

MILLIONS throughout the world including thousands in South Florida watched the Easter Mass celebrated by Pope Paul VI at the Vatican via satellite television. The photographs above were taken from the television broadcast.

# Millions Watch Pope Paul Mark Feast Of Easter

(Complete text of Pope's Easter message on page 7)

By NC NEWS SERVICE

ROME — (NC) — Pope Paul VI commemorated the passion of Christ and His resurrection with calm devotion and the attention of literally millions of people.

On Good Friday the Pope as is his custom, participated in the Way of the Cross, by walking the 14 stations from the ancient Colosseum up to the hill at the end of the Roman Forum which was once the Temple of Venus and Rome.

As the Pope walked unprotected in a drizzling rain, thousands of Romans and visitors stood and prayed under a shed of umbrellas and hundreds of thousands more watched the hour-long Good Friday observance on Eurovision, the European multi-national television circuit.

On Easter the Pope celebrated Mass at St. Peter's and this was carried for the first time on a hookup to South America, as well as throughout Europe.

The Pope began his public ceremonies of Holy Week at St. John Lateran, his cathedral as bishop of Rome, on Holy Thursday. During the ceremonies he washed the feet of 12 seminarians of the major seminary of Rome. In this he followed, as he has in the past, a custom reinstated by Pope John XXIII.

During the Holy Thursday Mass there was no renewal of priestly vows, which had been suggested by the Vatican a month earlier. However, one of the prayers of the people read at the Mass was:

"That all priests of the entire world, in strict communion with our Pope Paul, may renew today the grace given them at the time hands were laid on, that they may vitally preserve the spirit of their consecration and that they may be fervent apostles of the Gospel, true pastors of the people of God and faithful dispensers of the divine mysteries."

Earlier in the day more than 100 Roman pastors and priests gathered at St. John's to renew their priestly vows in public. The renewal of vows, which has been likened by some to a "loyalty oath," took place during the blessing of oils presided over by Archbishop Ugo Poletti, vicegerent of Rome.

Also on Holy Thursday some posters appeared on various Vatican buildings, including the press office, asking the Pope to repeal the so-called "New Mass" of the Church.

The posters were put up by a conservative Italian organization known as Pro Ecclesia Romana (For the Roman Church), and denounced the vernacular Mass and its new variations as a "Lutheran Last Supper." Officials immediately removed the posters but not before newsmen could read them.

This year the Pope's sermons during the major ceremonies preceding Easter were devotional and theological in theme. Unlike last year, when Pope Paul spoke of the "schisms" which faced the Church, his sermons were centered on the passion and death of Christ.

(Continued on page 26)

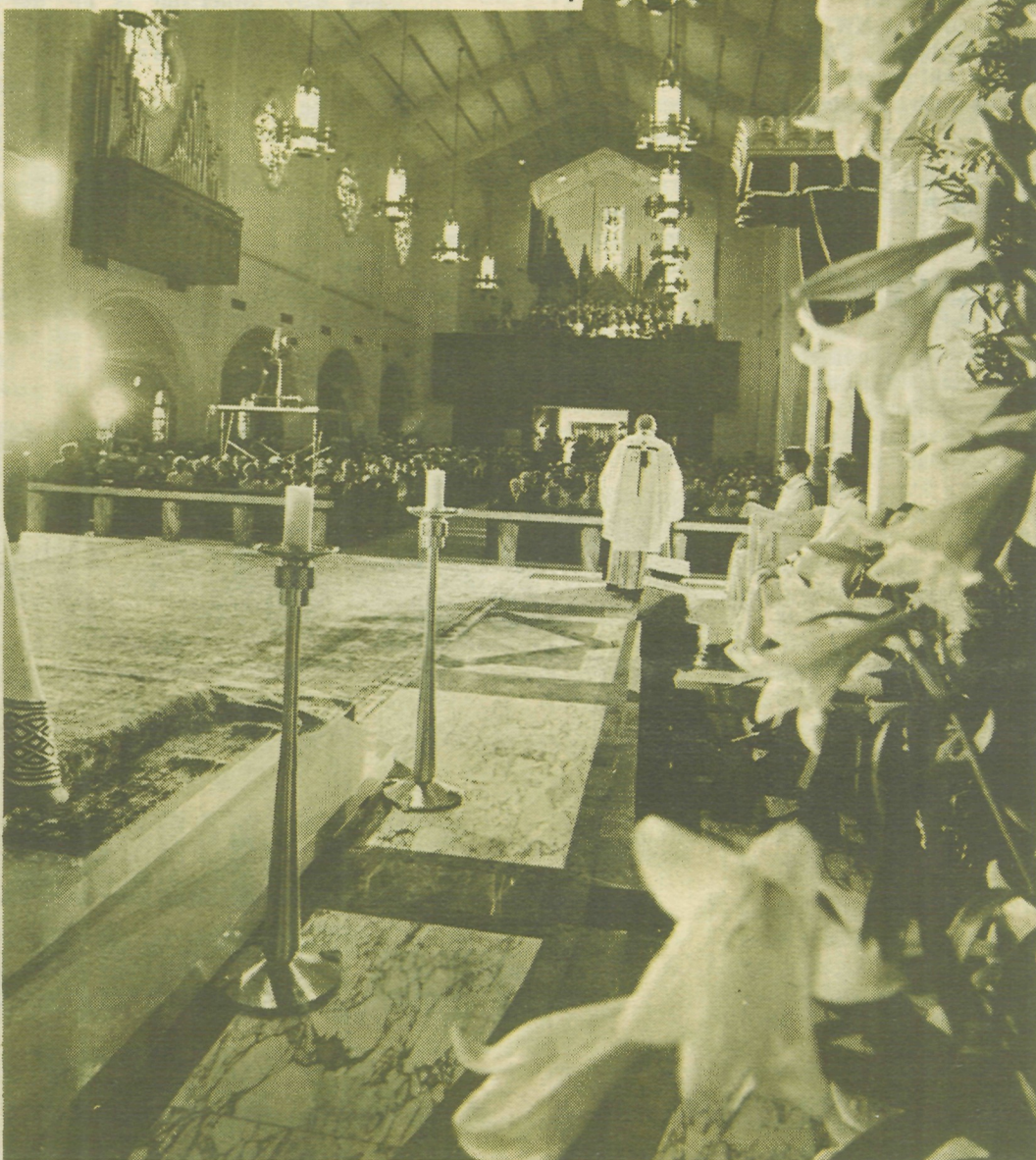
## THE VOICE

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Joyous Feast of the Resurrection was observed in the Cathedral of St. Mary where Archbishop Coleman Carroll celebrated Easter Mass for Peace according to the New Order. The rites were televised live for South Floridians. See story and photos pages 14 and 15.



## Criticizes Dade School Board Stand On Pupil-Aid

Citing the five-minute time period allotted by the Dade County School Board as "an injustice to any presentation that might be made" in reference to state aid to non-public school

children, a representative of the school department of the Archdiocese of Miami refused this week to appear before the board.

"Because the school board has already indicated its senti-

ments on this critical issue, I feel our presentation would be ineffective, to say the least," Father Francis J. Lechiara, archdiocesan coordinator for the program, explained in a letter to the school board this week.

The school board voted 5 to 1 on March 18 against state aid to private schools after some members of the board charged that government support of private education could destroy public education. Only dissenting member of the board was Dr. Ben Sheppard.

"I feel that the school board's hasty decision has done much to widen a gap which should not have existed in the first place," Father Lechiara's letter continued.

The coordinator explained that he had originally asked on March 4 to appear before the school board and did not receive an answer to that request until March 20 — two days after the school board had voted on the question.

"Due to the importance of the crisis facing non-public school children in the state of Florida, I feel that five minutes allowed by the board would do an

injustice to any presentation that might be made.

"I was extremely disappointed that my original request of March 4 was not acknowledged until March 20 and that the school board would have voted on an issue without first being informed as to the contents of the proposed bill and an explanation of the crisis facing non-public education," Father Lechiara wrote.

"I'm sorry that there is not a better spirit of cooperation between two systems which have a common goal — the education of our youth," he added.

"There is no question that the bill will affect public education," Board Chairman Holmes Braddock said, as he asked other members for their opinions.

(Continued on page 26)

## Sheppard Is Appointed Consultant On Addicts

Dr. Ben Sheppard, executive director of the Catholic Service Bureau, and well-known for his assistance to drug addicts, has been appointed to an unsalaried post as assistant public defender specializing in cases involving those charged with violating the narcotics laws.

Announcement of the appointment was made this week by Public Defender Hughlan Long.

"Dr. Sheppard is an expert in this area. I have appointed him in the hope that definite procedures might be formulated for the further rehabilitation of the narcotics addict," Long said.

Dr. Sheppard explained that he will serve as a consultant to the public defenders office and probably will be called in during questioning of addicts who are to be defended by the office.

He said he thought the appointment was "a definite recognition of the importance of drug abuse in the commission of much of our crime. A large percentage of our crime is tied up in drugs and we have got to work with this attitude."

(Continued on page 2)

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**JOINING HANDS** to guarantee another successful Communion Sunday Observance for the Greater Miami Guild of Police and Firemen are Capt. Alvin Ridgway, president; Don Shula, Miami Dolphins Head Coach; Father John Nevins, chaplain; and Sgt. Robert Alba, Miami Police Department.

## Communion Sunday Set By Police, Firemen Guild

Pontifical Mass celebrated at 9:30 a.m. Sunday, April 12, by Archbishop Coleman F. Carroll in St. Mary Cathedral will highlight the Seventh Annual Communion Sunday Observance of the Greater Miami Guild of Police and Firemen.

Don Shula, head coach of the Miami Dolphins, will be the guest speaker during a breakfast which will follow at 11 a.m. in the Hotel Deauville, Miami Beach.

Hundreds of law enforcement personnel and fire-

men are expected to participate in the Mass and have been requested by Guild president, Capt. Alvin Ridgway of the Miami Beach Police Dept., to be attired in uniforms. Those who do not normally wear uniforms, Capt. Ridgway said, should wear their badges on the breast pocket.

Capt. Ridgway, Capt. John Tighe and Sgt. Alex Gurdak are co-chairman of arrangements for the breakfast. Reservations may be made by calling 377-8661.

The Greater Miami Guild of Police and Firemen, of which Father John Nevins is the chaplain, was organized in 1963 at the suggestion of Archbishop Coleman F. Carroll. Similar guilds are now active in Broward and Palm Beach Counties. Activities include spiritual and social programs.

A three-time winner of Coach-of-the-Year honors in the National Football League, Shula is not only head coach but vice president and a part-owner of the Dolphins.

The 40-year-old father of three daughters and two sons, Shula guided the Baltimore Colts during the past seven seasons and succeeded George Wilson, the Dolphins' first and only head coach.

A native of Painesville, Ohio, who was a tough, aggressive defensive back in the NFL for seven years, including four seasons with the Colts, he spent two campaigns as an assistant college coach at Virginia and at Kentucky, before joining the Detroit Lions in 1960 as Defensive Coach.

While a collegian at John Carroll University in Cleveland he was an outstanding offensive halfback.

## Groundbreaking Set Apr. 9 For 500 Low-Rent Units

Ground will be broken Thursday, April 9, for the first low-to-moderate income cooperative housing project to be developed in Florida as a joint effort of the South Florida Housing Foundation, the Inter-Faith Agency for Social Justice and Urban Sys-

tems Development Corp. Meanwhile the 47-unit apartment house for Ecumenical Developments, Inc., a non-profit corporation sponsored by the Archdiocese of Miami, the Episcopal Diocese of South Florida, Mt. Zion Baptist Church and St.

John Baptist Church, is now nearing completion at NW Sixth Ave., and 20th St. First tenants are expected to move in within a month.

Located at NW 17th St., and Fourth Ave., Town Park Village will provide 500 units of cooperative housing for the

underprivileged income earner and those whose incomes cannot meet the financial demands of large families.

The aims of SFHF, Inter-Faith and USD, are to provide a better way of life in a decent environment for families in less fortunate circumstances than the average U.S. Citizen, it was emphasized this week by John Koens, executive director of SFHF.

"We're building more

than buildings. We're building a future for people to become real estate owners — the American dream. However, not only ownership is involved, but also the right to participate in one's own future."

The South Florida Housing Foundation, of which Archbishop Coleman F. Carroll is president, is a non-profit ecumenical organization. The first phase of Town Park Village will provide 151 apartments.

## Art Exhibit Will Be Feature Of Pan-Am Week Program

More than 40 artists have already entered works in the Second Annual Pan American Art Exhibit which will be sponsored by the Archdiocese of Miami and the Consular Corps as one of the activities of Pan American Week, April 12 through 19th.

According to Mrs. Avelina Malizia, executive director of the Archdiocesan Latin American Affairs Office, the exhibit was inaugurated last year "for the purpose of bringing together the arts of continent." Preference was given to those artists from the hemisphere residing in the area.

This year in order to enlarge the overall quality of the show, Mrs. Malizia explained, there will be a selection of the works to be hung at the Miami Public Library as well as works from the permanent collection of the Miami Museum of Modern Art, thus providing an adequate representation of all of the countries in the Pan American Union.

Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll at 5 p.m., on Sunday, April 12, in Gesu Church, is expected to attract hundreds of American and Spanish-speaking people in South Florida.

Archbishop Luis Aponte of Ponce, Puerto Rico, has accepted an invitation to participate.

In addition, the entire Miami Consular Corps, pastors of churches throughout the Archdiocese of Miami and the mayors of the municipalities and of Dade County, have been invited, according to the Archdiocese of Miami Office of Latin American Affairs.

A Pan American night will be presented at the American Legion Post, 6445 NE 7th Ave., at 8 p.m. Friday, April 10.

On Saturday, April 11, the ninth annual Pan American Turf Handicap will be run at Gulfstream Race Track at noon.

The date set for the opening of the Pan American Week Stamp Exhibition is Monday, April 13, at 10 a.m., in the lobby of the Miami Herald Building.

A seminar on "Cultural Shock and Problems of Adjustment to New Cultural Environments" will be offered by the Council for International Visitors at the Dupont Plaza Hotel, at 9 a.m. Tuesday, April 14.

That same day a luncheon, co-sponsored by the CIV and the Greater Miami

Chamber of Commerce at 12:30 p.m., Dupont Plaza Hotel, will feature Governor Luis A. Ferré of the Commonwealth of Puerto Rico.

The Pan American Architectural Photo Exhibit will open at the Pan American Bank, 150 SE 3rd Ave., during banking hours on Wednesday, April 15.

Archbishop Carroll will host a luncheon for the Miami Consular Corps at the Four Ambassadors at noon on Thursday, April 16.

On Friday, April 17, a reception honoring the Consular Corps will be presented at the Pan American Bank at 6 p.m.

The final event scheduled for Pan American Week celebrations is "Night of Bolivar" at the Miami Planetarium, 6 p.m., Sunday, April 19.

Running concurrent with the Pan American Week celebration is a poster competition which has been open to all school students in the area. Winners will be announced during the Consular luncheon, Thursday, April 16.

For further information on the events scheduled contact the Office of Latin American Affairs, 379-2649.

## Sheppard Is Appointed Consultant On Addicts

(Continued from page 1) Also, he pointed out, his appointment to the post shows that governmental agencies are concerned "with the rehabilitation of the addict and his return to a place in society."

Dr. Sheppard is the founder of the original methadone drug clinic, which has now been converted to the Center for the Prevention of Drug Abuse, under the auspices of the Catholic Service Bureau. He also serves on the American Medical Association's committee on drug and alcohol abuse and on the board of trustees of Operation Self-Help, a community drug abuse center in Hialeah.

He is a former juvenile court judge as well as a physician.

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# Cardinal Danielou 'Church Need Not Adapt To World'

By E.B. DUARTE  
NC NEWS SERVICE

WASHINGTON — "The Church does not need to adapt to the modern world," French Cardinal Jean Danielou declared here. "It needs to revive the spiritual life of the people."

"If the Church does not give God to the modern world," he warned, "then the Church is useless."

One of Catholicism's leading theologians, the Jesuit prelate discussed in an interview with NC News the crisis facing the Church, priestly celibacy, and the development of shared responsibility at all levels of the institutional Church.

A staunch defender of papal authority, Cardinal Danielou was in Washington for Holy Week services at Epiphany Church, a predominantly French-speaking parish in the city, and to deliver several lectures. He also spoke to newsmen at a press conference.

Once considered suspect by the Vatican for the progressive theology he advanced before Vatican Council II, the 64-year old cardinal insisted he had not changed his original positions in recent times.

"I have always been a champion of the divine dimension, of the spiritual life of the Church," he said. "But this dimension is lacking today in the Church."

Some Catholics, he said, while neglecting holiness, spirituality and God, have been too preoccupied with humanism, modernism and other "isms."

"They are teaching a purely social message," he said. The cardinal said he himself has always opposed modernism.

Modernism, condemned by Pope Pius X in 1907 as the sewer of all heresies, challenged some basic assumptions about revelation and traditional Church thinking. From 1910 until a few years ago, all priests were required before ordination to take an oath against modernism in its original extreme form.

The "New Catholic Encyclopedia" describes modernism as belief in adapting the Church to whatever is sound in modern thought. It notes that whatever is disliked in liberal Catholic thinking has sometimes been labeled modernism.)

Catholics should be concerned with social questions, Cardinal Danielou said. But he cautioned:

"It is not necessary to have the Church to make a social order. The chief mission of the Church today is to recall to man that the Church is not in the social order, but rather in the supernatural order."

Love of neighbor cannot be substituted for love of God, he said, adding that love of neighbor stems from love of God.

Cardinal Danielou said that the crisis in the Church stems from the failure of some Catholics to accept the Church's dogmatic teachings. Today's crisis, he said is more radical than the troubles besetting the Church during the 17th-century Reformation because it centers on a lack of faith in God, rather than on the role of the Pope.

"The heart is good," he observed, "but the mind is very ill. I don't think the Church is dying, but I think the Church is ill."

He said the problems of

mankind are related to the crisis in the Church.

Despite massive technological advances, Cardinal Danielou said society is experiencing cultural crisis, and theologians have failed to imbue the modern world with the significance of Christian humanism.

"We have all the means to create a responsible, contented society," he said, "but we lack the inspiration to provide this significance."

The cardinal said he hoped the crisis would bring about an ecumenical rapprochement among the Christian churches, which he said "must be present in today's cultural discussion."

Needed to overcome the modern-day dilemma is a dialogue between science and theology, he said. "I have great faith that we shall achieve this dialogue," he added.

Cardinal Danielou took issue with theologians who challenge the Pope's authority.

"The function of authority," he said, "is to maintain the objectivity of revelation, so that theological research ought to be subordinated to the dogma of the Church."

The cardinal warned against acceptance of a pluralistic theology, which he said "breaks the fundamental unity of the faith and causes subjectivism."

Disagreeing with the theories of such progressive theologians as Father Hans Kung

of Switzerland, the prelate said: "I don't question his sincerity. That is less important than the truth. Truth is the most important thing."

On the issue of celibacy, Cardinal Danielou said it would be "impossible" for the Church to abandon its teaching at this time. To do so, he said, would appear to be "a concession to modern sexuality and secularism."

Because of these sociological conditions, he said a priest's celibacy commitment is greater today than it was in the past.

Despite the spiritual ills of the world, the cardinal said he did not think worker-priests would help alleviate the crisis.

"Working in the secular society is the responsibility of the layman, not the priest," he declared. "And priests are often incompetent in this line."



For all her life, this Vietnamese girl has known war. Its effects are mirrored in her face. She lives at the Ben Het Special Forces camp in Vietnam, where military uniforms weapons of destruction are a way of life. The Vietnamese war has its children, as do all wars, but unlike other conflicts, in Vietnam the children go right along with their soldiering fathers.

## Pope And Armenian Patriarch To Meet

VATICAN CITY — (NC) — The heads of the Roman Catholic and Armenian Orthodox Churches will have a personal meeting for the first time in history this May.

Pope Paul VI will be host to Vasken I of Echmiadzin, in Soviet Armenia, supreme patriarch and Catholicos of the Armenian Orthodox May 8-12.

The Vatican announced that Vasken I will lead a contingent of archbishops and

bishops to the historic meeting.

In addition to the planned private talks, it was announced that Pope Paul and Vasken I will join in prayer meetings in each of the four major basilicas of Rome, St. Peter's, St. Mary Major's, St. John Lateran and St. Paul's Outside the Walls. Numerous receptions have been planned for the Armenian churchmen while in Rome.

During his stay, Vasken I will live in the Towers of St. John within the Vatican gardens, the residence provided for Ecumenical Orthodox Patriarch Athenagoras I of Constantinople when he visited the Vatican.

Living quarters of the towers were renovated under the direction of Pope John XXIII, who stayed there on several occasions.

Those with Vasken I will include the American Orthodox Patriarchs of Jerusalem and Constantinople and that church's archbishops of Western Europe and the Americas.

The Armenian Orthodox

had sent observers to the Second Vatican Council and this forthcoming visit was described as a continuation of the ecumenical feeling the two churches have toward each other.

Vasken I is the spiritual leader of some 3 million Armenians in 26 dioceses found in the Soviet Union, Iraq, Iran, Egypt, Europe and North and South America.

Vasken I has been the Catholicos since 1955, but he and Pope Paul have never met.

Paul Paul had, however, called on Armenian Orthodox Patriarch Yeghishu Derderian during his visit to Jerusalem in January, 1964.

An official of the Vatican Secretariat for Promoting Christian Unity said that the meeting of Vasken I with Pope Paul "is being arranged around the idea of conversation and charity between Christian brothers. It is what Athenagoras described as a rebuilding of bridges through a dialogue of charity."

NC News has learned that the May meeting came about

on a very informal level. Pope Paul wrote to Vasken I last year during the synod of Armenian Orthodox bishops to wish them all well. In the letter, he casually stated that if his holiness was ever in Rome, the Pope would like very much to see him," the Vatican official said. The result of that letter is the May visit.

## Priesthood Survey Gets Big Response

CHICAGO — (NC) — The national average response to the most comprehensive survey of the priesthood ever attempted by American Catholicism has so far been one of the highest reported for mailed surveys of such broad scope.

The National Opinion Research Center at the University of Chicago, which is conducting the survey for the National Conference of Catholic Bishops (NCCB), reported that some diocese and religious communities already have a completion rate of over 90%.

Every bishop and major superior of Religious, in addition to more than 6,000 priests, was mailed a 46-page confidential questionnaire to determine what they see as the past, present and future role of the priesthood and the Catholic Church in the United States.

The questionnaire, a sociological survey, forms part of a comprehensive study of priestly life and ministry under a contract signed by the NCCB. Responsible for the over-all study is the Bishops' Committee on Pastoral Research and Practices, chaired by Cardinal John Krol of Philadelphia.

The questionnaire was drawn up after long study and consultation among leading scholars in theology, psychology, sociology and allied fields. Aspects of the priesthood under investigation include: personal characteristics, spiritual and psychological growth, the roles of the priest, celibacy, professional performance and job satisfaction, as well as decision-making and authority in the Church.

Shown during his installation as head of the Melkite Rite Catholics in the U.S. is Archbishop Joseph Tawil, 56. The installation ceremony was conducted in Boston's Our Lady Of The Annunciation Melkite Cathedral. Archbishop Tawil is former Patriarchal Vicar Of Damascus.



## Racism, Acts Of Terrorism Are Denounced By Pope Paul

VATICAN CITY — (NC) — Pope Paul VI has denounced racial intolerance and the use of violence in the defense of liberty and justice.

"Racial intolerance and iniquitous ethnic and social discrimination," the Pope

said, "seem to us ignoble relics of the past."

He added a denunciation of the use — in the defense of liberty and justice — of

"violence, revenge, reprisals, acts of terrorism and guerilla warfare," particularly

against defenseless populations.

The Pope told his weekly general audience that the Christian has to be aware of evil if he is to cope with the future, and he went on to speak of various evils in the

modern world.

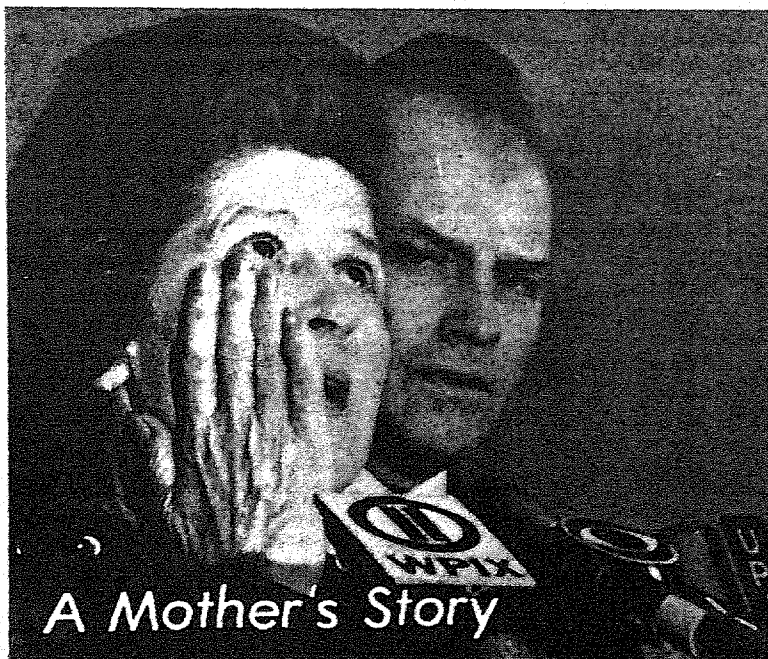
Awareness of evil, he said, is not pessimistic but realistic.

The evils that killed Christ — wickedness, hypocrisy, injustice, viciousness, delinquency, cruelty, cowardice, human frailty — are still present, the Pope said.

Discussing various contemporary evils, the Pope added the problem of growing armaments to that of war in the Middle and Far East. Traffic in armaments, he said, "at times constitutes a considerable part of the commerce between great industrial powers and weaker nations which are in need of quite different supplies."

In an apparent reference to Brazil, although he did not mention the country by name, the Pope deplored police torture and said he had tried to intervene.

In an apparent reference to a recent scandal in Rome involving young people and drugs, the Pope spoke of the suffering caused.



How her 20-year-old son Richard died of a heroin reaction is told to a New York press conference by Mrs. Grace O'Brien, of Bergen County, N.J. At right is Dr. Robert W. Baird, director of Haven Clinic in New York, who is calling for a march on Washington to bring about more stringent efforts against illegal drugs.

## Name Key Officers At Two Hospitals

Two laymen were named to key positions in South Florida hospitals this week and Sister Mary Emmanuel, S.S.J., administrator of Miami's Mercy Hospital for the past eight years was named executive vice president of the general hospital.

Ames S. Early, assistant administrator at Mercy Hospital since 1968, was appointed executive director.

In West Palm Beach, John C. Jankowski, formerly associated with St. Joseph Hospital, Ft. Wayne, Ind., was named Personnel Director of St. Mary Hospital, conducted by the Sisters of St. Francis of Allegany, N.Y.

Announcement of the appointments at Mercy Hospital was made this week by the Board of Trustees, of which Sister Louis Edwin, S.S.J., mother general of the Sisters of St. Joseph of St. Augustine, who operate the 315-bed hospital, is chairman.

Assisting Early, will be Miss Dorothy Brake, Nursing Administration; Herbert E. Long, Fiscal Administration; and Charles N. Cooper, III, General Administration, assistant directors; Thomas Barnes, Director of Personnel; and Francis Colavecchio, Director of Data Processing.

### Talk On Aims

The final in a series of four special programs of adult education — entitled "What More Do The Blacks Want?" — will be presented at the St. Louis Family Center, 7270 SW 120 St., Tuesday, April 7 at 8 p.m.

Guest speaker for the evening will be T. Willard Fair, executive director of the Greater Miami Urban League. The program will include a question and answer period after the speech.

The Board of Trustees also announced the appointment of Mrs. Maytag McCall, Leonard A. Usina, and Federal Judge C. Clyde Atkins, as members of the Governing Board.

New members of the Advisory Board are Frank J. Rooney, William B. McBain, Dr. Anthony Joffre and Joseph H. Walker.

