

Lent is a time of Christian confidence. Christ, in whom we live, has transformed the cross into a throne, a stepping stone into heaven. Those who live in Christ live in the confidence that Christ will transform their suffering into His Victory.

## Requiems In Ireland, Miami For Fr. Kelly

Funeral services were held yesterday in Athy, County Kildare, Ireland, for Father Leopold P. Kelly, who formerly served as assistant pastor in the parishes of St. Coleman, Pompano Beach and St. Rose of Lima, Miami Shores.

A native of Ireland, who was ordained for the Diocese of Miami in June, 1965, Father Kelly died Monday at the home of his parents, Mr. and Mrs. James Kelly in Eire, at the age of 26. He had been ill since last May.

Pontifical Requiem Mass will be sung by Bishop Coleman F. Carroll at 11 a.m., Tuesday, March 7, in St. Rose of Lima Church for Father Kelly.

Msgr. James F. Enright, pastor, St. Rose of Lima parish, who accompanied Father Kelly to Ireland last December, left Miami Tuesday to represent Bishop Coleman F. Carroll and the Diocese of Miami at the Requiem Mass scheduled to be sung Thursday in St. Michael Church, Athy. Also attending was Father Gerald Grace, a classmate of Father Kelly, now assistant pastor at Our Lady Queen of Martyrs parish, Fort Lauderdale.

Ordained in St. Patrick College, Maynooth, County Kildare, Father Kelly served in St. Coleman parish from

August, 1965 to August, 1966, when he was assigned to St. Rose of Lima parish.

From October of 1965 to June, 1966 he was a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, where he taught religion.

In addition to his parents, Father Kelly is survived by four brothers, John, James, Richard, and Teddy; and two sisters, Marjorie and Mary.

## Hundreds To Hear Cardinal Spellman

Hundreds of South Floridians are expected to attend the fourth annual Communion Breakfast of the Greater Miami Guild of Catholic Police and Firemen on Sunday, March 5, when Francis Cardinal Spellman, Archbishop of New York, will be the principal speaker.

Pontifical Mass celebrated at 9:30 a.m. in the Cathedral will precede the 11 a.m. breakfast at the Hotel Fontainebleau, Miami Beach.

The Cardinal, who has visited the Diocese of Miami several times, has been Military Vicar of the U.S. Armed Forces and Arch-

# Pope Implements Diaconate

By JAMES C. O'NEILL  
VATICAN CITY -- (NC) -- Plans to restore the permanent diaconate in the Western Church are well under way, it was revealed in an unexpected papal audience when Pope Paul VI received 20 members of the Commission for the Diaconate (Feb. 24).

The audience was a surprise because no announcement of the existence of such a commission had been made prior to a news release of the audience. It was

learned reliably that the nomination of the members and their summoning to Rome occurred only in recent weeks.

### ORDERED STUDIES

However, the Pope in his address to the commission disclosed that a number of studies on the subject of restoration of a permanent diaconate and already been carried out at his own instructions. Moreover, various national bishops' conferences following the end of the Second Vatican Council

have set up committees to study the matter.

For instance, such a body had been set up by the bishops in the U.S. Among the commission's members meeting in Rome was one member of the U.S. group, Bishop Ernest L. Unterkoefler of Charleston, S.C.

The council's Dogmatic Constitution on the Church had provided for the restoration of a permanent diaconate at some future time. The office of deacon is an order

which stops short of the priesthood. A deacon can confer baptism solemnly, give Holy Communion, assist at and bless marriages in the name of the Church, bring the Viaticum to the dying, officiate at funerals and preach and carry out other functions usually reserved to priests.

Although it was an active permanent order in the early Latin of Western Church, in the passage of time the diaconate became more of a

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## The VOICE

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## Enthusiasm Is By-Word As DDF Rolls Goalward

Enthusiasm, optimism and hard work were the by-words this week as thousands of Diocesan Development Fund volunteers continued their calls in parishes throughout the 16 counties of the Diocese of Miami.

With visits completed to almost half of the thousands of Catholics who reside in South Florida, pastors have urged those that have not yet been contacted to call at their respective parish rectories and make their pledges to this year's fund.

Although the response of volunteers has been good, the pastors point out, the rapid growth of the area's Catholic population, makes it difficult to visit every home before March 8, the date on which final returns are expected to be reported.

### REPORTS CHEERFUL

According to Father Neil J. Flemming, Bishop's Coordinator for the campaign, reports already submitted have been encouraging and indicate that with continuing efforts this year's minimum goal of \$1,500,000 to expand educational and charitable institutions in the Diocese, will be not only reached but surpassed.

As announced by Bishop

Coleman F. Carroll at the beginning of the annual drive, funds derived from this year's campaign will be used to expand facilities at the Marian Center for Exceptional Children, at Boystown, Bethany Residence for teenage girls; and at St. John Vianney Seminary.

In addition plans have been announced for the erection of a second diocesan home for unwed mothers in the northeast section of the Diocese; a second residence for dependent teenage girls and new Newman Club Cen-

ters for the continued Catholic education of young men and women attending state colleges and universities.

With the diocesan Instructional Television System, provided through donations of the faith to previous DDF campaign, now operating in Dade and Broward Counties, additional funds will be used to expand the service.

General reports on the campaign will be made Wednesday, March 15, during a Victory Dinner at the Hotel Everglades where guests will be pastors and regional chairmen.



A JOKE by comedian, JIMMY DURANTE, brings a twinkle in her eye and a giggle from six-year-old SIOBHAN O'NEIL as MOTHER FORDEN, headmistress of the Convent of the Sacred Heart, Coconut Grove, looks on.



"There's no silver lining in this cloud without The Voice to read."

### Can You Name Him?

It's not too late to submit your entry to "Name The Li'l Angel" which may win for you a week-end round-trip for two to Nassau aboard the popular SS. Bahama Star of the Eastern Steamship Lines.

Mail your suggestion to The Voice, P.O. Box 1059, Miami, Fla. 33138. See coupon on Page 2.

## Catholic Missal Reported Used In Swearing-In LBJ

WASHINGTON, D.C. (RNS) -- Published reports here indicate that when Lyndon B. Johnson was sworn in as the 36th President of the United States, a Catholic missal was used instead of a Bible.

The missal contains the prayers and ceremonies for the celebration of Mass. This note is one of many facets brought to light in recent weeks in the recurring controversy over the assassination of President John F. Kennedy. The Washington Post said the discovery is in contradiction to accounts given by author William Manchester in "Death of a President."

### INSIDE PLANE

The Post said that when Mr. Johnson was sworn in aboard Air Force One, the missal was located inside the plane in a cardboard box, still in its cellophane

wrappings. Both the administering judge, Sarah Hughes, and Mr. Johnson assumed it to be a Bible.

This, it was explained, has no bearing on the legality of the unexpired term. It is not mandatory that a President be sworn into office with use of a Bible. Three other Presidents - Jefferson, Theodore Roosevelt and Coolidge - for varying reasons, failed to use the Bible in their oath-taking. The Constitution and federal laws do not require its use.

The difficulty arose when Judge Hughes left her Dallas office for Air Force One without a Bible, which the Johnson staff assumed she would bring. She offered to return for one, but the urgency of the moment, with Secret Service agents pres-

(Continued on Page 9)

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





COMMUNION BREAKFAST of the Greater Miami Guild of Catholic Police and Firemen scheduled for 11 a.m. Sunday at the Hotel Fontainebleau is discussed by FATHER JOHN NEVINS, chaplain; with Miami Police SGT. JOHN QUINN, Miami Fireman CHARLES PEARSON, Guild president; and Dade County Deputy Sheriff, EDWARD BALANKY.

## Pre-Marriage TV Programs Start March 7

Pre-Cana Conferences for those planning to marry within the next six months will be conducted beginning Tuesday, March 7, in Dade, Broward, and Palm Beach Counties.

Sponsored by the Family Life Bureau of the Diocese of Miami the conferences will be telecast through facilities of the diocesan closed-circuit system to all schools in Dade and Broward Counties where the television facilities are available.

In Palm Beach County, conferences will be held at Cardinal Newman High School, featuring priests, physicians and other qualified laymen as speakers. Programs will begin at 8 p.m. on March 7, 10, 14 and 17.

Television conferences will include two lectures each evening on the same dates as above. On Tuesday, March 7, topics of discussion will be "Marriage and the Church" and "Happiness in Marriage." On Friday, March 10, those attending conferences will hear discussions on "Marriage As A Sacrament" and "Aspect of Marriage Adjustment."

"Sex and Marriage" and "Communicating in Marriage" will be the subjects for the program on Tuesday, March 14. "A Doctor Discusses Marriage," followed by physicians' answering questions about marriage, is scheduled for Friday, March 17.

## Easter Mass Schedule Of Pope Given

VATICAN CITY -(NC)- Pope Paul will offer Easter Masses in a Rome suburb and on the steps of St. Peter's basilica.

This was announced by the Vatican in a schedule of the Pope's activities during Easter week.

On Good Friday at 5 p.m. there will be a Papal chapel in the basilica of St. Mary Major. At 9 p.m. the Pope will take part in the Way of the Cross at the Colosseum.

Holy Saturday at 6 p.m. there will be a Papal chapel in St. Peter's.

On Easter the Pope will offer Mass at 8 a.m. in a suburb which was not named at the time of the publication of the schedule. Mass in front of St. Peter's will follow at 11:15 and the solemn Easter blessing of the Pope will be given at noon to the city and the world from the balcony over the main entrance to the basilica.



ANNUAL SPORTSMAN'S trophy of the Fort Myers K. of C. Council was presented last Sunday to BISHOP COLEMAN F. CARROLL by Grand Knight GENE STUEHMER in recognition of the interest of Miami's Bishop in sports.

## Jewish Vets Have Medal For Cardinal

Jewish War Veterans will present their Medal of Merit to Francis Cardinal Spellman, Archbishop of New York, during a "Rally for Victory and Peace" at 8 p.m., Sunday, March 5 in Miami Beach Auditorium.

Bishop Coleman F. Carroll will give the invocation during the program sponsored by the Florida Department of the JWV, oldest veterans' organization in the United States. Rabbi Irving Lehrman and the Rev. Edward T. Graham will also participate.

Cardinal Spellman, recently returned from holidays spent overseas with U.S. troops, will be honored "for many decades of spiritual comfort and leadership to the armed forces."

The Barry College choir, Miami Beach High School band and choir and the Miami Scottish Bagpipe Band will appear.

During the evening, the JWV will also honor Col. Melvin Garten, a Tampa paratrooper, recommended for the Medal of Honor, who recently lost a leg in a land mine explosion in Vietnam.

Cardinal Spellman also has been selected to receive another award, the 10th Sylvanus Thayer Award presented by the U. S. Military Academy for outstanding service to the nation.

The cardinal will accept the award at West Point ceremonies May 6.

It is presented annually to "an outstanding citizen of the U. S. whose service in the national interest exemplifies personal devotion to the ideals expressed in the motto of the Military Academy: 'Duty, Honor, Country.'"

Previous recipients have included Gen. Dwight D. Eisenhower, the late Gen. Douglas MacArthur, the late John Foster Dulles, and Henry Cabot Lodge.



GENEVIEVE BLATT

## Woman Civic Leader Will Talk In Miami

"Government and the Looking Glass" will be the topic of Miss Genevieve Blatt, who was elected Secretary of Internal Affairs of the State of Pennsylvania and also ran for the U.S. Senate in that state, when she speaks during the Barry College Lecture Series at 8:15 p.m., Tuesday, March 14 in the college auditorium.

The first woman elected to a statewide office in Pennsylvania, Miss Blatt is a member of the President's Commission on Law Enforcement and the Administration of Justice and of the President's Consumer Advisory Council.

She was secretary of the Pennsylvania Industrial Development Authority, the General State Authority and the State Highway and Bridge Authority, a member of the State Board of Pardons, the State Civil Defense Commission, and chairman of the State Board of Property.

In 1965 she was the recipient of an honorary doctor of laws degree, honoris causa, from Barry College.

The general public is invited to attend the free lecture.

## Institute On Food Service For Religious

A one-day institute for religious engaged in food service in Catholic institutions will be sponsored, Saturday, March 11, at Barry College by the Food Research Center for Catholic Institutions of North Easton, Mass.

Brother Herman E. Zaccarelli, C.S.C., director of the Center, will conduct the sessions, which will begin with Dialogue Mass at 9 a.m. in the Cor Jesu Chapel, celebrated by Father Thomas Feeley, C.S.C., assistant rector, Holy Cross Fathers Seminary, North Easton.

A buffet luncheon, food demonstration and distribution of food service materials, will follow.

According to Brother Herman the one-day meeting will "enable religious directors of food service to learn the latest techniques in food preparation. In addition, they can reflect upon and recognize their role in the life of God's people."

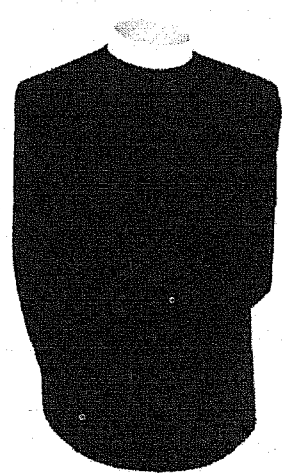
Laymen and women engaged in food service work in South Florida have also been invited to participate.

## Reverses School Prayer Ruling

OKLAHOMA CITY -(NC)- Oklahoma Atty. Gen. G.T. Blankenship has reversed the opinion of his predecessor and held that voluntary prayer and Bible reading are legal in public schools.

The opinion immediately drew a threat of court action from a group of Protestant ministers opposed to school prayer.

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**NAME THE "LI'L ANGEL"**  
SEE HIS PICTURE ON PAGE ONE  
**WIN! Weekend Cruise (3 days) to NASSAU aboard the S.S. BAHAMA STAR**  
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Entries must be postmarked no later than Mar. 17, 1967. Decision of the judges is final.

MAIL THIS OFFICIAL ENTRY TO ...  
THE VOICE - Contest Editor - P.O. Box 1059, Miami, Fla. 33138



# Diocesan TV Does More Than Just Teach School

By MARJORIE L. FILLYAW

In 1965 the Diocese of Miami Instructional Television System went to school for the first time — today it teaches elementary and high school students by day and in the evening offers courses for prospective converts and those planning to be married.

More than 32,000 pupils in 55 of South Florida's 86 Catholic schools receive audio-visual lessons through the system of the Diocese, first diocese in the nation to use the "on-the-air" because it uses air waves and closed-circuit because it can be picked up by sets using special-antenna-converter apparatus.

**INQUIRY FORUM**  
While seated comfortably in a classroom of the Catholic school nearest to their homes, couples preparing for marriage have participated in Pre-Cana Conference courses while large numbers of Catholics and prospective converts are now availing themselves of the opportunity to learn more about Catholicism through an Inquiry Forum currently being presented on Monday and Thursday evenings. Programs of Spring Pre-Cana Conferences will be telecast beginning Tuesday, March 7.

In comparison to 1962, when only a few classes in six Catholic schools of the Greater Miami area utilized telelessons beamed by Ch. 2, Educational Television operated by the Dade County Board of Public Instruction, thousands of students in both Dade and Broward Counties, some as far away as 66 miles, now study a variety of subjects all of which are transmitted from a 12' by 18' studio in the Alfred I. duPont Bldg. in downtown Miami.

"Like other school systems, we are short of teachers," Msgr. Joseph O'Shea, diocesan director of the Radio and Television Commission, points out. "Thus we find it a tremendous help to be able to bring in pre-recorded programs, which give us access to the finest talents available. In particular, most teachers

badly need teaching aids in science. We do not have the laboratories. It is really wonderful the way the TV camera can look over a teacher's shoulder and show a close-up of her fingers and the test tubes when doing a taped experiment."

He added that the programs are highly effective in many other studies, noting that "seventh and eighth grade children are doing ninth grade algebra, thanks to our television aid."

Programs rented from some eight different production sources are transmitted daily between 7:30 a.m. and 4 p.m., Monday through Friday. The last half-hour devoted to in-service training of teachers includes the subjects of religion, modern mathematics for elementary school teachers; and English literature for high school faculties.

**OTHER COURSES**  
Elementary school courses include advanced math, science, music and language arts. History, literature, English, advanced math and physics are offered for high school viewing.

Transmitting antenna is an omni-directional "radiator" which sends out signals containing both picture and information in all directions from atop the downtown office building.

At each school a receiving antenna known as a parabola or "dish" picks up the signals and passes them to a "downconverter" which changes the 2500 megacycle signals to frequencies receivable on standard TV sets. From the "downconverter," signals are amplified as needed in each school and then distributed to individual classroom receivers. At the present time the diocese is using only one of four channels assigned by the Federal Communications Commission.

Evening programs such as marriage preparation and Christian Doctrine courses are taped prior to presentation on the closed-circuit TV at Miami's commercial channels which produce the programs for community viewing. Priests, Brothers, and lay-

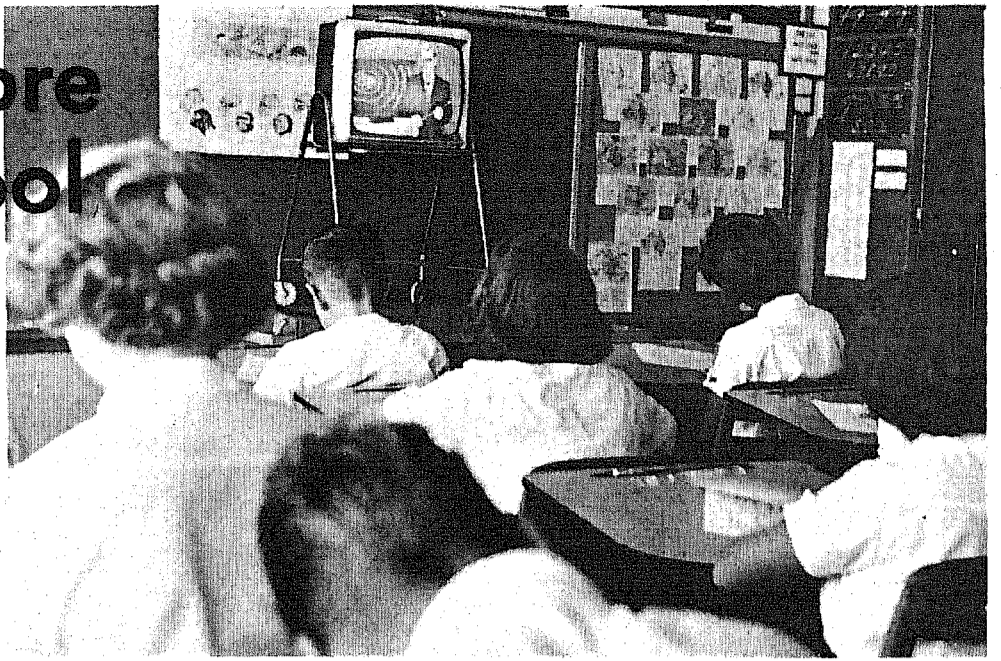
men participate in the programs under the direction of the Diocese of Miami Family Life Bureau and Confraternity of Christian Doctrine.

In the respective parishes to which the programs are beamed, priests conduct question and answer periods and open discussion following each telecast.

Just as the ITV cannot replace the classroom teacher, neither is it a substitute for the parish priest. It does however permit him to reach a larger number of people at one time, thus leaving "Father" more hours to devote to the many and varied duties which are his.

**GREATER PLANNING**  
In general religious and lay teachers are agreed that the time and research which goes into the preparation of telelessons is, in many cases, over and above what the regular classroom instructor is able to do. With the presentation done, the teacher is able to spend more time on the planning of the background reading and projects of the pupils.

Because TV lessons are brief, the student needs to consult more sources than his basic text, teachers emphasize, and if encouraged



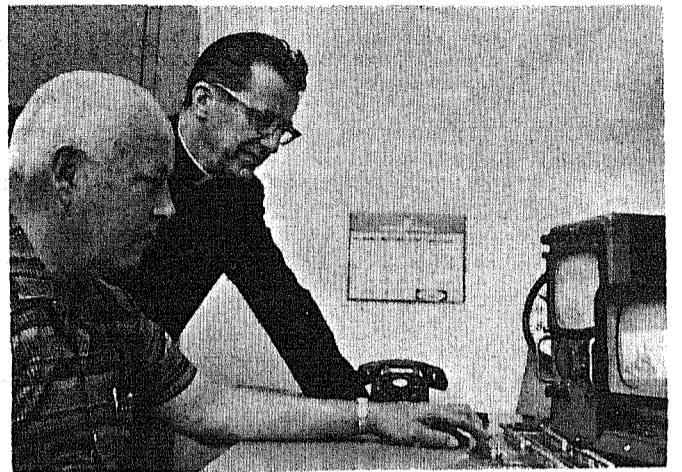
## Students In Two Counties Learn By Telelessons

Transmitted On Diocesan Instructional Television System

and directed properly by the classroom teachers, he will become adept at using encyclopedias, dictionaries, atlases, almanacs, supplementary texts and other reference books. The art of note-taking so essential at the high school and college levels, is developed in elementary schools as pupils concentrate on the lesson and make notes.

Just what is the role of the classroom teacher in education's new dimension of Instructional Television?

Mrs. Brenda Strama, teacher of world history, American government, and



## In DuPont Building Studios

Msgr. Joseph O'Shea And Jack Shay Watch Monitors

(Continued on Page 8)

### Miami Among Them

## Five Dioceses Join In TV Production

The Diocese of Miami and four other dioceses operation 2500 megacycle TV systems have formed a corporation for inter-diocesan TV production, Msgr. Joseph O'Shea, director of the Miami Radio and Television Commission announced this week.

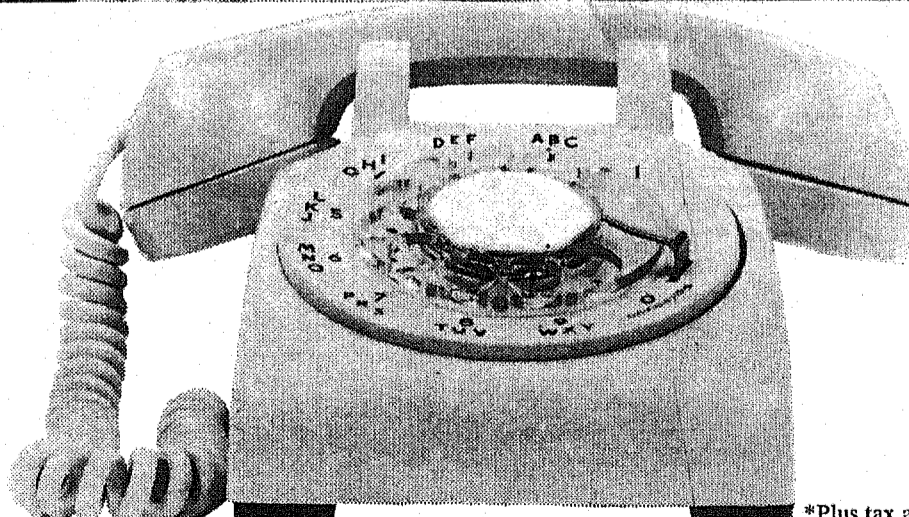
Included in the corporation, which will be known as Instructional Television Associates, Inc., are the Archdioceses of New York, Los Angeles, and Detroit and the Diocese of Brooklyn.

According to Monsignor O'Shea, who met with representatives of the dioceses and archdioceses involved during the recent Teachers' Institute in Fort Lauderdale, a pilot series is planned to produce eight teacher training programs concerning religious education on the elementary level, using nationally known personalities. Estimated cost of the series will be divided among the five archdioceses and dioceses.

The new corporation is also planning a meeting with CCD directors from the five Sees to discuss plans for some TV series that would be of use to the Confraternity of Christian Doctrine.

Through the cooperation of inter-diocesan ITV directors, it will be possible, Monsignor O'Shea said, to "make first-rate productions by a proportionate pooling of resources, "adding that the inter-diocesan production will avoid the likelihood of numerous dioceses' producing numerous mediocre TV series involving the same subject matter, because of the limitations that flow from a one-diocese talent supply and a one-diocese budget."

Religious education directors from the five operating dioceses will plan the pilot program at the March 27 meeting of the National Catholic Education Association at Atlantic City, N.J.



\*Plus tax and nominal installation charge.



**Southern Bell**



## How To End Down Trend In Vocations

In discussing the downward trend in vocations to the priesthood and religious life, there is little comfort to be gained from the fact that a comparable scarcity is also found in those professions which require long training and a spirit of sacrifice with no promise of a quick buck. Scholarships for some of the more demanding professions are going begging. Gifted young men find them too much trouble.

If nothing else, however, this seems to confirm the claim that vocations to the priesthood are slipping partly for the reason that we never had it so good, as our political leaders like to remind us. Almost everyone is eating high on the hog and working and dreaming of "two of everything". In this atmosphere, a decision for permanent commitment to a life that appears essentially as restricting and demanding, is difficult to make.

Whatever the causes of the drop, like everything else at present, the very idea of a vocation is being subjected to an agonizing re-appraisal. And this is all to the good. There have been so many and vast sociological and psychological changes in our society in the past generation, we need to be reminded that the very climate in which vocations once flourished is now very much different. The priest is no longer, for instance, one of the few educated men in his community. He no longer is the lone battler for the rights of the worker nor the crusader for the rights of the oppressed. His image is different today, and we need to re-study his role in order to make the priesthood as it really is, become more clear to our youth.

