

Stay At Home Sunday

ONE OF A series of billboards in Dade County serves as a reminder that this Sunday, Feb. 8, is Stay-At-Home Sunday when parishioners remain in their houses to await visits from volunteers who take pledges and explain the goals and projects of the ABCD. See story page 2.



Children's Day-Care Center Slated Near Delray Beach

Construction of an Early Childhood Development Center in Palm Beach County — near the Range Line area where hundreds of agricultural workers' children desperately need such training — will be made possible with funds from the 1970 ABCD campaign, Archbishop Coleman F. Carroll announced this week.

Bids have been accepted for construction of the complex, which will provide area for day-care instruction as well as a rectory for priests assigned to Our Lady Queen of Peace Mission in Delray Beach, according to Father John McMahon, director of the Archdiocesan Rural Life Bureau.

Designed to accommodate 100 children, the center will be aimed at the children of low-income agricultural worker families in order to "avoid the perils of what has been described as environmental retardation," Father McMahon explained.

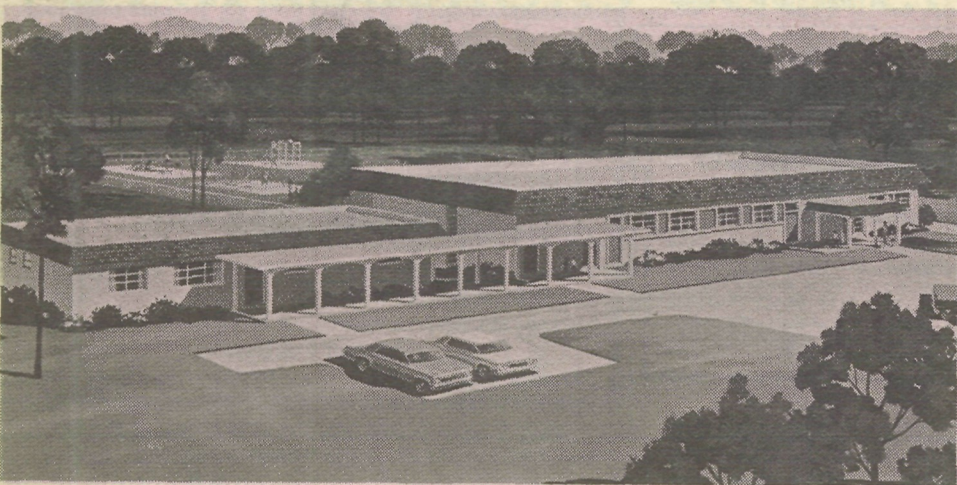
The activities offered at the center will hope-

fully offer a "stimulus which might be lacking in their own environment," he added. "We hope that our program will keep the deprivation they've experienced from impeding their progress once they enter normal school," he said.

Services offered by the early childhood development center will also "allow mothers to work while reassured that their children are well cared for. It might well help to break the practice of older children's staying home from school in order to watch over the family's younger children," Father McMahon stated.

The center will employ the most advanced teaching methods and equipment. Special allowances have been made in the design which will allow spaces to be opened up or made smaller depending upon the group's activities.

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ARCHITECT'S rendering of the Delray Early Child Development Center shows main building and outdoor play area.

Hierarchy Of Americas Holds Miami Conference

Eighteen bishops representing the Latin American Bishops' Council (CELAM) and the National Conference of Catholic Bishops (NCCB) met at St. John Vianney Seminary, Miami, this week in the fifth of a series of conferences. Also attending the historic meeting were three bishops representing the Canadian Catholic Conference. See story and photos, pages 4 and 5.



GREETING participants to the Inter-American Bishops meeting in Miami is Archbishop Coleman F. Carroll, center, who is flanked by (l. to r.) Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops; John Cardinal Dearden, president of the NCCB; Archbishop Carroll, chairman of the U.S. Bishops Subcommittee for Latin America; Archbishop Avelar Brandao Vilela, president of CELAM; and Bishop Eduardo F. Pironio, secretary general of CELAM.



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ARCHBISHOP'S LETTER

Let Us Mark Lenten Season By Sacrifice

Dearly Beloved in Christ:

I welcome the opportunity, as Lent approaches, to share with you some reflections on this season which traditionally has been designated "holy."

Although in recent years we have witnessed many changes in religious practice and devotion, the period of Lent in its essential meaning remains the same. It is indeed a holy season, wherein we all, old and young, married and single, priests, religious, and laity, must settle down more seriously to the primary concern of our lives, namely, growth in the love and service of Christ.

We who are the older generation readily admit that the externals of Lent have indeed changed. Moreover we are aware that the change was necessary, since the Church must always scrutinize the signs of the times to discover "new expressions more apt to achieve the very purpose of penitence."

The rigid fasting regulations which many of us accepted as a normal part of our spiritual life a generation ago have been mitigated considerably because of rapidly changing customs and social conditions.

Some understandably have regretted the change. They feel they need more regulations clearly spelled out as obligations to give them support and to help them be more generous and cooperative with the demands which the spirit of Lent put upon us.

The younger generation, on the other hand, feel they respond better if they are not hemmed in by specific directives and are allowed to choose their own course of Lenten practice.

Both of these views are sincerely held and deserving of respect. And although at times these attitudes may seem irreconcilable, if we all patiently re-learn the essential purpose of Lent, none of us shall be spiritually handicapped this holy season in following the impulses of divine grace.

In the Constitution on the Liturgy, the Fathers of the Vatican Council stated that Lent has a twofold character, namely, to recall our baptism and to stress a penitential spirit.

The memory of baptism, especially in the light of the welcome stress placed on this sacrament in our times, should enable us from time to time to put in focus the very purpose of our lives and to remind us of man's true condition. "This condition," Pope Paul said two years ago, "is presented to us in counter light, God's light which, in reflecting itself over man, His creature, His masterpiece, reveals defacement, the need and at the same time the incapability for restoration, the radical unhappiness; in other words, sin, and thus man's need to be saved, redeemed, recalled to new life."

Unless these basic facts of our existence are kept in mind, our lives will become unnecessarily more mysterious and confused, and the value of such sanctifying periods as Lent will be negated.

These 40 days, moreover, must be motivated by a penitential spirit. Essentially this means there must be a striving and hope for renewal and reform. There must be a

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***VOICE**

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

Sunday Is ABCD 'Stay-At-Home' Day

Thousands of volunteers will visit homes of parishioners through the Archdiocese of Miami this Sunday, Feb. 8 — designated as "Stay-At-Home" Sunday — to explain the goals of the 1970 ABCD campaign and accept pledges.

The volunteer canvassers will visit their fellow parishioners in order to raise funds toward the announced minimum goal of \$1.75 million for this year's Annual Bishop's Charities Drive.

Goals of the campaign were outlined for residents of the various areas encompassed by the Archdiocese of Miami in the past few weeks from the pulpit in parish churches and during

invitational dinners to acquaint parishioners with the needs satisfied by ABCD funds.

Archbishop Coleman F. Carroll has repeatedly emphasized during the drive the need for generosity in ABCD giving in order to fulfill the theme of this year's campaign — "Wipe Away The Tears."

The prelate has explained, "The tears I see and describe to you are real ones. They come from the eyes of little children who have no family or are from impoverished and broken homes. They are the tears of our young people — full of potential and yet

confused, caught up in drug addiction and not knowing whom to turn to for support."

He asked how "the elderly person, almost despairing from loneliness and from the fear of mounting poverty in his life" can be ignored.

"How can we not respond to the anguished cry of the unmarried mother who is ashamed and lone? Indeed we can help," Archbishop Carroll stated.

He assured the faithful of the Archdiocese of Miami, "Someone desperately in need will receive care and comfort because of your generosity. Your goodness truly

will wipe away the tears."

Response to the initial advance gifts phase of the campaign, which began early in January, has been encouraging, according to the Diocesan Development Office.

With "Stay-At-Home" Sunday, the drive enters the second or general phase when the needs of the people served by ABCD agencies are taken directly to the parishioners.

Those who have volunteered to visit their neighbors this Sunday have already met with their pastor in order to receive the materials used for the visits to homes and to get complete lists of

the goals and projects of the ABCD.

Radio and television public service announcement of the campaign and its goals will be broadcast over all local channels — including stations in Miami, Fort Lauderdale, and Palm Beach — this week. They were prepared by Grady Edney and Bill Liappas, both of WGBS radio, and by the Archdiocesan Radio and Television Office.

Billboards — prepared to illustrate the goals of the ABCD — will go up at various locations in Dade County this week.

This year — as in past years — a special gifts phase is under way. This section handles gifts by business and other related interests.

Let Us Mark Lent By Sacrifice

(Continued from Page 1)

genuine desire to make reparation for the past, not out of a melancholy regret for acknowledged sins, but out of an optimistic desire to be more closely united now with Christ.

Those who deny themselves food or drink or luxuries or pleasure in order to better physical health or save money or win admiration are far from the spirit of Lent. Self-denial in itself can do little or nothing for the Christian. It can work, however, a remarkable transformation if the renunciations are directed to God in union with the sacrifices of Christ. Let us not forget that our sacrifices are of value only when done in response to the grace of redemption. And in this we are not so much concerned with "giving up things" as with accepting opportunities of serving Christ in our neighbor. True penance, then, can never be self-centered, concerned only with one's personal spiritual well being. It must have a social character, an outgoing thrust directed to the needs of others.

Centuries before Christ came, the prophet Isaiah graphically stated (58:6-7) that penance must be identified with love of neighbor, and this in turn must be translated into action in behalf of one's neighbor. "This, rather," Isaiah wrote, "is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless;

clothing the naked when you see them and not turning your back on your own."

Hence, while the Church leaves the specific practices of penance largely to the choice of the individual, we can all unite in the conviction that there is no more praiseworthy resolution in Lent than that of attending daily Mass. For this reason pastors in many churches are scheduling additional Masses so that their people may have opportunities, especially after working hours, to participate in the Eucharistic celebration.

Moreover, many families will find the time honored practice of the Rosary at home a means of drawing them closer together as they seek Our Lady's intercession in their common desire to lead more Christian lives.

In our day when perhaps some are surprised to learn that contemplation is becoming once again more widespread, the Stations of the Cross seem likely to gain many new devotees.

It is my prayerful wish, then, that this holy season will find in us the ardent desire for the "change of heart" which is our constant need. May the grace of God be with you all.

Devotedly yours in Christ,

Archbishop of Miami

Archbishop of Miami

OFFICIAL

Lenten Regulations

The following is a summary of the Lenten regulations in the Archdiocese of Miami as announced by the Chancery:

ASH WEDNESDAY AND GOOD FRIDAY

Fast and abstinence are to be observed on each of these days. The law of abstinence obliges everyone who has completed the fourteenth year of age; the law of fasting obliges those who have completed their 21st year until the beginning of their 60th year. The obligation to abstain means that meat may not be eaten on the day of abstinence. The obligation to fast limits a person to one full meal and two lighter meals in the course of a day.

OTHER FRIDAYS OF LENT

It is highly recommended that the traditional practice of abstinence from meat be followed on these days.

WEEKDAYS OF LENT

In place of the customary Lenten fast, the Faithful are urged to assist at Mass and receive Holy Communion during the week and to perform meaningful penances of their own choosing.

OFFICIAL

Archdiocese Of Miami

The Chancery announces the following correction of the amounts transmitted by two parishes of the Archdiocese for the Migrant Workers Collection, as reported in The Voice last week:

The Church of the Assumption	\$1,590.00
St. Coleman Church	1,798.00

Meet Elton Beamis, Ambassador at Large.

He represents Florida to many visitors who come here every year. They have a lot of respect for him, too. They ask him questions and directions because they consider him an authority. After all, Elton Beamis is the real thing: a bona fide, full-time resident of this sunny state they came so far to sample. Ambassador Beamis is only one

member of Florida's diplomatic corps. And you're one, too. Ambassador Whatever-Your-Name-Is. To our visitors you represent Florida.

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Pope Asks Dutch To Reconsider Stand On Celibacy

By PATRICK RILEY

VATICAN CITY — (NC) — Pope Paul VI, not content with having shut the door on the marriage of priests in his 1967 encyclical on celibacy, now has bolted it and shored it against the winds of change.

The strongest gale, of course, has been blowing from the Netherlands. There the bishops themselves have asked for the reinstatement of celibate priests who have married.

The Pope has replied "no." He has done so publicly, with an open appeal to Dutch Catholics to "reconsider" their stand against celibacy, and a veiled appeal to the Catholic world to stand behind him.

He first declared, without any express reference to the Netherlands but with overtones of that country reverberating from every word, that celibacy "cannot be abandoned or even subjected to argument." (The Dutch bishops had not only

urged the abandonment of mandatory celibacy but asked that the problem be put before the whole Church for deliberation.)

Two days later he revealed that he had done all in his power — and with unflinching courtesy — to forestall the Dutch declarations against celibacy. He told Dutch Catholics it is "indispensable" to reexamine their statements, which were issued not only by the bishops but earlier by the Dutch National Pastoral Council of priests and laymen.

The Pope said that reasons advanced to justify a relaxation of celibacy are "not convincing" and even implied "a lowering of the authentic conception of the priesthood."

Priests who abandon their commitment to celibacy may not preach or administer the sacraments, he stated. (Some Dutch bishops have allowed such priests to preach). This rule of the Church will remain inflexible "tomorrow as yesterday."

He left the door open to the eventuality of ordaining married men where priests are few, but pointed to the difficulty of containing this practice within fixed territorial limits. The problem must be examined "by our brothers in the episcopate, in union with us."

The Pope's first statement on celibacy was given Feb. 1 at a regular Sunday address to pilgrims in St. Peter's Square. He prefaced it with an appeal for prayers, for the moral support of the Christian people.

Although he there declared that celibacy could neither be abandoned nor subjected to discussion — precisely the requests made by the Dutch hierarchy — the Dutch bishops' secretariat said the bishops "do not have the impression" that the Pope's speech was a reply to them.

The Pope's public assertion that celibacy was beyond change and even beyond argument seemed to explain the failure of Bernard Cardinal Alfrink, the Dutch primate, to come to Rome to discuss the statement he and his fellow bishops had issued. At the time of its issuance Cardinal Alfrink indicated privately that he would write a letter of explanation to the Pope, and come to discuss the matter personally after receiving the Pope's reply.

The Pope's subsequent public disapproval of "the wishes expressed and the attitude taken" in the Netherlands prompted some circles in Rome to wish aloud that the Pope had received Cardinal Alfrink before issuing it.

In that same papal statement, which took the form of a letter to his secretary of state, the Pope said many Catholics "wish that our venerable brothers, the bishops of Holland, through a confident and brotherly contact, would undertake with the Apostolic See a new reflection."

(This was the first time Pope Paul has used a letter to his secretary of state as a vehicle for a public statement. Pope Pius XI and Pope Pius XII often wrote such open letters to their own secretary of state.)

"More than ever, in fact, we are anxious for our part to see with the shepherds of the dioceses of Holland the means of resolving their problems fittingly," he wrote.

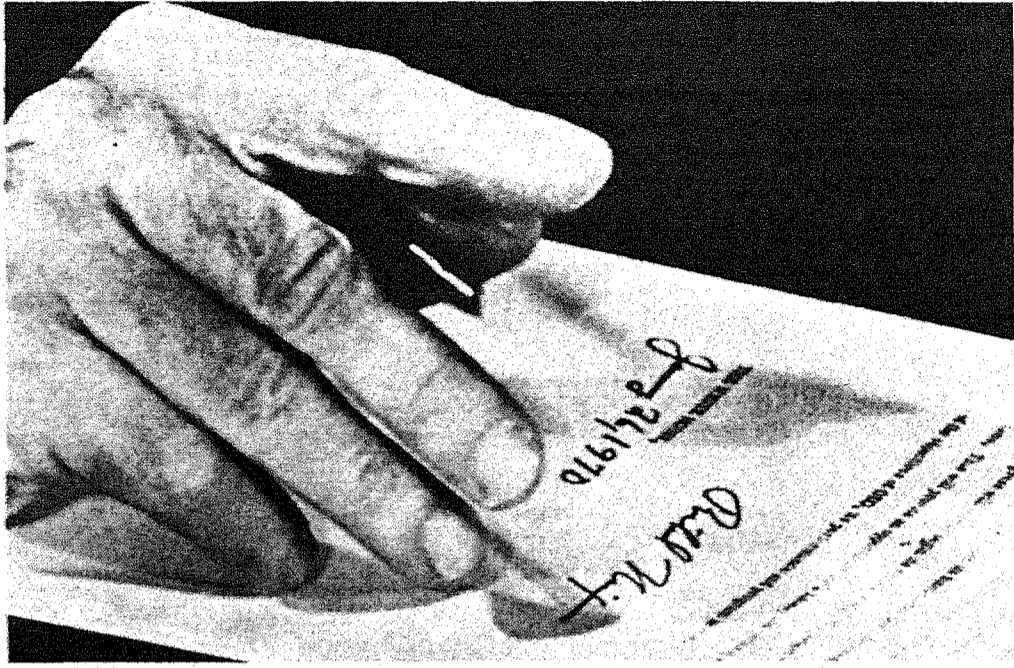
"We also want, first of all, my lord cardinal, to assure the bishops, the priests, and all the members of the Catholic community of Holland of our constant affection. But at the same time we want to assure them of our conviction that it is indispensable to reconsider, in the light of the reflections herein explained and in the light of an authentic ecclesial communion, the wishes expressed and the attitude taken concerning a question of such import for the Universal Church."

Between his Sunday speech and his letter of two days later, Pope Paul reinforced his refusal to budge on celibacy through a Candlemas day speech to priests and Religious who brought him offerings of candles.

Taking up this token material oblation of a candle, he moved to the total human oblation of one's self to God. This was understood by his hearers as a clear reference to celibacy.

He said that "some ranks of the pilgrim Church" had been dazzled by a man-centered notion of life. But love of God and of his will is "the axis of our Christian existential metaphysic," and must be "re-thought and re-lived."

His rapid fire reassertions of the law of Celibacy — three in as many days — lent new point to a speech he had given just a few days earlier, reasserting the Church's coercive power to back up its laws.



APPEARING ON a nationwide television broadcast, PRESIDENT NIXON signs a veto message on a \$19.7 billion measure appropriating funds for health, education and anti-poverty programs. He described the bill as inflationary, misdirected and untimely.

Farm Laborers' Right To Form Unions Backed

WASHINGTON — (NC) — The director of the U.S. Catholic Conference's Department of Social Development strongly endorsed the right of farm workers to form unions and bargain collectively, in a statement filed with the Senate Agriculture Committee.

At the same time John E. Cosgrove sharply attacked S. 2203, the pending "Consumer Agricultural Food Protection Act," calling it "an anti-labor bill aimed at preventing effective unionization among farm workers."

Cosgrove urged that the bill be "dismissed from serious consideration" by Congress and that legislation be adopted instead "that will bring peace with justice to agriculture."

The USCC official emphasized the support of the Department of Social Development for "the right of all workers to form unions and to bargain collectively."

"We deplore the fact that agricultural workers have been excluded from most labor and social legislation," he said.

Cosgrove referred in particular to the problems of striking grape workers in the Delano, Calif., area. He said

the "persistent refusal" of some farm owners to bargain with them "has prompted a growing number of citizens in all walks of life to demand just and workable farm labor legislation."

Cosgrove said his department supports this demand. But it rejects S. 2203 as being "neither just nor workable," he said.

He charged that the reference to consumer rights in the bill's title is misleading, since the bill would be neither an effective nor acceptable means of protecting these rights.

"The patent purpose of this bill is to restrict severely the activities of farm labor unions," he said. "It is reprehensible to use the interests of consumers as an excuse to override the rights of agricultural workers."

Cosgrove opposed the bill's proposal to create a separate Farm Labor Relations Board, saying farm labor matters should be dealt with by the National Labor Relations Board.

He expressed fear that a new farm labor board would be "prejudiced in favor of employers" and added that "the policies of the U.S. Department of Agriculture in

the past and in the present clearly warrant this concern."

Other objections raised by Cosgrove to the bill included the following:

- It defines "employees" eligible to vote in farm union elections "so restrictively that only a fraction of all farm workers would be entitled to participate in these elections."

- Its restrictions on strikes and picketing by farm workers would in fact require them to "continue to work and remain mute regardless of the conditions imposed by their employers."

- It would prohibit publication of "almost any kind of information regarding a boycott of an agricultural product" — a prohibition which is "probably unconstitutional and certainly unwarranted."

Cosgrove said he is "well aware of the severe cost-price squeeze now experienced by many farm employers."

"However, we urge that this problem be remedied by appropriate collective bargaining at the market place, not by an effort to prevent collective bargaining by farm workers," he said.

Concern For Israel Expressed

WASHINGTON — (NC) — The executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops said he wanted "to assure my Jewish brothers that they are not alone in their anxiety and concern" over Israel's situation.

"You are concerned about the recent shift of United States policy vis a vis Israel," Father Edward H. Flannery told representatives of the American Jewish community, "as I am too." He addressed delegates at a National Emergency Conference on Peace in the Middle East here.

The U.S. State Department recently offered several policy suggestions in an attempt to ease Middle East tensions, including re-establishment of boundaries designated for the United Arab Republic, Israel and Jordan before 1967; Israel's withdrawal from territory she has taken over; participation by Jordan in the civic administration of Jerusalem, and the peaceful return of Arab refugees who lived in Israel prior to the 1948 war.

Israel rejected the suggestions, calling them appeasement of the Arabs.

Auxiliaries Appointed For Juneau And N.Y.

WASHINGTON — (NC) — The associate general secretary of the National Council of Catholic Bishops and of the United States Catholic Conference is one of three priests whom Pope Paul VI has just elevated to the hierarchy in the United States. Archbishop Luigi Raimondi, Apostolic Delegate to the United States, announced here.

Msgr. Francis T. Hurley has been named Titular Bishop of Daimlig and Auxiliary to Archbishop Joseph T. Ryan, Apostolic Delegate to Juneau, Alaska. Archbishop Ryan is also Archbishop of Anchorage, Alaska, but Msgr.

Hurley will be his Auxiliary only to the Juneau Diocese.

Msgr. Patrick V. Ahearn, pastor of Our Lady of the Angel's Church, the Bronx, has been named by Pope Paul VI to be titular Bishop of Naiera and Auxiliary to Terence Cardinal Cooke, Archbishop of New York.

Msgr. Edward D. Head, Director of Catholic Charities of the Archdiocese of New York, has been named Titular Bishop of Ardsratha and also Auxiliary to Cardinal Cooke.

Bishop-Designate Francis Hurley is a brother of Bishop Mark J. Hurley, recently installed as the ordinary of Santa Rosa, Calif.

Promoting Dignity Of Man, Theme For CICOP

By JAIME FONSECA

WASHINGTON — (NC) — "Conscientization," a watchword for the liberation of the poor in Latin America, is literally invading U.S. groups involved in the partnership for development.

The beachhead is the Catholic Inter-American Cooperation Program (CICOP), whose seventh conference here provides a forum for the Brazilian who coined the watchword: Paulo Freire.

"To better understand 'conscientization,' along with many new initiatives in the Latin American Church, the 1970 CICOP is involving its participants in this new educational technique," says its working paper.

The theme is "New Dimensions in Hemispheric Realities."

"Latin America is undergoing a crisis of structures, but it is also awakening to its social challenge," says another leader, Luis Alberto Gomez de Souza.

"Conscientization" is a watchword for peaceful revolution, as is shown in the wide use of the method by trade union leaders, farmers, the slum dwellers and the students in the vanguard of social change. By the same token, it has met the hostile response of strong governments and power groups.

Dr. Freire, an educator now working with the World Council of Churches, says "conscientization" is a learning process that makes the person aware of his own value, of his potential contribution to the family, the community, the nation and the world. "By becoming aware of his social role, each man participates in the creation of his own future as a person endowed with human dignity," he adds.

The Latin American bishops strongly endorsed the method at their general assembly in Medellin, Colombia, over a year ago; it became the motivation of the Medellin Guidelines.

"The current thrust of the post-Medellin Church in Latin America is one of collective conscience for the desperate needs of the peoples of the area," the CICOP paper states. "It

was the leaders of the Latin American Bishops' Council (CELAM) who asked CICOP to develop a conference around human rights."

Michael J. Lenaghan, program director of the Latin American Bureau, U.S. Catholic Conference, and one of the architects of this meeting, says it seeks "to provide a forum for voicing the aspirations and frustrations of Latin Americans, and to relate these expressions to people in decision-making positions in the Church and the secular society of the United States."

"Today the burden of implementing human rights must be shared by all within the hemisphere, beyond and yet including the churches," Lenaghan said.

The conference has a prologue, on how CELAM is implementing the Medellin guidelines. Bishop Samuel Ruiz Garcia of San Cristobal in Chiapas, Mexico, will make this report.

Key Issues Probed At Bishops' Meet

Bishops' Conferences and the topic of Latin American Students studying in the U.S. were among the two key subjects discussed by the conferences of U.S. and Latin American Bishops at the opening session of their Miami meeting.

Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops delivered the first working paper on "The Relationship among Episcopal Conferences."

Two principal points were

made by the Bishop: first, the necessity that episcopal collegiality be rooted in the communion of the faithful — that bishops must communicate effectively with their people in order to communicate effectively with each other — and a second key point concerning the phenomenon of increasing world development.

Increasing world unity, the Bishop pointed out, spurred by contemporary developments in communications and travel must be

paralleled by a corresponding development in the relationship among the churches in different areas of the globe, and, in this context, specifically between the Catholic Church in Latin America and the Catholic Church in North America.

He suggested that the bishops focus their attention on ways of improving these periodic inter-American bishops' meetings.

John Cardinal Dearden noted that the inter-American bishops meetings had begun

in 1965 with a relatively limited area of concern — more recently he observed, the meetings had been broadened to include issues of wider concern.

Cardinal Juan Landazuri Ricketts suggested that more attention be given to the selection and development of topics for discussion at the inter-American meetings. He also recommended more exchange of information on a continuing basis among the Latin American, U.S., and Canadian episcopal

conferences.

John Cardinal Krol suggested that guidelines describing the nature and purpose of these meetings be developed. Essentially he said, the meetings are a forum for the exchange of ideas.

Archbishop Avelar Brandao Vilela said the Church today is facing a crisis in regard to lay people, many of whom have begun to desert the Church. Many traditional lay organizations are dwindling in membership and effectiveness, he pointed out.