A description of the phase I plans now under consideration for a \$20 million construction project, which will be inaugurated this year by the general hospital, was presented by Early to the advisory board during a recent dinner meeting. Included will be 200 additional beds, new intensive care facilities, doctors' office building, ambulatory service and expansion of professional and supportive service areas.



SISTER EMMANUEL



AMES EARLY



JOHN JANKOWSKI

## Banquet To Honor Dr. Ben Sheppard

Dr. Ben Sheppard, executive director of the Archdiocese of Miami Catholic Service Bureau, will be honored during a dinner tribute for the benefit of St. Luke Residence for Drug Abuse on May 14 at Miami Springs Villas Playhouse.

Chairman for the tribute to Dr. Sheppard, who instituted St. Luke Residence under the auspices of the Archdiocese, is Harold Solomon. According to Solomon, Ralph Renick, WTVJ's vice president in charge of the news, will emcee the dinner.

Dr. Sheppard, a physician, attorney and former juvenile court judge, now also a member of the Dade County School Board, is a member of the American Medical Association's committee on alcohol and drug abuse.

He also operates the Drug Abuse Prevention Center on West Flagler Street which he opened under the auspices of the Catholic Service Bureau as a methadone center to treat hard-core drug addicts.

He has served as physician to the county jail, taught medical jurisprudence at the University of Miami, was acting medical examiner for three years and was senior judge of the Juvenile and Domestic Relations Court for seven years. Boards which he has served on include the Children's Center for emotionally disturbed children, the Dade County Association for the Mentally Retarded and Big Brothers.

Tickets for the tribute may be obtained by calling 667-8718 or 665-5160 or by writ-

## Asserts There Shouldn't Be Identity Crisis Of Priests

ORLANDO, Fla. — (NC) — Scripture scholar Father Raymond Brown, S.S., told a conference of diocesan priests here that "there should be no identity crisis among priests... if others can see Christ in him."

But, Father Brown told his audience at St. Charles Borromeo cathedral, there does seem to be an identity crisis on the practical level. The Sulpician attributed this to the fact that modern priests must fill four distinct roles in their ministry.

"The first ministry is that of discipleship," he said. Unlike Old Testament priests who were born to the priestly function, "the Twelve were called to follow a special way, called to pattern their lives on that of Jesus."

The second ministry was that of apostle, "of one sent to preach the risen Christ." This, Father Brown said, is a

ministry of the Church, "a ministry to spread the word."

Next, he continued, was the ministry of the bishop-priest, the man who presided at local churches. "It is not known precisely how this role developed," Father Brown commented, "or even if all churches had such men, because it was basically an administrative task."

The fourth ministry was presiding at the Eucharist, the priest concluded.

"By the end of the second century, all roles came together in one person — the priest — a fact which was both his grandeur and his weakness."

"It was his grandeur because he summarized in himself the whole heritage of the Christian tradition. It is a weakness in that priests find it difficult to meet the demands of these four ministries in modern societies."

But, Father Brown told the priests, there should be no identity crisis if the relationship of Christ and priest is kept in mind.

Later, in an interview with the "Florida Catholic," Orlando's diocesan paper, Father Brown reminded Catholics that efforts to make the Church more appealing should not lead people to water down the harsh demands of Christ.

The priest said that he views the current turmoil of renewal in the Church as "a time of tremendous grace, depending on how we deal with it."



FATHER RAYMOND BROWN

Referring to the criticism of many Catholics, he added: "Today it is fashionable for so-called Catholics to attack the Pope... it takes much more courage to defend the Church today than to criticize Pope Paul."

When asked how he likes the way Church renewal is going, Father Brown was not overly optimistic. "We must remember that the obligation to bear witness to Christ implies an obligation to love one another. This love is not too apparent either on the part of many conservatives or liberals in the Church."

Commenting on the current move toward democracy in the Church, he warned that people must be willing to accept others' decisions. He urged that all Catholics recognize that neither the parish, the diocese nor the national Church is autonomous.



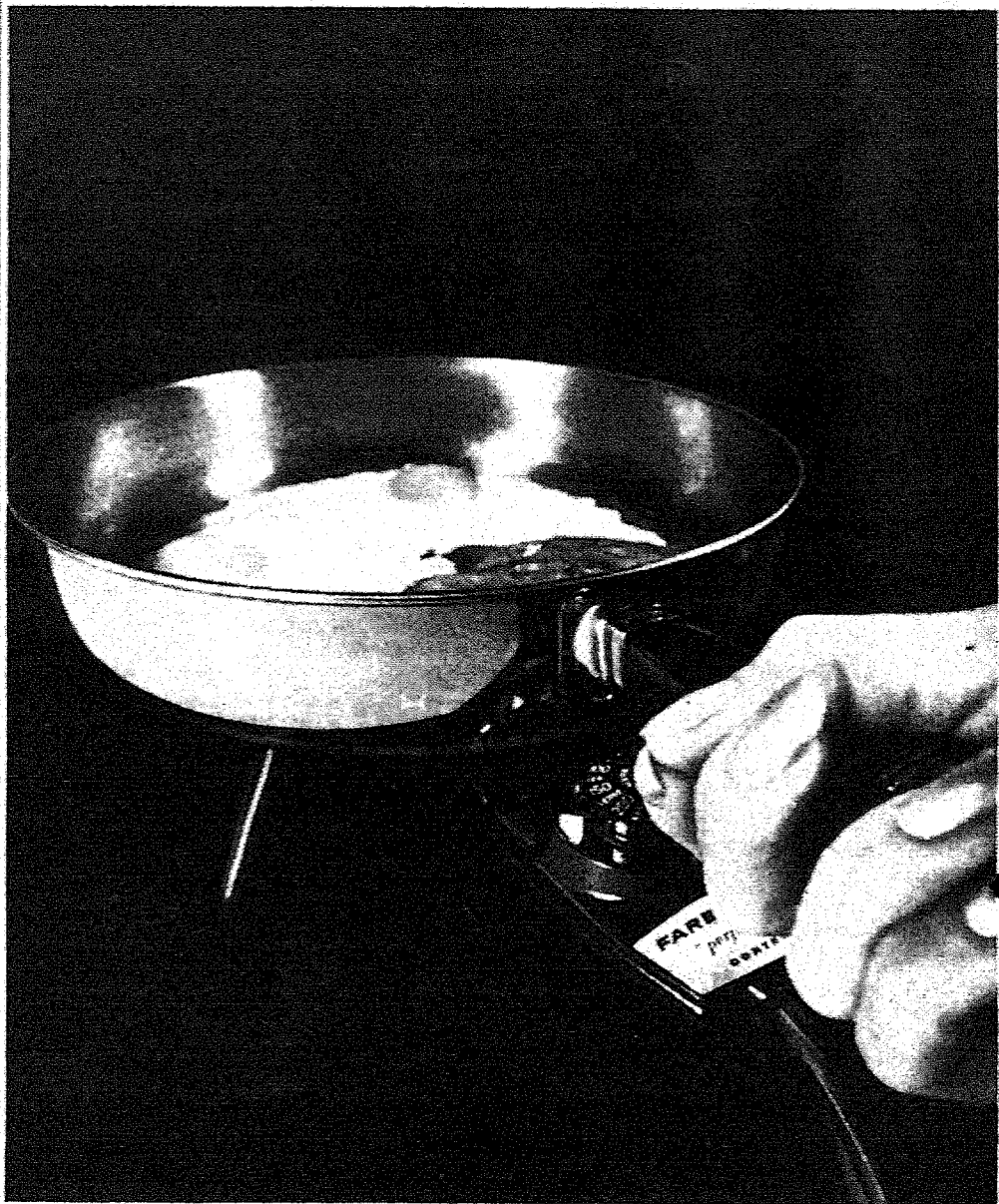
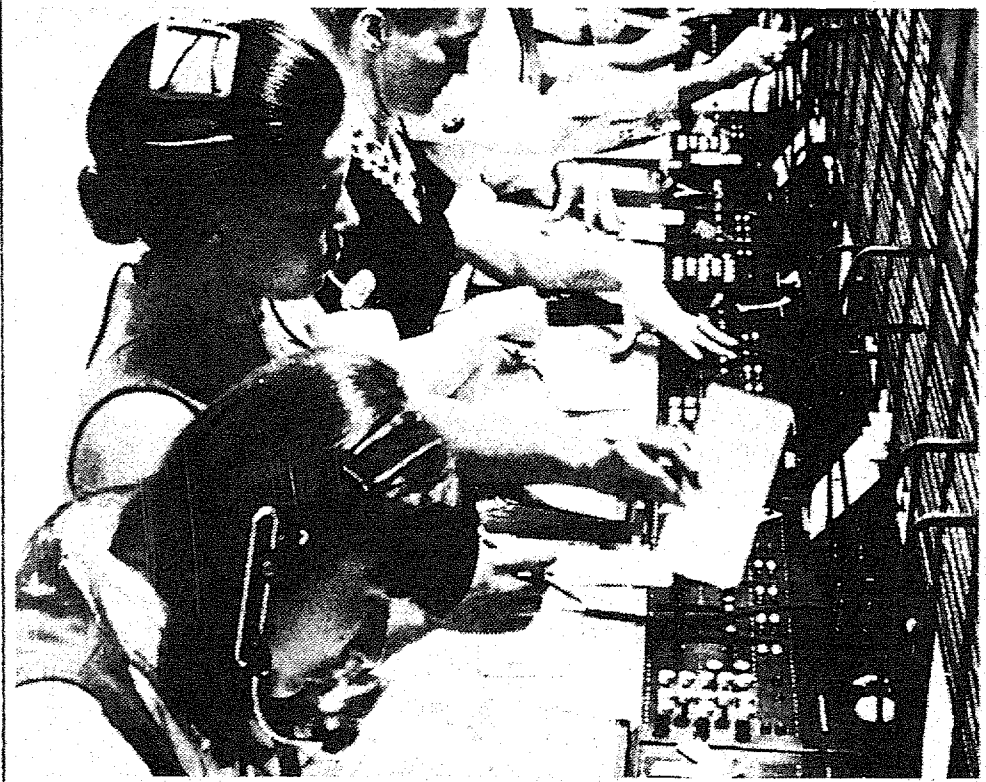
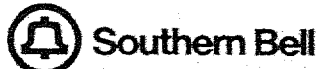
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# Here Are Comments On Pupil - Aid Plan

The state aid to non-public school children bills have a "rocky way to go. But it's off to a surprisingly good start." House Majority Leader Carey Matthews said this week in view of rising public discussion of the pre-filed tuition grant proposals.

While most of the discussion has come in the form of support or neutrality from various legislators and school officials, many political writers expect tough opposition to shape up when the legislature — facing an increased budget request and problems with the public schools — convenes in Tallahassee this Tuesday, April 7.

The 22 legislators who originally opted to pre-file the bills in the House and the Senate — led by Dade Sen. George Hollahan — continued to voice support of the legislation — in both constitutional and fiscal terms — this week, while opposition to the proposal came from Rep. Ralph Turlington, head of the House Appropriations Committee.

He questioned "where the money is going to come

from" and asked if it would be legal for the legislature to earmark funds for private schools.

One state syndicated political writer, Bernard Watts, pointed out in a column last week "While it is true 26 states already are allocating public funds to private schools, when a campaign was launched a few weeks ago to persuade the 1970 legislative session on the necessity of making tax dollars available to non-public schools in Florida it appeared the drive was facing immovable road blocks."

However, Watts continued, "Surprisingly strong support is going to the proposal that Florida start sharing in the cost of operating non-public schools."

The Gainesville-based writer stated, "Actually, advocates of the bill have some strong points to cite, if only their fellow legislators and the general public will wipe out any religious prejudices they might hold."

In Brevard County, the members of the public school board declined to take a

position on the pre-filed legislation to provide tax money to children in non-public schools.

They were asked to take a stand on the legislation as explained by Richard Corrado, superintendent of education for the Diocese of Orlando.

However, while a couple of the board members indicated they would support such a bill, the board itself

declined to take any supportive action.

In a monthly Broward County local magazine, "Ft. Lauderdale East," the editorial board wrote: "In theory at least the public school system could well afford to pay parents who send their children to private schools, as the legislation proposes."

The article continued, "It would seem that paying a parent \$200 a year to take a

child out of the system and educate him elsewhere would be a sound investment."

Sen. Hollahan this week again voiced his support of the bill, and said he thought that support could be granted for the coming school year without passing new taxes, an important issue to legislators in an election year.

Dr. Joseph R. Narot of Temple Israel of Greater Miami has come out as a foe of the legislation, saying he

fears that the government would be supporting "narrow, sectarian and chauvinistic if not openly bigoted material" in the private schools which could flourish with state aid.

"What kind of citizenry will America produce in the years to come of men and women who are strangers to each other, who never in their childhood and youth studied together, sat together, played together, learned to know each other and understand their common heritage as well as their differences?" the rabbi asked.

He also struck out at the aid, saying that support to private, non-sectarian schools could aid persons trying to avoid integration. "The only persons left in the public schools" Dr. Narot projected, "would be the very deprived, the very underprivileged, the very hopeless."

In Pennsylvania this week, Gov. Raymond P. Shafer authorized use of 14 percent of the state's 18-cent-per-pack cigarette tax for aid to non-public schools.

The governor explained that the legislation makes Pennsylvania "the first state to acknowledge the need to assist the education of all of its students."

The \$20 million a year income from the percentage of taxes will go for teacher's salaries, textbooks and study materials.

The Maryland House of  
(Continued on page 26)

## Legislative Report

### Way To Terrible Evils Seen In 'Death With Dignity Bill'

A "death with dignity" bill — pre-filed in the House of Representatives — is merely "the other end of the spectrum from abortion, the right to take the life of an older innocent person," a prominent Miami attorney said this week.

Joseph Fitzgerald pointed out that House Bill No. 3184 — which provides that a person's life "shall not be prolonged beyond the point of a meaningful existence" — has "glaring loopholes" which could lead to "terrible abuses."

The bill — which has been pre-filed by Dade County Rep. William W. Sackett, a medical doctor — is described as "an act relating to the right to die with dignity," and states that a person should have the right to "execute a document directing that he shall have the right to death with dignity."

The pre-filed bill also includes sections which would allow the spouse or a person of first-degree kinship or three physicians to move to end the person's life if "the prolongation of life is meaningless and if such opinion is stated before and approved by a circuit judge."

The danger of the bill is reflected in the "abuses which might spring from it," Fitzgerald said. "The guidelines are purely subjective. They have provided no objective norm for deciding when a person's contribution to society is through."

He added, "This is exactly the device used by Hitler to exterminate millions of Jews on the theory that they were no longer useful to the state."

The wording of the bill

"is fraught with nothing but horrible possibilities. Fitzgerald added. "No guarantees or expertise have been brought into this."

Such legislation could lead to "abuses like getting rid of certain heirs. It offers no provision for the state to defend the patient if he does not want his life ended."

He charged that it was "totally unconstitutional because it amounts to taking a person's life without due process of the law. This pertains to innocent people — those who have never been convicted of a crime."

Fitzgerald pointed out that the state already recognizes the right of an individual to die without using superhuman methods to maintain his life.

"This is the other end of the spectrum from abortion — it is the right to take the life of an older person. This amounts to licensing euthanasia and selection of the species," Fitzgerald said.

He added that the wording of the bill leaves the "right to take the life of an innocent person purely to subjective feeling."

## Our Children Are Our Only Heritage

*"Our children are our only heritage. What you do for them will determine what this heritage will be." Virgil C. Blum, of the Marquette University department of political science, wrote in his booklet "Education: Freedom and Competition."*

*He raises and answers many questions about the need for aid to children in non-public schools and the legality of such aid. For instance*

• "The equal treatment of children in church-related schools is finding approval in the courts, too. In Michigan, Pennsylvania and New York, courts have declared that when a state helps a child, it simply helps a child — not his parents or his school or his church. This is the child benefit theory. The man of the

street can understand this theory. He understands that when the state gives textbooks, bus rides, hot lunches, health services and tuition grants to children and students in church-related schools, the state helps the individual child or students and not his school or church. He knows too, as the U.S. Supreme Court said, such benefits serve a public purpose."

• "The child benefit theory is based on the conviction that, as Justice Douglas remarked, 'In this nation the individual is important, not his race, his creed or his color.' Hence, as Justice Goldberg declared, 'under the Constitution distinctions by law between citizens because of their race, ancestry, color or religion are by their very nature odious to a free people whose institutions are founded on the doctrine of equality.'"

• "A voucher or tuition grant program to help parents pay tuition in private schools would establish no legal basis for state control of independent schools. The new relationship would be between the state and parents, not between the state and private schools. The state could, of course, limit tuition grants for use at schools that meet academic standards, and it could require that vouchers or checks be countersigned by an authorized school official to make them valid for tuition payment."

"There are now dozens of tuition grant programs, of one kind or another, for college students, and in no case has the government, whether state or federal, tried to exercise control over a private college or university. We must remember, however, that the government has the

right to set standards of education."

• "Our government does not on its own initiative enact education legislation. Government gets its dynamic drive from interest groups. They set forth their needs in education and government is supposed to find ways and means of supplying the needs. But if the claims of seven million children in church-related schools are not set forth and supported at the grassroots level of politics, the government will not honor them because certain interest groups — some of them very powerful — actively oppose education benefits for those children."

"This may be shocking. But if we look for the motivating force behind government today, we find it in the competitive struggle among political interest groups striving to satisfy their claims upon society."

## Action On Welfare Praised

WASHINGTON — (NC) — Officials of two Catholic organizations who support the family assistance program have noted that the House Ways and Means Committee has reported out of committee a bill calling for such aid.

"A major step towards welfare reform has been taken," stated Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities.

## Two Abortion Bills Pre-Filed At Tallahassee

Two abortion bills — one which calls for the repeal of all statutes dealing with abortion and a second which is similar to those moves turned down in the last two legislative sessions — have been pre-filed in Tallahassee and are waiting for space on the Senate calendar.

Senate Bill No. 20 is described as "an act relating to abortion" and it calls for repeal of sections of the Florida Statutes which presently provide: (a) that the death of mother or child as a result of an unauthorized abortion shall constitute manslaughter; (b) prohibition of unauthorized abortions; (c) making it a crime to knowingly advertise or distribute drugs, devices or information for procuring an abortion.

The act, if passed, would take effect "upon approval by the electors of the state at the general election to be held in November 1970" or in other words, a referendum would be required for enactment of the law.

Senate Bill No. 21, on the other hand, includes careful definitions of its terms and provides for abortion in cases where the pregnancy endangers the life of a woman; would impair the physical health of the woman; or where the pregnancy resulted from forcible rape or incest.

The bill provides that any abortion shall be unlawful unless it meets with the requirements listed which include: (a) performance in an approved hospital; (b) written request for the abortion; (c) that the pregnancy endanger the physical health of the woman, endanger the life of the woman or be the result of rape or incest.

Three doctors, not professionally connected with each other, would have to certify that in their opinion the abortion is justified under one of the conditions listed.

The Senate bill also provides that the State Board of Health should keep records of the abortions performed.

There is also a section

which provides for an annual report on the number of "justifiable abortions" performed each year and another section which provides punishments for any person performing an illegal abortion.

There are also parts which state that the law shall not "require a hospital to admit any patient for the purposes of performing an abortion" and shall not require a doctor or employe of a hospital to perform such an operation if he states his "moral or religious objections."

The pre-filed bill prohibits the advertising of drugs to cause or clinics which perform abortions and provides penalties for such advertisement.

While these two bills await consideration in the legislature which opens session Tuesday, in Tallahassee, other state legislators across the country have been wrestling with the calls for abortion law reform.

In New York State, the Assembly narrowly rejected a move to replace New York's strict abortion law with a liberal one.

The proposed bill would have permitted a physician to perform an abortion within 24 weeks from conception if a pregnant woman so desired.

Abortions of longer pregnancies would have been allowed only when necessary to save the life of the mother.

A companion bill had passed a week earlier in the New York Senate, but the Assembly bill was defeated after more than eight hours of debate. The total was 73 to 70.

Meanwhile in Maryland, the legislature enacted a law which repeals all previous statutes on abortion and makes abortion a matter between the doctor and the patient.

The only restrictive condition in the Maryland bill was a provision which exempted from civil action, those doctors who objected to abortion because of moral or religious beliefs.

## THE VOICE

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# Will Channel 7 Viewers Get The Whole Picture?

## EDITOR'S COMMENT

Seldom, if ever, does an experienced, qualified news broadcaster face television cameras totally unprepared for a program. Rarely does he comment on public events without completely researching the facts. When he does, he's made a big mistake.

Following one of his regular nightly newscasts recently, Richard Whitcomb of WCKT, Channel 7, Miami, delivered an editorial. He was obviously unprepared, and we feel he made a huge mistake.

Station executives, including Sidney Ansin, president of WCKT and Gene Strul, news director, are quick to point out that Whitcomb's remarks are "a commentary which is an expression of a newsman and not an editorial, the latter being an expression of the station."

The editors of *The Voice* differ with this interpretation of what constitutes an editorial. Using accepted media guidelines, commentaries are usually reserved for analysts or columnists, who, in most cases, are experts in certain fields. Whitcomb is a Channel 7 news reporter, neither an analyst nor an expert.

In this context, we feel whatever comments he makes on the news certainly must reflect the views of the station as well as those of its news director and its president, Mr. Ansin.

It is with this in mind that Mr. Whitcomb's editorial is reprinted following in bold face type:

"On occasion, the Dade School Board does make sense. The Board is opposed to a bill heading for the legislature that would permit the state to subsidize parochial schools. If approved, I suspect and hope that it will be challenged all the way to the United States Supreme Court. And if the separation of church and state still means anything in our Constitution, I further suspect that the idea will be kicked out of court. There are some who fear that subsidizing religious schools will open the door to all private schools. The private school can become a haven—as some church schools have—for those who wish to escape school integration. Whatever the reason though—tax money should not be used to support anything but public schools. If the parochial schools are going broke, I suggest that they consider turning over their tax-free school facilities to the public school system. If people want a private education—it is their affair. But they can't expect to have the taxpayers pay their way."

Now, how Mr. Whitcomb can be wrong, completely, from beginning to end is inconceivable. But he is!

*The Voice*, as recently as last week criticized an action of the Dade County school board. Although we disagree with some of the board's policies, we feel Mr. Whitcomb is entirely out of line when he scoffs that "on occasion, the board does make sense." We have the highest regard for the integrity of the Dade school board which is attempting to do a difficult job in trying times.

Mr. Whitcomb's next statements are most remarkable, for they exhibit a complete lack of knowledge concerning the subject of his editorial. The board did not oppose a bill that would subsidize parochial schools.

The bill that has been pre-filed by 22 legislators would aid all non-public school pupils, including those in parochial and non-sectarian schools. Various forms of aid to pupils in non-public schools have been extended by 26 states and have been declared constitutional by the courts.

The Florida bill instead of becoming a "haven for those who wish to escape school integration," as Mr. Whitcomb says, does have safeguards to avoid just this eventuality.

One clause specifically forbids aid to schools "established for the purpose of avoiding or defeating the effect of the desegregation rulings of the U.S. Supreme Court or the other federal courts and any school that discriminates against the admission of students because of race or national origin."

As for that old worn-out battle cry about church-state separation, we'd like to point out that many of our forefathers came to America seeking religious freedom. Doesn't it seem ridiculous that they would intend that the state should espouse the cause of irreligion?"

If, as the courts have recognized, parents have the right and the duty to direct the education of their children, we ask Mr. Whitcomb and Mr. Ansin, why these same parents must be penalized merely because they chose non-public education? Are we not concerned with the education of all children in this country?

As for Mr. Whitcomb's suggestion that "they consider turning over their tax-free school facilities to the public school system," we would like to ask, just what would happen?

Considering that presently Catholic schools alone save the taxpayers of the state some \$53 million annually—not considering the cost of the buildings and upkeep—doesn't it follow that this money would have to come from some

source? Mr. Ansin and Mr. Whitcomb, we ask but one question—where?

Sponsors of the bill to aid non-public pupils have taken the financial crisis facing the public schools into consideration when they drew up the legislation. They have asked for but a portion of the cost of secular education, which would be increased gradually over the next three years.

We would like to point out that these same taxpayers, 50 per cent of whom, in the City of Miami are Catholics, and who number some 30 per cent throughout Dade County, will soon be asked to vote on a vital question concerning the public schools. Will they approve a special three-mill levy that would raise \$42 million for the next two years? We think they will!

But the big question remains—will the parents of children in non-public schools be able to bear the financial burden without some assistance from the state?

We ask you Mr. Ansin and Mr. Whitcomb, will the viewers of Channel 7 get the whole picture?

## Near-Sighted View Distorts Merits Of Non-Public Schools

A well-balanced presentation of the State aid to non-public school question in the "Miami Herald" Tuesday included comments by Rabbi Joseph Narot, who was described as a "bitter foe" of the proposed bill. Paul Levine chose his descriptive adjective well, because the Rabbi indeed sounded bitter.

If he was quoted correctly, one cannot help but feel the Rabbi's strongly-worded opposition is directed not so much against tax money to non-public school children as against the very concept of private schools. He described such institutions as "narrow, sectarian and chauvinistic." They are also bigoted and apparently on occasion at least "openly bigoted."

The Rabbi asked "What kind of citizenry will America produce in the years to come of men and women who are strangers to each other, who never in their childhood and youth studied together, sat together, played together, learned to know each other and understand their common heritage as well as their differences?"

Since the non-public schools have already turned out tens of thousands of students in Florida the past generation, the Rabbi obviously feels that already the State is plagued with these freakish products. State aid would only encourage and support more of them.

Fortunately the Rabbi's opinions in the past have indicated that while he often serves as a spokesman he does not reflect the thinking either of Jews or of Gentiles.

This was the case in the abortion discussions where his strongly materialistic views pushed forward in support of a reformed bill.

Adults who look back on their education in the non-public schools will wonder what institutions the Rabbi knows from firsthand experience. His ideas seem to reflect a ghetto mentality — the isolation of Catholic children from their non-Catholic peers, their minds poisoned over the years with bigoted thoughts about their neighbors, the quality of their very citizenship impaired by such restrictive education.

To label such charges as nonsense is an understatement. The Rabbi, who appears regularly at gatherings to promote brotherhood, has certainly not helped the cause in downgrading the educational background of many leaders in our community, as well as a large portion of the population.

As a matter of fact, his condemnation of the private school and its products extends also to Protestant and Jewish schools, such as Rabbi Irving Lehrman's Day School. Dr. Lehrman, by contrast, reflects the opinion of many when he said, "I believe that the non-public schools are important contributors to the betterment of our society."

It is significant, too, that in the same article while the Rabbi was deploring the ill effects of such training, Senator George Hollahan, who pre-filed the bill for aid, said: "Maybe a little more religious education is what's needed to bring America back to where it should be."

Some objective surveys, such as the Notre Dame Study sponsored by the Carnegie Foundation, have clearly indicated that the pupils of non-public schools are more socially conscious of the needs of neighbor and are as likely as any other students to establish lasting friendships among people of various religions.

It may well be that Dr. Narot's myopic view of the non-public schools may serve the good purpose of arousing a great many to speak up clearly and loudly in defense of the education they received.

### Truth Of The Matter

## Priests Are Changing Roles But So Are Doctors, Lawyers, Teachers

By MSGR. JAMES J. WALSH

Cardinal Dearden in a recent lecture touched on the celibacy issue and other reasons why priests are leaving the ministry.

He said: "I stress we must put it all in the concept of a whole society. Clergymen of other faiths are leaving too. Medical men and others are leaving their professions as well. The priest relates to the same cultural changes of his time and feels the same pressures."



MSGR.  
JAMES J.  
WALSH

a factory, so that he can make a living, but we want him to give it up as soon as possible. And in the factory we want him to appear as a priest.

"The priesthood is for us Orthodox a sacred function and that is why we are convinced that you Westerners, you Latins, are not on the right road by allowing the problem of ecclesiastical celibacy to be discussed in public before the tribunal of opinion.

"Be careful — if in the West you diassociate priesthood from celibacy there will be a very swift decadence. The West is not sufficiently mystical to tolerate the marriage of priests without decadence. The Church of Rome has retained — and it is its glory — this ecclesiastical asceticism for an entire millenium."

