



SEE SPECIAL SECTION IN THIS ISSUE

Province Of Miami Will Join Worldwide Prayer On Vocations

Catholics throughout the Province of Miami will join the faithful throughout the world in observing Sunday, April 12 as a World Day of Prayer for Vocations.

In response to the request of Pope Paul VI that Good Shepherd Sunday be one of special prayer for vocations to the priesthood and Religious life, Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, has urged priests, Sisters, and laity in Florida to unite in a day of prayer for an increasing number of vocations.

"The declining rate of vocations to the priesthood and religious life is of necessity a matter of concern for every one of us, a concern which must be reflected in our own more intense efforts to encourage young men and women to a life of service," the prelate declared, as he emphasized the responsibility which everyone has to foster vocations.

During the past six years which the World Day of Prayer has been observed, Pope Paul has emphasized that "the vast horizons of apostolic works, carried out on all fronts of today's world, often are compelled to languish" because of the lack of workers.

The Holy Father has said that the situation is "a problem of the entire Christian community which, being alive and active in the parishes and in various organizations, must fulfill the duty to increase priestly vocations."

The Pope also termed the problem as one "of all society," noting that it is in society that youth grows and is formed.

But the Holy Father added that it is also and principally a problem of the truly Christian family. "So, we address ourselves once more," the Pontiff said, "to all the great Catholic family to repeat our invitation which is inspired by the very prayer of Jesus to the Father."

In addition, the Pope has urged Bishops of the Church to "look after your seminaries with anxious vigilance, in order that they may be shrines of prayer, schools of sanctity and of doctrines, a training ground for stout souls, not changeable at the blowing of every wind, but ready and willing to pledge themselves for the holy cause.

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

Liturgy -- Work Of People

"Project Pentecost," the archdiocesan program of liturgical education to prepare South Florida Catholics for the introduction of the New Order of the Mass on Pentecost Sunday, May 17 — will begin this week on the parish level throughout the area.

The parish level of Project Pentecost — sponsored by the individual churches in col-

laboration with the Archdiocesan Liturgy Commission — will consist of a series of four "get-togethers," including film-strips and talks on the changes in the liturgy as well as home discussion groups, Father James Briggs, archdiocesan coordinator of the program, explained.

"The program is aimed at explaining the changes as well as

explaining why we are changing the reasons behind the changes," Father Briggs said.

The first meeting will be held in the individual parishes during the week of April 12 and will consist of a general talk on the purpose and history of liturgical changes and a showing of film-strips.

(Continued on page 26)

14 Priests To Mark Jubilees

One priest of the Archdiocese of Miami will observe his 50th anniversary in the priesthood and 13 other members of the clergy will

celebrate their 25th anniversaries during a Concelebrated Mass of Thanksgiving with Archbishop Coleman F. Carroll at 11 a.m.

Wednesday, April 15, in the Cathedral.

Hundreds of South Floridians

are expected to participate in the Mass for the priests, who serve in various areas of the Archdiocese.

(Continued on page 4)

See Know Your Faith Pages 10 and 11



CONGRATULATING Dr. Ben Sheppard (center) on his work with the Catholic Service Bureau and his appointment to expanded work dealing with the narcotics crisis, is Archbishop Coleman F. Carroll, (left). Also present for the announcement were Arthur J. Foehrenbach, named executive director of the CSB, Ed McCaughan, CSB board of directors member, and Father John Nevins (right) Archdiocesan Director of Catholic Charities.

9 Nuns To Celebrate Anniversaries Sunday

Nine women Religious will observe the anniversaries of their profession during Mass concelebrated at 3 p.m. Sunday, April 12 in the Cathedral with Archbishop Coleman F. Carroll as the principal celebrant.

Sister Ethel, S.S.N.D., Visitation Convent, North Dade, will observe the 60th anniversary of her entering the School Sisters of Notre Dame; and Sister Mary Eulalia, O.P., a member of the faculty at Barry College; and Sister Mary Domitilla, O.S.P., St. Francis Xavier School, will cele-

brate golden jubilees.

Silver jubilees will be observed by Sister Marie Infanta, O.S.P., St. Francis Xavier Convent; Sister Agnes, O.S.F., St. Mary Hospital, West Palm Beach; Sister Philip Mary, O.S.F. and Sister M. Ellen Foley, O.S.F., St. Francis Hospital, Miami Beach; Sister Jane Miller, S.S.J., St. Joseph College, Jensen Beach; and Sister Dulce Maria, S.C., St. Bartholomew Convent, Miramar.

Hundreds of laity from South Florida areas are expected to attend the ceremonies honoring the Sisters.

Mass To Open Pan-American Week

Archbishop Luis Aponte of Ponce, Puerto Rico, will preach the homily during Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll opening Pan American Week, Sunday, April 12, at 5:30 p.m. in Gesu Church, Miami.

The Mass is expected to attract hundreds of American and Spanish-speaking people in South

Florida and will be one of the highlights of Pan American Week, April 12 to 19, — sponsored by the Miami Chamber of Commerce and supported by the Archdiocese of Miami and the Miami Consular Corps.

A photo exhibit of architecture throughout the Americas by photographer Sebastian Trujillo

will open Wednesday, April 15, at the Pan American Bank, 150 S.E. 3rd Ave., and will be shown during banking hours until May 1.

More than 40 artists have entered their works in the Second Annual Pan American Art Exhibit sponsored by the Archdiocese of Miami and the Consular Corps.

(Continued on page 28)

Sister Of Bishop Fitzpatrick Dies

HOLLYWOOD — The Funeral Liturgy was celebrated Monday in Little Flower Church for Miss Catharine Fitzpatrick, sister of Bishop John J. Fitzpatrick.

Bishop Fitzpatrick was principal celebrant of the Mass for his sister, who came here six years ago from Buffalo. She died last Friday at the age of 48 in a local hospital.

Also concelebrating were Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami; Msgr. William McKeever, Archdiocesan Superintendent of Schools; Father Matthew Morgan, pastor, Little Flower Church; and Father Christopher Stack

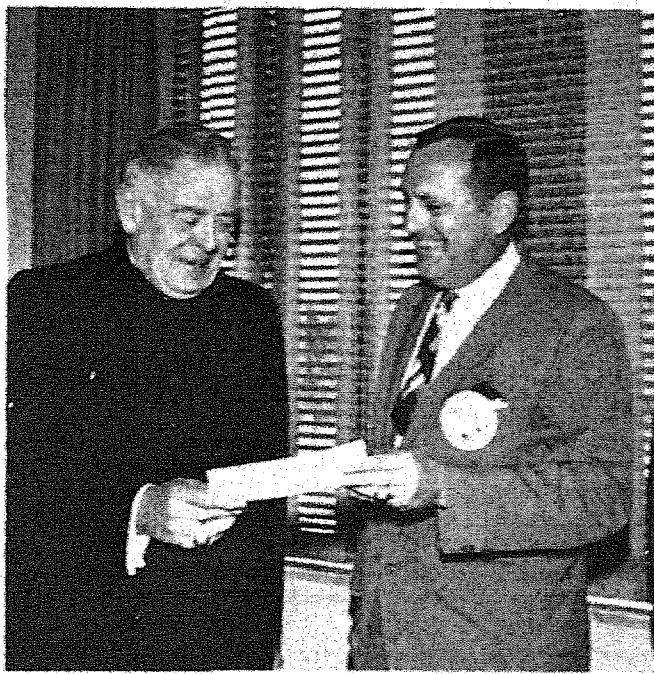
and Father John McCormick, assistant pastors. Father Charles Zinn was master of ceremonies.

Mr. and Mrs. John Pick and Mrs. Emily Palmer, family friends, presented the Offertory Gifts.

Participating in the Mass were a large delegation of Religious and secular clergy, nuns, as well as laity, and children from Little Flower parochial school.

Burial followed at Mt. Olivet Cemetery in Tona-wanda, N.Y.

Miss Fitzpatrick is also survived by another brother, Father Robert Fitzpatrick, S.J., stationed in the Phillipines; and a sister, Mrs. Isabel Leffler, Buffalo.



\$3,000 DONATION to the Burse Fund was recently presented to Archbishop Coleman F. Carroll by Edward Atkins, president, Miami Serra Club.

Archbishop's Letter

Burse Collection Set For Sunday

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Since the establishment of the Diocese of Miami in 1958, it has been gratifying each year, both to myself and to our priests, to realize how deeply interested you are in helping us provide priests for the years ahead. Your concern has been expressed both through your cooperation in the recruiting of candidates for the priesthood and, secondly, with regard to the equally serious responsibility of housing, feeding and educating our seminarians.

It is concerning this latter obligation that I write to you today. You, yourself, know that rising costs make home budgeting increasingly more difficult. Therefore, you can readily understand our constant struggle to carry the financial burden involved in educating more than 150 young men who are being trained to serve you for generations to come. In past years, your Pastor and I have stressed that the only practical solution to this problem is to be found in the establishing of a large number of burses.

Let me explain again how reasonable this solution is. A burse is a specified amount of money set aside for the sole purpose of educating a student for the priesthood. A full burse is \$30,000. This figure has been set because the interest from it amounts to approximately a year's tuition for one seminarian. What is important to remember is that a full burse remains perpetual. As soon as one candidate is ordained, another can be assigned to benefit from the interest it continues to earn.

A complete burse is usually reached by donations, large or small, added to one another until the total \$30,000 is realized. Few people are able to contribute a full burse; however, a great many can help towards the completion of a burse by donations of any amount either during their lifetime or by remembrance in their wills.

The annual parish burse collection scheduled for Sunday, April 12, will give you an opportunity to contribute towards the establishment of burses. Whatever you do give will be applied to the burse now being established by your own parish.

Begging God to bless you and your loved ones, I remain,

Very sincerely yours in Christ,

Coleman F. Carroll

Archbishop of Miami

Dr. Sheppard Appointed To Drug-Prevention Post

Dr. Ben Sheppard, who at his request has been released as executive director of the Archdiocesan Catholic Service Bureau, to devote his time fighting drug abuse, has been appointed associate director for addiction prevention services of the C.S.B.

Archbishop Coleman F. Carroll, chairman of the CSB general board of directors, also has named Dr. Sheppard to serve as medical legal consultant for the service Bureau.

The Archbishop announced at the same time that the new executive director will be Arthur J. Fohrenbach, A.C. S.W., presently acting head of the Barry College sociology department.

In making both announcements, Archbishop Carroll cited the growing crisis in narcotics addiction and the great expansion in the Catholic Service Bureau programs as reasons for the appointments.

"At this time it was felt that Dr. Sheppard, because of his unique medical and legal background and his vast experience in pediatrics, delinquency and the juvenile court, can best serve the agency, the Church and the community by devoting his full time and energy to the narcotic problem," Archbishop Carroll explained.

Expressing his pleasure at the appointment of Fohrenbach as the new executive director,

Clergy To Honor Msgr. Meehan

ST. PETERSBURG — Priests of the Archdiocese of Miami will join clergy of Florida's other three diocese in honoring Msgr. James J. Meehan on the occasion of his golden jubilee in the priesthood on Sunday, April 12 in St. Jude Cathedral.

Msgr. Meehan will be the principal celebrant of a Concelebrated Mass Thanksgiving at 4 p.m. Florida's Bishops have been invited to concelebrate with him.

Archbishop Carroll said, "By training and experience, he is especially well fitted for the position of executive director. He has been a professional social worker and educator for 25 years. He is an expert in social welfare administration. We are fortunate indeed that we were able to find a man of his caliber."

Both appointments will be effective Sept. 1, 1970. Archbishop Carroll said.

Fohrenbach received his B.A. from Fordham University, New York; his M.S. S. from Fordham; his M.S. from the Harvard University school of public health, and is a Ph.D. candidate at Catholic University of America.

Before coming to Barry College, Fohrenbach was as-

sociate professor of social work at the National Catholic School of Social Service, Catholic University of America, and served with the Department of Health, Education and Welfare as an administrative review specialist. He has also held positions as social worker, social work consultant and educator with the Veterans Administration, the New York Department of Health and various departments of welfare.

He is a member of the National Association of Social Workers, the Academy of Certified Social Workers, the Council on Social Work Education, and the National Conference of Catholic Charities of which he was a member of the board of directors.

Groundbreaking At St. Helen

FORT LAUDERDALE — Ground will be broken at 4 p.m. Sunday, April 12, for St. Helen Church, which will be constructed on property adjoining St. Joseph Residence at 3485 N.W. 30 St.

Fort Lauderdale architect Joseph Romano has designed the new church, which will accommodate about 1,000 persons and be completely air-conditioned.

Father Patrick Murnane is the pastor.

READ

THE VOICE

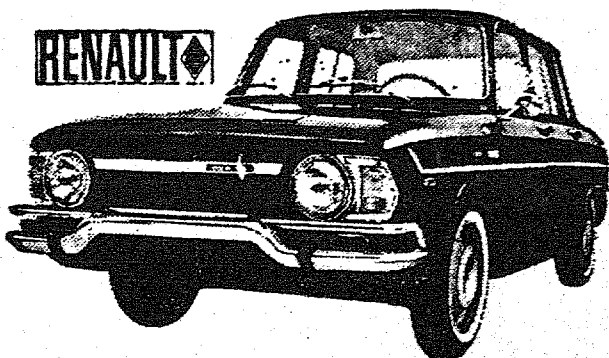
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Spiritual Poverty Played In White House Sermon

By E. B. DUARTE
(NC News Service)

WASHINGTON — (NC) — Cardinal John Krol of Philadelphia, second Roman Catholic prelate to conduct a White House worship service, declared in a sermon that the nation's anti-poverty efforts must be directed toward spiritual as well as material poverty.

Attending the morning service in the White House's East Room were President and Mrs. Richard Nixon plus some 350 other guests, including former President and Mrs. Lyndon B. Johnson, former Chief Justice and Mrs. Earl Warren and David and Julie Eisenhower.

Reminding that neither money — like bread alone — nor instant cures can solve the nation's ills, Cardinal

Krol said that "religion and morality must be allowed to penetrate the lives of our people and our society."

"Government," he added, "cannot exist without God."

Church membership and attendance are necessary, but not enough, the cardinal said. "Men must be taught to respect the moral order, to be obedient to authority and to love freedom. Men must learn to appreciate that law is a strong support for their freedom," he said.

The cardinal spoke from a lectern to the guests seated in a semi-circle. He was introduced by President Nixon who praised him as "one of the world's greatest religious leaders."

Nixon recalled also that Cardinal Terence Cooke of

New York, last May was the first Catholic to officiate at the White House worship service inaugurated by President Nixon. The chief executive said Cardinal Cooke had praised Cardinal Krol as one of the Church's outstanding experts in canon law.

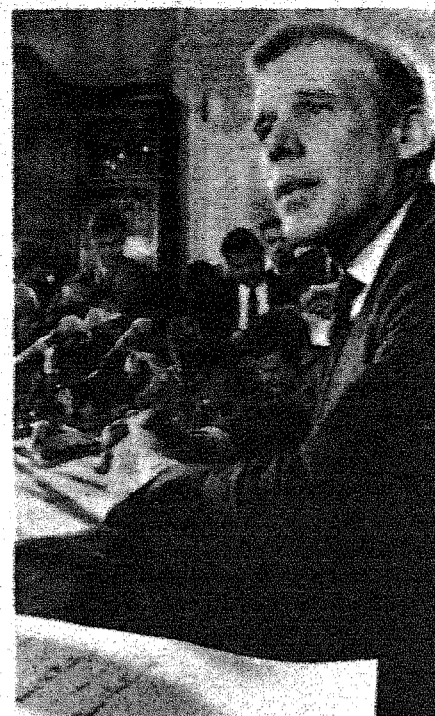
Cardinal Krol also offered the opening prayer and benediction in which he asked God to "help us promote the material and spiritual welfare of the people." Hymns were sung by members of the Sanctuary Choir of St. Paul's United Methodist Church in

nearby Kensington, Md.

In his sermon, the cardinal noted that the nation was founded by men who believed man is endowed by God, not by law or government, with inalienable rights which government must respect and protect.

"The dedication to the principles of equality and liberty enunciated in the Declaration of Independence is not a dead letter, but a living reality," he said, citing federal legislation advancing welfare reform, labor laws and civil rights.

Massachusetts Gov. Francis W. Sargent answers newsmen's questions after signing an unprecedented anti-war bill designed to bring about a U.S. Supreme Court ruling on the constitutionality of the Vietnam conflict.



Canon Law Draft Called Monarchical

By JO-ANN PRICE
NEW YORK — (NC) — High-ranking canon lawyers and scholars, among them Swiss theologian Father Hans Kung, warned here that a secret draft document outlining a new general constitutional law for the Catholic Church

was monarchical, rigid and likely to dash renewalist hopes raised by the Vatican Council.

The document — a 123-page booklet of 94 proposed canons which would make up a "Lex Ecclesiae Fundamentalis" (Fundamental

Law of the Church) — could bring about a crisis "that would make the birth control crisis look like a Good Humor man," said Father William Bassett, associate professor of canon law at Catholic University in Washington, D.C., and chairman of research and

development for the Canon Law Society of America.

Father Kung added: "We have a clear knowledge of this top secret document. It is clearly conceived in an absolutist spirit, it has been sent to a very few persons, but it could be fundamental law for 500 million Catholics. We must discuss this."

The draft document was compiled by a sub-commission of canon lawyers serving in a consultative capacity to the all-cardinal Pontifical Commission for the Revision of Code of Canon Law, which meets next October. It carries the date of Sept. 20, 1969, in its current version.

Its existence was disclosed by Father Bassett and others among 38 scholars — historians, theologians, and sociologists as well as canon lawyers — at the close of a three-day "Symposium on Co-responsibility in the Church," sponsored by the Canon Law Society in cooperation with Fordham University. The sessions were at Cathedral College, Douglaston, Long Island.

The 1,350-member Canon Law Society is "urgently concerned" with developing a theoretical basis for reform of canon law "which will mean the institutional reform of the Church," Father Bassett said.

Father Bassett told the news conference, held at the end of the symposium, that he was speaking on behalf of the canon lawyers taking part. He and Father Kung were chosen by the symposium participants to give concluding remarks for the press.

The Catholic University professor said that, despite requests, the society has been denied a major role in the present reform being undertaken in secrecy by the five-year-old papal commission, whose chairman is Cardinal Pericle Felice.

Those who are "doing the work" of changing the code, he asserted are "trying to roll back to a pre-Vatican II understanding and approach and bring the whole forward progress of the Church to a stop."

"If a new Code of canon law were to come out which would effectively stop any structural change, it would precipitate a crisis in the Church of major proportions," said Father Bassett. "Many persons would thus be frustrated and the hopes of the Council would ultimately be destroyed."

Both Father Bassett and Father Kung said the proposed changes were dominated by an authoritarian approach. The document quotes from Vatican II documents to bolster the specifics of papal power endorsed by the First Vatican Council of 1870. It pre-supposes no basic change in church structures, they said.



WORLD AND NATION

WASHINGTON — (NC) — "With God, all things are possible. Victory in Vietnam." So read one of the placards carried by demonstrators at a "March for Victory" and rally held here, fashioned after the peace demonstration last November.

The Rev. Carl McIntire, a fundamentalist radio preacher, arranged the parade along Pennsylvania Avenue which ended in a rally at the Washington Monument, D.C. Police Chief Jerry V. Wilson reported up to 50,000 attended the victory demonstration.

At the UNITED NATIONS, Pax Romana, an international movement of Catholic intellectuals, asked that the UN Human Rights Commission declare conscientious objection a human right. "It is clearly a violation of human rights to conscript the conscience of a human being and to demand that he follow a form of service that is against his conscience," Pax Romana stated.

In NEW YORK, the Anti-Defamation League of B'nai Brith has announced the publication of instructional materials on Jews and Judaism prepared especially for parochial schools. The new materials are an outgrowth of a closed circuit television series on Jews and Judaism produced by the New York Archdiocese and the A.D.L.

In DAYTON, Ohio, Pflaum publishers announced the demise of the Catholic Messenger series, familiar in Catholic classrooms for 85 years. George A. Pflaum, Jr., said that because of "departmentalization and falling enrollment in our schools, there is no longer sufficient demand for specifically Catholic periodicals which, in addition to religion, cover such areas as current affairs and the language arts."

In NEW YORK, Philip E. Hoffman, president of the American Jewish Committee, charged that the famed Oberammergau Passion Play, performed since 1634, "remains fundamentally hostile to Jews and Judaism" despite recent revision. At the same time, two other American Jewish groups urged Cardinal Julius Döpfner of Munich, Germany, not to support or attend the play, which is performed about 40 miles from Munich.

In CHICAGO, Father Frank Bonnike, newly-elected president of the National Federation of Priests Council (NFPC), declared that "priests must be neither foot-draggers nor gun-slingers in their relations with bishops. Pastor of St. Mary's Church in DeKalb, Ill., Father Bonnike said "priests must do their homework, appreciate the pressures which bishops face today, and do everything to keep open channels of communication."

In VICTORIA, British Columbia, Bishop Remi De Roo scored what may be an ecclesiastical first with the publication of his five-year report to Pope Paul VI on the state of the Church in that British Columbia diocese. The report, an analysis of the ups and downs of Catholicism in the See, said: "The real issue here is that the Church today encourages diversity in unity. There can be many valid points of view on complex issues. In no way does this destroy unity in faith."

In CLEVELAND, Father Donald E. Heimschel, newly-elected president of the National Association of Vicars for Religious, said American nuns are a generation ahead of the rest of the Church in renewal. He said if adaptation means changing externals of life and renewal means changing interior life, then priests have not yet begun the updating called for by the Second Vatican Council.



Troops chase a fleeing mob of Catholics shortly after the mob, waving Irish Republican flags, attacked a Londonderry police station which was flying the Union Jack, one soldier and 11 policemen were injured and 21 people were arrested in the Easter Sunday melee. Shouting "Get out of Ireland," the mob hurled stones, bricks, iron bars and wooden boards at the police station before they were chased off.

Abortion Abuses Alarming

LONDON — (NC) — Pro-agonists of legalized abortion, which was introduced into Britain just two years ago, now admit that it is getting out of hand.

In the face of adverse public reaction to the abortion law's unsavory practical results, abortion lobbyists have asked the government to impose tighter controls in obvious concern over the growing disapproval.

David Steel, Liberal member of Parliament who sponsored the controversial abortion act in its battle

through Parliament, is in the pro-abortionist group that has issued a report reviewing the operation of the act by private clinics and has urged the government to tighten regulations and check abuses.

Leading members of the medical profession, politicians and others have engaged in a persistent campaign of protest against the operation of the abortion law. The press has publicized massive fortunes being accumulated by unscrupulous operators of private abortion clinics in London's West End.

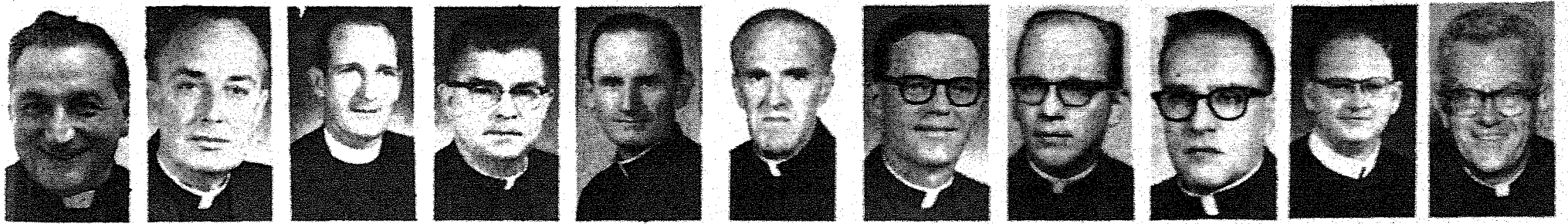
They seek clients at airports among women from abroad seeking safe and secret abortions and arriving as part of expensive package trips to London organized here and overseas.

The protesters claim such activities are giving Britain a bad name.

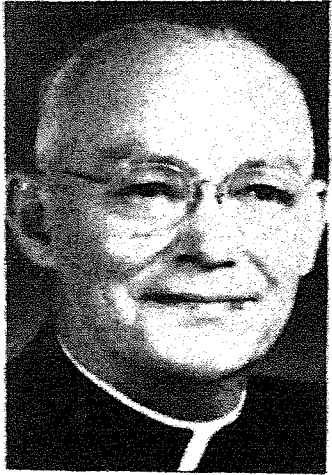
Belittling statements regarding illegitimate children were made by the government minister responsible for social services when he praised the results of the abortion act.



GROWERS SIGNED pact with grape strikers in Los Angeles as Lionel Steinberg, right; and Cesar Chavez, second, right, signed an agreement between striking workers and three Coachella growers at a press conference sponsored by the Archdiocese of Los Angeles. Shown front row left are Bishop Hugh Donohoe, Fresno; Archbishop Timothy Manning, Los Angeles; and Auxiliary Bishop Joseph Donnelly, Hartford. Standing are Msgr. George C. Higgins, director, USCC Urban Life Bureau; Bishop Mark Hurley, Santa Rosa; and Msgr. Roger Mahoney, Fresno Diocese director of Catholic Social Services.



Msgr. Fazzalaro Msgr. Garcia-Rayneri Msgr. McGrehan Msgr. McKeever Father Buckley Father Galarneau Father Grehan Father Hartnett Father O'Farrill Father Donlan Father McDonnell



FATHER JOSEPH BORG

(Continued from Page 1)

Father Joseph M. Borg, pastor, St. Francis of Assisi Church, Riviera Beach, will observe his golden jubilee. Silver jubilarians are Msgr. Francis J. Fazzalaro, pastor, Our Lady of the Lakes Church, Miami Lakes; Msgr. Calixto Garcia-Rayneri, assistant pastor, St. Juliana Church, West Palm Beach; Msgr. Bernard McGrehan, V.F., pastor, St. Juliana Church; Msgr. William F. McKeever, pastor, St. Augustine Church, Coral Gables; Father Frederick Buckley, Hallandale; Father Rene Galarneau, in residence, St. Joseph Church, Miami Beach; Father Matthew Grehan, administrator, St. Monica Church, Opa Locka; Father Walter Hartnett, in residence, Holy Spirit Church, Lantana; Father Juan Ramon O'Farrill, assistant pastor, Corpus Christi Church; Father Albert Catanzaro, C.P., Our Lady of Florida Monastery, North Palm Beach; Father Francis A. Donlan, C.S.S.R., pastor, Our Lady of Perpetual Help Church, Opa Locka; Father John H. McDonnell, O.S.A., president, Biscayne College; and Father Paul A. Ortner, S.S.J., assistant pastor, Holy Redeemer Church.

FATHER JOSEPH M. BORG

A native of Malta who was ordained in Rome on Nov. 28, 1920, Father Borg has been pastor of St. Francis of Assisi Church since the parish was established 22 years ago.

In 1949 the late papal count, Frank J. Lewis, Chicago and Palm Beach philanthropist, donated the parish property and built the present parish church and faculty residence under Father Borg's direction. The buildings were furnished by parishioners and friends.

As new homes were constructed within the parish boundaries and the number of Catholic families in the area increased rapidly, Father Borg inaugurated a fund-raising drive for the construction of a parochial school. At that time the nearest Catholic school was in St. Ann parish, West Palm Beach.

In June 1952 the school was opened with an enrollment of 62 pupils. Since that time an addition and a cafeteria have been added to the original structure and members of the Teresian Institute now instruct about 550 students in grades kindergarten through eighth. The parish enrollment, which began with 350 families, is now between 1,200 and 1,300 families, and the parish plant also includes a rectory.

In 1958 Mr. Lewis donated

14 Priests To Mark Jubilees April 15

an additional five acres of property as the site for a permanent church which Father Borg hopes will be built in the not too distant future.

Prior to his appointment as founding pastor of St. Francis of Assisi Church, Father Borg served as assistant pastor from 1939 to 1944 at St. Mary's Church, Miami.

During that time he assisted Diocese of St. Augustine officials in negotiating for many of the early purchases of property for parish and school sites in South Florida.

In 1944 he was named administrator of Blessed Sacrament Church, Tallahassee, where he served until 1948. From 1959 to 1966 he was a member of the Diocese of Miami School Board and was formerly a member of the regional board of the Catholic Service Bureau, Inc.

MSGR. FRANCIS FAZZALARO

A native of Meriden, Conn., who was ordained in Hartford, Conn., on March 17, 1945, Msgr. Fazzalaro is Officialis in charge of the Matrimonial Tribunal of the Archdiocese of Miami.

A graduate of Catholic University of America which awarded him a Doctorate in Canon Law, Msgr. Fazzalaro served in various Chancery positions in the Diocese of Hartford before coming to South Florida in 1966.

From 1966 until October of last year he was an assistant at Holy Family Church, North Miami. On Oct. 30 he assumed his duties at Our Lady of the Lakes Church.

MSGR. GARCIA-RAYNERI

Ordained in Havana on March 4, 1945, Msgr. Garcia-Rayneri came to the Archdiocese of Miami early in 1961.

