

Day Of Peace

The National Conference of Catholic Bishops at its recent meeting approved Jan. 5, the first Sunday of 1969, as "World Peace Day." Similar observances of the day, instituted by Pope Paul VI, will be held in nations throughout the world. The theme of the day is "Promotion of Human Rights—The Way to Peace."

Following is the text of the Formula Of Commitment issued by the Vatican for the observance of the World Day of Peace:

Lord-You Are The Life



I recognize God as the source of all life. Every man, my fellowman, has the right to live freely and to insure his means of livelihood in a dignified manner.

I deplore that the lives of millions of men are threatened by war, by genocide, by inhuman treatments generated by murderous rivalries, and I feel that I have a share of responsibility in the burden of the socio-economic injustices that oppress my fellowmen.

I commit myself to do everything, even at the cost of my life, in order to help and protect my brothers, and particularly those among them who are exposed to danger, and to the insecurity of life: the poor, the needy, the forsaken, the hungry, the exiled, the sick. I wish to contribute to restore confidence in life to all those who suffer spiritually and bodily the evils that war engenders.

Lord—You Are The Father



I recognize that you are the Father of all men, peoples or nations, and the benefactor of all mankind. In your sight, all men are equal in dignity, and in view of this I refute all discrimination that might be exercised against my brothers because of difference of race, color, nationality or ethnic or social origin.

I confess to having sometimes given way to sentiments of pride or of jealousy in respect to my close or distant fellowman.

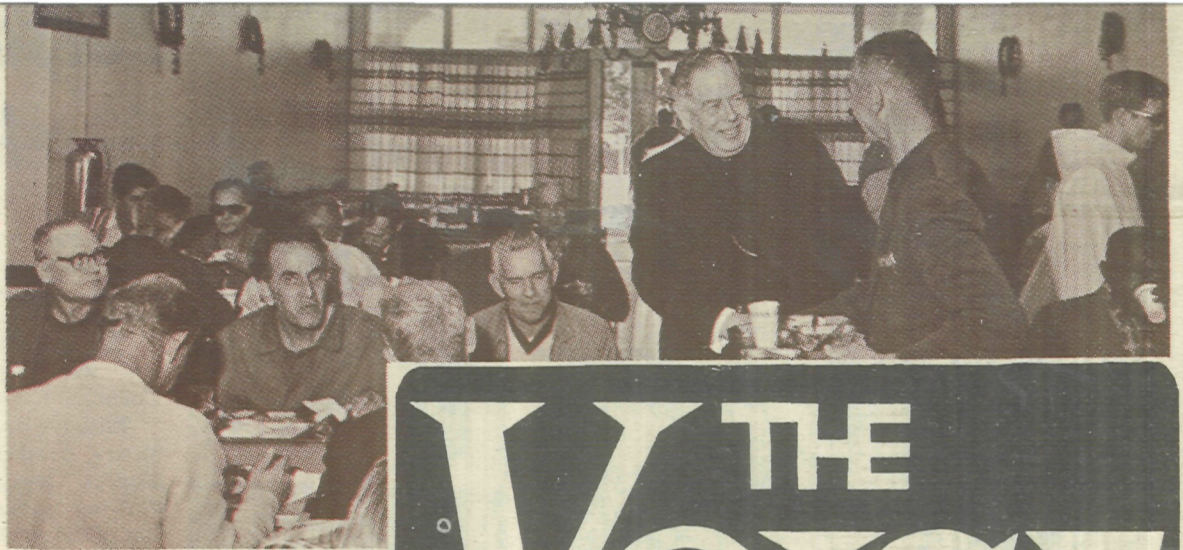
I commit myself to fight vigorously all forms of intolerance that rend the fraternal bonds between men and are contrary to the building of a united and universal community, in line with the very desire for unity that you, Father, instilled in our hearts.

Lord—You Are The Wisdom



I recognize and wish that all should realize that the greatest wisdom of man is the free adoration of God, his Creator. I am aware of the insatiable thirst for truth that you instilled in the intelligence, in the will, and in the hearts of men, who were saved and regenerated by the sacrifice of love of your Son. I know that the Holy Ghost confirms in every man the inalienable right to education, to knowledge, to a share in the cultural goods of life, to accurate and objective information which enables him to make his choice, to determine his responsibilities and the initiatives he must take for the common good of society.

I deplore that I have not adequately placed at the service of my brothers the knowledge I have received from others. I also deplore the fact that so many millions of men are deprived of essential means, such as speaking, reading, and of the assurance of being able to make known, with complete dignity and freedom, their unquestionable rights. I commit myself to a greater respect for the personal and social rights of my fellowmen, to facilitate dialogue between them by refuting in my life and in theirs all attitudes of violence, of oppression, of alienation, of partiality which prevent the peaceful search for truth.



Holiday visitor to Camillus House in downtown Miami was Archbishop Coleman F. Carroll.

THE VOICE

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'Peaceful' Protests Called OK by Head of University

SAN ANTONIO — (NC)—Students have a right to express grievances so long as these protests are peaceful, Notre Dame University's president said here.

Violent demonstrations—which interfere with the functioning of a university—are to be condemned as a losing cause for all concerned, Father Theodore Hesburgh, C.S.C., said in an interview on the current wave of unrest which has swept America's campuses.

Father Hesburgh is a member of the U.S. Civil Rights Commission, which held a week-long hearing on the problems of Mexican-Americans at Our Lady of the Lake College here.

Commenting on the causes of student ferment, Father Hesburgh said he thinks it is the result of the unstable world situation and perhaps even of instability in the values of American life.

"In addition," he added, "there are simply more young people around today to be heard."

Father Hesburgh said there were about 30 million Americans under 21 in 1950 and there are 80 million under 21 today. By 1970, he stated, half of the nation will be under 25, "and

they will be a better group of people because of their growing awareness and interest in the

world. "Young people of the
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Church Attendance Shows Dip In 1968

PRINCETON, N.J. — (NC) — About 43% of all adult Americans attended church in a typical week in 1968 compared with 45% in 1967, according to the Gallup Poll.

This represents a continued decline in weekly church attendance from the 1955 and 1958 highs of 49%, but it is substantially above the 1940 figure of 37%.

The Gallup organization said 65% of adult Catholics attended church in a typical week during the past year, compared with 38% of Protestants.

It added, however, that church attendance by Catholics has dropped 9% in the past decade, compared with 5% among Protestants.

In the last 10 years church attendance has declined more sharply among young adults in their 20s than among other groups. While the overall drop in the decade was 6%, among young adults it was 14%.

An average of 48% of adult women and 39% of adult men attended church in a typical week in the past year, the Gallup organization said. Church attendance was highest among college-educated adults and among those with a family income over \$7,000. The church attendance figure for whites was 43% and for non-whites 44%.

A Gallup international survey of 11 countries showed the U.S. to have the highest church attendance rate.

Colombian Bishop, 49 Priests Call For 'Revolutionary' Front

BUENAVENTURA, Colombia—(NC)—The bishop of this Pacific port and 49 priests have called for "a revolutionary front" to break the chains of "domination by a privileged

minority" in Colombia.

A few hours later the chancery office of the Bogota archdiocese issued a statement "reproving" the document and saying that "it is inconceivable

that ministers of the Church should incite people to revolt, when their mission is to preach peace." The chancery statement was signed by Msgr. Luis Ferreira, chancellor.

Bishop Gerardo Valencia Cano, 38, head of the apostolic vicariate of Buenaventura, administers to some 160,000 Catholics in the coastal lands, many of whom live at subsistence level. The port's population of 30,000 include stevedores, factory workers and transport workers. Unemployment is high.

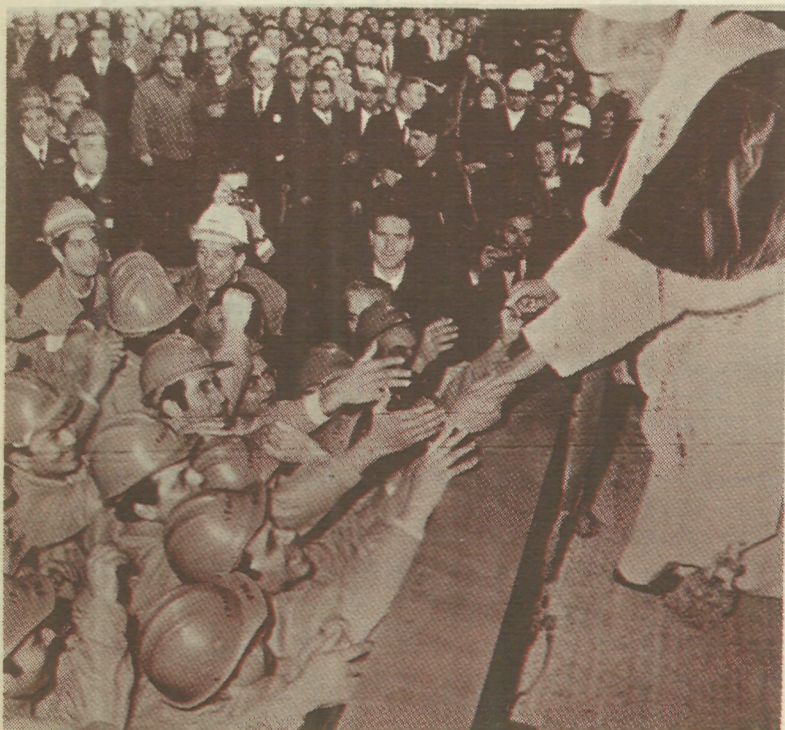
He and the priests—some signers belong to other dioceses—said in their document that "some must not fall into merely contemplative attitudes" regarding social justice.

The text was drafted during a regional meeting of priests held at Golconda, and bears

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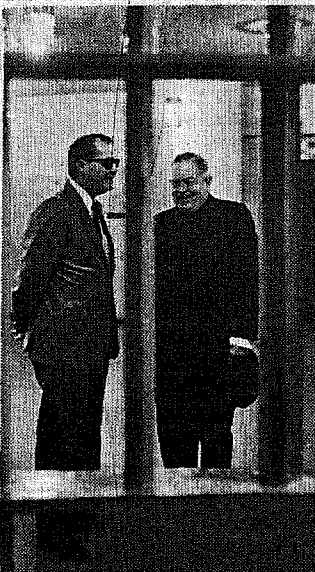
POPE TOUCHES hands of helmeted workers after celebrating midnight Mass at a giant steel mill in Taranto, Italy.

the VOICE

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



Solemn Pontifical Mass celebrated by Archbishop Coleman F. Carroll at midnight on Christmas marked the Feast of the Nativity in the Archdiocese of Miami.



Christmas Mass was offered in chapel of Dade County jail for inmates by Archbishop Carroll, shown with Capt. Pat Gallagher.



Unwed Mothers residing at St. Vincent Hall participated in Mass celebrated in their chapel on Christmas Day by Archbishop.



Auxiliary Bishop John J. Fitzpatrick celebrated Mass for patients at South Florida State Hospital, Hollywood, on Christmas morning. Bishop Fitzpatrick also offered Midnight Mass in Assumption Church, Pompano Beach, and for Delray Beach migrant workers on Dec. 25.

Urges Public Give Aid To Parochial Schools

JACKSONVILLE, Fla. —(NC)—The St. Augustine, Fla., diocesan superintendent of schools has urged community-wide support of Catholic schools in Florida's Escambia County, in order to insure continued tax savings for the community of nearly \$2 million.

Msgr. Mortimer Danaher stated that 3,091 students

are enrolled in the 10 Catholic schools in Escambia County, located in the St. Augustine diocese. These parochial schools "are in no way subsidized by school taxes, and receive no funds from the county or state," he said.

According to figures supplied by the Escambia County School board, Msgr. Dan-

aher said, the projected cost per pupil for the county's public school system for the 1968-1969 school year will be \$585.

Using the public school system's projected cost per pupil, the diocesan school superintendent said, the parochial schools of the community are saving \$1,808,235 in possible additional taxes for Escambia County. He therefore urged "whole-hearted support" by the community of the Catholic school system.

Fights For The Unborn

MINNEAPOLIS —(NC) — The board of directors of Minnesota Citizens Concerned for Life, Inc., (MCCL) issued a statement favoring amending the present state statute on abortion to emphasize the unborn child's right to life.

The board said state law should reflect the position that the law should not tolerate taking the innocent life

of an unborn child at any stage of his development unless this is done to preserve a value commensurate with human life itself.

The statement was released by board president Dr. Fred Mecklenburg, who said, "MCCL favors a positive, constructive approach to the abortion issue, namely recognition of the right to life of both mother and child.

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Personnel Of Archdiocese Get New Insurance Program

Inauguration of a Health and Welfare program which will afford protection to all priests, religious, and laity working in the Archdiocese of Miami, was announced this week by Archbishop Coleman F. Carroll.

Effective on Jan. 1, clergy, Sisters, Brothers and lay employees assigned to and working under the jurisdiction of the Archbishop of Miami will receive health insurance and welfare benefits.

Premiums for the insurance will be paid by pastors, principals, or other religious in charge of parishes, schools, institutions and the various agencies of the Archdiocese, thus providing coverage without charge to the priests and Religious and lay employees.

Married laity, if they so choose, may include their spouse and eligible children but must pay the premium for their family members themselves.

Established under a Deed of Trust and Plan Agreement. Contributions made into the trust are not considered taxable income to the insured

nor are benefits paid when a claim is settled considered taxable income.

Claims will be paid by the administrator either directly to the insured or to a hospital, surgeon or other institution assigned. In addition benefit will be paid to eligible participants in addition to or in lieu of any other coverage that the insured may have. Coordination of benefits or duplication of benefits is excluded.

Benefits apply any place in the world in any hospital recognized by the American Hospital Association or other accreditation agencies

in foreign countries. There are no restriction, limitation, or exclusions on the types of illness nor the length of admissions once you become an eligible participant.

McGee & Co., Philadelphia, Pa., actuarial consultants who researched the conditions and plan of benefits for the Archdiocese, envision protection that will cover in full 94 per cent of the claims that will arise in cases of normal illnesses. In those instances where a critical long-term illness arises a \$15,000 major medical benefit is provided to absorb expensive treatment.

Liturgical Institute To Open Jan. 7

KENDALL—A Liturgical Institute for priests in the Archdiocese of Miami will be conducted at the Dominican Retreat House, Tuesday, Wednesday and Thursday, Jan. 7, 8 and 9.

Father Gerard Austin, O.P. of the Dominican House of Studies at Catholic University of America, Washington, D.C., and Father Rene Gracida, Chancellor of the Archdiocese and chairman of the Archdiocesan Liturgy Commission, will conduct the institute, first conference of its kind held in South Florida.

Topics which will be discussed include "The Need

For Liturgical Catechesis in the Church Today," "The Art of Celebrating," and "The Liturgy of Words: Reading, Song and Prayer."

Registration will begin at 8 p.m., Tuesday, followed by introductions and opening sessions at 9 p.m. Group meetings and Concelebrated Masses will also be included in the program.

A graduate of Providence College, Providence, R.I., Father Austin has a licentiate in Sacred Theology from Immaculate Conception College, Washington, D.C.; and a Doctorate in Sacred Theology from the Catholic Institute, Paris.

Company's coming...

let's put out the Welcome Mat!

All through the chilly states, people are packing bags and looking toward Florida. They're heading for the sun and its warmth. We can add a pleasant extra by extending a warm welcome. Let our guests know we're glad they came. Help out with directions, when you can. Make them feel like Honorary Floridians. That's what helps bring them back... often to stay as new Floridians. Your friendliness boosts Florida's grow-power. And your courtesy wins friends... for Florida... for you.

FLORIDA POWER & LIGHT COMPANY
HELPING BUILD FLORIDA

Florida National Bank

at Coral Gables

MIRACLE MILE AT PONCE DE LEON BOULEVARD

Check into it.

MEMBER FEDERAL RESERVE SYSTEM MEMBER NATIONAL AUTOMATIC CLEARING HOUSE

Defend Pope's Role

LAGOS, Nigeria — (NC) — Nigeria's Catholic bishops have rejected claims that Pope Paul VI is politically involved in the Nigerian-Biafra war.

The bishops held a two-day meeting here after a delegation, led by Archbishop John Aggey of Lagos, returned from Rome, where they discussed the war and relief efforts with Vatican officials.

At the end of their sessions, the bishops released a statement saying that the Pope was involved only in efforts to bring peace to Nigeria and to aid victims of the war.

They said charges of Catholic support for the breakaway state of Biafra "may have arisen from a serious misunderstanding of the Church's mission."

Nigerian radio, television and newspapers have recently attacked church relief agencies working in Biafra, charging that they have shipped military supplies and given other aid to the Biafran government.

Pope To Poland?

BOON —(NC)—Pope Paul VI would visit Poland "if he were given an opportunity," Stefan Cardinal Wyszynski of Warsaw said in that city after he returned from a trip to the Vatican.

In a sermon in the Warsaw cathedral, the cardinal described as "tragic" the Polish government's refusal to grant permission to the Pope to visit Poland for the 1966 celebration of the millennium of the country's conversion to Christianity.

Cardinal Wyszynski said he had at that time made unusual efforts to obtain an entry visa for the Pope.

He added that, on his recent visit to the Vatican, he had personally presented to the Pope the special vestments which the Polish clergy had prepared for the Pope to use in 1966. At the presentation, Pope Paul again expressed his desire to visit Poland, Cardinal Wyszynski said.

Criticizes Lunar Flight

NEW YORK — (RNS) — Describing the moon-orbiting flight of Apollo 8 as "scientifically unproductive" and "unusually hazardous," a member of the editorial board of Christianity and Crisis suggested here that the poverty war needs higher priority than space exploration.

John D. Maguire, in a front-page editorial in the Dec. 23 issue of the bi-weekly review, said that the U.S. "moves closer this Advent to having men on the moon long before its citizens live adequately and equitably on the earth."

Listing the cost of the lunar flight at "more than a billion dollars," he noted that it is taking place while "Sen. Strom Thurmond keeps urging President-elect Nixon to dismantle the Office of Economic Opportunity, with its annual budget of less than \$2 billion."

The federal government does not have an endless supply of funds available to it, he said, and must make decisions on the priorities of its concerns.

"Funds spent for the space program," he added, "cannot go to communities in the throes of human need."

Ordained In Rome

VATICAN CITY—(RNS)— Sixty-two students from the North American College here were ordained to the priesthood at St. Peter's Basilica here, using the new English-language ritual which was recently given formal approval.

Bishop Francis Reh, rector of the college who was appointed Bishop of Saginaw a few days earlier, was the ordaining prelate.

More than 600 relatives of the new priests, who flew to Rome in specially chartered airplanes, were among the congregation of 1,000 at the ordination.

Priest Shuns Transfer

FLORENCE—(RNS)— Father Enzo Mazzi, center of a controversy between "progressive" Catholics and Ermengildo Cardinal Florit, Archbishop of Florence, was absent here at ceremonies in which his pastorate was turned over to another priest.

Cardinal Florit had sent Father Mazzi an invitation to the ceremony by registered mail.

The priest was removed from his pastorate in the working class district of Isolotto early in December because of his criticism of wealth and of the exercise of authority in the Church. According to unofficial sources here, support for Father Mazzi is continuing to grow.

Pope Aids Pawners

VATICAN CITY—(NC)— In a gesture to mark the closing of the centenary of the martyrdom of Saints Peter and Paul, Pope Paul VI redeemed all clothing, shoes and blankets pawned by Rome's needy with the Cassa di Risparmio di Roma (Savings Bank of Rome).

The Pope had set aside money to assure the return of these items to their owners. Distribution was seen by the bank.

Proposals To Reform Holy Office Are Sent To Pope By Theologians

By FATHER ROBERT A. GRAHAM, S.J.

VATICAN CITY—(RNS) — Church circles in Rome learned one morning, from a leading Milan newspaper, that theologians from many countries had sent to the Pope a seven-point proposal for the reform of the Holy Office (now the Congregation for the Doctrine of the Faith).

The text of the statement was printed in full.

It is typical that the first reaction concerned less the points themselves than the way in which the document was released to the non-Catholic public.

It would be unfortunate if the maneuver to force the hand of the Vatican by pressure through the secular

press were to compromise the proposal at the outset. The statement was not intended to be sensational in form or substance.

"This declaration is not a rebellious gesture at all," insisted one of the reported drafters to Father Rene Laurentin of the Paris Figaro. "We affirm with conviction the existence of a magisterium (teaching authority) of the Pope and the bishops."

Many of the proposals have been already advanced by churchmen not personally involved and some, in fact, have already been applied in recent cases. There is a good chance, therefore, that the recommendations can be put into effect permanently.

The seven points of the declaration take as their point of departure the argument that theological science requires an atmosphere of freedom and cannot prosper under "coercive measures."

"While recognizing the Magisterium, the authors say that it cannot be a substitute for, or even impede, the scientific function of theology. Sensing a return to threats to this liberty restored by the Vatican Council, they formulate their idea of proper and fair procedure for the Congregation for the Doctrine of the Faith.

The authors and signers call for an end to what they say is a pronounced bias in the Congregation towards one particular theological tendency. That body, as constituted at present, they say, does not reflect the plurality of legitimate theological mentalities. In addition to obligatory retirement age for both the cardinals and the consultants, they asked that these latter be picked only from universally acknowledged experts in their fields.

They urged that the representative international theological commission called for by the bishops synod in Rome last year should come into existence without further delay. The relations of this body with the Congregation should be clearly and formally defined. The procedures themselves should be made part of the reform of canon law now in progress.

A case against theological writers, the document said, should be based on their original writings, not on unauthorized translations or other sources. A defendant should be provided with the entire dossier of his case and not simply a list of charges. Should his written answer not be satisfactory, two or more experts should be called by them for a personal confrontation and, again, the entire dossier supplied. The rule of secrecy would be abolished.

If, after all this, the Congregation for the Doctrine of the Faith should decide that the doctrines are in clear conflict with the faith, it should reject it with a statement giving the reasons for the condemnation. In the meantime, harassments of an administrative or economic nature should be abandoned as useless in modern conditions and perhaps even harmful.

The procedures to guarantee a fair hearing are not original or unusual. The international theological commission is now in the process of formation. The delay in meeting the desires of the Synod of Bishops is not unjustifiably suspect as a tactic of obstruction engineered by the Congregation.

Some other proposals surprise. For instance, the authors do not seem to envision at any stage a face-to-face confrontation of the theologian with the Congregation itself.



A MARIACHI BAND parades through the Spanish Center in Racine, Wis., during dedication ceremonies which were conducted by Archbishop William E. Cousins, shown at far right. The center, an archdiocesan supported referral agency, provides services for some 5,000 Spanish-speaking persons in the Racine area.

Envoy Claims Relief Work Of Churches Prolongs War

NEW YORK — (RNS) — Religious groups sending relief to Biafran refugees are prolonging the civil war and thus causing more deaths, Edwin Ogebe Ogbu, Nigerian Ambassador to the United Nations, charged on a radio broadcast here.

A missionary who is helping to ship food and medical supplies to the Biafrans replied that he could not "let one person die" because of political considerations.

Ogbu took issue sharply with Father Dermot Doran, C.S.Sp., on CBS Radio's "The World of Religion" program, with CBS News correspondent Robert Schakne acting as moderator.

