

NIXON STRESSES NON-PUBLIC SCHOOLS' Importance In Message To Congress

WASHINGTON —(NC)— President Richard Nixon's announcement of the creation of a Commission on School Finance was called "crucial to the survival of all education, not just Catholic education" by Msgr. James Donohue, director of the Division of Elementary and Secondary Education, United States Catholic Conference.

Nixon, in a special message to Congress, said he was creating the commission by executive order to investigate the financial and organizational needs of nonpublic, as well as public, schools.

"The President," Msgr. Donohue said, "has seen that the key to helping all American education is to wrestle with the

crisis that is engulfing the private schools."

He said "if private schools go down the drain the future of all American education would be in doubt."

ENROLLMENT

Nixon said that up to now the government had failed to consider the consequences of allowing private schools, such as Catholic schools, to decline in enrollment. He pointed out that private schools educate 11% of all American school children.

"If most of all private schools were to close or turn public, the added burden on public funds by the end of the 1970s would exceed \$4 billion per year in operations, with an estimated \$5 billion more

needed for facilities," Nixon said.

"There is another equally important consideration," he continued. "These schools — non-

sectarian, Catholic, Protestant, Jewish, and other — often add a dimension of spiritual value giving children a moral code by which to

live. This government cannot be indifferent to the potential collapse of such schools."

(Continued on page 4)



MEETING with President Richard M. Nixon (right) at the White House are the directors of the National Catholic Education Association, Dr. Jane Wolford, Archdiocese of Detroit, and Bishop Raymond J. Gallagher of Lafayette.



VOL. XI No. 52

15¢

MAR. 6, 1970

'Open House' Days In Schools 'Education Sunday' Slated On March 8

"Come and see what non-public education is all about" is the invitation extended to the general public — including public school faculties and state legislators — by the elementary and high schools in the Archdiocese of Miami during open houses from March 23 to 25.

Two-hour "mini-days" of actual school schedules — including the participation of children who will return to school in the evening from 7 to 9 for the lessons — will serve "as examples of the quality of education in our schools," and as part of a program of information available to the public about the proposed legislation providing tuition aid to parents of children in non-public schools, according to Msgr. William McKeever, archdiocesan superintendent of schools.

(Continued on Page 5)

22 Fla. Legislators Join In Filing Student-Aid Bill

TALLAHASSEE — Twenty-two legislators have banded together and prefiled bills in the Florida House and Senate Wednesday which, if passed, would provide state aid to children in non-public schools.

Sen. George Hollahan Jr., chairman of the Dade County Senate Delegation, Sen. Verle Pope, dean of the Florida Senate — who first called for such legislation in January — Sen. Richard Deeb, of Pinellas County and Sen. Dick Fincher of Dade County, will lead the co-introducers of the bill in the Senate, Hollahan said.

Democratic Majority Leader Carey Matthews and Republican Minority Leader Don Reed will lead the representatives who will introduce the companion bill in the Florida House, Hollahan added.

He hailed the "bipartisan introduction of the legislation" as

Complete text of bill to provide tuition grants to parents of children in non-public schools appears on page

"noteworthy of widespread support throughout the state for assistance to the 113,000 children attending Florida's non-public schools."

Sen. Henry Saylor of Pinellas County, Sen. Harold Wilson of Pinellas and Pasco Counties and Sen. David C. Lane of Broward, Collier and Monroe Counties will join the co-introducers of the bill in the Senate, Hollahan said.

He added that twelve representatives will join with the minority and majority leaders in pre-filing the bill in the House.

They are: Reps. Joe Lang Kershaw, Dade; Jack Murphy, Pinellas; Jeff Gautier, Dade and Monroe; Carl Singleton, Dade;

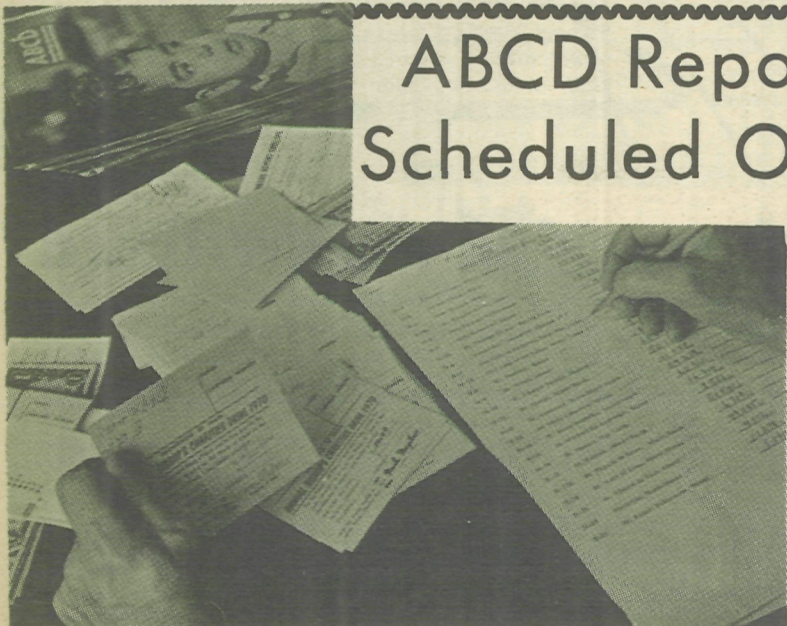
William E. Powell, Brevard, Osceola, Indian River and Okeechobee; Lewis B. Whitworth Jr., Dade; Joseph Martinez, Broward; Lewis Wolfson, Dade; Dick Clark, Dade; William James, Martin and Palm Beach; George Baumgartner, Dade; Donald Heath, DeSoto, Highlands, Charlotte and Sarasota; and Bob Hartnett, Dade.

"Along with many other legislators, I am deeply concerned about the future of education in Florida, I am committed to quality education for our young people. Accordingly I believe that non-public education is an integral part of our entire educational system," Sen. Hollahan explained.

In addition "our legislation will go a long way towards making sure our state continues to offer the opportunity for a non-public education to all children, not just the very wealthy," he added.



AVOCADO TREE provided shade for some of the hundreds of Puerto Ricans who attended ceremonies of blessing at the new Center of St. John the Apostle in Miami's Wynwood section. Archbishop Coleman F. Carroll is shown blessing the building established for the use of the surrounding Puerto Rican community. See story and other pictures on Page 2.



PLEDGES and donations to the Annual Bishop's Charities Drive are pouring into headquarters in the Chancery. A report meeting with Archbishop Coleman F. Carroll will be held Thursday, March 12 in Miami Lakes Country Club.

ABCD Report Meeting Scheduled On March 12

As a report meeting was scheduled for Thursday, March 12, volunteers continued their enthusiastic participation in the 1970 Annual Bishops' Charities Drive in the eight counties of the Archdiocese.

Pastors and administrators of South Florida parishes will meet with Archbishop Coleman F. Carroll at 7 p.m., Thursday, at the Miami Lakes Country Club. Reports and pledges in the annual appeal will be made at that time by each parish.

As efforts were doubled to contact year-round residents and winter visitors, it was anticipated that additional gifts and donations also will be reported later in the month.

(Continued on page 26)



New Puerto Rican Center Is Dedicated

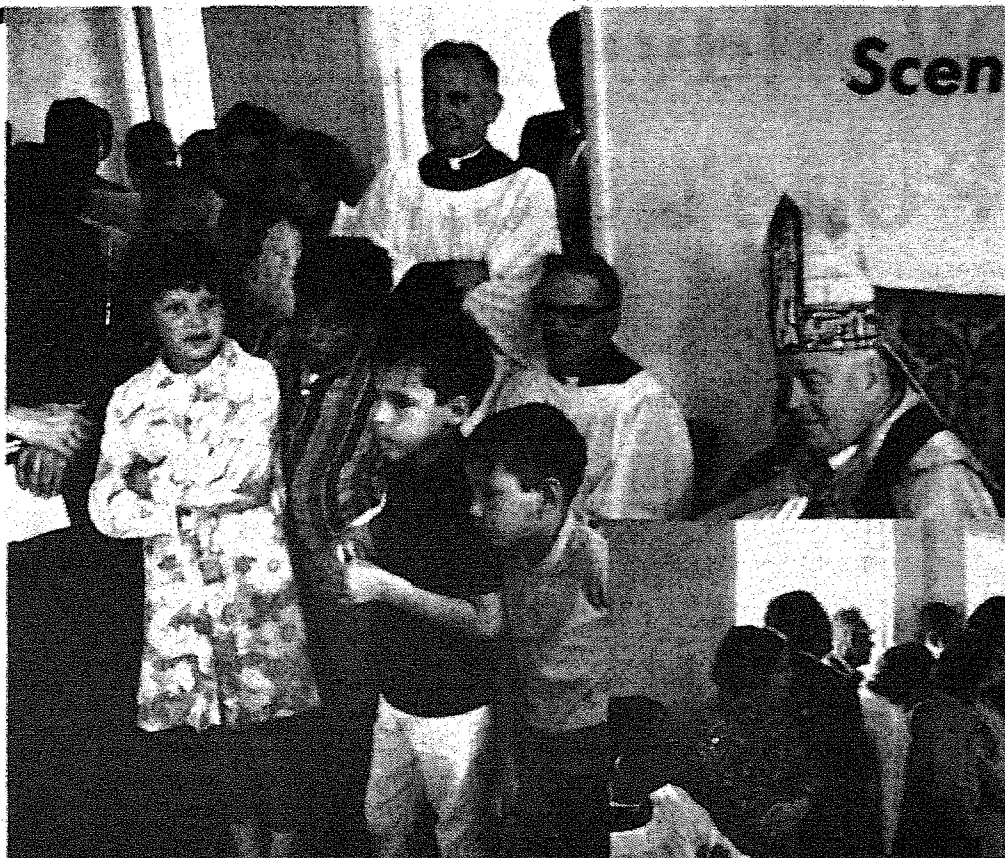
A new neighborhood center providing facilities for the social and cultural events of the surrounding Puerto Rican community was dedicated at 144 NW 26 St. last Sunday by Archbishop Coleman F. Carroll.

Marianitas Sisters from the Republic of Ecuador staff the center, which also includes classrooms for CCD instruction and facilities for a welfare program.

Placed under the patronage of St. John the Apostle, the center will operate under the direction of Father Francis Fenech, pastor of Corpus Christi parish, in which the Wynwood section is located. Father Ramon O'Farrill, assistant pastor, is assisting Father Fenech in the program.

Terming the day a special one in the history of the Puerto Rican Community of Miami and in the history of the Church in South Florida, the Archbishop noted that it is "most fitting that this Center bear the name of St. John, who has watched over the spiritual destiny of the Puerto Rican people since Puerto Rico's discovery more than 400 years ago.

"The Center of San Juan de Puerto Rico will remind all who pass this way of the Church's concern for her



Scenes At Dedication

Young children of Puerto Rican families living in the Wynwood area in Miami's northwest section crowd around Archbishop Coleman F. Carroll following ceremonies of blessing for the new St. John the Apostle Center.

Musical program was presented by Marianitas Sisters from the Republic of Ecuador who will staff the new center for Puerto Rican families.

Puerto Rican sons and daughters," the Archbishop said. "Our Holy Father in his Apostolic Letter on the care of immigrants of August 15 last year repeatedly called the attention of bishops, pastors, and the laity to their obligation to provide for the spiritual care of peoples who differ in language and culture."

The prelate described the new center as a "concrete recognition of the fact that, though as Puerto Ricans you speak Spanish and often English, you do have your own traditions and your own way of expressing your thoughts. When you or your parents came to Miami you brought with you your own mentality, your own language, your own culture, and your own religious devotions and practices."

The Archbishop referred to the words of Pope Paul VI, e.g. "All of these are parts of a certain religious heritage,

of opinions, traditions, and culture which will perdure outside the homeland; let it be prized highly everywhere," and added that the Holy Father has asked that special concern be given for those among the faithful who on account of their way or condition of life cannot sufficiently make use of the common and ordinary pastoral services of parish priests and are quite cut off from them.

As he spoke to the hundreds of Puerto Rican families who had gathered for the ceremonies of blessing, the Archbishop predicted that the new center will not only serve the community but will serve to bridge the gap that has existed in the past between the area and the parish.

He also paid tribute to the contributions made by Puerto Ricans to the common good of Miami. "Puerto Ricans have long been active and promi-

(Continued on Page 26)

Day-Care Center To Open For Children Of Migrants

NARANJA — A Day Care Center for very young children of migrant workers supported by Dade County United Fund and operated at its request by the Archdiocese of Miami Catholic Service Bureau will open on March 15 in St. Ann Mission here.

Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples, hailed the new service as "a fine example of how a cooperative effort in the community between the Church and

United Fund can help people in need.

"This center means that children who could otherwise suffer from neglect during these critical years of development, will get a headstart," he said.

Father Robert Senta, social worker from the Diocese of Duluth, now on loan to the Archdiocese of Miami, is the coordinator of the program of Child Development Centers of the Catholic Service Bureau.

Believed to be the first project of its kind in the state.

The Day Care Center will provide child care services to infants of migrant families between the ages of one and three through a purchase of service relationship between the United Fund and the Catholic Service Bureau.

The mission hall will be provided rent-free by the Archdiocese and the cost of all capital outlays for equipment and air-conditioning will be borne by the United Fund, which will also maintain the physical up-keep of the hall.

THE VOICE

Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

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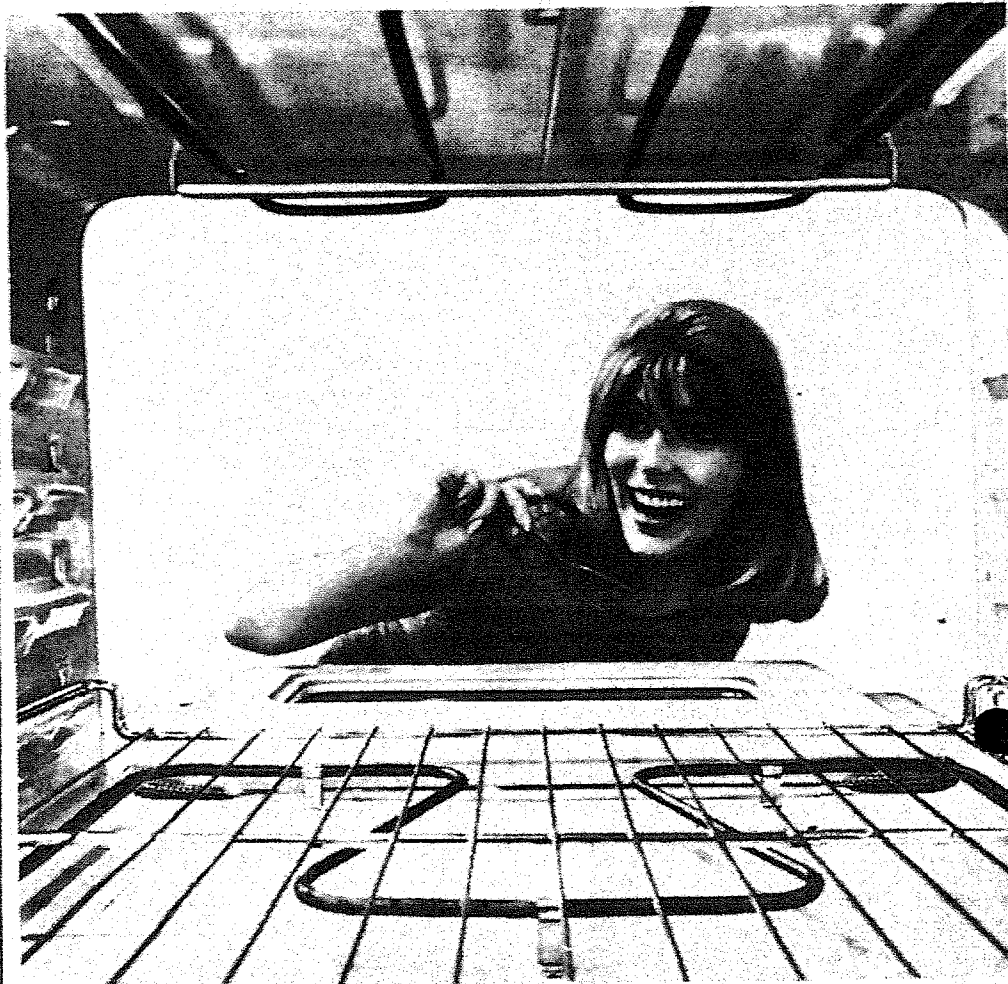
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от 1-го Всесоюзного съезда родственников узников, членов Церкви Евангелических христиан-баптистов, осужденных и осуждаемых за Слово Божие, проживающих на территории СССР

«Что мне скажут, мне да посланцы, где я, там и слава моя будет. И кто мне скажут, того похитит Отра Мое»

[Иоанн 12:26]

«Сии поведанн оти кровию Агнца и словом святостию своим, и не возлюбил души своей даже до смерти»

[Иоанн 10:11]

«Благодать еди и мир от Того, Кто есть истина и жизнь и блаженство»

[Иоанн 1:14]

Дорогие братья и сестры!

Мы, родственники узников Евангелических христиан-баптистов, страдающих в СССР за исполнение заповедей Божьих, умоляем Господа Иисуса Христа, собравшись на Петин Всесоюзный съезд, обратиться ко всем христианам мира объединиться в общей молитве к Господу

Мы, верующие, члены поместной Церкви, Евангелическо-баптистского вероисповедания, заявляем перед Лицом Господа и перед всеми людьми, что для нас настал момент, когда по воле Отца нашего Господа дадим новое исповедание нашей веры, подтверждающее верность Иисуса Христа и продолжение Его великого дела. Мы уже вопросом не только нашего благополучия, но и здоровья самой нашей жизни

В этот трудный, но благословенный момент мы испрошаем у Господа утешение, помощь и силу. Ибо все мы — творение Божье, созданные по образу и подобию Христа

Спаси нас, Господи, от всякого зла, и помози нам, чтобы мы могли жить в правде Твоей, и в любви Твоей, и в радости Твоей. Аминь

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Worldwide Support Given Pope's Stand For Celibacy

Though controversy on the issue of mandatory celibacy for priests persists, Church leaders around the world are rallying in ever-growing numbers behind the firm position of Pope Paul VI.

Prelates, joining with their national conferences, or speaking individually, have made strong public pronouncements supporting the Pope's insistence that the celibacy law must remain in force.

For example, the Scottish bishops issued a joint declaration backing the Pope and asserting that such a stand reflects the thinking of most of their Catholics.

On the other side of the world, the leader of the Bishops' Conference of the Pacific issued a statement reaffirming full support of the Pope.

Archbishop George H. Pearce, S.M., of Suva, Fiji, noted that the conference at its last meeting, in June, 1969, had unanimously affirmed the pro-celibacy position "as laid down in the actual Code of Canon Law, as reaffirmed in the numerous documents of the Second Vatican Council, and as restated so beautifully and so forcefully by Pope Paul VI in his encyclical, 'Sacerdotalis Caelibatus,' and since reaffirmed by him in many public statements."

The bishops of Ecuador adopted a statement supporting celibacy, declaring it to be a "centuries-old tradition launched by Christ's three-fold counsel of poverty, chastity and obedience."

John Cardinal Heenan of Westminster, at two meetings of his diocesan clergy in London, stressed support for the views of the Second Vatican Council on celibacy. The cardinal said that, while he was not criticizing the Dutch bishops, he believed their failure to support the Holy See "inevitably led neighboring bishops in France, Belgium, Germany and

Switzerland to exercise collegiality by affirming in unequivocal language their firm support for Pope Paul in defense of celibacy for the clergy of the Latin Church."

In the Netherlands, Bernard Cardinal Alfrink of Utrecht was quoted as expressing doubt that "liquidation of the celibacy law would attract more young men" to the priesthood, but he added that if the law were not changed "more priests would leave" the ministry.

In Austria, Franziskus Cardinal Koenig of Vienna and Archbishop Johann Weber of Graz, in interviews with the Catholic news agency, Kathpress, there, emphasized that the recent statement of the Austrian bishops supporting the Pope's position on celibacy was not directed against the Dutch bishops of Dutch Catholics, or against the National Dutch Pastoral Council as a whole for their advocacy of optional celibacy.

In Brazil, following a meeting of the permanent committee of the Brazilian Bishops' Conference at which celibacy was discussed, the bishops sent Pope Paul a letter in which they said that the Pontiff's recent statement on the possibility of ordaining married men in priest-scarce areas "coincides with the request made by many bishops."

FRONT PAGE of an 11-page document in Russian received here by the National Council of Churches publication, is signed by 62 members of the First All-Union Conference of Relatives of Imprisoned Members of the Church of Evangelical Christian-Baptists. Included are the names of 174 newly-imprisoned "dissident" Baptists who charge they are being condemned for proclaiming the "word of God."

Says Youth Can't Find Love In 'False World'

VATICAN CITY — (NC) — Commenting on human-torch suicides of the young, a Roman cardinal has called on the older generation to recognize the "nobility" contained in such actions and to offer love to the young in place of "the downward path" of despair.

Gabriel Cardinal Garrone, prefect of the Congregation of Catholic Education, pleaded with his generation to insert the principle of honesty in the world so that the young would be helped by "the strength and sweetness of real love."

The prelate's remarks were carried in the Vatican City daily newspaper, L'Osservatore Romano, in the wake of two acts of self-

immolation by students in Italy and seven more in France. His attributing such suicides to a false and deceitful world was reminiscent of previous statements from Rome.

Pope Paul VI made similar observations on the occasion of the "martyrdom" of Jan Palach, the Czechoslovakian student who immolated himself on Jan. 16, 1969, to protest the Russian occupation. The late archbishop of Prague, Josef Cardinal Beran, in exile in Rome at that time, stirred up a controversy by praising the idealism of Palach, even though he clearly condemned suicide.

Cardinal Garrone lamented that youth could not find

true love in a false world. He admitted that youth is often impatient with the reasoning of adults, but he insisted the young are right.

"We need to be shaken, even violently, on our security" by the protests of the young, he asserted. "What they see is true, their protest is justified," he said.

Cardinal Garrone continued: "Our world fills them with indignation and it is necessary to recognize all that is right and sane in their rejection... Youth has the right to reproach us with our bad faith and will make us responsible before God for the follies to which we have driven it."

14-YEAR-OLD drug addict discusses her problem at New York City's Odyssey House, private institution for the cure of narcotics addicts, in the presence of Democratic gubernatorial candidate, Howard Samuels, left. Deaths among teenagers and even pre-teens, due to overdoses of heroin, have increased dramatically in the nation's largest city.



AN ADDICT at 12 is Ralph de Jesus who told a New York State legislative inquiry that he had been using narcotics for almost a year. The 60-pound youth is now under treatment at Odyssey House, New York City.



The Week's News In Review

No Welfare Reform Foreseen This Year; Thought-Right Upheld

By NC NEWS SERVICE

In CLEVELAND, Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, said "there simply is not going to be any welfare reform this year — and maybe not for many years." He expressed his disappointment that President Nixon's call for welfare reform has made no progress.

Back Right To Think

In AUCKLAND, New Zealand, a joint working committee of the Catholic Church and the New Zealand National Council of Churches emphasized the right of Christians to think for themselves and to make truly responsible choices concerning their responses to Christ.

Plea Against War

In BELO HORIZONTE, Brazil, Pope Paul VI, in a televised appeal, urged Brazilians to end "fratricidal wars" and to eliminate dehumanizing "unjust social and economic conditions." Brazil has been hit by terrorist activities and repressive police and military measures ever since the government assumed dictatorial powers in December, 1968.

No Prisoner Appeal

In MEXICO CITY, the Mexican Bishops' Conference, despite many appeals that it intervene on behalf of so-called political prisoners, did not issue a statement on the controversy because many of the bishops said they did not have clear information on all factors in the case. Ninety-one prisoners have been held since 1968, when they were arrested in connection with riots during a clamp-down on student unrest.

Will Continue Raids

In WASHINGTON, members of the "East Coast Conspiracy To Save Lives" said they are determined to continue activities such as destroying draft files and raiding offices of corporations supplying material to United States war efforts. "We are putting our bodies in front of the death machine," Father Peter Ford, S.J., declared.

Prayer Ban Endorsed

In BOSTON, the annual convention of the Episcopal diocese of Massachusetts adopted a resolution endorsing the 1963 U.S. Supreme Court decision banning prayers and Bible readings in public schools. The resolution said the "true beauty and depth of the Scriptures is lost in the casual, cursory readings in public schools," and noted the court had not ruled out the study of religion in the schools.

Editor Ordered Out

In GWELO, Rhodesia, Father Michael Traber, managing editor of the Rhodesian Catholic newspaper Moto and an NC News Service correspondent, was ordered to leave the country by March 9. He said he was given "no reason at all" for the deportation order. Traber added, however, he never concealed his opposition to the present regime.

Nuns Organizing

In ST. LOUIS, a 42-member national task force of women Religious completed plans for a nationwide organization to represent some 165,000 nuns in the United States. The plan will be submitted for approval to the third National Meeting for Women Religious set April 17-19 in Cleveland.

NOTED: Villanova University in suburban Philadelphia and Seton Hall University, South Orange, N.J., were targets of students demonstrating against impending tuition increases.

The turbulence of the times, according to a poll conducted by a Philadelphia priest, is the primary reason for the decline in vocations to the Sisterhood...The Association of German Dioceses budgeted \$12.8 million for disaster relief, development, and pastoral work in underdeveloped countries.

A commission set up to study New Jersey's divorce laws will recommend to the legislature that it make a divorce easier to obtain...The bishops of England and Wales established a special service to help priests and Religious who leave the ministry...A petition to establish a new diocese in upstate New York is being prepared for study on the state and national levels before being forwarded to the Vatican.

Nixon Lauds Non-Public Schools

(Continued from page 1)

Nixon said his purpose is not "to aid religion in particular but to promote diversity in education."

Nixon said while it is true that the United States spends more on education than the rest of the world — about \$65 billion a year on all levels — the truth is that the public is not getting as much as it should from its expenditure.

PAY TRIBUTE

Msgr. Donohue said he believes Nixon's concern marks "the first time a U.S. President has paid tribute, in an education message, to the contribution of private schools, especially religiously oriented private schools, to the growth of moral and spiritual values."

"All in all," Msgr. Donohue declared, "the message is a hopeful one."

Msgr. Donohue emphasized that the destinies of public and nonpublic schools are intertwined.

"When the President says we must consider what the closing of private schools would mean to American education," Msgr. Donohue said, "it further underlines the seriousness of the task this finance commission has ahead of it."

A White House conference with officials of the National Catholic Educational Association (NCEA) last week may be the catalyst which set in motion a "task force" on nonpublic education, and gave rise to the new school commission.

President Nixon told NCEA board members, summoned by special

invitation to the briefing, that he saw "great value" in two educational systems, public and private, and that it would be "a tragedy if either one should collapse."

The delegation was headed by Bishop Raymond J. Gallagher of Lafayette, Ind., and Father C. Albert Koob, O. Praem., NCEA board chairman and president, respectively.

NCEA board members questioned the President about his position on funds for Title II of the Elementary and Secondary Education Act, providing library books and textbooks to nonpublic schools. Title II is one of the few federally funded programs in which private schools participate equally with public schools, and last April's Administration budget had appropriated no funds for the program. Congress had hiked up the figure to \$50 million for Title II programs, but this was one of the provisions of the \$19.7 billion Health, Education and Welfare appropriations bill which President Nixon vetoed as inflationary and misdirected.

The President had been criticized by private educators for not appropriating any Title II funds, since he had made campaign promises to take steps to insure that private schools would not be forced out of existence by financial pressures.

But told NCEA members at the conference that he would support the concept of a consolidation of Title II with Title III-A, of the National Defense Education Act,

which would also provide educational equipment to nonpublic schools.

The President lauded the "strong commitment" of Catholic schools to innercity areas, and told the Catholic educators "if you retreat from the field, I see only a vacuum."

"You cannot retreat, you must not retreat," he added. "We must find ways to get public opinion behind you."

