

## Midnight Mass at Cathedral

(Continued from Page 1)

Rev. Mr. Gerard LaCerra will be deacon of the Mass and the Rev. Mr. Carl Morrison, subdeacon. Both are studying for the priesthood of the Archdiocese at the Seminary of St. Vincent de Paul, Boynton Beach.

A special program of Christmas carols, descants, and arrangements will precede the Mass at 11:30 p.m.

"The Mass for Christian Unity" of Noel Goemanne will be sung and variety of Noels by Claude Daquin, famous organist of the French baroque period, will be presented by Herbert Huestis, director of music at the Cathedral.

## OFFICIAL Archdiocese of Miami

The Chancery announces the following appointments effective Friday, Dec. 20:

Upon nomination by the Very Rev. Thomas J. Reddy, O.M.I., Provincial of Our Lady Of Hope Province of the Oblate Fathers, Archbishop Coleman F. Carroll has made the following appointments at St. Stephen Protomartyr Church, West Hollywood:

THE REV. PATRICK T. BRADY, O.M.I., assistant pastor.

THE REV. MICHAEL T. DEVANEY, O.M.I., assistant pastor.

in 1911, some made good early, the re in read vice ican 958, of St. re- or of lege

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in 1938, re-

turned to the New York arch-

diocese, and served successively as assistant pastor at

St. Patrick's Cathedral, as-

stant chancellor, a teacher in St. Joseph's Seminary,

and as vice chancellor from 1951 to 1954.

While serving as rector of

St. Joseph's Seminary, he

was named to be the ninth

bishop of Charleston, S.C.,

in 1962. In 1964, he was

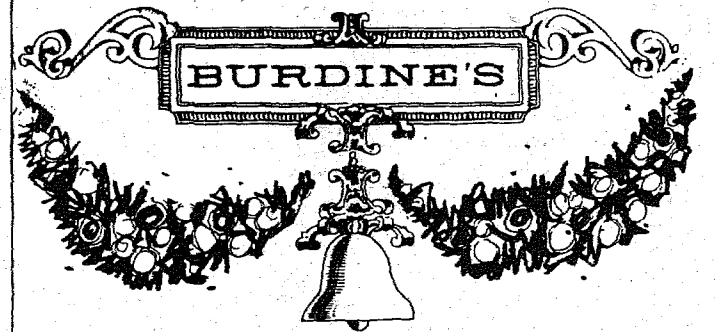
named rector of the North

American College in Rome

and was transferred to the

titular See of Macriana in

Mauretania.



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FLOWERS FOR OUR LADY of guadalupe from a young Mexican "cowhand" following blessing of the new parish hall of St. Ann Mission in Naranja Sunday by Auxiliary Bishop John J. Fitzpatrick, shown with Father Manuel Lopez, left; and Father Gilberto Fernandez.

## Capitalism Criticized By Poverty Workers

TORONTO — (NC) — "The material poverty of the poor is a reflection of the spiritual poverty of the rich."

That's our sick, contemporary society in a nutshell, according to Romeo Maione of Montreal.

Addressing a group of Toronto priests involved in poverty work, Maione, director of the Canadian Catholic Organization for Development and Peace, was sharply critical of the capitalistic system.

Among other things, he said, it has produced "a perfect materialistic society" which has little use for unproductive people—the poor.

Maione was joined in his criticism of capitalism by Dr. Wilson Head, associate executive director of research and development for the social Planning Council of Metro Toronto. He called it a system of "organized greed."

They saw this power continually producing new, well-disciplined "cogs" who are being trained to perpetuate the present economic structure, while at the same time its mighty wheels crush the voiceless and unproductive poor.

Both men called on the Church to get involved in the needs of the poor and use its influence to Christianize society. They admitted, however, it would take courageous men to accomplish this task.

Maione expressed amazement that Canada—the second richest country in the world—should have several million people living "behind the poverty line."

We have the economic resources," he said, "but our economic priorities have been distorted."

"Why can't we afford Medicare?" he asked. "Is color television and research into new kinds of toilet paper more important?"

Maione said the reason why the poor of the nation are being brushed aside is because they do not wield any economic or political power—they're not organized," he said.

"If the Church is going to be the church of Christ in the modern world, it must associate itself with the poor."

Maione wondered how this "association" can be expressed if \$300,000 and \$400,000 churches continue to be built while the poor continue to go hungry.

In the U. S., he said,

the black poor have an educated and articulate leadership which is pricking the conscience of the middle class.



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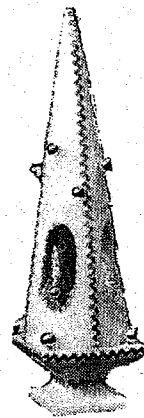


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# Swiss Bishops Issue Views On Encyclical

SOLOTHURN, Switzerland —(NC)—Catholic couples striving to fulfill God's will and not motivated by selfishness who cannot accept all the instructions of Pope Paul VI's encyclical on birth control "may be permitted to assume that they are not guilty before God," the Swiss bishops said in a statement on Humanae Vitae.

Assembled here for their annual fall meeting, the bishops unanimously adopted the statement on Pope Paul VI's encyclical.

## World And Nation

Married couples should be guided by "a safe conscience," the statement said. This inner voice, however, is "not autonomous,"

the document said, "but contingent on God's will and the faithful must inform it with the aid of the magisterium teaching authority of the Church, which is in turn guided by the Holy Spirit."

Nevertheless, aware of the conflicts of conscience that may arise and desirous of providing real help, the bishops said: "The faithful who cannot accept all the encyclical's instructions regarding birth control, when they are not motivated by selfishness or complacency and when honestly striving towards an ever better fulfillment of God's will, may be permitted to assume that they are not guilty before God."



LATIN AMERICA Cooperation Week observance in Miami ended last Friday during a musical presentation at Centro Hispano Catolico featuring the guitarists of Lily and Margot.

# Dutch Will Publish Catechism Revision

AMSTERDAM, The Netherlands —(NC)—The Dutch hierarchy has announced that it will publish, in the near future, corrections and additions to the controversial New Dutch Catechism as formulated by a special committee and approved by a commission of cardinals appointed by the Holy See.

The Dutch bishops expressed regret, however, that the cardinals' commission

did not fully accept the corrections suggested by the Dutch hierarchy in October, 1967.

"But," the statement added, "out of respect for the wishes of the Pope, the Dutch bishops have decided to abandon any further discussion on the issue."

The corrections will be published in a separate booklet.

The authors of the new catechism, who are members of the higher institute of catechetics at the University of Nijmegen, do not agree with the corrections and announced that they will publish a White Paper on the issue containing the full story and all relevant documents on the conflict with the curia (the Church's central administrative body) over the catechism. The authors stated that the corrections are unacceptable on both theological and catechetical grounds.

Father Peter J. A. M. Schoonenberg, S.J., professor of dogmatics at the University of Nijmegen, in a radio program, said the Dutch catechism has become a test case on the issue of collegiality of bishops, their relations with the Pope and the curia, and autonomy of the local church. He added he still hoped that one day there would be multifirmity inside the Church.

## Pill And Cancer Link Uncertain

WASHINGTON —(NC)—Evidence on whether birth control pills can cause cancer of the cervix is still inconclusive, a Food and Drug Administration committee said here.

However, the FDA Advisory Committee on Obstetrics and Gynecology repeated a World Health Organization recommendation that women using the pills receive regular six-to-12-month medical examinations.

The committee reported in 1966 that birth control drugs and produced malignancies in laboratory animals. It noted that animal tests are not directly applicable to human beings but said that they should be regarded as a warning.

# 6 Faiths Represented In Cabinet Of Nixon

WASHINGTON, D.C.—(RNS)—President-elect Nixon's Cabinet includes four Presbyterians, three Roman Catholics, two Mormons, and a Baptist, an Episcopalian and a member of the United Church of Christ.

The Cabinet member best known for his religious affiliation is Michigan's Gov. George Romney, who will be the new Secretary of Housing and Urban Development.

Gov. Romney is a past-president (bishop) of the Detroit Stake of the Church of Jesus Christ of Latter-day Saints (Mormon). He has also been considered the most liberal member of the incoming Cabinet.

The other Mormon on the Cabinet is David Matthew

Kennedy, Chicago banker, named by Mr. Nixon to be Secretary of the Treasury.

Presbyterians on the Cabinet are Rep. Melvin R. Laird, Secretary of Defense; John N. Mitchell, Attorney General; Winton M. Blount, Postmaster General; and William P. Rogers, Secretary of State.

Rep. Laird, an elder in the First Presbyterian church of Marshfield, Wisc. (United Presbyterian), made religious news headlines in 1964 when he criticized the Post Office Department for issuing a "commercial" rather than a "religious" Christmas stamp.

Mr. Mitchell, according to a law office aide in New

York, was raised a Catholic and attended Fordham University and Law School, Catholic institutions. But his present church affiliation is reported to be Presbyterian.

Massachusetts Gov. John A. Volpe, Walter J. Hickel and Maurice H. Stans are the Catholics on the Cabinet. They will be, respectively, Secretaries of Transportation, Interior and Commerce.

Other Protestant denom-

inations represented on the incoming Cabinet are Baptist, Robert H. Finch (Health, Education and Welfare); Episcopalian, George Pratt Shultz (Labor); and United Church of Christ, Clifford M. Hardin (Agriculture). Mr. Hardin, a member of the First Plymouth Congregational church in Lincoln, Nebr., has something else in common with the President-elect other than an official government tie—he was raised by Quaker parents.

# Bishops Are Defended For Barring Priest's Teaching

BONN, Germany—(NC)—Father Karl Rahner, S.J., German Jesuit theologian, has defended the decision of the German bishops to bar teaching assignments for Father Hubertus Halbfas because of certain views he expressed on Christianity in a recent book.

Father Rahner, professor of dogmatic theology at the University of Muenster, said he supports the bishops' order that Catholic institutions in West Germany withdraw teaching and other assignments from Father Halbfas because of his book, "Fundamental Catechetics."

Father Halbfas is still professor of religious education at the Reutlingen teacher training college in the Rottenburg diocese. So far, Bishop Karl J. Leiprecht of Rottenburg has taken no action regarding the priest's teaching post at Reutlingen.

In July the German bishops charged that Father Halbfas' book denies the dogma that God can be known from creatures, as well as the dogma of the Immaculate Conception.

The resurrection of Christ, they said, is described as if it were not a real occurrence. They said also that the book equates the Christian faith with non-Christian religions in such a way that the missionary aspect of the Church is obscured. They claimed that the book went beyond the limits of theological discussion seeking an adequate understanding of the faith.

The bishops issued the order that teaching assign-

ments be withdrawn from Father Halbfas after he refused to make certain revisions in the book.

Father Rahner has supported controversial Father Edward Schillebeeckx, O.P., a professor at the Catholic University of Nijmegen in The Netherlands, whose writings are being investigated by the Vatican's Doctrinal Congregation. But the Jesuit explained that he cannot do the same for Father Halbfas because he denies "essentially the churchly character of Catholic theology."

# Firms Asked To War On Joblessness

PHILADELPHIA—(NC)—More than 400 suppliers and contractors doing business with the Philadelphia archdiocese have been notified that failure to cooperate in programs to alleviate chronic unemployment could result in the removal of business firms from the archdiocesan list of acceptable bidders.

In a letter signed by Father Arthur J. Nace, archdiocesan controller, the diocesan policy was explained.

"The City of Philadelphia has launched a program designed to help solve the problem of hard-core unemployment," Father Nace said. "Representatives of many affected firms have reacted favorably to the program. The Human Relations Commission of the archdiocese of Philadelphia, after careful study, considers the program to be sound and practicable. Accordingly, the archdiocese has agreed to participate..."

Father Nace asked the contractors to complete a questionnaire on suggested procedures for alleviating unemployment which will be evaluated by the city's Human Relations Commission.

"If you are unable or unwilling to participate," the priest continued, "the archdiocese will be so advised. This will cause a deletion of the name of your firm from the list of acceptable bidders."

# Catholics Firmer In Grape Fight

MINNEAPOLIS—(RNS)—Roman Catholics are stronger supporters of the California table grape boycott than are Protestants, according to a survey made by the Minneapolis Star Metro Poll.

Asked whether they approved or disapproved of shoppers being asked not to buy California grapes, 31 per cent of all persons interviewed said yes and 62 per cent said no. Seven per cent had no opinion.

Among Catholics, 40 per

cent approved the boycott and 52 per cent disapproved, while 8 per cent had no opinion.

Among Protestants, 26 per cent approved, 67 per cent disapproved, and 7 per cent had no opinion.

The majority of Catholics interviewed (53 per cent) said they thought the California grape pickers would be helped by the grape boycott. The majority of Protestants (51 per cent) said it would not help the workers.



CHRISTMAS IN VIET was made cheerful for this group of GIs when they received a tree at Landing Zone Rita, north of Saigon. Seated at right is Lt. Douglas E. Magruder of Atlanta.

# Stress Unfair Housing Is Illegal, Come Jan. 1

By  
T. CONSTANCE COYNE  
Voice Staff Writer

As of Jan. 1, "unfair housing isn't unfair, it's illegal" the assistant secretary of the U.S. Housing and Urban Development Department, told a gathering of housing officials, builders, realtors, and concerned citizens this week.

During a special meeting sponsored by the Greater Miami Urban League, the University of Miami, The Inter-Faith Agency For Social Justice and the Dade County Community Relations Board, Walter B. Lewis, who will handle enforcement of the federal open housing law through his position in the HUD office, pointed out that there are three methods of recourse under the law for those who feel that they have suffered discrimination:

- The individual may contact the Secretary of the Department of Housing and Urban Development in Washington, D.C., which means that HUD will undertake the investigation and prosecution if necessary.

- The individual may initiate a private civil suit in the U.S. District Court seeking an injunction against persons or firms who practice discrimination in housing leasing or selling, which means that the plaintiff could receive actual and punitive damages if he proves his case.

- The individual may contact the U.S. Attorney General — who, Lewis said, is "actively seeking such suits — and request that a 'pattern of practice' suit be brought against the person practicing discrimination."

**'HAVE A MANDATE'**  
Using any one of the three methods will strengthen the open housing section of the 1968 Civil Rights Act, according to Lewis, because "we have a mandate to develop affirmative programs to implement the fair housing law."

He explained that citizens could offer assistance to the federal government in implementing the law by educating the community to the coverage of the law and benefits due each citizen; moving actively to achieve "voluntary compliance" with the law; and offering guidance and counsel to those interested buyers and sellers with whom the individual has contact.

Lewis spoke following re-

marks by two Dade County figures — State Representative Marshall Harris, and FHA director Billy Wilcox — who described the open housing scene in Miami in dismal terms.

Harris termed the picture "a sad one" and said that Dade County has only "a token amount of fair housing and then only among the upper echelon of housing developments."

The atmosphere of quiet attention broke into a heated argument between the head of the Miami Board of Realtors and an assistant professor at the University of Miami during the question session which followed the main speaker.

Ernest Jones, president of the Miami Board of Real-

tors, said he was "proud of the progress we've made in Miami. I don't think of it as token progress. I think of it as wise, orderly, planned progress."

This touched off an emotional outburst from Dr. Jesse Allen of the UMeducation department who said that he had been looking for three months to find suitable housing. He said, "As I've listened to these very pious pronouncements, I've almost boiled over."

"If you want to test the laws of Miami or Coral Gables, just take a black professional out to look for a home. I've been there."

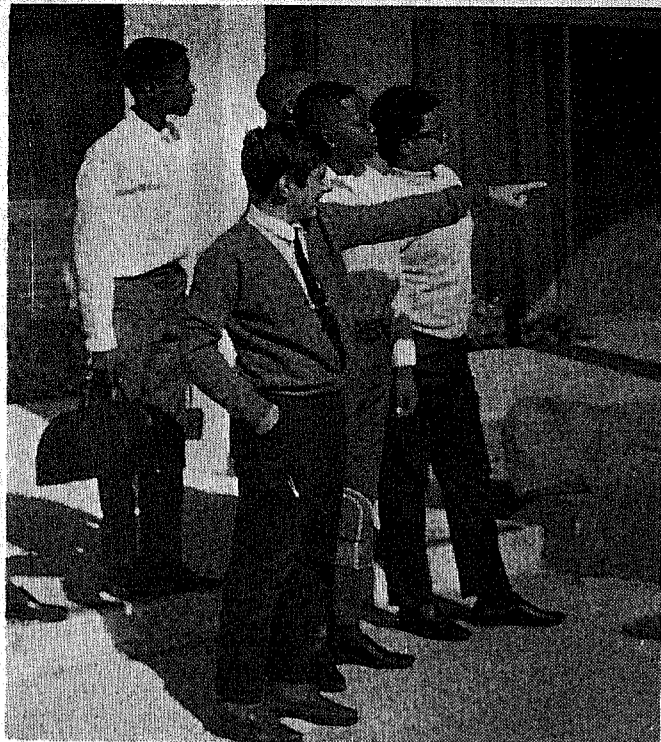
"I hope we don't have

too many cities in the United States with this kind of progress," Allen added.

Adopted last April, the open housing law now forbids discrimination in the sale or rental of apartments with five or more units and in new housing developments. On Jan. 1, 1970, it will cover all housing except for sales of single family homes without a broker.

Lewis called for local open housing laws to add teeth to the law and to make enforcement of its provisions easier.

Metro Mayor Chuck Hall promised to introduce such a law if no one else on the County Commission came forth with such a proposal.



PAROCHIAL SCHOOL students in South Florida were welcomed to the South Dade campus of St. John Vianney Minor Seminary last weekend where they had an opportunity view and hear about the lives of future priests of the Archdiocese.

## Santa Gift To Poor: A Co-op Food Store

A dramatic new approach to alleviating some of the

### Board OK's First Step In School Aid

A proposal which would send three Dade County language arts teachers into five parochial schools — passed last week by the Dade County Board of Public Instruction — has been forwarded to state officials in Tallahassee, according to Msgr. William McKeever, Archdiocesan superintendent of schools.

Funded under Title I of the Elementary and Secondary Education Act of 1965, the program would involve three teachers in language arts — primarily reading — who will serve approximately 800 children in Holy Redeemer, St. Francis Xavier, Gesu, Corpus Christi and Our Lady of Perpetual Help elementary schools.

Msgr. McKeever stressed that Archdiocesan school officials do "not consider this full participation to which the non-public schools are entitled under the federally-founded programs," but he added it was "the first step in implementing the provisions of the act."

The passage of the recommended program by the Dade County school board also constituted "a recognition of the need and the willingness to include all eligible students in the future."

problems of the elderly poor will arrive on Miami Beach's South Shore on Christmas Eve from Canada and other points North where it has proved a success.

The holiday present to the senior citizens — most of whom would have trouble scraping together the money from pension and Social Security checks for seasonal presents — comes in the form of a non-profit cooperative food store which will feature items at a price only slightly higher than wholesale value, according to its local originator, Harry Shermer.

He describes the store as the first in a planned series of such "non-profit" markets — all to be operated by the Poor Peoples' Non-Profit Markets, Inc. — which will feature selections of dairy, grocery, produce and meat items.

The prices, Shermer said, will be determined after it is decided how much the cost of handling — delivery, shipping and rental of the building — will add to the wholesale cost of the items.

None of the four officers of the non-profit corporation is to receive a salary or expense money, Shermer said.

He explained that the corporation had also purchased two lots on NW 22nd Ave. and 46th St. and plans to open a comparable store there which will be run by a board of governors selected from the surrounding community.



### LET US PRAY

that wisdom and courage be given to those who lead us in working toward a world of harmony and understanding... that the spirit of the Christmas season will bring us peace and reassurance throughout the coming year.

*Jordan Marsh*  
The store with the Christmas Spirit

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## More Schools Closing From Financial Pinch

**CHICAGO — (NC)**—A survey taken among Catholic school superintendents in the six Illinois dioceses found that mounting financial problems have forced the closing of nearly 30 elementary schools and two high schools during the past three years.

Several Catholic high schools have also been consolidated during the period.

At least four more Catholic grade schools will shut their doors in the next six months, two high schools in Joliet are in immediate trouble, numerous grade and high schools are in "critical" financial straits, and the

future of two more is "under study."

Interviewed in the survey taken by The New World, Chicago archdiocesan paper were the superintendents of the Peoria, Joliet, Rockford, Belleville and Springfield dioceses and the archdiocese of Chicago.

All six priests said that enrollments are continuing to drop because of a lack of sufficient operating funds.

