

# State Aid For Florida Students In Non-Public Schools Urged

Children attending non-public schools in Florida have a legal right to financial assistance from the state since the state has an obligation to provide an education for its youth and pupils enrolled in non-public schools receive the same required education in secular subjects as do those in public schools.

This was pointed out Wednesday as plans were announced for proposed legislation to aid pupils in church-related and non-sectarian schools.

During a series of press luncheons held simultaneously in 15 major cities throughout Florida, including Miami, Fort Lauderdale, and West Palm Beach, the Florida Catholic Conference, with the support of other faiths which operate schools, and private non-sectarian schools, outlined for news media specific details of a bill which will be proposed when the Florida legislature reconvenes in April.

The legislation, explained at the luncheons by area attorneys, would provide the following:

I. Tuition grants to students in non-public schools. Method of payment will be to the parents or guardians and the school. Student must be a resident of Florida.

II. Amount of Grants — per pupil:

A. Two-thirds (2/3) of State's share of per pupil cost of educating a child in public schools in Florida (determined by dividing State's appropriations by number of children in daily membership — ADM) (amounts to slightly less than \$300.00 per year.)

B. Because of current financial crisis, it is proposed to stagger the amount over three years:

1970-71	\$100.00	per pupil
1971-72	\$100.00	per pupil
1972-73 and subsequent years		

## THE VOICE

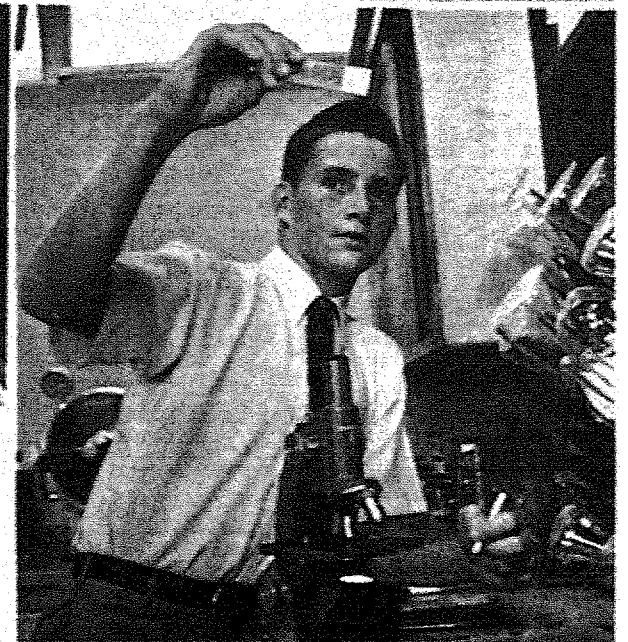
VOL. XI No. 50

15¢

FEB. 20, 1970



PUPILS in non-public schools are the primary concern of proposed legislation to provide state financial aid for students in church-related and private non-sectarian schools.



— the fraction of the State's cost.

C. The 1970-71 appropriations for 112,000 non-public school pupils, if everyone qualified, would be \$11.2 million.

III. Tuition grants purchase secular education in the non-

public schools. If religious education is given in the school, it must be separated on the records of the school so that the cost of the secular education can be determined. The tuition grant shall not exceed 80% of that cost.

IV. In order to take part, the student must attend a school which does not discriminate as to race in the admission of students; the school must not have been established for the purpose of defeating the segregation

decisions of the courts.

V. If there have been minimum standards required by the State for the operation of non-public schools, then the benefits will accrue only to students in those schools. (Cont. on page 26)

### 'PROJECT PENTECOST'

## Order Of Mass Program Slated Throughout State

Implementation of a statewide program of educational preparation for the introduction of the New Order of the Mass on May 17, Pentecost Sunday, began in the four dioceses in Florida this week as a result of a two-day workshop on liturgical catechesis held at St. John Vianney Minor Seminary Feb. 12 and 13.

The date of May 17 has been tentatively set by Archbishop Coleman F. Carroll pending the necessary catechesis throughout the Archdiocese of Miami.

The workshop last week — which included priests, Religious and laity from the Archdiocese of Miami and the Dioceses of

Orlando, St. Petersburg and St. Augustine — focused on the need for education of the people and methods of accomplishing such a mass educational plan in a short period of time.

"While I feel that the Provincial Liturgy Workshop was a success, its true success can only be measured in terms of what it will mean to the priests and people of the State and their improved understanding of the liturgy and their enthusiasm in accepting the new liturgical reforms," Father James Briggs, coordinator of the workshop explained.

(Continued on page 26)



AT CONCLUSION of Eucharistic prayer celebrant will hold up the chalice and ciborium to offer up the Body and Blood of Christ to the Heavenly Father.

## Fla. Seasonal Visitors Will Assist Bishop's Charities Drive Sunday

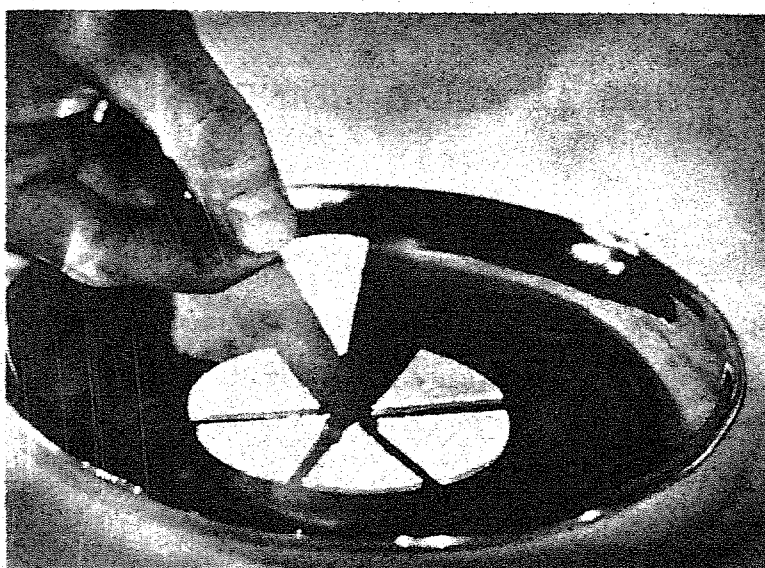
Thousands of South Florida's annual winter visitors will be afforded an opportunity to contribute to the Annual Bishop's Charities Drive this Sunday, Feb. 22 when a special collection will be taken up in all churches and chapels of the Archdiocese of Miami.

As in past years, the seasonal visitors are expected to make their donations through this collection and many have already expressed their interest in the drive in appreciation for the facilities which are available to

them in their "home-away-from-home" during the winter months.

Father John Nevins, Archbishop's Coordinator for the campaign, and Assistant Archdiocesan Director of Catholic Charities, expressed confidence in the continued generosity of local residents and business firms who for the past 10 years have insured

the success of the drive. He also appealed to those families who have not been contacted by volunteer workers to call at their respective rectories and make their pledge to the campaign, emphasizing that the programs of aid conducted in the Archdiocese are available to all persons regardless of race or creed.



SOME MASS participants will share in the "Breaking of the bread" and a large host will be divided into small pieces.



THE VOICE



THE VOICE, P.O. Box 1059, Miami, Fla. 33134

# Bishop Calls 'Voice' Indispensable In Reporting Life in Modern Church

Sunday, Feb. 22 has been designated as "Voice" Sunday by Archbishop Coleman F. Carroll to bring to the attention of the faithful, "the indispensable role which the Archdiocesan publication plays in achieving the goals of a well-informed clergy and laity."

Emphasizing that the Church has a desperate need for Catholic laymen who "know their Faith and have grasped its implications for our day," Archbishop Carroll expressed the wish that "The Voice be received and read in every Catholic home in the eight counties of the Archdiocese."

Reminding South Florida residents that the Second Vatican Council ushered in many and far-reaching

changes in the Church, the Archbishop pointed out that implementation of Council decrees "rests heavily on your understanding of its teaching and spirit."

"With good reason," he added, "we all take pride in our archdiocesan newspaper. It is continually achieving new journalistic perfection and enjoyability in reading."

During February, observed as Catholic Press Month, George M. Monahan, editor, and president of the Southern Region of the Catholic Press Association, which includes 11 southern states and the District of Columbia, said The Voice rededicates itself to "being a responsible chronicle of events within the Church and an in-depth source of informa-

tion about the many archdiocesan and parochial endeavors."

During the past year the largest weekly in the State of Florida has accepted membership in the Inter-American Press Association and associate membership in the Florida Press Association.

In addition the newspaper is a member of the Catholic Features Cooperative which provides for an exchange of feature articles of special interest to readers throughout the world; and subscribes to Catholic Press Features which provides news of theater, television and radio; and to the National Catholic News Service and Religious News Service.

New columns which in 1969 made their first

appearance in The Voice, which now has a circulation of 70,000, include a feature by Father John T. Calor, Diocese of Paterson, N.J.; "The Church 1970" by Father Andres M. Greelex, Interlandi cartoons "Below Olympus" are also published regularly as well as a medical -- family counseling series authored by Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau, and the popular columns of Msgr. James J. Walsh, Msgr. George Higgins and Father John B. Sheerin.

In the Fall of this year, The Voice will be host to the convention of the Southern Region of the Catholic Press Association, details of which will be announced at a later date.

# 2nd Meet On 'Crisis' Tonight At Cathedral

The second in a series of meetings scheduled to inform citizens of the crisis now facing non-public schools and to acquaint them with the provisions of the proposed legislation for state aid to children in church-related and private non-sectarian schools will be held at 7:30 p.m. today (Friday) at the Cathedral Hall, 7525 NW Second Ave.

Men of South Florida met Thursday evening at St. Mark Hall, Boynton Beach, to discuss the problem and possible solutions to it. Other meetings will be scheduled throughout the state during coming weeks.

In a letter to parish lay leaders, Archbishop Coleman F. Carroll pointed out that the "education of young people is one of the most sacred obligations of each generation. It creates the hope and strength and pride of our state and nation."

"It has long been the joy of the non-public schools, of which our Catholic schools are a vital part, to share this great public function with the public schools," Archbishop Carroll said. "Indeed the non-public schools of Florida are an integral part of the educational system of the state."

"But the non-public school system has reached the crisis point. Any realistic resources impels the conclusion that its continued existence is in jeopardy unless aid is forthcoming," the prelate added.

Women of South Florida have been invited to attend similar meetings at 7:30 p.m. on Monday, Feb. 23 in the Cathedral Hall, Miami, or on Tuesday, Feb. 24 at St. Juliana parish hall, West Palm Beach.

Meanwhile the Florida Catholic Conference, sponsor of the proposed state aid legislation, has urged organizations to officially endorse the legislation by contacting every member of the Florida legislature, the Commissioner of Education, Floyd Christian and Florida Governor Claude R. Kirk, Jr.

They also advocated personal contact with friends and neighbors aimed at acquainting them with the problem, asking their support and encouraging them to transmit their endorsement of state aid to non-public school children to members of the State Legislature, the Commissioner of Education and the Governor through letters or personal contact. Each organization member can make contact with legislators who represent them asking for their support in the proposed legislation. Conference leaders said, adding that copies of the organization's endorsement should be sent to community news media.

# Ask For Ban On Celibacy Discussions

LONDON — (NC) — The Catholic Priests' Association here has appealed to the English and Welsh bishops to prevent celibacy from being debated at a national conference of clergy planned for June.

The association, a conservative group with a strong minority following among the clergy, also expressed "profound anxiety" about the vernacular translation of the Missa Normativa due to be introduced generally on the First Sunday of Lent.

In a letter to John Cardinal Heenan of

Westminster, the association said reports in the Catholic press had indicated that the first national conference of clergy would probably discuss priestly celibacy "just as happened in Holland...."

"We earnestly ask the bishops of England and Wales to make crystal clear to all concerned that celibacy will not be permitted on the agenda or even outside the agenda as a matter for discussion and debate," it said.

Each diocese is electing its own representatives to attend the conference which

has been called by the bishops and is restricted to diocesan priests only. They will decide their own agenda.

Regarding the New Mass the association complained in its letter of "scores of mistranslations, omissions and even some additions" in the published copies now approved by the English bishops here and by the Vatican Congregation for Divine Worship.

"We earnestly request our bishops to give us a true and faithful translation," it stated.

# School Recess

Classes will be suspended in schools of the Archdiocese of Miami on Monday and Tuesday, Feb. 23 and 24, during sessions of the annual Archdiocesan Teachers Institute.

Classes will resume on Wednesday, Feb. 25.

# Episcopal Rite In Catholic Church

STANDISH, Mich. — (NC) — An Episcopal deacon was ordained to the priesthood in a Roman Catholic church here by Michigan's Episcopal Bishop Richard S. Emrich.

Ordained in St. Florian church was Deacon Donald

Wilson, vicar of Grace Episcopal church here and of St. Thomas church in nearby Omer.

St. Florian pastor, Father Sigmund J. Haremski, permitted use of his parish church building.

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# BURDINE'S WASHINGTON'S BIRTHDAY

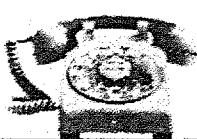







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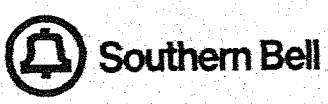
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<p><b>SOCIAL DIRECTOR</b></p> 	<p><b>SECURITY BLANKET</b></p> 

IMAGINE LIVING WITHOUT A TELEPHONE.



# Private Schools Report Mounting Finance Crisis

Special Section



TALLAHASSEE — A serious financial crisis is being experienced in Florida's non-public schools. The Florida Catholic Conference emphasized this week as it announced proposed legislation for state aid to pupils enrolled in church related and private non-sectarian schools.

Recognizing that Florida's public schools are also facing a financial problem, the Conference noted that the situation is even more acute in the non-public schools whose sources of support are limited.

In a statement issued by Florida's Bishops who serve as officers of the Conference, it was pointed out that "tax dollars for education belong to the child. Yet, the child, whose parents exercise their American and Constitutional freedom for alternatives in education, is cut off from those tax dollars collected from his parents for his education.

"Putting aside the question of justice," Florida's Catholic prelate declared, "the public is finding aid to non-private schools in their best interest. Without at least some aid, many non-public schools may most likely be forced to close.

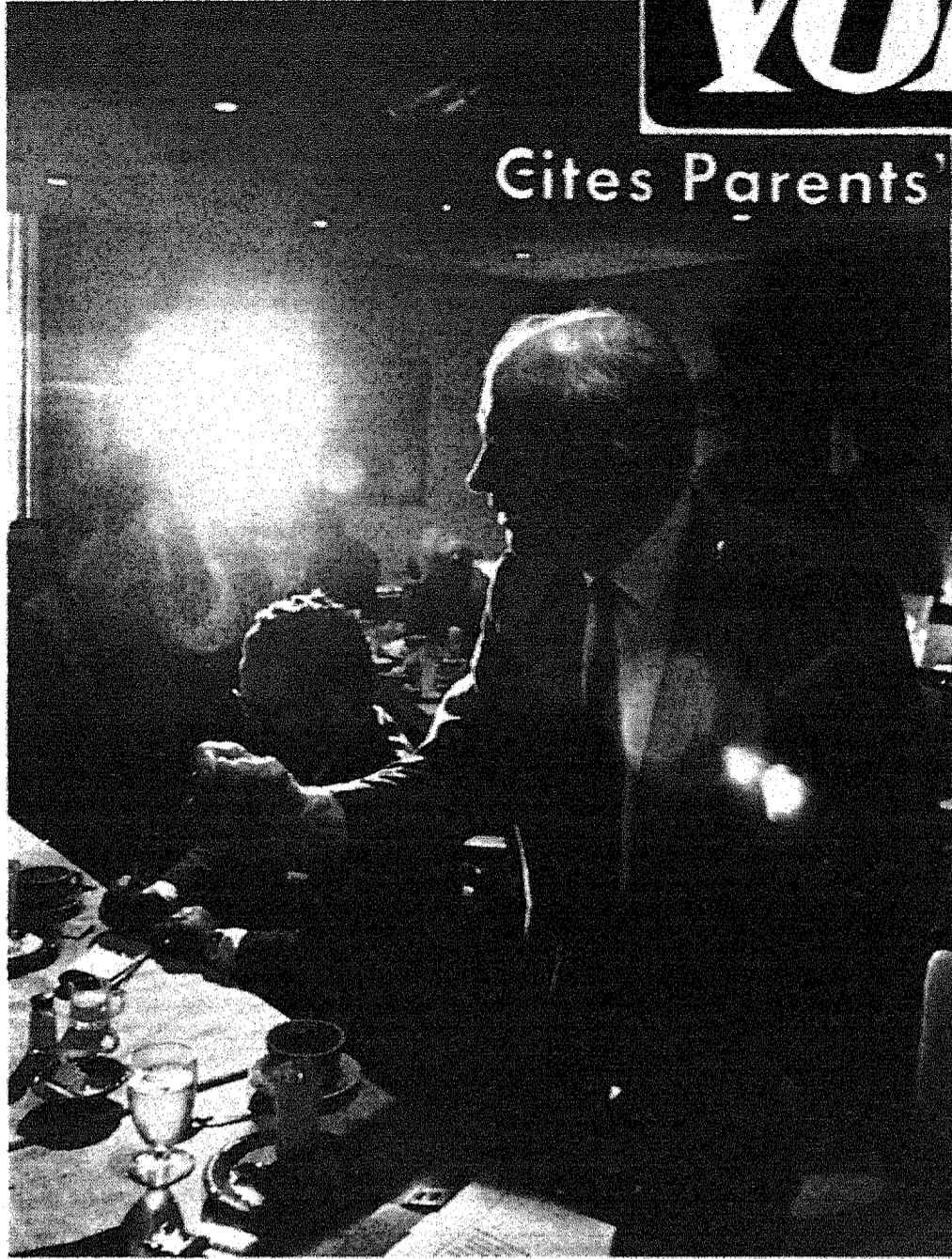
"If so, then the resulting tax burden to the public will be staggering and the limitation on immediate quality education will be tragic," they added. "Overcrowded and under-staffed classrooms will be the result. This will hinder each child's education."

According to the Archbishop of Miami and the Bishops of the Dioceses of St. Augustine, St. Petersburg, and Orlando, what actually is at stake in the proposed legislation is relief for parents who now pay twice for their child's education, through taxes and tuition to a non-public school, freer choice in educational option and opportunities that have been the "hallmark of American Society since colonial times and which is truly the essence of freedom;" maintenance of quality education in non-public schools; and substantial savings to Florida's taxpayers through the continued operation of religious and non-sectarian private schools.

The Florida Catholic Conference has also revealed that if the public schools of the State of Florida were to assume the burden of educating students now attending non-public schools, the additional cost in terms of capital expenditure alone would amount to approximately \$103 million.

Those who support non-public schools have invested vast sums in capital expenditures, the Conference explained, while participating in programs to renovate or replace outdated facilities and to add new facilities.

To date, the Conference noted, the involvement of non-public schools in public education has been no small operation in Florida. With more than 113,000 pupils attending non-public schools in Florida during the current school years, these schools will save Florida taxpayers over \$70 million in educational costs — all of which is exclusive of capital expenditures.



Constitutionality Of Legislation Emphasized By attorney Mallory Horton

## Cites Parents' Rights In Choosing Education

The rights of parents to choose the system of education they desire for their children and recognition that parochial and private schools are performing the task of secular education has been upheld by several court rulings at Federal and state levels.

On June 1, 1925, in the Oregon School Case, the U.S. Supreme Court denied the state the right to make attendance at one kind of school compulsory.

With regard to the private school educators who challenged the law the court said: "These parties are engaged in a kind of undertaking not inherently harmful, but long regarded as useful and meritorious."

The court further emphasized the rights of parents in education when it stated: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only.

"The child is not the mere creature of the state," the court declared. "Those who nurture him and direct his destiny have the right, coupled with the high duty to recognize and prepare him for additional obligations."

The Florida Constitution, as interpreted by the Florida Supreme Court, permits the expenditure of state funds for proper public purposes, even though an incidental benefit is derived by a church or sectarian institutions.

(Continued on page 25)

## Pupil Assistance Good State Investment

Is state aid to children in non-public schools a wise expenditure of the Florida taxpayers' money?

The Florida Catholic Conference, which is joined in support of the program by church-related and private non-sectarian schools, contends it is pointing out that to educate 113,000 non-public school children 78,000 of

whom attend Catholic schools — would cost the state's taxpayers an additional \$400,000 every school day!

And it is going to get even more expensive, the Conference warned, since the Sunshine State is one of the fastest growing states. The resulting increase in population brings about the need for additional schools, both pri-

vate and public, as well as additional teachers to staff them.

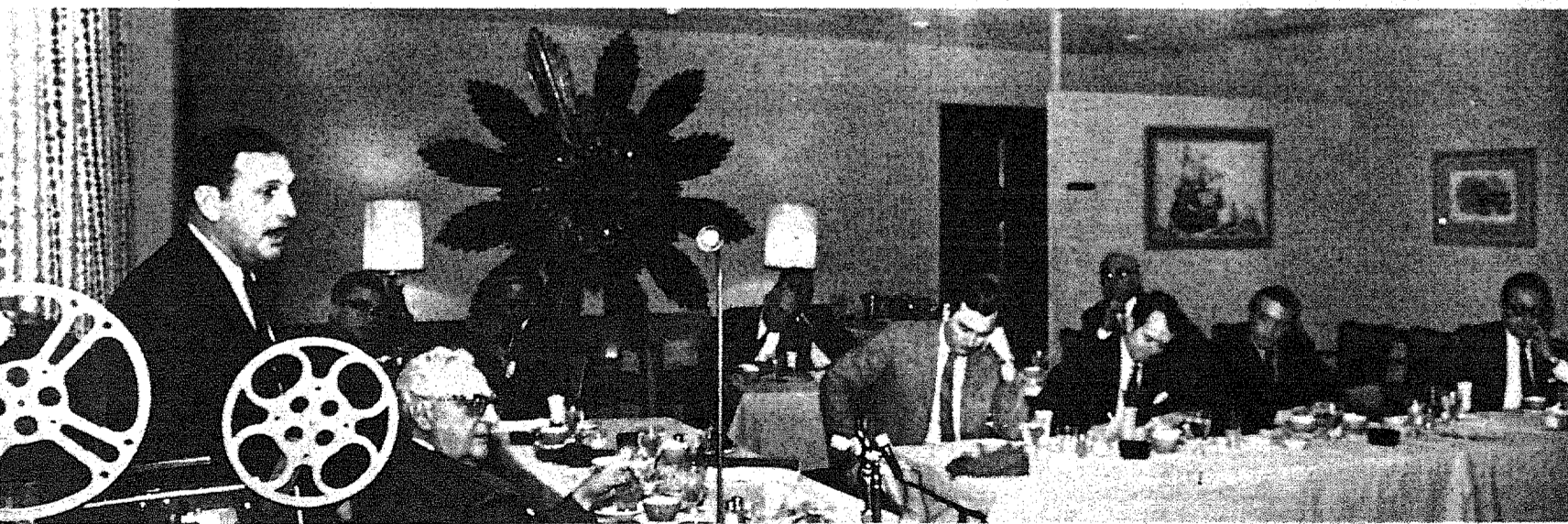
Teacher's salaries are "skyrocketing," the Conference pointed out, while operating expenses are at an all-time high. "Inflation has hit Florida's non-public schools with the same impact felt by the public schools and every other segment of ur-

society," officials said.

In the past 10 years, the Conference revealed, Catholic schools — in order to remain competitive with their public counterparts — have found that they must offer competitive salaries to attract competent teachers. Beginning salaries of lay teachers have risen from \$3,400 to \$6,000. And an

equally distressing increase has been noted in the cost of maintaining non-public school property.

Without outside financial assistance to pupils the economic pressures have already forced the closing of a number of non-public schools in Florida while others have of necessity reduced grades.



Miami news media heard attorney Edward Atkins, left; explain legality of proposed legislation during luncheon hosted by Leonard A. Usina, civic leader, seated.

## State Aid To Non-Public Schools Legal

Is state aid to non-public school children constitutional?

Citing a number of state and Federal court decisions, The Florida Catholic Conference gave as the answer to that question a definite "Yes."

Various state programs that promote the secular ends in the education of children in non-public schools have been challenged, and upheld in the courts down through the

years. Aid to students in schools providing secular educational benefits has steadily increased in many states.

Twenty-six states now provide state aid to non-public school children. This aid is diverse and includes bus transportation, purchase of teaching services, tuition grants, auxiliary services and materials, driver training scholarships, lunch programs, textbooks, and health care.

The principle of separation of church and state, enshrined in Federal and State Constitutions, bars the use of public funds to support religion. This principle, however, also gives full and meaningful recognition to the public services rendered by church-related institutions, as well as to the free exercise of religion.

Thus, federal and state programs of financial support to public welfare activities

conducted by Jewish, Protestant, and Catholic hospitals, homes for the aged and social service agencies have been recognized by the courts as serving the public interest. In addition they are recognized as giving no offense to church-state separation where strictly limited to the public welfare, i.e., non-religious work carried on by these same agencies.

