

New Mass Made More Intelligible

(This is the first of a series of articles on the New Order of the Mass, which may be implemented as early as Palm Sunday, 1970. Father Giese is a member of the staff of the New World, Chicago archdiocesan newspaper.)

By FATHER VINCENT J. GIESE
(NC News Service)

"With all deliberate speed" may have failed as a legal principle in the desegregation of public schools in the South, but it has been an effective principle of renewal of the eucharistic liturgy since the end of the Second Vatican Council.

That reform has been introduced gradually since 1963. Last Nov. 30, the new Order of the Mass replacing the time-honored Tridentine Roman Missal, was made available in Latin. Liturgical commissions around the world are now translating the new Latin altar book into vernacular languages.

By 1971, according to a recent instruction from the Vatican, the new Order of the Mass will be mandatory throughout the Catholic world.

While the Mass has a new Order, it is not, as some have said, a new Mass.

The basic form of the Mass remains what it has always been — a memorial sacrifice of Our Lord's death and Resurrection.

No radical changes have taken place in the meaning and form of the Mass. But the Mass has been made more intel-

ligible, has been adapted to the needs of people today, has become more of a community celebration of the Mystery of Christ by all the People of God.

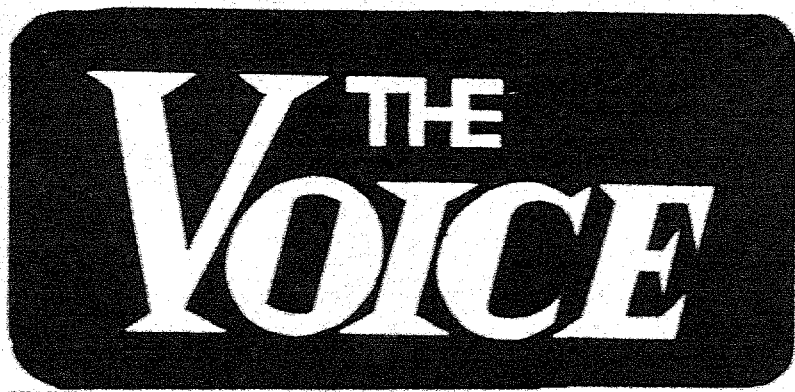
This has entailed, for example, a gradual introduction of more English in the Mass; the Mass will be entirely in English, including the prayers of the celebrant.

To understand the reasons behind the introduction of English — the major breakthrough for fuller participation by the laity or to grasp why options are now being provided in the choice of scriptural readings, Prefaces, Eucharistic prayers (4 Canons), and hymns, we must go back to what the Vatican Council asked for.

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The need for greater Christian awareness applies to all persons and the interest in gaining that awareness is illustrated by these two groups at St. Rose of Lima Church this week. Msgr. James F. Enright, pastor, is with one group.



VOL. XI No. 39

15c

DEC. 5, 1969



ALTHOUGH THEIR message — as painted on wooden fences — was love and peace, the aura surrounding the Palm Beach Rock

Festival was depressing, according to an eye-witness account in this week's issue which appears with pictures on page 11A.

15 Bishops To Be Named As Advisors To Synod

VATICAN CITY — (NC) — The announcement that 15 bishops would be added as advisors to the permanent secretariat of the Synod of Bishops was received with "profound happiness" by the synod's gen-

eral secretary, Polish-born Bishop Ladislav Rubin.

Bishop Rubin said that this was the first step in the implementation of what Pope Paul VI had promised in his closing address of the second Synod of Bishops.

A Vatican press bulletin, terming the move an effort to give "greater efficiency" to the secretariat, specified that 12 bishops will be elected by mail from those who attended the last synod in October. The other three members will be appointed by the Pope personally.

In a letter to the 147 bishops who attended Synod II, Bishop Rubin instructed the delegates "to choose their representatives on an international basis." This

would explain the Vatican's bland statement that the new body would represent the "diverse parts of the world." According to Bishop Rubin it also explains that the Pope will be able to choose a delegate from an area of the world that may not receive a majority in the balloting.

The ground rules as explained by Bishop Rubin are simple. He told the electors that to be elected on the first ballot, a bishop would have to receive a simple majority, that is, one-half of the votes plus one. In this instance, therefore, an elected delegate will receive over 74 votes. Bishop Rubin has called for the return of the ballots prior

(Continued on page 10A)

Archbishop's Letter Your Help Needed For Seminarians

To the Priests, Religious and Faithful of the Archdiocese:

Each year at the beginning of December I write to you, giving a brief report concerning our seminarians and asking for your participation in shouldering the cost of their training for the priesthood.

You will be happy to know, I am sure, that there are 80 young men currently studying for the Archdiocese at St. Vincent de Paul in Boynton Beach, and 19 others at seminaries elsewhere in the United States and in Europe.

As you can imagine, the expenses incurred by the Archdiocese in educating, housing, and feeding so many healthy young men are indeed enormous, as also are those of maintaining our seminary buildings. Moreover, as you must know from the mounting costs involved in managing your own personal and household affairs, this burden is increasingly greater each year for us.

We now come to you with the urgent request that you join in helping to meet the huge financial obligations involved in preparing almost 150 seminarians for the priesthood. I feel confident that you will recognize that you have a personal interest in this matter. Providing for future priests is indeed a concern and a responsibility of everyone in the Archdiocese.

Your generous cooperation in the past has been wonderful, and I am deeply grateful to you. I beg you to respond to my present appeal with the same wholehearted and sacrificing generosity. The collection for educating our seminarians will be taken up next Sunday, Dec. 7.

Asking God to bless you and your loved ones, I am Sincerely yours in Christ,

Coleman F. Carroll

COLEMAN F. CARROLL,
Archbishop of Miami

Archbishop Recuperating

Archbishop Coleman F. Carroll's condition has continued to improve so satisfactorily, it is anticipated that he will be able to resume his duties later this month.

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33139

Christmas Gift Guide In This Issue

Good Samaritan Collection

My dear people:

I am writing to express my most sincere gratitude to you for your very generous contributions to the annual Good Samaritan Collection. Your response to my appeal for aid for our dependent children was truly heartwarming.

In my letter enlisting your support for this collection, I reminded you that Christ Himself taught us we would be recognized as His disciples because of the love we show for one another. I firmly believe that your gifts to these unfortunate little ones are signs of your concern and love, and therefore of your discipleship.

May Our Lord bless you and continue to draw you in following Him.

Devotedly yours in Christ,

Edmund J. Connel

Archbishop of Miami

(The following remittances received by the Chancery through Dec. 4, 1969 from South Florida parishes represent donations to the Good Samaritan collection.)

PARISHES	DONATIONS
Annunciation, W. Hollywood	53.00
Ascension, Boca Raton	82.00
Assumption, Pompano Beach	1,712.50
Blessed Sacrament, Fort. Laud.	-
Blessed Trinity, Miami Springs	370.00
Christ the King, Perrine	272.87
Corpus Christi, Miami	258.45
Epiphany, Miami	-
Gesu, Miami	1,025.70
Holy Cross, Indiantown	-
Holy Family, North Miami	1,562.75
Holy Name of Jesus, West P. Beh.	501.95
Holy Redeemer, Miami	80.45
Holy Spirit, Lantana	837.00
Immaculate Conception, Hialeah	595.00
Little Flower, Coral Gables	2,430.59
Little Flower, Hollywood	1,408.22
Nativity, Hollywood	900.00
Our Lady of Guadalupe, Immokalee	-
Our Lady of the H. Rosary, Perrine	462.00
Our Lady of the Lakes, M. Lakes	595.00
Our Lady of P. Help, Opa Locka	140.00
Our Lady Queen of Martyrs, Ft. L.	-
Resurrection, Dania	434.70
Sacred Heart, Homestead	263.60
Sacred Heart, Lake Worth	3,003.00
San Pablo, Marathon	425.00
San Pedro, Tavernier	209.50
St. Agnes, Key Biscayne	547.00
St. Ambrose, Deerfield Beach	720.00
St. Andrew, Coral Springs	44.00
St. Ann, Naples	1,293.00
St. Ann, West Palm Beach	632.00
St. Anthony, Fort Lauderdale	3,933.00
St. Augustine, Coral Gables	-
St. Bartholomew, Miramar	935.80
St. Bede, Key West	200.00
St. Bernadette, Ft. Laud.	425.00
St. Brendan, Miami	2,603.56
St. Catherine of Siena, Miami	127.00
St. Charles Borromeo, Hallandale	104.00
St. Christopher, Hobe Sound	360.00
St. Clare, North Palm Beach	-
St. Clement, Fort Lauderdale	-
St. Coleman, Pompano Beh.	3,991.00
St. Dominic, Miami	454.50
St. Edward, Palm Beach	1,831.00
St. Elizabeth, Pompano Beh.	949.30
St. Francis of Assisi, Riviera	2,837.00
St. Francis de Sales, Miami B.	425.00
St. Francis Xavier, Miami	21.60
St. Gabriel, Pompano Beh.	595.00
St. George, Ft. Lauderdale	290.26
St. Gregory, Plantation	534.00
St. Helen, Ft. Lauderdale	194.38
St. Henry, Pompano Beach	54.00
St. Hugh, Coconut Grove	760.00
St. James, Miami	3,353.00
St. Jerome, Ft. Lauderdale	407.00
St. Joan of Arc, Boca Raton	3,479.00
St. John the Apostle, Hialeah	-
St. John the Baptist, Ft. Lauderdale	547.00
St. John Bosco, Miami	389.65
St. John Fisher, W. P. Beach	175.21
St. Joseph, Miami Beach	1,245.42
St. Joseph, Stuart	-
St. Jude, Jupiter	321.50
St. Juliana, W. Palm Beach	676.30
St. Kevin, Miami	-
St. Kieran, Miami	118.00
St. Lawrence, N. Miami Beach	659.00
St. Louis, Miami	737.00
St. Lucy, Highland Beach	-
St. Luke, Lake Worth	800.00
St. Margaret, Clewiston	35.20
St. Mark, Boynton Beach	643.50
St. Mary Cathedral, Miami	1,105.42

St. Mary Magdalen, Miami Beh.	3,095.00
St. Mary Star of the Sea, K.W.	104.00
St. Matthew, Hallandale	877.00
St. Michael the Archangel, Mia.	-
St. Monica, Opa Locka	102.50
St. Patrick, Miami Beach	2,800.00
St. Paul the Apostle, Light, P.	578.00
St. Peter, Big Pine Key	57.00
Sts. Peter and Paul, Miami	-
St. Phillip, Opa Locka	-
St. Philip Benizi, Belle G.	121.00
St. Pius X, Ft. Lauderdale	2,939.75
St. Raymond, Coral Gables	104.21
St. Richard, Perrine	246.00
St. Robert Bellarmine, Miami	60.27
St. Rose of Lima, M. Shores	4,169.00
St. Sebastian, Ft. Lauderdale	2,173.00
St. Stephen, W. Hollywood	907.00
St. Thomas the Apostle, Miami	305.00
St. Timothy, Miami	372.24
St. Vincent, Margate	-
St. Vincent de Paul, Miami	-
St. Vincent Ferrer, Delray Beh.	-
Visitation, Miami	388.00
MISSIONS	
Our L. Queen of Heaven, LaBelle	-
Our L. Queen of Peace, Delray B.	-
San Marco, Marco Island	85.00
St. Ann, Naranja	-
St. Joseph the Worker, Moorehaven	-
St. Mary, Pahokee	1.00
Holy Cross Hospital	94.21

Miami Crime Fighter Gets National Post

Daniel P. Sullivan, executive vice president of the Greater Miami Crime Commission, was elected vice president of the National Association of Citizens Crime Commissions during its annual convention in Philadelphia.

A member of the Archdiocese of Miami Task Force for Urban Problems, Sullivan is a member of St. Rose of Lima Church and of the Greater Miami Guild for Catholic Police and Firemen.

He and Mrs. Sullivan are the parents of 13 children, including Father Michael Sullivan, assistant pastor, St. Francis of Assisi parish, Riviera Beach, and Sister Patrick Ellen, O.P., a member of the faculty at St. Elizabeth School, Pompano Beach.

THE VOICE
Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.



PHILADELPHIA PRELATE, John Cardinal Krol, center, returned North this week after a brief retreat at Our Lady of Florida Monastery, North Palm Beach, where he visited with a long-time friend and former classmate, Father Fidelis Rice, C.P., right, retreat master. The Archbishop of Philadelphia was welcomed by Father Colman Haggerty, C.P., left, rector of the Passionist Monastery.

Pontiff Opens Advent Season

VATICAN CITY — (NC) — Pope Paul VI opened the season of Advent with an appeal for prayer and for confidence in the power of prayer.

Speaking on the first Sunday of Advent to crowds in a chilly but sunny St. Peter's Square, the Pope said that the Church "recommencing its liturgical cycle, is taking up its conversation with God from the beginning."

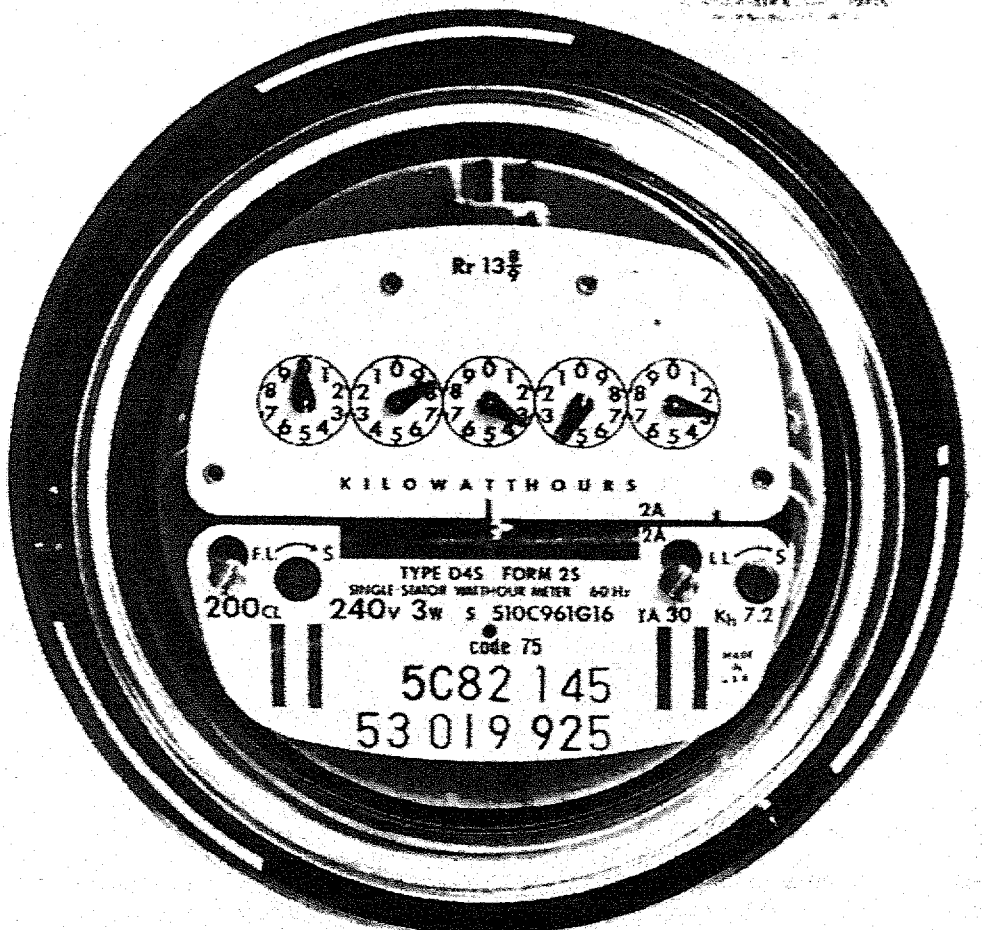
He continued: "But here is another basic truth of our religious 'system.' Our seeking is not vain, our prayer is not dispersed in the void. There is someone who is waiting for us, who bears us, who comes to meet us. There is a providence, there is an infinite goodness suspended above us. There is God. There is the Father who is waiting for our conversation. Prayer is not useless."

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Nonpublic Systems Win In Legal Test

U.S. Court Upholds School Aid

PHILADELPHIA — (NC) — State aid for nonpublic schools was upheld by a federal three-judge panel here when it dismissed a suit challenging the constitutionality of a year-old Pennsylvania statute.

The 2-1 decision approved

the state law which provides for \$21 million this year and \$41 million next year in state aid to nonpublic schools.

Defense attorney William B. Ball of Harrisburg, Pa., told NC News Service that the decision is the first in the United States "upholding gov-

ernmental funding directly to education in parochial schools."

Ball pointed out that the decision is particularly significant because "the case was intended by the groups which sponsored it as the national test case on public aid to

parochial education. The court has given them a very strong and very clear answer." The American Civil Liberties Union was one of the sponsoring plaintiffs.

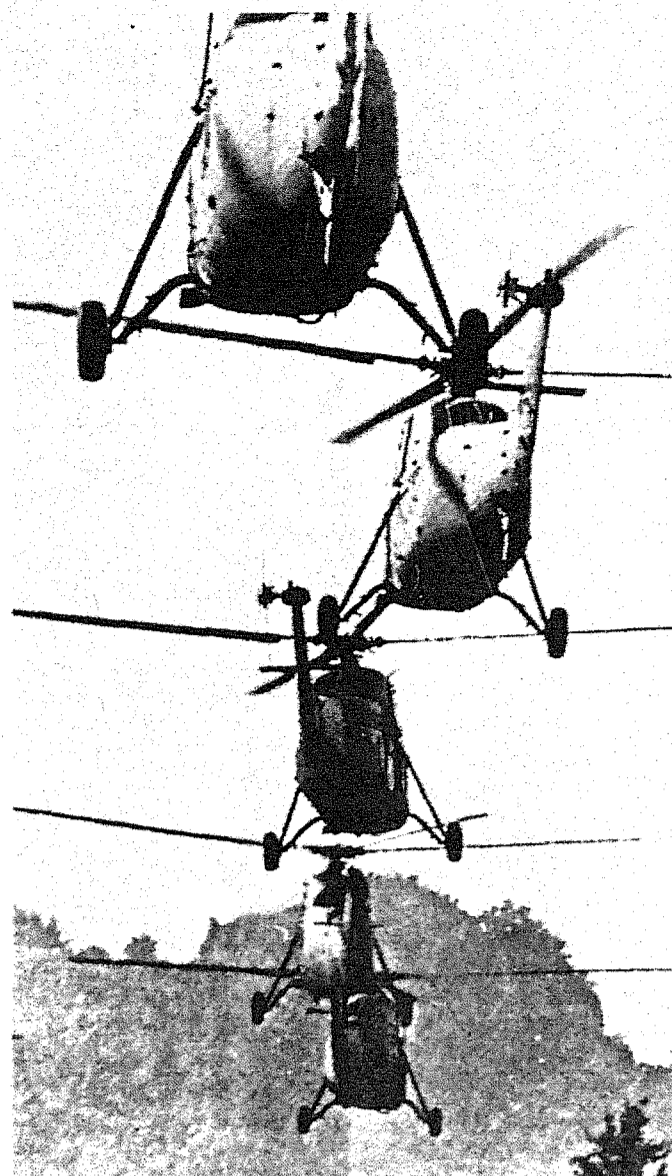
Judges E. Mac Troutman and Alfred Luongo, in their opinion, said:

"The fact that a state law, passed to satisfy a public need, coincides with the personal desires of the individuals most directly affected, is certainly an inadequate reason ... to say that a legislature has erroneously appraised the public need.

"We cannot hold that the statute advances religion either in purpose or in primary effect," the majority opinion said in noting that it applies to all nonpublic schools, sectarian and non-sectarian.

Dissenting Judge William H. Hastie wrote: "In my view the allegations of the complaint disclose a legislative scheme violative of the establishment clause of the First Amendment, as to which plaintiff (Alton J.) Lemon alone shows standing to complain. As to Lemon's First Amendment claim, the motion to dismiss should be denied."

In rejecting the suit, the panel ruled the statute neither creates nor supports the establishment of religion.



HELICOPTER BALLET — Looking like grasshoppers ascending, U.S. Army helicopters lift off after bringing an infantry assault force to a landing zone during an airmobile demonstration at Hohenfels, Germany.

Public Board Backs Private School Aid

PHILADELPHIA — (NC) — In what educators have called the first such action by a major public school board in the United States, Philadelphia's board of public education has stated that it "recognizes the need for governmental aid for the secular education of children in non-public schools."

In a joint statement released by the public and archdiocesan school board presidents and school super-

intendents, the two boards "agreed to work jointly to secure the city, state and federal funding necessary to provide essential educational services for all the children of Philadelphia."

The statement also noted that "the archdiocesan board of education recognizes specifically the need for the Catholic community to be committed wholeheartedly to the financial support of public education."

Describing the joint statement as "one of the biggest steps forward that has been taken" in urban education, Philadelphia school board president Richardson Dilworth said: "Too often in the past we've seemed to be almost rivals. This seems to solve that. We'll be studying every area in which we can aid one another."

"Unless we receive a substantial increase in funding, we'll be unable to continue as we have in the past," Msgr. Edward T. Hughes, archdiocesan superintendent of schools, commented. "Our problems are critical and pressing at the moment, but so are those of the public schools. The only way to solve our joint problems is by a total effort of the entire community."

Archdiocesan education board president William D. Valente said that there did not exist any "blueprint" of specific legislative proposals the two boards will seek.

A joint committee of the two boards was set up to achieve the objectives detailed in the statement.

John Cardinal Krol of Philadelphia called the statement "a welcome recognition of the responsibility of the total civic community for the education of all its children" and "a hopeful redirection of narrower concerns toward a broader responsibility for improving the educational opportunities of all children."

Parents File Suits To Get School Aid

ST. LOUIS — (NC) — Nine Missouri couples and their 67 children filed a petition in federal district court here seeking, in effect, to force the State of Missouri to provide financial assistance to non-public schools.

The plaintiffs asked that a three-judge panel be convened to declare certain Missouri laws illegal and to order the state board of education and Gov. Warren E. Hearnes, who were named as defendants, to adopt a plan for distributing state aid to education funds on an equitable basis.

They declared that Missouri's refusal to aid non-public schools "places a penalty

on the free exercise of religion, contrary to constitutional provisions of the state and of the United States."

(A similar suit was filed almost simultaneously in U.S. District Court in San Diego on behalf of six California persons who are parents of non-public school children.)

Missouri state courts have held it is unconstitutional to use state funds to aid non-public schools. The state legislature has rejected bills that would have allowed state funds to aid non-public school youngsters through bus transportation, special education classes, tuition, textbook grants or tax credits.

Vatican Scientists Give Opinions Famed Chair Not St. Peter's

VATICAN CITY — (RNS) — The "chair of Peter" dates back to the ninth century and was probably a gift of the Roman Emperor, Charles the Bald or of his son to Pope John VIII, the Pontifical Committee For Historical Sciences announced here.

The Emperor died in Rome in A.D. 877, only two years after having been solemnly installed by the Pope as Holy Roman Emperor.

The theory advanced a century ago that the chair belongs to the early Christian years and may actually have been used by St. Peter has been therefore disproved, according to the Committee.

In a formal report on the findings before

the members of the pontifical Committee, the Jesuit archeologist, Antonio Ferrua said that the "chair" consisted in fact of two distinct parts.

The inner part was really a throne richly decorated and dating back to the ninth century, according to the tests. The art work in ivory is clearly that of the Carolingian Palace school. The outer part dates only from the eleventh or twelfth century.

Father Ferrua recalled that in 1867 the archeologists De Rossi and Garrucci had speculated that the outside framework, which also had the shape of a chair was actually older than the inner chair and could possibly go back to apostolic times.

'Leave It To The Parents,' Is One Viewpoint

Sex Education Stirs Some Opposition

By WILLIAM RYAN

WASHINGTON — (NC) — The Catholic bishops of Maryland last September issued a statement which said parents have the primary responsibility in the sex education of their children.

The statement also said public schools should "involve parents of the child in the preparation and execution" of sex education programs, thereby endorsing the existence of such programs, at least when properly carried out.

At a news conference later Lawrence Cardinal Shehan of Baltimore acknowledged that the bishops had been "under pressure" to issue a statement on sex education. He said the pressure came from "many parents who had been asking for guidance" and who were "dubious" about aspects of the programs, rather than from organized groups which are totally opposed to them.

The Buffalo Diocese was well on the way to implementing a diocese-wide sex education program but had to backtrack this year after — as one Catholic school official there put it — "all of a sudden this (James) Likoudis got active." Likoudis, an instructor at Rosary Hill College, is vice president of a local group called CREDO which opposes sex education in the schools.

Pressed for details however, neither the school official nor Likoudis himself were willing to give CREDO the credit for stopping the program.

Father Thomas F. Dentici, director of the Family Life Office for the Trenton, N.J. Diocese, who helped draw up a sex education program used in New Jersey public schools, recently said that some parental opponents of sex education programs have had a "legitimate gripe" that they have not been consulted before the programs were implemented.

"In the main the opposition is in the public school area because the Catholic sector simply does not have that many programs as yet," Father Dentici said.

These incidents are indicative of several facts about the sex education controversy as it applies to the Catholic schools: There is nothing in the Catholic sector comparable to the situation in the public schools — either in terms of quantity of programs or in organized opposition to them. Moreover at least some Catholic officials, more than their counterparts

in the public sector, acknowledge there may be valid reasons for opposition to the programs and sound reason for moving slowly.

(This article is the last in a three-part series on sex education in the schools.)

IT IS REAL

But the opposition among Catholics to organized sex education programs in parochial schools is real, nonetheless. Many Catholics who belong neither to CREDO or any other such groups find themselves inclined to endorse Likoudis' view that "This hardly seems the proper time to introduce such programs, due to the permissive new morality and excessive personalistic concepts and the deviation from Humanae Vitae which are being enunciated by some teachers."

Or, as Lyman Stebbins, president of Catholics United for the Faith (CUF) put it, "We want the delicate, sacred and personal matter of sex left in the hands of the parents where it belongs."

Likoudis also hit out at what he considers to be the "double talk" of statements such as the one issued by the bishops of Maryland.

