

# Bishops' Committee Lists New Changes In Liturgy

WASHINGTON (NC) - New liturgical changes, including a new series of biblical readings for weekday Masses, have been announced by Archbishop Paul J. Hallinan of Atlanta, chairman of the Bishops' Committee on the Liturgy.

Responses from the Consilium, the Vatican's post-conciliar liturgical commission, headed by Giacomo Cardinal Lercaro of Bologna, were received by Archbishop John F. Dearden of

Detroit, president of the National Conference of Catholic Bishops.

They permit the chanting or loud recitation of the Canon of the Mass, the optional omission of the lengthy sequence, "Dies Irae," in funeral Masses, the recitation of the Creed (instead of chanting) in sung Masses, and similar changes.

#### PRIOR DECISIONS

These developments stem from decisions taken last

November by the bishops' conference and submitted to the Holy See. No announcement was made concerning other major proposals adopted by the U.S. bishops, in particular the request for the use of the vernacular in the Eucharistic prayer or Canon of the Mass. It was announced, however, that the permission to experiment with the Ordinary of the Mass, recently revised by the Consilium, has been postponed for the present.

Archbishop Hallinan emphasized that the most important of the decisions approved and announced thus far is the weekday lectionary. It is intended to provide variety in selections from the Bible read at Mass and to promote the preaching of brief homilies at weekday Masses.

"The weekday readings may be introduced in each diocese," the Archbishop explained, "in accord with the pastoral judgment of the in-

dividual bishop. The Bishops' Committee will distribute booklets containing the list of readings through diocesan liturgical commissions, beginning March 20, so that the program may begin, wherever approved by the local bishop, on April 3. Over 35,000 copies of the booklet have been ordered.

"For use in these weekday readings only, five translations of the Bible have been

(Continued on Page 3)

## 200-Bed Addition Set For Villa

Ground will be broken, Monday, May 1, under the continuing development program of the diocese, for a 200-bed addition to Villa Maria Nursing and Rehabilitation Center for senior citizens in North Miami.

Announcement of the plans for expansion of the residence for the aged conducted by the Sisters of Bon Secours was made by Bishop Coleman F. Carroll during a meeting last Friday of the Villa Maria Women's Auxiliary.

The new three-story addition will be erected on property donated by the Diocese of Miami at the site of the present 42-bed facility located at 1055 NE 123 St.

#### IMPORTANT ROLE

During remarks to auxiliary members and Villa Maria residents, Bishop Carroll reminded the woman's organization of the important role which is theirs in assisting the professional staff at the nursing and rehabilitation center.

"You can see what has to be done and you can help do it. You can easily be motivated by real charity, by love for your fellow man," the Bishop pointed out. "The people who are here are children of God and what brought them here will eventually bring many of us. You have an obligation to love your fellow man and express this in various ways," he continued, emphasizing the satisfaction which is gained from personal involvement.

"Residences such as this are constantly in need of financial assistance," the Bishop declared. "In this area you can't do the things that might be done elsewhere." He said that in other states, sizeable amounts are given for the care of the aged in residences of this kind, but that in Florida, in most counties, no funds are available for this kind of care and that even in Dade County, where some funds are available, they are entirely inadequate.

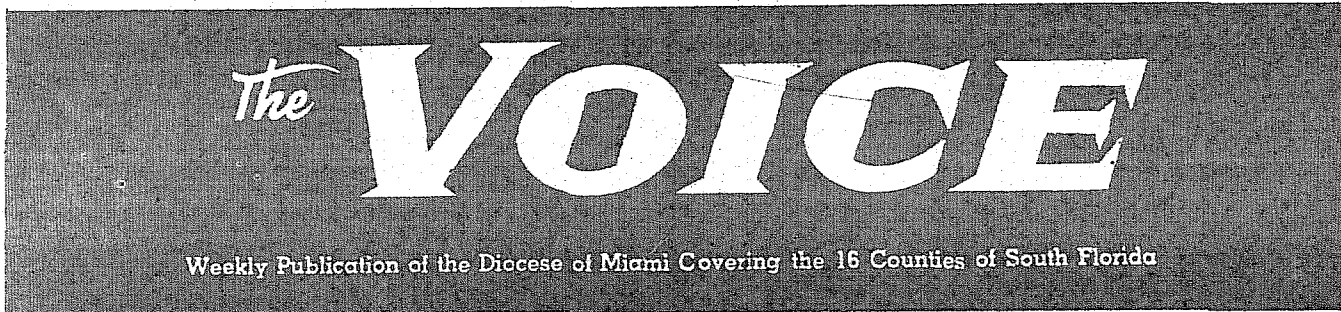
Commending the Sisters on a "good job in taking care of the Villa's residents by the grace of God and through the generosity of all of you and others like you," Bishop Carroll revealed that each week he receives letters begging for an increase in Catholic facilities for the aged.

"While we have been having our difficulties developing this residence into one which will care for more people, ground will be broken for a 200-bed institution on May 1," he said, adding that the site of the residence is ideally and well situated.

"It is my conviction," he said, "that old people should be on the main street. To bury them out in the country is nonsense."

Included in the plans for the new addition will be spa-

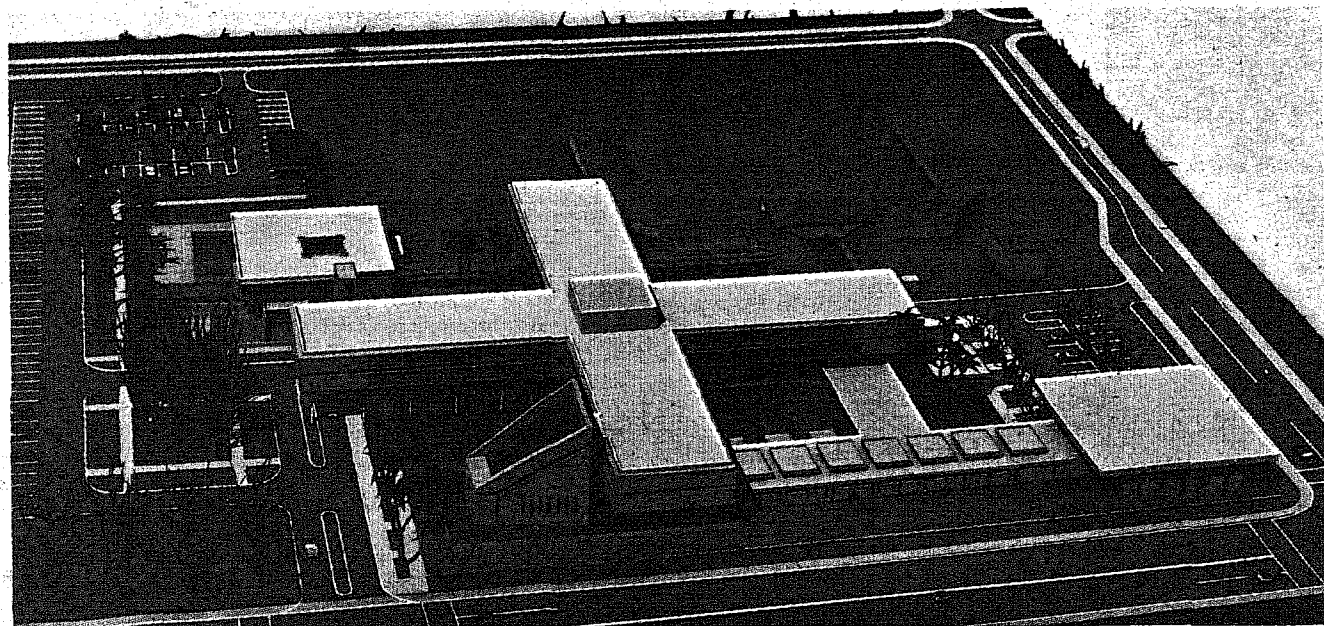
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MAR. 17, 1967



Architect's Conception Of Nursing And Rehabilitation Center

Groundbreaking Ceremonies Scheduled For Monday, May 1 In North Miami

### DDF Results Tabulated

Final reports in the 1967 Diocesan Development Fund campaign were being tabulated as The Voice went to press this week.

Complete details will be published in next week's edition.

## Guidelines Set To Promote Catholic-Jewish Relations

WASHINGTON (NC) - Cooperation for mutual understanding between Catholics and Jews in the United States took a step forward (March 16) with the publication of official Guidelines

for Catholic-Jewish Relations.

Released by the Bishops' Committee for Ecumenical and Inter-religious Affairs, the guidelines were prepared by a commission for Catholic-Jewish relations headed by Bishop Francis P. Leipzig of Baker, Oregon.

Describing the guidelines, Bishop Leipzig said:

"It is our sincere desire that in these days the realization of true fraternity may grow between Catholics and Jews, already united in their acknowledgment of one heavenly Father.

"It is in that spirit that these guidelines are offered, both as a source of encouragement to the American Catholic community in seeking more positive relations with the Jewish community, and as a sign of Catholic esteem for the faith and religious traditions of the Jewish people whereby we have all been enriched."

The guidelines are specifically designed to "encourage and assist the various dioceses of the country in their efforts to put into action at all levels of the Church the (Second Vatican Council's directives."

Divided into three parts, the commission's statement includes perspectives, gen-

eral principles and programs.

The perspectives outline the background of the statement and treat its growth from the Second Vatican Council's Declaration on the Relation of the Church to Non-Christian Religions, the Constitution on the Church and the Decree on Ecumenism, as well as Pope Paul VI's encyclical, Ecclesiam Suam.

According to the perspectives, "the Church in America is faced with a historic opportunity to advance the cause of Catholic-Jewish harmony throughout the world - an opportunity to continue the leadership taken in that direction by our Amer-

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## Bishop Will Bless Palms In Cathedral

Pontifical Blessing of Palms by Bishop Coleman F. Carroll at 11 a.m., Sunday March 18, in the Cathedral will highlight the observance of the Second Sunday in Passiontide.

Solemn Mass sung by Msgr. Joseph H. O'Shea in the presence of the Bishop will follow the traditional procession and blessing of palms, which commemorates the homage paid Our Lord on His triumphal entry into Jerusalem, and is the first of the Pontifical Holy Week ceremonies.

Father Ronald Pusak and Father Thomas O'Shea will be deacon and sub-deacon of the Mass. Major seminarians will be deacons of the Passion.

The homily will be preached by Father David

G. Russell. Father Joseph Brunner will commentate.

Music during the Mass will be sung by St. John Vianney Seminary Choir and the Cathedral choir.

At 10:30 a.m. on Holy Thursday, March 23, Bishop Carroll will be the principal concelebrant of Concelebrated Mass of Christm in the Cathedral. During this Mass, Holy Oils used throughout the year are consecrated in rites at which only a bishop may officiate.

Bishop Carroll will be the celebrant of the Liturgical Service of the Passion at 12:55 on Good Friday, 12:55 on Good Friday, March 24 in the Cathedral.

Easter Sunday, the Bishop will sing Solemn Pontifical Mass at 11 a.m. in the Cathedral.

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"It's raining entries"

Midnight today is the deadline for mailing your entry to "Name the L'il Angel" contest for which more than 1,000 entries have already been received.

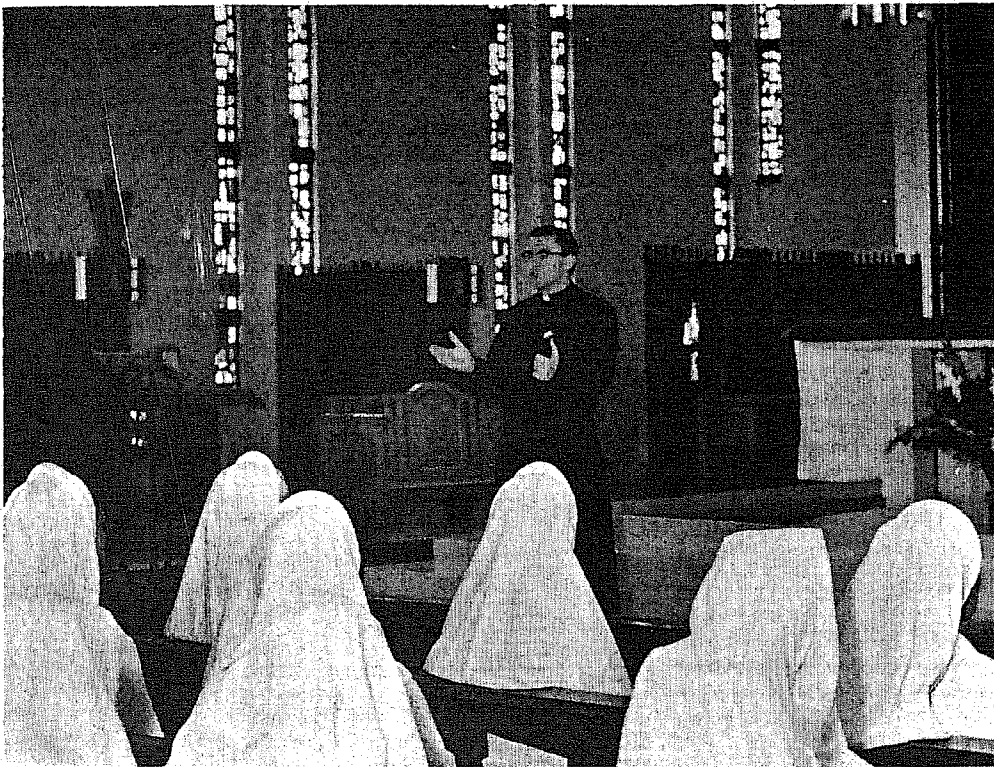
Your suggestion may win for you a weekend roundtrip for two to Nassau aboard the popular SS. Bahama Star of the Eastern Steamship Lines. Mail your entry now to The Voice, P.O. Box 1059, Miami, Fla. 33138.

### School Holiday Starts 22nd

Easter holidays for students in Diocese of Miami schools begin at the close of classes on Wednesday, March 22.

Classes resume on Tuesday, March 28.





LENTEN SPIRITUAL conferences for religious orders of women stationed in South Florida were conducted last Sunday at the Major Seminary of St. Vincent de Paul in Boynton Beach by FATHER JOHN GALLAGHER, C.M.

## 2 Awarded Fellowships For Academic Prowess

Two seniors at Miami's Catholic colleges are the recipients of Woodrow Wilson Fellowships awarded in recognition of academic achievements.

Richard Mikilic, senior at Biscayne College, and Mary Elizabeth Barnard, senior at Barry College, will each receive one academic year of graduate education with tuition and fees paid by the Woodrow Wilson Foundation in addition to a living stipend of \$2,000. The foundation will award a supplementary grant to the graduate schools where the collegians enroll.

A son of Mr. and Mrs. Anthony R. Miklic, St. Vincent de Paul parish, Richard was graduated from St. Rose of Lima Elementary School and Archbishop Curley High before entering Biscayne College where he is an English major. After graduation he expects to continue his studies for a Ph.D. in English.

Miss Barnard, a French major, is the daughter of Mr.

and Mrs. A. Barnard of Little Flower parish, Coral Gables, and is the third Barry student to receive a Woodrow Wilson Fellowship in the past five years.

Listed in "Who's Who Among Students in American Colleges and Universities," she was graduated from Miami Central High, and is a member of Lambda Sigma and Delta Epsilon Sigma.

### Bishop Sheen Has 'Senate'

ROCHESTER, N. Y. — (NC)—Twelve parish priests have been elected to the new clergy senate to assist Bishop Fulton J. Sheen in diocesan administration. Eight other priests, representing religious orders and other diocesan clergy groups, will be appointed.

### Holy Week Program On TV Sunday

The Miami Diocesan television program, "The Church and The World Today," will be seen on WCKT, Ch. 7, at 12 noon on Palm Sunday, one hour later than usual.

To mark the beginning of Holy Week, The "Stations of the Cross" will be shown and explained by Father Donald Connolly, assistant pastor of Holy Family parish, North Miami. Background music will be provided by the Diocese of Miami television choir.

An audio tape of the "Stations of the Cross" also will be broadcast on Radio Stations WGBS, AM & FM, Miami, and WFLM-FM, Fort Lauderdale.

### Prelate Has Amputation

OMAHA (NC)— Omaha archdiocesan officials announced that the condition of Archbishop Gerald T. Bergan is listed as "satisfactory," following amputation of his right leg above the knee. The archbishop underwent surgery at St. Mary's Hospital, Rochester, Minn., for removal of a blood clot in the leg. Physicians attending the 75-year-old archbishop are optimistic that he will be able to use an artificial leg. He is reported to be in excellent spirits.

# 'Renewal' In Government Needed, Miss Blatt Says

Governmental institutions, including some of those "most revered and cherished," need the same sort of re-examination which Pope John XXIII urged for the institutions of the Church," a nationally-known woman attorney declared here.

Miss Genevieve Blatt, former Secretary of Internal Affairs for the Commonwealth of Pennsylvania and first woman to be elected to a state office there, was the guest speaker during a program of the Coleman F. Carroll Lecture Series on Tuesday evening at Barry College.

"Since our American system of government is based on the consent of the governed, it is to some degree similar to the Church, which is based on the free-will acceptance of God's laws by the individual members and the re-examination in each case cannot be the function only of the leaders," Miss Blatt told her audience in the college auditorium.

#### NO PYRAMIDAL

"As Pope John, Pope Paul and all the Bishops have been at pains to make clear," she added, "the Body of the Church is not a pyramidal structure with the people on the bottom and the priests and bishops in ascending smaller groups reaching up to the Pope on top, but a horizontal structure with Pope, bishops, priests and people constituting together the Body of the Church, each having differing functions, but all equally responsible.

"Similarly, our government is not an hierarchical arrangement with the President on top, or the governor or mayor, in smaller contexts, and the people on the bottom, but a simple gathering of all the people expressing their will through their chosen spokesmen and agents. There is considerable similarity in concept and organization between the Church as the Mystical Body and the government as the Body Politic of the people."

Miss Blatt, whose topic was "Government in the Looking Glass," reminded the audience that the people are the government and that if it is to be any better they must make it so.

#### LOOKING GLASS

"Looking in the looking-glass, it is painfully clear that very few of us are paying much attention to government, and on the whole, it is much better than most of us deserve, considering what we put into it," she said, emphasizing that many never register to vote, many who do register never cast a vote and many vote without reliable information regarding the candidate and without "conscientious reflection" on their own part.

A report of the President's Commission on Law Enforcement and the Administration of Justice, of which Miss Blatt was a member, indicates that most people think the rising crime rate is a problem "for somebody else to solve," the speaker continued.

"We found that many people do not report crimes, even crimes they may see committed. They don't want to become 'involved,'" she said, pointing out that many persons will not aid a victim of crime, will not serve on a jury or testify as witnesses or aid court or police officials even while they may

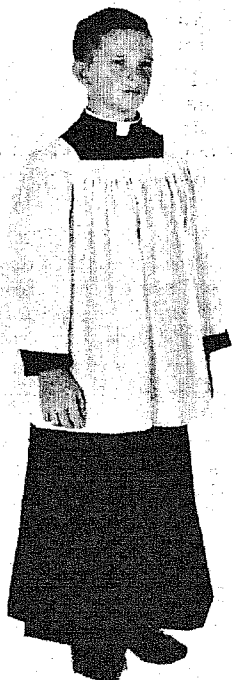
decry court or police procedures.

"The prevention of crime, the enforcement of law, are government business but government business is your business and mine," Miss Blatt declared, "for we are the government. The same is true for health protection, consumer protection, education and hundreds of other things.

"For the sake of our country, for the sake of our own families and friends, we must change the picture," she said. "We must re-examine, re-evaluate, set new priorities, devise new procedures in government, just as we are doing in the Church."

### Home Masses In Wilmington

WILMINGTON, Del. (NC)— Bishop Michael W. Hyle has restored permission for Masses in the homes of Catholics in the Wilmington diocese. The permission was suspended in mid-January. In a letter to priests restoring the permission, the bishop emphasized that all instruction and regulations for Masses in homes which were issued last October must be observed carefully.



### The other side of Mike O'Brien, shortstop

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A SUNNY AFTERNOON in Rome finds POPE PAUL surrounded by People as he walks through the Piazza Vittorio on one of his Lenten Sunday visits to a neighborhood church to offer Mass. Everyone enjoys the relaxed but exciting occasion. (NC Photos)

## Easter Masses Of Pope Paul

VATICAN CITY (NC) — The first of Pope Paul VI's two Masses on Easter morning will be celebrated at 8 a.m. in Rome's working-class parish of Mary, Gate of Heaven.

Returning to the Vatican, the Pope will offer his second Mass on the front steps of the St. Peter's basilica before giving his traditional blessing to the city and to the world.

## Lay Teacher Strike Stayed

PHILADELPHIA—(NC) — A threatened strike of lay teachers in archdiocesan Catholic schools was narrowly averted here in a last-minute confrontation between officials of the Association of Catholic Teachers (ACT) and the archdiocesan superintendent of schools.

ACT, which represents about 400 of some 640 lay teachers in the high schools, had voted to reject proposed salary hikes and to begin the strike March 8 unless it gained recognition by archdiocesan officials as the sole bargaining agent for the lay teachers.

It was announced at the conclusion of a six-hour meeting here that the strike had been cancelled when ACT and the archdiocese agreed to negotiate a "declaration of principles."

The declaration binds the archdiocese to "initiate in the first instance with ACT" all discussions of wages, hours and working conditions of the lay teachers.

It also gives ACT the right to binding arbitration in all cases of personal grievances on the part of lay teachers.

## Cites 'Unease' On JFK Case

VATICAN CITY (NC) — An editorial in Vatican City's weekly picture magazine, L'Osservatore della Domenica, expresses "uneasiness" over "questions left without answer" in the Warren report on the assassination of President John F. Kennedy.

The editorial, written by Federico Alessandrini, said that, because of the recent investigations in New Orleans and because the conclusions of the Warren investigation "do not seem convincing," the result is that there is "an almost general feeling of uncertainty."

The editorial suggested that "the man in the street, seeing so much smoke, is led to believe something is really burning."

## St. John U. Agrees To Arbitrate Strike

JAMAICA, N.Y. (NC) — St. John's University moved toward a solution of its 15-month-old faculty firing dispute with an announcement that it would submit the controversy to impartial arbitration and abide by the arbitrators' decision.

The arbitration will deal

with specific questions submitted by the university and sets forth several conditions. Among them is a demand that faculty members participating in the arbitration proceedings withdraw court suits pending against the school.

### SOLUTION SOUGHT

Speaking for the university's board of trustees, St. John's president, Father Joseph Cahill, C.M., told reporters:

"The university wants this matter resolved once and for all and in a manner that will leave no question in the minds of the academic community and the public that it was resolved in a fair and equitable manner."

The decision to submit to arbitration, made unanimously by the school's trustees, represents a change in policy for the university administration. Earlier arbitration proposals by the dismissed teachers were rejected by St. John's.

The dispute began in December, 1965, when 31 faculty members were notified that their contracts would not be renewed. The action led to a teachers' strike, demonstrations by students, loss of several faculty members who resigned as a sign of their sympathy with the fired teachers, censure by educational associations and picketing.

In December, 1966, the Middle States Association of Colleges and Secondary Schools instructed the university to show cause why its accreditation should not be revoked. The school was given one year to prepare its case.

Father Cahill, who commented that he "never feared about accreditation," said the university would ask the arbitration board "whether under all of the circumstances then prevailing, the board of trustees acted reasonably" in dismissing each teacher.

A three-member panel will be established by the American Arbitration Association to consider each of the 29 still-outstanding cases individually.



Fr. JOHN CRONIN

## Social Action Expert Giving Up His Post

WASHINGTON —(NC)— Father John F. Cronin, S.S., assistant director of the U.S. Catholic Conference's Social Action Department for 21 years, will leave his post this summer and return to teaching.

His resignation was announced by Father Lloyd P. McDonald, S.S., U.S. Provincial of the Sulpician Society. Father McDonald said he had not yet determined what and where Father Cronin will teach.

Father Cronin came to the Social Action Department in 1946 with a nationwide reputation as an economist, social scientist and outspoken advocate of labor and civil rights.

He gained that reputation from a stream of books and pamphlets, public appearances and work as a labor arbitrator while he was professor of economics at St. Mary's Seminary in Baltimore. He held that post from 1933 — a year after his ordination — until 1944, when he left teaching to finish work on a textbook, "Economic Analysis and Problems."

He became well-known as an author, public speaker and a radio and television panelist.

He founded the Institute of Catholic Social Studies at the Catholic University summer school. Father Cronin was president of the Catholic Economic Association in 1946.

## Dutch B

THE HAGUE, The Netherlands (NC) — This country's bishops have started an investigation into an experimental joint "Last Supper" service by Catholics and Protestants.

At the same time Dutch prelate told the press that "unlike the Dutch Church, the Protestant Church is not a church of the people."

# Fast And Abstinence Laws Are Clarified

VATICAN CITY—(NC)—What is a "substantial" violation of the Church's new laws on fast and abstinence?

The Congregation of the Council answered in a ruling made public here (March 8) that a person would sin gravely only if he failed to observe a significant part of the new ruling as a whole.

The Congregation of the Council was asked whether the grave obligation to "substantial observance" refers to the prescriptions for any one of the days mentioned in the papal document—fast on Ash Wednesday and Good Friday and abstinence on all Fridays—or to the totality of the document's provisions.

The congregation said it applies only to the latter.

"He sins gravely against the law," it said, "who omits without an excusing cause either a quantitatively or qualitatively notable part of the prescribed penitential observance taken as a whole."

The papal document gave national bishops' conferences the authority to change the times of these observances or to replace them with other forms of penance.

In the U. S., the National Conference of Catholic Bishops mitigated the general rules by "terminating the traditional law of abstinence as binding under pain of sin as the sole prescribed means of observing Friday."

But they urged that the practice of abstinence be continued by free choice and

specified that Friday should continue to be considered as a "special day of penitential observance throughout the year."

They specified, however, that fast and abstinence both bind on Ash Wednesday and Good Friday expressed confidence that "no Catholic Christian will lightly hold himself excused" from Friday abstinence during Lent. In the bishops' press panel commentary on this, it was said that there is no obligation to seek a dispensation from obedience to the Church law but that the hierarchy "recognizes freedom of conscience for the faithful to 'excuse' themselves, not however, 'lightly.'"

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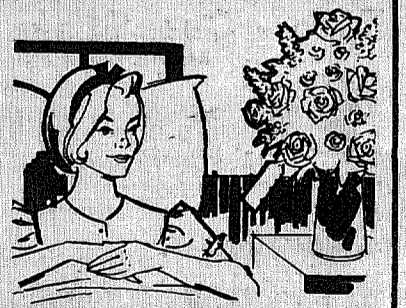
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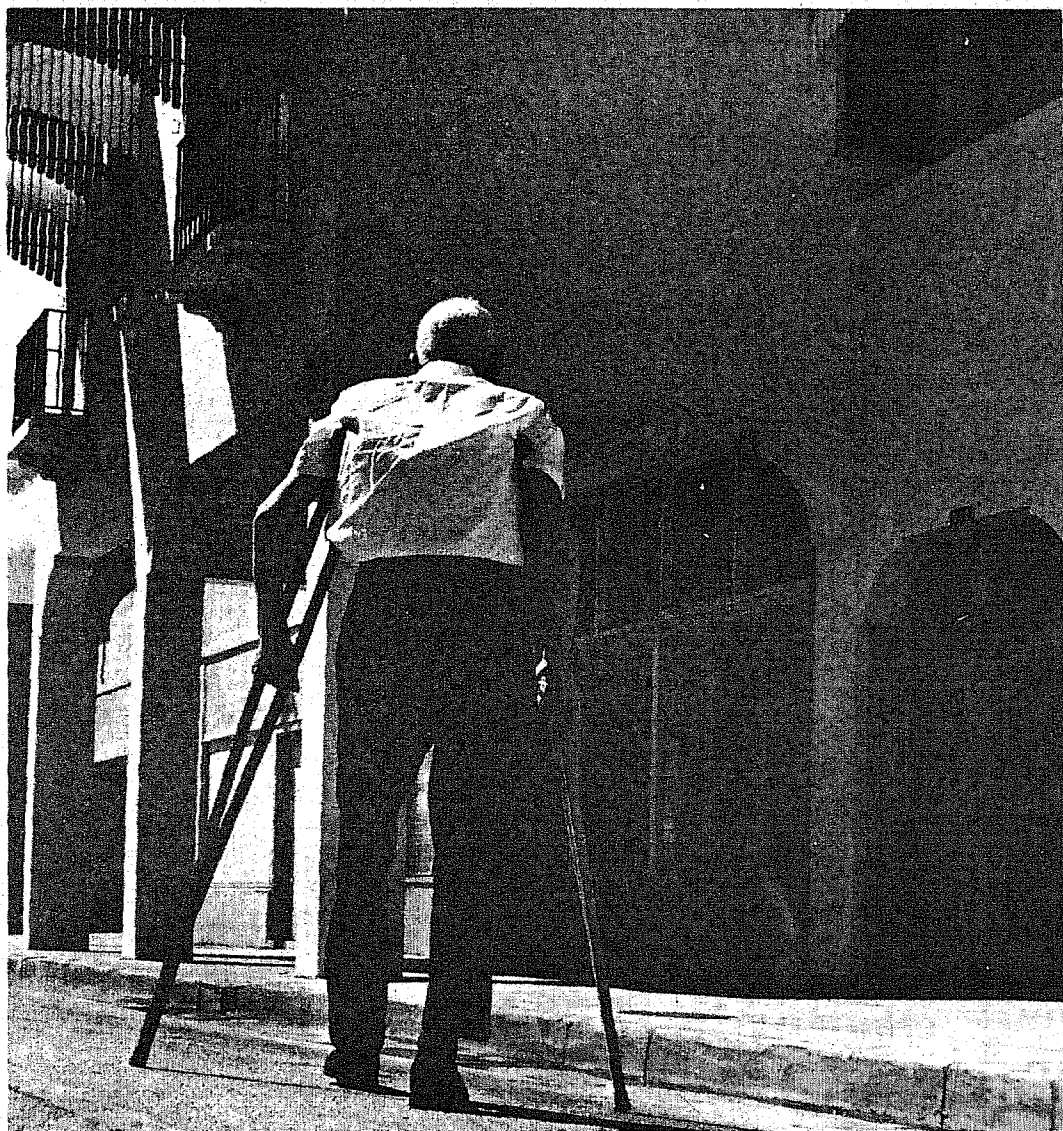
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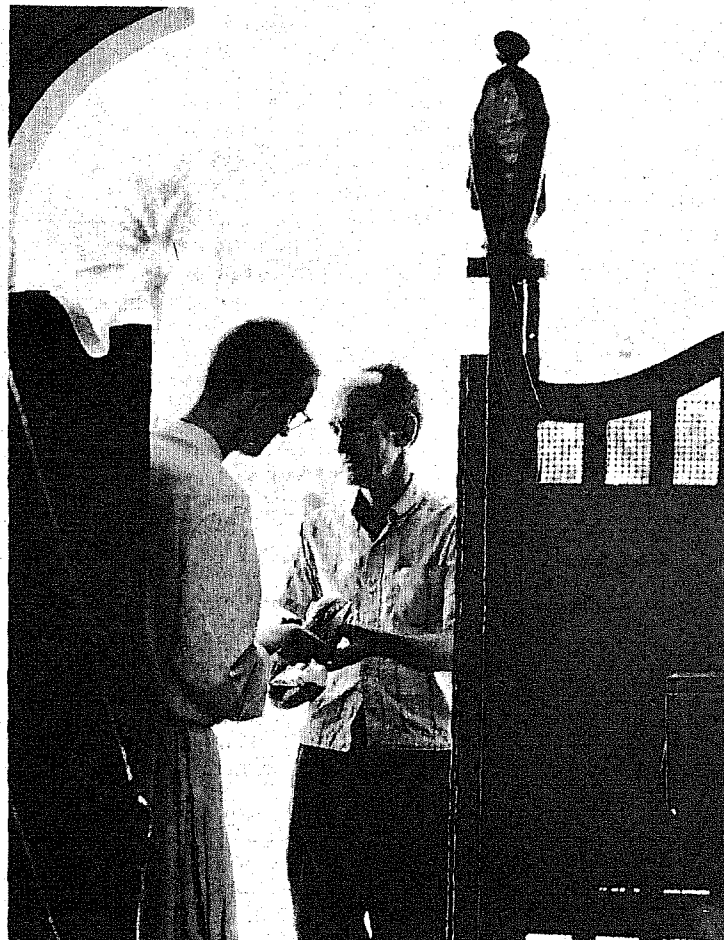
Miami, Florida

March 17, 1967



**'Charity Unlimited' At Miami's Camillus House**

*Indigent Men Including The Blind And Disableds Find Comfort Here*



**A Handout Cheerfully Given**

*Any Hour Of The Day*



**A Fellow Can Shave**

*After A Night's Sleep*

**WHO'LL HELP FILL THE LARDER?**

Hams, sweet potatoes, canned vegetables condiments and all the 'trimmin's' for traditional Easter Dinner are urgently needed at Camillus House, where the poor are definitely always with the Little Brothers of the Good Shepherd.