Among the reasons for this he attributed to the lack of dialogue. "Contact" contributes to this problem, he noted.

Bishop Humberto Medeiros spoke on "Latin American Students in the United States."

While by 1965, he said, some 35 Catholic organizations were engaged in what was then called the foreign student apostolate, it was more recently been recognized that much of this effort was irrelevant to real needs.

In addition, he said, it must be acknowledged that at present in this country there is less interest in the situation of foreign students than at any time in the past 10 years.

At the same time, he said, the number of such students continues to increase.

There are now nearly 25,000 Latin American students alone in the United States, plus more than 800 Latin American scholars teaching or doing research at American universities.

He said these figures dramatize the urgent need for a new pastoral response to Latin American students, and the nature of this response, while depending on support from North Americans, must originate with the Church in Latin America.

Bishops Of Continent In Miami Meeting

Topics of vital concern to the hierarchies and the Church throughout the Americas were discussed at a five-day meeting in Miami of members of the Latin American Bishops' Council and the National Conference of Catholic Bishops.

Attending the history-making conferences for the first time were observers from the Canadian Catholic Conference, which widened the series of talks to membership from all parts of the hemisphere — representing nations from the North to the South Poles.

Making note of this in his welcome to the delegates, Archbishop Coleman F. Carroll, chairman of the U.S. Bishops Subcommittee for Latin America, noted that the broadened representation now enabled the bishops to discuss issues that are "concerned with the problems that are important to all of us."

Noting the close ties which Miami has with Latin America, Archbishop Carroll pointed out that at present a very high percentage of the population of Dade County is Spanish-speaking.

In observing the presence of the Canadian bishops, Miami's Archbishop said "This represents for us truly a hemispheric showing — a participation in the best sense of the term."

John Cardinal Dearden, president of the National Conference of Catholic Bishops, in his opening remarks to the delegates,

traced the history of the conferences.

"The discussions which began as a very limited sort of preoccupation," the Cardinal observed, "proved later to be of wide and general discussion to issues that are common to our conferences in all parts of the Americas. And these discussions — broadened as they have been — represent truly a dimension of collegial concern that is so important in our time..."

The conferences had brought about a deeper understanding the Cardinal pointed out. "Out of this deeper understanding has come a sense of openness and freedom in our discussions."

"But it is good to say at the outset that we do not measure the fruitfulness of the meetings by concrete things that we can count — we measure it rather in the deeper understanding and more profound appreciation of the fuller readiness to share with each other the experiences and knowledge, the motivation that we have. With this openness to each other, the Church stands to gain greatly, particularly here in the Americas."

In his opening remarks, Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of CELAM, said:

"I think we are aware of the fact that we are all determined to express one of the most legitimate concerns of the modern-day Church. We are in the process, so to speak of putting into practice,

the principal of collegiality and by the same token to seek to promote a dialogue — a dialogue based upon ecclesiastic awareness in conscience that will prepare us more and more for the dialogue that has been a common dialogue, based on the complex issues we currently face.

"The topics which have been included on the agenda for discussion in the course of this meeting and which constitutes the basic points of our concern, are important and very urgent — Latin America — its present situation — its yearnings —

and its open horizons and its concern with the future."

Representing the Latin American bishops at the Miami meeting were Archbishop Avelar Brandao Vilela of Teresina, Brazil, President of CELAM; Archbishop Marcos G. McGrath of Panama, First Vice-President of CELAM; Auxiliary Bishop Luis Eduardo Henriquez of Caracas, Second Vice-President of CELAM; Bishop Eduardo F. Pironio, Secretary General of CELAM; Cardinal Juan Landazuri Ricketts of Lima, Peru; Cardinal Jose Clemente Maurer of Sucre, Bolivia; Coadjutor

Archbishop Juan Carlos Aramburu of Buenos Aires, Argentina; Archbishop Ernesto Corripio Ahumada of Antequera, Mexico; and Bishop Luis Manresa Formosa of Quezaltenango, Guatemala.

Representing the U.S. bishops at the meeting were John Cardinal Dearden of Detroit, President of the NCCB; John Cardinal Krol of Philadelphia, Vice President of NCCB; Coadjutor Archbishop John J. Maguire of New York, Treasurer of NCCB; Bishop Joseph L. Bernardin, General Secretary of NCCB; Arch-

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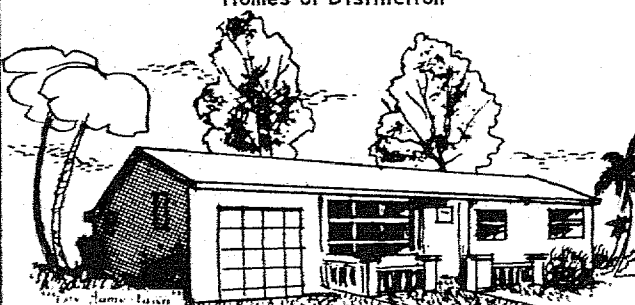
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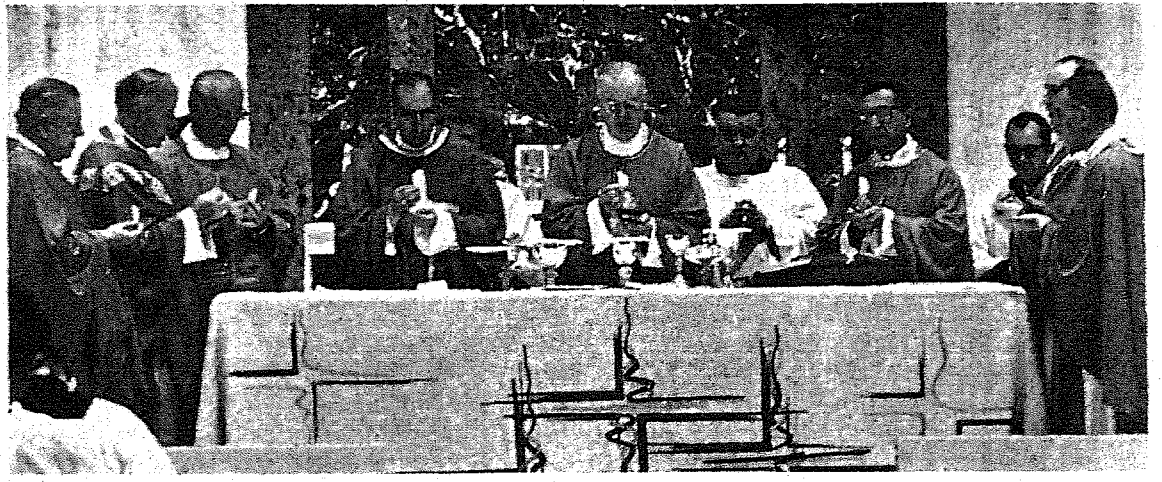


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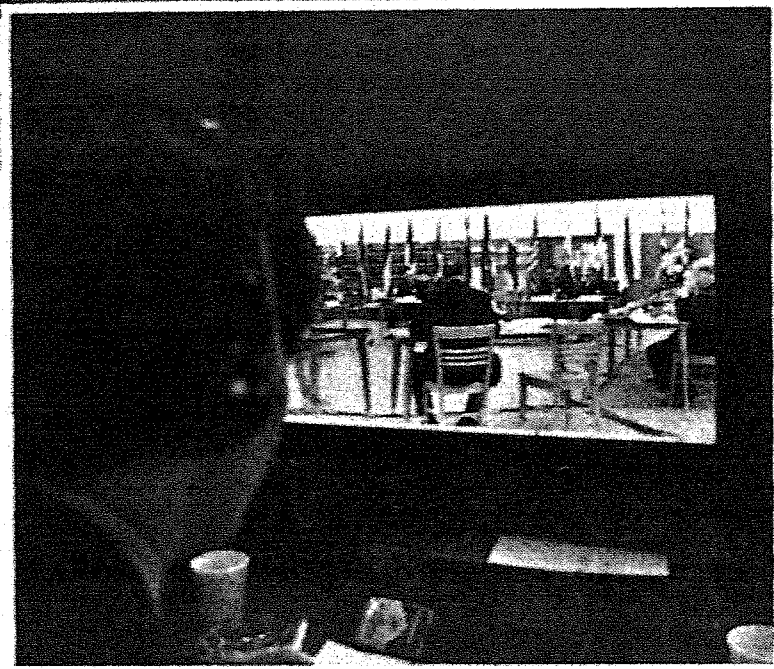
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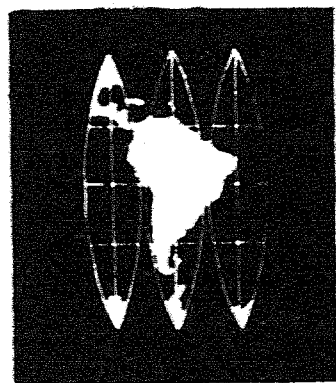
OPENING session of the meeting of representatives of the Latin American Bishops' Council and the National Conference of Catholic Bishops is shown below as the conference got under way at St. John Vianney Seminary, Miami.



CONCELEBRATED MASS in St. Raphael Chapel of the seminary preceded the meetings. Hierarchy of the Americas who concelebrated are (l. to r.) Archbishop Coleman F. Carroll, chairman of the U.S. Bishops Subcommittee for Latin America; Cardinal Jose Clemente Maurer of Sucre, Bolivia; John Cardinal Krol of Philadelphia, vice president of the National Conference of Catholic Bishops; Cardinal Juan Landazuri Ricketts of Lima, Peru; chief Concelebrant John Cardinal Dearden of Detroit, president of the NCCB; Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of CELAM; Bishop Joseph L. Bernardin, general secretary of NCCB; and Bishop Eduardo F. Pironio, secretary general of CELAM.



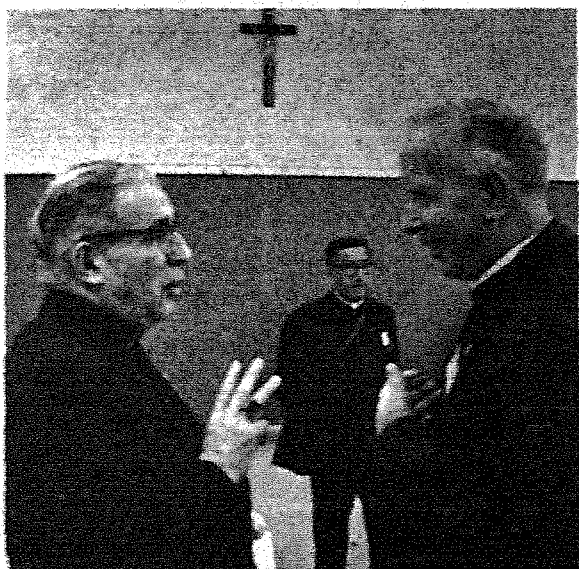
THE TALKS were translated into Spanish, Portuguese and English simultaneously, from sound-proof booths like the one at right



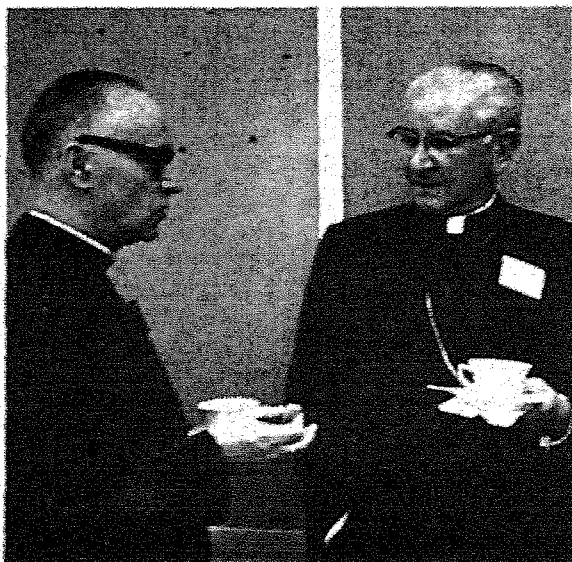
CHATTING during a break in the talks are Bishop James Mahoney and Mother Mary Omer, S.C.



Homily for the opening Mass was delivered by John Cardinal Dearden, president of the NCCB.



ARGENTINIAN Archbishop Juan Carlos Aramburu speaks with Cardinal Jose Clemente Maurer of Bolivia.



CANADIAN Archbishop Joseph A. Plourde discusses conference with John Cardinal Krol, of U.S.



PANAMANIAN Archbishop Marcos McGrath, right, speaks with Miami's Archbishop Coleman F. Carroll.

EDITOR'S COMMENT

Nations Wonder About Nigeria's Long Range Policy

Events following the formal surrender of the secessionist Biafran forces to the Nigerian Federal Government have left observers in all nations wondering what the long-range policies of the Nigerians in relation to freedom of religion will be.

• Vatican radio reported without comment this week the Nigerian decision to expel a group of Catholic missionaries — including approximately 20 Irish priests — who served in the former secessionist state of Biafra.

The official Vatican radio broadcast added it had learned that some 60 or more foreign priests and nuns in the western regions of Nigeria were helping federal troops in relief and rehabilitation programs. It had earlier been reported from sources in Biafra that the 60 or so Religious were being detained in Nigeria and would be expelled when no more worthwhile work could be found for them to do.

• When Caritas Internationalis offered to fly in relief food immediately following the surrender, Nigerian officials refused the offer, saying that the Uli airstrip which would be used was an outstanding symbol of the Biafran rebellion.

The victorious Nigerians maintained that Catholic relief workers — even in fact Pope Paul VI — had sustained the attempted breakaway of the Biafrans.

The Nigerian government — while also citing other relief agencies — has been particularly critical of Catholic relief agencies and the Vatican. One statement charged that the Vatican has sustained "the rebels with money and vital supplies and transportation links with the outside world."

The statement from Nigerian officials added, "The role of the Vatican has had the tragic consequence of prolonging rebel resistance leading to the deaths of many innocent people and distress for the population in those areas."

The majority of the Ibos, the predominant tribe in Biafra, are Catholic. The rest of those who lived in the rebel Biafran state were mainly Christians of other denominations.

On the other hand, however, those who populated the other regions of Nigeria — especially those of the Hausa and Fulani tribes — had strong Moslem orientation and shared a history deeply rooted in tribalism. They believe that their chief is the personification of his people's ambitions and that to challenge him is treasonous and heretical.

We sincerely hope that the world is not going to stand witness to another incidence of the denial of religious freedom such as that which occurred in the African Sudan early in the 1960's.

The stage it seems is set for such a production.

For example, in the Sudan the northern part of the country was dominated by Moslems and followed closely the direction of Egypt in policy and religious decisions.

Those who inhabited the southern Sudan region, however, were mainly Christians. The missionaries had brought them their first schools and many economic advantages. They desired to rebel from the Moslem-controlled Khartoum government and become an independent state.

Thrusts in this direction were begun, but quickly quashed. The victorious government enacted certain legislative measures to insure the subservience of the southern region. Many observers felt at that time that the ultimate goal of the Khartoum government was to "impose the Muslim religion, the Arab language and customs on the people of the southern Sudan, who belong to a different race and have different traditions."

The Sudanese government expelled many missionaries who had spent years building schools and ministering to the needs of the people in the southern region. They nationalized the Catholic schools. They enacted a law which forbade missionaries to function in the country without a license issued by the Khartoum government.

In effect, they aimed at ending the spread of Christianity in the country and they made it so difficult for existing Christian converts to find work and housing that men were frightened into exile or sought capitulation.

No new missionaries were allowed to enter the country and contacts between those priests who were allowed to remain and the people they served were severely restricted.

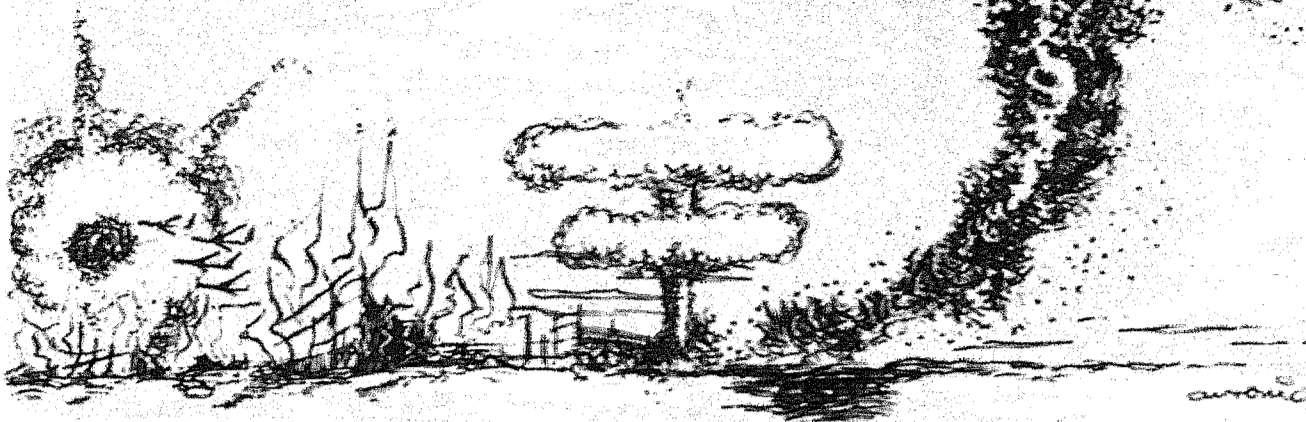
We fear that the early actions of the victorious Nigerian government, that was partially supported by Russia and her Egyptian satellite, might lead to a pattern of the same ilk. We hope not.

It would be sad, indeed, to witness a repetition of African history in which civil war is turned to a so-called Holy War — where men of various faiths are pitted against each other in constant harassment which eventually undermines their spirit, economy and humanity.

"Remember, man, that you are dust, and unto dust you shall return"

Gen. 3:19

(From the Liturgy On Ash Wednesday)



Truth Of The Matter

If You Have Relegated Penance To The Attic, Dig It Out Again

By MSGR. JAMES J. WALSH

The season of Lent has not escaped the cold, sharp eye of re-appraisal, and this is understandable since everything in and out of religion seems to have been under the microscope of re-evaluation.

This is all to the good. We need to find out again what Lent is really all about.



MSGR. WALSH

Some Christians have already buried Lent along with Latin, and relegated penance to the attic along with statues. Some have impulsively — and perhaps understandably — concluded that since the U.S. Bishops dropped fast and abstinence as a year-round obligation, there is reason to think penance in general is on its way out. After all, everything is changing, isn't it?

Well, no, everything is not changing. Penance is changing in its forms, but not in its necessity. The Bishops pointed this out when they said because of circumstances the renunciation of meat is not always and for everyone the most effective means of practicing penance.

Obviously, the renunciation of many other things would be far more penitential. An answer can be found in the simple question: what do you enjoy most? Here there is a vast field of penance, according to the answer we give ourselves.

The need to do penance is as pressing as ever. Perhaps in a sense more pressing, since nowadays we are becoming more aware of our responsibilities for our neighbors' welfare. The more we are willing to be our brother's keeper, the more we will be impelled to sacrifice for him — and this demands the right motive if it is to be worthwhile.

There is an enormous amount of pseudo-penance which may be useless spiritually. In the Gospels Christ ignored the penances of the Pharisees as without value in the spiritual life. The men who painted their cheeks to appear to be fasting and prayed on street corners and lowered their eyes from the contemplation of heaven long enough to be reassured they were making an impression "already had their reward" according to Christ.

Today whoever gives up smoking or drinking or gets involved in the problems of his neighbor and lacks in all this the inner attitude necessary to transform his action can be found walking with the Pharisees.

When is our renunciation worthwhile? When it indicates that we are undergoing a little change of heart... a change towards sin... a change in generosity towards God... treating sin as a rejection of Christ... being truly sorry for it.

Penance is genuine when we look on what we do as an attempt to be converted to Christ — to think His thoughts a little more closely, to will what He wills. When it is right, it is more than merely trying to appease God, who has been offended by us. It is more than a private, persistent means of disciplining ourselves in order to build up will power, and thus avoid future sin. It is an act of faith and love directed against our own self-indulgent nature, but it is also directed towards a closer union with Christ in His redeeming work.

If we think of penance more as an opportunity of serving Christ in others, we won't be inclined to think of the act of renunciation so much.

This makes sense when we remember that Christianity is not merely a religion of self denial. Self denial indeed must always be present in our spiritual make up, but not as an end in itself. It must be looked on as the means of enabling us to fulfill our Christian vocation.

There have been gloomy schools of spirituality in the past centuries whose primary concern was a life of rigid self-renunciation, where one sought to outdo the other in mortification, and where joyless men and women waited stoically to die and be rewarded by God.

This is not true Christian renunciation. This type of frigid sacrifice never could have inspired the saints, as actually they were inspired throughout the centuries to give their all for Christ. There has to be motive, a driving interior motive which seeks to bring about a change of heart and mind in ourselves and in others.

Once this is grasped, the field of penance opens up in so broad an expanse that we may wonder why we ever asked at the beginning of Lent, what can I do for Lent?

THE VOICE

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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Bilingual Educational Bill Supported By Cardinal

BOSTON — (NC) — A bill to provide bilingual education for non-English-speaking students and other Massachusetts residents was endorsed by Richard Cardinal Cushing in a statement submitted at a public hearing.

Father Ernest Serino, director of the Cardinal Cushing Center for the Spanish Speaking, read the statement.

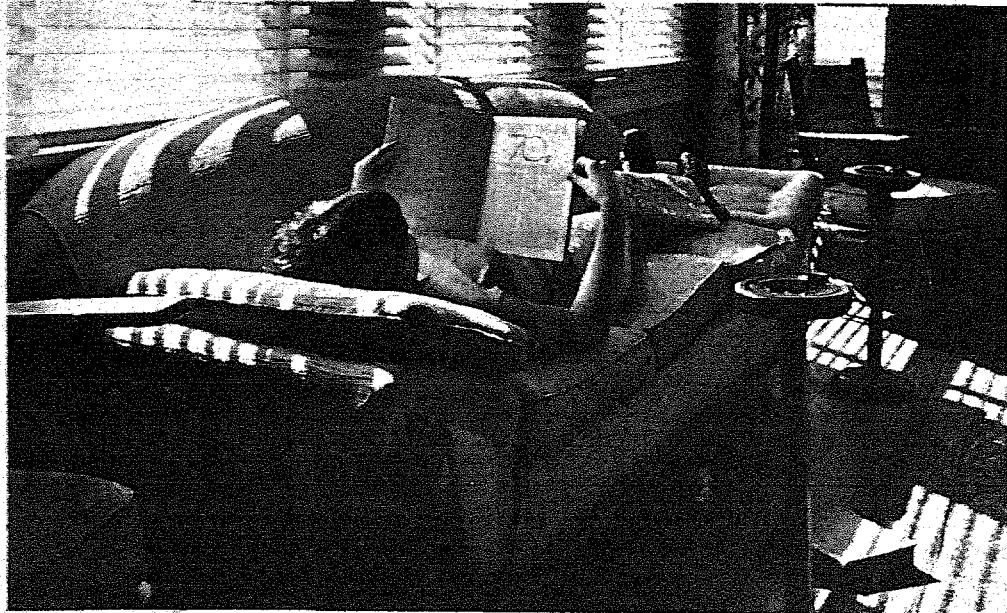
The Boston-based Central Organization for the Spanish Speaking (COSS), a coalition of Catholic units working with bilingual persons, endorsed the statement earlier at the

Cardinal Cushing Center. COSS formed a "Caravan Committee" to rally support for the measure and was credited with attracting more than 500 priests, nuns, parents and students to the public hearing. Only some 300 could be accommodated at the hearing room.

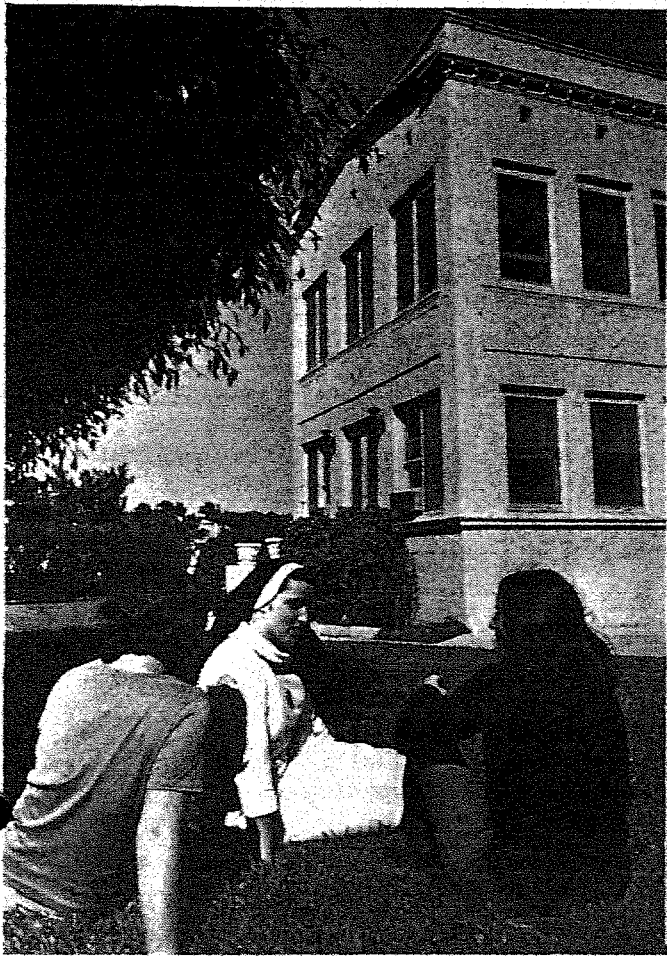
"It has been a source of growing concern that the increasing migrant population, especially from Puerto Rico, has been struggling with a language barrier that compounds the multiple

problem of adjustment to our American urban society," Cardinal Cushing stated. He noted that the low level of job placement and the percentage of unemployment among non-English-speaking adults reflects "the seriousness of the problem." Cardinal Cushing also urged a "positive follow-up" to the public hearing "so that the implementation of school programs for the non-English-speaking students will be in effect by September throughout the state."

