

"Even when men work against peace, mankind strives for peace"

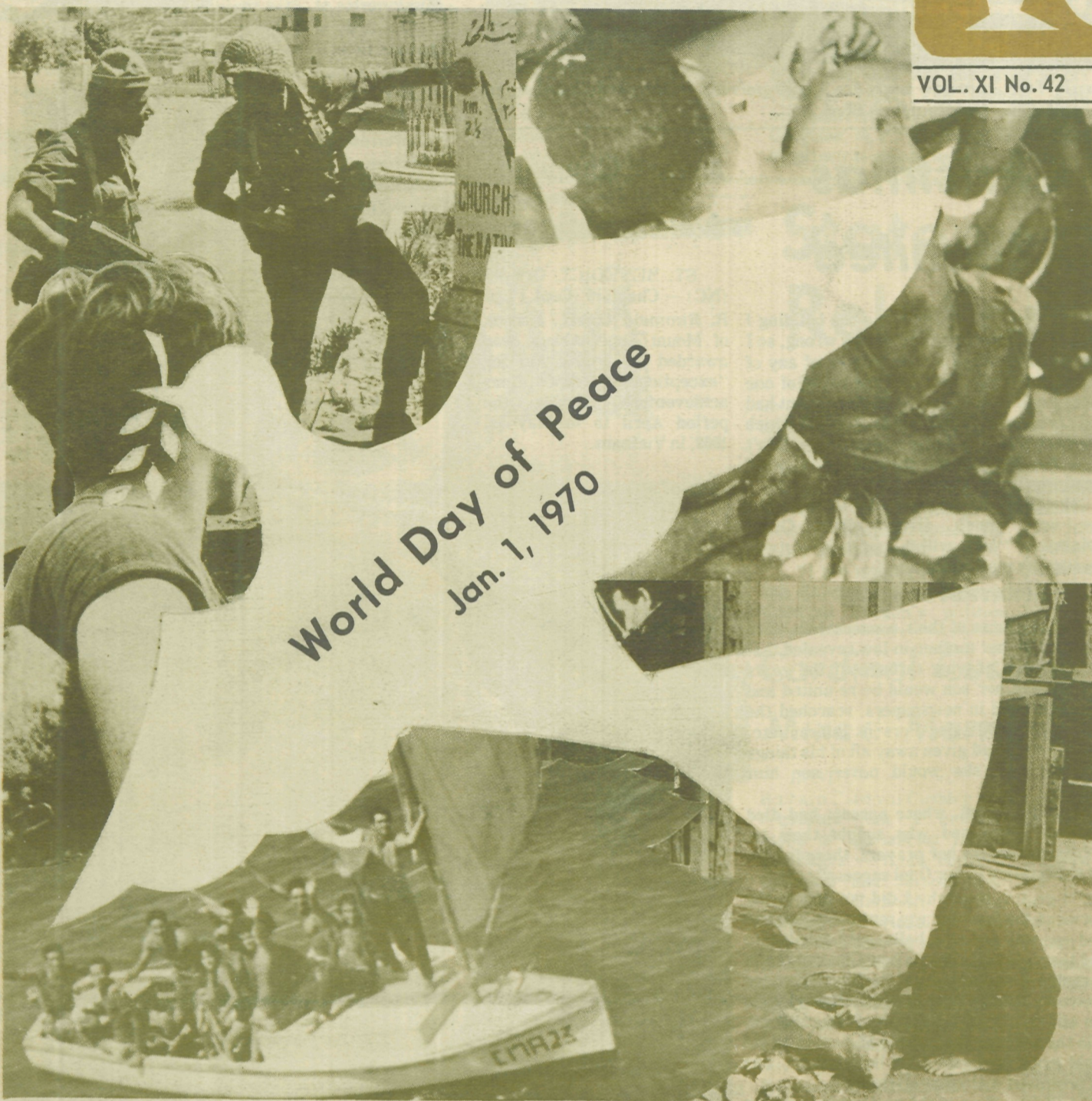
Pope Paul VI, Message on the World Day of Peace

THE VOICE

VOL. XI No. 42

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DEC. 26, 1969



Archbishop Urges Let Us Ask In Prayer For Peace

Dearly Beloved in Christ:

Our Holy Father's recent plea that all the people of the world regard January 1st as an occasion to work and pray in union for peace should awaken in us a chord of response. We have been so long accustomed to war and the fear of war there is a danger we can begin to treat the valid hope for peace with indifference or cynicism.

Noting this, Pope Paul has urged all men to educate themselves to a new viewpoint, that is, to the viewpoint that the quest of peace alone can solve our problems, that war is always destructive of man's desire for a normal life, that violence and force and terror cannot be accepted as a means of settling our differences.

Perhaps the weapon of prayer in our disillusioned times seems too impractical in the struggle for peace. And yet many a page in history bears testimony that when men and women seriously set about the task of begging God to do for them what they could not do for themselves a spirit of harmony entered into human affairs, at least as long as men remembered God's place in their lives.

So today. However, divine grace cannot be forced on us. Unless great numbers of people look upon the need to pray for peace as a personal responsibility, unless their faith is strong enough to see that prayer can indeed do what peace talks have failed to accomplish, then we cannot expect God to bless our indifference with the gift of peace.

These very thoughts at the beginning of a new year ought to remind us that it is futile to look for peace in the world unless we ourselves are establishing peace with our neighbors. And sad experience has taught us that peace with our neighbor is a vain hope, unless we have undergone a change of heart and made our own peace with God.

If we are so persuaded, then we can greet this new year with hope and confidence that we will indeed work steadily towards a lasting peace.

Devotedly yours in Christ,

Coleman J. Carroll

Archbishop of Miami

It's A Wonderful Christmas For Family That's Reunited

By MARJORIE L. FILLIYAW
Local News Editor

HOLLYWOOD — This is a story of unswerving faith and determination — a confidence in God that made this Christmas a most memorable one for the family of Mr. and Mrs. Richard Grant of Nativity parish here.

For the first time in 18 years Richard Grant and his mother, Mrs. Elena Grant, were re-united after years of searching and letter-writing which until a few months ago had only led up blind alleys.

Through a series of "unfortunate coincidences," Grant and his mother, a Polish-born immigrant, had not been in touch with

(Continued on page 2)

18-YEAR separation ended this Christmas for Mrs. Elena Grant, New York; and her son, Richard Grant, Nativity parish, Hollywood.



SANTA CLAUS visited children of agricultural farm workers during a holiday party last Saturday. See P. 5.



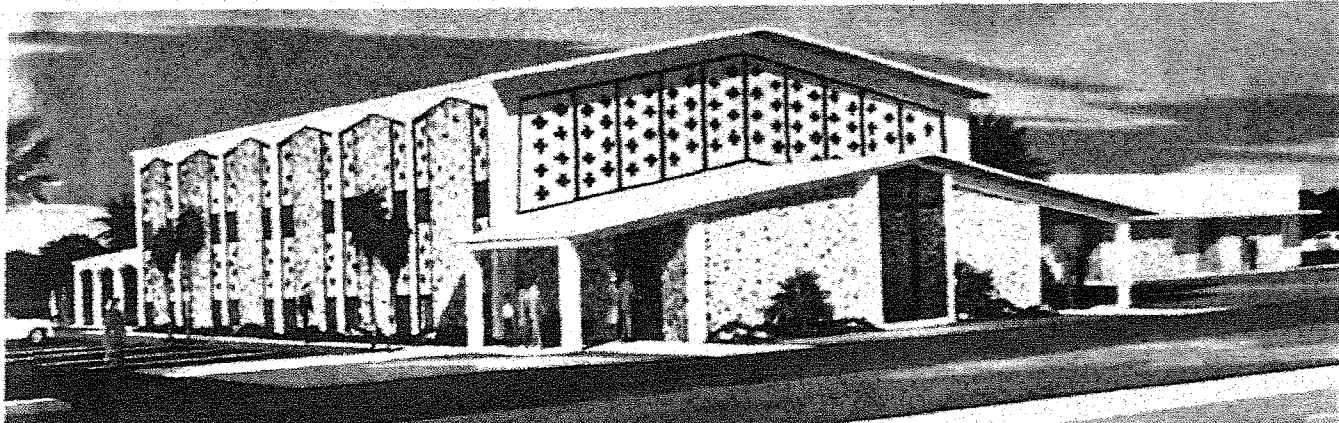
Starting In The Next Issue

Interest in adult religious education in the Archdiocese of Miami has increased considerably during recent months through a series of Christian Awareness Weeks.

Now, The Voice will devote additional attention to that subject with a regular series of articles entitled "Know Your Faith." The articles, which will be written by leading national experts in the field, begin in the Jan. 2 issue.

THE VOICE

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



PROPOSED CHURCH in the new St. Helen parish, Fort Lauderdale, was designed by Joseph T. Romano, and will provide seats for 1,000 persons in Lauderdale Lakes on Oakland Park Blvd.

It's a Wonderful Christmas For Family That's Reunited

(Continued from page 1)

each other since 1950 when he came to Florida on a vacation. When he returned to New York City he discovered that his mother had taken a job out-of-town as a pastry cook.

In 1951, after still no communication from his mother, Richard met Rita and the following year they married and left New York to live in Lexington, S.C.

During the next 10 years letters to his mother's last known address were returned marked, "Not at this address." Again in 1961 he returned to New York looking for his mother but the one person who might have been able to tell him of her whereabouts was on vacation. Contacts with other acquaintances failed, too — they had all moved to other cities. Meanwhile, as they learned later, Mrs. Grant was trying to locate her son in Florida, not knowing that he was living in South Carolina.

NEVER GAVE UP

Meanwhile Rita Grant wrote countless letters in an effort to locate the mother-in-law, whom she had never met. "I cannot tell you," she said, "how many times I came to the conclusion that she had died. Then months would pass and I would start all over again."

Late in October of this year Rita Grant had an occasion to visit her family in New York and determined to try just once more to find her husband's mother.

"I met with defeat after defeat looking up records," she recalled. "Then one day in desperation I decided to ring every bell at every house in the neighborhood where she once lived. On the third day I rang the bell of a building superintendent who had known someone who knew her. She had died several years ago, he said; and I went away feeling very sad."

"Yet as I started to leave the building I had a strange feeling that he was wrong, so I returned and asked for the names of any of her close friends. He found the name of one whom I called. She, too, said Mrs. Grant had died three or four years ago. I asked which cemetery she was buried in and she didn't know, but did give me the name of another friend who might know.

"I called the friends, who told me she was very much alive," Rita Grant exclaimed. "and within an hour I was meeting my mother-in-law."

PRAYED FOR YEARS

In the course of their conversation, Rita emphasized, her mother-in-law revealed that she had been praying throughout the years that she and her son would be reunited and had advertised in newspapers, searched the records of the Missing Persons Bureau, etc. Last May she had given away all of his things believing that she would never see him again.

To Rita Grant, whose parents had died four years ago and who sought their intercession through her prayers, there is only one explanation of her final success.

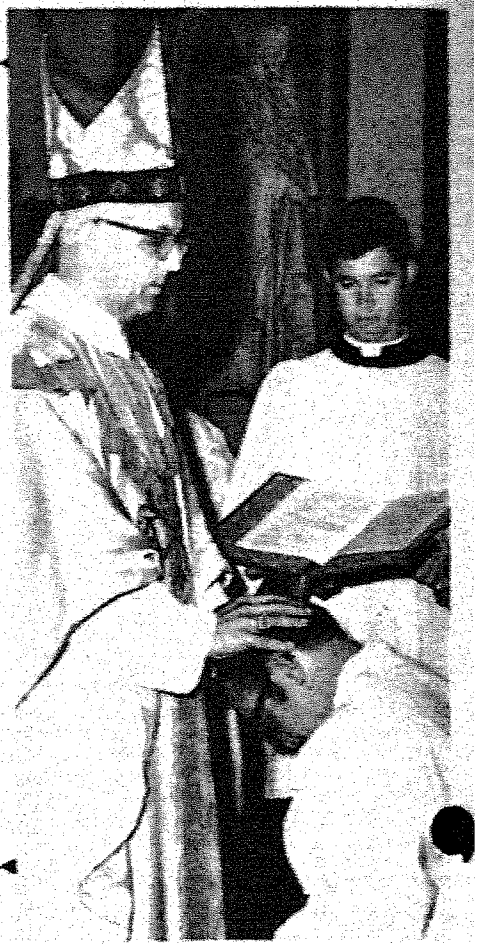
"I realize now why I did not accept the stories of the fact that my mother-in-law had died and why as I rang bells that I only had to find the right bell. That is how God works His miracles — not with great flashing lights nor fireworks but the faith of my mother that He can and does look out for all of His children. If in the teeming metropolis of New York He could guide me to the right bell then He is as He promised with us at all times."

And her 77-year-old mother-in-law, her husband, Richard; and their five children: Ricky, Richard, Russell, Inez, and Margaret, echo her words.

Award Chaplain A Bronze Star

ST. BENEDICT, Ore. — (NC) — Chaplain (Capt.) Leo R. Rimmele, O.S.B., a monk of Mount Angel Abbey, was awarded the bronze star for "exceptionally meritorious achievement" during the period April 15 to May 31, 1969, in Vietnam.

NEW PRIEST was ordained for the Missionaries of Our Lady of LaSalette last Saturday when Bishop John J. Fitzpatrick conferred the Sacrament of Holy Orders on Father Timothy Randall in St. Ann Church, West Palm Beach.



BIBLES were distributed by Daughters of St. Paul last Sunday to prisoners in the Dade County Stockade where Mass is celebrated weekly for inmates and personnel. Sister Mary Nicolina is shown in the stockade chapel.

People Urged To Back School Bill

BALTIMORE — (NC) — Forty-two members of the Maryland House of Delegates will sponsor a bill for state aid to nonpublic schools in the January session of the legisla-

ture, leaders of the State Aid Group for Education (SAGE) said here.

However, they warned more than 175 representatives of 75 parishes in the

Baltimore Archdiocese that the move for the bill would fail unless Catholics are prepared "to take every action necessary" in fighting for their civil rights.

Priest Oppose Monsignor Title

TAMPA, Fla. — (NC) — The St. Petersburg Senate of Priests adopted a resolution opposing bestowal of the title of monsignor on the ground that it is against "the spirit of reform in the Church and the culture of the age in which we live."

The Senate in another

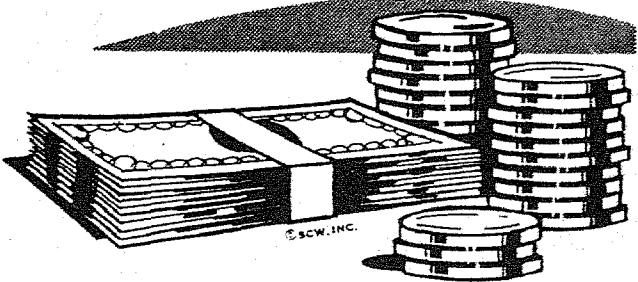
resolution "proposed that the Bishop annually send a ballot to each priest in the diocese wherein he could designate three priests of his choice as episcopal material."

Bishop Charles B. McLaughlin of St. Petersburg was present at the meeting.

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Theme: "We Are Fellow Workers For God"

Week Of Prayer For Unity Opens Jan. 18

NEW YORK — (NC) — The 1970 Week of Prayer for Christian Unity, from Jan. 18 to 25, will be based on the theme "We are fellow workers for God," from the writings of St. Paul, the National Council of Churches headquarters here announced.

The NCC and the Graymoor Ecumenical Institute of the Catholic Society of Atonement Fathers co-sponsor the observance, which has been recommended by the Committee for Ecumenical and Interreligious

Affairs of the National Conference of Catholic Bishops.

The annual Week of Prayer for Christian Unity is now observed worldwide. In many communities throughout this country, Catholic and Protestant congregations conduct joint services.

The observance had its beginning with a small Anglican community known as the Society of Atonement, founded by Father Paul Francis. The founder had been James Francis

Watson, an Episcopal presbyter.

Father Paul established the Church Unity Octave in 1908 to be observed annually from Jan. 18 to 25, for the intention of a united Christendom.

The first major result of the prayer program came in 1909 when the entire Anglican society of priests, friars and nuns was converted to the Catholic faith. The society, with headquarters at Graymoor Monastery, Garrison, N.Y., continued to dedicate its principal efforts to Christian unity.

Among Protestant communities in this country, the movement for Christian unity began in 1920 as part of a worldwide ecumenical movement.

A booklet, indicating the general theme and suggesting material for prayer and meditation, has been prepared for the 1970 observance. The booklets can be obtained from Week of Prayer, Graymoor, Garrison, N.Y. 10524, priced at \$4 per 100 and at \$3.50 per 100 for orders of 1,000 or more.



BROKEN ANGEL—With a black eye, broken tooth and one arm in a cast, seven-year-old Cheryl Biggley of Hamilton, Ont., looks anything but angelic. Cheryl, who played one of those heavenly beings in a school Christmas pageant, suffered the injuries in an auto accident.

Statement On Jewish Relations Explained

BALTIMORE — (NC) — In reply to inquiries on a workingpaper on Jewish-Christian relations made public by Lawrence Cardinal Shehan of Baltimore, the cardinal's secretary, Msgr. P. Francis Murphy, issued the following statement:

"I am issuing the following statement to supplement Cardinal Shehan's position

and to provide additional background on his reference to a working paper of the Secretariat for the Promotion of Christian Unity during his remarks at the concluding session of a conference on "The Image of the Jew," which was held at Loyola College in Baltimore on December 11, 1969.

"In the original press

accounts the cardinal's personal reflections and remarks were accurately linked to a working paper which had formed the basis of subsequent commission deliberation and discussion. Other reports, however, have incorrectly described the working paper as the actual commission document.

"The working paper to which Cardinal Shehan made reference was prepared by a group of experts or consultants to the secretariat for deliberation and discussion by the full secretariat of bishops. The finally approved document was voted upon following comprehensive analysis and study of the working paper itself.

"It is true that the working paper to which Cardinal Shehan made reference formed a basis of a finally and formally approved document. The actual release will be made by Jan Cardinal Willebrands, president of the secretariat, pursuant to instructions of the secretariat."

In Rome, high Vatican official said that the document made public by Cardinal Shehan is not a final document, that in fact it was one of the preliminary papers worked up in the early stages prior to the plenary session of the Vatican Secretariat for Promoting Christian Unity just to get the talk started.

The Vatican official said that the paper is still being worked on at many levels.

"The official said that the working document is not a Vatican document and that what Cardinal Shehan made public were very early notes. Since that time, he said, the notes have been worked over and worked over."

Cardinal Cushing Sets Mixed Marriage Norms

BOSTON — (NC) — Richard Cardinal Cushing has requested that a uniform mode of announcing mixed marriages — those between Catholics and persons who are not Catholics — be adopted in individual parishes of the archdiocese of Boston, effective Jan. 1.

The reason for this request, the cardinal said in a letter sent to priests, is that it had been called to his attention by the Archdiocesan Ecumenical Commission that "the omission of bans in cases of mixed marriages has been the source of some misunderstanding on the part of members of other churches, and that it has even given offense to many persons including Catholics, who have been sensitive to the ecumenical mission of the Church."

Banns, from the Latin word *bannum*, meaning a proclamation, are announcements of intent to marry ordinarily made in the home-parishes of Catholic persons engaged to be married. The banns are customarily read on the three Sundays prior to the wedding date.

Because of this misunderstanding and confusion, Cardinal Cushing said, "I am calling upon the priests of the archdiocese to cooperate with me in establishing a new policy which will retain the values of the traditional canons, and yet provide for the needs of a new ecumenical age.

The policy is as follows:

1. Pastors, using their discretion, may announce the banns for mixed marriages. In making their decisions, pastors should consult with the parties to the marriage and secure their approval.
2. The banns for mixed marriages generally should be announced only in the parish of domicile of the Catholic party.
3. The dispensation for the marriage should be obtained prior to the announcement of banns.
4. The banns should normally be omitted whenever the celebration of the marriage will violate the norms of the other religious community involved.

Sisters Completing Plans For National Organization

CHICAGO — (NC) — The proposed National Assembly of Women Religious took a step towards final formation at the meeting here.

Some 32 members of the NAWR formation task force, representing areas from

Maine to Oregon, spent a weekend outlining goals, objectives and structure for the organization.

According to a statement issued at the close of the meeting, NAWR will aim to "contribute to the formation

and education of women Religious by interaction which will seek and communicate a valid concept of woman for modern society."

NAWR will also attempt to "explore the role of the celibate woman" in the modern Church and "provide mutual encouragement and assistance in ongoing renewal of religious life," the statement added.

In addition to such strictly ecclesial aims, NAWR proposes to study, evaluate, and establish priorities regarding "areas in which women Religious are critically needed — social service, health, education, welfare, and other phases of pastoral ministry."

Nuns Ask Larger Role

CHICAGO — (NC) — The National Coalition of American Nuns (NCAN) has issued a statement calling for full participation of Sisters in Church and political affairs.

At an executive council meeting here, the coalition asked its membership to work for a presidential cabinet position for peace and legislative protection for working women. It also protested against what it termed the debased image of women relayed through the communications media.

Referring to the status of Sisters themselves, NCAN called upon them to seek a stronger role in policy-making positions in Catholic education and medical services. Chief among injustices cited by the group was forced secularization of a sister in which a general superior and a Vatican congregation can arbitrarily dismiss a nun, no matter how long she has served the religious community.

"These decisions should be made by a jury of the Sister's peers," the coalition said.

NCAN, a recently formed organization which claims a national membership of 1,800 Sisters, defines itself as "a group united to study and to speak out on issues related to human rights and social justice." The group's statement of purpose says:

"Basing our study and response-in-action on the principles and spirit of the way of life of Jesus in the Gospels, we stand for the fullest development of the human person."

Sister Margaret Ellen Trazier, NCAN chairman, said NCAN has two long-range goals: full participation of nuns, as responsible adults, in the ecclesial, political and social life of society and an equality of opportunities for such participation.

School Concerns Called Mutual

NEW YORK — (NC) — Leaders of New York State's public and Catholic schools issued a joint statement declaring "it is essential for the public and nonpublic schools to work together, not only in the field of education but also in the solution of their respective financial problems."

The statement was issued by the New York State Council of Catholic School Superintendents and the Conference of Large City Boards of Education. The latter groups includes public school officials from Albany, Buffalo, New York, Rochester, Syracuse and Yonkers.

Grievance-Hearing System Established

DETROIT — (NC) — Grievance procedures along workable lines have been made available to the entire populace of a diocese for the first time in the history of the Church in this country.

The innovation came when the eight bishops of the Province of Michigan

approved a due process procedure, making arbitration-mediation available to more than 2.3 million Catholic priests, Religious and laity throughout the state.

The procedures are expected to be put into effect in the Detroit Archdiocese and the Grand Rapids

Lansing, Marquette and Saginaw dioceses before Dec. 30. Such a procedure admittedly bordered on the impossible in a large diocese.

The new procedures provide means for conciliation or arbitration, and, if necessary, an administrative court capable of rendering a

binding verdict.

An administrative court does not hear pleadings of lawyers nor impanel a jury.

Participation before conciliation or arbitration boards must be voluntary by their definitions, the bishops' document states.

The court may summon unwilling participants and deliver a decision to them should they refuse to submit to conciliation or arbitration. The bishops consider an appeal to the administrative court as a last resort.

When the Council of Conciliation office of arbitration and the administrative court are established they will be open to any Catholic who feels he has been dealt with unfairly by a Church administrator or a pastor, school principal, parish council president or bishop.

Cardinal Dearden Praises Plan

DETROIT — (NC) — John Cardinal Dearden saluted the precedent-setting due process system adopted by the state's bishops for the more than 2.3 million Catholic in Michigan as a procedure "which will settle grievances with the utmost respect for individual human rights and responsibilities."

"This is the best foundation for building a community of love and respect

in this is the environment in which the task entrusted to the Church by Jesus Christ can best be performed," Cardinal Dearden said.

The Detroit archbishop expressed his view in a pastoral letter to the Catholics of his archdiocese. The procedure for handling grievances along workable lines is the first made available to the clergy, Religious and faithful of a diocese in the history of

the Church in this country.

Cardinal Dearden said the aim of the bishops of Michigan was a due process instrument useful to bishops, clergy, Religious and laity. He said adoption of the procedure in the state "reflects the democratic society of which we are part as well as the progressive ferment that enlivened the Church shortly after Christ launched it on its mission of salvation."



FEMININE VIEWPOINT — Dr. Bernadette Bourne (right), who is in charge of clinical chemistry at Mercy Hospital, inspects a report with Mrs. Sandra Galbraith, assistant in special chemistry. Dr. Bourne is the lone woman on the Dade County Pollution Control Hearing Board.

Woman Scientist Aids Drive For Cleaner Air And Water

Dr. Bernadette Bourne would hardly shape up at first look as a bio-chemist and authority on pollution.

The attractive mother of three youngsters (a boy nine, two girls ages six and eight) and wife of an engineering firm consultant blends a full measure of charm, a trim figure and business sense in the same true proportions as she does chemical ingredients with which she works.

Working in a man's world as the lone woman member of the Dade County Pollution Control Hearing Board and, mainly, as a bio-chemist at Miami's Mercy Hospital, Dr. Bourne personally couldn't pay less attention to the difference, no matter how her male compatriots may judge the opposite attraction.

Dr. Bourne says she is accustomed to being in the minority.

"I've been dealing in chemistry for so long," she says in softly feminine but quite convincing tones. "I never realize I'm the only girl when the board holds its monthly meetings."

She enjoys the added duties. "It really means only a little more homework," she adds in reference to the studies of the appeals which the control hearing board must decide. "It's not such a heavy burden that it infringes on my hospital work."

In fact, Dr. Bourne is convinced she never had it so good as a clinical chemist. "We're applying new techniques at Mercy Hospital all the time," she says. "We have automated equipment now which can test 60 samples in an hour ... with a hand backup of course. You must never eliminate the human element."

A Missouri girl, from St. Louis, Dr. Bourne's unusual (for a woman) but highly satisfying career dates back to the late 1940s. "Too long ago to think about," she chides.

It was on the advice of her sister, a Nun at a hospital in Clayton, Mo., that the chemical reaction began. Dr. Bourne already had a Bachelor of Science degree from Southeast Missouri State College at Cape Girardeau. She went on to receive a PHD in 1952 from St. Louis University where she taught and worked in chemical research until 1959. It was then that Dr. Bourne transferred to the University of Miami in similar positions until receiving

a joint appointment in neurology and bio-chemistry departments at Mercy Hospital.

Bernadette's knowledge of chemistry and work as a bio-chemist was further rewarded last summer with her appointment to the Pollution Control Hearing Board. A pair of engineers and two biologists complete the panel.