Although some 350 men, women and children temporarily "down on their luck" line up daily for a full lunch, the Brothers expect to have more than 500 guests on Easter Sunday.

They'll gladly pick up donations of food for their "Apostolate of the Road" if contributors will call Brother Shawn, director, at 371-1125.

Photos By  
Tony Garnet  
  
Text By  
Marjorie Fillyaw



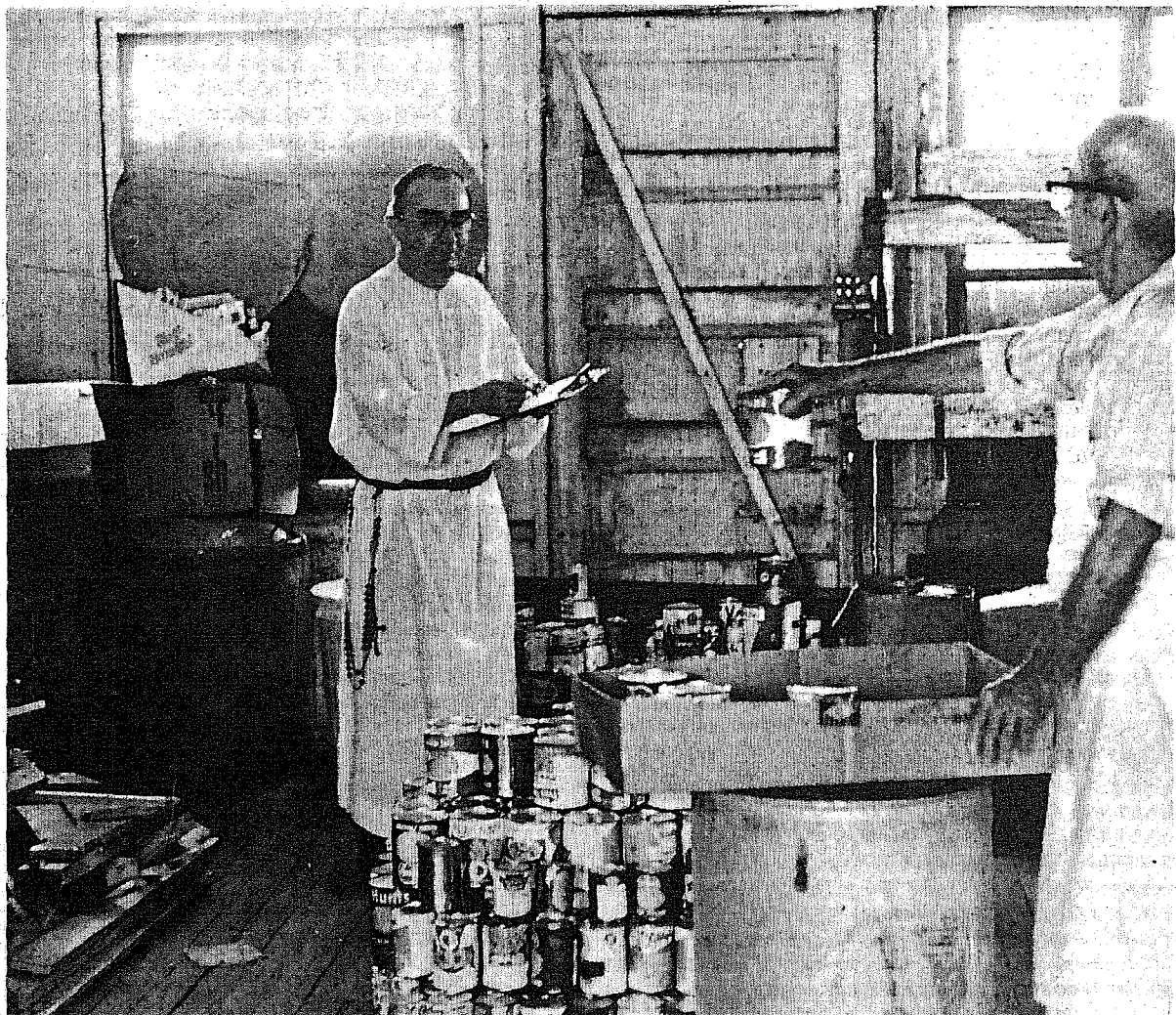
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*From Home For A Week*



**Camillus House Cupboard Is Almost Bare**

*Brother Senan, Checks Food Supply For Easter Dinner*

March 17, 1967

Opinions expressed represent a Catholic viewpoint, not necessarily THE Catholic viewpoint.

## Finding Relevance In Christ Crucified

In the "new spirituality" some Christians are hankering for today, it seems doubtful if Holy Week will have a very prominent place. Today we hear constantly about the Christ of the Sermon on the Mount and of the Golden Rule, Christ of the Little Children and of the Poor. We hear of Christ the Healer of Diseases, the Miracle Worker and the Social Worker, but very little of Christ the Crucified.

So many who are dedicated to the elimination of pain and suffering in this world and are working zealously for social and racial justice, apparently find little meaning and perhaps no relevance in the bruised and battered Figure on the Cross. They are quick to recognize Christ in Bethlehem, Jerusalem, Bethany, Samaria, in the desert and on the mountains, but never on Calvary.

Obviously this lessens, for them at least, the impact of Holy Week's profound mysteries. Moreover, such a selective attitude towards the events of Our Lord's life seems to emasculate the Redeemer in prophecy as well as the Redeemer in fulfillment. Since the beginning of Christianity, the Church has urgently called her children to study, meditate on and imitate Christ on the Cross. Holy Week has wrought wondrous transformations, according to the saints, simply because its sobering events have disposed the minds of men to understand better the Cross's proof of divine love and of the evil of sin.

The caricature of Christ as the benign, smiling, indulgent Lord, which is becoming more and more widespread today, is a denial of the true Redeemer. He cannot be truly recognized without His cross and crown of thorns.

It is significant to realize that almost no one before Good Friday came close to recognizing Him. Caiphas called Him a blasphemer and an enemy of the people. Herod stamped Him as a fool and a magician. The leaders of the people generally thought of Him as a seditionist, a perverter of the law. The people called Him Son of David on Sunday, but it took the horror of Good Friday for the two most unlikely people to recognize Him for what He is. Despite the loathsome spectacle He must have been in His agony on the cross, the good thief recognized Him as a King with a kingdom in the other world, and the Roman centurion, bespattered with His precious blood, declared in awe that He was truly the Son of God.

Holy Week's impact on our minds and hearts depends upon our acceptance of the Whole Christ - the Christ of the golden rule and the miracles and little children, but also the Christ, the God-Man, the Victim of a cruel scolding, crowning with thorns and crucifixion. If we leave out Calvary, we leave Christ.

## Aren't They The Beautiful Dreamers?



## Letters To The Editor

### How Many Are Doing Penance?

Dear Editor:

Now that fast and abstinence have almost been done away with as legal requirements, it would be interesting to know how many people have fulfilled their obligation to perform penance.

It is true that the form of the law has been changed, but, as I understand it, the substance of the law has not. I mean that the greater freedom which the Church has given her children has also demanded a greater responsibility. The substance of the law demands some form of self-imposed penance. The shouldering of this substance demands responsibility.

Sincerely,  
E. M. COTTEN  
Palm Beach

### Celibacy In The Church

Dear Editor:

There appears to be a great agitation these days about celibacy in the Church.

There may in fact be some good reasons to consider changing Church law, but one which is sometimes put forth is not worth the paper it is printed on.

I refer to the argument that love is missing from a celibate's life. The fact is that love is often missing from married people's lives. Marriage is no guarantee of love.

Sacred Orders is a call to love. Just because this love is not centered on one person, it is for that reason no less real.

The love of priestly service experienced in personal ministry can also lead a man to human maturity.

Let us hope that this fly in the oil of discussion is done away with once and for all.

Sincerely,  
Herbert J. Schultz  
Miami

### 'Do-Nothings' Ignore Council

Dear Editor:

Sometimes I get very impatient with The Voice. Your columns are full of warnings about liturgical nuts who "go too far."

Such people exist. Perhaps they exist in this Diocese; I do not know.

But I do feel that your paper should encourage people to "get with it" liturgically. The parishes where there are no signs of a vital and renewed liturgy are just as much in violation of the law as those few who go overboard.

If anything, the "do nothing" parishes are more far a field because they are ignoring the Council. The "nuts" are at least attempting to carry on in the spirit of the Council, even though their efforts are mis-directed.

Sincerely,  
Gregory Sibley  
Miami

### Bishops Should Elect Pope

Dear Editor:

Recently Cardinal Suenens suggested that the Pope be elected by the Synod of Bishops rather than the college of Cardinals.

This is a proposal that makes sense to me. The Synod is much more representative of the Universal Church; the college of cardinals is very heavily Italian. Further, many of the Bishops who compose the Synod are themselves elected by national conferences of Bishops. As such they can better speak for other Bishops than can appointed Cardinals.

Another sign of an effort to broaden democratic participation in the life of the Church is the consultation with priests and laity now taking place in Cleveland. The Bishop of that city has asked the people of the Diocese to make suggestions for an auxiliary Bishop.

Sincerely,  
Edith E. Norris  
Miami

## Some Signs Of Hope For Lowly Migrants

It is doubtful whether or not some of the citizens of South Florida would allow their dogs to live in some of the housing inhabited by migrant farm workers who labor in Florida's fields. More than one migrant family harvests more than the fruit of the land; their housing is a "harvest of shame." Yet, there are some reasons to hope.

The Coordinating Committee for Farm Workers, an association of concerned groups, reports that some "new" 1966 housing which was provided for farm families consisted of no more than "an 8x16 wooden shack without electricity or toilet facilities." Other housing, the committee reports, "is inadequate, dirty, unsafe, and expensive (\$10 to \$15 per week is the most frequent rate)."

These are signs that progress is being made. For example, Collier County has adopted a progressive standard for migrant housing which requires that no quarters can be smaller than 8 x 8, and that all units must have electricity. Still, there is no provision for individual toilet and bathing facilities. Many farm workers will have to fill a pail and carry it to their home.

The concern of Collier County with decent housing is most understandable. In that county in 1965 fire destroyed 175 beds in 7 camps resulting in four deaths and the destruction of 13 buildings.

The most recent sign of progress is the federal government's approval of a \$5.69 million loan to construct 400 low rent apartments near Pahokee.

The low rent housing will replace slum-like housing projects condemned in 1964 by the Florida State Board of Health. The loan will be repaid from the rent paid by the migrants.

No doubt there are persons who can find fault with the government's participation via a loan, or with the type of housing to be built, or with some other aspect of the program. This side of heaven there is no perfect solution to any human problem.

In spite of the imperfections of the program, whatever they are, every Floridian should rejoice that our brothers in the fields will live in housing worthy of human beings. America should be able to muster a decent house for those who pick the food that graces its tables.

We hope that the fire of concern will spread and consume more inhuman migrant housing. This is a fire which should be ignited by Christian love.

## Signing Open Letters Held Touchy Matter

By MSGR. GEORGE G. HIGGINS

Readers of the Catholic Press will be aware of the fact that the bishops of the United States have been severely criticized by Dr. Robert McAfee Brown, professor of religion at Stanford University, by John Leo of the Commonwealth, and by other Protestant and Catholic writers for failing to appear at the "mobilization for peace" held in Washington last month under the sponsorship of Clergy and Laymen Concerned About Vietnam.

They will also be aware of the fact that Bishop James P. Shannon, Auxiliary of the Archdiocese of St. Paul-Minneapolis, has taken issue with Messrs. Brown and Leo.

I have no desire to get involved in this courteous but rather pointed controversy - and this not merely because of the fact that the principals are all very good friends of mine. On the other hand, I would like to say that I wholeheartedly agree with Bishop Shannon's basic point; namely, that no one has the right to decide how his fellow-Christians should express their moral concern about the war in Vietnam.

**MANY REQUESTS**  
I had occasion to make this point recently in reply to a letter I received asking me to sign an "Open Letter on Vietnam" which will be published later this month in a number of Catholic periodicals. My reply, in the form of a personal note to the secretary of the committee which drafted the Open Letter, reads in part as follows:

rence, I have been asked to sign a minimum of 200 open letters on almost as many subjects. On this number, I have signed, at the most, half-a-dozen, not necessarily because I disagreed with the substance of the other 194 letters, but simply because, by temperament, I just don't like being asked to sign public statements of this kind

when I haven't been consulted in advance about their content and phraseology. Call it an idiosyncrasy on my part - but that just happens to be the way I feel about the matter. This will explain why I have reluctantly decided not to sign your own Open Letter on Vietnam.

"Needless to add, I share your concern about Vietnam, but I would prefer to express concern in my own name and in my own words. This doesn't mean that I am opposed to collective statements or manifestos as a matter of principle. It simply means that, if I am going to sign such documents, I would like to have something to say, in advance, about their wording of your own Open Letter, I would have suggested a number of changes in the text. At this stage of the game, however, that's neither here nor there.

"Incidentally, this will help to explain why so many bishops, for example, are reluctant to sign open letters. They don't want to give the impression that they are acting in their official capacity and are trying to commit other people to their point of view on matters which allow for legitimate differences of opinion. The same is true of many Catholics, Jews - who have less national titles. . . .  
perio . . . . . 2-10V



Higgins

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Weekly Publication

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# 'With All Thy Faults I Love Thee Greatly'

By JOSEPH A. BREIG  
Square? Yes, this will be square. But I am not in the least afraid of being thought square - or of being thought anything else. I don't give a fig for labels - conservative, liberal, New Breed, Old Breed.

I call the shots as I see them; I emphasize the truths I consider most needed at any particular moment.

If the truths are truisms, then I remember what Chesterton said: truisms are truisms because they are so importantly and permanently true that they have been repeated generation after generation.

With which preface, let me quote a letter from a friend, Mrs. Harrison Peters of Elyria, O. She is a mother of two, grandmother of six; a member of her parish senate, and a vigorous participant in interfaith dialogs and anti-poverty projects.

**NO STAND PATTER**  
She is not a standpatter; far from it. She loved the old Church with all its faults, and she loves the new Church, which will have its own faults. And so (not at all afraid to seem corny) she writes:

"To Father Charles Davis and others: Don't kick your mother in the teeth, boys. Don't kick your mother in the teeth!

"It's true, she has a wart on her nose, and she doesn't have the lithe and graceful shape that you think would be proper. Besides, she can't hide the bruises she has received - given her not only by her recalcitrant children, but by those who loved her not wisely but too well.

"Some of the ornaments she wears are definitely not in good taste. But they were hung on her in an excess of misguided love by her sons and daughters.

"What would you expect? Her children are human, and she has had to partake of their humanity.

"We stamp our feet and shout at her. We say that she is no help to us, and we are ashamed to be her children.

"God is love, it is said. But charity is a forgotten virtue. Under all the burden fastened on her through the ages, the Church is our mother. The mother of Christianity. The bride of Christ, which He chose as His abiding place in Time. Would He abandon her? He said He would not.

## BRIDE OF CHRIST

"Think for a moment what the world would be like if the Church had never existed. Her sons wrote the words of the New Testament. Her monks copied and treasured them so they could come to us.

"Her children were wicked and sensual, grasping and selfish. But they were also saints and however wretched she looked, she was still the Bride of Christ and He did not desert her.

"Still today, when it is the 'in' thing to say, 'I can't stand her; she's a haughty old hussy who cramps my Christian style' - still today, if she didn't exist, what would her critics have in common, if they did not have her to revile? And what would be the Christian link with the past?

"Would it not be wonderful if, in Christian love and humility, we would join hands to bring about the thing for which Pope John said he called the ecumenical council: 'that the Church might be presented before Christ in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.'"

## TRUTH OF THE MATTER

# Newman Looked Ahead To Our Times With Much Foreboding

By MSGR. JAMES J. WALSH

The past few years the name of John Henry Cardinal Newman has been presented often as last century's prophet for our times. During the Vatican Council, it was pointed out and again by scholars that although Newman died in 1890 his influence on Vatican II's thinking was profound. No one can doubt but that he was generations ahead of his time in some areas.



MSGR. WALSH

The interesting angle here is that while he was thus extraordinarily progressive in his thinking, he viewed the generations ahead - our times - with apprehension. In the light of what is happening today, his predictions are being studied anew with increasing interest and even amazement.

Recently Archbishop Robert Dwyer quoted from a sermon given by the Cardinal in 1873 in which he charted the course of the Church in the future and spoke of the "new age of infidelity." According to the Archbishop, Newman indicated the Church would be "subject to pitiless scrutiny."

Archbishop Dwyer wrote: "The weakness and human failings of her members, both clerical and lay, would be cited endlessly in derision. . . And Catholics, as if possessed by a kind of masochism, would turn upon the Church, mocking her who is their mother, making sport of her authority and her traditions, striving to uproot and destroy what they would not bother to understand and appreciate. It is this desecration of the sanctuary of the very children of the household which would be the most shameful scandal, the most pitiable betrayal. And this is a fact to which we today have hardly cared to avert to, for very anguish of heart, nor have we yet summoned up the courage to reckon with its calculated hatefulness. Yet there is no question but that it is one of the most potent and pliable instruments of modern infidelity. Newman saw and identified it. He pointed his finger directly at it."

A recent news dispatch told of a Canadian hockey team playing to packed houses. This would not be news except for the fact that the team is made up of priests, brothers, ministers and Anglican bishop. They are playing to raise funds for a charity benefit.

What is of particular interest in this unique story is the information that several of the priest players are related vocations. A couple of them were professional hockey players, one a member of the world champion Toronto Leafs.

This highlights an almost untapped area of potential vocations - men who are in their late twenties or thirties or even forties. National attention was called to this age group of candidates several years

ago when Pope John XXIII Seminary was founded by Cardinal Cushing in Boston. It accepted only men of thirty years and up. Its course was four years instead of the usual six years in the major seminary. Classes are taught in English, although some fundamental ecclesiastical Latin is of course part of the requirement.

Lack of Latin has been the main deterrent to many an older man who wanted to serve God in the priesthood, and who may have been otherwise well qualified. Only the Lord knows how many hundreds of potential and excellent priests have been passed up, because of the difficulty of fitting them into the rather rigid forms of seminary life in the past. Today's more realistic approach to training is opening doors for these men, whose maturity and deeper sense of responsibility give them an added advantage in their preparation for the priesthood.

The Diocese of Miami has five seminarians studying in Pope John XXIII Seminary - ranging in age from thirty-two to forty-five. Needless to say we are looking for many more such candidates and suggest that those interested apply to the Vocation Office in the Chancery.

**A How-Low-Can-You-Get Story:** In Holland a woman who belongs to the Traditionalist Movement took a tape recorder into a confessional "to record a priest's advice on moral issues." She wanted members of the Traditionalist group to find out what kind of advice young priests are giving. Another proof - and a shameful one - that extremists are likely to use any means to bolster their unreasonable views.

In the January issue of "The Sign" there is an article entitled "Ecumenical Encounters" which contains two delightful incidents. One of them, recounted by Father John Sheerin, a columnist for The Voice, tells about the rather tense first meeting he and Father Gustav Weigel had with two Russian Orthodox delegates at a World Council of Churches meeting. Father Sheerin said he and Father Weigel expected to be in for a theological joust, perhaps - papal primacy or papal infallibility. Instead the two delegates from Russia after a few very polite moments indicated they were not looking for anything serious. As Father Sheerin puts it: "Someone thawed the atmosphere with a joke, and from then on the meal was a long series of hilarious stories." And he commented that one of the delegates, Archbishop Nikodim had a fondness for cannibal jokes!

The other incident in the article concerns Methodist Bishop Fred Corson who was dining with a group of bishops at a restaurant in Rome one night during the Vatican Council. A tourist passing by the table asked the manager which one of the bishops sitting there would make the best pope to succeed Pope John. The manager studied the bishops for a moment then pointed to Bishop Corson - the only Protestant bishop there.

## Draft Law Extension, Change Seen

By J. J. GILBERT  
WASHINGTON (NC) - Congress is virtually certain to extend the Selective Service Act, due to expire on June 30, and it may amend it noticeably.

An interesting situation has resulted from the fact that Congress has available to it two reports on the Selective Service, which President Johnson appointed; and the other is the Civilian Advisory Panel on Manpower Procurement, named by the Armed Services Committee of the U.S. House of Representatives. A presidential commission is a prestigious body, but Congress must also give attention to the findings of a group which it appointed.

**FOUR YEARS**  
In his message to Congress, based upon the findings of his national commission, President Johnson asked Congress to extend the draft law another four years, and advised the lawmakers that, on his own, by executive order, he would

## Washington Letter

make some changes in the way it operates. One proposed change is to choose inductees by lot.

Some leaders of Congress were quick to show a coolness toward the lottery system of induction; and Rep. L. Mendel Rivers of South Carolina, chairman of the House Armed Services Committee, said: "We think the present law has too much discretionary authority (for the President)."

The reports of the President's commission and of the panel named by Congress were made public on the same day. They differ in a marked degree, and they show considerable difference in tone. The Congress group indicates it may have been snubbed by the President's group.

In the foreword to its report, the panel says Rep. Rivers had asked it to review the report of the Presi-

dential commission before turning in its own findings, but that "that report has not yet been made available to this panel." It is pointed out that there was ample time for referral, since the Presidential commission was supposed to report by last Jan. 1, while the group appointed by Congress had until March 1 to complete its work. In the end, it is further indicated the panel gave up hope of seeing the commission's report, and went ahead to meet its own deadline.

The low opinion the Congress-appointed group has for the lottery is only too clear. The panel says the trials given the lottery system in the Civil War and in World War I and the early days of World War II proved "rather costly experiences." It says "the present reliable system of date-of-birth sequence evolved after bitter experience" should "remain in the (Selective Service) System's effective instrument."

## HEROES OF CHRIST

# JAIME LUCIANO BALMES

1810-1848

ALTHOUGH MOSTLY UNHEARD OF IN THIS CENTURY, THIS MAN WAS AMONG THE GREATEST PHILOSOPHERS OF THE 19TH CENTURY. HE WAS BORN IN SPAIN AND BECAME ONE OF THE MOST INFLUENTIAL CAUSES IN REVIVING SOUND PHILOSOPHY NOT ONLY IN SPAIN BUT ALL OF EUROPE. BALMES WAS A VERY SAINTLY MAN WHO WAS EXACT AND METHODOLOGICAL IN HIS RELATIONS WITH GOD AND NO LESS CONSCIENTIOUS TO HIS NEIGHBOR, BEING AT ALL TIMES SOLICITOUS OF THE POOR, LIVING IN HIS EVERY DAY LIFE THE CHRISTIAN PHILOSOPHY THAT HE TAUGHT AND WROTE. HE WAS LOVED DEARLY BY HIS COUNTRYMEN.



## SUM AND SUBSTANCE

# Calls Our Affluence 'Breeder Of Crime'

By FATHER JOHN B. SHEERIN

These days we are losing many of our most cherished illusions. Our basic assumptions are falling around us like leaves in autumn.

Take for instance the old cliché that "poverty breeds crime." At one time it was considered almost a self-evident truth like the infallible nostrum that whiskey cures a cold. Now, it is as obsolete as the notion that the sun goes around the earth.

Recently the President's National Crime Commission after a prolonged study of crime in America, informed us that crime is growing by leaps and bounds in this our America where poverty is decreasing and our national wealth is spiraling to unprecedented peaks. Twenty five years ago, at least one-third of the population was miserably housed, ill-clothed and hungry. In 1961 the number of families at poverty level had dropped to 20% and by 1965 to 17%. In the last five years, the national income increased from \$427 billion to \$555 billions - a jump of 30%.

## THE ANSWER?

In reading the Crime Commission report, one got the impression that the commission was baffled. They said that there was no simple solution to the problem, that more cops must be assigned here, more money spent there, but there was no simple solution such as relieving poverty.

What the commission did emphasize was the colossal proportions of the crime problem. In some places, the actual number of crimes committed was three times the number on the police blotter and in several places the number was 10 times that on the records.

The old romantic notion of impoverished vagrants robbing the rich and assaulting them was not reflected in the commission report. In most murders, for instance, it was found that two-thirds of the persons involved - killers and victims - knew each other, and most murders grew out of marriage quarrels. The report delineated however two main factors that seemed to have a direct relation to the increase in crime: the influx into the cities and increasing affluence.

Michael Fooner, chairman of the Metropolitan Crime Prevention Project,

has an article in The Nation (March 6) entitled "The Case of the Culpable Victim." He puts the blame for most crimes (90% of all offenses are against poverty) on the carelessness and negligence of the affluent: He quotes S. M. Robinson's "Study of the Youthful Delinquent Behavior of Men Who Are Respectable Members of Society" in support of the idea that there is no general relationship between poverty and the psychological abnormalities associated with crime. "The best cops and the best crooks come from the same place."

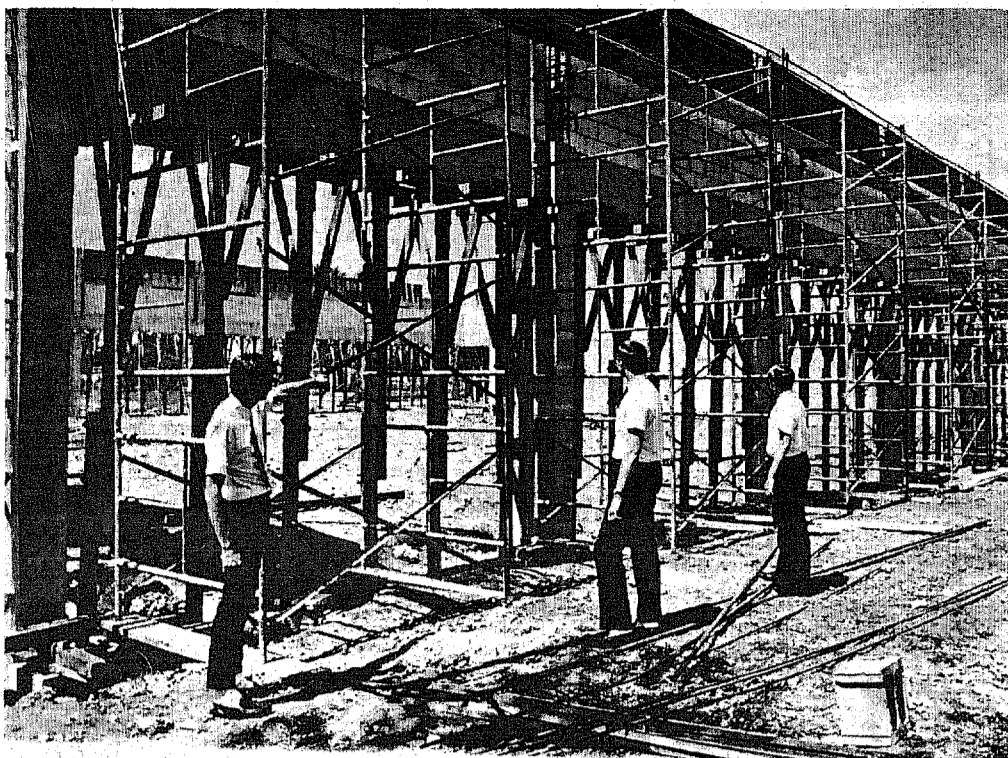
## 'CARELESS AMERICAN'

The culprit however is the "careless American." A 1961 survey showed that Americans lose cash, for instance, at a rate of \$700 million a year. The affluent American, according to Fooner, carries cash carelessly in his pocket, wallet or handbag, leaves it unguarded in a hotel room, automobile or shop.

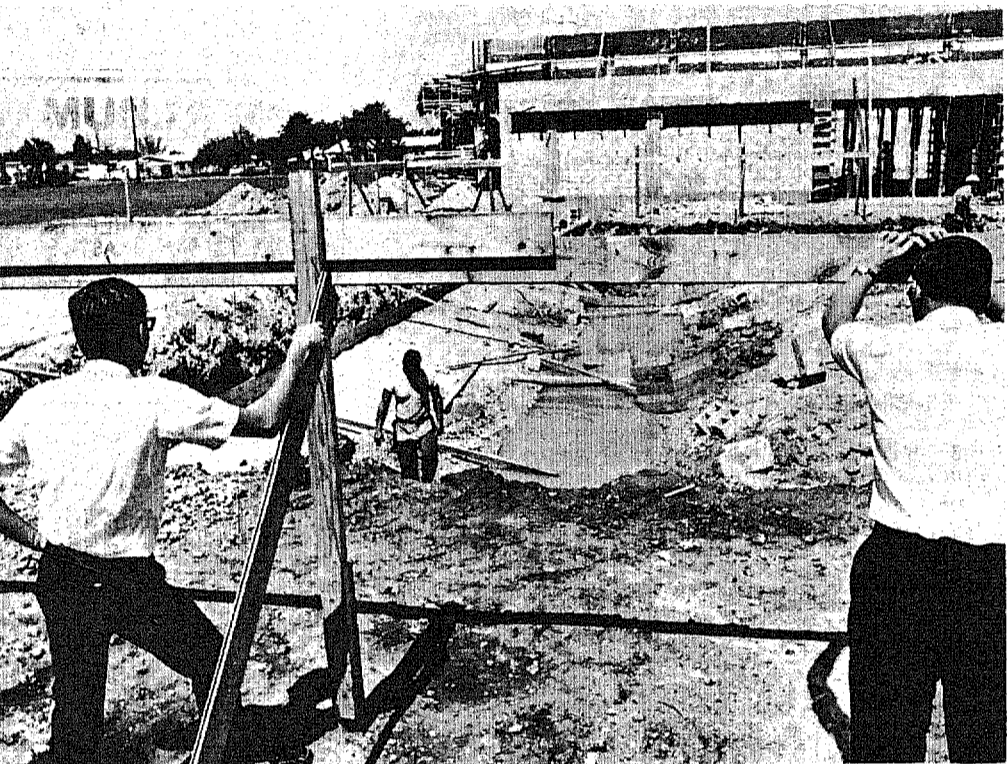
In short, affluence increases the incentives for the thief and reduces the prudence of the citizen. With no great worries about his money or property, his inclination is to give way to bravado, casualness or apathy. The author's conviction is that: "As long as the American economy continues affluent and expanding, and as long as our social mores permit individuals to use money for their status, power and sex drives, we must expect property crimes and total criminality to grow and even accelerate."