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Please don't write to berate me for advocating dances in the sanctuary. I don't advocate them. But I think the recently expressed thoughts of a mother general underline again a guiding principal of the liturgy discussions during Vatican II, namely, that the liturgy to be effective must be adapted with a certain flexibility to the peculiar needs of people.

Mother Mary of Jesus, a French woman, founded a monastic convent for African girls in Cameroun 12 years ago. She said such experiments in the past had failed because missionaries felt "it necessary to Europeanize African men and women." The result: "After a few years, they felt the longing for their own personality and they go away."

Her community, however, has flourished. She explains that "here young women have been able to express their contemplative souls freely....thus, our way of dancing explains itself. The African is a rhythmic being who translates his entire life into dance from the cradle to the grave. Should we exclude it from religious life? The young novices have spontaneously found rhythmic gestures and songs which express their prayers. They have perfected, purified, sanctified them, and finally considered them worthy to be included in the liturgy. For each Sunday, they compose a new dance; it is a continual process. And visitors are surprised to discover a complete prayer in which the whole being, body and soul, returns to God."

In effect, Vatican II said what is helpful in Germany can be disastrous in Africa. And needless to say what may inspire in Cameroun can repel in Florida.

While on the matter of celibacy, I think the recent conversation a Russian Orthodox bishop had with the French author Jean Guilton deserves to be repeated. The Orthodox bishop said: "At times we ordain married persons, but we do not admit that a priest should marry. We authorize an ecclesiastic to work in

# Text Of Pope Paul's Easter Message

Following is an English translation of the 1974 Easter message of Pope Paul VI:

Men and Brothers!

What other greeting can we extend to you on this happy Easter day, if not that very one which the risen Christ expressed to the community of His disciples while they were still oppressed by uncertainty and fear: "Peace be with you" (John 20:19)?

Yes, we dare to make our own these tranquil and strong tidings with our voice faithfully echoing His. In the name of Jesus alive again in our historical reality and already existing in a new blessed and eternal reality which is beyond history, we repeat: Peace be with you!

To you that are united in this forum of peoples and experiencing to some extent His hidden presence promised everywhere that there is a gathering in His name; to you, dearly beloved of Rome, to you pilgrims and visitors to the city where every citizen of the world can feel at home; to you that are ministers with us of this apostolic See, to you the illustrious representatives of peoples, bearers here of a message and fellow-builders with us of that friendship which we hope to make rule over the earth, we extend our sincere good wishes: Peace be with you!

And raising the voice that originates in our heart we extend this sincere paschal wish to the vaster audience which we wish to hear us: To Italy, the nation closest to us; to each and every nation of the world and to all mankind. That in justice and in liberty, concord and cooperation for common progress may be reestablished, we desire that our wish of peace penetrate and be effective in those places where local wars still rage and where negotiations are under way and

finding obstacles in overcoming and resolving these conflicts: Peace be with you!

To you, the youth of this generation, who find fault with the malfunctions of an advanced society and are looking for future developments in truer human achievements; to you, the builders of the scientific and technical world; to you, qualified exponents of culture; to you, statesmen, promoters and arbiters of the public good; to you all, workers in the modern world, go our greetings of peace.

To families, to schools, workshops, barracks, hospitals and prisons, to every place: Peace to every place: Peace!

Perhaps many of those who listen to us will ask by what title we make ourselves the bearer of this greeting of peace. At once we answer: All of us must be the messengers of peace because this is the Gospel which must become common to all. For our part, we have said it before: This cry did not come originally from us; as we have heard it from Christ, so as His spokesman we repeat it to you. It is His peace, and we proclaim it to all.

And if someone asks us what is the special meaning that our greeting of peace has in this circumstance, we can answer with simplicity that our Easter peace means a great certainty and a great sureness. Do you not see, men and brothers, that all of us today have need especially of certainty in thought and sureness in action. This is what happens: The more man seeks, studies, thinks, discovers and builds his giant tower of modern culture, the less sure is he of the validity of his reasoning, of objective truth, of the existential usefulness of knowledge, the less sure he becomes of his own immorality.

Doubt assails him, clouds his mind, shakes him, humiliates him. He takes refuge in the evidence of his wonderful achievements, he sustains himself with the sincerity of his experiences, he relies upon high-sounding words in vogue at the moment. The reality is that fear casts him into reeling doubt as to the value of everything he has done.

On our part, with this Easter wish, we are able to offer man a secure foundation, shipwrecked as he is on the sea of his own humanism. To be sure, it is not a base which we have made ourselves, in competition with all the others that the modern world offers to human uncertainty, for we, small weak men that we are, do not presume to rely on any power of our own. Yet it is true that we possess a sure foundation upon which life may be built: the life of religion — in that incomparable certainty of which for 20 centuries this tribune has then the witness of Peter: Christ is risen (Cfr. Acts 2:24). This is the event, new, wonderful, true and undeniable, on which everything is based; this is, now and forever, the stone which was rejected by the builders . . . and there is salvation in no one else" (Acts 4:11-12). But even the life of this world can sense the advantages of such a vital firmness. In the words of the council:

"Appointed Lord by His resurrection . . . Christ is now at work in the hearts of men through the power of His spirit, arousing not only a desire for the age to come, but by that very fact animating, purifying and strengthening those noble longings, too, by which the human family makes its life more human and strives to render the whole earth submissive to this goal" (Gaudium et Spes, No. 38).

We have this conviction, and with peace we offer it to you. We offer it as a humble fraternal reminder.

If you, men of our time, do not wish to be deceived by your very wisdom, nor wish to turn your very progress into a weapon of destruction, remember the prior claim of that kingdom of God which Christ proclaimed as the supreme justice of the world.

If you wish freedom to be fully operative, personally and socially, so that it should not result in the inner dominion of the lower man over the higher one and so that this freedom should not cause smaller and weaker powers to be overwhelmed by those richer and more heavily armed, remember the great champion of conscience responsible before the unchangeable law of evangelical love, remember the defender of the poor, the little, the weak, the suffering, remember Christ.

If you really want to bring the world to its organic unity, remember the principles from which that unity draws its logic and its possibility — the brotherhood which Christ has taught us and made an easy duty for us.

If you wish to give the modern world its full adult emancipation, do not forget the root from which our civilization takes its inspiration and draws the sap which brings it to maturity — the idea of man redeemed.

And in hope we transmit to you and to the world, Certainty, the certainty of faith, security, the security of love, the certainty and security which come to us from the Easter message. Indeed, in terms of confidence and hope may our peace be with you, the dawn of an ever new and serene day in the history of the world.

Peace and blessing!

## THE VOICE OF THE PEOPLE

### Leftists Ignore Russian Atrocities

Dear Editor:

I request you to publish my letter:

#### IRRESPONSIBILITY

The alleged massacre of Vietnamese civilians by American soldiers at the South Vietnamese village of Song My has given the leftist TV networks, radio stations, and press an excellent pretext to discredit the American war efforts in South Vietnam.

At the same time, those circles have studiously avoided condemning the mass murders of the South Vietnamese population by Communist terrorists, the violation of international law concerning the treatment of the American prisoners of war in North Vietnam, and the crimes committed against humanity

in Soviet Russia and other Communist countries.

The general public should not overlook the fact that in 1966 the 89th Congress passed a resolution to urge the President of the United States to bring the force of the world opinion at the UN on behalf of the restoration of the independence for Estonia, Latvia, and Lithuania. This resolution also condemns the genocide committed by Soviet Russia in the Baltic States as follows:

"The Government of the Soviet Union, through a program of deportations

and resettlement of peoples, continues in its efforts to change the ethnic character of the population in the Baltic States."

Our leftist circles have studiously avoided condemning or even mentioning the genocide committed by the Russian authorities in the Baltic States. In spite of the fact that almost all colonial peoples of Africa and Asia have obtained their independence, our leftists and self-styled liberals are condoning the arch-reactionary privileged Russian colonialism in the Baltic States. Therefore,

they are entirely out of the mainstream of the trends and events of the twentieth century. They are turning their backs upon the demands of this century.

Therefore, Vice President Agnew should be commended for his very timely criticism directed at the news media and self-styled intellectuals who lack common sense, responsibility, and perspective of history.

Sincerely,  
Dr. Alexander V. Berkis  
Professor of History  
Farmville, Virginia

### Grateful For Help

Attention Editor:

Dear Sisters and Brothers,

You are so many and beautiful. You are across the vast plains and beautiful valleys of America and Canada; you are on the sea, in the air and across the ocean, and yet we feel so very close to each other.

The time-worn struggle of the poorest of the poor, the farm workers; the men and women who work from sunrise til sunset in the cold winter, and under the searing heat of the sun in summer; they, who in order to survive have brought food on your table from day to day; these men and women, often with their children, so that they, too, will enjoy the kind of life that most Americans already enjoy; their struggle has brought us so very close to each other.

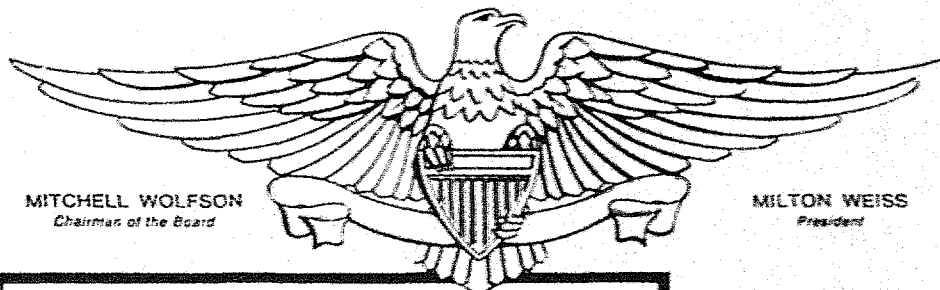
We are very grateful for your awakening to our fight for justice and dignity in the fields; awakened to the truth that our fight is also yours.

Five years ago, when we struck against the almost invulnerable empire of the agribusiness, we had more guts than money. Today, five years later, we are tenfold stronger because you have assisted us.

You are so many and beautiful.

Peace and love from all of us,  
Cesar E. Chavez, Director  
United Farm Workers,  
AFL-CIO

Nobody can force you to save money  
—but we can sure make it worth your while if you do!



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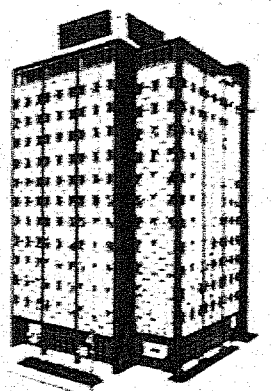
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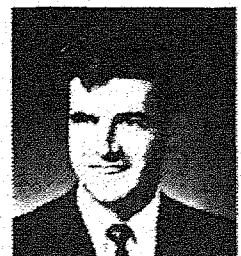
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# Around The Archdiocese

## Dade County

A Family Enrichment Program under the auspices of St. Kieran Church begins at 7:30 p.m., Monday, April 6, at Immaculata-La Salle High School. Participating will be Dr. Benedict Cusani, M.D.; Dr. Michael O'Hara, M.D., psychiatrist; and James Dougherty, attorney, and Mrs. Dougherty.

A card party and fashion show under the auspices of Christ the King Women's Guild begins at 8 p.m., Friday, April 24, in the new church addition, 16000 SW 112 Ave. Fashions will be presented by Josies, Fancy That Shop, Jamaican Shop and Tiki Shop. Refreshments will be served.

A Mardi Gras dance sponsored by the John W. Adamson Council, K. of C., begins at 9 p.m., Saturday, April 11, in St. Brendan hall, 8725 SW 32 St. Bob Parent and his band will entertain. Tickets may be obtained by calling 223-0465.

## Nun To Speak At KC Dinner

Third Annual Founders Day banquet of the Florida State Chapter I of the Knights of Columbus will be served at 6:30 p.m., Saturday, April 4 at Miami Springs Villas.

"Moral Leadership — Where To Be Found" will be the topic of Sister Mary Dorothy, O.P., president of the Barry College, the guest speaker.

James Noel is general chairman of arrangements for the dinner, which will be attended by Knights of Columbus from every Council in Dade County.

An "old-fashioned" parish picnic for members of St. Brendan Church begins at 1 p.m., Sunday, April 12 and continues until 7 p.m. at 8725 SW 32 St. Games and square dancing will be included.

Annual Dombola under the auspices of St. Dominic Ladies Guild begins at 8:30 p.m., Saturday, April 4 in Bayfront Park auditorium.

Spring carnival sponsored by members of St. John the Apostle Church, Hialeah, is now in progress today (Friday) through Sunday at Babcock Park, Hialeah.

Members of the Memorare Society and friends will visit Lake Wales to view the Passion Play on Saturday, April 11. Bus transportation and reservations may be made by calling 635-9662. The society will meet at 8 p.m., Friday, April 10 at 5909 NW Seventh St.

A "Derby Dance" under the auspices of St. Lawrence Council of Catholic Women begins at 8:30 p.m., Saturday, April 4, in the church annex, 2200 NE 191 St. Reservations may be made by calling 945-1912.

Annual carnival at Holy Family School, North Miami, will be held Thursday, April 9, from 1 to 8 p.m. Refreshments will be served, beginning at 4:30 p.m. A variety of booths will be featured.

K. of C. Florida Chapter No. 1 will host its Third Annual Founders Day banquet at 7 p.m., Saturday, April 4, at Miami Springs Villas. Dancing will follow dinner.

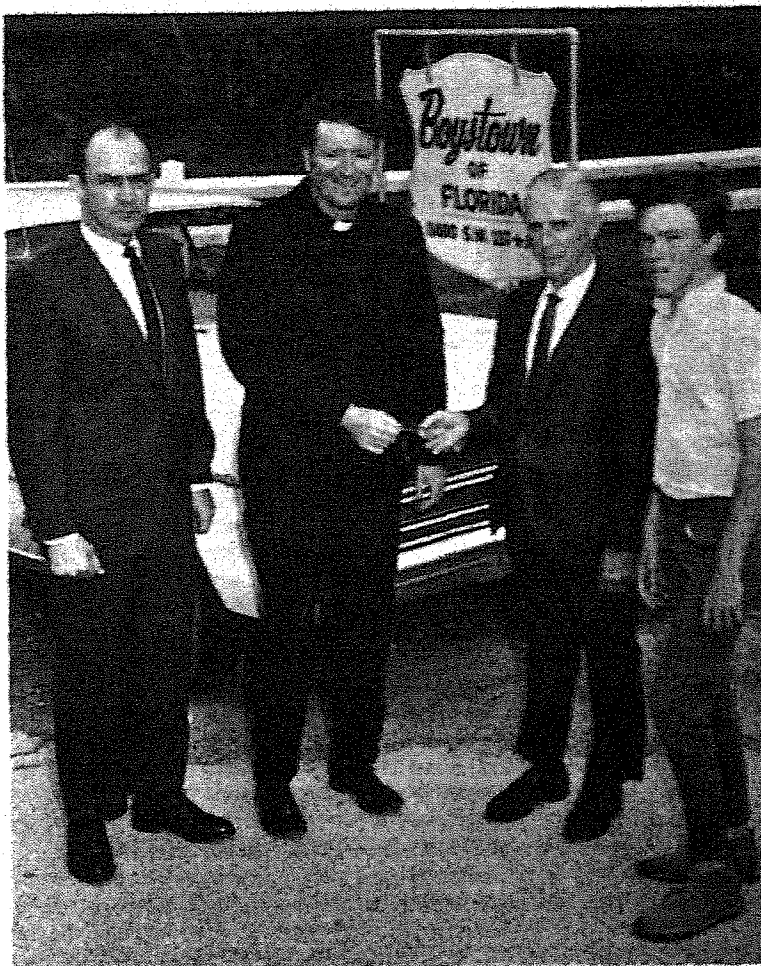
## Broward County

"An Affair of Honor" will be reviewed by Mrs. Francis Dreyer during the First Friday Book Review of St. Anthony Catholic Women's Club at 11 a.m. today at the home of Mrs. Charles H. Doherty, Jr., 679 Middle River Drive.

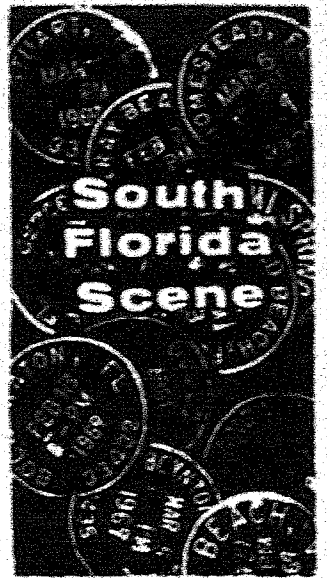
Mrs. Bernice Knothe will be installed as president of Nativity Women's Guild during the club's 10th anniversary breakfast at 9 a.m., Sunday, April 12 at Nativity parish hall.

Other officers, who will be installed by Father Rene Gracida, V.G., former pastor, are Mrs. Dorothy Stibler, vice president; Mrs. Anne Byars, recording secretary; Mrs. Kathy Kirchmier, treasurer; and Mrs. Florence Bonnet, corresponding secretary.

Members of St. Clement Altar and Rosary Society will observe a Corporate Communion during 8 a.m. Mass Sunday, April 5. Mrs. Raymond Hoyt will be installed as president of the society at 8 p.m., Tuesday, April 7, in the parish church. Other officers are Mrs. David Perrucci and Mrs. John Nouss, vice presidents; Mrs. William Sullivan, recording secretary; Mrs. Ned Johnson, treasurer; and Mrs. Edward



Boystown of Florida recently received an auto from the Westchester National Bank, whose president, Charles Volk is shown handing the keys to Father Vincent Sheehy, director. At left is Charles Meyers, executive vice president of the bank; and at right is Kevin Williams, one of the residents of Boystown.



## Citizen Group On Migrants Meet April 4

BELLE GLADE — annual meeting of the Florida Citizens Committee on Agricultural Labor opens at 10 a.m. Saturday, April 4, in St. Philip Benizi parish hall.

Among those participating in the session, which will continue until 3 p.m., will be George Coble, Community Action Migrant Project, Fort Lauderdale; Marvin Davies, Field Director, Florida NAACP; William H. Johnson, Community Action Migrant Project, Fort Lauderdale; George E. McClain, chairman, Florida Citizens Committee; Stanley Hamilton, Field Representative, National Sharecroppers Fund; Melvin Wertz, Rev. Paul Wilson, Polk Co. Migrant Ministry; and Father Martin Cassidy, pastor, St. Kieran Church, Miami, past chairman of the Florida Citizens Committee.

Father Cassidy expressed the hope that organizations and individuals interested and concerned in the welfare of Florida's migratory workers will attend.

Magill, corresponding secretary.

St. Sebastian Council of Catholic Women will elect new officers during a meeting today (Friday) following 8 a.m. Mass.

Monthly luncheon and card party of St. Jerome Woman's Club will begin at 12:30 p.m., Tuesday, April 7 in the parish hall, 2600 SW Ninth Ave., Fort Lauderdale. The public is invited to attend.

Las Vegas night under the auspices of K. of C. Council 4955 will be held Saturday, April 4, at the Council hall, 2025 NE 49 St., Pompano Beach. Proceeds will be donated to the building fund.

A card party sponsored by Our Lady's Guild of St. Vincent Church, Margate, begins at 8 p.m. today (Friday) in the Margate City Hall. Members will meet at 8 p.m., Monday, April 6 in the Church pavilion.

St. Stephen Council of Catholic Women will meet at 8 p.m. Tuesday, April 7 in the social hall. Election of officers will be held.

Palm Beach County First Friday card party sponsored by Holy Spirit Council of Catholic Women will be held at 12:30 p.m. today (Friday) in the church social hall, Lantana. Guests are expected to bring cards.

Members will participate in an Evening of Recollection, Sunday, April 5 beginning at 6:30 p.m. at the Cenacle Retreat House.

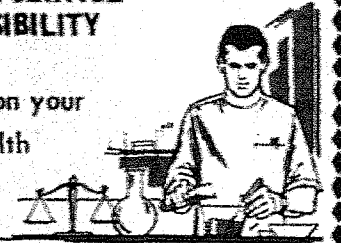
A barbecue will be held from 1 to 5 p.m., Sunday, April 5 at Cardinal Newman High School cafeteria, West Palm Beach. Adults and children are welcome.

Their 18th annual Mad-hatters Luncheon will be sponsored by the Sacred Heart Confraternity of Christian Mothers and Allar Society at 1 p.m., Saturday, April 11 at the Hotel Breakers, Palm Beach. Reservations may be made by calling 582-7798.

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# All Things Are New Through Him

By DONALD GRAY

The resurrection of Jesus from the dead is an event of promise. Such an observation may seem so commonplace as to verge on the banal for many Christians today. Of course, the resurrection of Jesus is an event of promise — it promises and guarantees my own life after death. But is that a fully adequate interpretation of this promise or is it, rather, an impoverishment and narrowing down of the promise? It is that question we should like to explore briefly here through the connected question: to whom is the promise given?

Is the promise contained in the resurrection of Jesus given only to Christians? We do not and can not maintain that Jesus died only for Christians and so we should not think that the promise of his resurrection is given only to ourselves either. The promise is for man, all men, for Jesus is the representative man, the herald of the new humanity, the firstborn of the new creation. Christians indeed hope for the new age already inaugurated by the resurrection, but they hope for this new age (when they are really being Christians) not only for themselves, but for all men. This promise, then, is given not to a few isolated individuals or specially chosen ones, but to the whole human community.

Is this promise made to the whole man, however? This curious question is designed simply to point up the fact that we must not allow ourselves to forget the resurrection of the body. By resurrection of the body we mean the resurrection of the whole person, including the corporeal, bodily dimension of his life.

The resurrection of Jesus as promise to the whole man is sometimes obscured by the expression the immortality of soul. While this is not a biblical way of speaking, it is a tenable way of speaking (so Catholic Christians maintain at least) as long as it does not serve to hide from view the necessity of a bodily resurrection.

Bodily resurrection is necessary for man not only because he is what we would call today a psychosomatic unity, but also be-

cause man's life is essentially a social and communal life which is made possible only in and through bodily presence to others. Hence the resurrection of the body points towards the unity of man in himself as a psychosomatic whole as well as the unity of man with other men. Eternal life is life in the body with others.

The doctrine of the resurrection of the body also lights up another aspect of our question about the resurrection-promise given in Jesus. If it is true that the promise is made to the whole human community and to the whole man within that community, it is nonetheless true that the promise is also made to the whole cosmos. This is possibly

the most mysterious dimension of this all-embracing promise, for it is so difficult for us to imagine what it could or will mean in the concrete.

Its difficulty, however, should not lead us to minimize its importance. The Christian hope for the renewal of the whole of his cosmic environment reveals, as nothing else can, man's essential solidarity with the world of nature, out of which he has emerged and for which he has a continuing responsibility of stewardship.

The resurrection of Jesus from the dead is, then, a promise indeed, a promise for the whole human community, the whole man, and the whole cosmos. This promise does not

exclude the individual but rather in its richness includes the individual within a total context of relationships. When, we may ask, is this promise to the whole of things to be redeemed? From a certain point of view, of course, we simply do not know. It is a matter of hope.

However, from another point of view, we do know because this promise is already being fulfilled within our own lives and communities and environment. It is also a matter of experience. The distance between the experience and the hope, the already and the not yet, is a distance created by God's patient maturing of his historical purposes and our own responsive responsibility or lack of it.



A new event. In the midst of the old, something new occurs. It is something like the resurrection — a sign, a beauty, a wonder that touches peoples' lives. They see — and hope. They reach out and are transformed.

KNOW YOUR FAITH

## Love Triumphant

By  
REV. MR. PETER SCHINELLER, S.J.

*"I am certain of this: neither death nor life, nothing that exists, no created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Romans 8:38-39).*

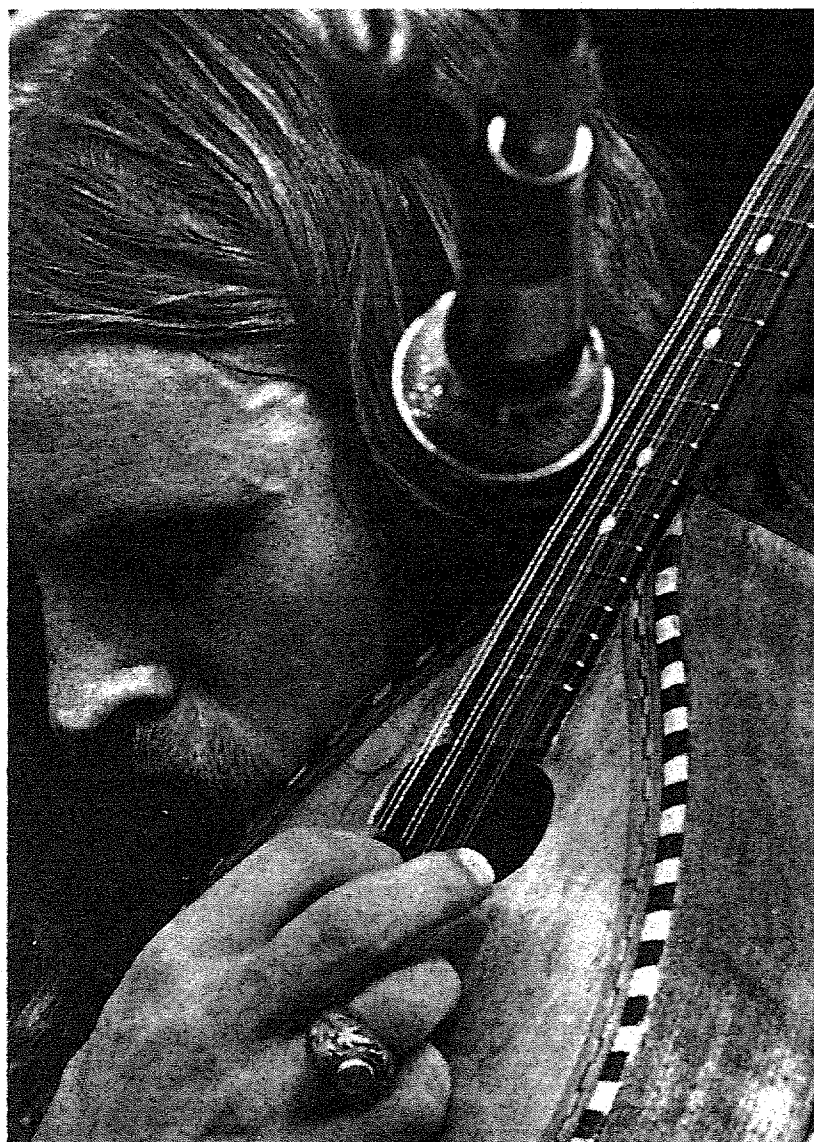
To look at the resurrection of Christ from the viewpoint of love may shed some light on this mystery. As we saw last week, Christ's death came about because he dared to proclaim the good news of God's love to the poor, the captives and the oppressed. His call to love was rejected, and he was crucified and died.

But this is not the final word. For in the Easter mystery of the resurrection of Christ, we see that God's love is stronger than man's sin. While men might reject love and life, the God who is love again manifests this love in raising Christ from death, as the apostle Paul proclaims.

Rather than being separated from God by his death, Christ's death is overcome by the triumphant love of God. His death becomes the passover, the way to his glorification and union with the Father.

The Christian today shares in this love of the Father. Thus we read in the first epistle of John: "We know that we have passed out of death into life, because we love the brethren" (1 John 3:4). The resurrection therefore plays an important part in the Christian life today, for it assures us that beyond the forces of death, the rejected love, the sufferings we will face in our attempt to love God and neighbor, beyond those, as Paul proclaims, is the love of God.

With this love, supporting him and motivating him, Paul could endure imprisonment, suffering, and even death. With the freedom that this love brings



Togetherness is sharing each other's strengths and weaknesses.

Christians today should be leaders in the struggle for peace and justice rather than war and oppression.

A Nobel prize winning scientist recently said that "American society is death-oriented. If you watch and read the newspapers, a great part of it is taken up by war, killing, murder, atomic bombs, defoliants, and we have war. All our ideas are death-oriented." While belief in the resurrection should not become a refuge for the Christian, it can serve to give him the power and freedom to work for the eradication of the death forces in our American society.