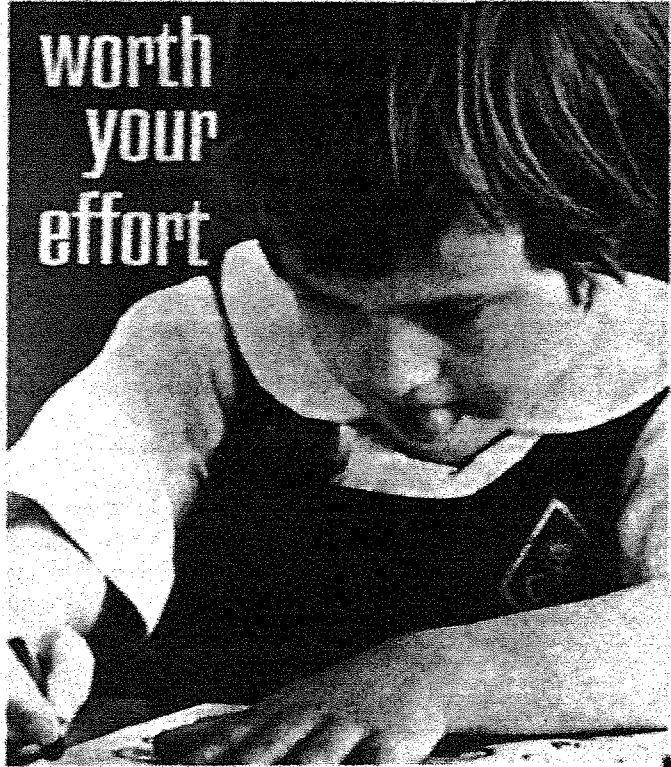
Besides opening up additional forms of direct assistance to private schools, President Nixon said he also hoped to develop aid for Catholic educators in programs for "children under five" and in programs for Mexican-Americans and Puerto Ricans, many of whom are in Catholic schools.

He stressed the importance of a "Right to Read" program, in the planning stages, which would train reading specialists and supplement school reading programs through reading clinics.

Addressing himself to the schools segregation issue, the President expressed confidence that Catholic schools will not become havens for segregationists and paid tribute to church leadership for its position on integration.

Bishop Gallagher said after the meeting that "the President's encouragement and guarantee of support must be considered a challenge to Catholic education and to the National Catholic Educational Association to follow through in identifying areas of cooperation and in developing programs of cooperation with the public sector."

Other members of the NCEA Board at the meeting included Father John Paul Carter, Executive Secretary, National Association of Episcopal Schools, New York; Dr. Norman Francis, President, Xavier University of Louisiana, New Orleans; Msgr. Edward T. Hughes, Superintendent of Philadelphia Catholic schools; Msgr. Raymond A. Luckner, Director, Department of Education, U.S. Catholic Conference, Washington; Father John F. Meyers, Executive Secretary, NCEA School Superintendents; and Mrs. Jane Wolford, Director, Institute for Continuing Education, Detroit Catholic archdiocese.



Public Rallies Set In S. Fla.

Meetings open to the public concerning the proposed legislation to aid parents of children in nonpublic schools are being held at various locations throughout South Florida.

They began late in February and will continue through the end of March. At deadline time, the following meetings had been arranged.

A meeting for men and women from Monroe County will be presented in Marathon on Saturday, March 7, at 10:30 a.m.

On Sunday, March 8, Education Sunday throughout the Archdiocese of Miami, a film and panel presentation will be offered at the St. Rose of Lima Auditorium, 10690 NE 5th Ave., Miami Shores, at 8 p.m.

Lourdes Academy Home and School Association will sponsor a similar program on Monday, March 9 at 8 p.m., at the school.

Epiphany parish Home and School Association will present the program at 7:30

p.m. Tuesday, March 10, while on the same day the St. James parish Men's and Women's organizations will participate in the program at 8 p.m. in their parish hall.

The Coral Gables Knights of Columbus will sponsor the program on legislation Wednesday, March 11, at 8 p.m. at the council hall, 270 Catalonia Ave., Coral Gables.

Men and Women's organizations from Epiphany parish will gather for the program at the parish at 8 p.m. on Thursday, March 12.

Dailies Support Help To Schools

Announcement of the drafting of legislation to provide state tuition grants to children in non-public schools within the State of Florida brought editorial comments from newspapers across the state. Some of them are reprinted below:

• From the Ft. Lauderdale News, Feb. 23, 1970:

"The prospect is that unless some tax support is provided for these non-public schools they will be forced to close down and the public school system will have to pick up the burden..."

"The tuition grant proposal would make it possible to support the students involved at half or less of the cost now being borne for educating public school students."

"However, the cost factor is hardly the criterion. There are advantages in having non-public schools operating along with public schools. Some competition in education certainly has its advantages. Then, too, there are those parents who are anxious to have their children obtain the benefits of special courses available in the non-public schools."

"It would be a mistake to permit the discussions of the non-public school request to become involved in religious bickering. Education of our young people is the issue involved, and all would do well to take an interest in developments while trying to reach a conclusion that is beneficial to all."

• From the Orlando Sentinel, Feb. 26, 1970:

"We hope the people of Florida will consider the proposal for state aid to private schools realistically and not allow the question to become involved in religious prejudices."

"There are some parents who believe that children can be better educated in private schools than in public schools, and though there may be some doubt about it, we believe this is a matter which they have a right to decide for themselves."

"But it is hardly fair to make them pay the tuition in full which is required in the private schools and then contribute in taxes to the public school system."

"If some means is not found to preserve our parochial schools, their students of course will have to attend public schools and this will cost the state an average of \$760 a year for each of them."

"If all of them were forced to close through lack of funds, it would cost the state more..."

"That's something worth thinking about."

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Here Is Text Of The Bill To Aid All Florida Pupils

A bill to be entitled: An act to provide for tuition grants to parents or guardians of children who are residents of Florida and are attending grades K through 12 in non-public schools in Florida; said tuition grants to bear a portion of the cost of the secular education of said children, secular education being defined: the amount, limit and mode of payment tuition grants being provided for; requirements of schools before benefits of act are realized, including prohibition against racial discrimination being provided; providing for permissive minimum standards for approval of non-public schools; providing for administration of act, requirements for records and reports; and providing for an appropriation; and providing an effective date.

WHEREAS, the welfare, prosperity and well-being of the State of Florida depends on the knowledge, attitudes and virtues of all of its citizens; the education of all of the children of Florida has been the direct and immediate concern of the state, our children being its most valuable asset, and

WHEREAS, it has long been recognized that the state's interest in the education of its children are subject to the primary right of the parents to determine the education which their child is to receive. The State of Florida has a direct interest in seeing to it that all of the children receive education in various secular subjects, subjects which are required to be taught and are taught in the public schools in this state, and

WHEREAS, the general welfare of the State of Florida requires not only that all of its children receive some instruction or education in these various secular subjects, but further requires that they receive the best possible education therein. The system of free public schools established in the state are open to all children in Florida. Children seeking education in non-public schools and parents or groups seeking to afford such education to them, must be expected to bear some portion of the cost of such schools, but should not be deprived of that education because of the ever increasing financial cost thereof, and

WHEREAS, the maintenance of non-public school systems represents a considerable financial saving to the people of the State of Florida, due to the cost of construction and of operation of additional public school facilities should those non-public schools cease to operate. The financial crises in education generally operate directly on the non-public schools, many of which are in severe financial distress at this time, and the future of some of them is doubtful, and

WHEREAS, financial assistances by the state to help bear the cost of the secular education of students in our non-public schools is in the best interest of the state, from the standpoint of its interest in the education of its children who are in non-public schools, from its interest in securing to all of its citizens their constitutional right to provide their children with an education of their choice, and from the fiscal advantages of preserving the existence of the non-public schools in the state, therefore

Be It Enacted by the Legislature of the State of Florida:

Section 1. There is hereby established a non-public school tuition fund to be known as the "tuition fund," which will be used to defray part of the tuition charges for the secular education of children who are residents of the state and who attend non-public schools in the state in grades kindergarten through twelve. This fund shall be administered by the Department of Education. No monies appropriated to this fund shall be derived directly or indirectly from the state school fund as defined in Article IX, Section 6 of the Florida Constitution.

Section 2. The term secular education is defined to mean

Following is the complete text of the bill pre-filed this week in the Florida Senate and House by 22 legislators from across the state. The bill — if passed — would provide tuition aid to children in non-public schools within the state of Florida:

that portion of the education of each child in non-public schools which is devoted to subjects taught in the public schools of Florida, or required to be taught under the compulsory attendance laws of Florida, and further is defined to be exclusive of all religious or sectarian subjects

Section 3. In the event a portion of the education received by the student in the non-public school is devoted to religious, sectarian or non-secular subjects then a determination of the actual cost of the said secular education shall be made by each non-public school, and a report of the said determination shall be made to the State Department of Education on or before October 1 of each year. The said report shall be subject to periodic audit by the State Department of Education. The State Board of Education is authorized to establish procedures and methods of record keeping to enable all non-public schools to comply with and demonstrate their compliance with this section, and to enable the State Department of Education to determine such compliance and to determine such cost.

Section 4. There shall be disbursed from the said fund for the benefit of each child entitled to participate under the terms of this act, the following:

(1) (a) during the school year 1970-71, the sum of \$100.00.

(b) during the school year 1971-72, the sum of \$200.00.

(c) during the school year 1972-73, two-thirds of a sum to be determined by dividing the total state appropriation for the preceding year for kindergarten through twelfth grade in the public school system by the number of children in average daily attendance in the said grades in the public school system for that school year.

(2) The said payments shall in no event exceed 80% of the actual cost of the secular education of each student. In the event the tuition charges shall exceed the actual cost per pupil of operating the school, the said actual cost of operation per pupil shall be applicable under this subparagraph instead of tuition charges.

Section 5. The said disbursement shall be made by the State of Florida in eight (8) monthly installments commencing October 1 of each year and continuing monthly thereafter thru May of the following year said disbursement shall be made by draft payable to both the parent and the school, provided however, upon written direction of the parent or guardian on a form to be adopted and provided by the State Department of Education, the parent or guardian may assign the future payments to the school and direct that the payment be transmitted directly to the school. Upon negotiating the said draft, the school shall forward to the State Department of Education a certification that the child has received the instruction represented by the draft as defined herein, and that all other requirements of this act have been satisfied. This certification shall be of a form to be supplied by the State Department of Education, and such certification may relate to any number of children being so instructed.

Section 6. In order to qualify for the disbursement of funds herein provided for, the student must attend an approved non-public school in the state. In order to be approved, the said school shall comply with all statutes and regulations of the state relating to non-public schools; and



further, the said non-public school shall not have been established for the purpose of avoiding or defeating the effect of the desegregation rulings of the United States Supreme Court, or the other federal courts, and shall not discriminate against the admission of students because of race or national origin.

Section 7. (1) The State Board of Education is authorized to adopt minimum standards for the approval of non-public schools under this act. Such minimum standards shall be adopted only after consultation with representatives of non-public schools in the State of Florida, and shall not exceed the minimum standards for the operation or accreditation of public schools in the State of Florida; and they shall not impede the purpose or philosophy of the school.

(2) The State Board of Education shall issue a certificate of approval to any non-public school in the state which shall apply for the same and demonstrate that it has complied with the said minimum standards. Any such non-public school which has received a certificate of approval from the State Department of Education shall qualify as an "approved non-public school" under the terms of this act.

(3) Any school accredited by a commonly recognized state or regional accrediting agency such as the southern association of colleges and schools or the Florida council of independent schools or the Florida Catholic conference or any other agency recognized by the Commissioner of Education as an accrediting agency shall be issued a certificate of approval upon application and submission of identification and evidence of accreditation.

(4) Any non-public school shall be entitled to apply for a certificate of approval after it has been in existence and operating for a period of two years. If the application is not acted on within sixty (60) days of the date of application the school shall be considered an "approved non-public school" under this act during the pendency of the application. If the application is rejected, the notice of rejection shall set forth with particularity the reasons for rejection and the applicant shall be allowed one year from the date of its rejection in which to correct the grounds for rejection. If the said grounds are not corrected within one year, then the said school, its successors assigns or alter egos shall cease to be an "approved school" until a determination by the State Department of Education that all of the minimum standards have been complied with. During the first two years of its existence, a school shall not be deemed an "approved school" under this act until the said certificate of approval has been issued.

(5) The following minimum standards are permissive in nature; the only penalty for failure to comply being the inability of the student in the respective schools to participate in the benefits of this act. In the event that the State of Florida shall adopt standards for the mandatory approval of all non-public schools in the state, then those standards shall be applicable hereunder, and the provision of this paragraph shall become null and void.

Section 8. The State Board of Education is authorized to adopt such regulations as it may deem proper to insure that the provisions that this act are strictly complied with by all non-public schools, students and their parents or guardians.

Section 9. Of the appropriations made for the purpose of this act, the Board of Education may utilize 2% to administer this act, to provide for the enforcement of all of the provisions of this act and to provide for the continuing evaluation of the effectiveness and utilization of the process and benefits of this act and to submit annual and other reports to the Governor and Legislature.

Section 10. A sum of Eleven million two hundred thousand dollars (\$11,200,000) is hereby appropriated from the general revenue fund to the board of education for the fiscal year 1970-71 to carry out the purposes of this act.

Section 11. This act shall take effect July 1, 1970.



(Continued from Page 1)

The importance of the open houses lies in "the fact that we must make the community aware of the role we play in the total educational structure within the State of Florida," Father Francis Lechiara, coordinator for the open house program explained.

"The very same subjects which are taught in the public school system are taught in the non-public schools. However, in many of the non-public schools we find concern about the moral developmental implications and concepts of the material covered

in the curriculum. We are preparing our children to take their places in the American society," Father Lechiara emphasized.

Each school will plan to have its open house on one of the three days — March 23 to 25 — and will dismiss classes early on that day so that the children may return to participate in the evening open house lessons.

"If the people can see first hand the operation of our non-public schools, it will do a thousand times more good than any article or speech could," Father Lechiara said.

Another facet of the information program being presented through the state is Education Sunday — proclaimed by the bishops of the four dioceses in Florida — and to be observed in the Archdiocese of Miami this Sunday, March 8.

On that day material explaining the proposed legislation for tuition grants will be presented in every parish and chapel by either a member of the clergy or a layman from the particular parish.

People of all faiths are gathering in various locations

throughout the state to hear presentations by attorneys on the legalities and validity of the proposed legislation, according to Father Lechiara.

In South Florida such meetings have been in operation for more than a week, and present schedules call for them to be extended through the end of March. Most of them include a showing of the movie "School's Out" narrated by Ralph Renick which deals with the mounting crisis in non-public schools and panel discussions of the legislation.

Education Day Slated On Sunday

EDITOR'S COMMENT

Low Blow Struck In News Coverage On Aid To Schools

It was inevitable, one may suppose, that the first news stories last week on the current attempt to obtain state aid for non-public schools indicated that this was solely a Catholic effort.

Perhaps the average person identifies all non-public schools with the Catholic system simply because we do have many institutions and they are well known in their communities. But the news media did not bring out that of the 113,000 children in non-public schools, more than 30,000 are taught under non-Catholic auspices. These pupils are in 212 schools. This, then, indicates that the drive to obtain aid for children in non-public schools is of great concern to thousands of parents outside the Catholic system of education.

This initial distortion is somewhat understandable, but not so the mangling of the story on the religion pages of the Miami Herald. It seems a journalistic low blow to headline a six column story with the shocking suggestion that the "Catholic Drive" is causing a split in major religious groups in the State. The long article, thank goodness, supplied little or no evidence to support what appeared to be a deliberately provocative headline.

The fact that many groups are opposed is not news. Some are genuinely concerned that such aid puts in danger the principle of separation of Church and State. Others are more concerned that assistance from government in education may mean eventually government control. Still others are so persuaded from life-long convictions of the excellence of the public school system that they feel it ought to be the sole means of educating youth and therefore see no reason for private schools.

The fact is that a generation ago there were few Catholic leaders anywhere in the United States who wanted aid for education. In those days when feelings were raw where centralization of government was concerned, a great many feared that a helping hand might be a controlling hand. Times have changed, and so have attitudes.

Incidentally, it seems a pity that a large daily paper would run the story of aid to education on the religion pages on a Saturday morning. This shows a lack of appreciation of the dimensions of the question under discussion.

A religious angle of potential controversy over the separation of Church and State has not prevented 26 other states from giving some kind of aid. This quest of State assistance, however, is a profound educational problem affecting the whole community. It is also an economic problem of the first magnitude, and apparently only a small percentage of people realize this.

News media can perform a public service of great importance if they make known to parents and to all taxpayers how much more they are going to be taxed, if non-public schools close their doors and send their tens of thousands to already crowded public schools.

Priests Enter Congress Race

Two Catholic priests have announced their candidacies for Congress.

In Boston, Father Robert F. Drinan, S.J., vice president of Boston College, entered the lists. And in Youngstown, O., Father Joseph R. Lucas, philosophy professor at Youngstown State University, has filed.

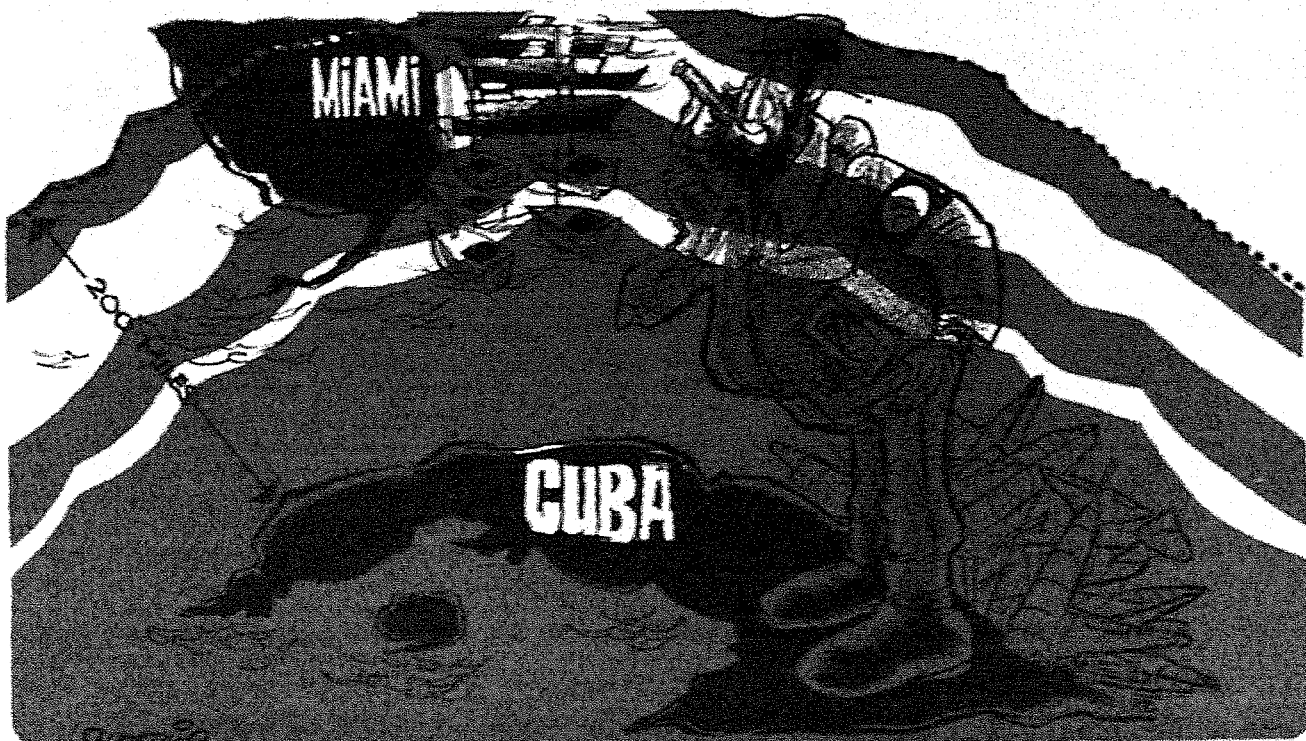
Father Drinan, in addition to being vice president of Boston College, is provost of the Jesuit university and dean of its law school. An activist in peace, civil rights and Black minority movements, he has the initial advantage of

having been selected unanimously as the preferential candidate of an 852-member Democratic caucus meeting.

The 49-year-old Jesuit will oppose the incumbent, Rep. Philip J. Philbin, 71, in the third congressional district, Massachusetts, in the September primary.

In Ohio, Father Lucas is running without support from any large organizations in the 19th district of which Youngstown is a part, in the May 5 primary, and is making his number one issue that of peace.

'Now, If I Just Extend My Off-Coast Limit To
200 Miles Like Peru, Ecuador...'



Truth Of The Matter

Satan More Than A Funny Bunny Proof--World Full Of Wickedness

By MSGR. JAMES J. WALSH

Lent is as good a time as any to discuss the devil. Whatever else we may say about him, the devil keeps in the news, in conversation, in drama and fiction and in theology.

Some current writings indicate the devil has not escaped the universal appraisal of whatever the past accepted. Henry Ansgar Kelly has pulled a switch on the "God is dead" theme and comes up with his offering that Satan has had it. He took 137 pages in his book, "The Devil, Demonology and Witchcraft" to write the devil's obituary and therein chalks off most of his historical credits as merely " quaint and curious lore."



MSGR.

WALSH

Having gone so far, Professor Kelly must himself have been severely tempted by someone to take an anxious step backwards when he drew his final conclusion:

"Although it is possible that evil spirits exist, at the present time it does not seem probable; but whether or not they exist, it does not appear necessary to believe in them in order to cope with the problems of human life."

The devil cannot get too mad at that. As a matter of fact he has little reason today to be peeved at his public image. It is often pointed out that Satan, viewed in the historical context as a person, ought to derive considerable satisfaction from learning he is a kind of funny bunny to many. In the past generation there has been a growing tendency to make him a whimsical imp, the inspiration of many jokes, a kind of challenging, devilish Red Baron.

Along about this time, the fire and brimstone approach of parish missions seemed to lose their jolting punch. More and more people were saying that man has his hell here on earth, and those with experience in World Wars and concentration camps and in areas of famine and early death were inclined to go along with this.

Still when the subject was seriously dipped into, an enormous amount of Scriptural evidence in favor of Satan and the reality of hell had to be bypassed and other explanations of such texts had to be given in order to do away with traditional beliefs.

After checking into the treatment of the devil in "The New Catechism" (the Dutch Catechism) one is hard put to learn exactly what the book's view is. In the section on exorcisms, it says "Jesus speaks of Satan as a personal power." It mentions the fact that in the liturgy of Baptism, "the evil which threatens man is told to go away, always addressed as a person — the Devil." In other places, the reality of devils is

related more to forces or powers. It speaks of the "power that opposes" and "the horrifying wickedness which we see at work in humanity, often so much greater than individual wickedness that we ask ourselves what forces can be at work here. Are they purely human?"

In the Supplement to the New Catechism, prepared by a commission of cardinals who examined the Dutch book, this point is given a fuller treatment. It reminds us that the "existence of angels — as also that of devils — is a truth belonging to Catholic doctrine, and of which the Fourth Lateran Council, for example, speaks." Also the Supplement reaffirms the belief that the devils had been created in holiness by God, only to rebel. And it adds, "the rebellion of the wicked spirits became a source of evil for our human world."

It underlines the same question the Catechism asks, "What forces can be at work here? Are they purely human?"

In the rapidly shifting trends in theology today one notices an effort to depersonalize Satan and vaguely designate him as a power or force. This leaves more questions unanswered than before and seems a contrived solution to fit other demands of Scriptural scholarship.

Karl Rahner seems to have little sympathy with this view. In his "Theological Dictionary" he repeats the fact that the Fourth Lateran Council "categorically declares that evil has not existed from the beginning, but that everything evil has temporal limits and arises from the free choice of creatures."

He states further that "in view of the seriousness of saving history it would be untheological levity to look on Satan and his devils as a sort of 'hobgoblins knocking about the world;' rather it may be assumed that they are the powers of the world in so far as this world is a denial of God and a temptation to man."

And he adds significantly that "this view preserves the personal nature of the devils, which is laid down by Scripture and the magisterium, since every essential disorder in the world is personally-realized...."

Here and there a theologian or a historian may attempt to rule the Devil out of existence, but there is no chance the Church can go back on the doctrine so firmly rooted in Christian teaching and spirituality. To pronounce the Devil dead requires considerable more faith than to accept his existence. The frightening presence of evil in the world demands, as the Dutch Catechism not so faintly hints, an explanation more than purely human. The ocean of wickedness in our midst constantly indicates a design and pattern engineered by intelligence surpassing man's capabilities in any area.

The barriers of race and religion and language and color make men hate each other to such a degree that one finds it hard to believe it is merely human. This well-nigh incredible hatred ties in more with our idea of diabolic wickedness than human depravity. There are obvious powers of evil loose which can jerk men about like puppets, at least for a time.

Here Are Your Senators And Representatives

South Floridians wishing to advise their legislators that they support state aid to non-public school students should contact them at the Capitol, Tallahassee, Florida 32304.

Following is a list of members of the Senate and House of Representatives.

SENATE

Bofalis, L.A. "Skip" (R) Dist. 33; Bell, John W. (Jack) (R) Dist. 38; Fincher, Dick (D) Dist. 47; Edmond, J. (D) Dist. 40; Haverfield, Robert M. (D) Dist. 41; Hallahan,

George J. Jr. (D) Dist. 44; Lane, David C. (D) Dist. 36; Myers, Kenneth M. (D) Dist. 45; Poston, Ralph R. (D) Dist. 46; Shevin, Robert L. (D) Dist. 43; Stolzenburg, Chester W. (Chet) (R) Dist. 39; Stone, Richard B. (D) Dist. 48; Thomas, Jerry (D) Dist. 35; Weber, Charles H. (R) Dist. 37; Weissenborn, Lee (D) Dist. 42.

HOUSE

Baker, Maxine E. (D) Dist. 90; Baumgartner, George I. (D) Dist. 107; Bird, Richard A. (R) Dist. 85; Caldwell, George L. (R) Dist. 84; Clark, David C. (R) Dist.

81; Clark, Dick (D) Dist. 93; D'Alemberte, Tolbot (Sandy) (D) Dist. 92; Gautier, Jeff (D) Dist. 95; Featherstone, Harold G. (D) Dist. 101; Firestone, George (D) Dist. 92; Gautier, Jeff D. (D) Dist. 109; Graham, Robert D. (D) Dist. 105; Gustafson, Joel K. (R) Dist. 87; Harris, Marshall S. (D) Dist. 108; Hartnett, Robert C. (D) Dist. 106; Hectar, Robert C. (D) Dist. 104; Holloway, Vernon C. (D) Dist. 102; James, William G. (R) Dist. 78; Jordan, John W. (R) Dist. 80; Kershaw, Joe Lang (D) Dist. 99; Lewis, Gerald (D) Dist. 96; Martinez

Joseph M., Jr. (R) Dist. 88; Mathews, Carey (D) Dist. 110; Moudry, Raymond J. (R) Dist. 79; Pettigrew, Richard A. (D) Dist. 97; Poorbaugh, Jack M. (R) Dist. 77; Prominski, Henry J. (R) Dist. 86; Reed, Donald H. Jr. (R) Dist. 76; Renick, Dick (D) Dist. 91; Roberts, William G. (D) Dist. 114; Rude, Arthur H. (R) Dist. 83; Sackett, Walter W., Jr. (D) Dist. 100; Singleton, Carl A. (D) Dist. 103; Walker, James I. (D) Dist. 113; Ward, C. Lavan (R) Dist. 82; Whitworth, Lew (D) Dist. 94; Wolfson, Louis, II (D) Dist. 111.

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Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2651
Fort Lauderdale — 525-5157

MEMBER: The Catholic Press
Association

SUBSCRIBES TO: NC News Service,
Religious News Service,
Catholic Features Cooperative,
St. Louis Review Service and
Catholic Press Features.

PHONES

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St. Ann Church, Naples Blessing Set March 14

NAPLES — The new St. Ann Church will be dedicated by Archbishop Coleman F. Carroll at 11 a.m. Saturday, March 14.

