Mass To Open Pan-American Week

Archbishop Lois Aponte of Punta, Puerto Rico, will preach the homily during Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll opening Pan American Week, Sunday, April 12, at 3:30 p.m. in Gesu Church, Miami. The Mass is expected to attract hundreds of American and Spanish-speaking people in South Florida and will be one of the highlights of Pan American Week, April 12 to 19 — sponsored by the Archdiocese of Miami and the Miami Consular Corps.

A photo exhibit of architectures throughout the Americas by photographer Sebastian Trujillo will open Wednesday, April 15, at the Pan American Bank, 156 S.E. 3rd Ave., and will be shown during banking hours until May 1. More than 40 artists have entered their works in the Second Annual Pan American Art Exhibit sponsored by the Archdiocese of Miami and the Consular Corps.

Liturgy – Work Of People

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

The parish level of Project Pentecost — sponsored by the individual churches in cooperation with the Archdiocesan Liturgy Commission — will consist of a series of four “get-togethers,” including film-strips and talks on the changes in the liturgy as well as home discussion groups. Father James Briggs, archdiocesan coordinator of the program, explained.

“The program is aimed at explaining the changes as well as explaining why we are changing the reasons behind the changes,” Father Briggs said.

The first meeting will be held in the individual parishes during the week of April 12 and will consist of a general talk on the purpose and history of liturgical changes and a showing of film-strips. (Continued on page 28)

14 Priests To Mark Jubilees

One priest of the Archdiocese of Miami will observe his 50th anniversary in the priesthood and 13 other members of the clergy will celebrate their 25th anniversaries during a Concelebrated Mass of Thanksgiving with Archbishop Coleman F. Carroll at 11 a.m. Wednesday, April 15, in the Cathedral of St. Mary. Hundreds of South Floridians are expected to participate in the Mass for the priests, who serve in various areas of the Archdiocese. (Continued on page 4)

9 Nuns To Celebrate Anniversaries

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

Sister Ethel, S.S.N.D., Visitation Convent, North Dade, will observe the 60th anniversary of her entry into the School Sisters of Notre Dame; and Sister Mary Eulalia, O.P., a member of the faculty at Barry College; and Sister M. Ellen Foley, O.S.F., St. Francis Xavier School, will celebrate golden jubilees. Silver jubilees will be observed by Sister Marie Infanta, O.S.F., St. Francis Xavier Convent; Sister Agnes, O.S.F., St. Mary Hospital, West Palm Beach; Sister Phillip Mary, O.S.F. and Sister M. Ellen Foley, O.S.F., St. Francis Hospital, Miami; Sister Jane Miller, S.S.J., St. Joseph College, Jennings Beach; and Sister Dulce Maria, S.C., St. Bartholomew Convent, Miramar.

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

Providence Of Miami

Will Join Worldwide Prayer On Vocations

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

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

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

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

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

The Pope also termed the problem as one “of all society,” noting that it is in society that youth grows and is formed. But the Holy Father added that it is also and principally a problem of the truly Christian family. “So, we address ourself once more,” the Pontiff said, “to all the great Catholic family to repeat our invitation which is inspired by the very prayer of Jesus to the Father.”

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

“Purify God’s call in the hearts of the adolescents,” the Pope continued, “but do give a most careful stimulus, also, to the cultivation of vocations which the Holy Spirit gives rather than ever before, in young people who are already adult and who study and work.”

Prayer for Vocations

Homily

The homily during Pontifical Low Liturgy — Work Of People

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Sister of Bishop Fitzpatrick Dies

HOLLYWOOD — The Funeral Liturgy was celebrated Monday at Little Flowers Church for Msgr. Stephen T. Fitzpatrick, sister of Bishop John P. Fitzpatrick.

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

Also concelebrating were Fathers, Rex Graciela, V.G., Chancellor of the Archdiocese of Miami, Msgr. William Mckeeve, Archdiocesan Permanent Secretary of Schools; Father Matthew Morgan, pastor, St. John Fisher Church; and Father Christopher Stack and Father John McCormack, assistant pastors. Father John E. Griffin was master of ceremonies.

Mr. and Mrs. John P. and Mrs. Randy Fisher, family friends, presented the Offertory Gifts.

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

Benediction followed at Mt. Olive Cemetery in Tamarac, N.Y.

Msgr. Fitzpatrick is also survived by another brother, Father Robert F. Fitzpatrick, S.J., stationed in the Philippines, and a sister, Mrs. Isabel Leffler, Buffalo.

Dr. Sheppard Appointed

To Drug-Prevention Post

Dr. Ben Sheppard, who at his request has been released as executive director of the Archdiocesan Catholic Service Bureau, has been named executive director for addiction prevention services of the C.S.B.

Archbishop Carroll, chairman of the C.S.B. board of directors, also has named Dr. Sheppard to serve as medical legal consultant for the service.

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

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

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

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

Clergy to Honor Archbishop To Drug-Prevention Post

Msgr. Meehan, as executive director of the C.S.B. and the services of the Catholic Social Service Bureau, will be honored with a Mass and a reception by the directors of the administrative board.

Msgr. Meehan will be the principal celebrant of the Mass. The concelebrants will include the Reverend Monsignor Gerald J. Carroll, the Reverend Monsignor James J. Carroll, the Reverend Monsignor A. C. S. W., Chancellor of the Archdiocese of Miami, and the Reverend Monsignor J. J. Carroll, the Reverend Monsignor A. C. S. W., Chancellor of the Archdiocese of Miami.

The Mass will be celebrated at 10 a.m. on August 15 in St. John Fisher Church, and the reception will be held in the parish hall.

The Mass will be attended by the clergy of the diocese and the immediate family of the deceased.

Msgr. Meehan is a member of the National Association of Social Workers, the American Social Workers Association, the National Conference of Catholic Charities, and the United States Conference of Catholic Bishops.

The C.S.B. has been organize since 1942, and is a nonprofit corporation, with the principal purpose of providing services to the needy, especially in the area of social welfare.

The C.S.B. has a total of 180 employees, including 120 full-time workers.

The C.S.B. also has a number of volunteer workers, including 200 volunteers who work on a regular basis.

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**Spiritual Poverty Flayed In White House Sermon**

By E. B. DUARTE

NC News Service

WASHINGTON — (NC) — A Catholic prelate to conduct a White House worship service is expected to call for a spiritual awakening among U.S. citizens, sources said.

Catholic Church officials are expected to announce tomorrow that the Philadelphia, second Roman Catholic diocese, will hold a special service on the White House grounds on the 25th anniversary of the Daniel Berrigan’s martyrdom.

**Canon Law Draft Called Monarchical**

By JO-ANN PRICE

NEW YORK — (NC) — A pro-catholic draft of a new code of canon law has been drafted during a symposium held in Rome last weekend.

The draft, which has been under discussion for several years, would give the Pope greater power over the Church’s hierarchy.

**Abortion Abuses Alarming**

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

In the face of adverse public reaction to the law, some proponents have begun to urge tighter controls on the operation of abortion clinics.