"It's about time for some bishops to stop paying lip service to the 'primary responsibility of the parents' while endorsing programs of classroom sex instruction which violate those very rights," he said.

The lightning rod for much of the Catholic criticism of present or projected sex education programs in the parochial schools is at Father James T. McHugh, director of the Division of Family Life at the United States Catholic Conference in Washington. This is natural enough since Father McHugh is one of the foremost proponents of such programs operating in the U.S. Catholic Church today.

Triumph magazine, a Catholic publication in Washington, D.C., recently called for his dismissal from his post saying it "could not fail to advance the cause of Christian morality."

Triumph said Father McHugh's membership on the Advisory Committee of the American Association of Sex Educators and Counselors, a Washington-based, government-funded organization of professional sexologists, made him an "ally of

some of the most radical anti-Christians in the sex education movement."

Likoudis accused Father McHugh of pushing "SIECUS-oriented sex education in the Catholic schools." The Sex Information and Education Council of the U.S. is the prime mover behind sex education programs in the public schools.

NO PROGRAM FAVORED

Father McHugh emphatically denied that he had pushed SIECUS or any other kind of programs. He said it is the policy of his office to refrain from recommending any particular program to Catholic officials, preferring always to leave those judgments to the local level.

He showed no compulsion to apologize for membership in any professional organizations even if, as he acknowledged, some members of these groups do not hold the Christian view of sex or marriage. He said it is worthwhile to belong to professional organizations in order to know what's happening in the field and added: "I don't consider myself a censorship agency."

Father Dentici offered several recommendations to Catholic school officials who want to avoid controversy in establishing sex education programs.

"Without consulting the parent you can't possibly set up a good program," he said.

"In the school program you want to educate the child but the parents should know ahead of time what you will give them, not only so they can answer their children's questions but also to help prepare the children."

"When you say sex education to people it is a red flag," he continued. "You must tell them it is not just biological facts but the treatment of the whole human personality in the context of value."

Properly given, sex education programs in the schools can help increase the communication between parents and children and between parents and schools," he said.

"Some parents may have sound objections against one or another sex education program," he said. "But this does not mean parents should be shutting their minds off completely, and I'm afraid sometimes this is what is happening."

"In the midst of this the child is lost and he's the one we're all fighting about."

Clinic For Preventing Drug Habit To Open

A new center to prevent drug addiction to serve the North Dade area will open Sunday following dedication ceremonies at 3 p.m., 4601 E. Eighth Ave., Hialeah.

The center — to be called Operation Self-Help Inc. — was the result of an idea by Father Sean O'Sullivan, assistant pastor St. John the Apostle Church.

Since he came up with the idea, clergy of several faiths, attorneys, businessmen, doctors and community service organizations have banded together to support the project. The City of Hialeah made available the land for the clinic on the Amelia Erhardt Air-strip.

Although permanent construction of facilities is planned, the center will open in two trailers donated by a local businessman.

Msgr. Bryan O. Walsh Named To Help Plan White House Meeting

Msgr. Bryan O. Walsh, founder and director of the Unaccompanied Cuban Childrens Program, has been appointed by Gov. Claude Kirk to the Florida Steering Committee of the 1970 White House Conference.

Msgr. Walsh, who is Episcopal Vicar for the Spanish-Speaking Peoples and Migrant Workers, will be one of 28 people from Florida who will plan the state's participation in the 1970 White House Conference on Children and Youth — entitled "Maximizing Human Potential" — which has been called by President Richard Nixon.

Msgr. Walsh was a member of the Florida delegation to the 1960 White House Conference and at that time was president of the Florida Committee on Children and Youth which was charged with implementing the plans of the 1960 conference.

"I am delighted and honored to have been appointed by Governor Kirk," Msgr. Walsh said as he explained that the Florida group will make an effort to get the participation of all agencies and groups throughout the state which have an interest in children.

Msgr. Walsh is also Director of the South Florida Economic Opportunity Council, Inc. and director of



MSGR. BRYAN O. WALSH

Centro Hispano Catolico. He is an Archdiocesan Consultor and a member of the 15-man executive committee of the Task Force on Urban Problems of the United States Catholic Conference.

Every 10 years during this century, more than 7,500 lay and professional people have participated in the Conferences called by the President of the United States. The Conferences are called to review the current situations relative to children and youth.

The conferences have been credited with great advances in child welfare and guidance.

Charity Ball For Hospital To Be Held Saturday Eve

The 19th annual Mercy Hospital Charity Ball will be held Saturday evening, Dec. 6 at the Sheraton-Four Ambassadors Hotel.

Dr. Jerome F. Waters and Mr. and Mrs. Robert L. Searle are general chairmen for the event, whose proceeds provide care for indigent persons at the general hospital conducted by the Sisters of St. Joseph of St. Augustine.

Other committee chairmen include: Mrs. Maytag McCahill, decorations; Mrs. James B. Byrne, medical; Mrs. Alfred Polizzi, invitations; Everett A. Clay, publicity; Hughes F. Miller, international industrial; Donald B. Daves, domestic industrial; Mr. and Mrs. Jack Stevens, guest list; and Mrs. Irving P. Eney, program.

Sheppard Looking For Home For Drug-Prevention Work

The Education Center for the Prevention of Drug Abuse is an office looking for a home.

That sounds confusing, until the reason for the change is explained, however.

Teen Hotline Adds Priest

FORT LAUDERDALE — Father James Moriarty, director of the Family Counseling Center for Broward County, has been named a member of the Board of Directors of Teenage Hotline.

Announcement of the appointment of Father Moriarty was made this week by Father Rene Gracida, chancellor of the Archdiocese of Miami.

Assistant pastor of Our Lady Queen of Martyrs Church, Fort Lauderdale, Father Moriarty is an instructor in Marriage and the Family courses at Barry College. He has Masters of Arts degrees in marriage counseling and clinical psychology from the University of Detroit and for two years served as psychotherapist and marriage counselor at the University's psychological clinic.

Teenage Hotline is a telephone counseling service for teenagers established by Chai Lodge of B'Nai Brith, as a community service.

Whenever a teenager has a problem, he or she may call 929-7771 and receive help or advice from any anonymous qualified listener. In the past two months, more than 200 Broward County and North Dade youths have been assisted by the unique service.

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Dr. Benjamin Sheppard, executive director of the Catholic Welfare Bureau and the man who spearheaded attempts in Dade County to help the drug addict, this week announced that he is looking for a large warehouse or building in the South Miami or Coconut Grove area which he can use to establish offices, and facilities for his Drug Abuse Prevention Center which now operates out of a small office on West Flagler Street.

In addition to setting up office in an area of high drug use concentration, Dr. Sheppard explained that he hopes to install a sort of "crash pad" for pre-addicts. He added that the "crash pad" idea is modeled after the way in which many

adolescents live in small rooms where many others come and "crash" or sleep on the floor.

Dr. Sheppard hopes to have room in new quarters to establish sleeping areas for pre-addicts to provide them with a place to stay and also to keep them in close proximity to free medical advice and free counseling which he also plans to offer.

His program with the pre-addict also includes group therapy sessions and one-to-one consultation.

Explaining that "the drug scene in Miami is getting worse and the incidences of going down into the lower grades increasing," Dr. Sheppard said it is "important to have operational centers now."

Presently the Drug Abuse Center on Flagler Street is offering drug abuse programs to the schools, to interested civic and parent teacher groups and also conducts a program of neighborhood evenings when parents gather at one person's house to hear the story on drug abuse.

He added that he is pleased with the program's success at this time, but warned that unless more work is done now with adolescents in the pre-addict stage, the drug dilemma will continue to grow.

Any person who has warehouse or similar space available — the donation of space is tax deductible — should contact Dr. Sheppard at the Catholic Welfare Bureau, 377-8661.

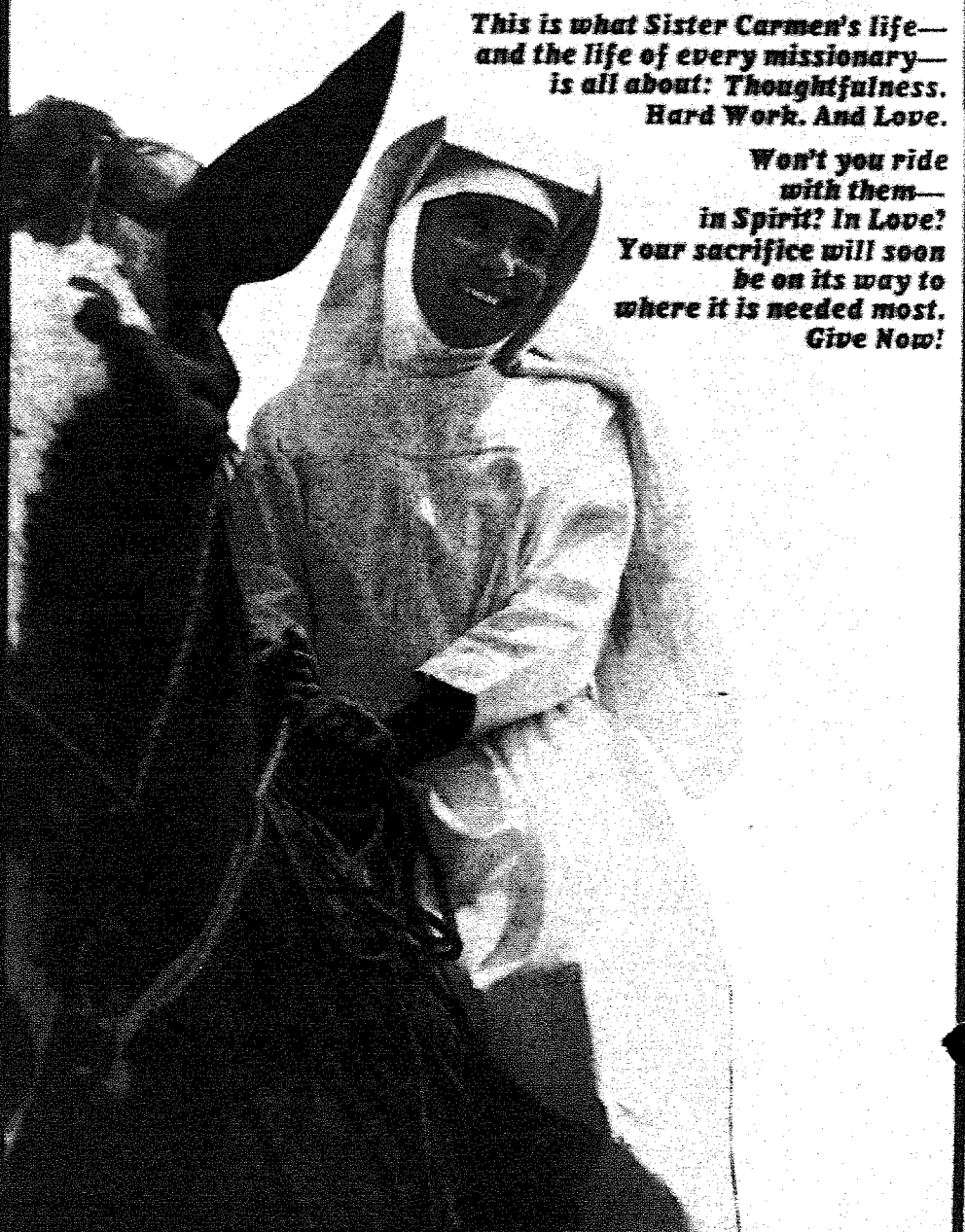
GOD SPEED

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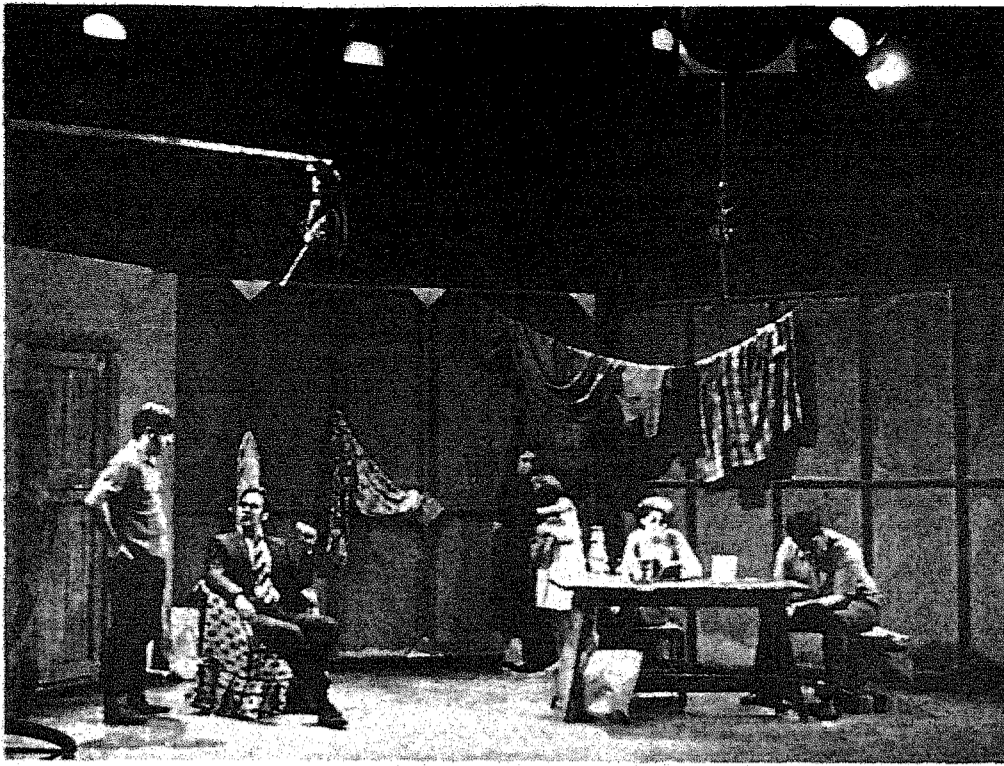
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IN THEORY — A theatrical group, "Las Mascaras Studio," perform a play dealing with economic and social problems in Latin America. It will be shown Sunday at 10:30 a.m. on Channel 7 as part of "The Church in the World."



IN PRACTICE — Poverty and slum living conditions in one part of Brazil are shown in reality in this photograph. Living quarters crowded together and in run-down condition such as this are repeated throughout South America.

Goal Is To Strengthen Mutual Understanding

Latin America Cooperation Week Due Sunday

Latin America Cooperation Week will begin Sunday throughout the Archdiocese of Miami, launched on the "Church in the World Today" television program, Channel 7, at 10:30 a.m.

A highlight of the show will be a play, especially written for the occasion by Salvador Ugarte, director of "Las Mascaras Studio," and performed by members of this theatrical group.

The play which will be preceded by a panel discussion, deals with the economic and social problems hampering the process of development in many Latin American countries.

Participating in the discussion will be Father Thomas Barry, pastor of Sts. Peter and Paul Church and director of the English Cursillo Movement; Dr. Avelina S. Malizia, executive director of the Office of Latin American Affairs of the Archdiocese of Miami, and Professor Evis Carvallosa of the Graduate School of Texas Christian University.

Events are planned from Dec. 7 to 14 in this week set aside by the Bishops of the United States to promote a better understanding between the people of the Pan American countries.

The goal of the celebration is to stimulate and to strengthen the concept of mutual understanding and respect between the two cultures and to serve as preparation for the Catholic Inter-American Cooperation Program planned in Washington in February.

An experimental approach for diocesan-level observances has been encouraged, according to Father Louis M. Colanese, director of the Division of Latin America of the U.S. Catholic Conference.

Recently, the Consular Corps in Miami issued a joint statement offering "its full cooperation" to the programs of the Latin America Affairs Office. The Corps expressed its endorsement of all programs undertaken by the Archdiocese which "will promote a better understanding among the various nationalities that comprise Miami and establish a better relationship throughout the hemisphere."

Regarding Latin America Cooperation Week, Luis De Bayle, Consul of Nicaragua and Dean of the Consular Corps, reiterated this support and praised the work being done by the Latin American Affairs Office.

De Bayle also praised Archbishop Coleman F. Carroll's interest in Latin American peoples and the work he has done toward a better understanding and friendship among the countries of the Hemisphere.

After living nine years in Miami as a consul, De Bayle feels that this city is giving a great example of inter-American

friendship and comprehension. He recalled the generous way in which this community opened its doors to the Cuban refugees and, at the same time, how the Cubans have given this city a considerable economic and cultural contribution.

Noting the bilingual and bicultural characteristics given to the community, he pointed out that these things "are appreciated by the tourist and visitors coming from South and Central America, who not feel 'at home' in Miami."

"Perhaps," he added, "this is the reason why last year 200,000 Latin Americans visited Miami as tourists or on business trips."

The consul stressed the contribution of the Archdiocese, explaining that Archbishop Carroll realized the importance of Miami as a gateway of the Americas and through Centro Hispano Catolico, first, and now through the Latin American Affairs Office, he has tried to keep alive the Latin culture in this area.

After the opening program Sunday, the schedule is as follows:

Monday, Dec. 8 — Exhibit at the Miami Public Library of "Books on Latin America."

Tuesday, Dec. 9 — "Fiesta de Pinatas," a typical Latin American children's party, for the children of the Catholic Spanish Center's nursery.

Wednesday, Dec. 10 — Workshop for Spanish teachers in Catholic schools, featuring Marcos A. Morinigo, Consul of Argentina, as guest speaker at the Catholic Spanish Center at 1:30 p.m.

Sunday, Dec. 4 — Presentation of Argentinian pianist Pia Sebastiani at the Museum of Science at 9 p.m.

During the entire week, there will be educational projects in the schools, colleges and seminaries, including films on Latin America, panel discussions, use of teaching units on agricultural workers in South Florida and other special programs.

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EDITOR'S COMMENT

Seminary's Growth Mirrors Rise Of Church In Florida

Next Monday the Archdiocese will observe the 10th anniversary of the founding of St. John Vianney Seminary in Miami.

No single institution embodies in itself more of the recent history of the Church in this area than the diocesan seminary. In 1959 when Archbishop Carroll announced that he was going ahead with plans to build a preparatory seminary, he publicly stated that the future of the diocese depended upon a steady flow of vocations to the priesthood. The development of native vocations then from among the youth of Florida was the most pressing need of the Church.

In these 10 years St. John Vianney has grown physically from a single dormitory building with students attending class at Christopher Columbus High School to a complete high school and junior college. It has matured intellectually to the point that it can rank with any similar schools in the standards and objectives.

It has received many hundreds of young men and given them an opportunity to test their vocation under ideal conditions of spiritual direction and intellectual training. It has proven its value far beyond the most optimistic hopes of 10 years ago. Today it has its doors open not only for the students from the archdiocese but also from the other three dioceses, thus becoming a focal point for the training of youth in the State of Florida.

This happy anniversary reminds us again of the wonderful cooperation of our people in establishing and supporting this institution. We have reason indeed to see in St. John Vianney Seminary the evident blessing of God on the Church in Florida.



She Defends Rock Festival

Dear Editor:

As I read the articles of Nov. 21, on Rock Festivals, I was disgusted at how you people write things that you don't know about. You are all narrow minded and are the ones that give the picture that the young generation is really all that bad.

You are the ones that think everything is all right and holy as long as you're in church praying. People that should have lived long ago.

Bernadette Called Red In Miniskirt

Dear Editor:

It is a sign of the times that Bernadette Devlin finds champions among the Catholic clergy and laity.

In her own words, this miniskirted little revolutionary says: "Among the best traitors Ireland has ever had, Mother Church ranks at the very top, a massive obstacle in the path to equality and freedom."

The communist "Daily World" hails Bernadette Devlin as "a people's leader, a fighter for freedom and justice, and a Marxist."

There is little doubt but that the Catholics in Northern Ireland are an oppressed lot. That they must look to a Bernadette Devlin for leadership is a tragedy.

William J. J. Jenkins
Plantation

since they all fall under the category of Puritanism.

The article is so silly and completely ridiculous everyone just laughed about it. Let me tell you something; music is what gives meaning to life. It brings all the kids together in a peaceful manner. But you also seem to object to our kind of music.

Then we should say that people your age are narrow-minded Puritans, ignorant, and a bunch of hypocrites working together to make society what it is today.

Sincerely,
Silvia Gonzalez
Miami, Florida

Congressional Prayer Is Declared Illegal

TRENTON, N.J. — (NC) — New Jersey's Atty. Gen. Arthur J. Sills has ruled that it is unconstitutional to read from the Congressional Record in a public high school classroom — when the reading is confined to prayers used daily in opening sessions of the Senate and House of Representatives.

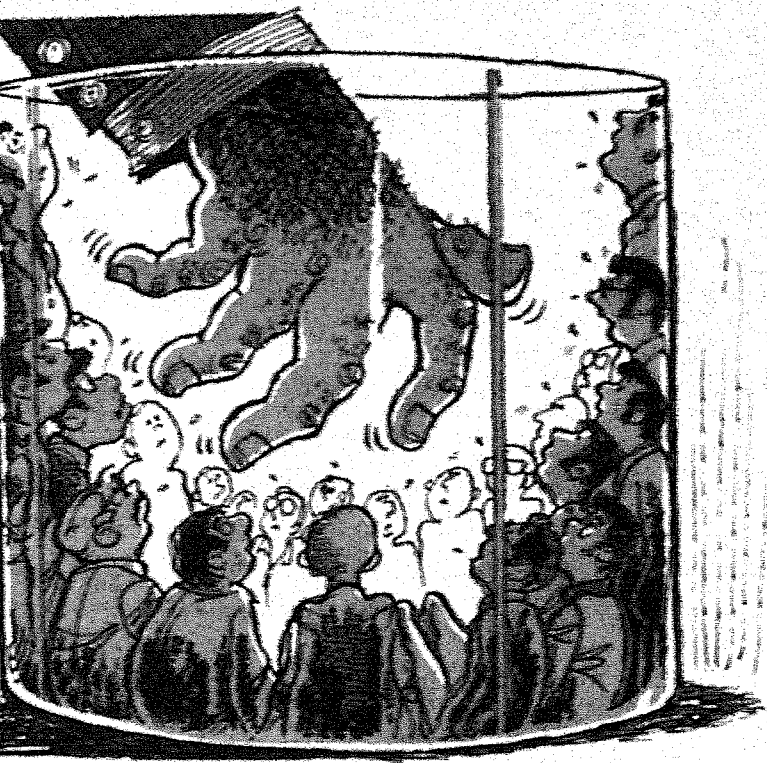
That's what has been happening at Netcong High School. Public school officials in Netcong came up with the idea of reading the prayers from the Congressional Record in a "free exercise of religion" period while seeking

some means of circumventing the U.S. Supreme Court ban on prayers in public schools.

State Education Commissioner Carl L. Marburger asked the attorney general for a legal opinion on the practice.

"The use of the Congressional Record as source material for religious readings cannot be employed to circumvent the Supreme Court's pronouncements banning school prayers," Sills said.

"There is no rational distinction between prayer



Truth Of The Matter

Liberalizing Of Abortion Laws Won't Eliminate 'The Mills'

By Msgr. JAMES J. WALSH

As a result of a recent incident in Hialeah where two women were found in an alleged abortion "mill," a local newspaper editorialized that illegal abortionists are to be put out of business, the courts, and not the legislature, must be the catalytic agent. The editorial went on to cite a case in the District of Columbia where a judge ruled that licensed physicians cannot be prosecuted for performing abortions, since the law is unconstitutional.



WALSH

This observation pinpoints what for many is the heart of the matter. There is no doubt that many who favor broader laws in Florida in order to permit abortions for reasons other than saving the life of the mother are primarily motivated by the conviction that new statutes would put the illegal abortionist out of business.

One would have to be a hardhearted person indeed not to be moved by the repulsive picture of a sordid, physically dangerous, illegal back-room operation which frequently leads to the death of a mother. If for no other reason, our highly antiseptic generation would deplore the unsanitariness of the whole sordid business.

But will more liberal laws eliminate this evil? If doctors are allowed to sit in judgment on whether or not a pregnancy may be terminated and the woman may choose a licensed clinic for the operation, will the quick buck charlatans find themselves legislated out of existence?

Not if experience is a valid teacher. Take Great Britain, for example. Some time ago a liberal abortion act was passed whereby clinics were authorized to offer facilities for abortions under certain broad conditions. Last July, I happened to be in London when the newspapers were headlining heated controversies in the House of Commons over the effects of the freer abortion laws.

There were two strongly voiced complaints. First there was the charge that there were charter flights from Denmark to London for the purpose of obtaining abortions. A Danish society was quoted in The Times as claiming over 250 women had flown from Denmark to the English clinic in a three-week period. The secretary of the Abortion Law

Reform Society stated that the Danish invasion was bringing the British law into disrepute and creating an atmosphere of hysteria.

It was said that stories about London becoming the abortion center of the world were wildly exaggerated. Incidentally, "Time" magazine in last week's issue mentioned that American women sometimes traveled as far as London in quest of an abortion.

The other more disturbing point, however, had to do with the still flourishing business in what the British legislators in Commons term "the private sector" of London. Here the backstreet practitioners were still doing "40% of the business" with the same ill effects.

Mr. Crossman, Secretary of State for Social Services, told the Commons he had no evidence of any widespread abuse or that the act was not working well, since he had taken an extremely "tough" line in seeing that every private establishment was properly kept. Apparently he meant the lesser clinics. But at the same time he said, "In a very small segment of the private sector, concentrated in London, over which he had no control, things were taking place of which he did not approve." In fact 40% of all abortions were still taking place there.

Strangely enough Mr. Crossman blamed some doctors for this state of affairs — and not the unscrupulous doctors eager to break the law. He stated that Britain apparently had misjudged the ethical standards of its own doctors because once the liberalized abortion act became law, a large number of medical men revealed that they could not in conscience violate the rights of the unborn child, and, therefore, refused to perform the operations. This came as a great surprise to many.

However, this can hardly account for the thriving business in the dark alleys, because it also pointed out that women who are discouraged from abortion by their own doctors apparently have no trouble in finding a licensed clinic and sympathetic attention.

The enduring impression of the controversy in Britain last summer was that liberalizing the abortion laws appeared to solve the problems of individual women, but it created a nest of other problems for society in general. It didn't come close to the root problem of putting the side street surgeons out of business.



