



CHRISTMAS MASS was celebrated by Archbishop Coleman F. Carroll at 11 a.m. on the Feast of the Nativity in the Cathedral where the prelate urged the faithful to allow the message of Christ to enter their hearts and to regard all men as their brothers. See additional photos and story on Page 2.

True Humanism Is Christlike, Pontiff Says

BY PATRICK RILEY
(NC News Service)

VATICAN CITY — On Christmas Day Pope Paul VI, answering those who would make Christmas a celebration of man's independence from God, warned that a Christless humanism cannot be a true humanism.

Speaking to a crowd of about 100,000 persons gathered in St. Peter's square for his Christmas blessing, the Pope also called for an extension of the Vietnam Christmas truce in hopes that it would "result in the end in an honorable reconciliation." But even as he spoke, reports of renewed fighting arrived from Vietnam.

For the first time since his election in 1963, Pope Paul omitted a customary Christmas message that in other years had been put on television tape, recorded for radio and released to news

agencies well in advance of the day of delivery itself. In compensation, his speech at St. Peter's square was somewhat lengthened.

This speech to the crowds was the final act of Pope Paul's Christmas, which began at midnight with Mass in the Sistine Chapel for diplomats accredited to the Holy See, took up again at 8 a.m. with Mass celebrated in a ramshackle chapel for the people in one of Rome's worst slums, and then concluded with a latemorning Mass in St. Peter's Basilica and the subsequent talk to the crowds.

In that talk, Pope Paul observed that many "wish for a Godless Christ, indeed a Christless man," although they want man to enjoy "certain superlative characteristics conferred on him by Christ." Among such Christ-conferred charac-

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Development Fund Drive Opens Jan. 5

Construction of new projects and maintenance of existing facilities in the field of welfare throughout the eight counties of the Archdiocese of Miami will be the focus of the 1970 Annual

Bishop's Charities Drive which opens Monday, Jan. 5 during a kick-off dinner at the Sheraton-Four Ambassadors Hotel.

Bishop John J. Fitzpatrick will be assisting Archbishop Coleman F. Carroll in bringing the message of this year's campaign to the people of the Archdiocese at a series of regional dinners scheduled to be held in January and February at various locations in South Florida.

In announcing the goals of this year's drive, Archbishop Carroll emphasized that "It has become increasingly apparent that the obligation is present in maintaining the existing facilities that have been erected in past years through the development fund."

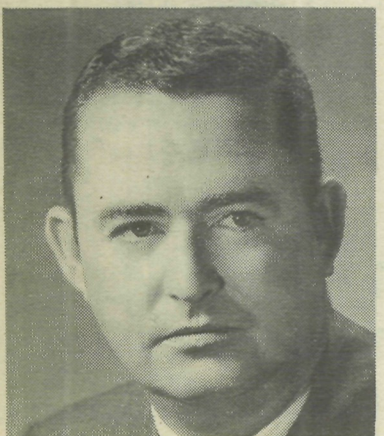
Father John J. Nevins, administrator, St. Lawrence Church, North Miami Beach, is the Archbishop's Personal Representative and Coordinator for the campaign, which has its goal the sum of \$1,750,000.

Philip D. Lewis, K.S.G., St. Juliana parish, West Palm Beach, serves as general chairman; and Michael O'Neil, Corpus Christi parish, vice-chairman.

Co-chairmen are Joseph M. Fitzgerald, Miami; Robert E. Hansen, Fort Lauderdale; Leo Haskins, Jr.,



BISHOP JOHN J. FITZPATRICK



MICHAEL O'NEIL



1970 ABCD is discussed by Archbishop Coleman F. Carroll with Philip D. Lewis, K.S.G., general chairman, center; and Father John J. Nevins, Assistant Archdiocesan Director of Catholic Charities and Coordinator of the campaign which opens Jan. 5.

West; and Edward Oates, Naples.

Donations to this year's campaign will be used to expand the social services now available at the five regional offices of the Archdiocesan Catholic Welfare Bureau; for the provision of nursing home facilities for

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THE VOICE

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

World Peace and Brotherhood Are Themes Stressed In Homilies

Peace throughout the world and brotherhood among men was the message which keyed Christmas Masses celebrated in the Archdiocese of Miami.

Speaking to an overflow congregation during 11 a.m. Mass on Christmas Day in the Cathedral, Archbishop Coleman F. Carroll emphasized that the celebration of the birth of Christ must be a forceful reminder that true peace must begin in the hearts of each individual.

"We are racists, and in the sense in which I am using the word," the Archbishop said. "if we are not, we should be: not in the way in which it is popularly used today, but in the sense that we all belong fundamentally to the race of man, the human race. This should be our springboard for approaching and solving the great problems which confront us today—the problems of poverty, of hatred and of disregard for the basic dignity of human life."

The Archbishop of Miami declared that such problems will only begin to be truly solved when we allow the message of Christ to enter into our own hearts and we start to regard all men as our brothers.

"Christ came to offer salvation to all men—and when we accept that one fact, then we can look at every inhabitant of this world as a co-sharer in a common humanity and we can start to look at his needs and be moved to do something about them," Archbishop Carroll stated.

During Pontifical Mass which he celebrated for prisoners confined at the Dade County Jail, Bishop John J. Fitzpatrick reminded the congregation in the jail chapel that Christ's birth did not automatically bring peace and justice, kindness and love into the world.

"Our celebration of Christmas," the prelate pointed out, "will not bring these things into our world now unless we allow Christ to use our minds and hearts and bodies, for it is possible for the world to come to a knowledge of Christ only by seeing Him in us."

"Unless we make the quest for justice and Christian love a personal one," Bishop Fitzpatrick counseled, "we are only hindering Christ's efforts. The spirit of Christmas would last longer if we took time every day to let those with whom we live and work know that we are happy that they exist and are part of our Christian lives."

Meanwhile, agricultural farm workers in South Dade County participated in Midnight Mass celebrated by Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking People, in St. Ann Church, Naranja.

"My presence here this Christmas night as Episcopal Vicar to Archbishop Coleman F. Carroll is a testimony to the concern that the Church has for those on the land," Msgr. said in his homily. "Your presence here is a sign



CHRISTMAS MASS was celebrated by Archbishop Carroll, shown entering Cathedral, left. Above, Msgr. Bryan Walsh offered Midnight Mass in St. Ann Church, Naranja.

of the universality of the Church and a reminder that Christ became Man to save all men, rich and poor, black and white, and that we are all brothers in the Church under the Fatherhood of God."

Msgr. Walsh announced at the request of Father Jose Paz, pastor, that beginning on

New Year's a Mass will be offered in English on Sundays so that those who speak English may participate more fully in the Holy Sacrifice.

Later on Christmas Day, Msgr. Walsh was the celebrant of another Mass at the chapel of Our Lady of

Charity, site of the proposed shrine which will be built by Cuban refugees.

"This Mass," he said, "is being offered in a special way for those in Cuba who are prevented by prison walls or other circumstances from attending Mass today and for those who have given their

lives for the cause of liberty and the faith.

Noting that the temporary chapel is a symbol of the faith of the Cuban people, "the faith which grows stronger in persecution and exile," Msgr. Walsh reminded that the first men of good will in a journey made by the newborn Christ was the flight into Egypt to escape the soldiers of King Herod. "Our earnest prayer this Christmas," Msgr. Walsh said, "is that the Cuban exiles present this Mass together among people who have given their lives for the cause of liberty and the faith."



Traditional Custom Observed By Cuban Refugees In Chapel.

Plans For Key West Center Cited

KEY WEST — Plans for a proposed youth center to be built on the grounds of Mary Immaculate High School were out-lined during a recent meeting of the Lions Club by Sister Susan Taggart, high school principal.

Appealing for the club's support in the undertaking, Sister Susan explained that

such a center would provide a place for youth to enjoy their own type of music, and enjoy programs designed for them.

"The purpose of the center will be to have it open evenings with study sessions and tutoring, as well as weekend dances," Sister said, emphasizing that the Sisters of the Holy Names had

volunteered to serve as supervisors.

With regard to the increased use of drugs by youth, the nun said, "We can't guarantee that the youth center will solve it but if we save only 15 from it, it will be worth the effort. We extend this opportunity to all of you in Key West to help with this project."

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State Aid Efforts Emphasize Crisis In Private Education

As the new year began, the crisis in private education was spotlighted by strong appeals for favorable legislative action on state aid in states such as Maryland, Illinois, Iowa and Minnesota.

Both elected officials and others gave their support in these states. Others are expected to join in similar efforts in other states for upcoming legislative sessions.

Support for an aid-to-education bill in an upcoming session of the Maryland legislature grew during the past week as eight more delegates joined 42 others who are sponsoring the measure.

That is a little more than one-third of the 142 state delegates.

Earlier, the State Aid Group for Education (SAGE), an organization which is pushing

the bill, warned representatives of 75 Baltimore archdiocesan parish "action committees" that the bill will fail unless Catholics are prepared to take every action necessary.

The bill asks for a minimum of \$12 million worth of secular services annually to be financed out of general funds.

In Illinois, Lt. Gov. Paul Simon, a top-ranking Democrat, has endorsed state aid to nonpublic education.

His backing, coupled with Republican Gov. Richard B. Ogilvie's commitment to state aid, gives a bipartisan thrust to a statewide campaign for such aid.

Like Ogilvie, Simon favors legislation similar to that passed in Pennsylvania

and Ohio which gives funds for the purchase of services.

A plan for state aid to private schools under which parents who send their children to parochial schools would benefit from a tax refund was proposed by a Catholic school board in Waterloo, Iowa.

The so-called Waterloo plan would return 50 cents of an individual's tax dollar to a private county school board to be used to pay salaries of lay teachers teaching secular subjects in parochial schools and to purchase educational improvements such as visual aids and textbooks.

Another plan is being coordinated by the Iowa Catholic conference, directed toward obtaining substantial state aid to pay lay teacher salaries in private schools. This proposal, which includes a tentative bill to be introduced in the state legislature, has been presented to the bishops of the state for approval. It is similar to the Pennsylvania and Ohio laws.

In Madison, Wis., a legislative committee voted indefinite postponement of a private school aid bill. It would have provided \$8 million in 1970-71 to aid Wisconsin private schools in the cost of secular courses.

Coadjutor Archbishop Leo C. Byrne explained in Minnesota the need for state aid to St. Paul and Minneapolis archdiocesan schools and called for continued school support from the Catholic laity.

"All of us should continue to work for Catholic education and stand behind it," he said. "This is especially true during this critical time when far-reaching decisions by the legislature will affect all of our schools, public and parochial."

The need for aid results from a move within archdiocesan schools toward smaller classes, combined with a decreasing number of available religious teachers and the subsequent need to hire more lay instructors at higher salaries, the Archbishop explained.

On the opposite side, the Detroit Association of Laymen, which opposes state aid to nonpublic schools, has accused the Detroit Archdiocese of "blackmail" for warning that many Catholic schools may have to close because of serious financial problems.

An educational reform program has been proposed

by Michigan Gov. William G. Milliken, including \$1 billion for state school aid. Part of that would be \$25 million for nonpublic schools.

In New York, an "agreement" between the State Council of Catholic School Superintendents and public school officials in five cities to seek ways of finding public support for nonpublic schools was sharply criticized by a spokesman for the American Jewish Congress, the Public Education Association and the United Parents Association.

They charge the public school officials with "an attempt to circumvent the will of the people of New York State, who overwhelmingly rejected a proposed new state constitution in 1967 that would have eliminated the ban on state aid to nonpublic schools."



CHRIST'S BIRTHPLACE — Waiting for their Christmas to come, two Arab youngsters sit in a littered Manger Square in Bethlehem where the Church of the Nativity rests on the traditional birthplace of Christ.

Moves To Ease Abortion Assailed

Attempts to liberalize anti-abortion laws came under attack in two states, Virginia and New Jersey, this week.

Bishop John J. Russell of Richmond, Va.,

characterized a proposal to relax Virginia's 120-year-old anti-abortion law as "another step to depreciate the general moral standards in a society which already condones pornography, easy divorce, violence and the weakening of family life."

The proposal also was criticized by the two-year-old Virginia Society for Human Life (VSHL). Alex H. Williams Jr. of Richard, VSHL president, said the proposal "tortures all logic and fact," and added it is "utterly impossible" to justify "the conclusions reached on the basis of facts and assumptions detailed" in the recommendation.

Williams said the VSHL will fight against the proposal with "positive alternatives" when the state legislature sessions open Jan. 14.

In New Jersey, the chairman of a state abortion study commission drew severe criticism from the New Jersey Right to Life Committee.

Dr. Edwin Palmer, chairman of the executive committee of the interfaith group, charged that Assemblyman William M.

Crane is "trying to foist upon the people of New Jersey a hastily-drafted, one-man report." Crane is chairman of a nine-member commission established by the legislature in 1968.

The Virginia Advisory Legislative Council (VSLC), in a 39-page report, recommended that the 1970 legislature broaden the anti-abortion law to permit abortion if the physical or mental health of the expectant mother is in danger; if there is risk the child will be born with physical or mental defects, and if the pregnancy results from rape or incest.

Bishop Russell addressed his criticism to each of the three areas of the proposed relaxation of the law.

He said there is a "substantial body of competent" medical and psychiatric opinion which holds "advances in modern medicine make it extremely difficult, if not impossible, for a physician to justify an abortion to save the life or physical health of the mother." He said "abortion cannot be regarded as a means of averting great peril to the mental health of a woman, and that, on the contrary, it may lead to deeper and more serious mental and emotional disturbances."

Florida Bishops Also Given Posts

Abp. Carroll Appointed On National Committees

Archbishop Coleman F. Carroll has been named a member of two key committees of the National Conference of Catholic Bishops, according to an announcement made by Bishop Joseph L. Bernardin, executive secretary of the NCCB.

At the same time Bishop Bernardin also revealed that three other Florida bishops had also been appointed to serve on NCCB committees effective Dec. 22.

The Archbishop of Miami, who already serves as chairman of the U.S. Bishops' Committee for Latin America, has been designated a member of the Boundaries of Dioceses and Provinces Committee and the Nomination of Bishops Committee.

Bishop Charles B. McLaughlin of St. Petersburg was named a member of the committee for Men Religious; and Bishop William D. Borders of Orlando, the Committee for Ecumenical and Interreligious Affairs and the Committee for Priestly Formation.

Bishop John J. Fitzpatrick of Miami was named a member of the Committee for Liaison with Priests, Religious and Laity.

John M. Fearn of New York, Bishop Humberto S. Medeiros of Brownville, Tex., Coadjutor Archbishop Timothy Manning of Los Angeles, Auxiliary Bishop Thomas J. Riley of Boston, Archbishop John F. Whealon of Hartford, Conn., and Auxiliary Bishop John R. Quinn of San Diego, Calif.

Ecumenical and Interreligious Affairs: Bishop Charles H. Heimling of Kansas City-St. Joseph, Mo., chairman; Bishop Joseph Bruno of Natchez-Jackson, Miss.; Bishop Bernard J. Flanagan of Worcester, Mass.; Bishop Joseph Green of Reno, Nev.; Auxiliary Bishop T. Austin Murphy of Baltimore, Md.; Auxiliary Bishop John S. Spence of Washington, D.C.; and Bishop Francis J. Mugavero of Brooklyn, N.Y.

Boundaries of Dioceses and Provinces: Archbishop Thomas J. McDonough of Louisville, Ky., chairman; Archbishop Thomas A. Donnellan of Atlanta, Ga.; Bishop Joseph M. Breitenbeck of Grand Rapids, Mich.; Bishop Francis Reh of Saginaw, Mich.; Archbishop Francis J. Fures of San Antonio, Tex.; Bishop Joseph H. Hodges of Wheeling, W. Va.; Bishop Raymond J. Gallagher of Lafayette, Ind.; Auxiliary Bishop Harold R. Perry of New Orleans, La.; and Bishop Joseph L. Bernardin, General Secretary of NCCB.

Men Religious: Archbishop Thomas A. Donnellan of Atlanta, Ga., chairman; Auxiliary Bishop John R. Quinn of San Diego, Calif.; Bishop Lambert A. Hoeh of Sioux Falls, S.D.; and Bishop Edwin B. Broderick of Albany, N.Y.

Women Religious: Bishop Joseph M. Breitenbeck of Grand Rapids, Mich., chairman; Auxiliary Bishop John M. Fearn of New York; Bishop Leo T. Maher of San Diego; Auxiliary Bishop Harold R. Perry of New Orleans, La.; Bishop James J. Hogan of Altoona-Johnstown, Pa.; Bishop Marion F. Forst of Dodge City, Kan.; and Coadjutor Archbishop Timothy Manning of Los Angeles, Calif.

Liaison with Priests, Religious and Laity: Archbishop Thomas J. McDonough of Louisville, Ky., chairman; Auxiliary Bishop Thomas J. Riley of Boston; Bishop Charles F. O'Connell of Madison, Wis.; Auxiliary Bishop Thomas J. Grady of Chicago; Terence Cardinal Cooke of New York; Bishop John L. May of Mobile, Ala.; and Archbishop Thomas J. McDonough of Louisville, Ky. Consultants to this committee are Auxiliary Bishop John J. Dougherty of Newark, N.J.; Bishop William G. Corrigan of Greensburg, Pa.; and Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis, Minn.

Nomination of Bishops: Archbishop Paul J. Sheen, retired Bishop of Rochester, N.Y., chairman; Archbishop Joseph T. Ryan of Anchorage, Alaska; Bishop Richard H. Argerman of Covington, La.; Bishop Charles F. O'Connell of Madison, Wis.; Bishop Glenn P. Flavin of Lincoln, Neb.; and Bishop John L. May of Mobile, Ala.

Monasteries: Bishop William G. Corrigan of Greensburg, Pa., chairman; Archbishop Paul J. Sheen, retired Bishop of Rochester, N.Y.; Archbishop Joseph T. Ryan of Anchorage, Alaska; Bishop Richard H. Argerman of Covington, La.; Bishop Charles F. O'Connell of Madison, Wis.; Bishop Glenn P. Flavin of Lincoln, Neb.; and Bishop John L. May of Mobile, Ala.

National Seminary: Bishop Lawrence M. DeFalco of Amarillo, Tex., chairman; Archbishop James P. Galloway of Santa Fe, N.M.; and Bishop Jerome J. Haskett of Gallup, N.M.

Nomination of Bishops: Membership is the same as that of the Committee on Boundaries of Dioceses and Provinces.

North American College, Rome: Lawrence Cardinal Shehan of Baltimore, chairman; James Francis Cardinal McIntire of Los Angeles; Richard Cardinal Cushing of Boston; Patrick Cardinal O'Brien of Washington; John Cardinal Cody of Chicago; John Cardinal Krol of Philadelphia; Archbishop Gerard T. Bergan, retired Archbishop of Omaha, Neb.; Coadjutor Archbishop John J. Maguire of New York; Bishop John J. Rasker of Richmond, Va.; and Bishop Francis F. Reh of Saginaw, Mich.

Pastoral Research and Practices: Archbishop Paul F. Leibold of Cincinnati, chairman; Bishop Alexander M. Zaleski of Lansing, Mich.; Bishop James W. Malone of

Youngstown, Ohio; Bishop Charles H. Heimling of Kansas City-St. Joseph, Mo.; and Bishop Francis F. Reh of Saginaw, Mich.

Permanent Diaconate: Bishop Ernest L. Unterkoefler of Charleston, S.C., chairman; Auxiliary Bishop John S. Spence of Washington, D.C.; Auxiliary Bishop Walter J. Schoenert of Detroit; Bishop Maurice J. Dingman of Des Moines, Iowa; and Auxiliary Bishop F. Joseph Gossmann of Baltimore, Md.

Priestly Formation: Auxiliary Bishop Thomas J. Grady of Chicago, chairman; Archbishop John F. Whealon of Hartford, Conn.; Archbishop Ignatius J. Strecker of Kansas City, Mo.; Auxiliary Bishop John J. Dougherty of Newark; Auxiliary Bishop Bernard M. Kelly of Providence, R.I.; Auxiliary Bishop John R. Quinn of San Diego, Calif.; and Bishop Edward A. McCarthy of Phoenix, Ariz. Consultants to this committee are: Bishop James Hickey, Rector of the North American College in Rome; and Bishop Loras J. Watters of Winona, Minn.

Church Vocations: Coadjutor Bishop Joseph T. Daley of Harrisburg, Pa., chairman; Auxiliary Bishop John J. Ward of Los Angeles; Bishop Joseph G. Vath of Birmingham, Ala.; Auxiliary Bishop Raymond J. Venezia of Joliet, Ill.; and Auxiliary Bishop Daniel A. Cronin of Boston.

Bishop Bernardin also announced the membership of the following NCCB ad hoc committees:

Distribution of Clergy: Archbishop Thomas J. McDonough of Louisville, Ky., chairman, and Bishop Peter L. Gerety of Portland, Me.

Diocesan Financial Statements: Terence Cardinal Cooke of New York, chairman. Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis, and Bishop Raymond J. Gallagher of Lafayette, Ind.

Secretariat for Black Catholics: Bishop Peter L. Gerety of Portland, Me., chairman; Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn.; and Auxiliary Bishop Harold R. Perry of New Orleans.

Drafting of Pastoral Statements: Bishop Bernard J. Flanagan of Worcester, Mass., chairman; Bishop Gerard L. Frey of Savannah, Ga.; and Auxiliary Bishop Daniel A. Cronin of Boston.

Study of Presently Life and Ministry in the U.S.: John Cardinal Krol of Philadelphia, chairman; Bishop Alexander Zaleski, of Lansing, Mich.; Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis; Bishop Ernest J. Prunnen of Manchester, N.H.; and John Cardinal Carberry of St. Louis. Advisors to this committee are Archbishop James V. Casey of Denver, Colo.; and Bishop Albert Bell of Sacramento, Calif.

Committee on Grape Workers/Growers Relations: Bishop Walter W. Curran of Bridgeport, Conn.; Bishop Hugh A. Donohoe of Fresno, Calif.; Bishop Humberto S. Medeiros of Brownsville, Tex.; and Coadjutor Archbishop Timothy Manning of Los Angeles.

Decency Office Is Transferred

WASHINGTON — (NC) — The National Office for Decent Literature will be located here in the nation's capital after Jan. 1. Since its founding in 1938 by the U.S. Catholic bishops, the NODL had been located in Chicago.

Bishop Joseph L. Bernardin, general secretary, United States Catholic Conference, said: "The move is in accord with a continuing effort to consolidate and reorganize all national offices and programs sponsored by the U.S. bishops."



SENTENCED — Bernadette Devlin, the 22-year-old member of the British Parliament and Catholic civil rights leader, is surrounded by British troops as she leaves court in Londonderry, Northern Ireland, after being sentenced to six months imprisonment for inciting to riot in Londonderry last August. She was released on 1600 bail pending appeal.

Courses Scheduled In Adult Education

A schedule of courses and centers for a continuing adult religious education program has been announced by the Department of Adult Education of the Archdiocese of Miami. It will be held in four areas.

The centers, courses and times are as follows:

BROWARD
ST. THOMAS AQUINAS HIGH SCHOOL, Ft. Lauderdale My Faith — My Child's Faith, New Trends in Church and Theology. Marriage —

Catholic Style, 1970. 8 to 10 p.m., Sundays, Jan. 11 to Feb. 22. Teachers: Father Joseph Dennison, Father John McCormick and Father James Moriarity.

ST. STEPHEN SCHOOL, West Hollywood — Freedom, Conscience, Morality. - 8 to 10 p.m., Tuesdays, Jan. 13 to Feb. 24. Teacher: Father Joseph Carney.

ST. MATTHEW SCHOOL, Hallandale — My Church — Yesterday and Today, 8 to 10 p.m., - Sundays, Jan. 11 to Feb. 22. Teacher:

Father James Flavin.
NORTH DADE VISITATION, Miami — Introduction to Scripture. Christian Living: Morality and Religious Psychology. 7:30 p.m. Tuesdays, starting Jan. 6. Teachers: Miss Juanita Montoya, Father Vernon Langford and Sister Eva Maria, O.L.V.M.

IMMACULATE CONCEPTION, Hialeah — Gospel of St. Matthew. Liturgy: Life and Worship. Jesus: God Man, and Formation of a Christian, 7:30 p.m.,

Wednesdays, starting Jan. 7. Teachers: Sister Donald Marie, I.H.M., Sister Maureen Edward, I.H.M., Father Robert Bailie, O.P., and Sister Mary Anita, S.M.

NOTRE DAME ACADEMY, Miami — Introduction to Scripture. A New Dimension of the Church and Religious Psychology. 7:30 p.m., Wednesdays, starting Jan. 7. Teachers: Father James Kisicki, Brother Michael Dudley and Sister Eva Maria, O.L.V.M.

EAST COAST ST. FRANCIS OF ASSISI, Riviera Beach — Christian Living and Liturgy and Community. 8 p.m., Thursdays, starting Jan. 22.

THE CENACLE, Lantana — The Generation Gap. Liturgy and Community and Introduction to New Testament, 8 p.m., Tuesdays, starting Feb. 10.

SOUTH DADE ST. THOMAS, Miami — Introduction to New

Testament. Psychological Aspects of Faith, Sacramental Theology and Introduction to Old Testament. 8 p.m., Wednesday, Jan. 14 to 23. Teachers: Father David Punch, Sister Mary Edna, O.L.V.M., Miss Ardis Sweeney and Father Bamber.

ASSUMPTION ACADEMY, Miami — Introduction to Sacred Scripture and Sacramental Theology. 8 p.m., Thursdays, Jan. 15 to Feb. 26. Teachers: Sister Mary Edna, O.L.V.M., and Miss Ardis Sweeney.

ST. AUGUSTINE, Miami (university students only) — Liturgy and Life. Pauline Epistles and Themes in the New Testament. 8 p.m., Tuesdays, Feb. 3 to March 17.

THE FIRST showing of a model of the shrine to Our Lady of Charity, patroness of Cuba, was made Sunday at the site of the shrine on the grounds of Mercy Hospital. Architect Joseph P. Benitoa is at right.



Hospital Aides Call Off Strike

MEMPHIS, Tenn. (NC) — Striking union members voted to end their 12-week walkout and return to their jobs at St. Joseph Hospital here. They acted after the Rev. Ralph David Abernathy and four other jailed ministers urged acceptance of a proposal by Bishop Joseph A. Durick of Nashville for a strike moratorium.

But the dispute seems far from settled. Hospital officials said initially the strikers would be rehired only to fill vacancies.

Bishop Durick on several occasions has proposed mediation and reminded that Catholic social teachings uphold rights of workers to unionize and bargain collectively.

Rev. Abernathy and the other ministers were confined here under indictments returned in connection with the recent Memphis school boycotts.

Four Locations Are Designated

Religion Teachers Workshops Set

Workshops are being times and topics are as offered for religion teachers follows:

NORTH DADE
 Notre Dame Academy, religion in four locations in Jan. 17, 9:30 a.m. to 5 p.m., the Archdiocese of Miami. "Religious Education in Today's Society," about

formation of the student through scripture, through the realities of life, Christian Maturity and the adolescent. Primary Grades: Faith and the Child. Intermediate Grades: Faith, Community and Responsibility. Junior High: Personhood and the Pre-Adolescent. Senior High: A Program for Youth? Specific areas of interest: Parental Involvement, Penance: Conversion and Reconciliation, Eucharist.