OVERTONE
The ambassador charged, and Father Doran denied, that religious agencies, particularly the Catholic agency, Caritas, are giving the Nigerian-Biafran war "an overtone of a religious war."

"At no time," Father Doran said, "has Caritas as an organization or has anyone engaged in the relief effort ever spoken of a religious war. And the only talk we hear about the religious war is coming from the Nigerian side."

Ogbu said that the religious agencies are "encouraging the rebels" and thereby "destroying more lives than you set out to save."

SYMPATHY
He added that Nigerians "have the impression" that the Catholic Church is taking sides in the war. He accused Col. Odumegwu Ojukwu, the Biafran leader, of using the starvation issue "as a means of getting world sympathy, towards getting diplomatic and political recognition."

Father Doran repeatedly emphasized that his only interest was in saving lives. "Is it an improper act to save the lives of dying children?" he asked. He emphasized that missionaries are aiding the victims of the

war on both sides and said that the Churches are "putting ten times more supplies into Nigeria than they are into Biafra."

"You politicians can argue and discuss your ways and means, and so on," the

missionary said. "Children die . . . I want to save those that I see are dying . . . Whatever way I can get supplies to people who are starving I do so, immaterial of what government is involved."

By 1999

Sees Protestants One-Third United

INDIANAPOLIS—(RNS) — One-third of American Protestants will be united before 1999 and the church of that 20-year-period will undergo "suffering and tribulation," Dr. Harold E. Fey predicted here.

Dr. Fey, professor emeritus at Christian Theological Seminary, is the former editor of Christian Century, ecumenical weekly. He wrote on "The Church in 1999" for the 50th anniversary issue of World Call, a magazine of the Christian Church (Disciples of Christ).

He said he thankfully anticipates the union of one third of the U.S. Protestants within the next decade. The way to unity, he added, is being shown by the Consultation on Church Union (COCU), representing nine protestant denominations.

DISRUPTION
He also foresaw strong Protestant-Roman Catholic cooperation, but with the likelihood that "forces of obstruction in Catholicism and Protestantism" will cause disruption and suffering.

The clergyman began his article by saying that it took faith to discuss the church in 1999. "I start with the faith that the nuclear powers will not destroy the world and the church with it between now and the end of the century . . .

"While God does not deprive us of our freedom and hence of our power to commit collective suicide, his capacity for outwitting evil cannot be measured. I have faith He will outwit nuclear annihilation."

Dr. Fey did not attempt to describe a structure for the church in the future. He did predict "suffering and tribulation" as the church's lot in America and abroad.

He saw the church's future difficulties arising because the church cannot avoid challenging the repression of the poor and expanding militarization at home and abroad.

DEFENSE
Dr. Fey maintained that little more than token attempts to aid the poor of the world have been made and that current expansion of militarization "is to defend ourselves against the poor."

The conscience of the church is being stirred already, he said, and implied that greater assertion of the Gospel will lead to repressive attitudes toward Christianity.

Dr. Fey also anticipated development of new forms of Christian ministry; invigorating movements in literature, art and music; reform which could take the direction of non-violent revolution, and awakening social consciousness.

Priests' Senate Asks More Adult Education

TORONTO — (NC) — "Many of our people are bewildered and shaken at the changes that are taking place and at the enunciation of 'new theologies' within the Church," the Toronto Senate of Priests observed in a special report to Coadjutor Archbishop Philip Pocock last week.

"And even more tragic-

ally for the future, more and more of our young people are quietly drifting away, finding not only the organized Church, but religion itself, to be meaningless for them — and the point at which most are leaving the Church is during their early adult years."

The answer is adult religious education on a broad

scale, the senate said, in approving a report that was 15 months in the making.

Area centers serving several parishes and a system of satellite learning centers could provide a means for adults to tune in to changes and reasons for changes in the Church and in society.

The report recommends:

- That a full-time direc-

tor, preferably a layman, be appointed to develop and coordinate adult religious education programs throughout the archdiocese.

• That an adequate budget and staff be established at the outset.

• That marriage preparation courses be established on an area basis, "perhaps in an ecumenical framework."

Father John Madden, C.S.B., of St. Michael's College, and Father Edward Bader, C.S.P., of the Catholic Information Center, co-chairmen of the committee which drafted the report, visualize using Catholic high schools or other existing facilities as area centers where discussions and classes can be held for people from several parishes.

Programs would range from marriage preparation courses to lecture and discussion groups dealing with whatever people want to talk about.

"This has been a neglected area in Catholic development, relating to our people at an adult level," Father Bader said. "We just haven't done our work in this field."

Archbishop Pocock will decide when and how to implement the report. Practical problems lie in hiring competent staff, training discussion leaders and finding an initial budget of \$20,000 to \$25,000.

Court Voids Award In Abortion Refusal

NEW YORK — (NC) — A trial judge has set aside a jury's \$100,000 award to a couple who charged that a Brooklyn hospital was guilty of malpractice because it would not permit an abortion despite the possibility their child would be born deformed.

But the judge let stand a \$10,000 judgment against the hospital on the grounds that it failed to tell the couple they could take their request elsewhere.

Mr. and Mrs. Robert Stewart had sued Long Island College Hospital after the birth of their daughter Rosalyn in 1965. The girl was born deaf, partially blind, spastic and mentally

retarded.

Mrs. Stewart, who had contracted German measles early in her pregnancy, had applied at the hospital for an abortion because she feared that due to her illness the child would be born defective. Her request was rejected and, she charged, the hospital minimized the dangers and discouraged her from seeking an abortion at another hospital.

A New York Supreme Court jury, in October, awarded the Stewarts \$110,000 damages.

But trial judge Charles Beckinella, on a motion by the hospital's lawyers, set aside \$100,000 of the verdict on strictly legal grounds

— the state's law forbids abortions except to save the life of the mother, and therefore, the hospital acted legally, and the state's damage claims law prohibits an award to a person on the grounds claimed by the Stewarts: that he was permitted to be born.

But he let stand the \$10,000 award on the grounds that the hospital should not have minimized the dangers of German measles to an unborn child, and should not have advised Mrs. Stewart not to apply at another hospital.

Both sides have said they will appeal Judge Beckinella's action.

Dutch Stiffen Stand On Married Priests

THE HAGUE, The Netherlands — (NC) — The Dutch bishops have made it clear they will not be pressured into taking hasty steps

regarding demands that priests who marry be permitted, in some cases, to continue in the exercise of their ministry, the Dutch Catho-

lic news agency, KNP, reported.

In a letter to their bishops, 73 priests of the Haarlem and Rotterdam dioceses had suggested that "in certain parishes in the Netherlands, to be determined in consultation with the local community of the faithful, married priests or priests who intend to marry be given the opportunity to serve in the complete exercise of their priestly office."

KNP said a reliable source indicated that the bishops were determined not to push such demands because of the possibility of serious conflict with the Holy See over the matter.

Later the group of priests met in Amsterdam and issued a statement charging that the bishops were moving too slowly on the question of married priests continuing their ministry and demanding they should put direct

pressure on the Roman Curia, the Church's central administrative offices, for a decision.

KNP said the bishops believe that by pressing Rome on the subject, they will be doing more harm to the Church than good.

However, it added, the bishops intend to keep their promise made at the first national meeting of Dutch priests in October to promote the realization of a proposal for a married clergy in the Church. The promise included bringing the matter of priestly celibacy into the conference of European bishops to be held in 1969 at Chur, Switzerland.

The priests' letter to Bishops Theodore Zwartkruis of Haarlem and Martin Jensen of Rotterdam was the latest expression of the growing opposition to obligatory celibacy for priests in this country.

U.S. Leads In Belief In God And Hereafter

PRINCETON, N.J. — (NC) — The percentage of Americans who hold fundamental Christian beliefs far exceeds the percentage in 11 other Christian nations, according to a recent Gallup survey.

In the U.S. 98% say they believe in God; 73% in life after death; 65% in hell, and 60% in the devil. The only nation which comes close or exceeds these figures is Greece, in which 96% believe in God; 57% in life after death; 62% in hell, and 67% in the devil.

The Gallup survey was taken in 12 nations from July to November, 1968.

According to the survey, Americans have been fairly constant in their beliefs, while a drastic change has taken place in many European nations.

In the United States, for example, 68% believed in life after death in 1948, compared with 73% in 1968.

In France, however, the percentage dropped from 58 to 35%; in the Netherlands from 68 to 50%; in Norway

from 71 to 54% and in Britain from 49 to 38% in those two decades.

Some current percentages of those who believe in God: U.S., 98; Greece, 96; Holland, 79; Britain, 77; France, 73; and Sweden, 60.

In life after death: U.S., 73; Greece, 57; Holland, 50; Britain, 38; and France, 35.

In hell: U.S., 65; Greece, 62; Holland, 28; Britain, 23; France, 22; and Sweden, 17.

In the devil: Greece, 67; U.S., 60; Holland, 29; Britain, 21; Sweden, 21; and France, 17.

Altar Girls In Montreal

MONTREAL — (RNS) — A Roman Catholic church here has broken tradition and is permitting girls to assist priests at liturgical services, including the Mass.

St. Catherine of Siena church, a French-language parish, has recruited a dozen girls of public school age to serve alongside altar boys who have been used exclusively for centuries.

Father Gerard Riopel said the "altar girls" have been enthusiastically received by the congregation.



"AN AMERICAN TRADITION"

The good Lord once described His disciples as householders who bring out of the storeroom both new and old. (Matt. 13:52). At the New Year it has become an American tradition to look back and look forward. It is a time of reflection — a time to admit our failures honestly and simply; but it is also a time to renew, with courage and confidence in God, our values, goals, and personal ideals.

That is what we are doing at the Society for the Propagation of the Faith. Humbly, we recognize both our accomplishments and our failures during the past year. Many things continue to disturb us: widespread hunger in the world; decline of missionary vocations; increased rate of disease and death due to a scarcity of medical facilities and personnel; the lack of interest and concern of those who could help, but do not.

Like a good householder, we also count our blessings; and we had many blessings during 1968. Let us recall but a few of them because they were also yours: In Kotaar, India, a mobile medical unit has been given to the people of this poor fishing village to assist in the medical treatment of the poor villagers in the outlying areas.

A radio station has been installed in Wewall, Oceania. This system now provides vital communication between mission posts.

Your sacrifices have also helped to build a new wing for the Sacred Heart Leprosy Hospital in Kumbakonam, India. This hospital now offers up-to-date treatment as well as a complete program of rehabilitation for leprosy patients.

In Taipei, Taiwan, your assistance has provided training for catechists in an area where there is much interest in the Faith, but not enough priests to give instructions to prospective converts.

Because of your generosity, too, we have been able to provide assistance to the war-torn country of Nigeria-Biafra. Over \$1,500,000.00 has been sent into this ravaged area since the conflict began, and has been used for the needs of the Church in its mission of salvation and service. Your gifts and sacrifices are relieving human want and bringing the message and comfort of Christ to a suffering part of the world.

In Aitape, Oceania, Propagation funds have helped in the completion of a secondary school for girls. This school not only equips young women with a fine intellectual background, but it also gives them practical help for the future.

These accomplishments of the past year were made possible by YOU — that is, by your love-filled sacrifices and generosity, for which we are everlastingly grateful. May we express the fervent hope that you will continue with renewed zeal and generosity to make us the instrument of your love in mission lands.

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.

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Nine Honored At Presentation Ball



Nine young women from South Florida parishes were honored during the fifth annual Miami Presentation Ball last Friday. Included were, left to right, Frances King, Hollywood; Maria Consolo, Miami; Leanne Welstead, Miami Beach; Kathleen Fitzgerald, Miami; Anne Walker, Fort Lauderdale; Christine O'Sullivan, Miami Beach; Marie King, Hollywood; Sharon Ward, Coral Gables; and Patricia Renick, Miami.

As a symbol of her loyalty and devotion, each of nine young women presented a red rose to Archbishop Coleman F. Carroll during the Fifth Annual Miami Presentation Ball last Friday at the Indian Creek Country Club.

Selected because of their unselfish activities on behalf of those less fortunate and their academic records, the young women were the first in South Florida to receive the gold medal, presented annually, bearing the coat of arms of the Archdiocese of Miami.

More than 350 guests attended the ball which benefits the Marian Center for Exceptional Children conducted in Opa Locka by the Sisters of St. Joseph Cottolengo.

Photos
by
Bill Sanders



"Mirror, mirror on the wall. . . asks presentee, Frances King of Hollywood as she makes final touches before "big moment" at Indian Creek Country Club.



"How do I look?" asked Anne Walker of Fort Lauderdale as she prepared to join other young ladies presented to Archbishop Coleman F. Carroll.



CITIZENS NATIONAL BANKS

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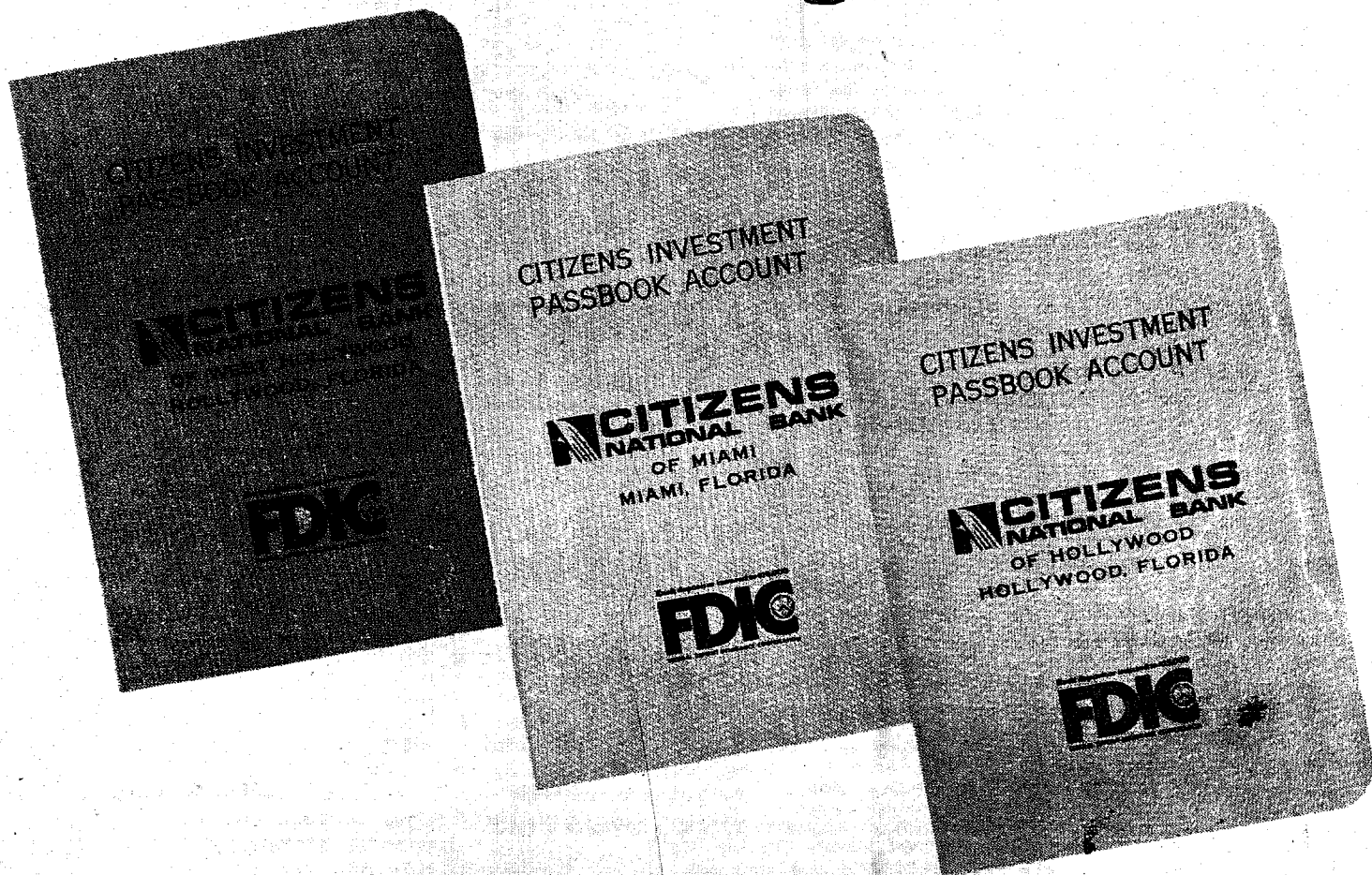
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TOTAL ASSETS

Sept. 30, 1964	\$28,405,696.89
Sept. 30, 1966	\$35,025,262.83
Sept. 30, 1968	\$60,963,904.93

EDITOR'S COMMENT

Make Night Clubs Shut Doors Earlier

Unfortunately, Greater Miami has no uniform law which requires night clubs and bars to close at a reasonable hour. At present, some municipalities require closing at 2 a.m., others at 4 and 5, while other municipalities have no time limit at all.

Needless to say, diverse closing hours make law enforcement more difficult. What is permissible on one side of the street is outlawed on the other side. Furthermore, it is difficult for Dade County policemen to keep track of the law in different municipalities.

It is a matter of record that places with late closing hours are havens to a host of criminals. Prostitutes, drug addicts, thieves and the like find fellowship and encouragement in the late, late night spots.

What is more, the man on the street who is going to work at 7 and 8 o'clock in the morning, risks crossing the paths of drunk and sleepy drivers who might have left bars only moments before.

The Shevin Crime Committee recommended that night clubs be required to close at 3 a.m. and bars at 2 a.m. Certainly these times on a county-wide basis would protect men and women going to work, discourage criminal elements from gathering into the early morning hours, and assist law enforcement.

Since it may be doubtful whether the state legislature will adopt a uniform code for the state, our counties should act now. The Crime Commission of Greater Miami has urged the Metro Dade Commission to act. Its recommendations deserve to be heeded.

U.S. Low In Esteem Of Other Countries

"The United States' reputation has become tarnished during recent years. Public attitudes toward our country are now reported to be at a 50-year low."

These are the opening words of a recent report issued by the Committee on Foreign Affairs of the House of Representatives.

The report goes on to point out that few people abroad consider the United States as their best friend and fewer have confidence in the ability of the United States to provide wise leadership in the current world upheaval.

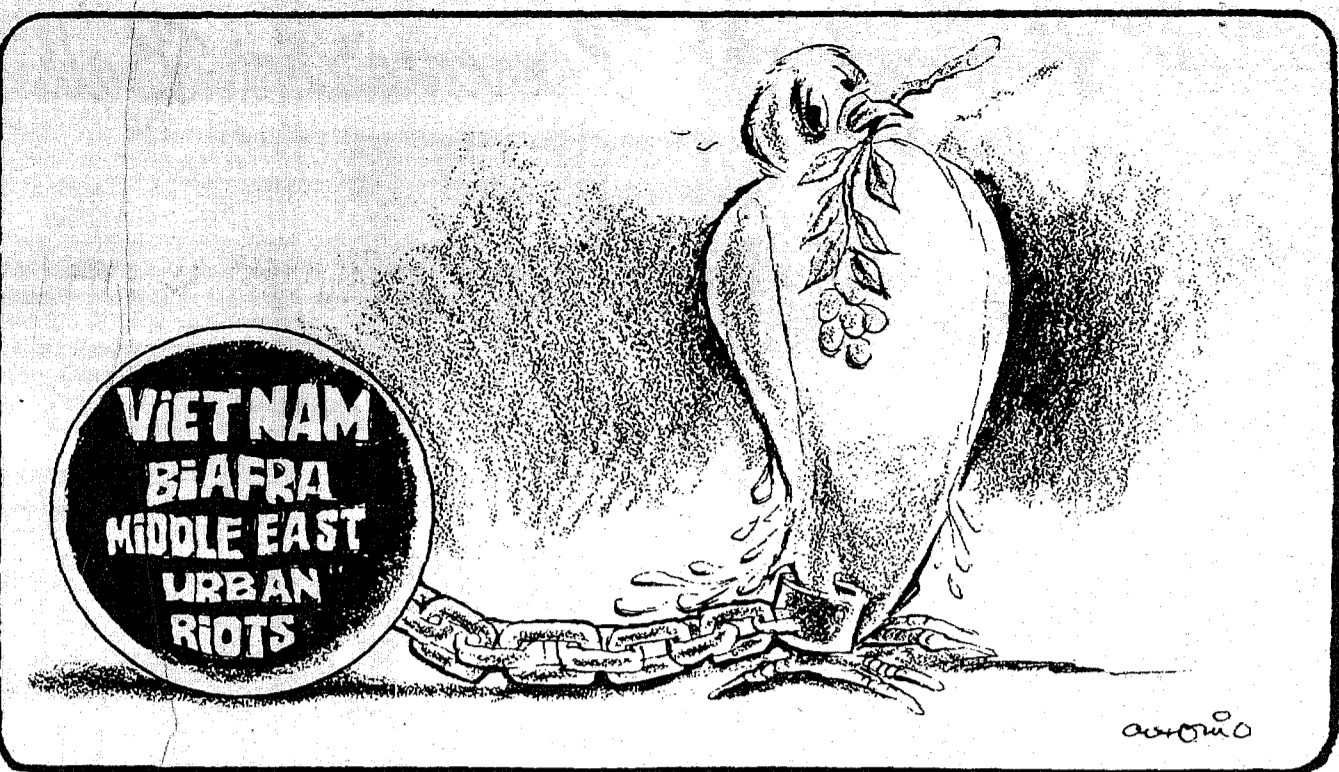
Three factors are credited for this lamentable estimation by our world neighbors: the Vietnam war, our race problems and crime and lawlessness.

It is important for us to note that what happens here at home affects how the peoples of other nations view us. Domestic policy is not isolated from foreign policy. We must be able to put our own house in order before the world will credit us with leadership to put the world's affairs in order.

Maintenance of civil order; enactment of effective gun control legislation; greater efforts to solve the racial and urban crisis; and a serious attempt to persuade the mass media to stop making violence attractive, were all cited in committee hearings as actions which would have a positive impact on the United States image abroad.

But putting our house in order alone is not enough. A concerted effort must be made to tell the story of the strengths of our nation. The fact is that only a fraction of our resources in the area of foreign affairs is invested in communication. Ninety-five percent is devoted to force. Is it not time to start changing the ratio?

The image which other people have of the American state comes from what they know of us. Let us make a greater effort to let them know our strengths. We can be sure that they will hear about our faults.



TRUTH OF THE MATTER

Farewell 1968: Year Of Spiritual Failures And Scientific Triumphs

By MSGR. JAMES J. WALSH

The past year saw an almost incredible mixture of failure and triumphs - failures of the human spirit and triumphs of man over the secrets of nature.

The assassinations indicated how uncivilized we still are and yet the flight to the moon gave astonishing proof of the extraordinary progress the human mind has made.

Violence in our streets, continuing war, advocacy of racism, excessive and misguided zeal of racial apostles, tell the tragic story of human weakness and disregard of moral standards. 1969 will not offer enough time to effect a cure of this malady. By contrast the spirit of man was lifted by his scientific achievements which stagger the imagination and somehow draw us closer together as the earth grows smaller and the universe larger.

