provide the priest of tomorrow with the academic weapons which he will need to succeed as a parish priest.

"Our requirements for graduation are just as rigid, or more rigid, than those of secular institutions," said Father Dirig. "I think that a great many priests today could have post graduate degrees, but don't have them."

(Continued on Page 9)

Editor Comments On Changing Field Of Catholic Press

CINCINNATI-(NC)—A priest-magazine editor observed here that the Catholic press both mirrors the struggle of the Church in its current renewal and helps it to achieve renewal.

Father John Reedy, C. S. C., editor-publisher of Ave Maria, weekly magazine, Notre Dame, Ind., speaking to the Cincinnati Medievalists, said "the main currents of change within the Church can be found 'reflected' in the Catholic press.

Father Reedy said the Church's problems might be better understood if they were looked at in "the laboratory situations of the Catholic press."

The liturgical renewal in the U.S. "simply would not have come about if it had not been for the major support which came from the journalists of the Catholic press," he said.

The general press "did carry substantial coverage of the (Second Vatican) Council," he acknowledged, "but we can legitimately question the effectiveness of Look, the Saturday Evening Post, and Time as tools of Pastoral practice."

"The coverage which resulted in real saturation awareness of the council came primarily through the Catholic papers and magazines," Father Reedy declared.

HARD TASK AHEAD

But Church and press have a strenuous task ahead of them in "trying to bring together the values of Christ's message and the issues of the day," he said.

"We know that this is a function which really cannot be handled properly in the pulpit," he said, "because the pulpit is the place for the clear and distinct message of Christ, not for the sociological or political interpretations of an individual priest. And we know that this application of Christ's message to the conscience problems of modern man is not being achieved through the reports which appear in the general press."

These conscience problems are not the reform of canon law or "the use of guitars or kazoos in the liturgy" or whether parochial schools will survive.

"The great choices of war and peace, poverty and plenty, the person and collectivity, freedom and the rights of society—these are the issues for the Church as well as for all modern man," he said.

Father Reedy reviewed the financial problems of the Church and of the press, noting recent reports of circulation decline, especially among magazines.

"These first shock waves which are hitting the magazine field are a forecast of some immensely complex financial problems which will confront the Church as it struggles to adapt to a new style of life and new patterns of support," he said.

"Optimistically," he continued, "I look for a new leanness and efficiency in the use of the resources which will be available to the Church, an efficiency which will see the collapse of institutions which are not really serving the needs of these times."

Another characteristic of the Catholic press today, according to Father Reedy, is that "it is just beginning, very tentatively, to seek out new relationships with institutions outside the Catholic Church structures."

The development of ecumenical experience, he suggested, may lead to "fewer Catholic and Protestant magazines as such" and to "more magazines contributing to the general discussion of religious values."

Looking

For someplace to
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OR

In Changing Times

(Continued from Page 8)

because their ultimate goal was their ordination to the priesthood. Certainly today's priest is the academic and intellectual of a doctor or lawyer or any other professional man."

However, the old high school poem:

"Latin's a dead, dead language,

As Dead as Dead Can Be.

It killed the mighty Romans,

And now it's killing me."

still echoes through the halls of today's seminary.

"I think about two years of high school Latin would be enough," observes seminarian John Enderle.

"I would rather see more emphasis on Greek," added seminarian Carl Morrison, explaining the Greek would be valuable for study of the New Testament.

Latin, however, will continue to play an important role in seminary training, noted Father Dirig. "So many of the documents of the Church are in Latin and in order for a person to do research he will have to have a command of the language. In addition, so many of the texts for theology and philosophy are in Latin that knowledge of the language is essential," said the priest, who had "at least" 26 books all in Latin in his private library.

However, he noted, the change to the vernacular in the liturgy as well as in the classroom has been one of the most significant effects of Vatican II.

Not only has Vatican II had an impact on classroom Latin — philosophy and theology classes were once taught exclusively in Latin, today English is used—but it has also helped to make seminary life a "little quieter," said one of the seminarians.

BELLS, BELLS

"It used to be that the bells rang for everything and you did everything by the bells. One of the things that has been stressed now in seminary training is the importance of personal responsibility, which is emphasized in a more flexible order of the day and in the opportunity for students to select their own times during which certain duties will be performed," said Father Dirig.

"There has not been a relaxation of discipline but a greater emphasis on individual responsibility," said Father Hydo.

"Today's minor seminary encourages participation in forensic activities, the social and athletic programs of the CYO, and many of the types of clubs which would be found in regular high school programs, as well as special programs allied to the apostolate of the modern priest, the pastor continued.

St. John Vianney seminarians through their "Mission Club" volunteer to work at the Samaritan Training Center and have spent evenings organizing special activities at the Dade County Youth Hall.

"We go out quite a bit in recent years, and have gained considerable insight into the priestly life as a result of our contacts with the people which we might never have had before," said Major Seminarian Clem Hammerschmitt. "It's almost two different worlds now," added Morrison.

"This is probably the greatest advance—the fact



St. John Vianney Minor Seminary, Miami

that we can go out and experience what life is like in the migrant camps and in the inner city for example," Hammerschmitt continued.

The migrant camp and inner-city activities of today's generation of seminarians speaks well for their character, notes Monsignor Walsh. "In the past seminarians were faced with many years of study and the idea of interrupting that study to serve others never came up. Today they serve and study, study and serve, and this makes the image much more appealing than it used to be."

This attitude of service to others, he continued, separates the seminarian from many other members of his age group. Despite the numbers of young men who enter Vista and the Peace Corp., many of "the young people of today are simply not sympathetic to a life long commitment. And this is, a very important point. We find that this, in part explains the falling off of vocations to the

religious life."

Despite many of the changes—the new uses of English, the liturgical changes, the folk songs and the guitars in the chapel, the week-end trips home, and the opportunity to work among and with the people of the parish—the greatest advantage of seminary life has not changed, said the seminarians.

"This is the opportunity for a man to realize what his ultimate goals in life are and to develop a keen understanding of himself is perhaps the greatest advantage of seminary life," said seminarian Enderle.

"A lot of people go

through their whole lives never knowing what they are. The seminary has given me the opportunity to become aware of just who I am and to realize that there is a purpose to my life," added Morrison.

"So many people are wrapped up in the situation of a university or business life and they never get a chance to reflect on their own life, to find out the meaning of their lives."

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See May Be Divided

TUCSON, Ariz. (NC)— The Vatican has launched a study of the possible division of the Tucson diocese, and may be planning to split several other American Sees, according to the Arizona Register, newspaper of the Tucson diocese.

Father James T. Stapleton, editor of the paper, said in a front-page story that Bishop Francis J. Green of Tucson has submitted an extensive report on the diocese to the Apostolic Delegate in the United States, Archbishop Luigi Raimondi.

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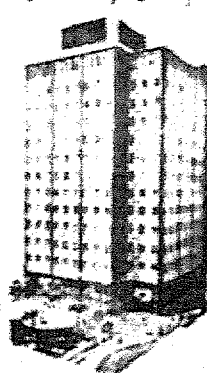
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K-C Day Observed

K. of C. Day is being observed throughout South Florida today (Friday) as members of 10 councils mark the 86th anniversary of the founding the fraternal organization with a dinner-dance at 8 p.m. in Miami Springs Villas.

Supreme Knight John McDavitt will be the principal speaker during the dinner, sponsored by Florida Chapter No. 1 of the K. of C.

Guests of honor will include Bishop Coleman F. Carroll, Miami Mayor Steve Clark, Stephen C. O'Connell, president, University of Florida, and Jimmy James.

Official proclamation designating K. of C. Day have been issued by the State of Florida, Metropolitan Dade

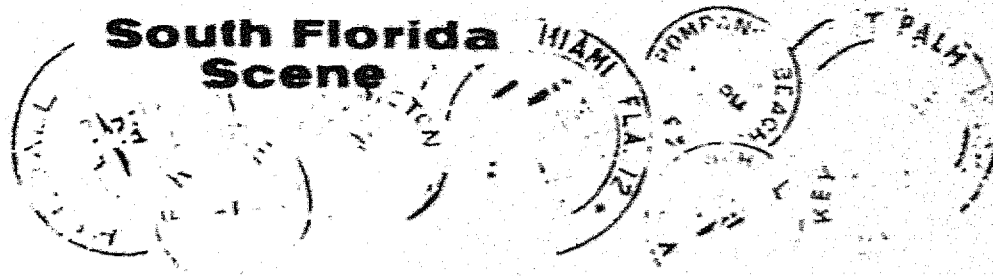
K. C.

Members of Father M. F. Monahan Council in Hollywood will observe a Family Corporate Communion during 8:15 a.m. Mass, Sunday, March 31, in Little Flower Church. Breakfast will follow in school cafeteria.

San Carlos Council in Fort Myers will be host for the District 20 anniversary dinner tonight. Dancing will follow dinner. Members will observe a Corporate Communion Sunday, March 31, during 8:30 a.m. Mass in St. Francis Xavier Church.

St. Patrick

Msgr. James J. Walsh will be the guest speaker during the annual Palm Sunday branch of the Patrician Club at noon, Sunday, April 7, in LaGorce Country Club, Miami Beach.



County, the City of Miami and numerous other municipalities in South Florida.

Toastmaster for the evening will be Philip O'Connell, Palm Beach, former State Attorney in Palm Beach County.

On Sunday, March 31, K. of C. members throughout the state will observe Corporate Communion in various parishes. The Florida Chapter will hold an exemplification of the First Degree at 2 p.m. in Marian Council Hall, N. Miami, with more than 100 candidates participating.

Who Has Old Eyeglasses?

Discarded eyeglasses are being collected by the Florida State Council of the Knights of Columbus in cooperation with the District of Columbia Council.

Persons having old eyeglasses are requested to donate them to any local K. of C. Council.

St. Anthony

First Friday Book Review by Mrs. T. D. Haupt will be held on April 5 at the clubrooms under the auspices of the Catholic Woman's Club.

Members will sponsor a weekend retreat, April 5 to 7, at the Cenacle Retreat House, Lantana.



K. OF C. Day is proclaimed by Miami Mayor Steve Clark, right, shown with David Welsh, Florida Chapter president, left; and David Wallace, center, local chapter warden.

Holy Family

Benefit card party to aid the scholarship fund of the Woman's Club begins at 8 p.m., Saturday, March 30, in the parish hall, 14500 NE 11 Ave. Tickets available by calling Mrs. Philip Franzese, Sr. or Mrs. Jack Richardson.

Chaminade

"Fashions By Milady" made and modeled by members of the Mothers Club will highlight a benefit luncheon on April 6. Tickets may be obtained by calling Mrs. Merle Naylon at 923-1333 or Mrs. Lillian Nelson at 523-1119.



SEMINARY BURSE fund donation of \$500 is accepted by Msgr. Bernard McGrehan, V.F., from Richard Vassalotti and Ed Smith of W. Palm Beach K. of C. Council 2075.

St. Monica

A two-week mission for men and women of St. Monica parish will begin Sunday, March 31, and continue through Thursday, April 11.

Oblate Fathers of Mary Immaculate will conduct two services daily.

Women of the parish will participate in the mission from Sunday through Saturday, April 6. Services during the second week will be for men.

Annual luncheon and fashion show sponsored by the Home and School Association will be held April 20 at the Algiers Hotel, Miami Beach. Further information may be obtained by calling 624-9372 or 624-1135.

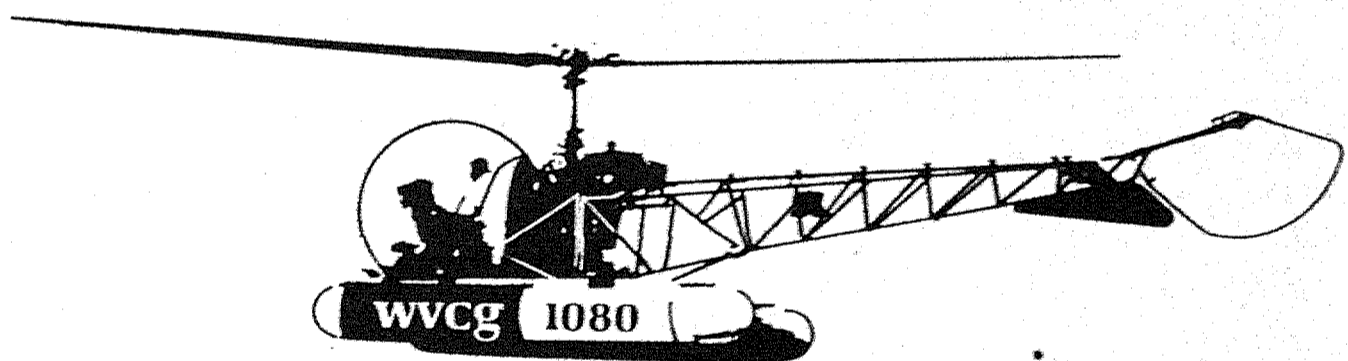
Catholic Singles

Reservations for the ninth annual bus excursion to the Black Hills Passion Play at Lake Wales must be made no later than tomorrow (Saturday) by calling 634-2645.

Takes Habit As Brother

POMPANO BEACH — Donald Sherry, son of Mr. and Mrs. Joseph Sherry of St. Elizabeth parish, has been invested with the habit of the Brothers of the Poor of St. Francis of Mt. Alverno, Cincinnati.

A graduate of Summit High School, Newark, N.J., he will be known in religion as Brother Luke and will major in education at Ursuline College, Fayetteville, O.



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The Voice
Of
Ralph Renick



Miami Humanitarian Committee Escalates

Andreas Mellert was a rookie in the Detroit Police Department. His wife, Patricia, was in the hospital about to give birth to the couple's first child.

Patrolman Mellert was going about his beat duties as usual. While attempting to arrest a parole violator, Mellert was shot in the back with a deer rifle, by the boy's father. The young policeman died in a hospital the same day, Nov. 19, 1950.

William Packer had achieved prominence in the automotive industry as a cracker-jack sales executive. He resigned as vice president for sales of the Packard Motor Car Co., to establish Pontiac agencies in Detroit and Flint, Mich., and later Miami. Packer, along with other Detroit citizens, were shocked and disturbed to learn of the death of Patrolman Mellert. The impending birth of the child added additional pathos to the shooting.

Packer at lunch the next day was seated next to the City's Police Commissioner. They talked about Mellert and what his survivors might expect from insurance compensation.

The Commissioner phoned Packer that afternoon with the specifics. Mellert had \$4,000 insurance, a mortgage on the home and owed other debts. His pension would be \$162.50 a month, plus \$45 a month for the anticipated child. Mrs. Mellert had been operating a one-woman beauty parlor which would have to shut down when the new baby arrived, thus cutting off previous income.

Packer set out to do something for the Mellert wife and baby. He talked to Detroit News columnist Jack Carlisle, who wrote a story on the family's plight—a widow with a new baby—no husband—and a handful of debts.

Then Packer wrote letters to 100 of his friends asking each to contribute \$100, the money going to Mrs. Mellert. In a week, \$7,800 was collected and two days after Kathleen Mellert was born, Packer, Carlisle and the Commissioner took the money to the hospital room.

The Mellert case had sufficient emotional stimulus to elicit contributions, but suppose Mellert had lingered for two years with his injury before dying and the new baby was then a little girl? Would the public even know of the situation other than a sentence or two in the obituary column?

Packer set out to establish a permanent organization which would provide immediate financial help to survivors of policemen and firemen killed in the line of duty.

The first dinner of The Hundred Club was held Dec. 2, 1952. The group has assisted 105 widows and families. Some \$509,572 has been given by the club to survivors; \$54,115 alone was disbursed last year. The Hundred Club scholarship fund of \$80,000 is now assisting 13 college students whose fathers were killed in public service action. Now 109 children are eligible for scholarships as they leave high school.

The Hundred Club idea has spread to other cities and 33 similar organizations are doing similar work from Amarillo to Boston. In Orlando, the group calls itself The Committee of One Hundred. In Fort Lauderdale, it's The Hundred Club of Broward County.

This week in Miami, Bill Packer and 100 men gathered for an organizational meeting of The Two Hundred Club of Miami, the local version of what began in Detroit as The Hundred Club 16 years ago.

(Actually Detroit now has 500 members. Miami already has an organization called the Committee of 100; plus, there is the Florida Council of 100—so organizers decided to escalate the name by another 100).

Each member of the Miami group will contribute \$200 a year. Each member gets nothing in return except for the satisfaction of helping surviving families. There are no special badges, no bumper strips or car decals—nothing in any way which would indicate members seek any favorite treatment by law enforcement agencies.

No politicians can belong. And should a member be elected, he must resign active membership. All charitable work by the club is done in the shade of publicity.

The Two Hundred Club will have no operating expenses. Members will meet for dinner twice a year. The administration of affairs will be voluntarily carried out by the town's bankers, lawyers, journalists and businessmen. You won't be hearing much about the group. But its mission is a valuable one.

Besides the humanitarian aspect, there is value in leading members of the business community's showing their personal concern for the welfare of families of policemen and firemen.

When they get up in the morning and put on their uniform and badge, they take their lives in their hands to protect us. Besides pressing for higher salaries, the very least the business community can say is: "Men, we appreciate what you are doing to protect our lives and our families."

The Two Hundred Club, I think, is a way of doing that.

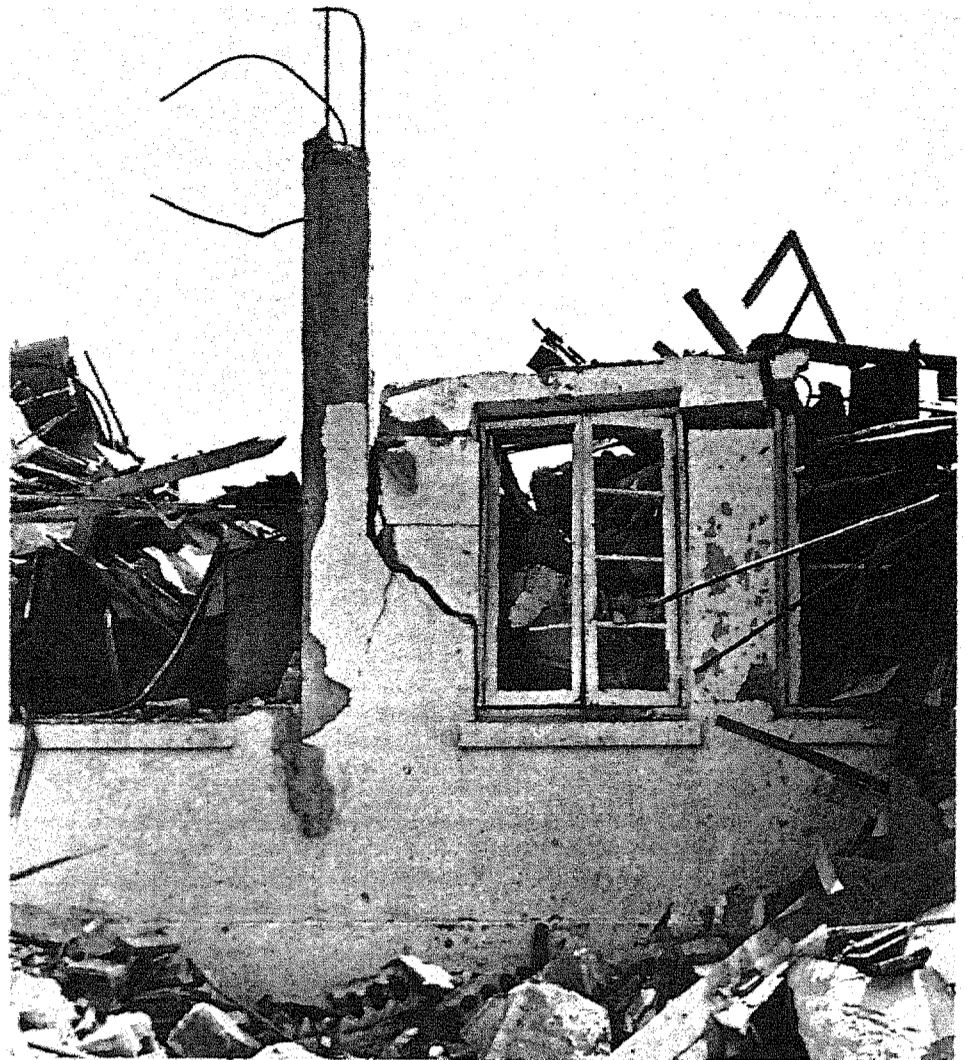
Will Honor Sociologist

WASHINGTON — (NC) —Daniel Patrick Moynihan, author of "The Negro Family: The Case for National Action," better known as the Moynihan Report of 1965,

will be awarded an honorary doctorate of laws at the 50th anniversary convocation of the National Catholic School of Social Service of the Catholic University here April 20.