Faith in the power of the resurrection also has its effects on the Christian family. The love and sacrifices that are part of every family become surrounded by the love of God. As the second Vatican Council states, "by the joys and sacrifices of their vocation and through their faithful love, married people will become witnesses of the mystery of that love which the Lord revealed to the world by his dying and his rising up to life again" (The Church in the Modern World, No. 52).

While much of the meaning of the passion, death, and resurrection of Christ can be understood only in terms of love, the result of this love becomes the peace and joy of the Christian. Christ's first words to the disciples after the resurrection were "Peace be to you." This peace is not a naive feeling of joy in ignorance of the suffering and death forces that surround us, but rather the conviction that nothing can separate us from God's love.

Only our own selfishness and lack of love will prevent us from receiving that peace and joy which is the fruit of the Holy Spirit. For as the apostle Paul writes, "since God did not spare his own son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give" (Romans 8:32).

# Women In The Liturgy

By FATHER JOSEPH M. CHAMPLIN

The Washington Post's editorial section for a Sunday in January carried this headline: "Prospects for the Decade: Women in Revolt." The story's concluding paragraph summarized the present status and future prospects of that movement for feminine equality.

"The new feminine revolution has begun. It is visible — and highly audible — in extremist groups. The real work of the revolution will be quieter and more enduring. It will change our lives and our institutions in ways that will be more and more evident as the new decade grows."

Both silent and vocal aspects of this revolution have already hit the Catholic Church.

After the Vatican refused to accredit a West German woman diplomat, the president of one feminist group in the United States angrily expressed "astonishment, incomprehension, and dismay" that authorities in Rome could act in such cavalier fashion at the very time when a Protestant African woman heads the U.N. General Assembly and an Anglican American lady presides over the National Council of Churches.

In a quieter vein, however, significant changes involving women in worship are already beginning to appear. The New York Times reported designation of two women as "extraordinary ministers for the distribution of Holy Communion" at small parishes in Eagle Grove and New Vienna, Iowa.

Last November the American bishops approved, according to article 66 of the Roman Missal's General Instruction, use of "a woman to proclaim the readings prior to the gospel, while standing outside the sanctuary." I grant some hedging exists here and the restriction, "when a qualified man is not available," does seem to imply the practice is in fact desirable only as an emergency measure. But the step was made and while its implementation certainly will be uneven in churches of the United States the trend to women readers, leaders of song, and commentators is, in my opinion, irreversible.

Some technical, legal questions require clarification. What interpretation do we give the phrase, "outside the sanctuary?" A liberal one. At least comparison with the March 1967 decree and commentary on the place of women choir members in the sanctuary leads us to conclude that female readers and leaders may stand in the sanctuary (sanctuary) as long as they do not remain in the area immediately about the altar in which the celebrating clergy function (presbyterium). That would seem to allow distaff lecturers to proclaim the scriptural texts from either lectern or pulpit depending on the most effective procedure in a given parish.

How do we judge if a "qualified man" is available or not? Solely by his competence in reading. Sex should not stand as the determining factor; an ability to proclaim the sac-

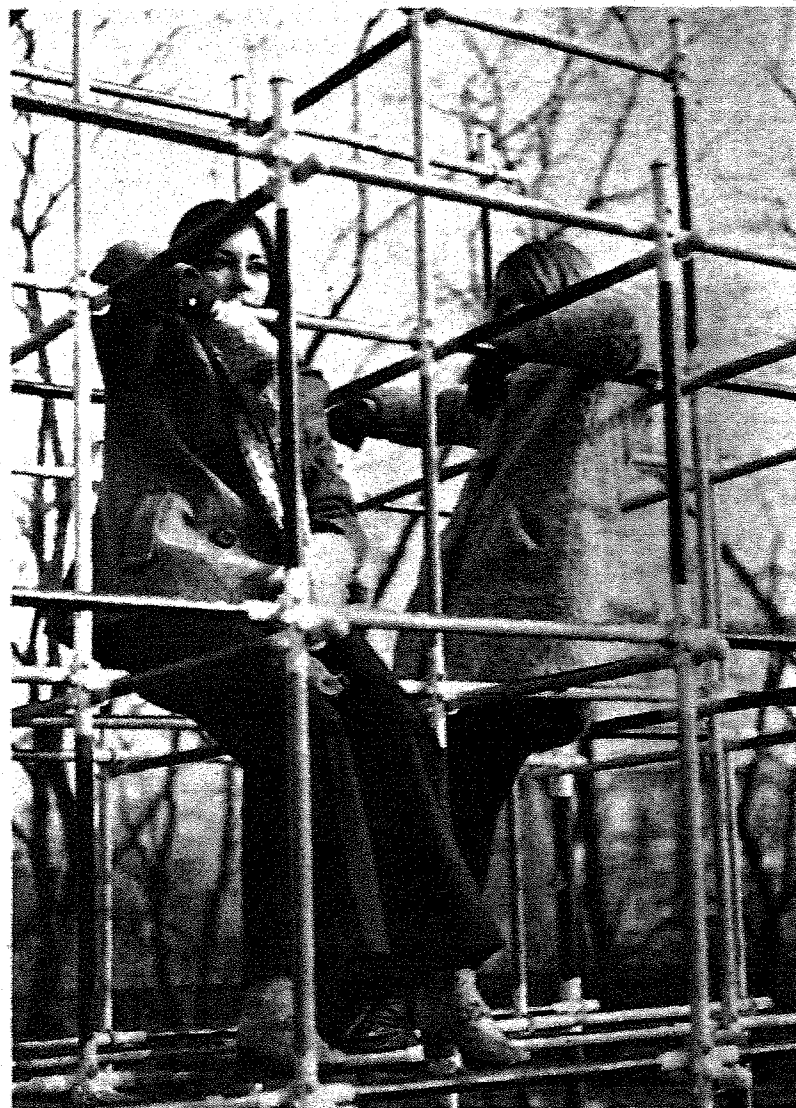
red text ought to be the one qualifying criterion.

Better to employ a woman who reads well than a man who does the job poorly. And, in this writer's view, it is preferable to use a priest for all of the scriptural excerpts if no layman or laywoman in the worshipping community can at the present stage of renewal adequately communicate these passages' meaning. To quote a statement of the United States Bishops' Committee on the Liturgy about reading God's word: "The message in all its meaning must be communicated."

Tomorrow's liturgy probably will see women in other roles, too. Commentators, leaders of song, instrumentalists in the folk combo, organists and music directors, choir members, ushers (usherettes?), dancers.

Less direct, but equally important and more immediately open are positions for women on parish liturgical committees.

Worship  
And  
The  
World



A woman's place? The new feminine revolution has begun. It is visible and highly audible. But the real work of the revolution will be quieter and more enduring. It will change our lives and our institutions in many ways. (NC Photo by Christi McGue)

## The Thinking Of Jesus

By FATHER  
WALTER M. ABBOTT, S.J.

Once more I would like you to run your eye over the whole span of Luke's Gospel. This time let us try to discern from it what Jesus himself thought through the years, for example, about the kingship and messiahship he publicly acknowledged on entering Jerusalem.

We are skating over generations of controversy in this quest. There have been scholars who held, and many still do today, that it is impossible to tell from the Gospels what Jesus himself said, and still less what he thought, because, they say, the Gospels only give what the Church of the second half of the first century said and thought about Jesus. In the view of these scholars, the Gospels were composed in Christian communities many decades after Jesus had died and after the oral traditions had been shaped and reshaped to express various theological developments among the Christians.

There is, on the other hand, a long line of noted scholars, among them many saints, going back to the early centuries of the Church, who labored mightily to show that everything written by the Gospel writers fits together perfectly and gives a fair picture of what Jesus himself said and thought. If there are various versions in the Gospels of what seem to have been one and the same event or saying, they would explain that Jesus must have done similar things several times or must have said similar things in different ways on different occasions.

We are going to steer a middle course, in the conviction that a Gospel like Luke's gives many clear pictures not only of what Luke said and thought but also of what Jesus

himself said and thought. Let us first show one reason why we can probe Luke's Gospel and come up with some hard facts about Jesus and not merely opinions of late first-century Christians about him.

Every commentator on Luke will tell you what a gentle soul Luke was, how joy pervades his Gospel, how considerate of women he was, etc. The commentators often give the impression that the Jesus Luke presents, therefore, is similarly gentle, joyful, considerate, etc.

I agree Luke was everything that is said of him, but I draw your attention to the fact that often in Luke's account Jesus actually explodes with anger or some kindred emotion, and often the explosion is directed rather generally at the people who are present. Luke may be a gentle soul, but his Gospel definitely shows a Jesus who felt much stronger needs and emotions, including anger — in fact, I would say, especially anger. There is a quality here that surely was not invented by Luke.

Look, for example, at 11:40 ff. During a dinner in a house where he was a guest Jesus used some remarkably strong language, and even called his host a fool. One of the other guests then speaks up and says he has been insulted by Jesus' remarks. He gets a withering reply which you can read in full.

Look, for example, at 9:41: "How unbelieving and wrong you people are! How long must I stay with you? How long do I have to put up with you?" Jesus did what he was asked to do on that occasion, but he certainly complained vehemently about it. Look ahead a few more lines in that chapter and you read that some people were afraid to ask Jesus for a clarification when they didn't understand something he had said (9:45), probably because they were afraid they

would get one of his tongue-lashings.

On another occasion it is clear that Jesus exploded with anger in a synagogue, and on the Sabbath: "You imposters!" he shouted (13:15). I do not think I am exaggerating when I use the words "exploded" and "shouted." I don't think anybody uses the expression "You imposters!" unless he is exploding and shouting — or at least raising his voice. It is the kind of word one just doesn't whisper or use in a matter-of-fact way.

One wonders what Jesus said to his apostles James and John on another occasion when they asked him if they should "call fire down from heaven" and destroy the people of a Samaritan village who refuse to receive Jesus and his disciples "because it was plain that he was going to Jerusalem" (9:54). Luke doesn't say any more than that "Jesus turned and rebuked" his two disciples, but it was very likely a vivid memory for them.

Sometimes it is obvious that Jesus is not irate but simply snapping back a fast answer, e.g., 11:28. But contrast what happens in the very next verse, 11:29: "How evil are the people of this day!" This is not an expression one uses without some heat. Look again at other places where you may have thought Jesus was calm and majestic, e.g., 6:41-2, 6:46, 7:31 ff. But be careful. You can go too far and begin to see everything only one way, like a debater who will try to make everything support his argument.

outburst, and 12:1 may be a completely calm warning against hypocrisy. I keep saying Jesus said this, Jesus did that. Yes, and in these cases I think one can add Jesus thought this, Jesus felt that. It does not seem at all likely to me that these expressions of Jesus' anger, or irritation, or frustration, or whatever you want to call it,

KNOW YOUR FAITH

Questions And Answers

## What's Church's Thinking About The Resurrection?

By  
FATHER RICHARD P. MCBRIEN

Q. Is there any new thinking regarding the Resurrection of Our Lord? What has changed over the years about the Church's teaching in this matter?

A. There was a time in Catholic theology and in catechetics when the Resurrection of

Jesus was not generally regarded as an essential part of the Redemption. According to the prevailing opinion, the full saving act took place on the cross; the resurrection was a kind of epilogue. Jesus rose from the dead in order to prove that he was truly the Son of God. (For a fuller description of this view, see Avery Dulles, S.J., *Apologetics and the Biblical Christ*, Newman Press, 1963, Chapter IV).

Contemporary theology sees the Redemption in much wider terms. It includes not only the crucifixion but also the Resurrection, the Ascension, and the exaltation of Christ at the right hand of the Father, and, indeed, even the sending of the Holy Spirit. The whole series of events is called the Paschal Mystery. The Easter, or Paschal, season commemorates all of them.

Since the Redemption is the work of the Father, it is not surprising that it is the Father who raised Jesus from the dead for our salvation (Rom 4:24; 8:11; 10:9; 1 Cor 6:14; 2 Cor 4:14; 13:4; Gal 1:1; Eph 1:20; Phil 2:9; 1 Thes 1:10; 1 Pet 1:21). This is the consistent tradition of Pauline theology, and it is endorsed by the Second Vatican Council (see, for example, the Dogmatic Constitution on the Church, n. 7, and the Pastoral Constitution on the Church in the Modern World, n. 10 and 22).

This understanding of the resurrection (as the work of the Father) has not always been a part of our catechetical formation. This may explain the emotional distress manifested by some Catholics when they learned that the new translations of the Gospels spoke of Jesus being "raised" from the dead rather than "rising" by his own divine power.

We are, in fact, saved by the resurrection of Jesus. It is through his resurrection that he communicates the new life of the Spirit to us (Rom 4:24-5). We are reborn in the Spirit because Jesus has been raised and glorified (Jn 7:39; 16:7; 20:22; 1 Pet 1:3-4). Death no longer has a final hold over any one of us. The hope of our own resurrection is founded on our faith in Christ's (1 Cor 15).

But if the resurrection is torn from the mystery of our Redemption and is regarded solely as a proof for the divinity of Jesus, then it can have no real meaning for the life and mission of the church.

On the contrary, we must see that the resurrection is at the very heart of our Christian faith ("Jesus is Lord"). We Christians believe that human life and history can and will succeed because Jesus of Nazareth is the Risen Lord. The resurrection is the ultimate promise of God that his Kingdom will be brought to perfection for us. The God that promises us eternal life has already given new life to his only-begotten Son.

Jesus has left the tomb now and has gone into the city. He can and must be found there. It is the Church's responsibility to locate him again and again, and to release the spirit which he possesses. The Church is his resurrection community and, as such, a symbol of hope to the world. This is the essence of the Easter message and the task of Easter faith.

were invented — by Luke or by anyone who preceded him.

Of course Luke presents Jesus also as calm and majestic, at times gentle and considerate, even sweet and even ecstatic (see 10:21 ff.). The point I want to make here is that clearly the records Luke consulted gave him indications that Jesus had a powerful temper.

Luke may have toned down this trait of Jesus. He may have left out some manifestations of it. But he did not, perhaps we should say could not, leave out all evidence of this characteristic of Jesus. The result is that, in spite of gentle Luke, we see a Jesus who is a credible human being, a man of strong belief and emphatic expression, a man who believed completely and passionately in himself and his destiny, so much so that he would explode when others didn't or wouldn't believe him, when others didn't or wouldn't understand him.

In this way we have begun to probe authentic feelings and thoughts of Jesus himself. We are now ready to take another look at what Luke says that Jesus said and did about kingship and messiahship.

# Will Mail Strike Spark Necessary Postal Reforms?

By BURKE WALSH

The after-effects of the postal crisis arising out of the U.S. mail strike are expected to be far reaching.

It was said to have been the first such strike in U.S. history, and the first major strike by federal employes against their employer—the government. A reported 170,000 postal workers, out of a total of 750,000, had shut down some 500 post offices in 14 states by staying away from work.

The complaint of the New York mail carriers, who triggered the strike, was that they could not live on wages that start at \$6,176 a year and rise to \$8,442 after 21 years of service.

Under the best of circumstances, it is bound to take time to get things back to normal.

Some observers said the crisis proved that laws cannot prevent federal employes from striking, and that the postal crisis would be followed by other strikes against the government as an employer.

Others pointed out that President Nixon could have taken a much tougher attitude toward the strikers—that he could have had them fired, fined, and even jailed under the law. But what the results of such an approach might have been is anybody's guess.

"What is at issue, then," said the President, "is the survival of a government based upon law. Essential services must be maintained, and, as President, I shall meet my constitutional responsibility to see that those services are maintained. And I am asking for the understanding and support of every American for this decision I have made in behalf of our country."

The President ordered troops to help with the mail pile-up in New York, and it was estimated that some 20,000 men from the various services were deployed at 11 postal stations at one time.

They were put to performing only "fundamental services," however, and it was not intended that they should attempt to deliver the mail, of which 50 to 60 million pieces had piled up in one week.

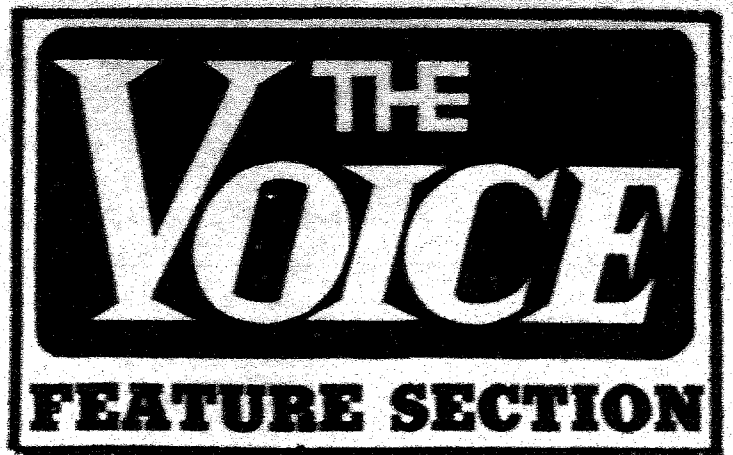
But Congress was showing signs of voting a pay increase for postal workers, and of separating this action from legislation to reform the postal service. The fact that these two objectives were linked in legislation was said to have been one reason for the postal strike.

The administration was charged with trying to get a reform of the Post Office Department by linking it to pay raises for the workers. The reform legislation would set up a wholly government-owned corporation to assume operation of the Post Office Department and "take it out of politics." But a considerable number of postal workers oppose this reform, and this

strength of numbers gives them a great deal of "muscle" in Congress.

Whether there will be a reform of the Post Office Department after a pay raise is voted remains to be seen. But some feel that, now that the postal crisis has shown that strikes against the government are possible, it will be necessary to overhaul the relationship of the government with its employes in all its branches.

Such an overhaul, it is contended, could keep strikes to a minimum by giving government workers increased bargaining power, an improved system for fixing pay scales, and a high degree of binding arbitration, to offset the right to strike enjoyed by employes of private businesses.



"He shall feed His flock like a shepherd: He shall gather together the lambs with His arm, and shall take them up in His bosom..." Isaiah 40:11



## Who Are Those Men Leaving Priesthood?

THE CHURCH  
JULY 1970

By FATHER

ANDREW M. GREELEY

It has become almost a commonplace that the best priests are leaving. Robert Duggan of the NAPR tells us, "The self-starters and the reformers all left more than a year ago. Now it's the ordinary priest who's leaving."

Dan Herr asserts in "Overview," "All too often it is the most dedicated, energetic and self-disciplined priests who leave."

Eugene Kennedy, quoted somewhat out of context by "Time," observes, "The most healthy and creative will continue to depart in mounting numbers."

FATHER  
ANDREW M.  
GREELEY



The editor of the "National Catholic Reporter" notes that talk about the "brain drain" in the clergy (talk which his journal started) would suggest that "priests who are leaving are the bright and balanced ones, while those who stay are insecure or undersexed or out of it."

My inclination is to think that this sort of thing is pernicious nonsense. My own impression, which is based on experience at least as extensive as most of those quoted in the last paragraph, is that in fact that most of those who leave are the weak, the timid, the immature, the ones who lack conviction and commitment, those who are unable to survive in confused and ambiguous situations, and the passive

dependents.

Such a judgment is likely to bring a good deal of wrath down upon me. How dare I make such a judgment on those who leave? To which I reply, how dare others make such vicious judgments on those who stay?

However, a somewhat different position is taken by Dr. James Gill, a Jesuit psychiatrist from Harvard in a recent interview in "Medical Insight." Since it is very likely that NCR will ignore Gill's interview, I should like to quote from it at length. On the basis of his experience with nearly a hundred resigned priests, Dr. Gill concludes that the departed is a "depressed perfectionist."

"...I find that the priests who are leaving and marrying are virtually all depressed. They have become sad and lonely, disillusioned and resentful. These are task-oriented men who were raised by their parents in such a way that the achievement of goals — particularly difficult ones — appeals strongly to them. They go about their work in a compulsive, perfectionistic way, not seeking or enjoying pleasure from it, but aiming consciously at the recognition and approval they will gain from those whom they serve.

"After a number of years in the ministry (usually between five and 15) they feel their parishioners are taking them for granted. Nobody seems to care how hard they work to prepare a sermon or teach a class.

"They have so consistently performed in a better-than-

average and reliable manner that their bishops and religious superiors simply expect them to do a good job.

"Applause comes less frequently as the years go by. They begin to feel more and more dissatisfied with themselves, with their role in the Church, and with the requirement of celibacy.

"At the point where the man becomes most unhappy with his lot in life and pessimistic about his future, some sensitive woman accurately perceives his deep need for someone to love him — not for his performance or accomplishments but just for his own sake. He responds with gratitude and love. She has brought a kind of joy into his life which has been absent until now. She has lifted him at least part-way out of his state of depression, and he feels he can't afford to lose her. He decides to marry and leave the priesthood."

How did he come to be such a person? Dr. Gill suggests that he was a "momma's boy" who never achieved much of a sense of self-worth:

"... This boy was apparently his mother's favorite, although she was almost slavishly devoted to all her children. He was trained to perform obediently whatever tasks she or his father assigned him.

"The mother would praise him fully for each of his accomplishments, whether it was drying the dishes after supper, mowing the lawn, getting top grades, or

winning a medal for deportment in school. She and the father showed their approval and made him feel he was worth something — had some value to them — on the days he achieved something they considered worthwhile or important.

"He never felt very much on the ordinary days when he did not accomplish something special. Just being a child was never enough to entitle him to feel he was a good and lovable person. He had to do things and do them well to get a signal that he was of some value in this world.

"Teachers, his seminary rector, pastors under whom he worked, and finally his parishioners reinforced this feeling as he grew older. They all seemed to pay attention to him only when he was doing something remarkably well.

"Unfortunately, he never seemed to get enough recognition to convince him of his abiding worth and give him a permanent sense of self-esteem."

Dr. Gill also discounts that departing priests are the "swingers" they think they are. "Deep down they unconsciously harbor . . . fundamental resentment toward their parents, who taught them and compelled them to pay for signs of love and approval with enslavement to the accomplishment of tasks. The less fuss people make over them, the more dissatisfied and depressed they become . . . Their yearning is for someone to make them feel wanted and precious and loved — not because they are such hard

and successful workers but because they are good and lovable as human beings . . . he finds it virtually impossible to enjoy genuine pleasure or leisure or to do anything just for fun."

As to their potential as marriage partners, Dr. Gill says:

"... But I would suspect we will see many more examples of what I have already observed repeatedly. The man's sense of self-esteem is restored, at least temporarily, by his feeling loved and getting married, taking a new job, and finding a non-rectory-like place to live. Pretty soon, however, his basic personality starts to reassert itself.

"He becomes compulsive and perfectionistic about his work, undertakes more and more tasks, is never quite satisfied with his performance, and sets out to please and impress others.

"Once again, the more important and successful his work becomes, the less time and need he has for the woman who rescued him from his depressed condition. She felt — and was — essential to his happiness. Now she sees him as he is — not one who seeks and enjoys the pleasure of life, but one who pursues recognition and approval through tasks well performed. She responded with her love and presence when he needed her. Now she wonders what sort of role she will be permitted to play in his life as the years go by.

So much for the self-starters, the reformers, the healthy and creative, the bright and balanced.



POSING WITH CAST of new TV drama is the author, Father James Conlan, consultant to the National Catholic TV Office.

### Theme For TV Drama

# Man Next To You May Be A Means To Your Salvation

By JOE NICOLA

"It's only the second full-length play I've written," the 42-year-old priest said as he sat in a TV rehearsal hall watching a run-through of his drama that will be shown on network TV in early May.

When NBC-TV told the National Catholic Office for Radio and Television that it could have an hour from 4 to 5 p.m. May 3 to do whatever it wanted to do with that hour, NCORT's executive director, Charles Reilly Jr., had turned to the Rev. James Conlan and said: "It's yours."

Father Conlan, who teaches a course in theology and drama at Mt. St. Vincent's College in New York and who had earlier written a play for the Catholic off-Broadway "Blackfriars Theatre," was serving at NCORT as a consultant when the ball was handed to him.

"Suppose you had an hour on network TV?" Father Conlan asked his interviewer. "What would you do? What would you say?"

Father Conlan, who had taken drama courses at Catholic University and who had attended a six-week communications course at Loyola University last summer, at first toyed with the idea of an "omnibus-type program," he said, as the director, Martin Hoade, gathered his actors around him at the rehearsal hall.

"But during Apollo 12 — the last moonwalk — I woke up at 4 a.m. and got an idea. It struck me. A play about a scientist on the moon who refuses to come back. Three or four hours later, I had the outline of the play in my head."

Thus was born "He's Got The Whole World," a drama the Catholic Church in the U.S. will put on network television in the hour being offered to it (as well as to the other major faith groups) by NBC-TV.

The teleplay, as Father Conlan outlined it while the actors were going through some of the scenes, is set about four years from now, and features a geologist who is sent to the Moon to do scientific experiments on the surface.

During the first telecast back to Earth, he announces that he has chosen to remain on the Moon as a protest against war, poverty, racism and the other ills that plague people on Earth.

Much of the rest of the drama involves various efforts on the part of the people on Earth to get him to change his mind and not waste his life. At drama's end, it is the scientist's fellow astronaut who determines the scientist's fate — by risking his life for him.

"The scientist was just trying to get one point across," Father Conlan pointed out. "And that point is that most people who are saved are saved by the man standing next to him." In short, the idea of man continuing Christ's redemptive work.

"The mission of the Church is to get the teaching of Christ across to the people of this country in contemporary terms — to take a line, like 'Who is my neighbor?', and present it in a new context, to show that the whole idea of Christ is a much more challenging concept than most people think."

"You might say this is a parable form," the priest said as the actors took a coffee break. "But Christ talked in parables and his audiences got the challenges, all right. They put Him to death for it."

"Whether people will accept what this drama is saying is debatable. But whether this is what the Church should be saying to today's TV audience in this country — I think it is definitely one of the things."

# Miklos Alexandrovich Is Missing

MIKLOS ALEXANDROVICH IS MISSING, by Anne Edwards, published by Coward McCann, 320p (IIa)

Spy and mystery devotees will find "Miklos Alexandrovich Is Missing" worth a few evenings' attention.

Anne Edwards, author of "The Survivors" expertly weaves suspense, romance, intrigue in this, her second novel. With the ballet as background, Miss Edwards sets the story in Paris during the spring of 1968, with the student riots.

Miklos Alexandrovich, a virtile young premier danseur of a Russian ballet company, is the central character and it is through his eyes that we see the plot evolve. The 22-year-old man faced troubles for some time about the rigors of classical ballet and his own ability. This inner struggle grows into a desire, not only for artistic freedom, but for physical freedom as well. Miklos' problem intensified with his own search for personal identity.

While preparing for a performance, with students barricaded in the streets, Yuri Vlaskarsky, a Czech member of the ballet company, decides to take advantage of the confusion to escape to the west. Miklos determines to help Yuri and, with the assistance of Lucette Perdy, Franc's premiere ballerina, Yuri escapes. The Russian authorities order the company back to Leningrad. While at the airport, Miklos discovers that Zera Zeranova, his female lead, has died from mysterious causes. With mixed emotions and bullets whizzing past his head, the young Alexandrovich bolts for freedom.

Once he is free, many varied and oftentimes strange things begin to happen to Miklos. In spite of police protection, several attempts are made on his life. Vladi Miravokov, Miklos' old master and the director of the company, reappears in Paris, as does Leonid Smirkin, who is Miklos' friend, a secret police agent.

Miklos falls in love with Lucette and the two enter into an affair. Lucette's husband, Georges Moulines, plans an exhibition for the two dancers, hoping to bring fame and fortune to all. Several members of Miklos' old Russian company turn up dead, as does Georges.

It finally dawns on Miklos and the French police that forces, probably from the East, are determined either to kill or to recapture Miklos. The story ends with the unraveling of the mystery and with Miklos facing his concluding fate.

"Miklos Alexandrovich Is Missing" is expertly written, a worthwhile book. Miss Edwards does an excellent job of character development. Miklos' inner struggles are well portrayed. The use of the first person enables a stream-of-consciousness delivery. There are, to be sure, a number of loose ends and some questions that she does not clear up; but this adds to the overall effect of the mystery.

David F. Sharpe,  
West Virginia Wesleyan College,  
Buckhannon, West Virginia

## Mother Was A Doctor

MY MOTHER, THE DOCTOR, by Joy Daniels Singer, published by Dutton, (I).

