

# Bishops Of Florida Score 'Liberal' Abortion Bill

The movement for public approval of abortion was described this week by the Archbishop of Miami and Florida's Bishops as "only one manifestation of a dehumanizing process that seems to infect our age," as proponents of "abortion on demand" attempted to resurrect the liberalized abortion bills killed in the 1967 session of the Florida Legislature.

Archbishop Coleman F. Carroll, Bishop Paul Tanner of St.

Augustine, Bishop Charles B. McLaughlin of St. Petersburg, Bishop William D. Borders of Orlando, and Auxiliary Bishop John J. Fitzpatrick of Miami, acting through The Florida Catholic Conference, issued the joint statement reminding citizens that they have a "civic duty" to raise their voices "against that which strikes at one of the most fundamental principles upon which this government is founded."

As The Voice went to press the liberalized abortion bill had cleared the General Legislation Committee of the House of Representatives. A similar bill had gained approval by the Senate Health, Welfare and Institutions Committee and was sent to the Senate Judiciary Committee.

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## Church In Cuba

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GOVERNMENTAL REPRESSION reduced the activities of the Church in Cuba, but slowly over the past ten years, the Church has emerged in the face of hardships.

Your Voice Is Needed  
On The Abortion Issue

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## U.S. Bishops' Meeting Hears Warning About Peril Of '2 Americas'

Bishops of the United States participating in the Spring meeting of the National Conference of Catholic Bishops heard Cardinal-designate John F. Dearden of Detroit define the Church as a community formed by persons and received a warning from Cardinal-designate John J. Wright of Pittsburgh that the nation may well be headed toward two Americas, in terms of race or poverty, unless the living and educational standards of minorities are upgraded.

Cardinal Dearden, NCCB president told the meeting that the promise of the future lies particularly in two areas: "Persons and what we think of them; how to meet our responsibilities to them."

The two nations, which he described as a possibility, would be according to Cardinal Wright, either one white and one black, or "in terms of poverty, one desperately poor and one affluent, without reference to color."

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# THE VOICE

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## Consistory Now Slated April 28

VATICAN CITY — (NC) — The Holy See announced the schedule of the forthcoming consistory in which Pope Paul VI will create 33 new cardinals.

The secret consistory will meet at 10 a.m., on April 28. The consistory for the imposition of the cardinals' birettas will take place April 30 at 6:30 p.m. in the Sistine Chapel.

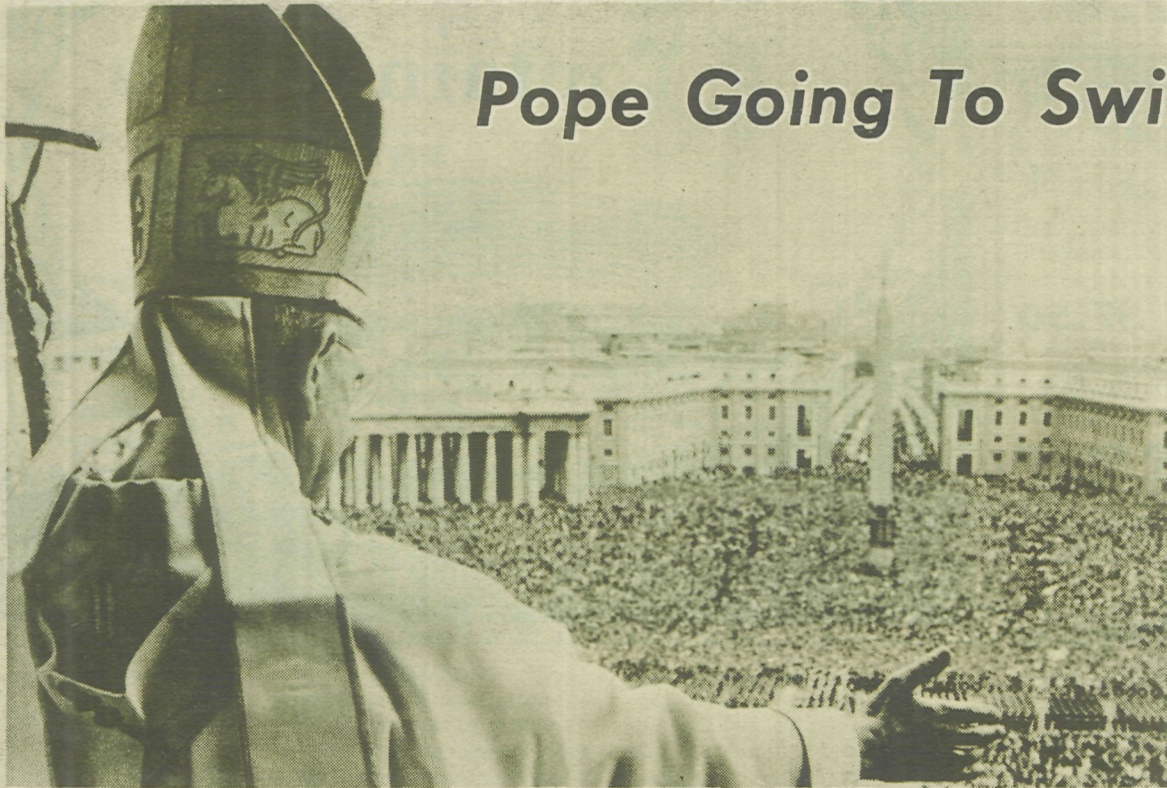
On May 1, at 10 a.m., the Pope will concelebrate Mass in St. Peter's Basilica with the new cardinals and give them their rings.

### INSIDE

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## Pope Going To Switzerland

Pope Paul VI announced Wednesday that he will go to Geneva, Switzerland early in June at the invitation of the International Labor Organization which is observing its 50th anniversary.

The trip will be the seventh made by the Pope outside the country since he became the spiritual head of the world's Catholics six years ago.

At left, the Pontiff is shown imparting his traditional blessing "Urbi et Orbi," "To the City and the World," from the main balcony of St. Peter's Basilica on Easter Sunday.

## Twelve Priests Will Celebrate Gold And Silver Anniversaries

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### Pope Urges World Observance

## Archbishop's Mass To Mark Day Of Prayer For Vocations

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the VOICE

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



## Abp. Carroll Urges Generosity Migrant Missions Collection Sunday

My Dearly Beloved in Christ:  
I am writing to you today concerning a particularly crucial problem in the Archdiocese of Miami, namely the plight of migrant workers.

There are in the Southern half of Florida literally tens of thousands of persons who because of unfortunate circumstances are unequipped by education or training to do any work other than fruit and vegetable picking. Their earnings remain at the bottom of the wage scale, and very often they must pay half their salaries for rent, and this to live in miserable shacks surrounded by filthy squalor beyond their control. Recently, after visiting several migrant camps, a United States Senator exclaimed that "most of the cattle and hogs in America are better fed and sheltered" than these people are.

At present the Archdiocese of Miami is attempting to care for the migrant laborers and their families through parishes or missions in Homestead, Naranja, Delray Beach, Belle Glade, Pahokee, Clewiston, Moorehaven, Immokalee and Labelle.

Eight priests are involved in this work. So much, however, remains to be done, both spiritually and materially, to assist these unfortunate ones. Practically all of our existing facilities should be greatly expanded, yet it remains difficult merely to maintain what we have now. New missions are needed in several places, one especially in the area west of Pompano Beach.

My dear people, by comparison you are all indeed wealthy. It would be incomprehensible to me were you to refuse to acknowledge the real human need which exists among migrant laborers and not lend your support to them. It would also be out-of-character for you to do so in view of the great generosity with which you have responded to my appeals for other worthy causes.

I am, therefore, appealing to you on their behalf to be generous in contributing toward our Migrant Workers Mission Collection which will be taken up next Sunday. Moreover, I am calling upon each and every one of you to give both your prayers and your support by all the means available to you as citizens, to help them better their conditions.

Please be assured of my gratitude. May God bless you for the help you will give to meet the spiritual needs of these people — the poorest of the poor!

Sincerely yours in Christ

*Coleman J. Carroll*

Archbishop of Miami

# Bishops Call Abortion Dehumanizing

While proponents of Florida's proposed liberalized abortion bill now in the Legislature expressed optimism, Florida's Archbishop and Bishops warned in a joint statement that the "movement for public approval of abortion is only one manifestation of a dehumanizing process that seems to infect our age."

Recalling that at a recent public hearing on the bill, one of the witnesses stated, "for reasons it holds secret, the Catholic Church fights the abortion legislation throughout the country," the prelates declared that they felt that their statements in opposition to the bill were "self-ex-

## Abp. Carroll Warns On Morality Crash

As the joint statement of Florida's Archbishop and Bishops was read at Masses in churches and chapels throughout the Province of Miami last Sunday, Archbishop Coleman F. Carroll spoke to the congregation of St. Mary's Cathedral emphasizing the moral problems generated by the proposed liberalized abortion bill.

Pointing out that birth control has already met with approval in some quarters of society, the Archbishop outlined the immorality which led to the decline and fall of the Roman empire and drew a parallel to the decrease of moral values in today's society.

A natural follow-up to birth control is toward a more liberalized view of abortion, the Archbishop explained, reminding the faithful that the bill now before the Florida legislature would permit abortion to be performed at any time after conception until the time of birth.

A natural progression of this thinking, he added, might be that "if you don't like the child after he is born, get rid of him!"

In addition, the proposed "Death With Dignity" bill, some legislators seem to think, would presumably

planatory," but if the reasons "seem secret to some, or if the question still exists," they are responding.

And preaching at St. Mary's Cathedral last Sunday, Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, which includes the State of Florida, told the congregation that he was fulfilling his obligation as a teacher in pointing out the moral problems generated by the liberalized abortion bill; and outlined the immorality which preceded the decline and fall of the Roman empire, drawing a parallel to the decrease of moral values in today's society.

### SPECIES OF HOMICIDE

The statement issued through The Florida Catholic Conference, Inc. said, "In a nutshell we are opposed because, as the laws of civilized society have proclaimed since time immemorial, abortion is a species of homicide. Dress it up in pretty words, emote about a few hardship cases, or rationalize over it however much we like, the ugly fact remains that abortion does terminate life."

They defined the "dehumanizing process" as "a process which makes it so easy to decide that some of us are not human, or, if human, that we are inferior types to be subdued or eliminated for the good of others, or because we are inconvenient or bothersome to people whose rights are judged to be superior. This is the kind of logic that has been employed historically to gain popular acceptance of all sorts of wrongful acts — lynching, racial injustice, wars of aggression, genocide, euthanasia. And it is the logic behind the abortion movement," the bishops stated.

"The political question here is whether the state possesses the rightful power to sanction or delegate to anyone the right to terminate innocent life. If so, from whence does it derive such power?" Florida's prelates asked.

Officers of The Florida Catholic Conference, Inc., namely, Archbishop Coleman F. Carroll, president; Bishop William D. Borders of Orlando and Bishop Charles B. McLaughlin of St. Petersburg, vice presidents; Bishop Paul F. Tanner of St. Augustine, treasurer; and Auxiliary Bishop John J. Fitzpatrick of Miami, secretary, reminded that the first utterance of the U.S. as a nation was a declaration that all men are "endowed by their Creator with certain inalienable rights, and that among these are LIFE, liberty and the pursuit of happiness."

The statement added that it was recognized by the nation's founders "out of bitter experience" that the first

(Continued on Page 28)

## Temperature-Rhythm Method Reliable

CHICAGO — (NC) — The efficiency of the body temperature rhythm method of family planning and the progress of efforts to block relaxed abortion laws were the main topics discussed at the Fourth International Symposium of Life, Rhythm and Abortion here.

Two obstetricians upheld the reliability of rhythm by

the basal body temperature (BBT) method, citing records scarcely bettered by such artificial methods as the pill, loop, and others.

Dr. Peter Bartzan, of Duluth, Minn., cited "system failure" of only 1.5 pregnancies per 100 "woman years" of recorded use in a group of 296 women who followed his instructions for the BBT method.

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# 'Exercise' Of Authority Queried, Prelate Says

HOUSTON — (NC)— Most often today, said Cardinal-designate John F. Dearden of Detroit at the opening session of the National Conference of Catholic Bishops meeting here, "it is not authority that is questioned but the way in which authority is exercised."

"And it is one of the basic realities of our time that in the Church as in other institutions, if authority is to retain its credibility, it must function in a manner different from that of the past," he continued.

He said the promise of the future lies particularly in two areas: "Persons — and what we think of them; how to meet our responsibilities to them."

He said that "in the Church our concerns with persons. They form the community that is the Church . . . they, not institutions, are our concern. Their anguish and their concerns are ours . . . if the tone is strident or complaining, if the words are rude of demanding, somehow we must try to pierce through the trappings to the reality that underlies them."

"All too often the criticism of an outmoded structure leads step by step to a rejection of all structure and ultimately to a rejection of the Church itself. But there must be a standard or guideline for this reappraisal: the teachings of Christ and the good of His people," he added.

Then he said: "Beyond that it demands the setting up of procedures that will involve many persons in the decision-making process . . . it entails no dilution of authority, no abandonment of authority. On the contrary it means a more intelligent exercise of authority through the collaboration of those who with us are the Church."

He emphasized that "the Church in the United States is strong and vigorous, grounded solidly on a living Faith and prepared to face confidently the hopes and challenges of the future."

# Prelate Warns About Possibility Of 2 Americas--Poor, Non-Poor

By BOB GILES

Courtesy Texas Catholic Herald  
HOUSTON—Unless education, employment and the housing of American minorities are upgraded, the nation "may well be headed" towards two Americas — in terms of race or poverty—Cardinal-Designate John J. Wright, Bishop of Pittsburgh warned here.

In a speech before the U. S. Bishops semi-annual Spring meeting in the Astroworld Hotel, Cardinal Wright told the prelates that the two nations, "despite all the good will," would be either one white and one black, or, "in terms of poverty, one desperately poor and one affluent, without reference to color."

Chairman of the Bishops' Committee on Social Development, the Cardinal said that race problem is, from one point of view, distinct from the poverty problem, and yet infinitely complicated by it.

## FAMILIES

He said that poverty level

families (\$3,000 to \$3,500 annual income) were approximately 70 per cent white and that the poor included such widely diverse minorities as Appalachian whites, Negroes, Mexican-American Indians and migrant workers. "Where race and poverty converge, of course, the victims are doubly burdened," the prelate explained.

In the year since the Social Development department of the United Catholic Conference was charged with the duty of reporting on progress in poverty and minority programs, "in some areas real and measurable progress has been made, in other areas we are still at the starting line," the Cardinal stated.

A recent survey showed that of 54 dioceses, 40 have programs in the field of housing — whether under direct Catholic auspices or part of an inter-faith effort, the prelate added.

## PROGRESS

He reported that educational efforts are making

the best progress to date. Pointing to the early implementation of Project Commitment in metropolitan dioceses, Cardinal Wright said, "This program develops positive, Christian attitudes in matter of inter-group relations and poverty."

## Vocations Talk Slated Sunday

"Vocations" will be the subject of panelists during the "Church and the World Today" which will be presented for TV viewers at 11 a.m., Sunday, April 20 on WCKT-Ch. 7.

Participating will be Msgr. James J. Walsh, Archdiocesan Director of Vocations; Sister Marie Therese, S.S.J., principal, Immaculata Academy; Brother Michael, C.S.C., Archbishop Curley High School; and Joseph M. Fitzgerald, K.S.G., past president of Serra International.

and it seeks to train leaders in supportive roles in community involvement."

He recognized, however, that "in all areas, the need far outdistances our efforts in the employment of our resources to date. The plain fact is that the need exceeds our resources, actual and potential."

While that fact "might explain failure to solve the problem," it does not "excuse the failure to act," Cardinal Wright added.

## 'MEREST'

What has been done in the last year makes up the "merest beginnings of programmed action in the direction of meeting new demands on the American Church in the modern world," the prelate said.

The essential mission of the Church remains, in this area, the Cardinal said "in the prophetic appeals to the conscience of the King and of the citizenry; in the sparking of motivation for the Christian to go the extra mile — the mile of charity that goes beyond the mile required by justice."

He predicted that unless the changes in education, housing and employment are implemented immediately, the "poor will become the prisoners of ghettos of the spirit more bleak and deadly than the physical slums which have been recognized for the ugly, inhuman things they are."

# Major Orders Set For 6, Saturday

Six seminarians studying at the Seminary of St. Vincent de Paul, Boynton Beach, will be ordained to the subdiaconate and diaconate during ceremonies today (Friday) and Saturday, April 19.

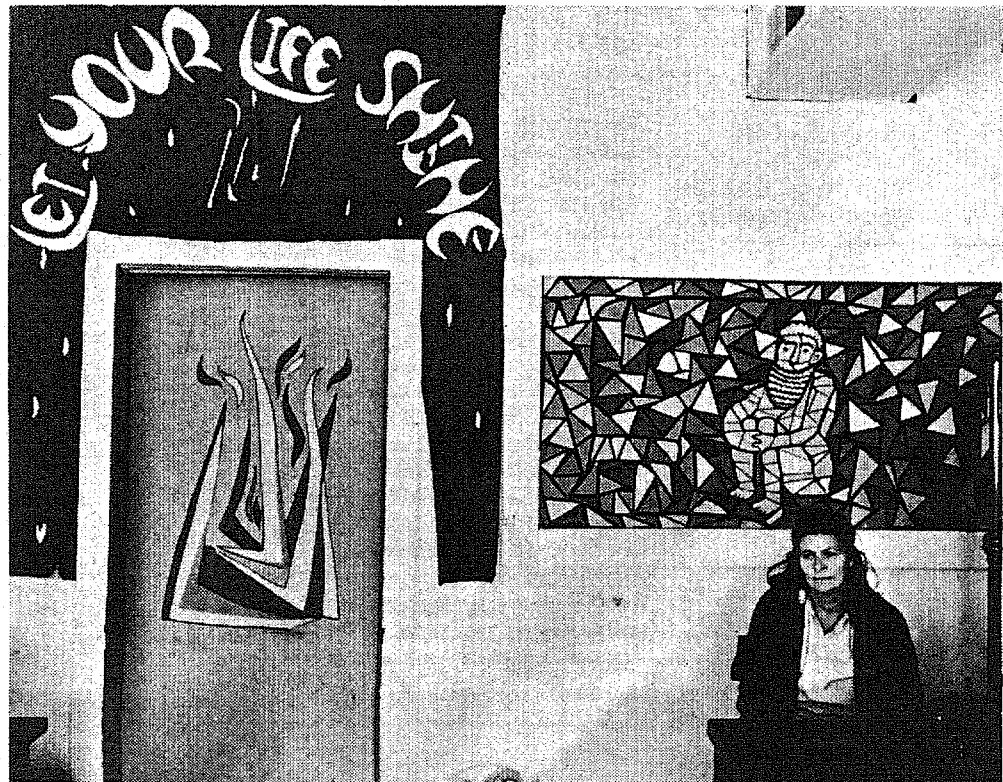
Auxiliary Bishop John J. Fitzpatrick will confer the major order of subdiaconate at 4 p.m. today in the seminary chapel. On Saturday, the Bishop will confer diaconate at 11 a.m. in the cathedral.

Ordained for the Archdiocese of Miami will be John M. Gubbins, Visitation parish, North Dade; Owen D. Henderson, SS. Peter and Paul parish; Joseph M. Huck, St. Louis, Mo.; Robert Magee, Epiphany parish, South Miami; and Ger-

ald R. Morris, Holy Rosary parish, Ferrine.

During the same ceremonies John Rodriguez will be ordained for the Diocese of Arecibo, Puerto Rico.

Minor orders will also be conferred Saturday on Robert W. Clinger, St. Mark parish, Boynton Beach; John F. Fink, Euclid, O.; William Fisher, Nativity parish, Hollywood; E. Thomas Fitzpatrick, Brea, Calif.; Gerald R. Grogan, St. Lawrence parish, North Miami Beach; Bernard Kirlin, Pittsburgh; Gerald Mellich, St. Vincent de Paul parish; Daniel Schevis, Our Lady Queen of Martyrs parish, Fort Lauderdale; and Arthur J. Venezia, Holy Name parish, West Palm Beach.



A FORMER Appalachian relaxes under psychedelic paintings — by Catholic priests — in a storefront building known as "The Bible Center" in Cincinnati's Uptown Basin. The efforts are supported by the privately-endowed Appalachian Fund, the Catholic Church and various Protestant denominations. Catholic priests who aid the Center created the psychedelic paintings. The picture at right is of Jonah in the whale's belly.

# Calls Ruling In Draft Case A Boomerang

LANSING, Mich.—(NC)—Lt. Gen. Lewis B. Hershey the Selective Service director, said here conscientious objectors, who believe they got a break from a Federal Court decision striking down parts of the draft law, could be badly mistaken.

Hershey said if the U.S. Supreme Court upholds the ruling, it could end the granting of all deferments on religious or moral grounds.

"Some people interpret this decision as meaning everyone claiming C. O. classification could be out of the draft," Hershey told a news conference.

"Well, I'm not a lawyer, but I interpret it to mean everyone would be in... because there would be no provision in the law for granting a C. O. deferment."

Hershey said he "read very closely" the decision of U.S. District Judge Edward Wyzanski of Boston, in the case of John Sisson, Jr., a Harvard University graduate. The judge, in setting aside Sisson's conviction, ruled the draft law is biased in favor of men who are religious and discriminates against atheists and agnostics.

Hensley said the judge did not suggest the government could not require conscientious objectors to fight, or draft them for noncombat service.

Hershey, who came here to address a meeting of lawyers, architects, doctors and other professional people, said the might get "scolded" for suggesting that Wyzanski's decision would end C. O. deferments.

"But the way I read it, if you take this out of the law, which you do when you say it is unconstitutional, there's no provision that vices any consideration to anyone who conscientiously objects," he said. "And to my way of thinking, that puts everybody in, not everybody out."

# 'Blues' Sung At Convention Of 1200 Catholic Educators

By WILLIAM RYAN

DETROIT—(NC)—"Our society, civil, political and religious, is seriously troubled," Auxiliary Bishop John B. McDowell of Pittsburgh told the 66th annual convention of the National Catholic Educational Association here.

"Civil disorders, undeclared and threatening wars, international misunderstandings, theological disputes, debates over authority and freedom, controversies about rights and responsibilities, the huge problem of both public and nonpublic education, the role of government at every level, parents and private enterprise in general education" are some of the problems confronting modern educators, he stated.

Some 1,200 Catholic administrators and teachers, Religious and lay, from throughout the United States, attempted to grapple with these and other matters against a background of school closings, financial crises, dwindling enrollment and shortage of teaching Religious.

Bishop McDowell, who is superintendent of schools in the Pittsburgh diocese, said the convention's theme, Catholic Education: Serving A Troubled society, "seems to hit the nail on the head. It directs our attention to certain realities of life which cannot be safely ignored and it asks us to speak in terms of these disturbing...facts."

Father Thaddeus O'Brien, O. Carm., associate superintendent of schools in the Chicago archdiocese, told a convention session "the real problem is not that our schools are troubled, but that we are not the troulbers." Only "new coalitions of power can make our schools function," he said.

Parents, teachers and students are all "demanding a part of the action," Father O'Brien said, and the job of the school administrator is to accept these demands and "effectively marshal and reorder responsibilities for the good of the school."

Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference, in keynoting the

convention, called for an equitable distribution of Church resources to give priority to the religious formation of all Catholics—not just those who attend parochial schools.

Bishop Bernardin expressed the conviction that parochial schools have been and will continue to be "an effective instrument in the fulfillment of the Church's teaching mission." It would be a "tragic mistake" to phase most of them out, he said.

"Still, if we are honest we must admit that, in an individual case, the continuation of a school could mean a disproportionate share of our talent and resources, with the result that the religious education programs for those not in Catholic schools—both children and adults—would be impaired," Bishop Bernardin stated. "In such a case, then, the decision may have to be made to deploy our resources in a radically different way."

## COORDINATION

Bishop Bernardin also

called for coordination of each diocese's total educational program through a single office. "The day is over when the educational efforts of the Church can be fragmented into separate entities, each going its own way, each fighting for its share of the Church's educational dollar," he said.

The bishop advocated that all dioceses give a full accounting of their school finances to the public; and warned that the continued maintenance of a viable system of Catholic schools will require new sources of revenue and "substantial aid from both federal and state government."

Diocesan coordinators of government programs at the convention backed up Bishop Bernardin's suggestion that Catholic schools make their financial situation public. Several said it will be a difficult suggestion to implement, however, because many Catholic administrators themselves lack hard data on their financial operations.

# Hold Meet On Relation With Jews

ROME—(NC)—Twenty-one Catholic experts on Judaism met here to discuss plans for putting the second Vatican Council's ideas on Jewish-Christian relations into fuller practice.

Results of the five-day meeting behind closed doors at the Holy Cross Congregation's generalate were not made immediately public, pending a full reading by the Vatican Secretariat for Promoting Christian Unity. The meeting was sponsored by the secretariat's section on Jewish-Christian relations.

A communique issued at the end of the meeting said the discussions "revealed how the post-Vatican Council experience in various countries can already form a practical basis for discerning conditions for a profitable encounter on the part of both Christians and Jews."

The communique, referring to "the results of theological and historical studies since the council," cited in particular "the appreciation of the Jews as they continue to see and understand themselves."



# Sign Contract Aiding 'Hard-Core Jobless'

A \$1.2 million contract to aid hard core unemployed in Dade County was signed late this week and will provide seed money for the establishment of a job training center to fill 361 job slots with 18 Greater Miami firms.

The contract between the Department of Labor and the Greater Miami Chamber of Commerce was signed on behalf of the 18 firms which have made the job commitments to the National Alliance of Businessmen's Jobs program.

The agreement included a subcontract with Philco-Ford Educational and Technical Services to set up adequate training facilities within 60 days.

The 361 job slots, under conditions of the contract, will be filled within two years beginning March 26 of this year.

The cross section of Dade firms has promised job slots ranging from material handling to clerical work, route sales to lumberyard jobs.

All jobs were approved by the Department of Labor on the basis of the upward mobility built into them, reported John Moulthrop, activities director of the Chamber's Community Affairs Action Committee.

Job candidates should apply to the Florida State Employment Service and will be certified as hard core

unemployed, Moulthrop said.

Candidates must be either disadvantaged, from a minority group, handicapped, under 21 or over 45 years old, Moulthrop added.

The contract came as the result of efforts of the Jobs program of the National Alliance of Businessmen, which currently has 35 job solicitors working throughout Dade County seeking employment opportunities for the hard core unemployed.

An advertisement appearing in the Voice today and at other times in the Miami daily newspapers, makes an appeal for more commitments for job openings from employers, large and small.

Moulthrop said further contracts through the Department of Labor are hoped for, once the training center is in operation.

Any job commitments made by employers to the Chamber or the NAB can be handled in various ways and are sorely needed, Moulthrop said.

The present \$1.2 million contract will provide for pre-vocational training, orientation to the world of work, minor medical and dental assistance, child care for women job candidates and a sensitivity program for supervisors, as well as the training center, Moulthrop said.

## Workshops Scheduled To Build Brotherhood

A conference aimed at determining how the Religious in South Florida can more effectively create a moral climate of brotherhood is scheduled Thursday April 24, in Miami.

The first annual Religious Conference is expected to be attended by more than 400 Religious and lay leaders of many faiths.

The conference, sponsored by the Community Relations Board of Dade County, the National Conference of Christians and Jews and the Greater Miami Urban Coalition, will be held at the DuPont Plaza Hotel.

Theme of the conference is: "Mission Possible—Can the Church-Synagogue Heal the Rifts in American Society?"

The morning program will include treatments of the

theme by Dr. Edward T. Graham, Chairman of the Religious Task Force of the CRB and by Robert H. Simms, executive director of the CRB.

Archbishop Coleman F. Carroll, of the Miami Archdiocese, will deliver the invocation before luncheon. Keynote speaker at the luncheon will be Dr. Lewis Rhodes, pastor, Broadway Baptist Church, Knoxville, Tenn.

Four afternoon workshops are scheduled such that participants may select any two topics and further select one of three sections on each topic.

Registration begins at 9:30 a.m. A \$3.50 donation covers luncheon and refreshments. Panel discussions and a film will supplement the program.

## Auction Funds Mean Go-Go For Students

Yankee ingenuity may be responsible for scholarship funds and travel money to allow Barry College students to study overseas and attend important conferences here in this country.

Local merchants have donated items to auction off to provide the funds.