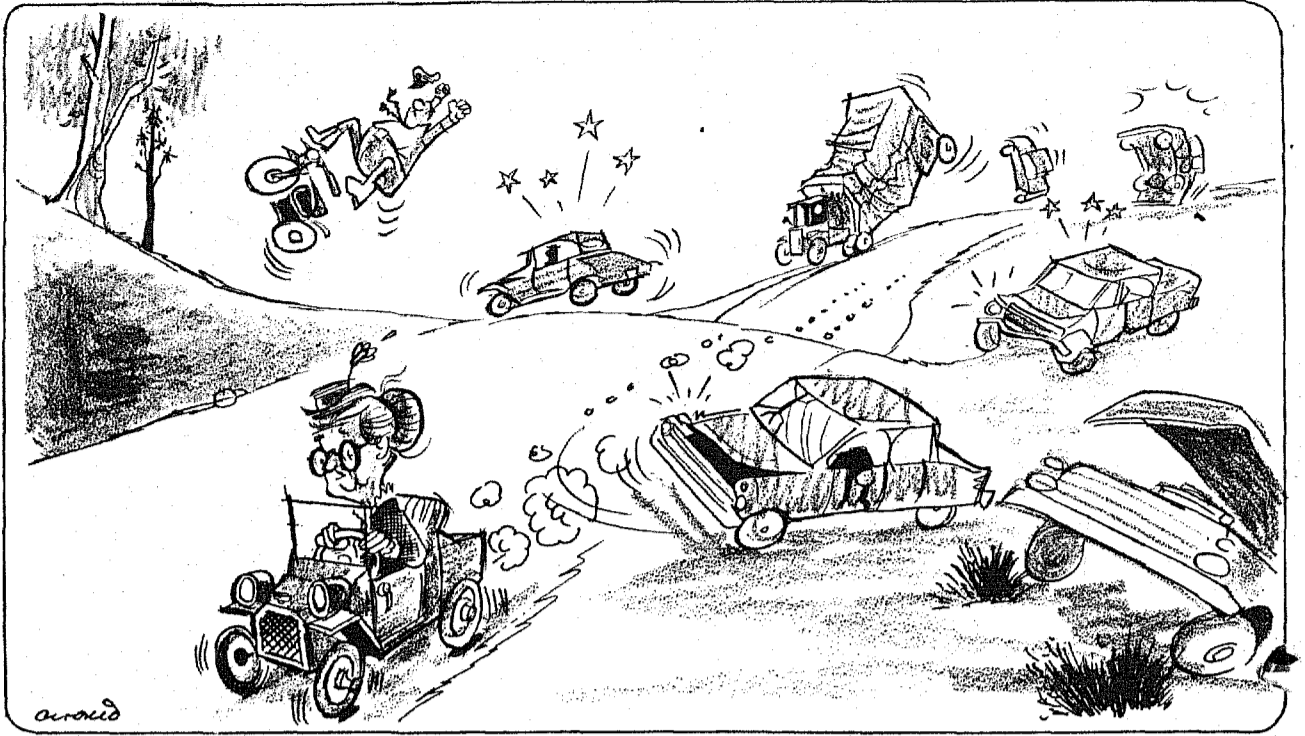
In the current re-evaluation of vocation meaning and signs, as expected, some radical approaches are being made. A few now are pursuing the theory that a vocation after all is not really a call from God, but is initiated and carried through by the individual. It took existentialism and the current extreme emphasis on personal freedom to bring this theory out in the open. But it seems most unlikely that it will help the vocation cause, since it appears to knock out the idea of a permanent commitment to God and leaves not only the beginning but the termination of the "vocation" to the individual.

Some of these theories you are reading about, while radical, are serving the good purpose of forcing us to re-think the broad concept of vocation and to stop using the ancient image of a calling of the 1920's as if it is typical of the fast paced, scientific minded 60's. The conformism of the past looks drab and unchallenging to our youth who are being fed on a diet of personal responsibility and initiative.

What is needed to be done now? Father Aiden Carr expressed it well: "The sheer dignity (not aloofness) of the priesthood needs re-stressing. So does the value of its built-in sacrifices. So does its unique vocational quality among all other 'professions.' So do its joys, its clean beauty, its mystery, its distinctly spiritual aims."

When these elements in a vocation begin to emerge clearly again in our times, it seems certain the downward trend will cease.

## 'Who Needs A Driving Test? I Took Mine In 1915'



## Letters To The Editor

### 'Georgy Girl' Rating Irks Her

Dear Editor:

... How can a Catholic newspaper preach goodness and purity plus the condoning of crudeness and filth? This is not only hypocritical but against God and His Church. The "Catholic Legion of Decency" meant something to all Catholics. I stood for all that was good and holy and decent, and had the courage of its convictions. Now, the idea seems to be, we must all wallow in the gutter with everyone else, we must be modern-day thinkers, we must become mere animals.

The decay of morals in America is sad, but the decay of Catholic thinking is a tragedy for all people, Catholic and non-Catholic alike. We cannot lower one's principles and expect to remain strong and the road downhill is swift, as, note, the

rapid decline of what used to be the "Catholic Legion of Decency." To nominate "Georgy Girl" along with two excellent motion pictures is the same as mixing good and evil all together, and any intelligent human being knows this is against the Law of God, the law of the Church and the law of Nature.

With sincerity,  
Jean B. Kephire  
Miami.

We are forwarding your letter, along with others regarding the selection of "Georgy Girl" as the year's "best film for mature audiences," to the National Catholic Office for Motion Pictures, we wish to point out that the selections are made by NCOMP and that the news story regarding the best films was neither an endorsement nor a condemnation by the Voice of the Film Office's choices. The opinions of the Editors appear on the Editorial page only, Editor.

### Please, No Rodeo Ads

Dear Editor:

Our family is very disappointed that you accepted an advertisement for a rodeo at Indiantown. It is in the current issue of The Voice.

Many people already know that rodeos today are a hoax and a fraud, and extremely cruel. Docile horses and other animals are made to act an contort as though wild by extremely tightened girth straps, and other electric and manual prods.

The State of Ohio, and the City and County of Baltimore have outlawed the use of the prods and rodeos are no longer held there. In Florida, Pinellas County prohibits by ordinance use of any county property for rodeos, including the county fair, because of the cruelty involved in them.

Won't you please refuse

advertisement for rodeos in The Voice.

Very truly yours,  
Mrs. Isabelle Johnson  
Miami

### Congratulations On 'The Voice'

Dear Editor:

Congratulations on a fine newspaper. I read it with interest when it comes my way, and I always admire the skill of your journalists and your photographers. May your venture continue to spread the word and the news of Christ's workers.

Sincerely in St. Dominic  
Sr. Mary Amata, O.P.  
Media, Penn.

### Thanks For Fine Paper

Dear Editor:

... Thank you for waging war against the forces of anti-life and also for your fine newspaper.

Anne C. Houle  
Ft. Lauderdale

## Jewish Viewpoint On Church-State Issues

By MSGR. GEORGE G. HIGGINS

As recently as 10 years ago, one could have taken it for granted, without giving the matter a second thought, that the Jewish community in the United States would almost unanimously oppose any expenditure of federal funds for the benefit of children attending parochial or other church-related schools.

A year ago, however, Rabbi Arthur Gilbert, a member of the staff of the Anti-Defamation League, reported that "the united front usually maintained by the Jewish community on church-state issues is now torn asunder."

This is true, he wrote, in several fields, but particularly in the field of education where "the G. I. Bill of Rights, the availability of DNEA money, the Higher Education Facilities Act, as well as the newly enacted Poverty Education Acts, suggest that there is certainly a partnership, or at least a cooperative relationship, in the making between big government and church-related institutions." (A Jew in Christian America, Sheed & Ward, New York, \$4.95.)

Shortly after Rabbi Gilbert's book was published, another distinguished Jewish writer, Milton Himmelfarb, made substantially the same point in a feature article in Commentary, of which he is an associate editor.

Mr. Dore Schary's keynote address on Jan. 28 at the 1967 meeting of the Nation-

al Commission of the Anti-Defamation League is sufficient proof that Gilbert and Himmelfarb are not just a couple of unrepresentative mavericks in the American Jewish community. As chairman of ADL, Mr. Schary forthrightly called for a complete review of the League's traditional position on church-state relations.

The need for such a review, he said, became evident with the passage of the Element-

tary and Secondary Education Act of 1965, which authorizes the use of federal funds to provide special services to disadvantaged children regardless of whether they attend public or non-profit private schools, and also authorizes the distribution of texts and resource materials for the use of these children.

### A CONFLICT

"With this act," he pointed out, "two cherished American traditions - and two convictions ADL, also, has held dear - came into sharp conflict. One is church-state separation; the other is the right of every American to an education which will equip him

to take his just place in our democratic society."

In delivering the answers to the complex questions raised by the enactment of ESEA and similar pieces of legislation, he concluded, "we should, I think, start from some basic premises and assure our friends of other faiths about the sincerity of our motives."

To be sure, the overwhelming majority of American Catholics are also completely in favor of separation, but less passionately so, I should think, than their Jewish low-citizens. Why should it be so? How is one to account for the fact that American Jews, by and large, are more deeply concerned about this issue than the majority of Catholics? In the words of Mr. Schary, the answer is that Jews have suffered so much at the hands of Christians in nations where the state was "the hand-maiden of the church - that is, the church of the dominant group in the population."

Father Edward Flannery, a leading Catholic expert in the field of Christian-Jewish relations, made the same point on Jan. 24 in a sermon delivered at the National Shrine in Washington. After summarizing the shameful history of Christian anti-Semitism, Father Flannery pointed out that "from this dangerous and degrading situation in Christian society Jews were finally liberated in the 18th and 19th centuries by secular, even anti-religious, forces and governments."



Opinions represent A Catholic viewpoint, not necessarily THE Catholic viewpoint.

## True History Called Need

SOUTH ORANGE, N.J.-(NC)-It is the job of the historian to distinguish between what is true and what is not true, one of the American Church's most noted historians said here.

But that work isn't always easy, Msgr. John Tracy Ellis of the University of San Francisco told an audience at Seton Hall University.

Sometimes history is inaccurate, Msgr. Ellis noted, using as an example the many varied stories still being told about the assassination of President Kennedy. "Even people who were

at the scene - honest people - do not seem to recall the same things."

The Church historian faces the same problems, he said. Further, it is complicated because some people have taken stories out of context to suit their own purposes.

Msgr. Ellis, in a wide-ranging talk, touched on a variety of subjects as he explored his main theme: that the past has lessons to teach us, and that the world would be a better place in which to live if its leaders familiarized themselves with history.



# Old Dissenter Loves Church More...Daily

By JOSEPH A. BREIG

"I believe that the Church needs organization. . . Organizations attract organization types, many of whom are unspeakable."

The quotation is from Msgr. Charles Owen Rice, a columnist for the Pittsburgh Catholic and a man who in the past has taken his share of buffetings from some persons in positions of authority in "the institutional Church."

(He was a "labor priest" back in the '30s when conventional people looked upon labor unions as abominations - as conventional people tend to do with anything new and unfamiliar).

## THE DAVIS CASE

In the particular column I am quoting, Msgr. Rice was commenting on the departure from the Church of Father Charles Davis of England. In that connection, he discussed the Church as an institution.

One should not be vindictive about Father Davis, Msgr. Rice wrote, but "neither need one be apologetic to him and his supporters. . ."

He went on:

"It should be possible to be compassionate toward unwed mothers and ex-priests, without downgrading the institution of matrimony, in the one instance, or the institution of the Church in the other."

Msgr. Rice voiced the hope that the leaders in the Church in England "will learn the appropriate lesson" from the case of Father Davis. "They should encourage free and frank discussion and the men to lead it, so that the next time they are belted they will be better able to take it, and so that Catholicism over there will be healthier all around."

Then, warming to his subject, Msgr. Rice unburdened himself to some pungent personal views:

"Coming from devout but rather anti-clerical Irish stock, I have always been able to distinguish between the Church and the people running it.

"I believe that the Church needs organization to do the job marked out for her, and to last. Organizations attract organization types, many of whom are unspeakable, but one has to live with the disagreeable; only a child thinks it possible to have everything his own way.

"When it was the fashion to agree, and agree utterly, I often disagreed and as a consequence, I suffered, but not dreadfully. Now it is more in fashion to wallop the Church and soothe the defectors.

"To me that is nonsense."

At this point, Msgr. Rice gave a testimonial of personal faith:

"The Church was never more magnificent than she is today as she deals with the tumult of charge.

" . . . No one can more abominate the trickery and obfuscation of high places in the Church, particularly in the central bureaucracy, but I see nothing that would cause me to repudiate the Holy Roman Catholic Church, which I love more deeply every day."

## Swedish King To Visit Pope

STOCKHOLM (NC) - Sweden's King Gustavus Adolphus VI will make his first official visit to Pope Paul VI March 16.

Although the meeting will be first . . .

## Coming Amendment Rips Elector College

By J. J. GILBERT

WASHINGTON (NC)-The 25th Amendment of the Constitution of the United States was ratified by the required three-fourths of the states just a few days ago, and the 26th Amendment is already standing in the wings. Congress is expected to hold hearings on the latter proposal sometime this year.

The 25th Amendment, designed to meet problems of government arising when a President dies or becomes incapacitated in office, did not stir up much controversy, or interest, on its way to becoming the law of the land.

As of now, it would seem that the 26th Amendment, which would abolish the Electoral College and provide for the election of the

President and vice President by direct vote of the people, won't cause any great debate either.

### THE AMENDMENT

The nation hasn't exactly "tinkered" with the Constitution, as some have charged. The first 10 amendments were ratified on Dec. 15, 1791, so that the 15 amendments ratified since then average out to one every 11 or 12 years. However, 61 years elapsed between the ratification of the 12th Amendment on June 15, 1804, and the ratification of the 13th on Dec. 6, 1865, so that the 12 amendments since then have not been so far apart. At the same time, the period since the Civil War, and especially the last half-century, has been the time of greatest change in the world

and in this country.

The first 10 Amendments, called the Bill of Rights, were proposed by Congress on Sept. 25, 1789, and were ratified on Dec. 15, 1791, when the 11th state (Virginia) approved them. Eleven states were more than three-fourths of the 14 states then in existence. Ratification of the 25th Amendment required the approval of 38 states, there being 50 states now.

The 1st Amendment, which prohibits the "establishment of religion" and interference with "the free exercise thereof," was not the 1st Amendment originally but the third. The Congress proposed 12 amendments to the states, but the first two failed of ratification.





JOSEPH O'SHEA, foreground,  
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 AHERTY, Boston; and BROTHE

First, according to Msgr. O'Shea, who was formerly diocesan superintendent of high schools, will be an extension of programming using the other three channels of the system to send out two or more programs at once. Then it is planned to provide color programming facilities.

"The capability to transmit programs in color will greatly enhance the usefulness of the system," he said. "It will be particularly valuable for teaching courses where color is a vital dimension such as in chemistry, biology and art."

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# Pope Paul Implements Permanent Diaconate

(Continued from Page 1)

form or step toward the priesthood, and finally was no longer allowed as a permanent order.

## DOOR LEFT OPEN

The council left the door open for the restoration of the permanent diaconate depending on the decision of the competent territorial body of bishops with the approval of the Pope. It was also provided that:

"With the consent of the Roman Pontiff this diaconate will be able to be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men. For them, however, the law of celibacy must remain intact."

The need for the diaconate has been most felt in missionary countries and areas where there is an acute priest shortage.

The new commission, which was presented to the Pope at the audience by its president, Archbishop Pericle Felici, reflected an international membership. Among its members were bishops from the Philippines, Ghana, Madagascar, Ivory Coast, Germany, Australia, Italy, Brazil, Spain, Canada, Chile, U. S., France, Mexico, England and Argentina.

Although the actual agenda of the commission's meeting in Rome was not released, the Pope's comments at the audience revealed much of its scope and goals.

The Pope began by noting that he had called the commission into being and to Rome because he wanted to have its members' views and "to inform each one of you of the conclusions reached in the studies undertaken at our instruction on this subject and to examine together with you the question in its entirety so that it can be finally happily accomplished."

## RESULTS AWAITED

The Pope said that he was awaiting the results of the present meetings before going ahead and translating the present studies into a legislative act and giving the permanent diaconate a canonical form. No immediate estimate of just how long the meetings will be held was available, but it was learned that the meetings have been held daily, sometimes twice a day, during the past week.

Noting the long history of deacons in the Latin Church and their continued existence in the Oriental Churches and the functions assigned to them by the council's dogmatic Constitution of the Church, the Pope said:

"We will, therefore, be very glad to make the decisions of the sacred council in this re-

spect executive ones by our spontaneous will and to comply, as best as it will seem possible for us, with the desires expressed by your pastoral charity."

The Pope stressed that deacons must have "union, docility and affection" in relation with their bishops and that their office must be characterized by a spirit of service. "We also like to think that the Church will find in the permanent deacons a new

and pure example of that splendor of chaste behavior which is rightly demanded by the sacred ministry, whether they remain celibate or whether they are awarded the order of the diaconate when they are already married and of a mature age."

The president of the Commission for the Diaconate is Archbishop Pericle Felici. The members include Bishop Ernest L. Unterkoefler of Charleston, S. C.

# Pope Makes Five U.S. Hierarchy Appointments

(Continued from Page 3)

diocesan curia, including those of chancellor and vicar general, before being named Auxiliary Bishop of St. Augustine in March, 1947.

He was named Bishop of Savannah, Ga., in March 1960.

## BISHOP DONOVAN

Bishop Donovan was born in Chatham, Ont., Aug. 5, 1911, and was ordained in Rome on Dec. 8, 1935 for the archdiocese of Detroit. After two years as an assistant pastor, he served as secretary to Edward Cardinal Mooney, Archbishop of Detroit, from 1937 to 1945 when he went back to Rome for additional studies in Canon Law. He resumed the post of secretary to Cardinal Mooney in 1947, and was named Vice Chancellor of the archdiocese in 1949

and Chancellor in 1951. He was named titular Bishop of Bulla Regia and Auxiliary Bishop of Detroit in 1954.

**BISHOP GREEN**  
Bishop Green was Vice Chancellor of the diocese of Lansing in 1962, when he was named titular Bishop of Trisipa and Auxiliary to Bishop Joseph H. Albers of Lansing. He was born at St. Joseph, Mich., Oct. 13, 1917. He was ordained in St. Joseph church, St. Joseph, Mich., by Bishop Albers, July 14, 1946. He made postordination studies in Rome, taking a doctorate in Canon Law. He was secretary to Bishop Albers from 1955 to 1957, and Vice Chancellor from 1957 until his appointment to the hierarchy in 1962. He has been episcopal adviser to the National Cursillo Movement.

# Author Of 'Superiority Of Women' To Lecture

**BOCA RATON** - Dr. Ashley Montagu, anthropologist, will give the theme lecture at the Total Woman Workshop Friday and Saturday, March 10 and 11, at Marymount College.

Widely known to the public for his TV appearances and his book "The Natural Superiority of Women," Dr.

Montagu will be the principal speaker at the workshop banquet at 8:15 on Friday in Founder's Hall.

English-born and American by choice, Dr. Montagu was educated at the University of London and earned his doctorate in anthropology at Columbia University. He has been chairman of the Department of Anthropology at Rutgers University, professor of anatomy at New York University and Hahnerman Medical College and Hospital, Philadelphia; visiting lecturer in sociology at Harvard University.

# Hundreds Will Hear Cardinal

(Continued from Page 1)

man to receive the award, instituted in 1921, Cardinal Spellman was the unanimous choice of the Legion's national Executive committee for its highest award.

A class of 121 persons received the Sacrament of Confirmation from New York's Archbishop in May, 1964, at Key West, when the prelate flew to the Key West Naval Base accompanied by Bishop Coleman F. Carroll.

Reservations for the Communion breakfast may be made through today (Friday) by calling 377-8661.

# Missal Used In Swearing-In?

(Continued from Page 1)

suring to get Mr. Johnson out of Dallas, precluded that. Then the search which led to finding the missal ensued.

Lawrence F. O'Brien, a Kennedy aide who is now Postmaster General, found the unused missal which was handed to the Dallas Judge. She took only a cursory glance at the volume. The Post said she presumed it to be a Douay (Catholic) Bible.

Although the missal has been lost, it is believed it had just been given to the late President Kennedy while on his visit to Texas.

The Post said it arrived at the missal vs. Bible discovery "independently" from reports contained in a manuscript of "The Truth About the Assassination," a book to be published in March. Charles Roberts, a Newsweek magazine White House correspondent, who wrote the forthcoming book, was one of two "pool" reporters aboard Air Force One on its return flight to Washington.

for his elected term in 1964, a family Bible was used.

White House Press Secretary George Christian said neither he nor the President would comment on the Post's account.

The Post's account and Roberts' version contradict a passage in Manchester's much-heralded book. Manchester wrote of the swearing-in background as it pertains to Bible usage this way:

"President Kennedy always carried his personal Bible" in the bedroom cabin of Air Force One, and on "flights alone, the President had read it evenings before snapping off the night light."

After assuming that it was the late President's Bible which had been used, according to the Post, Manchester wrote that the "last item of Kennedy memorabilia to be left in Dallas, his most cherished personal possession, was his Bible."

The missal, and presumably, Mr. Kennedy's personal Bible, are still unaccounted for.

# Rome Rules Marriages In Orthodox Rite Valid

**VATICAN CITY** -(NC)- The Holy See has published a decree recognizing the validity of marriages contracted in an Orthodox ceremony between Latin-rite Catholics and members of the Orthodox Church.

Although such marriages will still be considered illicit-contrary to Church law-they will be considered true sacramental marriages. Catholic priests are ordered to make an official record of them.

The same recognition was given marriages between Oriental-rite Catholics and the Orthodox contracted in the presence of an Orthodox priest by the Second Vatican Council's Decree on Eastern Catholic Churches, promulgated Nov. 21, 1964. The stated purpose of the present decree is to extend this recognition so that the Church's practice for Catholics of the Latin Rites will be the same as that for Oriental Catholics when there is a question of marrying a member of the Orthodox faith in the latter's church.

The new legislation goes beyond the council, however, in that it gives local bishops power to dispense Catholics from the "canonical form"

required for marriage.

In other words, it is up to the bishops to decide when to remove the legal prohibition from such marriages between Catholics and Orthodox in Orthodox churches. If they do, the marriages are not only recognized as valid, but are also licit. That is, one would

not break Church law by entering them.

Father John Long, S.J., an expert on the Oriental Church who is an official of the Vatican Secretariat for Christian Unity in Rome, hailed the document as a "big step forward in the ecumenical dialogue with Orthodoxy."

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# 'Such Different Children' In The Same Family

## THE FAMILY CLINIC

My son is 16 and in Catholic High School. He is a good student, works part time and enjoys a good relationship with his father. My concern is that he never engages in sports, goes to games unless urged to do so by us, and spends evenings doing his homework. Even on weekends, when I think he should enjoy some relaxation, he stays home, reads and studies. I fear pushing him lest he get into bad company but I worry about the matter. His sister is completely different. How can that be with two children in the same family?

By JOHN J. KANE, Ph. D

Two children in the same family, Sara, rarely behave in identical fashion, even if they are identical twins. Even though your son and daughter had similar heredity and environment, each is an unique person, and each lives in an unique environment, because he or she is at the center of it.

The order in which children are born, their sex, family circumstances, such as age of parents and many other factors make a difference in the way a child is reared, and how he reacts to it. So please, even if your daughter is very outgoing, don't expect her brother to be the same. He could be or, in this case, is not.

Your son is, I admit, rather different from many boys of his age. He seems somewhat introverted, i.e., he is withdrawn and apparently does not make friends readily, and does not share the average boy's interest in sports either as a participant or as an observer. Therefore, he stands out and you feel concern.

You say nothing about his physical size or health. Yet these are important matters in sports. Some boys and girls cannot engage in strenuous sports because their physical condition prohibits it. Sometimes a boy's height may preclude his active participation in certain sports, for example, a small boy may become a great basketball player but it is rare.

### Personality Makeup

If, however, I assume that neither height nor health prohibit sports activity, the reason must be sought in his personality makeup. In American society great emphasis, perhaps too much emphasis, is placed on sports. When a teenage boy shows no interest whatsoever in sports, he is apt to be regarded as something less than a real, live, red-blooded American boy. This is not necessarily true.

For the sake of his physical fitness and development, it would be desirable for him to obtain adequate exercise. But since he does work I assume his job provides at least a moderate amount of exercise. For the sake of his psychological development, he should have friends, both boys and girls, and enjoy some social activities.

I rather doubt and do not advise that you push him into such because, while he may do it to conform to your wishes, he may not enjoy it. The basic question is to determine why he lacks such interests.

The best approach to this problem would be a heart-to-heart talk with his home room teacher who probably knows him better than his other teachers. It would be prudent to do this quietly without telling your son or exaggerating the situation in any way. The teacher may have insights into the question which will be invaluable.

On the basis of your letter, I am inclined to think that your son is somewhat shy with people. He may suffer from feeling of inferiority, particularly in sports in which obviously he cannot be very good since he has not had practice. It may also be he has not matured enough yet to be more social minded.

### Father Can Help

Since you state he has a good relationship with his father, I believe he, rather than you, can prove more helpful. He might begin by taking him to some of the professional games of which there is no lack. Possibly he will awaken some enthusiasm in your son for one sport or the other. Neither would it be a bad idea to invite another boy, a friend of your son's, to accompany them. In this way he may form a friendship which will in turn lead to others.

But there is a whole host of activities in which your son might join aside from sports. The trick is to discover what his latent interests may be. Many youngsters in high school today have a deep sense of social consciousness. Some are tutoring underprivileged students in the latter's home.

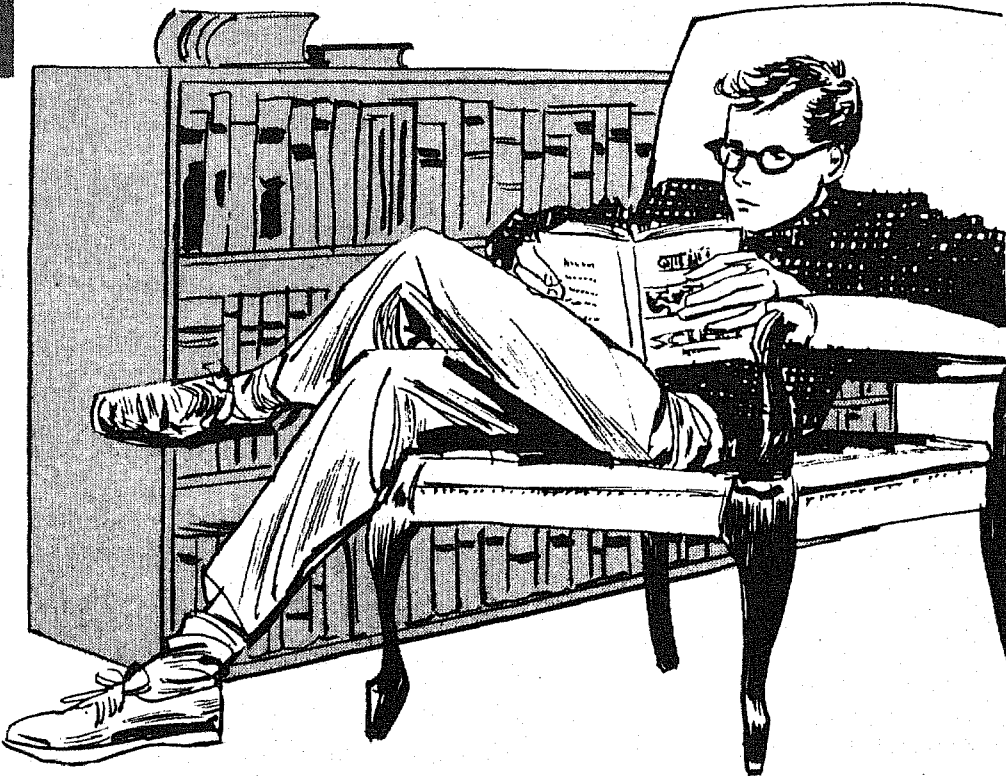
Your son also seems to show an interest in studies and associated with this there are clubs and societies, debating, drama, chess, language clubs and others which might well attract him, especially if his teacher suggests one of them.