Dr. Bourne has some definitive ideas as to the problems of pollution and their solutions. "Big industry is here to stay and all for the welfare of the community," Dr. Bourne states. "It serves well and we couldn't do without it. Ways just have to be found to alleviate the worst parts, such as fallout."

As for water pollution in particular, she claims systems of the past have proven quite inadequate. "We must have a good collection system and ways to treat the water before it goes into the ocean."

"Pollution Board officials are aware and despite the critics, are trying to solve the problem. But all in all and as in most endeavors for the nation's safety, more public interest is required. Not enough people really care. Boaters, for example, just aren't thinking when they throw out refuse and tin cans into the sea."

As to air pollution, Dr. Bourne maintains that the Miami area is still one of the cleanest ... for now. "We must take steps to keep it that way."

To be sure, polar bears in the Crandon Park Zoo are not suffering from such ailments as emphysema and lung cancer from smog as has been reported from Chicago's Lincoln Park. And trees are not dying in Miami as they are said to be doing in Los Angeles from the surrounding foul air.

"But we must continue to strive to keep our air clear," Dr. Bourne adds.

"The volume of traffic, for instance, has increased so much. You can notice if you turn off the air conditioning and open the windows of your automobile on our expressways. You can certainly feel the smoke in the atmosphere."

Patience is another of Dr. Bourne's virtues.

"Waiting can be worthwhile," she says. "A great deal has been done. A great deal will be done. New ways are being explored. Fifty years ago few thought of the troubles we would be facing today."

Is Good News NOT News? This Is Quiz Put To Media

By THOMAS A. CAFFREY
NEW YORK — (NC) —
No news is good news?

Not to lawyer Morris Ernst, who says that the nation's press, radio and television are all too happy to invert the cliché — and follow it.

Good news, Ernst complains, is all too often considered no news.

Ernst has made more than his share of news in his long career. He represented the publishers of James Joyce's "Ulysses" during their successful legal battle to admit the book into the country in the 1930s. He started the inquiries into TV quiz show fixes in the '50s. He has written 40 books.

And he has had long acquaintance with both newsmakers and those who report the news. Ernst was a close friend of the late Francis Cardinal Spellman, and lunches regularly with Terence Cardinal Cooke. His firm has represented the CBS and NBC television networks, the New York Times and Life Magazine.

But when he sits down with his friends in the news media, he says to them, "Why won't you mention the unions that haven't had a lockout or a strike in 10 years, 20 years, 30 years some of them."

"Nobody's interested," they say.

"I say, 'How do you know? You haven't tried it.'"

You May Win Prize

What good news do you know?

What stories haven't reached print that accentuate the positive, that tell what people have done or can do, rather than what they haven't done?

NC News Service, in collaboration with The Voice is sponsoring a nationwide search for good news to start the 1970s.

We need your help. And we'll pay for it.

A cash prize of \$100 will be awarded to the best Good News story submitted among all readers in the U.S. Deadline is Jan. 15. Stories should be double-spaced typed, and should be no longer than 400 words. And they must be factual.

The Editors of NC News Service will be the judges.

Entries should be submitted to:

GOOD NEWS
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Lawyer Ernst has the evidence ready.

IGNORED

Ten years ago the Ford Foundation distributed thousands of copies of a study Ernst did that listed several thousand cases of peaceful desegregation in the two years following the 1954 Supreme Court school desegregation decision.

Ernst says nobody used the story.

Not long ago the lawyer helped a Harlem group start a cooperative market. The capital — \$250,000 — was raised among Harlem residents by black lawyer Cora Walker. Not a dime came

from foundations or from the government.

The cooperative's founding was reported, said Ernst.

But nobody noted the "good news" — that the people did it themselves.

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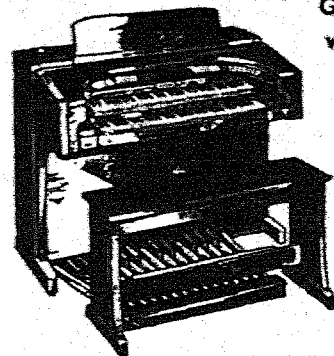
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A spinning top, perhaps his first, pleases a migrant boy and his captive audience during a holiday party at the Italian American Civic Club.



HELPING HAND was offered by Father John McMahon, director, Archdiocesan Rural Life Bureau, to a young migrant during the party.



Hundreds of underprivileged children were feted during a party last Saturday in Hollywood. Migrant workers' families were bused to the city from the rural areas.

Migrant Children's Party

HOLLYWOOD — Children of agricultural farm workers at the Pompano Beach Housing Authority Labor Camp who are enrolled in CCD classes were among those feted last Saturday during a Christmas party at the Italian-American Civic League.

About 50 boys and girls are enrolled in the catechetical classes conducted each Sunday following Mass in the migrant school at the camp.

Assisting Father John McMahon, director of the Archdiocesan Rural Life Bureau, are Francisco Menendez and his wife, Nereida, who have been taking a house-to-house census among the farm workers; Jose Vivera, Bob Sorrelle of the Pompano Beach Council, K. of C., and his two daughters.

Rabbi Narot Lauds Text Of Statement

The recent working paper prepared by the Holy See's office for Catholic-Jewish Relations, which condemns anti-Semitism and recognized the importance of Israel to the Jews, was hailed this week by Rabbi Joseph Narot, president, Greater Miami chapter of the American Jewish committee.

The rabbi, who is also president of the Greater Miami Rabbinical Council, called it "one of the most perceptive, advanced and reconciling pronouncements on Catholic-Jewish relations."

The document "builds on the best elements contained in the Vatican Council declaration and in the American Catholic Bishops guidelines, and in fact surpasses them by virtue of its clearcut and forthright positive stands on each of the critical issues on the agenda of Jewish-Christian relations," Rabbi Narot said.

He also praised the "Guidelines for the Advancement of Catholic-Jewish Relations" issued last week by the bishops of three New York dioceses. Terence Cardinal Cooke, Archbishop of New York; Bishop Walter P. Kellenberg of Rockville Center, and Bishop Frances J. Magavero of Brooklyn. The document, he said, "reflects much of the same warmth of spirit and outreach of the Vatican document."

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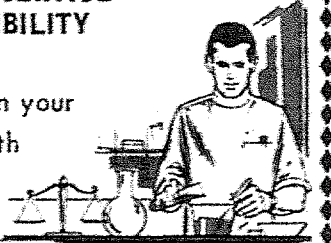
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EDITOR'S COMMENT

When Politicians 'Vote' Moral Code We're In Trouble

As we edge towards a new year and a new decade, those who are still shaken by the upheaval in morality in the sixties cannot help but be apprehensive about the same trend in the seventies. In speaking of good or bad attitudes in morality, we must remember one is easily inclined to exaggerate and speak of the good old days, as if saints walked the earth in great numbers and all reprobates made deathbed conversions.

It just isn't so, of course, but still the sixties will make the record books for its permissiveness. Some blame the highest courts for this, claiming that legislation condoned infractions of the law, thus encouraging the criminal or the self indulgent to ignore regulations made for the good of all. Others feel we witnessed the lowest point in a long existent trend that was inevitable in a materialistic society such as ours.

Last week in London, Cardinal Heenan offered another explanation. He said that the permissiveness so widely noticed and lamented in the sixties was due to the decline in religious belief. He explained also that too many people when morality is discussed think exclusively in terms of sex. So they ignore those sins which cry to heaven for vengeance, such as oppression of the poor.

At the same time, however, the Cardinal pointed out that sexual laxity does indeed tend to destroy moral resistance in the whole fabric of human behavior.

What the eminent British leader said is not entirely new, but it is a fresh reminder that "if the law of God as such is abolished we must fall back on State legislation for our moral code." And when we get to the point where moral standards depend on votes of politicians, we are really in for serious trouble.

The answer? Youth to whom the future belongs must be given the moral training and guidance which he so sorely needs to form right judgments. His conscience from earliest years must be guided so that it will be rightly informed.

Obviously the seventies will produce no more important challenge than this.

New Light Expected On Poverty Problem

By J. J. GILBERT
WASHINGTON — (NC) — The government next year will get deeper into two experimental programs calculated to help the disadvantaged. For not a few persons, the two projects will throw new light on the extent and diversity of the problem of helping those living in pockets of poverty in the nation's large cities.

One program will provide assistance for volunteers for military service who have failed to pass the entrance tests, and is designed to prepare them to take advantage of several options. The program will be carried out in large cities, which have large pockets of poverty, where sufficient numbers of military rejectees are available for training.

The other program will try to find out to what extent it helps to move disadvantaged workers from the inner city closer to jobs they have in the suburbs.

Under the first project rejected volunteers for military service will get counseling and coaching, so that they may be able to pass the military entrance tests if they wish to reapply; go into one of the U.S. Department of Labor training programs, or enter suitable employment.

The training centers will be operated chiefly through adult training facilities. The new Volunteer Military Rejectee Program (VMR) will follow the design of an experimental program it has car-

ried on for four years, the Department of Labor said, and which indicates the program works better in larger cities.

So far, on an experimental basis, it has been shown that 40% of the military rejectees, with short-time coaching and counseling, can be helped to the point where they can enter the service, and that one-third entered the Job Corps, or were made ready for advanced training.

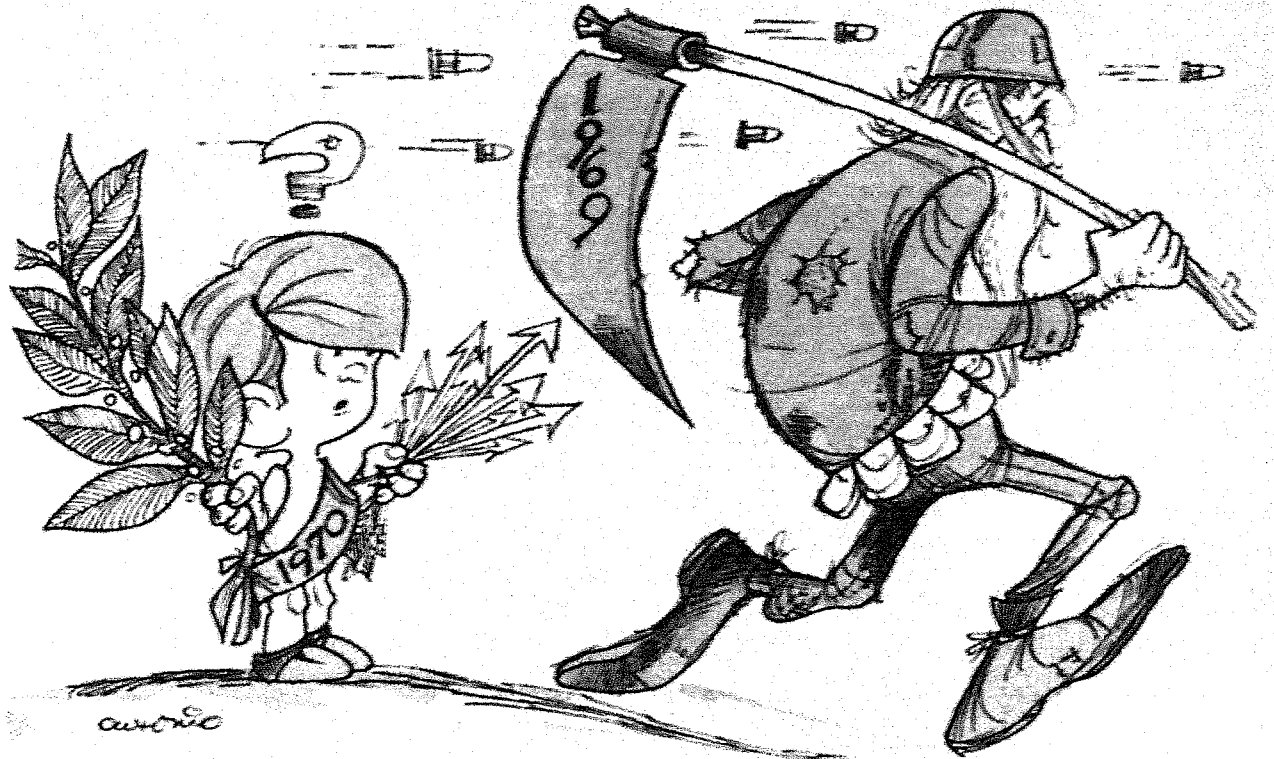
The second project will be conducted by the Greater Kansas City Council on Religion and Race. The subjects of the tests will be 20 poor families from the inner core of Kansas City who have found employment in the suburbs, but who face problems of lengthy commuting and expense.

The National Alliance of Businessmen, through its JOBS program, will find the jobs in the suburbs for the poor families, and in the early stages of the test will provide the workers with transportation. After perhaps one to three months, to insure the worker's job stability, the worker will be assisted in relocating his family closer to where he works.

A comparison — including an analysis of changes in environment, attitude and psychology, coupled with economic, social and community response — will be made between clients successfully relocated nearer to suburban jobs and clients not relocated.

The Department of Labor is sponsoring both projects.

Will I Grow Up To Be Like You?



Truth Of The Matter

List Of Top News Stories Of 60s Ridiculously Omits Religious Events

By MSGR. JAMES J. WALSH

I didn't realize how depressing the decade of the sixties was until I read a daily newspaper's list of its most important stories. The paper is asking readers to choose 15 among 40 of the most newsworthy items offered.

In studying the list, one is appalled to find that the vast majority of the stories were related to disaster or tragedy of some kind. There were assassinations and riots, murders and strikes, marches and hurricanes, earthquakes and student revolutions. It was a bloody account of negative living, of man's inhumanity to man, of the sordid side of human life.



MSGR.
WALSH

About a dozen items only were on the positive side, events that lifted the minds or hearts of people and offered them some hope.

You can get an idea of how scarce these stories were from the fact that the Mets' winning the world championship was listed as one of the major news events of the sixties. And that came off not without a battle.

Outside of that tingling recent experience, there were three events related to space exploration, a president's and a governor's political victory, a heart transplant, and a few odds and ends like Khrushchev's returning to his farm with his head intact.

I am reluctant to believe that the darkness was so thick in the sixties. Weren't there many glimmers which could be easily missed by those looking for gloom. Could life have been as bad as the story writers would tell us? You cannot help but wonder whether or not this list reflects primarily what newsmen are looking for to make a paper more readable. If it does offer a valid reflection of man's newsworthy conduct in the quest of his destiny in a highly scientific society, then we are indeed in sad shape.

But the picture deserves a better balance of black and white. For instance, religion is never mentioned among the 40 news items. The compiler of the list seemed to take it for granted that both God and religion were dead. Here we have a review of a 10-year span of life, and nothing happened in any religious body in the world worth calling attention to. Apparently religion did nothing that was newsworthy, perhaps because it was very likely the most peaceful decade among Christian groups in 400 years.

Something is very wrong either with religion, if it is so irrelevant as to be passed over completely, or with the scale of values that some newspapers use to determine for us what is important and what is not.

I think it would be a safe bet that many of the professional journalists who covered the Second Vatican Council from 1962 to 1965 would peg this unique gathering as highly newsworthy for the people of the sixties. Rome brought together men of almost every country in the world and of many differing religions and kept them talking for four years about the basic problems of the spiritual and material life of man.

Spiritual leaders among Protestants and Catholics who hadn't passed the time of day before found that the Basilica of St. Peter's provided not an arena for further battles, but a cordial atmosphere in which their friendship began and matured. Scholars of many

religious groups began then to study together with an openness and frankness that would have caused apoplexy among the reformers of both sides in less tolerant times.

The Council brought forth the statement on Religious Liberty, the like of which had never been known before, a statement which can affect the affairs of all men in time. There was a declaration concerning the Jews in order to clarify the ancient teaching that Jews as a nation were not guilty of the death of Christ. It was intended as a powerful blow at one of the scourges of our modern civilization, anti-Semitism.

You wonder how even a casual newspaper historian of the sixties could overlook Pope John. I bet Bill Baggs would not have done that. Everything about Pope John made good copy — an old man elected as an interim Pope, set in motion a religious renewal to meet the unprecedented demands of our age. He brought Protestants and Jews and Catholics together, if not in an embrace of love, at least in a handclasp of friendship. He started the largest Ecumenical Council in Christianity's history, and left all the consequences to his successor.

Pope Paul has been cherished by headline writers. Surely his visit to the United Nations, which stalled the country for a couple of days, ought at least to rank on the same list with Jackie Kennedy's second marriage. His encyclical, Development of Peoples, like Pope John's Peace on Earth, has been a landmark of stimulating scholarship in the quest of both peace and justice.

A generation from now it seems certain scholars will be intrigued by the sixties. They will look back to this time for their most intense study of the awakening of human beings of their responsibilities towards the poor, the racially and socially oppressed, of the profound attempt at renewal of ancient Catholicism at a time when religion universally seemed in a period of sharp decline, of man's courageous voyage into space when he couldn't solve his fundamental problems at home.

There will be no way of collecting, but I'd like to bet the vast majority of items on the newspaper list of greats won't even be footnotes in the history books of the year 2000.

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Pope's World Day Of Peace Message

(Following is the text of Pope Paul VI's message for the celebration of the "World Day of Peace," Jan. 1, 1970.)

Citizens of the world!

As you salute the dawn of this year 1970 take thought for a moment: Whither is mankind's path leading?

Today we can take an over-all view, a prophetic view.

Mankind is traveling forward, that is, progressing toward an ever greater mastery of the world: thought, study and science are guiding it towards this conquest; work, tools and technology are making this wonderful conquest a reality. And how does this mastery help mankind? It helps it to live a better and fuller life. Mankind seeks fullness of life within the limits of time — and is attaining it. But it is aware that this fullness would not be such if it were not universal, that is, extended to all men. Mankind therefore seeks to extend the benefits of progress to all Peoples; it strives for that unity, justice, balance and perfection, which we call Peace.

Even when men work against peace, mankind strives for peace. "For the sake of peace even wars are fought" (De Civitate Dei xix, ch. xii; PL 7, 637). Peace is the logical aim of the present world; it is the destiny of progress, the goal of the great striving of modern civilization (cf. Dogmatic Constitution on the Church, No. 36).

Once more therefore today we proclaim peace as our best wish for the coming year. Peace be with you, men of the year 1970. We proclaim peace as the dominant idea in the conscious life of man, if he gazes at the prospect of his immediate and more distant journey. Once more we proclaim peace, for peace is, at one and the same time, under different aspects, both the beginning and the end of the normal and progressive development of human society. It is the beginning that is, the necessary condition: just as a machine cannot work well unless all its parts correspond to the design according to which the machine was invented, so mankind cannot develop efficiently and harmoniously unless peace first gives it its own equilibrium. Peace is the idea that reigns over human progress; it is the true and fertile concept from which spring the better life and ordered history of us men. Peace is also the end, that is, the crowning of the efforts, often hard and painful, by which we men seek to subdue the external world to our service, and to organize our society according to an order that reflects justice and wellbeing.

We insist: Peace is the true life and the ideal framework of the world of men. We note this: Peace is not really a static state which can be reached once and for all; it is not an immobile tranquillity. We would misunderstand St. Augustine's famous definition which calls peace "the tranquillity of order" (De Civitate Dei, xix, ch. xiii, PL 7, 640), if we had an abstract idea of order, if we did not realize that human order is an act, rather than a state; order depends on the conscious effort and will of those who create it and enjoy it, rather than on the circumstances that favor it; order, to be truly human, is ever perfectible, that is, it is unceasingly brought to being and developed; in other words, it lies in a progressive motion, just as the balance of flight must be continuously supported by a driving force.

Why do we say this? Because our words are meant especially for the young. When we speak of peace, friends, we do

not put before you a state of repressive, selfish inertia. Peace is not enjoyed: it is created. Peace is not a level that we have now reached: it is a higher level, to which each and every one of us must ever aspire. It is not a philosophy that lulls us to sleep; it is a philosophy of action, which makes us all responsible for the common good, and obliges us to dedicate all our efforts to its cause — the true cause of mankind.

Those who wish to analyze this conviction for themselves will find out many things. They will find that there must be a radical change of the ideas that govern the world. They will find that all these dominant ideas are at least in part false, because they are particular restricted and selfish. They will find that only one idea is basically good and true: the idea of universal love, that is, the idea of peace. And they will find that this idea is at the same time very simple and very hard: very simple in itself, for man is made for love, for peace; it is very hard, for how can one love? How can one raise love to the dignity of a universal principle? How can love find a place in the mind of modern man, so steeped in strife, selfishness and hate? Who can say of himself that he has love in his heart? Love for all mankind? Love for mankind still coming into being, the mankind of tomorrow, the mankind of the age of progress, that authentic mankind which cannot be such unless it is united — not by force, not by selfish, exploiting selfinterest — but by loving brotherly concord?

Those who study the great idea of peace will then discover that today, immediately there is need of a new ideological education, education for peace. Yes, peace begins within hearts. We must first know, recognize, will and love peace; then we shall express it, and impress it on the renewed morals of humanity; on its philosophy, its sociology, its politics.

Let us realize, men, our brothers, the greatness of this futuristic vision, and let us courageously undertake the first program: to educate ourselves for peace.

We are aware of the paradoxical appearance of this program; it seems to find its affirmation outside of reality, outside of every instinctive reality of philosophy, sociology or history. Strife is the law. Strife is the force of success. And even, strife is justice. An inexorable law, this, reborn at every stage of human progresses. Even today, after the fearsome experiences of the last wars, it is strife, not peace, that is thrust on us. Even violence finds followers and adulators. Revolution bestows renown and prestige on every indication of justice, on every renewal of progress. It is inevitable.

Force alone clears the way for human destinies. Men, our brothers, this is the great difficulty that we must consider and solve. That strife can be necessary, that it can be the arm of justice, that it can rise to a noble-hearted, heroic duty, we do not deny. That strife can obtain successes, no one can contest. But we say that it cannot constitute the illuminating idea of which mankind has need. We say that it is time for civilization to draw inspiration from a concept other than that of strife, of violence, of war, of oppression, to set the world on the way to true justice for all. We say that peace is not cowardice, is not faint-hearted weakness.

Peace must gradually, immediately if possible, substitute moral strength for brute force; it must substitute reason, speech and moral greatness for the fatal, and too often fallacious efficacy of arms,

of violent means, and of material and economic power. Peace is man, who has ceased to be a wolf to his fellow man, man in his invincible moral power. This it is that must today prevail in the world.

And it does prevail. We enthusiastically greet the efforts of modern man to give affirmation, in the world and in present history, to peace as a method, as an international institution, as sincere negotiation, as self-discipline in territorial and social disputes, as a question that is higher than the prestige of reprisal and revenge. Questions of importance for the victory of peace are already under discussion: disarmament, first of all, limitation of nuclear weapons, the hypothesis of recourse to arbitration, the substitution of collaboration for competition, peaceful coexistence in diversity of ideologies and forms of government, the hope that a proportion of military expenditures will be devoted to aid to developing peoples.

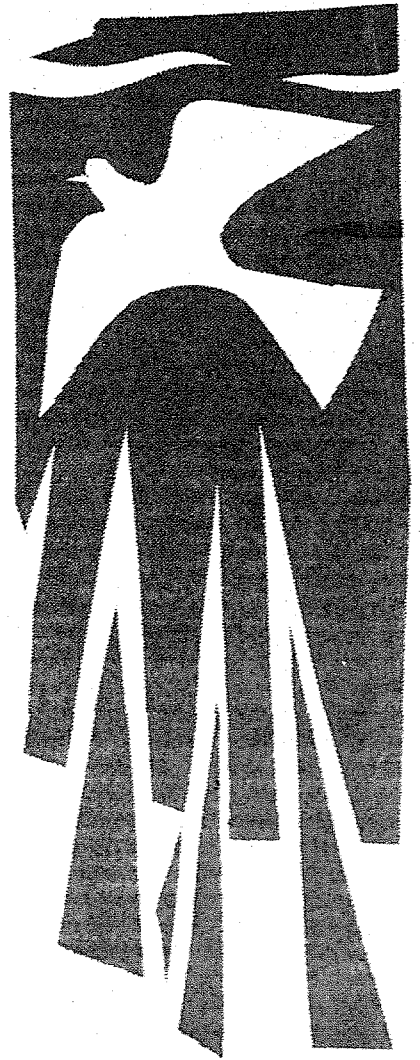
Thus we see a contribution to peace in the now universal deploration of terrorism, of torture of prisoners, of retaliatory repression of innocent people, of concentration camps for civilian detainees, of killing of hostages, and so on. The world's conscience no longer tolerates such crimes, the fierce inhumanity of which turns back in dishonor on those who perform them.

It is not our duty to pass judgment on the disputes still in progress between nations, races, tribes, and social classes. But it is our mission to cast the word "peace" into the midst of men at strife with one another. It is our mission to remind men that they are brothers. It is our mission to teach men to love one another, to be reconciled with each other, to educate themselves for peace. Accordingly, we express our approval, our encouragement and our hopefulness to all who are promoters of this education for peace. This year, also, we call on persons and organizations that hold responsibility, on the organs of public opinion, on statesmen, teachers, artists, and, especially, on youth, to walk resolutely along this path of true and universal civilization. We must attain the actual celebration of the Bible prophecy: Justice and peace have met and kissed each other.

And to you, our brothers and sons in the same Christian faith, we add a word more on the duty, which we have mentioned, to educate men to love each other, to be reconciled with one another and to forgive each other mutually. We have precise teachings on this from the Master, Jesus; we have His example, we have the obligation, which He hears from our lips when we recite the "Our Father," according to the well-known words: "Forgive us our trespasses, as we forgive those who trespass against us." The word "as" is a tremendous one; it establishes an equation, that, when put into practice, is for our good in the economy of salvation; when not put into practice, it can be for our damnation (cf. Matt. 18, 21-35).

To preach the Gospel of forgiveness seems absurd to human politics, because in the natural economy justice does not often permit forgiveness. But in the Christian economy, which is superhuman, it is not absurd. Difficult, yes, but not absurd. How do conflicts in the secular world end?

What kind of peace do they finally attain? In the insidious and furious



dialectic of our history, as men filled with passion, pride, and rancor, the peace which puts an end to any conflict is usually an imposition, a suppression, a yoke; the weaker and more submissive party undergoes this with forced toleration, often equal to postponing revenge to the future; and accepts the treaty protocol which merely conceals hypocrisy in hearts which remain hostile. A peace like this, too often feigned and unstable, misses the complete resolution of the conflict, which is in pardon, in the victor's renunciation of those advantages he has won but which humiliate the conquered and make him inexorably unhappy; and the conquered one is lacking in that strength of mind necessary for reconciliation.