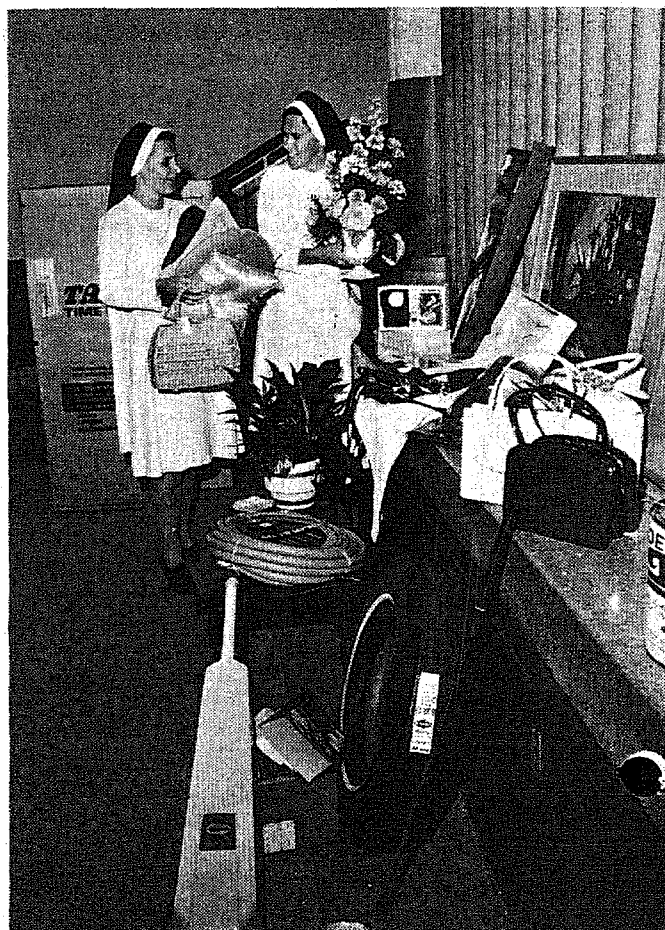
The scholarship fund auction will be held Saturday, April 19, from 2 to 5 p.m. and 7 to 9 p.m. in the social hall of the Weber House on the college campus.

Merchants have donated sporting goods, art objects, appliances, auto equipment and service, movie tickets and other items.

One purpose of the auction, according to Sister John Karen, O.P., of the biology department, is to raise funds to enable students to present findings of their research at the National Honorary Biology Convention for South Eastern College members.

The other purpose is to enable German students to continue their studies either here or abroad, according to Sister Marie Sharon, O.P., of the German department.

Without such funds, most students on work-study pro-



**AUCTION ITEMS** donated by Miami merchants are checked by Sister Marie Sharon, O.P., (left) and Sister John Karen, O.P., of Barry College. The auction is Saturday, 2 to 5 p.m. and 7 to 9 p.m.

grams could not attend conferences or study abroad.

Refreshments will be served and entertainment provided.

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## New Church For Prague

BONN, Germany (NC) —Czechoslovakian authorities have given permission to build the first new Church in Prague since the end of World War II, KNA, the German Catholic news agency, reported.

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# 12 Priests To Observe Jubilees On April 24

Three priests in the Archdiocese of Miami will observe the 50th anniversary of their ordinations and nine others will celebrate their silver jubilees during a Mass of Concelebration with Archbishop Coleman F. Carroll at 11 a.m., on Thursday, April 24 in the Cathedral.

Commemorating golden jubilees will be Father Modesto Galofre, S.P., St. John Bosco Church; Father Paul C. Heenan and Father George P. Ziemer, both of whom reside in Fort Lauderdale.

Silver jubilarians are Msgr. James J. Walsh, pastor, St. Patrick Church, Miami Beach; Father Michael Licari, administrator, St. Kevin parish; Father Brian Redington, administrator, Ascension Church, Boca Raton; Father Dominic J. Berra, O.S.A., Biscayne College; Father George Croft, O.M.I., Cardinal Newman High School, West Palm Beach; Father John F. Kiernan, S.S.J., pastor, Holy Redeemer Church; Father Charles Mallen, C.S.S.R., Our Lady of Perpetual Help Church, Opa Locka; Father John Sweeney, S.J., pastor, Gesu Church; and Father Thaddeus Augustyn, Riviera Beach.

## FATHER GEORGE ZIEMER

A native of Evansville, Ind., who was ordained for the Archdiocese of Indianapolis on June 10, 1919, Father Ziemer was for 20 years pastor of St. Mary's Church, Greensburg, Ind.

His first parochial assignment was as assistant pastor in St. Mary's Church, New Albany, Ind., and in 1925 he began his first pastorate at St. Mark Church, St. Marks, Ind.

From 1931 to 1942 he was pastor of Sacred Heart Church, Clinton, Ind., at which time he was named pastor in Greensburg.

From 1966 to 1968, Father Ziemer assisted in St. Brendan Church, Miami; and at the present time celebrates Mass in St. Clement Church, Fort Lauderdale.

## FATHER PAUL C. HEENAN

Retired from active service in the Archdiocese of Detroit, Father Heenan was ordained June 15, 1919, at Detroit and is a native of Leonard, Mich.

Following ordination he was assistant pastor at St. Mary's Church, Detroit, and later at Annunciation Church. He also served as assistant and then administrator of Holy Trinity Church, Detroit.

He then assumed his duties as pastor of St. Andrew Church, Rochester, Mich., and after nine years was named pastor of St. Andrew Church in Trenton, Mich.

Prior to his arrival in South Florida early in 1966 he was for 22 years pastor of St. Peter Church, Mt. Clemens, Mich.



Msgr. Walsh



Father Licari



Father Redington



Father Berra



Father Croft



Father Kiernan



Father Mallen



Father Sweeney



Father Augustyn

## FATHER MODESTO GALOFRE, S.P.

A Piarist Father, who was born in Albinana-Tarragona, Spain, Father Galofre was ordained in Lerida, Spain, on Sept. 21, 1919, and has been retired from active service since 1965.

In 1923 he was sent to Cuba where he was professor of science at the Escuelas Pias de Guanabacoa and later became rector of the school conducted by the Piarist Fathers.

He served as Vicar General of the Piarist Fathers in Cuba from 1955 to 1958, during which time the order established a novitiate in Havana. In 1960 he was appointed general delegate in Mexico and California and from there was named rector at the Colegio Internado de Sarria in Barcelona.

When the Piarist Fathers accepted the invitation of Archbishop Coleman F. Carroll to staff the boys division of Cardinal Gibbons High School, Fort Lauderdale, he accompanied members of his order to their first South Florida mission.

Father Galofre has doctorate degrees in natural sciences and pedagogy awarded to him by the University of Havana.

Since his retirement he has served as an assistant in St. John Bosco Church, Miami.

## MSGR. JAMES J. WALSH

A native of Philadelphia who was ordained on Dec. 16, 1914 at St. Francis Hospital, Miami Beach, Msgr. Walsh's first parochial assignment was as an assistant in St. Patrick parish where he is now pastor. Coincident with this assignment he was named chaplain at St. Francis Hospital.

Named Diocesan Director of Vocations and head of the Bureau of Information in the Chancery shortly after the then Diocese of Miami was established in 1958, Msgr. Walsh was one of the first eight priests to be elevated to the rank of Monsignor in 1962.

In addition to serving as Censor Librorum of the Archdiocese, Msgr. Walsh is also the Archbishop's Representative for Serra Clubs in South Florida, is a member of St. John Vianney Seminary Board, the Archdiocesan Radio and

Television Commission, and a member of the Archdiocesan Board of Consultants.

He also serves as chairman of the Archdiocesan Commission for the Cursillo Movement and was the first moderator of the Catholic Physicians Guild.

During sessions of Vatican Council II and the Synod of Bishops, Msgr. Walsh, editorial consultant and columnist of The Voice, provided exclusive and in-depth coverage of events.

## FATHER MICHAEL LICARI

A native of Malta, Father Licari was ordained on Sept. 23, 1944 at St. John Cathedral in Malta, where he served as secretary to the Archbishop of Malta from 1946 to 1954.

After coming to the Archdiocese of Miami 14 years ago, he was assigned to the Chancery staff and from 1965 to 1966 was chaplain of K. of C. Council No. 3652. Early in 1966 he was named spiritual moderator of the South Dade Deanery of the Archdiocesan Union of Holy Name Societies.

Father Licari has served as an assistant pastor in Jacksonville, at Sacred Heart Church, Lake Worth; St. Mark Church, Boynton Beach; and St. Mary Magdalen Church, Miami Beach.

From 1963 to 1964 he was Vicar Econome at St. Mathew Church, Hallandale; and the following year was administrator of St. Bede Church, Key West. He assumed his duties as administrator of St. Kevin Church when the parish was established in 1965.

## FATHER BRIAN REDINGTON

Ordained to the priesthood on June 3, 1944, at the Cathedral of the Immaculate Conception, Albany, N.Y., Father Redington is a native of Pittston, Pa.

Prior to his arrival in South Florida in 1963 he was an assistant chaplain at Seaview Hospital, Staten Island, N.Y., and at two mental hospitals in New York State.

From 1960 to 1961, Father Redington was a member of the faculty at Bishop Montgomery High School, Binghamton, N.Y.,



Father Galofre



Father Heenan



Father Ziemer

and from 1962 to 1963 was assistant director of the Catholic Information Center in Binghamton.

From 1963 to 1966 he was assistant pastor at St. Thomas the Apostle Church and prior to his appointment as administrator of Ascension Church was assistant pastor at St. James Church, North Miami.

## FATHER DOMINIC BERRA, O.S.A.

Now Dean of Student Affairs at Biscayne College, Father Berra is a native of Trevorton, Pa., who was ordained May 18, 1944, in Washington, D.C.

He was a Master of Arts degree from Catholic University of America; a Licentiate in Sacred Theology from the Augustinian College, Washington, D.C.; and a Doctor of Humanities awarded him by the University of Havana in 1948.

A former member of the faculties of St. Augustine High School, San Diego, Cal., and Archbishop Carroll High School in the nation's capital, he was vice-rector of the University of Santo Tomas in Havana until the Castro regime came to power; an instructor in theology and Spanish at Merrimack College in North Andover, Mass., and is now an instructor in theology and Spanish as well as tennis coach at Biscayne College.

His parochial assignments include the Church of Santa Rita in Havana and the Assumption Church, Lawrence, Mass.

## FATHER GEORGE CROFT, O.M.I.

The superior of the Oblate Fathers of Mary Immaculate who staff the boys division of Cardinal Newman High School, Father Croft is a native of Quincy, Mass., who was ordained in Washington, D.C. on June 5, 1944.

Following his ordination he was for two years pastor of St. Anne Church in Florence, S.C. He then took graduate studies at Catholic University of America which awarded him a Bachelor of Science degree in Library Science in 1947.

From 1947 to 1951 Father Croft was teacher and librarian at Our Lady of Hope Seminary, Newburgh, N.Y. He returned to Catholic University to earn a Master of Arts degree in history and was reassigned to the seminary as librarian, first assistant and dean of studies. From 1952 to 1965 he taught part time at Ladycliff College, Highland Falls, N.Y.

Following the conferring of a Master's degree in Education from Florida Atlantic University, Boca Raton, he assumed his duties as superior and principal of the boys' division at Cardinal Newman High.

## FATHER JOHN F. KIERNAN, S.S.J.

The pastor of Holy

Redeemer Church for the past nine years, Father Kiernan is a native of Everett, Mass., who was ordained on May 18, 1944, at the National Shrine of the Immaculate Conception, Washington, D.C.

A member of the Society of St. Joseph, his first parochial assignment was at St. Joseph Church, Richmond, where he was an assistant and subsequently administrator.

From 1949 until 1955 he was stationed at St. Peter Claver Church, Tyler, Tex., and from 1955 to 1960 at Holy Redeemer Church, New Orleans.

In the Archdiocese of Miami Father Kiernan served as first chairman of the Human Relations Commission. He is also a member of the Christian Unity Commission.

During his nine years as pastor at Holy Redeemer Church he has supervised the construction of a new rectory, an addition to the parochial school and in addition to the church. He also directed the building of the CCD hall in St. Philip parish, Bunche Park.

## FATHER CHARLES MALLEN, C.S.S.R.

Ordained on June 18, 1944, for the Redemptorist Fathers, Father Mallen is a native of Corona, Long Island, N.Y.

From 1950 to 1952 he was chaplain at the Newman Club at the University of Tampa and in 1954 was assigned to the Redemptorist Mission Band for missions and retreats, with headquarters at New Smyrna Beach.

In 1959 Father Mallen was assigned as assistant pastor at Our Lady of Perpetual Help Church, Opa Locka, while continuing as a member of the mission band.

He is the spiritual director of Stella Maris, an organization established in the Archdiocese for Catholic women who are legally divorced or separated from their husbands.

## FATHER JOHN SWEENEY, S.J.

Pastor of Gesu Church in downtown Miami for the past 10 years, Father Sweeney was ordained for the Society of Jesus on June 21, 1944, at St. Mary's College, St. Marys, Kansas.

He served as a student counselor and teacher at Spring Hill College, Mobile, Ala., and in 1950 was appointed president of Jesuit High School, Dallas, Tex. For three years prior to assuming his present pastorate he was a member of the Jesuit Mission Band of the Southern Province.

Father Sweeney has a Master of Arts degree awarded him at St. Louis University in 1938, and is a native of Pottstown, Pa.

## FATHER THADDEUS AUGUSTYN

A priest of the Diocese

of Superior, Wis., Father Augustyn was ordained Dec. 20, 1944, at Kenrick Seminary Chapel, St. Louis, Mo., and is a native of Chicago.

His first assignment after ordination was as chaplain at St. Mary Hospital in Superior. In 1945 he was named assistant at St. Ann Church, Somerset, Wis., and subsequently was pastor of St. Stanislaus Church, Lublin, Wis.; St. Francis Church, Spooner, Wis.; St. Joseph Church, Shell Lake, Wis.; St. Augustine Church, Harrison, Wis.; and St. Ann Church Saxon, Wis.

Father Augustyn has been a winter visitor to South Florida since 1947 and has assisted at St. Francis of Assisi Church, Riviera Beach; and St. Clare Church, North Palm Beach.

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## Clergy Meeting To Hear Of Bishops' Conference

A report by Archbishop Coleman F. Carroll on the semi-annual Spring meeting of the National Conference of Catholic Bishops held this week in Houston, Tex., will highlight a General Clergy Conference at 11 a.m., Tuesday, April 22, at St. John Vianney Minor Seminary.

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# Your Voice Needed On Abortion Issue

The proposed bill liberalizing existing abortion statutes has so far squeaked by House and Senate committees with yet another Senate committee hearing in the offing and debates in both houses likely in the near future.

As was the case two years ago, very powerful forces are at work attempting to provide legal justification for the termination of pregnancy in a wide variety of cases. Almost any situation can be envisaged in the clause "for the mother's physical and mental health," so let's face the disturbing fact that relaxation of abortion laws can mean in effect abortion on demand.

Two years ago many legislators admitted to us they had fully intended to vote in a new law until they heard the other side of the story for the first time, much of it from the pages of *The Voice*. For several months in 1967, *The Voice* presented in depth the legal, moral and medical background of the problem, along with easily foreseeable abuses which could have grave, adverse effects on our people.

This year severe pressure has been put on these same men to support the bill. Those who have in committee hearings so far declined to go along with the proposed reforms have shown great courage, because the news media today can subject them to the kind of bad publicity which can hurt a politician's career. We are confident that these men who are aware of the moral principles involved and the dangers of further dehumanizing our society will stand by their convictions and defeat this bill.

Meanwhile, in some publications such as the *Miami Herald* we see glaring contradictions in public concern. The *Herald* has been passionately concerned about the protection of the lives of alligators and other wild life in the Everglades, while just as passionately crusading for an easier method of putting to death the unborn child. There is something grossly off balance here. We are all for protecting alligators, snakes and birds — and even unborn babies, which seems so naive to abortion advocates.

The *Herald* among others, has also stressed that the present abortion statute is antiquated and therefore should be changed. Is it wrong because it is old? The command not to kill is as old as mankind, but not antiquated. The right of an unborn child to life dates back to the first pregnancy, but is as valid a right as any now defended by the Constitution of the U.S.

We urge our readers to make known their views at once to their legislators. Send a telegram or a letter, but do so today because the time is very short. And the problem is very grave.

## —Your Legislators—

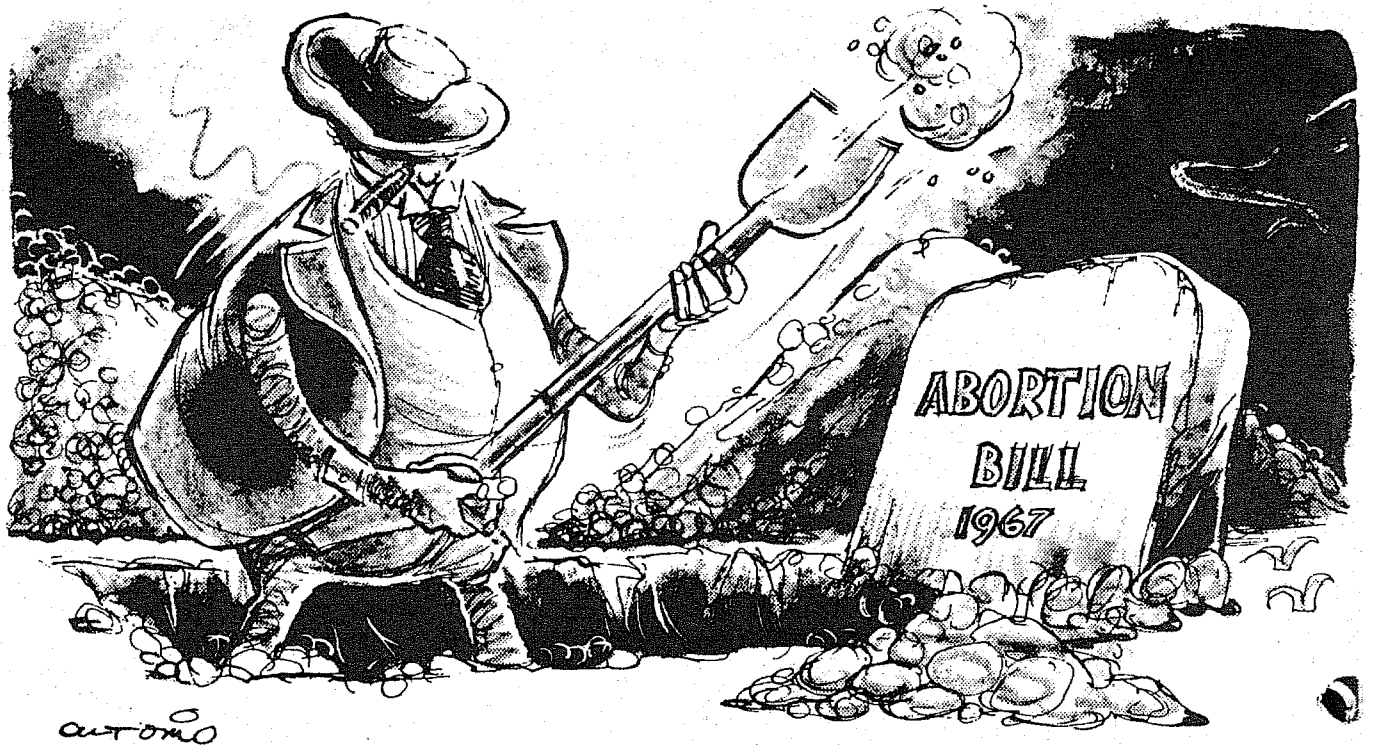
The *Voice* urges all of its readers to write and let their legislators know constituent opinion on the up-coming vote on a bill to liberalize the Florida abortion bill.

Mailing address of senators is Senate Chambers, Tallahassee; of representatives is House Chambers, Tallahassee, Fla.

Following is a list of the members of the Florida Legislature including the district and the city in which each representative resides:

- |  |  |
|--|--|
| <p><b>John E. Mathews, Jr.,</b><br/>President, Senate<br/>(S-2) Askew, Reubin O'D, Pensacola; (S-33) Balfalis, A.A., Palm Beach; (S-4) Barron, Dempsey J., Panama City; (S-3) Barrow, William, Crestview; (S-11) Beaufort, C., Jacksonville; (S-38) Bell, John W., Ft. Lauderdale; (S-6) Bishop, W.E., Lake City; (S-31) Boyd, Wilbur H., Palmetto; (S-1) Broxson, John R., Gulf Breeze; (S-28) Chiles, Lawton, Lakeland; (S-15) Daniel C., Clermont;</p> <p>(S-22) Deeb, Richard, St. Petersburg; (S-26) de la Parte, Louis, Tampa; (S-17) Ducker, John, Orlando; (S-47) Fincher, Richard, Miami; (S-34) Friday, Elmer, Ft. Myers; (S-40) Gong, Edmond, Miami; (S-18) Gunter, W.D., Orlando; (S-41) Haverfield, Robert, Miami; (S-32) Henderson, Warren, Venice; (S-44) Hollahan, George, Miami; (S-5) Horne, Mallory, Tallahassee; (S-29) Johnson, Elizabeth, Cocoa Beach; (S-14) Karl, Frederick, Daytona Beach; (S-23) Knopke, Ray, Tampa; (S-36) Lane, David, Ft. Lauderdale; (S-24) McClain, Joseph, Tampa; (S-8) Mathews, John, Jacksonville; (S-45) Myers, Kenneth, Miami;</p> <p>(S-25) Ott, T., Tampa; (S-16) Plante, Kenneth, Oviedo; (S-12) Pope, Verie, St. Augustine; (S-46) Poston, Ralph, Miami; (S-30) Ruter, C.S., Sharpes; (S-7) Saunders, Bob, Gainesville; (S-21) Sayler, Henry, St. Petersburg; (S-10) Scarborough, Dan, Jacksonville; (S-43) Shevin, Robert, Miami; (S-9) Slade, Tom, Jacksonville;</p> <p>(S-39) Stolzenberg, Chrster, Ft. Lauderdale; (S-48) Stone, Richard, Miami; (S-35) Thomas, Jerry, Riviera Beach; (S-27) Traak, Alan, Ft. Meade; (S-37) Weber, Charles, Ft. Lauderdale; (S-42) Weissenborn, Lee, Miami; (S-13) Williams, J.H., Ocala; (S-20) Wilson, Harold, Clearwater; (S-19) Young, C.W., Seminole;</p> | <p><b>Fred Schultz, Speaker,</b><br/>Florida House<br/>(H-19) Alvarez, Ted, Jacksonville; (H-31) Andrews, William, Gainesville; (H-23) Arnold, Lynwood, Jacksonville; (H-90) Baker, Maxine, Miami; (H-44) Bassett, E., Maitland; (H-107) Baumgartner, George, No. Miami; (H-57) Bevis, William, Ft. Meade; (H-85) Bird, Richard, Ft. Lauderdale; (H-60) Blackburn, R., Tampa; (H-39) Bothwell, Cecil, Orlando; (H-56) Brannen, Bob, Lakeland; (H-21) Brantley, Lew, Jacksonville; (H-84) Caldwell, George, Ft. Lauderdale;</p> <p>(H-9) Chapman, Joe, Panama City; (H-81) Clark, David, West Palm Beach; (H-93) Clark, Dick, Coral Gables; (H-55) Clark, John, Lakeland; (H-35) Conway, William, Ormond Beach; (H-119) Crabtree, Granville, Sarasota; (H-34) Craig, A.H., St. Augustine; (H-22) Crider, John, Jacksonville; (H-69) Culbreath, John, Brooksville; (H-98) D'Alamberte, Talbot, Miami; (H-67) Danahy, Paul, Tampa; (H-71) Davis, Charles, Vero Beach;</p> <p>(H-25) Dixon R., Jacksonville; (H-95) Dublin, Murray, Miami; (H-43) Earle, Lewis, Maitland; (H-6) Emore, Henton, Crestview; (H-101) Featherstone, Harold, So. Miami; (H-92) Firestone, George, Miami; (H-53) Fleece, William, St. Petersburg; (H-5) Fortune, Ed-OND, Pace; (H-40) Fulford, Bill, Orlando; (H-116) Gallen, Tom, Bradenton; (H-109) Gautier, Jeff, Miami;</p> <p>(H-45) Gibson, William, Orlando; (H-37) Gillespie, William, New Smyrna Beach; (H-33) Gleson, James, Eustis; (H-42) Gorman, William, Winter Park; (H-105) Graham, D., Miami Lakes; (H-47) Grizzle, Mary, Clearwater; (H-87) Gustafson, Joel, Ft. Lauderdale; (H-108) Harris, Marshall, Miami; (H-108) Hartnett, Robert, Coral Gables; (H-118) Heath,</p> |
|--|--|

## It's Down Here Somewhere



antonio

### TRUTH OF THE MATTER

# Professional Research Helping Find Right Kind Of Vocations Candidates

By MSGR. JAMES J. WALSH

Around the world this Sunday there will be considerable prayer and reflection related to vocations to the priesthood and religious life. Pope Paul again has highlighted the critical need for more priests, Brothers and Sisters and is seeking to involve all Catholics in the never-ending task of providing vocations for the future.



WALSH

The dimensions of the need are beginning to make an impression. However, in most places it will still be a few years before the effects of the present decline in seminaries and convents will be keenly felt.

Meanwhile it is heartening to realize that the ancient "God-will-provide"-attitude towards vocations is giving way to a "God-helps-those-who-help-themselves"-position. The sudden and mysterious decline in numbers of young men and women willing to make a lifetime commitment has stung to action those most deeply involved.

Hence, we are entering into a new era of professional research which seems likely to provide the kind of information concerning the signs of the times and candidates which can prevent many of the mistakes made in the past.

This is not to narrow down the concept of a vocation to a merely scientific study. Nor is it an attempt to turn the whole matter of acceptance or rejection of a candidate to an IBM machine. The Holy Spirit is primarily concerned in vocations, and His mysterious role will never be usurped by a computer. There cannot be a way to measure grace and its effects on young men and women who are considering the possibility of offering themselves in total dedication to Christ.

But, apart from this fundamental fact, there is an enormous mysterious area related to vocations which needs to be researched, so that the right kind of candidates can be encouraged to total service.

The Center for Applied Research in the Apostolate, known by the less mouth-filling term, CARA, is making a vitally important contribution in its motivational and image studies. It is seeking to find out, for instance, how the behavior of Church personnel influences the decision of young people to follow a vocation. It is delving into the largely unknown area of youth's view of priests and religious, and their understanding of the needs of the People of God.

It hopes to come up with a clearer, more distinct view of the diocesan priesthood and religious orders, so that a vocation will have more appeal. Apparently the "image" of the priest, brother and nun is the subject of intense study. The old one was effective in its day, but that day has gone. Youth turns away from it now. The CARA research recommendations ask what can be done "about the negativism, sensationalism, and various forms of unfair criticism?"

Priests and Religious are very much aware today that research must be done to the precise needs that the Church vocation ought to fill. And CARA asks "if the priest and Religious are responding to genuine needs, why is not the entire community involved in vocation promotion?"

- Donald, Nokomis; (H-104) Hector, Robert, Miami; (H-1) Hess, Roy, Pensacola; (H-68) Hodess, Richard, Tampa; (H-10) Holloway, Vernon, Miami;
- (H-78) James, William, Delray Beach; (H-80) Jordan, Job, West Palm Beach; (H-99) Kershaw, Joe, Miami; (H-89) King, Charles, Ft. Lauderdale; (H-15) Lancaster, Howell, Trenton; (H-96) Lewis, Gerald, Miami; (H-41) Lindsey, David, Orlando; (H-30) Mackay, Kenneth, Ocala; (H-63) Martinez, Elvin, Tampa; (H-88) Martinez, Joseph, Hollywood; (H-110) Matthews, Carey, Miami Beach; (H-73) McNulty, Clifford, Melbourne;

- (H-7) Melvin, J.G., Ft. Walton Beach; (H-8) Middlemas, John, Panama City;
- (H-12) Miers, Miley, Tallahassee; (H-11) Mixon, Wayne, Marianna; (H-79) Moudry, Raymond, West Palm Beach; (H-49) Murphy, Jack, Clearwater; (H-26) Nease, J., Jacksonville; (H-75) Nergard, Charles, Ft. Pierce; (H-27) Nichols, Don, Jacksonville; (H-30) Ogden, Carl, Jacksonville; (H-97) Pettigrew, Richard, Miami; (H-77) Poorbaugh, Jack, Boynton Beach; (H-74) Powell, William, Indian Land; (H-115) Pratt, Jerome, Palmetto;

(Continued on Page 28)

Other questions being asked are these — what is the role of emotions and the involvement of the whole person in a vocation? To what extent does the Church vocation inspire the youth of today? Is the Church vocation looked upon as a way of "living off others" rather than for others? And so on.