I do not feel your concern is entirely without foundation but I should like to underscore the fact that the problem is not sports. Rather, it is his tendency to withdraw from all kinds of group activities among his peers. Without creating undue alarm, I grant that this could be an indication of a personality problem although on the basis of your letter, I cannot take it too seriously at the moment.

Encourage him to bring friends home, investigate his possible interest in hobbies. In other words, do all you can, without pushing, to provide opportunities for him to develop interests in activities and through these develop friends. Also give him a bit of time. Don't expect any sudden, radical alteration overnight.

But suppose none of this is effective, and as time goes on his withdrawal—if it really is that—continues, what can you do? If this should occur, and frankly, I doubt it will, professional help may be needed.

Finally, a word of warning. Today too many parents are pushing boys and especially girls, into dating prematurely, pushing them to overachieve what they really cannot achieve, and in the long run doing a great deal of harm. I do not mean this is the case with you, but we are all different, and we can't pour our children into a mold which appeals to us but not to them.



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39th ANNIVERSARY of the cornerstone laying of St. Patrick Church, Miami Beach, was observed during the annual Washington's Birthday party of the Patrician Club when MSGR. JAMES J. WALSH, pastor, cut the cake, assisted by MRS. WILLIAM ADLER, club president left; and MRS. THEODORE SCHROEDER, chairman of the benefit.

**SUNNY GOINGS-ON**

**Easter Style Shows Scheduled By Clubs**

SIGNS OF SPRING . . . Convent of the Sacred Heart-Carrollton benefits from "Tribute To Jimmy Durante" show, Tuesday, March 7 in Miami Beach auditorium. . . . Eighth annual fashion show and luncheon of St. Matthew Rosary and School Society, March 7 at Hotel Diplomat . . . Easter luncheon and fashion show of Circle 12 of Holy Cross Hospital Auxiliary scheduled for March 20 at Pier 66 . . . Dinner-dance sponsored by St. Thomas the Apostle Women's Guild planned for April 21 at the Pan Air Club with reservations limited to 300 . . . New chapeaux will be presented by Jordan Marsh during meeting of St. Pius X Women's Club, 10:30 a.m., Monday, March 13 at 2900 N. Atlantic Blvd., Ft. Lauderdale . . . "Easter Parade of Fashions" will be sponsored by St. Mark Catholic Woman's Club, Saturday, March 11 in Boynton Beach . . . Daughters of Isabella will serve a spaghetti dinner, Sunday, March 5 at 4 p.m. in K. of C. Hall, Coral Gables . . . St. Patrick's dinner dance planned by Immaculate Conception Women's Club, Saturday, March 11 . . . St. Patrick's dance scheduled by St. Luke Woman's Club on March 18 at Capt. Alex Restaurant, Riviera Beach . . . St. Francis Hospital Auxiliary's benefit luncheon and fashion show, at noon, Wednesday, March 8 at the Bath Club.

THIS 'N' THAT . . . "A Gift of Joy" by Helen Hayes, will be reviewed for St. Anthony Catholic Woman's Club at 11 a.m. today (Friday) at 2357 NE Seventh Pl., Fort Lauderdale . . . Election of nominating committee will highlight 7 p.m. meeting of Court Miami 262, CDA, Wednesday, March 8 in Gesu Center . . . Mrs. Charles Bukaveckas being re-installed today as president of Little Flower Catholic Woman's Club, Hollywood . . . "Pot-Luck Dinner" under auspices of the Little Flower Society, March 12, in the school cafeteria, Coral Gables . . . Annunciation Altar and Rosary Society's Communion breakfast, Sunday, March 5 at Stagecoach Restaurant, Hallandale . . . Annual card party of St. Juliana Women's Club, March 17, Palm Beach Towers Hotel . . . Day of Recollection planned by St. Vincent de Paul Altar and Rosary Society, Tuesday, March 7 in parish church . . . St. Patrick card party sponsored by St. Jerome Woman's Club, 1 p.m., Tuesday, March 7 at 1 p.m., K. of C. Hall, Ft. Lauderdale.

**Priest, Episcopal Chaplain To Address Women's Meet**

Miami's Diocesan Director of Catholic Charities and an Episcopal chaplain will be the principal speakers during the one-day meeting of the South Dade Deanery of the Miami Diocesan Council of Catholic Women on Thursday, March 9 in SS. Peter and Paul parish.

Msgr. Rowan T. Rastatter, whose column is a regular feature of The Voice, will speak on the meeting theme, "The Continual Exercise of Faith, Hope and Charity" during morning business sessions.

Father Henry N. H. Minich, chaplain of the Canterbury Center at the University of Miami will discuss "Ecumenism" during the afternoon session.

**Mothers Club To Be Formed**

OPA LOCKA—An organizational meeting to form a mothers club at Msgr. Edward Pace High School will be held at 7:30 p.m., Sunday, March 5, in the home economics department of the school at 15600 NW 32 Ave.

Mothers of students enrolled in the diocesan high school staffed by the Marist Brothers and members of the Teresian Institute are urged to attend.

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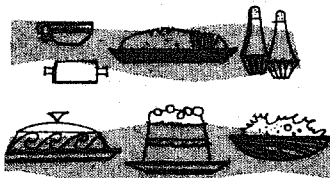
. . . remarked a couple, meeting friends at HARVEY'S RESTAURANT. "We have been coming to HARVEY'S for over 25 years," replied the other couple. And one of the reasons for these folks' making HARVEY'S A HABIT is found in another's comment, "I'm tired of steak, steak, steak all the time, I could scream. I want a change like we can find here, at HARVEY'S." There is a larger variety in the menu at Harvey's because it is one of the FEW old fashioned restaurants left—there is such a profusion of SPECIALTY HOUSES, today. As an example, the other day, a farmer brought in fresh beets and the tops were so good that BEET GREENS were bought to be put on the menu. But the large number of employees at Harvey's ate them ALL! So, more beets were ordered and in a greater quantity so that FRESH BEET GREENS will be on the menu this week. And of course, it is more trouble to fix fresh COLLARD, MUSTARD, TURNIP AND BEET GREENS than it is to always take them out of the can or frozen food department. This is what we mean by variety, and that is what our customers expect and demand in their expectancy, of DINING AT



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BOCA RATON—Opportunities open to women in today's job market will be outlined for students during a career conference scheduled to be held Saturday, March 4, at Marymount College.

Miss June Wakeford, Women's Bureau, U.S. Dept. of Labor, will be the keynote speaker.

Other speakers include Miss Dorothea Sullivan, a member of the faculty of Catholic University of America; Horace E. Hartsell, College of Education, Florida-Atlantic University; Claire Dorst, professor of art at FAU; FBI Special Agent Robert Wilson, Dr. Kenneth Michels, chairman of Psychology Dept., FAU; Ruth Brewer, College of Education, FAU; Beverly Morales, Woman's Editor, Sun Sentinel; Carolyn Ives, Interior Design Galleries, Inc.; Don Erb. Burdine's; Sue Sternberg, WSB Radio; George W. Roy, Boca Raton Hotel and Club; and representatives of the Peace Corps and commercial airlines.

**Bishop Guest For Coffee**

FORT LAUDERDALE Bishop Coleman F. Carroll will be guest of honor during the annual coffee of the St. Catherine's Guild of the Catholic Service Bureau, Thursday, March 9 at the Charcoal Pit Restaurant.

Mrs. Richard Clippard is general chairman of arrangements for the benefit which begins at 10 a.m. Proceeds are donated to the Catholic Service Bureau.

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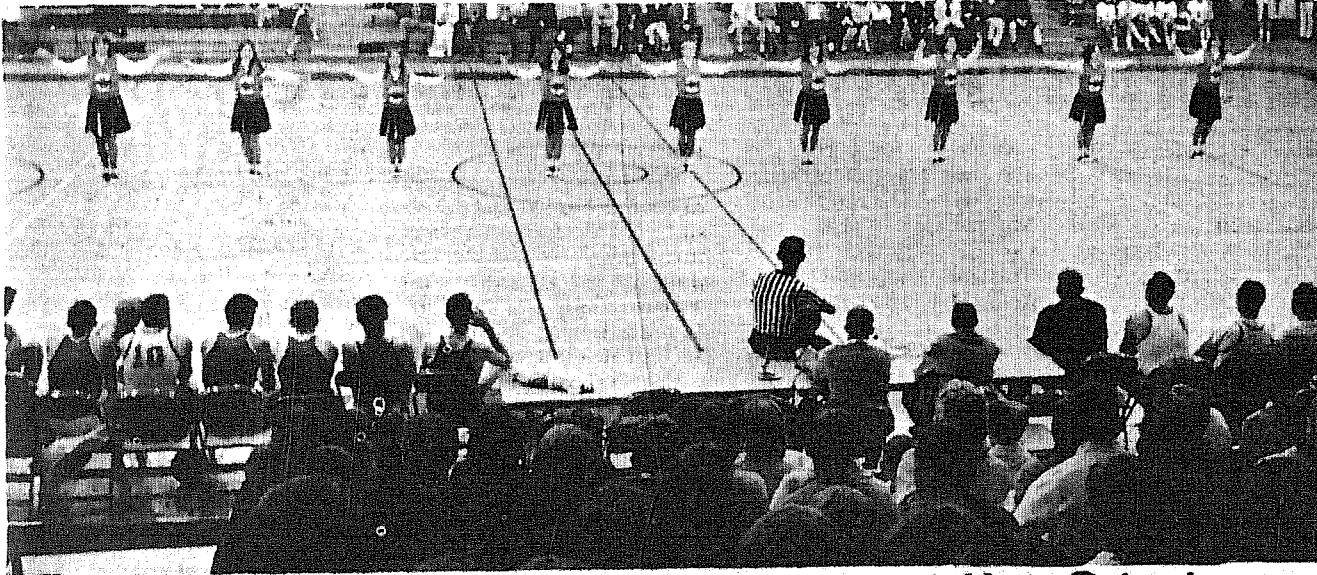
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SPRING MUSIC Festival of Rosarian Academy, West Palm Beach, was attended by MRS. JOSEPH P. KENNEDY, mother of the late President, shown with SISTER THOMAS GERTRUDE, O.P., and BERJ ZAMKOCHIAN, organist to the Boston Symphony.





**CYO Contest Included Special Division For High Schools**  
*Notre Dame Academy Girls Who Cheer During Curley High Games Were Victors*

## Holy Redeemer Champ In CYO

With Glenn Wilson and Kenny Kinder hitting consistently from the outside, Holy Redeemer out-gunned St. Bartholomew 45-40 to win their first Diocesan CYO

Basketball championship. Wilson and Kinder were both in double figures, scoring 15 and 12 points respectively. Arthur Mann contributed eight points and

in addition was a bulwark in rebounding on both boards. For St. Bartholomew, Tom Grubbs was the big gunner with 17 points. Ronnie Price, St. Bartholo-

mew, bread and butter man all season, was held to 10 points.

To get in the finals, Holy Redeemer defeated Annunciation in one of the most exciting games of the season in overtime 72-70. St. Bartholomew gained the finals by disposing of St. Mary 54-38.

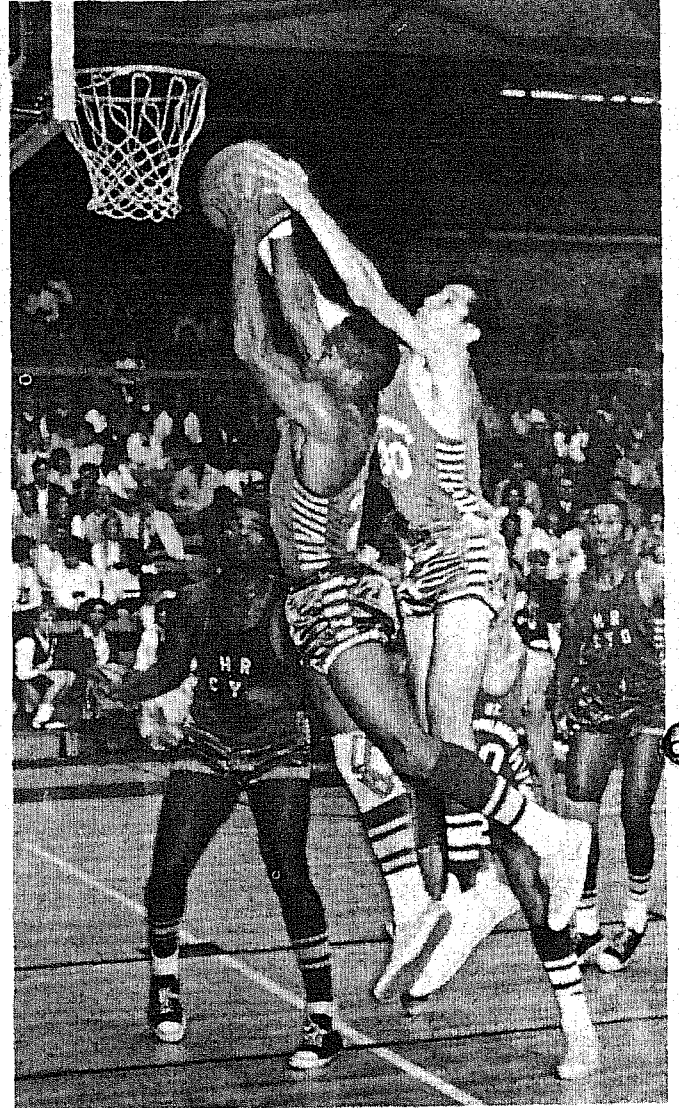
In the preliminary game the Celebrities showed their class with Phil Petta, Curley H.S. Coach, and Bobby Piero, Monsignor Pace, leading the way to a 39-32 victory over the CYO All-Stars.

Father John B. Fitzgerald of St. Vincent De Paul CYO delighted the crowd with a spectacular long two-handed swish shot. The Celebrities were also helped by Father Brendan Grogan of St. Coleman and Father John C. Mulcahy of St. Timothy, who used the free substitution rule to good advantage to confuse the All-Stars who were geared to a man-to-man defense. The All-Stars got the picture in the last minute of the game by having 12 players on the floor. The officials were puzzled, but it was a fun game and fun it was.

The cheerleading contest was the noisy crowd-pleasing event, with 25 smartly attired teams vying throughout the evening with cheering routines.

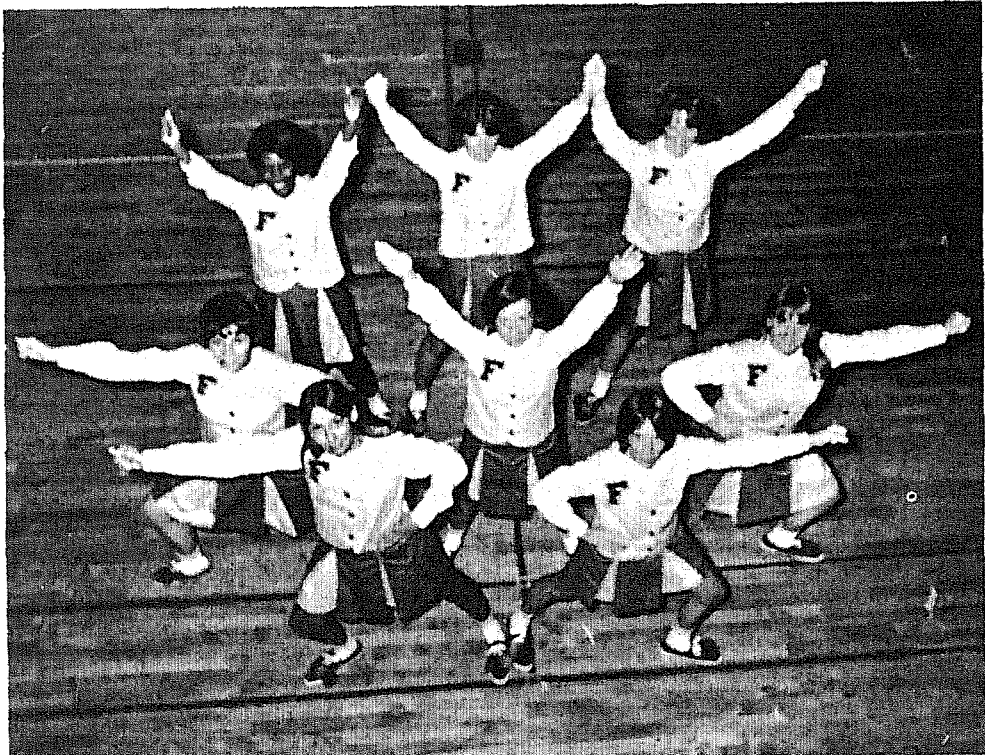
In the CYO Division, St. Francis of Assisi Parish won first place with 347 points, Epiphany parish was runner-up with 329 points and St. Timothy received 324 points for third place.

The high school division was won by Notre Dame Academy which had 359 points. St. Thomas Aquinas, 1966 winners, finished second with 350 points. Cardinal Newman received 347 points for third place.



## Holy Redeemer Was Winner

*Glen Wilson Shoots As Doug Palmaci Defends*



## Cheer Leading Contest Sponsored By CYO

*Winners Were Girls Of St. Francis Of Assisi School, Riviera Beach*

## Refugee Named 'Youth Of Month'

A 17-year-old Cuban refugee who is a senior at St. Patrick High School, Miami Beach, has been chosen "Youth of the Month" by the Miami Beach Executive Club.

Marta Hernandez, who came to Miami with her parents, Mr. and Mrs. Rosendo Hernandez, in 1961 is a member of the honor society and has won recognition in scholarship, leadership, character and service as well as special awards in Latin and the sciences.

## Schools To Run On Holy Days

FALL RIVER, Mass. (NC) - Catholic schools in the Fall River diocese will remain open on holy days starting next September.

In voting to break with the long-standing custom of closing for holy days, the diocesan board of education noted that the new practice would permit closer cooperation with public schools, particularly where parochial students ride public school buses, and would alleviate the problems caused

by the closings for working parents.

## CYO Talent Contest Sunday

Fourth Annual Diocesan CYO Talent Contest will be held Sunday, March 5 at 7:30 p.m. in Barry College auditorium.

Twenty finalists will present a variety of entertainment.

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# 4 Diocesan Teams 'Alive' In Tourney

By JACK HOUGHTLING  
Miami's Archbishop Curley High, Fort Lauderdale's St. Thomas Aquinas, Hollywood's Chaminade and Miami's Belen High will join the state's basketball elite in regional tournaments tonight.

All won group championships last week in the opening firing of the state championship play.

Curley captured the Class AA Group 15 title, St. Thomas took the A-15 meet, Chaminade won in A-16 and Belen came out on top in the B-16 affair.

Seeing their seasons end with losses were Christopher Columbus High in AA-16, Cardinal Newman in A-14, Pace and LaSalle in A-16, Cardinal Gibbons in B-16, Archbishop Carroll in C-14, Bishop Verot in C-15 and St. Patrick's in C-16.

Curley, with a 26-1 record, will be in the AA-4 regional meet tonight at the Miami-Dade North Junior College fieldhouse. Both St. Thomas (16-8) and Chaminade (17-8) are in the A-4 at Delray Beach Seacrest High. Belen (13-6) will be at the B-4 regional at Frost-

proof.

The Curley Knights, rated the No. 3 team in the state at the start of tournament play, routed Miami Jackson, 82-46, and Miami Edison, 83-65, to move into the AA-4 regional for the second straight year.

Cyril Baptiste, the Knights' 6-7 center, led the attack against Jackson with 27 while 6-4 Homer Lawyer had 22. In the Edison victory, Curley's two class guards, Johnny Gay and John Taylor, each posted 20.

Curley meets North Miami (22-4) in the second game of tonight's double-header and, if successful, faces the Key West-Hollywood McArthur winner Saturday night for the title.

St. Thomas earned its spot in the A-4 regionals with a mild upset of Fort Lauderdale Nova, 68-64, with Steve Higgins getting 17 points; and then by beating host Boca Raton High, 62-55, in the finals as Tim Litzinger's 24 points led the way.

Chaminade clipped a pair of diocese foes in gaining its A-16 group title, topping LaSalle, 64-44, with Jim-

my Nester getting 21 points; and then beating Pace for the first time in three meetings this season, with Nester again high man, this time with 39 points; while 6-7 junior center Bill Bertalan grabbed off 18 rebounds.

The diocese is sure of one team in the A-4 finals as the luck of the draw has Chaminade going against St. Thomas tonight in the 7 o'clock opener. The winner meets the Punta Gorda-Seacrest winner in the finals Saturday night.

Belen captured its first group title winning 48-37 over Marathon and then taking Fort Lauderdale Pine Crest in the finals, 65-61. Alberto Ley was high man for Belen in the first game with 19 points. Ricardo Gonzales had 23 in the title game and Ley 19.

Losing in group finals were Columbus, 68-47, to Key West; Newman, 56-43, to host Seacrest; Pace to Chaminade; and St. Patrick's to Coral Shores, 54-45.

Winners in this weekend's regionals advance to the state finals at the University of Florida next week-end.



## Priests And Laymen Compete In Soccer On West Coast

Bishop Coleman F. Carroll and Bishop Paul Tanner Watched St. Cecilia Defeat St. Francis Last Sunday

### Curley Matmen Pull Surprise

Curley High's wrestling team came through with a far better showing in the state championships last week than they did in the Gold Coast Conference meet, finishing as the runnerup to champion Coral Park.

The Knights got only one state champion. Al Secada successfully defended his 1966 title by winning the 133 pound crown with a decision over Joe Donnelly of

Norland in the finals. Curley's formerly undefeated Carlos Barquin suffered his only loss of the season in the finals, a decision to veteran Doug Ianerelli of Hialeah, a two-time loser to Barquin during the season, in 120.

Jose Ortiz also lost in the finals of the 145-pound class to Bob Sims of Jackson.

Curley totaled 54 points for second place. Coral Park took the title with a record 103 points.

### Papal Audience

VATICAN CITY (NC)—Pope Paul VI received in audience Prince Sadruddin Aga Khan, UN high commissioner for refugees, and Jean-Eudes Dube, president of the North Atlantic Assembly.

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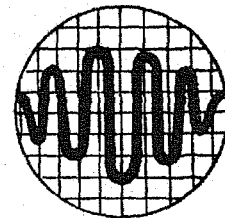
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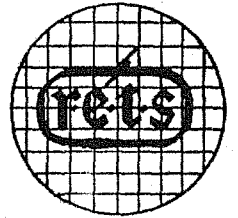
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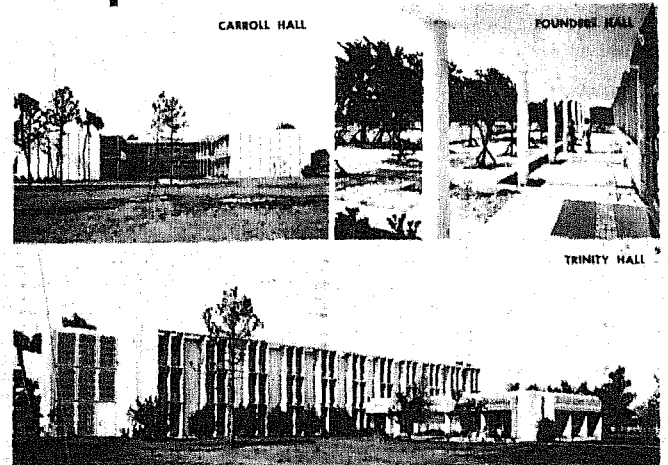
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# U. S. Dioceses Form Senates And Councils

(This is the second of three articles)

WASHINGTON — A number of questions have been asked chancellors of U.S. dioceses on what has been and is being done to implement the decrees of the Second Vatican Council. Replies to this survey came from 78 dioceses, covering the first 10 to 12 months following the council.

The second question asked: "Have you had, or are you having, a 'little council'? Or a diocesan synod?"

Almost 50 answered this question with "no" or its equivalent — not yet contemplated, not in the immediate future, a synod was recently held, etc.

Some, however, had little councils, such as these:

—The main project begun in the diocese . . . is a 'little council' being held in preparation for a diocesan synod. The organization is as follows: Meetings were held on deanery level to prepare two lay people from each parish to conduct sessions in their parishes. Three sessions will be held in each parish conducted by the laity, for the laity, to study the role of the laity in the apostolate. A fourth session will be held in each parish in which all the laity will be invited to offer suggestions to the bishop for diocesan policy and legislation on this topic. . . The clergy and Religious are holding separate meetings to

offer their suggestions to the bishop concerning the role of the laity in the apostolate.

—We plan to have a little council. The agenda is being formulated. . . The Sisters are having a congress in the near future; one for the priests is in the formation stage.

## MANY PLANS

Other comments were these:

—We have no plans for a little council but will have meetings of this description in preparation for a future diocesan synod.

—It is likely the priests' senate will undertake a study of material that should be dealt with in a synod.

—Until the last motu pro-

prio of the Holy Father, it has not seemed possible to plan intelligently for a synod. The 'little council' would appear to be more a means of expressing enthusiasm than of getting anything done.

—A synod is in preparation. Voting lists have been sent out and returned with pastors given a choice of eight names to submit and assistants having a choice of six. Recommendations were sought on various ways to solve pastoral problems and these recommendations are being tabulated.

—Diocesan assembly to be held modeled on Second Vatican Council Twelve preparatory commissions which will prepare three of four page working papers to in-

corporate policy statements, programs and/or projects.

## ON A SENATE

The third question asked: "Has a diocesan or archdiocesan senate been arranged for, or an existing one remodeled, as a result of the council? Who compose the senate?"

Fourteen replied with a "no" to the question; all the of replies, however, indicated that one had been or was being established. In some of the smaller dioceses it was noted that the consultors had been enlarged, through election of additional members, and this served the purpose of a priests' senate.

Composition of some senates or clergy councils was:

—Eight elected priests, each representing a separate age group; two priests chosen by the bishop, and two priests ex officio, the vicar general and chancellor.

—Thirty priests elected, 10 appointed. results of recent election: pastors, 18; assistant pastors, 9; seminary professors, 3; appointments; 6 diocesan priests; 4, Religious.