VOICE FEATURE

Section



"Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal.

"But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

"For where thy treasure is, there is thy heart also."—Matt. VI:19-21.

Did RFK Slam The Door On His Political Nose?

JOHN
COGLEY'S
VIEW

Senator McCarthy won more than a political victory in New Hampshire: he broke the spell that, after the death of President Kennedy, swept up millions of the nation's youth into a mood of passivity and near-despair.

The Pseudo-Orientalism that had been attracting so many young people, leading them into a valley of fatalism, was met head-on in New Hampshire. Hundreds of college students learned something about the possibilities of self-government and the significance of political action.

We can thank not only a kindly Providence but the people of New Hampshire that their efforts did not go unrewarded. The exultation of those who rang doorbells, stuffed envelopes, and did the other grubby tasks that made McCarthy's triumph possible was communicated to the younger generation throughout the nation.

To be sure, Senator Robert Kennedy's overly hasty announcement that he was now in the game robbed the young enthusiasts of some of their satisfaction; but there was no immediate return to the earlier mood of helplessness, in spite of the appearance of the party-pooper at the height of the festivities.

It might have been extraordinarily bad timing on the part of Senator Kennedy, more serious in its consequences than his earlier unwillingness to take the chance braved only by the good grey rebel from Minnesota.

A week after McCarthy's victory, the youth of the nation might have been willing to forgive Kennedy for what looks to many of them like the raw opportunism of an Establishment figure; but to have moved in so quickly, even before the young lions of New Hampshire had a



COGLEY

chance to return to their campuses, left an impression that will take some undoing.

As usual, life is full of ironies. For years Senator Kennedy has wooed and cultivated the young people of the nation, creating an image, with his youthful air and thick locks, as the one politician above all others really who understood them. He built up a great reserve of affection that may still be tapable—but then again may not be.

Young people are very demanding in their claims on the hero-figure, and Kennedy did not meet their standards when he opposed the war and then said again and again that his opposition would not stand in the way of his supporting LBJ for another term.

Then, by charging in so abruptly once New Hampshire made it clear how the wind was blowing, he broke another rule, laying himself wide open to the charge of hitch-hiking his way to the White House. For many of the young, this is just not the way heroes are supposed to behave—and youth, feeling betrayed, are an unforgiving lot.

Senator McCarthy, on the other hand, seemed hardly cut out for the hero-of-youth role. Gray-haired, conventional, fatherly, wry, he made no special effort to plug into the youth cir-

cuit. By nature, background, prediction and choice he is as square as an old grad celebrating a class reunion.

Still, above all other politicians, he passed the rigid tests laid down for youthful approval. In the phrase favored on the campus, he put his body on the line.

He was there in New Hampshire, an unknown Senator, going from door to door, refusing to employ television tricks and Madison Avenue techniques that could have turned him into a "personality," taking the sneers of the know-it-alls who laughed at his foolishness in citing the Peloponnesian war, and quoting poetry, in the low-key campaign of the century.

The most significant thing about Senator McCarthy is that, while he understands the unavoidable pragmatic aspects of politics, he has never been a capital-P Pragmatist. In this sense, he has a sound grasp of the kind of political thinking that moves the young.

Pragmatism has had such a hold on the older generation of political practitioners and commentators that it will take them a long time to fully realize what the Senator from Minnesota has going for him. The best of them misjudged him completely before the stunning returns of the New Hampshire primary.

He will have to win again and again and again before they will get a glimmering of why, with almost everything seemingly against him, he keeps coming up a winner.

A person close to the Senator put it neatly to me this way during a dark hour in New Hampshire. "What people just don't realize is that Gene just doesn't lose. It's hard to convince them of that, but it's true."

TV Feature On Barabbas Tonight

'The First Man For Whom Christ Died'

NEW YORK — (CPF) — For someone who was the first man to be redeemed by Christ's death, Barabbas is a surprisingly little-known man.

So thought Henry Denker, a dramatist who once wrote nearly 400 scripts for the old "Greatest Story Ever Told" radio series. In 1961, he tried to help fill the void with a 90-minute television drama called "Give Us Barabbas!"

One of the most critically acclaimed religious dramas ever to appear on television, "Give Us Barabbas!" is being brought back Friday, March 29, (9:30 P.M., EST, NBC-TV-Ch. 7, in Miami) offering today's viewer an unusual second look at a much-overlooked biblical character.

"This is the first man for whom Christ actually died," Denker explains of Barabbas, who would otherwise have died on the cross that

Good Friday. "To me, Barabbas is a symbolic figure. Jesus gave His life for all men, but here is the first man for whom He specifically and literally gave His life."

Starting with that premise and letting "my imagination wander along lines that I think would not be inconsistent with what the Bible has set forth," Denker wrote a drama that explores the effect upon Barabbas of his escape from death, his sudden freedom, and the Man who went to Calvary instead of him.

DEEP REVERENCE

A presentation of "The Hallmark Hall of Fame," the original showing of "Give Us Barabbas!" led The New York Times to call it "a pre-Easter drama of deep reverence and great power... without the shabby sensational devices that sometimes have been introduced to enliven motion pic-

ture treatment of biblical events."

In a preview for the upcoming showing, written for "Scholastic Teacher," David Sohn, director of curriculum research for the National Film Study Project at Fordham University, recommended "Give Us Barabbas!" as "a splendid example of how a writer can take a small amount of material and develop it with his imagination. A useful exercise would be to examine how Henry Denker took the information in the four Gospels and expanded it into this play."

In the New Testament, Barabbas is merely identified as "a notorious prisoner" by Matthew; a man "who had committed murder in the insurrection" by Mark; "a man who had been thrown in prison for an insurrection started in the city, and for murder" by Luke; and, sim-

ply, as "a robber" by John. In "Give Us Barabbas!" Denker, instead of following Christ after the scene with Pontius Pilate, chooses to follow Barabbas (played by James Daly).

Confused as to why the crowd chose to free him instead of Christ, Barabbas wanders through the streets and quickly learns why: a fellow thief shows him a sack of coins he has earned from the chief priests for joining with other similarly-bribed members of the crowd in shouting for Barabbas' release instead of Christ's.

HE IS SUSPECT

When he rejoins his fellow thieves, they suspect he has really been sent back to them as an informer; they try him in a "kangaroo court" and send him away — thinking that surely the Romans will kill him.

Completely alone, Barabbas sets out to discover the truth about the Man Who died in his place and comes across one in place after another. At Calvary, where he finds the Crown of Thorns, Barabbas cannot understand the paradox. "He couldn't even hate those that killed Him! I hate everyone! Yet I'm alive. Why?"

Barabbas goes next to Pontius Pilate's palace and hears for the first time that Christ had claimed to be the Son of God. He later seeks out Joseph of Arimathea who, mistaking Barabbas for a follower of Christ, speaks of the Sermon on the Mount and Christ's miracles.

At the tomb on Easter Sunday, he cries out in agony that although he has escaped death, he is not free any longer, for until that point Barabbas had boasted to all, "My religion is me."

Led by Mary to a secret gathering of Christ's disciples, Barabbas expects their wrath. But Peter tells him that when Christ was crucified, "most of us were hiding."

Told by John that he, Barabbas, has been chosen by God, Barabbas protests that God could not have chosen a worse man.



BARABBAS (played by JAMES DALY), right, holding the crown of thorns, questions a sentry on Mount Calvary during BARABBAS' search for the meaning of CHRIST'S death.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

- TELEVISION (Sunday)**
- 9 A.M. TELAMIGO - Spanish language inspiration discourse
 - THE CHRISTOPHERS - 9:30 A.M. - News from Beach
 - 11 A.M. CHURCH AND THE WORLD TODAY - 7:00 P.M. - A panel discussion on South Florida Neighborhood Youth Corps. Moderator, Magr. Bryan Walsh.
 - 11:30 A.M. MASS FOR SHUT-INS - 10:00 WEDNESDAY
- (Tuesday)**
- MAN-TO-MAN WITHS - Ch. 2 - 7:30 P.M. - Property Versus Common Good. Participants: Father David G. Russell, Rev. Albert R. Schmidt and Rabbi Max A. Lipschitz. Moderator and host, Rev. Luther Pierce.

- RADIO (Sunday)**
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY - 7:00 P.M.
 - THE CHRISTOPHERS - 9:30 A.M. - News from Hollywood
 - 7 A.M. THE HOUR OF THE CRUCIFIED - 7:00 P.M.
 - 7:35 A.M. NBC RADIO CATHOLIC HOUR - 10:00 P.M.
 - 8 A.M. THE SACRED HEART PROGRAM - 10:00 P.M.
 - 8:30 A.M. UN DOMINGO FELIZ - 10:00 P.M.
 - 8:35 A.M. CATHOLIC NEWS - 10:00 P.M.

- 8:45 A.M. THE HOUR OF ST FRANCIS - 10:00 P.M.
- 9 A.M. THE HOUR OF ST FRANCIS - 10:00 P.M.
- THE SACRED HEART PROGRAM - 10:00 P.M.
- THE SACRED HEART PROGRAM - 10:00 P.M.
- 9:05 A.M. CATHOLIC NEWS - 10:00 P.M.
- 9:30 A.M. THE HOUR OF THE CRUCIFIED - 10:00 P.M.
- 10:30 A.M. THE HOUR OF THE CRUCIFIED - 10:00 P.M.
- 6:30 P.M. CATHOLIC NEWS - 10:00 P.M.
- 11 P.M. THE HOUR OF ST FRANCIS - 10:00 P.M.
- 11:30 P.M. MAN-TO-MAN - 10:00 P.M.

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

- FRIDAY, MARCH 29**
- 9 a.m. (7) The Shrike (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Trail Of The Vigilantes (Fam.)
 - 7 p.m. (23) Challenge Of The Gladiators (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 Cordura (No classification)
 - 9 p.m. (4-11) The Hellions (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (1) Blackbeard The Pirate (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) Dakota (Unobjectionable for adults and adolescents)
 - 3:30 p.m. (4) The Little Colonel (No classification)
 - 7 p.m. (6) The Best Of Everything (Unobjectionable for adults)
 - 7:30 p.m. (23) Barbara Atómica (No classification)
 - 9 p.m. (7) Mirage (Unobjectionable for adults and adolescents)
 - 9 p.m. (23) Los Angeles del Valente (No classification)
 - 10:30 p.m. (10) Tea For Two (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (1) The Devil's Disciple (No classification)
 - 1 a.m. (4) Daughter Of Dr. Jekyll (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequences.
- SUNDAY, MARCH 31**
- 2 p.m. (7) Desire Me (Unobjectionable for adults and adolescents)
 - 7 p.m. (6) The Devil And Daniel Webster (No classification)
 - 7 p.m. (23) Los Angeles del Valente (No classification)
 - 7:30 p.m. (23) Barbara Atómica (No classification)
 - 9 p.m. (10 & 12) Johnny Belinda (Unobjec-

- tionable for adults and adolescents)
 - 11:15 p.m. (1) Montana Belle (Unobjectionable in part for all)
 - OBJECTION: Suggestive costuming, song and dancing; tends to glorify illicitations.
 - 11:30 p.m. (7) Northwest Passage (Family)
 - 11:35 p.m. (10) Trent's Last Case (Unobjectionable for adults and adolescents)
 - 11:45 p.m. (5) Headquarters State Secret (No classification)
- MONDAY, APRIL 1**
- 9 a.m. (7) Counterfeit Plan (Unobjectionable for adults and adolescents)
 - 6 p.m. (10) The Command (Family)
 - 7 p.m. (23) White Slave Ship (Unobjectionable in part for all)
 - OBJECTION: Excessive brutality; suggestive sequences.
 - 7:30 p.m. (6) A Taxi For Tobruk (Unobjectionable for adults and adolescents)
 - 9 p.m. (23) 90 Degrees In The Shade (No classification)
 - 11 p.m. (23) Sands Of Two Jims (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (1) Curse Of The Cat People (Unobjectionable for adults and adolescents)
- TUESDAY, APRIL 2**
- 9 a.m. (7) The Hour Of 13 (Unobjectionable for adults and adolescents)
 - 6 p.m. (10) Devil's Agent (No classification)
 - 7 p.m. (23) Hercules Of The Desert (No classification)
 - 7:30 p.m. (6) Conquest Of Space (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequences.
 - 9 p.m. (5 & 7) Tammy And The Doctor (Family)
 - 11 p.m. (23) A Place Of One's Own (Family)
 - 11:15 p.m. (1) The Navy Comes Through (Family)
- WEDNESDAY, APRIL 3**
- 9 a.m. (7) Bernadine (Family)
 - 6 p.m. (10) Swamp Water (Unobjectionable for adults and adolescents)
 - 7 p.m. (23) Legend Of A Gunfighter (No classification)
 - 7:30 p.m. (6) Silver City (Family)
 - 9 p.m. (10 & 12) The Trouble With Harry (Unobjectionable in part for all)
 - OBJECTION: Certain lines of dialogue and innuendoes contained in this film are suggestive and alien to Christian and traditional standards of decency, particularly for the mass medium of the enter-

- tainment motion picture.
 - 11:15 p.m. (23) The Fabulous Texan (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Action In Arabia (Family)
- THURSDAY, APRIL 4**
- 9 a.m. (7) A Life In The Balance (Unobjectionable for adults and adolescents)
 - 6 p.m. (10) Escape To Burma (Unobjectionable for adults and adolescents)
 - 7 p.m. (23) Sword Of The Empire (No classification)
 - 7:30 p.m. (6) Autopsy Of A Criminal (No classification)
 - 9 p.m. (4 & 11) One Man's Way (Family)
 - 11 p.m. (23) Innocents In Paris (Unobjectionable in part for all)
 - OBJECTION: Suggestive situations; light treatment of virtues of purity.
 - 11:15 p.m. (1) Look Who's Laughing (Family)
- FRIDAY, APRIL 5**
- 9 a.m. (7) Lizzie (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequences.
 - 6 p.m. (10) Thunder Cloud (No classification)
 - 7 p.m. (23) Mask Of The Musketeer (No classification)
 - 7:30 p.m. (6) Captain Corey, U.S.A. (Unobjectionable for adults and adolescents)
 - 7:30 p.m. (10) Young At Heart (Family)
 - 9 p.m. (4 & 11) Your Cheatin' Heart (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (23) Panic In The Year Zero (No classification)
 - 11:15 p.m. (1) They Live By Night (No classification)
- SATURDAY, APRIL 6**
- 1:30 p.m. (10) Son Quentin (Unobjectionable for adults and adolescents)
 - 3:30 p.m. (4) Bright Eyes (No classification)
 - 7:30 p.m. (4) Desert Detour (No classification)
 - 7:30 p.m. (23) La Hija De Juan Simon (No classification)
 - 9 p.m. (5 & 7) The Thrill Of It All (Unobjectionable for adults and adolescents)
 - 9 p.m. (23) Una Viuda Dificil (No classification)
 - 10:30 p.m. (10) So This Is Love (No classification)
 - 11:15 p.m. (11) Fearmakers (Unobjectionable for adults and adolescents)
 - 1 a.m. (4) Stranglehold (No classification)

'Property Vs. Common Good'

"Private Property Versus Common Good" will be discussed during the "Man-To-Man" program at 9:30 p.m., Tuesday, April 2, on Ch. 2 TV.

Participating will be Father David G. Russell, Bishop's Representative to The Voice; Rev. Albert B. Schmidt, Grace Lutheran Church; and Rabbi Max A. Lipschitz, Beth Torah Congregation.

Moderator and host is the Rev. Luther Pierce.

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AND MARRIAGE

Sobre el Amor Y el Matrimonio

Aunque la gran mayoría de las parejas de origen hispano que planean unirse en matrimonio pueden disfrutar de la lectura de este suplemento en inglés, hemos querido llevarles en su propio idioma algunas ideas fundamentales sobre el amor y el matrimonio, las que aparecen en las páginas 11 y 12 del suplemento.



A Decision That Should Grow

By FATHER DAVID G. RUSSELL

The Church teaches that during the course of history God has called certain individuals to play an intimate role in His work of saving mankind. He has called some to be prophets and messengers like Elias or Ezeckiel, others to lead His people, like Moses, others to found His Church like the apostles. The call of God was always a command, yet an invitation demanding free response, acceptance of a mission.

The call of God, the gentle invitation to be His man, to do His work, did not end with the call of the last apostle 2,000 years ago. God the Father still is gently calling and pleadingly inviting every human being. He is calling each man to perform a special work, a work He wishes no one else to do. God is calling and His call is man's vocation.

It would be disastrous to think that one can hear the voice of God like a whisper in his ear. There is no angel messenger to reveal His plan, no mystic to mediate His invitation. God respects the ways of man too much for that sort of tactic.

Rather, God has given man a mind to search the circumstances of his life, the situation in which he finds himself; God expects man as an intelligent and responsible creature to seize the opportunities man discovers there, opportunities to respond to the presence of others. God expects man to use his mind and choose God as He makes demands upon man through the demands of others. There is man's vocation, there is the voice of God gently calling.

The most common yet thoroughly sacred demand which

Christian Family Upholds Society

However united the Christian family is, it should be self-absorbed and isolated from other families, from the civil society around it or from the clergy.

The Christian family is a

Family The Cell For Children

Since marriage is the social cell in which new children of God are developed and trained, the role of the family in the religious formation of the child is irreplaceable and vital.

In the final analysis, it is within the family circle that the child acquires his enduring attitudes toward God and his neighbor, toward good and evil, toward life and its purpose.

First Harmony Is Mental

Marriage, before being a union of bodies, is first and more intimately a union and a harmony of minds, brought about not by any passing affection of heart or sense but by a deliberate and resolute decision of the will; and from this cementing of minds, by God's decree, there arises a sacred and inviolable bond. —Pope Pius XI.

Some Tips On Toasts

The first toast is traditionally proposed by the best man to the bride and groom. All (except the bride and groom) rise and drink to their health and happiness.

The groom then rises and says a few words of thanks from himself and the bride, and usually proposes a toast to the bride's parents or to both sets of parents jointly. Other toasts may follow.

Glasses are not drained after each toast — and, indeed, better not be if it appears that there will be many.

The bride's father often keeps this ceremony from extending too long by proposing a collective toast to the bridesmaids and then to the best man and ushers, thereby guaranteeing that no one in the bridal party is overlooked.

God makes is the invitation to marry, the invitation He mediates through the urging of another. To marry is to say yes to God's call to love another. To be a priest demands God's call; to be a Brother or a Sister is likewise a divine vocation. But to marry, to embrace forever another, this also is the work of God, a work no man dares accept without a divine vocation. A man or woman accepts this God-given vocation the day he or she stands before the altar.

The decision, the choice, that sacred marriage vow is not an isolated act for one day; rather it is a decision which should grow in depth and richness, for the other should ever be chosen anew. The other partner should daily be discovered. According to the Church's mind, no man or woman can live on the echo of marriage vows one

made, else they be forgotten. Every day demands response be freshly-made decisions.

Marriage Sacred

Marriage is so common there is a danger of considering it as secular. But common things can indeed be sacred, and so it is with marriage. Marriage is not the creation of man. God Himself has made them male and female and given the solemn command, "increase and multiply, fill the earth, adorn My creation with My greatest work, another human being." God says to man and woman: "Be My instruments of continuing My creation." And so it is that God manifested His design for marriage in the very act of forming human bodies.