I do not mean to say that the fight on poverty can be relaxed. Poverty in the midst of American affluence is a national disgrace but it should be treated as a monumental injustice, not as spawning-ground for crime.

It is frightfully wrong to regard every poor man as a criminal-in-training. Secondly, I do not mean that "careless affluence" is the cause of that 10% of crimes against persons - the acts committed by rapists, murderers and hoodlums. Theft is one thing but "violence in the streets" is something else again. Why is New York City a jungle at night? That's a question no computer can answer.



NEW GYMNASIUM is now under construction at St. John Vianney Minor Seminary with funds donated to the Diocesan Development Fund. Among seminarians watching the progress of the building are BILL SQUIRES, TEX VIOLETTE, and DENNIS FOSTER.



SEMINARIANS LOOK longingly at the excavation for their new swimming pool which will soon be a reality thanks to the generosity and interest of South Floridians in the annual DDF drive.

## Requiem For Dade Pioneer

Requiem Mass was sung Monday in Visitation Church for pioneer Dade Countain, Savino Enrico, who died on March 8 at the age of 83.

Father Roger Radloff, assistant pastor, celebrated the Mass. Present in the sanctuary were Msgr. James F. Enright, Father Francis Mc-Koewn, pastor; Father Robert Brush, Father Ross Garnsey, and Father Salvador de Cisterna, O.F.M. Cap.

Sisters of St. Joseph Cololengo, whose new novitiate was recently completed in North Dade County on property donated by Mr. Enrico, were in the congregation.

A native of Italy who came to South Florida in 1911 from Calumet, Mich., Mr. Enrico was one of the founders of the Home Milk Co., from which he retired as vice president in 1955.

Throughout his lifetime he was a benefactor of the Church, particularly to parishes in the North Dade area.

In addition to his wife, Mary, with whom he resided at 18450 NW 12 Ave., he is survived by a son, James L. Boca Raton; a daughter, Mrs. Antoinette Gianolio, Miami; five grandchildren and 10 great-grandchildren.

Funeral arrangements were under the direction of Philbrick-Vickers Miami Shores Funeral Home.

### Final Movie At College

BOCA RATON — "Wild Strawberries" will be the final movie of this season's film festival at Marymount College at 7:30 p.m., Sunday, March 19 in Founder's Hall Auditorium.

Commentary preceding the film will be given by Dr. Donald W. Curl, assistant professor of history at Florida-Atlantic University.

### Holy Name Unit Slates Barbecue

BOYNTON BEACH — A barbecue chicken dinner sponsored by St. Mark Holy Society will begin at 1 p.m., Sunday, March 19, on the parish grounds.

Serving will continue until 6 p.m., and proceeds will be donated to the fund for surfacing driveways around the church and school.

At 8 p.m., a dance will begin in the parish hall with music provided by a local band.

### Guild Communion And Breakfast

PALM BEACH — More than 100 guests are expected to attend the first annual Communion breakfast of St. Edward's Guild, Sunday, March 19 at the Hotel Breakers.

Guild members will observe a Corporate Communion during the 9 a.m. Mass in St. Edward Church preceding the breakfast.

Guest speaker will be Mrs. J. H. Palmer.

Mrs. James N. Peterson is general chairman of arrangements for the breakfast.

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# It's No St. Patrick's Day Joke: Irish Beat Chris By 1,000 Years

Would you believe St. Brendan, an Irish monk, visited North America in 525 A.D.?

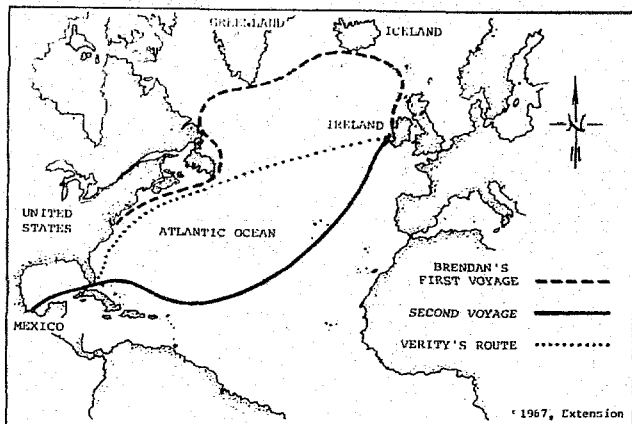
It's no St. Patrick's Day joke. The Irish claims to visits here ahead of Columbus and the Vikings—but not ahead of the Chinese (who probably reached the West Coast about 450 A.D.)—are verified by William E. Verity in the March issue of "Extension" magazine.

Verity's research on the St. Brendan visits to Florida and Mexico included a 65-day, 4,500 miles trip last May in his 12-foot sloop, The Nonoalca, from Ft. Lauderdale, Fla., to Tralee, Ireland, retracing Brendan's reputed voyage of nearly 1,500 years earlier.

## INDIAN LEGENDS

"After digging into this subject as an amateur anthropologist for about 10 years," says Verity, a diver and boat repairman, "I am convinced that Brendan and his crew landed near present-day St. Augustine, Fla., about 525 A.D. I also believe that St. Brendan, or at least some of his monks, crossed the Gulf of Mexico to the Vera Cruz area."

The Nonoalca, the name for Verity's boat, which he built himself, came from the Indian legends about the



IN BRENDAN'S WAKE. Map shows St. Brendan's sixth century routes to the New World, and route followed by WILLIAM E. VERITY.

"nonoalcas" who were the "mute" ones, or more commonly, those "who do not speak our language." According to the legends these strangers came from the East, and left a religious tradition and ritual that even 1,000 years later at the time of Cortez still bore an amazing resemblance to Christianity.

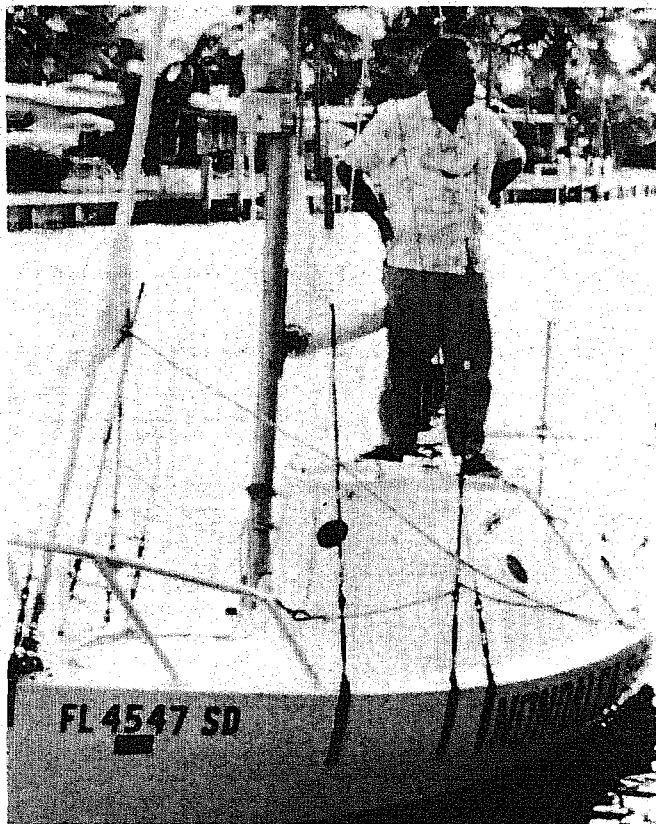
In addition to these indications of early contact between Europeans and the natives, there are the artifacts depicting heavily bearded men with European features found in Mexico, Peru, Central America—and north-

western Florida. Moreover, the medieval tales of Brendan's voyages corresponded in time and detail with the Indian legends.

## SMALLEST CRAFT

Inspired by these findings, Verity decided to try to put the "Brendan legend together once and for all." His 12-foot Nonoalca was the smallest craft of record ever to sail the Atlantic.

Christopher Columbus knew about Brendan's voyages and may even have visited Galway to study the Brendan manuscripts before he went on his own adventure, according to Verity.



12-FOOT sloop, "The Nonoalca" designed and built by Verity for voyage from Fort Lauderdale to Tralee, Brendan's birthplace, last May.

In fact, books about Brendan were the "bestsellers" of the Middle Ages. Early map makers placed a St. Brendan's Isle well out from Europe into the Atlantic. As late as the 16th century, Portugal had a standing claim to the island—when and if it was found.

Verity believes that Brendan reached North America twice. The first voyage was to the north and west, touching the Faroe Islands, Iceland, Greenland, Labrador, New Foundland and New England. The second voyage was to the south and west following the winds and currents via the Azores, the Sargasso Sea, the Bahamas, the Florida and Mexico. (See map.)

But even if Brendan did beat Columbus, Verity maintains that it does not detract from the significance of Columbus' discovery. "If Columbus was not first in point of time," Verity writes, "his visit certainly was the most important; the history of the New World dates from his discovery; and once he discovered America, it stayed discovered."

# Easter Time Concert Set By Collegians

BOCA RATON — Their Easter Concert will be presented by the Florida Atlantic University-Marymount College Chorus at 8:30 p.m., Monday, March 20 in Founder's Hall on Marymount campus.

Under the direction of Richard Wright, professor of music at both colleges, the concert will feature the Maastricht Easter Play, a 12th century liturgical music drama. This play, recently discovered in Holland, where it had been performed for 300 years from 1200 to 1500, concerns the Resurrection morning and the appearance of Christ to Mary Magdalen.

Authentic musical instruments of the period will be used in the presentation, which will be staged and costumed in the medieval period. It is the first performance of this music drama outside the New York area.

# Give Priests Voice In Picking Bishops, Historian Advocates

NEW YORK (NC)—The present method of selecting bishops has been criticized in *Commonweal*, lay-edited weekly, but Msgr. John Tracy Ellis, American Catholic historian. In an article in the March 10 *Commonweal*, Msgr. Ellis suggests reforms based on earlier practices in the Church.

Currently, he points out, bishops are selected to fill vacant Sees by the Pope, who follows suggestions submitted by other bishops. Legislation proposed at the November, 1966, meeting of the U.S. bishops outlines this method:

—Each year, at the beginning, of Lent, the metropolitan of each province asks his suffragan bishops to submit suggestions as to who should be named a bishop.

—The metropolitan collects these and adds his own suggestions to a list which is then sent back to the suffragans.

—After Easter, all bishops of each province meet to discuss the nominations and to vote by secret ballot on names to be proposed to the Consistorial Congregation in Rome.

—When a vacancy occurs, further discussion and investigation is undertaken, and ultimately one man will be selected. But this man still has to be approved by the National Conference of Catholic Bishops and by Rome.

According to Msgr. Ellis, this method is a great improvement over the system

in use from 1916 to the present. In the system from 1916 until now, he writes, the major authority for selecting the nation's bishops rested with the apostolic delegate.

Msgr. Ellis would prefer to return to earlier methods of episcopal appointment used in the United States. He points out that the nation's first bishop, Bishop John Carroll of Baltimore, was elected by the priests of the new republic in 1789. He adds that priests had some role in the selection of bishops until 1916.

"A greater measure of confidence can be given," he explains, "to that bishop who, it is known, was chosen only after the most representative

body of the clergy of the diocese had been accorded an opportunity to voice its preference.

"This is in no sense meant to bar future participation of the faithful in the selection of names for the episcopacy," he adds. "It is merely to suggest that it would seem best to take one step at a time, the first step being to associate the clergy in the bishop's selection."

Msgr. Ellis concludes his suggestions with the caution that the ultimate choice in selecting bishops rests with the pope and that all reforms must allow for the pope's right "to nominate and appoint bishops freely remaining intact."

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# 200-Bed Addition For Home

(Continued from Page 1)

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pharmaceutical services as well as complete dental facilities for the convenience of the residents' own dentists.

A central dining room will be attractively furnished and there will be numerous indoor lounges and outdoor patios for private relaxation and entertainment of guests.

A day care center where elderly or disabled members of a family may receive treatment on an out-patient basis and even remain throughout the day while their relatives

are at business is also planned.

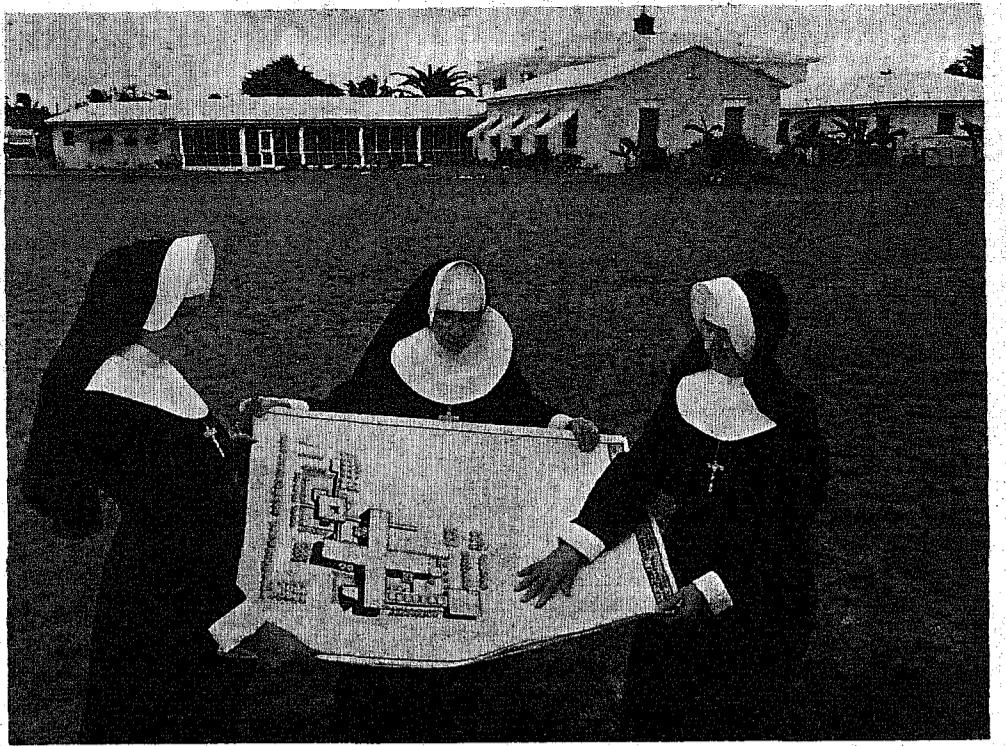
Opened Sept. 12, 1951, Villa Maria has been staffed by the Sisters of Bon Secours since 1959 when Bishop Carroll invited the nursing order to assume operation of the residence for the aged.

The Sisters of Bon Secours (Sisters of Good Help) was the first religious order of women invited to establish a community in the Diocese by Bishop Carroll.

The order was founded in Paris in 1824. Contrary to the laws and customs which prevailed in France during the early days of the 19th century, the Sisters went outside their convent to work among the poor, thus becoming the first community of religious women, taking perpetual vows, to labor for Christ beyond cloistered walls.

In 1861 the congregation was asked to undertake a mission in Ireland and the first foundation was established in Dublin. In 1881 at the appeal of the late James Cardinal Gibbons, then Archbishop of Baltimore, three Sisters of Bon Secours arrived in Baltimore to establish a hospital as well as a school of nursing, a novitiate, a convent and a day nursery for children of working mothers.

When the order first came to South Florida, it was represented for the first time in the area south of Baltimore. It is now also active in the



Sisters of Bon Secours View Plans For Villa

Mother Rose Anne, Mother Mary Angelina, Mother General, Mother Francis Helen

Diocese of Richmond, as well as in the Archdioceses of Baltimore, Boston, Detroit, Philadelphia and Washington; and in the Diocese of Camden.

Mother Francis Helen, a veteran of a 30-year nursing career which includes administrative positions for the past 10 years, is superior at the Villa, assisted by five other nuns, all registered nurses, and 22 other aides, maids and dietitians.

The Baltimore-born superior points out that Villa Maria Nursing and Rehabil-

itation Center will be dedicated to the "philosophy of helping people help themselves, be less dependent upon others in meeting their personal needs, achieve their maximum potential and

function, regain the status of self-care and ambulation, preserve or recover their full sense of human dignity and whenever possible remain in or return to their own homes."

## Guidelines Set To Promote Catholic-Jewish Relations

(Continued from Page 1)

ican bishops in the council during the composition of the statement.

### AMERICAN IDEAL

"In the United States lives the largest Jewish community in the world. In the United States, a land that has welcomed immigrants and refugees from persecution, the Church has committed herself without reserve to the American ideal of equal opportunity and justice for all. In such a setting the American Church today is providentially situated to distinguish itself in pursuit of the purposes of the council's statement."

"It is our prayerful hope," the perspectives conclude, "that the norms and recommendations of these guidelines will prove helpful to American Catholics in attaining this noble objective."

In the statement's second section, the commission lists general principles calling for:

- The establishment of diocesan commissions promoting Catholic - Jewish friendship.

- Catholics to take the initiative in fostering Catholic-Jewish understanding, but to seek official approval for formal and public projects.

- The recognition that all Catholic-Jewish efforts aim at increasing understanding of both faiths and promoting cooperative social action.

- The advance establishment of the scope and confines of any Catholic-Jewish meeting.

- A genuine respect for all participants in joint meetings.

- The consultation with experts on various facets of inter-group discussion.

- An emphasis in all discussions on those points that unite rather than those that divide.

- Common prayers whenever possible especially in relation to matters of community concern.

More specific proposals mark the statement's last sec-

tion. Particular suggestions point out that:

- Catholic-Jewish relations should be advanced on all levels.

- Dialogue between competent representatives of both groups is a valuable means of achieving understanding.

- Catholic schools and organizations should sponsor programs to implement the statement.

- The pulpit should be used to teach the content of the statement and to encourage participation in parochial dialogue programs.

- School texts should be examined to see if they reflect the Jewish people in the proper light.

- Open houses in places of worship and joint social events should be used to foster understanding.

- Common social action programs should be encouraged.

- Material for discussions should be sought from Catholic and Jewish groups active in dialogue.

- Both popular and scholarly discussions should be carried on.

- Special attention should be given to several themes of discussion, including the common heritage of Catholics and Jews.

- Common social action programs should be encouraged.

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# A DAY OF JOY, MUSIC

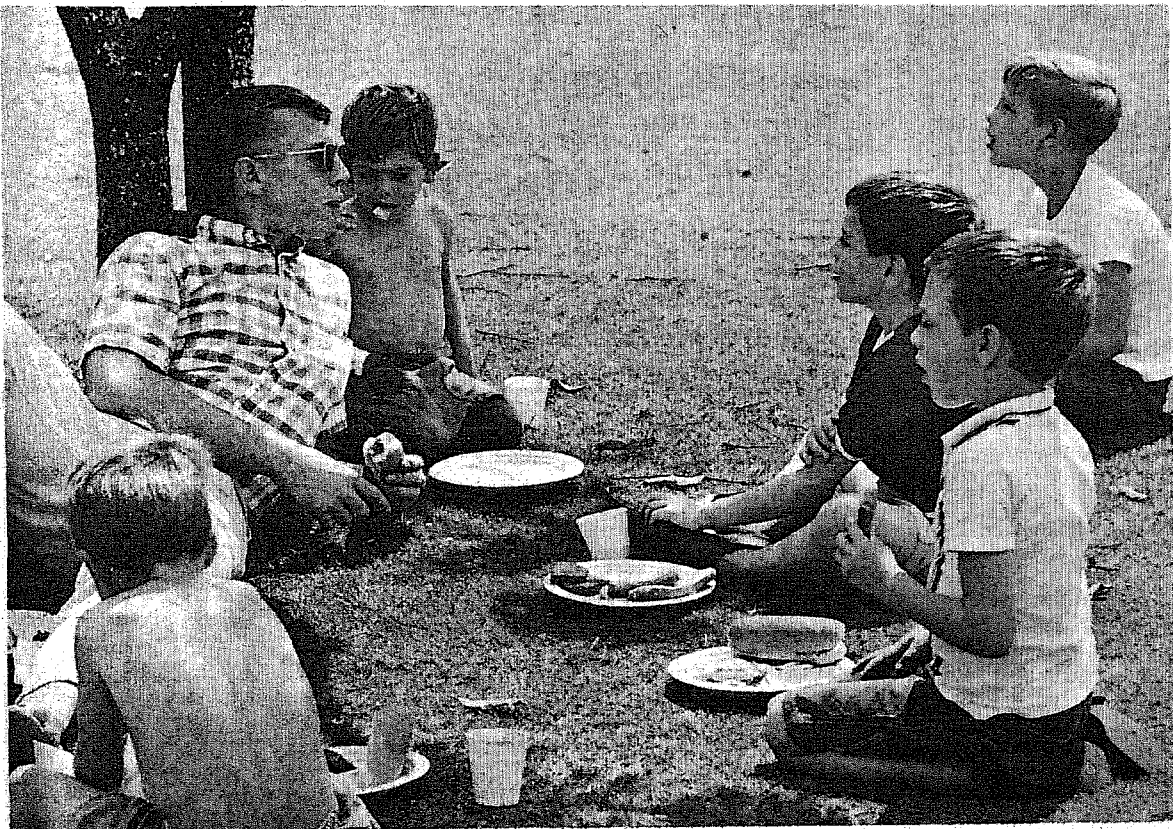
The voices of teenagers, guitar music and the happy sounds of a picnic mingled last Sunday as seminarians of St. Vincent de Paul Major Seminary, Boynton Beach, were hosts to youths they teach in CCD classes.

Some 50 "future Fathers" chose this bright Sunday during Vocations Month to entertain their future parishioners with a full program of activities.

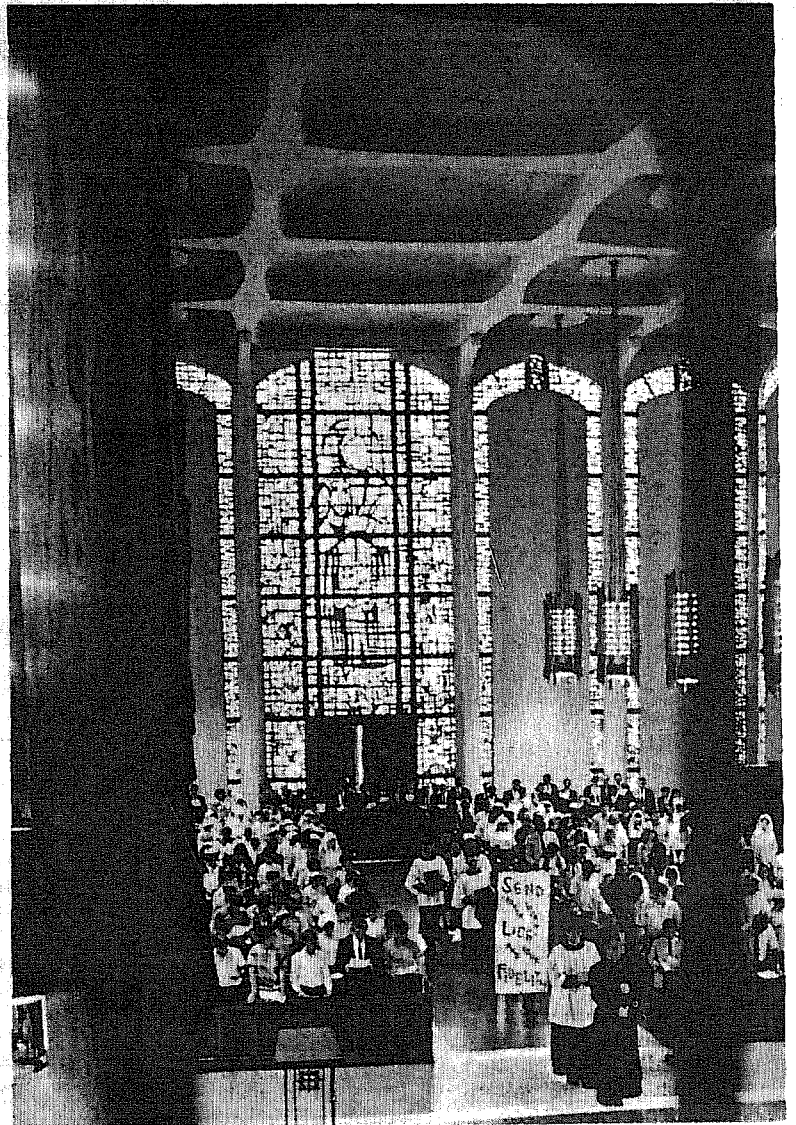
They also "picked up the tab" for the outdoor lunch served to more than 300 public high school boys and girls to whom

they teach religion in the parishes of St. Luke and Sacred Heart, Lake Worth; Holy Spirit, Lantana; Holy Name, West Palm Beach; St. Vincent, Delray Beach; St. Mark, Boynton Beach; St. Joan of Arc, Boca Raton; and St. Ambrose, Deerfield Beach.

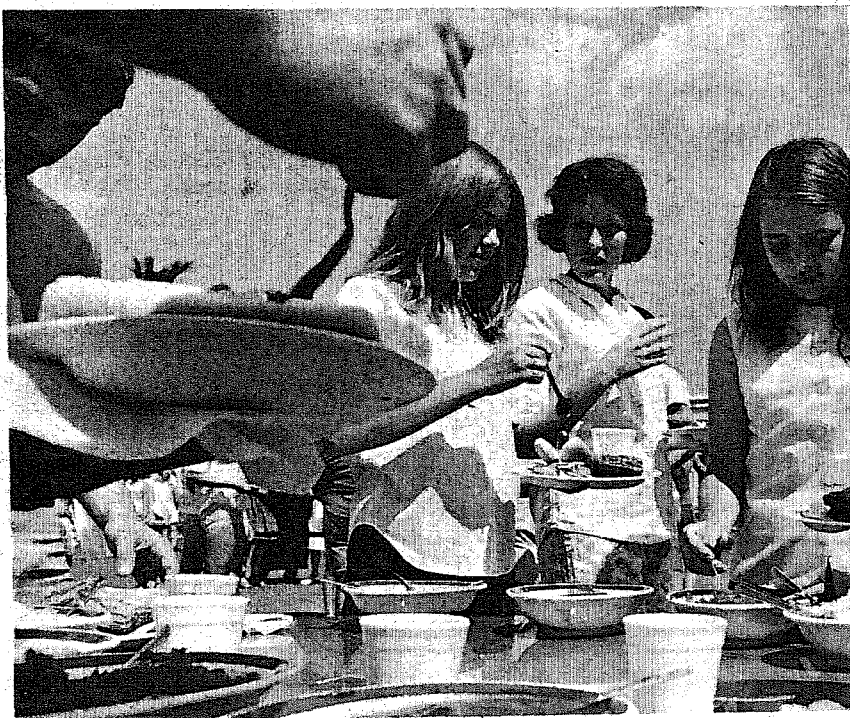
It was definitely a music-filled day as students joined seminarians in "praying twice" through spirited hymns at Mass and later joined in modern songs led by their seminarian-teachers on guitars, drums and an organ.



Wee ones feed on "old man's" mind as they munch on hot dogs and cookies with major seminarian, Bob Neely



Eucharistic Celebration in seminary chapel marked beginning of "CCD Day" hosted by young men studying for Diocese of Miami priesthood



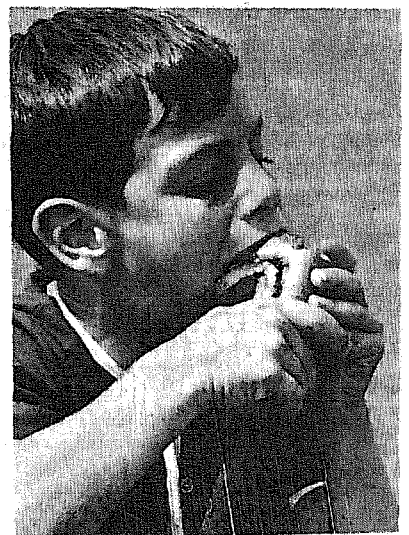
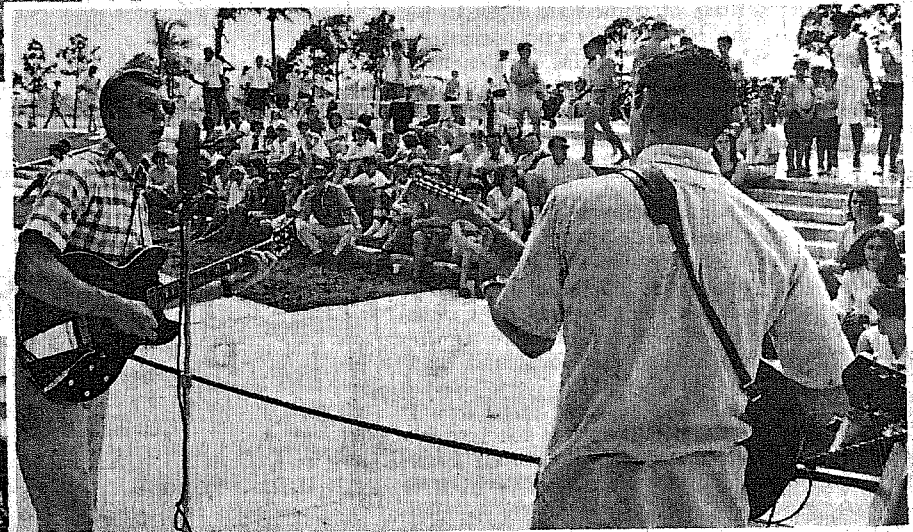
Religion classes for 300 public school students taught by seminarians weekly are more than stuffy classrooms as future priests host all-day picnic

Long ago, evangelists of the Gospel learned that you can't teach God to empty stomachs. Food was plentiful at last Sunday's party for CCD students



Teenagers were "on the ball" during catechetical day for students from eight Palm Beach County parishes last Sunday

Music plays an important role in lives of seminarians as illustrated by Bob Neely and Charles Gould at poolside on Boynton Beach campus



Six-year-old Jules Wanless wasted no time getting to the heart of the matter after first call for lunch on grounds of St. Vincent de Paul Major Seminary

# Harsh Father Beats Up Children: What Should Be Done?

## THE FAMILY CLINIC

*My husband is immature and punishes the children excessively. He expects them to remember all his commands after telling them once. He has been institutionalized for mental illness and was told not to drink but he says this is not so, and continues to drink. He will not go back to the psychiatrist and refuses to see a priest because he says an unmarried man cannot help with marital problems.*

By JOHN J. KANE, Ph. D.

There's no doubt Marian that your husband is a pretty confused person. So confused that it seems almost impossible to help him, yet this is just what must be done.

In the situation you describe, I fear most for the children, who are too young to understand that their father's plight is not one for which he is really responsible. He seems to be, or as you say was, mentally ill. But what will happen to these youngsters if continually exposed to a litany of prohibitions which they cannot remember and for the violations of which they suffer excessive punishments?

I do not know just how severe your husband punishes the children but child abuse today is more and more a problem. They are going to be affected quite adversely both physiologically and psychologically. In fact, it is not an exaggeration to state that they too may become victims of mental illness.