In the Church in 1968 we witnessed a phenomenon - the year of dissent. Organized groups in many areas disagreed with the decisions of the Holy Father and the bishops' decisions on birth control, retirement, the role of authority and so on. The phenomenon seemed more nightmarish as the dissenters went beyond the stage of letter writing and polite speeches into the areas of public demonstrations and remonstrations, with the people in general confused and uncertain what it was all about.

It seems likely some of this will continue at least until guidelines of mediation are established.

For want of a better word we have to call another trend a phenomenon, namely, the group of the doctrinal dissenters who oppose the teaching of the Catholic Church but refuse to leave it.

Here and there the past year a Catholic author has denied emphatically a dogma of the Church, because his "line of reasoning" compelled him to do so. There was a retired missionary bishop who discarded infallibility. There was loquacious Rosemary Reuther seemingly denying everything considered definitive doctrine and having a jolly old time while doing it.



WALSH

Recently a theologian, Father Crossan, wrote a book to prove that Christ never rose from the grave, but the wily Pharisees stole the body. Judging from the detailed reviews of Crossan's book and the comments of theologians who disagreed with him, one suspects that a fair-minded atheist would not have been so ruthless in seeking to pulverize the rock of Christian Faith.

The point is that in every generation there were some who rose up to deny the Faith they had once accepted. None of this is new. This dates back to the Apostles and can be found in every period of Christian history. But in times past the dissenter—he used to be called a heretic—left the Church either to found his own group or simply to make it clear that he disagreed with the Church.

Nowadays the style is to stay in. Stay and reform the Church to one's own thinking, but at any rate, stay. It seems to me there is something distinctly dishonest in using the term Catholic for one's self while advocating anti-Catholic doctrine.

One more item on dissent.

When the astronauts were circling the moon and one of them read the opening verses of the Book of Genesis describing the creation of heaven and earth, people of all faiths indicated they were tremendously impressed. It was Christmas Eve, and the thought of these three men's sending a message to earth from the moon, as the angels had addressed the shepherds from the heavens seemed so strikingly apt that people everywhere were deeply touched. Someone a little later facetiously said that some group, like the American Civil Liberties Union or the American Jewish Congress, was certain to condemn this highly immoral practice of reading the Scriptures from the moon because it would violate the principle of the separation of Church and State.

He got a laugh, but apparently to some it was no laughing matter, and the protests came. There is that tiny, most vocal dissenting group forever turning over rocks, looking for snakes, even on the moon, all in the name of protecting our freedoms.

I wonder if the public affirmation of faith in God and His power by these three courageous men of science does not disturb the dissenters more than a possible threat to the principle of the separation of Church and State.

Czechoslovak Official Reassures Churches

GENEVA—(RNS) — A Czechoslovak official has given assurance that the government intends to safeguard the rights of the church, according to information provided here by the press division of the World Alliance of Reformed Churches.

Dr. Erika Kadlecova, president of the State Office of Church Affairs, it was reported, told foreign church representatives in Prague of this intention.

"We shall do our utmost to develop mutual trust between church and state," she said. "Our program is to give to Christians and to the Christian church as much freedom as to the other citizens of the state."

The reception at which the official made the statement was held during a jubilee celebration of the Church of the Czech Brethren in Prague during early December.

Dr. Kadlecova also addressed a public gathering of 6,000 people during the celebration. She stressed the positive understanding and goodwill which the government has toward the church and its problems.

The sociologist was appointed to the church affairs office during the period of democratization before the August invasion of Czechoslovakia by Soviet-led forces. The appointment was applauded by churchmen be-

cause Dr. Kadlecova had in the past been open to Christian-Marxist dialogue and had seemed to view religion sympathetically.

During the assembly, the Church adopted a declaration which said, in part:

RIGHTS

"We regard the freedom of the state, its independence and sovereignty as the inalienable rights of all nations. We cannot, therefore, ever agree with military or political intervention of other nations in the internal affairs of our, or any other state.

"We see respect for international law and international protection of smaller nations as the only way to a

peaceful future without war or violence."

Even as Soviet troops rolled into Prague last summer, leaders of the Czech Church declared their determination to foster the strides toward a more flexible society initiated under Communist Party Chief Alexander Dubcek.

"Even though no form of government can be identified with the Kingdom of God," the jubilee meeting said, "we are convinced that a humanitarian democracy in which social justice, freedom of conscience and speech, security before the law and full religious freedom are made real, is closest to Jesus' concern for the salvation and well-being of man."

THE VOICE

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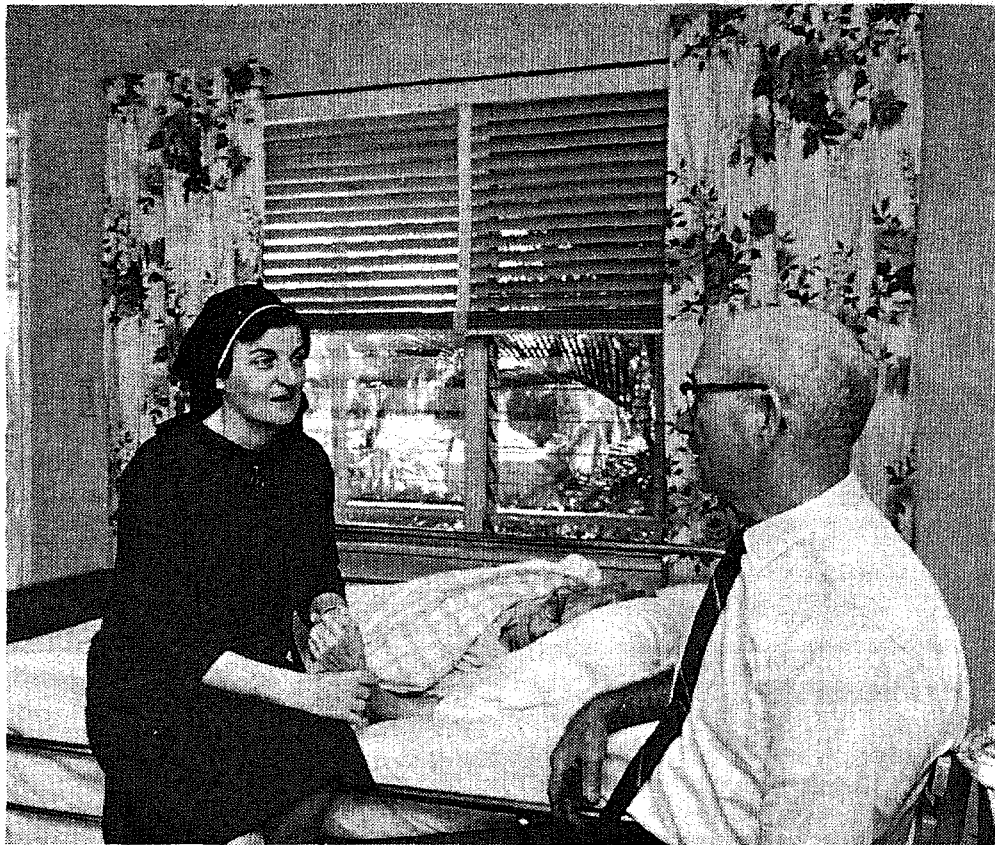
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Will Speak On Dilemmas

BOCA RATON — Father Eugene C. Kennedy, M.M., theologian and director of Maryknoll pre-seminary counseling program and supervisor of priest-counselors of the Archdiocese of Chicago, will be the third speaker of Marymount College's Christian Renewal series at 8 p.m., Sunday, Jan. 5, in Founders Hall.

The author of "Fashion Me A People" and "Comfort My People," will speak on "Psychological Dilemmas of Modern Man."

He has a Ph.D. degree and served as an instructor at Maryknoll Junior Seminary and Catholic University of America; professor of psychology and counselor at Glen Ellyn Maryknoll Seminary; lecturer in pastoral counseling at Chicago Loyola University; and as consultant in the pastoral care program at the Menninger Foundation.



MARYKNOLL MISSIONARY, Sister Eileen Miggins, home for a holiday visit with her parents, John Miggins and his wife, a resident at Villa Maria Rehabilitation and Nursing Center, has served eight years as a nurse in Korea ministering to the poor and ill.

Especially for **WOMEN**

Full Program Of Retreats For January

KENDALL — A full program of retreats has been planned at the Dominican Retreat House for women conducted by the Sisters of St. Dominic of St. Catherine de Ricci, 7275 SW 124 St.

A Liturgical Workshop for the many orders of Sisters stationed throughout the Archdiocese of Miami will be conducted the weekend of Jan. 11 and Jan. 12 by Father Gerard Austin, O.P.

A retreat for women alcoholics will begin Friday, Jan. 17, and conclude Sunday, Jan. 19 at the retreat house for women, where Father Ross Garnsey, assistant pastor, Blessed Trinity Church, Miami Springs, will conduct the conferences.

Teenagers of St. Peter's Lutheran Church will participate in a two-day retreat Friday and Saturday, Jan. 24 and 25. On Sunday, Jan. 26, Spanish-speaking women in South Florida will participate in a Day of Reflection conducted by Father Angel Villaronga, O.F.M.

A Marriage Encounter for married couples will begin Jan. 31 and end Feb. 2 at the retreat house.

Further information and reservations for retreats may be had by calling the retreat house at 238-2711.

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Home From Mission Fields For First Time In 15 Years

Christmas, 1968, and New Year's, 1969 were memorable ones for Mr. and Mrs. John J. Miggins of Little Flower parish, Coral Gables — their missionary daughter was home for the holidays for the first time in 15 years.

A native of New York City, who received her degree in nursing at Dominican College, Houston, in 1955, Sister Eileen's desire to "serve in the foreign missions," was fulfilled four years later when, after becoming a Maryknoll Sister, she was assigned to Korea.

For eight years she has treated the dislocated poor in the large city of Pusan, and been involved in the rehabilitation of a nation, first a victim of Japanese oppression and then ravaged by war.

Two years ago, Sister Eileen—who has returned to the U.S. for one year, which will include refresher courses in the Korean language—was assigned to Chong Pyon

where she inaugurated an in-service training program for native student nurses attending the province hospital in a nearby city and enlisted the volunteer aid of several Korean physicians to care for the poor who came from great distances.

In addition she drove a mobile clinic to outlying areas each week to bring much-needed medical aid to outlying areas, where she reports some 200 people waited under the trees. A home visiting program was also begun by the Maryknoll clinic at Chong Pyong which is staffed by three Sister-nurses, one Sister-doctor and chaplain, Maryknoll Father Angelo Mopitouri, whose local parish includes 2,000 parishioners and 10 missions.

Some 12,500 persons received medical assistance and 56,000 treatments from Sister Eileen in just one year.

Earlier in Pusan she had

worked at the Maryknoll clinic, at one time credited with the longest "charity line" in the world. When it became a hospital she was in the out-patient department.

Since she returned to this country a year ago, Sister Eileen has been engaged in missionary education work in Houston. When she reports for duty early this month, she and another Maryknoll Sister have a full schedule of visits to schools in New York, New Jersey, and Pennsylvania, where they will outline for students the scope of the Maryknoll missionary activity abroad.

"But I'm anxious to get back to Korea next summer," she explained. "There no one to take my place while I'm away."

Meanwhile, she's enjoying every moment with her family, which also includes two brothers, James E. of Miami, and Robert, of West Palm Beach.

A Christmas Gift: Her First Communion

NORTH MIAMI—Christ came for the first time to an aged resident of Villa Maria Rehabilitation and Nursing Center when she received her First Holy Communion on His birthday.

In the presence of a host of relatives, all non-Catholics of various faiths, Mrs. Charlotte Reeth, 84, received the Holy Eucharist from Bishop Patrick Shanley, O. C. D., chaplain, during morning Mass in the chapel of the residence staffed by the Sisters of Bon Secours.

A native of New Jersey who came to Florida several years ago, Mrs. Reeth is a widow whose husband was killed in World War I. During the past three months that she has been residing at Villa Maria she has received instructions in the Catholic faith at her request from Sister Marie Lucille, S. B. S. and Bishop Shanley.

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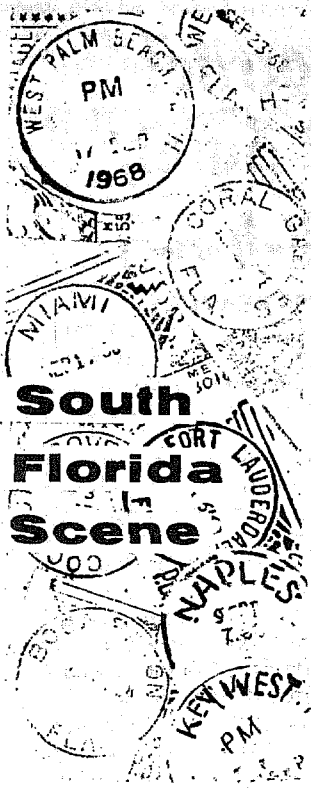
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Post-Council Role Of Nuns To Be Aired

JENSEN BEACH—"The Role of the Sister in the Post Vatican Council Era," will be discussed at 2 p.m. on Saturday, Jan. 11, by Father John Quinlan, professor of Biblical Studies at the College of Holy Names, Oakland, Calif., for Sisters of St. Joseph College and members of the local community.

The Irish-born priest, who authored "A Requiem for John F. Kennedy" in the Encyclopaedia Britannica Memorial volume, was previously a member of the faculty at the Catholic University of America and the University of Notre Dame.

He speaks eight languages and was graduated summa cum laude from the Pontifical Lateran University in Rome. Graduate studies followed at the University College, Dublin; the University of Chicago; and the Ecole Biblique in Jerusalem.

Father Quinlan will also lecture on the same subject on Sunday, Jan. 12, at 2 p.m. at Immaculata Academy, Miami.

Men's Club Organized

A Men's Club has been organized in St. Thomas the Apostle parish with Ed Feenane as first president.

Other officers named are Dr. Donald Dooley, vice president; Harvey L. Edwards, recording secretary; Eugene P. Spellman, corresponding secretary; and Col. John Dunnivant, treasurer.

Members of the board of directors are Bill Yoham, chairman, ushers; Charles O'Toole, chairman, commentators; George Camus, youth activities; Arthur Harlan, social; Don Vizza and John Meyers, co-chairmen, building and property; Roy LiVigni, music; and Steve Perrone, membership.

New officers will be feted at a social with their wives on Jan. 10.



Annual Testimonial Dinner honoring Archbishop Coleman F. Carroll will be held at Our Lady of Florida Retreat House at 6 p.m., Saturday, Jan. 11. Father Jude Dowling, C. P., discusses final plans, left, with Wilbur Rollins, Retreat League president, Key Biscayne; and Ray Koster, past president of the League.

5 Named To Key Posts

FORT LAUDERDALE—Five staff members at Holy Cross Hospital have been named to key positions in organizations associated with hospitals.

Sister Margretta, R.M.S., has been elected to the board of directors of the Florida Nurses Association and Jack Bondurant, Holy Cross public relations director, was installed as president-elect of the Public Relations Council of the Florida

Hospital Association at the annual meeting in Jacksonville.

Anne Strayer, medical records librarian, was elected president-elect of the librarians' group of the FHA; and Gerri Preston, personnel director, was named secretary-treasurer of the state personnel directors' association. She was also elected secretary of the personnel directors' group of the South Florida Hospital Council.

Accounts manager Ernie Wettrich is the new vice president of Broward County Credit Executives and is also a director of District 3 covering four southeastern states of the International Consumer Credit Association.

Diamond Jubilee Banquet Slated

Archbishop Coleman F. Carroll, a member of the Board of Trustees of Florida Memorial College, has accepted the co-chairmanship of "The Diamond Jubilee Plus Two," 65th birthday celebration dinner of the college, for Rev. Edward T. Graham, chairman of the board.

The event will commemorate Rev. Graham's 25 years' service to Greater Mi-

ami, including 20 years as pastor of Mt. Zion Baptist Church and 14 years as chairman of the college board of trustees.

Pre-Cana Series In Dade, Broward

Pre-Cana conferences for those planning to marry within the next six months and those recently wed will be conducted this month in Dade and Broward Counties through the facilities of the archdiocesan closed-circuit television facilities.

Sponsored several times during the year by the Family Life Bureau and Radio and Television Commission of the Archdiocese, the programs will be available in all schools where the closed-circuit television facilities are available.

Schedule of topics for the Tuesday and Thursday evening conferences is as follows:

Tuesday, Jan. 7, 8 to 8:30 p.m. — Marriage and the Church; 8:40 to 9:10 Happiness in Marriage.

Thursday, Jan. 9, 8 to 8:30 p.m. — Marriage As A Sacrament; 8:40 to 9:10 — Aspects of Marriage Adjustment.

Friday, Jan. 14, 8 to

8:30 p.m. — Sex and Marriage; 8:40 to 9:10—Communicating in Marriage.

Thursday, Jan. 16, 8 to 8:30 p.m. — A Doctor Discusses Marriage; 8:40 to 9:10 p.m.—Two Doctors Answer Questions About Marriage.

At each location a priest will be in attendance who will conduct a question and answer period at the conclusion of the telecasts.

Serra Sponsors Seminary Visits

FORT LAUDERDALE—The Serra Club of Broward County will sponsor visits for eighth-grade boys to St. John Vianney Minor Seminary on Saturdays, Jan. 11 and 18.

Transportation will be provided by Serrans for the boys who may make arrangements to participate through their schools or parish rectories.

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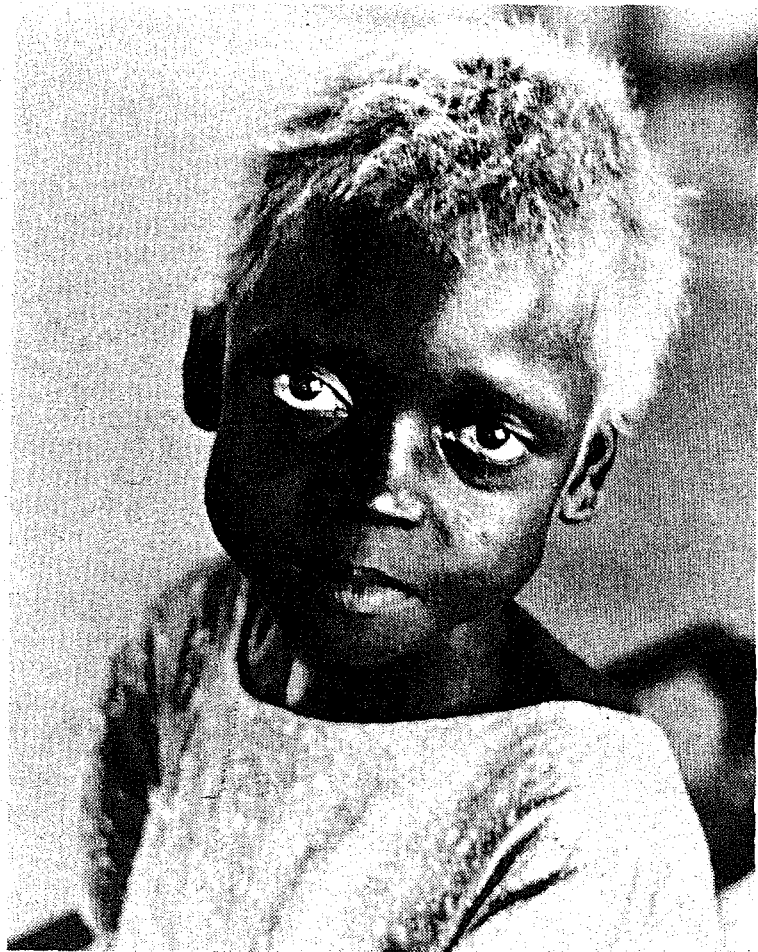
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FEATURE SECTION



**The strange glow of death
Already lights up the hair
Of this Biafran child.**

**A disease with a strange name
Kwashiorkor
Caused by protein deficiency
Turns her hair a pale sickly yellow
And will soon cover her body with sores
Death is not long in coming.**

Tradition Erects Many Barriers Against Unity

By Dr.

GEORGE N. SHUSTER

During a recent trip to England, made for the purpose of sharing the 200th anniversary of the initial edition of the Encyclopedia Britannica, I had a chance to stay for the first time in some of the small towns of England.

Many of them began to crumple under the strain of the once wealthy British Empire has been subjected to by the two wars, neither of which it wanted, and by the sundering of the colonies from the Crown. It must be heart-rending for a man like Howard Wilson, with whom we were privileged to talk at some length, to keep on grabbing for anybody's pocketbook in order to save the pound sterling.

Still things seem to be improving in the small towns of which I speak, either because of an intelligently and imaginatively managed tourist trade or because people commute to work in larger centers of industry and commerce. Take Lavenham, for example, where the "Swan," which dates back to the 15 century, has been completely refurbished so that it is about as charming a place in which to take one's ease as can be imagined. The town itself is pretty much like all which have a history.

But the jewel is the church, almost cathedral like, with a tower which is quite miraculous and interiors were perpendicular Gothic really comes alive.

The church in Lavenham should be better known than it is because it is the scene of Dorothy Sayers' "The Nine Tailors," which seems to me the most intriguing as well as delightful of detective stories. Those who have read it will recall what a role the



SHUSTER

bell ringers play in it. Lo and behold, no sooner had I got off the bus on a clear and chilly Sunday afternoon than they were at work producing the most divine music that can be played on bells.

When the bells had stopped, the Salvation Army came down the street and sang hymns to the accompaniment of band music. Since I was the only person on the street, I was also the whole of the congregation they attracted, and so one poor sinner at least listened to a homily which the leader directed to the world at large. I must say that it was far better than I had expected.

Then the unexpected happened. The service conducted by the Church of England in what had once upon a time been Lavenham Cathedral ended and the faithful came out. To one who had been told so often that the English Church was moribund, it seemed almost impossible that in view of the size of the town there could be so many men and women with prayer books in their hands.

I decided that on this Sunday Lavenham had done rather well by religion. But doubtless the skeptics and the affluent who were housed in the Swan would have shrugged their shoulders at all this.

I went on to another beautiful old town—there were a few more but these will have to go unremembered. King's Sutton has a most indifferent inn, but fortunately I was a guest in a great rambling house. Again it was Sunday.

We Catholics went to a Mass said in a sizable room in a kind of rambling office building, while there was a beautiful old church at the end of the street, with a tower as graceful as any one will ever see in this world.

But alas it rocks a little when strong winds blow across Oxfordshire, as they often do. Therefore no bell ringers are at

work in it. Here the Church of England is very High. There is a sanctuary lamp and a confessional. My hostess remarked ruefully that in this presumably ecumenical time it should be possible to have a Catholic Mass there, too. But, she said, the Higher the Church of England is, the more difficult it becomes to smuggle in a breath of Rome.

Reflecting on this and similar situations later on, I came to the conclusion that although tradition is the sap of life in any religious sense, it can also erect more barriers than a beaver. In almost all of these towns there was a somebody or other who had turned antiquarian and was studying a forgotten forest or an almost vanished road.

And so doubtless things are in England, years after Newman's Second Spring insofar as religious unity is concerned. Men in the Church look back to the "slight," some say the "insult," given in Leo XIII's time, when Anglican Orders were not recognized. There can be no doubt today that, with the help of the Eastern Churches, whatever was valid in Rome's contention has been relegated to the past.