But problems facing Catholic schools in Illinois apparently are "dove-tailed" between growing school costs and a noticeable decline in religious vocations, the latter

situation resulting in the necessity of hiring more lay teachers at higher salaries than those paid to Religious.

## Missile Base Is Opposed

**CHICAGO—(NC)**—The Association of Chicago Priests (ACP) passed a resolution opposing installation of a missile base in the Chicago area and urging that no Church property be sold for a missile site.

The resolution was one of several passed at a plenary session of the ACP. It said: "The ACP, in support of the statement in the recent bishops' letter which warns against continuation of the nuclear arms race, resolves to oppose the installation of Sentinel ABM missiles in the Chicago area and in particular oppose the purchase of Church property at Westchester and Glenview for the installation of these missiles."

The U.S. bishops in their recent pastoral letter commended "to responsible political leaders" the furtherance of hopes for peace raised by the Partial Test Ban Treaty and the Non-Proliferation Treaty, and said they "seriously question whether the present policy of maintaining nuclear superiority is meaningful for security."

## Aid To School Children Fought

**MILWAUKEE —(NC)**—A proposal for state grants to the parents of private school children was opposed here by an agency of the Greater Milwaukee Council of Churches, which includes some 125 Protestant and Orthodox congregations.

The council's Christian social concerns committee reported its stand to the executive board at a meeting here. Committee members disclosed that they were considering ways of combating a campaign for such aid, which was announced recently by the Citizens for Educational Freedom.

The committee said CEF was "already well organized and working toward legisla-

tion which will be introduced into the next session of the legislature... After the legislation is introduced, it will probably already be too late."

CEF, which is nonsectarian, has said it will ask the legislature to provide at least \$50 a year to parents for every child in a private elementary school, and \$100 per child in a private high school. The organization claims some 1,500 members in Wisconsin.

The organization has been successful in efforts to provide public bus service to private school children, and state tuition grants to students attending private colleges.

## 'Radio Priest' Turns Blasts On Dissenters

**DETROIT —(NC)**—Father Charles E. Coughlin, 78, who retired from the active priesthood two years ago, turned back the clock 30 years and once again stalked the fields of controversy.

In a 54-page pamphlet, "Helmet and Sword," Father Coughlin attacked "loud-mouth clerical advocates of arson, riot and draft card burning."

He also criticized liberal bishops who seek to "upset Pope Paul." Father Coughlin singled out his own superior, Archbishop John F. Dearden of Detroit, charging him with "under the table approval" of the efforts of dissenting priests.

There was no comment from Archbishop Dearden regarding the priest's charge and informed archdiocesan sources said no reply was expected.

During the administration of President Franklin D. Roosevelt in the Depression era of the 1930s, Father Coughlin gained worldwide repute as "the radio priest," attacking national and international policies of the Roosevelt administration.

In conjunction with his radio work, the controversial priest published a magazine, Social Justice, which

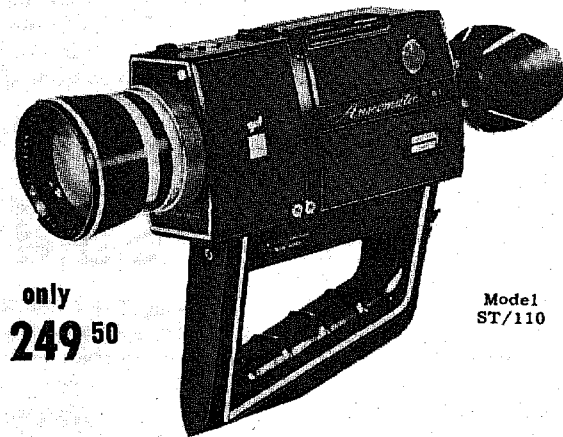
was denounced by the then U. S. Atty. Gen. Francis Biddle as "traitorous." The government halted mail distribution of the magazine in 1942.

The "Helmet and Sword" pamphlet is described as the first section of a book Father Coughlin is writing, dealing with the modern Church.

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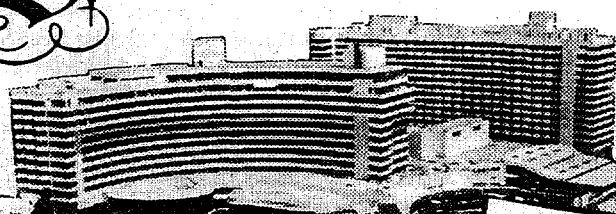
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## EDITOR'S COMMENT

# Greater Road Plans Undoubtedly Needed

Secretary of Transportation, Alan Boyd, has announced approval of a part freeway-part tollway extension of I-75 between Tampa and Miami. The plan failed to include a much-needed and long-overdue extension of I-95 or I-75 to Homestead, as proposed by state and local officials.

Further, the plan calls for adding two lanes to Alligator Alley. Local officials had called for an interstate facility paralleling the Tamiami Trail to serve the gigantic new jet port. Unfortunately, Alligator Alley misses the planned jet port by 30 miles.

At a time when urban needs are maximal, it is surprising that the Federal Government did not attempt to give relief to existing traffic strangulation.

In view of the federal plan, the Greater Miami Chamber of Commerce is calling a summit of local officials in the hope of sparking needed road-building. The Chamber is to be encouraged in its effort. Roads in the county side will not solve the demands of metropolitan congestion.

# Non-Whites Avoiding Work? Who Said It

Who says non-whites do not want to work? The fact is that non-white jobless persons are being placed by the United States Employment Service at a rate triple their participation in the labor force, according to the U.S. Department of Labor.

The Florida State Employment Service, during the month of October, placed 17,550 Floridians on jobs, 45.8 percent of whom were non-white.

Non-white persons have an unemployment rate double that of white persons. Nation-wide, more than 20 per cent of those seeking jobs for the first time at the Employment Service offices last month were non-white.

Of course, employment alone does not meet the financial needs of families. Under-employment is even a greater problem for non-whites than unemployment. It is clear that many non-whites are seeking work. Now the government and industry must make an effort to train non-whites for jobs with a family living wage.

# Use Of Imagination In Assisting Needy

The St. Vincent de Paul Society of the Milwaukee Archdiocese has shown resourcefulness in their ministry to the poor. The Society has made available to 154 families \$200 each for the down payment on a home. These families had been living in substandard quarters or were being uprooted because of public projects.

The families were further assisted by the Federal Housing Administration, which offered 100 percent mortgage insurance protection.

St. Vincent de Paul has long been a valuable servant of the poor at the parish level. The personal and direct service of the men has been a testimony to the Church's solicitude for the needy.

But as society itself has become more complex and a permanent solution to the problems of the poor has become more difficult, it is encouraging to see St. Vincent de Paul Societies use imagination. Vision is an essential ingredient for the best use of resources.

## Two Faiths Dialogue

KANSAS CITY, Mo. —(NC)—Official representatives of the U.S. Catholic bishops and of the Anglican (Episcopal) Church in the U.S. held their sixth official dialogue meeting at a retreat house near here.

The principal subject discussed by the group was reportedly the role of the bishop and the structure of the church, as viewed by the two denominations.

# THE VOICE

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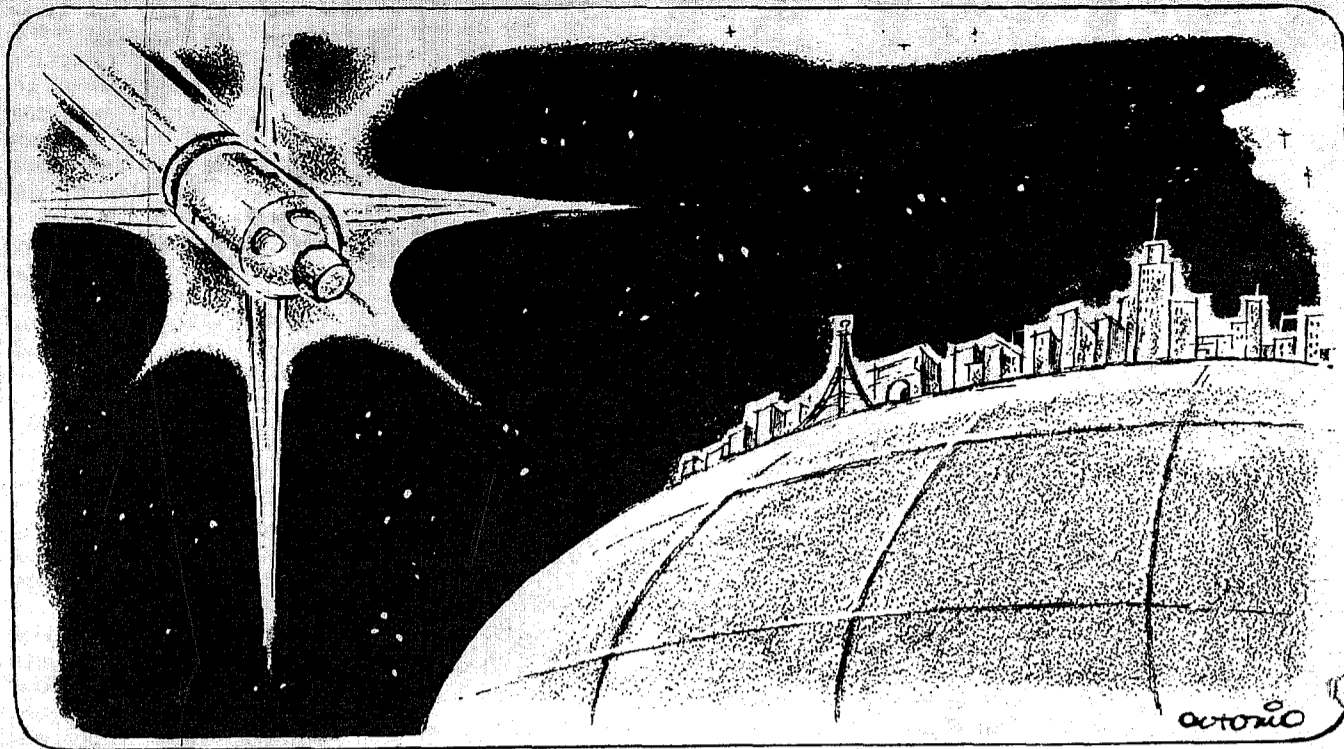
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## Twentieth Century Star Of Peace?



### TRUTH OF THE MATTER

# The True Meaning Of Christmas: Christ Came To Make Us Divine

By MSGR. JAMES J. WALSH

If some of the spirit of Christmas rubs off on the atheist without his realizing it, if almost everyone feels qualified to speak or write on the "true meaning" of Christmas, if the impact of the birth of Christ is felt keenly even in our materialistic world, it can all be explained only by one wonderful fact spotlighted in the dark hills of Bethlehem. That is the astonishing fact that Christ, the Son of God, came down to earth to enable poor human beings like us to share eventually in His divinity.

Fairy tale, says the atheist — but he continues to be warmed and nourished by this Christian hope which refuses to die.

Very likely the editorial writer or the columnist will not mention this sublime point at all, as he explains his idea of Christmas. And the merchants and vendors and advertisers are content enough to know that some people believe something so strongly that it is mighty good for business.

Even those who have the faith and the benefit of instruction can limit Christmas thinking to the awareness that Christ came down to earth and became like us — while overlooking the other wondrous truth that we are destined to ascend to become like Him.

Long ago St. Augustine, who had a gift for saying things concisely and gracefully, put the Christmas story and its thrilling consequences in this sentence: "He descended that we might ascend, and while retaining His own divine nature, He partook of our human nature, that we, while keeping our own nature, might become partakers of His."

If there is any single aspect of Christmas that can be singled out to explain the grip of the feast on the minds and hearts of so many, it has to be this.

Even where people do not consciously advert to the promise of man's transformation, which Christmas makes, they sense inevitably that it offers some extraordinary advantages to us that go beyond the interest of this life.

Meditation for most of us is not easy, but it becomes considerably less difficult when we look at the



WALSH

Infant in the manger. Considering our weaknesses and our frustrations and our handicaps, it is not a simple thing to believe that each of us is destined for the glory of heaven. But it becomes considerably easier to believe, at the side of the Crib, when I begin to reflect that the same divine wisdom that enabled the Son of God to be "at home" in the squalor and ugliness of Bethlehem has also planned to make me at home among the royal family of God.

In God's mysterious design I am to seem no more out of place in His presence in heaven than the Son of God is out of place in our presence on earth.

At no other time of the year does God's observation, "My ways are not your ways," strike us more impressively. Christmas seems to be a contradiction of the human ways of doing things and the assertion of divine values.

In the light of this we can understand better that the vagrant who lacks a bed and has to beg a few cents for food is in a position to inherit the riches of heaven.

The refugee, fleeing from the oppression of communism, bears the indelible mark of a son of God.

The man who runs the corner store and seems never to let up working in order to gain a few dollars, the young boys making so much noise in their street games, the old women bobbing their heads in excited exchange of gossip, the pitiful moron fastening his expressionless eyes on a blank wall, the stillborn child whose eyes never saw the light of earth, each of these share with all who ever live the same sublime destiny to be the children of God in heaven.

As I said, the Christmas story which shows how far God can go in doing strange things, helps us to believe that even the lowliest among us are to partake of the divine nature. This conviction, if it can only get beneath our surface, can add a zest to life and aid us to ride with the worst kinds of problems. It can effectively do away with discouragement and boredom and the decaying effects of self-pity.

One who firmly believes that he is a potential son of God cannot deliberately offend so loving a Father. Whoever has a heavy burden to carry can take heart from this great hope and find the cross lighter because of the promise the Christ Child has given us.

Whatever else we think of this Christmas, let us first of all give thought to the fact that Christ became man to make us divine:

# The VOICE of the People

Dear Editor:

We appeal to your readers to take this opportunity to help others, and ask that they please send us their cancelled stamps.

All kinds are acceptable—domestic and foreign. Foreign and pre-cancelled are especially valuable and scarce, but all are gratefully received.

When cutting stamps from envelopes, may we ask that they please leave about 1/4 inch margin of paper around the stamp in order to prevent them from being damaged. They should be left on only one thickness

of paper (not whole corner of envelope), if possible.

All the stamps we receive are sorted and sold, and the proceeds are used to help support our foreign missions in Bolivia, Brazil and Jamaica, West Indies.

We urge your readers not to miss this opportunity to be missionaries! Rather than throw your stamps into the wastebasket, put them into an envelope or box and send them along to us when it is convenient to do so.

Please do not send used Christmas or other cards, as we do not have use for them.

In return for this help, we promise a remembrance in the daily prayers of our Community.

Please send all stamps to:  
Sister Marie Rose, O.S.F.  
St. Michael's Stamp Bureau  
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Allegany, N.Y. 14706

Dear Editor:

In today's issue of The Voice, Msgr. George Higgins calls the mood of the nation depressing. He must have been thinking only of the mood of the left-wing socialists, like himself.

All my friends are elated

to be free from the Kennedy-Johnson give-away and appeasement administrations.

We are happy that there is a fresh approach to charity, through private means, (as I'm sure God would have wished) rather than by governmental intervention; we also hope that lawbreakers, draft dodgers and rioters will be severely punished and that streets may be made safe for the average citizen. Cheer up, Msgr. Higgins.

Sincerely,  
Joseph B. Bonura, D.D.S.  
Fort Lauderdale, Florida

# Christ's Coming-

## God's Love Made Visible



SUBMISSION is the animating force in Mary Eldredge's tender religious sculpture, "Madonna of Humility." The work, 20 inches high, is carved in soap stone from the artist's native Vermont.

(This is the fourth in a series of meditations by the Rev. Peter Schineller, S.J., of Woodstock College, Woodstock, Md.)

Christmas this year is in many ways the same as Christmas 10 or 100 years ago; yet in other ways it is different. It is similar in the sense that during this season the Christian reflects on the coming of Christ. But this Christmas 1968 must also be different, because the world is not the same as it was 10 years ago or 100 years ago. And it is to the present world of 1968 that the grace of Christ comes.

God's coming is always to a particular situation, to a particular culture with specific problems and needs. Just as the Son was born in Palestine almost 2,000 years ago, into a specific and limited human situation, so today the power of Christ's coming must be renewed in terms of our age and culture.

If God's coming is to have any significance this year, it must speak to the real needs of our time. Primary among these needs is peace in the world, and community among nations and within nations. For we see a world in which nations war against nations, races against races. The young generation rebels against the old, liberals against conservatives, both in church and civil society. The disunity and the gaps seem to grow larger, not smaller.

God's coming to the world this year, and our corresponding preparation for this coming, must be in the form of "reconcilia-

tion." The grace of reconciliation means the power to see the dignity and equality of all men, grace to face our own prejudices, grace to allow for the weaknesses of others, grace to see the horror and inhumanity of war, and grace to work in accord with our capacity and calling to bring about a society in which freedom and love will be incarnated.

The Christian receives this power to love and reconcile not from man but from God. The fact that this power is available is based upon the truths of Christmas — God has loved us first and remains near to us. His Son has shown us the way, beginning at Bethlehem, and it is to Him that we must turn because of our weakness and inadequacy.

Through prayerful reflec-

tion on the past, present, and future comings of the Lord, the Christian finds the strength and insight to see that every moment of human history is linked to God through Christ. In sorrows and in joys, in past and in future, in life and in death, the Christian can find not just the world, nor man, nor himself, but can find God.

The power and conviction that we gain from reflection on the mystery of Christmas is summarized by Paul in his letter to the Romans: "I am certain of this: neither life nor death, no angel, no prince, nothing that exists, nothing still to come, not any power, or height, or depth, nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord." (Rom. 8, 38-39)

CHRISTMAS CHEER TO EVERYONE!

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# Around The Archdiocese

Special observances of the Feast of the Nativity highlight activities in parishes and institutions of the Archdiocese during the next few days.

Living tableaux of the Nativity will be staged by members of St. Vincent de Paul

Church at 11 p.m. Christmas Eve, on the parish grounds at 2000 NW 103 St. Christmas carols will also be sung.

Annual Christmas program of exceptional children enrolled at the Marian Center will begin at 7:30 p.m. today (Friday) in the multipurpose building, 15701 NW 37 Ave., Opa Locka.

The general public is invited to attend.

## Blessed Sacrament

A parish Christmas social will be held on Sunday, Dec. 29, at 2 p.m. in the hall, corner, Oakland Park Blvd. and 17th Ave., Fort Lauderdale.

## K of C

Marian Council will sponsor its annual Christmas party for children on Sunday, Dec. 22, in the Council hall, 13300 Memorial Dr., North Miami.

Reservations close Monday, Dec. 23, for a New Year's Eve dinner and dance under the auspices of the Coral Gables Council on Tuesday, Dec. 31, in the hall, 270 Catalonia Ave. Tickets may be obtained by calling 448-9242.

## NAIM Guild

Members will meet at 8 p.m., Friday, Dec. 27, in Our Lady of Perpetual Help Hall, 13400 NW 28th Ave., Opa Locka. Social will follow. All Catholic widows and widowers are invited to attend. Entrance to parking lot, NW 135 St. and 27th Ave.

## Committees Are Named For Cursillos

Appointments of committees who will serve during the coming year in the Archdiocese of Miami men's cursillos were announced this week by Father Thomas Barry.

Jack McColpin is general chairman for pre-cursillos, assisted by Ralph Renick, James Sabatino, recruitment; John Contisano, applications; and Jack McColpin, physical arrangements.

Bill Wells is general chairman and director of professors training for cursillos. He is assisted by Paul Turcotte, Cha Cha training; Gary Allington, music; and George Cooney, Palanca.

General chairman of post cursillos is Bob O'Donnell, assisted by Jim Morris, group reunions and parish visitations; Rose Krusewski, telephone; Larry Dries, speakers bureau; Thomas Johnson, post cursillo school, and Bob O'Donnell, Ultreyas.

Beginning Tuesday, Jan. 21, there will be a weekly Ultreya at SS. Peter and Paul parish at 8 p.m. The meeting is for all cursillistas as well as leaders and committee chairmen in the movement.



CATHOLIC LAWYERS' Guild president in the Archdiocese of Miami, Mallory H. Horton, Mrs. Horton, and their daughter, Deborah, a student at Epiphany School, South Miami, were recently granted an audience by Pope Paul VI. Shown center is Msgr. John John Sabo, South Bend, Ind., brother of Mrs. Horton. At his left is Msgr. John Carew, Vatican Secretariat of State in Rome.