The flesh we are, the stuff of which we are made, the human bodies we bear, received special dedication and

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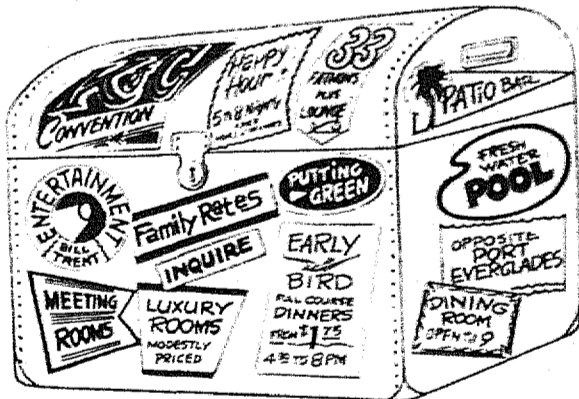
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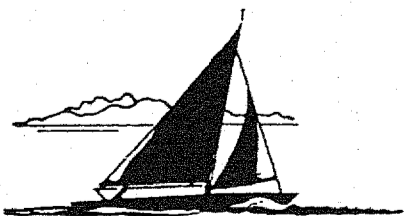
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In Depth And Richness

new and wondrous recreation when the Word became flesh. For God Himself has taken the form of man, has wedded human nature to Himself. Jesus Christ, the Son of God, has anointed human flesh by taking it to Himself. The very human nature given and taken in marriage is sacred and singularly holy, for human nature now belongs to God, by reason of the Incarnation.

We are asked to consider marriage as holy because God has manifested His will in the form of human creation; we believe that marriage must be sacred because God has taken human flesh to Himself in Jesus Christ.

Just as God traced His divine design for marriage in human bodies, so He has taken many human signs as pointers to His love, as signs of His will to save. According to the Church, there are seven special signs called sacraments, and each of these manifest His saving will, each communicates His saving grace.

It is the special honor of the priest to be God's chosen instrument of conferring the sacraments, of creating the signs which confer grace. It is the priest's vocation and glory to be an instrument in God's hands, to give his own hands to God through which the grace of God can flow.

But there is one sacrament that the priest does not confer. The most he can do is be an official witness and offer his blessing. The sacrament from which the priest is barred as minister is none other than the sacrament of marriage. The minister of this sacrament is the man and woman. They confer the sacrament one upon the other.

It is a sacred task to confer a sacrament, for a sacrament confers the grace of God. And what is grace? It is nothing more than God Himself, His life, His light. To receive the grace of God is to receive the gift of God Himself, the life of God within the soul. God the Father has not adopted man in name alone, but by grace generates His life in man. Sacraments make men sons of God, more intimately bound to God than the union of human father and human son.

It now becomes more plain why Catholics marry each other within the sacred ground of the Church. For we believe that when they confer upon each other the sacrament, that they confer, as instruments in God's hands, the life of God one upon the other. Husbands and wives are asked to see in each other God's hands, His chosen channel of eternal life and brilliant light. To marry is to perform a sacred task, God's holy work, to be God's man in doing God's work.

Most Sacred Union

Sacraments are signs that confer grace. And of what is marriage a sign? We look to the Bible for the answer. There marriage is pictured as a sign of the most intimate reality, the most sacred union that has come from the

creative finger of God. St. Paul states that marriage is meant to be a sign of the union of Jesus Christ and His Church, the union of creature and Creator made in grace, the union of God the Father sharing His eternal life with His chosen sons.

The pattern of life for husband and wife is etched in the union of Christ and His Church. Christ's faithful and fruitful embrace of His Church is the master plan of the union of husband and wife.

That Christ must love His Church can be seen from the fact that He gave up His very life in order to save her, to make her holy. She is His apostles' bride whom He has married, for whom He has given His very body.

Husbands and wives are called to imitate their Lord in this love for one another. They also should be willing even to die for one another; and what is more, to live for one another.

That Christ would forsake His Church, abandon her, is indeed unthinkable. His love for her, if it is real in any way, is a permanent and unending love. Husbands and wives see here the pattern of their own union. For if their love is real, their bond will be permanent, their love un-

ending.

There is no doubt that the union of Christ and His Church is fruitful; that is, the source of life, of new creation. The Church believes that from her womb new sons of God are born in Jesus Christ. In baptism each fallen creature is born anew and shares the life of God. God who is pure life, the source of all that moves and breathes, could hardly take intimately to Himself human beings without breathing into them new and eternal life.

Husbands and wives in their intimate embrace are asked to imitate their God and let spring forth as a sign of their love new and wondrous creation, living children. The fruit of their love, the tangible sign of their embrace, takes fleshy form in tender children. The love of husband and wife thus imitates Christ's love, whose embrace generates new life.

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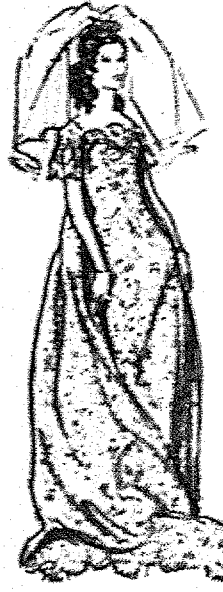
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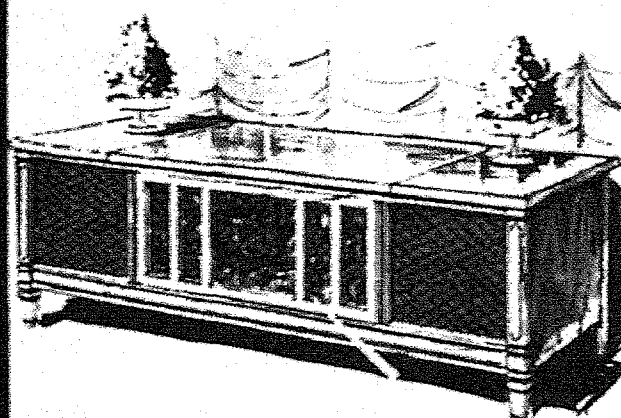
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Pre-Cana Spells Out Ideals Of Catholic Marriage

By DORIS R. PETERS

Why a Pre-Cana Conference? What is it all about? Why should I attend?

No doubt you have asked these or similar questions. You were told by your parish priest that it would be a good idea, as an engaged person, to attend Pre-Cana. And to bring your fiancé. And he probably explained that Pre-Cana Conferences for engaged couples sponsored by the Family Life Bureau of the Archdiocese include four talks: one each by a priest, doctor, psychiatrist, psychologist; and a panel discussion led by three married couples.

But why? The four talks cover the nature and properties of Christian marriage, conjugal love, parenthood, family planning, and the development of marital spirituality. What do they hope to achieve?

We are aware that the man and woman approaching marriage today have a broadening opportunity to contribute to and draw much from the sacramental contract.

And we are told that Pre-Cana helps them to meet and accept the challenge of this opportunity. They also help prepare you for marriage by furthering your education and understanding of the vocation of the married. They give you a greater insight into yourself. They help you develop a real self-knowledge and self-understanding.

Like some I wondered if these aims were realistic. Did young people really attend? Did they accept the challenges and come away enriched, better able to approach and maintain the human relations of a marriage?

Did the experience lead them not only to self-awareness but also to a greater understanding of their fiancés? Was the experience meaningful? To get the answer first-hand I talked to engaged couples who had attended Pre-Cana. And I attended a conference myself.

It was cold, foggy, raining and miserable the night I drove to the Bronx. I was feeling somewhat apprehensive. Who would come out on a night like this? It would be a loss. As I neared my destination I was preparing to ask directions. But the limited parking space and the young couples darting in and out of traffic were adequate guides to the Church hall; and an indication that I was wrong. It would not be a loss.

This was to be a "married couples session." It was

conducted by a host couple with three other married couples making up the panel. The procedure was to break down the group (100 attended) into smaller discussion groups of about five couples

They gave practical information about actual living as married people. And they emphasized and exemplified by their experiences what the priest, doctor, psychiatrist and psychologist had said

helped even now. It makes you more introspective. The problems are familiar, but it helps to hear how others handle them." And she continued, "You discuss some of these things with your friends, but this way is better. Having situations discussed by a panel of this kind is more beneficial."

Early in the evening the young man sitting next to me asked if I were going to attend other sessions. "You really ought to hear the doctor we heard. We went a couple of weeks ago and his talk was great."

What did he like most about it? "The doctor's attitude," he replied. "We think we know a lot of the material, but we don't. Not what matters. This doctor talked about our physical and mental health. He also talked about conjugal sexuality, morality and spirituality. And he covered some of the difficulties in marriage pointing out that marriage is not a perpetual honeymoon. He was great."

I spoke to another couple who were impressed by the talk by the psychologist, particularly by his remarks about maturity. "We knew we needed both intellectual and emotional maturity,"

the girl said, "but I think we were more than a little hazy as to what maturity really is."

Her fiancé added, "We thought we had it made since we are a little older than the others. The psychologist pointed out that while we may have the foundations for maturity we still must develop our potential for

growth. The more mature we are the more we should be able to give and to receive love. Do you know, I never thought of it this way before."

"Another thing I liked was the way he stressed that we are all different. We are conditioned by our families, school, church and culture,

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each. Questions were then passed around for the couples to discuss among themselves for a few minutes.

The questions concerned money, budgeting, working wives, family planning, social life, sex, relations with in-laws, disagreements, neighbors, etc.

Covering all questions the panel gave the groups the benefit of their own experiences. They related how they coped with different situations — and why. How they worked out problems with success — or failure. They were honest and sincere about their own personal strengths and weaknesses. They were concerned and interested in helping. They were not marriage counselors or professional experts, and did not pretend to be.

in their talks.

On the way home I asked the young wife (her husband is in Vietnam) who accompanied me about her reaction. How did she feel? Would such a conference have helped her a year ago?

"Yes," she replied. "It

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Tips On Choosing Bridal Gown

Garlands of lace... and tiny seed pearls... on a filmy cloud of white... The gown you have in mind is as romantic as a moonbeam, and almost as illusive. It will take time to find it — even with the help of an expert — so start shopping early. Allow from two to six months before your wedding date, and be sure to call ahead for an appointment. Remember that the spring-summer season is the busiest time for bridal salons. If your dress is to be custom-made, it will take from four to six weeks from fitting to delivery. Ready-made dresses usually need some alterations. You don't want to be rushed when you are selecting this all-important outfit.

If you want someone to accompany you on this shopping venture, let it be your mother, sister or trusted friend — and leave the others at home. Too many "counselors" will mean too many conflicting opinions. To be sure of a perfect fit, arrive at the salon dressed —



EVERY DETAIL of the bridal gown is checked by the bridal consultants. The bride is made to feel — this is the fairest gown of all

Photo: Courtesy of Burdine's

from the pearly epidermis out — exactly as you will be on your wedding day. And have the same hairdo. Are you planning to pile your hair up high? Then that's the

way it should look when you are trying on gowns. The styling will make a difference in the kind of headpiece you will choose. Also, bring along a similar pair of shoes. Loafers may be more comfortable for shopping, but they will spoil the effect of the gown. Heels will make a difference in the length of the skirt.

The bridal consultant will be more helpful if she knows exactly what you have in mind. Begin by telling her the date and time of the wedding, the degree of formality you expect it to have. Give her an overall description of the look you'd like to achieve for your bridal party, the image you'd like to project as a bride. And be frank about the amount you have to spend. She has racks of beautiful gowns in every

price range.

The bride's gown sets the tone for the occasion. For a strictly formal wedding, a cathedral train that can be detached later for dancing is perfectly proper. However, most brides prefer a chapel train. Veils of cathedral length are also rare. Even the fingertip veil is less popular than the elbow length confection of flattering multi-layered tulle.

Choose your gown first, then the headpiece and the attendants' dresses — not the other way around. If your veil is of heirloom lace, bring it along to try on with the dress. Some fabrics just don't look right with old lace.

While the final decision is yours, give some thought to the consultant's advice. If she thinks a certain line is not good for you, or that you will be "lost" in all the lace — take heed. Try on the gown if you like, but study your reflection with the same critical eye. Her judgment is usually correct, and it is based on years of experience in helping brides to look their prettiest.

This is also the time to plan your accessories. Shoes will probably match your gown, but choose the style, and heel-height for comfort and good fit.

The bride may or may not wear gloves, but her attendants should wear them to the church — especially if the sleeve-length is short. However, if the bridal party is to receive at the Nuptial Mass, they should remove their gloves as soon as they take their places at the kneelers. Long gloves should not be removed, but may be rolled back to the wrist.

What To Wear

	Bride	Bridesmaid
F	Wedding Dress: White, ivory or delicate pastel tints, with cathedral or in-between-length train.	Dress: Floor-length or shorter with shoulder covering, short or long sleeves; matching or harmonizing with other maids' dresses in style, color.
O	Headdress: Long veil covering the train, or shorter. If shorter than fingertip, then very full with many layers.	Headdress: Simple cap or hat, with or without a short veil.
R	Accessories: Bouquet or prayer book; shoes to match gown; pale hosiery; long gloves with short sleeves, otherwise optional; simple jewelry such as pearls; pale make-up and nail polish.	Accessories: Long or short gloves in white or pale tints; small or large bouquet; simple jewelry.
M		Maid and/or Matron of Honor: Dress may match or contrast.
S	Wedding Dress: White or delicate tints, floor-length or chapel train.	Same as for formal wedding although cut and fabrics may be simpler.
e	Headdress: Fingertip or shorter veil; if short, very full.	
m	Accessories: Same as for formal wedding.	
i	Wedding Dress: Floor length or shorter, in white or pastel tones; or afternoon dress or suit.	Dress: Same length as bride wears or, if bride wears floor-length, short dress is permissible.
f	Headdress: Short veil or bridal-type hat.	Accessories: Suitable for dress.
o	Accessories: Small bouquet, corsage or prayer book. Suitable gloves and shoes.	

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To the woman add the abilities to be a good homemaker and give encouragement. Stir in loyalty, tenderness, and creativity.

Boil until all traces of nagging evaporate.

Carefully blend the two together.

Grease immediately with maturity.

Flour with common sense.

Add heaping amounts of respect and honesty. Constantly add kindness and understanding. Drain off apatness but retain individuality. Whip in sense of humor. Grind in responsibility. Fold in patience mixed with insight.

Stir in ability to sacrifice. Soften with trust. Cut out all traces of selfishness. For added richness, blend in plans and dreams and work them out together. Season with children.



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Giving Of Love, Loveliness

By GERALD VANN, O.P.

IN THE BEGINNING of our human history it was said, we are told, of the first human being: It is not good for man to be alone. Few of us are able to be alone, to live in loneliness, without suffering, and perhaps also without suffering damage.

And so Eve was made; and when Adam awoke from his sleep and saw her he cried: This is bone of my bone and flesh of my flesh; and if we want to convey the meaning of this semitic idiom in our own language we can say quite simply that Adam had fallen in love: he had known love before — love of the earth's beauty and the earth's inhabitants — but this was a new and quite different sort of love, because the being who confronted him now was his own kind, his own kin, his own flesh, his own self: he had found what the Latin poet would later on acclaim as *dimidium animae meae*, the half of his soul, and the English poet later still describes in terms of the interanimation of twin souls.

So, ever since, the sons and daughters of Adam have sought and found completeness in love of one another and in that love their loneliness has been healed. And the Christian sacrament of marriage hallows and empowers this search; but Christianity is realistic: it warns us, and arms us, against the dangers which this search involves, and it bids us avoid them by doing our best to make a humanly lovely thing divinely lovely as well.

This applies first of all to the healing of loneliness. The two who become one flesh heal each other's loneliness precisely by becoming a unity; but that unit can itself become lonely if it becomes too self-absorbed, in-turned upon itself, selfish in the possession of its own secret happiness.

There will be happiness in the home only if the door stands open to welcome friend and neighbor and wayfarer, and if the window is flung open to the sight of other lands and of a farther shore.

The two who are one heal each other's loneliness not merely by loving each other but by living together in a love greater than themselves, by living in love, living in God and within what St. Paul calls God's "loving design"; for then they can say what Christ said when he foretold how his followers would abandon him and leave him quite alone: Yet am I never alone; always my Father is with me; and then

their home will always be filled, as the house was filled on the first Pentecost, with power; the power to heal, to comfort, to strengthen, to inspire.

Similarly love will heal our incompleteness; but only if in our loving we are wise and patient and strong.

The making of love is a long and arduous process, of which bodily love-making is only a part: it is a long, a lifelong, struggle to banish blindness and selfishness completeness which that unity involves: a struggle to banish blindness and selfishness and to create a real communion on every level of our complex human existence, to bring about not only a bodily fusion but a true marriage of minds and hearts.

And this uniting, this integrating, of two into one is never merely a question of a static addition of one completed thing to another; human beings in this world are never static, never completed, but dynamic, mercurial, ever-moving, ever-growing for good or for ill.

Hence the importance in Christian marriage — and not just for the home, the family, but for the two, the man and woman, themselves — of the lifelong pledge: the pledge to share henceforth in a common lifework, to go

on together unflinchingly, working to bring about the completing of life in ever-widening circles: the completeness of the two-in-one creating and becoming part of the completeness of the home, and the home in its turn creating and becoming part of the wider circles of kinship and friendship and the final family unity of all the children of God.

Here we return to the positive purpose of the Christian sacrament, the giving of a divine loveliness to what is humanly lovely. For between our human love of one another and God's love of us there is this difference: that we love other human beings because we find them lovable, but with God it is the other way around; he does not love us because we are lovable, but if we are lovable it is because he loves us.

Yet, if our human love is truly hallowed it can take on something of this divine quality: the two lovers complete each other not least by helping each other to become more truly lovable, each of them trying to help in their own particular ways, with their own particular qualities, but both of them able and anxious to give strength and tenderness and courage in times of stress and distress, of discouragement or failure or fear.

The Symbol Of Love; A Ring

YOUR ENGAGEMENT ring and wedding bands will be the most enduring jewelry you probably ever will own. Therefore they should be selected with thought and with care.

Your ring is something very personal, something to be cherished. You should not let other people influence your choice.

THE TRADITIONAL engagement ring is, of course, the diamond. But girls today seem to realize that any ring he gives is only the external symbol of a sacred promise.

Your birthstone or his class ring also form the eternal circle of love. In some instances the groom may offer an heirloom stone which can be reset according to your taste. These are certainly acceptable.

MOST GIRLS receive a diamond from their intended. And the purchase of this precious stone will be your first important one together. Both should be mature enough to sensibly talk price. A ring that puts him in debt is no way to start your lives together.

Regardless of how much you plan to spend, or what you intend to buy, consult an established, reputable jeweler. Diamonds of the same size can vary in price because of many factors such as color, cut, and clarity, as well as size and weight.

All these factors determine the value of the stone. You need a professional to advise you properly.

TELL YOUR jeweler how much you can spend and ask to see only those stones which fall into that price range. Then there will be no temptations to overstep your budget.



Modern cutting and setting techniques enhance the beauty of your stone, so that even small diamonds look larger than they might actually be.

Many engagement and wedding rings are sold as sets, designed to be worn together and planned for maximum display of the central stone.

IF YOURS IS to be a double ring ceremony, the groom should choose his ring at the same time the bride selects hers. Most husbands object to wearing anything but the plainest of bands. Permit him his choice as he has permitted you.

Some choose to have their wedding rings engraved inside with sentimental phrases, others prefer the initials of both and the wedding date.

WHATEVER your choice, your ring or rings announce to the world that you have chosen one another as life-time partners.