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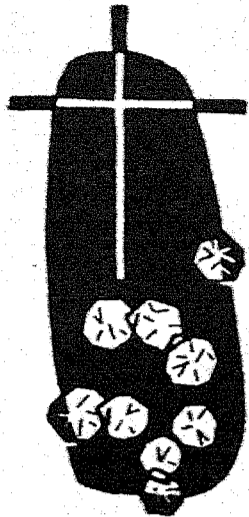
CIRCULATION: Fred Priebis,
supervisor; Bea Anderson

PHONES

Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2651
Fort Lauderdale — 525-5157

Enthusiasm Grows For 'Awareness'

A series of Christian Awareness Weeks being conducted throughout the Archdiocese has generated an enthusiastic response from those who have attended.



The Christian is the salt of the earth.

The sessions, which are serving as the starting point for a continuing program of adult religious education, have reached their mid-point.

"It has been thought-provoking, inspiring and ever so interesting," remarked one participant. "I've never felt so at home with myself and my God."

"Finally," said another, "someone has explained what the changes are and why they are occurring. I have gained knowledge of what it means to be a true Christian."

Someone else noted: "I know a new bond between myself and my parish and between myself and the people."

Comments such as these followed all the sessions, which most often were well attended. Most persons stressed their interest in continuing to learn through classes which are being set up at Christian Awareness centers.

The importance of the centers was reflected in the reaction of one participant who said: "Although I found this week very productive, I feel as though many questions are still not answered. I will try to continue my search for the right answers by attending as many discussions as possible."

GREAT START

"Honestly," pointed out another person. "I believe this is the greatest start for informing Catholics that more is expected of them and that they can no longer sit back and feel pompous about their Church. It has been most enlightening for me — a truly spiritual rebirth. I am very anxious for the center to be organized."

Another enthusiastic participant, anxious to put into practice the things discussed during the awareness week, called for further action. "Let's really do something constructive and inspired and get more than our feet wet," she urged.

Most response noted how much the Mass which concluded each program meant to them. "It was the best and most meaningful Mass I ever attended," said one person. "I was revived by the way Mass was celebrated," said another, "and I wish we could participate in this manner in every Mass."

While most comments favored the program, some criticism was offered. "Hardly any mention was made of a personal love for God," one person remarked. "We're told to live as a community, but we are not told the means to overcome ourselves. Prayer and the sacraments are not stressed enough in my opinion."

Another participant said greater stress should be put upon participation by younger members of the parishes. "Some very strong steps should be taken," he said, "to get young married couple and college students to the sessions. If we are to get a new dialogue in the church, we need to work on and with our young people for they are the Church of Tomorrow."

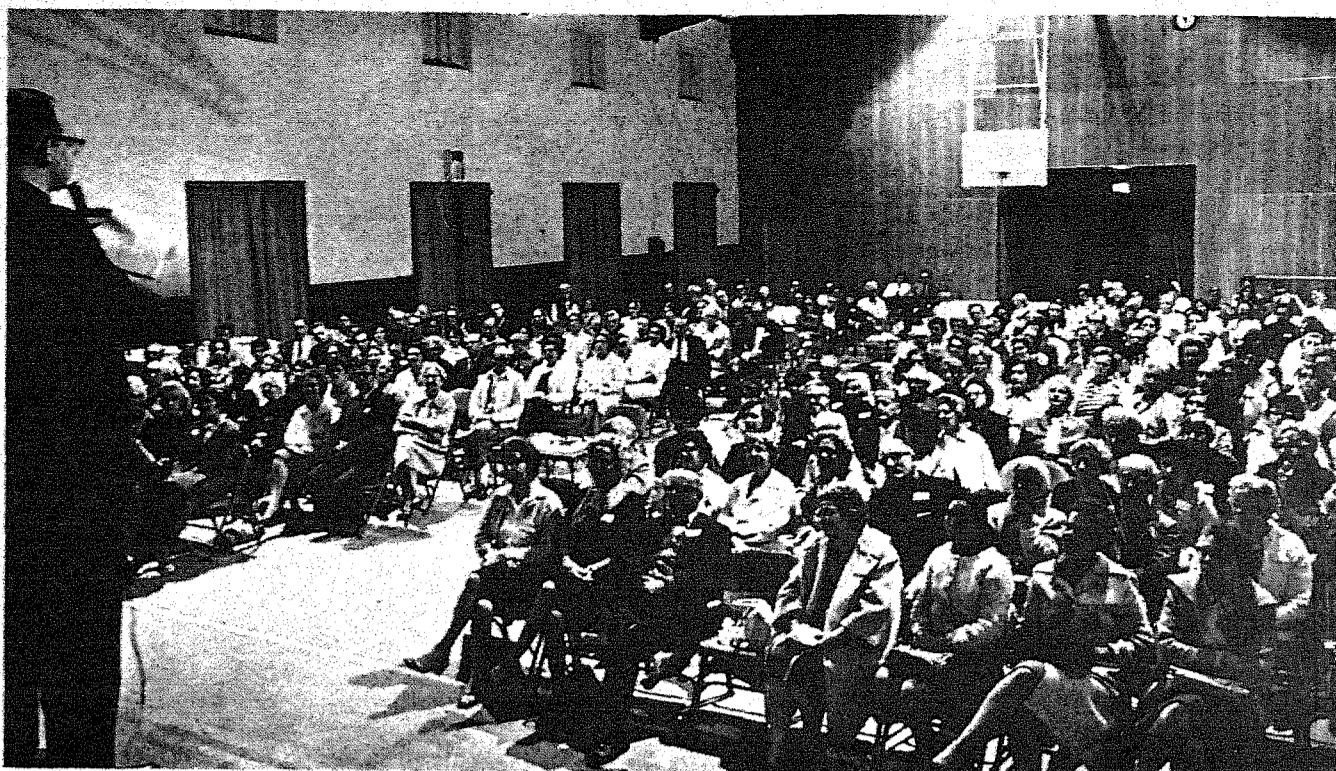
Nurse Officers To Be Installed

Miss Pat Quinn will be installed as president of the North Dade Chapter of the Archdiocesan Council of Catholic Nurses during 7 p.m. dinner, Thursday, Dec. 11 at the Club House, North Miami Beach.

Other officers are Mrs. Gail Posey, vice president; Mrs. Dorothy Kavinsky,

secretary; Mrs. Jean Jackson, treasurer; and Sister Jean Marie and Mrs. Margaret McDaniel, directors.

All Catholic nurses are invited to attend. Reservations may be made by calling Mrs. Mary Schappert at 685-1437 or Mrs. Pat Keefe, 947-7272 before Dec. 8.



BECOMING AWARE — Father James Fetscher talks to participants in a Christian Awareness Week at St. Rose of Lima Church in Miami Shores. The gathering is typical of the sessions held throughout the Archdiocese. Later in the program, small discussion groups are formed to consider topics raised by speakers.

Police, Fire Guild To Install Officers

Capt. Alvin Ridgway, Miami Beach Police Dept., will be installed as president of the Greater Miami Guild of Catholic Police and Firemen during ceremonies at 8:15 p.m., Sunday, Dec. 7 in St. Mary Cathedral.

Other officers who will be installed by Father John Nevins, Guild chaplain, are Gerald Reichardt, Metro Crime Lab; and Edward Nash, retired Miami fireman, vice presidents; William Magill, retired police officer, secretary; Louis Sarsich, City of Miami Fire Dept., treasurer; and William McKnight, retired fireman, sergeant-at-arms.

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Sems Need Old Mower Engines For A Project

Seminarians from St. John Vianney Minor Seminary are looking for two or three small lawn mower engines so they can begin a 4-H Club project with children of migratory workers in Naranja.

De Paul Group To Hold Meet

The Miami Particular Council of St. Vincent de Paul Society will hold its quarterly meeting at SS. Peter and Paul Church, Sunday, Dec. 7.

Members will observe a Corporate Communion during the 8:30 a.m. Mass. A breakfast and meeting will follow in the school cafeteria.

Later in the program, small discussion groups are formed to consider topics raised by speakers.

Public Invited To Caroling

Traditional and contemporary Christmas Cards will be featured during the Barry College holiday concert at 8:15 p.m., Sunday, Dec. 7 in the auditorium, N. Miami Ave. and 115 St.

The Tara Singers, directed by Sister Marie Madonna, O.P., instructor in music; and the Biscayne College Glee Club, directed by Thomas Spacht, music faculty member of Barry and Biscayne colleges, will be featured in the program with the Madrigal Singers.

Combined choirs will present "Break Forth, O Beauteous," "heav'nly Light," "Jubilate Deo Omnis Terra."

The concert is open to the public free of charge.

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Seminary Has Birthday

Another chapter will unfold in the "Miracle of St. John Vianney" when alumni serving in Archdiocesan parishes and former faculty members join Sisters and priests of South Florida in observing the 10th anniversary of the founding of St. John Vianney Minor Seminary on Monday, Dec. 8.

Auxiliary Bishop John J. Fitzpatrick will be the principal celebrant of Concelebrated Mass, which will be offered at 5 p.m. in St. Raphael Chapel on the Feast of Our Lady of the Immaculate Conception, patroness of the Archdiocese of Miami and of the United States.

Concelebrating will be Father Emerick Hydo, C.M., seminary rector; Father John Gallagher, C.M., rector, Seminary of St. Vincent de Paul, Boynton Beach; Father Rene Gracida, V.G., Chancellor, Archdiocese of Mi-

amis from the Seminary of St. Vincent de Paul, during a game scheduled to be held at 2 p.m.

Plans for the archdiocesan seminary, one of the first in the southeast United States, were announced by Archbishop Coleman F. Carroll just six months after his installation as first Bishop of the newly-established Diocese of Miami. In the papal document founding the new See, the late Pope Pius XII had only one directive: Archbishop Carroll recalled: the founding of a minor seminary to provide a sufficient number of spiritual leaders for the southernmost diocese in the nation.

Ground was broken on June 7, 1959 for the seminary, named for the famed Cure of Ars, patron of parish priests. An initial class of 64 candidates for the priesthood was welcomed on Sept. 8 of that year.

A staff of four priests of the Congregation of the Mission, usually called Vincentian Fathers, taught initial classes, as work was rushed on a nearby faculty residence.

Within one year, as student enrollment doubled and the curriculum was extended to include the first year of college, it became evident that another building was urgently needed to provide classrooms and living quarters for the junior college.

NEW STRUCTURES

In the Fall of 1960, the structure, now known as the administration building was blessed by the late Msgr. William Barry, P.A. on the first anniversary of the seminary's founding. During the next year as the Archdiocese was blessed with additional vocations, enrollment tripled and the curriculum reached its full development as a high school and college program.

Again through the generosity of the faithful of South Florida to the annual Diocesan Development Fund, now known as the Annual Bishop's Charity Drive, a refectory or dining hall was completed with science laboratories provided on the second floor.

An Olympic size swimming pool was constructed on the campus as part of the extensive program of athletics provided for seminarians.

On Dec. 16, 1962 the present college building, which also housed a chapel, was blessed by Archbishop Carroll who reminded the many visitors participating that the seminary is "The center of life of the Diocese."

The "crowning glory" of St. John Vianney Seminary came to the 30-acre campus on Jan. 16, 1966 when the Chapel of St. Raphael was solemnly dedicated by Lawrence Cardinal Shehan of Baltimore in the presence of throngs of hierarchy, clergy, Religious, and laity from areas throughout the country.

Cruciform in shape and located in the heart of the campus, the chapel and bell tower were the gift of Mrs. Maytag McCahill as an act of thanksgiving for the gift of faith. The chapel overlooks a beautiful mall and reflective pool.

Early in 1967, Archbishop Carroll blessed still another addition



St. John Vianney Minor Seminary Located In Southwest Miami



FIRST SEMINARY classroom building was dedicated on Sept. 7, 1959 by Archbishop Coleman F. Carroll shown above with the late Msgr. William Barry, P.A., who was dean of Florida's clergy, at left; and Msgr. John J. O'Looney, pastor, St. Anthony Church, Fort Lauderdale, at right.

to the seminary complex, when a new dormitory and classroom building replaced the original residence hall.

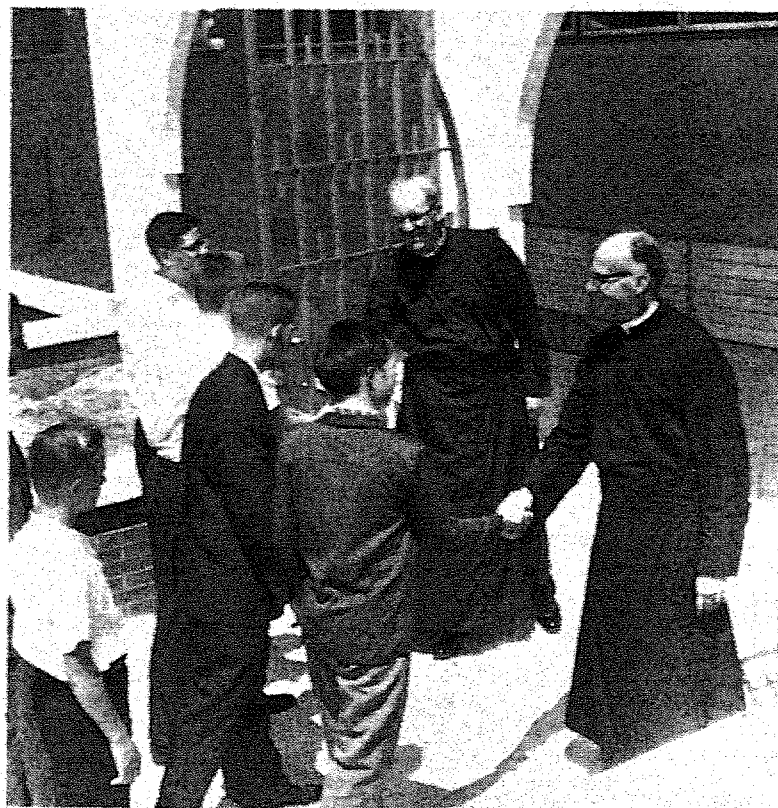
A new gymnasium was completed bringing the total number of buildings on the campus to seven.

A faculty of 12 Vincentian Fathers of the Congregation of the Mission is now teaching full-time. Father Emerick Hydo, C.M. is the rector and Father William Hennessy, the seminary treasurer.

More than 100 young men who have answered the call to "Follow Me" have been trained at the seminary and most have continued their studies at the Seminary of St. Vincent de Paul in Boynton Beach, thus preparing themselves for the highest calling without leaving the State of Florida.

"The seminary is the center of the life of the Diocese" . . .

Archbishop Coleman F. Carroll
Dedication of College Building,
Dec. 16, 1962



FIRST STUDENTS were welcomed to St. John Vianney Minor Seminary on Sept. 8, 1959 by Father John E. Young, C.M., left, first rector; and Father Paul Day, C.M., who served as vice-rector.



Patron of parish priests, St. John Vianney, is recalled in large statue at entrance to seminary grounds in Miami.

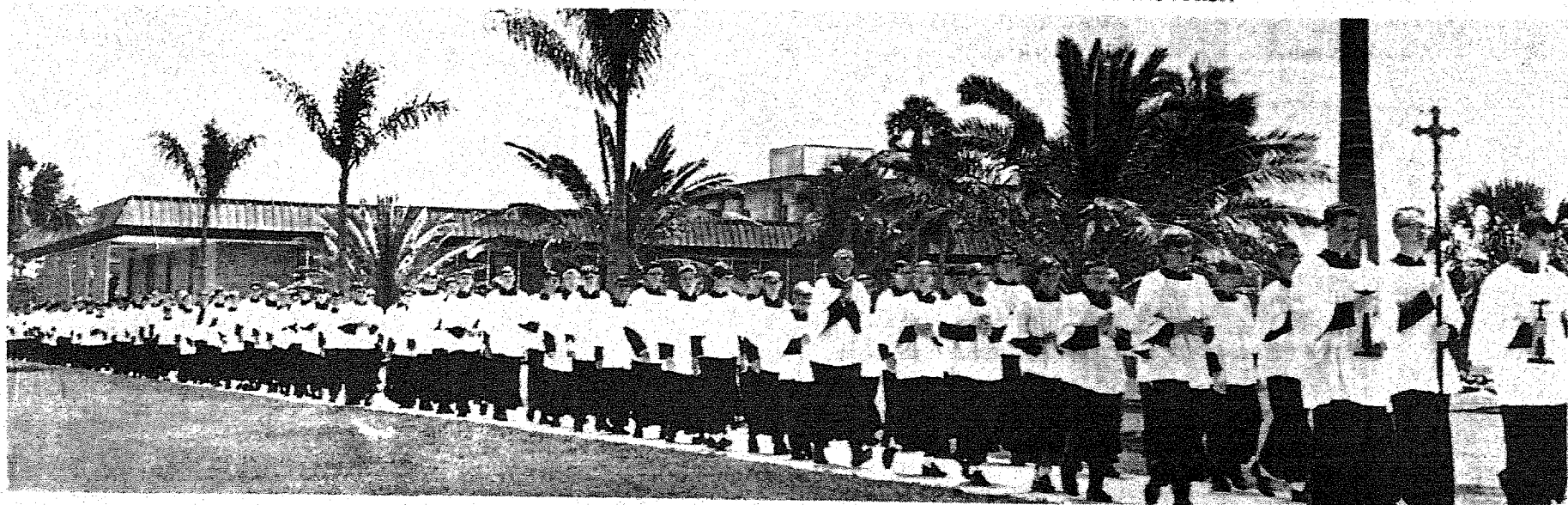
ami: Father Lawrence Redman, Director of Vocations, Diocese of Orlando; Father William Hennessey, Archdiocesan Director of Vocations; and Father Jose Hernandez, Assistant Archdiocesan Director of Vocations.

Msgr. James J. Walsh, Archbishop's Representative to Seminaries, who served as first Director of Vocations in the Diocese of Miami, will preach the homily.

Father John E. Young, C.M., first rector of the seminary, now vice-rector at Our Lady of Angels Seminary, Albany, N.Y., will be the guest speaker during a banquet which will follow.

GRID GAMES

Earlier in the "Major-Minor Day," football teams from the minor seminary will meet oppon-



TODAY'S SEMINARIANS—TOMORROW'S PRIESTS

Calls Arms Race Treacherous Trap For All Humanity

BY JOSEPH A. BREIG

"May I recall that world peace is not a vain hope; that peace is not pacifism; that the right of legitimate self-defense cannot be questioned... However, unless greater efforts are made towards negotiations for arms control and disarmament, we face the grave danger of destroying our national security and destiny by our escalating program of military defense."

Thus did Philadelphia's Cardinal John J. Krol sum up an address he delivered at a memorial service arranged by the Veterans of Foreign Wars in honor of Americans who have given "the last full measure of devotion."

In contrast to the superficial and sentimental peace talk one hears nowadays, Cardinal Krol's remarks were realistic and balanced.

He began with a quotation from the Second Vatican Council ("The Church Today" n.79) which notes that persons serving their country in the armed forces "should regard themselves as agents of security and freedom... they make a genuine contribution to the establishment of peace."

Peace is not pacifism, Cardinal Krol repeated. The Gospel does not give a moral repudiation of war and violence, but simply points to their futility. Peace, however, "cannot be invoked to protect disorder and injustice or violations of human rights and dignities."

It is man who makes war, and it is man who must make peace by insisting that international differences be settled "by negotiations founded on law, justice and equity." Meanwhile, governments "cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted."

Concerning conscientious objection, Cardinal Krol said (as did the U.S. bishops recently) that legal provisions for such cases should be widened to provide non-combatant service for conscientious objectors to particular wars.

The cardinal balanced this by quoting Pope Paul VI's 1967 statement that peace "does not favor the cowardice of those who fear it may be their duty to give their life for the service of their own country and their own brothers when these are engaged in the defense of justice and liberty."

At this point, Cardinal Krol said that the arms race is "a totally treacherous trap for humanity." He asked whether America's spending is not out of balance when \$77 billions out of one year's \$178 billion budget goes for defense.

From 1959 to 1968, he noted, we spent twice as much for defense as was spent by federal, state and local governments for education. He said:

"The issue is not the right and the need for a program of defense. The issue is whether the program is being carried to the extreme of being itself a threat to our national security by causing us to fail to solve our domestic problems—poverty, education, housing and the like."

Peace, Cardinal Krol told the veterans, "cannot be reduced solely to the maintenance of a balance of power between enemies. Peace is an enterprise of justice that must be built up ceaselessly. We must encourage peace-making, and peace-making machinery. We must work for a stronger and more effective United Nations so that it will become a true instrument of peace and justice among nations."

Radical Changes Viewed As Ended

DETROIT — (NC) — Father Anthony Padovano told an audience of vocation directors and Catholic parents here that the era of radical change in the post-conciliar Church is over.

"In the last few months I believe it has become increasingly clear that the post-conciliar Church has turned a corner, that a time to build has come and that the time to be negative has outlived all of its positive values," he stated.

Father Padovano 35, a pastoral scholar from Immaculate Conception Seminary, Darlington, N.J., gained national attention last year when he declined to join with several hundred other American Catholic theologians in dissenting from *Humanae Vitae*, the papal encyclical on artificial contraception. He is the author of a newly published group discussion-type book, "Belief in Human Life."

He began his address by saying that each priest today

must ask himself whether he believes Christianity is worth preserving and can survive.

Father Padovano said the answer which some priests will make to that question may force them to leave the priesthood, adding:

"It is better that they do. For unless a man can conclude there is a point to Christianity, he has no right to present himself to the Christian community as one of its leaders, its prophets or its priests."

Noting that some priests and others have expressed disillusionment with the "ag-gloriamiento" of the Second Vatican Council, Father Padovano said: "We are learning that personal renewal is more significant in the overall process than institutional reform and indeed that such reform is politics or tactics at worst, sociological efficiency or psychological adjustment at best, unless this reform intensifies personal renewal."

"Christian husbands and wives are co-operators in grace and witnesses of faith on behalf of each other, their children, and all others in their household."

Paragraph 11: Decree on the Apostolate of the Laity, Vatican II



THE VOICE

FEATURE SECTION

Critic Of Sensitivists Unswayed By Retorts

THE CHURCH
JULY 1969

By FATHER ANDREW M. GREELEY

As well might be imagined, there have been some fairly vigorous reactions to my recent denunciation of compulsory sensitivity training, and of my strong reservations about the whole sensitivity training cult. The objections take three forms:



FR. GREELEY

1. I don't have any right to criticize sensitivity training because I've never been through a sensitivity experience.

2. I step out of my field when I comment on sensitivity training.

3. I am too general and sweeping in my condemnation because when properly conducted with the right people, sensitivity training can make a contribution to human growth.

The first objection is essentially a form of romantic anti-intellectualism. One can only know reality, it is argued, when one has experienced it personally. You cannot know what a curtillo is like unless you've made one. You cannot evaluate Pentecostal sessions unless you, yourself, have spoken in tongues. You cannot criticize an acid trip unless you've been on one. Supposedly, too, one couldn't really condemn adultery until one has committed it.

It is contended that theory or empirical research is no substitute for actual experience. By the same standards, of course, one would argue that the acid head with better than 30 trips is to be believed when he says it's harmless, but the serious medical researcher who says it is extremely dangerous is not to be believed.

Furthermore, I can hardly be expected to concede that sensitivity training is not part of social science. On the contrary, I have often been horrified in discussions with the sensitivity cultists that they are completely unaware of the literature in their own field. I frequently have the impression that they couldn't care less about the literature. They know what they feel, and they really have no interest in what the theoreticians or the researchers have to say.

Perhaps the most telling argument against my position is the third, which contends that I am throwing out the baby with the bath. I would reply, first of all, that it's a pretty big and a pretty dirty bath.

If someone tells me that there are only a few unqualified practitioners of the sensitivity art, and that in most instances great care is exercised about who attends a sensitivity session, and if it is further alleged that there is usually a responsible effort to follow up such sessions to make sure that no damage has been done to the personality, and that there is little inclination to use sensitivity training as a substitute for serious therapy, and if finally, it is argued that for most of the people who participate in sensitivity training it is not basically a means for releasing aggressions and engaging in covert manipulation — if all these assertions are made to me — I must respond by saying that he who makes such assertions simply does not know what is going on in American Catholicism.

But let us concede that a situation could be created in which sensitivity training is not imposed on people, does not become a cult, does respect the fragility of the human personality, does provide responsible follow-up, and does eliminate

most covert manipulation. Then would it be fair of me to condemn it as vigorously as I have done?

Under such circumstances, I would still have two replies to make:

First of all, the serious research data on the accomplishments of sensitivity training indicate that its effects are, at best, inconclusive. It may accomplish some good for some people, but there is precious little evidence to sustain such a conclusion.

Secondly, on theoretical grounds the people most likely to benefit from sensitivity training and least likely to be harmed by it are those who already possess a fairly strong sense of their own selfhood.

A man who knows who he is, more or less, and where he is going, more or less, might be able to make some important personality growth in a sensitivity experience, but such a man is far less likely to be attracted to sensitivity sessions than a weak, amorphous personality desperately searching for meaning.

He is also more likely to resist the manipulation and domination by the group which is so frequently a part of the sensitivity experience. In other words, from the point of view of the "trainer," the man most likely to benefit from a sensitivity session is also the one he would find most difficult to deal with in such sessions.

In other words, while group dynamics do, indeed, hold great promise for human growth, the present state of the art is hardly such as to justify extravagant claims. I would conclude, therefore, that the only proper attitude for a social scientist to take on the subject at the present time is skepticism — mixed with horror — at the widespread abuses of the T-group cultists.

Here's Clarification Of The New Mass

(Continued from page 1A)

The Constitution on the Sacred Liturgy, promulgated Dec. 4, 1963, first looks backward, especially to the first 1,600 years of the Church's history, to find creative principles for reform, and then forward to a new world into which she had rapidly moved.

Above all, the Church looks to the laity, so that they might be provided with a living worship which they can grasp, participate in, and make the center of their lives.