SOUTH DADE
 Site to be announced, Jan. 31, 1 to 5 p.m., "The Student and the Christian Mystery." Lecture: Contemporary approaches to religious education. Primary Grades: Religious experiences and

approaches to the primary grade child. Intermediate Grades: Creative dramatics in religious education today. Junior High: Theme and community approaches to religious education. Senior High: The use of film media in religious education.

BROWARD
 St. Coleman, Jan. 17; St. Thomas Aquinas High School, Jan. 24, and Nativity, Jan. 31. "Growth in Faith." Lectures: Growth in Faith and use of audio-visuals in religious education. Film, recordings, art-work in religious education.

EAST COAST
 St. Joseph, Stuart, Jan. 24, Feb. 21 and March 14; The Cenacle Retreat House, Lantana, Jan. 31, Feb. 28 and March 21.

Christian Awareness Weeks Are Listed

Additional Christian Awareness Week programs have been scheduled in four areas of the Archdiocese of Miami.

They are the opening phase of an overall adult religious education program which began this year in the Archdiocese.

The sites and starting dates are as follows:

NORTH DADE
 Corpus Christi, Jan. 11; St. Michael, Jan. 18; St. Dominic, Jan. 25; St. James, Feb. 1; St. Patrick, Feb. 8; St. Vincent de Paul, Feb. 15; St. Francis de Sales, Feb. 22; St. Joseph and St. Mary Magdalen, March 1; St. Lawrence, March 8, and St. Mary's Cathedral, March 15.

BROWARD
 Blessed Sacrament and St. Helen, Jan. 11; St. Anthony, Jan. 18; St. Sebastian, Jan. 25; St. Coleman and St. Andrew, Feb. 15; St. Ambrose, Feb. 22; St. Paul the Apostle, March 1 and St. Gabriel, March 15.

EAST COAST
 Sacred Heart, Lake Worth, Jan. 18; Holy Spirit, Jan. 25; St. Mark, Feb. 1; St. Vincent Ferrer, Feb. 8; St. Lucy, Feb. 8; St. Joan of Arc, Feb. 15, and Ascension, Feb. 15.

SOUTH DADE
 Christ the King, Jan. 5; Sacred Heart, Jan. 12; St. Louis and St. Richard, Jan. 19, and Holy Rosary, Jan. 26.

School Fund Squeeze Cited

PORTLAND, Ore. (NC) — A year long study of Catholic education in the Portland archdiocese has concluded that Church schools here are "squeezed between limited financial resources and the necessity for substantial increases in faculty compensation, improved facilities and the need for extending the apostolate."

"If no action is taken," the study warned, "the issue may well become not one of improving quality and services, but rather one of survival."

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RECEIVING THE traditional gold medal from Archbishop Coleman F. Carroll is Patrice Nagel.



Eight presentees for the Sixth Annual Presentation Ball were (from left) Shaun Dillon, Paulette Lewis, Mary Ellen Verdon, Kathryn Renick, Patrice Nagel, Kathleen Korge, Maria Zambrana and Elizabeth Bravo.



COMING THROUGH the archway escorted by her father, Philip D. Lewis, K.S.G., is Paulette Lewis, one of eight girls who were presented to Archbishop Carroll.

Red Roses And Gold Medals

Each of eight young women from South Florida presented a red rose to the Archbishop of Miami as a symbol of loyalty and devotion to charity during the Sixth Annual Presentation Ball last Sunday evening at the Indian Creek Country Club.

Receiving the traditional gold medal which bears the crest of the Archdiocese of Miami in recognition of their charitable endeavors and exceptional scholastic records were the Misses Elizabeth Bravo, St. Joseph parish, Miami Beach; Shaun Dillon, Assumption parish, Pompano Beach; Kathleen Korge, SS. Peter and Paul parish.; Paulette Marie Lewis, St. Juliana parish, West Palm Beach; Patrice Nagel, St. Paul the Apostle parish, Lighthouse Point; Kathryn Renick, St. James parish, North Miami; Mary Ellen Verdon, Little Flower parish, Coral Gables; and Maria Zambrana, Epiphany parish, South Miami.

Presentees and their escorts, parents, and guests danced to the music of Peter Duchin.

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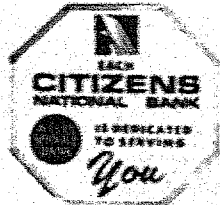
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EDITOR'S COMMENT

Events Of 1969 Teach A Lesson For Year Ahead

The role of a Christian in a world which all too often seems filled with "the fateful experience of Christless humanism" was the theme of Pope Paul VI's Christmas message this year.

And, looking to the events of today and the tenor of the modern world, one can easily see the reason for the Holy Father's concern:

*The heartbreaking conflict in Nigeria goes on with thousands of persons starving to death in a world which enjoys abundance never before known.

*The war in Vietnam — in spite of peace negotiations in progress in Paris — still rages with heartbreaking loss to hundreds of families whose sons serve in the armies.

*In the Middle East — where Bethlehem lies — unrest between Arab and Israeli mars the peace of the land where the first Christmas was proclaimed.

*Dissatisfaction, unrest, dissent and confusion appear to reign in a world beset by tears, pain and goallessness.

However, while the Pontiff was concerned, he was also hopeful that men across the world would realize "True humanism must be Christian. As our first duty. As our supreme interest."

He reminded the peoples of the earth, grimly and soberly, that "People today talk of humanism. They consider it the modern term in which Christianity finds its resolution. They would wish today (Christmas Day) to be the celebration of the birth of man, not that of the Word made flesh, not that of Jesus come to us as a savior, teacher, brother, but that of man saved by himself, of man progressing by his own wisdom and strength, of man as his own principle and end."

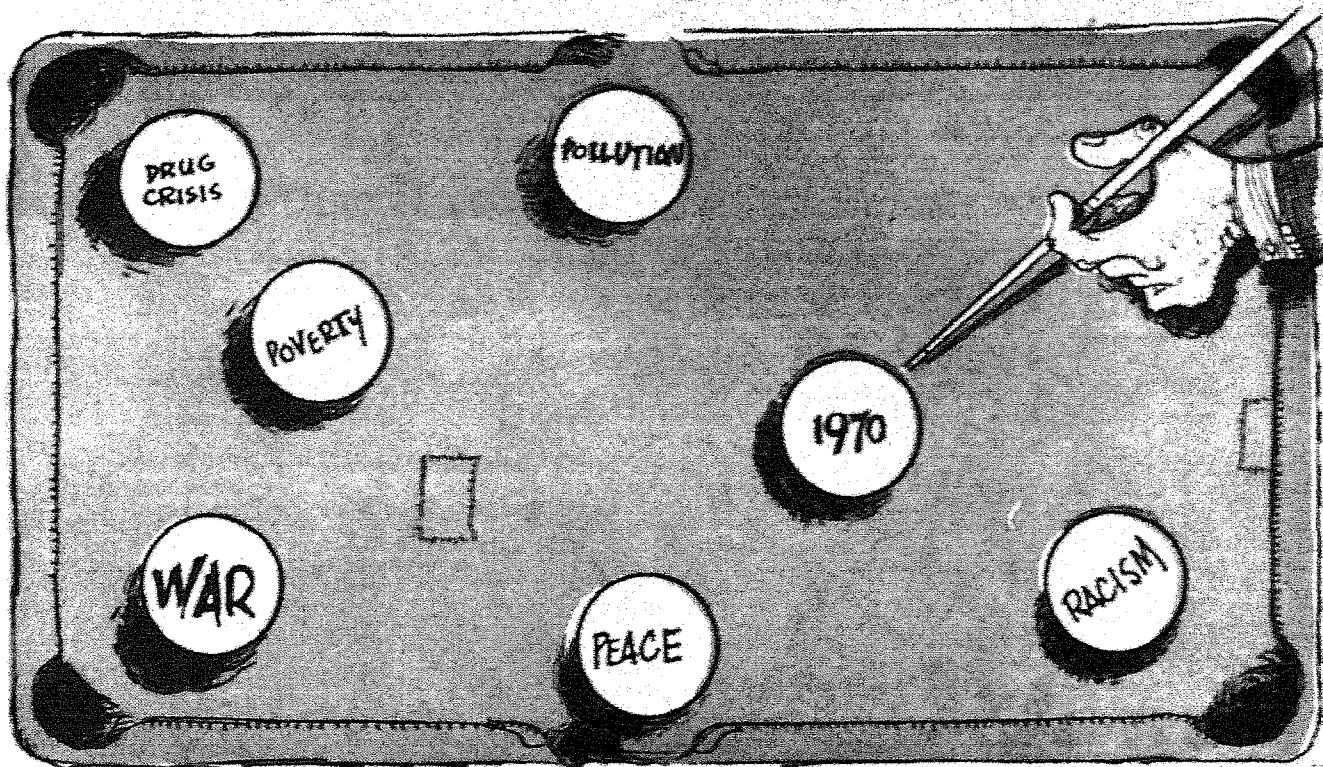
Indeed, what a sad principle and end that "Christless humanism" would be the Pope warned. "Without Christ there is not true humanism. A brief reflection on what the history of yesterday and today teaches us would be enough to convince us that human virtues, developed without the Christian charism, can degenerate into their contradictory vices."

Man "making himself a giant without a spiritual, Christian animation, collapses under his own weight, he lacks the moral strength which makes him really a man," Pope Paul recalled.

The Pontiff offered, however a certain and sure hope for man — so caught up in a world which moves so quickly and often so confusingly — He offered the meaningful life examined in the light of Christianity. He offered the opportunity "to rejoice in Christ's birth as though in their own birth to a new, true and eternal life, communicated to us by Him."

On Christmas, the Holy Father offered a message that is valid throughout the year. He offered a gift which keeps giving as it has given since the birth of Jesus. He offered the happiness of "those who can accept it (Christianity) without reservations, and who long to possess it in its fullness."

Can We Clear The Table With One Shot?



Truth Of The Matter

Purpose Of Changes Is To Restore To Us A Sense Of Community

By MSGR. JAMES J. WALSH

The new changes in the Liturgy about to be presented to us, as well as those now familiar after several years, cannot be rightly understood unless we know why such a fuss is being made today about the idea of community. Frequently we hear those who are impatient with the changes lament, "Everything is community this, community that." And in a sense this is true.

The Second Vatican Council harped on the community aspect of Christian living, and the Church will not let us forget about it now. But it need not be as disturbing as some have found it. For one thing, what the Church is doing is not new by any means. She is trying to restore a concept of early Christianity which in the passage of the centuries got lost.

MSGR.
WALSH



So what is a Christian community? One in which we live with the consciousness of Jesus Christ in ourselves and at the same time with the awareness of His presence in those around us. It is simple enough to state. It is so difficult to practice.

It must be learned first around the altar because it is the Sacrifice of the Mass which creates and renews the community - Christ in us, Christ in others. Here we should renew the realization that every man is my brother, God is my Father, and I am responsible to some degree, no matter who I am, for the well being of others, even though they may be total strangers or enemies.

Even before the recent emphasis on community, the reality of Christ within us was taught constantly. As children when we heard the first ideas about grace, the most satisfying understanding gradually came with the thought it meant God within us, the indwelling of the Holy Spirit. This stayed with most of us who had a good religious education, although perhaps in a fuzzy manner.

However it was the other half of the community concept which dogged us - Christ in others. So easy to say, so difficult to accept. Occasionally meeting a person who seemed to radiate goodness, one was reminded of Christ in others. But who could find Him in the uncouth and boisterous, in the hippie and the prostitute, in the racially despised and the socially ignored, in the homosexual and the grafter, in the traitor and the murderer?

Yet it is Christian teaching that Jesus is at work in those around us, even in the so-called unlikely ones. Lately the Sunday liturgy jolted us again with the re-

minder that there is One in your midst whom you do not recognize. We are not used to looking for Christ in others, even though we have heard a thousand times that He identified Himself with the scum of the earth when He said, "whatever you do to any of these my least brethren, you do unto Me."

There can be no widespread love of neighbor among Christians ever until, then, this sense of community is regained. We have not had it. It has been lacking even when we were about the most important matter of our spiritual life, namely, at Mass. Even today most Christians come to church on Sunday with hardly a glance at the others going through the door or sitting before them. They may have passed them a hundred times, but still not know their names, much less their problems.

During the Mass it is possible to have hundreds of people praying alone, as if each had his own Mass, each being oblivious of others. And yet we are gathered there as members of the family of God, the one community of Christ, brothers intended to share each others' burdens, which is the essence of Christianity. Even at Communion time there is little or no sense of brotherhood as we share the body of Christ.

How did we get this way? What caused the drastic changes, since we are assured that Christians for centuries lived an intimate community life? There are many explanations, all of them rooted in historical matters which influenced Christian living.

Certainly one of the great factors was the Arian heresy which denied that Christ was God. An aroused Church defined solemnly the divinity of Christ and taught it so thoroughly and impressively that gradually the humanity of Christ began to be overlooked. The very fact that God became man, had a mother and foster father, lived in a neighborhood, worked with His hands, got hungry and tired and sleepy, was not emphasized lest His divinity be forgotten.

The result was that Christ became identified to a great extent with the God beyond the stars, the unapproachable one, and slowly there arose a barrier between Jesus of the Gospels and his followers. Historians tell us that even the architecture reflected this, since the altar was then put away from the people, a strange language was retained and the priest offered the Mass with his back to the worshippers, as if they were there by special concession.

The Mass, then, for all its greatness became to many a kind of dialogue between the priest and God with those in Church serving as spectators, rarely as participants.

It follows that when the warm, human Christ of the Gospels and the early Church became removed from the people, the faithful tended to withdraw into themselves, each to his own particular form of prayer at Mass. They became isolated cells before the Eucharist, instead of a living community, learning from Christ present in them that He was also present in others.

It is this concept that the Church is trying to restore.

Cardinal Cushing Raps Nixon Mid-East Policy

BOSTON — (NC) — evaluated by Israeli leaders as dangerous appeasement of the Arab states.

Richard Cardinal Cushing of Boston asserted "that lasting peace in the Middle East is achievable only by face-to-face negotiations between the Arab states and Israel."

The cardinal's assertion came in a statement sharply critical of President Nixon's newly proposed Middle East policy, which has been

expressed "continuing profound concern."

The Nixon policy, launched in mid-October, calls for virtually complete withdrawal by Israel from territories occupied since the 1967 six-day war in return for negotiated, binding peace commitments from the United Arab Republic and

Jordan; a unified Jerusalem under joint Israeli-Jordanian control and a commitment by Israel to accept an unspecified number of Arab refugees within three months after a peace agreement.

Cardinal Cushing said "the return of the Jews to the Promised Land constitutes the answer to the prayers of generations of people."

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PEACE IN THE 70s?

Pope Paul Sparks Hope As Prayer Opens Decade

MANY TIMES during his years as Pope, Paul VI has called for peace in this troubled world, an appeal which is repeated by the Pontiff as another decade begins.

By KIM LARSEN
(Nc News Service)

The end of the violence-packed 1960s fused with a call to prayer by Pope Paul VI and other religious leaders for World Peace Day as the New Year dawned and the new decade began.

There is uncertainty about the 1970s — but there always is hope.

War made great strides during the '60s. The civil war in Vietnam turned into a dark nightmare, hurting United States prestige. The Middle East crisis flared as Arabs and Israelis tore at each other. And more than a million Biafran children starved to death because of the seemingly endless civil war in Nigeria.

These major wars have been marked with cruel atrocities. Americans and Viet Cong alike have slaughtered innocent Vietnamese. Arabs' homes have been destroyed. And help has been largely refused in the effort to save Biafran children.

Then there have been "unreported" wars in South America and other areas of Asia.

While war was making great gains during the past decade, major efforts toward peace were being born and many flourish in the upcoming decade. Pope Paul declared in the '60s that there should be no more war. His utterances might be heeded during the '70s.

The events of the last decade caused the establishment of the Division of World Justice and Peace in the United States Catholic Conference. Organized in 1968, the division is still at the beginning of laying the necessary groundwork for a more peaceful world.

Its establishment followed the founding by Pope Paul VI of the Pontifical Commission for Studies on World Justice and Peace in a decree issued Jan. 6, 1967. Msgr. Joseph Gremillion, a priest of the Diocese of Alexandria, La., was named permanent secretary of the commission.

Msgr. Gremillion said at that time that the commission will help the Church to see its role in promoting structures throughout the world by which wealthy nations can aid less developed countries.

He said the commission was expected also to cooperate with and encourage

existing international organizations that have this as their goal. In a statement issued (Jan. 25, 1967) at the conclusion of the commission's first plenary session in Vatican City, it was stated that the commission was "designed to represent in concrete form the presence of the Church in contemporary society."

In the United States, the USCC division promotes these goals. Msgr. Marvin Bordelon, also a priest of the Alexandria Diocese, was named to head the committee's secretariat in Washington, D.C.

Ideas for peace were not innovated by the USCC division, but given a helping hand. The ideas World Justice and Peace helped to develop during the past decade may well become accepted remedies in the war-torn world during the '70s.

Through the efforts of not only World Justice and Peace, but of all organizations and persons dedicated to peace, conscientious objection gained new status in the Church. Broader support of peace demonstrations helped make peace almost as acceptable as war always has been.

With more people talking peace, the U.S. and Soviet governments finally sat down to talk about limiting nuclear arms, which have the capability of destroying mankind if not checked, and President Nixon outlawed the use of germ warfare by American forces.

World Justice and Peace officials have no illusions that they alone are going to cause peace. But they see as their authentic goal that of causing people to see other nations in a different way than they have in the past. Attitudinal changes mark the work of this division. It attempts to serve as a catalytic, rather than an inventive, agent.

While war dominated the world scene during the last decade, the peace efforts developing behind that horrifying scene may well take the limelight during the next decade.

World Justice and Peace officials say the question of urgency will dominate during the '70s. They will try not to be alarmists, but also will attempt to avoid complacency.

Indeed, many observers believe the

'70s to be a most crucial decade. If peace does not come to the fore in the next 10 years, there may be no 1980s to look forward to.

The Division of World Justice and Peace looks to the next decade with uncertainty, but with a sense of hope. It is optimistic that many options will be opened before mankind. One option, on the pessimistic side, is that of self-destruction. But the division foresees many options for life, too, and that is where the optimism blooms.

The division, during the next decade, will attempt to set a framework where man can see those options. Draft counseling by the Church will become more prominent. National sovereignty will be under more questioning. Better use of the world's natural resources will be emphasized. And an ecumenical movement between the secular and non-secular will gain momentum just as ecumenism among churches thrived during the past decade.

BATTLE scenes have become commonplace across the countryside of Vietnam.



DEMONSTRATIONS for peace marked the latter part of the just-ended decade as Americans grew more and more disturbed by the Vietnam war.

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World-Wide Church Events Reviewed

By BILL RING
(NC News Service)

The biggest Catholic news of the year was the Synod of Bishops held in Rome in October. The synod, history-making in itself, led to the establishment of a permanent synod, and is expected to have a profound influence on the structure of the Church in the future.

It was a year of numerous important Catholic news stories, many of them highly encouraging, but some of

them carrying a discouraging note.

There were, for example, Pope Paul VI's visits to Switzerland and to Uganda; the expansion of the Church in the United States through the addition of three new dioceses; the canonization of St. Julie Billiart, 19th-century foundress of the Sisters of Notre Dame de Namur; establishment of Canada-Holy See diplomatic relations; the semiannual meetings of the U.S. bishops in

Houston, Tex., and Washington, D.C.; the amiable meeting between churchmen from Soviet Russia and the U.S. in St. Louis.

A survey showing an all-time high of 47,873,238 Catholics in the U.S., marked a decline in the number of converts, priests and those in religious life. At the year's end, Pope Paul, speaking to cardinals at the Vatican, characterized defections from the priesthood and religious life as "our crown of thorns."

It was the year, too, that saw the deaths of such heroic figures as former President Dwight D. Eisenhower, Josef Cardinal Beran of Prague, Czechoslovakia, and retired Bishop Thomas Wade, S.M., who defied Japanese invaders during the dark World War II days in the Pacific. It was the year the astronauts of Apollo 11 and Apollo 12 landed on the moon.

Here are some of the 1969 events:

January

Unrest flared in Newark, Washington, Chicago, Cleveland, as small groups of priests and laity leveled "racism" charges against heads of the Sees...Washington's Patrick Cardinal O'Byrne and New York's Archbishop Terence J. Cooke participated in religious rites at inauguration of President Nixon, Vice President Agnew...Dr. Clarence C. Walton, 53, a Columbia U. dean appointed first lay president of Catholic University of America...Washington...Pope Paul VI consecrated 12 bishops, including four Americans...Father Vincent R. Capodanno, 36, M.M., Navy chaplain killed in Vietnam in 1967, posthumously awarded Medal of Honor, nation's highest heroism award...Gov. George Romney, Michigan, leaving office to become U.S. Secretary of Housing, Urban Development, urged closing parochial schools, leaving secular education to state...U.S.-Latin American problems aired by 1,000 delegates at sixth annual Catholic InterAmerican Co operation Program (CICOP) meeting in New York...

February

Firm stand by Notre Dame U. president Father Theodore Hesburgh, C.S.C., threatening suspension, expulsion, civil prosecution against students, faculty members for disruptive campus demonstrations praised by President Nixon...Survey by New York firm among 231 priests indicated obligatory celibacy major cause of priesthood defections...Nationwide NC News Service survey reflected numerous Catholic school closings, mergers because of financial crises; showed agreement state aid is crucial for continued operations...Catholics, Protestants, Orthodox formed statewide Texas Conference of Churches...Pope's Ash Wednesday radio address opened U.S. school students phase of 1969 U.S. Catholic Overseas Aid Fund Appeal...Moon orbiting U.S. astronaut Frank Borman visited Pope...Father James Groppi, Milwaukee civil rights activist, fined \$500, given 2-year probation in lieu of 6-month jail sentence on resist-



President Nixon and Pope Paul VI are shown as they conferred during the Chief Executive's visit to the Vatican.

ing arrest charge in August, 1969, open housing demonstration...Gustavo Cardinal Testa, 82, former prefect of Congregation for the Eastern Church, died in Vatican City.

March

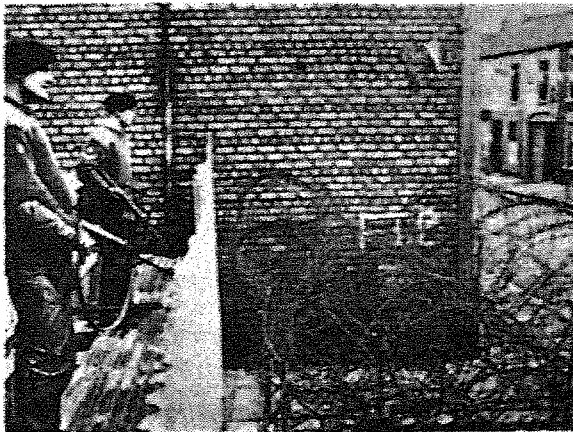
Pope Paul named 35 new cardinals, including Archbishops John F. Dearden, Detroit; Terence J. Cooke, New York; John J. Carberry, St. Louis, and Bishop John J. Wright, Pittsburgh...President Nixon visited Pope Paul...Anglican Primate Archbishop H.H. Clark of Canada said he saw no objection in proposed Canada-Vatican diplomatic ties...Associate Justice William J. Brennan, Jr., of U.S. Supreme Court, named for University of Notre Dame's 1969 Laetare Medal...Pope Paul mourned death of former President Dwight D. Eisenhower...Francis X. Kennelly, Red Bank, N.J., elected chairman at first meeting 50-member Lay Advisory Council of U.S. Catholic Conference in Washington...Four priests, nun, among 9 arrested in anti-war demonstration at Dow Chemical Co. office, Washington, D.C....

April

Pope Paul installed 33 new cardinals, bringing college to record high of 134 members, and established three new Vatican offices...U.S. bishops' spring meeting in Houston, Tex., reaffirmed priestly celibacy, discussed marriage court problems, Catholic education crisis, race relations and decision-making process...Pope announced he would attend 50th anniversary International Labor Organization meeting, visit World Council of Churches headquarters in Geneva, Switzerland, in June...Newark, N.J., Catholic high school teachers staged week-long strike before settling contract dispute...National Council of Catholic Men convention in St. Louis elected Daniel M. McCormick, Newark, N.J., president; heard address by Maurice Cardinal Roy of Quebec...National Black Catholic Clergy Caucus meeting in New Orleans voted establishment of a national office as No. 1 aim...Pope Paul established Byzantine Ruthenian Diocese of Parma, Ohio, and raised Pittsburgh diocese to archiepiscopal status with See city in Munhall, Pa.

May

Bishop James P. Shannon resigned as auxiliary bishop of St. Paul and Minneapolis...1969 Official Catholic Directory reported 47,873,238 U.S. Catholics, year's increase of 404,905...John Cardinal Wright named prefect of Congregation for the Clergy...Death: Josef Cardinal



Armed British Tommies in Belfast, Northern Ireland, keep an eye on a barbed wire barricade in a Catholic neighborhood during October. It was one of few Fall outbreaks. Most of the world's religious leaders appealed for peace in Northern Ireland as well as for recognition of Catholic rights.



The pathos of the Vietnam war is dramatized as a trooper of the 101st Airborne Division attempts to save the life of a buddy wounded at Apbia, near the Laotian border. The year brought withdrawal of tens of thousands of troops by President Nixon.

Beran, 80, exiled archbishop of Prague, Czechoslovakia, in Rome...Removal of Sts. Christopher, Ursula, Nicholas, George, Barbara and others from the universal liturgical calendar causes wide furor...St. Bonaventure (N.Y.) University banned from campus militant Students for Democratic Society...Disorder broke out in Milwaukee court when 12 - five priests, a Brother, six laymen - of "Milwaukee 14" found guilty of charges in September, 1968, raid on draft office...Four priests jailed with Dr. Ralph Abernathy, Southern Christian Leadership Conference head, in Charleston, S.C., while demonstrating in hospital workers strike.

June

Pope Paul visited Geneva, Switzerland, addressed International Labor Organization, visited World Council of Churches headquarters...French-born Julie Billiart, foundress in 1803 of Sisters of Notre Dame de Namur, raised to sainthood...Michael G. Cole, 34, former Anglican priest, father of four, ordained first U.S. permanent Catholic deacon in Buffalo, N.Y...Raul Cardinal Silva Henriquez confirmed that 20% of priests in Santiago, Chile, archdiocese, petitioned laicization...After three-month dispute Archbishop

Guillermo Bolatti of Rosario, Argentina, accepted resignations of 28 dissident priests...Catholic-Protestant violence in Northern Ireland flared anew.

