

Catholic population in the Diocese of Miami has reached an all-time high of 453,740, an increase of 268,740 since the Diocese was established, al-

most 10 years' ago on August 13, 1958.

Statistics disclosed this week in the Catholic Directory published by P. J. Kenedy & Sons,

New York, do not include the numerous seasonal residents nor many of the Latin American colony in South Florida.

The Official Catholic Directory reports a total of 99 parishes as compared with 51 parishes in 1958; 185 diocesan priests and 141 priests of religious orders; 76 Brothers and 888 Sisters of various religious orders.

At the end of 1967, some 251 seminarians were studying for the priesthood of the Diocese of Miami with more than half of this number enrolled at St. John Vianney Seminary in Miami and the Major Seminary of St. Vincent de Paul in Boynton Beach. The remainder of the students are studying at seminaries in other areas of the country and abroad.

There are 66 parochial and private elementary schools with an approximate enrollment of 29,806, and 23 diocesan, parochial and private high schools with a student enrollment of 8,442. The Diocese of Miami has four Catholic colleges including Barry College, Miami Shores; Biscayne College, North Dade; Marymount Junior College, Boca Raton; and St. Joseph College, Jensen Beach.

More than 9,431 public high school students were enrolled in CCD classes at the close of 1967, as were 20,127 elementary school pupils.

In the five hospitals of the Diocese some 181,518 patients were treated during 1967 at Mercy Hospital, Miami; St. Francis Hospital, Miami Beach; Holy Cross Hospital, Fort Lauderdale; St. Mary Hospital, West Palm Beach; and St. Joseph Hospital, Port Charlotte. In addition four homes for the aged cared for 267 guests.

Baptisms throughout the 16 counties which comprise the Diocese of Miami showed an increase of nine per cent; and 858 converts were received into the Church.

## U.S. Catholics Now Number 47,468,333

NEW YORK—(NC)—Catholics in the 50 united states, including families of defense forces at home and abroad, and of diplomatic and other services abroad, now number 47,468,333, according to the 1968 Official Catholic Directory issued here by P. J. Kenedy & Sons.

The new total represents an increase over last year of 603,423, and a 10-year increase of 11,444,356, or 31.7% over the 36,023,977 in 1958. Converts during 1967 numbered 110,717, a year's decrease of 6,761 and the lowest annual number of converts since 1953.

There are now 29 archdioceses in the United States, with

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# The VOICE

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## Diocese Will Observe World Vocations Day

The fifth World Day of Prayer for Vocations will be observed in the Diocese of Miami by a special concelebrated Mass in the Cathedral at 2 p.m. Sunday with Bishop Coleman F. Carroll as the principal celebrant.

More than 200 altar boys from parishes throughout South Florida will be honored during the Cathedral ceremonies. Two altar boys from each parish and mission in the Diocese will be presented with the tenth annual Serra Altar Boy Awards.

During the Mass, representatives of all Religious orders and societies of men and women from throughout the diocese will express renewal of their commitment to their vocations.

Concelebrating Mass with Bishop Carroll will be Msgr. (Continued on Page 28)



ANCIENT ART in a modern world. See Page 20.

## Minor, Major Orders To Be Conferred Here

Ten future priests of the Diocese of Miami will be ordained to the subdiaconate during ceremonies this morning (Friday) at the Seminary of St. Vincent de Paul, and will be ordained to the diaconate in ceremonies tomorrow morning, (Saturday) at the Cathedral.

Those from the Diocese of Miami who will receive the first of the major orders today are Douglas Carson, Joseph A. Dennison, Neil A. Doherty, Roger Holoubek, Gerard T. La Cerra, Richard Leonardi, Joseph LeSage, Carl Morrison, Harry W. Ringenberger,

Jr., and John B. Wilcosky.

Seminarians from dioceses in Puerto Rico: Jaime Franco, Rafael Irizarry, Hermin Negrón and Rafael Santiago, will also receive the first two major orders this weekend.

Minor orders will be conferred on Saturday upon John M. Gubbins, Owen Henderson, Robert L. Magee, and Gerald Morris of the Diocese of Miami and Juan Rodriguez of Puerto Rico.

The subdiaconate will be conferred by Bishop Coleman F. Carroll during ceremonies which will begin at 10 a.m. The Very Rev. John Gallagher, C.M., rector of the Seminary of St. Vincent de Paul, will serve as Archpriest and Fathers Paul Loeffler, C.M. and James McGowan, C.M., will serve as deacons for the Bishop.

Father Louis Bennett, C.M., will deliver the homily.



## High Court's Ruling Bars Distribution Of Obscenity To Teens

By JOHN R. SULLIVAN  
WASHINGTON —(NC)— For more than two years the Supreme Court has made it clear that in the eyes of the law obscenity is a sometime thing, its distribution to adults nearly impossible to regulate without endangering the Constitution's guarantees of free speech and opinion.

But over the same two years, the Court has indicated that it might be possible to control the availability of obscene books and films to the young, and in 1967 it issued an open invitation to the nation's lawyers to find the right cases and the right arguments to test this view.

This year, the cases were found and the Supreme Court did what most observers thought it would do: it permitted states and cities to control distribution of obscene material to youngsters— provided it draws the lines finely and tightly.

It returned from a two-week recess to rule that New York State's law barring persons under 17 from buying smut met the test, and that Dallas' film classification law under

which minors are prevented from seeing some movies, did not.

The opinions should go a long way toward clearing up a

(Continued on Page 28)



CULPING in a quick mouthful of air, CYO swimmer Barbara Parnine breaks to the surface in a 50 yard free style race at the annual CYO Swim Meet. For more pictures and the story, see page 22.

**the VOICE**

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



Sessions At Belle Glade

# Friends Of Farm Labor To Meet

BELLE GLADE — The fifth annual meeting and legislative conference of the Florida Citizens' Committee on Agricultural Labor will begin at 10 a.m. Saturday, April 27 at the Belle Glade Country Club.

Father Martin Cassidy, pastor, St. Kieran parish, Miami, formerly pastor of St. Catherine parish, Sebring, is the chairman of the committee, which will elect officers for the coming year during the sessions.

Guest speaker during the morning sessions will be Stanley Knebel, chief of the Division of Research and Wage Activities, Farm Labor Service, U.S. Dept. of Labor, Washington, D.C.; who will discuss the farm labor situation as it relates to Florida and explain current legislative prospects affecting farm workers. A discussion period will follow.

A group of farm workers and staff people will report on the progress of Self-Help Housing, Inc., at Immokalee, where a number of homes have been built by farm workers under the guidance of the non-profit corporation located in Fort Myers.

According to Father Cassidy, "this project is tangible evidence that real progress can be made in providing decent, adequate housing for agricultural workers."

Gail Hershberger, a representative of the New York office of the National Advisory Committee on Farm Labor, will speak briefly on the work of citizens committees in other states and the efforts to have farm workers covered under the National Labor Relations Act.

Stanley Hamilton will address the committee on the subject, "Where Do We Go

## Conference on Religious Architecture

Miami's Bishop Coleman F. Carroll will give the invocation and be a guest speaker during opening sessions of the 29th National Conference on Religious Architecture which opens Tuesday, April 30, and continues through Thursday, May 2, at the Hotel Statler Hilton Plaza, Miami Beach.

More than 500 theologians, architects and members of related groups from areas throughout the country are expected to attend the sessions, whose programs are sponsored by the Guild of Religious Architecture of the American Institute of Architects and the National Council of Churches of Christ in the U.S.A., and supported by several national Christian and Jewish organizations.

Among South Floridians participating will be Murray Blair Wright, Miami architect, who is a member of the Diocese of Miami Liturgy Commission. He is scheduled to participate in a workshop session on "Liturgy and Worship Space" during the conference.

St. Hugh Church in Coconut Grove designed by Mr. Wright is one of several buildings selected by the Conference to be included in a tour of the Miami area.

From Here — What next for the Florida Citizens Committee?"

## New Secretary Meets Staff

WASHINGTON — (NC) — Bishop Joseph L. Bernardin, newly-elected general secretary of the United States Catholic Conference and the National Conference of Catholic Bishops, has held his first meeting with the heads of USCC departments and offices.

Later, he was introduced to and was greeted by the entire USCC staff.

Archbishop John F. Dearden of Detroit, president of USCC and NCCB, formally presented Bishop Bernardin to the USCC workers. Msgr. Francis T. Hurley, USCC assistant general secretary, welcomed Bishop Bernardin on behalf of the staff and introduced the workers individually to the bishop.

Because he was elected administrator of the archdiocese of Atlanta following the death of Archbishop Paul J. Hallinan, Bishop Bernardin will have offices in Washington and Atlanta until a new archbishop of Atlanta is named and installed.

## Asks Job Safety Act Support

WASHINGTON — (NC) — Vigorous, immediate support is needed if Congress is to enact legislation this year to halt the mounting toll of occupational deaths and injuries in the United States, Msgr. George G. Higgins, director, Social Action Department, U.S. Catholic Conference, said here.

Msgr. Higgins addressed representatives of some three dozen national groups at an organizational meeting of a joint committee to support the Administration's proposed Occupational Safety and Health Act of 1968. The legislation calls for the establishment and enforcement of federal safety and health standards for the workplace and research and training grants-in-aid to states.

"Every working day of the year finds 55 killed, 3,000 disabled and over 27,000 injured on the job," Msgr. Higgins told the meeting. "Such a sacrifice is not necessary. The goods and services our nation provides in greater abundance than any other country need not be stained with the blood of its workers."

Nationwide standards are needed, he said, to stop "a tendency to compete at the expense of health and safety in the plant, the mine and on the construction site."

This is a false type of competition, he said, noting that the National Safety Council has figures to prove that "investment in work safety and health pays off in finan-

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INTERRELIGIOUS "Wake-Up for Peace and Human Dignity" rally in New York's Central Park Mall marked the fifth anniversary of Pope John's encyclical "Pacem in Terris". Father John Sheerin, C.S.P., Voice columnist and editor of the Catholic World, addressed the rally. Couples at the early morning "Wake-up," bottom photo, protect themselves from the early morning chill as they await sunrise.

cial as well as human terms." Msgr. Higgins and Dr. Lorin E. Kerr, president of Group Health Association of America, Inc., were named co-chairmen of the joint committee to support the safety legislation.

William R. Hutton, executive director of the National Council of Senior Citizens, was named secretary of the group.

Among the organizations represented at the meeting were the American Public Health Association, Blue Cross-Blue Shield, Group Health Association of America, AFL-CIO, American Arbitration Association, National Education Association, General Federation of Women's Clubs, YMCA, YWCA, International Brotherhood of Teamsters, United

Mine Workers, American Nurses Association, National Federation of Business and Professional Women's Clubs, National Association of Colored Women's Clubs and National Farmers Union.

## Film Of Summit Meet Available

NEW YORK — (NC) — A filmstrip of the historic meeting between Pope Paul VI and Patriarch Athenagoras in Istanbul on July 25, 1967, is available through the Greek Orthodox archdiocese of North and South American offices here.

The film, entitled "Day of Destiny," includes a tape recording and scenes from ceremonies in the Patriarchal church and the Catholic cathedral in Istanbul.

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## Pontifical Mass To Mark 'Teaching Career' Month

Pontifical Low Mass celebrated at 9:30 a.m. Sunday, April 28, in the Cathedral will mark the observance of "Teaching Career Month" in the Diocese of Miami.

Bishop Coleman F. Carroll will celebrate the Mass, in which members of the Diocese of Miami Catholic Teachers Guild will participate with education majors from local colleges and universities as well as representatives from Catholic high schools.

The homily will be preached by Father Joseph Kershner, principal, Cardinal Gibbons High School, Fort Lauderdale, who will speak on the subject, "So You Want To Be A Teacher."

Members and guests are invited to attend a coffee, which will follow Mass at the new Diocesan Hall.

Among honor guests will be Braulio Alonso, president of the National Education Association, who was the guest speaker at the initial meeting of the Teachers Guild five years ago.

## Forum Slated On Alcoholism

WEST PALM BEACH — alcoholism sponsored by the Father John C. Ford, S.J., Mental Health Society on of Weston College, Weston, Wednesday, May 1, at the Mass., will be the guest speaker during a forum on Holiday Inn, Lake Worth.



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## Help Clean Slums

NEW YORK—(RNS)—Some 5,000 suburbanites did their "thing in the Spring" with city residents on nearly 50 New York slum blocks as they cleaned up and painted rundown ghetto buildings.

"The Thing in the Spring" was the brainchild of Msgr. Robert J. Fox, coordinator of Spanish Catholic Action for the New York archdiocese, who last September had directed a similar drive in an East Harlem area.

The suburbanites, mostly white, came from the wealthy or middle-class communities surrounding the city and even from as far away as Fairmont, W. Va.

Business concerns, contracting organizations and foundations contributed equipment and supplies to the drive. Mayor Lindsay ordered the city Sanitation Department to help out, and by the end of the day, department spokesmen said 366 truckloads of rubbish were carted out of the ghetto areas.

Why did the suburbanites forsake their golf clubs and business suits for paint brushes and work clothes? Lee Haney, a production coordinator for the 7-Up Co. who lives in Scarsdale, said: "Everybody has to do something other than just scream. Up to now it has been a lot of lip service."

## Dual Schooling Studied

LOUISVILLE, Ky—(NC)—Catholic school officials here are trying to work out dual enrollment agreements with public school officials in two locations.

If agreement is reached, students at Flaget High School here and at Bethlehem Academy may benefit next fall from the program.

Moves toward the dual enrollment concept were made possible when the Kentucky attorney general issued an opinion which said, in effect, that public schools might get state financial assistance for students enrolled part-time in public schools.

Under the plan, students in private schools could take some subjects in public schools and others in their own schools.

## Scores Hog Killings

DES MOINES, Iowa — (NC) The executive director of the National Catholic Rural Life Conference has protested hog killings and burials by members of the National Farmers Organization (NFO) seeking higher prices for their animals.

"I object vigorously to the destruction of meat in a world suffering from protein deficiency," Msgr. Edward W. O'Rourke said. "Particularly while an organization such as CROP (the Christian Rural Overseas Pro-

gram) is prepared to deliver the meat to those who need it." CROP announced shortly after the rash of hog killings began in March that it had made arrangements with a large national meat packer to process hogs donated to the Church World Service organization for use overseas.

"No case has come to my attention of an acceptance by an NFO group of the CROP offer," Msgr. O'Rourke stated.

## Flay Arms Spending

RECONQUISTA, Argentina (NC)— A group of priests in this diocese in northern Santa Fe province have issued a statement criticizing growing military expenditures while the government neglects development projects here.

"High-sounding phrases still roar in our ears on community and regional development, but the community is left to die in our midst," the priests' statement said.

"While President (Juan Carlos) Ongania says that we will build a great nation, we are witnessing here how a town disappears.

"Official sources say that there is no budget to keep or open job opportunities, an assertion people dismiss as they see how in truth, day by day, government expenditures in the military grow — tanks, mortars — to defend us... from whom? Where is the enemy?"

The priests stressed the plight of hundreds of families in Tacuarendi, a sugar mill complex that is laying off workers.

A similar move has brought sharp unemployment in the neighboring diocese of Tucuman.

## Guilty In Blood Smear

BALTIMORE—(NC)— Four Vietnam war protesters, including Father Philip Berrigan, S.S.J., were found guilty by a federal jury here on charges of mutilating government records.

The charges stemmed from an incident on Oct. 27 in which the four men poured six bottles of blood into the file cabinets at the Maryland Selective Service office in the Baltimore Custom House.

Following five days of testimony the jury deliberated less than two hours before rendering the guilty decision. Federal Judge Edward S. Northrop released the four on their own recognizance, pending an expected motion for a new trial.



POOR PEOPLE'S campaigning in Washington, D.C., is planned by the Rev. Ralph Abernathy, center, who succeeded Dr. Martin Luther King, Jr., as head of the Southern

Christian Leadership Conference. The Rev. James Bevel, left, and Bernard LaFayette. The campaigning, according to Abernathy, will start April 29.

## Underground Church Hit As 'Divisive'

ST. LOUIS — (NC) — Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis told newsmen here that the so-called underground church is by its nature "divisive."

The bishop's remarks were made following an institute on the underground church sponsored by the theology department of the Jesuits' Boston College.

Speaking in St. Louis at a press conference held the day before the opening Bishop Shannon pointed out that the goal and purpose of the liturgy is "the unity of Christians. The underground church, on the other hand, results in a small coterie or clique cut off from the main body of the Christian community."

The Minnesota bishop added: "I do not say it necessarily has snob appeal, but it has the result of drawing together exclusive groups of similar and somewhat narrow view. In this it is divisive rather than cohesive, and until it surfaces and integrates into the total Christian community, it will continue to be so.

"We feel there should be some provision for legitimate liturgical experimentation," Bishop Shannon continued, "rather than the widespread and unregulated underground experimentation."

The bishop emphasized that the late Archbishop Paul J. Hallinan of Atlanta "as chairman of the Bishops' Liturgical Commission had expressed hope that adequate provision might be made for such legitimate experimentation, according to rules approved by the bishops of the country and by Rome."

Observers at the Boston institute quoted speakers as saying that sweeping changes in theology, liturgy and in social action, sponsored by the underground church, are going to leave their mark on the institutional churches but that no massive schism is preparing to split America's Christian churches.

## Urges: Curb Violence

NEW ORLEANS—(RNS)— U.S. Solicitor General Erwin N. Griswold said here that non-violent civil disobedience should be committed "only when the firm conclusion is reached that obedience offends the most fundamental personal values."

In his first major address since he took office last October, the former dean of the Harvard Law School said one contemplating civil disobedience "should not be surprised and must not be bitter if a criminal conviction ensues.

"He must accept the fact that organized society cannot endure on any other basis.

"His hope is that he may aid in getting the law changed. But if he does not succeed in that, he cannot complain if the law is applied to him."

The solicitor general called violent opposition to any law — or "forcible disregard of another's freedom to disagree, nothing short of rebellion... No mob has ever protected any liberty, even its own."

He told an audience at the Tulane University School of Law that he saw no difference in principle in the legal quality of trying to stop a troop train as a Vietnam war protest, trying to keep workmen from entering a segregated building to protest employment discrimination, or firing shots into a civil rights leader's home to protest integration.

Meanwhile, Earl F. Morris, president of the American Bar Association, told the Syracuse (N.Y.) University College of Law that there is now an "imperative need for the full acceptance of the rule of law as an essential doctrine, and for a rebirth of civil obedience."

Morris distinguished between acts of civil disobedience which aim at creating a test case and those which lead to "violence and anarchy."

## Clergy Parley Seeks 'Inner City' Answers

By JOHN R. SULLIVAN  
DETROIT (NC) — The name of the game has changed — and with it the game itself.

That game is the deadly serious one of poverty and race. Its name used to be "civil rights;" it later became the "Negro movement" or the "black movement."

But more and more the movement is becoming "the revolution" and the stakes have risen from legal protection to the bedrock issues of human dignity, identity and self-determination and their expressions in the form of political and economic power.

Those seeking evidence of the change could see it no more clearly than in Detroit, where the Catholic Clergy Conference on the Interracial Apostolate just concluded its annual meeting.

Meetings like this in the past have not failed to confront real issues. But they were concrete, cleanly divided issues such as housing, jobs, education and welfare.

This time those issues were relegated to the specialized limbo of the workshop, and instead the major speakers — and the major concern of the listeners — centered on the revolution: reversing the structural failures of the Church and society which keep the poor generally and black people in particular "in their place."

The background for this meeting — the report of the National Advisory Commission on Civil Disorders and the murder of Dr. Martin Luther King, Jr. — could hardly be ignored. The commission had barely had time to conclude that white racism is at the root of America's social turmoil, when Dr. King's death seemed to confirm the conclusion.

The commission report, however, was not the first to raise the question of racism — that conclusion was reached long ago by black militants. And long ago a group of black Catholic priests, as black clergymen

(Continued On Page 16)

## Laymen Plan To Aid Drive For 'Justice'

LIMA, Peru—(NC)— A group of laymen here have promised to join a priests' crusade for social justice.

A statement by the lay group said the laity should be involved with their priests in all denunciations of social injustice.

The statement followed one issued by the Lima Bar Association stressing the need for structural change in Peruvian society along the lines proposed by a group of 50 Peruvian priests in March. The bar association said that "a defective legal institution, reflected in present laws, impedes the profound changes our country needs."

Supporting the Declaration of Peruvian Priests, the lay group said that "paternalistic protection and cheap, exhibitionist charity have reached the end of the road" because "the hour of justice is here."

The 50 priests in the March document denounced "chronic conditions of injustice, backwardness oppression and immorality that wither the life of our country."

They blamed "a tremendous moral underdevelopment, stemming from the selfishness so widespread among the rich," for the "misery in which millions of Indian farmers agonize each day."

Their document dealt in detail with land tenure, distribution of income, taxes, illiteracy, unskilled labor and foreign investments in Peru.

Editorials, and columnists, even among traditionally conservative papers, praised the priests' document.

The lay group's statement said: "These priests have shown us that the ways of the members of the Church in Peru do not quite follow the teaching of Christ and of the recent encyclical. The Development of People, nor the Decree on the Bishops' Pastoral Office in the Church issued by the Second Vatican Council."

"Such a humble and sincere gesture calls on us laymen for solidarity in humility and answering the demands of the Gospel," the laymen said. "We must admit our apathy and silence in the past, due not so much to malice but to our own selfishness and ignorance.

"We promise to help the same cause of social justice, as members of the Church, and the struggle for the application of the teachings of the Gospel in favor of the 'underdeveloped' in apostolic times."

## Seminars Set On Linguistics

BOCA RATON — Two seminars on Applied English Linguistics for elementary school teachers will be conducted at Marymount College, Saturday, May 4, and Saturday, May 11.

Dr. Julian Grenberry, associate professor of Anthropology at Florida Atlantic University and St. John Fisher College, Rochester, N.Y., will conduct the seminars from 9 a.m. to 4:30 p.m. each day.



## Pope Advises On Regaining Fallen-Away

VATICAN CITY—(NC)—Courtesy and kindness are not enough to bring lukewarm and confused Catholics back to the fullness of the faith, a papal letter has warned.

Nor will "sure theological knowledge and catechetical technique" do it, said the letter.

"It is the very experience of life that must be shared, that life of Christ which we want to give to our brothers," it added.

The letter, sent in the name of Pope Paul VI by Amleto Cardinal Cocognani, Papal Secretary of State, was addressed to the fifth national Congress of Religious Instruction at Paris. The topic of the congress was catechetical dialogue with persons who have been baptized but do not practice their religion.

"How should we greet these Christians who are on the fence? How should we help them take the road—this is the theme of your congress—from beliefs of belief?" the letter asked.

It answered: "Courtesy, sympathy, hospitality and goodness are not enough. The apostle must find the road to man's heart, and to do this he must listen to him, understand him, experience the conditions of his life, speak his language. All this must be done in his home. Did not Jesus set us the example of such salvific encounters? 'Zacchaeus... I must stay in thy house today' (Luke 19, 5)."

## Development Meet Opens

BEIRUT, Lebanon — (RNS)—The opening of the Conference on World Cooperation for Development here, the first major program sponsored by a joint Roman Catholic-World Council of Churches exploratory committee, was marked by messages from Pope Paul and WCC leaders.

Dr. Eugene Carson Blake, WCC general secretary, and Dr. Franklin Clark Fry, chairman of the body's Central Committee, sent a joint greeting from Geneva. They noted that the purpose of the meeting was to "clarify the common Christian concern in the war against world poverty..."

Pope Paul's statement was sent in letter form to Msgr. Joseph Gremillion of the Pontifical Commission on Justice and Peace, the co-sponsor with the WCC of the Exploratory Committee on Society, Development and Peace.

The Pontiff praised the conference for the high caliber of its delegates. He also lauded its double scope of aiming to bring the attention of the public to the gap between living standards in rich and poor countries and to move toward a collective responsibility in the current situation.

The conference was a first step toward the creation of a world plan intended to awaken public opinion and stimulate action to lessen the disparity between developed and underdeveloped regions.



POPE PAUL receives 155 Protestant, Catholic, Orthodox and Jewish Biblical scholars at a Vatican audience. He told him that the various faiths were "one in honoring" the Old Testament.

## Czech Bishop To Talk With Pope

VATICAN CITY—(NC)—The acting leader of the Catholic Church in Czechoslovakia has flown here to make a personal report to Pope Paul VI on the Church's prospects under the country's new liberalized regime.

Officially, Bishop Frantisek Tomasek, apostolic administrator of Prague, had come to Rome for a meeting of the Congregation for Christian Education, of which he is a consultor. However, he said in Prague shortly before leaving for Rome that he was preparing a report for the Pope which he would deliver personally.

Bishop Tomasek was expected to meet the Pope during the week following his arrival here. He himself had said in Prague that he considered the nomination of bishops and the re-establishment of diocesan seminaries the two most important issues facing the Church in the immediate future, so it was expected that these two points would be high on the agenda of his meeting with the Pope.

### NEGOTIATIONS FAIL

Negotiations between the Holy See and the Prague regime — then still Stalinist — broke down last year over the nomination of Bishops. The liberalized regime headed by the new Communist party first secretary, Alexander Dubcek, has stated it wants to reopen negotiations on the nomination of Bishops.

Whether Josef Cardinal Beran of Prague would return to his See remained in doubt, partly because of his advanced age. At 79 he is four years beyond the new retirement age set by Pope Paul for diocesan Ordinaries. Cardinal Beran came to Rome in 1965 under a bargain between the Holy See and the regime of the now deposed Czech Communist chieftain Antonin Novatny. He had been under communist detention since 1945.

(Before leaving Prague Bishop Tomasek had called talks between him and three other bishops with representatives of the government "useful." He was quoted in

the People's party organ, Lidova Demokracie, assaying that the discussions with the various officials "have convinced us that the government has goodwill."

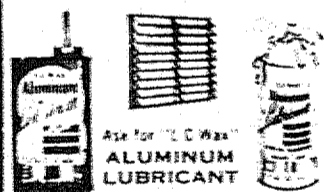


BISHOP FRANTISEK TOMASEK, Apostolic administrator of Prague, is welcomed on arrival in Rome for talks with the Pope and other Vatican officials.

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## Renounce Violence, Pope Tells Young

BERLIN (RNS)—A message received here from Pope Paul VI urged youth throughout the world to renounce violence in the campaign for peace, because "peace cannot be achieved through force."

Relayed through Amleto Cardinal Cocognani, Vatican Secretary of State, the Pope's message was addressed to the first World Congress of Catholic Youth.

"Christians," Pope Paul admonished, "must not forget that Christ reconciled heaven and earth, not by shedding the blood of others, but His own."

The pontiff said he knew that young people today want to do a better job than their predecessors, who were unable to prevent two world wars within a generation.

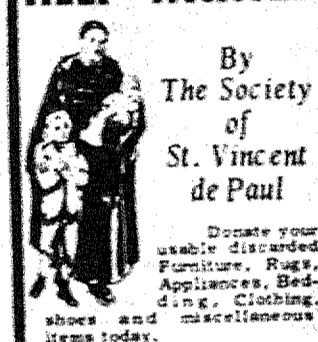
Nor, he stressed, does any source understand and encourage the goals of youth more than the Catholic Church which, by its nature, is "the architect of peace and watches only with enormous pain as men fight one another."

However, the Pope went on to caution that a pre-condition for peace was that everywhere on the globe the rights of men and peoples be guaranteed and respected, and racial discrimination eliminated.

Recalling the worldwide indignation over the assassination of Dr. Martin Luther King, Jr., Pope Paul said youth everywhere should join forces to create a public opinion favorable to racial integration.

Another objective to which youth has to set itself is assistance to developing countries, the Pope said, adding: "The fact that ever more young Christians devote their energies and several years of their lives to help the underprivileged countries is for the Church a reason for pride and confidence in mankind's future."