Since that time he has served as an assistant in the parishes of Epiphany, South Miami; St. Hugh, Coconut Grove; St. Brendan, and since Feb. 6, 1969 has been stationed in St. Juliana parish, West Palm Beach.

MSGR. BERNARD MCGREHAN, V.F.

Vicar Forane of the East Coast Deanery since 1964, Msgr. McGrehan was ordained in Miami's Gesu Church on Feb. 2, 1945 and served his first parochial assignments as an assistant in Assumption Church, Pompano Beach; and St. Paul parish, Jacksonville; and Little Flower Church, Coral Gables.

In 1953 he was appointed to establish St. Agnes parish, Key Biscayne, and during the following year supervised the construction of St. Agnes Church, which was dedicated on Jan. 21, 1955.

Following a two-year pastorate at St. Ann Church, Naples, during which he directed the building of a convent, Msgr. McGrehan was appointed pastor of St. Juliana Church in 1961. Under his direction a cafeteria addition was added to the school and as a result of a fund-raising campaign conducted two years ago a new rectory is now under construction, and

the church and school have been refurbished.

A native of Pittsburgh, Msgr. McGrehan is moderator of the East Coast Deanery of the Archdiocesan council of Catholic Women, and spiritual director of the Palm Beach County Guild of Police and Firemen.

MSGR. WILLIAM F. MCKEEVER

The Archdiocese of Miami Superintendent of Schools is a native of Detroit, who was ordained March 3, 1945 in the then St. Mary's Church.

His first parochial assignment was as an assistant in the Cathedral parish, St. Augustine. From 1946 to 1948 he took post graduate studies at Catholic University of America, which awarded him a Master of Arts Degree in Education; and for one year was an assistant in St. Rose of Lima parish, Miami Shores. From 1949 to 1950, when he was named Diocese of St. Augustine Superintendent of Schools, Msgr. McKeever was spiritual director for students at the University of Miami, where he organized the Newman Club.

Following pastorates at St. Joseph Church, Loretto; and Our Lady of Angels Church, Jacksonville, he was named pastor of St. Mary Church, Korona. In 1954 he became administrator of Epiphany Church, South Miami. From 1956 to 1960 Msgr. McKeever was pastor of Blessed Trinity Church, Miami Springs.

When the Diocese of Miami was established in 1958, he was appointed Superintendent of Catholic schools in South Florida and from 1960 to 1963 was pastor of St. Sebastian Church, Fort Lauderdale.

Prior to assuming his duties as pastor of the new St. Augustine Church in Coral Gables, Msgr. McKeever had been for six years pastor of Little Flower Church in Hollywood.

FATHER FREDERICK BUCKLEY

A priest of the Archdiocese of Boston, who now assists at St. Matthew Church, Hallandale, Father Buckley served as assistant director of the Boston Catholic Char-

ities Bureau and from 1952 to 1959 was professor of psychology and sociology at St. John Major Seminary, Boston. He was ordained June 29, 1945 in Boston.

He came to the Archdiocese of Miami in 1960 and formerly assisted at St. Joseph Church, Miami Beach.

FATHER RENE GALARNEAU

Born in Montreal, Canada, Father Galarneau was a member of the faculty at St. Mary's College, Montreal, for more than 20 years and from 1945 to 1963 was archivist and assistant dean of studies and discipline.

Ordained May 26, 1945 in Montreal, he was a summer visitor in St. Patrick parish, Miami Beach from 1946 to 1964. Since 1968 he has been in residence at St. Joseph Rectory, Miami Beach.

FATHER MATTHEW GREHAN

Irish-born Father Grehan was ordained Dec. 18, 1945 in Carlow, and took post graduate studies at Angelicum University, Rome where he was awarded a Doctorate in Canon Law.

Following 16 years of service as a member of St. Patrick's Foreign Missionary Society, he came to South Florida and assisted in Holy Name parish, West Palm Beach; and St. Jerome parish, Fort Lauderdale.

Father Grehan became assistant pastor in St. Edward Church, Palm Beach, in 1965 and the following year was appointed Newman Center chaplain at the Palm

Beach Junior College. For one year prior to his present appointment he was assistant pastor at Holy Family Church, North Miami.

FATHER WALTER HARTNETT

A priest of the Archdiocese of Philadelphia, now in residence at Holy Spirit parish, Lantana, Father Hartnett was ordained Dec. 15, 1945 and spent 18 of his priestly years in parochial work in his home diocese.

For five years he was a member of the faculty of St. Thomas More High School, Philadelphia, and came to South Florida in 1968.

Before going to Lantana, he assisted in St. Juliana parish, West Palm Beach.

FATHER JUAN R. O'FARRILL

A native of Havana, Cuba, Father O'Farrill came to Miami in 1959, and has served as an assistant pastor in Holy Rosary parish, Perrine; and is now stationed in Corpus Christi parish. He was ordained July 16, 1945, in Cienfuegos, Cuba.

He recently assisted Father Francis Fenech, pastor, in establishing St. John the Apostle Center for Puerto Ricans in Miami's northwest section.

FATHER ALBERT CATANZARO, C.P.

A member of the Passionist Congregation who was ordained May 5, 1945, in Newark, N.J. Father Catanzaro came to Our Lady of Florida Monastery staffed in North Palm Beach by his order in 1965.

FATHER F. A. DONLAN, C.S.S.R.

Ordained June 17, 1945, at Esopus, N.Y., Father Donlan is a native of Brooklyn, N.Y., who served in parishes staffed by the Redemptorist Fathers in New Smyrna Beach, Tampa, Roanoke Va.; and Orangeburg, S.C. before coming to Miami in 1968.

He has been pastor of Our Lady of Perpetual Help Church, Opa Locka, since April of last year.

FATHER JOHN McDONNELL, O.S.A.

Named president of Miami's Biscayne College for Men in 1968, Father McDonnell was ordained May 22, 1945, in Washington, D.C.

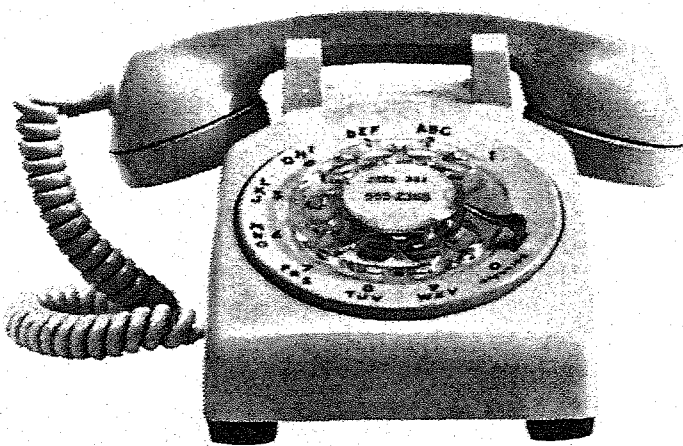
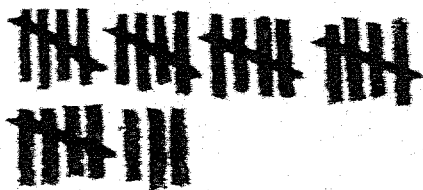
Prior to his arrival in South Florida two years ago he served in various capacities at Villanova University, Philadelphia, and from 1953 to 1959 was dean of discipline at Archbishop Carroll High School, Washington, D.C.

In 1965 he was appointed Province Development Director of the Augustine Fathers of Villanova.

FATHER ARTHUR ORTNER, S.S.J.

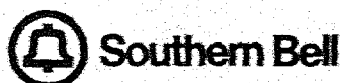
Ordained Feb. 3, 1945 in Washington, D.C. Josephite Father Ortner was named assistant pastor of Holy Redeemer parish late in 1969.

He formerly served in parishes staffed by his order in New Orleans, Eunice, and Thibodeaux, La.; and in Dallas, Tex.



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ON THE OCEAN AT 87th ST. MIAMI BEACH

Legislators Answer Pupil-Aid Letters

By T. CONSTANCE COYNE
FEATURES EDITOR

TALLAHASSEE — Legislators, who opened their 1970 session here Tuesday amidst flowers and speeches calling for budget-minded sent by Florida constituents supporting state aid to non-public school children.

Sen. Hollahan pointed out in his letter that Senate Bill 391 and House Bill 3585 — which are parallel and call for state aid to non-public school children — "is critically needed in Florida at this time. The financial crisis in the state, particularly as it relates to school districts and local government, requires every effort to avoid any further pressures on functions of government supported in large part by ad valorem taxes."

The Senator — who led those pre-filing the bill in the Senate — continued, "this legislation would under-take the financial support by the state of the secular education of students in non-public schools. The amount of such support would be far less than the cost of educating these students in the public schools and would, by its very terms, be less than the actual cost of the education in the non-public schools."

He added, "I am convinced that these bills meet the Constitutional requirements for the separation of church and state; that they not only do not harm the public school system, but actually will serve that system in various ways including fiscal and educational."

Floyd T. Christian, state commissioner of education, addressed the legislative session this week on various aspects of education in the state and explained, "The area of non-public school education financing is of great concern to me. Non-public schools offering quality education programs provide parents with a freedom of choice, an alternative to the public school system within the compulsory attendance law, which must be continued."

He added, "These schools play an important role in the education of the youth and adults of the state and must not be permitted to disappear from the education scene."

Christian warned, however, "Based on our preliminary studies, I do not believe that it is possible to effect-

ively implement such a new and far-reaching program in the relatively short time between the legislative ses-

sion and the opening of school next year." In Miami, Rabbi Sol Landau of Beth David Congrega-

tion, last weekend stressed the need for aid to non-public school children and said that many people are "confusing various issues as if the public school system was the only

Legislative Report

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. (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. (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, Talbot (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. 106; Hector, 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 H. (D) Dist. 111.

School Representatives Will Meet With Board

Representatives of the Archdiocesan school board because the public department will appear before the Dade County School Board, Wednesday, April 22, for an unlimited period of time to present the facts on the pre-filed legislation to provide state aid to non-public school children.

The representatives earlier had refused to appear before the County school board because the public board had put a five-minute on their presentation and had already voted against the concept of state aid to non-public schools, according to Father Francis J. Lechiara, archdiocesan coordinator for the program.

Father Lechiara will appear before the board along with Joe Fitzgerald, lawyer, and Ed Atkins, of the archdiocesan school board.

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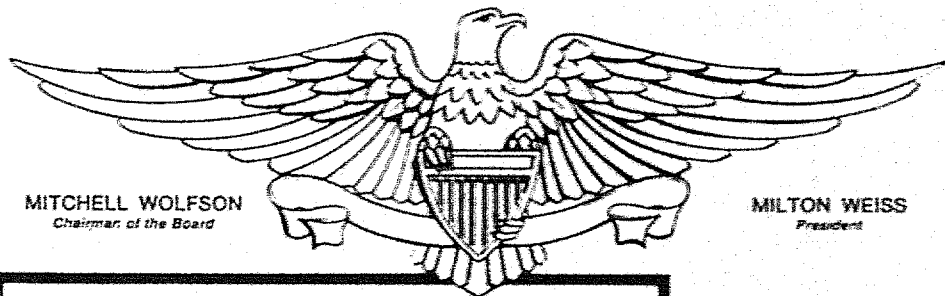
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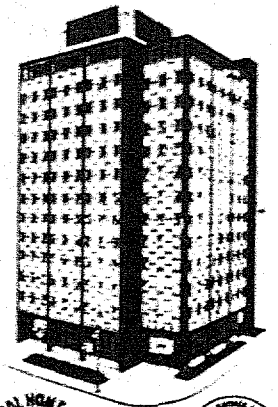
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Will Florida's Legislature Pass The Pupil Exam?

How many of us can remember back in our youth when we struggled with something as difficult as the New York State Board of Regents' high school examinations? And how many of our teenagers today, in schools both public and private throughout the nation, will soon be sweating out the same type of N.Y. Regents' exams?

Nationally, this seems to be the only contact many have had with the New York Board of Regents but it serves as an example of the respect that group is accorded by school systems in states from coast to coast.

Who are the Board of Regents — why are they so highly regarded in educational circles and why, today, are we particularly concerned with their pronouncements?

A part of the New York State Board of Education, the Regents consist of 15 members, elected by both houses of the Legislature for a term of 15 years.

The Commissioner of Education of the State of N.Y. is president of the Regents and also serves as president of the state University of New York.

In addition to controlling the standard of academics for the university at the college level, the

board assesses the quality of education in the high schools of the state. Many other states, which have found the Regents' high school examinations one of the best methods for determining how well prepared students are to enter college, have adopted the testing programs in their school systems.

All members of the Board serve without salary. Those educators elected to the distinguished group are highly respected in their fields.

A short time ago, the Board of Regents adopted a statement pointing out that the N.Y. schools are facing a crisis brought on by the "lack of sufficient money to meet their rising costs." This, but a short excerpt from their declaration urging state aid to education, sounds very much like the school dilemma confronting the Florida legislature as it opened its session in Tallahassee this week.

One particular segment of the Regents' declaration is particularly poignant in view of Florida's concern with the education of all school children. In their statement the Regents' say:

"We express again our concern for the financial plight of the non-public elementary and secondary schools of the State. There is a definite inter-relationship between their plight and the financial problems of the public schools, which, if the non-public sector were to diminish substantially, will have to make provision for many additional students.

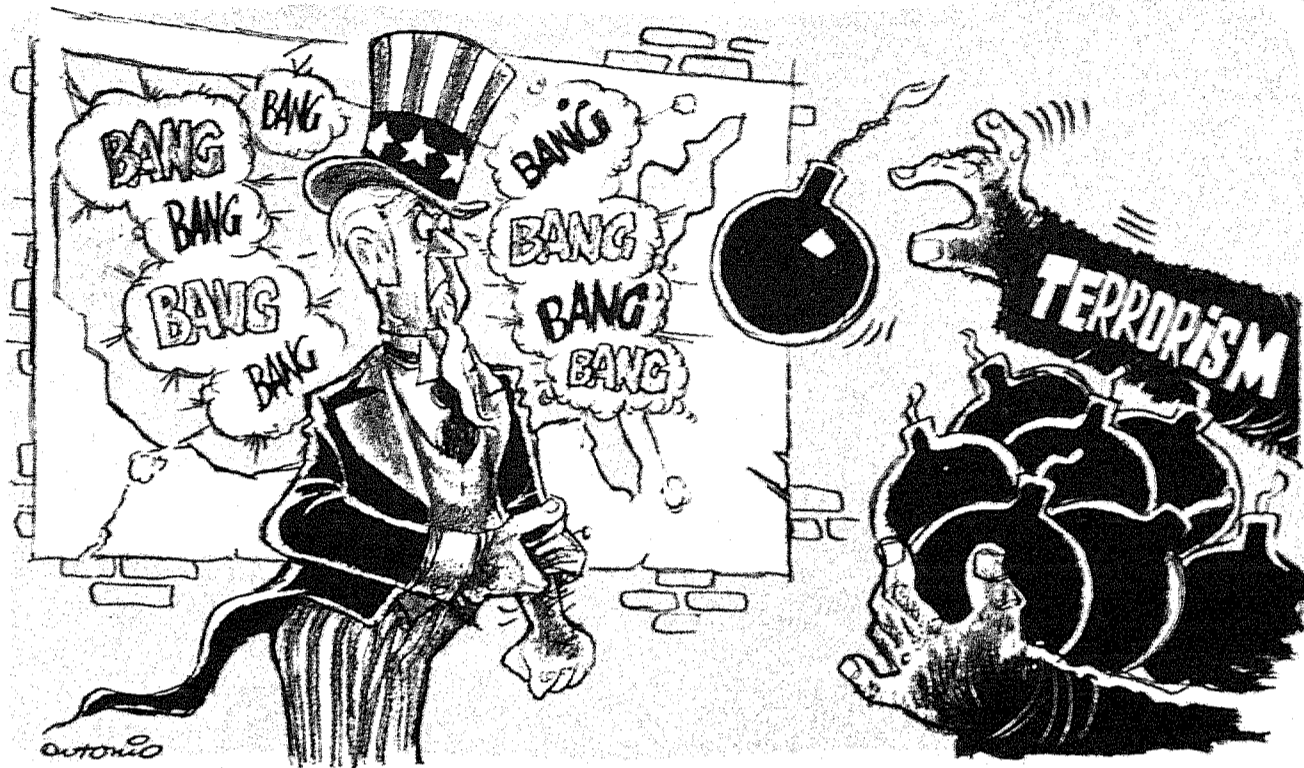
"We believe that the instruction in secular subjects provided in non-public schools serves a public purpose and that public funds may properly be appropriated to assist the secular education process. We further believe that assistance cannot be deferred.

"We therefore urge adoption by the Legislature of measures which will make it possible within constitutional limits, for non-public schools to continue in existence without further substantial decrease in public attendance."

Since our state has a school crisis identical with that of N.Y., we feel that the Florida Legislature could well heed the message of the Board of Regents. It is noteworthy that such a distinguished group of educators recognizes the inter-relationship between the public and the non-public schools.

It is extremely significant that the Regents stress the peril facing both systems if aid to all students is not provided by the state. This is a lesson Florida should take to heart — will its Legislature pass the Regents' exam?

Ban The Bomb



Truth Of The Matter

We Need New Faith In Human Life Instead Of Laws To Suppress Life

By MSGR. JAMES J. WALSH

It is no surprise that people are still talking about the possibility of Government stepping into the home and limiting families to two children. About six weeks ago Health, Education and Welfare Secretary Robert Finch startled the press first and then the nation by urging a two child family.

Someone had asked him at an interview what could people do on a voluntary basis "to improve the quality of life" in our country. Finch replied: "I would begin with recommending that they start with two children." Finch already has four.



MSGR.
JAMES J.
WALSH

He waded in more deeply by stating that this "ideal" may not be reached on a voluntary basis. Parents may have to be constrained in some way not yet determined upon. Mr. Finch called this potential sanction by the intriguing term "disincentives," which is likely to become a common word in our vocabulary.

A few days later, a more lenient suggestion was presented to the people. Senator Robert Packwood of Oregon proposed legislation "to save our environment." He is convinced that environmental problems would be solved by having fewer people around. So he wants to limit families as Finch does. But he does see a third child as less a menace to society than Finch, so his legislation urges tax exemptions for three children, but not for four. And goodness knows what will happen if any family is unpatriotic and selfish enough to have five.

Most of us have recently been persuaded that the problems of ecology are extremely grave. Possibly no other critical problem has gained so much attention in so short a time. Most of us, too, were surprised to learn the dimension of the environmental dangers in which we have been placidly living. And the problem in certain areas seems destined to get much worse.

However, it puts a severe strain on one's credulity to accept as sensible the suggestions made by men whose positions in government implied they have well balanced judgment and a sense of the inviolable dignity of the family.

Their suggestions sound very much like pushing

the panic button. Instead of directing national attention to the physical causes of environmental dangers and using our vast scientific resources to combat them, once again human life is viewed as the enemy. In recent years man has no longer been considered the king of creation. He is its enemy too often. Over the years there has been an ever more intense campaign against life, a campaign launched with the noble desire of saving the rest of us.

Those advocating birth control on a large scale have given this as motivation. Abortion bills go far beyond the inconvenience or danger of the individual mother and seek to rid society of the unfit and the useless. And if the proponents of euthanasia are softening their voices right now, it is only to use them strongly when the proper time comes for a new campaign to put to death the incurable and the unproductive.

Obviously we need a renewal of faith in human life. And considerable more faith in the providence of God. Judging from the threats underlying the statements of the two government officials, we also need to keep a sharp eye on legislation which will put potential life and actual life under the jurisdiction of a man behind a desk.

It reminds us of the many jokes made some years ago by those who applied George Orwell's 1984 police state to the United States. Finch and Packwood give us the uneasy feeling that the jokes were not so funny after all.

As the discussion on State aid to non-public schools spreads, one notes in unexpected places arguments based more on feelings than on reason, more on vaguely remembered bits of information from the past than on research done in the present.

This is why it is so surprising that newspaper columnists can speak off the top of their heads, as it were, and merely repeat the tired clichés of the past about church domination and religion subsidy. Times and conditions have changed so radically that no one who is forming public opinion should feel justified in treating the problems of the seventies with the sentiments of the fifties.

If only from the economic viewpoint the situation of aid to non-public school students looks very different now from that of 20 years ago. It needs to be studied in the here-and-now situation with an open mind, taking into account the new factors of healthy competition in a dual educational system, the enormous growth of public and non-public education, the potentially staggering additional taxes and so on.

Two years ago when the abortion bill was aired, many legislators admitted their views had been shaped years before. When new information was given them, their attitudes changed. Let's hope the same is true with the question of State aid to non-public school students.

A Worthy Bill

One of the most important pieces of legislation in many a year is under active consideration in Congress — The Family Assistance Act of 1970, H.R. 16311.

This Bill has cleared the House Ways and Means Committee and is up for debate in the House of Representatives.

There are few if any people in this country who are satisfied with the present welfare system.

We feel that the Family Assistance Plan is the best approach to date. It has its weaknesses. The basic income, \$1,600 for a family of four, is too low, the work component is indefinite and subject to abuse. Nevertheless, we urge support of this bill. We think it should be enacted as soon as possible, because the basic thrust of the bill is good. If passed, the bill will be a landmark in social legislation in the United States.

THE VOICE

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A Chance To Aid World's Needy

By MSGR. ROWAN T. RASTATTER

Recently in the news there was a story of a very brave man who pulled to safety another man who lived in a mobile home that somehow had caught fire — he lived "next door" to him — he was his neighbor — and when he saw him in distress, he reacted quickly, automatically. As a result, one man lives who might have died. He, of course, is most grateful.

Do you have any neighbors in distress? Perhaps not by ordinary standards. But you do have neighbors in dire distress — not "next door" — but still near to you and your conscience — close to you in this "one world" of ours.

Some are in Biafra, India, Latin America . . . and they are your neighbors who need to be pulled out of the fire of death-dealing hunger and the horseman of soul-destroying poverty. Whether they live next door — or a mile away — or are suffering and dying three thousand miles away make no difference — they are still your neighbors in need.

Just as you would not shut

your eyes or close your ears to the suffering of a next-door neighbor, neither can you in good conscience say, "These are of no concern to me."

Perhaps the many frequent expressions we hear are these: "What shall we eat, what shall we wear?" These, even when our wardrobes and larders are filled.

Around the world, millions of our "neighbors," can't ask these questions, for they have neither food nor clothing. In many cases they have but the most meager shelter. Should this be a concern of yours?

Well, tonight when your stomach is full, your eyelids are heavy, and as you contemplate a comfortable night's rest on your comfortable bed, ask yourself why you deserve such advantages when so many do not have them.

Your stomach may be distended from over-eating — theirs, perhaps bloated from lack of protein and proper nutrition. You may be able to exhibit your muscles — many there, can display only bare bones and bulging eyes.

Ask yourself — way down

deep — "if I have so much or just enough — how can I share, how can I, without severe sacrifice, help these unfortunates in distant lands — truly my brethren. Not my own flesh and blood, but truly God's children, as I hope I am."

You won't have to travel to distant lands or assume a great burden in order to bind up the wounds of those laid waste by hunger and want through no faults of their own.

The Catholic Relief Services was founded in 1943. From that time until June, 1969, this organization has shipped overseas for the needy 9,763,974 tons of relief supplies valued at \$1.9 billion.

In the last year of that period alone, Catholic (the word means "universal in reach") Relief Services shipped overseas and distributed to the needy in 74 countries 1,099,930,614 pounds (549,965 tons) of relief supplies valued at more than \$113 million.

These totals represent almost half of the combined overseas efforts of all American voluntary agencies engaged in the distribution of

relief supplies to the needy in Latin America, Asia and Africa. For those of you who may have relatives or friends living in these lands, this program takes on a greater, more personal significance.

The 24th annual American Catholic Overseas Aid Fund Appeal will be conducted here in the Archdiocese of Miami, Sunday, May 17. On that day a special collection will be taken up at all the Masses in our churches and missions. Your help is asked at this time of great human need.

Since it was founded, the policy of Catholic Relief Services has been "Help all the needy — without regard to race, color or religion." Need is the only criterion! You can lend a hand to this global work of mercy by contributing generously to that collection — Sunday, May 17.

May God bless you!



LATIN AMERICAN children have seen sorrow that no children should see. A brighter outlook for their future and millions around the world will be provided by Catholic Overseas Aid Fund Appeal collection which will be taken up in churches and chapels of the Archdiocese, Sunday, May 17.

THE VOICE OF THE PEOPLE

Sweet Are Uses Of Adversity

Dear Editor:

Humans find it difficult to understand how God evaluates each individual's weaknesses and works through adversity to strengthen them. We have had the good fortune to participate in the new self-imposed penance of Lent, ending with the happiness of another Easter, which could easily have been withheld.

The beginning of Lent we made resolutions to receive the sacraments as often as

possible, to attend Lenten devotions and do whatever we could to make it a meaningful six weeks. However, God, in His all-knowing wisdom knew we would stumble, even in this short period of time. We probably would have done some of the things we had set out to do, and felt very self-righteous, but with the coming of Easter Sunday we would have felt any closer to Him?

Through adversity and, therefore, a completely different kind of penance than

we had planned, we were forced to have more patience, and understanding as well as to pray earnestly for the grace to accept God's way. We have to admit it was His way that made us have a happier and more appreciative Easter than ours ever could.

Another time He has had to remind us, as He did Martha, not to be anxious and troubled about many things; only one thing is needed.

Sincerely,
Mrs. I. L. Beckman
Miami, Florida

Says 'Amen' To An Idea

Dear Editor:

In the March 20th issue of The Voice there was an article entitled "Preachers Needed" which spoke about the poor state of preaching in the Church today. This priest in Chicago should come to Miami. Even with the aid of a microphone, in some churches, only the first 12 or 15 rows can hear what is being said from the pulpit. We need some good preachers in Miami, especially for people who have difficulty understanding English.

Sincerely,
Mrs. Enrique Silva
Miami, Florida


'Impressed' By Articles

Dear Editor:

Over the weeks I have been increasingly impressed by the quality of the series "Know Your Faith." The authors are deeply sensitive to the confusion and pain experienced by many Catholics and have stressed past values and continuity while interpreting the best of contemporary theology into relatively non-technical languages.


Anyone open and willing to learn and grow can certainly draw new hope and life from prayerful study of these articles.

Sister Marjorie Fisher
Department of Adult Education
Archdiocese of Miami




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Around The Archdiocese

BROWARD COUNTY

Holy Cross Hospital Auxiliary will install officers during a 10:30 a.m. meeting, Monday, April 13 in the hospital auditorium, Fort Lauderdale.

New officers will be installed by Nativity Women's Guild, Hollywood, at 9 a.m. Sunday, April 12 in the parish hall.

Country Fair Day will be sponsored by St. Gregory Women's Guild beginning at noon, Saturday, April 11 on the parish grounds, Broward Blvd. and University Dr., Plantation.

Election of officers will highlight the 11:30 a.m. meeting of Assumption Guild, Pompano Beach, on Tuesday, April 14 at the Sea Ranch Hotel, Lauderdale-By-The-Sea. Reservations may be made by calling 566-2387 for the luncheon which will follow.

Monthly card party of St. Charles Borromeo Catholic Women's Club, Hallandale, begins at 7:30 p.m., Tuesday, April 21 at the Hallandale Recreation Center. Dessert and coffee will be served. Final plans will be discussed during a meeting at 7:30 p.m., Tuesday, April 14.

Mrs. Muriel Stafford Sauer, graphologist, will be the guest speaker during a meeting of St. Pius X Woman's Club at 10 a.m., Monday, April 13 in the parish hall, Fort Lauderdale.

A Day of Recollection will be observed by St. Sebastian Council of Catholic Women Tuesday, April 14, in the parish church.

Mass celebrated at 8 a.m. will open the conferences which will continue until 2:30 p.m.

Annual fashion show and luncheon sponsored by St. Bartholomew Women's Club begins at 12 noon, Saturday, April 25 in the Hotel Americana, Bal Harbor. Reservations may be made by calling Mrs. Oliveira, 981-8719. Women's and children's fashions from Burdines will be featured.

PALM BEACH COUNTY

The 18th annual "Mad-hatters" luncheon of Sacred Heart Confraternity of Christian Mothers and Altar Society begins at 1 p.m., Saturday, April 11 at the Hotel Breakers, Palm Beach.

A luncheon and fashion show to benefit the Cenacle Retreat House, Lantana, will begin at 12:30 p.m., Tuesday, April 14, at LaCoquille Club, AIA, Manalapan. Fashions from C'est Ici Boutique, Palm Beach, will be shown.

Annual installation banquet of St. Clare Women's Guild will be held at 8 p.m., May 13, at Tanglewood Inn in Palm Beach Gardens.

MONROE COUNTY

Mrs. Harry Gadd has been installed as president of San Pedro Altar Society. Father Luis Altonaga, pastor, also installed Mrs. Ann Miller, vice president; Mrs. Richard Snyder, recording secretary; Mrs. Dorothy Roberts, treasurer; and Mrs. Mary DeNeil, corresponding secretary.