July

Pope Paul arrived (July 31) at Kampala, beginning a four-day visit to Uganda...Auxiliary Bishop Matthias Defregger of Munich admitted he was German captain involved in World War II reprisal shooting of 17 Italians in Filetto di Camarada in 1944, and asked forgiveness...Survey by Vatican office showed in 1963-68 period 7,137 priests petitioned laicization, 5,652 requests granted...Pope hailed the U.S. Apollo 11 astronauts as "conquerors of the moon"...President Nixon decided against formal U.S. - Holy See diplomatic ties, said "close communications" will be maintained...Richard M. Guilderson, Jr., assistant editor Long Island Catholic, named director of NC News Service...President Nixon in message to Congress asked expanded birth control and family planning program in U.S. and abroad.

August

Incurring automatic excommunication, Dr. James P. Shannon, resigned auxiliary bishop of St. Paul and Minneapolis, married thrice-

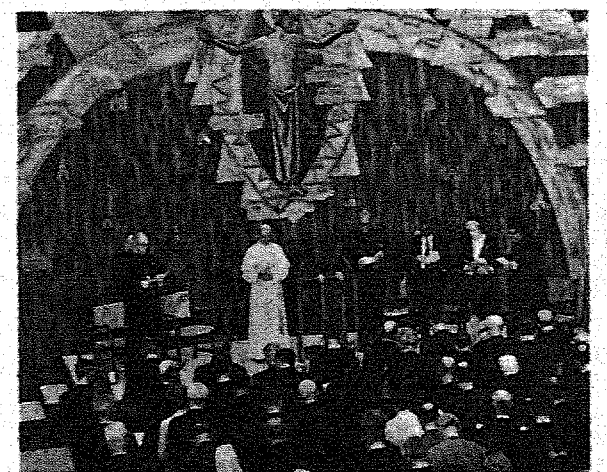
wed Mrs. Ruth C. Wilkinson in a Protestant service in Endicott, N.Y...Pope Paul ended peace mission to Uganda where he ordained 12 bishops, strove vainly to end Nigeria-Biafra civil war...The Pope appealed to rebellious factions in Northern Ireland to avoid civil war...Puerto Rican hierarchy suspended Father Salvador Freixedo for writing controversial book "My Church Sleeps"...1969 Liturgical Week held in Milwaukee, disavowed by archdiocesan officials...Labor Day Statement of USOC Division of Urban Life urged Church confront causes of poverty, merely affect, while Canadian bishops' statement lauded "new power" of erstwhile deprived, forgotten, powerless.

September

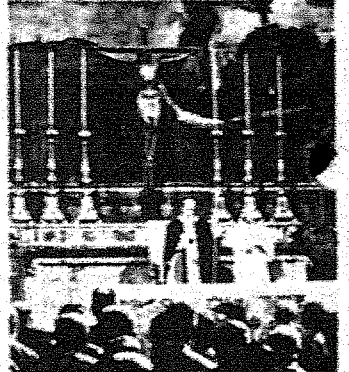
Father James E. Groppi, Milwaukee civil rights activist, arrested after leading 1,000 in march to state capitol, Madison, Wis., seizing Assembly chambers, protesting cuts in state welfare budget...Catholic Biblical Association convention in East Aurora, N.Y., urged U.S. bishops adopt equitable due process procedures...Death: Giovanni Cardinal Urbani, 69, of Venice, Italy...Poll of U.S. bishops disclosed majority believe collegial authority, increased laity participation in Church - major problems of immediate future...Karol Cardinal Wojtyla of Krakow, Poland, visited U.S.

October

Pope Paul approved three proposals of 140-member Synod of Bishops held in Rome - to consider possibility of bishops suggesting topics to be discussed; calling a synod every two years; extending function, role of synod secretariat...Pope Paul accepted resignation of Bishop Fulton J. Sheen, of Rochester, N.Y., promoted to titular archbishop...Canada and Holy See established diplomatic relations...Vietnam Moratorium day (Oct. 15) widely commemorated in cities, colleges across nation.



Pope Paul VI, on a visit to Geneva, joins Protestant and Orthodox leaders in a prayer for Christian unity at the headquarters of the World Council of Churches.



Pope Paul VI addressing bishops from throughout the world in the Sistine Chapel, opens the special meeting of the Synod of Bishops.

... After 11 days in jail on probation violation charge Father James Groppi, Milwaukee, was freed by Supreme court Justice Thurgood Marshall pending appeal.

November

Among major actions taken at semiannual U.S. bishops meeting in Washington were: reendorsement of compulsory celibacy for Latin rite priests; approval of pioneering set of due process proposals; establishment of National Office for Black Catholicism; agreement to raise \$50 million for national crusade against poverty; recommendation of uniform financial accounting system for dioceses; protest against expanding government role in birth control programs...National Conference of Diocesan Vocation Directors in Detroit reported sharp 1964 to 1968 decline in vocations was slowing...

December

Making U.S. Church history, the bishops of Michigan adopted a due process system of 2.3 million Catholics in the state's 5 Sees...Three-judge federal court in Philadelphia upheld state's aid to non-public schools legislation...Patrick Cardinal O'Boyle denounced as "murder" a proposed relaxed abortion measure for the nation's capital...Human Life Foundation, financed by \$800,000 grant of U.S. bishops, opened in Washington for research in human reproduction.



News Highlights In The Archdiocese

January

New St. Joseph Residence for the aged was blessed in Fort Lauderdale by Archbishop Coleman F. Carroll. More than 120 couples observing Golden anniversaries of marriage were honored in the Cathedral. Funeral services were held for Redemptorist Father Gerald Reilly, pastor, Our Lady of Perpetual Help Church, Opa Locka. More than 500 youths participated in annual CYO convention. Thomas A. Horkan, Jr. was named executive director of newly organized Florida Catholic Conference. Pulitzer prize-winning playwright, Tennessee Williams, baptized in St. Mary Star of the Sea Church, Key West. Archbishop Carroll and a delegation of priest, Religious and laity participated in CICOP sessions in New York City. New wing opened at Holy Cross Hospital, Fort Lauderdale.

February

Sisters stationed in South Florida observed Silver and Golden anniversaries at the Cathedral. St. Basil Byzantine Rite Church was dedicated in North Miami Beach. Bethany Residence For Dependent Girls observed fifth anniversary. Good Shepherd Day Care Center opened in Perrine. "Hot Line" for teenage drug addicts opened by Catholic Welfare Bureau. Funeral services were held for Dr. Edward J. Lauth in the Cathedral. 11th annual Archdiocesan Teachers' Institute was held. South Florida Citizens Housing Foundation launched campaign to begin \$10 million in low-rent housing in Greater Miami. Center for Religious Education begun by Archdiocesan Department of Education. Ground was broken for St. Ann Church, Naples. Mrs. Wendell Gordon was reelected president of the Archdiocesan Council of Catholic Women. Archbishop Carroll welcomed Anglican Archbishop Michael Ramsey of Canterbury during the Primate's brief visit in Miami.

March

Miami Teen Rally for Decency in Orange Bowl received national coverage. Biscayne College conferred honorary degrees on Archbishop Carroll, Mrs. Maytag McCahill and Stephen O'Connell. The Voice observed its 10th birthday. 15,000 member Council of Catholic Women opposed liberalization of abortion laws in Florida. Danielle Steen, Notre Dame Academy, won grand prize in South Florida Science Fair.



Good Shepherd Day Care Center opened in Perrine under direction of the Catholic Welfare Bureau.

April

Msgr. Joseph O'Shea, director, Archdiocesan Radio and Television Commission, named member of Advisory Council to the Administrative Board of the United States Catholic Conference. Pontifical Mass celebrated by Archbishop Carroll in Gesu Church marked opening of Pan American Week. 12 priests observed silver and golden jubilees. Archbishop Coleman F. Carroll, Msgr. James J. Walsh and Joseph M. Fitzgerald, K.S.G. traveled to Rome for elevation of new cardinals. Right-To-Life Committee was formed in Miami. First Lumen Christi award of the Archdiocesan Guild of Catholic Teachers was presented to Sister M. Dorothy, O.P., president, Barry College.



BROWARD COUNTY's first Catholic residence for the Aged opened in Fort Lauderdale.

May

Annual three-day convention of the Council of Catholic Women held in Miami. Largest class of priests ordained in St. Mary Cathedral. Five new parishes established. Florida's Bishops met with provincial superiors of Sisters in a statewide conference on education in the Archdiocesan Hall. New main center wing completed at St. Francis Hospital, Miami Beach. Msgr. Bryan O. Walsh was named to the 15-member executive committee of the Task Force on Urban Problems of the U.S. Catholic Conference. John Cardinal Heenan of Westminster visited Archbishop Coleman F. Carroll. Archbishop Carroll, chairman of the U.S. Bishops Committee for Latin America, traveled to Caracas with other U.S. hierarchy for the Fourth Inter-American Bishops' meeting. New program revealed for permitting Cuban refugees to arrive in U.S. through Spain.

June

Three priests ordained in Ireland for Archdiocese. Students at St. John Vianney Seminary won top awards in the annual essay contest of the Florida Historical Society. Multi-purpose structure dedicated in Our Lady of the Lakes parish. Summer day camp opened at Boystown of Florida. Summer day camp for disturbed youngsters inaugurated by Catholic Welfare Bureau on grounds of St. John Vianney Seminary. Work begun on \$5 million expansion at Holy Cross Hospital, Fort Lauderdale. Msgr. James J. Walsh named to Miami Beach's Advisory Committee to Combat Pornography. State of Florida Squires convention held at Miami Beach. 17-year-old Ralph Penalver, St. Brendan parish, was named Florida's outstanding teenager of the year.

July

Funeral Mass offered for Father Patrick D. O'Brien. Plans were announced for a new residence facility at Marian Center for Exceptional Children. Archbishop Carroll joined other dignitaries at the launching of Apollo II to the moon.

August

Broward County Board of Public Instruction announced the sharing of taped educational TV programs with parochial schools in the area. Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami

was named to the 24-member charter committee of the National Federation of Diocesan Liturgy Commissions. Father Vincent J. Sheehy was named director of Boystown of South Florida and chairman of the Archdiocesan Building and Realty Commissions. International Mission Radio Association held convention in Miami. First "seed" money was advanced by the South Florida Housing Foundation, Inc. to obtain options on land where 100 low-cost housing units will be constructed. Archbishop Carroll called for establishment of a drug addict clinic by local governments. In response to appeal of Archbishop Carroll, clinic for drug addicts opened at Jackson Memorial Hospital. Msgr. James J. Walsh was appointed Archbishop's Representative to Seminaries. Father William Hennessey was named Archdiocesan Director of Vocations and procurator at St. John Vianney Seminary. Father Jeremiah Crowley named Coordinator of the Guidance Council of the Department of Education. Father John McMahon named Archdiocesan Director of the Rural Life Bureau. Father David Punch appointed director of the newly established Archdiocesan Office of Immigration. Father James Moriarty appointed director, Family Counseling Center, Broward County. Father John Nevins appointed spiritual director, Greater Miami Guild of Catholic Police and Firemen. Msgr. Bryan O. Walsh appointed director of Centro Hispano Catolico. Sister Joyce, O.P. was named supervisor of music in schools of the Archdiocese. Father John J. McDonnell, O.S.A. assumed his duties as president of Biscayne College. Funeral services were held for Father Thomas McDermott. Special collection was taken up in South Florida churches for victims of Hurricane Camille.

September

First two young women to enter the Sisters of St. Joseph of Cottolengo novitiate in Miami were received as novices. Thousands of Cuban exiles participated in Mass offered by Archbishop Carroll on the Feast of Our Lady of Cobre in Miami Stadium. St. Clare Church was dedicated in North Palm Beach. Archdiocesan Union of Catholic Laymen was organized. Dedication ceremonies were held at Holy Cross Convent, Fort Lauderdale. St. Bartholomew convent and School addition, Miramar, and the Archbishop Coleman F. Carroll Language Arts Center at Holy Redeemer parish. Bishop Eduardo Dalmau, C.P., West Palm

Beach, observed the 60th anniversary of his profession as a Passionist priest.

October

First workshop for Florida's Catholic School principals was held at St. Joseph College, Jensen Beach. District 30 convention of Serra International was held at West Palm Beach. Msgr. Francis J. Fazzaloro was appointed Officialis of the Archdiocese. Christian Awareness weeks began in South Florida parishes. Ground was broken in Delray Beach for a new Church of St. Vincent Ferrer. Representatives of the Archdiocesan Priests' Senate joined in the Florida Federation of Priests' Council organization. Stanley Mals of St. Dominic parish won the 1,500 meter run in the 11th International Games for the Deaf in Belgrade. Father Laurence Conway named Vicar Forane of West Coast Deanery. Father David G. Russell, Father Frank Cahill, Father James Kisicki and Sister Mary Elaine Frank, D.M. were appointed to the staff of the Archdiocesan Radio and Television department. St. George parish, Fort Lauderdale, opened day care center



UNUSUAL steeple towers above the new permanent Church of St. Clement in Fort Lauderdale.

November

Auxiliary Bishop John J. Fitzpatrick was among Christian observers attending the 50th General Assembly of the Union of American Hebrew Congregations. Ground was broken at St. Joseph College, Jensen Beach, for a new Library Resource Center. Msgr. Bryan O. Walsh was appointed Episcopal Vicar for the Spanish-Speaking Peoples and Migrant Workers. New St. Louis Family Center was blessed in South Miami.

December

John Cardinal Krol of Philadelphia visited Our Lady of Florida Monastery, North Palm Beach. Daniel P. Sullivan, member of the Archdiocesan Task Force for Urban Problems was elected vice president, National Association of Citizens Crime Commissions. Msgr. Bryan O. Walsh appointed to Florida Florida Steering Committee of the 1970 White House Conference. Father James Moriarty named member of the board of directors of Teenage Hotline operated by Chai Lodge of B'Nai B'Rith, Fort Lauderdale. Operation Self-Help, Inc., clinic to prevent drug addiction inaugurated by Father Sean O'Sullivan in Hialeah. Latin American Cooperation Week observed throughout Archdiocese. 10th anniversary of the founding of St. John Vianney Seminary was observed. Anglican-Roman Catholic Concultation was held at the World Center for Liturgical Studies, Boynton Beach. New Catholic Service Bureau opened in Naples. Funeral services were held for Redemptorist Father James Anderson. Barry College held first mid-semester graduation. Eight young women were received by Archbishop Carroll during Presentation Ball.



Marriage Symposium Scheduled

A "Marriage Symposium" will be held Jan. 19, 20, 22, 23 in the Archdiocesan Hall adjoining the Cathedral school.

Dr. Joseph O'Lone, psychiatrist, will lead discussions on "Male and Female Psychology" on Monday evening, Jan. 19. "Understanding Your Children" will be the topic of Dr. Ben Sheppard, executive director, Archdiocesan Catholic Welfare Bureau, on Tuesday, Jan. 20.

"Religion in Marriage" will be discussed on Friday evening, Jan. 23 by Msgr. Robert W. Schiefen, pastor, Assumption Church, Pompano Beach, and director of the Archdiocesan Family Life Bureau.

Near 65s Get Medicare Alert

Persons nearing age 65 are advised by the local Social Security Office that they may enroll in the medical insurance or doctor bill part of Medicare in any of the three months before their 65th birthday.

The insurance is effective with the first day of the month of the individual's 65th birthday, according to William E. Evans, District Manager. If he fails to enroll at this time, he may do so during the birthday month or any of the three following months but the insurance is not effective until some months later.

Persons who are already receiving social security benefits will receive a medical insurance enrollment card two or three months before they reach 65, Evans said.

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Requiem Mass Offered For Dr. J.M. DeGaetani

CORAL GABLES — Requiem Mass was celebrated Saturday in the Church of the Little Flower for Dr. Joseph M. DeGaetani, Miami physician and former Italian consul in South Florida.

The leader in American-Italian relations in Miami died Dec. 23 in a local hospital at the age of 83.

A native of Messina, Italy, DeGaetani immigrated to New York City at the age of 14 and later received his medical degree at Baltimore Medical College. He came to Florida in 1929, practicing first in Tampa and Pensacola; then moved to Miami in 1932.

Through his efforts, the Miami City Commissions designated the site of the Italian-American clubhouse at Aviation Ave. and S. Bayshore Dr. as Columbus Plaza. A year later, the consul with the assistance of local civic organizations,

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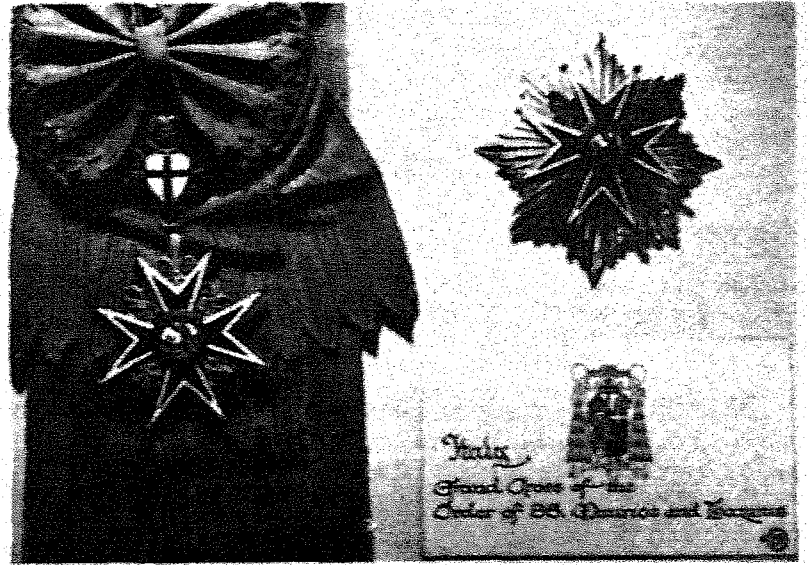
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Coin Treasures Going On Display

The Cardinal Spellman Numismatic Collection, which will be shown only three other times this year in the United States, will be on display during the three-day convention of the Florida United Numismatists Jan. 7 to 11 at the Hotel Everglades.

Exhibits valued at more than \$5 million will be exhibited during the sessions expected to attract some 1,500 coin collectors from areas throughout the nation. The Spellman collection alone will fill some 10 cases.

Cardinal Spellman Coin Collection includes coins issued by the Vatican during the reign of Pope Pius IX, left. At right is shown the Grand Cross of S. S. Maurice and Lazarus.



Slate Advanced Spanish Course

A new graduate program leading to a master of science degree for teachers of Spanish and advanced Spanish majors begins Jan. 13 at Barry College.

Contemporary Spanish literature concerned with the literary renaissance in Spain, offering three credits, will be taught by Dr. Ellen Leeder, assistant professor of Spanish from 9 a.m. to noon on Saturdays.

Sister Marie Siena, O.P., assistant professor in Spanish, will conduct a class from 6:30 to 9:30 p.m., Thursdays, on Methodology of Education Research, concerned with reading and interpretation of research literature; study of research methods, and planning of research studies. This class also offers three credits.

A founder of Boys Town of Italy, he resided with his wife, America, at 1407 Genoa St.

Also surviving him are two brothers, Jack N. and Francis M., both of St. Petersburg.

Around The Archdiocese

MEMORARE

Members of the club for Catholic widows and widowers will elect officers during an 8 p.m. meeting, Friday, Jan. 9 at St. Dominic parish coffee shop, 5909 NW Seventh St. For further information call 226-8037.

ST. AMBROSE

A luncheon and "Carousel of Fashions" will be sponsored by the Women's Guild at 12:30 p.m., Monday, Jan. 5 at the Boca Raton Hotel and Club.

CYAC

A hayride and square dance under the auspices of Our Lady of Perpetual Help club will be held Saturday, Jan. 3 at Coco Palm Dude Ranch, 25001 SW 167 Ave.

ST. JEROME

A "Polish" luncheon and card party will be sponsored by the Women's Club at 12:30, Tuesday, Jan. 6 in the parish hall, 2600 SW NINTH Ave., Fort Lauderdale. The general public is invited to attend. Reservations are not necessary.

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UN Facing 70s With Optimism Despite Crises

(The author of this article on the 24th UN General Assembly was a UN correspondent for the New York Times for 15 years and has written two books on the UN.)

By KATHLEEN McLAUGHLIN

UNITED NATIONS, N.Y. —(NC)— Whether the 24th United Nations General Assembly, which adjourned on Dec. 17, brought progress or retrogression, depends upon which delegate or official answers the question.

Crucial world problems were left unresolved — as has happened before. Decisions on others, taken by roll-call vote, registered persistent divisions of opinion and of points of view. Important items among the 113 on the agenda were postponed to next year, under pressure of time or to permit further development.

Yet a trial balance for the 24th General Assembly reveals — on adjournment — an atmosphere of increased optimism for the future that was lacking when it convened 13 weeks ago. Secretary General U Thant's impressions as conveyed in his post-Assembly news conference jibed neatly with those of Charles W. Yost, head of the United States Mission, and of Lord Caradon, permanent representative for Britain, in their individual comments.

They were unanimous in pin-pointing as the major development the evidence of a relaxation of tension between East and West on the one hand, and North and South on the other. Put a different way — between the political superpowers in the first instance, and between the advanced and the developing worlds in the second.

U Thant — poised for a long-delayed official tour of 10 African countries during the next three weeks — characterized the current situation as "very encouraging," with reference to approaches between East and West Germany; the temporarily suspended Strategic Arms Limitation Talks (SALT) in Helsinki, and the signs of better understanding between East and West Europe as a whole. In their separate conferences, the two other diplomats echoed his evaluation.

Unless some interruption occurred, all three indicated, these trends will have possibly impressive impact on deliberations in the 25th Assembly as the basis for decisions in the economic and social spheres, as well as on the political front.

While the volatile issue of the crisis in the Middle East dominated the session, Lord Caradon and Ambassador Yost declared, each of the participants in the Big Four talks was deeply concerned in the effort to work out preliminary guidelines that might lead to some plan of action that will reduce the existing risks. U Thant expressed an identical view. He has been kept informed of all details of the talks, he noted, adding:

"If I may make a conjure, I have a feeling that before the end of January there will be sufficient basis for Ambassador (Gunnar) Jarring (his personal representative in the matter) to resume his activities."

Throughout the session, the disposition of the smaller powers to challenge the larger ones on various proposals and targets, was emphatic to the point at which the United States and the Soviet Union found themselves the joint target of revolt against their common objectives — in reversal of their accustomed stands. U Thant compared the situation to the revolt of youth against the present generation, in tune with the times.

He found it encouraging for the adoption of economic measures for which the emerging nations have long been pressing, against reluctance from the industrial nations; and for social gains on items that have failed of adoption for want of sufficient support.

Even while they combined against the superpowers on several important measures, however, there was general agreement that the vehement attitudes and orations of certain of the "have-not" delegations had been modified to a noticeable degree. The conclusion has been that they have found denunciation and name-calling futile, and have tended to return to more logical approaches.

One of the occasions on which the United States found itself voting against an item with which it agreed in principle, was the adoption of a resolution designed to bar all chemical and bacteriological weapons in warfare. The wording of the measure, U.S. spokesmen emphasized, included a statement misinterpreting the conditions of the Geneva protocol of 1925.

The issue was the inclusion in the resolution of such chemicals as riot gas and defoliants, both of which the U.S. has employed in Vietnam. The U.S. contention is that the Geneva protocol does not prohibit these materials — as the context stated. The U.S. vote was "No." The item was passed by 80 affirmative and three negative votes, with 37 abstentions.

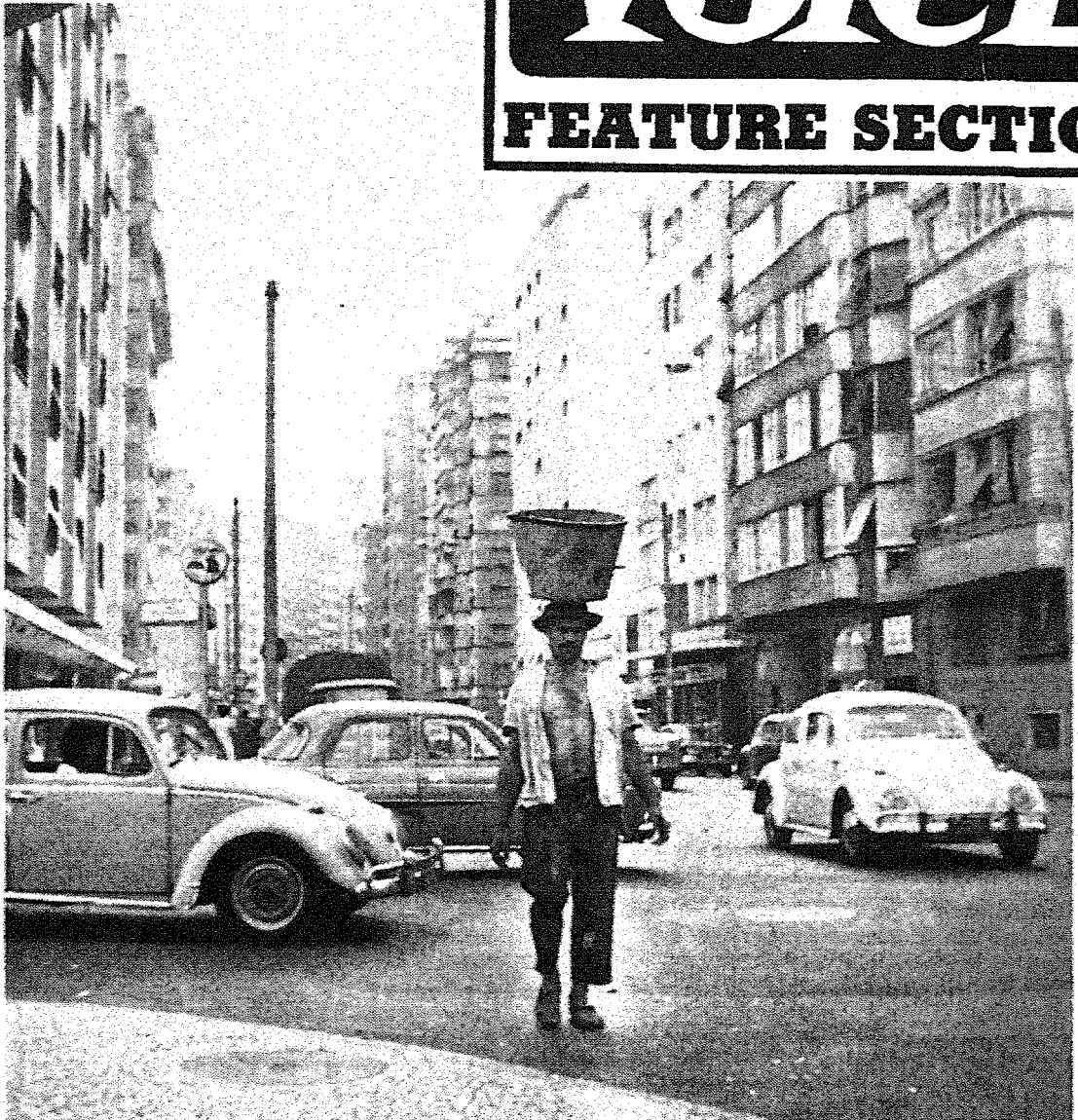
Similarly, the U.S. opposed as unrealistic, and probably destined to have an adverse effect, the resolution designed to impose a moratorium on any exploitation of the sea-bed and ocean floor, pending establishment under UN auspices of an international regime for its control. It was adopted despite predictions that it will stimulate a rush to extend the width of national jurisdiction over "territorial waters," and to establish claims to certain areas for exploration of mineral and other subterranean wealth, before the proposed regime comes into existence.