The very first suggestion I have is that in one way or another these children must be protected. This is particularly your duty in view of the fact that your husband is apparently incapable of controlling himself.

### Don't Keep It Secret

This is no longer a matter to be kept secret within the confines of the home. You simply must take the problem to Catholic Social Service where I can assure you it will receive prompt attention, especially if you will discuss the whole business with complete frankness. Failure to do so will wrap the lives of your youngsters. Please, don't hesitate.

It is so easy to delay action because hope springs eternal but from what you have written you are now permitting hope to win out over vivid, first hand experience. It is never simple to have to appeal to others about a personal situation, but you have no choice.

On the other hand, as difficult as it may be for you, please remember your husband is not really responsible. He is ill, just as ill, even more so than if he had pneumonia or some other physical affliction. Try not to be vindictive. Do all that you must do in the spirit of charity. Your husband needs you, too, just as the children do.

It is essential that your husband see a physician. As I have often advised you may get him there on some pretext or other. I am not thinking of a psychiatrist to whom he presently refuses to go but your family doctor. He may be able to persuade your husband to do what you cannot persuade him to do. He can also offer medications which may help.

While I cannot be certain, I am assuming your husband suspects your motives and fears another commitment to an institution. This may indeed be necessary, but that decision must rest with a psychiatrist.

### How About Relatives?

You do not mention any relatives. Is there a possibility that his mother, father, brothers or sisters could help you at this point? If no relatives, perhaps he has a friend in whom he places great confidence. Just now you need allies. Look for them.

Of course, I am writing of immediate steps to be taken. There is also the long range consideration. Once you have visited Catholic Social service and made some type of provision to protect the children, what about the future of your husband and the family?

All mental illness is not necessarily incurable. It is unfortunate that so many persons know so little of it. There still remains a stigma born of ignorance, and so long as that is true many persons fail to receive attention or seek it after needless delay.

I want to call your attention to this so that you do not live without any hope of your husband's ultimate recovery. If you see that he receives the care he now needs it may be that in time he can again resume his rightful place as a good husband and father.

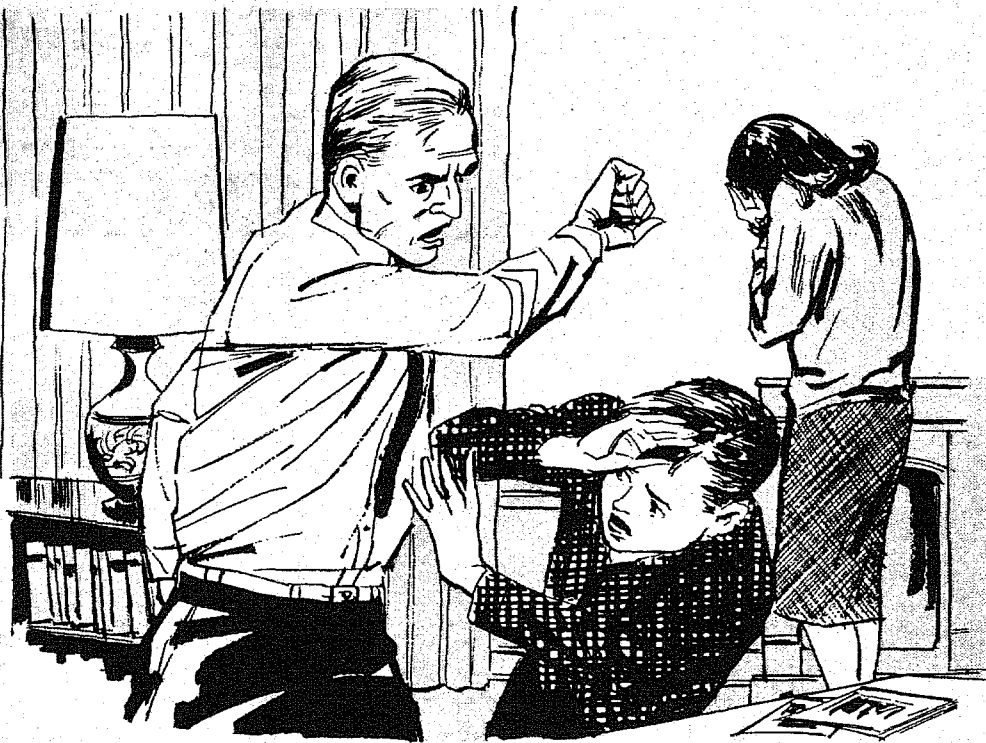
So far as his drinking is concerned there would seem to be a good possibility that this too can be taken care of when he is under psychiatric care. Incidentally, you should also visit the psychiatrist if he does return to one and discuss matters fully. I feel certain the doctor himself will request this.

Naturally, I grant that your husband may refuse to visit any physician, although I hope this is not the case. But because this possibility does exist, I suggest the first step: visit Catholic Social Service. My really greatest concern at present is the welfare of the children.

To answer the other aspects of your letter that your husband believes no unmarried person can advise on marital matter, I can only say it is absurd. One of the greatest family sociologists in the United States was a bachelor.

Furthermore, sometimes the unmarried have an advantage because they can look on the married state with more objectivity than the married. Only too often married professionals in this field tend to project their own marital problems into the advice they give. They know better, most avoid it, but the possibility does exist.

But I do not exclude married persons as authorities in the family either. In the last analysis, it is the person not his or her marital status or lack of it.



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**GUEST OF HONOR** during recent Catholic Service Bureau Auxiliary coffee in Fort Lauderdale was **BISHOP COLEMAN F. CARROLL** shown with **FATHER LAURENCE CONWAY**, auxiliary chaplain; **MRS. ROBERT DONNISON**, auxiliary president; and **MRS. MARY ALICE OWENS**, executive secretary of the bureau.



### Miami DCCW President Poured During Coffee

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## Says Vatican II Gave Women New Status

CINCINNATI - (NC) - The Second Vatican Council has raised the sights of Catholic women from their role in their own families to a role in the world family, Margaret Mealey declared at the College of Mount St. Joseph here.

The executive director of the National Council of Catholic Women who received the college's Mater et Magistra award, said this means that Catholic women

must "face our Christian responsibility to assure that the basic political, civil and human rights which are fundamental men and women."

God's unique gift to women, Miss Mealey said, is the capacity to love, and her role in the family has been well established through the centuries: "She is the first teacher, the healer of wounds, the comforter in distress and disappointment,

the sharer of joy and sorrow, the peacemaker."

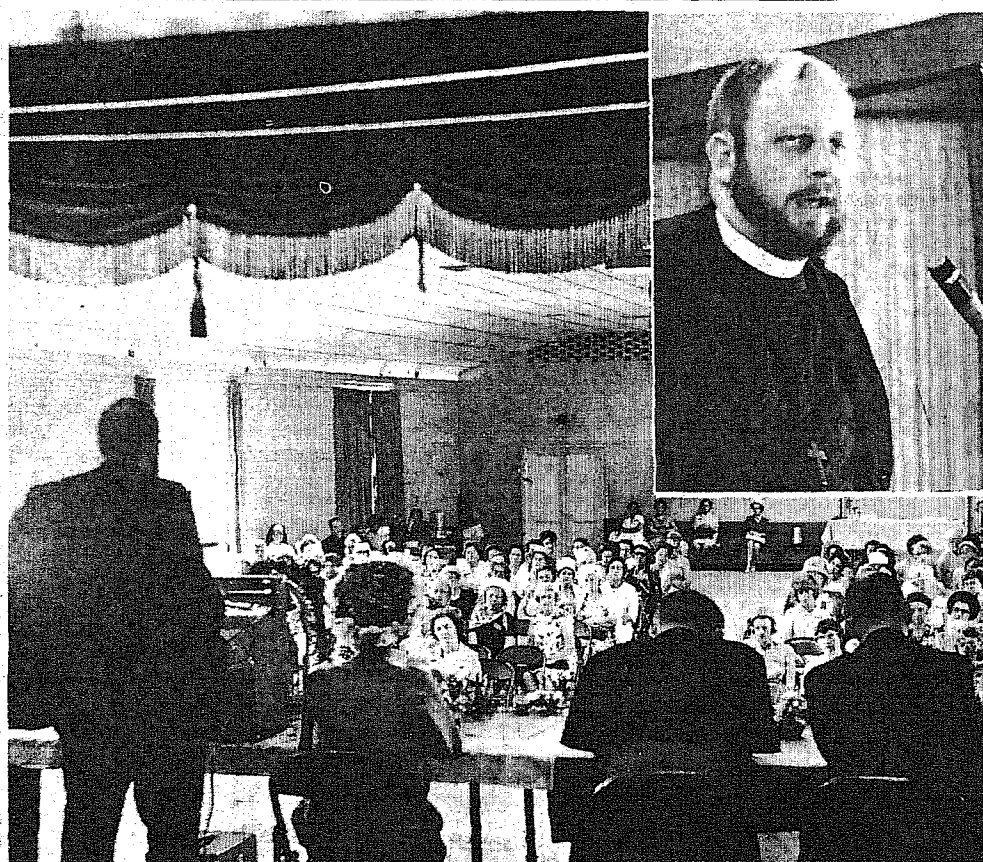
But, Miss Mealey continued, the council, through its Decree on the Apostolate of the Laity, has given "a basis for our consideration of the role of woman in the world family, according to the Church's directives."

Reminding that Pope Paul VI has said "development is the new word of peace," and has created a Pontifical Commission for Studies on

Justice and Peace, Miss Mealey said Catholic women "fit into this scheme for peace" in three ways "as individuals, as citizens of an affluent democracy and as members of a world order."

"We must begin by propagandizing—and I use the word thoughtfully—the social doctrines of the Church as expressed in our day," Miss Mealey said. "This means being able to articulate what has been set forth in Mater et Magistra, Pacem in Terris, and the council documents, particularly the Constitution on the Church in the Modern World."

"We must understand," she said, and "be proud of our own government's foreign assistance program to help people in the developing nations to help themselves."



**EPISCOPAL PRIEST**, who is chaplain at the University of Miami, **FATHER HENRY N. MINICH**, shown above with **MRS. ARTHUR HARLAN**, spoke on "Ecumenism" during recent meeting of the South Dade Deanery of the Miami DCCW.

## Women's Club To Hear Talk On Charity Work

FORT LAUDERDALE - The services of Catholic Charities in Broward County will be featured during a meeting of St. Anthony Catholic Women's Club at 1 p.m., Tuesday, March 28 in the club rooms.

Guest speakers will include Mrs. Mary Alice Owens, executive secretary of the Catholic Service Bureau; Mrs. James Cronin, Catholic Charities chairman in the Broward Deanery of the Miami DCCW; and Douglas Bland, a member of St. Anthony St. Vincent de Paul Conference.

Mrs. T. M. McGrath, chairman of St. Anthony Women's Club sewing group, will direct a showing of clothes made for dependent children under the care of the Catholic Service

Bureau, Children and grandchildren of members will serve as models.

Mrs. Joseph Chirchirillo, club charities chairman, is general chairman for the program.

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## Award Given To Woman For Assisting Migrants

HOLLYWOOD—A member of Nativity Guild and the Miami DCCW is the first woman to receive the Brotherhood Award presented annually by the Hollywood Civitan Club.

Mrs. Stephen Fazekas, mother of those children, who serves as Catholic Charities chairman in her parish woman's organization, was honored by more than 400 persons Sunday evening at the Hollywood Beach Hotel where Civitan Club president, Joseph Martinez, presented her with an engraved plaque in recognition of her outstanding accomplishments in providing assistance to migrant workers in Palm Beach County.

### HOW SHE BEGAN

Her interest in the plight of South Florida's migratory families, sparked by an appeal for aid from Sister Mary Aquinas, S.S.J., pioneer missionary among the farm workers, led Mrs. Fazekas to adopt "the most forgotten and neglected people in our land" as a special project.

Helping hands immediately came from persons and organizations of all faiths and nationalities and business firms who provided manpower, transportation,

and donations of clothing food and other essential items.

"I couldn't have done anything without their help," Mrs. Fazekas said, explaining that six and a half tons of clothing and shoes, more than 12,000 cans of food, including baby food, kitchen equipment, juvenile furniture, heaters, books, blankets, bedding and many other items valued at \$75,000, have been distributed to migrant families.

Under her direction, students from Chaminade High School, cleaned and painted migrant shacks, and even pooled their lunch monies to provide additional paint as needed.

### STUDENTS HELP

Using overhauled sewing machines, students in the sixth, seventh and eighth grades at Nativity School made dresses for migrant children, a project which is

a continuing one. In addition the school conducted a clothing and food drive for the migrants.

Although the migrant workers' project was her principal concern during the past year, Mrs. Fazekas also found time to participate in other charitable endeavors by Nativity Guild.

More than 2,000 articles of clothing were washed and ironed by three guild members and two non-Catholic ladies for Bethany Residence for dependent girls in Miami. Approximately 40 boxes of clothing, toys, blankets, etc., were delivered to the Catholic Home for Children, Perrine; while 178 suits of clothes and 50 cans of food were donated to Camillus House for indigent men in downtown Miami.

She has devoted approximately six hours a day, seven days a week, to her job as Catholic Charities chairman.

## Recollection Day Set At St. Monica

OPA LOCKA - A day of recollection under the auspices of St. Monica Home and School Association will be held Tuesday, March 21 in St. Monica Church, 3490 NW 191 St.

Father Paul Frank, O.M. I. will celebrate Mass at 8:30 a.m. and conduct the conferences.

A buffet luncheon will be served at noon in the school and conferences will continue from 1 p.m. to 2:30 p.m. and conclude with Benediction.

Reservations for the luncheon may be made by contacting Mrs. Stephen Northrup at NA1-8478 or Mrs. Ivan Trabal at NA1-2856 no later than Saturday, March 18. Mrs. Richard Johnson is general chairman of arrangements.

## Civitan Club Cites DCCW Member

Mrs. Stephen Fazekas, Wyn Samuels Admire Plaque

## SUNNY GOINGS-ON

# Easter Style Show On Auxiliary Agenda

**MARCH MUSINGS . . .** Easter luncheon and fashion show, Monday, March 20 at Pier 66 under the auspices of Holy Cross Hospital Auxiliary's Circle 12 . . . "Breakfast in Hollywood" party sponsored by St. James Home and School Assn. set for Thursday, March 30 at N. Miami K. of C. Hall . . . Patricia Club will be hostesses during annual Palm Sunday Breakfast, Sunday, March 19 at La Gorce Country Club . . . Dessert card party under auspices of St. Sebastian Council of Catholic Women at 1 p.m., Thursday, March 30 at Maya Marca Recreation Room, Fort Lauderdale . . . St. Michael Women's Guild will sponsor annual Easter Monday card party at 8 p.m., March 27 in parish school cafeteria . . . St. Patrick's Day card party planned by Cathedral Woman's Guild at 1 p.m., Saturday, March 18 in parish hall . . . A "Hat" contest is included in the program. St. Luke's Women's Club will sponsor St. Patrick's Day dance, Saturday, March 18 at Capt. Alex Restaurant, Riviera Beach . . . Fashion show will be included at tonight's card party of St. Rose of Lima Mothers Club at 7:30 p.m. in the parish auditorium . . . St. Brendan Women's Club dance begins at 9 p.m. today (Friday) in Miami Springs Villas . . . Parishioners of St. Charles Borromeo parish, Port Charlotte, and friends will observe the Irish Saint's feast day with a dance tonight at the American Legion Hall . . . Ladies of St. Kevin parish will sponsor a rummage sale Saturday, March 18 at Concord Shopping Center . . . SS. Peter and Paul Home and School Assn. will sponsor a St. Patrick's dance at 8 p.m., Saturday, March 18 in the school auditorium . . . Sister Ancilla, O.P., superior at Bethany Residence leaves today (Friday) for a visit to her home in the Netherlands after an absence of five years, Miss Rose Keough, president of Gesu Sacred Heart League for the past 23 years has retired from office.

**LOOKING AHEAD . . .** "A Dreamy Summer" fashion show will be presented by Our Lady of Lourdes Academy, South Miami, at 8 p.m., April 13 . . . Sunday, April 16 has been announced as date of Miami DCCW's annual one-day convention at Palm Beach.

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Harvey Fuller

Yes, we were trained to tantalize her taste for food with a little of this and that, all of which - most likely - she didn't eat. She was a little person with a small capacity, but our personnel has been accustomed to catering to their customers' needs. The menu is only a guide to your gastronomic desires. For instance, if a single pancake tasted better with 1 egg and one hot biscuit with the coffee, then why not have it, if that's the way it was. So . . . thanks to the lady from Miami Springs, who enjoys eating breakfast at

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# Final 8 Seconds Ruin Curley And Chaminade

By JACK HOUGHTLING  
Diocesan schools' hopes for state basketball championships were dashed by a pair of two-point defeats encompassed within a total of only eight seconds.

Playing at the University of Florida fieldhouse, Miami's Archbishop Curley High lost, 67-65, to eventual state champ, St. Petersburg Gibbs, in the Class AA semifinals; and Chaminade of Hollywood was edged, 47-45, by Winter Garden Lakeview in the Class A semi.

The Curley loss came in overtime as Gibbs' star guard Elbert Crumb sank a pair of free throws after being fouled at the moment the buzzer went off to end the extra period with the teams tied at 65-all.

The Chaminade defeat came with eight seconds left in the game as 6-10 Doug Gamble of Lakeview sank a 10-foot jumper to break up a 45-45 tie.

**GREAT RECORDS**  
Curley's defeat left the Knights with a final 29-2 record and a 55-4 mark for the past two seasons. Chaminade, the runnerup last year for the Class A crown, finished its season with a 19-9 record.

Curley's loss was particularly tough as the Knights had led by as much as 12 points in the first half and were five points ahead at the start of the fourth quarter.

Unable to stand prosperity, Curley had to rely on a driving layup by 6-7 Cyril Baptiste with three seconds left in the game to gain a 61-61 tie and send the contest into overtime.

Curley featured a well-balanced attack in its game with 6-4 Homer Lawyer leading the scoring with 17 points, followed by 6-2 John

ny Gay's 16, 6-0 John Taylor's 13, Baptiste with 10 and 6-3 Mike Reilly with nine.

Reilly, playing one of his best games of the season, led all the rebounders with 15 while Baptiste had 14 and Lawyer seven.

The Knights out-rebounded Gibbs 43-36 but came out second best in shooting, Gibbs hitting on 25 of 59 field goal tries for a 44.1 percentage while Curley was 24 of 63 for 38.9.

Lawyer was the sharpest of the Curley shooters with a five-for-seven mark while Gay was eight-for-twenty.

## 2 Curley Stars On All-State

Archbishop Curley's top two basketball stars, Johnny Gay and Cyril Baptiste, received post-season honors Monday, being picked for the all-state basketball team.

Gay, 6-2 senior guard, was named to the first team all-state. Baptiste, 6-7 junior center, was voted to a second team berth.

It was the first time that Curley basketball players were selected for the all-state honors.

Both had been earlier picked for Greater Miami first-team spots.

Gay, an exceptional playmaker and defensive player, averaged 15.0 a game during the regular season, despite two sessions with illness, and was close to eight assists a game.

Baptiste was the Curley scoring leader with a 21.3 average and had 19 rebounds a game.

## Orators Will Compete In Qualifying Tourney

Miami's Catholic Forensic League qualifying tournament for the National Catholic Forensic League tournament in May at Atlantic City, N.J., will be held Saturday, March 18, at Christopher Columbus High School.

Included will be original oratory, declamation, extemporaneous-speaking and debate.

Two representatives from each high school will comprise the panel of judges for Saturday's contests.

Lourdes Academy won first place in last Saturday's contests at Rosarian Academy, with Cardinal Gibbons and Christopher Columbus High Schools in second and third place respectively.

Individual awards in original oratory were presented to Joseph Burke, Columbus High; Louise Boyle, Lourdes; and Larry Littell, Gibbons High.

## Columbus Senior State Winner

Louis Gidels, a senior at Christopher Columbus High School, won first place in the district tournament of the Florida Forensics League at the University of Miami and went on to win first place in the state finals in extemporaneous-speaking.

A Catholic Forensic League member, he is qualified to represent the State of Florida at the National Forensic League tournament in Nashville.

First place declamation winner was Estelle O'Grady, Lourdes; with Rosemary Stanco, St. Patrick High, and Theres Rotger, Msgr. Pace High, in second and third place.

Todd Wedewer of La Salle High was the winner in the extemporaneous-speaking competition. Joseph Motta and Mike Romano, both students at Gibbons High, were second and third place winners.

Chaminade, for the second straight year, experienced a cold shooting night in the 7,000-seat U-F gym, hitting for only 32.2 of its field goal tries and was seven for 16 at the free throw line.

However, with Jimmy Nester collecting 21 points and 6-7 junior center Bill Bertalan getting 14 rebounds to offset the big height advantage of Gamble, Chaminade stayed in until the very end.

The Lions also lost after holding a 43-39 lead with 3:25 left in the game, after a pair of field goals by Dick Norman.

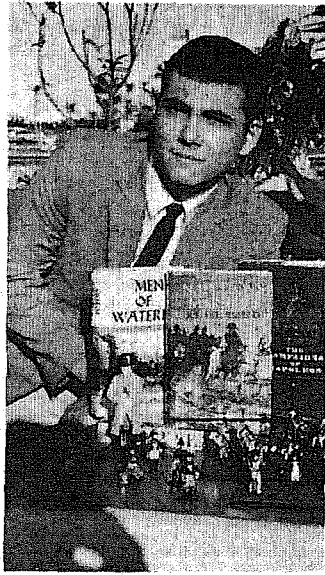
However, at this point, Bertalan fouled out of the game and Chaminade had no one left to battle the giant Lakeview center.

The 6-0 Mike Barno, Bertalan's replacement, represented a 10-inch deficit in height.

The Lions' poor free-throw shooting also hurt them in the final stages of the game as they missed five straight from the charity stripe in the last three minutes of play.

The game, though, was a close one all the way. Lakeview was ahead 12-11 at the end of the first quarter, it was 24-24 at the half and 35-35 at the end of the third quarter.

In addition to Nester, Norman and Bill Sabates each had eight points and Bertalan seven in the low-scoring game.



Philip Villanova

## Student Wins Science Honor

Philip Villanueva, a member of the junior class at St. Patrick High School, is one of 15 students chosen to participate in the 1967 NASA-NSTA Youth Science Congress April 20 to 23 at the John F. Kennedy Space Center at Cape Canaveral.

He will present a 15-minute report to NASA scientists, science teachers and fellow students on his scientific investigation of the possible medicinal value of enzymes found in the Venus Flytrap.

Each student participating in the Congress, one of nine scheduled throughout the U.S., will have an opportunity to tour NASA facilities, visit informally with scientists and engineers and attend lectures and discussions.

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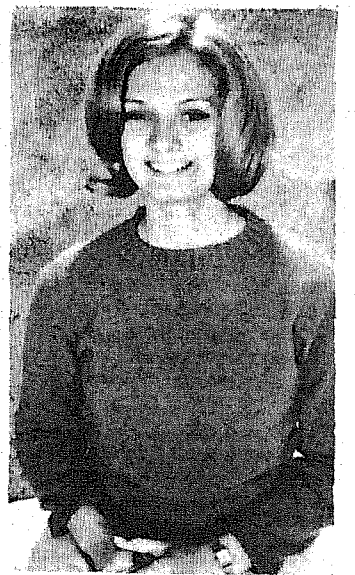
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## Squires Slate Spelling Bee

The annual regional spelling bee sponsored by Marian Circle of Columbian Squires will be held Saturday, March 25 at the Marian K. of C. Hall, 13300 Memorial Hwy.

Students enrolled in the seventh and eighth grades of Catholic high schools are eligible to participate in the contest, which begins at 2 p.m.

State finals of the Columbian Squires' bee are scheduled to be held on April 22. The winner will receive a high school scholarship for \$750. First, second and third place winners will be awarded trophies.



**DRAKE COLLEGE** Campus queen is MICHELLE MICHEL of Fort Lauderdale who was the entry of the Newman Club at the Broward college.

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# How 'Mods' Meet God In Th

By SISTER JULIA M. BURNS, O.S.F.

Cardinal Gibbons High School Fort Lauderdale

The "go-set" will only go with God when they find a God who goes with them. Believers know there is such a God. The problem is to lead the "mod" generation to the experiences and places where they will find God who has meaning for their lives.

The religion classroom can make an invaluable contribution to the youngset's "God-discovery." And the classroom, be it for parochial or CCD students, can make the desired contribution if it capitalizes on the experiment of others, and does a little exploring of its own.

Lets us look a few techniques which have successfully been used in the teaching of religion at Cardinal Gibbons High School, and student reactions to them. The techniques capitalize on scripture, prayer, contemporary problems, and art.

In order that a student arrive at an authentic realization of who Christ is, he must read scripture. Using the J. B. Phillips translation of the New Testament, students paraphrase the Sunday epistles and gospels and make applications to teenage life. "True, what has happened in the Bible is passed, but that's no reason to keep people from understanding its message.

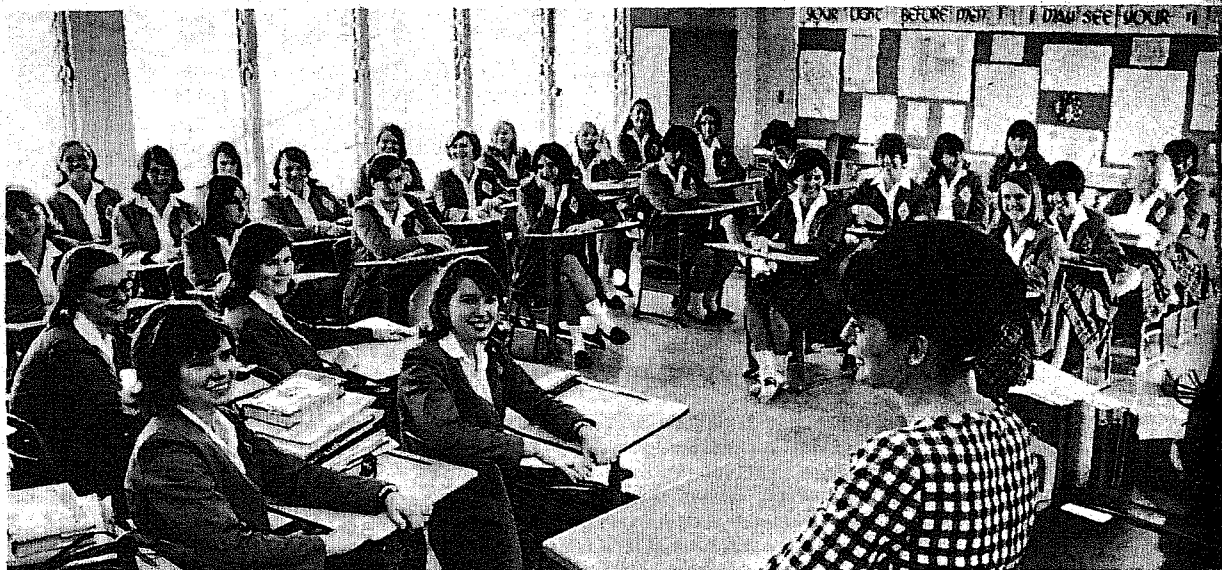
"The message Christ wants us to get is to be lived today also," says Kitty Borden. And Mary Kay Langenfeld adds, "I've never read the New Testament as much as I have this year. It really helps me to understand Christ as a person and not something abstract."

## They Re-State A Parable

A variation of this assignment is to choose a parable and re-state it in modern setting and vocabulary. For example.

*The kingdom of Heaven is like a certain president of Student Council who arranged a dance for his school. He sent his publicity committee to sell tickets to the students but they refused to come. Then he tried again; he sent some more boys on the committee saying to them, "Tell those students, Here is the band, refreshments, the place is decorated and everything is prepared. Come along to the dance." But they took no notice of this and went off, one to the Armory and another to the movies. As for the rest, they got hold of the committee and laughed and scorned at them.*

*At this the president was very angry and sent*



The Charles Huegels, Discuss Communication in Man

*the football team to put these very students in their places. Then he said to his committee, "The dance is about to begin, and the students of this school were not good enough for it. So go off now to all the teenage hangouts and tell everyone to come to the dance."*

*So the committee went to Wolfie's and other places and collected together all those whom they found, surfers and students alike. And the auditorium became filled with kids. But when the president came in to check out the crowd he noticed among them a boy not wearing socks and wearing levis.*

*"How did you come in here my friend," he said to him, "without being properly dressed for this dance?" And the boy had no excuse. Then the president said to the chaperons, "See him to the door and throw him into the darkness of the parking lot. There he can regret his folly."*

Mary Kay Langenfeld.

Another weekly scripture assignment is to illustrate with a contemporary magazine picture a verse from the Sunday gospel or epistle.

Reading the Gospel of St. Mark in more than an hour, suggests a term assignment. The students answer three questions: 1) What general impression do you get of Christ? 2) You as a dominant characteristic of Christ's references. 3) The attitude and relationship with his people should be extended in Christian today. Do you feel that this in our modern world?

## 'Makes Scripture Seem

Though familiarity with Christ is the assignment, of equal importance is the knowledge. "I like the reading of the scripture as the most effective method for scripture seem very personal. After I find a scripture passage to modern day life, I lived for me," explains Beth Roffelsen. A student response is that for the first time listening to the Sunday scripture reading, their ideas with what the priest is saying. Prayer forms an integral part of the re

## What Is The Marriage Tribunal?

BY

ORLANDO FERNANDEZ

A two-story white stuccoed frame dwelling stands solidly at 625 NE 63rd Street in Miami, amid private residences on a dead-end side street. After entering its screened porch, one sees two front doors, one marked "Cafeteria," the other marked "Matrimonial Tribunal."

A curious combination indeed! The only thing in common that these two disparate places enjoy is that both serve the Diocese of Miami. In the cafeteria, the priests and lay persons working in the various administrative offices of the Chancery lunch daily. Few people know the Matrimonial Tribunal is located here, and perhaps even fewer know what it is or what it does. It might, however, be well to say first what it is not.

The tribunal is not a domestic counseling agency. The priests in the individual parishes as well as those experts assigned to the Diocesan Welfare Bureau handle this type of matrimonial problem. Nor may the tribunal be considered a clinic for unhappy and unsuccessful marriages. Rather its concern is the possible invalidity of marriages. Unhappy marriages are not necessarily invalid marriages. In fact, in only a very small percentage of cases are they ever proved invalid.

### JUDICIAL ARM

The tribunal is really the local judicial arm of the Church in the Diocese of Miami. Theoretically, an untold number of types of cases could be heard before its judges, as for example,

property questions involving religious institutions, disputes between parishes, and claims against clerics.

Such cases in fact do come

before the Sacred Roman Rota, which may be called the Supreme Court of the Catholic Church. But in practise the Diocesan Court judges only matrimonial cases, that is, cases in which the validity of a marriage is attacked.

The possible grounds of invalidity are indeed varied. An ever-increasing number of cases involving lack of required mental capacity to contract marriage are appearing before ecclesiastical tribunals. Marriages are also frequently contested on the grounds of force and fear. Thus a pregnant teenager's parents may seriously threaten to use the much talked-of "shot gun" on a young man responsible for her condition but totally unwilling to marry her.

Validity of marriage is also questioned in cases where one party positively intended to contract a marriage he could dissolve at will by divorce, or in which the right to have children was excluded. Incurable impotency (not, however, sterility) which already existed before marriage invalidates marriage.