Nelson A. Faerber is the architect of the new church, the largest in Naples, which has been designed to conform with recent liturgical renewal programs. A Blessed Sacrament chapel has been provided as well as semicircular seating around the main altar.

Father Laurence Conway, V.F. is the pastor.

Priest Group Seeking Voice On New Bishops

MAITLAND — The Florida Federation of Priests' Councils unanimously voted during its recent meeting here to seek a voice in the future selection of bishops.

Established in 1969, the federation met here Feb. 24 with 12 priests attending which included, for the first time, representation from Priests' Senates of all four dioceses of the state. Representation from the Diocese of St. Augustine was included for the first time.

The federation unanimously recommended that "once each year the Priests' Senates of the Province of Miami initiate a process by which the priests would submit through their respective Senate to their Bishop, the names of priests suitable for the episcopacy and that the names of the three priests receiving the most votes be made known to all the priests of the diocese."

The federation also endorsed the current campaign to seek state aid for the students of Florida's non-public schools and expressed willingness to cooperate with the Florida Catholic Conference to that end.

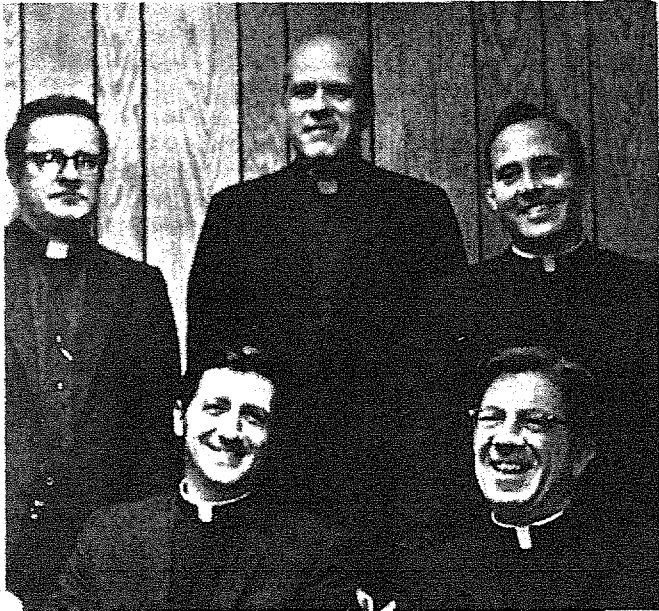
Pointing out that the current deliberations of the Pro-Synodal Commission of the Province of Miami "are

of a pastoral nature and therefore of concern to all priests," the representatives unanimously decided that the preliminary recommendations of the Commission be submitted to the individual Priests' Senates for study and consideration before being enacted.

In addition to revising a preliminary draft of the federation's constitution, they re-elected Father David Punch the provincial representative to the National Federation of Priests' Councils.

Two representatives from each of the Dioceses of St. Petersburg and Orlando and the Archdiocese of Miami will attend the national convention of the N.F.P.C. in San Diego March 8 to 12.

Attending the meeting here were the following representatives: Father Ronald Brohamer and Father David Punch from Miami; Father John Lawler and Father Emile Bordenave, S.J., from St. Petersburg; Father Jules Keating, Father John J. Lennihan and Father Theodore Flynn from St. Augustine; Father David Page, Father John B. O'Hare, Father Peter C. Dolan, Father Patrick Quinn and Father Nicholas King, from Orlando.



AMONG DELEGATES to the recent meeting of the Florida Federation of Priests' Councils at Maitland were, seated: Father Ronald Brohamer, Archdiocese of Miami; and Father Jules Keating, Diocese of St. Augustine; and standing: Father John Lawler, Diocese of St. Petersburg; Father David Punch, Archdiocese of Miami; and Father David Page, Diocese of Orlando.

I. Lloyd Farrey Dead; Miami Beach Pioneer

Requiem Mass was celebrated Tuesday in St. Patrick Church for I. Lloyd Farrey, pioneer resident of Miami Beach, who died in St. Francis Hospital last Saturday at 65.

The founder and president of Farrey's Hardware Lighting Co., came to Miami Beach in 1928 from Southern Pines, N.C., and for 18 years was vice president and director of the Miami Beach Chamber of Commerce.

A members of the Knights of Columbus, he was

a past president of the Miami Beach Lions Club, founding member of LaGorce Country Club, a director of the Chase Federal Savings & Loan Ass'n. of Miami Beach; a member of the Citizen's Board of the University of Miami and of the Beach Colony Club.

In addition to his wife, Gertrude, he is survived by three sons, John R., Lloyd T. and James M., all of Miami; two daughters, Mrs. Richard Johnson and Mrs. Leo Renuart; and four grandchildren.



ARCHDIOCESAN PRIEST, Father John Block, third from right, was among priests at the North American College time since his coronation, privileged to concelebrate Mass with Pope Paul VI on Feb.

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Liturgy Team Members Appointed From Laity

Pastors throughout the Archdiocese of Miami this week are selecting parishioners to serve on parish Liturgy Teams which will be working in connection with Project Pentecost, the Archdiocesan program of liturgical education preparing South Florida Catholics for the introduction of the New Order of Mass.

The date of Sunday, May 17, has been tentatively set by Archbishop Coleman F. Carroll for the introduction of the New Order of the Mass, barring the failure of the publishers to deliver the necessary liturgical books.

Father James Briggs, Coordinator for Project Pentecost, and executive secretary of the Archdiocesan Liturgy Commission, explaining the role of parish Liturgy Teams, said that "in

order for our educational program to be a success on the parish level, where it is needed most, it is necessary that a group of vitally interested and talented persons be selected from each parish to assist with the program in their parish.

"We have invited pastors to name approximately seven persons, Religious and laity," he said, "to be members of the parish liturgy teams. We have suggested that the people appointed have a personal interest in the Liturgy and include the parish music director, the head of lectors and the religious education coordinator.

"These persons, together with their pastor, or one of his assistants, will be attending a day-long conference for a general explanation of the

program and their role in it," he added.

According to Father Briggs, conferences already scheduled for parish Liturgy Teams, will be held in the East Coast Deanery at 10 a.m., Saturday, March 14 in St. Juliana parish, West Palm Beach; and at 10 a.m. on Saturday, March 21 in the South, North and Broward Deaneries.

Citing the essential and important role which the Liturgy Teams have in Project Pentecost, Father Briggs anticipates that "members will act as promoters, organizers and general enthusiasts to give the program a definite and positive thrust in their respective parishes.

"Their importance, however, is not limited to their role in Project Pentecost," he



PARISH LITURGY teams such as St. Lawrence parish team, shown above during a meeting with their pastor, Father John Nevins, are now being selected in parishes of the Archdiocese.

continued. "It is the hope of the Liturgy Commission that the parish Liturgy Team will become a permanent part of each parish community to assist the priests in the ongoing task of liturgical education, to expedite the implementation of liturgical reforms and to participate in the planning of major liturgical celebrations."

The General Instruction on the Revised Roman Missal, Father Briggs added, has stressed the importance and necessity of planning and preparing the major liturgies of a parish, particularly Sunday Masses. Although the responsibility for planning such liturgies is primarily that of the priest-celebrant, Father Briggs declared, "nevertheless, the assistance of the laity helps him to fulfill his responsibility more perfectly.

"The new liturgical improvements, especially that of flexibility and adaptability, demand advance selection of certain options for a

particular liturgy. Since the choice of options depends so directly on the needs and circumstances of a particular local community the assistance of the laity could hardly be considered unimportant.

"Many pastors have already responded to our request," Father Briggs concluded, "and interest and enthusiasm for the program seems to be high."

Meanwhile a clergy conference for Spanish-Speaking priests in the Archdiocese begins at 1 p.m. and continues until 5 p.m. on Friday, March 13 in St. Michael the Archangel parish.

Workshops for priests on the New Order of Mass began early this week in the East Coast Deanery at Our Lady of Florida Monastery and the

Seminary of St. Vincent de Paul.

Other clinics are scheduled at 11 a.m. in Broward Deanery on March 10, Nativity parish, Hollywood; March 11, Blessed Sacrament parish, Fort Lauderdale; and March 12 in St. James parish, Fort Lauderdale.

In the North Dade Deanery 11 a.m. workshops will be held on March 10 in the Archdiocesan Hall; March 11, at Our Lady of the Lakes parish; and on March 12 in Visitation parish.

Priests in the South Dade Deanery will participate in workshops which begin at 10:30 a.m. on March 9 in Holy Rosary parish, Perrine; on March 11 in St. Augustine parish, Coral Gables; and on March 16 in St. Mary Star of the Sea Church, Key West.



Epiphany Parish Liturgy Team Meets With Msgr. John O'Dowd, Pastor

Role Of Religious Teachers In Implementation Stressed

The role of the religion teacher in the implementation of the Archdiocesan-wide program of educational preparation for the instruction of the New Order of Mass was described as a "vital and important one" this week by the Archdiocesan Superintendent of Schools and the Archdiocesan Director of the Fraternity of Christian Doctrine.

In a letter to religion teachers in South Florida's Catholic schools, Msgr. William F. McKeever and Father Joseph J. Brunner emphasized that "youth's acceptance and understanding of the new Liturgy depends not only on the parish priest, the witness of parents and laity, but to a great extent on the religion teacher.

"The religion teacher," the educators said, "is in a position to provide opportunities for the students to respond to the Father through relevant and appropriate liturgy.

"We urge all teachers to attend the workshops set up for them in order to help them participate more fully in the preparation for worship and joyful celebration of the Mass. We are sure that each teacher realizes the responsibility that is placed upon them at this time and will attend all the talks. Each

session will cover a specific dimension of the Eucharist and each part is vital to the understanding of the whole," they declared.

Liturgical workshops for Religious educators have been scheduled during the next two weeks in the East Coast, Broward, North and South Dade Deaneries.

Workshops will convene on Saturday, March 14 at 12:30 p.m. in Cardinal Gibbons High School, Fort Lauderdale; Little Flower School, Hollywood; at 10 a.m. in Msgr. Pace High School, Miami; and at 10:30 a.m. in Christopher Columbus High School, Miami.

In the East Coast Deanery, workshop sessions are scheduled for 10 a.m. in St.

Juliana parish, West Palm Beach.

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Are You Beautiful?

Taking care of our personal appearance can be an expensive occupation. Americans alone spend over 4 billion dollars a year on women's and men's toiletries that promise healthy and "happy" hair, faces, hands, and feet. Other than soaps and toothpaste, how many sprays, creams, lotions and paints fill our dressers and bathroom shelves? Being concerned with our looks is good for our own morale and the sake of the others that have to look at us. Keeping up with latest products is costly, yet we love to try anything new.

But try to imagine for a moment that you are a leper. Your hands, feet and face are decaying slowly. You are covered with open sores and losing your nerve sensations. And you carry with you a distinctive unpleasant odor. How much would you spend on cosmetics then? Or if a medical remedy were available at the drug store, how expensive it would probably be.

Stop imagining—you don't have leprosy; you don't have to worry. But some 15 million people today do have leprosy: children, adults, and entire families. Scientists state that there are some 200 known leprosy patients in the United States and probably 200 more unknown. But most of the world's 15 million lepers live in the poor and underdeveloped countries.

There is a drug available called sulphone that arrests and in some cases even cures leprosy completely. But most lepers cannot afford this wonder drug; it is too expensive. A whole year's supply costs \$3.00. Drug stores aren't available either, but missionaries working in and establishing leprosaria are available for many.

Your help is desperately needed to support these missionaries and to supply them with the needed drugs and medicine. Lepers are beautiful people, not in physical appearance, but in that life we share which makes us sons of God and brothers to each other. Please be a beautiful person—give to help the lepers and the missionaries living among them.

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Special merit award for her work was presented to Dianne Adjan, who also received the congratulations of Bishop John J. Fitzpatrick.



RECEIVING AWARDS from Mrs. Murray Blair Wright were Edward Gomez, St. James CYO, center; and Michael Coniglio, North Dade Deanery CYO president.

Supporters Of Right-To-Life Campaign Are Given Awards

Dade County's Right-To-Life Committee presented its first awards to St James parish CYO; the North Dade Deanery CYO; and Dianne Adjan during ceremonies last Sunday in St. James parish hall.

Mrs. Murray Blair Wright, president of the organization, presented the awards to the organizations and young CYO members in recognition of "their spontaneous and enthusiastic contribution to our efforts to block passage of proposed liberalized abortion legislation."

Present for the ceremonies were Bishop John J. Fitzpatrick, Msgr. Francis Dixon, V.F., pastor of St. James parish; Father Walter Dockerill, Archdiocesan Director of Youth Activities; Father Patrick Slevin, pastor, Holy Family parish; Father Sean O'Sullivan, North Dade Deanery moderator; Father William Dever, moderator, St. James

CYO; and Ralph Renick, a member of the Archdiocesan CYO board.

Speaking to the clergy, youth and adults Mrs. Wright explained, "When these young people learned of our strenuous efforts to arouse a 'lame-duck' society where religious precepts governing conduct have become matters of hygiene, efficiency or social value, they asked 'Why?' That means both 'why not?' and 'give me a reason.' We gave them our reason. 'The right to life comes to us from Almighty God — and it is inviolable.'"

Mrs. Wright, who is an attorney, continued:

"We further contend that this right is absolute. Believers know that an ideal life is fulfilled — not in subjection to an absolute law — but in the discriminating response of an educated love. In the climate of love and sacrifice the good news came down through the ages from Moses to you."

According to Mrs. Wright, the young people "got the message" and circulated petitions throughout their community to obtain signatures of people who endorse "this Absolute". She also urged that other youth groups and organizations obtain petitions signed by persons who oppose abortion, which will be forwarded by the Right-To-Life Committee to the Florida Legislature.

Mrs. Wright emphasized the urgent need for letters to be written immediately to representatives in the Florida legislature advising of opposition to liberalized abortion legislation which will be upcoming in the next session, which begins April 7.

Representatives of the Dade County Right-To-Life Committee will provide speakers on the proposed liberalized abortion bills to any group who requests them. Arrangements may be made by calling 665-1129 or 443-0027.



Lent Mission At Perrine

PERRINE — A Lenten mission has been scheduled in Holy Rosary parish beginning Sunday, March 8.

According to Father John J. Donnelly, pastor, women have been invited to participate in conferences which will be held daily from March 8 to 13. Masses will be celebrated at 9 a.m. and 8 p.m.

Men in the parish will participate in the mission from Sunday, March 15 to Friday, March 20. Masses will be celebrated at 8 p.m. and in the morning at a time which will be announced later.

Father Paul Frank, O.M.I., mission director of the Oblate Fathers of Mary Immaculate in the southeast U.S., whose headquarters are at Cardinal Newman High School, West Palm Beach, will conduct the mission.

Mission Set At Parish

A one-week Lenten mission will be conducted for families in St. Vincent de Paul parish and friends beginning Sunday, March 8.

Masses will be celebrated daily at 8:15 and 10 a.m. and at 7 p.m.

Father Charles Mallen, C.S.S.R., will conduct the mission.

Presidents Will Get A Salute

"A Salute to the Presidents," honoring affiliations

and presidents, will highlight the Spring meeting of the

South Dade Deanery of the Miami ACCW on Thursday, March 12 at the Sweden House 14875 S Dixie Hwy.

Members of the Altar Society of Sacred Heart Church, Homestead, are hostesses to the one-day meeting, at which Mrs. Henry Peel will preside. Also included on the program will be a skit written by Mrs. Guy Lambert of the Silver Park Methodist Church, Homestead.

Registration from 9 to 9:30 a.m. will precede the business sessions. Following lunch, members will participate in 1:30 p.m. Mass celebrated in St. Louis Church by Father Frederick Wass, Archdiocesan moderator of the ACCW and pastor of St. Louis parish.

Around The Archdiocese

DADE
Benefit luncheon of St. Francis Hospital Auxiliary begins at noon, Wednesday, March 11 at the Bath Club, Miami Beach. Reservations may be made by calling 751-1036 or 865-2178.

Married Couples in St. John the Apostle parish, Hialeah, will renew their marriage vows during Concelebrated Mass at 7:30 p.m., Sunday, March 8 in the church. Father Jeremiah Crowley will preach.

Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion during the 11:30 a.m. Mass, Sunday, March 8 in Gesu Church. Their monthly meeting will begin at 2 p.m. in the parish center.

Plans will be finalized for a card and games party at 1 p.m., Wednesday, March 11 in the center. Refreshments will be served.

A sandwich and dessert card party under the auspices of St. Joseph Catholic Woman's Club begins at 1 p.m. in the Surfside club rooms on Friday, March 13.

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be sponsored by Blessed Trinity Home and School Association at 9 p.m., Saturday, March 14 at St. Dominic parish hall, 5909 NW Seventh Ave. Music for dancing will be provided by Walter Dunn's orchestra.

Irish dancing and delicacies will be featured during the annual St. Patrick Day ball sponsored by the Shamrock Society of Florida, Saturday, March 14 at Hialeah Municipal Auditorium. For reservations call 888-6669.

Past presidents will be honored by the Patrician Club of St. Patrick parish, Miami Beach, during a 1 p.m. meeting, Tuesday, March 10 in the club rooms. A paper-back book fair featuring appropriate Lenten reading will be held. Election of officers will be included in the business meeting.

(Continued on Page 26)

Classes Held On Role Of Volunteers

All phases of volunteer work in the community are currently being explained during a Voluntary Action Program sponsored by the Greater Miami Council for the Continuing Education of Women.

Taught by Mrs. Virginia Essex, community relations consultant, classes are held from 9 to 11:30 a.m. on Monday at the Miami-Dade Junior College, South Campus.

Types of volunteer work for women available in the community, the evolving role of the volunteer, volunteer-staff relationships in agencies, a survey of special education and vocational courses, and of how private, public, and government boards and committees function, are included in the course.

Dinner Party At Race Track

Members of St. Mary Magdalen Women's Guild will host a dinner party at 6:30 p.m., Tuesday, March 10 in the Sulky Room at the Pompano Harness Race Track.

Guests may travel by bus from Sunny Isles to Pompano. Reservations may be made by calling 947-6431 or 945-1340 before Saturday, March 7.

Mrs. John Phillips is general chairman of arrangements, assisted by Mrs. Joseph Gerbrach, Mrs. John Carroll, and Mrs. Edward McKenny.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
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Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
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Bishop-Elect Hurley During His Visit To Miami

When Bishop-elect Francis T. Hurley assumes his new post as Auxiliary Bishop in the far-north region of Juneau, Alaska, later this month, he will carry with him fond memories of the warm reception he had in the southernmost Archdiocese in the U.S.

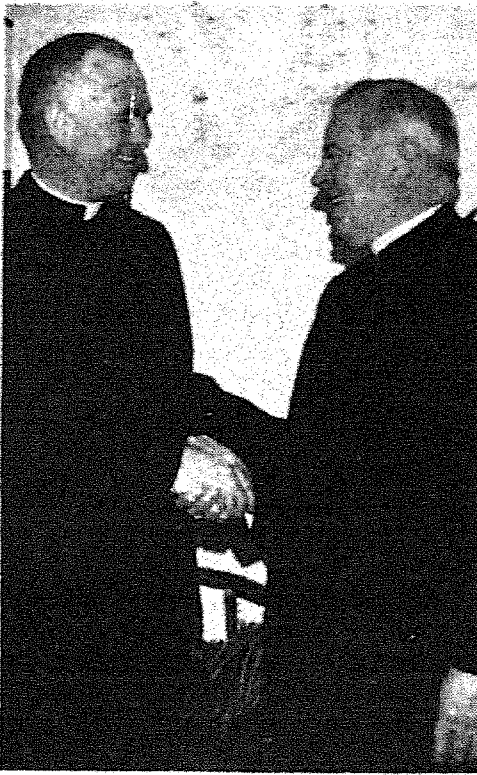
Archbishop Coleman F. Carroll welcomed the new prelate to the Archdiocese of Miami last Friday when his long-time friend visited at his residence.

Bishop Hurley, who has been assigned to duties at the United States Catholic Conference headquarters in the nation's capital for the past 13 years, had worked with the Archbishop's late brother, Bishop Howard Carroll, when the latter was assistant general secretary and then general secretary of the National Catholic Welfare Conference.

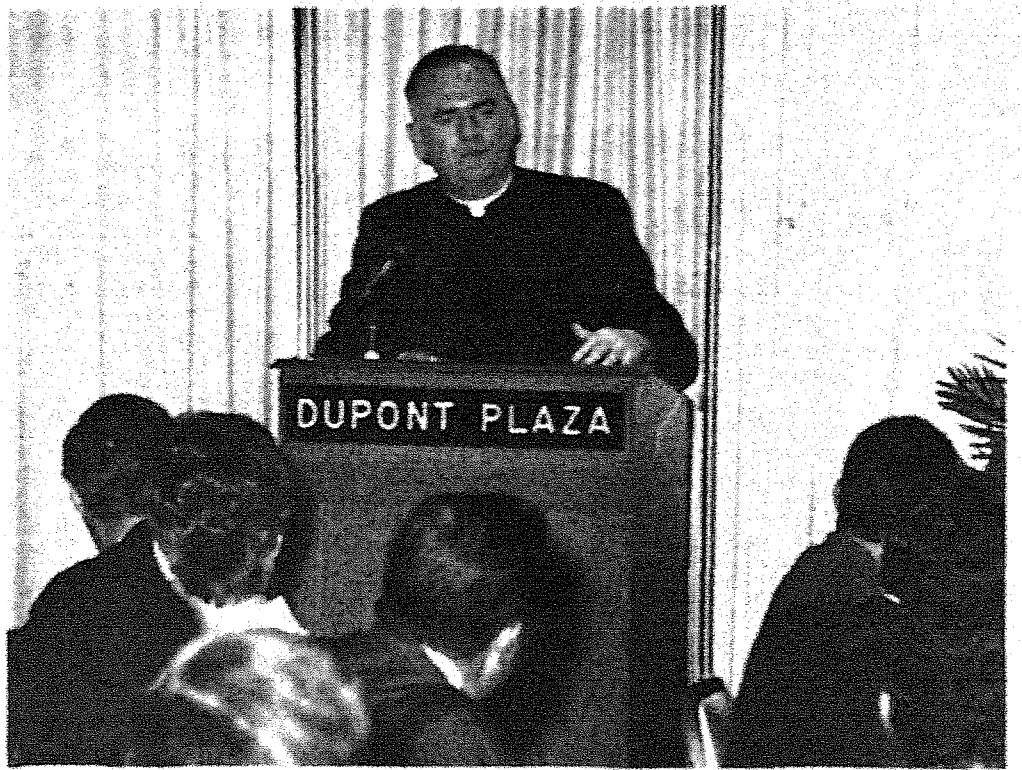
A priest of the Archdiocese of San Francisco, who has been serving as assistant general secretary of the USCC and of the National Conference of Catholic Bishops, Bishop Hurley will be elevated to the episcopacy on March 19 in Holy Name Church, San Francisco.

Later on Friday the new Bishop was feted at a buffet supper hosted by the staff of the Cuban Refugee Resettlement Office of the Division of Migration and Refugee Services of the USCC.

Welcoming the new prelate were Bishop John J. Fitzpatrick, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking and



Welcome to the Archdiocese of Miami was extended by Archbishop Coleman F. Carroll to Bishop-Elect Francis T. Hurley, a long-time friend. The new prelate formerly was associated with the late Bishop Howard Carroll in the secretariat of the USCC.



CUBAN REFUGEES and Federal employees received the praise of Bishop-Elect Francis T. Hurley during last Friday's Miami dinner honoring the new prelate, who will serve as Auxiliary Bishop in Juneau, Alaska.

Migrants; and Archdiocesan Resettlement Director: Father Eugenio Del Busto, Assistant Chancellor: John McCarthy, director of the Migration and Refugee Services Division, Washington, D.C., and Hugh McLoone, director of the local Cuban Refugee Resettlement Office of the USCC.

In response Bishop-elect Hurley emphasized that he came to Miami primarily to express his admiration and that of Bishop Joseph L. Bernardin, general secretary of the USCC for the work being done by the Division of Migration and Refugee Services in Miami, noting that "As an Irishman I pay tribute to a great people and a

great nation.

"It is a great task because it expresses the love of one for the others and the love of the Church for those in need and the love of Christ for

us. "I am very happy in Archbishop Carroll territory," the prelate continued. "We both have a great affinity. Only two families in this country have had two brothers appointed bishops.

"The first two were the brothers Carroll, Howard and Coleman," he recalled. "I had the opportunity to work with Howard and later on I had the honor of succeeding him as assistant to the general secretary. It was a great loss when he died. I knew

(Continued on Page 26)

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U.S. Drags Feet On Anti-Genocide Pact For 20 Yrs.

By BURKE WALSH

In calling upon the Senate to ratify the United Nations' genocide convention, President Nixon has asked it to do something it has put off for 20 years.

Briefly, the convention calls upon the nations that sign it to abstain from acts "committed with the intent to destroy in whole or in part a national, ethnical, racial or religious group as such."

The United States was a leader in getting the UN General Assembly to adopt the convention in 1948. But strong, and at times bitter, opposition developed in this country and the Senate failed to ratify it.

Today, 74 nations on both sides of the Iron Curtain have ratified the convention. The United States is not among them.

The convention was formulated by Dr. Raphael Lemkin, a Polish jurist-refugee who became a professor at YALE. The word "genocide" was coined from Latin and Greek roots meaning the killing of people. It was generally accepted as being inspired by the attempts of Nazis to exterminate the Jews.

Many will have difficulty in seeing what could keep this country from ratifying an international document for such a purpose. But two decades ago, many persons strongly professed objections which included these points: ratification by the U.S. would be contrary to our Constitution; the definition of genocide in the document was vague; the convention stripped national sovereignty of any meaning; and occasional lynchings and the survival of racial discrimination could be made the basis for charging this country with the practice of genocide.

Times have changed since then, and so has the make-up of the Senate. It will be interesting to see how much, should the Senate decide to take up the matter of ratification.

The American Bar Association was among those voicing early opposition — and politicians, clergymen and others were sharply divided on the issue in the 1950's. But now the ABA's Section on Individual Rights and Responsibilities says: "The world has changed and the presumed risks have proved groundless."

Twenty years ago, early opposition seemed rooted to some extent in a dislike some persons in this country had for the United Nations, which sponsored the convention. But the UN has grown in stature since then, and the visit of Pope Paul VI to its headquarters in 1965 accelerated widespread acceptance and support for the international body.

In 1950, a Senate Foreign Relations subcommittee recommended ratification, which President Truman had proposed in 1949. But the subcommittee inserted four "understandings" to spell out with some precision just what this country took the convention to mean, and still the document was not ratified.

A number of countries have ratified the convention with reservations, and it is likely that some "understandings" will be proposed in the Senate if it takes up the issue again. The Secretary of State and the Attorney General are said to have advised President Nixon that there are no constitutional barriers to ratification.

Pollution Crisis Puts Words Into Vogue

Each new movement and issue brings new words into the public vocabulary. Lunar modules and A-OK became common in the Space Age. Radicalization and anti-police epithets came into use during campus unrest.

The environmental crisis now facing the world also has its specialized words. Here are five terms you will be hearing:

ECOLOGY — the vital interdependence that exists among all living things — plants, animals, and man — and the elements in which they exist — air, earth, and water.

ECO-CATASTROPHE — the spectacular way that man has been assaulting the natural systems which sustain his life. Its use is becoming a doomsday word. Coined by a California biologist.

ENVIRONMENT — man's total surroundings, which ultimately determine his survival.

ECOLOGIST — A specialist involved in the study of the relationship between man and his natural environment.

MYTH OF TECHNOLOGY — false belief that modern man is capable of existing in and for himself, totally independent of his natural surroundings.