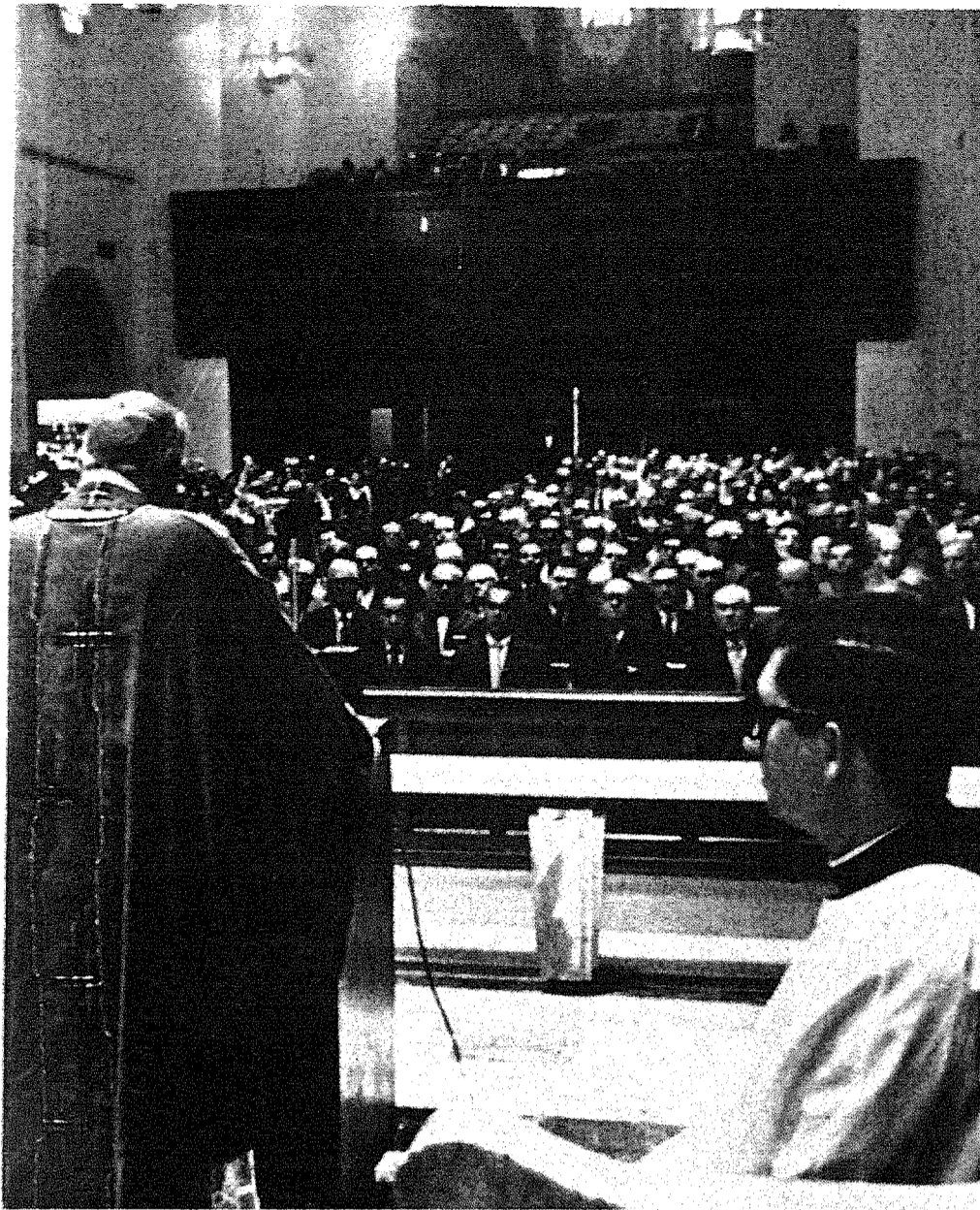
According to The Florida Catholic Conference,

there is only one conclusion that can be drawn from a study of Supreme Court decisions — that there is no barrier to government support of the non-religious aspects of educational benefits to children attending state-approved non-public schools.

Since church-related and private non-sectarian schools provides the same basic education required by the state and given to children in public schools,

the Conference points out that legislation at any level of government designed to assist in the secular educational process should be given to all school children.

Non-public schools are not seeking aid from the government for the teaching of religion to children, the Conference stresses, but seek assistance for secular educational benefits on a basis of equality for all the children of Florida.



# Archdiocese Teachers To Hold 2-Day Institute

Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll will highlight opening sessions of the 12th annual Archdiocesan Teachers' Institute at 11 a.m. Monday, Feb. 23 in St. Brendan Church.

Religious and lay teachers from schools throughout the eight counties of the Archdiocese will participate in the sessions at Christopher Columbus High School where the program will include lectures and discussions on the latest development and problems in the field of education by well-known educators and consultants.

Father Anthony T. Padovano, professor of Dogmatic Theology at Immaculate Conception Seminary, Darlington, N.J., and the author of "The Estranged God" and "Who Is Christ" and a contributor to numerous Catholic periodicals, will be the keynote speaker.

"A God For Every Season" will be his topic at 9:15 a.m. in St. Brendan Church for both elementary and high school instructors.

He will also discuss "Youth's Psychological Approach To The Study of Religion" at 1:15 p.m. Monday in the high school division.



FATHER PADOVANO

Father Francis Lechiara, Archdiocesan Coordinator for State Aid, will present a film, "In The Face of Need," during a general session of all institute participants at 12:15 p.m. Monday in St. Brendan Hall.

In the high school division concurrent workshops will begin at 1:15 p.m. A session on Business Education will hear Sister Mary Kenneth Keller, B.V.M., Clarke College; on English, Sister Margaret Ryan, O.P., Rosarian Academy, West Palm Beach; on Religion, Father Padovano; on Science, Dr. Richard Doepker, University of Miami; Dr. Lowell Thomas,

Marine Biology Institute, University of Miami; Social Studies, Dr. David Meuser, assistant professor, Florida-Atlantic University.

Dr. Melvin P. Heller, Loyola University, Chicago, will speak to a general session at 1:15 p.m. on "Teaching: Myths and Realities."

Elementary Classroom Music Methods will be discussed for teachers in the elementary division at 1:30 p.m. Monday by Miss Bonnie Jean Coleman, Regional Music Consultant, Holt, Rinehart, and Winston, Inc.

Tuesday's sessions in the high school division will include Dr. Verlin W. Lee, professor of Education, Elementary and Secondary Science Education, Bowling Green, Ohio, who will speak on "Science Education: Its Successes, Failures and Future" at 9 a.m.

A general session scheduled to begin at 9:30 a.m. will be devoted to guidance, where Dr. Raymond Patouillet, University of South Florida, Tampa, will discuss "The Role Of Classroom Teachers in Guidance." A workshop for elementary counselors will follow at 11 a.m.



Members of the Particular Council of the Society of St. Vincent de Paul participated in Pontifical Low Mass last Sunday.

SEE STORY ON PAGE 26

Vincenians heard Archbishop Coleman F. Carroll during their meeting last Sunday in Miami. At left is Larry Rentz. At right, Msgr. Peter Reilly, spiritual director; and Fred B. Hartnett.

## Oberammergau

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# The Week's News In Review

## New Rites Approved; Survey Finds Laity Is 'Open To Changes'

By NCNEWS SERVICE

• In WASHINGTON, it was announced that the Holy See has confirmed the English translation of the new Order of the Mass and other revised liturgical services, including baptism and marriage.

### State Intrusion Feared

• In HARRISBURG, Pa., a House committee studying tax exempt real estate was warned that "the entry of the tax assessor into the sanctuary today could bring the state into the inner workings of churches tomorrow in ways impossible to foresee." Howard J. Fetterhoff, executive director of the Pennsylvania Catholic Conference, asked the state's lawmakers to continue traditional tax exemptions for churches.

### Laity Open To Changes

• In BOSTON, a professional survey disclosed that the average Catholic in Greater Boston is "open to changes" in the Church, expects them, and is prepared to work with them. The findings are in a 500-page report made by the New England Catholic Education Center at Boston College.

### 'Not Enough Giving'

• In AACHEN, Germany, Archbishop Sergio Pignedoli, secretary of the Vatican Congregation for the Evangelization of Peoples, said aid given by rich countries to poor nations is inadequate due to a weakness of the Christian faith in the wealthier countries. "If the statistics are true," he said, "the rich countries are not giving even one per cent of their income to poor countries."

### False 'Revelations'

• In VATICAN CITY, the Holy See officially and caustically denied published Italian reports that Papal Secretary of State Jean Cardinal Villot submitted his resignation in protest against Pope Paul's firm stand for priestly celibacy. Msgr. Fausto Vailaine, the Vatican's press officer, dubbed reports of the resignation in two left-wing Italian newspapers "pretended revelations."

### Separatism Denied

• In BAY ST. LOUIS, Miss., Auxiliary Bishop Harold R. Perry of New Orleans said the National Office for Black Catholicism (NOBC) is not the beginning of a separatist movement in the U.S. Catholic Church, but a vehicle for black people to obtain a self-determining role in the Church.

### Padres' Requests

• In TUCSON, Ariz., a new organization of Hispanic priests named PADRES, called for the appointment of Mexican-American bishops in Spanish-speaking dioceses. It also demanded a temporary diaconate because "the present conditions and underlying concepts for the diaconate work are unrealistic at this time for our Spanish-speaking communities."

### New Rites Issued

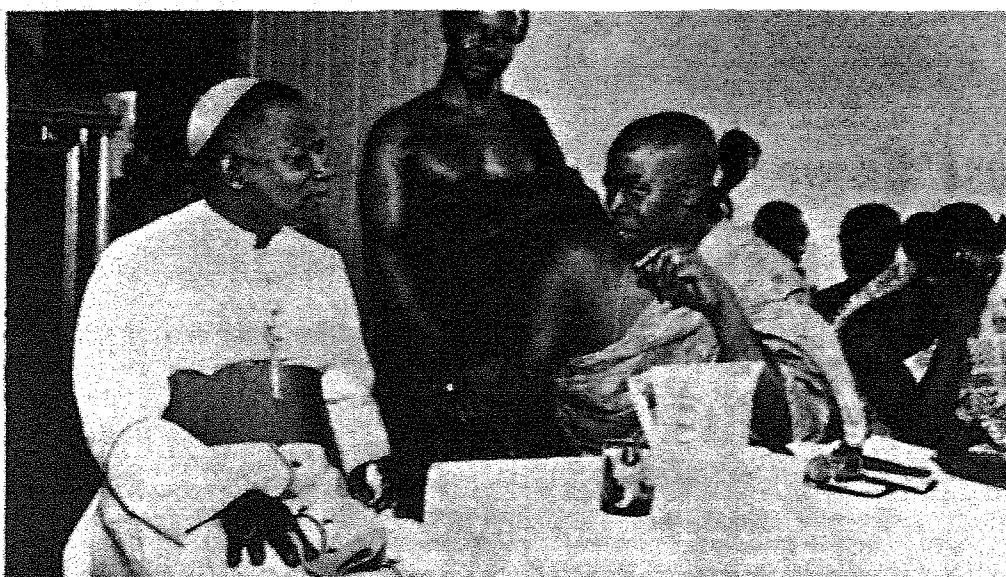
• In VATICAN CITY, New rites for Religious profession — the taking of the poverty, chastity and obedience vows that constitute the essence of Religious life — were issued by the Holy See. Purpose of the new regulations is to give the act of Religious profession that "greater unity, sobriety, and dignity" demanded of it by the Second Vatican Council.

### Birth Control Plan

• In SAN JUAN, P.R., a government birth control plan gained the qualified support of the Catholic Bishops' Conference of Puerto Rico. The bishops said they were willing to cooperate with the government in any attempt to solve the population explosion problem that is "not against the doctrines of the Church." The endorsement was not unanimous, however. Two bishops opposed the government's entire program.

### Urge Priority To Poor

• In MILWAUKEE, an interfaith association of clergymen said county funds should be reallocated to put public assistance ahead of additional expressways. The Ecumenical Urban Cadre said this change in priorities would solve the problem of providing additional aid to the area's poor.



**A SELF-SUSTAINING Church is the goal of Divine Word Missionaries working in the West African nation of Ghana. To accomplish this, they are training African leaders and operating schools for youth. Here Accra Bishop Joseph Bowers, S.V.D., confers with Nene Mato Kole, permanent chief of Manya Krobo. The missionaries have established 250 schools, two teachers colleges and five high schools.**

## U.S. Bishops Cable Pope Paul Backing His Stand On Celibacy

WASHINGTON (NC) — The nation's Catholic bishops have cabled Pope Paul VI their total support in upholding priestly celibacy.

John Cardinal Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB), informed the Pope that the American bishops are holding to the "unwavering position" on the issue they adopted before.

His telegram said the bishops of the United States "wholeheartedly join Your Holiness again in supporting the ideals and discipline of consecrated celibacy which have served the priesthood and the Church so well."

Pope Paul has been personally leading a vigorous defensive campaign against critics of the celibate rule in recent weeks, as pressure for a change from mandatory to optional celibacy in the Latin rite priesthood has strengthened.

The Pontiff told a pre-



**THE MARYKNOLL SISTERS celebrated their Golden Jubilee Feb. 14, marking 50 years of service to man. When they were recognized by Rome in 1920, the order had only 39 members. Today, there are hundreds of Maryknoll sisters in missions throughout the world. Here, Sister Marie Crowley, a nurse, comforts a child at a hospital in Vietnam.**

Lenten audience of Rome diocesan priests in the Sistine Chapel on Feb. 9 that celibacy enables a priest to devote himself to "the sole love of Jesus" and the service of the people. He said it makes the priesthood more attractive as a vocation.

It was the fourth time in nine days that he had spoken publicly about celibacy.

The same day, the Vatican Congregation for the Clergy released details of a circular letter it said was sent last Nov. 4 to all the bishops of the world. The bishops were encouraged to gather their priests together annually to renew their ordination commitments, especially those concerning celibacy and obedience.

The clergy congregation suggested Holy Thursday is a good time for this, and the Congregation for Divine Worship prepared a new "Mass of the Christ" for that day. It contains a suggested formulation in which a bishop would recite before his assembled priests a series of renewal promises, and the priests would together respond "yes."

Bishop Joseph L. Bernardin, general secretary of the NCCB in Washington — when asked by NC News if Cardinal Dearden's cable to the Pope stemmed from the clergy congregation's annual renewal idea — replied:

"This is not a response to the congregation's recommendations, because they have not been discussed by the bishops. The message sent by Cardinal Dearden is rather a reaffirmation of what the bishops stated on the subject of priestly celibacy at their meeting of last November and before that in 1967."

The NCCB semi-annual meeting here in November 1969 had issued a statement of strong support for celibacy, warning that to expect a change in the rule was "not realistic." At the November 1967 meeting of the NCCB, the bishops had also voiced their continued endorsement of the celibacy rule.

The text of the NCCB cable to Pope Paul was:

"Most Holy Father, In November 1967 and November 1969, the Bishops of the United States reaffirmed the position of the Church regarding the law of celibacy. Within the context of this unwavering position the Bishops of this country wholeheartedly join Your Holiness again in supporting the ideal and discipline of consecrated celibacy which have served to the priesthood and the Church so well. In their name I express to Your Holiness sentiments of our loyalty, affection and esteem. (Signed) John Cardinal Dearden, Archbishop of Detroit, President, National Conference of Catholic Bishops."

## Bishop's Group Dissatisfied With Grape Strike Probe

FRESNO, Calif. — (NC) — A five-bishop committee of the United States Catholic Conference completed a fact-finding tour of the strike-bound Fresno and Delano grape growing area and indicated dissatisfaction with the findings.

The bishops now plan to invite representatives of union grape pickers and growers to another meeting in mid-March.

The ad hoc committee of bishops was appointed last November at the semi-annual meeting of the U.S. Catholic bishops in Washington, D.C. It was authorized to investigate conditions surrounding the labor dispute in the San Joaquin Valley, and submit a report to the next meeting of the U.S. bishops scheduled for the week of April 20 in San Francisco.

The grape pickers' union, the United Farm Workers Organizing Committee, AFL-CIO, has been on strike against the growers in the valley for the last four years. The union is headed by Cesar Chavez.

The bishops' committee met separately with union and grower representatives in Fresno. Union officials came from Delano, while the growers included members of a group which last summer entered into negotiations with the union. The negotiations broke down July 3.

The ad hoc committee members are Archbishop Timothy Manning of Los Angeles; Bishop Hugh A. Donohoe of Fresno; Bishop Walter W. Curtis of Bridgeport, Conn.; Bishop

Humberto S. Medeiros of Brownsville, Tex., and Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn. (committee chairman). The bishops were accompanied by Msgr. George G. Higgins, director, of the Division for Urban Life, USCC, of Washington, D.C.

The bishops visited Delano and held further talks with union officials at their headquarters and with a Kern County Gower.

At the conclusion of the visit, Bishop Donnelly issued the following statement:

"The Delano farm labor dispute came before the

bishops at their November meeting in Washington, D.C. The bishops decided that before taking any official action on the dispute, it would be appropriate to assign an ad hoc committee to investigate the facts on the scene; to meet with the parties concerned, separately and jointly, and to persuade both sides to resume the negotiations which were broken off last July.

"The committee was authorized by the bishops' conference to take whatever action it deemed appropriate on the basis of the discussions with both sides."

## 60 U.S. Prelates Meet In Capital

WASHINGTON (NC) — Assembling for the first time with almost entirely separate memberships, close to 60 American prelates sat down here for three days of administrative decision-making for the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC).

The NCCB administrative committee held a day and a half session followed by a USCC administrative board meeting also scheduled for a day and a half. All the participants are bishops, archbishops and cardinals.

Plans for the semi-annual NCCB meeting due April 21-23 in San Francisco were under discussion by the NCCB administrative committee,

along with other matters.

Until now, the same prelates serving on the NCCB committee had made up the full membership of the USCC board. The new arrangement was set up through elections in Washington in November 1969 at the semi-annual NCCB meeting of the nation's full hierarchy of 280 bishops.

The NCCB administrative committee has 40 members. The USCC administrative board has 25, of whom nine also belong to the NCCB committee.

The NCCB is the national episcopal conference for the nation's Catholic bishops, letting them work jointly in certain pastoral matters which extend beyond the geographic limits of their own dioceses.

## Florida Must Come To Aid Of Pupils In Non-Public Schools

On Wednesday for the first time an in-depth report was made public to the citizens of Florida "on the current crisis and challenge confronting Catholic and other non-public school children" in our State. It was revealed that more than 113,000 children are currently enrolled in non-public schools conducted under Catholic, Jewish, Protestant and non-sectarian auspices.

These schools, it was pointed out, have long been an integral part of the State's total educational resources. Thus they have contributed greatly to the welfare of the community in every section of Florida. Moreover they have preserved the precious right of parents to exercise their free choice of education for their children.

Now there is grave danger of many of these schools closing, the report stated. Because of the serious financial problems brought on by maintenance of high standards and spiralling cost of operation, these institutions are finding it exceedingly difficult to stay in existence.

If they are forced to close, the report stresses, a large number of students will have to transfer to the public school system at the present time suffering considerably from lack of buildings, teachers and funds. The wholesale closing of nonpublic schools could have disastrous effects on the entire State's educational programs. Not only would the quality of education suffer, but tax payers would immediately feel the shock. Very few realize it, but the non-public schools are saving Florida taxpayers every year \$70 million in operating costs alone.

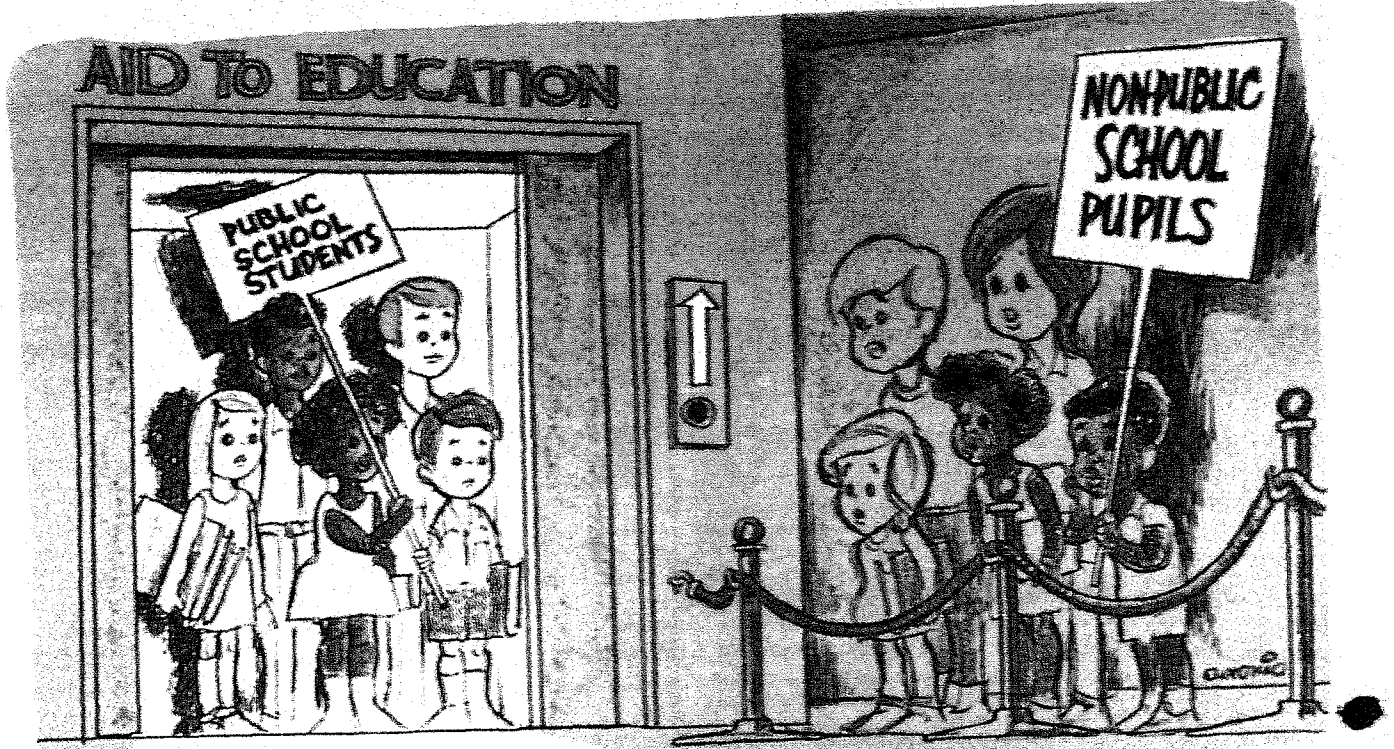
The report, prepared by the Florida Catholic Conference, offers a solution. It calls for a cooperative arrangement between the State and non-public school parents in which both would share the cost of secular non-public school education.

"The non-public school," the document states, "whether or not religiously oriented provides the same basic education required by the State and given to children in public schools. Therefore legislation at any level of government designed to assist in the secular educational process should be given to all school children."

It was emphasized that "non-public schools seek no aid from the government for the teaching of religion to children."

Many understandably will raise the question whether or not such aid is constitutional. In court decisions in various states up until now, aid to children in non-public schools has not been found to be unconstitutional. In fact, twenty-six States now have aid programs of various kinds.

The report of the Florida Conference seems likely to mark a milestone in the public understanding of the role of non-public schools. For the first time people of the entire State will have the whole picture of the educational problems to study. They will have the opportunity to realize the legislation sought will maintain and strengthen the entire educational system in Florida and that such aid to children in the long run will save every taxpayer considerable money.



### Truth Of The Matter

## New Approach In Religious Education May Have Undermined The Structure

By MSGR. JAMES J. WALSH

The hassle over religious education continues. Most innovators in the past few years who were sincerely casting about for new approaches to teaching religion expected some of their efforts to backfire. A few of them are now worried that their bold approach may have been too radical.

Dan Herr in "Overview" tells of "second thoughts and first doubts" of one progressive educator. The latter said: "We who have spent the sixties eliminating much of the legalism and what we considered pharisaism of the Tridentine Church, may, in the future, find ourselves being convicted of contributing to the delinquency of minors — the tragic results of our 'revolution' in Catholic education are just now becoming apparent.



MSGR. WALSH

It might be that in our enthusiasm we threw out not only the legalism but also the very foundation of the Christian structure.

"It is more than possible that our emphasis on sensitivity, group discussions and identification has left our young people with nothing that they can hold on to — no guidelines, no certainties — nothing to help them in these troubled times. What has happened to our religious education, which was to be Scripture oriented? Ask any Catholic teenager today if he reads the Bible. What about the radical rebuilding of our religious education around the liturgy? How relevant is that liturgy to the average teenager today?"

"Maybe Gabriel Moran is right when he urges us to forget the kids and concentrate on the adults. But neither Brother Gabriel nor any of us can so easily cop out from the religious education mess of the sixties. He was one of its prophets and one of the architects of the revolution. If his proposed plan for teaching adults comes off no better than our late plans for religious education of children, we'd better think before we scuttle what little we have left."

It is interesting to note that in some places the devotion of the Stations of the Cross is gaining in popularity. I say interesting because, it seems to me this ancient Christian practice ought to be able to ride the turbulent waves of liturgical renewal more smoothly

than any of the popular devotions of the past generations. In essence it is private prayer stimulated by the memory of Christ's passion and death. As a meditative prayer, it outlasts the somewhat stiff formal prayers of novenas and works its way more deeply into the mind and heart of the one praying. It brings one directly into contact in prayerful thought with Christ in His redemptive act, and if this isn't getting to the heart of the spiritual, I don't know what it is.

A new booklet, "The Way of the Cross," compiled by Father Charles J. Keating, is excellent for public and private devotion. Incidentally it has a closing prayer to the Risen Christ, which links the devotion more clearly with the total story of our redemption and reminds us that salvation came with His death and resurrection. So the full pastoral mystery, "the passover of Jesus from death of life," is presented as a powerful reminder that our deepest hope is to share in this same deliverance from death to eternal life with God.

Incidentally, it should be comparatively easy for one who meditates the stations well to participate fully in the Holy Sacrifice. Both are concerned only with the love of Christ and the redemption of mankind.

I wonder if the rising interest in the way of the Cross has anything to do with the fact that meditation is considered "in" now. Not the formalized meditation, according to the Sulpician or Jesuit methods which caused generations of seminarians and novices wrinkled brows. Those who are taking a long, hard look at contemplation today never heard of Ignatius of Loyola or Jean Jacques Olier. But apparently in the fast changing attitudes of today, much of the froth is blowing away, and some at least are getting below the surface to more essential things. The Way of the Cross can push this further.

Someone, who may now be in the hands of the law, seemed to have hit on a solution to the vocation shortage. One of our alert Serra Club men shared his mail with me. I learned that if you sent \$10 to a certain address you not only could be ordained by return mail, be given credentials to form your own church and become tax exempt from everything, but you could also tell your friends that you are now a doctor of divinity.