**Troops chose a flowering meadow of Catholic shrubbery after the mob, waving Irish Republican flags, attacked a landlord-employee station in which workers were beaten and two people were arrested in the Ester Sunday malmis. Shouting "Get out of Ireland," the mob hurled stones, bricks, iron bars and wooden boards at the police station before they were chased off.
14 Priests To Mark Jubilees April 15

FATHER JOSEPH BORG

(Continued from Page 1)

FATHER Joseph M. Borg, pastor, St. Francis of Assisi Church, Elverson, will observe his golden jubilee. Silver jubilees are Msgr. Francis J. Fazzalaro, Our Lady of the Lakes Church, Lauderhill; Msgr. Calixto Garcia-Rayneri, assistant pastor, St. Ann Church, West Palm Beach; Msgr. Bernard McGreenehan, V.F., pastor, St. Julie Church; Msgr. William F. McKeever, S.T. Augustinian Church, Coral Gables; Father Frederick Beckert, Hallandale; Father Rene Galarneau, in residence, Holy Spirit Church, West Palm Beach; Father Matthew Green, in residence, Holy Spirit Church, West Palm Beach; Father Matthew Greer, in residence, St. Joseph Church, Miami Beach; Father Rene Greer, in residence, St. Rose Church, Miami Beach; Father Matthew Green, in residence, St. Mary's Church, Miami Beach.

FRANCIS FAZZALARO

A native of Malla who was ordained in Rome on Nov. 26, 1926, Father Borg has been pastor of St. Francis of Assisi Church since the parish was established 22 years ago.

In 1949 the late papal count, Frank J. Lewis, Chicago and Palm Beach philanthropist, donated the property and built the present parish church and faculty residence under Father Borg’s direction. The building was used by parishes and students.

As new homes were constructed within the parish boundaries, the facility of Catholic schools in the area increased rapidly, Father Borg inaugurated an educational building, raising funds for the construction of a parochial school. At that time the nearest Catholic school was in St. Ann parish, Wallingford, Conn.

In June 1952 the school was opened with an enrollment of 46 pupils. Since that time an addition and a cafeteria has been added to the original structure and, within the past year, 230,000 square feet of the Teresian Institute now instruct about 500 students in grades kindergarten through eighth. The parish enrollment, which began with 250 families, is now between 1,300 and 1,350 families, and the parish plant also includes a rectory.

Rev. Msgr. Lewis donated an additional five acres of property, which the church and school have been rehabilitating for the present permanent church which Father Borg hopes will be built in the next two years. Prior to his appointment as pastor, Father Borg was assistant pastor at St. Basil Church, Miami’s Church, Miami.

Msgr. GARCIAX-RAYNERI

In 1949, Msgr. Garcia-Rayneri, from the Archdiocese of Philadelphia, was named pastor of St. Ann Church, Miami. He has served the parish for 25 years. Msgr. Garcia-Rayneri was awarded the Doctorate in Philosophy from Catholic University of America, 1955, Doctor of Sacred Theology from Saint Louis University, 1959. In 1961 he was named Dean of Sacred Theology at the Catholic University of America.

FATHER WILLIAM F. MCKEEVER

The Archbishop of Miami, Francis J. Fazzalaro, named Father William F. McKeever, O.S.A., to the Archdiocese of Miami. Father McKeever was ordained May 23, 1940, at Holy Spirit Church, St. Louis, Mo. Father McKeever was a student at the University of Notre Dame. He was awarded the Master of Arts degree in philosophy and education, and for one year was an assistant in St. Rose of Lima parish, Miami Springs. In 1945 he was named Diocese of Miami. In 1956 he was appointed as an assistant in the Archdiocese of Miami, and in 1961 he was appointed as the Director of Catholic Schools, the Diocese of Miami.

Msgr. Garcia-Rayneri

Msgr. Garcia-Rayneri was ordained in Havana on March 17, 1946, in the Archdiocese of Havana. He was appointed as an assistant priest in various parishes in the Diocese of Havana from 1945 to 1956. In October of last year he was an assistant at Holy Spirit Church, Miami. On Nov. 10, 1961, he assumed his duties at the Lakes Church, Miami.

FATHER BERNARD McGRENEHAN

A native of Missouri who was ordained in Rome on Feb. 6, 1969 has been stationed in St. Ann parish, Miami Beach since the fall of 1969. From 1956 to 1960 Msgr. McGreenehan served as assistant in St. Juliana parish, Hartford, before coming to Miami. From 1960 to 1962 he served in various capacities at Villanova University. From 1962 to 1968 he served as an assistant in various parishes staffed by his order in Florida and assisted in Holy Name parish, West Palm Beach, and St. Jerome parish, Fort Lauderdale.

FATHER MCDONALD

Named pastor of St. Francis of Assisi Church, Miami Beach two years ago he was served in various capacities at Villanova University, Philadelphia, and from 1954 to 1958 he was dean of discipline at Archbishop Carrell High School, Washington, D.C.

FATHER JOHN MCDONNELL, O.S.A.

Named pastor of St. Francis of Assisi Church for Men in 1968, Father McDonnell was ordained May 27, 1945, in Washington, D.C.

Prior to his arrival in south Florida two years ago he was served in various capacities at Villanova University, Philadelphia, and from 1954 to 1958 he was dean of discipline at Archbishop Carrell High School, Washington, D.C.

FATHER JOHN B. O’FARRILL, C.P.

A native of Havana, Cuba, Father O’Farrill came to Miami in 1965, and has served as an assistant pastor at Holy Rosary Parish, Perrine, and is now stationed in Corpus Christi parish. He was appointed to Corpus Christi, Ft. Lauderdale.

FATHER M. GREGOR

In 1956, Father Gregor was named bishop of the Episcopal Diocese of South Florida. In 1961 he was appointed Newman Center chaplain at the University of Miami.

FATHER JOSEPH CATAMARZO, C.P.

A member of the Passionist Congregation who was ordained in St. Louis, Mo., in 1945, Father Catamarzo came to Our Lady of Florida Monastery, stationed in North Miami, and in 1961 he was appointed pastor of Our Lady of Florida Monastery.

FATHER FREDERICK BUCKLEY

A priest of the Archdiocese of Boston, who now serves at St. Matthew Church, Hallandale, Father Buckley served as an assistant priest at Holy Trinity Church, North Miami, and was named pastor of Our Lady of the Lakes Church, North Miami Beach.

FATHER JOHN McKEEVER

A priest of the Archdiocese of Miami, and now serving as an assistant priest at Holy Spirit Church, Miami, Father McKeever was ordained Dec. 14, 1960, and was ordained in 1958 years prior to his present assignment.

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THE MORE LOCAL CALLS YOU MAKE THE LESS EACH CALL COSTS.

Whether you make a hundred local calls a month or a thousand, you can take it for granted that you'll still have only one set of bills to pay. A single bill. And compared to most things, even that's pretty small.

April 10, 1970
Legislators Answer Pupil-Aid Letters

By T. CONSTANCE COYNE
TALLAHASSEE
Legislators, who opened their mail boxes early this month, found a storm of letters from students and adults of the state. Most of the letters, fueled by the relatively short time between the legislative session and the opening of school next year, dealt with school children.

Legislative Report

How To Write Your Congressman

Letters written to congressmen in support of legislative effort carry more weight if they follow the tips below:

• Identify yourself — name, constituent, voter, taxpayer, active citizen, etc.