DADE COUNTY

Spring fashion show and card party 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., Perrine.

John W. Adamson Council, K. of C. will host a Mardi Gras dance at 9 p.m., Saturday, April 11 in St. Brendan Hall, 8725 SW 32 St. Music for dancing will be provided by Bob Parent and his band.

A parish picnic for members of St. Brendan Church will begin at 1 p.m., Sunday, April 12 and continue until 7 p.m. on the grounds at 8725 SW 32 St. Square dancing and games will be included.

Coffee meeting of St. Rose of Lima Altar Guild will be held at 12:30 p.m., Monday, April 13 in the parish hall. A demonstration of flower arranging will be given by Raymond Thomas.

"Self-Protection" will be discussed by a police officer from the Dade County Dept. of Public Safety during the meeting of the Daughters of Isabella at 8 p.m., Monday, April 13 at the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion during the 11:30 a.m. Mass, Sunday, April 12 in Gesu Church. Members will meet at 2 p.m. that day in Gesu center.



SCHOLARSHIP FUND of Carrollton Alumnae Association will benefit from a fashion show and tea on Friday, April 17 at the Sacred Heart Convent, Coconut Grove. Plans for the 3 p.m. event are discussed above by Mrs. John Corrigan, Mrs. Jerry Brisco and Mrs. Michael O'Neil.

Annual barbecue dinner at 10 a.m. Sunday, April 12, on and attic treasure sale to benefit the school grounds, 37th St. and Meridian Ave. St. Patrick School begins

Couples Get Chance For Self-Examination

A Family Renewal Program — designed "to allow couples to take a look at themselves as individuals" — began this week at St. Kieran parish, Miami, under the direction of Father Martin J. Cassidy, pastor.

Twenty couples will participate in the first 12-week renewal session, according to Father Cassidy. Two-thirds of the couples are married and the remainder are couples who are about to be married.

"We hope that these sessions will give the couples an opportunity to change concretely their own lives. It's often much easier to pretend that things are different and hope that things will go away," Father Cassidy explained.

However, he pointed out, in view of "the number of marriages which are in trouble, we have got to do something."

Father Cassidy added, "We can all improve ourselves in one way or another, but in order to do this, we must eliminate the phyness

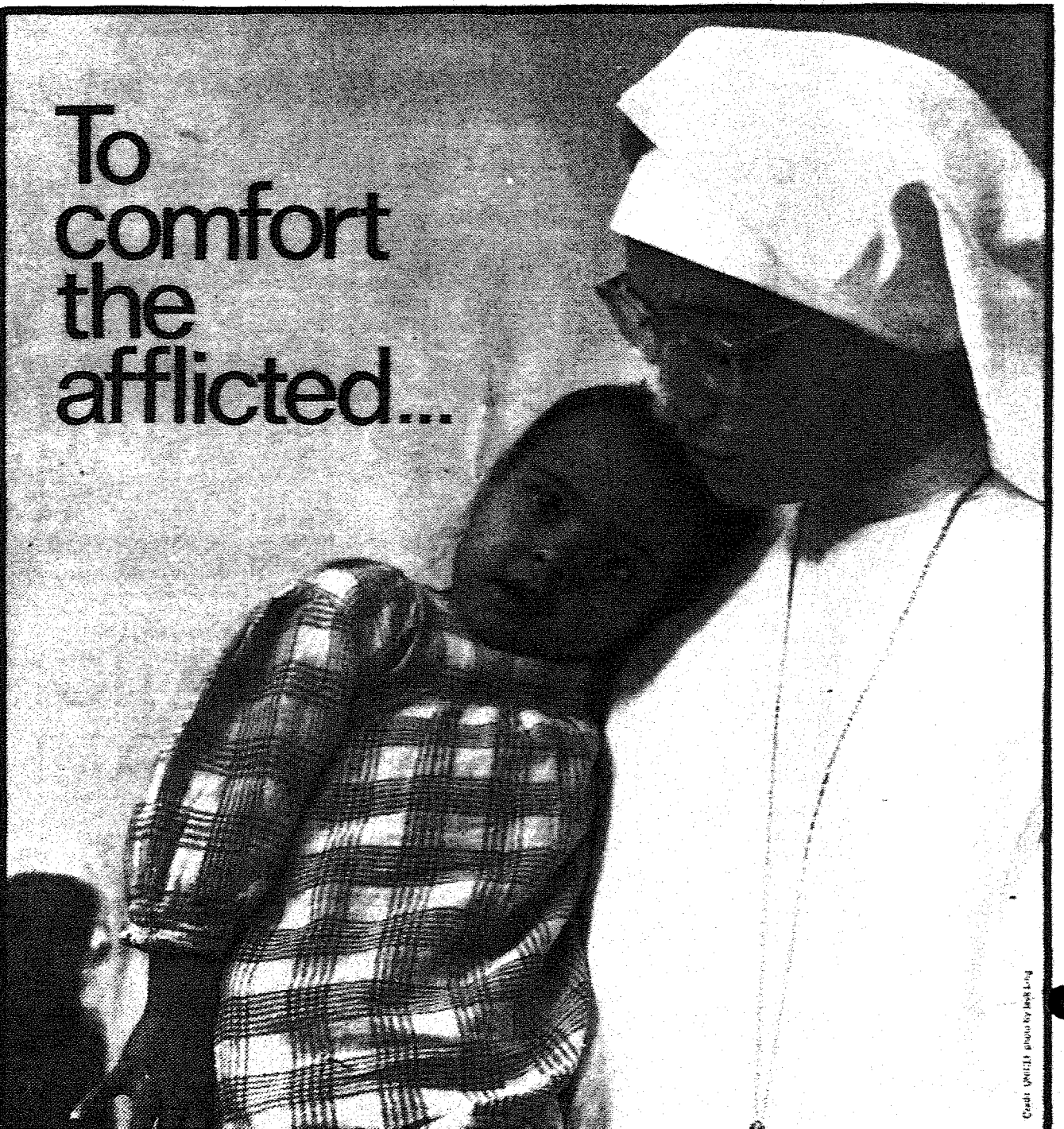
and stop pretending that things are perfect."

The couples will hear various speakers — including physicians, psychiatrists and psychologists — discuss such topics as communication, maturity, understanding one's self, rearing of children and communication with teenagers. Father Cassidy said.

Then the participants will break up into smaller groups of five couples each to "intimately" talk over the speeches. "They may agree or disagree with what is said, but we ask them to be honest," Father Cassidy added.

He hopes to take the couples from this "embryonic" group and use them as the nucleus of future programs of the same type. "It all depends upon the success of these sessions," Father Cassidy explained.

The twelve-week program of sessions will consist of two hour programs scheduled according to the parish's need.



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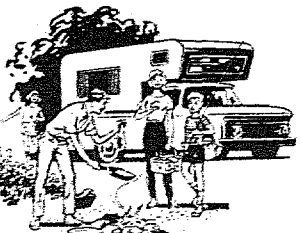
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Sports Broadcaster To 'MC' Breakfast

The Seventh Annual Communion Sunday Observance of the Greater Miami Guild of Police and Firemen will be held Sunday, April 12.



BOB GALLAGHER

Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll at 9:30 a.m., Sunday in the Cathedral will highlight the observance, expected to attract hundreds of law enforcement personnel and firemen in the area.

Capt. Alvin Ridgway of the Miami Beach Police Dept., guild president, has requested that all those attending be attired in uniforms. Those who do not usually wear uniforms, he said, are urged to display their badges on breast pockets.

Two Miami personalities will be heard during the breakfast, which will follow at 11 a.m. in the Hotel Deauville, Miami Beach.

Don Shula, head coach of the Miami Dolphins, will address members and guests during his first speaking engagement since assuming his new position.

Bob Gallagher, WTVJ-TV Sports Editor, will be master of ceremonies. Known as the dean of football announcers in the American Football League when he was the voice of the Boston Patriots, Gallagher attended Boston College and was graduated from Curry College in Milton, Mass. He played semi-pro basketball for six years and served a brief stint as a tackle for the Green Bay Packers.

Gallagher, who does the play-by-play of the Miami Dolphins on the team's radio network, is president of the WTVJ Miami Dolphin Quarterback Club.



Father Vincent Sheehy, second left, director, Boystown of Florida, will be a chaplain during the Man-To-Man Dialogue Tour to the Orient, June 30. He recently discussed the Orient with visitors, Father Charles Duster, left, stationed in Tokyo for six years; Sister Claire O'Rourke and Father Paul O'Malley, both Columbian missionaries recently returned from the Philippines.



College Trustee Resigns Post

Citing his responsibilities in connection with Mercy Hospital, Biscayne College, the Serra Club, the Greater Miami Chamber of Commerce, and other civic organizations, North Dade banker Leonard Usina has resigned as a member of the Board of Trustees of Miami-Dade Junior College.

His resignation will be effective on the expiration of his current term in office, May 31.

Spring Chorals Set By Elementary Pupils

A series of Spring choral festivals will be presented by elementary schools of the Archdiocese beginning Sunday, April 19. Eight schools will participate in the program at 3 p.m.

in Christopher Columbus High School.

On Wednesday, April 29, nine schools will present a program at 8:15 p.m. in the Barry College Auditorium. On Sunday, May 3 the

Jefferson Davis Cafetorium in West Palm Beach will be the scene of a 10-school program at 3 p.m.

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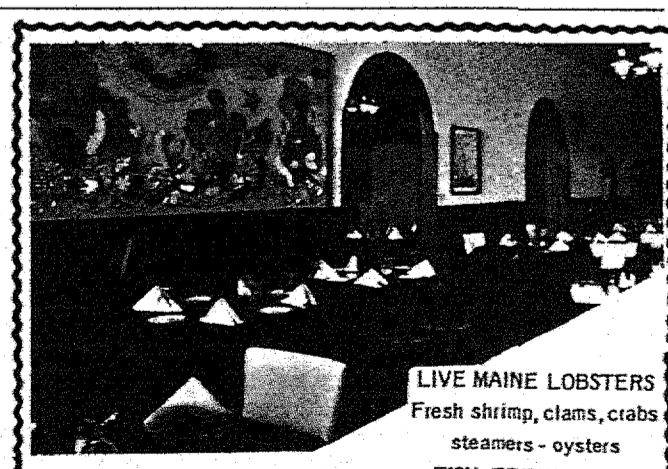
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Zest For Life

By DR. MONIKA HELLOWIG

Have you ever been overwhelmed with the feeling that life has no meaning? That nothing really has any point or purpose? That the colors in your life have all turned grey? That no one really cares about you and so there's no reason why you should care about them or about yourself? That life is intolerably boring?

I was talking with a college student, and that is how he described his life. He was surrounded by friends who were on drugs. They were looking for something to lift them out of themselves, beyond themselves. When they took "trips" on LSD they had an experience of ecstasy, of being saved. They referred to it as a religious experience. But this experience of salvation turned out to be "phony." It did not radiate meaning over the rest of their lives. Sometimes they had bad trips. Even when they had good ones, they came out depressed and confused. Some had ruined their health.

The student who spoke with me had tried to help his friends "kick" the habit. He had worn himself out and felt he had achieved nothing. His fellow students turned to drugs to satisfy a real need — the need to have something to live for. The more he tried to help, the more he was dragged down into their depression. Everyone seemed to be asking for love, for hope, for reassurance. And there was no one to give.

Some weeks later, the same student was completely transformed. He himself had found something to live for, or rather someone. He had met a girl. She was friendly, sincere, concerned, compassionate. She was willing to share her goal, her hopes, her vision. She was alive, in a world of people dead from despair.

The student said it was as though a battlefield full of dead bones had jumped up and begun to dance. He felt himself come alive in response to her life, and he saw others come alive in response to his life. This ought to happen to more people, he said. But where is the promise of life to come from?

It seems that human effort is always doomed to frustration, when it seeks to give an all-embracing meaning to life, a zest for life that overcomes hatred and fear. Martin Luther King tried and he was killed. Mahatma Gandhi had tried and he was killed. Long before that, Jesus had tried and he was killed.

When Martin Luther King died, something died in all his followers. Many lost hope of bringing about justice by conversion of conscience. They said it had failed and there could only be the way of force, of hatred, of bitterness. The same with Gandhi. The same with Jesus.

When Jesus died there was utter bewilderment and quiet despair among his followers. Here had been a man who was sure of the meaning of life. To be with him was to know it all made sense, to feel yourself "turned on."

He could be in the desert 40 days alone and not be bored. He could disagree with powerful and spiteful people publicly and not be afraid. He could find the simplest solution to the most complicated questions. He was not impressed or dismayed by the pompous. He told people to trust him and they did. He promised to give them true life and they believed him. But then he was killed himself. How can a man offer you true life, if he cannot even save himself from an absurd and unjust death?

The higher the hope, the deeper the despair when it fails. The worse the sense of futility and senselessness. The history of mankind is full of incidents like this. It is so cruel, so unjust, so utterly meaningless. One can get angry, but it does not help. One can tune out, drop out, sit around listlessly not doing anything and not caring and just letting the hours and days and weeks and years drift by. One can walk around dead from despair, choose to be a zombie.

According to the records they left us of themselves in the Acts of the Apostles, that is more or less how the disciples of Jesus reacted, huddled together in a room, like tuned out drop-outs.

But something happened. A truth dawned on them that made them free, the truth on which they could found their trust, the truth which restored their zest for life. First one, then more, then many, they came alive in response to the living Christ. Alive in faith. They tuned in and it made sense — a sense that could not be destroyed again because Jesus had already passed through death to life.

Worship And The World Bring To The Lord Your Offering

By FATHER JOSEPH M. CHAMPLIN

Operating in the red is becoming more and more common for Catholic parishes both within the city and out in the suburbs. Why? Certainly the heavy drain which a parochial school places on its church's financial resources stands as one significant factor in such deficit operations. St. Ambrose parish in Cheverly, Maryland illustrates that trend.

This large (the church building seats about 930), suburban parish carries on its envelope list a relatively high proportion of well-educated, moderately affluent families. The pastor, Msgr. Brown, now incapacitated by illness, and administrator, Father Durkin, had succeeded over the past half-decade in reducing a huge debt incurred through construction of the new church by nearly \$50,000 each year. At least until 1969.

Then sky-rocketing expenses, especially in the school, and a slight decline of income from the Sunday collection altered this picture. The administrator reported in January that according to the current fiscal report, not only was the parish unable during this past year to lessen its debt, but would have difficulty meeting some of its present obligations.

In such a context only a brave man would suggest to the people a program in which St. Ambrose Church might tithe and give 10% of its weekly offering for poor persons in or outside of the parish, the archdiocese, the nation. But Father Durkin proposed this policy to his parishioners and submitted a similar recommendation to the parish council. When and if that procedure of concerned, generous giving begins, the suburbanites of Cheverly who carry a silver vessel with the collection to the altar truly

will bear "money or gifts for the poor and the Church." (Article 49, General Instruction to the Roman Missal).

At this parish, the celebrant each Sunday sits immediately after the General Intercessions or Prayer of the Faithful. Ushers quickly come to the front and take up the donations, place them in the special receptacle we mentioned and then arrange an offertory procession. That practice, increasingly common in the United States, of stopping action at the celebrant's chair or at the eucharistic altar during the collection serves to stress its essential and important role in worship. It is generally poor for the liturgy and distracting for the people to have two movements in motion simultaneously at Mass.

Official norms from the Holy See certainly lend support for the St. Ambrose method and encourage maximum participation of the faithful in this preparation of gifts.

"At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar. First the altar, the Lord's table, is prepared as the center of the eucharistic liturgy. The corporal, purificator, chalice and missal are placed on it.

"The offerings are then brought forward: it is desirable for the faithful to present the bread and wine, which are received by the priest or deacon at a suitable place. The gifts are then placed on the altar with the accompanying prayers. The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes."

"This is also the appropriate time for the collection of money or gifts for the poor and

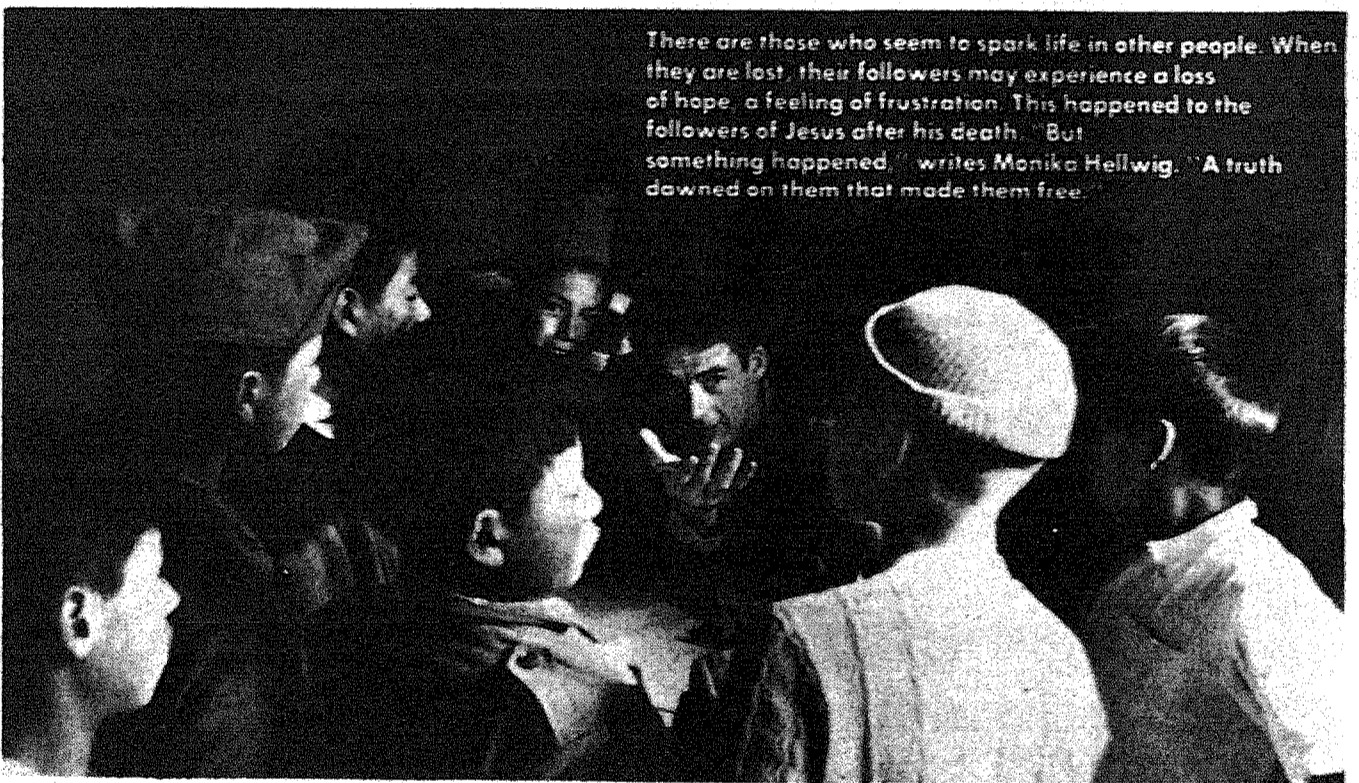
the Church. These are to be placed in a suitable area, but not on the altar."

To employ the regular ushers as bearers of these gifts actually means following a path of least resistance. While I admit this is clearly permissible and obviously efficient, it seems to me minimal extra effort could easily bring about an involvement of many, even most parishioners during a year's time. At one service alone five different individuals each week would total 260 per annum. Multiply that by the Masses celebrated every Sunday and the number of participants takes on sizable proportions.

Newly-formed parish liturgical commissions wishing to establish their purpose and identify might do well to begin with the offertory procession. To seek volunteers for this task, assign them to specific Sundays, and assist these people in the final details at Mass performs a needed function, a role the priest-celebrant really should not and often cannot fulfill.

People give better when they understand where, to whom and for what purpose their money goes. Parishioners also respond more effectively when now and then they receive fresh motivation. A parish with this missionary attitude toward the poor of our world could use announcement time (now after Communion, immediately before dismissal) to supply further inspiration for sacrificial giving.

Having been informed of the recipient for the week's or month's offering, those in the pews (and the priest at the altar) might be disposed to dip deeper into their hearts and wallets when a basket is passed along the next Sunday. The collection possibly would then shift from a necessary, but unpleasant and annoying interference with prayer to an involved and satisfying part of worship.



There are those who seem to spark life in other people. When they are lost, their followers may experience a loss of hope, a feeling of frustration. This happened to the followers of Jesus after his death. "But something happened," writes Monika Hellowig. "A truth dawned on them that made them free."

Do Catholics Differ From Other Christians?

By FATHER RICHARD P. MCBRIEN

Q. We say that a Christian differs from a non-Christian by his affirmation of the Lordship of Jesus. How does a Catholic Christian differ from a non-Catholic Christian?

A. As Hans Kung wrote on the eve of the Second Vatican Council in his book, "The Council, Reform, and Reunion," the fundamental issue dividing Catholics from their brother Christians is that of ecclesiastical office.

Christians of differing traditions can, and often do, agree among themselves on the essential meaning of the Church as People of God, on the importance of worship, and especially on the Lordship of Jesus, as you indicated in the question. But the issue on which fundamental argument develops is the issue of ecclesiastical office, specifically the question of the authority held and exercised by the college of bishops with the pope at its center and head.

And this is not merely a question of external organization. On the contrary, one's idea of ecclesiastical office will determine one's understanding of the total process by which a Christian comes to know the meaning of the Gospel and then puts that meaning into words.

Most Christians agree that we come to an understanding of the Gospel in many different ways and through various sources: the Bible, the interpretations of the Bible by the Fathers of the Church, the teachings of the early ecumenical councils, the writings of certain theologians such as St. Augustine and St. Thomas Aquinas, and even some of

the data provided by non-theological disciplines, such as psychology and sociology.

Christians, however, do not agree on the role and authority of the college of bishops and, more specifically, on the meaning of the papal office. Non-Catholic Christians generally do not acknowledge that the college of bishops has an irreplaceable function in holding in balance and in creative tension the various factors which make it possible to understand and to express the Gospel; namely, Scripture, tradition, and contemporary Christian experience (see the Dogmatic Constitution on the Church, chapter III, and the Dogmatic Constitution on Divine Revelation, chapter II.)

Unlike his brother Christians, the Catholic accords antecedent attention and respect to the stated positions, past and present, of the Church's college of bishops, whether these have been expressed collectively in an ecumenical council or through the college's head and spokesman, the bishop of Rome.

That is to say, when the Catholic is trying to make up his mind about some matter that touches upon his understanding of the Gospel or upon its implications in the ethical order, he will always give serious weight to the guidelines proposed from this official, collegial source. And he will expect to be enlightened more often than not.

Q. Is the acceptance of papacy and episcopacy so crucial that one who rejects them cannot be in the Body of Christ?

A. No. If that were true, only Roman Catholics would really be within the Body of

Christ. But the Second Vatican Council in several places acknowledges the authentic ecclesial reality of other Christian communities. It refers to them, in fact, as "churches" (see, for example, the Decree on Ecumenism, n. 19), and it calls to mind certain matters of faith upon which there is fundamental and essential agreement: Jesus is Lord; the Bible is the Word of God; Baptism incorporates one into the Body of Christ; the Gospel of Jesus Christ is the norm of our lives; and so forth. (See the Dogmatic Constitution on the Church, n. 15.)

The council does not reach, however, that all Christians, whether Catholic or not, are incorporated into the Body of Christ to the same exact degree. According to the Dogmatic Constitution on the Church (n. 14), Catholics are "fully incorporated into the society of the Church." But it is not say Catholics "alone" are incorporated into the Church. It is not a matter of kind, but a matter of degree. This is a distinction which has important ecumenical implications, some of which are specified in the Decree on Ecumenism.

Q. Is it possible, therefore, that the Holy Spirit is present even to Christians who cannot accept the distinctively Catholic elements of the Body of Christ?

A. Yes. The council says this explicitly: "Likewise, we can say that in some real way they (non-Catholic Christians) are joined with us in the Holy Spirit, for to them also He gives His gifts and graces, and is thereby operative among them with His sanctifying power" (Constitution on the Church, n. 15).

By FATHER JOHN T. BYRNE

The act of faith takes place in a human situation — a human set of circumstances. It takes place at this moment — in this place — in this family — in the midst of these people. These circumstances form the psychological setting for faith and they are its human dimension. We do not mean to say of course that the act of faith is a purely human thing. It is essentially divine. "No one can come to me unless the Father draw him." But as is so often the case, the Divine works through the human. God is operating in and through the human set of circumstances.

A glance at various religions tells us that they are concerned with the Mystery of God manifested primarily in creation and in the conscience of man. But the history of religion from this viewpoint is not an entirely impressive one.

Man has had strange ideas of God and even stranger ideas of what is right and wrong. If this is all he has, it may suffice to put him in contact with God and he may be touched by divine grace. But this disclosure of God in creation is certainly not satisfactory. It is appropriate, indeed it seems that it is necessary that the personal God disclose himself in history, to persons and through persons.

The New Testament tells us that he did just this. For God spoke in times past to the fathers through the prophets and last of all in these days has spoken to us by His Son. God revealed himself in history, and, looked at from that viewpoint, it is called the history of (man's) salvation. It was in the history of a people — the people of God — the Jewish nation. All of this was very human but the divine was operating in it. Finally he revealed himself in a way that drew all previous revelations together. This was in a Man — Jesus, whom Faith tells us is the Son of God.

There is a statement in Scripture about Jesus which is most important. It says, "No one has at any time seen God. The only begotten Son who is in the bosom of the Father, he has revealed him" (Jn. 1:18). Jesus then is the only one who can really tell us about God. We believe Jesus. This is the act of Faith — accepting a person and believing him. This is what we mean when

Humanness Of Faith



THE WORD of God speaks to men through contemporary situations. The desires, woes, cares and fears of people today vary so greatly that the world may seem like a maze of confusion. But whatever the situation of people, they can hold a challenge of a light to our faith.

KNOW YOUR FAITH

we say: Faith is not only the assent to a group of propositions.

It is the acceptance of and assent to a person — Jesus Christ. Of course we accept what Jesus taught also and this is where the propositions come in. This is where the Creed enters.

Now history did not stop when Jesus entered it. It continued and still continues. And the Church is the means of historical continuity between us and Jesus. The Church tells us about Jesus. The Church is a living Community established by Jesus which has given witness to him and what he taught throughout history. It still does just that. But this is all very human too. Yet the Divine is at work in it. This is the Mystery of the Church telling us about the Mystery of Jesus. The Act of Faith for a Christian is believing Jesus as the Church presents him to us and believing what Jesus taught us as the Church presents it to us.

Now this Act of Faith has all sorts of difficulties depending upon the time and place that it is to be made. A rational age, one that exalts reason and science, makes a man hesitate before the Act of Faith. We are even tempted to submit the Act of Faith to rational analysis and it usually comes out poorly. Also the Community which is the Church presents difficulties. At times we think it is almost too human to be a vehicle for Faith. Its spokesmen confuse us — shake our Faith. Their actions at other times scandalize us.

Today is certainly no exception. In fact it seems to us who are alive today that this is one of the worst possible times for Faith. It is a rationalistic age and the Church is suffering a crisis. Yet there are indications that reason and science are not satisfying man's needs.

A whole wave of anti-rationalism seems to be engulfing us and proposing problems of anguish, dread, boredom and even despair because man does not understand the meaning of his own existence. Some men by these very thoughts are being moved to make the Act of Faith in God. This is only the human situation which surrounds the act of Faith and grace must be there — but the human aspect of Faith cannot be ignored.

Scripture
In The Life
Of The
Church Today

What
Jesus
Himself
Thought

By FATHER WALTER M. ABBOTT, S.J.

We have seen how real and how really human is the Jesus of Luke's account. I often think that the face of Jesus comes through Luke's account very much like the way it is in a large poster on the wall of my office at the Vatican Secretariat for Promoting Christian Unity, one in a series of 12 posters by Australian artist Eric Smith illustrating the Apostles' Creed (Liturgical Press of Australia, Limited).

That poster, of rich red and yellow colors, shows the face of a man with very large eyes breaking through three rows of Gospel pages (actually, when you look closer, you discover the artist has put in his poster pages from the Gospel according to John).

The face is in tones of red, the pages in yellow. In the upper right corner of the poster you see, in large letters looking as if they were drawn by a finger dipped in blood, "The Word Made Flesh." The face speaks of gentleness, yes, but more of strength and power, and you don't have to read the small print in the brochure that comes with the posters to discern the awareness of coming suffering in the large, wide-open eyes.

Whatever Jesus actually looked like — it is curious that Luke, otherwise so very observant and thoughtful, has given us no details about Jesus' personal appearance — the face in this poster makes him look like the king that the angel told Mary her child would be, "He will be great . . . a king, as his ancestor David was . . . the king of the descendants of Jacob. . . ." You will remember that the angel added, "his kingdom will never end."