Plans for year-long programs in observance of the UN's silver jubilee in 1970 occupied a part of the Assembly's time, and will be elaborated later.

The next 10 years will be the "second development decade" on the assembly calendar, in which renewed concentration will be directed toward raising the standards and the trading position of the developing countries. Adoption on Dec. 7 of the "Declaration on Social Development" — a document comparable to the "Declaration of Human Rights" and extending to 27 separate articles — will by expectation constitute the groundwork for many proposals in the 25th assembly to improve the prospects for a better life for the multitudes.

HAS NOT GOD chosen the poor of this world to be rich in faith and heirs of the kingdom which God has promised to them who love him?

St. James 2:5



THE VOICE FEATURE SECTION

A Christian In Miniskirt



One of the most extraordinary books of the year is Bernadette Devlin's "The Price of My Soul," for the fiery, young north of

By FATHER
ANDREW M.
GREELEY



Ireland revolutionary turns out to have an extraordinary gift with words, a gift, be it noted, which is not completely uncommon in her people. Consider, for example, her account of her "confrontation" with Mother Benignus, her high school principal.

"My favorite habit at that time was waving my finger, so I waved my finger at her and said, 'Mother, you are one of the greatest bigots I have ever met!' She had a ruler in her hand and she practically took my finger off with it. She was beaten. She just said, 'Don't wave your finger at the principal of this school!'"

Although I have outgrown her politics, Mother Benignus will always have my admiration and affection, because she is the most truly charitable person I have known. Her heart is in the right place.

One would almost have to be Irish to be able to say that a person is at the same time a bigot and the most truly charitable person you've ever known. Or take, for another example, Miss Devlin's concluding paragraph:

"For half a century it has misgoverned us, but it is on the way out. Now we are witnessing its dying convulsions. And with traditional Irish mercy, when we've got it down we will kick it into the ground."

But the truly impressive part of the Bernadette Devlin story is

not that she is the youngest member in the history of the British Parliament, not that she is a girl who but eight months before she was elected to Parliament was just a student like all other students, not that she is an Irish Socialist revolutionary, not that she has the Irish gift (or is it a curse) for sardonic wit. "The Price of My Soul" is worth reading, rather, because Bernadette Devlin is so untypical of her own generation.

She, first of all, has no illusions about herself. Her self-portrait is as candid and frank as a self-portrait can possibly be. The arrogant narcissism of most other young writers is completely absent from "The Price of My Soul."

Miss Devlin claims no monopoly for herself or for her generation on virtue or righteousness. She is keenly aware of all her own weaknesses and frailties. She does not force herself upon us — quite the contrary, in fact. She describes herself with almost brutal clarity and then says, "If you don't like me, I really don't care." The reader, of course, likes her immensely.

Secondly, although Miss Devlin is unquestionably Irish, she does not display the vice which the Irish characteristically share with most revolutionaries; there is not a speck of self-pity in "The Price of My Soul" and given the poverty and misery, the loneliness and loss which has characterized her short life, Bernadette Devlin's ability to escape the trap of self-pity is striking. She almost seems to be saying to us that when you are poor and orphaned in your middle teens, self-pity is a luxury you cannot afford. Would that her American counterparts were as wise.

But the most striking thing

about Bernadette Devlin is her religion. The advance information on her book suggested that she was not really a Catholic but rather a Socialist revolutionary, and that Catholicism just happened to be a vehicle for Miss Devlin's Socialism to mobilize popular support in the north of Ireland. But nothing could be further from the truth. She vigorously denounces both the Protestant and Catholic institutionalized churches for their apathy to political oppression. She is impatient with the clergy.

"I make a distinction between the doctrines of the Church which matter and the structure invented by half a dozen Italians who got to be Pope and which is of very little use to anybody. It doesn't worry me if half the clergy trot off to get married because that won't alter the essential Church which still is for me the best manifestation of my Christian belief."

Miss Devlin does not ask, as do many of her young contemporaries, what the Church is going to do for her. She does not confuse the behavior of Church leadership with the essence of Christianity. She does not reject religion as irrelevant. She even has a certain fondness for priests and nuns (such as her beloved Mother Benignus), a fondness which many young Catholic revolutionaries will certainly find embarrassing, but, above all, the whole fiery revolutionary message is animated by a profound charity, a charity which she quite correctly sees is rooted in her own Catholic rearing. She would, I suspect, be the first to admit that, like the rest of us, she does not always practice charity but it is still at the core of her convictions. She is not, therefore, what some of her enemies called her, "the Castroite in miniskirt." She is rather a Christian in miniskirt.

Just Whose Side Is 'A Lovely War' On?

NEW YORK — (CPF) — There are people who believe that watching "Oh! What a Lovely War" can be just as effective as watching a moratorium march, as far as your opinion of the Vietnam conflict is concerned.

You can come away — from this movie as well as the marches — convinced that this was, and any war, is wrong, or you may come away from this film convinced that the people who made it, like the marchers, are very naive.

"Oh! What a Lovely War," based on a British stage musical satirizing Britain's involvement in World War I, has drawn critical reactions ranging from enthusiasm to ridicule, with several strong expressions of disappointment with what director Richard Attenborough did with Joan Littlewood's original musical.

Cast with practically all the leading British actors and actresses (Laurence Olivier, John Gielgud, Ralph Richardson, Michael Redgrave, Vanessa Redgrave, Dirk Bogarde, Maggie Smith, John Mills, Kenneth More, Jack Hawkins and Susannah York), "Oh! What a Lovely War" has an amusement park setting, with patrons invited to watch the "show" that is World War I.

What the viewers see is a series of scenes deprecating the British generals and aristocracy as venal, insensitive people who have no notion of the value of life. Typically, scenes of generals playing their private little "games" and women urging young men to enlist as a sign of their masculinity are intercut with scenes from the trenches where the soldiers

parody in song the values of the ruling class.

The final scene is one showing endless rows of crosses, with the singing voices of the war dead parodying "They'll Never Believe Me," with words like, "...When they ask us, and they're certainly going to ask us," concerning the futility of war.

In an editorial, The Advocate of the Newark, N.J., Archdiocese cited "Oh! What a Lovely War" as one good example of "Films as Secular Sermons," citing its "expose of the false glamorizing of war and the duping of the masses by unscrupulous politicians," a verdict endorsed by Our Sunday Visitor critic John E. Fitzgerald.

The National Catholic Office for Motion Pictures gave it a very favorable review, calling the film's subject matter "particularly appropriate" in "the context of our present national concern..."

"If 'Oh! What a Lovely War' spoke only of the futility of international conflict as a solution to the problems among nations," remarked NCOMP in its review, "the film would no doubt have been a cliché upon itself."

"What distinguishes this anti-war film — in which, incidentally, we are never exposed to a single outright act of violence, much less death — is that it suggests so many questions abroad in our society: the ideological bankruptcy of nations who turn to war, the nature of patriotism, the indifference, ignorance and venality of citizens as well as of the ruling establishment."

"And this in a context so historically removed — the

film's fidelity to actual events and to the statements of prominent figures of the day deserve mention — yet so repetitively contemporary, that this too becomes a comment on the universality of human responses: 'seek out the past or repeat it.'"

However, the film critic for The Tidings of the Los Angeles Archdiocese severely criticized "Oh! What a Lovely War" as having a "tired and oversimplified message" and being unable to make up its mind what it wants to be: "impassioned plea, Shavian satire, or heavy-handed comic opera."

"Alas," the Tidings reviewer said, "this dramatically disorganized attempt to show the futility of war and the venal idiocy of commanding generals will disappoint even the most vociferous doves and doctrinaire pacifists; for, indeed, the title might as well have been, 'What a Lovely Bore.'"

The Tidings was not alone in its distaste for the film, for, although Look Magazine applauded it as "a singing, ting-a-linging cry — for peace," the reviewer for "Time" found it "lacking any real order" and wandering "like some shell-shocked veteran from period songs to black-out sketches to satiric historical re-creations."

Newsweek attacked it for "an all-too-easy and obvious dismissal of the English upper-crust as hopeless boobs. In fact, the whole film takes an easy, condescending attitude toward the follies of the past. And moral outrage, however informed by intelligence, is not adequate in itself as a response to what was, after all, the failure of all Europe. Untempered by compassion, this superior hindsight wears thin."

Several critics found "Oh! What a Lovely War" very contemporary in view of the Vietnam controversy, but the New York Times critic, Vincent Canby, offered his opinion of such comparisons:

"You sit there in the theater looking at all the panoply and display and you feel that no one would have spent so much time, money, effort and talent just to ridicule one long-ago war. The movie must be saying something about today, else why do it?"



Scene From "Oh! What A Lovely War."

Quickie Review

Take The Money And Run

The story relates the life and hard times of a pathetically energetic young man who unsuccessfully tries a career in crime.

Undaunted by his failure in crime from early childhood, Virgil Starkwell (Woody Allen) dreams of success, though he is continually foiled by ineptitude, shyness and general bad luck.

An attempt at bank robbery, for example, is thwarted when Virgil becomes involved in a mild-mannered discussion with the bank executives about the spelling of his stick-up note. Nothing ever turns out right for our anti-hero, not even his love affair with a lovely young laundress (Janet Margolin) who starred in David and Lisa.

Their love is continually checked by Virgil's residence behind prison bars or by his being chained to six other convicts of a road gang. Throughout the film a narrator presides over the history of Virgil Starkwell, interviews his mother and father, a prison psychiatrist.

an FBI agent, and numerous acquaintances, all of whom try to give the audience a sympathetic understanding of this poor creature.

It would be better appreciated by an adult audience than by the younger, impressionable set.

Rated Morally Unobjectionable for Adults by the National Catholic Office for Motion Pictures. Review

courtesy of Catholic Film Newsletter.

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RELIGIOUS PROGRAMS

TELEVISION	RADIO
Sunday 7 a.m.	Sunday 7 a.m.
THE CHRISTOPHERS — Ch. 11, WINK	CROSSROADS WJND (1230) West Palm Beach
THE CHRISTOPHERS — Ch. 5, WPTV (9 a.m.) The A. Teens See Them! 9:15 a.m.	8:30 a.m. UN DOMINGO FELIZ WFAB (10:00 a.m.)
THE SACRED HEART — Ch. 5, WPTV 11 a.m.	9:30 a.m. THIS MIXED UP WORLD WJND (1230) West Palm Beach, With Father Fidelis Rice
CHURCH AND THE WORLD TODAY — Ch. 7, WCKL (The Problems Of The Indigent) 11:30 a.m.	11:15 a.m. CATHEDRAL HOUR WJWZ (1360) Lake Worth
MASS FOR SHUT-INS — Ch. 10, WLSW 12 Noon	MONDAY THROUGH SUNDAY 5:45 a.m.
FRENTE A LA VIDA — Ch. 6, WCKX 3 p.m.	THE CHRISTOPHERS WJND (940)
FACE TO FACE — Ch. 12, WEAT 3:30 p.m.	MONDAY THROUGH SATURDAY 6:45 a.m.
INSIGHT — Ch. 51, WSMX "The Day God Died"	THE CHRISTOPHERS WPTV (AM 1400)

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

FRIDAY, JAN. 2
9:30 a.m. (10) Janie Gets Married (Unobjectionable in part for all)
OBJECTION: Contains implications against permanence of marriage bond
2 p.m. (23) Rage At Dawn (Family)
4 p.m. (10) Heart Of The North (Family)
4:30 p.m. (5) Tomorrow The Man (No classification)
9 p.m. (4 & 11) Girl Happy (Unobjectionable in part for all)
OBJECTION: Amoral Behavior; suggestiveness in costuming and situations.
9 p.m. (6) The Mountain (Family)
11 p.m. (51) Fury In Paradise (No class.)

SATURDAY, JAN. 3
9:30 a.m. (23) Blondie Goes Latin (Family)
2 p.m. (4) Manhunt (Unobjectionable for adults and adolescents)
2 p.m. (10) The Harder They Fall (Unobjectionable for adults and adolescents)
2 p.m. (12) Starfighters (Family)
2:30 p.m. (6) The Mountain (Family)
3 p.m. (5) Knight Of 100 Faces (No class.)
3 p.m. (7) Auntie Mame (Unobjectionable for adults)
3:30 p.m. (12) Mighty Jungle (No class.)
4:30 p.m. (6) The Red Head And The Cowboy (No classification)
7 p.m. (6) The Mountain (Family)
9 p.m. (5 & 7) Nomu — The Killer Whale (Family)
9:30 p.m. (51) The Charge Is Murder (No classification)
11:30 p.m. (4) Desert Fury (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Lemonade Joe (No class.)

SUNDAY, JAN. 4
1 p.m. (6) The Redhead And The Cowboy

(Unobjectionable for adults and adolescents)
1:30 p.m. (5) Caribbean Hawk (No class.)
2 p.m. (10) Mara Maru (Unobjectionable for adults and adolescents)
3 p.m. (6) The Mountain (Family)
4 p.m. (4) Ice Palace (No class.)
4:30 p.m. (10) Park Chap Hill (Family)
5 p.m. (6) The Redhead And The Cowboy (Unobjectionable for adults and adolescents)
7 p.m. (6) The Mountain (Family)
7 p.m. (51) Magic Fire
9 p.m. (10 & 12) The Naked Prey (Unobjectionable in part for all)
OBJECTION: The tone and treatment of this film concentrate upon excessive brutality
11:15 p.m. (11) Return From The Sea (Family)
11:30 p.m. (4) Once More With Feeling (Unobjectionable for adults)

MONDAY, JAN. 5
9:30 a.m. (10) Pretty Baby (Unobjectionable for adults and adolescents)
2:30 p.m. (6) Five Fingers (Family)
4 p.m. (10) The Fearmakers (No class.)
6:30 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
8:30 p.m. (6) No Highway In The Sky (Unobjectionable for adults and adolescents)
9 p.m. (5) Charlie Bubbles (Unobjectionable for adults)
9 p.m. (7) Rome Adventure (Unobjectionable for adults)
9 p.m. (10) Tycoon (Unobjectionable for adults and adolescents)
11 p.m. (51) The Twinkle In God's Eye (Family)

TUESDAY, JAN. 6
9:30 a.m. (10) Juke Girl (Unobjectionable for adults and adolescents)
4 p.m. (10) Jump Into Hell (Unobjectionable for adults and adolescents)
8:30 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Black Water Gold (No classification)
11 p.m. (51) Coiled Back (No classification)

WEDNESDAY, JAN. 7
9:30 a.m. (10) Garden Of The Moon (Family)
4 p.m. (10) South Of The Suez (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)
9 p.m. (10) Red Mountain (Unobjectionable for adults and adolescents)
11 p.m. (51) Zamba (Family)

THURSDAY, JAN. 8
9:30 a.m. (10) The Man I Love (Unobjectionable for adults with reservations)
4 p.m. (10) Carson City (Family)
8:30 p.m. (6) No Highway In The Sky (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) My Blood Runs Cold (Unobjectionable for adults and adolescents)
11 p.m. (51) Casbah (Unobjectionable in part for all)
OBJECTION: Suggestive atmosphere and sensual dancing.

FRIDAY, JAN. 9
9:30 a.m. (10) The Kid From Kokomo (Unobjectionable in part for all)
4 p.m. (10) The System (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; tends to create undue sympathy for a criminal
8:30 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Sole Survivor (No class.)
11 p.m. (51) Dakota Incident (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Good Sam (Unobjectionable for adults and adolescents)

SATURDAY, JAN. 10
12:15 p.m. (10) Dead Reasoning (Unobjectionable for adults and adolescents)
1 p.m. (6) No Highway In The Sky (Unobjectionable for adults and adolescents)
2 p.m. (4) The Last Wagon (Family)
3 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)
3 p.m. (11) Highways By Night (Unobjectionable for adults and adolescents)
5 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)
7 p.m. (6) No Highway In The Sky (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) How To Murder Your Wife (Unobjectionable for adults)
9:30 p.m. (51) Sherlock Holmes Faces Death (Family)
11 p.m. (12) Far Horizons (Family)
11:30 p.m. (4) Sherlock Holmes And The Deadly Necktie (Family)
11:30 p.m. (10) The Fugitive (Unobjectionable in part for all)
OBJECTION: Suicidal action in plot solution
11:30 p.m. (11) Blood On The Arrow (Unobjectionable for adults and adolescents)

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Text Of Pope's Christmas Message

Following is a translation of the 1969 Christmas message of Pope Paul VI:

Greetings to you, all of mankind to whom comes the echo of our voice!

Greetings to you, Romans, who are listening to us here!

Greetings to you who are near, and to you who are far!

To you in positions of responsibility, guiding the world, and to you all the peoples of the earth!

Greetings to you workers and to you scientists!

To you the old, the people of yesterday, and to you the young, the people of tomorrow!

Greetings to you the poor, and to you the suffering, to you our friends all, to you Christians and non-Christians!

Greetings in the name of Jesus Christ, on the feast of His birth, that today is our feast, everyone's feast, the feast of Christmas!

A happy Christmas!

Today we all exchange this wish which seems to be a shout of joy by all mankind, for all mankind: a happy Christmas! Can we all make it our own?

Are we all Christians? A philosopher of standing, some years ago — someone perhaps remembers — declared that we modern people can all call ourselves Christians. Well, what does it mean to be a Christian? That is the question, that the world we address to you at this serene moment, in order to bring the answer to your conscience. Everyone must today take a moment for examining himself in order to answer the supreme question without which Christmas would have no meaning: Am I a Christian?

Everyone explores in his own way the meaning of so significant a word. Happy those who can accept it without reservations, and who long to possess it in its fullness, and to rejoice in Christ's birth as though in their own birth to a new, true and eternal life, communicated to us by Him. How happy are they!

But let us look at the world as it is. Not everyone responds with the same enthusiasm with the same faith, to the name of Christian. Many reject it. Many subject it to dissection, depriving it of its mysterious significance, of its religious content.

Today many wish for a godless Christ, indeed a Christless man, even if they wish to preserve for that man certain superlative characteristics conferred on him by Christ: his right to life, his unmistakable appearance as a person, his human dignity, his inviolable conscience, his responsible

liberty, his spiritual beauty. Indeed, many and perhaps all wish to recognize in man deformed by toil, poverty, slavery and weakness a preferential subject for rights, solidarity and assistance, exactly as Christ taught.

People today talk of humanism. They consider it the modern term in which Christianity finds its resolution. They would wish today to be the celebration of the birth of man, not that of the Word made flesh, not that of Jesus come to us as savior, teacher, brother, but that of man saved by himself, of man progressing by his own wisdom and strength, of man as his own principle and end.

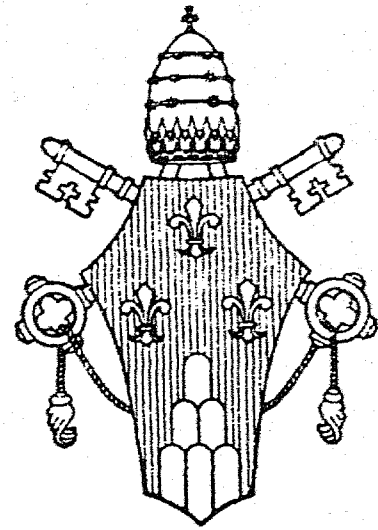
What we must tell you on this happy day, sons and brothers, is this: Without Christ there is no true humanism. And we implore God and beg you, men of our time, to spare yourselves the fateful experience of a Christless humanism. A brief reflection on what the history of yesterday and today teaches us would be enough to convince us that human virtues, developed without the Christian charism, can degenerate into their contradictory vices. Man, making himself a giant without a spiritual, Christian animation, collapses under his own weight, he lacks the moral strength which makes him really a man. He lacks the capacity to judge the hierarchy of values. He lacks the transcendental reasons which give lasting motivation and support to his virtues. He lacks, in short, true awareness of himself, of life, of his reasons why, of his destinies. Man on his own does not know who he is. He lacks the authentic prototype of humanity. He creates idols for himself, idols that are fragile and sometimes dishonorable. He lacks the true son of man — Son of God: A living model for the true man.

True humanism must be Christian. As our first duty. As our supreme interest.

What hope of innovations, true and constructive, could be given to you young people without the veritable and ever-living word of Him who, born into the world, can say: "All things are made new" (2 Cor. 5:17)

What liberation from the oppression of toil and social inequality can be offered to working people looking for it in the overthrow of economic systems, if it is not raised to a higher human and spiritual level by the voice of Christ saying: Remember that "man does not live on bread alone" (Math. 4:4)?

And you, wise and patient builders of peace between peoples, between social classes, amid racial and tribal conflicts, amid quarrels of every kind making men often



greedy, selfish and fierce to each other, where will you find the energy to proceed with your interminable and salutary task, unless assisted by Him who can say with triumphant certainty: Bear in mind, men, that "you are all brothers" (Matt. 23:8)?

In closing, our thought turns with a particular wish and blessing to all those suffering:

—Through the conflict in Nigeria, African land so dear to us;

—Through the conflict of Vietnam, where we still hope that the truce of these days will be prolonged and result in the end in an honorable reconciliation;

—And through that, finally, of the Middle East, where Bethlehem lies, and where from the heavens, giving glory to God, peace was announced on the sacred day of the birth of Christ Our Lord. Oh yes! Peace, peace to men of goodwill.

The message of Christ is abundant and open to all.

Listen to it, sons and brothers. May each one of you be able to say within himself, and may each of you be willing to bear witness in his own life: I too am a Christian.

That is Christmas. That is the happy Christmas which we wish you, with our apostolic benediction.

Story Of Vatican Related Through Stamp Collections

By KATHLEEN McLAUGHLIN

UNITED NATIONS, N.Y. — Fresh off the printing press, with special appeal both to collectors and to the Catholic world in general, a profusely illustrated volume entitled "Stamps Tell the Story of the Vatican" is new in bookstores across the land.

Stamp enthusiasts will read it for information, others for diversion and relaxation. For instead of a dry, historical chronology, the text is richly anecdotal, interspersed with episodes in Vatican history and revealing glimpses of personalities known only to a minority.

Emery Kelen, the author, devoted more than a year to assembling and sifting the material incorporated in the book, applying to the finished product his versatility as artist, historian, broadcaster, traveler, lecturer and journalist.

Most of his work was done at Regis College in Weston, Mass., west of Boston, at the Cardinal Spellman Philatelic Museum, of which Sister M. Fidelma is executive director.

Although the museum is world-wide in scope — outstanding gifts include the stamps presented to President Eisenhower during his administration — the collection acquired by the late Francis Cardinal Spellman of New York is its nucleus. Sister Fidelma, who had worked on the latter since 1938, acted as counselor to Mr. Kelen in selecting the

Vatican stamps to be used in the book.

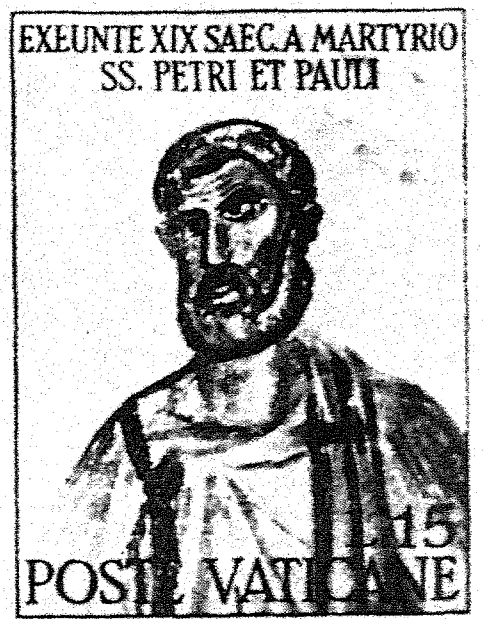
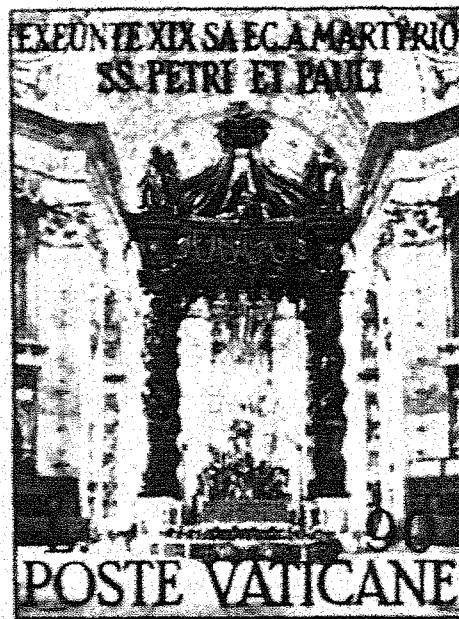
In the final stage of its preparation, the author was aided by the Msgr. Alberto Giovannetti, permanent observer for the Holy See at the United Nations, with a review and suggestions as to the contents.

Mr. Kelen, now a free-lance writer, was television director and producer at the United Nations from 1948 to 1967, continuing to broadcast from here until 1963. In that interval, he originated and directed for one year an NBC series, "The UN Stamp Club".

He is the author of two earlier books, "Stamps Tell the Story of the United Nations" and "Stamps Tell the Story of John F. Kennedy".

His present opus traces developments in Vatican history through the stamps — "the most beautiful in the world," he declared — from its earliest stages. One of the first illustrations is that of the issue of the 1950 Holy Year, commemorating Christ's presentation to St. Peter of the keys to the kingdom of Heaven. It reproduces the only remaining fresco by Perugine in the Sistine Chapel. Others by the same master having been destroyed to make room for Michaelangelo's "Last Judgement".

The fact that many of the Vatican stamps are based on the art treasures of the Holy See makes them unique. Mr. Kelen pointed out. He delights in those having as their basis the work of such immortals as Michaelangelo, Raphael, Peruzzi, da Vinci,



and Botticelli. These are balanced, he pointed out, by recent issues depicting, for example, the Nativity as conceived by contemporary artists of many nations, including Burundi, Ethiopia, Japan, and China.

In his book Kelen tells the story, among others, of the obelisk the Emperor Caligula brought from Heliopolis and caused to be placed in his Circus in Rome. In the sixth century Pope Sixtus V ordered the 82-foot-high block — weighing 4,200 tons — to be set up in St. Peter's square. Previously, a fragment of the True Cross had been encased in gold and mounted atop the obelisk while it was still in a horizontal position.

On Sept. 10, 1586, about 800 men began elevating the needle to an upright position, before a crowd of spectators standing mute because it had been forbidden to distract the workers in any way. Halfway through the ordeal the ropes began to burn and, seeing the danger, a sailor named Bresca suddenly yelled, "Wet the ropes! Wet the ropes!" Water was hurriedly splashed on the ropes and disaster was averted — but Bresca was arrested by the papal guards.

Someone got to the Pope with news of Bresca's plight. Pope Sixtus not only pardoned him, but gave him an income for himself and his descendants, and granted his family the privilege of supplying palms from the family garden for St. Peter's on Palm Sunday.