In every High Church, at least the Divine Presence, in the age-old Catholic sense, is an awesome reality. One has perhaps no right to drink in the beauty of ancient edifices, many of them built in days when Rome and England walked hand in hand, while being face to face with disunity—a wound in the Body of Christ.

And so I went back on another Sunday to London and Mass at the Jesuit Church on Farm Street, this quite gracious, too, through every visible pore in which the spirit of innovation is wafted out into the world. Then one says to oneself finally: what an awesome thing Christianity is! Love is the core of its innermost spirit, and yet it always brings not peace but a sword.

GEORGE SHUSTER'S VIEW

She's A Hypocrite! —Oh, No, A Saint; Wo, Woe, W-h-o-a

CATHOLIC PRESS FEATURE

"Mrs. Robinson" caused enough trouble in "The Graduate," but the still highly-popular song about her has led to a lot of post-"graduate" work among religionists trying to decipher the meaning of the Simon and Garfunkel song.

A group of church musicians was told recently that "Mrs. Robinson" was about "phony religion" and that the lyrics are really a dig at her hypocrisy, even though the song starts out: "And here's to you, Mrs. Robinson, Jesus loves you more than you will know."

Hearing a different tune, a priest-columnist in a diocesan paper said, no, the song is trying to say that we should love people despite their moral faults, because Christ loves them and died for them.

For a quick refresher course: Mrs. Robinson, played by Anne Bancroft in "The Graduate," was a heavy-drinking, bored, suburban matron in her forties who seduces the son of her husband's business partner, and when the youth falls in love with her daughter, Mrs. Robinson hurriedly arranges a wedding of social convenience between her daughter and another young man.

The rejected youth crashes into the church where the wedding had just taken place, fights off the stunned parents and guests with a huge cross and flees with the bride, using the cross as a door-latch to lock Mrs. Robinson and the others inside the church — a gesture generally interpreted as meaning that too many Christians have closed themselves off from true Christian love and replaced it with a desire for surface respectability.

The words of the song, "Mrs. Robinson," the church musicians were told, "were written by people concerned about religion — in this case, concerned that Mrs. Robinson's phony religion has seemed to create the selfish, evil person she has become: 'And



"MRS. ROBINSON" (Anne Bancroft) waits in church in a scene in "The Graduate." Religionists are trying to interpret the popular Simon and Garfunkel song about her.

here's to you, Mrs. Robinson, Jesus loves you more than you will know — ho, ho, ho!"

In one diocesan newspaper a priest suggested, however, that "in the song it is insisted that despite Mrs. Robinson's questionable morals and regrettable vices she is loved by Jesus more than she knows and that 'Heaven holds a place for such as you.'"

The priest then went on to develop a column about why Christians should love one another despite moral faults and that "to offer our love and acceptance only on condition of moral improvement is to deny meaning of love."

But there are hazards in reading the lyrics of many modern songs, compounded by the fact that very few song writers care to discuss — sometimes they themselves aren't sure — what their songs mean.

For instance, "And here's to you, Mrs. Robinson, Jesus loves you more than you will know — ho, ho, ho" might well be interpreted as ridiculing Mrs. Robinson's hypocrisy.

But the line doesn't say "ho, ho, ho," as the church musicians were reportedly told, but, rather, "wo, wo, wo" — the way Paul Simon wrote them, anyway. Of course, that opens up a whole new avenue of theological exploration. Does "wo" mean "woe" or "whoa" or, for that matter, nothing?

But if Mrs. Robinson is causing trouble for religionists, look at "Mrs. Johnson." She was the frate, mini-skirted mother in "Harper Valley PTA" who went to a PTA meeting to castigate the members for criticizing her personal life. She pointed out that the members had glaring faults of their own — naming them one by one — and calling them hypocrites for daring to question her morals.

A number of priests and ministers immediately sided with Mrs. Johnson, and used the song to illustrate sermons and articles about hypocrisy and "casting the first stone." But since then, Mrs. Johnson herself has been getting it. As one Presbyterian minister described Mrs. Johnson's action:

"In my judgment, what is being set forth in this song is a 'I'm-not-as-bad-as' morality, a morality of the lowest common denominator, a morality which is old and outdated. Many people are content with sinful behavior, if they can just point-out someone who is worse. In comparing ourselves with others we never pick the best, the highest, the noblest. We always pick the worst, the lowest and the basest."

True & Incredible Acc't Of A Dastardly Hoax

NEW YORK—(CPF)—If you think you've ever been bothered by too many salesmen and other callers in the midst of a very busy day, consider the plight of one Rev. Marion Dix, rector of the oldest, wealthiest and most fashionable Episcopal parish in the country.

In one brief five-day period the Rev. Dix reluctantly said "no" to various salesmen offering toupees, shoe polish, underwear, fire extinguishers, office safes, a dancing course, a threshing machine, two horses, a 300-horsepower steam engine, band instruments, plumbing equipment, mausoleums and corsets.

Not so unusual, you say? Wait! There's more.

The Rev. Dix also had to turn down a tattoo specialist who had come prepared to emblazon an eagle in three colors on the minister's chest, 28 second-hand-clothing dealers who were prepared to pay top prices for Mrs. Dix's clothing, 14 pawnbrokers—each under the impression that the rector needed financial help—30 physicians who were told the clergyman had suffered an epileptic fit and was near death, travel agents with tickets to Havana and Liverpool and 14 ministers who had come to the parsonage thinking they were invited to have lunch with the renowned Bishop of Exeter (the Rev. Dix decided the



REV. MARION DIX

least he could do was invite them in for tea).

TESTIMONY

And there was the mailman, bringing correspondence from a Louisville distiller thanking the minister for his unsolicited testimonial about the medicinal properties of their bourbon and asking for his permission to be quoted in their advertising, among other interesting mail of a similar nature.

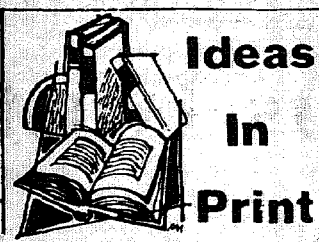
All of this occurred in 1880, but the story of the harassment of the Rev. Dix has just come to light in historian W.A. Swanberg's "The Rector and the Rogue," which is described by publisher Charles Scribner's Sons as "Being the TRUE & INCREDIBLE Acc't of a DASTARDLY HOAX against an Upright (if rather Stuffy) Divine."

The Rev. Dix was rector of Trinity Church at Broadway and Wall Street, a parish whose communicants included Astors, Jays and De Lanceys, and the "rogue" was a mysterious person who signed himself "Gentleman Joe" and seemed bent upon destroying the Rev. Dix's ice-cold composure, if not his reputation.

FORGERY

Gentleman Joe forged the Rev. Dix's name on hundreds of postcards and letters that brought scores of salesmen to the rectory doorstep; he placed "personal" notices in the New York newspapers that brought hordes of job-seekers calling up on the bewildered Rev. Dix, and, finally, Gentleman Joe wrote a letter to Dr. Dix asking for \$1,000 to "stop the racket," although extortion proved not to be the rogue's aim.

Although the running story of the rector and the rogue would not be as well remembered as other stories then running in the papers—the Presidential election, which James A. Garfield was to win; Stanley's expedition to find Dr. Livingston; the arrival in New York City of the French engineer, de Lesseps, who planning a canal through the Isthmus of Panama—the New York



It may not have been so amusing to Dr. Dix, but there was certainly mystery. Who would want to ridicule the rector? That was the question asked by Dr. Dix, post office officials, detectives and the press—the prime suspects being those churchmen who opposed liturgical change.

Dr. Dix was not only a High Episcopal churchman (high Episcopalians favored adopting as much of the Roman Catholic liturgy as possible), but, according to Swanberg, "Dr. Dix was the most prominent champion of the High Church movement in America." Indeed, when he became chaplain of the first full-fledged Episcopal religious order of nuns in this country, Dr. Dix was regarded by some Episcopalians as "the head and front of an infamous plot to betray the Episcopal Church and lead it back to Rome," according to Swanberg. The fact that Pope Leo XII had the previous year, 1879, made a cardinal of former Episcopalian John Henry Newman didn't help matters any.

Besides the mysterious Gentleman Joe signed several of his letters to Dr. Dix "High Churchman," and the conjecture was that the troublemaker was really a Low Churchman out to ruin Dr. Dix's reputation and thereby sully the High Church movement, also known as the "Oxford movement."

OBJECTORS

But there were other possible suspects: people who objected to Trinity Church's enormous land holdings, feminists (he was infuriated by the founding in recent years of Vassar, Smith and Wellesley and was at the time fighting the creation of

Barnard College for Women), and even what Swanberg called "bell-tax protesters":

"The bells in Trinity's steeple, far and away the best in town, traditionally played by official request on secular festival days such as Washington's birthday. For this Trinity charged the city a fee for the pay of the bell-ringer and the wear on the bells—a custom that continuously drew angry complaints from many citizens."

But the culprit turned out to be a socially prominent bon vivant named Eugene Fairfax Williamson who had a long line of similar hoaxes and minor swindles to his credit, a 39-year-old friend of Andrew Carnegie who taught Sunday School classes at one time in Dr. Dix's Trinity chapel, who freely gave small gifts (which he swiped from department store counters) and was famed for a book of poetry, whose poems he stole from a Roman Catholic nun named Sister Ambrosine.

DEATH

The New York courts, refusing to believe that Williamson, alias Gentleman Joe, pulled off the Dr. Dix hoax merely for fun, sent

him to Sing Sing prison for 3-1/2 years, but he died there of ulcer complications after only eight months.

Swanberg chose to write about the rector and the rogue because it represented an "astonishing collision of a moral issue and an artistic concept. It raises the question of how far an ingenious hoax is justified in imposing on a relatively few honest and long-suffering victims in order to entertain millions of people with a rich and satisfying performance that would be impossible without such imposition."

Dr. Dix was chosen for Williamson's "vast achievement of dramaturgy," Swanberg believes, because the famous, dignified, severe and sensation-hating Dr. Dix (who couldn't stand the headline-making activities of his contemporary, the Rev. Henry Ward Beecher, "would be perfect in the role."

An ironic epilogue to the drama of the rector and the rogue is that while he was in Sing Sing, Williamson won the sympathy of the prison chaplain, who had the prisoner taken off hard labor and assigned to "assist the chaplain in writing letters."

Conference Takes Stand On Issues

INDIANAPOLIS, Ind.—(NC)—The Indiana Catholic Conference, which represents the five Roman Catholic bishops of Indiana, as well as clergy and laity, has issued a booklet outlining its stand on eight social and moral questions facing the state.

The booklet details the conference's position on abortion, capital punishment, corrections, the Civil Rights Commission, Medicaid, mental health, nonpublic schools and public welfare assistance.

Bishop Raymond J. Gallagher of Lafayette, executive chairman of the ICC, said the publication is intended as "a tool for discussion within the Catholic community in Indiana and, hopefully, among all people who share our concerns."

"There is no intention upon the part of the conference or its members," Bishop Gallagher said, "to force our collective views upon the Catholic population or upon others."

The publication expressed conference support for improvements in the public welfare system, noting the Supreme Court ruling that "public assistance is a legal right." It urged adoption of the Medicaid program to help the medically indigent and looked for improvements in the mental health area.

Taiwan Catholic Population Big

TAIPEI, Taiwan (NC)—The Catholic population of Taiwan has now passed the 300,000 mark, according to figures released by the Catholic Central Bureau here. The total population is 13,590,156.

editors played it up big, for although "it lacked the importance of the coming presidential election," wrote Swanberg, the story of the rector and the rogue "had ten times more novelty and interest."

"The press in general was of two minds about the case," reported Swanberg, who has written biographies of newspaper publishers Joseph Pulitzer and William Randolph Hearst, "deploring it in pious editorials but printing many columns of zesty copy about it in the news sections, implying journalistic gratitude to Joe for brightening their pages. To hard-bitten newspapermen, dignity was always a questionable posture. Anyone who could puncture it, as in the case of Dr. Dix...merited approval. One who could deflate it with the added ingredients of amusement and mystery was nothing less than a public benefactor."

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'Oliver' A Musical Film With A Religious Twist

NEW YORK — (CPF)— Everyone involved in the production of the new film musical, "Oliver!" — based on Charles Dickens' "Oliver Twist" — has declared that "its theme is the search for love," but a rabbi who has made a point of studying the religious significance of Broadway plays and musicals declares that the opening scene of "Oliver!" makes the search unnecessary.

"The point or theme of the play is literally blazoned forth in the opening scene where a banner bears the words, 'God is Love,'" commented Rabbi Arthur T. Buch in his "Bible on Broadway," a collection of comments by him on various productions. "The counterpoint to this theme of love—human and divine—is man's in humanity to his fellow man."

In the film version, the "God Is Love" motto is painted on the wall of a dining

hall in an orphanage workhouse, where Oliver (played by Mark Lester) earns the wrath of the workhouse guardian by daring to ask for more food.

HAPPINESS

Shortly afterward, just before his escape to London where he becomes one of Fagin's pickpockets and eventually finds happiness with a well-to-do uncle, Oliver sings a wistful song called "Where Is Love?" Rabbi Buch comments: "Isaiah, the greatest of prophets, in the eighth century, B.C., recognized (a) symphonic-like quality of life with its major theme of God's Holiness offset by the counterpoint of man's sinfulness.

"Ours must be the faith of an Isaiah in response to an Oliver's plaintive query, 'Where Is Love?' that ultimately it will be revealed fully and abundantly as the waters cover the sea."

In the film, the character of Fagin—frequently interpreted as a loathsome Semite—is played, instead, as a lovable old rascal who runs a school for young pickpockets and whose only real theft, according to most critics, is the film itself by actor Ron Moody.

The opening "God Is Love" message is never reprisek, and "Time" magazine contends that composer-lyricist-writer Lionel Bart "has obscured the message of 'that great Christian,' as Dostoevsky once called Dickens."

But "Newsweek" argues: "'Oliver!' redeems the whole rotten year. The most important thing about this musical version of 'Oliver Twist' is pleasure, the sheer delight of a movie that can change the lives of kids who see it—for the better, for the better—and serve as a public bath for adults to luxuriate in, sing in, get cleansed in."



THE YOUNG HERO of "Oliver" bravely comes forward for more food in an orphanage workhouse where a curious motto, "God is Love," is emblazoned on the walls.

This Week's Film Ratings

Following are the titles and ratings of films reviewed this week by the National Catholic Office for Motion Pictures.

UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS

- Pendulum
- UNOBJECTIONABLE FOR ADULTS
- The Sergeant
- The Birthday
- The Brute and the Beast
- OBJECTIONABLE IN PART FOR ALL
- The Night They Raided Minsky's

Objection: This film about burlesque in the Twenties (whose earthy humor will be offensive to some viewers) builds to an exploitation of a brief shot of nudity in its concluding sequences.

CONDEMNED

- The Killing of Sister George
- Objection: Serious moral exception is taken to this film because of a prolonged

and explicit sequence of sex relations.

Panel's Topic Is 'Meditation'

"The Art of Meditation" will be discussed by the interfaith panel of clergy during the Ch. 2 "Man-To-Man" program at 10 p.m., Tuesday, Jan. 7.

Participating will be Dr. E. Stanley Jones, Protestant missionary, who is a veteran of many years service in India; Rabbi Herbert Baumgard, Temple Beth-Am; and a priest of the Archdiocese of Miami.

TV Radio

CATHOLIC PROGRAMS

TELEVISION

- (Sunday)
- 7:30 A.M. THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.
 - 9 A.M. TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
 - THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
 - 11 A.M. CHURCH AND THE WORLD TODAY WCKT Ch. 7
 - 11:30 A.M. MASS FOR SHUT-INS Ch. 10 WLWB
- (Tuesday)
- 10 P.M. MAN-TO-MAN Ch. 2 WTHS. Panel topic, "The Art of Meditation" Panelists, Dr. E. Stanley Jones, Rabbi Herbert Baumgard, and a priest of the Archdiocese of Miami.

RADIO

- (Sunday)
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY—WGBS, 710 kc.
 - THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.
 - 7 A.M. THE HOUR OF THE CRUCIFIED—WIRK.
 - 7:05 A.M. NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.
 - 8 A.M. THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.
 - 8:30 A.M. THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
 - 8:30 A.M. UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.
 - 9:35 A.M. CATHOLIC NEWS—WGBS FM 96.3.

- 8:45 A.M. THE HOUR OF ST. FRANCIS—WJCM.
- 9 A.M. THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.
- THE SACRED HEART PROGRAM—WGMA Hollywood.
- 9:05 A.M. CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
- 9:30 A.M. THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc. fam. 95.5 mg (Fort Pierce).
- 10:30 A.M. THE HOUR OF THE CRUCIFIED—WSRF, 1580 kc. (Fort Lauderdale).
- 6:30 P.M. CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
- 11 P.M. THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.
- 11:30 P.M. MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

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

- FRIDAY, JAN 3
- 10 a.m. (10) Hollywood Hotel (Unobjectionable for adults and adolescents)
 - 1 p.m. (6) Warlock (Unobjectionable for adults and adolescents)
 - 4 p.m. (5) Circle Of Danger (Family)
 - 4 p.m. (10) South Of Suez (Unobjectionable for adults and adolescents)
 - 7 p.m. (5) The Savage Innocents (Unobjectionable for adults)
 - 7:30 p.m. (6) Margie (Family)
 - 7:30 p.m. (10) Bright Leaf (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequence
 - 7:30 p.m. (23) Open City (Unobjectionable in part for all)
 - OBJECTION: Deceit sympathetically treated; suggestive gruesomeness; suggestive costume and implications; use of narcotics.
 - 9 p.m. (4) The Incredible Mr. Limpet (No classification)
 - 9:30 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)
 - OBJECTION: The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.
 - 9:30 p.m. (23) Danger Island (No classification)
 - 11:15 p.m. (11) Sister Kenny (Family)
- SATURDAY, JAN 4
- 1 p.m. (23) Mensajeros De Paz (No class.)
 - 2 p.m. (6) Warlock (Unobjectionable for adults and adolescents)
 - 2:30 p.m. (23) La Pizarra Sonadora (No class.)
 - 3 p.m. (4) Jupiter's Darling (Unobjectionable for adults and adolescents)
 - 4 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)
 - OBJECTION: The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.
 - 8 p.m. (6) Margie (Family)
 - 9 p.m. (5 & 7) Father Goose (Family)
 - 9:30 p.m. (23) Marianela (No classification)
 - 11 p.m. (12) Carry On Regardless (No classification)
 - 11:15 p.m. (11) Gunsight Ride (Family)
- SUNDAY, JAN 5
- 11 a.m. (10) El Soltero Feliz (No class.)

- 1:30 p.m. (7) Ride The Man Down (Fam.)
 - 2 p.m. (5) The Golden Falcon (No class.)
 - 2 p.m. (6) Margie (Family)
 - 2 p.m. (10) Rocky Mountain (Family)
 - 2 p.m. (23) Hercules Against The Barbarians (No classification)
 - 3 p.m. (5) Big Game (Family)
 - 4 p.m. (6) Warlock (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Paradise Lagoon (Family)
 - 8 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)
 - OBJECTION: The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.
 - 8:30 p.m. (5) Are These Our Children (No classification)
 - 9 p.m. (10 & 12) That Kind of Woman (Unobjectionable for adults)
 - 9 p.m. (23) 90 Degrees In The Shade (No classification)
 - 11:15 p.m. (11) Marty (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (7) Doctor's Dilemma (Unobjectionable for adults)
 - 11:40 p.m. (10) The Dam Busters (Fam.)
- MONDAY, JAN 6
- 10 a.m. (10) Lady Luck (Unobjectionable for adults)
 - 1:30 p.m. (6) Miracle Of Morgan's Creek (Unobjectionable in part for all)
 - OBJECTION: Light treatment of marriage; reflects the acceptability of divorce
 - 4 p.m. (10) Perfect Strangers (Unobjectionable in part for all)
 - OBJECTION: Reflects the acceptability of divorce.
 - 7:30 p.m. (23) The Devil's Choice (No class.)
 - 9 p.m. (5) Jumping Jacks (Family)
 - 9 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
 - 9 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.
 - 9:30 p.m. (23) I Wake Up Screaming (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Bride Walks Out (Fam.)
 - 11:30 p.m. (5) The Renegade Ranger (Family)

- TUESDAY, JAN 7
- 1:30 p.m. (6) Jungle Fighters (No class.)
 - 4 p.m. (10) Her Kind Of Man (Unobjectionable in part for all)
 - OBJECTION: Lustful kissing, suggestive dialogue and costumes.
 - 7:30 p.m. (23) The Terror (Unobjectionable for adults and adolescents)
 - 8 p.m. (4) Fall Safe (Unobjectionable for adults and adolescents)
 - 9 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
 - 10 a.m. (10) Playmates (Unobjectionable for adults and adolescents)
 - 9:30 p.m. (23) Dementia 13 (Unobjectionable in part for all)
 - OBJECTION: Under the guise of a murder mystery, this film exploits sex and sadism for their own sake.
 - 11:15 p.m. (11) Chatterbox (Family)
- WEDNESDAY, JAN 8
- 10 a.m. (10) Vigil In The Night (Unobjectionable for adults and adolescents)
 - 1:30 p.m. (6) The Capture (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequence
 - 4 p.m. (10) Wall Flower (No classification)
 - 7:30 p.m. (23) Male Hunt (Unobjectionable in part for all)
 - OBJECTION: This farce about courtship and marriage tends to the excess of an immature cynicism.
 - 9 p.m. (6) Fear Strikes Out (Family)
 - 9 p.m. (10 & 12) Compulsion (Unobjectionable for adults)
 - 11:30 p.m. (5) Racing Lady (No class.)
 - 9:30 p.m. (23) Red Salute (No class.)
 - 11:15 p.m. (11) The Spellbinder (Unobjectionable for adults and adolescents)
- THURSDAY, JAN 9
- 10 a.m. (10) Top Hat (No classification)
 - 1:30 p.m. (6) Irish Eyes Are Smiling (Unobjectionable for adults and adolescents)
 - 4 p.m. (10) Tomorrow Is Another Day (No classification)
 - 7:30 p.m. (23) Black Eagle Of Santa Fe (No classification)
 - 9 p.m. (4) Kisses For My President (Unobjectionable for adults)
 - 9 p.m. (6) Fear Strikes Out (Family)
 - 9:30 p.m. (23) Crack-Up (Unobjectionable for adults and adolescents)

- 11:15 p.m. (11) Boy Slaves (Unobjectionable for adults and adolescents)
- FRIDAY, JAN 10
- 10 a.m. (10) Lucky Partners (Unobjectionable for adults and adolescents)
 - 1:30 p.m. (6) The Captain's Table (Unobjectionable for adults)
 - 4 p.m. (10) One Sunday Afternoon (Unobjectionable for adults and adolescents)
 - 7 p.m. (5) Three Violent People (Unobjectionable for adults and adolescents)
 - 7 p.m. (5) Three Violent People (Unobjectionable for adults and adolescents)
 - 7:30 p.m. (10) Track Of The Cat (Unobjectionable in part for all)
 - OBJECTION: Suggestive sequence and dialogue
 - 7:30 p.m. (23) In Old Chicago (Family)
 - 9 p.m. (4) Where The Boys Are (Unobjectionable in part for all)
 - 9 p.m. (6) Fear Strikes Out (Family)
 - 9:30 p.m. (23) Magnificent Roughnecks (Family)
 - 11:15 p.m. (11) The Rabbit Trap (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (5) Public Defender (No classification)
- SATURDAY, JAN 11
- 12 Noon (5) Crashing Hollywood (Fam.)
 - 1 p.m. (23) Marianela (No classification)
 - 1:30 p.m. (5) Scarlet River (No classification)
 - The Boy Who Loved Horses (No classification)
 - 2:30 p.m. (23) Miguella (No classification)
 - 3 p.m. (4) Muddark (Family)
 - 4 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
 - 4 p.m. (5) Melody Cruise (No classification)
 - 6 p.m. (6) Fear Strikes Out (Family)
 - 9 p.m. (5 & 7) Birdman Of Alcatraz (Unobjectionable for adults and adolescents)
 - 9:30 p.m. (23) La Torre De Los 7 Jorobados (No classification)
 - 11 p.m. (12) Carry On Spying (No class.)
 - 11:15 p.m. (11) The Fugitive Kind (Unobjectionable in part for all)
 - OBJECTION: The immoral atmosphere in which the theme of this film is developed tends to outweigh its positive value.
 - 11:15 p.m. (5) Friends And Lovers (No classification)
 - 11:30 p.m. (23) Ayar Fue Primavera (No classification)

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A Study Of The Military-Industrial Complex

By
WILLIAM K. WYANT, JR.