Moreover, if you proved a zealous vocation recruiter, for every five you got ordained you received \$10. And if that were not enough incentive, if you obtained 25 members you were given the title of Monsignor. Only a chosen few could hope to bring in 50 names at \$10 per head and thus be made a bishop.

While a lot of us are moaning about the vocation shortage, one man is certainly doing something. However, I wonder where he is doing it from now.

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## Here Is Where You Can Write

South Floridians wishing to advise their legislators that they support state aid to non-public school students should contact them at The Capitol.

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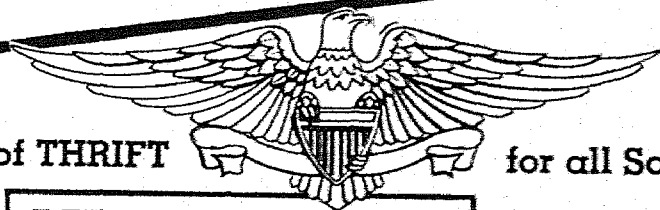
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# Dedication Is Set At Marymount On Sunday In Boca

BOCA RATON — Archbishop Coleman F. Carroll will bless the new Milton F. and Rita C. Lewis Library at Marymount College. Sunday Feb. 22, at 10:30 a.m. during an outdoor Mass at the facility.

A further ceremony of dedication at 5 p.m. the same day will feature speeches and presentation of plaques to Mr. and Mrs. Milton F. Lewis and other major contributors to the library fund by Sister de la Croix, R.S.H.M., president of Marymount. Msgr. William L. Reilly, S.J., president of Le Moyne College, Syracuse, NY, will deliver the dedication address.

Designed as a learning and resources center for the new liberal arts program initiated at the college last fall, the library is the sixth major building to be completed at the building since the college was opened in 1963.

The building encompasses 20,000-square feet and has a book capacity of 50,000 volumes. It was provided for in the original campus master plan.

It is a one-story structure of the open-stack principle with penthouse-type airconditioning. Provisions for the growth of the library are made in the extreme north section now being used as seminar rooms formed by moveable partitions.

The main reading room allows for complete flexibility of furniture and stack arrangement with electrical and audio underfloor arrangement.

There is extensive use of laminated glass with glare and sound reducing properties.

It is equipped with an audio-electric learning laboratory with a random dial-access system, a large lecture room, student carrels with audio-visual equipment, individual stereo listening, seminar rooms, administrative and faculty offices and several meeting rooms.

A dozen paintings which decorate the interior of the Lewis Library are impressions of a megalopolis city as seen by French-born artist Henry Aubry.

Aubry is a fine arts teacher at Marymount.

One of the principal benefactors of the library and its namesake, Lewis from Teaneck, N.J., is a partner in a New York investment firm. He has been described as an outstanding leader in working with Catholic educational institutions. He has been an active member of the Board of Trustees of Marymount and has played a key role in the college's development.

## Seminar To Be Held Aboard Steamship

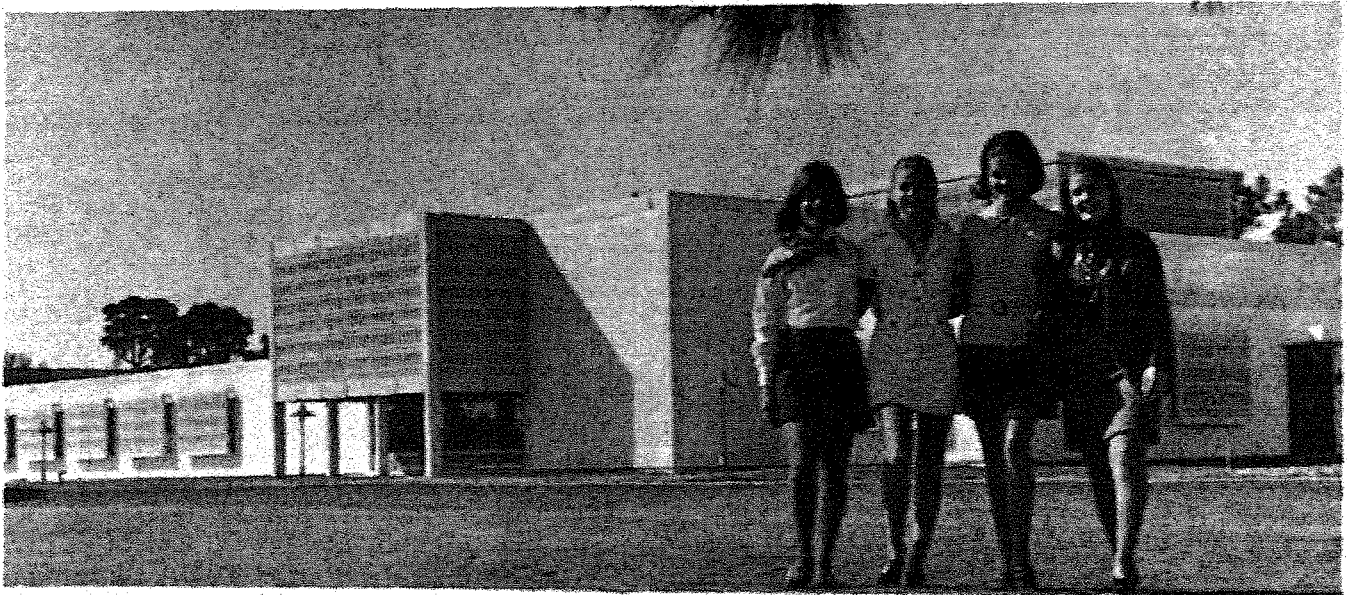
CORAL GABLES — Dr. John M. Dyer, professor of marketing at the University of Miami, will be a featured speaker during the Seaway Lines Inc., second export seminar, April 10-12 aboard the SS. New Bahama Star.

"The Growing Internationalization Trend," will be the topic of Dr. Dyer, a member of the Miami Serra Club and the Archdiocesan School Board.

## Priest To Mark Fiftieth Year

JACKSONVILLE — Msgr. Patrick E. Nolan, pastor of St. Paul Church, will observe the 50th anniversary of his ordination as a priest of the Diocese of St. Augustine during ceremonies on St. Patrick's Day, March 17.

Complete plans for the golden jubilee will be announced at a later date so that priests throughout the Province of Miami may attend.



Marymount College students stroll near the new Lewis Library.

## Clergy Retreat Opens Monday At Monastery

NORTH PALM BEACH — "Ministry in the Contemporary Church" will be the theme in the final of this year's clergy retreats which begins Monday, Feb. 23, and concludes Friday, Feb. 27, at Our Lady of Florida Monastery.

Father John B. Pesce, C.P., will be the retreat director for the conferences, of which Msgr. James J.

Walsh will serve as moderator and Father Michael Sullivan, coordinator.

Other priests of the Archdiocese participating will be Father James Balint, Father James I. Briggs, Father Norman Bulanda, Father Timothy Carr, Father Hugh Clear, Father Thomas Cleary, Father Kieran Darcy, Father

William Dever, Father Michael Eivers, Thomas Engbers, John F. Flynn, Matthew Grehan, Timothy Hannon, Donald Ireland, Michael Kish, and Father John McGrath.

Also Father Philip McNeil, Father James Moriarty, Father John O'Doherty, Father James O'Donoghue, Father Thomas O'Shea, Father James E. Quinn, Father Robert Reardon, Father Paul Russell, Father Paul Saghy, Father Wendell Schenley, Father Gary Steible, Father John Vann, Father John J. Walsh and Father Charles J. Zinn.

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 WEDNESDAY  
 Braised Tender Lamb Shank, Dressing & Mint Jelly 2.55  
 Old Fashioned Chicken and Dumplings 2.35  
 THURSDAY  
 Baked Short Ribs of Beef, Jardiniere 2.55  
 Baked Pork Chop with Dressing and A.S. 2.35  
 FRIDAY  
 Roast Leg of Lamb with Dressing & Mint Jelly 2.75  
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**Will Honor Circulators Of Anti-Abortion Petitions**

**Right-To-Life Group To Give Awards**

The Dade County Right-To-Life Committee will present awards for "exceptional participation in the circulation of anti-abortion petitions" to two Catholic Youth Organization groups, Sunday, March 1, at 7:30 p.m. in the St. James parish hall.

The Right-To-Life committee — organized in Dade County last year to fight passage of the proposed Florida abortion bills and to insure the rights guaranteed in the United States Constitution — will present the awards to the St. James CYO and the North Dade Deanery of the CYO.

Both groups, according to the Right-To-Life Committee, were active in circulating anti-abortion peti-

tions at parishes and in their own neighborhoods.

The petitions were prepared to be delivered to state legislators demanding the abortion bill be blocked.

A special program has been set up by the Right-To-Life committee for the presentation and an invitation has been issued for all interested citizens to attend.

Among the honored guests will be Bishop John J. Fitzpatrick, Ralph Renick, Father Walter Dockerill, pastor of visitation parish, Father Patrick Slevin, pastor of Holy Family parish, and Father Sean O'Sullivan, moderator of the North Dade Deanery.

Also among the guests on the program will be the executive officers of the Right-To-Life: Mrs. Carolyn Wright, president; Rabbi Tibor H. Stern, vice-president; Robert M. Brake, secretary and Dr. Joseph Kalbac, treasurer.

Msgr. Francis P. Dixon, pastor of St. James parish, will open the program and welcome the honorees. Father William Dever, assistant pastor and moderator of the St. James CYO, will act as master of ceremonies.

Hosts and hostesses for the program will be provided by the St. James Christian Family Movement.

**Convert Will Enter Order**

DELRAY BEACH — Miss Frances Ann Vass of Resurrection parish, Fort Lauderdale, will be received as a novice by the Poor Clare Nuns during ceremonies at Christ the King Monastery on Sunday, Feb. 22.

A convert to Catholicism, she is the daughter of Mr. and Mrs. Gustav F. Vass, Jr. In 1965 she was graduated from South Broward High School. She later attended Broward County Junior College.

The ceremony of reception for Sister Frances, as she will be known in religion, will be incorporated into the Liturgy of the Eucharist, which will be celebrated at 4 p.m. by Father Hugh J. Connaghan, O.S.A., former assistant pastor at Resurrection Church.

**Around The Archdiocese**

**DADE COUNTY**

St. Hugh school will sponsor a paperback book fair at the school library, Feb. 25 to 27, 3601 Douglas Road, Coconut Grove.

Held in conjunction with the Catholic Library Association Book Week, the fair will offer a selection of books for children from picture-book age to grade eight.

Coral Gables K. of C. Council will observe the 20th anniversary of its founding during a dinner dance on Saturday, Feb. 21, at the Council Hall, 670 Catalonia Ave., Coral Gables.

Marian Council, K. of C. will observe a "Nationality Night" on Saturday, Feb. 28 at the Council Hall, 13300 Memorial Hwy., North Miami. The event will be an Italian dinner and dance and reservations may be made by calling 758-9571.

The Marianettes of the Marian Council, Knights of Columbus, are sponsoring a card party to be held Tuesday, Feb. 24, at 8 p.m. in the Marian Council Hall, 13300 Memorial Highway. Donation is \$1. For reservations, call 947-3204. Tickets will be available at the door.

**BROWARD COUNTY**

A spaghetti dinner under the auspices of Our Lady Queen of Martyrs Home and School Assn. begins at 5 p.m. and continues until 10 p.m. on Monday, Feb. 23 at Americo's Restaurant, 2829 W. Broward Blvd. Tickets may be purchased at the door.

Their monthly card party will be sponsored by St. Charles Borromeo Catholic Women's Club, Hallandale, at 7:30 p.m., Friday, Feb. 27 in the Hallandale Recreation Center.

A champagne premier of the film, "Patton," the story of Gen. George Patton, will be sponsored by Circle Three of Holy Cross Hospital Auxiliary on Tuesday, March 3, at 7 p.m. Reservations may be made by contacting Mrs. John L. Callan at 942-8062. Proceeds will be donated to the Sisters of Mercy Convent. The film will premier at Chris McGuire's Village Theatre, 2419 E. Commercial Blvd.

St. Stephen Council of Catholic Women will hold an Italian spaghetti dinner, Saturday, Feb. 21, in the parish social hall 6040 SW 19th St. West Hollywood.

Admission for the event, which starts at 5 p.m., is \$1.50 for adults and \$.75 for children. For reservations, call 983-2179 or 9832517.

The St. Ambrose Guild of Deerfield Beach will present the monthly dessert and card party on Thursday, Feb. 26 at 12:30 p.m. in the parish social rooms. The public is invited.

**PALM BEACH COUNTY**

A dessert card party sponsored by Madonna Circle of St. Juliana Woman's Club will be held Thursday, Feb. 26 at the First Federal Savings & Loan Assn., S. Olive Ave. and Southern Blvd. Cards will be played from 1 to 4 p.m. Tickets will be available at the door. Reservations may be made by calling 833-9079.

(Continued on Page 10)

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## Sunken Church Is Refloated

**YORK, Eng. — (RNS) —** The Roman Catholic Church of St. Michael and All Angels, which began sinking 10 years after it was opened at Wombwell, near here, has been reopened as a parish center after a successful "refloating" operation.

Wombwell is in a coal mining area and the church began sinking in 1963 as a result of a subterranean subsidence. It was later closed while a new church was built nearby on a special concrete "raft."

The second church was completed late in 1967. Meanwhile, the older church was fitted with specially strong foundations and at the same time converted into a parish center, with stage facilities, meeting rooms and a kitchen, and it has now been reopened in this capacity. At one point after the original church was vacated, Mass was celebrated in a nearby field.

**SIGNING THE** lease for land to be the permanent home of Operation Self-Help — a community program for pre-addictive drug abusers in Hialeah — are (seated from left) acting mayor and council president Jack M. Cherry, Father Sean O'Sullivan, Self-Help president, council vice-president William R. Hodges and Self-Help legal counsel John S. Post. Standing are City Clerk James H. Goodlet, and councilmen Victor Wilde and Vernon J. Ashley.

## Around The Archdiocese

(Continued from Page 9)

### PALM BEACH COUNTY

The Spring meeting of the East Coast Deanery of the Archdiocesan Council of Catholic Women will be held

Thursday, March 19, at St. Francis of Assisi Church, Riviera Beach.

Plans for this meeting were made this week at the Spring board meeting.

Luncheon for the deanery

meeting will be at the Colonnades Beach Hotel. Mass will be celebrated for the women at St. Francis of Assisi Church. The St. Francis Altar Society is the host group.

The Dade County call Regis Kramer at 758-0882. Amateur Radio Public Service Corps is presenting amateur radio classes at Msgr Pace High School, 15600 NW 32nd Ave., room A-101, Thursdays at 7 p.m.

Classes consist of radio theory and code instruction necessary to obtain a novice class, FCC operator-station license.

For further information,

### Masses Offered At Harness Track

**POMPANO BEACH —** Two additional Sunday Masses are being celebrated in St. Henry parish at Pompano Park Harness Track.

Father Brendan Grogan is offering the Masses at 7 a.m. and 10 a.m. in the cafeteria of the track clubhouse. Masses are celebrated at 9 a.m. and 11 a.m. in the Northeast High School lecture hall. CCD classes are conducted there from 10 a.m. to 11 a.m.

### Will Help Plan White House Youth Program

**BOCA RATON —** Sister de la Croix, R.S.H.M., president of Marymount Junior College, has been named a Palm Beach County coordinator for the 1970 White House Conference on Children and Youth.

In this position, the second president of the women's college, who is also one of the institution's founders, will head a county committee to prepare recommendations for elimination of the 10 most immediate problems of youth.

Sister de la Croix, who served as first superior at St. Lawrence School, North Miami Beach, was coordinator of the building program for Marymount College and is a member of the Florida State Advisory Committee of the U.S. Commission on Civil Rights.

### Ecumenical Supper

**NORTH PALM BEACH —** An "Ecumenical Supper and Evening of Discussion" for members of the Gulfstream Clergymen's Fellowship and laymen from the surrounding areas was held Sunday at Our Lady of Florida Retreat House.

Participating were pastors and key members of various churches in Palm Beach County.

### Worship And Unity Dialog Set At Liturgical Center

**BOYNTON BEACH —** The Rev. John Arthur, assistant professor of liturgies at the Lutheran School of Theology in Chicago, will be the lecturer during a Worship and Unity Dialog at the World Center for Liturgical Studies beginning at 5 p.m., Monday, Feb. 23.

"Liturgical Renewal in Parishes" will be the theme

of the conference sponsored by the Graymoor Ecumenical Institute. Sessions will continue through Friday, Feb. 27.

Registration and additional information may be obtained by contacting Canon Don H. Copeland at 278-0653 or by writing to him at Box DD, Boynton Beach.

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OPINIONS ON the programs and tentative schedule for implementation of the education program here were given during the regional Miami team meeting.

## Teams Plan 'Project Pentecost'

Four regional teams from the Archdiocese of Miami are meeting this week to plan "Project Pentecost" — an educational series of clergy, parish liturgy team and religion teacher workshops — called for last week at the Provincial meeting on education in connection with the introduction of the New Order of the Mass in Florida on May 17, Pentecost Sunday.

Pentecost Sunday will be the day for implementing the New Order of the Mass in the Archdiocese of Miami, according to Archbishop Coleman F. Carroll, barring the failure of the publishers to deliver the necessary Liturgical Books.

Priests, Religious and laity from all four dioceses in the State of Florida gathered at St. John Vianney Minor Seminary on Feb. 12 and 13 and discussed a program of education on the meaning and the history of the New Order which will reach down into the parishes and assure all concerned people the background they need to participate fully, according to Father James Briggs, coordinator of the meeting.

He explained the over-all purpose of the catechetical program as: "first, to acquaint the priests and people with the changes involved in the New Order of the Mass so that they may completely and intelligently implement these latest liturgical directives of the Church.

"And, secondly, and perhaps more importantly, to take advantage of these new liturgical reforms as an opportunity to

improve the level of understanding of the liturgy in general for all the People of God."

Adding that initial liturgical changes were introduced in 1964, Father Briggs said, "We failed in many ways to educate the people in the nature and purpose of liturgy so that they could understand and not just accept the liturgical changes. We want to avoid that mistake in the liturgical changes that will be introduced on Pentecost Sunday."

Following the individual regional meetings of teams from South Dade, North Dade, Broward and East Coast this week, a uniform schedule will be followed throughout the Archdiocese of Miami, according to Father Briggs.

On March 10, 11 and 12, three one-half day clergy workshops will be presented in the four regions designated for the regional teams. All members of the clergy will attend these meetings, Father Briggs said. They will include sessions on comparison of the new and old Order of the Mass, criteria for choosing options in the New Order of the Mass, synthesis for Calendar reforms and information

on the structure and function of parish liturgy teams.

Each workshop will be arranged so that the number of individual priests attending is small — no more than eight to 12 clergy participants in each session, Father Briggs added.

On March 14, the first of three institutes for religion teachers will be presented. The second and third sessions will be offered on April 4 and 11.

Topics covered in the institutes will be the history and development of the Eucharist and the need for adequate preparation, the theology of the Eucharist, the celebration of the Eucharist incorporating new ways of participation, explanation of the use of texts, visual aids and the religion lesson as the starting point for class liturgies.

Books and specific visual aids will be suggested to aid the religion teachers in equipping themselves to present the material to

their classes, Father Briggs said.

In addition, suggested programs for high school and elementary school catechetics will be presented during the workshops, he added.

On March 21, a series of conferences will be held by region for the parish liturgy teams which will be composed of Religious and laity from each parish within the Archdiocese of Miami. The parish liturgy teams will assist the pastor and the religion teams in "promoting, organizing and generating enthusiasm for the education plan," Father Briggs pointed out.

Approximately seven persons from each parish will comprise the parish liturgy team and they will help implement a program of four-week parish programs to pave the way for the introduction of the New Order of the Mass May 17.

During the first week of the parish program — which will run

from April 12 to April 18 concurrent with the introduction of the school and CCD portion of the program — all the parishioners will gather for general introductory lectures and presentations on the New Order of the Mass.

During the second and third weeks of the program, the parish will break into home groups of no more than 10 couples each for informal but structured discussions of the educational material.

Finally during the fourth week, Father Briggs said, the parish will again come together as a group and will report on their individual meetings, ask questions, receive reactions and participate in a celebration of the Eucharist.

The schedule would mean that all the parishes in the Archdiocese of Miami should be prepared for participation in and understanding of the New Order of the Mass two weeks before it is introduced on May 17, Father Briggs said.



A CELEBRATION of the New Order of the Eucharist was made by Bishop John J. Fitzpatrick during the two-day workshop.



APPROACHES TO the education of the clergy, religion teachers and laity were discussed by members of the regional teams from the Archdiocese of Miami, led by Father James Briggs.



DISCUSSING PLANS for implementing the educational program are workshop delegates from the Diocese of Orlando who are led by Father Francis X. Smith (back to camera).



SOME PLANS for regional meetings and workshops in the Archdiocese of Miami were mapped by (from left) Mrs. Robert Lehfeldt, Father James Fetscher, Miss Ardis Sweeney, Father Gerald Grace and Sister Mary Catherine.



THOSE ATTENDING the conference from the Diocese of St. Petersburg, led by Father Jerome Carosella, got right down to the business of discussing the catechetics program in their region.



RELIGIOUS dramatist Henry Denker, right, confers with actors in his new TV play, "Neither Are We Enemies." Van Hefflin, left, plays Joseph of Arimathea; and Ed Begley, center, portrays Annas, the Hebrew politician.

## Crucifixion Drama To Focus On Joseph Of Arimathea

**Catholic Press Features**  
NEW YORK — A new drama about the Crucifixion, focusing on Joseph of Arimathea, has been written for television by the man who has put the most New Testament stories on the air: Henry Denker, a Jew who once studied to be a rabbi.

Denker, who wrote 420 scripts for radio's "Greatest Story Ever Told" and whose "Give Us Barabbas" was frequently televised at Eastertime during the 1960's, said in an interview that his latest TV drama on the New Testament, "Neither Are We Enemies," is one "that was not feasible until the ecumenical feeling between Christians and Jews came in."

"Neither Are We Enemies," which will be shown on "The Hallmark Hall of Fame" on Friday, March 13 (8:30 to 10 P.M. EST), is a "generation gap" story about Joseph of Arimathea (played by Van Hefflin) and his son Jonathan (newcomer Kristoffer Tabori). Joseph, a respected judge who symbolizes the Jewish establishment, seeks a peaceful solution to the Roman domination of Judea, while Jonathan, representing the younger generation, believes violence is the only solution.

But "Neither Are We Enemies" is also a story, Denker said, about the need for ideologically-opposed groups — whether they be Christians and Jews or parents and children — to continue loving each other despite divisive ideas.

After making peace with Jonathan as the latter is about to leave him, Joseph — who has become a follower of Christ — blesses him and says in the drama's closing line: "If we are not one family any longer, neither are we enemies. And for that, I thank God."

Referring to the research he did in

connection with his new religious drama, Denker said the age-old "conflict" between Christians and Jews in some strange way does not jive with the historical facts. Until the Temple was destroyed, the Jews and the Nazarenes worshipped in the same temple, so there couldn't have been that conflict. The cleavage and anti-Semitism came much later than the time to which it's attributed.

Denker, who was himself a lawyer before becoming a fulltime writer, chose Joseph of Arimathea as his central character because of Denker's "kinship with lawyers and judges" (he wrote the Broadway play, "A Case of Libel") but also because Joseph "represents the intellectual in conflict." Joseph was a firm upholder of the law, but in personal matters, especially in his dealings with the powerful Hebrew politician Annas (played by Ed Begley), "he was a social coward," according to Denker.

In "Neither Are We Enemies," Jonathan is a new member of the Jewish revolutionary group called the Zealots, and Judas is presented as one of that group's leaders.

Judas attempts to persuade Jonathan and other Zealots that Jesus is the new political leader they need and that Christ's sermons about peace — Jesus is shown in a Sermon on the Mount sequence as part of the story's plot — are in reality a highly effective "cover" for the Zealot's revolutionary activity.

Although violence does erupt in the Temple courtyards during the Passover (Denker says Biblical research supports this portion of his drama), the plot fails and Christ is executed rather than rescued.

## A Story Of The Inevitable

House of Gold, by Elizabeth Cullinan, published by Houghton Mifflin, 322 p. \$6.95 (H).

This is the story of one of life's inevitable facts — the stark reality of death. The theme of death serves as a catalyst to bring to a head some of the small dramas of an Irish-American Catholic family of the old style, the Devlins. It is the matriarch of the family, Julia Devlin, who dies and her passing closes an era in the history of the family, for it was she who dominated the family for some fifty years.

Early in the morning on a hot July day, Julia Devlin slips into a coma. For months she has been ill with cancer, which the doctor said was inoperable due to her heart condition, this statement had been disputed by another doctor.

Her daughter, Elizabeth Carroll, hurriedly summons the other members of the family: Father Phil, the Jesuit, the two nundaughters, Tom, major in the Army, and Justin, the family failure. The daughter-in-law and son-in-law and the grandchildren are also present in the house of mourning. The tension of the family is aggravated by the fact that the doctor cannot be reached.

Throughout the novel it is the failure of the doctor to appear which frequently is the focal point of dissension that grips the family. The Devlins are too conscious of appearance to break into violent quarreling, but all through the day of Julia's death there are the bitter, usually unspoken, words of rancor and resentment. All the family finally arrive and are at hand for Julia's last moments. One by one they give her a kiss for the last time.