Anti-Semitism Is Disavowed

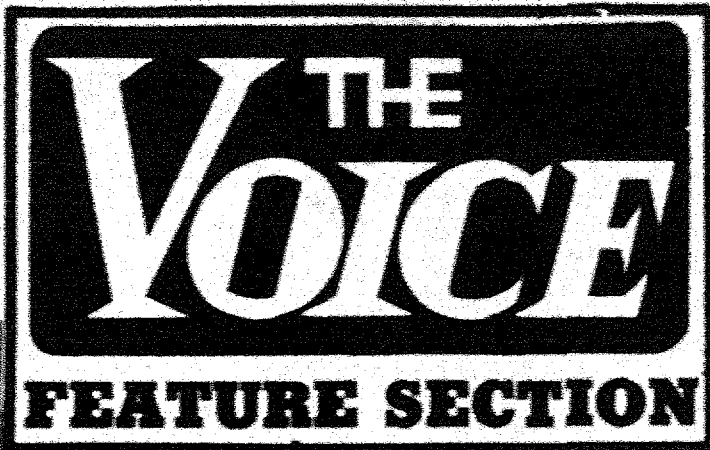
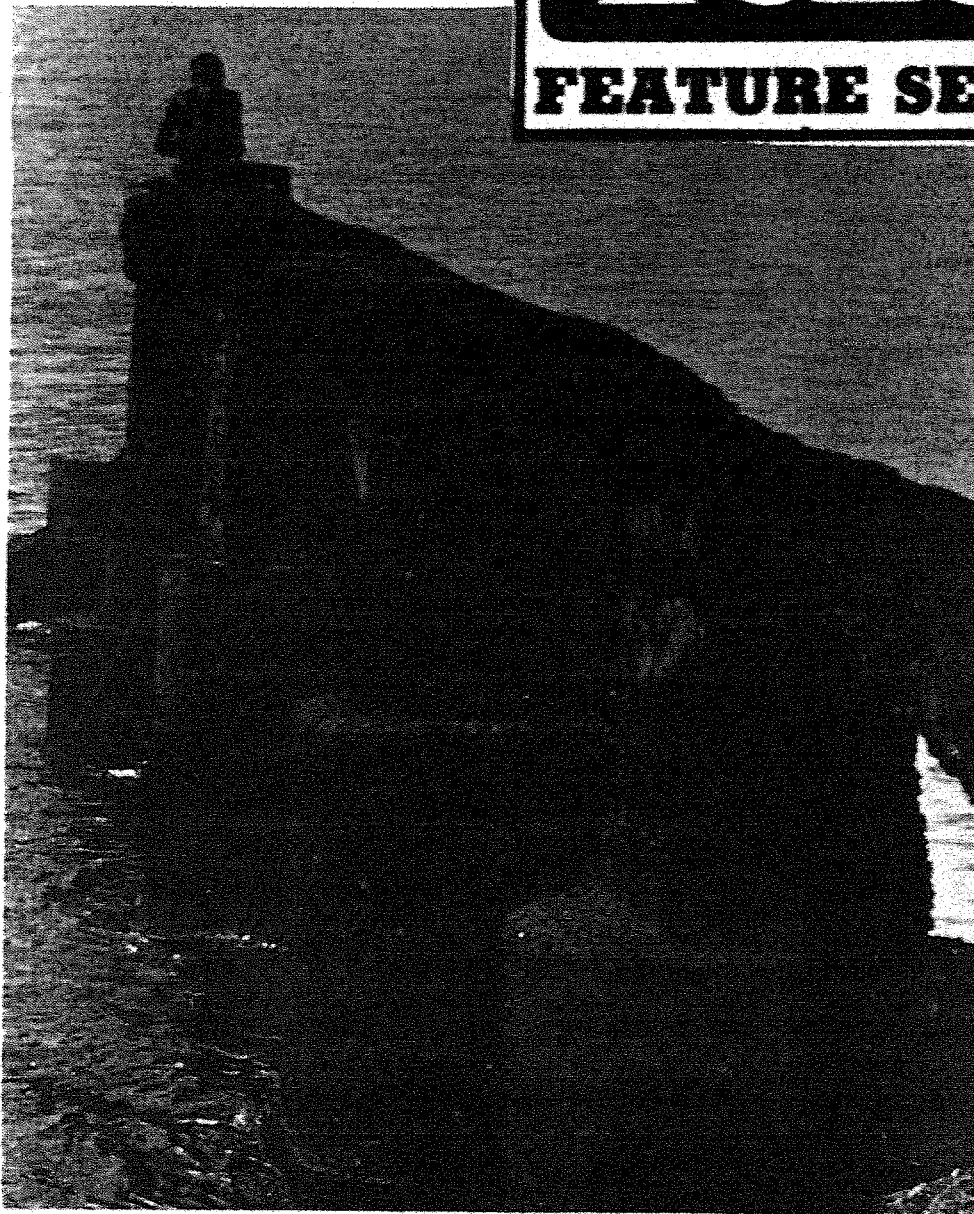
MUNICH, Germany — (NC) — The press office of the Munich archdiocese has denied that this year's performance of the Oberammergau Passion Play is anti-Semitic.

The office also announced that Julius Cardinal Doepfner of Munich, president of the German Bishops Conference, has accepted an invitation by the Passion Play committee

to celebrate the Mass opening this year's performances.

The press office said that Cardinal Doepfner has conferred with Oberammergau Mayor Ernst Zwick, the play's director, Anton Preisinger, and the local pastor, Father Max Bertl, on whether the play's text corresponds to the thinking of the Second Vatican Council.

Among ancient Christians, Lent was a time to focus on baptism, a time when catechumens prepared for baptism at the Easter Vigil. Today, Christians again focus on baptism during Lent. In many parishes, the Easter Vigil is an occasion for baptisms. Those already baptized are looking upon Lent as a time to reconsider their Christian beginning through the symbol of water, to make that beginning relevant to their lives now.



'Ideas' Of Adversaries Important, Not 'Labels'

By FATHER

ANDREW M. GREELEY

"You know," said my friend, "a lot of people don't know where you stand." My heart sank just a little because I'd heard this line before. "They think you might be biased in favor of Catholic schools and some even think you want to be a bishop."

He hit just about every cliché — liberal or conservative; optimistic or pessimistic; ambitious for the hierarchy and bias in favor of Catholic schools.

FATHER
ANDREW M.
GREELEY



One must, of course, be either a liberal or a conservative; an optimist or a pessimist. There is no choice. And if one shows any signs of optimism, the only possible explanation is that one wants to be a bishop. Anybody who says anything favorable about Catholic schools clearly is "biased" though those who are critics of Catholic schools are, by definition, "unbiased."

There are appropriate vulgar words to describe such nonsense but the "National Catholic Reporter" would be the only Catholic paper in the country that would dare to print them.

However, my friend meant well. He didn't like to hear people say that I was "inconsistent" or "swayed with the wind." He wished that I would be clearly a "liberal" or clearly a "conservative," more or less. I take it for

my own good. (He never used the words "manic-depressive," some less charitable than he has suggested it would be more appropriate.)

Yes, that was what was required: more consistency. How could anyone be for popular election of bishops and still think that the celibate state was a good idea? How could one be for peace in Vietnam and still think that the peace movement had made horrendous mistakes?

How could one support optional celibacy and still feel the Church was well rid of most of the "resigned" priests? How could one say that the morale was very low among the religious and clergy and that yet the opportunities for growth in the American Church are immense? How could one be sympathetic with young people and yet say that the SDS were neo-Nazis? How could one applaud the black freedom movement and yet describe the Panthers as fascist? Yes, indeed, why could one be consistent?

But, alas, my friend was wasting his time for stubborn Celt that I am. I argued that all these apparently contradictory positions were indeed consistent and that, for example, when I disagree with Harvey Cox's "Secular City" and agreed with his "Feast of Fools" whatever inconsistency there was not to be found in me. A man must think for himself, be consistent with his own convictions and, as the baseball umpire says, "Call them the way I see them." If this sort of integrity to what one believes confuses people and makes it difficult for them to find an appropriate label then so much the worse.

But why the need to be categorized? Why, for example, was it necessary for Michael Novak in

reviewing a book of Hans Kung in the "New York Times Books Review" to suggest that Professor Kung was no longer part of the avant garde (which, by definition, Michael is necessarily a part of)?

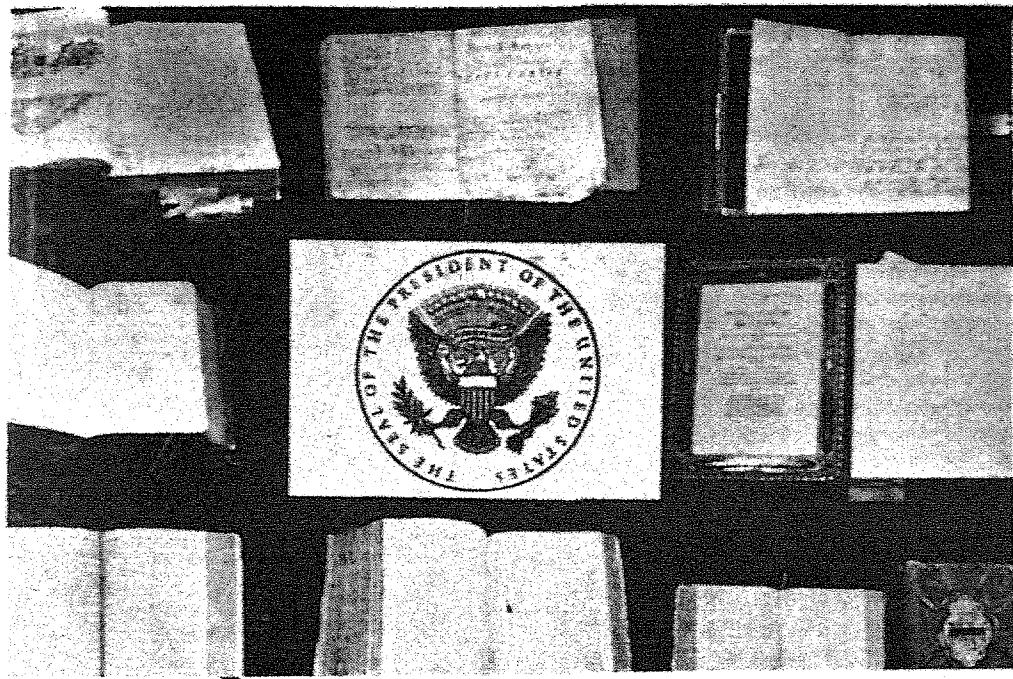
Why was it necessary for Mary Daly in a book review in the "Critic" to dismiss Karl Rahner as someone who shaped his thoughts in such a way as to please ecclesiastical leadership? Why do we have to deal with people either by labeling them or by questioning their motives? Why cannot we deal with men on their own terms rather than sitting in judgment on them, especially when, for example, the thought of Mary Daly presuming to judge Jarl Rahner is so uproariously funny.

I have a hunch the explanation can be found in the way religion and theology used to be taught in Catholic schools. There was "truth" and then there were "adversaries" who did not accept the truth. It was not necessary to categorize them: from Pelagius to Kant; from Averroes to Sigmund Freud, a label was enough.

The ideas of an "adversary" never needed to be taken seriously. There was no necessity for us to try to understand what he said, nor the context in which he said it, nor was there any thought that we might be able to learn something from an "adversary." The only intellectual activity required of us was to find the appropriate pigeonhole in which to place the "adversary." If, in addition, we could find some reason to question his motivations or his integrity, so much the better.

And if an adversary happened to be slippery, to escape easy categorization, then he was a very bad man. We also had a way of coping with such very bad men — like Thomas Aquinas, for example. We burned his books.





Bibles Of The Presidents

An exhibit of Bibles used during Presidential inaugurations or owned by Chief Executives was prepared and displayed recently in Washington.

Top row (L-R): George Washington — The Washington inaugural Bible was loaned by the members of St. John's Lodge No. 1, New York City, for use in the first inauguration in 1789 and has remained the most valued possession of the Lodge.

James Madison — President Madison's inaugural Bible has not been found. This is one of his family Bibles. In it are recorded the marriage of the President's parents, the births of their children and the death of the President's father.

Ulysses S. Grant — Only the second inaugural Bible used by President Grant has been found. It is inscribed to President Grant's only daughter, Nellie, by the clerk of the Supreme Court, and was probably given to her when she was married in the White House.

Second row (L-R): James A. Garfield — President Garfield's inaugural Bible

contains the usual inscription by the clerk of the Supreme Court.

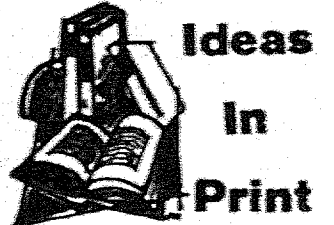
William McKinley — President McKinley's first inaugural Bible was made entirely of Ohio materials by Ohioans. It was presented to him by the African Methodist Episcopal Church for use in the ceremony.

Bottom row (L-R): Andrew Johnson — There are no official statements in the President Andrew Johnson inaugural Bible. However, its use is authenticated by a statement written on the front under the direction of the President's daughter.

Franklin D. Roosevelt — President Franklin Roosevelt used this Bible in all four of his inaugurations. It is the oldest of the known inaugural Bibles, having been published in Holland in 1686, and contains Roosevelt family records from the early 18th Century. It is the only inaugural Bible in a modern foreign language, Dutch.

Richard M. Nixon — President Nixon used two Bibles in his inauguration. Both are old family Bibles from the Milhous side of the family.

Their Lives Were Fear-Filled



Kindergarten, by Elzbieta Ettinger, published by Houghton Mifflin, 310p., \$5.95 • IIIa

In stark, understated prose, Elizabeth Ettinger's first novel matches style to a well-worked but ever-compelling subject: the stratagems, boldness and pure luck which preserved from the Nazi purge those Polish Jews whose physical qualities could disguise them.

To flee the ghetto is the first step. To forge credentials, a second. But not to allow even murmuring in sleep to betray one's new personality is the most constant need. To one making the effort death sometimes seems easy: "the casualties are the survivors."

Three generations of the Rostow family make the escape. One by one they scatter, leaving the author's focus on teenage Elli. Yet all remain endangered by the conduct of each — chaining each in uncontrollable fear. The father flees to Russia; cousins are lost or killed in roundups; the patriarchal grandfather commits suicide when luck fates him to survive; the mother transforms herself, seemingly body and soul, into a Pole. Transmutation seems easy to the beautiful older sister, Lili, but for Elli, now Elli Warska, the task spells dejection to her average intelligence and obscured youthful perceptions.

On January 1, 1940 she starts a diary (a technique used at first by the author to flesh out the plot; later, when the text moves years forward, to engender rather heavy handed parallels between new and old events) until, two years later writing is too dangerous.

By then action keynotes Elli Warska and query such as the following (among the saddest lines in the novel, not barring descriptions of deftly placed bullets and the literal mince-meating of a defector) is replaced by cunning reaction to reality: "I don't feel I belong to those people. . . They are entirely different from the Jews I have known all my life. I think and think and can't figure out what I have in common with these black men, with earlocks, in long robes and yarmulkes. I don't even understand the language they speak and I don't like . . . the way they talk with their hands and bodies. I don't think I love Jews more than Poles, except, of course, my family."

Driven from place to place by suspicion of neighbors, the sisters locate as office workers in a major city, Chelm. Betrayed by a jealous lover, Lili is brutally interrogated. After physical recovery her identity cracks, and with it her mind. Until she is institutionalized the clan is imperiled by her erratic behavior and guiltily written confessions to the Gestapo.

Elli, the average, survives, though her guilt drives her back to the Warsaw ghetto for a brief military effort with the resistance. Back in Chelm she has an affair with and eventually marries a man in whose bed she fears to talk in her sleep. A member of the underground in order to displace neurotic guilt over former persecution of Jews, Adam should have been trusted. But everyone, Elli has been drilled, can be an enemy. "The only truth . . . is that you are what is written in your documents." The gap in truth and resulting emotional severance lead Adam to betray her as Jewish, and as a fraulein.

But the novel's opening scene, a nightmare, is identified as 'Elli, 1962.' Unchronicled luck lies in between.

Apart from some stylistic inconsistencies (one already alluded to; another, the hurried, overdrawn tutorial on the psychology of Elli's marriage; a third, which behooves the historical novel, but enters here only sufficiently to draw attention to itself, the author's factual inserts) no distractions impede the clear characterization and tone of this statement against war's manipulation of human nature.

Obviously a craftsman, Miss Ettinger wrote this novel while for two years (1968-69) a scholar in contemporary American literature at the Radcliffe Institute. Born and raised in Poland, she has been a career freelancer in literary journals in that country.

Carolyn M. Light
University of Minnesota

Best Sellers

FICTION

Title & Classification	Author
Mr. Sammler's Planet (IIb)	Bellow
In Darkness (I)	Bourgeon
Mr. Sermon (IIb)	Delderfield
Don Camillo Meets the Flower People (I)	Guareschi
Travel with My Aunt (IIa)	Greene
The Shivering Sands (I)	Holt
Beyond the Bridge (IIa)	Matthews
The House of God and Minnie May (I)	Milton
Fire from Heaven (IIa)	Renault
A Special Providence (IIa)	Yates

NON-FICTION

Queen Alexandra (I)	Battiscombe
Ruffles and Flourishes (I)	Carpenter
The Price of My Soul (I)	Devlin
The Flowering of the Renaissance (IIa)	Cronin
A Degree of Difference (I)	Ford
The Pueblo Incident (I)	Gallery
Diary, 1939-1944 (IIa)	Anais Nin
Tides of Fortune, 1945-1955 (IIa)	Macmillan
The Swift Years (IIa)	Michelmore
Decent and Indecent (I)	Spock

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

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QUICKIE REVIEWS

Anne Of The Thousand Days

This film is about the second of Henry the Eighth's six wives, Anne Boleyn, and through her not only Henry's personal weaknesses but also his political problems are elucidated.

In attacking the Church, Henry was in reality making his throne an absolute one. Religion became a policy of state and the nobles once and for all subdued.

What becomes clear during the two and a half-hour movie are the large risks that Henry took in pursuing this course. Rome's power of excommunication was an immediate threat in terms of internal revolt. This was complemented by the external forces of Spain at the height of its continental power. What made Henry court these dangers was his insistence upon assuring his line through a male heir. It was for this that he rid himself of Catherine and chose Anne.

All of these dynastic complications, rather than getting in the way, give the drama a measure of interest that too much over-simpli-

fication would have destroyed. Richard Burton in a well modulated performance gives substance to a monarch all too human in his approach to statecraft.

Genevieve Bujold as Anne is both attractive enough to justify the six years of Henry's suit while yet sufficiently withdrawn to be able to accept as necessary the turmoil that disrupts the kingdom during her thousand days as Queen.

Anthony Quayle as Cardinal Wolsey is one of the best things about the film. John Colicos as Cromwell is almost as good. Irene Pappas as Catherine of Aragon is quietly effective as the tragic figure who triggers the English Reformation.

Producer Hal Wallis has made another historical film that should please the millions who enjoyed his "Becket".

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

Indians On Warpath Over Film Kissing

NEW DELHI, India — (CPF) — If you've had enough news about sexual permissiveness in films, don't subscribe to any newspapers from India — where the big furor these days is over whether or not to allow kissing to be shown in Indian films.

In a country famed for its erotic sex manuals, sensual sculpture and very high birth rate, there is a strong controversy raging over plans to permit kissing scenes — previously outlawed — in films made in India.

A government committee recently recommended that "if in telling the story, it is logical, relevant or necessary to depict a passionate kiss or nude human figure, there should be no question of excluding the scene."

Until now, screen kissing was banned — not to mention nudity — on the grounds that it tended to corrupt and deprave young people and because it was against India's cultural traditions, since India is a land where dating is almost non-existent and marriages are parentally arranged.

When the kissing-permission ruling was given, one of India's "sex symbols," Asha Parekh, denounced the ruling. "Who would like to see his daughters, sisters, and wives being kissed and undressed on the screen," she asked, once again putting kissing and undressing in the same thought sequence.

Several Indian newspapers have led the fight against allowing kissing to be shown in Indian-made films.

"Kissing may lead to sexual anarchy," headlined one of them.

"Kissing is the cause of social upheaval," declared another.

"Kissing could shake the foundations of our society," editorialized still another paper.

Oddly, the kissing ban has applied only to Indian-made films. Moviegoers in New Delhi and Calcutta and elsewhere in the country can see kissing and other love scenes in "foreign" films from Europe, England and the U.S. with no interference from the government censors.



DOUBLE STANDARD in India, where kissing scenes are permitted in foreign films but not in native-made films. Here the technique of kissing is demonstrated by a pair of Occidentals, CAROL LYNLEY and PAUL BURKE, in a scene from "Once You Kiss A Stranger."

This "double standard" is one of the reasons for relaxing the law against showing kissing in Indian films, even though a recent poll showed that 75% of those polled were against dropping the ban.

Another reason given for lifting the taboo was the fact that Indian film-makers have been resorting to symbolism — some of it more erotic than the real thing — to circumvent the anti-kissing law.

"There is a fetishistic embracing of objects in place of live people," reported one magazine; "double meanings in songs, ambiguous gestures or dance sequences of dubious taste and suggestive silhouettes approaching with tantalizing slowness and then veering off at a tangent like billiard balls at the crucial moment."

"Further variations are the suddenly speechless hero and heroine screened behind a tree for the duration of the kiss, a blacked-out screen at the crucial moment or the heroine on either side of a divided movie screen."

Nevertheless, the new permissiveness allowing kissing in Indian films is being fought the hardest by a powerful and vocal lobby of Indian actresses.

On-screen kissing, they argue, will spoil their image.

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

FRIDAY, MARCH 6
 10:30 a.m. (10) Remember Mama (No classification)
 1:30 p.m. (23) Pyra (Unobjectionable for adults)
 2:30 p.m. (1) Little Boy Lost (Family)
 7 p.m. (1) The Team Rider (See rating on this film listed Tuesday, 7 p.m.)
 8 p.m. (1) To Kill A Mockingbird (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) The Sandpaper (Unobjectionable in part for all)
OBJECTION: Using the device of an adulterous relationship between a non-conforming artist and a derygman, this film depicts a confrontation between the values of organized religion and society and those of the "purgative." Though the theme could have validity, it is compromised by the weak development of the minister's character; a straw Christian is set up to be knocked down by a cliché. Moreover, suggestive treatment is a further handicap to a serious consideration of the theme.
 9 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) The Seven Year Itch (Unobjectionable in part for all)
OBJECTION: This film treats in a rampant and farcical manner marital infidelity and is suggestive in costuming, dialogue and situations.

11:30 p.m. (12) Rio Grande (Family)
SATURDAY, MARCH 7
 12:30 p.m. (10) Dallas (Unobjectionable for adults and adolescents)
 1 p.m. (6) The Enemy Below (Family)
 2 p.m. (4) First Men in the Moon (Family)
 2 p.m. (1) Target (Family)
 3 p.m. (6) The Tenth Victim (See rating for this film listed Tuesday, 7 p.m.)
 5 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents)
 7 p.m. (6) The Enemy Below (Family)
 9 p.m. (5 & 7) The War Lord (Unobjectionable for adults)
 11 p.m. (12) El Paso (Unobjectionable in part for all)
OBJECTION: Insufficient moral compensation
 11:30 p.m. (4) Pal Joey (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations.
 11:30 p.m. (10) The Spanish Main (Unobjectionable for adults and adolescents)
 11:30 p.m. (11) Finger On The Trigger (No classification)

SUNDAY, MARCH 8
 1 p.m. (6) The Tenth Victim (Unobjectionable in part for all)

OBJECTION: Suggestiveness in costuming, dialogue and situations adds an unnecessary sensational dimension to this satirical comedy.
 1:30 p.m. (7) Parrish (Unobjectionable in part for all)
OBJECTION: Immoral behavior, not scientifically indicated in the film but casually accepted, is in its context dangerous to teenagers, for whom this picture has a special appeal.
 2 p.m. (4) Love Me Tender (Unobjectionable in part for all)
OBJECTION: Suggestive actions and satirical sequence.
 3 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents)
 3:30 p.m. (5) Appointment With Danger (Unobjectionable for adults and adolescents)
 4 p.m. (10) That Touch Of Mink (Unobjectionable in part for all)
OBJECTION: A sentimental and superficial comedy, this film is socially harmful because of a false glamour with which it surrounds illicit sex. In addition, a subplot which uses perversion as a vehicle for humor is highly offensive and unacceptable in a mass medium of entertainment.
 5 p.m. (4) They Came From Beyond Space (Family)
 5 p.m. (5) The Enemy Below (Family)
 7 p.m. (6) The Tenth Victim (See rating on this film listed at 1 p.m.)
 9 p.m. (10 & 12) Dial Hot Line (No class.)
 11:15 p.m. (11) Nightmare Castle (No classification)
 11:30 p.m. (5) Love With A Proper Stranger (Unobjectionable for adults)
 11:45 p.m. (10) The Third Man (Unobjectionable for adults and adolescents)

MONDAY, MARCH 9
 10:30 a.m. (10) In A Lonely Place (Unobjectionable for adults and adolescents)
 1:30 p.m. (23) The Cruel Sea (Family)
 2:30 p.m. (6) It Happens Every Spring (Family)
 7 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; reflects the acceptability of divorce.
 8:30 p.m. (10 & 12) Night Of The Generals (Unobjectionable for adults)
 9 p.m. (5 & 23) The Mask Of Sheba (No classification)
 9 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
 9 p.m. (7) Voyage To The Bottom Of The Sea (Family)
 11:30 p.m. (23) Kiss Tomorrow Goodbye

(Unobjectionable in part for all)
OBJECTION: Tends to glorify a criminal, excessive brutality; suggestive sequence.
TUESDAY, MARCH 10
 10:30 a.m. (10) Sweet Smell Of Success (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive situations.
 1:30 p.m. (23) Kiss Tomorrow Goodbye (See rating on this film listed Monday at 11:30 p.m.)
 2:30 p.m. (6) It Happens Every Spring (Family)
 7 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)
 8 p.m. (4) Barabba (Unobjectionable for adults and adolescents)
 8:30 p.m. (10 & 12) The Love War (No class.)
 9 p.m. (5 & 7) Lilies Of The Field (No class.)
 9 p.m. (6) Three Faces Of Eve (See rating on this film listed Monday at 7 p.m.)
 9 p.m. (23) The Cruel Sea (Family)
 11:30 p.m. (23) Bang! Bang! You're Dead (Unobjectionable for adults)

WEDNESDAY, MARCH 11
 10:30 a.m. (10) Surprise Package (Unobjectionable in part for all)
OBJECTION: Because it fails as a satire this film tends to glamorize an immoral character. Suggestive costuming.
 1:30 p.m. (23) Bang! Bang! You're Dead (Unobjectionable for adults)
 2:30 p.m. (6) It Happens Every Spring (Family)
 7 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
 9 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)
 9 p.m. (23) Kiss Tomorrow Goodbye (See rating of this film listed Monday at 11:30 p.m.)
 11:30 p.m. (23) The Cruel Sea (Family)
THURSDAY, MARCH 12
 10:30 a.m. (10) All My Sons (Unobjectionable in part for all)
OBJECTION: Suicide in plot solution.
 1:30 p.m. (23) The Cruel Sea (Family)
 2:30 p.m. (6) It Happens Every Spring (Family)
 7 p.m. (6) Three Faces Of Eve (See rating on

this film listed Monday at 7 p.m.)
 9 p.m. (4 & 11) Hunters Are For Killing (No classification)
 9 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
 9 p.m. (23) Bang! Bang! You're Dead (Unobjectionable for adults)
 11:30 p.m. (23) Kiss Tomorrow Goodbye (See rating for this film listed Monday at 11:30 p.m.)