—Twenty elected priests, divided roughly according to number of priests both Religious and diocesan in each deanery, plus four deans as ex officio non-voting members.

—Composed of 21 priests, 15 elected and 6 appointed.

—We have expanded our board of consultors to take in some of the younger pastors.

This board is serving as our council of priests.

—Diocesan clergy elected eight of their number —four on an area basis and four on the basis of years after ordination. The Religious priests elected four of their number to serve in this senate. Almost 90% of the priests participated in the election.

—Six pastors, six assistants, one representative from each religious order.

## ON COMMISSIONS

The fourth question asked: "Have diocesan commissions been formed? Are they permanent? In what fields have they been formed? Who compose them?"

A variety of commissions are mentioned in the replies, although it is remarked in several instances that many had been in existence for several years. Practically all are permanent; a few have only priest members, but the great majority have representation of priests, religious and laity.

A listing of the commissions mentioned, and the number of dioceses which have them are:

Liturgical, 51; ecumenism, 45; music, 27; art, 11. Other commissions mentioned, though in fewer numbers, included human relations, communications, community relations, personnel, race problems, implementation of the council, parish structure and activity, parochial institute or council, diocesan organizations, and instruction of clergy in documents of Vatican II.

The fifth question asked: "Has it been arranged for priests to elect the priests who are to compose various diocesan bodies, such as the senate? The diocesan consultors? The commissions?"

In general, members of priests' senates were elected, and consultors and commission members appointed by the Ordinary. The score from the replies indicated 32 yes for election of priests' senates; 3, no; and 1, still appointed.

In regard to consultors, 20 said they were appointed; 4, elected, and in 10 dioceses some consultors were elected or the priests were asked for recommendations.

Fifteen said commission members were appointed; 2, elected; 3, some elected, and 7, appointed after recommendations were given by priests.

A few of the comments were:

—Priests have always voted for diocesan consultors.

—Elect 5 of 12 consultors.

—The Ordinary, using synod voting lists as guideline, has named various commissions.

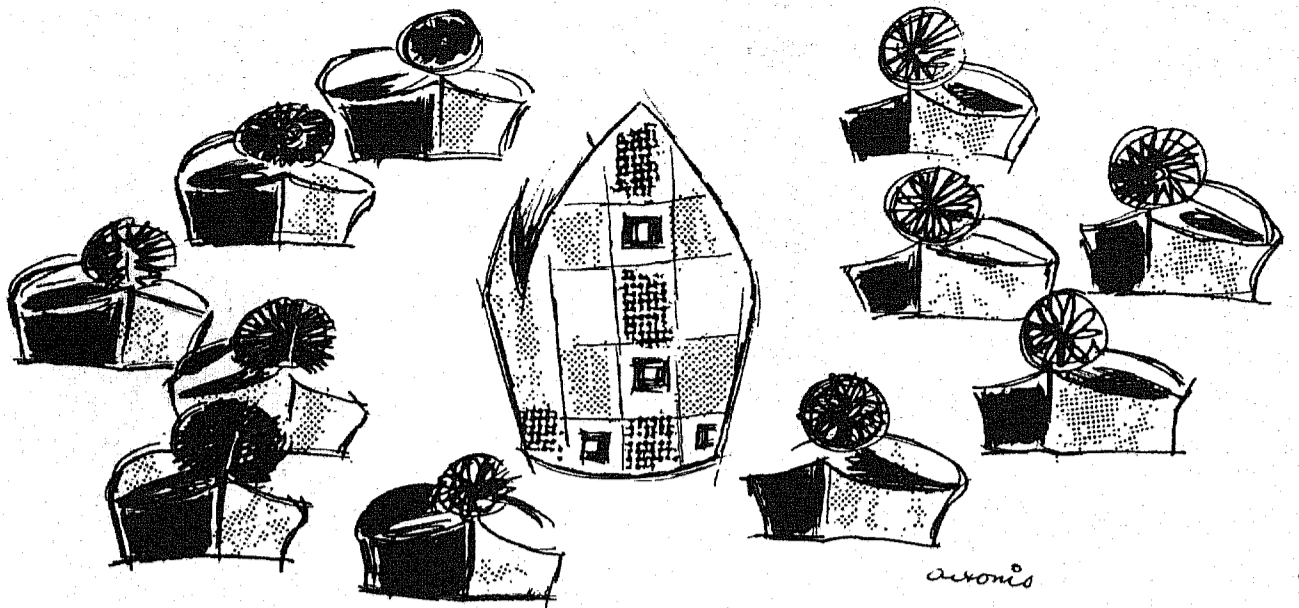
—On the senate, seven elected, plus five deans appointed by Ordinary.

—Priests elect half of consultors.

—Chairmen of commissions appointed by Ordinary and they suggest names of other members.

—Half the consultors are elected, half appointed.

—New consultors elected by priests.



## The Priests' Senate: Born At Vatican II

By FATHER RONALD PUSAK

Is it possible for a hierarchical Church to capitalize on the benefits of modern democratic process? Should priests dialogue with bishops to whom they have promised obedience?

To these questions Vatican Council II gave an unequivocal "yes." The modern answer, said the bishops, is to be found in a Senate of priests in each diocese. The Senate is to act as a specific structure through which priests can express their insights and needs to their bishop.

Democratic vote-tabulating is not new in the Church. For centuries the votes of cardinals have elected a pope. At the recent Council, computers calculated the votes of bishops on proposed documents.

The tabulating of votes, and democratic dialogue have now reached Miami. Recently priests of the diocese, at the initiation of Bishop Carroll, elected certain members to the Board of Diocesan Consultors, a group of the Bishop's closest advisors.

### SENATE CONSTITUTION

Presently a group of priests elected by their brother clerics are spending hours drafting a constitution for a Priests' Senate. The Senate has been recommended by the Vatican Council to represent the clergy and, "By Counsel . . . to give effective assistance to the Bishop in his government of the Diocese." Pope Paul echoed the call of the Council in his Motu Propio of September 1966, where he urged the establishment of Priests' Senates.

At the September Clergy Conference, Bishop Carroll told his priests to start working on the establishment of a Diocesan Senate which would be truly a representative body. The Diocesan Deans were appointed to direct the drafting of a constitution.

At a December Clergy meeting this constitution was thoroughly debated. Because of the immensity of the task and the variety of viewpoints, it was decided to enlarge the constitutional committee. Since the Senate was intended to represent all the priests, the greatest possible participation was sought.

The priests gathered in their respective deaneries, therefore, and selected representatives to draft a second constitution to be submitted to all the priests.

The second drafting commit-

tee appointed five of its members to draw up a working draft based on the senate constitutions approved by other dioceses.

The constitutional committee found its job difficult since Vatican II and the Holy Father had not clearly defined what a Senate was.

The committee could not find adequate parallels or models in existing Church structures. Diocesan consultors are defined in law as a "senate of the bishop," and, therefore, are not a parallel for a Senate of Priests. Further, the bishop's consultors are appointed by the bishop, and thus not normally elected by the priests.

### DIFFERENT THAN UNIONS

Neither can a priests' Senate be fashioned after a union, in the manner advocated by the now famous Father DuBay. Unions are self-interest groups rather than a structure intended to represent all the priests of a diocese. DuBay's union would exclude pastors and others in authority from membership. A senate, on the other hand, avoids distinction and divisions.

An association of priests like the group recently formed in Chicago stands somewhere between a senate and a union. Though the association hopes to promote the welfare of its members, as does a union, the association is essentially professional union. An association of doctors or lawyers, for example, is not normally thought of as a union.

It is possible that unions or associations of priests are superfluous where a senate exists which is representative and consultative.

The secular equivalent of the senate is of little help in determining the nature of a priests' senate. Civil senates can furnish guidelines for technical organization, but, being a lawmaking body, a secular senate exceeds the authority of a priests' senate, which is consultative.

The key to understanding a senate of priests is found in the relationship of the episcopacy and the priesthood. One school of theology for a long time considered the office of bishop as something added to the priesthood. In this view, the priest is central and the bishop is seen as a "super-priest."

Historical theologians, on the other hand, have demonstrated

that the office of bishop is the focal point. The priesthood of a simple priest is a participation in the central priesthood of the bishop. Participating in the same priesthood, priests are the co-workers of the bishop and a personal extension of his Christianizing in the local Church. It was this view of the priesthood which was adopted by Vatican II.

### PRIMITIVE CHURCH

In the primitive Church when the Christian community centered mainly in the cities, it was easy for the bishop and his priests to communicate and consult. Then, the bishop, together with his priests and deacons, with the faithful gathered around, would celebrate the liturgy during the week.

In time, the Church began to evangelize the country areas, and gradually contact between the bishop and his rural clergy became difficult. An attempt was made to improve communications by instituting the office of chor-bishop. It was his duty to visit the distant churches and report to the residential bishop. Gradually, these chor-bishops became powerful, very often extracting heavy tithes from their churches. They often became completely independent of the residential bishop.

To correct the abuses, the Church established arch-priests who were not bishops. They had no power and were merely due certain reverences in the liturgy.

Co-ordination with the rural churches was then attempted by establishing an office-holder who would be identified with the bishop. Historians sometimes identify this person as the Official and at other times as the Vicar General. As the Church in the city increased, it was necessary for the bishop to delegate more and more of the local temporal administration to the Official or Vicar General, with the result that there was a breakdown in communications once again with the rural churches.

A new solution consisted in dividing the diocese into districts or deaneries and appointing a senior cleric as the bishop repre-

### The Author

Father Ronald Pusak graduated from Louvain, Belgium, 1961, where he received his S. T. B. in Theology and M. A. in Religious Education. In 1964 he was awarded a J. C. L. in Canon Law in Rome.



# Divided Christianity: Sin And Scandal

By FATHER  
DAVID G. RUSSELL

Often times the things we see the most, we pay the least attention to. Our daily surroundings can become so familiar that they almost drop out of consciousness. Take the pictures on your living room walls. Possibly you have grown so accustomed to their face that you have not noticed their fading colors.

With time we even adjust to situations that first appeared intolerable. When we moved into the house with only one bathroom for the whole family, the first sunrise brought a crisis. But now, well, the crisis has been diluted by routine, the intolerable has been dissolved by familiarity.

What is true of man's response to familiar faded parlor pictures and inadequate family facilities can also be true in the case of greater issues. Familiarity even dulls man's perception of a sinful situation. And this, I fear, is what has happened to some men's perception of Christian division.

Men have had a lot of time to become accustomed to fractured Christianity, nearly 400 years. The multiplication of Christian Churches is now almost taken for granted. Our immediate response to the numberless churches listed in the yellow pages, to the street corner dotted with four different steeples is, "that's the way things are," rather than the Christian response, "things were never meant to be this way."

In a spirit of magnanimous tolerance we can lose sight of the seamless garment of Christian unity. In an American spirit of democratic pluralism we can fail to experience the estranged unity of Christendom. We have grown accustomed to its face. In fact this day we are tempted to take



## Ecumenism -- The Walls Come Tumbling Down

for granted the greatest institutionalized sin in man's history -- the separation in truth and charity of Christian into many churches.

### CHRIST'S PRAYER

Christ prayed that there might be one flock and one shepherd. Today there are many flocks: Methodist, Anglican, Orthodox, Catholic, Baptist, and on and on. Further, Christ prayed that his flock would experience the most intimate union possible, the pattern of which was to be the unity of Christ with his Father. Christ prayed, "that they all may be one; even as you Father, are in me, and I in you, that they also may be one in us, so that the world may believe that you have sent me." (Jn. 17:21). Christians hardly reflect today among themselves, divided as they are,

the union of the divine Father and Son.

Notice that Christ's prayer for unity is closely related to Christian witness to the world. Christ prayed that all might be one so that the world might believe. The world should be wooed to Christ's Church because it sees there the God-given instrument of reconciliation, not only of man with God, but of men among themselves. Common sonship under the Father, man's common brotherhood with Christ, is meant to be the salve that heals division, the bond that binds together.

When the world looks to Christians and finds there Christ himself divided by sectarianism, the world is understandably tempted to question the power of the Gospel to create a commun-

ity of truth and charity. For a divided Christian witness is a self-indictment, a self-imposed condemnation of infidelity to the mind and message of Jesus Christ. Divided Christianity is a scandal to the world and hinders the Gospel's acceptance.

### DIVIDED MISSIONARIES

Cast your eye on some Indian village in South America. There an ancient Church views with new and divided missionaries, all claiming to herald the Christian message of unity in love. There modern apostles traffic in the souls of men with a competition that smacks of Madison Avenue. In the missionaries' very effort to create a Christian community, he creates a city divided against itself, divided in its very source of unity, Chris-

tianity.

There is afoot today a movement to erase from Christianity its own sin of separation. Responsible Christian leaders are becoming acutely aware that sectarian Christianity contradicts the mind of Christ, harms the spread of the Gospel, and is a scandal to the world. This movement is called ecumenical, a word which means universal, for the will of Christ is that all men be one in Him. The ecumenical movement attempts to stimulate all men and all churches to seek the unity of one Church faithful to Christ in all things.

The Vatican Ecumenical Council in Rome, the solemn gathering of all the Catholic Bishops of the world, is not the same as the ecumenical movement. The Council was a Catholic gathering of Bishops. The ecumenical movement is a movement on the part of all Christians concerned about the unity of the Church. The Ecumenical Council did, though, issue a statement on the Catholic Church's participation in the ecumenical movement. That "Decree on Ecumenism," as it is called, is the Catholic guidebook for participation in, and command to become involved with, healing Christian divisions.

The Church has always recognized the sinfulness of Christian separation into many churches. But time has made it easy to grow accustomed to its face. Today with new vigor we see that our division mars the face of Christ as He is seen by modern man. The contemporary Christian challenge is to heal the scars and unify the witness. Christians will only take this task responsibly when they realize the enormity of the sin of separation.

## Confirmation:

# A Sign For This Generation

BY SISTER SOCORRO, O.L.V.M

Jay leaned against his bedroom window. Silently he watched as Stan stole across the lawn. He watched but did nothing. Well aware of Stan's plans, he stood motionless in the darkened room. Stan disappeared into the neighbor's expansive house. Jay squinted as he tried to follow Stan's movements. It was useless. Stan was out of sight. Outside all was quiet and motionless now. Inside? Well, that was another story.

Turning away from the window Jay said to himself, "Don't get involved." What could he do anyway? He had enough problems without taking on more. Why should he go around acting like somebody's "father-protector?" Sure Stan was his friend, but Stan was old enough to take care of himself. Jay switched on the light and put on a record. He relaxed as his favorite hit tune began to spin. "Help! Help! I need someone..." it cried. Jay nestled deeper into a cushion....

The above is an often repeated story. The "why get-involved" theory is a favorite. There are hundreds of reasons to avoid the "father-protector" role. Are there any reasons for involvement?

## Christian Involvement

Baptism is the sacrament of faith, of love, of union. This sacrament is not a "thing" receive. It is a sacramental sign, and external expression in word and gesture of a spiritual activity between God and man. It is an action of Christ, made present to us by the Church, which calls us to union with Him and with our fellowmen. In and through this union we find salvation.

St. Paul tells us, "... now you are all sons of God... all who were baptized are one in Christ... you are true heirs of His promise" (Gal 3:26-28). Thus baptism calls us to involvement. A child was once heard expressing this truth and making it relevant: "Barby, you and I can't fight anymore. We got to stick together. If we don't, we'll spoil God's plans." For her it was quite simple.

Baptism is a sacrament of faith because it joins us to the Church, the community of believers. Baptism is not a private affair between the individual and God. It is a matter that concerns the community. We do not become Christians simply by accepting Christ's teachings and receiving graces merited by a redemptive work in which we had no part! God is good, but that would be too easy. We become Christians by denying to self and reaching out to help others. Thus we relive in our own experience the death and resurrection of Christ, reproducing in ourselves what He underwent.

In order to redeem mankind Christ did get involved with men. If we are one with Him, what must be our response to our brother? Perhaps we can borrow a phrase from our "lively" generation to answer that--"Let it be vivid, let it be personal, let it be now!"

wer that--"Let it be vivid, let it be personal, let it be now!"

## Second Call To Involvement

Through baptism we "come alive." We are called "to be." But it is up to us to start living; we must "become." To help us mature the Church offers another sign of God's love, the sacrament of confirmation. Even in the modern world many still consider this sacrament a "must." But do we understand it as part of our initiation into full life, a part of our "becoming?" Do we realize it demands a personal commitment? Ask anyone what he remembers most about his confirmation. The answer will usually be, "The bishop slapped me!" The celebration of confirmation is much more.

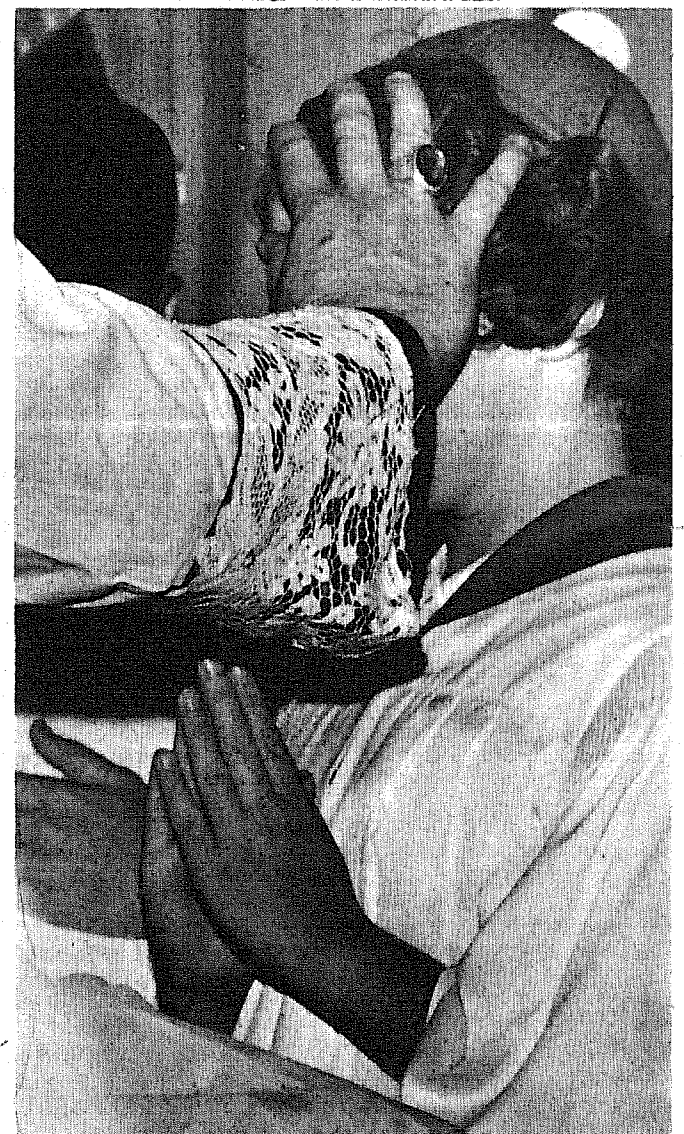
In scripture we read, "...then... Pentecost came... there was a sound from heaven like the rushing of a violent wind... there appeared tongues like fire... they were filled with the Holy Spirit and began to speak... the Spirit gave them power to proclaim His message" (Acts 2:2-4).

The gift of the Spirit and the mission given were not confined to those gathered together on the day of Pentecost. President John F. Kennedy quoted a passage that reminds us of this truth: "God says, I will pour out my Spirit upon all mankind and your sons and daughters will be prophets. Your young man shall see visions and your old men shall dream dreams and I will pour forth of my Spirit upon my servants and handmaids and they shall prophesy." (Joel 2:28-30) The gift of tongues received at Pentecost was also a symbol of the universality of Christ's mission.

In confirmation we receive the same Spirit given to the Apostles on Pentecost. This coming of the Spirit completes our baptism. The life of Christ from baptism is sealed within Christians by the special anointing of the Spirit. The sacramental action is not just an increase of the baptismal grace. It is a perfective grace. This special grace establishes a person fully within the Church with all the responsibilities and privileges of a full Christian. The Christian is now able to participate fully in all the activities proper to Christians, chief among which is the Eucharist.

## Effects Of Confirmation

Remember the familiar phrase of the catechism, "confirmation makes us perfect Christians?" The word perfect is misleading since the correct meaning is "full" or "complete." It does not mean "advanced in the spiritual life." We know that at the time of confirmation we are very far from being "perfect Christians" in the ordinary understanding of the phrase. A young adult preparing for confirmation (and a bit nervous about it all) expressed his lack of "perfection" by echoing one of Bel Kaufman's



character in the book "Up the Down Staircase": "I keep on learning less and less, and I'm known as quite a mess..." An overdose of learning?

Confirmation is the sacrament of prophets and martyrs. Prophets? Do Christians really become prophets? If we mean someone who foretells the future, the answer is no. What a prophet really means is a man who is a herald of God. A prophet bears witness to the invisible reality of God and proclaims His goodness. As Christ was sent to manifest the Father's love to all men, the Christian is also sent

(Continued on Page 25)

### THE AUTHOR

Sister Socorro, a member of the Diocesan CCD staff, graduated from Immaculate Heart College, Los Angeles, in 1951. She has done graduate work in Religious Education at the University of San Francisco, The University of Detroit, and at the Pastoral Institute sponsored by Loyola University, Chicago.



# Many-Splendored Charity

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A Gift, A Handshake, Or A Smile

By  
MSGR. R. T. RASTATTER  
Director Diocesan Catholic Charities

From time to time we talk to you about a subject called charity. Yet most of us do not comprehend the full meaning of the word or the act.

To most of us it means the donation of money. Certainly that's part of it, but there are many other branches on the tree. Charity can be a warm handshake, a glad smile, a fond embrace, a thank-you note, and a thousand other gestures of politeness, good taste and a reverence for the feelings of our fellow man. Charity is a many-sided virtue. There is even a charity in one's pain and calamity.

Recently we had occasion to visit with a man stricken with cancer. He knew his condition and how painful his end might come. Yet he had no misgivings, harbored no angers. Instead, he felt he was blessed in that he was different from other men, since he knew how he would die and had the opportunity to make proper preparations.

**UNUSUAL CHARITY**  
This, indeed, exhibited a form of charity of an unusual nature. He had everything to live for but he had the charity of heart and soul to resign himself to God's will.

There are not many of us who are possessed of the same spirit of this man who recognized his fate and resigned himself to a future he knew must come. Yet he showed a determined spirit, feeling he was blessed in that he would be fully prepared when the time came to go to his just reward for all eternity. But we all can make a similar effort through Faith, Hope and Charity.

Yes, charity takes on many forms and finds many directions and pursuits. At your Catholic Welfare Bureau, largely through your charity, we are engaged in the administration of various sorts of charitable activities.

Through your prayers and generosity, we administer the supervision of several institutions that are so vital to the well-being of our community, our relatives and neighbors.

As many of you know, we supervise such institutions as Residence for dependent girls . . . Boystown South Florida for dependent boys, Saint Vincent Hall and Maura-wood for unwed mothers, our Catholic Home for Children for younger boys and girls, Marian Center for our exceptional children, and lend aid and consolation to our homeless aged.

**AN INSPIRATION**  
So whenever problems arise in your life, major or minor, remember the inspired consolation this man dying of cancer received from his great faith. Remember also not to neglect your prayers and your charity to help us to continue our work on behalf of the needy and the sick.

Let us take great solace from the results that our charities provide, and the enduring good it supplies to ourselves on the right side of our Heavenly ledger.

In these days of communistic trends and rebellious attitudes, it will behoove us all to keep the Faith and to keep it intensely and unswervingly.



PALM BEACH Catholic Welfare Bureau will benefit from a luncheon and fashion show sponsored by the Bureau's Auxiliary on Saturday, March 4 at the Palm Beach Towers Hotel. MRS. MICHAEL PIVARNIK, center, is general chairman; MRS. LOUIS C. BEACH, left, is ticket chairman; and MRS. ROBERT DOVEY is in charge of reservations.

## St. Thomas Aquinas Feast Day Tuesday

By JOHN J. WARD

The "dumb ox" who became one of the great doctors of the Church will be honored on his feast day next Tuesday, March 7. He is St. Thomas Aquinas, patron of schools, colleges and seminaries.

He has been assigned a special place in the lives of students and teachers and popes have asked that Thomas be regarded as a model for students to imitate daily.

Thomas was born about the year 1225 not far from Naples, in the fortress castle of his family at Roccasecca. Not far off was Monte Cassino, the home of the Benedictines, where Thomas received his first education. He was the seventh son. His family was illustrious on both sides.

His mother was Theodora of Theate, of Norman stock; his father was of the Lombard nobility and a nephew of Frederick Barbarossa. At the age of five he went to Monte Cassino and his parents seem to have been content with the prospect of his becoming a Benedictine monk, and perhaps even an abbot.

**SEND TO NAPLES**  
His father was forced to remove his son from Monte Cassino when he was 14 or 15 years old and he was sent to Naples to continue his studies at the Faculty of Arts. The course included mathematics, astronomy and music, dialectic and some study of classical authors like Caesar, Cicero and Seneca.

However, the Dominican Friars had set up a house of studies in Naples and Thomas came to know them. In 1244, much to the surprise and shock of his family, he took the Dominican habit.

With his eldest sister, Marotta, he had long and intimate talks; and Thomas finally inspired her to become a nun of St. Benedict. Even his mother began to change her mind and when she saw her placid son reading the Bible and carrying out his rule of life in the midst of the noise and temptations around him, she took his side and helped him to escape.

He returned to Naples and from there went to Paris to the house of St. Jacques where his life of study began in earnest since he had the good fortune to have Albert the Great for his teacher.

In 1274, Pope Gregory X sent for Thomas to be present at a council summoned at Lyons. Mounted on mules, Thomas and a friend set out, stopping on

the way to visit Thomas' sister in Campania. There Thomas grew so weak that further journeying seemed out of the question. He begged to be taken to the Cistercian monastery of Fossanuova nearby. The monks tended him with love and reverence and, at his wish, they read to him as he lay dying the "Song of Songs."

When they brought Viaticum to him, he broke into tears and prayed aloud: "I receive Thee, ransom of my soul. For love of Thee have I studied and kept vigil, toiled, preached and taught. Never have I said word against Thee."

He died on March 7, 1274, at the age of 48 or 49. Thomas was canonized in 1323 and was declared a Doctor of the Church in 1567.

## Canterbury To Lecture During Visit In France

PARIS (NC)—Anglican Archbishop Michael Ramsey of Canterbury will give a lecture at the Catholic Institute of Paris on "The Transfiguration in Scripture and Tradition."

Drawing heavily on the writings of the Fathers of the Church, Archbishop Ramsey's talk will stress the liturgical and patristic heritage common to both eastern and western Christianity.