Another of the notable stamps in the book depicts the traditional issue printed at the death of each Pope the "sede vacante," or vacant seat, signifying that for the interval there is no pope, all affairs of the Holy See being conducted by the cardinal chamberlain until the election of the next

pope. The stamp shown is that of 1958, on the death of Pope Pius XII. The papal crown is missing, above the crossed keys.

The final series of stamps in the book appropriately focuses on Pope Paul VI and his journeys to various lands. It closes with his visit to the United Nations in 1965.

Emery Kelen, Hungarian born (in 1896), and educated in art schools in Budapest, Munich and Paris, won recognition as an international political caricaturist while in Lausanne in 1922 as a sports cartoonist. His cartoons from the intervening years hang now on walls of the Palais des Nations and the League of Nations Museum in Geneva, the Press Club at UN headquarters in New York, and other government buildings and libraries throughout the world. (NC News Service)

(The author of this article on Vatican stamps was a UN correspondent for the New York Times for 15 years and has written two books on the UN.)



Why This Series Is Important To You

By FATHER
RAYMOND A. LUCKER
Director of the Department of
Education
U.S. Catholic Conference

The "Know Your Faith" program announced by the NC News Service and The Voice could become the most widely used means of adult religious education in the United States.

One of the great developments of the modern catechetical movement has been a growing recognition of the importance of adult education. The goal of religious education is an adult faith — a mature loving response to God's message.

Religious educators remind us that Christianity is an adult religion. It demands a continued conversion and an ever deepening understanding of religious truth to correspond with the progressive stages of physical and mental development.

It is also a fact that for many adult Catholics, religious knowledge is far below their general knowledge. In these days of change, conflict and confusion, a widespread adult education movement is one of our most urgent needs.

There are signs that efforts are being made to devote more of the personnel and financial resources of the Church to this movement.

All across the country, dioceses and parishes are developing attractive and varied adult education programs: courses, lecture series, discussion clubs, film study groups, the highly successful efforts involving parents in the religious instruction of their own children, weekend encounters and many others. In the Archdiocese of St. Paul and Minneapolis, over ninety full time religious educators have been hired by parishes or regional groupings of parishes to coordinate the Confraternity of Christian Doctrine program and in particular to give leadership in adult education.

On the national level, the USCC Department of Education has recently established a Division of Adult Education to serve as a clearing house for information on adult religious education and to provide leadership, service and coordination to dioceses and parishes. Mr. Larry Losoncy is director of the new division.

All of these efforts only reach a small percentage of adult Catholics. It is important to make better use of the means readily at hand, especially the Sunday homily, home liturgies, and special occasions of God's grace, such as baptisms, weddings and funerals.

An obvious and yet easily overlooked medium for adult religious education is the diocesan paper. In many cases the diocesan paper reaches most of the adults of the diocese. It could be appropriately called the "largest pulpit" in the diocese. Entering the home each week, it carries news of the local Church, national and international religious affairs, editorials, special articles, features, and reader response. Together diocesan papers reach an estimated 7 million homes throughout the country.

The new "Know Your Faith" program is designed to keep adults up to date with articles on theology, scripture, religious education, liturgy, social justice, and special reports on current events in the Church.

We are pleased to endorse and have a part in this project. The Department of Education, especially through its Division of Adult Education, will work regularly with the NC News Service to help diocesan papers become a vital link in the total teaching mission of the Church.

KNOW YOUR FAITH-KNOW YOUR FAITH-K

By Rev. Mr. Peter Schineller, S.J.

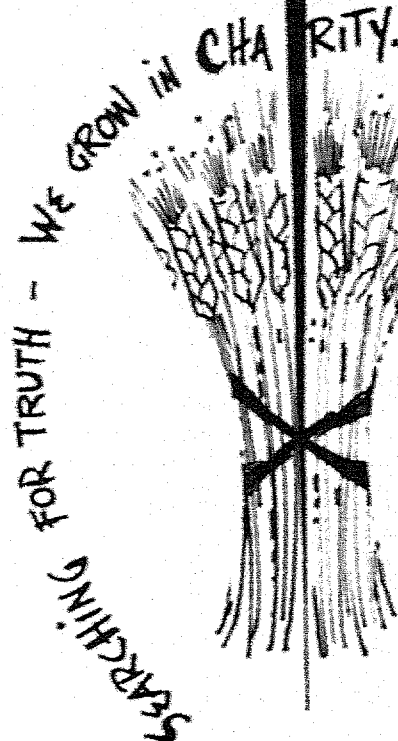
Experimental liturgies, social protest, the election and retirement of bishops, the pill, priestly celibacy, freedom and authority — these are but a few of the issues debated in the Church today. Many factors contribute to this increased tempo of discussion. Some are accidental or circumstantial, others are more basic and consequential.

In this series of eight articles, we hope to examine some of these causes. While the causes surface in issues such as birth control, the wealth of the Church, or the function of the Roman Curia, we will not focus on any one issue, but point to the deeper issues involved.

Disagreements among Christians arise from differing viewpoints towards various aspects of Christian life. We might speak of pre — and post — Vatican II Christians, for the spirit and decrees of that council — and the subsequent implementation or lack of it — are central to the current upheaval. Yet Vatican II was not the only cause, since more fundamental attitudes lead to a favorable or unfavorable response to the challenges of that Council.

Father Wes Seeliger, Episcopalian Chaplain at Texas A & M, recently contrasted two types of Christians — pioneers and settlers. Combining metaphors, we might say that the thrust of Vatican II put the Church in the position of a pioneer, on the road of continual "aggiornamento." Yet the "settler" Christian prefers to look back to the calmer Church, and fears the present storms and uncertain future. He prefers the peace, security, law and order of the not too distant past.

Viewpoints On Theology



The pioneer Christian, in contrast, is the man of risk and adventure. He looks to the future, to the new horizons which surely will include difficult trails. But he realizes that we can't go back and that happiness only comes by moving ahead.

Thus there are some basic disagreements on some very basic viewpoints — ways of looking at God, man, the Church and the world. And both sides believe they are in the right. The danger comes when both sides become fixed in their positions and refuse to listen to the other, or simply dismiss the other as unchristian.

Take the question of birth control. When Catholics dissent from the papal encyclical, the one side says this is a sign of maturity, the other interprets the dissent exactly opposite — it signifies lack of faith and reinforces their own conviction of the need of unqualified obedience to the teachings of the Church. Thus both sides interpret facts in a way to strengthen their own position, and fortify the barriers between them and those who disagree.

In this series of articles, we will examine differing viewpoints of Christians on God, sin, grace, man, authority, faith and the Church. Today more than ever, dialog is necessary. Both young and old, liberal and conservative, progressive and traditional, must avoid the temptation to harden their positions to the point where sympathetic understanding is no longer possible.

There is room for disagreement and different perspectives in the Church, if Christian lives are guided by the Spirit of truth. But there is no room for lack of charity and openness in discussing the issues.

(Next Week — Faith)

The Role Of Life Experiences In Religious Education 'If Only Adults Would L

By FR. CARL J. PFEIFER, S.J.

"Who cares about Abraham and Moses?" "We've heard all that before!" "What does it have to do with my life and problems?" "Doesn't anyone understand?" "What's life all about, what's the point of it all?" "It all?"

Have you heard remarks like these from students? I'm sure you have. Such questions and observations point to a key problem of religious education today, its relation to life, and the need of a living person to help the young person make this relation.

Religious educational theory and practice in most communions is marked by questioning, probing, searching. Much of the present searching is motivated by the resistance of students, particularly in high school. But it also arises from reflection on theological principles underlying the method and content used in religious education programs.

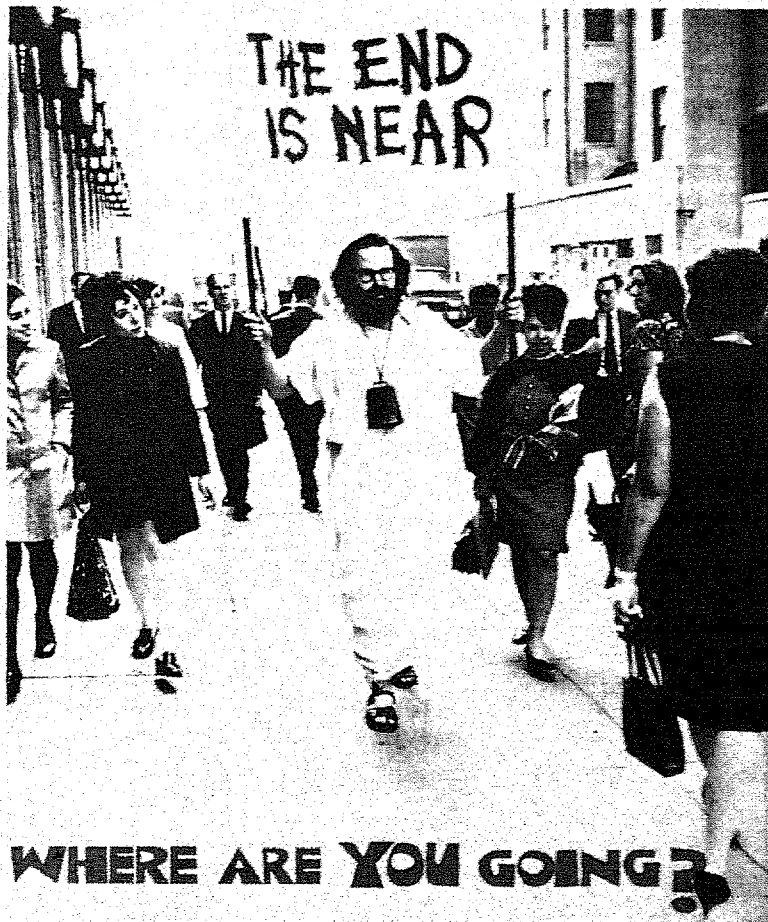
The rather blunt questions of the students find more subtle and penetrating expression in the reflections of theologians. Countless teachers sense something wrong,

perhaps sense too what might be done, yet lack the security to do what they feel should be done.

The students' resistance, the teachers' frustration, and the experts' reflection all point to the importance of the person of the religious educator. As he is the pivotal center around whom the whole educational process revolves, he must be sufficiently trained in sound principles of religious education that he is free to creatively adapt to his particular situation. It is an increasingly clear consensus in theory and practice that there is no one method universally applicable, nor is there one predetermined sequence of content.

The basic insight that grounds modern religious educational theory is the conviction that God reveals His love and communicates His life not so much through words as through events — this is what is referred to as salvation history. He is actively, creatively present in both nature and history, telling us tangibly of His love, and sharing with us His life. He is met not in doctrinal formulations or abstract truths; rather He is met in the experience of life. This has been generally accepted in catechetical theory for years, but it is curious that in practice the recounting of the history of salvation normally ends with the sending of the Spirit at Pentecost, or with early Church, just as revelation is said to end with the death of the last Apostle.

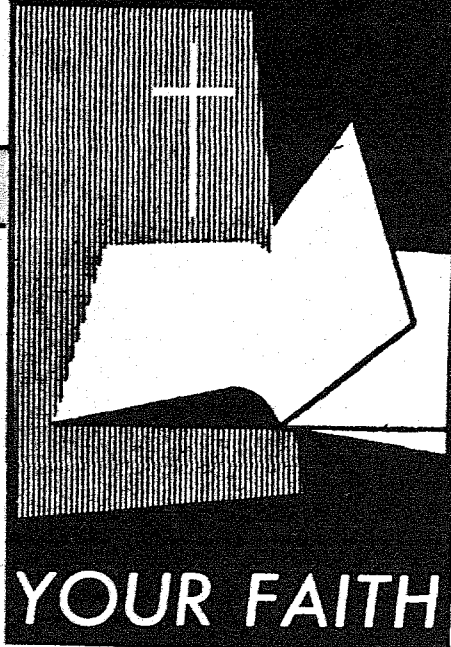
Why? If it is true that God acts in historical events, then is He not still acting? If salvation history means anything, it means that God is revealing His love and communicating His life to men today, in the events of our history and in the phenomena of our world. With Paul we can say, "Now is the day of salvation" (2 Cor. 6, 2). And now, today, is the day of revelation as well. If this is true, it is necessary to reflect more deeply on another commonly agreed-upon premise. Book after book repeats that Christian education draws its message from four sources or signs: Bible, Liturgy, Doctrine and Witness. From these sources comes the true content which is then applied



Jesus alone offers solid answers—"I am the way, and the truth, and the life."

"THE END IS NEAR" — "With Paul we can say, 'Now is the day of salvation.' And now, today, is the day of revelation as well."

KNOW



YOUR FAITH

NOW YOUR FAITH-KNOW YOUR

FAITH-KNOW

Worship And The World A New Pentecost

By FATHER JOSEPH M. CHAMPLIN

"Fly the friendly skies of United." During the last six weeks this writer has clocked a few thousands miles on United jets, but he has also contributed significantly to the financial support of American, Northwest Orient, Ozark, TWA, and a few other lesser known airlines.

These travels from Paterson, N.J. to Los Angeles, and from Crookston, Minn. to Orlando, Fla., have given me a quick sample of the current liturgical picture in the United States.

Everywhere I sensed the same spirit — a recurring expression of hope and enthusiasm — for the new changes scheduled to be introduced sometime after Palm Sunday.

Invitations to speak on the liturgy brought me to 20 different dioceses and in contact with about 3,200 priests and over 7,000 Religious and laity. The



message, illustrated with write-on slides and colored photos, was essentially a simple one: what will happen to Catholic worship in the 70s and why. The response, however, has given me an increasingly sure conviction that we are on the threshold

of a fresh and new Pentecost for the Church in America.

Priests (always a rather difficult and skeptical group) turn out in numbers far beyond the expectation of planning committees. They listen with serious attention, ask perceptive questions, display concerned interest.

The young feel hopeful and rejoice that some of their ideas have been confirmed by official documents from Rome. The older clergy, with habits of celebrating Mass hardened by the years, nevertheless appear reassured that they can adjust with success to these attitudinal changes demanded by a more flexible type of liturgy.

The Religious and laity also gather in crowds that are relatively large and extremely enthusiastic. They like what they hear, look forward to forms of worship which are more adaptable to the varying circumstances in

different parishes, schools or institutions, and yearn for a closing of the gap between the "official" and "unofficial" liturgy, between "above-ground" and "under-ground" worship, between what is permitted by law and what is done in practice.

This may seem like the Pollyanna optimism of an enthused liturgist. But the testimony is too constant and from too varied a source.

For example, 50 priests spend two days at a retreat house on a quiet lake in Michigan. They learn about the new marriage and baptismal rites, discuss the revised Mass, study the rich lectionary of scriptural

readings and the resurrection funeral service. But, more, older pastors grow in understanding of younger priests and the newly-ordained come to accept their seniors in the priesthood with added admiration and respect. These men return to their posts with happy spirits, a renewed interest in worship and a willingness to help one another in their common work for the people of God.

Joyful eagerness has likewise marked the audiences of Religious and laity in every section of this nation. Several hundred assembled at a church basement in the farmlands of the New Ulm, Minn., diocese reacted in exactly the same

fashion as 800 did in a modern comfortable, spacious auditorium at Cincinnati. They considered the reformed liturgy a great leap ahead, even a means of drawing the Christian community closer together and of healing wounds of division.

This column will, in the next months, attempt to explain these on-going liturgical changes and, as much as possible, apply them to concrete situations. The author hopes that this breathing of the Spirit which live audiences have felt from the spoken word will be grasped by faithful readers from the written page.

Listen A Little!

of the lives of the students.

This is perhaps a true and valid procedure, but is not the only one, for according to the very principles of salvation happen now, today, then the most fundamental source or sign is life itself today.

If God is present and active in the world of nature and the events of history, then the indispensable sign of saving contact and revelation is life. The very first source of understanding and knowing Christ and the normal place of contact with him is in life — ordinary, human life-experience — particularly the vital interaction of persons. This is the consequence of taking seriously the reality of salvation history, and is theologically elaborated in the theology of Revelation. Actually it flows from the fact of the redemptive incarnation which culminates in the sending of the Spirit by the risen Christ, making a "new creation."

Because of Christ, the Word, and His life, over death and darkness, our world was radically become a place of life and light. Grace-life exists only in human-life, the divine is met in the human, the God of grace is encountered in the gracious neighbor.

Life itself is the graced-sign of the presence of the "Word of Life." (1 Jn. 1:2) It is a sign that is happening, a parable that is being told in each moment of existence. To live in Christ means first of all to live. For everyone and everything is a sign of God's saving presence in Christ, not a sign merely pointing up to Him but a sign manifesting His presence, His action, His love. All creation shares in the mystery that is life: the world is a divine milieu, where man meets God again "walking in the garden in the cool of the day" (Gen. 3:8). The world is a new creation in Christ who is the fullness of life and the source of light.

Life, then is so central to the reality and message of Christianity that both Christian living and Christian teaching find their integration in it. The way of salvation and the mode of revelation are united in life, because human life and the life of the

universe are in their very being sacramental, that is, they are signs. The Bible uses the word "mystery" or "sacrament," connoting the presence of the divine in the human and natural, in the worldly and secular, as well as in the sacred. The presence of the divine is so real, so intimate, so dynamic, that it cannot but become visible and tangible.

The Word of Life has so penetrated and become identified with life, that life becomes a word, revealing within itself the presence of Him in whom "all things hold together" (Col. 1:17). Each experience of personal life, every event of natural life, is a word, and together all form a magnificent parable through which the Word of Life, sometimes with the shattering force of the Sinai revelation (Exodus 19, 16-25), more often in the "whistling of a gentle breeze" heard by Elias (3 Kings 19,12), tells man, "Do not let your hearts be troubled or fearful... for I am with you" (John 14:27; Matthew 28, 20).

In other words, we believe that God our Father, in Christ, through the Spirit, is actively present in our lives and in our world.

His active presence makes possible a sharing in His life at the same time that it reveals that life to man. This is the mystery of Christ which is at the center of reality and which is the heart of the Christian message. Life then today is the most immediate sign of salvation and source of the Christian message. Says St. Paul: "For me to live is Christ" (Phil. 1:21).

Now it is precisely this conviction that leads to today's theological reflection and stress on the role of the religious educator. If God is present and speaking to our students in their lives and the life of the world, they must be helped to hear Him in life's parable and meet him in its mystery. But only one attuned to the present reality and contemporary values can help them discern God's word within the confused noises of modern living. This forces us to reflect more deeply on the role of the teacher.

Christian's Role Today

By GRANT MAXWELL

Nearly one third of the human family call themselves Christians. What is the Christian's role in the community of mankind today? What is the ideal? What is the reality?

These questions haunted me for 20 years — first as a journalist employed by secular media to report and comment on public affairs; then as an adult educator employed by the Catholic Church and now as Co-Director of the Social Action Department, Canadian Catholic Conference.

Hence, I welcome the opportunity to offer some personal reflections on "The Christian in the Community."

First, as to the ideal:

Jesus of Nazareth carried out His mission, not in the isolation of the synagogue but in the marketplace, where the people were. Except when He withdrew to pray, He lived among people, all manner of people. He conversed with them, healed and taught them, spent Himself for them. He summed up His mission when He took bread, blessed it and gave of Himself to His Apostles in the first Eucharist; and when He washed the feet of His followers to demonstrate His New Commandment: "Love one another as I have loved you." (John 13:14) The next day the Suffering Servant, who was the Son of God, offered His life for people when He died by public execution. He rose again and sent out His followers to live as He lived.

Christ sent out His followers as a Church, as a community of believers guided by the Holy Spirit. He sent His Church into the world to be "a kind of sacrament or sign" of

humanity's "intimate union with God," and also to "unify under one spirit all men of whatever nation, race or color." Christ sends His Church to each succeeding generation to unite men with God to reconcile them with one another.

It is this unifying mission of the Church, and of individual Christians, which especially concerns us in this series. Our focus of attention is with the role of individual Christians and groups of Christians. As individual laymen, you and I do not speak or act in the name of the Church of which we are members; that is the responsibility of our Church leaders. Instead, as individual laymen we speak and act in our own name and on our own responsibility as Christians.

Ideally, as followers of Christ, we are to live among our fellowmen as witnesses of new life in God, and as reconcilers in human society. We are sent to spread abroad the spirit of Christ that gives new heart above all to "the poor, the meek, and the peacemakers."

Does this describe us today? Does the present reality approach the ideal set by Jesus of Nazareth nearly 2,000 years ago?

The majority of us call ourselves followers of Christ. How Christian are we?

The question was raised by a recent headline in an eastern newspaper. It read: "Lots of Christianity; Little Brotherhood."

The question was raised again by Archbishop Pocock of Toronto when he made the observation: "Today, if we are Christians in any sense of the word, we are coasting."

Coasting Christians ... comfortable, complacent

Christians, indifferent "So what? — Who cares?" Such Christians deserve to be left in the backwash of history.

Today, the tide of history surges forward with unprecedented force and speed. At a headlong pace, man is entering a new kind of world. Rapid, sweeping change — technical, economic, political — is propelling the human family into this new age. The knowledge and population explosions, the electronic implosion, the revolutions in education, employment and social relationships; the nuclear terror: These are some characteristics of the quickening race between good and evil.

In this race between good and evil where are the Christians, who make up one third of the family of mankind? Are we isolated on the outskirts, or we are at the center of the new technical city? Are we fighting rearguard actions against change, or are we in the front lines, part of the cutting edge of society helping shape and direct social change and so build up the earth for the good of all?

Where are we, and what exactly can we contribute to mankind's search for a life of peaceful community? We who are single, married, parents, tradesmen, lawyers, politicians, teachers, scientists, secretaries, doctors, farmers, ranchers, businessmen, journalists, bearing the name of Christians?

There is no such thing, of course, as a single, simple answer to the question before us. However, there are guidelines to the many practical answers we have to work in everyday life by trial and error.



A SIGN of the times is this call to "resist," scrawled on a wall in Santiago, Chile, where tensions have been high since a garrison rebellion by the army in October. Signed by the Socialist Party, the inscription is part of a mounting campaign by communists, socialists, radicals and other leftists who are negotiating an agreement on a solid block candidate in the presidential elections later this year. —[Voice photo]

Rockefeller Report Assailed In Brazil

SAO PAULO, Brazil — (NC) — The Rockefeller Report on Latin America fails to clearly establish the positive contribution of the Church to the well-being of its people, in the opinion of the top Churchman in Brazil.

Agnelo Cardinal Rossi of Sao Paulo, chairman of the Brazilian Bishops' Conference, made these observations regarding the U.S. presidential mission (headed by Gov. Nelson Rockefeller of New York) that visited Latin America in the summer of 1969:

- It stressed only the relief activities of the Church.
- It showed some militant Catholics in a "perturbing" role.
- Its report ignored the past performance of the Church as civilizer.
- It underestimated the competence of the Church as teacher of social, economic and political principles within their religious and moral context.

Perhaps Cardinal Rossi's most significant observation, made during an inter-

view with NC News Service here, was his comment on Rockefeller's repeated warning that the Church "is vulnerable to subversive penetration."

THROUGH STORMS

"As a society made of men, the Church in Latin America has gone through the storms of history," Cardinal Rossi said. "Some of its members became involved in the trends of the times: the revolutionary ideas of freedom during the wars of independence, and later the effects of the Masonic penetration."

"Today, the Church, like many other organized groups — such as labor, the administration, the armed forces and some professional associations — is forced to endure the communist infiltration; but this cannot be attributed to the new efforts of renewal and social reform of Catholics, although these efforts can offer an opportunity for such penetration."

Cardinal Rossi added: "The solution is not to abandon such efforts because there is infiltration, potential or real; the solution lies rather in neutralizing the infiltration and in going ahead with a true Christian program of renewal and social reform."

"Indeed, the transformation that Latin America is undergoing now demands a human and Christian approach. This is the meaning of the Medellin guidelines."

(Those guidelines, approved at that Colombian city in September, 1968, by the second general assembly of the Latin American bishops, deal at length with the causes of poverty and unrest throughout the continent, and outline several programs of pastoral action in the fields of social justice, peace, family life, population, youth, education, labor, management and the political bodies.)

POINTS PRAISED

Cardinal Rossi, however, did have praise for several points in the Rockefeller Report.

"The report has the substantial merit of showing an open attitude for a sincere and objective dialogue between the United States and Latin America," he said. "In spite of the high-tension climate that accompanied Rockefeller's visit to our countries, he showed determination in meeting with a most diverse group of representatives of Latin American society."

"Now, as any visitor to Latin America who knows of the general activities of the Church, Rockefeller included some views on it in his report. This gives us a right to point out what is correct or what is distorted in these views, leaving aside other political, economic and technical aspects of the report," Cardinal Rossi stated.

The Rockefeller Report, issued early in November, said that the Church is changing from a legendary force for stability — along with the army and the landed families — to an agent of change.

Bishops Accuse Paraguay Gov't Attempt National Church

LIMA, Peru — (LP) — The Paraguayan bishops' official publication has accused the government authorities and officials of "attempting to substitute the legitimate pastors of the Catholic Church in this country."

The bishops' bulletin charged that the government and politicians also are taking the first steps toward the creation of a "National Church," that is, a church separated from its legitimate hierarchy and politically controlled by the government.

"This is the method used by communist governments in Catholic na-

tions such as Poland, Czechoslovakia, Yugoslavia, etc., says the publication which arrived here recently. (There is still tight censorship in Paraguay.)

"Catholics should be alert to certain tactics tending to separate the mass of the faithful from their legitimate pastors. The separation is being achieved through a defamatory campaign against the pastors," it warned.

The accusation and warning are included in the article "Toward a National Church?" published in the Boletín de Informaciones, official newspaper of the Paraguayan Episcopal Conference since the closing of its newspaper Comunidad.

The task of progressively separating the bishops and priests from the faithful is being done by the government authorities and the Party through a double combined strategy, says the article.

On one hand, Gen. Alfredo Stroessner's government tries to silence the voice of the legitimate pastors by denying them any access to public opinion through communications' media. It also closed the Episcopal Conference's official newspaper, and intimidated the printing shops with the threat of "commercial reprisals" if they printed anything of the Church.

On the other hand, the authorities take advantage of the disciplinary measures and the organization of the Party to gather and "indoctrinate" field-workers, who have little religious preparation. They are trying to emulate and if possible neutralize the religious meetings and liturgical festivities, the bishops' publication said.



Costa Rica Puts Ban On Journal

SAN JOSE, Costa Rica — (NC) — A government agency has sought to clarify a ban it clamped on a national Catholic weekly concerning the publishing of political commentary.

In early December, the Electoral Tribunal claimed that an editorial in the weekly, *Eco Catolico*, violated constitutional provisions forbidding the use of religious beliefs by clergymen or laymen in political propaganda.

Eco Catolico editorials have been used by opposing parties to further their causes in the current campaign for the national elections in February, 1970.

In its ruling forbidding the publication of such comment by *Eco Catolico*, the Electoral Tribunal took the position that it included "religious reasoning in references to the present electoral issues."

Father Armando Alfaro, *Eco Catolico*'s editor, appealed the ban on the ground that the paper was deprived "of the freedom of expression and opinion" established by the constitution.