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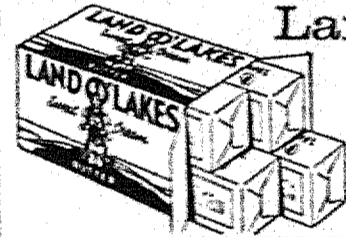
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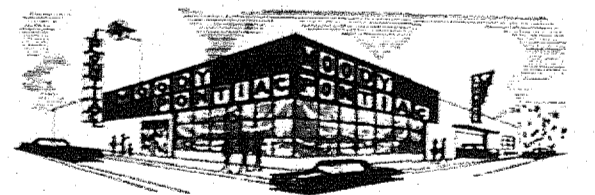
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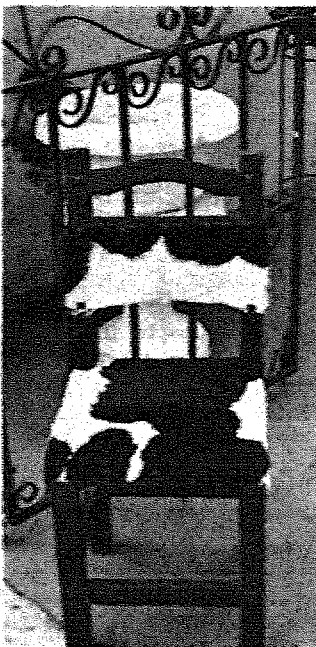




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**CIGAR** in his mouth, Manuel Capo moves a newly completed chair to the sales room of his Miami business. Covered by baby calf hide, a Tahurete chair, was one of the specialties of the now confiscated Capo factory in Havana. These chairs are now produced in Miami.



## New Freedom, New Land... New Business Opportunities

Not too many years ago, on large, breeze-swept verandas overlooking Cuba's Varadero Beach, men and women used to rock quietly back and forth in chairs which were noted because of the special craftsmanship of Manuel Capo and members of his family.

The placid atmosphere, even the rocking chairs, have disappeared from the summer homes overlooking Varadero Beach—the summer homes have been confiscated by the government, Capo and his family are now refugees in Miami, and Castro has forced the closing of the generations-old chair factory.

For many members of the South Florida Cuban community, those Capo chairs are symbols of warm and pleasant memories—memories which can now be rekindled, thanks to the U.S. government.

In January, 1967, with the help of a special loan from the U.S. Small Business Administration, Manuel Capo was able to reopen his business in Miami. Now, just as Manuel did years ago, his son Carlos is learning the trade.

Capo's story is not unusual. It has been repeated, with slight variations, by cigar manufacturers, record makers, bakers, and restaurateurs.

A delegation of Cuban businessmen, all of whom were able to "start over again" with the help of the SBA, recently held a special celebration in Miami. They broke ground for the new "Centro Comercial Cubano"—Cuban

Shopping Center—at NW 22 Ave. and 11th St.

When the center opens in September, its 26 stores and offices will probably include, among other things, the products of many of the more than 70 business owned by Cuban refugees and established with the help of the Small Business Administration.

Those Cuban businessmen who have received SBA loans during recent years have proven themselves "fine business risks with excellent repayment records. They have had a generally very good impact on the local economy, and we are pleased to be able to help them," and Thomas Butler, director of the Small Business Administration in Miami.

To become eligible for a loan, a businessman, either Cuban or American, must prove that he has the necessary business capabilities. Loans are awarded to those firms which have a sufficient amount of tangible equity as well as the capacity to succeed, explained Butler.

"Our primary concern in making a loan is the businessman's ability to repay the loan when it comes due," he added, noting that most of the loans are term loans of three to five years' duration.

"We want to feel that with the net worth of the business, plus the loan which it receives from us, the company will be a financial position in which it looks like it will succeed," said Butler.

"And so far," he added with pride, "the majority of the Cuban firms which we have helped have succeeded."

## Prelate Dies; Friend, Then Foe Of Castro

MIAMI — (NC) — The prelate who went up into Cuba's mountain wilds to save a 31-year-old rebel leader and later began the public fight by the Church in Cuba against the same Fidel Castro, has died.

According to a broadcast by Havana Radio heard here, Archbishop Enrique Perez Serantes of Santiago died in that city at the age of 84.

It was in the summer of 1953 that Archbishop Perez took to a jeep with two laymen in search of Castro, whose July 26 rebellion had failed.

The archbishop had a promise from the Cuban Army commandant in Santiago that Castro and his revolutionaries would get fair treatment and a civil rather than military trial.

A first venture by the prelate failed to establish contact, but on the second he obtained the surrender of Castro and a score of other revolutionaries.

In January, 1959, Archbishop Perez welcomed the triumph of Castro and of-

fered a series of social justice proposals to help guide the new government. In June, 1959, he gave qualified support to a land reform law, but expressed apprehension that it was influenced by communism.

Castro made use of this support, saying that it helped prove that most of Cuba's Catholics favored the law. The archbishop's statement, Castro said, "appears to me to be extraordinary although there is the danger that someone might say that the archbishop is a communist."

In May, 1960, Archbishop Perez publicly broke with the government, denouncing communist infiltration in a pastoral letter that bluntly said "We cannot say that the enemy is already at the doors, because it is already within, speaking loudly as though settled in its own domain."

It was the first direct assertion by a member of the Cuban hierarchy that the Castro movement had a com-

munist character. In Washington, a spokesman for the U.S. State Department called the pastoral "the first step of the Church against Fidel Castro" and said it was a statement of major importance.

### ATTACK INTENSIFIED

In October, 1960, Archbishop Perez sharpened his attack, accusing the regime of trying to destroy Catholic influence in Cuba and replace it with communism. "They are doing this not just step by step, but in great strides," he declared. The occasion was the government's suppression of five Catholic radio programs in Santiago, part of an effort that ended with Castro in control of all Cuba's public communications.

Archbishop Perez was born at Tuy, in the Asturias region of Spain, but spent most of his life in Cuba. He was ordained in 1910, made bishop of Camaguey in 1922, and transferred to Santiago in 1948.

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# A Call To Dedicated Young Men, Women

World Vocation Day this Sunday points up the universal need for young men and women to dedicate themselves to the service of Christ as priests, brothers and nuns.

Pope Paul repeatedly in recent years has called attention to the need of the Universal Church for priests and religious and lay apostles, not only in the new developing countries of Africa, where opportunities for conversion are legion, but in traditionally Christian countries such as France, where loss of faith once again demands the return of missionaries.

While the Church is growing constantly in numbers, vocations have been steadily declining. Some blame materialism, prosperity, the influence of communism; others trace the root of the decline to unrest and insecurity of our generation, skepticism towards religious teaching, unwillingness to take on long-term commitments. Whatever the causes, the problem exists, not merely in one or two countries but everywhere in the world.

What is to be done? First, the "impractical" remedy as some term it, namely, constant, fervent prayer to the Lord of the Harvest that He may indeed send laborers into His vineyard. This is the reason for the Pontifical Mass to be celebrated Sunday when Bishop Carroll will gather together in united prayer priests, religious and seminarians, parents and children, young men and women and representatives of all organizations.

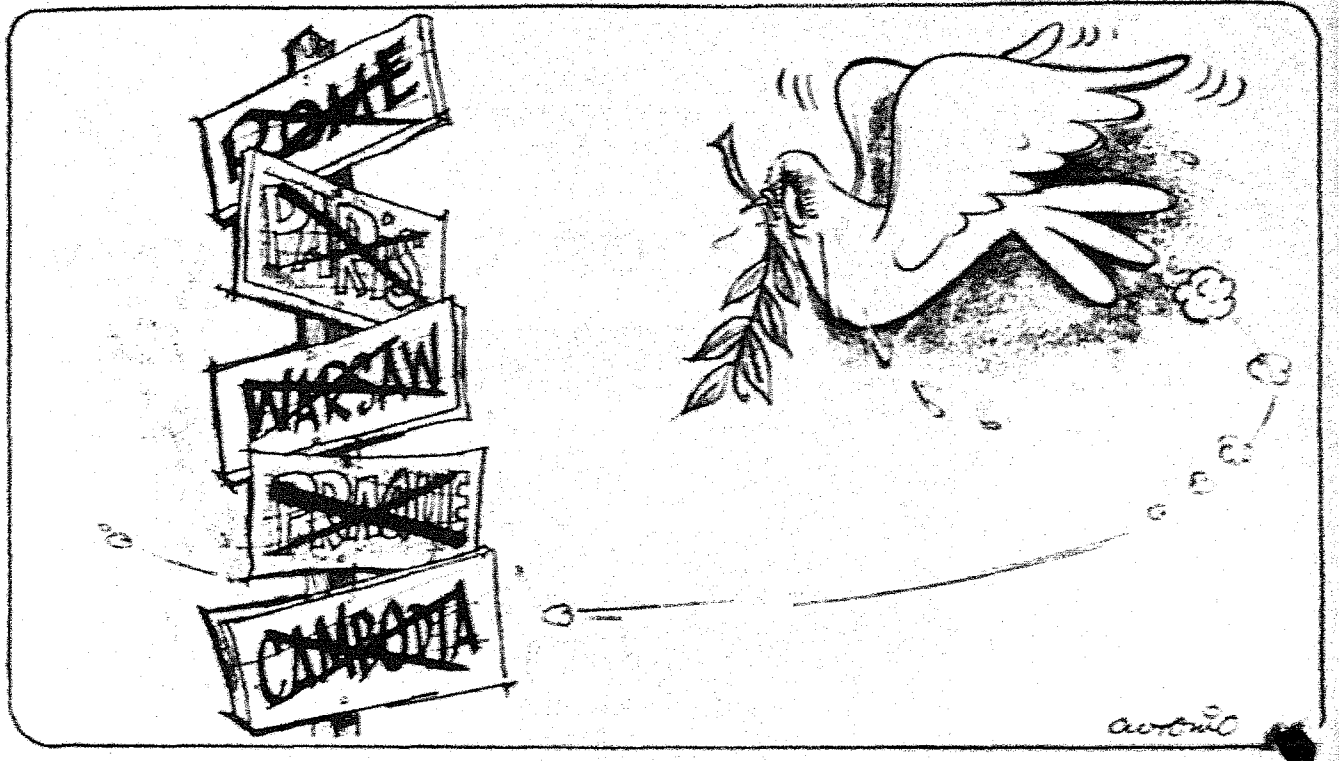
United in prayer, persevering in prayer in the months ahead, we can confidently expect the grace of God to stir up many young men and women with the spirit of generosity and sacrifice needed.

Secondly, we need to hammer home the basic truth that the vocation cause will suffer always unless families assume their responsibility. As Cardinal Garrone put it, "a calling is born in the home. There are family millieus where it is 'killed' at birth like the seed of the Gospel. It is dangerous to disregard them. How can we ignore the relation existing between the shortage of priests and the deplorable situation of families."

And the prefect of the Congregation of Seminaries went on to plead that families be instructed so that they may discover a calling and work for its development.

Perhaps most of our people seem not yet to be very much aware of the critical shortage. It will be too late for action when the awareness is unmistakable, when the call for the services of priests and religious goes unanswered.

Now is the acceptable time for each of us to pray and work that Christianity may meet the extraordinary challenges of our day with an abundance of priests, brothers and sisters.



## LETTERS TO THE EDITOR

### He's Startled By Editorial

Dear Editor:

I read with great discord the Editor's Comment, "Nation Can Ill Afford More Killer's Bullets."

I would like to begin by saying that I am not among the vast majority of citizens, to whom you refer, and feel Southern Democrats and Conservative Republican members of Congress have stifled their desires; furthermore I don't believe the majority of Americans feel their desires have been stifled by Congressmen.

The paragraph in which you stated, "Certainly we must insist that there be some check and balance which will protect the rights of minority groups in our nation," makes me wonder what more rights you would like them to have. It seems they already have the right to burn and loot in our Capital while police and Federal troops — with orders not to confront them — stand by and watch.

I infer from the next paragraph, where you suggest Congress do something to blunt the power of those legislators, that you prefer a dictatorship, that is, if it dictated to suit you.

I would like to comment on the 1968 Civil Rights Act that you praised so highly in your editorial. The passage of this bill was, as you know, the result of the emotional surge resulting from the death of Martin Luther King, Jr.

Legislation that affects every citizen in this country should not be passed because of the death of one man. The fair-housing provision of this bill destroys the private property rights — rights guaranteed by the Constitution — and asserts that only minorities are entitled to constitutional rights. Not only this but the bill passed the House without any considerations whatsoever, by the House as a whole or by its Judiciary Committee, or by even a conference committee.

If I had seen this editorial in the Daily Worker, I would not have been sur-

## TRUTH OF THE MATTER

# Preparatory Seminaries Exist Through Necessity

There are some subjects, like marriage and taxes, on which everyone has an opinion. It is curious to note that a new one seems to have entered the list — the minor seminary. Even those whose total knowledge of the preparatory seminary is limited to the lean idea of "young boys away from their families studying for the priesthood" are very positive in their convictions.



MSGR. WALSH

Most minor seminaries offer a six-year course — four years of high school and two years of college. There are about 216 in the United States. Some of them are "day-hop" schools with the students living at home. The rest are boarding schools, as in the Diocese of Miami. No student is accepted unless he is serious about wanting to prepare for the priesthood.

What has tossed the minor seminary into the forum of debate is the current trend to reevaluate every institution and system which has more or less been taken for granted. And this is all to the good.

The prep seminary for many generations has been preparing young men for the priesthood, but unlike the world beyond its campus, it had not changed much itself. Ten years ago in most dioceses it was still plodding along under rules formed in other eras, with a curriculum planned to meet the needs of a past generation.

Some critics, when they became aware of this, immediately called for an end to the minor seminaries and thus wanted to throw the baby out with the bath water. Instead of attempting to revise the program and up-date its curriculum and relate its objectives to the needs and peculiar problems of teenagers today, they called for bulldozers to knock it all down.

Do they offer a substitute? Yes, they give us an ideal. They suggest that these boys be allowed to remain in their excellent Catholic homes and be sent to first-rate Catholic high schools and be given every opportunity to benefit from maturing, satisfying social contacts, especially with girls.

No one can quarrel with this suggestion at first glance. It is ideal, one could say. But then scratching below the surface, one would add that this is its trouble — it is simply too ideal. The situation of an ideal home, ideal school and ideal social contacts for a large number of students for the priesthood may exist somewhere — but likely in our times only in Utopia.

Take a closer look. In the Diocese of Miami we have 13 high schools for boys stretched over a coastline 300 miles long. But only 25% of our Catholic teenagers can find a place in our high schools.

prised, but to see it in The Voice is almost unbelievable.

Yours truly,  
Kenneth R. Broadway  
Hialeah, Fla.

(Apparently you either mis-read or misunderstood the editorial. Suggest you read it again s-l-o-w-l-y. — Editor)

And considering the steady growth of the population, one wonders even with many new schools, if three quarters of all our teenagers in the future will still be excluded from these schools. So the first part of the "ideal" can not be fulfilled in our diocese — and I doubt if it could in most others too.

Secondly, our seminar of course recognizes the great importance of close family contacts in the formation of a seminarian. This is why our students are home four months of the year — summer, Christmas, Easter, weekends, etc.

But to go back to the ideal Catholic home. We have to be realistic here, certainly not cynical. Are even our finest families right now able to exert the best influence of their children? Is the study atmosphere at home as good as that at a boarding school?

With the current fast pace of home life, its tensions and demands, with parents often more on the outside than in, the influence of the home, the closely knit relationship of parents and children is surely not what it used to be.

Regarding the maturing social contacts to be received in an "outside" Catholic high school, it is interesting to note that respected surveys indicate clearly there is no appreciable difference in maturity between the prep sem. senior and his counterpart in the Catholic high. On the contrary, school officials are often plagued by the problems arising from the dating teenagers, and surely the benefits are not so dear as to make this a compelling reason for the future priests to get in that social line.

These three ideals, then, are not easily realized today. And in many dioceses, certainly the Diocese of Miami, the minor seminary therefore becomes a matter of necessity. This is not merely because it remains the mind of the Church that young men be given an opportunity to prepare for the priesthood when grace seems to be attracting them to that goal.

In our diocese, hard, practical necessity dictates the continuing existence of a preparatory seminary, obviously with changes in regulations from time to time, to keep it up to date.

Statistics bear this out. Note carefully that of the 81 students who began the school year in the major seminary, St. Vincent de Paul, Boynton Beach, 78 of them had gone to our minor seminary. Forty-nine of these began their studies for the priesthood in the seminary high school department.

Thirty-three began in first year of high school at St. John Vianney, Miami. Of the 81 now studying in the last six years of preparation for the priesthood, 29 started in first college at the minor seminary, but of this number only 15 went to Catholic high schools in our diocese. So obviously if we had to depend on boys entering the seminary after four years at our Catholic high schools, we could expect few priests in the future.

To Be Continued

# Cold Water Poured Onto Beneficial Act

In 1965 the Federal Government took a giant step forward. It recognized that students in private schools are citizens of this land who need educational assistance. This recognition took the form of Title II of the Secondary Education Act which allocated funds for library books, film strips and other educational resources for private school children.

The giant step is now turning into a stumble: the current budget proposed by President Johnson substantially cuts back the resources of Title II.

Among the victims of the proposed cut will be the 38,134 children in the schools of the Diocese of Miami.

The federal funds have acted as a stimulus to private schools to build enriching libraries, and powerful audio-visual resources.

So far, approximately \$400,000 worth of library material (over \$50,000 in Broward alone), has been made available to the students in diocesan schools.

Title II has had some powerful side effects. For example, it has encouraged stronger rapport between county educators who administer the federal funds and Catholic school representatives.

It has led to an exchange of learning material and techniques between Catholic and public schools, and both have been the richer for it. It has made possible the creation of permanent central libraries in schools which otherwise would be unable to afford them.

This is an age committed to educational excellence for all of the children of our land. Title II has contributed to this goal.

This is no time to pull the educational carpet of excellence from under the children in private schools by cutting back the benefits of Title II.

**The Diocese of Miami Weekly Publication**

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# 'Communications Necessary To Build Christian Community'

Communications is the great instrument for creating community and failure to express ourselves, to listen and to respond have helped to plague us with turmoil and riots, the Archbishop of New Orleans told diocesan directors of radio and T.V. assembled for a communications seminar here.

Archbishop Philip Hannan spoke to more than 100 priests and lay directors from archdioceses and dioceses in the U.S. during three-day sessions of the conference sponsored by the National Catholic Office for Radio and Television.

The former assistant episcopal chairman of the press department of the USCC reminded priests that the written word, radio and TV, have each had a dramatic effect in shaping the size and nature of the community.

He pointed out that, "We, as priests, must always bear these facts in mind as we struggle to erect a Christian community, a community with Christ's principles as its guidelines.

"Communications not only broaden but can limit or circumscribe the community," the Archbishop continued. "Paradoxically I find that TV viewers know very little of the community about them. They know only what they see and what they see is almost never something about their immediate community, except in times of riot and disaster.

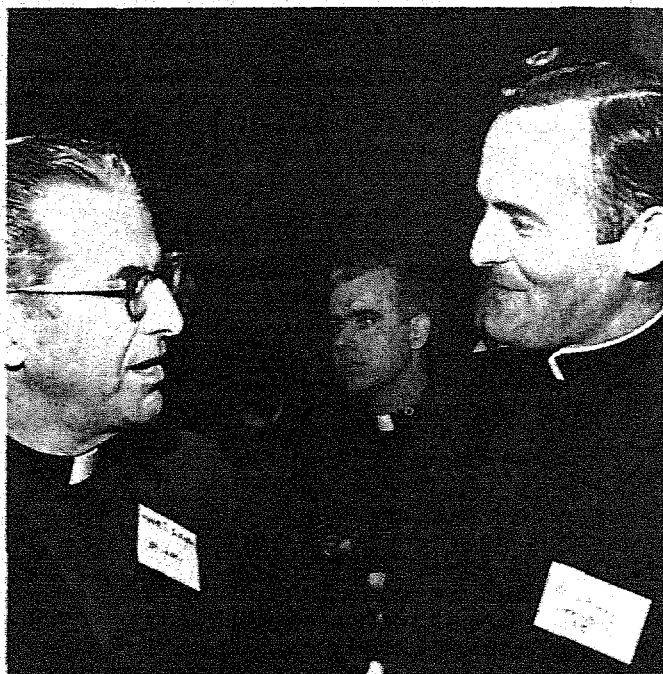
"Their communications are limited to the TV set and to the range of their voices—not further than next door," he said. The Archbishop recalled that as a result of the eulogy which he preached at the funeral of the late President Kennedy while Auxiliary Bishop of Washington, he received letters from African natives who venerated Kennedy, but did not know the name of their own president nor the name of the neighboring tribal chief.

Archbishop Hannan emphasized that "this fact bears a grave responsibility. There is a great theological dimension to the fact that communications is community. Without communications, man is essentially stunted, unfulfilled. He was not born to be alone; he was born to communicate with his fellow man and with God.

"Religious who become cenobites or cloistered religious, respect their communications with men to facilitate their communications with God. They continue to communicate," the prelate declared, "but restrict it to the sphere of the sacred.

"Communications is not the product of mechanical inventions; it is the product of God's creation, the ordinance of God. Inventions aid but did not originate communications. Man must communicate because God, his Creator, communicates," the Archbishop explained.

"The life of the Trinity is described theologically in terms of communication. The salvation history of man is a series of communications from God to man—by Moses by the prophets, by all of God's representatives in the Old Testament, finally by



EDUCATIONAL TV was discussed by Msgr. Joseph O'Shea, Miami's diocesan director of Radio & TV Commission, left; with Father Leonard Herley, Archdiocesan director of Radio & TV in Washington, D.C.

**"Communications is not the product of mechanical inventions; it is the product of God's creation, the ordinance of God. Inventions aid but did not originate communications. Man must communicate because God, his Creator, communicates."**

Christ. Our redemption by Christ is described in terms of communication — "The Word became flesh and dwelt among us," he said.

Archbishop Hannan then emphasized that this crucial phrase of Scripture highlights dramatically the sacred nature of communications, and that redemption and the life of grace are secured by communication. Isolation from God and hatred and evil are the price for failing to communicate, the Archbishop stated.

Archbishop Hannan noted that, in our current history, radio, TV and press media recently grappled with the problem of failure to communicate following the experiences of the riots last summer.

**PRUDENCE SHOWN**

"They found that to express and portray the news is not enough," he revealed. "To present riots and turmoil may only lead to more riots and turmoil, as the Kerner Report pointed out. TV executives well expressed this difficulty recently. All the networks showed prudence and skill in reporting the riots by avoiding inflammation.

"The goal is not only to present a picture of riots and turmoil but to elicit a reasonable response from the viewers. Boldly stated, the problem is this: how do you portray riots and burning without arousing an irrational response by the extremists of both sides? The answer lies, I submit, in understanding fully the concept of communications."

Communication is more than information, the Archbishop explained. It involves not only the imparting of information but an interchange of news and views and includes the notion of conferring and conversing, he said, urging that in matters of great movement and danger there should be the fullest realization of the content of communications.

added, citing abortion, world peace and the distribution of wealth as matters that should be presented with the full consciousness of their importance and theological significance.

"I think that TV and radio have demonstrated their ability to handle theological matters with acumen," he declared. "In general, the reporting of religious services has been of great importance to ecumenism," Archbishop Hannan, who was a member of the press committee during Vatican Council II, said.

"Communications media have physically brought the world together. They have reestablished contact. In so doing, they have also aided the spiritual development of the community of the family of nations. The spiritually-minded have also aided the spiritual development of the community of the family of nations. The spiritually-minded have been immensely aided just by the fact of contact with the rest of the world," the Archbishop continued. "But the immediate contact with people and events in the world, by radio and TV, make these industries either missionaries or necessary aids of missionaries. The ideas and pictures are presented with such immediacy, with such impact, that a reason must also be supplied with almost the same immediacy. The riots in the cities are an example. Another example is war."



NEW ORLEANS' Archbishop Philip Hannan spoke to priest and lay radio and TV directors who attended recent NCORT Communications Seminar at Miami Beach.

Archbishop Hannan suggested four fields in which communications media could assist modern society to a greater degree. They included closing the social gap, curing the nationalism problem, closing the neighborhood gap and providing more publicity for the unknown who work quietly with virtue.

He described many TV shows and radio programs as confining themselves to suburban life. "The action takes place in a formic and chromium clean atmosphere where everybody has wealth and everybody is white," he said. "Suburbia is becoming exurbia in our society today. This exacerbates the racial problem; the Negro is nobody — he doesn't exist," Archbishop Hannan stated.

"Because of our dominant place in world affairs, we must cultivate a sensible attitude towards nationalism," he continued. "I support fervently the just demands of nationalism and I believe that the cause

of freedom is very largely in our hands.

"We are in a time of crisis. Crisis means judgment. We are destined to use this time of judgment for a great advance. The advance must come from the judgment of the men behind the communications media — the cameraman, the editors, the reporters," the Archbishop declared.

"We can establish that better life, that better world only if we have a spiritual vision of our task. We must know that life and law are things not made by human hands alone. We must know that back of each daily message is an eternal Word which all of us must grasp.

"Each according to his talent and his task is an apostle who must respond to the mandate of Christ recounted in Vatican Council II. He commanded His apostles to preach to all peoples the gospel message so that the human race might become the family of God, in which the fullness of the law would be love."

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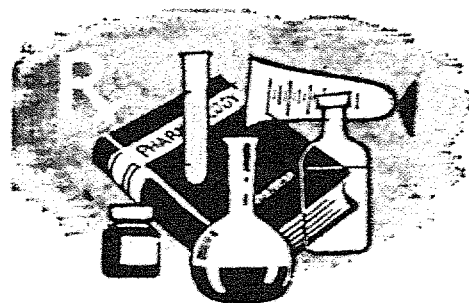
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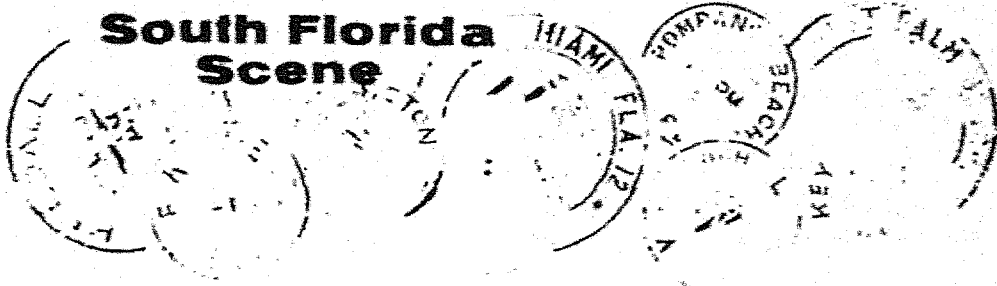
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## Says 'Pandering' Mail Can Now Be Turned Off

Parents who are aggravated or offended by "pandering advertisements" which arrive in their homes through the mail can now take steps to curb such mail, according to Postmaster E. M. Dunlap.

When an advertisement sent through the mail is, in the opinion of parents in

a family, "erotically arousing or sexually provocative," a postal patron can ask the Post Office to direct the mailer to send no more mail to him and to remove immediately the patron's name from all mailing lists he owns, controls or rents.

A pamphlet, "How to Control Pandering Adver-

tisements," has been published by the post office department and is now available at stations and branches of the Miami Post Office.

In addition to explaining how the law works, the pocket-sized leaflet also contains a form letter one can use when sending his complaint to the post office.



DEPENDENT CHILDREN at the Catholic Home for Children in Perrine were recent guests of a picnic sponsored by Florida Branch 425 of the Catholic Knights Insurance Society of Fort Lauderdale.

### St. Elizabeth

A buffet supper and dance under the auspices of the Guild will begin at 9 p.m., Saturday, April 27, at Lighthouse Point Yacht Club. Music for dancing will be provided by Bill Goode and his orchestra. Proceeds will be donated to the school library.