Already one important study of CARA has shed considerable light on the controversial matter of minor seminaries — the high school departments, especially. There is now in print a pilot study entitled, "Abilities, Traits and Interests of Minor Seminarymen."

It points out that over 40% of our 39,000 seminarians are in minor seminaries, and affirms that "the U.S. seems to depend very heavily on minor seminary vocations for its supply of priests."

The executive director of CARA in the foreword of the study states that "Much of the criticism of the minor seminary revolved around two claims: the institutions themselves are educationally inadequate, and the training provided does not permit normal personality development of the student."

"In reply to such criticism, it can be said that the minor seminary of today is not what it was twenty, ten, or even five years ago; that there are great differences between seminary and seminary; and that wholesale condemnation of the system would therefore seem more the product of prejudice than judgment based on empirical fact."

The charges of "inferior training" and "damaging psychological consequences," applied to the minor seminary system as a whole, may be appealing in their sweep and simplicity — however, it is a matter of fact that they are to date unsupported by the scientific evidence available."

Father Carroll Tageson, O.F.M., who supports this view very strongly, has noted: "The critics of the minor seminary system may even be right, though I personally doubt it. . . they pretend to have proved their stand, when in fact they have not. The arguments they put forward are a priori ones, deduced from some particular theory of adolescent psychology. Such arguments have the force of hypotheses only. The responsible approach is to gather evidence through controlled research before announcing conclusions as established. This they have not done. Absolutely no research has been conducted, to my knowledge, in support of their conclusions. Such research would be welcome, but we do not have it yet."



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# Pope Paul Asks World-Wide Vocation Prayers April 20

ROME — (NC) — Pope Paul VI has issued a call for the Church to observe the sixth World Day of Prayer for Vocations on April 20, the second Sunday after Easter.

In a letter to bishops throughout the world, the Pope said it was "an anxious, imploring, trusting invitation to the entire Church to unite itself with us... to implore from the goodness of the Lord the numerous and holy priests required today by the needs of His Mystical Body."

The Pope said he feels he must issue this invitation to prayer for vocations each year, because of the "compelling duty" of his ministry, "made more pressing by particular circumstances."

## LACK OF WORKERS

He said "the vast hori-

zons of apostolic works" carried out on all fronts of today's world "often are compelled to languish" because of the lack of workers.

The Pope called it "a most grave problem."

Pope Paul said this is a problem for young men, "who may know how to escape from confrontation to hedonistic emptiness and to a thoughtless and sterile opposition, and offer themselves to Christ Jesus with the unequalled strength of their whole spiritual freshness."

The Pope said it is also "a problem of the entire Christian community which, being alive and active in the parishes and in the various organizations, must fulfill the duty to increase priestly vocations."

It is a problem "of all

society," the Pope continued. He noted that it is in society that youth grows and is formed.

But he added that it is "also and principally" a problem of the truly Christian family.

"So, we address ourselves once more to all the great Catholic family to repeat our invitation which is inspired by the very prayer of Jesus to the Father," the Pontiff said.

Addressing the bishops of the Church, Pope Paul urged:

"Therefore, look after your seminaries with anxious vigilance, in order that they may be shrines of prayer, schools of sanctity and of doctrine, a training ground for stout souls, not changeable at the blowing of every wind, but ready and willing to pledge them-

selves for the holy cause.

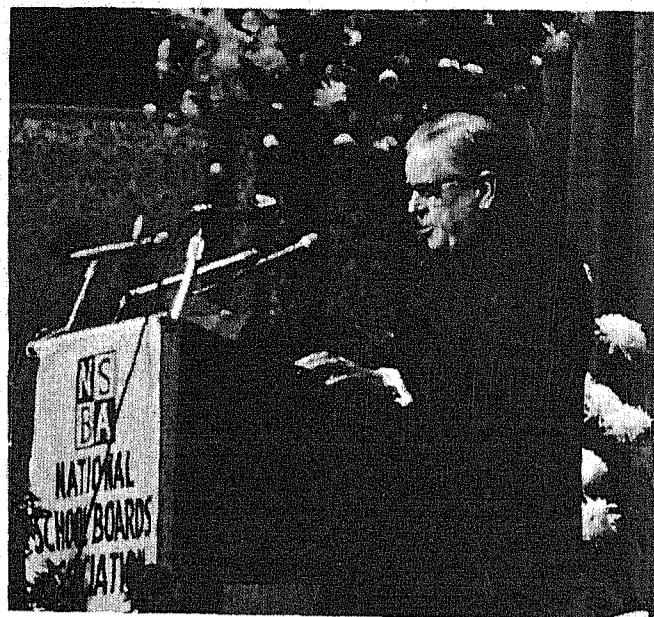
"Pursue God's call in the hearts of the adolescents, but do give a most careful stimulus, also, to the cultivation of vocations which the Holy Spirit gives rise to, today more than ever before, in young people who are already adult and who study and work."

## PLEAS TO PRIESTS

The Pope appealed to priests "as the first and irreplaceable collaborators of the bishops in this great mission."

Pope Paul said "the youth of today is perhaps better adapted and disposed to receive this imponderable call, because young people are thirsting the more for what is absolute, for generosity and authenticity."

The Pope concluded with his apostolic blessing.



FLOWERS bedecked the rostrum as Archbishop Coleman F. Carroll delivered the invocation before the opening session of the National Schoolboards Association last week. Some 15,000 persons from public school in all sections to the U.S. attended the meeting in the Miami Beach Convention Hall.

## U.S. Priest Appointed Bishop For Lithuanians

WASHINGTON — (NC) — Pope Paul VI has appointed Msgr. Anthony L. Deksnys, pastor of Immaculate Conception church, East St. Louis, Ill., to be titular bishop of Lavellum with the task of providing for the spiritual assistance of Lithuanians living in Western Europe. The appointment was announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States. Bishop-designate Deksnys was born in Buteniskis, Lithuania, May 9, 1906, the son of Stanislovas and Vincelava Kiliute Deksnys, who now reside in East St. Louis. He attended elementary school in Onuskis, Lithuania, and high school and college at Rotkiskis, Lithuania. He made his studies for the priesthood at the Metropolitan Seminary at Kaunas, Lithuania, and at the Theological and Philosophical Faculty at Vytautas the Great University, Kaunas.

## Archbishop's Mass Will Mark 'World Day' In Archdiocese

The Archdiocese of Miami observance of the World Day of Prayer for Vocations will be highlighted by Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 3 p.m., Sunday, April 20 in St. Mary's Cathedral.

In response to the request of Pope Paul VI that Good Shepherd Sunday be one of special prayer for vocations to the priesthood and Religious life, Archbishop Carroll has invited priests, Sisters, Brothers, parents of those with religious vocations, Serra Club members, seminarians and novices and postulants, to join with him in offering the Holy Sacrifice of the Mass for an abundance of vocations throughout the world.

Archbishop Carroll will preach on the meaning and importance of vocations, particularly in the light of documents from Vatican II, during the Mass.

Also speaking to the congregation on the subject of the Religious life will be Sister Jose Marie, I.H.M., a member of the faculty at Notre Dame Academy, and corresponding secretary of the Archdiocese of Miami Sisters' Council; and Brother

James Damian Brady, F.M.S., a member of the faculty at Msgr. Edward Pace High School.

In a letter to the priests and Religious men and women of the Archdiocese, the Archbishop emphasized that the Holy Father has frequently expressed his concern at the declining rate of vocations to the priest-

hood and Religious life, "a concern which must be reflected in our own more intense efforts to encourage young men and women to a life of service in the Church."

"Accordingly," Archbishop Carroll declared, "this day of prayer must be considered of major impor-

tance in the Archdiocese."

Beginning Monday special prayers for vocations will be recited in schools of the Archdiocese where panel discussions will also be conducted on vocations. Masses will be celebrated in the schools on next Friday morning.

Sermons on the subject of vocations will be preached at every church and chapel in South Florida on Sunday, April 20 and Archbishop Carroll has called upon families to pray for vocations within their homes.

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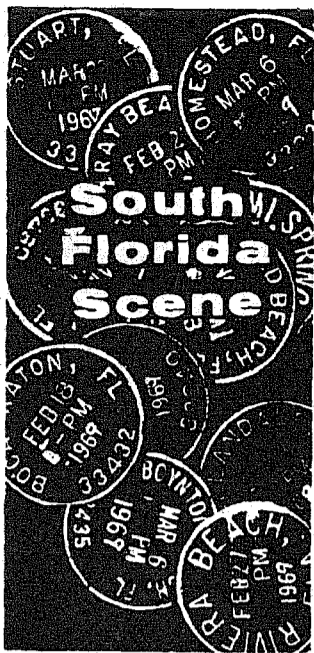
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CARA BOARD members were recently guests of Archbishop Coleman F. Carroll for dinner in Miami. Shown are Mrs. Eugene McCarthy, Archbishop Carroll, Miss Genevieve Blatt, and the Rev. James Darby, S.M. executive director of the Center for Applied Research in the Apostolate, offices of which are in Washington, D.C.

## Arts, Crafts Festival Open To Young, Old

SOUTH MIAMI — Children and adults will participate in the First Annual Arts and Crafts Festival which members of the Home and School Association will sponsor at Epiphany School, Saturday and Sunday, April 19 and 20.

Some 300 entries in six categories have already been received for the 1 p.m. to 5 show, including painting, drawings, graphics, sculpture, ceramics and crafts.

Judges will include Dr. August L. Freundlich, chairman, University of Miami Art Department and director of the Lowe Art Museum; Grover Cole, director, Miami Art Center; and Sister Mary Joseph, O. P., chairman of the Barry College Art Department.

Best-In-Show award will be a workshop scholarship from the Miami Art Center. Children's art work will be displayed in the garden quadrangle and adult exhibits will be in the cafeteria.

The general public is invited to the show for which there is no admission charge.

## Library Group Meets Apr. 20

WEST PALM BEACH — Annual Spring meeting of the Florida unit of the Catholic Library Association will begin at noon, Sunday, April 20, at Rosarian Academy.

Mass will be following by luncheon, a general meeting, and sectional sessions.

## Parish Council Reorganizes

SOUTH MIAMI — Bill Wescott is the president of the newly-organized Parish Council of St. Louis Church.

Other officers elected are Dr. Michael Bevilacqua, vice president; and Mrs. Alta Davis, secretary-treasurer.

Thirty-one members comprise the Council, which represents the parish's 1100 families.

## Around The Archdiocese

### St. Dominic

Seventh annual Dombola dance begins at 8 p.m., Saturday, April 19 at Bayfront Park Auditorium. Reservations may be made by calling 666-3107.

### St. Clare

Annual mother and daughter Communion breakfast will follow the 8:15 a.m. Mass on Sunday, April 27 at the K of C. Hall, Riviera Beach.

### St. John Baptist

A dinner and dance at 8 p.m., Saturday, April 19 at Pier 66 will be the first parish-sponsored event. For reservations call 563-1819.

### St. George

Mrs. Mary Engbers has been installed as president of the Women's Club. Other officers are Mrs. Maria Lockett, vice president; Mrs. Renee Coughlan, treasurer; and Mrs. Hattie McKenzie, secretary.

### K of C

Tenth anniversary of the Father Lawrence J. Flynn Council will be observed during a ball on Saturday, April 19 in Municipal Auditorium, 4800 Palm Ave., Hialeah. Music will be provided by Fred Shannon Smith. Reservations may be made by calling 821-8094.

### Cursillo

Eleventh conference for men will begin at 7:15 p.m., Thursday, April 24 in Corpus Christi Church, 3220

NW Seventh Ave., and conclude at 6:45 p.m., Sunday, April 27, in SS. Peter and Paul Church.

### St. Bede

A chicken dinner will be served by the Altar Guild from 5 to 7:30 p.m. Saturday, April 26, on the church grounds, 2700 Flagler Ave., Key West. Tickets will be available at the door.

### Catholic Singles

Barbecue picnic and dance under club auspices will begin at 3 p.m., Sunday, April 20 at Crandon Park Pit No. 1. Music will be provided by stereo.

### St. Bernadette

Spring festival sponsored by the Home and School Association will be held from 1 to 10 p.m., April 19 and 20, at 7450 Sterling Rd., Hollywood. Rides, games and refreshments will be featured. Proceeds will benefit the school building fund.

### St. Monica

Ninth annual "Fashion Happening" under the auspices of the Home and School Association will begin at 8 p.m., Thursday, April 24, at the Panair Recreation Club, 4677 NW Ninth St. Reservations may be made by calling 624-6004.

### St. Lawrence

Boystown of South Florida will benefit from a card party on Monday, April 21, in the home of Mrs. Lawrence Grilliot, 2345 NE 194 St., North Miami Beach.

Refreshments will be served during the party from 10:30 a.m. to 2:30 p.m.

### St. Vincent

Mrs. Robert Wuernsing will be installed as president of the Altar and Rosary Society following the 8:15 p.m. Mass on Sunday, April 20. Other officers are Mrs. James Wilbanks, Mrs. Alex Wiecek and Mrs. Joseph Mooney, vice presidents; Mrs. Anthony Gentile, recording secretary; Mrs. Larry Vaccaro, corresponding secretary; and Mrs. Pat Ruocco, treasurer.

### Epiphany

An open house at the church, school, convent and Lourdes High School will be held from 2 to 5 p.m., Sunday, April 20. The general public is invited.

### St. Anthony

A luncheon and fashion show hosted by the Home and School Association will be held at noon, Thursday, April 24, at the Trade Winds Hotel, Fort Lauderdale. Reservations may be made by calling Mrs. C. Stanley at 523-5634. Fashions will be by John Robert Powers School and Britts.

# DINING GUIDE

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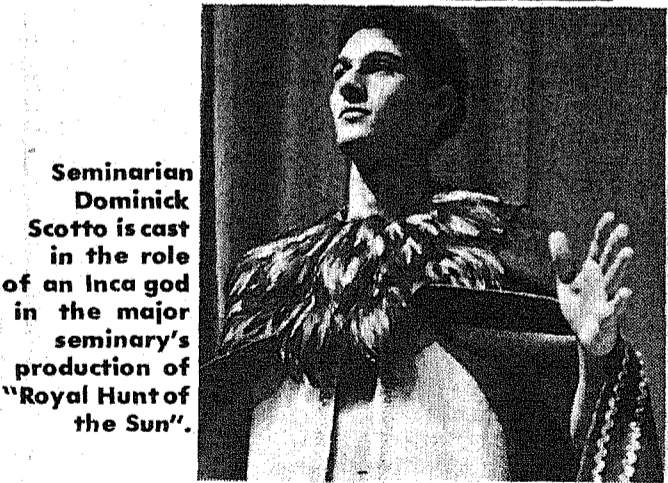
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Seminary student Dominick Scott is cast in the role of an Inca god in the major seminary's production of "Royal Hunt of the Sun".

## Seminary Students To Present A Play

BOYNTON BEACH — Peter Shaffer's "Royal Hunt of the Sun" will be presented by students at the Seminary of St. Vincent de Paul in three performances on April 24 and 26 at the seminary and on April 29 at Barry College, Miami Shores.

William Fisher is cast in the role of Francisco Pizarro while Atahualpa, an Inca God, is played by Dominick Scott in the drama which takes the audience from the gloomy streets of 16th century Spain where Pizarro recruits his army from the

common merchants and tradesmen of Trujillo, to Peru and the splendid court of Atahualpa.

Reservations may be made by calling the seminary at 723-9606 or Barry College at 754-3322.

Proceeds from the performances will be used to support a summer project of the major seminarians in the Black community of Boynton Beach where future priests of the Archdiocese are already active at a day-care center.

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- FT. LAUDERDALE, 2650 North Federal Highway
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- TAMPA
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- ST. PETERSBURG



Latin American Prelate Says:

# Interrelations Vital To Americas

By  
MARJORIE L. FILLIYAW  
LOCAL NEWS EDITOR

An exchange of views at the personal, national and international levels is vital to the unity of the Americas, a Latin-American prelate told the congregation participating in a special Concelebrated Pontifical Mass last Sunday in Gesu Church.

This system of interrelations must be conducted in an atmosphere of independence, equality and justice, he said.

Archbishop Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, was the principal celebrant of the Mass which marked the opening of Pan American Week in the Archdiocese of Miami.

## 'UNITED'

Auxiliary Bishop Vicente Cisneros of Guayaquil, Ecuador, who preached the homily in both Spanish and English to an overflow congregation, outlined the past accomplishments of cooperation between the Americas noting "we the Americans of North, Central and South America, desire a united America that peace, justice and sisterliness among us may become a reality. We desire a united America, that the economic, social and cultural development of our peoples may become a reality. We desire a united America that will concretize our solidarity. We desire a united America that defends the values and high ideals of our civilization."

Among the principal elements of Pan-American unity, Christianity and the Christian philosophy based on the teachings of "Him who came to teach us the laws of love for the Supreme



ARCHBISHOP Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, arrives at Spanish Center for reception, accompanied by Bishop Vicente Cisneros of Nicaragua.



ACCW LEADERS, Mrs. Bernice K. Knothe, president, Broward Deanery; and Mrs. Robert Ulseth, East Coast Deanery; and Dr. Ulseth were among guests.

Being and for all men."

"As a result of this common origin, human nature is identical in all points of the globe and tends toward the same glorification of God and the attainment of greater well-being by the conquest of the universe," he added. He pointed out that with a superior authority which reg-

ulates the organization of the state within itself and in its association with other nations, moral and stable relationships — which are the foundation of true international friendship — cannot exist.

"This law, engraved deep within the hearts of each man, is the foundation on

which are based all the norms of being, of labor and of the duties of men and of nations," the Bishop stated. "From this source also spring the rights of all nations to their existence, to their good name, to their own manner of being, to their culture, to their development, to the observance of international treaties and to all other rights included in the basic rights of man. These rights are applied in time to concrete circumstances by means of laws and treaties, thus making possible the balance between rights and duties."

International co-existence not only demands justice, mutual confidence and fidelity to agreements, Bishop Cisneros explained, but also it needs juridical international institutions and the execution of international justice, whose highest ideal is expressed in the words, "the pacts ought to be observed." It is his belief, he added, that only in this manner can peace be guaranteed and the moral force of justice be substituted for the force of arms.

"If America is a hemisphere which founds her unity on relationships of justice and equality; if America shows us in her overall view dark spots of inequality; if in the Americas, hunger, misery, hatred among races, underdevelopment, lack of culture, inequality in economic opportunity, oppression, exploitation and other factors which can mar the peace of the hemisphere still exist, then the necessity of prompt united effort is apparent if we are to face such grave problems," the Bishop continued. "It is important that our words be converted into actions and give a ray of hope to our countless brothers who live in subhuman conditions."

"Thanks to the forces of the identity of our name, America; of the identity of our destiny, that of being a hemisphere with hope and a promising future; of the identity of our human and Christian values which will aid us in the creation of that Pan-American fraternity; we hope to bring confidence to the troubled world of today," Bishop Cisneros said.



DURING RECEPTION at Central Hispano Catolico following Pan American Day Mass, Auxiliary Bishop John J. Fitzpatrick talked with Mr. and Mrs. Manuel Jose Paredes of Panama.



NATIVES OF SPAIN, Mr. and Mrs. Joaquin Pujol, center; and Joe Vila, City of Miami Latin-American Division; are welcomed by Miss Maria Jacome, secretary in the Archdiocese of Miami Latin American Affairs Office in downtown Miami.

## Centro Continues 10-Year Services

A year-end report of activities at Centro Hispano Catolico, Archdiocesan Spanish Center, located in downtown Miami, reflects that the 10-year old center continues to provide a variety of services for Latin-American immigrants.

At the conclusion of 1968 according to Father Frederick Wass, director of Centro, the medical and dental clinic had recorded more than 16,000 visits by needy persons while 8,565 baskets of food had been distributed.

Sisters of St. Catherine de Ricci, who staff the center under the direction of Sister Angela, O.P., superior, welcomed 47,676 refugees at the Freedom Gate and an additional 9,101 exiles at the Cuban Refugee Center. More than 3,000 new refugees registered at the Centro for assistance while 585 other Latin Americans also sought help.

During 1968 Centro obtained employment for 635 persons; distributed clothing to 5,082; assisted 1,893 immigrants to complete applications for resident status; provided layettes for 313 newborn babies; and furnished a variety of information for more than 15,000 persons.

The Dominican Sisters and Dominican priests from Centro made 1,309 sick calls on Latin Americans in the Greater Miami area and during cold weather distributed more than 100 new blankets.

A nursery Monday through Friday for preschool children of working parents now has 120 youngsters enrolled and many more waiting among 3,749 new cases registered.

According to Sister Angela, as cases are handled at Centro a report is also sent to the pastors of the persons involved. Last year a total of 2,005 parish reports were forwarded to rectories in South Florida.

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Equadorian Prelate Says:

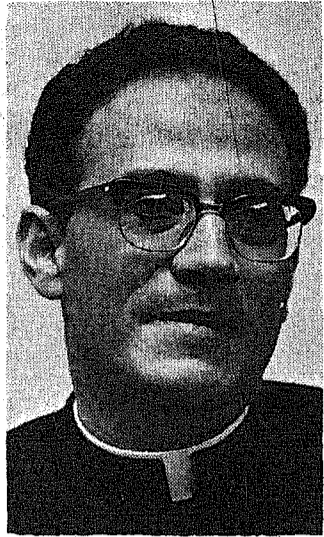
# Latin American Fund 'A Symbol'

By  
T. CONSTANCE COYNE  
Voice Features Editor

The Populorum Progressio Fund — established last month by Pope Paul VI to aid Latin American peasants in their agrarian reform—should stand as a "symbol" to the local Latin bishops and Church in their own efforts, according to Auxiliary Bishop Vicente Cisneros of Guayaquil, Ecuador.

Many of the countries in Latin America — especially Ecuador — "don't have anything. We have no goods at all," the Bishop explained. Therefore, the fund is important "as an example for social and land reform. A program has to be developed to educate and prepare the people for skilled jobs and specialization."

In referring to the sale of various Church-owned properties in Paris which were sold to raise the \$1 million used to fund the agrarian project, Bishop Cisneros told The Voice, "This illustrates that the Church is willing to sell unnecessary things to improve the living conditions" in underdeveloped nations.



The youngest Latin American prelate, Bishop Cisneros was 34 when appointed.



The two greatest problems within the Archdiocese of Guayaquil — where he is an auxiliary bishop — are an over-populated suburban area comprised mostly of poverty-level families and a shortage of clergy and Religious to serve the area, the Bishop said. "There are 1.2 million people in the diocese and only about 200 priests to serve them. Many areas have no Religious to serve them at all."

In spite of the hectic political situation in Ecuador — which last year was stabilized with the election of President Velasco Ibarra, — the Bishop explained that the tradition of separation of Church and state has been maintained, although the two entities have "respect" for each other. "We have a tradition of more than 60 years of independence from the state," the Bishop explained. "Before that we had exclusion of the Church — a sort of anti-church attitude on the part of the government." He added that the Church is now striving to work with the state in programs of education and social progress for the peasants.

Discussing the decline in vocations within Ecuador, Bishop Cisneros said, "The young men of today do not see the figure of the future priest as clearly as men of my age did." The 35-year-old Bishop described the future priest as a man "in the world, among the people, serving the modern people as a modern missionary."

In line with his description of the modern priest, Bishop Cisneros explained that "the Church has a new approach to promoting social development and we must now worry about the total man as well as his soul." The average per capita income in Ecuador is \$200 per year, according to the Bishop.

The one thing which could offer the greatest aid to the Equadorian peasants is more industrialization — such as that brought by American companies now refining oil in the area. This, the Bishop added, would bring a greater source of personal income to the peasant and a better standard of living to the entire country.

Bishop Cisneros pointed out that the decrees of Vatican II have been followed faithfully in Ecuador and offered as an example of the progressive movement the fact that an Easter Sunday liturgy — provisionally approved for use in Spain — was used with Vatican permission in Ecuador this year.

### DEFECTING

Touching on the problem of priests "defecting from the Church," Bishop Cisneros said there had always been priests who have left, but the "mass media and



WITH HIS mother, Bishop Cisneros admires some of the paintings from the Pan American art show.

sensationalism now have let the world know immediately of the defections."

There is protest in Equador, the Bishop explained — especially among

the young priests. "They want more say in nominating bishops and other matters relating to the implementation of the ideas endorsed by Vatican II."

## Walk Funds May Go To Non-Profit Marts

The Economic Opportunity Program, Inc., of Dade County has applied to administrate funds raised by the May 10 Walk for Development here to "fill a basic need in the community — that of hunger and malnutrition," according to Paul Wyche, Jr., EOPI director of public affairs.

Funds will be used to establish non-profit "poor people's" markets in the Dade County areas of heaviest poverty concentration, if the EOPI application is approved.

Meanwhile, the planners of the May 10 walk-a-thon have begun speaking at various public and private high schools in the area to interest teens in the 30-mile hike to combat hunger.

The teens will raise money for the project by getting adults and businesses to pledge certain amounts of money to the fund for each mile the individual teen walks.

### Party To Aid Home For Boys

Boystown of South Florida will benefit from a card party on Monday, April 21, at 2345 NE 194th St., North Miami Beach.

Mrs. Lawrence Grilliot will open her home from 10:30 a.m. to 2:30 p.m. for the party, during which refreshments will be served.

Reservations may be made by calling 949-0186.

The local planning committee hopes to get some 10,000 teens outfitted and on the road to get money for one domestic and one foreign project. Latin America will probably be the site of the foreign project.

Teenagers interested in serving on planning committees or joining in the walk should contact walk coordinators Mike Burke at 667-0855, or Paul Kramer at 665-1516.

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Write Ed. Nash, care St. Patrick's Church, 3700 Meridian Ave., Miami Beach, Fla. Phone 531-1124 or 866-4296

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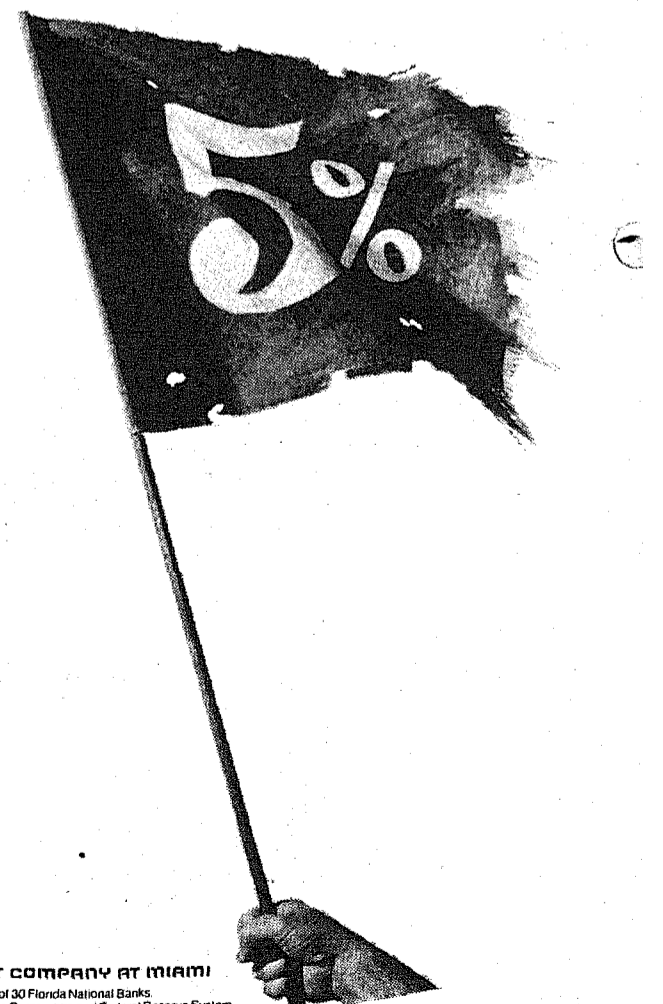
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# The Perez Incident To Bury--Or NOT With Church Rites

By JOSEPH A. BREIG

Following the death a few weeks ago of Leander Perez, political boss of Plaquemines County in Louisiana, six Catholic priest-theologians—five of whom teach theology on Catholic campuses—publicly criticized Archbishop Philip M. Hannan of New Orleans because Perez was given Christian burial.