Half-Way House Haven



YOUNG WOMEN trying to stay off of drugs are already living in the Half-Way House for former women drug addicts opened last week under the auspices of the Catholic Service Bureau of the Archdiocese of Miami. At left Sister John, Sisters of Our Lady of Charity of Refuge, talks with two recovering addicts on the grounds of St. Francis Hospital. Above, one young woman spends some spare time reading on current events which have perhaps passed her by while she suffered the trials of drug abuse.



Church Women To Hold Meet

The annual inter-faith meeting of the Archdiocesan Council of Catholic Women, the United Church Women of Greater Miami and the Federation of Jewish Women will be held at St. John Vianney Minor Seminary, from 10 a.m. to 2 p.m. on Tuesday, Feb. 17.

Tickets, which include the meeting and a refreshment buffet, are \$1.50 and have been distributed through the ACCW.

From 1 to 2 p.m. an inter-faith service will be offered in the seminary chapel.

For information, call 888-7712.

Around The Archdiocese

DADE COUNTY

Installation of officers for the St. Raymond's Women's Guild will take place during the 8 p.m. Mass, Tuesday, Feb. 10, at the parish hall, 3491 SW 17th St. A social will follow.

Officers to be installed include: Mrs. M. Akel, president; Mrs. I. Gallo, vice-president; Mrs. A. Jacobs, recording secretary; Mrs. L. McBride, corresponding secretary; Mrs. F. Croteau, treasurer, and Mrs. L. Garavaglia, historian.

Named to the ways and means committee is Mrs. R. Knoll. Handling publicity for the group this year will be Mrs. M. Albertini and Mrs. T. Shaff.

A meeting to finalize plans for an annual bazaar will be held by the Villa Maria Auxiliary, Friday, Feb. 6 at 10 a.m.

The bazaar — which is to be presented Feb. 12 and 13 — is under the general chairmanship of Mrs. Edwina Stewart.

St. Brendan's Woman's Club is having a card party and Chinese Auction today (Friday) Feb. 6 at 8 p.m., at 8850 SW 43 St., Miami. Refreshments will be served. Donation is \$1. For information, call 226-9764.

The Catholic Daughters of America, Court Miami 262, will observe corporate communion, Sunday, Feb. 8, during the 11:30 a.m. Mass at Gesu Church, Miami.

They will have their regular monthly meeting at 2 p.m. Sunday, in the Gesu center. Items for the "Pope's Layette" should be brought to the meeting.

A Rosary and Benediction at 7:30 p.m. in the Church will precede the regular meeting of the Epiphany Women's Club Wednesday Feb. 11 in the Cafeterium at 8 p.m.

Guest speaker will be Elizabeth Brown of the Dade County Public Safety Department, who will speak on protective measures for women and children.

The Memorare Society will hold a meeting, Friday, Feb. 13, at 8 p.m. at St. Dominic's Coffee Shop, 5909 NW 7 St., Miami.

All widows and widowers are welcome. For information call 226-8037.

The St. Ambrose Guild, will sponsor a trip on the Jungle Queen, Ft. Lauderdale, for members, Saturday, Feb. 21, at 7:30 p.m. For reservations, call 635-9662.

The Holy Rosary Council of Catholic Women will present a book review, Friday, Feb. 13, at 8 p.m. in the school library, 9500 SW 184th St., Perrine.

Richard Applebaum, M.D., will discuss his latest book, "Abreast Of The Times." Following the lecture there will be a question and answer period on the generation gap, child rebellion and traits of juvenile delinquency.

The public is invited. Refreshments will be served.

(Continued on Page 8)

Patricians To Celebrate Washington's Birthday

The Patricians Club will hold a pre-Washington's Birthday celebration for the 15th consecutive time Wednesday, Feb. 18 at noon, at the Hotel Fontainebleau.

Msgr. James J. Walsh, pastor of St. Patrick's parish, Archbishop's representative to the Serra Clubs and to the seminaries, and editorial consultant to the Voice, will be guest of honor at the traditional celebration.

The annual event also commemorates the laying of the cornerstone of St. Patrick's Church 42 years ago.

A preview of resort, spring and advanced fashions will be presented by Jordan Marsh. Mrs. Richard MacNamara is chairman for the event. Assisting her are Mrs. Alex Lowry, Mrs. Alfred Ryan, Mrs. Michael Beckman, Mrs. Al Harris,

Mrs. Arthur Wood and Mrs. Edward Joseph.

Reservations may be made by calling UN 6-3979 or 864-9736.

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Buenos Aires Ensemble Sets Miami Concert

The Ensemble Musicale de Buenos Aires Chamber Orchestra will be presented as part of the Barry College Culture Series on Sunday, Feb. 8, at 8:15 p.m. in the college auditorium.

The 38 instrumentalists — on their first tour of the United States — will present a repertoire which ranges from baroque to contemporary music. The ensemble is sponsored by the Argentine Government and is selected from the best orchestras in Argentina.

The musical director of the ensemble, Maestro Pedro Ignacio Calderon, is also music director of the Orquesta Filarmonica de Buenos Aires and a leading conductor of the Opera Teatro Colon.

Tickets are available to the public for \$4 each.



BLESSING A crucifix at the new headquarters for the Cursillo program of the Archdiocese is Bishop John J. Fitzpatrick. The facility — which was dedicated Sunday — has a dormitory, dining and conference areas and a new Chapel. It is on the site of the old Opa-Locka Air Force Base. More than 1,000 Cursillistas attended the ceremonies.

Around The Archdiocese

(Continued from Page 7)

Parishioners from Little Flower parish in Coral Gables will participate in their second annual St. Valentine's Day Family Program, beginning at 6 p.m. with a Family Mass in the Church Auditorium.

A bring-a-dish pot luck supper and program of music and entertainment for young and old will follow.

Admission to the meal is by donation of a main dish or other accessory to the meal. Donations should be brought to the school cafeteria before the Mass.

For information call: 446-6496, 448-6276, 446-9677 or 666-2856.

The St. Lawrence Council of Catholic Women will hold

its regular meeting, Monday, Feb. 9, at 8 p.m. in the school cafeteria, 2200 NE 191st St. All women of the parish are invited to attend.

BROWARD COUNTY

Holy Cross Hospital Women's Auxiliary Circle 6 will sponsor a program on cancer by the American Cancer Society of Broward County, Saturday, Feb. 14, at 11 a.m. in the Holy Cross Hospital Auditorium.

Open to the public, the program will feature two films — one on smoking and the other on cancer of the breast. A staff doctor will answer questions from the audience.

The St. Anthony's Women's Guild will present

its next book review on Friday, March 6, at 11 a.m. in the auditorium. Mrs. T. D. Haupt will give the review.

The St. Ambrose Guild, Deerfield Beach, will hold its regular business meeting, Monday, Feb. 9, at 7:30 p.m. in the social rooms.

Father Sean O'Sullivan, assistant pastor of St. John the Apostle, Hialeah, and president of Operation Self-Help, will speak on drug abuse.

The St. Therese Guild, Mother's Club of the Little Flower Church, Hollywood, will hold its annual luncheon and fashion show on Valentine's Day, Saturday, Feb. 14, at the Galt Ocean Mile Hotel, Ft. Lauderdale.

Fashions will be coordinated by Haber's and furs will be provided by Adrian Thai.

Proceeds from the project will be used to purchase audiovisual aids and other equipment for the Little Flower School.

Reservations may be made by calling Mrs. Joseph Melle at 922-5181.

Reservations for the luncheon at the Caprice Room of the Sheraton Hotel, Ft. Lauderdale, are now being taken by members of the St. Clement's Altar and Rosary Society. A Galaxy Fashion Show will be the theme for

the presentation. The program will begin at 11:30 a.m. Saturday, Feb. 21.

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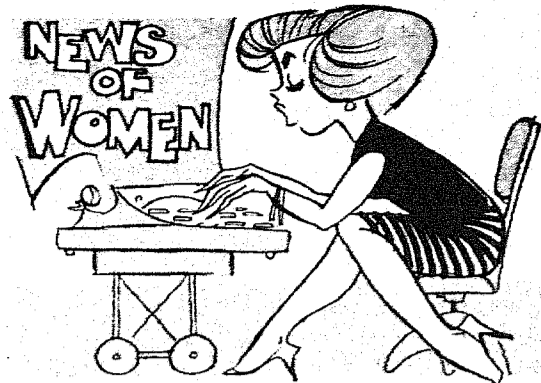
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They're Going To The Races 'For Charity'

Members of the Marian Center Auxiliary will travel to Hialeah Race Track Thursday, Feb. 12, for their annual day at the races to benefit the Marian Center.

Members will be seated in a reserved seat section in the clubhouse for their charity day.

Luncheon reservations may be made by calling 887-4341.

Admission is by donation of \$5 and includes seating in the special section. Committee members will be inside the front entrance to greet those attending.

Call 866-6549 or 666-2842 for reservations.

Auxiliary Plans Bazaar Under The Big Tent

The annual bazaar for the benefit of the Villa Maria Home and Rehabilitation Center will be presented Friday, Feb. 13, and Saturday, Feb. 14, on the grounds of the home, 1055 NE 123 St., under the big tent.

Bargains galore will be available in the booths — including the cherry tree, the country store,

furniture, dresses, hobby things and baked goods.

Coffee and hamburgers will be available for snacks.

Mrs. Edwina Stewart is general chairman for the event and will be assisted by committees composed of various members of the auxiliary.

The public is welcome to attend the event.

GETTING TIPS right from the horse's mouth are Marian Center Auxiliary members (from left) Cynthia Junger, Virginia Mackle and Suzy Graham. The horse, Catxon, seems willing to do his best for the annual charity day at Hialeah.



Charity Ball Will Have Patriot Flair

The fourteenth annual Charity Dinner and Ball for the benefit of Holy Cross Hospital will be presented Saturday, Feb. 21, at the Venetian Ballroom of Pier 66, Ft. Lauderdale.

Sponsored by the Holy Cross Auxiliary, the annual event provides funds for expansion and equipping of the hospital.

Because the date is so close to George Washington's birthday, the auxiliary has decided to use a red, white and blue patriotic theme for the dinner-dance.

The music of Crusty Drybread's Orchestra will be provided for dancing and listening.

Cocktail hour will begin at 7:30 p.m. and dinner will be served at 8:30 p.m.

Mrs. Robert Nushawg is

general chairman for the event. Honorary chairman is Mrs. Robert Rainier, who is president of the auxiliary. Co-chairman for Mrs. Nushawg is Mrs. Ralph E. Pelai.

Men's chairmen are Mr. Henry Stella and Mr. Thomas Baroody. Dr. Gordon Hill and Dr. Charles Bondura are also serving on the planning committees.

Decorations chairman is Mrs. Arthur E. Hald. In charge of patrons are Mrs. Clint B. King and Mrs. Arthur Rohde.

Reservations chairman is Mrs. Eugene Ahearn. Hostesses chairman is Mrs. Thomas Walker. Taking charge of invitations is Miss Helen Dempsey. The programs are being handled by Mrs. Frederick Behr.

National Family Day Urged By Committee

A National Family Day was announced as one of the goals of the Christian Family Movement for 1970 after a meeting of the executive committee last month at the Episcopal DuBose Center, Monteagle, Tenn. — which was attended by local delegates Mr. and Mrs. Ed Glynn of Miami.

The executive committee announced that this country has everything from national swimming pool day to national popcorn day, but the importance of the family in our society is either overlooked or taken for granted.

The announcement continued, "Our society depends upon families and the family depends upon society. Yet mutual and collective interests and needs have not

been fully acknowledged."

Endorsing the White House Conference on Children and Youth, the committee named Henry and Claire Tessandori of Fairfax, Va., to represent CFM at the December, 1970 event.

A stronger move toward ecumenism in the structure of the CFM was also predicted by the committee, which called for more common worship among CFM couples.

READ
THE VOICE
CLASSIFIED

Non-Catholics Join Fight Against Easy Abortions

DETROIT — (NC) — The fight against proposals to relax anti-abortion laws in this state is not exclusively a Catholic struggle.

In the vanguard with Catholic Church leaders against such proposals here are an Episcopal bishop and a Presbyterian church official.

Episcopal Bishop Richard S. Emrich of Michigan has asserted "abortion is the killing of innocent human life."

"It is human life, innocent and helpless... those who believe this must be expected to fight fiercely against any law which would permit destruction of life for the sake of convenience," the bishop asserted in a public statement.

Dr. Richard V. Jaynes of the American Board of Obstetrics and Gynecology and a Detroit obstetrician, has stated he is "unalterably opposed to liberalized abortion laws." He testified before a Michigan Senate committee at hearings on a

proposed relaxed abortion law measure.

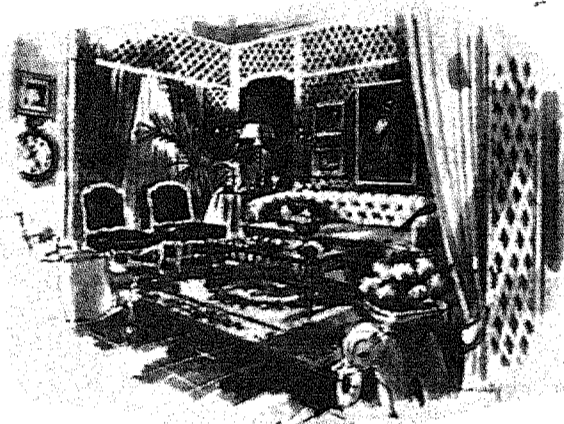
He also issued a "Did You Know" fact sheet pointing up abuses and disadvantages which have cropped up in

places where anti-abortion laws have been relaxed. Dr. Jaynes is an elder of Westminster Presbyterian Church here.

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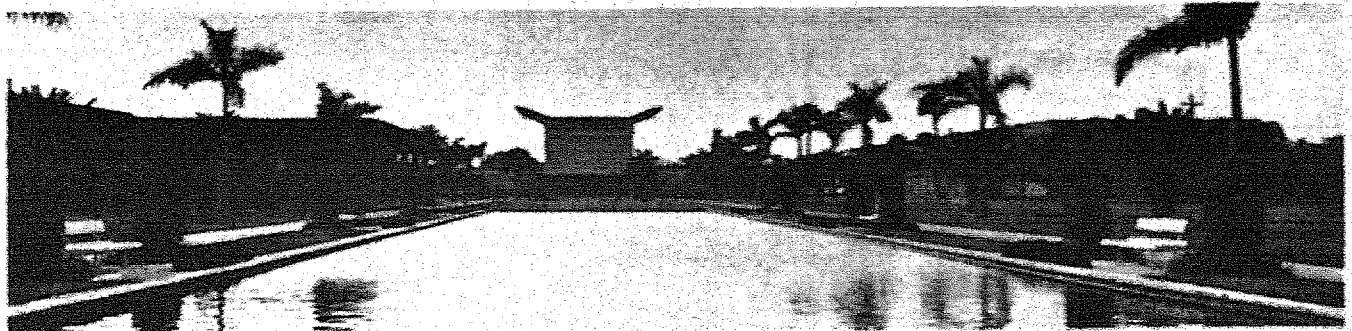
Priesthood Candidates To Take Examinations At Seminary March 8

Entrance examinations for candidates to the Archdiocesan priesthood now enrolled in eighth grades will be given during the weekend of March 7 and 8 at St. John Vianney Seminary, 2900 S.W. 87th Avenue, Miami.

Applicants are expected to arrive at the seminary no later than 11 a.m. on Saturday, March 7. Following luncheon at 12:15 p.m. there will be classes on seminary life conducted by the Vincentian Fathers who staff the seminary; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office and a movie on vocations and other subjects during the evening. Students will sleep in seminary dormitories.

The examinations will be given between 8:30 and 11:30 a.m. on Sunday. Parents of the boys have received special invitations to join their sons for Mass in St. Raphael Chapel early Sunday afternoon. Prior to the Mass, tours of the campus and buildings will be conducted for parents and boys.

Parents will also be afforded an opportunity to discuss the vocation considerations of their sons with priests from the Vocation Office and members of the faculty.



ENTRANCE EXAMINATION—FIRST YEAR HIGH ST. JOHN VIANNEY MINOR SEMINARY

2900 S.W. 87TH AVENUE, MIAMI, FLA. 33165

DATES —Saturday and Sunday, March 7 and 8, 1970.

ELIGIBLE—8th grade boys who wish to enter St. John Vianney Seminary next September. Accommodations will be provided in seminary dormitories Saturday night.

PROGRAM:

Saturday, March 7, 1970

—Arrival at St. John Vianney Seminary no later than 11:00 a.m.

—Lunch at 12:15 p.m.

—In the afternoon there will be classes on seminary life conducted by members of the Faculty; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office.

Sunday, March 8, 1970

—Entrance Examination from 8:30 to 11:50 a.m.

—After the candidates have lunch there will be an open house for their parents at the seminary and an opportunity for them to discuss the vocation problems of their sons with priests from the Vocation Office and Seminary Faculty.

—Mass for parents and candidates in the early afternoon.

—Return home with parents after Mass (about 3:00 p.m.)

(Note: The Seminary Entrance Examination will be accepted by any Catholic High School in the Archdiocese of Miami.)

Mail this part for Reservation

RESERVATION FORM

I wish to spend Saturday and Sunday, March 7 and 8, 1970, at St. John Vianney Minor Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first-hand.

I (have) (have not) a ride to the Seminary on Saturday, March 7, 1970.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, March 8, 1970.

Name:

Address: City:

School: Parish:

Return this reservation as soon as possible to:

Reverend William Hennessey 6301 Biscayne Boulevard
Office of Vocation Director Miami, Florida 33138

Funeral Liturgy Celebrated For Helen Jewell

A Funeral Liturgy was celebrated this week at the Church of the Little Flower, Coral Gables, for Mrs. Helen Jewell, sister of John J. Ward, founding editor of the Voice. She died Monday at South Miami Hospital of a heart attack.

Mrs. Jewell, 57, lived at 4491 SW 44th St., Miami.

She and her sister, Betty Ward, sang and danced in the nation's theaters during the 1930's.

Surviving Mrs. Jewell are her sister, Miss Ward; her husband, James H.; two daughters, Mrs. Terry Helms and Mrs. James Lancaster; a son James Ward Jewell; and her brother, John J. Ward, all of Miami.

Hearing Set On Prayers

BOSTON — (NC) — Judge Frank E. Smith of Suffolk Superior Court here has scheduled a hearing to determine whether voluntary classroom prayers in the Leyden, Mass., schools should be prohibited as unconstitutional.

Judge Smith acted on a bill of complaint submitted by Massachusetts Commissioner of Education Neil V. Sullivan.

The commissioner's complaint contended that the Leyden School Committee violated the constitutional prohibition against enactment of laws concerning the establishment of religion.

Leyden's school committee voted on Aug. 21, 1969, to set aside a five-minute period every morning before the start of classes.

British Clergy Set Conference

LONDON — (NC) — A national clergy conference to discuss pastoral problems and specific difficulties experienced by priests in England and Wales will be held in June.

Each diocese is being asked to select four delegates to be elected by fellow clergy. The delegates will be chosen from different age groups in order to obtain a comprehensive survey of views.

University chaplains, military chaplains and seminary professors also will elect delegates.

Topics to be discussed will be chosen by the priests themselves. They are being asked to make suggestions for matters to be included on the agenda.

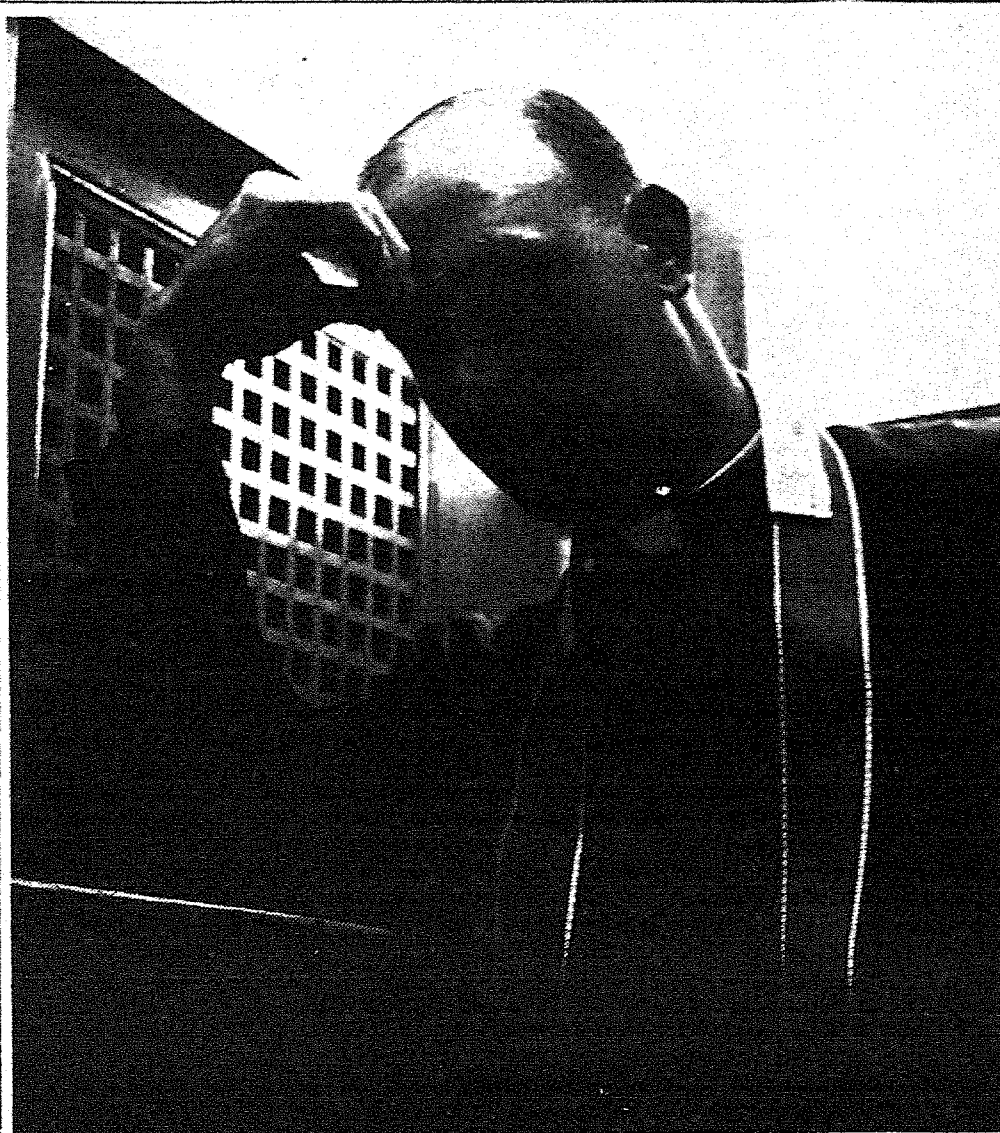
Before the conference, the elected delegates will be given an opportunity to discuss the agenda with their fellow clergy.

PAVLA Exec Is Appointed

— Thomas Quigley, 39, veteran in the lay volunteer movement work, took office as executive secretary of the Papal Volunteers for Latin America (PAVLA).

Bishop Joseph L. Bernardin, U.S. Catholic Conference general secretary, said Quigley takes over the duties formerly performed by Father Raymond A. Kevane, who resigned as PAVLA national director last August and returned to the Sioux City, Iowa diocese.

Quigley has been director of the USCC foreign visitors division since 1963. PAVLA, recruits, trains and assigns North American lay volunteers to mission service in Latin America, and is part of the USCC Latin America division.



"HE DIDN'T HAVE A VOCATION!"...
I remember thinking that when Pete first mentioned the seminary. He was too casual. I guess I expected a vocation to be delivered by angels... with trumpets, in a vision or something! Now I realize it's a *calling*, not a command. A boy has years to consider it before saying Yes. Maybe that's why priests always seem to love their job. Like Pete does!



"YOU WERE HERE TOO"

We at the National Office were honored on January 16th to have as our guest the President of the Society for the Propagation of the Faith, His Excellency, The Most Reverend Sergio Pignedoli, who took this occasion to speak to us — and through us — to you.

We celebrated Mass together with Archbishop Pignedoli, for all the members of the Society, and we would like to share some thoughts with you from his homily.

The Archbishop brought the special greetings and blessings of the Holy Father to "the generous sons and daughters of America so dear to our heart and to the heart of the missionary church."

The Archbishop began by saying: "We are all called to be missionaries... missionaries to those with whom we work, play, and spend our lives. What we must give to others is our lives. Our mission is not only money, not only organization, not only activity, but to bring to others happiness and confidence in life and in God."

Giving to others is what the Archbishop calls our mission: the mission of Christ; and the Church.

"It is difficult to realize, as you spend your lives in a New York office doing the necessary and often detailed work, the great impact your efforts, your work have on the suffering of the world and the very life you bring to the Church's missions."

These words can apply to all of us for it is so easy, in the every day routine of living, to lose sight of what our giving is doing. It may be difficult for you in whatever walk of life, in whatever city and situation you spend your life, to realize what your sacrifices made for the missions mean in the lives of other human beings so much in need. But we know it is because we give to others (be it in actual missionary work or the necessary money which reflects our work, to support it) that God truly blesses us and gives to us that hundred-fold return. In the words of the Archbishop: "We come to thank you and to beg you to continue giving your life to this great work."

Archbishop Pignedoli's visit, his personal warmth that radiates a life lived in Christ for His mission to the world, gave us new enthusiasm and a renewed dedication to the missions.

We turn to you with the same privilege to beg for your continued and most generous support. We wish only to serve you' so as a "missionary" of Christ you can bring happiness and confidence in life to others.

The Archbishop concluded: "A man who sings is a good man, and this great country of America is a nation that sings, a happy people."

Please begin this month to make a special effort to set aside something each week, each month, to reflect your blessings in life, for those who depend each day on you. Please join with us and sing to the Lord a new song.

Send you love-filled gift today.

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

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City..... State..... Zip

Armed Robbery Hits A Nerve-As The War On Crime Opens Up

By BURKE WALSH

The day that President Nixon personally proposed to a joint session of the Congress a vastly stepped up "war" on crime, three armed gunmen held up the credit union office at the U.S. Department of Commerce, situated between the White House and the Capitol, and stole \$128,000.

The haul, the largest amount ever taken in the holdup of a Washington financial institution, was made about four hours before the President spoke to the senators and representatives.

The robbers either didn't know, or didn't care, that President Nixon was going to appeal that same day for increased efforts to put them out of business. And, while President Nixon could not have had a better underscoring for his war — and the President said the word "war" was the proper one in this case — the brazen robbery made it plain that the "war" is not going to be easily won.