This is the very warm story of a rather unorthodox and often outrageous woman medical doctor written with love and affection by her daughter who, along with her sisters, survived a strange upbringing.

The book opens in Borshevka, a Jewish ghetto in Russia with the author's grandmother, Elka, and her dream of going to America. The family arrived in New York in 1906 when Hannah was twelve. In the course of her career she was an obstetrician, gynecologist, marriage counselor (although her own marriage fell apart), treater of dope addicts, and she is still going strong.

This is a very pleasant and very human book. It will give readers great satisfaction to share a little of Mrs. Singer's mother in these pages.

# 7

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# Films-For-Kiddies Producer Is A Real Foe Of Violence

NEW YORK —(CPF) — Robert B. Radnitz, a boyish-looking 45-year-old filmmaker who has often been hailed as the successor to Walt Disney, sat in his New York hotel suite reading the colorful parchment scroll he had just received from both the National Catholic Office for Motion Pictures and the Broadcasting and Film Commission of the National Council of Churches.

It was a "special award of merit" he had been given by the two church film groups in recognition of his "consistent effort to bring to the screen the best in children's literature, and for his production of distinguished films for children which also appeal to all ages," as the scroll phrased it.

Referred to was the steadily growing list of Radnitz-produced films that began with "A Dog of Flanders" in 1959 and has gone on to include "Misty," "Island of the Blue Dolphins," "And Now Miguel" and last year's "My Side of the Mountain," and which by next Christmas or Easter will include something called "The Little Ark."

Puffing on his long-stemmed pipe, Radnitz talked about the ideas that have made him the talk of the film industry and of groups like the Catholic and Protestant film offices.

"The films that I choose to make always have a simple story premise," Radnitz declared, "and allow me to do the following: (1) Tell a good story; (2) Show a part of the world with which most audiences are unfamiliar; (3) Educate. I repeat: educate."

He noted, for instance, that in his first film, "Dog of

Flanders," "eight minutes of the film dealt with a painting lesson in which the youngster was taught to mix and grind color." In "And Now Miguel," a lengthy sequence showed audiences the sheep-sharing process. In "My Side of the Mountain," viewers received some pointers on wilderness survival.

"I hope that all my films contain the element I deem most necessary in film, whether the film be for children or for adults — namely, the ability to not merely stimulate the imagination, but to stimulate it creatively."

Radnitz believes that one of the major mistakes in making films for children is "talking down" to them. "As is sometimes the case with contemporary children's literature," he said, "movies for children are often guilty of over-simplification."

"It is ridiculous to start out by saying, 'I will now make a picture for children.' You must make it for yourself. There is no necessity to talk down. I would hope that when children see my films, they are along with me, and if this is not the case, I would prefer to have them reach up."

Radnitz regards sadism and violence as much more objectionable in films although the sex content is what normally draws criticism.

"The violence bothers me more," he said, "and I'm fed up with those in our industry who blandly state that doctor so-and-so sees no relation between violence on the screen and the malaise of indifference and terror we witness throughout our land."

"I'm not saying that

simply because a child sees murder and sadism on the screen he will necessarily go out and commit murder. But, when he is exposed to a continuous battering ram of mayhem, he must either go mad or become what is perhaps worse: indifferent. And that is what we are becoming today — the indifferent society."

Ironically, Radnitz is not very enthused about rating systems such as that now in effect at theaters cooperating with the Motion Picture Association of America.

"I have always been opposed to outside forces trying to tell me what I can and can't take my child to see. I think the classification system adopted by the MPAA caused confusion to begin with, and the new 'GP' rating is causing even more confusion."

"I think that the cry that parents can't tell what kind of pictures their kids are going to, without a rating system, is just a cop-out. All they have to do is look at the newspaper ads. Nine times out of ten, those ads will give you a good idea of just what kind of film it is."

He favors more parents making a habit of seeing films with their children. "The average family today does very little together, and I feel the need for a modus of entertainment that the entire family can enjoy together, each on his own level. I would hope that when my films are finished — when it says The End — that this is not the end. That it is, in a sense, the beginning — that there are elements in it that the entire family can talk about together."



FILM PRODUCER ROBERT RADNITZ, honored by Catholic and Protestant national film offices, chats with children during shooting of one of his films.

Radnitz has little use for movie-makers who look down on the "children's movie" or "family movie." "There are some pseudo-intellects in my industry who look on children's films as something not worth wasting their time with. To them I would say this: film is first and foremost a visual art."

"A good children's film generally contains a basically simple story, that can be told very visually, with a minimum of dialogue. Therefore, when dealing with this area of film-making, the film-maker can make the most sophisticated use of his medium — he can use film visually."

"Furthermore, the child's mind is such that it far more readily accepts the visual image than does the adult's. There is no reason

why the children's film possibly a better chance to more truly use film in this area of film-making than in the so-called adult films."

## RELIGIOUS PROGRAMS

- TELEVISION**
- Sunday**
- 7 a.m. THE CHRISTOPHERS — Ch. 11, WINK
- 8:30 a.m. THE FIRST ESTATE — Ch. 4, WTVJ. Guest, Bernard Gormire, Miami police chief, will discuss police and community relations with the panel of clergy. Moderator: Luther Pierce.
- 9 a.m. THE CHRISTOPHERS — Ch. 3, WFTV. "Community involvement in Tallahassee."
- 9:15 a.m. THE SACRED HEART — Ch. 5, WFTV. "Experiences in Religious Experiences."
- 10:30 a.m. MASS FOR SHUT-INS — Ch. 10, WFLG
- 11 a.m. CHURCH AND THE WORLD TODAY — Ch. 7, WCKT
- 12 Noon FRENTE A LA VIDA — Ch. 5, WCK
- FACE TO FACE — Ch. 12, WFLA. Assisted by Of Religious Organizations.
- 1 p.m. MASS IN SPANISH FOR SHUT-INS — Ch. 23, WJAX
- RADIO**
- Sunday**
- 7 a.m. CROSSROADS — WJND (12:30, West Palm Beach)
- 8:30 a.m. UN DOMINGO FEIZ — WTAZ (9:00, Miami)
- 9:30 a.m. THIS MIXED UP WORLD — WJND (12:30, West Palm Beach. With Father Edwin Rice)
- 11:15 a.m. CATHEDRAL HOURS — WJZ (11:30, Lake Worth)
- Monday Through Sunday 5:45 a.m. THE CHRISTOPHERS — WJAZ (5:45, Dixie) (music in length)
- Monday Through Saturday 6:45 a.m. THE CHRISTOPHERS — WFTL (6:45, Tallahassee)

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

- FRIDAY, APRIL 10**
- 10:30 a.m. (10) The Last Angry Man (Family)
- 1:30 p.m. (23) Odette (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Irish Eyes Are Smiling (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Deadline U.S.A. (See rating for this film listed Monday at 7:30 p.m.)
- 8:30 p.m. (10) Imitation Of Life (Unobjectionable for adults and adolescents)
- 9 p.m. (4 & 11) Advance To The Rear (Unobjectionable for adults and adolescents)
- 9 p.m. (6) The Easy Life (See rating for this film listed Thursday at 9 p.m.)
- 9 p.m. (5 & 23) Jigsaw (Unobjectionable in part for all)
- OBJECTION:** Suggestive sequence, suggestive costuming
- 9 p.m. (6) The Matchmaker (Family)
- 9 p.m. (7) The Big Gamble (Family)
- 11:30 p.m. (23) White Slave Ship (Unobjectionable in part for all)
- OBJECTION:** Excessive brutality; suggestive sequence
- TUESDAY, APRIL 7**
- 10:30 a.m. (10) By The Light Of The Silvery Moon (Family)
- 1:30 p.m. (23) White Slave Ship (See rating for this film listed Monday at 11:30 p.m.)
- 2 p.m. (6) Irish Eyes Are Smiling (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Deadline U.S.A. (See rating for this film listed Monday at 7:30 p.m.)
- 8 p.m. (4) The Brothers Karamazov (Unobjectionable for adults)
- 9 p.m. (6) The Matchmaker (Family)
- 9 p.m. (23) The Informers (No classification)
- 11:30 p.m. (23) Odette (Unobjectionable for adults and adolescents)
- WEDNESDAY, APRIL 8**
- 1:30 p.m. (23) Odette (Unobjectionable for adults and adolescents)
- 2 p.m. (6) Irish Eyes Are Smiling (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Deadline U.S.A. (See rating for this film listed Monday at 7:30 p.m.)
- 9 p.m. (4 & 11) Doyler, You've Got To Be Kidding (Unobjectionable in part for all)
- OBJECTION:** The glamorized treatment of illegitimate teenage pregnancy in this vacuous film is especially irresponsible considering the juvenile audience to which it is directed.
- 9 p.m. (6) The Easy Life (Unobjectionable for adults with reservations)
- OBSERVATION:** This film, which tells the story of the corruption of youthful innocence, is a serious social commentary with an unmistakably sobering conclusion. However, in his attempt at broad comedy the director has introduced into his treatment some vulgar and erotic elements which call for reservation
- 9 p.m. (23) Odette (Unobjectionable for adults and adolescents)
- 11:30 p.m. (23) White Slave Ship (See rating for this film listed Monday at 11:30 p.m.)
- FRIDAY, APRIL 10**
- 10:30 a.m. (10) Footsteps In The Fog (Unobjectionable for adults and adolescents)
- 1:30 p.m. (23) The Informers (No class.)
- 2 p.m. (6) Irish Eyes Are Smiling (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Deadline U.S.A. (Unobjectionable in part for all)
- OBJECTION:** Reflects the acceptability of divorce.
- 8:30 p.m. (10) An Eye For An Eye (Unobjectionable for adults and adolescents)

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# Belief In God First Step To Peace, Archbishop Says



TRADITIONAL LILIES were in abundance at the Cathedral of St. Mary on Easter Sunday. Archbishop Coleman F. Carroll is shown with Father Rene Gracida, V.G., Chancellor, left; and Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples; as the ecclesiastical procession entered the Cathedral.



"You are witnessing for the first time in this Cathedral Church the latest changes made in the liturgy that will become effective in every church of the Archdiocese on Pentecost Sunday," the Archbishop explained. "Today our people take a very active role. They realize, perhaps more than ever before, their responsibility in the public worship of God. And because of this personal involvement they are beginning to realize more consciously the necessity for bringing a religious outlook into every area of their lives."

"Even though there are a number of complex problems in the world," the prelate continued, "the truth of the matter is that people with a strong faith — a faith that recognizes today that Christ is God — can and should solve these problems. They recognize that the yearning of the human spirit for truth, for goodness and beauty are to be fulfilled in God alone. Acceptance of belief in God consequently is the first and necessary step if we are ever to achieve lasting peace both as persons and as nations," the Archbishop declared.

As the congregation, which included parents of men and women serving in the Armed Forces in Vietnam, Laos, Korea, and other theaters of hazardous duty, listened, Archbishop Carroll emphasized that "the most outstanding fact of all human history is that millions upon millions of people throughout the world have accepted into their lives the teachings of Jesus Christ. No other person has ever so captured the hearts and the minds of men," he said.

"From the great intellectuals of the ages down to the simplest person, millions upon millions have believed that Jesus Christ was not merely a man but was and is the Son of God, not only because He claimed to be God's Son but because on Easter Sunday He proved this claim."

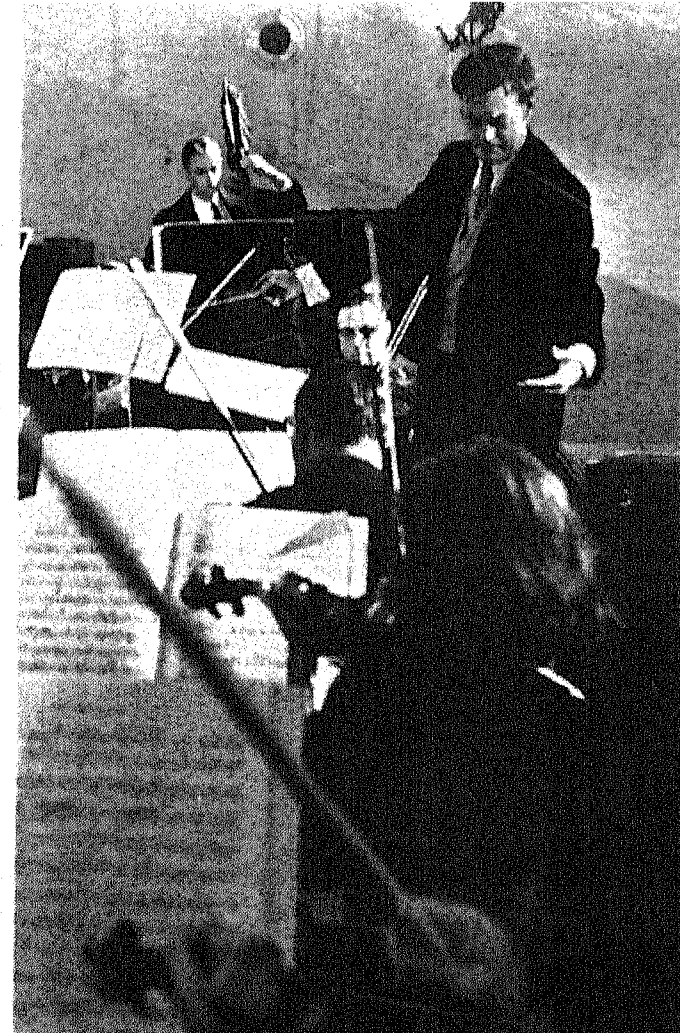
The miracle of Christ's Resurrection has particular meaning for mankind today, the Archbishop added, since mankind is in the midst of difficulties, loneliness and sin. He reminded the congregation and television audiences that "we have the promise of Christ as expressed by St. Paul in today's epistle, namely, that we too will one day rise with Him in glory. But in order to maintain the lively and energetic faith necessary to achieve this glory in heaven, we must take to our hearts the words of Christ: 'If you love Me, you will keep My Commandments.' The Lord then went on to say, 'This is My Commandment that you love one another as I have loved you.'"

"Jesus, we know, loves us so much that as the Messiah He willingly gave His life for us," the Archbishop told the faithful. "He loved us so much that He proclaimed to every human being for all time 'Come to Me, come to Me all you who are heavily burdened and I will give you peace for your soul.' This, my dear friends, is the joyful message of Easter, namely that God loves us, it is God Who has chosen us."

Archbishop Carroll stressed that if men truly loved one another there would be no crime, greed, no wars. He emphasized that "if we truly desired peace then we would take today the meaning of the Mass into our daily lives. With the integrity which our faith gives us and the encouragement which God's love provides we will one day bring to this world the kind of society, God willing, where all men can enjoy the contentment and fulfillment which comes from being at peace with God and at peace with one another."

Easter Liturgy was celebrated for peace by Archbishop Carroll and televised by three South Florida stations.

Choral ensemble in the Cathedral loft included St. Mary Cathedral Choir, Cantores Sacri, and the Palmetto High School Chorus. St. John Vianney Seminary Choir sang in the Cathedral chancel.



PROGRAM OF MUSIC was conducted by John Grady, organist for the New York Metropolitan Opera, accompanied by Robert Fulton, Director of Music at the Cathedral of St. Mary, at the organ.



WEARING PALLIUM, conferred by Pope Paul, a symbol of his super-episcopal jurisdiction as Metropolitan of the Province of Miami, Archbishop Carroll preached during the Easter Mass.

Acceptance of belief in God is the first and necessary step toward lasting peace for individuals and nations, Archbishop Coleman F. Carroll reminded South Floridians in his Easter message during Pontifical Mass last Sunday in the Cathedral of St. Mary.

As more than 1,000 persons participated in the Easter Liturgy offered for the special intention of peace throughout the world, thousands more viewed the Mass and program of Easter music on the three South Florida television stations which televised the rites live from the Mother Church of the Archdiocese of Miami.

A special musical prelude preceded the Mass celebrated according to the New Order which will be inaugurated throughout the Archdiocese on Sunday, May 17, the Feast of Pentecost.

Local and out-of-town artists combined their talents to provide music proclaiming the joys and glories of the Feast of the Resurrection during the Mass.

Robert Fulton, Director of Music at the Cathedral, coordinated the preparation of the singers from the Miami area. Since September, when he arrived in Miami, he has been actively building the Cathedral Choir, and supervised the renovation of the great organ in the Cathedral loft.

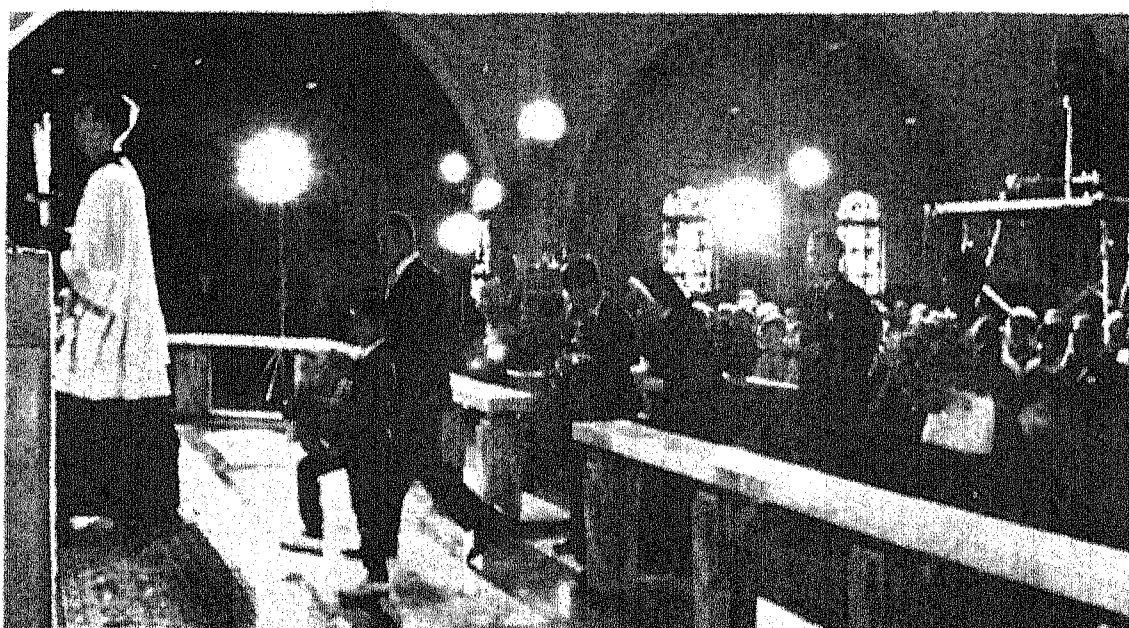
Fulton, who played for the entire Easter service, except the professional hymn and postlude, is planning further refinements before inaugurating a concert series this Fall.

Participating in the musical program were Miamians Rebecca Langstroth, soprano soloist; baritone soloist, Eugene Holmes, St. Mary Cathedral Choir, the Cantores Sacri (Date Willoughy, director), St. John Vianney Seminary Choir (Father John Buckley, C.M., director), members of the Palmetto High School Chorus, the Greater Miami Philharmonic Orchestra; John Grady, organist for the Metropolitan Opera, who conducted and was featured at the organ during the processional and postlude; and Raymond Gniwew, concert master of the Metropolitan Opera, violin soloist.

In the Mass booklet distributed to participants, gratitude was expressed to the benefactor who made the special praise to the Lord possible, and the congregation was urged to pray for peace and for the soul in whose memory it was offered.

Pointing out that members of the Church from various areas of the Archdiocese of Miami were participating in the Mass, the Archbishop recalled that when Pope John XXIII convened the Second Vatican Council less than 10 years ago, the Pontiff had told bishops assembled from all over the world that in his judgment the Church was entering an era of unprecedented growth.

"Since that time we have begun to witness the truth of his words," Archbishop Carroll stated. "Some of this growth brought about, at least in part, by changes in our liturgy."



OFFERTORY procession included exceptional and migrant children, Religious, and representatives of South Florida parishes and groups.

Masters of ceremonies were Father Charles Zinn, Father John Donnelly, Father John McGrath, and Father David O'Byrne. Ed McMahon, NBC "Tonight" show emcee, was the lector.

Pontifical Servers, all members of the senior class at Archbishop Curley High School, were Michael McCourt, Russell Meriedy, Theodore Peterson, Michael Thomas, Patrick Doherty, Ronald Reveille, Roberto Gonzalez and George Grillo.

A guard of honor was provided during the Mass by papal Knights of St. Gregory: Philip M. Lewis, West Palm Beach, Joseph M. Fitzgerald, and Federal Judge C. Clyde Atkins, both

of Coral Gables. The blessing of Pope Paul VI was bestowed on those present by Archbishop Carroll at the conclusion of the Mass after which the choirs and congregation sang the national anthem.



Lector during Easter Liturgy was Ed McMahon, master of ceremonies on the NBC "Tonight" show.



OVERFLOW CROWD observed the Feast of the Resurrection by participating in the Easter Liturgy at the Mother Church of the Archdiocese. Guests of honor were parents of men and women serving in the Armed Forces in Vietnam, Laos, Korea and other theaters of hazardous duty.

# Listening To Wrong Prophets Has Filled People With Gloom

By FATHER JOHN T. CATOIR

In the "New York Times" magazine, on March 22, an article by Walter Kerr, entitled "What Simon Says," caught my interest. Kerr discusses the playwright, Neil Simon, who is the author of three smash comedy hits concurrently running on Broadway: "Plaza Suite," "Promises, Promises," and "Last of the Red Hot Lovers."

Oddly enough, this dazzling success is occurring at a time when prophets of doom are discussing the Broadway stage as a dying art form. According to them, says Kerr: "There are fewer productions than ever before, fewer hits, emptier houses, fewer writers, disaffected audiences — nothing but doom, doom, doom."

The fact that a gifted writer could put together a run of hits, based on simple stories about fairly normal people, astonishes theater and movie producers who believe firmly that audiences are only buying the sick, slick nude stuff, stories about homosexuals, pimps, prostitutes, voyeurs, and cynics.

Walter Kerr has always been an astute critic of the theatrical arts, a gift which is based on his deep understanding of human nature, and he asks the question, "Why do the bright and square comedies of Neil Simon succeed?"

The answer he conjures is most intriguing.

FATHER  
JOHN T.  
CATOIR



"Fundamentally, I think he has learned not to listen. Perhaps he was born knowing how not to listen. There are circumstances in which deafness is an indispensable virtue for survival, and this may be one of them. What has Mr. Simon not stopped to listen to? To the winds; to the soothsayers, to the theorists who see change in the air and announce it before it's settled, to the thinkers; to the mourners; to fashion itself."

He followed his own instincts and he is a winner.

This whole thing reminded me of Pope John and the famous address he gave at the opening of the Second Vatican Council. With one gigantic sweep he shrugged off the "prophets of doom" who saw calamity, death and disintegration everywhere around them. How that little peasant pope towered above his contemporaries, and how much we need his vision, his confidence, but most of all, his deafness to the heralds of doom.

We are a people inundated with pessimism. Joylessness abounds everywhere. Theologians casually overturn sacred doctrines of faith; newspapers exploit the cynicism of our age; priests, Sisters and laymen voice their scorn for the Church; but through it all, there are millions of Catholics who hold fast to an intuition which they cannot express. Christ is the same, yesterday, today and always. His truths are unchanging. The Church is human and therefore full of wounds, in need of healing, but it is also divine.

Perhaps survival in the Church today demands the talent of not listening to the wrong prophets. This does not mean being closed-minded, sealed off from the mainstream of life, but rather it refers to the art of distinguishing between the wheat and the chaff. This art may not come easy to you. Don't

## BELOW OLYMPUS By Interlandi



"Spring is a time to enjoy nature, fresh, before it gets polluted!"

be anxious about it. The Lord has told you: "Ask and you will receive."

Help us Lord to learn how not to listen to the black prophets of doom. We are alive, we have Christ with us, and we shall overcome.

# Stirring Of Church Renewal Mark New Spring

(Father Finks, director of communications of the Task Force on Urban Problems, USCC, is substituting for Msgr. George Higgins this week.)

There will be a grand fiesta in San Antonio, Texas, when Father Pat Flores of Houston, Texas, will be ordained to the episcopate on May 5. The Chicanos say that the appointment of this first Spanish-surnamed Bishop in the whole United States richly deserves a fiesta.

This Chicano Bishop is the first fruit of a new coalition within the Catholic Church in the United States. Mexican-American priests mainly in the Southwest

formed an organization only a few months ago. They named their Association Padres (Priests Associated for Religious, Educative and Social Rights.)

With the support of Hispanic-American lay people and several varieties of "Anglo" clergy working in Mexican-American parishes, they are already meeting with the National Conference of Catholic Bishops (NCCB) to develop in coalition a new style of Church mission among the 12 million Catholics of Hispanic-American origin in the U.S.

These signs of life in the Southwest come simultane-

ously with other vernal stirrings in the U.S. Catholic Church. The National Federation of Priests Councils (NFPC) met with 450 delegates in San Diego; the first national Conference on Pastoral Councils convened in Dayton, Ohio, and the NCCB has formed a special committee of clergy and lay people to study the feasibility of a National Pastoral Council.

Such developments are a step ahead of Bishops, clergy and laity monologuing at each other from safe distances. This serious planning for action is far better than endless, anguished discussions of identity development usually convened in convention hotels far from the maddening crowd.

Nevertheless, my organizational "sixth sense" warns me to curb any premature, ecstatic reactions at this point. The reorganization of the U.S. Catholic Church is just beginning. All the struggle to this point has only succeeded in disorganizing the former structure so that a reorganization is possible. Increasingly the only alternatives to the grueling work of organizing people around real human issues would seem to be bomb-throwing, verbal or chemical, or advancing ecclesial senility.

The USCC Task Force on Urban Problems opened its

recent presentation to the NFPC in San Diego with a 20-minute film entitled "Pastoral Agenda for the 70's." The human issues of today, "where real people are and where they hurt," were all laid out in multiple screen panorama. The internal problems and the marvelous possibilities were there: war and peace; environmental destruction; unbelievable poverty side by side with man strolling on the moon; Blacks and Chicanos seeking their share of the action; Youth: restless, idealistic, caught up in drugs or revolution; middle class working men and women, silent but angry, beginning to ask hard questions about their own human priorities.

The point of the film is that there is not a social action agenda for the Church that is optional and secondary to the sacramental ministry. New forms of ministries to people "where they are" is the pastoral mission of the Church. This mission is intimately bound up with sacraments, liturgy and Sunday collections. Otherwise, to paraphrase Saul Alinsky, the Church appears to people, and especially the young, as more interested in life after death

than in the possibilities of life after birth.

The U.S. Catholic Church is a collection of local Churches. The National Conference of Catholic Bishops, the U.S. Catholic Conference, and a future National Pastoral Council will continue to be enabling institutions with functions of coordination and communication among the various local Churches. This means that issues for the pastoral agenda must be discovered and acted upon at the local level.

Pastors and people are beginning to work together to study the communities in which they find themselves. The next step is to plan and gather spiritual and physical resources to get the job done. Once a local issue is understood the Churches and other groups within an area can form the kind of coalition to treat not only symptoms but get at the causes that produce the problem.

Parish youth clubs and CYO basketball leagues are not effective ministries to young people facing decisions about drugs, the draft and decaying school systems.

Adult parish organizations are not a wide enough base to help working people

upset by high taxes and insufficient government services.

Police officers, postal workers, firemen in their difficult occupations expect something more than honorary chaplains and annual Communion breakfasts.

Minority groups feeling the loneliness of long campaigns are probably ready to enter into coalitions that will advance their programs for freedom and a larger share in the pie.

Vocations to the clergy and religious life will be recruited today as in the past from the example of men and women living full, rich lives as followers of Jesus in making the Gospel live among real people.

It is somewhat in style today among some Catholics to talk of imminent confrontations between Bishops and their priests and lay people if the Church does not get itself together and move. History, however, seems to record that Churches, like other arteriosclerotic institutions, simply fade away. The Catholic Church in Italy and France kept all the trappings but became increasingly the haunt of elderly ladies and little children in first Communion veils.