## Outdoor Mass 'Shut-Ins' Will Go To Mass Christmas Eve

MIAMI LAKES —Outdoor Mass will be celebrated at midnight on Tuesday, Christmas Eve, on the grounds of the Barn Theater, 14950 NW Sixth Ave.

Father Miguel Goni, pastor of Our Lady of the Lakes parish, where Masses are celebrated on Sundays in the Barn Theater, will celebrate the first Christmas Mass with Father Michael Hickey, assistant pastor.

Non-Catholics have been invited to attend the Mass, which will be preceded by the singing of traditional holiday carols and Scripture readings at 11:30 p.m.

NORTH PALM BEACH —Semi-annual Mass for shut-ins will be celebrated at 11 a.m., Sunday, Dec. 22 in the chapel of Our Lady of Florida Monastery on U.S. 1.

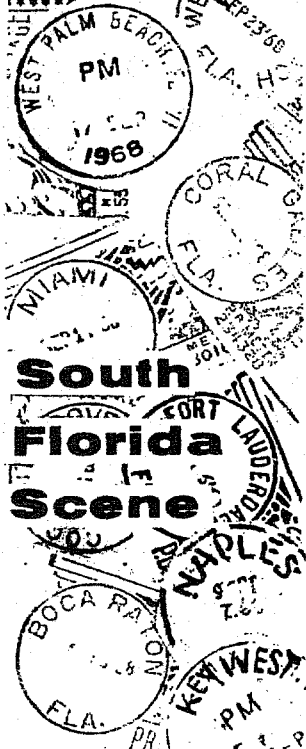
All those who are unable ordinarily to participate at Mass will be assisted in every way to attend. Stretcher or wheel-chair patients or others who may need transportation should contact the pastor of their respective parishes or call the monastery.

Passionist Fathers who conduct the retreat house will hear confessions beginning at 10:30 a.m.

## Care In Buying Toys Is Urged

Extreme caution should be exercised when selecting electrical toys as Christmas gifts for children, warns the Home Economics Information Service of the Florida Agricultural Extension Service.

Very young children face the danger of electrical shock and of being burned and it is advisable when purchasing electrical toys to check for the Underwriters Laboratory seal to insure safety.



## South Florida Scene

## Anniversary Mass Today For Priest

FORT LAUDERDALE —An Anniversary Mass for Father John Padraig Horgan, who disappeared three days before Christmas last year while aboard a small boat with a friend, will be concelebrated by his classmates at 5:30 p.m. today (Friday) in the Church of St. George, where he served as an assistant. Parishioners and friends are also invited to participate.

Father Ronald Brohamer, pastor, will be the principal concelebrant of the Mass for Father Horgan, who sailed from Miami Beach to view the Christmas lights along the water front.

Following a distress signal relayed to the Miami Coast Guard by a Miami Marine operator, a sea and air search began which continued for almost two weeks from Islamorada to St. Augustine and 120 miles into the ocean. No trace of the cabin cruiser was ever found.

## 'Open House' At Bethany

South Floridians are invited to attend Open House at Bethany Residence for Dependent Girls, 2400 SW Third Ave., at 4 p.m., Sunday, Dec. 22.

A Christmas play will be staged by the girls and refreshments will be served.



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## 'How Far To Bethlehem?'

Two thousand years ago shepherds left their flocks on the hillside and set out, following the star, to find the Babe. Today let us go together in spirit to Bethlehem.

The streets here, how dirty and all those people. Perhaps this is the census. Ah, yes, the census — 100,000 nameless, suffering faces sleeping in the streets each night in the shadow of luxury; 200 million sacred cows which cannot be touched, while each of us daily discard enough food to feed six people. This cannot be the House of Bread.

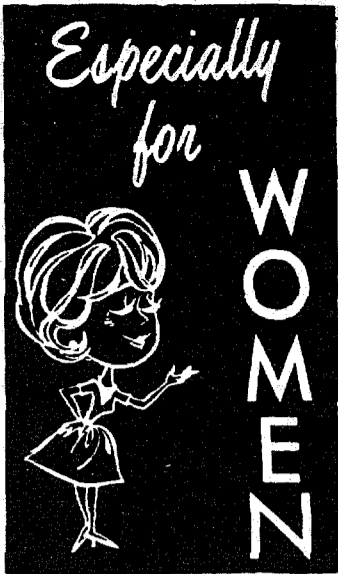
Out of the stifling city at last. There is a mountainside, the stable must be there. Stables, they are, if even that exalted name can be given to such structures. As far as the eye can see up the hillside are adobe huts and fiber shacks massed over what was once a garbage heap.

Oh, that looks like a clinic and those are missionary sisters. Surely they will know the way to Bethlehem. Just look at those tiny rows of beds. Why, there is hardly room between them. How weak, how helpless, how much suffering already evident in their young faces. The sisters are kind, but the dreaded killer, malnutrition, claims the lives of 10,000 children in the world every day. They give them good care, but the sisters are sadly few in number and medicines are scarce. How many times have they watched death, knowing that with more help and supplies, they could have saved a tiny life.

You are tired from the long trip and in half desperation, you ask, "When will we find the Babe? Have you been so wrapped up in yourselves that you do not know that this very day you have seen Him? In your search for splendor, have you drawn away in disgust at the sight of Him hidden in hunger, in poverty, in disease, and cried out, "Lord, that's not how You are supposed to appear?" Have you not yet understood that He is where you find nothing to honor or admire, nothing to fear or reverence; that He is precisely where you feel so sure He couldn't be?

The Church, like the Babe, has come, "not to be served, but to serve." We at the Propagation of the Faith are striving to extend His love and compassion to our suffering brothers throughout the world. Christ has no other hands but ours to bring His love and consolation. You can help yourselves, you can help them, by looking deep within your own hearts this Christmas and realizing that Bethlehem is not 20 centuries ago, but in each man and woman in need today. Through you, Christ will be made known to them. Through them, you have been to Bethlehem today.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001 or directly to your local Archdiocesan Director.



## Rehabilitation Center Scene For Caroling

NORTH MIAMI—Senior citizens and teenage volunteers will be honored during special programs today (Friday) at Villa Maria Rehabilitation and Nursing Center.

Early in the day members of the women's auxiliary will host residents of the Villa, conducted by the Sisters of Bon Secours with gifts, refreshments and entertainment, including group singing and Christmas carols.

At 7 p.m. a group of eight teenage girls who serve as volunteers at the Villa will participate in a Youth Mass which will be celebrated in the chapel by Father John P. Vautrin.

Music during the Mass will be provided by St. Lawrence parish youths, playing guitars.

The eight teenagers, who are students at Pace, Notre Dame and Miami Springs High School, will be capped as members of the Villa Maria Guild, which is under the direction of Sister Marie Lucille, who teaches nurse's aid courses to the volunteers.



CHARITY BALL for Mercy Hospital attracted some 500 guests last Saturday. Among those attending were Judge and Mrs. C. Clyde Atkins shown as they were greeted by junior hostess, Deborah Larkin and her escort, Steve Bischof at the Hotel Americana.

## Plan Pavilion For Women's Arts At Fair

WEST PALM BEACH—The Woman and Her World will be a new division for women during the 1969 South Florida Fair, which opens Jan. 25 and continues through Sunday, Feb. 2.

A pavilion where women of South Florida may enter creative crafts and home arts in competition for awards will be erected. Here too will be programs, exhibits and demonstrations of interest to women including table setting, hair styling, rug hooking, cake decorating and salad making.

Anyone wishing rules and classifications for entering items in competitions should contact South Florida Fair at P. O. Box 3228, West Palm Beach, Fla. 33402 or telephone 833-9752.



MERCY BENEFIT chairmen, Dr. and Mrs. Franklyn E. Verdon, welcome Auxiliary Bishop John Fitzpatrick.

## Nun To Edit Speech Journal

SAN ANTONIO, Tex. — (NC)—Sister Mary Arthur Carrow, vice president of Our Lady of the Lake College, conducted by the Sisters of Divine Providence here, has been named editor of the *Journal of Speech and Hearing Disorder*, publication of the American Speech and Hearing Association.

The four-year appointment was made by the publication board and ratified by the ASHA executive council.

Sister Mary Arthur 12 years ago founded and has directed the Harry Jersig Speech and Hearing Center at the college. She has been active in work for the under-

## Broward Deanery Women Gather Gifts For Needy

FORT LAUDERDALE—Thousands of cans of food have also been donated by Broward Countians, which will be delivered to the Little Brothers of the Good Shepherd, who operate Camillus House for indigent men and at this time of year feed more than 500 needy each day.

In a few brief words, the description given by Mrs. Raymond Collins, Catholic Charities chairman in the Broward Deanery of the Archdiocesan Council of Catholic Women, of her home sums up the generous response which affiliation members have made to appeals for dependent children and Camillus House in downtown Miami.

ACCW affiliations in Broward County have completely outfitted 50 babies in the "Adopt A Child" program, Kay reports, explaining that these children are already in foster homes awaiting adoption. In addition ACCW members have also sponsored numerous baby showers and provided enough infant apparel so that the Catholic Service Bureau will have sufficient clothing for the year for babies.

## Nun Has Part In Ceremony

COCONUT GROVE—Mother Forden, headmistress at the Convent of the Sacred Heart participated last Sunday in ceremonies elevating the Rev. Theodore Gibson, pastor, Christ Episcopal Church, to the rank of Canon.

Bishop James L. Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida, officiated at the ceremonies, during which Mother Forden read the second Lesson.

"It was a very interesting and inspiring ecumenical celebration of thanksgiving," the nun explained, pointing out that Jewish rabbis and Protestant ministers also participated.

## Remembrance Scrolls For Golden Jubilarians

Pontifical Mass will be celebrated at 11 a.m., Jan. 12, by Archbishop Coleman F. Carroll in the Cathedral for couples observing the golden jubilee of their marriage during 1969.

Remembrance scrolls will be presented to the jubilarians by the Archbishop during the ceremony, held annually on the Feast of the Holy Family.

More than 50 couples in South Florida have already made arrangements to participate. Others desiring to do so should contact their respective parish rectories as soon as possible.



Peace on Earth

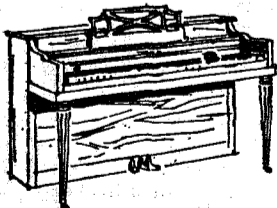
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## Prayer Of The Faithful

Fourth Sunday Of Advent  
Dec. 22, 1968

**CELEBRANT:** The Lord be with you.

**PEOPLE:** And with your spirit.

**CELEBRANT:** Let us pray. We seek the Father's aid as we strive to make ready the way of the Lord and to make his path straight.

**LECTOR:** The response for today's Prayer of the Faithful will be: Lord, hear our prayer.

**LECTOR:** (1) For our Holy Father, Pope Paul, and all the Bishops of the Church, that they may more successfully bring the light of Christ to all men, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (2) For all those who suffer in the struggle for peace, that the peace of Christ may bring them consolation and encouragement, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (3) For mutual respect between nations, for brotherhood between peoples, and collaboration between the races, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (4) For shoppers, that their ability to spend will remind them of their obligations to share with the needy, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (5) For farmers, craftsmen, laborers, businessmen and sales men and women, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (6) For all those traveling during this holiday season, that they may reach their destinations in safety, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (7) For the sick, suffering, and deceased members of our parish, remembering especially N. and N., who are ill, and N. and N., who died this past week, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (8) For all of us, that our spiritual preparation for Christmas will take precedence over all other preparations, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** O God, our Father, as you did not reject fallen men, but sent your only Son, do not reject the petitions which we make to you through Jesus Christ, your Son, our Lord.

**PEOPLE:** Amen.

## Feast Of The Nativity Dec 25, 1968

**CELEBRANT:** The Lord be with you.

**PEOPLE:** And with your spirit.

**CELEBRANT:** As we celebrate Christmas with thoughts of many gifts and bright lights, let us not forget that God the Father gave us Christ as his gift to be our light. Let us pray that all men of good will may receive peace, especially those who have no gifts, no lights, no joy.

**LECTOR:** The response for today's Prayer of the Faithful will be: Lord, hear our prayer.

**LECTOR:** (1) For our Holy Father, Pope Paul, that his Christmas message may be heeded by all peoples, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (2) For all Bishops, priests, and religious, that through their love and service they may make Christ present to all men, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (3) For the unity of all Christians who celebrate this birthday of the Saviour, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (4) That the peace and promise of Christ will be with all men, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (5) That the image of Jesus dressed in swaddling clothes and lying in a manger will move us to seek him in the poor, the despairing, the homeless, the faithless, and the sick, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (6) For those away from home and family this Christmas, our men and women in service, those in hospitals and prisons, and those who must work today, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (7) That the salvation brought by the Saviour may come to all our deceased relatives, friends and parishioners, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (8) For all of us here, that the celebration of Christmas may more perfectly unite us in love with each other and with Christ, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** O God, our Father, you have sent your Son, Jesus Christ, to be the Light of the world. Grant us, your servants, the things we have asked for, so that we may effectively reflect that same light to all men. We ask you this through Jesus Christ, our Lord.

**PEOPLE:** Amen.

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# God Speaks Through 'Oddballs'

**NOW--** Christianity

By FATHER DAVID G. RUSSELL

Saints should be likable people. Without a warm personality they would find it difficult to muster a following.

Yet, the record shows that more than one saint could have used a course in how to win friends and influence people. St. Paul, for example, was not the most personally attractive fellow who ever walked the face of the earth. In fact, he tells us in his letter to the Galatians that his personality was a real problem to the early Church.

St. Jerome, a fourth century biblical scholar, was actually a rather crochety fellow. He also had his fair share of self-conceit.

St. John the Baptist was a real oddball. He certainly smelled. After all, all he wore was animal skins and there was no automatic washer to throw them in. He must have been dirty after living for years in the hills and woods. He probably would have been a social outcast in our day.

St. Joan of Arc was not an easy lady to have around the house. The authorities in her day found her a real troublemaker. Bernard Shaw in his play recounts the story of Joan's overhearing the authorities praising her after they had put her to death. She appears to them and says that she is willing to come back to earth since they really liked her so much. They are quick to urge her to stay in heaven. They remember all too well the source of disturbance she was.

It is curious how we readily identify with these strange saints as we page through history, even though they rubbed their contemporaries the wrong way. Of course, Our Lord pointed out that a prophet is not acceptable in his own home.

We might learn a lesson here. It is very possible that we do not accept the prophets and saints of our own day. It is not easy to cast one's lot with oddballs.

It goes without saying that all the peculiar people need not be saints. It was not their strangeness which made them holy, though their holiness could well have put them out of joint with their world.

It was the radical obedience which made them great children of God. God knows that real obedience to the word of God can make one an oddity in our day.

Mere social conformity is the opposite of real obedience to God. The obedient man is willing to go against the stream of social pressure. He chooses to be different, rather than conforming out of fear.

The obedient man freely heeds the demands of justice and love. The conformist plays it safe.

The obedient man lives by the spirit of a law. The conformist finds comfort in the mere letter of the law.

The obedient man saves his life by losing it. For the sake of what is right he will put everything on the line. The conformist chooses to lose his life by always trying to save and protect it.

Ask any ethical business man. He will tell you he is a non-conformist, a real oddball. A teenager who does not do everything the crowd does will tell you how demanding radical obedience is. The woman who says "no" to gossip can testify to the cost of being a saint.

John the Baptist cried, "Make straight the way of

the Lord." The Lord is coming and those who prepare for Him live as if He were here. They live today in a world which will arrive only tomorrow. Because they live in the future, they are out of swing with the present. That is why it's difficult to recognize saints — they are always ahead of their time.

Unfortunately, we are too ready in our day to criticize anyone who is different, who does not conform. Yet, God, who speaks in diverse ways may be trying to say something to us in the most unlikely way. Let us not even write off hippies or draft card burners, or civil rights demonstrators. Let us look more closely: God may be speaking through them.

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## MISSAL GUIDE

Dec. 22 — Mass of the Fourth Sunday of Advent. Creed, Preface of the Trinity.

Dec. 23 — Mass of the Fourth Sunday of Advent. No Creed, Common Preface.

Dec. 24 — Mass of the Vigil of Christmas. Common Preface.

Dec. 25 — Mass of Christmas. Gloria, Creed, Preface and Canon of the Nativity.

Dec. 26 — Mass of St. Stephen, First Martyr. Gloria, Creed, Preface and Canon of the Nativity.

Dec. 27 — Mass of St. John the Apostle and Evangelist. Gloria, Creed, Preface and Canon of the Nativity.

Dec. 28 — Mass of the Holy Innocents, Martyrs. Gloria, Creed, Preface and Canon of the Nativity.

Dec. 29 — Mass of the Sunday within the octave of Christmas. Gloria, Creed, Preface and Canon of the Nativity.



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The Voice  
Of  
Ralph Renick



## Laity The 'Ground' Crew For Orbiting Spiritual Renewal

The aircraft carrier, U.S.S. Kitty Hawk, pointed its bow into the wind. Its deck was cleared except for a few jets awaiting take off. Navy men attached catapult cables that whipped the whining planes into the sky as if snapped from a giant slingshot.

I observed the fascinating air-sea exercise from a vantage spot on the bridge high above the flight deck. This took place a month ago in the Pacific off the California coast.

It all looked so simple. But, below decks there were several thousand men contributing their efforts in order for the aircraft to be airborne. Mechanics, cooks, doctors, ammunition experts — navigators, cleaners, radiomen — a multitude of specialists was needed to support what on the flight deck appeared to be a project as easy as a Cessna taking off from a grass field.

I thought of the Kitty Hawk operation last weekend during the 10th Miami English Cursillo for men.

Thirty-one laymen attended the three-day blend of spiritual exercises and conferences which make up a Cursillo. On the surface the Cursillo was being conducted as smoothly as a jet lifting off from the carrier runway, but "below decks," the complexity of the support team operation would have made even the U.S. Navy proud.

It took 43 volunteers just to provide the physical arrangements for the 31 Cursillistas. Beds, linens, ash trays, loudspeakers, can openers, missals, electric razor mirrors, easels, altar Crucifix and aprons are among the list of nearly 100 items needed for the Cursillo.

Cursillo (pronounced Cur-see-yo) is an abbreviation for Cursillos de Cristiandad, which means a short course in Christianity. The movement was founded in Spain nearly 20 years ago by Bishop Juan Hervás. Today, Cursillos are held in most Dioceses of the United States.

The Spanish origin of the movement is evident in the terminology surrounding the Cursillo. The workers handling the getting of supplies, cleaning and mopping, are called cha-chas.

What kind of men are cha-chas? Professionally, they are bowling lane operators, golf course managers, airline mechanics, insurance adjusters, newspaper routemen, lawyers, doctors and truck drivers.

Spiritually, they are Cursillistas who have had the experience of meeting Christ and have had their lives changed. They feel a sense of putting neighbor ahead of themselves. They are working as volunteer cha-chas to assist other men to see and know themselves as children of God, as true Christians, and not just as businessmen or head of household.

Unlike a retreat, a Cursillo can only be made one time. But the message seems to stick. Since March 1966, about 300 men have made the English Cursillos in the Archdiocese of Miami. In the most recent Cursillo, nearly two-thirds of the "graduates" showed up to perform some task. Some 100 men volunteered for chapel duty. Twenty others took on the responsibility of cooking the three meals a day.

This unselfish volunteer work is perhaps the most forceful exhibition that a Cursillo does rub off good on those who attend: these men give of themselves in a manner unknown to most of them before in their lives.

The "faculty" for the Cursillo is made up mostly of laymen. One speaker is a former professional baseball player who was given to bars, booze and boredom; who neglected his wife and young children and even resorted to narcotics. Given to treating his youngsters with small gifts when he returned from trips, he was asked by his daughter upon coming home from his Cursillo experience, "What did you bring me?" He replied, "For the first time, I brought you back your Daddy!"

The turmoil facing the world and Christianity today is so extensive that even the Pope and Bishops suffer from being "labeled" men. Their effectiveness has become impaired in some quarters.