It is quite likely that the future revision of the Code of Canon Law may well add new grounds for invalidating marriage. These are a few of the cases which are referred to as church "annulments." Actually an ecclesiastical "annulment" is not at all like a civil divorce.

An annulment is simply the Church's official declaration that some invalidating impediment existed at the time of the marriage. Therefore what appeared to be a marriage in reality was no marriage at all. In effect then the Church, after a long and painstaking investigation, has judged that sufficient proofs have been advanced to show the marriage was invalid right from the beginning. From this

it can easily be seen that a history of unhappiness in marriage by no means proves that the marriage was invalid.

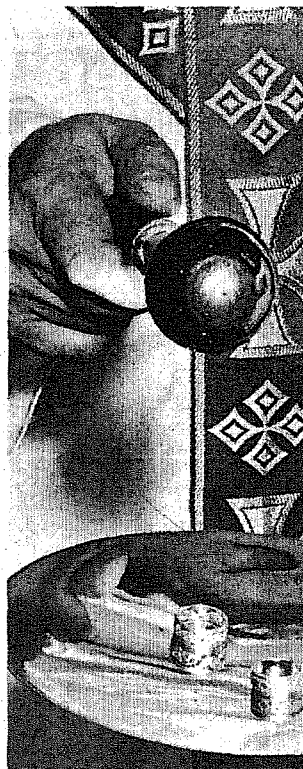
### PROCESSES INVOLVED

The process by which marriages are proved invalid is quite involved and usually quite lengthy. Regrettably, in some cases, it has been too lengthy, and so one is reminded of the axiom that justice delayed is justice denied. The laws governing the technical process are found in the Code of Canon Law and the special instructions issuing from the Sacred Congregation of the Sacraments in Rome.

In view of the impending revision of these laws, as ordered by Pope John XXIII, the canon lawyer today finds himself in a somewhat awkward transitional period. Admittedly there are cumbersome procedural requirements that make effective operation of the law difficult at times. And yet the individual court official or the canon lawyer may not take it upon himself to make changes according to his personal preference. In this context, patience with the present situation and a firm hope of sweeping and effective future changes are the necessary virtues.

One principle which the tribunal necessarily must invoke at present is that marriages are presumed to be valid. Many canonists, however, are advocating a change which would establish the presumption in favor of the individual person's spiritual benefit. Because of the law as it now stands, marriage can be declared null only when sufficient proof is presented to overthrow this initial presumption.

The obligation of furnishing this proof rests on the person who alleges the marriage is invalid. Mere claims



and assertions do not suffice. The sworn testimony of both spouses, supported by the testimony of trustworthy, credible and knowledgeable witnesses, is also required.

A spouse who sees solid grounds for questioning the validity of marriage and foresees that the required proofs can be produced should first discuss the matter with his or her parish priest who in turn will bring the matter to the attention of the tribunal. The tribunal will then assist both the priest and party in following the necessary canonical procedures.

### A FORMAL CASE

What is called a formal case must be tried in a strictly judicial procedure before a panel of three priest-judges. A canon lawyer serves as advocate for the plaintiff. A court official, called the defender of the bond, a sort of "devil's advocate," has the

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## Ecumenism:

By FATHER DAVID G. RUSSELL (Third In A Series)

It is not surprising that laymen are reluctant to take an active part in the ecumenical movement. The herculean task of cutting through the doctrinal divisions that separate Christian Churches requires careful theological training. The subtleties of creedal differences are not readily apparent to the untutored.

In spite of the fact that there is an entire area of ecumenical endeavor that must be reserved to the experts, there are, nonetheless, areas in which laymen can make an invaluable contribution. For this reason the "Decree on Ecumenism," issued by the Second Vatican Council, states that ecumenism is the task of all concerned Christians.

### Unhappy Events

The Church remembers well the unhappy events of the eleventh century when the Council of Florence's top level experts worked out agreeable solutions to differences that divided the Orthodox and Catholic Churches, but union failed to materialize. The reason was that the man in the street was not educated to the ecumenical movement of that day, and thus he failed to experience and understand the unity made possible by the agreement of the experts. Vatican Council II does not wish history to repeat itself again. For this reason the Council emphasized that the entire Catholic population must become involved with the ecumenical movement.

The Council outlined various necessary activities that must be part of a successful ecumenical effort. First in the order of importance the Council listed spiritual ecumenism.

The restoration of the Church's unity ultimately rests upon God. The Church enjoyed this gift as it came from the hand of the creator, as it was formed by the will of its founder. The element of division is a man-made distortion, man's sinful contribution to God's Church.



Divided Christ their Lord to rest have destroyed. We pray God to give us to recognize what and are doing now division. This proof of spiritual ecumenism which there can. The responsibility prayer rests on Church, layman alike.

### Church R

A second and ment of ecumenism the Church. The C to be a light to sign in the world of the risen Lord. I not bear the face name they bear, C dead to the world. The proof of Christ. of Christ



# Classroom

of students. Prayer must be understood as a response to God revealing Himself. Students should be allowed to speak freely of their personal prayers, an experience that deeply affects them.

As one of the seniors expressed after class, "I have known one of the girls in this class for 12 years, in fact she is my best friend and I have never before heard her say anything like that. That was really beautiful." Now they are prepared to formulate their own prayers which are mimeographed without names and distributed. "I am in favor of the original prayer before class. These prayers always have a teenage flavor because they are written by teenagers. It is really great to listen to the spiritual ideas of our fellow students expressed in prayer form," says Kathy White. And Rita Davis agrees, "the original prayers really seem to have a large effect as far as unity in our religion class goes. These are prayers which each of us has written and through this action we understand and respect the way each one of us feels."

## Writes Religious Folk Songs

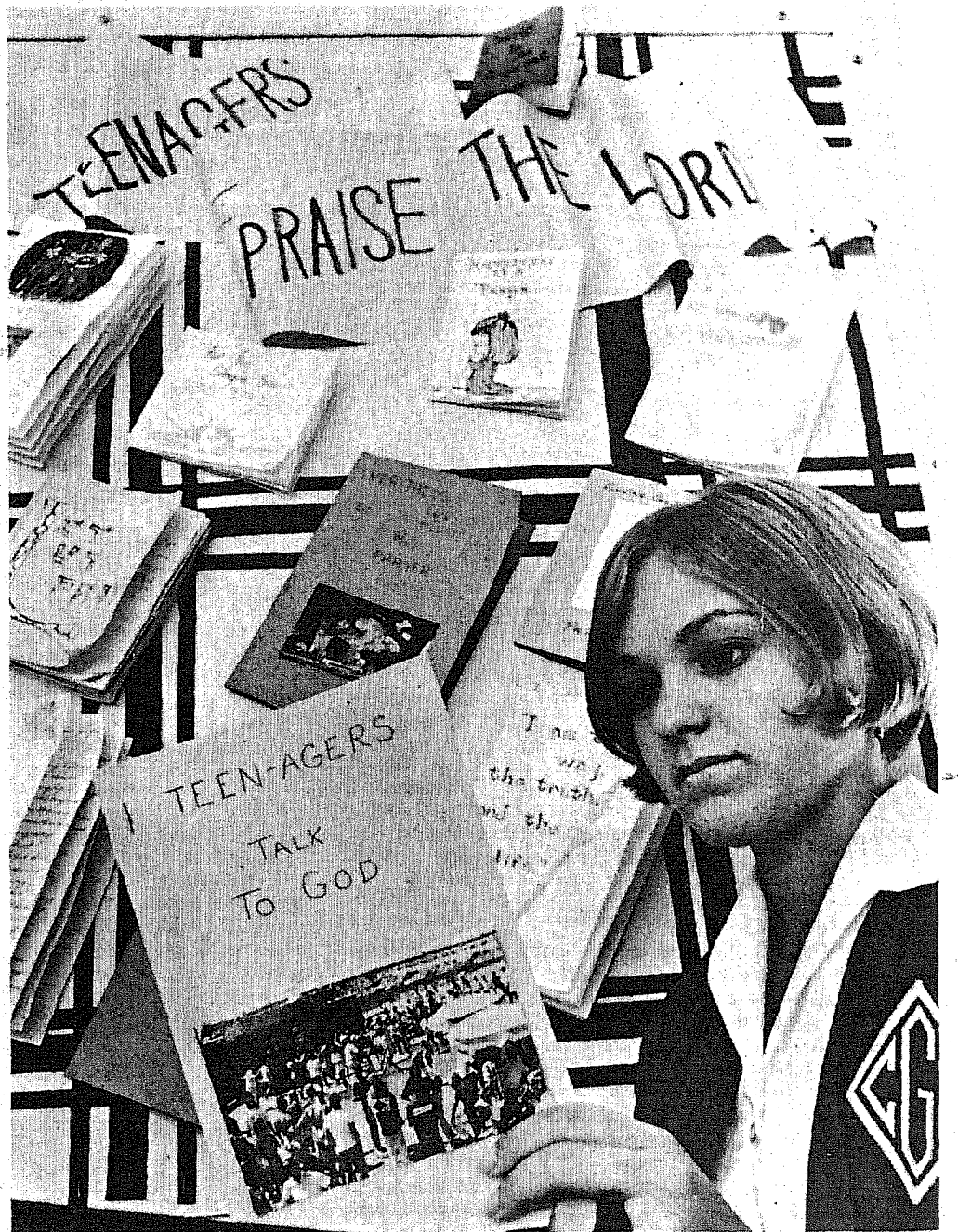
Another use of this same principle is to have the students write original religious folk songs and parodies to popular songs. "Singing in the classroom really provides a common manner of self-expression. We sing songs written by other members of the class and who knows better how to write a song of worship for a teenager than a teenager?" remarks Debbie Wirges.

The use of religious folk song records, such as, Ray Repp "Mass for Young Americans," Sister Germaine "Songs of Salvation," Medical Missionary Sisters "Joy is like the Rain" and Father Rivers "American Mass Program" has much teenage appeal.

Two methods of linking the liturgical season with the experience of classroom prayer are the Advent wreath and the daily Lenten collect prayed before class.

Of all the experiments in worship, student written and conducted Bible Services for both the entire student body and individual classes has been met with the greatest student response. A school survey showed that 98 per cent of the students found it to be the most meaningful experience of worship. The general format includes: folk songs with original lyrics and guitar accompaniment, three scripture readings each followed by a student homily, responses and prayers. "The Bible Vigil was in my eyes the most successful religious activity. Everyone had a genuine interest in it and participated," says Andree Mondor. Agreeing, Pat Nichols adds, "The Bible Vigil which was

(Continued on Page 25)



Students' Booklets Captivate Cecilia Patota

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# The Layman's Contribution



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transform the world, rests upon the strength of Christian witness. All that dims that light, that impoverishes that power, that mars that witness, must be reformed. When this Catholic reformation within the Church is an accomplished fact, the Church will be a concrete invitation to unity. Then her Christian splendor will call all men to herself. Reform precedes reunion; the light must shine before men will find their way.

The immense task of Church renewal is very personal. Reformation of the Church must begin within ourselves, for we are concrete forms of the Church, her living witness in the world. And consequently the Church ever stands in need of reformation, for we are a sinning people. The spotless bride of Christ becomes the harlot of our Christian infidelity. This task of reformation, the necessary pre-

requisite of ultimate Church unity, is the responsibility of every member of the Church, lay as well as cleric.

## Social Role

Another area in which the layman can make a unique contribution to the ecumenical movement is the social apostolate. Numberless evils, war, disease, poverty, mar the face of God's creation. In the market place all Christian laymen can form a united front against such social aberrations.

This common social apostolate is not simply a secular undertaking, for here man joins hands with the world's Creator. In the process of moulding and shaping the world, man becomes an agent of God, earthly hands through which God continues and perfects his work of creation.

Further, God mediates his demands on man through the call-

ings of the world. The law of love becomes flesh in the needs of our brothers. For this reason Sacred Scripture says that no one can love God if he does not love his brother. The law of God is not simply keeping ten commandments, but responding to demands of Christian love as spoken in the needs of others.

The common social apostolate of divided Christians is, therefore, a sacred task. In exercising their mutual Christian responsibility to the world, divided Christians already experience a basic form of religious unity. It is here especially that laymen can contribute much toward eventual Church unity.

## Mutual Sharing

Finally laymen are not completely cut off from the world of formal religious dialogue. Though the level of technical theological discussion does not fall under their competency, there is a range of religious experience common to all that can be beneficially exchanged. Forms of liturgical and personal prayer can be mutually shared. The role of Christ in each man's daily life, the Christian dimensions of marriage, common temptations to sin, and moral responsibilities in the exercise of one's own occupation, these are all topics that can be beneficially explored in lay dialogues.

Such informal religious dialogues can contribute much to setting up lines of communication to changing inherited prejudices, to creating a community of understanding and love. Ignorance of each other's religious experience and the other's grasp of truth is an enormous barrier to eventual Church unity.

Do laymen have an essential role in healing Christian division? Indeed they do, and that role is not peripheral. Spiritual ecumenism, personal reformation, the social apostolate, and informal dialogue are all essential to a successful ecumenical movement. In each of these areas the layman can and must make his unique contribution.

## Here Are Some Pupils' Reactions

How do students react to new techniques in teaching religion? Here are some reactions of members of the senior religion class, Cardinal Gibbons High.

"I find the weekly Scripture readings most profitable when we apply them to daily life. It's really surprising how the things written 2,000 years ago apply so well to our daily lives." (Maureen Truax)

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"It is important for everyone to have their own idea of prayer. When you have memorized something, it's hard to think about what you're saying. But when you've created your own prayers in your own words it means much more." (Kitty Borden)

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"Singing in the classroom is the greatest way of expressing myself. I feel good all over. The music pleases me, guitars, anything, is praise to God. As for prayers, the one's that have been written are so stuffy but when you can pray exactly how you feel then you know your message is going through. That's why I like our prayers before class." (Sue Audette)

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"My religion classes in previous years have been a series of textbook reading, followed by answering questions at the end of the chapter. We learn religion in our class by seeing Christianity in action through guest speakers, television and discussions of current events." (Pat McCarthy)

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"Weekly discussion of magazine and newspaper articles is my favorite part of religion class because we talk about all the current events that affect the life of a Christian person. We talk about birth control, alcoholism, teenage morals, religious life, etc. In these discussions you hear the pros and cons of the article and all the different ideas of your classmates and you can say anything you want to." (Sue Audette)

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"I've never experienced anything like this before. The discussions on various subjects are not stuffy like our textbook, which I feel is way out-dated. These problems that we discuss are current day events." (Ruth Ann Chaner)

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"I think the religion textbook should be, must be modernized!" (Pat DuBeck)

"The religion textbook is out of date. It is so pre-Vatican Council that it has no understanding of those who are non-Catholic. Its approach to many subjects is narrow and biased." (Kathy Ziegler)

"It's great. Religion is no longer an instructor telling us what to know. It is no longer an episode from the past. We see it as a thing which actually is happening right now." (Lorrie Skala)

# Sacred Music In The Liturgy



The true purpose of sacred music: "the glory of God and the sanctification of the faithful."

Following is an English translation of the Congregation of Rites' Instruction on Music in the Liturgy, issued March 5.

## Preface

1. Sacred music, in those aspects which concern the liturgical renewal, was carefully considered by the Second Vatican Ecumenical Council. It explained its role in divine services, issued a number of principles and laws on this subject in the Constitution on the Liturgy, and devoted to it an entire chapter of the same constitution.

2. The decisions of the council have already begun to be put into effect in the recently undertaken liturgical renewal. But the new norms concerning the arrangement of the sacred rites and the active participation of the faithful have given rise to several problems regarding sacred music and its ministerial role. These problems appear to be able to be solved by expounding more fully certain relevant principles of the Constitution on the Liturgy.

3. Therefore the Consilium set up to implement the Constitution on the Liturgy, on the instructions of the Holy Father, has carefully considered these questions and prepared the present instruction. This does not however gather together all the legislation on sacred music; it only establishes the principal norms which seem to be more necessary for our own day. It is, as it were, a continuation and completion of the preceding instruction of this Sacred Congregation, prepared by this same Consilium on the 26th of September, 1964, for the correct implementation of the Liturgy Constitution.

4. It is to be hoped that pastors of souls, musicians and the faithful will gladly accept these norms and put them into practice, uniting their efforts to attain the true purpose of sacred music, "which is the glory of God and the sanctification of the faithful" (1).

a) By sacred music is understood that which, being created for the celebration of divine worship, is endowed with a certain holy sincerity of form (2).

b) The following come under the title of sacred music here: Gregorian chant, sacred polyphony in its various forms both ancient and modern, sacred music for the organ and other approved instruments, and sacred popular music, be it liturgical or simply religious (3).

## Some General Norms

5. Liturgical worship is given a more noble form when it is celebrated in song, with the ministers of each degree fulfilling their ministry and the people participating in it (4).

Indeed, through this form, prayer is expressed in a more attractive way, the mystery of the liturgy, with its hierarchical and community nature, is more openly shown, the unity of hearts is more profoundly achieved by the union of voices, minds are more easily raised to heavenly things by the beauty of the sacred rites, and the whole celebration more clearly prefigures that heavenly liturgy which is enacted in the holy city of Jerusalem.

Pastors of souls will therefore do all they can to achieve this form of celebration.

They will try to work out how that assignment of different parts to be performed and duties to be fulfilled, which characterizes sung celebrations, may be transferred even to celebrations which are not sung, but at which the people are present. Above all one must take particular care that the necessary ministers are obtained and that these are suitable, and that the active participation of the people is encouraged.

The practical preparation for each liturgical celebration should be done in a spirit of cooperation by all parties concerned, under the guidance of the rector of the church, whether it be in ritual, pastoral or musical matters.

6. The proper arrangement of a liturgical celebration requires the due assignment and performance of certain functions, by which "each person, performing his role as a minister or as one of the faithful, should do all that the nature of the action and the liturgical norms require of him, and only that" (5). This also demands that the meaning and proper nature of each part and of each song be carefully observed. To attain this, those parts especially should be sung which by their very nature require to be sung, using the kind and form of music which is proper to their character.

7. Between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing. However, in selecting the parts which are to be sung, one should start with those that are by their nature of greater importance, and especially those which are to be sung by the priest or by the ministers, with the people replying, or those which are to be sung by the priest and people together. The other parts may be grad-

ually added according as they are proper to the people alone or to the choir alone.

8. Whenever, for a liturgical service which is to be celebrated in sung form, one can make a choice between various people, it is desirable that those who are known to be more proficient in singing be given preference; this is especially the case in more solemn liturgical celebrations and in those which either require more difficult singing, or are transmitted by radio or television (6).

## Without Singing

If however a choice of this kind cannot be made, and the priest or minister does not possess a voice suitable for the proper execution of the singing, he can render without singing one or more of the more difficult parts which concern him, reciting them in a loud and distinct voice. However, this must not be done merely for the convenience of the priest or minister.

9. In selecting the kind of sacred music to be used, whether it be for the choir or for the people, the capacities of those who are to sing the music must be taken into account. No kind of sacred music is prohibited from liturgical actions by the Church as long as it corresponds to the spirit of the liturgical celebration itself and the nature of its individual parts (7), and does not hinder the active participation of the people (8).

10. In order that the faithful may actively participate more willingly and with greater benefit, it is fitting that the format of the celebration and the degrees of participation in it should be varied as much as possible, according to the solemnity of the day and the nature of the congregation present.

11. It should be borne in mind that the true solemnity of liturgical worship depends less on a more ornate form of singing and a more magnificent ceremonial than on its worthy and religious celebration, which takes into account the integrity of the liturgical celebration itself, and the performance of each of its parts according to their own particular nature. To have a more ornate form of singing and a more magnificent ceremonial is at times desirable when there are the resources available to carry them out properly; on the other hand it would be contrary to the true solemnity of the liturgy if this were to lead to a part of the action being omitted, changed, or improperly performed.

12. It is for the Holy See alone to determine the more important general principles which are, as it were, the basis of sacred music, according to the norms handed down, but especially according to the Constitution on the Liturgy. Direction in this matter, within the limits laid down, also belongs to the competent territorial episcopal conferences of various kinds, which have been legitimately constituted, and to the individual bishop (9).

## Those Who Take Part In Liturgical Celebrations

13. Liturgical services are celebrations of the Church, that is of the holy people, united under and directed by the bishop or priest (10). The priest and his ministers, because of the sacred order they have received, hold a special place in these celebrations, as do also — by reason of the ministry they perform — the servers, readers, commentators and those in the choir (11).

14. The priest, acting in the person of Christ, presides over the gathered assembly. Since the prayers which are said or sung by him aloud are proclaimed in the name of the entire holy people and of all present (12), they should be devoutly listened to by all.

15. The faithful fulfill their liturgical role by making that full, conscious and active participation which is demanded by the nature of the liturgy itself and which is, by reason of baptism, the right and duty of the Christian people (13).

This participation a) should be above all internal, in the sense that by it the faithful join their mind to what they pronounce or hear, and cooperate with heavenly grace (14);

b) must be, on the other hand, external also, that is, such as to show the internal participation by gestures and bodily attitudes, by the acclamations, responses and singing (15).

The faithful should also be taught to unite themselves interiorly to what the ministers or choir sing, so that by listening to them they may raise their minds to God.

16. One cannot find anything more religious and more joyful in sacred celebrations than a whole congregation expressing its faith and devotion in song. Therefore the active participation of the whole people, which is shown in singing, is to be carefully promoted as follows:

a) It should first of all include acclamations, responses to the greetings of the priest and ministers and to the prayers

of litany form, and also antiphons and psalms, refrains repeated responses, hymns and canticles (16).

b) Through suitable instruction and practices, the people should be gradually led to a fuller — indeed, to a complete — participation in those parts of the singing which pertain to them.

c) Some of the people's song however, especially if the faithful have not yet been sufficiently instructed, or if musical settings for several voices are used, can be handed over to the choir alone, provided that the people are not excluded from those parts that concern them. But the usage of entrusting to the choir alone the entire singing of the whole Proper and of the whole Ordinary, to the complete exclusion of the people's participation in the singing, is to be deprecated.

17. At the proper times, all should observe a reverent silence (17). Through it the faithful are not only not considered as extraneous or dumb spectators at the liturgical service, but are associated more intimately in the mystery that is being celebrated, thanks to that interior disposition which derives from the word of God that they have heard, from the songs and prayers that have been uttered, and from spiritual union with the priest in the parts that he says or sings himself.

18. Among the faithful, special attention must be given to the instruction in sacred singing of members of lay religious societies, so that they may support and promote the participation of the people more effectively (18). The formation of the whole people in singing, should be seriously and patiently undertaken together with liturgical instruction, according to the age, status and way of life of the faithful, and of the degree of their religious culture; this should be done even from the first years of education in elementary schools (19).

19. Because of the liturgical ministry it performs, the choir — or the "Capella musica," or "schola cantorum" — deserves particular mention. Its role has become something of yet greater importance and weight by reason of the norms of the council concerning the liturgical renewal. Its duty is, in effect, to ensure the proper performance of the parts which belong to it, according to the different kinds of music sung, and to encourage the active participation of the faithful in the singing.

Therefore:

a) There should be choirs, or Capellae, or scholae cantorum, especially in cathedrals and other major churches, in seminaries and religious houses of studies, and they should be carefully encouraged;

b) It would also be desirable for similar choirs to be set up in smaller churches.

20. Large choirs (Capellae musicae) existing in basilicas, cathedrals, monasteries and other major churches, which have in the course of centuries earned for themselves high renown by preserving and developing a musical heritage of inestimable value, should be retained for sacred celebrations of a more elaborate kind, according to their own traditional norms, recognized and approved by the Ordinary.

## Performance By People

However, the directors of these choirs and the rectors of the churches should take care that the people always associate themselves with the singing by performing at least the easier sections of those parts which belong to them.

21. Provision should be made for at least one or two properly trained singers, especially where there is no possibility of setting up even a small choir. The singer will present some simpler musical settings, with the people taking part, and can lead and support the faithful as far as is needed. The presence of such a singer is desirable even in churches which have a choir, for those celebrations in which the choir cannot take part but which may fittingly be performed with some solemnity and therefore with singing.

22. The choir can consist, according to the customs of each country and other circumstances, of either men and boys, or men and boys only, or men and women, or even, where there is a genuine case for it, of women only.

23. Taking into account the layout of each church, the choir should be placed in such a way:

a) that its nature should be clearly apparent — namely that it is a part of the whole congregation, and that it fulfills a special role;

b) that it is easier for it to fulfill its liturgical function (20);

c) that each of its members may be able to participate easily in the Mass, that is to say, by sacramental participation.

Whenever the choir also includes women, it should be placed outside the sanctuary (presbyterium).

24. Besides musical formation, suitable liturgical and spiritual formation must also be given to the members of

(Continued on Page 19)

# Music In The Liturgy

(Continued from Page 18)

the choir, in such a way that the proper performance of their liturgical role will not only enhance the beauty of the celebration and be an excellent example for the faithful, but will bring spiritual benefit to the choir members themselves.

25. In order that this technical and spiritual formation may more easily be obtained, the diocesan, national and international associations of sacred music should offer their services, especially those that have been approved and several times commended by the Holy See.

26. The priest, the sacred ministers and the servers, the reader and those in the choir, and also the commentator, should perform the parts assigned to them in a way which is comprehensible to the people, in order that the responses of the people, when the rite requires it, may be made easy and spontaneous. It is desirable that the priest, and the ministers of every degree, should join their voices to the voice of the whole faithful in those parts which concern the people (21).

## Sacred Music In The Celebration Of Mass

27. For the celebration of the Eucharist with the people, especially on Sundays and feast days, a form of sung Mass (Missa in cantu) is to be preferred as much as possible, even several times on the same day.

28. The distinction between solemn, sung and read Mass, sanctioned by the Instruction of 1958 (n.3), is retained, according to the traditional liturgical laws at present in force. However, for the sung Mass (Missa cantata), different degrees of participation are put forward here for reasons of pastoral usefulness, so that it may become easier to make the celebration of Mass more beautiful by singing, according to the capabilities of each congregation.

These degrees are so arranged that the first may be used even by itself, but the second and third, wholly or partially, may never be used without the first. In this way the faithful will be continually led toward an ever greater participation in the singing.

29. The following belong to the first degree:

- a) In the entrance rites
  - the greeting of the priest together with the reply of the people;
  - the prayer.
- b) In the Liturgy of the Word
  - the acclamations at the Gospel.
- c) In the Eucharistic Liturgy
  - the prayer over the offerings;
  - the preface with its dialogue and the Sanctus;
  - the final doxology of the Canon;
  - the Lord's Prayer with its introduction and embolism;
  - the Pax Domini;
  - the prayer after the Communion;
  - the formulas of dismissal.

30. The following belong to the second degree:

- a) the Kyrie, Gloria and Agnus Dei;
  - b) the Creed;
  - c) the prayer of the faithful.
31. The following belong to the third degree:
- a) the songs at the Entrance and Communion processions;
  - b) the songs after the Lesson or Epistle;
  - c) the Alleluia before the Gospel;
  - d) the song at the Offertory;
  - e) the readings of Sacred Scripture, unless it seems more suitable to proclaim them without singing.

32. The custom legitimately in use in certain places and widely confirmed by indults, of substituting other songs for the songs given in the Graduale for the Entrance, Offertory and Communion, can be retained according to the judgment of the competent territorial authority, as long as songs of this sort are in keeping with the parts of the Mass, with the feast or with the liturgical season. It is for the same territorial authority to approve the texts of these songs.

33. It is desirable that the assembly of the faithful should participate in the songs of the Proper as much as possible, especially through simple responses and other suitable settings.

## Song After The Lessons

The song after the lessons, be it in the form of gradual or responsorial psalm, has a special importance among the songs of the Proper. By its very nature, it forms part of the Liturgy of the Word. It should be performed with all seated and listening to it — and, what is more, participating in it as far as possible.

34. The songs which are called the "Ordinary of the Mass," if they are sung to musical settings written for several voices, may be performed by the choir according to the customary norms, either "a Capella," or with instrumental accompaniment, as long as the people are not completely excluded from taking part in the singing.

In other cases, the parts of the Ordinary of the Mass can be divided between the choir and the people or even between two sections of the people themselves: one can alternate by verses, or one can follow other suitable divisions which divide the text into larger sections. In these cases, the following points are to be noted: it is preferable that the Creed, since it is a formula of profession of faith, should be sung by all, or in such a way as to permit a fitting participation by the faithful; it is preferable that the Sanctus, as the concluding acclamation of the preface, should normally be sung by the whole congregation together with the priest; the Agnus Dei may be repeated as often as necessary, especially in concelebrations, where it accompanies the Fraction; it is desirable that the people should participate in this song, at least by the final invocation.

35. The Lord's Prayer is best performed by the people together with the priest (22). If it is sung in Latin, the melodies already legitimately existing should be used; if, however, it is sung in the vernacular, the settings are to be approved by the competent territorial authority.

36. There is no reason why some of the Proper or Ordinary should not be sung in said Masses. Moreover, some other song can also, on occasions, be sung at the beginning, at the Offertory, at the Communion and at the end of Mass. It is not sufficient, however, that these songs be merely "Eucharistic" — they must be in keeping with the parts of the Mass, with the feast, or with the liturgical season.

## Singing Of Divine Office

37. The sung celebration of the Divine Office is the form which best accords with the nature of this prayer. It expresses its solemnity in a fuller way and expresses a deeper union



of hearts in performing the praises of God. That is why, in accordance with the wish of the Constitution on the Liturgy (23), this sung form is strongly recommended to those who celebrate the Office in choir or in common.

For it is desirable that at least some part of the Divine Office especially the principal Hours, namely Lauds and Vespers, should be performed in sung form by these people at least on Sundays and feast days.

Other clerics also, who live in common for the purpose of studies, or who meet for retreats or other purposes, will sanctify their meetings in a very fitting way if they celebrate some parts of the Divine Office in sung form.

38. When the Divine Office is to be celebrated in sung form, a principle of "progressive" solemnity can be used, inasmuch as those parts which lend themselves more directly to a sung form, e.g., dialogues, hymns, verses and canticles, may be sung, and the rest recited. This does not change the rules at present in force for those obliged to choir, nor does it change particular indults.

39. One will invite the faithful, ensuring that they receive the requisite instruction, to celebrate in common on Sundays and feast days certain parts of the Divine Office, especially Vespers, or, according to the customs of the particular area and assembly, other Hours. In general, the faithful, particularly the more educated, should be led by suitable teaching, to understand the Psalms in a Christian sense and use them in their own prayers, so that they may gradually acquire a stronger taste for the use of the public prayer of the Church.

40. The members of institutes professing the evangelical virtues should be given special instruction of this type, so that they may draw from it more abundant riches for the development of their spiritual life. It is desirable also that they should participate more fully in the public prayer of the Church by performing the principal Hours of the Office in sung form, as far as possible.

41. In accordance with the norm of the Constitution on the Liturgy and the centuries-old tradition of the Latin rite, the Latin language is to be retained for clerics celebrating the Divine Office in choir (24). Since however the same liturgy constitution (25) concedes the use of the vernacular in the Divine Office both by the faithful and by nuns and other members of institutes professing the evangelical virtues, who are not clerics, due care should be taken that melodies are prepared which may be used in the singing of the Divine Office in the vernacular.