In that message of the angel the notion of kingship is mentioned three times. One can certainly conclude, therefore, that the message stresses the notion. Throughout Luke's account of Jesus' ministry, however, he does not present Jesus as calling himself the Messiah nor does he use the title king, though Jesus is presented as giving some clues that he is more than just a prophet.

In Luke's account, Jesus keeps calling himself the "Son of Man." Scholars are still arguing about just what Jesus meant by that term, and what later writers such as Luke and Paul would have taken it to mean. Your commentary will explain the Old Testament background of the phrase, meaning "man" or "I," and will go into overtones in the different passages where Jesus is represented as using the expression, including connections with the suffering servant theme of Isaiah, chapter 53.

The day finally came, however, when Jesus, according to Luke's account, asked his disciples, "Who do you say I am?" and Peter

answered, "You are God's Messiah!" (9:20), meaning that Jesus was the special anointed king sent by God according to the promises. Up to then, surely, the image Jesus must have been that of a wandering prophet, which was not at all what the people expected the Messiah to be. Remarkable is the right word, therefore, for Peter's answer to Jesus' question.

Do you agree that Luke's account implies Jesus accepted this statement of his messiahship? It seems so, doesn't it, from the sentence in which Luke writes that Jesus then gave the disciples strict orders not to reveal "this" to anyone. Remember, too, as we have already seen, on many other occasions Jesus seems to have complained that people were not using their heads and acknowledging him for what he was.

On the day of the triumphal entry into Jerusalem, Jesus finally acknowledges his kingship publicly, at least to a certain extent, according to Luke's account. Then, when the elders, priests, and teachers of the Law assembled in Council ask Jesus if he is the Messiah, he does not so explicitly answer as he does in Mark's account, but he does not deny it.

The way Luke tells it, Jesus apparently taught his disciples clearly and in detail about the facts of his kingship and messiahship when he rose from the dead and spent some time with his disciples again before ascending into heaven.

In Luke's second book, the Acts of the Apostles, which we are going to study next, the apostles frequently tell the people that Jesus was the Messiah. Apparently, in their sermons, some of which are recorded, or summarized, in the Acts of the Apostles, they were handing on what they learned from Jesus after the first Easter Sunday morning.

At various times, especially in the last 50 or 60 years, there have been writers who charged that the apostles created the fulfillment of kingship and messiahship in Jesus. In this way of looking at things, Luke invented the angel and put words in his mouth that were never really spoken, and Luke represented Peter professing something that he didn't really know until after the resurrection of Jesus, if even then, and the sentences which Jesus originally spoke were constantly edited to express ideas current in the later times of the apostles.

The traditional Christian view is that when Luke did his research he found what he put into his account, and therefore, for example, he put into his account both that Jesus avoided claiming publicly to be king

and Messiah and that he showed irritation when people didn't understand he was the king and Messiah. In this view, Luke enables us to see how it really was during the years when Jesus himself was traveling and teaching around the country.

There you have the opposing views. As you make your way through the chapters of Luke's Gospel you can be on the watch for evidence or for material to analyze critically.

The Gospel of Mark, by the way, has many references to Jesus wanting to keep secret the idea that he was the king and Messiah. Commentators often explain that apparently Jesus didn't want his spiritual message confused with current political hopes about the restoration of the monarchy, the line of David, etc. Some go so far as to say that Luke composed his Gospel to show the Roman government that Christianity posed no threat to Roman rule.

Luke mentions this notion of secrecy only once, perhaps, you might say, because Mark's Gospel was so widely known. The other attitude, of irritation or complaint, was, apparently in Luke's judgment, not sufficiently well-known, so it goes into his account, even though it is hard to reconcile with the "keep secret" idea, and even though it brings other problems.

One way out of those problems is to regard the explosive reactions of Jesus, some of which we have seen, as merely human reactions to situations in which a tired Jesus found himself, and not to make anything more of them. However, from very early times, commentators on the Gospel, such as the Fathers of the Church, have gone to work on every one of those passages which I suggest express explosive human reactions, and, in the light of Paul's dictum that all Scripture is given for instruction, they draw out many profound ideas which they claim the principal author of the sacred text, God himself, put there.

It is time now for us to take a look at some key concepts, such as the ideas of inspiration, revelation, inerrancy, and the senses of Scripture. Many courses on the Scriptures begin with chapters or lectures on these topics, but I've waited until you had taken a good look at one of the Gospels before going into these ideas with you, because I thought you would then be better prepared to handle them — and so would I. Also, for reasons that will soon become evident, I wanted to put consideration of these topics between our study of Luke's Gospel and his second book, the Acts of the Apostles.

Film Deals With Responses Of People To Moral Crises

NEW YORK — (CPF) — A Catholic, French film about immorality — and clean, besides? And titled, "My Night at Maud's"?

This improbable combination has resulted in one of the "sleeper" pictures of the year and one that could, conceivably, start a trend away from sexual explicitness in films.

Already highly praised by the National Catholic Office for Motion Pictures and the official French nominee for the "best foreign film" Oscar this year, "My Night at Maud's" is being released in the U.S., where heavy bookings are planned for college campuses in addition to regular theaters.

"Films dealing with the moral responses of civilized people to their personal responses will always find an audience," commented the Catholic film office in its review of "Maud," citing the film as a prime example of the "cinema of sensibility" as opposed to the "cinema of sensationalism."

In "My Night at Maud's," which is just one of "Six Moral Tales" to be filmed by noted French director and critic Eric Rohmer, Jean-Louis Trintignant plays a pious Catholic engineer of 34 who believes that he will some day meet and marry a virginal Catholic girl — like the pretty blonde he notices at Mass one day.

A male friend, an atheist teaching Marxist philosophy at the university, invites him to dinner at the home of his

mistress, Maud, a free-thinking, apparently promiscuous divorcee whose marriage had been broken up by a Catholic girl who was the mistress of Maud's husband.

Jean-Louis's companion leaves, and through a long night of philosophical dueling, Maud attempts — and fails — to convert Jean-Louis to her philosophy of permissiveness.

Jean-Louis shortly thereafter meets — and marries — the blonde he saw at Mass, although she first confesses to him that she is not as pure as he thinks — that she was once a mistress to a married man. Jean-Louis, to make her feel comfortable, tells her he has "spent the night" with a woman, although he doesn't add that it was a night spent in conversation only. Five years pass, they have a child, and one day — by coincidence — Jean-Louis comes to realize that it was his wife who was the Catholic girl who broke up Maud's marriage.

That is the plot, but it is the telling of it that has drawn rich praise from critics.

"This film," said NCOMP, "is rare in its fidelity to the frailties and strengths of human nature . . . There is a story, but more important is the almost non-stop talkathon of its quartet of characters. And this conversation is unique in film history, being composed almost totally of snatches of theology, philosophy, literature, mathematics, psychology, morality, politics and other such topics.

"What is incredible is

that this very literate dialogue never seems dull or uninteresting because it is simply a part of the characters with whom we have become involved. For instance, Pascal's 'wager' about religious belief becomes a matter for out intellectual consideration whether we know who Pascal was or not. We have been made to take part in a series of rather sophisticated dialogues. How trite dialogue has gotten in most modern films."

Nationally respected critic Judith Crist also cited the intelligent dialogue, but also commented upon the absence of typical sex scenes:

"'My Night At Maud's' is for adults who can read and write and enjoy the company of literate people. . . ."

"Newsweek's" critic saw "Maud" as a dramatization of the difficulty of being able to distinguish Good from Evil:

"Jean-Louis' first encounter is with Evil (or is she good?). The woman's name is Maud, she's a free-thinking, chain-smoking, voluptuous, divorced pediatrician, and he resists her valiantly during a long, snowy night of bedside dialectics.

"His second encounter is with Good (or is she evil?). Her name is Francoise, she's a practicing Catholic, she's blonde and unmarried and above all the girl he has decided to hook and reel in. And can a principled man



A SCENE from "My Night At Maud's" features JEAN-LOUIS TRINTIGNANT and MARIE-CHRISTINE BARRAULT

actually choose between good and evil in his bride-to-be? Yes, absolutely, according to the movie. There's a free will where there's a way to tell one from the other."

Acknowledged NCOMP: "This counterpointing of idea and reality — the atheist is as dogmatic as the Catholic; the Catholic as unable to live up to his ideal as the Marxist —

makes 'Maud' always interesting to watch. The film has the ambiguity of real life and it is one that can be discussed without limiting its meaning.

Psychologist To Speak

BOCA RATON — Dr. Mario Jacoby will speak on "Psychology of the Artist" at Marymount College, Monday evening, April 13.

A former concert violinist, Dr. Jacoby works as a practicing analyst and associate at the Clinic and Research Center for Jungian Psychology in Zurich, Switzerland. Dr. Jacoby received his degree as Doctor of Philosophy, pedagogics and

History of Religion in 1964 from the University of Zurich.

The lecture is open to the public and will be in the Marymount College auditorium at Founder's Hall.

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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) Odessa (Unobjectionable for adults and adolescents)
2 p.m. (16) 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. (30) 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.)
11:30 p.m. (4) The Big Land (Family)
11:30 p.m. (12) Slattery's Hurricane (Unobjectionable for adults and adolescents)

SATURDAY, APRIL 11

12:30 p.m. (10) Gunpoint (Family)
9 p.m. (5 & 7) Shenandoah (Family)
11 p.m. (12) The Lawless (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Battle Of The Wogals (No classification)
11:30 p.m. (10) The Outsider (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Tickle Me (Unobjectionable for adults and adolescents)

SUNDAY, APRIL 12

1 p.m. (6) The Matchmaker (Family)
1:30 p.m. (7) Son Of Ali Baba (Unobjectionable for adults and adolescents)
3 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.

4 p.m. (10) Lucky Me (Family)
5 p.m. (6) The Matchmaker (Family)
7 p.m. (6) The Easy Life (See rating for this film listed at 3 p.m.)
9 p.m. (12) Sacred Stuff (Family)
11:15 p.m. (11) Blood And Black Lace (Unobjectionable in part for all)
OBSERVATION: Sordid, low moral tone
11:30 p.m. (5) Ride And Kill (No classification)

MONDAY, APRIL 13

10:30 a.m. (10) Toast Of New York (Unobjectionable for adults and adolescents)
1:30 p.m. (23) Friendly Enemies (Family)
2 p.m. (6) The Man Who Wagged His Tail (Family)
8:30 p.m. (12) Where Bullets Fly (Unobjectionable for adults)
9 p.m. (6) April Love (Family)
9 p.m. (23) Legend Of A Gunfighter (No classification)
11:30 p.m. (23) Forty-Ninth Parallel (No classification)

TUESDAY, APRIL 14

10:30 a.m. (10) The Judge Steps Out (Unobjectionable for adults and adolescents)
1:30 p.m. (23) Forty-Ninth Parallel (No classification)
2 p.m. (6) The Man Who Wagged His Tail (Family)
8 p.m. (4) The Seven Hills Of Rome (Family)
8:30 p.m. (12) Over The Hill Gang (No classification)
9 p.m. (5 & 7) The D.A.—Murder One (No classification)
9 p.m. (6) April Love (Family)
9 p.m. (23) Friendly Enemies (Family)
11:30 p.m. (23) Legend Of A Gunfighter (No classification)

WEDNESDAY, APRIL 15

10:30 a.m. (10) Golden Boy (Unobjectionable for adults and adolescents)
1:30 p.m. (23) Legend Of A Gunfighter (No classification)
2 p.m. (6) The Man Who Wagged His Tail (Family)

9 p.m. (6) April Love (Family)
9 p.m. (23) Forty-Ninth Parallel (No classification)
11:30 p.m. (23) Friendly Enemies (Family)
THURSDAY, APRIL 16
10:30 a.m. (10) She's Back On Broadway (Unobjectionable for adults and adolescents)
1:30 p.m. (23) Friendly Enemies (Family)
2 p.m. (6) The Man Who Wagged His Tail (Family)
9 p.m. (6) From Hell To Texas (Family)
9 p.m. (23) Legend Of A Gunfighter (No classification)
11:30 p.m. (23) Forty-Ninth Parallel (No classification)

FRIDAY, APRIL 17

10:30 a.m. (10) End Of The Affair (Classification not given)
1:30 p.m. (23) Legend Of A Gunfighter (No classification)
2 p.m. (6) The Man Who Wagged His Tail (Family)
8 p.m. (10) Midnight Lace (Unobjectionable for adults and adolescents)
8:30 p.m. (7) Mary, Mary (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Third Day (Unobjectionable for adults)
9 p.m. (6) From Hell To Texas (Family)
11:30 p.m. (4) Pay Or Die (Unobjection-

able for adults and adolescents)
11:30 p.m. (12) Forever Amber (Unobjectionable in part for all)
OBSERVATION: This film lacks the adequate morally-compensating values which should be present in a story of this kind

SATURDAY, APRIL 18

12:30 p.m. (10) The Younger Brothers (Unobjectionable for adults and adolescents)
1 p.m. (6) From Hell To Texas (Family)
3 p.m. (6) April Love (Family)
3:30 p.m. (10) You Can't Get Away With Murder (Unobjectionable for adults and adolescents)
5 p.m. (6) From Hell To Texas (Family)
7:30 p.m. (6) Destination Gobi (Family)
11 p.m. (12) Hell's Island (Unobjectionable in part for all)
OBSERVATION: Excessive brutality; low moral tone
11:30 p.m. (4) Beat The Devil (Unobjectionable in part for all)
OBSERVATION: Light treatment of marriage; suggestive costuming; low moral tone
11:30 p.m. (10) A Star Is Born (Unobjectionable in part for all)
OBSERVATION: Suicide sympathetically portrayed; suggestive sequence
11:30 p.m. (11) Pirate And The Slave Girl (No classification)

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RELIGIOUS PROGRAMS

TELEVISION	RADIO
Sunday 7 a.m.	Sunday 7 a.m.
THE CHRISTOPHERS — Ch. 11, WINK. 8:30 a.m.	CROSSROADS — WJNO (1230) (West Palm Beach)
THE FIRST ESTATE — Ch. 4, WTVJ. Guest Joseph Seger, attorney for Migrant Services Foundations, discusses "Migrants: America's Sub-Citizens" with panel of clergy. Moderator is Luther Pierce. 9 a.m.	7:30 a.m. CATHOLIC NEWS — WJHR (FM) and WGBS (AM)
THE CHRISTOPHERS — Ch. 5, WPTV. "Training The Hardcore." 9:15 a.m.	8:30 a.m.
THE SACRED HEART — Ch. 5, WPTV. "Utopia." 10:30 a.m.	9:30 a.m.
MASS FOR SHUT-INS — Ch. 10, WPLG. 11 a.m.	THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice.
CHURCH AND THE WORLD TODAY — Ch. 7, WCKT. Discussions of "The Drug Scene." Father Sean O'Sullivan Of Operation Self-Help; Phillip Birmelin, Director of Self-Help; Norman Levinsky and Audrey D'Amato of Operation Re-Entry. 11:30 a.m.	11:15 a.m. CATHEDRAL HOURS — WJZ (1380) (Lake Worth) Monday Through Sunday 5:45 a.m.
MASS IN SPANISH FOR SHUT-INS — Ch. 23, WAJA.	THE CHRISTOPHERS — WJNZ (940) One minute in length Monday Through Saturday 6:45 a.m.
	THE CHRISTOPHERS — WFIL-AM (1400)

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Liturgy -- Work of the People

Save this four page section. It was prepared by members of the Liturgical Commission of the Archdiocese of Miami, and by members of the Adult Division of the Religious Education Office. It will be used in parish programs beginning throughout the Archdiocese next week, "Project Pentecost, '70". If you cannot participate in the parish program, see how many of the questions you can answer after reading the text.

1. The Second Vatican Council was an event in our lives that will take a while to appreciate. Its implications will be far-reaching. But one place where we can more immediately see its effects is the Sacred Liturgy and especially Sunday Mass. No matter what our parish or diocese, some few things have changed. The priest is facing the people and celebrating a large part of the Mass in English and soon all of the Mass will be in English. We sing much more (even at 7 a.m.). We find that the celebration of the liturgy varies from one section of the country to another, and even from parish to parish. Why? What was the intention of the Council Fathers?

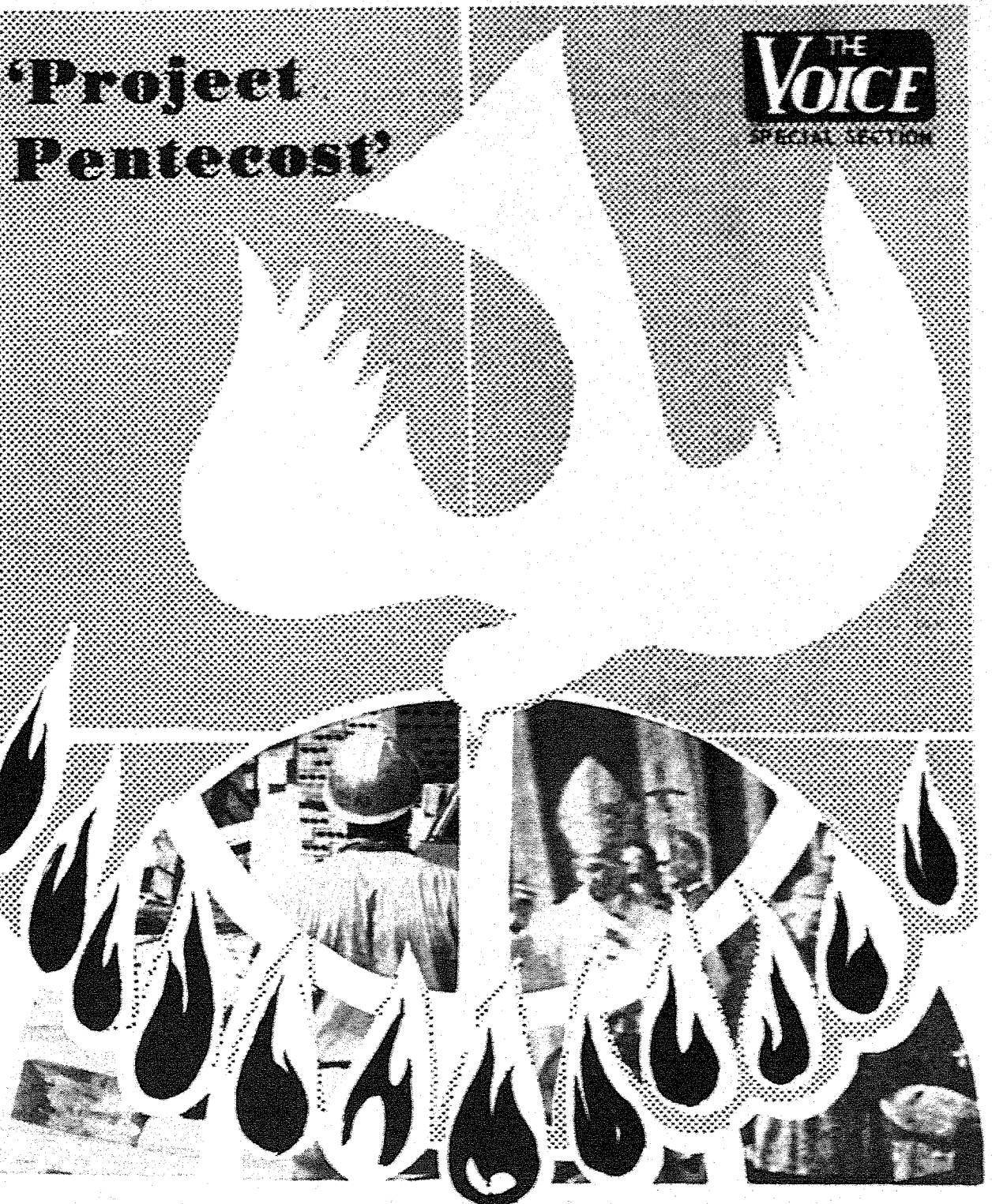
2. The purpose of this short section on Liturgy is to try and present a few ideas that are basic to a proper understanding of liturgy, a proper celebration of liturgy, and a practical means of living out that liturgy from day to day. Remember that we are not as concerned here with specific changes as we are with the "why" of liturgical change itself.

3. The Second Vatican Council's Constitution on the Sacred Liturgy was the result of much research and theological investigation dating back as far as the end of the last century. When the Council Fathers met, thought had matured and evolved to a point where they saw the need for a far-reaching reform in the Liturgy.

4. Literally the word "liturgy" means "work of the people." In the sense in which we use it "liturgy is seen as the continuation of saving history: the Church, sanctified by God through Christ in the Holy Spirit, responds by offering its worship through Christ." (1) The Council Fathers stated four basic goals that they hoped renewal in the Church, and especially renewal in the liturgy would achieve:

- a) to give vigor and to intensify the growth in daily Christian living;
- b) to adapt that which is changeable to forms that more clearly respond to the needs of daily living;
- c) to promote whatever can contribute to the unity of those who believe in Christ;
- d) to strengthen those aspects of the Church's mission which call to all mankind.

5. To achieve these goals through liturgical renewal, the Council Fathers found themselves faced with something of a dilemma. On the one hand, most Catholics were not particularly aware of the fact that the liturgy needed renewal or adjusting, especially the Mass. Change in Mass would mean change in people's attitudes about what the Mass is. On the other hand, the Council Fathers knew that there was a treasury yet untapped, one which could help Christians today to bring Christ more practically and realistically into their daily lives. With the direction of the Holy Spirit, the Fathers chose to act on the second alternative. Why? To answer the question, we must spend a few moments considering just who are we as a Christian people and what is our relationship to God.



God, Man And Growth

6. One of the most remarkable events in the history of man is that God chose to reveal Himself to man. And He speaks to man on man's terms. The whole of Sacred Scripture testifies to this. God revealed Himself to the patriarchs and the prophets of the Old Testament in a manner and to the degree that they were capable of understanding him. And with Jesus Christ, God the Father gave his fullest and ultimate revelation. He became man. All that the Father wanted to say, and all that man is capable of understanding in this life, was said in Jesus Christ.

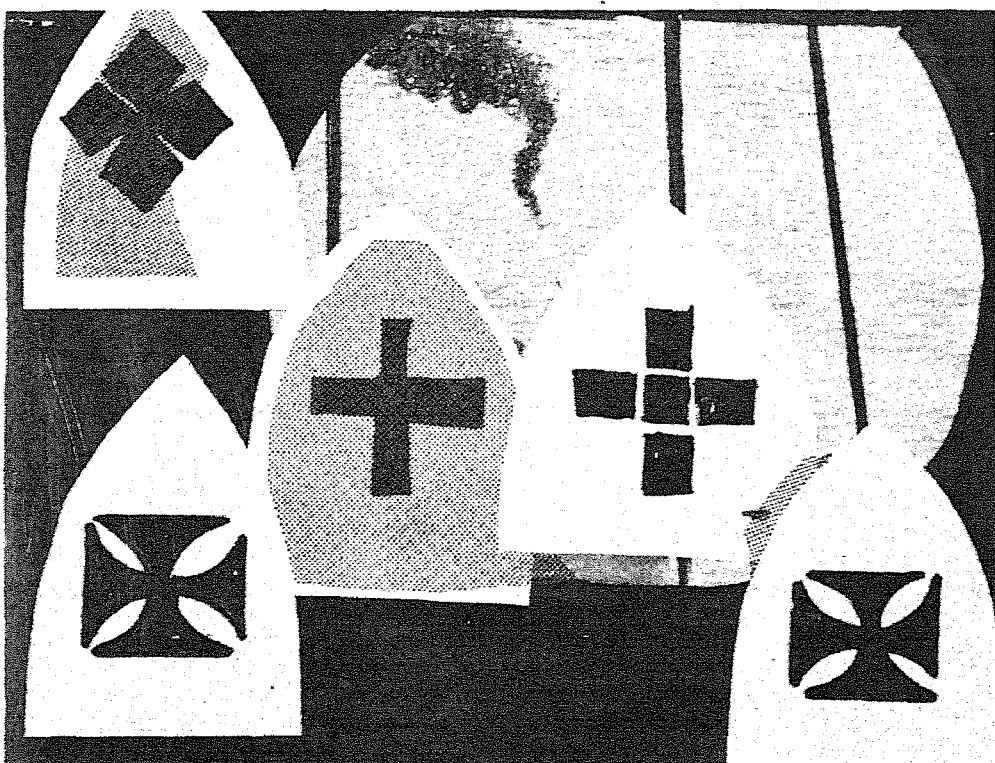
7. But man has grown and developed in all the areas of his existence since the time of Christ. And if man is capable of understanding more now than then, either Christ's revelation of the Father's love for man was not sufficient for us today, or else it remains for man to constantly uncover all the applications that can apply to our present day life from what Christ said and did when he walked the earth. Obviously the latter is true.

8. Yet the Vatican Council Fathers realized that with the almost unbelievable advances in science and technology in our own time, the most faithful of men, although desirous of having Christ present in his day to day life, in fact found this difficult to experience. There didn't seem to be much of a relationship between man conquering

space, and Sunday Mass, between the great social problems of our time and the message of the Gospel. The command of Christ to go forth and teach all nations certainly applies to our own time and situation. And so the Fathers of the Council felt that despite the adjustments that would have to be made, today's Catholic would, if he understood the necessity, be willing to make the message of Christ visible to the whole world, visible in such a way that men could not mistake what Christ wished to say to the world today through the Church, which all of us are. Christ has promised us that His Spirit will remain with us "all days" and it is as believers in the promise of Christ that we embark on the work of renewing the Liturgy united with the Holy Father and the bishops of the Church.

9. We cannot hope to understand where we are now in liturgical renewal and where we hope to go, unless we have some appreciation of where we have been. We are not starting out with a blank book. One point stands out clearly. Growth and development have always been part of the Church's understanding of the mystery of Jesus Christ becoming man. And this growth and development has always been reflected in how the Church celebrates this great event.

(Continued on next page)



"It took courage for the Fathers of Vatican II to say with Jesus Christ: Launch into the deep...plunge into those cold waters of the world...and pray now the language of its men."

A Short History Of The Mass

10. To illustrate the point that change is a part of our liturgical history and since the Mass is a part of Liturgy with which we are most familiar, let us look at its history very briefly.

The word "Eucharist" means "thanksgiving." On the night before He died Jesus celebrated the first Eucharist. In the context of the Passover meal of the Israelites when they celebrated their deliverance from the Egyptians, Jesus again gave thanks to His Father, and He commanded his Apostles to continue to celebrate that Eucharist as a memorial of what He had done for them, a total gift of Himself. In his gospel, St. John tells us that Jesus washed the feet of his disciples. And so the idea of service to one another was closely tied to the celebration of the Eucharist. One could not receive Christ if he did not realize that it was his mission to make Christ present to others. History tells us of the daily concern that Christians had one for another.

Since the apostles followed the traditional manner of Jewish worship, the ritual of the Sabbath meal seemed quite suited to being combined with the Eucharistic celebration. And so after the readings from Sacred Scripture in the temple, they would gather in one another's homes for the Eucharistic meal. As time passed, however, it became more difficult for the early Christians to come as a group to the synagogue, and so the whole of the Eucharist was celebrated in homes.

11. In the first three centuries, the Mass was considered to be a joyful community action. The Christian community gathered together to recall what Christ had done for them and to respond with thanks as he instructed them, through a memorial meal. "This is my body, given for you. This is the cup of my shed for you all men, so that sins may be forgiven."

Over the centuries, Mass has been celebrated in many different ways according to the customs of the people in a specific place. There are many Eastern Rites in the Church today which the Church maintains and encourages, for example the Byzantine Rite or Coptic Rite. The Rite familiar to most of us in the Western world had its origins in Rome. Its original language, Greek, was replaced by Latin in the third century. Latin was the people's language. No fixed formulas of prayer appeared until the third century, and when they did the celebrant was free to elaborate on them as he wished, depending on the needs of the community which joined with him in the celebration.

12. Usually three scripture passages were read by lectors trained for this function. The song leader chanted verses from a psalm between these scripture readings and the people sang "Alleluia" in response.

After the readings and the homily, a "common prayer" or "prayer of the faithful" was recited. First the people gave their invocations or petitions and then the celebrant summarized them in a closing prayer.

13. Following the "Edict of Milan" in 313 when Constantine gave Christians freedom to worship, the character of the liturgy reflected this new-found freedom. No longer were secret meetings in homes or in the catacombs the context for the celebration of the Eucharist. Now this new freedom resulted in grander houses of prayer. These stately churches witnessed the introduction of choirs and entrance processions. The basic structure and central concern of the



"In the early centuries of the Church, the Mass was a joyful community action."

first part of the Mass, the liturgy of the Word, was still reading the word of God, explaining it, and responding to it. But the manner in which this was done, reflected Christianity's freedom.