Bishops Uphold Prelate In Feud

RIO DE JANEIRO, Brazil — (NC) — The Brazilian bishops are giving full support to the prelate of the Volta Redonda industrial complex whom the government is trying to implicate in subversive activities.

In a letter to Bishop Valdir Calheiros de Novais of Barra do Pirai/Volta Redonda, the permanent committee of the Brazilian Bishops Conference voiced "our fraternal and total solidarity with you for the sufferings and the unjust accusations to which you have been submitted." It was signed by 29 of the 32 members.

The committee also backed 12 other clergymen suspected by authorities of aiding subversive groups in Sao Paulo and Porto Alegre, and 16 of Bishop Calheiros' priests who are also under investigation.

The show of solidarity came a few days after an investigation was made public by prosecuting officials, who are to decide soon if their evidence warrants formal charges of complicity against the bishop and his priests.

Observers here feel that the military regime is trying to curb Bishop Calheiros' social reform efforts in a sensitive worker-class diocese, where the largest steel works of Brazil, owned by the government, are located.

2 Worker Priests Asked To Resign

CANELONES, Uruguay — (NC) — Though he has accepted the resignations of two Spanish worker-priests who operated a fishermen's parish by unconventional methods, Bishop Oreste Nutti of Canelones has denied that there was a conflict between him and the priests.

The priests, Fathers Juan Massnou and Sebastian Moreno, discontinued the traditional practice of collecting fees for various parish services and instead supported themselves by taking manual employment. Opponents of the priests said that their methods placed other parish pastors under unfair pressure.

Social Reform Priests Are Defended

BOGOTA, Colombia — (NC) — The bishop who founded the Golconda social reform movement has claimed that persecution of priests in the group will not necessarily push them into joining guerrilla bands, as was the case of Father Camilo Torres, killed in 1966.

Bishop Gerardo Valencia Cano, who heads the independent prelature of Buenaventura, said that he had not sought the release of four of the Golconda priests from house arrest because he felt "that their imprisonment will bring about greater fruits."

He was commenting on the recent arrest and detention of four militant Golconda priests at Medellin: Father Rene Garcia and Luis Currea of Bogota, Manuel Alzate of Cali and Vicente Mejia of Medellin. They were released after 30 days of house arrest. Fathers Garcia, Currea and Alzate were later removed from their parish posts.

Bishop Valencia called the arrests and imprisonment "villainous manhandling and unjust."

He rejected charges that his movement is a group of "gullible, foolish priests" being used by Marxists.

"We are committed to press for the just vindication and liberation of a people living in oppression, on the fringes of our national life. Is it true that the Gospel can be reduced in this time of history only to praying for the oppressors?" the bishop asked.

"Persecuting these priests is not going to stop the bold, but rather give boldness to the meek," Bishop Valencia added.

By mentioning Camilo Torres — who since his death during an army ambush in the Santander mountains has become a symbol of revolution for the Christian left — Bishop Valencia was acknowledging that there is a widespread belief among responsible observers that some of the Golconda priests who have lost their parish posts may go into the underground.

The Golconda movement, founded at a resort town of that name in December, 1968, by Bishop Valencia and 49 priests, is boycotting the April presidential elections, on grounds that no candidate has shown a willingness to improve the conditions of the poor. When the four priests in late October tried to explain the boycott to Medellin state university students, they were arrested along with other would-be demonstrators.

"I did not seek their release," Bishop Valencia said later, "because we feel that their imprisonment will bring about greater fruits. I am instead asking all Christians to use with generosity this opportunity of serving the people of God, a people that for the most part is asking from the depths of its anguish that we honor the name of Christians."

In dismissing the two Bogota priests from their parish duties, Archbishop Anibal Munoz Duque, Apostolic administrator of that archdiocese, admitted that Fathers Garcia and Currea were not entirely wrong in pressing for social justice.

"However, no one can condone their use of words and deeds that create tensions which foster class struggle and violence," he said.

Vanities Of An American Upset By His Travels In The Far East

By MSGR. GEORGE G. HIGGINS

Cardinal Newman, if he were to come back to life again in this the age of the supersonic jet, probably wouldn't be the least bit impressed — quite the contrary, in fact — by the current advertising slogan: "Travel now — pay later." He was all of 31 years of age when he took his first trip abroad and, by that time, we are told by one of his biographers, he had already become so settled in his habits and was so deeply attached to England and more especially to Oxford that he never wanted to leave it again.

The Cardinal was opposed to foreign travel for moral as well as temperamental reasons. He found it not only irksome, but morally unsettling as well. "I no longer wonder," he wrote during his first visit to the continent, "at younger persons being carried away with traveling and corrupted; for certainly the illusions of the world's magic can hardly be fancied while one remains at home... There is far too much of tumult in seeing the places one has read so much about all one's life to make it desirable for it to continue... For what are all these strange sights but vanities, attended too, as they never must be, with anxious watchfulness lest the heart be corrupted by them?"

With such an attitude, then, it is little wonder that the Cardinal should have confessed that he had experienced "none of that largeness and expansion of mind which one of my friends privately told me I should get from traveling."



Msgr. HIGGINS

By sheer coincidence, I happened to read these rather disconcerting excerpts from Newman's correspondence while I was flying over the Pacific, from Honolulu to San Francisco, on the last lap of an exciting junket to the Far East. So great is my respect for the Cardinal's wisdom and spiritual insight that I took his words to heart — for no more than 10 minutes. I must admit — and then decided respectfully that I couldn't go along with him.

Unlike the Cardinal, I really didn't long to be back in my native land, but, contrariwise, would have been perfectly willing to turn right around in San Francisco and "leave it again." The "strange sights" I had seen in the Far East hadn't struck me as being "vanities," nor had I experienced any sense of "tumult" in visiting, for the first time, the exotic places I had read about all my life.

Whether or not I experienced any of that "largeness and expansion of mind" which one is said to get from traveling is

something else again. I can only hope that a trip which I found to be most enjoyable will also prove not to have been a complete waste of time from the educational point of view.

I suppose the best way to prove that this was really the case would be to resist the temptation to toss off any snap judgments on the basis of a trip which was of such short duration as to have been, of necessity, extremely superficial. This I have resolved to do.

On the other hand, it may be in order to jot down a few scattered impressions, even at the risk of proving that Newman was right when he suggested — in more eloquent prose than this, of course — that the mind-enlarging qualities of travel are not all that they are cracked up to be.

My one overriding impression of the trip is that the so-called American presence throughout the Far East — and not only in Vietnam — is much too great and is more widely resented than I had been led to believe.

Every time I saw an American military installation — and you keep stumbling over them all the time in the Far East — I couldn't help but ask myself how I would have reacted, as an American, and how the people of the Far East would react if these were Soviet instead of American installations.

I think I would have reacted very badly. In saying this, I am not suggesting that the United States can or should pull out of the Far East completely and retreat into a kind of neo-isolationism, nor do I think that the majority of the people in the Far East would want us to do so.

On the other hand, clearly aside from the issue of Vietnam, there must be a limit to the extent to which we can or should get involved in the Pacific area, and I wonder if we haven't already exceeded that limit.

My second impression is one that I should have been able to arrive at by staying at home and studying an atlas — namely, that distances have shrunk to the point where we do in fact live at the present time in a rather small global village.

This is obviously a very trite observation, but I must admit that it was brought home to me very dramatically whenever I stopped to consider that it used to take me almost as long to go from Washington to Chicago on the B & O Railroad as it took me to go by jet from Washington to Vietnam around the end of November.

This is kid stuff, of course, in the sense that it's known instinctively to every lad and lassie over the age of 10. But that's only one of the disadvantages of being over 50. We have to learn even the simplest facts of world geography the hard way.

My third impression is that many Americans — this one included — tend to be terribly conceited about the alleged

BELOW OLYMPUS By Interlandi



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"That always makes me feel stupid for shopping early to avoid the Christmas rush!"

superiority of American technology. I had to go half way around the globe to learn, for example, that Japan has the best trains in the world — trains which are so far superior to their American equivalents that it hardly makes sense to talk about them in the same breath. Ditto for many other Japanese products and services. The newer hotels in Tokyo, for example, make most of our hostels in Washington look rather seedy.

On the pro-American side of the ledger, I have the impression that, in spite of all our problems and all our faults and imperfections, we have much to teach the Orient in the field of social justice. Wage rates, for example, in Hong Kong, Manila, and other sophisticated Far Eastern metropolitan centers are unbelievably low, and working conditions are appalling.

No wonder their hotels, for example, can pamper their guests with such extravagant service. The minimum wage — which, for many workers, tends to be the maximum — comes to something in the neighborhood of \$1.50 a day. And unions, for all practical purposes, are either non-existent or completely ineffective. The Church is beginning to pay more attention to problems of this type in a number of countries in the Far East. Let's hope that her involvement in the field of social reform will not turn out to be another case of too little and too late.

Bit Of Old Sectarian Warfare Would Pep Us Up

By Father John B. Sheerin

Oh for the good old days of sectarian warfare! Ecumenism has taken all the



FATHER SHEERIN

fire out of certain public controversies and much of the old romance. Consider, for instance, the question of federal and state aid to Catholic schools.

Recently I attended a meeting sponsored by a secular organization to discuss the question of governmental aid to non-public schools. The discussion touched largely on the financial condition of Catholic schools and on the need of providing every child with an education adequate to his needs in urban life.

These are certainly important topics. No one can

deny that. But I found myself reminiscing about the good old days in the early 1950's when federal aid to Catholic schools was a topic that stirred up violent quarrels and evoked some very exotic and colorful indictments of the "Roman" Church. Not that I would like to see a return to those hectic days. But I would like to see a bit more drama in the controversy today so as to stir up more popular interest in the whole problem of federal and state aid.

Twenty years ago the temper of the times was radically different from that of today. The aid-to-Catholic-schools question focussed largely on the First Amendment. This was said by some to be the citadel of religious liberty in the United States and the topic took on editorial color when stout polemicists attacked the scheming and casuistical American Bishops for tampering with the true interpretation of the First Amendment.

The polemicists averred that only the unprincipled could mistake the fact that

the First Amendment banned any shape or form of governmental aid to religious schools, adding some-times that the Mephistophelian ecclesiastics in purple were attempting to bring about a polygamous union between the American Government and the Churches.

Polygamy always seasons any discussion. The defenders of the American tradition, however, must continue to uphold the First Amendment in its pure and primitive interpretation. Jefferson built "a high wall of

separation" between Church and State and so true-blue Americans should labor unceasingly to keep that wall "high and impregnable" so that no Catholic prelate could scale its protective bulwarks.

Even we Catholics got to love that wall. It was a familiar figure of speech and quite as impressive as the Berlin Wall. But today that wall is being eroded. Some troublemaker with an itch for historical fact pointed out that Jefferson was 3,000 miles away in France when the First Amendment was

framed and so his figure of speech was of no help in determining what the framers of the First Amendment meant in banning "an establishment of religion."

Moreover there was that upstart Robert M. Hutchins of the Center for the Study of Democratic Institutions who wrote an article called "The Future of the Wall" in which he said the wall has no future. "If taken literally, it is arbitrary and unreasonable, pretending to separate things that are not in all respects separable...."

So, the Catholic editor's life is a hard one. With the dear, old "wall of separation" in disrepute and stories of the derring-do of Roman prelates in cloak-and-dagger intrigues considered to be in very bad taste, our life is much less exciting than in the hey-day of Paul Blanshard. We will just have to knuckle down to the more important but less alluring matters such as the welfare of the local community and the right of every child to a good education, regardless of creed or color.

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Forcing Children To Achieve Is Big Parental Error



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

When working with the child or adolescent who drops out of society and turns on to drugs, we find ourselves confronted with two questions: Why do they do it and how can we motivate them to stop?

We must focus on the patient first in order to view the problem. Dropping the idea that all parents want their children to go to college, let us concentrate on why children and adolescents drop out of society.

The answer may lie in a lack of goals on the part of the individual or the feeling that he lacks the intelligence or inner strength to achieve whatever sketchy goals he might have.

The goal must be present within the individual. The motivation which allows the individual to achieve the goal is first of all the desire to accomplish and second the knowledge that he is capable of achieving the goal.

The biggest mistake that a parent can make is forcing the issue of achievement. The second biggest mistake that the parent can make is stressing the need for a college degree and a college education.

Too many young people — pressed by a desire to conform and a desire to please their parents — work for and are awarded a degree, let us say in business administration. Then when they have the degree in their hands they begin to wonder — now what?

Many of these young people "go back to kindergarten" once they have the degree and try to figure out what they will do with their lives. Many times they retreat into the peace of a civil service job — planning to retire after 20 years, enter some stagnant job in their forties and then wait for retirement age when medicare takes over. They look forward to a peaceful retirement with all of their needs taken care of.

We cannot all be real estate salesmen or insurance salesmen when we graduate from college. In view of this, is college necessary? It is if the youngster has a goal in mind

and knows that he can achieve that goal. He is then usually motivated to achieve that goal, because he can see its importance to him and to his fellow man.

High school students come to adult counselors and ask: Which college should I attend? Many times they ask because it is expected of them. I always ask them if this is what they want to do with their lives and why. I also try and find out what they are trying to achieve.

To many youngsters these seem like silly questions. They tell me that they "have to go to college," or that their parents took out college insurance when they were three years old and now it has matured. They have to go to college.

Too often those who enter college because they want to conform or please their parents do not realize what they have let themselves in for. In many instances they are lost in an academic structure — with many freedoms they did not enjoy at home. As a result some rebel because they have no fixed goal. Not pursuing any certain goal, many youths become fixated on freedom and either drop out of society until they get their bearings or turn to some manner of anti-social behavior to show their dissatisfaction with society.

Society has not tuned them in on their goals, therefore, they feel that the establishment must be wrong. They identify their parents with the establishment and while they cannot openly face hostility to their parents, they find they can aim it at the establishment which they feel represents their parents. Recently we interviewed a group from one of the cities who turned up at the welfare bureau and we heard them verbalize hatred of everything for which we stand.

A sample conversation was:

Q. How did you get to Miami?

A. By airplane.

Q. Who built the airplane and piloted it to Miami?

A. The establishment

Q. Why did you make use of this instrument which society has developed?

A. No reply.

Q. How did you get here from the airport?

A. By rental car.

Q. Who developed the car you are driving?

A. The lousy establishment.

Q. Why are you here?

A. We want to work with the migrants for no salary.

Q. What will you live on?

A. We are getting our allowance from home. We can make it.

The object of all this is to point out the importance of discussing with the adolescent at an early age his plans for his life.

Does he want to go to college and why? We are all aware of the great stress put on children to get a college degree in order to secure a job. Is this necessary? Too many high achievers have never gone beyond public school. We can no longer validly say that the college grad makes more money than the mechanic or tradesman.

Any child who is motivated to get a high education can get it at any time. Therefore, if a doubt exists in the child's mind, do not insist. I would rather see "two years before the mast" and then let him decide, than let him drift forever.

We will have fewer college dissidents and more moti-



vation on the part of youngsters to go to college, is we allow them to decide and we make a college degree stand for more than a status symbol.

Bomb Attack Destroys Biafran Relief Aircraft

GENEVA, Switzerland — returned safely to Sao Tome island, Portuguese West Africa, by a second shuttle flight.

A Boeing Stratofreighter C97G was slightly damaged but returned to base. Like all JCA aircraft, the Superconstellation carried protein foods and medicines desperately needed by the civil population in Biafra, a JCA spokesman said. In spite of the attack, nine JCA planes landed successfully with 110 tons of relief supplies, while a further eight aircraft had to return to base without landing.

The destroyed plane was a Lockheed Superconstellation owned by Canairrelief and operated by Nordair. Two relief trucks of Caritas Internationalis were also destroyed in the attack. The all-Canadian crew of the aircraft escaped unhurt and

Selective Conscientious Objector Wins In Court

SAN FRANCISCO (NC) — A federal court judge ruled here that a section of the Selective Service Act restricting conscientious objector status to men who reject all wars on religious grounds is unconstitutional.

The decision by Judge Stanley Weigel in effect upheld the contention that military service exemptions must be extended to selective conscientious objectors—men who object to service in some wars but not all.

A similar ruling last April by a federal judge in Boston has been appealed to the U.S. Supreme Court by the Justice Department. It is expected that Judge Weigel's ruling will also be appealed.

The decision came in the case of Leslie C. Bowen, 24, a Roman Catholic who refused induction into the armed forces in Oakland, Calif., on June 23, 1968. Bowen, a Grand Rapids, Mich., native, had been denied conscientious objector status by his draft board in Grand Rapids and the Michigan appeals board before moving to San Francisco and refusing induction in Oakland.

A section of the Military Selective Service Act of 1967 provides for exemption of any person "who by reason of religious training and belief is conscientiously opposed to participation in war in any form." Bowen indicated he was not opposed in conscience to all wars but had concluded the Vietnam war was unjust.

Judge Weigel said the section represents "serious and unjustifiable discrimination" in violation of the First Amendment to the Constitution, because it favors men

who reject all wars on religious grounds over those whose religious beliefs cause them to reject some but not all wars.

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If Christ Should Visit Us In 1970

By FATHER JOHN T. CATOIR

Even though Our Lord is Divine, He does not have His way in this world. He came to teach us something and He was put to death for it. Since that time, the essence of the gospel message has been muted and compromised by every possible form of human deceit and selfishness. Violence, hatred and inhuman persecution have abounded down through the ages, and we are still struggling to convince the world that Christ holds out the promise of eternal life.

Can you imagine what it would be like if Christ were to visit us just for a day? There would be, of course, a colossal welcome. Humanly speaking it would surpass anything we have ever seen. There would be the problem of police control of mobs and traffic. Christ would have to have a place to sleep, and a place to eat. A few fortunate men and women would surround him and tend to His needs. But apart from the initial impact of the event, one could very easily wonder just what effect His coming would have on the world.

We know what He would say. It has all been written. He has already given us the message necessary for our salvation. What effect would another sermon from Our Lord have on Russia for instance, or the Ku Klux Klan, or the committed thieves and murderers, or the contemporary pharisees and hypocrites?

Perhaps there would be a number of conversions if He produced a few spectacular miracles, but there would be tremendous opposition. He would be denounced as an imposter by protesting groups, and even among so called believers there would probably be outspoken disapproval of the He handled the whole visit. In other words, His human limitations would be immediately exploited, and his message would be rejected accordingly. Life would go on essentially the same way.

In the closed circle of friends, Christ would try to explain something to help His followers grasp the meaning of His

reality in the world. I believe He would say something like this: "You see, I have appeared among you, and once again the world has vividly shown its contempt for me. I have told you many times that you will be a sign of contradiction to the world and you have not listened. Instead you have compromised my teachings to suit your own convenience. You have emphasized things which I never mentioned. I have asked you to learn of me for I am meek and humble of heart, and you have adorned yourselves in glory pursuing your own selfish interests.

"If I had my way in this world, I would introduce an era of peace and harmony among men, but now you see that I am limited in my power to change the world. Because men are free to accept or reject the love I offer them, they are free to carve out their own destiny. I will always respect the freedom of men, praying to the Father for their forgiveness, for many of them do not know what they are doing. But many know well what they are about, and they do not cooperate with Me.

"I have said, that you should love your neighbor, return good for evil, bless those who persecute you, turn the other cheek. I see little of this among the very people who claim to be closest to me. I have told you that you will be blessed and achieve great peace of soul if you hunger and thirst after justice, if you seek first the kingdom of God, loving God with your whole heart, mind and soul and your neighbor as you love yourself.

"Instead I find men self-righteously justifying the merciless killing and beating of the innocent; I find faithlessness and hopelessness where there should be firm hope in my promises. My burden is light and my yoke is sweet, but alas too many of you turn immediately away from the cross, with no understanding of the meaning of my own suffering and death.

"What more can I say to you than I have already said. I need you, if I am to bring salvation to this world. Blessed are you who hear my word and keep it."

Prayer Of The Faithful

Jan. 4, 1970

Solemnity Of The Epiphany Of Our Lord

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

CELEBRANT: Christ, our Light, has come; his glory shines upon us. Let us pray that all men will benefit by his appearance to them.

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

LECTOR: 1) For our Holy Father Paul, our Archbishop Coleman Carroll, for all pastors, that through them the peace of Christ will become more apparent in the world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2) For our President, his cabinet, for our national and state representatives, that they will receive light and guidance as they strive to perform their duties, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3) For men and women in the armed forces, that their service will contribute to a lasting and universal peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4) For ourselves, that we will be willing to offer our time, talents and treasures to the Christ who lives in the poor and suffering, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5) That God may give strength and understanding to those who find no meaning, but only despair in suffering, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6) That all who have died, especially N. and N. will possess everlasting life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7) That we who now worship Christ who gives himself to us, may give of ourselves to our neighbors, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, guide us always and everywhere with your light from above. May all mankind share in your gifts and grow in their appreciation of you and your blessings. We ask this through Christ our Lord.

PEOPLE: Amen.

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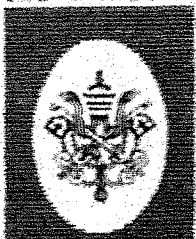
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'Cure' For Turmoil In World Suggested

BALTIMORE — (NC) — Lawrence Cardinal Shehan of Baltimore recommended a two-fold program to abate the current turbulence which assails both the world and the Church.

In a Christmas pastoral, the cardinal asserted: "Two things in particular, it seems, can help overcome this: a reaffirmation of faith and confidence in Christ, and a renewal of loyal devotion to the Vicar of Christ, which is part of the spiritual heritage of every true Catholic."

Says Vatican II Influenced Art

VATICAN CITY — (RNS) — A book, "The Orientation of Sacred Art After Vatican II," was presented to Pope Paul VI by officials and consultants of the Pontifical Central Commission for Sacred Art in Italy.

After praising the volume which, he said, "testifies to the usefulness of Vatican II even in the field of sacred arts," the Pope noted that sacred art has a "mediating function" that, in a certain sense, it is akin to the "priestly functions."

Cardinal Shehan said the "whole world at present is in a state of turbulence" and this condition necessarily is "reflected in the Church of Christ, which is inseparably united with, and part of, that world."

"But the disturbing thing about the present storm is that many who in times past have thought that they were safe and would remain always untroubled, find themselves deeply disturbed, ready almost to abandon ship and launch out alone into the eternal deep," Cardinal Shehan declared.

The cardinal recalled that at the beginning of the year Pope Paul VI diagnosed "the growing trouble of the Church as springing from a crisis of faith."

He said that during the period of turbulence the Christian faith "has been under a constant mounting attack from the dominant intellectual movements of the time."

The Cardinal listed these movements as "universal doubt, materialism, scientism, triumphant individualism and unrestricted freedom."

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'Handwriting On Wall' Aids Parishioners Sing

SHOREVIEW, Minn. — (NC) — "The handwriting on the wall" helped people of Old Testament times know God's word, according to the Bible, while at St. Odilia's church here writing on the wall helps parishioners communicate with God.

The church has been using an overhead projector to flash the theme, text and words to songs used on the upper part of the sanctuary wall.

"The volume of the parishioners' singing and praying at Sunday Mass is twice as loud since we started," said Father Leo Kappahn, pastor.

He said the projector has been used since October at the Sunday "Young Americans" Mass "because songs used were always new, and instead of parishioners looking down to sing, they could raise their heads."

The projector idea worked so well that it is now used at all Sunday Masses, according to the pastor.

Women Act As Ushers

ST. PAUL — (NC) —

Women are no longer just part of the congregation at Sunday Mass in two churches in the St. Paul and Minneapolis archdiocese. "They have roles in carrying out the liturgy," according to Father Paul Mohrbacher, assistant at St. Luke's parish, St. Paul.

given the job of ushering.

"We have used young women to take up the collection at our young adult Mass for about two years," said Father Mohrbacher. "Since the Mass has accent on the young, the young single adults had the role of organizing the music, ushers and collectors."

At St. Luke's, women take up the collection, while at St. Olaf's parish in Minneapolis, women are

It was decided that this participation would give the young women a larger role in the actual "carrying out" of the liturgy.

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.



A WINNER — Joseph Bartol and Regina Cheney pose as Joseph and Mary on a float constructed by St. Clare's CYO, North Palm Beach. It won first prizes in two community parades.

CYO Unit Creates Prize-Winning Float

NORTH PALM BEACH — Members of St. Clare's CYO just concluded a busy month of December during which they won first prizes with a float in two parades and showed their community spirit entertaining senior citizens and caroling in North Palm Beach, Palm Beach Gardens and Lake Park.

In less than two weeks,

Church Disorder Leads To Fines

WASHINGTON — (NC) — A General Sessions Court judge here upheld a District of Columbia law against creating a disturbance in church and levied \$100 fines on two men involved in an incident at a Catholic church last August.

Judge W. Byron Sorrell imposed maximum fines on Alan Mark Silbergeld and Paul J. Riley, who were arrested Aug. 10 at Blessed Sacrament church while passing out literature during Mass accusing the parish and the Washington archdiocese of racist policies.

the teenagers prepared a blue and white float with a theme of "Keep Christ in Christmas" and they won a three-foot trophy in the Christmas-In-Dixie Parade in Lake Park.

A week later, the same float won the top award — a two-and one-half foot trophy — in the Jupiter-Tequesta Parade.

The float was constructed of 12,000 white napkins, stuffed in chicken wire, and blue aluminum foil covering a mod version of the stable. The ornament rotated 360 degrees with Joseph Bartol and Regina Cheney portraying Joseph and Mary.

During the week between the parades, the CYO sponsored a party for senior citizens at the Pennsylvania Hotel, West Palm Beach. They made cookies and punch, arranged live music, danced, chatted and laughed with more than 50 residents at the party.

Two days before Christmas, the teenagers went on their caroling rounds.

'A Night To Remember'

A few days before Christmas, St. James CYO of North Miami visited the Fountainhead Nursing Home for the Aged. The trip made a lasting impression on the teenagers and one of them, Ben Guerra, described it as "a night to remember."

The following is an expression of Ben's feelings after the visit:

"Our singing brought new happiness and hopes into their hearts. As we strolled through the halls giving our message of the season, we witnessed the insight of what life is to these people — the world most of us never have seen. Some didn't enjoy it, others wanted to help no matter how much it hurt.

"Before leaving for the home, some of us felt we were doing the right things, but we didn't know how to go

about it. In a way, we were reluctant — but it changed.

"When we walked through the door and saw the first patients, something changed in us. We felt we were part of them and we wanted to make each other happy in celebrating Christmas.

"Most of them were in wheel chairs. A few could walk. We just wanted to make them happy. As the few that could come with us joined in our singing, we walked down the corridors by rooms with lonely and forgotten people. We would smile and wave as we went by, sometimes stopping and saying a few words.

"Their favorite request was 'Silent Night.' I think it might have meant something different to them because their world is like a silent night.

"One woman — we called her Mary — who caught our attention. She was really enjoying herself. She was one of the few who could walk, but dance was something different. Most of the residents clapped their hands, but Mary clapped her hands, shuffled her feet and was our best soloist.