It is then that the irregular situation of the doctor's absence grows more acute since there is no one to sign the death certificate. Tensions mount even higher when the doctor from the health department suggests an autopsy. This, in the eyes of the Devlins, would be a real desecration of the memory of their mother. This

## Best Sellers

### FICTION

Title & Classification	Author
When the War Is Over (I)	Becker
The House at Akiva (IIa)	Butler
The Fruits of Winter (IIa)	Clavel
Follow the Running Grass (IIa)	McKinley
Coming of the Rain (IIb)	Marius
The Estate (IIa)	Singer
The Sound of Summer Voices (I)	Tucker
The Swift Runner (I)	O'Rourke
The House of Brede (I)	Godden
Strumpet City (IIa)	Plunkett

### NON-FICTION

Title & Classification	Author
Present at the Creation (I)	Acheson
Only One Year (I)	Allelyeva
The Transformation of American Foreign Policy (IIa)	Bohlen
The Flowering of the Renaissance (IIa)	Cronin
Soul Sister (IIb)	Halsell
Al Smith (IIa)	Josephson
Earthshine (I)	Lindeberg
The Selling of the President (IIa)	McGinniss
My Father's Son (I)	O'Connor
The City That Shone (I)	Pinto

**RATING KEY:** (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.

threatened catastrophe is eventually averted; yet there is one final ignominy in the haggling over the fee demanded by the doctor for signing the death certificate.

Miss Cullinan has the art of using the ordinary things of life to produce an

extraordinary effect. The greater amount of the action takes place in a single day and consists of the inconsequential minutiae attendant upon any family matter.

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Los Angeles, California



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Or perhaps your gift was sent to one of the missionary Bishops to help pay the monthly bills of his diocese. It is a fact that many mission dioceses could not run — could not even exist — without the help of generous friends of the Society.

All these things — and more — were accomplished last year because of your sacrifices. The Society holds nothing back; nothing is saved, nothing is invested. Your money is sent immediately to where it is needed most.

Lent is a perfect time to begin sacrificing for the missions. Set something aside each day or each week during this Lenten season and send it to us for the missionary work of the Church. Your gift will soon be on its way to where it's needed most.

What the Society does this year depends entirely on you. Your sacrifice is important — Please make it count! Give what you can, today!

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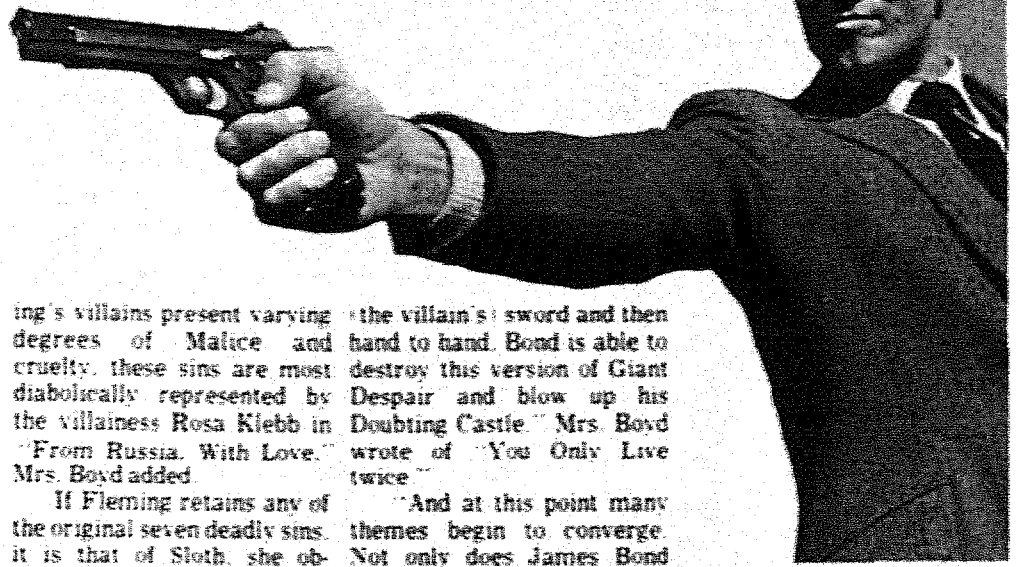
RETREAT DATES

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..... St. Bartholomew, Annunciation (All Hlwd.)  
Mar. 6-8 ..... Blessed Trinity (M. Springs),  
..... K of C Council #3270 (M. Beach)  
..... St. Catherine, St. Thomas (Miami)  
Mar. 13-15 ..... Little Flower (C. Gables), St. Vincent (Margate),  
..... Patrick AFB (Cocoa Beach)

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# By George! James Bond A Saint?

A NEW James Bond is GEORGE LAZENBY in "On Her Majesty's Secret Service."



NEW YORK — (CPF) — Is James Bond, the daring 007, really nothing more than an Ian Fleming update of St. George, doing battle with Satan's modern-day monsters?

With the arrival of the latest Bond film, "On Her Majesty's Secret Service," more attention may be given to the finding of a Drew University divinity student that the only substantial difference between Agent 007 and St. George is that Bond uses "a .25 Beretta instead of a sword."

Mrs. Ann Boyd, in a book titled "The Devil With James Bond" (published by John Knox Press, the Protestant publishing firm that also published the popular "Gospel According to Peanuts"), argues that despite the steady criticism of sex and violence that has greeted the 007 books and films, "a careful analysis" of Fleming's Bond series "reveals it as the saga of a modern knight of faith

whose adventures involve a gallery of modern demons which have been attacking contemporary mankind."

As to the similarities between Bond and St. George — a 4th Century martyr who legend says, saved a village by slaying an evil dragon — Mrs. Boyd found numerous references to St. George and dragons in the Bond books.

Indeed, she notes, in both the book and film versions of "Dr. No," Bond's first encounter with the enemy is in the form of a battle with a flame-spewing vehicle disguised as a monster to frighten natives. More subtly, in "Moonraker," the villain's name is Drache, which is German for "dragon."

But more important than reviving the St. George legend in the person of Bond, Mrs. Boyd stressed, "Fleming's tacit intent ... was to name and destroy the modern gods of our society which are actually the expressions of the demonic in contemporary

disguise." These demons, which Bond meets in the form of agents from SMERSH and SPECTRE, were once listed by Fleming as Avarice, Cruelty, Snobbery, Malice, Hypocrisy, Self-Righteousness and Moral Cowardice.

In "On Her Majesty's Secret Service," for instance, the villain (played by Telly Savalas) represents Snobbery, and his over-concern with family lineage and coats-of-arms leads to his downfall as Bond (played by George Lazenby, replacing Sean Connery) poses as a heraldry expert to get into the villain's secret hideaway.

In the person of Goldfinger, Fleming's audience sees "an outstanding elaboration of the evils of Avarice," Mrs. Boyd noted, and also singled out the self-righteousness of the health faddists in the book version of "Thunderball."

ing's villains present varying degrees of Malice and cruelty, these sins are most diabolically represented by the villainess Rosa Klebb in "From Russia, With Love," Mrs. Boyd added.

If Fleming retains any of the original seven deadly sins, it is that of Sloth, she observed, and it is frequently discussed in the Bond novels, particularly "You Only Live Twice," in which the villain offers "free death to those who seek release from the burden of being alive."

"After a vicious battle, first by Bond's stave against

the villain's sword and then hand to hand, Bond is able to destroy this version of Giant Despair and blow up his Doubting Castle," Mrs. Boyd wrote of "You Only Live Twice."

"And at this point many themes begin to converge. Not only does James Bond represent a modern St. George but the primary dragon or devil which he must battle is that of the capital sin of our generation, the sin of Sloth, the accidie which is a refusal of life and joy, the utter indifference, carelessness, and inertia — in sport, the feeling of apathy."

George comparison was not entirely of her own making. Mrs. Boyd quoted Ian Fleming as having once admitted: "Bond really is a latter-day St. George. He does kill wicked dragons after all."

## QUICKIE REVIEW

### They Shoot Horses, Don't They?

"The whole world is like Central Casting: they've got it rigged before you show up."

The speaker (frequently foulmouthed) is Gloria (Jane Fonda), an em-bittered would-be actress who, in depression-ridden 1932 America, cannot even get registered at Central Casting for the dubious opportunity of an occasional day's employment as a movie extra. She is one of the contestants who has queued up at a Pacific seashore dance casino to compete for the \$1,500 prize money in a dance marathon, along with a cross-section of other people desperate enough to endure the physical exhaustion and humiliation

involved in the bizarre and vicious craze then sweeping the country.

But is it Gloria, the born loser adrift in a particularly hostile era, who expresses this pessimistic philosophy? Or is it the film itself, exploiting a phenomenon that is a facile target for our disapprobation to make a larger allegorical statement that expresses an absurdist view of life?

The picture, scripted by James Poe and Robert E. Thompson, from a novel by Horace McCoy, and directed by Sydney Pollack, is susceptible of this interpretation, which is even suggested by its title and still more so by the pretentious flash-forwards informing us of the not-

very-credible willingness of a gentle young drifter (Michael Sarrazin) to collaborate in ending the despairing girl's life.

Despite these reservations, which relate to artistic balance as well as theme, the film is undeniably engrossing and disturbing.

Hopefully the picture does not permit the luxury of merely deploring the callousness of the marathon audience but is, instead, a sobering reminder of the ugliness that exists in all of us.

Rated Morally Unobjectionable for Adults by the National Catholic Office for Motion Pictures. Review courtesy of Catholic Film Newsletter.

## RELIGIOUS PROGRAMS

- TELEVISION Sunday
- 7 a.m. THE CHRISTOPHERS — CBS, WJLA
  - 8:30 a.m. THE FIRST ESTATE — CBS, WJLA
  - 9 a.m. THE CHRISTOPHERS — CBS, WJLA
  - 9:15 a.m. THE SACRED HEART — CBS, WJLA
  - 10:30 a.m. MASS FOR SHUTINS — CBS, WJLA
  - 11 a.m. CHURCH AND THE WORLD TODAY — CBS
  - 12 Noon FREITE A LA VIDA — CBS
  - FACE TO FACE — CBS

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

- FRIDAY, FEB. 20**
- 10:30 a.m. (10) PHH (Unobjectionable in part for all)
  - OBJECTION:** Reflects the acceptability of divorce; light treatment of marriage; suggestive sequences.
  - 1:30 p.m. (23) Heaven's Above (Unobjectionable for adults)
  - 2:30 p.m. (6) Mr. Belvedere Goes To College (Unobjectionable for adults and adolescents)
  - 7 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)
  - 8 p.m. (10) A Very Special Favor (Unobjectionable for adults)
  - 9 p.m. (4 & 11) The Challengers (No class.)
  - 11 p.m. (51) Man Alone (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (4) Far From The Bell Tolls (Unobjectionable in part for all)
  - OBJECTION:** Suggestive situations; indication of justification of homicide; excessive brutality.
  - 11:30 p.m. (12) Viva Zapata (Unobjectionable for adults and adolescents)
- SATURDAY, FEB. 21**
- 12:30 p.m. (10) Springfield Rifle (Family)
  - 1 p.m. (6) The Long Hot Summer (Unobjectionable for adults)
  - 2 p.m. (4) Gidget Goes Hawaiian (Unobjectionable for adults and adolescents)
  - 2 p.m. (11) Falcon Takes Over (Unobjectionable for adults and adolescents)
  - 3 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)
  - 5 p.m. (6) Niagara (See rating of this film listed Monday at 7 p.m.)
  - 7 p.m. (6) The Long Hot Summer (Unobjectionable for adults)
  - 8:30 p.m. (5) Samson And Delilah (Unobjectionable for adults and adolescents)
  - 9 p.m. (17) Samson And Delilah (Unobjectionable for adults and adolescents)
  - 9:30 p.m. (51) Sherlock Holmes Faces Death (Family)
  - 11 p.m. (12) Jamaica Run (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (4) Picnic (Unobjectionable in part for all)
  - OBJECTION:** The unrestricted emphasis on lustful actions, dialogue and situations throughout this film tends to debase the virtue of purity and to condone immoral actions. It is susceptible of misrepresenting proper moral standards.
  - 11:30 p.m. (10) Battle Cry (Unobjectionable in part for all)
  - OBJECTION:** Tends to condone immoral actions; suggestive costuming, dialogue and situation.
  - 11:30 p.m. (11) Castle Of Terror (No class.)
- SUNDAY, FEB. 22**
- 1 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)
  - 1:30 p.m. (7) Glenn Miller Story (Family)
  - 3 p.m. (5) Sherlock Holmes Faces Death (Family)
  - 3 p.m. (6) Niagara (Unobjectionable in part for all)

- MONDAY, FEB. 23**
- 10:30 a.m. (10) We Were Strangers (Unobjectionable in part for all)
  - OBJECTION:** The morally confused impression created by events portrayed in this film tends to support the principle, "the end justifies the means." In addition, the method of crime is too vividly depicted.
  - 11:30 p.m. (6) September Storm (Unobjectionable in part for all)
  - OBJECTION:** Low moral tone.
  - 7 p.m. (6) A Certain Smile (Unobjectionable for adults)
  - 8:30 p.m. (10 & 12) Teacher's Pet (Unobjectionable for adults)
  - 9 p.m. (5) Ritual Of Evil (No classification)
  - 9 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
  - 9 p.m. (7) The Comancheros (Family)
  - 9 p.m. (23) Drive Hard, Drive Fast (No classification)
  - 11:30 p.m. (23) Only The Valiant (Unobjectionable for adults and adolescents)
  - 1:30 p.m. (23) Court Martial Of Billy Mitchell (Family)
- TUESDAY, FEB. 24**
- 10:30 a.m. (10) Jolson Sings Again (Unobjectionable in part for all)
  - OBJECTION:** Reflects the acceptability of divorce.
  - 2:30 p.m. (6) September Storm (See rating on this film listed Monday at 2:30 p.m.)
  - 7 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)
  - 8 p.m. (4) Adventures Of A Young Man (Unobjectionable for adults)
  - 8:30 p.m. (10 & 12) Quarantined (No class.)
  - 9 p.m. (5 & 7) What's So Bad About Feeling Good? (Unobjectionable for adults)
  - 9 p.m. (6) A Certain Smile (Unobjectionable for adults)
  - 1:30 p.m. (23) Only The Valiant (Unobjectionable for adults and adolescents)
  - 9 p.m. (23) Fast Lady (Family)
  - 11:30 p.m. (23) Court Martial Of Billy Mitchell (Family)
- WEDNESDAY, FEB. 25**
- 10:30 a.m. (10) Man Of A Thousand Faces

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By FATHER CARL J. PFEIFER

Last week I sat down with 20 religion teachers who were using one of the new religion texts. Two thirds of these teachers were also parents. They came right to the point. "Why are we using a new religion book? If the Baltimore Catechism was good enough for us, why is it no longer good for our children?" The questions were expressed with deep feelings of confusion and concern.

Similar questions arise at almost any meeting of parents or teachers or priests at which religious education is honestly discussed. They are good questions, and are most often asked by men and women genuinely concerned about the faith of their children.

If one listens carefully, and encourages more questions, normally the question about the Baltimore Catechism is found to be related to other questions about changes in the Church. Sometimes the questions concern liturgical changes, or interpretations of the Bible, or theological explanations, or new forms of Church government and organization. Always the factor causing confusion and concern is the fact of change in the Church.

It is, in my opinion, this fact that changes in the Church within the past decade have created confusion, concern, and polarization, that gives an insight into why the Baltimore Catechism is no longer adequate. The Baltimore Catechism suggests a picture of the Church that no longer fits our experience of the Church or its authentic teaching about itself.

Whatever its many obvious merits, our religious education from the Baltimore Catechism left us with an idea of the Church as unchanging and the same everywhere. We thought of the Church in static terms, as basically the same from the time Jesus founded it down to the present day. This may not have been stated in so many words, but Catholics generally grew up thinking of the Church not only as unchanging but unchangeable in its doctrines, its liturgy, its structure, and particularly in its moral code. The Church possessed "eternal truths" which provided Catholics with answers to every important question.

This static view of the Church, suggested by the Baltimore Catechism with its unchanging questions and answers, was confirmed by the experience of the average Catholic prior to this decade. In the 1950's, or 40's or 30's, a person could go anywhere in the world and the Mass was exactly the same. Doctrines were defined in the same terms in Brooklyn, or Brussels, or Bangkok. The moral code of Catholics the world over was essentially the same. The Church of our experience matched the Church of our Catechism — static, unchanging, and uniform.

We easily assumed that this had always been the case down through the ages. Nothing in our religious education prepared us to think otherwise. Then came the 60's. Our experience of the Church changed dramatically. Change created confusion and concern because we had learned to expect no change in our Church. Suddenly it was no longer a mortal sin to eat meat on Friday. Latin was replaced by hundreds of languages in the liturgy, and Mass seemed to be different in almost every parish. Priests, teachers, and even Bishops differed on the morality of birth control, war, and racial justice. The static, unchanging, uniform Church of our catechism no longer fit our experience of that Church.

Articles began appearing that pointed out that the Church had as a matter of fact changed frequently in the past, too. We may have read that for centuries Christians were allowed to go to confession only once in their lives, that the Ten Commandments were not used in religious education during the early centuries of the Church, that religious freedom was denied throughout much of the Church's history. We read of how Popes had made serious mistakes which later Popes or Councils had to correct. We began to grasp a picture of the Church as changing and developing down through the centuries, in its doctrines, its moral code, its liturgy, and its structure.

What we began to experience and to learn — either with fear or with joy, with frustration or with a sense of liberation — is confirmed by the official teachings of the Church in the Second Vatican Council. There the Church is authoritatively described as a "Pilgrim Church," on the march through the centuries, constantly changing, growing, adapting to different cultures and needs.

Change is recognized as a sign of life, as a necessary condition of remaining faithful to tradition. The Church realizes today more clearly what Cardinal Newman expressed a century ago about development in the Church: "To live is to change and to have changed often is to be perfect." Vatican II gives a vision of the Church, faithful to Christ, growing, gaining further insights into His message, learning from its experience and that of the world, adapting itself to the human conditions and cultures to which it is sent.

Therefore the most compelling reason why the Baltimore Catechism is not good enough for our children is that it does not provide them with an understanding of the Church that fits either their experience of the Church or the authentic teaching of the Second Vatican Council. The Church of the Baltimore Catechism is static, unchanging, uniform, untouched by historical and cultural realities. The Church as we experience it today, the Church as described in the Vatican Council, is dynamic, developing, admitting of legitimate differences, moving with history and different cultures. It is this Church in which our children will grow up and live.

## KNOW YOUR FAITH



(NC Poster by Christie McGee and David Gibson)

## Scripture In The Life Of The Church Today

By FATHER WALTER M. ABBOTT

Bible study groups can profitably begin by taking a series of selections from the Old Testament, with themes that lead up to Christ and the New Testament, or they can take a short book of the Old Testament, like the Book of Amos, to get the feel of group study. As soon as possible, though, they should take up a Gospel, one of the four presentations of the "Good News" (which is what "Gospel" means) about Jesus at the beginning of the New Testament, seeing it first as a whole and then section by section. If it is not possible in these days of more complicated leisure time to read the Gospel in one sitting, make it in three, as close together as possible.

The New Testament cannot be properly understood, of course, unless it is seen in the context of God's covenant ("testament" means "covenant") with Israel, the Jewish people, as recorded in the Hebrew Bible, which we Christians call the Old Testament. We shall therefore from time to time go back into the Old Testament for the necessary background.

With the four Gospels and the 23 other books (or booklets and letters) in the little library that forms the New Testament we are dealing with what followers of Christ consider as inspired literature; that is, coming from God as the principal author. We shall be in a better position to talk about what this means after we have seen a certain amount of Luke's Gospel.

The 27 books and booklets of the New Testament form what is called by the Church the canon, or authorized collection, of the New Testament. The disciples of Jesus did not at first produce books. The original gospel or "good news" was a proclamation, a preaching of a message, communicated orally by and for people who made greater use of their memories than most of us do today. At various times and in different places the message was written down. By the time Luke set to work on his account, he says, he had many documents to consult. The early Church had a special regard for the books composed by apostles and books by others who were not apostles but had the

authority of apostles for their work. The author of Luke's Gospel was not an apostle, but the Church regarded his work as something bearing the authority of St. Paul.

Why do we begin our study with the Gospel according to Luke rather than with that of Mark and Matthew, which are certainly older? Because it is the best-written of the Gospels and, in my opinion, the most interesting and most useful for those who are beginning a study of the New Testament. Compared with the other Gospels it is an easy book to read, and it therefore provides easier access to the riches of the Scriptures. You could say, too, that Luke has the most "modern" approach to the story of Jesus and his message because he was writing for the millions of people beyond the original Jewish group of Christians, and he gave special attention to anything Jesus said or did for minorities, segregated groups, and the underprivileged — things that especially interest people today.

Who was the author (the human author)? The tradition, going back to documents from the late second century, is that he was Luke,

the doctor and friend to whom St. Paul refers in the Epistle to the Colossians (4:14), who was not Jewish (an almost equally old tradition says he was a Syrian from Antioch). The author of the book says he did a special job of research (1:3), and, in fact, almost half of what he wrote we do not find in the Gospels of Mark and Matthew.

He obviously travelled a great deal, and he obviously interviewed apostles, the mother of Jesus, and many others mentioned in his book. Luke, Paul's doctor and friend, had the opportunity to do all this, especially when he went with Paul to Jerusalem and during the nearly two years when Paul was in prison at Caesarea on the upper Palestinian coast. Luke was in Rome with Paul for the next two years when the Apostle of the Gentiles was under house arrest there. I like to think of him working on his Gospel in Rome, where he was able to talk with Peter as well as Paul, and probably also with Mark, Peter's disciple, who had no doubt already produced a first draft on his Gospel.

Luke may have finished his Gospel in

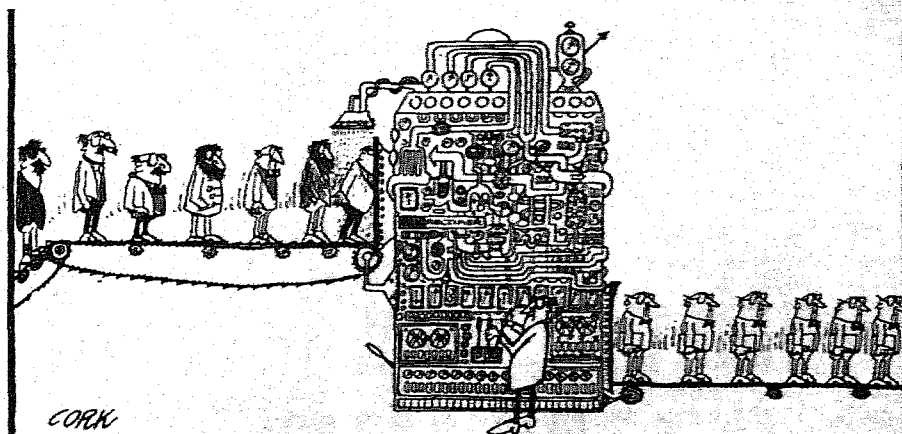
Rome, too, but scholars are still arguing about just when the book was completed; it depends on how you read Luke's Chapter 21, whether you think he was working there only with prophetic language, or whether he actually knew about the destruction of the city of Jerusalem, which took place in 70 A.D.

Another old tradition about Luke is that he never married, and that he lived to the age of 84. In connection with his celibacy it seems to me that every commentator on the Gospels notes that Luke had a "very marked interest in women." Margaret Monro wrote that, as a doctor, Luke knew more about women than any other man in the inner circle of the first Christian leaders, and "it is a striking fact that he obviously found them interesting beings."

As we shall see, Luke worked with a basic apostolic preaching which had already been put in written form; he incorporated more than half of Mark's account into his book; in many places his account reads like Matthew's. These three Gospels are called "Synoptic" (from a Greek word meaning "seen together") because they give the same general survey of the life and message of Jesus, and if they are lined up in parallel columns they can, to a great extent, be "seen together" at a glance.

However, we can also see that each has made a certain selection and arrangement, depending on what he particularly has in focus. For example, the beginning of Luke's Gospel is set in Jerusalem and in the temple. No other Gospel begins that way. Luke's book ends with the apostles going back into the city of Jerusalem after the ascension of Jesus into heaven to "spend all their time in the temple giving thanks to God." No other Gospel ends that way.

(A note for those who would like help with the Scripture readings in the new liturgical cycle: I recommend the weekly six-page leaflet, available in English or French, from the Bible Centre, Archdiocese of Montreal, 2000 Sherbrooke Street West, Montreal 109, Canada, with special rates for bulk orders.)



"Others" are wonderful.

Cartoon by Cork, the Dutch cartoonist.

# The New Morality

By FATHER JOHN F. CRONIN

Parents have a rough time these days. Ten years ago they were confronted with the "new math." Hardly had they recovered from this shock when children started coming home with the "new morality." All this in addition to the new liturgy, new forms of church government, new habits for religious sisters, and so forth. Many persons found it quite difficult to adjust to such extensive and rapid changes, especially when they were thrust on them without adequate explanation.

The purpose of this series on moral theology today is to give the background for changes insofar as they affect morals. That there are changes in the moral teaching of the Church is beyond dispute. Our concern is to see the reasons for change. Above all we must ask: are we being faithful to God's revealed word and to the appeal of the Lord?

A sensible way to begin is by defining what the new morality is and what it is not. The term can mean many different things, depending upon who is using it. In the Playboy context the new morality is sexual license. A popular Protestant theologian, Joseph Fletcher, asserts that the only moral absolute is love. All other laws and commandments are general rules which may be set aside when they conflict with the demands of Christian love. Several documents of Vatican Council II called for a new approach to moral theology.

To most Catholic and Protestant theologians the new morality is but one phase of a broad renewal in religious teaching. They emphasize faithfulness to our biblical origins. They stress the entirety of God's revelation. And they seek new insights into its contemporary meaning. One could write pages about these new trends without once referring to sex.

Some examples will make clear why and how morality is changing today, as indeed it always has been changing. In the New Testament human slavery was taken for granted. When Mary declared that she was the handmaiden of the Lord, she actually used the word "slave." The parables of Jesus refer to slaves as a normal part of society. Paul's epistle to Philemon implicitly accepts

slavery. The great theologians, St. Thomas Aquinas, considered the practice of slavery as a basic part of human life.

Only in relatively recent times did Christians begin to realize that slavery was degrading by its very nature. It violates the fundamental dignity of man as a creature of God. But slavery in the United States was replaced by racial discrimination and segregation. Again Christians were slow to see that these were incompatible with the great commandment of love of neighbor. At the time that the Catholic bishops of the United States condemned all forms of racial discrimination and segregation (in 1958), we had in fact segregated Catholic parishes, schools, and hospitals.