14. The Liturgy of the Eucharist opened with offerings made by the faithful to the priest. From the fourth to the sixth centuries the celebrant recited a single prayer at the offertory in a loud voice. The preface, composed for the day by the celebrant, proclaimed thanks to the Father and ended with the acclamation, "Holy, holy, holy, Lord God of Hosts, Heaven and earth are filled with your glory." Those words chanted by the Israelites so long before summed up the whole spiritual ancestry of the Christians.

In the spirit of the joyful celebration the "Glory to God" was an innovation of the fifth century. Prayers of petition were added to the canon (the central portion of the celebration which we now call the Eucharistic prayer). There was no elevation of the Body and Blood of Christ after the consecration. Rather, the host and chalice were elevated simultaneously at the conclusion of the Canon.

15. At communion, the consecrated loaves were broken, the "Our Father" recited, and a Kiss of Peace was given. Then all received the body and blood of Christ. The people followed the practice of receiving the consecrated hosts in their hands. If someone was ill at home, the people themselves would bring communion to them. The liturgy concluded with a final prayer preceding the dismissal.

16. Because means of travel and communication were slow, it was possible for different methods of celebrating the liturgy to be in use at the same time in different places. For instance, in the eighth century the Gallican (or French) liturgy took on a flavor all its own. Attempts were made to attach a specific meaning to every action the priest made during the Mass. Actions that were purely practical took on the aura of

mystery: e.g. the priest ascending to the altar symbolized Christ ascending Calvary, or the priest washing his hands was associated with Pilate washing his own hands of anything to do with Christ.

We don't know why these associations were made, except that perhaps it was the simplest way of instructing a simple people about certain events in Christ's life. Forgotten was the idea that an altar had to be on steps for people to see and obviously the priest had to go up the steps to get to it; a washing of hands was necessary since all sorts of gifts were offered at Mass and still had the dust of the fields on them. We raise these small points simply to note that we have to always distinguish between the mystery of Christ's Redeeming Activity and simple actions which can tend to be mysterious but only serve to obscure what the real object of faith should be: Christ Himself.

17. More silent prayers were addressed to Christ rather than the Father. Long declarations of guilt began to replace the joyful thanksgiving character of the Mass prayers of the early centuries. Gradually the Mass came to be interpreted as a kind of religious drama. Liturgy no longer promoted an active response from its participants, but became a time for silent contemplation, a sacred play to be viewed at a distance.

Toward the end of the tenth century, Pope Gregory re-introduced the liturgies of France and Germany to Rome. Those somber rites mixed with elements of the older Roman rite. The mystery of the Mass now took precedence over the community approach to God.

Physical separation of the clergy and faithful became more pronounced in the liturgical ceremonies. Altars were moved back, and even screens were placed between the altar and the people. Few songs or prayers were prayed by the faithful.

18. Prior to the ninth century, the Blessed Sacrament was reserved in the sacristy only for the sick. Now the common practice became a side altar of reservation. By the sixteenth century the custom was the tabernacle on the high altar. Regulations regarding the uniformity in size and shape governed the white unleavened bread used at Mass. The faithful no longer received the Eucharist into their hands.

19. Reception of Communion had fallen to such a low ebb that the Fourth Lateran Council (1215) found it necessary to make the reception of Holy Communion obligatory during the Easter season.

Several books were used for Mass in the first seven centuries, since there were several different roles involved in the celebration of the Mass. But as the priest took on all the parts himself, the altar missal came to replace the several books (e.g. the lectionary, sacramentary, etc.) A uniform text for the Mass still did not exist even in the sixteenth century. Whereas in the early Church the prayers were spontaneous and flexible to allow for the different circumstances in celebrating the Eucharist, the sixteenth century found a clergy generally uneducated in the significance of the ceremonies they were performing. Hence they were abuses and deviations. Attempts to reform the Mass by various individuals who didn't have the background to do so only resulted in further deviations.

"If we are thinking of God as someone of the ancient past— if we think of Jesus only as He lived in the land of Palestine, we have not begun to walk in the biblical way of life in which God is always present in the here and now." (Barnabas Ahern, Formation of Scripture, p. 47)

"To live the word of God truly in this our day we have to live it not in a vacuum— but we have to live it in the earthiness in the world in which Divine Providence has put us." (Barnabas Ahern, Formation of Scripture, p. 67)



"The Christian people become one body through hearing the Word of God — offering one sacrifice, partaking of the one heavenly bread."

20. The shock of the Reformation in the sixteenth century highlighted the many abuses that existed in many areas of the Church's life. The Council of Trent set about correcting the abuses, and the Roman missal issued by Pope Pius V eliminated the liturgical problems. It curtailed further development in the Mass, so that while theology, catechetics and other areas of the Church's concern continued to develop, liturgy remained essentially unchanged down into our own time.

(It should be noted here, that some people today propose the view that Pope Pius V intended that no reform should ever come to the Mass after he issued his Missal in 1570. They fail to understand that his injunction against change was aimed at those individuals, who on their own altered the way of celebrating without a good basis for doing so. He did not speak infallibly on the point, and of course, what one Pope has the authority to proclaim, non-infallibly another has the authority to adjust. This is precisely how our own reform has taken place. Pope Paul VI has given these works of renewal to the whole Church in union with the bishops of the world.)

21. With the dawn of Vatican II, liturgists began to struggle to reshape liturgical actions on the traditions of the past, with an eye to contemporary needs. They acted just as their predecessors had acted in the long history of the Church. Twentieth century popes laid the foundations for renewal. St. Pius X promoted frequent communion while Pius XII encouraged scholarly research. The "Constitution on the Sacred Liturgy," the fruit of the labors of the bishops at the II Vatican Council, was promulgated for the entire Church by Pope Paul VI in 1963.

22. Through this very brief summation, we can see that change is not a stranger to the Church and especially not to the liturgy. Historically the Church has always adapted its worship to suit the needs of its people. Surely, just as in the development of man himself, sometimes the pace of the development of liturgy will be quick, sometimes more slowly.

The pace slowed dramatically after the Council of Trent and has begun to move again only in our own time. This is easy to understand, because the shock of the Protestant Reformation deeply affected the Church. As in the case of anything that grows, so long as nothing stands in its way, it can progress at its own rate and go where it will. But if an obstacle is raised, the tendency is to draw back, and stop and consider what new special measures must be taken to continue on to its goal.

That was the work of the Council of Trent. It brought a counter-reformation into being, and reformed the Church from within. It attempted to clarify and solidify the belief and practice of the Church. That process required time, and it is only in our own age that we have begun to move again in Liturgy.

It should not surprise any of us that we feel strange and perhaps even uncomfortable as we renew and change. But as we do so the adjustment becomes easier, and we find that we are acting in the best traditions of the Church. Because the Church is people, and people change and grow, it becomes the very nature of the Church to do the same.

(Continued on next page)

The Church: The Community Of God's People

23. We spoke above about the difficulty people have with experiencing a relationship between life and liturgy, and perhaps this is because we don't understand as clearly as we might, about the relationship between ourselves and the Church.

24. We need to understand what "church" is before we can talk about the Church's liturgy. Father John Sheets, S.J. (in *Worship*) offers the following thoughts. When we ask the question "What is the Church?" we could answer by saying that "It is a mystery of the continuation of the Incarnation (God becoming man) and redemption among men."

There are other ways of expressing it, but whatever we say, our answer would begin with the neuter pronoun "it." This is a natural way of speaking, but "it" serves to hide the real meaning of the Church. It is really a question about our personal identity. The real question is "What are we?" and "Who are we?" We are asking about a new creature who has come into being through the redeeming activity of Christ, a new creature in time; and this new creature is the Church.

"The Church is a mystery in which man has a new power to know and a new power to love through charity because through Baptism he has been incorporated into a new community.

As being a new creature in Christ, his actions should become more deeply personal, because they are now rooted in One who is most deeply personal, Christ himself. And one's actions should show forth the nature of the community in which he finds his complete individuality.

25. In other words, we want to understand the Church not as a thing, but as a people, to whom the Father has revealed Himself in a most personal way through Christ His Son. Christ lives in this community. Christianity then, is not something that is added on to a person like a membership in a club, but rather an overwhelming tidal wave of Christ forcing Himself into each man's life.

The catch is that man controls the flow. Man is filled with Christ, first to the extent that he wishes to be, and second to the extent that he realizes that the flow comes through that community of people with whom and in whom Christ lives, the Church.

The Church, then, is a family, born at the hour of Jesus, enlivened through the gift of His Spirit, to be the perpetual living image of the Trinity, and to transform men into this image through their transformation into Christ. This is an ongoing process, an ongoing growth. The good news of Christ and the Catholic's mission to the world succeeds to the extent that he himself first understands how important it is for him to live that "good news," to live that mission, all the time.

26. The question follows then, where does the Christian begin to know this "good news" and how does he best live it? The Council Fathers said that "Liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain or source from which all her power flows." (Cons. on Lit. No. 10) When the Fathers call the liturgy the "summit" and "source" of all Christian life they were demanding that liturgy be given more than an honorary title. In a real way they believed that the liturgy could and must be a focal point in the lives of Christians. Why?

Saving Events And Liturgical Rites

27. What something is, must be reflected in what it does. The Christian community, being a redeemed community, must express what it is. It does this by repeating to itself — not merely by rote or memory but by a representation — that act by which it came into existence as a worshipping family, the Holy People of God.

28. When we look to our predecessors in the Old Testament we can learn a great deal about how Christ's great act of salvation becomes present in our midst as we celebrate the Liturgy. For the ancient Israelites the distinguishing characteristic of their existence from that of their neighbors was the fact that God spoke to them. He invited them to be His People. This pact of friendship with God (a covenant) meant that Israel became a nation, a holy and priestly

nation, a nation that was dedicated to God.

When we look to the Scriptures we find that we do not have an eyewitness account of this great event. This must surely seem strange to us, if I sign an important contract, I want witnesses present. When the Constitution of the United States was formed it was signed publicly and especially preserved. Yet for the Israelite this type of certainty would be unthinkable. For him the fact that each year the covenant was renewed was proof enough of God's great love for this nation, a love which continued over many centuries.

29. As we read Scripture now we don't actually have an eyewitness account of the formation of the Covenant. What we do have is the formation as it was recounted in the worship of Israel. In its liturgy, Israel brought back the importance of this saving event to the minds of the people through the ceremonial re-enactments. The ceremonies called the people to a renewal a rededication of themselves to God once again.

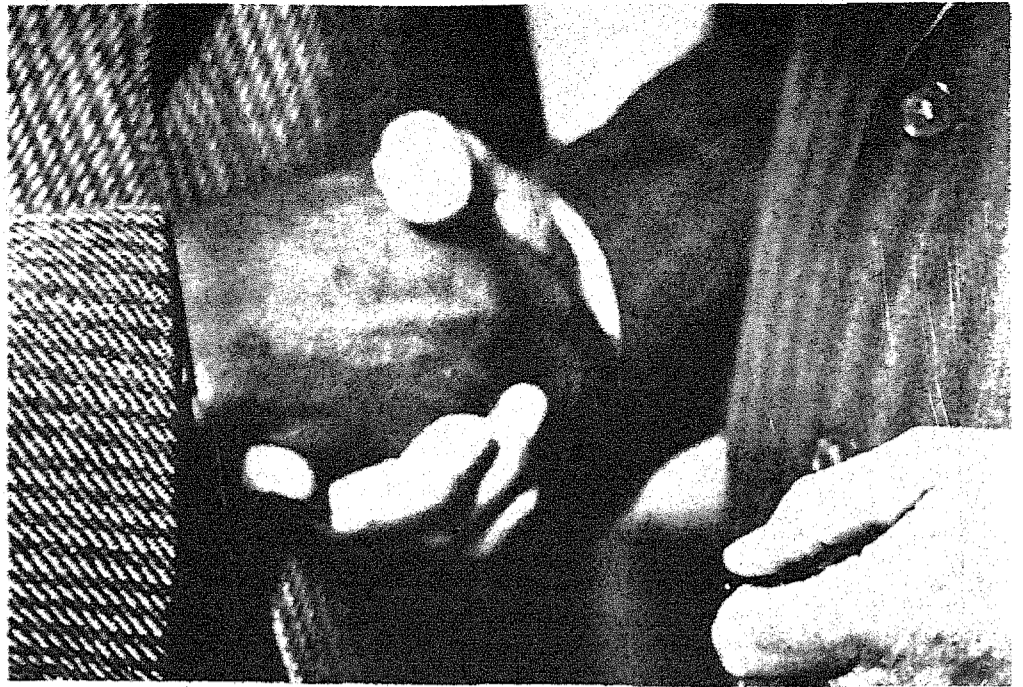
30. We are a people of the New Covenant. "This is the cup of my blood, the new and everlasting Covenant." This covenant was established in the person of Christ and was sealed in his death and resurrection. Through these Easter Mysteries, Christ formed a new people, a holy nation, a priestly people. By this great act he has shattered the barriers of space and time and has brought the entire world and everyone in it into the presence of the Father. No longer does the world stand neutral before God. Through Christ the entire universe has been taken into a relationship with God which goes much deeper than the initial pact of friendship that we find in the Old Testament.

31. As Christians we are a people specifically dedicated to bringing men to the realization that God has become so involved in our world that there is no escaping Him. But we Christians have a problem. Christ died 2000 years ago, and yet all men are called to give themselves personally to the Father through Christ. How do we renew our covenant of friendship with Christ today?

32. At Mass, the celebration of Thanksgiving, once again we become aware of our basic relationship with God. Christ's death and resurrection is represented with all its saving power and force so that each person in all ages will have the opportunity of dying and rising with Christ. Like the early Israelites we relive the great act of God's mercy and involvement with men. The Risen Christ lives within the representation of His Saving Acts, and lives in us because of our participation in this representation. We renew our lives and pledge them as a sign of love along with Christ's own perfect act of love.

Signs And Symbols

33. We have seen in the previous section that the saving acts of God are best seen in their liturgical celebrations, both in the Old Testament and in the New Testament. If the liturgical actions themselves are the source



DURING THE Communion Rite in the New Order of Mass, participants will make a sign or greeting of peace, according to local custom. This greeting, in most cases, will be a handshake.

of our knowing these saving actions, then whatever we do in liturgy must be a clear representation of these actions. The liturgy must speak clearly. This brings us to the question of signs and symbols and communication.

In the decree on the Sacred Liturgy (No. 7) the Council Fathers said:

"The liturgy is considered as an exercise of the priestly office of Jesus Christ. In the Liturgy the sanctification of man is betokened by signs perceptible to the senses, and this sanctification is brought about in a way which is proper to each of these signs."

What do we mean by "sign?" A sign is something that tells us about something else. Man comes to a knowledge of things through signs. A sign is something visible which makes known to us an invisible reality. For example I see a stop sign on the corner. It doesn't stop my car, but it conveys to me the reality that I do not have the right-of-way on that intersection. I stop the car.

34. Signs can have varying degrees of importance and bring about various levels of communication.

(a) A basic level of communication through sign can be simply on the informational level: a newspaper headline, a streetmarker, etc.

(b) A deeper level of communication is one of dialogue. On this level two persons can communicate something of themselves to one another. A boy sends flowers to his girl friend (or maybe the girl he'd like to be his girl friend) a sign of affection or love; a man listens to the ailments of his neighbor over the back fence — a sign of his concern.

(c) The deepest level of communication through sign happens when one person offers himself to the other: a man and a woman exchange wedding vows — a sign of their willingness to give themselves totally to each other.

All these levels man can achieve by himself.

35. Signs are also the way God and man communicate. But there is a still deeper

level of communication here. Sacraments are signs. They are those visible means by which God communicates his grace, his friendship.

In other words, when we use these signs or partake of them they have the power of bringing us into personal communication with Christ, who has given them to us. For example, we use water in Baptism. It is a sign of life. It can also be a sign of death if you stay under too long.

And this is the meaning of the sign. With the waters of Baptism we die to sin and emerge from the water with new life, the life of Christ Himself. Holy Communion is under the signs of bread and wine. Bread and wine have always been a basic food in most cultures. They are a sign of life. Christ uses these signs to give us Himself, again life itself. The signs, then become symbolic realities of the action of Christ Himself. Through the signs of the liturgy we enter into a union with the person of Christ.

36. It is precisely at this point that liturgy runs into its greatest danger: we can stop at the level of the sign itself, and forget the reality it is meant to convey. The words, or objects of attention, rather than the person of Christ who is acting through them.

For example, most Pastors will verify that during Lent, it is not the Stations, or communal Penance services, or Bible Vigils, or even the celebration of the Mass itself at additional hours, that draws the greatest number of people, but the ashes on Ash Wednesday.

People who are infrequently present in the Church will come for ashes. One can't help but wonder how many of those same people see the ashes as a sign of their willingness to take upon themselves those acts of Penitence so basic to our lives as Christians. The sign is a good sign, but only when it draws us into a closer relationship with Christ, and evokes a response of renewal and charity in our daily activity.

37. What happens if a person's understanding of his relationship with God stops at the externals of the sign. There is the possibility that when the sign is adjusted to meet the needs of contemporary communication, the person will find the adjustment very disturbing. It appears as if someone is tampering with God Himself, rather than trying to clarify a particular sign which God uses to reveal Himself.

An obvious example is the use of English in the Mass. After five years most of us find it easier to appreciate the Word of God proclaimed to us in our own native tongue. We find it easier to respond to that Word in our own language. If one's total concern was with the beauty of the Latin language and not what that Latin was trying to communicate, of course, there will be a problem for the person when the language of the Liturgy is changed. But if a sign ceases to function as it should, then the sign must be adjusted. The function of language is to communicate. An American generally communicates in English, a Frenchman in French.

38. We undertake the renewal of liturgical signs because for the Liturgy to be effective the faithful must be able to see Christ working through these signs. They must be able to find a means of response to Him that will easily incorporate the experiences they have every day. It is difficult to do this when the Liturgy becomes so mysterious that it does not flow from common experience.

(Continued on next page)



"Has the reformed liturgy brought us closer together as a particular Christian community within the general community of the Church — and linked

us in bonds of love and service to the human community at large? Or are we still going it alone, in a world that's too much for us?"

What something is, must be reflected in what it does.

Faith And Liturgy

39. Someone once said "If you explain everything in the Liturgy you don't need faith anymore." The demand for faith on the part of Christians is perhaps greater today than it has ever been. For in what does our faith lie? The greatest mystery of all is that God chose to deal with man, man who God doesn't need, but whom God loves. The Liturgy must serve to let us see that love. The clearer that God's love is seen, the greater the response that is asked of man.

Liturgical change does not seek to disturb the faith of the people. If it does then it is

not good change. The renewal that the Fathers of the Vatican Council called for seeks to help us to place our faith in Christ Himself. If we are hindered in placing our faith in Him it will be because of our sinfulness and our lack of response to His clear invitation to return to the Father with Him. The Church has the duty present Christ as clearly as it can for each age of mankind, because it is to the Church that Christ Himself gave the signs of His living presence. Not to renew would be to fail in its mission, that mission which it performs under the guidance of the Holy Spirit.

Liturgy And Life

40. As Christians we are involved in the living out of the God-man relationship. If we examine the relationship in the Bible we find it connected with man's response to God. This response we call worship.

For the men of the Old Testament worship meant recognizing Yahweh as their God. For them recognition of Yahweh called for a response through ritual and sign activity, and also through their daily living. One could not exist without the other. The social failures of Israel were pictured as worshipping false gods. To be faithful to the Covenant meant to be faithful in their dealings with men in their daily lives.

The Covenant of the New Testament was established in the person of Jesus Christ, and it was given a new direction in His death and Resurrection. He totally gives Himself to the will of His Father, dying for it. And for this His Father glorifies Him. The response of a New Testament people (which we are) is now a living response through Jesus. We have a new relationship between ourselves and God. The renewal of this relationship, the celebration of the Mass, reminds us our living response, a daily dying and rising with Christ. There is a real relation here between personal acts and Eucharistic renewal. In the Mass we show our basic understanding of ourselves as a redeemed people by joining with Christ, but it is essential that our daily living be the same as our response at Mass. The difference between the two activities — daily life and the celebration of the Eucharist — is simply that we recognize God and respond in a clear and essential way.

41. In the liturgy there is a continual, intense and explicit give and take — an invitation and a response — the give and take of a personal relationship. The God-man relationship is the same in daily activity and work. It is again the recognition of the One True God as he has manifested Himself in Christ. Our response in both Liturgy and life is as sons of the Father. The response is made possible by the gift of the Holy Spirit.

As our Liturgy is a form of Thanksgiving, so is our daily life a form of Thanksgiving. This is the reason for Christian joy. The response of our daily life is going to depend to a large extent on our attitude, because much of what we experience from day to day

can be seen as a threat or an opportunity. If we look upon our experiences as opportunities they can become vehicles for giving thanks. Every expression of love for our neighbor is saying "thanks" for their being there — for being available to be loved. It is an act of recognition of their worth, and in doing this we are joined with the activity of Christ who values them so much that he totally gives Himself for them.

The Fathers of the Council pointed out that in the Liturgy the Church properly realizes itself, that is, a people giving thanks. If we are that in the Liturgy, we must be that in daily life. The celebration of the Liturgy, and especially the Mass is the whole Church operating at its peak, because through this celebration we are saying that we recognize ourselves as a redeemed people.

42. The Church doesn't exist for itself but rather for the total human community. By its existence it makes explicit the character of the full human community — a redeemed people. Through the liturgy, we renew our relationship with God. We see the offer and invitation of God to be a people existing for him, and we respond through Christ. And we do this on the part of all mankind. When this relationship exists between all men and God all of mankind will be glorified as Christ was at the Resurrection. It is a work that we have begun but still have to complete.

It must be that Christ becomes clear to the whole world through us. God has placed this mission upon us. We can cringe at the opportunity to bring him to others, or we can rejoice over the fact that he has asked us to share in the very mission he gave to His Son . . . a burden — threat, or an opportunity.

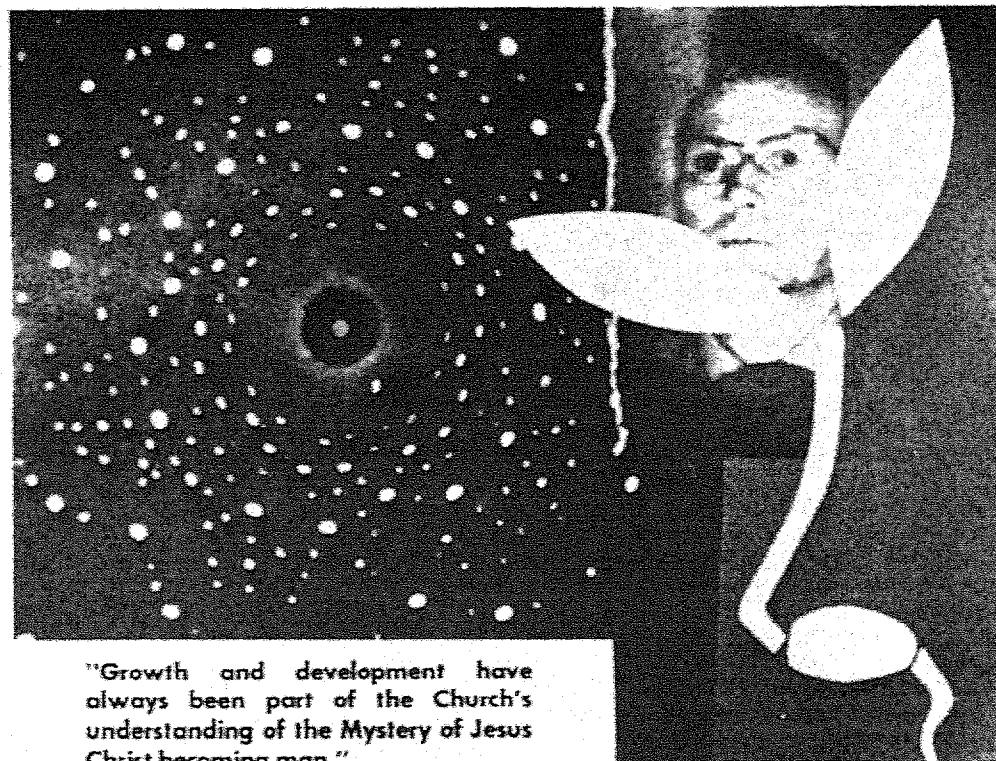
It stands to reason that we cannot honor God in worship through Liturgy if we do not honor Him in the Liturgy of our daily lives — both of these times, opportunities for offering Him thanks.

Nevertheless if the Liturgy that we celebrate in our Churches with one another can open to us the mystery of God's love for us, and can do it in a way that compels us to respond, then our renewal will have been a success, because it will have meant that we ourselves have become renewed, have been "converted" again.



"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." . . . Archbishop Carroll

"For the liturgy to be effective, the faithful must be able to see Christ working through signs?"



"Growth and development have always been part of the Church's understanding of the Mystery of Jesus Christ becoming man."

Discussion Questions

The discussion leaders may divide the questions for the two evenings of discussion. Do not spend a lot of time on small points, or specific changes, since this can be treated on the final evening in the parish meeting. The first evening should center around the concept of "change and growth." The second evening should treat "Liturgy and Life."

FIRST EVENING

1. If Liturgy is the "Work of the People," why is it necessary to understand man and how he develops in order to celebrate Liturgy? (No. 6-8).
2. Does the history of the Mass give us any new ways of thinking about what part change has played in the Liturgy?
3. If "we" are the Church (No. 24, 25), how does man come to know of God. Will "we" rather than "I" affect our patterns of worship?
4. Celebration of Saving Events played an important role in the life of Israel. Why? (No. 27-28). Does their approach help us in our own understanding of what Christ has done for us?
5. The Council Father set forth four goals of renewal. (No. 3). Give examples of how we are beginning to achieve these goals with our liturgical renewal.

6. From your own experience, how has liturgical change improved our manner of worship?

7. Will change be an ongoing characteristic of our manner of worship in the future?

SECOND EVENING

8. What do we mean by "signs"? (No. 33) What is the deepest level of sign activity or communication? (No. 35) Do the many types of ordinary signs differ in any way from sacramental signs? (No. 35).

9. What danger exists if liturgical signs are not understood is it because of the sign or the person missing the meaning of the sign, or both? (No. 35-36).

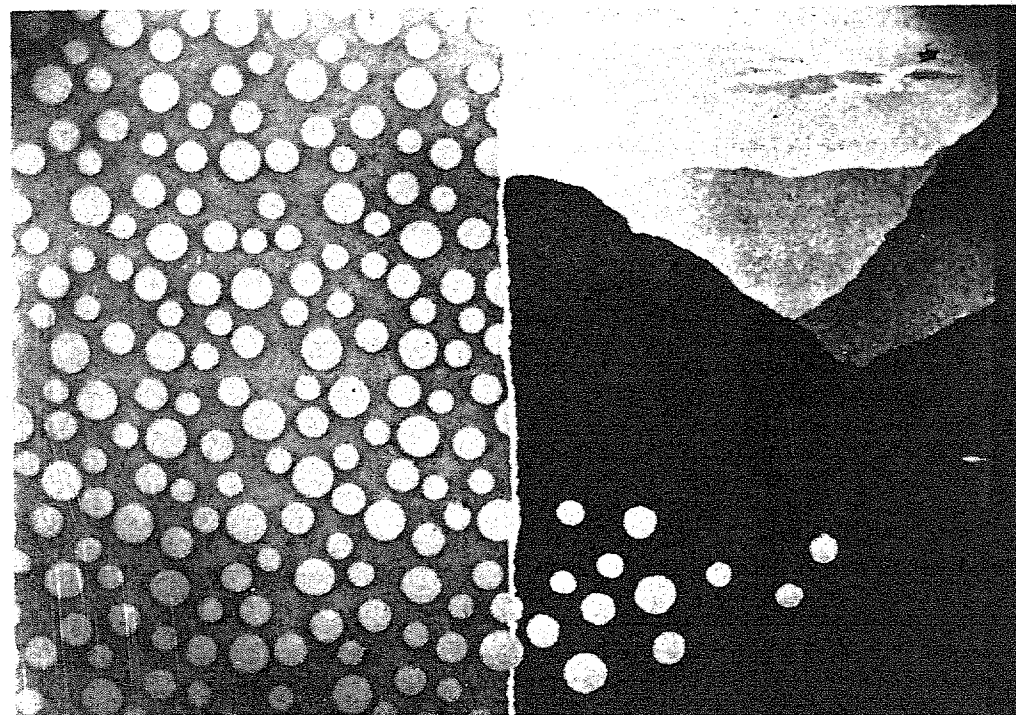
10. Why do some people feel the essentials of our faith are being altered when we change or adjust liturgical signs? (No. 36-39).

11. What word best characterizes both our celebration of liturgy and our daily living-out of life? (No. 41). Upon what does achieving this viewpoint depend? (No. 41b).

12. If I'm living a "good daily life," why do I need "Church?"

13. How close is the relationship between "What I get out of the Mass" and "What we put into the Mass?"

14. What is my part in renewal? Does the renewal go beyond simply the Liturgy? What do you think of the line: "The Church doesn't exist for itself, but for the total human community?" (No. 42).