The lecture will be one of a series of appearances the

Anglican Archbishop will make in France to commemorate the close relation between the Christian traditions of England and France.

The first stop on the archbishop's itinerary is at the Abbey of Bec, where he will take part with Abbot Paul Grammont, O.S.B., in ceremonies marking the feast of St. Anselm. At one time a monk of Bec, Anselm was named archbishop of Canterbury by England's King William I.

## GOD LOVE YOU

Today, it is not unusual to hear good but bewildered Catholics involved in ecumenical discussions ask, "Has Lent lost its meaning?" "What IS the meaning of Lent?" "Should it mean the same to each of us?" "IS there a common denominator?" We are all sons of Adam. We need only to look at the effect of his sin in us: our disordered appetites, our darkened minds, our weakened wills. If Adam had such an effect on humanity, shall Christ have less? It is here that our faith is tested. During Lent when the Church concentrates on the humanity of Christ, should not we, His Mystical Body, identify ourselves more closely with the Passion and Cross by voluntary sacrifices?

Christ knows what it is to suffer. Two-thirds of mankind know what it is to suffer. But how many of us love Christ in His suffering humanity enough to take on voluntarily just a touch of suffering by sacrificing for them during Lent? Sacrifices come from those who enter into the suffering of the poor and who see in them the sufferings of Christ. Sacrifices come from those who have the vibrant faith it takes to let the love of God replace the love of self.

How does YOUR faith measure up? When you look at a crucifix do you see that Christ in His individual manhood has gathered into

Himself every form of pain? When you look at a photograph in a newspaper of a wounded, war-scarred refugee, do you see Christ living in his homelessness? If someone shows you a picture of a leper, do you see Christ suffering in the unspeakable loneliness and agony and nakedness of his disease? These represent just a drop of His suffering. On Calvary He drank the whole cup. "He emptied Himself," to buy us back so that we might take possession of our heritage as children of God. We become most like Christ when we pour out to our brethren the love that made Him sacrifice Himself for us.

Think about it! Is this the meaning of Lent for you? How far are you willing to identify yourself with Christ? Why not completely — by identifying yourself with Him as He suffers today in the poor, the sick, the homeless of the world? Real faith is seeing Our Lord become partaker of our human nature in all its bitterness, hunger, thirst — the whole mass of human sorrow. Whatever you have given up or decided to do for Lent you can turn into alms. Whatever you send to the Holy Father goes immediately to aid your brothers and sisters in Christ. Turn your sacrifices into dollars and send them to The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N. Y. 10001.

God Love You to N.S. for \$200. "This Lenten sacrifice really hurt? It's the cost of joining a ski-house for the season." . . . to B. H. and J. for \$38. "This is what we would have paid to have dinner out on Valentine's day. Please use it for those who have no food at all. . . . to A. O's for \$80. "I desperately wanted a new suit for a special party and then I saw the pictures of the poor in MISSION and knew I didn't really need it."

It is never too early to think about your future! First make out a Will. If you want to continue doing good after your death, leave everything to the Holy Father who through his Society for the Propagation of the Faith will give it within the year of your death to the poor missions of the world. The other way to provide for the future is to take out an Annuity, receive an income while you live, reduce your taxes, and let the remainder go to the Holy Father to be distributed that year. This is the great advantage of giving to The Society for the Propagation of the Faith, the "middle man" for the Holy Father who gives it to the poor. For more information write me at 366 Fifth Avenue, New York, N. Y. 10001. God Love You!

Cut out this column, pin your sacrifice to it and mail it to Rt. Rev. Edward T. O'Meara, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N. Y. 10001, or to your Diocesan Director, Rev. John G. Block, Chancery, 6301 Biscayne Boulevard, Miami, Florida 33138.



RT. REVEREND  
EDWARD T. O'MEARA

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**The Question Box**

**What Is Called Original Sin?**

By MSGR. J. D. CONWAY



Msgr. J. D. Conway died Feb. 5. Since he had planned to leave for a month's vacation on that day, Msgr. Conway had written columns four weeks in advance. His columns will, therefore be published until the first week in March.)

Q. I am not able to understand what is called Original Sin. Is it an historical event that took place so-and-so B.C.?

A. Original sin is really the state of inward, supernatural alienation from God in which all human beings are born as members of a sinful race. It was to repair this alienation by uniting us to God in intimate, personal sanctifying love that Jesus Christ became man.

Genesis 2, 4b - 3, 24, tells the story of Adam's fall into sin, his fall from the original justice in which God created him. Genesis finds in Adam's sin the cause of man's suffering and death, but nowhere in the Old Testament do we find a concept of original sin as it is understood in Christian theology. We do not find this concept even in the Gospels; only in the Epistles of St. Paul. In Romans 5, 12-21, St. Paul draws a parallel between the sinful, deadly work of Adam, and the sanctifying, life-giving work of Jesus Christ: "Well then, sin entered the world through one man, and through sin death, and thus death has spread through the whole human race . . . Adam prefigured the One to come . . . it is even more certain that one man, Jesus Christ, will cause everyone to reign in life . . . As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous."

The story of Adam's fall, in Genesis, is not historical in the sense that you and I understand history. Certainly man's sin was a historical fact; man's fall from grace and friendship with God was historical fact. But these facts took place many, many centuries - probably hundreds of thousands of years - before the writer of this portion of Genesis compiled his story, probably from the traditions of his people, both oral and written. For much of the symbolism of his story the writer borrowed from myths of the Near East: e.g. the tree of life and the serpent.

The story reveals to us much of Hebrew religious convictions. God created man, but He did not create him evil, as we now find him; on the contrary, He created him as good and happy, a friend and companion of God, free of sin and death. Man made himself evil by disobeying God, and God punished him. Because of sin man lost his intimacy with God and is subject to death.

It is interesting to note that the Hebrew word "adam," meaning man, is not used as a proper name in the story of the fall. It is not until after the story of Cain and Abel that Adam became the name of their father.

The entire doctrine of man's fall and redemption is based on a notion of human solidarity in sin and virtue which is quite conformant to modern ideas of collective responsibility. Clearly in both Genesis and St. Paul sin is much more than an individual action; it has a social dimension.

For the moment we will forget the supernatural dimension of original sin, and look at the natural effects of man's fall. A child is born into a situation of sin. Before he can make any free decisions of his own, he has been marked for life by the sinful

community of which he is a member. He grows up in an environment of selfishness, pride and dishonesty, among men who are jealous and hateful, who fight and quarrel. In this sense he evidently inherits moral corruption from Adam's sin -- the collective sin of man.

And this child, in his turn, will influence the lives of others by the evil which grows in his soul. Sin began with an original option of man for evil, and it keeps spreading because of the solidarity of the human race. Even before a person reaches the use of reason he is involved in evil, and it will greatly affect the future use of his own freedom.

But this same solidarity permits the redemptive and sanctifying benefits of Jesus Christ to reach each soul and long before it is able to exercise its personal freedom. Because he is a member of Christ's race, the child is made into a new creature, born of God. He is adopted by the Father; virtues are infused into him, and he is prepared to love God with his own freedom, impaired though it is by the moral and psychic determinism of sin.

Q. We have been married for a little over a year now and are expecting our first child very soon. We had an argument about who could be sponsors for our child.

A. As usual, your wife is right.

**Eucharistic Mission Set**

A Eucharistic mission will be conducted in St. Thomas the Apostle Church beginning Sunday, March 5, and continuing through Saturday, March 11.

Father Charles Mallen,

**STRANGE BUT TRUE**

Little-Known Facts for Catholics

By M. J. MURRAY

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There are now more than 72 fully-fledged CATHOLIC UNIVERSITIES in the world, 22 of them in the UNITED STATES.

IN ITALY AT LEAST ONE DAY A MONTH IS DEDICATED TO OUR LADY. HER FEASTS ARE OBSERVED BY GOVERNMENT AND PRIVATE ORGANISATIONS AS WELL AS BY THE CHURCH.



PATRON OF ALL FOREIGN MISSIONS IS SAINT FRANCIS XAVIER, WHO IN THE SPACE OF TEN YEARS MADE CONVERTS IN INDIA, CEYLON, MALAYA AND JAPAN.

HE DIED IN 1552, WHEN ABOUT TO VISIT CHINA.

HIGHEST OF ALL GOTHIC CATHEDRALS IS AT BEAUVAIS IN FRANCE. BEGUN IN THE EARLY 13TH CENTURY, ITS PLAN WAS TOO AMBITIOUS AND IT WAS NEVER COMPLETED.

**Missal Guide**

- March 5 - Mass of the fourth Sunday of Lent, creed, preface of Lent.
- March 6 - Mass of the lenten weekday, second prayer of Sts. Perpetua and Felicitas, preface of Lent.
- March 7 - Mass of lenten weekday, second prayer of St. Thomas, preface of Lent.
- March 8 - Mass of the lenten weekday, second prayer of St. John of God, preface of Lent.
- March 9 - Mass of the lenten weekday, second prayer of St. Frances of Rome, preface of Lent.
- March 10 - Mass of the lenten weekday, second prayer of the forty holy martyrs, preface of Lent.
- March 11 - Mass of the lenten weekday, preface of Lent.
- March 12 - Mass of the first Sunday of Passiontide, creed, preface of the Cross.

**Forty Hours Devotion**

- Week Of March 5 - St. Anastasia, Fort Pierce
- St. Dominic, Miami
- Week Of March 12 - St. Ambrose, Deerfield Beach
- San Pablo, Marathon
- St. James Mission, Lake Placid.

C. SS. R., of Our Lady of Perpetual Help parish, Opa Locka, will celebrate Mass and preach the conferences at 8 p.m. each evening in the church at 7303 SW64 St.

**Ex-Superior Of Nuns Dies**

MONROE, Mich.- Mother M. Teresa McGivney, former mother general of the Sisters, Servants of the Immaculate Heart of Mary, died here at the age of 87. Elected superior in 1942, Mother Teresa directed the geographic expansion of the Immaculate Heart of Mary community, and during her 12 years as mother general schools were opened by the community in Puerto Rico, Alabama, Florida, California, New Mexico, and Minnesota. Following her retirement in 1954 she directed the community's program of assistance to the poor. In the Diocese of Miami the community staffs St. Michael the Archangel School, Miami; and Nativity School West Hollywood.

**Prayer Of The Faithful**

**Fourth Sunday of Lent**

MARCH 5, 1967

- CELEBRANT: The Lord be with you.
- PEOPLE: And with your spirit.
- CELEBRANT: Let us pray. Through His Son we ask God the Father to help His Holy Church, our Nation, and all men of good will.
- LECTOR: (1) For our Holy Father, Pope Paul, and our Bishop, Coleman F. Carroll, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (2) For our Pastor, N., and all priests and religious, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (3) For peace and understanding between nations, and especially for those institutions and persons striving for peace in Vietnam, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (4) For the just election to our State Legislature of men and women who will have regard for God's law and the needs of all people in our State, especially the poor, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (5) For all who give generously to the 1967 Diocesan Development Fund, that they may be rewarded a hundredfold in this life and in the life to come, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (6) For all in this assembly of the People of God, that our sharing in this sacrifice-banquet may be a sign of our love for one another and a pledge of our future glory, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- CELEBRANT: Grant our humble petitions, Lord God, and do not punish us for the sins which we acknowledge before You, but in Your loving kindness grant us both forgiveness and peace. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.
- PEOPLE: Amen.



**HOW TO KEEP LENT**

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

GOOD WHEN IT HURTS If Lent so far is a failure, if you haven't done enough, you still have time to make it good. Help the hungry overseas. When helping others hurts you, you know you've made a sacrifice.

**"HOW CAN I KEEP LENT?"**

- PHILADELPHIA, INDIA, A CONVENT  Sister Theresa Marie, of the Medical Mission Sisters (Philadelphia), writes from Chethipuzha, south India, that only \$3,000 will guarantee a new convent (with chapel) for the 28 Sisters who staff a 150-bed hospital for the village poor. Every gift (\$100, \$50, \$25, \$10, \$5, \$2) will be welcome, but name the convent for your favorite saint in your loved ones' memory if you give the full amount. Sister Theresa will write to thank you.
- FEED THE HUNGRY  In India this week priests and Sisters are subsisting on ounces of rice each day so they can share what they have with lepers and orphans. \$10 will feed a family for several weeks at least. \$50 will feed five families. \$100, ten families. . . . Only \$975 gives a priest a two-acre 'model farm' to raise his own food and teach his parishioners how to raise more food. Archbishop Mar Gregorios will write to thank you.
- TRAIN A SISTER  Enable a girl to become a Sister. For 41¢ a day (\$12.50 a month, \$150 a year, \$300 altogether) you can pay in full for her two-year training, have a Sister 'of your own.'
- TRAIN A PRIEST  Ever wish you could be a priest? For only 27¢ a day you can help a poor boy become a priest. His six-year training costs only \$600 all told (\$8.50 a month, \$100 a year).
- BUILD A PARISH  For only \$10,000 this Lent you can build in India a complete 'parish plant' (church, rectory, school, convent). Our legal title is CATHOLIC NEAR EAST WELFARE ASSOCIATION when you make a will.
- TELL YOUR FRIENDS  There are at least 40 million Catholics in the U.S.A. alone. If each gave 10¢ on the 40 days of Lent (only \$4 per Catholic) the Holy Father could give \$16 million to the poor, turn the world upside down with goodness!

**Suppose We Send YOU A Check for a Change?**

- We'll do it every year of your life if you establish an Extension Annuity.
- Sample returns on Extension Annuities:



- Man 53 receives 5.1%
- Man 60 receives 6 %
- Man 65 receives 7 %
- Man 70 receives 8.3%
- Man 75 receives 10%

- Designed especially for "Senior Citizens"
- The ideal way to ensure life income and to help the home missions besides.

**The Catholic Church Extension Society— VM**

1307 South Wabash Ave., Chicago, Illinois 60605

Dear Fathers:

Please send your free booklet on Extension Annuities. What return could you offer me on an investment of \$.....?

My birth date is....., sex.....

I understand that this inquiry is in strictest confidence and will entail no obligation whatever.

Name.....

Address.....

City..... Zone..... State.....



# MOVIE RATINGS

By

## National Office For Motion Pictures

- Affair of the Skin, An (C)  
 Adventures of Bullwhip Griffin, The (A-1)  
 Africa Addio (B)  
 Alfie (A-4)  
 Alphaville (A-3)  
 Ambush Bay (A-3)  
 Any Wednesday (A-3)  
 Apache Uprising (A-2)  
 Arrivederci, Baby (B)  
 Balcony, The (C)  
 Bambola (C)  
 Bang, Bang, You're Dead (A-3)  
 Beautiful Swindlers, The (B)  
 Big Int Show, The (A-2)  
 Birds Do It (A-1)  
 Blindfold (A-2)  
 Blown-Ur (C)  
 Blues For Lovers (A-3)  
 Boy, Did I Get a Wrong Number (A-3)  
 Breathless (C)  
 Brown Eye-Evil Eye (A-2)  
 Bunny Lake is Missing (A-3)  
 Busy Body, The (A-3)  
 Casanova 70 (B)  
 Christmas That Almost Wasn't (A-1)  
 Circle of Love (C)  
 City of Fear (B)  
 Clopotes (C)  
 Come Spy With Me (A-2)  
 C'mon, Let's Live a Little (A-2)  
 Country Boy (A-1)  
 Cold Wind in August (A)  
 Contest Girl, The (A-2)  
 Corrupt Ones, The (B)  
 Covenant with Death A (B)  
 Crazy Quilt, The (A-3)  
 Cul de Sac (C)  
 David and Lisa (A-2)  
 Daydreamer, The (A-1)  
 Deadlier Than the Male (B)  
 Deadly Affair (A-3)  
 Dear John (C)  
 Devil's Own, The (A-3)  
 Die, Monster, Die (A-2)  
 Doll, The (C)  
 Do Not Disturb (A-3)  
 Don't Worry, We Will Think of a Title (A-1)  
 Dr. Goldfoot and the Bikini Machine (A-2)  
 Dr. Who and the Daleks (A-1)  
 Doctor, You've Got to be Kidding (B)  
 Dr. Zhivago (A-2)  
 Dracula, Prince of Darkness (A-2)  
 Duel of Diablo (B)  
 During One Night (C)  
 Easy Life, The (A-4)  
 El Dorado (A-3)  
 El Greco (A-3)  
 Empty Canvas (C)  
 Endless Summer, The (A-1)  
 Enough Rope (A-3)  
 Eye For An Eye, An (A-2)  
 Fahrenheit 451 (C)  
 Fantomas (A-1)  
 Fine Madness, A (B)  
 First to Fight (A-2)  
 Flame and the Fire (A-4)  
 Fort Ulah (A-2)  
 Fortune Cookie, The (A-3)  
 Follow Me, Boys (A-1)  
 Frankie and Johnny (A-2)  
 Funny Thing Happened on the Way to the Forum, A  
 Game is Over, The (C)  
 Georgy Girl (A-4)  
 Get With Green Eyes (A-3)  
 Goal! (A-1)  
 Gospel According to Saint Matthew, The (A-1)  
 Grand Prix (A-3)  
 Great Spy Chase, The (A-3)  
 Great Wall, The (A-2)  
 Great War (A-3)  
 Green Mare (C)  
 Gulliver's Travels Beyond the Moon (A-1)  
 Gunfight in Abilene (A-2)  
 Harper (A-3)  
 Harlem Scam (A-2)  
 Hawaii (A-3)  
 High Infidelity (C)  
 Hill, The (A-4)  
 Hired Killer (B)  
 Hold On (A-1)  
 Hostile Guns (A-2)  
 Hot Pad to Hell  
 Hotel Paradise (A-3)  
 Hotel (A-3)  
 I Love, You Love (C)  
 Idol, The (A-3)  
 Image of Love (C)  
 Intrigue of the Spirits (A-4)  
 Island of Terror (A-3)  
 Is Paris Burning? (A-1)  
 Joan of the Angels (C)  
 Jokers, The (A-2)  
 Johnny Nobody (A-2)  
 Johnny Reno (A-2)  
 Judex (A-2)  
 Jules and Jim (C)  
 Juliet of the Spirits (A-4)  
 Kaleidoscope (A-3)  
 Kharidum (A-1)  
 Kid Rodeo (A-2)  
 King Rat (A-3)  
 Kiss Me Stupid (C)  
 Kiss the Girls and Make Them Die (A-3)  
 Knock, The (A-4)  
 Knife in the Water (C)  
 Kwaddam (A-2)  
 Kwaidan (A-2)  
 La Boheme (A-2)  
 La Fuga (C)  
 Lady Chatterley's Lover (C)  
 Lassie's Great Adventure (A-1)  
 Last of the Renegades (A-1)  
 Last of the Secret Agents (B)  
 Leather Boys (A-3)  
 Let's Kill Uncle (A-2)  
 Let's Talk About Women (C)  
 Life At the Top (A-4)  
 Liquidator, The (A-3)  
 Lollipop Cover, The (A-2)  
 Lord Love A Duck (A-4)  
 Lost Command, The (A-3)  
 Love and Marriage (C)  
 Love a la Carte (A-4)  
 Love Game (C)  
 Live Goddess, The (C)  
 Love in 4 Dimensions (C)  
 Love is My Profession (C)  
 Lovers, The (C)  
 Loves of a Blonde (C)  
 Loving Couples (C)  
 Made in Paris (A-3)  
 Mademoiselle (C)  
 Magic Weaver (A-1)  
 Magdalen (C)  
 Main Chance, The (A-3)  
 Male Companion (A-3)  
 Male Hunt (B)  
 Man Called Adam (A-3)  
 Man Could Get Killed, A (A-2)  
 Man for All Seasons, A (A-1)  
 Married Woman, The (C)  
 Masculine-Feminine (C)  
 Mating Urge (C)  
 Merry Wives of Windsor, The (A-2)  
 Molesters, The (C)  
 Mom and Dad (C)  
 Moment of Truth (A-4)  
 Mondo Pazzo (C)  
 Monkeys Go Home (A-1)  
 Morgan (A-3)  
 Munster, Go Home (A-1)  
 Murder's Row (B)  
 My Life to Live (C)  
 My Sister, My Love (C)  
 Mystery of Thug Island, The (A-2)  
 Naked Prey (A-3)  
 Nanny, The (A-3)  
 Night gunner (C)  
 Night of the Grizzly (A-1)  
 Not On Your Life (A-3)  
 Not With My Wife, You Don't (A-3)  
 Nude Odyssey (C)  
 Odd Obsession (C)  
 Ol Wayward Love (C)  
 Oh, Dad, Poor Dad, Daddy's Hung You in the Closet and I'm Feeling So Bad (B)  
 Oscar Wilde (C)  
 OSS 117, Mission for Killa (A-2)  
 Ohello (A-2)  
 Pad and How to Use It, The (A-3)  
 Passionate Summer (C)  
 Pawnbroker, The (A-3)  
 Penelope (A-3)  
 Phaedra (C)  
 Picture Mommy Dead (A-3)  
 Pistol For Ringo (B)  
 Place Called Glory (A-2)  
 Plaque of the Zombies (A-2)  
 Plainsman, The (A-1)  
 Planet of the Vampires (A-2)  
 Playgirl After Dark (C)  
 Please, Not Now (C)  
 Promise Her Anything (A-3)  
 Project Man, The (A-2)  
 Psychopath, The (A-2)  
 Queen of Blood (A-1)  
 Question of Adultery (C)  
 Quiller Memorandum, The (A-3)  
 Rare Breed, The (A-1)  
 Rage (A-3)  
 Rasputin (B)  
 Redeemer, The (A-1)  
 Red Desert (A-4)  
 Red Line 700 (B)  
 Red Tomahawk  
 Reluctant Astronaut, The (A-1)  
 Repulse, The (A-2)  
 Return From the Ashes (A-3)  
 Return of Mr. Moto, The (B)  
 Ride Beyond Vengeance (A-3)  
 Rings Around the World (A-1)  
 Russian Adventure (A-1)  
 Sand Pebbles, The (A-3)  
 Sandra (A-3)  
 Secret Agent Super Dragon (A-3)  
 Servant, The (A-4)  
 Seven Capital Sins (C)  
 Seven Women (B)  
 Seventh Dawn (B)  
 Shadow of Evil (A-2)  
 Sweet and Sour (C)  
 Shakespeare Wallah (A-3)  
 Silence, The (C)  
 Sleeping Car Murder, The (B)  
 Slender Thread, The (A-2)  
 Spirit is Willing, The (C)  
 Spy in Your Eye (A-2)  
 Spy With a Cold Nose (A-3)  
 Spy With My Face (B)  
 Stagecoach (A-2)  
 Storm Center (A-4)  
 Strangers in the City (A-4)  
 Study in Terror, A (A-3)  
 Sucker, The (A-3)  
 Swedish Wedding Night (C)  
 Sweet Light in a Dark Room (A-2)  
 Sweet Love, Bitter (A-3)  
 Ten Little Indians (A-3)  
 Tenth Victim, The (B)  
 The Tennessee Beat (A-1)  
 This Property is Condemned (B)  
 This Sporting Life (A-4)  
 Three Bits of the Apple (B)  
 Time of Indifference (B)  
 Time Lost and Time Remembered (A-3)  
 Tabruk (A-2)  
 Tao Young To Love (A-4)  
 Tenor's Gate (A-2)  
 Tromplers, The (A-2)  
 Trunk to Cairo (A-3)  
 Uncle, The (A-2)  
 Up to His Ears (A-3)  
 Up the Down Staircase (A-2)  
 Victim (A-3)  
 Viridiana (C)  
 Visit, The (A-3)  
 Vulture, The (A-1)  
 Waco (A-2)  
 Walk, Don't Run (A-3)  
 Warning Shot (A-2)  
 Wasted Lives and the Birth of Twins (C)  
 Weekend (C)  
 Weekend at Dunkirk (A-3)  
 Welcome to Hard Times (B)  
 What's Up Tiger Lily? (C)  
 White Mane (A-1)  
 Who Killed Teddy Bear? (B)  
 Who's Been Sleeping in My Bed (B)  
 Wild Angels, The (B)  
 Woman in the Dunes (C)  
 Wrong Box, The (A-2)  
 Young and the Willing, The (A-4)  
 Young World, The (C)

### KEY TO RATINGS

- A-1 Morally unobjectionable for all.  
 A-2 Morally unobjectionable for adults and adolescents.  
 A-3 Morally unobjectionable for adults.  
 A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)  
 B-Morally objectionable in part for all.  
 C-Condemed  
 R-Recommended

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

### FRIDAY, MARCH 3

- 9 a.m. (7) - Playgirl (Morally Objectionable In Part For All)  
**REASON - Questionable ethics and low moral principles of leading character.**  
 4:30 p.m. (4) - Monkey Business (Morally Objectionable In Part For All)  
**REASON - Suggestive situations, costuming and dialogue, reflects the acceptability of divorce.**  
 6 p.m. (10) - Chase Through Time (No Classification)  
 7 p.m. (10) - Pillow Talk (Morally Unobjectionable For Adults)  
 9 p.m. (4) - The Pigeon that Took Rome (Morally Unobjectionable For Adults)  
 11:15 p.m. (11) - Ever Since Eve (Family)  
 12 M (4) - Young At Heart (Adults, Adol.)  
 12:30 a.m. (10) - His Girl Friday (Adults, Adol.)  
 2 a.m. (10) - Anthony Adverse (Adults, Adol.)

### SATURDAY, MARCH 4

- 1:30 p.m. (11) - Hell's Kitchen (Adults, Adol.)  
 2 p.m. (4) - The Giant Behemoth (Adults, Adol.)  
 2 p.m. (7) - Bewitched (Adults, Adol.)  
 3 p.m. (7) - Ballerina Shield (No Classification)  
 3:30 p.m. (4) - Eyes of the Jungle (No Classification)  
 6 p.m. (10) The Thing (Adults, Adol.)  
 9 p.m. (7) - The Spiral Road (Adults, Adol.)  
 11:15 p.m. (11) - Fountainhead (Morally Objectionable In Part For All)  
**(PULL UP)**  
 10:30 p.m. (10) - Children's Hour (Morally Unobjectionable For Adults)  
 11:15 p.m. (11) - Fountainhead (Morally Objectionable In Part For All)  
**REASON - Suicide in plot solution; suggestive situations.**  
 11:30 p.m. (2) - Plunder of the Sun (Adults, Adol.)  
 11:35 p.m. (12) - Maltese Falcon (Adults, Adol.)