The six (shall we call them the sanctimonious six?) complained that Perez was a racist. They were right on that score. Perez was just about as prejudiced against the rights of Negroes as anybody can be; and he was excommunicated for defying the late Archbishop Joseph Rummel's efforts to integrate parish schools.

## REPENTED

But Perez later repented, received absolution and returned to the sacraments. The Church forgave him; and when he died he was of course given a Christian funeral with requiem Mass.

I say "of course" because if forgiving sinners and restoring them to God's good grace is not the central reason-for-being of the Church, I will thank somebody for tell me what else on earth the Church is for.

"What," inquired the six in the statement they issued for the newspapers, "does the black community think of us?" Knowing the good-heartedness of our Negro fellow-Americans as I do, my reply is that "the black community" would naturally think very well of the Church for being kind to Leander Perez in death.

Among the most vivid memories from my daily-

newspaper days is that of a gangster who lay dying in a city street after being gunned down by rival gangsters.

A priest, happening on the scene, stopped his car, ran to the victim's side, heard his words of repentance, and absolved him from his sins.

The gangster (a baptized Catholic) died pressing a crucifix to his lips.

## DENOUNCED

The next Sunday, a certain clergyman preached (and sent to the newspapers) a scandalized sermon denouncing the diocese for allowing the gangster to be given a Christian funeral. He titled his sermon, "The Gangster's Crucifix."

The Sunday following, a priest of the diocese replied with a sermon centering on the thief who was crucified beside Jesus on Calvary, and who heard, because he repented, these words from the Savior: "This day you will be with me in paradise."

The priest titled that sermon "The Crucified Gangster."

Not long ago, somebody reminded me of something that Pope Paul VI had said—that dogmatic theology without scriptural theology is sterile.

It is not merely sterile; it is dead and decomposing. And events of recent years have convinced me that one thing the Church needs today is this: that the theology professors be persuaded to lay aside their text books, and not to take them up again until they have first steeped themselves in the living teaching and example of Jesus Christ in the Gospels.

# Hospitals Owe Much To Religious Orders

By JOHN J. WARD

Webster defines a hospital as being "an institution in which patients or injured persons are given medical or surgical care."

But a hospital is more than such an institution.

It is a haven of rest and relaxation; it is a place of cheer and encouragement; it is a symbol of thought and hope.

Hospitals were first established by the Church during its earliest days and the Church has continued to found and to operate them throughout its history. Here in the Archdiocese of Miami there are four Catholic hospitals, each of them ranking high in their method of operation and care of the sick, the injured and the aged. They are:

St. Francis Hospital, Miami Beach, which is the oldest.

Mercy Hospital, in the southeast section of Miami.

Holy Cross Hospital, Ft. Lauderdale.

St. Mary Hospital, West Palm Beach.

St. Francis Hospital is conducted by the Sisters of St. Francis; Mercy Hospital by the Sisters of St. Joseph of St. Augustine; Holy Cross Hospital by the Sisters of Mercy of Pittsburgh, and St. Mary Hospital by the Sisters of St. Francis.

Along with members of my family, this writer has had many occasions to take advantage of the services in Catholic hospitals, both in Pittsburgh and in South Florida. All seven of my children were born in Catholic hospitals and my two daugh-

ters became registered nurses. One of them served in the Army Air Corps during World War II but retired when she married one of the men stationed at her base. My other daughter presently is a nurse at St. Francis Hospital.

The infirmary with which every large monastery was provided under the Rule of St. Benedict appears to have furnished the mode for the hospitals of later times. The synod of Aix in 816 ordered that every ecclesiastical foundation, whether of canons or monks, should provide accommodation for the poor, the sick, widows and strangers. As a rule, hospitals were in early times under the jurisdiction of the bishop.

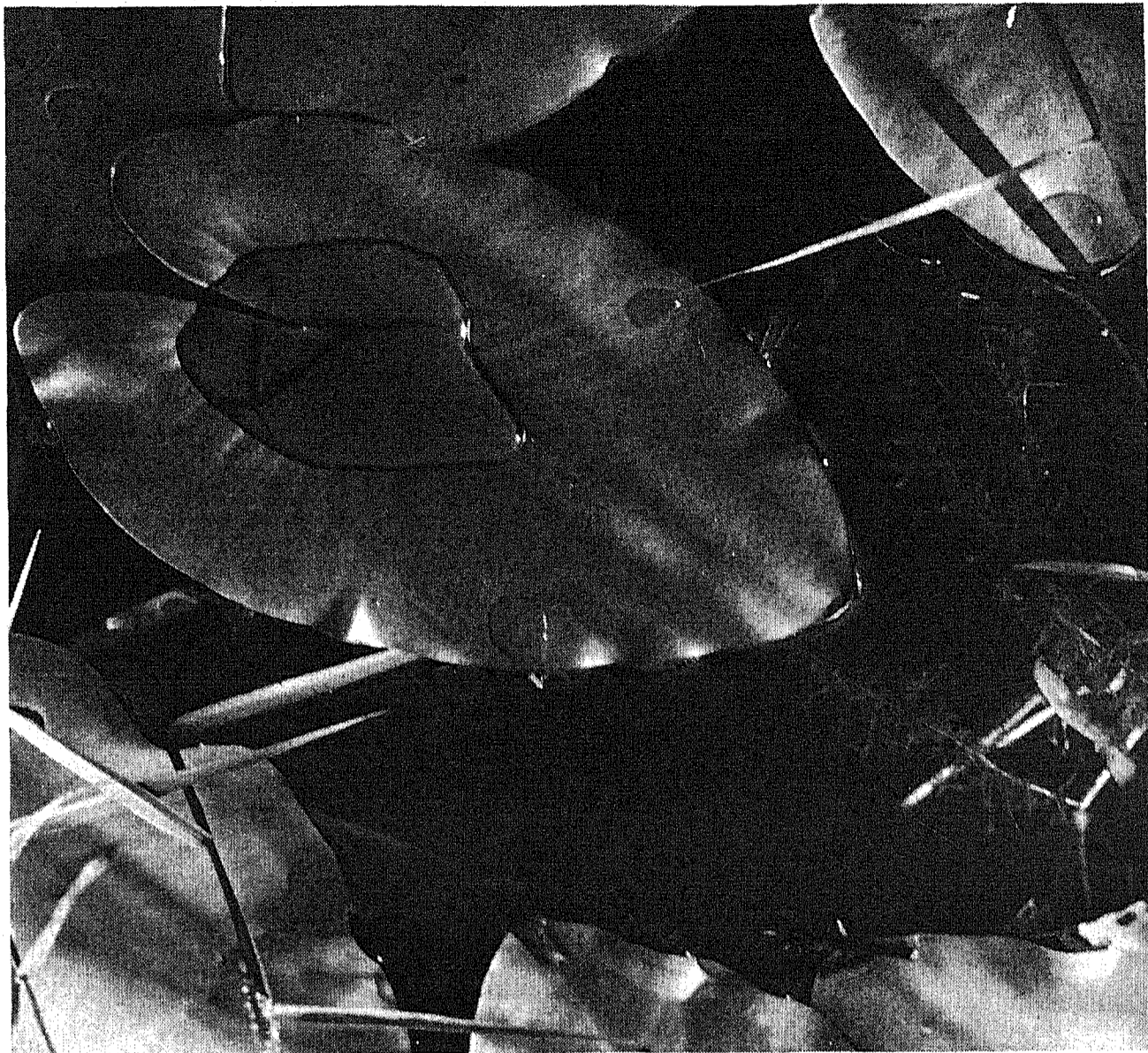
Even at the Council of Trent, large powers of visitation and supervision were assigned to the bishops.

The earliest distinct record of the establishment of a hospital in England connects it with the name of Archbishop Lanfranc, who built wooden tenements outside the west gate of Canterbury about the year 1080 for the reception of afflicted persons.

The priory and hospital of St. Bartholomew's, Smithfield, were founded by the prior of Bermondsey in 1213 and it was later removed to the site at Lambeth in 1871.

The priory and hospital of Bedlam (a corruption of "Bethlehem") was founded in 1247.

These three institutions were given up or sold to the citizens of London by Henry VIII after the dissolution of monasteries and have continued to be flourishing hospitals down to the present.



The Lord is my shepherd; I shall not want. In verdant pastures He gives me repose; beside restful waters He leads me; He refreshes my soul. Psalm 22:1-3

# SCIENCE: Way To Moon But Not To Man's Heart

By FATHER ANDREW M. GREELEY

Science is dead. The word has yet to get around to "The Commonweal," "The Christian Century" and the divinity school faculties, but science is dead just the same. It died very quietly sometime during the last five years—so quietly in fact that few people were aware of the event.



FR. GREELEY

The tub-thumping Protestant theologians who were insisting on the death of God and their second rate Catholic imitators kept getting the headlines. Thus the plot-hatched I suspect by Sigmund Freud and Soren Kierkegaard—to kill science was so successful that no one even noticed it until a few months ago. It may have been the most successful assassination in all history.

Let me be more specific. Science as a philosophy of life, logical positivism as an epistemology, agnosticism as a theology, empiricism as the exclusive way to truth, secularism as a style of life, Lockean optimism as an eschatology—the whole positive scientific bag—all are finished.

The younger generation, par-

ticularly the most intelligent students at the best universities, has rejected the scientific way of life categorically and definitively.

The vast theological work of men like Bultmann, Bonhoeffer, and Bishop Robinson, dedicated to making Christianity relevant to modern scientific man, must be considered now an interesting but irrelevant curiosity. For modern man is no longer scientific. He has become obsessed with the sacred and is well on the way to becoming superstitious.

One need only to talk to students at the great universities to discover how dead science really is. None of them will raise a voice to defend scientism as a philosophy—not even those who are fledgling scientists. And those who are not in the "hard" sciences look askance at anyone who even mentions a statistical table.

The popularity of witchcraft and astrology, contemplation and mysticism, vegetarian diets and the tarot cards shows how obsessed with the sacred some of the younger generation really is. And the fears about the destruction of California—predicted curiously enough not by seismologists but by mystics—make one wonder whether the year is 1969 or 999. God is alive, the sacred is alive, the superstitious is alive—and even, it would seem, the devil is alive.

All of which puts the Roman Church in an embarrassing position; for some of its most advanced thinkers and some of

its most enthusiastic militants have been busy demythologizing Catholicism. And now we are going to have to remythologize it all over again. Don't put those vestments away yet, fellows and girls; in fact, you might even save the old Latin missals! Myth lives too!

If the revolt against the rational continues, the Roman Church may find itself one of the few defenders of human reason still operating. For hundreds of years we have warned of the dangers of unaided reason; and now, when faced with the choice between reason and astrology, we are on the side of reason. Admittedly we played that role for fifteen hundred years, but we were not quite ready to have to assume it once again.

Science died because for all the affluence it brought the world it brought with it no ethical system that could move us much closer either to peace or justice; it died because it permitted no room for either the mystical or the orgiastic in man. It did not respect intuition (even though its greatest heroes were essentially intuitive geniuses) and decried the poetic, the metaphysical, the tragic and the comic.

Scientific man was too rational, too serious, too optimistic, too calculating, and too dull to survive very long. Off to the museums with him and let's see what his successor—mythological man—can do with the world. In the long run we may like him even less.

Anyone for Christianity? It may be the age of Aquarias after all!





# Author Recreates Spain Of Sad, Frustrating And Repressive Era

**PEACE AFTER WAR**, by Jose Maria Gironella, Knopf, 774 p., \$10.

Spain-watchers will be delighted to get their hands on this monumental volume, third in Jose Maria Gironella's nonstop epic about the land he knows best and the city full of people he has created for his historical novel.

Readers who have lived vicariously in Spain from 1931 through 1939 with Gironella — thanks to his earlier "The Cypresses Believe in God" and "A Million Dead" — know what to expect from this latest installment, "Peace After War."

The author brings us back to Gerona, a small but busy and typical provincial capital in Catalonia. The Spanish Civil War is over; the "Reds" who could get away have streamed across the French border; World War II has just erupted; life in Nationalist Spain has begun to take shape.

Again we find the same streets, plazas and cafes that became familiar from the earlier volumes; the same cemetery, river Onar, Dehesa

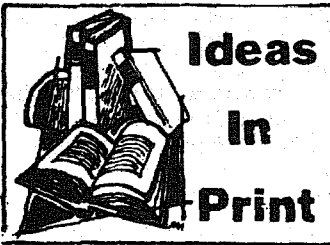
Park; the same cast of strikingly real Spanish people.

## MANY CHARACTERS

In this book, which covers the period immediately following the Civil War (1939-41), dozens and dozens of Gerundians — the mayor, civil governor, the police chief, the editor, the bishop, diocesan priests, Falange officers, "fat cats," prostitutes, a Jesuit and a member of Opus Dei, doctors, lawyers, inmates of the city insane asylum and the city jail — fill five packed pages of a useful glossary with their names.

For the first 200 pages of the novel, the wise reader will poke his index finger into that glossary and keep it there.

The years 1939-41 were passed in trying to heal the wounds of war. For the vanquished in that war, it was an era of deep frustration. For others, it was an age of promise and hope for Spain



and the future.

To those at the top of the new regime it was a time dedicated to fostering national "mental repose." This meant teaching Spain "to let a few people do the thinking for everyone... until there was evident proof that the civic gears were meshing smoothly by themselves and that the people were back on the right road, no longer driving as if they were alone on it, as they used to do when they dropped their votes in ballot boxes."

It was a time when the new regime decided there had to be "rigid censorship of the press, of any kind of spectacle, of any news item, and of the radio."

"Peace After War" cen-

ters, as did the earlier volumes, on the middle-class Alvear family — the father, Matias, the mother, Carmen Elgazu, and son and daughter Ignacio and Pilar. Ignacio, now 23 years old, at once an idealist and a moral backslider, a doubter, a dreamer and an occasional doer, is the chief character.

Gironella paints Spain with balanced light and dark strokes. He sees what is good and what is flawed, and there is much in both in modern Spain: "the virtues and defects of our race," as he puts it in the foreword — genuine sainthood as well as "Satan's wingbeat on the spirits of man."

"Peace After War" is not intended to be history. Yet, more than most historical fiction, it yields an indispensable background for sophisticated historical understanding of modern Spain. To anyone who has read this book, with or even without the two that preceded it,

## World Being Made By Man

**THEOLOGY OF THE WORLD**, BY Johannes B. Metz, Herder and Herder, 155 p. \$4.95.

There have always been Christians who felt that the only thing to do about the world was to flee it.

Today their flight takes on a mood of panic, when they hear other Christians (often equally naive) proclaim a "religionless Christianity," while solemnly repeating the latest clichés about secularism at last supplanting Christianity. Both groups badly need Metz's new book.

Metz knows history and is thus saved from the perils of rootless brilliance. He builds, without merely repeating, on the pioneer work in Christian secularity of thinkers like Congar, Leclercq, Pieper and De Lubac, and appropriately dedicates his volume to Rahner.

The world is not pre-established but is being made by man. Christian responsibility must be both critical and constructive, reinstating hope and love in a world that cannot be merely technological. Metz shows why and how, in a book that I intend to read again and again.

C. J. McNaspy

## Recommended TV Programs

**NEW YORK — (NC) —** The National Catholic Office for Radio and Television lists the following network presentations as programs of special interest.

### TELEVISION

Monday, April 21, 7:30-8 p.m. — *Babar the Elephant* — Peter Ustinov narrates this animated musical special which is based on the famous children's books. (NBC) Ch. 7.

Tuesday, April 22, 7:30-9 p.m. — *White Paper: The Ordeal of the American City* — How white "dominant" American society in 1969 is meeting the "crisis of the spirit" — is examined in the third program in this series. Ch. 5.

Wednesday, April 23, 10-11 p.m. — "The Japanese" — a look at Japan and its people through the eyes of former U.S. Ambassador Edwin Reischauer, CBS News' Perry Wolff and former Tokyo correspondent, Igor Ogenesoff. Ch. 4, Ch. 11.



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**DESPITE OUR CLAIMS** of being the richest nation, we haven't eliminated the problem of hunger. The poverty-stricken mother pictured above says: "I can never wake up in the morning without wondering whether we'll make it, one of us or all of us, until sundown. And that's the truth."

## TV Radio CATHOLIC PROGRAMS

### TELEVISION

(Sunday)  
7:30 A.M.  
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.

9 A.M.  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.

9:15 A.M.  
THE SACRED HEART, chan. 5 WPTV.

11 A.M.  
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT, Msgr. Bryan Walsh and panel will discuss "Adoptions."

11:30 A.M.  
MASS FOR SHUT-INS Ch. 10 WLWB

### RADIO

(Sunday)  
6:02 A.M.  
CATHOLIC NEWS WGBS A.M.

6-10 A.M.  
SACRED HEART HOUR WGBS A.M.

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.

7 A.M.  
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.

7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK.

7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.

8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.

8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).

8:30 A.M.  
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.

9:35 A.M.  
CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, 9 A.M.

THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.

9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.

9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc. (am. 95.5 mg (Fort Pierce).

10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WSRF 1580 Kc. (Fort Lauderdale).

11 P.M.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

11:30 P.M.  
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

## RECENT AND RECOMMENDED

### FICTION

TITLE & CLASSIFICATION	AUTHOR
A World of Profit (I)	Auchincloss
Good Times/Bad Times (IIa)	Kirkwood
The Salzburg Connection (I)	MacInnes
The Gold and Silver Hooks (I)	Moore
Bellwood (I)	Ogilvie
Under the Boardwalk (IIa)	N. Rosten
The Sleep of Reason (IIa)	Snow
The Cancer Ward (IIa)	Solzhenitsyn
Consider the Lillies (IIa)	Waugh
Sacred and Profane (I)	Weiss

### NON-FICTION

The Day Kennedy Was Shot (IIa)	Bishop
Nagasaki (I)	Chinnock
On Reflection (I)	Hayes & Dody
The Inland Island (I)	Johnson
Thirteen Days (I)	Kennedy
Memoirs (I)	Krock
The Arms of Krupp (IIa)	Manchester
The Joys of Yiddish (I)	L. Rosten
The Shadow of Blooming Grove (IIa)	Russell
Office Hours: Day and Night (I)	Travell
(Courtesy, University of Scranton, Scranton, Pa.)	

### Symbols of Classification

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

today's daily headlines from Spain become infinitely more significant.

Gironella promises to go on and on with his "Alvearized" version of contemporary Spanish history. He has decided not to stop with a trilogy, but to take us through at least three more decades, possibly ending only with the advent to power of General Franco's successor as

Chief of State. As he finishes these coming *Episodios Nacionales*, as he calls them, Gironella will be fortunate if he again has the help of Joan MacLean, who has so deftly brought this volume over into English.

—Thurston N. Davis  
(Thurston N. Davis, S.J., is director of The John LaFarge Institute, in New York City.)

# TERMINAL

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# For Religious Television, It's Brand New Ball Game

NEW YORK (CPF) — A TV producer and director of such sporting events as the Orange Bowl, AFL and NCAA football games, major league baseball and the Stanley Cup hockey playoffs has been selected to produce television programs for the Catholic Church.

"I'm going to try to put the viewers of these programs right on the 50-yard line, or right behind home plate," said Joe Gallagher, the veteran TV producer-director for just about every major sports event, including the World Series, who has been hired by the National Catholic Office for Radio and Television.

Gallagher, who was with both the CBS-TV and NBC-TV sports departments prior to becoming a freelance TV producer-director-writer a year ago, is executive producer of the "Guideline" Catholic shows that will be seen on the NBC-TV network the four Sundays in May and the first Sunday in June.

The first man Gallagher lined up for the series, which will consist of discussions about the generation gap, campus unrest, sex, racial justice, and human values in the Church, was George Kunz, the Notre Dame All-American tackle who was the first college gridder to be

drafted by the pro's after O. J. Simpson of Southern California.

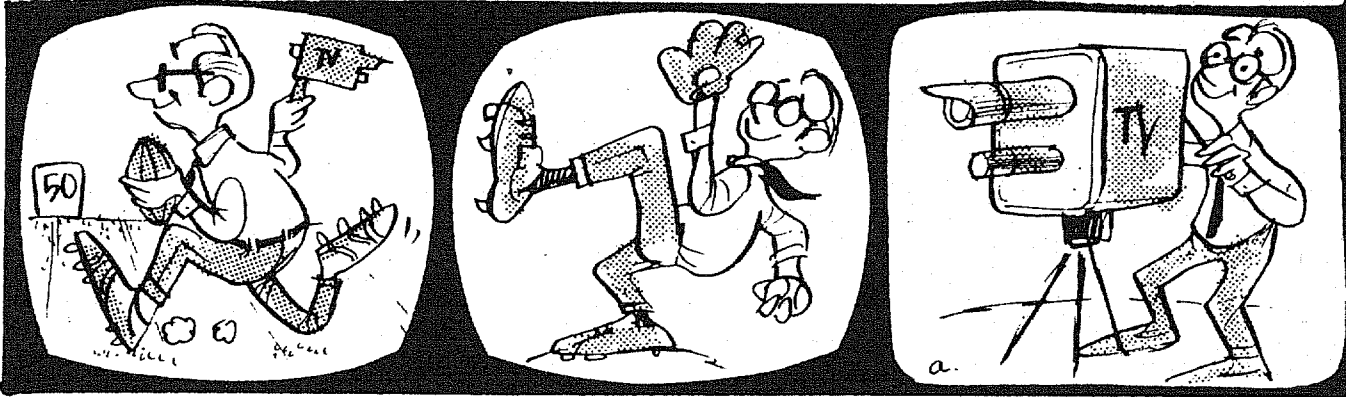
"I have made a strong effort to get young people on these shows," Gallagher said, referring to Kunz, who will appear on the May 4 "Guideline" show, talking about the generation gap with a Newman Club co-ed from a New York City university, the sheriff of New York's fashionable Westchester County and the Rev. Ellwood Kieser, the Paulist priest who produces the "Insight" TV series.

The 42-year-old Gallagher, who is also working on an August "Guideline" series for NCORT (he is currently attempting to line up several big-name sports figures for that series) is aware that producing religious programs is, in a sense, a whole new ball game for him. But he believes that both sports and religion are in the same ball park.

"When you're covering sports," Gallagher explained, "you're showing an event as it takes place. And what you're striving for is to present the action with as much naturalness as possible and to bring the viewer as close to the action as you can."

"I don't think that covering religion is much different from covering a ball game," he went on. "My experience so far is that producing a sports show is no different from producing a religion show — except that there is a different set of characters."

"In my opinion, sports is the nearest thing there is to religion: in both fields, you're judged on your worth."



## Quickie Reviews (From Catholic Film Newsletter)

### Hello Down There

An Ivan Tors production with plenty of marine life to entertain the kiddies, this film situates a family with three teenagers, complete with guitars, in an experimental undersea house to try out life on the ocean floor and save the father's job — whose brain-child this house is. Tony Randall plays the Dagwood Bumsted-type father, Janet Leigh the glamorous wife, in a marriage relation that runs with Hollywood drivel, and the plot centers around how the youngsters will get their music published while down under. The dolphins will definitely please pre-adolescent audiences (AI)

### The Love Bug

This is a pleasant enough children's comedy about a sentient Volkswagen named Herbie who adopts a has-been egotistic racing driver (Dean Jones) and drives him to victory and the altar (with Michele Lee). Buddy Hackett plays Jones' well-meaning sidekick who believes in Herbie's humanity and the occult as practiced by the Tibetan gurus. Herbie's dastardly opposition comes in the form of Jaguar driver, Rolls-Royce salesman, David Tomlinson who, in the film's brightest moment, disables Herbie with an overdose of Irish coffee. Director Robert Stevenson could have gotten much more mileage from the gag by endowing the bug with a little more personality. (AI)

### Smith

In this contemporary Western, Glenn Ford plays an unshakably fair-minded Idaho cattle rancher who champions a Nez Perce Indian accused of murder. The presence of an indictment of intolerance and a tacit plea for interracial amity in a production from the Walt Disney studios makes one realize with a start how seldom Disney

films have dealt with today's social problems. Sentimentality and lack of realism mar the handling of trial and acquittal. Yet, overall, the picture is warmly likeable for its "unpretentious" look at ranch and family life and at the comical and frustrating actualities confronting people of different cultures trying to get along together (AI)

### Angel In My Pocket

A newly-ordained minister (Andy Griffith) brings his wife (Lee Meriwether) three children, mother-in-law (Kay Medford), and her worthless son (Jerry Van Dyke) to his first congregation in a small Kansas town, and immediately becomes involved in the two-family feud that has wrecked the ministry of all his predecessors. The comedy is broad and mindless, the characters stereotypes, the sugary situations and overall treatment enough to give the whole family diabetes. Alan Rafkin directs. (AI)

### The Assassination Bureau

This is a tongue-in-cheek satirical comedy set in the early 1900s about an aristocratic international group of killers-for-hire who specialize in figures of prominence. Diana Rigg, playing a somewhat cliched suffragette type, commissions the chairman of the board (Oliver Reed) to work out his own assassination and, like the good sport he is, Mr. Reed lays the challenge before the board as an opportunity to test his occupational ingenuity against theirs. The comedy frequently lacks the sophistication of its theme, but the cast (including Telly Savalas, Curt Jurgens and Philippe Noiret) and fine recreations of several European turn-of-the-century capitals provide sufficient entertainment to involve casual adult viewers. (A3)

## New Horse Opera Violent

In this Western, set just prior to World War I, an Arizona deputy (Jim Brown) tracks a bank robber (Burt Reynolds) into Mexico, where ultimately he takes a leading part in an uprising by the Yaqui Indians against the central government.

The plot details the inhuman brutality of the soldiers (led by villainous Fernando Lamas) and its repayment many times over by the Indians. Director Tom Gries pulls out all stops in orchestrating his horse opera's violence, ranging from fist-fights to total massacre with spurts of blood punctuating the scenes.

As a result of his over-emphasis on brutal action, little attention is given to the point of the plot, and characterization operates on the level of stereotype. This emphasis also wastes some fine detail in the period and locale, exciting stunt work and special effects, and some very capable acting by Hans Gudegast as a German military adviser.

Jim Brown's part is forthrightly written and is fresh evidence of the screen's new and constructive approach to black actors and their roles. However, it was still thought prudent to kill off Raquel Welch, guerrilla girl (and box office lure?) with whom he had a brief affair (B) Catholic Film Newsletter

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

### FRIDAY, APRIL 18

9:30 a.m. (10) His Kind Of Woman (Objectionable in part for all)  
**OBJECTION:** Low moral tone; excessive brutality; reflects the acceptability of divorce.  
2 p.m. (6) The End Of The River (Unobjectionable for adults and adolescents)  
4 p.m. (5) Flaming Feather (Family)  
4 p.m. (10) Restless Years (Unobjectionable for adults and adolescents)  
7 p.m. (5) You Come Along (Family)  
8:30 p.m. (23) Castle Of The Living Dead (No classification)  
9 p.m. (4 & 11) Escape From Fort Bravo (Family)  
9 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Joan Of Paris (Unobjectionable for adults and adolescents)  
11:30 p.m. (51) Lady Killer Of Rome (No classification)

### SATURDAY, APRIL 19

10 a.m. (23) Pelicula (No classification)  
1 p.m. (10) Black Legion (Unobjectionable for adults and adolescents)  
1:30 p.m. (51) Bandit Trail (Family); followed by Nearly Eighteen (Unobjectionable for adults and adolescents)  
2 p.m. (23) Pelicula (No classification)  
2:30 p.m. (4) Duel In The Jungle (Family)  
2:30 p.m. (12) Son Of Hercules (No class.)  
4 p.m. (51) Grand Old Girl (No class.)  
9 p.m. (5 & 7) The Rare Breed (Family)  
11 p.m. (10) The Big Sky (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Inherit The Wind (Unobjectionable for adults)  
11:15 p.m. (51) Sweet Music (No class.)

### SUNDAY, APRIL 20

2 p.m. (5) The Great Dan Patch (Objectionable in part for all)  
2 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)  
3 p.m. (51) Fly-Away Baby (Unobjectionable for adults and adolescents)  
4 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)  
5:30 p.m. (10) Jim Thorpe — All American (Unobjectionable for adults and adolescents)  
6 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)  
8 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)  
8:30 p.m. (51) Say It With Songs (No classification)  
9 p.m. (10 & 12) Girls! Girls! Girls! (Unobjectionable for adults and adolescents)

objectionable for adults and adolescents)  
11:15 p.m. (11) You'll Find Out (Family)  
11:15 p.m. (12) Son Of Hercules (No classification)

### MONDAY, APRIL 21

9:30 a.m. (10) While The City Sleeps (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations  
2 p.m. (6) Waterloo Road (Unobjectionable for adults and adolescents)  
4 p.m. (5) The Doll That Took The Town (No classification)  
4 p.m. (10) Four Daughters (Objectionable in part for all)  
8:30 p.m. (23) Kiss Of Death (Unobjectionable for adults and adolescents)  
9 p.m. (5) Pressure Point (Special classification)

**OBSERVATION:** Because this film, a study of the paranoid basis of prejudice, includes some realistic treatment, caution and reserve are required especially on the part of impressionable and immature audience.