FRIDAY, MARCH 13
 10:30 a.m. (10) Between Two Worlds (Unobjectionable for adults and adolescents)
 1:30 p.m. (23) Bang! Bang! You're Dead (Unobjectionable for adults)
 2:30 p.m. (6) It Happens Every Spring (Family)
 7 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)
 8 p.m. (4) The Apparition (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) Two On The Guillotine (Unobjectionable for adults)
 9 p.m. (6) Three Faces Of Eve (See rating on this film listed Monday at 7 p.m.)
 11:30 p.m. (4) 23 Faces To Baker Street (Family)
 11:30 p.m. (12) Johnny Guitar (Unobjectionable for adults and adolescents)

SATURDAY, MARCH 14
 12:30 p.m. (10) The Guns Of Fort Petticoat (Family)
 1 p.m. (6) How To Marry A Millionaire (Unobjectionable for adults and adolescents)
 2 p.m. (4) Cleopatra (No classification)
 3 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)
 5 p.m. (6) Three Faces Of Eve (See rating on this film listed Monday at 7 p.m.)
 9 p.m. (5) Did You Hear The One About The Traveling Saleslady? (Family)
 9 p.m. (7) I Walk Alone (Unobjectionable for adults and adolescents)
 11:30 p.m. (12) Jivaro (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) The Young Philadelphians (Unobjectionable for adults)
 11:30 p.m. (10) My Wild Irish Rose (Family)
 11:30 p.m. (11) The Secret Door (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TELEVISION
 Sunday
 7 a.m.
 THE CHRISTOPHERS — Ch. 11, W.N.K.
 8:30 a.m.
 THE FIRST ESTATE — Ch. 4, WTVJ. "The Problem Of Housing." Panel: Rev. Richard J. Bailar, Father Oliver Kerr and Rabbi Mayer Abramowitz. Moderator, Luther Pierce. Guest, Haley Soige, director, Metro's Dept. of Housing and Urban Development.
 9 a.m.
 THE CHRISTOPHERS — Ch. 5, WFTV. "Prison Reform: Makes Sense."
 9:15 a.m.
 THE SACRED HEART — Ch. 5, WFTV. "The Negation Of Life."
 10:30 a.m.
 MASS FOR SHUT-INS — Ch. 10, WLWB.
 11 a.m.
 CHURCH AND THE WORLD TODAY — Ch. 7, WCKI. Start of series of Lenten programs sponsored by Fraternity Of Christian Doctrine in cooperation with Archdiocesan Radio And Television Commission. Topic today: "The Sacraments." Program under direction of Sister Mary Edna of the CCD office.

12 Noon
 FRENTE A LA VIDA — Ch. 6, WOIX.
 FACE TO FACE — Ch. 12, WEAT.
 1 p.m.
 MASS IN SPANISH FOR SHUT-INS — Ch. 23, WJAX.
RADIO
 Sunday
 7 a.m.
 CROSSROADS — WJNO (1230) (West Palm Beach)
 8:30 a.m.
 UN DOMINGO FELIZ — WFAB (990) (Miami)
 9:30 a.m.
 THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice.
 11:15 a.m.
 CATHEDRAL HOURS — WLIZ (1380) (Lake Worth)
 Monday Through Sunday
 5:45 a.m.
 THE CHRISTOPHERS — WINZ (940) One minute in length
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 THE CHRISTOPHERS — WFL-AM (1400)

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 March 29 Easter
 Apr. 3-5 St. Anastasia (Ft. Pierce), St. Jude (Jupiter),
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May A Catholic Follow His Own Conscience?

By FATHER
CARL J. PFEIFER, S.J.

Recently a man approached me after a talk I had given on conscience. "Father," he anxiously began, "I may have misunderstood you, but did you say that a Catholic may follow his own conscience?"

I answered that I had said that a Catholic must follow his conscience. This is already clear in the New Testament and was explicitly taught by the great theologians of the Middle Ages as well as by modern moral theologians. Vatican Council II summarizes the traditional teaching about conscience: "In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created" (Religious Freedom, 3).

In spite of this traditional teaching many Catholics find themselves asking in new and complex situations, "How do I know I am doing right? May I follow my conscience?" While this is not a new question in the Church, for the average American Catholic it is a question that takes on new urgency as he is faced with pressing moral decisions for which no ready answers are available.

Brought up on a moral formation centered on obedience to law and authority many adult Catholics grew to rely on others to make moral choices for them. I vividly remember the first time I walked through Rockefeller Center in New York. It was a Friday evening in August 13 years ago. Someone shouted to me from the crowd, "Father!" A man ran up to me. Still out of breath he asked, "Father, I just ordered turtle soup and realized too late that it was Friday. May I eat it? Is it meat?" I gave him an answer and he went back to enjoy his turtle soup with a clear conscience.

His question and my answer exemplified a whole way of arriving at moral decisions. Trained in a code morality, with observance of law as central, we turned to those better educated in the law to tell us what we might do or what we were forbidden to do. They made our decisions for us, whether it was a question of eating meat on Friday, missing Mass on Sunday, or practicing rhythm.

We might ask a priest how many cigarettes we could smoke each day without sin, whether it was a sin to neck or pet, whether we had a good enough reason to work on Sunday. In more complex matters the decision of a specially trained moral theologian might be needed.

This process of arriving at moral decisions carried with it serious risks. First of all it too easily focused on what was the minimum observance, when something became a sin or not, how far one could go. Secondly, and more seriously it displaced the responsibility of conscience onto someone else.

Many people avoided responsibility facing personal decisions by shopping around to find a priest who would permit what they already wanted to do. Worst of all, this approach to conscience tended to give the impression that actions were good or bad simply because they were commanded or forbidden. War criminals pushed this to its most frightening extreme and defended their inhuman treatment of millions of people under the plea that they were only following orders.

Traditional Christian moral teaching on conscience has a different thrust. It affirms that no one, not the Pope nor Bishop nor priest nor king nor any authority whatever, can remove from me the responsibility of following my conscience. I not only may, but I must follow my conscience.

But is this not an open invitation to license? Is this not in effect saying that everyone may do whatever he pleases? Perhaps this is the deepest fear of many even after they recognize that the Church's authentic and traditional teaching is that a person is bound to follow his conscience.

Religious educators who incorporate this traditional view of conscience in their new texts are aware of risks. They also recognize the risks involved in displacing one's conscience onto someone else. With the Second Vatican Council they are convinced that in the long run stress on responsible conscience will actually strengthen respect for objective law. The Council states that "the more that a correct conscience holds sway, the more persons and groups turn from blind choice and strive to be guided by objective norms of morality" (Church in the Modern World, 16).

The reason for this assertion is that following one's conscience is basically an exercise in responsibility. Responsibility implies a response, freely and authentically made, to what is good and of value within one's experience. A responsible person freely responds with respect and compassion to

other people, and with courage and hope to life's demands and opportunities. In so doing a Christian is responding to God's call or command that comes to him through his experience as well as through laws and authority.

Responsible following of conscience is the very opposite of just doing whatever one

pleases. It is considerably more challenging and demanding than transferring responsibility to someone else and doing what he says. There is no possibility of avoiding the real demands and anxieties of deliberately taking a stand, making a choice.

Centuries ago St. Augustine affirmed the norm of responsible following of conscience.

"Love," he said, "and do what you wish."

There is no more demanding condition that could be suggested. This is not an invitation to license but a challenge to unselfish obedience and love. The Vatican Council II teaches that "in the depths of his conscience man detects a law which he does not impose upon himself, but which holds him to obedience" (Church in the Modern World, 16).

An example or two may clarify this. Thomas More followed his conscience. In so doing he deliberately violated the law of England, firmly rejected the advice of the Bishops, and was executed for doing so.

It would have been much easier to let the King or the Bishops make the decision for him. He recognized within the reality of his situation the exacting demands of God's law, and following his conscience, responded to them. Today the world remembers him as "a man for all seasons" and the Church honors him as a saint.

An even more striking example of responsible following of conscience is that of Jesus as he prayed in the Garden, weighed down with fear, "Father, let it be as you, not I, would have it" (Mk 14:37).

Conscience is the most secret core and sanctuary of a man. There he is alone with God. Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor (Church in the Modern World, 16).



"A responsible person freely responds with respect and compassion to other people, and with courage and hope to life's demands and opportunities," writes Father Carl Pfeifer in this week's article "Conscience and the Catechism." "Responsibility implies a response . . . to what is good and of value within one's experience."

KNOW YOUR FAITH

Scripture In The Life Of The Church Today

Luke's Infancy Narrative

By FATHER WALTER M. ABBOTT, S.J.

A great deal has been written about Luke's first two chapters, to explain whether the source is a Hebrew or Aramaic document and how various influences came to bear on the thought and style. All this, however, should not distract the reader from the fact that by far the most important, most active, and most frequently mentioned person in Luke's first two chapters is God.

There are studies that show how Luke has carefully balanced his account about the announcement of John the Baptist's conception and the announcement of Jesus' conception, and also his subsequent accounts of the two births and their attendant circumstances.

There are studies that show the likely influence on Luke's thoughts and style from the people who were at Qumran in his day using what we now call the Dead Sea Scrolls. Other studies seek to prove the influence of St. John the Evangelist and his disciples; they say that Luke's focus on the temple of Jerusalem comes from that "school" of John, and that it was probably John who first got the details of the infancy narrative from the mother of Jesus.

Many studies have shown the influence of the Old Testament on Luke's first two chapters, which are full of phrases from the Hebrew Bible. Although Luke does not pause to identify the sources which he knitted together so skillfully from many books of the Hebrew Bible, we now have a complete list, thanks to the work of many scholars.

It seems to me, as I think back over the last 30 years of reading articles about Luke's infancy narrative, that almost every commentator asks why only Luke's Gospel gives such prominence to the infancy narrative; why Luke alone gives so much space to the infancy and boyhood of Jesus: why he alone gives the early part of John the Baptist's life; why he alone gives the song of Mary, the song of Zechariah (called the "Benedictus," from its opening word in the Latin Vulgate translation) and the song of Simeon (called "Nunc Dimittis" from its opening phrase in

the Latin).

There have been many interesting answers, but they really all boil down to this: from all that God is said to do in these chapters, it is clear that Luke felt someone should produce a Gospel which would show the hand of God in every step of the events that led to the cross and the resurrection, even before the preaching of John the Baptist and the baptism of Jesus, and even before the conception of Jesus.

The infancy narrative is obviously, for Luke, a link between the wonderful works of God in the Old Testament and the most wonderful work of all, the salvation of men from their sins through Jesus. It is often said that Luke was writing for Gentiles and therefore left out many Jewish things that would confuse Gentiles or would not be appreciated by them. Yes, this is true of many passages later in his Gospel, but not in the early chapters.

It is God who hears the prayers of Zechariah, who sends the angel to Zechariah and to Mary. It is God's power that is at work ("The Holy Spirit will come on you, and God's power will rest upon you") in everything that happens, as the songs of Mary and Zechariah and Simeon eloquently testify. The angel says to Mary, "There is not a thing God cannot do." We learn much about God from this, but most of all that He keeps the promises He made of old, a point that is stressed in all three songs and could be rightly called the main point of all three songs.

Any good commentary will deal with the phrases "hail, full of grace," "first-born son," and "men of good will." I trust that none of you will get bogged down in the matter of Luke's reference to the census of Quirinius (it is an unsolved historical problem) but that you will all spend some time pondering whether Mary understood the angel to announce that her son would be divine. Again, you are free to make your own judgment, and you will be in distinguished company whether you answer yes or no.

It is interesting to note that in Matthew's

Gospel the angel's visit to Mary is not mentioned at all, but Matthew does record the appearance of an angel to Joseph in a dream, assuring him that the child in Mary's womb is from the Holy Spirit and that she should name him Jesus.

Instead of giving what the name means, however, Luke's text has the angel continuing with information about the child that one would have expected Matthew's Gospel to contain, since Matthew subsequently concentrates so much on the theme: "He will be great and will be called the Son of the most High Lord. The Lord God will make him a king, as his ancestor David was, and he will be the king of the descendants of Jacob for ever; his kingdom will never end!"

It would have been much more like Luke at that point to give the simple idea that this child would save his people, or all people, from their sins. The fact that he doesn't give the explanation of Jesus' name indicates to me that he felt his readers already knew it. The fact that he gives the long sentence about the kingship of Christ indicates to me that he felt there was an item that should not be lost from the record, as it would have been if we had only Matthew's account.

The fact that Luke doesn't explain the meaning of the name Jesus is only one of many indications that he is writing for people who already know something about the Christian message. Consider also his frequent references to the Holy Spirit, in these early chapters and elsewhere in his book, with never a word of explanation about who or what the Holy Spirit is.

What God does, however, is made abundantly clear in the song of Mary (1:46-55). As we shall see, the stress in this song on God's attention to "the lowly" and "the hungry" and its harsh words for "the proud people with all their plans" and "mighty kings" and "the rich" is the very thing that Luke will show Jesus saying, again and again. It will be, in fact, Jesus' opposition to certain proud people with all their plans for the running of other people's lives that will result in his death.

Morality Is Personal

Let Christian Love Guide The Penitent

By FATHER JOHN F. CRONIN, S.S.

Probably the greatest change in patterns of moral thinking involves the personal element in decision-making. When Irish monks introduced the practice of regular private confession into the Latin Church, they confronted practical problems of guiding confessors and penitents. They did this by composing "penitentials," or manuals listing various sins and suggesting suitable penances. Given the cultural conditions of the early Middle Ages, both in terms of education of the faithful and the practice of civil law, it made sense to define sin with primary emphasis upon the action performed.

Later moralists refined these penitentials in the effort to avoid unnecessary hardships for penitents. For example, they insisted that a substantial degree of freedom was necessary before a penitent could accuse himself of serious sin. Thus a man might lose his temper because of prolonged baiting and fight his tormentor. Suppose he

caused serious injury as a result of this fight. One could say that his freedom was impaired because of anger induced by sustained aggravation.

Moralists also avoided any charge of taboo by considering circumstances affecting the morality of harmful actions. Stealing is wrong, but it is seriously wrong to steal a day's wages from a domestic servant. It is a lesser evil to defraud a powerful corporation of the same amount.

One is reminded of the story of Nathan

and David, where the prophet confronted the king with the case of the powerful man who entertained friends by slaughtering and cooking the only lamb of a poor person. David was angry and condemned the deed. Then the prophet told him that his adultery was the real point of the parable.

Though moralists tried to refine obligations to meet the complexity of real-life situations, a certain taboo mentality remained among otherwise well educated Catholics. They wanted priests to define for them

precise obligations in terms of divine and Church law. Fidelity was judged by exact and generous obedience to law. Even those who strove for higher levels of religious life viewed confession primarily as precise listing of objective sins.

Two factors led to the revolt against emphasis upon action alone. The first was the return to biblical theology. Although this preceded Vatican Council II, the Council strongly endorsed a biblical approach to moral decision making.

Biblical theologians stressed the fact that the New Testament made love of God and neighbor the first commandment. "By this shall all men know that you are my disciples, that you have love, one for another." The Beatitudes and the story of the Last Judgment in Matthew's gospel emphasized loving compassion as the true mark of the Christian. The Gospel of Luke otherwise stressed forgiveness and compassion. Emphasis upon action and law made many Catholics forget this central teaching of the Lord.

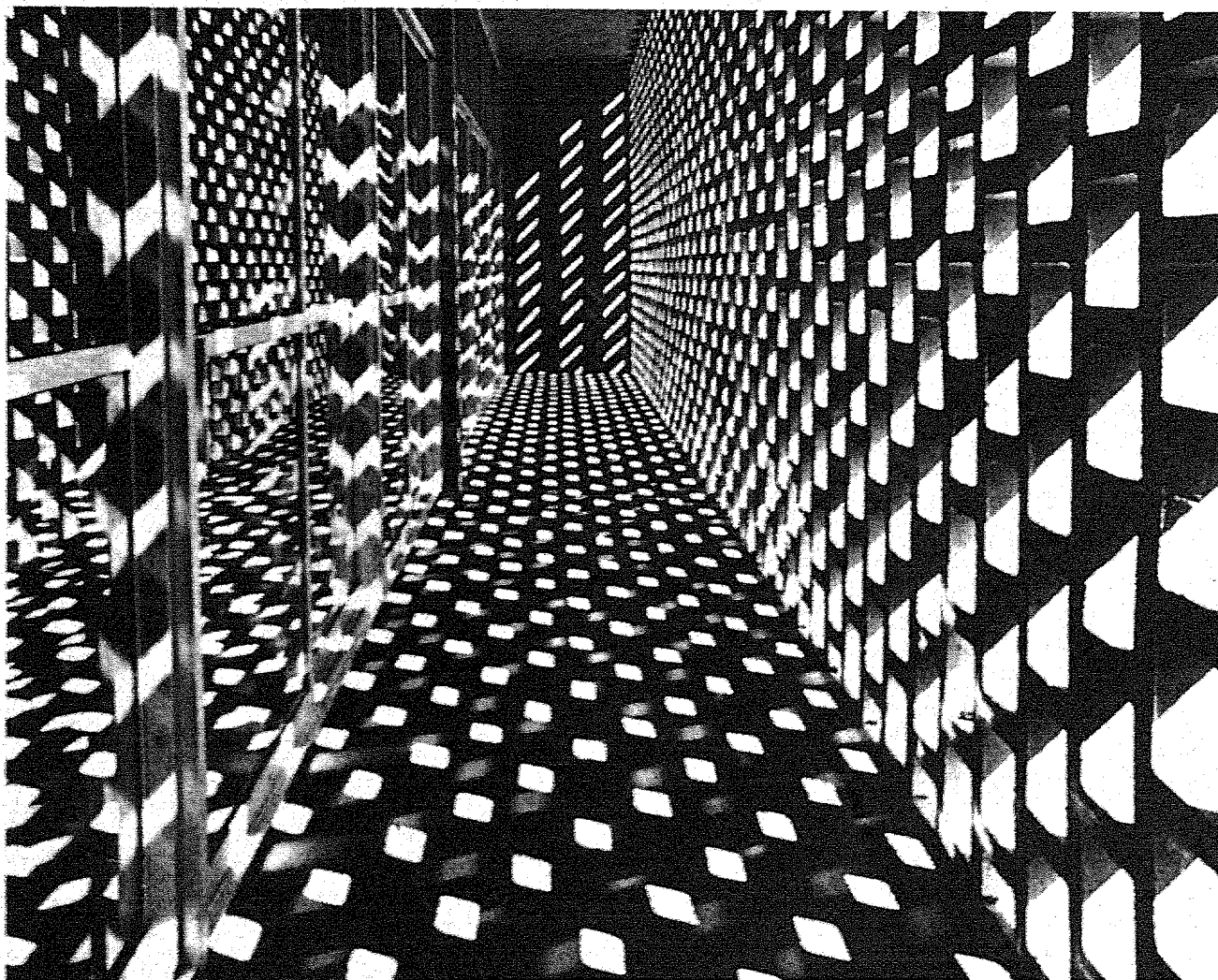
Second, behavioral sciences teach us that many actions, taken by themselves, are morally ambiguous. Their meaning is conferred by the person. Judas betrayed our Lord with a kiss. An engaged couple express their deepest love with a kiss. In our catechisms and in the old penitentials drunkenness was listed as a serious sin. It was serious because it impaired man's reason and his normal inhibitions. As a general statement, no sensible person could question this judgment upon misuse of alcohol.

But as an absolute statement, certain reservations would be in order. A person who drinks too much and then drives in heavy traffic is a potential murderer and suicide. A man who indulges at a New Year's party at home and quietly sleeps it off risks nothing more serious than falling out of bed. There is a substantial moral difference in the two situations. Are we to "go by the book" and confess both as serious sins or use a mature Christian judgment on the actual situations?

A fundamental problem behind this example is why God condemns certain actions. Is murder wrong because God says so? Or does God condemn murder because it violates one of the most basic rights of man? If we take the second approach and consider the reasons behind the law, then we have some freedom in judging individual cases.

Actually this approach is not new, but it was often overlooked in a period of excessive legalism. St. Thomas Aquinas, considered the greatest of Catholic theologians, insisted that we may violate the letter of the law to preserve its spirit. But his wisdom was frequently forgotten as penitents focused on deeds, rather than the spirit of Christian love.

Light overcomes darkness. For the Christian, Easter is an enlightenment, a sign that light can overcome darkness, that there can be value and purpose in life. The meaning of Easter becomes a way of life, an exploration and a struggle to fill all of life with purpose and value.



What Are Good Works?

By FATHER RICHARD P. McBRIEN

Q. The season of Lent has always been regarded as a time for doing penance and performing "good works." Last week you discussed the idea of penance. What about "good works?" What kind of things should a Catholic be doing during these weeks of Lent?

A. Lenten penance and good works are related. Lent is a time to sharpen our commitment to the Gospel. Is it genuine? Is it real? Or are we simply giving lip-service to a list of "truths" which have no significant effect on our attitudes and actions?

Too many of us tend to equate Catholic orthodoxy with external acceptance of objective statements of faith. Thus, a person who doesn't ask questions about the Council of Trent's teaching on original sin is loyal and devout; the Catholic who does ask questions about the teaching, with an eye to better understanding or even reformulation, is, almost by that very fact, an unfaithful son or daughter of the Church.

Certainly "good works" mean more than attending daily Mass, a weekly Lenten devotion, recitation of special prayers, giving an extra dollar or two to the missions, offering assistance in some parish project, and so forth. I should not want to discourage any one of these activities, but they do not encompass the whole range of Christian action.

Q. What more, really, can a Catholic be expected to do? Hasn't he (or she) fulfilled his obligations as a Christian if he provides a good family atmosphere, attends Church regularly, and teaches the children the difference between right and wrong? Isn't the main thing that we don't do any harm to anyone else? The trouble nowadays is that

there are too many people who want things without working for them, or who think they can get their own way by force and violence. It seems to me that the good Catholic is one who does what he's supposed to do, and lets other people do what they're supposed to do, too.

A. The Gospel is not interested only in the family as a single social unit (father, mother, children). The family life apostolate covers a major area of Christian witness and mission. There is no doubt about that. But it is not the whole thing, nor even the central thing. God is concerned with the larger family of mankind.

The Gospel reminds us that we cannot close ourselves off from the rest of men. We cannot isolate ourselves in ghetto-like communities. And that can happen even to so-called happy families, where the children are brought up with the idea that they have no real obligations to anyone beyond the family unit or the larger network of family relations.

Undoubtedly, there are people up to their eyes in corruption who are, at the same time, loving and affectionate toward their spouse and children and who really want the best for them. There are racial bigots who are devoted fathers and mothers. There are ruthless businessmen, labor officials, politicians, and so forth, who are adored by their wives and children. When some of them are exposed by investigative agencies, their wives and relatives insist that "he is not capable of such a thing."

No, the Christian life is more than going to work, attending Church, and maintaining a certain amount of peace and harmony in the home. It means — in addition to obligations

Questions

And

Answers

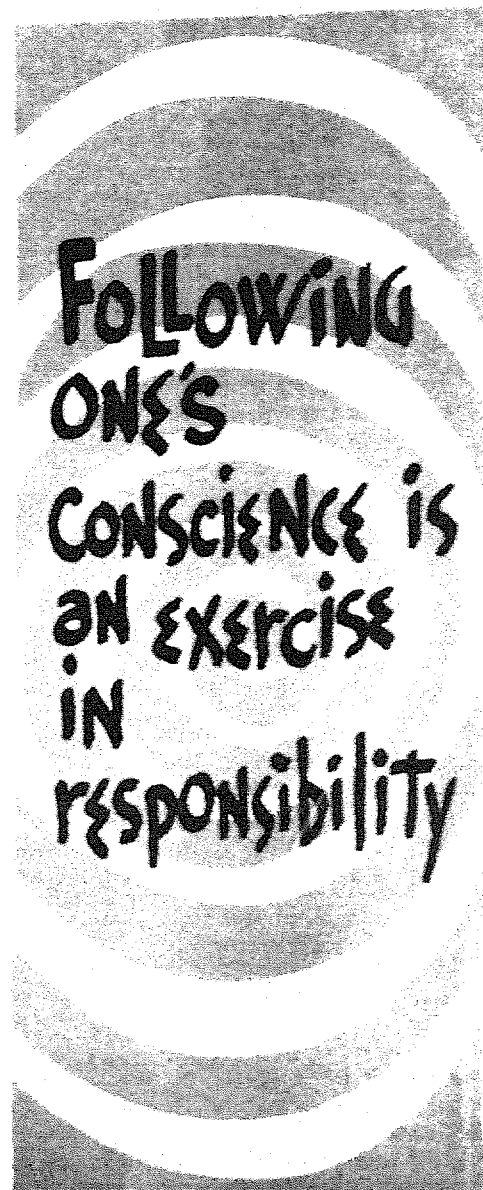
of worship — considering "every neighbor without exception as another self" (Pastoral Constitution on the Church in the Modern World, n. 27).

Q. And who is my neighbor?

A. Read Luke 10:25-37. A lawyer posed the same question to Jesus, and his answer was given in the form of a story: the parable of the Good Samaritan.

The Second Vatican Council does not substantially improve upon the Lord's own response. It simply specifies it in terms of modern society. Given the nature of our times, the council notes, we have a special obligation which "blinds us to make ourselves the neighbor of absolutely every person, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee ... or a hungry person who disturbs our conscience by recalling the voice of the Lord: "As long as you did it for one of these, the least of my brethren, you did it for me" (Matthew 25:40).

A Lenten program of penance and good works which helps to increase our awareness of, and sensitivity toward, our neighbor in need is a program of real merit. A Lenten program, however, which merely intensifies the split between our "faith" and our social, cultural, economic and political attitudes and actions is a program of corrosive self-deception.



Chicago 'Circus' Trial Has A Moral

By FATHER JOHN B. SHEERIN

The almost interminable trial of the Chicago "conspirators" has left many of us unhappy. Much as we might want to sympathize with Judge Hoffman, we regret that he did not show more self-restraint during this raucous and bizarre extravaganza.

Some of us are old enough to remember the heckling and indignities inflicted on Judge Medina in the famous trial of the Eleven Communists, and we also remember his marvelous good humor and self-control, which paid off so handsomely in the end.

There was something painfully disappointing also about the presentation of the Government's case. Most of it was a matter of attempting to prove what the defendants said, not what they did. They were charged mainly with "evil intent" in crossing state lines to incite the riot.

The U.S. Attorney did suggest that the defendants had planned "disruptive actions" but most of these did not take place, the explanation being that the vigilance of the police prevented them from happening. The general public impression was that the seven were being tried for the commission of riotous acts but the Government presented almost no evidence to show they committed acts of violence.

Judge Hoffman was certainly justified in citing two lawyers for contempt: they had acted like buffoons and assumed a contemptuous and insulting attitude toward the Court. But in imposing the longest sentence for contempt ever imposed on a lawyer in an American court, he gave the impression that he was being vindictive, especially in view of the fact that the Supreme Court in a 1968 decision had held that no person can be imprisoned for more than six months without a trial by jury. The result may well be that the 4-year, 13-day sentence imposed on attorney Kunstler will be thrown out on appeal.

FATHER SHEERIN



The fiasco was tragic because it was obvious that the defendants were out to put American justice on trial, not Judge Hoffman alone. The New Left has been launching tirades against the Legal Establishment for years. Here they were dramatizing their hostility in painful fashion.

This trial therefore prompts us to take another look at our Courts. This is far more important than the circus of individuals in that Chicago courtroom. The better minds in our Judiciary have been worried for some time about the state of American justice, keenly aware of the fact that radical reforms are needed.

For this reason I was happy to read the editorial in the December 1969 issue of *Judicature*, published by the American Judicature Society. In the editorial, the editor cited the astounding success of the Apollo Project in landing someone on the moon as a dramatization of how to go about achieving the seemingly impossible. He saw this event as one that has a message for those who aspire to legal reform. "Can we grasp the vision that the goal expressed in the motto over the entrance of the Supreme Court Building — 'equal and exact justice for all' — is really attainable?"

President John F. Kennedy, said the editorial, gave us a deadline — 10 years to reach the moon — and we did. The editorial proposed that the legal profession take the cue. "Is there any reason why, by the end of the 70s, we cannot have throughout our country a judicial establishment geared to do equal and exact justice to rich and poor, white and black, city dweller and country cousin, and to do it promptly, efficiently and economically?" The Chicago trial was neither prompt, efficient nor economical.

The editor conceded that such radical reform would be a colossal task. He admitted that the legal profession has been making some progress since the National Conference on Judicial Selection and Court Administration in 1959. But he felt that it is now time for a giant leap.