Here is a clear change in moral teaching, based on deeper understanding of the central teaching of the New Testament, love of

neighbor. In a real sense we had been unfaithful to the spirit of Jesus, and that over many centuries. But we were unfaithful, not through malice or ill will, but simply because we failed to see the full extent of Christian love. The Lord expected this, as can be seen in the many parables of the Kingdom of God.

Another example is the taking of interest on loans. This was forbidden in the Old Testament. It was also banned by the Church, and this in a most solemn manner over many centuries. Today any bishop or pastor who failed to invest Church funds would be condemned severely for neglect of duty. What has happened? To put it very simply, in the economic systems of biblical days, and of the Middle Ages, interest-taking was exploiting the need of one's neighbor. In a commercial and industrial society, lending and investing provide jobs. It is in the serv-

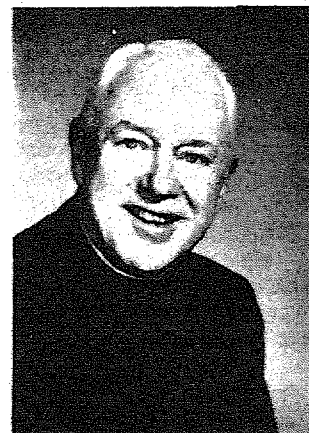
ice of one's neighbor. Yet this truth, so clear to us, only slowly became evident to the teaching authorities in the Church.

In World War II, it was quite difficult for a Catholic to secure draft exemption as a conscientious objector. Draft boards argued that the teaching of the Church did not support such a stand. But Vatican Council II asked that governments provide alternative service for conscientious objectors. In 1968, the Catholic bishops of the United States went further and asked for selective conscientious objection.

Call this growth in moral insight or call it change in moral teaching, we do have something new and different. There is nothing sensational about these examples. But they give us food for thought.



PARENTS have a rough time these days. Ten years ago they were confronted with the "new math." Hardly had they recovered from this shock when children started coming home with the "new morality." People began talking a lot more about love. But what does it all mean?



Father John F. Cronin, S.S., is professor of moral theology at St. Mary's Seminary in Baltimore. He served for 21 years as assistant director, Department of Social Action, United States Catholic Conference. He is the author of many books on Catholic social teaching and action. Prior to his return to Baltimore, he worked mostly in the area of race relations, concentrating particularly on the National Conference on Religion and Race, the Civil Rights Act of 1964, and the Voting Rights Act of 1965. At the present time he is also Treasurer of the Sponsors of Open Housing Investment, a national group promoting racially integrated housing.

## Question And Answer

# Did Vatican II Endorse The 'New Morality?'

By FATHER RICHARD P. McBRIEN

Q. Does the Second Vatican Council endorse the so-called "new morality?"

A. If by the "new morality" one means an emphasis on personal responsibility rather than the mere observance of laws, then the council did endorse the "new morality."

"In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships ... Only in freedom can man direct himself toward goodness" (Pastoral Constitution on the Church in the Modern World, n. 16-17).

If by the "new morality" one means a recognition that love of God and love of neighbor are radically inseparable (i.e., that one takes his stand for or against God on the basis of his stand for or against his fellow man, whether it be his wife or husband, his child or parent, his relative or friend, his acquaintance or co-worker, or whether it be someone he has never met but who, as a fellow human being in need, has a real moral claim upon him), then the council did endorse it:

"Love for God and neighbor is the first and greatest commandment. Sacred Scripture, however, teaches us that the love of God cannot be separated from love of neighbor. If there is any other commandment it is summed up in this saying: Thou shalt love thy neighbor as thyself ... love therefore is the fulfillment of the Law (Rom 13:9-10; cf. 1 Jn 4:20). To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance" (Pastoral Constitution n. 24).

If by the "new morality" one means leaving behind a narrowly individualistic view of Christianity and adopting instead a more social, community-minded view, then the council did endorse it:

"Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other ... Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world ... God did not create man for life in isolation, but for the

formation of social unity ... So from the beginning of salvation history He has chosen men not just as individuals but as members of a certain community ... This solidarity must be constantly increased until that day on which it will be brought to perfection" (n. 25, 26, and 32).

If by the "new morality" one means a greater sensitivity to social and political is-

## GRACE

By REV. MR. PETER SCHIVELLER

"May grace come, and the world pass away." This petition is contained in the Dydache, one of the earliest instruction books in the Christian tradition.

Many Christians today would express strong disagreement with the thought of this quotation. They would refer to Vatican II, to the document on the Church in the Modern World, where the Church is called upon to listen to and serve the world.

Yet many Christians — and for solid theological reasons — would agree with the quotation, citing Scriptural references to the dangers of the world, the flesh and the devil.

Thus we can see that there are many different views on the meaning of grace and its relation to the world. Most Christians, if asked, could give some catechism definition of the meaning of grace, perhaps they could distinguish actual and sanctifying grace. But if you were to ask them about the function of grace — a more experiential question — you would probably draw little response. We will present two different ways of viewing the function of grace.

The settler Christian thinks of grace as God's assurance of salvation, whereby we are rescued from the dangers of the world. His prime concern is his personal salvation. Faithful attendance at Mass, reception of the Eucharist, and obedience to the commandments will bring him the grace that assures his eternal salvation.

sues, toward the responsibility of every human being and especially of every Christian to work for the reform of the social order and not only for the salvation of one's own soul, then the council did endorse it:

"This social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more

The pioneer Christian, however, considers grace as a resource and strength whereby he can enter more freely and fully into the world to make it more humane and Christian. Grace is the talent or power given by God, which man must use and develop.

Martin Luther King, Jr., or Robert Kennedy might be viewed as examples of men who thought of grace as a talent or challenge given them. Both responded to this power of God, by attempting to correct wrongs, help the poor and underprivileged, and bring God's peace to this earth.

Grace gave them the courage to be daring, to realize that God's love was with them in spite of temporary setbacks, in spite of their own weakness, and even in spite of death. Grace freed them from smallness and selfishness.

All Christians, settlers and pioneers, must continually look to the clearest manifestation of grace — to Christ himself. With the grace of his Father, he was empowered to teach, preach, cure, and serve his fellow men, even to the point of laying down his life for his brothers.

Grace did not make Christ less human, nor take him away from the dangers of the world; rather it made him more than human, a man for God and a man for others.

## Viewpoints On Theology

humane balance ... Profound and rapid changes make it particularly urgent that no one ignoring the trend of events, or drugged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life" (n. 26 and 30).

If, however, one means by the "new morality" a state of mind that rejects the reality of sin, ignores the dignity of the human person and of human life, makes light of the need for contrition and penance, or tends to identify the Kingdom of God with the handiwork of man alone, then one will look in vain throughout the council documents for any such endorsement.

The council supports freedom of conscience, but it is not indifferent to the manner in which one forms his conscience. It does not deny those abiding values by which man determines how he must act and why (see n. 16-17).

The council insists that love of God and love of neighbor are inseparable, but it does not suggest that "God" is our neighbor (see n. 19-21, on atheism).

The council urges us to see our social and communitarian responsibilities and not to look upon the Christian life as a matter of individual concern alone, but it does not thereby disregard the reverence due each human person and each human life (e.g., n. 27).

The council indicates that there is a close connection between the coming of the Kingdom of God and our work here and now in the political order, but it does not teach that the Kingdom of God will be the handiwork of man, created by men, for men (see n. 39).

Whether we call it the "new morality" or not, the substance of the council's teaching on the Christian life is a matter of major importance. Catholics, and particularly those with pastoral responsibility, cannot afford to ignore it.

# Teachers Are Made Scapegoats For Student Stampede To Drugs

By FATHER JOHN B. SHEERIN

"Within a couple of years every high school will be inundated by heroin." This was the grim prediction made by Dr. Donald Louria, president of the New York State Council on Drug Addiction, at a two-day seminar in New York City.

The seminar was sponsored by the Dynatek Advanced Education Institute. "I'm flabbergasted by this myself," said Louria, "but all of a sudden, unpredictably, this dangerous addictive drug has grown in frightening popularity." Here in New York City the sudden jump in use of heroin was dramatized by the tragic case of a Barnard College girl who died after sniffing heroin for the first time.

Louria's audience were top school administrators and teachers from public and parochial schools and colleges from all over the East. It was precisely upon schools and colleges that he laid the blame for the drug crisis, saying they had failed to face up to the problem even though "teachers are the only ones with any real potential to help the kids and prevent their addiction."

The speakers the first day of the seminar agreed that teachers had failed to provide the lonely, alienated, idealistic students with any genuine alternative beside drugs for overcoming their misery. In fact, one speaker said it was quite certain that within a year or two about 50% of elementary students will be frequent users not only of marijuana but of addictive drugs as well.

However, one of the speakers on the second day, Dr. Bruno Bettelheim, psychiatrist-author of many books on emotionally disturbed children, asserted that teachers could

not do very much to prevent the spread of drug addiction among students. He put the blame on neglectful parents. "Drugs are the instant mother, the instant mother they never had, the nurturing mother they never had." Probably he focussed on mothers, rather than parents generally, because so many child drug addicts in big cities are fatherless.

A few years back we blamed nuclear test explosions for most of our troubles from rainy weather to campus riots. Now it is de rigeur to blame teachers. Possibly it is because of resentment against teachers' strikes or because so much tax money goes for education and so little results. At any rate, teachers are the scapegoats and whipping boys of the moment.

It seems to be grossly unfair, however, to expect teachers to do much with the unpromising material given them by so many parents today. A teacher writing in The Christian Science Monitor recently complained about the "boredom, bedlam and brutality" prevalent in classrooms today, but these are things the children bring into the classroom from their homes in the majority of cases. They don't suddenly go berserk when they leave home.

There is an old expression, "You take away from Rome what you bring to it." That is, you cannot expect travelers to appreciate the wonders of Rome unless they already have a sense of wonder.

So too the teacher cannot create; she can only build on what is already there in the child. She can be the most loving, dedicated, highly-trained, sensitive person in the world but she cannot do the impossible. She cannot undo all the harm done by careless parents in the first seven years of the child's life, she cannot give the love and affection, the sense of responsibility, the self-reliance, self-respect and respect for others that are completely absent from many young lives.

There is at present a great stir in legal circles about

FATHER SHEERIN



## BELOW OLYMPUS By Interlandi



The pollution problem in the Mideast!

"child abuse" but physical beatings are often less harmful than failure to give a child love and affection.

I recently read a pamphlet on drug addiction. Page after page cited the dangers of exaggerating the evil effects of marijuana, the advantages of legalizing pot, the complexities of the child's search for identity. The only reference to parents was to the trauma they experience when their child is "hooked." In other words, the parent is just a bystander whose only responsibility is to feel duly shocked when the child's life is wrecked.

# Did Their Statements 'Come-On' Too Strong?

By MSGR.

GEORGE G. HIGGINS

In recent weeks, two distinguished French theologians — Father Louis Bouyer, C.O., and Cardinal Jean Danielou, both of Paris — have taken up the cudgels against an assortment of allegedly disloyal Catholics. They would have been better advised, in this writer's judgment, to stick to their academic specialties and let somebody else take care of the rough-and-tumble infighting.



Msgr. HIGGINS

Father Bouyer, author of at least a half-dozen major volumes on scripture, liturgy, and theology, plus a brilliant biography of Cardinal Newman, recently published what can only be described as a polemical pot boiler entitled "The Decomposition of Catholicism."

It's a slangy, rough-and-tumble, slam-bang attack on a host of anonymous reporters, theologians, and "two-bit" writers who are charged by Father Bouyer with almost every crime in the book, ranging from culpable ignorance to disloyalty to unbounded egoism, and are also said to have an "adulterous taste for schism and heresy."

There may or may not be a place for this kind of aggressive polemics in the life of the contemporary Church, but it certainly isn't Father Bouyer's forte. On the contrary, it is completely out of character for a man of his stature in the theological fraternity to be playing the role of the journalistic roughneck. The sheer vulgarity of his book is bad enough, but, worse than that, is his compulsive attempt to impugn the motives and to cast suspicion on the sincerity and the loyalty of some of those to whom his intemperate and sometimes very reckless gibes are directed.

In all honesty, however, it must be said, with due respect for his high office, that Cardinal Danielou's recent attack in Osservatore Romano on the Dutch hierarchy and the Dutch Church in general is much more offensive than Father Bouyer's comparatively harmless booklet on "The Decomposition of Catholicism."

The Cardinal doesn't mince any words. He doesn't merely hint or imply that Dutch proponents of a change in the celibacy law are deceitful and dishonest; he comes right out and says so very belligerently and in so many words. He accuses them, for example, of using "black-mail" against the Pope and of indulging in "crafty maneuvers." He says that "hatred" of Rome's authority is the dark motive force behind the pressures on the Pope with regard to the celibacy issue. He calls his opponents "masters of error." And so on and so forth.

I had the pleasure of observing Cardinal (then Father) Danielou at very close range at a number of commission meetings during the course of Vatican II. He impressed me as being a first-rate theologian and a perfect gentleman. On the basis of this experience, I was totally unprepared for the extremely bitter (I almost said venomous) tone of his recent article in Osservatore.

Once again, however, the tone of the article is less offensive than the Cardinal's repeated efforts to impugn the motives and to raise doubts about the sincerity and the loyalty of the Dutch bishops and of those who may happen to agree with them on the celibacy issue.

Once more it must be said that it is completely out of character for a man of Cardinal Danielou's stature to be indulging in this kind of polemical rough stuff. I might add that, in doing so, he has gone counter to some of the very directives in the Council documents which he himself may have helped to draft or, at least, may have helped to

edit as a Council peritus. One of these directives reads as follows:

"Respect and love ought to be extended also to those who think or act differently than we do in social, political, and religious matters, too. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them."

"This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person, even when he is flawed by false or inadequate religious notions. God alone is the judge and searcher of hearts; for that reason He forbids us to make judgments about the internal guilt of anyone."

It is clear, of course, from the context in which this passage appears that it was meant to serve as a guideline for Catholics in their dealings with people outside the Church. But surely, if we are expected to be charitable in our dialogue with non-Catholics and to show respect for their sincerity, we are required to do no less in our dealings with our fellow-Catholics.

I find it painful to say — and may be criticized for saying — that Cardinal Danielou's intemperate attack on the Dutch bishops and the Dutch Church in general falls short of meeting this requirement. To pretend otherwise out of a sense of false respect for the Cardinal's high office would be less than honest, in my opinion, and would be a form of flattery that the Cardinal could well do without.

In conclusion, it should not be necessary — but may well be the better part of valor — to add that the

foregoing criticism of Cardinal Danielou's article in Osservatore Romano has nothing to do, either directly or indirectly, with the particular controversy which occasioned the article, namely, the controversy over celibacy.

That's a completely separate and distinct issue and one that is not under discus-

sion in this column. What I am criticizing is not what the Cardinal said about celibacy in the article under discussion but the aggressively — and excessively — polemical manner in which he said it. For this I would respectfully suggest that he owes the Dutch an apology — preferably in the pages of Osservatore Romano.

## Grandmother Of Priest Is Dead At 77

Concelebrated Mass of Requiem was offered last Saturday in St. Rose of Lima Church for Mrs. Frances Carilli, whose grandson is a priest of the Archdiocese of Miami.

A native of Boston, who came to South Florida 28 years ago, Mrs. Carilli died at a local hospital on Thursday, Feb. 12 at the age of 77.

She is also survived by four daughters, Mrs. F. Thomas Leonardi, Mrs. J. Frederick Wright, Mrs. Domenic Tannacone and Mrs. Robert McKenney, all of Miami; a sister, Mrs. Anthony Barbutte, Boston; 13 grandchildren and six great-grandchildren.

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# Ballerina, Offstage, A Busy Homemaker

Tomorrow (Saturday) hundreds of ballet fans will crowd Miami Beach auditorium to see Lydia Diaz Cruz perform in "The Dying Swan" — but few will realize that offstage she is a busy mother and homemaker.

Renowned in her native Cuba as a ballerina, Lydia is married to Leon de Leon, Cuban agricultural engineer who is now employed in Miami as a representative of DuPont in Central America. They are the parents of two sons and a daughter.

Because she believes that young children need their mother at home, the dancer, who will also perform at the West Palm Beach Auditorium on Tuesday, Feb. 24 and Wednesday, Feb. 25, and at

the Dade County Auditorium, Feb. 27 and 28, did not accept any engagements during the early years of her marriage.

Even today, before starting her daily practices and rehearsals, she drives the youngsters to classes at St. Rose of Lima School, and refuses engagements which would take her out of Miami for extended periods of time.

Actually her return to the theater came about quite accidentally when the Leons were attending a party in Miami and met directors of the Broward Civic Ballet. Leon introduced his wife explaining that she was a former member of the Alicia Alonso Ballet in Havana.

"They were so

impressed," he recalled, "that they invited her to join their group and she had her Miami debut at the Coconut Grove Playhouse." A few months later she joined the Ballet Concerto, a Cuban group sponsored by the Academia Cubana Du Ballet.

When Francis Mayville, director of the International Series, now in its 17th season of concerts and dance events here, learned that Lydia was in Miami he insisted that she join his troupe. Since her return to the theater she has been featured in more than 30 presentations in Miami in addition to appearances in San Francisco, New Orleans, New York and San Juan, Puerto Rico.



**BENEFIT BAZAAR** to aid the new building at Villa Maria Nursing and Rehabilitation Center, North Miami, was recently sponsored by members of the women's auxiliary on the grounds of the residence for the aged conducted by Sisters of Bon Secours.



Lydia Diaz Cruz Dances "The Dying Swan"



**DANCER'S CHILDREN**, Lydia, Jean Louis, and Leon leave home with their mother for a short drive to classes at their parochial school.

## On 50th Anniversary Pope Hails Council Of Women

WASHINGTON — (NC) — Pope Paul VI has sent his congratulations to the National Council of Catholic Women on the 50th anniversary of its foundation.

In a letter to Margaret Mealey, NCCW executive director, the Pope recalled that 200 women were present at its first meeting half a century ago. He added: "today millions, in many thousands of women's groups from coast to coast of your great country participate in your programs."

"This numerical growth is both the sign and the fruit of your spiritual motivation and far-sighted undertakings, in generous and loyal collaboration with the pastors of the Church."

Pope Paul praised NCCW leaders for their foresight in understanding and practicing what Vatican Council II was later to affirm — wider participation by women in the various fields of the Church's apostolate.

"We recognize your work for the family, for safeguard-

ing Christian motherhood, for aiding parents to form their Christian conscience in the light of the Church's magisterium (teaching authority), and prepare for their vital task of educating youth," the Pope wrote.

"We salute your untiring service to the national community, and your collaboration with women of other faiths in the struggle against poverty, in the cause of social justice," he continued.

The Pope commended the NCCW's efforts in promoting international peace.

In special recognition of Miss Mealey, the Pope expressed his gratitude. He wrote: "For 20 years you have lived at the heart of this great enterprise, giving it both continuity and dynamism, sharing

inspiration and vitality."

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# Marijuana Causes Some Weird Effects



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

Many questions have come to my office about teenagers who have suffered the effects of overdoses of drugs.

I have written here often, but apparently it has not been absorbed, that one cannot simply give his service to love and attention when a young adolescent is involved. By the time a child has reached 12 or 13, it is too late.

We must respect the ideals of the young. I don't believe that in searching for an ideal and for an identity they are trying to get away from anything connected with the past as symbolized by family attachment and influence. Too many of them cannot see beyond the next day. Any drug they use to expand their minds — such as LSD or the ilk — merely increases the child's sensitivity and strips him of all ambitions and defenses. Therefore, he lives just for the present.

One of the biggest complaints I hear at the Drug Education Center is that the adolescent is bored. "I didn't have anything to do." They then escape the practical side of life by taking drugs. I am not condoning their behavior, but I am trying to see their side of the story so that I can better meet their needs. Drifting in life without direction is as bad as drug dependence.

There is a danger in being too good a provider as a parent. It means that the youngsters have become more able to experiment with less fear of the consequences.

As one young man said to me, "All my parents talk

about is the country club, money and parties." Another explained, "My parents go to church to meet their friends and to be seen, not to worship." Therefore, society seems small to the young. They want ideals.

Try and keep the definitions of knowledge and wisdom straight. Wisdom isn't something you learn from a book. Learning from a book is knowledge. Wisdom is self-taught. You can't get wisdom without experience.

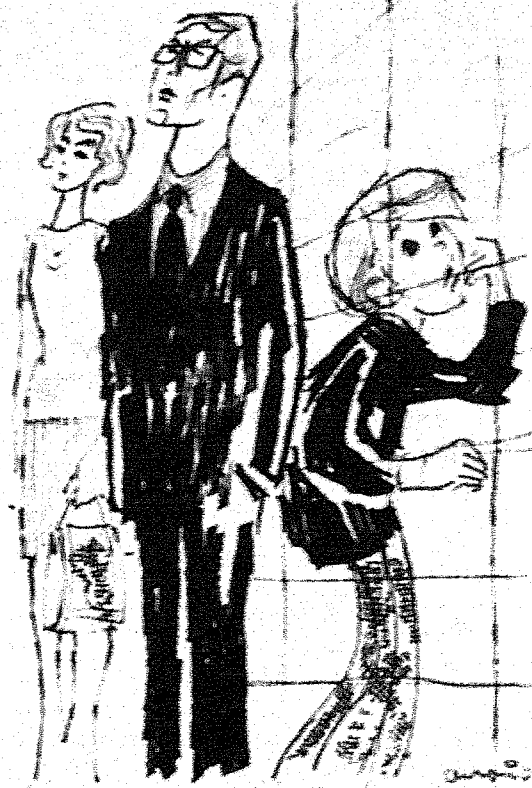
We cannot revert to the ancient philosophy that men do not eat with women, or youths do not eat with the aged. For in that instance, when only a group of like minds sit down, then real communication can exist. Nor can we wait for the elders to grow so old that the young people can take over and plan a new life for the future.

Communication must begin now and it must begin among all people of all ages.

In a discussion such as this, we cannot ignore marijuana.

There is no question that the effect of the cigaret is widely influenced by the smoker's expectations and past experiences. A controlled experiment was done with the cooperation of a group of prisoners at a penal institution who had no knowledge of the drug. The drug used was THC — a strong, concentrated derivative of marijuana. They did not know whether they were getting the drug in their dosage or not. None of the people included in the experiment had previous experience with narcotics.

We can conclude from the article printed in the Archives of General Psychiatry, February 1970 edition, that the reactions to this study were not influenced to any large extent by specific experimentations about the drug and its effects. It has been suggested that many individuals may not have an euphoric high experience when they first take marijuana or marijuana-like drugs and they may have to learn to enjoy the experience. Personality factors and other things of a like nature enter into this experience.



Some of those in the experiment experienced bad body discomfort, some feelings of dizziness and weirdness and being in a dream-like visual perception.

This was spoiled as their sense of time was altered. There was an increase in the pulse and a drop in the blood pressure. There is also a fall in the blood-sugar level which usually accompanies marijuana smoking.

## Will Enlighten On School Aid

SAN ANTONIO — (RNS) — The Texas Catholic Conference announced plans here for a "campaign of enlightenment and education" to help build public support for legislation providing state aid to private schools.

"There are people who don't realize what it would mean psychologically, morally, and spiritually if private schools are forced to close," Archbishop Francis J. Furey told the Archdiocesan Council of Catholic Men.

He said one of the consequences of the end of private education would be an increased burden on the public school system and increased taxes for all Texas citizens.

The Texas Catholic Conference, headed by Archbishop Furey and composed of the state's 11 bishops, will name a lay representative in each diocese to coordinate the school aid drive in preparation for the 1971 legislative session.

Col. Joseph McShane USAF (ret.) has been named special archdiocesan coordinator for the campaign. Each Catholic organization will be asked to become part of the "communication system" in a statewide effort to secure state aid for non-public schools.

Stressing the importance of a united effort, Archbishop

Furey noted that the financial crisis is faced not only by Catholic schools but the schools staffed by Lutherans, Episcopalians, Jews and others.

He said he was hopeful of gaining support from other religious groups.

"It is the obligation of parents, indeed the right and duty of parents, to see to their children's proper education," the archbishop emphasized. "And you have a right to choose between a public school and a private school."

He reasoned that without private schools there would be no choice. For parents who want their children to know about God and religion, it is not enough to teach religion as a subject, he said, quoting from Pope Leo XIII. "Instead, it is necessary for every subject to be permeated with religion."

"We are fighting for a fundamental American right. It will take work and sacrifice on the part of every one of you to accomplish our goals ... Parents are obligated to see to the religious and moral education of their children. This is Catholic doctrine."

He said non-public schools are being besieged by mounting costs at every level and cannot survive without outside financial support.

## China More Anti-Religious

RICHMOND, Va. — (RNS) — Pressure is increasing against all forms of religious life in Red China, especially Christianity, according to a research review by the Far East Broadcasting Company (FEBC).

The FEBC is an inter-denominational organization which broadcasts to the Red China mainland from stations in Okinawa and the Philippines.

Excerpts from a Chinese Communist journal, Red Star, were contained in the FEBC review. The journal

article denounced religion as "the ABC of Materialism and therefore of Marxism."

The excerpt stated that "the struggle for the realization of the ideals of communism in the whole world and the building of the kingdom of Christ on earth are incompatible with each other like fire and water."

Because of dangers involved, even clandestine "cell group" meetings among Christians have halted, and believers are now restricted to secretive family gatherings or personal devotion, the research review stated.