9 p.m. (6) The Barbarian And The Geisha (Family)  
9 p.m. (7) Toast Of New Orleans (Family)  
9 p.m. (10) The Sword Of Lancelot (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) Follow Me Quietly (Unobjectionable for adults and adolescents)  
11:15 p.m. (51) Bengal Tiger (Unobjectionable for adults and adolescents)

### TUESDAY, APRIL 22

9:30 a.m. (10) Twelve O'Clock High (fam.)  
2 p.m. (6) Crack In The Mirror (Objectionable in part for all)

**OBJECTION:** Suggestive costuming, situations and dialogue.  
4 p.m. (5) A Boy, A Girl, A Dog (Fam.)  
4 p.m. (10) Strange Bargain (Unobjectionable for adults and adolescents)  
8 p.m. (4) Prince Of Players (Unobjectionable for adults and adolescents)  
8:30 p.m. (23) The Fallen Idol (Objectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce, suggestive situations  
**OBJECTION:** Reflects the acceptability of divorce; suggestive situations  
9 p.m. (5 & 7) Never On Sunday (Condemned)

**OBJECTION:** Both the pernicious theme and highly indecent treatment of this film are morally unacceptable. In a mass medium of entertainment it offers serious offense to public and private morality.  
9 p.m. (6) The Barbarian And The Geisha (Family)  
11:15 p.m. (11) Experiment Perilous (Unobjectionable for adults and adolescents)  
11:15 p.m. (23) The Witness Chair (Unobjectionable for adults and adolescents)

objectionable for adults and adolescents)

### WEDNESDAY, APRIL 24

9:30 a.m. (10) Commandos Strike At Dawn (Family)  
2 p.m. (6) The Man Who Wagged His Tail (Family)  
4 p.m. (5) Love In A Goldfish Bowl (Objectionable in part for all)  
**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal  
4 p.m. (10) Rock Pretty Baby (Objectionable in part for all)  
**OBJECTION:** Suggestive sequences; tends to encourage questionable moral behavior patterns  
8:30 p.m. (23) Father Came Too (No classification)  
9 p.m. (6) The Barbarian And The Geisha (Family)  
9 p.m. (10 & 12) John Goldfarb, Please Come Home (Objectionable in part for all)

**OBJECTION:** Setting for the overworked sight-gag and the overblown caricature this attempt of satirical force not only fails as entertainment but becomes offensive in its emphasis upon indecent costuming, dancing and situations

11:15 p.m. (11) Devil's Disciple (Unobjectionable for adults and adolescents)  
11:15 p.m. (23) Village Tale (No class.)

### THURSDAY, APRIL 24

9:30 a.m. (10) Mara Maru (Unobjectionable for adults and adolescents)  
2 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (5) Adventure Of Mandrin (No class.)  
4 p.m. (10) The Woman On Pier 13 (No classification)  
8:30 p.m. (23) Playboy Of The Western World (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Act One (Unobjectionable for adults and adolescents)  
9 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) They Won't Believe Me (Objectionable in part for all)

**OBJECTION:** Reflects the acceptability of divorce  
11:15 p.m. (51) Hoary For Love (No class.)

### FRIDAY, APRIL 25

9:30 a.m. (10) The Wrong Man (Family)  
2 p.m. (6) Charlie's Aunt (Family)  
4 p.m. (5) When Worlds Collide (Unobjectionable for adults and adolescents)  
4 p.m. (10) Stage Door (Unobjectionable for adults and adolescents)  
7 p.m. (5) Visit To A Small Planet (Unobjectionable for adults and adolescents)  
8:30 p.m. (23) Giant Of The Evil Island (No classification)

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# The Priest

## A Man Of Special Values, Whose Most Important Concern Is Salvation



(The author of the following article holds a doctorate in educational psychology from the University of Alberta. The following article is based on a research study he did for his doctoral thesis.)

By FATHER WILLIAM HAGUE, C.S.S.R.

For many years, the priest in his black suit and Roman collar was a symbol of the Church, solid, secure and with a clear-eyed vision of what mattered in life — that which lay beyond life itself. Now we see priests themselves confused and claiming an "identity crisis."

Sociologists tell us that the role of the traditional cleric is evaporating in our society. Some say that the priest is above the people on a pillar of sanctity and should be kept there; others claim that he should join the secular society and even become a married member of it. We hear one side of the ranks crying "authority" while the other shouts, "freedom."

While the controversy goes on, the trickle of those leaving the priesthood swells into a stream and threatens to become a flood. Truly the priest has become a man of controversy.

What is this thing called priesthood? What is it that leads a man to become a priest? What kind of a person is he? What is he looking for in life? What does he value? What makes him different from other men?

These are some of the questions I sought answers for in a recent psychological study of priests in Western Canada.

### VALUES PRIESTS HOLD

The research was a study of the values priests hold. Values are at the heart of motivation. They are what ultimately guide us in making choices and are the foundations on which we build a stable personality. Values are the roots of our identity.

Another important area needed exploring too — the area of communication between priests and laity. If it is true that priests are motivated to choose their vocation by a different set of values from those of laymen, this difference in what they hold important in life may set up a kind of "value gap," and thus a communication gap between clergy and laity.

To answer questions like these, a testing procedure was set up using the Allport-Vernon-Lindzey Study of Values, and the Rokeach Value Survey. These two tests ask you to rank a certain number of values such as freedom, peace, and security in order of their personal hierarchy of values.

These tests, together with a personal data questionnaire, were administered to 80 priests and 80 seminarians. Two comparable groups of laymen were given the same tests — 68 Catholic university students to compare with the seminarians and 41 adult Catholic laymen to compare with the priests.

The laymen represented a wide range of occupations, but they had in common an above-average interest in their religion demonstrated by membership in Church organizations and participation in retreats. Thus, we could compare the values of clergymen with those of a group of relatively similar laymen. If a value gap were found there, it could be assumed that an even wider one existed between the clergy and the laity in general.

### RESPONSES TABULATED

The responses to the two tests and questionnaire were tabulated and processed by computer at the University of Alberta. We can summarize only a few of the results here.

The first interesting thing to note is that we can pretty well combine the priests and seminarians tested, because their value systems are practically identical. When drawn graphically their value profiles almost coincide.

From what we know of how values are formed, this is probably due to the seminary having a tendency to attract those young men who already have a value system similar to the traditional clergy. The value system probably came mostly from the home; the boy chose a vocation in which he saw modeled in the

priests he knew those values which he had learned to hold as important.

The priests' main values center around religious concern and social dedication. The priest is a man who values most highly the idea of union with God. He is primarily concerned with both union with the divine now and salvation in the future.

Priests and seminarians placed "Salvation" at the top of their hierarchy of values on one test; religious values came out highest on the other.

Second place went to values expressing concern for helping people — more social values. They expressed this by putting values such as "Responsible," "Helpful," and "Forgiving" high on the list, while values that revolved around relating to people in a leading or political capacity came quite a bit lower.

The tests brought out, however, an important nuance in the priests' dedication to helping people. It seems to be the kind of dedication that wants to help, but from a distance without getting too personally involved.

The priests placed "Love" quite low on their hierarchy of values and in general avoided values that expressed more intimate relationships.

Interestingly, the seminarians did not agree. In one of the rare cases where their values disagreed with those of the priests, they did not seem to be frightened by the intimate and even sexual implications of the word, and placed love quite high on their list — even higher than some of the lay groups.

Thus we find some support of previous psychological findings, that priests tend to be dedicated, but relatively uninvolved men. They give themselves generously to their people but shy away from deeper personal relationships.

The same trend is indicated when we compare the priests with the laymen tested. On the same test in which "Salvation" came first for the priests and seminarians, "Salvation" took second place for the laymen. First on their hierarchy was the value, "Family Security." Their main concern was the good of their immediate families.

### WISDOM FIRST

By contrast, the university students put "Wisdom" in the highest place. Where the priests place "Helpful" and "Forgiving" in their list of values, the laymen put "Loving."

At the lower end of the hierarchies, such values as "Pleasure" "a Comfortable Life" and "National Security" vie for the lower places with all groups. However, all four groups of men agreed in placing "Clean, (neat and tidy)" last in their values.

"Obedient" is an interesting and important value, particularly in view of the low place given it in the laymen's hierarchies — seventeenth — and the relatively high place with the priests — thirteenth — and still higher with the seminarians — eleventh. Perhaps it points out quite a different relationship with authority that laymen have compared to clerics. The laymen are not so convinced of the importance of obedience.

One area of investigation that was particularly interesting was the relationship between age and values.

The computer calculated correlations between the age of the men taking the test and the values they hold important. Highest among the variables that correlated with the age of the priests was the value "Obedient," showing an increasing value being placed on obedience as the priest gets older. With the adult laymen there was no such relationship.

Among the priests there was a positive correlation between age and the value placed on salvation. As the priest gets older he tends to value salvation more. No such correlation was found among the laymen.

These results seem to indicate that the values of the clergy tend to veer in a more conservative, authority-centered direction expressed particularly in the higher value placed on obedience. Perhaps older clergy feel safer with obedience than with free choice; perhaps they place obedience higher because, with age, they have themselves become authority figures depending more on the obedience of those under them.

### INTERPRETATION

What does all this mean? Is there any way in which we can interpret all this data, even though tentatively, to give us some practical guidelines for the priesthood and the Church?

I think so. It tells us something first of all about the dedicated, God-centered kind of men who are in the priesthood.

It tells us that the laity can continue to depend on the dedicated services of their priests.

It tells us, though, too, why many priests have personal problems of identity; they may never have really discovered themselves as persons because they have veered away from deep, personal, human involvements in their lives. We find our identity in our relationships with others; the deeper and more intimate the relationships, the surer the identity.

One cannot base an identity on more superficial "helping" relationships, no matter how dedicated and religious the motives may be. When a crisis comes, there isn't the personal, human security there to withstand it. The roots are not deep enough for the tree to take the storm. Deep, intimate human relationships are the ground in which personality takes root and lasting security is found.

This may help to explain the number of excellent men — men still very much in love with their priesthood — who have chosen to leave it for the more personal relationships of marriage.

The fact that priests place salvation first in their hierarchy of values, while laymen put family security in that spot, could be interpreted to mean that the priest is therefore more "single-minded" — able to be concerned about his "Father's business," while the layman is taken up with things of the "world" and has a divided heart. This can be true. But regrettably, some men, in the name of not having a "divided heart" have ended up having no heart at all.

One of the themes that gnaws at the back of one's mind in studying this data is the concern that if the value gap is this wide between exemplary laymen and their priests, what must it be between the clergy and those much less interested in the Church?

What are the dimensions of the communication gap between the traditional cleric and today's people?

Is the Church really going out into the world and speaking to men about their consuming interests, or is the priest preaching "salvation" from the pulpit while the layman sits deaf in the pews, wondering how he'll pay his income tax? Is the priesthood, as we know it, really speaking to the secular world?

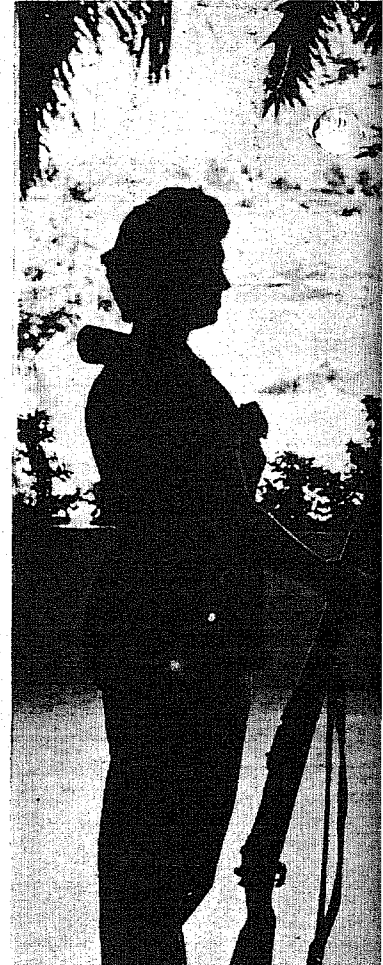
# Church

By JAIME FONSECA  
NC News Service

Ten years of a Marxist-Leninist regime in Cuba, Castro style, find organized religion adjusting to a difficult climate of repression in order to survive and to be able to deliver a meaningful Gospel for a new breed of man.

The "new man" that the Cuban Revolution is relentlessly trying to produce for a socialist state, comes out of a past hazily Christian. Many are now unbelievers.

In the process of adjustment,





# In Cuba Survives In Climate Of Repression

However, churches are being closed with "daily Christians," the "Sunday" worshippers so common in that past. Quite a number of these "daily Christians" are old, anguished and resigned, but most are young men and women who are determined to live their faith in the surrounding unbelief. A few, particularly among the young, want to become "the men" of the revolution and "modernize" it, by purging its old ties. Along their thorny path these

Christians constantly face conflicts of conscience as their daily decisions confront their emotional and intellectual ties with their inner convictions, as well as with their loved ones.

## A WAY OUT

"Must I live in a socialist country, or seek my way out? Is it morally right that I collaborate, through my work and loyalty, for the support of a Marxist regime? These are the basic questions Christians in Cuba must ask themselves at one time or another," explains a leading Cuban Protestant theologian, the Rev. Raul Fernandez Ceballos.

These questions concern such things as sending children to a school where they will learn materialism, or performing "voluntary" manual work on Sunday, or having to attend Marxist indoctrination courses, or joining the Committees for the Defense of the Revolution and having to spy on neighbors. For the young, there is the Communist Youth League; for women, the Federation of Cuban Women, and for all, the new Advance Movement to increase production.

"Do I have to read these books which ignore or mock spiritual values?" asked Marta Lluberi, the wife of a longshoreman living in a modest apartment in Havana. "Do I give in, do I resist? Will I make life harder for my husband, for the children?"

The answers that organized religion can give now to these crucial questions may well determine the future of Christianity in Cuba. What are the opportunities for the believer to receive inspiration, guidance and strength from the Gospel?

## IN CONFLICT

To be sure, several bodies of organized religion exist in Cuba today. They live in a state of conflict, often hidden, but at times very open. Officials of the regime are convinced that religion is hostile to socialism, irrelevant to it, and tied to capitalism. Church leaders, on the other hand, are constantly reminded of the narrow limits for practicing their religion.

Indeed, the professed position of Fidel Castro's government since 1963 is that of the Marxist-Leninist ideology that fosters "dialectic materialism" — a constant change of men and things to ward a classless society — and rejects spiritual values as a social force.

The regime's Committee for Revolutionary Orientation says "it does not wage war on religion, although it considers religious beliefs as groundless."

In practice, however, organized religion has survived, while most pre-Castro institutions have vanished. The strongest religious body by Cuban tradition is the Catholic Church. The state Registry for Religions lists some 30 non-Catholic groups—Protestant, Orthodox, Jewish and Buddhist—as officially recorded. A decade ago they numbered about 110,000 members; today, estimates cut that figure in half.

Some observers attribute this government tolerance of religion to tactical reasons, in a see-saw pattern alternating with sporadic repression. Others believe this tolerance comes from some kind of "humanism" still left among the leaders of the revolution.

There are today in Cuba eight Catholic bishops—three in the Havana archdiocese, one in the Santiago archdiocese, and one in each of the remaining dioceses: Camaguey, Cienfuegos, Matanzas and Pinar del Rio. Seven of them were installed within the past 10 years.

Like most of the bishops in other countries, they have a national conference, with a secretariat and several committees: liturgy, Christian doctrine, pastoral work, vocations, priestly affairs and communications. They hold regularly scheduled

meetings, and some consultations, although no public pronouncements are made. Several of the bishops went to the Second Vatican Council and to more recent events like the International Eucharistic Congress in Bogota, Colombia, last August.

Two hundred twenty-eight priests remain in active service. The country has 228 parishes, but not all with a resident priest. In fact, 99 of those priests are in Havana, while the Pinar del Rio diocese has only 13. Of the priests, 99 are diocesan, 129 Religious; by nationalities, 80 come from Spain, 40 from other European countries and from North America. The rest are Cubans. They are burdened with work: administering parishes, giving the sacraments, counseling and visitations.

In 1959, the priests numbered 723. Many were expelled during the first three years of the Castro regime, along with Auxiliary Bishop Eduardo Boza Masvidal of Havana. Other priests left the country under varying degrees of pressure. Quite a few have returned, new ones have been ordained, and others allowed to enter for the first time. However, should a priest be considered "over-zealous" and stepping beyond the bounds of "strictly religious activities," he is "invited" to leave the country. There were two such cases reported in 1968, one a Belgian priest, one a Cuban.

## SCORES JAILED

During the early part of the revolution, literally hundreds of priests and Religious were jailed, but for brief periods, often while deportation arrangements were being made. After the aborted invasion of April, 1961, at the Bay of Pigs, seven priests were imprisoned, including the chaplains of these forces. All have since been freed.

At present, there is one priest in jail, Father M. A. Loredo, O.F.M., charged with harboring an alleged saboteur. The Franciscan church and convent in Havana, occupied by the military because of this incident a few years ago, have not been returned. Several "unused" churches in Havana and in other cities are now social centers for the revolution, or storehouses.

A Spanish priest, Father Sanchez, was expelled in February after repeated arrests at the town of Pedro Betancourt in the Matanzas diocese, where he worked. On his arrival in Spain he had to be taken to a mental asylum for treatment. He attributes his nervous breakdown to harassment and mistreatment at the hands of the Cuban secret police, the G-2. He said he was punished for refusing to sign statements incriminating him in a political plot.

Early in April Interior Minister Sergio del Valle, a commander in Castro's army, told a meeting on internal security in Havana that the government is ready to crack down on any religious group "that attempts to subvert the order and security of the state." His remarks however, were primarily directed at burglars, criminals and vagrants.

There remain in the island 129 Religious Brothers and 198 nuns. Several perform hospital, administrative and counseling duties in government institutions for medical and social assistance. All of them, however, are banned from schools. Ten years ago, 2,462 nuns and Brothers were prominent in running 411 church-sponsored institutions.

Significant for the future of the Church in Cuba is the fact that two seminaries are functioning, with close to 100 students: the San Carlos y San Ambrosio seminary in Havana, with 73 students of philosophy and theology, and the San Basilio minor seminary at Santiago, with 20 students. Some seminarians have studied in Europe, but in recent years few



persevered, and those who reached ordination had difficulty in reentering their country. All counted, there are 108 Cuban youths studying for the priesthood.

At one time the seminarians in Havana enjoyed the spacious Good Shepherd seminary in the nearby countryside, but in 1966 the regime confiscated the compound, giving strategic reasons for the takeout. The students now live at the old archbishop's house in downtown Havana.

## RECENT TOUR

How many active Catholics are in Cuba's two archdioceses and four dioceses? Few sources can give a close estimate. Even in the pre-revolution times this was an unknown factor. A survey conducted in 1954 by members of the then vigorous Catholic Association of University Students showed that while 96% of those questioned did believe in God, only 42% of professed Catholics went to Mass, and not every Sunday. Close to 30% of the total population said they attended some religious service at some time or another.

In those days professed Catholics were 72% of a population of 5.6 million. Protestants and others were estimated at 8%, and 20% had no religious affiliation.

Some observers say that today practicing Christians may number from 700,000 to over 1 million, a great majority of them Catholics, and most of them to be found among school-age children or among those over 35 years of age. That would be between 10% and 15% of the present population.

During a recent tour by a visiting reporter of seven city churches numbered about half the attendance of 10 years ago and about one-third in the rural churches. More often than not, the pews were occupied by elderly people. Some Masses were filled with children, who then stayed for catechism lessons.

## FUTURE DEACONS?

In one city parish, however, the majority of the people was under 30. One reason might have been the appealing, energetic personality of the young priest, whose sermon dealt with the inner man in face of modern change.

And at a parish in Santa Clara, in the Cienfuegos diocese, there are 34 lectors for Sunday

masses, most of them young. Lectors, a portent perhaps of a permanent dislocate for Cuba, are now abundant in many parishes. This is extraordinary for a country where about four decades ago religion was left to women.

Lay leaders have also started running small groups of the Christian Family Movement, which meet at homes to discuss religious formation. Some go a step further and hold short retreats. There is also a national board of Catholic Action for girls, with a small membership, and some students meet intermittently to discuss modern Christian thinkers such as the late Father Pierre Teilhard de Chardin. Late last year from 200 to 300 persons attended, every evening, a two-week study course on the Bible at the parish of San Nicolas in Havana.

"Doors and shutters were wide open... Passers-by could hear out discussions," said one of the lecturers.

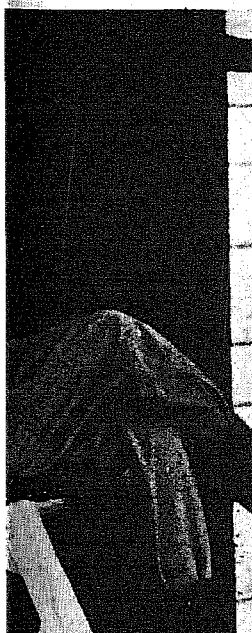
But such large adult gatherings are not the rule.

In some parishes in large cities, however, it is not unusual to have catechism classes every week, with 100 to 150 children attending. In outlying areas, such activities are occasionally checked by Castro's "vigilantes," but otherwise classes within church confines go unmolested.

Outside of personal contacts and the pulpit, there are a few means of communication for the Church. During the Second Vatican Council a bulletin issued by the Christian doctrine committee in Havana reached an extraordinary circulation. Now there are only two routine parish bulletins.

Another area of Church concern is relations of the Holy See with the Castro regime. Following the pattern already established for Eastern Europe after World War II, the Vatican has not taken any initiative to break diplomatic relations, and neither has Castro.

Many Catholics in the country are reserving their judgment on the price of such liaison especially as it regards the image of the Church; but others recognize that the ties have helped the bishops to maintain communications with Rome and the outside world, including permission to travel, and that they have helped ease the clergy shortage.





# Says It's Impossible To Be A Total Non-Believer

By FATHER JOHN B. SHEERIN

Harvey Cox questions the appropriateness of the label "non-believer." The Vatican has a Secretariat for Non-Believers but the Protestant theologian feels that "non-believer" is a term lacking in any definite or helpful significance.



Father SHEERIN

In an international symposium held under the Holy See's auspices at Vatican City, Cox suggested that the label forces some of our fellow human beings into a very artificial category. How can we label as "non-believers," asked Cox, those people whose search for the transcendent is somehow more serious than the strivings of traditionally religious people?

In his address to the same symposium, Pope Paul seemed to take issue with the American theologian but actually agreed and disagreed with him at the same time. He said that Christians themselves were "non-believers" but in the sense that they do not believe that the human mind is incapable of arriving at certitude or that the economic and social uplift of man requires the banishing of religious belief.

The exchange reminds me of the pre-Vatican II days when we Catholics casually referred to other Christians as non-Catholics. Protestants were not exactly elated over being described as non-persons, and certainly it was rather absurd to lump together Protestants, Jews, Muslims, Zoroastrians and atheists in one big category that was really one big cipher.

The label "non-believer" is intended in a general fashion to describe atheists but there are 57 varieties of atheists and the Second Vatican Council's Constitution on the Church in the Modern World carefully distinguishes various forms of atheism.

It cites especially that form of modern atheism which looks for the improvement of the human condition through man's economic and social emancipation.

This form of atheism maintains that belief in God is a deceptive thing because it directs man's attention to the

good life to come, thereby diverting him from trying to improve the world around him. This kind of atheism is not unbelief but a fervent belief in man.

Now the Fathers at the Second Vatican Council were not much concerned about condemning atheism but they were deeply concerned about investigating its causes.

When we do inquire into the causes of atheism we usually find that atheists do believe and believe firmly in certain basic ideas or principles. True, they do not believe in God as Christians know Him but they are dedicated often-times to very noble crusades.

Pope Paul, in his encyclical, *Ecclesiam Suam*, speaks of certain atheists who are spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of many contemporary social structures. They are spurred on by their beliefs, by their ideals.

There were bishops at Vatican II who urged that the Council issue a thumping condemnation of materialistic atheism or Communism. The majority however felt that such a condemnation would have been alien to Pope John's intentions in convening the Council.

Moreover, they felt that previous Popes in encyclicals had made crystal clear their opposition to atheism as a philosophy of life. What the bishops did want to encourage was dialogue with atheists so that the Church could find out the reasons why Christians had left the Church to become Communists.

The Constitution, as approved by the Council, said that the remedy for atheism is to be sought in a proper presentation of the Church's teaching "as well as in the integral life of the Church and her members."

The document assumes that certain atheists believe in ideals that they unfortunately do not find realized in the members of the Church. "What does the most to reveal God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the Gospel and who prove themselves a sign of unity.

While rejecting atheism, root and branch, the Church sincerely professes, that all men, believers and un-

## BELOW OLYMPUS By Interlandi



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"You can't live here. You have to go back to a city!"

believers alike, ought to work for the rightful betterment of this world in which all alike live."

A true "non-believer" would be a man who believes in absolutely nothing. Maybe we will find such a creature on the moon or on Mars but there is no such animal on this green earth of ours.

# When In Rome Do As The Romans Do-- Read

By MSGR. GEORGE G. HIGGINS

Some travelers who unexpectedly find themselves with extra time on their hands in foreign cities, go in rather frantically for bargain-hunting in the local emporia—most of the time a rather fruitless exercise. I should think, in this age of almost universal inflation.



Msgr. HIGGINS

Others, going far beyond the call of duty—and with no regard for their own comfort—manfully take on another round of sightseeing. Still others, I suppose, are content to go back to their hotel and try to catch up on their sleep. Every man to his own taste.

This traveler's favorite way of filling up his leisure hours when he is on the road is to make the rounds of all the book stores. I have been doing this with a vengeance during the past few weeks in several European cities and notably in Rome, and have come away from the experience with several random and admittedly unscientific impressions which may or may not be of interest to anyone else.

### NOT CHEAPER

My first impression is that books are at least as expensive in Europe as they are in the United States. And yet there are just as many bookstores—and apparently just as many books being sold, proportionately speaking—as in comparable cities at home.

As a part-time student of economics, I am at a loss to understand this phenomenon, given the fact that the standard of living in Rome and other European capitals is lower than our own, at least in monetary terms.

In other words, I don't quite understand how it is possible for a city like Rome,

for example, to keep so many bookstores going—and such marvelous stores at that. Perhaps the explanation is that the Romans have a different set of values than we do and accordingly spend more of their income on books and less of it on other luxuries. Maybe so.

Or is it possible that appearances are deceptive and that the number of books being sold in Rome is, in actual fact, much smaller than it would appear to be to the casual observer from overseas?

I really don't know, but, in any event, I have had a picnic browsing around the Roman stores, many of which, by the way, now supplement their regular stock of Italian and French books with a surprisingly wide variety of English-language publications.

The second impression I have picked up in the course of visiting perhaps a dozen European (and especially Roman) bookstores in recent weeks is that almost every second or third person in France and Italy seems to have written a book about Vatican Council II. I read somewhere not long ago that a minimum of 2,000 books and monographs about the Council—in all languages, of course—have either been published or at least contracted for since 1965. It is my off-hand impression that this is a conservative figure.

It goes without saying, of course, that the books being written about the Council in such great numbers are very uneven in quality and that some of them are hardly worth the paper they are printed on.

Nevertheless, the sheer volume of writings on the Council is not without significance. Surely no other Council in the history of the Church has been the subject of so much serious study and attention in such a brief period of time. It's interesting to note in this connection that even at this late date—almost a century after

the event—there are only two or three English-language books about the First Vatican Council and not many more than that in other languages.

In this writer's opinion, the most valuable of all the many books which have been published thus far on various phases of Vatican II are those which trace the origins and step-by-step development for evolution of the various Council documents. This kind of meticulous record-keeping and scholarly exegesis, when done by bishops and periti who were in on the drafting of the Council documents from the word go and were responsible for editing the successive drafts, is a priceless contribution to the history of theology.

The third and final impression I have garnered from my casual sampling of the latest crop of books on

Vatican II is that a number of so-called "liberal" or progressive commentators are having second thoughts about the way in which the so-called "liberal" or progressive wing of the press, Catholic and secular alike, covered the Council, and the way in which it is handling post-conciliar developments in the life of the Church.