## In Celebration Of Sacraments And Sacramentals

42. The council laid down a principle that whenever a rite, in keeping with its character, allows a celebration in common with the attendance and active participation of the faithful, this is to be preferred to an individual and quasi-private celebration of the rite (26). It follows logically from this that singing is of great importance since it more clearly demonstrates the "ecclesial" aspect of the celebration.

43. Certain celebrations of the sacraments and sacramentals, which have a special importance in the life of the whole parish community, such as confirmation, sacred ordinations, matrimony, the consecration of a church or altar, funerals, etc., should be performed in sung form as far as possible, so that even the solemnity of the rite will contribute to its greater pastoral effectiveness. Nevertheless, the introduction into the celebration of anything which is merely secular, or which is hardly compatible with divine worship, under the guise of solemnity should be carefully avoided: this applies particularly to the celebration of marriages.

44. Similarly, celebrations which are singled out by the liturgy in the course of the liturgical year as being of special importance, may be solemnized by singing. In a very special way, the sacred rites of Holy Week should be given due solemnity, since these lead the faithful to the center of the liturgical year and of the liturgy itself through the celebration of the Paschal Mystery.

45. For the liturgy of the sacraments and sacramentals, and for other special celebrations of the liturgical year, suitable melodies should be provided, which can encourage a celebration in a more solemn form, even in the vernacular, depending on the capabilities of individual congregations and in accordance with the norms of the competent authority.

46. Sacred music is also very effective in fostering the devotion of the faithful in celebrations of the word of God, and in popular devotions.

In the celebrations of the word of God (27), let the Liturgy of the Word in the Mass (28) be taken as a model. In all popular devotions the Psalms will be especially useful, and also work of sacred music drawn from both the old

"Musical instruments can be very useful in sacred celebrations, whether they accompany the singing or whether they are played as solo instruments.

The pipe organ is to be held in high esteem in the Latin Church, since it is its traditional instrument, and one that adds a wonderful splendor to the Church's ceremonies, and is powerful in raising man's mind to God and heavenly things.

"The use of other instruments may also be admitted in divine worship, given the decision and consent of the competent territorial authority, provided that the instruments are suitable for sacred use, or can be adapted to it, that they are in keeping with the dignity of the temple, and truly contribute to the edification of the faithful."

and the more recent heritage of sacred music, popular religious songs, and the playing of the organ, or of other instruments characteristic of a particular people.

Moreover, in these same popular devotions, and especially in celebrations of the word of God, it is excellent to include as well some of those musical works which, although they no longer have a place in the liturgy, can nevertheless foster a religious spirit and encourage meditation on the sacred mystery (29).

## Language To Be Used In Sung Celebrations

47. According to the Constitution on the Liturgy, "while particular laws remain in force, the use of the Latin language is to be preserved in the Latin rites" (30).

However, since "the use of the vernacular may often be of great advantage to the people" (31), "it is for the competent territorial ecclesiastical authority to decide whether, and to what extent, one should use the vernacular, their decrees being approved — that is, confirmed — by the Holy See" (32).

In observing these norms exactly, one will therefore employ that form of participation which best matches the capabilities of each congregation.

Pastors of souls should take care that besides the vernacular "the faithful also know how to say or sing, in Latin also, those parts of the Ordinary of the Mass which pertain to them" (33).

48. Where the vernacular has been introduced into the celebration of Mass, the local Ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin — especially sung Masses (Missae in cantu) — in certain churches, above all in large cities, where many come together with faithful of different languages.

49. As regards the use of Latin or the mother tongue in the sacred celebrations carried out in seminaries, the norms of the Sacred Congregation of Seminaries and Universities concerning the liturgical formation of the students should be observed.

The members of institutes professing the evangelical virtues should observe, in this matter, the norms contained in the apostolic letter *Sacrificium Laudis* of Aug. 15, 1966, besides the instruction on the language to be used by Religious in celebrating the Divine Office and conventual or community Mass, given by this Sacred Congregation of Rites on Nov. 23, 1965.

50. In sung liturgical services celebrated in Latin:

a) Gregorian chant, as proper to the Roman liturgy, should be given pride of place, other things being equal (34). Its melodies, contained in the "typical" editions, should be used, to the extent that this is possible.

b) "It is also desirable that an edition be prepared consisting of more simple melodies, for use in smaller churches" (35).

c) Other musical settings, written for one or more voices, be they taken from the traditional heritage or from new works, should be held in honor, encouraged and used as the occasion demands (36).

51. Pastors of souls, having taken into consideration pastoral usefulness and the character of their own language, should see whether parts of the heritage of sacred music, written in previous centuries for Latin texts, could also be conveniently used, not only in liturgical celebrations in Latin, but also in those performed in the vernacular. There is nothing to prevent different parts in one and the same celebration being sung in different languages.

52. In order to preserve the heritage of sacred music and genuinely promote the new forms of sacred singing, "great importance is to be attached to the teaching and practice of music in seminaries in the novitiates and houses of study of Religious of both sexes, and also in other Catholic institutes and schools," especially in those higher institutes intended specially for this (37). Above all, the study and practice of Gregorian chant is to be promoted, because, with its special characteristics, it is a basis of great importance for the development of sacred music.

53. New works of sacred music should conform faithfully to the principles and norms set out above. In this way they will have "the qualities proper to genuine sacred music, not only providing what can be sung by large choirs, but adjusting also to the needs of smaller choirs, and encouraging the active participation of the entire assembly of the faithful" (38).

As regards the heritage that has been handed down, those parts which correspond to the needs of the renewed liturgy should first be brought to light. Competent experts

(Continued on Page 20)

# Sacred Music In The Liturgy

(Continued from Page 19)

in this field must then carefully consider whether other parts can be adapted to the same needs. As for those pieces which do not correspond to the nature of the liturgy or cannot be harmonized with the pastoral celebration of the liturgy — they may be profitably transferred to popular devotions, especially to celebrations of the word of God (39).

## Preparing Melodies For Vernacular Texts

54. In preparing popular versions of those parts which will be set to melodies, and especially of the Psalter, experts should take care that fidelity to the Latin text is suitably harmonized with applicability of the vernacular text to musical settings. The nature and laws of each language must be respected, and the features and special characteristics of each people must be taken into consideration: all this, together with the laws of sacred music, should be carefully considered by musicians in the preparation of the new melodies.

The competent territorial authority will therefore ensure that in the commission entrusted with the composition of versions for the people, there are experts in the subjects already mentioned as well as in Latin and the vernacular; from the outset of the work, they must combine their efforts.

55. It will be for the competent territorial authority to decide whether certain vernacular texts set to music and which have been handed down from former times, can in fact be used, even though they may not conform in all details with the legitimately approved versions of the liturgical texts.

56. Among the melodies to be composed for the people's texts, those which belong to the priest and ministers are particularly important, whether the sing them alone, or whether they sing them together with the people, or whether they sing them in "dialogue" with the people. In composing these, musicians will consider whether the traditional melodies of the Latin liturgy, which are used for this purpose, can inspire the melody to be used for the same texts in the vernacular.

57. New melodies to be used by the priest and ministers must be approved by the competent territorial authority (40).

58. Those episcopal conferences whom it may concern, will ensure that for one and the same language, use in different regions, there will be a single translation. It is also desirable that as far as possible, there should be one or more common melodies for the parts which concern the priest and ministers, and for the responses and acclamations of the people, so that the common participation of those who use the same language may be encouraged.

59. Musicians will enter on this new work with the desire to continue that tradition which has furnished the Church, in her divine worship, with a truly abundant heritage. Let them examine the works of the past, their types and characteristics, but let them also pay careful attention to the new laws and requirements of the liturgy, so that "new forms may in some way grow organically from forms that already exist" (41), and the new work will form a new part in the musical heritage of the Church, not unworthy of its past.

60. The new melodies for the vernacular texts certainly need to undergo a period of experimentation in order that they may attain a sufficient maturity and perfection. However, anything done in churches, even if only for experimental purposes, which is unbecoming to the holiness of the place, the dignity of the liturgy and the devotion of the faithful, must be avoided.

61. Adapting sacred music for those regions which possess a musical tradition of their own, especially mission areas (42), will require a very specialized preparation in the experts. It will be a question in fact of how to harmonize the sense of the sacred with the spirit, traditions and characteristic expressions proper to each of these peoples. Those who work in this field should have a sufficient knowledge both of the liturgy and musical tradition of the Church, and of the language, popular songs and other characteristic expressions of the people for whose benefit they are working.

## Sacred Instrumental Music

62. Musical instruments can be very useful in sacred celebrations, whether they accompany the singing or whether they are played as solo instruments.

The pipe organ is to be held in high esteem in the Latin Church, since it is its traditional instrument, and one that adds a wonderful splendor to the Church's ceremonies, and is powerful in raising man's mind to God and heavenly things.

"The use of other instruments may also be admitted in divine worship, given the decision and consent of the competent territorial authority, provided that the instruments are suitable for sacred use, or can be adapted to it, that they are in keeping with the dignity of the temple, and truly tribute to the edification of the faithful?" (43).

63. In permitting and using musical instruments, the culture and traditions of individual peoples must be taken into account. However, those instruments which are, by common opinion and use, suitable for secular music only, are to be altogether prohibited from every liturgical celebration and from popular devotions (44).

Any musical instrument permitted in divine worship should be used in such a way that it meets the needs of the liturgical celebration, and is in the interests both of the beauty of worship and the edification of the faithful.

64. The use of musical instruments to accompany the singing can act as a support to the voices, render participation easier, and achieve a deeper union in the assembly. However, their sound should not so overwhelm the voices that it is difficult to make out the text: and when some part is proclaimed aloud by the priest or a minister by reason of his role, they should be silent.

65. In sung or said Masses the organ, or other instrument legitimately admitted, can be used to accompany the singing of the choir and the people; it can also be played "solo" at the beginning before the priest reaches the altar, at the Offertory, at the Communion, and at the end of Mass.

The same rule, with the necessary adaptations, can be applied to other sacred celebrations.

66. The playing of these same instruments as solos is not permitted in Advent, Lent, during the Sacred Triduum and in the Offices and Masses of the Dead.

67. It is highly desirable that organists and other musicians should not only possess the skill to play properly the instrument entrusted to them: they should also enter into and be thoroughly aware of the spirit of the liturgy, so that even when playing "extempore," they will enrich the sacred celebration according to the true nature of each of its parts, and encourage the participation of the faithful (45).

## Commissions Set Up For Promotion Of Sacred Music

68. The diocesan commissions for sacred music are of most valuable assistance in promoting sacred music together with pastoral liturgical action in the diocese.

Therefore they should exist as far as possible in each diocese, and should unite their efforts with those of the liturgical commission.

It will often be commendable for the two commissions to be combined into one, and consist of persons who are expert in both subjects. In this way progress will be easier.

It is highly recommended that, where it appears to be more effective, several dioceses of the same region should set up a single commission, which will establish a common plan of action, and gather together their forces more fruitfully.

69. The liturgical commission, to be set up by the episcopal conference as judged opportune (46), should also be responsible for sacred music; it should therefore also consist of experts in this field. It is useful, however, for such a commission to confer not only with the diocesan commissions, but also with other societies which may be involved in musical matters in the same region. This also applies to the pastoral liturgical institute mentioned in art. 44 of the Constitution.

In the audience granted on Feb. 9, 1967, to His Eminence Arcadio M. Cardinal Larraona, prefect of the Sacred Congregation of Rites, His Holiness Pope Paul VI approved and confirmed the present instruction by his authority, ordered it to be published and at the same time established that it should come into force on Pentecost Sunday, May 14, 1967.

All things to the contrary notwithstanding.  
Rome, Laetare Sunday, the fourth Sunday of Lent, March 5, 1967.

Arcadio M. Cardinal Larraona  
Prefect of S.R.C.

Giacomo Cardinal Lercaro  
Archbishop of Bologna  
President of the Consilium  
for the Implementation  
of the Constitution on the Liturgy.

\* Ferdinando Antonelli  
Titular Archbishop of Idicra  
Secretary of S.R.C.

## Footnotes

- (1) Constitution on the Liturgy, art. 112.
- (2) Cf. St. Pius X, Motu Proprio "Tra le sollecitudini," n. 2.
- (3) Cf. Instruction of the S.C.R., 3rd September 1958, n. 4.
- (4) Cf. Constitution on the Liturgy, art. 113.
- (5) Constitution on the Liturgy, art. 28.
- (6) Instruction of the S.C.R., 3rd September 1958, n. 95.
- (7) Cf. Constitution on the Liturgy, art. 116.
- (8) Cf. Constitution on the Liturgy, art. 28.
- (9) Cf. Constitution on the Liturgy, art. 22.
- (10) Cf. Constitution on the Liturgy, art. 26 and 41-42; Constitution Lumen Gentium, art. 28.
- (11) Cf. Constitution on the Liturgy, art. 29.
- (12) Cf. Constitution on the Liturgy, art. 33.
- (13) Cf. Constitution on the Liturgy, art. 14.
- (14) Cf. Constitution on the Liturgy, art. 11.
- (15) Cf. Constitution on the Liturgy, art. 30.
- (16) Cf. Constitution on the Liturgy, art. 30.
- (17) Cf. Constitution on the Liturgy, art. 30.
- (18) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, (Continued on Page 25)

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# How St. Patrick 'Won' Ireland

By JOHN J. WARD

America, it has been said, owes its Christianity to the faith and zeal of the sons and daughters of St. Patrick.

Ireland has been described as "a most flourishing garden in the Church of God, and a country of Saints."

If the virtue of children reflect in honor of their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the Church of Ireland has shown many ages and by the colonies of saints with which it peopled many foreign countries.

Today, Friday, March 17, is being observed as the feast day of St. Patrick in many countries, including the United States.

This writer particularly recalls with proud memory standing along the curbstone in bright green stockings specially knitted for the occasion and waving a green flag as the St. Patrick's Day parade marched by with blaring bands, one of which was of distinctly Italian extraction.

## PRIEST FROM IRELAND

Here in South Florida we have much for which to be grateful to Ireland. Many of the young priests serving here came direct from the Emerald Isle after "recruiting missions" made necessary by the tremendous need for more and more priests in the rapidly growing new Diocese of Miami. Large numbers of the older priests also are natives of Ireland.

St. Patrick was born near the close of the fourth century in a village called Bonaven Taberniae, probably the town of Kilpatrick on the mouth of the River Clyde in Scotland, between Dumbarton and Glasgow. He called himself both a Briton and a Roman, or of a mixed extraction, and said his father was of a good family named Calphurnius and a resident of a neighboring city of the Romans. Not long after in the years 409 A.D., the Romans abandoned Britain.

Some writers said his mother conchessa was a niece of St. Martin of Tours.

When he was 16 years of age, Patrick was carried into captivity by a group of barbarians who took him into Ireland where he was obliged to keep cattle on the mountains and in the forests, amidst snow, rain and ice. While he lived in this condition, God quickened him to a sense of his duty by granting him a strong interior grace.

After six months in slavery under the same master, Patrick was admonished by God in a dream to return to his own country and informed him that a ship was then ready to sail. He went at once to the seacoast, a great distance away, and found the vessel, but could not at first obtain passage, probably because of a lack of money.

He was returning to his hut, praying, when the sailors, though pagans, called him back and took him aboard. After three days' sail, they madeland. They wandered 27 days through deserts. Far a long while they had nothing to eat.

## TEST BY PAGANS

Patrick had often spoken to the company on the infinite power of God and the crew asked him why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves to the true God, He would hear and save them. They did so and on the same day met

with a herd of swine. From that day, provisions never failed and finally they came into a country that was cultivated and inhabited.

Some years later he was again held captive but recovered his liberty after two months.

When he was at home with his parents, God revealed to him that he was destined to the great work of converting Ireland. His biographers wrote that he travelled into Gaul and Italy and saw St. Martin, St. Germanus of Auxere and Pope Celestine. The Pope gave him mission and the apostolic benediction.

He spent many years preparing himself for his sacred calling, despite the violent opposition of his family and some of the clergy. They made him great offers to detain him and tried to frighten him by exaggerating the dangers to which he would expose himself. But with God's help, he persevered.

He foresook his family and sold his birthright to serve strangers. He went to Ireland where the worship of idols was still generally practiced. Patrick travelled over the whole island, into the remotest corners and such was the fruit of his preaching and suffering that he baptized large numbers of the people, ordained clergymen everywhere and induced women to live in holy widowhood and continence. He established monasteries and he took nothing from the many thousands he baptized and often gave back the little presents which some laid on the altar.

He gave freely of his own to pagans and Christians, distributing large alms to the poor and making presents to the kings. He maintained and educated many children whom he trained to serve at the altar.

Among his many persecutors was a prince named Corotick, a Christian in name only, who plundered the country where Patrick had been conferring confirmation on a great number of neophytes. Corotick massacred many of them while they were still in their white garments after Baptism and carried away others whom he sold to the infidel Picts or Scots.

Patrick held several councils to settle the discipline of the Church he had planted and made Armagh his metropolitan see. He established some other bishops and converted the whole country by his preaching and miracles. By the instrumentality of Patrick, the faith is now as fresh in Ireland as when he first planted it there. A familiar prayer is this:

"May the road rise with you and the wind be ever at your back, and may the Lord hold you in the hallow of His hand."



STATUE of Ireland's patron saint on the grounds of St. John's Seminary, Boston, draped with a snow mantle, giving the figure the appearance of wearing a bishop's great cape.

## Prayer Of The Faithful

### Second Passion Sunday

MARCH 19, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Through His Son we ask God the Father to help His Holy Church, our Nation, and all men of good will.

LECTOR: (1) For our Holy Father, Pope Paul, and our Bishop, Coleman F. Carroll, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For peace and understanding between nations, and especially for those institutions and persons striving for peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all who acclaimed Christ's triumphal entry into Jerusalem in the liturgy of this day, that they may remain loyal to Him in the face of adversities, we pray to the Lord.

LECTOR: (5) For all who will participate in the liturgy of Holy Week, that they may experience an increase of love for our crucified Savior, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that our sharing in this sacrifice-banquet may be a sign of our love for one another and a pledge of our future glory, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Grant our humble petitions, Lord God, and do not punish us for the sins which we acknowledge before You, but in Your loving kindness grant us both forgiveness and peace. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.



## SAINT PATRICK IN TEARS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

TO THINK ABOUT THIS HOLY WEEK

Saint Patrick, whose feast day is this week, put himself through such penances in Lent that, against his will, tears ran down his face. For centuries afterwards monks like him poured out of Ireland to bring learning and holiness to people in need. Today self-sacrificing priests and Sisters in our 18 countries do the same heroically. In sorrow for your sins, here's what you can do this Holy Week!

ORPHANS AND SISTERS

Some 47 homeless little girls in Vimala, south India, can have food, clothing, schooling, medical care and love, thanks to the Sisters of Mary, if 47 readers of this column will each send only \$10 a month. We'll send you the little girl's photo and her name. . . . To enlarge the orphanage the Sisters need immediately only \$3,750. They will erect a plaque in your loved ones' memory, asking prayers for them forever, if you give the full amount. Send something—at least (\$10, \$5, \$2) right now.

SCHOOL CHILDREN

The Bethany Sisters in Vennikulam, south India, can build a six-room school to give poor children a chance for only \$2,100, since most of the labor will be free. Name it for your favorite saint, with an entrance plaque in your loved ones' memory, if you build it all by yourself (\$2,100). The Sisters will be thankful too for smaller gifts (\$500, \$100, \$75, \$50, \$25, \$10, \$5, \$2).

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## Missal Guide

March 19 — Mass of Second Sunday of Passiontide, creed, preface of the Holy Cross.

March 20 — Mass of Monday of Holy Week, preface of the Holy Cross.

March 21 — Mass of Tuesday of Holy Week, preface of the Holy Cross.

March 22 — Mass of Wednesday of Holy Week, preface of the Holy Cross.

March 23 — Mass of the Lord's Supper, Gloria, preface of the Holy Cross.

March 24 — Solemn Liturgical Action.

March 25 — Mass of the Paschal Vigil, Gloria, preface of Easter.

March 26 — Mass of the Resurrection of the Lord, Gloria, creed, preface of Easter.

## Bus Excursion To Passion Play

For the eighth consecutive year the Miami Catholic Single Club will sponsor a bus excursion trip to the Black Hill Passion Play at Lake Wales on Sunday, March 19.

Those interested in participating may obtain complete information by calling 635-6058.



# Critic Gives TV Loud 'Bravo' Liked Expose Of Tenement Squalor

By RUSSELL SHAW

One of the things that television does best is to provide intimate glimpses into the lives and personalities of other people. This medium, so often used (and abused) to propagate the phony and the fake, nevertheless retains a unique power to pierce surface appearances and show individuals as they really are.

Two recent hour-long network specials sought to exploit this potential, with varying degrees of success. "The Tenement," a product of CBS News, was a moving and expertly done documentary on the way of life of a small number of Negroes trapped in poverty on Chicago's South Side. "Ivan

Ivanovich," seen just a day earlier on ABC, sought to tell Americans something about an average Russian family but turned out less well.

## A STRONG POINT

To begin with success: One of the biggest strong points of "The Tenement" was its deliberate avoidance of preaching, statistics, sociological jargon, and the resounding rhetoric of experts. The program instead put its message across almost entirely through the visual evidence of squalor and decay and through the words of the tenement dwellers themselves.

The thing that sticks most in my memory of the pro-

gram is the voices of the men, women and children of the tenement—soft, monotonous, unaccented voices, the very sound of despair itself. Certain images retain their power, too; youngsters playing amid debris on a vacant lot, children torpid and glassy-eyed before the round-the-clock drone of the television set, a man huddled outdoors over a small fire in a snowstorm, a policeman hawling out a traffic violator and finding a switchblade knife on the man.

Perhaps our sensibilities and our consciences have been deadened by the very repetition of exposes like "The Tenement," but I hope this is not so. Certainly if anything will ever clarify the moral issue involved in things like poverty and discrimination, it is studied like this one.

The intentions behind "Ivan Ivanovich" were equally good—simply to help Americans understand, however slightly, what it feels like to be citizens of the Soviet Union and to underline the obvious but easily forgotten fact that Russians are people just like us. But the program itself was less satisfying.

The finished product came through in rather stilted, and artificial form. There were too many shots of factory production lines, too many obviously staged scenes like that in a schoolroom English class. And by contrast there was too little emphasis on the human and informal side.

Whether intentionally or

not, the program managed for the most part only to suggest that life for the average Russian is a pretty drab affair. Not hopeless, mind you, like the lives of the tenement dwellers, but gray, routine and unimaginative. People have been saying for some time that the Soviet Union and the USA are becoming more and more like each other, if so, that's not necessarily cause of complacency on either side.

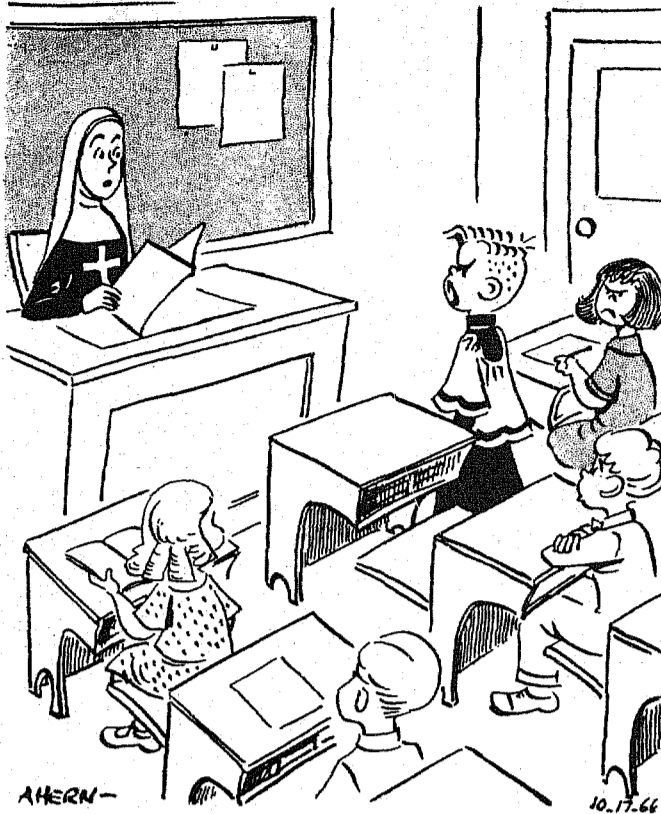
One of the noisiest but hardly best moving I've seen in recent months is "Tobruk," a film dedicated to demonstrating how Rock Hudson and George Peppard won the North Africa campaign against Rommel. The picture is short on dialogue but long on explosions and gunshots—which is not a bad thing since the dialogue one does hear is pretty pedestrian stuff.

The story concerns an expedition by a group of British commandos and German Jewish troops to blow up Rommel's oil supplies. There is a twist in the fact that the expedition's commander, an old-school British officer (Nigel Green), neither likes nor trusts the Jews. But this side of the situation is explored neither deeply nor imaginatively.

Naturally the expedition succeeds, but only at the cost of numerous lives and a great deal of ear-splitting noise. On balance, this is a routine adventure yarn without much to recommend it.

(National Catholic Office for Motion Pictures, A-2)

## AN ALTAR BOY NAMED "SPECK"



"Sister, do we have to be reunited in Heaven?"

## Fess Parker Named Regent

SANTA CLARA, Calif.—Actor Fess Parker, star of the television program Daniel Boone, was named to a five-year term as a regent of the Jesuit-operated University of Santa Clara here.

## 'Sundown' Is Condemned

NEW YORK—(NC)—The National Catholic Office for Motion Pictures has given a Class C (condemned) rating to the movie "Hurry Sundown," a Paramount Picture directed by Otto Preminger.

"Superficial and patronizing in its treatment of racial attitudes and tensions, this melodramatic depiction of life in a small Southern town during the late 1940s is also frequently prurient and demeaning in its approach to sex," the NCOMP stated.

Notified of the action upon his arrival here from London, Preminger commented: "I'm sorry they didn't like my picture." It was reported he had been requested but refused to cut two scenes, one a love scene between a man and a woman, the other symbolizing an unnatural sex act. The NCOMP denied

it had made efforts for cuts or changes in the film.

The picture has been approved for mature audiences by the industry's production code authority. The film stars Michael Caine, Jane Fonda and Diahann Carroll.

The incident marked the first time that a film condemned by the NCOMP had been approved by the code authority since the code was altered last fall. Previously the NCOMP gave a condemned rating to the Metro-Goldwyn-Mayer movie "Blow-Up," which failed to obtain code approval. M-G-M released the picture through a subsidiary, Premiere Pictures.

A spokesman for Paramount said the company had no plans to switch release of "Hurry Sundown" to a subsidiary. The spokesman commented: "That would be hypocritical and wouldn't fool anyone."

## Quickie Film Reviews

**Class C—Condemned**  
**BLOW-UP** Michaelangelo Antonioni's new film about the alienation of man in modern society and the uncertain relationship between illusion and reality has received the "C" classification according to policy set by the Bishops Committee for Motion Pictures. The film employs nudity of the rudest sort in sexual context. This office stands opposed and will continue to discourage nude treatment and introduction of the same into American film-making.

Although the film's plot about an abrasively egocentric young man who becomes indirectly involved in a murder is a set-up for many of the important themes which have occupied Antonioni in his previous work, and his use of color, sound, silence and image most extraordinary, it still presents problems of interpretation even for viewers who regard Antonioni as one of the most significant of those using the film as a medium of artistic expression.

The principal difficulty is that never before has Antonioni himself been so cold and impersonal in depicting the isolation of his characters in their meaningless world. He has reduced them to the level of manipulated objects, abstracts which do not provide the "shock of recognition" and sense of identification necessary to involve and convince us that Antonioni's pessimistic vision of modern man corresponds to reality. The screen is a realistic medium, and movies are not made up of abstractions.

**A-IV Morally Unobjectionable for Adults, with reservations.**

**MARAT/SADE**—Royal Shakespeare Company in color presentation of Peter Weiss stage play, directed by Peter Brooks. Bizarre Brain-sprainer in blank verse. Say our Consultants: "Portrays with awesome imagination and creativity two unalterably opposed world views... Enduringly artistic portrayal of absolute disintegration... Literate and inventive document of our times... Historian's feast... Serious film deserving of a respectful reception... Wildly staccato, grotesquely beautiful"; and on the other hand: "Rehashed philosophy of the Thirties gimmicked up... Wasteful film that insults the intelligence... Noise and distraction wrapped in excessive verbiage... More interested in producing an emotional effect than in making a total statement... Seems not only to portray nihilism but to advocate it... Difficult to sit through a two-hour film which has but one setting and is a debate between a revolutionary and debauchee, neither of whose philosophies has anything really to offer".

**A-III Morally Unobjectionable For Adults.**

**FUNERAL IN BERLIN**—Michael Caine is back at his old Ipress File stand as Harry Palmer, disreputable intelligence agent. Plot's mingling of German, Russian, British and Israeli agents defies synopsis but moves with action and excitement. Brilliant color photography by Otto Heller contrasts East and West Berlin. Attractive zither theme music. Directed by Guy Hamilton. A winner if you're not tired of undercover work.

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## Are Our Foreign Policies Arrogant?

The Arrogance of Power, by William J. Fulbright. Random House. 264p. \$4.95. (1)

The Senator from Oklahoma who is chairman of the Senate Foreign Relations Committee was invited by the faculty of the Johns Hopkins School of Advanced International Studies to give the recently established Christian A. Herter lectures in 1966.

The present book is an outgrowth of those lectures which were originally three in number: The Higher Patriotism, The Revolution Aboard, and The Arrogance of Power.

Quite simply what Senator Fulbright means by his title of the lecture series is that there is an instinct in human nature to give advice to others and, when one is convinced that what one has and enjoys is good for everyone and when one also has the power to do so, an urge to foist one's own opinions on others without respect to the culture and the conditions of the other people one is trying to lead to "the better life".

This, he says, can be a dangerous way of trying to force others into the pattern we find agreeable. It is, he also suggests, partly a missionary instinct, too. And with some humor and much cogency he discusses not only the problems of our foreign policy attitudes, but also the fact that dissent in a democracy is not only a privilege but a duty.

His dissent from the present government's attitude toward Vietnam has raised a great deal of dissension and discussion. Those who want no one to question the validity of presidential or state-department policies, as though the U. S. government (in its higher echelons) enjoyed an infallibility they would deny to a Pope, accuse the Senator of being anything from obstructionist to communist.

On the contrary, thinking citizens will welcome this literate and deeply concerned discussion of the best way to handle all our foreign affairs, and particularly the Vietnam involvement, even though there will be many who will not agree or concur with the eminent Senator's 8-point plan for the Vietnam resolution. By all means an alert citizenry should read and ponder and discuss Senator Fulbright's book, which is also available in a paperback edition at \$1.95.

## The Marriage Tribunal

(Continued from Page 16)

duty of preparing the questions which are to be proposed to the parties and the witnesses and also of advancing reasonable arguments in support of the validity of the marriage. Oftentimes it becomes necessary to enlist the services of another tribunal to obtain the testimony of a person who lives in another diocese. When such a party refuses to cooperate, the alleged nullity of marriage naturally becomes all the more difficult to prove.

Once all the necessary testimony has been assembled the advocate of the plaintiff writes a brief containing arguments in law and in fact supporting the allegation of invalidity of marriage. The defender of the bond then prepares a brief refuting these arguments. The advocate, if he wishes, may submit an additional brief answering the defender's arguments. The defender of the bond, however, has the final word in that he may write a second brief.