### Columbus High

A barbecue chicken dinner will be served by the Parents Association from 1 to 7 p.m., Sunday, April 28, in the school cafeteria. A "white elephant" sale and dance will follow.

### Naim Guild

Monthly meeting scheduled to be held at Our Lady of Perpetual Help Hall, 13250 NW 28 Ave., Opa-locka, at 8 p.m. today (Friday). All Catholic widows and widowers are invited to attend.

### St. Clare

Annual Mother-Daughter Communion breakfast will be held Sunday, May 3, at 10 a.m. at the Colonnades Beach Hotel, Singer Island, following the 8:15 a.m. Mass. Tickets may be obtained by calling 844-7075 or 848-4872.

### Coral Gables

Fourth annual dance of the Home and School Association of St. Theresa School begins at 9 p.m., Saturday, May 4, in the parish hall. Reservations may be made by calling 665-2185.

## Conference On Renewal

BOCA RATON—A pastoral counselor and hospital chaplain will be the guest speaker during a Christian Renewal Conference scheduled to be held at 4 p.m., Sunday, April 28, at Marymount College.

Rev. Donald E. Smith, director, American Foundation of Religion and Psychiatry, will also lead discussion during the conference, which is open to general public.

Certified as a hospital chaplain by the American Protestant Hospital Assn., Rev. Smith studied clinical pastoral counseling at the Massachusetts General Hospital in Boston, the Norwich State Hospital, Connecticut, and the Springfield, Mass., Chronic Hospital.

Topic of his lecture will be the operation and work of the American Foundation, which operates an out-patient clinic in New York City and serves to train members of the clergy of all faiths in counseling techniques.

### St. Rose

A luncheon and card party will be held Tuesday, April 30, by members of the parish Altar Guild at the Miami Shores Country Club. Reservations may be made by calling Mrs. John J. Larkin at 758-1404.

### Christ The King

A Chinese auction will be sponsored by the women's guild at 8 p.m. today (Friday) at Cutler Ridge Community Center.

### Holy Name

Luncheon and fashion show to benefit the women's guild will be held Saturday, April 27 at Petite Marmite, Palm Beach.

### St. Joseph

Msgr. George Rockett, pastor emeritus, and Msgr. Joseph O'Shea, pastor, will be guests of honor during the installation luncheon of the Catholic Women's Club at noon, Monday, May 6, at the Marco Polo Motor Hotel, 19291 Collins Ave., Miami Beach, where Mrs. George May will be installed as president.

### Centro Auxiliary

Second annual Spring fashion show of the Catholic Spanish Center Auxiliary begins at noon, Saturday, May 4, at the Hotel Everglades. Reservations may be made by calling 666-4322.

### Welfare Auxiliary

Third annual Spring dinner dance of the Women's Auxiliary of the Miami Catholic Welfare Bureau begins at 7:30 p.m., Saturday, May 11, at Miami Springs Villas. Reservations may be made by calling 751-1047.

### Curley High

Parents of students at the boys' high school will sponsor a luncheon and fashion show at 11:30 a.m., Wednesday, May 1, at Bal Harbor Inn, 10155 Collins Ave., Miami Beach. Tickets may be obtained by calling 757-9720. Mrs. George Ciampi and Mrs. Fred Frohbose are co-chairman.

### St. Kieran

Fashion show and luncheon sponsored by the women's club is scheduled for 11:30 a.m., Friday, May 10, at the home of Mrs. J. C. Pereno, 305 Shore Dr., East, in Bayheights. Reservations may be made by calling 445-1825.

### K of C

Mothers Day Dance under auspices of Holy Spirit Council, Hollywood, begins

at 9 p.m., Saturday, May 4 at Chaminade Hall, 5000 Chaminade Dr.

State bowling tournament scheduled at Imperial Lanes, Saturday and Sunday, April 27 and 28 in Fort Lauderdale.

### CYAC

Members of the North Dade Deanery will host an Easter cotillion, Saturday, April 27, at the K. of C. Hall, 3405 NW 27th Ave., beginning at 8 p.m. Dress

will be semi-formal and additional information may be obtained by calling 822-6304.

### Sacred Heart

First annual Spring dance to benefit the paro-

chial school will begin at 9 p.m., Saturday, April 27, in the Homestead National Guard Armory. Music for dancing will be provided by Fred Shannon Smith and the Clubmen. Tickets may be obtained from the parish office.

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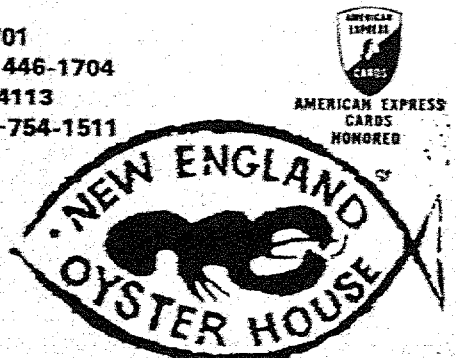
So if you're just not in the mood for broiled Maine lobsters or broiled Peruvian swordfish steak, don't go somewhere else.

Come in and let us make amends.

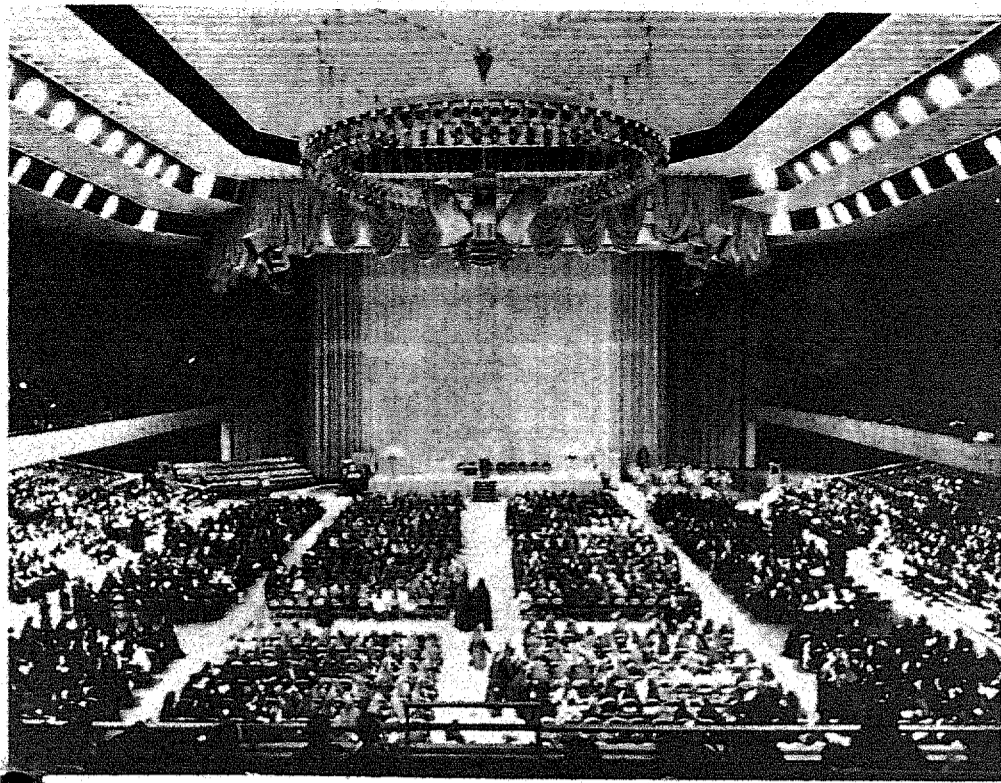
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ABOUT 12,000 priests, Sisters, Brothers and lay men and women attended the 65th annual convention of the National Catholic Educational Association in San Francisco.

# Catholic Schools Called 'Vast Force For Good'

Combined News Services  
**SAN FRANCISCO**—Roman Catholic education has been "a vast force for good in American society," Father C. Albert Koob told nearly 10,000 delegates attending the 65th annual convention of the National Catholic Educational Association here.

The NCEA executive secretary said to stress that the Catholic educational system represents an annual saving to the American taxpayer of perhaps \$2 billion would be "to put the matter in its most negative terms."

"What is important is the positive contribution we have made and are making to the material and spiritual

welfare of American society," he said.

In the past, according to Father Koob, the Catholic educational system helped the children of "the poor, the dispossessed, the immigrant, searching for a place in American society."

**POTENT MEDIA**  
 "Catholic education," he added, "has been one of the most potent, most overwhelmingly successful media in American history for the development of mature, informed, public-spirited citizens. To ignore this elemental fact is to falsify the clear record of more than a century of service and achievement.

Father Koob does not expect the Catholic education system to disappear from the scene. "On the contrary, we can and must be a more effective part of the scene than we have ever before been in history."

Dioceses in the United States were urged to establish "Urban Educational Foundations" so that resources might be channelled into ghetto areas.

The proposal was made by Msgr. James C. Donohue, director of the Department of Education of the United States Catholic Conference.

"The first and possibly largest slice of the educational pie must be put into meeting the needs of the ghetto," Msgr. Donohue told NCEA delegates.

With this in mind, he urged the Church to re-think the priorities and goals first established by the Third Council of Baltimore in 1884.

The challenge of "a Catholic school in every parish and every Catholic child in a Catholic school" has never been, and probably never will be, realized, according to Msgr. Donohue.

**OLD PRIORITIES**  
 There were two priorities set by the Church in 1884, stated Msgr. Donohue:

1. "Education was to be the primary function of the Church."

2. "Elementary school education of Catholic children, secular as well as religious, was to be the primary function of Catholic education."

Msgr. Donohue maintained that the initial priority still stands. In light of the second, he said that "it is realistic to predict that, should current trends continue, the parish school will disappear, with real loss both to the Church and society."

"It is necessary, therefore, to discuss alternatives to present policies, in the light not of the first of these two

priorities, but of the second, and to find a practical and constructive alternative to the 'all or nothing' attitudes that now prevail," he declared.

Msgr. Donohue suggested three new priorities which he said would possibly dissolve many of the Church's educational problems if established:

"1. Devotion of the necessary portion of resources — money, facilities, people — to the education needs of the urban ghetto.

"2. Religious education.

"3. The operation of elementary and secondary schools."

"It could, for example, establish a guidance and counseling center, if that was needed, near a public school. It could establish a remedial education center, which in slack times could also serve adults, near a junior high school. If vocational education was a serious problem unmet by the public schools, the Church could on the request of ghetto residents provide that. In short, it could do whatever was deemed necessary by the people."

U. S. Commissioner of Education Harold Howe II, addressing the convention, suggested that various Catholic dioceses might divert the flow of their funds from the suburbs to the inner city.

Similar proposals were made earlier in the four-day convention by Bishop Ernest J. Primeau of Manchester, N.H., NCEA president general; Msgr. James D. Donohue, director of the department of education of the United States Catholic Conference; and Father C. Albert Koob, O. Praem., NCEA executive secretary.

Bishop Raymond J. Gallagher of Lafayette, Ind., was elected president general of the association of the final meetings. He succeeds Bishop Ernest Primeau of Manchester, N.H., who served as president general for three years.

A native of Cleveland, Bishop Gallagher was ordained in 1939 and served as a Navy chaplain during World War II. He was named bishop of Lafayette in 1965 following service as secretary of the National Conference of Catholic Charities.

## Center Opens

**TRIVANDRUM, India**—(NC)—A rehabilitation center for former leprosy patients was opened here under the sponsorship of the archdiocese of Trivandrum.

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# 'Inner City' Answers Sought

(Continued from Page 3)

of other denominations had done before, decided to meet here by themselves and make clear their position in the Church.

They found, in a statement issued at the end of the conference, that the Church in the U.S. is "primarily a white racist institution."

The conclusion was not arrived at easily; there was said to be fierce discussion among the 58 participants over that single point.

Nor could the "foreground" of the conference be ignored. The week following, the National Conference of Catholic Bishops met in St. Louis to discuss, among

other items, a proposal for national action on race and poverty.

The black priests forwarded their statement to St. Louis, accompanied by the warning that if action was not taken, black America would tune out the Church.

Another group, the Catholic Committee on Urban Ministry, a year-old organization of diocesan directors of inner-city programs, adopted its own statement of the need. It, too, was sent to the bishops.

The main conference itself considered a score of resolutions which were made

known to the bishops; all were aimed at producing action — not words — in St. Louis.

At least implied—and often stated explicitly—in all the statements, resolutions, letters and messages was the view that action can no longer be characterized by the sending of companies of nuns into the ghetto for the summer—that basketball leagues are not enough.

Instead the new game must involve some hard work and real sacrifices by the whole Church—not just by the nuns and priests in the ghetto.

# HemisFair Opens Up Ecumenically



San Antonio's HemisFair '68 was dedicated during ecumenical ceremonies in which representatives of Protestant, Catholic and Jewish communities participated. A seven-foot figure of a man on bended knees, upper left photo, looking up to Heaven is a dominant feature of the Baptist Pavilion. Archbishop Robert E. Lucey of San Antonio, upper right photo, addressed those attending the dedication. Two Jewish youths, photo below, one carrying the Menorah, participate in the dedication procession through San Antonio.



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### Win Awards For Essays

Two students from your opinions and make your influence felt for the betterment of others," wrote Jeannette, who is president of the Immaculata Student Council.

Jeannette Foye of Immaculata Academy and Kathleen McCloskey of the Academy of the Assumption, both 17, received the third and fourth place awards, respectively, in the annual essay contest.

"As an individual you must make your own decisions and your own choices. You need to express

"My citizenship responsibility is to participate and try to further the aims of my world," said Kathleen.

Metro Mayor Chuck Hall, Dade School Guidance Service Director Margaret Gilkey, and Miami Beach Judge Albert H. Saperstein served as judges for the contest. Awards were presented during a banquet at the Miami Women's Club.

Aid and service on the community, national and international levels are the primary interests of the executive women in business who are members of Soroptimists.

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### Anglican Will Host Prelates

BOGOTA, Colombia — (NC) — Anglican Bishop David Benson Reed of Bogota offered accommodations for five Catholic bishops during the forthcoming International Eucharistic Congress in August, and five Ecuadorean prelates accepted his invitation.



The Voice  
Of  
Ralph Renick



## The 'GIANTS' Who Built Miami Beach

The horses thundered down the carefully trimmed turf. In the saddles were men whose names were renowned in America.

On this particular day in the mid-twenties, tragedy struck. Julius Fleischman, of the yeast clan, died suddenly in the midst of a game on the old Miami Beach polo fields located just south of Lincoln Road.

Steve Hannagan, the press agent who put Miami Beach on the front pages across the country, wrote the bulletin in Fleischman's passing. It read:

"Julius Fleischman dropped dead on the polo fields here at Miami Beach today. (Please don't forget Miami Beach dateline.)"

Hannagan's imagination may have been misdirected at times, but the glamor and flair of his "news" copy and photographs of girls splashing in the January surf proved attractive for editors from Poughkeepsie to Portland. Miami Beach soon became a regular story and photo dateline to newspapers and magazines everywhere.

The city prospered. The rich came to build palatial mansions along Collins Ave., Pine Tree Drive and North Bay Road.

From the beginning Miami Beach leadership rested with strong individuals. John Collins had come from New Jersey in the late 1800's to raise vegetables.

Carl Fisher, the Presto-lite manufacturer, loaned Collins \$100,000 to complete the first bridge to mainland Miami. In return, Fisher was given 200 acres of Beach land by Collins.

In 1915, the city was incorporated. John Lummas was first Mayor. N. B. T. "Newt" Roney built Espanola Way and the Roney Plaza Hotel. He was a powerful influence, as was Thomas J. Pancoast, who also built an early hotel.

It was natural that the men who owned the land and developed it were people to exert strong leadership to guide the destiny of their vested interests.

But as the city grew - residential neighborhoods fanned out, new faces and investors appeared on the scene. Schools and churches were built.

Fisher ordered the dining room of the old Nautilus Hotel cleared on Sunday mornings in order that Father William Barry (later Monsignor) could celebrate Masses. Later St. Patrick's Church was constructed just down the street.

After the "bust" came in the late twenties followed by the depression of the 30's, Msgr. Barry's advice was sought and followed by people of all faiths on subjects ranging from religion to politics.

World War II saw the Beach as an Officer's Candidate Training School with the existing hotels serving as "barracks" and Washington Ave. as a drill field.

When the Japanese signed the surrender papers, the bulldozers and pile drivers cut loose on Miami Beach to cover the oceanfront from 2nd to 44th street with glimmering white and pastels hotels.

The promotional efforts started by Hannagan and effectively carried on by his post-war successor Hank Meyer started paying off. Nobody had figured out a way to package the sunshine - you had to come here to get it.

The tourists came to Miami Beach like seasonal sparrows. First by train, then by automobile and airplane.

The major air carriers turned their attention to summer business and promoted "piggy-bank vacations." Secretaries could spend \$10 in the summer for a room their bosses paid \$40 in the winter. It was a great status symbol.

With the end of the war came much ill-gained money in the pocketbooks of Beach visitors, some of it earned on the black market.

The big spenders and free spenders attracted the experts adept at relieving them of their assets. Gambling flourished in the oceanfront cabanas. The S. & G. Syndicate pretty well controlled things and was a most powerful influence until Sen. Kefauver brought his investigating committee to town and blew the lid off.

But that big sun still sat up there in the sky. Older people were retiring and beat a path to sunshine city. In the last 10 years, high rise luxury apartment buildings have dotted the bayfront skyline from Lincoln Road southward.

Time has taken its inevitable toll of early residents. There is a "youth gap" in the city which needs to be replenished.

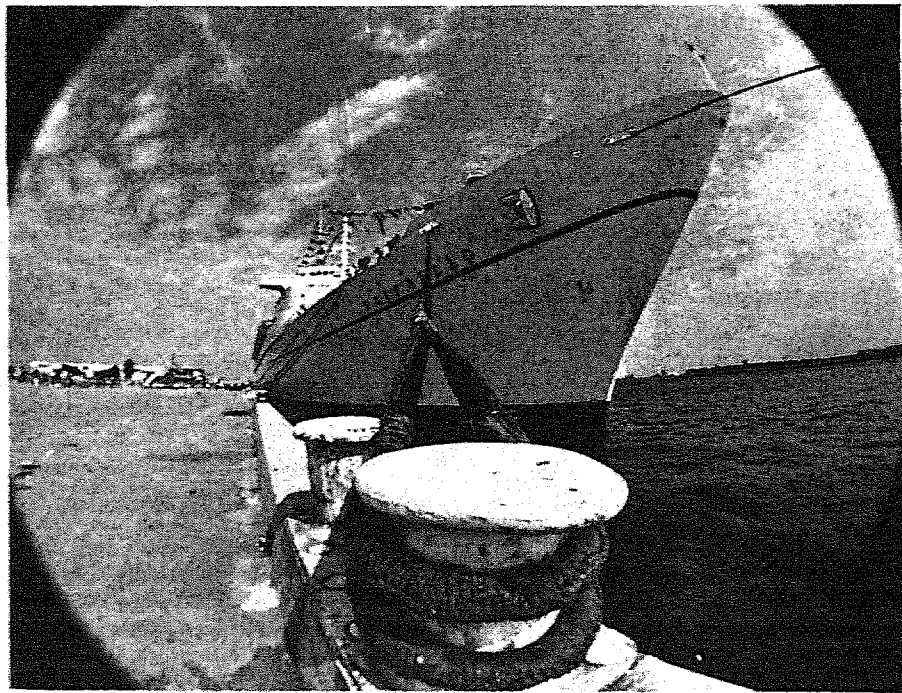
Other forces are at work not so constructively. Some people pressure for zoning changes which would allow high rise encroachment on plush residential areas.

Variations have been recently granted cutting back on parking space for office and apartment buildings. Other people want to limit city cooperation to national TV producers, forgetting the fact that the Jackie Gleason Show alone is probably responsible for a sizeable share of credit for the current "no vacancy" sign which hangs over the Beach's 18,000 rental rooms.

Miami Beach lives a paradoxical existence being a fun city without turning into a sin city; it seeks young residents while inundated with old.

Miami Beach is on the threshold of an even better tomorrow. The power structure which brought the city to this point in time is of another generation.

Miami Beach, a city in debate with itself, a city but 53 years old - a city that still searches for that unknown quantity - and hopefully will find it.



Build me straight, O worthy Master  
Stanch and strong, a goodly vessel  
That shall laugh at all disaster,  
And with wave and whirlwind wrestle.

--Longfellow, The Building of the Ship

## Rejection Of Violence-- Dr. King's Memorial

JOHN  
COGLEY'S  
VIEW

In the days following the assassination of Dr. Martin Luther King, we all heard the virtues of his non-violent attack on social evils lauded again and again.

Most of it was doubtlessly sincere, but some was inspired by fear of what might happen to the rest of us if Negro Americans massively rejected Dr. King's philosophy. That was one reason why many of those who were most critical of Dr. King's activities when he was alive could not find words kind enough for him after he was dead.

In the light of burning cities, the pacific approach of the King movement looked very desirable indeed. But the question remains, how deeply do we Americans really believe in non-violence?

The question became particularly pointed in the days following Dr. King's death. Televiewers heard one prominent leader after another lauding non-violence. This was frequently followed by clips from Vietnam, with the usual incredible "body counts" and scenes of how good at the violent response we really are when we believe our national interest is at stake.

Again, we televiewers listened to the Mayor of Chicago as he told us that his police had been ordered to "shoot to kill" ghetto- arsonists and were supposed to maim and cripple looters.

Of course, it will be said, there is all the difference in the world between legally authorized violence such as that carried out by the Armed Forces and the Chicago Police Department, on the one hand, and the lawless outbursts that broke out in the nation's cities following the brutal slaying of Dr. King, on the other.

Certainly the difference is crucial. Still, for all that I give it my intellectual assent, I can understand the Negro militants who claim that every significant rev-



olution was ultimately dependent on the use of force for its success, and theirs has to be too.

Their position is not weakened by the fact that within the few years black militancy has been on the increase, significant progress has been made toward insuring basic human rights for blacks.

If black America had waited until the conscience of white America had been aroused, it would still be waiting.

We whites, remember, had years and years to do something. During those years the slums to which we assigned our Negro citizens grew worse; the gap between black and white America widened; despair and desperation in the ghetto increased. We grew richer, more comfortable, more content with ourselves.

It would be easy to be misunderstood on this, so I should say where I stand. I am with Dr. King. I believe that in the long run the black people of America stand to gain more by non-violence than by resort to force.

I also believe that in the process they might help civilize the rest of us, with our unwavering trust in bombs and bullets and mass killings.

At the same time, I am not all sure how I would feel if my skin were black. I might look around me and decide that nothing speaks quite as eloquently to white America as force.

I might turn on television and see violence glorified and praised. I might hear people say things like: "The only thing the Communist understand is force" and conclude that perhaps that is also the only thing white Americans understand.

I know that I would have to conclude that repeated appeals to conscience, to Christian teaching, and democratic doctrine did not move many, whereas a show of force has.

I don't know what I would be doing if I were black. Being white, I have the luxury of indulging in philosophical reasoning, jurisprudential considerations, political theorizing; with these advantages, I probably can come up with the right answers. But it is no credit to me. Attribute such wisdom to my white skin. It's easy to be white in America. It's easy to be right when you are white.

The genius of Dr. King was that he was right, even though he was not white. How many of us whites, were we black, would share that wisdom? How many of us would turn our backs on violence? Few, I am convinced, judging by our quick turn to the violent solution for the other problems that confront us.

I conclude, therefore, that the great thing about Dr. King was that he was, to his credit, "un-American" in his rejection of violence. The way to see whether you agree or disagree is to ask yourself: What would I do were I a black man, with all the restrictions on my freedom that means?

Would I do what I ask the victims of foreign tyrannies to do--revolt? Or would I take the road of non-violence, relying on convincing my oppressors, civilizing them with a realization of what it is to be a man?

I wish I could honestly say the latter would be my position, were I black, but I don't think it would be. That kind of wisdom took a Martin Luther King.



# BOOKS

## IDEAS IN PRINT

### 'Kitchen Madonna' Absorbing Story

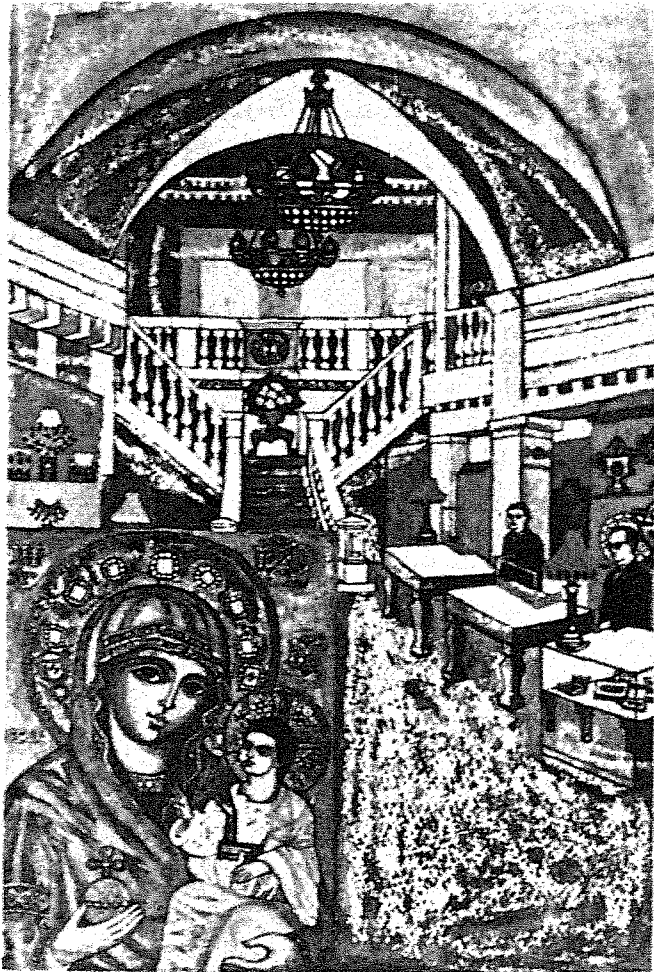


ILLUSTRATION from "The Kitchen Madonna" shows a London jewelry store where a boy and his sister search for an icon of Our Lady and Child.

NEW YORK (CPF) — A book with the title, "The Kitchen Madonna," might by itself turn off most readers and reviewers, but no one just turns off its author, Rumer Godden.

From the time that she struck fame with "Black Narcissus," a novel published in 1939 about a community of Anglican nuns; and later made into a motion picture, Miss Godden has been recognized as "a vivid storyteller and a meticulous craftsman whose prose is fashioned with fastidious care," as the "Saturday Review" recently said of her.

Otherwise, "The Kitchen Madonna," a little book — only 89 pages long — would never have made it. Instead, the "Chicago Tribune" has already described it as "ageless" and Msgr. John S. Kennedy, reviewer for the "Sunday Visitor," has reported that "there is an authentic spiritual dimension to this narrative, unpretentious as it is attractive, in which love is not merely a word or a prescription, but a glowing, growing reality."

At first look, there is almost nothing to the story of "The Kitchen Madonna." Marta, a maid in a fine modern London household, is unhappy because her kitchen has no "good place" — meaning no little shrine for Our Lady and The Holy Child, such as the one she remembers from the kitchen of her Ukrainian home many years ago.

Gregory, the boy of the household, decides to get an icon to match her description of the one she remembers so well. When he cannot find one, he hits upon the idea of making an icon for Marta.

How he finds the bits and pieces of paper and material and with ingenuity and patience turns these into a labor-of-love, Kitchen Madonna is, according to a "Sign" magazine review, "described in such fascinating detail that even non-creative readers will be tempted to set to work fashioning their own Madonna."

But "The Kitchen Madonna" is not just a "do-it-yourself" manual. Miss Godden, who is famed for such books as "The Battle of the Villa Fiorita," "The Greengage Summer" and (with her sister, Jon) "Two Under the Indian Sun," has written extensively for children. And with "The Kitchen Madonna," according to Fanny Butcher in "The Chicago Tribune," no one "has written more delightfully about children's coping with grown-ups."