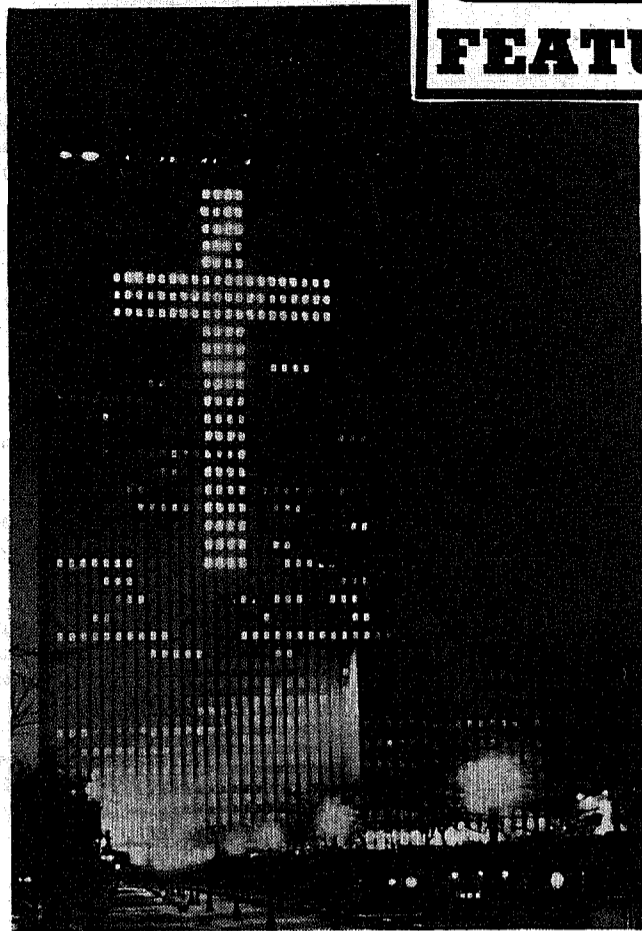
The layman thus has an urgent responsibility to assist in the task of Christian renewal. The Cursillo is a device which better enables anybody to more effectively . . . according to Pope Paul VI, ". . . instill Christian life in modern society."

Cursillos are scheduled for Feb. 13-16, April 24-27 and May 22-25. If you're interested in attending, write to Cursillo Center, 740 E. 9th St., Hialeah, Florida.

Just as it takes a hidden crew to propel a jet fighter skyward from a carrier deck, so does it take a similar back-up force to propel mankind into the eternal orbit of salvation.

# THE VOICE

## FEATURE SECTION



A Christmas cross shines on the south facade of the Prudential Insurance Company's building in Chicago. The cross is 275 feet tall and 150 feet wide. It is formed by 136 lighted windows on 22 floors of the 41-story building.

## True Journalist Neither Radical Nor Conformist

GEORGE SHUSTER'S VIEW

By GEORGE N. SHUSTER

I recently received the Campion Award which American Magazine has given to men and women over the past 15 years for service to Catholic letters and journalism. I mention it only because the experience of receiving the award in New York suggests asking a question or two about leadership in the second of these fields: journalism. The word is being used here in a very broad and fairly ecumenical sense.



SHUSTER

By journalist, I mean a spokesman in the Church and in the world. To be sure it would be pleasant to discuss letters, too, because two of my companions at the dinner were Phyllis McGinley and Maisie Ward, the second so delicately, fascinatingly English in her old age. As for Miss McGinley she was as charming as ever so that it was difficult to imagine that so many years had gone by since I published her first poem in the Commonweal.

Being a spokesman of quality means being alive, not in a rut. He or she cannot be glued so tight to the "establishment," either of Church or State, that nothing is visible excepting the back of authority.

There are such people but they are not worth talking about. On the other hand one cannot be so individualistic, so much of an iconoclast, that one stands completely outside institutional life.

There are such journalists and they must be listened to because the dissident or the heretic may have something important to say, due note having been taken of the danger signal. I believe that the true journalist is to be found between these extremes.

Surprisingly enough there have been such men and women. Many of them. By far the

most distinguished between the death of crusty and dogged Orestes Brownson and the present time were Archbishop John Ireland and Father John Courtney Murray.

The Archbishop's great discovery was that not everything said and done in Italy and Spain was right in the United States. He knew that this country would create its own style and institutions and he looked ahead to their development approvingly. This did not make him the most popular person in the world, but there has never been anyone like him. He was alive. If you stuck a pin in him he would jump.

Father Murray, however, acted and looked pretty much as the rest of us do, except that he had quality to such a marked degree that it never occurred to anyone to be envious of him. He could think and write about an issue, always an important issue, with marvelous clarity and persuasiveness.

Whether he was talking about the problem of freedom or the problem of God, you knew that what you were hearing was both new and very much worthwhile. Of course, for a long time he lived under a lid, insofar as the Church is concerned. Sanctions were invoked against him. But he simply waited for the lid to be lifted and, of course, it was. Pope Paul made a momentous decision to join with Vatican II and toss the anti-freedom Bull of his predecessor Boniface VIII into the wastebasket.

Today the journalist lives and writes in a society from which the lid has been lifted completely. I do not mean that the spokesman in the Church trembles at the thought of the Holy Office. Or that one confronting the State will think of Senator Joseph McCarthy or of the FBI.

Rather there has been removed the kind of overall binding conviction that although some things might have gone wrong the country was sound and right. We were convinced that ours was a nation having liberty under God, with Consti-

tutional guarantees that were worth vastly more than their weight in gold, and a history of which everybody could be proud.

And as for the Catholic, the Church was holy and he loved it. Of course it was also human and he grumbled when he saw how human it sometimes really was. Still it was also, first of all, the Bride of Christ through whom he gratefully became in a mystical sense part of the very body of the Lord.

These feelings and convictions have corroded. They have given way to critical rationalizations. There are empty spaces where hearts had been. It is now in this kind of society that the spokesman addresses his fellow men. That is why during the Campion Award ceremony I told a story.

When I arrived in Europe for the U.S. Army during the summer of 1945, I was given a driver from Tennessee who had landed a jeep on Omaha Beach. I asked him whether he had been frightened. He said, "Naw, I weren't skeered. I sez to mah-self, son, you ain't comin' back nohow, so there ain't no use bein' skeered. But five days went by and I weren't dead. And then I began to get skeered."

I have lived through wars and cold wars. But for the first time in my life I am frightened. Not about myself. But about my country and the Church. Do we really have the kind of trust in each other and in the nation which can keep us at peace with ourselves and so able to confront the world? What is the nature of our affection for the Church?

I believe that the great journalist of the future will be he who tries to rekindle the nation's confidence in itself. Of course, he will not say the old things as they used to be said. He will find new words, new paths. And in the Church he will be a spokesman for the affectionate community to whom fresh grace has been given. He will ask questions. He will be critical. But his love will know no bounds.

# From Dr. Sheppard's Mailbag



**Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.**

By DR. BEN SHEPPARD

**TO MRS. K. A. (Whose 20-year-old son is a college sophomore.)** He was a good student at high school and his first year of college — now his second year is going down the drain or as you say "gone to pot" and he is acting so strangely. It's the usual story of "We gave him everything — why this?"

There are, as you know, many reasons for smoking marijuana — most of our adolescents are trying it as an experiment. If it goes from the experimental stage to the continued user, then there must be an underlying cause.

The first stage is known as social drug addiction and usually refers to marijuana. These are the dissatisfied youngsters — afraid of being rejected — who have drifted to a group of peers who are using it. Many have not made a fraternity or sorority and are seeking identity — status and pleasure.

This group may be handled educationally. If anxiety is present and we have neurotic symptoms there is real danger of addiction and the treatment must be undertaken by a trained clinical psychologist or psychiatrist.

Psychotic drug users, if the drug is an escape, must be treated by a psychiatrist, remembering that drugs can produce psychoses. So do not attempt to diagnose — your boy left the reefer on his bureau when he came home this weekend as a sign to you that he

wanted help. Under separate cover I am sending you the name of a good clinical psychologist whose office is near your home. I suggest that you visit him.

\*\*\*

**TO MR. D. B. About His Son's Hair Cut**

When your young man comes home with his long hair, handlebar mustache, and sideburns down to his lower jawline, take a few photos to put in your album for the future.

I see nothing to gain by pulling him out of school or committing him unless you want to lose him completely. Get some big pictures made and hang them in his room. I have said — and I pray that I am right — that this will pass, the hemline will go down, the hair length will go up.

I have seen the raccoon coat, the hop flash, the goldfish-swallowing, the crowd in the telephone booth, and how many girls can you seat on your lap — 10 is the record, I believe. Continued gentle pressure in the right direction, continued indications that you care, should produce results.

**TO MR. E. B.**

Try to think of drug dependence as something communicable — a disease which is transmitted from one person to another. There is only one difference here, the user seeks out the agent. There is too much an area of pessimism about the treatment of drug users. They can be controlled and more concentration on the treatment must be done.

In his book, "The Road to H.L.," Chein and his associate found that in the highly deprived areas one-fifth of the boys gave evidence of having acquired what we have characterized as a delinquent orientation to life which in itself is favorable to drug experimentation. Culturally deprived or not, the fact remains that all drug users have one thing in common — some psychological weakness — whether it be escape or thrill-seeking or rebellion or a feeling that one must be with the "in group."

## Carol Program On 7 Sunday

A special program of Today's program at 11 a.m., Christmas Carols sung by the choir of South Florida parochial and archdiocesan high schools will highlight the "Church and the World

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

### FRIDAY, DEC. 20

- 10 a.m. (10) Miracle Of Fatima (Family)
- 1 p.m. (6) Five Fingers (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Snowbound (Unobjectionable for adults and adolescents)
- 4 p.m. (10) Claudia And David (Family)
- 7 p.m. (5) Thunder In The East (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
- 7:30 p.m. (10) Bell, Book And Candle (Unobjectionable for adults)
- 7:30 p.m. (23) The Three Sisters (No classification)
- 9 p.m. (4) A Global Affair (Unobjectionable for adults and adolescents)
- 9:30 p.m. (6) The Leather Saint (Family)
- 9:30 p.m. (23) The Idol (No classification)
- 11:15 p.m. (11) Irene (Unobjectionable for adults and adolescents)

### SATURDAY, DEC. 21

- 1 p.m. (23) Sangre y Arena (No classification)
- 2 p.m. (6) Titanic (Unobjectionable for adults and adolescents)
- 2:30 p.m. (23) La Picara Cenicienta (No classification)
- 3 p.m. (5) Secret Weapon (No classification)
- 3 p.m. (7) Wonders Of Aladdin (Unobjectionable in part for all)
- OBJECTION:** This film, made with a special appeal to children, contains costuming and situations which are highly suggestive.
- 4 p.m. (6) The Leather Saint (Family)
- 6 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 9 p.m. (5 & 7) White Christmas (Family)

### 9:30 p.m. (23) Pasaporte Al Inferno (No classification)

- 11 p.m. (10) The Eddy Duchin Story (Family)
- 11 p.m. (12) Carry On Cruising (No classification)
- 11:15 p.m. (11) My Gun Is Quick (Unobjectionable in part for all)
- OBJECTION:** Suggestive costuming, dialogue and situations; tends to condone taking the law into one's own hands
- 11:30 p.m. (23) Horas Marcadas (No classification)

### SUNDAY, DEC. 22

- 12 p.m. (12) Murder Is A Private Affair (No classification)
- 1:30 p.m. (7) Ma And Pa Kettle At Home (Family)
- 2 p.m. (5) Secret People (Unobjectionable for adults and adolescents)
- 2 p.m. (6) The Leather Saint (Family)
- 2 p.m. (10) Never Say Goodbye (Unobjectionable in part for all)
- OBJECTION:** Suggestive dialogue.
- 2 p.m. (23) Moon Over Miami (Unobjectionable in part for all)
- OBJECTION:** Suggestive sequence.
- 3 p.m. (7) Home Before Dark (Unobjectionable in part for all)
- OBJECTION:** Tends to arouse by a strong emotional appeal the acceptance of divorce and justification of remarriage.
- 5 p.m. (5) Prime Time (Unobjectionable in part for all)
- OBJECTION:** Suggestive costuming and sequences; sadism.
- 5 p.m. (10) Come To The Stable (Family)
- 8 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 9 p.m. (10 & 12) The Great Sioux Massacre (Unobjectionable for adults and adolescents)
- 9 p.m. (23) Children Of Paradise (Unobjectionable in part for all)
- OBJECTION:** Suggestive sequence and dialogue.
- 11:15 p.m. (11) They Made Her A Spy (Unobjectionable for adults and adolescents)
- 11:30 p.m. (5) Conspiracy Of Hearts (Family)
- 11:30 p.m. (7) The Couch (Unobjectionable for adults)
- 11:40 p.m. (10) Bold Adventure (No classification)

### MONDAY, DEC. 23

- 10 a.m. (10) Susan Slept Here (Unobjectionable in part for all)
- OBJECTION:** Light treatment of marriage; suggestive dialogue and situations.
- 1 p.m. (6) Five Fingers (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Rebel Flight To Cuba (No classification)
- 4 p.m. (10) Holiday Affair (Family)
- 7:30 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) Formula C-12/Beirut (No classification)
- 9 p.m. (5 & 7) The Pad (No classification)
- 9:30 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 9:30 p.m. (23) Hong Kong Affair (Family)
- 11:15 p.m. (11) The Saint Strikes Back (Unobjectionable for adults and adolescents)

### TUESDAY, DEC. 24

- 10 a.m. (10) Heidi And Peter (Family)
- 1 p.m. (6) Five Fingers (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Man In The White Suit (Family)
- 4 p.m. (10) The Boy With Green Hair (Family)
- 7:30 p.m. (6) Little Boy Lost (Family)
- 9 p.m. (7) The Smugglers (Unobjectionable for adults and adolescents)
- 9:30 p.m. (6) Just For You (Unobjectionable for adults and adolescents)

### WEDNESDAY, DEC. 25

- 10 a.m. (10) Kathy O (Unobjectionable for adults)
- 1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 1 p.m. (23) Musketeers Of The Sea (No classification)
- 4 p.m. (5) A Christmas Carol (Family)
- 7:30 p.m. (6) Where The Sidewalk Ends

### (Unobjectionable for adults and adolescents)

- 9 p.m. (10 & 12) Silent Night (No classification)
- 9 p.m. (23) Miracle On 34th Street (Unobjectionable in part for all)
- OBJECTION:** Reflects the acceptability of divorce.
- 9:30 p.m. (6) Little Boy Lost (Family)
- 11:15 p.m. (11) The Children's Hour (Unobjectionable for adults)

### THURSDAY, DEC. 26

- 10 a.m. (10) Romance On The High Seas (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Invaders From Mars (Family)
- 4 p.m. (10) The Judge Steps Out (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Little Boy Lost (Family)
- 7:30 p.m. (7) The Happy Years (Family)
- 7:30 p.m. (23) A Bell For Adano (Unobjectionable for adults and adolescents)
- 9 p.m. (4) East Of Sudan (Family)
- 9:30 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)
- 9:30 p.m. (23) Toughest Man Alive (Family)
- 11:15 p.m. (11) Married And In Love (Unobjectionable for adults and adolescents)

### FRIDAY, DEC. 27

- 10 a.m. (10) Deep Valley (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Silent Enemy (Unobjectionable for adults and adolescents)
- 4 p.m. (10) It Had To Be You (Unobjectionable in part for all)
- OBJECTION:** Light treatment of marriage; suggestive dialogue and sequence.
- 7 p.m. (5) Miracle Of Morgan's Creek (Unobjectionable in part for all)
- OBJECTION:** Light treatment of marriage; reflects the acceptability of divorce.
- 7:30 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)
- 7:30 p.m. (10) Night And Day (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) Bridge Of San Luis Rey (Unobjectionable for adults and adolescents)
- 9 p.m. (4) House Of The Seven Hawks (No classification)
- 9:30 p.m. (23) I Cover The Waterfront (No classification)
- 11:15 p.m. (11) Along Came Jones (Family)

## Recommended TV Programs

NEW YORK —(NC)— The National Catholic Office for Radio and Television lists the following network presentations as programs of special interest:

Sunday, Dec. 22, 7 p.m., "Dr. Seuss: How the Grinch Stole Christmas." Boris Karloff narrates the story of rascally Grinch who tried to "steal" Christmas. Ch. 4 and Ch. 11.

Tuesday, Dec. 24, 7:30 p.m. — "Christ is Born" — story of the Nativity filmed in the Holy Land and Rome. Ch. 10 and Ch. 12.

Wednesday, Dec. 25, 10:30 a.m. Christmas mass at the National Shrine of the Immaculate Conception in Washington, D.C. Ch. 12. 9 p.m., "Silent Night" — presentation of the writing of the famed Christmas carol. Ch. 10.

## THIS WEEK'S FILM RATINGS

- FAMILY**  
Chitty Chitty Bang Bang  
The Stalking Moon  
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Hell In The Pacific  
**UNOBJECTIONABLE FOR ADULTS**  
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# FAITH NOW

A supplement to the Voice edited by the Dominicans of St. Albert's College, Oakland, Calif. This section is being offered to enable our readers to form an opinion, but it does not necessarily reflect the views of the editors of the Voice.

## The Family in its Social Setting / By JOHN J. O'CONNOR

Father O'Connor has been actively engaged in social work in the San Francisco Bay area for a number of years. Currently he is director of Catholic Social Service of Marin County (Calif.).

IT SEEMS a contradiction to say that family life is healthier today than at any time in history and, at the same time, that influences and pressures on family life threaten that institution — as we know it today — with disintegration. But, I believe, that both of those statements are true.

The shifting role of woman in society and consequently in the home, the related problems of adjustment for the man, the changing values regarding sex, their influence and demands on the premarital and marital relationship, the unparalleled mobility of families and the challenge to authority in society and in the Church and the effect of that challenge on families, are but the basic factors that threaten family life.

At the same time, there is better preparation for marriage; more and more young people are approaching marriage not as an end in itself but as the beginning of a new life; problems are faced more openly; and children are being raised with more help to their health and more sensitivity to their needs.

The immature — or "incomplete" — marriage has a far more difficult time surviving and if it manages to survive at all it tends to generate little fulfillment and many problems. A basically healthy union, on the other hand, has a better chance of developing and maturing.

In times past, society simply did not support the dissolution of a marriage. People entered into matrimony with an attitude of permanency. Their respective roles tended to be clear and their expectations relatively few, and the Church and society demanded that they take the step seriously and with deliberation. "Problems" of communication or sexuality, the generation gap or behavior were certainly present, but they generally remained latent under the controls of authority, discipline and defined roles and expectations.

Canon Law and theology support that system and make many assumptions about marriage. Theology holds out the gospel-ideal of a Christian marriage for every couple: "A man must leave father and mother, and cling to his wife, and the two become one body", (Mt. 19) forgetting of course, that even the disciples reacted to this ideal by saying: "If that is how things are between husband and wife, it is not advisable to marry." Canon Law assumes that when the forms are filled out under oath, the canonical requirements met, the ceremony has taken place and the union is consummated that the Christian ideal has been met.

This simply is not so, as any priest dealing with young couples can tell you. Not only do few couples understand or believe in the

Christian ideal, but many though able to meet requirements are carried into the union on the wings of impulse, fantasy, infatuation and necessity.

There is a fundamental principle of human behavior that is applicable here: The stronger the values of a meaningful environment, the more effect and control they have on the family and individual. If, therefore, the Church or the State is a meaningful institution to a family and espouses healthy or even unhealthy values, it will exercise great influence over the stability, health or ill-health of the family. When these institutions were more meaningful to the people and more united in their espoused values, families were virtually locked into values; be they healthy or unhealthy by modern standards.

The case is far different today. Not only are there measurable differences between the values espoused by the State, with its open-ended laws on divorce and birth control and its liberalized abortion laws and requirements for marriage, and those of the Church. But the Church, with its multitude of denominations, is disunited in the expression of its own values. More interesting and important is the evidence that science and the mass media have far more meaning and therefore influence on family values than either Church or State.

What is happening today, especially among the average educated church-goer — as well as others raised with a single-minded value system — is that consciously they are espousing and even articulating traditional values and attempting to implement them. Less consciously and sometimes very unconsciously, family members are questioning and doubting those values or at least having them tested and questioned by their contemporaries, if not by the words and actions of their children.

Whether we like or not, whether we are able to admit it or not, whether we are able or unable to accept it, the Church is a relatively minor influence on the mores and customs of the modern family. And the conduct and attitudes of family members, influenced by science and the mass media, are more of an influence on the legislation of the State than laws of the State are upon the family.

The questions that suggest themselves are these: are there perennial values that are objectively and consistently healthy for family life in every age? And if so, can they be sifted out from meaningless traditional ones? Are the values espoused by science and the mass media healthy or unhealthy for the family? If healthy, can and will individuals, the Church and the State incorporate them into their teachings and laws? If unhealthy, are there ways of countering their influence? Who is to determine their morality? Has the present situation through attrition and without the viable leadership

of Church and State gone beyond the point of redemption?