The day before all this happened the mayor of Washington announced that the city had some more money with which to fight crime, and said he was mounting a "massive attack" on the problem.

To be used in the large-scale attack will be 757 additional policemen, 256 more police cadets, 87 more police cruisers, 295 new-type radios, two pilot programs for the methadone treatment of drug addiction, planning for a new jail, 211 new prison guards, new construction at the District of Columbia's new correctional complex, six teams of youth workers and six new youth group homes. A varied program.

President Nixon also said in his State of the Union message that "we should make Washington, D.C., where the Congress and the Executive have the primary responsibility, an example to the nation and the world of respect for law rather than lawlessness."

But the President said that while "in the field of organized crime, narcotics and pornography, the Federal government has a special responsibility," the "primary responsibility for most crimes that affect individuals is with local and state rather than with Federal government."

So, local and state governments everywhere will be watching to see how effectively Washington is made a "model" city where freedom from crime is concerned. Mayor Walter E. Washington said the increased implementation he is bringing to bear in the local combat with crime he knows is "not enough, but it is a step in the right direction." He said he thought the Government should be forthcoming with more financial assistance. The next day President Nixon said the "1971 Federal spending for aiding local law enforcement will double that of 1970."

"Like a sheep that is led to the slaughter-house, like a lamb that is dumb in front of its shearers, like these — he never opens his mouth. He has been humiliated and has no one to defend him. Who will ever talk about his descendants, since his life on earth has been cut short!"

Acts 8: 18

THE VOICE

FEATURE SECTION



'Gunsmoke' Characters At The Parish Rectory?

IN
FOCUS

Catholic Press Features

DETROIT — What do TV's "Gunsmoke" and a Catholic parish have in common?

The same continuing cast of characters — that's what.

If you're somewhat doubtful, just read this editorial commentary by the Father William X. Kienzle, editor of "The Michigan Catholic."

He started out by quoting "Gunsmoke" executive producer John Mantley on why the series has had such longevity (18 years) and appeal (still in the top ten):

"First, the characters were, right from the start, so marvelously conceived and so beautifully cast. Look at the lineup. You have the lawman (Matt Dillon, played by James Arness) who holds the power of life and death — with a gun. You have the doctor (Milburn Stone) who also holds the power of life and death — with science.

"For relief, you have a likable derelict, a town drunk (Festus, played by Ken Curtis). And, finally, you have a seasoned woman of the world (Kitty, played by Amanda Blake) who is also the mother of all men. Now you take these people and you put them in deep conflict, rich with problems. That's "Gunsmoke"."

Father Kienzle believes that the success formula for "Gunsmoke" has long been duplicated in the typical Catholic parish:

"First, you have the pastor. White-haired, rugged, face creased with the world's burdens well borne. He has, by now, been asked all the questions anyone will ever think of, and so his answers are well rehearsed. He holds the future of the parish in his canonical hands. He is decisive, tough, tolerant, paternal and — alone.

Then you have the house-keeper. Hardly a woman of the world, she is kindly, motherly, inquisitive and often — abrupt. She knows the questions the pastor hasn't yet heard. And the answers.

Next you have the associate pastor. He is catalyst to the pastor. He is young, impetuous, erring yet redeemable, confused, confounded, alert, ambitious, industrious and relevant to kids. He asks the pastor most of the

questions the pastor has already heard.

"You have the parish sinner. He takes things from work. Mostly pens, pencils, paper and now and then a hammer. He drinks too much and doesn't come home as often as he should. But he goes to confession.

"You have the parish savior. He is very rich and full of ideas.

He saves the parish — from financial disaster, of course — either by planning an imaginative bazaar or, occasionally, with his own coin."

Father Kienzle concluded: "You take these people and you put them in deep conflict, rich with problems. Here's a series that ought to last a lot of years. Come to think of it, it has."

Plots Against Human Rights Block Peace

By JOSEPH BREIG

Until the Soviet Union returns to God and stops its ceaseless plotting against human rights and freedoms and the right of other nations to live their own lives, I fear there can be no real peace on earth.

Cardinal John Krol of Philadelphia, addressing the Veterans of Foreign Wars, spoke of the arms race as "an utterly treacherous trap."

Citizens, he said, must "insist upon principles of non-violent action." If war is to be "replaced by more enlightened methods of regulating conflicts among nations."

God speed the day. But I wish somebody would tell me how the people of the communist-ruled countries are to go about "insisting upon non-violent action" — or on anything else.

We saw what Russia did to the Hungarians. We know what happened to Czechoslovakia.

The Berlin Wall is still in place, and people trying to escape from communist East Germany are still shot down like wild beasts.

We can observe the communist-induced mass madness in mainland China, where millions march chanting "Mao's thoughts" as millions marched chanting Hitler's thoughts, and plunged us into World War II.

We can look at the situation in the Middle East... and commend our souls to God.

I have before me a newspaper clipping dating back a bit more than two years, headlined, "Modern Nations Urge Holy War" against Israel.

The "holy war" was defeated in six days. At once, the Soviet

Union, which had armed the Arab nations, began rearming them, instead of giving what the Middle East truly needs — aid for peaceable development for the people's benefit. Now the Arabs are calling for another of their "holy wars."

Last October, the Institute of Strategic Studies in London issued a warning about the deadly danger to America and Russia which would be involved in any new Arab-Israeli war.

The institute is an international center for research in problems of world security and disarmament. Its international council is drawn from 15 nations, and it has access to official and non-official information.

The danger, said the institute, is that the Soviets might miscalculate their control of the Arab states. The Arab actions against Israel "might escalate beyond that which the Soviet Union... can effectively control."

Further, said the institute, there is danger of miscalculation by the Soviet Union and the U.S. about their intentions toward each other.

These are realities — realities which involve the catastrophic nuclear destructive powers of the U.S. and the USSR. No amount of talk about "non-violent principles" will make the realities go away.

The United Nations was created to bring about "more enlightened methods of regulating conflicts among nations." But the UN is helpless, just as it was in the previous Middle East conflicts. The UN is helpless because that's how the Soviet Union wants it.



SEEN These People Around the Rectory, Lately? — A priest sees some similarities between the cast of characters of "Gunsmoke" on TV and those in a typical Catholic parish. (Clockwise, from top left: James Arness as Matt Dillon; Ken Curtis as Festus; Amanda Blake as Kitty; Milburn Stone as Doc.)

AUTHORITY

By REV. MR. PETER SCHINELLER

The old adage, "Rome has spoken, the case is closed," was both shaken and reinforced last summer by the reactions of bishops, priests and laymen to Pope Paul's encyclical, *Humanae Vitae*. The encyclical and the reactions to it forced us to reexamine our views on authority in the Church. Should the concept be overhauled, as somewhat outdated, or should it be preached more frequently and forcefully?

This area of authority is being studied by bishops and theologians today. Vatican II spurred this inquiry with its sections on the functions of priests, bishops and laymen, and its statements on collegiality, the cooperative relationship between the Pope and the bishops in constituting the teaching office of the Church.

The most recent theological controversy centers on this notion of collegiality. But now it has been extended, not just between the Pope and bishops, but between bishops and priests, and between priests, bishops and the laity. With this development, certain changes are required in the exercise of authority.

While authority and government will not become democratic, it means that those in authority must seek out the voices and opinions from below, and take them into consideration in decision making. It recalls that the Spirit of God moves not just through hierarchical structures, but in all Christians.

A brief look at some images connected with authority in the Church might be helpful. For example, the notion of the Pope as the Vicar of Christ — the one who takes his place on earth. This term only came into use in the middle ages. Until then, Christ alone

was seen as the head of the Church, and not his successors. Also in the middle ages, with the predominance of the church over the state, the papacy took on some of the qualities of secular rulers, emphasizing the power to judge and rule as a king does.

A further development came after the Council of Trent when the word "Church" began to refer primarily to the hierarchy, rather than to the entire Church, the people of God, bishops, priests and Pope.

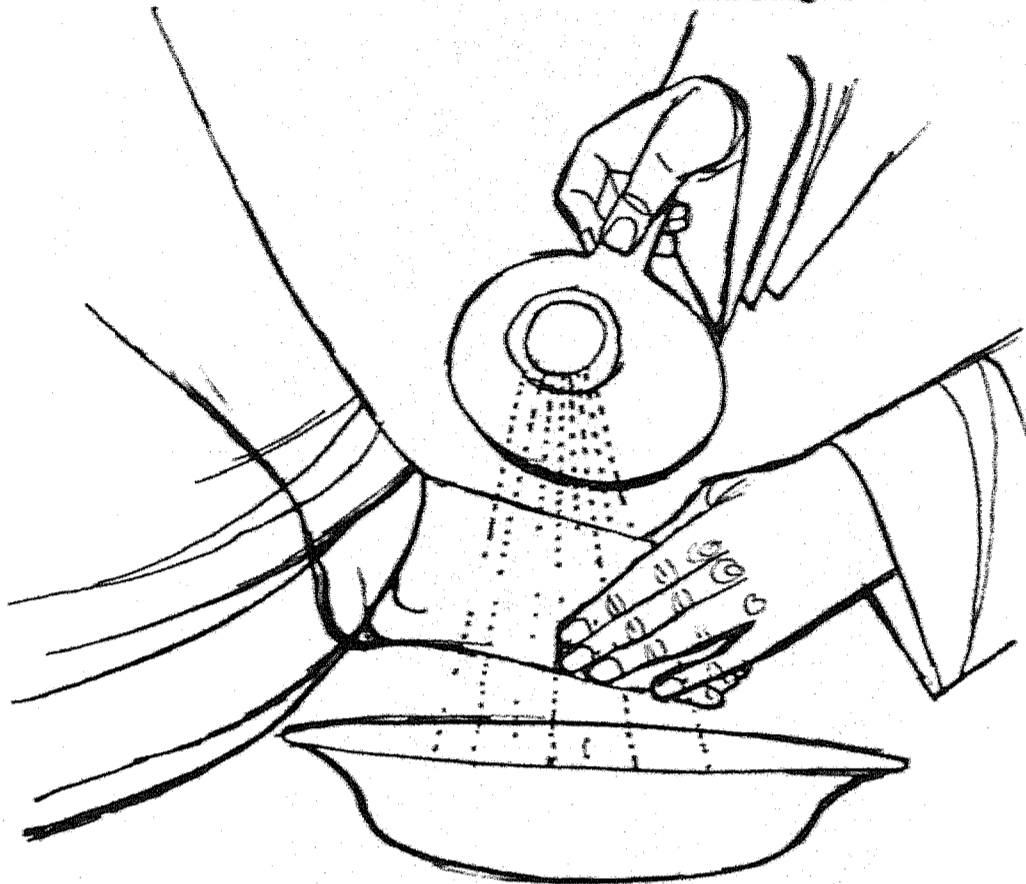
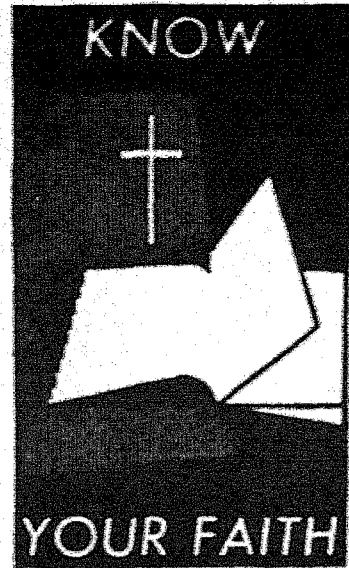
Speaking of authority, we must always return to the Scriptural notion. We recall that Christ sharply contrasted his view of authority with that of secular rulers. "You know that among the pagans their so-called rulers lord it over them. This is not to happen among you. No, anyone who wants to become great among you must be your servant, and anyone who wants to be first must be a slave to all." (Mark, 10, 42-44).

Christ's example of the washing of the apostles' feet also reveals that in His view, authority primarily meant loving service.

Perhaps because of the various historical accretions, and because of an awareness of the New Testament view of authority as service, we find the laity and priests today calling for more involvement on their part, and more responsiveness on the part of Church authorities, whose only function is to serve.

Yet the paradox is that both those calling for stricter obedience, and those calling for more responsive authority, do so out of love for Christ and His Church. What is needed is open and scholarly discussion — and the example of Christ, who came to serve rather than be served, might be a good starting place.

"To Christ,
Authority
MEANT
Loving Service"



Major Social Movements : FREEDOM

By GRANT MAXWELL

Dr. John Buell has said that the "Church has not joined the world movement for freedom." The Council cannot be faulted here; it committed the Catholic Church unequivocally to the quest for responsible freedom.

Yet many people, some Christians among them, suppose that serving others in the spirit of the Gospel cramps human freedom and hinders personal development.

The opposite is true. Vatican II stated that "man cannot fully find himself except through a sincere gift of himself." Christ showed us by his own life that the new command of love is the basic law of human perfection and hence of the world's transformation." And His Gospel teaches us to have "a sacred reverence for the dignity of every man's conscience and its freedom of choice."

One of the great freedoms willed by God for all men is the free opportunity to develop into mature human beings. Millions are hindered in this quest by discrimination of various kinds.

Vatican II condemned "as foreign to the mind of Christ any discrimination against men, because of their race, color, condition of life, or religion." "Every type of discrimination," said the Council, "is to be overcome and eradicated as contrary to God's intent."

What are we waiting for? It cannot be for lack of social injustices that have their roots in ignorance, prejudice, discrimination. As one instance, various forms of discrimination now deny many an equal chance to obtain even a basic education.

Social discrimination accounts for many of the difficulties faced by the youth of minority groups. Witness also the special needs of handicapped children; the education handicaps of young people in city slums; and the financial burdens of private schools. The educational problem is especially severe in foreign countries; in Asia, Africa and Latin America, most people still are unable to read and write, simply because they have never had a chance to learn.

Now that we have examined the world movements for Peace, Justice and Freedom, what specific contributions can Christians make to animate these movements with the spirit of the Gospel? Where do we begin to

Now that we have examined the world movements for Peace, Justice and Freedom, what specific contributions can Christians make to animate these movements with the spirit of the Gospel?



In truth, humanity's search for peace, justice and freedom begins with the basic social unity, the family.

awaken our sense of responsibility towards these great movements of our time?

In truth, humanity's search for peace, justice and freedom begins with the basic social unity, the family. The Christian family must do its part in bringing the Gospel spirit into the community of men. The Christian family gives a remarkable witness to the modern world when it opens its door to receive all who enter: when it goes out to serve in the community of men.

Within the Christian home, Vatican II said that family life should strive to be a "school of deeper humanity"; "the first school of those social virtues which every society needs," the environment in which children begin to learn "the art of living fraternally."

If the next generation are to have any Christian impact on the secular city of tomorrow, they must discover, while still young, the social imperatives of the Gospel. Acquiring this Christian social conscience is far from being automatic, as we ourselves well know. Now, especially, when so much emphasis is placed on material success and selfish individualism in general, young people must be assisted mightily to resist the popular "dog-eat-dog" philosophy of "getting to the top" at any price. Their latent generosity and idealism must be challenged continually; their social sense must be stimulated and inspired, little by little.

Gradually, over a period of years, the new generation deserves to be inspired (not drilled, because the Gospel spirit is more "caught" than taught); inspired to discover "God's love for all mankind"; to begin developing a Christian outlook towards vocations and careers, towards work and property; to begin acquiring a thirst for justice and a political awareness centered on personal freedom and the public good; and overall, to begin acquiring a hunger for peace so that God's will may be done "on earth as it is in heaven."

The successful inspiration and nourishing of this social conscience in the new generation depends most of all on who we adults are ourselves, deep down.

This is one more urgent reason for our own Christian renewal; one more reason to press our search for a developed social conscience animated by the Gospel.

Is The Catholic Church The Only True One?

By FATHER RICHARD P. McBRIDE

Q. Is it proper any longer to speak of the Roman Catholic Church as the "one, true Church of Christ?" If not, haven't we yielded to the temptation of religious indifferentism where one religion is considered to be as good as another?

A. The expression "one, true Church of Christ" is misleading and it should be avoided. It implies that Catholics are the only real members of the Body of Christ.

The relationship between Catholic and non-Catholic Christians was a matter of some discussion in the 1940s and 1950s, particularly as the ecumenical movement among Protestants grew and as people began wondering whether or not the Catholic Church could, in good conscience, associate itself with this new quest of Christian unity.

It seemed to many Catholics, including many of the Church's leaders, that participation in the ecumenical movement would imply that unity was a future goal and did not already exist in the Roman Catholic Church. Such an assumption seemed to compromise the Catholic conviction that the unity Christ desired is to be found in the Catholic Church, and that the only way to full Christian unity was through the return of all non-Catholic Christians to the Roman Catholic Church.

There was some basis for this sort of reasoning even in contemporary papal documents, such as the two encyclical letters of Pope Pius XII, *Mystici Corporis* (1943) and *Humani Generis* (1950). In the latter document the pope had written: "...the

mystical Body of Christ and the Catholic Church in communion with Rome are one and the same thing..."

Therefore, it was not enough that non-Catholic Christians were baptized, or revered the Word of God in Sacred Scripture, or celebrated some of the sacraments. They lacked one thing that was presumably absolutely essential for membership in the Body of Christ; namely, communion with Rome. Thus, all non-Catholic Christians were related to the Church merely by desire (in voto), which means that if they actually knew the Roman Catholic Church to be the "one, true Church of Christ," they would spontaneously join it.

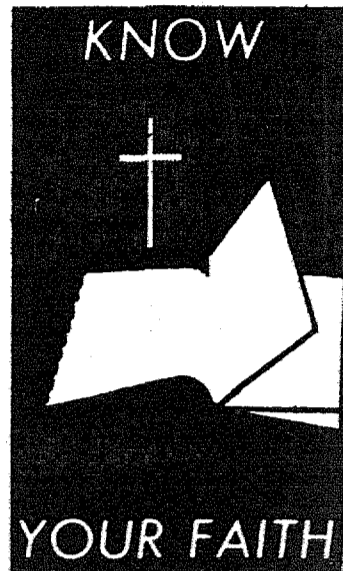
On first reading the eighth article of the Second Vatican Council's Dogmatic Constitution on the Church, it seems that the council is simply reaffirming the teaching of

those earlier encyclicals. The text of the constitution reads: "This (one) Church (of Christ), constituted and organized in the world as a society, subsists in the Catholic Church."

As a matter of fact, however, the phrase "subsists in" was not in the original draft of the document. Rather, it was selected as a more accurate and suitable replacement for the "is" that appeared in the first draft. The reason offered for this change was that de facto there do exist outside the visible boundaries of the Catholic Church genuine elements of sanctification (see, for example, the Decree on Ecumenism, n. 3).

Vatican II was saying, therefore, that the means of Christian holiness are not confined to the Catholic Church, and that the Body of Christ is larger in scope and extent than the Catholic Church by itself.

One can conclude that the Body of Christ "subsists in" the Catholic Church, but one cannot say, without serious qualification, that the Body of Christ and the Catholic Church are simply "one and the same thing." Other Christians, who do not belong to the Catholic Church, share in the life of Christ's Body, even though the degree of such participation may differ from one Christian community to another, or from individual to individual.



Scripture In The Life Of The Church Today

By FATHER WALTER M. ABBOTT

During the past two decades the Christian churches throughout the world have learned much about methods of Bible study in groups. Here are some of the facts. Most Bible study has been dull and uninspiring. Many groups get bogged down in details because they lose the main lines of Bible study. People lose interest because they feel trapped in a study that is preoccupied with the ancient world rather than with the real questions of today.

On the other hand, there has been some bright, inspiring, and highly relevant group study of the Bible. Some of it has been conducted in controlled and observed experimentation; for example, at the Ecumenical Institute, Bossey, France; at the World YMCA Centre, Mainau, Germany; in several Catholic catechetical centers, and in Christian Family Movement meetings.

Their experience gives rise to the hope that Bible study groups can be instruments of renewal in the Church. You don't see results overnight. In fact, group study of the Bible, like individual private study, is something that develops slowly, needs all the help it can get, and it always runs the risk of failure. It is very much like the human being: baby, child and grownup.

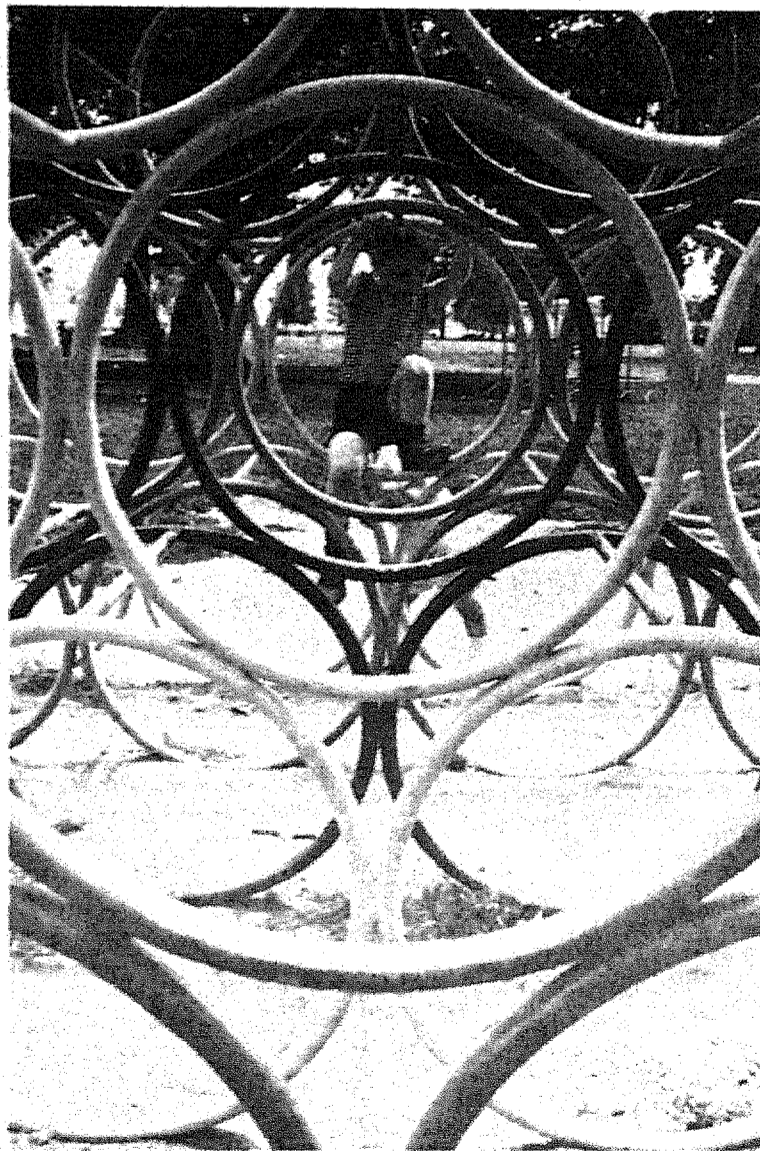
We know one vital ingredient for success: a good leader. It seems, too, that the leader should not be a priest or minister, the reason given is that a clergyman has an inhibiting effect on the discussion.

Also, it is said, the leader should be a learner rather than a teacher. He (or she) should be a good listener and be able to draw out people who may be reluctant to speak up in a group. The clergyman can help leaders: if he has the ability, he can even train them. At least he should be a resource person for leaders or for groups, which will always run into questions that require some research. If the priest or minister doesn't know the answer, at least he can tell the leader, or the one in charge of the group to get the answer, where to look for it.

Obviously, what we are talking about here is parish, neighborhood, or home group study of the Bible. It is study to find what God says to us through the Bible. It is study meant to lead to action. At the end of every meeting each person should ask himself what he will do as a result of what he has learned. The whole group should pray after the study it has just made. Any group that does this is returning to early Christian practice, returning to the tradition nourished by the Fathers of the Church and the great scripture commentators in the subsequent history of the Church.

Since I am a priest, and therefore according to the results of the experiments I've mentioned I should not lead a group in study, I suppose that my meetings with you should be along the lines of the meetings between the clergymen and the group-leaders. When a group-leader group is larger than eight people, it must think of dividing. A group of 12 should split: if a group grows to 16 or 20 it will start to go downhill. The best

Group Study Of The Bible



How does the Bible apply to life today? Some groups try to find out by rewriting passages in a modern setting. Take the Exodus. The Israelites believed God had acted to free them for a journey out of slavery in Egypt to the promised land of Israel. Many, if not all people today, hope to journey beyond present limitations to the promise of a more meaningful life in the world. Perhaps Exodus-meaning can be repeated again and again today. (NC Photos, by John Sullivan)

development, it seems, includes a regular meeting of group-leaders with their clergymen.

Such a meeting, however, is a matter of technical problems. It is not what I want to do in this series. I want to give you what you can use with your group. I want to consider you as a first group, which will grow, and divide, and multiply. I think a clergyman can get a first group started. I did it successfully with some Americans who live and work in Rome. At least they said I did, bless them. At any rate, I shall make this series of meetings as bright and inspiring and relevant for you as I can.

There are many methods that can be used for successful group Bible study. I could list at least two dozen. In general, though, I would advise dividing each meeting into three parts for study (already read beforehand). Besides the standard translation the group will use (we will have more to say about this in the next section) each member of the group should have a different version from which he can contribute helpful insights.

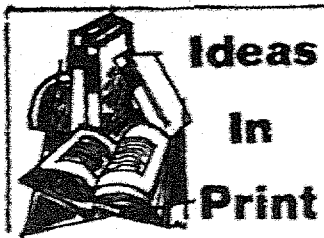
The second part of the meeting can be a discussion that goes over the whole matter and relates it to current problems, whether personal, family, local, national or worldwide. It may well be that the lesson emerging from the Bible study is hard for human nature to take. Someone should say so. Then he or another can express a willingness to rise to the duty, or can express sorrow for failure to do so.

In the third and final part of the meeting a good leader will put his finger on two or three basic concerns that emerged during the discussion and make the connection with the Bible passage quite clear.

Others in the group, too, can clarify again what the passage means and how it applies to life today. One excellent way of doing this is to rewrite the Bible passage — or equivalently to do so by discussing briefly how it could be done — in a completely modern setting with all appropriate changes. One person can do this, and the others in the group can contribute relevant points as he goes along. In this way the whole group will better appreciate the meaning of the original passage, and its relevance to the People of God today will emerge more forcefully. It may lead to some controversy, but that will not hurt the group study!