In "Kitchen Madonna," Gregory starts out as an aloof, fearful and silent boy who grows out of himself because he sees another's loneliness, and then immerses himself in the task of trying to bring happiness to Marta.

A "search" sequence, in which Gregory and his sister, Janet, bravely and disobediently scout about London for an icon matching Marta's description, ends when they finally

duck into a church to get out of a sudden heavy rain and they accidentally see a picture of Our Lady of Czestochowa, patroness of Poland.

"It wasn't an icon Marta wanted," Gregory realizes. "It was a dressed-up picture. Their clothes are cut out like paper dolls' clothing, and I could make that."

"But you don't make things," Janet objected. "You never did."

"Only because I didn't want to," he answers.

When the day of the "unveiling" comes, Gregory invites the family into his room — once forbidden territory for anyone but himself and his cat. His mother starts to cry, Gregory asks why.

"You let us in, Greg, and you have come out," replies the mother, summing up the important change which the boy has undergone.

"The Kitchen Madonna" first appeared in "The Ladies' Home Journal" but has now been published by Viking Press, with full-page illustrations that feature dramatic shades of reds, browns and blues, which keep the icon mood.

Miss Godden, whose other children's books have included "St. Jerome and the Lion," "Home Is the Sailor," "Little Plum" and "The Story of Holly and Ivy," is also noted for her translations of Carmen Bernos de Gaszold's "Prayers from the Ark" and "The Creatures' Choir."

### Remarkable Man And Wife

The Peasant of the Garonne, by Jacques Maritain, published by Holt, Rinehart

& Winston, Feb. 29, 1968. 277p. \$6.95. (Ha).

When this volume appeared in 1966 the critics were surprised on several counts: at Maritain's unabashed conservatism; at his unrepentant Thomism, brushing aside as ephemeral the feverish new theologies and their demythification and other catch-words; at the unexpected structure of the book with its long (and valuable) discourses on Contemplation at the end.

Many, in consequence, erred on their estimation of its genesis. They need not have done.

The author, with disarming frankness, himself describes this "last book" of his. It is a "not too conventional book written in haste in the evening of my life. . . entirely dedicated to the one who instructed my poor, philosopher's head in the things of God" i.e. Raissa, his wife, to whom we suspect the frequent and unexpected references to St. Therese of Lisieux are due.

"All the world knows how much it owes to that blissful Maritain marriage of distinguished personalities and their brilliantly-endowed minds. As a last tribute to his wife Professor Maritain here sets himself "to weave together many texts written by her lest they perish."

The real value of this book is, of course, not the personal character of the author however charmingly revealed, but the impact of Maritain's massive intellect (and Raissa's!) on themes as relevant to our day as when St. Paul wrote to Timothy about the "itching ears" of his contemporaries.

For the conclusions, elaborately reasoned in books already published, are woven into the text, so that newcomers to Maritain may here sample a little as least of the valuable argumentation of his dedicated lifetime.

Ambrose Agius, O.S.B.

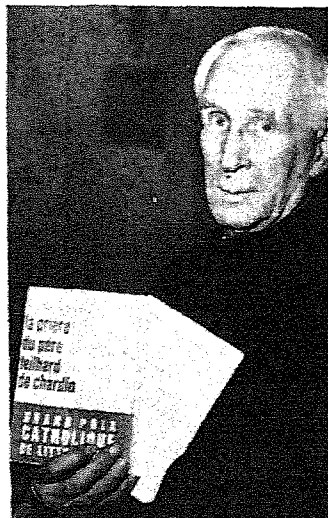
and ends with a quatrain—  
"When spouses have rifts  
They fight over gifts  
Full of rancor and rue  
They hire lawyers and sue"

"Men must now accept World Law. It's that or perish—All it takes is an unloading of the hearts and minds of men.

Every living soul is now involved, and all must now help make their leaders see the light.—They must banish the luxury of blind nationalism, the grotesque folly of war. It is the only way, man's last clear chance to survive on earth—

"Man is the only animal who has learned to resolve his quarrels in the courtroom rather than by combat."  
(67-28228)

John B. Cullen, A.B., SJD  
Chevy Chase, Maryland.



SHOWN with prize-winning book is Father Henri De Lubac, of Paris, who won the 1968 Grand Prix Catholique De Litterature. One is a book on a fellow Frenchman, Pierre Teilhard de Chardin, noted Jesuit philosopher and theologian.

### Here's To The Amateur Lawyers

The Jealous Mistress, by Robert Traver, published by Little, Brown & Co., 170 p., \$4.95.

"It's a pretty rich mixture, aimed mostly at laymen—my readers aren't going to take the bar exams"—

These words of the writer most aptly describe the latest work by the author of "Anatomy of a Murder." He uses them in his closing chapter which is a conversation between himself and the Jealous Mistress. He also uses this means to have her impart some advice to the world.

Traver has gone through the musty volumes of reported cases and chosen a book full of interesting answers to many questions.

Can a person inherit from a testator he has murdered?

The author tells us in his preface that every law case is essentially a story and he has made a vivid, sometimes amusing, sometimes tragic, tale of each one chosen by

him. A case of slavery in California in 1947? unbelievable but true. Witnesses, in handcuffs, brought before a jury, brought a reversal of a rape conviction. Yet a defendant, unshackled by the orders of the judge, causes a tumult in the courtroom, escapes, and is brought back for trial, with all the hardware on, by order of the same judge.

Cases are cited from Wisconsin where a husband was convicted of attempted murder of his wife, even though the gun was unloaded, but in other states, murder being impossible with an unloaded gun, the defendant goes free.

"To get a man to confess is one thing; to get his confession admitted in evidence at his court trial later is often quite another"—

Alimony has caused many disputes and civil suits in Courts. The author starts this subject with a couplet—

"When spouses have rifts  
What happens to gifts?"

### 'Bible Belts' In Russia

MOSCOW — (RNS) — An "underground" factory in the suburbs of Moscow produced more than 12,000 belts imprinted with Biblical quotations before Communist authorities closed the plant, according to a Soviet Radio broadcast.

It said that managers of the factory will be tried for illegal business activities, instead of illegal distribution of religious texts, since they sold the belts at a profit.

The broadcast said that most of the workers were retired elderly people, but included a Communist party member and a policeman.

### Saint Not Just A Dignitary

BOMBAY — (NC) — The Maharashtra state government has rejected demands for renaming a public hospital named after a Christian saint.

The government said the question of renaming the St. George's hospital "does not

arise" under a proposal to rename government hospitals named after foreign dignitaries only.

The St. George's hospital is named after a saint and not a foreign dignitary, the government declared.

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# The Electronic Arts

## Church Moving Too Fast For Moving Picture Makers

ROME —(CP)— From "The Bells of St. Mary's" to "The Cardinal," the Catholic Church has always fascinated movie-makers, and the Church has frequently cooperated.

But the people making "The Shoes of the Fisherman" are learning that there have been some changes made: the Church no longer sits still for the camera.

Metro-Goldwyn-Mayer and producer George Englund once thought it would be a great idea to film Morris West's 1963 best-selling novel about a Russian priest who becomes Pope and proceeds to bring about a major updating of the Church.

But since production started on "Shoes of the Fisherman," the film has been hit with one delay after another — while it catches up with the latest change announced by the Vatican or

nervously awaits the next change.

"So much has happened in the Catholic Church since the book was published five years ago," said producer Englund, "that a good portion of the futuristic vision the author originally created, suddenly reads like yesterday's news. It became a long and incessant job not only to keep up with Vatican activities but to retain the projection of events to come in our script."

The film, scheduled for release around Christmas, will deal with such subjects as Papal infallibility, divorce, celibacy and birth control but will offer no "solutions" for current controversies, Englund said.

"The Vatican did not ask for advance approval of the script nor did I ask for its approval," he added, noting that the Vatican is cooperat-

ing with the filming. A papal coronation scene is being shot inside the Sistine Chapel and special permission was given to film sessions of the Vatican Council for later use in the coronation sequence.

Some film-industry men expected the Vatican to object to the casting of Anthony Quinn as the film's main character: Pope Kiril I. The actor's private life has been the topic of scandal, particularly in the Rome press. But Englund said there have been no protests from the Vatican over the selection of Quinn.

"The Church officials I've conferred with so frequently in Rome are far more interested in the role of the Pope's being played by a good actor," Englund said.

The National Catholic Office for Motion Pictures will also ignore Quinn's private life when the time comes for NCOMP to classify and comment upon "Shoes of the Fisherman."

Several years ago, at a time when there was much publicity surrounding Richard Burton's extramarital relations with Elizabeth Taylor, NCOMP not only did not object to Burton's portrayal of a saint in "Becket" but also gave a strong endorsement to the film.

"Shoes of the Fisherman" has a main story-line about a Ukrainian priest (Quinn) who escapes from Russia after 17 years of imprisonment and is elected Pope.

The man responsible for his imprisonment (played by Laurence Olivier) has become head of the Communist government. Pope Kiril tries to head off a nuclear holocaust by acting as a go-between between the Russian leader and the President of the United States.

In the novel, a major



Quinn As Pope

character was named Telemond and was patterned after the French Jesuit-scientist Pierre Teilhard de Chardin. That role (played by Oskar Werner) has since been rewritten by Morris West.

"Telemond will now be more like one of the new controversial priests in revolt in the United States," Englund said, referring to just one of the changes the film has had to make to keep up with the news.

## Man-To-Man Topic Selected

"Church, State and Money" will be the topic of discussion of the interfaith panel during the "Man-To-Man" program of CH. 2 at 9:30 p.m. Tuesday, April 30.

Participating will be Rev. Edward Graham, Mt. Zion Baptist Church, Rabbi Herbert Baumgard, Temple Beth Am; and Miami attorney, Joseph M. Fitzgerald, past president of Serra International.

## Thanksgiving In P.R. Asked

SAN JUAN, P.R. (NC)— A Jesuit bishop has urged the Puerto Rico Legislature to enact a measure which would make Thanksgiving Day an official holiday throughout this island.

Bishop Anulio Parrilla-Bonilla, S.J., testifying before a legislative committee considering the bill, said "Thanksgiving Day is a significant religious and cultural contribution of the United States not only to Puerto Rico, but to the whole world."

## Two Films Are Condemned

NEW YORK (NC) — The National Catholic Office for Motion Pictures announced it has evaluated two movies, "Benjamin" and "I'll Never Forget What's Is Name," in its Class C (condemned) category.

Against "Benjamin," French-made production released by Paramount, the NCOMP posted the following objection: "Though a handsomely mounted period piece, this film about the initiation of an innocent boy into the depraved society of the 18th Century French aristocracy concentrates on suggestiveness and titillation at the expense of any meaningful comment, satirical or other."

The NCOMP noted that "I'll Never Forget What's Is Name" had been refused a Code Seal

of Approval by the Motion Picture Association of America and Universal Pictures, Inc., the film maker, is releasing it through its subsidiary, Regional Film Distributors, Inc.

The NCOMP said the movie: "Can only be seen as yet another instance of the game of one-upmanship as it is played today by some movie-makers in the name of free expression." Citing the film as "seriously delinquent" in its portrayal of an illicit sex act, the Catholic Film Office says, "because of this salacious 'first' in allegedly responsible filmmaking, Universal Pictures, Inc., has been refused an MPAA Code Seal of Approval for the film and is now releasing it through Regional Film Distributors, Inc."

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

- FRIDAY, APRIL 26**
- 9 p.m. (7) Mad As The World Has Gotten (No classification)
  - 9 p.m. (10) High Flight (Family)
  - 9 p.m. (23) 13 Days To Die (No classification)
  - 9:30 p.m. (10) The West Side Story (Unobjectionable for adults and adolescents)
  - 9:30 p.m. (6) Rome Express (Unobjectionable for adults and adolescents)
  - 9 p.m. (4 and 11) The Defiant Ones (Unobjectionable for adults)
  - 11 p.m. (6) Fear Strikes Out (Family)
  - 11:15 p.m. (21) Out Of The Past (Unobjectionable for adults and adolescents)
- SATURDAY, APRIL 27**
- 9:30 p.m. (2) Weekend Update (Unobjectionable for adults and adolescents)
  - 9 p.m. (6) Fear Strikes Out (Family)
  - 9 p.m. (6) Rome Express (Unobjectionable for adults and adolescents)
  - 7 p.m. (8) Fear Strikes Out (Unobjectionable for adults and adolescents)
  - 7:30 p.m. (21) 7 Days In Sateh (No classification)
  - 9 p.m. (5 and 7) Eye In Sky (Unobjectionable for adults)
  - 9 p.m. (21) Payola (No classification)
  - 11 p.m. (12) Lute In The Family (Family)
  - 11:15 p.m. (11) Moby Dick (Family)
  - 11 p.m. (4) Five (Unobjectionable for adults and adolescents)
- SUNDAY, APRIL 28**
- 11:30 a.m. (7) Out Of Home (No classification)
  - 2 p.m. (6) Rome Express (Unobjectionable for adults and adolescents)
  - 2 p.m. (11) Seven Days (Unobjectionable for adults)
  - 4 p.m. (6) Fear Strikes Out (Family)
  - 6 p.m. (6) Rome Express (Unobjectionable for adults and adolescents)
  - 6 p.m. (10) Bow To A Woman (No classification)
  - 7 p.m. (21) 7 Days In Sateh (No classification)
  - 8 p.m. (6) The Rainmaker (Unobjectionable in part for all)

- MONDAY, APRIL 29**
- 9 a.m. (27) Callaway, with Showways (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) King Rat (No classification)
  - 9 p.m. (21) Payola (No classification)
  - 10:15 p.m. (10) She Couldn't Say No (Family)
  - 11:30 p.m. (4) The Mountain Road (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (5) Adventure (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Marie Of The Nile (No classification)
- TUESDAY, APRIL 30**
- 9 a.m. (27) Callaway, with Showways (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) King Rat (No classification)
  - 9 p.m. (21) Payola (No classification)
  - 10:15 p.m. (10) She Couldn't Say No (Family)
  - 11:30 p.m. (4) The Mountain Road (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (5) Adventure (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Marie Of The Nile (No classification)
- WEDNESDAY, MAY 1**
- 9 a.m. (27) Callaway, with Showways (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) King Rat (No classification)
  - 9 p.m. (21) Payola (No classification)
  - 10:15 p.m. (10) She Couldn't Say No (Family)
  - 11:30 p.m. (4) The Mountain Road (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (5) Adventure (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Marie Of The Nile (No classification)
- THURSDAY, MAY 2**
- 9 a.m. (27) Callaway, with Showways (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) King Rat (No classification)
  - 9 p.m. (21) Payola (No classification)
  - 10:15 p.m. (10) She Couldn't Say No (Family)
  - 11:30 p.m. (4) The Mountain Road (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (5) Adventure (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Marie Of The Nile (No classification)
- FRIDAY, MAY 3**
- 9 a.m. (27) Callaway, with Showways (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) King Rat (No classification)
  - 9 p.m. (21) Payola (No classification)
  - 10:15 p.m. (10) She Couldn't Say No (Family)
  - 11:30 p.m. (4) The Mountain Road (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (7) The Quiet Man (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (5) Adventure (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Marie Of The Nile (No classification)

- FRIDAY, APRIL 26**
- 11 p.m. (23) Magnificent Seven (Family)
  - 11:15 p.m. (11) The Thing (Unobjectionable for adults and adolescents)
- WEDNESDAY, MAY 1**
- 9 p.m. (21) Mr. Smith Goes To Washington (Family)
  - 9 p.m. (10) mail Best For Teacher (Unobjectionable for adults and adolescents)
  - 9 p.m. (21) Sword Of Damocles (No classification)
  - 9:30 p.m. (10) Why Bother To Know (Unobjectionable in part for all)
  - OBJECTION:** The comedy is marred by suggestiveness in costuming and situations.
  - 9:30 p.m. (10 & 12) Path Of Glory (Unobjectionable for adults and adolescents)
  - 11 p.m. (8) Tiger Boy (Unobjectionable for adults)
  - 11 p.m. (21) mail's Five Hours (Family)
  - 11:15 p.m. (11) mail's Taps (Family)
- THURSDAY, MAY 2**
- 9 p.m. (21) Mr. Smith Goes To Washington (Family)
  - 9 p.m. (10) The Golden Blade (Unobjectionable for adults and adolescents)
  - 9 p.m. (10) The Wings Of Eagles (Family)
  - 9 p.m. (21) Desert Riders (No classification)
  - 9:30 p.m. (8) Tiger Boy (Unobjectionable for adults)
  - 9 p.m. (14 & 11) Rampage (Unobjectionable in part for all)
  - OBJECTION:** Suggestive dialogue and low moral tone.
  - 11 p.m. (8) Why Bother To Know (Unobjectionable in part for all)
  - OBJECTION:** This comedy is marred by suggestiveness in costuming and situations.
  - 11:15 p.m. (11) Playmates (Unobjectionable for adults and adolescents)
- FRIDAY, MAY 3**
- 9 p.m. (21) The Crown (Unobjectionable in part for all)
  - OBJECTION:** Tends to justify divorce and remarriage.

- 9 p.m. (10) The Great Man (Unobjectionable for adults and adolescents)
  - 9 p.m. (21) Vendetta At Sateh (No classification)
  - 9:30 p.m. (10) The Great Green (Unobjectionable for adults)
  - 9:30 p.m. (8) Why Bother To Know (Unobjectionable in part for all)
  - OBJECTION:** This comedy is marred by suggestiveness in costuming and situations.
  - 9 p.m. (4 & 10) Days Of Wine And Roses (Unobjectionable for adults)
  - 11 p.m. (6) Tiger Boy (Unobjectionable for adults)
  - 11:15 p.m. (11) mail's book Of Nostradamus (Unobjectionable for adults and adolescents)
- SATURDAY, MAY 4**
- 9:30 p.m. (10) The Big Show (Unobjectionable for adults and adolescents)
  - 9 p.m. (8) Tiger Boy (Unobjectionable for adults)
  - 9 p.m. (7) The Fighting Seabee (Family)
  - 9 p.m. (8) Why Bother To Know (Unobjectionable in part for all)
  - OBJECTION:** This comedy is marred by suggestiveness in costuming and situations.
  - 9 p.m. (10) Tiger Boy (Unobjectionable for adults)
  - 9:30 p.m. (23) La Maroche (No classification)
  - 9 p.m. (5 & 7) The Chalk Garden (Unobjectionable for adults and adolescents)
  - 9 p.m. (8) Why Bother To Know (Unobjectionable in part for all)
  - OBJECTION:** This comedy is marred by suggestiveness in costuming and situations.
  - 10:30 p.m. (10) Joe Bonanno (Unobjectionable for adults and adolescents)
  - 11:15 p.m. (11) Apache (Unobjectionable for adults and adolescents)
  - 9 p.m. (4) Women Of The Prairies (No classification)
  - 10:30 p.m. (10) The Algonquin Masters (No classification)

# VOICE FEATURE SECTION

## TV CATHOLIC PROGRAMS IN DIOCESE

- TELEVISION**
- (Sunday)
- 9 A.M. TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
  - THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
  - 11 A.M. CHURCH AND THE WORLD TODAY—Ch. 7 WCKT.
  - 11:30 A.M. MASS FOR SHUT-INS—Ch. 10 WLBW-TV
- RADIO**
- (Sunday)
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.
  - THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.
  - 7 A.M. THE HOUR OF THE CRUCIFIED—WIRK. Friend To Both. Friend To Both.
  - 7:05 A.M. NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 P.M.
  - 8 A.M. THE SACRED HEART PROGRAM—WHEV 1450 Kc. Riviera Beach.
  - 8:30 A.M. THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
  - 8:30 A.M. UN DOMINGO FEUZ Spanish WFAE, 990 Kc.
  - 8:35 A.M. CATHOLIC NEWS—WGBS FM 96.3
  - 8:45 A.M. THE HOUR OF ST. FRANCIS—WJCM, House For Sale.
  - 9 A.M. THE HOUR OF ST. FRANCIS—WJCM, Carbon Copy. Same as 8:45 a.m.
  - THE SACRED HEART PROGRAM—WGMA Hollywood.
  - 9:05 A.M. CATHOLIC NEWS—WIRK, 1240, West Palm Beach.
  - 9:30 A.M. THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc. fm. 95.9 mg. (Fort Pierce)
- 10:30 A.M. THE HOUR OF THE CRUCIFIED—WWIL 1580 Kc. (Fort Lauderdale).
- 6:30 P.M. CATHOLIC NEWS—WGBS, 710 Kc. Summary of International Catholic news and South Florida Catholic News From The Voice.
- 11 P.M. THE HOUR OF ST. FRANCIS—WXTA 1350 Kc.
- 11:30 P.M. MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

## This Week's Film Ratings

Following are the ratings on films reviewed this week by the National Catholic Office For Motion Pictures:

**A I (FAMILY)**

- A Time To Sing
- A II (Unobjectionable for adults and adolescents)
- The Anderson Platoon
- A III (Unobjectionable for adults)
- Devil's Brigade
- The Odd Couple
- What's So Bad About Feeling Good

**CLASS A, SECTION III** (Unobjectionable for adults)

- Doctor Faustus
- Will Penny

**CLASS A, SECTION IV** (Unobjectionable for adults, with reservations)

- The Uninhibited

**OBSERVATION:** The theme of this film (the kindling of direction and responsibility in exiles from life) has merit but its execution is flawed. As a result, its amoral setting and some of its treatment may prove offensive.

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# She Rides Through Jungle, Over Mountains To Treat The Sick

By VIRGINIA EADES  
NC News Service

MANAGUA, Nicaragua — At 7:30 in the morning in Managua, the heat is already becoming oppressive. In the little airport that serves the capital there's little activity at this hour.

Only LANICA, the Nicaraguan airline, is astir. A twin-engine plane of World War II vintage sat on the apron waiting to take me and a dozen other passengers to places with names like Bonanza and Bluefields.

Siuna was my destination, an hour's flying time from Managua. There is no road into Siuna, so flying is the only way to get there — unless you come to the East Coast by freighter, go up river by barge, and finally over some roads that only jeeps dare negotiate.

The landing strip at Siuna is just a wide gravel extension of the road into the three separate little villages that form one large community, and the terminal building is a small, bare wooden structure with a tin roof.

It was at Siuna three years ago that the first Holidays for Humanity doctor came to spend a "vacation" helping the sick and impoverished people of the area.

## DEVOTE VACATIONS

Holidays for Humanity, a program founded by a Catholic physician, Dr. John C. Slaughter of Evansville, Ind., enlists doctors, nurses, teachers and technicians to volunteer their vacations (two to four weeks) to minister to the needs of isolated villages and clinics in Central America.

It has also nudged pharmaceutical companies into sending large shipments of food, medicines and equipment to village clinics where overworked doctors struggle along with only the basic necessities.

Dr. Joseph Bianca of Shreveport, La., was the first doctor the people of a region of some 12,000 persons had ever seen, and they came to him in such great numbers that for two weeks he worked a 13-hour day at the little clinic.

Some of the patients came on foot, three days on the road. Others came on mules and horseback and waited half a day to see him.

Since Dr. Bianca left Siuna, other doctors have volunteered to replace him, but there will never be enough to go around, and there have been months when no doctor served Siuna. During that time and before Holidays for Humanity began its recruitment program, Maryknoll Sister Constance, a nurse, administered to the needs of the area.

It would be difficult to assess the good

that Sister Constance has done in the 14 years she has been serving the mission and the clinic at Siuna. Good-natured, but plain-spoken, she is a small, white-clad figure who is never in repose.

Recently turned 50, she has more energy and drive than most women half her age. She often arises at 3 o'clock in the morning and reads until it is time for breakfast and her rounds at the schools.

Before she came to Siuna more than 10 years ago, she had never been on a horse in her life. But now she is an expert horsewoman because her preventive medicine crusades take her every week on horseback out into the "bush." She puts on her long divided skirt, heavy wool socks and (of all things) combat boots, and rides away, her veil flying out behind.

## CLINIC GOING

Because a government doctor and Nicaraguan-trained interns and nurses have taken over the Social Security Hospital at Siuna and are taking care of the medical needs of the people, Sister Constance is phasing out her little clinic.

But this is not to say that there is no longer anything for her (or Holidays for Humanity doctors) to do. The war against disease is a never-ending one, and Sister Constance is busy every day in the local schools with vaccinations and inoculations or riding off into the jungle where the children and adults are rounded up on appointed days at one of the rural schools for their shots.

"If you're going to write about conditions that the Holidays for Humanity doctors and nurses are going to face here," she said to me on my second day at Siuna, "you'd better ride out with me and see what it's like."

I said I'd like nothing better, and she began immediately scouting around for another pair of combat boots.

They brought the horses round at 9 o'clock the next morning and tethered them in the patio outside the mission while we finished breakfast. Two of the horses belonged to the mission; the others to the mining company officials at La Luz. There were four of us—Sister Constance and Sister Aileen, a plucky Irish girl with flaming red hair and freckles; Alejandro, a teacher from the school, who was our guide, and I.

We set off through town, riding down the main street, followed by a horde of children who kept up a chorus of "Adios, Madres," until we turned off down a lane.

Then, disaster struck. A pig darted out from one of the houses, Sister Aileen's horse shied, and she bit the dust.

We lost an hour while we returned to

the hospital for X-rays to be sure Sister Aileen's arm wasn't broken. But she was only bruised and a little shaken. Undaunted, we started off again, keeping a wary eye out for pigs.

We were in the saddle that day nearly seven hours, all told, with only an hour out for lunch about 3 o'clock in the afternoon. We rode mile after mile down river beds, through narrow jungle paths, up and down slippery banks. The mud and slime were so deep that the horses sank halfway up to their haunches with every step and made sucking sounds as they laboriously pulled out their shanks, only to sink into the mire again.

The sun was relentless, and I was soaked with perspiration in less than an hour. I marveled at the Sisters, who were covered from head to foot with their habits but showed no signs of discomfort. Sister Constance from time to time would break into song — either "Don't Fence Me In" or the Nicaraguan national anthem, "Salve a Ti Nicaragua."

By mid-afternoon we reached the house of Alejandro's uncle, where we stopped for sandwiches and orange juice brought in thermoses. The house was like most in the bush, unpainted timber with thatched roof and bare floors. But Don Pedro greeted us with great dignity and offered to play his accordion for us while we ate.

I amused myself while munching my sandwiches, by reading the newspaper and magazine tear-sheets with which one wall of the house was papered. Cut from English-language publications, they were color pictures of macaroni, Avon products, fashion advertisements, and comic sections.

Lunch over, we plodded on to our destination, a little rural school a few miles beyond. Our party grew to five when Don Pedro saddled his mule, stuck a flashlight in his hip pocket, and strapped a pistol and cartridge belt around his waist.

With still three or four hours of riding ahead of us, he knew it would be dark before we could reach La Luz again, and insisted on accompanying us through the jungle.

Once we reached the school, we had to turn around and go home. It was a holiday in Nicaragua, the Day of the Dead (All Souls Day), and the school was not open. The trip had only served to show me the conditions Sister Constance must face on her trips into the countryside to treat the rural people.

The ride back was even worse, because we took a different route through pure jungle, and it was getting dark. It was a moonless night, and, at times, we couldn't see the person ahead of us. Once we reached the river bed and could see the tiny lights of La Luz in the distance, Don Pedro shook hands and returned alone through the bush.

We arrived back in Siuna splattered with mud up to our waists. I was so saddle sore it was two days before I could walk normally. To Sister Constance, it had been a day like any other day.

"Tell your Holidays for Humanity doctors," she said, "that what we need most out here are general practitioners, or any specialists who are willing to do general practice-type work. And if they're afraid of horses, we could just go to areas that are reached by Jeep. There are plenty of those, too."



SAN FRANCISCO (CPF) — Few teachers trouble remembering their first careers. Maryknoll Sister Mary of St. Helen has kept photographs and mementos of her workbooks and gifts they received from her pupils. Many older teachers take pleasure in the careers of some of the pupils.