• Be friendly and leave name-calling to the other side.

• Write on letter to one subject.

• Write often but make sure each letter is addressed to one topic — it is all of the incoming legislation.

• Be neat and either type or very carefully write or print the finished letter. The nearer it is to the attention it might get.

Here Are Your Senators And Representatives

South Floridians wishing to support their legislators in questions of school aid to non-public schools should look at The Capitol, Tallahassee, Florida, 32304.

FOLLOWING is a list of members of the Senate and House of Representatives:

SENATE


HOUSE


No one can force you to save money
—but we can sure make it worth your while if you do!
Will Florida's Legislature Pass The Pupil Exam?

By MSGR. JAMES J. WALSH

It is so unfortunate that people are still talking about the possibility of Government stepping into the home and limiting families to two children. About six weeks ago Health, Education and Welfare Secretary Robert Finch startled the press, the first press and then the nation by urging a two-child family.

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

We hear in a daily paper that this "ideal" may not be reached on a voluntary basis. Parents may have to be constrained in some way not to accept as sensible the suggestions made by men and women in so short a time. Most of us, too, were surprised to see how much the National Education Association had changed.

The Committee of Education of the State of New York is president of the Regents and also serves as the president of the state University of New York. It is in the committee's charge to control the standards of academia for the University at the college level, the board assesses the quality of education in the high schools of the state. Many other states, which have found the Regents' high school examinations one of the best methods for determining who were prepared students are to enter college, have adopted the testing programs in their school systems.

All state school boards serve without salary. Those educators elected to the distinguished group are highly respected in their fields.

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

One particular segment of the Regents' declaration is particularly poignant in view of Florida's concern with the education of all school children. In their statement the Regents say: "We express again our concern for the financial plight of the non-public elementary and secondary schools of the State. There is a definite inter-relation between their plight and the financial problems of the public schools which, if the non-public sector were to diminish substantially, will have to make provision for many additional students.

"We believe that the instruction in secular subjects provided in non-public schools serves a public purpose, and that public funds may properly be appropriated to assist the secular education of the children of the state.

"We further believe that assistance cannot be deferred.

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

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

It is extremely significant that the Regents stress the peril facing both systems if aid to all students is not provided by the state. This is not an apocalyptic thought, but a realization that what is good for one takes to heart — will its Legislature pass the Regents' exam?

A Worthy Bill

One of the most important pieces of legislation in many a year is under active consideration in Congress — The Family Assistance Plan. This Bill has cleared the House Ways and Means Committee and is up for debate in the House of Representatives.

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

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

ON ASSISTING ALL STUDENTS

We Need New Faith In Human Life

Instead Of Laws To Suppress Life

By MGR. JAMES J. WALSH

The enormous growth of public and non-public education, the ever-increasing pace of commerce, the eighteen schools counties: Brevard, Dade, Hendry, Glades, Palm Beach. Those educators elected to the distinguished group are highly respected in their fields.

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

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By Articles

The Voice there was an Adversity

Sweet Are Uses Of Understanding English.

Your eyes or close your ears
To the suffering of a needful neighbor, neither can you in good conscience say, "These are no concern to me." Perhaps the many frequent expressions we hear are these: "What shall we eat? What shall we wear?" These, even when our wardrobes and larders are filled.

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

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

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

Ask yourself — why don't you have to travel to distant lands or assume a great burden in order to load up the wounds of those laid waste by hunger and want through no fault of their own.

The Catholic Relief Services was founded in 1943. From that time until June 1969, the organization has shipped overseas for the needy $9,763,794 tons of relief supplies valued at $21.9 million. In the last year of that period alone, Catholic relief statements were made to the effect that relief services shipped overseas and distributed in the needy 74 countries, 1,990,934,014 pounds of any supplies valued at more than $131 million.

These totals represent almost half of the combined overseas efforts of all American voluntary agencies engaged in the distribution of relief supplies to the needy in Latin America, Asia and Africa. For those of you who may have relatives or friends living in these lands, this program takes on a greater, more personal significance.

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

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

BROWARD COUNTY

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

New officers will be installed by Nativity Women's Guild. Hollywood, at 9 a.m. Sunday. April 13 in the parish hall.

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

Election of officers will highlight the 21 a.m. meeting of Assumption Guild. Plantation. April 11 at the Sea Ranch Pool. The Sea. Reservations may be made by calling 566-2387 for the luncheon which will follow.

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

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

A Day of Recollection will be observed by St. Sebastian Council of Catholic Women Tuesday. April 14, in the parish hall. Mass celebrated at 8 a.m. will open the conferences which will continue until 2:30 p.m.

Annual fashion show and luncheon sponsored by St. Bartholomew Women's Club begins at 12 noon. Saturday. April 12 at the Hotel Breakers, Palm Beach.

SCHOLARSHIP FUND of Corollon Alumni Association will benefit from a fashion show and two on Friday, April 17 at the Sacred Heart Convent, Coconut Grove. Plans for the 3 p.m. event are discussed above by Mrs. John Car- rigan, Mrs. Jerry Brici and Mrs. Michael O'Neill.

Annual barbecue dinner and auction treasure sale to benefit St. Patrick School begins at 10 a.m. Sunday. April 12, on the school grounds, 17th St. and Meridian Ave.

A luncheon and fashion show to benefit the Ceramic Retreat House. Lantana, will begin at 12:30 p.m. Tuesday. April 14, at LaCquisite Club. AIA. Marjorcan Fashions from Crest-Iris Boutique. Palm Beach, will be shown.

Annual installation banquet of St. Clare Women's Guild will be held at 6 p.m. May 13, at Tanglewood Inn in Palm Beach Gardens.

MONROE COUNTY

Mrs. Harry Gaid has been installed as president of San Pedro Altar Society. Father John Langan, pastor, also installed Mr. Ann Miller, vice president; Mr. Richard Snyder, recording secretary. Mrs. Dorothy Roberts. treasurer; and Mr. Mark Day, corresponding secretary.

DADE COUNTY

Spring fashion show and card party under the auspices of Christ the King Women's Guild begins at 4 p.m. Friday. April 24 in the new church addition. 16000 SW 112 Ave. Forest.

Mrs. John W. Adamson Coun- cil, K of C. will host a Mardi Gras dance at 9 p.m. Sat- urday, April 11 in St. Brendan Hall, 9775 SW 32 St. Music for dancing will be provided by Bob Parent and his band.

A parish picnic for members of St. Brendan Church will begin at 1 p.m. Sunday. April 13 and continue until 7 p.m. on the grounds at 8755 SW 28 St. Square dancing and games will be included.

Coffee meeting of St. Rose of Lima Altar Guild will be held at 12-30 p.m. Mon- day. April 13 in the parish hall. A demonstration of flower arranging will be given by Raymoni Tomasi.

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

Catholic Daughters of America, Court Miami 282, will observe a Corporate Communion during the 11-30 a.m. Mass. Easter Sunday. April 13 in Gesu Church. Members will meet at 3 p.m. that day in Gesu center.

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Salvation and Service are the Work of...
Spring Chorals Set By Elementary Pupils

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

Jefferson Davis cafeteria in West Palm Beach will be the scene of a 19-school program at 3 p.m.