Perhaps the Chicago circus may have a salutary result. It may teach American society that it is time to mount a

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frontal assault on the procedural and administrative problems that are now preventing American justice from living up to our expectations.

Has Union Boss's Importance Been Over-Played

By MSGR. GEORGE G. HIGGINS

There is a common tendency in this country to exaggerate the power of labor leaders. They are frequently portrayed as opportunistic labor bosses — the "bad guys" of the labor movement, so to speak — who run their unions autocratically, with little or no regard for democratic procedures.



Msgr. HIGGINS

The rank-and-file, by contrast, are sentimentally and idealistically portrayed as the "good guys" who could be counted upon to do the right thing most of the time if only they could get out from under the control of their domineering leaders.

Derek C. Bok, Dean of Harvard Law School, and John T. Dunlop, Professor of Economics at Harvard and one of the nation's leading experts in the field of labor-management relations, are of the opinion that this tendency to exaggerate the power of labor leaders is a serious mistake in that it fails to reckon with membership pressures, the influence of subordinate labor officials and staff assistants, and the pressure of the environment on union policies and programs.

In a major book on labor-management relations, "Labor and The American Community," to be published in April by Simon and Schuster, Inc., Professors Bok and Dunlop begin their perceptive discussion of this problem by taking note of the fact that, at present, most commentators seem to assume that the future of the labor movement rests mainly in the hands of its leaders.

"This point of view," they remark, "is reflected in the constant criticism of labor leaders, and it is buttressed by a mass of opinion data to the effect that unions are run pretty much as the top officials see fit."

They point out, however, that "... one must beware of such opinion, for each of the groups that most influence the public view of organized labor has its special reasons for misconceiving the role of the union leader and exaggerating his influence."

Of the major groups in question, Bok and Dunlop single out two in particular: Businessmen and intellectuals. Businessmen, they contend, are naturally inclined to blame their own labor problems on "some opportunistic union leader who has succeeded in leading the workers astray."

This is said to be an understandable reaction (and not merely a tactical play) on the part of management representatives, for "it would be most disagreeable to concede that wages are kept unfairly low or that the quest for efficiency had led to harsh supervision or uncomfortable working conditions."

Intellectuals, for their part, are said to be overly sentimental about the rank-and-file and, by the same token, overly critical of labor leaders. Liberal critics of the labor movement, in the opinion of Bok and Dunlop, have been "unable to champion the cause of the poor and the disadvantaged without idealizing them as well. As a result — until recently, at any rate — these critics could seldom bring themselves to blame union shortcomings on the members; instead, they concluded that the leaders must somehow be responsible."

I think it would not be stretching the point too far to suggest parenthetically at this point that, to a certain extent at least, we are currently experiencing a similar phenomenon in the Church. That is to say, there seems to be a tendency on the part of some liberal critics of the ecclesiastical Establishment to idealize the rank-and-file priest and parishioner (the "good guys") and to hold ecclesiastical authorities (the "bad guys") almost exclusively responsible for all of the Church's problems, faults, and imperfections.

Be that as it may, the tendency to exaggerate the

power of labor leaders is not simply an academic issue. On the contrary, it involves some very real problems in the practical order. Professors Bok and Dunlop cite two in particular: (1) the inability of labor leaders in some cases to exercise wage restraint, eliminate featherbedding, or refrain from strikes because of pressure from the rank-and-file; and (2) the inability of labor leaders in some cases, because of rank-and-file apathy or opposition, to turn their talents to new fields: e.g., organizing the poor, mobilizing their members to fight for consumer protection, and taking the lead "in developing a more meaningful life for workers caught between the television set and the tedium of a semi-skilled repetitive job."

The first of these two problems is very much in the news at the present. It is estimated that one out of every eight collective bargaining settlements in disputes handled by Federal mediators is

being rejected by the rank-and-file. A good (i.e., bad) example of this growing trend was the arbitrary refusal within recent weeks of one tiny group of railroad employees to ratify an agreement negotiated in good faith by their union leaders.

To say that this non-ratification trend seriously endangers the whole collective bargaining process would be putting it very mildly. But what to do about the matter? George Meany, president of the AFL-CIO, has recently come up with one proposed solution. He urges that unions empower their negotiating committees to conclude binding agreements without the need for subsequent ratification.

It could be argued, I suppose, that this proposed remedy for the non-ratification trend might prove to be worse than the disease it aims at curing, in that it would tend to undermine the foundations of union democracy.

The New York Times, in supporting Mr. Meany's pro-

posal, has anticipated this objection. "The election of rank-and-file representatives to sit with the elected officers on such (negotiating) committees," the Times editorialized on Washington's birthday, "would insure full democracy at the same time that it provided a new absent bedrock of reciprocal responsibility at the bargaining table."

That makes very good sense to me — but I will not be greatly surprised if some of the liberal intellectuals referred to above come out against Mr. Meany's proposal. They are so much in the habit of criticizing labor leaders and idealizing the rank-and-file that I suspect

they will find it very difficult to switch gears all of a sudden and lend their support to a proposal which might seem to imply that much of their previous criticism of organized labor has been somewhat wide of the mark.

I hope that my prediction in this regard will not come to pass. We shall have to wait and see. Meanwhile I would have to agree with Bok and Dunlop when they say that by underestimating the problems which many labor leaders face vis a vis the rank-and-file, "liberal critics have succeeded — after two decades of biting prose — in accomplishing virtually nothing except to antagonize the union leadership."

'Project Equality' Schedules Meeting

SAN ANTONIO, Tex. — Representatives of Project Equality, the nation's largest private fair employment program, will assemble here March 15-17 for the federation's semi-annual council meeting.

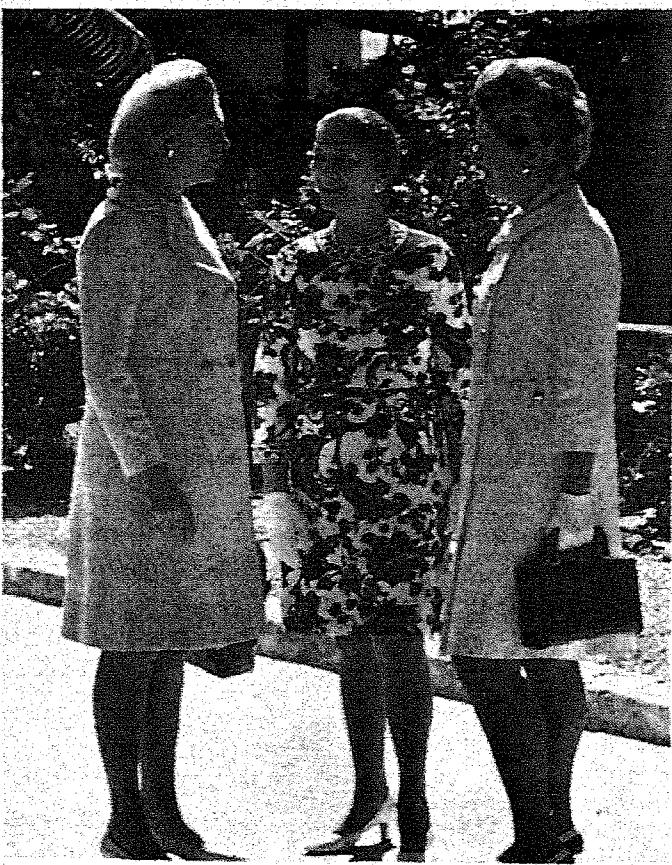
Delegates from 19 inter-religious projects affiliated with the program are expected to attend the council meeting. In all, more than 350 bodies of all faiths sponsor the nationwide conferences, in Chicago.

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FINAL PLANS for the Marian Center Auxiliary cocktail dance are discussed by Mrs. John Canfield, co-chairman; with Mrs. Edward Bradley and Mrs. Leonard Loeffler on the grounds of Indian Creek Country Club, Miami Beach.

Auxiliary Arranges Country Club Dance

A cocktail dance under the auspices of the Marian Center Auxiliary begins at 6:30 and continues until 8:30 p.m., Saturday, March 14 at the Indian Creek Country Club.

Mrs. John Canfield and Mrs. Stuart Patton, first Auxiliary president, are co-chairmen of arrangements for the benefit to aid the Marian Center for Exceptional Children staffed in North Dade County by the Sisters of St. Joseph Cottolengo.

Committee members include Mrs. William Logan, Mrs. E. B. McKinny, Mrs. Edward Bradley, Mrs. Richard McIntyre, Mrs. Edward Doyle, Mrs. George Drury, Mrs. Michael McLaney, Mrs. Fred Piawaty, Mrs. Philip Consolo, Mrs. Frank Mackle, and Mrs. Leo Lockhart.

Reservations are limited to 300 persons and are being accepted by Mrs. Leonard Loeffler.

Party To Aid Drug Clinic

HALEAH — A card and games party to benefit the new drug clinic, Operation Self-Help, will be held at 8 p.m., Thursday, March 19 in the auditorium of St. John the Apostle School.

Tickets for the party, sponsored by the parish Council of Catholic Women,

are available at the religious articles shop or at St. John's rectory.

According to Mrs. Emile Janelle, president, proceeds will be donated to Father Sean O'Sullivan, director of the clinic, for continuation of the program assisting young people to discontinue use of drugs.

Meet New President Of Council -- Meet Pat

Meet Mrs. Edward R. Keefe — recently elected seventh president of the Archdiocesan Council of Catholic Women.

Known to almost everyone in the ACCW as well as among members of the former Archdiocesan Council of Catholic Nurses simply as "Pat," Kathleen F. Keefe is a native of Cleveland, where she was graduated from St. Vincent Charity Hospital School of Nursing.

She and her husband came to South Florida in 1947. For more than 10 years he was purchasing agent at Holy Cross Hospital, Fort Lauderdale.

As pioneer members of Holy Family parish, North Miami, the Keefes have been active in parish organizations since their arrival here. Pat is a past president, vice president and parliamentarian of Holy Family Woman's Club and currently is serving another term as parliamentarian.

To use a trite expression and say that the new Council president has literally "come up from the ranks" is no exaggeration. She has served on the board of directors of the North Dade Deanery of the Council as publicity and public relations chairman, corresponding secretary, vice president, and parliamentarian.

"That's a current job too," she explains, noting that among her other present commitments are membership on the Right-To-Life Committee, the Aid-To-Education Committee, the board of the Marian Center for Exceptional Children, and secretary of the Volunteer Services Advisory Board of United Fund.

In the ACCW Pat has been co-chairman of the

International and Inter-American Commission; Libraries and Literature Chairman; recording secretary; a delegate from the ACCN, and during the



MRS. EDWARD KEEFE

past two years vice-president and vice-chairman of Volunteer Services.

A past president of the Council of Catholic Nurses, Pat also served as local co-chairman of arrangements when the ACCW hosted the national convention of the National Council of Catholic Women in 1966, and served as first office manager in the Job Corps office of WICS when it was opened in the

Party To Benefit Dependent Children

Dependent children under the care of the Archdiocesan Catholic Service Bureau will benefit from proceeds of a luncheon and card party which the women's auxiliary will sponsor at noon on Saturday, March 7 in Jordan-Marsh Auditorium.

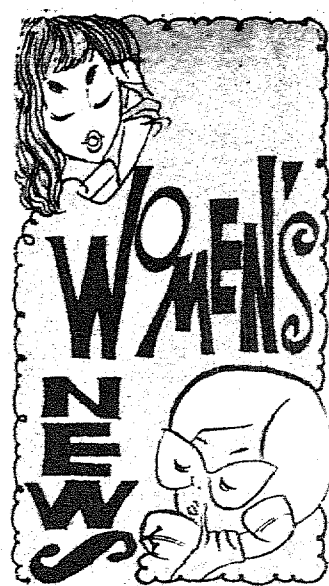
Mrs. Gertrude Hughes is general chairman of arrangements. Reservations may be made by calling Mrs. Florence Bowers at 446-0773.

Catholic Service Bureau building.


Even though it's hard to believe, Pat does have some spare time for her family, which includes three children, Kenneth, Mrs. Brian R. Sweet, and another daughter Ellen; and her sewing hobby.

This week she was impatiently awaiting the arrival by air of a cradle made by her father more than 50 years ago and which is being sent to Miami by her parents in time for the birth of the Keefe's first grandchild in the near future.

"My mother used it for her four children and its also



been used by 12 grandchildren and more than 30 nieces and nephews in the family," Pat explained.



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Why Do Some Teeners Try To Hurt Parents?



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

Can families survive the "Terrible Teens" together? The rapid physical and emotional growth which adolescents experience often provides a succession of painful experiences for both children and parents.

Many families are able to weather the usual stormy scenes. However, in some families, young people seem to seek ways in which not only to earn parental disapproval, but to hurt their parents emotionally. Some adolescents have consciously or unconsciously sought arrest to publicly embarrass their parents.

One wonders if these adolescent drives provide motivation for such diverse conduct as experimenting with drugs, becoming an unwed mother (or father), shoplifting, failure in school, and truancy. Some youngsters have secret desires to be "caught" while other brazenly flaunt their misdeeds. Still others prefer a more personal form of attack, criticizing the mannerisms, dress and speech of their parents.

Small Growers' Plight, Migrants' Peril Cited

Protection of the rights of farm workers and a warning that the small independent grower may be facing extinction, were emphasized this week by the director of the Rural Life Bureau of the Archdiocese of Miami, in a discussion of future Florida legislation.

Speaking before the community legislative briefing of the Greater Miami Coalition, Father John R. McMahon, director of the bureau, said that rural farm workers — long the helpless victims of the violence of low wages, health problems, inadequate educational opportunities, sub-standard housing and a lack of year-round employment — are now demanding legislation similar to that which has protected the bargaining rights of other American workers for 33 years.

"Farm workers are now angrily aware... that they have been excluded from almost every field of social legislation," said Father McMahon. "This is a very healthy development," he continued, it has motivated them to seek to guide their own destiny.

American farmers and growers are also facing many hardships. Mounting costs,

foreign competition, periodic freeze and many other problems are closing in on them. Father McMahon acknowledged.

"The small grower is often the victim of circumstances beyond his control," Father McMahon stated, urging that the farmer realistically examine his present condition "in order to see that his so-called independence is unreal and could result in his vanishing from the American economy. We are advocating that farmers and growers unite in associations proper to themselves."

The Rural Life Bureau of the Archdiocese of Miami, with the support of the Archdiocesan Community Relations Board, is asking the members of the 1970 session of the Florida Legislature to enact legislation concerning the working conditions, housing, health, welfare and legal status of Florida farm workers.

"It is the hope of the Rural Life Bureau that through legislation, the farm workers will be brought to feel that they are participants in the whole task of (American) social and economic development."

The causes of these varying forms of behavior are also complex. There is no simple description of the adolescent personality. Between the unavoidable changes brought about by mother nature and the demands made by our socialization process, a youth must be continually adapting to a barrage of "do's and don'ts" — many of which are unfamiliar to him. The adolescent is unpredictable — even to himself.

One of the requisites of "growing up", is a growing away from one's parents. For some teenagers, the separation is less painful if there is hate between them and their parents, than if there is love. This may be one reason for hostile behavior, or it could exhibit a need for more attention: "If you can't love me, hate me — but don't ignore me."

Such conduct could be a plea for help in disguise, a recognition for the need for continuing parental guidance. Unsocial behavior may be the attempt of an adolescent to direct his own life: "See, I did this (getting into trouble) on my own." It may also fulfill the need to be continually testing his relationship to authority.

Where can a family in such turmoil get professional help? The family doctor could serve as a liaison between family members; however, many of them are unsympathetic to the problems of adolescents in our "leisure society."

Many physicians experience financial struggles to get through medical school and remember the many jobs they held in order to meet tuition payments. They have been brought up in a cycle of hard work leading to success and find it difficult to comprehend the present teenage environment where many "chores" have been eliminated and work laws and economic conditions make it difficult for a younger person to get a job.

Parents can help in difficult situations by providing strength and firmness when their child exhibits this kind of behavior. Many times the adolescent is testing authority. In addition, parents should always protect a child's right to



privacy, especially in the instance of a teenager. Sometimes adolescents need to feel misunderstood.

Teenagers should realize that their parents are morally, legally, and financially responsible for them. It is wrong to continue to expect your parents to support you and then go against all their values.

All members of the family are responsible for maintaining harmony in the home. All should be tolerant of each other.

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Bride & Showcase

On March 27, 1970, The Voice will publish its Annual Bridal Supplement, especially prepared as a guide for planning the Catholic Wedding. In addition to our regular 71,000 circulation, over 3,000 brides-to-be during the next 12-month period will receive a copy of the guide in an attractive package when she makes wedding arrangements at her parish church.

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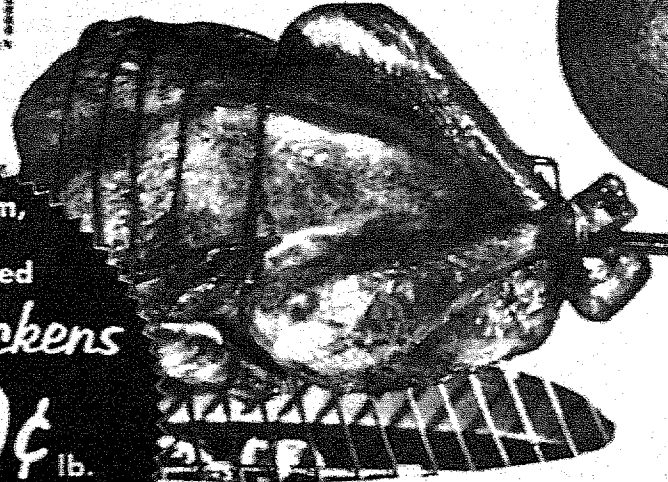
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Enjoy the Happy Difference... Where Shopping is a Pleasure

Tourney Turns' Dreams Into Nightmares

By JACK HOUGHTLING

The basketball season for the archdiocese high school teams came to an abrupt end last week — for all but the St. Thomas Aquinas Raiders — as the state's district tournament play took its toll.

Aquinas, which had played a heavy slate of Class A and AA games during its regular season, rolled with ease through the B-16 district meet, topping Coral Shores, 84-59, and then host Pine Crest, 84-69, in the championship game.

As a result, the Raiders move into the B-4 regional meet at Melbourne, facing Melbourne Central Catholic of the neighboring Diocese of Orlando, in one of tonight's semifinal games. The Raiders, if successful, will meet the Lake Placid-Immokalee winner for the district title on Saturday and the trip to the state finals next weekend at Jacksonville.

For all the others, though, it turned out to be a lost weekend, although Chaminade and Belen made it to the finals of their district meets before losing. Chaminade, after scoring an exciting last-second win over Msgr. Pace, was walloped by Key West in the A-16 affair, 88-61, while Belen dropped a heart-breaker to undefeated Florida Christian, 60-38, in the C-16 championship game.

Chaminade's advance to the A-16 finals was achieved

VOICE OF SPORTS

with a third straight thriller over Pace this year, 90-88. And the Lions did it the hard way, coming from three-points down in the final three minutes of play, with three starters on the bench due to fouls, including scoring ace, Dawn Tonkovich.

Pace was unable to take advantage of the three missing starters as reserve Kevin Colton hit on two free throws with 30 seconds left for an 88-all tie. Then, Pace lost the ball on a three-second call in the free throw lane and Tom Hill came through with a rebound layup as the buzzer sounded to win the game, while the stunned Pace players could just stand by and see their upset hopes go down the drain.

Tonkovich's 26 points led Chaminade while the hard-working 6-2 Billy Sheppard led Pace with 22 points

In the championship game, Chaminade stayed close to Key West in the first half, trailing just 32-26 at the intermission, but a 23-15 margin in the third period keyed a second half romp for the Conchs. Tonkovich again notched 26 points. Chaminade played without 6-3 Tom Kincaid, one of its aces, who was out of action due to an ankle sprain against Pace.

Archbishop Curley suffered through a miserable shooting night in its semifinal duel with Key West, trailing by 53-23 late in the third period before Paul Taylor began to find the range. Taylor finished with 19 points for the Knights but it all came too late as the Conchs rolled up a 75-53 victory.

Pace had made it into the semifinals with an easy win over LaSalle in a first-round game, 92-66, and finished the season with a 14-9 record.

In the C-16 affair, Belen couldn't quite catch up with Florida Christian after spotting the Patriots a 27-22 first half lead. Belen had made it into the finals after taking archdiocese rival, tough Mary Immaculate of Key West, in the semifinals, 68-60, behind the 25-point performance of Julio Campa. Campa added 16 points to his tournament total in the finals against Florida Christian.

First round losers, in addition to LaSalle, were Christopher Columbus in the AA-16 meet, 78-52 to Palmetto; Cardinal Gibbons, 89-64 to Pompano Blanche Ely in A-16; Cardinal Newman, 58-54 to Riviera Beach in A-14; and St. Patrick's, 106-65 to Mary Immaculate in C-16, as John Albury got 32 and Tom Ferguson 30 in the romp. Both will be back next year for the Mariners.

St. Thomas will carry a 12-9 record into the regional play, but again, the mark is misleading due to the Raiders' schedule of bigger schools.

In the title game, the Raiders were led by 6-1 Steve Pope's 35 points and 23 by senior reserve 5-9 Andrew Aman. Pope didn't get to play in the semifinal win over Coral Shores due to an ankle injury, while Aman again came off the bench to help the St. Thomas cause with 19 points. Sophomore Steve Buckley was the high man in that game for the Raiders with 14 points.

O'Hare Cops Wrestling Title

Steve O'Hare has continued the fine wrestling tradition at Archbishop Curley High by capturing the 1970 state championships in the 178-pound class.

The hard-working O'Hare gained revenge for his only loss in a 22-1 season by taking Mike Anderson of Palmetto High in the title match, 2-0. It was the third win in four meetings for O'Hare over Anderson, who had handed Steve his lone defeat in the Greater Miami Athletic Conference finals. O'Hare had also beaten Anderson in the district championships, 4-2.

For O'Hare, the state title marked a steady improvement as he had begun his wrestling career last season with an 8-4 mark.

"Steve developed his ability to escape and that's what made the difference. He really doesn't have any more ability than some of the wrestlers he's beaten, but he's got the guts to win. He's got a little more inside him," stated Curley wrestling coach Brother Bernard.

"He's also a tremendous leader, too ... Co-captain of the wrestling team and someone that the others look to."

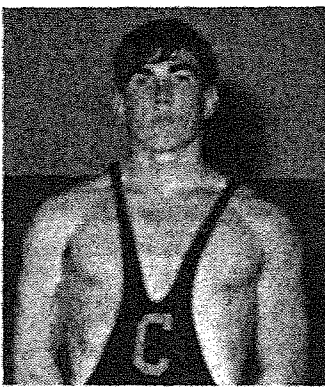
So, tradition continues at Curley, another state wrestling champion. This time, Steve O'Hare.

Spring sports have

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.



Steve O'Hare

gotten off to the flying start in the last week, with St. Thomas Aquinas leading the way in baseball. The Raiders posted a 2-0 record in their first two starts, thanks to some fine pitching performances by Bill White and John Hackett. White pitched a two-hitter as the Raiders topped Ft. Lauderdale Dillard, 2-1, then Hackett came back with a two-hitter of his own as Aquinas took Pine Crest, 4-0.

Drew Worthen and Gerry Forbes led the Aquinas hitting.

In other baseball action, Columbus broke into the win column after a pair of opening defeats on a 6-0, 4-hit pitching effort by Al Powell ... Chaminade made it 3-2 for the season as Bob Castellani pitched a two-hitter as the Lions nipped Cardinal Gibbons, 3-2, after falling 4-0 to Forest Hill of West Palm Beach ... Curley dropped a 1-0 decision to Coral Gables for a 0-2 record ... and Pace got off to a good start behind veteran John Cooke's pitching.

In track, Chaminade's ace, distance man Dennis

Skelton, ran a 4:34.6 mile and 10:05.3 two-mile as the Lions defeated Riverside Military Academy, 72-53 ... Pace's state finalist last year, Tim Barber, high jumped 6-2 to lead the Spartans to an 84-48 win over St. Thomas ... in golf, Curley's strong team boosted it season mark to 10-1 as both Coleman White and Bobby Mitchell shot 35's in the Knights' 5-0 sweep of Columbus.

The Biscayne College baseball team saw its record

dip to 2-5 as the Bobcats dropped a doubleheader to Jacksonville University, 1-0, and 6-2. Earlier in the week, the Bobcats had edged Jacksonville, 2-1, with catcher Dave Shelby the hero.

Shelby had doubled home the tying run in the bottom of the eighth and then stole home with the winning run.

It was the second game won by a steal of home by the Bobcats, who had nipped Miami-Dade J. C. South by the same method.

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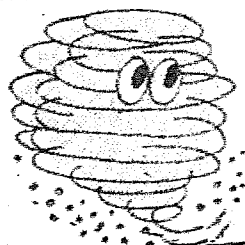
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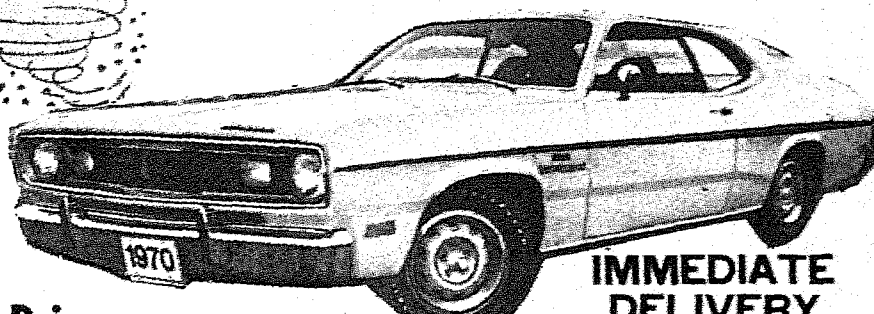
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SHOWING youngsters the campus during the weekend is Father James Morris, C.M., of the faculty, who explained the life of young men studying at the seminary. Aspirants to the priesthood will take entrance exams to the seminary this weekend.

DURING the annual weekend at St. John Vianney Minor Seminary, sponsored by the Broward County Serra Club, for boys interested in the priesthood, Bob Hansen (left) talks with Paul D. Wolf, St. Ambrose, and Pat Delaney, Nativity.



Students Win Model UN Awards

Students from Barry and Biscayne Colleges earned two fourth place awards for their performance in the University of Miami Model United Nations, which convened last week on the Coral Gables campus. Barry and Biscayne Col-

leges jointly represented the United Kingdom in the full range of activities covered in the four-day session, joining more than 200 students representing 22 colleges. The awards especially recognized their performance on the Economic and Social

Council and the Security Council where they submitted resolutions condemning air piracy and sabotage and censoring the USSR on the invasion of Czechoslovakia, among others.

Marymount College represented Nicaragua in the mock UN sessions.

A graduate of Archbishop Curley High School, Ray Almonte, who is the UM-CCUN chapter president, acted as UN secretary general during the assembly.

The Model Council was addressed by the United Nations ambassador from the United Kingdom, the Right Honorable Lord Caradon; and the ambassador from the Soviet Union, Yakov Malik.

The mock UN assemblies are planned to further interest and proficiency in debate, international relations, and a better understanding of other peoples' points of view.

Small Curley Team Talks Big In Statewide Tourney

Archbishop Curley High School's speech team won first place in the Florida Citrus Invitational Speech and Debate Tournament held recently at Evans High School in Orlando.

This was the first time that a school from the Archdiocese of Miami has won a major state speech contest.

Curley took the first place sweepstakes trophy in spite of the fact that it had the smallest team at the meet — composed of only six students.

In the extemp speaking category, Curley freshman Mike Cronin won first place. He was the only freshman participating in the tournament and the youngest student ever to win in a

statewide varsity meet.

He was followed in second place by his teammate Dennis Spragg who last month won the University of Florida State meet in Gainesville.

In original oratory, Curley senior Jose Rodriguez captured first place.

The Curley team of Richard Barkett and Charles McClelland took third place in two-man swing debate.

The Curley team of Richard Barkett and Charles McClelland took third place in a two-man swing debate.