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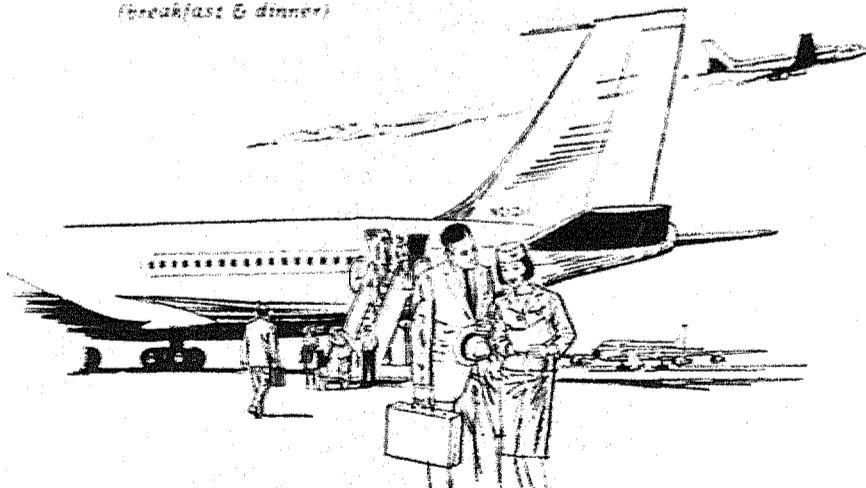
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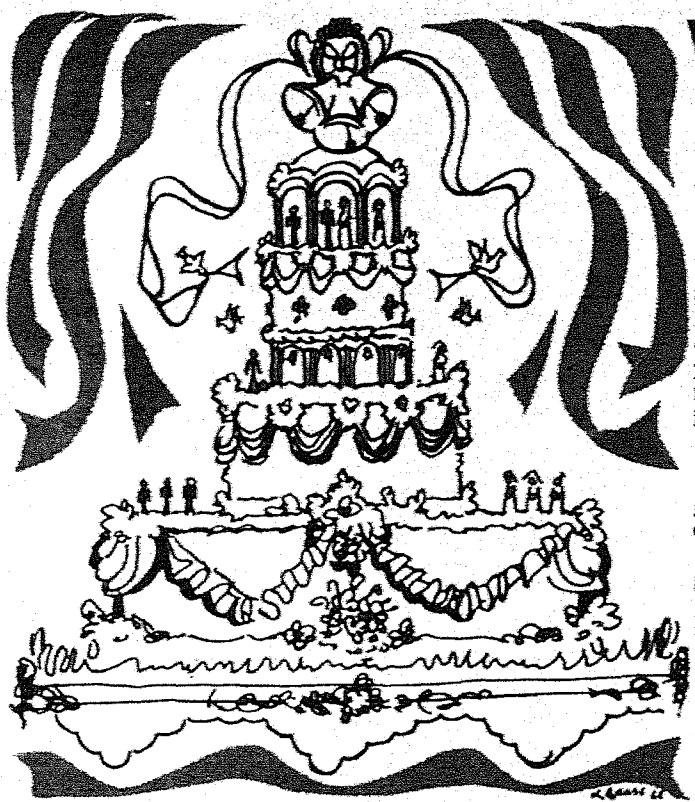


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Wedding Expenses: How Do You Divide Costs?

Whether the wedding is to be simple or elaborate, there are certain expenses that are important to consider. According to custom, these expenses are divided among the participants in the following way:

THE BRIDE

Wedding ring for the groom if it's a double-ring ceremony.
Wedding gift for the groom.
Presents for her attendants.
Accommodations for her attendants.
Personal stationery, calling cards.
Her medical examination.

THE GROOM

Marriage license.
His medical examination.
Bride's engagement and wedding rings.
Gift for the bride.
Bride's bouquet and going-away corsage (the bride's family may correctly pay for this if they wish).
Boutonnieres for the men of the wedding party.
Flowers for the two mothers.

Gloves, ascots, or ties (if desired) for the men of the wedding party.
Gifts for his ushers and best man.
Accommodations for his best man and ushers.

Optional: the bachelor dinner.

Donation to the church for the Mass and altar boys.
The wedding trip.

BRIDE'S FAMILY

Bride's personal trousseau (wedding gown, head-dress, veil, accessories, and going away outfit).
Wedding invitations and enclosure cards.
Announcements.

Engagement and wedding photographs.
Aisle carpet, canopy, and other church properties made available.
Flowers for church.

Bridesmaids' bouquets and flower headdress (if worn).
Gratuity for traffic policemen asked to direct traffic in front of the Church if it's a large wedding (usually \$5 to \$10 for each man).

Transportation for Bridal party, from the house to the church and to the reception.
Bridesmaids' luncheon.

Rehearsal dinner (the groom's family may elect to pay for this).
Entire cost of the reception: rental of club, or hotel accommodations, if reception is not held at home; decorations; music; flowers; food (including wedding cake);

and hotel bills for themselves.

Optional: Packages of groom's cake or bride's cake for guests to take home to "dream on."

THE GROOM'S FAMILY

Clothes they wear to the wedding.
Any traveling expenses

Wedding gift for the bride and groom.

Optional: Dinner preceding rehearsal (this is the responsibility of the bride's family; however, if they wish to, the groom's family may offer to give the rehearsal dinner).

Romans Had Way With Cake

The wedding cake that will have a place of honor at receptions throughout our area during the coming months is a tradition borne of odd and ancient Roman ancestry.

It seems that before the days of Romulus, it was customary for parents of prospective newlyweds to enter into certain agreements to provide for the young couple.

In order to confirm these agreements, a marriage festival was held in which sprinkling of corn, pouring of oil and other rites were performed.

Romulus, viewing this custom as being impractical, invented a simpler method, known as the "confarreatio," eating together, which

involved the breaking of the cake over the bride's head. (Ed. note: EGAD!)

With the advancement of civilization, other forms of marriage superseded the "confarreatio." The cake eating custom, however, remained even after its original significance was quite forgotten.

In England, the bridal cake was originally made of rich and aromatic ingredients, and covered with a white icing made of sugar and almonds symbolizing the pain and pleasure of marriage. It also served as a good luck charm for the bridesmaids.

As the story goes, the cake was cut into small pieces which were passed through the ring nine times by the bridegroom. These were then distributed among the bridesmaids.

If the fair maiden tucked this token in the foot of her left stocking (Ed. note: Good Grief), and placed it under her pillow. On going to sleep, she would surely dream of the man who was destined to be her partner.

Perfect Mate—There's None

Before marriage you cannot observe all the character traits of your fiancé.

You may even plan to change qualities in your partner which you do not like. In a home, people tend to be themselves, and the differences which are revealed may come as a shock to the immature spouse with romantic dreams of perfect unity.

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Bridegroom's Prayer

O Heavenly Father, on this my wedding day, I sense as never before Thy sacred presence. It seems like the first glorious Sabbath in Paradise, when all was good and beautiful, when the universe lay at Thy feet in reverent awe, when the first man and the first woman listened to Thy voice in their pristine joy and innocence.



Behold the woman Thou gavest me as my companion for this life's journey kneels trustfully at my side. I thank Thee for joining our paths, and for granting us the privilege of sharing Thy power in perpetuating the work of Thy Hands.

I know that she is Thy gift to me, and I vow in my deepest soul to love her, treasure her, and keep her with unswerving fidelity until my dying breath.

May the love which knits our souls together today never lose its ardor, its charm, its sweetness, and may spiritual wisdom and maturer understanding ever strengthen our holy bond as the days roll by, and as the bloom and vigor of youth give way to the infirmities of advancing years.

In joy and sorrow, in triumph and failure, I will stand by her side, not as her lord and master, but as a devoted friend and protector sharing with her lovingly all I have and hold. I will build her a home, enduring, beautiful, peaceful: She shall be my queen, my comfort, the pride of my life.

Over this home we will write the Holy Name of Jesus. Grant, O Heavenly Father, that the charm of this beautiful Cana day may abide in it forever, and that Jesus and His Blessed Mother may be our constant guests.

May the same Divine Savior fashion our mutual love after that pure love which He bore to His bride, our Holy Church; and as He presented "to Himself the Church in all her glory, not having spot or wrinkle or any such thing," so may I be permitted some day to present to Thee this bride of mine to whom I have pledged constant fidelity before Thy altar.

O Father, this is the prayer of my heart. Bless us and keep us in Thy holy grace. Amen.



Bridal Couple's Checklist

- () See the parish priest before any arrangements are made, since large parishes must schedule weddings many months in advance.
- () Obtain necessary data and records (baptismal records, etc.) to give to the pastor.
- () Invite attendants.
- () Make guest lists.
- () Reserve place for breakfast and/or reception.
- () Engage a caterer, if needed.
- () Honeymoon plans.
- () Order invitations, announcements, stationery for gift acknowledgments; also Nuptial Mass missals for guests, if desired.
- () Arrange for music.
- () Select wedding dress and accessories.
- () Bridesmaids' dresses.
- () Groom's attire and that of his attendants.
- () Photograph for newspaper.
- () Photographer for wedding.
- () Select ring or rings.
- () Gifts for attendants.
- () Mail invitations.
- () Order flowers.
- () Plan rehearsal dinner, if desired.
- () Medical tests.
- () Order food and wedding cake.

Bride's Prayer

O Father, my heart is filled with a happiness so wonderful, I am almost afraid. This is my wedding day. I pray Thee that the beautiful joy of this morning may never grow dim with tears of regret for the step I am about to take. Rather may its memories become more sweet and tender with each passing anniversary.



Thou hast sent me one who seems all worthy of my deepest regard. Grant unto me

the power to keep him ever true and loving as now. May I prove indeed a helpmate, a sweetheart, a friend, a steadfast guiding star among all the temptations that beset this impulsive heart of mine.

Give me skill to make home the best loved place of all. Help me to make its light gleam brighter than any glow that would dim its radiance. Let me, I pray Thee, meet the little misunderstandings and care of life more bravely.

Be with me as I start my mission of womanhood, and stay Thou my path from failure all the way. Walk with me even unto the end of our journey.

O Father, bless my wedding day, hallow my marriage night, sanctify my motherhood if Thou seest fit to grant me that privilege. And when all my youthful charms are gone, and cares and lessons have left their traces, let physical fascination give way to the greatest charm of companionship.

And so may we walk hand in hand down the highway of the valley of the shadow which we hope to lighten with the sunshine of good and happy lives.

O Father, this is my prayer. Hear me, I beseech Thee. Amen.

Marriage Not An Island Behind Backyard Fence

How often do you hear future brides say to their friends: "The man I marry will belong to me, to me alone. There will be no going out with the boys."

After marriage they live isolated lives. Their horizon extends no further than the back fence.

Every man has a place in society. He has duties towards his fellow man. It is normal and logical that he should be attracted to the extent of his capacities and his dynamism to exert an influence in his job, profession, trade union, precinct. This should create neither suspicion nor jealousy on the part of the wife.

In exchange for sacrifices

which are mutual, the wife should remain the stable element, the complement of the husband; she should rejoice to see her husband's personality develop and grow in stature and influence. Suspicion, jealousy, will look very selfish and unworthy. For the children, too, it is a great benefit to interest the family in the problems of the neighborhood, the parish, the community.

The wife, too, has a responsible role outside the home. Pope Pius XII has exhorted women to take a more active interest in political and economical matters. The great problems of our day do much to shape the family.

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When Christians Marry

By
MSGR. JOHN C. KNOTT

You have probably heard it said by a couple who have been through the fires of sickness, sorrow, and disappointment that if they had known at the time of their wedding what that "for worse" clause in their "for better or for worse" contract included, they would never have dared marry. But the human spirit is a resilient thing. It has a reserve of a strength and stamina that can't be measured. When faced with it, it can accomplish things hardly dreamed possible. There is, besides, the positive help of God.

It is a fact not often fully appreciated that a Christian marriage is not just a union of two people. There are three persons involved — there is the husband — there is the wife — there is God. A rather apt symbol has been worked out for the Cana Conference couples. It shows two intertwined circles, one circle representing the husband, the other the wife. The circles are interlocked representing the union of the two in marriage.

In each circle is a lighted candle — symbolizing the light of faith directing their life together. Piercing the two circles at the point they intersect is the cross of Christ — showing that the couple is united with each other in and through their union with Christ and are united with Him in and through their union with each other.

The immediacy of Christ's concern with marriage and the importance He attaches to the married vocation is evident in the fact that He has made of marriage a sacrament. Through that sacrament He gives to the couples the pledge that He Himself will always be at hand to help them with His grace to carry out all the duties of their state, to help them achieve the perfection of unity together. In the sacrament of Matrimony each administers grace to the other and those graces last throughout their whole lifetime together, so that there is always at hand the positive help of God.

In the clasping of hands at the wedding ceremony it is almost as though the very life of Christ is flowing from the husband into the wife and from her into him. They are channels of grace, of the life of God to each other at that moment. They remain channels of grace to each other the rest of their lives together.

In the marriage there is a little prayer: "In Thy hands are all the days of my life." It is a prayer directed to God, but for every husband and wife those words should also express the reality of their complete giving to each other, their absolute



trust in each other, and the trust of both in the goodness and the love of God.

Nowhere is the immediacy of God's concern and that of His Church for the sanctity and success of a Christian marriage seen more clearly than in the marriage ceremony itself.

The way the Nuptial Mass surrounds and em-

bellishes the actual imposition of the sacrament of Matrimony in the new liturgy is depicted in a new booklet just published by the Family Life Bureau, National Catholic Welfare Conference (1312 Massachusetts Avenue, N.W., Washington, D.C. 20005).

Entitled "Christian Marriage — Rite and Mass,"

(15 cents each or \$10 per 100) it is intended for the use of the bride and groom, members of the wedding party, the officiating priest and relatives and guests of the couple. It will help unify the approach of all concerned to the rite of marriage and the Nuptial Mass and serve as a beautiful souvenir of the occasion.

What Makes Happy Couple?

According to research the most happily married couples are those who can say:

(1) We are good companions and have very few conflicts.

(2) We always resolve our disagreements by mutual adjustment.

(3) We find little or nothing in marriage to complain of.

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Some Hints On That Portrait

The bridal portrait is an important part of your wedding plans. It is the picture you will send to local newspapers to announce your marriage, the photograph that may double as gifts for the family and special friends. But it is first of all a permanent memento of an all-important occasion, one that can never be duplicated as the years pass. It will become part of the family record, a keepsake to cherish a lifetime. And it should portray you at your loveliest.

You will probably be more relaxed, more photogenic, several weeks prior to the wedding before you get caught up in the hectic pace of last-minute plans. So take advantage of the lull. Engage a professional photographer six to eight weeks before the big day.

The success of the portrait will depend on two things: the artistry of the man at the camera and the naturalness of the subject. In spite of the elegance of the gown, the dignity of the pose, teased hairdos, too pale lipstick, heavily painted eyes will be exaggerated by the



THE PHOTOGRAPHER'S EYE is trained to catch an offending detail: the awkward fall of the veil, a wrinkle in the gown. Your job is to dress carefully, make up discreetly so that the photographer will be able to catch that sparkle in your eyes, the joy you feel during these happy days.

Photo: Courtesy Munnor Photo camera. A good rule of thumb is to keep grooming

fully without feeling rushed. Don't worry about crushing your gown en route. Most studios are equipped with ironing boards and steam irons for needed touch ups. In the dressing room, apply cosmetics with these professional tips in mind:

- To obtain that healthy glow everyone expects of a bridal portrait use an oil or cream base foundation all over your face. Apply sparingly, smoothing into the skin with your fingertips, making sure to avoid any demarcation line.

- Rouge should follow the contour of the cheekbone. If you know how to wield a brush, the new brush-ons often give the most natural coloring. If the portrait is to be in color, the shade of rouge should be slightly lighter than the one you normally use.

- Dust the face completely with a thin coat of powder. Brush off excess with tissue or a broad-tipped cosmetic brush.

- Because the eyes are the most expressive part of the portrait, make them up carefully. Avoid a heavy hand, and don't wear false eyelashes if you are not accustomed to them.

Photo: Courtesy Munnor Photo

simple, avoid extremes.

Your hairdo will look softer, more natural if the setting has been done a day or so before your date with the camera. Plan to arrive early enough to dress care-

Courtship Prayer

Remember, O Most Blessed Mother, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided.

Inspired with this confidence, unworthy as I am of the protection, in the presence of God the Father, the Author of Life, of God the Son, Who gave marriage the dignity of a sacrament, of God the Holy Ghost, Who sanctified marital love, I entrust my courtship to thy motherly protection.

Guide me in the choice of a partner. Keep my courtship pure and chaste. Bless our union with a holy love. Watch over us from Heaven.

Send us grace to live in the favor of God and to share in the eternal love in which we shall all be united forever in Heaven. Amen.

Who Goes First?

The order of the receiving line at the wedding reception is often a puzzle to the bride.

The mother of the bride always comes first. The father of the bridegroom comes next, then the mother of the bridegroom, the father of the bride, the bride, the bridegroom, the matron of honor.

the maid of honor, and then all the bridesmaids.

THE BEST MAN (unless he happens to be the father of the bridegroom) and the ushers never stand in the receiving line.

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As a rule the priest wears white during a Nuptial Mass. But if a saint's day takes precedence, the celebrant will vest in the color of the day.

It would be wise to check your missal to find what saint's day falls on your wedding day and the color that might be worn by the priest just in case the altar is to be veiled in red and your wedding party is clothed in orange.



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Cuando Se Tiene Amor

Hoy más que nunca es necesaria la preparación al matrimonio. Nunca como hoy se ha atacado tanto, directa o indirectamente el estado del matrimonio.

Hay una fiebre epidémica y casi incontrolable, difundida a través de los medios de comunicación social, que quiere destruir la institución matrimonial.

El año pasado un artista célebre, célebre además de por sus actuaciones en la pantalla, por sus divorcios, Cary Grant, pronosticaba en Londres la desaparición del matrimonio para dentro de cien años. Un profesor de psicología de Washington hacia el mismo pronóstico, pero, en vez de cien años él ponía diez.

Estos días la prensa local iba aún mucho más aprisa. Un artículo, acompañado de una fotografía en la que se veía una jovencita vestida de novia, rodeada de tumbas, nos trataba de convencer, con profusión de testimonios, de que el matrimonio ya está muerto.

Proposiciones como la de un triple matrimonio para cada persona —uno a los 15 años, con una persona de 30; otro (tras el divorcio) a los 30 años, con una persona de 15; y un tercero, a los 45 años con una persona de 45. —Y proposiciones como alguna ya experimentada, de tres parejas en las que indistintamente y promiscuamente cada uno vive con los otros tres; amén de una letanía de citas en las que se habla del matrimonio como de la institución más opresiva para hombre y mujer y en las que se presenta al matrimonio como un desastre, abundaban en dicho artículo.

¡Bonito prospecto para presentárselo a los jóvenes que sueñan con el matrimonio!

¿Qué es lo que falla en esta concepción ultramaterialista y ultramodernista del matrimonio?

¿Qué es lo que lleva a hablar del matrimonio únicamente en el plan sexual, y de este, en el nivel más bajo, casi como se podría hablar tratándose del cruce de dos especies de animales?

Falla el concepto del amor. Tanto argumento, tanta cita, tanta experiencia aducida, me ha hecho recordar aquella definición de no se quién: "el amor es el roce de dos epidermis."

Ahí estriba todo. En el concepto del amor. Primeramente. Después, los malos ejemplos de los matrimonios ya constituidos. Los que fueron inmaduros al matrimonio. Los infieles del matrimonio. Los que esperan demasiado del otro, endiosándolo, o no esperando nada, envileciéndolo. Los que arrastran su matrimonio.

Son muchos los que han dado pie para este envilecimiento del matrimonio que ya resulta alarmante.

Antes de recurrir a lo sobrenatural, con lo que no se cuenta para nada —repárese que en los mismos documentos civiles del matrimonio se habla de él como del "estado sagrado del matrimonio" — hay que revivir el verdadero

concepto del amor.

Hay que invadirse mundo bajo, reducido al simple comercio carnal con el perfume que brota de la canción de Modugno:

*"Dios, como te amo
"Dio, come te amo
me brotan lagrimas
jamás pude en la vida
lograr un bien mayor."*

Sóñar con el matrimonio, querer casarse, no es, como alguien insidiosamente ha escrito, "para los que tienen tan poca imaginación que no pueden imaginarse otro estado mejor que el matrimonio".

Buscar compañera o compañero para casarse, y realizar este sueño, es como cantara Jacques Brel en "La Luz brotará":

Hay que contrarrestar esta bárbara invasión contra el único reducto de esperanzas que le queda al mundo: La familia, el matrimonio, el hogar.

Y la mejor manera de hacerlo es con la presencia de matrimonios felices. Estos no caen del cielo. Hay que hacerlos aquí en la tierra.

Y para un matrimonio feliz lo primero es una buena elección. Mas importante que la edad para casarse; mas importante que el problema económico para ca-

sarse; es la persona, la elección de la persona para casarse.

Para un matrimonio feliz hace falta amor.

Amar es buscar el bien de la persona amada. Amar es hacer feliz al otro. El egoísmo es el cáncer del amor. La duda es el gusano del amor.

Para un matrimonio feliz hace falta diálogo, comunicación, conversación confidencial mantenida a lo largo de la vida, sin permitir que la rutina y el aburrimiento marchiten la planta del corazón.

Para un matrimonio feliz hacen falta cuerpos que se gusten y se atraigan; almas que se comprendan y se complementen; y un Dios que dé sentido de eternidad a un amor que para ser verdadero, pide a gritos que sea para siempre.