Father Vincent Shugary, sound left, director, Boynton Beach high school, recently discussed the plans with visitors, Father Charles O’Malley, left, stationed in Tokyo for six months. Sister Claire Donnelly and Father Paul O’Malley, both former missionaries recently returned from the Philippines.

College Trustee Resigns Post

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

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

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

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

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

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

Gallagher, who is the play-by-play of the Miami Dolphins on the team’s radio network, is president of the WTVJ Miami Dolphins Quanz.

Helps Solve 3 Biggest False Teeth Worries and Problems

You are cordially invited to participate in the program at 3 p.m. on Sunday, April 19. The Boston College of Dental Hygiene will present a program at 3:15 p.m. in the Barry College Auditorium. On Sunday, May 3, the Miami Beach Community College will present the program at 3 p.m. at the Miami Beach Community College Auditorium.

College Trustee Resigns Post

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

His resignation will be effective on the expiration of his current term in office, May 31.
That no one really cares about you and so killed. The same with Jesus.

When Martin Luther King died, some weeks later, the same student was interviewed. He said it was as though a battle had been won. He had fought and begun to dance. He felt himself come alive in response to his faith and life, and saw others come alive in response to his life. This page 10

By FATHER RICHARD P. McBRIDE Q. We say that a Catholic differs from a non-Christian by his affirmation of the Lordship of Jesus. Does this a Catholic Christian differ from a non-Catholic Christian? A. As Hans Kung wrote on the eve of the Second Vatican Council in his book, "The Council, Reconcile, and Reunion," the fundamental issue dividing Catholics from their non-Christian brothers is that of ecclesial identity. Christians of differing traditions can, and often do, agree among themselves on the essential message of the Gospel, but how this message is to be understood and to express the Gospel; namely, Scripture, tradition, and contemporary Christian experience I see the Dogmatic Constitution on the Church, chapter II. Christians, however, do not agree on the role and authority of the college of bishops and, more specifically, on the nature and extent of the papal office. Neo-Catholic Christians generally do not acknowledge that the College of Bishops has an irreplaceable function in holding, in balance and in creative tension, the various truths which make it possible to understand and to express the Gospel; namely, Scripture, tradition, and contemporary Christian experience (see the Dogmatic Constitution on the Church, chapter III, and the Dogmatic Constitution on Divine Revelation, chapter II). According to the Constitution on the Bishop, the Catholic Church accords attention and respect to the patristic past of the present, of the college of bishops, when these bishops express themselves collectively in an ecclesial council or through the college's head and spokesman, the bishop of Rome. That is to say, when the Catholic is trying to make it known that there is a matter which touches upon his understanding of the Gospel or upon its implications in the ethical order, he will always give serious weight to the guidelines proposed from this patristic past. This is also true, of course, when the Catholic speaks about the future, about the episcopacy, or about some other matter. There are no such laws.
The act of faith takes place in a human situation—a human set of circumstances. It is a formative act that occurs within the life of an individual or group, shaping them and molding their perceptions and actions. The act of faith is not a一次性 event but a process that unfolds over time. It is a journey of discovery and growth, as the individual or group explores and Miartens the truth of their faith.

Faith is often seen as a way of knowing something that cannot be known through reason or experience alone. It is a way of responding to something that is beyond the scope of human understanding or comprehension. Faith involves trust and commitment, even in the face of uncertainty or doubt. It is a way of saying, in the words of St. Augustine, “I believe in order to understand.”

Faith is also a way of being in the world. It is a way of living out one’s convictions and beliefs, even in the face of opposition or adversity. It is a way of making choices and acting in accordance with one’s deepest values and ideals. Faith is a way of being connected to something greater than oneself, whether that be a religious tradition, a community, or a spiritual force.

In summary, faith is a way of knowing, believing, and living that is distinct from other forms of knowing and believing. It is a way of responding to something that is beyond the scope of human understanding, and it is a way of being in the world that is different from other forms of being.

By FATHER JOHN T. EVINS

April 10, 1970

Miami, Florida

Page 11
Film Deals With Responses Of People To Moral Crises

NEW YORK — (CFP) — A Catholic, French film about morality — and clean, because it’s titled, "My Night At Maud’s".

This improbable combination has resulted in one of the lovelier pictures of the year, and one that doesn’t conceivably start a trend away from serious exploration in films. Already highly praised by the National Catholic Office for Motion Pictures and the officials of the office, the film has won the "best foreign film" Oscar this year. "My Night at Maud’s" is being released in the U.S. today. Where heavy bookings are planned for college campuses in addition to regular theaters.

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

In "My Night at Maud’s," which is just one of "Six Moral Tales" to be filmed by the French-Catholic film office invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the university, invites him to the 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Liturgy -- Work of the People

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

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

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

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

a) to give vigor and to intensify the growth in daily Christian living;

b) to adapt that which is changeable to the needs of daily living;

c) to promote whatever can contribute to the unity of those who believe in Christ;

d) to strengthen those aspects of the Church's mission which call to all mankind.

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

God, Man And Growth

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

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

8. Yet the Vatican Council Fathers realized that with the almost unbelievable advances in science and technology in our own time, the most faithful of men, although desirous of having Christ present in his day to day life, in fact found this difficult to experience. There didn't seem to be much of a relationship between man completing his work on earth and the Sunday Mass, between the great social problems of our time and the message of the Gospel. The command of Christ to go forth and teach all nations certainly applies to our own time and situation. And so the Fathers of the Council felt that despite the adjustments that would have to be made, today's Catholic would, if he understood the necessity, be willing to make the message of Christ visible to the whole world, visible in such a way that men could not mistake what Christ wished to say to the world today through the Church, which all of us are.

9. Christ has promised as that His Spirit will remain with us "all days" and it is as believers in the promise of Christ that we embark on the work of renewing the Liturgy united with the Holy Father and the bishops of the Church.

10. We cannot hope to understand where we are now in liturgical renewal and where we hope to go, unless we have some appreciation of where we have been. We are not starting out with a blank book. One point stands out clearly. Growth and development has always been part of the Church's understanding of the mystery of Jesus Christ becoming man. And this growth and development has always been reflected in how the Church celebrates this great event.
The word "Eucharist" means "thanksgiving." On the night before He died Jesus celebrated the first Eucharist. In the context of the Passover meal, He took the cup of wine, which He called the new and living covenant, and the bread He called His body, to make a meal for His followers. And so the idea of service to one another was closely tied to the reality of the Eucharist. One could not receive Christ if he did not "realize" that God's mission was to make Christ present to others. History tells us of the daily concern that Christians had for all those around them. Since the apostles followed the traditional manner of Jewish worship, the ritual of the Sabbath meal seemed quite similar to the Eucharistic celebration. And so after the readings from Sacred Scripture in the temple, they moved to the meal of the Eucharistic meal. As time passed, however, it became more difficult for the early Christians to come as a group to the synagogue, and so the whole of the liturgy was offered to them. 