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**FLOOR WAX** 12-OZ. CAN **69¢**

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**SAVE 16¢ - TIGER SAUCE** 8 OZ. CAN **39¢**

**SAVE 16¢ - Borden's Cream Cheese** 8 OZ. PKG. **29¢**

**SAVE 16¢ - Borden's Natural Sliced Swiss Cheese** 8 OZ. PKG. **39¢**

**SAVE 16¢ - Cheese Spread** 2 LB. BOX **69¢**

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**MASTERS FAT FREE Chocolate Skim Milk** QT. CONT. **19¢**

**SAVE 16¢ - BANISH HOT Coffee King** 10 OZ. KING **59¢**

**SAVE 16¢ - Orange Chiffon Bar** 4 OZ. BAR **49¢**

**SAVE 16¢ - 89¢ VALUE! VICKS COUGH SYRUP** 4 OZ. BOTTLE **68¢**

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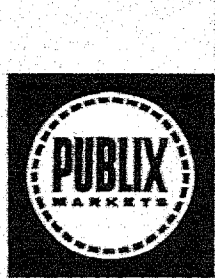
**SAVE 16¢ - TURKEY ROLL** 1/2 LB. **98¢**

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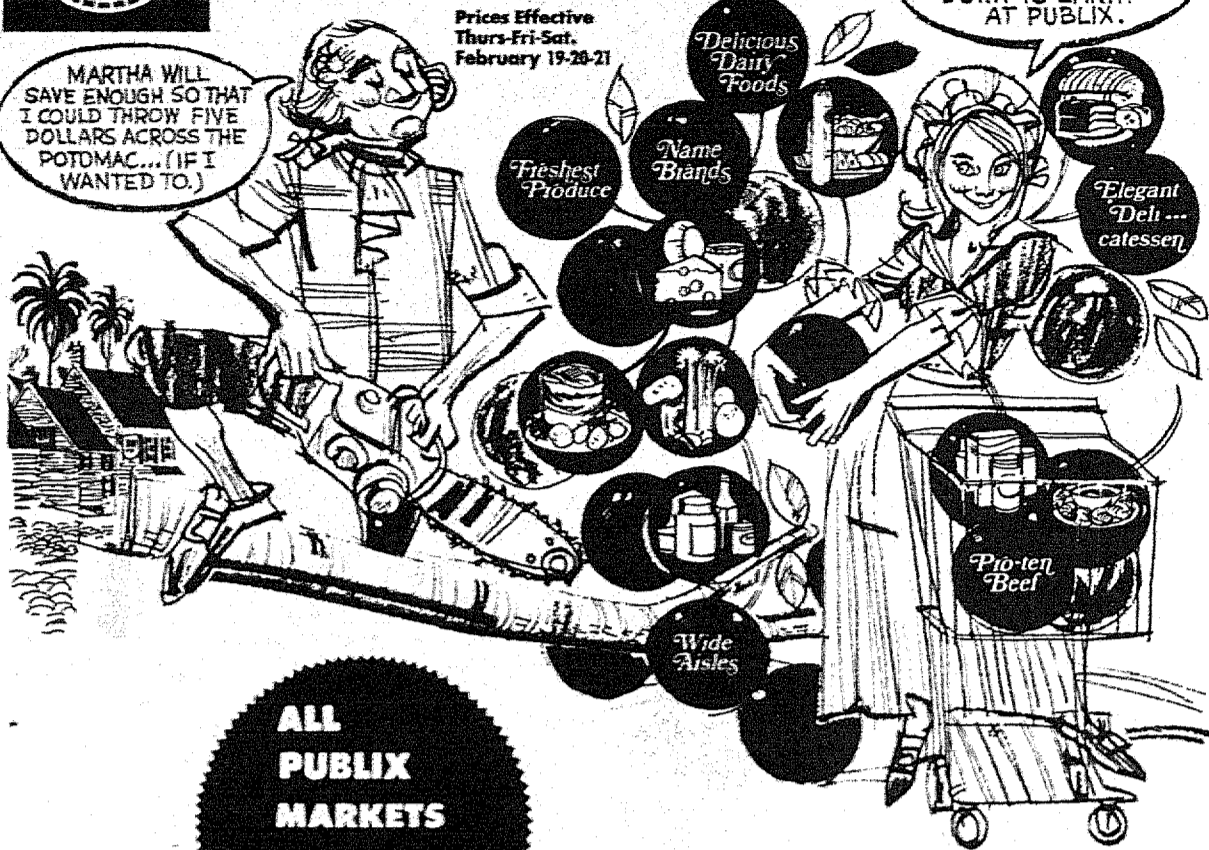
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# Priests' Team Will Engage Dolphins In Basketball Tilt

A basketball game between the "CYO Saints" — composed of priest-moderators from the CYO's — and members of the Miami Dolphins professional football team will highlight the night of festivities surrounding the archdiocesan basketball championship game Sunday, Feb. 22, at Chaminade High School, Hollywood.

The filed of teams has been narrowed to three and a Saturday night game between St. Elizabeth CYO and Sacred Heart CYO will decide who plays St. Rose of Lima Sunday night.

Thirteen CYO cheerleading teams have survived the elimination rounds and will compete for the archdiocesan cheerleading championship Sunday night during the half-time. They represent: St. Clement, Holy Rosary, St.

John the Apostle, St. Timothy, Holy Name of Jesus, Immaculate Conception, St. Francis of Assisi, St. Stephen Protomartyr, St. Michael, Visitation, Annunciation, St. Bartholomew and St. Louis.

Teams from four high schools will compete for honors in their own cheerleading category. They will come from Notre Dame Academy, Madonna Academy, Pace high school and St. Thomas Aquinas high.

Winners in the competition will receive trophies and invitations to the annual CYO sports awards banquet later in the season.

A dance featuring a rock and roll band will be presented following the competition.

Admission for the event, which will begin at 7 p.m. at the school, 500 Chaminade Drive, Hollywood, is \$1. Children under the age of 12 will be admitted free.

Featured on the CYO Saints team will be Father Walter Dockerill, Father Harold Pascal, Father Alfred Pehrsson, Father John Wilcosky, Father James Quinn, Father Francis Guinan, Father James Flavin, Father Harry Ringenberger, Father Thomas Mullane and Father John O'Leary.



JACK CLANCY

JIM KIICK

JIMMY HINES

## Footballers To Meet CYO Saints

# Curley Walks Away With Talk Honors

Archbishop Curley high school debaters took first place in the sweepstakes team category of the Catholic Forensic League of South Florida junior varsity championship tournament, Saturday, Feb. 14 at Cardinal Gibbons High School, Fort Lauderdale.

Second place in the sweepstakes went to Notre

Dame Academy and third to Lourdes Academy students.

In the original oratory section, Maureen Martindale of Madonna Academy snagged first place. She was followed by Carlos Vega from Curley and Mike Miciak from St. John Vianney Minor Seminary in second and third places, respectively.

In the boys' extemp competition, Charles McClelland from Curley took first place and became the first student to win first place in both semesters of the JV championship tournaments. He was followed in second and third places by Mark Pudlow from Columbus and George Pattis from Columbus.

In the declamation section, Ray Benkozy from Curley talked his way to the top spot. Second and third places were taken by Julie Baman from Notre Dame and David Daley from Curley.

In the girls' extemp category, Maria Jiminez from Notre Dame caught top awards while Marta Suarez from Notre Dame picked off second spot. Third place was taken by Aida Uribe from Lourdes Academy.

## CYO Play

The St. Francis of Assisi CYO members will present a dramatization of the play "A Murder in the Nunnery" from the novel by Eric Sheppard tonight (Friday), Saturday and Sunday, at 8 p.m. in the St. Francis of Assisi cafeteria.

Adult tickets are \$1.25, children's, \$0.50. They will be available at the door.

The play was directed by Mrs. Lucille Mahoney.

# THE NOW SET

## Lenten Masses On Campus

Masses are being celebrated on Wednesdays and Fridays at 11:15 a.m. during the lenten season at the Newman Catholic Center at Miami-Dade Junior College North Campus, 10600 N.W. 27th Ave. in the chapel.

In addition there is a Mass geared to college-age people at 10:30 a.m. Father Michael Hickey, assistant pastor of Our Lady of the Lakes parish, will be the celebrant.

Coffee and donuts will be served following the Mass.

## Dean's List

Two Catholic students from the Archdiocese of Miami have been named to the dean's list at Belmont Abbey College, Belmont, N.C. They are Daniel John Harrington, son of John D. Harrington, Satellite High School, and Richard Gerard Haidven, son of Mrs. Dorothy Haidven, South Miami, and a graduate of LaSalle High school.

## Parent's Dance

Msgr. Pace High School will present a parents dance and social on Saturday, Feb. 21, from 9 p.m. to 1 a.m. at Pace Auditorium, 15600 NW 32nd Ave., Miami.

The purpose of the social is for the parents to get to know one another. Pastors of parishes in the North Dade area have agreed to attend the social and will be able to enjoy the free buffet.

Music for the evening will be provided by the Royaltones.

## Program For Young At Retreat House

The Fulfillment of Life Through Love" will be the theme of a special weekend program for young men and women between the ages of 18 and 25 at the Dominican Retreat House, 7275 SW 124th St., Feb. 27 — March 1.

Registration will begin at 7:30 p.m. Friday. The program, in which priests, Sisters and laymen will participate concludes at 3:30 p.m. Sunday.

Reservations and additional information may be obtained by calling 238-2711 or 238-2717.

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# Priesthood Candidates' Exams Set

Aspirants to the priesthood now enrolled in eighth grade may take examinations for entrance to the minor seminary during a special weekend March 7 and 8 at St. John Vianney Seminary, 2900 S.W. 87th Ave., Miami.

Classes on seminary life

will be conducted by the Vincentian Fathers who staff the seminary, during the afternoon. The afternoon will also include recreation on the campus with seminarians; an opportunity to talk with priests from the Vocation Office and to view a movie on vocations.

The examinations will be given between 8:30 and 11:30 a.m. Sunday. Parents of the candidates have received special invitations to join their sons for Mass in St. Raphael Chapel Sunday afternoon.

## Italians In Germany Declared Exploited

FRANKFURT, Germany — (NC) — Italian priests who provide pastoral care for their compatriots working in West Germany have charged that these workers are being exploited, particularly with regard to housing.

The priests have appealed to their "German friends," the government and churches for action in solving the "extremely difficult, urgent problem" of the Italian workers in this country.

Mail this part for Reservation

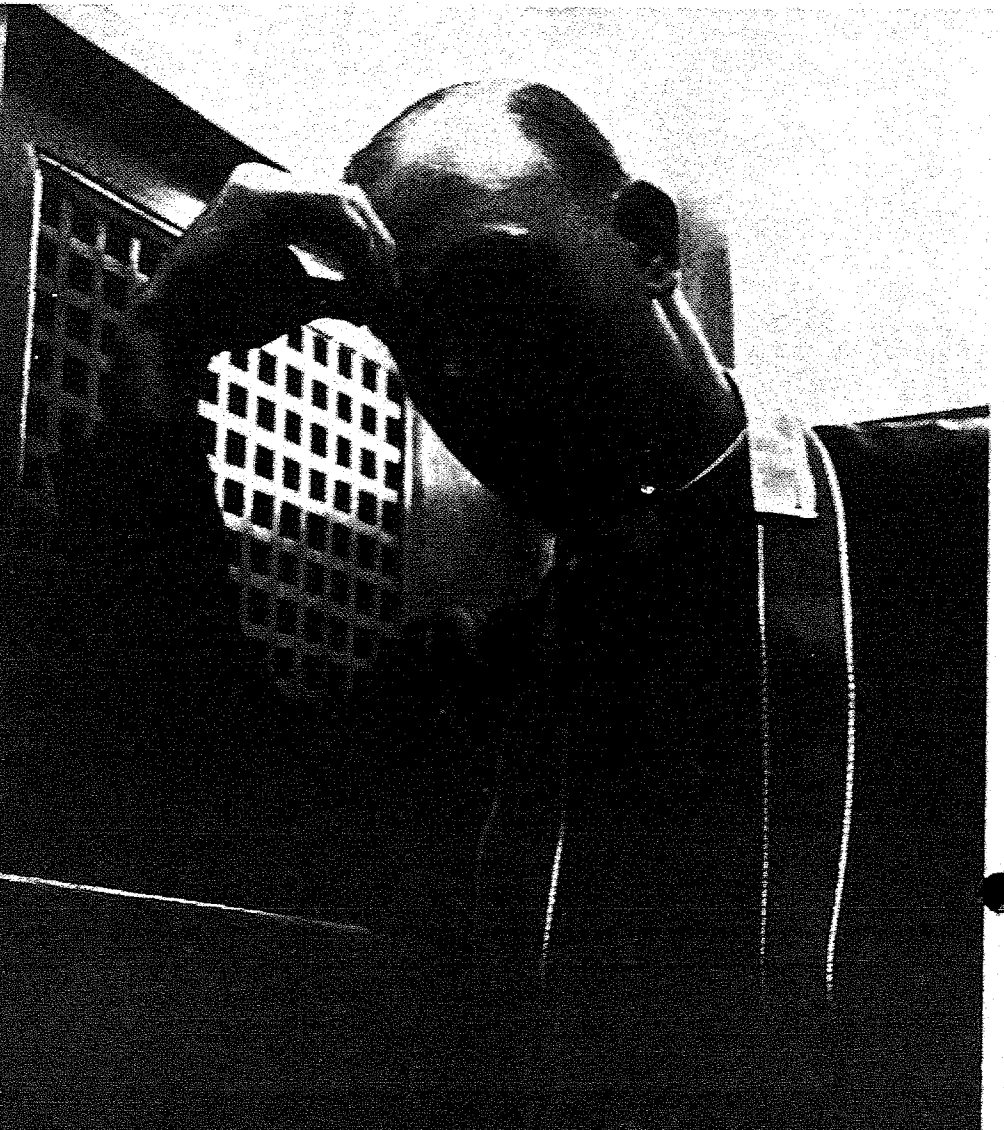
**RESERVATION FORM**

I wish to spend Saturday and Sunday, March 7 and 8, 1970, at St. John Vianney Minor Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand. I (have) (have not) a ride to the Seminary on Saturday, March 7, 1970.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, March 8, 1970.

Name: .....  
Address: ..... City: .....  
School: ..... Parish: .....

Return this reservation as soon as possible to:  
Reverend William Hennessey 6301 Biscayne Boulevard  
Office of Vocation Director Miami, Florida 33138



"HE DIDN'T HAVE A VOCATION!"... I remember thinking that when Pete first mentioned the seminary. He was too casual. I guess I expected a vocation to be delivered by angels... with trumpets, in a vision or something! Now I realize it's a *calling*, not a command. A boy has years to consider it before saying Yes. Maybe that's why priests always seem to love their job. Like Pete does!

# Tonkovich Has Biggest Scoring Week

It was another big week of scoring ... individually for Dawn Tonkovich and team-wise for Little Mary Immaculate High School of Key West.

Tonkovich turned in probably the biggest single week of scoring ever for the archdiocese when he hit for a total of 121 points in leading Chaminade High to three wins, 75-65 over Nova; 100-61 over Hollywood Hills and 84-79 over Msgr. Pace.

His high was 46 in the decision over Hollywood Hills and the "low" for the week was 35 against Pace. In between was a 43-point performance against Nova.

The 6-3 sharpshooter boosted his season's average to 28.6 despite a seige of flu

and a sprained ankle earlier in the season.

A top grade student, Tonkovich is being wooed by a host of major schools, including Ivy League leader Pennsylvania, whose coach Dick Harter made a special trip to the area to see him play.

Tonkovich, with a 1140 score on the college boards and a 640 in Math, is interested in majoring in math or aeronautical engineering, with a highly-regarded school like Penn. Georgia Tech or the service academies as his goal.

MIHS continues to make a big noise and last week the Mariners did it with a scoring outburst that saw them set an

archdiocese scoring record when they pulverized Miami Christian School, 135-56.

All nine of the MIHS varsity squad scored at least four points in the game with Tommy Ferguson leading the way with 31 along with 27 rebounds. He was followed by Rodney Wallace at 22 and Tubby Alpizar with 21, even though most only played barely over half the game.

The Mariners, in boosting their record to 13-6, led 59-26 at halftime.

Chaminade's three wins pushed its record to 18-2 for the season, including a school record of 16 straight which the Lions carried into their crucial game with Archbishop Curley on Tuesday night.

Cardinal Gibbons, the

archdiocese's other big winner, had its ups and downs last week.

The Redskins turned in one of their poorest performances of the year in dropping a 50-39 decision to Boca Raton but then came back for a 69-50 win over arch-rival St. Thomas Aquinas, posting a huge 26-5 first quarter lead and then coasting.

The even split left Gibbons with a 15-5 record for the year.

Jim Connally's 12 points was the best that the Redskins could do in the cold-shooting effort against Boca but everyone was hot against St. Thomas as Gus Crocco and Bob Werstein led the way with 18 and 17 points,

## The VOICE OF SPORTS

respectively. Steve Pope and Steve Buckley each had 10 for the Raiders.

Msgr. Pace rolled up a pair of 100-point wins before being cooled off by Chaminade, taking Pine Crest, 103-42, and then Riverside Military Academy, 101-65 earlier in the week. Billy Sheppard set the pace for the Spartans, with 26 points against Pine Crest, 31 against Riverside and then getting 20 against Chaminade.

The Spartans again led Chaminade going into the fourth quarter but couldn't hold their margin.

The week's activities left Pace with a 12-8 record.

Archbishop Curley High, continuing to get improved scoring play from 6-5 Ed Byrd, had its final offensive effort of the season in burying Norland High, 92-64, but then ran into the buzz-saw of Carol City for the third time this year, falling 74-71 to the undefeated No. 1 team in the state.

While Paul Taylor and Russ Meriedy continued their

steady scoring. Byrd had his best back-to-back games with 19 points against Norland and 15 against Carol City. Taylor was the high man in both games for the Knights with 23 and 16, respectively.

LaSalle posted a pair of easy wins last week, taking Miami Military 85-46 and then St. Patrick's, 78-48. The 6-3 Chris Savard was high man in both contests, getting 30 and 20 points, respectively.

Also getting a split last week was Belen, with an 84-73 victory over Marathon after losing earlier in the week to Florida Christian, 59-57. Jose Rivero had 26 and Juan Puente had 24 in the victory while Julio Campa's 16 was the best against Florida Christian.

Christopher Columbus continued to take it on the chin, losing 91-60 to unbeaten Coral Gables, 76-64 to Norland and then, in a rare road trip, 52-44 to Riviera Beach. Ron Nentwig and Harold Thomas each had games of 17 points as the Explorers' best individual efforts.

## Curley Draws Champs As First Foe

Archbishop Curley's Knights didn't get any breaks in the draw for the Class A District 16 state tournament. The Knights will meet defending state champion Key West in their first test.

Actually, though, there wasn't much chance of a breather in the tournament anyway, not with the tough Conchs, host Chaminade, and Msgr. Pace also in the meet. Only LaSalle, which has been erratic this season looks like a decided underdog, but the Royals have already surprised Pace once this year; so, nothing looks easy in the tournament.

"It should be a tremen-

dous district meet," states Andy Tonkovich, the Chaminade coach. "In fact all of the Class A district meets look tough, which should make it a rugged regional tournament."

The tournament schedule has Msgr. Pace and LaSalle opening the play on Thursday at 8 p.m. at the Chaminade court.

On Friday, it's Curley against Key West at 7 p.m. followed by Chaminade against the Pace-LaSalle winner.

The championship game is set for Saturday at 8 p.m.

The tournament pairings are a bit of a disappointment

as we would like to have seen a little freshness in the games. For instance, if Pace should get by LaSalle, it will be meeting Chaminade for the third time this season.

Key West and Curley have been protagonists over the years and just two years ago, it was the two in the finals of the Class AA regionals, with Key West going on to be runner-up in the state meet.

However, they've played virtually the same foes this year and we'd have much preferred to see a Curley-Pace matchup in the tournament.

It could come about, of course, but both would have to pull off upsets. Key West has been 18-3 against an all Class AA schedule while Curley has been 10-12.

Pace has fallen twice to Chaminade and will have to come up with some additional stamina, as both losses have come in the fourth quarter.

Therefore, the prospects for the championship game are Key West against Chaminade, which would be a dilly in itself.

While the A-16 meet will have the heaviest archdiocese representation, other meets will have Columbus in the 16-AA at Killian High where Coral Gables is the

heavy favorite; Cardinal Gibbons will be in A-15 at Boca Raton where powerful Ft. Lauderdale Dillard is the choice; Cardinal Newman will be in the Palm Beach Gardens meet with WPB Roosevelt as the favorite; Belen and St. Thomas will be in 16-B at Pine Crest with St. Thomas a co-favorite; while the 16-C at St. Patrick's will have the surging Mary Immaculate High Mariners and host St. Pat's among the top contenders.

Of the tournaments, the best prospects for an archdiocese triumph ... come in the smaller classes. St. Thomas in 16-B and Mary Immaculate in 16-C.

## Some Problems Of Young Considered By Students

WEST HOLLYWOOD — Students of Madonna Academy have participated in a Youth Awareness Week recently to promote a truer recognition and deeper understanding of areas of interest to the younger generation.

A committee of five students planned the week-long programs. They were Chris DeWitt, Karen McFarland, Carmen Blanco, Patty Killian and Lenny Robles.

The importance of accident prevention was stressed on Monday when the program featured a nurse from the emergency ward of Broward General Hospital, who spoke on first aid procedures and demonstrated techniques.

Driving safety was the subject for Tuesday when a musical parody, written by three students, was presented. On the same day a driving test was administered to students to test their skills and knowledge.

A representative from the state-wide "Ladies of the Lake" program spoke to the

students about water pollution on Wednesday when the problems of community involvement were taken on.

Thursday featured a lecture on the hazards of cigaret smoking.

On Friday, the students heard Father Sean O'Sullivan, assistant pastor, St. John the Apostle parish, Hialeah, and a panel of teenagers discuss drug abuse.

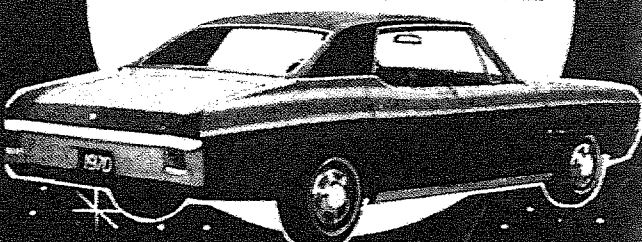
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# Pope's Anti-Divorce Talk Stirs Storm

By JAMES C. O'NEILL  
ROME — (NC) — Pope Paul's latest statement against introducing legal divorce in Italy has stirred up the expected political storm.

In a general audience on the official anniversary of the signing of the Lateran Pacts between Italy and the Holy See, Pope Paul pleaded for unilateral revision of the concordat, where necessary, but also spoke out against changing the country's laws to permit divorce.

Under the 1929 concordat, Christian marriage is carefully surrounded by guarantees and divorce is not permitted legally in Italy.

During his talk the Pope said: "We sincerely hope and wholeheartedly wish — for the love of peace, for the

honor of Italy itself and for the greater good of the entire Italian people — that any step may be avoided which, by unilateral decision might violate what was solemnly established by common agreement.

"We are speaking in particular, and well you know it of the so substantial point of Christian marriage which was surrounded by the concordat with lasting guarantees."

L'Avanti, a Socialist daily paper of Rome, immediately attacked the papal remarks as "an interference of the Vatican in the internal affairs of Italy at a particularly delicate moment in our political life."

The reference to politics was made because the Italian government is at the moment

without a ruling coalition and caretaker Premier Mariano Rumor of the Christian Democratic party is meeting with leaders of other political parties in the attempt to put a new government together.

Socialist party Deputy **Loris Fortuna**, one of the proposers of the bill to legalize divorce in specific types of cases, said that the Pope's comments clearly indicate a desire "to force the hand of the Christian Democrats so as to obligate them to ask the other parties (such as the Socialists and others) for guarantees against divorce."

The Vatican City Daily got into the act quickly. The day following the Pope's remarks L'Osservatore Romano wrote:

"The Italian government proposes bilateral revision of the concordat and the Holy See is in accord. Paul VI in his discourse has confirmed this disposition."

"At the very moment, however, in which this revision is being prepared, one section of the parliament of Italy, with votes of parties which in 1967 pledged themselves to bilateral revision, have refused to accept changes (to the law proposed by Fortuna) ... In this way it is desired to pass from the bilateral principle to unilaterality."

There is nothing to say except that this reveals elaborate desire to wound the concordat and does not testify favorably to political honesty."

# Best Penance Emphasizes Love

Self-imposed penances have been part of a strong and meaningful tradition in the Church. We have, in the lives of many saints, examples of extraordinary self-abnegation. However, if one does not read the gospels carefully it would be easy to conclude that striving for holiness is related to the quantity and intensity of the penances we impose on ourselves.

I do not want to disparage the holy men and women of

past. They have followed their special grace, their own understanding of reparation, and this was valid for them in their own time.

But certain ideas must be clarified when one discusses penance. For instance, the notion of sacrifice does not mean doing the most painful thing, the hardest thing; otherwise we would end up running in a circle. There is always something harder and more difficult to do, thus rendering our present sacrifice feeble and unimportant. Rather, sacrifice is giving up a legitimate good — out of love for another. The emphasis is not on the pain or the hardship, the emphasis is on the love.

God is not a sadist who delights in our discomfort. He does not find pleasure in our pain. Even the death of Christ was not directly willed by the Father. He sent His Son to bring us life, to offer us the message of love, to save us from our egoism, selfishness and sin.

Renunciation is asked, but we must be careful to understand exactly what God asks us to renounce. It is true, God wants us to be directly involved with atonement for sin, united to His saving mission of service and love. The cup He drank, we too must drink, but we must try to understand the cup that He offers us.

Too often, well-intentioned Christians have inflicted punishment and pain on themselves, in the name of Christ. Sometimes to expiate guilt, sometimes to imitate the great saints, but the effort is based on a desire to experience some form of suffering, as though suffering in itself was holy. Suffering and discomfort in itself is not holy. Christ never extolled the value of suffering for its own sake; He spoke of love.