Sister Mary of St. Helen isn't much different from the photographs, the mementos, the letters there are not very many careers she has seen. The nun's first classes were in a Nazi concentration camp, and nearly all of her pupils were killed very shortly in the ovens at Auschwitz.

In 1941, having just been professed as a nun of the Helpers of the Holy Souls, Sister Mary of St. Helen was arrested near Paris and sent to a camp with hundreds of other nuns, to a camp at Vittef, France. Vittef, she was soon a stopping-off place for thousands of Jewish scientists, artists and intellectual families.

The Jewish men and women knew their fate was but, in one of the many odd coincidences of the war, the Nazis and the Jewish nuns at Vittef saw to it that the children of the doomed children and drawings by the artists.

## SHOWS PHOTOS

Sister Mary, who recently returned to England after serving as a CCD principal in San Francisco, talked about Vittef, showed photographs of the doomed children and drawings by the artists.

Her "collection," if it can be called that, is sharply from one that just went on tour in San Francisco — drawings and poetry by the adults and children.

## ESUELA RADIOFONICA N. 36







**JEWISH CHILDREN** in a concert given in honor of one of the nun's feast day. "The youngsters," Sister Mary noted on this picture, "ultimately ended up in Auschwitz, with one or two exceptions."

# HER PUPILS WERE TO DIE IN OVENS

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who were inmates of the Nazi death camp at Terezin, another stopping-off place on the way to Auschwitz.

At Terezin, not far from Prague, the prisoners risked reprisals to do drawings and to give forbidden art lessons to the children. The work was done at night and hidden in walls and rafters and later given by Terezin's one surviving teacher to the State Jewish Museum in Prague, from which they are now on loan.

The Terezin children's drawings and poems are sad: drawings of pigs and cows with forks stuck in them, and a boy lamenting, "Here in Terezin life is hell and when I'll go home again, I can't tell."

By contrast, the art work of the children at Vittel is light-hearted and typically childhood. They had no books, so they made their own. A folded piece of lined paper became a "reader" telling the story of a playful goat ("Baa-aa-aa. I am Billy. I play with Jack. I play with Jane...") brightly illustrated with drawings in red, blue, yellow and green.

Books like these were used in a "school" which the German commandant at Vittel set up to keep the children occupied. Sister Mary of St. Helen, although just professed, was nearly 40 and was placed in charge of a crew of instructors, drawn from the brilliant professional people of the camp.

Together, they made up textbooks in English, French, German, Polish, Turkish, Arabic, Italian, Greek, Hebrew, Iranian, Russian and Dutch — to meet the varying needs of the prison population.

Sister Mary herself taught math, reading, writing and spelling to the children of the camp, and to some interested adults as well. She had a large turnover in her classes, however, as the Jewish prisoners did not remain at Vittel for very long.

## CHILDREN UNAWARE

But while there, the children lived the happy days of innocence, playing and learning. They put on children's concerts, in makeshift costumes, cardboard top hats, playing toy drums and horns. They put on plays and learned to act and express themselves. They danced in ballets, with costumes lovingly made out of scraps by the mothers and other women in the camp.

It is all recorded in Sister Mary's photographs: scenes of a "commandant's picnic," with all the children crowding around the smiling commandant for the photographer, with Sister Mary's notation on the back that "100% of these were sent off to the ovens of Auschwitz."

A large group photo of several hundred nuns, with the names of their orders carefully written down in left-to-right order on a piece of paper carefully pasted beneath the photo.

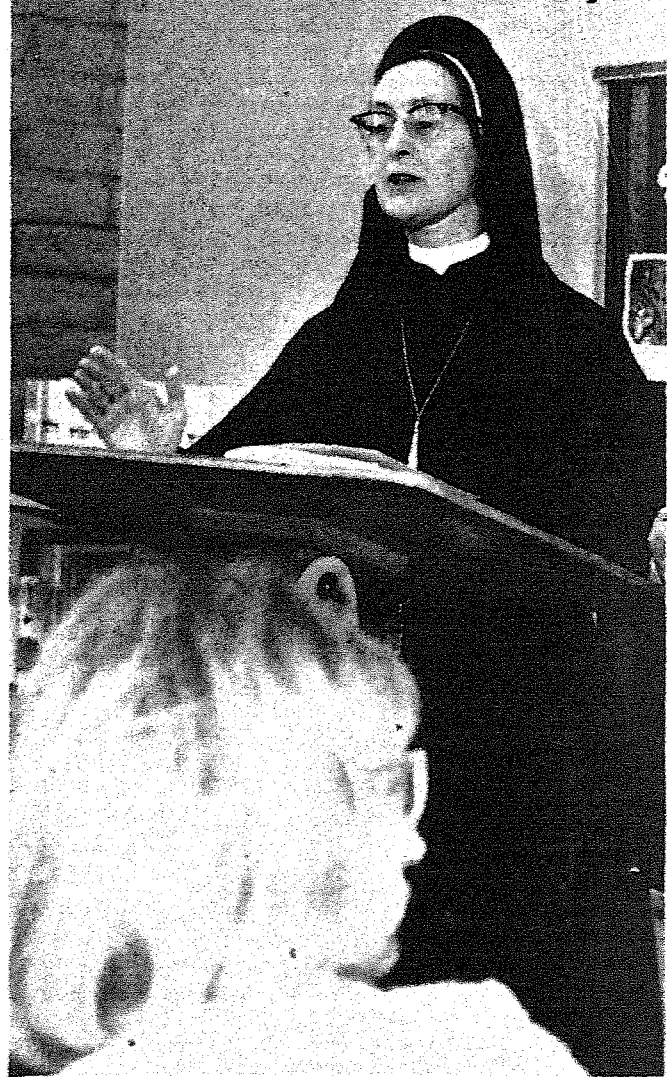
Even a photo taken in a church at Vittel, showing a Holy Cross nun taking her first vows, with Sister Mary's handwritten caption, "Religious exercises such as above were allowed, despite deprivations."

She still keeps a hand-made Christmas card created by a prisoner from Warsaw on behalf of the parents in the camp. She remembers that the artist "decorated the camp endlessly before he was taken off to Auschwitz."

But undoubtedly among the dearest to her of all her remembrances from Vittel is a 5" x 3" hand-made booklet with the cover showing a cut-out picture of Christ giving the Eucharist to a youth.

The title page, dated October 18, 1944, reads, "A Remembrance of Our Lady's Center, Vittel,"

## This Teacher Won't Ever Forget Her 1st Class--Unfortunately



**SISTER MARY** of St. Helen, teaching a CCD class in San Francisco recently.

and on each of the pages, in 12 different languages, is the same message—signed by "the girls from Our Lady's Center":

"Dear Mother,  
 "We do not know how to thank you for all you have done for us. We will never forget you and we will always think of you in our prayers."

# A Man, An Idea Can Change Nation

One man, one idea—these are the elements that can help to change a nation.

Take the case of Msgr. Juan Joachim Salzedo of Bogota, whose idea back in 1947 for a "radio school" which would bring an education to the Indians of the high Andes of his country, has now blossomed into a seven-pronged attack on ignorance and disease—an attack which is slowly changing the face of the Latin American nation.

"The country is only underdeveloped because the minds of men need to be enlightened," Monsignor Salzedo explained during a brief visit last week to Miami en route to Washington, New York and Dallas.

The director of Accion Cultural Popular pointed out that the organization not only publishes the largest weekly newspaper in the country but distributes it to the natives by every available means, including airplanes, jeep, truck and even mules. Its editorial columns specialize in providing information on sanitation, health and domestic problems.

### MANY SUBJECTS

Pamphlets devoted to a variety of subjects ranging from politics to religion and including do-it-yourself books can be purchased by the peasantry for one egg.

Christian-oriented social action leaders are also trained by Accion Cultural Popular, Monsignor said, who work among the underprivileged which now number some 150,000 students, both children and adults, located in 35,000 centers.

"Things which are taken for granted in the United States are a novelty in Colombia, particularly in the rural areas," Monsignor Salzedo emphasized, revealing that radio teachings not only include educational programs, news bulletins, commentaries on science and general culture, music, but information on child and baby care, health, cleanliness, family budget, etc.

In addition, both centers and radio offer to impoverished farmers details on soil conservation, crop protection, care of large vegetable gardens, animal industries, cottage industries and immunization for livestock.

### GREAT RESPONSE

"Enthusiastic response from the natives," Monsignor Salzedo said, results in more than 500 letters a day asking further questions on topics discussed at the centers or on the air.

"Students interviewed after periods of instruction at the centers" he added, "reflected notable improvement in their own standard of living."

Textbooks available for use in conjunction with the radio programs include "Reading and Writing," "Health," "I Believe in God," "Numbers" and "Land." Illustrations in the books make them more attractive and develop observation, increase vocabulary and help train students in oral expression. Block printing is taught since it is easier for the student and more legible, Monsignor said.

Each student receives from ACP a collection of the five texts, two notebooks and two pencils. Each school is provided with chalk and paint for the blackboard. Where students construct a playing field, ACP furnishes a pair of hoops and a basketball.

From February through November of each year, almost 200 lessons are transmitted with the same programs presented in the afternoons and evenings. Curriculum includes courses for advanced students as well as beginners.

Shown on this page are photos of the Bogota natives whose lives are being changed by "Accion Cultural Popular," founded and directed by Msgr. Juan Joachim Salzedo, pictured in lower right corner.





# Do Men Really Listen To Women?

By MSGR. GEORGE G. HIGGINS

The NC News Service recently carried a feature story by Eva Maria Jung on the employment of women in the Vatican and its many congregations, secretariats, and lesser agencies or bureaus.

Miss Jung makes a valiant attempt to show that the Vatican has never really been exclusively a man's world and is demonstrably less so today than ever before.

In the end, however, her statistics on the growing number of women employed by the Vatican in one minor capacity or another add up to the conclusion that the Vatican, in fact, has always been and is today, for all practical purposes, very definitely a man's world, superficial appearances to the contrary notwithstanding.

Even Miss Jung herself admits as much in the concluding sentence of her article. After citing a far-reaching resolution on the "Woman in the Church" which was adopted in Rome last fall by the World Congress on the Lay Apostolate, she says: "This (resolution), in principle, would open all doors to women, even the 'Bronze Gate' of the Vatican which has been closed to them for almost 2000 years."

We men are generally inclined to take this curious state of affairs for granted, or, worse than that, to laugh about it as though it were a big joke.

So women are not treated equally in the Church — so what? It was always thus, at every level of ecclesiastical administration, and always will be — or so we seem to think, if indeed we ever stop to think about the matter at all.

All of which merely goes to show that we really aren't as smart as we

think we are. Either that or we haven't been listening very carefully to what the distaff side has been trying to tell us for to these many years.

What they have been trying to tell us, politely and in modulated tones, is that the game is all over, fellows. Since we have refused to give them a decent hearing, some of them are now beginning to shout, metaphorically speaking, and, under the circumstances, who am I, as a mere male, to say that they are out of order?

I really don't know how many women "they" represent, but I would be willing to give substantial odds that Professor Mary Daly of the Department of Theology of Boston College has more women on her side than any of her male critics. But who is Mary Daly? She is the outspoken author of a new Harper & Row book titled "The Church and the Second Sex."

Father Joseph Fichter, S.J. of Harvard University, says that it is "unquestionably the most sophisticated, the most progressive, and the most honest of all the works that have attempted to deal with women and the Church."

I second the motion — although I hasten to add, with fear and trembling, that Professor Daly's provocative book will not win any prizes for side-splitting humor or any other kind of humor so far as that is concerned. She takes her cause

very seriously, indeed, and has a tendency — or so it seems to me — to oversimplify and to be rather dogmatic about a number of complicated moral issues (birth control, abortion, and divorce).

Be that as it may, Professor Daly has made a devastating case against ecclesiastical anti-feminism — a silly and sad tradition which goes all the way back to St. Paul and the early Fathers of the Church and is still very much alive at the present time, almost three years after the conclusion of the Second Vatican Council.

The Council, following the lead of Pope John XXIII's encyclical, *Pacem in Terris*, had some good things to say on the subject of equal rights for men and women, but Professor Daly thinks, with good reason, that the Council's teaching on this subject isn't being taken very seriously. The Church, she suggests, is still acting, for the most part, as though some people (men) are more equal than others (women).

"It is painfully evident," she writes in the concluding chapter of her recent book, "that there is a long road ahead. Christianity, and the Catholic Church in particular, has not yet faced its responsibility to exorcise the devil of sexual prejudice.

In fact, it has lagged behind the rest of the world on this issue. Other groups have been in the avant-garde and, iron-

ically enough, their efforts have more often than not met with ecclesiastical opposition. The Church must admit its past failures. However much social conditions of the past excused those failures, the times no longer offer an excuse."

Will this word to the wise (men) be sufficient? Miss Daly has her fingers crossed. She is convinced, however, that if the Church fails to exorcise the devil of sexual prejudice, "there will be no answer to the mounting suspicion in the minds of many that Christianity — particularly as it is embodied in the Catholic Church — is the inevitable enemy of human progress."

These are admittedly very strong words — but evidently Professor Daly, having reached the point of despair, has decided that the only way to get men to listen to women is to call a spade a spade.

By way of a postscript, let me add that better men than I (I beg your pardon — I meant to say men and women) will have to decide whether or not Professor Daly is on the right track when she says that the acid test of the Church's sincerity on this matter will be her willingness to admit women to sacred orders.

Miss Daly makes much of this point. I almost said "too much" — but I lost my nerve when I thought of what she might do to me in her next article or book on the alleged conceit of celibate males.

## What Motive For Ending The War?

By Father JOHN B. SHEERIN

At long last, it seems that most Americans are anxious to get this Vietnam war over with as soon as possible. This is good news but in many instances, the reason given for ending the war is painfully disappointing.

Some say that the whole escapade was a terrible blunder and that we should cancel out our mistake just as soon as peace terms can be arranged. The prevalent explanation is that "we are overcommitted abroad and under-committed at home."

Dr. Grayson Kirk, president of Columbia University, spoke recently at the University of Virginia. He asserted that none of our great social, political or economic problems at home can be solved or made manageable until we have ended the conflict in Vietnam.

He went on to say that American society is in many ways in a more perilous condition today than at any time since the Civil War.

It is not surprising that young people resort to violence when they see their own government resorting to a colossal violence that has been vehemently condemned by educators, clergy and civic leaders. But it is

regrettable that Dr. Kirk has stated his opposition to the war primarily in terms of what it is doing to America rather than what it is doing to the Vietnamese.

I confess I do not have the full text of his address but I fail to note even in the published excerpts a proper attention to what should be our main motive for contrition — the harm we have done to Vietnam. One might easily get the impression that we can devastate Vietnam and murder hundreds of thousands of civilians as well as Viet Cong as long as no harm comes to No. 1.

I have heard it said that Communism must be stopped in Southeast Asia and so the United States must put on a magnificent display of its military power in order to deter the Communists from any further progress in that area. In other words, Vietnam becomes a sort of laboratory in which the poor Vietnamese peasants become guinea-pigs.

The main reason why the Vietnam war is wrong is that there is no valid proportion between the death and devastation we are bringing to the Vietnamese and the free vote we want to insure to them.

A free vote to determine one's own destiny politically is a great benefit. But let's keep a sense of proportion; it means a free vote for the thoroughly corrupt Thieu regime.

Is there any comparison between this blessing and the wholesale slaughter, burning, destruction and dislocation of life we are bringing every day to these people?

When George Kennan said that our Vietnam policy is "a massive miscalculation and error of policy, an error for which it is hard to find any parallels in our history," he was referring to the fact that we were destroying civilian life so wantonly "that no conceivable political outcome could justify the attendant suffering and destructiveness."

By all means let's get the war over with so that the billions being spent in Vietnam can be used to help the poor at home. That is precisely what Martin Luther King demanded. But is a disgrace to America to imply that we can commit crimes against God and man abroad as long as we bring no harm to the people at home.

### BELOW OLYMPUS By Interlandi



INTERLANDI/PHOTO, LOS ANGELES TIMES



INTERLANDI/PHOTO, LOS ANGELES TIMES

"Man, what are those boot straps they're always talking about?"

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# Without Love, No Resurrection Into Glory

By Father  
DAVID G. RUSSELL  
We know a man from the way he acts. We also know our God from the way He acts. His deeds tell us what kind of God He is.

God first revealed Himself in the act of creation. There He showed Himself to be a living God Who wishes to give and sustain life.

Creation was only the beginning of God's gift of life, a pledge of greater and full-

## NOW-- Christianity

er life. The seven days of creation were His promise of the eighth day of creation.

We have just celebrated the eighth day of creation, the fullness of life. Easter is the eighth day and the Resurrection is the fullness of the gift of life. Resurrection is life transformed by glory, life unlimited by space and time.

Just as creation was God's pledge of resurrection, the Resurrection of Jesus is God's promise of the fullness of life to all of creation. Jesus' Resurrection is more than the sequel to His personal death. It is the hope of every man that shares flesh with Jesus Christ.

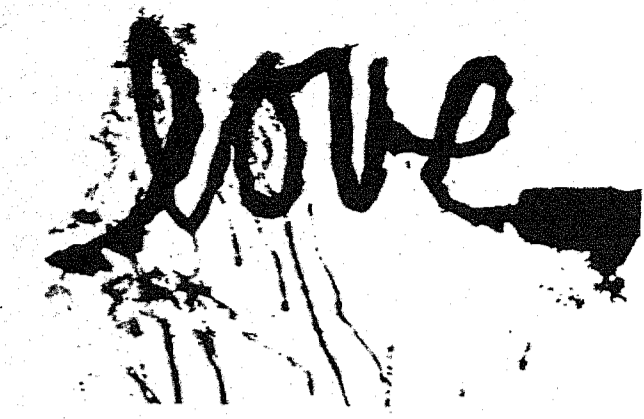
Resurrection is not simply the deed of a day, an act done to a man at some point of time. The seeds of resurrection are sown throughout a life lived in fullness. Because Jesus fully lived His life He was capable of receiving the fullness of life in resurrection.

Resurrection is only the flowering of a life lived in love, the revelation or unveiling of an energy uncontainable by space and time. For those who do not love, there can be no resurrection into glory, because there is no seed to flower.

Only those who have conceived love itself are capable of rebirth in resurrection.

The seed of resurrection was planted in us the day we were baptized. That day we were implanted in the resurrected Christ. But the seed will only grow into our own resurrection if it is nurtured by love. Without love we are all consigned to death.

In the Eucharist we nourish our resurrected life because we eat the resurrected Christ. It is no accident, though, that the Eucharist, the sacrament of life, is at the same time the sacrament of love. Life is not simply existing, but really the act of loving. Those who exist but who do not love are not really alive at all. Men without love are living death. It may



be better that they never existed at all.

Christ is alive because He loved; we call His life resurrection. But are we alive? Do we love? Do we have the energy of love within us

which conquers the decomposition of bodies and the decay which infects our world? Do we have that energy which dissolves time and space? Do we have the seeds of resurrection? Love.

## MISSAL GUIDE

April 28—Mass of the Second Sunday After Easter. Gloria, Creed, Preface of Easter.  
April 29—Mass of St. Peter of Verona, Martyr. Gloria, Preface of Easter.  
April 30—Mass of St. Catherine of Siena, Virgin. Gloria, Preface of Easter.  
May 1—Mass of St. Joseph the Workman. Gloria, Creed, Preface of St. Joseph.  
May 2—Mass of St. Atha-

nasius, Bishop, Confessor, Doctor. Gloria, Preface of Easter.  
May 3—Mass of the Second Sunday After Easter. Gloria, No Creed, Preface of Easter.  
May 4—Mass of St. Monica, Widow. Gloria, Preface of Easter.  
May 5—Mass of the Third Sunday After Easter. Gloria, Creed, Preface of Easter.

## Forty Hours Devotion

Week of May 5  
St. Vincent Ferrer-Delray Beach.  
Holy Cross Mission-Indian town  
Week of May 12  
St. Catherine-Sebring  
Resurrection-Dania  
St. Francis de Sales-Miami Beach  
Week of May 19  
St. Bernadette- Fort Lauderdale  
St. Ann-West Palm Beach  
Week of May 26  
Assumption - Pompano Beach  
St. Hugh-Coconut Grove  
St. Monica-Carol City

## Prayer Of The Faithful

Second Sunday After Easter  
April 28, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Christ's victory over death is the source of hope for all men; to Him we direct our petitions for our needs and the needs of all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For President Johnson, that his efforts to promote peace talks on Vietnam may prove to be successful, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our men and women in Vietnam, that they may soon return to the peace of their homes, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all newly-baptized Christians, that they will remain faithful to their baptismal promises, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For N. and N., members of our parish who died last week; and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all of us in this assembly of the People of God, that through our participation in the Liturgy of the Easter Season, we may be made more worthy eventually to share also in His Glory. We pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: By the paschal celebration, O God, You healed the world. Continue to shower Your grace upon Your people so that they may obtain perfect freedom and advance toward eternal life. 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.

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### INDIA: A MISSION GROWS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The area, called Chanda, is twice the size of Massachusetts. It has 28-million people, only a handful of whom are Christians. This week the temperature is 114 degrees. . . . Still, Carmelite superior Monsignor Januarius reports from central India that his 26 priests are bringing the Faith for the first time to low-caste people who never heard of Christ. He writes: "Pray for us, please. I wish you could be here to share our joy!" . . . Some of the priests were helped at seminaries (\$8.50 a month) by readers of this column. Now they need bicycles (\$47 each), motorcycles (\$738 each, in India), a 4-wheel-drive Jeep (\$2,450), to quadruple their time and save their strength. Adds Monsignor Januarius: "Can you imagine how grateful the sick will be if our Sisters can drive to the villages regularly in a mobile clinic ('hospital-on-wheels')? We can get one, fully equipped, for only \$4,900." . . . Our priests in Chanda (the mission was started by Pope John) need everyone's gifts (\$1,000, \$500, \$250, \$100, \$50, \$25, \$10, \$5, \$1) this week to help the hungry and diseased. Walk to the corner mailbox. Monsignor Nolan will thank you in Monsignor Januarius' name.

\* 26  
PRIESTS  
FOR  
28 MILLION  
PEOPLE—  
NOW  
YOU CAN  
HELP

CHANDA:  
MORE  
DETAILS

"The long-term prospects are excellent," says Monsignor Januarius, "but how can we work if we have no place to live, to instruct children, to offer daily Mass?" in 15 villages, where new converts are being made, he needs a church (\$1,785), a school (\$2,150), a rectory (\$675), and a convent (\$1,225). (The costs are low for the labor is free-of-charge.) And you may name the church or school for your favorite saint, in your loved ones' memory. . . . \$160 will support a parish for a month. . . . Mass stipends are the only income Monsignor Januarius and his priests receive. They are free to offer Masses promptly.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_ CV

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RETREAT DATES

April 26-28 . . . . . Laymen  
St. Mark's, St. Vincent Ferrer, Holy Spirit, St. Mary

May 3-5 (Rockledge), Divine Mercy (M. Island), Church of Our Savior, St. Theresa

May 24-26 St. Agnes, St. Francis Assisi, Blessed Sacrament

May 31-June 2 . . . . . Married Couples

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## St. Joseph, Workman, Feast Day On May 1

By JOHN J. WARD  
The month of our Blessed Lady begins on Wednesday of next week and it is indeed most significant that the first day of that month is dedicated to St. Joseph. In 1955, Pope Pius XII proclaimed May 1 as the Feast of St. Joseph the Workman.

The Church commemorates Joseph in two separate feasts. The first of these is on March 19, which is celebrated in honor of the spouse of the Blessed Virgin Mary in whose care were placed Our Lady and Jesus Himself.

When God wished to give a mortal mother to His Son, He chose the purest of the daughters of Juda, Mary, a virgin. When He wanted a protector for the Blessed Virgin and her future Child, God chose the virgin Joseph, the most chaste of men.

Jesus had no physical father but in every other sense of the word fatherhood, Joseph was Christ's father more perfectly and meaningfully than any other father has ever been, or ever will be the father of any child.

When Christ was found in the Temple, astonishing the doctors of Israel with His wisdom and His answers, Mary said to Him simply: "Thy father and I have sought Thee sorrowing."

St. Joseph is proposed as the model for all working men. In 1956 the Holy See permitted a Mass of St. Joseph the Worker to be offered regularly on Labor Day, the first Monday in September.

The greatest evil threatening the Church and all mankind in recent years has been the world-wide growth of atheistic communism. In 1917, the red revolution triumphed in Russia. In 1920, Pope Benedict XV issued his



St. Joseph The Worker

famous encyclical, "Motu Proprio," in which he recommended devotion to St. Joseph as the remedy for social evils.

In 1937, at the height of the infamous Stalin purges, the Church spoke again. At that time, Pope Pius XI in his famous encyclical "Divini Redemptoris" spoke out in strong words and concluded with these:

"To hasten the advent of that 'peace of Christ' in the kingdom of Christ so ardently desired by all, we place the vast campaign of the church against world communism under the standard of St. Joseph, her mighty Protector."



# Why War Between Parents And Teens?

The following guest column was written by Dr. Dean E. Elefthery. A member of the faculty of the Department of Psychiatry of the University of Florida. Dr. Elefthery is the director of the Institute of Human Relations of Cedars of Lebanon Hospital in Miami.

Dr. Sheppard will resume his regular column next week.

*Q—In our age of abundance it is not unusual to get the following type of complaint: "What is wrong with the kids now-a-days?"*

*When we were young, we were grateful for the least help from our parents. Even a slight addition to our small allowance made us hug mom and dad and be all smiles.*

*I've given my 16-year-old far more than we ever had—surfboard, car, phono—and he is still impossible around the house. How much do you have to give a kid now-a-days?*

*What do young people want from their parents? Why do they respond to their parents' well meant help with such resistance?*

By DEAN ELEFTHERY, M.D.

It is not uncommon to see this same problem connected with parents' attempts to have their children do well in school.

Mary is 12. She had been bringing home top marks until quite recently when her grades dropped considerably.

Her mother's reaction was determined. She complained to the teacher in strong terms, and brow-beat her daughter into realizing the importance of school.

Here is not the only possible reaction. Young Johnny brought home an "F" on his card and was met that evening by his father and a belt. Bill's dad claims he doesn't have that problem: "I give my kids a dollar for every B and two dollars for every A," he boasts.

All these are well-meaning parents, convinced of the necessity of their children's doing well in school if they want to make their way in life. Yet how do many young people understand these actions? The kids who are walking around campuses in torn pants, bare feet, with no make-up—why do they react as they do after having been given so much, and having their parents so concerned about their "doing well?"

"I'll tell you why," a teenager said to me last week, "because we're sick of keeping up with the Joneses—that's why. Our parents are so heated up with material things they've forgotten how to live. But what's worse—they've forgotten how to love. We want our parents to learn that we really care. We really care about the poor, the kids who have nothing, the world situation. We're not interested in things."

We've had things ever since we can remember, but a lot of us have missed out on the real things. My mom didn't care about my A's as long as I was getting them. But when I stopped she didn't stop to wonder why. She started yelling, because she couldn't boast to her friends what a great mother she was. We're sick of double standards."

What to a teenager seems a "double standard" no doubt appears to his parent a "hard fact of life." The teenager is convinced that concern for personal values, for the poor, for world problems, for honest personal relationships with others are the really important values in life. They would like to "get through" to their parents, but just can't seem to break the sound barrier.

Parents, on the other hand, "know" where such "idealism" leads if not joined to a healthy respect for social realities. They've worked to get where they are. They know the hard work, discipline, and education that is needed to make a living; they know the "fact" that is needed to get along with others. They would like to "get through" to their kids, but run into a brick wall.

Nobody is listening! How few are willing to take a good look at the inadequacies of their own positions, to see the values another sees, but they do not!