## "Show On Wheels" Will Fight Drugs

A trailer, camper and recreational vehicle show will be presented April 10 to 12 at Hialeah Race Track for the benefit of Operation Self-Help — the teenage pre-addict drug center in Hialeah.

All of the proceeds from the show will go to the construction of larger, permanent buildings on the 1½-acre site donated by Hialeah.

A series of workshops on drug abuse will be offered continuously during the three-day show at Hialeah Race Track. The workshops will include films on the effects of

various drug forms, informal discussion, a presentation of slides by the medical examiner's office and discussion of the self-help program.

The outline of the program was given by Father Sean O'Sullivan, founder and president of the Operation Self-Help program.

Literature will be available for visitors and rehabilitated addicts will be on hand during the workshops to discuss the effects of drug abuse. The monies collected from receipts at the trailer show will go toward the erection of seven module units on the site which will provide office, classrooms, an auditorium and dormitory space for in-patients.

Eventually, the directors of Operation Self-Help hope to accommodate more than 100 teenagers on a full-time basis, including both out-patient treatment and treatment for those who will have to be removed from their environment in order to recover.

Tickets for the trailer show will be available at the gate.

## TV Auction Is Planned

Community TV station WTHS, Ch. 2, Miami, is planning its annual TV auction to raise funds for the operation of the station. Being non-commercial, the station depends upon the annual auction for the bulk of its revenue.

The auction will be operated May 18 through May 23 from 5 p.m. until midnight.

Last year, the station raised a record \$110,000 through the auction.

A big art preview show will be held on April 25 and will feature a \$6,000 prize-winning sculpture from the renowned Adam Turtle and a \$900 painting from the Findlay Galleries in Palm Beach.

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# Pontiff Urges All People Work To Offset Evil Done In World

VATICAN CITY — (RNS) — Pope Paul urged people everywhere to work for the reparation of damage done by evil in the world — keying on the Middle East crises, "public torture" and kidnappings in Latin America, and the growing traffic in drugs throughout the world.

Addressing thousands during his general audience, the Pope referred to his present view of the world's ills as "this painful bird's eye view" which covers the "immense unwished for sufferings of a great part of humanity."

Stressing that in the work of salvation "we must also be conscious of evil, both our own and the evil that is in the world," the Pope declared "sin is greatest obstacle to our union with God which is our true life."

"That is why Easter must bring us to repentance and penance and to our approaching God and our salvation," he added.

The pontiff said "we must all work for the reparation of damage done by evil in the world. There is much impiety, hypocrisy, injustice, wickedness, delinquency, cruelty, cowardice, human weakness in the world. There is also much racism, ethnic and social discrimination, drug trafficking and deprivations of developing peoples and denial of religious liberty in some parts of the world."

Observing that while there are "so many painful events" taking place in the world, Pope Paul said he was struck especially by the military conflicts in the Middle East and Far East (Vietnam) which instead of being halted are "growing sharper and longer."

At the same time he saw as "disconcerting omens" and "irrational phenomena" the steady increases in arms production which he said often constitutes the largest part of commerce between the major industrial powers and the weaker nations.

Pope Paul said he also hoped that "for the honor of those

nations dear to us" (presumably Brazil and other Latin American nations), an end will be put to cases of public torture which he said have gained the public eye and to which he himself has responded.

"What makes us suffer acutely," he continued, "is the intolerable and wretched organized traffic in drugs which are poisonous not only physically but morally, and this traffic is increasing especially among the young."

Hitting at the recent rash of kidnappings undertaken to ransom political prisoners in Latin American nations, Pope Paul said "it seems degrading for a civil society that people should be kidnapped and held for ransom for a venal or vindictive blackmail."

The Pope also called for some kind of alleviation of conditions found among the developing nations and in various social strata, adding that "what makes us suffer, even if we have to suffer in silence, is the denial of religious liberty...found in so many places and where there is not even respect for the pious and pacific possession of the Christian faith."

## The 'New Morality?' There's No Such Thing

By JOSEPH A. BREIG

A phrase that is much bandied about nowadays is "the new morality." Like anything else that seems to promise to make things easier for folks, it has a certain popularity. But there is no such thing as a new morality, and there never will be.

Moral truth cannot change. What changes is not morality, but our apprehension of it, and our observance.

The "new morality" is either the timeless morality applied to problems of our time, or it is not morality at all.

Human beings (of which, God help us, the Church is composed) either go forward or go backward — either progress or retrogress — in their understanding of moral principles and their application of them to particular situations.

Over the long haul, over the centuries and the thousands of years, the great general movement is gradually forward and upward, because the Holy Spirit does lead mankind.

He leads us almost imperceptibly, with exquisite respect for our freedom of will, and with infinite pity for our darkness of intellect. But lead us he does.

As the poet Francis Thompson said in "The Hound of Heaven," Christ pursues us down the labyrinthian ways of our stupidity and sinfulness, and brings us at last to bay.

But over the shorter distances, we go forward in some ways and backward in others. We seesaw.

Just when we are beginning to preen ourselves on our humanism, the world is inundated with the cruel tides of Hitlerism and Stalinism.

Just when we are growing toward maturity in our concern for the underprivileged and the discriminated-against, we become morally stunted about the rights of the most helpless of all human beings — unborn children in the wombs of their mothers.

Just when we are rebelling against puritanical attitudes toward our God-given sexuality, we lose sight of the sublime virtue of chastity, and start trying to justify sexual laxity with all kinds of self-serving excuses.

All the time, moral truth remains unchanged and unchangeable. There it stands, challenging us to be honest. We change, for better or for worse (or for both at once) but divine truth is unalterable.

Some people say that over the centuries, morality changed concerning (for instance) slavery. Nonsense. The truth stared us in the face at all times. From Genesis to the last word in Scripture, God teaches us the truth about human dignity, human rights, human freedom, human responsibilities.

"Let us make man to our image and likeness, and let him have dominion...over the whole earth." How can anybody justify human slavery, as we understand it, in face of those words.

"New morality," when all is said and done, is a contradiction in terms.

## Prayer Of The Faithful

### Second Sunday Of Easter

April 5, 1970

CELEBRANT: Christ has conquered sin and brought peace to men. May what we now request Him to extend His peace to all men.

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

COMMENTATOR: 1. For the Church and its leaders that their words and works will be filled with joy and peace. We pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 2. For world and national leaders, that peace will be the goal of their deliberations and labors. We pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 3. For the poor and the suffering; for those living in want or need, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 4. For drivers that they will be alert, kind, and concerned in their responsibility for the safety of others, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 5. For men of little faith and those with a gloomy outlook on life, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 6. For the sick, suffering and deceased members of our parish and in our families, remembering especially N. and N. who died this past week, we pray to the Lord.

PEOPLE: Lord, hear us.


COMMENTATOR: 7. For all of us that we will bring joy and peace wherever we are and dwell, we pray to the Lord.

PEOPLE: Lord, hear us.

CELEBRANT: Father, you sent your Son to be our Resurrection and our Life. Grant all men today and every day the peace that He has promised. We ask this through Christ our Lord.

PEOPLE: Amen.

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May 1-3 ..... St. Luke, Sacred Heart (Lake Worth), Holy Spirit (Lantana), St. Mark (Boynton Beach), St. Vincent Ferrer (Delray Beach)

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## Set Presbyterian, Catholic Dialogue

VATICAN CITY — (NC) — The first meeting of a commission for dialogue between Roman Catholics and the World Council of Churches (W.C.C.), a Presbyterian body, will be held in Rome from April 6-10.

The meeting, the first of five planned over the next three years, is the direct result of two consultations by Protestant and Catholic representatives in Switzerland and the Netherlands in 1968 and 1969.

WARC was founded in 1875 by the Presbyterian Church, which today numbers 60 million adherents.

A spokesman for the Vatican Secretariat for Christian Unity stressed that the commission is not searching for unity of the two creeds but is trying to benefit from international dialogue.

In a joint communique members of the commission stated that they "firmly believe the dialogue on a world level must reflect not only the peculiar tensions between the two traditions, but also their common concern to make manifest the relevance of Christ today."

The theme of the commission's first meeting is the "Relationship of Christ to the Church."

Plans call for each delegation to have five permanent members, plus a

staff member, and one expert on the topic being discussed. In addition, an observer from the World Council of Churches will be invited to attend.

A Vatican spokesman who attended both previous consultations and who is a member of the dialogue commission observed that its work can best be summarized as a "common study of theology and an acknowledgement of our differences. He said that because of recent biblical studies, it is now "most profitable to evaluate where we stand respectively in relationship to Christ in the Church. We are both firmly convinced that the problems of the 16th century are now passe. We are asking ourselves and each other what we think and how we think of Jesus Christ. That is much more important."

At the conclusion of the five meetings in the spring of 1973, the mixed commission proposes to publish its findings to illustrate the course pursued, the areas of agreement and departure in theological thought and the elements of concern that have been left unresolved.

At that time, they will consider a resolution whether or not to continue the dialogue.

### SCHEDULE OF SERRA CLUBS

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

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

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



# Addict Mother — Addict Baby (Probably)



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.

"The increase of drug addiction has caused many more questions to be asked concerning the effects of heroin in the human body. And one of the more serious questions to be raised is — 'How is a new-born infant affected by the drug addiction of its mother?'"

In answer to a letter from T.B., infants born of mothers addicted to narcotics are in physical danger, especially if doctors do not know of the mother's addiction. Approximately 85% of the babies born to drug-dependent mothers are born addicted. Many doctors who have not worked in the drug field are fooled by the mother who does not tell of her addiction for fear of arrest — and an addicted baby is born.

If the doctor does not recognize the tracks of the heroin user, the next sign to be noticed is the great quantity of pain-reliever requested by the mother before delivery. Another clue is the fact that drug dependent mother will sign out of the hospital as soon as possible after the birth of her baby.

Sometimes signs of drug addiction in infants are noticeable 24 hours after delivery, and are evidenced by disturbances of the central nervous system, jitteriness and gastro-intestinal ailments. The severity of these symptoms depends on the amount of drugs needed by the mother.

If an attempt is made to withdraw drugs from the pregnant addict, it must be done early — after the sixth month the acute withdrawal of drugs will have a bad effect on the baby. Some doctors feel that treatment of the mother and child should not begin until after delivery. Paregoric has helped infants tremendously in the last two cases I treated. Intravenous feeding must be started immediately. Thorozain is also a great help.



content of much of the marijuana being smoked. Or, it could depend on the mental frame of mind of the smoker — if I have written this before, it bears repetition. If the marijuana smoker is in a receptive mood, then the effect will be so much the greater. If smoking is approached with a negative feeling, no sense of being "stoned" will be produced no matter how high the THC content is.

To M.J., who was talked down when speaking to a high school group concerning drugs recently:

Dr. Leo Hollister, associate chief of staff at the Palo Alto, Calif., VA Hospital thinks that THC (Tetron Hydro Cannabis) is the principal active ingredient of marijuana. Since it is not the only chemical substance present in marijuana, the full effects of THC on the brain are not completely known.

Studies have revealed that when marijuana cigarettes contained THC dosage at levels of 4.1 to 18 mgr., subjects displayed constant euphoria followed by sleepiness. Other side-effects were poorer hearing and an altered sense of temerity, but vision was apparently sharp. There was progressive muscular weakness and blood pressure tended to fall. Also observed in the smokers was a general lassitude and failure in any goal-described motivation. High doses of THC produced psychedelic effects, frequently of long duration.

Many social users of marijuana report mild side-effects. This is probably due to the relatively weak THC

## At Vatican

### Nuns To Run Switchboard

VATICAN CITY — (NC) — The number of women working in the Vatican will soon be increased as 12 nuns assume switchboard duties in the tiny city-state's telephone system.

There are now about 70 women working in the Vatican, according to a spokesman.

Four Sisters of the Divine Master have been in training

### Her Daughter Her Mother

SYDNEY, Australia — (NC) — Residents of the Marist Sisters' Merrylands convent here live with a situation just made for humorous essayists: an elderly nun who calls her daughter "mother."

The elderly nun is a mother herself, incidentally, both in religious life and of four children born before she entered the convent. That's when the confusion started.

Mother de Chantal Morris, 90, is the mother of Marist Mother General Romanus Morris. Another daughter, Sister David Morris, is novice mistress at the Merrylands convent. A third daughter, Sister Honorius Morris, avoided adding to the confusion by joining the Good Samaritan Sisters.

As if that were not enough of an identity problem for one small convent, Mrs. Hilda Morris, a twice-widowed Jewish convert to Catholicism, is a postulant at Merrylands. Her daughter, Sister M. Vivienne, is on the Merrylands staff.

for the past month to take over the switchboard work from the Sons of Divine Providence, the male Religious who have handled the telephone system since the days of Pope Pius XI. Eight other nuns will soon join the staff.

Two reasons for the changeover were given by a Vatican official.

One, the nuns are an international organization and are skilled in diverse languages, a factor that will enable them to handle the international calls the Vatican receives.

Secondly, the Vatican has been quietly adding women to its working staff for some time.

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WELCOME to the Luau which Friends of Bethany will sponsor will be extended by daughters of members, including Tina Weber, Debbie Grout, and Patty Sullivan.

## Luau Dinner Dance To Benefit Bethany

Annual Luau dinner dance sponsored by the Friends of Bethany will begin at 7 p.m., Saturday, April 11 at the Bath Club.

Mrs. Frank Mackle Jr. and Mrs. Robert P. Kelley are co-chairmen of arrangements for the benefit to aid Bethany Residence for teenage dependent girls, staffed in Miami's southwest section by Dominican Sisters of Bethany.

Reservations may be made by calling Mrs. Thomas Bowes at 754-3660 or Mrs. James Smith at 754-5967.

## Archdiocesan Women To Hold Annual Meet

PALM BEACH — "Love, Thy Name Is Mary" will be the theme of the 12th annual convention of the Miami Archdiocesan Council of Catholic Women scheduled to be held May 3-5 at the Palm Beach Towers Hotel.

Mrs. Wendell Gordon, ACCW president, has extended an invitation to all women in South Florida to participate in the three-day sessions, which will feature nationally known speakers.

Members of the East Coast Deanery of the Women's Council, of which Mrs. Robert Ulseth is president, will be host to the convention, which annually attracts hundreds of affiliation

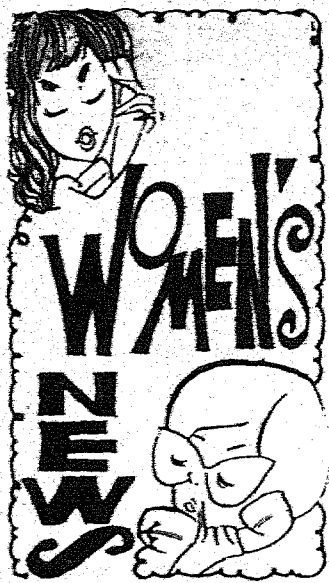
members from parishes in the eight counties of the Archdiocese of Miami.

Pre-registrations are being accepted by Mrs. Lionel Carignan, 725 Tallapoosa in West Palm Beach and deadline is Saturday, April 25. Registration will also be taken on Sunday, May 3, from 2 to 7 p.m. at the headquarters hotel.

Business sessions will formally convene on Monday, May 4 followed by a luncheon and workshops in the afternoon.

Newly-elected archdiocesan officers will be installed during 3 p.m. Mass on Tuesday, May 5 in St. Edward Church.

The convention's closing banquet will be served at the Palm Beach Towers Hotel at 7:30 p.m.



## Club's Cruise Is For 'Fun And Funds'

A "Fun 'N Fund-Raising Cruise" will be sponsored by St. Joseph Catholic Women's Club, Miami Beach, from Friday, May 1 to Sunday, May 3.

Guests will sail aboard the M.V. Freeport from the new Dodge Island Port of Miami at 5 p.m. on May 1 and return on May 3.

The ship's casino, pool and duty-free shops will be open during the entire cruise. Arrival in Freeport will be at 10 p.m., on May 1. Dancing and entertainment will be provided on board during the evening.

Buffet brunch served on the ship Saturday morning will be followed by sight-seeing bus tours or shopping at the International Shopping Bazaar; and dinner aboard ship.

The ship will sail from Freeport at 8 a.m. for the five-hour cruise back to Miami on Sunday.

Reservations may be made by calling 864-4916 or 864-2835.

## Volunteers Are Enrolled

A group of volunteers who will serve in the Villa Maria Nursing and Rehabilitation Center for the Aged, now nearing completion, is being organized by the Villa Maria Auxiliary.

A training meeting for those interested will begin Monday and Tuesday, April 6 and 7, under the direction of American Red Cross personnel. Mrs. Richard Infante will serve as chairman of the service group, which will participate in capping ceremonies after 20-hour service.

# Woman Educator Honored By Professional Society

By MARJORIE L. FILLIYAW  
LOCAL NEWS EDITOR

A founding member and former officer of Christ the King Women's Guild was among several women recently honored by Theta Sigma Phi for outstanding contributions to the betterment of the community through their "ability and tireless and unselfish service."

Mrs. Mayme Williams, assistant principal for guidance at Booker T. Washington High School, was named a "Community Headliner" by the society for professional women in communications during its annual "Date With the Press" luncheon.

Also honored were Mrs. Adele T. Weaver, a member of St. Timothy Church, who is president-elect of the National Association of Women Lawyers, and the leading proponent of the "equal pay for equal work" legislation passed by the Florida legislature last year; Dr. Lynn Bartlett, advisor to Asso-

ciated Women Students at the University of Miami; Mrs. Forrest Bowen, volunteer with Parents of the Blind; Mrs. Charles Gaffaney, Florida's only woman helicopter instructor; Mrs. Herman Heinlein, pioneer in PTA;

to Miami in 1942 when her now retired husband, Charles, was named principal at Booker T. Washington School.

A former social science teacher, who has a master's degree in Human Relations from New York University, and who took post graduate studies at Purdue University, she was listed in the first edition of Who's Who Among American Women.

Seven years ago she was one of eight women honored for contributions to social progress by the National Council of Jewish Women, Greater Miami section; and the Miami YWCA for "contributions to social progress." Bethune Cookman College, Daytona Beach, also cited her for "outstanding contributions in the field of human relations and civic enterprise," and she has also received citations from the U.S. Office of Education, National Boy Scouts of America; and the "Woman of the Year" award in 1963 from Zeta Phi Beta sorority.



MRS. MAYME WILLIAMS

Mrs. Chester Leiter, Heart Association volunteer; and Mrs. Lloyd Rees, prominent Baptist lay leader.

A pioneer member of Christ the King parish in Perrine, Mrs. Williams came

## Hospital Auxiliary To Install Officers

FORT LAUDERDALE — Mrs. Robert J. Rainier will be installed as president of Holy Cross Hospital Auxiliary during a 10:30 a.m. meeting on Monday, April 13 in the hospital auditorium.

Mrs. Yale Levinson of the Association of Florida Hospital Auxiliaries, will also install Mrs. Ralph F. Pelalaia, Mrs. Anthony Knaus and Mrs. Edward Knecht, vice presidents; Mrs. George B. Barry, treasurer; and Mrs. Thomas L. Albee, corresponding secretary.

Annual awards for volunteer service were presented during the quarterly meeting of the auxiliary by Sister M. Innocent, hospital administrator, and Mrs. Rainier.

Receiving pins for 5,000 service hours were Margaret Barry, Anna Beckman, Helen Dempsey, Berenice Fleischmann and Inez Cavanaugh. Pins for 2,000 hours were

awarded to Violet Armstrong, Helen Bolton, Lee McAdams and Edna Walsh; 1,000 hours to Marie Antes, Margaret Beech, Kathryn Delaney, Margaret Downey, Helen Fox, Marjorie Games, Teresa Johnson, Helen Knaus, Wilma Knipping, Bess Mansfield, Catherine Moore, Mary O'Brien, Mildred Schell, Marie Skelley, Ruth Toomey, and Mary Welby.

Those earning 500 hour caps included Mildred Blum, Gertrude Doherty, Margaret Elrick, Martha Faulkner, Louis Fuchs, Marjorie Games, Margaret Gore, Ruth Grabensteder, Cecelia Hess, Etta Hickey, Irene Huch, Rose Koehler, Hazel MacMullin, Marie Maloney, Ruth Naas, Mary Nushawg, Josephine Peabody, Lorelei Pelalaia, Rita Roy, Irma Snyder, LaVerne Vetter, Antoinette Wright and Rosemary Yaeger.

A past president of the National Congress of Colored Parents and Teachers, who has given many hours of her time and interest to the Girl Scout Council of Tropical Florida, where she is a member of the board of directors; and to a host of other organizations, including the YWCA, of which she is a life member, the mother of twin daughters, has devoted her life to the education of youth and particularly to the guidance of the young people of her race.

In her opinion, the greatest problem facing black youth today is a "lack of their own image," and she adds that in her opinion "government leaders and people in high places do not present a good image for our young people," citing what she termed a "lack of behavioral objectives and good citizenship. In their social, personal and political lives." Mrs. Williams declared, "they have not always given a good account of themselves."

## Guild Sponsors Country Fair

PLANTATION — A "Country Fair Day" sponsored by St. Gregory Women's Guild will be held Saturday, April 11 on the parish grounds.

Clowns, variety booths, rides, games and refreshments will be provided from 12 noon until dark. A motorcade will begin at Hoffman Park and proceed through the City of Plantation to Broward Blvd. and University Dr. to open the day's activities.

The public is invited to attend.

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## Chaplains Carry Messages Into U. Of M. Classrooms

Innovative programs bringing chaplains from various faiths into University of Miami classrooms have been inaugurated by the Campus Ministry and university faculty.

The first such program is a video-taped panel discussion on "Religion and Contemporary Society" soon to be televised in sophomore-level social science classes.

Speaking on this topic with Dr. Jack Kapchan, UM professor of social science, are Father Roger Radloff, assistant pastor of St. Augustine Church and Chaplain of the Catholic Student Center; Father Henry Minich, Canterbury House Episcopal Chaplain and the Reverend Thomas Crowder, Westminster Presbyterian Chaplain.

The coordinator of this program, Father Joseph Angelini, assistant pastor of St. Augustine Church and Chaplain of the Catholic Student Center, said the concept of inviting university chaplains to participate in the classroom presentation and discussion of church history and religious matters "has been enthusiastically re-



FATHER ROGER RADLOFF

ceived by University of Miami students, faculty and administration."

Other Campus Ministry programs include a day-long (April 14) symposium, co-sponsored by the UM Human Relations department, entitled, "Sex, Drugs, Race, War — Does the Church Have Anything to Say?"

Further planning with the departments of history, government, English, sociology and others is now in progress.

## Children Bear Gifts To Migrant Homes

Eighty students from the seventh and eighth grades at Immaculate Conception School in Hialeah traveled to Immokalee by bus and car to deliver clothing, canned goods and Easter presents they had collected and made for families of migrant workers there.

This is the second year that the children have undertaken the project. It served as the climax of a social studies project on migratory workers in which the entire school was involved.

The students had collected sporting goods, household equipment, and toys in addition to clothing and canned goods.

They presented a party for the migrant children with music, song and dance.



PUTTING finishing touches on Easter baskets are Sister M. Colette and Joanne Germano, Susan O'Toole and Monica Wheeler.



BUNDLES OF clean clothing were prepared for the trip to Immokalee by students such as Eugenia Grenet, Steve Hart and Brian Butler.

"The fathers of the Second Vatican Council have challenged all of God's people to 'go forth and teach all nations,'" said Father Angelini. "The classroom offers an ideal setting for the exchange of dialogue and the communication of ideas and values."

### Grass First, LSD Next

TORONTO — (NC) —

A government-sponsored research agency here has released results of a two-year survey indicating that marijuana users are 62 times as likely to try LSD and other "hard" drugs as non-marijuana users.

According to the report of the Addiction Research Foundation, 6.9% of all Canadian high school students have smoked marijuana. The survey also showed that 9.52% of Canadian high schoolers had used some kind of drugs. Survey figures were based on samplings taken in Montreal, Toronto and Halifax.

### Jr. Auxiliaries

Awards for service to Holy Cross Hospital were given to 26 Junior Auxiliaries earlier this month in Fort Lauderdale.

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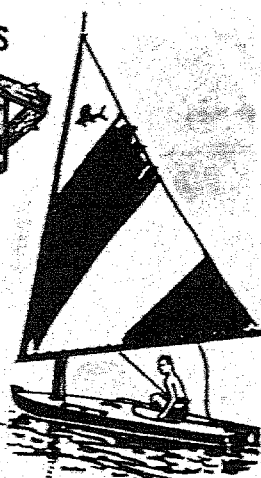
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TAPING ONE of the classroom shows are (left to right) Father Henry Minich, Canterbury House Episcopal chaplain; the Rev. Thomas Crowder, Westminster Presbyterian chaplain; Father Radloff, and Dr. Jack Kapchan.

### Discussion Set On Marijuana

A panel discussion program on marijuana will be presented Friday, April 13 at 8 p.m. in the Wesley Foundation building, University of Miami main campus.

The program, open to the public, will feature Dr. L.P. Carmichael, director of family medicine at the University of Miami and a member of the Governor's Task Force on Drug Abuse; Bill Lohranjer, of radio station WCKT; Stanley Pred, attorney; and Al Sepe, assistant state's attorney.

## Today Is Deadline For CYO Swim Entries

Entry deadline for competition in the annual archdiocesan swimming meet is today (Friday) and the meet will be presented on Sunday, April 19, according to Marty Krpan, CYO program director.

Individual contestants are limited to entering three special events, including the relay. A parish is limited to one team in the relay event and four competitors in other events.

There will be a novice division for those CYOers who have not competed in high school, AAU or Gold Coast Swim Meets.

The open division is open to all those who are CYO members.

There will be events in girls' competition, boys' competition and diving.

For further information contact the CYO office, 6301 Biscayne Blvd., Miami, Fla., 33138.

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# THE NOW SET

and 100-hour pins were Pat Ibert, Gail Northy, Beth Murphy, Andre Zeman, Jane Windle, Maureen Maddigan, Starlett Long, Wendy Capi, Marilyn Kass, Jodi Beyer, Missy Blake, Linda Hillabrand, Lynn Pangerl, Theresa Hayes and Gail Brahs.

Those who received caps for 50 hours of service were Sharon Licker, Marie Igual, Dawn Stahl, Barbara D'Orio, Jan Hepier and Chris Garner.

The total number of service hours volunteered by the 26 girls was 3,921.

### Youth Award

Manuel Penalver, a student at Christopher Columbus High School, has been awarded a Youth Advisory Board Commendation from the Metropolitan Dade County Commission this week.

He ranks high in his class and is active in both student

government and community affairs. He recently won a scholarship for his entry in the Dade County Science Fair.

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# Columbus Retains Track Championship

Christopher Columbus High overcame gusty winds and rain to defend successfully its South Florida Catholic high school track championship last week against a field of six challengers.

The Explorers rolled up 131½ points in taking its title, with Chaminade High nipping Archbishop Curley for the runnerup spot. Chaminade posted 78 points while Curley had 64.

Following the top three were St. Thomas Aquinas with 31½; Msgr. Pace at 28; Cardinal Gibbons with 23, and LaSalle with 21. Cardinal Newman of West Palm Beach was the only archdiocese school with a complete track team that did not participate.

Ten new records were set and one was tied, despite the poor weather conditions. Columbus' champions accounted for three of the records.

Setting the new marks for the Explorers were Tom McElligott in the 440 dash, with a 51.2 clocking; the mile relay unit of Bill Aramy, Kevin McAloon, James Wurst and Larry Farrell with 3:37.1; and Mike Pratt in the discus with a toss of 136-7.

McElligott was also a double winner, taking the 220 dash in 23.4.

Joining McElligott as a double winner were the Chaminade pair of Skelton and Croyle, each of whom came up with record-breaking performances.

Skelton won the mile in the record 3:37.1 while later adding the two-mile run to his string with a 10:22.8 performance.

Croyle captured both hurdles events, with a new meet record in each. He won the 120 high hurdles in 15.7 and then the 160 lows with a 21.2.

Also getting a record for Chaminade was Propst in the 880 run with a 2:01.0.

Curley had a record-breaker in Srauder who went 21-1 in the long jump and the Knights also took the sprint medley relay with a 2:06.3 time.

Completing the list of individual record-breakers was David Carpenter of LaSalle, who won the shot put with a heave of 47-5½. LaSalle's Doug McLaughlin tied the pole vault mark with a 12-0 leap.