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WASHINGTON— "The Department of Defense and the Department of Commerce have an industry-oriented philosophy. Many of their officials come from industry. They think like industry. And that is the problem."

Thus spoke Vice Admiral Hyman G. Rickover, the architect of the nuclear Navy, in his headline-making testimony before the House Banking and Currency Committee last April. The Admiral delights Congress because he says what he thinks.

Rickover will fight anybody — the industrial giants, his superiors in the Navy, the Defense Department itself — in order to carry out what he considers his duty. He wants more nuclear ships for the United States, well-built at the lowest possible cost.

What was bothering the 68-year-old Admiral, when he testified on renewal of the Defense Production Act, was the increase in the dollar outlay for major weapons, the absence of effective competition, and the difficulty of persuading industry to build his complicated ships, and build them right.

HIS TROUBLE

He was troubled by a tendency for the government to identify with big industry, a failure by government to use laws provided by Congress, the lack of any real check on defense profits — in fact, a widespread ignorance of just what profits are being made.

"Business exists to make profit," Rickover said. "That is its primary purpose regardless of the large number of speeches being made by business leaders — where they say that their constituency consists of the government, the public, the local community, their employees and their stockholders, and that their loyalties encompass all these constituencies."

"That all sounds good. Actually they are in business to make money, and I am all for their making an adequate profit. I think that is fine..."

The Russian-born Admiral touched delicate nerves. He charged the Commerce Department with not enforcing the law against business concerns reluctant to do defense work. He spoke of soaring profits, of businessmen who come into government for a short time to learn the ropes, of the fat, slick-paper "trade" magazines swollen with ads of defense contractors.

"Industry will not police itself," he said. "You do not put a skulk of foxes to guard the chickens in the barnyard."

Admiral Rickover's trenchant observations before various Congressional panels this year, particularly what he has said about a tendency for big government to merge with big industry, have provided a textbook on ramifications of the nation's huge military-industrial complex.

The lion's share of military business goes to a few companies. In fiscal 1968, the top 100 concerns got 26.2 billion dollars worth, or about 67 per cent of military prime contracts of \$10,000 or more. Many of the same companies also are among the 100 which, in 1967, received 93 per cent of the government's non-defense space awards.

General Dynamics Corp. led the list of defense contractors this year with more than 2.2 billion dollars in awards for aircraft, missiles and ships. Nearly half of the total business went to the first 25 companies. There is not much turnover among the dominant firms. For two years running, 1967 and 1968, the same five received prime awards of more than one billion dollars each.

It was President Dwight D.

Eisenhower, saying farewell in January of 1961 after eight years in the White House, who issued the most effective recent warning about the military-industrial complex. The term evokes an image of cabals of generals and industrialists who sit around smoking big cigars and promoting war. What Eisenhower had in mind was something more subtle.

The United States, the soldier-President said, had no choice but to create a permanent arms industry and a defense establishment of great size. He did not quarrel with this, but pointed out it was "new in American experience" and must be understood and controlled by the people if grave dangers were to be avoided.

"In the councils of government," he said, "we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted."

Then President Eisenhower said this: "Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together."

When the departing President Eisenhower flashed the alert signal eight years ago, the Department of Defense was awarding more than 29 billion dollars a year in prime contracts. Now the figure has grown to 43 billions. Last January, in a magazine interview, the former President again expressed his worries on the score of peace and war.

"Possibly 35 billion dollars for hardware alone!" he exclaimed at his Gettysburg farm in talking with Mary Kersey Harvey for VISTA, published by the United Nations Association. He mentioned politicians eager to obtain defense work for their districts, universities that would have to close up shop if grants for military research were ended. He spoke of the demands of the armed services and of organized labor.

Eighteen of the 25 leading defense contractors in the Eisenhower period a decade ago were still in the top 25 last year. Small business got only 20 per cent of the prime contracts in 1967, dropping to 18 per cent in 1968. The Pentagon's outlays for research and development were under three billions a year when the Eisenhower Administration began. They are now around 8 billion dollars.

Of the 2 billion dollars a year that the Defense Department spends on education, some \$100,000,000 goes for defense-related research at universities. The penetration of military funds into American academic life is deep and controversial. In many areas of life the eager scrambling for military funds has a corrosive effect.

"These fellows couldn't get

REPRESENTATIVE HENRY B. GONZALEZ, Democrat of San Antonio, Tex., is one of the Congressional critics of the United States war machine. Gonzalez wanted Congress to set up a probe of defense profits.



VICE ADMIRAL HYMAN G. RICKOVER, architect of the nuclear Navy and frequent critic of defense profiteering. Rickover testifies frequently before Congress asking for more policing of defense profits. He says "Industry will not police itself."



out of it if they wanted to," said the multi-starred General, who led the allied forces to victory in Europe. In the interview, he was frankly dubious about the McNamara Defense Department's decision to deploy the anti-ballistic missile system. Five billion dollars for that venture, he said, was only the beginning.

GREAT SIZE

One of the obvious things about the military-industrial complex is the fact it has grown to great size. The defense budget alone is around 80 billion dollars, the major item in total expenditures creeping toward 150 billion. Defense spending has nearly doubled in the last 10 years and is about 40 times what the United States was spending for all purposes a half century ago.

In addition to the inflationary factor, there has been a quantum jump in the complexity and therefore, the cost of weapons. An airplane has become a weapons system. World War II's propeller-driven F-51 fighter cost a paltry \$54,000. The F-4 Phantom jet costs \$2,100,000. A submarine nowadays is nuclear-powered and may be a platform for launching missiles. Nearly everything is crammed with prodigiously expensive electronics gear.

F-4 PHANTOM JET, which costs \$2,100,000, is example of sophisticated arms power that has boomed the defense contract industry.

Late last October, after much prodding from Congress, Defense Secretary Clark M. Clifford announced a decision to go ahead with building a "quiet" nuclear submarine with turbine electric drive. He noted the new ship would cost \$150,000,000 to \$200,000,000 a copy compared to \$78,000,000 for a Sturgeon-class nuclear submarine. Back in the dim past, a World War II attack sub could be had for \$4,700,000.

There is nothing wrong, as Admiral Rickover said, with industry making a legitimate profit on defense contracts. That is the American system. The difficulty has been to prevent waste and curb excessive profit-taking at times of national stress. Traditionally, an odor of corruption has arisen when the arms buildup is rapid.

In times past, war profiteering and graft have been much more blatant than now. The Civil War is a notorious example. Long and colorful is the history of efforts in Congress and elsewhere to root out hoodlums and bring their malefactions to light. Defense purchasing is more sophisticated than it used to be.

For reasons nobody has fully explained to the public — perhaps because of the well-oiled machinery of the military-industrial complex against which Eisenhower warned — Congress and the Executive Branch have shown reluctance to take a hard look at the expansion of military spending associated with Vietnam.

Without success, Representative Henry B. Gonzalez, a Texas

Democrat, made eloquent pleas this year that a special committee be set up to probe into defense profits. In the opinion of Gonzalez, Congress is not doing its duty.

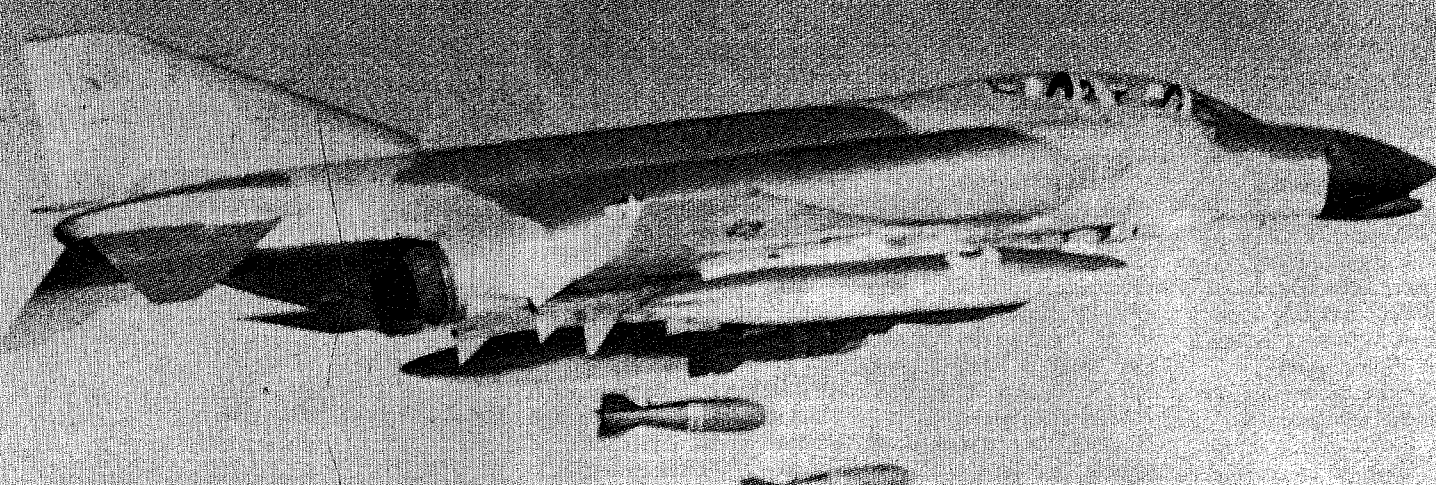
DEPARTMENT'S VIEW

The Department of Defense insists that profits are not excessive — in fact, may be running too low. In Congress, this viewpoint is challenged by Gonzalez, Senator William Proxmire (Dem.) of Wisconsin, and others. Committees are nibbling at the question, but as yet, no Senator Harry S. Truman has emerged to lead the kind of fighting inquiry that seizes and holds national attention.

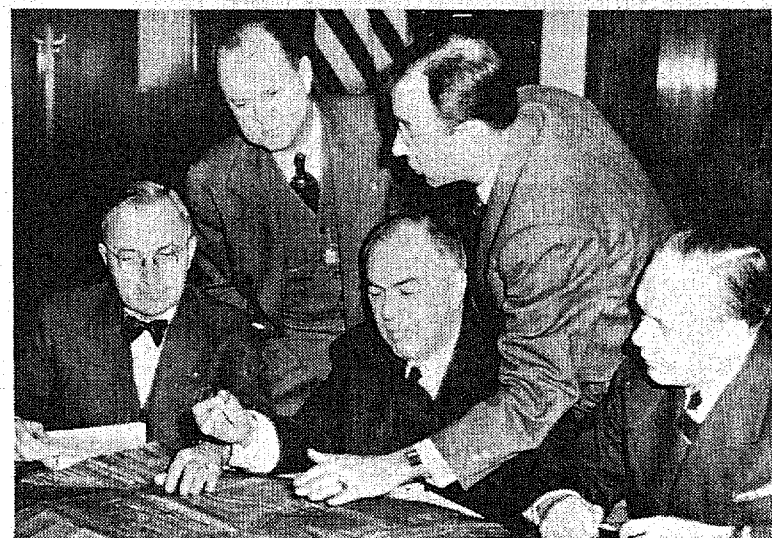
Back in 1941, when the United States was tooling up for war, the future President Truman saw evidence of waste, favoritism and profiteering. With little or no cooperation from President Franklin D. Roosevelt at the outset, the Missourian managed to organize the famed Truman committee. Originally, the Senate allowed him only \$15,000 a year to finance the effort.

"I have never yet found a contractor who, if not watched, wouldn't leave the government holding the bag," Truman told his colleagues. "We are not doing him a favor if we don't watch him."

Truman was little known when his far-reaching investigation of the defense establishment started. He worked very hard. The Truman committee established him as fearless and forthright. It made his reputation. He was credited with saving the nation billions of dollars.



The Many Helmets Of Mars



THE TRUMAN COMMITTEE of the early forties was organized by the then Sen. Harry S. Truman of Missouri with little or no cooperation from President Roosevelt to serve as a watchdog over defense spending. The future President made his fame with this committee. Here ship-builder Edgar F. Kaiser defends structural changes in his Liberty Ships before committee members. From left, Sen. Truman; Sen. Samuel D. Jackson; Sen. Harle N. Kilgore; Kaiser; Sen. Mon C. Wallgren.

'New Life' Community Emerging

By DAVID SHUTE

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SAN ANTONIO, Tex. — Holy Redeemer, one of the oldest "national" parishes in San Antonio which at one time served almost all of the city's Negro Catholics, is being transformed into a Christian community dedicated to service which one layman described as "a new life for us."

Holy Redeemer traces its roots back to 1901 with the founding of a home for the aged. The home, with its chapel, served residents living on what was then called the city's "East End."

Last May, the small parish school was closed. A short time later, the Josephite Fathers who had served the parish for more than 50 years, departed.

UNSTRUCTURED

In September of 1967, Archbishop Robert E. Lucey established the Catholic East Side Apostolate and a young archdiocesan priest, Father Marvin Doerfler, was named director of this unstructured ministry launched to serve the many needs on the large East Side.

When the Josephites departed from Holy Redeemer early this summer, it too became part of the growing responsibilities of Father Doerfler and the East Side Apostolate.

One of the first major undertakings of the new apostolate was a nine-week summer education and recreation program for East Side youngsters in grades one through six. The experimental program was carried



HOLY REDEEMER'S Community Council discussed plans for the new East Side clinic with Sister Mary Rosaire, RSM (left) and Sister Margaret Jane, RSM (right) who are staffing the facility.

out in six catechetical centers, missions and other Church facilities, including Holy Redeemer's school building.

CANTEEN

The free summer program included language tutoring, remedial reading, art, music, Negro history and culture, sports, field trips, free milk and snacks and other activities offered on a four-day-a-week basis. A small army of more than 50 volunteer Sisters, Brothers and youth from Catholic schools and the CYO program had been recruited to staff the canteen.

"Project Reach" attracted help from Religious communities as far away as St. Louis and Illinois, and saw more than 600 East Side children — the vast majority of them Negro — filling their summer days with constructive and educational activities.

Father Doerfler's Project Reach was enthusiastically supported in the black community, particularly by East Side mothers living in public housing projects and whose children always seemed to be just "beyond the boundaries" for almost all of the many summer youth programs sponsored by anti-poverty agencies.

In seeking a committed response to some of the most ev-

ident needs on the East Side, the people of Holy Redeemer Community have taken upon themselves the challenge of opening and operating the first and only multi-service health clinic and social welfare center on the entire East Side.

This venture has been undertaken by the Holy Redeemer Community in cooperation with the archdiocese and the Sisters of Mercy.

Other projects to which the new life community has offered the use of its facilities include a Freedom School with a curriculum focused on black history and black culture, neighborhood youth recreation programs, a drama group which is bringing today's social problems to theater audiences, an experimental education project which will give hard-core drop-outs and adults an opportunity to receive an accredited high school diploma, tutoring in language and reading for students in all grades and an array of badly-needed social welfare services.

EXPLANATION

The purpose of this broad thrust by the more than 100 families of Holy Redeemer community was articulated by Mrs. Maeola Stain. She is chairman of the health and welfare committee of the new community council and is a graduate student at the Worden School of Social Service at Our Lady of the Lake College here.

Said Mrs. Stain, "There was a need for us to focus on a goal and to offer something to the

community. I think" she continued, "this is a dynamic kind of reaching out — a beginning of our efforts to spread out to the people by utilizing all of our resources and working together meaningfully.

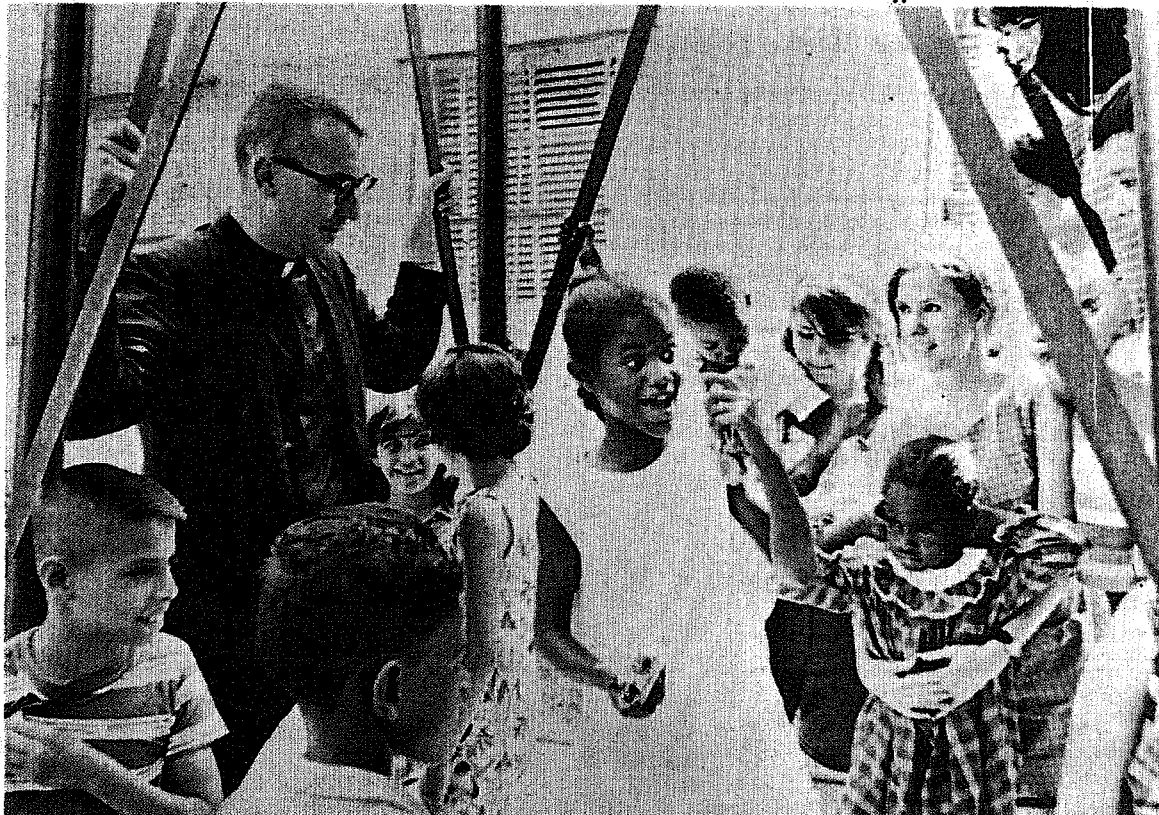
"Religion," the professional social worker emphasized, "is worshipping God together on Sunday. But it also means you will involve yourself in the problems of the people and create and gear programs to meet their special needs."

A CLINIC

The major focus of this new life of involvement at Holy Redeemer will be the large-scale neighborhood clinic which will be operated on the remodeled first floor of the former school building.

The new community clinic will serve all the people on the East Side who cannot afford a private physician. The clinic will have facilities for diagnosis and treatment of children's diseases, pre-natal and post-natal care, dental care, treatment of many heart and lung ailments, home nursing and sick calls, nutrition and health education as well as a small pharmacy and other services.

Staffing the facility will be two Sisters of Mercy from the



DIRECTOR OF the East Side Apostolate is Father Marvin Doerfler, seen here with a group of East Side children. Father Doerfler's extensive work with the city's Negroes helped give Holy Redeemer Community its 'new life' aimed at serving the needs of the residents of the area.

St. Louis Province who have taken their first assignment in the archdiocese at the request of Archbishop Robert E. Lucey.

THE NEEDS

"We are visiting homes and telling the people about the clinic and learning of some of the health needs in the area," related Sister Margaret Jane Dempsey, superior of the new community of Mercy Sisters and administrator of the clinic.

The Sisters are living in the former rectory at Holy Redeemer and are working actively in the development of the new life community.

Sister Margaret Jane and Sister Mary Rosaire Cantu—who is an experienced, registered nurse—have recruited a number of volunteer physicians and medical assistants to help staff the clinic. At the same time, an X-ray machine and other equipment have been secured through donations to equip the clinic with the necessary instruments.

NIGHTLY

Perhaps the most important of the endeavors involves the launching of a comprehensive night school program utilizing the second-floor classrooms in the clinic building.

Drawing on educational resources and academic personnel from throughout the city, the night school will provide make-up courses for stu-

dents who dropped-out or failed high school as well as offering classes for adults who never completed their high school education.

The program will be completely experimental when it is implemented in January but that it has already won the approval of the Texas Education Agency and has been fully-accredited.

VOLUNTEERS

The trained faculty will be made up of volunteers from various orders of teaching Sisters in the city as well as public school personnel and education experts from St. Mary's University and other Catholic and public colleges in San Antonio.

Another dimension of the new life which is developing at Holy Redeemer is being carried out by the Rev. Mr. Ed Holmes, a 30 year-old minister of the Church of Christ, who is supervising a "Freedom School" on weekends in the community classrooms.

The Freedom School staff of volunteer teachers—including student Brothers from the Marianist Scholasticate at St. Mary's University—offer black history and black culture courses to any city youths ranging in age from four to 16 years.

While the Freedom School classes are attracting growing numbers of neighborhood students, across the street in the new Holy Redeemer Community Center, the drama production "Raisin in the Sun" is being rehearsed and performed by a group of actor-students who call themselves the "Black Arts Theater."

"This is a learning process," related John Williams, English instructor and former drama advisor at St. Philip's College, who is directing the BATS productions.

Williams and his young acting troupe found a home at Holy Redeemer after he has searched in vain for a convenient and suitable rehearsal site on the East Side.

EFFORTS

In the midst of all these diverse activities is the Holy Redeemer Community Council with its various committees which focus their efforts on such areas as civic affairs, education, health and welfare, liturgy, parish life, youth programs and stewardship.

"We want to involve all of the people in the community in this," declared council chairman Melonson.