### WESH 2 (Daytona-Orlando)

### WTVJ 4 (West Palm Beach)

### WPTV 5 (West Palm Beach)

### WCKT 7 (Fort Myers)

### WLBW 10 (Fort Myers)

### WINK 11 (Fort Myers)

### WEAT 12 (West Palm Beach)

- 12:30 a.m. (10) - Leech Woman (Morally Objectionable In Part For All)  
**REASON - Low moral tone; excessive brutality.**  
 1 a.m. (4) - The Giant Behemoth (Adults, Adol.)  
 2:05 a.m. (10) - Hit and Run (Adults, Adol.)  
 Girls On the Loose (Morally Objectionable In Part For All)  
**REASON - Low moral tone; suggestive costuming.**  
 The Man Inside (Morally Unobjectionable For Adults)  
 The Crimson Kimono (Morally Unobjectionable For Adults).

### SUNDAY, MARCH 5

- 7 a.m. (12) - California Mail (Family)  
 10:30 a.m. (2) - Make Haste To Live (Adults, Adol.)  
 12 N (7) - Mole Men Versus the Sons of Hercules (Part II) (No Classification)  
 12:30 p.m. (4) - Halls of Montezuma (Adults, Adol.)  
 1:30 p.m. (7) - Canterville Ghost (Family)  
 2 p.m. (5) - The Iron Mistress (Morally Objectionable In Part For All)

## TV CATHOLIC PROGRAMS IN DIOCESE

### TELEVISION (Sunday)

9 A.M.  
**TELAMIGO** - Ch. 7 WCKT - Spanish language inspiration discourse

9 A.M.  
**THE CHRISTOPHERS** - Ch. 5, WPTV (West Palm Beach).

11 A.M.  
**THE CHURCH AND THE WORLD TODAY** - Ch. 7 WCKT-TV - Fr. Thomas E. Barry, Assistant Pastor of the Holy Family Parish, will give an instructional discourse on, "Confirmation, Holy Orders, and Last Anointing."

11:30 A.M.  
**THE CATHOLIC HOUR** - Ch. 7 WCKT-TV  
**MASS FOR SHUT-INS** - Ch. 10 WLBW-TV

### (Tuesday)

9:30 P.M.  
**MAN-TO-MAN** - WTHS, Ch. 2 - Interfaith discussions with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.

### (Friday)

GIVE US THIS DAY - WLBW-TV, ch. RADIO

### RADIO (Sunday)

6 A.M.  
**THE CHRISTOPHERS** - WGM A 1320 Kc. (Hollywood)  
**THE SACRED HEART PROGRAM** - WCBS, 710 Kc. 96.3 FM

6:05 A.M.  
**THE SACRED HEART PROGRAM** - WCBS, 710 Kc. 96.3 FM

6:30 A.M.  
**THE CHURCH AND THE WORLD TODAY (REPEAT)** - WCBS, 710 Kc. - Broadcast of TV program.

6:30 A.M.  
**THE SACRED HEART PROGRAM** - WHEW 1600 Kc. (Riviera Beach)

7 A.M.  
**THE HOUR OF THE CRUCIFIED** - WIRK, 1290 Kc. (West Palm Beach)

7:05 A.M.  
**NBC RADIO CATHOLIC HOURS** - WIOD, 610 Kc. 73 PM -

7:30 A.M.  
**THE SACRED HEART PROGRAM** - WIRK, 1290 Kc. (West Palm Beach)

7:30 A.M.  
**THE SACRED HEART PROGRAM** - WRLM-FM, 105.9 Mc. (Fort Lauderdale)

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

8:45 A.M.  
**THE HOUR OF ST. FRANCIS** - WJOM (Sebring). Same as 8-45 p.m.

9 A.M.  
**THE CHURCH AND THE WORLD TODAY (FM REPEAT)** - WRLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.

9 A.M.  
**THE SACRED HEART PROGRAM** - WGM A (Hollywood)

9 A.M.  
**THE HOUR OF THE CRUCIFIED** - WZZZ, 1515 Kc. (Boynton Beach)

9:05 A.M.  
**CATHOLIC NEWS** - WIRK, 1290 (West Palm Beach)

9:30 A.M.  
**THE HOUR OF THE CRUCIFIED** - WIRA, 140 Kc. FM 95.5 Mc. (Fort Pierce)

10:15 A.M.  
**THE HOUR OF ST. FRANCIS** - WNOG (Naples). Same as 8:45 p.m.

10:30 A.M.  
**THE HOUR OF THE CRUCIFIED** - WWIL, 1580 Kc., (Fort Lauderdale)

5:05 P.M.  
**CATHOLIC NEWS** - WNOG, 1270 Kc. - (Naples). (See Next Listing).

6:05 P.M.  
**CATHOLIC NEWS** - WGBS, 710 Kc. - 96.3 FM - Summary of International Catholic News from NCWC Catholic News Service and South Florida Catholic News from The Voice.

8:45 P.M.  
**THE HOUR OF ST. FRANCIS** - WKAT, 1350 Kc. - "How to Lose a Husband"

(Daily)  
**SERMON OF THE DAY** - WIOD, 610 Kc.

- 12:30 a.m. (10) - Leech Woman (Morally Objectionable In Part For All)  
**REASON - Reflects the acceptability of divorce.**  
 5 p.m. (10) - Sergeant York (Family)  
 9 p.m. (10) - Porgy and Bess (Adults, Adol.)  
 11:15 p.m. (11) - Horn Blows at Midnight (Adults, Adol.)  
 11:30 p.m. (4) - Sergeant Rutledge (Adults, Adol.)  
 11:30 p.m. (7) - Mr. Smith Goes To Washington (Adults, Adol.)  
 11:30 p.m. (12) - Mad Little Island (No Classification)  
 11:35 p.m. (5) - A Taste of Honey (Morally Unobjectionable For Adults)

### MONDAY, MARCH 6

- 9 a.m. (7) - The Secret Heart (Adults, Adol.)  
 9:30 a.m. (12) - Going Places (Family)  
 4:30 p.m. (4) - Cattle Queen of Montana (Family)  
 6 p.m. (10) - Tarantula (Family)  
 7 p.m. (7) - Mr. Roberts (No Classification)  
 11:15 p.m. (11) - Four Daughters (Morally Objectionable In Part For All)  
**REASON - Not given.**  
 11:30 p.m. (12) - Robbery Under Arms (Adults, Adol.)  
 12 M (4) - The Enemy Below (Family)  
 12:30 a.m. (10) - Three Strangers (Morally Objectionable In Part For All)  
**REASON - Reflects the acceptability of divorce.**

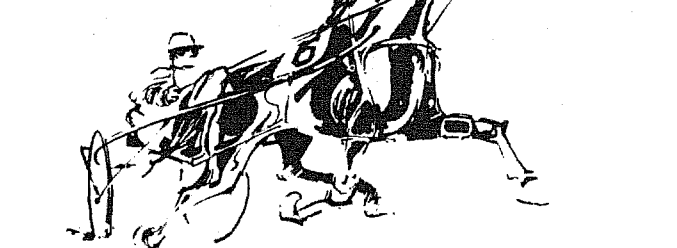
### TUESDAY, MARCH 7

- 9 a.m. (7) - Maverick Queen (Family)  
 9:30 a.m. (12) - Silver Dollar (No Classification)  
 4:30 p.m. (4) - Father of the Bride (Family)  
 6 p.m. (10) - Second Chance (Adults, Adol.)  
 8 p.m. (4) - Sunday in New York (Morally Objectionable In Part For All)  
**REASON - Presented as a sophisticated romantic comedy on the subject of premarital sex, this film frequently resorts to leering sensationalism in its treatment. Moreover, because of an ambiguity arising out of a failure to correlate what is seen with what is stated in an off-screen narration, the conclusion of the film tends to be a rather evident pretense at moral resolution.**  
 8:30 p.m. (7) - Ugly American (Family)  
 11:15 p.m. (11) - Story of Louis Pasteur (Family)  
 11:30 p.m. (12) - All Through the Night (Adults, Adol.)  
 12 M (4) - So Big (Family)  
 12:30 a.m. (10) - Same as 6 p.m. Tuesday.

### WEDNESDAY, MARCH 8

- 9 a.m. (7) - Dragon Seed (Part I) (Adults, Adol.)

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# 'Like A Cow With Five Legs'

## Certain Film Has Too Many Parts, Critic Says

By RUSSELL SHAW  
 "The Night of the Generals" begins with a mystery and ends with a muddle. This is one of those frustrating movies which hold out great promises in advance but somehow fail to live up to what they promise.

Part of the trouble, I think, stems from the fact that the film tries to be too many things at once: a murder mystery, an anti-Nazi tract (how convenient for movies, by the way, that Hitler should have supplied them with an inexhaustible supply of "safe villains"), a study of a sexual psychopath, and ultimately, I suppose, a commentary on the madness of war itself.

I wouldn't go so far as to say that no movie could possibly hope to combine all

these themes and elements successfully. Indeed just such a multi-layered approach can, when it comes off well, add richness to a work of art. But the fact is that the various places of "The Night of the Generals" do not fit together properly. The effect is rather like seeing a cow with five legs or an automobile with six wheels. The spare parts are interesting but they just don't look right somehow.

**FAMILIAR MANHUNT**  
 The basic outline of the story is that of the familiar manhunt. Someone has murdered a prostitute in Warsaw during the World War II German occupation and all the evidence points to its being one of three German generals. Later during the war the same three are to-

gether again in Paris and another prostitute is killed in circumstances identical to the first murder. Which one is the fiend?

Unfortunately, quite early in the film one knows perfectly well who he is, and the revelation of his identity in a long sequence at midpoint in the movie detailing the events leading up to the second killing has no element of surprise.

Peter O'Toole plays the killer, and his performance is not an altogether fortunate one. The part does give Mr. O'Toole an opportunity to twitch and break out in cold sweats, and this he does adequately. But he makes his general such an obvious lunatic that it is hard to imagine how he could have avoided detection long before he finally gets his comeuppance.

I take it that the point of the picture is to draw a parallel between the central character's madness and the madness of war. War, we are told, is an expression of the sadistic impulse, and the Nazi movement was an expression of a peculiarly vicious kind of sadism. All of which is probably true enough, but expressed here in such a simplistic way that

it does not seem a particularly impressive message.

The rest of the cast, (Omar Sharif, Donald Pleasence, Tom Courtenay, et al.) is quite good. Anatole Litvak's direction is adequate, though not much more. The production has a disconcertingly plush, luxurious look to it, rather out of keeping with the film's stark and grim subject matter, and the color photography (as I've remarked of other recent movies) pretties things up to an embarrassing degree.

(National Catholic Office for Motion Pictures, A-3).

"The Defector" was the late Montgomery Clift's last film, and sad to say it does nothing to enhance the reputation of that undeniably talented actor — or, for that matter, of anyone else associated with it. The picture reminded me strongly of Alfred Hitchcock's "Torn Curtain." Like the Hitchcock movie, it concerns an American scientist involved in spy stuff behind the Iron Curtain. And, also like the Hitchcock, it is confusing, improbable and emotionally flat.

The central situation of the film is a potentially interesting one, involving as it does a clash of loyalties — personal, patriotic and professional — on the part of the American scientist (Clift) and an East German counterpart (Hardy Kruger). Unfortunately none of the important motivation here are explored, the plotting is arbitrary, and the direction is awkward.

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### Priest Buys 'The Bridge'

GALES FERRY, Conn. (NC) — They finally sold the Brooklyn bridge to somebody. But it isn't the storied span across New York's East River.

It's a small 40-foot wrought-iron structure in nearby Brooklyn, Conn., scheduled to be abandoned by the state as part of a highway improvement project.

Father F. Bernard Miller's parish, Our Lady of Lourdes, is building a shrine to the Blessed Virgin. A small brook runs through the shrine site, and a bridge was needed. So Father Miller bought the bridge for a nominal sum. Now he'll have it dismantled, moved and re-erected at the shrine.

"Around here," Father Miller chuckles, "I'm known as the man who bought the Brooklyn bridge."

## Shameful Use Of Power Charged In A Chronicle

"America's Concentration Camps", by Allan R. Bosworth. W. W. Norton and Co., New York. 283 pp. \$5.95.

If retired Navy Capt. Allan R. Bosworth's "America's Concentration Camps" were mere history, or just an illumination of a dark page in American history, the reader, upon completing it, could lay the book down, murmuring, "fascinating writing — fine piece of journalism — a grim chronicle handled with admirable restraint," feel dutifully and properly outraged, and then turn out the light.

But "America's Concentration Camps" is much more than history. It breathes with the element that makes a history of anything significant, meaningful and vital. It is a sense of history.

Many readers will recall the grisly months following Pearl Harbor, the feverish efforts to begin waging at once a war for which we were totally unprepared.

But in the case of 110,000 Americans of Japanese heritage in the post-Pearl Harbor months it was not the enemy, foreigners, aliens who were being hated, but our own citizens, against whom there was no record of disloyalty, sabotage, espionage, or reasons for distrust.

These citizens were dislodged from home and businesses, herded — relocated was the euphemism used — in desert encampments behind barbed wire and under fixed bayonets. It was a "program" that must be likened to the more gradual and systematic treatment of earlier Americans, the Indians. Or equated even with the ignominy suffered by German citizens under the Nazis.

The crime of the Japanese in this country was their ancestry. Approximately 70,000 of them were citizens by birth. All that happened was done in the sacred name of "security," despite the fact that the sons of these citizens had already fought under the American flag in Europe with the 442nd Regimental Combat team, the famous "go-for-broke" all-Nisei outfit that ran up one of the most impressive combat records in the annals of the U.S. Army.

The sense of history that is never absent from Capt. Bosworth's narrative lies not so much in the fact that a bureaucratic colossus, made more gigantic by the needs of global war, devastatingly violated civil rights on a mass scale — but in the probability of it happening again.

It is a horrible story that Capt. Bosworth tells, with an objectivity that is amazing in the face of the compulsive realities which he describes. It is a story of prejudice, greed and hysteria in which there could be no kernel of merit or reason. It is a story of stark racism and abuse of government power at its worst.

The fearsome corollary that Capt. Bosworth makes little effort to disguise is the possibility that American citizens, whatever their kind, could again be subject to the degradation and massive indignities that no war or crisis could excuse.

This is an honest attempt to force Americans to hold a glass up to themselves in a more dispassionate time in their country's life and thus to root out any smugness or pretense of righteousness. And if, in doing this, Capt. Bosworth's book should achieve nothing else but to help make impossible a repetition of that about which he writes, he will have done more than contribute to the records of past history. He will have influenced, in his own way, a course of future history into channels more worthy of us as Americans.

### Swedish Film Is Condemned

NEW YORK — (NC) — The National Catholic Office for Motion Pictures placed the Swedish movie "My Sister, My Love," a Sigma III release, in its Class C (condemned) category. The NCOMP posted the following objection against the movie: "In subject matter, theme and treatment this film about incest is completely unacceptable."

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# Would You Send Your Son To Berkeley?

By

FATHER EDWARD PICK  
Newman Club Chaplain  
Broward Junior College

Could a conscientious Catholic parent allow his son to attend the University of California at Berkeley? Or more to the point - Would you as a Catholic boy or girl feel secure attending such an institution?

This question was recently asked a number of junior college students in the area. Understandably many backed off from the challenge. Apparently they did not feel the maze of student demonstrations, free speech movements and communist rallies afforded the ideal atmosphere for serious study. But a surprisingly large number of these eager young people said they would jump at the opportunity to go to Berkeley. They simply wanted to be "where the action is."

The attitudes of these students reflect to a great extent the changing position of many Catholic educational leaders today. It wasn't too long ago when the cry "every Catholic student in a Catholic school" was hopefully meant to include not only grade school and high school but four years of college as well. Certainly this is still the ideal arrangement for who can better imbue the adolescent with the Christ-like ideals he needs in life better than the religious and laypeople dedicated to this type of work?

However in the years following World War II the population boom forced a second look at our facilities and make an adjustment in our educational sights to include the teeming number of young Catholics enrolling in our secular colleges and universities.

Traditionally the most serious problem confronting this group has been the "crisis of faith" that so many seem to experience. Indeed it would be hard to believe that even the most conscientious Catholic would not suffer some doubts when you consider the "revolutionary spirit" that pervades so many of these campuses. Add to this the cynicism generated by agnostic professors, campus publications and certain amoral elements and you can come up with a very confounded adolescent.

## Parishioners Take A Vote

ST. BERNARD, OHIO - (NC) - In a precedent-setting election parishioners of St. Clement's church here voted to use parish funds for church improvements.

Among 900 envelop-users who voted, about 75% asked the pastor, Father Albert Senn, O. F. M., to go ahead and use a fund of approximately \$25,000 to paint the church's interior, install an acoustic-tile ceiling, and add new light fixtures.

Father Senn proposed the vote because he knew there were two schools of thought concerning improvement of the present church, which was seriously damaged by fire in 1963. Some parishioners were in favor of waiting until the city of St. Bernard completed its urban renewal plans, which involve the church property. A new St.

To someone who has been educated in our finest Catholic tradition this whole situation may appear quite discouraging but many of those who work in this environment day after day feel this crisis in faith on campus is a normal and healthy development and not necessarily a cause for hand-wringing.

Many Newman Chaplains feel it would be absolutely ludicrous to have a student go through university life, move out into the world and then have this crisis. Who will help him then? The years in college may present a difficult time of trial for many but it is also the best time and place to find the answers if they only take the time and trouble to look for them.

## FINEST LEGACY

Catholic parents have always felt that the finest legacy they can pass on to their children is the great body of truths that make up their faith. By the time they get to college, however, these students have reached the age when they want to re-evaluate what they have been given in terms of their own experience and keep what makes good sense.

Actually this is simply a maturation process and parallels closely other crises they are experiencing at the same time. For it is during the years of late adolescence that most people also make critical decisions concerning marriage and profession. To protect them from these decisions would be to put them in perpetual adolescence.

Among the moral trials that so frequently beset youth, sterilization and conception probably have the greatest appeal especially to those who are struggling with the question of raising a family. Some rightfully ask themselves how they can answer to God if they are "over-multiplying beyond their ability to be parents" since parenthood means not only bringing children into the world but caring for them properly.

The human aspect of the husband-wife relationship and the inadequacy of rhythm in many cases present real problems. Scriptures and miracles present other perplexing difficulties to the modern mind. These

difficulties are intensified when the student must live and work in a world that not only often denies Catholic doctrine but openly scoffs at them.

## COMMITTED FAITH

These crisis can only be answered by faith. A theologian can expound but it takes a committed faith in God and the authority of the Church to rise above public opinion in time of crisis.

Unfortunately so many young people seem to regard their faith as a list of definitions and a handful of regulations. This type of faith stands little chance for survival in the hot and heavy exchange of university life today. Only when that faith is rooted in the knowledge of Christ, only when it is a reflection of Christ's love for the individual, only when it is a commitment to the Person who lived and died and rose again for everyone will it be meaningful and real.

The Vatican Council definitely emphasized that in this age of the "emerging layman" our Catholic people must exercise more leadership in social action. And what could provide a better testing ground than the

secular campus? In this existential world of relative values and situation ethics the Catholic student has an excellent opportunity to prove to himself and his fellow man that he has something positive and worthwhile to contribute.

When he is assured of this he will have no trouble moving in and holding his

own in any surroundings. This is the type of tested and tried layman we need today at Berkeley or any place else when people are getting "involved." Our young people simply must step forward and take up the challenge for as an old Chinese proverb says, "if you're frightened by the competition you're in the wrong business."

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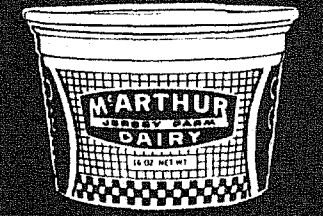
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## 2 Disturbers Of Mass Freed

DETROIT-(NC)-Charges against a father and his daughter of disturbing a religious service by shouting responses in Latin during an English-language Mass were dropped in Recorder's Court here.

Judge Donald S. Leonard dismissed the charges after Father Charles Zeeb, assistant pastor at St. Rita's

## Orthodox Rites For A Bishop

BEIRA, Mozambique (NC)-The Sacred Liturgy was celebrated in the Greek Orthodox Church here for the late Catholic Bishop Soares de Resende of Beira. A group of local Catholic attended the service, which was celebrated by Greek Orthodox Archimandrite Antonio Zagourianos.

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# After Shipwreck, Priest Devoted Life To Bahamas

SAN SALVADOR, Bahamas — A simple slab of stone atop a lonely hill beside the site of Columbus' landfall here marks the last resting place of Father Chrysostom Schreiner, grandfather of the vibrant Catholic Diocese in the Bahamas.

Through a life of trial and tribulations, Father Chrysostom lived to fulfill a promise — to dedicate his life to the service of the people of the Bahamas.

He also persuaded the Bahamian Legislature to recognize Watlings Island as the landfall of Columbus, and in 1926 to change the island's name to San Salvador. He also pressed for an annual public holiday — and now Discovery Day (Columbus Day) is a public holiday in the Bahamas.

The grave is a highlight on a tour of historic little San Salvador today. At his request, his body was lain facing the spot where he believed Columbus stepped ashore.

## INDIANS' PLAYMATE

Father Chrysostom grew up in Minnesota when it was a wild frontier, and his early playmates were Indians. His father, a famed hunter and guide, led the first expedition across the Rocky Mountains in the early days of the California gold rush.

The elder Schreiner was held in high esteem by his Indian neighbors. Perhaps, because of this, his family was spared during the bloody massacre.

Young Schreiner became a brilliant student at St.

John's University in its pioneering days, and became president while still a young man. But misfortune nipped his career in the bud when a doctor told him that he had tuberculosis. He was advised that if he didn't go south below the frost line, he would be under it before spring.

A letter from the Archbishop of Charleston sent Father Chrysostom to Nassau as resident pastor to a small group of Catholics. Most were wealthy Americans who spent the winter season in the Bahamas capital. Upon arrival, he faced such isolation and hostility that he advised his superiors that it would be impossible to establish a mission. But Providence again stepped in to guide his decision.

## CHARTERS SLOOP

At that time many people held that Cat Island in the Bahamas was the landfall of Columbus on Oct. 12, 1492. Believing Watlings to have been the landfall, the priest chartered the sloop Rebecca and set out to follow the track of Columbus' first visit to the islands.

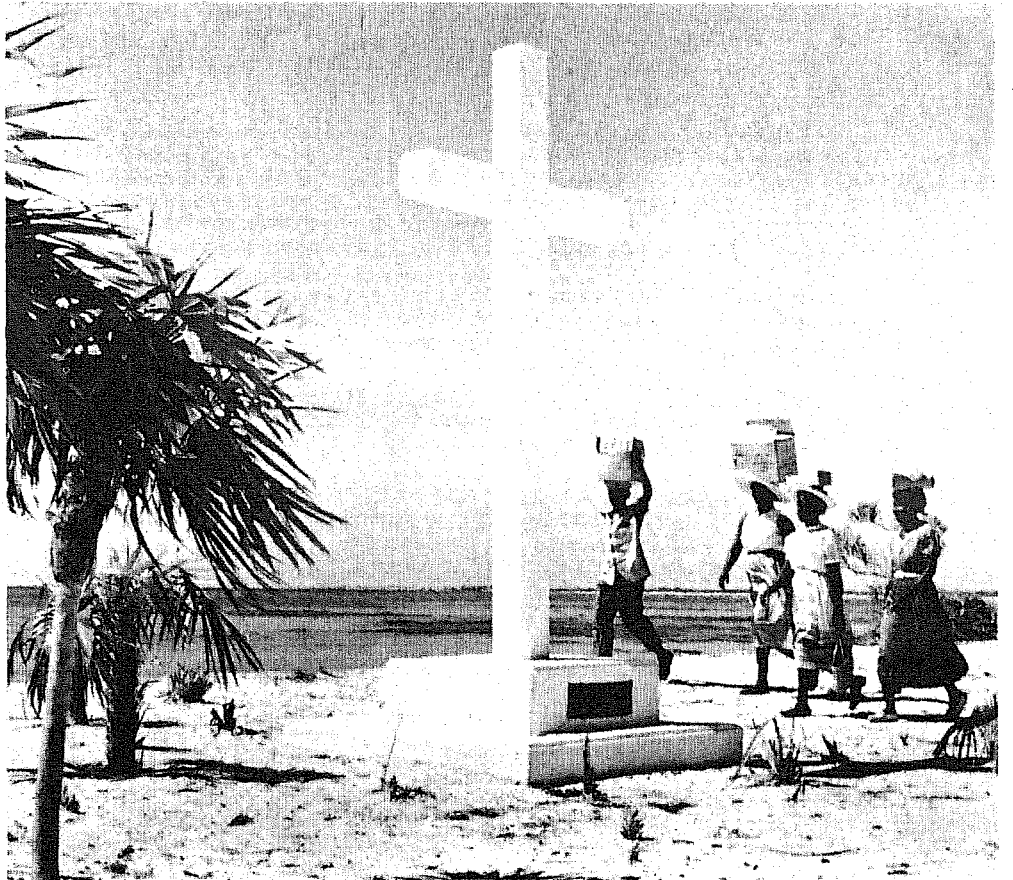
Misfortune struck again when the Rebecca sank off Conception Cay in the night. Only her mast protruded above water, and the priest and his crew clung desperately throughout the night.

Sometime during the night, Father Chrysostom made a vow: that if he were spared death by sharks or drowning, he would accept it as a divine sign to remain in the Bahamas and build a Church.

As dawn broke on a tired party of survivors, they managed to refloat a small dinghy and make it to Conception Island, where they subsisted for several days on wild roots and water from the hearts of thatch palm, until a passing sailboat sighted and rescued them.

In the coming years, the island priest worked long and hard to establish his fledgling mission. Having succeeded, he handed over its direction in the ripeness of his years and retired to San Salvador to write the story of his Columbian voyage. He died before completing the task. He had landed in the Bahamas in February, 1891. He died at San Salvador on Jan. 3, 1928.

Soon after his death, Cardinal Hayes, Archbishop of



NATIVES WALK past one of three markers proclaiming the landfall of Columbus in 1492. Father Chrysostom Schreiner a long-time student of Columbian history, selected a fourth site as the most landing place—and almost lost his life in attempting to prove it.

New York, honored him as an "Apostle to the Bahamas."

Today the once humble mission is a flourishing Diocese presided over Bishop Leonard Hagarty, O.S.B. and about 27,243 of the Bahamas' 138,000 residents practice the Catholic faith.