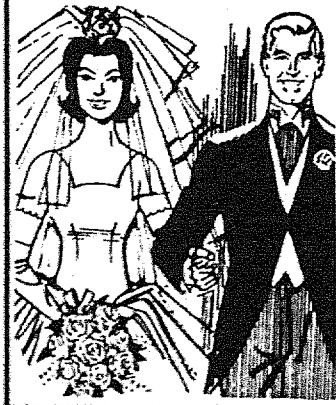
Cuando haya hogares felices, a pesar de los problemas, que abran sus puertas para enseñar no precisamente sus alfombras o sus muebles, o sus cuadros, sino su alegría y su unidad, estaremos reconquistando la verdadera imagen del matrimonio y nuestros jóvenes conocerán mejor la importancia de prepararse para el matrimonio.

Ante el Matrimonio

Para las parejas que se acercan al matrimonio, —ese largo camino a recorrer juntos— ofrecemos a continuación, en esta página y la siguiente, dos artículos apropiados a la ocasión. Su autor es el Padre Angel Villaronga, O.F.M., consiliario diocesano del Movimiento Familiar Cristiano y sacerdote con amplia experiencia en el consejo y orientación a matrimonios.

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Casarse es soltar amarras para iniciar la gran aventura por el mar de la vida.

Un día me invitaron a la ceremonia de la botadura de un barco. Mucho colorido y mucha lección que encierra esa ceremonia.

Un personaje importante, después de un discurso, cortó la cinta que unía bodega con muelle. Una dama distinguida quebró una botella de champagne en el casco del buque. Y después, el gran momento. Se soltaron las amarras, y aquella mole inmensa de hierro y madera, se deslizó paulatinamente por la rampa inclinada, y con un estruendo fué a meterse de bruces en el mar.

Crujió todo, rechinaron maderas y jarcias, silbaron motores, rodaron las hélices, y aquel rey, coronado de vistosos y alegres banderines dio sus primeros contoneos en las aguas quietas de un mar en el que para siempre había de vivir.

Yo pensé: si este buque tuviera conciencia y cerebro como los humanos, ¿que pensaría en el momento en que la gente aplaudía apiñada en el muelle, y una banda de música tocaba un aire marinero?

"Ahora el mar" -hubiera pensado la mole inmensa de hierro y madera mientras corría por la rampa a darse el primer chapuzón - "el mar será mi vida" ¿Que me espera en ese mar? Yo seré testigo de los murmullos más serenos de las olas llamando mi casco de acero y caoba. Yo tejere encajes de nieve y de espuma al cortar las ondas azules, dejando estela de plata sobre el espejo de cristal de los mares. Nadie como yo será testigo de auroras de tul y gasa, subiéndola a hurtadillas por la línea infinita del horizonte; de crepúsculos de oro y grana que teñirán de sangre el mar prendiendo como una tea encendida mis mástiles y chimeneas. Nadie sabrá como yo de días esplendorosos, y de noches de ensueño en que mi majestuoso navegar será contemplado solamente por el mirar plateado de las estrellas. El cielo y el mar. La nostalgia del partir y la ilusión de arribar. Esa será mi vida.

"Ah, pero, me parece que ya veo en lontananza colores grises y plomizos de tormenta cercana. Ese es el mar. Yo sabré de galernas y tifones; de tormentas tropicales, y de vientos feroces. Veré las olas encabritarse y golpearme con furia incontentada. Días de niebla cerrada y noches de lluvia constante. Soñaré con llegar a puerto. Un día, quizás, el naufragio: la tumba más fría, profunda y negra. ¿Valdrá la pena? ¿Me vuelvo atrás? No! ya estoy en las aguas. Tendré un capitán. Eso, un capitán. El tendrá el timón. Confío en mi capitán. ¡Mar adentro, ánimo! A bogar mar adentro!

Así pensará -pensé yo- este barco, el día de su botadura antes de hacerse a la mar, si tuviese cerebro.

Y pensé en tantas parejas jóvenes que cada día se hacen a la mar de la vida en el buque del matrimonio.

Cuantos, como el barco que no tiene cerebro y no puede pensar, no piensan. Y salen al mar sin pensar. Sin rumbo y sin capitán. Naufragan, no ya por la ferocidad de una tormenta incontrolable. Naufragan por cualquier cosa. Decididamente no eran barcos marineros. Estaban mal contruidos. El maderamen no había encajado bien: el primer viento de proa lo resquebrajó, y le entró el agua. Decididamente, hay quienes no se debieron haber casado nunca. Sobre todo, se hicieron al mar sin capitán!

Otros saben que la vida es una travesía. Pero no piensan más que en la primera parte de la navegación: los días de sol, las noches serenas, los mares en calma.

El día de la botadura de su propio barco, en la bellísima fórmula hecha de sol y salitre, "yo tomo por esposa - esposo - a quien desde hoy guardare en riqueza y pobreza, en salud y enfermedad, en dicha y desgracia, hasta que la muerte nos separe (el último puerto de arribo)", ellos no vieron más que el sol: riqueza, salud dicha; no gustaron, en aquella brillante ceremonia, el sabor a salitre: pobreza, enfermedad, desgracia.

Por eso, cuando llegó la tormenta, no habían pensado en ella. Ignoraban las medidas de emergencia. No tenían salvavidas a mano. El barco se fué a pique.

Todo matrimonio tiene sus tormentas: son sus crisis. Hay tormentas de superficie: aunque el barco se zarandea escandalosamente, no son las peores tormentas. Las de profundidad, las que sacuden las bases, las que rompen la quilla, las de mar de fondo, son las peligrosas. Así en los matrimonios.

Hay las crisis que provoca el encuentro de dos caracteres. La ignorancia fundamental de que hombre y mujer son distintos más que en cuerpo, en el alma. Esta diferencia les hará proyectarse de manera diversa que pueda dar origen a crisis de superficie.

Hay crisis que nacen de defectos, para los cuales, sobre llevarse será también una forma de amor.

Crisis provocadas por la falta de comunicación. "Mi marido llega a casa y no habla. El periódico y la televisión lo absorben. Cuando lo reclamo, me dice que no tiene nada que contarme."

La tradición del anillo de bodas es muy antigua. Se remonta a la época en que se creía que una vena corría directamente del dedo anular al corazón. Como no se podía enlazar el corazón, al menos se enlazaba ese dedo. La ciencia desbarató ese antiguo mito, pero no la bella tradición a que dio lugar.

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Las Crisis del Amor Ante el Matrimonio

Por Angel Villarengo, O.F.M.

Hay crisis que provienen de terceras personas. "Quien se casa, casa quiere," y a veces no se puede vivir con independencia: los suegros, algún familiar, son casi siempre aires de tormenta. Hay crisis que se esperan porque si no se conocen, al menos se suponen.

Pero hay otras que casi todos ignoran. Los psicólogos que señalan las conocidas crisis de la niñez, de los tres y los siete años, y la más conocida crisis de la adolescencia, también señalan las crisis que más pueden sacudir a un matrimonio.

La crisis primera a los dos o tres años de matrimonio: la provocan diversos factores, entre los cuales cuentan el primer niño, o las dificultades de reajuste económico. Hay el descubrimiento de factores que un noviazgo quizás un poco infantil, no permitió prever: falta de madurez psicológica, y tal vez falta de acoplamiento sexual, por ignorancia, egoísmo o incluso prejuicios religiosos. Crisis peligrosa que origina si no esas tempranas separaciones y divorcios, si ese distanciamiento íntimo y ese silencio de almas que son las corrientes marítimas profundas capaces de provocar un naufragio.

Crisis de los siete años de matrimonio. "La picazón del séptimo año" es el título de una película.

Es cuando quizás los esposos ya mascan su frustración. El uno no era para el otro. No se depuso el egoísmo: cada uno pensó siempre tener la razón. Falto por largo tiempo la confianza íntima, la conversación fecunda de alma a alma. El trabajo absorbió el alma masculina. El alma femenina fue absorbida por los niños. Los defectos que en el noviazgo se ignoraban para ver solo las virtudes del otro, es lo que ahora solo se ve, ignorando las virtudes. Hay como un revivir de la nostalgia paterna y materna; y el axioma filosófico, "nada violento perdura" se hace cada vez más tenso. Solo la madurez, la reflexión, el aliento de un consejero espiritual, ayudan a superar esta crisis que, lo menos que deja como resultado, es que por los niños y el que diran, la vida se lleve de entonces en adelante, como una simple "coexistencia pacífica."

Y hay una tercera crisis. Los antiguos padres del espíritu, con mucho conocimiento de lo espiritual y menos de lo biológico y de lo anatómico, hablaban ya desde muy antiguo de lo que ellos llamaban "el demonio del mediodía." Es la crisis de la mitad de la vida. Se centra entre los cuarenta y cincuenta años en la vida de los casados. Los psicólogos hablan de esa edad como de la edad madura en el hombre, donde el se proyectará según haya o no triunfado en la vida. Si ha triunfado, será más admirado por el sexo femenino, y su posición le permitirá corresponder, y hasta quizás ser arrastrado por el halago femenino siempre tan sutil. La mejor presa serán siempre, por supuesto, mujeres más jóvenes que su esposa.

Si por el contrario, es un fracasado en el orden social, económico, desarrollará como un mecanismo de compensación demostrando que él es alguien en el terreno del amor, emulando a aquel Don Juan.

Solamente la armonía, la comunión espiritual, la confianza mutua, el buscar antes que nada la felicidad del otro, el amar como Adán y Eva en el momento de la creación, Adán amaba a Eva con todo el corazón, porque no había otra mujer en el paraíso, y Eva amaba confiadamente y sin celos a Adán, pues no había otro hombre en el paraíso. Solamente el amar como los esposos cristianos tienen que amarse, "como Cristo a la Iglesia," con un esfuerzo común, esta crisis, que para algunos matrimonios es el huracán que echa a pique el navío, puede ser superada exitosamente, para entonces esperar los días más serenos del viaje del amor.

Crisis del matrimonio. Crisis donde se purifica el oro hasta dejarlo libre de toda escoria. Crisis donde el capitán del navío tiene un brújula que nunca pierde el rumbo: "amarse cada día más, preocupándose cada día más el uno del otro."

Crisis del amor que si los esposos meten su nave a través de ellas pensando siempre en la ribera a la que un día tienen que atracar, mañana las recordarán con la alegría del marinero que recuerda las tormentas pasadas por las que, gracias a su esfuerzo y su fe, su nave siguió adelante.

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Catholic Newsmen Pick A Candidate?

By FATHER JOHN B. SHEERIN

Should the Catholic journalist come out for Johnson or Nixon, McCarthy or Kennedy?

In the old days, he was expected to stay aloof from the political scene and involve himself in nothing more dangerous than a few vague generalities at election time about voting for the man who would contribute most to the welfare of the community.

Oh yes, conscience! He had to call upon his readers to follow conscience in making a political choice among candidates. No voting for a candidate simply because he was Catholic or Irish or a Democrat! It was assumed that conscience was some sort of radar screen that infallibly detected who was the best man in a field of competitors.

The one sin for a Catholic journalist was to name names. He could discuss the political issues and usually did it in such a way that his readers could read the name of his preferred candidate between the lines. His bias was forever

showing but he must not identify his candidate explicitly.

Such circumspection was quite unnecessary as few readers ever paid much attention to his political views anyway, but it bolstered his ego to imagine that he had some political influence.

Today the situation is different. The Second Vatican Council has erased the clear, sharp line of demarcation by which Catholic journalists used to divide religion from life, and especially religion from politics.

Besides, the Catholic journalist now knows that his readers don't really care what his political preferences are. They dismiss with amusement any of his pontifical pronouncements on politics, and the best he can hope for is that they will magnanimously concede he has a right to express his opinion as an American citizen.

So, I feel free to support Johnson or McCarthy but I find that my reflexes still warn me against doing it.

For one thing, several of the candidates have been indulging in doubletalk

and pompous generalities — and who knows but that some of them might suddenly deliver a clear and explicit bill of particulars.

President Johnson's record is very clear and so is Senator McCarthy's program but any day now one of the other candidates might come up with a refreshingly specific set of alternatives to our present war policy.

So, I guess I won't name my man just now but there is one point that I think is vitally important. There is a very large bloc of American opinion that is opposed to this frightful war and these voters must not be disenfranchised.

We have been carrying on a colossal war in Vietnam because we think it is imperative that the Vietnamese should have a free vote at the ballot box, uncoerced by the Communists.

A free vote here in America is just as important. But there is a real possibility that the two big political parties may rob us of a vote by naming candidates who are almost identical.

There is a genuine possibility that one

party may nominate a candidate and the other party name a rival candidate who is more of the same.

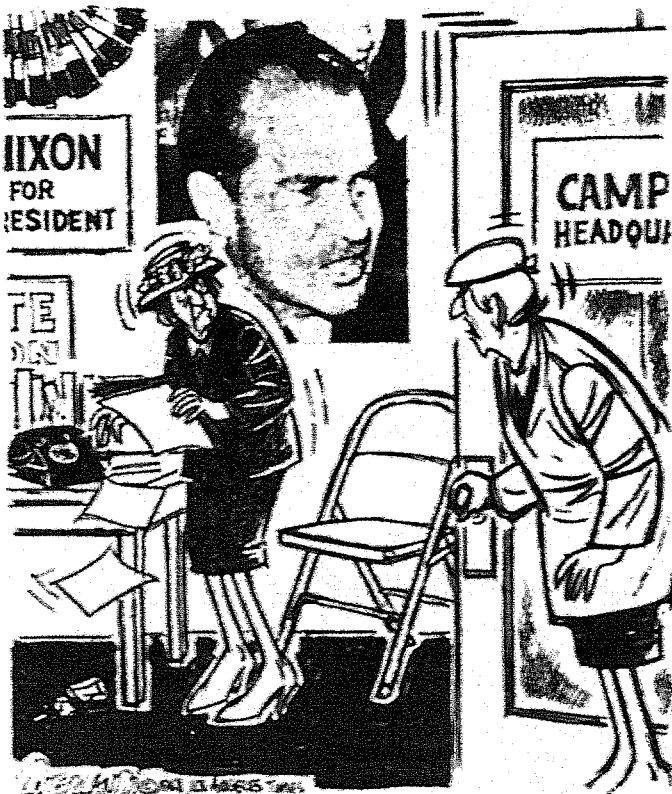
If X promises to continue the war and Y promises to continue the war with bigger and better bombs, we have no choice. We are presented with nothing more than variations on the same theme.

We usually demand that the President of the United States be chosen in conformity with constitutional procedures. The emphasis is on the word chosen.

The two major parties will have inflicted a grave injustice on American democracy if they give us no choice at the next elections. No one knows how numerous the opponents of the Vietnam war are at the present time but the polls indicate that they number in the millions.

The Soviets usually have one candidate for each political office listed on their ballots. Are we going to be presented in November with ballots listing two presidential candidates having substantially the same viewpoint on this life-and-death issue of the Vietnam war?

BELOW OLYMPUS By Interlandi



"Yeah, but what's he going to do after he ends the war?"

Episcopalian Woman Condemns Abortion

By JOSEPH A. BREIG

This column and the next one will be devoted to quotations from an "Open Letter to the Bishops of the Episcopal Church" on the subject of abortion.

The author is an Episcopalian lay-woman, Mrs. Henry J. Sava of Coral Gables, Fla.

"We are living in a time," she writes, "when the Spirit speaks in a special way in and through the Body of Christ . . . Since I am a member of the Body of Christ I would like to express my sentiments on the recent resolution of the House of Bishops concerning the liberalization of American abortion laws.

"I cannot understand a mentality that can be so articulate in its hatred of violence and bloodshed, its burning concern for human life, and in the same breath can condone, even encourage, the killing of the most innocent and helpless of all human beings.

"Surely you cannot be unaware that the multitudes being put to death in abortion operations are a thousand times more numerous than those dying in warfare . . .

"For me, the central tenet of our Faith is that Christ's redemptive death and resurrection ushered in a new crea-

tion wherein man is born again to a new life in God through water and the Spirit . . .

"Every human life, no matter how old or how young, how perfected or deformed, whether living in luxury or squalor, whether warm in his mother's arms or warm in the lining of her uterus, is of inestimable value to the Christian.

"All life has been redeemed, and every living being, whether a breath away from death or a breath away from birth, has the inherent personal right to exist . . .

"The Church of Christ," Mrs. Sava continues, "has continually denounced abortion as an offense against the Christian conscience and a sin against God's law. The Church sees the life process as one continuous, uninterrupted progression from the moment of conception until the moment of death.

"Every stage of this life process is inviolable and unassailable by any human authority whether civil or ecclesiastical. The Church has always looked to the Natural Law to express the Mind of God in this matter, and today she finds in the embryonic data clear indication that the human fetus in its earliest stages is ir-

revocably destined to be a human person.

"To interfere with this life process is to go against the Law of Nature and the Mind of God . . .

"So concerned has been the Church for the salvation of every living being that she even permits uterine baptism if that is the only way

the waters of saving baptism can come to an infant.

Moreover she urges all women who have a miscarriage to baptize conditionally the aborted fetus . . .

"Is the Church of Christ now so sophisticated that she can't any more be concerned over the eternal salvation of fetal life?"

Won't Give Them To Reds Bishop Would Rather Burn Down Schools

HONG KONG —(NC) — Admiration for the stand taken by Bishop Paulo Tavares of Macao against the bulldozing tactics of the communists was praised here by a Protestant leader from New Zealand.

Following a brief visit to Macao during a stop-over in Hong Kong, the Rev. Ron O'Grady, head of the Council of Churches in New Zealand, said that Bishop Tavares told the communists, in effect, "that he'd see the Catholic schools burned before he would surrender them — and I could see that he meant what he said."

The Protestant clergyman, a member of the Disciples of Christ, was en route to the assembly of the East Asia Conference in Bangkok, Thailand.

Commenting on what he called the present "excessive" quiet of Macao, he said: "The only thing that speaks loudly there is the voice of poverty — the need of the people for work and a chance to stop living from dollar to dollar. And some of them don't even have the dollar!"



"Nice job. Print up a bunch and spread 'em around every campus in the country!"

'Heed World Poor'

PHILADELPHIA —(NC)—The poverty and race problems in the cities of our nation should not blind Americans to the poverty and problems of the larger world, the director of the U.S. bishops' Secretariat for World Justice and Peace said here.

Msgr. Marvin Bordelon noted that in the United States 30 million people live in relatively subhuman conditions—15% of the American population. In the world at large, he continued, one billion people live in relatively subhuman conditions and two billion live in poverty, out of a world population of 3.5 billion.

Msgr. Bordelon described the work of his secretariat as "an instrument in the universalization of the mentality of American Catholics."

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Who Needs Family Life Education? (Who Doesn't?)



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. — Tension seems to be the order of the day in my home — tension between parents, tension between children and parents, and tension among the children themselves. Someone said that my family needs some "family life education," and when I suggested that to my mother all she had to say was "family life education? Who needs it? We've been getting along all right so far." What do you say?

By Dr. BEN SHEPPARD

Family life education — who needs it?
We all do!

There is, today, an extensive audience for this subject. Large numbers of children and their parents, more so in affluent circles, have not learned the rudiments of family living at home. And because of this, family life education is becoming increasingly important.

Western Reserve Medical Center Pediatrician Dr. Herman recently started a community campaign for family life education because of the rapidly increasing rate of psychic and psychosomatic illness which he and other pediatricians are encountering.

Parents and children, friends and sweethearts are learning how to behave toward each other, in classes begun in public schools in Cleveland and the suburbs of Shaker Heights, Cleveland Heights and Parnia.

Dr. Herman said that as a pediatrician he was seeing more emotionally affected patients than ever before — abdominal pains on school days, headaches, fatigue, bedwetting problems, venereal disease, drug takers, runaways, irritable and undisciplined delinquents, some with suicide tendencies and even battered and starved children.

Sons and daughters who never had an environment of love and affection were not only emotionally crippled as a result but were also growing up to multiply the problems when they became parents.

I feel that there is justification for family life education throughout the entire academic career of a young man or young woman. This is significant when we consider the numbers of illegitimate births each year which have more than doubled since 1940, and the fact that in about 50 per cent of today's teenage marriages the bride must depend on only a junior or senior year of high school background for their major life demands.