In the end we will all be judged on love, not on the amount of suffering we endured. Christ suffered because of love. We underestimate the penance involved in self-giving,



## LENT AND LEPERS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

If Lent so far has not been meaningful, if you haven't done enough, you still have time to make it worthwhile. How can you best keep Lent? The answer is we must make sacrifices on our own. In easing the Lenten regulations of fast and abstinence, the Holy Father recommended instead that we deny ourselves voluntarily and share our abundance with the poor and suffering. This week is World Leprosy Week, an observance calling attention to the needs of the world's more than 10 million people with leprosy. Here's what your Lenten gift for Lepers will do:

- \$5,000—Builds a pre-fab clinic in a far-flung village.
- \$3,000—train ten native Sisters in nursing.
- \$1,500—provide an operating table.
- \$575—buy a whirlpool bath.
- \$200—purchase a microscope.
- \$100—give the clinic a sterilizer.
- \$95—provide a leper with a wheelchair.
- \$40—buy 1,000 vitamin tablets.
- \$30—give a leper a hospital bed.
- \$15—give him (or her) a hand-walker.
- \$10—give the clinic a blood-pressure set.
- \$8.50—buy 10,000 Dapsone tablets.
- \$8.00—buy 12 thermometers.
- \$5.00—100 vitamin tablets.
- \$3.00—a pair of gauze scissors.
- \$2.25—a 1 lb. jar, Sulfadizine ointment.
- \$1.75—100 gauze pads (3" x 3").
- \$1.00—monthly membership in our dollar-a-month DAMIEN LEPPER CLUB.

Dear Monsignor Nolan:  
ENCLOSED PLEASE FIND \$ \_\_\_\_\_  
FOR \_\_\_\_\_  
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Telephone: 212/YUKon 6-5840

FATHER JOHN T. CATOIR



## Prayer Of The Faithful

Second Sunday Of Lent

Feb. 22, 1970

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: The will of God for us is that we be holy. We pray that our awareness of the needs of others will lead us to a love that will transform the world around us.

LECTOR: The response for today's prayer of the faithful will be: Lord, hear our prayer.

LECTOR: (1) For greater love and understanding among all members of the Church; for church leaders, especially Pope Paul and all other bishops, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For those who serve our country, for President Nixon and all civic officials that they may always strive for justice and peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) That the press will place before our eyes the spectacles of the miseries which men tend to forget, or to quiet their consciences, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For those starving in Biafra that those with enough food will come to their aid, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all those who suffer the ravages of war that those who control their national destinies will seek true peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) That we may seek and find ways to remedy the racial prejudice and other social ills that exist in our midst, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) That the poor, the sick, the dying, and those suffering from anxiety and mental disorders may find strength and hope in the sufferings of Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (8) For the personal intentions of all here present, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Look in mercy, O Lord, on our efforts of self-renewal during this Lenten season. May they be a true sign of our inner change of heart and so make us worthy to be partakers in the glorious Resurrection of your son, Jesus Christ, our Lord.

PEOPLE: Amen.

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kindness, turning the other cheek. We forget the cross involved in learning not to complain because we do not want to burden others. We put too little value on the pain of our humiliations, the pain of not striking back; the pain of talking over hurt feelings; of forgiving when the other party is not worthy of forgiveness.

Everyone bears the pain of life. Everyone knows the cross in one form or another. Religious devotion during Lent should not be taken up with superficial external self-denials if the true spirit of fasting is missing. Christian life is not a marathon, and the Lord God an accountant who calculates our suffering to award prizes for endurance.

What does it profit us to give up desserts while making no effort to endure the difficulty of being kind when one feels like being disagreeable? A true Lenten fast cannot be legislated. It is written in the heart of those who truly hear the voice of Love.



## Suppose we send you a check for a change!

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Dear Fathers: Please send me information on your Extension Annuity Plan and your Life Income Plan. I understand that this inquiry is in strictest confidence and will entail no obligation whatever.

Sample Returns on Extension Annuities (per cent)

age	men	women
55	5.3	4.8
65	7.0	6.0
75	10.0	8.3

my birthdate \_\_\_\_\_ sex \_\_\_\_\_

name (Mr./Mrs./Miss) \_\_\_\_\_ (please print)

address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

Please send me a booklet describing the work of Extension Society.

OR, please send me a booklet on Extension Volunteers.

## Diocese Plans 'Due Process'

KEARNY, N.J. — (NC) — Archbishop Thomas A. Boland of Newark told the Senate of Priests at their monthly meeting here that archdiocesan canonists are currently preparing recommendations for the establishment of due process procedures.

Archbishop Boland attended the senate meeting to report to the priests on the work of the National Conference of Catholic Bishops at its fall meeting. It was at that meeting the U.S. bishops approved due process procedures drawn up by the Canon Law Society of America.

## Many Christians Leave Holy Land

JERUSALEM — (RNS) — Plans to stop the flow of Christian emigrants from the Holy Land, and particularly from Jerusalem, were discussed here at a meeting of Christian bishops and patriarchal vicars of the different Catholic Rites.

Over the past two years, it has been reported, 8,000 Christians have emigrated from the Holy Land.

# Entra en Vigor Nuevo Ordo de la Misa

## El 17 de Mayo, Domingo de Pentecostés

El día 17 de mayo, Domingo de Pentecostés, ha sido designado para el establecimiento del Nuevo Ordinario de la Misa en la Arquidiócesis de Miami y las otras tres diócesis del Estado de la Florida.

A ese efecto, en distintas parroquias se ofrecerán charlas y jornadas especiales a fin de identificar a los fieles con las nuevas rúbricas, para coordinar las cuales se efectuó una reunión de dos días en el Seminario de St. John Vianney, con la participación de delegados de las cuatro diócesis del Estado.

La fecha del 17 de mayo ha sido tentativamente marcada por el Arzobispo Coleman F. Carroll, atendiendo a la necesidad de una catequesis adecuada al efecto a todo lo ancho de la Ar-

quidiócesis de Miami. Durante el seminario se dio a conocer el Nuevo Ordinario de la Misa que regirá a partir del 17 de mayo para el uso de los fieles en el santo sacrificio.

Los que participaron en el seminario inicial sobre el Nuevo Ordo escucharon distintas conferencias sobre la historia de la liturgia de la Misa, desde los primeros tiempos del cristianismo hasta nuestros días, con las variantes más características de cada una de las épocas.

Uno de los sacerdotes presentes destacaba en declaraciones para La VOZ que "ritos y oraciones han variado a través de los siglos de vida de la Iglesia y variarán ligeramente de nuevo al implementarse el nuevo ordo que entrará en vigor el día de Pentecostés.

"Pero no el sentido de la misa, única, invariable, fundamental en la liturgia que sustenta nuestra vida cristiana.

"Por eso no existe, exactamente, una "nueva misa" como se le ha dado en llamar en muchos lugares, sino tan sólo un nuevo ordenamiento que nos unirá aún más junto al celebrante y entre nosotros mismos," añadió el liturgista.

El Padre Carosella, de la Diócesis de St. Petersburg, ofreció una conferencia sobre la historia de la Eucaristía desde los tiempos de la Crucifixión hasta nuestros días, destacando seis períodos importantes.

Dijo que desde el momento de la Crucifixión hasta el siglo cuarto, al que llamó período doméstico, la característica de la misa fue

muy hogareña, con sentido familiar de grupos poco estructurados y conectados unos con otros.

Durante el período basilical, entre los siglos cuatro y cinco, la simplicidad, la sobriedad y el uso del latín instituyeron cambios — en su mayoría procedentes de Roma — enfatizando "la participación comunitaria en un rito más estructurado tendiente a una aromónica unidad y una feliz celebración.

La participación popular en el Orden de la Eucaristía declinó durante los siglos seis al ocho, con la introducción de las solemnidades externas, incluyendo genuflexiones y besos, inciensos y vestimentas, de origen en las cortes bizantinas.

Desde el Concilio de Trento, que buscó un sentido de uniformidad y una reacción a los cambios previos, se han producido pocas variantes hasta el Concilio Vaticano II.

Pero la introducción de este nuevo ordo responderá a la enseñanza de este último concilio, en el sentido de que la liturgia es el medio sobresaliente a través del cual el cristiano puede expresar en su vida, y manifestar a sus semejantes, el misterio de Cristo y la real naturaleza de la verdadera Iglesia.

En las próximas semanas, esta sección en español de The Voice ofrecerá más amplia información sobre la aplicación del nuevo ordo de la misa, para así ir familiarizando a los lectores con los cambios que serán introducidos el 17 de mayo y dándoles a conocer su significación y su objetivo.

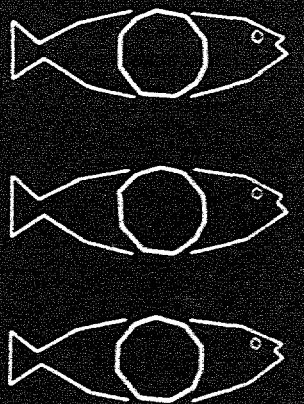
# LA VOZ

Suplemento en Español de **VOICE**

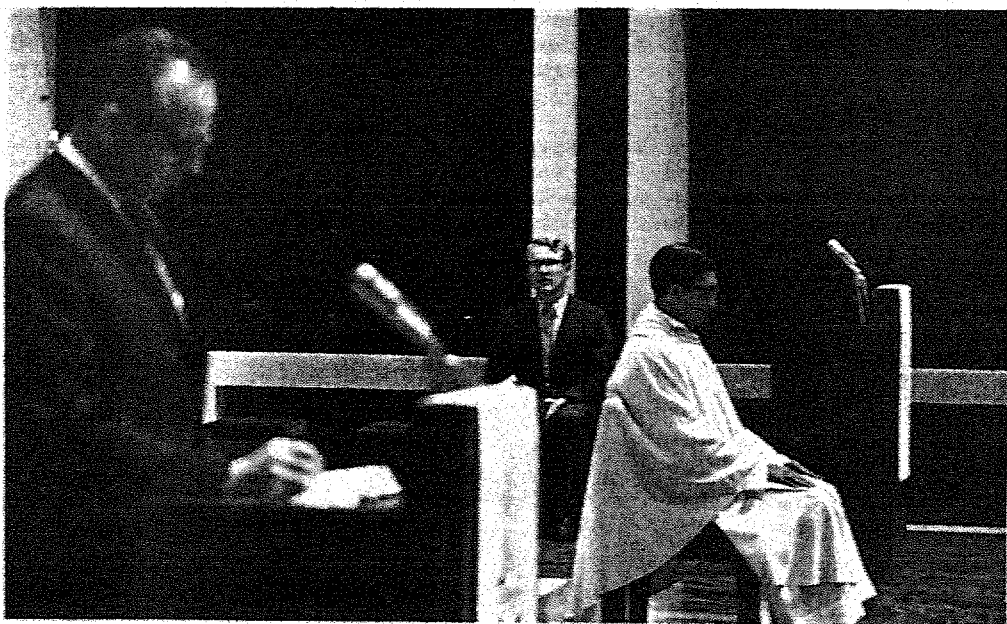
## NUEVO

## ORDINARIO DE LA MISA

LIBRO DE LOS FIELES



Carátula de uno de los folletos con el Nuevo Ordinario de la Misa para el uso de los fieles.



La nueva misa, tal como será a partir del 17 de mayo, fue oficiada durante la reunión de dos días por el Canciller de la Arquidiócesis de Miami, Padre René Gracida.

Especialmente Diseñado para Adultos Latinos

## Comienza el Viernes Novedoso Programa de Formación Religiosa

Un programa piloto de conferencias de religión para adultos titulado "Buscando Soluciones a Nuestros Problemas" comenzará el próximo viernes, día 27, en la parroquia de St. Brendan, Westchester.

El programa es similar al ya existente de educación religiosa para adultos de habla inglesa, pero está especialmente diseñado para la población de habla hispana del área de Miami, atendiendo a los problemas de ajuste del latinoamericano en la sociedad estadounidense.

Tendrá lugar en el salón Parroquial, comenzando a las 8 p.m.

Al anunciar el inicio de este programa piloto, el Obispo John J. Fitzpatrick destacó que desde hace mucho tiempo hemos estado muy interesados en la educación religiosa de adultos, especialmente en lo que se refiere a la función del adulto como educador de sus hijos. "El Concilio ha insistido que la tarea de los padres en la educación religiosa de los hijos es vital y básica," expresó el Obispo, y añadió:

"En efecto, si actitudes cristianas no han sido vividas en el hogar, difícilmente penetrarán en los niños, aunque la enseñanza en la escuela haya sido excelente."

Agregó el Obispo Fitzpatrick que, por otra parte,



El Obispo Fitzpatrick destacó la importancia del curso piloto de formación religiosa para adultos que comenzará el viernes.

"Estamos conscientes que la comunidad latina... al entrar en la vida americana, no pocas veces enfrenta situaciones nuevas, que le dificultan la educación religiosa de sus hijos en este mundo cambiante de hoy.

"Por ello hemos querido implementar este programa de educación religiosa de adultos que encuentre a los latinos en su situación real, para en ella iluminar su experiencia religiosa, ampliar y profundizar su fe."

El programa consiste en ciclo de charlas-dialogos sobre los siguientes temas:

1. El Latino en la sociedad americana.

2. Evolución o Revolución.
3. El hogar en tensión.
4. Hijos con una nueva moral?
5. Entendiendo a nuestros hijos en su ambiente.
6. Nos habla Dios hoy?
7. Religión o Formalismo.
8. Vida Cristiana.

Puesto que el trabajo primero de la educación religiosa compete a los padres, este programa está orientado no solamente a hacer más fácil la tarea, sino también a animarlos en su función educadora, expresó el Obispo Fitzpatrick.

Uno de los dirigentes seculares trabajando en la organización de estos cursos, el señor Amado Viñas, expresó que "Estamos viviendo en un mundo de cambios donde tenemos que enfrentarnos a situaciones y realidades que muchas veces afectan las relaciones entre nuestros hijos y nosotros. Y ¿qué hacemos?"

Otro de los organizadores, Pedro Muñías, expresó que ante esta realidad del momento, que no podemos ocultar, y con el propósito de dialogar con otros padres de familia sobre los ajustes y enfoques en la comunicación con sus hijos, los invitamos a participar en el programa que comenzará el viernes por la noche.

El ciclo de charlas se ofrec

cerá durante cuatro viernes, los días 27 de febrero y 6, 13 y 20 de marzo.

Además de los señores Muñías y Viñas trabajan en la organización de este programa de educación de adultos los esposos José R. Garrigo y señora, José Guerra y señora y Bernardo Pérez y señora.

Dos hermanos de La Salle han cooperado en la planificación de este curso piloto y se han venido reuniendo en un equipo de reflexión con los seculares. Son ellos los Hermanos Miguel Campos y Norberto Boiral.

El Padre Armando Balado tendrá a su cargo la coordinación del equipo piloto de St. Brendan.

"Este programa, expresó el Padre Balado, ha sido estudiado y preparado especialmente para ayudar al latino a resolver los conflictos que surgen por el hecho de verse transportados, por uno u otro motivo, del medio en que se crió a un medio totalmente distinto."

Se ha querido, expresó el Hermano Miguel, que estos cursos no interfieran, sino que por el contrario complementen las actividades de los movimientos de apostolado seglar ya existentes en la parroquia, como son el Movimiento Familiar Cristiano, los Cursillos de Cristiandad, la Legión de María y el CCD regular.

## Misas en Español En el Canal 23

A partir de este domingo, día 22, el Canal 23 de WJVA Television comenzará a ofrecer la misa dominical en idioma español, en el horario de la 1:30 del día.

La misa en televisión se ofrece para aquellas personas que por motivos de salud u otras razones se ven imposibilitadas de salir de sus aposentos.

El Padre José L. Hernando, vicario coadjutor de la parroquia de St. Patrick y director diocesano de Cursillos de Cristiandad será el oficiante en la primera de estas misas.

Como director del programa que se transmitirá en vivo y a colores actuará el productor de televisión Chuchi Suárez. La misa en español forma parte de una nueva y más amplia programación en español en el Canal 23.

## Jornada Internacional De las "Girl Scouts"

La organización internacional de Girl Scouts celebrará el domingo, día 22, el Día del Pensamiento. Fue este día (de diferentes años) que los dirigentes del Movimiento Scout nacieron.

Amistad Internacional es el tema de ese día.

Niñas de diferentes nacionalidades, credos y razas se unen en pensamiento,

creando así una cadena de amistad alrededor del mundo, expresan sus dirigentes.

Para promover el entendimiento entre los diferentes países, celebran actos de carácter internacional. "Aprendemos juegos, bailes, canciones y hasta algunas palabras de otro idioma para así sentirnos más unidas con nuestras hermanas de países lejanos."

## Piden Luchar Contra Espectáculos Inmorales

ROMA — (NA) — La Asociación Familiar para la Lucha contra las Publicaciones y Espectáculos Inmorales, ha pedido a las instituciones, asociaciones, y sobre todo a cada uno de los ciudadanos a quienes importe de verdad el futuro del país,

que se adhieran a su causa. La Asociación intenta de este modo sensibilizar a la opinión pública sobre el daño que la prensa pornográfica y los espectáculos inmorales acarrearán a la población y de modo especial a la juventud.

No puede haber cristianismo sin cruz. La cruz no se entiende sino en cuanto lleva a la resurrección. Pero, en lógica cristiana, no se llega a la gloria de la resurrección sino por la cruz.

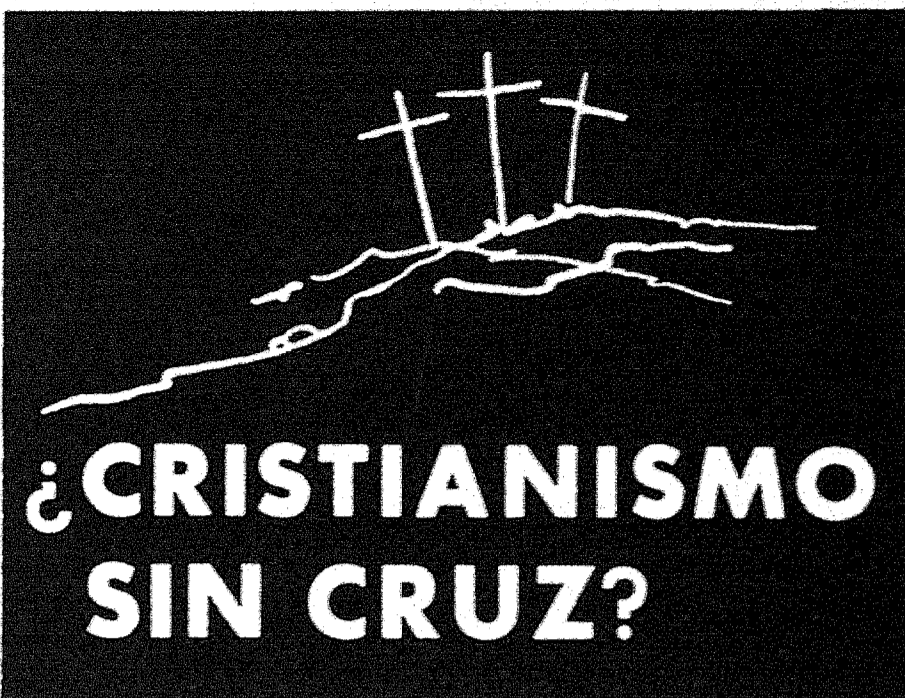
Ningún cristiano, que sea verdadera- te tal, niega los enunciados anteriores. Teóricamente se aceptan, sin duda. Pero en la vida práctica existe continuamente la inclinación a eludirlos. La cruz repugna naturalmente al hombre. Y, sin embargo, la cruz es piedra fundamental de un humanismo cristiano. Sin cruz hay realidades de la vida que son ininteligibles; más aún: ab- surdas.

Cristo crucificado es la imagen perfecta del hombre. Quien le da la clave última para poderse entender. No del hombre abstracto e ideal, sino del hombre concreto y existencial. No del hombre impasible y perfecto con la perfección fría de una estatua griega, sino del hombre acosado por el dolor y amenazado por la muerte. Sin la cruz, sin Cristo crucificado, es fácil concluir que el hombre es un absurdo, que es "una pasión inútil."

"Este el gran misterio del hombre que la Revelación cristiana esclarece a los fieles. Por Cristo y en Cristo se ilumina el enigma del dolor y de la muerte, que fuera del Evangelio nos envuelven en absoluta oscuridad. Cristo resucitó; con su muerte destruyó la muerte y nos dio la vida para que, hijos en el Hijo, clamamos en el Espíritu: Abba!, Padre!" (Gaudium et Spes, No. 22).

Pero en donde más fácilmente se puede ocultar al cristiano bien intencionado de hoy el misterio de la cruz es en la construcción del mundo temporal. Por ello se expone a sufrir fracasos cuyo sentido no alcanza a entender.

Los aires renovadores del Vaticano II



han aliviado a más de un cristiano que, antes del Concilio, sentía un malestar sordo que en muchos casos no se podía describir a sí mismo. El cristiano no es cristiano solamente cuando ora, ya sea en forma privada ya sea en forma comunitaria y litúrgica. También lo es, con pleno derecho, cuando por medio de su acción en el mundo continúa la obra creadora y redentora de Dios.

No puede admitirse la absurda separación entre la vida cristiana y la vida temporal; la acción temporal del cristiano es tam-

bien cristiana. Por ello es preciso conocer el mundo, dialogar con él, comprenderlo. Aún más: es deber imperioso del cristiano contribuir, en la medida de sus fuerzas y de acuerdo con sus capacidades, en la construcción de ese mundo.

El cristiano laico obtiene una integración profunda de su personalidad: veclaro que es y debe ser cristiano en todas las actividades de su vida, aun en aquellas que anteriormente llamaba el, en forma indebida, "profundas." Goza profunda-

mente al ser consciente de su deber de consagrar el mundo a Dios.

En esa construcción del mundo puede sin embargo olvidar una dimensión que no pertenece a la lógica humana sino a la lógica cristiana: el misterio de la cruz.

Olvida la cruz en la construcción del mundo el cristiano que, a lo mejor en forma inconsciente, piensa que en este mundo se podrán obtener alguna vez la perfección y felicidad acabadas. El dolor, el mal y la limitación acompañarán siempre las empresas humanas. Habrá que contar con el egoísmo de muchos.

La pretensión del hombre a bastarse totalmente a sí mismo será siempre ilusoria. En la obtención de un ideal largamente soñado y duramente trabajado se esconde siempre una secreta decepción: la aspiración del hombre era mucho mayor, queda un gran vacío en su corazón. El mundo que rodea al cristiano puede sugerirle sordamente que se establezca definitivamente aquí, que busque su plenitud en esta tierra. Puede hacerle olvidar que la cruz es el camino para la resurrección, que la plenitud de la vida, resucitada se poseerá solamente más allá en la posesión de Dios.

El cristiano no puede ser ni un cobarde ni un optimista pueril en la construcción del mundo. Será cobarde, si hu- ye de su deber de contribuir en el adelan- to humano, so pretexto de esperar en Dios su plenitud. Será optimista pueril si cree poder construir con su acción un paraíso en la tierra. Debe ser realista. La construc- ción del mundo que realiza el cristiano prepara el advenimiento perfecto y defi- nitivo del Reino de Dios. Su trabajo ab- negado, generoso y realista es la cruz, anticipación y semilla de la resurrección definitiva.

## Volver

Por: MANOLO REYES

VOLVER! Esta es la frase que encierra el ansia incon- tentible de todos los Cubanos aquí en el exilio. El ansia de regresar a la patria amada una vez terminados los hechos históricos de libertad definitiva.

Volver! Así dicen todos.

Pero cabe que cada uno se preguntara en la soledad íntima de su conciencia: Que he hecho yo para merecer este gran premio? Y decimos así porque sin duda es un premio el caminar de nuevo por las calles de Cuba, el recibir en las frentes ansiosas y febriles la tibia sombra de las palmas eriolas borrachas de sol... respirar el olor inconfundible de hierba fresca de la campiña cubana. Poder abrazar otra vez a los seres queridos, ver sus sonrisas. La tradicional sonrisa cubana en los labios, en el alma de todos. Y ver la bandera de la estrella fulgurante tremolando sola en el pendon nacional.

Antes que esto suceda hay que hacer un examen de conciencia para conocer lo que hay en el haber de cada uno de esta lucha sangrienta de once años, porque la patria — no lo dude nadie — siempre cumple con los que han sabido cumplir con ella. Y solo le abre los brazos a aquellos que no se los han cerrado nunca. Ella es infalible y nunca da más de lo que a ella le dan.

El mejor ejemplo lo encontramos en el propio Fidel Castro. Esgrimio el puñal de la traición basado en la patria. Y vemos ahora como ella hace que ese mismo puñal se vuelva contra él. Asesinó a los mejores hijos, violó derechos, se burló de la ley en nombre de la patria. Y ahora ella, en verdadera justicia, aplica todo el peso de la ley natural e internacional contra él.

Le mintió a la patria y ahora ella lo hace víctima de su propia mentira. Prepara la desaparición de la patria. Y ahora prepara la desaparición de él.

Volver...si! Pero antes cada uno debe preguntarse. Y yo que he hecho por mi patria? Volver, quiere decir ejemplo. Volver quiere decir sacrificio, abnegación y amor.

Volver quiere decir ayuda sin esperar recompensa. Volver quiere decir recoger el fruto de lo sembrado.

Volver — en una palabra — es un derecho. Y los de- rechos no se mendigan. Se exigen o se conquistan.

## Unidad Cristiana Va en Aumento

TORONTO, Canadá — (NA) — El adelanto hacia la reunión organizada de las iglesias cristianas fue más bien lento en los años de 1960, pero se ha apresu- rado la colaboración interdenominacional sobre tra- bajo social, dijeron aquí dos dirigentes eclesiásticos cana- dienses.

Cannon H.L. Puxley, di-

rector del Consejo Canadiense de Iglesias, Instituto Ecu- ménico afiliado del Canadá, y el Padre John J. Keating, director de la Comisión sobre Ecumenismo (sector inglés) de la Conferencia Católica Canadiense, concuerdan sobre el adelanto logra- do en mutuo entendimiento.

Ambos coinciden en que la entrada de Roma al terre- no ecuménico fue una gran

oportunidad para la unidad y entendimiento cristianos en la década del 60.