As a social scientist, it is not my task to outline solutions. However, just as the human organism invariably mobilizes itself when a part of the body is in crisis, society also tends to do the same. And just as it is more help to the portion of the body in pain if the person exercises the initiative to recognize the symptom and implement the healing, so too, could the crisis in family life be greatly assisted by its leaders accepting the fact that there is pain and assisting in the healing rather than telling the organ to restore itself to its original



state or introducing more causes for its destruction.

The incidents of family disintegration are startling and their effects on the individuals involved, immeasurable. These include not only many which externally dissolve through divorce but often more tragically those which break down internally as well. For many of these families, dependent on the guidance and influence of outside authority, the transformation of authority into leadership would be enormous help; canonical, theological and legal reforms recognizing and incorporating the realities discovered by science.

For example, instead of binding everyone, regardless of their stage of Christian formation, into the same ideal of an ontological union for life, the law of the institutional Church could allow for a State-like ceremony to be consecrated and sacramentalized only upon the request of the partners. Or, as a rather obvious example, begin to recognize sexuality as something other than a biological genital function limited to matrimony and teach, more in accordance with modern findings, that sexuality can be a profound psychological physiological experience that demands responsibility for and commitment to the other, if it is not to damage both.

Despite the lack of leadership and destructive authority exercised by Church and State, people with a new type of leadership are developing new and exciting means of influencing family life.

The principle underlying many of these developments is that the

human being, given an accepting, non-authoritarian atmosphere, will tend toward the good and arrive at values worthy of him. More and more, the social sciences, psychiatry, psychology, social work, sociology, anthropology, are developing and sharpening skills that enhance communication, understand and can work with defenses, and enable individuals to trust and use their feelings as well as their minds. It is interesting that shocking and bizarre theories are slowly weeded out by the higher instincts and experiences of the clients.

Counseling, for example, over the past five years has not only greatly developed along traditional lines, it has blossomed into new and popular group methods, such as: encounter groups, family group therapy, synanon games, multiple impact therapy and many others. All are aimed at the same ends: enabling the individual to meet, trust and use his total self, emotions as well as mind and will; opening up the ability for broader and deeper levels of relationship with the responsibility for others, and confronting the individual with the human necessity for making decisions in the midst of uncertainty and lack of guidance.

It is true that some will always, or for a time, need the guidance of external authority. If that authority fails them, they suffer.

For others, a new morality is developing. Theory is distilled by practitioners and purified by repeated experiences of individuals and groups and re-presented in articles and texts. Over and over, unworkable or damaging theories fall into disuse by virtue of their pragmatic non-acceptance.

Often led by the more daring young, openness and honesty between couples and among individuals within family life are replacing conformity to rules and filial obedience. The expressing and acceptance of feelings, negative as well as positive, is replacing respect because of a role as parent or husband. Physical expressions of affection and love are related to the ability to take responsibility for the other and the level of commitment more than to a set of external prohibitions.

Deviances and tendencies such as homoeroticism are looked upon individually rather than in categories simply to be condemned. Problems and conflicts are expressed with confidence in their ability to produce growth and build trust instead of sins of anger or uncharity to be repressed. Divorce is seen as a last alternative, often necessary, about which others mobilize to help the family members involved regain their damaged and traumatized identities.

Often the process of developing the new morality leads us back beyond the fragile laws of church and state, to the more beautiful law of the nature of man, created by God in his own image and likeness and restored in potential by the redeeming death and resurrection of Christ. ■

### RETREATS

- Dec. 28 - Jan. 1 Sisters
- Jan. 6-8 Liturgical Workshop for Clergy, Rev. Rene Gracida
- Jan. 11-12 Liturgical Workshop for Sisters, Rev. Gerald Austin, O.P.
- Jan. 17-19 Retreat for alcoholic women, Rev. Ross Gamsey
- Jan. 24-25 St. Peter Lutheran Teenagers
- Jan. 26 Day of Reflection—Spanish speaking women, Fr. Angel Villaronga, O.F.M.
- Jan. 31 - Feb. 2 Marriage Encounter



the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.

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# The Family on Film / By MARYVONNE BUTCHER

Well-known on both sides of the Atlantic as a film critic, Miss Butcher writes regularly for the London Tablet and has been a member of the judging panel at the Cannes Film Festival.

**T**HE FAMILY, said Cardinal Heenan of Westminster in a press conference recently, is the most important unit in the world: far more important than either State or Church which exist to serve it. Few would be found to disagree with him—certainly few Catholics—but the family is of its very essence a unit in which tension is inherent. Happy families are those in which the tensions are allowed to mount until they temporarily or even permanently explode, wrecking the whole structure of the personal relationships which have given them birth.

In the contemporary world there is no doubt that there is a tide of uncertainty, timidity and structural disorganization which, combined with the fashionable cult of youth (all too often fostered for commercial ends), is impelling more and more adults to lose confidence in their own status, and sometimes even in the very purpose of their existence. This, in its turn, is affecting the whole way in which the family is regarded, by young and old alike. The movies must, by definition, try to keep pace with the changing face of society, including the concept of the family, and so we sometimes have the slightly pathetic sight of an attempt to package the situation in a way at once relatively truthful and yet acceptable to the paying customer who is, as we all know, notoriously reluctant to face facts on the screen which he does not much relish in reality.

When we think of the family on film, it is only necessary to think back to the Andy Hardy stories to see how radically the whole treatment of the family on the screen has altered. The keynote there was a kind of homespun wholesomeness, and the troubles tended to be those in which any high-spirited, adventurous lad might get involved, and they were usually solved with the minimum of heartbreak. What is more, the inference was that the Hardy family felt itself to be strong, strong enough to overcome any of the small scale conflicts which might crop up.

But with the war came an assault, in every country involved in it, on established society and on the family and its standards—its very composition even—that was bound to have the most drastic consequences. Fathers were away for long stretches, even if they were lucky enough to come back in the end, and boys and girls passed their most formative years in an atmosphere largely dominated by anxious women. In Great Britain to this crucial absence was added the enormous psychological shock of evacuation, in which many children were ripped from their familiar backgrounds, not only of family but also of environment, so that instead of street and closely knit

urban neighborhood, they found themselves precariously integrated into village communities in which both sides found themselves profoundly at sea.

In Europe, even worse, fathers went but so did a whole way of life, because when the Nazis swept over a country the occupation which followed entailed not only the destruction of the family, but of a moral attitude. The effects of all this were immediately visible, but the long-term influences are still washing over the western world. Normality as it has been is gone forever: nothing can be taken for granted and security is a bonus, not a certainty. The relations between children and their parents and the young and society will possibly never be the same.

The interesting thing is that all this took a long time to percolate into the movies. Right up to the mid-fifties English speaking films at least were still mirroring a coziness that was in reality a rarity, even when they were good films. *MR. HOBBS TAKES A VACATION*, for instance, was a warm, witty, well-made movie in which the characterization built up a credible world in which the difficulties were predictable—the tensions of growing up, the competition within the family for primacy or for affection, the fumbling efforts of loving parents to give their children the best—so that the audience could identify with many of the incidents, laughing indulgently at what they might recognize from their own experience. But the

deeper menaces of the actual post-Hiroshima world might never have existed outside that rambling, tumbledown holiday house.

Another picture of the same type, equally well-made, possibly wittier and certainly quite as warm, was *PLEASE DON'T EAT THE DAISIES*. Admittedly the children here were younger, and the problems more those of the parents than of the kids; but this film was essentially comfortable. Indeed, it sent its audiences out feeling reassured that some of the old stability did exist and that possibly there wasn't so much to worry about after all. Consider, too, some of the Walt Disney family films, so often starring young Hayley Mills; these though less subtle and more sentimental, showed the same self-confidence in the traditional family model. The tensions were there, of course—how could you make a film out of a family situation without some modicum of conflict?—but they were still not at all complicated, nor did they pose greater problems than those to be solved by the passage of time.

But meanwhile, the generation which had been growing up was that for which the background of childhood had been the trauma of war, the absent father and—in Europe—the pressures of occupation which had imposed a complete reversal of moral standards. The European film-makers living in the thick of all this had been the first to realize that what was happening was the material of film. One of the first of the films to show what

we have learned to call the generation-gap was not one of the best, but ranks as one of the more important because of the impact which it immediately made. This was a French movie called *LES TRICHEURS*, which dealt with the wild life of a group of well-heeled youngsters in post-war Paris. They lived in a world totally divorced from that of their parents, and it deeply shocked a great many people by its evidence of this unbridgeable gap between old and young. It was a pathfinder for a great many subsequent films though nothing like as good as the great rush of the New Wave movies which followed.

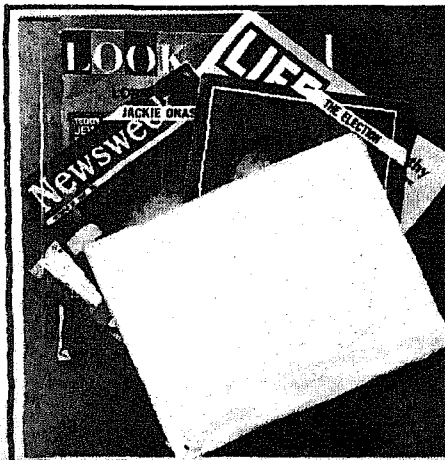
One has only, in fact, to compare it with the autobiographical realism of Francois Truffaut's *THE 400 BLOWS (LES QUATRE CENTS COUPS)* which came a year or so later to see how pretentious *LES TRICHEURS* was. In Truffaut's movie we saw the effect of a young boy of lack of love; there was no love between the parents, and they had no real love for the child. So he played truant, stole, did anything to prove to himself that he really existed, and finished up in a reformatory that was clearly not going to do him any good either.

The cold wind of reality has never ceased to blow since then. Older movie-goers may feel that the picture which shows family life as it *should* be is more constructive than one which portrays its surrender to the forces which have undermined it in the last twenty years. But one must ask oneself the awkward question whether it is better to accept polite if inaccurate reassurances, rather than to brace oneself to face the truth. If art, as Shakespeare roughly said, is there to hold the mirror up to nature, then it is no use complaining if the image we see is one we prefer to ignore in life as on the screen. If we really wish to keep in touch with the younger generation—who are nothing if not realists—



From the motion picture "The Graduate"

Not a Son but a Status Symbol



## WHAT'S MISSING?

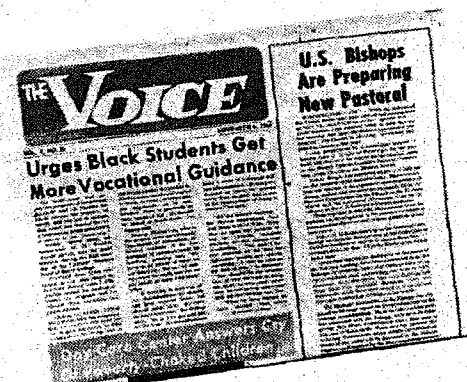
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then we must agree to accept the facts, however unpalatable.

As the lack of communication between children and parents grows, and is fostered by powers which find it profitable to do so, the young people who form the most powerful group of moviegoers in every country will certainly refuse to accept pictures which do. One British film which appeared during the last eighteen months or so, *THE FAMILY WAY*, starring Hayley Mills in a very different role from her Disney image, did do something to present the family from both standpoints. It is shown as a tight, mutually reinforcing unit which makes a bulwark against the outside world. A very characteristic British phrase—"I keep myself to myself"—is vividly illustrated in the way in which the working-class families in this film try to make a brave front against adversity. On the other hand, we are shown how stifling the family can be to a young couple starting out to make a life together, and how the appalling closeness and solidarity nearly wrecks the new marriage. The two youngsters in *THE FAMILY WAY* find the strength, in the end, to take a long hard look at their parents' failure, and so break out on their own to make their own mistakes with some hope of success for the future.

However, perhaps the best example of the new approach to the family can be seen in one of the most successful films of recent years on both sides of the Atlantic. In *THE GRADUATE* Mike Nicholls seems to have caught the attention of both older and younger generation. Benjamin comes home from college laden with honors to a mother and father who really only look upon him as a status symbol. The parents have a pretty meaningless relationship, and the world they live in counts the blessings purely in terms of material achievement. Ben cannot connect with this world in any way; he is horribly worried about his future, and so confused that his only instinct is to escape. As the adult world closes in on him, he plunges deeper and deeper into corruption and it is significant that the only time he is able to communicate is when he is with people of his own age, even when he does not like them. Realizing that the young girl, Elaine, is the only hope of meaningful escape, he snatches her away from the forces of convention (in what is, in fact, the weakest part of the film) and leaps on to a passing bus. But that silent journey with which the movie ends is not, we feel, the happiest of auguries for the future: the new family unit may not be much more resilient than the old.

With Benjamin we are worlds away from Andy Hardy; we are even worlds away from the Hobbs family. And that is just the point: the world has irretrievably changed. What we must hope is, our present discontents to some extent resolved, that a new and much more elastic unit will emerge, on screen as in life, in which loving kindness can meet reality without fear, in which the generations to some extent will have bridged that gap, and parents will administer control without feeling guilty, children can admit they love their parents without feeling fools. There are plenty of happy families around in real life still, even with the contemporary stresses; let us hope that movie-makers will soon find them sufficiently interesting to put on our screens. ■

# Fostering the Nobility of Marriage and the Family

By CHRYSOSTOM RAFTERY, O.P.

*A canon lawyer educated in Rome, Father Raftery teaches both Church law and moral theology at the California Dominican House of Studies as well as being a professor of theology at Holy Names College.*

**WE** are a problem-conscious age. Even our heightened social awareness, seared by the tragic violence and inhumanity of our century, fed by the phenomenal growth in communication, reflects the problem-solving bent of the contemporary mind. We address ourselves to cure rather than prevention. Looking at the condition of marriage and family today, the problem-conscious viewer is appalled at the incidence of failure in marriages, of broken homes, of tragic personal injury to spouses and children.

What can be done to cure the tragic injury inflicted by the failure of a marriage? From the problem-conscious viewer's vantage point, the institution and bond of the prior marriage becomes an obstacle to any cure. Insistence upon the stability and permanence of marriage vows only serves to prolong the tragedy. The "institution" becomes the enemy of the "person" and, under the pressure of personalist values, the voice of those calling for a change of divorce regulations grows louder and more frequent. From the problem-conscious viewer's vantage point, divorce is a logical and consistent answer to the tragedy of marriage failure.

Throughout the development of the Church's attitude toward and understanding of marriage, a different vantage point than that of the problem-conscious viewer has prevailed. Rather than setting out to correct the results of failure, this attitude aims at promoting success. Recently this positive attitude was reassessed in the considerations of the Second Vatican Council, which chose as the title for its statement on marriage "fostering the nobility of marriage and the family." The Council saw in the family "a kind of school of deeper humanity," a community in which the human person could develop and grow, an intimate partnership "rooted in the conjugal covenant of irrevocable personal consent." From this point of view the "institution" becomes the friend of the "person", and, under the pressure of personalist values, the voice of those calling for the reaffirmation of the stability of marriage was raised.

If we are to understand the voice of the Church, past and present, we are led to seek further the reasons for "rooting" marriage and family in "irrevocable personal consent," that is, in the covenant brought about by the mutual promises of husband and wife. The Council directs our attention, first, to the meaning and value of conjugal love. This love is characterized by an "intimate union of the persons and actions" of husband and wife, by a "free and mutual gift of themselves," by "constancy of love,

largeheartedness, and the spirit of sacrifice." If the persons of husband and wife were unchanging; if the richness of their lives and personal actions were captured in a single moment of time; if the act of love were fixed and constant rather than free and repeated, conjugal love could be realized immediately. Such is obviously not the case. Conjugal love, like the persons and lives of husband and wife, is a dynamic and growing value to be attained "with growing perfection day by day." "By its generous activity it grows better and grows greater." To realize the true depth and variety possible in conjugal love requires a lifetime of repeated gifts of self, a changing and deepening union.

In addition to the value of conjugal love the fruitfulness of marriage introduces the value of children to family life. This value should not be conceived as conception or as giving birth to the child, as if a tiny infant should be understood as a complete and independent person. Until the child reaches

that repeated dedication must be present. "Irrevocable personal consent," as a moral commitment whereby the responsibility for the necessary dedication is once and for all assumed, provides support and direction for the inconstancy of freedom. Successful marriages offer living testimony to the crises, doubts, temporary hesitancy and loss of enthusiasm which the overwhelming majority of married couples experience. Those same marriages testify to the profound and lasting happiness that only fidelity, in the face of difficulty, has enabled husband and wife to achieve. Often the deepest bond of love results from the responsible facing and overcoming of difficulties before which an uncommitted freedom would have surrendered.

When the Church restates her firm support of the institution of marriage, she is motivated by love and concern for the deeply personal values of conjugal love and fruitfulness that the marriage covenant promotes. She is aware, too, that the



sufficient maturity to be able to judge and to act as an adult; until he is able to exercise personal responsibility and to love in his own right, the gift of human life is not complete. Fruitfulness, then, includes the physical, psychological, intellectual and moral care necessary to bring the child from conception to the independence and self-responsibility characteristic of the adult human person. Especially in this respect is the family "a kind of school of deeper humanity." Here the child first experiences and comes to know personal love. Here the child acquires the tools to come to self-awareness: his relationship to mother, to father, to peers. Here "the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social life." This value of the family, too, in the bringing of initial fruitfulness to completion, "must be rooted in the conjugal covenant of irrevocable personal consent."

The institution of marriage, by itself, does not guarantee that the values of marriage will be realized. Because freedom is inconstant both in intention and intensity, repeated dedication throughout the marriage to the works and sacrifices necessary for success is essential to that realization. From the beginning of marriage, therefore, commitment to

success or failure of the family will cause success or failure in the larger community of mankind. If true love does not prevail over selfishness in the family, it will not prevail among men. If peace is not established within the family, it cannot be established beyond the family. If respect for personal dignity and mutual cooperation between generations are not found in the family, they will not emerge in the broader social community.

Faith reveals to us still further depths of meaning and value in the marriage covenant. Through the Scriptures we discover that God has identified His covenant with His people, in Old Testament and New, as symbolized in the "conjugal covenant of irrevocable personal consent." The Song of Solomon and St. Paul's mystery of Christ and the Church both reflect this deeper meaning and value of the institution of marriage. Husband and wife, through their fidelity to one another, through their deepening love and fruitfulness, fulfill the awesome responsibility of bearing witness to the world of the fidelity, love and fruitfulness of God in His covenant with men through Christ. We shouldn't wonder that the Church takes a positive vantage point in her attitude toward marriage and considers her role to be "fostering the nobility of marriage and the family." ■

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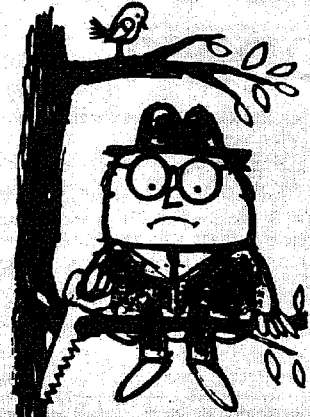
## RETREAT DATES

December 20-22	AA Retreat
December 27-29	Youth Seminar
January 11	Chairmen's Meeting
January 17-19	Knights of Columbus (Miami) Marian Council
	St. Lawrence
January 24-26	St. John The Apostle, Immaculate Conception, Our Lady of the Lakes, St. Monica
	Our Lady of Perpetual Help, Holy Redeemer, St. Francis Xavier

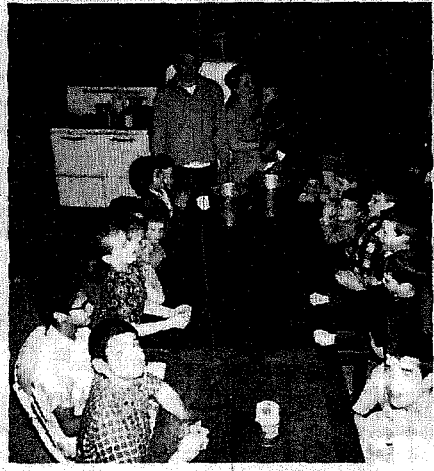


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# Profile the Carota family



**M**OST people look for models in life to imitate. The exemplary father or mother, husband or wife, the outstanding family give in just being themselves both inspiration and hope to the lives of the rest of us. But as there are models that many people can hope to literally emulate, there are others that are so unusual that their example can be followed only in part. The Carota Family is perhaps one of the latter. Mario and Estelle Carota and their seventeen, mostly adopted, children represent such a radical revision of normal Ameri-

can middle-class values and life that few families have found the freedom to follow their course exactly. But the intensity of their lived conception of the role of the family in the evangelization and redemption of the world have inspired many families to move beyond themselves in one of the directions the Carota's have taken.