There seems little doubt that both Mary's and Johnny's parents care a good deal. They only want marks—"for their sake," they rationalize. But do they realize that their own inconsistent and distorted values over the years may eventually have produced this hostility?

What happens if a son sees better what his mother's true values are—not marks for his sake, but a deep-seated need to be recognized by her peers and acquaintances through the successes of her son?

This, of course, is a selfish and ego-centered type of gratification and it is sad that parents are not as aware of this relationship with their children as their children are.

There is not nearly enough reversing of roles in our everyday family situation, because if there were, there would be a better understanding of the children by their parents and of parents by their children.

This demands a mutual respect of parent and child for each other that is often sadly lacking. It is quite obvious to children when they are getting the brush-off. And a new sweater or present of some kind becomes almost repulsive to a youngster if he feels the parent is using this as a substitute for love and affection.

The emotional appetite of a child must be fed and satisfied in much greater quantities than the materialistic side if there is to be any kind of unity and sense of oneness in the family.

It is little wonder today, when the parents are striving so hard to give their children a better life than they had themselves, when they have both to work so hard to maintain the standard of living they want for their children, that almost by circumstances more than desire the emotional needs of the child are neglected.



Time spent with the child and the assurance that they do matter for their sake to their parents is of immense value to their emotional security.

It is really the giving of oneself that in the long run creates this kind of necessary interpersonal relationship between parent and child, not the giving of material things.

Probably one of the biggest mistakes that parents make is to underestimate the child's ability to assess them, and to see so vividly their short-comings.

When the foundations of a house start to crumble, the whole house becomes threatened. So it is with the family. Once the parents' values become distorted and weakened, the security of their children becomes threatened.

And where there is no real love expressed, hostility and loneliness in the child is the result. Many a child has formed an intense dislike for his school-work, for example, simply on the basis that it is the only means of a better relationship with his parents.

Because of the materialistic values of many parents, the problem of drop-outs in the schools is increased. Children may do as badly as they can simply in order to get back at their parents for not caring about them but only about social status and prestige.

What do these young people want? They want first and foremost to be taken seriously and to be treated with respect and love.

Is their concern for true and deep personal relationships an important one? Are they responding to values that are often neglected by families and by our culture?

Until parents ask themselves these questions seriously and learn to respect their children's views and deep needs, they can hardly expect their children to take their own point of view seriously.

If one side listens with respect, the other side is helped to do the same. It is a question of conflicting values. Perhaps the respectful mutual understanding will lead to a deepening on both sides of the sense of what is really important.

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# Bishop Perry Will Address DCCW Convention Banquet

Bishop Harold Perry, S.V.D., Auxiliary Bishop of New Orleans, will be the guest speaker during the formal banquet of the 10th annual convention of the Miami Diocesan Council of Catholic Women, which will open at 8:30 a.m. Monday, April 29, with Pontifical Low Mass to be celebrated by Bishop Coleman F. Carroll in St. Joseph Church, Miami Beach.

The Hotel Deauville will be headquarters for the sessions, which will be attended by hundreds of women from South Florida.

The first Negro to be consecrated a bishop in the United States in this century, Bishop Perry was formerly provincial superior of the St. Augustine Province of the Society of the Divine Word.

A native of Lake Charles, La., who attended St. Augustine Seminary, Bay St. Louis, Miss., and St. Mary Seminary, Techny, Ill., Bishop Perry was consecrated two years ago in the Basilica of St. Louis, New Orleans, on the 22nd anniversary of his ordination to the priesthood.

### SERVED PARISHES

Prior to his appointment as provincial superior of his order, he served as assistant pastor in Immaculate Heart of Mary parish, Lafayette, La.; St. Peter parish, Pine Bluff, Ark.; St. Gabriel parish, Mound Bayou, Miss., and Our Lady of Perpetual Help parish, St. Martinsville, La. He was the founding pastor of St. Joseph parish, Broussard, La.

Registration for the convention begins at 1 p.m. Sunday, April 28, and continues until 6 p.m. in the hotel lobby. At 8 p.m., a reception to which husbands of members are invited, will begin.

Father Frederick Wass, pastor, St. Louis parish, South Miami, and diocesan Council moderator, will give the keynote address on the convention's theme, "Christian Renewal" during opening business sessions at 10:30 a.m. Monday.



BISHOP PERRY



FATHER FREDERICK WASS

Afternoon sessions will feature an "Affiliation Problem Clinic" at which speakers will include Father David Russell, Bishop's Representative to The Voice; Father Wass; Mrs. Charles Finkelshtein, National Council of Jewish Women; and Mrs. Stuart Godwin, Jr., chairman, Organization Services Commission.

"Patriotism — That's The Spirit" will be the theme of a dinner and program of entertainment at 7 p.m.

### TO HOLD ELECTION

New diocesan officers, who will be elected Sunday will be installed following the

8 a.m. Mass, Tuesday, April 30, in St. Joseph Church.

During the afternoon sessions on Tuesday, delegates will convene for participation in a program arranged by the Church Communities Commission featuring Father Roger Radloff, director, Family Counseling Service, Catholic Welfare Bureau; and Sister Regina, R.S.H.M., Marymount College, Boca Raton.

Another program directed by the International Affairs Commission will present Father Eagenio del Busto, director of the Latin American Affairs Office of the Diocese speaking on the topic, "What

We Can Do To Help Latin America."

Mrs. L. M. Husted will discuss the Peace Corps; and songs and dances of Latin American nations will be staged.

Entertainment during the Tuesday evening banquet at 7:30 p.m., will be provided by soprano, Olga Pavlova, who has presented concerts throughout the United States and Canada.

A Monitor Recording artist who is soloist with the University of Miami Symphony Orchestra, and the Miami Beach Symphony, Miss Pavlova has appeared as soloist on the Canadian Broadcasting networks and as guest artist on NBC networks.

She is a member of the Assumption of the Blessed Virgin Mary Ukrainian Church and of the North Dade Deanery.

### Benefit Party By Auxiliary

CORAL GABLES — A benefit card party under the auspices of Mercy Hospital Auxiliary members begins at noon, Tuesday, April 30, in the K. of C. Hall, 270 Catalonia Ave.



## WOMEN ON THE MOVE

# Woman Enthused By Job As Radio And TV Director

By MARJORIE L. FILLIYAW

To be named Smith is to be only one of the many listed in the telephone directory — to be named Patricia Smith and be a diocesan radio and television director is to be operating on your own "frequency."

The only woman among priests and other men serving as heads of radio and TV departments in archdioceses and dioceses across the nation, Pat is "just getting started" in programming for the Diocese of Pueblo, Colo., where the Catholic population is about 78,000.

In Miami Beach to participate in last week's Communications Seminar sponsored by the National Catholic Office For Radio and Television, she looked forward to many more women "taking to the airwaves" as the result of an additional assignment which she just

received from NCORT to coordinate the appearance of both Religious and lay Catholic women.

With the aid of affiliates of the National Council of Catholic Women and the Sister Formation Movement, she's compiling a permanent file which will provide leads on qualified and interesting women who will be available for programming.

For 20 years a Sister of Notre Dame in Cleveland, who with nine other religious left their order with the approbation of their bishop to establish a group known as Community Christian Service, she formerly taught in schools of Cleveland and Elyria, in Ohio, as well as in Los Angeles.

Clarifying the work of the group, she said that some of them are engaged in teaching, others in social work. They live in small teams in apartments or houses.

Although she's kept busy three days each week as a photo-journalist on the Pueblo diocesan weekly, "Date-line Colorado," — she's been taking pictures since she was eight and bought her first camera for 27 cents. Pat's primary interest is communication through radio and television.

"To me this is the Church in the modern apostolate," she said enthusiastically. "There is always the value of person-to-person contact, but, radio and television are the modern means of meeting people."

With women rapidly rising to the "Fore and pulling their weight in various professions," Catholic women should take their places in the communications field, she believes.

"It's one field that you don't have to be ordained for to be effective and they can get as large an audience as in the pulpit," she jested.



MIAMI DCCW president, Mrs. Lou Unis, and Mrs. Edmund Clancey, St. Louis parish, were among Council members registering delegates to recent communications seminar. They are shown welcoming Father Edward Nadalny, Hartford; and NCORT advisory board member, Michael Donovan.



ONLY WOMAN diocesan director of radio and TV in U.S. diocese is Patricia Smith, teacher and photo-journalist in Pueblo, Colo.

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# Deanery Officers Elected

Officers who will guide activities in the five deaneries of the Miami Diocese Council for the 1968-69 year have been elected.

Mrs. William Terheyden, St. Rose of Lima parish, was reelected president of the North Dade Deanery.

Other officers are Mrs. Edward Keefe, Holy Family parish, vice president; Mrs. Joseph Niemoeller, Little Flower parish, Coral Gables, recording secretary; Mrs. Donald McCammon, St. Michael parish, treasurer; Mrs. Richard Keller, Immaculate Conception parish, corresponding secretary; and Mrs. Edward Dillon, the Cathedral parish, director-at-large.

South Dade Deanery members have reelected Mrs. Norman Gerhold, Sacred

Heart parish, Homestead, as president.

Assisting her will be Mrs. Henry Peel, St. Thomas the Apostle parish, vice president; Mrs. Daniel Murphy, St. Timothy parish, recording secretary; Mrs. Bert Behar, St. Brendan parish, treasurer; and Mrs. Roland Bachelard, St. Brendan parish, corresponding secretary.

In the East Coast Deanery, Mrs. Bernard P. Engle, St. Helen parish, Vero Beach, was reelected president.

Serving with her will be Mrs. Robert Ulseth, St. Juliana parish, West Palm Beach, vice president; Mrs. Russell Maxwell, Holy Spirit parish, Lantana, corresponding secretary; Mrs. Eugene Wehage, St. Jude

parish, Jupiter, recording secretary; and Mrs. David Troendle, St. Francis of Assisi parish, Riviera Beach, delegate at large.

Mrs. Dan McCarthy, St. Margaret parish, Clewiston, is the new president of the Southwest Coast Deanery.

Also elected in that deanery are Mrs. James Goodrich, Ascension parish, Fort Myers Beach, vice president; Mrs. Olive Lowe, St. Paul parish, Arcadia, recording secretary; Mrs. M. F. Massam, St. Michael Mission, Wauchula, treasurer; Miss Maria Santiago, St. Margaret parish, Clewiston, corresponding secretary; and Mrs. Luis de Armas, also St. Margaret parish, delegate-at-large.

Mrs. Bernice Knothe, Nativity parish, West Hollywood, is the new president of

the Broward County Deanery.

Other officers are Mrs. Donald Hofer, St. Stephen parish, West Hollywood, vice president; Mrs. Leo Hyzy, St. Clement parish, Fort Lauderdale, treasurer; Mrs. John H. Garrison, St. Elizabeth parish, Pompano Beach, recording secretary; Mrs. Walter Bogue, St. Matthew parish, Hallandale, corresponding secretary; and Mrs. Edward LaPorta, St. Ambrose parish, Deerfield Beach, delegate-at-large.

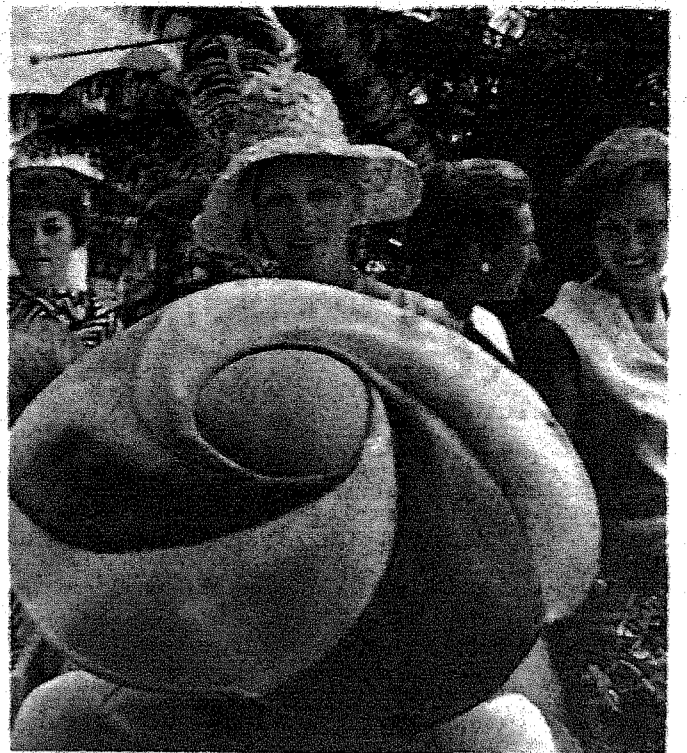
Affiliations of the Miami DCCW continue to welcome new officers for the coming year.

Mrs. Sylvester Pellmann has been elected president of St. Vincent de Paul Ahar and Rotary Society. Other new officers are Mrs. Robert Butler, Mrs. Joseph Chagnon, and Mrs. James Wilbanks, vice presidents; Mrs. Seno Gavagna, treasurer; Mrs. Fred Kewer, recording secretary; and Mrs. Norman Mitchell, corresponding secretary.

PORT LAUDERDALE — Mrs. Francis S. Lapinski will be installed as president of St. Sebastian Council of Catholic Women during a breakfast, Friday, May 3, at Patricia Murphy's Candlelight Restaurant. Other officers are Mrs. Walter McDonough and Mrs. Alfred A. Myers, vice presidents; Mrs. Roy Gray, secretary; and Mrs. James H. Parson, treasurer.

FERRINE — Mrs. Grace Samoriski will be installed as president of Holy Rosary Council of Catholic Women during a candlelight ceremony on Saturday, April 27, following 11 a.m. Mass in the parish church.

Father John McAtavey, pastor, will also install Mrs. Joan Lyons, vice president; Mrs. Carolyn Piel, recording secretary; Mrs. Sue O'Day, corresponding secretary; Mrs. Rita Wilkins, treasurer; and Mrs. Rita Demers, historian.



NEWEST STYLES in Spring chapeaux were in evidence during the recent annual luncheon and fashion show of the Marian Center Auxiliary.



Marian Center Auxiliary president, Mrs. Richard McIntyre, left, chats with Mrs. Lee Lockhart, chairman of the benefit at the Indian Creek Country Club.



Icon Reproductions Completed By Cuban Artists In Miami



FINISHING touches are put on icon by Olga Cosio, who studied art in her native Havana in pre-Castro days.



THE SAVIOR by famous Russian icon painter, Andrei Rublev, is reproduced by modern method.

## Refugee Couple Makes Icons

Imagination may also be the mother of invention, but to a Cuban refugee couple, it has opened the door to a few industries in South Florida and at the same time has brought them a livelihood.

Albert Cosio, formerly a lawyer in Havana, and his wife, Olga, who studied art in their native Cuba, have undertaken a massive task that of attempting to reproduce ancient Russian icons for a modern market.

And surprisingly, their modern market ranging from college professors to housewives from areas throughout the U.S., has been delighted with the results.

Their art studio, opened two years ago with the aid of a loan from the Small Business Administration, special-

izes in "decollage," an art begun in France during the 18th Century. The couple also imports art from Latin America for resale in Miami and is assisted in reproduction of icons by other Cuban exile artists.

The Cosios work from colored pictures of original icons which are transferred to wood blocks, stained and then antiqued.

"Russian icons made a belated entry into the history of wood art," Senora Cosio explained. "From their first appearance in the 11th Century until the beginning of the 20th Century they were regarded simply as religious pictures. Most of them were deteriorated and smoked from the heat of the lamps which burned perpetually in front of them."

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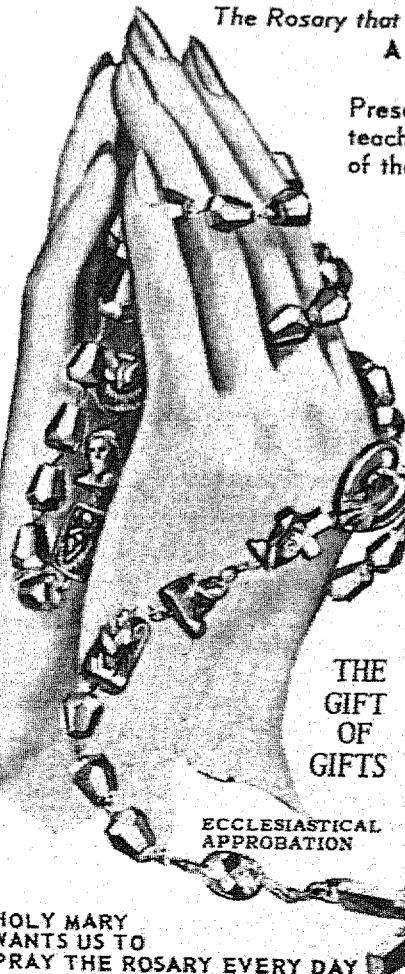
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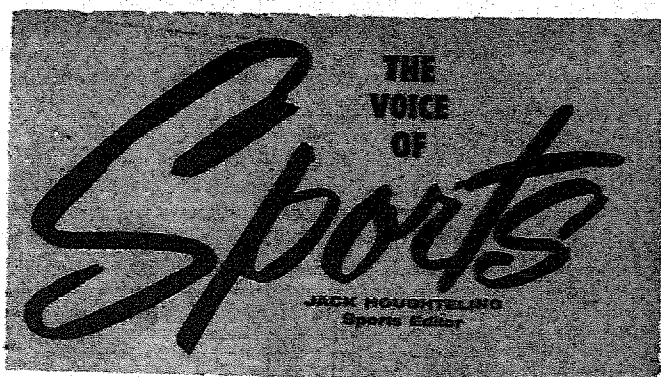
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## Chaminade Boasts 16-2 Season Record

BASEBALL—State tournament play is the major action with Hollywood's Chaminade moving to the finals of the Class A Group 8, Southern Division, tourney finals while Pace, Cardinal Gibbons and John Carroll began their competition this week in Class B play.

Chaminade's potent squad boosted its season's mark to 16-2 with a pair of victories last week in the A-8 meet, taking Hollywood Hills, 5-2, as Roger Ward notched his eighth victory against no losses, and then defeated Boca Raton, 5-0, behind the one-hit pitching of Bob Castellani.

Pat Duggan's triple was the big blow of the first win while Jerry Bristow's triple and steal of home was the highlight of the second triumph.

The Lions had entered tournament play with a trio of .300 hitters, led by shortstop John Collum with .333, second baseman John Calabrese at .308 and outfielder Jerry Silverberg at .300.

Chaminade was to play Plantation High on Thursday for the Southern title and then meet the winner of the Northern half on Friday, if successful.

In other 8-A action, LaSalle lost a tough, 1-0, nine-inning game to Lake Worth Leonard when a walk by Arabel with the bases loaded forced in the winning run. Arabel had allowed just five hits before running into control problems.

St. Thomas Aquinas also dropped a close one, 3-2, to Boca Raton when the Bobcats got three runs in the first inning and St. Thomas was unable to catch up. Sam Lombardo, 4-1 at the start of the game, pitched a fine 3-hitter and collected the Raiders' only hit of the game. St. Thomas finished with a 9-6 record for the year.

In the Northern half of 8-A, Cardinal Newman won its opener by a 3-1 score over Clewiston as Brian Shea pitched a two-hitter while Frank Esposito contributed a triple and his brother, Bill, a double to the Crusader attack.

Newman, however, fell, 2-0, in their second game to Martin County when walks set up two first-inning runs for Martin. The Crusaders put together back-to-back singles by Steve Marano and Pat Moorey in the first inning for their only hits of the game. Newman finished its season with a 6-12 record.

The diocese's two Class AA schools, Archbishop Curley and Christopher Columbus, both failed to qualify for the AA-8 district playoffs, determined by the won loss records during regular season play.



FIRST POST is set in place by contractor George Baumgartner for Holy Family parish's regulation pony league diamond while Anthony Devecchio, 12, watches the beginning of work that will be completed in four weeks. Funds for the new baseball lot were raised by the HD women's club.

put an end to the monopoly held by Cardinal Newman and LaSalle in the South Atlantic Conference by topping the eight-team field for the league championship.

The Lions posted 84 points in the SAC meet and were followed in the standings by Newman with 72, Miami Military 64, LaSalle 55, Gibbons 29, St. Thomas 25, Pace 17 and Pine Crest 11.

Chaminade received a big boost from its freshman distance star Dennis Skelton, who paced himself to a first in the mile run with a 4:41.6 clocking and then came back 30 minutes later to win the 880 in 2:04.4.

The Lions also had winners in Alan Cook in 180-yard low hurdles with a 21.4 clocking and from Tom Regan, who won the high jump with a 5-8 leap.

Other diocese winners were Bill Pearce of Newman, who set a conference record in the pole vault with a leap of 12-0. Norm Duff of Newman with a 15.6 in the 120 high hurdles (Cook was second while Duff finished as runnerup to the Chaminade star in the 180 lows); Domingo Bethart of LaSalle in the 100 dash (10.6); and Steve Holzer of Cardinal Gibbons in the long jump (20-8 3/4).

Cardinal Newman took two of the three relay events, the 880 in 1:35.9; and the mile in 3:41.0, while Miami Military took the sprint medley title.

## Track Meet Slated

The largest annual track meet in Diocese of Miami CYO history will get underway tomorrow morning, Saturday, April 27, at the track of Miami Dade Junior College North, 11380 NW 27 Ave., at 9 a.m.

Competition in this year's meet will be open to non-Catholic thin clad who will be eligible to compete in both the novice and open division.

This year's meet will include both novice — open to all those who have never competed in a track meet before — and open divisions.

In the latter division will be track men, and track women, who have previously competed in high school, Gold Coast or AAU meets.

## Fight Drafting Of Brother

NEW YORK, N.Y.—(NC) 4-D to 1-A in February and —The New York chapter of the American Civil Liberties Union has filed suit to prevent the induction of a Marist Brother into the armed forces.

Brother Harold Woods of the Marist Brothers, a teacher at Union Catholic High School in Scotch Plains, N.J., was reclassified from

4-D to 1-A in February and was ordered to report for induction in Great Neck, Long Island. Brother Harold was reclassified after taking part in a draft protest, according to ACLU spokesmen. Officials at Union Catholic declined to comment on the case. Brother Harold was on Easter vacation and could not be reached.

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# Tank Team Takes Third Top Trophy

Capitalizing on two first-place finishes and a string of second and third-place awards, the tankers of St. Louis parish CYO copped the over-all trophy last Saturday in the annual Diocese of Miami CYO Swim Meet.

This is the third over-all victory in a row for the St. Louis swimmers, who totaled 87-1/2 points.

The aquamen and aquawomen of St. Rose of Lima CYO finished second in the annual meet, with a team total of 47-1/2 points, narrowly edging out the team from Holy Family parish, which scored 46 points.

Other parishes who ran up points during the meet were St. Timothy, 25; Our Lady Queen of Martyrs, 21; St. Francis of Assisi, 21; St. Joseph, 17; St. John Vianney, 3; St. Luke, 3; and St. Mary, 2.

Al Curry of St. Timothy parish set the only new record during the meet when he turned in a time of 1:02.6 for the Boy's Open Division 100 meter free style.

First place winners in the individual events were:

## 50 METER FREE STYLE

Girls' Open Division: Christine Bogdanski, Holy Name 33.0  
 Girls' Novice Division: Kathy Bradley, St. Joseph 37.1  
 Boys' Open Division: Al Curry, St. Timothy 28.6  
 Boys' Novice Division: Jesse Fowkes, St. Rose of Lima 30.4

## 50 METER BUTTERFLY

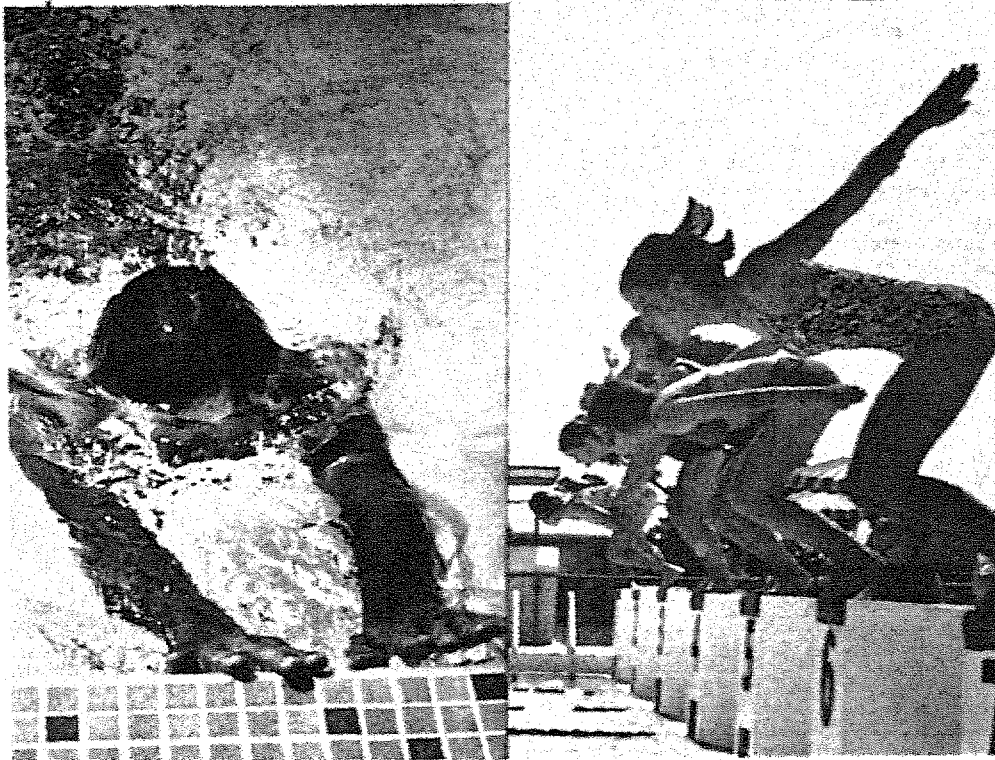
Boys' Open Division: Bill Diaz, St. Louis 31.0  
 Boys' Novice Division: Jesse Fowkes, St. Rose of Lima, 36.1

## 50 METER BACK STROKE

Boys' Open Division: Al Curry, St. Timothy, 33.3  
 Boys' Novice Division: Richard Pierce, Our Lady Queen of Martyrs, 40.8  
 Girls' Open Division: Maureen Kelly, Holy Name of Jesus, 39.9  
 Girls' Novice Division: Mary Hudgens, St. Louis, 48.0

## 50 METER BREAST STROKE

Boys' Open Division: Ralph Auletta, St. Rose of Lima, 40.3  
 Boys' Novice Division: Russ Maddox, St. Timothy, 42.5  
 Girls' Open Division: Constance Holmes, Holy Name of Jesus, 42.8  
 Girls' Novice Division: Kathy Bradley, St. Joseph 51.0



"THE WALL, at last," gurgles a young miss, left, as her fingers touch the pool edge at the end of a 50 meter free-style race in the annual CYO Swim Meet. Almost

'gone' five CYO tankers, right, head for the water. More than 200 youths competed in this year's meet.