Collegian Named On Honor List

FT. LAUDERDALE — Local man is among five University of Notre Dame seniors named Woodrow Wilson Designates for 1970, the National Fellowship Foundation announced.

Gary A. Gereffi shares the honor with 1,153 designates throughout the nation recognized as outstanding students with a strong interest in college teaching. Their names will be sent to all graduate schools with the recommendation that they be awarded graduate fellowships.

He is the son of Mr. and Mrs. Nicky Gereffi, St. Clement Parish.

Grad Work

Patricia Gaskell of Nativity Parish, Hollywood, has

been chosen as this year's recipient of the Msgr. John J. O'Looney Scholarship at the Barry College Graduate School of Social Work.

Miss Gaskell, now a senior at Barry College, spent her junior year in Germany on a scholarship in sociology.

The scholarship fund is sponsored by the St. Anthony's Catholic Women's Club which will hold its annual luncheon and fashion show to benefit the fund Tuesday, March 10, at noon in the Governors Club Hotel.

Scholarships

Marisabel C. Gomez, Barry College freshman, daughter of Mr. and Mrs. Alonso Gomez of 323 N.W. 104th Street, Miami, and Elizabeth M. Patterson, senior, of 1146 Sharar Avenue, Opa Locka, have both received a \$200 scholarship.

The two students were selected by the Biscayne Business and Professional Women's Club in recognition

of their academic excellence as business majors and to encourage them in their education.

Forensic Honors

Two Notre Dame Academy juniors received district awards at the Florida State Forensic League Tournament in Tampa this weekend.

Patrice Baily participated in dramatic interpretation and Ann Marie Burke competed in girl's extemporaneous speaking.

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Higher The Authority, The More It's Contested, Pope Paul Says

VATICAN CITY — (NC) — In his first general audience after a week's retreat, Pope Paul VI complained about the "disobedience" one sees today.

This disobedience, he said, is "the rejection of authority of any kind." And, he added, "the higher the authority the more it is contested."

Reflecting on the Lenten period, the Pope asked: Does the enjoyment of personal liberty abolish the ancient discipline of penance, abstinence and asceticism?

Today, he continued,

there is an "eroticism" in which men seek "hundreds of forms of exhibitionist sensuality," although this is "described as naturalness, youth, art, beauty and liberation."

The Pope declared: "We, the sons of our times, by following this order, or disorder, of our thoughts are not going along the right way."

But then he enlarged on his reflections and said: "We must not close this brief survey of the moral orientation of our times without noting certain positive

tendencies which, whether wittingly or unwittingly, go to confirm the ancient ascetic wisdom of the Church."

Again he asked a question: "Is there not hidden behind some of the forms and some of the profound reasons for the present opposition, a rejection of conventional hedonism, of bourgeois mediocrity and cowardly conformism and an aspiration to a simpler and more severe, more personal style of commitment?"

And he stated: "There are positive phenomena even

in the decadent habits of our century.

"Our times need strong Christians. The Church, which is today so moderate in its practical and ascetic demands, needs courageous sons, educated in the school of the Gospel. Therefore, its appeal for the mortification of the flesh is ever more real."

Concluding his general address, Pope Paul spoke to the various groups present. Speaking to a group of Italian newlyweds, the Pope restated his opposition to divorce in Italy.

Prayer Of The Faithful

Fourth Sunday Of Lent

March 8, 1970

CELEBRANT: The Lord be with you

PEOPLE: And with your spirit

CELEBRANT: Let us pray. With gladness we now speak to the Father of our needs and the needs of all men, confident that He will hear us.

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

LECTOR: 1. That our Holy Father Pope Paul, our Archbishop, Coleman F. Carroll, and all the clergy might exhort and lead us in the ways of penance, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2. For the ecumenical movement, for inter-faith groups and meetings, for greater understanding and charity toward all, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3. For those who are kept from the Church of Christ by the bad example of Christians, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4. That there be peace and understanding among all men, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5. For those enduring marriage and family difficulties, that love, good will, forgiveness, and peace may once again prevail in their lives, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6. That more young men and women will be inspired to dedicate their lives to the service of the Church as priests and religious, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7. For the sick, suffering and deceased members of our parish, remembering especially N and N who are ill, and N and N who died this past week, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 8. For all in this assembly of the People of God, that through listening to the Word of God we may be strengthened in faith, hope, and love, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Give us, O God, the vision which can see your love in the world despite human failure, give us the faith to trust in your goodness in spite of our ignorance and weakness. Give us the knowledge that we may continue to pray with understanding hearts, and show us what each one of us can do to set forward the coming of the day of universal peace, through Christ our Lord.

PEOPLE: Amen.

Give One's Life Without Dying

By FATHER JOHN T. CATOIR

Giving one's life does not mean losing oneself. Two things are extremely important for pleasing God and achieving personal integrity: the willingness to become involved in the troubles of others out of love, and the power to remain self-possessed.

The willingness to become involved in the woes of others is self-evident: Christ asks it of us. The instinct to retain self-possession is as basic as self-preservation, and it

can work against altruism. When self-preservation is threatened, even by the highest principle, there is bound to be an agonizing inner struggle. The basic conflict is between self-giving and self-possession, and most people do not know how to achieve a balance between them.

St. Thomas More, The Man For All Seasons, was his own man; even in giving up his life, he was a man in possession of himself. Martin Luther King was another man who exemplified both self-giving and self-possession. He moved at his own pace, he endured misunderstanding and severe criticism from those he was trying to help, as well as those he was trying to oppose. He was his own man, and he was, at the same time, Christ's man.



FATHER JOHN T. CATOIR

These words are written to encourage involvement, and to caution against unrestrained emotionalism. It is a sad thing to look at some self-styled revolutionaries, who out of anguished concern for others, rush recklessly into a vortex of human misery, only to be personally devoured in the name of "involvement." Some college students have done this. They surrender themselves to the shouts of leaders who dictate their every move, very often leading them against their own better judgment.

Not all heroic rioting, even if it culminates in death, is a sign of true Christian witness. There is a pseudo-heroism which is motivated by hatred and vindictiveness. This brand of involvement is wrong: it is not from God; it is sick and dangerous. If you had the faith to move mountains, to overturn universities and even cities, and had not charity, you would have nothing.

Violence based on hatred is self-defeating and contrary to the will of Christ; it only breeds further bitterness and destruction. But one should not be afraid to become involved in non-violent protest for the human rights of others. We have been too long talking about our Christianity; there comes a time when we must act it out, we must put ourselves forward as true witnesses of Christ, and this we must do with balance.

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Denies Joining 'Conservatives'

FRANKFURT, Germany — (NC) — The tension between "conservatives" and "progressives" in the Church has become so acute that "the next thing we can expect is that party membership cards will be introduced," Father Karl Rahner, S.J., prominent German theologian of Muenster University said in a Catholic newspaper here.

In an article in Publik, Father Rahner referred to press reports claiming that he had said that he has switched over to the "camp" of the conservatives and has been "converted."

He denied that a statement of his theological position was a "conversion" or that he had "switched over" to another "camp."

Melkite-Rite Exarch Appointed For U.S.

WASHINGTON (NC)— Pope Paul VI has appointed Archbishop Joseph Tawil to be the apostolic exarch for the Melkite-rite Catholics in the United States.

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A self-possessed man or woman is not manipulated by others. You should become involved; but before you do, be sure that you are in possession of yourself; love and respect yourself, begin to love your enemies and return good for evil; then, when you have learned to accomplish these things within yourself, go out in response to the needs of others and become involved, in the name of Our Lord and Savior Jesus Christ.

Tributo a la Colonia Puertorriqueña Fue la Inauguración del Centro San Juan

Por
GUSTAVO PENA MONTE

Al bendecir los locales del Centro San Juan de Puerto Rico en Miami, el Arzobispo Coleman F. Carroll dijo que este lugar recordara a los que pasen por Miami que la Iglesia se preocupa por sus hijos puertorriqueños.

"Lo más indicado es que este Centro lleve el nombre de San Juan, que ha velado por el destino espiritual del pueblo de Puerto Rico desde su descubrimiento hace más

de cuatrocientos años," dijo el Arzobispo.

El Centro Puertorriqueño está enclavado en el 144 NW 26 St., auspiciado por la parroquia de Corpus Christi, en una barriada en la que viven más de 600 familias puertorriqueñas. Según estadísticas de las distintas parroquias, se calcula que unos 30,000 puertorriqueños viven en toda la Arquidiócesis de Miami.

El señor José Rodríguez, un prominente comerciante puertorriqueño establecido

en Miami habló a nombre de la colonia boricua de esta ciudad, expresando que "todos los grupos étnicos tienen sus centros, donde ir a resolver tantos problemas que se presentan a diario, y por fin, ya nosotros tenemos el nuestro gracias al Arzobispo Coleman F. Carroll, que ha incluido en sus muchos proyectos de la Arquidiócesis un Centro para los Puertorriqueños.

"Con este Centro" — agregó el dirigente cívico José Rodríguez — "el Arzo-

bispo Carroll expresa su profundo interés y gran afecto por la colonia puertorriqueña. . . . Invito a todos los Puertorriqueños a que hagan uso de este Centro donde encontrarán ayuda espiritual, social y cultural."

Centenares de puertorriqueños participaron en la ceremonia de inauguración del edificio de dos plantas que incluye salón de actos, aulas, oficinas para asistencia social y residencia para cuatro religiosas que dirigirán su funcionamiento.

El Centro Puertorriqueño San Juan estará atendido por cuatro religiosas Marianitas, procedentes de la república de Ecuador. Las monjitas ecuatorianas han recorrido ya toda la barriada, captando la simpatía de la comunidad, especialmente de centenares de niños que acuden diariamente al Centro para disfrutar del amplio patio de recreo, aprender religión y cantar canciones folklóricas puertorriqueñas y latinoamericanas dirigidos por las hermanitas.

Es de destacar que las Religiosas Marianitas forman un combo musical bien acoplado, que incluye baterías, guitarra eléctrica, acordeón, órgano y bien moduladas voces, que le dan alma a cualquier fiesta.

Uno de los proyectos es



En la fiesta que siguió a la ceremonia de bendición del nuevo local del Centro Puertorriqueño San Juan, el combo formado por las religiosas Marianitas de Ecuador interpreta música folklórica latinoamericana.

ofrecer fiestas para congregar a la comunidad adulta puertorriqueña en un sano ambiente de alegría y fraternidad, explicó el Padre Francis Fenech, parroco de Corpus Christi y auspiciador de este Centro Puertorriqueño.

"El Centro San Juan de Puerto Rico es un concreto reconocimiento de que como

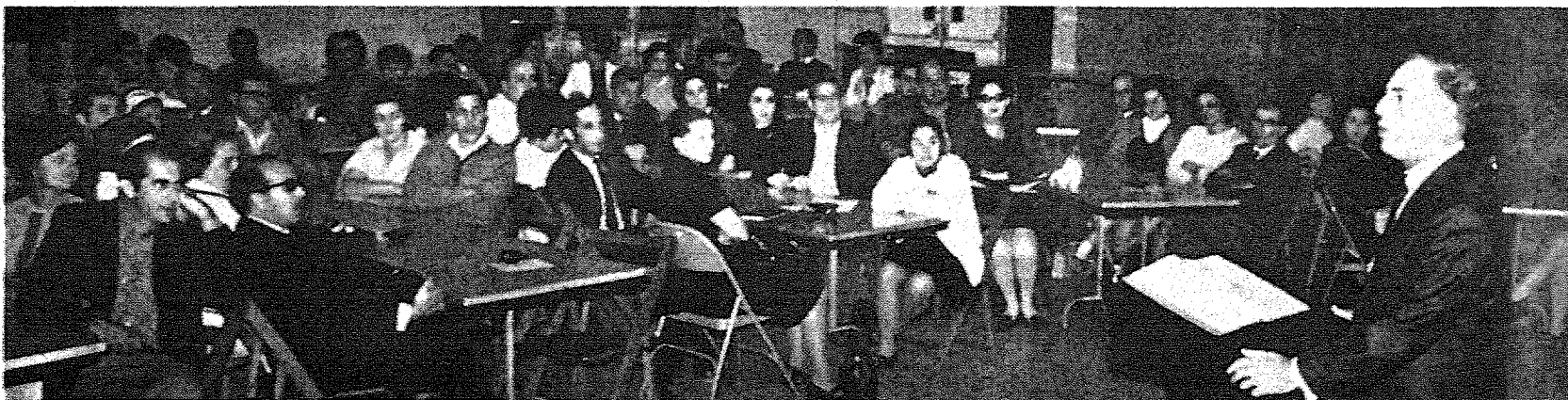
puertorriqueños ustedes hablan español y con frecuencia inglés, pero tienen tradiciones culturales propias y su propia manera de expresar sus pensamientos," dijo el Arzobispo Carroll y agregó:

"Cuando ustedes o sus padres vinieron a Miami, trajeron su propia mentalidad. (Pasa a la página 24)



El Arzobispo Coleman F. Carroll llega al Centro Puertorriqueño San Juan donde es saludado por decenas de niños y jovencitos de origen puertorriqueño.

En la primera de cuatro sesiones del Curso Piloto de formación de adultos que se está ofreciendo en el salón de actos de la parroquia de St. Brendan aparece hablando a la concurrencia el primer orador, señor Fernando Fernández.



En el Curso Piloto de Formación de Adultos

Estudian Hoy 'Hogar en Tensión' y Nueva Moral de los Hijos

Unas ciento veinte personas participaron en la primera jornada del Curso de Formación de Adultos que para público de habla hispana comenzó a ofrecerse el pasado viernes en la parroquia de St. Brendan.

El programa piloto de formación de adultos dedicó la primera noche a estudiar la situación del latino, en particular el exiliado cubano al entrar en el medio cultural estadounidense. Así como la disyuntiva de revolución o evolución en el seno de la Iglesia.

El señor Fernando Fernández y el Padre Orlando Fernández fueron los disertantes de la primera noche, dirigiendo a continuación el debate y el tiempo de discusión por mesas.

Hoy, viernes, día 6, comenzando a las 8 p.m. continuará el ciclo de cuatro viernes con los temas "El Hogar en Tensión," por los esposos Pedro y Esther Muñiz e "Hijos con una nueva Moral," por el Padre Ernesto García Rubio.

En la primera charla Fernando Fernández habló del latino en la sociedad americana analizando la situación de cambio al entrar este en una nueva cultura y quedó aclarado el sentido de la palabra cultura, no como un nivel intelectual o educacional sino como la forma de responder a la vida.

Destacó el carácter apasionado del latino, apegado a sus costumbres, tradiciones y legado histórico, comparándolo con el angloamericano, persistente, disciplinado, sin apego a la tradición, entre otras cosas porque este pueblo es compendio de emigrantes procedentes de distintas culturas.

Enfoca el charlista los conflictos cultu-

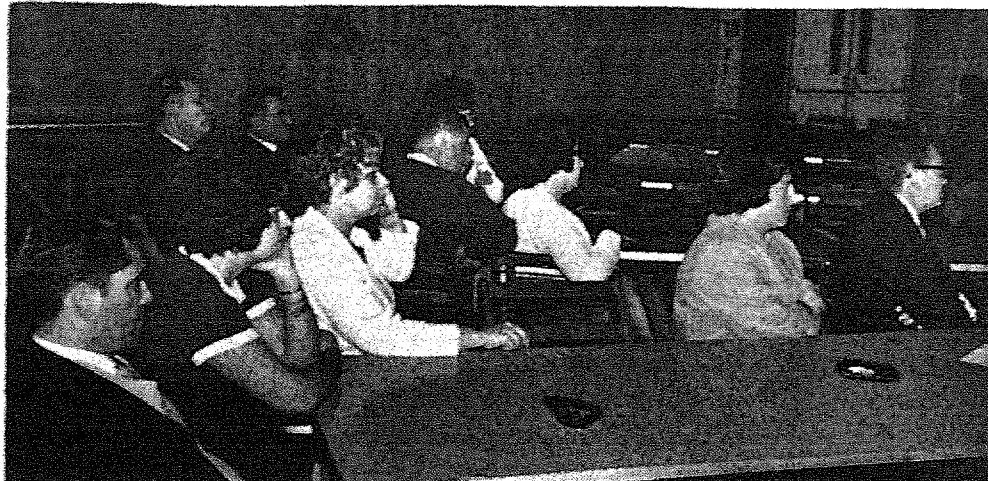
rales, sociales, familiares y económicos a los que los cubanos han tenido que hacer frente, enfatizando que estas luchas, estos retos no han terminado. Y urgía a los distintos paneles a meditar y buscar una solución cristiana a los citados conflictos culturales, familiares, económicos.

A continuación el Padre Orlando Fernández trató el problema "Evolución o Revolución" y dijo que en género humano se encuentra hoy en un periodo nuevo de su historia, caracterizado por cambios profundos y acelerados y con una nueva visión que camina paralelamente con un comportamiento más adulto, más formado, para en consecuencia vivir un cristianismo más adulto.

Continuó el Padre Fernández explicando la diferencia entre evolución y revolución. Dijo que la revolución — "que para nosotros es una palabra de triste recuerdo, entraña la idea de un cambio violento impuesto externamente a nosotros." — Raras veces trae frutos positivos, porque al amparo de esta palabra los sentimientos se prostituyen, las escalas de valores pierden su verdadero significado y se cometen muchas injusticias.

Por contraposición a revolución, aplicó la palabra evolución a un paso de avance, contemplando el futuro en su realidad y en este sentido distinguió entre lo fundamental como los dogmas, la gracia, los sacramentos, y lo secundario, como los ritos, tradiciones y costumbres y cito como ejemplo a seguir por los cubanos en exilio en sus problemas existenciales respecto a los hijos, el trabajo de la mujer fuera del hogar, el retorno a Cuba, etc., la posición

realista que, por ejemplo, esta adoptando sustancial, no teme modernizarse o modificar lo que es accidental.



Dos aspectos de los grupos de discusión durante la primera jornada del Curso Piloto de Formación de Adultos en St. Brendan.





En la composición gráfica tres momentos de la Misa en español que ha comenzado a transmitir el Canal 23 de televisión todos los domingos a la una pasada meridiano para beneficio de aquellas personas que por enfermedad o cualquier otro motivo se ven obligadas a permanecer recluidas no pudiendo asistir al templo. La misa en televisión forma parte de una nueva y amplia programación en español de WAJA-TV. El Padre Jose L. Hernando ofició la primera de estas misas.

Bebés Concebidos en Tubos de Ensayo Repugnan a la Moral, Dice el Vaticano

VATICANO — El Vaticano no señaló que los bebés concebidos en tubos de ensayo repugnan a la moral católica.

La Cuaresma: Invitación Al Silencio

Por el PADRE ANTONIO NAVARRETE

Hasta el hierro se gasta con el diario roce — dijeron los antiguos. La vida interior del hombre, también se gasta con el roce de la vida diaria, de esta vida diaria llena de preocupaciones, de ambiciones, de ruidos. El hombre no busca oportunidad para estar a solas consigo mismo y recuperarse espiritualmente. El espíritu de la Cuaresma, es espíritu de silencio, de ese silencio que como decía Ernesto Psichari "hace daño y sienta bien." El silencio que no es tan solo ausencia de ruido, sino más bien perspicacia en la mirada, hondura en la reflexión, precisión en las ideas, firmeza en los propósitos. Este silencio naturalmente hace daño porque nos aísla de las realidades efímeras a las que nuestra vida está pegada como la venda a la herida gangrenosa. La Cuaresma al abrirnos sus puertas parece decirnos aquellos versos del poeta Amado Nervo:

Callemos!

Triste afán de ruido que mancilla lo eterno

que palpita en nosotros . . .

Debe callarse todo lo sublime,

todo lo excelso.

Callemos, Callemos! . . .

En el callar hay posibilidades

sin límite, hay portentos

celestes, hay estrellas, más estrellas

que en todo el firmamento.

El alma y Dios se besan, se confunden,

y son una sola alma en el inmenso

mar del extasis, manso, inalterable . . .

Callemos, callemos! . . .

No es extraño que el hombre moderno tenga miedo al silencio, porque en el silencio se encuentra a Dios y es a Dios a quien se teme. Y es que Dios trastorna la vida. Pasa como un arado cuya dura reja arranca las raíces y rotura la tierra. Aun el hombre que se tiene por religioso y no se asoma al interior de su alma en un silencio recogido, es fácil que viva en un engaño y lo que él estima por religión, no sea más que un barniz de exterioridades religiosas sin ninguna influencia en su vida: una religión sin dogmas y un cristianismo sin cruz, que diría el Papa Pío XII.

El silencio se ha dicho es la patria de los fuertes y desgraciadamente hay pocos que tengan la suficiente hombría y fortaleza para pertenecer a esa patria. El hombre de nuestros días carece de personalidad. No tiene una manera propia de pensar. Habla y piensa como todo el mundo; no tiene la valentía de ir contra la corriente cuando esa corriente le lleva a regiones donde no tiene cabida el honor cristiano. Son almas desgastadas por el roce diario de la vida, que no hacen acopio de energías espirituales en la patria de los fuertes, que es el silencio.

Ernesto Psichari escribió estas líneas que pueden llamarse el himno al silencio:

"Desgraciados los que no saben qué es el silencio. El silencio que hace daño y sienta bien . . . El silencio que se desliza como un gran río sin escollo, como alegre riachuelo lleno hasta los bordes y tranquilo. Con frecuencia ha venido a mi encuentro acogiéndome en sus brazos y me parecía que un pedazo de cielo bajaba hacia el hombre para hacerle mejor. Con extensión inmensa venía del cielo, de los grandes espacios donde vagan las estrellas, de los parajes en calma de la luna fría. Venía de detrás de los espacios y de más allá del tiempo. Entonces me detenía lleno de amor y de respeto. Porque el silencio nos enseña como nadie el amor. La ausencia de ruido es gran descanso. Pero el silencio es más. Era el silencio que oía Pascal. El que encontramos en las soledades de Africa. Conocíamos en aquellos momentos que el silencio era algo que venía de Dios."

Al pedirle opinión acerca de los próximos experimentos que se harán en Gran Bretaña sobre concepciones en tubos de laboratorio, el portavoz del Vaticano Mons. Fausto Vallano dijo que no poseía suficiente información sobre el caso para poder emitir un juicio terminante al respecto.

Pero añadió que, en general, el Vaticano sustenta una actitud negativa hacia tales experimentos, por dos razones: involucran acciones contrarias a la moral católica; reemplazan el elemento afectivo y psicológico pro-

prio de la concepción natural, mediante un procedimiento artificial.

El ginecologo británico Dr. Patrick Steptoe, esta proyectando extraer un óvulo de una mujer de 34 años de edad que hasta ahora no ha podido tener descendencia, fertilizarlo con espermatozoides de su esposo y después volver a colocarlo en la matriz.

Las implicaciones morales del experimento ya han suscitado temores y resistencias en diversos medios tanto de la Gran Bretaña como de otros países de Europa y América.

Será en México la II Ultreya Mundial

CIUDAD DE MEXICO (NA) — La II Ultreya Mundial de cursillistas de Cristiandad, se celebrará en esta capital a partir del 23 de Mayo de este año. La Reunión Mundial de Dirigentes comenzará el 17 de Mayo, domingo, por la tarde y la II Ultreya Mundial, el viernes 22, al atardecer, para terminar el 24, domingo, al medio día.

La Ultreya se celebrará en la Plaza de Toros, de Cuatro Caminos, que tiene capacidad para cuarenta mil personas.

El programa incluye recepción, convivencia, presentación de números folclóricos, celebración de la II Ultreya Mundial en diversos actos, misa en la explanada de la Basílica de Guadalupe.

La organización de la II Ultreya, según informó el Secretariado Nacional de México, supone unos cuatro millones de pesos mexicanos.

Inauguración del Centro San Juan

(Viene de la pagina 23)

de Corpus Christi así como a las Hermanas Marianitas por su labor de estructuración del Centro.

"Pido a todos los que trabajan en este Centro que estudien cuidadosamente las necesidades de esta comunidad puertorriqueña para que desarrolle un mejor entendimiento y apreciación de su cultura y tradiciones, estrechando unos lazos que resultarán mutuamente beneficiosos y gratificadores," expresó el Arzobispo y concluyó:

"A través de este Centro la Iglesia de Miami da un paso más hacia la meta de cubrir las necesidades de todos los hijos de Dios. En varias ocasiones he visitado la hermosa isla de Puerto Rico y he admirado la lealtad de su pueblo por la Iglesia, así como su largo e histórica tradición religiosa. Me complace que Miami sea ahora parte de esa tradición."

Oración de los Fieles

CUARTO DOMINGO DE CUARESMA
(8 DE MARZO)

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

CELEBRANTE: Oremos. Gustosos expresemos al Padre nuestras necesidades y las de todos los hombres, confiados en que El nos escuchara.

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

1. Que nuestro Santo Padre, el Papa Paulo, nuestro Arzobispo, Coleman F. Carroll y todos los sacerdotes nos guien en el camino de la penitencia, oremos al Señor.

2. Por el movimiento ecuménico, por las reuniones entre credos, por una mayor comprensión y caridad entre todos, oremos al Señor.

3. Por aquellos que están apartados de la Iglesia de Cristo debido al mal ejemplo de los cristianos, oremos al Señor.

4. Que haya paz y comprensión entre todos los hombres, oremos al Señor.

5. Por los que encaran crisis conyugales y familiares, para que el amor, la buena voluntad, el perdón y la paz reinen de nuevo en sus vidas, oremos al Señor.

6. Que un mayor número de hombres y mujeres jóvenes respondan al llamado a dedicar sus vidas al servicio de la Iglesia en el sacerdocio y la vida religiosa, oremos al Señor.

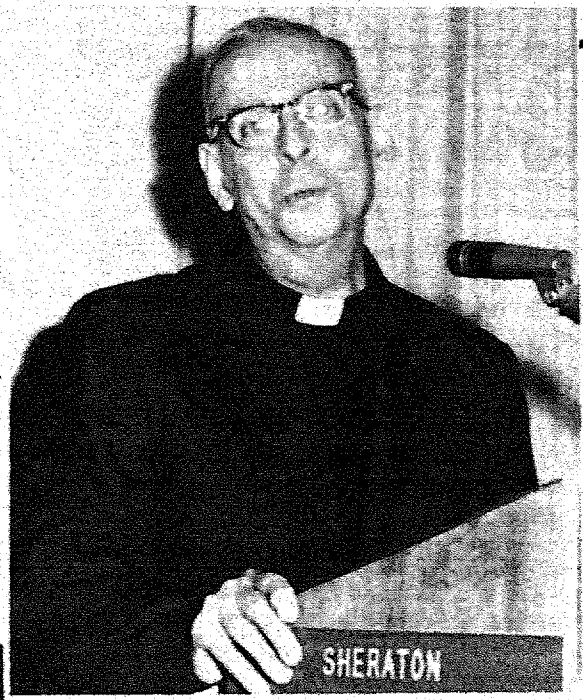
7. Por los enfermos y agonizantes de nuestra parroquia, así como por los que han fallecido la semana anterior, recordando especialmente a N. y N., oremos al Señor.

8. Por todos los que nos reunimos en esta asamblea del Pueblo de Dios, para que al escuchar la Palabra de Dios seamos fortalecidos en la fe, esperanza y amor, oremos al Señor.