Viewing liturgical functions as celebrations, and therefore communal in nature, the Council Fathers set forth guide-

lines for reform of the Eucharistic liturgy:

- Priests and laity should have specific offices to perform—servers, lectors, commentators, members of choir.
- The people should participate by acclamations, responses, psalmody, antiphons, and hymns, as well as by gestures.
- Rites should be simple and clear.
- More readings from Sacred Scripture must be provided.
- The homily should be restored.
- Commentaries should be given. The vernacular should be used.

Over the past six years the changes in the Mass have evolved from many conferences, theological investigations, bishops' meetings, and controlled experimentation.

The Mass has gone through three stages of change since the end of the Council.

First, the vernacular was introduced in those parts of the Mass in which the people participate. The Last Gospel was dropped. Lectors, commentators, leaders of song were introduced. The homily was restored to explain the Word of God. The altar was turned around to enable the celebrant to preside over the congregation.

Second, three new Eucharistic Prayers were added to the traditional Roman Canon to give options, and new Prefaces were added.

Now, what might be called the final stage has been reached with the publication of two basic texts by the Consilium from the Sacred Liturgy, which was established in Rome after the Council—the new Order of the Mass and a new Lectionary of the Mass.

What remains to be integrated with these two books is a repertory of liturgical music to vivify the entire liturgy of the Word.

With these developments, the flesh will have been put on the skeleton of the Mass.

The various options, now providing for a truly solemn, living celebration, have freed the Mass from the rigid structure which the Council of Trent had locked it in.

(Next week: "Unity Amid Variety." The New Order of the Mass calls for thematic unity and offers variety in a multiple-option liturgy.)

Art Linkletter's Plea

Make Drugs 'The Out Thing'

DENVER — (NC) — Art Linkletter last week asked 4,000 teenage delegates to the National CYO convention to make drugs the "out" thing.

The television personality, whose daughter recently was killed in a fall while apparently under the influence of LSD, is campaigning throughout the country against "turning on" with drugs.

There are always certain things that are "in" with young people, and certain things that are "out," said Linkletter. Other teenagers won't want to touch marijuana or physically addictive drugs if it is made the "out" thing to do, he added.

Referring to Timothy Leary as a "missionary for marijuana," Linkletter said he was "attempting to counter this evil man's crusade by asking the young people of America to turn on with life."

Leary is the former Harvard professor who asked people to "turn on, tune in and drop out." Leary actively encourages use of marijuana, but he is leaning toward the belief LSD is dangerous, according to Linkletter.

Linkletter told the CYOers that only a few nights earlier Timothy Leary had spoken at the University of Kentucky and had received a standing ovation from a standing-room only crowd.

"I think he is one of the most evil figures of our generation; one of the most disillusioned, one of the most terrible figures to ever appear before the youth of America," Linkletter said—and then, Linkletter received a standing ovation from his youthful audience.

The role of parents is more important than the role of legislation and law enforcement in beating the problem of drugs, he said.

Parents are going to have to know more about drugs. A child is almost certainly going to be exposed to the possibility of using drugs, he added.

In the event parents find a child experimenting with marijuana, Linkletter said, they should not overreact. The child should be talked to calmly about what the drug is.

"Then the kid has got to make up his own mind which way he wants to go. You can't make a kid live your life. He's got to live his life," he said.

Moreover, parents should show by example "what it is like to live without resorting to drugs for every small wrinkle in life's surface," he added.

Linkletter expressed belief that something would have to be done about the many college professors who are turning on with drugs and "have nothing but permissiveness" for their use.

Synod Will Be Named

(Continued from page 1A)

to Christmas and "already we have received many of the votes here in the office." The second ballot will be completed by the first part of the year and Bishop Rubin anticipates that the "plenary," or advisory body of 15 bishops will hold its first meeting with the secretariat right after Easter.

"In the meantime," the tall, squarely built prelate explained, "the office is busy in formulating some guidelines as to the manner in which the plenary members will serve the secretariat. I imagine the Holy Father will have some suggestions and I am sure the bishops who will be elected will want to have a say in the writing of the bylaws of their own organization."

At the close of Synod II, Pope Paul defined a synod in the mentality of Vatican II as one intended "for the solution of preliminary questions with

regard to the future development of ecclesiastic government." Since this was seemingly accomplished by Synod II, Bishop Rubin was asked if the new plenary would voice suggestions for upcoming synods.

He was careful to point out that the Pope has always made it a point to listen to the suggestions of any bishop and that he always did this with kindness, "the utmost kindness." Then he went on: "Of course, it is too early to say, but the Holy Father is now acting on the proposals made manifest in the sentiment of the majority of the bishops at the last synod."

Speaking of the ordinary synod that will be convened in two years, Bishop Rubin indicated that the membership will be larger than the "extraordinary" session of last October. "Each episcopal conference will elect a delegate for every 25 bishops,"

he said. "Countries such as the United States, Italy and Brazil will have quite a large delegation."

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Muddy Note Adds Blues To Rock Festival

The following eye-witness story on the Palm Beach Rock Festival was written by T. Constance Coyne, Voice Features Editor, who attended the festival at the Palm Beach International Speedway Saturday, Nov. 29.

The report is as objective as possible in order to present a fair picture of the festival, although it does include the reactions of the 25-year-old reporter and her impressions of the festival.)

WEST PALM BEACH — The First annual Palm Beach Rock Festival was depressing.

It was difficult to identify with all the young people at the rock concert. The young people — who made their philosophy known through a patchwork of peace signs, American flags and clean graffiti on the fences — were for lack of any other word, dis-oriented.

If their disorientation to their surroundings and to the people around them seemed depressing, their acceptance of the muck and filth they had to endure to hear their three-day music concert was even more depressing.

• One young girl in particular who was 14 or 15 years old — was unforgettable. She was standing, ankle-deep in mud, on the side of what was once a dirt road. She stood quite still in spite of the music — which could be heard all over the grounds — holding a bucket of water.

Without any apparent reason and without any other sign of emotion, tears were rolling down her cheeks. She wasn't sobbing, but it seemed as though something inside her was crying.

INCREDIBLE MUD

The muck and mud was incredible. It covered the festival crowd — some of them ankle-deep, some of them knee deep and others all over. There were no shower facilities at the festival grounds and even if there had been, the effort would have been temporary, if not futile, because the black grease-and-oil laden muck was almost everywhere and there was no way to escape it.

On Saturday, the areas around the stage and the concessions were so stirred up that blankets and sleeping bags which had been used the night before to sit on were literally ground in to the earth. In fact, they were so filled with the black muck, that the kids had abandoned them where they were and moved on to share blankets other people were sitting on.

To describe the young people as placid would be incorrect. They were dedicated to two things — hearing their music and meeting new friends. They mix well and they treat each other with a respect that seems almost "over done."

One young boy bumped into another along the road and knocked over a coke he was drinking. After apologizing, he told the second youth to wait and he trudged almost two-thirds of a mile down the road to a concession stand and bought the other youth two colas to replace the one he had accidentally knocked over.

The youngsters seemed so dedicated to their purpose at the festival that they were unconcerned if they ran out of money and unconcerned if they had no place to sleep. Many seemed to know that they would find something to eat — and they did when free food was brought in to feed those who had no money to spend at the concessions.

On Saturday afternoon, when

concessionaires complained of shop-lifting and petty theft, the kids brought in two motorcycle gangs to protect them. (This was evidently the result of a strange alliance in California where the Hell's Angels protect the hippies from police harassment.) The promoters and the kids had declared prior to the festival that they would take care of their own — and that's what they were trying to do. They seemed to realize that there would be a few thieves in any crowd and they were attempting to rectify the situation without endangering their own festival.

TRASH PARTY

When the 450 or so 55-gallon trash barrels which had been promised did not show up by Saturday afternoon, the youngsters "got together" and had a trash party cleaning up the area and placing litter in plastic bags. Most of them tried to make things as pleasant as possible.

People slept in cars, on the ground, in trailers, in tents, and it seemed as though they might have even put the overflow in the trees, except they had to cut the trees down — after obtaining permission — to burn for firewood in the midst of a cold and wet night.

The area around the temporary wood-sided latrines was indescribable. The temporary facilities would have been bad enough in good weather, but the rain and muck which turned the whole area into a quagmire made the situation worse. Only the constant smell of burning incense and scented candles kept the odor from becoming over-powering.

There was no nudity, no out-in-the-open sexuality, and no overt taking of drugs. Approximately 50 people, all around the grounds,

were drinking wine. The smell of marijuana — that sweet yet acrid odor — did come through the fragrant aura of incense and scented candles. But the peculiar looking hand-rolled marijuana cigarettes were nowhere to be seen and the usual trappings of drug talking — such as hypodermics, sugar cubes, and actual pills — were not in evidence on the grounds.

Many of the youngsters

seemed to be under the influence of something. Some of them appeared to be totally unaware of their surroundings — almost resigned to nothingness — while others seemed overly-excited or intensely and unconcernedly happy, but there were no evidences of overt drug use.

WHY THEY CAME

They came to hear the music — most of them. Others came to see the people who came to see the



THE MASSES of festival-goers began to gather early in front of the bandstand to get a good place — preferably out of the worst mud areas.



TEENAGERS — INCLUDING former hippies manned this tent which distributed literature on the Bible and offered free coffee and food for kids without money.

music. And then there were the undercover narcotic agents (who became easy to spot, usually) and the news reporters and photographers. In some instances, the kids put on real shows for the photographers. They seemed to be thinking, "Okay, if you want us to act absurd, we will."

For the most part, however, the youngsters just accepted the fact that narcotics agents and newspaper and television people had come into their festival, and did the best they could to make them at ease.

When the music started it was good. At times it was terribly clever, and it was aesthetically free and exciting. But the youngsters who had waited so long to hear their music sat or stood quietly and let it roll over them. There were no obscene dances or wild gyrations.

The majority of the youngsters who had endured the cold and the muck and the rain, had eaten cotton candy for breakfast and ice-cream sandwiches for lunch, felt that they had paid the admission price to enjoy their music — the music they call their own. Politely they sat in almost perfect order and seemed to breathe the music which seems to be the core of their mysterious subculture.

But the whole festival was depressing — in spite of the music which was alive and vibrant and now. For these 30,000 or so youngsters had paid an incredible physical, emotional and mental price to hear "their thing."



WHILE ON—stage performers began the music the young people had come to hear, many in the audience stood huddled together or walked around to beat the cold.



Michael Parks in "Then Came Bronson."

Critic Makes Nine Selections

Are These Best New TV Shows?

By J. D. NICOLA

NEW YORK (CPF) — We wanted to present to you our list of "top ten" new television shows this season, but we can't. Checking over the 17 new series (not counting musical variety shows), we could only scrape up nine shows that merit mention on a "top" list.

The "top nine" new TV entries this season (we don't know yet where we'd put them in a listing that would include old shows still on) are, in our opinion, and in order of our preference:

1. "Courtship of Eddie's Father" (ABC)
2. "Room 222" (ABC)
3. "The Bold Ones" (NBC)
4. "Love, American Style" (ABC)
5. "Then Came Bronson" (NBC)
6. "Mr. Deeds Goes to Town" (ABC)
7. "The Debbie Reynolds Show" (NBC)
8. "The Bill Cosby Show" (NBC)
9. "My World and Welcome to It" (NBC)

Two of the new TV series on this list have not as yet received a full review from us — "Then Came Bronson" and "Love, American Style" — but we wanted to set this list before you now, since some of them may be going off the air in a short while.

"Mr. Deeds Goes to Town," for instance, has consistently wound up on the bottom of the audience ratings lists all Fall, and has gotten the ax. But we found it superior to many already unmemorable new series that were tuned in more: "Bracken's World," "The Survivors," "The Brady Bunch" (which we would place 17th on our list if it went that far down, because this series blew a golden opportunity for some fine TV), "The Governor and J.J.," "To Rome, with Love" and a few more.

THE WHY

Allow us to "explain" our "top nine" choices.

"Courtship of Eddie's Father" — Week after week this series continues to amaze us, mostly because it is allowed to present an unhackneyed, tender, touching, human portrait of a great love between a widower and his son, both of whom care very much for each other's welfare. We say "allowed" because TV has consistently taken a storyline such as the one in "Eddie's Father" and killed it with slapstick, laughtracks and overcuteness. If we were permitted only one TV show to watch each week, this would be it.

"Room 222" — This is probably the best "now" dramatic series on TV, handling a wide variety of current topics — from racial tension to student rebellion — with honesty, concern and a little welcome humor now and then. A very catchy musical background by Jerry Goldsmith helps this show move along at a zippy clip.

"The Bold Ones" — This is the three-part series — doctors, lawyers and law-enforcement officials taking over the hour once every three weeks — that is the best-produced of the new lot; crisp camera work, direction, acting. We find the "New Doctors" part the best of the three, perhaps because of the acting of E.G. Marshall and David Hartman.

"Love, American Style" — What we particularly like about this series — which consists of numerous short stories (and some quickie "blackouts") on the subject of love

— is its willingness to ditch the half-hour or hour-long concept of TV drama. It lets a story run 10 minutes, 15 minutes, 20 minutes — just as long as needed to get the point over. This is not to say that every vignette done on this series is great drama, but if more TV writers are encouraged to simply write story rather than worrying about padding it out to a half-hour or hour — because we've always done it that way — more great drama will be forthcoming.

Watching "Love, American Style" is like reading a collection of short stories: you know you can't be bored for very long by one story, and you're apt to come across some pleasant surprises.

"Then Came Bronson" — This is also a well-produced series. The opening segment each week — with Bronson on a motorcycle drawing the envy of a motorist caught in the 9-to-5 ratrace, and then zooming off over a mist-enshrouded bridge on his way across America — alone has enough in it to start a long think session about modern man's goals and ambitions. Bronson, played in the late James Dean style by Michael Parks, is a welcome paragon of non-violence to partly make up for the long line of TV "heroes" who felt compelled to answer every unfriendly remark with their fists or their guns.

"Mr. Deeds Goes to Town" — This simply struck us as a refreshing antidote to modern society's mania for amassing money and material things. We found it a deftly done "money isn't everything" series, but because it didn't do it with the kind of corny approach used by "The Beverly Hillbillies" (also a "money isn't everything" series), people were apparently put off by its "hard saying."

"The Debbie Reynolds Show" — Nothing spectacular, but, darn it, she tries so very hard to entertain and be liked that there is an irresistible quality about this show.

"The Bill Cosby Show" — This is an excellent little low-key comedy series with an excellent low-key comedian. The fact that it has done so well in the ratings thus far has turned out to be a pleasant surprise. We feared that audiences had been conditioned to reject this kind of show.

"My World and Welcome to It" — This is the first series we reviewed this season (after the first episode) and further evidence that it's unwise to try to judge an entire series on one episode. After watching subsequent episodes we've changed our minds somewhat (we wrote earlier that this looked like it was going to be another anti-woman soap-box). But it has developed into an interestingly off-beat series about one man's constant fight against "the system."

Quickie Review

The Christmas Tree

There is a special poignancy in the death of a child. Nineteenth-century literature (Uncle Tom's Cabin, The Bird's Christmas Carol, etc.) frequently assaulted the readers' tear ducts with descriptions of a child's fatal illness. The subject is even more painful in today's materialistic, medically knowledgeable world in which children in technologically-advanced countries seldom die and death has replaced sex as a taboo subject of conversation.

It took a certain courage then, for writer-director Terence Young, working from a novel by Michel Bataille, to tackle a story about a wealthy widower (William Holden), facing up to the fact that his leukemia-stricken only child (Brook

Fuller) has but a few months to live.

The film in question, "The Christmas Tree," is made with a good deal of sense and sensibility. The child's precocious awareness of his situation and his almost superhuman ability to come to terms with it perhaps strains credibility. But his acceptance of life's unjust verdict infuses the film with vitality (and even permits humor) where static and fruitless sentiment could have prevailed.

His one request is for something his father's money cannot buy. He wants a wolf for a pet, which symbolizes, perhaps, his sense of kinship with the sometimes cruel natural order.

Holden and an estate employee (played by Bourvil

with rich earthy humor and wisdom) have to undertake an absurd midnight expedition to burglarize the Paris zoo of two wolves, not one. The trip proves to be worthwhile, however, when later on the wolves figure in an episode illustrating the paradox that nature's cruelty can be beneficial.

The greatest flaw in the film lies in its premise that the boy's illness resulted from his exposure to the sea crash of a military plane carrying an atomic bomb.

(Classified as Morally Unobjectionable for Adults and Adolescents by the National Catholic Office for Motion Pictures. (Review courtesy of Catholic Film Newsletter.)

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

FRIDAY, DEC 5
9:30 a.m. (10) Mr. Earmuff (Unobjectionable for adults and adolescents.)
2 p.m. (16) The Funies (See rating on same Monday at 2 p.m.)
2 p.m. (23) New Mexico (Unobjectionable for adults and adolescents.)
4 p.m. (10) The Judge (Unobjectionable for adults and adolescents.)
4:30 p.m. (15) Pericles (No class.)
7 p.m. (4 & 11) Having A Wild Weekend (Unobjectionable for adults.)
9 p.m. (5) The Rainmaker (See rating on same Thursday at 9 p.m.)
11 p.m. (11) Come Next Spring (Family.)
11:30 p.m. (23) Attack Of The Mushroom People (No class.)

SATURDAY, DEC 6
7:30 a.m. (10) The Prince And The Pauper (Family.)
11:30 a.m. (6) The Ballboy (Unobjectionable for adults and adolescents.)
2 p.m. (4) The Bishop's Wife (Unobjectionable for adults and adolescents.)
2:30 p.m. (5) The Rainmaker (See rating on same Thursday at 9 p.m.)
5 p.m. (11) Highway By Night (No class.)
4:30 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents.)
7 p.m. (5) The Rainmaker (See rating on same Thursday at 9 p.m.)
9 p.m. (5 & 7) The Hallelujah Trail (Fam.)
9:30 p.m. (15) Cordies At Nine (No class.)
11 p.m. (12) Trial At Kampi (No class.)
11:30 p.m. (4) A Man Called Peter (Fam.)
11:30 p.m. (7) Men Of The Fighting Lady (Family.)
11:30 p.m. (10) Operation Pacific (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce.

SUNDAY, DEC 7
12 Noon (4) Duck Soup (No classification) for adults and adolescents.
1 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents.)
1 p.m. (23) Alcatraz The Great (Family.)
1:30 p.m. (7) The Eagle And The Hawk (Unobjectionable for adults and adolescents.)
2 p.m. (10) Never Say Goodbye (Family.)
2 p.m. (5) The Rainmaker (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce; suggestive sequence.
4:30 p.m. (10) The Egg And I (Unobjectionable for adults and adolescents.)
5 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents.)
7 p.m. (6) The Rainmaker (See rating on same listed at 3 p.m.)
7 p.m. (51) The Last Command (Family.)
9:30 p.m. (23) Cuidado Con El Amor (No classification.)
9 p.m. (10 & 12) The Second Best Secret Agent (Unobjectionable for adults.)
11:15 p.m. (11) The Oklahoman (Family.)
11:30 p.m. (4) Who Was That Lady? (Unobjectionable in part for all.)
OBJECTION: Suggestive costume and situations.
1:30 p.m. (5) Silver City (Unobjectionable for adults and adolescents.)

MONDAY, DEC 8
9:30 a.m. (10) Symphony Of Six Million (No class.)
2 p.m. (6) Beau James (Unobjectionable in part for all.)
OBJECTION: While recognizing the legitimate prerogative of dramatic license, it is to be noted that this film is an inadequate and unbalanced representation of a one time public figure in that it omits the return in his final years to the faith and ideals of his youth. It presents a sympathetic treatment of the divorce which the historic person eventually discovered.
2 p.m. (23) FBI Girl (No classification.)
4 p.m. (10) The Lady Is Willing (Unobjectionable in part for all.)
OBJECTION: Light treatment of marriage; plot reflects the acceptability of divorce.
4:30 p.m. (5) Lost Of The Private Eyes (No classification.)
9 p.m. (5 & 23) Murder One (No classification.)
9 p.m. (6) The Leather Saint (Family.)
9 p.m. (10) The Iron Mistress (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce.

11 p.m. (51) Desert Furlough (No classification.)
11:30 p.m. (23) Operation Altitude (No classification.)

TUESDAY, DEC 9
9:30 a.m. (10) Born To Be Sad (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce; suggestive sequence.
2 p.m. (6) Beau James (See rating on same Monday at 2 p.m.)
2 p.m. (23) Riot In Cell Block 11 (Unobjectionable for adults and adolescents.)
4 p.m. (10) The Boy From Oklahoma (Family.)
4:30 p.m. (5) Old Man And The City (No classification.)
8 p.m. (4) Rampage (Unobjectionable in part for all.)
OBJECTION: Suggestive dialogue and low moral tone.
8:30 p.m. (10 & 12) Daughter Of The Mind (No classification.)
9 p.m. (6) The Leather Saint (Family.)
9 p.m. (5 & 7) Something For A Lonely Man (No classification.)
9 p.m. (23) Whistle At Eaton Falls (Family.)
11 p.m. (51) Love On The Dole (Unobjectionable in part for all.)
OBJECTION: The treatment of the film presents a justifiable a sinful course of conduct.
11:30 p.m. (23) Dina (Unobjectionable for adults and adolescents.)

WEDNESDAY, DEC 10
9:30 p.m. (10) The Small Back Room (Unobjectionable in part for all.)
OBJECTION: Suggestive situations.
2 p.m. (6) Beau James (See rating on same Monday at 2 p.m.)
2 p.m. (23) The Gigamist (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce; tends to create sympathy for immoral action.
4 p.m. (10) Berlin Express (Family.)
4:30 p.m. (5) The Prison (No classification.)

7 p.m. (6) The Leather Saint (Family.)
9 p.m. (10 & 12) The Pi And The Pencil (Unobjectionable for adults and adolescents.)
9 p.m. (23) Gentleman's Agreement (Unobjectionable in part for all.)
OBJECTION: Reflects the acceptability of divorce.
11 p.m. (51) The King's Guerrillas (No classification.)
11:30 p.m. (23) Jet Over The Atlantic (No classification.)

THURSDAY, DEC 11
9:30 a.m. (10) Goodbye My Fancy (Unobjectionable for adults and adolescents.)
2 p.m. (6) Beau James (See rating on same Monday at 2 p.m.)
2 p.m. (23) Operation Eureka (Unobjectionable in part for all.)
OBJECTION: The theme of this film (heroism) is marred by the gratuitous introduction of suggestive costume and situations.
4 p.m. (10) Station Road (Unobjectionable for adults and adolescents.)
4:30 p.m. (5) Project X (Unobjectionable for adults and adolescents.)
7 p.m. (4 & 11) Rebel (Family.)
9 p.m. (6) Warpath (Unobjectionable for adults and adolescents.)
9 p.m. (23) Love, Hate And Dishonor (No classification.)
11 p.m. (51) Laughing Lady (Unobjectionable for adults and adolescents.)
11:30 p.m. (23) Seven Angry Men (Family.)

FRIDAY, DEC 12
9:30 a.m. (10) Kitty Foyle (Unobjectionable in part for all.)
OBJECTION: Divorce and remarriage after divorce; suggestive situation.
2 p.m. (6) Beau James (See rating on same Monday at 2 p.m.)
2 p.m. (23) Panhandle (Unobjectionable for adults and adolescents.)
4 p.m. (10) The Navy Comes Through (Family.)
4:30 p.m. (5) Rage Of Silence (No classification.)
9 p.m. (4 & 11) Paris When It Sizzles (Unobjectionable for adults.)
9 p.m. (6) Warpath (Unobjectionable for adults and adolescents.)
11 p.m. (51) Only A Woman (No classification.)
11:30 p.m. (23) Burn, Witch, Burn (Unobjectionable for adults and adolescents.)