"A person is constantly called upon to create his own future." Gregory Baum

"The Liturgical Way of Life is really a way of thinking."

Catholics Not 'Giving Up' On Schools, Cardinal Says

ATLANTIC CITY, N. J. — (NC) — Catholics are not gradually phasing out of the education business, Cardinal Terence Cooke told delegates attending the 67th annual Catholic Educational Association Convention here.

"Believe us," he said, "we are not giving up."

The New York cardinal delivered the keynote address to some 4,000 delegates at the NCEA convention's opening general session in Convention Hall.

About 18,000 delegates including 40 international educators from the Catholic Educational Office in Brussels, Belgium, were expected to attend the three-day gathering, whose theme is "Catholic

Education, the Global Dimension."

Despite increased closings of Catholic schools and a continued decline in religious vocations, Cardinal Cooke said, "The Church has a commitment to total education." He said it would continue to carry out this goal from preschool through adult programs.

"It is the mission of the Church to teach, to educate, to create a community of love," he said. "We have discovered the Catholic school is one of the best means of achieving this."

The cardinal added: "When the Catholic Church ceases to educate or ceases to develop a sense of

community in her children, on that day she has become unfaithful to her founder and

unfaithful to the world whose leaven and whose conscience she is appointed to be."

Cardinal Cooke told the delegates "it is not true to say that the policy of the Ameri-

can Church with regard to the Catholic school system is in doubt."

Legislators Answer Pupil -Aid Letters

(Continued from page 5) one permitted in the American democratic system."

He emphasized, "The private school has as much right as the others and it does relieve the tax burden of the individual. This proposed aid has nothing to do with the religious portions of those parochial schools involved."

Sen. Robert M. Haverfield, Dade, wrote in answer to letters from supporters of the pre-filed bills, "I have always favored this concept in our educational system. I be-

lieve that it is necessary if we are to preserve private education in our K-12 grades, as well as higher education, and thereby providing many educational benefits to our youth."

House Majority Leader Carey Matthews, Dade, pledged this week to his constituents, "Be assured that I will do all in my power to insure the passage of this measure by the legislature this session."

Sen. Lee Weissenborn wrote in response to letters

favoring state aid, "I am aware of the considerable contribution made to the educational systems by private schools and recognize the tremendous burden which would be thrown onto the public system should these private schools be forced to close. I hope an acceptable solution can be found."

Sen. Robert Shevin, Dade, assured his constituents, "Of course this is a subject which I am deeply interested in and will be vitally concerned with during this

legislative session. Although I have not had an opportunity to review the legislation which has been pre-filed on this matter, I can assure you that I am in agreement with the concept of state assistance to non-public schools."

Rep. Carl Singleton, Dade, one of the co-signers of the pre-filed House Bill, told his constituents this week, "While we have a very tight money situation in the legislature, I have hopes something can be done regards this funding."

What's Abortion? A Doctor Tells It 'Like It Really Is'

(Tom Pawlick, a staff writer for The Detroit News, wrote this story especially for The Michigan Catholic, Detroit archdiocesan newspaper.)

By TOM PAWLICK

DETROIT — (NC) — "Euphemism, noun. (Greek, euphemisms.) The substitution of an agreeable or inoffensive expression for one that may suggest something unpleasant."

Its supporters call it abortion — the termination of an unwanted pregnancy.

Its opponents call it killing children.

Strip away the words, the euphemisms on both sides, and what is the reality — the reality on which Michigan's legislators may vote in the next few weeks?

"I've performed two abortions," said Dr. Richard V. Jaynes, an obstetrician-gynecologist in private practice here for 19 years.

"Both were accidents resulting from errors in diagnosis.

"Every doctor is bound to make an error sometime. I admit mine," he continued.

"In one of them, I had no idea there was a fetus inside the patient's uterus until I drew out a detached arm, still moving at the elbow. Personally, it was one of the most sickening experiences I've had in practicing medicine," he said.

In standard abortion procedure however, it's normal. There are two methods commonly used to destroy an unborn child — a suction apparatus procedure used up to about four-weeks after conception, and curettage.

"The suction apparatus involves the creation of a powerful vacuum in a tube. The tube is inserted in the woman's uterus and what's inside is drawn through it into a bottle.

"The vacuum is so powerful that the process is almost instantaneous. "You hardly see the fetus as it zips through the tube.

"After about 10 to 12 weeks, however, the developing child has grown too large and solid to pass through the suction apparatus. After that point curettage is generally used," he continued.

"A roughly spoon-shaped instrument called the curette about 10 inches long and with sharp edges is inserted into the uterus. The child inside is cut into pieces and pulled or scooped out limb by limb," Dr. Jaynes said.

"In order for the members to be removed, of course, the doctor must stretch the uterine opening. It isn't dilating of its own accord as it would in a normal birth.

"It can't be stretched too far, however, and in order to pass larger parts like the head, they must be crushed. Some doctors use a ring forceps.

"After a legal abortion, in a hospital, the pieces are sent to the pathology lab for study. In illegal abortions, the most common practice is to throw the parts in a sink's garbage disposal.

"Curettage is rarely used after 14 weeks of pregnancy. At that stage of development a hysterotomy is used as a kind of abdominal surgery similar to Caesarean section.

"Technically, however, by 24 weeks you have to call it a premature birth, not an abortion. There have been instances where babies born that early have survived. I think 2% do.

"I know personally, in my own practice, of three babies born that early who survived to live normal lives. In abortion, of course, the premature child is not permitted to survive.

"As far as the child's development is concerned it, of course, varies. No two are alike.

"From about two weeks after conception onwards, the fetus is in almost constant motion. It can respond to moments of stress, a decrease in its oxygen for example, by moving faster. If you stick a needle into the bag of water to remove a little sample fluid and touch the baby — it jumps.

"By eight weeks it has all its organs, legs, arms, feet, hands, ears and looks like a human being. It often sucks its thumb at this stage.

"There is a definite heart beat. It waves its arms and legs and, if removed from the uterus, often struggles to take a breath into its lungs. It answers all the ordinary criteria for life.

"Frequently a three-month-old fetus removed from the uterus will struggle for life as long as two or three hours. It won't be too long before we'll be able to put that fetus in an artificial placenta and save it.

(Continued on Page 26)



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Children Wither When Parents Divorce



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

By DR. BEN SHEPPARD

"What are the effects of divorce on children?"

Divorce and death have similar effects on young children, according to Dr. Max Sugar, Louisiana State University behavioral sciences department. Even adolescents see divorce as bringing a loss of one parent and a disruption of continuity in their lives. The loss may be actual, since a higher rate of divorced people are admitted to mental hospitals.

Dr. Sugar thinks the circumstances surrounding divorce produce a psychological state of emergency in children. This is a serious problem, considering the fact that one out of every four marriages in the United States ends in divorce.

To help children adapt to this loss and disruption, a regular routine should be established as soon as possible to provide and promote stability in the home.

Dr. Sugar found in the divorce cases he studied involving children that 52% of the court fights over child custody continued for as long as two years. This prolonged uncertainty increasingly upsets a child's emotions. This much has to be admitted—generally the parents try to shield the children from the furor, but this action is counter-balanced when each parent attempts to persuade the children to live with him (or her).

For a child, the breaking up of the family unit is an emotionally traumatic experience. Too often a child will feel responsible for the divorce and have guilt feelings. Or he may be apprehensive about his future security. To reduce these fears, the child should be understood and reassured, especially by the parent who has custody. An emotionally disturbed child may exhibit various tendencies, including loss of appetite, depression, lack of interest and poor performance in school, withdrawal from friends, outbursts of temper, nightmares, weight loss and sometimes, suicide attempts.

Divorced parents should rigidly adhere to visiting arrangements and notify the child if they are unable to do so. The child needs to feel that parents are reliable.

Many cases which come before the courts concerning drug abuse involve a medical problem on the part of the defendant. Such a person should be treated as a patient rather than as a criminal.

We believe the court should appoint one or more medical experts in each case where a drug abuser is brought to trial and where, in the court's opinion, medical treatment may be indicated. A judgment could then be made as to whether the defendant has a medical problem associated with his abuse of the drugs — a physical or psychological disability of drug dependence.

If medical treatment is indicated, the experts would recommend to the court the type of treatment needed. The physical or psychiatric care could consist of in-patient hospitalization or clinic treatment; half-way house supervision; group therapy or other forms of treatment.

If medical treatment is not indicated, or if measures in addition to medical treatment are needed, the court should then consider non-medical handling of the case.

In the drug bill now under consideration by the Florida Legislature, certain drugs — amphetamines, methamph-



etamines and barbituates — are treated as less dangerous than others.

Speaking from practical experience, these drugs are as potentially dangerous as any of the Class A narcotics. Barbituates especially have a potential for major physical dependence.

Rhodesia Bishops Defy Race Bars

SALISBURY, Rhodesia — (NC) — Rhodesia's five Catholic bishops have announced defiance of government efforts to force Church support for the government's racial segregation measures.

In a blunt three-page pastoral letter distributed throughout the nation, the bishop outlined "dangers to the Church and her mission" stemming from Rhodesia's constitution.

"What has happened is this," the bishops explained. "New legislation is bringing to a close the honorable and fruitful tradition of understanding and cooperation which has hitherto existed between Church and state in Rhodesia. Henceforth, the Church shall merely be tolerated...

"The liberty of the Church to move freely among the people has been set aside in principle, and the missionary who is sent to teach all nations may henceforth exercise his apostolic function on sufferance only, where and when and for as long as he is issued by the state with a permit to do so."

Pointing out that new racial policies draw a sharp line between the area set aside for the country's whites and that reserved for blacks, the pastoral letter continued:

"It may well be that we shall also be denied, in violation of our conscience, the right to educate in our schools whomsoever we will. We may even be forced by regulation to refuse hospital beds to anyone not of the race approved in that area. Priests and nuns and teaching Brothers may have to be segregated in their communities according to their racial origins. The whole future of the Church in Rhodesia is thus at stake."

The bishops urged Catholics of Rhodesia to speak out against the government's policies. Commenting that, like the Apostles, they "must obey God rather than man," the five prelates added:

"Discriminatory laws have now been enacted which are contrary to Christian faith. This we cannot accept... our Divine Lord, in

becoming man, bound the whole human race to Himself... and chose so to identify Himself with men that He takes as done to Himself, in hurt or in love, whatever we do to our fellow-men."

The five bishops emphasized that they are in no sense meddling in politics. Rather, they explained, the government precipitated the crisis by interfering with the exercise of Christianity.

The pastoral pointed out that "our mission of service to all sections of the community... has been grievously restricted." It concluded with a challenge:

"We cannot in conscience and will not in practice accept any limitation of our freedom to deal with all people, irrespective of race, as members of the one human family, as our brothers in Christ."


The statement was signed by Archbishop Francis W. Markall, S.J., of Salisbury and Bishops Aloysius Haene, S.M.B., of Gwelo; Adolph G. Schmitt, C.M.M., of Bulawayo; Donald R. Lamont, O. Carm., of Umtali; and Ignatius Prieto Vega, S.M.I., of Wankie.

It is the latest and strongest in a series of criticisms leveled at the Rhodesian government by Catholic leaders. Members of other Christian churches have also joined in the protest.

Anglican Bishop Paul Burrough of Nasonaland called the pastoral "a brave statement of Christian belief in the rights of man." The superintendent of the Methodist church in Nasonaland, Rev. Andrew Ndhela, said his church "backed the statement to the hilt."

Rhodesia has been steadily tightening restrictions on its black majority since the government of Ian Smith unilaterally declared its independence from Great Britain.

In a country where blacks outnumber whites 15 to 1, the government has deprived blacks of most rights and relegated them to a geographical area of the country that contains no factories, few roads, and only about half of the nation's land area.



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Meet The Commissioner: A Woman

By
MARJORIE L. FILLYAW
Local News Editor
"That's our Mary!"

One pioneer North Dade Countian summed up the feelings of many other long-time area residents when he so referred to Metro's first woman commissioner.

And this week as telephone calls, notes, and telegrams continued to shower congratulations on Mrs. Mary H. Foote, it became evident that the role of serving the community is definitely not a new one for the new interim member of the Dade County Commission.

Admittedly, the native Kentuckian has no political ambitions but decided to try for the commission seat because she feels that "women should at least have this opportunity and I hope this will pave the way for other women who have the time to devote to such a position."

Now a veteran of 17 years service with the City of North Miami Beach, Mary first became acquainted with the then infant City of North Miami when she accepted a position as executive secretary in its Chamber of Commerce in 1948.

While in this capacity, she became an active member of a small group of Catholics in North Dade, who, with the backing of the Chamber of Commerce, petitioned the Diocese of St. Augustine to establish a parish in the north section of the county, served at that time by St. Mary's parish in Little River.

She recalls vividly how members of the Chamber took Archbishop Thomas McDonough of Louisville, then Auxiliary Bishop of St. Augustine, on a tour of the



First woman member of the Commission is sworn in as Mrs. Mary H. Foote takes the oath of office as a Dade County Commissioner

area, pointing up the number of Catholic residents and the need for a parish north of 79th St.

Needless to say she was among those participating in the first Masses celebrated in the new St. Rose of Lima parish, formally established by then Bishop McDonough on Oct. 10, 1948, with the prelate himself as first pastor.

She was also among the hostesses of a "get-acquainted" tea held in the Spring of 1949 at Miami Shores Country Club for members of the new parish, whose northern boundary was the Broward County Line, and proudly keeps among her keepsakes a newspaper photo of herself and another parishioner on that occasion.

It was during that time that Mary also assisted Father Lamar J. Genovar, pastor, St. Sebastian Church, Fort Lauderdale, and then resident priest in charge at St. Rose of Lima parish, in making a survey of Catholic

families in the North Miami area and in looking for suitable sites for a mission church.

Last week when her name was added to the Commission roster, Father Genovar was among the first to offer congratulations and pointed out that "Mary was a great help in organizing the North Miami mission (now Holy Family Church) and in supplying us with maps of the area."

Msgr. William F. McKeever, now Archbishop of Miami Superintendent of Schools, who also served as a priest in residence when St. Rose parish was established, also recalled Mrs. Foote's zeal and enthusiasm.

In 1950, Mary, who was a charter member of Mercy Hospital Auxiliary, became a clerk in the Building and Zoning Dept. at North Miami City Hall and was later

transferred to a position in the tax division. She subsequently was employed in the public relations department and then sales and customer service of Peoples Gas Co.

She joined the Building and Zoning Department of the City of North Miami Beach as a coordinator in 1953 and five years later became assistant city clerk. Since 1963 she has been a coordinator in the public works department where her duties include "maintaining good public relations with taxpayers and aiding employees of the city's largest department," which comprises sanitation, streets, beautification and public buildings.

Like so many other South Floridians who have witnessed the rapid and tremendous growth of the Church here, Mary, who has been a resident of North Miami Beach since 1953, found herself in still another new parish a few years ago when St. Lawrence Church was established.

It was only last year that she really "got into politics" when she was an active worker in the campaign of County Commissioner Earl Carroll because of her convictions that "members of the black community should have representation on the County Commission." Mary not only campaigned for but served as Carroll's secretary for a time, setting up his office files and handling correspondence, after his election.

"It was Earl Carroll who suggested my name when commissioners were asked if they would consider a woman to fill the vacancy created by the suspension of



AT HOME in North Miami Beach, North Dade pioneer, Mrs. Mary Foote enjoys gardening while relaxing between her two jobs.

Harold A. Greene," she explained.

The mother of one daughter, Vina, who attended St. Mary School and Barry College and is now married and living in New York City, Mary never takes a job on which she can't follow through. "I'm going to be there for every meeting of the Commission except one," she vowed, admitting that she will miss one in the next few weeks when she must be out-of-town for a public works convention.

Although she's pleased to be the first woman on the Dade County Commission, Mary's most joyful moments came during a reception last Friday evening when her fellow employees of the City of North Miami Beach honored her; and from the avalanche of good wishes she has received.

"People I haven't heard from in 20 years are calling me to offer congratulations," she said.

Serra Wives

To Be Honored

FORT LAUDERDALE — Wives of Broward Serra Club members will be honored during the annual ladies' night dinner at 8 p.m., Monday, April 13 at the Top of Schrafft's.

Reservations are being accepted by Chairman Bob Hansen at 522-8568.

Father Joseph Cronin, club chaplain, will welcome guests.

Fashion Show, Lunch Slated

FORT LAUDERDALE — "Vacationland — USA — On Land and Sea" will be the theme of the annual luncheon and fashion show of St. Anthony Home and School Association at noon, Wednesday, April 15 in the Penthouse of Schrafft's.

Mrs. J.R. Schwantes and Mrs. Louis Padula are co-chairman of arrangements for the benefit which will feature fashions from Jordan Marsh.

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No Super Team In School Baseball

JACK HOUGHTLING
The topsy-turvy high school baseball season continued along its merry way last week without producing a standout team among the archdiocese squads.

Only Cardinal Newman of West Palm Beach, playing a very limited schedule of

archdiocese teams, is able to win consistently, while each of the other schools goes about winning a few, then dropping an upset.

For instance, Christopher Columbus, which has been having its troubles winning in the Greater Miami A. C. against Class AA

competition, knocked off tough Msgr. Pace for the second time this season, 4-0. Sophomore Chris Lynch, a surprise starter for the Explorers, posted a three-hitter in gaining his win as Columbus pushed its record to 5-10.

The day before, Pace had

nipped LaSalle, 1-0, in a sparkling pitching duel between Don Cooke and Tom Vrabel. Cooke tossed a two-hitter in blanking the Royals as Mike Butko singled in the winning run in the bottom of the fifth.

LaSalle, which had dropped a 10-0 decision to St. Thomas earlier in the week,

VOICE OF SPORTS

then came back to take Archbishop Curley High, 5-5, behind three hits by Tony Rodriguez and a home run and a single by Mike Sands as the Royals finished out the week with a season's mark of 10-4.

St. Thomas, which blanked LaSalle behind the two-hit pitching of John Hackett, then took Miami Military, 5-0, as David White hurled a one-hitter, before the Raiders were upset themselves by Belen, 3-2. Diaz pitched a two-hitter as Belen stopped the St. Thomas streak.

Cardinal Gibbons got into the act, nipping Pace 3-2 on John Chetta's pitching, then getting toppled, 5-2, by Pine Crest, before coming back to stop the challenge of Mary Immaculate of Key West, 2-0, on a two-hitter by Chetta.

Mary Immaculate had joined the up-and-down trend by defeating Dade Christian, 9-4, as both Scotty Cohen and Mike Murphy came through with three hits, before being silenced by Gibbons. MHS ace Jimmy Girardeau lost the game on a pair of unearned runs.

Newman continued as a threat in the Class A competition as Steve Howell boosted his pitching record to 7-2 for the year as the Crusaders took North Shore, 7-1. Howell gave up just three hits and

struck out 16.

Chaminade's potent club took it on the chin, though, from Plantation High, losing 3-0.

Curley scored its third win of the season against 10 losses when Manuel Chica hurled a two-hitter and Vaughn Flick smacked a home run as the Knights trounced Miami Edison, 9-1.

Biscayne's Athletic Program Registers Prodigious Growth

Things are happening so fast at Biscayne College that Ken Stibler, the athletic director and head basketball coach, is having trouble keeping track of 'em.

Stibler recently returned from a trip to the NCAA basketball championships and a recruiting tour of New Jersey. By the time he got back he had the word that:

• Both Jacksonville University and Florida State U. would play his Bobcats next winter.

• Ken Tanke, a 6-7 stand-

out from St. Mary's High of Elizabeth, N.J., and 6-5 Greg Havlusch from Hill (Tex.) Junior College and Hoffman High of South Amboy, N.J. were on the verge of signing scholarships.

• Jim McCloud, his freshman ace from St. Mary's High of South Amboy, had been named third-team on the All-New Jersey out-of-state collegiate team.

• The Miami Dolphins had completed arrangements to use Biscayne College as the site of their football train-

ing camp and a complete football complex, including new field house facilities, would be built.

• The baseball team rolled up 27 scoreless innings in sweeping three straight from Florida Atlantic University to boost their season's mark to 14-10.

• Soccer may be the next varsity sport added to the Biscayne schedule, possibly for the 1971-72 school year.

By any standards, that's a pretty hefty list of happenings for any school, particularly one with just 400 men enrolled.

Of course, for the majority of area sports fans, the big one is the selection of Biscayne for the Dolphins' training. It puts Biscayne in the big-time sports light for almost two full months.

Aside from the obvious advantages of giving the six-year-old school some additional physical facilities, it's going to be a big propoganda windfall for the school.

"It's going to mean a tremendous amount of exposure for us," stated Stibler. "I'm sure it will bring people to the campus who never knew where we were before."

"And, a lot of young boys, just might be impressed enough to want, some day, to attend Biscayne."

"It's all a wonderful deal for us."

Included in the package is a new athletic hub of two

regulation football fields, and an athletic building of some 12,000 square feet.

The fieldhouse will have the locker rooms, training rooms, weight rooms, laundry room, and showers needed for a complete athletic program.

It'll also include new office space for Stibler, who must now operate out of a mini-size room tucked away in the administration building of the school.

Oh, yes, there'll even be dressing room space for girls in the new athletic building. Girls at Biscayne College? No, it's not going coed.

But, eventual plans call for a swimming pool on the campus and, naturally, the boys hope to invite some girls up for a swim. So, everyone's thinking ahead at Biscayne.

They're also thinking ahead to Tuesday, April 14 when the Bobcat's baseball team plays host to the powerful U. of Miami team. The Hurricanes took Biscayne in a close one earlier in the season but the Bobcats have won nine of their last 10 games and figure to make it rough on the U-M.

Tony Glassman and Gene Becker have been providing the key hitting punch for the Bobcats in their surge. The two out-fielders are hitting .372 and .354, respectively.

Pete Egnatchik has been the pitching mainstay, with his 5-3 record and 1.30 ERA.

Deadline For Entries In Swim Meet Is Set

Entry deadline for participants in the annual archdiocesan CYO swim meet is Tuesday, April 14.

Forms must be sent to the Archdiocesan CYO Office.

Schools Win Tennis Titles

Cardinal Gibbons athletes added further honors to their strong showings in the South Atlantic Conference as the Redskins won the league tennis title with Drew Everet taking the No. 1 singles titles. Gibbons won every one of the singles events as Rob Castorri, Ed Flynn, Mike LoBianco and Mark Unis each posted wins.

Also sweeping its conference title was Cardinal Newman, which took the Palm Coast Conference crown tennis title in both boys' and girls' divisions.

6301 Biscayne Blvd., Miami, Fla., 33138.

The swim meet will be presented Saturday, April 18, beginning at 9 a.m., at the Miami Springs Victory Pool, Miami Springs.

There are categories for both novice swimmers and those who have competed in swimming meets before.

There is also a diving category in the competition.

Deadlines for entries in the track and field meet is Tuesday, April 21. The meet will be presented Saturday, April 25, at the Miami Dade Junior College North Campus, beginning at 9:30 a.m.

For further information, contact Marty Krpan, program director at the archdiocesan CYO office.

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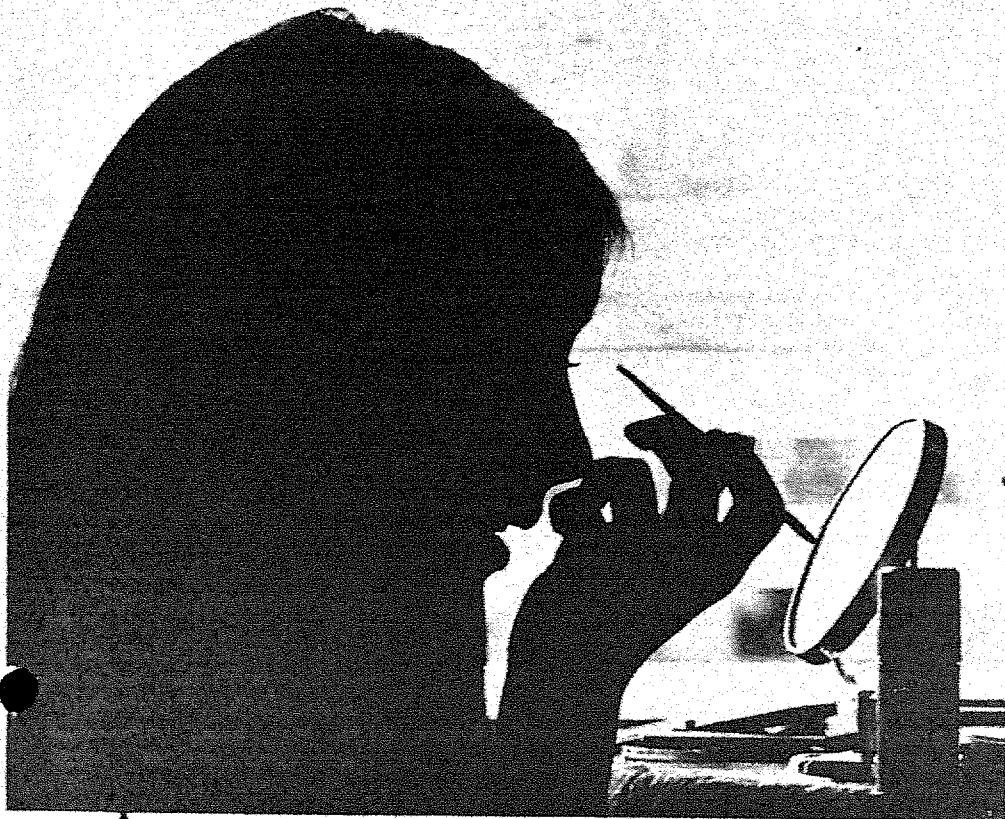
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MAKE-UP on the outside cannot cover a lack of making over on the inside. This is a lesson that many teenagers learn as they make their way to emotional maturity and understanding and spiritual renewal and commitment. Touch up for the outside is easily purchased in any one of a hundred stores, but the tiny touches that fill in the wrinkles on the inside are bought only with the wisdom of encounters with life and with each other and with the peace of carefully considered spiritual values.

Campus Confab To Air Drugs, Sex, Race, War

"Sex, Drugs, Race, War—Does Religion Have Anything to Say?" is the topic of a day-long conference scheduled by the University Chaplains Association and the Human Relations Department at the University of Miami, Tuesday, April 14.

Father David G. Russell, broadcasting program director of the Archdiocese of Miami Radio and Television Commission, will be the keynote speaker at the morning session of the Campus Religious Conference.

The format of the morning session will be duplicated in the afternoon to enable students to attend one or both parts of the program, which consists of a keynote speech and ensuing group discussions on the conference topics.

Discussion facilitators will be: Rabbi Avrom Drazim, "Sex;" the Rev. Don Olson, "Drugs;" the Rev. Theodore Gibson, "Race;" the Rev. Henry Minich, "War."

Rabbi Stephen B. Jacobs of Temple Israel will give the keynote speech in the afternoon, and the Rev. Thomas Crowder, Westminster Presbyterian Chaplain, will make the concluding remarks at the final session.

Other participants at the conference will include Father Roger Radloff, Father Charles Zinn, Father David Punch, Father Oliver Kerr and Mr. Gary Martin.

Father Joseph Angelini, coordinator, and assistant pastor, St. Augustine Church and Chaplain of the Catholic Student Center, believes that "students today are caught up in a social upheaval in which many are confused concerning matters of dire

importance to themselves as individuals and to the community at large — the Church must address herself and her saving message to these students."

Field Meet

NORTH PALM BEACH — Students in St. Clare School, grades one through six, will participate in the Fifth Annual Elementary School Invitational Track and Field Meet, sponsored by the North Palm Beach Recreational Dept., Saturday, April 11, beginning at 10 a.m., in the Riviera Beach High School Stadium.

THE NOW SET

Curley's Team Triumphant In Grand Forensic Tourney

The grand tournament of the Catholic Forensic League of South Florida was presented last weekend and the winners of the competition will represent Florida in the national tournament to be hosted in May by the Archdiocese of Miami at the Americana Hotel.

Grand Tournament and league champions and winners of the sweepstakes honors during last weekend's tourney were the representa-

tives of Archbishop Curley High School.

They were followed in second place by Christopher Columbus and in third spot by Notre Dame Academy.

The first three places in each event will take part in the national tournament.

Winner of the boys' extemp category was Richard Leuders from Columbus High School. He was followed in second place by Tony Snetro, also from Columbus, and

Dennis Spragg from Curley in third place.

Dorothy Muller from Lourdes Academy snared first place in the girls' extemp category. Maureen Shepperd and Maria Jimenez, both from Notre Dame, grabbed off second and third places, respectively.

In the original oratory section, Jose Rodriguez from Curley and George McMullen from Columbus were locked in a tie for first place. Third place slot went to Eileen Davis from Cardinal Gibbons High School.

James Fay from St. John Vianney Minor Seminary took first place honors in the declamation section, varsity level. He was followed in second spot by teammate Guy Marshall. Columbus High School debator Charles O'Chipa took third place in the category.