In this connection, I am thinking of two recent books in particular, one in French and the other in English: "The Decomposition of Catholicism," by Father Louis Bouyer, a distinguished French theologian and "Heading Into Change," the autobiography of Bernard Wall, an experienced British journalist and editor.

Father Bouyer, who has taught at the University of Notre Dame for a number of years, is extremely critical of what he describes as the infantile naivete and


sophistry of certain Catholic journalists and of the vainglorious theologians who are egging them on as they allegedly try to impose their own one-sided point of view on the rest of the Church.

Mr. Wall, who himself covered the Council as a working journalist, is more restrained, but equally pointed in his criticism of the way in which the press in general reported the Council. More specifically, he charges that the press "tended to treat debates in St. Peter's as though they were debates in the American Congress or the French Assembly."

He notes, in addition, that the press "divided up in the process," if only because of the fact that it was using these analogical terms very loosely and carelessly and hadn't bothered to define them with any degree of accuracy or care.

For my own part, I am much more sympathetic to the press than either Father Bouyer or Mr. Wall. In fact, I happen to be, if anything, decidedly prejudiced in favor of the press. Nevertheless I think that those journalists who specialize in post-conciliar developments—and especially those reporters and editors who like to think of themselves as belonging to the avante garde—would be well advised to listen very carefully to what Bouyer and Wall are trying to tell them.

Liberal members of the Fourth Estate have had a field day since the beginning of the Council which end is up. Now that other liberals in the Catholic community are beginning to pay them back in kind, they ought to give them a respectful hearing, for whatever it may be worth.



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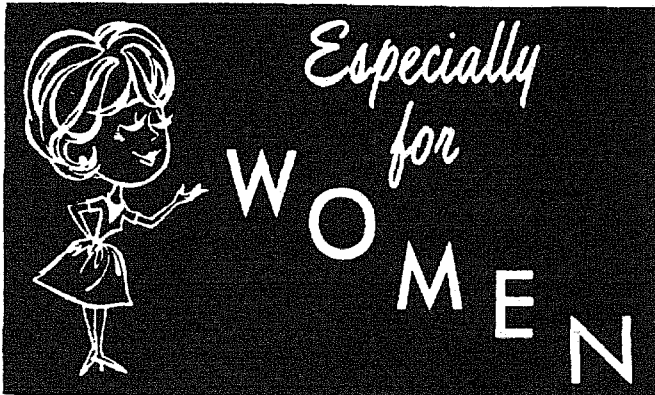
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## Wed 60 Yrs., Will Have A Mass Of Thanksgiving

BOYNTON BEACH — The 60th anniversary of their marriage will be observed Sunday, April 20, by Mr. and Mrs. Joseph Ruppelt during a Mass of Thanksgiving at 9:30 a.m. in St. Mark Church.

Father William O'Shea, pastor, will be the celebrant of the Mass, during which the couple will renew their



THE RUPPELTS

## Urge Women Scan Idea Of Peace Dept.

NEW YORK — (NC) — America's church women were asked to study, both pro and con, proposed bills providing for establishment of a U.S. Department of Peace and the creation of a Joint Congressional Committee on Peace and Cooperation.

The recommendation was one of seven resolutions circulated to 2,300 units of Church Women United, following adoption at the annual meeting of the 150-member board of managers.

The board also resolved to urge church women to organize small task forces in every Congressional district, cooperating with other women's groups; to study their congressman's records; to be prepared to speak out on issues, and to act at strategic moments in "the most politically astute ways possible."

In other recommendations the board adopted an interfaith statement on sex education jointly made last June by the National Council of Churches, the Synagogue Council of America, and the U.S. C. C.

nuptial vows in the presence of family and friends.

Married in 1909 in Cleveland, they came to Florida in 1958 from Independence, Ohio, and have been members of the local parish for the past 11 years.

Now observing her 50th year as a church organist, Mrs. Ruppelt, who is organist at St. Mark Church, has also served in that position at St. Joan of Arc Church, Boca Raton; St. Vincent Ferrer Church, Delray Beach; St. Michael Church, Cleveland; and at Mothers of Sorrows Church, Peninsula, Ohio.

From 1961 to 1965 Mr. Ruppelt was secretary of the East Coast Deanery of Holy Name Societies. He is a member of St. Mark Holy Name Society.

The couple has three daughters: Mrs. Clare Marano, Mrs. Marge Lukas and Mrs. Marie Marsh; six grandchildren and eight great-grandchildren, all of whom will participate in the Mass.

An anniversary dinner will follow in the afternoon.



Bethany Auxiliary president, Mrs. Francis Reed, right, welcomes Mr. and Mrs. William Minnotte to the festivities.



Luau to benefit Bethany Residence for dependent teenage girls attracted hundreds of guests Saturday night to the Bath Club. Mrs. Teresa Snite and Mrs. Charles Mastronardi, right, were among those attending the gala event.

First call for dinner as waiters prepare to serve traditional roast pig for guests.



Traditional Hawaiian welcome for Mr. and Mrs. Frank Rooney from Miss Dorothy Lauth.

## Archdiocese Women Get Convention Call

"First Call" to the 11th annual convention of the Archdiocesan Council of Catholic Women, May 4-6 at the Sheraton-Four Ambassadors Hotel, was sounded this week by Mrs. Wendell Gordon, president.

Sisters serving in South Florida have been invited to attend the sessions as well as members of the Council's affiliates throughout the eight counties of the Archdiocese.

"Come Holy Spirit" will be the theme of the three-day convention, which will open on Sunday, May 4, when registration begins at 5 p.m.

Mass celebrated at 3 p.m. will be followed by a meeting of the ACCW board.

"Communication Line" will be the topic of buzz sessions from 7:30 to 9:30 p.m.

Sessions on Monday and Tuesday will be highlighted by discussions on International Relations, CYO, Legislation, Safety Education.

Mrs. Norman R. Gerhold, Sacred Heart parish, Homestead, South Dade Deanery president, and Mrs. Arthur Podway, Epiphany Parish, South Miami, are co-chairmen of arrangements for the convention.

Committee chairmen include Mrs. Howard Doolin and Mrs. Hans F. Due, decorations; Mrs. James McDevitt, hospitality and hostesses; Mrs. Robert O'Donnell, pages; Sister Damien, O.P. and Sister Madeline, O.P., Mass arrangements; Mrs. Arthur Harlan and Mrs. Bert Behar, registration; Mrs. Daniel Mruphy, exhibits; Mrs. C. B. Morse, favors; and Mrs. Wilbur Rollins, information.

## 'Home - Made' Fashion Show

HOLLYWOOD — A "Do-It-Yourself" fashion show with all apparel made and modeled by members of Chaminade Mothers Club will be held at noon, Saturday, April 26 in the high school cafeteria.

Reservations must be made before April 21 by contacting Mrs. Ernest Mallingier or Mrs. Gilbert Parks.

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FINAL PLANS for the ACCW convention, May 4-6 in Miami, are discussed by Mrs. Wilbur Rollins, information chairman; and Mrs. Arthur Harlan and Mrs. Bert Behar, registration co-chairmen for the annual meeting.



# Some Tips On Rearing Contemporary Adolescents



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

**Q. Could you give more tip to parents on handling problems of the adolescent?**

A. Sam Levinson once stated that his parents were the originators of the couch therapy, coupled with corporal punishment.

When you misbehaved you lay face down on the couch — then you got the shock treatment.

If it turned out that you were innocent, the parent would say, "consider it for the things I didn't see."

Adolescence, again, is an "action oriented" phase of life where behavior is often impulsive and primitively aggressive.

Most adolescents proclaim themselves self-sufficient and object to restraints. Yet when you judge their acts, they indicate a need for guidance.

Consider these four major types of parent-adolescent relationships:

●First, parents give in too easily because they want to keep the peace and because they feel the relationship is deteriorating. If a request for freedom is given too easily, then expect a violent reaction. Generally the adolescent is angry because he feels the need for guidance and has just verbalized the desire for freedom, and, to his surprise, it is granted. Give him adult responsibilities only when you see they can be followed through.

●Secondly, marked restrictions are probably too great. I knew one child whose father gave so many restrictions in one year that the child owed three months of the following year in restricted time. Parents then say, go ahead and do as you please, see if I care. I tell parents to walk around the block or pound a bass drum before handing out restrictions.

●Thirdly, one doctor described actions of a parental group as a neurotic investment in the child's misbehavior because of their own frustration and problems.

●Fourthly, early emotional conflicts can be serious. Truants in the early junior high years are a result of a retreat from a threatening situation which the child can't meet either socially or intellectually. Less serious truancy may be rebellion against authority.

Some doctors feel our old established institutions have reacted too slowly while the world in which we live is changing so rapidly.

Don't keep saying "stay in school, don't be a drop out, stay in school when the schools haven't been given the help they need;" the stress in school should be on how to think, evaluate and conceptualize.

Parents can't say "no" and "because" as my parents did. If this is done too much, you wind up a child who is at war with himself, his parents and society.

You may wind up with a child who is conforming and apparently happy, but who cannot really respect the feeling of others or who cannot give love. We must be able to discuss conflicts openly and admit our mistakes openly. We can still catch up and answer the needs.

To cite Sam Levinson again, he said that in his large family, the house rules were posted early and were adhered to:

1. Respect all elders.
2. There is no such thing as a petty crime. Little offenses lead to big ones. Practice makes perfect.
3. The management reserves the right to screen your friends.
4. When the sun sets you come home.
5. Earn good marks in school or money or both. Loafing is out and unearned money is suspect.
6. You can be a hero in your own home. Try it.

**Q. Can lack of hearing be detected in the newborn, and if so, can it be treated?**

A. A screening program to detect profound loss of hearing in the newborn has been conducted at the University of Colorado. Similar work has been done in San Francisco.

The purpose of the program is to find children who would otherwise be deaf mutes and who can, at an early age, be given auditory and speech therapy.

Eight Denver hospitals are cooperating and 18,000 infants are being screened annually for severe hearing loss.

According to doctors working in the program, about one child in 1,000 is born with a severe lack of hearing.

Youngsters with minimal hearing can be rehabilitated and taught to talk, if the loss is detected early enough. Unless treated before the age of five, however, such youngsters may be beyond help.

The screening is done within a few hours of birth with an instrument which costs about \$300.

At three months of age, suspect youngsters are given another hearing test. If suspicions are verified, then auditory training is undertaken. When minimal hearing is present, the child is immediately fitted with a hearing aid and training is begun to help him to make noises. These children frequently are later able to enter public schools.

If there are no signs of hearing ability it is recommended that the child be sent early to a school for sign language.

**Q. Do first born children have greater capacity for learning?**

A. Studies show that first born children surpass second born siblings in scholastic achievement, but often have more behavior problems than their brothers or sisters.

School grades and test scores in 130 children observed in one study showed persistent superiority of the first born in literature from junior high through high school.

First born often have slightly more behavior problems than a second born, who in turn, have more such problems than the next child in line. This may be because of a change in parental attitudes.



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## Ideas Exchanged On Proposal To Join NCC

NEW YORK —(NC) — Following the first meeting of an interfaith study group considering possibility of U.S. Catholic Church membership in the National Council of Churches, the chief spokesman for the Protestant-Orthodox group sounded a note of optimism.

The Catholic group spokesman said the meeting produced a "fine exchange of ideas," but developed "many problems that have to be carefully studied and weighed."

The first meeting of the study committee named by the NCC's executive committee and the U.S. Catholic Bishops' Committee for Ecumenical and Inter-religious Affairs (BCEIA) was held here.

group, which includes seven Catholics, six Protestants and one Eastern Orthodox, spent a day at the Holy Family Catholic church, the United Nations' "parish" church, exploring the structures of their respective organizations, their program interests and certain "Churchly assumptions," said Dr. Robert C. Dodds, who staffs the NCC committee.

Co-chairmen of the committee are Cardinal-designate John J. Carberry of St. Louis, BCEIA chairman and Dr. John Coventry Smith of the United Presbyterian Church in the USA, who chaired the organizational meeting. Msgr. Bernard F. Law, BCEIA executive secretary staffs the committee for the Catholics.





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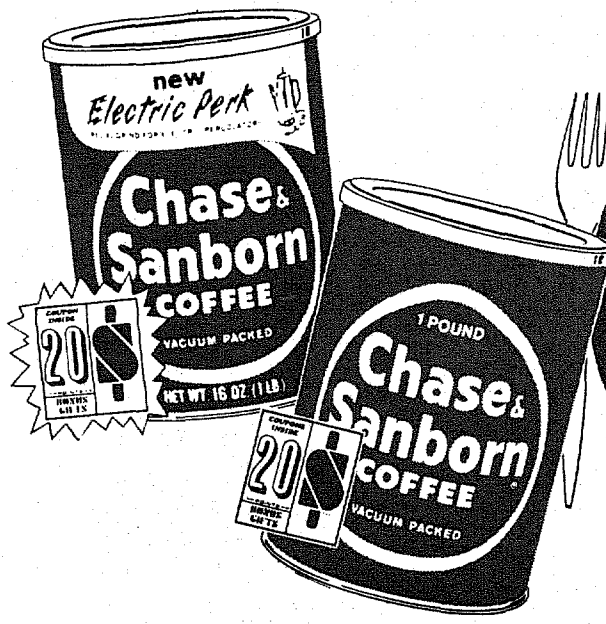
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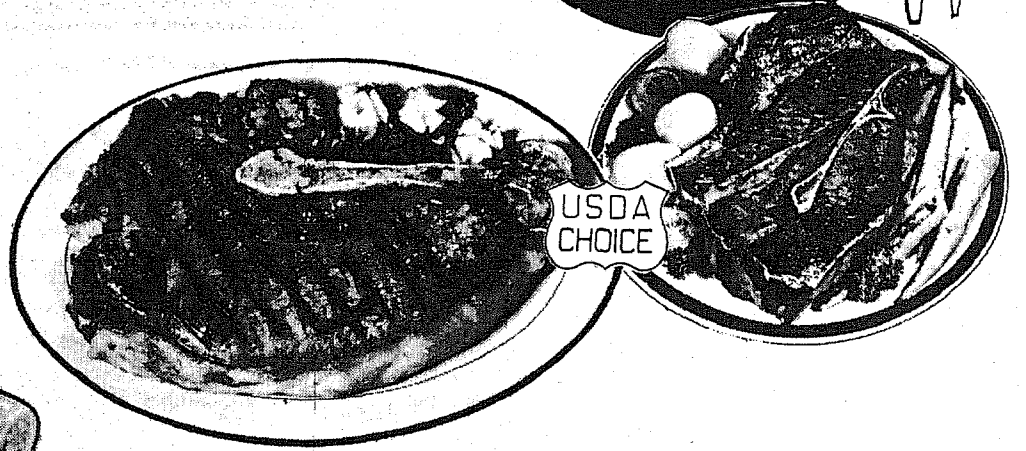
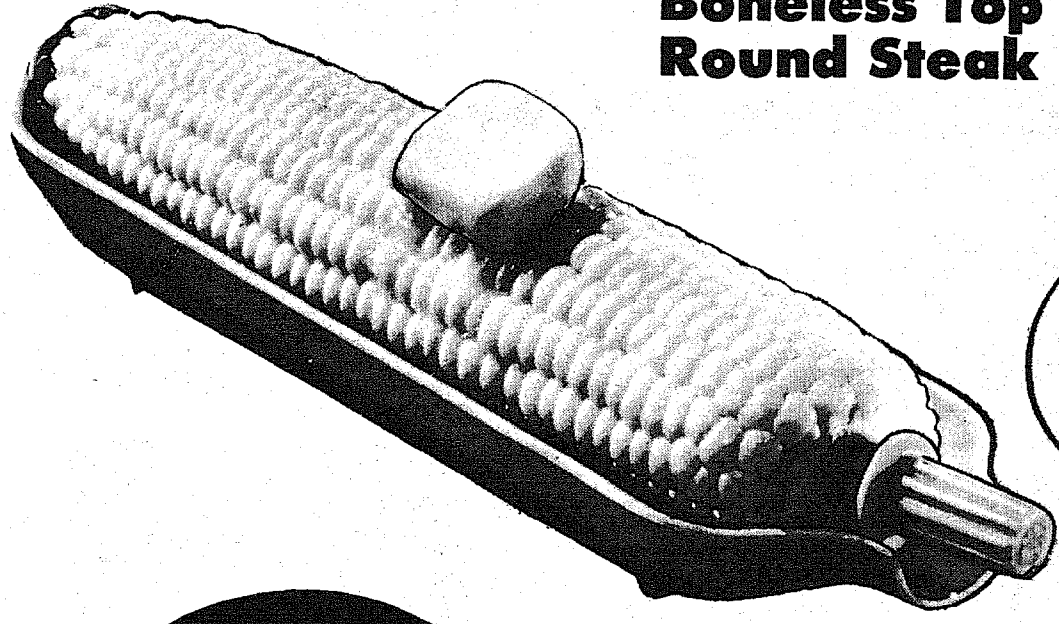


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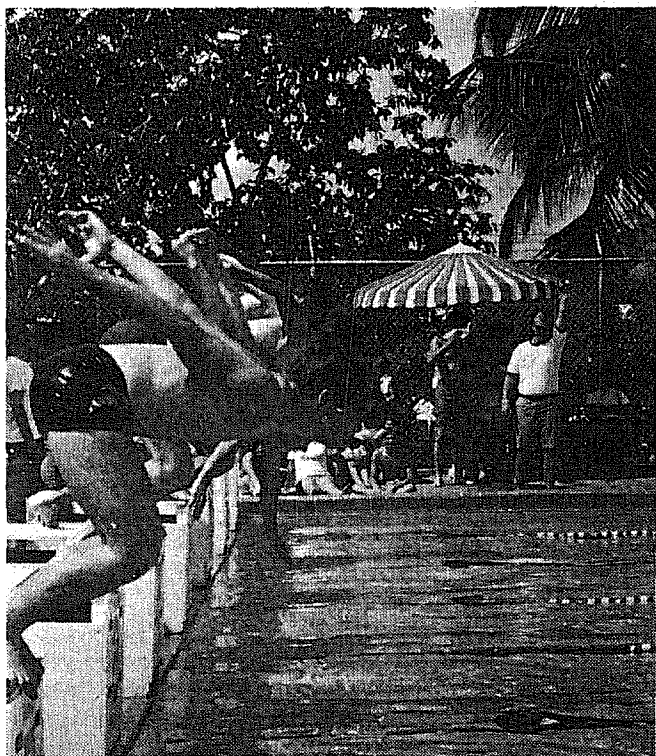
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# PUBLIX MARKETS



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OFF TO a splashing start are these young men who participated in the CYO swim meet Saturday.

## 'Decency' Leaders Expand Interests

Teenage decency rallies are bustin' out all over, and it seems that the groups planning them across the nation all want advice from the Miami teens who staged the first "positive protest," March 23 in the Orange Bowl.

Meanwhile, the Miami teens have organized into a movement they call the Miami Youth For Social Progress and have headed out to assist in a downtown Miami renovation project and the planned Walk for Development May 10.

Seventeen-year-old Mike Levesque, whose indignation over an "indecent" rock and roll performance in Miami led to the rally here last month, has since been occupied flying to various cities in the North where he relates his experiences in planning the Florida rally to teens planning their own rallies.

This week he was off to Seattle, Washington, to aid teens there staging a rally late this spring or early in the summer. He just returned from a trip to New York where he assisted in planning a peaceful protest late in May. The New York teens are aiming for more than 100,000 people at their rally.

Mike's plans in the Miami area, however, seem aimed toward "striking while this thing is hot." He hopes to see a teen board set up to advise the local commissions and mayors on issues vital to teens and is presently working in that direction.

Kevin Connor and Alec Stephans, both involved in the planning of the original rally, are presently on a recruiting campaign for Youth for Social Progress members. They report that the group's board of directors has been expanded because more officers were needed.

### Black Priest Set At Mass

A Black Josephite priest will come to Miami Sunday, April 20 to conduct a Day of Recollection for members of Holy Redeemer CYO.

Father Eugene Marano, S.S.J., spiritual director at St. Joseph Seminary, Washington, D.C., will celebrate Mass in the parish church 1301 NW 71 St., at 10 a.m., and direct conferences which will continue until 4 p.m.

Other CYO members in the Greater Miami area are invited to participate.

## Aquatic Records Smashed

St. Louis aqua men and women swam their way to the top of the list Saturday at the Archdiocesan CYO swimming meet with a team total of 94 points—46 points higher than the second place team from Immaculate Conception.

Third place winners with a total of 42 points were the swimmers from Holy Name of Jesus.

Bill Diaz of St. Louis knocked .2 of a second off the record for the boys' open 100 meter free style with a time of 1:02.4.

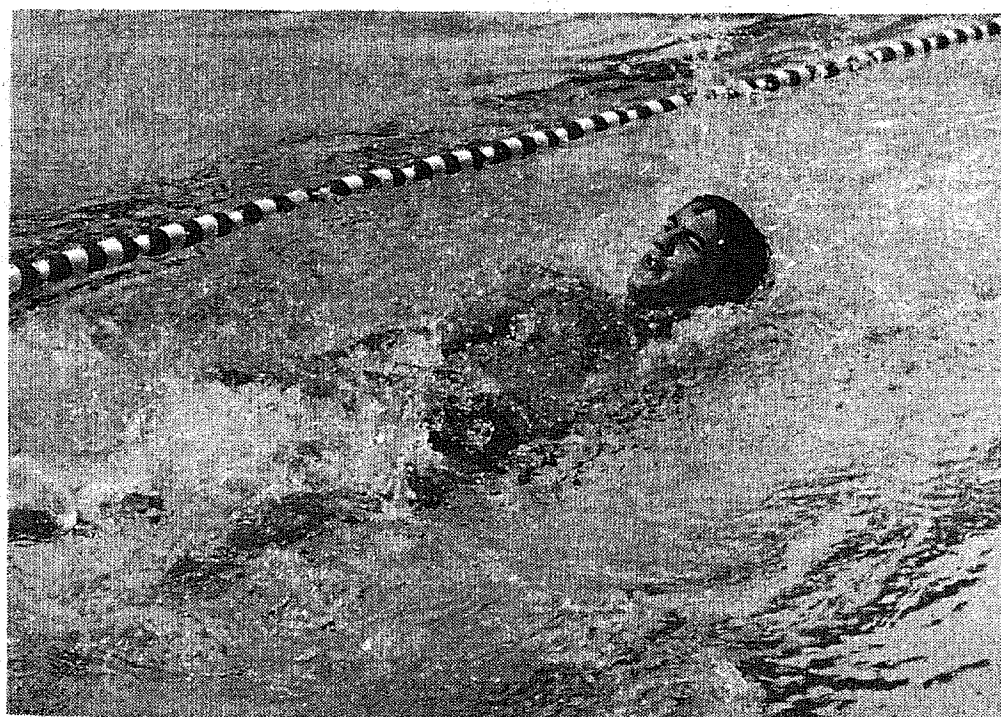
Kathy Stenger of Holy Spirit set two new records in the 50 meter backstroke and the 100 meter free style with times of 35.9 and 1:06.4, respectively.

**BOYS' NOVICE DIVISION**  
50 Meter Free Style: 1. Wayne Paash, St. Rose, 2. Jeff Taylor, Christ the King, 3. Bill Heffernan, St. Rose of Lima. 50 Meter Back Stroke: 1. Mark Flett, St. Louis, 2. Bill Niemest, Holy Name, 3. Tom Darnell, St. John Apostle. 50 Meter Breast Stroke: 1. Don Dacus, St. Louis, 2. Jack Courtney, St. Francis of Assisi, 2. Jim Worsdale, St. Timothy. 50 Meter Butterfly: 1. Rick Harris, Immaculate Conception, 2. Jack Courtney, St. Francis of Assisi, 3. Dennis Mahoney, St. Francis of Assisi. 100 Meter Free Style: 1. Wayne Paash, St. Rose of Lima, 2. Steve Johnson, St. Dennis Mahoney, St. Francis of Assisi. 200 Meter Free Style Relay: 1. St. Rose of Lima, 2. St. Timothy, 3. St. Louis.

**BOYS' OPEN DIVISION**  
50 Meter Free Style: 1. Mike McMahon, Holy Name, 2. Tim Fry, Holy Rosary, 3. Ed Broz, Sacred Heart. 50 Meter Back Stroke: 1. Bob Mass, Christ the King, 2. Mike Thompson, St. Louis, 3. Louis Martinez, Immaculate Conception. 50 Meter Breast Stroke: 1. Leo Kramer, St. Louis, 2. Mike McMahon, Holy Name, 3. Russ Maddox, St. Timothy. 50 Meter Butterfly: 1. Mike Thompson, St. Louis, 2. Bill Diaz, St. Louis, 3. Bob Mass, Christ the King. 100 Meter Free Style: 1. Bill Diaz, St. Louis, 2. Joe Schretzman, St. Louis, 3. Don Davis, Christ the King. 200 Meter Free Style Relay: 1. St. Louis, 2. Christ the King, 3. Immaculate Conception.

**GIRLS' NOVICE DIVISION**  
50 Meter Free Style: 1. Maureen Healy, St. Louis, 2. Jan Lewis, St. Francis of Assisi, 3. Pam Jones, St. Louis. 50 Meter Back Stroke: 1. Mary Hudgins, St. Louis, 2. Maureen Healy, St. Louis, 3. Carmelia Davidson, St. Louis, 3. Maureen Healy, St. Louis. 50 Meter Breast Stroke: 1. Carmelia Davidson, St. Louis, 2. Pam Jones, St. Louis, 3. Kathy Bator, St. Francis of Assisi. 200 Free Style Relay: 1. St. Louis, 2. St. John Apostle, 3. St. Francis of Assisi.

**GIRLS' OPEN DIVISION**  
50 Meter Free Style: 1. Kathy Evans, Holy Spirit, Jackie Kayser, St. Louis, 3. Karen Recisak, Immaculate Conception. 50 Meter Back Stroke: 1. Dathy Stenger, Holy Spirit, 2. Cheryl Billinger, Immaculate Conception, 3. Maureen Kelly, Holy Name. 100 Meter Free Style: Kathy Stenger, Holy Spirit, Chris Bogdanski, Holy Name, 3. Cheryl Bellinger, Immaculate Conception. 50 Meter Breast Stroke: 1. Kathy Evans, Holy Spirit, 2. Nancy Frick, Immaculate Conception, 3. Chris Bogdanski, Holy Name. 200 Meter Free Style Relay: 1. Immaculate Conception, 2. St. Louis, 3. Holy Spirit.



PULLING HIS way through tons of water at Miami Springs Pool, this teenager tries to score in the backstroke event.

### Off, Running Tomorrow

They'll be off and running in the 1969 Archdiocesan CYO track and field competition Saturday, starting at 9 a.m. at Arthur Field, Perry Park, in Miramar.

Finals in the one-act play contest will be presented Sunday, April 27, beginning at 7:30 p.m., in the Church of the Little

Flower, Hollywood. Deadlining for entries in the tennis competition this year is May 12. The play-offs will be May 17. The site will be announced later.

For further information, contact the Archdiocesan CYO office, 6201 Biscayne Blvd., Miami, 33138 or Call 757-6241.

Annual award banquet and dance of the Newman Club at Miami-Dade Junior College, North Campus, will begin at 7 p.m., Saturday, April 26, at the DuPont Plaza Hotel in downtown Miami.

Auxiliary Bishop John J. Fitzpatrick will be guest of honor during the dinner where Father Patrick McDonnell, Archdiocesan Superintendent of High Schools, will be the principal speaker.

### Impact Session Slated Apr. 26

St. James Parish will host an Impact Session Saturday, April 26, for parents and teens in the North Dade Deanery.

For further information on the program, contact the Archdiocesan CYO office at 757-6241, or 6201 Biscayne Blvd., Miami, 33138.

and that the organization now is seeking more members. "We hope to maintain personal contact with the teens who are interested in our movement," Kevin explained. "We don't want teens to lose interest in the permanent goals of the group."

In addition to a membership drive, the teens are involved with the Campus Crusade for Christ project in the Miami Central Negro area where homes are being renovated with the help of the teens and then sold with long-term, low-interest mortgages.

Kevin added that the teens will also participate in the Walk for Development May 10, which will raise funds for domestic and foreign freedom-from-hunger projects.

Mike garnered another award this week when he was commended by the Miami Springs City Council during its regular meeting.