As their family grew in the 1950's to fourteen boys and three girls, Mario and Estelle realized their dream of living on the land and moved from the city of Berkeley, California, (where Mario had worked at the University of California's Radiation Laboratory as an engineer) to a small farm on the edge of a Redwood grove in the Santa Cruz Mountains. Their cow and goats, and undoubtedly the city of Berkeley itself, also appreciated the move.

However, because of their increasing involvements in the then beginning Christian Family Movement, their pastoral idyll was short-lived. A summary of their last ten years resembles an account of the missionary voyages of St. Paul. In 1959, the whole family of nineteen rattled their way in an old school bus to a slum area outside Mexico City where they lived and worked for many months among the poor. During that time they also helped the CFM organize itself in Mexico.

A couple of years later they were back in Mexico — building a school, with the help of American college students, in a poor district. As Mario put it then, "We as a family have a responsibility not just to talk about helping others, but to do it ourselves."

The next year the idea was reversed: The Carota's were working

among the migrant farm workers of California and, with the assistance of students from the University of Mexico, they built a church for the workers. The following years saw them in Mexico helping peasants organize cooperatives, back in the Santa Cruz Mountains trying to earn their living by the family project of making stain glass windows, then taking all sorts of jobs to earn the money for a European visit and warm reception by Pope Paul VI, and finally on the island of Malta attempting to set up student teams for work among the poor of Calabria.

When they once more returned to the tranquillity of their California farm, their friends asked, "For how long?" Among their more recent endeavors have been a non-profit group, the Carota Family Community Developers, and a community organization among the black people of Seaside, California. They hope that the negroes from this area will be interested in sharing their new knowledge of how to form cooperatives with the peasants of Michoacan, Mexico. Mario is currently hoping to interest the American bishops in financially backing this program.

Certainly not a typical Christian family, the Carota's witness what we can all try to achieve in our own, if smaller, ways. ■

## LEXICON

**MATRIMONY** generally refers to the Christian Sacrament of marriage as distinct from the merely natural bond of marriage between two unbaptized persons. Catholics and many Protestants maintain that the indissolubility of the Sacrament of Matrimony is of divine institution.

**DIVORCE** the word is used in two senses: a) as a dissolution of the marriage bond, and b) as a legal separation without the right to remarry. For those who believe in the dissolubility of the Sacrament of Matrimony, the word is used only in the second sense.

**CANA CONFERENCE** is a Catholic family movement founded in 1944 to help married couples apply Christian principles to the problems of their married life. Connect-

ed with this Conference are the Pre-Cana Conferences which are meant to prepare engaged couples for Christian marriage. The conferences are built around a discussion by a priest, a doctor and a married couple.

**CHRISTIAN FAMILY MOVEMENT**, which is an outgrowth of the Cana Movement, is an association of parish groups of married couples who gather to discuss the implications that Catholic doctrine and moral principles should have for their lives. By a process of studying an idea, reflecting upon it, and then deciding how to put the idea into action, the members of the CFM try to develop a deeper Christian life within their neighborhoods and parishes as well as within their larger communities, towns or cities.

## Prayers & Meditations

God, it is your work and your promise if love is found in this world and if there is any intercourse among men. We pray that, as man and wife, as friends and neighbors, we may follow the example of your son, Jesus Christ, his example of love and respect for his fellow men, so that we may, in his spirit, be happy and believe that you are the source of all love, that you are love itself, our God and our father.

You who created people as man and woman know that it is not good for us to be alone. Renew therefore your covenant between person and person and create a bond of affection between heart and heart. Be as close to us as the body of the other and let us experience that everything you have made is good.

Huib Oosterhuis,  
in *Your Word is Near*  
Newman Press, 1968

May the peace of Christ always dwell in your hearts and in your home. May you have true friends to stand by you in both joy and in sorrow. May you be ready with help and pity for all those who come to you in need. May the blessings promised to the merciful come down in abundance upon your home.

May the God of Abraham, the God of Isaac, the God of Jacob be with you. May he fulfill in you his blessing. May you see your children's children to the third and fourth generation. May you afterwards possess everlasting and boundless life: Through the help of our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns, God, for ever and ever.

Blessings from the  
*Rite of Matrimony*

**BEYOND BIRTH CONTROL:** by Sidney Callahan; (Sheed and Ward, New York, 1968). As the title suggests, Mrs. Callahan, the wife of *Commonweal* editor Daniel Callahan, wants to move beyond the usually obsessive discussion point in *Catholic studies of Christian marriage*. Exploring the role of true sexuality in the experience of married love, the author moves on to treat in an excellent manner various important facets of family life — mutuality, freedom, childbirth and child-rearing and she draws an interesting relation between sexuality and the touchstone of the faith, the Resurrection.

**DOCUMENTS OF VATICAN II:** edited by Walter Abbott, S.J.; (Guild Press, New York, 1966). As pertinent to an understanding of marriage and family life as Christian, both the documents on the Church in the Modern World and on Christian Education are very important. They sketch the value and position of Christian marriage and family in the world of today.

**MARRIAGE: SECULAR REALITY & SAVING MYSTERY.** By E. Schillebeeckx, O.P. (Sheed & Ward, N.Y. 1965). Marriage is of greater personal concern for the average Catholic than almost any other area of religion. Edward Schillebeeckx has given us a scholarly yet readable treatment of the scriptural and historical background of Christian marriage. His remarks are calm, collected and yet provocative. His is a book to be read and pondered. He promises us a final volume giving a systematic statement of the theology of Christian marriage. If it lives up to the calibre of the present book, it will be something to look forward to.

**CHRISTIAN MARRIAGE:** by J. De Fabregues; (Hawthorn Books, New York, 1959). Volume 54 in the series, the 20th Century Encyclopedia of Catholicism, this work covers in a succinct, quickly-to-the-point fashion, the more important aspects of marriage and family life. Dividing the book into three sections, the author explores the purpose of marriage, Christian marriage and its laws, and the meaning of Christian love in the family and in the community.

**THE TRANSFORMATION OF MAN:** by Rosemary Haughton; (Templegate, Springfield, Ill., 1967). An English Catholic who is the author of a number of books as well as being the mother of a large family, Mrs. Haughton is in this book concerned with the problems of achieving the full development of the personality. She shows how the responsible sexuality of married life is the usual context for attaining personal fulfillment. Describing well the gropings, misunderstandings and joys of true conjugal love, she stresses the role of the partner in one's personal growth and presents the fruition of married love, the family, as also contributing to the realization of the maturity that truly transforms man.

**MARRIAGE:** edited by William Bier, S.J.; (Fordham Press, New York, 1965). A collection of articles treating marriage and the problems of family life from a psychological and moral view point, this work in general attempts to clarify and give some understanding of the tensions of American family life. In particular, it studies both the growth and breakdown of married life as a concern of the community as well as of the persons directly involved. ■

## Reading List

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# Will 'Power' Stop Campus Disorders?

By Father JOHN B. SHEERIN

Christ was born in a police state. The Christmas gospel tells about Mary and Joseph going down to Bethlehem to be enrolled in a census decreed by Emperor Caesar Augustus for the whole Roman Empire.



Father SHEERIN

The purpose of the census seems to have been to obtain information about available manpower in time of war, as well as information helpful to the tax-collectors. The tax-collectors were unscrupulous extortioners and they were hated and despised by the common people who put them in the same category as robbers and murderers. They were the living symbols of the injustice of the police state under the puppet-ruler, Herod.

The "Pax Romana" was a false peace imposed on Palestine by sheer force of arms while the sparks of revolution smoldered under the surface.

At times we seem to be veering toward a police state in America. Many Americans are tired of the violence, the riots, the disorderly demonstrations and protests that have broken out in the big American cities and they long for a strong-armed President to stop all this "nonsense." Strong-arm methods of

suppressing violence can be effective at least for a while.

The Soviets stifled the Hungarian Revolution quite decisively in 1956, and they seem to have nipped the Czechoslovak rebellion in the bud. But settling quarrels by force is really a very sloppy and makeshift solution. The only lasting solution to a quarrel is one that is based on reason, fair compromise and mutual respect.

Every day the newspapers carry accounts of quarrels between students and administrators on college campuses. Practically every day we read about campus sit-ins, walk-outs and take-overs of college buildings. The head of the House Un-American Activities Committee says that Communists had a part in the Chicago Convention riots, so why not declare all campus riots Communist-inspired and then let the police take over?

Fortunately, wise educators realize that if educators use force to settle quarrels with the students, they have admitted that education is bankrupt. They have spent their lives advocating the discipline of reason and now they resort to the discipline of force.

The responsible college administrator or professor looks upon the rash of campus riots as an inevitable development in the liberalization of the educational program. What is happening is that certain students are making reasonable demands for reforms affecting the quality and relevance of their courses and extremist

groups are exploiting the inevitable unrest for destructive rather than constructive purposes.

## FEW EXTREMISTS

A recent Educational Testing Service study shows that only 2% of college students are tied up with the New Left and no more than approximately 8% in addition will join the extremists in certain causes.

In a recent panel discussion at Boston, five college and university presidents discussed the campus riots. They were in favor of granting demands that came from the great majority of the student body. By so doing they felt they could undercut the support of the New Left and diminish campus unrest. They were ready to accede to student demands for fuller participation in policy-making.

Dr. Morris Abram, however, warned against accepting the "one-man, one-vote" principle. The Brandeis University president argued for a new relationship among all groups on the campus but opposed "one-man, one-vote" for this would mean that the students, far outnumbering all faculty, administrators and trustees combined, would be in a position to dictate policy. This would mean, says Abram: "You would have a decision by those least knowledgeable."

In somewhat similar vein, Rev. Leo McLaughlin, S.J., president of Fordham University, commented on demands made by a Student-Faculty coalition at Fordham. After a sit-in two weeks ago, the President said that he praised the coalition as a "catalyst" for discussion of reforms but that major changes had to come from "the entire university body."

In the long run, the discipline of reasonable discussion has more lasting effect than the discipline that comes from the end of a policeman's club.

# Urges Pay Hike For Legislators

By MSGR.

GEORGE G. HIGGINS

Last June President Johnson named a blue-ribbon Commission on Executive, Legislative and Judicial Salaries.



Msgr. HIGGINS

Headed by Frederick Kappel former board chairman of the American Telephone and Telegraph Company, the commission has now completed its assignment and, according to some reports, is prepared to recommend increases of approximately 50% for Congressmen, Federal judges, the President, Vice President, members of the Cabinet, and other top officials of the government.

President Johnson is expected to approve the commission's recommendations and include them in the budget he will send to the Congress sometime between now and Jan. 20, although there are some indications that he may decide to scale down the proposed salary increases.

For my own part, I hope that the President will endorse the commission's recommendations in their present form. The commission's proposed increases are modest enough, by comparison with executive salaries in private industry, and are long overdue, the Washington Daily News to the contrary notwithstanding. The News takes a very dim view of the commission's report, calling it, in a swinging editorial bearing that caption, a "federal salary grab."

The New York Times, on the other hand, has enthusiastically endorsed the report. The Times takes the position that "while not exactly at the poverty level, the salaries of high public officials still fall dismally below those of cor-

porate executives" and that "adjustments are overdue."

To buttress its editorial support of the commission's recommendations, the Times points out that a study of corporate salaries in a recent issue of the Harvard Business Review puts the average salary of executives in the five top jobs in 50 leading companies at \$148,000, which is considerably more than any government official, with the one exception of the President, would receive if and when the commission's recommendations are adopted.

In other words, the new salary scales proposed by the Kappel commission really wouldn't bring government salaries into line with those now being paid for comparable positions in private industry. They would, however, go a long way toward narrowing the gap in pay as between public and private employment — a gap which is presently so wide as to make it unnecessarily difficult to recruit competent people for government service unless they are men of independent means or happen to be willing to pay the equivalent of a subsidy for the privilege of working for Uncle Sam.

That there are so many men and women of the latter type in government service at the present time speaks well for the nation — from one point of view. From another point of view, however, it speaks very badly for a country as wealthy as

our own, for it means that we, the people of the United States, are either penny wise and pound foolish or that we hold our public servants in rather low esteem as compared with their counterparts in private industry, to say nothing of the professions. If the latter happens to be the case, one would have to conclude that there is something wrong with our sense of values.

I might add that the disparity noted above as between the salaries of government officials and executives in private industry is, in reality, much wider than the bare statistics would suggest at first glance. That is to say, highly paid executives in private industry, as a general rule, also have more fringe benefits and much more generous expense allowances than their counterparts in public service — and that's putting it as mildly as possible.


To my personal knowledge, many government offi-

cials — and especially lower paid administrators who are required to travel frequently in the fulfillment of their duties — consistently lose money because government expense allowances are so far out of line with current costs. This is a ridiculous situation in a nation as wealthy as our own — ridiculous, unreasonable, and unjust.

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# Archdiocesan CYO Convention Set Dec. 30

Hundreds of CYO delegates from the four deaneries in the Archdiocese of Miami will gather Monday, Dec. 30, at the Fontainebleau Hotel, Miami Beach, for their sixth annual convention.

In addition to the elections for Archdiocesan CYO officers, the day will include a Mass at St. Patrick Church, discussion sessions on the theme "Progress Through Youth Involvement," a luncheon, deanery caucuses, a banquet, presentation of awards and the coronation

ball for the CYO king and queen.

Principal concelebrant for the 9 a.m. Mass will be Auxiliary Bishop John J. Fitzpatrick with Father William Dever, St. James; Father Walter Dockerill, Visitation; Father Patrick Farrell, St. Rose of Lima; Father John F. Flynn, Our Lady Queen of Martyrs; Father Thomas Foudy, St. Timothy; Father Brendan Grogan, St. Coleman; Father Orestes Hevia, Immaculate Conception.

## OTHERS

Also Father Thomas Kenney, St. Louis; Father Kevin

MacGabhann, St. Francis of Assisi; Father John D. McGrath, St. Ambrose; Father Anthony Mulderry, St. Michael the Archangel; Father Jude O'Doherty, St. Patrick; Father Dominic O'Dwyer, St. Luke; Father Francis O'Loughlin, Holy Name of Jesus; Father Gabriel O'Reilly, St. Monica; Father Sean O'Sullivan, St. John the Apostle; Father James A. Quimm, Sacred Heart.

Lector for the Mass will be Roger Traynor, Archdiocesan CYO treasurer. Music will be provided by students from Chaminade High School.

Following the opening session on the theme of involvement, the focus will move to the annual elections.

Candidates this year for the Archdiocesan offices include: Michael Coniglio, St. James, president; Miss Diane Berry, St. Rose of Lima, vice-president, both from North Dade deanery. Roger Traynor, Epiphany, vice-president, and Dorothy Callahan, St. Timothy, treasurer, both from South Dade deanery; Steve Seefchak, St. Stephen Protomartyr, president, from Broward deanery. From the East Coast deanery, candidates are Jim

Pollard, St. Mark, president; Carlos Banks, Sacred Heart, vice-president; Sue Stoley, St. Mark, secretary; Peggy Storch, Sacred Heart.

The banquet will begin at 7 p.m. in the hotel and the invocation will be delivered by Father John D. McGrath, Broward Deanery moderator.

Presentation of the Pro Deo et Juventute, Eagle of the Cross and Archbishop Coleman F. Carroll Award of Honor plaques will be

made during the banquet. The king and queen for the year will be crowned during the coronation ball, which will follow the banquet.

Registration may be made in advance by contacting the Archdiocesan CYO office before Dec. 23. Entry deadline for nomination on the awards or for the king and queen is also Dec. 23. Any application received after that date will not be eligible for judging.

## THE NOW SET

### Key West Student In Running For Youth Award

WASHINGTON — Luis Cobo, Florida State Chief Squire, has been named one of five finalists for the Outstanding Catholic Youth of the Year Award, which will be announced Jan. 1.

The list of nominees for the nation-wide award was reduced to five by a committee working with Michael

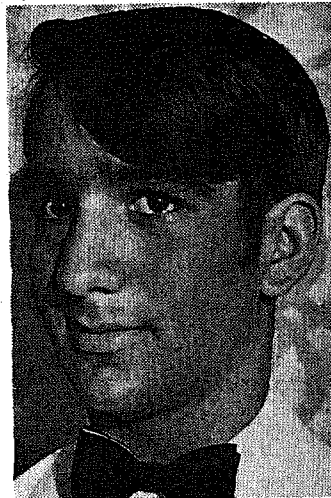
He was named local "Squire of the Year" last spring.

He is also a member of the Key West High Beta Club, a service organization, and the Key Club. He is vice-president of the student council and also has been treasurer of that organization.

\*\*\*

The junior and senior counselors will present a Christmas party for the children of St. Vincent de Paul parish from 2 to 5 p.m., Saturday, Dec. 21, on the church grounds, 2000 NW 103rd St.

Each child will receive a gift from Santa Claus. Games and refreshments will be part of the program.



COBO

McGown, Beaumont, Tex., president of the teenage section, National Catholic Youth Organization Federation.

Cobo is the son of Mr. and Mrs. Lionell Cobo of St. Mary Star of the Sea parish, Key West.

He has served as Notary of the State Circle, which is composed of representatives of the 22 squires units in Florida.

A member of St. Joseph Circle, 1438, which he joined four years ago, Luis, 17, is a junior at Key West High School.

He is the present squire chief of the southernmost circle and has served as notary for the local circle.

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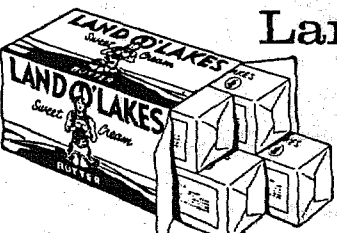
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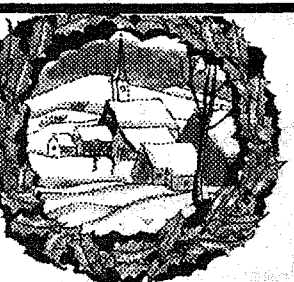
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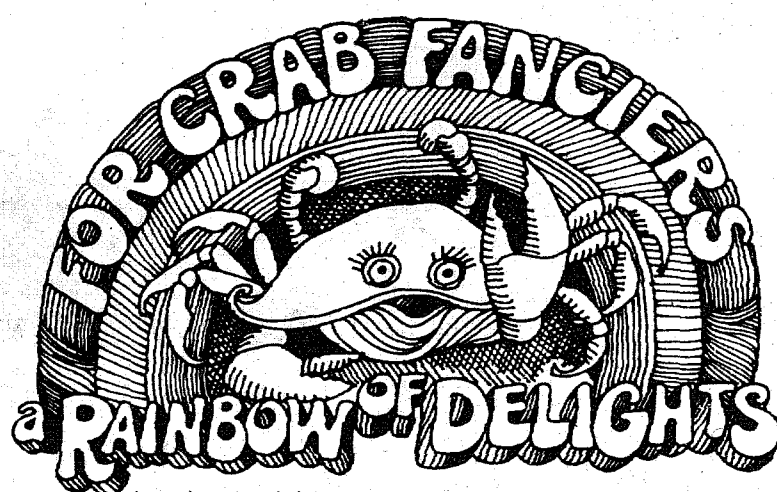
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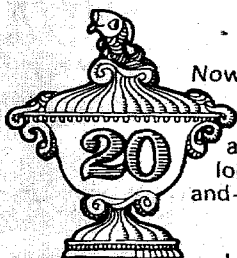


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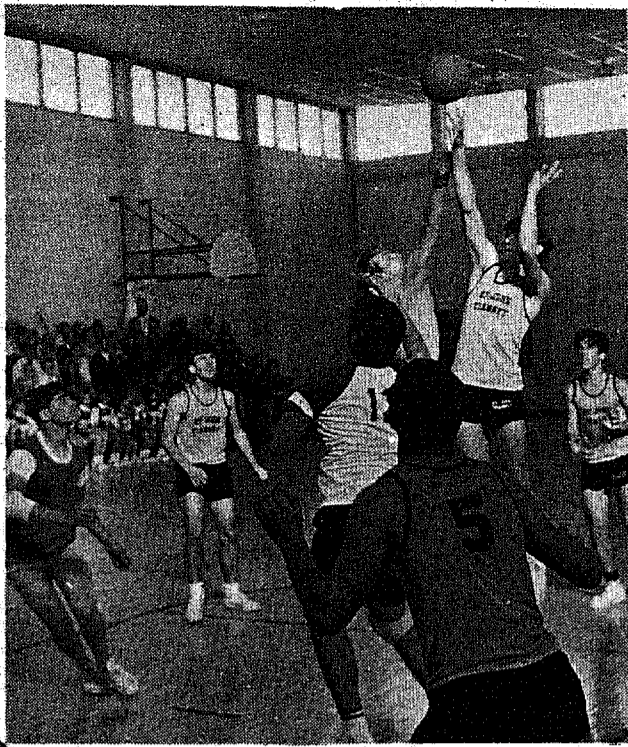
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**REACHING FOR a jump ball during the game last weekend between St. John Vianney Minor Seminary and St. Timothy CYO, the players seem caught in the air just short of the ball.**

## CYO Basketball Scores

Epiphany, 42; St. Thomas Apostle, 21.  
 St. Louis, 44; St. Brendan, 18.  
 St. Louis, 44; St. Brendan, 18.  
 Boystown, 38; Holy Rosary, 19.  
 St. John Vianney, 37; St. Timothy, 21.  
 St. Theresa, 51; St. Michael, 19.  
 St. James, 20; Holy Family, 10.  
 St. Rose of Lima #1, 44; Corpus Christi, 42.  
 St. John Apostle, 49; St. Monica, 26.  
 St. Rose of Lima #2, 51; Visitation, 39.  
 St. Patrick, 51; Immaculate Conception, 22.  
 St. Bartholomew, 67; St. Ambrose, 24.  
 St. Stephen #1, 33; St. Stephen #2, 32.  
 Annunciation, 69; St. Bernadette, 32.  
 St. John Fisher, 28; St. Luke, 14.  
 St. Juliana, 20; St. Vincent, 10.  
 St. Joan of Arc, 39; Holy Spirit, 27.  
 Holy Name of Jesus, 21; St. Francis of Assisi, 18.  
 St. Elizabeth, 58; Our Lady Queen of Martyrs, 32.  
 St. Clement, 52; St. Coleman, 47.