Han hecho planes para los años 70: La colabora- ción interdenominacional sobre problemas sociales espe- cíficos aumentará; la intercomunidad será una reali- dad, aunque con limitacio- nes a matrimonios mixtos y servicios ecuménicos ofi- ciales.

## Renovarán Sacerdotes el Jueves Santo Sus Votos de Castidad y Obediencia

CIUDAD DEL VATICANO — (NA) — El Vaticano ha dispuesto que los sacer- dotes católicos renueven anualmente sus votos de cas-

tidad y obediencia, fijando para ello el día de Jueves Santo, cuando tradicionalmente los clérigos de cada diócesis se unen a sus obis-

pos para consagrar los san- tos oleos utilizados en los sacramentos.

La medida fue comuni- cada a los obispos de todo el mundo en una carta di- rigida por la Congregación Vaticana Sacerdotal, misiva que se refiere a propuestas para intensificar la instruc- ción y capacitación de los sacerdotes después de su or- denación.

En una forma de ritual litúrgico del Jueves Santo, el obispo diocesano pregun- tará a sus sacerdotes: "Quie- res estar más íntimamente unido y próximo a nuestro señor Jesús, renunciando a ti mismo en el gozo de tu consagración por medio del celibato y de la obediencia a tu obispo?"

Según la fórmula del ri- tual, el clérigo deberá res- ponder: "Si."

La circular de la Santa Sede, pone gran énfasis en la necesidad de inculcar a los clérigos obediencia y a- catamiento al Papa y a los obispos.

NORMAS PARA

MATRIMONIOS MIXTOS

De otro lado, un docu- mento del Vaticano sobre nuevas normas para los ma- trimonios entre católicos y no-católicos ha sido enviado a los obispos del Mundo para su comentario y apro- bación, según dijo una fuen- te vaticana.

El documento, que se es- peraba por mucho tiempo, fue propuesto por el primer sínodo de obispos convoca- do por el Papa Paulo VI, en otoño de 1967. Algunos eclesiásticos liberales han criticado al Vaticano por de- morar la expedición del do- cumento.

Una fuente ligada con el documento dijo que no po- día dar a conocer ninguna de las nuevas normas, por cuanto esto sería contrario a una política acordada en el último sínodo de obispos.

Según esto, los documentos del Vaticano deben circular entre todos los obispos antes de ser distribuidos a los órganos noticiosos.

En la actualidad, el no- católico que va a casarse debe prometer oralmente que los hijos nacidos del matri- monio serán educados en la fe católica. Antes, estas pro- mesas se hacían por escrito pero el Papa Paulo cambió esa norma en marzo de 1966.

La circular de la Santa Sede referente a los votos de castidad y obediencia sacer- dotal, dice en uno de sus acápite: "Por institución di- vina, las tareas de en- señar las verdades de la fe incumbe al Papa y a los obis- pos en comunión con él; y no a los laicos o sacerdotes."

"Las decisiones propues- tas por el magisterio de la Iglesia deben ser aceptadas legalmente, sin excepciones o subterfugios, por cuanto hacerlo de otro modo sería inútil y carecería de objeto,"

Al lamentar que los tiem- pos que corren sean de "es- cepticismo" la carta estipula normas estrictas acerca de la clase de personas que pue- den estar en condiciones de brindar instrucción a los sa- cerdotes.

"Personas adecuadas pa- ra ejercer esa función son las que pueden solucionar los problemas que se les pre- sentan y no las que plantean y acrecientan las dudas," especifica.

"La reputación, la bús- queda de innovaciones en la explicación y presenta- ción de los problemas no deben ser pautas en la elec- ción de esas personas. Quie- nes tienen por hábito atacar las tradiciones, las institu- ciones y la autoridad de la Iglesia no están en condi- ciones de ejercer esa fun- ción," añade.



# Aprueba Iglesia Plan de Control Natal en P.R.

SAN JUAN, Puerto Rico — (NA) — Los obispos de Puerto Rico se mostraron por primera vez dispuestos a colaborar con el gobierno en un abarcador plan de control de la natalidad en esta isla pequeña pero densamente poblada.

En histórico documento dado a la publicidad, la jerarquía católica dió su aprobación condicionada al programa del gobernador Luis A. Ferré — un católico de comunión frecuente — que cubriría a unas 200,000 mujeres y costaría unos 7 millones de dólares.

El gobernador Ferré anunció su programa de control poblacional durante la lectura de su mensaje sobre el estado del país en la sesión inaugural de la Legislatura, el pasado mes de enero.

"Como ciudadanos, cristianos y ministros del Pueblo de Dios, nos preocupa en la misma medida que a las altas autoridades del Estado este problema poblacional

de dimensiones tan alarmantes. Y estamos dispuestos a colaborar en cualquier intento de solución que esté de acuerdo con las doctrinas de la Iglesia," dicen los preladados en su declaración conjunta sobre "El Control de la Natalidad y la Planificación de la Familia."

El importante diario El Mundo acoge jubilosamente la declaración de los obispos, en un editorial en el cual califica la decisión episcopal como "un paso histórico para Puerto Rico."

Al referirse al problema de la "explosión demográfica," los obispos señalan que de verificarse los cálculos estadísticos pertinentes, Puerto Rico tendría a comienzos del siglo XXI cerca de 6 millones de habitantes.

Citan luego la Constitución Pastoral "Gaudium et Spes," del Concilio Vaticano II, en lo que se refiere a los derechos y obligaciones que compete a los respectivos gobiernos, en problemas de su propia población.

Con palabras de Paulo VI, de la "Humanae Vitae," recuerdan que "los poderes públicos deben contribuir a la solución del problema demográfico mediante una cuidadosa política familiar y una sabia educación del pueblo, respetando la ley y la libertad de los ciudadanos."

Aplicando estos principios generales a la realidad puertorriqueña, la Conferencia Episcopal recuerda las normas que al respecto emitió el año pasado:

— Un estado que se limita a ilustrar simplemente a los ciudadanos sobre los problemas de la explosión demográfica, y aun sobre la existencia y uso biológicamente inocuo de los anticonceptivos, con el fin de evitar males que la falta de ilustración habría de causar en la población, no merecería reproche, a condición de evitar toda propaganda o recomendación positiva de las mismas, aunque su ilustración fuera para más de una ocasión de adquirirlos, que no hubiese tenido de otro modo.

— La tolerancia de su importación al país y la reglamentación legal de su venta, que tienda a disminuir un mal que no se pueda hacer desaparecer totalmente, parece asimismo libre de reproche, pero requiere gran discreción.

— La propaganda positiva de los contraceptivos, y, sobre todo, la imposición de los mismos en determinados casos, aunque sea para evitar grandes males demográficos o económicos, no tiene justificación ética posible.

Los obispos se comprometen a realizar "una campaña intensiva de educación e instrucción de los esposos para que sepan, libremente, ejercer el derecho de una paternidad responsable." Esto aliviaría la magnitud del problema.

Los obispos sugieren, además, que el programa esté manejado directamente por el gobierno y señala como "muy peligroso que entidades privadas se encarguen de una función tan íntimamente ligada a la moral pública."

De otro lado, llamó la atención que el obispo Fremiot Torres, de Ponce, uno de los firmantes del documento, se anticipara a la declaración conjunta de todos los obispos, dando a la

publicidad un comunicado de prensa sólo unos días antes que el arzobispo Aponte diera a publicidad la declaración conjunta.

En su declaración personal el obispo Torres desaprueba "cualquier plan de control demográfico en cuanto este incluya el recurso de medios artificiales de

regulación de la natalidad." Asimismo, varios prominentes laicos dieron a la publicidad separadamente declaraciones oponiéndose al programa gubernamental y recordando al gobierno los documentos de los obispos puertorriqueños, del Concilio Vaticano II y del Papa Paulo VI.



Lydia Díaz Cruz, la afamada ballerina cubana, en una interpretación del ballet "El Lago de los Cisnes."

## Lydia Díaz Cruz:

# Esposa, Artista y Madre, Intensa Jornada de Ballet

Por GUSTAVO PENA MONTE

Mañana, sábado, Lydia Díaz Cruz, la aclamada ballerina, estará arrancando cerradas ovaciones de miles de espectadores por su magistral interpretación de La Muerte del Cisne en el Miami Beach Auditorium.

Hoy, viernes, Lydia Díaz Cruz, la esposa y madre, estará preparando los uniformes de sus tres hijos, muy temprano en la mañana, para que ellos vayan al colegio.

Es que Lydia Díaz Cruz — así lo expresa ella — quiere combinar adecuadamente sus funciones como artista, esposa y madre.

La artista exilada cubana, que comenzó en el ballet a los 5 años de edad y que ya a los 13 años bailaba con la mundialmente renombrada Compañía de Alicia Alonso, en La Habana, es hoy en día una de las más admiradas ballerinas en Estados Unidos.

Los directores del afamado Ballet Spectacular la han incorporado a su elenco de estelares artistas y con ellos se ha presentado en escenarios de Miami, Jacksonville, Pittsburgh, San Francisco, a parte de presentaciones personales en New York y en el Festival Internacional de Ballet de Puerto Rico.

Cada vez más, empresarios y público reclaman su presencia en las tablas, pero desde que retornó al baile, después de varios años consagrada exclusivamente al hogar, Lydia procura mantener el balance entre su profesión y su hogar.

En ese aspecto cuenta también con la colaboración de su mamá, que en temporadas tan intensas como la que comienza mañana viene a cuidar de sus nietos. Para que ella se pueda consagrar a sus compromisos artísticos.

Lydia se retiró de la danza al contraer matrimonio y mientras sus hijos eran pequeños, ni siquiera pensó en la posibilidad de volver al arte. Fue en el exilio de Miami que amistades y fa-



El Ingeniero León de León y su esposa, la ballerina Lydia Díaz Cruz, charlan animadamente en el jardín de su residencia en North Miami. León de León expresa la satisfacción de que su esposa pueda desarrollar su capacidad artística integrándola a su condición de madre y ama de casa.

miliare que conocían de sus altas cualidades artísticas la entusiasmaron para que aquí reverdeciera sus laureles y demostrara los altos valores culturales y artísticos con que contaba Cuba antes de caer en el comunismo.

Debutó en Miami con el Broward Civic Ballet en el

## "Bingo" en Español En Opa Locka

Todos los jueves, a las 8 p.m. en el local de los Caballeros de Colón en el "Miami Gardens Shopping Center", 4542 N.W. 183 St., se está ofreciendo un juego de "bingo" en español, para la comunidad hispana de esa área de Opa Locka y a beneficio de las obras de esa institución.

Coconut Grove Playhouse y desde entonces es cada día más aclamada por el público.

Después de la presentación de mañana en Miami Beach, estará martes y miércoles en el West Palm Beach Auditorium donde ofrecerá con Earl Kraul, del Ballet de Canadá, las premieres en Miami de los números "Phases" y "Claire de Lune."

Miami la ha adoptado como su propia ballerina y los críticos locales la llaman con orgullo "our own ballerina."

Una mujer que ha logrado que su arte sirva al mismo tiempo para poner en alto el nombre de su patria y para ofrecer un aporte cultural a la comunidad que la acogió como exilada. Una mujer que quiere integrar — y lo está logrando con éxito — su condición de artista, esposa y madre.

# LA VOZ

## Oración de los Fieles

SEGUNDO DOMINGO DE CUARESMA  
(22 de Febrero)

CELEBRANTE: El Señor sea con vosotros.  
PUEBLO: Y con tu espíritu.

CELEBRANTE: La voluntad de Dios es nuestra santificación. Oremos para que la comprensión a los problemas de nuestros semejantes nos mueva a un amor que transforme el mundo que nos rodea.

LECTOR: La respuesta a las oraciones de hoy será "Señor, escucha nuestra oración."

1. Por mayor comprensión y amor entre todos los miembros de la Iglesia; por los líderes eclesiales, particularmente el Papa y los demás obispos, oremos al Señor.

2. Por aquellos que sirven a nuestro país. Por el Presidente Nixon y todos los dirigentes públicos para que siempre busquen la justicia y la paz, oremos al Señor.

3. Que la prensa ponga ante nuestros ojos los espectáculos de miseria que los hombres tendemos a olvidar para aquietar nuestras conciencias, oremos al Señor.

4. Por los que pasan hambre en Biafra, para que aquellos que tienen comida vayan en su ayuda, oremos al Señor.

5. Por todos los que sufren los horrores de la guerra para que aquellos que controlan los destinos de su nación busquen la paz verdadera, oremos al Señor.

6. Que encontremos los medios para remediar los prejuicios raciales y otros males sociales que existen en nuestros medio, oremos al Señor.

7. Que los pobres, los enfermos, los agonizantes, y aquellos que sufren ansiedades y desórdenes mentales encuentren fortaleza y esperanza en los sufrimientos de Cristo, oremos al Señor.

8. Por las intenciones personales de todo los aquí presentes, oremos al Señor.

CELEBRANTE: Mira, Señor, con misericordia, nuestros esfuerzos de renovación personal durante esta cuaresma. Sean ellos una expresión verdadera de nuestro cambio interior de corazón para ser así merecedores de coparticipar en la gloriosa Resurrección de tu hijo, Jesucristo. Nuestro Señor.

PUEBLO: Amén.

## Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m.  
Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.  
SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.  
St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1 y 7:30 p.m.  
St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.  
Gesú, 118 N.E. 2 St., 5:30 p.m.  
St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.  
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.  
St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.  
St. Timothy, 5400 SW 102 Ave. 12:45 p.m.  
St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.  
St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.  
Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.  
St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.  
St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.  
St. Raymond, (Provisional-

mente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables - 11 a.m.  
St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.  
Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.  
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.  
Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.  
Our Lady of the Lakes, Miami Lakes 6:45 p.m.  
Visitation, 191 St. y N. Miami Ave. 7 p.m.  
St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.  
Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.  
St. Phillip Benizi, Belle Glade 12 M.  
Santa Ana, Naranja - 11:00 a.m. y 7 p.m.  
St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

# Assistance To Non-Public Pupils Urged

(from page 1) If no such standards have been adopted, then provisions will be made for the adoption thereof on a permissive basis, whereby any school may comply and only schools which do comply will take part in the benefits of the bill.

"School's Out," a film in color emphasizing the financial crisis faced by non-public schools unless state aid is forthcoming, was narrated by South Florida newscaster Ralph Renick and featured schools throughout the state which have already been forced to close their doors due to the lack of insufficient operating funds.

Also featured were statements in favor of state aid to non-public schools from The Florida Council of 100, Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach, Father Frank Mouch, Diocese of St. Petersburg Superintendent of Schools, the Berkeley Preparatory School, Tampa and others.

During a question and answer period which followed luncheons, it was emphasized that at the present time some 113,000 pupils are enrolled in non-public schools in Florida which would cost Florida taxpayers approximately an additional \$400,000 per day to educate if these schools were forced to close their doors.

The modest amount of money for students sought by the proposed legislation, which clearly protects the taxpayer from paying for religious instruction, attorneys pointed out would be a tremendous savings to the taxpayers.

Speaking at the Miami luncheon hosted at the Columbus Hotel by banker and civic leader, Leonard A. Usina, Miami attorney Edward Atkins told newsmen that the "essential thing with which we are all concerned is the education of our children."

"When a child attends a non-public school they receive the same education in secular subjects as in a public school — a require-

ment of the state. We are not asking," Atkins explained, "that the state subsidize our religious instruction classes. We are performing a public function and it is in that area that assistance is asked," Atkins declared, adding that schools perform a public function for the entire population.

In response to queries he also added that there is no legal problem in regard to the separation of church and state so long as the safeguards in the proposed legislation specify that state funds are not to be used for anything except secular education.

"In truth," Atkins continued, "it can be done

and is being done legally throughout the United States. This bill, from a legal standpoint, is absolutely constitutional."

Former Circuit Court Judge Mallory H. Horton explained that churches are exempt from taxation so they "may have free exercise of religion by their people. Tax exemption of schools," the lawyer said, "is because it is an educational facility."

He cited rulings of the United States Supreme Court which have upheld the fact that within the area of non-secular subjects the state has the same obligation to students in non-public schools as it has to public school students.

The present financial burden on parents of children in non-public schools was described by Msgr. William F. McKeever, Archdiocese of Miami Superintendent of Schools as "unbearable. Several of our schools," he added, "are in danger of closing" and he added that during the last 10 years tuition costs in the elementary schools of the Archdiocese have tripled.

News media also heard Brother Leo, F.M.S., principal, Christopher Columbus High School, point out that although the problems of integration and aid to education are occurring at the same time they are not related. "The problem of financing a school has nothing to do with integration," Brother Leo said. "The same financial problem exists in all non-public schools in the nation."

The cost of educating a student at the Marist Brothers High School, each year, he said, is \$680 but the tuition charged is only \$350.00, noting that various fund-raising benefits such as barbecues, card parties and bingo must be conducted to meet the deficit. "The bingo doesn't aid the school," he said. "It helps to pay part of the cost of educating the student."

Usina, chairman of the board of the Peoples National Group of Banks described the entire crisis as an "economic" one declaring that the "bill is a salvation for the state. If they don't pass it they may have to do something more drastic."

# Mass Order Program Slated In State

(Continued from page 1)

Also presented during the two-day workshop was the beginning of a provisional text of a booklet on the liturgy in general to be used in the Archdiocesan education program.

The text — to be published by Easter so that it might be used in the home discussion groups incorporated in the parish educational program to prepare for the introduction of the New Order of the Mass — outlines the history of the Celebration of the Eucharist and would provide sections explaining the new and old Orders of the Mass and the representative powers of the sacraments and the parishioners' participation in the Mass.

During the workshop the more than 100 conferees from across the state heard lectures on the history of the Celebration of the Eucharist, led by Father Jerome A. Carosella of St. Petersburg.

In his discussion of the history of the liturgy, Father Carosella pointed out six periods of change in the Mass corresponding to six changing periods of history which preceded the present New

Order.

He said that the "domestic period" which ran from the Crucifixion, to the fourth century was a very "homey" period in which the "familial, unstructured and loosely connected" character of the people was reflected in the Celebration of the Mass.

It was during the "Basilica period" or between the fourth and fifth centuries that "simplicity, sobriety and the Latin language" instituted changes — most of them coming from Rome — in the Mass and emphasized "communal participation in a more structured rite leading to harmonious unity and joyful celebration."

Popular participation in the Order of the Eucharist declined during the Papal period (sixth to eighth centuries) with the introduction of "external solemnity — including genuflections and kisses, incense and vestments" — from the Byzantine Court, according to Father Carosella.

He also described the Sentimental period (eighth to eleventh centuries) during which repeated apologies and veneration entered the rite, and the "dramatic" period from the twelfth to fifteenth

centuries when drama and allegories became dominant in the celebration of the Mass.

With the Council of Trent in the sixteenth century — which mobilized the Counter-Revolution and called for many changes in the liturgy came a sense of "uniformity and a reaction to the previous changes," Father Carosella explained.

From the period of the Council of Trent until the invoking of the Second Vatican Council in this century, there have been no vast changes in the liturgy, but the introduction of the New Order of the Mass will fulfill the Vatican II teaching: "The liturgy is the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church," Father Briggs pointed out during the workshop.

The other three large portions of the program dealt with approaches to be taken by the regional teams in relation to workshops which will be established for the

clergy, religion teachers and parish liturgy teams.

All three areas of concern are important to the success of the education program, the representatives from all over Florida were told.

Workshops for the clergy will be presented first — on a regional basis — the participants decided, in order that the clergy might understand the full scope of the program and be able to select persons from their parishes to serve on the parish liturgy teams which will be established.

Next a program of religion teacher institutes will serve to present programs for the use of the teachers in CCD and elementary and high school religion classes. These workshops should be completed in time for children's instruction to begin at the same time a four-week program of parishioner education is introduced to adults on April 12.

The program, if implemented according to schedule should be completed a full two weeks before the proposed intro-

duction date of May 17, Father Briggs said.

"We have undertaken a very ambitious program and its ultimate success depends on the diligence and enthusiasm of each member of our diocesan teams. They have been given the responsibility of taking what they have learned from the Provincial workshop and their own study and bringing their expertise to the priests, laity and religion teachers of their regions," Father Briggs added.

"We feel that our program is extremely important and warrants the united and cooperative efforts of every person — priests, religious and laity alike," he urged.

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## Archbishop Addresses Vincent de Paul Men

(See Related Photographs, page 4)

While praising the work of the Society of St. Vincent de Paul, a challenge to "modify the traditional programs" of the men's group "to meet the needs of today," was extended by Archbishop Coleman F. Carroll during Mass and a Communion breakfast last Sunday.

Speaking in the Cathedral of St. Mary, Miami's Archbishop addressed more than 100 men from the Particular Council, consisting of representatives from Collier, Monroe and Dade counties.

Reiterating his confidence in the principles of the Vincentians and expressing

his appreciation for the many charitable works in which the Society is involved, the Archbishop urged the men to explore the possibility of taking on new projects in line with modern needs.

Also, he urged that young men be recruited for membership in order to bring new vitality and vibrancy to the organization.

Low cost housing for the poor "at a rate which they can afford," was pointed to by the Archbishop as one of

the areas that the Vincentians might explore as a possible project.

Society President Fred Hartnett announced four supplementary appointments to the store management committee: Richard Bennis, of Our Lady of Perpetual Help parish; Anthony Watson, St. James Parish; William Hamilton Sr., Holy Redeemer parish and William Hamilton, Jr., Christ the King parish.

## Cites Rights Of Parents In Education

(Continued from page 3)

In the case of Southside Estates Baptist Church vs. Board of Trustees, 1959, 115 So. 2nd 697, involving the temporary use of public school buildings for religious meetings, Florida Justice Campbell Thornal stated: "We ourselves have heretofore taken the position that an incidental benefit to a religious group resulting from an appropriate use of public property is not violative of Section 6, of the Declaration of Rights of the Florida Constitution."

In 1967 the U.S. Supreme Court, ruling in the Allen Case, after a review of the precedents regarding the First and Fourteenth Amendments to the Constitution and particularly whether such aids as textbooks was "a law respecting the establishment of religion or prohibiting the free exercise thereof," declared:

"Underlying these cases, and underlying also the legislative judgments that have preceded the court decisions, has been a recog-

nition that private education has played and is playing a significant and valuable role in raising national levels of knowledge, competence and experience. Americans care about the quality of the secular education available to their children. They have considered high quality education to be an indispensable ingredient for achieving the kind of nation, and the kind of citizenry, that they have desired to create.

"Considering this attitude," the Court continued,

"the continued willingness to rely on private school systems, including parochial school systems, strongly suggests that a wide segment of informed opinion, legislative and otherwise, has found that those schools do an acceptable job of providing secular education to their students. This judgment is further evidence that parochial schools are performing, in addition to their sectarian function, the task of secular education."

# WANT ADS

### 5 Personals

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### 18 Help Wanted—Male

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### 18 Help Wanted—Male

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**WANTED — 16mm CAMERAMAN WITH TALENT, AND DEDICATION TO THE APOSTOLATE. SHORT HOURS. NO PAY BUT HEAVENLY REWARD. CALL 757-6241, ext. 214.**

### 19 Help Wanted—Male or Female

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### 21 Positions Wanted—Female

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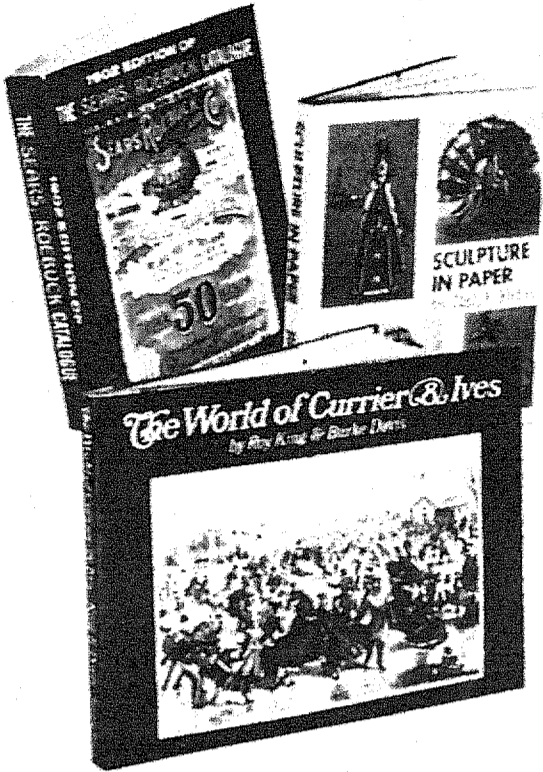
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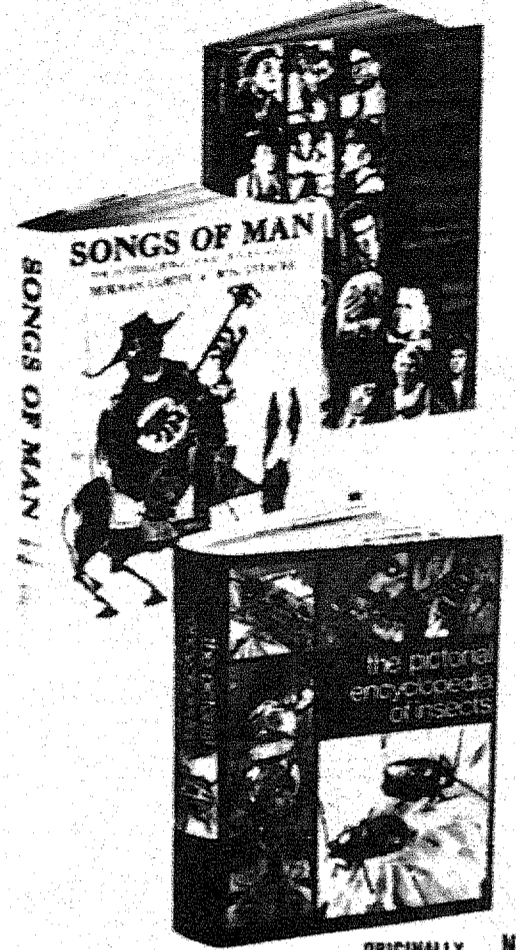
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Palm Beach Mall-Phone: 683-2807