If there are going to be several groups in one parish or neighborhood, it will be very helpful to have all groups studying the same section of the Bible at the same time.

The priest, or in the case of Protestant groups, the minister, who will have to advise and help the leaders, will certainly be grateful that he has only one book of the Bible to deal with at a time. As a result of the good scripture courses in Catholic colleges since World War II we have many men and women in the parishes who can be leaders of the groups. They, too, I am sure, will prefer to have the same book of the Bible under discussion when they have their meeting with their priest.



**Ideas
In
Print**

Un-Nice View Of Crusades

The Knights of Dark Renown, by Graham Shelby, published by Weybright and Talley, 233 pp. \$6.95.

Graham Shelby's novel, "The Knights of Dark Renown," demonstrates his success with placing a sensitive finger on the pulse of courtly life in the embroiled Kingdom of Jerusalem as it was during the waning crusades.

The author directs our attention to this late phase of the holy wars and points out the wide spread disruption due to the internal, political strife among the European nobles who remained in the East. This opposes the earlier era of unbridled religious fervor revealed in by the romantics.

Despite his more realistic approach, Shelby maintains the passion and imagination of the early nineteenth century writers. The appeal of this novel, therefore, lies in this synthesis of the undeniable intensity of the period and the stark reality that it was a time scarred by insidious men who disguised their intentions with long-buried religious motives.

In trying to expose those "knights of dark renown" irony is paramount. The wholesale-slaughter scenes which were justified with their being done "in the name of Christ" typify the paradoxical nature of the men involved. The entire movement of the novel depends on the skillful juxtaposition of the typical chivalric heroes with their bogus counterparts. Although this antiphony of characterization is demonstrably significant, there are points in the narration when Shelby's description alone is compelling:

"Reynald felt the devil's talons bury themselves in his neck. He was a large man for the age; heavy set, with sagging shoulders, bowed legs and thick, corded arms. He had red hair on his head, jaw and upper lip, and his face and body were stitched with the jagged scars of combat or drunken misjudgment. His mouth was filled with teeth the width and color of his thumb-nail. He was not a man to be shaken easily, but he shook now, jerked this way and that by the invisible claws, his spine twisted by the pressure of the satanic force." (P. 15).

The jacket of the novel says that, "in 1966 (Shelby) devoted himself full-time to a study of the world of the Crusaders." His first work on this subject is intelligibly thorough and the sequel still being written, "The Kings of Vain Intent," should prove just as enjoyably enlightening.

Christopher E. Heller
Washington, D.C.

Magazine To Sub For 'Ave Maria'

NOTRE DAME, Ind. — (NC) — A new magazine, A.D. 1970, will replace the 105-year-old Ave Maria beginning March 28, according to the publisher of the Ave Maria Press, Father John Reedy, C.S.C.

A.D. 1970 will be news-oriented, religious in its outlook and ecumenical in its interests, the publisher said. He described the proposed magazine as one "designed to serve information needs.

'Mannix' Attracts TV Fans Who Admire A 'Lone Wolf'

NEW YORK — (CPF) — There are two ways of looking at "Mannix": as the last of the really violent TV drama series, or as the first series in a possible new trend — bringing back the "loner" as hero.

"Nobody bothered to tell the 'Mannix' producers about the current heat against sex and violence on the tube," reported a reviewer for the show-business publication, "Variety."

There already is a nostalgia surrounding the bloody shootings, crashing fisticuffs and sensual, swirling hips and pelvises that punctuate this gumshoe action-adventure hour.

The reviewer referred specifically to the "soft-focus femme flesh writhing in the smoke of a discotheque" in one episode, plus the frequent shootings and bludgeoning involving private detective Joe Mannix, played by Mike Connors.

'PUBLIC SERVICE'

"In its innocence of the shrieks about sex and violence," "Variety" suggested, "Mannix" may be unconsciously in the public service as an outlet for frustrated and hostile viewers."

William Kuhns, a media philosopher who has written "The Electronic Gospel" (about TV's impact on religion) and who has just completed another book analyzing TV series from a religious perspective, also sees "Mannix" as an outlet for frustrated and hostile viewers.

But these viewers are frustrated and hostile not because of an absence of sex and violence on the TV screen, but frustrated and hostile over their "organizational" environment: a society of regimentation, computer technology, anonymous bureaucrats, and glorification of the "team" and the community at the expense of the individual, says Kuhns.

"Joe Mannix epitomizes the Protestant ethic of going-it-alone," Kuhns declares, citing the chief characteristic that sets "Mannix" apart from most adventure series



A RETURN to the idea of the "loner" is inherent in the television series "Mannix" which stars MIKE CONNORS.

on television.

Everywhere else it's teamwork: "Ironside," "Bonanza," "Dragnet," "Mission: Impossible," "Adam-12," "Gunsmoke" (where even Matt Dillon needs Festus, his sidekick now, and before that: Chester).

BEGINNING

"Mannix" started out several seasons ago with an "organization" motif, ironically, with Joe Mannix being a member of a computer-equipped detective agency headed by Joe Campanella.

But since then, Mannix has set out on his own, aided by a Black secretary and girl Friday (Gail Fisher), but doing all the dirty work himself, in the tradition of Sam Spade and other old-style private eyes.

One aspect of the private detective genre represented by "Mannix" is that they are usually set in a big city, a city which the lone hero knows how to conquer.

"Dashiell Hammett's Sam Spade, the original urban private detective, moved around in a foggy San Francisco that he knew so well

that he was a master of the city, rather than it master of him," Kuhns explains. "Inheritors of Hammett's tradition have likewise emphasized the city: only to give it an aura of mystery and suspicion, and to give their heroes a sense of domination and control."

Further analyzing the character of Joe Mannix, Kuhns commented:

CALL SHOTS

"Joe Mannix likes to call the shots and play things as he goes; he cannot function creatively or successfully within the programmed routine of a bureaucratic system. He lives by hunches, and his method bears no resemblance either to that of a detective agency or to Joe Friday's ritual proceduralism (The facts, ma'am, just the facts)."

"The signals to the viewer are clear: evil threatens Joe Mannix — with whom the viewer identifies — not only in the dangerous characters that he chances into when he is out on a case, but also in the impersonalism of a computerized, credit-card society.



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75	10.0	8.3	address	
			city	state zip code
			<input type="checkbox"/> Please send me a booklet describing the work of Extension Society.	
			<input type="checkbox"/> OR, please send me a booklet on Extension Volunteers.	

Best Sellers

FICTION

Title & Classification	Author
When the War Is Over (I)	Becker
The House at Akiva (IIa)	Butler
The Fruits of Winter (IIa)	Clavel
Follow the Running Grass (IIa)	McKinley
Coming of the Rain (IIb)	Marius
The Estate (IIa)	Singer
The Sound of Summer Voices (I)	Tucker
The Swift Runner (I)	O'Rourke
The House of Brede (I)	Golden
Strumpet City (IIa)	Plunkett

NON-FICTION

Title & Classification	Author
Present at the Creation (I)	Acheson
Only One Year (I)	Allegrueva
The Transformation of American Foreign Policy (IIa)	Böhlen
The Flowering of the Renaissance (IIa)	Cronin
Soul Sister (IIb)	Halsell
Al Smith (IIa)	Josephson
Earthshine (I)	Lindebergh
The Selling of the President (IIa)	McGinniss
My Father's Son (I)	O'Connor
The City That Shone (I)	Pinto

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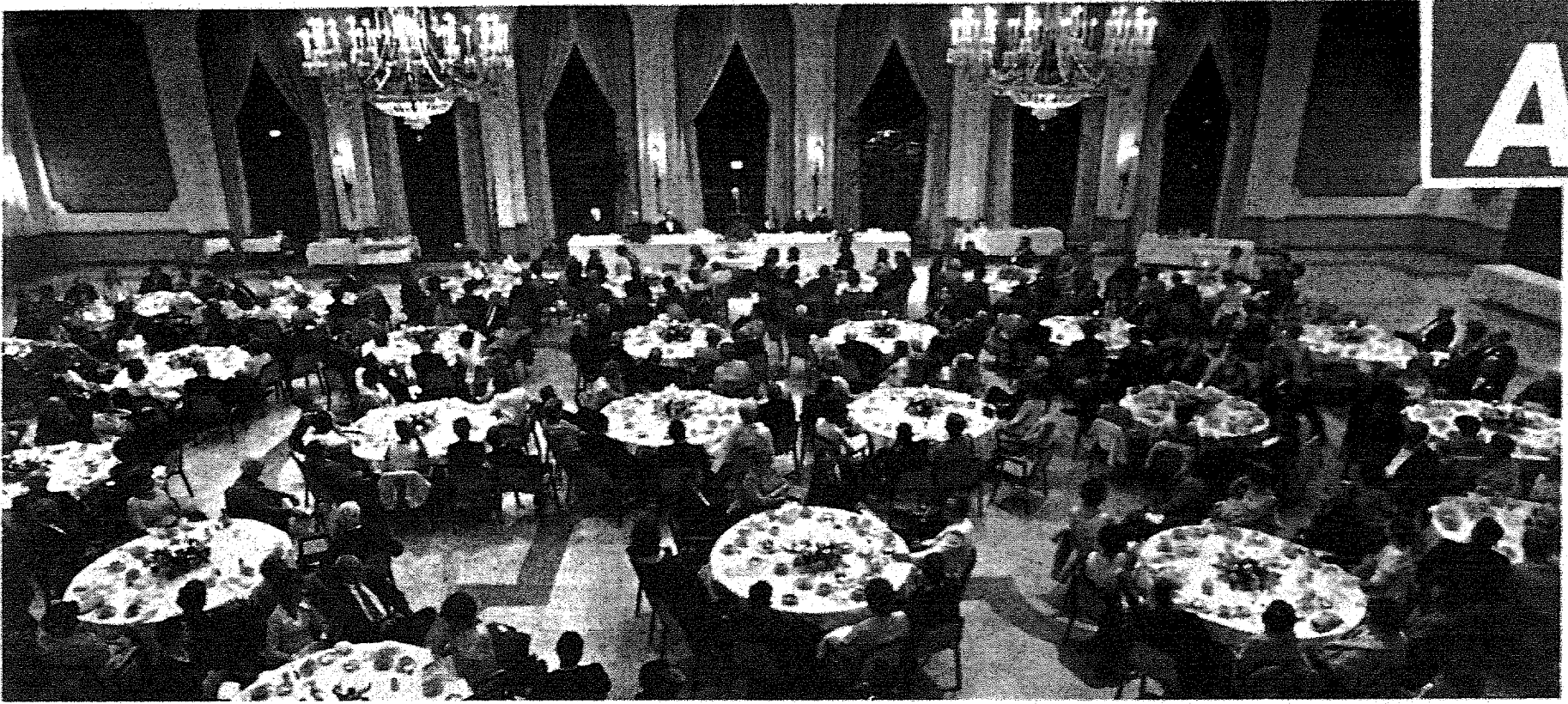
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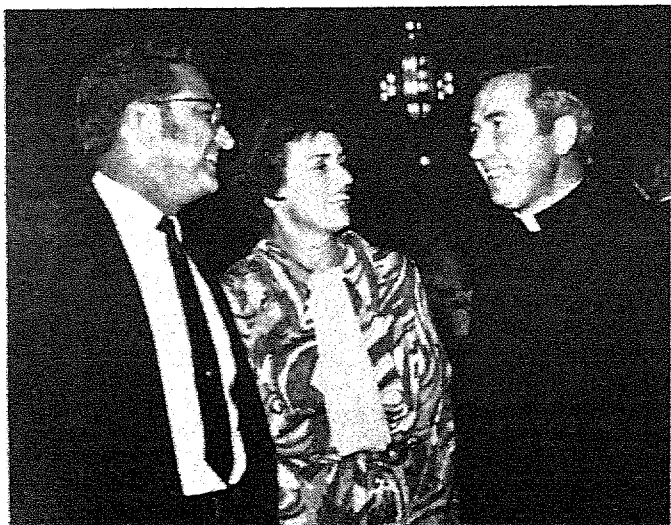
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BRIEFLY outlining the projects covered by the ABCD. Bishop John J. Fitzpatrick tells Breakers diners of the many needs the Annual Bishop's Charity Drive will fulfill.

Final ABCD Dinner Hears Plea For Unity In Giving



SHARING A story before going in to dinner are (from left) Mr. and Mrs. Ralph Hartman, and Father John J. McAtavey, pastor St. Joseph parish, Stuart.

Success of Catholic Charities within the Archdiocese of Miami — which are supported by the annual ABCD — are dependent upon unity in giving. Bishop John J. Fitzpatrick told diners at the Breakers Hotel in Palm Beach this week. "None of us can do it, unless all of us do it."

The audience at the seventh and final ABCD dinner for this year's campaign heard Bishop Fitzpatrick outline the goals of the 1970 campaign, which seeks \$1.75 million to expand and implement charities within the eight counties encompassed by the Archdiocese of Miami.

He pointed out that the generous gifts of "the faithful" make the charitable works possible.

"You make it possible for somebody to take care of these people"—unwed mothers, migrants, abandoned children, anxiety-ridden college students, adolescents in need of guidance and help, the exceptional child and many others.

ABCD-supported agencies provide services and benefits to people who "simply could not be served on the parish level," Bishop Fitzpatrick added.

He reiterated the idea he has used throughout his speeches before ABCD diners that the philosophy of the annual charities campaign is reflected in a quotation from St. Paul: "Bear one another's burdens and you will fulfill the law of Christ."

Father John J. Nevins, archbishop's coordinator for the ABCD this year, told the Palm Beach audience that the "Archdiocese of Miami has a pearl of rare beauty—its charities." He pointed out, however, that in order to retain the beauty of this rare gem, "mankind has to be re-educated and given back its sense of responsibility."

There "must be a Christian response — an expression of charity for our fellow man" in order to fulfill God's laws and in order to retain the existing charities and expand into new ones. Father Nevins explained.

He warned that "the life of modern man today is one of constant movement and extroversion. It is becoming gradually very impersonal."

One way to counteract this impersonalization, however, Father Nevins suggested, is to "get involved" in charity work — get involved by "giving to support the projects of the ABCD."



ENJOYING SOME after-dinner table-hopping are Father John W. Schlankmann, pastor of St. Clare parish, N. Palm Beach, and Mr. and Mrs. William Kearns, who are talking to John Lacke.



INTRODUCTIONS WERE soon taken over by conversation by (from left) Philip Lewis, ABCD general chairman; James Cleary Sr., Mr. and Mrs. Dennis Cleary and Msgr. Bernard McGrehan.



SEVERAL MOMENTS before dinner were a perfect talk time for (from left) Mrs. Charles Troendle, Mrs. Coleman P. O'Toole, Father Joseph M. Borg, pastor of St. Francis of Assisi, Riviera Beach and Coleman O'Toole.



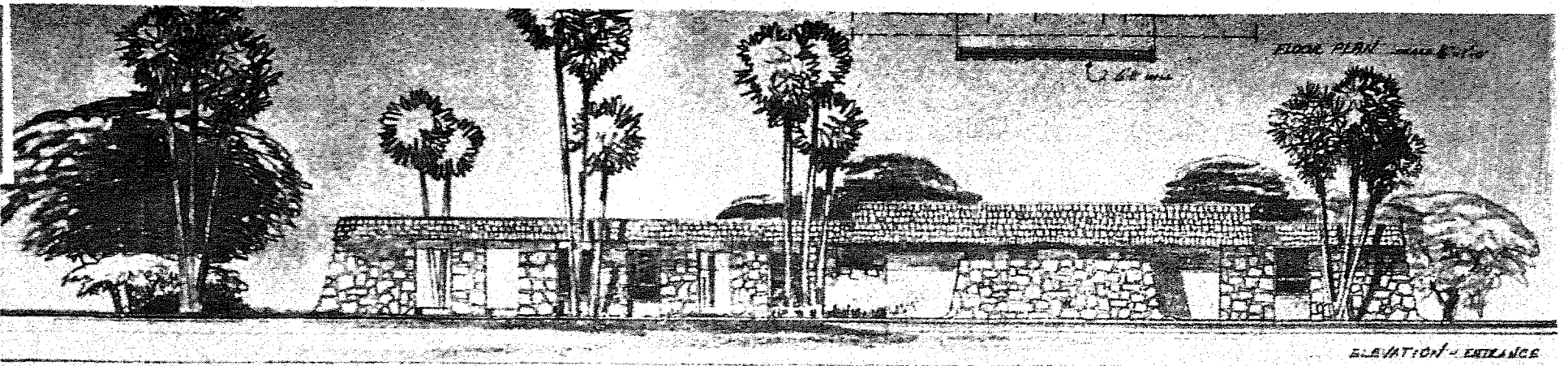
GOALS OF the ABCD were discussed by (from left) Mrs. George Beaudry, Miss Ella May Horam, Msgr. Jeremiah P. O'Mahoney, pastor of St. Edwards parish, Palm Beach, and Mrs. H. Carroll Sheehy.



BETWEEN COURSES there was time for serious talk between Charles Modecki, Mrs. Margaret Fanjul, Father Charles D. Clements, pastor of St. Mary Mission, Pahokee and Indiantown, and Mrs. Charles Modecki.



DISCUSSION turned to ABCD projects when Joe Savage, Mrs. Harry Reynolds, Frank Callahan and Mrs. Lorraine Friemann started to talk.



Architect's Sketch of Building for Marian Center

Marian Center Addition Will Fill A Vital Need

A new residence facility at the Marian Center—to be constructed with ABCD funds in conjunction with a matching Federal government grant—will provide solutions to some desperate problems faced by exceptional children and their families, according to Mother Lucia, superior of the Sisters of St. Joseph Benedict Cottolengo, who staff the center.

The new facility — which will accommodate 10 boys and 10 girls — will bring to 32 the total number of exceptional children who can be cared for in residence.

Mother Lucia pointed out this week that there are a myriad of situations which might be eased with the construction of an additional residential facility.

"Some of the children live in Naples, Indiantown and Palm Beach, very far from the school and it is impossible for them to commute each day. Therefore, they cannot take advantage of the services which are offered for their education," she explained.

Other children who live in Dade and Broward Counties do not have the physical strength to commute to the school and then participate in the activities. "When they get to the center after the long trip they are too tired for school," Mother Lucia said.

There are also times when certain children enrolled in the Marian Center require "temporary residence to help them overcome their special physical and emotional problems," Mother Lucia emphasized.

Life at the residential facility—as it already is at the present 12-bed facility—is centered around a "kind of family atmosphere," Mother Lucia continued. "It is also a reinforcement of what they have already learned in the school during the day."

In stressing such things as making beds, setting the table and dressing themselves while in the residential facility, the exceptional children become accustomed to the things which are needed in order for them to go on from day to day, the director added.

"In addition, when the children are in the residential facility, they do their homework with supervision, so that the reinforcement which is so necessary to the learning process in these children is offered," Mother Lucia said.

Also "just as a mother does with her own children" the youngsters in residence participate in family activities. Mother Lucia stressed. For instance, this week the exceptional children will attend the annual carnival at St.

Bartholomew parish.

Finally the director of the center pointed out the "occasional need on the part of the parents for a rest." Very often parents "who have never had a week alone by themselves benefit greatly and can return refreshed and recharged to their task if there is a supervised residential facility where their exceptional child can receive care while they enjoy a short vacation."

It is not uncommon for this type of "relaxation to be beneficial in avoiding problems which might arise later if no opportunity for rest from the taxing duty of caring for an exceptional child were provided," Mother Lucia added.

The planned facility — which was designed by Miami architect Thomas J. Madden Jr. — will consist of a large living room, day room, kitchenette, a visitors' parlor and a medical office.

The dormitory area will provide four rooms with five children in each. Rooms will be divided in order that each child will have a defined area of his own and a window.

A central dressing facility will also be provided.

A supervisor's control area will be located at the center of the



GREETING CHILDREN at the Marian Center — whom he has called "God's Little Angels" — is Archbishop Coleman F. Carroll.

dormitory section for the protection of the children.

Miscellaneous spaces include two launderettes, janitor's station, soiled linen holding room, and isolation bedroom and linen closets.

The dormitory is the first of five such facilities planned for the Marian Center, the only institution for retarded children under

Catholic auspices in the southeast United States.

The entire complex is designed to group the dormitory cottages around a central garden-play area with a neighborhood type street planned for the outside of the complex to give it the feeling of a small residential community.

Educational TV--'Teacher's Pet'



MSGR. O'SHEA

An analysis of present educational trends show that school systems are "going more and more toward the use of visual media — such as television," according to Msgr. Joseph O'Shea, director of the archdiocesan radio and television commission.

And the archdiocesan school system is no slouch when it comes to quality of programming, he adds.

"The quality and availability of programming to the Archdiocese of Miami is constantly improving," Msgr. O'Shea explained.

Educators feel that the beauty of educational television is that it offers "the master teachers" to children who would not ordinarily have them in their classrooms. Msgr. O'Shea pointed out that "educational television does not eliminate the classroom teacher, it acts as an aid to him."

The "electronic or Marshall McLuhan age is a fact," Msgr. O'Shea said. "Instruction through television and other visual aids is increasing in a trend that will not reverse."

He explained that studies have found many children now entering primary schools — who have been exposed to television almost from the time their eyes were able to focus — are better equipped to confront the process of learning than those who do not receive exposure to television.

"Children learn on TV before they get to school," he added. "Those who experience this absorption learning

through TV are ahead of the game when they get to school."

If they're ahead of the game when they get to school, students in Catholic schools within the Archdiocese of Miami, find they have an advantage when they start classes — they have the programs of Interdiocesan Television Association coming into their learning patterns.

The seven dioceses included in the alliance — which is designed to cut costs of presentation by bulk purchasing and rental — are the Archdioceses of Miami, New York, Boston, Milwaukee, Detroit and Los Angeles and the Diocese of Brooklyn.

The programs regularly broadcast to more than 54 schools in the Archdiocese include religious and regular curriculums. Two channels are in use by the archdiocesan transmitting facilities.

In addition to expansion of existing programming, the Radio-Television office hopes to extend broadcast facilities into schools in Palm Beach

County as funds are available.

But educational television is not the only function performed by the radio and television commission. Father David G. Russell, program director for the broadcasting office, explained that his office works with commercial radio and television stations throughout the Archdiocese of Miami, "to teach the gospel, chronicle the life of the Church and its good works and to see that the Church's point of view on con-

troversial issues is guaranteed."

The office acts in several capacities in order to implement its goals, Father Russell added. It assists the broadcast media by obtaining information about the Church, and it gives needed services with special programs and tries to encourage specials on the Church.

"The Church has an untold story of good works in this community, and we hope to help the media document

the Church's good deeds," Father Russell pointed out.

In a third area, the department produces its own shows — such as the Mass for Shut-Ins, telecast weekly on Channel 10, and the weekly Church In The World Today, shown on Channel 7.

"Through programming on the Church In The World Today we try to illustrate the interaction of the Christian gospel on the world."

A Spanish Mass for Shut-Ins is scheduled to begin this month on Channel 23, Miami.

In-spot commercials for both television and radio — which are designed to acquaint the people with Christian thoughts are another project of the office.

Recently, the office completed production of commercials for the ABCD campaign, and through funds from this campaign, the Christianity commercials could be expanded and enhanced. Father Russell remarked.



A FINAL SCRIPT check is made by Sister Marie Carol, Al Maguire and Father Frank Cahill, director of productions for the Archdiocesan Radio and Television Commission.



GOING OVER the details involved in taping the Christmas show for the Church In The World Today are Sister Marie Carol, O.P., chairman of the Barry College Speech and Drama Department, and Al Maguire, Channel 7 director for archdiocesan programs.



"At the appointed time, the priest, vested for Mass, goes with the ministers to the door of the church, or, if more suitable, to the altar. There he greets the bride and bridegroom in a friendly manner, showing that the Church shares their joy."

New Rite For Marriage

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(Following is the New Order of Mass for the Rite of Marriage, which will go into effect at a date to be announced by Archbishop Coleman F. Carroll at the recommendation of the Liturgical Commission of the Archdiocese of Miami. The Roman Ritual was revised by decree of the Second Vatican Council and published by authority of Pope Paul VI.)

Entrance Into Church

19. At the appointed time, the priest, vested for Mass, goes with the ministers to the door of the church or, if more suitable, to the altar. There he greets the bride and bridegroom in a friendly manner, showing that the Church shares their joy.

Where it is desirable that the rite of welcome be omitted, the celebration of marriage begins at once with the Mass.

20. If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and two witnesses. Meanwhile, the entrance song is sung.

The Liturgy Of The Word

21. The liturgy of the word is celebrated according to the rubrics. There may be three readings, the first of them from the Old Testament.

22. After the gospel, the priest gives a homily drawn from the sacred text explaining the mystery of Christian marriage, the dignity of wedded love, the grace of the sacrament and the responsibilities of married people, keeping in mind the circumstances of the particular marriage.

Rite of Marriage

23. All stand, including the bride and bridegroom, and the priest addresses them in these or similar words:

My dear friends, you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church's minister and this community. Christ abundantly blesses this love. He has already consecrated you in holy baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity. And so, in the presence of the Church, I will question you concerning your intention.

24. The priest then questions them about freedom of choice, faithfulness to each other, and the acceptance and upbringing of children:

N. and N., have you come here freely and without reservation to give yourselves to each other in marriage?

Will you love and honor each other as man and wife for the rest of your lives?

The following question may be omitted if, for example, the couple are advanced in years.

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

Each answers the questions separately.

Consent

25. The priest invites the couple to declare their consent:

Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.

They join hands.

The bridegroom says:

I, N., take you, N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

The bride says:

I, N., take you N., to be my husband, I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions. First he asks the bridegroom:

N., do you take N. to be your wife? Do you promise to be true to her in good times and in bad, in sickness and in health, to love her and honor her all the days of your life?

The bridegroom:

I do.

Then he asks the bride:

N., do you take N. to be your husband? Do you promise to be true to him in good times and in bad, in sickness and in health, to love him and honor him all the days of your life?

The bride:

I do.

If pastoral necessity demands it, the conference of bishops may decree that the priest shall always obtain the consent of the couple through questions.

26. The priest receives their consent:

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings.

What God has joined, men must not divide. R. Amen.