SATURDAY, DEC 13
9:30 a.m. (23) Blondie's Lucky Day (Family.)
11:30 a.m. (6) Broken Arrow (Family.)
2:30 p.m. (6) Warpath (Unobjectionable for adults and adolescents.)
4:30 p.m. (6) The Leather Saint (Family.)
6:30 p.m. (10) My Little Chickadee (Unobjectionable in part for all.)
OBJECTION: Suggestive lines and situations.
7 p.m. (6) Warpath (Unobjectionable for adults and adolescents.)
9 p.m. (5 & 7) Return From The Ashes (Unobjectionable for adults.)
9:30 p.m. (51) Shadow (Family.)
11 p.m. (12) Siege At Fort Bismark (No classification.)
11:30 p.m. (4) Desire In The Dust (Objec-

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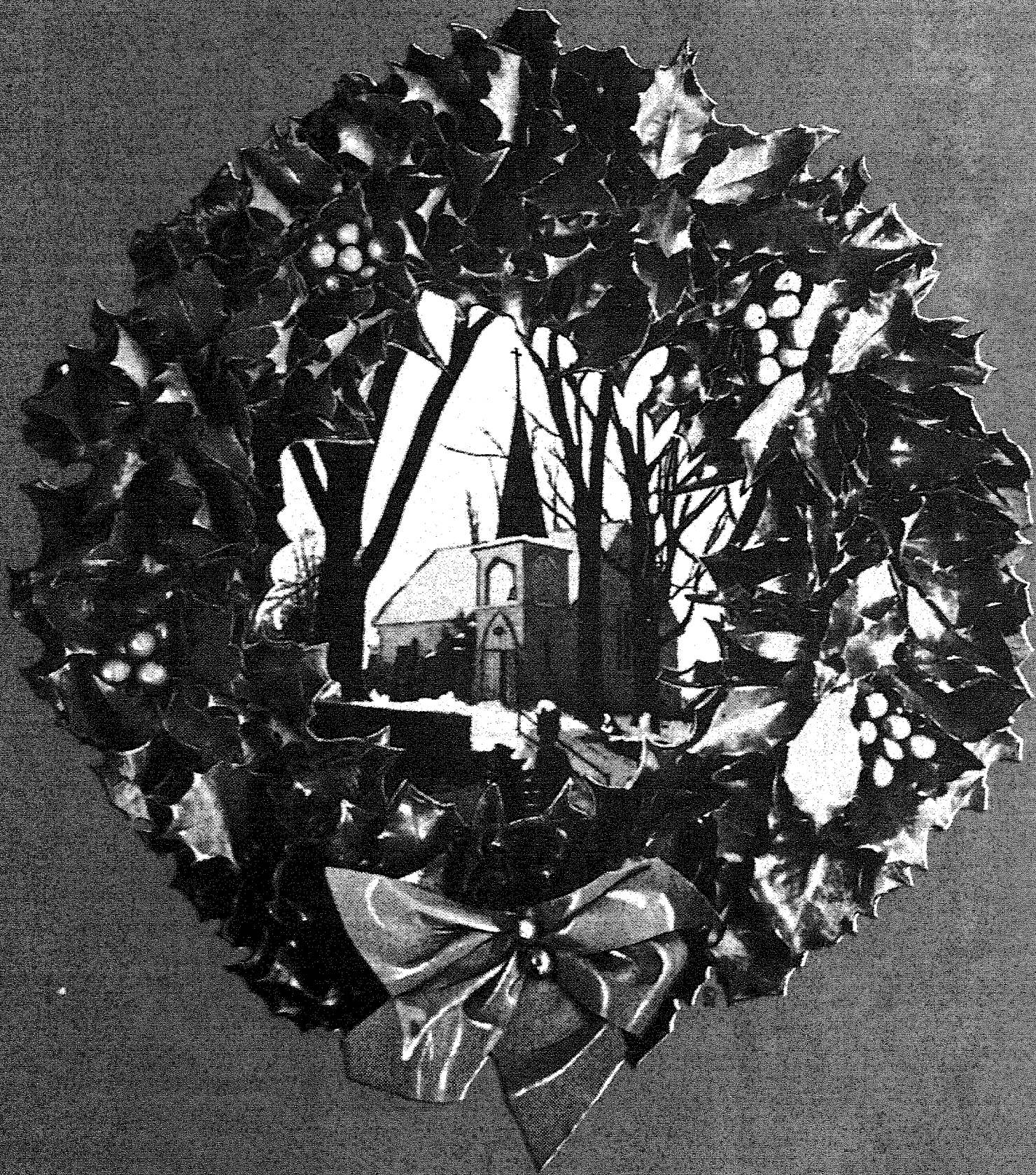
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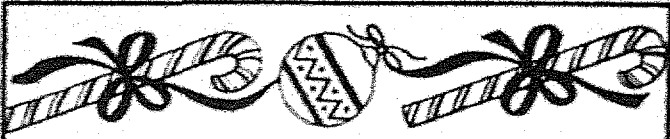
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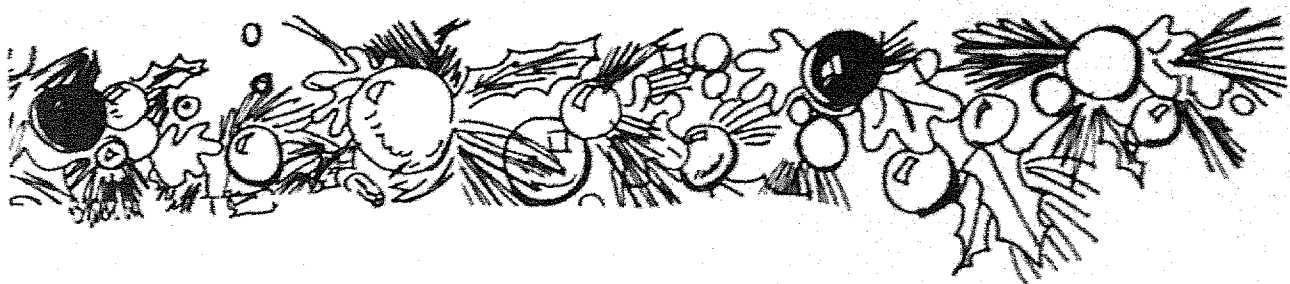
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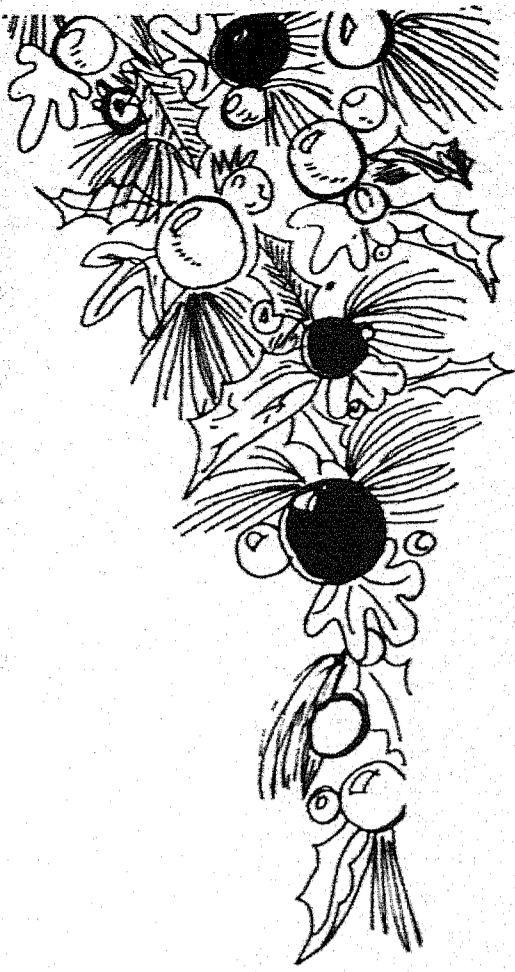
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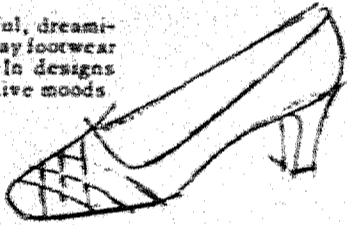
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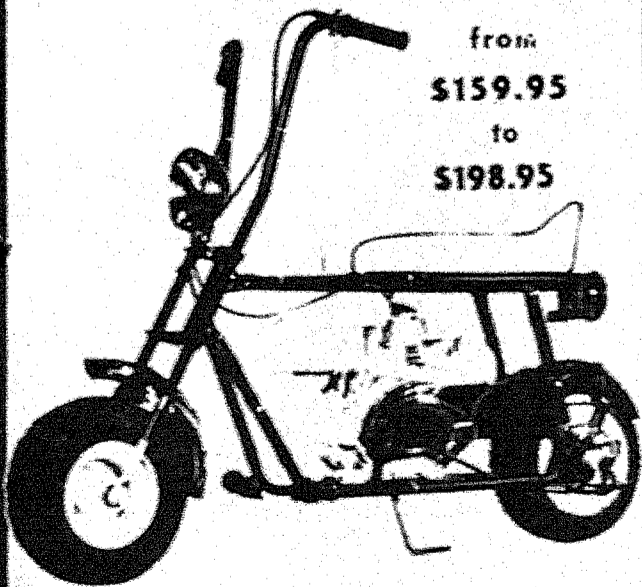
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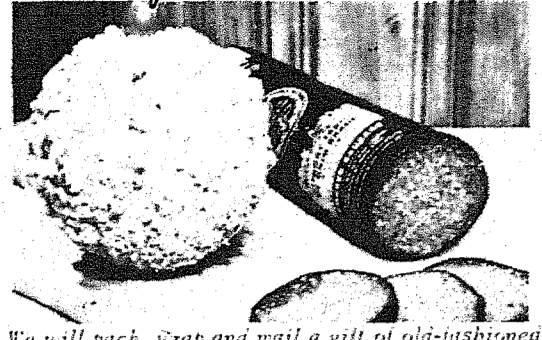
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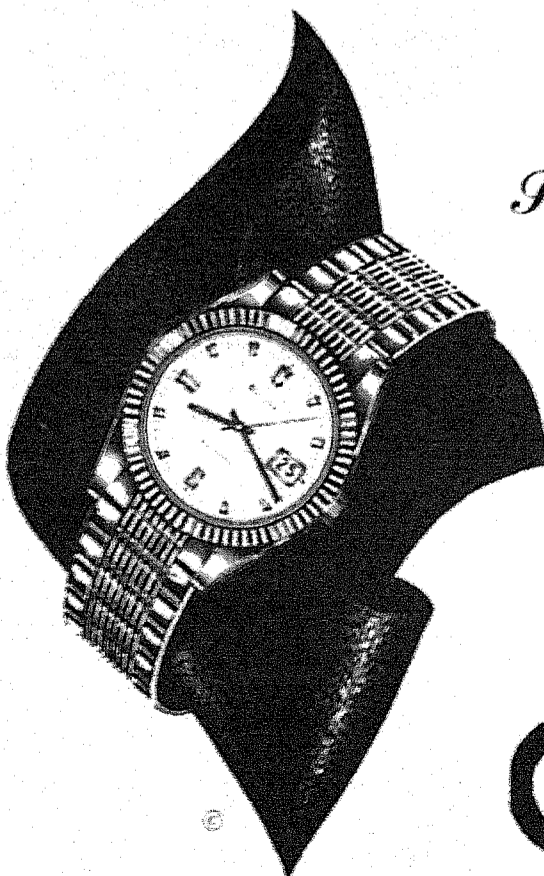
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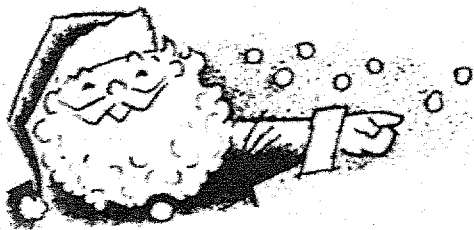
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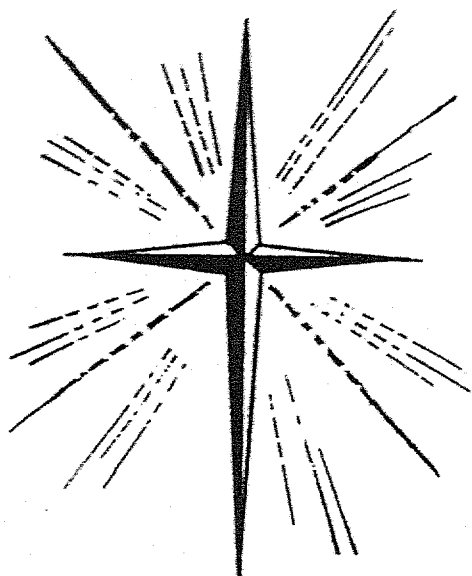
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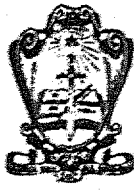
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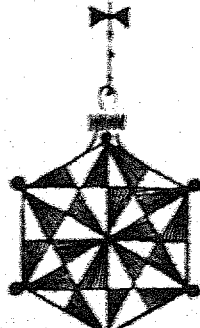


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Prayer Of The Faithful Second Sunday Of Advent Dec. 7, 1969

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Advent means "coming." Christ came first in history. He will come again in power. Even now he is with us in his Church. We pray that all people will welcome his coming as we offer to the Father.
LECTOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

LECTOR: 1) That this season of Advent will inspire all Christians to come to a deeper appreciation of the coming of the Savior, we pray to the Lord.
PEOPLE: Hear us, O Lord.

LECTOR: 2) For Archbishop Carroll that he will continue his recovery and return to his work of leading and guiding the Archdiocese, we pray to the Lord.
PEOPLE: Hear us, O Lord.

LECTOR: 3) That the numbers of those continuing the work of Christ will be increased, especially the number of those in teaching, healing, feeding the poor, and consoling and helping those in need, we pray to the Lord.
PEOPLE: Hear us, O Lord.

LECTOR: 4) For continuing inter-faith efforts in the field of race relations, employment, housing, health and welfare, we pray to the Lord.
PEOPLE: Hear us, O Lord.

LECTOR: 5) For improved relations between the countries of the Americas as we commemorate Latin American Cooperation Week, we pray to the Lord.
PEOPLE: Hear us, O Lord.

LECTOR: 6) That during these days of Hanukkah our Jewish brethren will be strengthened in their faith in God and his wonders, we pray to the Lord.
PEOPLE: Hear us, O Lord.

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

LECTOR: 8) That we who are gathered here may profess in their daily lives their resolve to be holy and dedicated Christians, we pray to the Lord.
PEOPLE: Hear us, O Lord.

CELEBRANT: Father, you sent John the Baptist to be the forerunner of your Son and to prepare his way. Help us to prepare his way this Advent. Lead us in the path of eternal salvation. We ask this through Christ our Lord.
PEOPLE: Amen.

Feast Of Immaculate Conception Dec. 8, 1969

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.

CELEBRANT: Let us pray. God has chosen Mary to be the Mother of Christ and Mother of the Church. Through her intercession let us now ask the Father for our needs and for the needs of all men.

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

LECTOR: 1) That in imitation of Mary, all members of the Church will witness their faith by a life of prayer, love, and service, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

LECTOR: 2) That the peace of Christ will penetrate the lives of the poor, the suffering, and the sick, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

LECTOR: 3) For those serving in the armed forces that they may soon be able to lay down their arms and return to the peace of their homes, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

LECTOR: 4) For all women, especially mothers in the raising of their children, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

LECTOR: 5) That the prayers of our Lady will assist all sinners now and at the hour of their death, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

LECTOR: 6) That all of us may find strength in the Eucharist to bring Christ to our world, we pray to the Lord.
PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, you first announced the Good news to Mary. We pray that with her help we may find the strength to do your will which you revealed to us through Jesus Christ our Lord.
PEOPLE: Amen.

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Task For The 70s-- Urban Crisis

By FATHER
P. DAVID FINKS

(Guest-columnist, Father Finks, is writing for four weeks while Msgr. George G. Higgins is in the Orient. Father Finks, a native of Rochester, N.Y., is assistant director, Division of Urban Life, U.S. Catholic Conference, Washington, D.C.)

Daniel Patrick Moynihan, Counsellor to the President and imaginative urbanologist, often reminds his hearers that in attacking our urban problems it is soon discovered that "every thing is connected to every thing." Two weeks ago in Washington, D. C., the American Bishops received the progress report of their assembly.



FATHER FINKS

The Urban Task Force was created by the American Bishops in April, 1968 to develop a pastoral response to the U.S. urban crisis outlined so starkly by the National Advisory Commission on Civil Disorders released earlier that spring. Even the trinitarian form of the report given by the three co-chairmen of the Task Force executive committee demonstrated the complexity of the problems uncovered since the time of its inception.

A "majority" report over-

view given by Father Geno Baroni of Washington, D.C., gave priorities for a national urban pastoral policy for the decade ahead. This was implemented by two "minority" reports presented by Father Donald Clark, president of the Black Priests' Caucus, and Andrew Gallegos, a Mexican-American member of the Task Force executive committee.

Father Baroni's report entitled "Agenda for the 70s" called the urban crisis of poverty and racial tension the major U.S. domestic issue. The report asked the Catholic Church leaders to respond to this human crisis with a strengthened commitment in money and personnel in a way that will give spiritual and moral leadership to the national effort.

Much of the report was given over to a discussion of the recently discovered "Middle American" and his social and political alienation. A national domestic policy to attack the causes of poverty and urban malaise must take into account not only the minority poor, but also the "working poor" — second and third generation immigrant, ethnic, union member, Catholic, up to his blue or white collar in taxes and mortgage — all too ready to blame his just complaints on the vocal minorities who are demanding change.

PLEA ECHOED

The national Task Force "white paper" echoed the recent plea of the National

Commission on Causes and Prevention of Violence: "There is a desperate need to reduce and prevent the confrontation — the group conflict — between the white urban ethnic groups and the minority poor."

The Urban Task Force asked the National Conference of Catholic Bishops to set up a fund-raising process similar to its several overseas efforts. Such a national program would aid practical programs of economic development and self-determination for those white and minority people locked into a cycle of poverty and dependence.

This program would also be the keystone for a campaign among American Catholics, lay and clergy, to develop a social consciousness more attuned to contemporary human problems on the national scene. The Bishops were encouraged to see this annual effort as a concrete initiative offered by way of example to encourage government, private industry and labor "to develop new priorities in meeting human needs in our society."

The second part of the action program presented to the Bishops by the Urban Task Force urged a positive response on the part of those of their membership who have not as yet established or sufficiently empowered a local Task Force in their own dioceses.

The need is not for "another diocese department"

but a pastoral task force is needed that will bring together diocesan agencies, officials, clergy and laity to set the goals and do the planning necessary to carry out a local domestic mission policy for the decade of the 1970's.

The report was accepted and the Bishops' assembly broke down into seven regional workshop sessions which met for almost two hours to discuss the full report of the Urban Task Force. A special working committee headed by Bishop Mugavero of Brooklyn presented a resolution to the general meeting requesting that a national "Crusade Against Poverty" collection be inaugurated.

The amount of \$50 million was set as a "goal to be achieved over the next several years." The strongly affirmative vote that followed requires a full plan for this multi-faceted Crusade Against Poverty to be presented to the Administrative Board at its February meeting.

The whole process was encouraging. The complexities were faced squarely. The need for practical pastoral planning to meet the needs of the total community was acknowledged. And a concrete but modestly realistic program was set up by the Bishops to help give moral leadership to the national community in developing the will to reassess priorities and develop our domestic potential.

King Hussein Interviewed

By FATHER JOHN B. SHEERIN

As I mentioned last week, I am one of five Catholic and seven Protestant editors of religious publications making a fact-finding tour of the Middle East. At Amman in Jordan, we had an interview with the 33-year-old King Hussein. He is short, has a handsome face, on which there seems to be a perpetual smile. In contrast to certain other officials we met in Arab countries, he is un-rhetorical, supremely gracious and very soft-spoken. In fact, only those editors close to him could catch everything he said.



FATHER SHEERIN

What he said was disturbing. He described the situation as "grim." He asserted that the Israelis have no intention of withdrawing from captured Arab territories and the fedayeen have a dogged determination to regain these territories or die in the attempt.

He foresaw the possibility that the struggle might become far more than a war between Arabs and Israelis. If the major powers, that is, Soviet Russia and the United States, fail to find a solution to the problem, King Hussein ventured the opinion that they might be drawn into the conflict. For the whole Middle East area would become so turbulent as to threaten the peace of the whole world. The Middle East is truly a keg of dynamite.

The King devoutly hoped that the big powers would work out some sort of solution acceptable to both Arabs and Is-

raelis but he admitted that at the present moment there are no indications that such a solution might emerge.

The King felt that lack of communications was responsible in large measure for the plight of the Arabs. He had always considered the United States a friend of the Arabs but present American policy is anti-Arab and while Arabs feel "we have been let down" by a friend, they have come to realize they have not properly presented their case to America.

Contrary to the impression that the Arabs threatened Israel in 1967, the reverse was true — according to the King. He emphasized Israel's aggressive attitude over the years in contrast to the Arabs' desire for peace. For centuries Arabs lived in peace with the Jews in Palestine; Muslims, Christians, Jews lived together in harmony. What disturbed the peace was the coming of the Zionist state.

The King several times cited the Arabs' readiness to accept the U.N. Security Council Resolution of Nov. 22, 1967 but he deplored Israel's refusal to accept this Resolution. The result is that "there is no dialogue" because there is nothing to talk about.

An American diplomat here in Jordan had portrayed King Hussein to us as a wise and humane ruler who would speak to us honestly and frankly about any detail of the situation. I must say that the King certainly lived up to our expectations. He resorted to no inflated rhetoric, he indulged in no diatribes against Jewish "fanaticism," he never mentioned "American imperialism."

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Growth In Love Is Goal For Mankind

By FATHER JOHN T. CATOIR

"The leaf becomes flower when it loves; The flower becomes fruit when it worships." —(Rabindranath Tagore)

Among human beings there is much talk about love, but very little love itself. Apart from the worldwide signs of warfare, rioting and political enmity, there are the tragic marriages, the broken lives, the vast armies of unloved children. Human beings know enough about love to know that they need it, and they need to talk about it, but they often fail to see the connection between love and self-sacrifice; they recoil from the discomfort and pain imposed by the law of love; they do not understand the meaning of death to self.



FATHER CATOIR

Even as I write these words I shudder at the thought that while I can speak about love, which is the calling of every human being, I can at the same time cling tenaciously to self-possession. It would be wrong to convey the idea that love comes easily to some people. There is no easy formula for achieving the quality of abandonment to God's Holy Will which is necessary for those who strive to love well.

We are all raised in the school of self-reliance, and we regard people who carry responsibility well as mature adults. But a legitimate question can be asked concerning the point at which a person breaks from the constricting boundary of human maturity as the world knows it, and the condition of life we refer to as holiness. Is it not possible for a person who is judged to be immature and neurotic to be holy?

The Little Flower and Caryl Houselander come immediately to mind when I pose this question because neither one of them would have been given much credit by their

contemporaries for being particularly mature.

Caryl Houselander was the author of some of the finest spiritual literature produced in this century, and she was a self-confessed neurotic, filled with fears and twisted emotions. And yet we know that amid all emotional suffering in the lives of such people there is an untrembling center within them.

Sometimes emotional distress is unavoidable in that it is related to a tangled set of nerves inherited or developed through years of lovelessness, but it does not affect the essential freedom to give one's person to God in a trusting relationship of love.

Certainly holiness is not a state which is reserved to healthy people; everyone is capable of seeking first the Kingdom of God. In fact neurosis may provide the very springboard necessary to break through the barriers of self-reliance and human respect. His grace is sufficient for anyone with faith as tiny as a grain of mustard seed.

The average person will be repelled by the thought of enduring pain, ridicule and

insecurity for the sake of the Kingdom. The person who is striving to be perfect will eventually learn to live peacefully with turmoil, and the time comes when the spirit possesses a kind of detachment which liberates it from fear reactions about what people say or do.

This detachment however is a pure gift. It cannot be earned through pious practices, or seized through will power and self-discipline. God gives His gifts to whom He chooses. We can only quietly pray for it, while accepting the humiliation of living without it, until God acts.

Holiness is not strained or forced. It comes gently to the spirit which prepares to receive it. When we become mature, we are like a leaf — strong, vibrant, full of life, but we are just a leaf. When we can accept the terrible reality of dying to self, we prepared the way for our own flowering. When we love the living God, with all our heart, mind and soul, we see the beauty of our petals die and we suffer peacefully in the knowledge that God has impregnated us with the power to bear much fruit, the power to give true life.

December 8: The Feast Day Of Patroness Of Archdiocese

By JOHN J. WARD

"And when the Angel had come to her, he said: 'Hail, full of grace, the Lord is with thee. Blessed art thou among women.'"

That excerpt from Luke 1:28 explains briefly — yet fully — the Immaculate Conception of Mary, a feast day which will be observed by the Church in general and the Archdiocese of Miami in particular Monday, Dec. 8. It is the feast of the patroness of the Archdiocese.

God Himself proclaimed Mary's spotless purity in Paradise. In Genesis, 3:15, it is written:

"I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."

The Archangel Gabriel announced it, calling Mary "full of grace."

Throughout the ages, Christians have called Mary Immaculate and Pope Pius IX declared the dogma that it is an article of faith to believe that Mary was conceived entirely free from original sin.

Because of the sin of Adam in the Garden of Eden, all his descendants have come into the world deprived of sanctifying grace and inheriting his punishment as they had Adam been obedient to God. This sin is called original sin and it is the state in which every descendant of Adam comes into the world, totally deprived of grace, through inheriting the punishment, not of Adam's personal sin, but of his sin as head of the human race.

Eve was punished for her disobedience, as Adam was, but she did not pass on her guilt to all mankind. Our original sin comes from our first father.

The Immaculate Conception means, therefore, that from the very first moment of her conception, the Blessed Virgin was preserved from all stain of original sin. She was

conceived and born without original sin.

Having ordained that Mary was to be the mother of His Son, God could not permit her soul to lack for a single instant all those graces that would make her most pleasing to Him. Mary's soul was created as pure and spotless as the soul of Eve. However, Eve committed sin and lost her spotlessness, while Mary kept herself pure and spotless to the end of her life.

When the Church makes an infallible pronouncement, it is not to be supposed that a new doctrine is being introduced. For instance, when Pope Pius IX defined the Blessed Virgin's Immaculate Conception and her Assumption as an article of faith, the infallible definition in each was not a proclamation of a new doctrine, but merely an announcement of an article of faith true from the very beginning and publicly defined only in order to make the dogma clear to all and to be believed as part of the deposit of Faith.

December 8 is also a day of special significance to all Americans since it is also the patronal feast of the United States, which is especially consecrated to the Immaculate Conception.

The National Shrine of the Immaculate Conception in Washington is a fitting reminder of the homage paid to Mary, the Mother of God, by the Catholics of the United States.

To paraphrase the words of the Angelus:

"The angel of the Lord" (Gabriel the Archangel).

"Declared unto Mary" (Announced to Mary the birth of the Son of God).

"And she became, by the grace of the Holy Spirit, the Mother of Jesus."

"Behold the Handmaid of the Lord. Be it done unto me according to Thy Word." (By the consent Mary gave in those words, God the Son came from Heaven and became incarnate in her womb).

"And the Word (God the Son) was made flesh (became man) and dwelt among us."



This is the second in a series of drawings for the Advent season prepared especially for The Voice by Jose Diaz de Villegas.

Anglican-Catholic Meeting In Offing

BOYNTON BEACH — Models of Church Unity will be the topic of discussion during the seventh meeting of the Anglican-Roman Catholic Consultation scheduled to open Monday, Dec. 8 at the World Center for Liturgical Studies.

According to the Rev. Canon Don H. Copeland, president of the World Center, different ways of being related — intercommunion, union with varying degrees of autonomy within an over-all structure, etc. — will be considered in an effort to define the most practical goal for the current discussion.

Anglican representatives will include Bishop Donald H. V. Hallock of Milwaukee,

chairman; Bishop John M. Allin of Mississippi; Bishop John S. Higgins of Rhode Island; Bishop Edward R. Welles, West Missouri; Dr. Peter Day, ecumenical officer, Episcopal Church U.S.A.; Rev. Dr. Arthur Vogel, Nashotah Seminary; Rev. Dr. William Wolf, Episcopal Theological School; Rev. Dr. Massey H. Shepherd, Church Divinity School of the Pacific; Dr. Clifford P. Morehouse and Dr. George A. Shipman.