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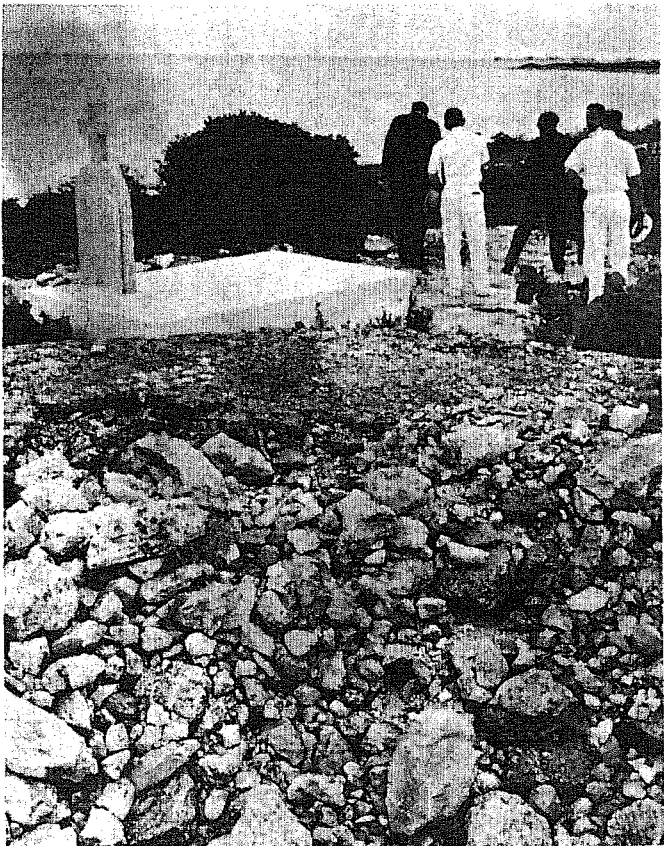
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A GROUP of dignitaries walks away from the San Salvador grave of Fr. Chrysostom, early missionary to the Bahamas. The rocks in the foreground mark the site of an old-time slave whipping post.

## Cardinal Shehan Deplores Interracial Marriage Ban

BALTIMORE (NC) — Lawrence Cardinal Shehan of Baltimore said "society today realizes the injustice of outlawing marriage between two people just because they differ in color of skin, or some other nonessential characteristic."

The cardinal issued a statement to the press here in response to inquiries about his joining 15 other Catholic bishops in a "friend of the court" brief filed Feb. 16 in the U.S. Supreme Court in a case challenging Virginia's anti-miscegenation law.

He explained that he had signed the brief at the request of Bishop John J. Russell of Richmond, along with the other bishops.

The cardinal's statement was as follows:

"The idea of lawful marriage between members of different races has been outlawed in some states in the past. We realize that the issue is emotionally loaded for some. However society today realizes the injustice of outlawing marriage between two people just because they differ in color of skin, or some other non-essential characteristic.

"We have seen in our lifetime what absurdities and what cruelties racism worked on individuals under the nazis.

"The whole idea of seeing the human family as divided into separate 'races' has been

discredited for some years now. We are all members of one race: the human race.

"The choice of a marriage partner must be left to the individual conscience, enlightened by religious principles, and regulated by the state only as this is necessary for good order and the well-being of the general public.

"We cannot see how marriage between individuals of different skin color is going to undermine society in any way.

"Laws forbidding marriage between two persons just because they differ in color of skin are patently wrong, unconstitutional, and the quickest way to remedy them is through Supreme Court action."

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# Bahama Islands

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## Será el Domingo el Retiro Matrimonial

La tarde de retiro cuaresmal para matrimonios de habla hispana organizada por el Movimiento Familiar Cristiano tendrá lugar este domingo 5 de marzo, comenzando a las 2 p.m. y terminando a las 5:30 p.m. con la santa misa, en la iglesia de Corpus Christi.

Para hacer de esta una jornada de plena participación familiar, se ofrecerá al mismo tiempo un retiro para jovencitos de uno y otro sexo

en las aulas de la Escuela Parroquial.

Para los niños más pequeños y para facilitar la mayor participación de los padres de familia, se tendrá un nursery organizado por religiosas, maestras y catequistas, que agruparán a los niños de acuerdo con su edad para una tarde llena de entretenimiento. A las cinco y treinta todas las familias se reunirán para la santa misa.

## Novena de la Gracia

La Novena de la Gracia en honor a San Francisco Javier comenzará el sábado 4 de marzo y se extenderá hasta el día 12. Dos veces al día se rezará en español en la Iglesia de Gesu; después de la misa de 12 del día y a las 5 de la tarde comprendiendo esta última una plática sobre la vida del santo y su aplicación para la hora presente. Los cultos serán dirigidos por el Padre Manuel López S.J., pudiendo obtenerse las Novenas en la Iglesia del Gesu y en el local de la UCE situado en el tercer piso del Centro Hispano Católico.

## Estudiante Cubana

Una jovencita cubana estudiante del St. Patrick High School, Miami Beach, ha sido seleccionada "Joven del Mes" por el "Miami Beach Executives Club."

Marta Hernández, que vino a Miami con sus padres,

Rosendo Hernández y señora en 1961 pertenece a la Honor Society y ha sido reconocida por sus labores escolares, su comportamiento, carácter y servicio, habiendo ganado premios especiales en las materias de Latín y Ciencias, entre otras.

## Diplomas a Acolitos

Los diplomas de reconocimiento del Serra Club a los acolitos de las parroquias de la Diócesis serán entregados el domingo, día 5, a las 3 p.m. por el Obispo Coleman F. Carroll. Centenares de acolitos recibirán los diplomas de manos del obispo, después de una misa pontifical en la que el prelado hablará sobre la vocación y la vida religiosa. Los jovencitos que participarán se reunirán en los terrenos de la Escuela Parroquial a las 2:30 p.m. ....



### Pastoral sobre Justicia Social.

En una vigorosa carta pastoral el Obispo coadjutor de Quito, Ecuador, planteó que "una justicia social conforme a la dignidad humana exige no sólo la decisión de repartir equitativamente los bienes económicos mediante la retribución del trabajo, sino reclama además la incorporación de todas las clases sociales al disfrute de los beneficios fundamentales de la civilización". La carta pastoral de Monseñor Pablo Muñoz Vega especifica que el cambio de actitud adoptado en naciones de indudable estructura democrática por el que la Iglesia y Estado atentos al curso de la civilización se disponen a trabajar juntos, es consecuencia de la angustiosa necesidad que experimentan los pueblos de la tierra: la consolidación de la paz. ...

### Comunistas procuran eliminar religión en Lituania.

El Presidente del Comité Supremo para la Liberación de Lituania, Dr. José Valunas, manifestó en Montevideo que el comunismo en su patria lejos de cesar en sus esfuerzos por erradicar la religión, utiliza ahora medios cada vez más técnicos y refinados. Lituania es una de las repúblicas socialistas que pertenecen a la Unión Soviética. El Dr. Valunas que fué líder de la lucha clandestina contra los nazis y los comunistas, señaló que desde 1964 las ceremonias y ritos religiosos católicos en general son reproducidos en ceremonias laicas, como la imposición del nombre, que suple el bautismo religioso, y en la celebración del matrimonio. ....

### Congreso Jesuita en E. U.

En St. Mary, Kansas, 350 sacerdotes jesuitas participaron en un congreso sobre la renovación de la Orden, y en el que se hizo un balance de las diversas actividades educativas, misionales, sociales y científicas llevadas a cabo en Estados Unidos. El programa incluyó la formación espiritual de los jesuitas, la descentralización y las relaciones entrelibertad, autoridad y obediencia dentro de la Compañía de Jesús. ....

### Obispos Europeos se reunirán en Holanda.

Los Obispos católicos de Europa Occidental planean para el próximo mes de julio una importante reunión en Holanda. Un centenar de Obispos serán huéspedes del Cardenal Bernard Alfrink de Utrecht, esperándose que concurren prelados de Holanda, Alemania, Francia, Italia, Polonia, Austria, Bélgica, Irlanda, y Suiza. El principal tema de la agenda será el establecimiento de una conferencia de Obispos para Europa Occidental.

# Cuaresma: Tiempo de Lectura Espiritual

Cuaresma es el tiempo de recogimiento espiritual, de oración y de meditación. Y una de las mejores formas de disponer el espíritu para la meditación cuaresmal es a través de lecturas apropiadas para el tiempo; los evangelios, las lecturas espirituales, las obras sobre la vida, pasión y muerte de Nuestro Señor, que nos hacen comprender el significado de este tiempo litúrgico.

Hoy, el católico de habla hispana tiene oportunidad de encontrar en Miami esas lecturas en su propio idioma, a través de la librería San Pablo o de la biblioteca ambulante del Movimiento Familiar Cristiano, así como de las bibliotecas y librerías



## ENTRE LIBROS

de otras instituciones católicas. Cada día es mayor el caudal de libros católicos en español llegando a Miami.

Entre esos libros, la librería San Pablo acaba de recibir dos obras: Cristo Jesús, el Maestro, de Giovanni Roatta, propias para estudiar y meditar sobre la vida y doctrina del Redentor.

La primera de Rafael Housse, tiene el mérito de ser una de las mejores obras sobre la vida de Cristo escri-

tas en nuestro idioma. Era un hecho, no existía antes en castellano una acabada vida de Cristo fuera de las traducidas de otros idiomas.

El autor sabe utilizar las descubrimientos más recientes y poner las escenas evangélicas en su cuadro antiguo. Su lenguaje es, por otra parte, sencillo y llano, al alcance del pueblo. No es una obra de exégesis para los eruditos, sino una narración fácil y amena de la vida del Redentor. Narración sobria y espiritual que está dirigida a los más sencillos y humildes.

Jesús, el Maestro, por su parte, es el fruto de prolongados estudios y apasionadas meditaciones de su autor. Puede considerarse - se ha dicho del libro - uno de los primeros ensayos de teología del magisterio de Jesús.

El inmenso acopio de datos reunidos en el transcurso de muchos años fué sucesivamente objeto de un concienzudo trabajo de coordinación y estructuración.

En la primera parte el autor analiza los sentidos de la palabra "maestro" y los aplica a Jesús para demostrar que El es camino, verdad y vida, en la segunda, prueba a base de documentos pontificios que El sigue siendo el maestro de todos los tiempos, a través de la Iglesia.

## HABLANDO A LA JUVENTUD

El respeto es uno de los factores esenciales que debe tener el ser humano para poder desarrollar sus actividades en la vida.

El respeto debe estar presente en todo momento de la vida humana. Sin practicar el respeto no hay una verdadera formación interna. Sin respeto no hay carácter.

Nótese en los patios y en las aulas del colegio que aquellos muchachos que tienden a burlarse de sus maestros, o faltarles el respeto, son precisamente los que más malas notas sacan al final de cada periodo. Y son también los que siempre están envueltos en líos y problemas con el colegio.

Un buen alumno jamás le falta el respeto a sus maestros porque en definitiva ello contribuye a perjudicar, no al maestro, sino al propio alumno.

Lo mismo sucede con el joven que trata mal a sus compañeros de colegio, le tira taquitos, le dá golpes abusando quizás de que son más pequeños, o los trata con insultantes nombres o motes.

Una de las actitudes más malas que puede tener un muchacho es estarle poniendo nombres a los demás. Ello entraña una fuerte falta de respeto, que tarde o temprano lo va a perjudicar a él. ... no al muchacho que molesta o fastidia. Porque aquellos que tratan a los demás en forma despectiva, van creando interiormente en sí mismos, un sentimiento de amargura que siempre les va a ser perjudicial.

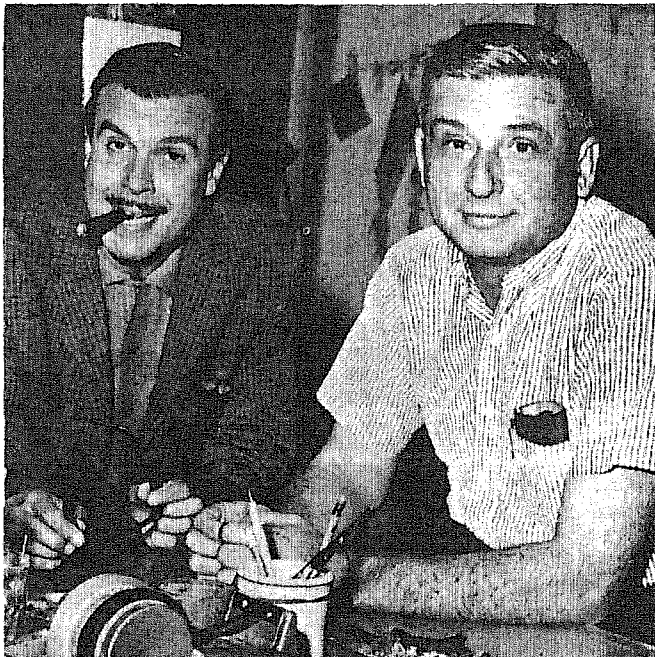
Lo mismo me refiero al muchacho o a la muchacha que se burla de sus hermanos o hermanas. Después de la madre y el padre, el hermano es el ser más querido.

Cuando los padres faltan, y han de faltar porque esa es la ley de la vida, son los hermanos entre sí los que después de haberse compenetrado en el hogar paterno, pueden ayudarse mejor mutuamente cuando estén solos en el mundo.

Y finalmente el muchacho jamás debe burlarse de los mayores, porque caminando cierta forma, hable o se visitan como deseen. El joven y el niño siempre deben respetar a sus mayores, muy en especial, si esos mayores peinan canas.

Quien respeta desde pequeño. ... a más de darse a respetar ... se está formando un carácter de verdad.

## The VOICE En Español



DOS CONOCIDAS figuras del periodismo cubano en el exilio, Antonio Rubio, Caricaturista editorial de The Voice y Luis Dulzaide, de la redacción de la Agencia de Informaciones Periodísticas (AIP) inauguraran mañana sábado una exposición de sus obras pictóricas en los salones de la Asociación Fraternal Latinoamericana de Miami. La exposición incluye oleos, acuarelas y dibujos de los dos artistas. Quedará inaugurada a las 6:30 p.m.

## Curso Coperativista En San Juan Bosco

Un curso de formación cooperativista será ofrecido en dos sesiones los viernes 3 y 10 de mayo, a las 8 p.m., en el salón parroquial de San Juan Bosco, organizado por la cooperativa de ahorro y crédito que funciona en esa parroquia.

Los temas serán: Cooperativismo, qué es y cómo surgió, por el Padre Eugenio del Busto; Cooperativismo contra Comunismo, Padre Moreno; los principios de Rochdale, Angelita Esparraguera; el viernes 10, Estructura y

Funcionamiento de una cooperativa, Jorge Campos; Clases de Cooperativas y Cooperativas de Ahorro y Crédito, Ramón Rasco y la Empresa Cooperativa como instrumento económico en la Cuba del futuro, por Rafael Rivas Vázquez.

La St. John Bosco Federal Credit Union es una cooperativa de ahorro y crédito que desde hace algún tiempo viene funcionando en la parroquia de San Juan Bosco. La preside el doctor Ramón Rasco.

## Pide Fidelidad al Concilio

BUENOS AIRES (NA) - El arzobispo de Buenos Aires, cardenal Antonio Caggiano, emitió recientemente una pastoral de cuaresma en la que expresa la necesidad de la fidelidad al Concilio y añade que ella se logrará por la reforma interior personal.

"Si bien es cierto que el Concilio no ha definido verdades dogmáticas agrega - no es menos cierto que, por su riqueza doctrinal, por su fecundidad práctica; por su profundidad espiritual, por su apertura universal, se cuenta entre los grandes acontecimientos del cristianismo; más aún, de la vida religiosa de la humanidad."

El cardenal Caggiano especifica además que no se puede ser fiel al Concilio sin comprenderlo y que, en ese sentido, el Papa Paulo VI ha insistido en la necesidad de evitar dos errores igualmente contrarios a la fidelidad que se le debe al Concilio. "Esta advertencia repetida - dice - manifiesta el esfuerzo por actuar las enseñanzas del Concilio. El primero de tales errores es suponer que el Concilio representa una ruptura con la tradición doctrinal y disciplinaria que le preceden. El segundo error consiste en desconocer la inmensa riqueza de enseñanzas y la providencial fecundidad renovadora que nos viene del mismo Concilio.

## CINE GUIA

Por Alberto Cardelle  
TOWER: "Nosotros los jóvenes". - Combinando lo dramático con lo risible, el argumento se desenvuelve en un ambiente estudiantil haciendo sentir las inquietudes y aspiraciones de la juventud. Discreta presentación, con una orientación positiva, de situaciones moralmente objetables. Clasificación moral: A-2 (jóvenes).  
"La Bandida." Película de Maria Felix. Clasificación moral: Desaconsejable.  
TIVOLI: "Cada noche un amor". Realizada por Ladislao Vajda, director de origen húngaro, con excelentes películas realizadas tales como la inolvidable "Marcelino, Pan y Vino" y la documental "Tarde de Todos", esta película "Cada noche un amor", con buena calidad fílmica, nos muestra la tragedia de las jóvenes que caen en manos de los infamantes tratantes de blancas. Tema delicado que exige criterio formado. Clasificación Moral: A-4. (Mayores con reparos).  
"El signo de la Muerte". Película de "Cantinflas". Clasificación moral: A-2 (jóvenes).  
TRAIL: "El Coleccionista" (The Collector). - William Wyler, sin discusión uno de los mejores directores estadounidenses, ha logrado en "El Coleccionista" un buen estudio psicológico de un desequilibrado que intenta hallar un amor bello y sincero, pero sin contar con normas sociales y morales. Color, fotografía y música le crean un ambiente muy acertado a la película. Escenas de violencia y crudo realismo sensual crean un clima poco agradable para los no advertidos. Clasificación moral: A-4 (mayores con reparos.)

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# "Necesitamos Revolución de Caridad"

CARACAS (NA) - La falta de caridad en la sociedad actual ha sido señalada por el Episcopado venezolano "no sin gran amargura en el corazón" en una carta pastor al emitida con ocasión de

la Semana de la Caridad celebrada en el país del 12 al 19 de febrero.

Los prelados venezolanos precisan que esa falta de caridad "se pone en evidencia irritante cuando contempla-

mos al mal uso de la riqueza de unos pocos, dominados por la 'concupiscencia de la carne, concupiscencia de los ojos y orgullo de la vida,' en contraste con la carencia de los más indis-

pensable por parte de numerosos hermanos nuestros."

Añaden que "mientras muchedumbres inmensas carecen de lo estrictamente necesario - afirma el Concilio Vaticano II- algunos, aún en los países menos desarrollados, viven en la opulencia o malgastan sin consideración. El lujo pulula junto a la miseria." Lamentablemente, no hace falta salir de nuestras fronteras para comprobar esta triste realidad. Y la miseria, no sólo es producto de una falta grave contra la caridad, sino que también es una afrenta a la criatura humana y una injuria al Creador."

"Si la Teología es la reina de las ciencias - añade la caridad viene a ser el más bello de sus tratados, porque es la más excelente de las virtudes teológicas y el precepto fundamental del cristianismo. Es necesario estudiar y hablar de ella con la mente y el corazón pero, sobre todo, poseerla y aumentarla con la gracia de Dios."

El Episcopado venezolano precisa que hace falta la caridad "no como virtud superflua, no como dádiva humillante o sustituto de la justicia, sino como premisa indispensable para una sociedad más justa, que de veras quiera la paz y el bienestar de todos."

"La caridad - puntualiza - no ha pasado de moda en nuestro siglo, ni tiene sus días contados en la hora de los programas de justicia social." Dice también que hoy más que nunca se tiene urgente necesidad de ella y debe figurar entre los primeros valores que un humanismo integral demanda en esta hora, "si no queremos que el odio y el egoísmo hagan imposible la convivencia y socaven el fundamento de las instituciones más esenciales de la sociedad."

La carta pastoral específica además que la misma planificación debe inspirarse en el amor al hombre, si no se quiere que el desarrollo sea una realidad sólo para unos pocos, y un mito para cuantos, en su acelerado proceso, quedan despojados y marginados del mismo.

La primera Semana Nacional de la Caridad tuvo la finalidad de crear una conciencia individual y colectiva de los deberes que impone dicha virtud al cristianismo y a la sociedad en el mundo de hoy. Al respecto, el Director de Cáritas, Juan Vives Suriá, dijo que "frente a la producción de pobres y marginados en serie, hace falta la revolución de la caridad."



arvio

## Marzo: Mes de Las Vocaciones

El mes de marzo es el mes de las vocaciones en la Diócesis de Miami. Durante este mes, se destaca de manera particular la importancia y la necesidad de vocaciones al sacerdocio y la vida religiosa.

Una y otra vez el Obispo Coleman F. Carroll ha exhortado a los padres de familia católicos a orar diariamente por el surgimiento de vocaciones sacerdotales entre los miembros de la familia, entre los propios hijos.

Estas oraciones han sido respondidas en muchas ocasiones por el Señor, premiando a los hogares con jóvenes que escuchan y responden a Su llamado.

Particularmente entre las familias de habla hispana, la Diócesis de Miami está sintiendo un surgimiento de vocaciones sacerdotales y religiosas realmente notable. Los Seminarios de St. John Vianney y St. Vincent de Paul cuentan entre sus alumnos a varios jovencitos de origen latinoamericano. Un buen número de ellos procede del exilio cubano, pero se cuentan también numerosos jóvenes procedentes de familias inmigrantes, venidas de Centro y Sur América.

No obstante esta bendición del Señor sobre numerosos hogares de Miami, todavía "la mies es mucha y los operarios pocos." Esta sentencia bíblica ha de estar presente en todos los católicos de Miami, particularmente en la colonia de habla hispana, y esto, por dos motivos. Los países de Latinoamérica, países de hondas y enraizadas convicciones cristianas, sufren sin embargo una agobiante escasez de sacerdotes. Hacen falta sacerdotes que algún día puedan volver a Cuba o los demás países de Hispanoamérica, llevando el mensaje de la fe a estos pueblos hoy convulsionados, en crisis, en busca de nuevos derroteros, en momentos en que más urgente se hace la obra de la Iglesia, la presencia del sacerdote que con su verbo y su ministerio contribuya a encauzar a esos pueblos por los derroteros de la fe y los libre de odios y egoísmos anticristianos.

Si, por otra parte, miramos al ambiente de Miami, puerta entre las Américas, veremos que esta ciudad, con miles y miles de emigrantes y exiliados de habla hispana será ya para siempre, - aun cuando se produzca el esperado cambio en la situación de Cuba, que permita el regreso de muchos de esos exiliados - una ciudad completamente bilingüe, necesitada de una pastoral adecuada a esas circunstancias y para ello, para las generaciones futuras, nada mejor que la existencia de sacerdotes y religiosas surgidos de este mismo embrión, crécidas y formadas en el ambiente hispano de Miami.

Durante este mes, una y otra vez las páginas de Voice en Español dejarán constancia gráfica del surgimiento y crecimiento de las vocaciones sacerdotales y religiosas en Miami, la vida de nuestros muchachos y muchachas en los seminarios y noviciados de esta área, a propósito de este mes de las vocaciones. -Gustavo Pena Monte



EL CARDENAL SPELLMAN durante su visita a Miami en 1962

## Visitará Miami Cardenal Spellman

Centenares de católicos del área de Miami asistirán a Desayuno de Comunión de la Liga de Policías y Bomberos Católicos el próximo domingo, en el que el Cardenal Francis Spellman, Arzobispo de Nueva York, será el orador principal.

Una misa pontifical que tendrá lugar en la Catedral de Miami a las 9:30 a.m. precederá al desayuno que se ofrecerá a las 11 a.m. en el Hotel Fontainebleau, Miami Beach.

El Cardenal Spellman ha visitado la Diócesis de Miami varias veces, una de ellas para la ordenación del primer sacerdote cubano que recibía el orden sagrado en Estados Unidos.

El oficio en la ordenación del Padre Daniel Sánchez - en la actualidad vicario coadjutor de la parroquia de St. Michael - durante ceremonia que tuvo lugar en el Convention Hall de Miami Beach el 2 de septiembre de 1962, y en la que se congregaron más de doce mil cubanos exiliados.

Ese fué uno de los más brillantes actos de fe pública ofrecidos por la colonia cubana en el exilio, en preparación a la festividad de la patrona de Cuba, Nuestra Señora de la Caridad del Cobre. El Príncipe de la Iglesia quiso en aquella ocasión ordenar al sacerdote cubano.

En esa oportunidad el purpurado neoyorquino destacó el deber de caridad y solidaridad cristianas de la Iglesia para con los refugiados. "Desde el primer momento -dijo en aquella ocasión- nos ha preocupado hondamente la penosa situación de todos los que se hallan sujetos a privaciones, lejos de sus hogares. . . Para todos se han abierto nuestras puertas y nuestros corazones."

Refiriéndose a Cuba dominada por el Comunismo, el Cardenal Spellman agregó: Esperamos que las tribulaciones presentes fructifiquen en días prósperos para la Perla de las Antillas y en numerosas y excelentes vocaciones al sacerdocio que tanto necesitan Cuba y otros países de Latinoamérica.

"Diariamente tenemos presente a Cuba en nuestras oraciones, a Cuba, de la que conservo tan gratos recuerdos. . . "El Señor conceda remedio y alivio a los necesitados, fortaleza a los que sufren, consuelo a los que lloran, fe a los que desmayan o vacilan, paz y tranquilidad a su Iglesia. Haga triunfar la verdad sobre el error, el amor sobre el odio, el perdón sobre la venganza. Que pueda el pueblo cubano vivir en paz y armonía, sin odios ni rencores, unido en la caridad de Cristo y en amor a la patria, bajo la mirada dulcísima de la Virgen de la Caridad."



En el salón parroquial de la Inmaculada Concepción de Hialeah, celebraron los cursillistas la Tercera Convención de Cuarto Día, a la que acudieron los integrantes de los grupos de esa parroquia, St. John the Apostle, Blessed Trinity y Santa Rosa de Lima. Durante todo el día se dedicaron a la discusión y análisis de diversos temas ex-



puestos sobre la obra de perseverancia o Post-Cursillo, sobre el papel del Movimiento de Cursillos en el apostolado de los laicos de la era posconciliar, y el mejoramiento de su vida espiritual mediante la práctica de las virtudes cristianas en los distintos ambientes en que desarrollan sus actividades. Asistiendo a los cursillistas durante

la jornada estuvieron el Padre Nelson Fernández, el P. Bernardo Solís, el P. Teodoro Agudo y el P. Miguel Arrillaga. En la composición gráfica dos aspectos de la Convención. A la izq., José A. Tamayo recalca en su "rollo" la necesidad de dar testimonio de Cristo. A la der., el equipo de folklore en un rato de alegría.