A BLACK DRAMA group uses Holy Redeemer's community center for its rehearsals and performances. Here, John Williams, director of the acting troupe, shows one of the students the gestures he wants used in a scene from the production Raisin in the Sun.

World Looks Desolate But Hope Springs Eternal

By FATHER JOHN B. SHEERIN

The view from St. Peter's is mighty grim these days. As Pope Paul looked out at the world in delivering his Christmas message, he saw a world that is in a terrible mess.



Father SHEERIN

He acknowledged that there is still a spirit of hopefulness among the people of our generation but he felt that this hope is a will-o-the-wisp because it is based on human self-sufficiency.

There is "an almost fatalistic and messianic confidence" in the future but mankind has a lasting need of a Messiah and Savior, the Christ who will shake it, torment it, regenerate it now in time "so as to guide it beyond time to eternity."

Pope Paul was looking out at the whole world from Rome, once the greatest of all cities. How do things look here in New York, the greatest city in the modern world?

To tell the truth, we are so busy with our own

local problems that we are not paying very much attention to the global scene. But the mood of the city, if one can feel a city's mood, is one of depression, discouragement and disappointment. Stop any passerby in the street and ask them about the mess here in New York, and you will probably get a response as grim as the Pope's Christmas message.

For the city once called "Fun City" is now more commonly called "Strike City." New Yorkers are not opposed to strikes in general: they are probably more tolerant of strikes than any other big city dwellers, and in many cases they are quite cooperative with strikers. But the recent rash of strikes has been distinctly unpopular because of a peculiarly inhumane quality.

There is a bit of schmaltz in New York's boast that it is a big city with a big heart and yet one does generally find a real human compassion among New Yorkers. It is the lack of this compassion in recent strikes that dismays us.

Take the teachers' strike, for instance. Most New Yorkers said they were reluctant to take sides because the basic issues in the strike were so complex. There was however a fairly common agreement that above

and beyond the issues was the overriding and deplorable fact that one million children were being made the innocent victims of the strike.

Added to this seeming indifference to the plight of the children were episodes that betrayed an irrational enthusiasm. For instance, one school in Queens kept open during the strike and striking truant officers picketed the school urging children to play truant. So too with the sanitation men's strike, and the threatened policemen's and firemen's strike, the victims of the strikes would be the sick and the helpless, not the sturdy adults.

At the moment of writing, the strike of the fuel oil truck drivers seems to have a painfully inhumane element. It erupted during the Hong Kong flue epidemic, precisely the time when heat was most necessary.

On Dec. 19, the Board of Health declared that New York City was in "a state of imminent peril" because of the confluence of the flu and lack of heat. TV gave us some grim pictures of aged and sick people in nursing homes without heat. The City itself set up emergency procedures aimed at alleviating "life and death situations."

James McGuire, president of the striking teamsters' local said, "You don't have to kill anybody to win a strike." Many New Yorkers, however, felt that the quickest way to deprive the sick of life was to deprive them of heat during the epidemic.

However hope springs eternal in the human breast or as Emily Dickinson had it, hope is "the thing with feathers that perches in the soul." There is a new angle of heartlessness that seems to be creeping into our troubles in New York but we have muddled our way out of messes before and we can do it again. And I think Pope Paul will find the world situation a little bit brighter when the first green buds begin to break through the ground in Springtime once again.

Mankind's Lot Better Through Long Life Of Norman Thomas

By MSGR. GEORGE G. HIGGINS

Norman Thomas, Socialist candidate for the Presidency of the United States in every election between 1928 and 1948, died on Dec. 19 at the age of 84. President Johnson, leading the nation in tribute, spoke for millions of Americans when he said that Mr. Thomas was one of our "most creative thinkers... a humane and courageous man who lived to see many of the causes he championed become the law of the land."

Similar tributes have been paid to Mr. Thomas' memory in recent days by other prominent Americans of varying political persuasions and from many different walks of life.

Thank God Mr. Thomas lived long enough to win the affectionate esteem of so many of his fellow Americans. If he had died at the age of 44, instead of 84, the then President of the United States, for one, probably would have been reluctant to speak so highly of his character and his accomplishments, for fear of bringing down upon himself the petty, narrow-minded wrath of that portion of the electorate, then very sizeable, which looked upon Mr. Thomas as a dangerous, "un-American" revolutionary — a Bolshevik in disguise, who, in their view, merely added insult to injury by being so impeccably proper, not to say aristocratic, in his manner of speech as well as in his general bearing.

A MORAL MAN

The fact is, however, that Mr. Thomas was never the kind of man — nor the kind of socialist — that so many of his super-patriotic critics of an earlier generation made him out to be. As The New York Times noted in its masterful full-page obituary, he was "a patrician rebel, an idealist who refused to despair, a moral man" of gentle, good-humored manner who "spoke to the mind and appealed to ethical sensibilities." Moreover, as the Times pointed out, his socialism was also very mild: "It

was to doctrinal Marxism what Muzak is to Mozart."

Many years earlier, in the course of an editorial honoring Mr. Thomas, the Times had put it even more succinctly. His socialism, it said, consisted mainly of "jumping in wherever he thinks human beings are abused or human rights ignored, and doing something about it." If that be socialism, we could do with a great deal more of it in the United States — that's for sure.

It would, however, be completely unfair to the memory of Mr. Thomas to leave the mistaken impression that he did not take his socialism seriously. He took it very seriously, indeed, and was always willing to face the consequences very good-naturedly, be it said to his credit — when the Establishment and the general public turned against him and, as happened on occasion ridiculed his political program and held him up to public scorn.

The fact remains, however, that he was never a Marxist (quite the contrary) and was never doctrinaire even about his own democratic American-as-apple-pie brand of socialism. He was a common-sense realist, influenced more by facts than by slogans or preconceived socialistic dogmas.

He was always his own man, incapable of following a rigid party line, and more willing, by far, than most men of public affairs to criticize the procedures and policies of his own political party.

This side of his character comes through loud and clear in two of his major re-statements of what he meant by socialism: "A Socialist's Faith," published in 1950, and "Democratic Socialism" which appeared the following year.

In the latter booklet, he gracefully admitted that certain socialist slogans or "myths" are just as unrealistic and just as much "at variance from the economic realities" as some of the slogans and myths of American capitalism. If unimpressed, for example, by the slogan of "free enterprise," he was willing to concede that socialist criticism of free enterprise is equally wide of the mark. "It is doubtful," he

wrote, "if any generation of men ever lived in a society whose economic slogans and theories (socialist and capitalist slogans alike) so ill conformed to realities."

It was this sort of rugged honesty that endeared Mr. Thomas to his host of friends and admirers and even to some of his earlier antagonists in the then more doctrinaire wing of the socialist camp. His leading biographer, Harry Fleischman, falls within the latter category.

In the preface of his affectionate study of Thomas' phenomenal career, Mr. Fleischman says that when he himself became a socialist at the age of 16, he had a different view of Thomas than the one he now holds. He writes that "with the arrogance of youth" he considered Thomas a mere activist and probably a petty-bourgeois optimistic humanitarian Socialist."

"It took me a few years and much living," Mr. Fleischman concludes, "to discover what Norman Thomas always knew: that truth does not come wrapped in neat, simple packages, that life is complex; and that

easy answers should be viewed with a jaundiced eye." That puts it all in a nutshell.

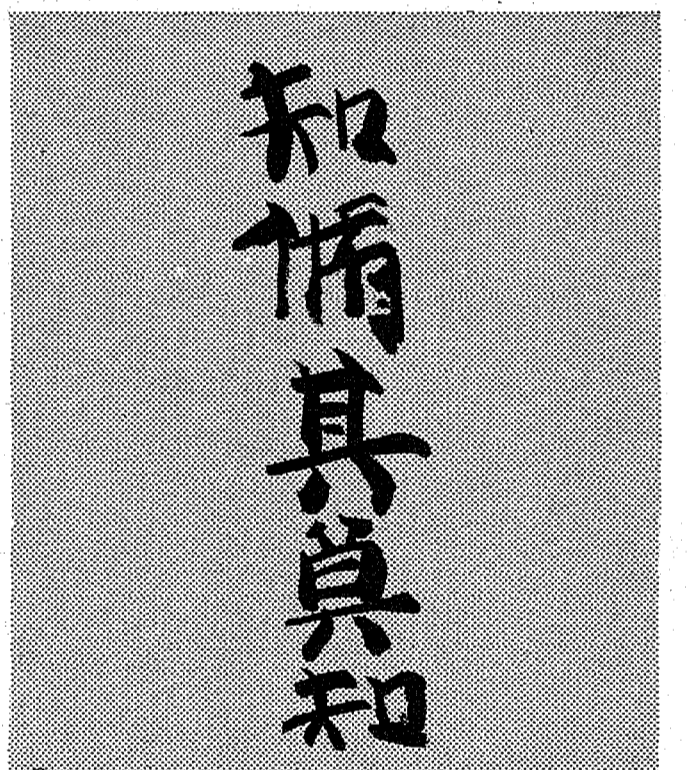
MODEST REFORMER

It simply remains to add, in concluding this tribute to a valiant, warm-hearted and very compassionate socialist reformer — one of the greatest in our national history — his own modest summary of his accomplishments when asked, toward the end of his life, what he thought he had achieved.

"I suppose," he replied, "it is an achievement to live to my age and feel that one has kept the faith, or tried to. It is an achievement to be able to sleep at night with reasonable satisfaction. It is an achievement to have had a part, even if it was a minor one, in some of the things that have been accomplished in the field of civil liberty, in the field of better race relations, and the rest of it."

It is, indeed, an achievement of the highest order to have done all these things — and many more besides. May God reward Mr. Thomas for this achievement and for his deep compassion and his simple human decency. May he rest in peace.

BELOW OLYMPUS By Interlandi



INTERLANDI'S SIGN, LOS ANGELES TIMES

Translation: No cartoon today — I have the Hong Kong flu.

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NOW -- Christianity Only For Humble

By FATHER DAVID G. RUSSELL

As the tinsel comes down and the Christmas tree is tossed over the garbage can, something of Christmas remains for those who have truly believed. It is the gift of joy.

The Scripture has announced that a child has been born to us. The important words are "to us." This is not any child, but our child. We have celebrated a family feast that has made us into a family.

Ask any parent about the joy experienced at a birth. The child is theirs and theirs alone. And so this child of Bethlehem belongs to us. We are children who have been given a new and marvelous brother.

What would have been your reaction if on Christmas day Catholic Charities called up and asked you to adopt a child. You might have said that your family was all settled or you were too old or too young or something else. It would have upset your life and equilibrium.

Certainly the birth of the infant Christ should have upset our life, but for the better. After this Christmas nothing should be the same. For this Child has been born for us, and our Heavenly Father expects us to adopt His son and make Him our own.

Certainly the advent of Christ into your home should have been the source of joy it was 2,000 years ago. His coming then caused Elizabeth, a sterile woman, to give birth; caused Zachary, an old man, to prophesy; caused Simeon, a holy man, to see his hopes fulfilled; caused a virgin to give birth. All were filled with joy.

Within His empty hands He brings all gifts. Within the silence of a holy night He speaks to us.



With the power of His might He changes our lives though the circumstances remain the same.

This infant is a light in the night, warmth in the winter, and new life in the desert of our existence.

Our joy this Christmas should have been so great that we knew that it could not have come from ourselves. It is a joy which itself is the source of new life within us.

This Christmas we have not only celebrated the birth of Christ, but our own birthday as well. Within His flesh we see eternal life which now lives in our own bodies and souls.

This joy and new life is possible only for those who are humble. The satisfied political and religious leaders of that day wanted to put to death the infant life. But humble shepherds came to worship.

Shepherds were outcasts at the time of Christ's birth, perhaps because they did not go up to the temple for the great feasts. They had flocks to tend. In fact, they were not even allowed to give testimony in court. But it was these whom the angel called and to whom God revealed His flesh.

Humble men can recognize the act of God in a humble birth. Those who are satisfied and in no need do not look and cannot see. Humble men know what it means to depend on God, even when God is an infant in a manger.

Prayer Of The Faithful Feast Of The Holy Name Of Jesus World Day Of Peace Jan. 5, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. God calls all men to be one and to live at peace. Today has been designated as a World Day Of Peace. In our petitions let us ask for that peace for which Christ prayed.

LECTOR: The response for today's Prayer of the Faithful will be: Lord, grant us peace.

LECTOR: (1) For peace and understanding within God's Holy Church, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (2) For peace and understanding among men, and the speedy attainment of world brotherhood, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (3) For a swift and just solution to the war in Vietnam, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (4) That we may see that men of all races and colors and nationalities are made in your image and likeness, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (5) That we may see that the three billion people who share this planet with us are truly the one man family, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (6) That divisions within families, neighborhoods, and cities may be healed, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (7) That we may have the vision and patience to acknowledge differences as a necessary ingredient of peace, we pray to the Lord.

PEOPLE: Lord, grant us peace.

LECTOR: (8) That through this Eucharistic celebration all of us here present may advance the peace and salvation of the world, we pray to the Lord.

PEOPLE: Lord, grant us peace.

CELEBRANT: O God, giver of peace, grant us that peace which the world cannot give. Inspire men and nations to lay down their arms, to seek peace and brotherhood, so that all may be one in you, through Christ Our Lord.

PEOPLE: Amen.

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- Feed a family of refugees. \$10 feeds a family for a month!
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Some Prayers For Check-Out Lines And Beauty Creams

GLADWYNE, Pa. — (CPF) — Busy housewives and mothers who think they can find neither the time nor the inspiration to pray every day are just not paying enough attention to their bathroom scales, their broken toaster, the supermarket check-out line, the skin cream, the dinner menu, the shoe polish, the four-year-old spilled on the rug, that broken string of imitation pearls, and over-stuffed closets.

Jean Reynolds Davis, wife of an Episcopal minister, mother of two boys, writer, musician and composer, dashes off prayer ideas like favorite recipes, in a book titled "To God with Love," a collection of casual "letters to God from a busy housewife and mother."

Take that irritating, slow-moving supermarket line:

"Why couldn't you have seen to it, Lord, that all check-out girls in supermarkets have six arms? I'm in such a hurry today... That woman ahead of me: she must think she's going to be snowbound for the rest of the winter. Two shopping carts full... And now, while my lowly pot roast is drying up in the Dutch oven, she's stopping to sort out her detergent coupons! Some people just don't care about the rest of the world..."

SLOW DOWN

"Lord, would you believe? That gaunt, gnarled old man behind me—he's been there all the time, patient as you please, while I stand here and gripe. What's that he's got in his hands? Isn't that a combination? A carton of cigarettes and a box of dried prunes. I guess that's what fate may hold for all of us some day. I've got to slow down, Lord, and learn some consideration for others so that when I'm next in line with my box of prunes, I can wait my turn with proper humility."

In another letter, she complains of toast stuck in the toaster, coffee boiling over, a cat getting sick all over a velvet sofa cushion, and getting the wrong size sweeper bags from the department store. "Why can't life go smoothly for me?" she asks, and then answers: "Stick with me, Lord, in my desperate half-successful failures, will you? Can it be that if the toaster didn't work today, I would never appreciate the fact that it might work tomorrow?"

In another of her "love letters," she tells of scolding her son for spilling shoe polish on the bedroom rug and sending him to his room. Later, when she says she forgives him and says he can come back down, she is surprised at the boy's reluctance to stop crying and come out of his room. She suddenly realizes that it is because she has not demonstrated her forgiveness, and so she runs up to his room, hugs him, kisses him rocks him a few minutes and together they start working to clean out the stain.

That love letter closes: **ELEMENTARY**

"And then, I could begin to understand—in some elementary way—why you had to come to earth. We had to know that we were forgiven. We were childish and unbelieving. We had to know your presence. And Jesus had to rush to us, here in our very own world, sweep us up in his arms, show us your love for us, prove to us that we truly ARE forgiven."

Cleaning out a closet

In "To God with Love," a personal "Our Father" one of Jean Reynolds Davis' "letters to God" is filled with thoughts about her own father, prompted by the "Our Father":

OUR FATHER: (Lord, I've got so much to do today—starting with these dirty dishes. But I'll have you in my heart



loaded with old baby toys, sea shells, pebbles, Mason jars and old Valentines prompts her to pray for "plenty of help in sorting out my life intelligently so that I may know keep from hoard, save from give. Come into my closet, Lord, and help me sweep it clean."

Her son's gift to her of a broken string of pearls, purchased at his school's "Trash and Treasure" bazaar, suggests a conversation with God that goes: "How many times do I bring you broken string of pearls, Lord? Disjointed prayers, false adorations, lives come unstrung. And you take them as gifts, assuring me that once they are threaded back together, they will be pleasing to you."

Other prayers in her household litany include:

DAILY DAB

"Lord, as I daily dab myself with ointments, creams, and perfumes, why can't I realize that the 'you' in me does not always need adorning, if I can just let it be seen?"

"Lord, thank you for your gifts of good food and appetite by which I may truly enjoy that food. Help me to be thankful for the one and to exercise discretion in control of the other. And, O Lord, help me to stop kicking the bathroom scale."

When I say, 'What do you want for dinner, kids?' am I really being generous and trying to please them? Or am I using them to help me make up my befuddled, confused mind for me? When I scold them for eating with their fingers and putting their elbows on the table, am I taking pride in raising them to be polite? Or am I just enjoying my power to discipline?... Use me, Lord. But keep me from misusing my children."

Father Vereb To Give Talk

HALLANDALE — Father John Vereb, assistant pastor, St. James Church, North Miami, will be the guest speaker in the second of the South Broward Religious Lecture Series at 8 p.m., Thursday, Jan. 9, at Union Congregational Church, 120 SW Sixth Ave.

Dean of men at Msgr. Edward Pace High School, Opa Locka, Father Vereb is frequently a panelist on the interfaith program, "Man-To-Man" on Ch. 2. Hungarian by birth, he is fluent in seven languages and holds several degrees, including a Master's Degree in Economics.

as usual. There. A squeeze of detergent and some good hot water. Look at those suds! Oops! There's the mailman. Maybe there will be a letter from Dad. He hasn't written lately.)

WHO ART IN HEAVEN: (I wish he would write. My brother and I always felt he was different from all other fathers.)

HALLOWED BE THY NAME: (I don't know. Kind of special somehow. Almost too great to be an earthly father. Our respect for him was awe-inspiring.)

THY KINGDOM COME: (We wished so much that we could do exactly what he wanted us to do.)

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN: (And we always felt that if the other kids in the neighborhood had our father as a dad, everything would turn out okay.)

GIVEN US THIS DAY OUR DAILY BREAD: (I guess we were forever asking for things. But at the same time we were sure that Dad would see to it that we had what he felt we really needed.)

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US: (I'll never forget: he spanked my brother once for dumping sand in my hair. My brother cried and so did I. And when my father saw me crying too, he wept himself and hugged us both close.)

AND LEAD US NOT INTO TEMPTA-

TION: (Dad was always so very apprehensive. "Be careful crossing the street." "Watch out! The oven is hot!" "Don't ever let me see you bringing home one of Junior Bradley's toys." It got monotonous.)

BUT DELIVER US FROM EVIL: (Somehow we knew that if we did these things he didn't want us to do, harm would come to us in one way or another.)

FOR THINE IS THE KINGDOM: (In one respect he was like the old European father. Not exactly tyrannical. But I'll say this, I never once doubted that it was his house we were living in.)

AND THE POWER: (And while we were living there, there wasn't going to be any nonsense!)

AND THE GLORY: (But we loved him for it. Most fathers don't begin to do for their children what ours did. It was phenomenal the love he had for us, my brother and me. And come Father's Day and Christmas, we always went out and bought the biggest cards we could find for him. Once I made a card for him from the lid of a large box. Inside I wrote, "I love you, Dad." And then I remember painting little gold scrolls all round the edge.)

FOR EVER AND EVER: (I guess you only get one real Dad in this world. In any world, for that matter.)

AMEN: (That's about it, for now.)

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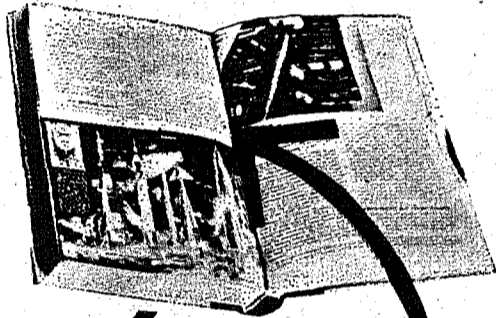
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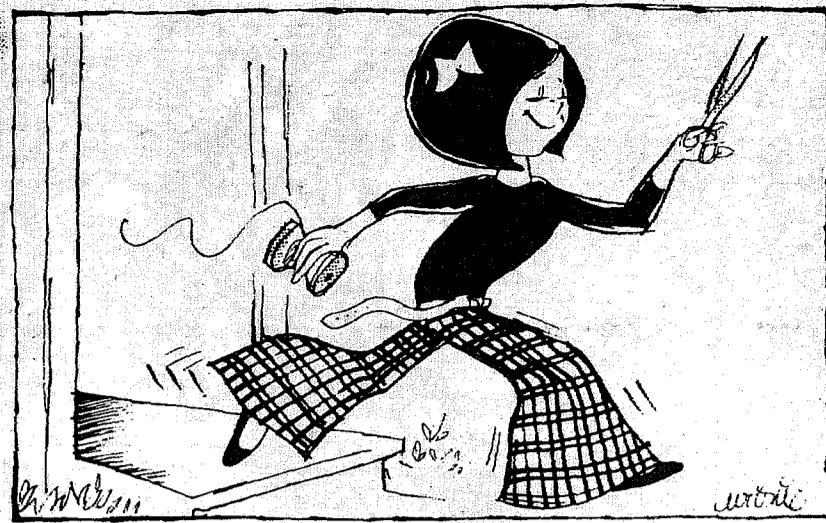
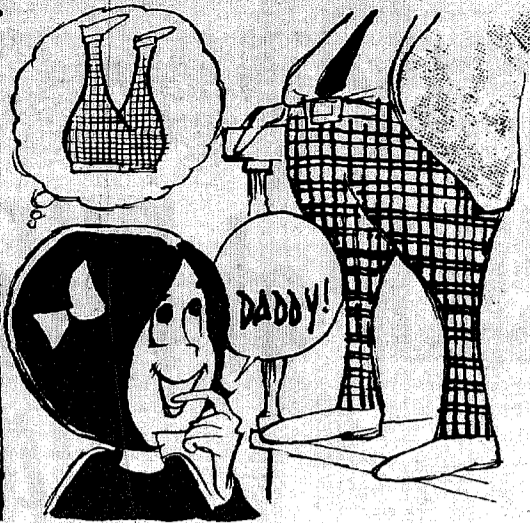
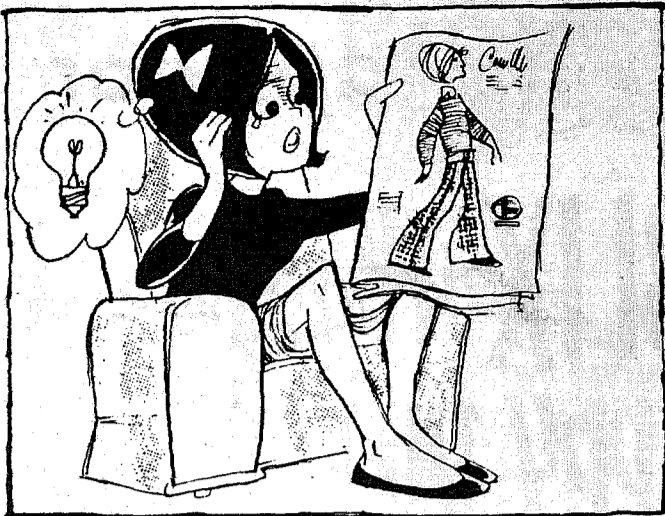
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Drug-Using Students Make Lower Grades

At Archdiocesan CYO Convention

Be Civic-Minded, Youth Is Urged

WORCESTER, Mass. — (RNS) — College students having lower academic grades are more likely to use drugs than those with higher marks, according to a survey conducted here.