Roman Catholic hierarchy and priests participating will be Bishop Charles H. Helmsing, Kansas City-St. Joseph, chairman; Bishop William D. Borders, Orlando; Bishop Aloysius J. Wycislo, Green Bay, Wis.; Father Bernard Cooke, S.J., Marquette University; Msgr. William B. Baum, Chancellor, Diocese of Kansas City-St. Joseph; Father Lawrence B. Guillot, Newman Apostolate; Father Herbert Ryan, S.J., Woodstock College; Father George H. Tavarad, A.A., Assumption College; Msgr. Bernard F. Law, and Father John F. Hotchkin, Bishops' Committee for Ecumenical and Interreligious Affairs.



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SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Around The Archdiocese

Dade

A Christ Child shower for infants under the care of the Catholic Welfare Bureau will highlight a meeting of Circle 884, Daughters of Isabella, at 8 p.m., Monday, Dec. 8 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

A Corporate Communion will be observed members of St. Francis de Sales Altar and Rosary Society during the 10:30 a.m. Mass, Sunday, Dec. 7 in the parish church. A breakfast will follow which parishioners are welcome to attend.

St. Lawrence Council of Catholic Women will host their annual holiday party at 8 p.m., Tuesday, Dec. 9 in the school cafeteria, 2200 N.E. 51 St., North Miami Beach.

A second Christmas bazaar sponsored by the Immaculate Conception Council of Catholic Women will be held Sunday, Dec. 7 in the Hialeah parish hall. A teenage boutique, home-baked goods, Christmas decorations and gifts will be available.

Villa Maria Auxiliary will host its annual Christmas party at 11 a.m., Friday, Dec. 12 in the Villa Maria, 1055 NE 123 St. A Sing-a-long will be included.

St. Rose of Lima Guild members will observe a Corporate Communion during 10 a.m. Mass on Monday, Dec. 8 in the parish church. A candlelight luncheon will follow in the auditorium.

The annual Christmas bazaar of St. Theresa Home and School Assn. will be held Saturday, Dec. 6 in the school cafeteria, Palos and Sevilla Streets, Coral Gables. Ho, Ho, the Clown, and a Gator Gunfighters exhibition will be featured as well as a visit with football player Kelly Cochrane and Al Palewicz at 10 a.m., and an auction of furniture, antiques, and small appliances.

Parishioners of St. Raymond Church will host a picnic beginning at 1:30 p.m., Sunday, Dec. 7 on the parish property at 3491 SW 17 St.

A Christmas party to which women of St. Catherine parish have been invited begins at 8 p.m., Tuesday, Dec. 9 at the new Spanish Trace Club House, N. Kendall Dr. Members of the Ladies' Guild will be hostesses.

Annual Christmas antique of Epiphany Catholics Woman's Club.

South Miami, is being conducted throughout this month, following Sunday Masses.

"Silver Threads Among the Gold" is the theme of a luncheon and fashion show which members of St. Kieran's Women's Club will host at 11:30 a.m., Saturday, Dec. 13 in the Sheraton Four Ambassadors Hotel. Reservations may be made by calling 374-4365.

A piano and voice recital to benefit Visitation Church will begin at 8 p.m., Sunday, Dec. 7 at Carol City High School auditorium. Hal DeCicco, professional musician and entertainer, will be featured in "Music From the Heart."

Annual Christmas party of Mercy Hospital Auxiliary begins at 10:30 a.m., Wednesday, Dec. 17 in the hospital meeting room. Junior Auxiliary members will entertain. Refreshments will be served.

Holy Rosary Council of Catholic Women will host a holiday dessert card party from 7:30 p.m. to 11 p.m., today (Friday) in the school library in Perrine. All ladies of the parish are invited to attend.

The Memorare Society for Catholic widows and widowers will sponsor a buffet supper at 8 p.m., Friday, Dec. 12 in St. Dominic parish coffee shop, 5909 NW Seventh St. Those attending will bring covered dishes.

Broward

Color movies of a recent trip to Europe will be shown to members of St. Sebastian Women's Council by Mrs. Louis McCauley, at 7:30 p.m., Tuesday, Dec. 9 in the community room of Atlantic Towers, 1929 S. Ocean Dr., Fort Lauderdale.

Hollywood Hills High School Choral Group will sing Carols during the holiday party of Chaminade Mothers Club on Wednesday, Dec. 10 in the Chaminade High School cafeteria. Hollywood Mass at 7:30 p.m. will precede the program.

Christmas gifts and decorations, games for the children and a variety of home made pastries, jams and jellies, will be featured during the holiday fair of St. Anthony Home and School

Assn. from 10 a.m. to 7 p.m., Sunday, Dec. 7 on the grounds of the Fort Lauderdale parish. A roast beef dinner will be served from 10 a.m. to 7 p.m.

Members of Assumption guild, Pompano Beach, will be hostesses at a tea from 3 to 5 p.m., Wednesday, Dec. 10 at the home of Mrs. Virginia Mitchell, 201 S. Riverside Dr., Pompano. Proceeds will be donated to Camillus House, refuge for indigent men in downtown Miami.

A card party under the auspices of St. Clement Altar and Rosary Society begins at 8 p.m., today (Friday) in the parish hall.

First Friday book review of St. Anthony Catholic Woman's Club begins at 11 a.m., today (Friday) at the home of Mrs. A.W. Nomina, 1643 NE Seventh Court. Mrs. Betty Carter is the reviewer.

Gifts for infants under the care of the Catholic Service Bureau, Fort Lauderdale, will be collected by members of St. Sebastian Council of Catholic Women during their meeting today (Friday). The meeting will follow 8 a.m. Mass.

Annual Christ Child Tea of St. Pius X Women's Club begins at 2 p.m., Monday, Dec. 15 at the home of Mrs. B.C. Snedeker, 2500 N. Atlantic Blvd., Fort Lauderdale.

Holy Cross Hospital Auxiliary will observe its anniversary during noon luncheon today (Friday) at the Boca Raton Hotel. Fashions by Nat Allen will be shown.

A turkey dinner under the auspices of K. of C. Council 4955, Pompano Beach will begin at 6 p.m., Saturday, Dec. 6 in the Council Hall. Canned foods are being collected by the Council to prepare Christmas baskets for needy families.

St. Matthew Women's Club will host a Christmas party, Tuesday, Dec. 9 at 8 p.m. in El Dorado Plaza



Holiday festivals are scheduled in several South Florida parishes during the coming week. At St. Anthony parish, Ft. Lauderdale, "Twice the Fun" is being promised by identical twins, Jeff and Joseph Reichman, pupils at the parochial school.

West, Hallandale. Toys for the children of migrant farm workers will be collected as well as canned foods for the needy.

St. Stephen Council of Catholic Women will hold its annual Christmas bazaar from 7 a.m. to 7 p.m., on Sunday, Dec. 7 in the parish social hall, West Hollywood.

A Christ Child Tea sponsored by Blessed Sacrament Woman's Club will be held from 1 to 5 p.m., Sunday, Dec. 7 at the home of Mrs. James McCracken, 4220 NE 16th Terrace.

Items of clothing for dependent children under the care of Catholic Charities will be collected during the annual Christmas party of St. Theresa Guild and Mothers Club of Little Flower Church, Hollywood, at 8 p.m., Thursday, Dec. 11 in the school auditorium.

A card party under the auspices of Our Lady's Guild of St. Vincent Church, Margate, begins at 8 p.m. today (Friday) at Margate City Hall. Refreshments will be served.

Palm Beach Co.

Christmas bazaar under the auspices of St. John Fisher Women's Guild begins at 8:30 and continues until 4 p.m., Sunday, Dec. 7 in the parish hall, Congress Ave. and 39 St. West Palm Beach.

Annual reception for new members of the Confraternity of Christian Mothers and Women in St. Jude parish, Jupiter, will be held during the 7 p.m. Mass, Monday, Dec. 8. A dinner and Christmas party will follow at the Village Restaurant. Reservations may be made by calling 746-3731.

The patronal feast of St. Ambrose Church will be observed during a covered-dish supper and dance at 6 p.m., Sunday, Dec. 7 at the K. of C. Hall, 2025 NE 49 St., Pompano Beach. The Women's Guild will meet at 7:30 p.m., Monday, Dec. 8 in the social rooms.

Candlelight Ball sponsored by St. Clare Women's Guild begins at 8 p.m., today (Friday) at Ramada Inn.

Drama Tryouts Dec. 11 And 12

Auditions for the next major production of the Barry College drama department will be held from 7:30 p.m. to 9 p.m., on Thursday and Friday, Dec. 11 and 12 in the college auditorium, N. Miami Ave. and 115th St.

years of age, are needed for the staging of "Mourning Becomes Electra," and readings and scenes from the play by Eugene O'Neill will be used for tryouts.

The well-known Broadway hit will be presented in mid-February.

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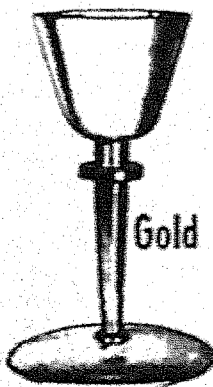
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Why They 'Turn On' Still A Mystery



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

Although drugs of the amphetamine type have been used for many years, it is only recently we have come to find the marked dependence—producing varied problems—which they can cause in some people.

We have come to realize that the cause lies in the person himself more than with the drug. The answer to the question of why some people "turn on" and others do not has not yet been found.

It rests with the psychological structure and functioning of the person. The medical profession and the psychologists have come to understand that we are dealing with sick people—psychologically sick rather than actual physical illness. Until we find the psychological reason, we cannot win the battle.

The worst effect of the drug is that it tunes out discomfort. If there comes a time when any decision has to be made, the discomfort of making the decision is circumvented by use of the drug.

This is most important because we see that most of the people who are using the drug are in the adolescent and young adult age bracket. This is the time when they should be making the foundation for future life. This is the time when they should be developing their capabilities and learn to cope with their future problems.

SERIOUS DISORDER

The drug dependent person is suffering from a serious mental or emotional disorder and shows it by craving the drug as a crutch. Drug dependence has been seen to serve many different psycho-neurotic disorders—from anxiety to character disorders.

Most drug dependent people will vocalize that they hate the drug, but they have great doubts as to their ability to perform without the drug. To suddenly take it away is a form of cruelty. No matter what we think of them we must show them some degree of compassion as we would with any severe mental or physical disorder.

No matter what we do or say as we strive to reach full normal and psychological development, there is going to be a small group who will not respond to our procedures and it is to this group that we must address ourselves.

At the same time we must realize that each individual is entitled to the acknowledgement that he is a human being and the best help available should be afforded everyone within the lines of his own problems.

We cannot say that all people who are dependent upon drugs fit into a certain capsule for treatment. This is not medically true. This is a community problem and must be under central authority.

All resources of the community must be considered in the planning and there must be a preliminary screening of individuals by a knowledgeable person who is capable of deciding what course of action is best for the drug dependent individual.

The Federal Drug Authority has determined that in 1962 more than 100,000 pounds of amphetamines and metamphetamine products were available in the United States.

HUGE SUPPLY

That inventory of drugs would provide enough for every man, woman and child in the country to have 250 milligrams, or 25 to 50 doses of the stimulants.

These drugs are prescribed for a few valid medical reasons—to control narcolepsy and to control certain hyperkinetic disorders of children. They may have some use in treating mild depressions and to help those people who have taken overdoses of barbiturates or alcohol. Too often, however, the drug is used to control the appetite.

For narcolepsy treatment and for the treatment of children with hyperkinetic disorders, there is no argument against the use of the drug. However, when the drugs are used for other reasons—such as weight reduction—the dangers are too great because they can induce psychic dependence and higher levels of tolerance within the individual.

Medical use must not bring on medical misuse and we must carefully supervise the patient. I have seen people who have gone to several doctors—all of whom gave the amphetamine to the same patient without knowing that other doctors were also prescribing the same thing.

MENTAL DEPENDENCY

With the amphetamines, we do not have a physical dependence, but the psychological dependence does develop. In some cases they produce a euphoria and have an excitatory effect, both of which present a real danger to the individual.

Too often the patient will present himself as a person who wants to reduce and says that he cannot control his weight. In many cases his overweight is basically the result of a psychological problem. He starts with the amphetamines to help him lose weight.

The narcoleptic and the hyperkinetic will take small amounts of the drug and there is no reason to fear misuse here because the use of the drug is supervised. In the case of weight reduction, however, sometimes the drug is administered for years and often without ample supervision.

Black market sales of such drugs are the things which should bother us. There is a marked rise in the unsupervised use of the drug. There is a lack of understanding that the therapeutic action can constitute misuse.

We are concerned with the misuse which stems from the black market professional entering the picture and misuse which stems from self-administration without a doctor's advice.

Self-administration means, as a rule, that a path has been



opened for increased need because of the tolerance factors. Often very abnormal behavior and psychological dependence stem from the misuse of the amphetamine drugs.

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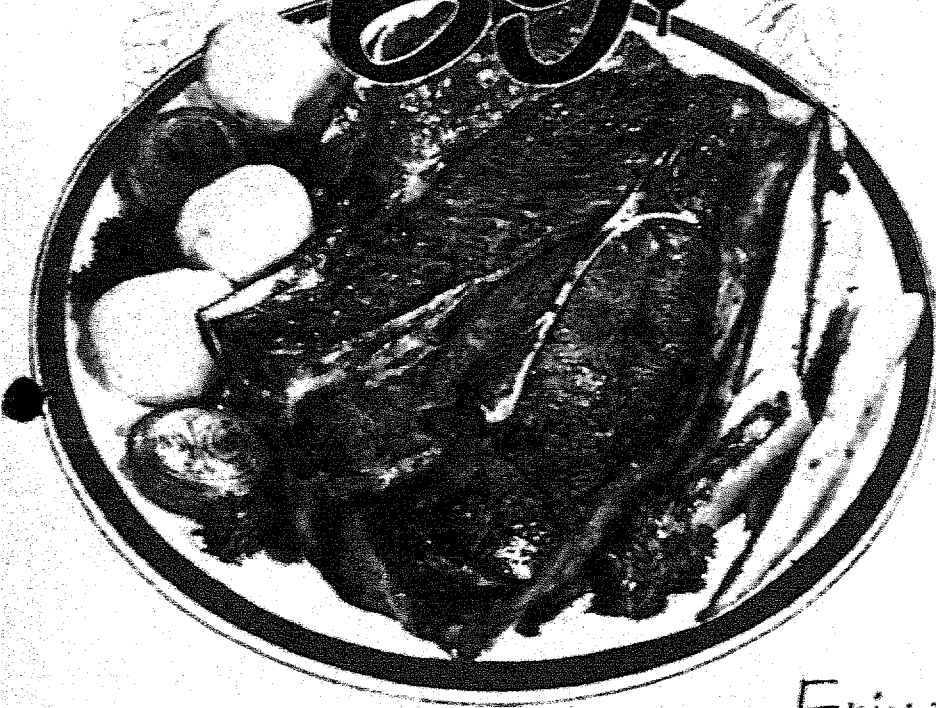
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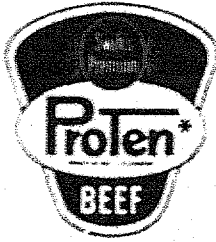
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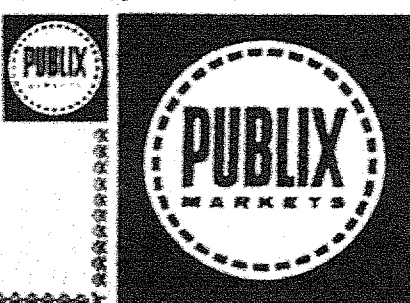


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The Now Set

CYO Convention---Much Fun And Much Serious Discussion

DENVER — (NC) — Downtown Denver was occupied by at least 4,000 teenagers.

They moved in on the city, arriving from as far away as Alaska or Maine. While they were in town, the Hilton grand ballroom rocked, hotel lobbies were "wallpapered" with campaign slogans and posters, and a cheerleading atmosphere prevailed through streets and hotel corridors.

The occupants were a fun loving group with a serious purpose. During their four days in Denver, they attended a Multimedia sound, slide and film presentation of the sights and sounds of poverty or got involved in a discussion of the relationship of liturgy and daily life; they were addressed by Art Linkletter and elected new national officers; they listened as Mark Hogan, lieutenant governor of Colorado, called them an "extremely thoughtful generation, a very human generation," and as their president, Mike McGown asked them to question themselves, to make sure they were being as thoughtful and human as they could be.

TEENAGE SECTION

These occupants of Denver were attending the teenage section of the National Federation of Catholic Youth Organizations' (CYO) convention.

They were not the only CYO people in town, however. The young adult section of the CYO, for high school graduates, was also present. About 500 young adults were electing national officers and studying the theme, "Who Will Answer — You?" at Denver's Cosmopolitan Hotel.

The theme of the teenage section was, "Youth Impact on Two Communities." Sessions had been planned so that delegates could increase their awareness of problems both within the Church and society, according to Michael McGown.

There was a workshop of the need to reduce the Church's liturgy in such a way that teenagers would want to participate in it. And there were workshops treating the need for a Christian response to societies' needs.

Msgr. Thomas J. Leonard, director of the division of youth activities, United States Catholic Conference said the direction taken by this year's convention was due to the executive council of the teenage CYO, under the leadership the past two years of Michael McGown.

McGown is a native of Beaumont, Tex., 20 years old, and a junior at the University of Notre Dame. He was the

convention's keynoter and his remarks spelled out the direction being taken in this convention.

"We are all involved with the whole of mankind," he told his audience. "Thus, the loss of any man is a loss to all of us. However, people are often not aware how much they are involved with all mankind."

He continued: "They exclude others. Thus, the man who is not white, the man who is not rich, the man who is not strong, finds that there is not a place for him in the society that exists today."

THE ONLY WAY!

"The only way man will

ever be able to solve the problems which plague him is through a complete and total commitment of oneself to the betterment of the human race through knowledge, understanding, and love of mankind. In order for us to commit ourselves to the solutions of these problems we must make ourselves aware of what is going on around us," McGown said.

According to McGown the convention should be an attempt to promote Christian ideals among young people. And underlining all discussions and experiences here would be the hope that someday all the world's people

would realize how much they are a part of each other, the hope that someday men would actually be their brothers' keepers, he said.

During the national convention, it was easy to tell where a CYO teenager came from by the hat he wore. The yellow berets were from Trenton, N.J., the three-cornered Colonial hats from Philadelphia, and the cowboy hats from Wyoming. This is all part of the fun — and fun is the major reason for going to a CYO convention.

But fun is not the only reason — not by a long shot. As one Missouri CYOer put it: "If you just wanted to have fun you could go to California, sleep on the beach, and do it cheaper."

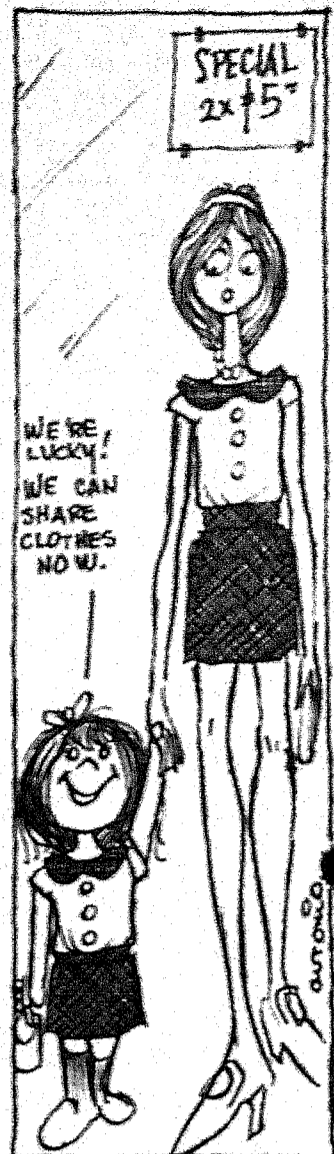
Several other asked about this agreed that while they came to Denver to have fun or see the mountains, they also wanted to learn in order to improve their local CYO.

LOCAL PROBLEM

One problem the CYO faces on the local level lies in achieving a balance between the social life aspect of the organization on the one hand, and to be religious and the community service aspect on the other.

This problem emerged in the workshop called "CYO: Are You the Hang Up?" Students seemed to agree there are always plenty of people willing to attend a CYO dance or work on it, but with community service projects it was more difficult to get workers.

Not that there are already many community action projects in CYOs. In fact, delegates to the convention brought banners to carry



during the Offertory processions of the convention's Masses. The banners symbolized the offerings made to others on the local level. One banner displayed the image of an apple, symbolizing a health program for underprivileged children in the Northwestern region.

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Outstanding Youth Likes To Sit, Talk

DENVER — Glenn Richard Speiser doesn't see many movies or watch much TV.

"I really prefer to sit and talk to people," he said, "getting to know them as friends."

During last Christmas vacation, he and a friend traveled all around their home state of Wyoming just to meet and know people better. They met many other teenagers who participated in a weekend retreat program called Search.

During the national CYO convention here, young Speiser was named the Outstanding Catholic Youth of 1969. The 18-year-old "people-person" from Laramie, Wyo., is currently a freshman at the University of Wyoming in his home town.

When Glenn attended his first weekend Search retreat, he didn't have any idea how involved he would become with its program. But he liked the sense of community that prevailed and the discussions of vital issues.

He liked the guitar Masses and the open style of Confession.

LAW AGAINST

"I guess there's a Church law against open confessions," he said. "I wish they could lift that law, because we aren't allowed to have open confessions now."

Since last July, Speiser has traveled 16,000 miles, going to Searches. These retreats are actually conducted by teenage leaders. Adult advisors attend, but do not direct the weekends. Speiser usually helps out in whatever way he is needed. Recently he directed a Search weekend for the first time.

At the university, he studies accounting. But he is considering changing his major to psychology, because of his great interest in people.

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CYO Head Favors Community Service

DENVER — Dan Sienkiewicz wants the National Federation of Catholic Youth Organizations to initiate a whole program for achieving visibility.

In the past, he said, the CYO hasn't done enough outside its own organization for other people. But if this were to change, if the CYO were to become involved in vital community services, it would be noticed. The CYO could become an important youth force, he said.

With this as his major campaign issue, Dan Sienkiewicz was elected to a two-year term as CYO president here. His job will be a demanding one, perhaps made more demanding by the vigor with which his predecessor, Mike McGown, approached it. But, the 17-year-old, slight-of-build seems to have the ideas and the energy to take a good stab at the job.

The new CYO president said he wants to see energies channeled into effective, concrete community action. He said young people should go in "through the front door," campaigning for political leaders, lobbying for important causes. They should make the community aware that they want to effect a change which will benefit the total community.

For this reason, he said he is in a bit of disagreement with some protestors. In some cases, such as the November Vietnam war moratorium, they may not have tried hard enough to "go in through the front door." He said they could better channel their energies into concrete action. But he said he believes there has been value in the protests. They have made more people think about the issues, he said, and people are less passive now.

How should CYO groups get involved in community action? As CYO president, he said he hopes to see research committees established in various parts of the country to study this question.

Sienkiewicz said there are instances when the CYO could be more effective by uniting with other organizations. He would like to have a research committee studying how this cooperation could be achieved, he added.

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Chaminade Gridders Win District Title

Chaminade High will defend its Class A regional football title after all.

The Lions, last year's Class A district 8 and region 4 winners, won their second straight district crown last week as frontrunner Msgr. Pace was toppled by Key West High, 25-0. That boosted Chaminade from second to first in the standings.

As a result, the surging Lions will meet Belle Glade High's District 7 champions tonight at 8 o'clock at the Belle Glade stadium for the

right to move into the state playoff semifinals. Chaminade will carry a modest 5-3-1 record into the game as compared to last year's powerhouse that rolled to a perfect 10-0 season.

BEGIN TO CLICK

However, the Lions are beginning to roll, finishing off the regular season with an 0-0 tie with Class AA Christopher Columbus and then whacking Cardinal Gibbins, 42-6, and Hollywood Hills, 50-0, in their final three games.

"We just started to put things together," explained Chaminade coach Vince Zappone. "Remember, we started the season almost from scratch after losing an awful lot of talent."

"Our kids were still kind of green until late in the season. On top of that, Steve Horodyski, one of our best seniors, missed most of the first part of the season due to mononucleosis."

Orange Blossom Classic Saturday

Florida A & M will face Grambling Saturday, Dec. 6, in the Orange Blossom Classic in the Orange Bowl at 8:15 p.m. A family pre-game show, including a unit called The Marchingest Band in the Land, will begin at 7:45 p.m.

School Basketball Quintets Bounce Into New Season

By JACK HOUGHTLING

My goodness, it's basketball time already.

Most of the archdiocesan teams have just finished packing away the football gear and it's the basketball season. For the little schools, like St. Patrick's, Mary Immaculate and Belen, it's been a long time in coming as none of them field football squads.

St. Patrick's and Chaminade were the first to get started, opening their seasons Tuesday. Tonight, virtually all are in action with the highlight finding Belen at St. Patrick's in the only intra-diocesan scrap.

Other opening games have Christopher Columbus as host to South Dade, Mary Immaculate at Miami Military, St. Thomas at Florida Air Academy while Chaminade is scheduled to have its second contest, facing Plantation at home. This game may be changed to avoid a conflict with the Lions' Class A state playoff football game.

PREVIEW COMING

We'll have our basketball preview in the next week's issue of The Voice, but our general observation is that graduation has stripped most teams of their top talent and it'll be a rebuilding year for most.

Exceptions to this appear to be Cardinal Newman High and Msgr. Pace, both of which will have an ample supply of starters returning.

A host of archdiocesan football stars received some post-season recognition and honors as the Class AA and Class A regional all-star teams were announced.

Mike Flynn, Christopher Columbus' standout linebacker, was named the 4-AA all-star team as well as being named Dade County's player of the year by The Miami News.

In Class A, Chaminade, Archbishop Curley, Msgr. Pace, Cardinal Newman La Salle and Cardinal Gibbons each had players gaining all-star honors.

First team accolades went to quarterback Gary Ozga of Chaminade and halfback Bill Frohbose of Curley on offense while on defense it was end Gary Sandelier of Chaminade and Mike Guilfoile of Pace.