## Public Aid To College

**MONTPELIER, Vt.** — The Vermont Supreme Court has ruled that public assistance to a religious institution need not violate the separation of Church and State provisions of the U.S. Constitution.

In a decision that could have far reaching effects, the court upheld a similar lower court ruling.

The majority opinion noted that "the barrier between government and religion is one of degree, with neutrality the principal guide and final command. The mere fact that public funds are expended to an institution operated by a religious enterprise does not establish the fact that the proceeds are used to support the religion professed by the recipient."

# Chaminade Crumbles In Semi-Final

Chaminade's big dream of the state Class A football title was shattered last Friday night by an unheralded sophomore quarterback from Lakeland Kathleen High, whose slingshot passes picked the Lions' secondary to pieces for a 19-13 victory in the semi-finals of the state playoffs.

The loss ended Chaminade's 11-game winning streak, but certainly the Lions had a glorious year. It was probably the best football team in the archdiocese since the middle 50s, when Archbishop Curley High boasted a lineup of quarterback Fran Curci, and Jon Marilevich and tackle Charlie Diamond.

Coached by Vince Zappone, Chaminade was a team that had virtually everything, a big, tough line and speedy backs to make the attack go. The passing game, judged just fair during the regular season, was almost good enough to pull out defeat against Kathleen.

In fact, it looked like the aerial game, led by quarterback Mike Gale, was on its way to victory. A 36-yard toss to halfback Pete Russert in the second half put the ball at the Kathleen nine-yard line and set the stage for the Chaminade tying touchdown at 13-13.

Later, even though more than six minutes remained in the game, the Lions gambled on an onside kick and won, getting the ball at the Kathleen 48. Two plays later a pass from Gale to end Tony Carvalho apparently set up a first down at the Kathleen 27.

But, an offensive holding penalty on the play nullified the gain... and the Lions were finished for the night.

After Chaminade punted, Kathleen quarterback Dave Bowden, only a 10th grader, but uncanny on crucial third-down plays, found fullback Wayne Cockrell 15 yards behind the Lions' secondary and hit him for an 82-yard TD play that provided the victory margin.

Bowden was the key man in the Kathleen Red Devils' bag full of tricks that would have kept a convention of magicians entertained.

Double and triple reverses were not uncommon for the Devils, dressed from helmets to jerseys to pants in red.

While the Lions' secondary allowed him to connect on seven of 13 passes for 187 yards, it was the inability of Chaminade's big line to muster the smaller but quicker Red Devils that stymied the Chaminade attack.

With Kathleen working mainly out of 5-2-4 defensive lineup, speedster Alan Cook was unable to



sweep wide and after the first half, the Devils shut off the middle game of Chaminade. In the second half, the Lions were able to gain a net of just two yards.

Still, few can find fault with the Lions for the job they turned in during the year. Only against undefeated Pahokee were they seriously pressed. They included a pair of Class AA schools among their victims.

It may be a long time before any team like Chaminade of 1969 comes along, what with graduation stripping the team of all of its top talent, but for now... they'll remember the Lions — 10-0 for the regular season and 11-1 for the full 12 games.

The Lions and the coaching staff turned in a masterful job. They deserve congratulations, not condolences.

\* \* \*

Three of Chaminade High's top players were named to the 1968 Class A first team all-state football, tackle Mike Resinski, halfback Alan Cook and defensive halfback Pete Russert.

Joining them as second-team all-state were offensive tackle John Doyle of Christopher Columbus and defensive tackle David Lawyer of Archbishop Curley.

# Curley Comes Through In The Final Minute

The archdiocesan high school basketball standings had the usual look about them after the first two full weeks of play — the Archbishop Curley High Knights were undefeated, while everyone else was scrambling for respectability.

And, even the Knights almost had it socked to them, until they staged one of the finest rallies in the school's history to pull out a 52-51 win over previously undefeated Miami Beach High.

Curley trailed by 36-18 at halftime before a second half surge cut the margin to 45-35 by the end of the third period and then Paul Taylor's basket in the final minutes of play finally brought the Knights their victory.

Two familiar basketball names at Curley represented the top scorers, David Lawyer with 18 points; and Leroy Baptiste, 15. Last year, their two older brothers, 6-8 Cyril Baptiste and 6-4 Homer Lawyer, were the key men in the Knights' 28-2 season.

A night earlier, Curley toppled archdiocese foe Christopher Columbus, in the usual hard-fought battle. The Knights led just 30-26 at halftime over winless Columbus before staging another second half drive that salted the game away, 65-49.

Lawyer was again the top scorer, this time with 17 points, while Mike Flynn was high man for Columbus, also with 17.

St. Thomas Aquinas, Msgr. Pace and Belen were the last of the other archdiocese schools to finally taste defeat.

St. Thomas saw its record set at 2-1 as Ft. Lauderdale Stranahan took a 76-56 decision.

Pace was 2-1 after rolling up a 112-50 triumph over Ft. Lauderdale Pine Crest as Mike Sweet hit for 25 and Mike Guilfoile had 19; and Belen was topped by LaSalle, 45-32, as Julian Rodriguez collected 19 points for the winners and Eddie Munoz had 16 for the losers.

Cardinal Gibbons was the second-best to Curley in the win-loss column, as it used a 97-61 decision over Miami Military to climb to 3-1, with the only loss coming at the hands of Class AA McArthur High.

Jack Hanrahan's 17 points led the Redskins.

Top scorers in the archdiocese in the early going included Tom Lauchaire of St. Patrick's with a 25.5 mark for St. Patrick's, Sweet at 25.0 and Skip Washa, also Pace, with 20.0.

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December 20, 1968

THE VOICE

Miami, Florida

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## BUSINESS BRIEFS

A research affiliate of Humble Oil & Refining Co. has invented a substitute for dynamite—a cannon-shaped device which releases sound pulses underwater, reduces marine seismic costs from nearly \$15 per shot to about one cent, is not hazardous to marine life, improves safety factors, and gives higher quality reflection data from as deep down as 20,000 feet.

For years exploding dynamite underwater and recording the telltale echoes on a seismograph was the only way the oil industry had to search for offshore oil.

\*\*\*

Blair and Co., members of the New York Stock Exchange, recently opened a branch office at 1124 Kane Concourse, Bal Harbour.

\*\*\*

E. B. McKinney has been named general manager for the seventh-county South Florida area by Southern Bell Telephone. He was formerly general plant manager in the same area and now is responsible for all operational departments from Sebastian Inlet to Key West.

\*\*\*

The S. S. New Bahama Star, now being rebuilt and refurbished in Jacksonville, will arrive in Miami in mid-

January to begin cruises to Nassau.

\*\*\*

John A. DeRosa, vice-president of Peoples American National Bank, North Miami, has been elected president of the North Miami Beach Kiwanis Club.

\*\*\*

Bal Harbour Shops Merchants Association have elected the following directors for 1969: Mrs. Cythera Love of Martha; William Maus Jr., Maus and Hoffman; E. E. Potter, Abercrombie &

Fitch Co.; Daniel H. Herman, Sandra Post; Donald H. Broudy of Andrew Geller; and L. Paul Cohen, Bal Harbour Shops, Inc.

\*\*\*

John L. Calhoun of South Miami has been appointed director of Advertising and Sales by Family Finance Management Corp., which provides management services for its 475 loan company affiliates in 29 states. He formerly was the marketing executive of the 400-store Burger King chain.



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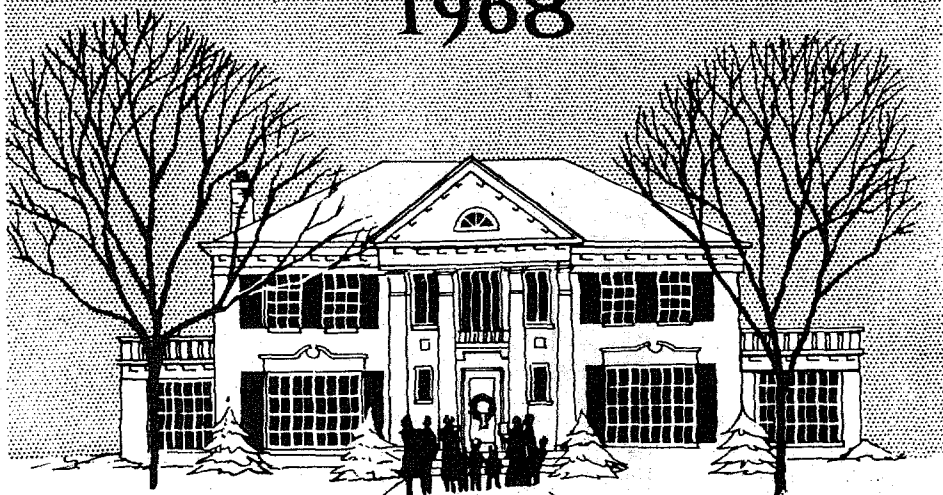
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# Mensaje de Navidad

Mis muy amados en Cristo:

No podemos permitir que las amargas sombras de la guerra y la incertidumbre que se ciernen sobre la tierra en estos últimos días de 1968, opaquen la luz de paz y confianza de la Navidad. En muchas navidades anteriores, el nacimiento de Cristo ha sido conmemorado por los hombres en medio de guerras y su secuela de desesperación, sin detenerse ellos a una seria meditación sobre la posibilidad de encontrar la solución a sus problemas en el Niño Dios.

Esta corriente de frustración y desesperación es tan común en nuestros días como consecuencia de la forma en que se están extendiendo las filosofías decadentes sobre la vida. A fin de contrarrestar esas influencias en nuestras propias vidas, tenemos que reflexionar sobre dos profundas verdades: — El amor de Dios hacia los hombres y el valor de aun los más humildes entre nosotros. Es esto, sobre todo, lo que la Iglesia quiere enseñarnos nuevamente en estas navidades.

Son tantos los que hoy se sienten deprimidos y solitarios, sólo porque han perdido la fe en el amor de Dios hacia ellos. Han sido arrastrados hacia una existencia solitaria sin contenido ni propósito y están queriendo dramatizar la enajenación del hombre revelándose contra todo lo tradicional o contra toda autoridad. Buscan amor, pero sólo esperando de otros seres humanos, un vano anhelo que inevitablemente lleva a profundas frustraciones.

En contraste, la simple y llana narración evangélica del misterio del Hijo de Dios haciéndose hombre, remozca nuestro espíritu, eleva nuestros corazones, si nos disponemos recta y debidamente. Cada año, esta narración evangélica nos revela la maravillosa realidad, y el misterio más maravilloso aun del amor infinito que nuestro Creador siente por nosotros, sus criaturas. Si penetráramos como niños la fascinación del inenarrable espíritu de Navidad acercándonos al Pesebre para reflexionar en el amor de Dios, la sombra gris de la so-

ledad y el desencanto sería disipada, como el sol disuelve la niebla mañanera.

Más aun, la Navidad nos ofrece prueba inagotable del valor de cada ser humano a los ojos de Dios. Qué dolorosamente necesita la humanidad repasar esta lección. Los horrores del nazismo y el comunismo en nuestros tiempos nos han dispuesto a dar un nuevo valor a la vida humana, viendo el menosprecio de los tiranos hacia ella. Pero la vida del hombre, fuera del plan de Dios, puede igualarse sólo al destino de un animal. Si ciertamente tenemos algún valor es sólo por Cristo. Pero también por Cristo, cada hombre, no importa cuán bajo o cuán débil, es más valioso que todo el universo. . . . Cada hombre es un hijo de Dios, un miembro de la familia real de Dios, un ser inmortal.

El impacto de estas verdades vivificadoras será aún mayor si buscamos a Cristo no sólo en las escenas de Belén, tan fáciles de recordar, sino en la persona de nuestros semejantes. Cristo se identificó a sí mismo como "el más pequeño de los hermanos". Si lo buscamos y lo servimos en estas navidades en el pobre, en el enfermo, en el anciano, en el abandonado, en el oprimido, entonces no habrá peligro de que nos sintamos abatidos por las corrientes de aquellos para quienes Dios está muerto. Entonces podremos sentirnos verdaderamente renovados por la firme convicción del amor de Dios hacia nosotros y de nuestro valor ante sus ojos.

Prometiendoo un recuerdo en mis misas de navidad y deseandoo la abundantes gracias de Dios en este santo tiempo, quedo, sinceramente vuestro en Cristo,

Devotamente en Cristo,

*Coleman J. Carroll*

Arzobispo de Miami



# LA VOZ

Suplemento en Español de **VOICE**

## Hoy Nació un Salvador

por JOSE P. NICKSE  
Seminarista Diocesano

"Y aquel que es la Palabra tomó cuerpo humano y vivió entre nosotros por algún tiempo. Nosotros hemos visto su gloria, que es la gloria del Hijo único del Padre, lleno de amor y de verdad". Juan 1: 14.

Con estas pocas palabras San Juan resume el evento completo de la Encarnación. Cristo, la Palabra infinita de Dios, la Palabra que había existido desde todos los tiempos, tomando un cuerpo humano, como tú y como yo, entra en la dimensión de los eventos humanos y habita entre nosotros. El Dios infinito, el Dios trascendental, el Dios que no pueden contener ni cielos ni tierra, viene a compartir nuestros problemas, nuestras alegrías, en fin, comparte nuestra humanidad. ¿Hay amor mayor que este? ¿Acaso encontramos en las páginas de la historia de la humanidad un amor que alcance o sobrepase este amor infinito que Dios nos demuestra en la Encarnación? Este evento del Dios-Hecho-Hombre, este evento que marca la humanización de lo divino, es único en la historia; es único entre las religiones del hombre. Es el punto central y crucial de toda la Historia de la Salvación.

Regresemos al pasaje de San Juan: "Nosotros hemos visto su gloria, que es la gloria del Hijo único del Padre, lleno de amor y verdad." Esta corta frase es la biografía más corta que mano humana jamás haya escrito; es el resumen de una larga vida de testimonio cristiano. Es el producto de una vida entera de refle-

cción. Con estas palabras, el evangelista Juan nos relata la experiencia central de su vida: haber presenciado la revelación de lo divino en lo humano. Y esta revelación es la gloria del Hijo único del Padre. El haber estado totalmente presente ante esta revelación llenó la vida de Juan de amor y de verdad. Si hoy alguien nos pidiera que resumiéramos la vida del cristiano, nuestra respuesta sería: una vida llena de amor y verdad. Amor y verdad nuestra unión con Cristo.

Otro texto de San Juan nos dice: "Pues Dios tanto amó al mundo que dió a su Hijo único para que todo aquel que crea en El no perezca, sino que tenga vida eterna" (Juan 3: 16). Dios da el primer paso, Dios toma la iniciativa de la redención de la humanidad. El amor infinito de Dios toma forma humana en el vientre de María. Y Jesús, la personificación de este amor divino, recorre los campos y ciudades de Palestina curando enfermos, consolando a los afligidos y perdonando pecados; en otras palabras, inaugurando el reino de Dios. La comunidad cristiana hoy es el testimonio vivo de la presencia del reino de Dios en el mundo.

Haz una pausa el día de Navidad. Navidad simboliza la inauguración de este reino de Dios. Cuando pienses en la llegada del reino recuerda las palabras de San Lucas:

"La llegada del Reino de Dios no es cosa que se pueda ver. No se va a decir: "aquí está" o "allí está", porque el Reino de Dios ya está entre ustedes." (Lucas 12: 20-22).

## A la Venta: Papeletas que Todas Tienen un Premio

Por Gustavo Pena Monte  
Santa Claus no es siempre un viejo barbudo y vestido de rojo!

No. Al menos en Miami, Santa Claus es un joven al nuevo estilo "go-go" de esos jóvenes de hoy que a su paso han hecho comentar a muchos de nuestros adultos serios y responsables que "esta juventud está perdida."

Muchos de estos jóvenes han dejado por unos días sus libros de estudio y sus "parties" para dedicarse a vender por las calles de Miami unas papeletas que al precio de un dólar, lo advierten bien claro, no dan derecho ni a rifas, ni a bingos, ni a bailes, ni películas.

Esos mismos jóvenes están visitando hogares de familias necesitadas y recibiendo solicitudes de juguetes para los niños de esas familias.

Con lo que recauden con la venta de las papeletas los jóvenes compran decenas de juguetes que en la vis-

pera de Navidad llevan secretamente a los hogares de esos niños necesitados. Así, la papeleta de un dólar se convierte en un juguete y el juguete en una sonrisa infantil el día de Navidad.

El niño se despertará por la mañana convencido de que Santa Claus respondió su carta y que Santa Claus sigue siendo el mismo viejo coloradote y gordiflón. La ilusión infantil se conserva en su más cándida expres-

sión, gracias a la iniciativa y el esfuerzo de estos jóvenes guitarreros y un poco más peludos de la cuenta que muchos piensan que están perdidos.

Las papeletas están a la venta en las calles de Miami. Las venden unos jóvenes pertenecientes a los grupos de juventud católica de Los Damascos, CYO, Newman Clubs y Escuderos de Colón.

Ya en las oficinas de Santa Claus—que no están en el Polo Norte, como muchos suponen, sino en el Centro de Juventud Católica situado en el 1873 West Flagler St.—se han recibido más de cien de estas cartas.

La mayoría de esos pedidos proceden de pequeños que han venido a Miami con sus mamás, mientras al papá se le retiene en Cuba sin darle el permiso de salida.

Aquellos que simpatizan con la idea de estos jóvenes, pero que no se ha encontrado a su paso a ninguno de ellos vendiendo papeletas, pueden llamar al 691-8899 o al 642-2436 para ofrecer su donativo o visitar directamente el local en la dirección antes mencionada.

Cada papeleta que se compra será una oportunidad de ganar un premio al seguro, sin temor de perder la rifa. Cada papeleta tiene un premio: la satisfacción de saber que se contribuyó a hacer feliz a un niño.



## El Mejor Aguinaldo



Dios es aguinaldo por la Navidad: es el aguinaldo que a todos se da.

Tenemos muy bellas cosas que ofrecer y las recibimos, niños otra vez.

A todas las puertas llama la alegría; y se dan las gracias todas las vecinas.

Es un toma y daca de lindos paquetes: Los santos carteros son mágicos reyes.