St. Thomas got the 880-yard relay record with a 1:34.7.

The list of winners was completed by St. Thomas. Jim Soukup, who won the 10 in 10.6, while Pace's Tim Barber took the high jump in 5-8. Barber's performance was far below his normal 6-2 to 6-3 jumps of the regular season competition but the slippery condition of the jumping pit made it virtually impossible for better efforts.

In baseball, the highlight of the competition was Columbus' 2-1, 11-inning decision over Msgr. Pace for the Explorers' fourth win of the season.

Columbus got the winning run in the bottom of the 11th when little Al Powell, the Explorers' leftfielder, doubled home Joe Vollmer. Pace's attack was highlighted by Pete Hertler's 5-for-5 hitting.

Rick Gaydos nipped Pace's ace, Don Cooke, in the pitching duel, with each team

getting nine hits as both pitchers went the full route.

LaSalle High turned in its biggest hitting barrage of the season with an easy 18-2 decision over Dade Christian with Reggie Briscoe getting three hits and Ramos pitching a one-hitter.

Also enjoying a hot batting attack was Biscayne

## Explorers' Pollock Gives Up Coaching; Will Continue As Athletic Director

By JACK HOUGHTLING

Dick Pollock is stepping down from his duties as head basketball coach at Christopher Columbus High School to bring an end to another era in archdiocese athletics.

Pollock, who will continue as athletic director for the Explorers, is one of the last of the do-everything coaches who have built the highly-organized and specialized programs that are essential in the area's high school athletic sphere.

When Columbus first opened some 15 years ago, there were just two coaches on the staff and 142 boys in the school, mostly transfers from phased-out St. Theresa's parish high school.

"The second year we joined the Gold Coast Conference and were required by the conference rules to participate in every one of the seven sports in the league," explains Dick. "So, Pete (Aiello) and I just kind of divided things up."

Eventually, of course, Columbus grew to its current stature of 800 students, a half-dozen coaches, and a full complement of eight varsity sports. All the time, Pollock continued in his dual capacity of head basketball coach and athletic director.

"But, now it's a full-time job just as it is, running the program.

Brother Leo (the principal) and I have talked about it, and with the whole school growing like it is, it's the time to make the move.

"I think maybe I can help the overall program more this way. We need better facilities for the track team, an

College, which boosted its record to 9-10 with a 17-5

crushing of the Ft. Lauderdale Baseball School.

## THE VOICE OF SPORTS

effort to make sure we get the better athletes ... things like that."

"It's going to be tough, though, not coaching. It's going to be hard not sticking my nose into it, again.

"I'm sorry it came about after a bad season."

But, things haven't always been bad for the Columbus basketball fortunes.

Back in 1964 and again in 1965, the Explorers, with about half of the current enrollment, won Class AA district championships each of these seasons and went to the championship game of the regional tournament before losing.

Not until the second game of the 1968 season, for instance, was Coral Gables High able to beat the Explorers in basketball over an almost 10-year period.

"Those, of course, were some of the highlights, along with building the gym and the fine boys I've been fortunate to have to coach," he added.

The Columbus basketball fortunes will now be in the hands of Brother Kevin, who has had three successful years as junior varsity coach. Brother Kevin also had seven years as j.v. coach at Archbishop Malloy High in New York City, one of that area's perennial powerful teams.

Malloy, for instance, just completed an undefeated regular season, before losing to Low Alcindor's alma mater in the New York City Catholic League championship game before 6,000 at St. John's University.

Included among Brother Kevin's achievements at Malloy were the Catholic

The Bearcats set a school record with five home runs, lead by Mike Craig's pair, including a grand slam, to account for five RBI's. Getting a home run each were pitcher John Belmont, Don Sarno and Gene Becker.

Belmont had a no-hitter going for him until the bottom of the seventh and registered 11 strike outs in evening his

record at 3-3.

Sixteen elementary schools will compete in the event, which will get underway at 10 a.m. The finals will begin at 3 p.m.

Our Lady of Perpetual Help School is the defending champion, having won both the boys and girls divisions last year.

Msgr. Pace High School will host its annual physical fitness competition for archdiocese grade schools Saturday in a day-long event that will attract over 600 boys and girls.

Sixteen elementary schools will compete in the event, which will get underway at 10 a.m. The finals will begin at 3 p.m.

Our Lady of Perpetual Help School is the defending champion, having won both the boys and girls divisions last year.

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# Latin America 'Think Team' Works To Create A Theology Of Liberation'

BOGOTA, Colombia — (NC) — Development of a "theology of liberation" for the special needs and realities of Latin America is the task of a "think team" of theologians, experts in pastoral work and sociologists established by the Latin American Bishops' Council (CELAM).

The "reflection team," as it is called by the CELAM secretariat here, is charged with "formulating theology and pastoral work guides that can properly be applied to our countries." It will also study "views, problems and ideological directions for action movements among the people of God."

The team, headed by Bishop Eduardo Pirinio, general secretary of CELAM, stemmed from the 1968 general assembly of Latin American bishops in Medellin, Colombia. From that meeting came the series of recommendations for social reform and pastoral work known as the Medellin guidelines. Formation of the team was approved at CELAM's November, 1969, meeting in Brazil.

The theme of "liberation" for Latin Americans has been sounded at various Church meetings. The latest was a Bogota symposium in early March on "Church

Options for the 70s — A Theology of Liberation." The symposium was attended by about 300 priests, Religious and laymen. Sharing the podium with impromptu speakers were CELAM officials and prominent theologians.

The term "liberation" was also stressed at the fifth Inter-American Cooperation Program (CICOP) in Washington in February.

At the Miami meeting the bishops defined liberation "in its broadest meaning" as "the process of freeing man from all that prevents him from developing his potentialities and his obligations as a person who is created in the image of God."

Referring to its new theology team, a CELAM report complained that until recent years most Church leaders in Latin America followed closely the thinking of European theologians and experts and that many of these theological "transplants" proved to be of little value.

CELAM officials said that the Latin American Confederation of Religious (CLAR), whose foreign missionaries play a large role in its work, has admitted this and is cooperating actively with the bishop's "reflection team."

Bishop Pirinio said "we do respect plurality of thought, but it is good if CELAM-related groups interpret the bible in terms of Latin American realities, so that there is some unified action in the commitment for liberation."

At the symposium, Bishop Leonidas Proano of Riobamba, Ecuador, said that "foreign and domestic dependence, which burdens most of our people in Latin America, cannot be allowed to remain, not for fear of communism but because such social and economic dependency runs contrary to the will of God."

Explaining the difference between "liberation" and "violent revolution," Bishop Proano said that "Christianity intrinsically means liberation in that the life, Passion, death and Resurrection of Christ left such a legacy of liberation for the world and us."

Christians, therefore, have a duty to protest structures that produce "injusti-

ce" and "dependency to the point of oppression," he added.

The bishop said that opposition to the structures "does not mean fighting outright against fellowmen." He said that violent revolution is un-Christian because it "engenders hate and destruction" and "leads to untold evils." Rather, he said, "conscientization," or a keen awareness of man's dignity and surrounding reality, is the best means of creating pressure for change.

Father Gustavo Perez, director of the Colombian Institute for Social Development, said the "process of liberalization has caught the intense attention of theologians concerned with the Third World" of underdeveloped countries. He said that they "are throwing a new light on the biblical concept of salvation as related to liberation." He said that "it is the Christian answer based on the theology of the incarnation and resurrection of Christ, a theology which seeks a new man for his love

and his awareness as a social being."

Another prominent speaker at the symposium was Bishop Luis Gonzaga of Vitoria, Brazil, who stressed the Church's commitment to the work of liberation throughout Latin America.

Meanwhile, in Mexico, Cardinal Jose Garibi of Guadalajara said that a "theology of liberation" that might be good for Colombia might have a different value in Mexico.

The cardinal commented on the reported statement of a speaker at the Bogota symposium that "the solution for social maladies in Colombia is neither capitalism, neo-capitalism nor communism, but the institution of a socialistic type of society."

The cardinal said that, although "a more just distribution of wealth would also help the Mexicans," redistribution "does not mean going into somebody else's house and taking from it for our-



seives what we think is excess there."

In Mexico also, Father Manuel Velasquez, head of the Mexican Social Secretariat, said that the Bogota symposium was a contribution to Christian thinking. He stressed the principle expressed that Christian faith and life are "not wedded to a given social and political system which considers profit as the chief motivation for progress" or that "private property is an absolute right without corresponding social duties."

He said the important view is that there is the need to "create a non-capitalistic society from which a new man can emerge."

The various papers heard at the Bogota symposium will be studied by the CELAM Reflection Team.

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## LA VOZ

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Papa Paulo VI imparte su bendición pascual el Domingo de Resurrección desde un balcón de la Basílica de San Pedro.

El Arzobispo Coleman F. Carroll, oficia la Misa de la Pascua de Resurrección en la Catedral de Miami. A su derecha, Mons. Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana.



Párrafos del Mensaje de Pascua de Resurrección del Papa Paulo VI, que fue escuchado por millones de personas en todo el mundo a través de la radio y televisión:

"¿Qué otro saludo os podemos dirigir en este día feliz de Pascua sino aquel que Cristo resucitado dirigió a la comunidad de sus discípulos, todavía dominados por la incertidumbre y el temor: "Paz a vosotros"?"

"Si, nos atrevemos a hacer nuestro este anuncio tranquilo y energético, como si nuestra voz fuera eco fiel de la suya; y de parte de El Jesús redivido en nuestra realidad histórica, y existente ya en una nueva realidad metafísica feliz y eterna, os repetimos: Paz a vosotros."

"— Si vosotros, hombres de nuestro siglo, no queréis ser engañados por vuestra misma sabiduría y no queréis convertir en instrumento de destrucción vuestro mismo progreso, recordaos de la prioridad de aquel Reino de Dios, que Cristo ha proclamado suprema justicia del mundo;

"— Si queréis conceder su mayor valor a la libertad, tanto personal como social, de manera que no se convierta en dominio interior del hombre inferior sobre el superior que hay en nosotros o en atropello de las potencias más ricas y más armadas sobre las más pequeñas y débiles, recordaos de Cristo, gran promotor de la conciencia responsable ante la inexorable ley del amor evangelico, y defensor del pobre, del pequeño, del débil, del que sufre;

"— Si queréis de verdad llevar al mundo a su unidad orgánica, recordaos de los principios donde ella toma su lógica y su posibilidad, la hermandad que Cristo nos ha enseñado y que nos ha hecho obligatoria y fácil;

"— Si queréis otorgar al mundo moderno su emancipación plena y adulta, no olvidéis la raíz en la que nuestra civilización encuentra su génesis y la línea de su madurez, la concepción del hombre redimido."

## Palabras del Arzobispo Carroll

Párrafos del mensaje pronunciado por el Arzobispo Coleman F. Carroll durante la Misa de la Pascua de Resurrección en la Catedral de Miami.

"El hecho más sobresaliente en toda la historia de la Humanidad es que millones y más millones de personas a través del mundo han aceptado en sus vidas las enseñanzas de Cristo. Ninguna otra persona ha conquistado jamás en forma tal los corazones y las mentes de los hombres."

"Desde los más grandes intelectuales de todos los tiempos hasta las personas más humildes, millones y millones de seres han creído que Cristo no fue meramente un hombre, sino que fue y es el Hijo de Dios. No solo porque El se proclamó hijo de Dios, sino porque el Domingo de Resurrección lo demostró como tal."

"Conmemoramos hoy, como lo han hecho los cristianos a través de 2,000 años, el milagro culminante de la Vida de Cristo, Su Resurrección de la Muerte."

A fin de mantener la fe vivida y energética necesaria para alcanzar esta gloria en el cielo, tenemos que llevar a nuestro corazón las palabras de Cristo: "Si me amas, guarda mis mandamientos," y lo que dijo después: "Este es mi mandamiento, que os améis los unos a los otros como yo os he amado."

"El mensaje jubiloso de la pascua es que Dios nos ama."

"Hoy ofrecemos esta misa por la Paz. Pero la paz solo será alcanzada cuando los hombres obedezcan las leyes de Dios. Si verdaderamente nos amáramos los unos a los otros, entonces no habría guerras, no habría egoísmos, no habría crímenes."

Si verdaderamente queremos la paz, entonces tomemos el significado de la misa y apliquemoslo a nuestras vidas diarias.



Esta criaturita, hija de trabajadores migratorios de origen mexicano, fue a la misa del Domingo de Pascua en la Catedral. Y aprovecho la ocasión para un plácido sueño sobre el hombro de la religiosa que la acompañaba.

## Romería Camagüeyana Este Domingo

Romería Camagüeyana el domingo, de 2 a 5 p.m. en la Ermita de la Caridad del Cobre.

Comenzará con la llegada de los peregrinos y el saludo a la Virgen. Continuará con el ágape criollo. Consistirá en una comida típica servida en "catauros," y guarapo de caña, a la disposición del público asistente por la módica donación de cincuenta centavos.

El ágape estará amenizado por guilarras y canciones cubanas. A las 5 p.m. se tendrá la oración de despedida.

Cada provincia de Cuba participa una vez al

año en una de estas romerías. La primera correspondió a Oriente, en la que se sirvió congri oriental, mariquitas de plátano, empinado de "macho" y pru oriental.

Después de los camagüeyanos tocará el turno a los villaclareños dentro de dos meses y así las tres provincias occidentales hasta terminar el año con Pinar del Río.

El señor Claudio Ramos es uno de los organizadores de la Romería de la Provincia de Camagüey y las personas interesadas en mayor información pueden llamarlo al 757-2723.

## Lectura en Español Para Nuestros Presos

En la cárcel del Condado Dade hay unos 20 reclusos de habla hispana. Todos los sábados y domingos los miembros de la Legión de María visitan a esos reclusos y les llevan periódicos y revistas en idioma inglés.

"Sin embargo, la única lectura en español que reciben los 20 reclusos de habla hispana son las páginas del semanario The Voice que nosotros llevamos cada sábado," dice Mary

Mooney, una de las legionarias al hacer una exhortación a través de estas páginas.

"Ellos necesitan otros libros, revistas y periódicos en español" que nosotros gustosamente les llevaríamos. Las personas que puedan donar esa literatura en español deben llamar a la señorita Mary Mooney al teléfono 757-6241, extensión 275.



El típico conejo pascual estuvo presente en la misa de la Catedral. Terminada la ceremonia, el Arzobispo Carroll juega con los pequeños asistentes y sus conejos pascuales.

Por JUAN J. SOSA

El Creyente no puede ser otro que aquel que después de aceptarse a sí mismo, se LANZA a la vida, al mundo en el que vive, y se promete a él a costa del gran riesgo que toma. Más que el dinero, sin el cual no puede vivir en nuestra sociedad, este hombre acepta su dignidad humana y la aprecia como tesoro inigualable. Pero no se encierra ni se contenta con ella!

El creyente se lanza al mundo y trata de ALCANZAR a otros, quizás a Otro en particular, esperando ser correspondido: la sonrisa, palabras amistosas, o la confianza de poder establecer una amistad sin miedo a ser herido. Este hombre se considera, pues, un Misterio porque puede pensar y disculpar con otros el Misterio de su propia existencia. Pero, de nuevo, este es el hombre que toma el riesgo de vivir con alegría y lo toma a pesar de ser maltratado, traicionado, derrotado.

Es el estudiante cubano que quiere salir de su país oprimido y se lanza al mar en busca de libertad. Es la madre que trabaja en un oficio sin saber como, pero dispuesta a mejorar el bienestar de sus hijos. Es el hombre pudiente que invierte su fortuna en un proyecto social por el bienestar de sus trabajadores. Y es el trabajador que pierde su trabajo y sale el día siguiente en busca de otro. En este país, es el "negro" que busca a su alrededor y no "encuentra," pero que no deja de buscar. Este es el hombre, en breves palabras, que se ABANDONA al misterio que le rodea porque ha sabido aceptarse en el Misterio que encuentra en sí mismo como ser humano.

Tener fe, para el Creyente, no es poseer una verdad (o contentarse con prender una velita ante una imagen). Creer es confiar a Otro. Creer es confiar en sí mismo y en los demás como capaces de construir un mundo nuevo. Pero alguien tiene que comenzar. El creyente cree en el Otro por el bienestar del otro y no por lo que pueda obtener de él. Creer en esta forma se convierte en un esfuerzo desinteresado, un esfuerzo positivo. Es entregarse al Otro poco a poco hasta olvidarse de sí mismo. No es esclavitud. ¡Es libertad! No es dependencia personal, sino plena responsabilidad en el riesgo que se toma. Pocos

existen que se den cuenta de estas verdades. Quizás sea esta la gran tragedia de nuestra humanidad: que estos pocos se contenten en esclavos de sí mismo, seguros en sus creencias inverosímiles, e indiferentes a los demás. El hombre es capaz de superarse a sí mismo en su vida. Este es un proceso gradual, un proyecto del cual todos nos debemos dar plena cuenta y el cual todos tenemos que emprender. Sin esta visión humana es imposible encontrar ningún significado en nuestra vida. Pero, ¿dónde encontramos esta Visión?

La maquina de la factoria . . . las piezas de mecanica en el garage . . . La asignatura que tengo que sacar de todas formas, a costa de olvidarme de los demás por unas horas . . . El carro que me quiero comprar . . . El cheque del viernes . . . Mis vacaciones dentro de poco . . . Ser vendedor en Miami es muy difícil . . .

en nosotros, en Jesucristo, que sea un Cristiano? Sin duda alguna resulta absurdo el exigir tal cosa. Y, no obstante, el CREYENTE EXISTE en este mundo. Y existe porque verdaderamente puede existir. Y puede existir porque el CREEER no se limita tan solo al inteligente o al educado, sino a todos en general.

El Creyente, pues, es el hombre que se acepta a sí mismo por ser lo que es: quizás un hombre solo y sin trabajo, desesperado por alimentar a sus hijos, o un medico famoso, disfrutando de su educacion y sirviendo a la humanidad sin reparo alguno. El Creyente lo puede ser cualquiera: tu o yo! El es el hombre capaz de desenvolverse y crecer como persona, precisamente porque se acepta a sí mismo con el poder de transformarse a sí mismo y al mundo que le rodea. Es el enfermo en el hospital que no sabe lo que tiene, pero

do que ha ofrecido a la humanidad, transformandola de lleno. En su propia vida nos enseña el significado de la Fe. DE CREEER, puesto que al invitar al Hombre a través de los siglos, al invitarle a ti y a mí, hoy este Hombre pone su confianza y su seguridad, su Fe, en lo que Somos, en nosotros mismos. El es el EJEMPLO INIGUALABLE DEL CREYENTE. Sin necesidad ninguna se lanza al mundo, aceptandose tal y como era, y CREYO, confiando en el hombre hasta el punto de abandonarse para ser traicionado y destruido. Este es el hombre que puede gritar un "Perdonalos" desde una Cruz a la vez que manifestar su Gloria al elevar con su vida y con su muerte la dignidad de nuestra naturaleza humana. El nos enseña el camino, por ser El el primero en verdaderamente CREEER. A El tratamos de entregarnos, entregandonos a nuestro proximo y a nuestra mision como cristianos. En El encontramos el Simbolo Supremo de nuestra Fe. Y con su Espiritu nos atrevemos a lanzarnos a este mundo sin miedo con el deseo de transformarlo por el bien de la humanidad. Por El todos encontramos razon de vivir y de continuar en esta vida: pobre o rico, estudiante profesional, medico o trabajador, en la factoria o en el garage, desde un pulpito o en una oficina confortable. ¡TODOS! Porque El reina en Todos y con todos quiere compartir su Reinado.

El es el Simbolo del Amor, porque este mismo Amor es lo que le induce a lanzarse al mundo sin miedo y seguro de Si mismo. ¡El nos invita a ser humanos, primero, para ser cristianos después!

¡Gloria a Su Existencia! ¡Gloria a Su reinado! Gloria a los que creen sin prejuicios y dispuestos a crecer en sus creencias. Gloria a los que piensan y son libres, a los que sufren, a los que trabajan y a los que se resignan pero no se dan por vencidos. Gloria a los que triunfan y a los que pierden. Gloria, sobre todo, a los que aman y toman este riesgo a costa de sufrir en esta aventura universal. Gloria, en fin, a Todos, porque "de todos es el Reino de los Cielos," este Reino que comienza aquí en la tierra con nuestras vidas y que todos podemos recrear con nuestro Amor.

# Creer ¿Para Qué?

El cheque del viernes . . . ¡Qué buena vida la de aquellos!

Desafortunadamente, muchas veces el hombre se esclaviza en esta forma. Se deja influenciar por todo aquello del cual depende y sin lo cual no puede existir en nuestra sociedad moderna. En esta forma, pues, el hombre se declara inseguro ante la vida, desconfiado de sí mismo y de todo aquello que precisamente ha provocado esta inseguridad en él, más sin lo cual — y esta es la tragedia — no puede vivir. Tanto el pobre como el rico se dejan esclavizar en esta forma. Y sufren ambos, pues, el amargo desespere de librarse de esta esclavitud. Sin embargo, tal parece que todo esfuerzo resulta en vano. ¡No puede ser! Y se dan por vencidos sin nunca encontrar el valor necesario para desprenderse de tal esclavitud, incapaces de procurar el significado que anhelan descubrir en sus propias vidas. ¿Como es posible, pues, que le pidamos a este hombre que CREA? ¿Como nos podemos atrever a exigirle a este hombre inseguro de sí mismo, desconfiado de sí mismo, que crea

que puede aceptar su situacion y sonreír al mundo con resignacion cristiana. Es el estudiante que trabaja para pagar sus estudios y que agradece el poder estudiar ayudando a otros que quizás no puedan. Es el trabajador que trata de sonreír a su esposa y a sus hijos a pesar de estar agotado. Y todo es posible porque este hombre, sea quien sea en la vida real, sabe que puede superarse y sobreponerse a esta situacion humana que a veces llega a desesperar al mas ecuánime.

Existió un hombre, no hace mucho, que se aceptó a Sí mismo. Un hombre como tú y como yo, con sus ratos buenos y sus ratos malos. Pero un hombre que no temió lanzarse al mundo y proclamar el Sí de su existencia. Vio a un pescador, a un cobrador de impuestos, te vio a ti y me vio a mí. A todos nos pidió que le siguiéramos en algún momento de nuestras vidas. El gran misterio de este hombre no se encierra en milagros u otros actos sobrenaturales. Su grandeza se manifiesta primordialmente en el significa-

## Sigue la Amenaza Para el Continente

Por: MANOLO REYES

Hace algunos meses se había señalado por distintas fuentes que el régimen Castro comunista de Cuba había aminorado la exportación de su llamada "revolución" a otras latitudes del Continente Americano. Y hubo quien hasta aseguró que el régimen rojo de la Habana había cesado totalmente en la infiltración y la subversión en el Hemisferio Occidental después del fracaso y la muerte de Ernesto Guevara, alias "El Che."

El tiempo transcurrido ha demostrado que estas afirmaciones han sido erróneas, porque el régimen Castro comunista ha continuado exportando su titulada "revolución" de odio, ruina, sangre y destrucción a diferentes países de nuestra América. Así lo señalábamos en un editorial anterior a principios de este año y que titulamos: "Escuelas de Subversión comunista en la isla de Cuba."

En el mismo se denunciaba que en Cuba había un promedio de cien escuelas guerrilleras, donde cerca de cincuenta mil individuos habían sido entrenados en la subversión, en once años que Fidel Castro ha estado detentando el poder en Cuba. En el último mes se han producido tres denuncias que vienen a ratificar la existencia de estas escuelas guerrilleras de subversión y odio en Cuba y cuya finalidad primordial es la exportación de la llamada "revolución" de Castro.

La primera de estas denuncias fué hecha en la segunda quincena de marzo por el Senador James O. Eastland, Presidente del poderoso Comité Senatorial de Seguridad Interna, y la que señala como aparentemente ciudadanos Estadounidenses con el pretexto de cortar caña en Cuba, han ido a esas escuelas guerrilleras. La segunda denuncia fué hecha por el Congresista de la Florida, J. Herbert Burke, quien señaló que en Cuba existe una universidad de la revolución para entrenar en tácticas de terrorismo y guerra de guerrillas. Finalmente hace sólo unos pocos días, el Ministro de Relaciones Exteriores de la Argentina, Francisco Imaz, dijo en Buenos Aires que desde 1968 existe un plan subversivo contra la Argentina, Brasil y Uruguay orientado desde la Habana, Cuba. Agregó que este plan se haya centralizado ahora en la Argentina y ya causó 16 muertos en desórdenes públicos en la ciudad Argentina de Córdoba.

Estas tres denuncias unidas a múltiples declaraciones, tales como las de Orlando Castro Hidalgo, oficial de la Embajada de Cuba en París que desertó el pasado año, vienen a fortalecer la tesis que Fidel Castro sigue exportando su nefasta revolución.

Y no nos extrañaría que muy en breve se produzcan nuevas y muy sólidas denuncias demostrando una vez más la amenaza real y actual que el régimen rojo de la Habana significa para la paz y la seguridad del Hemisferio Occidental.



## Las Bienaventuranzas

LAS BIENAVENTURANZAS (título en francés: LES BEAUTITUDES), por Georges Chevrot, 266 páginas. Ediciones Rialp, S.A., Madrid. Comentario de José Jorge Vila.

"D'un coeur que l'aime, — Mon Dieu, qui peut troubler la paix? — Il cherche en tout la volonté supreme — Et ne se cherche jamais. — Sur la terre, dans le ciel meme, — Est'il d'autre bonheur que la tranquile paix — D'un coeur que l'aime?"

Cita Chevrot la oración de Recine al tratar sobre la séptima bienaventuranza, que denomina él "la cumbre de la doctrina de las Bienaventuranzas." Llamó Cristo "hijos de Dios" a los pacíficos, o sea, al cristiano pacificador que "no huye de la discusión pero evita la disputa" y no litubea "en ponerse al lado de la verdad y de la justicia." Según el autor, "la malicia calculadora es más bien rara; nuestras disputas se deben con mayor frecuencia a incompreensión reciproca, a la ligereza de nuestros juicios o a la precipitación de nuestras palabras." Efectivamente, la falta de comunicación es fuente frecuente de faltas a la caridad y de incompreensión y acritud entre los hombres. Por ello el pacificador es bienaventurado.

La voz que constituye el título de esta bella obra evoca de por sí paz, dulzura, quietud, esperanza renovadora que tonifica el espíritu. Quien busque paz y fortaleza

interior bien hará en leer con calma este libro de la colección Patmos de espiritualidad. Y quien en este atribulado y agitado vivir no ansia en algún momento paz?

En cinco capítulos preliminares el autor nos hace reflexionar sobre el Reino de Dios, la santidad y la felicidad para mejor vivir y meditar las enseñanzas del Sermon del Monte. Desmenuza y analiza Chevrot el dulce y alentador mensaje de las ocho Bienaventuranzas, que constituye el hermosísimo prólogo de aquel sermón eterno en que Nuestro Señor infunde animo, fortaleza y esperanza a los difamados e insultados por sustentarse Su santa causa a los pobres, los mansos, los que sufren y lloran, los que son victimas de la injusticia, los misericordiosos, los de corazón limpio, los pacificadores, los perseguidos de 20 siglos de batalla y de los siglos por venir hasta la consumación final de Su justicia.

"La justicia," escribe Chevrot, "tiene reglas precisas y, por consiguiente, límites . . . El cristiano traspasará estos límites para perderse en la caridad, a la que no limita ningún reglamento. Jesús se dirige a su corazón: 'Bienaventurados los compasivos, los misericordiosos, los que cifran su dicha en hacer felices a los demás'. Mensaje es éste que debemos comprender y acatar los cristianos, por ser el mensaje de la vida terrena de aquel Salvador infinitamente compasivo y misericordioso que dió su vida en

sacrificio por hacer eternamente felices a los hombres.

"No condenemos a los fariseos de antaño antes de preguntarnos si no cedemos a la misma mania de dividir el mundo en dos bloques: los que piensan bien y los que piensan mal, los buenos y los malos, incluyendonos, por descontado, en la primera categoría," dice el autor. En efecto, entre cristianos practicantes, ¿no oímos a algunos referirse a otros como "los frios" sin reflexionar que en verdad los frios son ellos mismos, que marginan y excluyen y discriminan? Y así van por la vida sin rectificar, complacidos de sí.