Blessing And Exchange Of Rings

27. Priest:

May the Lord bless these rings which you give to each other as the sign of your love and fidelity. R. Amen.

Other forms of the blessing of rings may be used.

28. The bridegroom takes the bride's ring and places it on her ring finger. He may say:

N., take this ring as a sign of my love and fidelity. In the name of the Father and of the Son and of the Holy Spirit.

The bride takes the bridegroom's ring and places it on his ring finger. She may say:

N., take this ring as a sign of my love and fidelity. In the name of the Father and of the Son and of the Holy Spirit.

29. The general intercessions (prayer of the faithful) follow with formulas approved by the conference of bishops. If the rubrics call for it, the profession of faith is said after the general intercessions.

The Liturgy Of The Eucharist

30. The Order of Mass is followed, with the following exceptions. During the offertory, if appropriate, the bride and bridegroom may bring the bread and wine to the altar.

31. Proper prefaces (n. 115-117).

32. When the Roman canon is used, the special "Hanc igitur" is said (no. 118).

33. After the Lord's Prayer, the prayer "Deliver us" is omitted. The priest faces the bride and bridegroom and, with hands joined, says:

Dear friends, let us turn to the Lord and pray that he will bless with his grace this woman now married in Christ to this man and that (through the sacrament of the body and blood of Christ) he will unite in love the couple he has joined in this holy bond.

All pray silently for a short while. Then the priest extends his hands and continues:

Father, by your power you have made everything out of nothing. In the beginning you created the universe and made mankind in your own likeness. You gave man the constant help of woman so that man and woman should no longer be two, but one flesh, and you teach us that what you have united may never be divided.

Father, you have made the union of man and wife so holy a mystery that it symbolizes the marriage of Christ and his Church.

Father, by your plan man and woman are united, and married life has been established as the one blessing that was not forfeited by original sin or washed away in the flood.

Look with love upon this woman, your daughter, now joined to her husband in marriage. She asks your blessing. Give her the grace of love and peace. May she always follow the example of the holy women whose praises are sung in the scriptures.

May her husband put his trust in her and recognize that she is his equal and the heir with him to the life of grace. May he always honor her and love her as Christ loves his bride, the Church.

Father keep them always true to your commandments. Keep them faithful in marriage and living examples of Christian life. Give them the strength which comes from the gospel so that they may be witnesses of Christ to others. (Bless them with children and help them to be good parents. May they live to see their children's children.) And, after a happy old age, grant them fullness of life with the saints in the kingdom of heaven. Through Christ our Lord. R. Amen.

34. If one or both of the parties will not be receiving communion, the words in the introduction to the nuptial blessing through the sacrament of the body and blood of Christ may be omitted.

If desired, in the prayer, "Father, by your power," two of the first three paragraphs may be omitted, keeping only the paragraph which corresponds to the reading of the Mass.

In the last paragraph of this prayer, the words in parentheses may be omitted wherever circumstances suggest it, e.g. if the couple are advanced in years. For other forms of the nuptial blessing see nos. 120-121.

35. At the words, "Let us offer each other the sign of peace," the married couple and all present show their peace and love for each other in an appropriate way.

36. The married couple may receive communion under both kinds.

37. At the end of Mass the priest, before blessing the people, blesses the bride and bridegroom, using one of the blessings below, nos. 125-127.

38. If two or more marriages are celebrated at the

Within Mass

same time, the questioning before the consent, the consent itself, and the acceptance of consent shall always be done individually for each couple; the rest, including the nuptial blessing, is said once for all, using the plural form.

Preface

I

115. Father, all-powerful and ever-living God we do well always and everywhere to give you thanks. By this sacrament your grace unites man and woman in an unbreakable bond of love and peace.

You have designed the chaste love of husband and wife for the increase both of the human family and of your family born in baptism.

You are the loving Father of the world of nature; you are the loving Father of the new creation of grace.

In Christian marriage you bring together the two orders of creation: nature's gift of children enriches the world and your grace enriches also your Church.

II

116. Father, all powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Through him you entered into a new covenant with your people.

You restored man to grace in the saving mystery of redemption.

You gave him a share in the divine life through his union with Christ.

You made him an heir of Christ's eternal glory.

This outpouring of your love in the new covenant of grace is symbolized in the marriage covenant that seals the love of husband and wife and reflects your divine plan of love.

III

117. Father, all powerful and ever-living God, we do well always and everywhere to give you thanks.

You created man in love to share your divine life.

We see his high destiny in the love of husband and wife, which bears the imprint of your own divine love.

Love is man's origin, love his constant calling, love is his fulfillment in heaven.

The love of man and woman is made holy in the sacrament of marriage, and becomes the mirror of your everlasting love.

Hanc Igitur

118. Father, accept this offering from your whole family and from N. and N., for whom we now pray.

You have brought them to their wedding day; grant them (the gift and joy of children) and a long and happy life together (through Christ our Lord, Amen)

Nuptial Blessings

II

In the following prayer, either the paragraph, "Holy Father, you created mankind," or the paragraph,

"God the eternal Father keep you in love with each other, so that the peace of Christ may stay with you and be always in your home. R. Amen."

"Father, to reveal the plan of your love," may be omitted, keeping only the paragraph which corresponds to the headings of Mass.

The priest faces the bride and bridegroom and, with hands joined, says:

120. Let us pray to the Lord for N. and N. who come to God's altar at the beginning of their married life so that they may always be united in love for each other (as now they share in the body and blood of Christ.)

All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, you created mankind in your own image and made man and woman to be joined as husband and wife and so fulfill their mission in this world.

Father, to reveal the plan of your love, you made the union of husband and wife an image of the covenant between you and your people.

In the fulfillment of this sacrament, the marriage of Christian man and woman is a sign of the marriage between Christ and the Church.

Father, stretch out your hand - bless N. and N.

Lord, grant that as they begin to live this sacrament they may share with each other the gifts of your love and become one in heart and mind as witnesses to your presence in their marriage.

Help them to create a home together and give them children to be formed by the gospel and to have a place in your family.

Give your blessings to N., your daughter, so that she may be a good wife and mother caring for her home, faithful in love for her husband, generous and kind.

Give your blessing to N., your son, so that he may

be a faithful husband and a good father.

Father, grant that as they come together to your table on earth, so they may one day have the joy of sharing your feast in heaven.

Through Christ . . .

III

The priest faces the bride and bridegroom and with hands joined, says:

121. Dear friends, let us ask God for his continued blessings upon this bridegroom and his bride.

All pray silently for a short while. Then the priest extends his hands and continues:

Holy Father, creator of the universe, maker of man and woman in your own likeness, source of blessing for the married life, we humbly pray to you for this bride who today is united with her husband in this sacrament of marriage.

May your fullest blessing come upon her and her husband so that they may together rejoice in your gift of married love and enrich your Church with their children.

Lord, may they both praise you when they are happy and turn to you in their sorrows.

May they be glad that you help them in their work, and know that you are with them in their need.

May they pray to you in the community of the Church, and be your witnesses in the world.

May they reach old age in the company of their friends, and come at last to the kingdom of heaven.

Through Christ . . .

Blessings At The End Of Mass

125. God the eternal Father keep you in love with each other, so that the peace of Christ may stay with you and be always in your home. R. Amen.

May your children bless you, your friends console you and all men live in peace with you. R. Amen.

May you always bear witness to the love of God in this world so that the afflicted and the needy will find in you generous friends, and welcome you into the joys of heaven. R. Amen.

And may almighty God bless you all, the Father, and the Son - and the Holy Spirit. R. Amen.

126. May God, the almighty Father, give you his joy in your children and bless you. R. Amen.

May the only Son of God have mercy on you and help you in good times and in bad. R. Amen.

May the Holy Spirit of God always fill your hearts with his love. R. Amen.

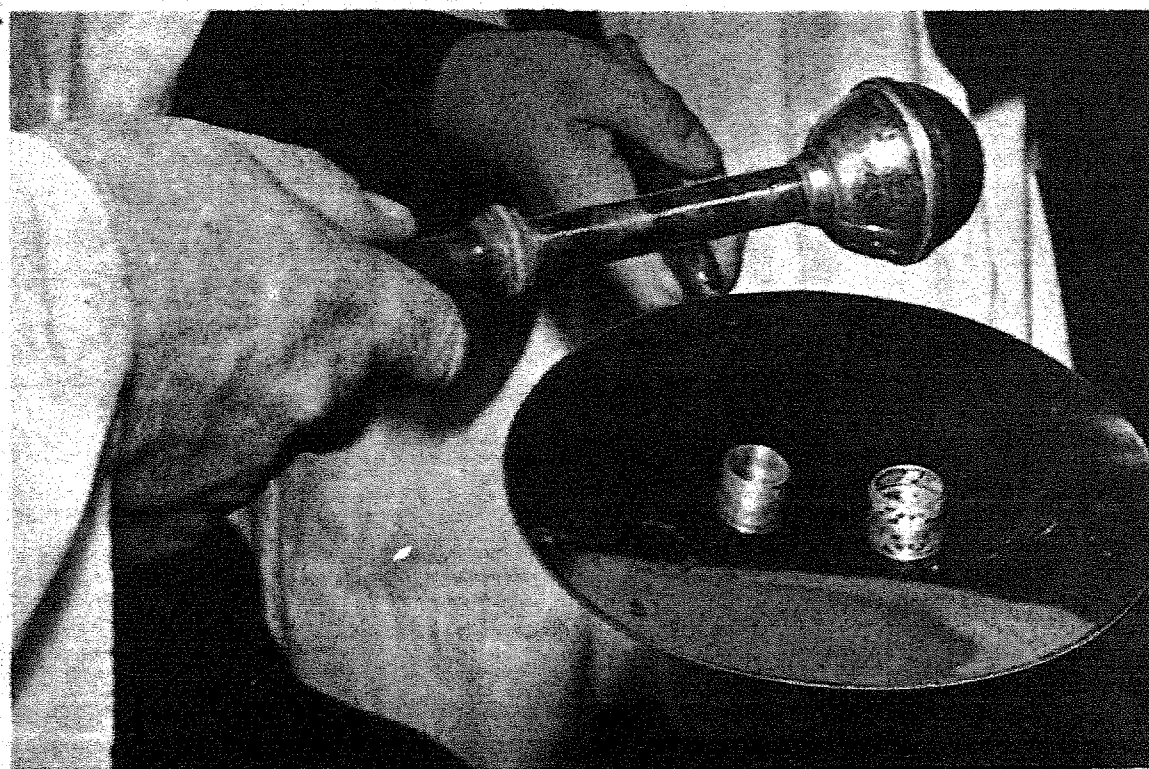
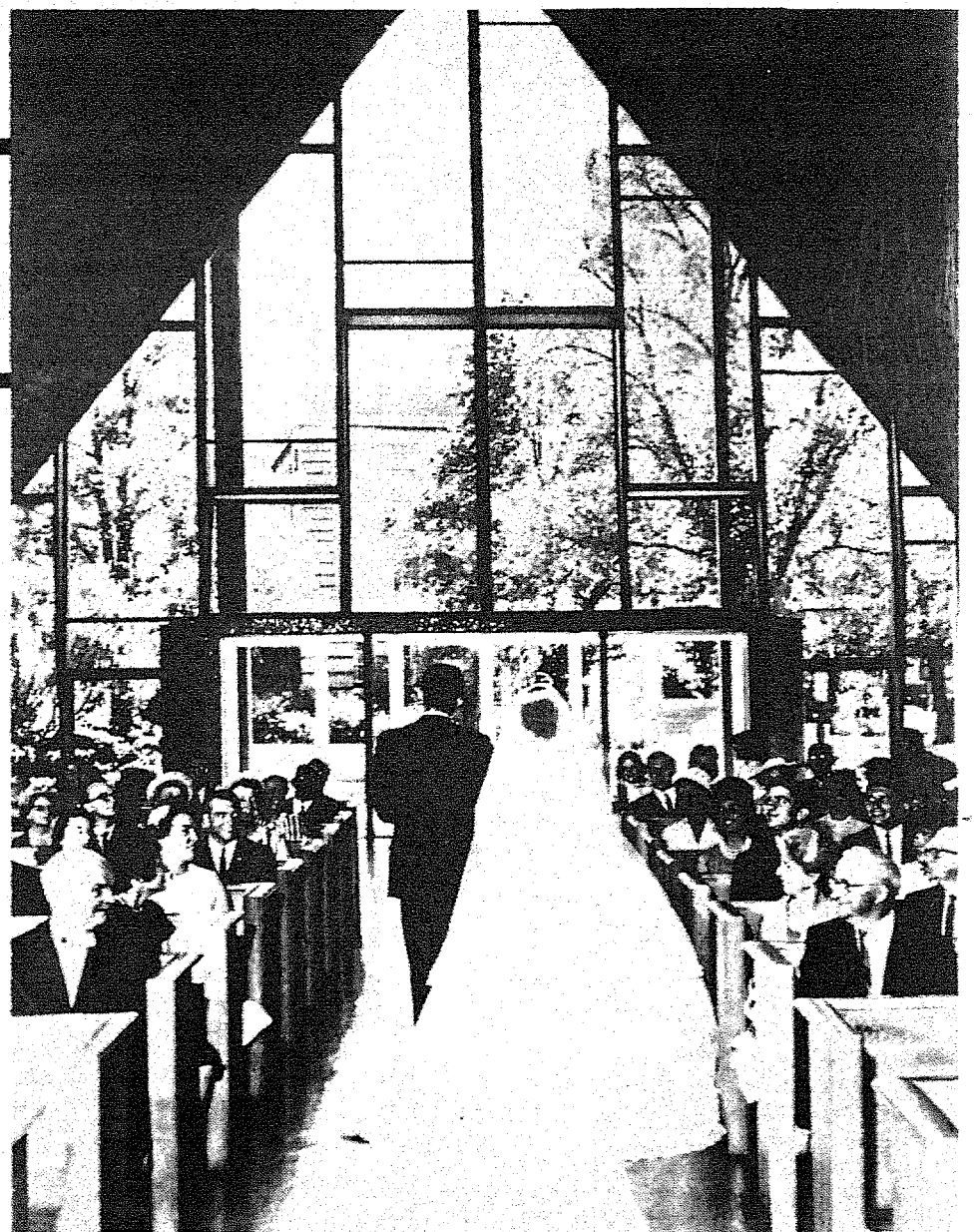
And may almighty God bless you all, the Father, and the Son, - and the Holy Spirit. R. Amen.

127. May the Lord Jesus, who was a guest at the wedding in Cana, bless you and your families and friends. R. Amen.

May Jesus, who loved his Church to the end, always fill your hearts with his love. R. Amen.

May he grant that, as you believe in his resurrection, so you may wait for him in joy and hope. R. Amen.

And may almighty God bless you all, the Father, and the Son, - and the Holy Spirit. R. Amen.



"May the Lord bless rings which you give to each other as the sign of your love and fidelity. R. Amen." "Other forms of the blessing of rings may be used. The bridegroom takes the bride's ring and places it on her ring finger."

Those 'Group Cults' Of The 60's Are In A Squeeze

By FATHER ANDREW M. GREELEY

The winds of fashion are changing. The unquestioned dogmas and doctrines of the 1960s are in deep trouble. The weathervanes which signal the changes are already swirling around under the influence of new currents. A lot of members of the avante garde are going to have to do some fancy footwork if they are not going to be dismissed as old hat.

The following fashions are going to be the first to go:

SECULAR CULT — the dogma that man has evolved to such a state that he no longer needs God or the sacred.

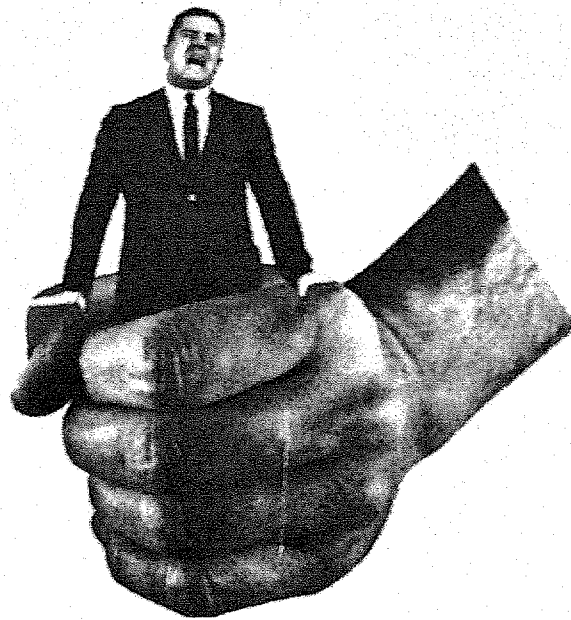
YOUTH CULT — the doctrine that since the future belongs to the young, the wishes of the most radical and outspoken of the youthful spokesmen not only must be taken seriously but also must be acquiesced in.

BLACK CULT — the faith that anything a black extremist says or does must be defended and justified because of our guilt over what has been done to the blacks in the past.

GROUP CULT — the assumption that salvation lies in group dynamics. The more intense the regression experience, the more profoundly positive the emotional change is supposed to be.

REVOLUTION CULT — the dogma that liberal, rational, parliamentary democracy has failed so completely that liberal democrats ought to play dead while the young, third world revolutionaries take over (clutching the "Sayings of Chairman Mao" and Mike Novak's "Theology of Revolution" even though these latter worthies have nothing clearer in the way of a program than the semi-literate gibberish of the Port Huron Statement.

Let it be noted, incidentally, that these five fashionable cults are not to be confused with the real aspirations of black people (who do not identify with the extremist spokesmen) or young people (who are far more square than most of the self-anointed youth leaders). Nor do they have anything to



do with the authentic reform of American society — especially since most of the cultists want, in one way or another, to destroy that society.

But what are the signs of the shifting winds:

- Harvey Cox's abandonment of the ramparts of the secular city to take up a new position in a sacred city — timed nicely to accompany the new enthusiasm for the sacred on the college campuses.

- Bayard Rustin's article in "Harper's" calling the current military leaders reactionaries.

- Saul Alinsky's statement in the same issue that if black people call him a "honky" he will call them "nigger."

- The complete failure of the anti-war moratoria and the discovery of the fact that the moratoria strengthened rather than weakened the President's position.

- The overwhelming evidence that college youth has its own silent majority.

- The rediscovery by the liberal elites of "white ethnic" groups and "middle America."

- The issue of the "New York Times Magazine" in which an article about the

Weathermen was sandwiched in between an article on the atrocities of the Red Guard and an article on the Manson murder trial, thus strongly implying that the Weathermen were cut from the same cloth of youthful insanity.

- Michael Lerner's article in the "American Scholar" in which he argues that most liberal and radical intellectuals are bigots on the subject of the middle and working class and that they use public figures like Mayor Daley as scapegoats for their own bigotry.

- An article in the "New York Times Magazine" by a political science graduate student at Columbia pointing out that the radical students and the cult of "relevance" is destroying the university.

- The steady increase of articles in serious medical journals warning of the dangers of "sensitivity training," even "Psychology Today" — the "Playboy" of the intelligensia — has become somewhat cautious on the subject.

- The movie "Bob and Carol, Ted and Alice," which mercilessly spoofs the group cult.

Word about the changes in fashion comes rather late to the Catholic community. Even many of the Catholic secular city enthusiasts have not caught up with Professor Cox. So it is safe to assume that most of these cults will live a bit longer in Roman Catholicism than they will in the rest of the country.

But by 1975 even "Commonweal" will have discovered that there are new tides of fashions — probably just when they're beginning to change.



Mrs. Finklestein Don Shoemaker Athalie Range

3 To Get Awards Of Brotherhood

Representatives of the Catholic, Protestant and Jewish faiths will receive the annual Silver Medallion Brotherhood Awards for significant contributions to their community, during the Brotherhood Dinner of the National Conference of Christians and Jews, Tuesday, Feb. 17, at the Fontainebleau Hotel, Miami Beach.

The three honorees are Mrs. Athalie Range, member of the Miami City Commission; Mrs. Charles Finklestein, chairman of the Community Relations Division of the Dade County Community Relations Board; and Don Shoemaker, editor of the Miami Herald.

Mrs. Range, the first Negro and second woman to serve on the Miami City Commission, is a member of the Community Relations Board and the Human Relations Board.

She has received many awards, including the Anti-Defamation League's Leonard Abess Award in Human Relations, and awards from the Veterans of Foreign Wars and Variety Children's Hospital, and the Catholic Diocese of Miami Award for Meritorious Service in 1965.

Mrs. Finklestein is a board member of the Community Television Foundation and is on the Board and the executive committee of the American Jewish Committee. She is a

member of the national board and executive committee of the Girl Scouts of America and a member of the board of trustees for the United Fund.

She has received many awards, including the Equal Opportunity Award of the Urban League, the Outstanding Citizen Award of Dade County and the Humanitarian Award from the Jewish War Veterans.

Shoemaker, editor of the Miami Herald since 1962, is chairman of the Community Mental Health Services Foundation and a board member of the Health Planning Council. He is parade chairman of the Orange Bowl Committee and a trustee and executive committee member of the University of Miami.

He is also a member of the Governor's Commission on Urban Redevelopment, a trustee of the Greater Miami Coalition, and is on the advisory committee of the Community Relations Board.

He is a director of the Dade County Community Task Force and a member of the United Fund Annual Member Committee. He is on the board of directors of the United Health Foundation and vice-chairman and member of the executive committee of the Florida Council of 100.

Awards are determined by an awards committee, which this year was chaired by Ralph Renick, vice-president of news, WTVJ-TV.

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- Stokely's Whole **Green Beans** . . . 4 15 1/2-oz. cans \$1.

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Temple Oranges
10 for 49¢

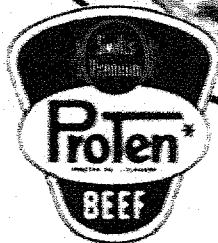
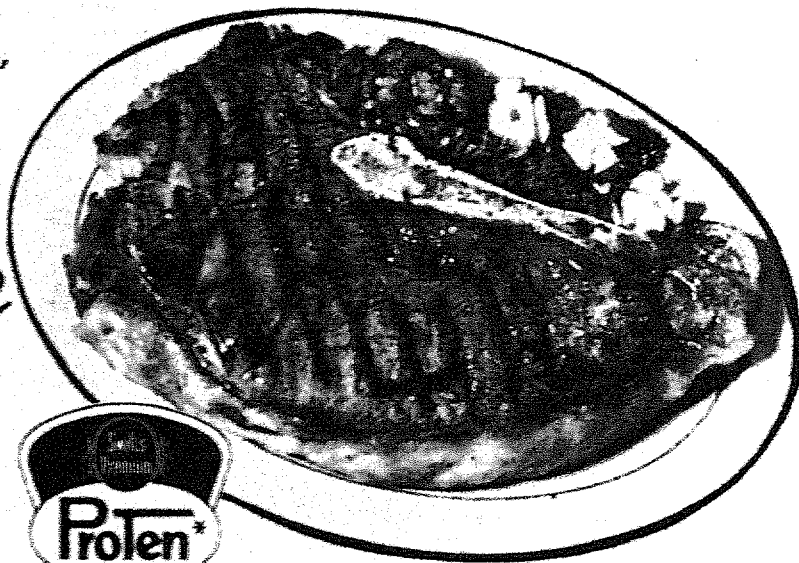
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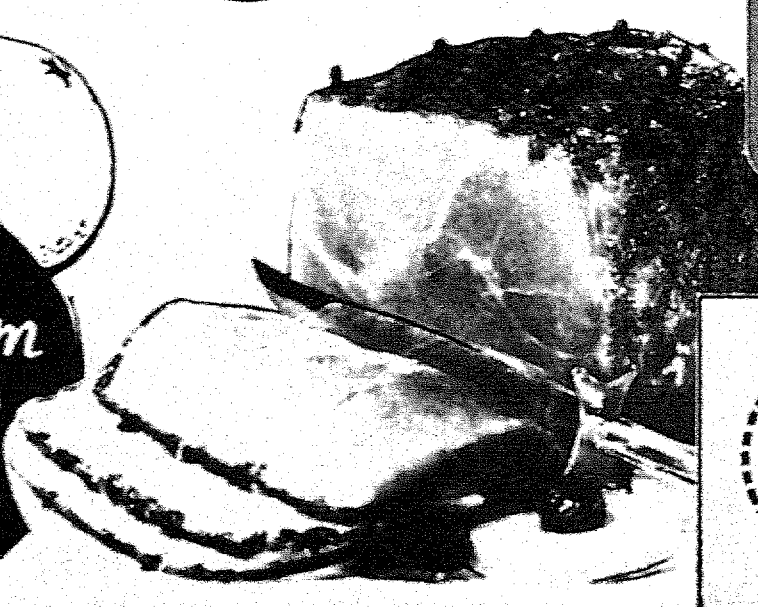
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Where Shopping is a Pleasure

President Nixon's Speech Omits Answers To 2 Vital Questions

By FATHER JOHN B. SHEERIN

There is little doubt that the anti-pollution crusade will be the "in" thing this year, now that President Nixon has focused so strongly on it in his State of the Union message. He gave special attention to the purification and conservation of water resources but his concern was wide-ranging. He expressed a yearning to take America down a new road that would revitalize and redirect its energies and give it once again "the lift of a driving dream which has made America from its beginning the hope of the world."

The speech was well seasoned with rhetoric but the rhetoric seems to have been successful. The general reaction to the speech was favorable, even among Democrats. He spoke in generalizations without addressing himself to the problems of any particular group but he did pay special attention to the aspirations of one group, the younger generation.

He said that the improvement of our environment has become the common cause of all the people of America but is of special concern to young Americans "because they more than we will reap the grim consequences of our failure to act on programs which are needed now if we are to prevent disaster later."

There were, however, two omissions in the speech which puzzled me. First, there was no reference to the war in the Middle East. He was generally optimistic about prospects for peace, noting our new relationships to Vietnam, Europe, Latin America, Soviet Russia and Communist China. But he failed to mention the Middle East.

Yet the very day on which he delivered his address, the United States Government officially rejected the Soviet pro-

FATHER SHEERIN



posals for an Arab-Israeli peace and warned the Russians that there was no point in continuing the Soviet-American talks unless the Russians adopted a more flexible position. Can it be that the President, by his silence on the Middle East, intends to give the Russians a freer hand in that area?