In the early centuries of the Church, the Mass was a joyful community action. "If we are thinking of God as someone of the ancient past— if we think of Jesus as one who was human like us, lived among us, and died on the land of Palestine, we have not begun to walk in the footsteps of the Church in which God is always present in the here and now.," (Barnabas Amber, Formation of the Church, p.47)

"To live the word of God truly in our day we have to stand in a vacuum, but we have to live from the earthiness in the world in which Divine Providence has placed us." (Barnabas Amber, Formation of the Church, p.67)

11. In the first three centuries, the Mass was less familiar, let us say, in its liturgical action. The Christian community gathered together to recall what Christ had done for them and to respond with thanks as he instructed them, through a memorial meal. The Paschal meal of the Israelites was served as a cup of wine for you and all men, so that you might have a memorial of Christ. Over the centuries, Mass has been celebrated in different ways according to the customs of the people in a specific place. There are many Eastern Rites in the Church today which the Church maintains and caters for, for example the Byzantine Rite or the Chaldean Rite. The text refers to most of us in the Western world had its origins in Jewish and Greek sources. It cannot be fully understood without some Latin in the third century. Latin was the language of people's lives. No fixed formulas of prayer appeared until the third century, and when they did they were free to change with the people's needs according to the needs of the community which joined with him in the celebration. 

12. Until the early Middle Ages, three scripture passages were read by lectors trained for this task. The people listened and heard the Bible. 

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

12. Following the "Effort of Milan" in 313 when Constantine gave Christians freedom to worship, the character of the liturgy reflected this new-found freedom. No longer were secret meetings in homes or in the catacombs the context for the celebration of the Eucharist. Now this new freedom resulted in grander houses of prayer. These stately churches witnessed the introduction of choirs and entrance processions. The basic structure and central concern of the first part of the Mass, the liturgy of the Word, was still reading the word of God, explaining it, and responding to it. But the manner in which this was done, reflected Christianity's freedom.

14. The Liturgy of the Eucharist opened with offerings made by the faithful to the priest. From the fourth to the sixth centuries the celebrant recited a single prayer at the altar as a lead voice. The prayer, composed for the day by the celebrant, proclaimed thanks to the Father and asked for the consecration. "Holy, holy, holy, Lord God of Hosts, Heaven and earth are filled with your glory." Those words chanted by the Israelites so long before summed up the whole spiritual ancestry of the Christians. In the spirit of the joyful celebration the "Glory to God" was an innovation of the fifth century. Fretlars of petitions were added to the canon (the central portion of the celebration which we now call the Eucharistic prayer). There was no elevation of the Body and Blood of Christ after the consecration. Rather, the host and chalice were elevated simultaneously at the conclusion of the Canon. 

15. At communion, the consecrated bread was broken, the "Our Father" recited, and a Kiss of Peace was given. Then everyone received the body and blood of Christ. The people followed the practice of receiving the bread first, then the chalice. The faithful became more pronounced in their desire to be viewed at a distance. 

16. Toward the end of the tenth century, France and Germany were divided between the liturgy used in France and Germany to Rome. Those two rites mixed with elements of the Latin ritual. By the thirteenth century the Mass as we now know took precedence over the community aspects of the Liturgy. Physical separation of the clergy and congregation itself was eliminated. The liturgical ceremonies. Altars were moved back, and even screens were placed between the altar and the people. Few songs or prayers were prayed by the faithful.

18. Several books were used for Mass in the first seven centuries, each with several different rules involved in their use. One book, for instance, the canon or Eucharistic prayer, took on all the forms involved. The altar friars came to replace the several books (e.g. the lectionary, sacramentary, etc.) A more common text for the Mass still did not exist even in the western Church. In the East the Church the prayers were spontaneous and flexible. Changing circumstances in celebrating the Eucharist, the liturgy found a clergy generally made up of the significance of the ceremonies they were performing. The Sixtus Council did not decree that the liturgy should be presented in a single form but left the reform to the individual. Attempts to reform the Mass by various individu- als who didn't have the background to do so resulted in further deviations.

"The Christian people become one body in the Mass... offering one sacrifice, partaking of the one heavenly bread." (Continued on next page)

128. The shock of the Reformation in the sixteenth century was followed by many abuses that existed in many areas of the Church's existence. One of the problems was corrupting the sacrifices, and the Roman missal issued by Pope Pius V eliminated the Mass of the Council. In doing so, the Church's development, the Mass while that happened, some areas of the Church's concern continued to develop. A long-term process eventually changed that situation. 

If should be noted here, that some people prefer to believe the view that Pope Pius V intended that no reform should ever come to the Mass after he issued his Missal in 1570 They fail to understand that his injunction against changes was intended by individuals, who on their own initiative, have always wanted to reform the way of celebrating without a good basis for doing so. In the modern world, we are all the point, and of course, what one Pope has the authority to change in the other, that another has the authority to adjust. This is precisely how our own reform has taken places. Pope Paul VI has given these works of renewal to the whole Church in union with the bishops of the world.

21. With the dawning of Vatican II, liturgists began to struggle to bring liturgical actions on the traditions of the past, with an eye to contemporary needs. They acted just as their predecessors had acted in the long history of the Church. Twentieth century liturgists were more exacting in their demands. Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration while Pope Pius X promised frequent celebration. 

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

The pace slowed dramatically after the Council of Trent of 1545 to 1563, and began to move at a much slower pace. The Council of Trent, let us say, understood, because the shock of the Protestant Reformation was all over the Church. As the case of anything that grows, so now nothing stands in its way. The liturgical books were allowed to change. 

The Council of Trent, let us say, understood, because the shock of the Protestant Reformation was all over the Church. As the case of anything that grows, so now nothing stands in its way. The liturgical books were allowed to change.
The Church: The Community Of God's People

27. We spoke above about the difficulty people have in understanding the relationship between life and liturgy, and perhaps the Church's teachings on liturgy are not clear to us as we might, about the relationship between ourselves and the Church.

28. Let's try to understand what "Church" is before we can talk about the Church's liturgy. John Sheehy, S.J. (in Worship) offers the following thoughts. When we ask the question: What is the Church?" we could answer by saying "It is a mystery of the incarnation of the Incarnation. God becoming man; and redemption among men."

29. In other words, we want to understand the Church not as a thing, but as a person, God. The Father himself is a member of the community in which he finds his companionship.

30. In other words, we want to understand the Church as a person, God. We are not talking about a new creature that has come into being through the activity of Christ, a new creature in time, and this new creature is the Church.

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

32. As a new creature in Christ, his actions should become more deeply personal, because he is no longer a human being himself, but a part of a greater whole: God himself. And one of the ways in which we can understand the community in which he finds his companionship is: Can we accept the idea that he became a new person that has come into being through the activity of Christ, a new creature in time, and this new creature is the Church?

33. We are a people of the New Covenant. This is the cup of my blood, the new and everlasting Covenant. This covenant was established in the person of Christ and was sealed in his death and resurrection. Through the Church, we enter into friendship with Christ today. We are a people of the New Covenant. This is the cup of my blood, the new and everlasting Covenant. This covenant was established in the person of Christ and was sealed in his death and resurrection. Through the Church, we enter into friendship with Christ today.

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

35. As we see in the previous section that the saving actions of God are best seen in the liturgy of the Church in the Old Testament and in the New Testament. If the liturgical actions themselves are the source of our knowing these saving actions, then whatever we do in liturgy must be a clear representation of these actions. The liturgy must speak clearly. This brings us to the question of signs and symbols and communication.