If peace is without clemency, how can it be called Peace? If peace is imbued with the spirit of revenge, how can it be true peace? What is necessary is that one side and the other both appeal to that superior justice, which is pardon, which cancels out insoluble questions of prestige, and makes friendship possible once again.

A hard lesson, this; but is it not a magnificent one? Is it not truly contemporary? Is it not truly Christian?

Let us educate ourselves, first of all, Christian sons and brothers, in this superior school of peace; Let us read again the Sermon on the Mount (cf. Matt. 5, 21-26; 38-48; 6, 12, 14-15); and then let us strive, by our word and by our example, to announce this good news to the world.

To each of you we impart our apostolic blessing, Nov. 30, 1969.

Paulus PP. VI

of the VOICE People

Says Sock 'Rock'

Dear Editor:

We are sick of hearing, reading and thinking about these lies that our community officials can't do anything to stop rock festivals here or

that it is not fair to deprive so many so called "music lovers" of their pleasures. If it is music they really want, have the promoters put it on TV and please millions. We are sure no community or

church recreation center would refuse any interested group the use of their halls, if TV is not available.

In the name of all that's holy and decent, please write about the fine citizens of Walkkill, N.Y., the town where many people were con-

cerned and intelligent enough about their young people to take the pains and time to do something about protecting them and the good name of their town. Let's hear more about Walkkill and not Woodstock.

If this festival is allowed to go on, we trust enough concerned citizens here will cancel their newspapers — if only for a week — not buy magazines that feature stories of the disgusting display and plan with their neighbors what they will do to see that this never happens again.

Convinced in the goodness of men, Mrs. F. J. McGill Hialeah, Florida

Praises 'Fair-Minded' Article

Dear Editor:

I just finished reading the article on the Mid-East Refugee Problem by Father John B. Sheerin and I would like to commend Father Sheerin for a very honest and fair appraisal of the refugee question.

Father Sheerin, the refugee problem would have been solved years ago. Everybody knows that the refugees are being used as pawns by the Arab countries in order to ferment trouble in the Middle East.

pinpoint the true situation in order to be able to find an honorable solution.

We often write to editors with complaints. I am very happy to be able to write this letter of high praise and commendation.

Sincerely yours, Jonah E. Caplan Rabbi

If the Four Big Powers were as honest and as fair as the United Nations is equally as guilty in confusing the situation and by failing to

The 'Voice' Take A Bow

Dear Editor:

I am writing to tell you how much more interesting The Voice has become in the last year or so.

I especially want to urge you to continue to have Father Greeley's column — controversial or not. It is intelligent and stimulating and a basis for much

discussion in my family.

Presenting more than one side of any subject is good reporting and the Catholic Press in the past has been so slanted and goody-pious that no one really took it seriously.

The Voice is an improvement and hope it will continue to grow.

Mrs. Robert E. Grogan

By PATRICIA YOUNG
Vancouver, B.C.

Unlike most Christmas customs, which originally had a deeply religious significance or symbolism, the Christmas greeting card began as a purely social non-religious custom. And whereas the religious symbolism of the mince pie and holly wreath are all but forgotten, the demand for religious Christmas cards is steadily on the increase.

It is generally believed that the forerunner of the printed Christmas card was the decorative letter written by English boarding school boys to their parents at Christmastime. Intended to demonstrate

The History of Holiday Cards

their penmanship, the boys vied with one another in decorating their letters with scrolls, flowers and elaborate designs, probably hoping to be rewarded with a generous check from Papa.

Credit for the first printed greeting card must go to William Egley, a young apprentice engraver with a London printer who, in 1842, sent several engraved greeting cards to his friends to let them know of his chosen career and skill.

The following year, Sir Henry Cole, an English nobleman, took up the idea and ordered the designing of the first mass-produced Christmas card. He commissioned John Calcott, the famous English artist, to design a suitable card. Sir Henry, no artist himself, was something of an early 19th century "swinger" and chose as a central design, a group of men toasting one another. The verse was a paraphrase of "Old King Cole" which identified Sir Henry as the benevolent, generous old soul. One thousand copies were printed and then hand-colored. When Sir Henry was unable to use all of the cards, he sold the remainder at 12 cents each, thereby launching the first commercial Christmas card.

BECAME FAD

While the sending of Christmas greeting cards became the fad among the affluent during the next few years, most featured birds, flowers and animals. Ladies ordered greeting cards decorated with lace and silk fringe. Humor, romance and whimsy were the keynote. It was not until the late 1850s, when printing processes took a great leap forward and postal rates were reduced, that Christmas greeting cards became a widely popular custom.

Between 1860 and 1900, greeting cards were strictly for the birds. Red robins cavorted around on Christmas cards eating, drinking, reading, pulling sleighs, playing the piano, wearing spectacles, smoking pipes and even lying dead with their feet in the air!

The manufacture of Christmas cards in the United States was introduced by a German immigrant named Louis Prang in the mid-19th century. He was the first to adopt the Santa Claus theme depicted by Dr. Clement C. Moore in his 1822 poem, "A Visit From Saint Nicholas." By 1881, Prang was printing more than five million Christmas cards per year.

Among other things he launched national contests for paintings and designs to use as Christmas cards. He also introduced more cards with the theme of the Nativity and commissioned leading artists to paint originals which were used

in his cards. When Prang finally retired in 1890, the industry went into a decline which lasted until after World War I.

Christmas cards bearing printed signatures first appeared in the early 1920s. The Christian motif also took a stronger hold as cards began to feature holly wreaths, decorative candles, church steeples and Nativity scenes. Year by year there were the "fad" cards. During Prohibition one could buy wet or dry cards according to which side one took. During the Depression, Christmas cards took on a "hungry but happy" motif. The damsels of the first Christmas cards were replaced by the Charleston girls with rouged knees.

RELIGIOUS MOTIF

The religious motif in Christmas cards increased as manufacturers vied with one another to reproduce the famous master artists, particularly their Madonnas, The Flight Into Egypt and Nativity scenes.

From the days of Sir Henry Cole, there have always been Christmas card exhibitionists who have tried to get their names registered in the annals of history. It was during the twenties that the largest and smallest Christmas cards were sent out. The largest, measuring 21 by 39 inches was received by President Coolidge in 1924. The smallest ever sent was an exquisite Christmas greeting inscribed on a single grain of rice and sent to the Duke of Windsor in 1929.



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RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

"DRINK A CUP OF MIXED EMOTIONS"

Does New Year's Eve find you with mixed emotions? There's the nostalgia when "old acquaintances" get together recalling the good times of the past or the happy and sad times of 1969. Or does the spirit of a new year make you refreshed to begin again... or weary?

Some may view 1970 with anxious anticipation; some with lonely melancholy; some with fear and insecurity at what the months ahead hold for us, our families, our world. Where will we be this time next year? Who will be born, and who will die? What changes or happenings will 1970 bring to our life-situation: school, career, marriage, home, problems, money, and health?

If such mixed emotions are universal, the circumstances are vastly different. Some two-billion people meet the 70's in the life of the Third World. Their thoughts are whether they will even survive another year... or if it's even worth it. Many look at their children (as we do) and wonder, not what will they be when they grow up, but will they grow up at all? What does life hold for a child who knows only illiteracy, poverty, and disease?

Happiness for the people of the Third World is not the memory of the good old days, but the possible hope for a better future. That hope is realized among the fortunate ones receiving relief, improvement, and self-development from the services of missionaries. The chance for schools, chapels, medicine, and food is the New Year's prayer of countless Latin Americans, Africans, and Asians.

Will the Church reach them with its service and good news of faith, hope and love? Are not we, who have been given more, held responsible for that answer? What can we do?

First pray for a peaceful world: a world where men may live and work together for development; a world where the suffering-poor may find a life worth living; a world where Christ may be born to "renew the face of the earth."

Secondly make a New Year's Resolution: that the development of peoples be your personal concern, for if we as Christians do not respond in helping the poor of the world... we have failed in our Christianity.

The missionaries of the Church see, not just the challenge of a new year, but of a new world. You can share and even shape that vision by your generous support of the Society for the Propagation of the Faith. Start the New Year off with a gift for others: please drink a cup of kindness yet for the good things you have had and the good times that be ahead. Others aren't as blessed! Please help them.

Enclosed is my donation for the missions. Please remember my special New Year's Intention:

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, the Rev. Lamar J. Genovar, Chancery, 6301 Biscayne Blvd., Miami, Florida 33138.

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"I heard the bells on Christmas Day
Their old, familiar carols play
And wild and sweet
The words repeat
Of peace on earth, good will to men!"

The Welcome Sound Of Bells

By KAY BOWE
New York City

The poet wrote it this way. Almost 2,000 years earlier, the herdsmen in the mountains of Bethlehem knew, too, the sweet sound of the bells as they rang together when He who is goodness was born.

Possibly no single, external symbol of Christian belief in the Incarnation is more universal and traditional than the ringing, singing bells of Christmas. They are heard in every corner of the world, wherever Christmas is celebrated, sounding out from great cathedral towers and humble parish belfries the welcome message: "Christ is born."

Cocking an ear to these bell-voices, one is struck by the tenacity with which the bells have clung to their role as messengers of the glad tidings. For all the gayly-rapped packages, fir trees gleaming with lights, spicy plum puddings that mark our festive celebration, the true spirit of Christmas lies in the sound of bells.

Poets and story-tellers the world over have immortalized this. Charles Dickens did it in his unforgettable tale of the embittered old Scrooge. Remember Scrooge's transformation on Christmas morning when he was awakened "by the churches ringing out the lustiest peals he had ever heard. Clash, clang, ding, dong, bell...merry bells. Oh, glorious. Scrooge had recognized the fact that the bells were saying: Love one another.

One cannot understand the place that rightfully belongs to the joy-bringing bells unless we realize the bell's peculiar

sacredness to mankind. The religious significance is part of antiquity. Primitive man heard a distinctive sound, struck out by a blow of one hard object against another; and crude and unmusical though it may have been, the sound made the rhythm of his dances to the divinity he honored.

The resonant bell-tone came with the Bronze Age. Bronze was the first metal worked by man to produce a ringing note. Some such bells are mentioned in the book of Exodus (28: 33, 34) in its allusion to those golden ones which tinkled around the vestments of the Levitical high priests.

In earliest times, the art of casting bells in one piece was unknown. The first bells were made of separate strips of metal joined at the edge; and were small and cup-like in form. The bells tied to Santa Claus' reindeer are, perhaps, most like them. Yet from these first tinkling bells used to "make joyful noise unto the Lord" came the great bells of Christendom that resound in full round tones to stir man's heart.

While the ancients used bells in celebrating their major religious festivals, the early Christians shunned bells. Fear of persecution led Christians to meet secretly in caves, and they did not call attention to their activities. Even after Constantine the Great gave Christians their religious freedom, bells played no part in honoring the feast of the Nativity. Christmas was essentially a day of spiritual observance, without any of the outward display that was later to attend it.

But by medieval days, ringing of bells had become the in-spiration and invitation to Christmas rejoicing. As the need developed for hearing the bells at greater distances, the small bell gave way to the larger, hung bell which was rung by means of a bell-ropes. Churches with several hanging bells, had them tuned to the different notes of the scale so that simple Christmas hymns could be played. The ringing of the bells began on Christmas Eve, for according to old church usage, Christmas began at sunset on the day we call Christmas Eve.

We read that in Italian homes at the first sound of the bells, the family lighted candles around the manger scene and began their celebration. The ringing of bells in Scandinavia was the signal to stop all work and go to church for the "First Vespers" of Christmas Day. In parts of Denmark the village musicians climbed the church tower to "blow in the Yule." They played four hymns, one of each of the major compass points. Then the church bells pealed and the people knew that Christmas was under way.

In some parts of England, bells announced the approach of Christmas. They began to ring on the first Sunday of Advent, continuing with increased frequency as Christmas Day drew near. During the Puritan era, of course, the practice was forbidden; instead a crier with a harsh-sounding handbell went around the remind the townspeople that no celebration would be allowed.

Traditional or up-to-the-minute modern, bells set the mood of Christmas. There is no other symbol that expresses



nearly so well the joy, peace, love, people experience as they listen to the ringing of the bells. Perhaps historian William Auld has the answer. Not so long ago he wrote: "In those dark chambers, high above the strife of human life, dwell the apostles of peace, whose salutations are never so welcome as at the time of the great feast of Christmas."

After all, the bells of Christmas commemorate the birth of the Prince of Peace.

Aired Profanity May Stir Suits

WASHINGTON, D.C. (RNS)—The Justice Department may prosecute radio and television stations that broadcast profanity, according to Dean Burch, Chairman of the Federal Communications Commission.

Mr. Burch testified before a Senate subcommittee that was critical of profanity used on some radio broadcasts and concerned about movies that may someday be shown on television.

Sen. John O. Pastore (D-R.I.), chairman of the subcommittee, objected to the FCC's "permissiveness" in failing to act against stations

that have broadcast profanity. Present standards of the FCC would permit television networks to show the controversial film, "I Am Curious (Yellow)," he charged.

Sen. Pastore and Sen. Edward Gurney (R-Fla.) cited a Pacifica Foundation station in Los Angeles that broadcast a poem containing several four-letter words.

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What Opportunities Ahead! Grads Told

Academic degrees were conferred on 50 students by Bishop John J. Fitzpatrick Friday during the first mid-semester graduation at Barry College.

According to Sister Mary Dorothy, O.P., president, the purpose of the ceremonies was to "honor all students as they deserve." Formerly students who fulfilled their degree requirements in December returned to the college to participate in June graduation ceremonies.

In his commencement address, the Rev. Edward T. Graham, pastor, Mt. Zion Baptist Church, and chairman of the board of trustees of Florida Memorial College, reminded the graduates that the world today, particularly America, faces a new and unlimited dimension of opportunity made possible through education and technological know-how.

"It is reasonably safe to say that man is the possessor of enough knowledge, properly applied, to completely rid our society of disease and famine," he pointed out.

"Changes are all around us. But these changes come about because better opportunities have come onto the horizon. In a single lifetime one has seen the mode of travel go from the lowly ox-cart to the supersonic jet plane.

"And what does this mean? It means that thousands of new individuals have come to our doorsteps. We wonder if our hearts have grown big enough to take them in as friends."

Reverend Graham asked collegians how often they had been able to turn their backs

on the "exists in life" which are so inviting and continue steadfastly instead in the direction of a well-conceived objective, eventually bringing to full fruition their envisioned goal.

"An old Negro woman, bent-over-leaning upon a cane, hand on hip walking through bitter cold and rain, was chided by a young man for such impropriety," he related, noting that her answer was "Ah, son you don't understand, my word is out and I am trying to overtake it!" She was not looking for exits," he said.

"I have painted for you tonight a rather dark picture," the Baptist minister declared. "The awesomeness of the task of adjustment is tremendous. I am presumptuous to even assume that such tender shoulders as yours should be put to the helm. But I am afraid, you are all I have. For, you see, if you are not a part of the solution, you are a part of the problem."



HANDICAPPED persons in S. Florida recently participated in special retreat conferences conducted at the Dominican Retreat House, Kendall, by Father Oliver Kerr, pastor, St.

Francis Xavier Church, shown above with some of the retreatants of various faiths.

Nuns Triduum Starts Sunday

KENDALL — A triduum for Sisters stationed throughout the Archdiocese will be held from Sunday, Dec. 28 to Wednesday, Dec. 31 at the Dominican Retreat House, 727 1/2 SW 124 St.

The three-day conference will be devoted to the

subjects of faith, hope and charity. Father Hugh Clear, Father Gerard Grace and Father David G. Russell will conduct the conferences.

Reservations may be made for three days or less by calling 238-2711.

Reading Clinic To Be Launched

Applications are being accepted at Barry College for a January Reading Clinic which will provide remedial and clinical services for elementary and junior and senior high school students.

Elementary pupils may participate on an individual basis. Special groups will be available for high school pupils who need basic and advanced reading skills.

Extensive pre-clinical testing and diagnosis will clearly define each student's strengths and weaknesses and each will be assigned to a time that will supplement their regular class schedule.

The first remedial session begins the week of Jan. 19 and early application by calling 758-3392. Ext. 260 is necessary to allow time for testing.

"A Journey To Christmas" presented Wednesday evening on WCIX-TV featured Mary Fellman and Drew Barrett, left.

Below, a group of students from the Marian School, including little Robert, presented a Christmas

program in the Chancery and Voice offices last Friday.



Good Fellows Plan Dinner

MARATHON — The annual Good Fellows Champagne Dinner to benefit San Pablo parochial school will be served at 8 p.m., Sunday, Dec. 28 at Sombrero Country Club.

Dr. William Simone is general chairman of arrangements, assisted by Murray Booth and Vernon Freeman. John Patrick (Sonny) McDonough of Boston will serve as master of ceremonies.

Flower Decor Course Set

A non-credit course in "Flower Arrangement" will be offered at Miami-Dade Junior College North during the winter term beginning Thursday, Jan. 15 from 1 to 3:50 p.m.

Instruction-by-doing in creating flower arrangements of garden flowers, foliage, plastics, decorative trees, dried flowers, etc. will be included.

Those interested may register by mail or in person in Room 1111, Scott Hall, M-DJC, 11380 NW 27th Ave.

Scouts Get Chance To Learn Banking

The first Boy Scout Explorer Post in the greater Miami area to specialize in finance and banking has been chartered and has begun to meet under the sponsorship of Fidelity National Bank of South Miami.

For information, contact Greg Nicholas, at the Fidelity National Bank of South Miami.

Around The Archdiocese

Blessed Sacrament Members of the Woman's Club will host a holiday social from 3 to 7 p.m., Sunday, Dec. 28 in Reardon Hall, Fort Lauderdale.

St. Bartholomew A New Year's Eve dinner and dance under the auspices of the parish begins at 9 p.m., Wednesday, Dec. 31 in the parish hall. Reservations may be made by calling 987-6351 or 989-4440.

K. of C. New Year's Eve dance sponsored by Holy Spirit Council begins at 9:30 p.m., Wednesday, Dec. 31, in St. Stephen parish hall, West Hollywood. Reservations available from members close Dec. 27.

CYAC A holiday party under the

auspices of Our Lady of Perpetual Help Catholic Young Adults Club begins at 8:30 p.m., Sunday, Dec. 28 in St. Rose of Lima parish Scout Hall, 10690 NE Fifth Ave. Dancing, singing, games and refreshments will be featured.

The club is planning a hayride and square dance on Saturday, Jan. 3 at Coco Palm Dude Ranch, 25001 SW 167 Ave. Reservations must be made no later than Dec. 29 by calling 621-9831.

St. Rose Legion of Mary members feted more than 100 senior citizens in the area during a Christmas party in the parish hall. Refreshments and entertainment were provided.



St. Sebastian Miss D. Zuelke will speak to members of the Women's Club during a meeting Friday, Jan. 2 at the Yankee Clipper Hotel immediately following the 8 a.m. Mass in the parish church. Sister Mabel, R.C. of the Cenacle Retreat House will discuss retreats.

Cardinal's Coins To Be Shown

The coin and seal collection of the late Francis Cardinal Spellman, Archbishop of New York, will be included in the display of the Florida United Numismatists, Jan. 7 to 11 at the Hotel Everglades.

Some 1,500 numismatists are expected to participate in the three-day convent where exhibits valued at more than \$5 million will be on display.

According to Louis A. Montesi, exhibit director, the Cardinal Spellman collection is being displayed for the first time in the Southeast United States. It will be shown in only three other areas of the country during 1970, he added, and comprises 10 cases.

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American People Have Concerns-- 3 Special Ones

By BURKE WALSH

WASHINGTON — (NC) — In view of recent events, you'd have to say that three great concerns weigh on the minds of the American people, and that all of them are complicated.

The concerns are the war in Vietnam, inflation and crime.

The anxiety of the people over the war in Vietnam was underscored by President Nixon's brief, but special, telecast in which he announced that 50,000 more American troops will be withdrawn from Vietnam by April 15.

The complexity of the problem was evident when the President admitted that there had been "no progress whatever" in the Paris negotiations with North Vietnam; that there had been a "substantial" increase in North Vietnamese infiltration into South Vietnam in recent weeks, and that, by reducing the number of GIs in Vietnam, he was taking a risk for peace.

The President also said he was optimistic about the military and political situation in Vietnam, and warned Hanoi that it "will be running a risk" if it continues to step up its activity "while we are reducing our force."

Senate and House action on tax reform reflected the broad sentiment in the country for tax relief, but more than anything else, it seems, it served to publicize the difficulties faced in fighting inflation. Tax relief is always popular, and particularly so at this time, when all the Representatives and one-third of the Senators must stand for re-election in 1970, and both political parties are striving to increase their strength in the Congress.

However, when President Nixon told the nation on television that he would veto tax reform as it had been formulated in Congress at that time, because he said it would have an adverse effect on the stand against inflation, talk about inflation gained ascendancy.

And, as if to illustrate the complexity of the situation, observers noted that, if he vetoed the legislation he opposed, the President would lose the six-month extension of the surtax, which he greatly wants as a weapon against inflation.

And then, in the midst of all this, the House voted 397 to 0 to increase Social Security benefits by 15%. The measure which received this vote was, at the time, separate from the tax measure, and was taken as an acknowledgement that the elderly feel the pinch of rising costs in a particular way.

The President indicated he would not buy both tax reduction and increased Social Security, and some leaders in the House feared the Senate would tack on tax reduction features if it got a separate Social Security bill from the House.

Crime went up 11% in the nation during the first nine months of 1969, the Federal Bureau of Investigation reported, and the rise was about the same for cities with 25,000 and more of population and the suburban areas. As a group, violent crimes increased 12%.

The nation has long known that the war on crime faces many serious obstacles. Of late a new difficulty has raised its unwelcome head. The beltway highways, designed and built to speed people around and out of crowded cities, are being used to advantage by criminals, especially robbers and auto thieves. This capital city, ringed by a beltway, is learning that car thieves are stealing machines in the city and using the high speed beltway to get their loot quickly into neighboring Maryland and Virginia.

As a result, it is reported, not only are car thefts increasing in Washington, but the number is going up steadily in adjacent Maryland and Virginia. It seems that car thieves snatch a car in the city, whisk it over the beltway to Maryland and Virginia, and steal cars in the suburbs for their trips back to the city.

That's not particularly complicated, but the crime problem as a whole is.

Bishops Are Alerted On Desegregation

CHICAGO — (NC) — The executive director of the National Catholic Conference for Interracial Justice has urged southern bishops not to let Catholic schools become "havens" for segregationists in the wake of the U.S. Supreme Court's ruling ordering immediate desegregation of public schools.

"The experience of racially changing northern urban neighborhoods clearly indicates that where public schools begin to desegregate, the Catholic school is sought as a white refuge to circumvent the substance and spirit of the law," James T. Harris said in a letter to 19 Church leaders in 11 southern states.

Harris called on the bishops to be on guard against "any sudden influx in registrations — especially by non-catholics — at or near the time local public schools

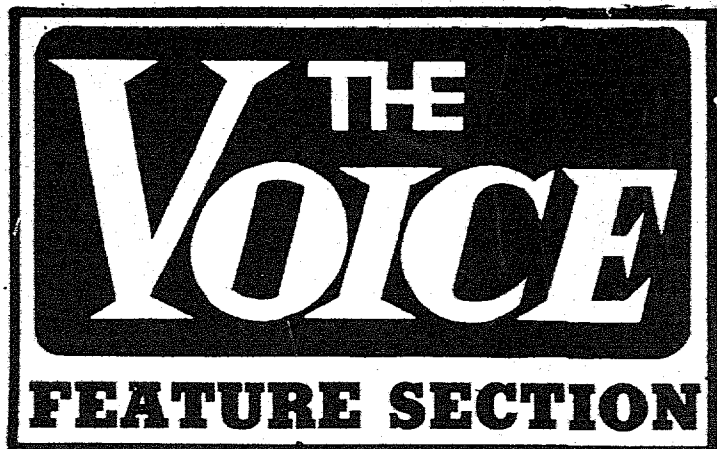
begin to implement a desegregation plan."

He warned that Catholic schools "could be co-opted by diehard racists who wish to use them as quasi-legal sanctuaries for lilywhite education."

"The Catholic Church must never permit itself to become the unwitting tool of southern racism," the NCCLJ director said.

Harris' letter was sent to Church leaders in Mobile, Ala., Little Rock, Ark., Orlando, St. Augustine, St. Petersburg and Miami, Fla., Atlanta and Savannah, Ga., Owensboro and Louisville, Ky., Alexandria, Baton Rouge, Lafayette and New Orleans, La., Jackson, Miss., Belmont, N.C., Charleston, S.C., Richmond, Va., and Wheeling, W. Va. The letter was made public by NCCLJ headquarters here.

The cover of the current issue of Christian Herald magazine features postage stamps from 16 countries which illustrate the Nativity. Those illustrated were released in 1968. Most Christmas stamps have religious themes and have become one of the most fascinating topics for stamp collectors. This year more than 60 countries have issued special stamps for Christmas.



CHRISTMAS AROUND THE WORLD- IN STAMPS



Soviet Policy Is Main Foment In The Mid-East Turbulence

By JOSEPH A. BREIG

The great and peaceable little nation of Lebanon is menaced today along with Israel: the Middle East situation is worse instead of better, and the basic cause of the trouble is plain.

If the Soviet Union would collaborate honestly with the UN and the U.S. for a just settlement, we would soon see peace and security for all the countries of the area, plus a generous solution of the problems of the Palestine refugees.

Until the end of World War I, Lebanon and Syria were under the Ottoman Empire, and perhaps a quarter of the Lebanese people perished under Turkish military rule. Those who lived owed their survival mainly to American philanthropy and donations from relatives who had emigrated.

Syria never liked the fact of an independent Lebanon, which President Eisenhower considered so important to peace that he sent U.S. Marines to help the Lebanese preserve their sovereignty.

Until recently, Lebanon's population had been roughly half Moslem and half Christian, and the government reflected the bal-

ance nicely and democratically. Many Christians, however, have immigrated into Lebanon, tilting the balance.

One day after Syria was elected to represent the Arab region in the UN Security Council (which is charged with keeping the peace and discouraging aggressions) terrorist guerrillas from Syria invaded Lebanon to set up bases from which to infiltrate Israel and attack Israel defenses.

The Lebanese government, with its small police force, was unable to turn back the invasion. The Western world must now face this problem: can Lebanon preserve her neutrality as between Israel and Arab states whose rulers (Nasser for instance) are on record as determined to exterminate Israel "in a sea of blood and a horizon of flames."

The UN is helpless because Moscow, with veto power in the Security Council, wants trouble, not peace, in the Mideast—just as Moscow wants trouble in Vietnam and Korea, in the Philippines, at the Berlin Wall, in India, in Latin America, in Indonesia, in Thailand and Laos and Cambodia; in every place where trouble is to the

advantage of the Soviet Union's imperialist ambitions.