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# Baseball Teams Face Tournaments

This is the first of weekly state tests for the archdiocese baseball teams with sub-group tournaments slated for both Class A and Class

B competition.

And, the archdiocese will have a number of top prospects in solid contention for honors, with the sub-group

titles to be determined this week and the group championships next week.

Among the favorites in the southern half of the Class

A play are Archbishop Curley (8-5) and Chaminade High while the northern half is best represented by West Palm Beach's Cardinal New-

man High (11-5).

Curley took a five-game winning streak into the A competition, after battling mainly Class AA teams all season. The lone loss for the Knights against Class A teams was a 2-0 decision to Key West High, when Randy Sterling, who as an eighth grader pitched little Mary Immaculate High into the state's Class B regionals before transferring to Key West High, blanked them.

"That was some game," said Curley coach Paul Co-meau. "I was never so proud of my team in a loss before." "We had so many pro scouts at our field for that game, I think the only one missing was Joe Cronin."

The Knights will rely on a tough two-man pitching staff in the tournament play, Bill Carleton (5-1) and Charley Tisdale (202). Both have almost identical ERA marks, Carleton at 0.66 for 42 innings and Tisdale at 0.68 for 31 innings. Each has pitched a no-hitter.

Bill Frohbose and Ro-

lando DeArmas have been the big hitters for the Knights this year, with Frohbose carcking a .445 and De Armas at .421.

Up north, Newman also has a strong pair of pitchers in soph Sam Howell, a 6-0, 185-pounder with a 5-2 record and two no-hitters for the season; and lefty Brian Shea, 6-2, 195 pounds. Both of Howell's losses were to rugged Lake Worth Leonard, one of which was a 1-0 decision.

Bruce Karcher, Tim Euleth and Howell furnished the Crusaders' hitting power.

In Class B tournament play, it will be Msgr. Pace as the team to beat. The Spartans finished their regular season with a 15-2 record.

Besides the standout pitching of Don Cooke and Gary Sweet, the Spartans have been helped by near-perfect defense. Fine Crest committed six errors in its loss and St. Thomas seven. Pace didn't commit a single error in either game.

## School's Phys Ed Programs Booming

The physical education program in the Archdiocese grade schools is getting better and better, at least the Dade County portion of the program.

Take it from Don Cates, a Miami fireman who has doubled as coach at Our Lady of Perpetual Help school for so long that it seems like he must have been on hand when the Brickells arrived to set up the first settlement on the banks of the Miami River.

"The interest is really building," he stated after the second Physical Education and Track Meet championships had been held at Msgr. Pace High School last Saturday.

"We had over 600 boys and girls from 14 schools participating," he explained, "and with the number of

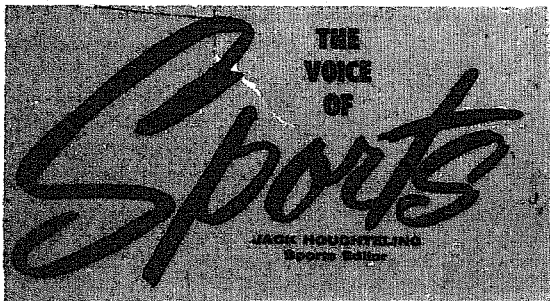
brings out the best in everyone.

OLPH, of course, did not have all of the record-breakers. In the 8-and-under boys, marks also went to J. Hickey of Epiphany in the 50-yard dash (6.9), and J. Kopp of St. Theresa's in the long jump (6-3); in 10-and-under boys to R. Derenthal of Blessed Trinity in the 50-yard dash (6.5); in 12-and-under boys to T. Hubbard of Blessed Trinity in the 50 (6.2); and in 14-and-under to E. Bravo of Immaculate Conception in the 50 (5.9) and T. Sharpe of St. Theresa in the 600-yard run (1:34.0).

In the girls, the records were broken by E. Gutierrez of Holy Family in the 12-and-under 50-yard dash (6.2), a remarkable showing for the girls as it tied the boys winning time in the same age bracket, C. Elias of Immaculate Conception in the 12-and-under long jump (7-5) and in the 14-and-under by C. DaSilva of Holy Family in the softball throw (169-2).

OLPH had 130 points in the boys competition with St. Theresa's at 98 and Immaculate Conception 60 while OLPH topped the girls with 87 followed closely by I.C. with 75-1/2 and Holy Family third with 32.

**MISCELLANEOUS SPRING SPORTS.** . . The Cardinal Gibbons girls tennis squad finished fifth in the state District 7 championships with the best showing turned in by the combination of Betty Bencic and Barbara Castorri making it to the semifinals of the No. 2 doubles play. In the same meet, the Gibbons boys were seventh and St. Thomas 12th. . . In the Hollywood City track championships, Dennis Skelton, Chaminade sophomore distance ace, won both the mile run (4:29.3) and the two-mile run (9:55.0). . . In the Golden Jaguar Invitational meet sponsored by Miami-Dade South J. C., Mike Sweeney of Christopher Columbus captured the two-mile run with his clocking of 10:40.4, the best showing for the Explorers who finished fifth in the tough field that included the two top state contenders, Northwestern and Jackson. . . Cardinal Newman's top tennis performer, Byron Thomas, won the District No. 1 singles title and will lead the Newman tennis squad in the state tournament.



records broken over the first year's competition, it's obvious that everyone likes the program."

The huge field for the 47 events was handled by Cates, Brother Bernard from the Pace faculty and Betty Cox, who was in charge of the girls events.

Eighteen records were broken in the meet that saw Cates' own OLPH win the overall team title, after taking first place in both the boys and girls events.

OLPH totalled 217 points with Immaculate Conception second with 135-1/2, St. Theresa, the defending champions, third with 129 and Blessed Trinity fourth with 109.

The OLPH team accounted for one-third of the new records, netting six in all.

From the champions, the record-breakers were M. Cates in 8-and-under boys pushups (52), P. Farrell in 10-and-under boys pushups (80), J. Carleton in 14-and-under boys pushups (111), T. Hagan in 8-and-under chinups (13), C. McClendon in 10-and-under boys 600-yard run (1:44.0) and J. Minari in the 12-and-under girls situps (82).

As noted from the above records, the meet was a combination of regular track meet events plus physical fitness attributes, chinups, pushups, etc.

The inclusion of the physical fitness feats in the meet adds much to the excitement of events that have been ordinarily considered boring exercises. It does add some spice to the physical fitness program as competition

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# Pope Calls Easter 'The Center Of Divine Design For Salvation'

VATICAN CITY—(NC) — Easter must be returned to first place "in our religious judgment," Pope Paul VI declared.

Speaking at his weekly general audience the Pope said Easter "is at the center of the divine design of our salvation."

He recalled that in the first four centuries of Christianity the Paschal mystery or Easter was the only feast to be celebrated throughout Christianity.

The Pope began by a reference to scholarly discussion on the relationship between Christian and pagan mysteries. Of the word Pasch he said:

"We are content to abide with the conclusion, established now by scholars, exegetes, historians and philosophers, regarding the biblical originality of this word and of its Christian significance in worship and theology, even though in the Christian literature of the

first centuries it was used in a purely literary and analogical reference to current Hellenistic language."

Then he distinguished between two senses of the word "mystery": The usual sense of "something hidden" and the other of "the divine design in action."

## MADE CLEARER

After observing that liturgical reform makes clearer "the primacy of Easter in our calendar of worship and of spirit," the Pope said:

"We must restore Easter, its sacraments and its rites, more clearly to first place in our religious judgment as the one which is at the center of the divine design of our salvation."

He asserted that the "two principal sacraments" of Baptism and the Eucharist

"are the more clearly derived from the Paschal mystery."

Here he cited Thomas Aquinas who said: "Baptism is the sacrament of the death and Passion of Christ, since man is regenerated in Christ by virtue of His Passion. The Eucharist is the sacrament of the Passion of Christ since man is integrated in the union with the suffering Christ."

The Pope declared that the celebration of the Paschal mystery is not a simple commemoration.

"For Believing Christians purified of their faults and living in the grace of the Holy Ghost, it is a revival of the death and Resurrection of the Lord, it is an ever new actualization of the unique redeeming drama."

## Pontiff Asks Bishops Of World To Speak On Value Of Celibacy

By PATRICK RILEY  
VATICAN CITY—(NC) — Pope Paul VI has asked the world's bishops' conferences to speak out on the value of priestly celibacy and clear up "an atmosphere of such ill-omened uncertainty."

A letter Pope Paul had sent in his name to the presidents of bishops' conferences declared:

"If we did not do all in our power to check the current hardening against priestly celibacy, we would be guilty before God for its grievous consequences."

The letter, which was dated Feb. 2 and signed by Amleto Cardinal Cicognani, Papal Secretary of State, asked: "Have we realized what dissociating the priesthood from celibacy would mean for the Church? Have we truly measured the full extent of the upheaval this would bring not only in the priestly life but also in the life of the entire ecclesial community?"

## MODERN WORLD

"Lastly, have we reflected on all consequences which

such a dissociation would have in every field — for the Church's life, for its spirituality and, above all, for its pastoral activity, which must be really in keeping with the actual demands of the modern world."

"In a word, have we sufficiently reflected on all that celibacy of the clergy means for the Church as well as for the world?"

The letter asserted that the present "lessening of the estimation of priestly celibacy seriously and urgently engages the responsibility of all 'whom the Holy Spirit has placed to rule His Church.'" (This scriptural quote was from Acts 20, 28.)

The Pope knows the difficulties involved in celibacy and the arguments advanced against binding priests to it, the letter said. He is "sensitive to the sufferings" of priests who have abandoned celibacy, and is "also sensitive to the uneasiness now typical of many priests who are firmly convinced of the commanding motives which led the supreme magisterium (the Church's teaching authority) to maintain the obligation of celibacy."

Priests who believe in celibacy "are the immense majority," the letter asserted, but are sometimes subject to inferiority complex."

The Church faces "a current of opinion which risks dragging along with it more than one priest, more than one theologian and even perhaps more than one bishop." Therefore, "the Holy Father asks us all not to allow ourselves to be affected or unduly influenced, and if necessary to ask ourselves some questions before God, in the intimacy of our conscience."



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## Prayer Of The Faithful

Second Sunday After Easter

April 20, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us make the words of Jesus, the Good Shepherd, our own as we pray for unity among all men.

LECTOR: The response for today's prayer of the faithful will be: Lord, may they all be one.

LECTOR: 1) For Pope Paul and all the bishops and priests of the world, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 2) For all Christians now scattered into factions, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 3) For the Arabs and the Jews; for the North and South Vietnamese, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 4) For the black man and the white man; for rich men and poor men; for Americans and Cubans, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 5) For husbands and wives and for their children, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 6) For Catholics the world over as they unite today in prayer for an increase in vocations to the priesthood and religious life, we pray to the Lord.

PEOPLE: Lord, may they all be one.

LECTOR: 7) For all who have died, remembering especially N. and N., that they will be united with the Risen Lord, we pray to the Lord.

PEOPLE: Lord may they all be one.

LECTOR: 8) For all the faithful and all those who have abandoned the flock because of our failings as Christians, we pray to the Lord.

PEOPLE: Lord, may they all be one.

CELEBRANT: O God, our Father, hear the pleas of your people. Grant us that unity for which we pray through your Son, the Good Shepherd, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

## Prayer For Vocations

Let us now pray that vocations to the Church will be plentiful and of the highest quality;

1. For our Archbishop Coleman F. Carroll, for all the priests, Sisters and Brothers who have come "not to be served, but to serve" the People of God in our diocese, let us pray to the Lord;

2. That the needs of the Church throughout the world will be cared for by men and women with strong, Christ-like character, let us pray to the Lord;

3. That no member of God's family will ever be in spiritual need because someone turned selfishly away from a religious vocation which God intended, let us pray to the Lord;

4. That the parents of this parish may foster in their children a love for the Church, and a desire to sacrifice for it, let us pray to the Lord.

5. That the priests, Brothers and Sisters in our diocese may give that example of service which will inspire others to join in their work for God's family, let us pray to the Lord;

6. That Our Lord will continue to support those from this parish who have already accepted this calling, especially . . . , let us pray to the Lord.

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## SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m.—luncheon meetings

Serra Club of Broward County

Meets second and fourth Monday of each month  
Fazio's Restaurant, 2385 North Federal Highway  
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.

## RETREATS

May 2-4 Spanish

May 6 Day of Recollection, General,

St. Bartholomew

May 12 Columbus Boys

May 16-18 General, Holy Rosary

May 24 Day of Recollection, Spanish Speaking, Rev. Angel Villaronga, O.F.M.

May 30-June 1 Spanish Legion of Mary

June 7-14 Retreat for Sisters, Rev. Paul Reich

June 27-29 Marriage Encounter

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



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# Opónense Obispos de la Florida A Ley que Facilita el Aborto

Mientras los que apoyan el proyecto de liberalización de la ley de abortos en la presente legislatura del Estado de la Florida expresan su optimismo por la posibilidad de la aprobación del proyecto, los obispos del Estado de la Florida han advertido en una declaración conjunta que "el movimiento de aprobación pública al aborto es sólo una manifestación de un proceso deshumanizante que parece infestar nuestra era."

Recordando que en una

audiencia reciente sobre el proyecto uno de los ponentes declaró que "por razones secretas la Iglesia Católica combate la legislación sobre abortos a través de toda la nación", los preladados declaran que sus puntos de vista contra el proyecto se explican por sí solos, pero que si las razones "parecen secretas a alguien o si surgen dudas e interrogantes" ellos están respondiendo.

Predicando desde el púlpito de la Catedral de St. Mary el pasado domingo,

el Arzobispo Coleman F. Carroll, metropolitano de la Provincia de Miami, que comprende todo el Estado de la Florida, dijo a la congregación que estaba cumpliendo su obligación magisterial al señalar los problemas morales generados por la liberalización de las leyes de aborto. Destacó la ola de inmoralidad que precedió a la caída del imperio romano, haciendo una comparación con la quiebra de los valores morales en la sociedad de hoy.

La declaración, emitida por la Conferencia Católica de la Florida expresa que "en síntesis nos oponemos porque, como lo han proclamado las leyes de la sociedad civilizada desde tiempos inmemoriales, el aborto es una forma de homicidio. Vistámoslo con bellas palabras, despertemos la emotividad sobre casos extremos y difíciles, o racionalicemos a nuestro gusto, el triste y horrible hecho sigue vigente: que el aborto pone fin a la vida."

Los obispos definen el "proceso deshumanizante" como "un proceso que hace muy fácil el decidir que algunos de nosotros no somos humanos, o que si somos humanos lo somos de clases inferiores para facilitar el ser eliminados por el bien de otros, o porque somos inconvenientes o molestos a gentes cuyos derechos se creen superiores. Esta es la clase de logica que se ha utilizado historicamente para obtener aceptación popular

(Pasa a la página 24)

## LA VOZ

Suplemento en Español de \*VOICE



El Arzobispo Carroll charla con la directora de la Oficina de Asuntos Latinoamericanos de la Arquidiócesis, Dra. Avelina Malizia, durante la Recepción Panamericana ofrecida en el Centro Hispano Católico.

## Semana Panamericana en Miami Exaltan Valores Interamericanos Misa y Exposición de Pinturas

"Problemas demográficos y económicos, sociales y políticos, problemas de ideologías extrañas que influyen en el continente entre grupos sociales y raciales, naciones pobres y ricas, países desarrollados y subdesarrollados, nueva conciencia de desarrollo y progreso, anhelo de educación y libertad económica de parte de los desposeídos, son signos claros de que América es un continente en ebullición y cambio," se dijo aquí en una misa destinada a la oración por el hemisferio.

La Misa, ofrecida en la Iglesia de Gesu, marcó el inicio de la semana panamericana, en la que se conmemora el establecimiento de la Unión Panamericana hace 79 años.

El orador, uno de los preladados más jóvenes del continente, el Obispo Auxi-

liar de Guayaquil, Ecuador, Mons. Vicente Cisneros, vino como invitado para pronunciar el sermón en esa misa concelebrada que tuvo como principal celebrante al Arzobispo Coleman F. Carroll.

"Se puede afirmar que, a pesar del transcurso de los años y de las grandes dificultades pasadas y presentes el ideal de Bolívar quiere seguir intacto," dijo el obispo ecuatoriano.

"Los americanos del norte, centro y sur, queremos una América unida para lograr un orden de paz, justicia y hermandad. Queremos una América unida para lograr el desarrollo económico, social y cultural de nuestros pueblos. Queremos una América unida para fomentar la solidaridad. Queremos una América unida para defender los grandes

valores e ideales de nuestra civilización."

Uno de los actos sobresalientes de la Semana Panamericana lo constituye la exposición de pinturas y esculturas de artistas latinoamericanos residentes en el área de Miami. La exposición tiene lugar en el Auditorium de la Biblioteca Pública de Miami, en el Bayfront Park, y ha sido organizada por la Oficina de Asuntos Latinoamericanos de la Arquidiócesis en combinación con el cuerpo consular de Miami.



Obispo Vicente Cisneros Auxiliar de Guayaquil



El Rector del Colegio de Belén, Padre Daniel Baldor, S. J. charla con el Director del Diario Las Américas, doctor Horacio Aguirre, y su esposa, señora Helen de Aguirre.



El Padre Orlando Fernández, de la parroquia de St. Hugh, charla con los cónsules de Chile y Argentina.

## Cumple el Padre Galofre 50 Años de Vida Sacerdotal

Tres sacerdotes de la Arquidiócesis de Miami celebrarán sus bodas de oro sacerdotales con una misa que concelebrarán con el Arzobispo Coleman F. Carroll a las 11 a.m. del jueves 24 de abril en la Catedral de Miami. Otros nueve sacerdotes celebrarán sus bodas de plata.

Entre los sacerdotes que cumplen cincuenta años de servicios está uno muy conocido y querido en la colonia latina de Miami el Padre Modesto Galofré, que desde 1923 a 1960, trabajó en la educación y formación de varias generaciones de cubanos en el afamado plantel de las Escuelas Pías de Guanabacoa.

En la actualidad el Padre Galofré sigue en el destierro enseñando y capacitando a la juventud cubana, como profesor de la Escuela Cívico Religiosa de San Juan Bosco.

Nació el Padre Galofré en el pueblo de Alviñana, provincia de Tarragona y se educó en el Colegio de las Escuelas Pías de Villanueva y Geltrú, Barcelona. A los 17 años hizo su profesión religiosa, ingresando en el noviciado. Cursó Filosofía en el Monasterio de Santa María del Real de Irache, Navarra y la Teología en el Juniorato de Alella, Barcelona. Fué ordenado sacer-

dote el 21 de septiembre de 1919 en la Catedral de Lérida.

### DESTINADO A CUBA

Terminada su carrera sacerdotal y pedagógica fué destinado a la enseñanza en el Colegio de las Escuelas Pías de Sarria, Barcelona y en el año 1923 fué destinado a Cuba y en el colegio de Guanabacoa se dedicó a la enseñanza de Ciencias en el Bachillerato. Fué rector del colegio durante 17 años y director de internos durante 14 años. En 1940 fué nombrado rector de Sadabell, Barcelona, cargo al que renunció para quedar setrabajando en Cuba.

Fué Vicario Provincial de las Escuelas Pías de Cuba en el trienio de 1955 al 58, durante el cual preparó y organizó las fiestas centenarias de la fundación del primer colegio escolapio en Cuba y América en 1857, dejando como recuerdo de dichas fiestas el edificio del Noviciado Cubano de los Escolapios.

Se graduó de Doctor en Ciencias Naturales en 1939 en la Universidad de La Habana, presentando su tesis acerca de los árboles fósiles de Cuba; en 1934 se graduó de doctor en Pedagogía, presentando su tesis sobre la Escuela Normal que funcionó en el Colegio de Guanabacoa desde 1857 a 1871.

Bajo la dirección del Padre Modesto Roca y de Don Carlos de la Torre trabajó y enriqueció el Museo de Ciencias Naturales del Colegio, que ha sido destruido y eliminado por los que detentan el poder en Cuba.

Al salir de Cuba en 1960 fué nombrado delegado general para México y California hasta que recibió el nombramiento de rector del Colegio de Sarria, Barcelona, donde revalidó sus títulos obteniendo la Licenciatura en Ciencias Geológicas y en Filosofía y Letras.

Estando en Barcelona ayudó a los refugiados cubanos que llegaban a esa ciudad y tuvo hasta 25 becados en el colegio, siendo director de la Unión de Cubanos en el Exilio de Barcelona.

Terminado el periodo de tres años fué destinado a Fort Lauderdale donde la comunidad escolapia fué designada por el Arzobispo Carroll para conducir el Cardinal Gibbons High School. De allí pasó a Miami donde actualmente vive su sacerdocio en la Iglesia de San Juan Bosco, donde continúa presentando su larga experiencia pedagógica al empeño cultural de la Escuela Cívico Religiosa de San Juan Bosco, destinada a preservar en la juventud exiliada en Miami el amor por la cultura

y las tradiciones de Cuba y Latinoamérica, con cursos de Gramática Española, Geografía e Historia de Cuba, Cultura e Historia de Hispanoamérica.

Celebran también sus bodas de oro sacerdotales los padres Paul C. Heenan y George P. Ziemer y las bodas de plata Mons. James J. Walsh, párroco de St. Patrick, Miami Beach; Padre Miguel Licari, de la parroquia de St. Kevin, Padre Brian Reddington, de Ascensión, Boca Ratón; Padre Dominic Berra, de Biscayne College; Padre George Croft, del Cardinal Newman High School; John F. Kiernan, de Holy Redeemer; Padre Charles Mallen, de Our Lady of Perpetual Help, Opa Locka; Padre John Sweeney, de Gesu; y Padre Thaddeus Augustyn, Riviera Beach.

### EL PADRE BERRA

Uno de los sacerdotes que cumple 25 años de ministerio, el Padre Dominic Berra, O.S.A. fue vicerrector de la Universidad Católica de Santo Tomás de Villanueva hasta que esta fué confiscada por el régimen comunista.

El Padre Berra realizó también una amplia labor pastoral en la parroquia de Santa Rita, Miramar, La Habana.

## Acto Mañana Sábado de Alianza Interamericana

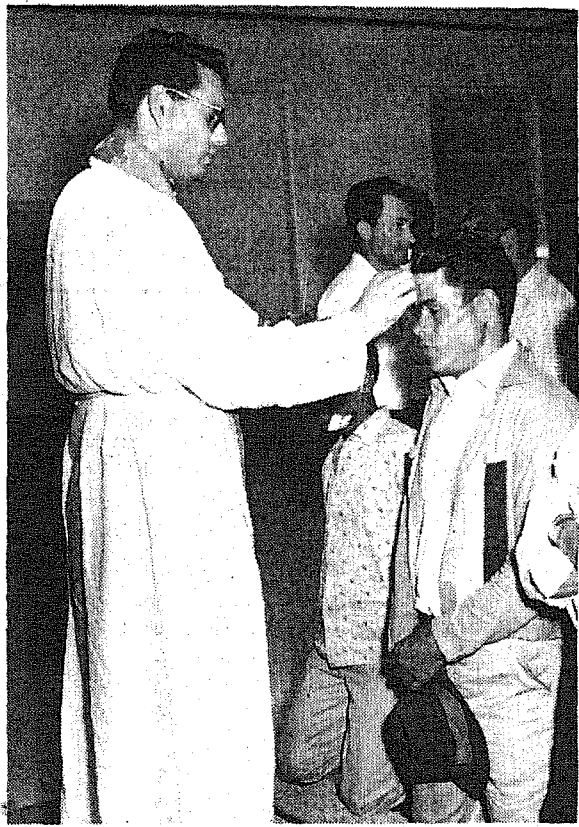
El Arzobispo Coleman F. Carroll conducirá una oración en memoria de Doña Virginia de Torruella, fundadora de la Alianza Interamericana, durante la comida anual "Hombre del Año" que tendrá lugar a las 7:30 p.m. en el Hotel Fontainebleau, mañana, sábado 19.

El Alcalde Metropolitano de Miami "Chuck" Hall, ha sido designado hombre del

Año por la Alianza Interamericana y esa distinción le será entregada en forma de una placa de bronce durante el banquete que se espera congregará a figuras representativas del panamericanismo en el área de Miami.

El Arzobispo Carroll fué honrado hace dos años con la distinción "Hombre del Año" de la Alianza Interamericana.





## Dios en la Calle

### 'Con Dios Da Gusto'

Es bien sabido que la gente sencilla y hasta inculta se expresa, a veces, con más exactitud y, desde luego, con más seguridad, verdades y misterios que los sabios y científicos exponen con vacilaciones y obscuridades. El caso es mucho más frecuente cuando se trata de las viejecitas. La precisión y el realismo con que hablan o, más bien, sentencian, suelen mezclarse con un suave humor que solo la bondad y los años pueden prestar. Lo malo es que ya no queden muchas "viejecitas". No solo porquese vayan muriendo por ley natural, sino porque ya "oficialmente" no deben aparecer la vejez ni la edad, cualquiera que sea. Es de mal gusto. Recientemente una jovencita que cumplía sus diecinueve años, andaba desolada por la idea de que estaba cumpliendo el último año de "teen-ager".

En una reunión informal se hablaba de lo de siempre: la actualidad. Es decir, los escándalos, "de lo que se dice", "de como está la juventud y los matrimonios", "de que eran mejores los otros tiempos y los otros sitios", "de las turbulencias y rebeldías," "del asunto del clero", "de adonde vamos a parar" y del confusionismo y desorientación que alcanza incluso a la gente que consideramos "espiritual". En concreto: de las variaciones litúrgicas, de los diferentes criterios religiosos y sacerdotales sobre la piedad y la devoción, y de la falta de normas fijas sobre temas importantes para los respectivos grupos, como el divorcio, el control de la natalidad y el celibato eclesástico: cuestiones que sería cándido negar que traen de cabeza a la comunidad católica. Desde luego se hablaba también "del inmediato regreso" y de la "peligrosa adaptación al ambiente americano".

Había en la reunión una señora de "cierta edad," de aspecto no muy brillante pero de ojos luminosos y tranquilos. Apenas había intervenido en aquella sabrosa conversación y, de improviso, dejó caer esta expresión que pareció fuera de tono:

—¡Con Dios da gusto!

La frase quedó perdida, quizá por enigmática. Pero no estará de más recordarla e interpretarla en este tiempo de Pascua, que debiera ser el tiempo de la alegría, de la blancura y del aléuya y del "gusto" de Dios y de los cristianos, particularmente. Quizá la ancianita quiso decir algo de lo siguiente, que es pura mística y espiritualidad cristiana:

Nuestra angustia de vivir es que lo divino y lo humano, las cosas que pasan, incluidas las maravillas de la civilización que contemplamos en la ciudad, que introducimos en nuestros hogares y de las que nos prendamos en el corazón, no llegan a darnos "gusto".

Quizá todos esos problemas, temas de perennes convulsiones, estudios y soluciones más o menos provisionales, con todo merecimiento se investigan con estadísticas y encuestas en los campos sociales, psicológicos, económicos, médicos y con estupendos criterios humanos que verdaderamente son impresionables. Pero según la intención de "la ancianita", quizá les falte algo: la presencia de Dios sentida y vivida por los hombres. "Con Dios da gusto". Pero sin El todo da inquietud. Con Dios da gusto... incluso el dolor, el fracaso, la cruz, el sacrificio voluntario, el deber, y no digamos, los Sacramentos, la Misa, la liturgia, y en consecuencia, el arte, los placeres dignos, las conquistas de la ciencia y sus aplicaciones, el hogar, la ciudad, el campo y los espacios por explorar... Pero todo esto, con el "gusto de Dios".

Algo de todo esto, a lo mejor, quería decir la ancianita de la reunión. En todo caso, esto es lo que decimos todos al empezar la Misa:

—Me acercaré al altar de Dios.  
—A Dios, que es nuestra ALEGRÍA!

P. BEGOÑA

## Llamado del Arzobispo Carroll:

### 'Ayudemos a los 'Migrants'

Mis muy amados en Cristo:

Les escribo hoy sobre un problema particularmente crucial en la arquidiócesis de Miami, es decir, el clamor de los trabajadores agrícolas migratorios.

Hay en el Sur de la Florida decenas de millares de personas que debido a desafortunadas circunstancias carecen de la educación o el entrenamiento necesarios para cualquier otra actividad que no sea la recogida de frutas y vegetales en los campos de cultivo. Sus ingresos son de los más bajos en la escala de salarios y muy frecuentemente tienen que gastar la mitad de su sueldo en el pago de la renta y esto para vivir en chozas miserables en un pútrido ambiente que no pueden evitar. Después de visitar recientemente varios campos de trabajadores migratorios, un senador de Estados Unidos exclamó que "las vacas y los cerdos de Estados Unidos tienen mejor techo y alimentación" que estas gentes.