The judges then study all the evidence and briefs and each writes his own personal and separate decision. After this, they hold a joint session to discuss the case and to reach a joint decision. One judge writes the

majority decision of the court, which must contain the reasons in law and in fact on which the sentence is based. This official court sentence is communicated to the parties and they are apprised of their right to appeal.

A unique requirement of ecclesiastical law is that a plaintiff is not permitted to re-marry unless two affirmative decisions declaring a marriage null have been made by two separate tribunals. Thus, after an affirmative decision the defender of the bond must appeal to the appeal court as determined by law. Essentially the same procedure is then followed as in the court of first instance with new evidence also being sought.

If the judges of the appeal court uphold an affirmative decision of the lower court, the plaintiff may re-marry. If, however, they reverse such an affirmative decision, the plaintiff may appeal to the Sacred Roman Rota.

Judicial procedures have been necessarily slow in the past. Many reforms are being suggested and studied to streamline the Church's entire procedural law. Because of the complexity of such revision, years will probably be required before updated judicial procedures are introduced.

## S. America--'Paradise, Inferno'

Inside South America, by John Gunther. Harper & Row. 610 p. \$7.95 (1)

Gunther is a sophisticated Fodor guide who leads us on a tour of the 10 South American nations. Like Vergil and Beatrice, he brings us into the Inferno and the Paradiso of South America. Vivid descriptions are written of the shanty towns in Brazil (favelas), in Chile (poblaciones callampas), and Buenos Aires (villas miserias).

Colombia has been dominated by the violencia. Uruguay, one of the most advanced nations in South America, is beset by inflationary problems. Memorable chapters include his speedboat trip on the Amazon, his flight around Cape Horn which Gunther calls the "bottom of the world," and his interviews with the 10 Presidents as well as prominent literary figures.

### NO CARBON COPY

Inside South America, the "eighth inside book" is not a carbon copy of "Inside Latin America" writer previously in 1941. True, the Gunther style is prevalent in both books filled with a potpourri of information, personal experiences, and descriptive vignettes of social life.

But South America in the 40's is different from South America of the 60's. The specter of Fascism is overshadowed by Communism and domestic inertia is replaced with the tempo of change.

South America in the 60's is in a state of flux and there exists a vibrant attitude toward reform. Examples, according to Gunther, include the tax and land reform programs of President Fernando Belaunde Terry of Peru to build a new frontier for the Indians in the construction of a "Forest Road" to aid 1,200 isolated towns which lack potable water, sewage and an electric power system; Peace Corps activities ranging from school lunch programs to agricultural reform; and the slow moving but progressive USAID projects in the Alianza program.

### MANY DIFFICULTIES

In spite of these programs South America is still confronted by a sea of difficulties: the need for political stability, especially, in Bolivia, Brazil, Argentina and Ecuador; the need for educational and industrial development to alleviate the social ills of illiteracy and unemployment; the need to shorten the gap between the rich and poor in order to establish an equalization of classes and to prevent monopolization of power by the few; the need to stabilize population growth and to increase food productivity, and finally the constant fear of domination by the United States, "The Colossus of the North."

These dilemmas revolve around three powerful elements; the military, the Catholic Church, and the oligarchy which have been perennial institutions in South

American history.

Gunther has a passion for statistics. Informative facts and figures permeate the entire work. For example, in Bolivia, prisoners in the public jails are not fed; only 43 percent of the population in Montevideo has any access to a sewage system, mailboxes are few in Brazil and irregularly emptied, the life expectancy rate in South

America is about 40 and the adult illiteracy exceeds 50 percent.

This smorgasbord of information gleaned from numerous source materials is cited in an extensive bibliography. His twenty-one month effort in writing "Inside South America" was not done in vain. The reading public has become the beneficiary of a firsthand report

of a developing continent. James Reston, the noted New York Times correspondent wrote, "somehow the people of the United States will do anything for Latin America except read about it." For an introductory reference to South America, Gunther's work is recommended. (66-10630)

Charles Gliozzo, Ph.D., Indiana University

## 'Wages Of Crime Big'

The Silent Syndicate, by Hank Messick. Macmillan. 303 p. \$6.95 (11a)

Exploding bromides about the wages of sin, this book proves with overwhelming documentation how extravagantly, and in what a variety of ways, crime pays. It is a sordid revelation of public blindness, coupled with indifference, and of the colossal ineptitude and cynical corruption of law enforcement in this land.

Though primarily the story of the far-reaching but silent Cleveland Syndicate, this book also shows how organized crime permeates the political and economic life of the entire nation, cov-

ering nearly everything from run-running on Lake Erie during the Prohibition era through the intricacies of organized vice today. There is particular emphasis on big-time gambling in Nevada, Florida and Cuba with an extra-dividend description of the "skimming" practice in our western casinos.

From beginning to end the reader is confronted with an endless series of very compact sketches of hoods, operators of all sorts of assassins who flicker momentarily after one another through the nightmare of treachery, double-cross and murder, a book that might be sub-titled 'Skidrow Jungle.'

Used by federal agencies

as a source-book on organized crime, this comprehensive case-book of corruption is hardly, as claimed by the publisher's blurb on the dust-jacket, "fast-paced" or suspenseful reading. Though done with extreme competence it is a dismal humiliation for any patriot to read because of the devastating indictment that it is of a society which supports, decades after decade, a vast and fabulously profitable network of vice. Indispensable, however, for the serious observer demanding a complete picture of our country today and written by a man unusually qualified for the task. (66-17904)

William H. Archer



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# How Mods Meet God In The Classroom

(Continued from Page 17)

run by students was a much deeper religious experience than I ever hoped it would be."

## Mass For Individual Classes

First Friday Mass for the entire student body has been substituted with individual class Masses scheduled throughout the month. The purpose is to encourage greater student participation by creating an atmosphere of worship which seems improbably with a very large group.

Tara Crow says, "I think substituting class Mass for First Friday school Mass is an excellent chance for us to really worship together, and not have all the distractions of the First Friday Mass in a large group."

Succinctly, Sharon Wright agrees, "the biggest improvement in our prayer system is not having First Friday Mass for the whole school. That idea always struck me as though we were cattle being herded into the pen whether we wanted to go or not, and certainly the true effect of worship was not achieved."

School retreat for the Seniors consists of an outside three day closed retreat and for the underclassmen three days of recollection scheduled throughout the year. Experimentation with different schedules on the days of recollection has allowed for discussion of the movie, "The Parable," two conferences, confession, free time for reading walking or small group discussions. Having the final day of recollection optional will allow for even greater experimentation in this area.

## Discuss Current Articles

Three methods of acquainting the student with Christianity in the contemporary world are weekly discussion of current articles, guest speakers and educational television.

"Weekly discussion of magazine and newspaper articles is my favorite part of religion class because we talk about all the current events that effect the life of a Christian person. We talk about such topics as birth control, alcoholism, teenage morals, and vocations.

In these discussions you hear the pros and cons of the articles and all the different ideas of your classmates and you can say anything you want to," says Sue Audette.

Once each semester a student reports on a article chosen from such publications as, the Sign, Critic, Ave Maria, America, National Catholic Reporter and The Sunday Visitor. Though each Thursday is devoted to this discussion, it becomes quite problematic to give each student an opportunity since discussion sometimes rages.

"The current magazine and newspaper articles stimulate really interesting discussion. I find that my classmates say things in a very interesting way when these discussions get going. Sometimes the kids get so excited that they can hardly remain seated," says Pat Nichols.

Guest speakers this year have included a married couple, priest and seminarian. To hear a married couple speak openly and frankly about the problems to be faced in genuine Christian marriage was for most of the Seniors quite a revelation. Tammy Golden says, "hearing the married couple speak about the importance of communications in a marriage, and its necessity in order to have a successful marriage, was very interesting and helpful. We learned from their marriage how communication can deepen love and understanding and bind a family." The priest spoke about the "Death of God" theology and the seminarian related his insights concerning the psychology of women.

A positive response resulted in all three cases since the speakers knew how to relate to teenagers. As Rita Davis puts it, "through guest speakers we realize that Christianity is a lot more than the Bible or Mass. We become aware of things that never seemed to be such a problem before and also how badly Christianity needs to be strengthened. The married couple made me realize the importance of love and understanding. They pointed out matters that I never would have thought of."

## Bi-Weekly Group Guidance

The discussion evoked after watching the bi-weekly Insight Series or the Diocesan TV channel has added not only interesting variety to the class but has been the vehicle of communicating problems relevant in the Christian world today. "I especially like the Insight Series,"



Students Meet God Through Creative Expression

says Mary Cooney, "each program shows real problems and makes you aware of the world around you."

Bi-weekly group guidance centers around a student conducted discussion of a chapter from It's Your Future, Insight Series. Once during the year each student is given

the Church as the community continuing the Paschal Mystery.

## 'New And Meaningful Terms'

Mimeographed notes distributed weekly rely upon the thought of father Bernard Cooke, S.J., chairman of the Theology Department, Marquette University. His message of Christian involvement in the world is dynamic and challenging, a message teenagers are ready to grasp and make their own.

"The notes are excellent. They have all been pertinent to my Christian life; something a religion class has never been before," says Pat DuBeck. Ginny Sharrow adds, "I love them. They contain new and meaningful terms and ideas and yet are not dull and heavy. They are not the same old stuff and yet not so new that we can't understand them."

Pat Nichols says, "I find myself thinking about topics from religion class when I'm home. I think of some of those 'compact' phrases from the theology notes and they really help me." Lynn Bires thinks, "they are excellent but only to seniors. When we read these notes, we get a theological, grown-up point of view which helps our mind to broaden." And finally, Lorraine Callan says, "I like them because they help me to simplify the set of religious definitions we had since grade school. The Trinity becomes a living thing and the Church is no longer a building."

## Utilize Various Art Forms

For ninth graders more emphasis is given to projects supplementing the study of the Old Testament. The next, God Gives His Word, Book I of the Roots of Faith Series written by the Diocesan Association of Religion Teachers, Pittsburgh, Pennsylvania is one of the best available. The correlation of Salvation History to teenage life renders new insights at this time, and it is very appealing for them to express this in different art forms.

Some of the projects have included: an Advent collage depicting the three-fold coming of Christ, an enlarged colored map of the divisions of the land of Chanaan, an original prayerbook paraphrasing psalms and other sections of scripture with titles pertinent to teenage life, a colored illustration of Solomon's Temple and the Ark of the Covenant, and, finally, a poster depicting teenage life.

The purpose of the latter project is to create an awareness that their entire teenage world, its joys, beauties and sorrows, all give praise to the Father. The illustrations carried such captions as, "Guitars, bless the Lord," "Surf boards, bless the Lord," "Fashions, bless the Lord," "Records and songs, bless the Lord." Later this project was recalled when these titles were put to song using the record, "Songs of Salvation" by Sister Germaine, Glenmary.

Are we really touching our students with the mystery of Christ, is then, the prime question facing religious educators. Unless they find the solution to this problem, teachers will have to be satisfied with religion instruction and practice as something outside of the student's normal life, something that belongs to another world.

Somehow, difficult though it may be, religious educators must strive with dedication and imagination to make the vision of Christianity a vital force in the lives of students, so that they in turn can build a Christian tomorrow.



Class Projects Center On Old Testament

the valuable experience of leading this class discussion. The primary tasks of the teacher is to create and maintain an atmosphere which will be conducive to free expression of ideas. Students must be uninhibited in openly expressing what they feel, what it is in the Church that doesn't make sense to them, notions they have heard but always rejected, without being met with fear, shock or condemnation. Though not apparent, the teacher is an integral part of discussion classes for periodically the discussion needs careful re-direction and often she supplies insights for the students' search for answers.

The first three days of the week are devoted to theological principles which seniors in high school are not only ready for but hungry for. They must be led toward an encounter with the realities of revelative: grace as a relatedness of the Christian to the three Persons of the Blessed Trinity which permits him to enter into a truly personal communication of knowledge and love with them, faith as a profound psychological identification with the Person Christ, sacraments as the continuing action of Christ, and



Bible Devotions Nourish Religious Knowledge Through Sacred Experience

## Music In The Liturgy

(Continued from Page 20)

1964, nn. 19 and 59.

(19) Cf. Constitution on the Liturgy, art. 19; Instruction of the Sacred Congregation of Rites, Sept. 3, 1958, nn. 106-108.

(20) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 97.

(21) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 48b.

(22) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 48.

(23) Cf. Constitution on the Liturgy, art. 99.

(24) Cf. Constitution on the Liturgy, art. 101, par. 1; Instruction of the Sacred Congregation of Rites, Sept. 26, 1964.

(25) Cf. Constitution on the Liturgy, art. 101, par. 2, 3.

(26) Cf. Constitution on the Liturgy, art. 27.

(27) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, nn. 37-39.

(28) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 37.

(29) Cf. below, n. 53.

(30) Cf. Constitution on the Liturgy, art. 36, par. 1.

(31) Cf. Constitution on the Liturgy, art. 36, par. 2.

(32) Cf. Constitution on the Liturgy, art. 36, par. 3.

(33) Cf. Constitution on the Liturgy, art. 54; Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 59.

(34) Cf. Constitution on the Liturgy, art. 116.

(35) Cf. Constitution on the Liturgy, art. 117.

(36) Cf. Constitution on the Liturgy, art. 116.

(37) Cf. Constitution on the Liturgy, art. 115.

(38) Cf. Constitution on the Liturgy, art. 121.

(39) Cf. above, n. 46.

(40) Cf. Instruction of the Sacred Congregation of Rites, Sept. 26, 1964, n. 42.

(41) Cf. Constitution on the Liturgy, art. 23.

(42) Cf. Constitution on the Liturgy, art. 119.

(43) Cf. Constitution on the Liturgy, art. 120.

(44) Cf. Instruction of the Sacred Congregation of Rites, Sept. 3, 1958, n. 70.



**SINDONOLOGIA** es la palabra usada para designar el extenso y cuidadoso estudio científico del Santo Sudario conservado en Turin, Italia. Químicos, Médicos, Pintores e Historiadores han estado concentrados en este trabajo desde la primera vez que el Sudario fue fotografiado en 1898.

Esta antigua Corona que se conserva en la Catedral de Monza, Italia, una de las santas se afirma que patrona de las amas de casa es Santa Hunna que murió en un parto a los 579, y que era una mujer de la nobleza de Alsacia, conocida por sus vecinos como "la santa sirvienta", por su constante disposición de ayudar a todos en cualquier tipo de labor por humilde que fuera.



El nombre más largo que tiene un pueblo de Inglaterra consiste de 58 letras y es una palabra en dialecto gales que significa "La iglesia de Santa María en la canchada del castaño blanco, cerca de un veloz remolino, una cueva roja y la iglesia de San Tisilio!" Llanfair P.G., como usualmente se conoce está en Anglesey, una isla del Estrecho de Mena.

# The VOICE

En Español

## Semana de Redención

Por Enrique Ruiloba

Comienza la principal semana del año, la que los libros litúrgicos denominan "Hebdomada", la Mayor, la más grande. La Iglesia se prepara con 40 jornadas de anticipación para revivir la Redención, la culminación de la más contundente demostración del amor de Dios.

Al explicar el porqué calificar de "Mayor" a esta semana, dice San Juan Crisóstomo, "la llamamos así por las grandes cosas que Dios hizo durante ella." En efecto, Cristo encarnado como uno de nosotros con todas sus consecuencias, se dispone a cambiar la muerte en vida con la Suya propia.

Desde que parte de Betania hacia Jerusalén, los hechos se suceden con febril actividad para Jesús. Queda poco tiempo, y aún tiene mucho que decir y enseñar. Para entonces, ahora, y después hasta el fin.

Las escenas se multiplican, las palabras se clavan hondo. Veinte siglos de ocurridas y se adaptan también al hombre de esta era vertiginosa, en forma igualmente rápida, sin interrupción, para que las captase de un golpe.

En una colección de cuentos cortos que titula "Siempre es Viernes Santo," Martín Descalzo presenta sin dificultad la repetición de esos días de dolor y triunfo, alegría y esperanza. Ve como se prolongan actualmente y va descubriendo personajes gemelos a aquellos que jugaron papeles estelares en el drama de la Pasión.

Cristo como ayer, recalca su misión de reencarnar nuestra peregrinación al Padre, poniéndose El a la cabeza, como guía y ejemplo. Basta, a igual que el autor de la obra, con abrir los ojos y los oídos. Por todas partes se siguen escuchando gritos de Domingo de Ramos y ma-

nos que aplaudiendo, ensayan la crucifixión. Siguen habiendo en todas las iglesias, discípulos que ven partir el pan, desconcertados, ciegos, dormidos, fervorosos amantes, asustados.

Judas se remeda en hombres fatales y doctrinas nefastas. Pero junto a cada traición continúa estando de pie una Madre, sembrando amores al borde de toda lágrima, y dispuesta a depositar un beso bajo las espaldas.

Es en verdad una semana de misterio perenne. Sin quererlo nos envuelve, y ojalá nos conmoviese hasta lograr la contribución que pide de nuestro testimonio el cardenal Suhard, "ser testigo cristiano es también crear misterio. Es vivir de una manera tal que la vida no podría explicarse si Dios no existiese".

### Alianza Ayuda Proyecto Católico Chileno

Para fortalecer su programa de construcción y comercialización de casas prefabricadas para sectores de bajos ingresos, la Alianza para el Progreso entregó a la Fundación "Hogar de Cristo" un millón quinientos mil escudos. Dicha fundación ha creado una casa prefabricada llamada "Alfa" que cubre una superficie de 50.86 metros cuadrados y consta de sala-comedor, tres dor-

# La Comuna San Andrés

## Borran la Institución Familiar En Todo un Pueblo de Cuba

Por Gustavo Pena Monte

Para cinco mil hombres, mujeres y niños, la vida familiar ha venido a ser cosa del pasado. Todo un pueblo de Cuba, San Andrés de Caguánabo, a pasado a ser una inmensa "comuna". Los niños han sido arrancados del hogar, las madres han sido "liberadas" de las labores domésticas. El pequeño caldero hogareño ha sido sustituido por inmensas hollas y la mesa familiar por el comedor multitudinario.

Fidel Castro quiere hacer de este pueblo un plan piloto para la implantación del comunismo en toda la isla. El proyecto está dirigido a establecer el control absoluto de la vida de las cinco mil familias que habitan aquel valle, del extremo occidental de Cuba, dentro de un esquema que incluye la sustracción de los niños del cuidado materno, desde el mes de nacidos hasta que terminen sus estudios, para someterlos a una educación marxista integral y la dedicación de toda la familia al trabajo agrícola de la "comuna".

De las palabras prometedoras del primer ministro cubano, que proponen la creación de un paraíso comunista, se desprende sintetis que la vida de hombres, mujeres y niños será totalmente regimentada, dictada y supervisada por el Partido Comunista, que los convertirá en instrumentos del plan agrario, sin más objeto que servir al Estado Marxista y recibir en cambio lo estrictamente necesario para subsistir.

**CASTRO LO EXPLICA**

"Con este sistema y con esta concepción, la vida de los niños desde que tienen un mes de edad, en dos palabras, desde que transcurre lo que en la legislación social se conoce como el perio-

do de la maternidad y cuando ya la madre pueda reintegrarse al trabajo, ya desde ese momento podrá ir el niño al círculo infantil y la vida de todos los niños estará perfectamente organizada, estará perfectamente atendida. Irán a los círculos por la mañana bien temprano y regresarán a su casa al atardecer. Y cuando ya tienen edad para ir al primer grado, entonces su vida entera estará organizada alrededor de la escuela. Allí tendrán los estudios, el deporte, la alimentación."

Esas son las promesas de Castro a los campesinos de San Andrés. Ellos al trabajo en los campos y los niños, desde el primer mes de nacidos, a unos centros escolares que moldearán completamente a los nuevos servidores del estado.

A las mujeres, anunció Castro en el mismo discurso, "se les liberará" de las labores domésticas. Es decir, se les privará de alimentar y educar a sus hijos, de atender al esposo que regresa al hogar, y se le enviará a trabajar en el campo, "en la recogida del tabaco, en la recogida del café, en cualquier de las múltiples actividades que pueden realizar y realizan magníficamente bien las mujeres". (F.C.)

Toda la actividad estará, está ya, organizada en forma de inmensas comunas en las que hombres, mujeres y niños se moverán como piezas mecánicas o como animales de una granja.

El creador del experimento anuncia que se reducirán a la mujer las horas de trabajo en el hogar, que se liberará de las labores domésticas, pero acto seguido se le anuncia que es para trabajar en los campos, en rudas labores agrícolas.

El discurso de Castro re-

fleja lo que ya está ocurriendo: "...sustituir la batea por la máquina de lavar... sustituir el calderito de la casa por las hollas estas que son capaces de cocinar para cien o doscientos."

No se trata de máquinas de lavar como las que se conocen en el mundo libre, que facilitan el trabajo hogareño, se trata de grandes lavanderías que lavarán para toda la comuna y desaparece el pequeño calderito del hogar para dar paso a los inmensos comedores, que ahogan y anulan la personalidad humana.

El real propósito del comunismo y de Castro se refleja en este plan piloto. La familia desaparece del bosquejo de este proyecto. El hogar es sustituido por la comuna. El padre apenas conocerá a su hijo, la madre estará en el campo, con los pies en el fango, recogiendo tabaco bajo el sol. No habrá oportunidad a la sobremesa hogareña. El caldero ha sido sustituido por el comedor colectivo. El niño está en escuelas que le moldearán toda su personalidad, y los padres tendrán oportunidad de verse, si acaso, en el barullo de un comedor multitudinario, mientras escuchan lecturas propagandísticas. Desaparece toda convivencia familiar, todo sentido de hogar y queda el individuo sólo como peón del estado.

Castro anunció también en su discurso que la edad promedio del profesorado y administración del centro escolar será de 18 años, advirtiendo que probablemente sea el profesorado más joven del mundo.

Evidentemente, Castro quiso escoger para este experimento de moldear las mentes infantiles a su imagen a aquellos jovencitos que el partido considera que han asimilado a plenitud el adoc-

trinamiento marxista, y evita el uso de profesores de más edad que tengan capacidad de distinción entre lo que es el marxismo y lo que es la democracia y la cultura cristiana.

Estos "profesores", apenas niños ellos mismos, fueron moldeados desde su más tierna edad, - de 8 a 12 años, - cuando Castro asumió el poder y los sometió al adoctrinamiento intensivo. No tienen conocimiento objetivo de ningún otro sistema de vida que el que se les ha venido inculcando, con lo que el régimen espera que sean efectivos adoctrinadores de estas nuevas generaciones.

"Ante este monstruoso intento de destruir a la familia como célula vital de la sociedad para convertir al individuo en instrumento regimentado del estado", el Comité Coordinador del Movimiento Familiar Cristiano (hispano) en la Diócesis de Miami dió a la publicidad unas declaraciones en las que denuncia a los pueblos de América que con esto, se está llevando a cabo el fin esencial del comunismo, que es la destrucción de la familia, para moldear las conciencias de los hombres al servicio del partido.

Después de destacar como se denigra la labor doméstica de la mujer y se le saca a rudas tareas agrícolas, cómo se arrebató a los hijos del seno del hogar, cómo la convivencia de hogar es sustituida por inmensos comedores comunales, el MFC hace énfasis en los valores tradicionales de la familia.

"Las familias cristianas, - agrega el MFC - en particular las familias cubanas en destierro, tienen que ver con preocupación este intento y ante esos ataques a la institución familiar meditar sobre el valor del hogar y hacer cada día más unidas y más fuertes nuestras familias, exaltar el amor conyugal y acentuar la educación cristiana de los hijos, para que éstos, formados en el apropiado ambiente, puedan hacer frente, con la virtud, al engendro que se ha puesto en marcha en Cuba."

## Crisis en la Producción Alimenticia

Por Manolo Reyes

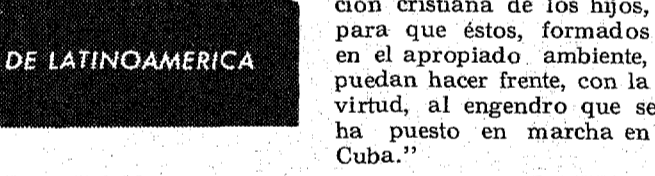
En un reciente discurso el Presidente de los Estados Unidos de América, pronosticó: "Toda la producción combinada de todos los acres combinados de las naciones productivas agrícolas no serán suficientes para llenar las necesidades de las naciones en desarrollo para el año 1985."

Así declaró el Presidente Lyndon B. Johnson, al analizar la escasez creciente de comida en el mundo. Y según estudios múltiples, el área más afectada esta siendo y será América Latina. El aumento de población mas grande que se registra en el mundo entero años tras año, está en Latinoamérica. Y en razón inversa a esta explosión demográfica esta la producción alimenticia por persona, ya que América Latina tiene en esta segunda parte, el mas bajo índice mundial.

Según un reciente estudio América del Norte ha aumentado su producción alimenticia por persona en un 18.3%. Y Europa Occidental en un 21.2%. Entanto que en el período comprendido desde 1939 a 1966 América Latina ha bajado esta producción alimenticia a un menos 5.7% por persona. Y la gravedad señalada estriba

**Congreso sobre Apostolado del Mar**

El 22 Congreso anual sobre Apostolado del Mar se celebrará en la ciudad estadounidense de Cleveland el próximo mes de abril. Presidido por el Obispo de Baton Rouge, Louisiana, monseñor Robert Tracy.



## Misas Dominicales en Español

- CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
- ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GLSU, 118 N.E. 2 St. 5:30 P.M.
- ST. MICHAEL, 2933 W. Flagler. 10:45 A.M.
- ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M.
- ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M.
- ST. AGNES, Key Biscayne. 10 A.M.
- LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 6:30 P.M.
- INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
- ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah. 10 A.M.
- ST. PHILIP BENIZI, Belle Glade. 12 M.
- ST. MARY, Pahokee. 6:30 P.M.

### CAMBIE PARA MAS FRESCURA, AROMA Y SABOR



Tome BUSTELO UN MUNDO DE AROMA Y SABROSURA

# Comienza el Domingo la Semana Santa



Con el Segundo Domingo de Pasión, tradicionalmente denominado Domingo de Ramos, comenzará este domingo, día 19, la Semana Santa, en la que los católicos de la Diócesis de Miami se unirán a la cristiandad toda del mundo en la observación de los misterios de la pasión, muerte y resurrección de Cristo.

En estos días de hondo recogimiento espiritual, se recuerdan los eventos principales del Misterio de la Redención, desde la entrada triunfal de Cristo en Jerusalén, donde el pueblo cubrió de palmas Su camino, la Cena Pascual del Señor

con sus discípulos, que marca la instauración de la Eucaristía, los momentos de la pasión y la muerte en la Cruz para resucitar triunfante al tercer día, domingo de Resurrección.

## DOMINGO DE RAMOS

En conmemoración de la entrada de Cristo en Jerusalén, la liturgia de este Segundo Domingo de Pasión presenta la bendición de los ramos de palma en las iglesias antes de la primera misa del día. Esos ramos serán distribuidos a los fieles, los que los llevarán a sus casas, guardándolos como recordatorio de los sacrificios de Cristo por los hom-

bres.

El misterio pascual de Jesucristo es el centro de las celebraciones litúrgicas de la Iglesia y el centro de la fe cristiana. Por eso, en el medio del año litúrgico celébrase la resurrección de Cristo "junto con su santa pasión, en la máxima solemnidad de la pascua."

## TRIDUO PASCUAL

El triduo pascual, formado propiamente por el viernes y sábado santos y la vigilia pascual, es un camino que reproduce el que hizo Jesús desde la cruz hasta el triunfo, la iglesia exhorta a

sus fieles a observar este tiempo con la muerte al pecado y la resurrección a una vida nueva.

## JUEVES SANTO

El jueves santo es como el prelude de la pascua o 'paso' del Señor. Cristo se entrega voluntariamente a la pasión y como penda de esta entrega amorosa y voluntaria, entrega a la Iglesia el memorial de Su pasión bajo la mística del pan y el vino.

En la liturgia, la misa solemne de la Cena del Señor el Jueves Santo por la tarde recordará la institución de la Sagrada Eucaristía.

En la misa crismal, en horas de la mañana el obispo consagra los santos óleos; el óleo de los catecúmenos, que se utiliza para ungrir el pecho y la espalda del que se dispone a ser bautizado; el santo crisma, usado en las más importantes congregaciones, y el óleo de los enfermos, para administrar el la santa unción.

## VIERNES SANTO

En la conmemoración de la crucifixión de su Fundador, la Iglesia se abstiene de celebrar el sacrificio eucarístico y se entrega a la penitencia. Se quiere que en este día la comunidad cristiana permanezca en actitud orante.

La acción litúrgica de Viernes Santo comprende un oficio de lecturas o liturgia de la Palabra, en que la comunidad lee en los libros de los salmos, de los profetas y en el evangelio los pasajes tocantes a la pasión del Señor. Especial relieve adquiere la oración común de los fieles o gran plegaria universal. En ella la iglesia implora para que los frutos de la pasión se extiendan sobre la comunidad cristiana y sobre todos los hombres. Sigue después la solemne adoración de la cruz, que al ser presentada ante la asamblea, ésta se postra en homenaje a la majestad del amor divino. El canto que sigue a los llamados "improperios" imprime a la liturgia de esta tarde un sello pascual inconfundible: "Tu Cruz adoramos, Señor, y tu santa resurrección alabamos y glorificamos."

## CULTOS EN ESPAÑOL

Varias iglesias de Miami han anunciado narraciones simultáneas en inglés y español durante los cultos, oficios y misas especiales de la Semana Santa. Se han anunciado también cultos, viacurcias, misas y sermones en español, debiendo los fieles de habla hispana consultar sus respectivas parroquias sobre estas prácticas. El sermón de las Siete Palabras, tradicional de los países latinos será ofrecido en español en distintas parroquias por varios predicadores.

## Jesús Muere en la Cruz

El corazón apenas late. Si sacamos su cardiograma, aparecerá una raya lisa larga, sin ninguna onda. Los labios amoratados. La boca reseca, la cara hinchada, el cuerpo surcado de arriba abajo por los latigazos de los azotes. Palidez en todo su cuerpo. Respiración difícil, lenta. . . Los ojos vidriosos y hundidos. La cabeza caída hacia adelante. El cuerpo también inclinado y mirando hacia la tierra a todo lo largo que le permiten los brazos clavados al madero de la cruz.

¿No es este acaso el Cristo de Salvador Dalí? Esta es la muerte ordinaria y natural de un crucificado, pero es solo la figura de Cristo después de muerto.

Jesús no murió como los demás crucificados, ni como los demás hombres mueren. Jesús era Dios y hasta el último momento demostró serlo, como dueño de la misma muerte, del dolor, de las circunstancias que le rodeaban en aquella espantosa agonía de tres horas.

Va a morir, porque su Padre lo quiere y El quiere obedecerle; pero morirá como Señor de la muerte y no como vencido por ella. Habla con perfecta serenidad. Resume todo su mensaje de salvación y de amor en una maravillosa frase, la más hermosa que jamás saliera de boca alguna: "PADRE, PERDONALOS, PORQUE NO SABEN LO QUE HACEN". Hace el testamento más rico de todos, entregándonos el más precioso don que Dios le regalara, y que El retuviera hasta el último momento, como la joya más amada: SU PROPIA MADRE, para que fuera la Madre de todos los hombres.