Even while the USSR and the U.S. were negotiating in Helsinki about limiting the multiplication of strategic nuclear weapons, Alexander Shelepin, a member of the Soviet Politburo, was declaring that the Soviets would continue to arm and support the Arabs and the El Fatah terrorists.

A reader of this column, a woman whose great grandmother died of starvation under Turkish oppression of Lebanon, writes to me that "the freedom of the Lebanese people is in grave danger."

Further, the peace of the whole world is in danger in the Middle East as Russia continues her military buildup in that region and goes on pouring armaments into the hands of the Arab rulers.

The Soviet Union cannot seem to stop playing with nuclear fire; and we Americans would be wise to be vigilantly on guard, and to do some additional praying for divine help in the search for decent peace in a world constantly threatened by the communist lust for the enslavement of mankind.

Liturgy Guidelines For Teenagers

Dear Father:

As you well know, the changes called for in the council's document on the Liturgy arose from the desire for Liturgy that is pastorally beneficial to the faithful. This pastoral note is realized especially in one of the basic themes of the Constitution, namely, the awareness and active participation of the faithful: "Pastors of souls must therefore realize that, when the Liturgy is celebrated, more is required than the mere observance of the laws governing valid and licit celebration. It is their duty also to ensure that the faithful take part knowingly, actively, and fruitfully" (#11).

This principle takes on special meaning in the document I am forwarding to you with this letter. It represents many months of study on the part of our Liturgy Commission seeking to find ways to make the Liturgy more meaningful for our youth within the provisions of existing legislation. While promulgating it for use in the Archdiocese of Miami, I urge you to study its contents and give it full and wholehearted implementation.

With every good wish and warmest personal regards, I am

Devotedly yours in Christ,

Coleman J. Carroll

Archbishop of Miami

Archdiocese Of Miami

Liturgy Guidelines

The Most Sacred Mystery Of The Eucharist

The Celebration Of The Eucharist For Teenagers

1. Teenagers representing the group for whom the Eucharist is to be celebrated, should participate in the planning and coordinating of the celebration with regard to time, place, music, servers, readings, prayer of the faithful, offertory procession, greeting of peace, et cetera.

2. The readings should come from approved lectionaries.

3. In addition to the readings from Sacred Scripture other readings may be used, such as: excerpts from papal allocutions, biographies of the saints, or other writ-

ings which, in the judgment of the celebrant and homilist, would edify and instruct the congregation. These readings may be incorporated into the homily or be employed to develop the homily by being placed immediately before or after the reading of the Gospel.

4. In exchanging the greeting of peace neither the principal celebrant, nor any concelebrant, should leave the sanctuary.

5. Arrangements regarding the place, time and manner of celebration must conform to the liturgical norms of the universal Church as set forth in Appendix "B."

The celebrant is the leader not just in the celebration but also in the preparations for the celebration. The preparation begins to create that for which the liturgy is intended — community. It is the celebrant's role to meet with representatives of the community and to work with them as a team to plan and coordinate the various aspects of the celebration, e.g., music, readings, offertory procession, etc., in striving to achieve a humanly attractive experience.

The most humanly attractive experience is that of communication between persons. When talking about signs we do not mean primarily things, but people. Here then is where the attitude and bearing of the celebrant takes on extreme importance, particularly for young people who are so sensitive to sham and phoniness. The celebrant has to be sincere. He has to notice the people with whom he celebrates; he has to express care and concern for them. Each sacramental action must be invested with the personal care, attention and enthusiasm of those who carry it out, e.g., when the celebrant greets the community, he should do so in a way indicating clearly that he knows what he is doing and that he really means to do it. The entire attitude of the celebrant should bespeak self-confidence and happy combination of reverence and informality.

Since none of today's priests were trained to be celebrants of today's liturgy, they must relearn how to celebrate. They cannot take for granted that their former manner of celebrating is the best way. It is specially beneficial for priests to observe other priests celebrating and be open to ways in which they might improve their own celebration. Rubrics are now freeing, not confining. They allow the human person to speak. Tradition must breathe through the freedom of the person who celebrates.

These are some of the elements connected with celebrations at all times and places, but they take on added importance in celebrations for the young people of today.

3. THE ROLE OF THE TEENAGER

The youth form an integral part of the whole worshipping community. But, when a community of teenagers celebrate, their celebration must be meaningful to them and representative of them.

Aside from the spiritual reality that permeates the celebration, the visible, tangible elements are most conspicuous and immediately recognized by youth. The idea of creative action is prevalent among them. Certainly the tangible elements of the Mass can afford an excellent opportunity for this creative action to be directed toward Christ. In an effort to make the participation of the youth more conscious, fruitful and full, some of the following areas should be considered:

- setting up the altar and sanctuary appointments (placement, candles, use of art, etc.);
- preparation and delivery of the readings;
- prayer of the faithful;
- offertory procession (bread and wine, something representative of themselves, etc.);
- servers (in non-clerical garb where appropriate, v.g., organizational uniforms, etc.);
- contemporary music.

4. THE LITURGY OF THE WORD

"In the liturgy God speaks to His people and Christ is still proclaiming His Gospel" (Constitution of the Sacred Liturgy, Article 33). The Word of God is a dynamic reality in our midst — for it is God speaking to His people gathered together in response to His call.

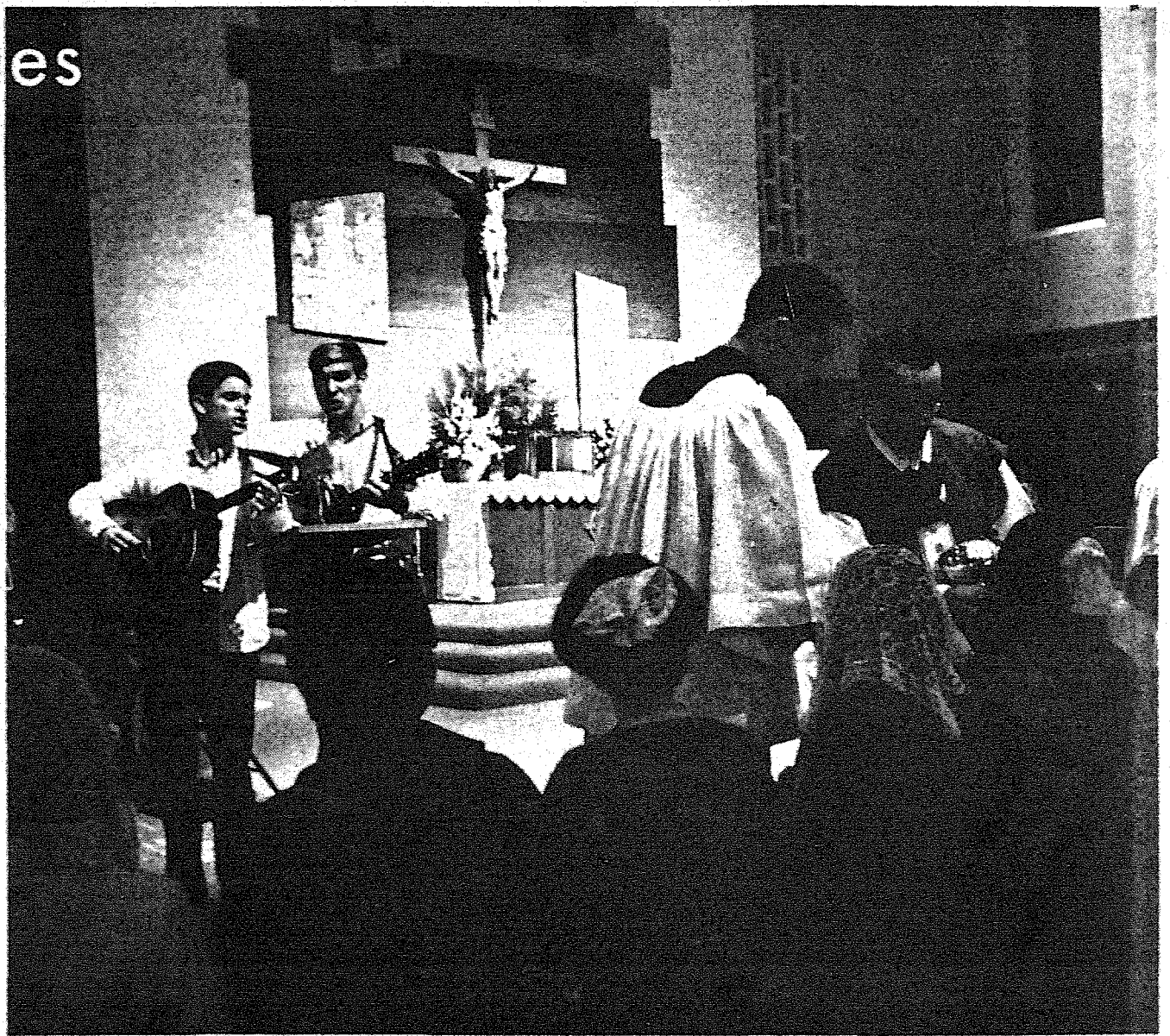
In the assembly the celebrant plays a key role in the proclamation of the Word of God and in the personal testimony of a man who lives in our time and expresses our needs and moods. It is necessary that the Word finds its place in a contemporary context — one which speaks to the people of today. An abstract word that needs no scene, no locale, no real existence, is not a Word of God.

Hence, on those days when a choice in readings is permitted great care should be given to their selection. They should be chosen according to some central theme, ideally by the celebrant together with the group planning the celebration. In every case those who will do the readings during the celebration should familiarize themselves with the passages in advance.

Moreover, since all human action is revelatory of God, the contemporary media should provide an opportunity for the homilist to develop the Gospel with his people. In this regard, a reading other than Scripture may profitably be used in addition to the regular Scriptural passages.

In sizing up his assembly, the homilist may judge it opportune to share his response to the Word by participating in a dialogue with them. Indeed, since the Word of God comes to the community through the pro-

(Continued on next page)



APPENDIX "A"

The Most Sacred Mystery Of The Eucharist

CHAPTER 14:

The Celebration Of The Eucharist For Teenagers

1. INTRODUCTION

The purpose of these guidelines is to encourage the regular celebration of liturgy for teenagers.

If it is true, as has been said, that man is man's way of getting to God, it is equally true that man is God's way of getting to man.

We are Christians because through the Christian community we have met Jesus Christ, heard His word of invitation, and responded to Him in faith. We assemble together in the celebration of the Mass in order to express our faith again in community and thus to renew and deepen it. We do not come together to meet Christ as if He were absent from the rest of our lives. We come together to deepen our awareness of, and commitment to, the action of His Spirit in the whole of our lives at every moment. We come together to acknowledge the work of the Spirit in us, to offer thanks, to celebrate.

These guidelines are based on the conviction that the Mass through the great creative and saving power of both the Liturgy of the Word and the Liturgy of the Eucharist is the most effective way of bringing Christ to teenagers and bringing teenagers to Christ. The celebration must draw teenagers to it: it must teach them of Christ in such a way that they will want to hear more; it must give them the opportunity to express their love for Him in a way meaningful to them; it must encourage them to participate more fully by receiving the living Christ; finally, it must give them the opportunity to share his love with others.

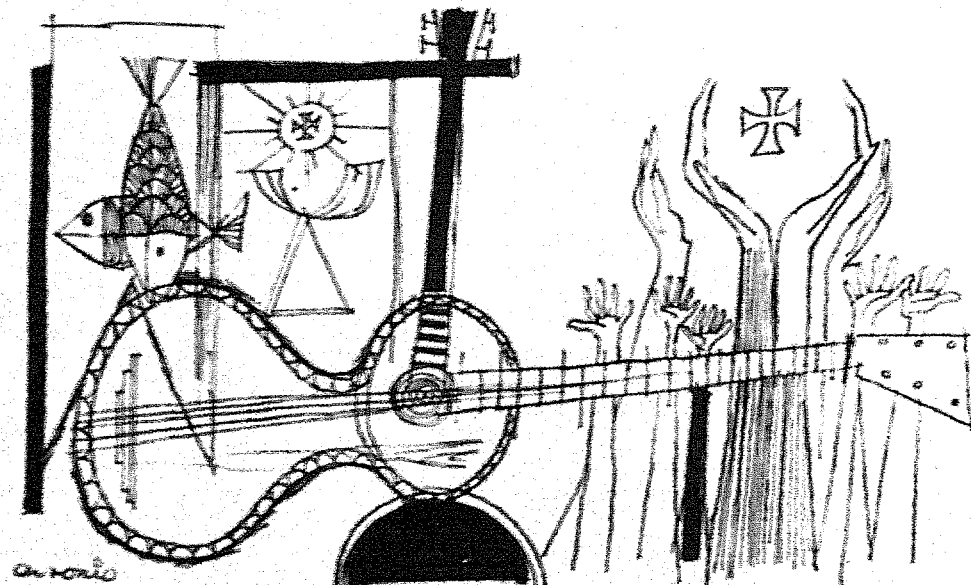
2. THE ROLE OF THE CELEBRANT

To celebrate the liturgy means to do the

action, or perform the sign, in such a way that its full meaning and import shine forth in the most clear and compelling fashion. The signs of sacramental celebration are vehicles of communication and instruments of faith. They must be good signs, simple and comprehensible; they must be humanly attractive. In order to fulfill their purpose, liturgical actions must be genuine celebrations.

The manner in which the Church celebrates the liturgy, then, has an effect on the faith of men. "Good celebrations foster and nourish faith. Poor celebrations weaken and destroy faith" (Bishops' Committee on The Liturgy, NEWSLETTER, January-February, 1968).

The role of the celebrant is of great importance in achieving a good celebration.





The Celebration O

(Continued . . .)

loration, it can be fitting that those participating should share with one another their insights of life and understanding of the Word. In this manner especially, the teenager can approach a better understanding of his own life in relationship to the Word.

The dialogue homily generally is characterized by: a) the presentation of Christian attitudes and responses other than the strictly clerical; b) at least some degree of spontaneity; c) a conscious advertence to the placing of the Word in the total human scene and its relation to concrete problems; d) the manifestation of the true nature of the Church, its diversity of gifts and its corporate faith ("A Shared Response to the Word — Dialog Homilies and Full Participation," *Living Worship*, October, 1968); e) and reverence.

5. THE PRAYER OF THE FAITHFUL

The Constitution on the Sacred Liturgy states: "Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, 'the common prayer' or 'the prayer of the faithful.' By this prayer, in which the people are to take part, intercession will be made for the holy Church, for civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world" (Article 53).

It is suggested that these prayers expressing the thoughts and petition of youth directed into the mainstream of Christian concern, be said in a variety of ways, e.g. by the lector, by individuals, by prearrangement, or spontaneously.

6. THE OFFERTORY PROCESSION

It would certainly be appropriate.

following the many prescriptions of eucharistic exhortations, both pre- and post-Vatican II, that the Body of Christ in which the faithful will participate be consecrated at that same celebration.

In our present state of awareness of the structure of the liturgy, the "Offertory" is more properly understood as "The Preparation of the Gifts." During this rite a presentation of the bread and wine is made by the community. This presentation, of course, is made much more tangible when it is done by means of an offertory procession (Given local conditions, one or more gifts may be prepared beforehand and placed in a conspicuous place among the congregation, or the bread may be placed in the ciboria as the community assembles).

In the total dimension of our eucharistic offering, Christ, the Pancreator, is offered by the worshipping community with the entire creation. We understand this in the simple gifts of bread and wine, products of the earth and of man. While preparation is made before the Eucharistic Prayer, the actual offering of all to the Father is accomplished during the Eucharistic Prayer.

Since this offering is made by all the faithful, it is important that occasionally elements of the teenagers' life and work have their proper place in the offering of the Mass. Signs and symbols of their leisure, their studies, their work as prepared by the teenagers may adequately be presented at the time of preparation in an offertory procession.

In this way, graphic manifestation is given to the fact that their lives, symbolized in the bread and wine, are presented "at the altar." The gifts take on a new dimension as a sign of worship, consecrating their daily activity among men to the Father.

The Mass We Always Knew

By MSGR. A. BUGNINI

The liturgical reform, which the Second Vatican Council called for and which His Holiness, Pope Paul VI, is carrying through, includes simple, almost decorative elements, and solid basic ones. The way the latter are shaped and "laid down" is of "historic" importance for the Church.

One of the main elements in the revision of the rite of the Mass was laid down on March 7, 1965. The second dates from Nov. 20, 1969. On the former occasion the Church as a whole, but simple and humble people more particularly, rediscovered the spoken language and a truer face of the Mass. It became more comprehensible both through its gestures and words. On this second occasion we find that the work of restoration is complete. We see more clearly than ever before with what care and wealth of meaning the Church has always surrounded and safeguarded that most precious commandment received from Jesus: "Do this in commemoration of me." That commemoration is the sacrifice of the altar, the celebration of the Supper of the Lord, the Mass.

A new epoch is beginning in the Church's life. It began with the words which Pope Paul uttered in the audience of Nov. 19 still echoing in our ears. It is not a new Mass, because nothing essential or genuinely traditional has been altered. In the new rite the Church can without any mistake hear the voice, listen to the words, and see the gestures, watch the "signs" which have been creating a halo of faith, of art, of glory around the Mass for 20 centuries. The voice of today is the voice of yesterday, the voice of always.

A PENITENTIAL ACT

The work of reform has been nothing else than a delicate, attentive and respectful labour of "restoration" of the Mass.

Take the beginning of the rite as an example. The Mass used to begin with a psalm said at the foot of the altar in preparation for the "Confession," and that was followed by a number of prayers.

In a low Mass the rite went forward as a dialogue between the priest and the server. The whole congregation seldom responded. In a high or sung Mass, the rite became a dialogue between the celebrant and the ministers. The people remained silent and outside of it.

But should not the whole Christian community take part, devotedly and consciously; should it not go to meet Christ, receive Him, be fed by Him? If so, why exclude the assembly from that "purification" of spirit before beginning to celebrate that fascinating and tremendous mystery?

The act of penitence which begins the Mass will therefore from now on be always performed, in all Masses, by all present, priest and faithful. And by all together, because all constitute one single family. Each will acknowledge before God and his brethren that he has sinned. Each will ask par-

don, because we are all poor and little before the Lord, and have need of his mercy.

THE OFFERTORY

The "Offertory" is another example. Both the term and the concept are inaccurate. The real offering to God in the Mass is that of the Victim of the Cross, Christ. Christ offers Himself to the Father through the sacerdotal ministry for the redemption of the world.

But is there no "offering"? Yes, in a way. There is a symbolic offering of the bread and the wine, the fruit of man's labour, that they may become Christ's Body and Blood. But, as regards the rite, nothing is offered. The material of the sacrifice is brought and laid upon the altar. We might therefore more accurately speak of the preparation and deposition of the gifts.

You do not feel convinced about this? Let us look at the description of the Mass in Justin's "Apology," which belongs to the middle of the 2nd century. "On the Sunday," we read, "those living in town and country gather in a single place. The memorials of the Apostles and the writings of the Prophets are read. . . Then, when the reader has finished, the president begins to speak, to admonish those present and exhort them to imitate the good lessons which they have just heard. Then we all rise to our feet and raise up prayers, and the bread and the wine and the water are brought: the president raises up prayers and thanksgiving as best he may and the people reply: Amen" (Apology, I, chap. 66).

A very simple, very meaningful act. The elements of the sacrifice are brought to the president and are placed on the table before the priest. This simple act was "enriched" during the following centuries. It was enlarged, stylized, dramatized: the whole assembly went up to the priest with its offering — not just a few ministers of a few of the faithful. The faithful were no longer content to place them on the altar; they took to putting them in the priest's hands and at the same time uttering words of homage and augury: "Suscipe, pater; offerimus, pater. . . ." Then they stated the intentions of the offerings: "In honorem SS. Trinitatis, in honorem SS. Petri et Pauli. . . pro negligentibus meis, pro peccatis meis, pro fidelibus defunctis, promundi salute."

The liturgical Summae of the middle ages are full of formulas, lists of intentions and prayers of this kind. St. Pius V drew some bounds, but left the pattern of the "offertory" as celebrated at Rome essentially unaltered.

NEW THINGS ARE OLD

Even the least erudite of students knows that logic was not always respected in that jumble of formulas; nor was the essential always saved, the text always made comprehensible. The reformer therefore approaches it with a skilled hand, as a restorer approaches a venerable fresco. He gently removes the incrustations and "refreshes" the original. He

will not hesitate to insert some fresh "piece" where devotion had too boldly applied formulas which were out of place and detrimental to the work as a whole.

This was the case with the two prayers for the deposition of the offerings. Are these really new formulas? Not substantially. If we consult the "Didache," which belongs to the first century, and reread the prayers in chapters 9 and 10, we already hear the second of our own "Ordo Missae": "Blessed be thou, O Lord, God of the universe, from whose goodness we have received this bread (this wine), the fruit of the earth and of our labour. We present it to thee, so that it may become food of eternal life for us."

Fruit of the earth and of our labour: just as in the whole world today. Our shaken and weary world, the whole world of labour in this consumer society, this welfare state, struggling violently in breathless search for a human way of living, is brought into Christ's mystery by the Church, that all may be consummated "in one," and learn from Christ how human works are sanctifying and redemptive.

The "offertory" has been given back its real meaning. The new formulas will speak with as much sweetness and tenderness, but with greater spiritual incisiveness, if the celebrant has gone to the trouble of preparing the people, and takes care to recite the new formulas with as much solemnity as the old ones required, but with more calm, more meaningfulness, more priestly expressiveness. We may then say farewell without regret to the dear and venerable formulas. The Church now puts them back in her treasury of new and old ways of speaking to God.

THE "SIGN" OF PEACE

As regard that part of the Mass which comes before the Communion, scholars are agreed that in the old rite it was a typical example of incomprehensible stratification of heterogeneous elements belonging to various periods. Duchesne, Batiffol, Callewaert, Capelle, Righetti, Jungmann — to mention only a few names — repeatedly proposed giving a logical order to the whole sector lying between the Oratio dominica and the Communion. This has now been done. Account has been taken of tradition and of pastoral needs: guidance has been sought from masters of liturgical science, some of whom were personally involved in the work of shaping the new rite.

So, after the embolism of the Pater, there now comes an eschatological reference such as was formerly lacking in the Roman Missal. And the ancient acclamation, so dear to the early Christians: "For thine is the kingdom, the power and glory, for ever and ever" (cf. *Didache* 9 & 10), has been replaced after the Our Father.

The "sign" of peace has now regained its full place. Its full spiritual significance ought to come back with it. After he

f The Eucharist For Teenagers

7. THE GREETING OF PEACE

As a sign of unity and as a bond of love it is suggested, where it can be done in an orderly and dignified manner, that a "Greeting of Peace" be given at the Liturgy. It should come from the priest to the faithful, by means of the servers or selected members of the faithful. It may take the form of a simple greeting or a double handshake, and the greeting "Peace be with you" or some other suitable expression is given.

There are three possibilities as regards the time in the celebration where the greeting has a proper liturgical place (in order of preference):

1. After the "Lamb of God" and before the Communion.

2. Just prior to the offertory procession (cf. Matt. 5:23-24).

3. At the beginning of the celebration as a part of the Penitential Rite of the new ceremonial.

8. THE SETTING AND TIME

The best setting for the celebration of the Eucharist for young people, be it the parish church or another suitable location, should be determined by local needs and circumstances (e.g., size of the group, promotion of sense of community, informality, the proximity of the people to the altar, etc.). Whatever the setting chosen, its arrangement should conform to present liturgical norms as regards such things as an altar facing the people, presidential chair, simplicity of furnishings, and adequate sound system.

9. MUSIC AT THE CELEBRATION

"Music, more than any other resource, makes a celebration of the Liturgy an attractive human experience" (Bishops' Committee on the Liturgy, NEWSLETTER, January-February, 1968). As in all liturgical music, accompaniment by instruments is to provide help in forming the worshipping community. The guitar is well suited to this end (cf. Article 120, Constitution on the Sacred Liturgy). To aid the community in singing together and embellish the songs used in liturgical celebrations, leading to a unification of the many persons participating in song and thus creating that unity demanded by the very nature of the liturgy, musical instruments must be used with restraint and technical competence.

"Experience has shown that different groupings of the faithful, assembled in worship respond to different styles of musical expression which help make the liturgy meaningful to them. Thus the needs of the faithful of a particular cultural background or of a particular age level may often be met by a music that can serve as a congenial, liturgical oriented expression of prayer" (Bishops' Committee on the Liturgy, NEWSLETTER, April, 1966).

The guitar, or any other instrument for that matter, is not to be used to entertain the people at Mass or distract them from the liturgy. Rather it should help them sing praise and thanks in conjunction with the Mass. The guitarist must be proficient enough in the use of his instrument so that his artistry, or lack thereof, will not offend the aesthetic taste of the congregation he wishes to serve. Clinics may be recommended to help improve the quality of the guitar accompaniment of liturgical song.

The leader of song is an important factor in contributing to the "sense of community" that is hoped for in celebration. His voice and personality should communicate his enthusiasm, maintaining a good rapport with the congregation. It is suggested that the song leader explain the use or meaning of the songs used (e.g., the season of the year, the spirit it is meant to create, etc.).

It is almost axiomatic that a congregation will never begin to sing heartily until the priest, and especially the pastor, takes it upon himself personally to encourage such participation. The celebrant might also stress the nature of song as an expression of prayer by referring to its meaning in some part of the homily.

The use of "acoustic" guitars rather than electric guitars is highly recommended for liturgical celebrations. People can easily follow the music played on them and their use will usually insure the desired results of community participation. A decisive, strong accompaniment will give a sense of firm leadership and instill confidence.

The guitarist-song leader will be most effective in leading community worship if he stands in full view of the community, in front of the congregation, and off to one side of the altar table. During the parts of the celebration at which the guitar is not used, the guitarist(s) must always act with reverence and in no way, either by his personal appearance or behavior, or by improper use of his instrument, distract the community from centering its attention upon the Sacred Liturgy.

Recommended sources for music:
F.E.L. CHURCH PUBLICATIONS, LTD.
22 East Huron Street
Chicago, Illinois 60611

GIA PUBLICATIONS
"Contemporary Folk Mass Music"
2115 West 63rd Street
Chicago, Illinois 60636

WORLD LIBRARY PUBLICATIONS, INC.
2145 Central Parkway
Cincinnati, Ohio 45214

10. ART

Like music, art is an aid to devotion which affects the teenager with his very vibrant emotions much more than it affects adults. Only with deep penetration can an adult appreciate art from the teenager's view. Much that the settled adult aesthetically appreciates does not at all identify with the youth.