## 100 METER FREE STYLE

Boys' Open Division: Al Curry, St. Timothy, 1:02.6  
 Boys' Novice Division: Russ Maddox, St. Timothy, 1:18.0  
 Girls' Open Division: Christine Bogdanski, Holy Name of Jesus, 1:17.0  
 Girls' Novice Division: Susie Ferguson, St. Louis, 1:34.0

## 200 METER MED. RELAY

Boys' Open Division: St. Louis, 2:20.4  
 Boys' Novice Division: St. Francis of Assisi, 2:50.0

## 200 METER FREE STYLE RELAY

Girls' Open Division: Holy Name of Jesus, 2:21.7  
 Girls' Novice Division: St. Louis, 2:49.6

## DIVING

Boys' Open Division: Jack Canane, St. Rose of Lima  
 Boys' Novice Division: Dan McCravey, St. Joseph  
 Girls' Open Division: Sheila Kelly, Holy Name of Jesus  
 Girls' Novice Division: Maureen Kelly, Holy Name of Jesus

# CYO Team Standings

As the season nears an end, the following are the team standings in the annual Diocese of Miami CYO Softball Tournament:

EAST COAST BOYS	W	L
St. Francis of Assisi	4	1
St. Juliana	4	1
Holy Name of Jesus	3	2
St. Luke	2	3
Holy Spirit	1	4
St. John Fisher	0	5

## BROWARD BOYS

Annunciation	4	0
St. Bartholomew	4	0
St. Clement	2	2
Blessed Sacrament	1	2
St. Stephen	0	3
St. Vincent	0	4

## SOUTH DADE BOYS

Holy Rosary	4	0
Epiphany	4	1
St. John Vianney	3	2
St. Brendan	3	2
St. Timothy	2	2
St. Louis	1	3
Boynton	1	4
St. Hugh	0	4

## NORTH DADE BOYS

St. Monica	5	0
St. Rose of Lima	3	1
St. Michael	2	2
St. James	2	3
Holy Redeemer	1	3
St. John the Apostle	0	5

## EAST COAST GIRLS

Holy Name of Jesus	3	0
St. Luke	1	2
St. John Fisher	0	3

## BROWARD GIRLS

Annunciation	3	0
St. Stephen	1	0
St. Clement	1	1
Blessed Sacrament	1	1
St. Vincent	0	2

## SOUTH DADE GIRLS

Epiphany	4	0
St. Timothy	3	1
St. Brendan	3	1
St. Louis	1	1
St. Theresa	0	3

## NORTH DADE GIRLS

Holy Redeemer	3	0
St. Monica	3	0
St. Rose of Lima	2	1
St. James	2	1
Immaculate Conception	0	4



"Welcome to Washington," Congressman Dante B. Fascell tells Frank Prescott, a senior at Christopher Columbus High School, who is serving as a House of Representative Page for April under Fascell's sponsorship.

# Annunciation Play Set

"Where the Wind Blows," this year's stage production of the Students of Annunciation School, will be presented on Friday and Saturday, May 3 and 4, at 7:30 p.m., at Madonna Academy, West Hollywood. Approximately 320 students will participate in this year's show, the 5th annual production of the school.

# Plan Upward Bound At Marymount

BOCA RATON — Sixty young women from secondary schools in Broward and Palm Beach Counties will have an opportunity to attend Marymount College this summer through participation in Project Upward Bound, a pre-college program for youth from low-

income families. A grant from the Office of Economic Opportunity of \$65,379 to Marymount will make possible a six-week full-time summer program and a follow-up program during the regular school year. Goal of the Marymount

Upward Bound, which will be directed by Sister Gerald R.S.H.M., English professor and college librarian, is to develop in the student, who has been handicapped by economic, cultural and educational deprivations, an awareness of her own worth as a person and to motivate the student to better herself through education in an institution of higher learning

or advanced training program. According to Sister de la Croix, R.S.H.M., college president, students will be assisted in developing skills in reading, writing, speech, typing and study habits requisite to college achievement. All students in the project will receive academic counseling and vocational guidance.

# 'Agronomy' Is Money When Spelled Right

There are \$1, \$10 and \$50 words in the English language. And, according to some English teachers, if you repeat a word over and over to yourself 50 times "it will be yours."

Last Saturday Joanne Jasin only repeated a word twice, and spelled it once, and it became her own personal \$750 word.

"Agronomy — A-G-R-O-N-O-M-Y — Agronomy," said Joanne, and with that she became the winner of the eighth annual Columbian Squires Spelling Bee.

Joanne, an eight-grader at St. Anthony School, Fort Lauderdale, outlasted her opposition from 53 parochial schools throughout the state. The daughter of Joseph Jasin, Blessed Sacrament parish, she will use the scholarship money awarded by the Florida State Circle of the Squires to attend Cardinal Gibbons High next year.

Second place in the competition went to Theresa Tomkins, St. Theresa School, Titusville; and Mark Doherty of Ascension School, Eau Gallie, captured third place.

Four hours after the spelling bee got underway 15 of the contestants still remained to be put down, and judges decided to turn to a list of college preparatory words to eliminate those remaining contestants.

Joanne's \$750 scholarship word is defined as "the art of cultivating the ground; management of land; agriculture."

# Students Hit Jackpot With Scholarships

In 1964 Ronnie McCann, Patty Guilfoile and Cathy Baumgartner graduated from Holy Family School.

Ronnie and Patty were awarded the two scholarships given by Holy Family Women's Club each year, and Cathy was chosen one of the top five scholars in the graduating class.

Now, four years later, each girl has received new academic honors.

Ronnie, a student at Madonna Academy, has been awarded a \$1,500 scholarship for three years at the nursing school of her choice by the Florida State Department of Education.

Patty, from Msgr. Pace, and Cathy, who attends Notre Dame Academy, were awarded \$2,400 scholarships each for four years of education studies at the school of their choice.

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## Sus Valientes Documentos Siguen en Vida

Por Gustavo Pena Monte

Mons. Enrique Pérez Serantes, el prelado que salvó la vida a Fidel Castro y que más tarde se le enfrentó valientemente denunciando las tácticas comunistas, falleció en la ciudad de Santiago de Cuba a la edad de 84 años.

El hombre que le debe la vida y que hoy gobierna el país no se dignó acudir a los funerales ni pronunciar una palabra en su momento.

El Arzobispo Pérez Serantes se internó en las estribaciones de la Sierra Maestra en el verano de 1953 para rescatar a Castro y su grupo, después que fracasó un asalto al cuartel Moncada, el día 26 de julio, fecha que luego sirvió de nombre al movimiento castrista.

En aquel momento Mons. Pérez Serantes pidió al régimen del entonces presidente Batista que a Castro y sus compañeros se dieran todas las garantías, trato justo y un juicio civil y no militar. Así se hizo.

En 1959, cuando Castro tomó el poder, el prelado aplaudió algunas de las reformas sociales propuestas aunque pronto denunció la influencia comunista que en ellas notaba. Así ocurrió con la reforma agraria. Mons. Pérez Serantes, al igual

que otros voceros de la Iglesia aplaudió el proyecto de reforma en cuanto ello expresaba una preocupación por elevar el nivel de vida del campesino olvidado, oprimido y hambreado. Pero lamentó que la redacción del documento demostraba que sus autores estaban más influenciados por el odio de Moscú que por el amor de los evangelios.

Con el mismo valor que había censurado al régimen anterior la carencia de libertades públicas, la persecución y la falta de garantías, el Arzobispo de Santiago de Cuba salió al paso enseguida a los horrores del comunismo en reiteradas cartas pastorales, que movieron a los secuaces del comunismo a poner bombas en los templos y a interrumpir violentamente los servicios religiosos. Nada de esto arredró al anciano prelado. Su espíritu de justicia, que otras veces lo había llevado a clamar por mejoras sociales y reivindicaciones para el campesino, lo enfrentaba ahora al comunismo.

Cuando todavía muchos seguían ciegamente a Fidel Castro, e incluso acusaban de 'contrarrevolucionaria' a la Iglesia Católica, el prelado advertía en una pastoral en mayo de 1960: "No puede ya decirse que el enemigo está a las puertas, porque en realidad el enemigo está dentro, hablando fuerte, como quien está situado en propio predio.

"No en vano —advertía valientemente— algunos más avisados, de percepción más fina, andaban hacen ya algún tiempo, alarmados y cautelosos, disponiéndose a luchar con los que tratan de imponer el pesado yugo de la nueva esclavitud, porque el genuino cristiano, a fuerza de tal, no sabe siquiera vivir sin libertad. No hay que olvidar que a los nuestros de todos los tiempos y lugares, desde Roma a Budapest, les ha parecido siempre mejor perderlo todo, y hasta derramar su sangre, que renunciar a la libertad propia de los hijos de Dios."

Y sentenciaba: "Es por demás sabido que hoy el enemigo del cristianismo lo es el comunismo siempre vigilante, siempre alerta, pronto siempre a caer sobre la presa, yendo directamente y por encima de todo a lo suyo, el comunismo, que, erguido o en cuclillas, es fácil descubrirlo en todas partes y en todas partes está, aunque no falten aun entre nosotros algunos incautos, inocentes o extremadamente prudentes que se aferran a negarlo y aun llevan a mal que no todos piensen como ellos."

Aquella pastoral y otras que le siguieron, fueron oportunos tratados sobre los males del comunismo fundado "sobre el materialismo dialéctico de Marx, aunque oculto bajo apariencias a veces seductoras." En ellas se advertía al pueblo los pasos que el régimen estaba dando hacia la comunización de Cuba.

Pero Mons. Serantes era hombre marcado por un profundo sentido de la justicia. En la misma pastoral en que denunciaba lo "intrínsecamente perverso del comunismo," reafirmaba la doctrina social cristiana:

"Dejesenos, sin embargo, decir que la Iglesia ha reclamado siempre una más justa distribución de los bienes materiales. Nadie ha clamado a favor del necesitado como ha clamado la Iglesia, a la cual ojalá se hubiese prestado más atención por los poseedores de los bienes y los detentores de la cosa pública."

En noviembre de ese mismo 1960, produjo otra pastoral, Roma o Moscú que fue leída en todas las iglesias de la provincia de oriente, mientras elementos comunistas irrumpían en los templos insultando a sacerdotes y fieles.

En enero de 1961 produjo otra pastoral contra el comunismo y explicó en aquella ocasión que escribía tantas pastorales "porque son los únicos medios de comunicación con nuestro pueblo que nos quedan ahora que la prensa, la radio y la televisión, son lujos reservados exclusivamente para los que nos combaten."

El anciano, en aquel entonces de 77 años, se refirió a la violencia que sus anteriores pronunciamientos habían provocado: "Es cierto que estamos combatiendo al comunismo", dijo. "En esta etapa de la vida, el miedo, si alguna vez nos llegó a afectar, ya ha pasado."

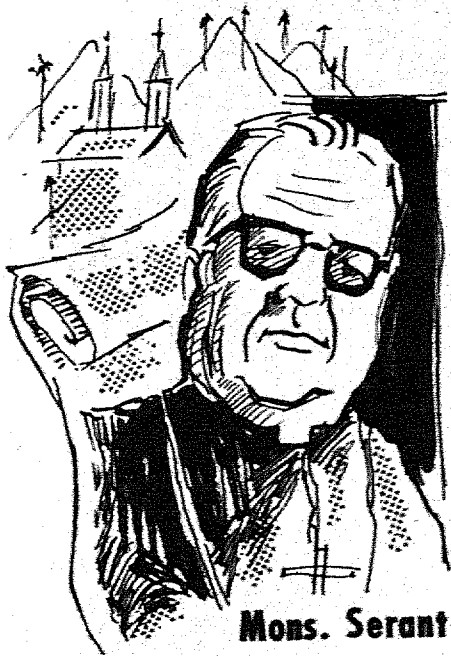
Pero el coraje de un anciano sacerdote poca mella podía hacer al odio engendrado por un régimen que se basaba en la furza del terror. El hombre al que su espíritu de amor y justicia salvó la vida, desoyó sus oportunas advertencias y silenció por la fuerza, y ridiculizó, las sabias, serenas, patrióticas palabras del prelado.

Los católicos cubanos en el destierro debemos en contraposición mantener viva entre nosotros la memoria de este abanderado de la justicia. Y la mejor forma de hacerlo es manteniendo vivas entre nosotros sus enseñanzas, que son las de la Iglesia, contra los horrores del comunismo totalitario y contra el egoísmo de los que en un anti-comunismo negativo lo quieren todo para sí, olvidándose de las necesidades del prójimo.

En su pastoral "Roma o Moscú" Pérez Serantes recordó a los cubanos que no debían atenerse en la defensa de la fe a la fuerza militar y económica de uno de los contrincantes de la guerra fría, sino acudir a su propia fortaleza espiritual? ¿Le hicimos caso los cubanos?

Otro párrafo para meditar: "Pero el comunismo ha tenido, además de sus insignes maestros y el ocasional personaje indi-

Para a la Pag. 24



Mons. Serantes

## Día Mundial de Las Vocaciones

Cuan to más tienda el mundo a secularizarse, perdiendo el sentido de lo sagrado y el reconocimiento de la irremplazable necesidad de una relación religiosa entre el hombre y Dios, mayor será la necesidad de una calificada presencia, una presencia especializada y consagrada, en medio del mundo profano de estandartes de los misterios de Dios.

El próximo domingo se celebra el Día Mundial de las vocaciones y para ese día el Santo Padre Paulo VI ha hecho un firme llamado: "La Iglesia Necesita muchos nuevos y buenos ministros. Se necesitan vocaciones."

Su llamado se dirige por igual a vocaciones sacerdotales y religiosas. A hombres y mujeres.

El Papa reconoce que en este momento de ateismos oficiales y de hedonismo convertido en ideal de vida, ese mundo de la Iglesia, sin recursos económicos y sin glorias es casi incomprensible para la psicología de las nuevas generaciones.

Sin embargo, La iglesia llama a la juventud porque sabe que la juventud puede todavía entender su llamado. Es la voz que invita a lo heroico, a la difícil, a lo verdadero. Es la voz que clama por comprensión y ayuda para los incontables hermanos privados de quien les hable de Cristo y de Dios; de los hermanos envueltos en la grandiosa pero equivocada conquista científica, técnica, económica y social y política del mundo temporal, los que igualmente necesitan del confort, de la luz de la transfiguración ideal. Es la humilde y penetrante voz de Cristo que hoy igual que ayer dice: Ven.

El domingo, día de oraciones en todo el mundo para que muchos jóvenes idealistas, sinceros, entregados, escuchen ese llamado de Cristo, para la salvación de este mundo.



Suplemento en Español de \*VOICE

## Relevan Donativo de Tierras de la Iglesia

San Isidro, Argentina—El diario La Nación publicó recientemente, bajo el título de "Gesto" una información sobre la donación de un terreno efectuado por el obispo de esta diócesis, monseñor Antonio Aguirre, quien hace poco tuvo un conflicto muy comentado con un grupo de sacerdotes obreros.

La noticia decía que "despertó profunda simpatía del gesto del obispo de San Isidro, monseñor Antonio María Aguirre, al escriturar un terreno situado en Guayaquil y El Indio, Villa Adelina, de propiedad del Obispado, a nombre de 30 familias compuestas en su mayor parte por obreros de la zona."

"Tal determinación —añadía— permitira que dichas familias, al quedar constituidas en propietarias del bien, puedan evolucionar hacia una mejor forma de vida, que su situación de intrusos no permita."

## Episcopado Ecuatoriano Propone Acercamiento de Clases Sociales

Quito—En un "Llamamiento a la Paz" formulado recientemente, el Episcopado ecuatoriano aboga por la incorporación de las clases marginadas a los beneficios de la sociedad, para que no solo se contribuya a la paz en el país sino también en otros pueblos.

"Busquemos—dice— una paz que sea auténtico desarrollo de todas las clases sociales y en especial de las más retrasadas y marginadas". Esto "exige que el aporte económico, en contribuciones o impuestos, sea proporcionado a los haberes. La paz demanda una legislación tributaria que se ajuste a estas exigencias. Sin una auténtica reforma tributaria —teórica y práctica— jamás llegaremos a una paz creadora."

Los obispos ecuatorianos añaden también que "esta paz obliga a los que poseen el capital, que lo inviertan en fuentes de producción; y a los que poseen el talento y la preparación, que los consagren al desarrollo de su patria."

Es evidente que el Ecuador, con el talento de sus hijos y con sus propios haberes debidamente promovidos y administrados, podría realizar un desarrollo capaz de contribuir no sólo a su paz, sino a la paz de otros pueblos."

Refiriéndose al problema social, los prelados sostienen que "la paz creadora postula que emprendamos una cruzada de acercamiento de las clases altas y más privilegiadas a las clases marginadas, un acercamiento de amistad que se convierta en un volcarse con haberes y trabajo personal hasta obtener la incorporación de esos grupos a los beneficios de la sociedad. En virtud del fenómeno de la socialización, las clases más desposeídas toman conciencia de su situación y de sus derechos. Vendrá una transformación. Es ineludible un cambio justo. Pero es necesario que ya desde su comienzo se realice no en ambiente de descon-

fianza y de odio, sino de amistad y de fraternidad."

El Episcopado ecuatoriano, refiriéndose después a la Reforma Agraria, señala que "en el campo de la reestructuración ya iniciada, la paz reclama que la Reforma Agraria contribuya vigorosamente al fomento de la máxima producción y la más equitativa distribución de la riqueza producida, tanto por el acceso a la propiedad de la tierra como por la elevación del nivel cultural y económico de la clase campesina. No basta el mero acceso jurídico a la propiedad agrícola. Es necesaria una transformación eficaz de las estructuras retrasadas para que el acceso a la propiedad sea también eficaz en sus efectos de promoción humana y social."

## Misas en Español en North Dade y Hollywood

En conformidad con las recientes regulaciones sobre las ceremonias litúrgicas y en respuesta a las peticiones de los fieles del área de North Dade, a partir del próximo 5 de mayo se ofrecerá todos los domingos a las 6:30 p.m. una misa en español en la Iglesia de la Visitación, 191 St. y North Miami Ave. Oficiará y predicará el padre Salvador de Cisterna, capuchino, vicario coadjutor de esa parroquia.

La parroquia de Little Flower, en la ciudad de Hollywood, ha comenzado a ofrecer misas en español todos los domingos y días de precepto en el horario de 6:45 p.m., oficiadas por el Padre José La Calle.

Esa área de la vecina ciudad de Hollywood, en el condado de Broward, cuenta con una numerosa población de habla hispana. La Iglesia está situada en la Carretera U.S. y Pierce St.





Dos Aspectos de la Reciente Reunion del Comité Organizador del 'Fashion Show', en los que se ve a las Damas que lo preparan Trabajando Entusiastamente.

## 'Fashion Show' a Beneficio del Centro Hispano

El Segundo 'Fashion Show' Anual bajo los auspicios de la Auxiliaria Femenina del Centro Hispano Católico comenzará a mediodía del sábado 4 de mayo en el Hotel Everglades.

Las últimas obras del diseñador cubano José

Rivero serán presentados en un desfile de modelos que incluirán sombreros de Eva Hidalgo y Pieles de Adrian Thal.

La señora Antonieta de Gorrin hará los comentarios acompañada de la señora María Alvarez

al piano. El conjunto de guitarras de Lily Batet amenizará el almuerzo. Chicas de distintos países latinoamericanos harán una exhibición de los trajes típicos de sus regiones de origen. Las organizadoras del evento esperan que este año se redoblen los éxitos alcanzados en el anterior 'fashion show.'

Por Manolo Reyes

## La Libertad Es Irrenunciable

Hay una gran similitud entre la ignominiosa muralla de Berlín y el Estrecho de la Florida, referente al caso de aquellos que quieren huir del comunismo.

De un lado de la muralla o del estrecho de la Florida están la opresión, el terror, la tiranía. Del otro lado está la libertad.

Funcionarios del Departamento de Relaciones Exteriores de Alemania Occidental declararon recientemente que unos 500 soldados cruzaron el muro de Berlín escapando los restantes por "algunos lugares" de la alambrada que se extiende desde el Báltico hasta Checoslovaquia, y esta sembrada de minas del lado de la Alemania del Este.

Cientos y cientos de aforados del régimen comunista, ya fueran milicianos, soldados o simples civiles que en definitiva caen en la categoría militarista del régimen rojo de la Habana, se han lanzado a cruzar el tempestuoso Estrecho de la Florida, en pequeñas embarcaciones que han construido a escondidas en Cuba, durante meses. O en otras ocasiones se las han llevado a punta de pistola.

Allá en Bonn, Alemania Occidental, un funcionario oficial expresó que desde que el muro de Berlín fue construido en agosto 13 de 1961, se conoce que 140 personas han muerto tratando de cruzarlo y llegar a la libertad. En el caso del Estrecho

de la Florida, desde que el exodo comenzó antes de erigirse el muro de Berlín, un número indeterminado de cubanos de todos los caminos de la vida, hombres, mujeres y niños, salieron de la isla mártir en fragiles botes o en balsas, jamás llegaron a tierras de libertad, y hoy yacen en el fondo del océano, muertos por la inclemencia de los elementos o por las balas de los perseguidores castro-comunistas.

Pero a pesar de esta situación, a pesar del vaticinio de observadores de la situación cubana, a pesar del aumento del terror y la vigilancia en Cuba, el exodo

por mar continúa incontrolable.

En el último mes de enero 3 botes llegaron al exilio con 13 cubanos. En febrero, 1 bote con 4 cubanos y en marzo, 4 botes con 16 hombres, 2 mujeres y 14 niños. Lo que hace un total en el primer trimestre de este año 1968 de 8 botes con 50 cubanos que pudieron llegar a tierras floridanias.

Y se presume que al calmarse las aguas ante la llegada de la primavera, aumente el exodo cubano por mar.

Es que jamás las murallas naturales o artificiales pueden contener las ansias de libertad de un pueblo.

## La Muerte de Mons. Serantes

Viene de la Pág. 23

cado, grandes cooperadores que le han desbrozado el camino y han puesto en sus manos armas poderosas. Estos cooperadores han sido los gobernantes a todas luces ineptos y despreocupados. A estos hay que añadir muchos capitalistas, los cuales, lo mismo que aquellos, iban o siguen yendo a lo suyo, no cumpliendo las graves obligaciones contraídas con el pueblo. Aquellos carecían de entrañas paternales, de las que no puede estar desposeído ningún gobernante; y estos, tal parece que no han pensado nunca que los trabajadores eran a la par que ellos mismos, hijos del mismo padre Dios." Los que movidos por el odio impulsaron el comunismo en Cuba, silenciaron por la fuerza las advertencias del prelado. Los que movidos por un proclamado anticomunismo marcharon al exilio, ¿han meditado en estas otras enseñanzas?

Y, sobre todo, otra advertencia muy oportuna cuando en el 60 se escribió la pastoral y muy oportuna hoy en el exilio:

"Sepan todos y no lo olviden, que los católicos a medias nunca han servido y menos ahora. Tampoco sirven los que son católicos a su manera: ya todo eso pasó. Los católicos de estas dos clases son los mejores auxiliares del comunismo..."

## Reunion de Obispos Sera Muy Austera

Bogotá (NA)—La austeridad será la nota dominante de la II Conferencia General del Episcopado Latinoamericano a realizarse en agosto próximo en la ciudad de Medellín.

El Consejo Episcopal Latinoamericano (CELAM) busca también que la austeridad sea una nota característica, para dar testimonio de sencillez. El arzobispo de Medellín, monseñor Tulio Botero Salazar, pidió asimismo que no se programen actos de carácter social para complimentar a los obispos.

Monseñor Botero añade que "ellos (los obispos) sabrán agradecer, lo hacen de antemano, estas muestras de aprecio que serían muy naturales, pero prefieren que se les deje todo el tiempo posible para el trabajo de la Conferencia."

Uno de los temas que se estudiarán en Medellín está relacionado, precisamente, con el testimonio de pobreza y austeridad que debe dar la Iglesia Católica en el continente, no sólo como una expresión de virtud evangélica, sino como testimonio de solidaridad con las víctimas del subdesarrollo.

## El Reloj

(Por el Padre Angel Naberan)

Para medir el tiempo, el hombre ha inventado un instrumento, que se llama reloj. Horas, minutos y segundos. Qué es un segundo? El tiempo que tarda la luz en recorrer 300.000 kilómetros. Podríamos, por tanto, dividir el segundo en tantas fracciones como kilómetros, metros, milímetros y micras hay en esos 300 mil. Esa fracción —una billonésima— es la vida del hombre sobre la tierra, respecto de la vida eterna, que le espera. De esa fracción trillonésima y menos aun depende toda una eternidad. Lo mismo las penas, que las alegrías duran una fracción infinitesimal en nuestra vida.

Sufrimos mucho aquella noche. Ya pasó. Qué queda de ello? Nada. Gozamos lo indecible aquel día. Qué queda de ello? Nada. Pasó todo. Lo que queda no es el odio, ni la alegría, sino la responsabilidad eterna del momento vivido, según Dios o contra Dios.

Hay muchas clases de relojes. Elegantes y humildes; pero todos marcan la hora. Hay muchos hombres, ricos unos, pobres otros; pero para todos marca la hora el reloj. Sin embargo la hora no es la misma en todos los hombres. En unos corre más que en otros. Las veinticuatro horas de la vida de cada hombre son distintas. Cada hora puede representar segundos, minutos y hasta años enteros. Depende de la plenitud de reflexión que pongamos en cada caso. El reloj de los hombres solo dura un día: Nacer, crecer hasta el mediodía; bajar hasta las doce menos un segundo de la medianoche y, a las doce en punto de la noche, morir.

Que Poca Cosa Es El Hombre En El Tiempo! Y nadie es capaz de alargar un solo cuarto de segundo la hora en este reloj. Dios le dió cuerda. Nadie sabe arreglarlo cuando se detiene. Y para, cuando menos se espera. Dios es bueno y a veces le ha puesto timbre despertador, y el hombre se da cuenta de que el reloj va a dejar de funcionar pronto.



Solo que algunos no se dan cuenta de que suena el timbre. Viven dormidos. Este timbre son las enfermedades y son los peligros en que uno se encuentra a lo largo de la vida, sintiendo como una premonición exacta o vaga de que el reloj puede tener una avería fatal. Y a pesar de todo, el hombre se hace el sordo y el reloj sigue deteriorándose.

Tu quieres oír el tic-tac de tu reloj? Pues oye a tu corazón. Este es el reloj que no para un solo minuto. Pero un día no latirá más. La cuerda se acabó. Dios mío! Que olvidados vivimos a veces de lo poco que somos, y que, siendo tan poca cosa, lo grande que es nuestra responsabilidad! Porque este reloj que tiene cuerda para cierto tiempo, va a ser cambiado por otro, que tendrá cuerda automática eterna. Pero no marcará más que una hora: la hora de entrada en la eternidad. El último segundo que marcó en el viejo reloj. Y solo marcará uno de estos dos nombres: DIOS o SATANAS. GRACIA o PECADO. AMOR de DIOS u ODIOS A DIOS. LUZ o TINIEBLAS. VIDA o MUERTE ETERNA.

Dios mío! Cual será la hora que marque mi reloj cuando haga STOP?

Señor, que mi reloj marque siempre tu hora; la hora de tu amor, de tu amistad, de tu gracia! Que nunca lo pueda sorprender el Juez Divino, marcando el odio, jugando con Satanás!

Ni un latido para nadie que no sea para mi Dios. Dios hizo el reloj de mi vida. A El se lo tengo que devolver, porque es de El. Ay de mi, si lo vendí por vil precio al padre de las mentiras y engaños, al temible enemigo de Dios!

Creador, Padre y Redentor mío, no lo permitas! Que siempre mi reloj señale la hora divina de su Hacedor, la hora del derecho al Cielo, de la felicidad eterna!

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# ELLEN SI LO SABÍA

de L. DUNCAN

Nuestra tercera hija, Dawn, era una soñadora y no será nunca otra cosa.

«¿Cómo hemos podido tener una hija semejante? — pregunto a mi esposa, y la pregunta me parece lógica porque Dawn es tan diversa de nuestros otros tres hijos: uno es un técnico, otro es el hombre de ciencia y la menor es demasiado pequeña para ser clasificada.

— Pues podemos decirnos afortunados, responde Ellen sonriendo. Ellen sonríe a menudo, aun cuando no tiene muchos motivos. Habitamos en una casa con dos dormitorios en un barrio popular llamado Maple Hills. Las casas son todas idénticas, en fila y de ordinario la gente habita en ellas durante un año o dos, sólo al principio de la carrera. Después la venden y se van.

Hoy se van los Richardson. Ya está en la puerta el camión de transporte, tan grande, que casi no podía pasar.

Ellen sonríe:

— Oh, ésta es sólo nuestra primera casa. Un día u otro tendremos una más grande. Entre tanto se está bien aquí. Me gusta.