In the junior varsity declamation section, John Zarrella from Curley took first place honors, while Ann Elethery from Lourdes Academy grabbed second place. Third spot was filled by Diane Fernandez from Msgr. Pace High School.

The team of Richard Barrett and Charles McClelland from Curley won top post in the debate section. They were followed in second place by the team of Marta Suarez and Virginia Salow from Notre Dame Academy. William Dorsey and William Davidson from St. John Vianney took third place in the category.

Tips For Landing Job This Summer

The old story of the grasshopper and the ants could come true for those teens who would like summer jobs, if they don't begin looking now.

According to local employment agencies, many employers have already begun making plans to hire temporary help for the summer vacation months.

If you're interested, here are some tips to follow now:

- Register with your municipal or city government for a spot replacing one of the city employees for vacation.

- Register with the Post Office as they do their own hiring for the summer months.

- Register with the big department stores now as they have already begun looking over their lists for summer help.

- Register your interest with any local small business or shop now so they have time to think about hiring special summer help.

- Check with the Florida State Employment office in your area to see what programs they know of.

- Check with parents and friends to see if they have any business associates who might need summer help.

Some tips for those first

few days of interviewing for jobs include:

- Dress, speak and act politely.

- Explain what skills and talents you have and do not brag. Be honest about your work experience and let them know you are willing to work overtime, switch lunch hours, run errands.

- Don't come on too strong. Be pleasant, but remember this is a job interview, not a dance or party.

It is usually helpful to prepare a resume including: name, address, age, telephone number, any previous working experience, school background, extracurricular activities and the type of job you're interested in.

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Pope To Canonize New Saints

VATICAN CITY — (NC) — Pope Paul VI will canonize a group of new saints within the next three months, the Vatican announced.

The saints will include three individuals and a group of Croatian martyrs.

It was also announced that in fall ceremonies the Pontiff will name St. Catherine of Siena and St. Teresa Doctors of the Church, the first women to be so honored.

Meanwhile, in London, a Jesuit promoter of the controversial canonization of the Forty Martyrs of England and Wales said they will be raised to sainthood "on schedule."

Father Clement Tigar, S.J., told NC News that he has not heard the official date, but that he expects Pope Paul to "announce the canonization at a consistory in May and raise the martyrs to sainthood the end of October or possibly Nov. 1, the feast of All Saints."

The four canonization ceremonies announced by the Vatican will honor an Italian

priest, a Spanish spiritual adviser, a French nun and martyrs of Croatia.

Italian Father Leonardo Murialdo, who devoted his life to caring for poor boys, will be named a saint at the first of the spring ceremonies in St. Peter's on May 3. In addition to his youth work, he was influential in social reform in Italy during the last half of the last century. He was most successful in founding workers' movements and promoting reform in the apostolate of the press.

A French nun, Marie Therese Victoire Couderc, foundress of the Sisters of Our Lady of the Cenacle Refuge, will be canonized on May 10.

A group of Croatian martyrs, chief among whom is Blessed Nikola Tavelic, will be named saints on June 21.

John of Avila, who early in the 16th century aspired to go to America as a missionary, spent his priesthood in Spain and Portugal. His early career was devoted to care of the poor, but in later life as he

developed his own spirituality, he became the confessor to such well known religious as St. Teresa of Avila and St. John of the Cross.

The prospective new doctors of the Church lived nearly two centuries apart but both left written testimonials of their mysticism and clarity of doctrine. St. Catherine of Siena and St. Teresa of Avila authored classics of ascetical doctrine and the spiritual life during the 14th and 16th centuries, respectively.

The fact that the Vatican did not announce a date for the martyrs of England and Wales at the same time it disclosed the canonizations this spring has elicited press speculation that the controversial action would be delayed. Because the 40 were victims of persecution under Protestant regimes, some ecumenists, including the Anglican Archbishop Michael Ramsey of Canterbury, feel the time is inopportune to name them saints.

However, sources in

Rome close to those promoting the cause of the 40 insist that the ceremony will take place this year, "probably in October." These same sources predicted that a consistory, the normal manner of announcing important events, will be assembled very soon. Pope Paul will then announce the date of formal elevation to sainthood and explain his reasons for doing so.

The 40 martyrs include such well known historical figures as the Jesuit, Edmund Campion, the poet, Robert Southwell, and Philip Howard. The latter, as the earl of Arundel, held the highest position in the land after the throne, but died in the Tower after 11 years imprisonment.

The Catholic martyrs died during the Protestant persecutions of the 16th and 17th centuries. Some were beheaded by Pope Leo XIII and others by Pope Pius XI. The 40 being advanced to sainthood will join the ranks of their fellow martyrs, John Fisher and Thomas More, who were canonized in 1935.

Christ Accepts Us Just As We Are

By FATHER JOHN T. CATOIR

I met a long-haired, guitar-playing young man at a home



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Mass recently. He told me that he had been a Catholic all his life, but that in college he found himself drifting away from the Church. He reached a point where he couldn't relate to the Church anymore. Somewhere along the line, he attended his first home liturgy and "it was like the first religious experience I ever had." He had been coming to these Masses and enjoying them ever since.

In a way, he reminded me of myself a few years back. When I was in third-year college, I felt that I couldn't relate to the Church; in fact, I almost lost my faith. Back in the early fifties there were no hippie movements, or peace demonstrations, but many of us had some serious problems with the Church.

Korea was in the headlines every day and we were sweating out the draft. Everything seemed to be a mess. I didn't want to lose my faith, and yet, at the time I wasn't able to see meaning in the Catholic Church. Some of the things that turned me off then still turn me off but the reality of Christ's presence among his sinful people gradually became easier for me to understand.

Very often, among young people, the problem of faith is closely related to the problem of freedom and self-identity. Authority figures, whether they be parents or teachers, are constantly infringing on their "rights." What they need is someone they can honestly relate to.

Fortunately, I had a priest-friend teaching me at Fordham. He was about 50 then, and a close friend of Dorothy Day. He was as radical and "unchurchy" as any person I had ever met. The fact that he was a happy priest made him all the more intriguing. He was secure in his faith, and his life seemed integrated and full of purpose. I was not able to relate to the Roman Catholic Church, but I was able to relate to persons like my priest-friend and Dorothy Day. I used to wonder why they remained in the Church.

I wonder now if, at one time or another, we haven't all experienced to some degree the feeling of "not being able to relate to the Church," while at the same time, admiring many people who do relate to it.

It shouldn't surprise us to discover that no one really relates well psychologically with the elements of mediocrity and sham which have always been part of the Church's human

FATHER JOHN T. CATOIR



Prayer Of The Faithful

Third Sunday Of Easter April 12, 1970

CELEBRANT: The disciples recognized Jesus in the breaking of the bread. As we celebrate this Eucharist, we pause to recognize Him in needy and neglected mankind.

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

COMMENTATOR: 1. That all Christians will be one, that our unity will soon be real in our breaking of the bread together, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 2. For true peace in the world, our country and our community; for the people who live next door to us, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 3. For the disturbed and the doubtful, for the frightened and the startled, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 4. For the missions of the Church; for an increase in vocations both in mission lands and in our own country, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 5. For senior citizens, for those who aid them and visit them; for those living in loneliness and isolation, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 6. For our friends, that the friendship we share will continue to double our joy and divide our grief, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 7. For comfort for all those in mourning; for those who have recently died, remembering especially N. and N., we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: 8. For all of us that the Holy Spirit will prepare us for the day when the Resurrection will accomplish in us what the Father did for Jesus, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, may we always walk as the disciples of your Son. On our journey through life may we often recognize Him, especially as we gather for the breaking of the bread. And may we all grow in unity and love. We ask all of these things through Christ our Lord.

PEOPLE: Amen.



condition. It takes quite a bit of faith in the Divine to work through the Church's human element.

I'm sure that a lot of good people have had their vision obscured by the collective weight of the Church's worldliness and mediocrity. It seems to me we need to be very patient with our young people. They have in their hearts a deep intuition that there is another dimension to life beyond what they see around them. Many are reaching for shortcuts (smoking pot, shooting drugs), but they soon find that they still must go on searching.

If we really believe Christ is present in us, in our Church, in the poor, motley people of God, it's our job to make His reality visible, to make the Church an existential reality of love. We must provide the warmth and understanding, the patience and forgiveness that the young people need so badly.

They may refuse to acknowledge that they need anything, but that should not disturb us. They are growing, and they have to live with the unbearable pain of doubt and confusion. Perhaps they feel they cannot relate to the Roman Catholic Church; we mustn't press them.

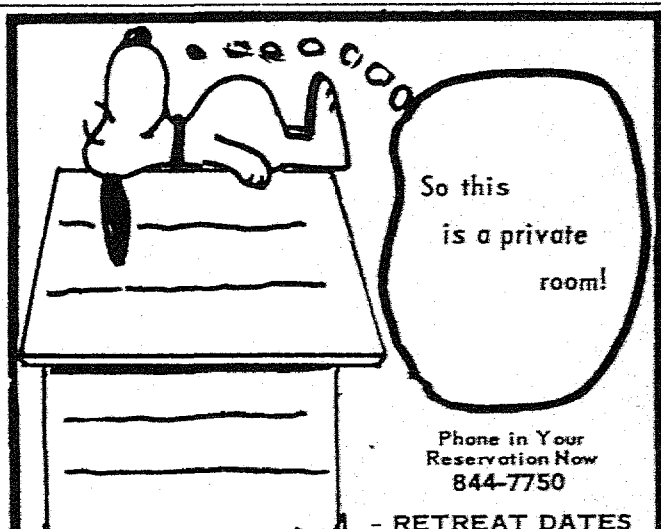
In their struggle I'm sure that many of them may still wonder what holds a Dorothy Day and a Father Dan Berrigan in this Church. In time, they will grow and learn about Christ's mysterious wedding with His sinful people. When they understand their own need, their own spiritual poverty, they will more easily accept the truth that Christ accepts us, just as we are. And maybe one day they will be able to say with Peter and the rest of us, "To whom shall we go, Lord?"

Arrested Over Baptism Rolls

RAIPUR, India — (NC) — 1967 Freedom of Religion Act, which requires that every person changing his religion must declare that decision before a court. The state claims that the act is intended to protect minors, women, and under-privileged persons from "falling easy victims to allurements." Any person converting another to his religion by "fraudulent means" is liable to a fine and one year in prison.

Father Stanislaus Paul was detained under house arrest for two days for refusing to hand over to the police the baptismal records of his parish.

He was charged with violating Madhya Pradesh one year in prison.



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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)
- May 8-10 Married Couples (May 10—Mother's Day)
- May 15-17 St. Joseph (Stuart), St. Helen, St. William (Vero Beach)

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Intercede el Papa Por Presos Políticos

CIUDAD DEL VATICANO — El Papa Paulo VI reveló que ha intercedido personalmente ante gobiernos latinoamericanos para que impidan que sus presos políticos sean torturados y maltratados.

El Pontífice deploró las versiones llegadas a sus oídos acerca de torturas policiales "en naciones caras a nos," agregando: "nosotros mismos, no sin abrigar positivas esperanzas, hemos realizado algunas obligadas intervenciones."

Paulo VI se refería obviamente a los denunciados casos de torturas en Cuba, Brasil y otros países latinoamericanos, que vienen causando cada vez más honda preocupación en la Santa Sede.

A comienzos de este mes, la Sub-comisión de Paz de la Comisión Pontificia de Paz y Justicia urgió al Vaticano que interviniera por la vía diplomática para evitar

la repetición de estos casos de torturas.

El Santo Padre reveló su mediación personal durante su audiencia general de los miércoles en la Basílica de San Pedro. En tono pesimista deploró la existencia de una amplia gama de males contemporáneos, desde la



Suplemento en Español de "VOICE"

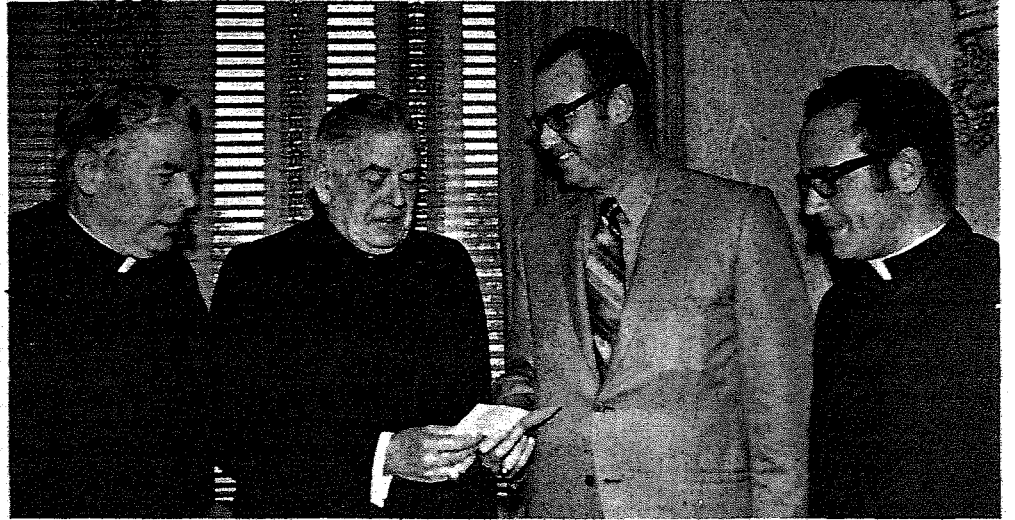
guerra hasta el tráfico de drogas.

Algunas de sus más duras palabras fueron dirigidas a las grandes potencias que continúan abasteciendo de armas a los países más débiles.

Paulo VI no mencionó concretamente al levante en su ataque al comercio de armas pero se manifestó particularmente entristecido por los conflictos existentes en el Cercano y en el Lejano Oriente, "los cuales en vez de agozar se vuelven más amargos y prolongados."

El Papa también fustigó severamente a la discriminación racial y social como "viles reliquias del pasado" y condenó a la violencia y el terrorismo que tantas veces van dirigidos contra las autoridades legítimas o contra poblaciones inermes. En cuanto al tráfico de drogas organizado, Su Santidad dijo: "Nos hace padecer agudamente."

El Movimiento de Cursillos de Cristiandad donó un cheque de \$5,000 al Arzobispo Coleman F. Carroll para promover las vocaciones en español y ayudar a sufragar los gastos de los seminaristas de habla hispana. Entrega el donativo al Arzobispo Carroll el Presidente del Secretariado Diocesano de Cursillos, Pepín Argilagos.. A la izquierda Mons. James J. Walsh, Coordinador Diocesano de Cursillos, a la derecha, el Padre José L. Hernando, Director de Cursillos en Español.



... Precisamente esta semana el Arzobispo Carroll hizo una exhortación para que los fieles de la Arquidiócesis de Miami cooperen a costear la educación de los futuros sacerdotes y señaló el 12 de abril para la colecta anual en las iglesias destinada a ese fondo.

Rotarios Cubanos Honraran al Centro Hispano Católico

Los Rotarios Cubanos Exiliados, con ocasión del décimo aniversario del Centro Hispano Católico, que dirige Mons. Bryan O. Walsh, dedicarán su sesión comida del sábado 25 de abril a las 8:30 p.m. en el Hotel Everglades a "ofrecer un merecido homenaje a esta y otras instituciones católicas."

El homenaje de los rotarios cubanos se hará extensivo a instituciones católicas "como los Cursillos de Cristiandad, Movimiento Familiar Cristiano, Catholic Welfare Bureau, Departamento de Educación de la Diócesis y las parroquias a cargo de sacerdotes cubanos como los padres Eugenio del Busto, Emílio Vallina y Orlando Fernández, entre otros, que han tenido tan intensa actividad en beneficio espiritual y material del exilio cubano," dice la nota de los rotarios.

Este acto, que ha de reunir a más de mil comensales, será presidido por el Arzobispo Coleman F. Carroll y el discurso central estará a cargo del Dr. José Miguel Morales Gómez, habiéndose combinado "un interesante programa artístico de alta calidad que será el complemento de este importante acontecimiento.

Como la capacidad del local limita el número de reservaciones, los interesados en asistir deben comunicarse inmediatamente por los teléfonos 374-6448 y 444-6710, o con las organizaciones católicas citadas, que serán objeto de este homenaje.

El anuncio de este homenaje rotario a las instituciones católicas fue hecho por el Presidente de los Rotarios Cubanos en Exilio, José M. Vidaña.

Invitan al Papa a Visitar México Durante Ultreya

CIUDAD DE MEXICO — Más de cuarenta mil "cursillistas" se reunirán en esta capital del 21 al 24 de mayo próximo, con motivo de la II Ultreya Mundial.

Los sacerdotes Pedro Martín Hernández, director del Secretariado Nacional de los Cursillos de Cristiandad y Roberto Aguilar, conciliar del movimiento, viajaron a Roma con el objeto de invitar oficialmente al Papa Paulo VI para que venga a México a presidir la Ultreya.

El señor José Ignacio Guizar, presidente de la Ultreya Mundial, informó a la prensa que la Acción Católica Mexicana, el Movimiento por un Mundo Mejor y el Movimiento Familiar Cristiano, han ofrecido su colaboración para atender a los 40 mil cursillistas de 38 países que vendrán a la cita.

250,000 Peregrinos al Congreso Eucarístico

BRASILIA — El VIII Congreso Eucarístico Nacional, que se realizara en la última semana del mes de mayo, es el acontecimiento más importante previsto para la capital de la república durante este año de 1970.

La Comisión preparatoria del Congreso esta gastando 500 mil dólares en los preparativos, bajo la presidencia del arzobispo de Brasilia Mons. Newton Baptista.

Con sus 300 mil habitantes, Brasilia se prepara para recibir un total de 250 mil visitantes durante los días del Congreso.

A pesar de haber sido invitado insistentemente por el gobierno federal y por la conferencia nacional de los obispos, el Papa Paulo VI anunció oficialmente la imposibilidad de su venida pa-

Nuevo Horario De Misa en TV

La misa por televisión en español, que ofrece todos los domingos el Canal 23 de WJVA-TV aparecerá ahora en el nuevo horario de 11:30 a.m.

La misa en televisión se ofrece para aquellas personas que por enfermedad u otro motivo se ven totalmente impedidas de salir de sus hogares.

ra participar en el Congreso.

El año de 1970 marca también la transferencia definitiva de los ministerios y de todas las embajadas extranjeras para Brasilia, tornándose definitiva la mudanza de la capital de Rio de Janeiro para el centro geográfico del país. La capital cultural de Brasil sigue siendo Rio de Janeiro mientras Sao Paulo es la capital industrial.

La plaza en la cual será construido el altar central del Congreso Eucarístico,

Festejos de Primavera en Delray Beach

Setenta y cinco niños recibieron su primera comunión en la Mision de Nuestra Señora de la Paz, Delray Beach, durante una misa de campaña concelebrada por los padres Gilberto Fernández y Jerry Singleton.

Durante la misa, en la que participaron más de mil personas, se entregó al Padre Fernández un cheque con lo recaudado por el festival de la Reina de la Primavera.

Hermínia Cortez fue coronada Reina de la Primavera del presente año, habiendo sido coronada en ceremonia efectuada en el Restaurant Traviño's de Delray Beach. Se eligió reina a la

fue proyectada por el arquitecto constructor de Brasilia Oscar Niemeyer, sobre el eje monumental de Brasilia. El altar será en forma de una gran mesa alrededor del cual se ha reservado sitio para un coro de cinco mil personas.

Con ocasión del Congreso Eucarístico, será inaugurada también la catedral de Brasilia, obra que está perfectamente integrada en el conjunto arquitectónico de la nueva capital.

La catedral está situada en el corazón de la ciudad,

entre la plaza de los tres poderes y las sedes de los ministerios de la república.

Situada en el planalto, Brasilia presenta un clima raro en todo el mundo: temperatura entre 20 y 26 grados centígrados durante los 12 meses del año invariablemente.

El Presidente de la República, General Garrastazu Médici, ha garantizado el apoyo total del gobierno a los preparativos y a la realización del VIII Congreso Eucarístico Nacional.

joven que mas cupones o votos vendio en la comunión.

Las jóvenes concursantes encabezaron la procesion con los 75 niños que recibieron su primera comunión. Fueron ellas, ademas de Hermínia Cortez, Rosa Cerda, María Corona, Belénia Reina, Irene Reyes, Virginia Benestes, Diana Medina, Teresa Rosales y Maria Esquivel.

Unos \$2,000 fueron recaudados por el festival de la Reina de la Primavera, que culminó en una caravana de más de 200 automóviles y un baile de coronación.



La Reina de la Primavera de Delray Beach, Hermínia Cortez.

Empieza Semana Panamericana

Dos puertorriqueños figuran entre los principales oradores durante los actos de la semana Panamericana que comenzará a celebrarse en Miami este domingo.

El Arzobispo Luis Apon-te, de San Juan, Puerto Rico, pronunciará el sermón durante la misa pontifical de apertura de la Semana Panamericana, que será oficiada por el Arzobispo Coleman F. Carroll el domingo, día 12, a las 5 p.m. en la iglesia de Gesu.

El Gobernador de Puerto Rico, Luis A. Ferré, hablará en un almuerzo que se ofrecerá en el DuPont Plaza Hotel, a las 12:30 del día 14, martes, organizado por la Cámara de Comercio de Miami.

La organización de los actos de la Semana Panamericana ha estado compartida por la Arquidiócesis de Miami, la Cámara de Comercio y el Cuerpo Consular. Numerosas instituciones privadas se han unido a las celebraciones.

El mismo domingo, día 12, inmediatamente después de terminada la misa en la iglesia de Gesu, la Arquidiócesis de Miami inaugura con la cooperación del Cuerpo Consular, una ex-

hibición de arte de las Américas en los salones de la Biblioteca Pública de Miami, con la participación de más de cuarenta pintores y escultores de distintos países del hemisferio, según anunció la doctora Avelina Malizia, directora de la Oficina de Asuntos Interamericanos de la Arquidiócesis.

El lunes, día 13, quedará abierta a las 10 a.m. en el vestibulo del Diario Miami Herald una exhibición de sellos postales de las Américas, auspiciada por la Arquidiócesis, con la cooperación del Hollywood Stamp Club por mediación de John Britt.

Conferencias Sobre Método del Ritmo

Una serie de conferencias sobre el método del ritmo para el control de la natalidad será ofrecida en el Mercy Hospital comenzando el 20 de abril y continuando los primeros y terceros viernes de cada mes.

Las conferencias serán dictadas en español por los doctores Enrique L. Cortinas y Abdon S. Borges. Las sesiones se ofrecerán de 8 a 10 p.m. y la admisión es gratis.

¿Cómo Era Jesucristo?

Por ALFONSO BETANCOURT

BUENOS AIRES (NA) — "Cristo era bajo, esmirriado, la imagen de un hombre sencillo, con rostro de una majestad incomparable," ha expresado recientemente monseñor Julio Ricci, archivista de la Congregación Episcopal de Roma, luego de 15 años de pacientes y minuciosos estudios, a lo largo de los cuales analizó con rigor científico el Santo Sudario que envolvió al Hijo de Dios cuando fue descendido del Gólgota para ser sepultado.

Procediendo con la metodología de un investigador moderno, Mons. Ricci ha sometido el lienzo a numerosos exámenes fotográficos y análisis químicos. Con emulsiones que fijan las huellas en la placa supersensible, dejando constancia de los vestigios de los óleos, la sangre y el sudor del cuerpo glorioso que hace dos milenios fue envuelto en

tal lienzo se ha podido reconstruir la estatura real del Nazareno en su posterior etapa humana.

Durante los largos años que insumio el estudio, Mons. Ricci descubrió detalles que habían pasado inadvertidos a todos los demás investigadores de la personalidad del Divino Maestro. Mientras toda la parte delantera del cuerpo de Jesús aparece perfectamente delineada, la espalda no corres-

ponde a las dimensiones comprobables.

ponde a las dimensiones comprobables.

El estudio reveló asimismo que los brazos registran dos anomalías, exactamente en los sitios donde se hallan las articulaciones. Por otra parte, las piernas y los pies, en el aspecto fotográfico delantero resultan armonicos, no así cuando se los observa desde las marcas posteriores.

Monseñor Ricci, que ha tenido un

excelente colaborador en el profesor Nicolo Miami, experto en anatomía de la Universidad del Sagrado Corazón, de Roma, ha dado su explicación acerca del enigma: según parece el Santo Sudario fue colocado sobre el cuerpo de Cristo cuando el cadáver había adquirido la rigidez mortal.

Tras una larga suspensión en la cruz, las articulaciones del tronco, los miembros — en particular las piernas — cedieron. Para adherir el lienzo a estas dilataciones hubo necesariamente que formar algunos pliegues en el paño que falsearon la proporción anatómica.

El descubrimiento de Mons. Ricci es por demás conmovedor: "Basta adherir la tela a todas las curvaturas del cuerpo — indica — y después de restar el espacio que tomaron las distensiones producidas por la crucifixión, llegaremos a la proporción justa. Cristo fue un hombre de baja estatura."

Chantaje en Latinoamérica

Por MANOLO REYES

Los comunistas están tratando de desarrollar en el Continente Americano una nueva técnica para imponer el chantaje. Y esa técnica es el secuestro.

Uno de estos secuestros terminó con la muerte violenta del Embajador de Estados Unidos en Guatemala, y este asesinato ha sido conceptuado como el primero en la historia de la Diplomacia Estadounidense.

Desde que se inició el año 1970 media docena de prominentes diplomáticos han sido secuestrados en la América Latina. Entre ellos: el Ministro de Relaciones Exteriores de Guatemala, el Embajador de Alemania Occidental en Guatemala, dos Consules, el del Japon en Brasil y el de Paraguay en la Argentina... y dos altos oficiales diplomáticos en las Embajadas de Estados Unidos en Brasil y Guatemala. En el rescate de algunas de estas prominentes personalidades han obtenido la libertad más de 40 prisioneros de la extrema izquierda, así como delincuentes comunes de esos países. Y todos ellos han sido enviados a México, a petición de los secuestradores.

Algunos de los rescatados han ido de México a Cuba y han sido recibidos como héroes por el propio Fidel Castro en el Aeropuerto Internacional José Martí en la Habana.

Los dos últimos secuestros ocurridos la última semana en América Latina, terminaron dramáticamente. En Porto Alegre, Brasil, el Consul de Estados Unidos Curtis Cutter, evadió un intento de secuestro arrollando a uno de los cuatro terroristas que trataron de llevarlo a vias de hecho. Sin embargo, los restantes abrieron fuego contra el hiriéndolo de un balazo en la espalda. El Consul Cutter fue operado y su estado es ahora satisfactorio.

En tanto, el Conde Karl Von Strepi, Embajador de Alemania Occidental en Guatemala, fue vilmente asesinado por sus secuestradores al negarse el gobierno del Presidente Julio César Mendez Montenegro a acceder al rescate pedido.

La conciencia mundial se ha estremecido de horror y repulsa ante la violación de los más elementales derechos de humanidad, cometida por los comunistas Guatemaltecos.

En los últimos días en círculos diplomáticos del Hemisferio ha ido tomando cuerpo un acuerdo contra secuestros. Tan es así que es probable que se lleve al seno de la Organización de Estados Americanos un tratado para el Continente Americano negándole asilo político a los rescatados en este tipo de secuestro que viola todos los principios de la criminalidad y está tomando ya proporciones de delito internacional.

Muchos observadores entienden que el secuestro en el aire tiene ahora una nueva fase: el secuestro en tierra.

Y por rara coincidencia el primer secuestro de avión en el aire fue hecho por seguidores de Fidel Castro que forzaron un aparato de Miami a Varadero a ir a la Sierra Maestra en noviembre primero de 1958. Sin combustible por el largo vuelo, el avión se estrelló en la Bahía de Nipe, en la provincia de Oriente, matándose 14 de las 17 personas a bordo.

También por rara coincidencia uno de los primeros secuestros de finte político, perpetrados en el Continente Americano fue realizado en Cuba por seguidores de Castro en el año 1958 en la persona de un Argentino... el Campeón Internacional de Carreras de Automóviles, Juan Manuel Fangio.

Y la base principal de todos estos actos criminales, es siempre la misma: CHANTAJE.

Acto Scout Esta Noche

La medalla "Ad Altare Dei" distinción católica para los Boy Scouts será conferida hoy ocho miembros de la Tropa 43 del Belén School en ceremonia que comenzará a las 8 p.m. en el salón de actos de ese plantel.

La condecoración será impuesta a los jóvenes por Mons. Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana.

Las palabras de presentación serán pronunciadas

por Carlos J. Arbolea, Presidente del Fidelity National Bank y Comisionado del Consejo de Boy Scouts del Sur de la Florida.

Los jóvenes scouts que han obtenido el rango de "águilas" y que serán honrados con la medalla Ad

Altare Dei son Louis Behart, Carlos García, Alberto Berriz, George Hernández, Luis Hernández, Daniel Méndez, Carlos Penin y Manolo Reyes.