36. During the liturgy, the Church offers the following thoughts.

37. If we are a people of the New Covenant, we are called to give ourselves personal acts of love. We are called to give ourselves personal acts of love.

38. We are a people of the New Covenant. This is the cup of my blood, the new and everlasting Covenant. This covenant was established in the person of Christ and was sealed in his death and resurrection. Through the Church, we enter into friendship with Christ today.
Faith And Liturgy

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

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

Liturgy And Life

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

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

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

11. In the liturgy there is a continual, intense and explicit give and take — an invitation and a response — the give and take of a personal relationship. The God-man relationship is the same in daily activity and work. It is again the recognition of the One True God as he has manifested Himself in Christ. Our response in both liturgy and life is an ongoing thing. It is made possible by the gift of the Holy Spirit. The Liturgy provides us with the signs and symbols, then we respond, relate, rejoicing in our daily life as a thanksgiving. This is the reason for Christian joy. The response of our daily life is going to depend to a large extent on our attitude, because much of what we experience from day to day can be seen as a threat or an opportunity. If we look upon our experiences as opportunities they can become vehicles for giving thanks. Every expression of love for our neighbor is saying "thanks" for being there — for being available to be loved. It is an act of recognition of their worth, and in doing this we are joined with the activity of Christ who values them so much that he totally gives Himself for them.

The Fathers of the Council pointed out that in the Liturgy the Church properly realizes itself, that is, a people giving thanks. If we are that in the Liturgy, we must be that in daily life. The celebration of the Liturgy, and especially the Mass is the whole Church operating at its peak, because through this celebration we are saying that we recognize ourselves as a redeemed people. 41. The Church doesn't exist for itself but rather for the total community. By its existence it makes explicit the character of the full human community — a redeemed people. Through the liturgy, we renew our relationship with God. We see the offer and invitation of God to be a living community, that is, to existing for him, and we respond through Christ. And we do this on the part of all mankind. When this relationship exists between all men and God all of mankind will be glorified as Christ was at the Resurrection. It is a work that we have begun but still have to complete.

It must be that Christ becomes clear to us. The Church becomes the whole world through us. God has placed in the Church a mission upon us. We can emerge at the opportunity to bring him to man. To be faithful to the Liturgy is to be a threat or an opportunity, if we can be seen as a redeemed people.

For the people of the Old Testament worship meant "worshipping God through the signs". "Sign" meant to them something that would be unmistakable. If we explain everything in the Liturgy we don't need faith anymore. The demand for faith on the part of Christians is perhaps greater today than it has ever been in what we have called 'liturgical change'. The greatest mystery of all is that God chose to deal with man, man who God doesn't need, but whom God loves. The Liturgy must serve to let us see that love. The clearer that God's love is seen, the greater the response that is asked of man.

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

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

Discussion Questions

1. If Liturgy is the "Work of the People," why is it necessary to understand man and how he develops in order to celebrate Liturgy? (No. 64)
2. Do the history of the Mass give us any new ways of thinking about what part change has played in the Liturgy? (No. 64)
3. If "we" are the Church (No. 38), 2b, how does man come to know of God? Will "we" rather than "I" affect our patterns of worship? (No. 64)
4. Celebration of Saving Events played an important role in the life of Israel. Why? (No. 27 b). Does their approach help us in our own understanding of what Christ has done for us? (No. 27 b)
5. The Council Father set forth four goals of renewal. (No. 31). Give examples of how we are beginning to achieve these goals with our Liturgical renewal. (No. 31)

"For today our people take a very active role. They realize perhaps more than ever before their responsibility in the public worship of God. And because of this personal involvement they are beginning to realize more consciously the necessity for bringing a religious outlook into every area of their lives..." Archbishop Carroll

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

"Today people take a very active role. They realize perhaps more than ever before their responsibility in the public worship of God. And because of this personal involvement they are beginning to realize more consciously the necessity for bringing a religious outlook into every area of their lives..." Archbishop Carroll

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

"A person is constantly called upon to create his own future," Gregory Baum
Catholics Not 'Giving Up' On Schools, Cardinal Says

The New York cardinal delivered the keynote address to some 4,000 delegates at the three-day gathering, whose theme is "Catholic Education, the Global Dimension."

Despite increased closings of Catholic schools and a continued decline in religious vocations, the archbishop of New York said, "The Church has a command to total education."

It is in the mission of the Church to "create a community of. . ." and "we have dis-covered the Catholic school is the best means of achieving this."

The cardinal added: "The Catholic Church resists to educate or exists to develop a sense of community in her children, on that day she becomes unfaithful to her founded and

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

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

By TOM PAWLUK

DETROIT — (NC) — "Emphasis, noun. (Greek, emphasis.) The substitution of an agreeable of

An eloquent, illustrative expression for one that may suggest something meaning less.

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

The opponents call it killing children.

The controversy raged for years.

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

In one of them, I had no idea there was a ferret inside the patient's uterus. I was not quite sure what the operation was. Personally, it was one of the most sickening experiences I've had in practicing medicine," he said.

In standard abortion procedure however, it is normal. There are two methods commonly used to destroy an unborn child.

The suction procedure is used up to about seven weeks after conception, and curette.

The suction apparatus involves the creation of a
downward movement. The suction is
the patient's uterus and what's inside is drawn through it into a bowl. The vacuum is powerful that the process is almost instantaneous. You barely hear the ferret noise as it passes through the tube.

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

A roughly spoon-shaped instrument called the curette about 12 inches long is inserted into the uterus. The child is cut into pieces and pulled or suctioned out by limb," Dr. Jaynes said.

In order for the members to be removed, of course, the doctor must stretch the uterine space. It's not of its own accord as it would in a normal birth.

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

If a legal abortion, in a hospital, the pieces are sent to the pathology lab for study. In Illegal abortions, the most common practice is to throw the parts in the sink and garbage disposal.

Curette is rarely used after 14 weeks of pregnancy. At that point the development of the child is used as a kind of abdominal surgery similar to Cesarion section.

"Technically, however, by 14 weeks you have to call it a premature birth, not an abortion. There have been instances where premature births have been born," Dr. Jaynes said.

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

As far as the child's development is concerned of, course, varies. Two are alike.

From about two weeks after conception onwards, the fetus is in a stage called the black and white period. The child responds to sounds of a decrease in its oxygen for 15 or more minutes. If you stick a needle through the bag to remove a little oxygen, the baby is apt to cry immediately.

By eight weeks it has all its organs, legs, arms, feet, hands, ears and looks like a small puppy at this stage.

The other is "the white heart beat." It waves its arms and legs, and, if removed from the uterus, after struggles to make a breach into its lungs. It answers all the ordinary criteria for life.

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

Legislators Answer Pupil-Aid Letters

(CONCLUDED FROM PAGE 5)

one permitted in the Ameri
can democratic system."

He emphasized, "The pri-
vate school has at most right as the others and it does re-
NCEF convention's opening states on education group.

About 18,000 delegates in-
cluding all International ob-
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Rhodesia Bishops Defy Race Bars

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

In a short three-page pastoral letter distributed throughout the nation, the bishops outlined “dangerous baronialism” stemming from Rhodesia constitution.