They made us feel good. They gave us a feeling of warmth and accomplishment. I am sure we made them feel good also. They felt someone still cared for them and that they weren't alone.

"When we left we saw a smile on each one's face and a 'Merry Christmas' came from each one's lips. We shall never forget that night. It will live in the hearts of every one of us."

THE NOW SET

Service-To-Mankind Award Presented To Hialeah Priest

Father Sean O'Sullivan, assistant pastor of St. John the Apostle parish, Hialeah, has been designated the Service-to-Mankind winner of the Miami International Sertoma Club.

The Service-to-Mankind award is sponsored annually by the service organization to "recognize an outstanding citizen for his or her humanitarian, heroic, civic or other type of service to the community or nation."

Father O'Sullivan was named to receive the award on the basis of his service to the community and his service to youth.

He was cited for his

activities in starting Operation Self-Help — a community project in Hialeah aimed at preventing drug abuse by treating the pre-addict and providing meaningful things for youth to do with their spare time — and for his ecumenical activities.

The award specified that Father O'Sullivan had been a guiding force in the organization of the Youth For Decency Rally held in the Orange Bowl last year which attracted some 30,000 youngsters and adults who came to "stand up and be counted" for their belief in decent entertainment and patriotism.

As moderator of the North Dade Deanery of the Catholic Youth Organization, Father O'Sullivan has led in

12 active parish groups in such activities as Operation Beer Can Island. That project involved some 200 teens who went to the popular Biscayne Bay island to clean up the refuse and beer cans left by water-skiers and picnickers.

The award also commended Father O'Sullivan for his leadership in Operation Handclasp, a program presented by members of all faith during National Youth Week.

Father O'Sullivan will now be entered in district and international Service to Mankind Award to be presented during the annual convention.

Past area recipients of the award include Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau.

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OFFENSE

Pos.	Name and School	Ht.	Wt.	Year
E.	Jim Connolly, Gibbons	6-3	190	Sr.
T.	Al Massucco, Chaminade	6-0	10	Sr.
G.	Chris Cochran, Columbus	5-10	180	Sr.
C.	Mark Johnson, Chaminade	5-11	180	Sr.
G.	Joe Carpenter, Newman	5-10	170	Jr.
T.	Ed Hotaling, Curley	6-2	210	Sr.
WR.	John Calabrese, Chaminade	5-10	155	Sr.
QB.	Gary Ozga, Chaminade	5-11	185	Sr.
B.	Glenn Casey, Pace	5-11	180	Sr.
B.	Bill Frohbose, Curley	5-11	175	Sr.
B.	Harvey Wallace, Columbus	5-9	160	Sr.

DEFENSE

Pos.	Name and School	Ht.	Wt.	Year
E.	Gary Sandelier, Chaminade	6-1	200	Sr.
T.	Ellis Parker, St. Thomas	6-0	240	Jr.
MG.	Tom Thweat, Columbus	5-10	185	Jr.
T.	Ed McGann, Newman	6-2	220	Jr.
E.	Tony Rodrigues, LaSalle	5-11	190	Sr.
LB.	Mike Flynn, Columbus	5-11	180	Sr.
LB.	Bob Gallo, Newman	5-10	175	Jr.
LB.	John McKenna, Chaminade	5-10	160	Sr.
LB.	Frank Netter, Columbus	5-9	160	Sr.
HB.	Mike Guilfoyle, Pace	5-11	160	Sr.
HB.	Steve O'Hare, Curley	5-10	160	Sr.

SECOND TEAM

COLUMBUS: Harold Thomas, Bill Herald, Tom Bezold; **CURLEY:** Robert Larocque, John Anderson, Tim Swick, Pat Ward; **CHAMINADE:** Jeff Crawford, Steve Horodyski, Paul Drake; **GIBBONS:** Pat Curry, Jim Buflin, Jim Klocke, Ed Gibbons, Steve Brown, George Butler; **ST. THOMAS:** John Hackett, Dwight McKenzie, Jim Crow; **NEWMAN:** Dom Scirrotto, Tony Arruza, Sam Howell, Tim Huiett; **PACE:** Jim Pittard, Mike Murphy, Paul McGill, Rick Bean; **LASALLE:** Brian Perantoni, Joe Booth, Charles Simeon, Andy Colombo.

By Jack Houghteling

The archdiocese high school football teams for the most part enjoyed one of their finest years, with Chaminade winning the Class A district title, Christopher Columbus matching its best-ever mark, Cardinal Newman and Archbishop Curley showing great improvement in the won-loss column, Msgr. Pace celebrating its first full year of Class A competition by almost getting the district title and Cardinal Gibbons capturing the South Atlantic Conference championship.

There was something for almost everyone and the 1969 Voice archdiocese all-star team does have something for everyone as every school in the archdiocese is represented on the list, including Pace's first-ever all-stars.

It's a team topped by Mike Flynn, Columbus' all-state linebacker, as the archdiocese's Player-Of-The-Year; and by Bill Proulx, Pace's first-year boss, as the Coach of the Year.

Flynn, a tough 5-11, 180-pounder, has gained virtually every football honor available this year, from all-conference to the first team Class AA all-state. He was also one of the state's most heavily-recruited players, finally signing with Auburn, after passing up offers from each of the state schools.

Mike is the third in the line of brothers who have been football standouts.

"He's just a great, great boy," stated Art Conner, the Columbus coach, when informed of Flynn's selection.

"He's just tremendous. I don't think I've ever had a boy who was more coachable. I've never had a kid to work with like this boy. He's very easy to get along with and listens to everything you tell him.

"I'm just pleased as can be that he got the honor."

Ironically, Bill Proulx, the coach of the year, was one of Flynn's coaches last season as Bill moved from his assistant's post at Columbus to the head coaching spot at Pace in the Spring.

Proulx led Pace through its first complete Class A varsity schedule to a 7-3 record, and only a loss to Key West in the final game kept the Spartans from the district title. Further indication of the fine job, was the fact that Pace barely qualified for Class A, moving up this year after competing in Class B last school term.

Bill made several drastic changes in the team's lineup at the start of the season and the moves paid off.

He gained the nod over the excellent coaching jobs turned in by Vince Zappone at Chaminade and Walt Green of Cardinal Gibbons, both of whom came up with surprisingly good marks after being tabbed for rebuilding years.

And ... Flynn got his nod as player of the year after some strong contention by Gary Ozga, Chaminade's fine quarterback, and Jim Connolly, the fine two-way end from Cardinal Gibbons.

Ozga and Connolly top the offensive team while Flynn, and tackles Ed McGann of Newman and Ellis Parker of St. Thomas, both juniors incidentally, head up the defense.

With Ozga as the quarterback, the offensive backfield includes a trio of swiftness in Glenn Casey from Pace, Bill Frohbose of Curley and Harvey Wallace of Columbus.

Up front, the first team offensive line lists Connolly at end, John Calabrese of Chaminade as the wide receiver (picked from the pro-type corps of flankers and split ends), tackles Al Massucco of Chaminade and

Ed Hotaling of Curley, guards in Chris Cochran of Columbus and Joe Carpenter of Newman, with Mark Johnson of Chaminade at center.

All of the offensive team members are seniors except for Carpenter, an 11th grader.

On defensive, using a basic 5-4-2 type lineup, with the cornerbacks lumped in with the linebackers to cover the variety of defensive alignments now used by high school coaches, the front five is anchored by the huge tackles, Parker and McGann.

Parker is 6-0, 240, while McGann is 6-2, 220.

The defensive ends are Gary Sandelier of Chaminade and Tony Rodrigues of La Salle, with Tom Thweat of Columbus at the middle guard spot.

As the four linebackers are Flynn, Bob Gallo of Newman, John McKenna of Chaminade and Mike's teammate at Columbus, Frank Netter.

The deep backs are Mike Guilfoyle of Pace and Steve O'Hare of Curley. Coincidentally, Guilfoyle was also a standout flanker on offense and could be easily switched with Calabrese, who also shone as a defensive half-back.

The defensive crew shows great promise. In addition to Parker and McGann, Thweat, and Gallo are also juniors and will be back for another season.

They'll be tough to beat out next season but they should also make for some good football.

Will Study Catholic Marriage Trends

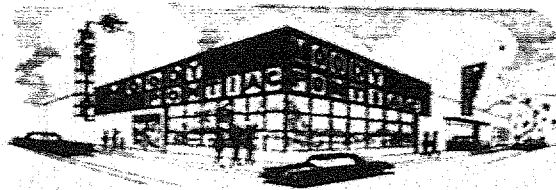
GENEVA, Switzerland — (NC) — Positions and trends on the subject of marriage in the Catholic Church will be the subject of a consultation March 19-21, 1970, between Lutherans and members of the World Alliance of Reformed Churches.

The March consultation, the second of two held at Cartigny near here, may include a lecture by a Catholic speaker.

The two consultations are designed to prepare for an eventual dialogue by the Lutheran and Reformed Churches with the Catholic Church.

Czechs Facing New Regulations

VIENNA — (NC) — memorandum submitted by Czechoslovakian authorities the superiors of religious have declared their intention orders of women in Slovakia to resume restrictions on to Czechoslovakian President religious orders in that Ludvik Svoboda, Communist country, according to a party chief Gustav Husak.



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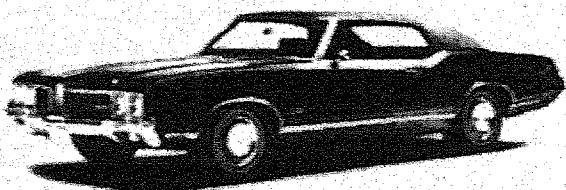
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"Los Momentos Mas Felices de Nuestras Vidas" Jóvenes Refugiados Rememoran Su Llegada a Miami

Textos, Fotos,
GUSTAVO PEÑA MONTE

"Es una grata experiencia recordar al cabo de los años aquellos momentos a la vez terribles y maravillosos de nuestra niñez, cuando solos y desorientados llegamos al inolvidable campamento de Kendall".

El que así habla es un joven y emprendedor hombre de negocios que el pasado viernes acudio, con otros jóvenes de su misma generación a una sencilla recepción de navidad ofrecida por Mons. Bryan O. Walsh a los "antiguos alumnos" del Programa Católico de Niños Refugiados".

"Que lejos nos parecen ahora aquellos días de Camp Matecumbe, Florida City, Kendall, Opa Locka, que tiempos fueron

aquellos en los que se mezclaban la tristeza y la alegría, en los que en una misma semana experimentábamos momentos amargos y ratos de alegría imborrable."

El programa de Niños Refugiados Cubanos fundado por Mons. Bryan O. Walsh acogió a más de 15,000 jovencitos cubanos que eran enviados a Estados Unidos por sus padres para salvarlos del adoctrinamiento comunista.

Esos niños, casi todos entre 12 y 16 años, descendían del avión solos y desorientados en un país extraño. La mayoría de ellos no tenía un familiar ni un amigo que los recibiera en el aeropuerto, sólo el delegado del Catholic Welfare Bureau, que acudía a darles un poco de confianza y llevarlos al nuevo hogar provisional, casi siempre superpoblado.

Juan Pujol, un fornido joven de 23



Alfonso y Mercy Garcia rememoran sus tiempos en Camp Kendall revisando álbumes de fotos con Mons. Bryan Walsh.

años, recuerda ahora, en medio de la animada reunión, los años vividos en el programa:

"A la semana de haber llegado a Camp Matecumbe, cansado de dormir en un catre bajo una carpa en medio del campo, fui a llamar por teléfono a unos amigos que vivían en Miami para que me sacaran de aquel lugar. Llame varias veces pero el teléfono siempre sonaba ocupado. Cuando regrese desconsolado a mi carpa me encontré que otro muchacho que acababa de llegar de Cuba había cogido mi cama porque le dijeron que yo me iba. Esa noche tuve que dormir en una butaca en la oficina de Matecumbe.

"Hoy, mirando hacia atrás, recuerdo aquellos meses en el programa de Monseñor Walsh como los tiempos más felices de mi vida. A veces estuvimos un poco apretados, pero hay que reconocer que eran momentos en que llegaban diariamente unos cien niños cubanos, todos en las mismas condiciones, solos, separados del hogar y de las amistades, desorientados..."

"Al cabo de los años uno se pregunta que hubiera sido de nosotros si no hubiera sido por un programa como este? Nuestros padres seguramente no se hubieran atrevido a mandarnos a este país y hoy estaríamos haciendo trabajo esclavo en el servicio militar de Castro, en el mejor de los casos..."

Pero viendo las películas del programa que exhibió Monseñor Walsh durante la recepción, repasando los álbumes de fotografías, recordando caras amigas y fiestas y bailes y momentos llenos de emoción, Juan y con el otros jóvenes que acudieron a la cita, reitera que "fue-

ron los tiempos más felices de mi vida."

Y en el caso de Juan Pujol, como en el de Alfonso y Mercy Garcia, ciertamente parecen haber sido los "tiempos más felices," porque en ellos conocieron "al amor de sus vidas." Ambos, Pujol y Garcia fueron a la reunión acompañados por sus esposas, Haidee y Mercy, a las que conocieron en el mismo programa de niños refugiados cubanos.

"Estas no fueron las únicas parejas que se enamoraron y se casaron por haberse conocido en los campamentos. Hoy mismo pasaron por aquí varios otros matrimonios," dijo Mons. Walsh refiriéndose a los Pujol y los Garcia. Otros conocieron allí la vocación del sacerdocio y hoy en los seminarios de Miami hay varios jóvenes salidos del Programa de Niños Refugiados Cubanos.

Unos cien jóvenes pasaron por la actual Casa de Niños Refugiados Cubanos, en el 83 SE 8 St., para saludar al fundador de ese programa que allí reside. Les pareció la sencilla recepción una experiencia tan sentida, que muchos coincidieron en la idea de que debían preparar reuniones más grandes y periódicas.

"Debíamos de organizar un almuerzo y anunciarlo con más tiempo de lo que se hizo aquí para reunirnos a ver las películas de aquellos años y encontrar, otra vez caras amigas." La iniciativa comenzaba a tomar cuerpo entre esos jóvenes que un día llegaron solos, desconcertados, asombrados a un país extraño, separados de sus padres, desgarrados de su hogar y de su patria. Pero que hoy son ya padres de familia, han constituido hogares, han labrado un futuro al que mucho les ayudó la formación y el cuidado del programa de niños refugiados cubanos.



"Antiguos Alumnos" del Programa de Niños cubanos refugiados en el agape ofrecido por Mons. Walsh.

Dice Obispo Vietnamita:

Imposible Convivir con Comunistas

Saigon (NA)— A su regreso a Vietnam, el vice presidente de la Conferencia Vietnamita de Obispos dijo

que había encontrado que muchos americanos tienen una opinión sombría de Vietnam del Sur.

El Obispo Peter Pham-goc Chi de Danang dijo que hay "una escasez de buenas noticias sobre Vietnam del

Sur en los Estados Unidos y que la mayoría de los americanos tienen una idea errónea de cómo están las cosas acá. "Esa impresión fue real anteriormente, pero ahora ya no".

Dijo que había tratado de desvirtuar esa opinión al visitar los Estados Unidos, citando el ejemplo de su propia diócesis. El obispo explicó que ahora puede visitar 38 de las 40 parroquias de su diócesis en auto y las otras dos en helicóptero. Dijo que hace dos años no lo podía hacer.

El obispo Chi dijo que ahora "es imposible unir Vietnam del Sur con el Norte... lo mejor ahora es dejarlas divididas como Corea o Alemania. En las actuales circunstancias no hay esperanza; así que es mejor dejar la unificación para el futuro."

El obispo también se opone a un gobierno de coalición con el Viet Cong. "Los católicos no lo aceptarían", dijo. El obispo, oriundo del Vietnam del Norte, declaró: "Los vimos en el Norte... duró poco tiempo hasta que los comunistas eliminaron a los anticomunistas del gobierno".

Simposio Sobre El Matrimonio

Un "Simposio Sobre el Matrimonio" tendrá lugar los días 19, 20, 22 y 23 de enero en el Salón Arquidiocesano contiguo a la Catedral de Miami.

Las conferencias serán en inglés, pero dada la personalidad de los disertantes, creemos oportuno anunciarlas para el público de habla hispana.

El Dr. Joseph O'Lone, psiquiatra, actuará como moredador en el tema "Psicología del hombre y de la mujer", el lunes, día 19. El martes, día 20, el Dr. Ben Sheppard disertará sobre el tema "Compréndala a sus hijos". El día 23, Mons. Robert Schiefen disertará sobre "La Religión en el Matrimonio." Comenzando a las 8 p.m.



LA NAVIDAD LLEGO en medio de la guerra para este pequeño vietnamita. Las golosinas se mezclan en su rostro con el fango con el que jugaba.

LA VOZ

Suplemento en Español de VOICE



El padre Patrick Peyton, fundador de la Cruzada del Rosario en Familia, habla a más de 100,000 personas en el Campo Marte de ciudad Guatemala, como parte de la cruzada en el país centroamericano.

Admiran Miles de Fieles Maqueta de Santuario Cubano

LA VOZ

Suplemento en Español de **VOICE**

"Centenares, miles de cubanos han pasado ya a admirar esta maqueta y todos quedan impresionados con la idea de lo que será este Monumento que los cubanos levantaremos a nuestra Patrona", dijo el Padre Agustín Román pocos días después de haber sido develada la réplica en miniatura del proyectado santuario a la Virgen de la Caridad.

La maqueta fue develada en los mismos terrenos donde se levantará el Santuario, junto a la Bahía Biscayne. Allí se exhibió sábado y domingo y hasta mañana (sábado) estará exhibiéndose en el Edificio Bascardi de Biscayne Boulevard.

A partir del próximo lunes la maqueta será exhibida en el Republic National Bank durante dos semanas, y de ahí pasará a otros establecimientos y centros comerciales en distintas partes del área de Miami para que pueda ser admirada por la mayor cantidad de

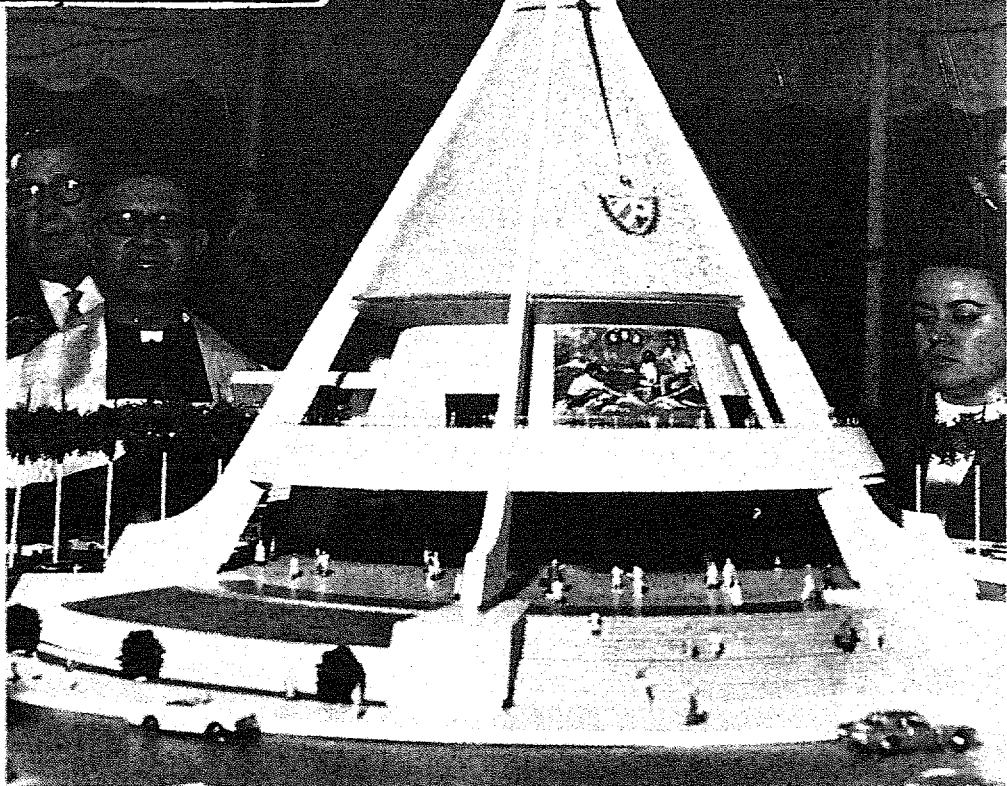
público, informó el Dr. José Miguel Morales Gómez, presidente del Comité Recaudador para la Construcción del Santuario.

El diseño se debe al arquitecto cubano José Pérez Benitoa y todos los técnicos, obreros y artistas que cooperarán en la tarea de la construcción serán cubanos, según informó el propio Benitoa.

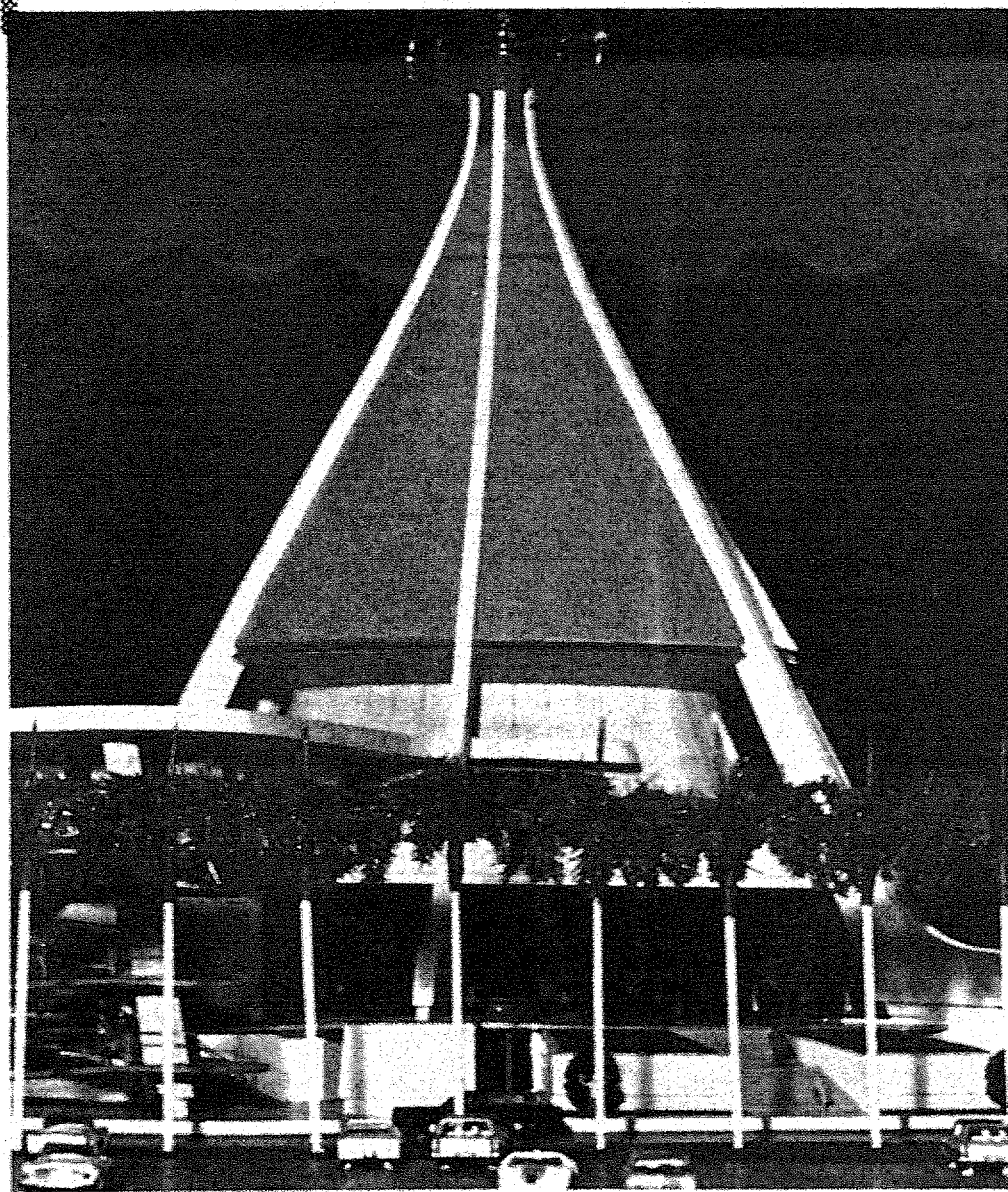
La misma maqueta fue confeccionada por el también cubano Mike Guzmán.

"Yo estoy seguro que cada cubano que vea esta maqueta y conozca a cabalidad el significado de este monumento, se convertirá en un entusiasta cooperador de la obra," dijo en declaraciones a la prensa el Dr. Morales Gómez.

"El primer efecto de este proyecto será el de unir a todos los cubanos en su construcción y en la devoción a la Virgen."



Esta maqueta de 7 pies de diámetro da una idea de los que será el Santuario Monumento que los cubanos en exilio levantarán a la Patrona de Cuba, Nuestra Señora de la Caridad del Cobre. Se destacan en la foto el Dr. José Miguel Morales Gómez y el Padre Agustín Román, que bendijo la maqueta.



Parte posterior del proyecto del Santuario Cubano.

Mensaje Papal de Navidad

Ciudad del Vaticano — El Papa Paulo VI expresó la esperanza de que la tregua de Navidad en Vietnam se prolongue y culmine en una honorable reconciliación final.

Al mismo tiempo, recordó a la humanidad que jamás podrá llevar a la práctica los objetivos cristianos si antes no tiene fe en Cristo.

En su mensaje de Navidad que dirigió a todo el orbe el Sumo Pontífice, y antes de hacer breves re-

ferencias a los conflictos en Vietnam, Nigeria y el Medio Oriente, se preguntó:

"¿Qué clase de progreso podrán concretar los artífices de la paz, mientras tienen que desenvolverse en medio de conflictos tribales y raciales, mientras quedan relegadas en el olvido las palabras de Cristo, de que to-

dos los hombres son hermanos?"

Dirigiéndose a los miles de fieles congregados en la Plaza de San Pedro, Paulo VI — desde uno de los balcones de la Basílica del mismo nombre — dijo que ningún problema mundial podrá hallar su solución al margen del cristianismo.

Revisarán Textos Religiosos

Washington — El Departamento de Educación de la Conferencia Católica Norteamericana ha creado recientemente una nueva oficina dedicada a la investigación y el desarrollo en el campo religioso. Entre los

próximos planes de la mencionada oficina se encuentra una revisión crítica de los textos usados en las escuelas de los Estados Unidos para la enseñanza de la religión.

Reavivamiento Espiritual en Latino América

Nueva York (NA) — Católicos, Protestantes y Ortodoxos de América Latina están pasando por un "estado de reavivamiento espiritual y agonía ecuménica. Se acercan unos a otros en busca de solidaridad y unidad", dijo el Arzobispo Jakovos, primado de la Arquidiócesis Ortodoxa Griega de Norte y Sud América.

Durante una visita a 17 ciudades de cinco países latinoamericanos dijo que observó "un deseo para colocar los cimientos de cooperación a fin de que puedan reconstruir la imagen de la Iglesia hasta el punto que la gente espera".