"Cuando oímos hablar de los 'pecadores,'" continúa Chevrot, "¿no pensamos inmediatamente en que se trata de los demás? . . . Nuestro error está en no situar el pecado en su verdadero lugar. Lo enjuiciamos con arrogancia a nuestras medidas humanas, y nuestras

infracciones parecen así ligeras . . . Ahora bien, la desobediencia a las leyes divinas es esencialmente una negativa de amor . . . El pecado resulta de la intrusión en nuestros juicios del egoísmo, que es un falso amor de nosotros mismos."

Subtitulan el libro los editores "La aventura de ser perfectos." Perfecto es quien verdaderamente ama al Señor y cumple con El, quien lo ama completamente y en todo momento, y en amándolo así ama a Sus criaturas por amor a El y no piensa ni comete mal.

Quien así ama disfruta de paz y felicidad. Como orara el dramaturgo francés: "De un corazón que te ama Dios mío, ¿quién podrá turbar la paz? — Busca en todo tu voluntad suprema — y jamás se busca a sí. — En la tierra, y en el mismo cielo, — ¿habrá felicidad mayor que la tranquila paz — de un corazón que te ama?"

## La Iglesia No Está Comprometida con Nadie, Dice Obispo Yucateco

MERIDA, Mexico (NA) — El arzobispo de Yucatán, Mons. Miguel Castro Ruiz, condeno a los que acusan a la Iglesia de aliarse con determinados grupos en detrimento del bienestar de otras clases sociales.

"La Iglesia no está comprometida con nadie, más que con Cristo, y por ende con el mundo entero. Con nadie más, con ningún grupo en especial," dijo.

igualmente, al criticar a aquellos que se oponen al cambio en la Iglesia, el prelado mexicano manifestó:

"Creo que lo cristiano y lo debido no es retrasar o frenar el paso en las innovaciones que la Iglesia ha querido, ni tampoco lanzarse a innovaciones anárquicas ni mucho menos, sino actuar de acuerdo precisamente con el espíritu del Concilio Vaticano."

# Eucaristía: Sacramento Central Del Cristianismo

Lo principal del nuevo ordenamiento de la misa no son las innovaciones introducidas en los ritos y oraciones, sino la mayor acentuación del sentido mismo de la misa como "acción comunitaria de todo el pueblo de Dios."

En todas las parroquias se está creando un clima de expectativa más o menos notorio ante la inminencia del "nuevo cambio de la misa".

Pero... ¿se justifica esta expectativa? ¿Son realmente tan importantes los cambios introducidos?

A muchos les parece que la "nueva misa" decepcionará a los fieles, que esperaban "otra cosa." Porque después de revisar algunas de las "guías prácticas" publicadas ya, para seguir la misa, descubren que "todo se reduce a dos o tres cambios superficiales sin importancia."

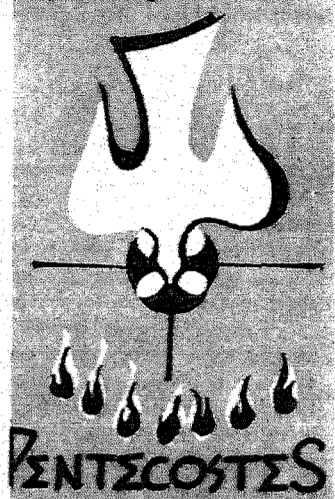
Sin embargo, no todos opinan así. Acaba de llegar la edición de un libro publicado por la BAC (Biblioteca de autores cristianos) y en la introducción al nuevo Ordenamiento de la Misa que publica y comenta, dice estas palabras: "El presente documento constituye una novedad, casi revolucionaria, dentro de la legislación litúrgica. Porque recoge los principios conciliares y trata de relacionarlos con cada uno de los momentos de la celebración eucarística, señalando a la rubrica un papel puramente mediador dentro del margen de flexibilidad que determina, por una parte, la naturaleza del rito y, por otra, las necesidades pastorales de un legítimo pluralismo en la unidad universal de la Iglesia."

## NO BASTAN LAS RUBRICAS

Los cambios de rubricas y de oraciones no tendrán ningún sentido si no se comprende el espíritu que los anima.

No se trata ni de simplificar la misa, ni de hacerla más inteligible al pueblo; la nueva modificación es otro

## OPERACION



paso adelante en el anhelo de que la Eucaristía se convierta en el sacramento central de la vida cristiana.

Para ello es preciso que todos participemos en una forma cada día más directa y consciente en la misma: de nada servirá la aplicación de las actuales modificaciones, por más perfecta que sea, si no se vive su espíritu.

No es posible que cada uno de nosotros ocupe su asiento en el templo, con la misma actitud con que lo hace en la sala de un cine donde sólo le interesa el espectáculo, sin importarle quienes son "los otros" que ocupan en ese momento la misma sala: en la misa, todos debemos sentirnos hermanos, en la plegaria común.

En otras palabras: No puede existir verdadera celebración eucarística si no se vive al mismo tiempo una auténtica comunicación humana entre todos los presentes.

## DEL RITO A LA COMUNIDAD

En el documento que en adelante regirá la celebración del culto eucarístico, leemos estas palabras, que explican el sentido de los ritos preparatorios: "La finalidad de estos ritos es hacer que los fieles reunidos constituyan una comunidad

y se dispongan a oír como conviene la palabra de Dios y a celebrar dignamente la Eucaristía" (N. 24).

Y en el número 5 del mismo documento se lee: "Se debe poner todo el esmero posible para que sean seleccionadas y ordenadas las formas y elementos que la Iglesia propone, y que según las circunstancias de personas y lugares favorezcan más directamente la activa y plena participación de los fieles, y respondan mejor a su aprovechamiento espiritual."

Cualquiera que lea sin prevenciones estos dos párrafos advertirá un cambio fundamental en la concepción del culto cristiano. Ahora lo principal no es el rito, sino la comunidad. De allí que se exhorte al sacerdote a elegir entre las formulas que se proponen la que más se adecue a las circunstancias de personas y lugares.

La Iglesia exige mantener intangibles ciertos elementos; pero deja la libertad para la elección de otros. "Toca a las Conferencias episcopales... establecer en su jurisdicción las normas que mejor tengan en cuenta las tradiciones y el modo de ser de los pueblos, regiones y comunidades diversas" (N. 6).

## SENTIDO SACRAMENTAL

"La Cena del Señor o Misa, es la asamblea sagrada o congregación del pueblo de Dios, reunido bajo la presidencia del Sacerdote para celebrar el memorial del Señor" (N. 7).

En la última cena, Jesús dijo a los apóstoles: "Haced esto en memoria mía." Y como leemos en Mateo, 18, "allí donde están reunidos dos o tres en mi nombre, allí estoy yo en medio de ellos."

En la Misa, el pueblo cristiano debe sentir la presencia del Señor a través de la Liturgia de la palabra y la Eucaristía.



## Oración de los Fieles

SEGUNDO DOMINGO DE RESURRECCION  
(5 DE ABRIL)

**CELEBRANTE:** Cristo ha conquistado al pecado y ha traído la paz a los hombres. Que lo que ahora pedimos extienda Su paz a todos los hombres.

**LECTOR:** La respuesta a las oraciones de hoy será: "Señor, escúchanos."

1. Por la Iglesia y sus líderes, para que sus palabras y obras estén llenas de paz y alegría, oremos al Señor.

2. Por los líderes nacionales y mundiales, para que la paz sea la meta de sus deliberaciones y esfuerzos, oremos al Señor.

3. Por los pobres y los oprimidos, por aquellos que sufren necesidades diversas, oremos al Señor.

4. Por los que conducen automóviles y otros vehículos, para que sean alertas, corteses y conscientes de su responsabilidad ante la seguridad de sí mismos y de otros, oremos al Señor.

5. Por los hombres de poca fe y por aquellos que tienen un concepto sombrío de la vida, oremos al Señor.

6. Por los enfermos, agonizantes y difuntos de nuestra parroquia y nuestras familias, recordando especialmente a (N), oremos al Señor.

7. Por todos los aquí reunidos, para que sepamos llevar la paz y la alegría a nuestro ambiente, oremos al Señor.

**CELEBRANTE:** Padre, Tu enviaste a Tu Hijo para que fuera nuestra Resurrección y nuestra vida. Concede a todos los hombres hoy y todos los días la paz que El prometió. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Misas Dominicales En Español

- Catedral de Miami, 2 Ave. y 75 St. N.W. - 7 p.m.
- Corpus Christi, 3230 N.W. 7 Ave. - 10:30 a.m. y 5:30 p.m.
- SS. Peter and Paul, 900 S.W. 26 Rd. - 8:30 a.m., 1:7 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7:30 y 10 a.m. y 1:6 y 7:30 p.m.
- St. Michael, 2933 W. Flagler - 11 a.m. - 7 p.m.
- Gesu, 118 N.E. 2 St. - 5:30 p.m.
- St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m. y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.
- St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
- St. Timothy, 5400 SW 102 Ave. - 12:45 p.m.
- St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m.
- St. Brendan, 87 Ave. y 32 St. S.W. - 11:45 a.m., 6:45 p.m.
- Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.
- St. Patrick, 3700 Meridian Ave. Miami Beach - 7 p.m.
- St. Francis de Sales, 600 Lenox Ave. Miami Beach - 6 p.m.
- St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary 105
- Minorca Ave., Coral Gables - 11 a.m., 1 p.m.
- St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
- Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m.
- Mision en 6040 W. 16 Ave. - 9 a.m.
- Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
- Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
- Our Lady of the Lakes, Miami Lakes - 7:15 p.m.
- Visitation, 191 St. y N. Miami Ave. - 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. - 6 p.m.
- Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.
- St. Phillip Benizi, Belle Glade - 12 M.
- Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
- St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
- Santa Juliana, West Palm Beach - 7 p.m.
- St. Agnes, Key Biscayne - 10 a.m.

En el No. 95 del documento se habla de la incensación del libro de los Evangelios, que contiene la palabra del Señor. El pueblo debe comprender este rito: se venera el libro sagrado, como al mismo Cristo, porque es su palabra; palabra que es vida.

Pero la nueva instrucción insiste (N. 8) en que la liturgia de la palabra y la liturgia eucarística están tan estrechamente unidas entre sí, que constituyen un sólo acto de culto.

Es realmente incomprensible, dentro de este contexto, que se haya llegado en la Iglesia a la práctica, tan generalizada por muchos, de considerar la comunión eucarística como algo no esencial a la misa.

¿Prueba de ello? La gran cantidad de fieles que "cumplen" con la obligación de "oír misa," pero muy raramente reciben la comunión.

Y nos permitimos de paso, expresar un anhelo compartido por muchos: Es un pobre servicio el que se hace a la misa cuando casi toda la catequesis que se imparte en algunos lugares sólo se reduce a esto: "Que es pecado mortal faltar a misa los domingos o fiestas de guardar." Pensamos que existen motivos más profundos que nos impulsan a "participar de la misa" que la simple obligación.

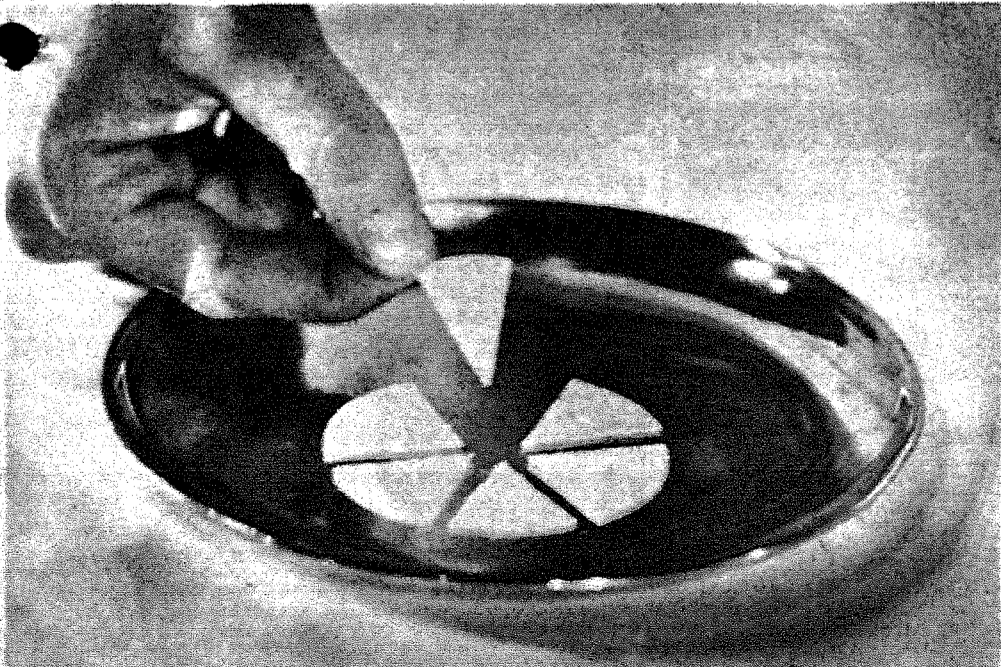
Y abrigamos la esperanza de que el pueblo cristiano merezca estas palabras de Paulo VI: "Todo esto ha sido ordenado de tal manera que estimule cada vez más en los fieles, el hambre de la palabra de Dios y bajo la acción del Espíritu Santo impulse al Pueblo de la nueva alianza hacia la perfecta unidad en la Iglesia."

## Iglesia Católica Más Numerosa

**CIUDAD DEL VATICANO - (NA)** - Según estadísticas publicadas por L'Osservatore Romano, la Iglesia Católica cuenta con una cifra superior a los 600 millones de fieles, convirtiéndose así en la más numerosa del mundo.

Las estadísticas que fueron proporcionadas por misioneros católicos de todo el mundo, dan un total de mil 27 millones de cristianos, de los cuales 613 millones 760 mil son católicos, 272 millones 18 mil protestantes y 142 millones 433 mil ortodoxos.

A su vez los no cristianos suman 2 mil 292 millones, entre musulmanes, hindúes, judíos, budistas, animistas, shintos, etc.



En la nueva liturgia de la misa, algunos participantes en el sacrificio compartirán de la hostia que se utilizara en la fracción del pan. El nuevo Ordenamiento de la misa entrara en vigor oficialmente el Domingo de Pentecostes, 17 de mayo en toda la Arquidiócesis de Miami.



## How To Write Your Congressman

Letters written to congressmen in support of legislation often carry more weight if they follow the tips below:

- Identify yourself — name, constituent, voter, taxpayer, active citizen, etc.
- Be friendly and leave name-calling to the other sides.
- Limit each letter to one subject. Write often but make sure each letter is addressed to one topic — not all of the upcoming legislation.
- Be neat and either type or very carefully write or print the finished letter. The neater it is the more attention it might get.

- Be brief. A short opening and two or three paragraphs should serve to get your point across and there is more chance that it will be read well.
- Identify the legislation by bill number for easy reference
- Be specific and offer arguments rather than generalities.
- Don't use form letters as they do not display interest on your part.
- Add weight to your letter by enclosing a newspaper clipping or a printed letter to the editor which helps to support your point of view.
- Write often and don't get discouraged.

## 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

Bafalis, L.A. (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; Hollahan, George L. 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. 81; Clark, Dick (D)

Dist. 93; D'Alemberte, Taibot (Sandy) (D) Dist. 92; Gautier, Jeff D. (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. 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; Matthews, 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 L. (D) Dist. 113; Ward, C. Lavon (R) Dist. 82; Whitworth, Lew (D) Dist. 94; Wolfson, Louis, II (D) Dist. 111.

## State Aid Questions And Answers

The following questions are ones frequently asked concerning the proposed legislation which would provide state tuition grants to the parents of children attending non-public schools.

A group of prominent Florida attorneys — familiar with the legalities of the proposed legislation — prepared the answers for use in the Voice.

**Q. — If state aid is granted to pupils in non-public schools won't public funds be diverted to private interests?**

**A. —** Since education is compulsory and promotes the betterment of society, schools are a public service whether state operated or not, especially when we realize that if these children were not in non-public schools, they would have to be in public schools. Again, remember public funds are used in countless other forms of religious or private institutions in American life (hospitals, colleges, nursing homes, orphanages, government contracts, research, etc.).

But foremost, we must recognize that the basic theory under which our government exists is that we provide basic needs for citizens with the greatest amount of freedom and justice possible and practical. Educational funds therefore should be applicable to the education of citizens according to their primary and constitutional rights. The state must make an equitable investment in the education of every child, rather than investing only in certain institutions and forcing attendance at such institutions as a condition for receiving benefits, (e.g. medicare, social security, welfare and GI benefits can be used by citizens in the institutions they choose, and as they need and see fit.).

**Q. — Won't tuition grants to non-public school students cause a proliferation of schools and destroy the public school system?**

**A. —** First of all, this expresses very little faith in the public schools. The State of Florida has made an extensive effort to raise the standards in the public schools to a high level, and we have a strong determination to make sure that every student in our public schools receives a quality education.

Parents can send their children to these schools and receive 100 percent benefits for their children. This tuition grant proposal requires effort on the part of parents, or on the part of some religious organization or group which seeks to

underwrite part of the cost. No school could open and operate under the very barest minimum standards for \$100, \$200, or \$300 per child. Great effort would still be required to operate a non-public school. And this is effort that most people are not inclined to expend.

The current integration crisis in the public schools would not be aggravated by this legislation. There are safeguards in the bill against schools that are established for the purpose of defeating the various court orders in this area. This bill is constitutional in all regards.

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## Criticizes Board's Stand On State Aid Proposal

(Continued from page 1)  
Mrs. Anna Brenner Meyers said, "I know there are advantages to the public schools in having parochial schools operate, but this could be the beginning of the end of public schools."

Another board member, William Lehman jumped on the bandwagon and said, "If you want to wipe out public schools, this is the way to do it. We're already subsidizing parochial schools by giving them tax-exempt status."

During the discussion, Dr. Sheppard told the members, "If you block off the bill, you will get it back in your lap in the next eight or 10 years. In many areas, parochial schools already are practically bankrupt."

He also told the school board members that they should not be afraid that state money would be used in private schools set up in order to avoid desegregation rulings because the bill prohibits it.

## Millions Watch Pope On Televised Mass

(Continued from page 1)  
On Holy Thursday he spoke of the "mystical and enrapturing final discourses" of Christ and called the soliloquies of Christ pouring out His last confidences from heart to heart. "Yes, love and death are presented to you; one word expresses them — sacrifice. Death was signified, a dreadful death, an immolation, a victim — a willing victim, a knowing victim, a victim for love, a sacrifice forever!"

The Pope continued the theme of suffering and death on Good Friday. After observing the Passion at St. Mary Major basilica the Pope late in the evening took part in the Way of the Cross at the Colosseum. He carried a light wooden cross in his hands for the last four stations which were on the ascent of the back of the Palatine Hill, amid the ancient ruins of pagan Rome.

The Pope ignored the drizzling rain, although everybody with an umbrella had it open, and was deeply devotional as the prayers were recited in various languages. He returned to his theme in his brief homily after the Way of the Cross was completed.

"The terrible affliction and dishonor of the Cross," he said was endured by Christ "without pain killers which mitigate our suffering."

On Holy Saturday the Pope attended ceremonies in St. Peter's and presided over the blessing of the new fire and the baptismal waters. On Easter he celebrated Mass at St. Peter's and then gave his blessing from the balcony above the city to the world.

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NATIONAL DIRECTOR

**"HE TOOK BREAD AND GAVE THANKS"**  
Our English word, "Eucharist," comes from the Greek, "eucharistia," meaning "thanksgiving." The Lord's Supper, the Passover Meal, was actually a Thanksgiving meal. It celebrated the Chosen People's exodus from Egypt's slavery to the freedom of their own land.  
Each time we celebrate this meal our Lord gave us, we express our thanksgiving as God's People freed from the slavery of sin to live in peace and brotherhood with all men in every land.  
When we receive the Eucharist we accept all others as brothers in Christ. Is not Holy Communion a sharing of our Christ-life with the community of men? To receive the Eucharist is to thank God for the blessings of our life by sharing with those in need.  
As Catholics and Americans we have much to be thankful for. We have, when needed, our doctors, dentists, hospitals, and drug stores. We have good food and water, supermarkets, and cooking appliances. We have clothes, shoes, warm homes, and sanitation. We have education, career opportunities, the theater, arts, and television. We have the means to live Christian lives, and the freedom and personal dignity that America provides. We reap the good things of America from automobiles, highways, and space pioneering to welfare, insurance, and social security. And on and on.  
Thank God for the good life He has provided and you and your family. Receive the Eucharist and accept in your heart those of our world who are illiterate, diseased, homeless, hungry, and naked. Those imprisoned by inhuman poverty.  
Thank God for the goodness you have received by sharing some good with the missionaries bringing to underdeveloped peoples food, homes, medicine, education... the Eucharist. Send a donation to the missions with a real Eucharistic spirit... with Thanksgiving. Can we truly break bread together... and not?

## Comments On Pupil Aid

(Continued from page 5)  
Delegates voted down a bill this week which would have provided state aid to non-public schools amid warning from the legislation's supporters that defeat would mean closing schools which perform a vital public function.

Baltimore's Lawrence Cardinal Shehan said after hearing of the legislative

action: "It is with a great deal of regret that I learn the General Assembly has indicated that it does not intend to provide state financial assistance to non-public schools at this time.

"Nevertheless, the need for assistance continues to grow. The financial burden upon the parents and the school is ever-increasing."

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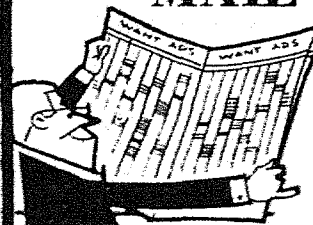
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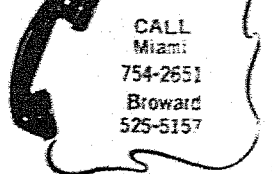
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# High Court Ruling On Welfare Hailed As Equitable Step

In WASHINGTON, Msgr. Lawrence J. Corcoran, director of the National Conference of Catholic Charities, called the U. S. Supreme Court's decision on welfare "a large step forward in bringing about an equitable welfare system." The 5-3 court decision ruled that welfare recipients are entitled to an evidentiary hearing before their payments can be stopped.

## Alabama Atrocity Hit

In BIRMINGHAM, Ala., the spiritual leaders of Alabama Catholicism deplored a "cowardly and cynical" denial of civil rights to a community of Black Muslims and asked that law enforcement officials punish the crime. Bishops Joseph G. Vath of Birmingham and John L. May of Mobile referred to the fatal poisoning and shooting of 64 cows on a farm operated by Black Muslims near Ashville.

## In-Depth Reporting Asked

In BALTIMORE, the U.S. Catholic hierarchy's top man in the field of communications said he hopes the Catholic press will get into more in-depth reporting of current problems and will not avoid critical and opposing viewpoints. "I think that the newspaper should reflect the views of society, and therefore it should communicate to Catholics the opposing view—but it should communicate it in a way that is perfectly respectful of authority," Archbishop Philip M. Hannan of New Orleans said.

## Bishops Urge Celibacy

In SANTIAGO, Chile, the Chilean bishops said in a sermon to their priests that all is not well with the priesthood. They recommended fidelity to priestly celibacy. The sermon was drafted at a meeting of the Chilean Bishops' Conference, which the bishops reformed to make it "a more agile and dynamic structure."

## Responsible Parenthood

In SANTO DOMINGO, Dominican Republic, a Church-sponsored study recommended an educational program to check "irresponsible procreation" in the country. The study said "moral and sex education at primary and secondary schools, as well as public and private efforts on the adult education level, must aim at spreading the concept of responsible parenthood."

## Peace Rather Than Arms

In HELENA, Mont., the Priests' Senate of the Helena diocese issued a second appeal for national consideration of the morality of building a massive anti-ballistic missile defense system. One of the system's sites is to be built in the Treasure State. "Uniting ourselves with other dedicated citizens," a senate statement said, "we urge this opportunity to work for peace, rather than a further escalation of the arms race."

## Grass Among Troops

In WASHINGTON, Father Dan Egan, "the junkie priest," told a symposium that marijuana may be an occupational hazard for American troops in Vietnam. Meanwhile, Sgr. Charles West, a former squad leader for "Charlie Company," the unit of American troops involved in the alleged Song My massacre, testified before a Senate subcommittee hearing that about 60% of the men he knew in the company smoked marijuana.

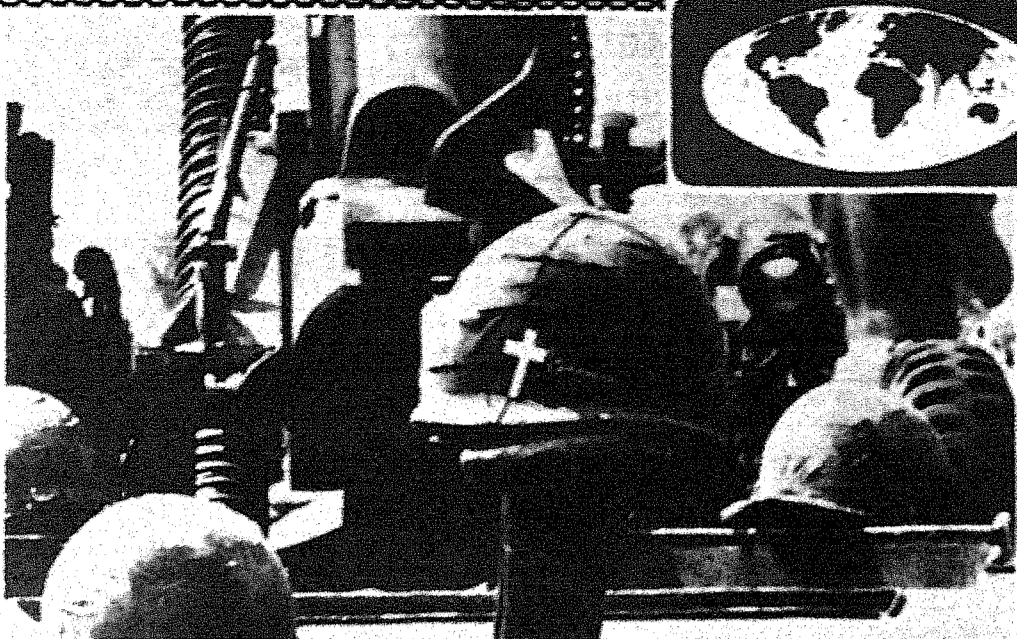
## Upholds Conscience

In MILWAUKEE, Bishop Charles A. Buswell of Pueblo, Colo., who testified in federal court in behalf of Michael Cullen, one of the "Milwaukee 14" who burned Selective Service files in 1968, said, "I surely feel that a person has a right to form his conscience in objection to war generally."

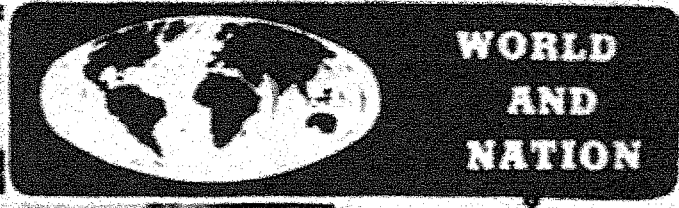
## Politics Shunned

In SANTO DOMINGO, Dominican Republic, because of efforts by various factions to involve the clergy in the violence and tension that has preceded the forthcoming national elections, about one-fifth of the priests of the Santo Domingo archdiocese have vowed not to involve themselves in politics during the campaign. "We are not talking, writing, or even advising private citizens, on politics for the forthcoming elections," 47 priests said in a letter.

**NOTED:** An eight-hour "takeover" of Boston College's administration building by a Black Student Forum ended when officials of the Jesuit institution agreed to negotiate forum demands .... Pope Paul VI announced the names of the 15 bishops — including Cardinal John F. Dearden of Detroit — who will make up the new council of the general secretariat of the Synod of Bishops.



A cross on the back of a GI's helmet provides an incongruous touch beside a big gun at an artillery base three miles from the Cambodian border.



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