Second team recognition saw Cardinal Newman gain three spots on offense with tackle Ed McGann, center Dom Scirrotto and fullback Sam Howell, along with end Tony Rodriguez of LaSalle. On defense, it was tackle Ed Gibbons of Cardinal Gibbons, halfback Steve O'Hare of Curley and halfback John McKenna of Chaminade.

Coach Ken Stibler of Biscayne College was more than delighted with the Bobcats' win over Fort Lauderdale U. (formerly Drake College) in their season's opener and not just because of the one-sided, 86-57 score, either.

"Everyone of our frontliners went to the boards real well," stated Stibler. "They haven't looked this good all fall in practice."

Rebounding has been a perennial problem for the Bobcats, with 6-6 Bob Cook as the tallest man. Cook and freshman Jim McCloud each registered 19 points to lead the Biscayne scoring.

Of course, rebounding was to be a problem this week as the Bearcats played the U. of Miami Wednesday night. The Hurricanes averaged 6-7 in height across the front plus 6-10 Dennis Cantrell in reserve.

Last week we finished off our football predictions with a perfect 4-0 mark (sorry about that Curley and Pace) to end up the season with a 62-14-4 mark for a gaudy .815 percentage. No, we won't make any predictions on Chaminade in the state playoffs as we don't want to jinx them. And, it's no fun making predictions on the Dolphins any more... it's too easy.

THE VOICE OF SPORTS

Zappone had nothing but praise for his team's showing, even though the won-loss mark was nowhere near last year's performance.

"This is a different type of team, we just don't have the talent like we had last year. But... this is a dedicated bunch of kids. There's a lot of teamwork. There's no stars. Maybe, though, that's the key to the team's success."

Zappone did single out his seniors as the boys who pulled the team together. Horodyski, John Drake, Gary Sandelier and Gary Ozga.

RESPECTS FOE

As for Belle Glade, which has a 9-1 record for the season, Zappone has a lot of respect.

"I've studied their game films and they're big and powerful. Something like our team of last year."

"They try to run over you and pass only when they have to."

"But, we're going into the game a lot looser than we were last year. We'll be more relaxed. The pressure will be on them, just like it was on us last year."

"We've got everything to gain... nothing to lose. Our season is already a success."

While Chaminade's season goes into overtime, four

other archdiocesan teams ended their campaigns last week.

Christopher Columbus High matched its previous best-ever campaign with a 6-

Abbey Seeks Election Delay

Special From The Florida Catholic

ST. LEO — Benedictines of St. Leo Abbey, meeting in Chapter last week, voted to continue with self study under the leadership of Father Robert Fuchek, O.S.B., prior, until their petition to Rome to postpone election of a head of the community is acted upon.

The members of the monastery voted with only one dissenting vote to accept the recommendation of three abbots of the President's Council, American-Cassinese Congregation, to petition to postpone an election.

Father Robert will remain as prior and continue to conduct the self-study until sometime between now and a deadline of June 15, depending upon the outcome of the petition to the Sacred Congregation of Religious.

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3-1 record by nipping traditional rival Archbishop Curley, 8-7, in the wildest finish that the 12-year series has ever had.

Curley, which ended up 3-7, took a 7-0 lead in the first quarter when quarterback Russ Meriedy hit Bill Frohbose in the flat for a short flip and Frohbose dashed 51 yards for a TD. Ted Hamiter's extra point kick was good. The Knights, a two-touchdown underdog, made their score stand up through rain and slush, until midway through the fourth quarter when Columbus marched to the Curley 14 where quarterback Harold Thomas connected with a scoring pass to Armando Paz to make the score 7-6.

The Explorers went for the two-point conversion and Harvey Wallace made it good with a crack off right tackle.

Two minutes later, the game was turned into pandemonium as tempers flared and players from both team benches flooded the field. The game officials, unable to restore order, ruled the game completed with 4:33 still left to play.

Pace ended a brilliant season with a 7-3 mark despite its loss to Key West. Playing its first complete year of Class A competition, the Spartans usually potent offense was unable to get going, as six Key West interceptions and two lost fumbles was too much to overcome.

Cardinal Newman ended with a 5-4-1 mark by dropping a make-up game to West Palm Beach Roosevelt, 20-8.

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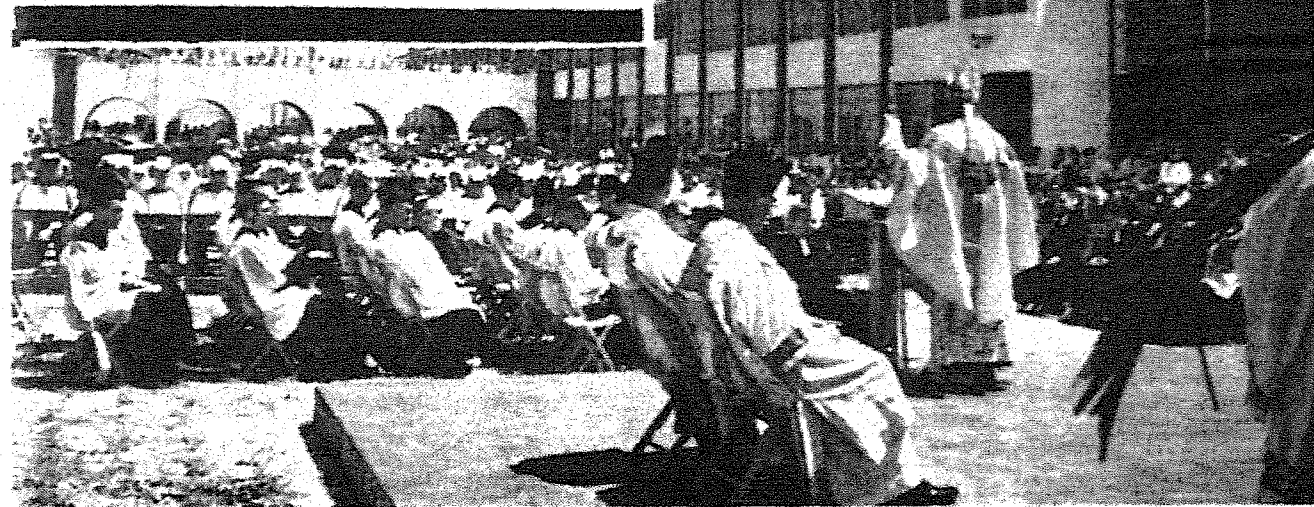
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Décimo Aniversario del Seminario Arquidiocesano

Un nuevo capítulo en la historia del "Milagro de St. John Vianney" quedará abierto cuando el próximo lunes, 8 de diciembre, se conmemore el décimo aniversario de la fundación del Seminario Diocesano St. John Vianney.

El Obispo Auxiliar John J. Fitzpatrick será el principal concelebrante durante la misa que se oficiará a las 5 p.m. ese día en la capilla del seminario, en la festi-

vidad de la Inmaculada Concepción de María, patrona de la Arquidiócesis de Miami y de Estados Unidos.

Numerosos jóvenes emigrantes cubanos así como inmigrantes de otras nacionalidades latinoamericanas estudian en ese seminario mayor. Otros que ya han pasado por esas aulas, continúan sus estudios para el sacerdocio en otros seminarios mayores.

Diez años atrás, el Arzobispo Carroll inauguraba el Seminario Diocesano.

Asamblea del Movimiento Familiar Cristiano Hablan Carlos y Gudelia Salmán Sobre Realizaciones del MFC

Mañana, sábado, día 6 comenzando a las 8 p.m. se efectuará en el Auditorium de los colegios Immaculata-La Salle la sexta asamblea Arquidiocesana del Movimiento Familiar Cristiano que consistirá en una comida, un tema de interés familiar que será desarrollado por el Padre Angel Villarronga y una velada artística.

La asamblea cierra todos los actos del año y ante esa ocasión hemos formulado a los esposos Carlos y Gudelia Salmán, presidentes del Comité Coordinador Arquidiocesano del MFC una serie de preguntas sobre la marcha de ese movimiento y su influencia en el ambiente latino de Miami. He aquí preguntas y respuestas:

• ¿Qué es el Movimiento Familiar Cristiano, qué labor ha realizado en Miami desde su fundación y particularmente este año?

• El Movimiento Familiar Cristiano es una organización que agrupa matrimonios que buscan vivir auténticamente los valores humanos y cristianos de la familia para desarrollar un nuevo estilo de vida teniendo como objetivos principales fomentar en sus miembros una mayor espiritualidad conyugal y el apostolado familiar para ser fermento de vida cristiana en la comunidad.

Desde su fundación en Miami ha creado un gran grupo de cientos de matrimonios que han recibido una formación a través de los temas y reuniones que mensualmente celebran los equipos que componen el Movimiento. Además ha realizado una serie de cursos de Formación, 18 Encuentros Conyugales, con la asistencia de unos trescientos matrimonios, actos para toda la familia. Ha mantenido una biblioteca, ha cooperado con el Centro Hispano Católico y con las distintas parroquias de la Arquidiócesis.

Durante este año se han ofrecido tres ciclos de Conferencias abiertas al público todas en la Iglesia de San Juan Bosco. La primera sobre la Enciclica "Humanae Vitae" y la segunda sobre la "Educación Sexual de los Hijos". Una tercera sobre "La Juventud en los Momentos Actuales", y acabamos de terminar un "Curso Básico de Capacitación" para todos los encargados de cada equipo. En Agosto de este año asistimos representando al Movimiento Familiar Cristiano de Miami juntamente con el matrimonio

encargado de Formación y Encuentros Conyugales, Benigno y Aida Gáinara y nuestro Director Arquidiocesano, el Padre Angel Villarronga, a la primera Convención Nacional del Movimiento Familiar Cristiano en español celebrada en la Universidad de South Bend, Indiana. Se han celebrado 5 Encuentros Conyugales y los cinco actos habituales del Movimiento cada año que son los siguientes: La Misa para celebrar el Día de la Sagrada Familia, en el mes de enero, baile de "Juan y María" para celebrar el día de "Los Enamorados", una tarde de retiro para matrimonios durante Cuaresma, ofrecimiento de flores a La Virgen el último domingo de mayo por los niños de los matrimonios, el picnic durante el verano al cual asisten todos los matrimonios con sus hijos.

• ¿Qué planes tienen para el próximo año?

• Extender el curso básico de Capacitación a todos los miembros del Movimiento Familiar Cristiano. Ofrecer nuevas charlas sobre tópicos de interés general. Hacer llegar el mensaje del Movimiento a familias a las que todavía no ha llegado.

• ¿Cómo contempla el MFC los problemas de integración de la familia cubana exiliada o de emigrante Latinoamericano al ambiente del Sur de la Florida?

• Como es sabido, el MFC está integrado por matrimonios de distintas nacionalidades y trata por todos los medios de conservar todos los valores morales que existen en la familia latina y de assimilar a su vez los valores que ha encontrado en las costumbres del pueblo americano.

• ¿Como ven Uds. los problemas tan debatidos hoy de la rebeldía juvenil, la llamada 'generation gap', las relaciones entre padres e hijos y qué está haciendo el MFC para ayudar a padres e hijos en este aspecto?

• Teniendo en cuenta que siempre ha existido esa distancia normal entre las diversas generaciones y, sin dejar de reconocer que actualmente esa distancia reviste características críticas, el Movimiento Familiar Cristiano con su actitud y sus charlas sobre la juventud actual ha tratado de buscar los puntos de contacto para que entre padres e hijos en los hogares latinos se produzca una solución armónica mediante el diálogo, la dedicación de tiempo

por parte de los padres para oír a sus hijos y el esfuerzo mutuo para la mutua comprensión.

• ¿Cómo creen Uds. que la "Humanae Vitae" ha afectado o influenciado la vida familiar en el ambiente de Miami. Qué ha hecho el MFC en torno a implementar las enseñanzas de la enciclica en el ambiente familiar de Miami?

• El Movimiento Familiar Cristiano ofreció un ciclo de charlas especiales sobre la "Humanae Vitae" para orientar debidamente a los matrimonios de esta área, en las que formaron parte el Dr. Charles Martínez Arango, que presentó el aspecto psicológico de la misma. El Dr. David Orta, que tuvo a su cargo la explicación del único método acep-

tado, hasta ahora, por la Iglesia. El matrimonio Benigno y Aida Gáinara desarrollaron el aspecto de la paternidad responsable según la Enciclica. Los Padres Eugenio del Busto, Orlando Fernández, Angel Villarronga, que tocaron los aspectos morales, teológicos y de pastoral de la Enciclica haciendo el resumen del ciclo el Obispo Auxiliar John J. Fitzpatrick.

• ¿Como creen que ha influenciado el MFC en el ambiente latino de Miami?

• Creemos que los efectos son absolutamente positivos. (Pasa a la Página 22)



CARLOS y GUDELIA SALMÁN

Así Era Maceo

(Por JOSE M. RODRIGUEZ HADED)

El corazón cubano se enluta al evocar el día 7 de Diciembre en que cayera recio en el combate. "el primero de los Generales del Ejército Libertador" como lo calificó el Generalísimo Máximo Gómez al dar cuenta a las tropas, de su muerte y la de su hijo Panchito, ahijado del Títan.

En la magnitud y grandeza de esa muerte quiso la Patria cubana recordar agradecida a todos los que por ella, en casi medio siglo de luchas sangrientas y heroicas, cayeron también por el ideal de Cuba Libre.

¡Maceo! El sintetiza el valor y la fe de todos nuestros héroes; el civismo y el decoro del ciudadano; la honradez y la limpieza que quiso Martí en los hombres que mandan. Por eso la República al evocarlo cada 7 de Diciembre, doblaba sus rodillas ante su tumba del Cacahual y oraba por todos los que ofrendaron su vida en el ara sagrada de la Libertad.

Cuando se nombra al "General Antonio", como lo llamaban sus bravos macheteros orientales, los cubanos pensamos de seguida en el fragor de la batalla, y nos lo imaginamos, sobre su caballo de guerra, machete en alto, iluminado por el incendio de los cañaverales, ordenando con voz de trueno "¡a la carga!" como en Coliseo, Las Taironas o El Rubí.

Pero bueno es observar a Antonio Maceo de cerca, en algunos aspectos de su vida ejemplar.

Antonio Maceo es un ejemplo de superación personal. "De oscuro campesino, nacido en medio de injusticias sociales y políticas — que negaba a los hombres de su raza, más que a los blancos, sus derechos — supo elevarse a golpes de dignidad, honestidad y talento, al más alto puesto en nuestra Historia, junto a los más Grandes. De arriero llegó a Mayor General conquistando sus estrellas en el campo del combate. Alguien le pidió un día que le contara su historia militar; y Maceo, mostrándole sus heridas, le respondió: Voy a contarle mi vida según mis cicatrices. (Al caer el 7 de diciembre, sobre su heroico cuerpo llevaba cifrada veintiseis gloriosas cicatrices. . .) Ejemplo de militar pundonoroso jamás puso su espada al servicio de lo arbitrario y de lo inicuo. Como dirigente revolucionario, como ciudadano digno y como hombre que aprendió a ser bueno en el regazo de una madre cristiana — la sin par Mariana Grajales — dejó a los cubanos mil ejemplos de grandeza y de decoro. En sus cartas familiares admirables, redactadas con sencillez; en sus cartas a los dirigentes de la Revolución Mambisa; en su vida privada, en cien ocasiones dejó la estela de su carácter. Cuando se le invita a la insubordinación en las Lagunas de Varona, con voz recia responde: "Nunca estaré donde no estén el orden y la disciplina". Y en Baraguá, cuando espera al Capitán General Martínez Campos, para una entrevista histórica, alguien le propuso la ocasión para matar al representante del coloniaje español. Y con voz viril responde indignado: "No quiero la libertad si a ella va unida la deshonra," y rechazó la miserable insinuación. Cuentase que en el destierro, un emisario solapado del gobierno español, quiso tentarle, comprándolo. El se resistió con firmeza. "Cada persona tiene su precio," se le dijo. Y Maceo sin inmutarse ripostó: "El mío es la independencia de Cuba."

En la comarca de San Luis, Oriente, un día el General Maceo oyó a un soldado decir una blasfemia

indignado por aquel torpe insulto a Dios, llamo ante sí al blasfemo y le reprendió por su sucia palabra contra Dios, indicándole que debía estudiar el Catecismo. Alguien dibujo una sonrisa burlesca ante aquella orden del General Antonio. Y entonces, Maceo, colérico pero sereno, convocó a todo el campamento y dijo estas palabras: "¡Quien no quiere a Dios no puede querer a la Patria!" Y ordenó fuertemente a sus soldados que debían aprender los Mandamientos. . . ¡Así era Maceo! Cuando en el combate de "Mano del Muerto" en Pinar del Río, tratan de matarlo clavándole un puñal en el pecho, el arma dió en la medalla de la Virgen de la Caridad que llevaba en su camiseta, y le salvó la vida. Cuando todos le felicitaban por ello, después del combate victorioso, Maceo dijo: "Todos debemos darle gracias a la Virgen de la Caridad del Cobre, porque Ella también está peleando en la manigua." (Una viejecita morena contó al P. Manuel Oroquieta, que, cuando niña conoció a Maceo porque su mamá le lavaba la ropa; y que una vez Maceo olvidó la medalla de la Virgen de la Caridad en su camiseta y cuando se la devolvieron le preguntaron si era católico y respondió enseguida: "Si, y a mucha honra; y sobre todo, devoto de la Virgen de la Caridad como me lo enseñó mi madre desde niño.")

Así era Antonio Maceo. Y de él son estas palabras y estas otras que deben servir de reflexión a los cubanos del exilio, este 7 de diciembre:

"Los hombres de sano criterio y rectos principios son los que defienden sus derechos sin mengua de su dignidad."

"Los imperios fundados por la tiranía y sostenidos por la fuerza y el terror deben caer con el estrépito de los cataclismos geológicos".

"Con el hierro y el fuego se forjan las cadenas. Con esos mismos elementos aplicados con más rigor, también se hacen pedazos las más recias del despotismo."

"Si recordamos nuestros pasados errores, dirigiremos el presente con más acierto."

"La salud de la Patria está por encima de todo y a ello me atengo."

"¡Quien no quiere a Dios no puede querer a la Patria!"

EN MI CASA TOMAN BUSTELO



¿Y TU QUE DICES?



Fiesta Española Este Domingo

Este domingo, día 7, en el Bayfront Park Auditorium se ofrecerá un festival de música y bailes españoles a beneficio del Dispensario Nuestra Señora de la Caridad que dirige el Padre Manuel López, S. J.

Artistas españoles como Miguel Herrero y Carmelita Vázquez, el guitarrista flamenco Juan Serrano y Tomás de San Julián, Los Hiberia, figuran en el programa que comienza a las 2:30 p.m.

Las entradas, al precio de 2.50 los mayores y 1.25 los menores, podrán ser abonadas en el mismo auditorio o adquiridas con antelación en diversos establecimientos.

El dispensario está situado en Hialeah, atendido por 24 médicos que ofrecen gratuitamente sus servicios. Los pacientes reciben también gratuitamente medicinas, análisis y radiografías.

La Voz Profética

Por JOSE P. NICKSE
Seminarista diocesano

Una de las ideas que el Concilio Vaticano II lanzó al mundo cristiano es la imagen de la Iglesia peregrina. Una Iglesia constituida por hombres de todos los tiempos siguiendo un ideal. Una Iglesia es un proceso constante de crecimiento y renovación. Una Iglesia que ante un mundo que busca el significado del mismo existir proclama el mensaje de un mundo mejor.

Podemos decir que nuestra Iglesia, al ser peregrina, es una Iglesia profética. San Pablo en su carta a la Iglesia de Roma nos habla acerca de los diferentes carismas de la comunidad.

En terminología bíblica un carisma es un talento o habilidad dada a un individuo por Dios para el desarrollo espiritual de la comunidad cristiana. El primer carisma que menciona San Pablo es la profecía. En otra carta a la Iglesia de Corinto, hablando acerca del carisma profético, Pablo nos dice: "Yo quisiera que todos ustedes tuvieran la capacidad de hablar en lenguas extrañas; pero mucho más quisiera que pudieran dar mensajes recibidos de Dios, pues es mejor hacer esto que hablar

en lenguas". (1 Cor: 14:5). Una Iglesia sin profetas es una Iglesia muerta; es como "la sal que pierde sabor, ¿cómo podrá volver a ser útil? Ya no sirve para nada, sino para ser tirada y pisoteada por la gente." (Mt. 5:13). El carisma de profecía es parte de la Iglesia.

Una frase muy usada por el Concilio es la de saber interpretar "las señales de los tiempos." La Constitución Pastoral sobre La Iglesia en el Mundo Moderno nos dice que "la Iglesia tiene el deber de escuchar las señales de los tiempos y de interpretarlas a la luz del Evangelio." Y el hombre que sabe interpretarlas es un profeta en el sentido bíblico. Sin embargo, ¿qué duro es el papel de profeta? Solamente tenemos que hojear las páginas del Antiguo Testamento para ver como Israel trató a sus profetas. Y recordemos que Cristo murió en la cruz por "revolucionario". Nuestra historia de la civilización occidental tampoco está exenta de persecuciones. ¿Acaso olvidamos a Galileo? En pleno siglo veinte tenemos un Teilhard de Chardin. ¿Y hoy en día cuantas voces no son acalladas porque se atreven a decir la verdad?

¿Por qué tememos al profeta? ¿Acaso es nuestro orgullo disfrazado de fidelidad a antiguas tradiciones? ¿Cerramos nuestras mentes al momento histórico que vivimos? Nuestra Iglesia no puede estar marginada de la sociedad. Tiene que ser fermento dentro de ella. "Ustedes son la luz del mundo," nos dice el Señor. ¿Cuando vamos a detenernos a escuchar?

"Felices ustedes cuando la gente los insulte y les maltrate y cuando digan cosas falsas contra ustedes por mi causa. Alegrarse y estar contentos porque van a recibir un gran premio en el cielo; pues así también persiguieron a los profetas que vivieron antes que ustedes." (Mt. 5:11-12).

Nombramiento A Mons. Walsh

Monseñor Bryan O. Walsh, fundador y director del Programa para Niños Refugiados Cubanos ha sido designado por el Gobernador Claude Kirk para representar al Estado de la Florida en la Conferencia de la Casa Blanca Sobre Niñez y Juventud.

El Vicario Episcopal para la Comunidad Hispana formará parte del grupo de 70 representantes del estado de la Florida en esa conferencia convocada por el Presidente Nixon



Esta escena captada en una avenida de Brasil, refleja fielmente el panorama de una Latinoamérica en la que en medio de un positivo y cierto desarrollo manifestado en la solidez y riqueza arquitectónica de los edificios y en la belleza de las aceras, quedan aun rezagos de una pobreza indigna reflejada en esta mujer y la pequeña criatura que mendigando la caridad. Los grandes desequilibrios, producto de una mezcla de apatías, indiferencias, falta de motivación y egoísmo, han dado paso a resentimientos y luchas habilmente explotados por demagogos y honestamente encarados por hombres e instituciones movidos por el concepto

cristiano del amor. En la foto, también, se ve a la juventud de Latinoamérica, juventud que es la esperanza de la Iglesia reunida en Medellín, esperanza de la Iglesia del Concilio para la construcción de una sociedad más justa, en ese continente que es esperanza de la cristiandad y del mundo. La Semana de Cooperación Interamericana nos mueve a preocuparnos por lo que esa juventud pueda producir en el futuro: ¿Indiferencia apática, resentimiento violento, amor fecondo y unificador? Todos podemos contribuir a escoger la respuesta mejor.

Celebrarán en E.U. del Día 7 al 14 Cooperación Interamericana

Por Gustavo Pena Monte

Los católicos de Estados Unidos se disponen a participar del 7 al 14 de diciembre en la celebración de la Semana de Cooperación Latinoamericana. En la Arquidiócesis de Miami, la semana cobra especial significación por ser ésta la puerta entre las dos Américas.

El principal objetivo de la semana es buscar una mayor comprensión y conocimiento de las realidades de los pueblos al sur de Rio Grande, según dijo la doctora Avelina Malizia al anunciar una serie de programas artísticos y culturales que se efectuarán durante la semana.

El programa "Church and the World Today" que se transmitirá el domingo, día 7, a las 10:30 a.m., estará dedicado a presentar y discutir problemas de Latinoamérica.

Consistirá en una representación dramática y un panel de discusión.

El libreto para ese programa de televisión fue escrito por Salvador Ugarte, director del Teatro Experimental Las Mascaras, y la actuación está a cargo del elenco artístico de ese grupo experimental.

"Las Mascaras" es un esfuerzo artístico que viene realizando desde hace varios años un grupo de jóvenes actores exilados cubanos, que en una pequeña sala de Miami han venido produciendo teatro en español para la población de este idioma.

El libreto del próximo domingo será presentado en idioma inglés, para la difusión de alguno de los problemas latinoamericanos como parte de la semana de cooperación.

Precediendo al libreto se ofrecerá un panel en el que participarán el Padre Thomas Barry, párroco de SS. Peter and Paul; Profesor Evis Carballosa, de la Texas Christian University y Avelina Malizia, directora de la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami.

Otros actos señalados para celebrar la semana a través de la Arquidiócesis son los siguientes:

8 de diciembre: Exhibición de "Libros Sobre Latinoamérica" en la Biblioteca Pública de Miami.

9 de diciembre: "Fiesta de las Piñatas", una típica fiesta infantil latinoamericana para los niños del Centro Hispano Católico, auspiciada por la Liga de Damas del CHC y la Oficina de Asuntos Latinoamericanos.

10 de diciembre: Seminario de profesores de español de los colegios católicos. Como orador invitado hablará el Consul de Argentina en Miami, Marcos A. Morinigo. A las 1:30 p.m.

14 de diciembre: Presentación de la pianista argentina Pia Sebastiani, en el Museo de Ciencias, a las 9 p.m.

Del 7 al 14 de diciembre: se ofrecerán programas especiales en las escuelas parroquiales y diocesanas.

El Cuerpo Consular Acreditado en Miami ofreció recientemente su respaldo a las labores que realiza la oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami en el empeño de estrechar los lazos de comprensión y amistad entre los pueblos del hemisferio.

El respaldo fue ofrecido en un acuerdo conjunto dado

a conocer por los consules en un comunicado a la Oficina de Asuntos Latinoamericanos.