La he visto a veces sonreír sola mientras muelo la carne, con los niños que hacen confusión por todos lados. Ellen es así.

Pero sonreír a Dawn es diverso:

— No me parece que se deba hablar de fortuna — le digo yo en tono irritado. — ¿Has leído la nota escrita por la maestra en su cuaderno? Dawn es en muchos campos una niña inteligente, pero se niega a aceptar la realidad. Cree sólo en lo que quiere creer: aun cuando esto se demuestra errado... ¿Has leído su composición?

— Es muy bonita — dijo Ellen.

— ¡Pero debía ser una composición de ciencias! — y le abro el cuaderno.

« El sol se alza por la mañana atado a un largo bramante dorado, con cinco fuertes duendecitos que lo empujan en alto en el cielo. Por la tarde lo hacen descender detrás de los olmos. Por la noche encienden las estrellas y las apagan de un soplo por la mañana. Los veo a veces por la noche, cuando miro por la ventana antes de ir a dormir ».

— Me parece muy lindo — repitió Ellen.

Pero con esto no se resuelve nada. Así voy

a buscar a Dawn. Está fuera, en el pórtico, y observa atenta a los empleados que transportan el mobiliario de los Richardson.

— ¿Sabes — le digo agitándole delante el cuaderno — que has escrito un mundo de tonterías? El sol sale solamente porque la tierra gira. Debes comprender ya estas cosas: en tu libro de ciencias hay un capítulo entero sobre el tema.

— Me gustan mucho más las leyendas — dice Dawn, y me mira con aquellos ojazos verdes que parecen no enfocar nunca perfectamente un objeto porque están siempre velados de sueños.

— Ningún niño de nueve años cree en las leyendas — le digo — Es absolutamente ridículo.

— Excúsame — me dice Dawn.

Me sonríe y después me besa. Se comporta de modo completamente diverso de los otros y logra siempre conmoverme. ¿Cómo es posible seguir enojado con ella?

— Te quiero tanto, papá — me dice — ¿Puedo atravesar la calle ahora e ir a mirar mientras cargan el piano?

— Sí — le digo, y ella corre.

El pórtico bajo el cual estoy es de tres metros de largo por dos de ancho. Exactamente como todos los del vecindario. En una silla de extensión hay un montón de folletos publicitarios de Ellen, que ilustran viajes maravillosos. Es una fortuna que vivamos en el Est, me ha dicho Ellen una vez, porque estamos muy cerca del puerto de Nueva York para cuando decidamos hacer un viaje a Europa.

El hijo técnico está en la avenida de la entrada y trafica con su bicicleta. Tiene una bicicleta vieja que en un tiempo pertenecía al científico, antes de que sus piernas se hicieran demasiado largas. Oigo a la pequeña que se mueve en el dormitorio. Oigo ya aquellos dulces sonidos que anuncian su despertar.

En la calle, han encendido el motor. Los niños se retiran, se alejan y finalmente el camión avanza por la calle lenta, fatigosamente. Dawn y la niña de los Richardson se dicen adiós, se abrazan y ríen.

— Nuestra nueva casa tiene piscina — oigo decir a la niña de los Richardson.

A este punto siento como una herida profun-

da, como me sucede de tanto en tanto, porque Bob Richardson es más joven que yo y está haciendo carrera. Hay personas destinadas al éxito y Bob pertenece a esta categoría. Observo nuestra calle. Es una calle joven llena de recién casadas y de bebés en cochecitos, de esposos casi niños que siegan la hierba o que juegan al fútbol en el patio. Nosotros habitamos aquí desde hace doce años.

Yo envejeceré, pienso con tristeza, el techo no será reparado más, el auto será cada vez más viejo. Y la bicicleta del técnico pasará a Dawn, (aunque sea una bicicleta de muchacho) y por último a la pequeña. El científico se graduará y nos dejará. Y así uno a uno nos dejarán los otros. Nuestros vecinos se pasarán a casas con piscina y nuevas parejas vendrán a habitar en su puesto, y Dawn vendrá a visitarnos con nuestros nietecitos aquí, en la misma casa. Un año tras otro Ellen y yo, con los cabellos grises, soñaremos viajes que no podremos emprender nunca. Continuaremos comiendo carne molida y diremos a nuestros vecinos: « Esta es sólo nuestra primera casa, pero es bella, nos gusta ».

Ellen se me acerca tan silenciosamente que casi no la oigo. Reconozco su presencia sólo cuando me toca una mano.

— Mira el sol — me dice — ¿No es espléndido?

Yo alzo los ojos de la casa de los Richardson y miro el sol. Verdaderamente espléndido, tan luminoso y bajo, que tiñe con una luz anaranjada todo el cielo detrás de los olmos.

— Un día u otro — dice ella — me haré un vestido de ese color.

Me vuelvo hacia ella y la veo sonreír con los mismos ojos verdes de Dawn. Los mismos ojos inmensos velados de sueños, que ven sólo las cosas que quieren ver. ¿Cómo hemos podido tener una niña como Dawn? ¿Qué pregunta tonta había hecho!

— Te quiero — le murmuro.

De ordinario es ella la que me lo dice primero pero esta tarde yo me le he adelantado. Le tomo la mano, y juntos observamos el sol que se va a dormir. Un globo rojo, soñoliento, que desciende detrás de los olmos. Después los cinco fuertes duendecitos encienden las estrellas y viene la noche.



## Hogar y Familia

### Nuevas Colaboraciones

Las damas pertenecientes a la Auxiliaria Femenina del Centro Hispano Católico se han ofrecido para colaborar en esta nueva sección para el hogar, la mujer, los niños.

Como a esa organización pertenecen mujeres de distintas nacionalidades, ellas aportarán recetas de platos típicos de sus países. Así, las norteamericanas nos ofrecerán platos sencillos de

la mesa diaria de este país, mientras las colombianas, cubanas, puertorriqueñas, bolivianas, aportarán las recetas de sus frijoles, sus ajiajos, sus asopados, etc.

Esposas de consules y otros miembros del servicio exterior ofrecerán también sus recetas favoritas en lo que será en breve una verdadera cocina interamericana en Miami.

### Del 'Hamburguer' Al Picadillo

Hoy, sin embargo, vamos a referirnos a un socorrido alimento de la mesa diaria: la carne molida, el picadillo o 'ground beef'. Para el picadillo se utilizan por lo general las carnes menos blandas o los recortes que no se prestan para una adecuada presentación en la mesa, pero

que sin embargo, contienen los mismos elementos nutritivos que los otros cortes de carne. La carne molida puede presentarse en una infinita variedad de formas, alternando el picadillo criollo con el 'hamburguer' que tanto gusta a los niños y jovencitos, o las distintas variantes de pupetas o 'meatloafs'.

### La Frita Cubana

Para los que añoran la típica frita cubana y comienzan a aburrirse ya del menos condimentado hamburguer, traemos hoy la receta de esa popularísima torta de carne típica de Cuba.

- 1 lb. de carne molida
- 1/4 taza de leche
- 1 cda. de cebolla molida
- 1 huevo
- 1 cda. de salsa catsup
- 2 cdtas. de sal
- 1/2 cda. de pimienta
- 1/2 cda. salsa inglesa
- 1/4 cda. pimienta

La carne puede ser toda de res o de res y puerco en la proporción de 3/4 lb. de res y 1/4 lb. de puerco. Añadase a la carne las migas de pan mojadas en leche, el huevo batido y los de-

más ingredientes, unido todo bien y dele forma de pequeñas bolitas. Salen 16. Déjelas reposar en el refrigerador un par de horas para que todos los ingredientes impregnen bien la carne. Frías en una plancha o sartén caliente unido de poca grasa. Sirvalas en panecitos con papitas fritas a la Juliana, mostaza y salsa de tomate catsup.

## cine guía

Por Alberto Cardelle

**THE SOUND OF MUSIC: "La Novicia Rebelde."** Director: Robert Wise. El argumento de esta obra teatral, llena de lindas y nostálgicas canciones interpretadas con gusto, nos plantea la tesis del amor y de la comprensión familiar. El cine de Wise persevera en esa preocupación social y pocas veces la pantalla nos ha presentado unos personajes tan humanos y tan espirituales, es decir, tan cristianos.

En la parte de la actuación, Julie Andrews le da vida y pureza a su personaje, llegando con gracia a todo espectador.

Robert Wise, como de costumbre, ha redondeado un excelente film, con el cual la mayoría de los espectadores disfrutaran un gran rato.

**CLASIFICACION MORAL: A-1 (Para toda la familia).**

**LOS AÑOS VERDES:** Director: Jaime Salvador. Romances de adolescentes, favorecidos por la proximidad de sus respectivos colegas. Los problemas enfocados resultan muy convencionales, por lo cual no logran captar plenamente el interés. Simpática actuación. **CLASIFICACION MORAL: A-2 (Jóvenes).**

**MAS BONITA QUE NINGUNA:** Director: Luis César Amadori. La figura de la protagonista, Rocio Durcal, sugiere por sí sola el contenido de esta película: aventuras trivialmente narradas, sin complicación moral alguna; poco valor cinematográfico. **CLASIFICACION MORAL: A-1 (Para toda la familia).**

## Español Misas Dominicales

- ST. KIERAN,** Assumption Academy, 1517 Brickell Ave. 12 p.m., 7 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, 11 a.m., 7 p.m.
- ST. HUGH,** Royal Road y Main Hwy., Coconut Grove, 12:15 p.m.
- ST. TIMOTHY,** 5400 S.W. 102 Ave. 12:45 p.m.
- ST. DOMINIC,** N.W. 7 St., 59 Ave., 1, 7:30 p.m.
- ST. BRENDAN,** 87 Ave. y 32 St. S.W. 6:45 p.m.
- LITTLE FLOWER,** 1270 Anastasia, Coral Gables, 9:15 a.m. y 12 M.
- ST. FRANCIS DE SALES,** 600 Lenox Ave., Miami Beach, 6 p.m.
- ST. JOHN THE APOSTLE,** 451 East 4 Ave., Hialeah, 12:55, 6:30 p.m.
- INMACULADA CONCEPCION,** 68 W. 42 Pl., Hialeah, 7:30 P.M.
- BLESSED TRINITY,** 4020 Curtiss Parkway, Miami Springs, 7 p.m.

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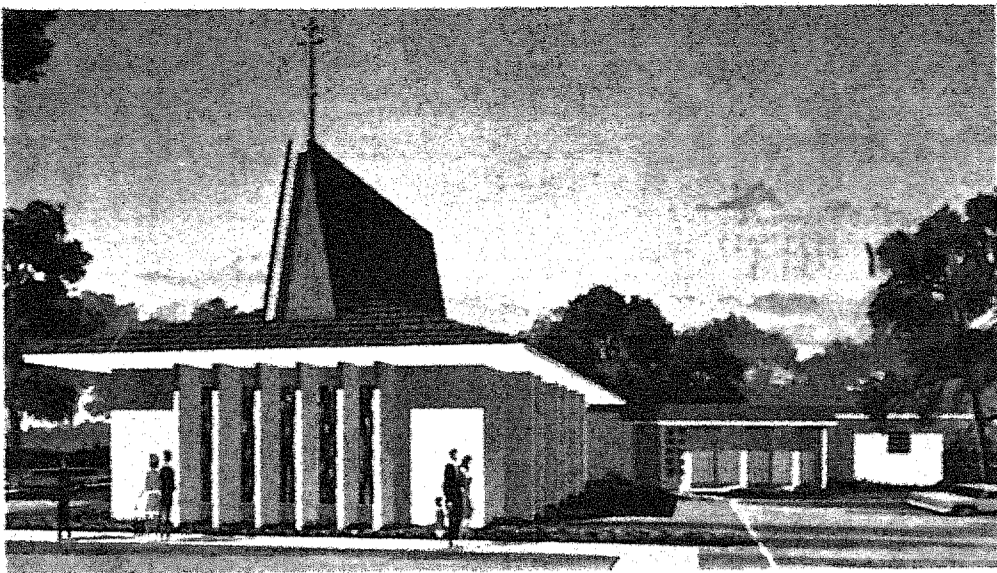
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Groundbreaking set for Byzantine Rite Church of St. Basil

## Byzantine Rite Parish Will Break Ground

Ground will be broken at 3 p.m., Sunday, April 28, for St. Basil's Catholic Church of the Byzantine Rite at 1475 NE 199 St., just west of Interstate 95 at the NE 12 Ave. exit.

The new structure, designed by Henry A. Riccio, will be erected on a five-acre site and will be completely air-conditioned.

Father Michael J. Benya, assistant Chancellor of the Pittsburgh Byzantine Rite Diocese, will be the principal speaker during Sunday's ceremonies. Father John Zeyack is the pastor of the parish, begun in October, 1966, whose members reside in both Dade and Broward Counties.

The same in dogmatic teaching and loyalty to the Holy See as Roman rite Catholics, Byzantine rite Catholics differ in the manner of celebration of the liturgy, sacraments and Church disciplines. Church Slavonic

## Requiem For Mother Of Fr. Selner

WASHINGTON, D.C. — A Requiem Mass was sung here Thursday for Mrs. Rose Selner, mother of Father John Selner, S.S., a college instructor of many priests of the Diocese of Miami.

Mrs. Selner, 92, who died Monday in Arizona, was a frequent visitor to South Florida.

Father Selner was served as a member of the faculties of St. Mary seminary, Rosland Park, and the Theology College of the Catholic University of America, Washington, D.C.

## Requiem For Educator

ESCANABA, Mich. — (NC) — Bishop Charles A. Salatka of Marquette celebrated requiem Mass at St. Thomas church here for Msgr. O'Neil C. D'Amour, one of the nation's leading spokesman for Catholic education. Burial was in Holy Cross cemetery.

Msgr. D'Amour died in San Francisco where he went to attend the 65th annual National Catholic Educational Association (NCEA) convention, an organization which he served for nearly a decade.

The 49-year-old priest became ill soon after arriving in San Francisco. He was taken to St. Mary's Hospital, examined and then released. Four days later he was again brought to the hospital where he died.

Msgr. D'Amour was associate secretary of the NCEA superintendents department from 1957 to 1964.

## Priest Sings Requiem Mass For Mother

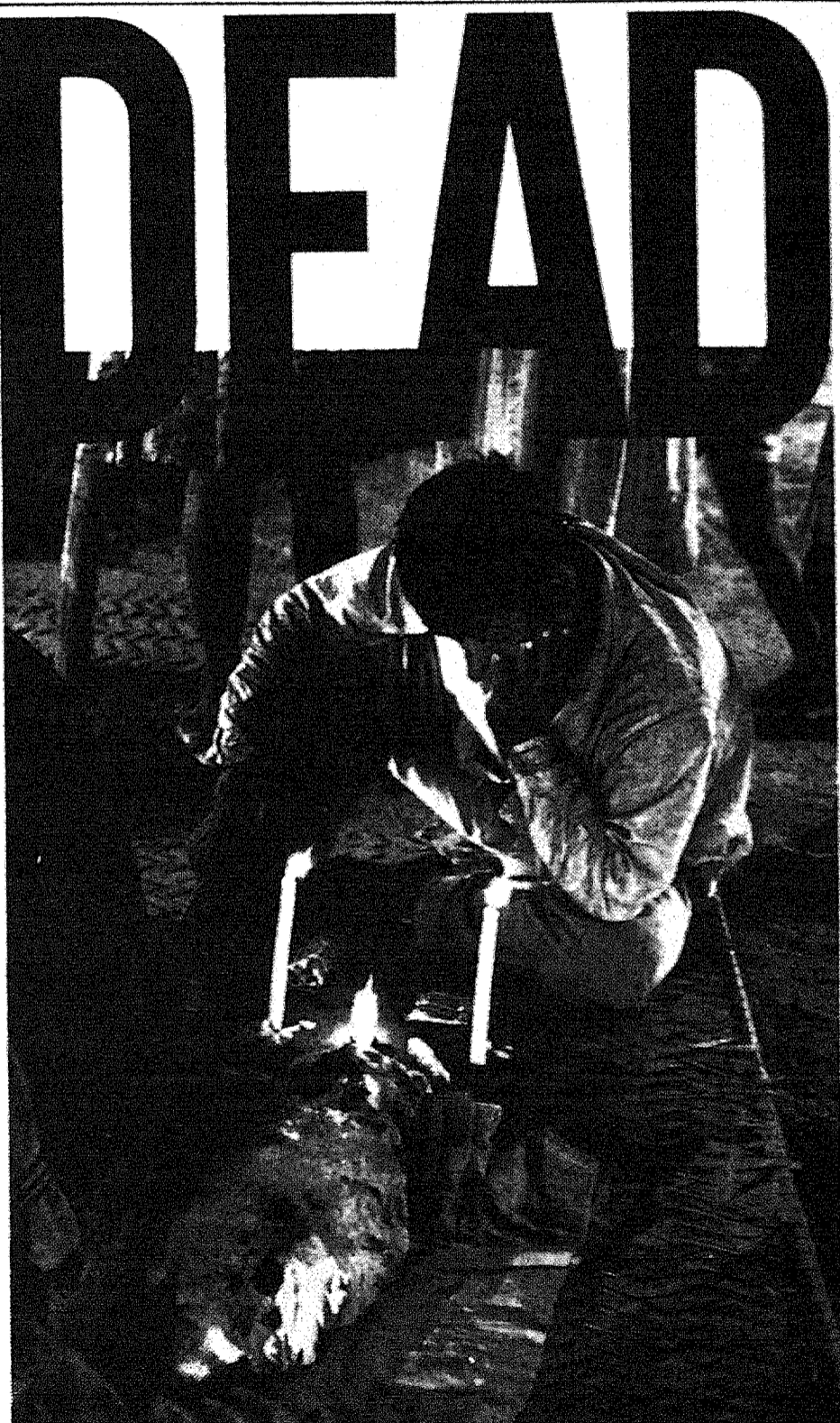
WEST HOLLYWOOD— Requiem Mass was sung Monday in Ireland by Father Thomas McDermott, pastor, Annunciation parish, for his mother, Mrs. Teresa McDermott, who died early last Friday after a long illness.

The funeral Mass was offered in the Cathedral of Christ the King, Mullingar, County Westmeath, for Mrs. McDermott, who was the mother of 10 children. She was 67.

In addition to Father McDermott, she is survived by her husband, Denis; six daughters, including Mrs. Marcella Baldwin, Nigeria; Mrs. Dolores Moran, England; and four in Ireland; and three other sons, also in Ireland.

and English are the liturgical languages used.

The new Byzantine parish is within the jurisdiction of the Byzantine Rite Diocese of Passaic, N.J., of which Bishop Stephen J. Kocisko of the Byzantine Rite Diocese of Pittsburgh is the Apostolic Administrator.



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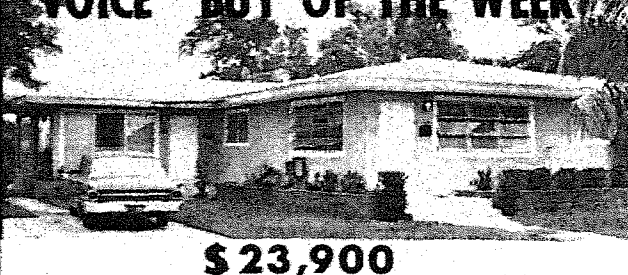
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## Bar Smut Sale To Teens

(Continued from Page 1)

constitutional atmosphere which at times has been no clearer than the air around the Supreme Court's building on a particularly still summer day.

While the Court in an 8-1 decision written by Justice Thurgood Marshall—his first major opinion—threw out the Dallas film classification law because it was unduly vague, even there it upheld the right of government to protect the young from possible bad influences.

It did so without passing on the merits—or lack of merits—of the film involved—the Western spoof, "Viva Maria," but hinted that had the law been sufficiently explicit about what constitutes proper or improper conduct, the Dallas censors

would have had no trouble licensing the film.

Instead, the Court said, they were set "adrift in a boundless sea," and arrived at their conclusion—that the film should be shown to adults only—from many different directions.

Such a situation is wide open to abuses, not the least of which would be a drift among filmmakers toward the most innocuous and the totally inane. The result: "The vast wasteland that some have described in reference to another medium might be a verdant paradise in comparison."

But because the law was vague, said Marshall, "it does not follow that the Constitution requires absolute freedom to exhibit every motion picture of every kind at all times and all places."

## Diocese Will Observe World Vocations Day

(Continued from Page 1)

James J. Walsh, diocesan director of vocations; Father William Hennessy, assistant director of vocations; Rev. John Gallagher, C.M., rector of the Seminary of St. Vincent de Paul; Rev. Emerick Hydo, C.M., rector of St. Vianney Seminary; Msgr. James F. Enright, Father Eugenio del Busto; Fathers John O'Leary and William Romero, both newly-ordained priests of the Diocese; Father John A. Sweeney, S.J., and Father Robert Sullivan, O.S.A., president of Biscayne College.

Chaplains for the Mass will be Father Noel Fogarty and Orlando Fernandez.

Music will be provided by a combined choir from the

Cathedral parish and St. John Vianney Seminary and the Seminary of St. Vincent De Paul.

Msgr. Walsh said:

"In view of the critical situation existing in vocations to the priesthood and religious life, the observance of World Vocation Day provides an opportunity for all of us—priests, Brothers and Sisters—to come together in order to beg the blessing of Almighty God upon our efforts and to raise up a great number of young men and women with the spirit of generosity and sacrifice."

Recently in calling for the observance of a world-wide day of prayer for vocations, Pope Paul said that the need for priestly vocations stems from the plan of salvation in the mind of God. "Who wanted Christ to be the sole source of salvation and of sanctity, and Who wanted His mission to be perpetuated and spread through chosen men, partakers in the priesthood of Christ, indispensable ministers of the word and of grace among the rest of mankind."

This need, arising from the nature of the Church in the world today, is now more acute, the Pope continued, because the numbers of ministers of the Gospel are diminishing, while the fields open to their work are in-

creasing. Despite the increased emphasis placed on the priesthood of the people, the ordained priesthood's authority and the priests' sacramental power to "renew the bloodless celebration" are necessary for the Church and the salvation of mankind," the Pope said.

"There cannot be any vocations" the Pope noted, "unless they are free; unless, in other words, they are offered spontaneously of themselves, consciously, generously, totally."

Willingness to sacrifice is the crux of the problem of modern vocations, he continued. The world of religion, discredited by atheism or hedonism, is no longer as attractive as it once was.

But youth is still receptive to the call of the Church to "difficult things, heroic things."

The Pope urged families to be willing to make the sacrifice of a son or daughter to the Church.

Finally the Pope asked "all the people of God to reflect on the great problem of vocations." Citing the admonition of the Second Vatican Council, he said: "The task of fostering vocations devolves on the whole Christian community."

## U.S. Catholics Number 47,468,333

(Continued from Page 1)

a Catholic population of 20,398,545; and 125 dioceses recording a Catholic population of 27,069,788. The latter figure includes the 2,000,000 Catholics reported by the Military Ordinariate.

### GROWTH REPORTED

The 20 archdioceses reported a growth of 246,136 and the 125 dioceses 357,287.

The seven archdioceses with Catholic populations in excess of one million are Chi-

cago, 2,342,000; Boston, 1,871,408; New York, 1,870,000; Los Angeles, 1,662,242; Newark, 1,637,634; Detroit, 1,548,594; and Philadelphia, 1,353,024.

Brooklyn continues as the largest diocese, with a Catholic population of 1,551,264, and others with more than 500,000 are: Buffalo, 937,567; Pittsburgh, 926,871; Trenton, 655,016; and Providence, 577,460.

Statistical information is available for the first time

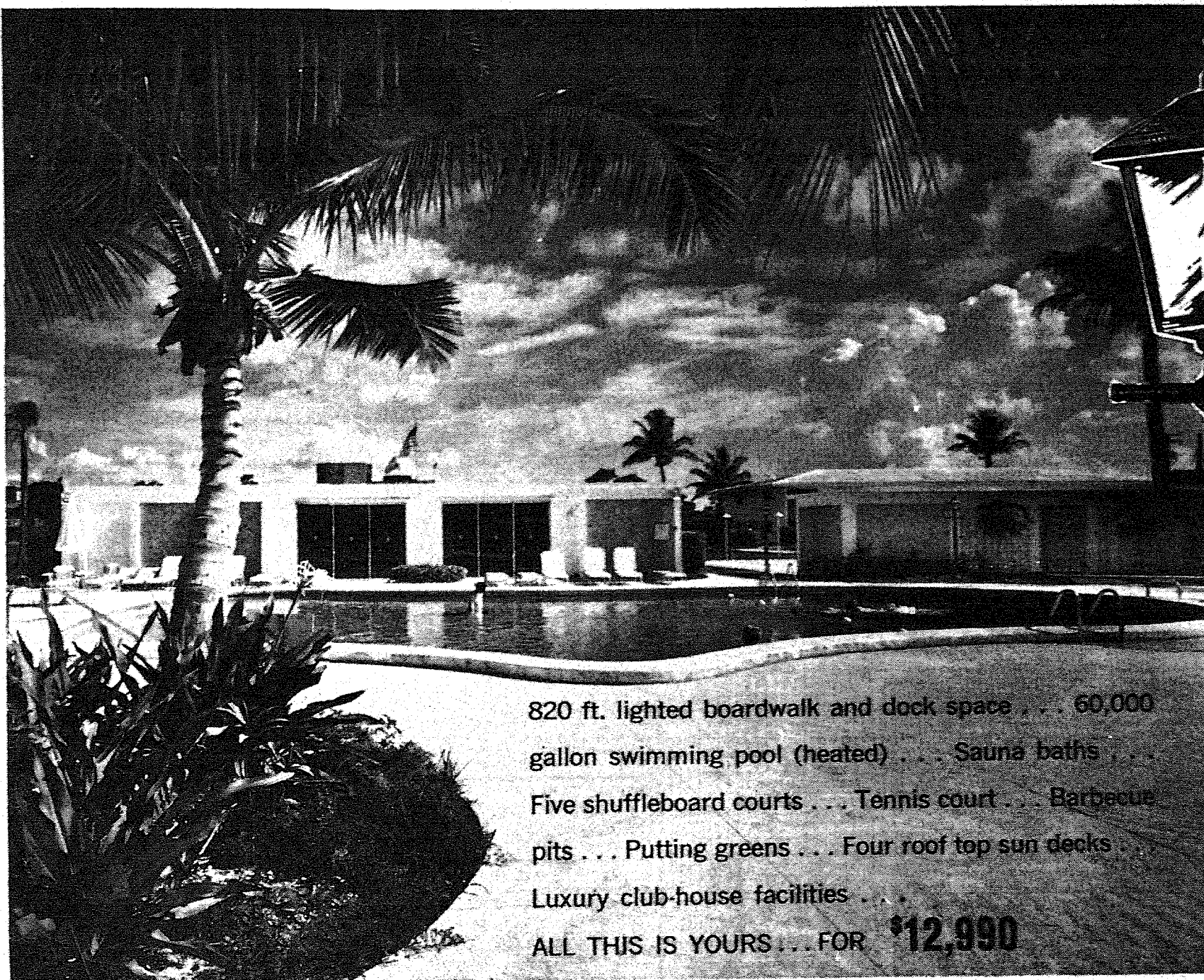
on the newly-established California dioceses of Fresno and Monterey. Both were established Dec. 13, 1967, when the diocese of Monterey-Fresno was split.

Five dioceses reported no change in Catholic populations and 34 reflected decreases. Advances were reported by 115 Sees. The largest increases have been noted in Newark, 33,237; Melkite rite diocese (West Newton, Mass.), 32,000; Boston, 27,918; Rockville Centre, 27,

889; Hartford, 27,556; Youngstown, 26,216.

Nine additional Sees recorded increases of more than 15,000.

The upward trend in Catholic college and university enrollments for the 15th consecutive year is reflected by an increase of 2,890 college students. Current enrollments now total 433,960 or 59.8% more college students than 10 years ago—an increase of 162,467 over the 271,493 in 1958.



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