En la actualidad la Arquidiócesis de Miami está esforzándose en la atención a los braceros migratorios y sus familias a través de parroquias y misiones en Homestead, Naranja, Delray Beach, Belle Glade, Pahokee, Clewiston, Mooreheaven, Immokalee y Labelle. Ocho sacerdotes están entregados a esta labor. Sin embargo todavía queda mucho por hacer, tanto

espiritual como materialmente, para asistir a estos infortunados. Prácticamente todos nuestros actuales centros necesitan ampliación, aun cuando es difícil sostenerlos como están. Nuevas misiones están siendo necesitadas en distintos lugares, especialmente una en el área al oeste de Pompano Beach.

Mi querido pueblo, en comparación, ustedes tienen una situación económica ciertamente privilegiada. Nunca comprendería que ustedes se negasen a reconocer las reales necesidades humanas que existen entre los braceros migratorios y no les prestaran su ayuda. Tal actitud estaría reñida con la gran generosidad que ustedes han demostrado ante cada uno de mis llamados en favor de causas justas.

Estoy por tanto exhortándolos a ser generosos en su contribución a la colecta en favor de los trabajadores migratorios que se efectuará el domingo, día 20 en todas las iglesias de la Arquidiócesis.

Devotamente vuestro en Cristo,

*Coleman J. Carroll*

## ORACION DE LOS FIELES

Segundo Domingo Después de Pascua  
Abril 20

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Hagamos nuestras las palabras de Jesús, el Buen Pastor, al orar por la unidad entre todos los hombres.

LECTOR: La respuesta a las oraciones de hoy será: "Señor que todos seamos uno".

1. Por el Papa Paulo y todos los obispos y sacerdotes del mundo, oremos al Señor.
2. Por todos los cristianos ahora divididos y fragmentados, oremos al Señor.
3. Por los árabes y los judíos; por los vietnamitas del norte y los del sur, oremos al Señor.
4. Por los negros y los blancos; por los ricos y los pobres; por los americanos y los cubanos, oremos al Señor.
5. Por los esposos y esposas así como por sus hijos, oremos al Señor.
6. Por los católicos de todo el mundo que hoy se unen para rezar por las vocaciones al sacerdocio y la vida religiosa, oremos al Señor.
7. Por todos los que han fallecido, recordando especialmente a (NyN), para que gocen de la reunión con Cristo Resucitado, oremos al Señor.
8. Por todos los fieles y por todos los que han abandonado el rebaño debido a nuestros fallos como cristianos, oremos al Señor.

CELEBRANTE: Oh, Dios, nuestro Padre, escucha las súplicas de tu pueblo. Concédenos la unidad que te pedimos, por Cristo, Tu Hijo, el Buen Pastor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos, PUEBLO: Amén.



El consul de Venezuela, Vicente Gamboa Marcano, acompañado de su hijo, charla con el Padre Frederick Wass, director del Centro Hispano Católico y el maestro Manuel Ochoa, que condujo el canto coral durante la Misa Panamericana.

## Opónense Obispos A Ley de Aborto

(Viene de la página 23)

en favor de toda clase de actos equivocados —linchamiento, injusticia racial, guerras de agresión, genocidio, eutanasia. Es el lógico comportamiento del movimiento en favor del aborto."

Los obispos se preguntan después "si el estado tiene el debido poder de sancionar o delegar en alguien el derecho a ejecutar vidas inocentes."

Agregan los prelados que los fundadores de la patria reconocieron —como fruto de amargas experiencias— "que el primero de todos los derechos es asegurar al hombre el derecho a la vida contra los poderes del estado. Sin este derecho, ningún otro es válido. ¿Estamos dispuestos ahora a romper el dique y dejar al estado decretar que algunas vidas puedan ser arrancadas para hacer menos pesadas las vidas de otros?"

Los defensores del aborto argumentarán que no existe vida en el feto en la matriz. Para ellos los signos de vida universalmente reconocidos fuera del claustro materno, no son aplicables en este caso —latidos del corazón, movimiento, reacciones a estímulos, etc. Si se les hace admitir que hay vida presente en el claustro materno, se replugarán a la posición de decir que si hay vida, esa vida no es humana. Y si no es humana ¿qué es? ¿Cuando comienzan los humanos a ser humanos? ¿Cuando se hizo usted humano? ¿Es que será necesario un examen sobre humanidad para determinar cuando esta o aquella vida particular se considera digna de vivir o por el contrario inconveniente, de acuerdo con el juicio de otros? Si así fuera, nuestro derecho a la vida descansa sobre terreno muy mo-

vedizo, ciertamente."

Los obispos enfatizan que su posición es "contra la violencia, en su forma más cobarde y brutal, la violencia contra el inocente e indefenso que no puede replicar ni gritar en su propia defensa."

Preguntan los obispos si el deseo de unos pocos médicos o de algunas mujeres angustiadas puede crear un problema de magnitud tal que justifique poner en juego la vida misma y los principios en que descansan los fundamentos de la república.

"Hacemos estas preguntas finales solo para destacar una vez más el hecho de que la legalización del aborto envuelve no solo los lineamientos éticos, morales o religiosos de una denominación en particular, sino también los más básicos de nuestros derechos civiles y los principios que subrayan el concepto americano de gobierno de limitados poderes."

Firman la declaración el Arzobispo Coleman F. Carroll y los obispos William D. Borders, Charles McLaughlin, Paul F. Tanner y John J. Fitzpatrick.

Ciudad de México — El padre Rafael Ramírez, secretario general del Centro Nacional de Orientación, dijo que sería absurdo negar el notable desarrollo que ha tenido el movimiento vocacional en México, en los últimos años.

Sin embargo, manifestó que pese a los grandes esfuerzos que el Centro hace para proporcionar cursos de formación para dirigentes de grupos juveniles, el fruto práctico no se hace ver como sería de desear. "Tal vez ello se debe a la diversidad de opiniones, ya que en muchas diócesis se resisten a cambiar sus viejas estructuras en los llamados Seminarios Menores", dijo.

## Los Pastores Anónimos

POR MANOLO REYES

La dedicación en la vida hacia una finalidad determinada tiene como elemento principal la orientación o forma de operar.

Bien dice la frase bíblica: "Por sus frutos los conoceréis".

El ser humano en el período de tiempo que vive una existencia, en ese lapso transitorio que se llama vida, ha sido puesto aquí no para servirse él... sino para servir a los demás, que en definitiva es servir a Dios.

Cuando se dá de comer al hambriento, cuando se le brinda agua al que tiene sed, cuando se cubre al que tiene frío, cuando se le consigue trabajo al que lo necesita, cuando se le tiende sinceramente la mano al pobre, cuando se enseña y se ayuda al niño, entonces se le está dando verdadero contenido a la vida del ser humano.

Muchas veces esta labor se hace callada, anonimamente, sin perseguir el que todos se enteren, sin buscar aplausos y reconocimientos baldíos de hoy. Ya que en multitud de casos se ha probado históricamente que las generaciones posteriores son las que rinden reconocimiento a los verdaderos guías que con labor tranquila, silente, pero constante, sembraron la semilla desinteresada de la verdad.

Es que la alabanza, la gloria, en una palabra la vanidad, deslumbran... pero son efímeras, muy efímeras, porque no tienen raíz de verdad. Y por ello contribuyen a desorientar a quienes inicialmente trataron de perseguir un buen fin.

Pero en definitiva la gloria, la alabanza, la vanidad contribuyen a descubrir la verdadera orientación de los que dicen estar dirigidos hacia la verdad.

El paso por la vida es muy corto, aun cuando se vivan cien años. Porque un siglo es una coma en la historia de la Humanidad. De ahí que la orientación verdadera en la vida debe ser hacia arriba, hacia las alturas. Hay que poner proa hacia Dios. Y más efectiva será nuestra siembra, mientras menos recompensa de vanidad o soberbia esperemos obtener.

Lo que siempre debemos aspirar es a que Dios nos muestre el camino que debemos seguir en esta vida. No importa que ese camino esté trenzado con pétalos de rosas o tenga puntiagudas espinas. Solo interesa que sea Su Voluntad... para cumplirla gozosa y humildemente.

Porque de Dios vino el ser humano... y en la vida el ser humano debe escoger el camino que lo conduzca nuevamente a Dios.



## A Propósito del Día de las Vocaciones

# 'Latinoamérica Necesita Muchos y Santos Sacerdotes'

Lima, Perú — "No podemos silenciar que el problema de las vocaciones sacerdotales y religiosas que atraviesa hoy todo el mundo y, muy especialmente, nuestra América Latina y el Perú, es sumamente difícil", dijo el Cardenal Juan Landázuri Ricketts en un mensaje a los enfermos.

"Lo atestigüa, agregó, el descenso del número de alumnos que ingresan en los seminarios, y la menor perseverancia de los que ya ingresaron".

Hablando por las ondas de radio, el Arzobispo de Lima y Primado del Perú, sin "equivocos ni eufemismos" se refirió ampliamente al pro-

blema de las vocaciones sacerdotales.

Dijo Landázuri Ricketts que la sociología religiosa y los documentos pastorales señalan diversas causas de esta crisis: La rápida transformación social e ideológica que hoy experimenta el mundo, la emigración desde las zonas rurales a los grandes núcleos urbanos, un concepto materialista de la vida y el debilitamiento del sentido religioso, el proceso de secularización a que está sometido el pensamiento y la cultura modernas, la exaltación del sacerdocio común de los fieles con una atenuación de la función del sacerdocio jerárquico, las crisis e insegu-

ridades provocadas en algunos espíritus por el "aggiornamiento" del Vaticano II, no obstante que con tanta claridad y firmeza ha renovado la doctrina y la disciplina sobre el ministerio sacerdotal y la vida religiosa.

"Sean cualesquiera las causas, lo cierto es que la promoción de las vocaciones sacerdotales y religiosas es tarea que incumbe solidariamente a todo el pueblo de Dios, por tratarse de algo necesariamente vinculado al ser y a la misión de la Iglesia en el mundo", manifestó el arzobispo de Lima.

Dijo también que en las presentes circunstancias, como advierte el mensaje pontificio con ocasión de la V Jornada Mundial de Oraciones por las Vocaciones, cuando más se estima el sacerdocio común, tanto más necesita este el sacerdocio jerárquico, y a medida que el mundo tiende a secularizarse cada vez más, "tanto es más necesaria la presencia cualificada, especializada, consagrada, en medio del mundo profano, de dispensadores de los misterios de Dios".

"Por esto — agregó el cardenal—, no sólo necesitamos muchos sacerdotes, sino sobre todo sacerdotes santos, sacerdotes hombres de Dios, sacerdotes confor-

mados plenamente con Cristo".

Expresó el arzobispo de Lima que "lo que el mundo espera del sacerdote es que lo sea plenamente siempre y en todo, esto es, que sea hombre de Dios, testigo de lo trascendente y representante de Cristo Sacerdote, ministro de su palabra y de sus sacramentos para guiar al pueblo de Dios en marcha hacia los cielos nuevos y la tierra nueva".

Señaló, asimismo, que esta jornada de dolor, que promueve la Obra Pontificia de Vocaciones Sacerdotales, está encaminada "a tomar conciencia de la trascendencia del problema, a sentirnos solidarizados en su positiva solución, a mover a Dios con nuestras oraciones y sacrificios, para que suscite las muchas y santas vocaciones que hoy necesita la Iglesia del Perú".

Dirigiéndose a los enfermos, el cardenal Landázuri Ricketts insistió en el parentesco y afinidad que crea el dolor cristiano entre el paciente y el Cordero de Dios, Jesucristo, que precisamente mediante el dolor, — y qué dolor el de su pasión—, "borró los pecados del mundo", y asocia al paciente a ese misterioso complemento que, como dice San Pablo, falta a los sufrimientos de Cristo.



El domingo, día 20, es día dedicado a la oración por las Vocaciones al Sacerdocio. Creemos oportuno en esta ocasión ofrecer las adjuntas declaraciones del Cardenal Landázuri sobre las vocaciones.

## Simplifican Proceso Para las Canonizaciones

Ciudad del Vaticano — Con el fin de acelerar y simplificar el complejo y prolongado proceso para la beatificación y canonización de los santos de la Iglesia, el Papa Paulo Sexto emitió un decreto pontificio.

El efecto principal de esta reforma será el de colocar una mayor parte del trabajo de investigación de antecedentes en manos de los obispos locales, aliviando así en parte la pesada carga que actualmente sobrelleva la burocracia vaticana.

En el motu proprio fechado el 19 de marzo, el Papa destaca la importancia de los santos y los mártires como ejemplos de santidad para los fieles.

"A fin de que esos bellos ejemplos desantidad puedan ser claramente reconocidos y brillar en su genuina luz, es necesario llevar a cabo investigaciones canónicas con el debido cuidado y precaución, como lo impone una cuestión tan seria como esta", señala el Sumo Pontífice.

Pero seguidamente agrega: "Sin embargo, ahora que las circunstancias y costumbres de la vida han cambiado, parece adecuado y oportuno que las investigaciones mencionadas sean revisadas en su naturaleza y procedimiento y adaptadas a las necesidades de nuestro tiempo".

Indica el Papa que ello se hará "asociando la autoridad de los obispos con la suprema autoridad del Soberano Pontífice, preparando así el camino a un trámite más fácil y rápido de las causas de beatificación y canonización de los siervos de Dios".

Añade que en el futuro sólo los obispos y otras autoridades eclesiásticas locales podrán iniciar tales investigaciones en consulta con la Santa Sede. Hasta ahora había dos tipos de iniciativa: una a cargo de los obispos locales y la otra en manos del Vaticano.

"Habiendo obtenido permiso de la Santa Sede, el obispo o dignatario respectivo pueden iniciar la causa por decreto", consigna el Santo Padre. Agrega que el procedimiento podría involucrar dos formas de investigación, referente la una a los escritos del santo potencial y la otra a su vida y virtudes o martirio.

Una vez completado el procedimiento, se elevarán

los detalles y conclusiones a la Sagrada Congregación de Ritos del Vaticano.

"La investigación referente a los presuntos milagros debe ser llevada a cabo en forma separada de la investigación relativa a las virtudes o martirio del santo potencial", especifica el documento emitido por su Santidad.

## Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.  
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

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

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

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

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

ST. ROBERT BELLARMI-NE - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m. y

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

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451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

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

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

ST. VINCENT DE PAUL, 2000 NW 103 St.-6 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, 6:45 p.m.

NATIVITY 700 W. Chaminate Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

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# Life Of A Christian One Of Constant Conversion

By **AMBROSE DE PASLI**

SPECIAL TO THE VOICE

CARACUS, Venezuela — Can the attendance at the religious services of Holy Week and Easter serve as a barometer of the state of Christianity, or more specifically, Catholic Christianity, in a given community?

Whatever the opinion of the experts, this particular moment in the Church year lends itself to such an evaluation. Automatically the observer will notice the number of people in attendance, divide them into sex and age-groups and ask himself why they have come. Curiosity? Tradition? Perhaps. But, fundamentally, the reason must be the belief in Christ as the redeemer which has brought these people here, and the greater the number, the more widespread that faith is considered to be.

Obviously this analysis is based on the assumption that the external acts of a man are an indication of what he thinks and believes. Granted, man can deceive, but, this has to be proved from other sources.

As rudimentary and simplistic as this analysis might be, it is a start on the way to understanding something about the religious beliefs of Christians. It leads to a further question: How strong, how active is this faith which seems to motivate the attitude of Christians toward religious functions?

What we are really seeking is discussion of the definition of faith employed in arriving at the above-mentioned conclusion. It is asking for a clarification of terms. Here is a point for animated discussion.

There is a temptation to come down hard on what many

today call the "hypocrisy" of Christians. For all the attendance and participation in liturgical services very little of Christ — to whom this participation is supposed to witness — appears in day to day living. Christ begins and ends with these functions.

The lips that answer "We have lifted them (hearts) up" are the lips which break forth uncharitable acts, lies and hatred. The same lips are silent before injustices, prejudices, poverty, war and exploitation. This is a sure sign that their hearts were not lifted up to hear and receive the marvelous things which the Father has done in Christ Jesus and that the great Amen at the end was a farce.

This point of view has its merits for it can act as a purifying agent. It can arouse us from complacency to a new realization that the task of being a Christian is more than the sacraments and the liturgy. It exists in a life which is a constant conversion from the old man to the new: Of weeding the cockle from the wheat; of realizing that perhaps we are not giving the cup to drink and the clothes to wear to our brethren — signs which Our Lord said would identify his true followers. It is a never-ending striving for perfection, for identification with Christ.

Can we, however, be over-zealous? Can we, in our exclusions from the ranks of the faithful, be more exclusive than Christ himself? In the awareness — vivid and stark — that we are still a long way from being even the least of the disciples of Christ, is it possible that we are setting a standard for a Christian that makes the Church a community of a selected few, an exclusive group, where forgiving one's neighbor "70 times seven" is not a sign of God's

presence among men?

There is that danger. Some have not hesitated in asserting that the Church should cease if all it can show for preaching Christ is what they term "hypocrisy."

It is certainly not in our favor when people point out how very little Christianity, apart from a multiplication of churches, is evident in our western civilization after 2,000 years. But, are we to restrict the Christian community to a Christ-centered "remnant" modeled after the "remnant" alluded to in certain Old Testament writings — to a community of the perfect? Or is it not more consonant with Christ's idea to remember that the Church on earth is a Christ-centered pilgrim community: Holy while seeking holiness, where forgiveness — unlimited — is just as much a sign of Christ as breaking bread with the poor?

This latter task is the more arduous. It calls for much more patience, love, understanding and perseverance than the other. This task calls for a deep understanding of human nature ("I am a thing of flesh and blood, sold into the slavery of sin. My own actions bewilder me; what I do is not what I wish to do, but something which I hate." Rom 7: 14, 15 and for a deep understanding of that divine life which Christ came to give us (Take up the cross and follow me). It is more attuned to the paradoxes of the Church as outlined in Chapter 6 of St. Luke. It calls for us to remember the Christ who was irritated because the disciples who had been with him for so long still failed to understand his mission, yet explained to them the meaning of the leaven of the pharisees; who scolded the disciples for their little faith, yet calmed the stormy sea.

## Pontiff Shortens Canonization Road

By **PATRICK RILEY**  
VATICAN CITY (NC)

— Pope Paul VI has smoothed out and shortened the road not to holiness itself — that remains rocky — but to the official recognition of holiness.

In a motu proprio, a document issued "on his own initiative," Pope Paul abolished a time-consuming reduplication of effort involved in holding two fact-finding trials in the place where the candidate for canonization died.

Under new regulations, the preliminary trial by which a bishop opened a cause of beatification will be amalgamated with the so-called apostolic process, which under the previous legislation followed it.

The purpose of the

preliminary trial called by a bishop had been to determine the existence of a belief that the person in question had achieved holiness or martyrdom, that no public veneration of this person had been approved by a bishop, and that any public veneration begun by local people had been halted by a bishop.

That done, the Holy See then decided whether the cause was to be continued. If so, the apostolic process was begun. The purpose of this second trial was to collect proofs of the martyrdom or heroic virtue of the person.

Like the first, it was held where the person died. The same diocesan court carried it out. The same witnesses were called. But it proceeded by virtue of the apostolic authority, delegated to local

authorities.

The time lapse between the first and second trial often meant that more elderly witnesses became less trustworthy because their memories tended to become more confused and more idealized.

"Thus," said a commentary issued by the Holy See's press office, "the apostolic trial which by institution should have been the principal fact-finding procedure, often became merely secondary and formalistic in content."

"In a word, the double trial had become in centuries a frequent occasion of loss of time, of work and of expense, without ensuring a better accumulation of proofs."

A canonization cause still opens on the juridical

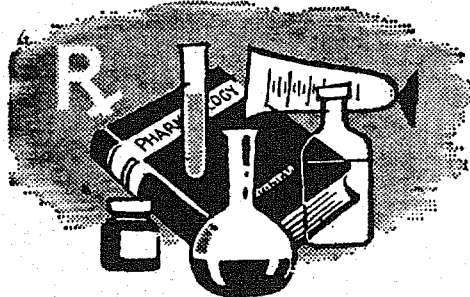
initiative of the local bishop, who petitions the Holy See for a nihil obstat (nothing hinders) and, if he receives it, decrees the opening of the cause.

The new papal document, "Sanctitas Clarior," allows each bishop's conference to erect on its territory one or more special tribunals for such trials. A local bishop may entrust the trial to the territorial tribunal, although he retains the right to appoint his own tribunal.

The new regulations go into effect three months ago after their publication in the Acta Apostolicae Sedis (Acts of the Holy See), which at the time of the unofficial publication of the Motu proprio had not yet appeared.

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# Florida's Bishops Brand Abortion As 'Dehumanizing'

(Continued from Page 2)

of all the rights that men must make secure against the power of the state is the right to live.

## SUPREME RIGHT

"Without this right there are no others," the prelates emphasized. "Are we prepared today to breach the dike and let the state decree that some lives can be terminated to make the lives of others less burdensome?"

With regard to advocates of liberalized abortion who argue that life does not exist in the womb, the Bishops commented, "To them the signs of life universally recognized outside the womb are somehow not applicable here — heartbeat, movement, reaction to stimuli, etc. Or if pressed to admit that life is present in the womb they will retreat to the position that it is not human. If it is not human what is it? Precisely when do humans become humans? When did you become a human? Is the test of

humanity to be whether this or that particular life is considered to be worth living or worth bothering with — in the judgment of other? If so, "the prelates warned," "our right to live rests upon tenuous grounds indeed."

The spiritual leaders of Florida's Catholics also took a stand against the use of violence in the statement read to the faithful during last Sunday's Masses in churches throughout the state.

"It must be said, too," they declared, "that our stand is against the use of violence in its most cowardly and brutal form — violence against the innocent, against the defenseless who cannot strike back, against the dependent, and those who cannot yet speak in their own defense.

"This is violence without any semblance of due process of law. Does the desire of a few physicians and a few troubled women create a problem of such great magnitude that it justifies tempering with life itself and principles that lie at the foundation of the republic?"

The Bishops pointed out that they were raising these "ultimate questions" only to call attention once again to the fact that liberalization of abortion involves not only the ethics, morals or religious tenets of a particular denomination but also the most basic of civil rights and the principles which underlie the American concept of a government of limited powers.

"Involved here," they said, "is a proposed law of the state — and whether this law is one that falls within the legitimate powers of the state."

Further, they said, Christians have a duty to raise their voices against everything that is dehumanizing, that cheapens human life, that would bargain one life against another, and, most important of all, against anything that ignores or denies that they are made in "the image and likeness of God," or that infers that the state rather than God is the determinator of life. "Our whole case for human dignity rests upon a defense of the sacredness of life," the prelates declared.

"As American citizens, of whatever religious heritage, we also have a civic duty to raise our voices against that which strikes at one of the most fundamental principles upon which this government is founded," the Bishops continued, "namely, that the state cannot deprive us of life without due process of law — that is, without a trial, a hearing, or proof of wrongdoing."

## Vote On Liberalized Abortion Bill Due In Florida House

TALLAHASSEE — A liberalized abortion bill introduced in the House of Representatives by Rep. Miley Miers of Leon County, was approved last week by a vote of 7-4 in the General Legislation Committee and

may be voted on next week on the floor of the House.

Rep. Don Reed of Boca Raton, one of the four who voted against the bill, claimed the motion was out of order, that the vote was not correctly handled and

requires another committee vote. He said he will introduce a list of 21 amendments to the bill when it reaches the floor.

Others voting against the measure were Rep. Carey Matthews of Dade County; Rep. Joseph Chapman, Panama City; and Rep. John Ryals, Hillsborough County.

Meanwhile, a similar bill, which will make abortion justifiable when the child may be born deformed, when pregnancy results from rape or incest, or when the health or life of the mother is in danger, has also cleared the Health, Welfare and Institutions Committee in the Senate and is now before the Senate Judiciary Committee.

Voting against the Senate bill, introduced by Sen. Robert Shevin of Miami, were Sen. Reubin Askew, Pensacola; Sen. Dan Scarborough, Jacksonville; Sen. Louis De-

La Parte, Tampa, chairman of the committee; and Sen. Robert M. Haverfield, Miami.

Members of the Senate Judiciary Committee are Sen. Mallory E. Horne, Jacksonville; Sen. J. Truett Ott, Hillsborough County; Sen. John W. Bell, Broward County; Sen. W. I. Bishop, Lake City; Sen. Elmer O. Friday, Jr., Fort Myers; Sen. Harold S. Wilson, Belleair; Sen. Robert L. Shevin, Sen. Edmond J. Gong, Sen. Dick Fincher and Sen. Richard B. Stone, all of Miami; Sen. George L. Hollahan, Jr., Coral Gables; Sen. Joseph A. McClain, Jr., Tampa; Sen. Henry Saylor, St. Petersburg; Sen. William Dean Barrow, Crestview; Sen. C. Welborn Daniel, Clermont.

Florida's present abortion law makes abortion justifiable only when the life of the mother is in danger.

## Changes, Challenges Aired For Pilgrims

ST. AUGUSTINE, Fla. — Change and challenge were key words in a discourse at the historic Mission of Nombre de Dios, site of the first Mass offered here in the nation's oldest city.

Msgr. James J. Heslin, Jacksonville Beach pastor and president of the St. Augustine Foundation which erected the votive church and the Beacon of Faith cross at the shrine, told an assembly of pilgrims: "Seeking change for the sake of change is indicative of a lack of faith rather than a lively faith."

He also admonished: "We have developed a wrong notion of the meaning of challenge."

Discussing challenge, Msgr. Heslin asserted:

"There is challenge in keeping the Ten Commandments: challenge in entering a holy marriage and staying married; unlimited chal-

lenge in serving God as a priest or in religious life for a lifetime.

"Perseverance in the priesthood and religious life today, evidently calls not merely for ordinary dedication but for great dedication."

The monsignor recalled the first Mass at the shrine, known as this nation's fountainhead of Christianity, was offered by Father Lopez de Mendoza Grajales, who accompanied Gen. Pedro Menendez de Aviles and the Spanish explorers in their landing here.

"These seafaring, daring men had been separated from their homes and their fatherland for a long period. They had undergone untold hardships and yet their faith was undimmed. We visualize them as gallant men with a stable, manly faith," the monsignor said.

## Your Legislators —

(Continued from Page 6)

(H-86) Prominsky, Henry, Pompano; (H-112) Randell, Ted, Ft. Myers; (H-61) Redman, James, Plant City; (H-76) Reed, Donald, Boca Raton; (H-32) Reedy, W.H., Leesburg;

(H-4) Reeves, Jim, Pensacola; (H-62) Register, William, Tampa; (H-91) Renick, Richard, Miami; (H-114) Roberts, William, Key West; (H-51) Robinson, A.S., St. Petersburg; (H-59) Rowell, E., Wildwood; (H-83) Rude, Arthur, Ft. Lauderdale; (H-66) Ryals, John, Brandon; (H-100) Sackett, Walter, Miami; (H-46) Savage, John, St. Petersburg; (H-24) Schultz, Fred, Jacksonville; (H-65) Sessums, Terrell, Tampa; (H-16) Shaw, Eugene, Starke; (H-103) Singleton, Carl, Coral Gables;

(H-14) Smith, Ken, Perry; (H-64) Spicola, Guy, Tampa; (H-52) Stafford, Don, Largo; (H-70) Stevens, T.A., Tampa; (H-36) Sweeny, James, DeLand; (H-117) Tillman, Jim, Sarasota; (H-72) Tillman, Richard, Cocoa Beach; (H-3) Tobiasen, Tom, Pensacola; (H-13) Tucker, Donald, Tallahassee; (H-29) Turlington, Ralph, Gainesville; (H-17) Tyre, Ralph, Lake

City; (H-2) Tyrrell, Gordon, Pensacola; (H-113) Walker, James, Naples;

(H-82) Ward, C., Ft. Lauderdale; (H-48) Ware, John, St. Petersburg; (H-18) West, Roger, Jacksonville; (H-28) Westberry, Harry, Jacksonville; (H-50) Whitson, Ed, Clearwater; (H-94) Whitworth, Lew, Miami; (H-54) Wilson, Roger, St. Petersburg; (H-111) Wolfson, Louis, Miami; (H-38) Wood, Leonard, Altamonte Springs; (H-10) Woodward, R.I., Quincy; (H-58) Yancey, Quillian, Lakeland.

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