Teenagers should be encouraged to develop their own art forms for the Liturgy:

- collages and banners are two types of art which might be suggested.
- contemporary vestments, cruets or candlesticks might also be made by the teenagers.
- visual aids used in the homily might be displayed throughout the Mass.
- the effective use of lighting is to be encouraged.



"Music, more than any other resource, makes a celebration of the Liturgy, an attractive human experience." (Bishops' Committee on the Liturgy, NEWSLETTER, January-February, 1968).

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has recited the prayer, "Lord Jesus Christ..." aloud, the priest asks all to show peace to each other, because we cannot go peacefully to Jesus if we have something in our heart against our brethren. We ought therefore first be reconciled with our brother. If we have nothing against him, we can show our charity by the "sign" of peace: the sign that we are Christian.

How new this will seem to many people! How old it really is! How much in the spirit of the Gospel! Before meeting Christ in the host, every Christian meets Him in the eyes and the embrace of his neighbour!

THE LAST GREAT REFORM

It is for the Episcopal Conferences to decide how the "kiss of peace" may be given. There have been a few experiments already here and there. With a little patience and progress in liturgical feeling, this pretiosa margarita, lost for centuries, but now found again, will be properly incorporated and understood by the faithful. It will give congregations a more intense and more lively sense of fraternal joy.

The Mass is therefore still the Mass of all the centuries that have gone before us: it is the Mass of always. There is no "Tridentine Mass" and no "Vatican Mass." The Church of today is the same Church as in the sixteenth century. The Holy Spirit guided the Church then as it does today. In His light the Fathers at Trent drew up and approved the Doctrine and the Canons of Session XXII, under Paul IV in 1562. Again in His light, the Fathers of the Second Vatican Council gave approval to the Constitution on the Sacred Liturgy of Dec. 4, 1963, and Paul VI promulgated the Apostolic Constitution Missale Romanum, on Holy Thursday, "In Cena Domini," April 2, 1969. There has been no break, no deviation, no change of substance. There is continuity and pastoral care for wise change.

This was how the Apostolic Constitution Missale Romanum was understood the world over. Ever since May there have been all sorts of activities aimed at preparing clergy and faithful for the great event. In Spain, for example, the Bishops set up a Coordination Department side by side with the National Liturgical Secretariat, to coordinate the introduction of the new rite in the various dioceses. Meetings and conferences of all kinds were held, both among the clergy and between the clergy and the laity. Both the new Ordo Missae and the Lectionary B have already been published, in splendid editions.

The Bishops of the United States have been working too, to bring knowledge and understanding of the new rite to all levels in the Church. The Secretaries of the Diocesan Liturgical Committees met at Pittsburgh, Pa., last summer. The new English translation of the Ordo Missae will be ready for use by Easter.



Sacred Congregation For Divine Worship Instruction Masses For Special Gatherings



In our day and age there are those who think they are up-to-date only when they can show off novelty, often bizarre, or devise arbitrary forms of liturgical celebrations. Priests, religious and diocesan, considerate of the true welfare of the faithful, realize that only in a generous and unyielding fidelity to the will of the Church, expressed in its directives, norms and structures, lies the secret of a lasting and sanctifying pastoral success.

Those who wander from this line, even if it is alluring, end up by creating bewilderment in the faithful. At the same time they are killing and rendering sterile their sacerdotal ministry.

takes the place of the bishop (cf. Constitution on the Church, n. 1; Constitution on the Liturgy, nn. 41-42; Instruction on Eucharistic Worship, May 25, 1967, nn. 26-27).

Pastoral care is directed also to special gatherings, not with the scope of engendering a tendency towards a separate or privileged class but with the hope of meeting special needs and of deepening and intensifying the Christian life according to the needs and the preparation of the persons in these gatherings. It achieves this by taking advantage of the opportunities which emanate from a common spiritual or apostolic commitment and from the desire for mutual edification.

Experience shows the efficacy of pastoral activity in these gatherings. If they are directed well and thought out, rather than damaging the unity of the parish, they benefit its missionary action by bringing some people closer and by deepening the formation of others.

Their vitality stems from the fact that the common study of Christian truth and the equally common effort to conform one's own existence and behavior to this are joined in this coming-together in prayer. These prayer reunions are carried out in a manner and form consonant with the gathering, especially in the reading and meditating on the Word of God and often in the Eucharistic celebration, which becomes the culmen and crowning point of the reunion.

The desire to have the Eucharistic celebration at these gatherings is particularly felt today. Therefore, it seemed appropriate to give some norms which may regulate such a celebration, so that it may be carried out with order, propriety and serenity, with a spiritual advantage for the participants and with respect for its essential character of sacred and religious worship.

1. It pertains to the bishop to examine accurately the circumstances in order to judge whether in each case pastoral reasons dictate a Eucharistic celebration, or if instead it would be better to suggest another religious celebration.

2. The special gatherings for which permission can be given to celebrate the Eucharist are:

a. Gatherings for retreat, religious or pastoral studies, for one or more days, or for meetings of the lay apostolate or similar associations.

b. Meetings for pastoral motives in certain sections of the parish.

c. Gatherings of the faithful who live far from the parish church and who periodically come together to enrich their religious formation.

d. Gatherings of young people or of persons of the same condition or formation, who periodically come together for religious formation or instruction adapted to their mentality.

e. Family gatherings around the sick or aged who cannot leave their house and who otherwise would never participate in the Eucharistic celebration. Included with these are friends and those who look after the sick.

f. Those gathered together for a wake or

for some other exceptional religious occasion.

3. Normally, the Eucharist for special gatherings is celebrated in a sacred place.

4. The norm in Canon 822, paragraph 4, of the Code of Canon Law and number 7 of the first part of the *Motu proprio Pastorale Munus*, November 30, 1963, still hold. The permission to celebrate the Eucharist for special gatherings, outside of a sacred place, can be given only by the local Ordinary. In cases of celebrations in private houses or institutes, he will give this permission only if the group gathers where there is no chapel or oratory and only if this is a fitting place for such a celebration. Celebrations in bedrooms are always excluded.

However, in searching for spacious and decorous places, some families should not be preferred towards others. This would only resuscitate, under another form, the privilege class system which was disapproved of in the liturgical constitution (n. 32).

5. The basic principles, delineated in the Instruction on Eucharistic Worship (n. 3), should be kept in mind, especially the following:

a. The sacrifice and the sacred Meal belong to the same mystery, to such an extent that they are linked to one another by a very close theological and sacramental bond.

b. No Mass may be considered as an exclusive action of a particular group, but as a celebration of the Church, in which the priest, exercising his office, presides as a minister of the Church over the entire liturgical action.

Everything should be disposed in such a way that, in the selection of a place, in the attitude of the persons and in the use of things, true worship is rendered to the Sacrament of the Eucharist.

6. In order to achieve a celebration corresponding to circumstances and environment, the single parts should be well organized, keeping in mind the following norms and principles:

a. In the fullest way possible, participation of the faithful should be encouraged, according to the particular circumstances.

b. The celebration can be preceded by a period of meditation on Holy Scripture or of instruction on spiritual things, adapted to the characteristics of the gathering.

c. Besides an initial admonition, the celebrant can briefly introduce the liturgy of the Word before the readings and the Eucharistic liturgy before the preface, and also intervene again before the dismissal. Any other interruption is excluded during the Eucharistic liturgy.

d. With the exception of the following norms (cf. f and h below) and the role of the commentator during the celebration, the faithful will refrain from any interventions in the way of reflections, exhortations and the like.

e. In the liturgy of the Word readings adapted to the particular celebration can be chosen from approved lectionaries.

f. The readings which precede the Gospel should be read by one of the participants (man or woman); the Gospel, however, must be proclaimed by the priest or deacon.

g. In the homily the priest should recall the particular character of the celebration, and its link with the local and universal Church.

h. The prayer of the faithful can be adapted to the circumstances. The general intentions for the Church, the world, brothers in need and the assembly should not be entirely omitted. A particular intention, properly prepared, can be proposed by the participants.

7. A more complete and perfect participation in the celebration is had with Eucharistic communion. For communion under both species the disposition in the Instruction on Eucharistic Worship must be adhered to (cf. n. 32). This type of communion is excluded when Mass is celebrated in houses. Giving communion to oneself and receiving it in the hand are likewise excluded.

8. In order to favor the participation of those present the use of song, in some circumstances, would be useful. Also in this regard,

the norms regarding song and music in sacred celebrations should be observed, avoiding that which is contrary to the holiness of the rite and to the piety of the participants.

9. The above indicated adaptations, introduced exclusively for these cases, are not to be introduced in the celebrations done in Church for the entire community of the faithful.

10. For celebrations of the Eucharist for special gatherings outside of a sacred place, especially in private houses, these conditions are required:

a. The faculty (cf. n. 4 above) may not be given for Sundays and holy days of obligation.

b. The necessity of obtaining the permission of the local ordinary should always be kept in mind. If the celebrant is not the pastor, the pastor should be notified. These, then, will give a report to the Bishop concerning the celebrations.

c. The norms for Eucharistic fast should be observed; in no way can the Eucharist be preceded by an agape. If one should follow, it will not be at the same table on which the Eucharist is celebrated.

d. Bread for the Eucharist remains unleavened bread, the only kind permitted in the Latin Church and not without grave reasons. It will be confectioned in the customary form.

e. The celebration should not occur late in the night.

f. Even in gatherings with family ties no one is to be excluded who desires to participate.

11. To safeguard the success of these celebrations and to obtain greater spiritual efficaciousness, they should be well prepared and always celebrated with dignity and sacredness. Attention must be given to the form, and the more fitting elements should be chosen with respect for liturgical norms. Therefore:

a. The texts of the Mass should be taken from the Missal or from approved supplements. Every change (except for what has been said in n. 6h) is arbitrary and therefore rejected.

b. The furnishings of the altar (cross, altar cloth, candles, Missal, purificator, corporal, hand towel and communion plate), the sacred vessels (chalice, paten, pyx), the vestments (amice, alb, cincture, stole and chasuble) should be, in number, form and quality, as desired by present legislation.

c. The ritual gestures and the ceremonies of the celebrant, as well as the attitude of the participants, should be those prescribed for the normal Eucharistic celebration.

Pastors in charge of the faithful are encouraged to consider and deepen the spiritual and formative value of these celebrations. They are valid only if they direct the participants to a greater awareness of the Christian mystery, to an insertion in the ecclesial community and its worship and to the faithful exercise of charity and the apostolate.

In our day and age there are those who think they are up-to-date only when they can show off novelty, often bizarre, or devise arbitrary forms of liturgical celebrations. Priests, religious and diocesan, considerate of the true welfare of the faithful, realize that only in a generous and unyielding fidelity to the will of the Church, expressed in its directives, norms and structures, lies the secret of a lasting and sanctifying pastoral success.

Those who wander from this line, even if it is alluring, end up by creating bewilderment in the faithful. At the same time they are killing and rendering sterile their sacerdotal ministry.

This Instruction, prepared at the request of higher authority by the Sacred Congregation for Divine Worship, will regulate every type of Mass celebrated in special gatherings until the Apostolic See disposes otherwise. Vatican City, May 15, 1969, Feast of the Ascension of our Lord.

A. Bugnini, Secretary

Benno Cardinal Gut, Prefect



Christ Not Merely A Community Ideal But History's Most Wonderful Person

By FATHER JOHN B. SHEERIN

Who was born at Bethlehem on the first Christmas? There is a great amount of confusion among Christians today in their religious beliefs and this confusion seems at its worst in relation to the child in the manger. Trying to escape from the old sentimental "Baby Jesus" theology, many Christians seem to have vague notions of Jesus Christ as some sort of reflection of universal love, or a dynamic relevance to human need or in Paul Tillich's phrase "the ground of being."

Theological students say they don't want a "personalistic God" but a God invisible who works as an evolving force toward a more perfect humanity. In short, the tendency seems to be in the direction of glossing over the individual personality of Christ and concentrating on Him as a community ideal or an impersonal force involved in the world and gradually liberating it from all forms of injustice.

Fortunately, the Christian tradition has never lost sight of the person of Christ, and of the dignity and importance of the human person — for good or evil. I was thinking of this recently as I read that the Italian movie producer, Carlo Ponti, has announced that he is soon to make a film about Raffaale Minichiello, the American Marine corporal, who hijacked a plane out of Los Angeles and forced the pilot to fly to Rome.

Most of us would feel that such a film would only glorify a ghastly, irresponsible crime but Ponti tried to justify his decision to make the film by saying, "The guilt is not just his. It is also that of society."

This notion of collective guilt is prevalent today, and of

course there have been instances in which society, especially through apathy at the polls, has been responsible for grave social injustices. But for the life of me, I cannot see how I am in any shape or form responsible for Corporal Minichiello's wild escapade.

The degree of his personal guilt only God knows, the degree of his legal guilt will be determined by the courts but let's be reasonable in talking about community or collective guilt. This hijacking was a personal, not a community enterprise.

On the other hand, the National Council of Churches recently put a proper emphasis on the person when it elected Mrs. Cynthia Wedel as its president. The daily press dispatches gave the impression that she was elected as an impersonal symbol of womanhood, the forgotten factor in Church assemblies.

It is true that Christian churches generally are male-dominated and male-oriented even though women comprise at least half the membership of the churches. The World Council of Churches is almost as totally male-dominated as the Catholic hierarchy: just take a look at the WCC's Central Committee.

However, Mrs. Wedel was elected as a unique person, not as an abstraction representing the American community of women. I have known Mrs. Wedel for many years. She earned her prestige not by carrying banners for equal rights for women but by exhibiting remarkable talents of mind and heart as a person, usually excelling her male conferees even in those administrative areas in which men claim to have a God-given superiority.

The National Council of Churches is a wobbly structure striving to survive a perilous period of its existence and it is good to know that the Council had the good sense to elect a highly-qualified person, not a mere symbol of a neglected sex. It is interesting to speculate what will happen if the Catholic

BELOW OLYMPUS By Interlandi



"I don't want any toy that hasn't been approved by Ralph Nader!"

Church joins the National Council of Churches: will Mrs. Wedel be "den mother" to the American Catholic Bishops?

The Second Vatican Council dissipated the old notion of a purely personalistic Christianity that ignored the needs of the community. Each one of us needs community and can grow and develop only in community, but basically each one of us is a person destined for eternal life with a Person. It was not an impersonal blob of being that was born at Bethlehem but Mary's son, the most wonderful person that ever came into history.

Hispanic Americans Seek To Shed Their Handicaps

Father Finks, is writing the *Yanivach* while Major George V. 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.

By FATHER P. DAVID FINKS

Sidney Callahan wrote a column in *The National Catholic Reporter* recently in



FATHER FINKS

which she reminded her readers that "Mary was no moderate." The passivity and submissiveness of another age that marked Marian devotion does not impress the present generation.

Mrs. Callahan gets support for her thesis from a recent article in the *Catholic Biblical Quarterly*, which places Mary in the prophetic line of the Old Testament as daughter of Israel, heir to the prophetic struggle for justice.

The courageous leadership of Cesar Chavez and the activities of his United Farm Workers are hopeful signs that the large numbers of Spanish-speaking immigrants to the United States are now ready to make their influence felt within the nation. It seems that our fellow citizens from South and Central America realize that patience and passivity are not key virtues in the democratic process.

HISPANIC ACCENTS

The U.S. Catholic Church is also hearing strong voices with Hispanic accents these days. In addition to the "white" and "black" papers of Father Geno Baroni and Father Donald Clark, the National Conference of Catholic Bishops at its November meeting heard Andrew Moses Gallegos speak of the crisis of poverty

and discrimination as it affects the Spanish-speaking community.

Many of the Bishops, no strangers to statistics, seemed somewhat surprised to find that nearly 25% of American Catholics are Hispanic-Americans. Gallegos prefaced his paper with a brief demographic overview: nearly 12 million Hispanics in the United States include Mexicans, Mexican-Americans, Puerto Ricans, Cubans, Spaniards, Central and South Americans. Of these more than 90% are Catholic with 2,000 religious, in which number are included 300 priests. The Bishops were urged to give more attention to this group, now the largest ethnic concentration within the U.S. Catholic Church.

That same evening in Washington I met with representatives of the Padres at Gallegos' apartment. Key members of this clergy association headed by the articulate Father Ralph Ruiz of San Antonio were in the Capital to present their agenda to the Bishop's conference.

The Padres were formed at a meeting in October, 1969 attended by about 50 Mexican-American and other interested Spanish-speaking priests from seven states and the District of Columbia. The issues on their agenda were the same as the Task Force report.

Clergy and laymen in the Spanish-speaking community want to eradicate the institutional inertia within the U.S. Catholic Church because it causes discrimination toward them as minority group. The Church as a human organization gets moving toward specific goals and sets its priorities and then "just keeps rolling along." It is difficult to get all that machinery, with all the special interests involved, to alter its course to meet changing needs.

The Spanish influence in the United States began before the Pilgrims and Plymouth Rock, to say nothing of the Irish immigration which began little more than a century ago. But these

critics claim that the increased migration into and within the U.S. of more recent years has not received the attention either from the Church or Federal Government that the problems deserve.

CUBAN REFUGEES

The one exception, it seems, has been the effort to resettle Cuban refugees. Perhaps their flight from Communist Cuba and the considerable organizational skill of the mostly middle-class Cubans received more attention than the rural poor from Puerto Rico and Mexico.

The important fact for the Catholic Church and the nation is that the Hispanic-Americans are on the move. They are asking from Church leaders only what Pope Pius XII and Pope Paul VI have said are their rights as immigrants to a new land (cf.: the Apostolic Constitution, *Exsul Familia*, 1952 and the *Motu Proprio* on the Care of Migrants, 1969). The Spanish-speaking

Catholics want their part in the decision-making process in Church and government.

The agenda presented to the Bishops' Conference asked that episcopal and pastoral appointments be made from the ranks of the indigenous Spanish speaking clergy; for special training in language and culture for all including Bishop who are involved in pastoral service to Hispanic-Americans; that bilingual courses be instituted in Catholic schools; that liturgy be adapted to the Mexican-American and other Spanish speaking cultures; that funds be made available to initiative community development and provide technical assistance to overcome urban and rural poverty.

It seems the Spanish-speaking are on the right track. Even those churchmen who long for the "Camelot-days" when the Church had only to be involved in spiritual affairs (historians are finding some difficulty pinning down

just where in history that period came) are becoming aware that the pastoral ministry is a complex and arduous task with little time for taking bows or publishing inventories of past glories.

THEORY BELIED

The history of the United States shows that our governmental process works best when groups are organized to take their part in the process. The history of the immigrants belies the simplistic "melting pot" theory.

Violence has often been a shortcut adopted out of frustration or to avoid the hard work of organizing and accomplishing group or individual goals. Much of the anger and just complaints of Nixon's "silent majority" of middle class Americans is due to their powerlessness and lack of organization.

Gunnar Myrdal encourages Americans in his book, "Beyond the Welfare State," to make our participatory democracy work. To the Spanish-

Americans too he writes: "The crux of the matter is that when people are apathetic in their organizations, perhaps not even becoming members, they are

often also apathetic as citizens of the state. As non-participation in both respects is more common in the lower income brackets, this will easily lead to a situation where the organizational structure becomes badly balanced in favor of big business and generally the interests of the higher income brackets. This runs contrary to the implicit political mores of democracy."

Sidney Callahan would see Mary endorsing such political process aimed toward human justice. Cesar

Chavez always takes the banner of our Lady of Guadalupe along to lead the United Farm Workers as they organize their people for human rights and dignity.

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Isle—A Little Bit Of Nowhere— Becomes Hub Of Biafra Relief

(This is the second in a series of articles by Irish-born Father Dermot Doran, C.S.Sp., now on a fact-finding mission to Biafra. Father Doran was one of the first persons to break the blockade of Biafra — the secessionist Eastern region of Nigeria — in order to provide food and medicines for civilians in the area. He is an adviser to U.S. Catholic Relief Services. This article was written while Father Doran paused in Portuguese West Africa en route to Biafra.)

By FATHER
DERMOT DORAN
(NC News Service)

SAO TOME, Portuguese West Africa — Three hundred miles off the coast of West Africa straddling the Equator lies the tiny island of St. Thomas, or Sao Tome, as it is known by its Portuguese name. To say that it is beautiful is not enough. It is simply lovely, and picturesque and could qualify for the artist's dream world.

Twenty-five miles long and 15 miles wide, the island is bathed in brilliant tropical sun all year round and its sandy beaches are touched by a most tranquil and exquisite green-blue sea. The main town, also known as Sao Tome, has a multitude of narrow streets, expansive colorful plazas, scores of statues and monuments and hundreds of old stucco buildings packed so close to one another that one would imagine there was no more land left.

For five centuries now this "little bit of heaven" has been in and out of historical prominence.

It was first discovered deserted in 1470 by Portuguese explorers. Later in the slave trade days, it became quite a prominent transfer point for slaves taken from West Africa, en route to Brazil and the West Indies.

NATURAL HARBOR
Slave ships also used the

natural harbor as a replenishing point for their stores and supplies. The abolition of slavery in the 19th century saw the end of the busy days and times for Sao Tome. The island and its 60,000 inhabitants settled down to a rather quiet, peaceful type of existence broken only by the weekly arrival of a small 12-seat airplane from Angola, 1,000 miles away, and the monthly visit of a tramp freighter to the port.

It was the Nigeria-Biafra war that brought Sao Tome into world news. It happened quite casually and almost by accident. From the beginning of the conflict, Portugal offered its facilities to blockaded Biafra.

Once a week, or so, a Biafran plane, after breaking the Nigerian blockade, would touch down at Sao Tome's airstrip to refuel prior to the long 14 hours' journey back to Lisbon.

In March, 1968 — 11 months after the blockade was imposed around the former Eastern region of Nigeria — two Irish Holy Ghost missionaries decided to go out to Sao Tome for a weekend rest. Father William Butler of County Wicklow had spent 25 years of his life teaching and ministering in West Africa. Father Kevin Doheny of County Kilkenny had spent 15 years as a teacher and rector of a seminary. Both were tired and worn down from the endless months of caring for war victims.

They boarded the plane in Port Harcourt, Biafra, and landed one and a half hours later in Sao Tome without a dime or knowledge of a word of Portuguese. The Catholic priests on the island welcomed them and, in rather street-Latin, managed to converse.

The sight of stores filled to the brim with salt, beans and rice, as well as all the other goods, impressed the two priests so strongly that

they immediately ordered 10 tons of salt for their beleaguered people. Salt, by the way, is as necessary as water in tropical Biafra.

SALT PROBLEM

The priests then persuaded the pilots of their plane to do "a run" back to Biafra with the salt before taking off for Lisbon as scheduled. With some misgivings, the pilots agreed. But who would pay for this unauthorized trip? And the shopkeepers asked who would pay for the salt. Father Butler assured one and all that everything would be paid for by Father Doheny when he got back to Biafra. So off they went with their salt, leaving Father Butler in Sao Tome. The money was collected in bits and pieces in Port Harcourt and neighboring missions while the salt was being unloaded at the airstrip.

That was the first direct relief flight from Sao Tome. Hearing this story and impressed with the possibilities of this nearly unknown island, Msgr. Karl Bayer, secretary general of Caritas Internationalis (international Catholic charities organization) dispatched Father Anthony Byrne to Sao Tome to investigate the facilities. Shortly after his favorable report, Father Byrne was joined by representatives of the German Lutheran agency and regular mercy flights were begun to Biafra.

At first, there was one flight a night, later two and even three flights a night, delivering 25 to 30 tons of badly needed relief.

JET FLIGHTS

When the full impact of the Biafra crisis became known to the world in July, 1968, U.S. Catholic Relief Service (CRS) inaugurated weekly Boeing 707 Jet flights from New York's Kennedy

Airport to Sao Tome, via Amsterdam. This was the first time a jet plane had landed in Sao Tome, and the whole island turned out to see this modern wonder of the world.

With the formation of Joint Church Aid, Sao Tome lost its century of peace and quiet. (Joint Church Aid is a consortium of church relief agencies from Europe and North America, aided by the American Jewish Committee, that has organized the mercy airlift of food and medicines to Biafra.)

Today, 300 American, Danish, German, Swedish, Norwegian, Icelandic, Canadian and Irish members and officials of Joint Church Aid and its air crews have brought a new life and vitality to the island. Each night between 15 and 20 church relief planes take off for the two-hour flight to Biafra. As much as 250 tons of medicine and food supplies are flown in nightly. The huge stores are constantly replenished with fresh supplies arriving weekly by ship from CRS and Church World Service (the aid agency of the National Council of Churches) from the United States, from Nord-churchaid of Scandinavia and various other participating relief agencies from all over the world.

The American segment of the operation is known as Joint Church Aid-U.S.A. It operates four huge C-97 Stratofreighter aircraft capable of delivering 120 tons per night. A young Wisconsin boy, John Stollenwerk from Milwaukee, and his wife represent CRS and see to it that all American-donated foods and medicines arrive safely and are dispatched as urgently as possible to Biafra, where Catholic and Protestant missionaries



INSPECTING a shipment of medicine on board a plane bound for Biafra from the Portuguese Island of Sao Tome are a missionary and a volunteer helper. The relief airlifts continue to keep alive the battle against starvation in the war-torn nation.

guarantee its delivery to the most needy. Stollenwerk's counterpart, Don Kurtz of Pokomoke City, Md., does likewise for goods forwarded by Church World Service.

More than 300 local people are now employed by Joint Church Aid to load the planes each day and night, to guard the stores and warehouses and to assist in the maintenance of the 12 planes that form the mercy air fleet of the combined churches.

Sitting here in the brilliant sunshine at one of the three restaurants that serve the town, I cannot help

but think of the tremendous role the churches are playing in this Nigeria-Biafra tragedy.

Sao Tome, which has already witnessed almost 5,000 mercy flights depart from its airstrip in the past 18 months, carrying 50,000 tons of food and medicine to millions of Biafran women and children who would most surely have died of hunger and starvation without these supplies, is today a living witness of the positive role that the Church can fulfill — and is fulfilling in our world, thank God!

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THE OTHER SIDE OF THE COIN:

Or, Do So-Called Modern Schools Do More Harm Than Good?



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.

By DR. BEN SHEPPARD

No one doubts the value of learning and the need for directing communications, but too often we assume that compulsory education contributes to the advancement of both education and society. We do know that sometimes schools for many children exist as a poor influence. Schools are too often destructive.

Many experts feel that school is a place where one learns to be stupid. No child entering school in the first grade is ever afraid of what he doesn't know — this is a factor which is drilled into him. Some feel that the average school is a terrible thing for the child. The average school cannot handle variety — it can manage only in the assumption of mass production and this can be accomplished by defining children in a certain way and by handling all situations uniformly.