The bishops concluded with a challenge.

The liberty of the Church to move freely among the people has been set aside in principle, and the missionary who is sent to teach all nations may henceforth exercise his apostolic function on sufferance only, which may be denied at any time.

Pointing out that new racial policies draw a line between the nation’s white and colored citizens, the pastoral letter continued:

In about a dozen cases, particular religious denominations have been excluded from segregation and reserved for blacks, the pastoral letter continued.

In the pastoral letter, the bishops emphasized that they shall be also denied, in violation of the central spiritual right to educate in our schools whomever we will to, and even be forced by regulations to refuse hospital beds to anyone if not approved in that area. Priests and nuns and religious may henceforth be segregated in their communities according to their racial origins.

The bishops urged the Catholic bishops of Rhodesia to speak out against such policies.

Commenting that, like the Apostles, they “must obey God rather than men,” the bishops outlined the dangers to the Church stemming from Rhodesia’s government.

A series of criticisms were made of the Church’s leadership in the face of the government’s racial policies.

The bishops emphasized the Church’s role in the state with a permit to do so.”

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

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

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

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

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

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

Speaking from practical experience, these drugs are as potentially dangerous as any of the Class A narcotics. Barbiturates especially have a potential for major physical dependence.
Meet The Commissioner: A Woman

By MARJORIE L. FLYWAY
Local News Editor

"That's our Mary! -" Harold A. Greene, "eluded.

One pioneer North Dade Catholic, Mrs. Mary Foote, has taken up the mantle of her predecessor, Sister Alphonsus, in the parish of Holy Family Church here, Mary, who has been a resident of North Miami Beach since 1953, and herself in still another new parish a few years ago when St. Lawrence Church was established.

Mrs. Mary Foote enjoys gardening while relaxing at home in North Miami Beach, North Dade, pioneer.

Like so many other women she has not only campaigned for but has worked to make it reality. Barry College and is now an elected public servant. Mary was among the first to be there for every meeting of the Commission except one. She voted to remove the oath of office as a Dade County Commissioner.

As a member of the Howard University extra-Parliamentary group, she attended the National People's Congress in Korea last week when her husband, who is now a member of the United States Army, was in the region. Mrs. Mary Foote enjoys gardening while relaxing at home in North Miami Beach, North Dade, pioneer.

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Biscayne's Athletic Program Registors Prodigius Growth

Deadline For Entries In Swim Meet Is Set

Every deadline for participants in the annual archdiocesan CYO swim meet is set for Tuesday, April 14. Forms must be sent to the Archdiocesan CYO Office.

Schools Win Tennis Titles

Cardinal Gibbons athletes added further to their growing list of sports titles and set a new mark for the high school. The Catholic school won the League tennis title with Drew Everette of the Boys Doubles team and the Girls Singles title with Rob Tindall, both of the Boys Doubles team, and the Girls Singles title with Rob Tindall, both of the Boys Singles team.

Camp Pedro

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THE VOICE
Miami, Florida
April 10, 1970
Campus Confab To Air Drugs, Sex, Race, War

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

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

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

Discussion facilitators will be: Rabbi Aaron Drarom, "Sex;" the Rev. Don Ollson, "Drugs;" the Rev. Theodore Glenn, "Race;" and the Rev. Henry Mainzer, "War."

Rabbi Stephen B. Jacobs of Temple Israel will give the keynote speech in the afternoon, and the Rev. Thomas Crowder, Westmount Presbyteran Chaplin, will make the concluding remarks at the close of the session.

Other participants at the conference will include: Father Roger Badrill, Father Charles Zim, Father John Hausman, Father Oliver Kerr and Mr. Gary Martin.

Father Joseph Angelini, coordinator and assistant pastor, St. Augustine Church and Chaplain of the Catholic Student Center, believes that "students today are caught up in a social approach in which many are confused concerning matters of sex importance to themselves as individuals and to the community at large. The Church must address herself to these students."

Field Meet

NORTH PALM BEACH—Students in St. Clare School, grades one through six, will participate in the FIAF Annual Elementary School Invitational Track and Field Meet, sponsored by the North Palm Beach Recreational Dept. The meet is being held at 10 a.m. in the Riviera Beach High School Stadium.

Preparatory Boarding School for Boys . . .

College preparers: Courses—Grades 7-12

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THE VOICE

April 10, 1970

Miami, Florida
Pope To Canonize New Saints

VATICAN CITY — Pope Paul VI will canonize three new saints in Rome on June 21, the Holy See announced last week.

The three saints include a 16th-century priest, a Spanish spiritual director, and a French nun who was a strong proponent of order and discipline in the Church.

The priest, St. Francis de Sales, was a French priest who helped promote the Counter-Reformation in France.

The Spanish spiritual director, St. John of the Cross, was a 16th-century mystical guide who helped people come to terms with their faith.

The French nun, St. Therese of Lisieux, was a 19th-century saint who is known for her spirituality and her letters.

The canonization ceremony will take place on June 21 in St. Peter's Square.
El Movimiento de CURSillistas de Cristiandad donó un cheque de $5,000 al Arzobispo Coleman F. Carroll para promover las vocaciones en español y apoyar otras actividades de la Arzobispa del Círculo Hispano Católico. El acto, que ha de realizarse el 12 de abril, marca el inicio de la Semana de las Vocaciones y el Círculo es un proyecto de la Secretaría de Comunicaciones del Pontificio Instituto para la Promoción de las Vocaciones.
En este interesante artículo se revelan nuevas teorías sobre la experiencia física de Cristo, producto de un documento antiguo del Santo Padre. Vaticano cuando fue descubierto en el cenizamiento de la cruz.

El estudio reveló que los descubridores de los documentos se llevaron personas de todas las edades, desde niños hasta adultos. Los documentos muestran que el cuerpo de Cristo fue enterrado en un cementerio local, y que posteriormente fue trasladado a un lugar seguro.

El artículo también explica que este documento antiguo es especialmente valioso porque proporciona una nueva perspectiva sobre la vida y muerte de Cristo.

El Papa Pío XII elevó a dos santos el rango de Doctores de la Iglesia, siendo este el primero. Ha sido descubierto un nuevo documento que muestra la intervención de los Doctores de la Iglesia en los eventos históricos.

El documento, que fue descubierto en la Biblioteca Vaticana, muestra que los Doctores de la Iglesia fueron consultados por el Papa en momentos clave de la historia de la Iglesia.

La intervención de los Doctores de la Iglesia en los eventos históricos demuestra que los documentos descubiertos son de gran importancia para entender la historia de la Iglesia.

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— ¿Qué peligros soporta el trabajo de la Iglesia hoy en el mundo? 

— En el mundo moderno, la Iglesia debe lidiar con varios peligros. En primer lugar, el peligro de la secularización, que amenaza la identidad y la misión de la Iglesia. En segundo lugar, el peligro de la separación, que amenaza la unidad y la cohesión de la comunidad. En tercer lugar, el peligro de la opresión, que amenaza la libertad y el ejercicio de los derechos humanos. 

— ¿Cuál es tu opinión sobre el rol de la Iglesia en la sociedad de hoy? 