# Seglar en Cuaresma

Por Enrique Ruiloba

Estando a la mitad de la Cuaresma, valdria la pena hacerse esta pregunta: "¿la estoy aprovechando como debo?" Es fácil que tengamos que decir que no.

Las más de las veces, la flojera natural de no hacer sino lo que agrada, se da la mano con la ignorancia crasa de la significación cuaresmal. Seria pues inteligente, el cambiar de enfoque y sacar el jugo de lo que este ciclo del año litúrgico brinda en riqueza de aventura y de gracia.

En verdad es una aventura maravillosa el de poder asociarnos a la obra redentora de Cristo, y hacernos "socios" por medio de un poco de sacrificio, de la invaluable empresa de la salvación de la humanidad. Y gracia, por la espléndida oportunidad de transformarnos en El, y comenzar una vida renacida.

No hay que echar por la borda estos días pensando que son grises y aptos sólo para el llanto. Mejor empaparse del pensamiento de la Iglesia que hace suyas las palabras de San Pablo cuando dice: "He ahí el tiempo favorable, he ahí los días de salvación." Si son días favorables, y si son de aventura y gracia, la disposición seria la que recuerda Escrivá en "Camino" de que la penitencia es alegría aunque trabajosa.

La doble meta que procura la Iglesia en la Cuaresma puede hallarnos con ánimo generoso y confiada esperanza. Por una parte, busca la preparación adecuada para mejor celebrar la Semana Santa. Y por la otra, que todos los cristianos el Domingo de Pascua, ante el triunfo glorioso de Jesús sobre la muerte, puedan exclamar que han resucitado con El, que en ellos se ha operado una auténtica resurrección espiritual.

Impregnando la mentalidad con un sabor apostó-

lico, uno puede lanzarse sin vacilar a trazar otra vez los pasos de Cristo día y noche, suceso con milagro, triunfo tras abandono. Cada pasaje del Evangelio de la Pasión, iría cobrando cuerpo en el mundo que nos rodea.

Existen las mismas causas por las que El vino a habitar entre nosotros y zanjarnos nuestra deuda con el Padre. La multitud continúa entonando idéntico coro de "hosanna" y "crucifícale". Muchos hombres persisten en la traición de venderle por 30 monedas. Otros por un poco más. Otros por bastante menos.

Pero hay un pasaje que si queremos podemos alterarlo: el de la soledad en la Cruz. Conocemos de antemano un ejemplo de heroísmo que sólo Juan fué capaz de practicar. Si nos lo proponemos, Cristo no tiene que estar solitario colgando del madero, en este Viernes Santo del 67, consolándose únicamente por la mirada de Su Santísima Madre y la muda presencia del discípulo amado.

Al abrazar cada uno, con entereza evangélica, sus cruces personales, las grandes e interminables, las sencillas y triviales, las escondidas, las imprevisas, las de todos los días, estamos haciendo que las laderas del Calvario se pueblen de otros crucificados, que acompañan al Hijo de Dios en sacrificio por la expiación de los pecados.

Pero si falta el valor, si las comodidades vacías y los placeres vanos persisten atenazando el alma con la cobardía, al menos que no exista una huida. Que se permanezca en respetuoso silencio al piedel Drama. Para ver si las lágrimas de María le commueven, el "perdónales porque no saben lo que hacen" le estremae ante la palpable misericordia, o le salpica una gota de sangre que le decida a vivir para siempre la hermosura de su bautismo.

## NUEVOS HORIZONTES

# Con Dios o Sin Dios

Por Manolo Reyes

El comunismo tiene como característica esencial el ser pseudodocina política atea y materialista. Es decir, que sus partidarios no pueden creer en Dios.

De reciente factura esta la declaración de uno de los cosmonautas soviéticos que manifestó que "en su viaje especial no había visto a Dios." Para ratificar su condición atea, el comunismo al instaurarse en la otrora Perla de las Antillas, Cuba, a través de un títere que entregó su suelo natal al amo moscovita, lo primero que hizo fue borrar el nombre de Dios de la Constitución de Cuba.

El pueblo Cubano, profundamente religioso, jamás pudo ni podrá olvidar esta afrenta a sus convicciones espirituales. Pero poco pudo hacer con esa actitud quien de un plumazo quiso borrar del alma ajena lo que el desterraba de la ley fundamental de la República. Esto simplemente ayudo a conocerlo más y mejor.

Y a que los verdaderos religiosos profundizaran más sus raíces de creyentes. Y ayudo también, aunque parezca mentira, a que los propios ateos o incredulos de nueva factura, pensarán sobre las cosas eternas. Muchas son las razones para ello. Llegó un momento que el propio materialismo, que huye por no decir que niega las verdades religiosas del alma, se pregunta que cosa es ese halito que se llama

vida y que no puede ser creado en las probetas de los laboratorios. Los más brillantes hombres de ciencia, algunos de los cuales tratan de explicar todos los fenómenos humanos a través de razonamientos científicos, llega un momento en que no pueden seguir adelante en la encrucijada de los misterios de la vida los cuales pertenecen solo a Dios. "¿Por qué?" Se dicen asimismo, "no podemos crear con nuestras manos, con nuestra inteligencia, no ya un ser humano, sino simplemente un pez o un ave, o la fragancia de una flor corriente, o el oro que tanto necesitamos?" Oro que necesitan los materialistas para mantener y propagar su nefasta doctrina. Es que el propio hombre con o sin inteligencia que se empeña en negar a Dios, jamás los puede hacer ante el chasquido del trueno, o en una tempestad, o en el medio del choque vertiginoso de las olas, o ante el empuje incontenible de los vientos, o ante el hermoso espectáculo de un crepúsculo al amanecer o al atardecer.

Sólo un Gran Creador es capaz de hacer la obra maravillosa de la naturaleza. Sólo la mano Divina de Dios puede crear lo que jamás podrá artificialmente producir el ser humano. Y ante esta presencia superior, el más ignorante el más incrédulo, el más obstinado tiene que advertir la existencia de Dios.

### EXTRAÑO PERO CIERTO

La costumbre de presentar al Señor como al dispensador de vino a la humanidad, como símbolo de la vida, era común en los últimos tiempos de la Edad Media. Este relieve en piedra decorada, que data del año 1500, se encuentra en una pequeña iglesia del Mosela, la región productora de vino en Alemania.

EN LOS MONASTERIOS CRISTIANOS PRIMITIVOS

Todos los Monjes, incluyendo los Superiores, eran laicos. Esta fue la costumbre hasta la época de San Benito, fundador de la Orden Benedictina. Solo gradualmente fueron los monjes admitidos a las ordenes Sagradas.

Esta curiosa grabado en el margen de un antiguo manuscrito de la Biblia, representa a SAN FRANCISCO predicando a las Aves.

Uno de los primeros atlas geográficos medievales es el MAPAMUNDI HEREFORD, usado por un tiempo como parte del retablo del altar de la CATEDRAL DE HEREFORD en Inglaterra, y hoy preservado con gran cuidado. De forma circular, el mapa está orientado hacia el este, y contiene en su centro la ciudad de Jerusalén.

## Santoral de la Semana

**DOMINGO 5.** San Juan José de la Cruz. Nació en la isla de Ischia en el sur de Italia. Abandonó la riqueza de su familia y escogió la vida de pobreza de la orden franciscana. Con propias manos ayudó a edificar el monasterio de Afla al que se le asignó. Superior de la comunidad y Vicario de la orden en Italia llevó adelante una completa dedicación al bien de las almas que la enfermedad y los obstáculos que sufrió no pudieron evitar. En vida realizó numerosos milagros. Falleció en 1734.

**LUNES 6.** Santas Perpetua y Felicitas. Mártires de Cartago en Africa del Norte, que junto a un grupo de recién convertidos cristianos dieron valiente testimonio de la fe por Cristo en la prisión, juicio y finalmente en el anfiteatro donde fueron arrojados a las fieras primero y finalmente decapitados. Su muerte ocurrió en el 303. Sus nombres los recuerda la Iglesia diariamente en el canon de la misa.

**MARTES 7.** Santo Tomás de Aquino. Esta gran luminaria de la Iglesia nació cerca de Nápoles en 1225. Venciendo las resistencias familiares ingresó en la orden dominica, y tuvo por maestro a San Alberto Magno. Su genio pronto tomó cauce propio enseñando en la Universidad de París. Sus energías fueron dedicadas a la enseñanza, explicación y defensa de la fe católica. La Suma Teológica y la Suma contra Gentes tiene destacado lugar en la enseñanza de los seminarios. Falleció cuando iba camino del Concilio de Lyons a petición del Papa y en el que se iba a plantear la reunión de las Iglesias latina y griega, en 1274. Es Doctor de la Igle-

sia, mereciendo el sobrenombre de Doctor Angelico. **MIÉRCOLES 8.** San Juan de Dios. Después de llevar una juventud disoluta en el ejército, se llenó de remordimiento y a los 40 años se produjo una real conversión. Encaminó su vocación en Granada, España, al cuidado de los pobres y enfermos. Su actividad y ejemplo dieron origen a la fundación de los Hermanos Hospitalarios que aun hoy día mantienen vivo su celo en distintas partes del mundo. Murió en 1550.

**JUEVES 9.** Santo Domingo Savio. Hijo de campesino en Riva, Italia, fue uno de los discípulos de San Juan Bosco. Llamado a morir a los 15 años, dejó una estela que es modelo de los jóvenes de todos los tiempos. Piedad, pureza y celo apostólico fueron sus señales. Aprendió la dicha de ayudar a los demás a amar a Dios. Murió en 1857 y fué canonizado por Pio XII en 1954.

**VIERNES 10.** Los Martires de Sebaste. En tiempos del emperador Licinio en el 320, cuarenta jóvenes soldados procedentes de diversas razas, padecieron el martirio al llegar la orden de que todos los legionarios deberían sacrificar a los dioses. Fueron arrojados a las aguas de un lago helado en las afueras de Sebaste en Turquía.

**SABADO 11.** San Eulogio. Sacerdote de Córdoba, España, que estaba al frente de la principal escuela eclesiástica durante la persecución de los moros. Defendió valientemente la fe y estimuló con sus virtudes y ejemplo a la comunidad cristiana de la ciudad a hacer lo mismo. Fue decapitado en el 859.

## Misas Dominicales en Espanol

**CATEDRAL DE MIAMI,** 2 Ave. y 75 St. N.W. 7 P.M.  
**CORPUS CHRISTI,** 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.  
**ST. PETER AND PAUL,** 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.  
**ASSUMPTION ACADEMY,** 1517 Brickell Ave. 12 P.M.  
**ST. JOHN BOSCO,** 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.  
**GESU,** 118 N.E. 2 St. 5:30 P.M.  
**ST. MICHAEL,** 2933 W. Flagler. 10:45 A.M.  
**ST. HUGH,** Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.  
**ST. TIMOTHY,** 5400 S.W. 102 Ave. 12:30 P.M.

**ST. DOMINIC,** N.W. 7 St. 59 Ave. 1 P.M.  
**ST. BRENDAN,** 87 Ave. y 32 St. S.W. 6:45 P.M.  
**ST. AGNES,** Key Biscayne. 10 A.M.  
**LITTLE FLOWER,** 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.  
**ST. JOHN THE APOSTLE,** 451 E. 4 Ave., Hialeah. 6:30 P.M.  
**INMACULADA CONCEPCION,** 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.  
**ST. BERNARD MISSION,** W. 16 Ave. y 60 St., Hialeah. 10 A.M.  
**ST. PHILIP BENIZI,** Belle Glade. 12 M.  
**ST. MARY,** Pahokee. 6:30 P.M.

# El Sacerdocio del Trabajo

A fuerza de análisis para mejor estudiarlo, con harta frecuencia hemos llevado a la vida misma, a nuestras vivencias, al hombre partido en dos. Esta vivisección de él en alma y cuerpo nos ha conducido más de una vez a colocarlas frente por frente como si se tratara de dos enemigos, que nunca pudieran vivir en paz y en mutua colaboración. Hemos de poner jerarquía aquí como en todas las cosas. No todos los valores son iguales, pero no por eso son viles o degradados. Dios es el autor de nuestra alma y de nuestro cuerpo. Y, si analizamos bien las cosas, el mal no está en el cuerpo, sino en el alma, donde radica el amor y el odio, la conciencia del deber, del bien y del mal. El cuerpo no es responsable, por sí solo. Es arrastrado por su inseparable compañera, el alma, que es la Señora que gobierna el misterioso microcosmos que es el hombre. Por su origen son sagrados el cuerpo y el alma, como lo son también por la redención, pues el Bautismo y más la Eucaristía convirtieron nuestras almas y cuerpos entera-

mente en templos de Dios cuerpo de meretriz." Pues bien, antes de Cristo, el trabajo corporal era considerado como indigno del hombre. Los nobles se dedicaban a las artes y a la ciencia, los esclavos a las obras corporales, llamadas por eso serviles. He aquí la **AUTOPSIA DEL TRABAJO HUMANO.** Aquel ennoblecido, éste humillado, aquel es digno del hombre y le eleva, éste le rebaja y le denigra. Tuvo que venir Dios del cielo a la tierra, para enseñar al hombre que el trabajo no es cosa que envilece, sino algo muy sagrado que acerca a Dios. Y el Verbo encarnado vivirá casi toda su vida, para grabar mejor esta enseñanza, dedicado a un trabajo manual, oscuro y mal retribuido, ganando el pan con el esfuerzo de sus manos. Luego el trabajo del hombre, sea intelectual o manual la dignidad de la persona humana, que lo realiza, y está destinado por Dios, desde el mismo momento de la creación del hombre, para ser medio de perfección, fuente de felicidad y de progreso, y, después del pecado, instrumento de explicación y redención, por el esfuerzo y dolor que le acompañan ordinariamente, para así completar el Sacrificio total del Cuerpo de Cristo, al que estamos incorporados por el Bautismo.

De ahí que está bien que se piense que hay un sacerdocio del trabajo. Efectivamente; el concepto de sacerdocio implica el de sacrificio y dedicación de la ofrenda sacrificada a un ser superior. En todo trabajo podemos encontrar estos dos aspectos. Dolor, dificultad, sacrificio de la persona y si esto lo dedicamos a Dios en cumplimiento del deber que tenemos de colaborar con El y con los demás a la edificación de la nueva ciudad de Dios, de la tierra nueva, estamos en una esfera plenamente sacerdotal, de mística elevadísima, que nos purifica y santifica. ¿Acaso no quiera decir esto mismo la actitud de la Iglesia al elevar a los altares estos últimos tiempos a personas de todas las categorías sociales? Es erróneo pensar que la santificación de nuestras vidas tenga que seguir otros caminos fuera de los que están al alcance de todos, mediante el papel que asigna a cada cual la Providencia de Dios. Por eso dirá el Concilio Vtc. II: "Este destino vale también

para los quehaceres más ordinarios. Hombres y mujeres que, mientras se ganan con el trabajo el sustento para sí y para la familia, organizan su trabajo de modo que resulte provechoso para la sociedad, tienen derecho a pensar que CON ESE MISMO TRABAJO COMPLEMENTAN LA OBRA DEL CREADOR, sirven al bien de sus hermanos y contribuyen de modo personal a que se cumplan los designios de Dios en la historia."

Qué es lo que hace falta para que ejerzamos nuestro sacerdocio del trabajo: No todo trabajo es función sacerdotal, pero si lo puede ser, si lo queremos, apreciando el valor del trabajo hecho con el doble destino humano-divino. Cuál es el sentido del trabajo? El trabajo tiene función individual y social. Es un deber impuesto por la naturaleza, porque es la fuente necesaria del progreso, al que han sido llamados el hombre y la sociedad. Dios señaló la ley del constante progreso a la vida humana hasta alcanzar aquella perfección prevista en el plan de Dios de dominio universal del hombre de todas las fuerzas y secretos de la creación. Cada hombre tiene que aportar su granito de arena a este colosal despliegamiento de la actividad humana para poner en marcha la civilización hacia cumbres más altas. No se pueden esconder los talentos bajo la tierra. En este sentido el hombre, todo hombre, tiene una función social, está hecho para la comunidad y ésta para la perfección del hombre. No se pueden asislar las dos cosas. Son como el alma y el cuerpo que tienen que vivir unidos para constituir el tipo de hombre que Dios ha querido crear. El hombre es un animal social y sin la sociedad no podría subsistir y menos avanzar. La civilización es fruto del aporte de todos los hombres, de ahí también que todos los hombres que se aprovechan de ella tengan que revertirle transformando lo que recibieron. Este es un deber olvidado muchas veces, que el Concilio Vaticano ha querido recalcar, diciendo "que el mensaje cristiano no aparta al hombre de la construcción del mundo, ni lo impulsa a descuidar el interés por sus semejantes; más bien lo obliga a sentir esta colaboración como UN VERDADERO DEBER." Todos hemos sido llamados a la santificación y todos hemos sido llamados al trabajo. El trabajo es, por tanto, la vocación de nuestra santificación y se convierte así en práctica del sacerdocio que nos consagra hostias espirituales, vivientes, de nuestra vida de trabajo sufrido y ofrecido a Dios, como tributo de expiación y redención, exigido por El para completar lo que falta al Sacrificio de Cristo en la Cruz. Este es el sentido de la participación del laico en el Misterio Eucarístico. He ahí el **GRAN VALOR DIVINO DE LO HUMANO DEL TRABAJO.** Debíamos ir al trabajo domingo y ojalá todos los días, a la Misa.

Es parte de la Misa de cada día. Porque aquella de la Iglesia, sin ésta, queda incompleta y también al mismo tiempo la unidad del cuerpo místico, compuesta de Cabeza y miembros. Amemos el trabajo. Démosle sentido cristiano, divino, sublime de sacerdocio que nos une a Cristo en la cumbre del dolor, que nos santifica, redime, perfecciona el cuerpo y el alma, hace progresar a la sociedad y es "un signo de la grandeza de Dios y fruto de su inefable consejo." Conc. Vat.

Padre Angel Naberán



# Confirmation: A Sign For This Generation

(Continued from Page 15)

to express that same love to men in the modern world. Is this really possible?

Today a "transformed" Christian responding to the Spirit of love is enabled by the Spirit to go forth "like a rushing wind" to inflame the hearts of his fellowmen. Recently a young American doctor took this challenge. Friends and neighbors were surprised when he and his wife together with their six children left their plush home in Connecticut and set out for the African jungles. The doctor had volunteered for medical-missionary service in a small town in Uganda.

One of his wife's friends said frankly, "If my husband asked me to leave all and pick up and go to Africa, I'd say, 'See you later-when you get back'". What makes it possible for some to make the sacrifice? The Spirit of Love inspires and strengthens them.

## Soldiers Of Jesus Christ

To bear witness to Christ is to encounter opposition, persecution, and often death. So in becoming prophets or witnesses of Christ by the gift of the Spirit we are also marked out for martyrdom. The catechism tells us that confirmation makes us "strong. . . soldiers of Christ." This is true but often explained incorrectly. Because of misinterpretations, the understanding of confirmation as the sacrament giving strength and courage for the Christian fight, has had a bad press in recent years. Father T. Camelot, O.P., points out that this explanation of confirmation, prevalent in the Middle Ages, was one of the False Decretals, and, even worse, is attributed to a non-existent Pope Melchisedech!

Another argument for confirmation as a sacrament of "valiant combat" is the famous slap on the cheek given by the bishop after the anointing. It is often explained as a symbol of the blows we must be prepared to endure for Christ. In reality it is a 13th century allegorizing of the ancient kiss of peace which indicated the relationship of paternal love existing between the bishop and the Christian.

A study of baptism shows that traditionally it is baptism that enrolls us in the army of Jesus Christ. It is then that we renounce Satan and open our warfare with him. This is the meaning of the exorcism and the pre-baptismal anointing.

Finally, confirmation is wrongly seen as the sacrament of our personal struggle with sin. The sacraments that provide the help to overcome sin after baptism are the Eucharist and penance. If we present confirmation as a means of coping with the moral difficulties of adolescence we are twisting its meaning.

To reject confirmation as the sacrament of strength completely is an error. This sacrament does give strength and courage to the Christian. It does prepare him to do battle for Christ. But the courage and the strength given are to carry out the mission received in confirmation—to go forth and bear witness to Christ, to go out and spend oneself in the task of bringing others into contact with Christ and His message.

## The Character Of Confirmation

To become witness to Christ by the gift of the Spirit is to assume an adult responsibility in the Church. The character conferred by the sacrament gives the Christian a particular status and function. The baptismal character makes us members of the worshipping community.

The character of confirmation completes this by giving to our membership and consequently to our worship its social and apostolic dimensions. The character also makes the confirmed person an apt subject to receive from the bishop some part in the official teaching work of the such as some authorization as a diocesan catechist.

Since confirmation calls for the total commitment of a person and bestows such great responsibilities, the proper age for confirmation is constantly under discussion. Recently Bishop Fulton Sheen announced that the age at which confirmation is given will be raised from the usual nine to 13 to the age of 17 or 18. "Maturity," he said, "is essential to the proper reception of the sacrament. . . younger children are not ready to take on the responsibilities. To be confirmed they must have an understanding of the Spirit of Christ in contrast to the spirit of the world."

There are those who argue that without confirmation the person remains incomplete, that historically confirmation is the second step in Christian initiation. On the other hand others such as Josef Jungman, Peter Fransen, Canon Drinkwater, point out the desirability of a full personal participation and response in this sacrament that is given only once. Father Fransen states that the theology of the sacrament does not provide a decisive answer to the question.

The question is not a dogmatic one; it is one belonging to what may be called the Church's sacramental economy, the sphere of changing practice and adaptation to conditions. Confirmation is a problem of pastoral practice coming within the competence of the bishop.

Confirmation is important for yet another reason. It is the one solemn meeting between the individual Christian and his bishop. The bishop is present as a "flesh and blood" reminder of Christ's personal love for his sons. The instruction he gives and the few questions he asks are to make the Christian aware that he must carry the truths Christ has taught us in both head and heart.

Confirmation is also a happy occasion, for the bishop realizes that although he is the chief Christian witness in his diocese, he needs more witnesses for Christ who will support him in his leadership. When he confirms he feels great joy, for his people are coming to him and offering themselves as signs of God's love. The Christians before him volunteer to go out to all men and give that vivid, personal response of love for which the world clamors. With this spirit of generosity and imbued with the Spirit of Love how can we doubt that they will accomplish great things?

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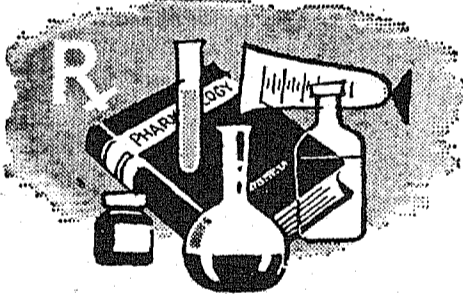
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# Year-Long Memorial To Sts. Peter, Paul

(Continued from Page 3)  
sense today is in a decline, depriving the faith of its natural foundation, new opinions in exegesis and theology often borrowed from bold but blind secular philosophies have in places found a way into the realm of Catholic teaching. They question or distort the objective sense of truths taught the authority by the Church.

"Under the pretext of adapting religious thought to a contemporary outlook they prescind from the guidance of the Church's teaching, give the foundations of theological speculation a historicist direction, dare to rob Holy Scripture's testimony of its sacred and historical character and try to introduce a so-called 'post-conciliar' mentality among the People of God.

"This neglects the solidity and consistency of the council's vast and magnificent developments of teaching and legislation, neglects with

it the Church's accumulated riches of thought and practice in order to overturn the spirit of traditional fidelity and to spread about the illusion of giving Christianity a new interpretation, which is arbitrary and barren. What would remain of the content of our faith, or of the theological virtue that professes it, if these attempts, freed from the support of the Church's teaching authority, were destined to prevail?"

## LEADERS LINKED

Although Pope Pius IX's centenary observance was devoted exclusively to St. Peter, the present one links this leader of the Apostles with Christianity's great missionary, St. Paul.

After reviewing Peter's position as chief among the Apostles and noting that "on the faith of Peter rests the entire structure of the Holy Church," Pope Paul then turned to St. Paul, to whom "the Church owes the first formulation of the Christian

mystery in theological terms, the first analysis of the act of faith, the affirmation of the relationship that exists between the faith, unique and unmistakable, and the firmness of the visible Church with her community and hierarchy.

"We have every right to pray to him, our master in the faith through the ages; to ask him the great blessing we long for, the reunion of all Christians, in one faith, one hope and one charity in the one Mystical Body of Christ."

He also noted that the first Christian community of Rome gave "joint honor to the martyrdoms of Peter and Paul and the Church subsequently celebrated the anniversary of both Apostles with a single liturgical feast on June 29."

Though they were martyred in Rome and have become the city's special patrons, he said, "the unity and

catholicity which, thanks to the holy Apostles Peter and Paul, find in the Church of Rome their principal historical and local center, in a distinctive way they belong to the entire, true, great family of Christ. This unity and catholicity have been granted as gifts to the entire people of God, for whom the living and loyal Roman tradition guards, defends, dispenses, and augments them."

## NOT A JUBILEE

Turning to the practical aspects of the observance, the document noted that it will not be a "jubilee" such as the Church often proclaims to celebrate major events, and during which special spiritual benefits — such as indulgences — are dispensed by the Church. Such a jubilee was proclaimed at the close of the ecumenical council in December, 1965.

"When the Apostolic See

intends to impart solemnity and universality to some outstanding celebration, it is customary for it to grant some spiritual favor and we shall not fail to do so on this occasion. But this time, rather than give, we prefer to ask something; instead of offering, we wish to request.

"And our request is both simple and great; we ask you, one and all, our brothers and sons (the bishops, to whom the document is addressed), to desire to mark the memory of the holy Apostles Peter and Paul, those witnesses by word and blood to their faith in Christ, with an authentic and sincere profession of that very faith which the Church, founded and made illustrious by them, has jealously acquired and authoritatively formulated. A single profession of faith we wish to offer to the blessed Apostles: one that is individual and collective, free and deliberate,

internal and external humble and frank. We want this profession of faith to arise from the depths of every faithful heart and to resound with the same loving tones throughout the Church . . .

"We do not intend to proclaim a special jubilee we decreed at the close of the ecumenical council. But we fraternally exhort you all, venerable brothers in the episcopacy, to explain in your preaching the meaning of the Creed, to honor this profession of faith with special religious celebrations and above all to recite it solemnly and repeatedly with your priests and faithful, in one or another of the formulations commonly used in Catholic prayer."

Such would be for example, the well known "Apostles' Creed" contained in every catechism, or the "Nicene Creed" recited during Mass.

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