It seems evident to me that neither personal well-being nor social welfare can be achieved until the individual family and the community become more closely coordinated.

The popularity of marriage itself holds one potential need for family life education — few of the married or about-to-be-married have had any kind of education in inter-personal reactions.

An increase of approximately 43% is predicted for this age group between now and 1975. It is in this age group that critical decisions are made which will affect the remainder of a person's life.

There are few moments of such importance at any other time in the life of a person. And whenever young people of high school age have an opportunity to discuss their needs they call for more and more effective help in understanding themselves, love and marriage.

For years it has been said — and this point was emphasized at a recent family life education conference — that we have thought of marriage and family living as an established, adjusted self-developing matter.

Today we are beginning to think of marriage and family living as something that has to be created and sustained by continued striving, guided by the hopes and expectations and especially the feelings of the members of the family. We realize that it is not the initial choice that governs marriage and family living, but a continuing succession of choices and decisions which are made at each stage in the family life cycle and at each impact of the changing society upon the family.

Like navigating a ship, family living calls for unremitting attention to the surrounding weather and to the home and family itself, with the need of all possible guides to keep the family ship on course, to surmount the various crises that may threaten it: unemployment, desertions, divorce, accidents, premature deaths, illegitimacy in the young adolescents, etc. For guidance in making these changes we must have our enduring goals.

Widely publicized hippies, experimenting with "mellow yellow," airplane glue, morning glory seeds, or spider webs, may represent a psychedelic revolution; or they may, most likely, represent inter-personal family communications out of kilter.

The need for a continuing program which would help young people in understanding themselves, body functions, and making personality evaluations, to guide them in making and keeping friends, dating, understanding their families and the causes of conflict as well as the responsibilities of parents, has become evident.

We must realize that we all need some family life education and we can all benefit from it.



Meet Of Sick Re-Scheduled

WASHINGTON, N.J. — (RNS)—The First International Convention of the Sick at the Fatima Shrine in Portugal has been rescheduled from March 28-April 1, the original dates, to July 4-8.

The special pilgrimage will include a three-day program on "The Vocation of the Sick," according to teachings of Vatican Council II and the requests of the Madonna of Fatima," Msgr. Colgan said.

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CHECKING CALLS which they will make on parishioners during the day are Mrs. Mary Philbin, Mrs. Marie MacDougall and Mrs. Lois Jeffcott, who provide transportation in emergencies, assist in homemaking during family illness, and also baby-sit.

They're 'Modern-Day Apostles'

NORTH PALM BEACH — The role of "modern-day Apostles" is being enacted daily here by a group of women organized under the name of St. Clare Parish Helpers.

Formed to promote a "closer-knit, family-type" parish, some 80 single and married women are engaged in meeting and greeting newly-arrived families in the parish and informing them of parish activities as well as the projects of various organizations such as the Women's Guild, Parish Council, Holy Name Society, St. Vincent de Paul Society, etc.

Mrs. F. E. Jeffcott serves as general chairman of the Helpers, who began last year with a nucleus of 20 women. "We're aiming for 100 members," she said, explaining that at the present most of the women are visiting homes and making appointments for homes to be blessed by Father John Schlinkmann, pastor, or his assistant, Father Anthony Mercia.

During the calls each family is also enrolled in the Enthronement of the Sacred Heart and in June the entire parish will be consecrated to the Sacred Heart of Jesus during ceremonies in St. Clare Church.

AREAS DIVIDED

Twenty women in as many sections serve as area chairmen in the parish, which has been divided according to the block system with a leader in each block.

"In the event of illness in

a family, these women can step in and be of assistance until the family gets back to normal." Mrs. Jeffcott emphasized. "This helps foster the old-fashioned community feeling and caring and sharing."

"Good baby-sitters are always in demand! What a help to be able to find a dependable one quickly!"

With the rapid increase in group membership, monthly records of calls and types of assistance are being kept and forwarded to the rectory, the most likely place for newcomers to call in emergencies. Older parishioners contact ladies in the women's guild.

Such calls are then re-

Group To Install New Officers

FORT LAUDERDALE—Mrs. Henry E. Frick will be installed as president of St. Clement Altar and Rosary Society during 7:30 p.m. ceremonies on Tuesday, April 2 in the parish church.

Other officers are Mrs. Jack Bennett, vice president; Mrs. Samuel Phelps, recording secretary; Mrs. Roland Galarnau, corresponding secretary; and Mrs. William Bayer, treasurer.

ferred to Mrs. Jeffcott, who dispatches someone in short time to answer the call.

AID FIRE VICTIMS

"Our Catholic action is not limited to parish boundaries," Mrs. Jeffcott revealed, recalling that just a short time ago a friend of one of the Helpers called from Fort Lauderdale to say that her sister's home had burned to the ground and all their clothing and furniture was destroyed.

"After a network of calls and a few trips, blankets, dishes and clothing were collected and taken down to the family," Mrs. Jeffcott said. "It was a very bright spot in their tragedy — to think that people 50 miles away cared enough to help. Our good works never go unrewarded."

Food and clothing for migratory families in Palm Beach County are also collected by St. Clare Parish Helpers, who provide a bus each Sunday to transport farm workers' children to and from Mass.

"We know we can bring others closer to God through our good deeds and examples," Mrs. Jeffcott declared, pointing out that the main goal of the Helpers is to aid their pastor "in the spiritual vein by helping each man to find God."

Nuns Consider Wider Activity

MT. KISCO, N. Y. — The Eastern Province of the Religious of the Cenacle, who conduct the Cenacle Retreat House in Lantana, is urging a further re-structuring of the community life of members and an extension of activities into new areas of service during a general chapter now in progress in Rome.

Recommendations include general decentralization of authority, the launching of bold experimental projects, active participation in civic affairs in the respective areas in which the Sisters reside, and more extensive involvement in the Newman Club Apostolate in secular colleges and Confraternity of Christian Doctrine programs.

Guild To Hold Sale Of Hats

POMPANO BEACH — "Spring Hat Sale" under the auspices of St. Elizabeth Guild will be held on Saturdays, March 30 and April 6, in the lounge of the parochial school.

Mrs. Kenneth Ferguson and Mrs. Willard Rokos are general co-chairmen of arrangements for the sale, which will be conducted from 11 a.m. to 5 p.m. each day.

Hats and accessories will be provided by a well-known hat manufacturer. Proceeds will be donated to the building fund.

Spoke At Meet

Mrs. Thomas F. Palmer, NCCW director in the Province of Atlanta and past president of the Miami DCCW, has returned from Myrtle Beach, S.C., where she was one of the guest speakers at the banquet of the annual convention of the South Carolina Council of Catholic Women.



WOMEN ON THE MOVE

Social Events To Aid Dependent Children

WEST PALM BEACH— Dependent children in Palm Beach County will benefit from two Spring social events scheduled on Saturday, March 30, at the Palm Beach Towers Hotel.

A luncheon and fashion show will begin at noon in the Regency Room and a dance is planned for the evening.

Mrs. Lorraine Gallagher Freimann of Palm Beach and Maurice B. Frank of Lake Worth are serving as honorary chairmen of arrangements for the dance. Music will be provided by Marshall Grant and his orchestra.

Tickets and further information may be obtained by calling the Catholic Welfare Bureau at 833-9794.

Party To Aid Exceptional

LAKE WORTH— The Marian School for Exceptional Children conducted on Wednesday, April 3, in the St. Juliana School, West Palm Beach, will benefit from a card party scheduled to be held at 1 p.m., Wednesday, April 3, in the McArthur Dairy club-rooms.

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Coffee House for the benefit of the Mercy Hospital Cancer Clinic was sponsored last weekend by the hospital's Junior Auxiliary. Folk-singers, (above), shown left to right, are Ada Uuki, Joy Maxwell and Elena Argomaniz, accompanied by Alvaro Argomaniz. In photo to left, auxiliary president Betty Awad, center, serves refreshments to coffee house patrons Don Bowden and Jane Slokenhansen.

The One Big Thing Too Often Forgotten

By FATHER MICHAEL SULLIVAN

QUESTION: Would you discuss sin?

ANSWER: No one understands sin like the person who has just left the confessional after a long absence. Somehow the whole world comes crashing in and God's mercy can almost be touched. God's mercy — man's sin: the two are opposite but in a strange way they are related. God is always merciful but, we frequently take his mercy for granted. When he forgives us after sin his mercy breaks through to us like a flash of light.

The old fire and brimstone preachers railed away at people — "Repent you Sinners!" — "Be saved From Your Sins!" — "Stand up Sinners and Toss to the Winds your Evil Ways." This kind of oratory is no longer with it — it's out — passe. But, the old fire and brimstone had a point — a point that we prefer to pass over quickly. As a matter of fact we ARE sinners.

QUESTION: Are even good people sinners?

ANSWER: A person who is leading a good life sometimes resents being called a sinner. But, the scriptures insist that even good men are sinners. Obviously we must distinguish between types of sinners if we are to understand sin at all. Some people are bent on evil ways, others at least give the good life a try. What is the difference?

The clear-cut sinner is the person who turns his back on God and busies himself with all those things which are contrary to God's rule in his life. In short, he gives mortal sin free sway over his actions.

He may drink to excess purposely, take on the drug

scene, fill his life with lust and selfishness, disregard the needs of others; and in extreme cases commit murder, steal and plunder the fortunes of others.

Such a person is obviously sinful. His only concern is himself and he goes about proving it with a vengeance. He is a sinner not only because he destroys himself and others but because he has turned his back to God. — Total disregard.

Other sin in lesser ways by their shortcomings. They give the good life a try. They worship God on Sundays but frequently forget him otherwise. They help others only when it reflects to their own glory. With regard to purity, they fight the battle but not always with full force. This second class of sinners is at least headed in the right direction.

There is a final of people who have advanced far in the direction of God. Deliberate sin no longer has any place in their life. They have worked hard and they have won the prize — and yet, scripture tells us that all men are sinners. All men regardless of the goodness of life have need of God's mercy.

QUESTION: Why do the good men need God's mercy?

ANSWER: Sin and man's sinful condition are more than the individual sins of people. Sin is something that reaches right into the heart of

man. Sin means not only individual acts contrary to God but also man's weakness or tendency to turn God off.

Even when a man is not sinning, his tendency toward sin, his ability to sin remains. God is perfect — man is imperfect and because of his imperfection he lives always with the terrible power of turning away from God.

QUESTION: Do you mean that sin is closely related to man?

ANSWER: Some men sin but all men are capable of sin and that possibility remains as long as life throbs in us. But, there is even a further meaning to sin and it flows from the facts of our imperfection mentioned above.

Evil in the world, war, death, pain and sorrow are in a sense sin. Strictly speaking a person does not commit these things. Nevertheless they do result from man's weakness.

If man had chosen God's side to his own originally, these things would have no place in the world. But, mankind's first great sin was his choice of self over God. It was this free choice that brought evil into the world.

Questions should be addressed to Father Michael Sullivan, c/o St. Patrick's Church, 3701 Alton Road, Miami Beach, Florida 33140.

Youth Mass Set For Sunday Night

The regularly scheduled Youth Mass, sponsored by parishes of the North Dade area, will be celebrated this Sunday, March 31, at Our Lady of Perpetual Help parish, 13400 N.W. 28 Ave., Opa-Locka.

The special concelebrated Mass, with music to the accompaniment of guitars, and a homily aimed at the issues and problems facing today's youth, will begin at 7:15 p.m. Confessions will be held 15 minutes before Mass. "Why Religion At All" will be the

subject of Sunday's homily. The Youth Masses, which are held on the Last Sunday of each month, are sponsored by Our Lady of Perpetual Help, St. Vincent de Paul, Holy Family and St. Rose of Lima parishes. High school students throughout the Miami area are invited to attend "and bring a friend along," noted Father William O'Meara, C.S.S.R.

A dance will follow the Mass, and all high school students are invited to attend.

You Can Sign Today For Museum Program

Looking for something to do on Saturday, besides watching TV in the morning or instead of mowing the lawn?

If you are, the staff of the Museum of Science, 3280 South Miami Ave. has a full schedule of activities planned, and all you have to do is sign up for classes in subjects ranging from astronomy and mineralogy to microscopic and the science of flight — beginning April 20.

Registration for the eight-week classes will be held for students in the North Miami area this afternoon, Friday, March 29, and Tuesday, April 2, at the Miami Shores

Community Center, 9617 Park Drive.

Museum members may register at the museum beginning April 1; and registration for non-members will be open April 8.

Bus transportation to the Saturday classes has been arranged for youngsters living in the North Miami-Miami Shores area. Each Saturday during the Spring session, buses will pick up students at the North Miami Beach City Hall, the Barry College Field and the Miami Shores Community Center, and return them after noon.

For further information call the Museum, 374-8451.

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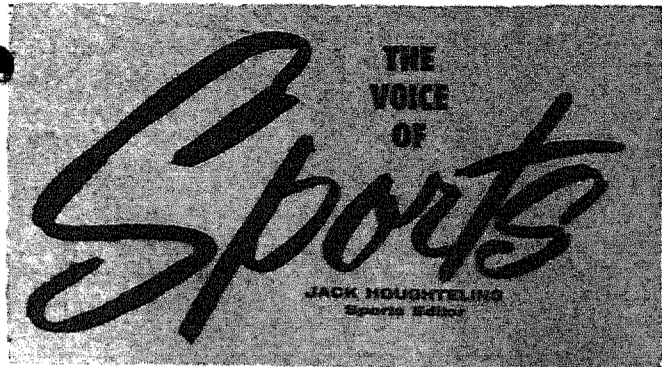
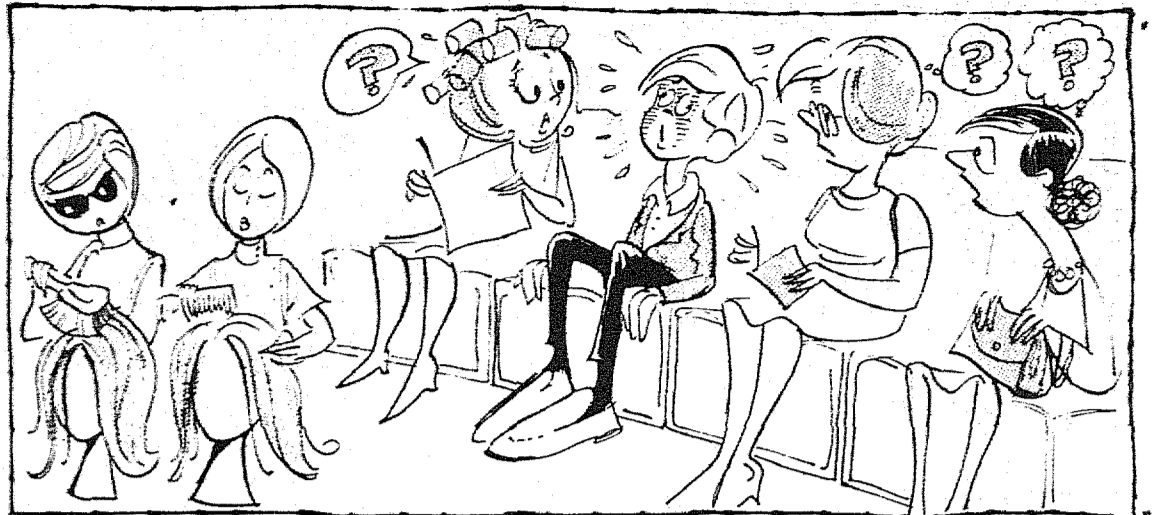
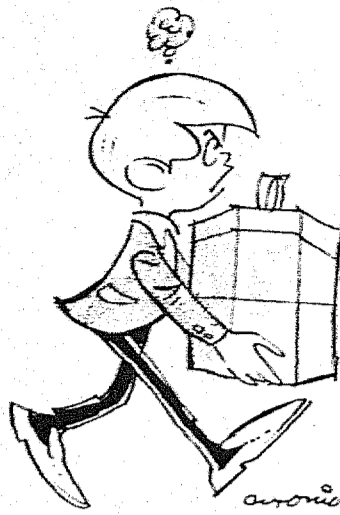
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Miami's Biscayne Five Are Philadelphia News

Diocese basketball fans may be surprised to know it, but Biscayne College is big news in the Philadelphia area.

Hugh Brown of the Philadelphia Bulletin (circulation 679,000) devoted his entire sports column of March 19 to the Bobcats. That's like Ed Pope of the Miami Herald writing about Swarthmore.

Brown's interest in Biscayne College was whetted last year by the addition of Biscayne to the list of names appearing regularly in college basketball scores as the Bobcats initiated their first varsity season.

It was increased this spring by Father W. J. Carney, dean of student affairs at Biscayne, who wrote Brown about the progress of Coach Ken Stibler's team, along with some comments on basketball in general. Father Carney has been a long-time reader of Brown's column, going back to his days as athletic moderator at Malvern Prep, just outside Philadelphia.

Brown was intrigued by the growing success of the Biscayne team, 9-15 this year, and the atmosphere of the college program.

"As for the Biscayne College basketball team," wrote Brown in his column, "recognition is given its exploits because they are so conservatively phrased and do not make the game they played seem as complicated as the operating panel of a 280-passenger Superjet."

Brown cited the names of Biscayne players like John Fairclough, 20.1 points a game, and Rich Morbee, the team's leading rebounder, as well as the big wins over West Florida, Rollins and Florida Memorial, along with the losses to NIT entry St. Peter's, small-college power Southwestern Louisiana and Florida Intercollegiate Conference champion, Tampa.

With the vast circulation of the Bulletin, it can now be assumed that the names of Fairclough and Morbee are as familiar to Philadelphia basketball buffs as Wilt Chamberlain, Hal Greer, Bill Melchioni and other stars of the world champion Philadelphia 76ers. Well, almost.

And, then Brown closed it all out by coming through with a perfect recruiting pitch for Stibler, although a wee bit off in his geographical knowledge of the area.

"Biscayne College is located at 16400 N. W. 32nd Avenue, Miami, Fla. Biscayne Key is located south of Miami. It has a beautiful beach ideal for swimming and tall swaying palm trees ideal for beer cooling. A college with the same name has to be somewhat sublime," he concluded.

Now . . . can't you just vision the hundreds of all-state basketball players from Pennsylvania and Southern New Jersey just besieging Stibler with applications for entrance to Biscayne? Just so they can loiter on those beaches and cool that beer?

And . . . can't you just see Fairclough, Morbee, Bob Cook, Dennis Hammer and the rest of the current Biscayne team, frolicking around their campus "beach" and enjoying their "swaying palm trees?"

Come to think of it, maybe the Bobcats would have been 15-9 this year if the campus had been build on Key Biscayne. They might have even been in the NIT, instead of St. Peter's.

When Bruce Hale was recruiting star basketball players for the University of Miami, he never dared take them to where the team played its home games . . . the Miami Beach Auditorium, Convention Hall, Miami-Dade North Field-house, or other assorted places. He just sent them a picture of the Convention Hall without telling them it was 20 miles from the campus.

Now . . . maybe Stibler will recruit with pictures of Crandon Park, just forgetting to tell them it's 20 miles from the campus.

Oh, well, publicity is publicity, just so long as they spell the name correctly and give the right address.

St. Juliana Cagers Top All-Stars

WEST PALM BEACH — St. Juliana's eighth grade basketball team climaxed a spectacular two-year reign as Palm Beach County grade school champions by defeating the Palm Beach All-Stars, 23-19.

The triumph boosted the St. Juliana's record for the period to 21-1, with the lone loss coming last year as seventh graders at the hands of the all-stars. Led by 6-2 Richard Robinson, 5-11 Ronnie Litchwalla and Kevin Buettenmuller, St. Juliana's was undefeated this year in Catholic League play in addition to taking the league all-stars last Saturday.

In the other all-star game, St. Francis' seventh grade champions fell by a narrow 26-24 margin to the seventh grade all-stars.

Coached by Pat Palidno, St. Juliana's overcame the all-stars' 15-14 halftime lead with Robinson and Buettenmuller standouts on defense. Litchwalla led the team in scoring with 13 points.

Mark Milling of St.

Francis led the all-stars' attack with seven points while Doug Carrier of Holy Name and Greg Courtney, also St. Francis, were other top players for the all-stars.