The second omission that puzzled me was the President's allusion to the need of developing a new growth policy without explaining the necessary implications of such a policy. He said that between now and 2,000 A.D. more than 100 million more children will be born into the United States. "Where they grow up and how will more than any one thing measure the quality of American life in these years ahead."

What did he mean? Simply a balanced increase of population so that fewer children would be born in city slums and more in rural areas? Or did he imply a policy that would control births?

For some time now, certain social commentators have demanded a governmental control of births. Some have explicitly demanded it, some have implicitly, but obviously insisted on it. Robert Heilbroner, in "Priorities for the Seventies" (Saturday Review, Jan. 3, 1970) says that Americans are drowning in a sea of swill but that the most fearful reality presiding over this poisoned environment is "a population that is still increasing like an uncontrollable cancer."

The President, in referring to the one hundred million increase in our population in the next 30 years, did not specify how this growth would be controlled. Birth control by coercion is a fearful spectre in a land committed to religious liberty.

James Reston in his "New York Times" column of Jan. 21, quotes Dr. Roger O. Egeberg as saying that freedom of choice in family planning can only lead to greater population growth. The important fact is that, according to Reston, President Nixon approved this speech. Egeberg

BELOW OLYMPUS By Interlandi



"Here come the politicians!"

went on to say "I think we are going to have to help the people of this country understand that their vital interest and that of their children demands that we control the growth of population."

Let's hope that Dr. Egeberg was simply careless with the pronoun "we." It is "they," the parents, who should control birth control decisions. Perhaps he simply meant that "we" in government should launch a voluntary education program to combat overpopulation.

New And Angry View Of History Hits The Marx

By MSGR.

GEORGE G. HIGGINS

The name of the game these days in the field of American history is "revisionism," which "Time" magazine recently described as "a new, angry look at the American past."

The revisionists, rejecting the dominant view of the recent past (what they call "consensus history") like to portray the United States, says the author of "Time's" rather discerning essay for the week of Feb. 2, as "a land of teeming passions and deep-seated, almost irreconcilable disagreements."



Msgr. HIGGINS

Some of them "accept the class-warfare theories of Karl Marx; most of them owe a considerable debt to Progressive Historian Charles Beard, who interpreted the American past as an economic struggle between haves and have-nots."

Though there is undoubtedly something to be said for the revisionists and their angry approach to the American past, I would agree with "Time's" essayist when he faults them, as a group, for imposing "too strict a pattern on the chaos of history." Another way of saying the same thing is that too many of the revisionists tend to be doctrinaire polemicists first and historians second and that "by concentrating on inexorable social and economic forces, they do not make sufficient allowance for political, cultural and psychological forces."

The "Time" Essay goes on to say that this weakness on the part of the revisionists shows up especially in their desperate neo-Marxist attempt to demythologize American foreign policy by interpreting it almost exclusively in terms of the class struggle.

Howard Radosh, a young revisionist from the history faculty at Queens College, is a case in point. His new book, "American Labor and United States Policy" (Random House, New York, \$10), graphically illustrates almost all of the weaknesses of revisionism when applied, along the lines indicated above, to the field of foreign policy.

In saying this, I don't mean to suggest that Radosh's unrelenting criticism of American labor's foreign policy is completely without merit. Some of the principal targets of his criticism will probably argue otherwise, of course. Unless I am badly mistaken, they will be tempted either to ignore his provocative book or to cry bloody murder and call for the cops. If they succumb to either of these temptations, I think they will be making a serious mistake — but that's their business, not mine.

For my own part, I happen to think that Radosh is much too simplistically critical of the labor movement's foreign policy, but that's beside the point for present purposes. My major complaint about his book is that so much of his criticism of the labor movement (even when this criticism strikes me as being at least partially valid or, in any event, arguable) is so completely doctrinaire.

Historians, of all people, are not free to bend the facts of history to suit their own political theories and/or prejudices.

But this, it seems to me, is what Professor Radosh has done with a terrible vengeance in his new book, "American Labor and United States Foreign Policy." He does so by interpreting labor's foreign policy exclusively and very dogmatically in terms of his own neo-Marxist ideology. Not content to disagree with labor's support of the Marshall Plan, for example, or the Korean War or the War in Vietnam, he feels compelled to charge, and to repeat ad nauseam, that "labor's foreign policy

stems inexorable from the conservative union movement as it has been fashioned by the AFL-CIO leaders."

By this he means that, in the eyes of these benighted labor leaders, "labor unions are meant to function as junior partners of the large corporations, and the leaders naturally seek only those gains that are acceptable to the system's top men, men from the corporation community who depend for their profits on the continuation of Cold War politics; the union leaders see the chance for limited gains disappearing if they offer challenges to corporate foreign policy."

Just as American foreign policy in general reflects the domestic organization of the political economy — and the idea that domestic progress depends upon foreign expansion — so does the labor

leaders' foreign policy reflect the type of corporate unionism that has developed in the United States.

Professor Radosh permits his neo-Marxist ideology to run completely wild once his typewriter moves into high gear. The sky then becomes the limit. He says, for example, that the AFL-CIO has played the role of a "labor front" for the American-style corporate state; that the present American economic system, initiated during the presidency of Woodrow Wilson, has come to resemble Mussolini's Fascist State; that American unions may become as impotent as the Fascist unions were in Nazi Germany; and that George Meany sold out to the system by agreeing to President Johnson's wage-price guidelines.

To be more specific, President Johnson knows, for example, that George Meany did not, in fact, support the Johnson Administration's

wage-price guidelines. Mr. Nixon knows that the AFL-CIO does not support many of his economic policies and that the Federation has been severely critical (whether rightly so is beside the point) of some of the present Administration's foreign policies, most recently, for example, its policy with regard to the Israeli-Arab conflict.

The big oil boys and some of the big bankers in the United States also know that the Federation disagrees with them with reference to the latter issue.

Finally, President Nixon knows — and so does American industry — that if American unions were, as Mr. Radosh suggest, a docile "labor front" for a semi-Fascist corporate state, they would not have taken on General Electric, for example, in what has turned out to be one of the most carefully coordinated strikes in American labor history.

But what's the point of

citing other examples to counter Mr. Radosh's extraordinarily doctrinaire argument that the American labor movement has sold out its members for a mess of economic pottage and has become a lackey to American industry and to the American corporate state?

The papers are full of such examples every day of the week, but apparently Mr. Radosh has been too busy dreaming about the advent of Socialism in this country to have noticed them. That's a pity, for he could have written a good book about labor's foreign policy (and we need such a book) if he had been content to stick to his last as a trained historian instead of doubling in brass as a neo-Marxist reformer and a very doctrinaire one at that.

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Pope Describes The Church As A 'Liberating Obedience'

VATICAN CITY — (NC) — Pope Paul VI has described the Church as "a liberating obedience."

He called this "a paradoxical formula, not very attractive at first sight." But he said it deserves examination.

The Pope, speaking at a general audience, continued:

"That the Church is an obedience in the general sense of the term is clear. We know that the Church is a society, a communion, a pastorally organized and governed people. All this implies a defined adherence, an obedience.

"This on a horizontal plane, to use the current term. All the more on the

vertical plane. The Church is the sign, the sacrament, the bridge between God and mankind . . . God's will — His new will for mankind, which is charity — becomes a very demanding relationship."

The Pope said proof that obedience is part of the Church's very constitution is "found in every catechism and in every book of spirituality."

How is such obedience liberating?

"Just as belonging to one order constitutes a liberation from another order . . . so belonging to the order of the Church demands an adherence of conscious and manly uniformity, yet at the same time confers a liber-

ation from the heaviest chains," he said.

He cited "the chains of ignorance of God and our destiny, the chains of sin, of solitude, of fleetingness and of death."

He said the great temptation of our generation is to "weariness of the truth which we have the gift of possessing."

Many, seeing the worthy achievements of technology and social action, lose their trust in speculative thought,

in tradition, in the Church's magisterium (teaching authority), the Pope said.

"They mistrust Catholic doctrine," he declared. "They think they can set themselves free from its dog-

matic character. They would no longer have definitions that are binding for everyone and forever.

"They delude themselves into believing that they might find another liberty, as they no longer appreciate the liberty they have, altering the terms of doctrine sanctioned by the Church of giving it an arbitrary and new interpretation, with a display of erudition and even more of psychological intolerance.

"They may perhaps dream of shaping a new type of church, in keeping with their sometimes noble and lofty intentions but no longer authentic, such as willed by Christ and developed and ripened in historic experience."

Prayer Of The Faithful

Fifth Sunday After Epiphany

Feb. 8, 1970

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. As we prepare for the holy season of Lent, it is fitting to recall that God our Father has chosen us and that we are his people. Let us therefore strive in this coming season for the change of heart necessary for our resurrection with Christ on Easter.

LECTOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

LECTOR: 1) That during the days of Lent, all Christians will strive toward a sanctity modeled after the example of Christ, we pray to the Lord.

LECTOR: 2) For prisoners of war, for men and women in the armed services, that their sacrifice will hasten the arrival of peace, we pray to the Lord.

LECTOR: 3) That all racism will be eradicated; for one society based on truth, justice, and love, we pray to the Lord.

LECTOR: 4) For the sick in hospitals and nursing homes; for those who cannot be healed, we pray to the Lord.

LECTOR: 5) For all the tourists and vacationers with us today, that they may find rest and relaxation and return safely to their homes, we pray to the Lord.

LECTOR: 6) That the kindness and mercy of the Father will be shown to all the departed, especially N. and N. who died this past week, we pray to the Lord.

LECTOR: 7) That all Christians who are in any way separated from one another may draw closer to one another by patience, understanding, and forgiveness, we pray to the Lord.

CELEBRANT: O Lord, answer our prayers and grant that we may enter this coming season of Lent with a contrite heart and a firm desire to be united with you forever in glory. We your people ask this of you in fidelity to your Holy Spirit, through Christ our Lord.

PEOPLE: Amen.

Ash Wednesday

Feb. 11, 1970

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. As we begin the season of Lent, we pray that we will not be blind to the opportunities to show our love for one another and to bring about the change of heart necessary for our resurrection with Christ on Easter.

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

LECTOR: 1) For Pope Paul, Archbishop Carroll, and all Christians that we may show the world a love that never fails, we pray to the Lord.

LECTOR: 2) That world leaders will see their task in the light of the divine plan for all men, we pray to the Lord.

LECTOR: 3) That our hearts will be moved to sincere prayer, repentance, and good works each day of Lent, we pray to the Lord.

LECTOR: 4) For the grace of conversion for all those who have lost faith and hope, we pray to the Lord.

LECTOR: 5) For forgiveness of our sins and for the goodwill of those who have hurt or offended us, we pray to the Lord.

LECTOR: 6) That the ashes with which we are signed today will be a sign of our sincere repentance and of our commitment to penance, we pray to the Lord.

CELEBRANT: Grant, O Lord, that we may enter this season of Lent with eyes open to the needs of one another. With a contrite heart for past failings we desire to be united with you forever in glory. We, your people, ask this of you in fidelity to your Holy Spirit, through Christ our Lord.

PEOPLE: Amen.

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There Is No Turning Back The Clock!

By FATHER JOHN T. CATOIR

There is probably little doubt in anyone's mind that the Catholic Church is divided on many issues. It is now a cliché

to use the terms "liberal" and "conservative," but there is validity to the distinction. One serious division exists which is based on something as fundamental as the definition of religion.

There are those who see religion primarily, and almost exclusively, as having an individualistic perspective: namely, the sanctification and salvation of the individual soul. Others admit the essential purpose, but insist that it is selfish to concentrate on the individual's private salvation exclusively.

They assert that religious leaders must be concerned about creating a world where it is easier for all men to be good, so that they are not hampered on the way to salvation by bitterness over the injustices of this world. This view sees the social well-being of man as a necessary part of the mission of the Church.

It might seem that this is a Catholic problem, but it isn't. The Protestant Church is beginning to feel the strain of tension between these two opposing mentalities. As recently as Jan. 10, 1970, a group which calls itself "The Church League of America," sent out a national mailing to raise funds for its fight against the National Council of (Protestant) Churches. The Church League is an exponent of the first view mentioned above.

They resent the fact that the National Council of Churches claims to speak for 42 million church-going Protestants, when its board, "a mere handful of people," supported the radical labor organizer, Cesar Chavez, and his grape strike, or when it wanted to stop the installation of the safeguard A. B. M. missile.

The final outrage came when the National Council of Churches endorsed the principles of the "black-manifesto" proposed by James Foreman. On the surface, the struggle is over money.

We've had a few similar confrontations in the Roman Catholic Church. Recently Cardinal Dearden of Detroit has been running into stiff opposition from a conservative group which protested his pledge of a large sum of money for the poor and underprivileged people of the diocese.

Conservative Catholics do not want "their" money going to social causes. Outsiders have wondered if the unrest in Detroit is due to their recent diocesan synod, but the basic conflict existed long before the synod. This tension exists in every Church, and it is exposed as soon as the Church leadership takes a stand on a specific social issue.

There is no turning the clock back. Russian Communism was built on the ashes of a decadent Christian empire. The phrase "religion is the opiate of the people," capitalized on the parasite existence of the Church feathering its own nest while never caring about bettering the lot of the poor. Communism exploited the failure of the Church to live up to the teachings of Jesus Christ.

Those who argue that social-minded Church leaders are slightly pink, miss a very important point if they do not understand caring for our less fortunate citizens is God's work. In fact, if you read Matthew Chap. 25:34-46 carefully you may find that your salvation depends on it.

Pope Defends Church's Right To Judge, Punish

VATICAN CITY — (NC) — Pope Paul VI has defended the Church's power to judge and to punish.

Referring to warnings and excommunications, he said that the Church's power to coerce "is also founded in the experience of the primitive Church."

He referred to St. Paul's judgement on the incestuous

man in the First Letter to the Corinthians.

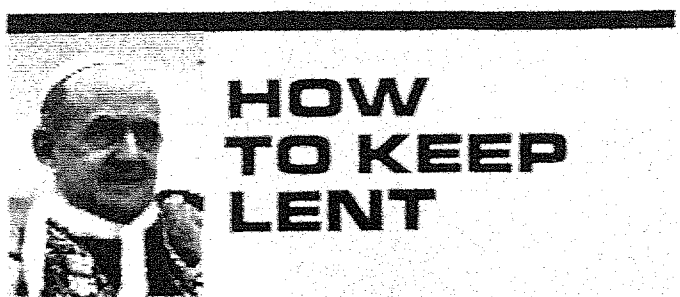
"Liberty and authority are not conflicting terms by mutually integrating values," he asserted.

Recalling the principle of authority and the need for juridical structure does not detract from the value of liberty . . . or from the esteem in which it should be held.

Rather it brings into relief the exigencies of a sure and effective safeguard for the common goods, among them the fundamental one of the exercise of liberty itself. This can be guaranteed adequately only by a well-ordered living-together.

In answer to those who appeal to the Gospel against authority he said:

"But the Gospel does not abolish authority. Indeed it institutes it, establishes it. Yes, it places it at the service of the good of others, but not as if it were derived from the community, almost as though it were its servant, but because it is derived from above to govern and judge, and has its origin in a positive act of the Lord's will."



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Chaminade To Host District 16 Tourney

The Chaminade High Lions got a bonus. Not that they really needed it...with their glossy 13-2 basketball record, but, then every little bit helps at state tournament time.

Coach Andy Tonkovich and his crew will host the Class A District 16 tournament and it's such a tightly packed field that the home court may be just the added advantage that they'll need to top the title.

Included with the Lions will be such bouncies as Key West, Archbishop Curley, Msgr. Pace and darkhorse Miami LaSalle. It could be rated as the top Class A district meet in the state with Key West the runnerup in last year's state finals and 14-2 for the season, losing only to a pair of AA powerhouses, Coral City and Coral Gables.

The Lions posted their 10th straight win when they rallied from a dismal first half to take Cardinal Gibbons High for the

second time this season, 70-59. Chaminade had trailed 26-17 at halftime and was down 33-23 early in the third period before finding its stride.

The Lions outscored Gibbons 31-16 in the fourth quarter to get their win. As usual, the 6-0 Dawn Tonkovich was the scoring leader for Chaminade with 25 points, with Tom Kincaid second high with 12. Gibbons, which slipped to a 12-4 record, had Jim Connolly high with 19 and Gus Crooks at 17.

Gibbons, also Class A, will take its troops to the A-15 meet at Boca Raton, where they won't have to run into Chaminade while Cardinal Newman of West Palm Beach will complete the Class A assignments of the archdiocese schools by playing at Palm Beach Gardens in the A-14 meet.

In Class B, both Belen of Miami and St. Thomas Aquinas of Ft. Lauderdale will be at Pine Crest School for the B-16 meet while in Class C, St. Patrick's will be the host for the

VOICE OF SPORTS

District 16 competition, with Mary Immaculate of Key West the other archdiocese team.

Christopher Columbus, the only AA school in the archdiocese, will be at the AA-16 meet at Miami Kdhu.

In highlights of other competition last week, Msgr. Pace continued to fight its way out of its mid-season slump by taking St. Thomas, 98-56, and Boca Raton, 82-71, behind the high-scoring of Billy Sheppard. Sheppard had 25 points against St. Thomas and 30 against Boca. Wayne Keen had his best game of the season when he notched 27 points to back up Sheppard against Boca.

LaSalle came out of a busy week with a 2-1 mark, losing to Gibbons 68-55 early in the week and then posting back-to-back wins over Pine Crest, 105-65, and Newman, 70-63. Chris Savard was the big man in both victories, getting 30 against PC and 24 against Newman. It was the final archdiocese game of the season for Newman, which played without scoring leader Bill McInis.

Archbishop Curley played its finest offensive game of the year against North Miami as the Knights romped 81-63 over North Miami, behind the 1-2 punch of Paul Taylor and Russ Meriedy. Taylor had 25 points and Meriedy 20, while 6-5 Ed Davis added 17.

Belen, one of the favorites in the Class B competition, pushed its record to 13-4 for the season with an easy 60-27 triumph over Miami Military Academy. Julio Campa's 17 points topped Belen's scoring.

St. Thomas, which will be a favorite in the Class B district with Belen, despite its mediocre record, dropped a pair of games, losing to Class AA Fort Lauderdale High, 77-59, in addition to Pace.

Steve Pope was the top man for the Raiders in both games, getting 27 against the L's and 17 against Pace.

Curley Wise In Quitting Conference

The move by Archbishop Curley High to withdraw from the Greater Miami Athletic Conference is both a wise one and a necessity.

The Knights have been for some time the smallest school in the conference. The some-400 boys in the top three grades have been pitted against schools with as many as 2,000. Curley will be the only school with a Class A designation competing in the league next year when Key West High is expected to move up to the large school AA classification.

The battle of a small school against the bigger ones does not show up so much in the winter time when basketball is the major activity. However, in the fall with football and in the spring when baseball, track, tennis, golf and swimming all run concurrently, the talent gets stretched awfully thin.

The Knights have been able to make a good show of it, though, over the years...which is a credit to the coaching ability and the desires of the players themselves. Catholic high schools throughout the country have traditionally been smaller in enrollment than the public schools and have made up for the disadvantage in numbers by spirit. But, spirit can carry a

team just so far. Sometimes the numbers are just too much.

Even the Knights' advantage in basketball is slowly ebbing away.

"We once used to get the Negro athlete to help us, at a time when there wasn't many other schools for them to go to," said Phil Petta, the basketball coach and athletic director at Curley.

"Now, with complete integration and the raising of tuition, we don't get them like we used to."

Curley's facilities have limited the enrollment to 600, including the freshmen class, and the hopes of future expansion just do not exist.

The Knights will revert to an almost exclusively Class A competition, with the prospects of not even competing against their long-time rival in the archdiocese, Christopher Columbus High, which has grown to full Class AA, with about 600 boys in the top three grades.

The Knights are looking to the South Atlantic Conference for the nucleus of their future competition. This will give them stronger ties with other archdiocese schools, with which they have had off-and-on competition.

In the SAC, composed almost entirely of Class A schools, are archdiocese

schools LaSalle, Msgr. Pace, St. Thomas Aquinas and Cardinal Gibbons, the latter two in Ft. Lauderdale.

Miami Military Academy is a current member of the SAC but is expected to drop from the league due to inability to compete in the major sports.

Thus, the addition of Curley to the SAC will strengthen that conference as well as giving the Knights competition on an equal level. It'll be good for both.

However, it is expected that Curley will continue some of its rivalries with the AA schools it has competed against for a long time...like North Miami, Hialeah, Miami Beach and Jackson. These are good attractions at the gate as well as not being too physically overpowering when mixed in with a regular slate of Class A contests.

The move...is a good one.

Biscayne College's basketball team continues to surprise.

The Bobcats scored their first win over a major school last Saturday when they knocked off Iona College, 76-69, in clean-cut fashion. Remember, Iona had beaten Seton Hall, the winner of the Hurricane Classic in Miami

with wins over the U. of Miami and Texas.

It was no small achievement for the struggling Biscayne crew, which notched its 10th win against seven losses.

Freshman guard Jim McCleod and soph guard Keith Finley led the scoring attack with 27 and 20 points, respectively, but full share of the credit must also go to the frontliners who won the battle of the boards for the Bobcats.

The 6-6 Bob Cook, 6-3 Alvin Warner, 6-5 Rick Murray and 6-4 Steve Brady did the job up front, although none of them scored in double figures.

It was a magnificent win for the Bobcats.

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Court Studies Grants For College Buildings

HARTFORD, Conn. — (NC) — Speculation here is that is probably will be late this spring before a three-judge panel of U.S. District Court hands down a decision in a suit challenging the constitutionality of U.S. government construction grants to four Catholic universities and colleges in Connecticut.

After final arguments by plaintiffs and defendants, Judges J. Joseph Smith, William M. Timbers and M. Joseph Blumenfeld took the case under advisement.

The judges now must study the mountain of evidence compiled — five days of testimony by dozens of witnesses, court decisions cited by both sides in support of arguments and other materials.

Regardless of which way the decision goes, it is certain the ruling will be appealed to the U.S. Supreme Court, but is problematical whether such an appeal can be made to the nation's highest tribunal before it recesses for the summer months.

The suit was originated by 15 Connecticut residents and sponsored by the American Jewish Congress and the Connecticut branch of the American Civil Liberties Union.

The defendants include the U.S. Department of Health, Education and Welfare; the state of Connecticut;

the Jesuits' Fairfield University; Sacred Heart University, lay-operated institution of the Bridgeport diocese; Albertus Magnus College, New Haven, conducted by Dominican Sisters, and Annhurst College, South Woodstock, conducted by the Daughters of the Holy Spirit. Buildings involved at these schools are two libraries, humanities building and language laboratory.

The Connecticut Civil Liberties Union said the suit is the "first test case challenging allocation of federal funds to church-controlled colleges" and called it "probably most important church-state test in country."

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Brazilian Student To Study At Curley



WELCOMING EXCHANGE student William de Souza Leao Mateik (left) to Archbishop Curley High School in Miami is Brother William May, CSC, director of studies. William will study at Curley until mid-March when he will return to classes at Santo Inacio School in Rio de Janeiro, Brazil. Portuguese-speaking William knows little English, but hopes to improve his grasp of the language through his studies here.

CYO To Stage Contests For Championships

CYOers from throughout the Archdiocese of Miami will gather Sunday, Feb. 22 — Washington's Birthday at Chaminade High School — for one of the athletic highlights of the Catholic Youth Organization season.

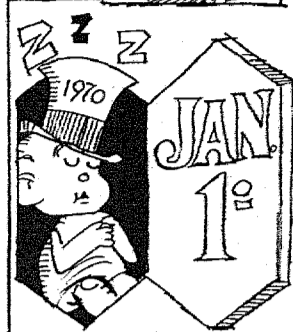
The top two teams in the archdiocesan basketball championship will receive trophies and invitations to the annual CYO awards banquet later this year.

A special basketball team made up of Miami Dolphins professional football players will challenge the CYO all-star during the evening.

The finals of the CYO cheerleading contest will be presented at half-time.

Following the game and contests will be a dance featuring a rock and roll band.

The evening will begin at 7 p.m. at the high school, 500 Chaminade Drive, Hollywood.



BUT NOW, It's my turn to work!



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Miami-Dade On List For Scholarships

MIAMI, Fla. — Four two-year scholarships to Miami-Dade Junior College will be awarded annually by Food Fair Stores Foundation, beginning next fall.

Miami-Dade is the first junior college in the nation to be included on the list of 32 colleges and universities in nine states where the Foundation maintains scholarship programs.

To be known as the Food Fair Stores Scholarships, they will be awarded to incoming freshmen, each in the amount of \$350 for the two-year period.

Applicants from Food Fair families should submit their applications to the Foundation, which will forward a list of those eligible for consideration to the College. Non-Food Fair applicants should apply directly to the College.

Application forms and complete instructions for applying are available through Food Fair's Southern Division Personnel Office, 7800 N.W. 32nd Ave. Deadline for receiving applications is March 1.

Homecoming

St. Timothy's CYO held its second annual homecoming this past weekend with festivities which began on Saturday morning with a beach party and continued through Saturday night with a bonfire and cook-out on the church grounds.

Named king and queen of the weekend were CYO basketballer Tom Bastian and cheerleader Norma Goller.

A coronation dance in the social hall topped off the weekend.

Receiving the award will be Gilberto Carmona, Garry Connell, Juan Diaz, James Hines, John Lariosa, Michael McCullom, Steve Uria and Anthony Vickers.

White Elephant

St. Rose of Lima CYO will hold a White Elephant Sale in the school auditorium, Saturday, Feb. 7, from 10 a.m. to 6 p.m.

The sale will include both old items and new items made especially for the sale.

Proceeds from the event will go toward sponsoring various projects of the St. Rose CYOers.

Sister Heads School System

MADISON, Wis. — (NC) — Sister Carmela Pierick, a Dominican, has been named superintendent of schools for the Madison Diocese.

She succeeds Father James Kramer, named pastor of St. Mary parish, Portage, who will continue as a consultant in diocesan educational matters.

Cub Scouts

Eight boys from St. Mary's Cathedral parish Cub Scout Pack 8 will be awarded the Parvuli Dei medal this Sunday, Feb. 8, during the 11 a.m. Mass.

Masses Geared To College-Aged

The Newman Catholic Center at Miami-Dade Junior College, North Campus now offers Sunday Masses geared for college-age persons at 10:30 a.m. in the center, 10600 NW 27th Ave.