An intellectually creative child cannot understand the stupidities he is taught to believe as fact.

Learning, too often, causes adverse involvements according to Q. Brewster of Yale, particularly when the young seek to become more involved in something more meaningful than the pattern of success.

The urban school has never demonstrated that it is of any value to the people it serves. At best the schools do no more than magnify and amplify tendencies determined by outside influences, at the worst they are irrelevant not merely to the deprived but to all children, according to Dr. Schroy. Much of what many schools teach is not useful for any particular needs of many children.

Dr. Kay, the chief of Children Service, Community Mental Health Clinic in Philadelphia has written that despite individual differences in constitution, upbringing, drives, learning style and interests, educational systems still tend to treat children the same.

Each child is expected to learn whatever the system selects and to produce words, papers, good marks as the evidence of good learning. Failure to do the required work may lead to such terms as underachiever, slow-learner, retarded, brain damaged, emotionally disturbed, defiant and lazy.

Children worry too much about school. It should be a happy place. Dr. Kay feels that school is the cause of anxiety or fear over which the child can have little or no control. Such anxiety is rarely if ever useful particularly at a time when the immature person is not able to cope with external stress or to rationalize or to change the environment, to understand or to escape.

How often have we heard the phrases "I am stupid" or "I am a failure"? How many parents have we heard and seen through the years who carry the straight A report card around their necks as a necklace to indicate the "smartness" of their children and themselves.

Educators and parents, uncles and aunts, sisters and brothers please remember that "self esteem is the central issue of personality development." The greatest internist I know went through medical school in an alcoholic haze to escape his professors. How he got through school I will never know. Still, in New York City, where I practiced, he was the greatest.

The adult can discriminate between his own inadequacies and those of the environment, not a child.

Why do parents feel guilty and a failure when the child doesn't do well at school? Why not have someone go into the past years and reason it out. The Director of Research for the Boston Public Schools has stated that the problem is in the schools themselves, in the way schools and school systems are organized and operated, in the goals we set for ourselves and the methods we employ.

Recently I made a public statement that too much stress is being laid on varsity athletics. One would have thought that I had invited the Soviet Union to take over and run our country judging by the mail I have received. I have been called everything from a "dope addict" to "ignoramus." We must have a team "to which our school can rally around."

Imagine that — no football team — no school. "There are no drug addicts on varsity teams" I have been told. No "speed" is used before going on the field. Just imagine the publicity build-up necessary to make an "All American." An All American what? Is it necessary to have a winning team to have a good school? Where out of an enrollment of 2 to 4,000 do people represent the school, academically or muscularly? Does this make a true educational system and what happens to the students of a school which wins only one game out of 10?

The entire school is a failure. What great varsity athlete who has been aggrandized by the publicity department of the school to be signed up as a "pro" has ever come back to the school and said "Here, I signed a contract for \$1,000,000 — I am going to endow the school with a check for creative thinking and donate let me say \$500,000" — or half of his contract.

Imagine what would happen to this country during the fall and early winter if the college scouts didn't know who to pick. Therefore the professional scouts would be at a loss and Saturday and Sunday afternoons would be lost to television.



There would be a national catastrophe calling for Congressional Action. "Pop" might even be forced to read a book or better still spend some time with his children and help family living.

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Kid Kartoons 'Ekumenical'

NEW YORK — (CPF) — Religious educators are now looking at Saturday morning cartoons — not to take note of any violence content, but to take notes on "Davey & Goliath" for their next class.

The long-running series of 15-minute stories about a nine-year-old boy and his dog — frequently shown on Saturday morning children's TV shows — has become the keystone of the new ecumenical religious-education venture.

Produced by the Lutheran Church in America and distributed as a public service to TV stations throughout the country by the National Council of Churches of Christ in the U.S.A., "Davey & Goliath" was recently "adopted" by the Archdiocese of New York's Confraternity of Christian Doctrine.

A nun in that department, Sister Anne Flood, drew up a teacher's manual covering more than 40 "Davey & Goliath" episodes. The manuals were distributed to New York metropolitan area Catholic schools, teachers in C.C.D. classes and even to parents so that they could help their youngsters get more out of the "Davey & Goliath" episodes.

So impressed with the nun's manual was the Council of Churches of the City of New York that that Protestant agency is also distributing her manuals to all Protestant parents through their parishes.

"Davey & Goliath," which was created in 1961 (by an Episcopalian, Nancy Moore) was, until recently, a series of 39 episodes featuring a modern boy named Davey Hanson who, with his dog Goliath, learns something new about God in each episode.

Using the "stop-action animation" technique, by which puppet-like figures are made to move about without strings or other attachments, the series would show Davey and the audience — presumably in the six-to-nine-year-old range — that God cares, that God is dependable, that God is everywhere. Always,

the "message" is kept to a very few lines of dialogue.

In an episode titled "Happy Landing," for instance, the theme is: God knows everything. Hank, a neighbor who works in the control tower of an airport, invites Davey to come along with him to the airport, where one of the planes Hank will guide in is carrying Davey's father back from a business trip.

Awed by Hank's knowledge of weather conditions and where various planes are, Davey remarks, "Hank, you know so much and help so many people, you're just like God."

Honors Are Announced In Speech Tournament

Sacred Heart School in Homestead took first place honors in the second annual Immaculata-LaSalle high school speech tournament for seventh and eighth graders last weekend.

Underprivileged Are Guests At Club Party

The Catholic Young Adult Club of the Palm Beaches sponsored a party for area underprivileged children last weekend.

The money for the party came from fund-raising activities such as car washes and bake sales during the months of November and December.

Membership Chairman David Nye (746-5951 in Jupiter) reports that the group is fairly new and is interested in gaining new members.

The second and fourth Wednesdays of each month at 8 p.m. are meeting nights in the Fidelity Federal Bank, 45th Street and Broadway in West Palm Beach. Persons interested in joining the group — whose activities are mainly social, but include spiritual and service events — should plan on attending one of the twice-monthly meetings.

The Now Set

Toys For Poor Swamp Santa

The first Archbishop Curley High School Toy Drive brought some 500 toys, enough to fill more than 17 boxes, to brighten Christmas for children of needy families in the Miami area.

Under the direction of Crispin Stout, president, the Student Council undertook the project. Each student was asked to bring in new or used toys. After they were collected, distribution was handled through the Catholic Welfare Bureau.

"This is by far the best cooperation the student body has shown this year in the Student Council's projects for community service," Stout declared.



COLLECTORS' ITEMS — Salvador Perone, Student Council President Crispin Stout and Brother Matthew, S.C., advisor, inspect toys collected by students of Archbishop Curley High School.

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VATICAN CITY — (N.C.) — Pope Paul VI has named William Cardinal Conway of Armagh, the Primate of All Ireland, as a member of the Congregation for Bishops.

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Curley And Newman In Holiday Tournaments

By JACK HOUGHTLING

Archbishop Curley High and Cardinal Newman High will carry archdiocesan colors into holiday basketball tournaments this weekend with Curley in the tough Pompano Beach meet while Newman will once again compete in the annual Palm Beach Holiday tournament.

Curley was 3-0 at the start of this week's play with a big scoring punch in 6-3 Paul Taylor and 6-1 Russ Meriedy.

Newman was 3-2 after a busy week of winning two and dropping one and was to meet Forest Hill High in its opening tournament game. The Crusaders took Cardinal Gibbons High last Saturday, 50-46, in their final tuneup for the meet.

Curley had pushed its record to 3-0 with a 64-57 win over Norland as Taylor hit for 19 points and Meriedy 18.

Msgr. Pace stayed with Curley as the archdiocese's only undefeated squad. The Spartans won an easy 108-33 decision from Miami Military and then came back with a 62-47 victory over Boca Raton for a 4-0 record.

Bill Sheppard was the point leader for the Spartans in both games as he collected 28 points against MMA and 19

the VOICE OF SPORTS

against Boca Raton. Allan Killian had 15 against MMA and Bob Farrell 14 against Boca for runner-up honors.

The Spartans were to close out their December schedule with a Tuesday night meeting with Christopher Columbus High, the first game between the two archdiocesan schools.

Belen became the winningest school in the archdiocese with a 62-52 triumph over Mary Immaculate of Key West. The win gave Belen a 5-1 record. Cautemoz Rivero and Orlando Puente led the Belen attack, with 18 and 17 points, respectively.

St. Patrick's, with its chief scorer, 5-3 Scott Simmons being shackled, fell twice last weekend, losing 75-46 to Deerborne School and then 93-55 to LaSalle. Simmons picked up just seven points against Deerborne and 11 against LaSalle after averaging close to 30 points a game.

LaSalle had a trio of big scorers in its win over St. Pat's as Raul Girardo hit for 23, Juan Casanova 20 and Charles Simeon 16 as the Royals scored their first win of the season.

Christopher Columbus, despite 33 big points by Ron Nentwig, lost another one-pointer, as Southwest nipped the Explorers, 80-79. The Explorers also lost 60-48 to Killian with Nentwig the only one reaching double figures in scoring with 12.

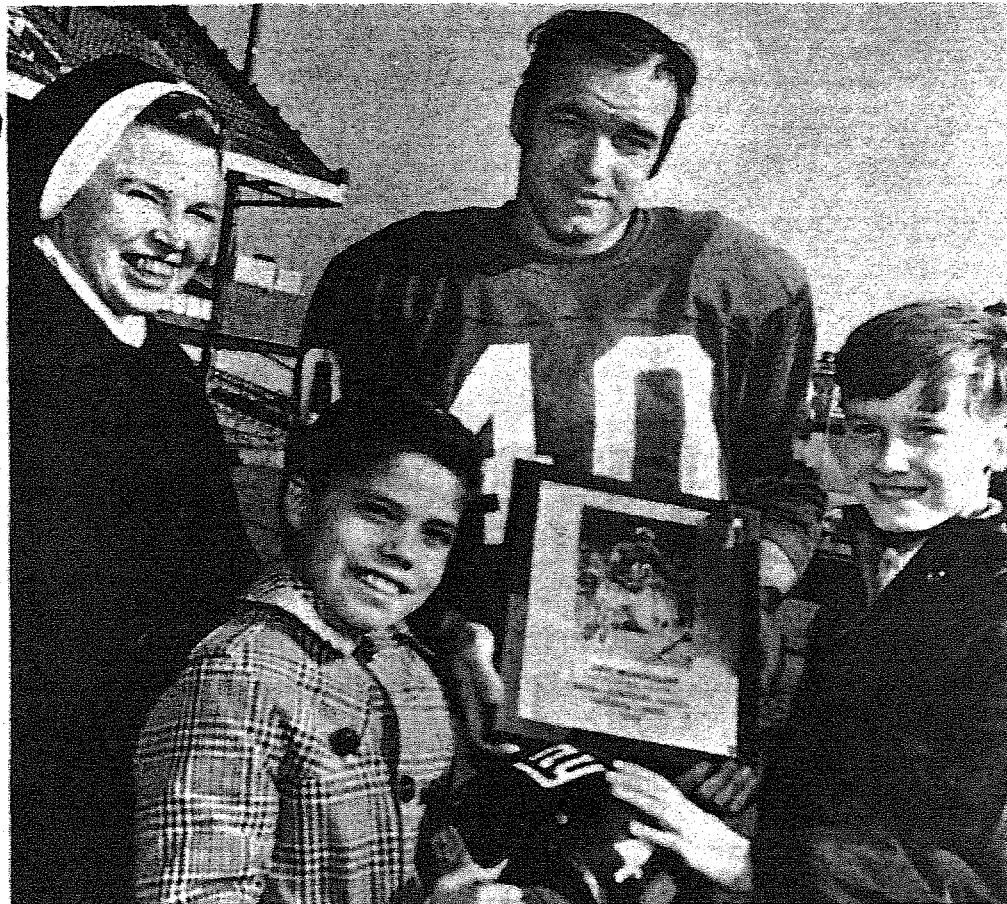
Chaminade continued to enjoy a modest measure of success against the bigger Class AA schools in registering a 4-2 record for the early going, following a fine 64-47 win over neighborhood rival McArthur High. Earlier in the week, however, the Lions fell 83-54 to Pompano Beach, although Dawn Tonkovich continued his hot scoring with 28 points.

Biscayne College's basketball is enjoying a two-week holiday vacation before heading into the heavy portions of its schedule.

The Bobcats played Long Island U. on Christmas Eve before breaking for the holiday vacation. They resume play against Ft. Lauderdale U. (formerly Drake College) on Jan. 8 as a tuneup for a tough road game at Florida Southern College in Lakeland.

The main action over the holidays at the Biscayne campus will be the eligibility of 5-10 guard Keigh Finley and 6-4 Steve Sahli. Both had been academically ineligible for the first portion of the Biscayne schedule and Coach Ken Stibler was anxious to gain their services for the final two-thirds of the season.

Finley was the No. 2 scorer last year with a 14.2 average while Sahli had been part-time starter while averaging 4.6 points and 4.2 in rebounds.



FOOTBALL ANGEL — New York Giant halfback Joe Morrison receives a plaque naming him 1969's "Football Angel for The Angel Guardian Home" in Brooklyn from some young fans and Sister Mary Owen, all of the home.

Team Loses 88 Games; Then--

BROADHEADSVILLE, Pa. — (NC) — Four years ago Pleasant Valley High School here sent its first team into the high school basketball wars. Since then the teams have been consistent — Pleasant Valley lost 88 consecutive games.

The string was broken here when Pleasant Valley brought joy to its long suffering followers by downing Notre Dame of East Stroudsburg, 63-40.

But the victory wasn't all that sweet. Notre Dame is in its first season of basketball and the school won't have a senior class until next year.

Permanent Ban On Disrupters

ST. LOUIS — (NC) — Citing the U.S. Constitution's guarantee of freedom of worship, a federal judge here has permanently barred militant demonstrators from disrupting worship services at the St. Louis cathedral.



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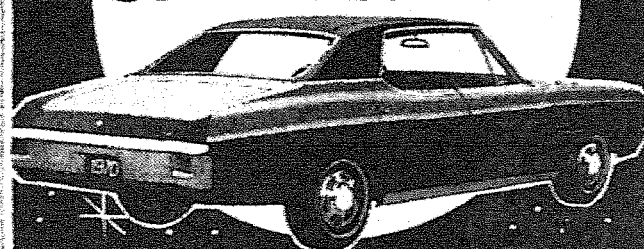
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Christ Made Flesh For All Men, Called Message Of Holy Season

VATICAN CITY — (NC) — Pope Paul VI called for a true faith that will see through the gaudiness of the world's Christmas and even beyond the many religious traditions of the Holy season to behold "Christ made flesh" for mankind.

The summons came in a general audience talk in the Hall of Blessings in which the pope emphasized the true and continual value of "faith and life."

Dwelling on the concept of life, Pope Paul called attention to the virginal birth of Christ to illustrate the loftiness to which humanity has been raised. Hence, he said,

"The family finds in Christmas its own feast." To Christian families he offered some words of "admonition and comfort," and to the young contemplating matrimony, he bequeathed the hope that theirs would be a concept of family as "an ideal splendor."

Still addressing the young on their future marriage, he urged that "no impure thoughts and improper morals devastate the eve of their marriage." He further exhorted the young not to sadden the plans for the future heart by indulging in "selfish and hedonistic calculations."

"We expect a new type of family from the young generation," he stated. "The tremendous experience of present history must have taught (them) that only an authentic and strong Christianity possesses the formula of true life."

In calling for a strong religious overtone to Christmas, Pope Paul was careful to point to the need for a total comprehension of the coming of Christ, and said that this should not be merely a pietistic dwelling on valued folklore or treasured storytelling.

"The word was made

flesh and dwelt amongst us," he said, and this, according to St. Paul, is the Christmas faith.

Speaking of the Christmas of life, he noted that the coming of Christ "spreads throughout mankind a regenerating wave." He then introduced the idea that every man reflects the face of Christ because every human being has been touched by this wave of the coming of Christ. This is the Christmas of life.

In his address, the Pope reverted to a series of sermons on the family that he had delivered while he was the archbishop of Milan.

Lord, Have Mercy On Us For My Lai

By FATHER JOHN T. CATOIR

Thank God there are some who express outrage over the March 16, 1968, massacre at My Lai. United States senators and congressmen of the Armed Services Committee filed out of the film presentation by Secretary Resor in shocked disbelief. The national conscience was stung by the horror of an American atrocity.

When a thing is gruesome and evil there is an instantaneous instinct to reject responsibility. We say it can't be true. It never happened that way. We are a righteous people. We are a nation of good men. Captain Medina's impressive stoicism, his plausible defense of the event (or at least his part in it) is reassuring to those who hunger for innocence, ironically, at any price.



FATHER JOHN T. CATOIR

The Captain asserts that he was there, he saw only about 28 civilians killed; he cannot imagine any American soldier's behaving in such a merciless way; he doubts that it even happened as reported. President Nixon wisely admitted that it did happen and that a good deal more than 28 persons were involved, but we are reassured this is an isolated incident.

Well just how isolated it is? Just how innocent are we? The saturation bombing of civilian cities in Germany has prepared us well for Vietnam. Our hands are bloody as we assert our justice and innocence.

Some voices are even heard to say that this kind of talk is

just part of a Communist conspiracy to weaken the will of the American people to carry on their heroic struggle for a free world. Whatever the reaction, the slaying of innocent women and children of My Lai by American soldiers is an American atrocity.

In comparison, our triumph over space and our voyages to the moon have about as much redeeming social value as the activity of a group of boys playing with building blocks. As I write this, I am filled with mixed emotions. While the horror of the event is overwhelming, I can't help feeling an unexplainable compassion for the young men who acted out this insane, murderous drama. They were once innocent civilians, and we sent them to war. The full weight of official condemnation must fall on them. To remain a respectable nation in the eyes of the world, we will need scapegoats.

The fact is that every soldier is a trained killer. Taken from peaceful surroundings, he is gradually remolded to fit smoothly into the war machine. We sent them to Vietnam to fight a land-war halfway around the world, with an enemy he regards as belonging to another species, not a person like himself. We have approved this war which has produced some soldiers who have behaved like drunken madmen. We cannot pass this off as an isolated incident for which we have no responsibility. We all bear the sin of My Lai.

Evil is in the world; evil eventually vomits its corruption, but when it appears openly, people often do not want to admit that its odor is befouling them. We are a sinful people, and now we can only repent our sins.

This is not intended to be political monologue, it is a plea for private prayers of forgiveness. Have mercy on us Lord, for we have sinned in thought, word and deed; through our fault, through our fault, through our most grievous fault.

Prayer Of The Faithful Feast Of The Holy Family Dec. 28, 1969

CELEBRANT: The Lord be with you
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. The example of the Holy Family inspires us with love, joy, and trust in God our Father. In our prayer for the family of man, we now seek the intercession of Jesus, Mary, and Joseph.
LECTOR: The response for today's prayer of the faithful will be: Hear your children.
LECTOR: (1) For the Church, the family of God, that under the leadership of our Holy Father, Pope Paul, and all the bishops, we may come to a greater awareness of our mission, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (2) For peace, trust, and charity in the family of nations, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (3) That all Christian fathers and mothers may help their children grow in wisdom, age and grace before God and man, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (4) For those enduring marriage or family difficulties, that love, good will, forgiveness, and peace may once again prevail in their lives, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (5) That children who suffer from neglect and orphans who yearn for adoption may soon find the warmth of Christian love in family life, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (6) For a deep, mutual understanding between children and their parents, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (7) For the sick, suffering, and deceased members of our parish family, remembering especially N. and N. who died this past week, we ask you, Father.
PEOPLE: Hear your children.
LECTOR: (8) That we who have received the adoption of sons through Jesus Christ in baptism may be united more closely in fraternal love, we ask you, Father.
PEOPLE: Hear your children.
CELEBRANT: O God, Father of us all, give heed to the prayers of your family. Please grant what we ask in faith through Christ our Lord.
PEOPLE: Amen.

Solemnity Of Mary, Mother Of God World Day Of Prayer For Peace Jan. 1, 1970

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Today as we recall God's favor to Mary, the Mother of God, let us be filled with confidence as we pray that the peace of Christ will come to all men during 1970.
LECTOR: The response for today's prayer of the faithful will be: Lord, grant us peace.
LECTOR: (1) Lord, we pray for peace and understanding within your Church. We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (2) Lord, we affirm our hope for peace in the sign of a growing awareness in the Church that it is in a position to do more than talk about human solidarity. We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (3) Lord, we affirm with Pope John that "in this age of ours which prides itself on its atomic power, it is irrational to believe war is still an apt means of vindicating violated rights." We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (4) Lord, may we declare a "war on war" and look forward to a "Decade of Disarmament." We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (5) Lord, may we see that men of all races and colors and nationalities are made in your image and likeness. We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (6) Lord, may your peace come to the sick, suffering, and deceased of the world. We ask you, Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (7) Lord, through this eucharistic celebration may all of us here present advance the peace and salvation of the world. We ask you, Lord.
PEOPLE: Lord, grant us peace.
CELEBRANT: O God, giver of peace, grant us that peace which the world cannot give. Inspire men and nations to lay down their arms, to seek peace and brotherhood, so that all may be one in you, through Christ, our Lord.
PEOPLE: Amen.

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Timetable Of Sunday Masses In Archdiocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).

BEIE GLADE St. Phil. Benizi, 7, 10:30 and 12 noon (Spanish).

BOCA RATON: St. Joan of Arc, 7, 8, 9, 10:30 a.m. and 12 noon, 6 p.m. Ascension, 8:30, 10 & 11:30 a.m., 414 N.W. 35 St.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m.

CLEWISTON: St. Margaret, 8 a.m., 12 noon.

COCONUT GROVE St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

CORAL GABLES: Little Flower (Church) 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. (Spanish). St. Augustine, 7, 8:30, 10:30, 12 noon, 5, 6 p.m. St. Raymond, Coral Gables Elem. School 9:30 and 11 a.m. (Spanish) 12:15 p.m.

CORAL SPRINGS St. Andrew, 8:15 9:45 N. W. 37 Ct.

DANIA Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. Blessed Sacrament, 6, 8, 9:30, 11 a.m. & 12:30 p.m. St. Clement, 6:30, 8, 9, 10, 11:15 a.m., 12:30 and 7 p.m. St. George, 7, 8, 9:30, 11, 12:30, 5:30 p.m. St. Helen, 3063 NW 23 Way, 8, 9:30, 11 a.m., 12:30 & 5:30 p.m. St. Henry, 700 NE 56 St., 9 & 11 a.m., St. Jerome, 8:30, 10, 11:30 a.m. Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Sebastian (Harbour Beach) 8, (Latin) 9:30, 11 a.m., & 5:30 p.m.

HALLANDALE: St. Matthew, 6:15, 7:30, 8:45, 10, 11:15, 12:30 & 6 p.m. St. Charles Sorreano, Hallandale Recreation Center 9, 10:30 a.m. & 12 noon.

HIALEAH: Immaculate Conception 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish) St. John the Apostle, 6, 7, 8, 9:30, 10:45 a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish).

HIGHLANDS BEACH: St. Lucy, 8:30 and 12 noon, 3510 S. Ocean Blvd., 10 a.m. (Ocean Beach Apts., Boca Raton).

HOBE SOUND: St. Christopher, 7, 9, a.m.

HOLLYWOOD Annunciation, 8, 9, 11:30 a.m., 7 p.m. Little Flower, 5:45, 7, 8:15, 9:30, 10:45, a.m., 12 noon, 5:30, 6:30, 7:30 p.m. (Spanish). Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5, 6 (Spanish) 7, 8:15 p.m. St. Bernardette, 7, 8, 9:30, 11, 12:30, 7 p.m.

HOMESTEAD Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45 a.m.

INDIANTOWN: Holy Cross, 8 a.m. JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE St. Agnes, 7, 8:30, 10 (Spanish), 11:15 a.m., and 5:30 p.m. LABELLE: Mission, 10 a.m. LAKE WORTH: St. Luke, 7, 8, 10:30 a.m., and 6:15 p.m. Sacred Heart, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m. LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m. LIGHTHOUSE POINT: St. Paul the Apostle, 8 and 9:15 & 10:30 a.m. in Yacht and Tennis Club.

MARCO: Catholic Church of San Marco 8:30 a.m. (Marco Yacht Club)

MARGATE: St. Vincent, 8, 9, 10:15, 11:30 a.m.

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m. Assumption of Blessed Virgin (Ukrainian) 8:30 and 10 a.m. Corpus Christi, 6, 7, 8, 9:15, 10:30 (Spanish) 11:45, 1 p.m. (Spanish) 5:30 (Spanish) 6:15, 6, 7, 8, 9, 10 (Latin) 11:30 a.m., 12:30 & 5:30 p.m. Spanish Holy Redeemer, 7, 10 a.m., 6:30 p.m. International Airport International Hotel, 8 a.m., Sundays and Holy Days, Melkite Mission, 2626 Coral Way, 11 a.m. St. Catherine, Killian High School, 9 a.m. and 11 a.m. St. Francis Xavier, 7, 9:30 a.m. St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish). St. John Bosco Mission, 1301 W. Flagler St., 8:30 & 11:30 a.m. (English) 7, 10 a.m., 11, 6, 7:30 p.m. (Spanish) St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m. St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m. (Latin) 7 p.m. St. Michael, 6, 7, 8, 9, 6:30 p.m. (Spanish), 12 noon, 6 & 7 p.m. (Spanish).

SS. Peter and Paul, 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish) 8:30 a.m., 1 p.m., 7 & 8 p.m. St. Robert Bellarmine 5405 N.W. 27 Ave., 8 a.m. (English), 11 a.m., 1 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 1 p.m. (Spanish) and 6:30 p.m. St. Thomas the Apostle, 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m. St. Vincent DePaul, 2100 NE 103 St., 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m., and 6 p.m. St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m. St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m. St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45, 6, 7 p.m. (Spanish).

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 & 7:15 p.m. (Spanish).

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish).

MIRAMAR: St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HAVEN St. Joseph, 10 a.m. NAPLES: St. Ann, 6, 7, 8:30, 10, 11:30 and 6 p.m.

NARANJA St. Ann, 11 a.m., 7 p.m. (Spanish).

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.

NORTH MIAMI Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.

St. James, A. J. & B. R. 11 a.m. (Latin) 12:30 and 5:30 a.m. Visitation, 7:30, 10:30 a.m., 12 noon, 6 p.m., 7 p.m. (Spanish).

NORTH MIAMI BEACH: St. Lawrence, 7, 8, 9, 10:15 a.m., 12:15 and 6:30 p.m. St. Basil (St. Lawrence) 8:30 & 10 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m. (Spanish) 6 p.m. St. Philip, Burchie Park, 9 a.m.