Ofrece inmediatamente perdón al pecador arrepentido, en el buen ladrón; a todos los pecadores de todos los siglos, porque precisamente por eso aceptó la muerte en la cruz. Siente la infinita ansia de salvar a todos, sin distinción de razas y lenguas: "Tengo sed", y quiere morir una y mil veces por ellos, como lo hace desde entonces por la renovación milagrosa, misteriosa y mística del Sacrificio de la Misa todos los días y a todas las horas del día a lo largo de todo el mundo.

Sufre por salvarnos hasta el abandono de su Padre, el destierro divino que los hombres merecimos por nuestros pecados. Y es entonces, cuando "Todo está consumado", y para todos los hombres quedan abiertas las puertas del cielo, si quieren ir a él, que dará orden a la muerte de que se apodere de El.

Pero antes todavía la muerte tendrá que esperar a que El levante sus ojos al cielo, a su Padre, y le diga con voz de trueno y con la serenidad y seguridad más absoluta de su justicia y triunfo: "Padre, en tus manos encomiendo mi espíritu". Y suavemente, dulcemente inclinará la cabeza sobre su pecho y le dirá al corazón que deje de latir y al alma que salga de su cuerpo, y . . . sólo entonces la muerte se apoderará del que es cadáver ya.

Naciste, oh, Jesús, en una cueva de Belén, pero el Cielo dio testimonio de que Tú, niño abandonado, eras Dios. Murió en la Cruz, como un pobre facineroso, pero demostraste con tu dominio sobre la muerte y tus palabras de amor que eras Dios.

La naturaleza estremece, horrorizada, también dará testimonio, temblando de miedo, y rompiéndose hasta las rocas. Y el majestuoso sol se apagará de vergüenza y de terror, porque ve a su Creador, al Creador de los cielos y de la tierra, clavado en una cruz. Y hasta los poderes humanos, las autoridades que ordenaron tu crucifixión y muerte, en la persona del Centurión, declararán la gran verdad de los siglos: "Verdaderamente este hombre era HIJO DE DIOS."

## MURIO JESUS. MURIO DIOS EN LA CRUZ.

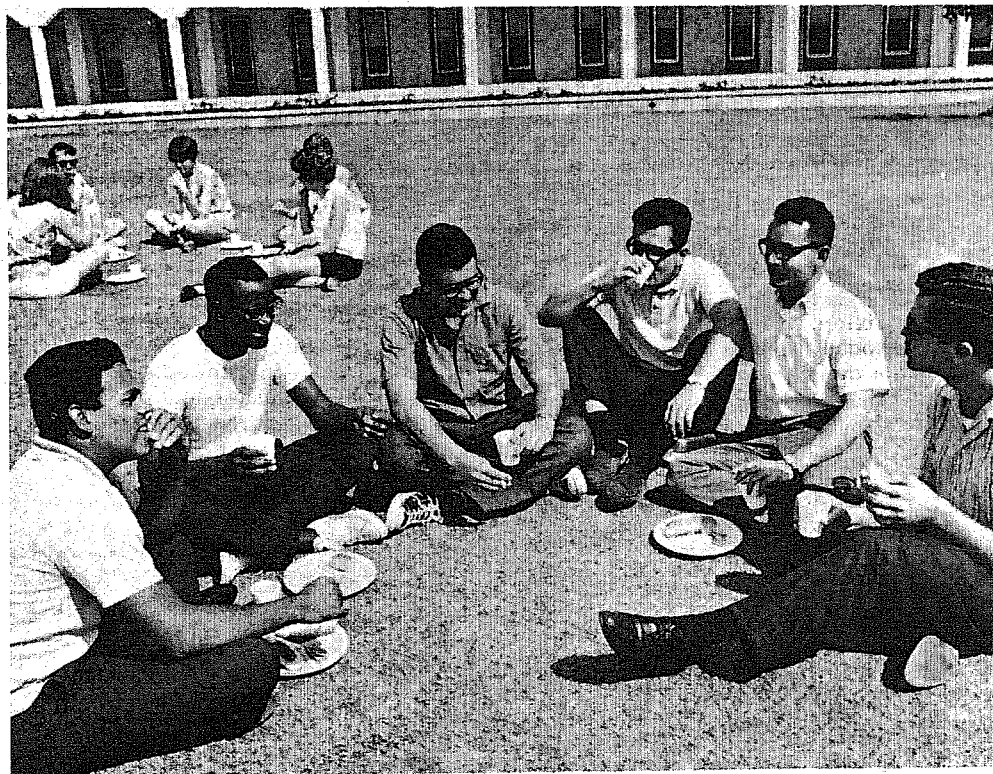
Y San Dionisio -griego- dirá, al ver las tinieblas apoderarse del mundo a la hora, en que más brilla el sol: "o esto viene abajo, o Dios está loco."

Y acertó, porque Dios estaba loco de amor por los hombres. No murió, porque le azotaran, le coronaran de espinas, porque sudara sangre en el Huerto de Getsemani, porque le clavarán en la cruz. Pudo librarse de todo ello. Tenía poder para ello porque era Dios.

Murió, porque reventó su corazón de amor a los hombres, a quienes quería salvar y evitarles el dolor de la separación eterna de su Padre Dios.

Jesús, ayúdame a comprender tu muerte. Ayúdame morir de amor por Ti todos los días: por ellos, por mí. Y esperar después, con absoluta confianza de la Resurrección sobre la muerte, porque TU ERES DIOS!

Padre Angel Naberán.



Un grupo de seminaristas puertorriqueños estudiando en el St. Vincent de Paul Seminary, comparten entusiastas durante un picnic ofrecido por el seminario. De izquierda a derecha, Israel Valentin Alers, Jaime Franco, Juan E. Rodriguez, Juan M. Miels, Rafael Irizarry y Rafael Santiago.

## Beca a Joven Cubano

Un joven refugiado cubano que vino a Estados Unidos con otro hermano y una hermana hace seis años, a través del Programa Para Niños Cubanos Refugiados del Buró de Bienestar Social de la Diócesis de Miami acaba de recibir una beca de \$7,000 para la Universidad de Carolina del Norte.

Guillermo Sabatés, que se reunió con sus padres en Lexington, N.C. en la víspera de la Navidad de 1963, arribó a Miami el 29 de

Agosto de 1961, pasando un mes en el hogar de recepción de Kendall. De allí pasó a un hogar sustituto en la Diócesis de Albuquerque, una de las diócesis que ha cooperado con el programa fundado por Mons. Bryan O. Walsh.

Durante los últimos cuatro años, Sabatés ha tenido las mejores calificaciones en el Charlotte Catholic High, donde se ha destacado también la práctica deportiva, en football, basket ball y

baseball.

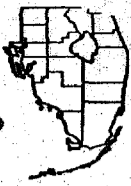
El joven estudiará Biología, siendo su intención hacerse oftalmólogo.

## Día de Retiro

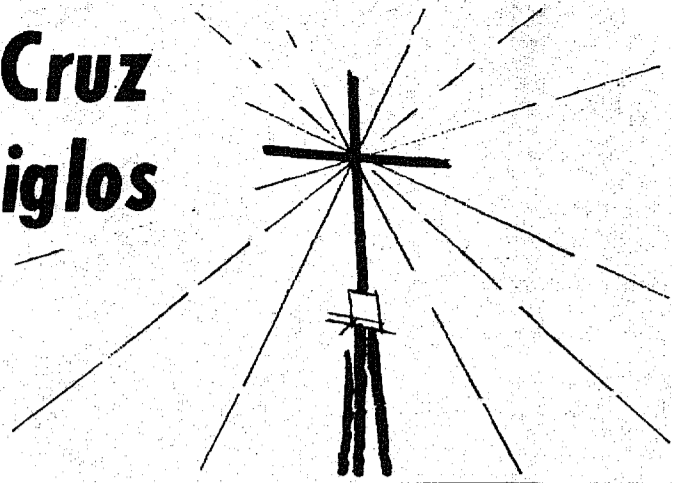
Un día de retiro espiritual tendrá lugar el Sábado Santo, día 25, en el Centro Hispano Católico, de 9 a.m. a 4:30 p.m. Lo dirigirá el Padre Angel Villaronga, O.F.M. La admisión es una lata de alimento para el Centro Hispano Católico.

## Siempre es Viernes Santo





# El Misterio de la Cruz A Traves de los Siglos



## Viacrucis en Televisión

Las Catorce Estaciones de la Cruz" un programa especial de Semana Santa será presentado el domingo de ramos, a las 11 a.m. a través de WCKT-TV, canal 7, bajo la dirección del Padre Donald F. X. Connolly. La música de fondo estará

● Felipe Villanueva, del St. Patrick High School es uno de los quince estudiantes seleccionados para participar en el Congreso Juvenil Científico del 20 al 23 de abril en el Centro Espacial John F. Kennedy, de Cabo Cañaveral, patrocinado por NASA-NSTA.

● En las escuelas de la Diócesis de Miami las clases cesarán desde el Jueves Santo, día 23 hasta el martes, día 28 en observancia del recogimiento de la pasión y muerte de Cristo y la Gloria de Su Resurrección.

● El Club de Solteros de Miami está organizando una excursión para la Escenificación de la Pasión en Black Hill, Lake Wales, el domingo, 18 de marzo. Los interesados pueden obtener información detallada llamando al 635-6058.

● La reunión mensual correspondiente a marzo del Consejo Diocesano de Enfermeras Católicas tendrá lugar el lunes 20, a las 8 p.m. en el Barry College.

## Triduo en Español

Los fieles de habla hispana de la parroquia de St. Michael contarán como preparación a la mejor conmemoración de la Semana Santa, con una serie de charlas quedará el Padre Angel Villaronga el Lunes, Martes y Miércoles Santo (20, 21 y 22), por la noche. Las charlas serán precedidas por la Santa Misa que comenzará a las 7:30 p.m.



# ...et Orbi

Texto de Liturgia para cada Lengua.

Según informes del Departamento de Liturgia del CELAM, los textos que viene publicando la Comisión Episcopal Mixta del CELAM y España (CEM), han de considerarse como de experimentación, que servirán de base para la elaboración de los definitivos. En el futuro sólo habrá un texto oficial de Liturgia para cada lengua, usándose en cada país únicamente los textos aprobados por la respectiva Conferencia Episcopal. La CEM se encuentra dirigida por un consejo que preside el Arzobispo de Oviedo, Vicente Enrique Tarancón, junto con un grupo de prelados españoles y latinoamericanos entre los que se hallan el Arzobispo Tomás Clavel de Panamá, el Obispo José Ali Lebrún de Venezuela y el Obispo Tulio Botero de Colombia.

Aniversario de Semanario Católico.

Acaba de cumplir cinco años de publicarse en Lima, el semanario católico "Actualidad", con la aparición de su número 300. Con ese motivo el Arzobispo Primado de Perú, cardenal Juan Landázuri ha resaltado en una especial felicitación la labor realizada en este lustro en pro de la propagación de las verdades de la fe en el país. Por su parte el director del semanario, Padre Leopoldo Francisco, recordó en la ocasión las palabras de Paulo VI sobre su periódico, "le ruego seguir adelante, con simplicidad, sin preocupaciones, sin cuidados de complacer a unos y otros".....

100,000 Fieles en Misión Guatemalteca.

Ante la imagen del Cristo de Esquipulas, patrón de Guatemala, el nuncio apostólico, monseñor Bruno Torpigliani, y el Arzobispo Mario Casariego junto a 80 sacerdotes misioneros concelebraron la misa de clausura de la Gran Misión en el atrio de la catedral ante una enorme concentración de 100,000 fieles. Con la participación de 116 misioneros venidos de España y de diversos países de Centro y Sur América, tuvo lugar desde el mes de febrero la Gran Misión que se celebra en todas las naciones cristianas con intervalos no menores de cinco años. El objetivo de la Misión es alcanzar la paz social y la perfección del individuo, la familia y la sociedad, a través de un acercamiento o mensaje directo entre Cristo y los hombres. Ciento veinte mil católicos tomaron parte de las numerosas actividades, y más de 5,000 parejas que convivían unidas, contraieron matrimonio religioso....

Seminario Teológico para Obispos.

Miembros de la jerarquía de Estados Unidos serán invitados a la Universidad de Fordham en Nueva York en junio próximo para examinar importantes problemas teológicos y sociológicos provenientes de acciones tomadas por el Concilio Vaticano II. El seminario episcopal que durará toda una semana, es auspiciado por el Instituto Cardenal Bea de la Universidad, y será dirigido por destacados teólogos entre los que se contarán el Padre Bernard Haering de la universidad Luterana, el Padre John Courtney Murray del Woodstock College, y el Padre Bernard Cooke de la Universidad Marquette... Noticias Católicas en Asia.

La propuesta para instalar un servicio de Noticias Católicas en Asia, para servir tanto a las agencias de información secular como religiosas está siendo estudiada por un laico católico de Tailandia que en la actualidad visita 8 países asiáticos. Según informa el Servicio de Noticias Tosei de Tokio, Japón, B. Rainsborough de Bangkok, está haciendo el viaje de investigación bajo instrucciones de la Unión Internacional de la Prensa Católica, incluyendo en su itinerario a Cambodia, Vietnam, Singapur, Japón, Indonesia, Filipinas, Taiwan y Hong Kong...

## La Redención hecha por Cristo en la Cruz

La Redención hecha por Cristo en la Cruz tuvo como única razón de ser la expiación de los pecados de todo el género humano. Los hombres, a través del decurso de los siglos, han plasmado en el arte litúrgico y ornamental con la constante salvífica legada por Cristo, una serie de variaciones que se pueden identificar con la espiritualidad cristiana que predominó en cada época hasta llegar al día de hoy.

Todas las variantes existentes, desde los primeros siglos, son válidas dentro del dogma de la redención. La Sagrada Liturgia, en efecto, consta de elementos humanos y divinos. Aquellos pueden variar y de hecho han variado de acuerdo a la tendencia de cada época. Los segundos, habiendo sido instituidos por el Divino Redentor, evidentemente no pueden ser alterados por nosotros los hombres. Los elementos humanos han podido sufrir modificaciones y así las han sufrido siempre con la aprobación de la Jerarquía, asistida por el Espíritu Santo, según las exigencias de los tiempos.

De ahí que claramente se pueden distinguir varias etapas durante las cuales los cristianos tuvieron muy distintas tendencias de representar el misterio de la Cruz. Veamos algunas.

### EPOCA PRIMITIVA

Durante los tres primeros siglos del Cristianismo, los fieles se abstuvieron de la representación material del sacrificio de Cristo en la Cruz, bien por la doctrina del arcano o bien por la repugnancia pública del suplicio. La redención fue sustituida por diversos símbolos tales como la letra griega "tau", el ancla de las naves, el tridente, o como lo descubierta en las catacumbas, a través de una mujer en oración con la cabeza alzada hacia el Cielo. Para fines del siglo III, comienza sin embargo, a utilizarse el anagrama de Cristo—XP.

Una vez que la Iglesia recibe apoyo oficial en tiempos de Constantino, inicia con libertad la representación material de la cruz. El primer grabado de que se tengan noticias data del año 412, descubierto en una lápida sepulcral en el templo de San Lorenzo Extramuros de Roma.

Hasta el siglo V, la idea predominante es dogmáticamente pura, de acción de gracias por la admirable y grandiosa obra de la Redención. Cristo en la Cruz, no consideraba el hecho de que moría por los hombres culpables de su muerte, sino de que moría para ellos, viéndolos como usufructuarios de la Vida que les proporcionaba con Su muerte.

En esta época no hay crucifijos como los que hoy conocemos, sino cruces apadas (letra primera de Cristo en griego — Xristo) o cruces griegas.

### EPOCA BIZANTINA

Está dominada por la idea triunfante de Cristo, que con Su muerte mata la muerte de los hombres, abriéndoles la fuente de la Vida en el Padre. Por ello apreciamos en esta época los crucifijos majestuosos, con corona real, con túnicas. Surgen los Cristos estáticos y tranquilos. Cristo es rey por la cruz y por eso está en Su trono. Cristo adquiere la propiedad de los hombres por la cruz. Así la cruz obtiene un nuevo título: el de la conquista.

## EDAD MEDIA

Comprende los siglos de las Cruzadas y del florecimiento de las órdenes predicadoras y mendicantes. Domina toda esta época la idea del sentimiento, de la condolencia, de la tristeza por la muerte de Cristo. Son también los siglos del recogimiento. Este es el sentido que da San Ignacio de Loyola a sus Ejercicios Espirituales. Los Cristos son dolorosos, no ya regios. Cristo en la cruz es considerado como sustituto de los hombres. En Su pasión sufre por todos y nos redime ante los ojos del Padre. Aun hoy día, esta tiene vigencia en muchos de nosotros.

## EN EL RENACIMIENTO

Se caracteriza por las bellas formas. Por el paganismo de Grecia y Roma en que se exalta el humanismo, y el escepticismo resulta elegante. Se niega o se prescinde casi totalmente de lo sobrenatural.

El crucifijo en esta época es artístico. No existe la idea dogmática. Queda también destruida la idea cristiana. Se glorifica un tanto el acto sublime de la Redención de Cristo. Hay un bello gesto en el morir pero no un Amor superior por el cual El muere. Formas anatómicamente perfectas, demasiado humanas... Recordemos una encíclica de Pío XII: "Esta fuera del camino recto... el que quiere que las imágenes del Redentor crucificado, se presenten de manera que su cuerpo no manifieste los dolores acerbísimos que padeció". (Mediator Dei, 80).

## EPOCA BARROCA

La transformación va surgiendo paso a paso. Hay una tendencia entre la humanidad de Cristo y Su divinidad, oculta tras el velo de la carne crucificada. Apreciamos las bellas formas humanas, pero se deja entrever el destello de la divinidad de Cristo. Un ejemplo maravilloso que representa esta afirmación lo tenemos en el Cristo del pintor Velázquez. La muerte serena, divinamente voluntaria. "Porque El quiso." Ocultando Su precioso rostro, entre la cabellera abundante y espesa. Majestuoso y humano. Dios unido hipostáticamente a un cuerpo humano, yerto, tranquilo, bajo una corona de espigas.

## EPOCA ACTUAL

La idea de la cruz ha adquirido ya su plenitud en todo el ámbito cristiano y fuera de él. La redención de Cristo ora es representada con un excesivo realismo, ora soslayando la expresividad divina de Su muerte humana con un exagerado simbolismo como en el Cristo de Salvador Dalí, ora con cierto arvaísmo.

Muchas veces las tendencias no son aceptables, por no ser aptas para fomentar la piedad de los fieles. Sin embargo quizás el termino medio entre la piedad y el arte sea lo justo.

Más lo importante no es tanto el simbolismo, la variante con que presentamos el Misterio de la Cruz. La forma externa con que actualicemos la Redención de Cristo. Lo importante es la idea que priva en nosotros. La clara noción de que Jesucristo, Dios y Hombre, Sacerdote y Víctima, Rey y Maestro, escogió la Cruz para redimirnos de nuestros pecados. Y en esa realidad de la voluntad eterna del Padre, vemos nuestro camino hacia El.

## Santorial de la Semana

### DOMINGO 19. SAN JOSE.

Padre adoptivo de Jesús, esposo de María, por ser la cabeza de la Sagrada Familia se nos propone como el modelo de hombre a seguir, que busca la propia santificación en el cumplimiento de los deberes de todos los días. Es el patrón de la Iglesia Universal y siendo a la vez obrero, desde 1955 por proclamación de Pío XII es el patrón de los trabajadores. Tanto él como María forman parte del misterio de la encarnación de Cristo entre nosotros. Si bien su paternidad es espiritual, su papel no debe ser disminuido, sino contemplado a la luz de un reflejo terrenal de la paternidad de Dios mismo.

### LUNES 20. SAN CUTOBERTO.

De extracción pastoril, ingresó en la orden benedictina, y a pesar de su juventud fue hecho prior del célebre monasterio de Lindisfarne. La influencia de su caridad que hacía que tomara como propios los problemas ajenos y tratara de resolverlos, fue enorme. Reverenciado por igual por el nomarca y los fieles, fue nombrado Obispo desarrollando una incansable labor en tierras inglesas. A la temprana edad de 50 años, a resultados de su incesante viajar y trabajar por las almas murió en el 687.

### MARTES 21. SAN BENITO.

Nacido en Nursia, Italia, llegó a ser el padre del monasticismo occidental y fundador de la orden benedictina. Enviado a Roma a estudiar, la corrupción en que hallaba la ciudad le impulsaron a buscar otra vida, la de la unión con Dios. Como monje comenzó en Subiaco y tras dejar 12 monasterios fundados y numerosos discípulos, marchó a Monte Casino, donde escribió su Regla y nació la famosa Orden que ha dado tanto gloria a Dios a través de los siglos. Además de la expansión de sus seguidores, su hermana Santa Escolástica fundó una congregación similar para mujeres. Entregó su alma en el 547.

### MIÉRCOLES 21. SAN NICOLAS DE FLUE.

Nacido en el corazón de Unterwalden cerca del lago de Lucerna en Suiza es considerado factor directo de la permanencia de su país en la unión y espíritu de libertad que hoy prevalece. Campesino, militar miembro del parlamento de su país, juez, consejero y padre de familia, todo esto dice algo de la talla del santo. Su vida ejemplar halló eco en la prevención de una desastrosa guerra civil entre los cantones suizos que sin duda hubiera dado por terminado la tradición democrática de su pueblo. Murió en el 1487.

### JUEVES 23. SAN VICTORIANO Y COMPAÑEROS MARTIRES.

Rico procónsul de Cartago en Africa del Norte, por resistir la intención del rey de los vándalos Huneric, de que abandonase la fe católica, sufrió con cuatro compañeros el martirio en Mauretania en el año 484.

### VIERNES 24. SAN GABRIEL ARCANGEL.

Uno de los tres angeles honrados por la Iglesia con una fiesta especial. Es llamado "la fuerza de Dios." Es mencionado por el Libro de Daniel como anunciando al profeta la futura venida del Mesías. Luego con Zacarias, al que refiere que su estéril esposa Isabel dará a luz al precursor del Salvador. Su culminación está en su aparición a la Virgen María en Nazareth anunciándole que Dios la había escogido para Madre de Su Hijo.

### SABADO 25. LA ANUNCIACION DE LA SANTISIMA VIRGEN MARIA.

Esta es la gran fiesta que celebra el comienzo de Jesús en Su humana naturaleza. El arcángel Gabriel, nos cuenta San Lucas, se apareció a la joven virgen María en Nazareth, y al anunciarle la grata nueva y quitarle sus temores, recibió de ella la aceptación "He aquí la esclava del Señor, hágase en mí según Su palabra." Y así el Verbo se hizo carne y habitó entre nosotros.

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**THOMASI**

# Dutch Bishops Probe 'Last Supper' Service

(Continued from Page 3)

subjects considered controversial in the Church are being argued here.

The matter of celibacy for priests has been discussed on Dutch national TV and treated in a national public opinion poll. Last fall an open letter was sent to 5,000 Dutch priests urging an end to compulsory celibacy. It was written jointly by a priest from each of nine dioceses and signed by more than 100 others, including university and seminary officials. The poll on celibacy reported that 68% of Dutch Catholics would prefer a priesthood permitting marriage.

A new adult catechism published last fall has stirred angry demands by conservatives that the Vatican suppress it as "in total contradiction to the faith." It bypasses the older question-and-answer technique in favor of emphasis on the social nature of religious belief, noting that sin, for example, is evidenced more in a person's outlook than in isolated acts. The Dutch bishops, defending the catechism, said they had all the authority needed to make its publication official. Its sale has now passed 250,000 copies.

When Pope Paul in a 1965 encyclical reaffirmed the Church's doctrine of the Real Presence of Christ in the Eucharist, several Italian publications declared that the Pope had to speak out because of deviations from doctrinal teaching that were coming out of Holland. Bernard Cardinal Alfrink of Utrecht responded that explanations of Eucharistic "transignification" advanced by two Dutch theologians were in harmony with the encyclical's reminders.

Earlier in 1965 Cardinal Alfrink was asked to comment on charges that the Church in the Netherlands was in opposition to over-all Church authority or "anti-Rome." Phrasing his reply to make a distinction, he said the Dutch Church was not anti-papal, but if the charges referred to the methods of the curial governing body "I could not and would not want to deny it."

## UNUSUAL DEPARTURES

Controversy on birth control practices in the Netherlands has been colored by an oft-quoted 1963 TV appearance by the late Bishop Willem Bekkers of 's-Hertogenbosch. The prelate said then that final responsibility for the size of a family lay with the parents. Although traditional Catholic teaching on contraception was an ideal, he said, other factors may come under consideration in concrete situations. There have been some unusual departures from accepted Church practices in

the Netherlands. A parish priest near here recently permitted a girl to serve Mass with her twin brother. Last year three Dutch Capuchins shaved off their beards, replaced their clerical garb with civilian clothes, dropped their religious names and moved into a small house in a workers' section of Amsterdam to get closer to their people. A Dutch priest-scholar, appearing at a press conference in Rome to explain trends in the Dutch Church, was wearing a blue business suit and tartan tie.

Bishop De Vet, in his discussion of the Dutch Catholic "unrest" before the Antwerp Center for Religious Reflection, spoke of the place of the laity in moves toward change.

The bishop, who is a member of the central commission of the Dutch Pastoral Council, said the Church in the Netherlands shared the aspirations of the universal Church to be truly Christian, the people of God.

The bishop said he could not understand why the desire of the laity for recognition of their importance in the Church should be taken as a threat to the authority of the bishops. He added that the bishops' authority could never be undermined by giving the laity the full exercise of their particular responsibilities in the life of the Church.

The bishop said that "secret" management of ordinary diocesan and inter-diocesan affairs is no longer possible in the Netherlands, and he expected the same development in other countries. He commended this situation, because, he said, the Second Vatican Council encouraged "open" episcopal administration as sound and democratic.

He also warned that, unless real responsibility is shared by the laity, suspicion and distrust by the faithful and the world will not be abolished and dialogue within the Church will be impossible.

Meanwhile, the bishops of the Netherlands have ordered Msgr. Jan Groot, vicar general of the Haarlem diocese and bishops' representative for ecumenical affairs, to conduct the inquiry into the "Last Supper" service of the Shalom group.

## Vatican-Lesotho Ties Agreed On

VATICAN CITY — (NC) — The Holy See and the new African kingdom of Lesotho have agreed to establish full diplomatic relations, according to an announcement in the Vatican City daily, L'Osservatore Romano.



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# Basis For Dialogue With Reds: Vatican II And Papal Documents

VATICAN CITY-(NC)—The possibilities for practical dialogue with the communist world have been given a more solid base by the Second Vatican Council and by recent papal documents, according to the Holy See's press officer.

It is a constant norm of Christian morality, Msgr. Fausto Vallainc said, that citizens have a duty to cooperate with the state for the common good in all things which are "just and upright."

But recently there has been "more marked precision" in what this cooperation consists of "due to a profounder understanding of our teaching as a result of documents like (Pope John XXIII's encyclical) *Pacem in Terris* and those of the Council.

"Furthermore, there has been an evolution in the international political situation," he said, which calls for

different approaches to dialogue.

## SPIRITUAL RIGHTS

While the Church insists on citizenship, it also insists on its own liberty from government control and on "the spiritual and moral rights of its people," he said.

Msgr. Vallainc made it clear that these comments came from official sources, but did not identify them.

"Collaboration even with those whose ideology is different from ours," he said, "can be pursued on the basis of certain fundamental human values which can be used as the basis for dialogue."

Such values, he said, include social progress, development and peace.

The Church's teaching on the duties of citizens to cooperate for common good, he said, "needed this further precision." That is, it needed to be said that such

cooperation extended to all those things which in the state are "just and upright."

A law which would forbid the public expression of faith or the Christian education of children would not be just, he said, and therefore "would not bind in conscience."

Msgr. Vallainc's remarks were given in the context of the Pope's Nov. 17, 1966, letter to Yugoslavia's President Josip Broz (Tito) following an agreement between the Holy See and that country to establish quasi-diplomatic relations. In the letter, the Pope indicated the basis for a dialogue between the Holy See and a state such as Yugoslavia, whose ideological foundation is opposed to Christianity. He told President Tito that not only the Catholic laity and clergy of Yugoslavia are ready to work for the country's progress, but that the

Church itself would do so "in the field proper to it."

## A RESPONSIBILITY

He said Catholics "have a responsibility to promote the progress of the country and its well ordered and tranquil development in justice and liberty . . ."

"On its part, the Catholic Church requests and hopes that respect for its rights and for the legitimate freedom of its action, which tends only to the spiritual and moral advantage of its members and to the good of the nation in which it lives, will be guaranteed."

Msgr. Vallainc's remarks came during his regular weekly press conference in the Holy See's press hall. During it he also discussed the visit by a Papal Secretariat of State specialist on Iron Curtain affairs, Msgr. Luigi Bongianino, to Budapest, which was reported the

previous week.

Msgr. Bongianino is "at this moment a guest of the bishops of Hungary," he said in an official statement, "and is there to discuss problems related to the resignations of bishops." (Four bishops and one apostolic administrator have presented their resignations to the Holy See for reasons of advanced age.) "He is not there to discuss political issues."

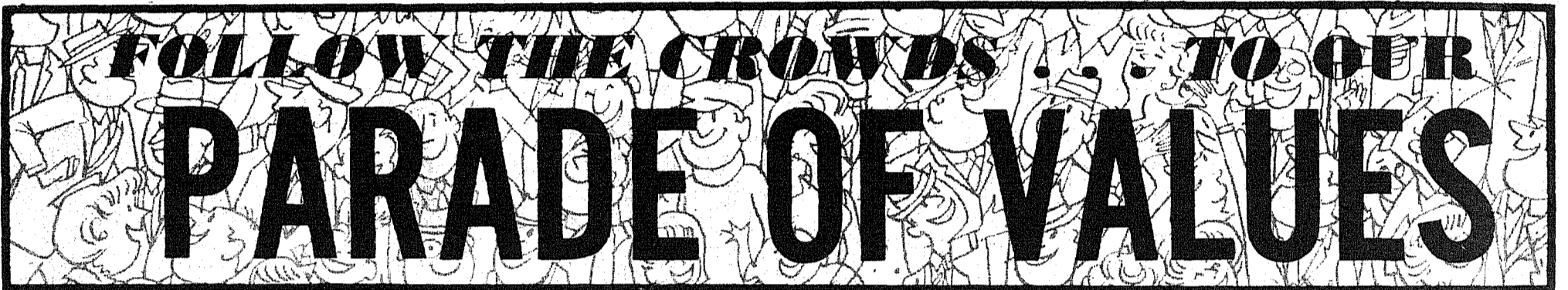
Msgr. Vallainc added that the naming of new bishops is usually handled through the Holy See's official representative in a country (nuncio or apostolic delegate). "Since Hungary has none, the current problem must be dealt with by a special representative of the Holy See."

In answer to a question, he said that a special instruction governing the internal operation of the Vati-

can's Doctrinal Congregation has been completed and is already in operation "by way of experiment" in that curial body. It will be published "when it is considered that there has been sufficient experimentation."

A general reform of the congregation, including the change of its name from the Holy Office, was established by Pope Paul in an apostolic letter dated Dec. 7, 1965. That letter called, among other things, for a "special instruction" which would contain "rules regarding the internal mode of procedure of the congregation."

Regarding a possible papal audience for Poland's President Edward Ochab when he visits Italy in April, Msgr. Vallainc gave the standard response that the Pope usually accepts all such requests when they are forthcoming. He would go further.



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