In the season, Litchwalla averaged 12.9 points a game, and Robinson 11.6.

In the seventh-grade game, it was the all-stars who rallied from a deficit to win, after trailing 22-20 at the end of the third quarter. James Carpenter of Holy Name tied it up at 24-all with 1:30 to go while Kevin Carter of St. Ann's got the game-winning basket with just 15 seconds remaining.

Mike McGinness led St. Francis, 9-2 for the season, in scoring with seven points. Gary Daniels of St. Luke's was high man for the all-stars, also with seven points.

In addition to Carrier, Mil-

ling and Courtney, the eighth grade all-stars, were John Bisnecker and Don Dwyler of Sacred Heart, Don Rowell of Holy Name, Max Kolshak and Tim Nugent of St. Lukes, and Mark Daily and Gary Quattlebaum of St. Ann's.

The seventh grade all-stars, in addition to Carter, Daniels and Carpenter, were James Hayes of St. Luke's,

Mike Cooney of St. Ann's, Mike Neinst of Holy Name, Richard Gallo and James Obot of St. Juliana's and Joe Considine and Mark Delvecchio of Sacred Heart.

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CYO Team Standings

The following are the standings of teams in the Diocese of Miami CYO Softball Tournament as of Sunday, March 24.

SOUTH DADE BOYS		
Team	Win	Loss
Epiphany	1	0
Holy Rosary	1	0
St. Timothy	1	0
St. John Vianney	1	0
St. Brendan	1	0
Boy school	1	0
St. Hugh	0	1
St. Louis	0	2

SOUTH DADE GIRLS		
Team	Win	Loss
St. Timothy	1	0
Epiphany	1	0
St. Louis	0	1
St. Brendan	0	1
St. Theresa	0	0

NORTH DADE BOYS		
Team	Win	Loss
St. Monica	2	0
St. Rose of Lima	1	0
St. James	1	1
Holy Redeemer	0	1
St. Michael	0	1
St. John Apostle	0	1

DADE GIRLS		
Team	Win	Loss
St. Monica	2	0
Holy Redeemer	1	0
Immac. Conception	0	1
St. Rose of Lima	0	1
St. James	0	1

BROWARD BOYS		
Team	Win	Loss
Annunciation	1	0
St. Clement	1	0
St. Bartholomew	1	0
St. Vincent	0	1
St. Stephen	0	1
Blessed Sacrament	0	1

BROWARD GIRLS		
Team	Win	Loss
Annunciation	1	0
St. Clement	1	0
St. Vincent	0	1
Blessed Sacrament	0	1
St. Stephen	0	0

EAST COAST BOYS		
Team	Win	Loss
St. Juliana	2	0
Holy Name	2	0
St. Luke	1	1
St. Francis	1	1
Holy Spirit	0	2
St. John Fisher	0	2

EAST COAST GIRLS		
Team	Win	Loss
Holy Name	2	0
St. Luke	1	1
St. John Fisher	0	2

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March 29, 1968

THE VOICE

Miami, Florida

Page 17

'Loner' Never A True Christian

By FATHER
DAVID G. RUSSELL

God has told us what kind of God He is. He has revealed it in Sacred Scripture; there He has unveiled before our eyes the secret of His inner life, the mystery of His Be-

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ing, which even the prophets of old thought was impossible. He has revealed that though One, He is Three, Father, Son, and Spirit.

God has dispelled forever the idea that He was lonely before He created the world. Our God is not a loner and has never lived in solitude. Within Himself there is community because He is three persons. There is the Father and the Son, whose love is so personal that is another, the Spirit.

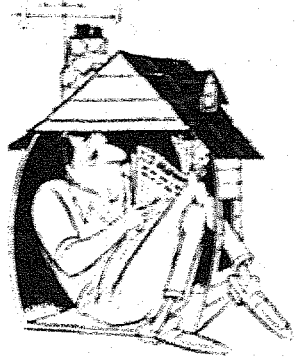
The community between the three is so complete that everything the Father has, the Son has and so has the Spirit. They share without limitation all they have and

are. There is such perfect union between the Three that they are One.

God wants us to be like Himself. He does not want us to exist in solitude, to be a loner, or to live a lonely life. To be God is to be several and, therefore, to be Godlike is to be several. If men are to imitate their God they must imitate His Trinity. They must also seek plurality; they must seek perfect union and communion with others.

The man who thinks that he can go it alone can never be truly Christian. Because God is not an island, no man can be an island. We are called to come out of ourselves and share all that we have and are. Just as the Father and the Son are one, just as whatever belongs to the Father belongs to the Son, just as whatever sees the Son sees the Father, so we are called to be one with each other.

You see, God is love, and love can never exist in isolation. There must always be a beloved, someone to whom we make the gift of self. The Father makes the gift of Him-



self to the Son and to the Spirit. The Son gives Himself to the Father and the Spirit. In fact the Son gives Himself so completely to the Father that He was willing to be obedient to the Father, even to death.

Husbands, wives and children are microcosmos of the Trinity. Just as the persons of the Trinity are one God because of their complete communication of themselves to each other, so the family is one because of the unrestrained gift on the part of each member of the family. The family is most Godlike when it is most communicating.

A husband would be acting like a bachelor if he were to withdraw himself from the loving communication of his family. But there is no room for aloofness and isolation within a family. The husband and wife are called to share their thoughts, their means, their very bodies with each other. In doing this, they imitate their God, who shares all within Himself with other persons.

In God, the Three Persons love one another; therefore we must love each other. Because God is Trinity, we must live in charity.

If we shut ourselves up within the confines of our own prison, we have sealed down our universe to our own limitations. The world is richer than ourselves, regardless of how rich we are. The best way to impoverish ourselves is to keep ourselves aloof.

If God had kept to Himself, we would not be created and would not be redeemed. God would not be loved.

Those who keep to themselves, who make no gift of self, who do not go out of themselves to others, are acting as the unredeemed. They do not share their own redeeming love and act as if they had not been touched by the gift of love.

Our goal, then, is to break out of ourselves and form a community of love. Then we will be striving to be Godlike.

Osservatore To Publish In English

VATICAN CITY—(RNS)—An English-language edition of L'Osservatore Romano, Vatican City newspaper, will be published for the first time, beginning in April.

Vatican Radio said the edition will be published on a weekly basis and will cover addresses by Pope Paul VI, as well as information on the activities of the Holy See and of the Church.

The English edition will be distributed to about 40 countries. It will be edited by Father Lambert Greenan, an Irish Dominican priest.

L'Osservatore Romano, printed mainly in Italian, began publication July 1, 1861. It was originally an independent enterprise under the ownership and direction of four Catholic laymen headed by Marcantonio Pacelli, grandfather of the late Pope Pius XII. Pope Leo XIII bought the paper in 1890 and since then it has gained wide recognition as an authoritative, if unofficial, organ identified with the Vatican.

The editorial board of L'Osservatore Romano is headed by Rainmondo Manzini. The paper has a staff of 15 reporters and a network of 300 correspondents provide extensive foreign coverage.

Prayer Of The Faithful first sunday of passion time

MARCH 31, 1968

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

LECTOR: Let us pray. If we have been united with Christ in the likeness of His death, we shall be so in the likeness of His resurrection also. Let us now petition God that we and all men may enter into Christ's sufferings and so rejoice in His victory.

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) That just peace and true concord be realized among peoples violently afflicted by war or civil discord, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For those in the armed forces, that they may be protected from harm and hasten the arrival of peace, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For our President, for the governor of this state, for the members of Congress, and for all who serve us in public office, that they may administer their trust with wisdom and justice, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all Christian men and women who have consecrated their lives in marriage, that they may be holy witnesses to the love between Christ and His Church, 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 sharing in this sacrifice banquet we may realize within ourselves more perfectly the grace Christ won for us by His passion, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear our petitions, Almighty God. Your love has given us hope; let your unfailing mercy protect us. 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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Our Lady Queen of Martyrs — Fort Lauderdale

Moments Of Silence Nurture Our Faith

By FATHER
MICHAEL SULLIVAN

A desert is a hot, dreadful place. Even the plants have a tough time there. Only strong hearty things survive in the desert.

Christ wasn't afraid of the desert because he was strong and hearty. Several times during His life he turned to the desert scene.

On a few occasions he remained there for quite a time—certainly longer than we would stay ourselves.

What about the desert was attractive to Christ? Do you suppose it was the dry, warm climate, or the craggy stone slopes of Palestine, or the beautiful sky?

I think it was none of these. I think Christ went to the desert because now and

then he needed to be alone.

Long before Christ came, serious-thinking men left the cities and retreated to the desert—not because God is absent from the city—but because there are fewer distractions in the desert. In the desert a man is alone. He is forced to face himself and to ask some vital questions about his life.

Life roars on about us. In a way we are caught up in the things happening around us. We belong to life. We cannot simply turn from it, nor do we want to—but the busyness of life can deaden us to spiritual values.

This is why every man must find his own desert. Away from the ordinary concerns of life he is able, in his desert, to figure things out to make judgments about himself, about others, about God.

Some people find their desert in a quiet place at home, others at a deserted beach or in a visit to church, or maybe through a solitary drive through the countryside. It doesn't really matter where the desert is—the point is that there should be a desert in our lives, a place where we can think a moment alone.

Before Jesus died He went to a garden and for a long

time He thought and prayed. This place became His desert.

Alone He stood before His Father. He was nervous and afraid because He knew that men were plotting His death. There in the garden He begged his Father to listen to Him, to put an end to His suffering.

The answer came but, it wasn't the answer we might expect. Christ was not freed from death but he was given the strength to face death in peace; and so when His enemies approached with clubs and swords, Jesus rose and went to meet them. He could have scurried behind a bush to hide, but He didn't because His Father had answered His prayer in the solitude of the garden. The answer was the strength to face death.

Today, as perhaps never before, people need quiet times alone away from the crowd. Perhaps it's unrealistic to say that every week at such and such a time we will seek silence and separation from others.

For most this is impossible because life isn't scheduled. But all of us do have times alone when a few moments of thought and prayer would carry us a long way.



RETREAT DATES

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

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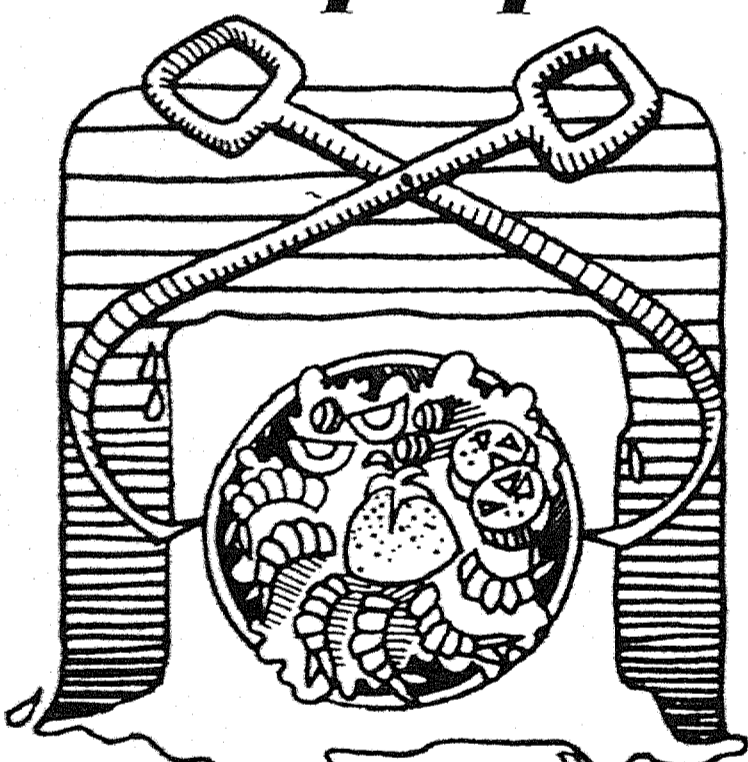
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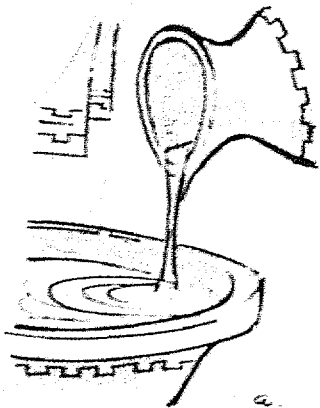
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Pilatos:



Fisonomía
de
la
Cobardía

(Cuanto de una serie de artículos A propósito de la Cuaresma.)

Por el Padre Antonio Navarrete

Diez años, del 26 al 36 de nuestra era, desempeñó Pilatos el cargo de Procurador romano en Palestina. Era Pilatos un escéptico frío y calculador, sin más norma de conducta que hacer sentir su prepotente autoridad y sacar de ella la mayor utilidad propia que le fuera posible. Y era Pilatos como lo es todo opresor y déspota, déspota y opresor con los que tienen debajo, pero débil y servil con los que siendo superiores, pudieran perjudicarlo.

Precisamente no hacia mucho que había tenido un tropiezo en su gobierno. Tiberio, emperador de Roma, había ordenado a Pilatos ante las acusaciones y quejas de los judíos, que retirase unos escudos sagrados, que había hecho colgar en la fortaleza del Templo. Esto le había herido profundamente en su orgullo; pero también le había aleccionado muchísimo. Comprendía que los judíos y herodianos pudieran socavarle la autoridad con Tiberio y quien sabe lo que pudiera sucederle si los judíos llegaban a ponerle mal con el Emperador. Malo era Tiberio si alguno de sus subalternos empezaba a no caerle en gracia.

Me imagino la mirada que Pilatos dirigió a Jesucristo: el procurador romano contempla a Cristo cubierto con el manto blanco que Herodes le ha puesto en señal de burla y desprecio.

Y al mirarlo Pilatos se dice: . . . ¿Este es el Profeta que siembra rebelión? . . . Este quiere ser Rey? . . . Yo me imagino a los Reyes de otra manera. Rey es mi Señor, el Emperador romano, cuando va al frente de las legiones que atropellan todo los obstáculos. . . Rey soy también yo, que represento el inmensurable imperio romano en este país de los judíos. Pero este pobre hombre desarmado, atado, que sufre con mansedumbre? . . . ¿Este Rey? . . . y Pilatos les habla con toda claridad: He aquí les dice —que habiendo interrogado a este hombre en presencia vuestra, no he hallado ningún delito de los que le acusáis— Y resulta que tampoco lo ha hallado Herodes . . . así que le soltaré después de haberle castigado . . . Quien ha visto jamás semejante modo de raciocinar? . . . No hallo en El ningún delito, por lo tanto le castigaré. . . La cobardía de Pilatos va cediendo, paragona a Cristo con un asesino. "A quien queréis que os suelte, a Cristo o a Barrabás?" . . . El nombre de Barrabás era de cuidado y creía Pilatos que la elección no ofrecería dudas . . . Fracasa en su intento, otra nueva concesión le manda a azotar a Cristo hasta que la sangre salta a borbotones.

Pobre Cristo! . . . Está desfigurado. Pilatos tiene pena de él; lo enseña a la multitud y le dice Ecce homo. Mirad al hombre —está destrozado, tened compasión de él. Es un hombre bueno que amaba, que hacia el bien, que ayudaba . . .

Pero los dirigentes del Sanedrín son astutos, se han dado cuenta que Pilatos es cobarde y que pueden regatearle y disparan el golpe de muerte: "Si sueltas a ese no eres amigo del César, puesto que cualquiera que se hace Rey, se declara contra César." El tiro dió en el blanco, por completo. "No eres amigo del César?" . . . Ay, a ver si estos me delatan al César. ¿Qué dirá el César? . . . Me gustaría salvar a este hombre inocente, pero a ver si me meten en un lío. . . que dirá el Emperador? . . . Qué será entonces de mi porvenir? . . . Para qué complicarme la vida? . . . "Jesús de Nazaret ibis ad crucem." "Jesús de Nazaret irá a la cruz." La sentencia de muerte está ya pronunciada. Pilatos llama a un sirviente . . . Le transmite una orden. Instantes después llegan dos siervos con un jarro y una palangana.

Pobre Pilatos, toda el agua de los océanos no basta para limpiar la mancha de tu cobardía y de tu injusticia, de tu falsa imparcialidad y neutralidad. Pilatos es la catadura repelente de las omisiones dañosas, es el silencio en la hora en que no gritar es un crimen . . .

Pilatos: un jarro y una palangana.

La silueta de Pilatos se proyecta en nuestros días. . . Cuántas cobardías frente a la verdad . . . cuántas cobardías frente a la virtud . . . cuántas cobardías frente al deber . . . Yo soy neutral, no quiero complicarme la vida, yo me lavo las manos. . . Es que se puede ser neutral ante el error y la verdad . . . ante el vicio y la virtud . . . ante el bien y el mal . . . , ante la justicia y la injusticia? . . .

Toma Posesión Obispo Tanner

ST. AGUSTINE— El Obispo Paul Tanner toma posesión como el séptimo obispo en la historia de la Diócesis de San Agustín, durante una ceremonia que se efectuó en la histórica Catedral de la ciudad más antigua de Estados Unidos.

El Obispo Tanner, que hasta ahora actuaba como secretario general de la Conferencia de Obispos Católicos de Estados Unidos tomó posesión de la nueva sede en ceremonia que ofició el Arzobispo Luigi Raimondi, delegado apostólico en Estados Unidos, quien fue el principal concelebrante en la misa que se ofreció a continuación de la instalación.

Sucede el Obispo Tanner al Arzobispo Joseph P. Hurley, que falleció el pasado octubre.



Falleció el Arzobispo Hallinan

El Arzobispo Paul J. Hallinan, de Atlanta, fallecido el pasado martes, visitaba con frecuencia la Diócesis de Miami. Aquí muestra interés por la colonia latinoamericana y el estado cubano. En la foto aparece cuando en abril de 1962 visitaba con el Obispo Coleman F. Carroll a los prisioneros de la invasión de Bahía de Cochinos que obtuvieron su libertad en aquella ocasión, en un grupo de enfermos y heridos. Esos enfermos fueron atendidos en el Mercy Hospital por gestiones del Obispo Carroll, que quiso ayudar así a esos combatientes.

Denuncian Sacerdotes en Perú Grave Crisis Moral en el País

Lima (NA)— Rompiendo "un silencio que nos resulta intolerable", un grupo de cerca de 50 sacerdotes ha dado a conocer una declaración en la que denuncia "la crónica situación de injusticia, atraso, opresión e inmoralidad pública que azota la vida del país."

El documento, que hace un sereno análisis de la realidad peruana, señala que hay síntomas evidentes de grave crisis moral en el país, debido a "los bochornosos escándalos del contrabando y la evasión fiscal que están conmoviendo a la opinión pública, unidos al fraude y malversación habituales de los dineros del Estado, por parte tanto de particulares como de funcionarios públicos."

Añade que "estos hechos ponen de relieve, principalmente, la falta de honestidad de nuestra clase dirigente y conduce a nuestro pueblo a la total desconfianza en sus instituciones y hombres representativos, en la administración de justicia y en una legislación orientada a la defensa de los intereses de los poderosos."

"El trabajador —denuncia el documento— es objeto entre nosotros, de trato inhumano. El patrono burla impunemente las leyes laborales, compra el trabajo como mercancía, se opone a la auténtica organización sindical y no permite la participación del trabajador en la administración y propiedad de la empresa. Y cuando el trabajador empobrecido grita su protesta, es reprimido brutalmente por quienes debieran defenderlo."

"De muchos otros problemas e injusticias podríamos hablar —agrega— pero lo expuesto es ya suficiente para demostrar que en el Perú 'ha sido construido un sistema que considera el provecho como el motor esencial del progreso económico, la concurrencia como ley suprema de la economía, la propiedad privada de los medios de producción como un derecho absoluto, sin límites ni obligaciones sociales correspondientes'."

Los sacerdotes "queremos proceder con sinceridad y exigimos también a nosotros mismos lo que pedimos a los demás. Confesamos que llevados de las necesidades económicas de nuestras obras pastorales o

situacionales hemos encubierto la verdad, hemos caído en la inacción y hemos incurrido en la acepción de personas" que son denunciadas en el pasaje bíblico cuando dice que se da preferencia al rico postergando al pobre.



"Se Necesitan Cambios Profundos y Urgentes . . ."