Ante la próxima celebración de la Semana de Cooperación Interamericana el Decano del Cuerpo Consular en Miami, Honorable Luis de Bayle, reiteró personalmente en declaraciones a The Voice ese respaldo que previamente había sido ofrecido en forma colectiva.

En esas mismas declaraciones el Consul de Nicaragua en Miami elogió la "obra realizada por el Arzobispo Carroll y la Arquidiócesis de Miami en pos del mayor acercamiento y comprensión entre las Américas."

Destaco el representante consular como la Arquidiócesis de Miami se adelanta aun a instituciones oficiales en la creación de una oficina exclusivamente dedicada a fomentar las mejores relaciones entre los pueblos de Norte y Sur America.

Después de nueve años representando a su país en Miami, el Sr. De Bayle considera que esta ciudad ha dado un gran ejemplo de solidaridad y comprensión interamericana, refiriéndose de manera particular a la forma en que ésta ha acogido a los refugiados cubanos y ellos, a su vez, han aportado a la comunidad su empuje económico, creando nuevas industrias y comercios y destacándose en distintos campos de la vida intelectual y profesional, contribuyendo al surgimiento de una corriente cultural bilingüe en esta ciudad.

"Esta característica bilingüe y bicultural hace a Miami más simpática aun para los turistas y viajeros de toda índole procedentes de La-

tinomérica," afirmó el consul nicaragüense y la Arquidiócesis de Miami desde el primer momento a través del Centro Hispano Católico y más efectivamente desde la creación de la Oficina de Asuntos Latinoamericanos, ha contribuido grandemente a la preservación de esa característica bicultural en Miami."



El Decano del Cuerpo Consular acreditado en Miami, Sr. Luis De Bayle, habla para The Voice con motivo de la Semana de cooperación Interamericana. Junto a él, su esposa, señora Vida Solís de De Bayle.

El Sexo en la Juventud

Diálogo político y silencio sexual e Abandono psicológico de millones de hijas a El adolescente ama a sus padres pero debe dejarlos si quiere madurar e No es posible cortar el cordón umbilical sin dolor e lo táctica de la simpatía y la comprensión e Usted está a disposición de los otros? No? entonces todavía no terminó de madurar. Enriquecimiento de la vida interior.

Escribe el P. Pedro Richards, C. P.
(del Instituto de Ciencias Familiares y Sexológicas de Lovaina)

La educación familiar — lamentable es constatarlo — no se destaca, por lo general, en la materia que debería ser la más importante: el Amor. No es que los padres no den testimonio de su amor. Pero no basta que los chicos vean las manifestaciones del cariño en la abnegación de sus progenitores: hay que explicar lo que se ve, como se nombran a las notas musicales en un pentagrama, por mas que alguien las toque en un instrumento musical.

Nos referimos, en especial, a la relación que el Amor tiene con el sexo. No se subraya con suficiente fuerza el valor de la sexualidad humana; falta una antropología que sea bíblica en la educación. Entonces no es de extrañar que la consecuencia sea una ceguera trágica a los valores humanos que están en juego en el amor: la formación de un hogar, una paternidad responsable y generosa, el equilibrio personal que se sigue de una vida sexualmente centrada. De allí al olvido destructor en que se cae con respecto al consorte, a la amenaza a la fidelidad conyugal, al abandono psicológico en que yacen tantos hijos, hay solo un paso.

¿Cuándo iniciar el diálogo?

Desde que Paulo VI puso en movimiento el tema del diálogo, mucho se ha hablado de él. Paradojicamente se desea entablar este intercambio con el protestante o el no creyente, cuando no existe entre marido y mujer o entre padres e hijos.

Pero son los jóvenes los que lamentan el silencio paterno en disciplina tan importante y seria como la sexual.

De todos es sabido — o por lo menos debieran saberlo — cuan penosos resultan los años que corren de los 12 a los 18, para la mayoría de nuestros jóvenes: en ellos se opera, con ritmo vertiginoso, una mutación psicológica, que da pie a la conseja popular "entre los 12 y los 18 se cambia más que entre los 20 y los 60". Pulsaciones vitales, de una verdadera primavera, se dejan sentir en esos cuerpos juveniles. Esas energías ¿serán despilarradas o alguien las canalizará?

Doble cambio

A esta edad el cambio que todos notan tiene dos vertientes; por un lado, se produce el salto del adolescente que se separa de la infancia y la niñez. Primero fue el corte del cordón umbilical, que permitió al niño vivir una vida física independiente; ahora el adolescente quiere separarse cada vez más de sus padres, tener autonomía, ser independiente. ¿No es lógico? ¿Acaso no se lo educó para la libertad? Pues desea ejercerla.

El otro aspecto del cambio es más positivo: el adolescente descubre a los demás. Es la época del idealismo, de la revolución, de una visión mundial de las cosas. Se siente solidario, ante todo, con los de su propio sexo: forja amistades, forma ídolos, se embala en un grupo. Pero también descubre al otro sexo: experimenta el atractivo sexual legítimo, la necesidad de complementarse con lo que tiene él, ella. Esto le afecta hondamente y le duele que los adultos se olviden de haber transitado por esa edad tan hermosa



Desde Adán y Eva...

... hasta nuestros días, el tema "sexo" despierta de modo particular el interés de la humanidad, aun más cuando está referido a la juventud. Sin embargo, todavía no existe entre los "mayores" la conciencia de orientar a sus hijos adolescentes sobre esta cuestión. No se subraya con suficiente fuerza el justo valor del amor humano y su relación con el sexo. Entonces no es de extrañar que la consecuencia sea una ceguera trágica que pone en peligro la formación de un hogar, la paternidad responsable y el equilibrio de una vida sexualmente centrada.

(aunque convulsionada) y que se burien del muchacho a quien le preocupa su melena o de la chica que quiere llamar la atención.

Pureza absolutista

Doble movimiento aquel que lo arrastra lejos de los padres y más cerca de los demás. Pero el desequilibrio que origina ese movimiento es momentáneo, fruto de la perturbación pasajera de la débil personalidad del adolescente. ¿Acaso no grita el bebé al nacer al mundo? ¿Podrá no tener angustias un muchachito o una niña al tener que "dejar" a sus padres para ir incorporándose al mundo de los adultos?

El adolescente ama a sus padres, pero se tiene que alejar de ellos; so pena de permanecer infantil, debe integrarse en su grupo social. Quiere independizarse pero siente que depende todavía, aunque más no sea económicamente. Y ante el otro sexo no es menor su desazón: junto al atractivo indudable nace el temor de hallarse ante un mundo desconocido. Todavía persisten los tabues sexuales: durante años se le enseñó a erigir defensas. La pureza fue absolutizada. ¿Cómo puede disponer, en esas condiciones, de la serenidad necesaria?

Es el momento preciso para que los padres inauguren una nueva táctica; se inicia la era de la simpatía y la comprensión. El diálogo comenzado en la infancia se continúa, pero a otro nivel, con mayor apertura, tratán-

do al adolescente "en adulto" pero sin desconocer los valores actuales de su edad.

Ignorancia masculina

La acción positiva de padres, maestros y dirigentes juveniles en general, encuentra objetivos precisos — entre los que detallamos algunos — para desarrollar, dinámicamente la educación sexual.

1) Ayudar al (o a la) adolescente a situarse el mismo en la línea de su propia evolución. No son pocos los que a esa edad sufren una verdadera "crisis de identidad". ¿Quién soy? ¿Por qué soy así? ¿Estas cosas me pasan solo a mí? Con una ayuda adecuada el joven puede saber de antemano cual es el camino a recorrer, como ha de lograr su propia autonomía y como esta puede escapar de la licencia y el desenfreno.

2) Ayudarlo a situarse frente al otro sexo. ¿Como? Notable es la obra que hombres y mujeres casados realizan con sus charlas en los colegios. "Me encantó — testimonian los estudiantes — que, por primera vez, se nos educara en lo sentimental y sexual".

El muchacho cree conocer a las chicas; pero las traumatiza con su ignorancia de la sicología femenina. "Ahora se que el amor no es un ensueño y nada más. Lo sexual me repugnaba porque lo había relacionado con lo animal. Ahora me siento liberada".

3) Verdaderos contactos entre ambos sexos. La coeducación se encara hoy de

manera distinta a la imperante en los años de la enciclica sobre la Educación Cristiana, de Pio XI. Deportes en común, grupos juveniles donde se enfrenten los puntos de vista masculinos y femeninos, actividades literarias y artísticas, una acción apostólica conjunta, todo ello contribuye a un enriquecedor conocimiento recíproco. A este nivel de edad lo que se requiere es una mezcla de sexos que vaya más allá del flirt, de la búsqueda de sí mismos, del narcisismo. Pero para que esto ocurra es indispensable el ambiente favorable de los adultos que simpatizan con estas ideas y las orienten. El Movimiento Familiar Cristiano ha sido, en ese aspecto, un verdadero precursor.

4) Establecer las reglas de conducta en base a los valores humanos que están en juego. Utilizando el método de revisión de vida se puede arrancar a los adolescentes de los problemas y dificultades que los abruma, para hacerlos llegar, a un estado de madurez, mostrandoles que solo entonces podrán ser valideras las decisiones en el campo del amor y de la profesión. Lo cual significa que han ido liberando su personalidad de los resabios del egocentrismo infantil. Porque, ¿que significa la madurez? Simplemente, la disponibilidad total para con el "otro".

Frustraciones de la vida

Nadie madura sin esfuerzos y luchas. Y es aquí donde, por falta de formación volitiva, falla nuestra juventud. Buenas ideas animan la mente de nuestros jóvenes; pero el carácter es débil. Hay que saber renunciar al inmediatismo; hay que aprender a utilizar las inevitables frustraciones de la vida ("tirar una plancha" en una fiesta, no aprobar un examen, hacer un papelazo, recibir una reprimenda...) que va avanzando en la medida en que rompe con etapas anteriores (como el ascensor que tiene que dejar atrás un piso si quiere subir a otro) para alcanzar una etapa mejor: dejar el pecho de la madre, superar el "complejo de Edipo", dejar de ser "niño" para entrar, poco a poco, en la gran aventura de la vida adulta.

Entonces — la vida comienza a los 40 — se recogerá lo que se ha venido sembrando (o dejado de sembrar) en los años mozos. Magnífica la tarea de los educadores familiares que, auténticamente, quieren el bien — y no numerosos pero prosaicos bienes — para sus hijos.

Realizaciones del MFC

(Viene de la Pagina 20)

sitios ya que la Formación lenta pero segura que los matrimonios reciben a través de las reuniones mensuales, han logrado que estas parejas tengan un nuevo enfoque sobre su vida conyugal y familiar en síntesis que vivan dentro de una comunidad donde exista una verdadera Fraternidad Cristiana entre los matrimonios que forman cada equipo y el Movimiento en general. Esperamos que esto

trascienda a todo el ambiente familiar hispano.

• ¿Que opinan sobre los "Encuentros Conyugales" y que resultado han ofrecido?

• De estos resultados pudieran hablar mejor los trescientos matrimonios que han pasado por la experiencia maravillosa de un Encuentro.

Con la oportunidad que da el Encuentro de una profunda revisión de vida, y con el descubrimiento que en el

se hace del diálogo conyugal, el Encuentro es el medio más eficaz para transformar una vida de hogar proyectándola de la verdadera sal de la tierra y luz del mundo para el ambiente familiar. Seguimos creyendo que el lema del Movimiento Familiar Cristiano sigue siendo el más apropiado para estos turbulentos tiempos que nos ha tocado vivir: "Lograr un mundo mejor a través de una familia más feliz."

LA VOZ

Suplemento en Español de "VOICE"

Realizaciones Del Sínodo

Por Mons. MARCOS G. McGRATH

Ciudad del Vaticano —(NA) — Al caer el telón de esta sesión del Sínodo, Año del Señor 1969, los actores, es decir los miembros, manifiestan satisfacción general. El problema para algunos es precisamente que se sienten como actores, sobre un amplio escenario público, observados y censurados por muchos y se preguntan si este acto del Sínodo en particular ha sido entendido. Así lo esperan.

Después de unos cuantos días de debate sobre los fundamentos doctrinales de las relaciones de los obispos entre ellos y con el Santo Padre, en la total aceptación de "colegialidad", el Sínodo actuó realmente como se describe. Hizo énfasis a uno u otro aspecto doctrinal. Insistió firmemente sobre puntos de común acuerdo, puntualizó unas cuantas partes que requieren más meditación teológica, ya que naturalmente no todos están de acuerdo, y sugirieron que estos asuntos sean sometidos a mayor estudio, mientras compartimos una colaboración episcopal en todas las formas prácticas posibles. Las teorías, tomadas de la vida, se enfrían y endurecen, después se dividen. En la vida, animada por la caridad pastoral buscan converger y encuentran su punto de concentración en el misterio de la Iglesia al servicio de todos los hombres.

El examen de las relaciones entre los obispos, por medio de sus conferencias episcopales, y la Santa Sede, tocaron muchos puntos, algunos de ellos delicados. Pero en este y otros aspectos del sínodo, muchos observaron una mejora notable. El sínodo de 1969 fue más "como en familia", más familiar, menos tenso que el primer sínodo de 1967. La presencia casi diaria del Santo Padre, tranquilo, sonriente, sencillo, contribuyó inmensamente. Expresaba y provocaba confianza. Pero también hubo un entendimiento más notorio de "ambas partes" que puede mencionarse.

En este terreno "vertical" de colegialismo (Roma y las conferencias episcopales), el Sínodo recomendó mayor contacto con el Papa, contactos por medio de visitas personales de los jefes de las conferencias episcopales, con actos por medio de información de doble vía y consulta en todos los asuntos importantes, con el debido respeto a la libre determinación del Papa sobre asuntos de su elección, y la presencia de aun más obispos de todo el mundo en puestos de responsabilidad de la Curia Romana.

Pero el entusiasmo por la internacionalización de la Curia Romana está languideciendo un poco, debido en parte a que esto significa desarraigar parrocos importantes de las iglesias locales y debido a que la continuación de las sesiones sinodales hará innecesaria una mayor internacionalización.

Las sugerencias más importantes pesan sobre el propio sínodo. Sus estatutos bien podrían ser corregidos, a discreción del Santo Padre, a fin de que sea más sencillo, más normal, más fácil y aun rutinario, en el sentido positivo, en la vida de la Iglesia, con un secretariado equipado más ampliamente, para mantener los contactos con las conferencias episcopales entre sesiones, preparar las reuniones, etc. Algunos insistirían sobre sesiones anuales, algunos bienales, mejor preparadas.

Algunos sugieren la elección de algunos obispos de los diferentes continentes para actuar como un comité entre sesiones para ayudar a dirigir el trabajo del secretariado del Sínodo, por supuesto todo esto funcionaría bajo la autoridad del Santo Padre, tal vez representado directamente por su Secretario de Estado, como una clase de presidente delegado entre sesiones.

Esta forma de deliberación y sugerencias cambiaría la relación de los obispos con la Curia Romana, que continúa siendo el órgano del gobierno papal, pero en cuya dirección los obispos tendrían una parte más activa, con y bajo el Papa.

Continúa el énfasis sobre la descentralización de algunas facultades de resolución de la Iglesia (facultad en casos de matrimonio, en la liturgia, etc), pero con una interesante información incidental. Muchos obispos indican que mayor autoridad local conlleva también mayor responsabilidad local: más personal de oficina, más determinaciones, a veces más dolores de cabeza. Pero esto también significa más adaptabilidad de la iglesia local, dentro de una unidad más amplia. En el análisis final, es el propio sínodo, como institución de marcha continua, la que ofrece el mejor instrumento de contacto de los obispos entre ellos a nivel mundial y con el Papa.

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Century-Old Vatican Council Recalled

By PATRICK RILEY

ROME —(NC) — The First Council of the Vatican opened its deliberations, one century ago, Dec. 8, 1869. It sat seven months, and suspended its sessions indefinitely after Piedmontese troops captured papal Rome. It never met again.

It is remembered chiefly for defining the doctrine of papal infallibility and for failing, through lack of time, to define the role of bishops within the Church. It saw the end of the pope's temporal power and raised him, through its definitions, to the recognized height of his spiritual power. It is regarded as the last of the authoritarian councils.

Yet its most far-reaching achievement was not the definition of papal infallibility, but of the papal primacy. And in many ways it was the first of the modern councils.

It was the first council to meet in the modern world of instantaneous communications, rapid transportation, and political democratization. The communications made the council's day-by-day debates a topic for breakfast-table conversation, while a revolution in transportation swelled the number of council participants to almost 750.

Yet in this world where the subjects of kings had for the most part become the citizens of nations, the council affirmed the Pope's full and supreme power over the entire Church, pastors and faithful alike. All Catholics were to submit to him "not only in matters pertaining to faith and morals but also in those pertaining to the discipline and government of the Church throughout the world."

The new world of political liberalism looked upon the council with suspicion, and the council looked upon the world with declared disapproval.

FIRST MODERN COUNCIL

Vatican I is undoubtedly the first modern council in the sense that it was the first to deal with what might be called secular problems, that is, problems arising from the secularization of thought and of society which characterizes the modern world. This is far from saying the council's purpose was not religious. It was called to protect and rebuild the very foundations of religion, awash in a tide of rationalism for at least a century. If Trent could be called Luther's council, Vatican I could be called Voltaire's.

Pius IX's bull explained:

"It now is clear and evident to all men what a terrible storm is tossing the Church about, and what vast evils are afflicting civil society. For the Catholic Church, with its saving doctrine and venerable power, and this Holy See's supreme authority, are attacked and stomped upon by the bitterest enemies of God and man . . . so that not only our holy religion but human society itself is plunged in an unspeakable state of disorder and suffering. Therefore, we have judged it opportune to summon into general council all our venerable brothers from the whole Catholic world, who have been called to share in our solicitude."

Was the Pope presumptuous in thinking a council of the Catholic Church could remedy the evils of the world? One great protestant political thinker did not judge him so. Said Francois Guizot: "Pius IX has given proof of admirable wisdom in convoking this great assembly. From it will come perhaps the salvation of the world, for our societies are gravely sick, and for great evils great remedies are required."

Had Vatican I been wholly successful in its great social purposes, Vatican II might not have been necessary. For John XXIII, in summoning his council, used terms reminiscent of those with which Pius IX summoned his. He spoke of religion as a remedy for the world's ills.

"Today the Church is witnessing a crisis within society. While humanity is on the edge of a new era, tasks of immense gravity and amplitude await the Church, as in the most tragic periods of its history. The issue is to bring the modern world into contact with the vivifying and perennial energies of the Gospel . . ."

The first Vatican Council condemned atheism, materialism, fideism (the doctrine that reason cannot attain to a knowledge of God) self-sufficiency (the denial of the role of grace in human perfection), rationalism, naturalism, religious indifferentism, and a handful of other efforts not reducible to concise nomenclature.

Perhaps it was the apparent ineffectiveness of so many anathemas hurled at so many quarters that prompted Pope John to set a different tone for Vatican II. The Church, he said in his opening address, "considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations."

This is the very heart of the age ushered in by the Second Vatican Council.

CENTRALIZATION

Were we to seek the heart of the age ushered in by Vatican I, we would find it in the papal primacy. The definition of the primacy by the council enabled Pius IX to consolidate the work of centralization which he considered essential to the defense of the Church against encroaching nationalism, and statism.

This definition of the Pope's supreme power over the entire Church has displaced infallibility as the principal target of attack from friend and foe. Within the Church, hardly anyone openly questions the Pope's infallibility, but many question the exact status of his primacy, and the exercise of that primacy.

Before and during last October's Synod of Bishops, called to discuss relations between the Holy See and conferences of bishops, the air became thick with assertions that Vatican I's statements — and Vatican II's restatements on papal primacy were "juridical". In other words, Vatican I and Vatican II spoke on the primacy in legalistic terms more or less empty of moral or doctrinal content.

In his far-resounding interview in May, Belgium's Leo Cardinal Suenens raised the question obliquely, stating that the pope "has a legal right" to act without the formal collaboration of the bishops, but leaving unspoken the contextually obvious question of whether the pope has a moral right so to act.

The question Cardinal Suenens saw fit not to put publicly was spoken publicly by Auxiliary Bishop Basil Christopher Butler of Westminster. "The question (and it is fundamental

to our view of the Church) is whether this legal freedom, which cannot be questioned, carries with it a moral freedom."

Some writers, for reasons they did not deem necessary to expose, wrote as if a negative answer were a foregone conclusion. Thus a writer in The Tablet of London, chiding Dino Cardinal Staffa for recalling to the synod some consular utterances on the papal primacy, described the cardinal's speech as "an almost juvenile repetition of the juridical status of papal supremacy."

Whatever theological technicians may have to say on the question, the history of Vatican I offers some simple yet powerful indicators as to what the answer should be. The first is offered by the nature of debate at the council.

Father Giovanni Caprile, S. J., of the Rome Jesuit review Civiltà Cattolica, pointed out to NC News Service that debate at Vatican I on the primacy was thoroughly theological rather than juridical. "How can you come up with a simply juridical statement by means of all that theological argument," he asked.

If this question is impossible to answer, then Bishop Butler's question becomes easy to answer.

Further the Council Fathers, of Vatican I did not conceive their task as framing a juridical statement on papal primacy. The official relator of the council's doctrinal committee told the council that recent errors concerning the primacy, which had been defined at the Council of Florence in the 15th Century, called for authoritative explanation of the primacy.

The relator, Bishop Zinelli of Treviso, stated: "It is well known that the Church's custom is to employ new dogmatic formulas when faced with new errors. Such is the custom in our age, when some have expressed the dangerous opinion that the pope cannot, in any other diocese outside that of Rome, exercise the functions that each bishop usually carries out in his diocese. This opinion is advanced on the pretext that the Pope would thus do injury to episcopal power."

KEY WORDS

This is how the chapter on "the power and nature on the primacy of the Roman Pontiff" was explained to the Council Fathers before they voted on it. In all probability, it rep-

resents how they understood what they were voting for. The key words in the explanation are "dogmatic formulas." The key words in the chapter-heading are "nature of the primacy."

The bishop of Angers, France, Charles Freppel, declared amid applause by the Council Fathers that they were making a dogmatic decree, not a disciplinary decree. Even one of the Council Fathers opposing any new emphasis on the pope's authority, Bishop Jacques Ginoulhiac of Grenoble, France, stated explicitly that both in a legal sense and in a theological sense the pope has ordinary and immediate jurisdiction (that is, jurisdiction following from his office and not by virtue of intermediaries) over every single diocese.

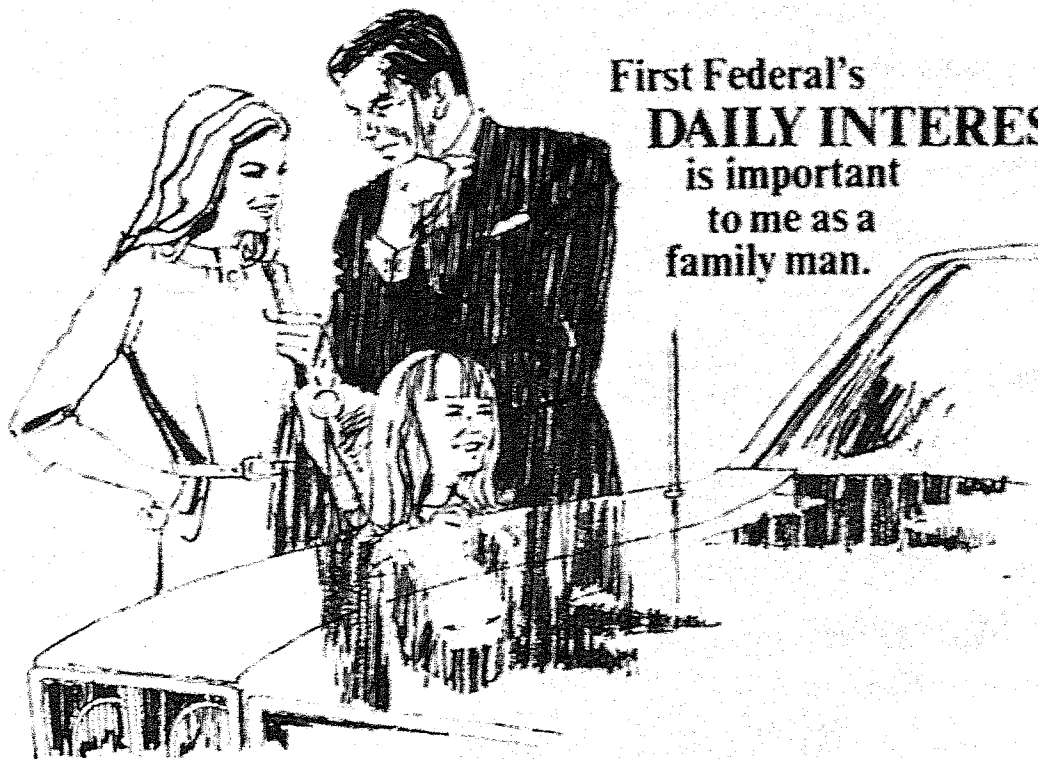
All the bishops admitted the pope's primacy. Yet many of them wanted some limits set to its exercise and the problem of limiting its exercise is the very one pressed today in polemics and irenics over the Curia and collegiality. The Curia, as the pope's executive arm, represents both literally and figuratively the primacy.

Collegiality, the doctrine of Vatican II that the body of bishops has full and supreme power over the Universal Church "provided we understand this body to go together with its head, the Roman Pontiff," is still awaiting full implementation.

Whereas at Vatican I the principal worry was that the exercise of the primacy would diminish the individual bishop's authority in his own diocese, there now has been added the worry that the primacy (as represented by the Curia and its anonymous officialdom) will either prevent the implementation of collegiality or cramp its style, so important ecumenically.

Yet how limit the exercise of the primacy if, to judge from the mind of those who defined it at Vatican I, it is a matter of divine institution and not simply a juridical concept? Vatican I itself seems to offer no answer, unless the answer must be utterly negative.

Bishop Freppel, a professional theologian who had helped draft the constitution on the primacy and infallibility, asserted at the council there could be no limits upon the Pope's rights since what is of divine law cannot be limited by what is of Church law.



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