Llegan como nunca a nuestro buzón. Y un alegre salto nos da el corazón.

Y si por desgracia pasan de vacío, quedamos a solas, sintiendo el olvido.

Alguien que no pudo o acaso enfermó... Pero Dios no falla: de nuevo nació.

El mundo es ya rico por siempre jamás, porque tiene el día de la Navidad.

He ahí el regalo celeste, espacial, que solo Dios mismo nos puede enviar.

No viene por barco, por tren, ni avión; viene en unos brazos de suave calor,

Recibiendo besos de labios de madre, igual que nosotros, de llanto y de carne.

Dios es aguinaldo que nos dan de gratis y como sorpresa, de cariño alarde.

Los ojos ansiosos ya le pueden ver, tocarle las manos y mimar sus pies.

Lo bello y pequeño de Dios ya está aquí, a nuestra medida y a nuestro sentir.

¡Es la Navidad; es la Nochebuena, con sus villancicos y gustosa cena!

¡Voy para mi hogar, y luego, a la calle a ser un borracho, porque ya soy ángel!

P. Begoña





La Dra. Avelina Malizia, la Sra. Margot Contreras y el Obispo Auxiliar John J. Fitzpatrick en el acto del Centro Hispano

El Padre Antonio Navarrete con Elena McCormack y Jose M. Morales Gómez durante el brindis por la Semana Interamericana.



La Semana de Cooperación Interamericana fue clausurada con un acto cultural en el Centro Hispano Católico, presentándose distintas manifestaciones del arte latinoamericano. Distintas naciones fueron representadas en su música y sus bailes típicos y a continuación se ofreció un brindis por la cooperación y el entendimiento entre las Américas. El acto fue organizado por la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami con la colaboración de la Auxiliaría Femenina del CHC.

## Sigue en Aumento el Exodo Cubano por Mar

Por: MANOLO REYES

Mucho se especuló y muchos creyeron que con el inicio de los Vuelos de la Libertad, cesaría el dramático exodo cubano a través de las tempestuosas aguas del Estrecho de la Florida.

Pero no ha sido así. El tiempo y la verdad de los hechos han demostrado que a pesar de que el cubano puede salir de la isla mártir a través de Varadero, o vía España, o vía México, continúa, a riesgo de su vida, lanzándose hacia el Golfo en pequeñas embarcaciones debido a la falta absoluta de libertad que hay en Cuba y por el tremendo terror impuesto por Castro sobre el noble pueblo cubano.

Ratificando con números y hechos las afirmaciones que hemos hecho hasta ahora, digamos que las estadísticas oficiales demuestran que en este año ha aumentado el número de cubanos llegando por mar a tierras

de libertad, a pesar que hay una gran escasez de botes en Cuba, y a pesar también de la enorme vigilancia del régimen rojo de la Habana.

Este año, en septiembre llegaron a la Florida 16 botes con un total de 51 personas. En octubre 7 botes con 27 personas. Y en noviembre un bote con tres personas.

Siempre noviembre es un mes que por la revuelta del mar y la inclemencia de los vientos, hay pocos refugiados cubanos llegando por mar.

En este último trimestre 24 botes llegaron con 81 cubanos.

Haciendo un estudio comparativo del año pasado y el presente, digamos que en todo el año 1967 llegaron a tierras de libertad 84 botes con 456 cubanos.

En este año 1968, aún sin terminar el actual mes de diciembre y contando sólo hasta noviembre, digamos que han arribado ya 103 botes con 528 cubanos. O sea, en los últimos once meses, 19 botes mas y 72 cubanos mas que el año pasado.

Hemos podido conocer que este año 1968 se ha caracterizado por el exodo en balsas. Ante la escasez creciente de botes en Cuba, los cubanos se han arriesgado a venir en todo lo que flote, particularmente balsas. De ahí que cuando decimos en las estadísticas anteriores la palabra "bote" es sinónimo prácticamente de balsas.

## ORACION DE LOS FIELES

Fiesta de la Natividad del Señor  
25 de diciembre

CELEBRANTE: El Señor sea con vosotros.

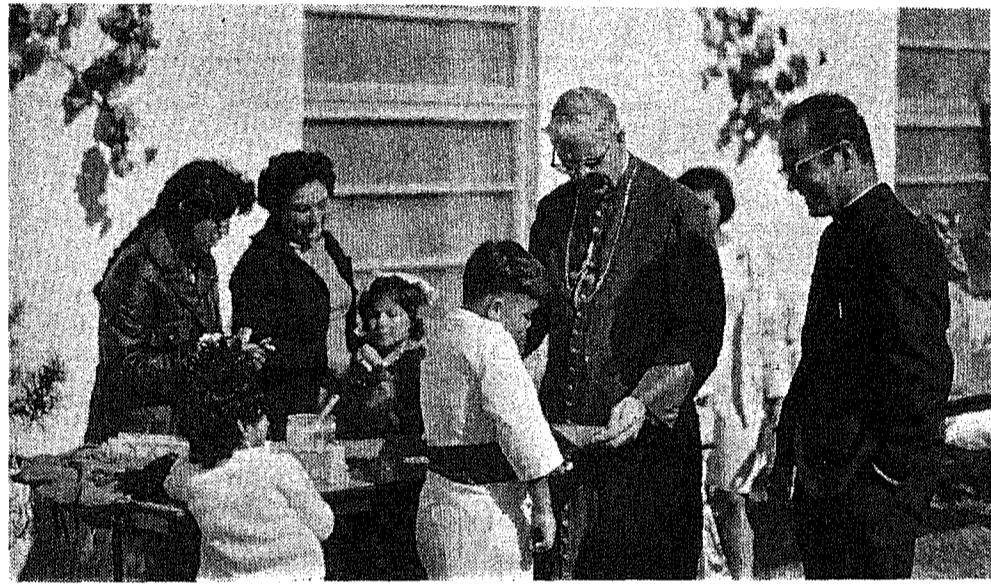
PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos: mientras celebramos la Natividad pensando en los muchos regalos y las radiantes luces, no olvidemos que Dios Padre nos entregó a Cristo como su regalo para que fuera nuestra luz. Oremos para que todos los hombres de buena voluntad reciban la paz, especialmente aquellos que no han tenido regalos, ni luces, ni alegría.

LECTOR: La respuesta a la oración de los fieles del día de hoy será "Señor, Escucha nuestra oración."

1. Por nuestro Santo Padre, Paulo VI, para que su mensaje de Navidad sea escuchado por todos los pueblos, oremos al Señor.
2. Por todos los obispos, sacerdotes y religiosos, para que por su amor y servicio hagan a Cristo presente a todos los hombres, oremos al Señor.
3. Por la unidad de todos los cristianos que celebran el nacimiento del Salvador, oremos al Señor.
4. Que la paz y la promesa de Cristo lleguen a todos los hombres, oremos al Señor.
5. Que la imagen del Niño Jesús: envuelto en pañales y descansando sobre un pesebre nos mueva a verlo a El en los pobres, los abandonados, los abatidos, oremos al Señor.
6. Por todos los que están lejos de su hogar y su familia en estas navidades; nuestros hombres en el servicio militar, los que están reclusos en hospitales y prisiones y los que tienen que trabajar hoy, oremos al Señor.
7. Que la salvación traída por nuestro Redentor alcance a todos nuestros difuntos, familiares, amigos y feligreses, oremos al Señor.
8. Por todos los que aquí nos congregamos, para que la celebración de la Navidad nos una más perfectamente en el amor de los unos a los otros, oremos al Señor.

CELEBRANTE: Oh, Dios, Padre nuestro, Tu nos has enviado a tu Hijo, Jesucristo para ser la luz del mundo. Concédenos a nosotros tus siervos cuanto te hemos implorado, para que así podamos reflejar efectivamente Tu misma luz a todos los hombres. Te lo pedimos por Cristo Jesús, Nuestro Señor,  
Pueblo: Amén.



El nuevo salón de actos para los trabajadores migratorios del area de Naranja, en el sur del Condado Dade, fue bendecido por el Obispo Auxiliar, John J. Fitzpatrick, que aparece en la foto durante la feria que se ofreció despues de la ceremonia y en la que se sirvieron comidas mexicanas y puertorriqueñas y se entonaron canciones de ambos países. La mayoría de esos trabajadores procede de México y Texas y los otros proceden de Puerto Rico.

## Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.  
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave. 7, 10 a.m., 1, y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

ST. ROBERT BELLARMI - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 7:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m. y 12 M.  
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach, 6 p.m.

LITTLE FLOWER U. S. I y Pierce St., Hollywood, - 3:45 p.m.

NATIVITY 700 W. Chamade Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave.

9:00 a.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

## Concierto de Navidad en el Canal 2 de TV

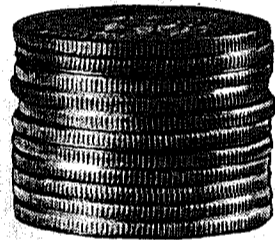
El Canal 2 de televisión presentará el próximo lunes, día 23, comenzando a las 10 p.m. un programa de navidad interpretado por la Coral de Madrigalistas bajo la dirección del maestro Manuel Ochoa, con el acompañamiento al organo de Francisco Muller. La presentación, con villancicos y cantos religiosos propios de la navidad forma parte de la serie "Cuban Classics" que produce el Ing. Plinio Villanueva. El programa incluye el Ave Maria de Schubert, el Alleluia de Beethoven, Noche de Paz, en inglés y español y otros villancicos cubanos, americanos y de otras partes del mundo.

CAMBIE PARA MAS FRESCURA, .....

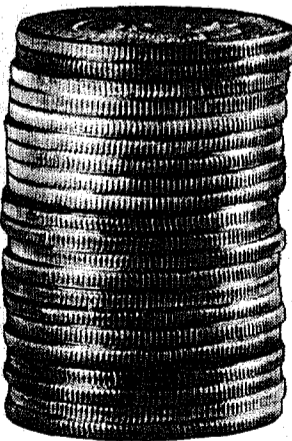
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En el corazón latino de Miami

# Commission Asks 500,000 New Homes Yearly For Poor

By JOHN R. SULLIVAN

WASHINGTON — (NC)

At least 500,000 homes and apartments for the poor, and two million more for other Americans must be built each year if the nation is to meet the housing needs of all its people, the National Commission on Urban Problems has said.

The commission, chaired by former Illinois Sen. Paul Douglas, made the recommendation in its final report to the President and Congress.

The six-part report is nearly as large as that of Otto Kerner's National Commission on Civil Disorders. And while it is not so comprehensive — Douglas' commission concentrated primarily on housing and related matters — it provides much of the nuts-and-bolts information needed to begin implementing the Kerner Report's recommendations.

The Kerner Report called for construction of 600,000 low- and moderate-income housing units during the next year, and six million over the next five years.

Douglas' group, while concerned with immediately alleviating the housing problem of the nation's poor, directed the major share of its attention toward finding ways of keeping the housing problem solved.

Not only has housing for the poor been inadequate in the past, but crash programs, or sudden spurts in building, do not contribute to a real solution, said the report.

"The past has been characterized by inadequate programs — with low priorities, with widely vacillating support from the Congress, car-

ried out by a fractionalized industry on the sufferance of a largely indifferent or on occasion hostile bureaucracy," it said.

In addition to an outright lack of housing, the report estimated that there are seven million substandard homes which must be replaced or rehabilitated, and another four million which are severely overcrowded.

"About a third of the families in the nation cannot buy or rent decent housing at market rates by paying a reasonable proportion of their income," the report said.

"Even by the most liberal calculations," it said, "less than 100,000 units a year of all kinds are being built or 'made available' under low-rent housing programs." This is one-fifth of the need, according to the report.

The commission, however, noted that it is not so easy — or sufficient — just to provide money to build more homes. In order to do so efficiently, to make them available to all persons who need them, and to make it possible to continue building enough homes to meet the need, the commission recommended the following:

- Open housing laws in the 28 states which now lack them, in all cities and all urban counties.

- Simplified, and quick-acting federal programs, and long-term financing of major programs.

- Easing of restrictive building codes, zoning and building practices.

- Innovation in building techniques.

- In addition, the commission called for metropoli-

tan areas to form larger governmental units to simplify regional planning and the establishment of goals and standards, and called on unions, governments and builders to reduce costs through the use of new techniques.

It asked for replacement of the present property tax system, by which most local governments raise the major share of their revenues, and the use of tax incentives to encourage better use of land.

It also called for increased participation by the states in helping the cities — they are close enough to know what the problems are, and far enough removed from petty local issues to make sound judgments, it said.

## Holy Name Group Allowed Communion in Two Species

NEW ORLEANS — (NC) — Holy Name Society members throughout the New Orleans archdiocese have been granted permission by Archbishop Philip M. Hannan to receive Communion under both species.

The privilege, which will become effective on Jan. 4, 1969, will apply during a Mass to be said on the first Saturday of each month.

Father John A. Bendix, archdiocesan Holy Name spiritual director, said the privilege specified that the intention of the Mass be world peace as asked for by Our Lady of Fatima.

He added that the privilege extends to the families of Holy Name members and to all persons attending the Mass on the first Saturday.

Father Bendix said the



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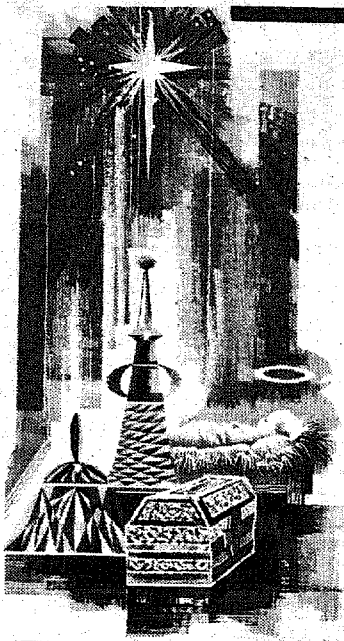
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# La Vida Humana En Nuestros Dias

Continuación

## Educación Sexual de los Niños

De acuerdo con el Decreto de Educación Familiar del Concilio Vaticano Segundo, afirmamos el valor y la necesidad de una sabiamente planeada educación de los niños en la sexualidad humana, adaptada a la madurez y formación de nuestros jóvenes. Estamos ante la grave obligación —aumentada en parte por nuevas circunstancias de la cultura moderna y nuevos medios de comunicación— de asistir a la familia en sus esfuerzos de proveer esa educación. Esta obligación puede ser cumplida ya por programas regulares académicos en los currículos de las escuelas diocesanas o por el establecimiento de proyectos educacionales bajo otros auspicios diocesanos, incluyendo la Confraternidad de la Doctrina Cristiana. Los padres son los primeros responsables de impartir a sus hijos una conciencia recta del carácter sagrado de la sexualidad y esto se logra de la mejor forma cuando ambos padres comparten este deber a través de una mutua consulta y orientación. La necesidad de una mayor comunicación y cooperación entre padres y maestros es indispensable en este aspecto. Es evidente, por tanto, la función consecuente de asociaciones de padres y maestros y otras organizaciones similares de escuela y hogar.

Algunas veces los padres se muestran temerosos de que su derecho de enseñar las normas de moralidad sexual a sus hijos se vea usurpada o que programas tales como el que nosotros vislumbramos puedan descarriar sexualmente a sus hijos si los maestros envueltos no están preparados adecuadamente o no tienen suficiente madurez emocional.

A la luz de inquietudes tan naturales, la cuidadosa selección de instructores para esas discusiones son una seria responsabilidad que ha de ser compartida por sacerdotes, autoridades escolares y padres, quizás bajo los auspicios de las asociaciones de padres y alumnos.

El contenido de estas instrucciones debe proveer una apreciación de "los verdaderos valores de la vida y la familia" (*Humanae Vitae*, 21) además de inculcarles saludablemente, desde los primeros años de formación intelectual y moral, que el amor conyugal envuelve una armoniosa respuesta a las emociones, las pasiones del cuerpo y de la mente. Al mismo tiempo han de desarrollarse en los jóvenes sanas actitudes cristianas hacia la vida, si se les hace comprender, de forma consistente con sus años, el porqué el concilio insiste en que "los actos con los que los esposos se unen íntima y castamente entre sí, son honestos y dignos" (*Gaudium et Spes*, 49).

Durante estos años iniciales del desarrollo físico y espiritual, especialmente durante la adolescencia, debemos enseñar a nuestros jóvenes a apreciar el testimonio heroico a la vida divina y el singular servicio a la vida humana dado por aquellos que, con amor indiviso dedican a Dios y a sus semejantes la consagración de su celibato y virginidad por la gloria del Reino de Dios. Nuestros sacerdotes, religiosos y religiosas, se han dado a vivir preservando su cometido como íntimos colaboradores con Dios mismo de quien toda familia, tanto espiritual como natural, toma su nombre, tanto en el cielo como en la tierra (*Efesios*, 3, 15). Toda familia, por tanto, es obligación suya; las familias de donde proceden, las familias a las que ofrecen su especial testimonio de amor y vida, la familia nacional que ellos fortalecen, la familia de la Iglesia. Nadie sabe esto mejor que sus obispos, nadie les tiene más gratitud.

## La Nueva Familia

Ante los problemas actuales de la familia americana, recibimos complacidos el planteamiento de la Constitución Pastoral de la Iglesia en el Mundo Moderno en relación con el matrimonio y la familia. Ofrece una visión actual y optimista del aspecto comunitario del matrimonio, una comunidad que funciona a plentiud cuando todos sus miembros entienden que la libertad es su derecho innato y el desarrollo del sentido de responsabilidad su cometido.

Plantea balances tendientes al más perfecto desarrollo de cada miembro de la familia y, al mismo tiempo, asegura un óptimo efecto de unidad familiar en la más amplia familia humana. Reconoce los continuos y rápidos cambios que caracterizan a nuestra era.

La forma de vida familiar está siendo indudablemente afectada por las cambiantes situaciones sociales, sin embargo, la familia mantiene una resistencia y una fortaleza que la ayuda a adaptarse a los cambios. De hecho, la familia ha sido siempre testimonio de cambio, al transmitir la sabiduría, los éxitos y las conquistas de una generación a las venideras, como un patrimonio en la persecución de sus sueños.

Comentando esta adaptabilidad al cambio que es casi inherente a la familia, el Papa Paulo VI señala que "en un mundo en medio de cambios, sería inútil cerrar los ojos ante las adap-

taciones que aún las instituciones más estables y tradicionales tienen que aceptar. No importa cuán grandes hayan sido los méritos de la familia del ayer; es la familia de hoy y la del mañana la que tiene que concentrar la atención del hombre realmente preocupado en el bienestar de la humanidad. Estas "nuevas familias" poseen muchas características nuevas, algunas de las cuales ciertamente dan pie a legítimas inquietudes. Pero — lo decimos sin temor — la Iglesia ve con placer muchas de estas innovaciones: El cese, por ejemplo, de ciertas restricciones sociales y familiares, la más libre y consciente selección de cónyuge, la atención en el desarrollo de marido y mujer, el más vívido interés en la educación de los niños y muchas otras que sería imposible enumerar en detalle." (Paulo VI a la IUFO.)

La familia americana actual es uno de los mejores ejemplos de este nuevo tipo de estructura familiar. Es una comunidad de individuos unidos por el amor humano, y viviendo una comunidad de vida que provee la mejor expresión de individualismo. Al mismo tiempo, los patrones de matrimonio igualitario se han desarrollado tanto entre los americanos como para esquivar un rígido papel de funciones dentro de la familia y por tanto hace posible una más profunda unión familiar.

La unidad familiar se desarrolla aparte de la familia patriarcal, aunque no totalmente aislada de ella. En nuestra cultura tecnológica las facilidades en los medios de transporte y comunicación proveen nuevos sistemas de movilidad, y sin embargo, afortunadamente, permiten un acercamiento de los lazos humanos entre las familias, a pesar de las distancias y la situación geográfica.

La educación lograda por las mujeres y un nuevo énfasis en la igualdad social y legal entre hombre y mujer crean más tensiones pero también dan oportunidades para una mejor asociación en el matrimonio. Esto ofrece otra razón de por qué la teología católica de la vida familiar debe estar de acuerdo con los cambiantes patrones de la familia americana. Una teología relevante reforzará los esfuerzos de los esposos para lograr la madurez conyugal y les facilitará el comprender más profundamente la diferencia entre romance y amor, así como que sólo gradualmente llegarán a obtener la armonía entre el sano individualismo y la entrega mutua en los que se basa la personalidad cristiana.

Continuará



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