PAHOKEE: St. Mary, 10:30 a.m.

PALM BEACH: St. Edward, 7, 9, 10:30 a.m., 12 noon.

PERKINS: Christ the King, 8, 9:15, 10:30 and 12 noon. Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. St. Richard, Coral Reef School, 7955 SW 152 St., 9:30 and 11 a.m.

PLANTATION: St. Gregory, 7, 8, 9:30, 11, 12:30, 6 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 11 a.m., and 12:15 p.m. St. Elizabeth, 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Gabriel, 8, 9:30, 11 a.m., 12:15

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m., and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

SOUTH MIAMI: Epiphany, 6:30, 8:00, 9:30, 11 a.m., and 12:15 p.m., 6 p.m. St. Louis, 8, 9:30, 11 a.m., and 12:50 p.m., and 6:00 p.m. St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m., and 6:00 p.m.

STUART: St. Joseph, 7, 9, 11 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin, 9:30 a.m. St. John Fisher, 7:30, 9, 10:30 & 12 noon and 6 p.m. St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m. Holy Name of Jesus, 7:30, 9, 10:30, a.m., 12 noon and 6 p.m. St. Ann, 6, 7, 8:15, 9:30, 10:45, 12, a.m., and 5:30 p.m. St. Henry, Northeast High School, 700 NE 56 St., 9 a.m. & 11 a.m. ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon.

KEY WEST: St. Mary, 7, 8:30, 10, 11:15 a.m., and 12:15 and 5:30 p.m.

St. Bede, 8, 9:30, 11 a.m., and 7 p.m.

MARATHON SHORES: San Pablo, 7 and 11 a.m.

PLANTATION KEY: San Pedro, 6:30 (Latin) 9 and 11 a.m.

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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.

Hablan Refugiados

"La Navidad no se Borra con la Fuerza"

Por
Gustavo Pena Monte

—Usted puede estar seguro de que la navidad se va a celebrar en Cuba. Y los que la van a celebrar quizás lo hagan con el mayor fervor y espíritu religioso.

Ante las medidas tomadas por Fidel Castro para evitar la celebración de los tradicionales festejos de Navidad en Cuba, acudimos a la Casa de la Libertad para entrevistar a los refugiados que acaban de llegar a Estados Unidos, justo horas antes de la celebración de la Navidad.

El hombre que hizo la afirmación categórica que abre esta información es un cristiano perteneciente a la congregación episcopal de una pequeña ciudad de Cuba.

Con los temores naturales de quien acaba de salir de un sistema de terror, no quiere que se le identifique. Teme que eso pueda perjudicar a sus familiares que quedaron atrás.

"No hay arbolitos, ni turrón, ni lechón. Han forzado a muchos hombres a marchar al campo. Pero los que quedan en el hogar, se reunirán en torno a una mesa para la tradicional celebración. Y si no hay turrón comerán boniatillo, pero se unirán en el hogar y en la

oración," dice ese militante cristiano y añade:

"Quizás esas prohibiciones de Castro le hacen más daño que bien en sus planes de sembrar el ateísmo en el pueblo, porque esas medidas hacen reflexionar a la gente y los hace buscar la fe en el fondo de los corazones y los hace meditar en el testimonio de amor de los cristianos frente al ambiente de odio que impone el régimen."

"Porque allí se está viviendo un genuino cristianismo y los creyentes, (católicos o protestantes de las distintas denominaciones), nos unimos para preservar la fe y hermandados damos un testimonio silencioso que está calando muy hondo aun

en aquellos que por temor se apartan de la Iglesia."

"Será una navidad sin fiesta y con muchas dificultades. Pero el nacimiento del Redentor no se puede borrar con leyes y precisamente por esas leyes, por ese trabajo forzado, por ese odio que hay en el ambiente, en esta triste navidad cubana, Cristo estará naciendo en muchos corazones que lo necesitan como único consuelo frente a tanto terror," expresó la esposa de este militante episcopal, un matrimonio que ha salido de Cuba "no por las privaciones y el terror sobre nosotros, sino para salvar a nuestros hijos del constante adoctrinamiento ateo, para que ellos puedan crecer en un ambiente de libertad, donde no se les quiere arrancar la fe a la fuerza."



La estrella de la Navidad condujo a los tres Magos de oriente a llevar presentes al Dios que nació. En los países latinos la tradición de los Reyes Magos es conservada como una de las más importantes celebraciones del tiempo de Navidad. En Miami, la iniciativa de un comentarista radial —nuestro compañero Juan Amador Rodríguez— está haciendo que la tradición de reyes permanezca viva en estas playas para los niños de habla hispana, al auspiciar una gran colecta de juguetes que oportunamente serán distribuidos en un festival público.

"Busquemos Nuestra Propia Paz con Dios Para Encontrar Paz Duradera"

Mis muy amados en Cristo:

El reciente llamado de Nuestro Santo Padre para que todos los pueblos del mundo observen el primero de enero como una ocasión para orar y trabajar unidos por la paz, debe movernos a una respuesta a coro. Estamos tan acorralados a la guerra y sus horrores que surge el peligro de que contemplados con indiferencia y hasta escepticismo, la cálida esperanza por la paz.

Advertiendo esto, el Papa Paulo VI ha exhortado a todos los hombres a buscar un nuevo punto de vista. Que tan solo la búsqueda de la paz puede resolver nuestros problemas, que la guerra siempre destruye el deseo humano de una vida normal, que ni la violencia, ni la fuerza ni el terror pueden ser aceptados como medios para resolver nuestras diferencias.

Quizás el arma de la oración en estos tiempos parece a algunos impráctica en la búsqueda de la paz. Sin embargo, muchas páginas de la historia nos revelan que cuando hombres y mujeres se entregan de corazón a implorar a Dios que conceda lo que ellos no pueden alcanzar por sus propias manos, penetra en las cosas de los hombres un espíritu de armonía, al menos mientras los hombres recuerdan el lugar de Dios en sus vidas.

Esto también es válido para hoy. Pero la gracia divina no puede ser forzada sobre nosotros. A menos que grandes sectores del pueblo comprendan la necesidad de orar por la paz como una responsabilidad personal, a menos que su fe sea lo suficientemente firme como para comprender que la oración puede ciertamente lograr lo que las negociaciones y las conferencias de paz no han logrado, no podremos esperar que Dios premie nuestra indiferencia con el don de la paz.

Estos pensamientos en el momento en que comienza un nuevo año, nos mueven a recordar que es tonto buscar la paz del mundo si nosotros mismos no establecemos primero la paz con nuestros semejantes. Y la triste experiencia nos ha enseñado que la paz con nuestros semejantes es vana esperanza si no hemos renovado nuestro corazón y hemos buscado nuestra propia paz con Dios.

Si nos persuadimos de esta verdad, entonces podremos saludar a este nuevo año con la esperanza y la confianza de que ciertamente estamos marchando hacia una paz duradera.

Devotamente en Cristo,

Coleman F. Carroll
Coleman F. Carroll
Arzobispo de Miami

La alegría de la navidad llegó a centenares de niños hijos de trabajadores migratorios estacionados durante el invierno en el área de Pompano Beach. Estos niños en su mayoría hablan español, hijos de trabajadores agrícolas mexicanos o puertorriqueños que vienen al Sur de la Florida a trabajar en las cosechas de cítricos y otros vegetales. La navidad les trajo juguetes y golosinas en una fiesta organizada por la Confraternidad de la Doctrina Cristiana.



Los cristianos buscan una sociedad en la que los esfuerzos y las energías realmente consigan el bien de las mayorías y en que el resultado común del esfuerzo productivo sirva a todos. Una sociedad que ofrezca oportunidades a todos y que disponga de los medios para defenderse de cualquier grupo de presión.

Una sociedad que haga posible un hombre nuevo.

Esto significa una sociedad centrada en valores nuevos. Principalmente centrada en el hombre y en los valores que de él se derivan: solidaridad, servicio, generosidad, fraternidad, sentido comunitario, trabajo, aprecio de las cualidades y virtudes humanas, valoración de la cultura.

Una sociedad en que todo esfuerzo productivo esté al servicio del hombre, en que el desarrollo sea integral. "Desarrollar —se ha dicho— es promover al hombre, a todos los hombres y a todo el hombre. El desarrollo es un humanismo. Debe responder a la triple hambre: física, cultural y espiritual que atormenta al hombre individual y a la sociedad moderna. Se trata de ser hombre y más hombre" (Monseñor Manuel Larrain

Una sociedad que haga posible la vida cristiana.

Pablo VI en su Mensaje Pascual de este año invitaba a construir una ciudad terrena "donde el hombre pueda vivir como hombre, en la verdadera libertad, en la justicia social, en la búsqueda del saber, en la laboriosidad, en la justa distribución del pan y del bienestar, en el amor honesto y amigo, en el orden siempre nuevo y en la paz; en una palabra, esa alegría de vivir que Cristo mismo ha anunciado como fruto abundante, para quien busca por encima de todo el Reino de Dios" (L'Osservatore Romano, Edición Española, número 15, pág. 12).

La Iglesia debe denunciar una sociedad deshumanizante y estimular la construcción de otra sociedad humana, porque en Cristo encuentra la revelación plena del misterio del hombre.

En el misterio de Cristo "La Iglesia muestra al hombre el sentido de la propia existencia, es decir, la verdad más profunda acerca del ser humano" (Iglesia y mundo, núm. 41).

La Iglesia adquiere en Cristo, el sentido del hombre y puede por ello criticar lo que atenta contra el hombre.

Sólo una sociedad basada en el hombre, hará posible que el hombre y la sociedad encuentren a Dios y logren una vida religiosa verdadera.

Una sociedad basada en el dinero hace imposible el encuentro del hombre con su creador. La palabra de Cristo tiene una actualidad dramática: "nadie puede servir a dos señores... no se puede servir a Dios y al dinero" (Mateo, 6:24).

Los caminos para la construcción de la nueva sociedad.

Son los laicos cristianos quienes deben construir la nueva sociedad. "Conscientes de las exigencias de la fe y vigorizados con sus energías, acometan sin vacilar, cuando sea necesario nuevas iniciativas y llévenlas a buen término" (Iglesia y mundo, número 43).

Como Obispo no tengo soluciones concretas. Tampoco me corresponde encontrarlas. Corresponde a los laicos. El Concilio les dice que "no piensen que sus pastores están siempre en condiciones de poder darles inmediatamente solución concreta en todas las cuestiones, aún graves, que surjan. No es esta su misión" (Iglesia y mundo, núm. 43).

Libertad para buscar caminos.

Hay un mínimo en que deben coincidir los cristianos. Deben estar de acuerdo en una sociedad servidora del hombre. Esto es consecuencia de la primacía de la persona humana, doctrina evangélica reafirmada y actualizada por el Concilio Vaticano II, particularmente en la Constitución "Iglesia y mundo" (núms. 25, 26 y 35).

Pero, prescindiendo de algunas exigencias indispensables, los cristianos tienen libertad para buscar caminos nuevos. Incluso pueden tener diversas concepciones para organizar la nueva sociedad.

"Muchas veces sucederá que la propia concepción cristiana de la vida los inclinará en ciertos casos a elegir una determinada solución. Pero, podrá suceder, como sucede frecuentemente y con todo derecho, que otros católicos, guiados por una no menor sinceridad, juzguen del mismo asunto de distinta manera" (Iglesia y mundo núm. 43).

Es perfectamente lícito tener soluciones distintas para los mismos problemas. En cambio, no está permitido identificar la interpretación personal y propia con la doctrina de la Iglesia. "En estos casos de soluciones divergentes, aún al margen de la intención de ambas partes, muchos tienden fácilmente a vincular su solución con el mensaje evangélico. Entienden todos que en tales casos a nadie le está permitido reivindicar exclusivamente a favor

LA SOCIEDAD QUE BUSCAN LOS CRISTIANOS

Por Mons. Carlos González C.
Obispo de Talca

- Una sociedad cuyo centro dinámico no sea el dinero sino el hombre.
- Una sociedad en que el hombre sea el centro, la causa y el fin de toda acción, plan, estructura.
- Una sociedad en que la economía, el dinero, el urbanismo, la educación, la entretención, etc., todo esté al servicio del hombre.
- Una sociedad no alienadora sino servidora del hombre; no al servicio del "tener" sino del "ser".
- Una sociedad centrada en el bien común y no en el egoísmo individualista.

de su parecer la autoridad de la Iglesia" (Iglesia y mundo, núm. 43).

Algunos cristianos estiman que es posible construir la nueva sociedad, corrigiendo los profundos vicios del sistema social, económico y político en que vivimos. Luchan por la transformación del mundo en el esquema actual y en sus instituciones y estructuras. Creen que la sociedad nueva va a surgir desde dentro del sistema actual.

Otros cristianos estiman que es imposible una nueva sociedad y dentro del neocapitalismo corregido, opinan que habría que emprender y elegir una alternativa socialista. ¿Es lícita para un cristiano la alternativa socialista? Mons. Manuel Larrain escribía: "Lo que separa al catolicismo del socialismo mitigado (no me refiero al marxismo colectivista) no es el campo económico y social, al menos en su conjunto, sino el filosófico y religioso, o sea el espíritu materialista en que se inspiran aún las mejores reivindicaciones del socialismo. Lo condenable para el católico, en el socialismo, es su concepción materialista de la vida" (Estudio inédito sobre el socialismo).

Por lo tanto, no se podría, en las actuales circunstancias desconocer el derecho de los laicos cristianos a buscar una forma de socialismo corregido. Un socialismo, asumido por cristianos, cuya finalidad sea construir una sociedad centrada en el hombre, en sus valores, y en la plena vocación a perfeccionarse como hombre e hijo de Dios, es una alternativa que mu-

chos ven posible doctrinalmente (Ver Mensaje de Obispos del Tercer Mundo, 14 15, 16).

La Iglesia tiene el derecho y la obligación de exigir que en tal alternativa el hombre y la sociedad queden plenamente abiertos a todas las dimensiones de su vocación temporal y eterna. Una sociedad socialista, como toda sociedad, plantea innumerables problemas cuya inmensa mayoría son de carácter técnico, campo laical y no de la Iglesia jerárquica. Hoy se reconoce ampliamente que la participación estatal en la Empresa puede tener muchos grados y modalidades. Es necesario que las decisiones en este sentido estén orientadas por la atenta observación de las diversas experiencias dejando de lado envejecidas ideologías extremistas.

La Historia nos muestra que frente a nuevos problemas, pueden surgir nuevas soluciones.

El mundo de mañana seguramente encontrará caminos que hoy no conocemos.

¿Será un esquema socialista? ¿Será un esquema con valores de ideologías actuales o será un sistema aún desconocido?

¿Volverán a repetirse esquemas que hoy consideramos superados?

Sólo la Historia podrá darnos una respuesta a estas interrogantes.

(En todo caso, no me refiero a partidos políticos determinados y no es mi intención dar opiniones sobre la política de partidos de nuestra patria.)



EN LA HORA DE AMÉRICA LATINA

El compromiso cristiano como exigencia de la caridad.

Para un cristiano, el compromiso social brota y se nutre en el mandamiento de Cristo de amor a los demás. Y es este mandato quien tiñe, dibuja y orienta su inserción en el mundo. Pero también le exige características especialmente importantes según las épocas en que vive.

Un cristiano, hoy más que nunca debe ser hombre de corazón fraternal. Y esto se concreta en actitudes muy simples y directas: ser fraternal significa ante todo moverse por amor; y a este propósito es necesario recordar hoy otra bienaventuranza, ley para el cristiano: "bienaventurados los mansos de espíritu porque ellos poseerán la tierra". La mansedumbre evangélica tan opuesta a la inercia como a la aceptación de todo, proviene de la fuerza misma de Dios, inmensamente silenciosa y potente como el mar que nos rodea. Es la confianza en el poder del amor, único capaz de entregar verdadera solución al problema del hombre. Porque no debemos olvidar que hay soluciones aparentes y soluciones verdaderas; y no es verdadera solución querer eliminar un problema eliminando a quien lo provoca. Esto será posible, pero en todo caso no será cristiano. El desafío histórico actual es construir una nueva sociedad, motivada por el amor y la solidaridad y no por el odio. El odio puede ser una palanca, aparentemente más fecundo y rápido, pero no cristiano. En este punto es tal vez donde más contradictoriamente nos diferenciamos de los marxistas.

Tener corazón fraternal significa hoy también buscar realmente la eficacia. En nuestro último día del mundo, el Señor no nos juzgará por nuestras buenas intenciones, sino por las realizaciones que hayamos tenido en el servicio a nuestros hermanos. Y en este aspecto vuelvo a insistir en lo anterior, recordando también que la eficacia cristiana se mueve en un campo distinto de la adquirida como una manera táctica humana, independientemente u opuesta al espíritu del Evangelio.

Tener un corazón fraternal también significa mirar y enfrentar en forma madura nuestro papel hoy día; y decir esto es hacer un llamado a enfrentar las cosas con profundidad, no en la superficie o las instituciones, por valiosas que sean; a no dejarnos arrastrar por el pánico que si bien es urgente que debemos cumplir, por lo mismo ha de ser hecho a fondo para no prestar un servicio provisorio, o débil o insuficiente. Ser maduro es atacar las raíces del mal, recordando que no sólo existen en las estructuras o en los demás, sino también dentro de nosotros, que puede ser muy fácil sentarse a dirigir la acción de los demás y olvidarnos que la reforma empieza dentro de nosotros mismos. Esto no nos lleva a callar, sino que nos obliga a que nuestra palabra esté respaldada por nuestro ensayo serio, humilde, constante y positivo.

Mucho más podríamos decir sobre las concreciones de lo que significa para el cristiano de hoy tener un corazón fraternal. Terminó sólo recordando una muy importante: hay que ser realista. Hay que aceptar el crecimiento lento, y no vivir psicológicamente "en estado de emergencia". La emergencia es un momento, no es un estado. Y el cristiano vive el momento de emergencia, a la luz de la fe, dominado por el recuerdo del triunfo pasional de Cristo. A veces "los profetas de la desgracia" de que habla Juan XXIII consiguen su objetivo a largo plazo y envenenan el corazón de los cristianos de buena voluntad. No nos sintamos tocados por esto; la única vacuna posible es la adhesión al Señor, tener corazón con perspectiva histórica, iluminados por la historia de la salvación que es actual y no sólo del pasado.

Las condiciones para un hombre nuevo.

Un cristiano debe tener clara conciencia de la urgente necesidad de un cambio estructural. Pero al mismo tiempo, de su insuficiencia. Un cambio estructural hará posible y facilitará el nacimiento de un hombre nuevo. Pero no eximirá de su esfuerzo personal, no dispensará de una permanente "conversión del corazón", en cuyo interior nace, por el compromiso personal, el hombre nuevo cristiano.

Suponer que el esfuerzo de la transformación estructural nos dispensará del esfuerzo de conversión personal, es ilusionarnos. Esta es la ilusión equivocada de la mentalidad progresista. El realismo cristiano excluye la ingenuidad inmadura, tanto del progresista como del integrista.

Estas reflexiones deben ayudar a los cristianos de la Diócesis a enfrentar la crisis de la sociedad actual con realismo, clarividencia y espíritu cristiano.

(De la Carta sobre los resultados del Sínodo Diocesano. Mayo 1969.)

Padres y educadores lo ven: muchos jóvenes no practican nunca o practican poco. Otros practican, pero no ocultan que esto, para ellos, es un absurdo. ¿Debemos escandalizarnos? ¿Declarar filosóficamente que no podemos hacer nada? ¿O, por el contrario, enfrentarnos con la situación?

Los jóvenes ante la práctica religiosa

No ennegrecer el cuadro

Ante todo, ¿hay derecho a sorprenderse de que tantos chicos y chicas no sientan especial atractivo por la práctica religiosa si se tiene en cuenta que sus padres, sus mayores, los adultos que les rodean en su vida de cada día, manifiestan tan poco interés por los sacramentos?

Además ¿por qué ennegrecer el cuadro y no ver más que las sombras? ¿Quién no conoce a jóvenes, fieles a la misa, a la oración, al sacramento de la penitencia y para quienes los sacramentos son realmente un encuentro vivo y personal con Cristo?

"En casa, sucede con frecuencia que son ellos, nuestros hijos quienes nos sacan de nuestra pereza y soñolencia. No "moralizando", sino organizando la jornada de domingo de forma que la misa no quede "sacrificada", o mediante una simple pregunta. Este testimonio nos ha movido interiormente más que el sermón del domingo".

Nosotros ayer, ellos hoy

Nuestra adolescencia no está todavía tan lejos como para que nos hayamos olvidado totalmente de ella. Recordemos nuestra fragilidad de entonces, la manera como, para mejor "realizar" nuestra existencia, nos oponíamos a las obligaciones, a la autoridad, a toda clase de precepto; aquella invencible pereza procedía de nuestra incertidumbre, de nuestra inestabilidad, de nuestra desgana de vivir; y, al mismo

tiempo, de nuestra pasión por la verdad, por la pureza, por la autenticidad...

Dificultades de asentamiento, de cambio, de transformación, las viven los jóvenes de hoy en su ambiente. La tierra gira, la vida sigue, ellos se interrogan sobre Dios, la fe, la Iglesia, en un mundo en que "lo religioso" ya no es un valor tan cierto.

Los jóvenes de hoy se lanzan a la búsqueda de una unidad difícil, la suya; en tanto que todo, en la vida moderna, contribuye a disociarnos, a dispersarnos, a diseminarnos.

Exigen respuestas definitivas para sus problemas cuando hoy todo se vuelve interrogante. Todo lo actual viene a complicar seriamente el itinerario de los jóvenes hacia la madurez. Y a complicar nuestra tarea de educadores.

¿Qué dicen ellos?

Pero ¿cómo reaccionan los jóvenes ante la práctica religiosa?

Lo mismo que nosotros. Ellos tienen también sus alegatos y sus "teorías" para tratar de justificarse.

— No quiero ser un sonámbulo. Antes de realizar un acto, quiero saber por qué. Necesito reflexionar y ver claro. Mientras tanto, me abstengo.

— La misa, en pequeños grupos, como cuando en el verano vamos de campo con los compañeros, de acuerdo. Pero en la parroquia, el domingo, ni hablar. Me revienta. No lo aguanto.

— Durante varios meses me he esforzado por ir a misa y confesarme regularmente. En realidad, me costó. Lo abandoné. Resulta decepcionante. Yo esperaba encontrar en aquello un sentido para mi vida. Y sólo he descubierto que no soy más que un pobre hombre. ¡Bonito resultado!

¿Qué piensan?

Como muchos adultos, el adolescente de hoy desearía una fe "sin religión" y pone fácilmente en duda el valor de las prácticas religiosas. Para el adolescente de hoy son unos actos como los demás, no unos momentos privilegiados de encuentro y de comunicación con una Persona. Como no entiende qué vínculo puede haber entre su vida y los sacramentos, los "abandona".

El adolescente desea la pureza, la autenticidad. Si se decepciona ante la frecuencia de los sacramentos y los abandona es porque experimenta la desproporción que existe entre la inmensidad de sus aspiraciones y lo que se le ofrece para colmar su deseo. El pensaba que llegaría a ser más fuerte, más puro, y vencería, y se descubre débil, impuro, vencido. Es un contrasentido el hecho de que el joven se desilusione precisamente en el momento en que descubre el verdadero camino que lleva a Dios: el de su debilidad, el de su miseria, el de su pecado. Pero ¿quién estaba allí y a su lado para explicarle que los sacramentos no son para los puros, para los perfectos, sino para los pecadores y para los débiles?

¿Incuria de los adultos?

Tal vez porque la fe en nosotros es también adolescente y no adulta, nos resignamos y aceptamos tal situación. Y nos decimos a nosotros mismos: que hagan como nosotros: ¡desentenderse! No puede darse mayor incuria en unos padres. Pero se dan estos casos. El resultado de semejante actitud es bien sabido. Chicos y chicas jóvenes, que fueron bautizados y catequizados normalmente en su niñez y durante la preadolescencia, son verdaderos "analfabetos" cuando se presentan al matrimonio. No sólo no practican desde hace años, sino que ni siquiera saben rezar. Los ritos más elementales de la fe son para ellos como una lengua extranjera que jamás aprendieron.

Al final del camino, la luz

Es evidente que el ambiente familiar y social pesa enormemente. Es claro también que el chico joven, como la chica joven, que ha adquirido el gusto de los sacramentos y de las celebraciones litúrgicas en el marco de un movimiento juvenil, tiene, con frecuencia, razones más profundas y más firmes. Pero ¿existiría tanta indiferencia religiosa entre los jóvenes y tantas "claudicaciones" en la adolescencia si nosotros los adultos, consintiéramos con menos facilidad en nuestras vidas la mentira y la hipocresía, y si, por el contrario, tuviéramos siempre la inquietud de mostrarnos tal como somos: hombres débiles que conocen el fracaso y las dificultades, pero que creen con todas sus fuerzas que al fin del camino está la luz?

Al Celebrar Primer Centenario

Paulo VI Destaca la Importancia Doctrinal del Concilio Vaticano I

Ciudad del Vaticano (NA)— "El siglo que nos separa del Concilio Vaticano I, lejos de borrar su recuerdo y disminuir su importancia, hace resaltar la singularidad histórica y la importancia doctrinal de tan importante acontecimiento", dijo Paulo VI al pronunciar un discurso en el auditorio del Palacio Pio, durante la celebración del centenario de la apertura del Vaticano I.

Señaló el Santo Padre que "las verdades afirmadas en aquel concilio demuestran con la perspectiva de los años su actualidad y su eficacia, tanto en el campo del pensamiento filosófico y religioso, como en el de la doctrina eclesiológica."

"Demuestran ser a un mismo tiempo la coronación de las largas y trabajosas reflexiones y discusiones y son prólogo de desarrollos doctrinales que han encontrado su mejor expresión y coronamiento en el Concilio Vaticano II. Esta mirada conjunta a ambos concilios pone en evidencia su conexión y complementariedad."

"No se contradicen ni se excluyen mutuamente, antes al contrario se integran y se sostienen en la totalidad de la afirmación doctrinal de la que toca a esta generación, hacer la síntesis, descubrir la armonía y sacar consecuencias provecho-

sas." En otra parte de su alocución el Sumo Pontífice, al reconocer la importancia y validez del Concilio Vaticano I, dijo que en base a aquello "estamos mejor preparados espiritualmente para apreciar la luz del Vaticano II. No solo la importancia de los dogmas que aquel nos dejara en herencia, sobre todo en cuanto a las prerrogativas del sucesor de Pedro, sino también la función providencial de la estructuración doctrinal del catolicismo."