Science majors are less likely to be tempted to use drugs than students in the social sciences or humanities programs and the temptation, when it comes, will normally come from the student's friends.

These were some of the tentative conclusions offered in a study of students at Holy Cross College here who were polled by a Student Drug Inquiry Commission.

SAMPLE

The study of 301 students in a sample poll was prepared by Dr. Najid G. Al-Khazraji, assistant professor of sociology, and Dr. John E. Shay, Jr., dean of students at the Catholic school.

Students polled were not asked directly whether they were users of drugs, but whether they were tempted to use them and whether they knew of students who used narcotics.

Two-thirds replied that they had heard of student users and nearly 50 per cent reported that they personally knew students who used marijuana.

TEMPTED

Thirty-four per cent admitted that they were tempted to use marijuana while less than 10 per cent were tempted to use LSD, other hallucinogens, amphetamines, or barbiturates. The overwhelming number of these temptations came in off campus activities, the students said.

The study found that "students from rural areas seem to be slightly less likely to be tempted (27 per cent) than students from small towns (42 per cent) or cities (38 per cent)."

The highest rate of temptation occurred among students who were experiencing problems in their academic work. Using the Q. P. I. measure of students achievement in grades it was found that 65 per cent of those having an academic grade of 2.0 or less were tempted, while only 7 per cent of those with a rating of 3.6-to-4.0

Registrations For League

Registration for the 1969 South Miami-Coral Gables Khoury Baseball Season will be held Jan. 13 and 14 in the cafeteria of Sunset Elementary School, 52nd Ave. and Sunset Dr., beginning at 8 p.m.

Boys at least seven years old and not more than 14 years old as of Jan. 1, 1969, may be registered.

experienced such temptations.

SPURRED

Curiosity was reported as the principal spur to use drugs, according to 68 per cent of the students, while "desire for a thrill" was a late second with 15 per cent.

Asked for their chief source of information on drugs, the students listed magazines first (35 per cent) and friends second (22 per cent). However, nearly 70 per cent of those who said they were tempted to use drugs listed their friends as their prime source of information.

More than 500 youths representing Catholic Youth Organizations throughout the Archdiocese of Miami met here this week at the sixth annual convention to consider various aspects of "progress through youth involvement."

The delegates, following a Mass at St. Patrick's Church in Miami Beach early in the morning, convened at the Hotel Fontainebleau and heard Philip Coniglio, a lawyer from St. James parish, praise their enthusiasm and warn them of the dangers of "public apathy."

"One of the great concerns today is what people have termed the apathy of the American people," Coniglio said. "The public in larger numbers than ever have turned away from the polls."

Stressing the importance of voting, Coniglio added: "The vice of reluctance is fast becoming the trend of American politics."

He urged youth to voice their opinions and pointed out that when they say, "We don't like what we see and we intend to do something about it" they will eventually spur adults to the "progress"

youth seeks. Coniglio set the scene for four deanery workshops which followed the opening session.

Guest speaker for the luncheon was Robert W. Newby, Archdiocesan CYO Director in Kingston, Jamaica, who pointed out the similarity between CYO activities in the United States and in Jamaica. Following

the luncheon, the delegates again broke up into deanery groups for their caucus period which preceded the elections which were held later in the afternoon.

While the results were not available at press-time, representatives of the 10 candidates for the four Archdiocesan CYO offices rushed to and fro gathering votes for their individual nominees.

Mass For Peace World Day Of Peace Jan. 5, 1969

Following is the English text of a Votive Mass for Peace approved by the Holy See which may be used with the approbation of Archbishop Coleman F. Carroll in observance of World Peace Day, Sunday, Jan. 5, in South Florida.

INTROIT ANTIPHON

Ecclesiasticus 36, 18: Give peace, Lord, to those who have hoped in you, and let your prophets be proved true. Hear the prayers of your servant, and of your people Israel.

Psalm: 121, 1: I rejoiced when I heard them say: Let us go to the house of the Lord. Or:

Jeremiah 29, 11. 12. 14: The Lord says: I think thoughts of peace, and not of affliction. You shall call upon me, and I will hear you; and I will bring back your captivity from all places.

Psalm 84, 2: Lord, you have favored your land; you have restored the well-being of Jacob.

PRAYER

Father, you have told us that peacemakers shall be called your sons. Help us, then, to work tirelessly for that justice which alone can bring true and lasting peace. Through....

READINGS FROM THE OLD TESTAMENT

(Select One) Isaiah 2, 2-5; 9, 1-7a; 57, 15-21; Baruch 5, 1-9.

RESPONSORIAL PSALM

Psalm 71, 2. 3-4b. 7-8. 12-13. 17. (7): "In his days justice shall flourish and peace till the moon fails."

READINGS FROM THE NEW TESTAMENT

(Select One) Ephesians 2, 12-18; 4, 1-6; Philippians 4, 4-9; James 3, 15-18.

ALLELUIA

John 14, 27.

GOSPELS

(Select One) Matthew 5, 1-11; 5, 38-48. John 14, 23-27; 20, 19-26.

OFFERTORY ANTIPHON

Psalm 28, 11: "The Lord will give strength to his people, the Lord will bless his people with peace." Or:

Psalm 33, 15: "Turn aside from evil and do good; seek and strive after peace."

PRAYER OVER THE GIFTS

Father, these gifts are symbols of peace and unity. Through the sacrifice of your Son, the king of peace, may they strengthen the bonds of harmony and goodwill between men. Through....

COMMUNION ANTIPHON

Psalm 84 with (Matthew 5, 9): "Blessed are the peacemakers, for they shall be called the sons of God."

PRAYER AFTER COMMUNION

Lord, we pray that you may give us the spirit of love. May we, who are nourished by the body and blood of your only Son, foster that peace among men which he gave us. Through....

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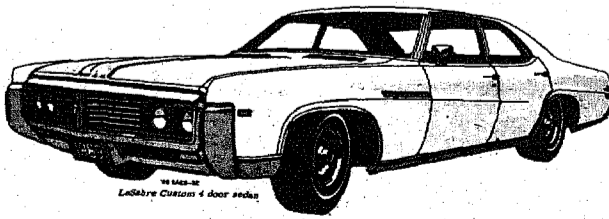
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Jan. 11 Chairmen's Meeting
Jan. 17-19 Knights of Columbus (Miami) Marian Council, St. Lawrence
Jan. 24-26 St. John The Apostle, Immaculate Conception, Our Lady of The Lakes, St. Monica, Our Lady of Perpetual Help, Holy Redeemer, St. Francis Xavier
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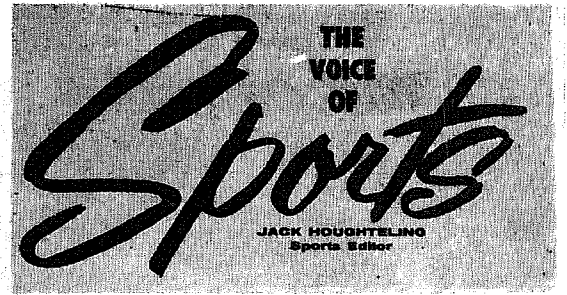
COACH OF THE YEAR:
VINCE ZAPPONE, CHAMINADE HIGH

Offense

Pos.	Player & School	Ht.	Wt.	Class
E.	Tony Carvalho, Chaminade	6-0	180	Sr.
T.	Mike Rosinski, Chaminade	6-2	210	Sr.
G.	Dave Stark, Gibbons	5-11	185	Sr.
C.	Jack Hanrahan, Gibbons	6-2	190	Sr.
G.	Bill Heffernan, Curley	5-10	185	Sr.
T.	Bob Becker, Chaminade	5-10	195	Sr.
E.	Skip Washa, Pace	5-11	150	Sr.
QB.	Steve Peyton, Gibbons	5-10	165	Jr.
B.	Alan Cook, Chaminade	5-10	170	Sr.
B.	Pete Russert, Chaminade	6-3	190	Sr.
B.	Roberto Suarez, Columbus	5-8	145	Sr.

Defense

E.	Bud Furman, Chaminade	6-2	205	Sr.
T.	John Doyle, Columbus	6-3	230	Sr.
MG.	Ed Repholtz, St. Thomas	6-0	205	Sr.
T.	David Lawyer, Curley	6-4	220	Sr.
E.	Dennis Reid, Chaminade	6-3	230	Sr.
LB.	Mark McCarthy, Gibbons	6-0	185	Sr.
LB.	Tim Nelson, Chaminade	5-10	190	Sr.
LB.	Rich Pepin, Newman	5-8	165	Sr.
LB.	Mike Flynn, Columbus	5-10	165	Jr.
HB.	Dan Cleary, Newman	5-8	145	Sr.
HB.	Mike Himmelberger, St. Thomas	5-10	165	Sr.



Honorable Mention

COLUMBUS—Steve Bischoff, Tom Thweat, Netter, Harvey Wallace, Pat McCutcheon, Hal Thomas; **NEWMAN**—Ed McGann, Greg Leate, Ned Gallo, Joe Severino; **PACE**—Mike Guilfoyle, Glenn Casey, Mike Tremblay, Gene Picchi, Pat Dunne; **ST. THOMAS**—Ellis Parker, John Hackett, Frank Scruggs, Fran Finnegan; **GIBBONS**—Terry Flannigan, Paul DeGance, Fran Giblin; **CURLEY**—Henry Williams, Bill Frohbose, Mark Stead, John DiNicola; **CHAMINADE**—Mike Castellani, Rick Griffin, Jay Barrett, Mike Gale, Gary Ozga; **LA-SALLE**—Oscar Giradi, Allan Frederick, Andy Paloma, Pete Bethart, Joe Bak.



GRADE SCHOOL champions in the Archdiocese of Miami are the players from Immaculate Conception school in Hialeah who carried off the 1968 trophy with eight wins and no losses.

Most Honors Go To Lions' Players

Chaminade High's powerful Lions, rolled up a perfect 10-0 regular season record, won the regional Class A championship and have now taken most of the honors on the 1968 archdiocese all-star football squad.

The Lions' coach, Vince Zappone, has been picked as the coach of the year, tackle Mike Rosinski is the choice as the player of the year and the team nailed down eight of the 22 all-star berths.

Joining Rosinski on the elite team were offensive stars Tony Carvalho at end, Bob Becker with Mike as the two tackles, backfield aces Alan Cook and Pete Russert, while named to the defensive unit were Bud Furman and Dennis Reid as the two ends with Tim Nelson as a line-backer.

Both Rosinski and Russert were also defensive standouts and would have been equally at home on the defensive unit.

Rosinski, a 6-2, 210-pounder, was so versatile that Zappone used his big star as defensive end, line-backer as well as his normal spot on offense. Russert was picked as all-state as a defensive halfback, a testimonial to his value at the spot.

But, for the archdiocese all-star team, the most valuable spot for the two was on the offensive unit.

Joining the Chaminade heroes on the offensive team were the Cardinal Gibbons' trio of guard Dave Stark, center Jack Hanrahan and quarterback Steve Peyton, three of the cogs in the Redskins' fine 7-2 record; guard Bill Heffernan of Curley; end Skip Washa of Pace, the first Spartan to gain football all-star honors; and Columbus' little swifty, Roberto Suarez, at halfback.

The defensive unit is probably the best-ever for the archdiocese with tackles John Doyle of Columbus and David Lawyer of Curley and middle guard Ed

To Hear Talks On Drug Problem

FORT LAUDERDALE—“The Use of Drugs By Our Youth Today” will be discussed during a meeting of St. John the Baptist Women's Guild at 8 p.m., Wednesday, Jan. 8 in Cardinal Gibbons High School Cafetorium.

Participating will be Franklin Ott, M.D., Charles H. Weber, State Senator; Raymond Killinger, M.D., Detective John Harlan and Rev. Thomas Dennehy, moderator.

The general public and all parents are urged to attend.

Repholtz of St. Thomas also on the line. The “fear-some fivesome” averages out to 218 pounds of solid strength.

The linebacking corps is also exceptional with Nelson of Chaminade teaming with Mark McCarthy of Gibbons, Rich Pepin of Newman and Mike Flynn of Columbus, the only junior.

The defensive backs were also standouts in Dan Cleary of Newman and Mike Himmelberger of St. Thomas.

Zappone, in his big year, coached the Lions to an overall record of 11-1, with the lone loss coming in the semi-finals of the Class A state playoffs, 19-13. Included among their victims were a pair of Class AA schools, Pompano Beach and Miami Beach.

Giving Zappone the toughest challenge for the coach-of-the-year honors was Walt Green of Cardinal Gibbons in his first year as a local coach.

Rosinski, ironically, had two teammates as his chief contenders, Cook and Russert.

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Basketball Teams Without A Leader

The archdiocese basketball picture became more cloudy over the holidays, without a single team's asserting itself as the team to beat.

In tournament play, Archbishop Curley High, one of the big aces but losing an almost unbelievable amount of talent due to injuries and sickness, suffered its first loss after winning five straight; while Chaminade High, Pace and Christopher Columbus all remained somewhere in the pack.

Cardinal Gibbons High, which did not take part in tournament competition, has

matched Curley's 5-1 record for the best of the archdiocese schools. Msgr. Pace's 6-2 is second-best.

Curley, with four regular starters out of action, was dumped 62-41 by Killian in the first round of North Miami Holiday meet.

In the Chaminade Holiday meet, the host Lions allied to take Msgr. Pace, 83-77, with last year's all-archdiocese star Bob Skut hitting for 26 and Pace's all-star Gary Sweet getting 22.

But, Chaminade fell to height-rich Nova in the finals

86-57, to even the record at 4-4 for the year.

Columbus, which has had trouble getting started this season, gave Miami High a stiff battle in the first round of the Miami High Invitational before falling in the final minutes. The Explorers then came back to take Miami Edison, 66-61, with Fernando Olivencia getting 26 points and Pat McCutcheon 12 to lead the way.

In other tournament play, Cardinal Newman was defeated twice in the Palm Beach

Holiday meet.

In college play, Biscayne College returns to action after a holiday lull, sporting a 2-6 record and hopeful that the injured Keith Finley will be back in the lineup.

The Bobcats meet Drake in Ft. Lauderdale on Wednesday, then Bellarmine of Louisville, Ky., at the North Miami Beach Auditorium on Thursday and Spring Hill College of Mobile, Ala., in the Miami Beach Convention Hall on Saturday.

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EL DIA DE LA PAZ

El importante, universal y actualísimo tema de la paz está siendo propuesto nuevamente a la meditación de los cristianos en estos días primeros del año que comienza. El Papa Paulo VI proclamó el primero de enero como Día Mundial de la Paz. Esa jornada se observará en los Estados Unidos el domingo, día 5 de enero.

La visión de un mundo unido por la paz y en la paz nos viene propuesta por aquel que supo caracterizar su pontificado con el empeño de convertirse en apóstol y peregrino de la paz.

Dirigiéndose a los hombres de buena voluntad —al igual que Juan XXIII en *Pacem in Terris*— el mensaje de esta jornada traspasa las fronteras de la fe para dirigirse a todos aquellos que sienten angustiados ante el peligro de una catástrofe mundial que arrastraría a la destrucción de pueblos enteros.

Esta vez el tema del Día Mundial de la Paz será "La Promoción de los Derechos Humanos, Camino Hacia la Paz". En los primeros días de 1969 este tema viene como un examen de conciencia al mundo sobre 1968, año en el que se celebró el vigésimo aniversario de la Declaración Universal de los Derechos del Hombre, pero año en el que por contraste los derechos humanos se vieron tan violentados y pisoteados en distintas partes del mundo, ya en conflictos violentos o en imposiciones de fuerza.

El hombre, por su dignidad natural tiene el derecho inalienable a vivir en paz, en una armonía colectiva fundada en la paz. Pero la paz que propugna la iglesia no es la paz de los sepulcros ni la paz ficticia del sometimiento por el terror.

De ahí que la paz no se pueda entender solamente como la ausencia de guerras y conflictos. La paz está tácitamente ausente no sólo en lugares como Biafra en que a causa de un conflicto armado millares de niños murieron de hambre el pasado año, sino que está ausente también de lugares donde quizás no se escucha hoy el tableteo de las ametralladoras, pero donde un déspota impone su voluntad sembrando el terror, asesinando y encarcelando a cuantos se le rebelan, como ocurre en Cuba bajo Castro. Tampoco hay paz verdadera en aquellos lugares en que algunos grupos disfrutan de todas las prerrogativas y todos los bienes, manteniendo una situación de injusticia en la que otros se ven marginados y privados de los bienes materiales y culturales.

Así lo dice el Santo Padre, Paulo VI cuando en su mensaje del Día de la Paz sentenció que "donde los derechos humanos no son respetados, defendidos y promovidos, donde se violentan o defraudan las libertades inalienables del hombre, donde su personalidad es ignorada o degradada, donde prevalecen la discriminación, la intolerancia o la esclavitud, allí no puede haber paz verdadera. La paz y los derechos son causa y afecto recíprocos, el uno del otro. La paz favorece los derechos y éstos, a su vez, favorecen la paz."

El Día de la Paz, que se observará en todas las diócesis de Estados Unidos este domingo, nos invita a interesarnos y a meditar sobre algo tan importante como la paz del individuo, la paz en las comunidades, en las naciones y en el mundo.

El Día de la Paz viene a exhortarnos a ser apóstoles de la paz, porque sólo así seremos testigos del Dios de la paz y el amor. Y nuestra contribución individual y colectiva a esta exhortación está en la entrega devota al respeto de los derechos de nuestros semejantes y a la defensa con todas nuestras fuerzas de esos derechos dondequiera que estén siendo conculcados.

Así, con esa convicción íntima de respetar y defender los derechos de nuestros hermanos, tenemos que ir a la búsqueda de la paz como la definió el buen Papa Juan XXIII cuando dijo que "la paz ha de estar fundada sobre la verdad, construida con las normas de la justicia, vivificada e integrada por la caridad y realizada en la libertad."

El del domingo es día de oración y acción por la paz y los derechos del hombre. Dispóngamonos a él con la decisión de contribuir a la realización de la paz construida en la justicia y vivificada con la caridad, recordando que la paz no puede ser sino el fruto de la justicia y del amor.

Gustavo Pena Monte

'De Belén a Bayamo'

Un Espectáculo que llenó la Navidad de Miami

Con la Epifanía, la Adoración de los Magos, se nos va el tiempo de Navidad. Y con el tiempo de Navidad se nos va este año un espectáculo que vino a poner una nota de fino arte y de profundo contenido cristiano y patriótico al ambiente navideño de Miami: "De Belén a Bayamo."

Un empeño de dos artistas cubanos, la escritora María Julia Casanova y el Maestro Manuel Ochoa, recorrió distintas iglesias de la Arquidiócesis haciendo vivir el mensaje de la Navidad a miles de espectadores de habla hispana.

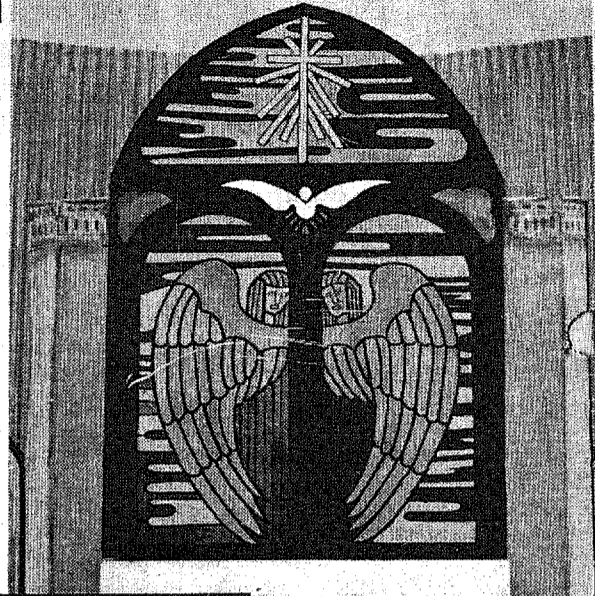
Junto al mensaje cristiano los realizadores presentaron el mensaje patriótico con una alegoría conmemorativa del Centenario de la composición del Himno Nacional Cubano.

Quisimos captar "De Belén a Bayamo" en fotografías, pero a diferencia de otros espectáculos artísticos y musicales aquí, a pesar del fino vestuario, de la adecuada escenografía, las fotos no pueden —tampoco las palabras— expresar el ambiente que se vive dentro de una iglesia participando de este autosacramental.

El mismo aire de la iglesia, la adecuada iluminación, las voces magistrales del Coro de Madrigalistas, la actuación de artistas profesionales del calibre y el renombre de Ada Béjar, Alberto González Rubio, Mar-

garita Prieto, entre otros, hicieron de Belén a Bayamo un espectáculo único.

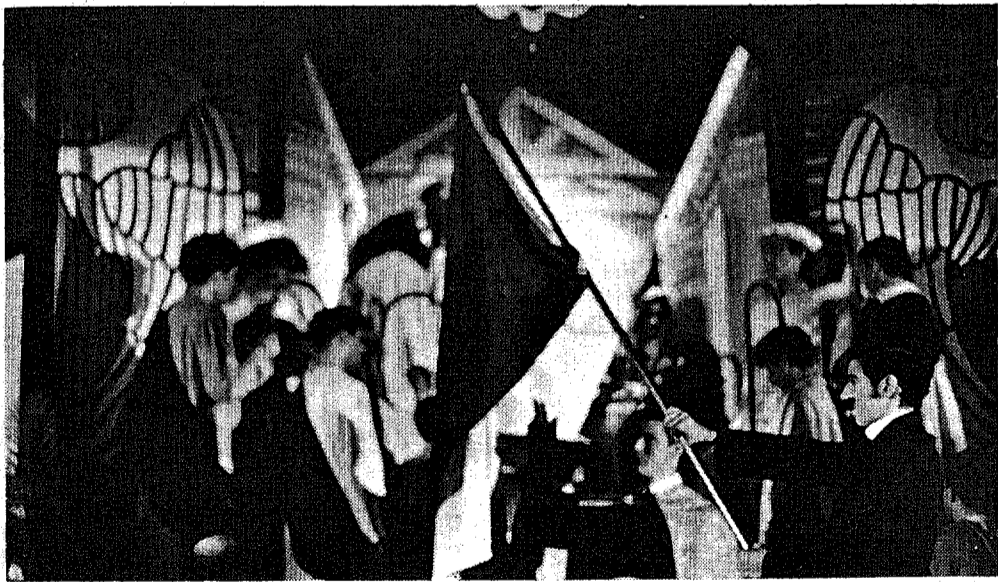
Ya que lo pudimos disfrutar por unos días en distintas iglesias, bien valdría la pena que De Belén a Bayamo intentara mientras todavía perdura el ambiente navideño, una presentación final, a la que pudieran asistir numerosas multitudes. Ojalá podamos pronto anunciar esa presentación.