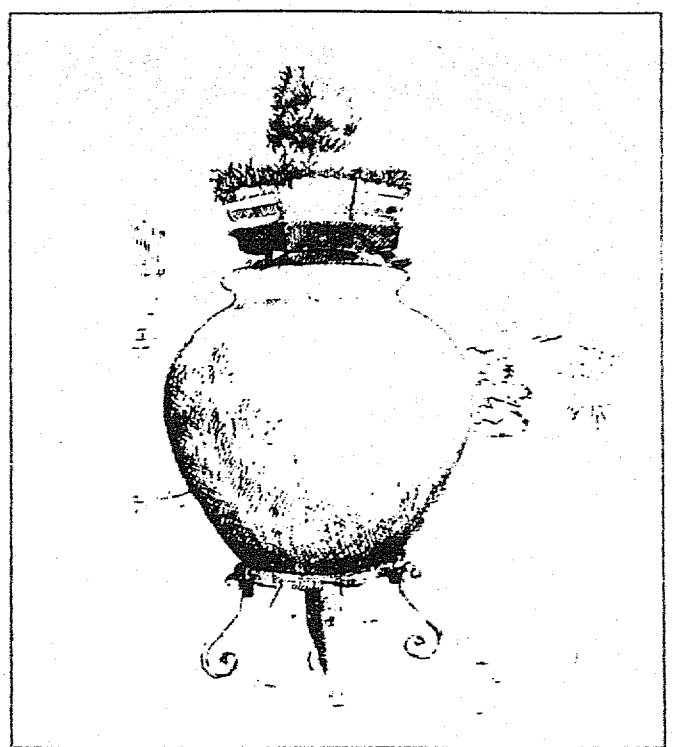
CELEBRANTE: Danos, Oh Dios, la visión necesaria para ver tu amor en el mundo a pesar de las faltas y defectos humanos, danos la fe para confiar en tu bondad a pesar de nuestra ignorancia y flaqueza. Danos la luz para que continuemos orando con un corazón comprensivo, y mostranos lo que cada uno de nosotros puede aportar para el establecimiento del día de la paz universal. Por Cristo, Nuestro Señor.

Misas Dominicales En Español

- | | |
|--|---|
| Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m. | Minorca Ave., Coral Gables - 11 a.m., 1 p.m. |
| Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m. | St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m. |
| SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 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. |
| St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., 1 y 7:30 p.m. | Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m. |
| St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m. | Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m. |
| Gesu, 118 N.E. 2 St., 5:30 p.m. | Our Lady of the Lakes, Miami Lakes 7: 5 p.m. |
| St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m y 7 p.m. | Visitation, 191 St. y N. Miami Ave. 7 p.m. |
| St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m. | St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m. |
| St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m. | Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m. |
| St. Timothy, 5400 SW 102 Ave. 12:45 p.m. | St. Phillip Benizi, Belle Glade 12 M. |
| St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m. | Santa Ana, Naranja - 11:00 a.m. y 7 p.m. |
| St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m. | St. Mary, Pahokee - 9 a.m. y 6:30 p.m. |
| Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m. | Santa Juliana, West Palm Beach - 7 p.m. |
| St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m. | St. Agnes, Key Biscayne 10 a.m. |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m. | |
| St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary. 105 | |



Al cumplir el quincuagesimo aniversario de su ingreso en la Compañía de Jesús, el Padre Daniel Baldor, S.J. recibió un cálido homenaje por parte de los antiguos alumnos de los planteles jesuitas de Cuba, en particular del afamado Colegio de Belen donde se graduó hace cincuenta años, del que fue rector en La Habana durante muchos años y del que es rector hoy en el exilio en Miami. 350 personas asistieron al banquete, en su mayoría graduados de los planteles jesuitas de Cuba hoy en el exilio. En la composición gráfica, arriba, el Padre Baldor agradeciendo el homenaje. Abajo, un emocionante momento en que representantes de la juventud cubana en exilio, en su mayoría alumnos o ex alumnos del Belen High School, juraban la bandera cubana dirigidos por el Padre Dorta Duque, S.J., con la misma formula que se hizo durante cincuenta años en el Belén de La Habana, usando como texto una poesía del laureado poeta Gustavo Sánchez Galarraga, que también fue alumno de Belen.



Tipico tinajón del Camagüey legendario. Dibujo a pluma del pintor cubano Wilfredo Alcover.

Marzo, Mes de Camagüey en la Ermita de la Caridad

Todo el mes de marzo está dedicado a los devotos de la Virgen de la Caridad de la provincia de Camagüey y lunes, miércoles y viernes de todo este mes se dedicaran a las peregrinaciones de los devotos de los nueve municipios camagüeyanos a la Ermita de la Caridad del Cobre.

Las peregrinaciones municipales comenzaron el miércoles con los devotos del municipio de Morón y continuaran esta noche (Viernes) con la del municipio de Florida.

El resto de las peregrinaciones se ofrecerán en los siguientes días:

Jatibonico, lunes, 9; Ca-

magüey, miércoles 11; Nuevitas, viernes, 13; Ciego de Avila, lunes 16; Esmeralda, miércoles 18; Santa Cruz del Sur, viernes 20 y Guaimaro el día 30.

Todos los municipios de la provincia de Camagüey culminarán unidos su mes de peregrinaciones con la Romería Camagüeyana que tendrá lugar el domingo 5 de abril, comenzando a las 2 de la tarde, en los terrenos de la Ermita de la Caridad.

Los interesados en mayor información sobre las peregrinaciones y Romería de Camagüey pueden llamar al señor Claudio Ramos al 757-2723.

Retiros para Adolescentes y Niños

La parroquia de San Juan Bosco está desarrollando un amplio programa de cuaresma que incluye tres próximos retiros para jóvenes, adolescentes y niños.

El domingo, 8 de marzo, tendrá lugar un retiro para jóvenes entre 13 y 18 años, que se ofrecerá de 9 a.m. a 5 p.m. a cargo del Padre Amando Llorente, director de la Agrupación Católica Universitaria. Es requisito registrarse en la oficina.

Para adolescentes, entre 9 y 12 años, habrá retiro el jueves, día 19, de 2 a 6

p.m., a cargo del Padre Andrés Coucelo.

Para niños de 5 a 8 años, retiro el miércoles 18, de 2 a 6 p.m., a cargo del Padre Modesto Galofre.

Los días 23, 24, 25 de

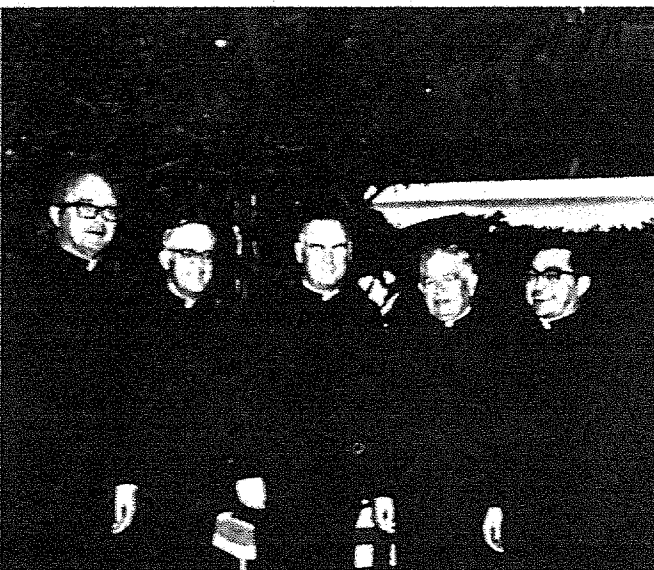
Retiro en Carrollton

El sábado y domingo, 21 y 22 de Marzo, tendrá lugar en los salones del Colegio Sagrado Corazón un retiro espiritual de dos días para antiguas alumnas del Sagrado Corazón así como de otros planteles, el que será dirigido por el Padre Daniel Baldor, S.J.

Las jornadas de retiro se ofrecerán de 9 a.m. a 5:30 p.m. durante los dos días.

Las señoras y señoritas interesadas en participar en este retiro de cuaresma deben hacer sus reservaciones llamando a las señoras Esther Arango, 444-0402 y Rita Maria Onate, 371-6307, de 9 a.m. a 4:30 p.m.

marzo (Lunes, Martes y Miércoles Santos) habrá un retiro para adultos que se ofrecerá de 8 a 10 p.m., a cargo del Padre Daniel Baldor.



El Obispo Francis T. Hurley, recientemente designado Auxiliar de Juneau, Alaska, visitó Miami para asistir a un acto que en su honor ofreció el personal de la Agencia Católica del Centro de Refugiados. En la foto, De izquierda el derecha, Mons. Bryan O. Walsh, Vicario Episcopal de la Comunidad Hispana; el Obispo John J. Fitzpatrick, el Obispo Hurley, el Arzobispo Coleman F. Carroll y el Padre Eugenio del Busto, vice canciller de la Arquidiócesis de Miami.

NOCHE DE RETIRO

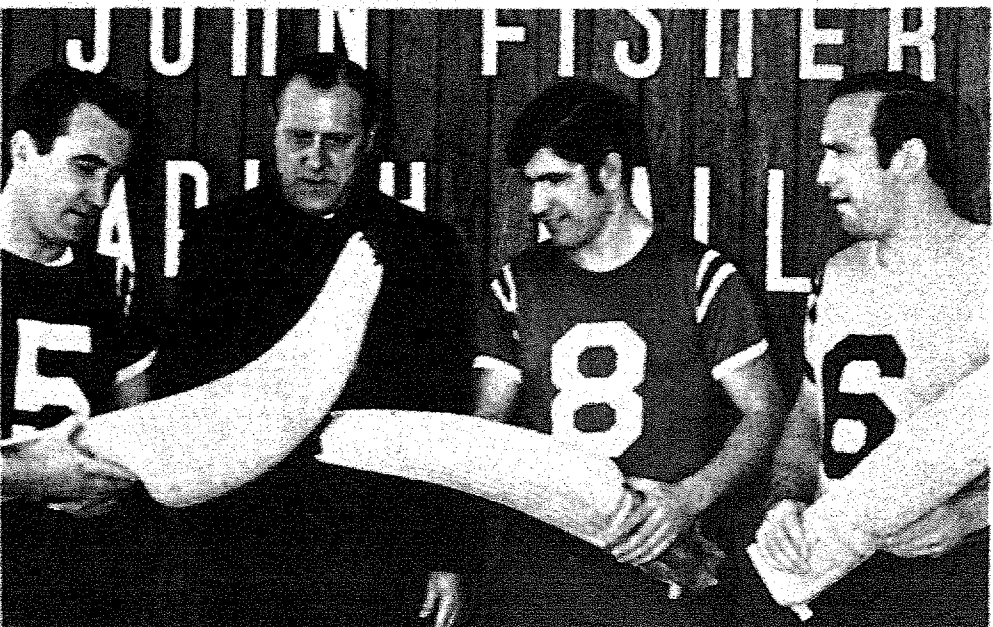
Mañana, sábado, como todos los primeros sábados de mes, se efectuará en la Ermita de la Caridad un retiro espiritual de 8 a 10 p.m. dirigido por el Padre Agustín Roman.

Primer Rector Laico En P.R.

PONCE, Puerto Rico— (NA) — El primer rector laico en casi un cuarto de siglo de existencia de la Universidad Católica de Puerto Rico, fue instalado aquí en la iglesia Santa María Reina.

Mons. Luis Aponte, arzobispo de San Juan, invitó con los poderes de su cargo al Dr. Francisco José Carreras, sexto rector y primer seglar en ocupar el cargo desde que fue fundada dicha Universidad en 1947.

Carreras es además el primer rector puertorriqueño de la Universidad Católica de aquí. Sucede en el cargo a Mons. Teodoro McCarrick, quien fue trasladado a la Arquidiócesis de Nueva York.



Los pelotaris Jose, Lejarcegui y Ulacia explican el uso de la cesta en los partidos de Jai Alai al Padre Charles Stodalnikas, de la parroquia de St. John the Fisher en West Palm Beach. Los jugadores vascos forman parte de la población hispana que acude a esa parroquia.

Mi Patria

Por: MANOLO REYES

Muchos conceptos bellos se han dado acerca de la patria y estoy seguro que entre los que leen esta columna, los habrá mucho mejor. Pero como una necesidad del alma quiero traer antes ustedes la dulce palabra: Patria.

La Patria se ubica generalmente en el lugar donde cada cual nació. Y cada cual debe sentirse orgulloso de poder exclamar: Mi Patria.

Mi patria no es solamente el pedazo de tierra donde nacimos. Dios me puso allí y allí quiso que abriera los ojos por primera vez a la vida.

Mi patria no se cuenta, ni se pesa, ni se mide. Es el intangible que nace dentro de nosotros cuando miramos hacia los cielos azules . . . cuando sentimos las mañanas empapadas de rocío . . . cuando en las noches vemos las copas de los árboles besadas por la luna en un cielo cuajado de estrellas . . . cuando vemos nuestra bandera . . . cuando escuchamos nuestro himno.

Mi patria es aquella que en la lejanía parece extender sus brazos invisibles para recogernos en nuestra caída.

Es la que atónita nos contempla mientras crecemos . . . mientras amamos . . . mientras unimos nuestros destinos con el ser amado . . . y nos multiplicamos en el fruto de nuestro amor.

Mi patria es la que nos llama, sufriendo en la distancia, porque uno de sus hijos está ausente de su seno.

Si mi madre sufre . . . yo sufro.
Si mi madre llora . . . yo lloro.
Si mi madre está bajo la opresión . . . yo estoy oprimido.

Mi patria es como mi madre.
Y el destino de mi patria depende de todos y cada uno de sus hijos.

Ninguna nación podrá subsistir si el ciudadano es puesto sobre la ley.

Yo quiero una nación de leyes donde todos los ciudadanos sean iguales bajo las leyes.

Yo quiero que mi patria viva en paz. Pero para conseguir esa paz no quiero que mi patria rinda ninguno de los principios sobre los cuales se levanta.

Mi patria es aquella que jamás deja que sus hijos mueran en vano, al defenderla a ella.

Es la que le abre las puertas de la eternidad y los intortaliza en las páginas de la historia.

Por mi patria debemos morir, hasta que se rompan las cadenas opresoras, con la sola finalidad de verla libre, soberana e independiente.

Mi patria es una extensión del cielo en la tierra . . . porque de Dios viene y hacia Dios nos lleva.

Around The Archdiocese

(Continued from Page 9)

DADE COUNTY

Daughters of Isabella will meet at 8 p.m. Monday, March 9 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. "Change in the Church Today" will be the topic of Father David Punch.

"Women in the Church" will be the topic of Father Frank Guinan, assistant pastor, Epiphany Church, when he speaks to members of Epiphany Catholic Women's Club at 8 p.m. Monday, March 9 in the school cafeteria. Plans will be discussed for a covered dish supper on March 22.

A nursery service for parents participating in the 10:30 a.m. Sunday Mass in St. Rose of Lima Church, Miami Shores, will be inaugurated Sunday, March 8 in the auditorium, 10690 NE Fifth Ave.

A Baby Shower for Catholic Charities will highlight the March 9 meeting of the St. Lawrence Council of Catholic Women, in the school cafeteria, at 8 p.m.

Catholic widows and widowers are welcome to attend the Memorare Society meeting to be held on Friday, March 13, at 8 p.m. in the St. Dominic Church Coffee Shop.

A St. Patrick's Day Hat Party sponsored by the Cathedral Women's Guild will be held March 14, at 10 a.m. in the school cafeteria.

A bazaar sponsored by the St. Francis de Sales Altar and Rosary Society will be held March 6-8, in the new Kezemier Paul Parish Hall, 621 Alton Road, Miami Beach.

BROWARD

Luncheon and cards will follow a meeting of Assumption Guild, Pompano Beach, at 11 a.m., Tuesday, March 10 at the Galt Ocean Mile Hotel, Fort Lauderdale.

Annual luncheon and fashion show under the auspices of St. Pius X Woman's Club begins at noon today (Friday) at the Crystal Lake Country Club.

Rummage sale under the auspices of St. Henry Women's Guild will be held March 21-23 at the K. of C. Hall, 3571 N. Andrews Ave. from 9 a.m. to 5 p.m. Those having donations should contact Mrs. Sophia Phillips, chairman; or phone 771-2198 or 933-4085.

A Day of Recollection sponsored by Nativity Ladies Guild begins at 9 a.m., Wednesday, March 11 and continues until 2:15 p.m. in the parish church, Hollywood. Sisters from the Cenacle Retreat House will conduct the retreat. Parishioners and winter visitors are invited to participate.

In observance of Girl Scout Month, Girl Scouts and Brownies will present a program during the March meeting of St. Gregory Women's Club 8 p.m., Tuesday, March 17 at the Plantation Community Center.

A representative of the Broward County Safety Council, Mr. M. R. Gilchrist, will speak on "rescue breathing" to the Chaminade Mother's Club monthly meeting to be held March 11 at 8 p.m. in the cafeteria.

Election of officers will highlight the monthly meeting of St. Matthew Women's Club on Tuesday, March 10 in the parochial school. Sessions will follow the 7 p.m. Mass.

St. Ambrose Guild in Deerfield Beach will nominate officers during their 7:30 p.m. meeting, Monday, March 9 in the church social room.

"Up, Up and Away" is theme of a luncheon and fashion show which will be sponsored by St. Coleman's Women's Club, Wednesday, March 11, at 12:30 p.m. in the Venetian Ballroom, Pier 66. For reservations, call 941-7170.

A book review by Mrs. T. D. Haupt will highlight the March 6 clubhouse meeting of the St. Anthony's Women's Club.

A bazaar sponsored by St. Jerome Woman's Club begins at 11 a.m. and continues until 7 p.m. Sunday, March 8 in the parish hall, 2600 SW Ninth Ave., Fort Lauderdale.

St. Sebastian Council of Catholic Women meets following the 8 a.m. Mass today (Friday). Schubert Jonas will present a program on art.

Annual luncheon and fashion show of St. Anthony Catholic Women's Club will be held Tuesday, March 10 at the Governor's Club Hotel, Fort Lauderdale.

Card party under the auspices of St. Vincent Church parishioners begins at 8 p.m. today (Friday) in the Margate Municipal Bldg Refreshments will be served.

"Then And Now" is the theme of an evening of music and entertainment which St. Henry Women's Guild will present at 8 p.m. today (Friday), in Cardinal Gibbons High School Auditorium, 4601 Bayview Dr., Fort Lauderdale. Tickets will be available at the door.

PALM BEACH CO.

A spaghetti dinner will be served from 4 to 7 p.m., Sunday, March 8 by members of Assumption Circle of St. Juliana Woman's Club, in the school cafeteria, 4300 S. Dixie Hwy., West Palm Beach.

A card party will be sponsored by the Rosary Circle of the club at 8 p.m., Wednesday, March 11 at the Florida Public Utilities Bldg., 401 S. Dixie Hwy. Players are requested to bring their own cards.

A card party and fashion show sponsored by St. Clare Women's Guild begins at 8 p.m., Wednesday, March 18 in the K. of C. Hall, Riviera Beach. Fashions from Priscilla's Town and Country Clothes will be shown.

An Irish dessert card party under the auspices of the Sacred Heart Altar Society and Confraternity of Christian Mothers begins at 12:30 p.m., Saturday, March 14 in Madonna Hall, Fifth and N. Federal Hwy., Lake Worth. Tickets may be obtained by calling 582-9655. Guests are requested to bring their own cards.

New Puerto Rican Center Is Dedicated

(Continued from Page 2)

ment in the education, cultural and civic life of Miami," the Archbishop recalled. "It is my hope that this center will become the focal point of the concern for their less fortunate brethren, especially those newly arrived from the island."

He also urged those who will work in the center to study carefully the needs of the Puerto Rican community and to develop an understanding and appreciation of Puerto Rican culture and traditions.

"The Church in Miami, through this center," he added, "takes another step toward meeting the needs of all the peoples of God."

Also present for the ceremonies were Father Rene Gracida, V.G., Chancellor of the Archdiocese, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples, and Father Eugenio Del Busto, assistant chancellor.

The gratitude of the Puerto Rican community to Archbishop Carroll for the establishment of the center was voiced by Jose Rodriguez, Puerto Rican business leader.

"With this center," he said, "Archbishop Carroll expresses his deep interest and great affection for the Puerto Ricans of this area. I would like to thank the Archbishop for obtaining the services of four wonderful nuns who will establish their residence at the center so as to better take care of the problems of the Puerto Ricans."

Rodriguez also extended thanks to Father Fenech for his constant interest in the founding of the center and for his efforts to assist the Puerto Rican families.

Bishop-Elect Hurley Honored In Miami

(Continued from Page 10)

Archbishop Carroll since I went to Washington and have always received his counsel and consider him a great friend."

Bishop-elect Hurley, who spoke to Spanish and English-speaking guests at the DuPont Plaza Hotel in both English and Spanish, also praised the people in the Federal government with whom he has worked for 13 years.

"The people in the Federal government work in a faceless bureaucracy," he declared. "This whole program being sponsored by the Federal government through various agencies would not operate were it not for the employes of the Federal government. We all owe a great debt of gratitude to the Federal employes who are as dedicated to their

country as we are to our Church."

The occasion was not the first visit of the Bishop-elect to South Florida. On St. Patrick's Day in 1964 he preached the homily during Pontifical Mass celebrated by Archbishop Carroll in St. Patrick Church, Miami Beach.

Early in 1967, the then Msgr. Hurley returned to preach the homily during the first annual Pontifical Mass in the Cathedral for married couples observing their golden wedding anniversaries.

Bishop Mark Hurley of Santa Rosa, Calif., will be the principal consecrator of his brother during the Episcopal Ordination ceremonies.

How does Bishop-elect Hurley feel about having his brother be the principal consecrator? "I think it's great," he said.

ABCD Report Due March 12

(Continued from page 11)

The generosity of the people of the Archdiocese of Miami as well as our winter visitors, toward this year's drive is most evident as the returns from respective parishes are received daily at the Chancery. Father John Nevins pointed out.

The Archbishop's Personal Representative and Coordinator of the 1970 ABCD, added that "these early returns indicate the continued interest and support of our people toward the continuation of the multiple programs of charity now conducted by the Archdiocese."

Lunch, Styles Event Slated

A gourmet luncheon and fashion show sponsored by Mercy Hospital Auxiliary begins at 12:30 p.m., Thursday, March 12 at the DuPont Plaza Hotel.

Fashions from Burdine's will be shown and all proceeds will be donated to the hospital's cancer clinic for the treatment of indigent patients.

Reservations may be made by calling Mrs. George McMullen, chairman, at 448-8043 or Mrs. Robert Batty at 445-5046.

Inter-Faith Dialogue Set For Rome

GENEVA — (RNS) — The first of a series of Reformed-Roman Catholic dialogues was announced here and at Vatican City. The initial session will be in Rome April 6-10.

Sponsors of the talks, which will extend through the Spring of 1973, are the World Alliance of Reformed Churches and the Vatican Secretariat for Promoting Christian Unity.

Catholic participants are: Father Roger Aubert, Louvain, Belgium; Father Killian McDonnell, Collegeville, Minn.; Father Josef Ernst, Paderborn, Germany; Dr. Josef Hoffman, Strasbourg, France; and Prof. J. F. Lescauwet, Tilburg, the Netherlands.

Reformed delegates are: Prof. Jacques de Senarclaus, Geneva, Switzerland; Prof. Amadeo Molnar, Prague, Czechoslovakia; Prof. David Willis, San Anselmo, Calif.; Prof. G. C. van Niftrik, Amsterdam, the Netherlands; and Dr. George B. Caird, Oxford, England.

Dr. Caird represents the International Congregation Council, due to merge with the Reformed Alliance this year.

The World Council of Churches will be represented by Professor Vilmos Vajta of Strasbourg as an observer.

Both sponsor groups will provide consultants and staff personnel.

Sets Conscientious Objector At Liberty

NEWARK — (NC) — A federal judge here ordered the Army to release a Burlington, N.J., serviceman who became a conscientious objector after entering service.

Pvt. Michael Stap, 23, a member of St. Paul's Catholic parish, Burlington, did not rely on the teachings of the Catholic Church to support his contention that he was entitled to discharge under Army regulations.

Stap left McGuire Air Force Base in South Jersey earlier this year. He was due to be shipped to Vietnam on Feb. 2 although he had applied for objector status in May, 1969.

District Judge Lawrence A. Whipple said that he would delay the effective date of his ruling "a reasonable time" to permit the Army to discharge Stap in accordance with military regulations.

Army officials have indicated that an appeal will be filed.

During the trial, Stap admitted that his formal religious training had been Cath-

olic but he said his beliefs on the immorality of war grew out of "living within a religious family and practicing the teachings of Christ."

In his ruling, Judge Whipple said the evidence present-

ed to the court was overwhelming that Stap's opposition to war on moral grounds crystallized during military training, especially after being introduced to firing practice at standup targets.



A KEY to the City of Miami was presented to Father Daniel Baldor, S.J., director of the Belen School who is celebrating his 50th anniversary in the Jesuit Order. The presentation was made by Jose Currais, a former student of Father Baldor's at the Colegio de Belen in Havana.

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17 Help Wanted—Female

Live-in housekeeper for employed couple with 3 year old grandson. Very small home, no cooking. Call 625-4762, aft. 6 P.M.

Secretary for Catholic Church Office. Knowledge of typing - IBM Executive, mimeograph, helpful. 5 day week, 9-4. Call 887-6248 between 10 a.m.-3 p.m.

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17 Help Wanted—Female

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18 Help Wanted—Male

Maintenance man wanted for local work. Moderately skilled in one or more trades. Usual benefits. Reply to Voice, Box 61, The Voice 6201 Bisc. Blvd., Miami 33138.

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21 Positions Wanted—Female

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24 Trailer For Sale

Trailer, 28' x 8', self contained, \$900. Make own changes and improvements. Furnished except personal effects. 2260 N.W. 27 Ave., Lot C-367.

31 Automotive

Chevy II '64. Auto. Trans. 4 door. 6 cylinder, 1 owner. Good cond. \$575. 448-8855

38 Pets For Sale

Cairn & Scotties
 AKC champions at stud. Florida's top winners. 821-4564.

40 Household Goods

1970 stereo consoles (walnut), 4 speakers. \$75. Unclaimed Freight, 6510 S.W. 8 St., Miami. 9-6, Mon.-Fri., 9-1, Sat.

Sewing machine, portable, like new. \$40. Dinette set, formica table & 4 chairs. Also other items. 642-5541.

42 Miscellaneous For Sale

FOR SALE. Beautiful baby carriage. \$20. Cost me \$100. 840 W. 34 St., Hialeah

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Sewing machines for rent. \$8 month. Rent may apply on purchase. Free deliver. Baker Sewing Machine. 751-1841.

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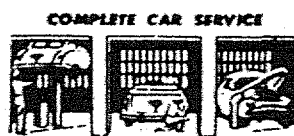
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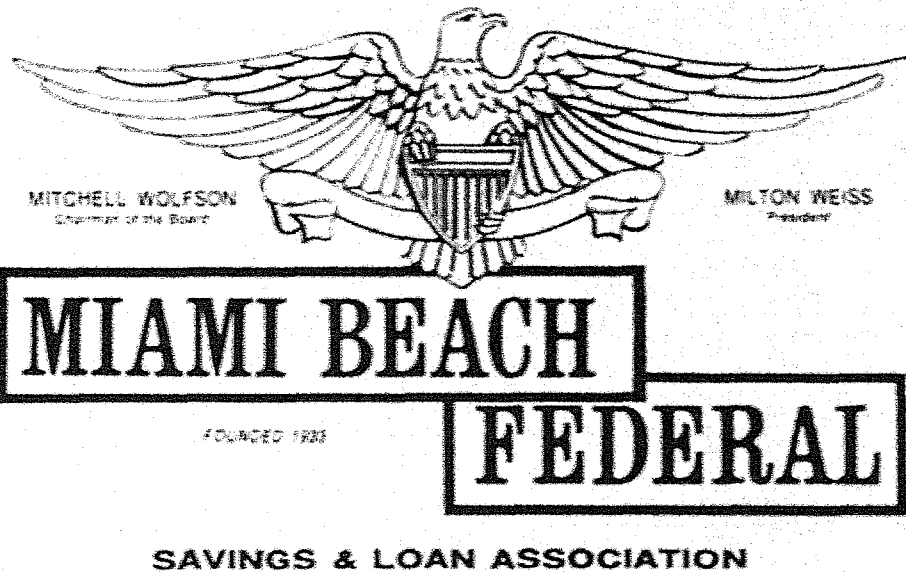
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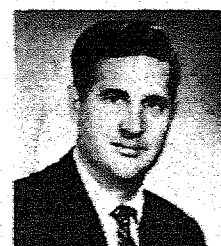
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