El Papa se refirió a la profunda conmoción que produjo la definición dogmática del Primado de Romano Pontífice y la infabilidad de su enseñanza, en aquel entonces. Pero que ahora, según manifestó el Papa, "ya se ha calmado y se ha traducido en admiración por la coherencia de la doctrina en el contexto más acabado de la eclesiología del Vaticano II, y en el poder verificar que la experiencia de cien años nos hace ver la vitalidad interior y exterior de la Iglesia, gracias al palpable servicio de tal afirmación entonces tan temida acerca de la soberanía e independencia de los estados modernos".

Al igual que el Papa el

cardenal Pedro Parentepuso de relieve, durante la ceremonia, el nexo existente entre ambos concilios. Luego de rendir homenaje a Pio IX, que decretó la realización del concilio, el cardenal afirmó que el Colegio bien entendido deja intacto el primado pontificio.

Asistieron a los actos conmemorativos del centenario

del Concilio Vaticano I, además del Papa, 27 cardenales, un gran número de arzobispos y obispos, miembros de la curia y del clero romano, representantes de las órdenes religiosas y del laicado católico, las autoridades italianas y cuerpo diplomático acreditado en la Santa Sede y en la República Italiana.

Develan Maqueta Hoy

Hoy, viernes, 26 de diciembre, 7 p.m.

Terrenos de la Capilla Provisional de Nuestra Señora de la Caridad del Cobre.

Ceremonia para Develar la Maqueta del proyectado Santuario a la Patrona de Cuba.

Se invita a todos los cubanos y otros miembros de la comunidad hispana de Miami.

Jovenes Refugiados

Hoy, viernes, día 26 de 7 a 10 p.m. en el Hogar Para Niños Refugiados Cubanos que dirige Mons. Bryan O. Walsh se ofrecerá una sencilla recepción ('open house') pa-

ra todos los jóvenes que han pasado por el programa para Niños Refugiados Cubanos.

Al acto se invita a los muchachos y muchachas que llegaron al exilio separados de sus padres.

Oración de los Fieles

Fiesta de la Sagrada Familia
(28 de diciembre)

Solemnidad de María, Madre de Dios
Día Mundial de Oración por la Paz
1.º de enero de 1970

CELEBRANTE: El Señor sea con vosotros.
PUEBLO: Y con tu espíritu.
CELEBRANTE: Que el ejemplo de la Sagrada Familia nos inspire amor, alegría y confianza en Dios nuestro Padre. En nuestra oración por la familia humana busquemos la intercesión de Jesús, María y José.
LECTOR: La respuesta de hoy será: "Escucha a tus hijos".
1. Por la Iglesia, la familia de Dios, para que bajo la guía del Santo Padre el Papa Paulo y todos los obispos, tengamos una conciencia más clara de nuestra misión, te pedimos, Padre.
2. Por la paz, la buena voluntad y la caridad en la familia de naciones, te pedimos, Padre.
3. Que todos los padres de familia cristianos ayuden a sus hijos a crecer en edad, sabiduría y gracia ante los ojos de Dios y de los hombres, te pedimos, Padre.
4. Por todos los que sufren crisis familiares o matrimoniales para que el amor, la buena voluntad, el perdón y la paz prevalezcan una vez más en sus vidas, te pedimos, Padre.
5. Que los niños que sufren abandono o que han quedado huérfanos y que claman por adopción encuentren pronto el calor del amor cristiano en la vida de familia, te pedimos, Padre.
6. Por un sólido entendimiento mutuo entre padres e hijos, te pedimos, Padre.
7. Por los enfermos y los difuntos de nuestra familia parroquial, recordando especialmente a (n y n) que fallecieron la pasada semana, te pedimos, Padre.
8. Que nosotros, que por Cristo hemos sido acogidos como tus hijos adoptivos a través de la gracia del bautismo, nos unamos cada vez más en amor fraterno, te pedimos, Padre.
CELEBRANTE: Oh, Dios, Padre nuestro, escucha las oraciones de tu familia. Concede cuanto te pedimos con fe, por Cristo, Nuestro Señor.
PUEBLO: Amén.

CELEBRANTE: El Señor sea con vosotros.
PUEBLO: Y con tu espíritu.
CELEBRANTE: Hoy, al recordar la gracia especial de Dios sobre María, la Madre de Dios, oremos llenos de confianza que la paz de Cristo llegará a todos los hombres en 1970.
LECTOR: La respuesta a las oraciones de hoy será "Señor, Danos la Paz."
1. Señor, te imploramos la paz y la comprensión dentro de tu misma Iglesia. Te pedimos, Señor.
2. Señor, afirmamos nuestra esperanza de paz como signo de una creciente conciencia en la Iglesia, que está en disposición de hacer algo más que hablar sobre la solidaridad humana. Te pedimos, Señor.
3. Señor, afirmamos con el Papa Juan que "en esta hora nuestra que se ufana de su poderío atómico, es irracional creer que la guerra puede seguir siendo un medio capaz de reivindicar derechos violados." Te pedimos Señor.
4. Señor, que declaremos "guerra a la guerra" y que nos propongamos hacer de esta "la década del desarme." Te pedimos, Señor.
5. Señor, que comprendamos que todos los hombres, de todas las razas, colores y nacionalidades están hechos a Tu imagen y semejanza. Te pedimos, Señor.
6. Señor, que tu paz alcance a todos los enfermos, los sufrientes, y los que han fallecido. Te pedimos, Señor.
7. Señor, que a través de esta celebración eucarística, los aquí presentes contribuyamos al avance de la paz y la salvación del mundo. Te pedimos, Señor.
CELEBRANTE: Oh, Dios, dador de paz, concédenos esa paz que el mundo no puede dar. Inspira a los hombres y las naciones para que depongan las armas, para que busquen la paz y la hermandad, a fin de que todos seamos uno en Ti, por Cristo, Nuestro Señor.

Pastoral contra la Violencia en Bilbao

Bilbao, España (NA) — Una patética y dramática exhortación a la caridad para que de una y otra parte se ponga alto a la violencia suscitada en la región, hacen en una pastoral conjunta los obispos de las dos diócesis de Bilbao y San Sebastián, Mons. José María Cirarda y Mons. Jacinto Argaya, res-

pectivamente. Los prelados denuncian tanto las "violencias extraccesiales" como las de dentro de la Iglesia, las de "individuos o grupos" como las "reacciones endurecidas de las autoridades en el plano gubernativo, con la multiplicación de los consejos de guerra."

Chileans Warned By Bishops On Dictator Peril

SANTIAGO, Chile — (NC) — The Chilean bishops are making efforts to prevent one of the strongest democracies in Latin America from becoming another military dictatorship, and have told army officers to mind their own business.

"Military institutions," the bishops said in a strongly worded statement, "are called to be an integral part of the common effort of the whole nation, but without their attempt to define what is the common good, without becoming an instrument for political decision."

"This would only limit the ability of the people at large to express their views and participate in national affairs," the bishops added.

The warning came on the heels of several secret meetings of the military high command and of top police officers.

There has also been a strong display of military and police forces in this country without apparent reason.

In October, a substantial number of officers and troops rebelled against low pay and inflation. Although the main rebel leaders resigned, the civilian government of President Eduardo Frei did agree to an increase in military pay.

The regime now faces added difficulties due to lack of revenues to implement that increase; and inflation is increasing.

The rebellious officers had asked also for better training and weapons.

The statement of the bishops took notice of the recent military unrest and its impact on the current political campaign. Presidential elections will take place in nine months, with a close race between Marxists and the right expected.

The bishops openly reproved what they called

May 'Export' Unemployed

SAN SALVADOR, El Salvador — (LP) — The government is exploring the possibilities of exporting workers to other countries as a means of overcoming its unemployment problem.

Although El Salvador is the most industrialized country in Central America, it does not have enough jobs for its working population.



"small military or civilian groups" that in Latin America often take power by force, "and commit the worst injustices to maintain themselves in power."

On the other hand, the Chilean bishops extolled the advantages of democracy "when this means the participation of all sectors of society in the social, cultural and political life of the country."

If there are social vices and political limitations now, they are due precisely to the lack of such participation, the bishops said.

"Democracy in Chile," the bishops stated, "is not real enough," because there is a large majority living on the fringes of the nation's life, while a small group controls the sources of wealth, education and well-being.

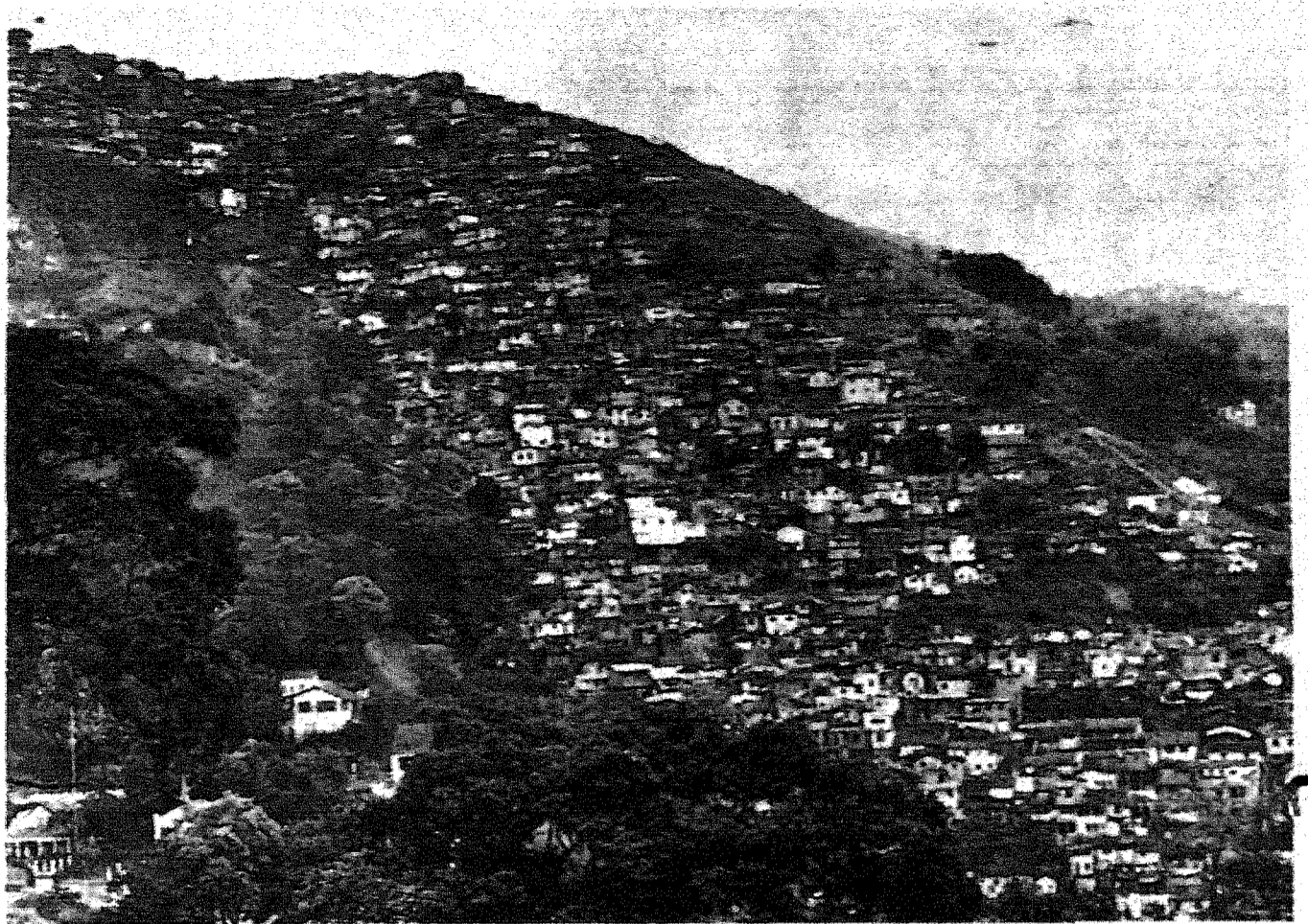
The bishops recognized that in the past "the armed forces kept within the tasks constitutionally assigned to them," but they warned that now the military wishes to have a stronger role in the life of the nation.

The bishops extended their warning to all other minority groups who attempt "to impose their point of view through force and terror," and they reproved any use of terror, dictatorial means and arms to control the political process of the nation.

They asked all Chileans to "cooperate in the perfecting of the democratic co-existence," particularly during the present political campaign.

There are now military governments in all the countries neighboring Chile — Argentina, Bolivia, Peru, Paraguay and Brazil. U.S. foreign policy advisers have recently stated that Washington should deal with all governments on an equal basis.

Previous U.S. policy had been to stress help to representative democracies.



NESTLED on the outskirts of opulent Rio de Janeiro, Brazil, stark contrast to the affluence surrounding them and are squalid Favelas populated by the abject poor like the one in the photo above. The "Cities of the Poor" present a Latin America. (Voice photo)

Bolivian Reforms Receive Bishops' Cautious Support

By CARLOS ANDRADE QUIROGA

LA PAZ, Bolivia — (NC) — Bolivian Church leaders have given guarded support to some of the social reform moves of the military government here but are still pressing "for true participation of the people" in improving conditions in this country.

Bishop Jose Lopez Lama of Coroico, chairman of the social studies division of the Bolivian Bishops' Conference, said that, "although we agree with the measures taken thus far by the regime in order to foster the liberation of Bolivians from poverty, we regret that a true process of revolutionary change has not been undertaken."

Among measures decreed by the regime of President Alfredo Ovando the bishop said that the nationalization of oil resources, the end to the harsh security laws and certain aspects of the labor code, and the relief for tin miners have all benefited the common welfare.

"But these measures are only timid beginnings of a process that must be broadened," Bishop Lopez added. "Without a greater direct participation of the people in power decisions, there cannot be a true revolution."

"We will not hesitate to oppose any moves that we believe contradict the just aspirations of our people," the bishop stated.

Earlier, the social studies division secretary, Father Jose Prats, said that most political prisoners were released by the new regime after the security law was abolished in September. He added that

only those directly involved with guerrilla warfare remain in jail.

Father Prats, in reply to a query from International Amnesty, a London-based group working in behalf of political prisoners, wrote that the organization should also "become interested in the causes that lead to rebellion, guerrilla fighters and eventually prisoners."

"People in the industrialized countries show alarm in the face of our ferment, yet they could be blamed to a great extent for it," Father Prats stated. He then pointed to "international pressures" against Bolivia since the nationalization of the Gulf Oil Co.

"When extortion is used against poor countries, corruption, violence and oppression follows," the priest warned.

The government also has asked an American-sponsored labor movement to leave the country. It is the Inter-American Labor Organization (ORIT). The government claimed that in its activities the ORIT has interfered in its internal affairs.

Bolivian labor leaders charged that ORIT attempts since the early 1950s to establish a labor movement have failed because of its pro-management, pro-U.S. leanings, as opposed to the strongly nationalistic Bolivian Labor Central (COB), established in 1952.

ORIT and its leadership training is said to be heavily subsidized by the U.S. AFL-CIO.

Observers believe ORIT made a serious mistake when it agreed to organize a rival group to the COB sponsored by President Victor Paz Estenssoro in 1963.

Costa Rica Paper Hits Censorship

SAN JOSE, Costa Rica — (NC) — This country's national Catholic weekly, Eco Catolico, is asking for an end to the government ban prohibiting it from dealing editorially with political questions.

Since its reorganization in 1967, the paper has become the country's largest weekly with a widely recognized impact on current issues.

The ban was imposed by the Electoral Tribunal on the ground that Eco Catolico is a religious publication and, as such, must abstain from attempting to influence voting in the presidential election in February.

In its appeal against the ban, Eco Catolico has raised the issue of freedom of the press and of the Church in the modern world.

In the last two weeks the paper has carried a two-column blank space on its editorial page. At the bottom, in small print, there is this sentence:

"We abstain from any editorial opinion this week to avoid any interpretation that deals with electoral or political topics."

Political 'Consecration' Backfires In Argentina

BUENOS AIRES Argentina — (NC) — The move of the government of President Gen. Juan Carlos Onganía to consecrate Argentina to the Blessed Mother has backfired.

The official consecration ceremonies dedicating the country to the Immaculate Heart of Mary on Nov. 30 resulted in widespread apathy and coolness in Catholic circles. The move was also criticized as being politically inspired.

Bishop Enrique Rau of Mar del Plata called the function "untimely." The national Catholic weekly, Criterio, complained that Onganía "had no reason to mix his private devotion with public functions." Other sources charged that the bishops, as a body, were not consulted on the president's plans for the

consecration. And still other dissidents took exception on the ground that such events are within the ecclesiastical, and not the civil, sphere.

Catholic Action, the official lay organization, remained aloof from the ceremonies after its top leaders failed to gather support from the youth branches.

In some places, criticism took a violent turn.

At Cordoba, a bomb exploded in the cathedral shortly before Mass started for a local consecration ceremony.

At Santa Fe, a hostile crowd, mostly youths, cried out opposition slogans when the governor entered the church for a ceremony there.

In San Luis, there was a sharp confrontation between

Gov. Matias Laborda Ibarra and the ecclesiastical authorities. The official charged that religious services were rushed ahead of protocol.

Bishop Rau said: "I am not against a Marian devotion, but the move was untimely."

"Besides, this is not a totally Catholic country," he said. "There is imposition, for instance, on a Protestant who nevertheless is as Argentinian as any other Christian," the bishop said that such events are for Church authorities to decide, not civil governments.

A group of priests at Neuguen protested against "the intervention of the civil power in religious matters."

Against such a background the words of an Argentine prelate now hold-

ing a key post in the Latin American Bishops' Council (CELAM) have had a strong impact.

Bishop Eduardo Pironio, secretary general of CELAM, wrote in the Spanish edition of L'Osservatore Romano, Vatican City daily, that the Church in Argentina "is facing a decisive moment."

Argentines, he said, have discovered "a true condition of sin" in the many forms of exploitation and dependence among the poor, "who live without the opportunity to share spiritual or temporal goods." Thus, he said the Church there "should not be bound to temporal powers, but become the Church of the poor... not afraid of change, but changing itself for the liberation of man" from sin and misery.

Brazil Editor Kidnapped By 'Police Agents'

SÃO PAULO, Brazil — (LP) — An editor of the Catholic cultural magazine "Vozes" which is published by the Franciscan Fathers in the City of Petropolis, is being held prisoner by men who identified themselves as Federal police agents.

Sival de Itacarambi Leao, the journalist, was taken captive Nov. 3. It was revealed here this week, when he was working in the "Vozes" office in Rio de Janeiro. Three men dressed as civilians presented identification papers of DOPS, the federal police agency, and took the journalist to a car parked in front of the office.

Inside the car there were other men with machine guns, according to his co-workers. He was then taken to Sao Paulo, according to a

scribbled note the prisoner was able to leave behind.

The kidnapping may be part of a police crackdown on the press. After the international press accused the Brazilian government of torturing political prisoners, Minister Of Justice Alfredo Buzaid said was ready to punish those responsible for the tortures.

Immediately, Brazilian publications began publishing lists of the torturers and those being tortured. Because of the number of concrete cases which the papers were uncovering and because of the possible reaction on public opinion, the government has ordered the newspapers to cease publishing stories about the tortures, leaving the suspicion here that there are hundreds of unreported cases.

'A Drug-Infested, Lewd Affair'

(Following is the text of a report by Daniel P. Sullivan, executive vice president of the Greater Miami Crime Commission, on the recent Thanksgiving weekend rock festival in Palm Beach County.)

The writer interviewed Lieutenant Valjean Haley, in charge of the Intelligence Unit of the Palm Beach Sheriff's Office and Glenn Hollingsworth, District Supervisor, Florida Probation and Parole Commission, West Palm Beach, on Dec. 9, 1969.

They advised that the Rock Festival held in Palm Beach County on Thanksgiving Week wound up as completely uncontrolled, filthy in every term of the word, including dirt, obscenities, lewdness, the open use of narcotics and dangerous drugs.

Due to the size of the crowd, officials were incapable of going into the actual amusement compound and merely stayed on the periphery. Regardless, there were approximately 122 persons arrested for marijuana, narcotics and dangerous drug violations. About 78 others were arrested outside of the grounds during and after the Festival.

As to the operations, the promoter, named Rupp, gave ample and wide assurances in preparatory talks before the festival that he would provide for adequate health facilities, doctors, toilets, guards, and security police. As a matter of fact, he failed to deliver as promised. He originally promised 400 outside toilets. He later stated they would cost too much and tried to build some extra ones and came up with 200. He promised an adequate guard force and they failed to control the crowd and, if anything, added to the confusion by urging resistance to necessary police activity in arresting violators.

COST TO COUNTY

The cost to the County in trying to control activities at the Festival was estimated to be between 1/4 million and 1/2 million, made up as follows:

Overtime of Deputy Sheriffs, Beverage Agents, State Highway Patrol, Probation and Parole Authorities over a 3-day period.

The cost of a Criminal Court Judge being on duty almost around the clock; plus the cost of Attorneys, Public Defenders and Court costs.

Special cells, which had to be constructed in a compound at the County Fair grounds to house the persons arrested.

Outside toilets were frequently not used, except by patrons who locked themselves in, in order to shoot heroin. Many of the participants urinated openly. Garbage, trash and debris of all kinds filled the area, mixed with mud, beer cans, bottles, clothing, blankets, etc., scattered around. Lewdness and obscene conduct and sexual acts were not uncommon.

The promoter promised adequate policing, which was turned over to Jack Chastain, who operates the Universal Ambulance And Detective Agency. This agency also handled a first-aid tent. Chastain told Lt. Haley that he had treated 3,000 cases for headaches and other minor ills, and 150 persons for overdoses of drugs.

An individual named Hank Roberts, who owns the 360 Head Shop in Miami, worked as a supervisor in the guard force. Due to the cold weather, he harangued the crowd and urged them to cut up lumber and timber in the area for firewood. He harassed the crowd for not knowing how to smoke marijuana and publicly demonstrated from the stage how to smoke it. He warned the crowd to be on the lookout for deputy sheriffs in the area making arrests and suggested to the throng that when they saw a police officer attempt to make an arrest, to scream and yell and cause a public turmoil so that the crowd could prevent the arrest.

FINAL NIGHT

On the final night, which was supposed to be the big night, and while there were still about 8,000 people in attendance awaiting the arrival of the Rolling Stones, the five-man guard force left at midnight and the Rolling Stones did not show until 5 the next morning, leaving the place without any guard service — the supervisor being sound asleep. Two motorcycle gangs showed up during the festival and ran all over the place, being used as unofficial enforcers by the promoter. The Sheriff's Office worked around the clock to try to control the crowd, which never measured more than about 20,000 people.

The Pratt & Whitney Aircraft plant nearby was forced to fly in security officers from New York and pay them double and triple time in order to protect their property.

The average age of those in attendance was about 19 years, many being juveniles. Lt. Haley stated that if his officers had had access to the operating center of the festival, they could have made 5,000 arrests in a day.

Desecration of the flag was common, with flags being used as ponchos, over the shoulder, and as pants, coats, tents and upside down on jackets.

Out of those arrested and processed by the Probation and Parole Commission, Mr. Hollingsworth said that 60% were from outside of the state. The commission handled about 150 criminal cases, which included those on and off the premises. Only 10% of those arrested had verifiable residences and employment addresses. Only 10% could be verified as students. Practically every one of these arrests were for narcotics and dangerous drugs.

Lt. Haley advised that prior to the festival, Promoter Rupp gave assurances that there would be adequate food and drink at reasonable prices. As a matter of fact, food was contracted out as a concession and he had no control over prices charged. Hot dogs sold for 75c when the regular price was 25c. Cokes sold for 40c to 50c, when they should have sold for 15c to 25c. Cigarettes went to 90c a pack.

MANY REMAIN

The festival attracted people from all over the country, who apparently follow these Rock Festivals. Many are remaining and plan to take part in the proposed festival in Broward County, which is being planned for Dec. 26, 27 and 28.

Haley commented on one arrest of three men and a woman in a motel in West

Palm Beach, which resulted in confiscating 71 two ounce bags of marijuana out of a total of 65 lbs. which had been brought into Florida for sale.

In another case, two men and one woman locked up a young alleged pusher and beat him, pistol whipped him, forced him to perform degenerate acts on the woman, to force him to give them a list of all local narcotic pushers so that they could rob those people.

Charles W. Herbert, Doctor of Medicine, 3420 Forest Hill Boulevard, West Palm Beach, Telephone 965-6866, handled some of the medical work at the festival. Most of the dispensation of the drugs, however, were given over by the security man to people who had no qualification or training.

Haley advised that the Sheriff's Office has 2,700 feet of film, plus video tape and rolls of still shots. He advised

that the scene left by this festival was unbelievable — the filth, trash, garbage, etc. Haley advised that most of the persons who had been arrested had \$10 or less on their person and that another large percentage had less than \$5.

Haley commented that much publicity was given ahead of time of the Sheriff's Office's plan to police the festival and to make arrests

for drug and other violations, which undoubtedly held the attendance down to a maximum of about 20,000 in any one day. A heavy rain and extremely cold weather also contributed to a small turnout. A festival held in good weather and during the Christmas Holidays, as planned in Broward County, would probably attract 200,000 to 300,000 people, and it would be impossible to control it in any way.

Crime Commission Condemns Festivals, New One On Today

Rock festivals, such as the one slated to open today (Friday) at the Miami-Hollywood Speedway in Broward County, have been unanimously condemned by the Greater Miami Crime Commission whose board of directors urges that none be permitted in Dade County.

In a resolution directed to all agencies, both public and private, the directors said the festivals "attract large numbers of undesirables, including narcotics pushers, ad-

dicts, users and thieves, as to make it impossible for any law enforcement agency to enforce the law."

As a result of investigations conducted on the Palm Beach County Festival held during the Thanksgiving weekend the Commission Board, headed by Arthur Huttoe, president, said, "Minors and persons of tender years are exposed at such festivals to dangerous drugs and narcotics, resulting

in aggravating an already serious narcotic problem in Dade County, and an increase in the incidence of crime."

The Commission also emphasized that such gatherings necessitate the expenditure of large amounts of public funds to cope with the health, welfare and policing problems resulting from such festivals, and added that such festivals "result in great public disorder, lawlessness, flouting of the laws against

narcotics, sex crimes, obscenities, lewdness and other crimes.

According to Daniel P. Sullivan, former FBI agent and executive vice president of the Crime Commission, the recent Palm Beach County rock festival cost that county, the state and the Federal government between \$250,000 and \$500,000 in overtime of law enforcement officers, cost of additional Criminal Courts, and special jail facilities.

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Miami, Florida

December 26, 1969