— Creo que la Iglesia debe seguir siendo un modelo de la fe y de la moral, y una guía para la vida. Debe ser una voz de esperanza y de esperanza, en un mundo lleno de conflictos y de conflictos. Debe ser una fuente de paz y de paz, en un mundo lleno de violencia y de violencia. Debe ser una fuente de amor y de amor, en un mundo lleno de odio y de odio. 

— ¿Cómo puede la Iglesia combatir estos peligros? 

— La Iglesia puede combatir estos peligros a través de la educación, la formación y la formación. Debe trabajar para promover la cultura de la paz, la cultura de la igualdad y la cultura de la diversidad. Debe trabajar para promover la cultura de la fraternidad, la cultura de la fraternidad y la cultura de la solidaridad. Debe trabajar para promover la cultura de la convivencia, la cultura de la convivencia y la cultura de la convivencia. 

— ¿Cuál es tu último mensaje para los fieles de la Iglesia? 

— ¡Que el Señor bendiga a todos los fieles de la Iglesia! Que el Señor les dé fuerza y fuerza para enfrentar los desafíos y los desafíos. Que el Señor les dé sabiduría y sabiduría para tomar decisiones y decisiones correctas. Que el Señor les dé amor y amor para vivir en un mundo lleno de amor y de amor.


'Project Pentecost' Meetings

(Continued from page 1)

The second and third parish meetings, during the weeks of April 19 and April 26, will be small groups of parishioners meeting in individuals’ homes to discuss various aspects of the liturgical reform, Father Briggs added.

The discussion groups will be using the special supplements printed in today’s edition of The Voice as a discussion guide.

The final session in the parish program will be presented the week of May 3 when parishioners who have taken the home discussion meetings will meet together to report back to the home groups. Their reports will include reactions, questions and suggestions. The Project Pentecost program will close with a celebration of the Eucharist according to the New Rite.

During the past two weeks parish liturgy teams throughout the Archdiocese of Miami have been preparing the materials for the parish-level sessions. Those parishioners who will be acting as discussion leaders have been attending training meetings and participating in groups on closed-circuit television.

Recrty's Secretary

Dronaws

Concelebrated Funeral Mass was offered Wednesday in St. Michael the Archangel Church for Mrs. Vera Snow, secretary, who accidently drowned last Sunday while swimming at Miami Beach.

Father Xavier Morrow, pastor, was the principal celebrant of the Mass for Mrs. Snow, who was 55 years of age and came here more than 10 years ago from Valdosta, Ga. She resided at 1498 N.W. 16th Ave. Mrs. Snow is survived by her husband, John, and three daughters, Mrs. Robert Petzinger, Columbus, Ohio; three sisters: Mrs. Robert Petzinger, Columbus; Mrs. G. Quitian, Denver; and Mrs. R. G. Quitian, Altamonte Springs. Burial was in St. Paul Cemetery, Valparaiso.


distributing communion to one of the 95 first communicants is Father Gilberto Fernandez. Before the girls in the spring queen contest arrange their "Southern Belle" dresses on the float before the parade, the queen is on the extreme right.

What is Abortion? A Doctor's View

"Researchers have already done it with sheep. "At about five months, or shortly afterward, the child is capable of making audible cries. They make them when they're being destroyed sometimes."

"These are the only death mechanisms an infant has. visibility and audibility."

What about the mother in an abortion operation? "An abortion is major surgery," said Dr. Jaynes. "It requires anesthetics, which is always somewhat dangerous. But the most serious danger is that of hemorrhage. Especially with curare you run the risk of puncturing the uterus."

"This is a common accident in illegal abortions, performed by men who aren't even doctors. There is also danger of infection, although that's less in legal abortions performed in a reputable hospital."

"But legal or illegal, statistics show it does definitely make more dangerous than childbirth to the mother. To the child, of course, it is the ultimate danger — death."

"Anyone with a basic knowledge of genetics can tell you what is lost by that death."

"You lose, irreversibly, a particular combination of genetic possibilities that will never be repeated. That combination, the individual, will never be duplicated, it's a little like witnessing the extinction of a unique species."

A bill pending at the state capitol in Lansing calls for the legalization of abortion up to four months after pregnancy. Gov. William G. Milliken has stated his public support.


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Mass To Open Pan-American Week

Stamp Exhibition in Monday, April 13, at 10 a.m. in the lobby of the Miami Herald Building. A seminar on "Cultural Shock and Problems of Adjustments to New Cultural Environments" will be offered by the Council of International Visitors at the Diplomat Plaza Hotel, at 8 a.m., Tuesday, April 14. That same day, a luncheon sponsored by the CIV and the Greater Miami Chamber of Commerce at 12:30 p.m. Diplomat Plaza Hotel will feature an address by Gov. Luis A. Ferré of the Commonwealth of Puerto Rico.

Archbishop Carroll will host a luncheon for the Cuban ambassador at a mas on Thursday, April 3. On Friday, April 15, a reception honoring the Miami Consul Corps will be presented at the Pan American Bank at 5 p.m.

Vatican City — (NC) — Following the disastrous earthquake that spread death and destruction across a 100-mi. area in western Turkey, Pope Paul VI sent his condolences to President Cevdet Sunay of Turkey. The pope stated that he deeply felt the tragedy which has caused such ruin and grief to so many families.

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There are times when it's smart to invest in stocks and bonds. But not always. In today's fluctuating economy, many smart investors are turning to a sure thing — a savings account at Coral Gables Federal. Folks who want a predictable tomorrow open a basic 5% passbook account today. Every family needs this plan. You can put money in at any time. Draw on it any day you need it. Your money is always available. And it earns every day... earnings compounded every day. The return? 5%! With a 5.13% annual effective rate. Best rate in the nation.

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The Ford Foundation Wednesday announced a grant of $250,000 to the Chicago-based National Catholic Conference for Interracial Justice to extend the nationwide fair employment program of Project Equality into the field of construction of religious institutions.

PE, initiated by the conference in 1967, is the nation's largest "gaggle-fest" job opportunity program, operating in 15 locations and sponsored by more than 300 religious bodies of all faiths.

It was given a Ford Grant of $225,000 in late 1967 to expand its operation in the field of goods and service purchasing by religious bodies. Since then, the Ford Foundation noted, PE generated more than 4,968 new jobs for minority group members with new income estimated in excess of $3.5 million.

In extending operations into the construction field, acceptance of the principles of equal opportunity in all aspects of employment will be required of architects, contractors and unions involved in the construction of churches, synagogues, related schools, hospitals and other agencies.

The program mobilizes the moral and economic sanction of its participating religious bodies to end employment discrimination in firms with which they do business. It adds fair employment to the criteria of price and service used in making a decision about doing business with a given firm.

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Dr. Manolo Reyes, contributing editor of the Voice Spanish section and Spanish news editor of WPVJS-TV, Channel 4, will be the keynote speaker for a "Saludos Amigos" program sponsored as part of Pan American Week, by the Veterans of Foreign Wars, Sunday, April 12 at 3 p.m.

The program will be presented at the VFW Hall, 46 Almeria, Coral Gables. Dr. Reyes will discuss Cuba today, Pan Americanism and the Spanish American War.