El Papa Paulo VI elevó a dos santas al rango de Doctoras de la Iglesia, siendo esta la primera vez que mujeres reciben este honor. Solo hay 30 Doctores de la Iglesia, todos hombres. Serán honradas Santa Teresa de Avila, (izquierda) reformadora de la Orden de

Carmelitas, mística española del Siglo XXVI en España, y Santa Catalina de Siena, (derecha), monja italiana del siglo 14 que fue una de las más hábiles diplomáticas en la historia de la Iglesia.

Artículo de "L'Osservatore"

"Nadie Dice que el Celibato Sea Esencial para el Sacerdocio"

Ciudad del Vaticano — (NA) — El diario vaticano L'Osservatore Romano expresó el martes último que "ni siquiera el Papa Pablo VI cree que sea esencial para los sacerdotes no contraer matrimonio."

"Nadie dice, y menos que nadie el Papa, que el celibato sea esencial para el sacerdocio," expresa en un artículo de primera página. "El Concilio Vaticano II nos enseñó esto de la manera más firme y autorizada," añade.

Pero, agrega, la decisión de Pablo VI reafirmando la norma del celibato sacerdotal debe ser acogida por todos los católicos "con un soberano respeto y una suprema gratitud."

El artículo, firmado por un sacerdote italiano, el Padre Divo Barsotti, expresa su estupor y dolor por la reacción de los católicos que se han creído con derecho a censurar una decisión tomada por el Papa tras madura reflexión.

"Sería verdaderamente un agravio serio al amor filial que todos los católicos

deben al Papa, suponer que su decisión haya nacido de un capricho arbitrario de ejercer su autoridad y no de una profunda conciencia de su responsabilidad hacia la Iglesia de Dios," dice el articulista.

El más duro agravio que puede cometerse contra un hombre es juzgar que actuó contra su conciencia, agrega.

Por otra parte, desde el 16 de marzo rige con carácter de obligatoriedad la enseñanza de la educación sexual en todos los seminarios católicos del mundo, con miras a preparar a los aspirantes al sacerdocio para sobrellevar mejor la vida de celibato que les aguarda.

Esta disposición figura en un documento de 67 páginas redactado en latín, que establece las nuevas normas a las que deberán ajustarse los cursos didácticos de los seminarios conciliares y regulares de todo el mundo.

Al reafirmar las enseñanzas de la Iglesia respecto del celibato sacerdotal, dice el documento que si la elección del estado sacerdotal ha de

ser enteramente libre, el sacerdote deberá "apreciar justamente el lado bueno de la vida matrimonial."

"Deberá gozar de total libertad psicológica interna y externa y vivir el celibato como una perfección de su personalidad," aclara el documento.

Protestan Por Negativa Vaticana A Aceptar A Diplomática

NUEVA YORK — La sección estadounidense de la Alianza Internacional de Santa Juana (SJA) expresó su "asombro, incompreensión y desaliento" por la negativa vaticana a reconocer a una mujer diplomático de Alemania Occidental.

Frances Lee McGuillcuddy, presidenta de SJA norteamericana, en un mensaje al cardenal Secretario de Estado del Vaticano, dice que al impedir el mes pasado el nombramiento de la Dra. Elizabeth Mueller como consejera de la Embajada de Alemania Occidental an-

"A estos fines se hace necesaria una adecuada educación sexual. Para los estudiantes de madura adolescencia esto consiste en la educación hacia un amor maduro por el pueblo antes que en la insistencia en la obtención del pecado, que no deja de ser algo enojoso," concluye.

te la Santa Sede, se ha violado declaraciones de la Iglesia y de la ONU afirmando los derechos de la mujer.

"Incidentes como este — dice la Srta. McGillicuddy al cardenal Jean Villot — desconciertan a los católicos que viven en una sociedad religiosamente pluralista, especialmente en un momento cuando una mujer africana protestante preside la asamblea de las Naciones Unidas y una mujer americana anglicana es presidenta del Consejo Nacional de Iglesias de los Estados Unidos."

En Latinoamérica... ¿Qué Será la Iglesia En la Década del 70?

NOTA DEL EDITOR. Con ocasión de la Pascua de Resurrección, la Cadena Radial Colombiana Toledar solicitó al Mons. Eduardo Pironio, Obispo Secretario General del Consejo Episcopal Latinoamericano (CELAM) un reportaje, en el cual se trataron algunos temas de importancia frente a la gran interrogante: ¿Qué será la Iglesia en la década del 70? Mons. Pironio contestó las preguntas que se le formularon, y su reportaje fué transmitido, precisamente en la noche de la Vigilia Pascual. Por considerarlo de interés, transcribimos el texto íntegro del reportaje, de especial significación cuando la Arquidiócesis de Miami se dispone a celebrar la Semana Panamericana.

— ¿Cuáles serán las características de la renovación de la Iglesia Latinoamericana en esta década del 70?

R. — Puesto que estamos en clima de Pascua — a la espera de la luz de Cristo resucitado que encenderá de nuevo esta noche para todo el mundo — quisiera antes que nada, señalar que "la Iglesia de mañana" es la Iglesia que ya va naciendo hoy en el corazón de los hombres.

No es simplemente una Iglesia que anhelamos con impaciencia, sino una Iglesia que ya viene dándose con fisonomía nueva entre nosotros, desde el Concilio Vaticano II y desde la Segunda Conferencia General de Episcopado Latinoamericano en Medellín.

Es una Iglesia que sufre hoy una pasión desconcertante pero providencial. Quizás muchos cristianos — y muchos hombres de buena voluntad — estén padeciendo el escándalo de una cruz enciavada en el corazón de una Iglesia que ellos querían inmaculada y santa, permanentemente envuelta en la gloria de la transfiguración.

Sin embargo, no es esa la Iglesia de Cristo que peregrina en la historia. Mientras existe y se desarrolla en el tiempo, la Iglesia de Cristo, "a un mismo tiempo, santa y necesitada de purificación constante, busca sin cesar la penitencia y la renovación." (L.G.8).

Por el mismo deseo subrayar, como primera característica en la renovación de la Iglesia Latinoamericana en esta década del 70: La esperanza.

Los hombres que constituimos la Iglesia — sobre todo los que tenemos una particular responsabilidad como Pastores — no podemos dar la sensación de pesimismo, tristeza o desaliento. Hemos de ser, en todas sus consecuencias, los verdaderos testigos de la Pascua.

Otra característica fundamental es la del compromiso con la liberación plena del continente. También este es un tema eminentemente bíblico y pascual. La Iglesia va sintiendo, cada vez más agudamente, el dolor de los pueblos y los hombres oprimidos por la injusticia de muchos y experimenta la necesidad de solidarizarse con su destino para ofrecerles la riqueza de una salvación integral en Jesucristo, el Señor.

La misión de la Iglesia, como la de Cristo, es quitar "el pecado del mundo" y conducirlo a la plena libertad "con la que Cristo nos liberó" (Gal. 5, 1).

Finalmente señalaría una tercera característica: la de ser verdaderamente "Luz de los pueblos." Ello supone, ante todo, ser fiel a Jesucristo "Luz verdadera" que viene permanentemente a este mundo (J. 1, 9).

Luz de los Pueblos

La Iglesia busca su identidad esencial con Jesucristo. Debe ser siempre "el Sacramento del Señor." No se le puede reducir a una categoría humana ni medir con categorías exclusivamente sociológicas. La Iglesia es un misterio que sólo puede ser entendido y aceptado desde la fe.

Pero, además, como "Luz de los Pueblos," la Iglesia debe mirar a los hombres e iluminar su realidad. En este sentido la década del 70 marcará para la Iglesia Latinoamericana un abundamiento en su tarea evangelizadora y profética. Irá madurando a los hombres en su fe y comprometiéndola para la vida. Irá interpretando, a la luz del Evangelio, las distintas

situaciones (de gracia o de pecado) en que viven los pueblos.

— Medellín ha trazado unas líneas con las cuales las Iglesias locales del continente han dibujado una participación más activa en lo político. ¿Cree que esa acción política de la Iglesia continuará intensificándose? ¿En qué sentido?

R. — Medellín ha despertado, efectivamente, en todos los sectores de la Iglesia una mayor conciencia y compromiso frente a la realidad angustiosa que vive el continente. Ha asumido generosamente una actitud de presencia y de servicio. En esa línea seguirá moviéndose: de verdadero compromiso con la situación histórica de los pueblos, con la vida concreta de todos sus hombres. Para ayudar a que los pueblos sean verdaderamente artífices de su destino y los hombres puedan realizar ellos mismos su vocación humana y divina.

No es tarea directa de la Iglesia la construcción de una comunidad política. Ni puede sentirse ligada a ningún tipo de poder temporal. Pero siente la urgencia de participar activamente en el advenimiento de una sociedad más justa y fraterna, en la creación de un hombre nuevo, totalmente libre y responsable de su destino temporal y eterno. Lo irá haciendo a través de la sabia iluminación de los Pastores y el compromiso evangélico de los laicos.

— ¿Existe alguna relación entre la segunda evangelización propuesta en Medellín y la opción para una liberación del continente, con que se ha abierto la década del 70?

R. — La segunda evangelización de que habla Medellín se refiere, antes que todo, a una profundización y actualización del mensaje evangélico, de la Buena Nueva de la salvación. Tenemos un continente bautizado, pero apenas superficialmente evangelizado. Además todavía sufrimos el divorcio entre la fe y la vida. Hay que urgir el compromiso práctico de la fe.

Liberación Plena

Pero es cierto que esta nueva evangelización dice una relación directa con la liberación plena del Continente. Hace falta precisar el sentido exacto que Medellín da a la palabra "liberación." Por un lado hemos de evitar reducirla a una simple liberación interior (del pecado) y escatológica (futura, última). Por otro, no podemos reducirla a simples categorías históricas, socio-económicas y políticas; es todo el hombre el que debe ser plenamente liberado, es decir conducido a la perfecta libertad.

El hombre no puede ser el mismo, artífice de su propio destino mientras viva en condiciones infrahumanas, marginado y oprimido, impedido de participar plenamente en los bienes de la naturaleza, la civilización y la cultura.

La Iglesia entiende que debe liberar al hombre del pecado y de todas sus servidumbres (ignorancia, miseria, opresión, egoísmo, etc.). Pero entiende también que sólo es posible esta liberación mediante la creación del hombre nuevo en Cristo Jesús por el Don de su Espíritu.

— ¿A qué elementos condiciona usted el desarrollo de la Iglesia en América Latina?

R. — Hay algo que considero esencial: la conciencia, en todos los sectores de la Iglesia, para el cambio. Si no se asume un espíritu nuevo, serán superficiales los pasos que vayamos dando. Hace falta profundidad, equilibrio y coraje.

El desarrollo de la Iglesia puede ser impedido por la excesiva timidez de algunos y por la descontrolada impaciencia de otros. Además, el verdadero desarrollo de la Iglesia exige que lo hagamos todos y que nos esforcemos por caminar juntos en perfecta comunión.

Hay un sector, sin embargo, que considero fundamental para nuestra Iglesia Latinoamericana: es la juventud. Constituye la inmensa mayoría de nuestra población. Tiene sus valores innegables (mayores, quizás, que en otras épocas). Tiene, también, sus rebeliones y protestas. Fruto de la sociedad en que vive y del providencial compromiso que siente frente a la construcción de un nuevo mundo.

Ellos, los jóvenes, jugarán el principal papel en la nueva década. Hay que aceptarlos en su riqueza, orientarlos en sus búsquedas, promoverlos en sus inquietudes.



El Cardenal Pablo Muñoz Vega, Arzobispo de Quito, Ecuador, paso por Miami en viaje a New York, siendo recibido aquí por Mons. Bryan O. Walsh, en representación del Arzobispo Coleman F. Carroll, y el Consul de Ecuador en Miami, Gonzalo Jácome. En la foto de Gort el Cardenal, con el Padre Eloy Soria, que lo acompañó y el Cónsul, Gonzalo Jácome.

Unidad y Pluralismo

Madrid (NA)— "El gran problema que tiene hoy la Iglesia es el de compaginar la unidad con el legítimo pluralismo", ha declarado el arzobispo de Toledo y Prímado de España, cardenal Vicente Enrique y Tarancón.

En una entrevista con el académico de la Lengua Española, Julián Marias, que publicó aquí la revista *Gaceta Ilustrada*, el Prímado, quien recientemente ha sido elegido miembro de la Academia Española, ocupando el puesto del sabio Ramón Menéndez Pidal, añadió:

"La gente se escandaliza de muchas cosas por las que no tiene que escandalizarse. El que haya sacerdotes que vivan de distintas maneras unos de otros, que hayan jesuitas o franciscanos y cordimarianos con diferentes tendencias, dentro de la unidad, no tiene por qué producir escándalo."

"Pero —añadió— quizá porque algunos, como reacción un poco espontánea, quieren romper la unidad, ha cundido entre nosotros el miedo y el recelo, y actualmente se radicalizan las tensiones, con peligro para la unidad."

El cardenal Enrique y Tarancón, quien ha sido elegido miembro de la Academia de la Lengua por su labor como presidente de la Comisión Episcopal de Liturgia, que se ha ocupado de la traducción al español de los textos litúrgicos, dijo también al académico Marias:

"No cabe duda que el afán de Schillebeeckx, al querer explicar con nuevas fórmulas la presencia de Cristo en la Eucaristía, era noble, aunque no acertado. Ahora se habla mucho del Catecismo Holandés... Lo malo para mí es que le pusieron el nombre de Catecismo. El Catecismo tiene ya una tradición de cosa segura, y por lo tanto no se puede presentar bajo el título de Catecismo cosas que se están todavía averiguando".

El cardenal subrayó por otra parte las diferencias entre las versiones en español de los textos litúrgicos, diferencias que también se presentan en otros idiomas, y dijo que la Academia de la Lengua podría cooperar al logro de la traducción definitiva al español.

Después se refirió "al problema del Cristianismo, y del Catolicismo en concreto, en este momento de lo que algunas gentes llaman crisis, y otras renovación. El actual problema podría considerarse en dos vertientes: una de tipo doctrinal o teológico, y otra la de la vida cristiana:

Oración de los Fieles

TERCER DOMINGO DE PASCUA (12 de abril) CELEBRANTE: Los discípulos reconocieron a Jesús al partir el pan. Al celebrar esta Eucaristía, detengámonos a reconocerlo a El en la humanidad desposeída y marginada.

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

1. Que todos los cristianos seamos uno; que nuestra unidad se haga pronto real en nuestro partir y compartir del pan, oremos al Señor.

2. Por verdadera paz en el mundo, en nuestra nación y en nuestra comunidad. Por las personas que viven al lado nuestro, oremos al Señor.

3. Por los confundidos y los perturbados, por los abatidos y los atemorizados, oremos al Señor.

4. Por las misiones de la Iglesia; por el incremento de las vocaciones, tanto en tierras de misión como entre nuestro propio pueblo, oremos al Señor.

5. Por los ancianos y por aquellas personas que cuidan de ellos y los visitan; por los que viven aislados y solitarios, oremos al Señor.

6. Por nuestros amigos, para que la amistad que compartimos crezca para multiplicar nuestras alegrías y dividir nuestras penas, oremos al Señor.

7. Por el confort espiritual para aquellos que sufren el luto de la pérdida de un ser querido. Por los que han fallecido recientemente, (recordando a N y N), oremos al Señor.

8. Por todos nosotros, para que el Espíritu Santo nos prepare para el día en que la Resurrección realizará en nosotros lo que el Padre hizo por Jesús, oremos al Señor.

CELEBRANTE: Padre, que siempre actuemos como discípulos de Tu Hijo. Que en nuestro peregrinar por la vida lo identifiquemos y reconozcamos a El, especialmente cuando nos reunimos para partir el pan, creciendo así en unidad y amor. Te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

Misas Dominicales En Español

- | | |
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| Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m. | Minorca Ave., Coral Gables - 11 a.m., 1 p.m. |
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| St. Peter and Paul, 900 S.W. 26 Rd. - 8:30 a.m., 1, 7 p.m. | Immaculada Concepción, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Misión en 6040 W. 16 Ave. - 9 a.m. |
| St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1:6 y 7:30 p.m. | Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m. |
| St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m. | Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m. |
| Gesa, 118 N.E. 2 St. - 5:30 p.m. | Our Lady of the Lakes, Miami Lakes 7:15 p.m. |
| St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m. | Visitation, 191 St. y N. Miami Ave. 7 p.m. |
| St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m. | St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m. |
| St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m. | Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m. |
| St. Timothy, 5400 SW 102 Ave. - 12:45 p.m. | St. Phillip Benizi, Belle Glade 12 M. |
| St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m. | Santa Ana, Naranja - 11:00 a.m. y 7 p.m. |
| St. Brendan, 87 Ave y 32 St. S.W. - 11:45 a.m., 6:45 p.m. | St. Mary, Pahokey - 9 a.m. y 6:30 p.m. |
| Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m. | Santa Juliana, West Palm Beach - 7 p.m. |
| St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m. | St. Agnes, Key Biscayne 10 a.m. |
| St. Francis de Sales, 606 Lenox Ave., Miami Beach - 6 p.m. | |
| St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 | |



Distributing Communion to one of the 75 First Communicants is Father Gilberto Fernandez. Below, the girls in the spring queen contest arrange their "Southern Belle" dresses on the float before the parade. The queen is at the extreme right.



'Reina' Festivities Raise Charity Fund

DELRAY BEACH — Seventy-five second graders from Our Lady Queen of Peace Mission received First Communion during an outdoor Mass recently concelebrated by Father Gilberto Fernandez and Father Jeremiah Singleton.

During the Mass — at which more than 1,000 persons participated — a check representing funds raised by a "Reina de la Primavera" or Queen of Spring contest in the Spanish-speaking community was presented to Father Fernandez to be used in furnishing the permanent chapel in the child development center being constructed in Delray, under the auspices of the Archdiocese of Miami Office of Community Services.

Approximately \$2,000 was raised by the young girls who participated in the Reina festivities, according to Manuel Brennan of St. Vincent de Paul major seminary, who works with the Spanish-speaking community there.

The nine girls who entered the contest sold tickets to compile votes for themselves and during ceremonies at Trevino's Restaurant in Delray Beach. Hermina Cortez was crowned this year's queen.

The eight other girls who participated in the spring contest were Rosa Cerda, Maria Corona, Belenia Reina, Irene Reyes, Virginia Benestes, Diana Medina, Teresa Rosales, and Maria Esquivel.

The girls who participated in the spring queen contest also participated in the procession of the outdoor Mass as did the 75 First Communicants.

The dresses for the First Communion were made by ladies of the parish.

Following the crowning of the queen by Father John McMahon, the festivities

were continued with a parade of over 200 vehicles into Delray Beach and with a coronation ball.

The Reina contest is presented annually and the proceeds are given to a selected charity.

A special plaque commemorating the contribution will be placed in the permanent chapel of the child development center.

Teachers' Workshops On Liturgy

Liturgy Workshops for religion teachers — part of the "Project Pentecost" program of education for the New Order of the Mass to be introduced in the Archdiocese of Miami Sunday, May 17 — will be presented in both the North and South Dade deaneries during the week of April 19.

In North Dade, the religion teachers will gather Sunday, April 19, at Msgr. Pace High School, 15600 N.W. 32nd Ave., Opa Locka from 12:30 to 5 p.m. to cover phases of art, music, film and theology. Mass will be celebrated together. A light supper will be available after Mass for those who care to stay.

For reservations, call Sister Eva Maria at 758-0600 or 757-6241.

Those religion teachers in the South Dade area will gather on Saturday, April 18, at the St. Louis Family Center, 7270 S.W. 120th St., South Miami for a session beginning at 11 a.m.


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What Is Abortion? A Doctor's View

(Continued from Page 17)

"Researchers have already done it with sheep. "At about five months, or shortly after, the child is capable of making feeble cries. They make them when they're being destroyed sometimes."

"These, obviously, are the only defense mechanisms an infant has, visibility and audibility."

What about the mother in an abortion operation?

"An abortion is major surgery," said Dr. Jaynes. "It requires anesthesia, which is always somewhat dangerous. But the most serious danger is that of hemorrhage. Especially with currtage you run the risk of puncturing the uterus."

"This is a common accident in illegal abortions, performed by men who aren't even doctors. There is also danger of infection, although that's lessened in legal abortions performed in a reputable hospital."

"But legal or illegal, statistics show it is definitely more dangerous than childbirth to the mother. To the child, of course, it is the ultimate danger — death."

"Anyone with a basic knowledge of genetics can tell you what is lost by that death."

"You lose, irretrievably, a particular combination of genetic possibilities that will never be repeated. That combination, the individual, will never be duplicated. It's a little like witnessing the extinction of a unique species."

A bill pending at the state capitol in Lansing calls for the legalization of abortion up to four months after pregnancy. Gov. William G. Milliken has stated his public support

'Project Pentecost' Meetings

(Continued from page 1)

The second and third parish meetings, during the weeks of April 19 and April 26, will be small groups of parishioners meeting in individuals' homes to discuss various aspects of the liturgical reform, Father Briggs added.

The discussion groups will be using the special supplement printed in today's edition of The Voice as a discussion guide.

The final session in the parish program will be presented the week of May 3 when parishioners who have taken part in the home discussions will meet together to report on their home groups. Their reports will include reactions, questions and suggestions. The Project Pentecost program will close with a celebration of the Eucharist according to the New Rite.

Rectory's Secretary Drowns

Concelebrated Funeral Mass was offered Wednesday in St. Michael the Archangel Church for Mrs. Vera Snow, rectory secretary, who accidentally drowned last Sunday while swimming at Miami Beach.

Father Xavier Morras, pastor, was the principal celebrant of the Mass for Mrs. Snow, who was 53 years of age and came here more than 10 years ago from Valparaiso, Ind.

A member of St. Michael Council of Catholic Women, she resided at 1498 N.W. 16th St.

Mrs. Snow is survived by a brother John, Columbus, Ohio; three sisters: Mrs. Robert Petzinger, Columbus; Mrs. G. Quinlan, Denver; and Mrs. D. H. Harman, Atlanta.

Burial was in St. Paul Cemetery, Valparaiso.

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Mass To Open Pan-American Week

(cont. from pg. 1) The opening of the exhibits will be Sunday, April 12 at 6 p.m. in the Miami Public Library.

The exhibit will feature works from the permanent collection of the Miami Museum of Modern Art, thus providing representation of all the countries of the Pan American Union, according to Mrs. Avelina Malizia, executive director of the Archdiocesan Office of Latin American Affairs.

The date 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 of International Visitors at the Dupont Plaza Hotel, at 9 a.m., Tuesday, April 14.

That same day, a luncheon sponsored by the CIV and the Greater Miami Chamber of Commerce at 12:30 p.m., Dupont Plaza

Hotel, will feature an address by Gov. Luis A. Ferré of the Commonwealth of Puerto Rico.

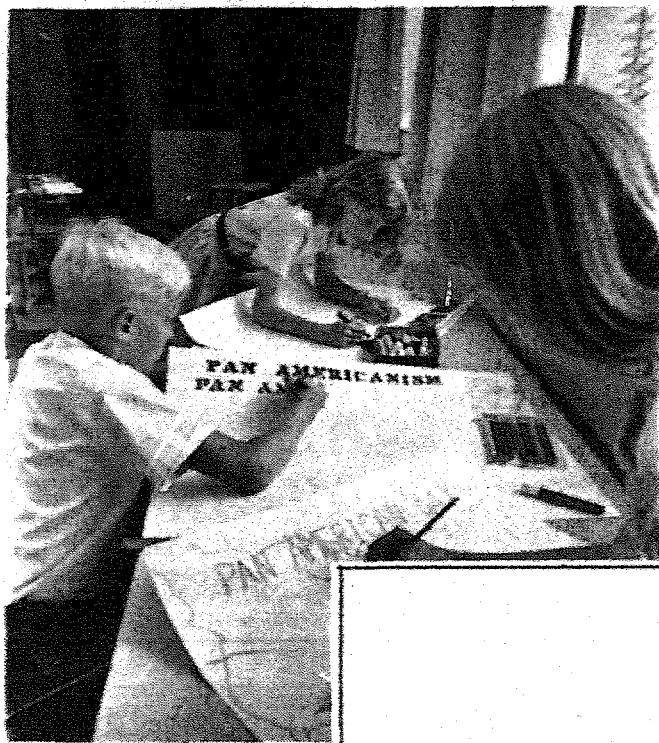
Archbishop Carroll will host a luncheon for the

consular corps at the Four Ambassadors at noon on Thursday, April 16. On Friday, April 17, a reception honoring the Miami Consular Corps will be presented at the Pan American Bank at 6 p.m.

Pope Sends Condolences

VATICAN CITY — (NC) — Following the disastrous earthquake that spread death and destruction across a 150-mile arc in western Turkey, Pope Paul VI sent his condolences.

In a telegram to President Cevdet Sunay of Turkey, the Pope stated that he deeply felt the tragedy "which has caused such ruin and grief to so many families."



COMPLETING their entries in the Pan American Week Poster Contest are youngsters from the seventh grade at St. Theresa's School, Coral Gables.

Grant To Project Equality

The Ford Foundation Wednesday announced a grant of \$200,000 to the Chicago-based National Catholic Conference for Interracial Justice to extend the nationwide interfaith fair employment program of Project Equality into the field of construction of religious institutions.

PE, initiated by the conference in 1965, is the nation's largest non-governmental equal job opportunity program, operating in 19 locations and sponsored by more than 350 religious bodies of all faiths.

It was given a Ford Grant of \$522,000 in late 1967 to expand its operation in the field of goods and service-purchasing by religious bodies. Since then, the Ford Foundation noted, PE generated more than 4,800 new jobs for minority group members with new income estimated in excess of \$3.5 million.

In extending operations into the construction field, acceptance of the principles of equal opportunity in all aspects of employment will be required of architects, contractors and unions involved in the construction of churches, synagogues and related schools, hospitals and other agencies.

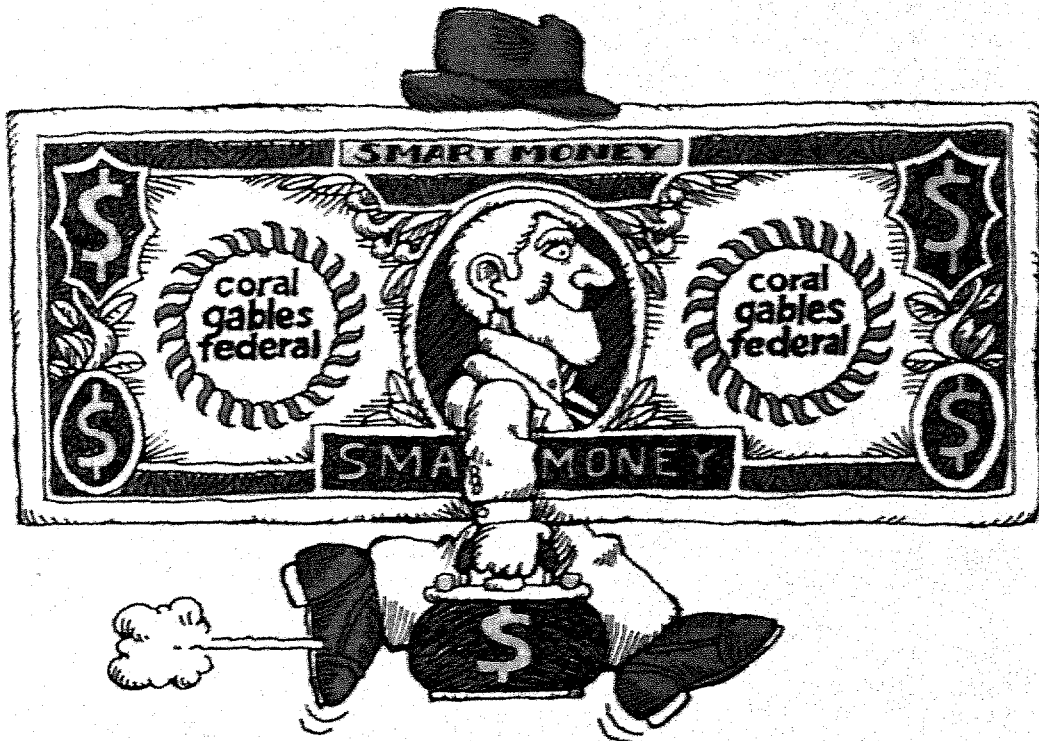
The program mobilizes the moral and economic suasion of its participating religious bodies to end employment discrimination in firms with which they do business. It adds fair employment to the criteria of price and service used in making a decision about doing business with a given firm.

Vets To Hear Manolo Reyes

Dr. Manolo Reyes, contributing editor of the Voice Spanish section and Spanish news editor of WTVJ-TV, Channel 4, will be the keynote speaker for a "Saludos Amigos" program sponsored as part of Pan American Week, by the Veterans of Foreign Wars, Sunday, April 12 at 3 p.m.

The program will be presented at the VFW Hall, 45 Almeria, Coral Gables. Dr. Reyes will discuss Cuba today, Pan Americanism and the Spanish-American War.

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