El vitral navideño que sirve de marco a "De Belén a Bayamo."



"La Adoración de los Magos," uno de los momentos más emocionantes del espectáculo navideño.



Las profecías bíblicas, sabiamente encajadas con el mensaje patriótico cubano en "De Belén a Bayamo."

El Coro de Madrigalistas, bajo la dirección de Manuel Ochoa, tiene una parte principalísima en el Autosacramental.



Ciclo Sobre la 'Humanae Vitae' Ofreceran Para Matrimonios



Suplemento en Español de "VOICE"

Un ciclo de estudios sobre la vida humana y la familia cristiana a la luz de la Enciclica Humanae Vitae y la Carta Pastoral de los Obispos de Estados Unidos sobre La Vida Humana en Nuestros Días será ofrecido por el Movimiento Familiar Cristiano comenzando el viernes, día 10.

El curso facilitará a los matrimonios un conocimiento más profundo sobre las enseñanzas pontificias y episcopales encerradas en los dos documentos citados. Constará de 7 temas que se ofrecerán durante 4 viernes consecutivos.

El Obispo Auxiliar John J. Fitzpatrick, que participó en la reciente reunión episcopal donde se discutió el contenido de la pastoral So-

bre la Vida Humana disertará sobre ese documento.

Las sesiones comenzarán a las 4:30 p.m. en el cuarto piso del Centro Hispano-Católico de acuerdo con el siguiente programa:

Viernes 10 de enero. — Enfoque sobre Humanae Vitae, por el P. Angel Villaronga; El Amor Sexual en el Matrimonio, por el Dr. Charles Martínez Arango.

Viernes 17 de enero. — Estudio de los Métodos para la Regulación de la Natalidad, Dr. Orta y Sra.; La Familia Cristiana a la luz de la Carta Pastoral de los Obispos de E.U., P. Del Busto.

Viernes 24 de enero. — Moralidad del Amor Sexual en el Matrimonio, P. Orlando Fernández; Paternidad Responsable, su concepto y al-

cance, Dr. Benigno Galnares y Sra.

Viernes 31 de enero. — La Educación Sexual de los Hijos, P. Villaronga; La Juventud en el Momento Actual; La Libertad: Uso y Abuso, Hno. Avelino Fernández.

Viernes 7 de febrero. — Resumen de la pastoral por el Obispo John J. Fitzpatrick y panel final con la participación de todos los disertantes.

Este curso está abierto a todos los matrimonios interesados en conocer más profundamente las enseñanzas de la Iglesia sobre la vida humana, en particular sobre el debatido tema del control de la natalidad y la paternidad responsable, así como sobre la educación de los hijos.

ORACION DE LOS FIELES Fiesta del Santo Nombre de Jesús Dia de la Paz, 5 de Enero

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Dios quiere que todos seamos uno y que vivamos en paz. El de hoy ha sido designado Dia Mundial de la Paz. En nuestras oraciones pidamos por la paz que Cristo imploró.

LECTOR: Las respuestas a la oración de los fieles del día de hoy serán "Señor, danos la paz."

1. Por paz y entendimiento dentro de la Santa Iglesia de Dios, oremos al Señor.
2. Por paz y entendimiento entre los hombres y por la pronta obtención de la hermandad universal, oremos al Señor.
3. Por una solución justa y rápida a la guerra en Vietnam, oremos al Señor.
4. Que comprendamos que todos los hombres, de todas las razas, todos los colores y todas las nacionalidades están hechos a Tu imagen y Semejanza, oremos al Señor.
5. Que comprendamos que los 3 billones de personas que con nosotros comparten este planeta forman una verdadera familia humana, oremos al Señor.
6. Que cesen las divisiones dentro de las familias y las comunidades, oremos al Señor.
7. Que tengamos la visión y la paciencia necesarias para comprender que las diferencias son un ingrediente necesario para la paz, oremos al Señor.
8. Que por esta celebración eucarística todos los aquí presentes cooperemos al avance de la paz y la salvación del mundo, oremos al Señor.

CELEBRANTE: Oh, Dios, dador de la paz, concédenos esa paz que el mundo no puede dar. Inspira a los hombres y las naciones a deponer las armas, a buscar la paz y la hermandad, para que todos seamos uno en ti, por Cristo, Nuestro Señor.

PUEBLO: Amén.

Convoca el Papa un Sínodo

Ciudad del Vaticano (NA)—Un Sínodo Extraordinario de Obispos se realizará a partir del once de octubre del año próximo, según anunció el Papa Paulo VI, para estudiar las dimensiones que afligen hoy a la Iglesia Católica.

Paulo VI hizo el anuncio del Sínodo durante una alocución navideña ante el Sagrado Colegio Cardenalicio. En su discurso, el Santo Padre cubrió una amplia gama de problemas eclesiales y mundiales, desde la "Humanae Vitae" hasta Vietnam, pasando por la rebeldía de algunos sacerdotes y la guerra civil de Biafra.

Respecto al control de la natalidad, condenado en la enciclica "Humanae Vitae", Paulo VI manifestó que no ignoraba las diversas reacciones suscitadas por su pronunciamiento y que replicará a ellas cuando sea menester. Luego dijo que su mandato sobre el control natal contribuirá a robustecer a la familia y a la salud de la sociedad.

Haciendo después una revisión del año que concluye, expresó que observaba en la vida de la Iglesia más signos positivos y alentadores que signos contrarios, y que casi, sin excepción, los obispos le han demostrado su lealtad y la mayoría de los católicos se mantuvieron fieles.

Sin embargo precisó que "demasiados sacerdotes y otras personas empeñadas en actividades religiosas parecen haber perdido su claridad de visión o la certidumbre de verdad, tanto con respecto a la instrucción religiosa como a los principios conocidos como disciplina eclesial".

Paulo VI puntualizó que la aceptación libre y voluntaria del principio de obediencia es indispensable en la religión cristiana. Agregó que la suerte de la Iglesia sigue siendo en gran medida responsabilidad suya, y que esto explica el hecho de que deba recurrir cada vez más a la ayuda y colaboración, no sólo de los cardenales, sino también de los obispos de todo el mundo.

"A este fin —dijo— hemos decidido consagrar el año próximo una asamblea extraordinaria del Sínodo de Obispos, que se inaugurará, Dios mediante, el once de octubre, con el propósito de examinar el modo más adecuado de asegurar una mejor cooperación y más contactos fructíferos entre las

Conferencias Episcopales y entre éstas y la Santa Sede".

Esta será la segunda reunión de los obispos católicos desde que el Concilio Vaticano II recomendara la creación de un Sínodo, para informar y asesorar al Papa sobre cuestiones eclesiales. El primer Sínodo se realizó entre el 29 de septiembre y el 29 de octubre de 1967.

El segundo Sínodo tendrá carácter extraordinario, o sea que será de menor magnitud, concurriendo a él sólo

los presidentes de las Conferencias de Obispos, patriarcas, metropolitanos y arzobispos de sectas católicas del rito oriental, como también algunos cardenales de la Curia Romana.

En su discurso, el Santo Padre recordó su viaje a Bogotá, y afirmó que el Congreso Eucarístico Internacional celebrado en esa ciudad representó "una auténtica promesa de un nuevo despertar religioso, moral y social, que deberá transfor-

mar, sin odio ni violencia, y sin restricción de las libertades legítimas, la tradición económica, social y eclesial del hemisferio".

También señaló que la búsqueda de la paz continúa siendo uno de sus objetivos básicos. Dijo que la prosecución de penosos conflictos, el endurecimiento de peligrosas tensiones en muchas regiones, la intervención armada y el desprecio de derechos humanos fundamentales, han trazado una curva descendente en la historia de este año.

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.

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.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Chaminate 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 Pahokey- 9 a.m. y 6:30 p.m.

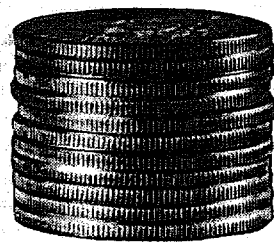
GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

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OIGA DIARIAMENTE "LA BOLSA Y LOS NEGOCIOS AL DIA" W Q B A — 5:20 P. M.

Pastoral De Los Obispos De E.U. La Vida Humana En Nuestros Dias

Conclusión del Capítulo I

Otras Amenazas a la Vida

En estos tensos momentos de nuestra historia cuando guerras externas y violencias internas nos hacen conscientes de la muerte, se hace imperativa una afirmación de la santidad de la vida humana a través de una renovada atención a la familia.

Esté siempre la sociedad al lado de la vida. Que nunca dicte, directa o indirectamente, recursos para la prevención de la vida o para su destrucción en cualquiera de sus fases, ni que tampoco requiera, como condición para la asistencia económica, que una familia ceda conscientemente la determinación del número de hijos a la decisión de personas u organismos fuera de la familia.

Reiteradas presiones para la aceptación moral y legal del aborto directo hacen necesaria una señera referencia a esta amenaza al derecho a la vida. La reverencia por la vida demanda libertad ante la interrupción directa de la vida una vez concebida ésta. La concepción inicia un proceso cuyo propósito es la realización de la personalidad humana. Una persona humana, ni más ni menos, es lo que está en juego desde que se realiza la concepción. Expresamente repudiamos cualquier sugerencia en oposición a este planteamiento como contraria a las tradiciones judeo-cristianas inspiradas en el amor por la vida así como a las tradiciones legales anglosajonas, protectoras de la vida y la persona.

El aborto lleva a su fin con finalidad irreversible, tanto la existencia como el destino de la vida humana en desarrollo. Conscientes de la inviolabilidad de la vida, el Concilio Vaticano Segundo enseña:

"Dios, el Señor de la Vida, ha confiado a los hombres la insigne misión de conservar la vida, misión que ha de llevarse a cabo de modo digno al hombre. Por tanto, la vida desde su concepción ha de ser salvaguardada con el máximo cuidado; el aborto y el infanticidio son crímenes abominables." (Gaudium et Spes, 51).

"Cuanto atenta contra la vida —homicidios de cualquier clase, genocidios, aborto, eutanasia y el mismo suicidio deliberado—; cuanto viola la integridad de las personas, como por ejemplo, las mutilaciones, las torturas, morales o físicas, . . . todo esto degrada a la civilización humana, deshonran más a sus autores que a sus víctimas y son contrarias al honor debido al Creador." (Gaudium et Spes, 27).

Una Nota de Optimismo Cristiano

Las abrumadoras preocupaciones del momento nos han llevado a considerar con vosotros muchos de los problemas de la vida humana, con una apreciación cristiana de los mismos. Sin embargo, la familia es mucho más que la suma de sus problemas. Es, como dijimos anteriormente, el lugar donde la persona humana se realiza, donde la vida comienza, donde la fidelidad y la esperanza florecen, donde el amor humano alcanza su más intensa expresión. La familia es, en verdad, esa "escuela de la más profunda humanidad" de que habla el Concilio Vaticano. (Gaudium et Spes, 52).

La familia cristiana es una imagen de Dios y un signo de la Iglesia. Es la comunidad dentro de la cual Cristo es más poderosamente predicado, donde el cristiano escucha primero el nombre de Dios, donde primero aprende a rezar y donde primero expresa su fe. En las palabras y los ejemplos de sus creyentes padres, los hijos vienen a conocer lo que la fe es y cómo ha de ser vivida, qué es la vida y cómo debe ser honrada. Por esta razón, una espiritualidad afín a la familia contemporánea y que reúna a todos los miembros de la familia unidos en la fe y la esperanza, es, lo repetimos, la más urgente necesidad de la cultura moderna.

Como la familia es la unidad básica de la sociedad humana, debe ser objeto de una luminosa atención de la civilización. Como es la unidad básica de su vida, las parroquias deben hacer que las necesidades de las familias y los beneficios que las familias aportan a la parroquia, centren las normas en la planificación de las organizaciones y actividades parroquiales, ya litúrgicas, educacionales, caritativas o sociales.

Como Obispos de la Iglesia Católica en Estados Unidos, preocupados por su presente bienestar y sus futuros prospectos, nuestra primera oración es por las familias que comprenden sus parroquias y diócesis. Nuestro optimismo por el futuro de la familia. A su vez, las bases para nuestro optimismo en la familia, a pesar de ocasionales signos negativos, descansan en la perseverante esperanza de los matrimonios cuya responsabilidad ante la vida y su vocación al amor han sido el tema inicial de esta carta pastoral.

Como el pasado año saludamos a los sacerdotes por su parte especial en la obra de Dios, así este año saludamos a los matrimonios cristianos que "hechos a imagen de Dios vivo y disfrutando de una auténtica dignidad de personas, están unidos el uno al otro en igual afecto, armonía de pensamiento y trabajo por la mutua santificación. Así, siguiendo a Cristo que es el principio de la vida por los sacrificios y alegrías de su vocación y a través de su fiel amor (ellos) han llegado a ser testigos del misterio de amor que el Señor reveló al mundo por Su muerte y su Resurrección". (Gaudium et Spes, 52).

(La Semana Próxima un Resumen del Capítulo II)

Calvario de la Juventud Cubana

Por MANOLO REYES

Hace ya tiempo que terminó la luna de miel entre el régimen rojo de la Habana y la juventud cubana. Al principio, los castrocomunistas hicieron todo tipo de concesión demagógica con tal de ir captándose la simpatía de la muchachada cubana, pero cuando Fidel Castro se sintió fuerte en el poder, entonces desató el látigo del terror y la tiranía. Y desde entonces, la juventud cubana, como los adultos, están sufriendo todo el rigor que encierran las más crueles y flagrantes violaciones de los derechos del ser humano.

Y así vemos en la isla mártir que de lunes a sábado, la juventud cubana es forzada a ir a los colegios, centros indudables de adoctrinamiento marxista-leninista, a recibir el influjo constante de estos predicamentos. En esos días, los muchachos pasan casi todas las horas bajo la vigilancia y el asedio del adoctrinador castrocomunista, estando lejos de su hogar, lejos de la influencia sana y bienhechora de sus padres.

En el fin de semana, unas veces el sábado, otras veces el domingo, en muchas ocasiones, ambos días, los organismos del régimen inventan despliegues y marchas de contingentes de jóvenes hacia distintas partes de la zona a fin de realizar supuestas tareas agrícolas. Ya sea, por ejemplo, el comité regional de la unión de jóvenes comunistas de Holguín, Oriente, hace partir un contingente de mil estudiantes hacia una zona forestal para impulsar un titulado plan de trabajo agrícola, como una llamada escuela, ubicada en las afueras de Camaguey, realiza prácticas militares con jovencitas cubanas para una columna denominada "Muchachas del Centenario."

Así distraen las mentes de alejarlas lo más posible, bajo coacción, de la influencia del hogar, de los padres. Tal es el caso típico de la llamada isla de la juventud, o sea Isla de Pinos, a donde miles de muchachos cubanos

han sido llevados para sufrir un intenso adoctrinamiento, lejos de sus padres por semanas y meses.

Todas estas situaciones infrahumanas, propias de la peor de las dictaduras, han motivado una reacción de rebeldía en la juventud cubana. De ahí que cientos y cientos de jóvenes cubanos estén presos en las cárceles políticas del castrocomunismo aun sin la edad casi de la pubertad, o cientos y cientos de jóvenes cubanos se hayan arriesgado a venir en pequeños botes, balsas y gomas infladas de autos a través del Estrecho de la Florida.

Es que el engaño, la demagogia y el terror del castrocomunismo es repelido violentamente por la dignidad de la juventud cubana aunque no haya conocido otra cosa desde que abrió los ojos.

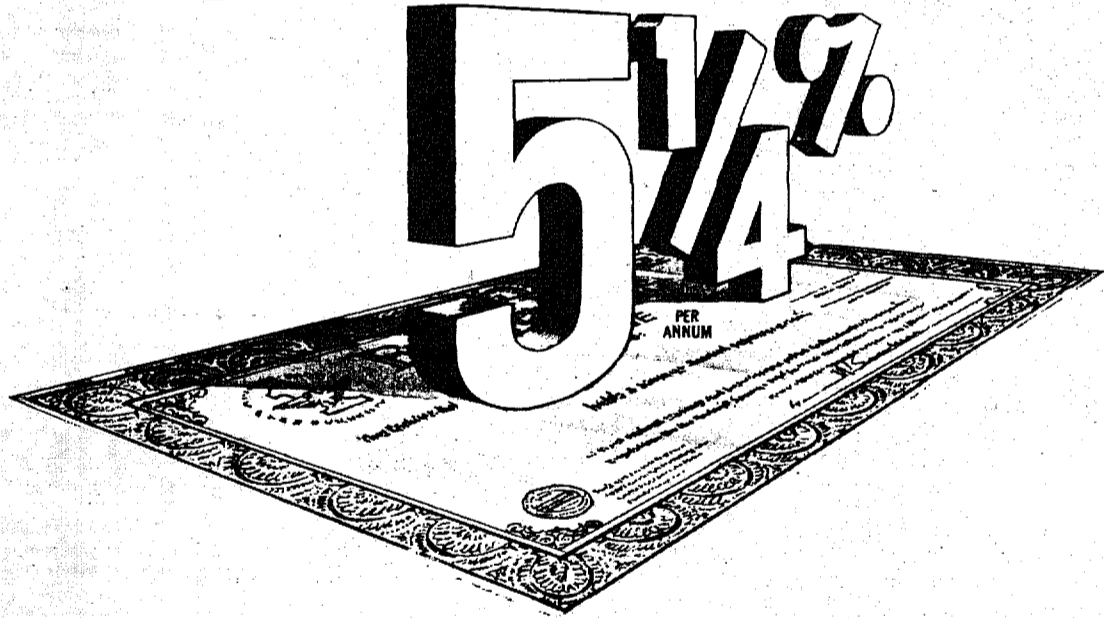
Califica el Papa de 'Noble Hazaña' el Viaje a la Luna

Ciudad del Vaticano (NA)—La extraordinaria hazaña espacial norteamericana, por la que tres hombres lograron orbitar la luna en una de las aventuras más impresionantes en la historia del hombre, fué relevada aquí por el Papa Paulo VI.

En un telegrama cursado al Presidente de los Estados Unidos, el Santo Padre dió gracias a Dios por el éxito de la misión de la Apolo 8 y felicitó a los intrépidos viajeros del espacio: Frank Borman, James Lovell y William Anders.

El mensaje papal dice textualmente: "Agradeciendo a Dios por el exitoso cumplimiento de la magnífica empresa de la misión Apolo 8, os felicitamos a Vos y al pueblo de los Estados Unidos de América y en especial a los intrépidos viajeros del espacio e invocamos la bendición divina para todos los que contribuyeron a esta noble hazaña".

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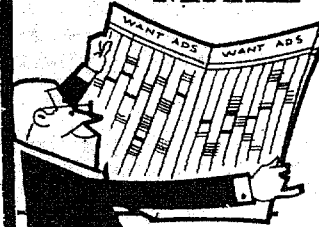
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Hanoi Catholics Praised

HONG KONG — (NC) — North Vietnam has praised its two million Catholics for "killing the United States aggressors — the best offering to the infant Jesus Christ." A broadcast by Hanoi Radio monitored here that Catholic priests "for Christ and their fatherland positively mobilized the Catholic youth of our country to fight

against the United States to save our country." The broadcast was made in the name of the "Committee on Catholic Affairs," which is not recognized by the Vatican. The committee, according to Western observers, is similar to other "religious front" organizations established in other communist countries.

Rhodesia Hit For Reneging On Equality

UMTALI, Rhodesia — (NC) — A Catholic bishop has criticized Rhodesian authorities for lacking "the courage to grant equality of opportunity to every Rhodesian." Speaking at the 50th anniversary prize-giving at Baring School here Bishop Donal R. Lamont, O. Carm., of Umtali said Rhodesian authorities, while lacking the courage to grant equality of opportunity to every Rhodesian, "are prepared to defy the might of Britain and even of the United Nations . . .

"Some monstrous stupidity," he continued, "prevents people from seeing or acknowledging that the physical violence which, throughout the country and particularly on our borders, is properly restrained or eliminated, is as nothing when compared with that moral violence daily offered to so many who simply because of race or color must be content to remain second class citizens. Such incredible insensitivity to the rights of others must inevitably bring about a fearful castigation."

Bishop Lamont said the great need of Rhodesia's educational system is "to train the young generation in an open spirit of tolerance toward all who differ from them."

Ok's 'Peaceful' Protests

(Continued from Page 1) 1950s were terribly apathetic about everything," he said "but today's youngsters are concerned with the world about them. They are interested in civil rights, Vietnam, war and peace, poverty, problems of minority groups and in their own education."

One motivation for these outspoken students, the priest declared, is that "these kids come from more affluent parents than did previous generations. Today's young

people generally do not have to worry so much about money and jobs—they have more time on their hands—so they give more thought to the world about them and its problems."

He said that youngsters of the depression 1930s were too busy trying to scrape out an existence and those of the 1940s had to contend with the Second World War.

'OUTBURSTS'

Referring to campus demonstrations, Father Hes-

burgh said "These outbursts present no problem so long as the activism they represent is in a good direction. It is good that young people are discussing issues and want to be involved. Every student has a right to protest if that is the only way he can bring attention to his grievance."

But, he quickly added, "We must make a rule that these demonstrations be peaceful and that they not restrict university operations nor infringe on the rights of other students."

Father Hesburgh said that, in demanding their right to be heard, activist students often deny other students the right to normal university schedules. Activists must remember, he said, that "Freedom is a two-way street."

'BEGETS'

"Violence only begets more violence," he declared, "and when this occurs, everyone loses. The real challenge for universities is to sell communities on the fact that there are many ways to settle grievances, "and violence is not one of them."

"Colleges and universities are not set up to deal with violent outbursts," the priest said, "so elimination of these demonstrations and control of them must come from elimination of these demonstrations and control of them must come from elimination of the causes and the entire university community is responsible."

'Revolutionary' Front Urged In Colombia

(Continued from Page 1) the name of this rural site.

The government, the army, the political parties and U.S. "imperialism" are the topics of the critical document, as well as "outmoded Church structures."

Bishop Valencia and the priests opposed "the huge share of the national budget assigned to the armed forces, which are not oriented toward the defense of our national sovereignty but toward the violent repression of the people's struggle to regain their rights as workers, farmers, students."

Such military action, they added, is carried on "for the defense of interest structures of the minorities who hold economic and political power."

The protest was directed also at the traditional parties, the Liberal and the Conservative, "for their divisive tactics staged in order to split the country in two conflicting bands, each one managed by groups equally bent on exploiting the masses, and equally subservient to foreign monopolies."

"We cannot agree that foreign entities become distributors of surplus food which, under the pretext of aid, provide only a cover for the exploitation these countries exert through worsening relations. Such aid activities have a self-bestowed aura of generosity, while they create in the recipient the attitude of the beggar," the document stated.

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