Luego solicitan a la Jerarquía una urgente orientación post-conciliar; a los sacerdotes la "seria reflexión de los problemas del Perú".

la participación en la pobreza de la vida del pueblo y la defensa con toda decisión ante la explotación.

La declaración de los sacerdotes peruanos como con la rápida y entusiasta adhesión del arzobispo de Lima y primado del Perú, cardenal Juan Landázuri Ricketts, quien la consideró muy positiva y señaló que compartía "sus preocupaciones por realidades materiales que no debemos suslayar."

Dijo que "confortan sus palabras de sincera confesión, su voluntad de corregir errores y deficiencias; su determinación a no omitir esfuerzos para lograr que las personas sean más iguales y más felices; para elevar a un nivel de vida verdaderamente humano a todos, en especial al campesino y al indio; para desterrar el hambre, la ignorancia y la miseria, que son las formas más graves de injusticia social."

"El Perú —dijo después— necesita cambios profundos y urgentes que solo serán posibles si todos actuamos con responsabilidad y honestidad, dentro de un auténtico cristianismo."

Los pronunciamientos, tanto del grupo de sacerdotes peruanos como del cardenal Landázuri Ricketts, fueron formulados en momentos en que el país se estremece a medida que crecen las revelaciones en torno a un millonario contrabando en donde están comprometidos ex Ministros de Estado, diputados, altos jefes de aduanas y de la Policía de Investigaciones. El Estado ha dejado de percibir por concepto de derechos, como consecuencia del contrabando, una cantidad que bordea los 250 millones de dólares, según estimó el Presidente de la Cámara de Diputados.

cine guía

Por Alberto Cardelle

TOWER: "The Sand Pebbles" — El cañonero norteamericano "San Pablo" cumple una misión protectora y de vigilancia en los Mares de la China y se ve envuelto en la revolución China de 1926. En "The Sand Pebbles," su director, Robert Wise, ha logrado una excelente ambientación de la confusa China de los años 20 con alusiones a hechos de actualidad. Wise quiere hacer notar el respeto que merece cualquier raza y el territorio donde habita, no importa sus costumbres y cultura. La actuación del expresivo Steve McQueen, sobre la que descansa casi

todo el film, es magnífica. "The Sand Pebbles" es una película realista, y al igual que la anterior realización de Wise "The Sound of Music," el espectador no siente la duración. Clasificación moral: mayores (A3). TIVOLI: "El mundo loco de los jóvenes" — Película de intriga, donde se combina el drama con la comedia en un ambiente juvenil. Todo el argumento solo sirve de pretexto para la presentación de números musicales. Clasificación moral: mayores (A-3). ESSEX: "El Barbaro y la Gheisa". — Intérprete John Wayne. Director John Huston. Clasificación moral: todos (A-1).

Sobre Cuba y el Exilio Hablará el P. McCarthy

"Exodo Cubano" será el tema de la primera de una serie de conferencias que durante la primavera se ofrecerán en el Biscayne College organizadas por la fraternidad Sigma Phi Omega. El martes, 2 de abril, a las 7:30 p.m., en el Carroll Hall del Biscayne College el Padre Edward J. McCarthy, O.S.A., presidente de ese

alto centro de estudios, hablará sobre Cuba. Antes de su designación como presidente del Biscayne College, a la fundación de ese plantel en 1962, el Padre McCarthy fué rector de la Universidad Católica de Villanueva en La Habana esta que esta fué confiscada por el régimen comunista. El Padre McCarthy vino a Miami en el otoño de 1961, después de habersufrido pri-

sión política en Cuba. El doctor José Villalobos, graduado de la Escuela de Derecho de la Universidad de Villanueva de La Habana, actualmente trabajando con la cadena de tiendas Sears de Miami, presentará películas tomadas en Cuba en 1959 y hablará sobre "El Impacto Económico y Social de los Cubanos en Miami."

?Un Gomulka en Cuba?

Una de las peculiaridades principales del cubano es su nobleza. Configura esa nobleza, una forma jovial de vida. Un cubano serio es una paradoja. A través de su nobleza, el cubano es servicial, amable, cortés, presto siempre a ayudar.

Recuérdese el caso típico de Cuba que cuando un nativo o extranjero le preguntaba una dirección a un cubano, este se desahacia dándole todas las indicaciones para que no se perdiera. Y hasta a veces lo acompañaba a pie o en su auto, hasta a pie o en su auto, hasta el lugar solicitado. Y si el individuo trataba de pagarle económicamente el favor, el cubano se disgustaba.

Recuérdese también el modo de ser afable del campesino cubano que siempre invitaba al recién conocido a bajarse del caballo a tomar una tacita de café en su bohío. Estas características peculiares del cubano que configuran su nobleza lo han llevado a veces hasta olvidar los momentos más trágicos de su historia y sus actores. Pero tal no debe ocurrir en el futuro de Cuba.

El cubano, en una patria libre, soberana e independiente, debe estar muy conciente que aquellos que vayan a regir sus destinos posean un pasado bien acreditado de acciones de amor a la libertad y a la democracia. Cuba no se puede permitir un nuevo engaño, otra gran estafa. Y podría suceder. Tal hecho pudiera darse en el conocido caso de Anibal Escalante quien recientemente fuera condenado por el régimen rojo de la Habana en 15 años de prisión por una supuesta conspiración. Se ha reportado

que Escalante tiene un pasado bien definido de comunismo y de ser un discípulo aventajado de la Unión Soviética.

Siguiendo la línea marxista, Escalante acusó en 1962 a Castro de promover el culto a la personalidad en contra de los mejores intereses del comunismo internacional. Y fue enviado a Checoslovaquia. Ahora, en 1968, Escalante fue acusado nuevamente por Castro de promover una conspiración en la cual ni aparecieron armas, ni folletos, ni escritos como evidencias contra el régimen de la Habana. Simplemente el dicho de Castro y sus secuaces. Entonces, Escalante fue condenado a 15 años de prisión.

Esta es la situación con la que hay que tener mucho cuidado para no confundirse porque ahora Escalante pasa a la categoría de preso político del castrocomunismo. Pero ello no le puede dar una patente de corzo de demócrata para que una vez caído el castrocomunismo Escalante pudiera ostentar posiciones directrices en la Cuba del futuro.

Wladyslaw Gomulka, quien fue y es reputado como comunista fue sacado de la cárcel de Polonia después de cumplir cuatro años de prisión política y fue puesto a dirigir el país. La experiencia ha mostrado que Gomulka jamás se ha separado de la línea soviética.

Por su parte, Escalante fue y es reputado como comunista, seguidor de la línea moscovita. La nobleza del cubano debetener mucho cuidado de no ser sorprendida para que no surja la posibilidad de convertir a Escalante en un Gomulka de Cuba.

Crisis

Había un juez que una vez le preguntó a un abogado que haría si tenía las pruebas a su favor y la ley en contra. El abogado respondió que hablaría sobre las pruebas y golpearía fuertemente la mesa.

Entonces el juez volvió a preguntarle que haría si tuviera la ley, pero no las pruebas a su favor. A lo que el abogado respondió que hablaría de la ley y golpearía fuertemente la mesa.

Y finalmente el juez inquirió que si no tenía ni la ley ni las pruebas a su favor, que haría? A lo que el abogado respondió: "Golpearía fuertemente la mesa".

Tal luce ser el caso de Fidel Castro en la isla mártir de Cuba.

Durante meses y hasta años, Castro ha estado manteniendo una teoría emocional de titulados ataques, invasiones contra su régimen y todo tipo de posibles agresiones para mantener un estado de agitación en las líneas del pueblo. Todo con que finalidad? Oscurecer, eclipsar, disminuir o tapar las grandes necesidades que iba experimentando el pueblo a través del desgobierno rojo de la Habana. Y con la confusión evitar que la atención se concentrara en su contra y en sus desmanes.

Como ejemplos que sustentan esta tesis pueden citarse las diferentes alertas militares que ha emitido Castro en los años anteriores, poniendo en pie de guerra a

toda la isla, a un costo inapreciable de combustible, esfuerzos y dinero, haciendo que se cavaran trincheras y colocando los cañones a lo largo del Malecón apuntando hacia el norte para combatir a los supuestos invasores.

Pero estas advertencias de Castro nunca cristalizaron en realidad. Y el balance material de las mismas fue calles rotas en la isla por el peso de los tanques y cañones enmohecidos por la erosión del salitre. Como dijo Covey T. Oliver, Subsecretario de Estado Norteamericano para asuntos Latinoamericanos: "Castro le está tomando el pelo a los demás."

En la actualidad Cuba está viviendo probablemente uno de sus momentos más críticos en el sentido de abolición absoluta de la libertad, acompañada de la mayor escasez de los artículos de primera necesidad.

En situaciones análogas Castro en el pasado ha tratado de provocar ficticiamente algún incidente nacional o internacional para distraer la atención del pueblo y sus espectadores.

En los momentos de mayor crisis Castro ha evitado la actitud defensiva y ha tratado de ponerse a la ofensiva.

Es que como decíamos antes, como aquel abogado que no tiene ni la ley ni las pruebas a su favor, solo le queda el recurso de formar escándalo golpeando la mesa.

Normas Litúrgicas Para Semana Santa

Los siguientes lineamientos para la Semana Santa fueron anunciados por el Padre René H. Gracida, director de la Comisión Litúrgica Diocesana, con la aprobación del Obispo Coleman F. Carroll.

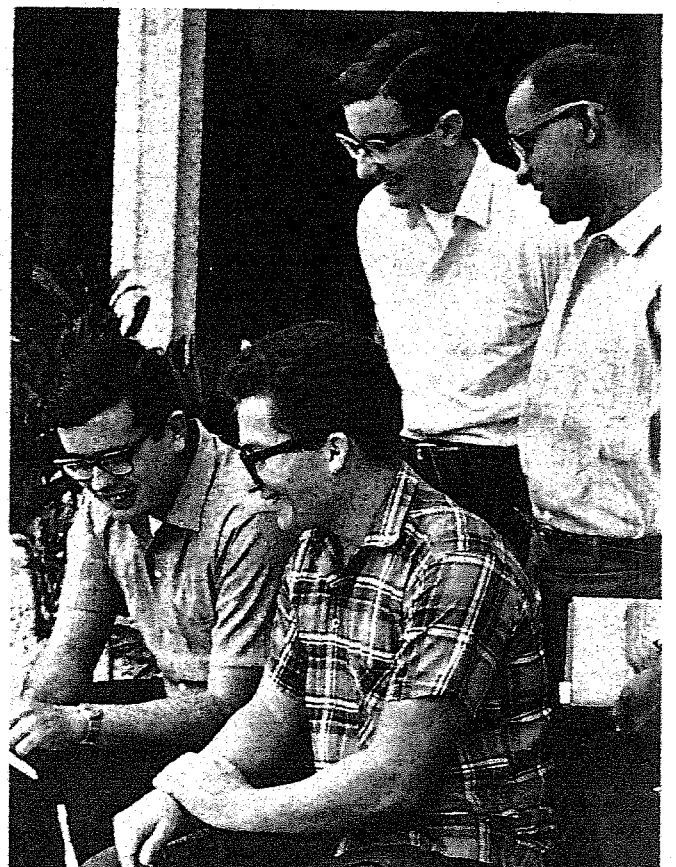
1.—Deben programarse misas vespertinas en todas las parroquias durante la primera y segunda semana del tiempo de pasión.

2.—Además de la misa simple permitida en la mañana del Jueves Santo, de acuerdo con las necesidades pastorales en nuestras mayores parroquias, se permitirán dos celebraciones de la misa vespertina de la Cena del Señor. La primera de estas celebraciones no debe comenzar antes de las 4 p.m. La segunda, solemne, celebración no debe comenzar después de las 8 p.m. y debe ser misa concelebrada.

3.—El Viernes Santo, además del solemne servicio litúrgico de la Tarde de la Pasión y Muerte del Señor, que debe comenzar entre el mediodía y las 2 p.m., debe ofrecerse una simplificada celebración vespertina del mismo solemne servicio litúrgico, comenzando entre las 6 y las 8 p.m.

4.—Las restricciones en la distribución de la Sagrada Comunión fuera de las misas el Jueves Santo, el servicio litúrgico el Viernes Santo y la Vigilia Litúrgica del Sábado Santo, que han estado en efecto desde 1957, permanecen en efecto este año.

5.—Aun cuando el momento ideal para la celebración de la Vigilia Pascual debe ser tarde en la noche del sábado, a fin de que la misa solemne de la Vigilia pueda comenzar poco después de la medianoche se permiten otros dos horarios: la vigilia puede comenzar más temprano en la noche del sábado, pero nunca antes de las 8 p.m. Así también puede celebrarse en la madrugada del domingo, comenzando solamente a las 5:30 a.m.



Marzo es el mes de las vocaciones. Y Miami ha visto llegar a sus dos seminarios numerosas vocaciones de distintos países de Latinoamérica. Aquí estudian seminaristas cubanos y puertorriqueños, hondureños, nicaragüenses y de otras nacionalidades. En la foto, Juan Rodríguez, Héctor Luciano y Jaime Franco, de Puerto Rico, con Jose Nickse, de Cuba, estudiando en el Seminario Mayor de Miami.

Primer Año de Cooperativismo en Miami

"El Cooperativismo Libra de Lucro a los Necesitados"

Por Gustavo Pena Monte

Hace un año un grupo de hombres y mujeres enamorados del ideal cooperativista se decidieron a organizar aquí una cooperativa. Enseguida contaron con el respaldo decidido del Padre Emilio Vallina y en los locales de la parroquia montaron sus oficinas, celebraron sus reuniones, recibieron ahorros e hicieron préstamos.

Cuando comenzaron el 10 de enero de 1967 eran sólo 35 miembros con un capital por concepto de ahorro de \$550.58. Hoy cuenta la cooperativa con un centenar de miembros y un capital que asciende a 2,352.39. En este su primer año ha concedido préstamos por valor de \$2,320.

"Estos son hechos económicos que demuestran que la empresa cooperativa da resultado y ha prendido en nuestra comunidad parroquial," dice la doctora Angelita Esparraguera, secretaria de la organización. "Lo primero no es de extrañar, pues el cooperativismo ha triunfado en todos los países a que ha sido llevado, y no por expertos, sino por gentes necesitadas que han visto en él una puerta abierta en sus necesidades."



Angelita

En un área mayoritariamente integrada por exiliados cubanos, la palabra cooperativa sonaba tabú a muchos. El cooperativismo democrático no era conocido en la Cuba precastrista y fue el régimen comunista el que puso de moda la palabra con sus comunas controladas por el estado, muy distintas al cooperativismo democrático.

Ramon Rasco, Angelita Esparraguera, Jose Campos, se dieron a la tarea de dar a conocer el "genuino cooperativismo democrático, de profunda raíz cristiana, que prende como la buena semilla del Evangelio, solo necesita de brazos que transmitan el mensaje, mensaje de amor entre hermanos."

El único deber que tiene el cooperativista es asistir una vez al año a la asamblea, elegir sus directores y enviar semanal o mensualmente su ahorro personal, de acuerdo con sus posibilidades.

La otra vez que el cooperativista va a su cooperativa, explican los dirigentes de la organización, es cuando tiene el corazón atenazado por la angustia de un pago o por la cuenta de un hospital, o por el gasto imprevisto de una familia que crece y con ese dolor de sentirse desamparado toca a las puertas de su cooperativa y encuentra allí un grupo de hermanos que le ayudan a resolver el problema.

"Eso es el cooperativismo —interviene Angelita Esparraguera— vínculo común de afectos, de hermanos en un mismo ideal, que se reúnen para juntos resolver sus problemas, para que mediante el ahorro aprendamos a resolver nuestras necesidades económicas, sin tener que extender la mano pidiendo una caridad, o lo que es peor, cayendo en manos de personas que especulan con el dolor ajeno prestando dinero a un elevado interés o cayendo en entidades de financiamiento que si resuelven el problema, pero buscan su ganancia." El cooperativismo no tiene afán de lucro. Según in-



Rasco

forma el doctor Rasco, presta a un 1% decreciente mensual sobre la cantidad que se está adeudando, no la que se adeuda al principio. El cooperativista además disfruta de las utilidades de la cooperativa y es un miembro más de esa empresa económica.

"En el cooperativismo tanto valor tiene el que tiene ahorrados setenta y cinco centavos como el que tiene 300 dólares. El vale por lo que intrínsecamente es: un ser humano. Para los que militamos en una cooperativa parroquial este concepto va más allá, es nada menos que un hijo de Dios. Para nosotros no hay diferencia entre los hombres, ni políticas, ni raciales ni religiosas. Todos somos iguales porque todos somos, querrámoslo o no, hermanos que se unen por un vínculo común, entre nosotros, hermanos por Cristo.

Ramón Rasco fue reelecto presidente de la cooperativa para este año y el ha planteado una meta para este periodo. Cuadruplicar el actual número de miembros. Es decir, llegar a los cuatrocientos cooperativistas.

Español Misas Dominicales

- ST. KIERAN, Assumption Beach, 6 p.m.
- Academy-1517 Brickell Ave. ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12 p.m., 7 P.M. 12:55 y 6:30 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

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Shared Time Idea Legal, Justice Official Declares

HARRISBURG, Pa. — (NC) — The Pennsylvania Department of Justice has ruled that there are no legal bars to shared-time education of private school pupils in public schools.

Deputy Atty. Gen. John P. McCord, who issued the opinion at the request of state Superintendent of Public Instruction David H. Kurtzman, said the only requirements which must be met are the consent of the local public school board and the payment of tuition "at the regularly established rate."

McCord cited a 1949 law which states that "No pupil shall be refused admission to the courses in these additional schools or depart-

ments by reason of the fact that his elementary or academic education is being or has been received in a school other than public school..."

He added, however, that shared-time arrangements must "of necessity be subject to the guidelines promulgated by the Department of Public Instruction."

5 Personals

COUPLES

Needed who are interested in home care of children. Contact Dr. Ben Sheppard, Catholic Welfare Bureau 1325 West Flagler St. Miami, Fla.

Elderly widow wishes to share her Coral Gables home with same 445-6877-448-7141.

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5 Personals

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12 Instructions

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AS FORMER general secretary of the U.S. Catholic Conference, Bishop Paul F. Tanner of St. Augustine, welcomed laymen named to the new Public Information Board of the U.S.C.C. He is shown, center, with David Waters, State Dept. Office of Public Affairs, and Robert McCloskey, also of the State Department, left; and Stephen McCormick, vice president, Mutual Broadcasting Co., and Marvin Arrowsmith, assistant bureau chief of the Associated Press, right.

Bishop Tanner Installed

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all. Only as a group— as a Church united and growing in Christ can we hope to show forth to all men the rich truth of God's promised kingdom."

Bishop Tanner also praised his predecessor as a "far-sighted builder of churches, schools, institutions of mercy; an educator of children, adolescents and adults; but above all a father, especially to his priests" and promised to do his best to continue the traditions of the late prelate.

Two Cardinals and a large delegation of members of the U.S. hierarchy were present for the ceremonies, which were followed by a luncheon and reception at the George Washington Hotel, Jacksonville, where Archbishop Dearden was the principal speaker.

Relatives of Bishop Tanner present included his three sisters: Mrs. John Murphy, LaCrosse, Wis.; Mrs. Frederick Norman, Lombard, Ill.; and Mrs. Laura Sitter, Napa, Calif.



Bishop Paul F. Tanner

Pope Arranges Full Schedule For Holy Week

(Continued from Page 1)

audiences and public appearances have been cut to a minimum.

Holy Week ceremonies begin with major ceremonies in St. Peter's on Palm Sunday, April 7.

On April 11, the Pope will preside over Holy Thursday ceremonies at St. John

Lateran's Basilica, and on Good Friday, he will return to St. John's, which is his cathedral as bishop of Rome, for the Liturgy of the Cross. At 9 p.m. the same night, he will take part in the Way of the Cross procession at the Colosseum, a public outdoor ceremony in which Pope Paul has taken part ever since his

election as Pope.

On Holy Saturday, the Pope will preside over ceremonies at St. Paul's outside the Walls.

On Easter Sunday, he will celebrate Mass on the steps of St. Peter's at 11 a.m. and then go up to the main balcony of the basilica to give his traditional blessing "Urbi et Orbi"—to the city of Rome and to the world.

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