Al negar que los países de Sud América son "antinorteamericanos o anarquistas", el prelado Ortodoxo Griego dijo: "Parece que prefieren un buen vecino, más que un explotador, libertad

en lugar de proteccionismo, lo que en sus mentes deprime su dignidad y ofende su sensibilidad".

El arzobispo Jakovos conferenció con dignatarios de la Iglesia y los jefes de estado en Argentina, Uruguay, Brasil y Venezuela. También visitó Chile.

Centro Juvenil en Key West

KEY WEST — Planes para la construcción de un centro juvenil en esta ciudad fueron anunciados por Sister Susan Taggarat en una sesión del Club de Leones, recabando la cooperación de esa institución para el proyecto de recreación de los jóvenes. Cayo Hueso es una ciudad con considerable población de habla hispana.

Centro Cristiano - Judío en Madrid

Madrid (NA) — A raíz de publicarse el reciente documento del Secretariado Vaticano para la Unidad, sobre las relaciones entre judíos y cristianos, ha sido creada en Madrid un "Centro Cristiano de Estudios sobre el Judaísmo", cuyos objetivos son precisamente los marcados por el documento vaticano, o sea de apertura al diálogo con los judíos, conocimiento del pueblo hebreo y condena de toda forma de antisemitismo. Dirige el Centro de Ma-

dríd el Padre Vicente Serrano, co-presidente de la Asociación Amistad Judeo-Cristiana. El Centro y sus actividades han sido aprobadas por el arzobispo de Madrid y presidente de la Conferencia Episcopal Española, Mons. Casimiro Morcillo.

El Centro ha organizado ya unos cursos por correspondencia sobre temas judaicos.

Según el Padre Serrano, la finalidad del Centro "es la de ayudar a los cristia-

nos a un mejor conocimiento del hecho judío, y, como consecuencia natural, a penetrar en las bases de la propia fe cristiana."

"Asimismo", añadió el Padre Serrano, "queremos llevar a la práctica la doctrina de la Iglesia en la declaración 'Nostra Aetate', del Concilio Vaticano II". "No se nos oculta que la tarea es difícil y que requiere un denodado esfuerzo para alcanzar un resultado eficiente y profundo", dijo.

La Soberbia: Vicio Capital

Por MANOLO REYES

La soberbia es un vicio capital del carácter humano.

Cuantos dolores, cuantos sinsabores, cuantos conflictos y cuanto despotismo se hubiera evitado en el transcurso de los siglos, si el humano hubiera aprendido a vivir sin soberbia.

Rara es la persona que no haya sentido en su espíritu, el aguijón venenoso de la soberbia. Es que el mal siempre está tratando de tentar a los buenos para corroer su templanza, su seguridad, su sentido de la justicia y de la equidad.

Porque cuando la soberbia hace presa de un individuo, las perspectivas pierden sus verdaderos contornos, se agiganta un sentimiento falso de superioridad que en definitiva es el reflejo vivido de un complejo de inferioridad, y tal parece que el mundo gira alrededor de la persona perdida por la soberbia. En vez de pensar que todos somos humanos y que giramos todos con el mundo.

Es que la soberbia en la mente del poderoso, y del que no lo es, llega a justificar las mas injustificables situaciones.

Pobre del soberbio, porque en definitiva es un hermano y hay que mirarlo con compasión! Vive en un mundo en tinieblas. Tinieblas que el mismo se ha creado al complacerse en perjudicar a los demás a través de la soberbia.

Y es tan fácil de detectar al soberbio. Su común denominador es la mentira. Porque es indudable que el ejercicio de un vicio de la voluntad, del carácter, trae su debilitamiento, y por ende, la vulnerabilidad a muchos otros males.

Muchas veces para conocer al soberbio basta no seguir sus palabras, sino sus pies. Muchas veces los pies del soberbio lo encaminan al lado opuesto de lo que dictan engañosamente sus palabras. Así siempre se descubre.

Pero por cada soberbio que hay en el mundo hay que recibir la caridad humana, hay que ejercitar mas el amor, sublime expresión del cristianismo.

Y el amor que le falta al soberbio, debe dársele el que si siente que todos somos hermanos ante Dios.

Así estara contribuyendo a que haya mas júbilo en la eternidad porque gracias al amor de hermano un soberbio arrepentido entro en la gloria.

Oración de los Fieles

Solemnidad de la Epifanía de Nuestro Señor
(4 de enero)

CELEBRANTE: El Señor sea con vosotros

PUEBLO: Y con tu espíritu.

CELEBRANTE: Cristo, nuestra luz, ha llegado, su gloria brilla sobre nosotros. Oremos para que todos los hombres sean iluminados por su luz.

LECTOR: La respuesta a las oraciones de hoy será: "Señor, escucha nuestra oración."

1. Por nuestro Santo Padre el Papa Paulo VI, nuestro Arzobispo, Coleman F. Carroll; por todos los sacerdotes para que por ellos la paz de Cristo se haga más visible en el mundo, oremos al Señor.
2. Por el Presidente de esta nación, su gabinete y nuestros legisladores nacionales y estatales, para que reciban la luz y la orientación en el desempeño de sus funciones, oremos al Señor.
3. Por los hombres y mujeres en las fuerzas armadas para que sus servicios contribuyan al establecimiento de la paz duradera y universal, oremos al Señor.
4. Por nosotros mismos, para que estemos prestos a ofrecer nuestro tiempo, nuestros esfuerzos y nuestros bienes al Cristo que vive en los pobres y los que sufren, oremos al Señor.
5. Que Dios de fortaleza y comprensión a aquellos que no encuentran en sus vidas más significado que la desesperación en el sufrimiento, oremos al Señor.
6. Que todos los que han fallecido, especialmente N y N, disfruten de la vida eterna, oremos al Señor.
7. Que nosotros, que estamos rindiendo culto al Cristo que se nos entrega, sepamos entregarnos a nuestros semejantes, oremos al Señor.

CELEBRANTE: Padre, guíanos siempre y en todo lugar con tu luz celestial. Que toda la humanidad participe de tus dones y crezca en el reconocimiento a ti y a tus bendiciones.

Una Pregunta que Inquieta A Propios y Extraños ..

¿Qué Pasa Con los Sacerdotes?

Por ALBERTO IBÁÑEZ
PADILLA S.J.

Por todas partes se encuentra gente desconcertada sobre la situación actual de la Iglesia. A quienes miran de lejos, porque nunca se sintieron Iglesia, el problema le importa tanto como la guerra en Vietnam, y no les incomoda profetizar sendos fracasos. La gente buena, por su parte, está con el susto de los apóstoles durante la tormenta, cuando despertaron a Jesús: ¡Salvamos, que perecemos! Sin embargo, Cristo, que nunca se aleja de la barca de Pedro, podría también hoy replicarnos: Hombres de poca fe, ¿por qué han dudado?

Una vez más se está cumpliendo la ley del péndulo. Así como en literatura, arte o filosofía, un exceso provoca por reacción el exceso contrario, también la historia de la religión está llena de estas sacudidas. Después del docetismo que negaba que Cristo hubiese tenido un verdadero cuerpo vino el arrianismo, que negaba su divinidad; luego el nestorianismo, que por no negar ninguno de los dos elementos, ponía en Cristo dos personas, y, como reacción, el monofisismo que al afirmar la unidad de persona llegaba a sostener una sola naturaleza en Cristo. Así podríamos seguir contando la historia de las herejías siglo tras siglo.

Hasta hace pocos años había una gran presión de legalismo. Cuando quiso la Iglesia abrir un poco ese dique, el agua irrumpe con violencia incontenible.

Claro que no es malo todo lo que escandaliza a algunos. Por ejemplo, la diversidad de opiniones entre los teólogos, en puntos que no son esenciales al dogma, puede desorientar a los fieles que estaban acostumbrados a vernos marchar como soldados en un desfile, pero ha enriquecido el pensamiento católico y ha servido para distinguir mejor entre los dogmas y ciertos criterios que se venían repitiendo porque nadie se había puesto a repensarlos. En particular, el proceso de desacralización, que está invadiendo el mundo, aunque desmorona muchos elementos que en otro tiempo fueron valiosos, resulta benéfico para la Iglesia, en cuanto nos obliga a revisar nuestras prácticas y nuestro pensamiento para acomodarlos al hombre secularizado de hoy.

También ha habido un cambio, querido por el concilio, en las relaciones entre súbditos y jerarquía: el diálogo y el gobierno compartido con sinodos, conferencias episcopales, consejos y comisiones, ha introducido cierta democratización. Se ha reconocido a la opinión pública el derecho a conocer los problemas de la Iglesia y también a hacer llegar sus anhelos, por los medios de comunicación social, a la je-

rarquía y a todo el pueblo de Dios.

Pero esos cambios legítimos, en este momento singular del mundo, han servido de excusa para peligrosos excesos. Con frecuencia el Papa se está refiriendo a "una especie de crisis, que podría resultar fatal no solo a su equilibrio histórico, sino mas todavía a la gloria del nombre de Cristo y a la salvación de muchas, de muchísimas almas".

El Mundo Actual

El tema del celibato, intocable hasta hace cinco años, ahora se ventila con toda libertad, a pesar de que el Papa, el Concilio, las conferencias episcopales y aun cada obispo han ratificado con insistencia la doctrina tradicional.

La crisis de mentalidades, propia de esta era de cambios, ha hecho perder la firmeza en las convicciones a quienes no supieron asimilar los nuevos enfoques de la teología dentro del cuadro inmovible de la fe. Por otra parte, las circunstancias exigen al sacerdote estar más en contacto con el mundo, de modo que muchas defensas contra las tentaciones fueron cayendo en pocos años, sin la paulatina preparación espiritual para esas nuevas condiciones. También honorables presbíteros de la generación pasada hubieran podido sucumbir si se hubiesen encontrado en los peligros del mundo actual.

Otro elemento que ha incidido bastante, aunque no haya sido muy comentado, es el contagio. Así como la tentación de divorciarse acude pronto a la imaginación de cualquier casado, porque ve montones que lo han hecho, también la tentación de olvidar sus compromisos se le ocurre a un sacerdote con problemas, tanto más fácilmente cuantos más compañeros suyos va conociendo que "colgaron la sotana".

Ventajas de la Crisis
En los planes providenciales, la crisis eclesial está produciendo, sin embargo, un beneficio extraordinario: la responsabilidad del laico. Cuando había muchos y buenos sacerdotes, los fieles se quedaban pasivos. Hoy, sacudidos por la necesidad,

están cayendo en la cuenta de que también ellos pertenecen al reino sacerdotal, al sacerdocio regio de Cristo. Aun las mujeres, que antes no podían ni leer la epístola o ayudar misa, están empezando a ejercer funciones como dirigir almas, predicar, presidir la liturgia de la palabra, dar la comunión o llevarla a enfermos, asesorar instituciones, administrar parroquias y hasta enseñar ciencias sagradas. Nunca en el laicado católico había existido tanto anhelo de santidad y tanta responsabilidad apostólica.

Otro de los excelentes frutos de la "rebelión de los curas" ha sido el perfeccionamiento de los obispos. Cada vez están mas empeñados en acercarse al pueblo, dialogar con él o dar testimonio evangélico de sencillez

y desprendimiento. La actitud energética o a veces insolente de algunos súbditos ha servido a los respectivos obispos para comprender que en estos tiempos no pueden gobernar sin diálogo con su clero, pero también a los demás los ha hecho mas respetuosos de su presbiterio y los ha estimulado a acelerar la renovación posconciliar.

Como se ve, esta crisis que aflige al Papa, no radica en los obispos ni en los laicos, aunque podrían citarse casos sueltos. Pero tampoco se podría suponer mal espíritu en todos los presbíteros. Muchos tienen intenso amor a Cristo y a la Iglesia aun entre los que se impacientan por no ver realizada la reforma que exigen. Por otra parte, al irse los que llevan su vocación como un fardo a cuestas, se está realizando una selección natural. La misma facilidad con que podrían abandonar su estado, ha hecho a los que quedan mas auténticos en la ratificación de su consagración y los ha puesto en guardia para protegerla mejor, según aquello de San Pablo: "El que está en pie, vea de no caer".

Frete al testimonio de los que desertan, me queda el derecho de alegar, por lo menos, mi testimonio personal: Me siento felicísimo de haber podido, como otro Cristo, consagrar mi corazón a la Iglesia. Y hay miles de sacerdotes que dicen lo mismo.



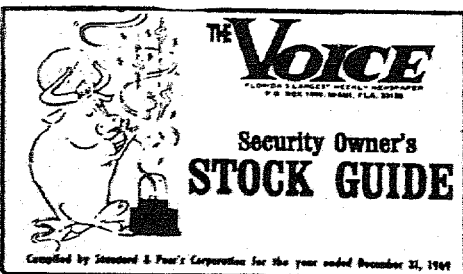
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Habla Vicario a la Comunidad Hispana

Misa Por la Salvación de Cuba



El Arzobispo Coleman F. Carroll, después de ofrecer la Misa de Navidad en la Catedral de Miami, saluda los feligreses.



Mons. Bryan O. WALSH OFICIA LA MISA DE Navidad en la capilla de la Caridad.

El Vicario Episcopal para la Comunidad de habla hispana, Mons. Bryan O. Walsh, ofreció dos misas de Navidad para dos de los sectores que forman esa comunidad en la Arquidiócesis de Miami: Los trabajadores migratorios y los exiliados cubanos.

En la misa de gallo Mons. Walsh dijo a los braceros migratorios que "mi presencia aquí en esta noche de Navidad, como Vicario Episcopal de la Comunidad Hispana quiere ser testimonio de la preocupación de la Iglesia por los que cultivan la tierra."

Los trabajadores migratorios vienen de distintas partes del país en la temporada invernal para trabajar en las cosechas de cítricos. Muchos de ellos son de origen mexicano y puertorriqueño y hablan español.

Aunque la misa fue ofrecida en español, se congregaron en ella numerosos trabajadores norteamericanos, blancos y negros. Al notar, Mons. Walsh pidió al Padre José M. Paz, párroco de St. Ann, en el poblado de Naranja, que de ahora en adelante se ofrecieran todos los domingos misas en inglés para esos trabajadores. Entonces enfatizó, dirigiéndose a ellos en inglés:

"Vuestra presencia aquí es signo de la universalidad de la Iglesia y un recordatorio de que Cristo se hizo hombre para salvar a todos los hombres, ricos y pobres, blancos y negros y que todos somos hermanos en la Iglesia como hijos de Dios."

Misa Cubana

En la misa de Navidad ofrecida en la Capilla provisional de Nuestra Señora de la Caridad del Cobre, Patrona de Cuba, el Vicario dijo que ésta se ofrecía especialmente por aquellos que en Cuba se ven impedidos de asistir a misa, porque están presos o porque los atan otras circunstancias, así como por aquellos que han dado su vida por la causa de la libertad y la fe.

"Este pequeño santuario es un símbolo de la fe del pueblo cubano, de la fe que crece y se fortifica en la persecución y en el exilio," dijo el prelado.

Se refirió a la Carta Pastoral de Navidad del Arzobispo Coleman F. Carroll en la que éste citaba un pensamiento del Papa Pio XII sentenciando que "la Sagrada Familia de Nazareth, escapando a Egipto, es el arquetipo de toda familia refugiada. Jesús, María y José, viviendo en el exilio de Egipto, escaparon a la furia de un gobernante malvado y son para todo tiempo y lugar los modelos y protectores de cada emigrado o refugiado." Estas palabras,

advirtió Mons. Walsh, "tienen una significación especial para los millones de exiliados alrededor del mundo y para los refugiados cubanos en Miami."

Terminó el Vicario implorando que pronto podamos

celebrar unidos esta misa en una Cuba libre.

La pequeña capilla provisional resultó insuficiente para acoger a los numerosos fieles cubanos que asistieron y muchos tuvieron que seguir la misa desde los jardines, a través de las puertas y ventanas de la modesta capilla.

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La misa será ofrecida por el Padre Vizcarra, y como todos los años, el sermón por el Padre Angel Villaronga.

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Hunger Everywhere, Gun Fire On All Sides---That's Biafra

(This is the third 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.)

By FATHER DERMOT DORAN

OWERRI, Biafra — (NC) — The Nigeria-Biafra war has many tragic facets for the population in the blockaded enclave. Villages not directly under military siege must face the daily task of feeding and rehabilitating refugees who have fled from combat areas.

Among the many places I have visited during my current fact-finding mission in Biafra are Urua-Akpan and Mbutu-Okohia. Areas of the Urua-Akpan township were on the brink of being overrun by Nigerian forces when I visited there for three days, Nov. 23-25. Mbutu-Okohia is a major crisis area in terms of relief for refugees, and I observed the plight of relief workers there during my three-day visit in that area, Nov. 29-Dec. 1.

The parish of St. Mary's Urua-Akpan is surrounded by the Imo River in the southwestern portion of Biafra. It is also a battle zone in the two-and-half-year war between Nigeria and Biafra. Since March, 1968, Nigerian troops have flanked the parish on three sides,

periodically bombarding it with heavy artillery and mortar shelling. The 121,000 inhabitants of the parish had grown so accustomed to the situation that they paid little attention to the front-line trenches of the defending Biafran troops or the presence of the front-line Nigerian troops a mere one-and-half miles away.

The three St. Patrick Fathers who man the mission, like their people, had learned to live with the situation and continued to minister to their parish regardless of the nearby machine gun fire and usually inaccurate mortar shells.

The feeding of 41,000 refugees who fled from Port Harcourt 20 months ago — and who have since had to relocate as many as five times before finally settling in the Urua-Akpan area — was being handled efficiently by Father Sean Doggett of Dublin and Father Patrick Walsh of Westport County Mayo.

Another colleague, Father Anthony Cronin of County Clare, was progressing undisturbed with the care of his 80,000 parishioners. That was until the morning of Nov. 24, at 4 a.m.

The stillness of the night was shattered by the sound of heavy shelling. Although louder and more consistent than usual, it attracted little notice at first. Fathers Walsh and Doggett arose at 5:30 a.m. and left the mission house around 6:30 to travel some miles away to say Mass for the people as they had been doing. Father Cronin remained at the mission

center to say the morning Mass there.

By 9 a.m., however, heavy machine gun fire and mortar fire was coming nearer and a Biafran soldier advised Father Cronin that it was better to evacuate as the Nigerians had broken through at a point two miles from the mission house and were heading on a course which could cut off the mission.

Because the other priests were still out at the stations, the intrepid Father Cronin got on his bicycle and, armed with a pair of Japanese binoculars, went off down the road to see for himself. A half-mile away, he met the Biafran front-line troops retreating. They had little ammunition and the Nigerians were so heavily equipped that it was simply hopeless to remain in their trenches. So they had decided to fall back to more secure ground while reinforcements were coming.

Knowing this, Father Cronin returned to the mission house and advised all his staff to go into hiding until the situation became a little clearer.

At 10:30 a.m. the two other priests returned from their Masses to the accompaniment of flying bullets. The fighting was now only a few hundred yards away and all three had scarcely time to pile into the car and get away as bullets shattered the mission windows.

They drove on a parallel course to the Nigerian troops until they reached the next mission — some eight miles away — where they are now resting until the fight for

Urua-Akpan is settled. The only worldly goods Father Cronin managed to bring with him were his breviary, passport, binoculars and a bottle of Irish whiskey!

The Mbutu-Okohia area consists of eight towns situated about 17 miles south of Owerri, the present provisional capital of Biafra. It covers an area of roughly 60 square miles. The whole area has witnessed changing fortunes during the war with Nigeria. A large section of the area was overrun by the Nigerian forces in 1963. Within the past few months, Biafran troops have pushed them out and reclaimed all but two of their eight towns.

The local people who fled the area at the advance of the Nigerians last year have all returned and are attempting to rehabilitate themselves. This is proving a most difficult task. Their farms have been laid waste by two armies. Their homes and property have been either burned or destroyed. Their efforts at reconstruction are made to the accompaniment of whining shells and deadly thuds of mortars — grim reminders of the proximity of the front lines.

Life must go on however, and the people of Mbutu-Okohia, with the help of Caritas Internationalis, the international Catholic Charities organization, are making some small progress.

Last week, I visited the area and found 44 feeding centers operated by Caritas under the able direction of Father Willie Fitzpatrick, a native of Dublin and one-time engineer with Ireland's National Transport Company.



PHOTOS such as this have been all too familiar in recent years, serving as reminders of the continuing hunger problem for Biafrans.

Father Fitzpatrick now cares for 41,000 children and destitute adults at his feeding centers, as well as 1,600 refugees from other occupied areas in eight refugee camps.

To take care of the sick, he has only three sick-bays — glorified medical names that really mean a converted mud school building with bamboo beds and stuffed elephant-grass mattresses covered with the empty sacks that

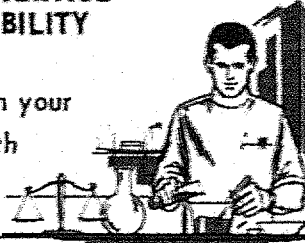
have been rescued from the supply stores.

But the question in my mind as I left this crisis area is: Can the people survive on a below-subsistence level until then? If not, will the Church airlift increase in sufficient quantities to prevent mass starvation of the 41,000 people in Mbutu-Okohia depending entirely on the airlift?

Only God knows the answer now!

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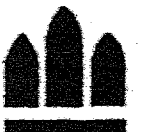
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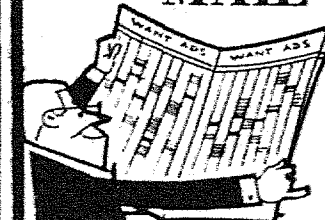
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(Continued from Page 1)

the aged and infirm; to increase services to agricultural farm workers; to inaugurate additional assistance to drug addicts; to enlarge the social and cultural program in the Spanish-Speaking Apostolate; to accelerate programs in the inner-city; and to further the education of archdiocesan clergy.

Confidence that this year's campaign will be as successful as in former years was expressed by Mr. Lewis, who pointed out that, "Inasmuch as we have just observed the 10th anniversary of the Archdiocese of Miami, I am sure that the faithful in South Florida will respond as generously and with the same self-sacrifice they have shown in the past as an act of Thanksgiving for the many blessings bestowed upon the Archdiocese during the past decade."

Sunday, Feb. 8 has been designated as "Stay-At-Home" Sunday when thousands of volunteers, both men and women will call on families in the Archdiocese to receive their pledges to the campaign.

Frank Hillary, Archdio-

cesan Development Director, has announced the following regional coordinators and chairmen who have volunteered in their respective areas:

Region I - Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables, and Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami, coordinators, Mallory H. Horton, chairman.

Region II - Msgr. Dominic Barry, pastor, Immaculate Conception Church, Hialeah, and Msgr. Francis Fazzaloro, pastor, Our Lady of the Lakes Church, Miami Lakes, coordinators, Don Raymond, chairman.

Region III - Msgr. James F. Enright, pastor, St. Rose of Lima Church, Miami Shores, and Msgr. David E. Bushey, rector, the Cathedral, coordinators, Dr. William A. Terheyden, chairman.

Region IV - Msgr. John J. O'Looney, pastor, St. Anthony Church, Fort Lauderdale; and Father Joseph P. Cronin, pastor, St. Clement Church, Fort Lauderdale, coordinators, John Maloney, Plantation, chairman.

Region V - Msgr. Michael J. Fogarty, V.F., pastor, St. Coleman Church, Pompano Beach, and Father James Connaughton, pastor, St. Ambrose Church, Deerfield Beach, coordinators, Thomas Corcoran, Pompano Beach, chairman.

Region VI - Msgr. J.P. O'Mahoney, P.A., pastor, St. Edward Church, Palm Beach; and Msgr. Bernard F. McGrehan, pastor, St. Juliana Church, West Palm Beach, coordinators, Earl Quattlebaum, chairman.

Region VII - Father Laurence Conway, V.F., pastor, St. Ann Church, Naples, coordinator, Edward Oates, chairman.

Region VIII - Father Larkin F. Connolly, pastor, St. Bede Church, Key West; and Father John Q. Minvielle, S.J., pastor, St. Mary Star of the Sea Church, Key West, coordinators, Leo Haskins, Jr., Key West, chairman.



REUNION DAY - Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish Speaking, shares a light moment with two couples who met while members of the Cuban Refugee Children Program which Msgr. Walsh founded in 1961. Msgr. Walsh held a Christmas open house for "alumni and alumnae." The couples are Juan and Haidee Pujol and Alfonso and Mercy Garcia (right).

True Humanism Is Christlike, Pontiff Says

(Continued from Page 1)

teristics the Pope cited the right to life, the worth of the human person, inviolability of conscience, and responsible liberty.

He said:

"People to-day talk of humanism. They consider it the modern term in which Christianity finds its resolution. They would wish today to be the celebration of the birth of man, not that of the Word made flesh, not that of Jesus come to us as savior, teacher and brother, but that of man saved by himself, of man progressing by his own wisdom and strength, of man as his own principle and end.

"What we must tell you on this happy day, sons and brothers, is that without Christ there is no true humanism. And we implore God and beg you, men of our time, to spare yourselves the fateful experience of a Christless humanism.

"A brief reflection on what the history of yesterday and today teaches us would be enough to convince us that human virtues, developed without the Christian charism, can degenerate into their contradictory vices. Man, making himself a giant without a spiritual, Christian animation, collapses under his own weight. He lacks the moral strength which makes him really a man. He lacks the capacity to judge the hierarchy of values. He lacks the transcendental reasons which give lasting motivation and support to his virtues."

At the midnight Mass for diplomats, Pope Paul remarked that, despite "the light of thought, of science," modern man seems to be "walking in the dark."

He described this as "the darkness of doubt, which seems to surround everything like deep night."

The Pope addressed the diplomats as "representatives of a power that is absolute in its own order."

Driving early the next

morning to Mass at St. Agapito parish in the Prenestino sium section of Rome. Pope Paul seemed to be traversing a deserted city. For his arrival there were only several hundred persons waiting at the chapel to greet him.

In his Christmas homily to the slum dwellers, Pope Paul said: "For the Lord, there was no place in pleasant houses." He described Christ as "a slum dweller."

The Pope distributed Communion and later shook hands with parishioners, whose numbers had grown during the course of the Mass. One person out of eight in the parish is reckoned as a Mass-goer. One family out of three lives in what Italians call "a barracks," which means a hastily erected shelter dating back usually to World War II and lacking running water or even full protection from wind, rain and cold.

When Mass was over, Pope Paul visited a new widow who has been left with five young children. He gave her the equivalent of about \$500 and some Christmas sweets for the children.

Upon his return to the Vatican, Pope Paul sent a telegram to the mayor of Rome, Clelio Darida, exhorting him to call upon the city's resources for some solution to the slum problem.

American Gets Vatican Post

VATICAN CITY — (NC) — Pope Paul VI has named seven bishops as members of the Congregation for the Causes of Saints, including Bishop George Guilfoyle of Camden, N.J.

The appointments of the bishops to the congregation is in keeping with a new policy of the Holy See, requested by the Second Vatican Council, to expand membership of the Roman Curia, the top administrative offices of the Holy See, beyond only cardinal members.



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