The Mass this Sunday will be celebrated by Father Michael D. Hickey, assistant pastor, Our Lady of the Lakes parish.

Coffee and donuts will be served following the Mass.

Urban Leaguer Urges 'Justice'

CHICAGO — (NC) — Whitney Young, Jr., executive director of the National Urban League, called for a rededication of commitment on the part of the major religious denominations of the country.

"The racism that pervades our society and influences the behavior of individuals and institutions alike must yield to the demand for justice and freedom," he said.

Papers Refuse 'X' Movie Ads

JACKSONVILLE, Fla. — (NC) — Daily newspapers here have adopted a policy of refusing to accept advertisements of sexy X-rated movies, as well as of movies that have not been rated.

The basic question is whether, by carrying these advertisements, these newspapers are contributing to the decline of public morals while deploring this decline on our editorial pages," the editorial stated.

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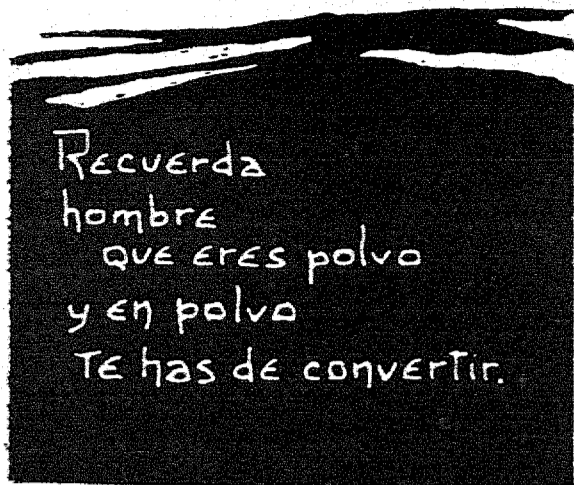
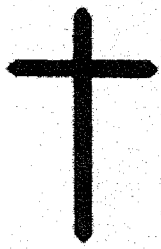
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Mensaje de Cuaresma

Muy amados en Cristo:

Quiero aprovechar la oportunidad que me brinda la proximidad de la Cuaresma para compartir con ustedes algunas reflexiones sobre este tiempo litúrgico que tradicionalmente ha sido designado como "santo."

Aunque en los últimos años hemos sido testigos de muchos cambios en las prácticas y devociones religiosas, el periodo de Cuaresma sigue siendo el mismo en su significación esencial. Es en verdad la Cuaresma un santo tiempo en el que todos, viejos y jóvenes, casados y solteros, sacerdotes, religiosos y laicos deben considerar con calma y seriedad aquello que es lo más importante en nuestra vida: crecer en el amor y en el servicio a Nuestro Señor Jesucristo.

Nosotros los que pertenecemos a la generación anterior admitimos que los actos externos de la Cuaresma han cambiado. Además sabemos que estos cambios eran necesarios, ya que la Iglesia siempre se afana en escudriñar los signos de los tiempos a fin de descubrir "nuevas expresiones cada vez más aptas para lograr el verdadero propósito de la penitencia." Las rígidas leyes del ayuno, que muchos de nosotros hace una generación aceptábamos como cosas normales en nuestra vida espiritual, han sido mitigadas considerablemente debido a los rápidos cambios que vienen ocurriendo en las costumbres y en las condiciones sociales. Algunos, y esto es comprensible, han lamentado estos cambios. Esas personas sienten que necesitan reglas claramente dictadas como obligaciones para apoyarse en ellas y ayudarse así a ser más generosos y a cooperar mejor en las demandas que nos impone el espíritu de Cuaresma. Los jóvenes de la nueva generación, por otra parte, creen que pueden responder mejor a esas demandas si no se sienten presionados por directivas específicas y se les deja escoger su propio curso en las prácticas del tiempo de Cuaresma.

Ambos puntos de vista son sinceros y merecen respeto. Aunque a veces estas dos actitudes pueden parecer irreconciliables, si todos nos aplicamos con paciencia a re-aprender el propósito esencial de la Cuaresma, nadie se sentirá impedido espiritualmente para seguir los impulsos de la divina gracia en este santo tiempo.

En la Constitución sobre la Liturgia los Padres del Concilio Vaticano declararon que la Cuaresma tiene un doble carácter: recordar nuestro bautismo y acentuar el espíritu de penitencia.

La memoria del bautismo, especialmente a la luz del énfasis que se ha puesto en este sacramento en nuestro tiempo, debe capacitarnos para poner en foco el propósito de nuestra vida y recordar la verdad de nuestra condición humana. "Esta condición," dijo hace dos años el Papa Paulo, "se nos presenta a contra luz: la luz de Dios, que al reflejarse sobre el hombre, su criatura, su obra maestra, revela una imagen desfigurada y la necesidad, al mismo tiempo que la incapacidad de restauración; la infidelidad radical. En otras palabras, el pecado y la necesidad del hombre de ser salvo, redimido, devuelto a nueva vida."

A menos que estas verdades básicas de nuestra existencia sean tenidas en mente, nuestras vidas se tornarán más y más confusas y se perderá el valor de los tiempos preciosos para la santificación, tales como la Cuaresma.

Los cuarenta días de la Cuaresma deben, además, ser impregnados del espíritu de penitencia. Esto significa esencialmente que debe haber en nosotros un deseo y una esperanza de renovación y transformación. Debe haber un deseo sincero de reparación por el pasado; no un deseo arido de la pena melancólica por los pecados reconocidos, no un deseo optimista de alcanzar una mayor unión con Dios.

Aquellos que se privan de alimentos, bebidas, lujos o aceros para mejorar su salud física, para ahorrar dinero para ganar la admiración de los demás, están bien en el espíritu de Cuaresma. La negación propia en sí misma poco o ningún bien puede hacer al cristiano. Pero la negación puede conllevar una notable transformación si la renuncia que hacemos es ofrecida a Dios en unión con los sacrificios de Cristo. No olvidemos que nuestros sacrificios solamente adquieren valor cuando se hacen en puesta a la gracia de la redención. Y en ese aspecto no debe interesarnos tanto "hacer sacrificios" como aceptar las oportunidades que se nos ofrecen de servir a Cristo en

(Pasa a la página 29)

Seque una Lágrima: Espere la Visita del ABCD

"Seque una lágrima. Abra su puerta y su corazón al visitador del ABCD" es el clamor que brota de los niños sin hogar, de los retardados mentales, de las madres solteras, de los ancianos y enfermos que a través de distintas instituciones católicas reciben la ayuda que se otorga al ABCD.

Este domingo, 8 de febrero, ha sido señalado para marcar el momento culminante de la Campaña Anual de Caridad "ABCD" por lo que los sacerdotes de todas las parroquias están exhortando a los fieles a esperar la visita de los voluntarios que visitarán los hogares católicos para pedirles la ayuda económica que contribuirá a aliviar las necesidades de muchos en esta comunidad.

La Ciudad de los Niños del Sur de la Florida,

el Centro para Retardados Mentales, los Hogares para Madres Solteras, los Hogares de Ancianos, todos sostenidos por la Arquidiócesis de Miami, podrán seguir funcionando gracias a su contribución al ABCD.



Suplemento en Español de "VOICE"

En Marcha la Conferencia Interamericana

El Cardenal John Dearden, Presidente de la Conferencia Episcopal de Estados Unidos, habla durante uno de los debates de la Quinta Conferencia Interamericana de Obispos efectuada esta semana en el Seminario St. John Vianney. También en la foto el Arzobispo Avelar Brandao Vilela y el Obispo Eduardo Pironio. Mas información y fotos en la página siguiente.



Inaugurada la Casa de Cursillos Emaus: Clausuran Este Domingo el Primer Cursillo Hecho Allí

Al inaugurar la nueva Casa de Cursillos "Emaus" el Obispo John J. Fitzpatrick advirtió a los cursillistas que la década que comienza ha de ser muy difícil "no sólo para ustedes y nosotros, sino para el mundo y la Iglesia." Hemos de buscar la luz del Espíritu Santo y escuchar la orientación del Santo Padre para encontrar la paz, el optimismo y el valor necesarios para encarar ese tiempo de crisis, para poder ser y no sólo llamarnos cabalmente cursillistas," añadió el prelado.

Unos mil cursillistas se congregaron en la vieja barraca del que fué campamento militar de Opa Locka, la

que en poco más de un mes ha sido remodelada con amplios y ventilados dormitorios, salón comedor, sala de conferencias y una acogedora capilla de líneas modernas.

Desde hace más de dos años el Movimiento de Cursillos de Cristiandad estaba en busca de un local adecuado para ofrecer esas jornadas de tres días a grupos de hombres y mujeres. Durante varios años los cursillos se ofrecieron en una barraca similar a la que se inauguró esta semana, pero hace tres años hubo que devolverla al vencerse un contrato.

"El contar con una casa

estable para ofrecer los cursillos le dará nueva vitalidad al movimiento," dijo el Presidente del Secretariado Diocesano de Cursillos, Pepin Argilagos.

Esta misma semana se está ofreciendo ya el primer cursillo de hombres en la nueva casa, el cursillo número 58 de hombres que se efectúa en la Arquidiócesis de Miami. El próximo domingo, día 8, a las 7 p.m. se efectuará la clausura en la iglesia de St. Dominic.

Palabras del Padre Hernando

Refiriéndose a la inauguración de la nueva Casa "Emaus," el Padre José L. Hernando, director diocesa-

no de Cursillos, dijo al pronunciar el sermón:

"Sólo los que han hecho un Cursillo, saben lo que esto significa. Los que estamos recogiendo día a día los frutos de vuestra ilusión y entrega podemos medir las consecuencias y percibir claramente las esperanzas que suponen y encierra el hecho de abrir las puertas y ventanas, para que la bendición de Dios nos inunde con sus gracias.

"Todos los que día a día, noche tras noche, han dedicado su tiempo, su talento y, por qué no decirlo, su dinero aunque lo hayan hecho en el anonimato —

(Pasa a la página 29)

Textos, fotos, Gustavo Pena Monte

El Padre Jose L. Hernando pronuncia el sermón de la misa en la inauguración de la Casa de Cursillos.

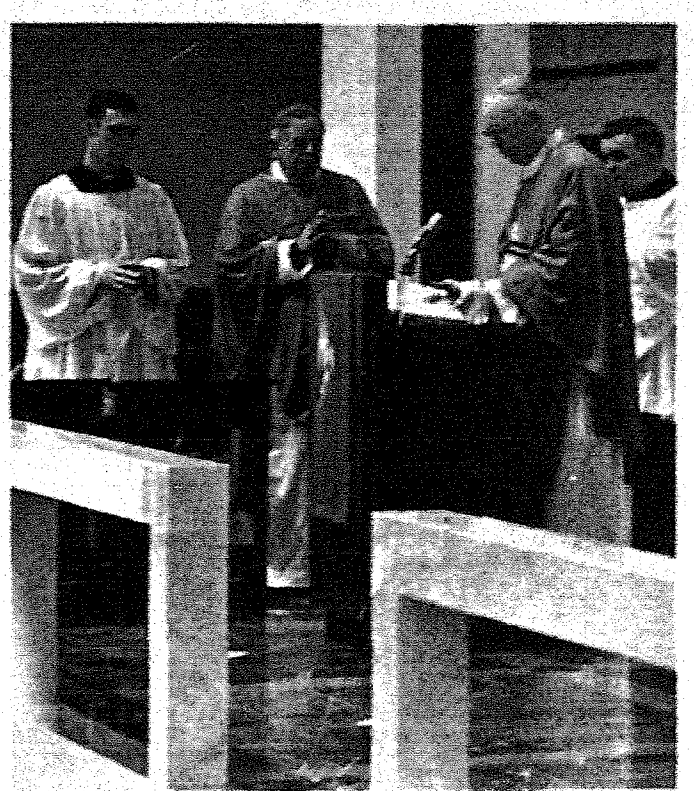
(Fotos, texto, Gustavo Pena Monte)



El Obispo John J. Fitzpatrick bendice el exterior de la renovada Barraca 67 de Opa Locka, que ahora es la Casa de Cursillos Emaus.



Terminada la misa de apertura de la Conferencia Episcopal Interamericana, los obispos se dirigen en procesión a la sala de reuniones en la Biblioteca del Seminario Diocesano St. John Vianney.



El Presidente de la Conferencia Episcopal de E.U., Cardinal John Dearden, pronuncia el sermón. En la R. también el Arzobispo Carroll.

Obispos de las Américas Trataron Sobre Sentido Teológico de la Liberación y su Aplicación Educativa

Durante esta semana tuvo lugar en el Seminario St. John Vianney de Miami la V Reunión Interamericana de Obispos. La Reunión congregó a representantes de la Jerarquía Episcopal Norteamericana, a las Directivas del Consejo Episcopal Latinoamericano y a algunos obispos representantes de Iglesias locales de Latinoamérica.

Los temas tratados incluyeron:

- "Intercomunicación entre las Iglesias de Estados Unidos y América Latina a la luz del reciente Sinodo."
- "El sentido teológico de 'liberación' y su aplicación a la educación";
- "Aspectos de la ayuda en personal de Estados Unidos a América Latina";
- "Atención pastoral de los estudiantes latinoamericanos que estudian en los Estados Unidos."

Desde hace 5 años, cuando se tuvo la primera reunión interamericana, se pensó que estas tendrían por objeto especial ser un diálogo a nivel Episcopal entre representantes de la Jerarquía Norteamericana y Latinoamericana, para profundizar en el sentido de la fraternidad de las Iglesias y tratar algunos asuntos que por su importancia competen y son decisivos para el entendimiento de las dos Iglesias.

En palabras de Mons. Pironio, Secretario General del CELAM (Conferencia Episcopal Latinoamericana), "estos encuentros son verdaderas reuniones colegiales de Obispos donde éstos entran en una comunión directa y personal para que podamos expresar los problemas de nuestras Iglesias y encontrar juntos las soluciones. Las reuniones interamericanas de Obispos son en una palabra, una intercomunidad de las riquezas de las dos Iglesias."

Todos los temas estudiados de la V Reunión Interamericana son de trascendencia, pero desde el punto de vista latinoamericano resaltan con importancia especial los relacionados con "el sentido teológico de la 'liberación' y su aplicación a la educación," lo mismo que "los aspectos de la ayuda

en personal de Estados Unidos a América Latina."

Este último tema vuelve a ponerse nuevamente sobre el tapete debido a la gran importancia que tiene, puesto que existe tanto en la América Latina como en los Estados Unidos una honda preocupación por lograr una mayor integración del personal extranjero en la vida propia de la Iglesia latinoamericana, en tal forma que ese personal se convierta realmente en un verdadero agente de pastoral y no sea simplemente un elemento transitorio que impone modos de pensar foráneos.

El Documento preparado por el Secretariado General del CELAM sobre el problema de la ayuda exterior, en su parte final puntualiza las orientaciones prácticas para un recto y dinámico ejercicio de esa ayuda. En

tre otras cosas señala la necesidad de tener muy en cuenta en esta política los principios teológicos en los cuales se basa la ayuda, el criterio de las prioridades, los modos operacionales para el envío, la concientización que ha de sufrir el personal que vaya a América Latina para que pueda integrarse plenamente en el ambiente, espíritu y dinámica propios del Continente Latinoamericano, más otras sugerencias que la práctica ha recomendado, después de la experiencia de varios lustros en algunos casos muy fructífera, en otros con grandes interrogantes.

En este V Encuentro Interamericano participaron los siguientes obispos Latinoamericanos: Dom Avelar Brandao Vilela, Presidente del Consejo; Monseñor Marcos G. McGrath, Arzobispo

de Panamá y Monseñor Luis Eduardo Henriquez, Obispo Auxiliar de Caracas, Primero y Segundo Vice-presidente respectivamente del CELAM.

Asiste también el Secretario General del Consejo, Mons. Eduardo Pironio. Entre los obispos de la Iglesia Latinoamericana han sido invitados a participar también los cardenales Juan Landázuri Ricketts, arzobispo de Lima, y José Clemente Maurer, arzobispo de Sucre en Bolivia, los arzobispos Juan Carlos Aramburu, Coadjutor de Buenos Aires; Ernesto Corripio Ahumada, arzobispo de Antequera en México; y Monseñor Luis Manresa Formosa, obispo de Quezaltenango en Guatemala y Presidente del Consejo Episcopal de América Central (CEDAC).

Persecución a Creencias Populares en Cuba

Por: MANOLO REYES

Las creencias religiosas que lleva en su alma el noble pueblo cubano el régimen de Fidel Castro.

Según informes llegados de la isla cautiva el 16 de diciembre, tradicional fecha víspera de la conmemoración de San Lázaro, hubo una gran peregrinación al llamado Lazareto del Rincón.

Los castro-comunistas pusieron fuertes luces del tramo comprendido de Santiago de las Vegas al Rincón, como para que los que iban en procesión se sintieran observados, espíados por la policía represiva de Castro. Luego a todo lo largo de dicho tramo el régimen colocó a sus secuaces que lucían furiosos de ver tanto pueblo cubano, yendo sin amenazas ni coacciones a cumplir con su fe religiosa. A manera de coacción a muchos de los peregrinos les pidieron el carnet de su trabajo. Si no lo tenían se lo llevaban preso al instante. Y si manifestaba que aun no había encontrado trabajo, se lo llevaban para una granja.

Y dicen las fuentes: "Que paradoja! Ellos muy abri-

gados tomando café. Y nuestro pueblo, mal abrigado pasando frío. Frío que en época anterior no era frío pues había que comer!"

Así le demostró el noble pueblo cubano el régimen de Fidel Castro su fe en las creencias religiosas. El día tres de diciembre, tradicionalmente conmemorado en Cuba, como la víspera de la festividad de Santa Bárbara, los castro-comunistas no permitieron hacer fiesta a nadie.

Pero se rumora en la Habana que se dió una velada privada en la casa que fué del titulado Comandante Vallejo en el Vedado, donde fueron gente del propio Castro que dicen que no creen en nada.

Sin embargo, al pueblo le pedían ese día, el carnet de trabajo, tarde en la noche y le preguntaban si vanjan de alguna fiesta de Santa Bárbara.

Así vive, padece y sufre el noble pueblo cubano por mantener sus creencias religiosas. En tanto, como ritornello demagógico, los castrocomunistas siguen repitiendo que en Cuba hay libertad de cultos.



Dos prelados latinoamericanos, el Arzobispo Avelar Brandao Vilela, de Brasil, y el Obispo Eduardo Pironio, de Argentina, cambian impresiones durante un receso.

Liga Femenina En St. Raymond

La liga de Damas de la parroquia de St. Raymond contará con nueva directiva que tomara posesion durante una misa a las 8 p.m. el martes, 10 de febrero, en el salón parroquial, 3491 SW 17 St.

Terminada la misa se ofrecerá una reunion social. La directiva esta formada

por las señoras M. Akel, presidenta, I. Gallo, vice presidenta; A. Jacobs, secretaria de actas; L. McBride, secretaria de correspondencia; F. Crowau, tesorera y L. Garavaglia, conferencista.

Como vocales las señoras R. Knoll, M. Albertini y T. Shaff.

Sacerdotes en Latinoamérica

ROMA — (NA) — Recientes datos estadísticos señalan que el número de sacerdotes que se encuentran actualmente desempeñando su ministerio en Hispano-América es de 44,893.

De este número, 21 mil 639 son originarios de la región. De los restantes 21 mil 516 son sacerdotes regulares misioneros y 1,738 sacerdotes diocesanos europeos o norteamericanos.

Oración de los Fieles

QUINTO DOMINGO DESPUES DE EPIFANIA (8 DE FEBRERO)

CELEBRANTE: Oremos. Al prepararnos para el santo tiempo de Cuaresma, es oportuno recordar que Dios, nuestro Padre, nos escogió y que somos su pueblo. Busquemos por tanto la renovación de nuestras almas necesaria para nuestra resurrección con Cristo el día de Pascua.

LECTOR: La respuesta a las oraciones de hoy será Escúchanos, Señor?"

1. Que durante los días de la Cuaresma, los cristianos vayamos en pos de la santificación personal moldeando nuestras conciencias a imagen de Cristo, oremos al Señor.

2. Por los prisioneros de guerra y políticos, por los que sirven en las fuerzas armadas, para que su sacrificio contribuya a alcanzar la paz, oremos al Señor.

3. Que todo racismo sea erradicado; por una sociedad basada en la verdad, la justicia y el amor, oremos al Señor.

4. Por los enfermos en hospitales y casas de convalecencia; por los que no tienen cura para sus males, oremos al Señor.

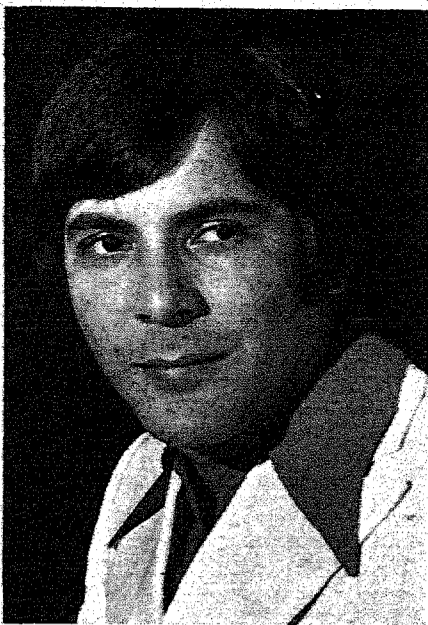
5. Que la misericordia de Dios acoja a todos los que han partido, especialmente a N. y N. fallecidos la semana pasada, oremos al Señor.

6. Que todos los cristianos hoy separados unos de otros se unan más estrechamente gracias a la paciencia, la comprensión y el pedon, oremos al Señor.

CELEBRANTE: Oh, Señor, responde nuestras súplicas y concede que entremos en este tiempo de Cuaresma con corazón contrito y firme deseo de unírnos contigo, para siempre en la Gloria. Nosotros, tu pueblo, te lo pedimos en fidelidad a tu Espíritu Santo, por Cristo, nuestro Señor.

PUEBLO: Amén.

Sergio Fiallo Canta A Dios



El Cantante cubano Sergio Fiallo ofrecerá el sábado 14 de febrero, a las 10:30 p.m. por el Canal 23 un programa especial cuyo tema es "Yo le Canto a Dios."

Sergio, con sus temas musicales, está creando un verdadero apostolado de la canción. Sus composiciones poseen un profundo mensaje cristiano enmarcado en modernas melodías.

Fiallo proclama el amor de Dios al compás de la batería y la guitarra eléctrica. Su programa es una muestra viva de cristianismo a lo siglo XX.

Sergio Fiallo, que durante siete años fue en París cantante de la orquesta de Jo Bouillon, habiéndose presentado en los más importantes centros artísticos de esa ciudad, reside ahora en Miami donde triunfa como artista exclusivo del restaurant Prila's.

"Quiero darle a la juventud una forma de cantar que la encamine hacia Dios," dijo al anunciar este programa el joven cantante cubano.

Chuchi Suárez es el director de este programa especial en colores, actuando como técnicos en luces, cámaras y sonido Héctor Azulay y Lorenzo Pego.

El programa incluye entre otras canciones "Yo le canto a Dios," inspiración del propio Fiallo; "Lo que Soy," de Yuli Ruffino; "Hay que Pedir Perdón," de Mario Fernández Porta y "Ese Señor," de Titi Soto, así como el Salmo 22 interpretado en ritmos modernos.

Mensaje de Cuaresma

(Viene de la página 27)

nuestro prójimo. La verdadera penitencia, por tanto, no puede centrarse en la propia persona y asociarse solamente al propio bienestar espiritual, sino que debe tener un carácter social, debe conllevar un movimiento hacia fuera del yo, dirigido hacia las necesidades de los otros.

Siglos antes de la venida de Cristo, el profeta Isaías describió gráficamente (58: 6-7) que la penitencia debe identificarse con el amor al prójimo, y esto a su vez debe traducirse en obras en favor de nuestro prójimo.

Dice Isaías: "Este es más bien el ayuno que yo quiero: ...desatar los lazos de la maldad, deshacer las coyundas del yugo, dar la libertad a los quebrantados y arrancar todo yugo; ...que partas con el hambriento tu pan, y a los pobres sin hogar recibas en tu casa. Que cuando veas a uno desnudo lo cubras, y no vuelas la espalda a los tuyos."

Mientras la Iglesia deja las prácticas específicas de penitencia mayormente a la selección de cada individuo, todos podemos unirnos en la convicción de que no hay resolución de Cuaresma más digna de alabanza que aquella de asistir diariamente a la Santa Misa. Por esta razón los párrocos en muchas iglesias proveen Misas adicionales para que los fieles tengan más oportunidad, especialmente después de las horas de trabajo, de participar en la celebración eucarística.

Además, muchas familias encontrarán en la antigua y excelente costumbre del rezo del Rosario en el hogar un medio de acercamiento entre los miembros de la familia que buscan la intercesión de la Santísima Virgen en su deseo común de llevar una vida más cristiana.

En estos tiempos en que quizás algunos se sorprendan al enterarse de que la contemplación se extiende otra vez entre los cristianos, la práctica del Via Crucis vuelve a ganar muchos nuevos devotos.

Es mi plegaria que este santo tiempo de Cuaresma encuentre en todos un ardiente deseo de lograr la "transformación del corazón" que continuamente necesitamos en nuestra vida.

Implorando la gracia de Dios sobre todos ustedes, quedo,

Devotamente en Cristo.

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami

Inaugurada la Casa de Cursillos Emaus

(Viene de la página 27)

saben lo que significa para un futuro este día.

"Mes y medio fue suficiente para hacer de una barraca sucia, abandonada, inundada de comején...una Casa de Cursillos, acogedora, limpia, llena de colores modernos, que son un débil reflejo de otros "colores" más vivos, que deben adornar la Casa de tu vida y de la Iglesia."

Y añadió el sacerdote:

"En esta Casa muchos van a encontrarse con Dios de frente, cara a cara, sin miedo y se van a enamorar de él de una manera tal, que nunca más echaran de menos otra clase de felicidad, que la de ser amigos suyos...Aquí tenemos una bella Capilla, ella es el Centro y la Piedra preciosa que remata todo este Edificio...

Dios está aquí, en medio de nosotros... El va a ser el Cursillista Permanente, que Cursillo, tras Cursillos va ir adiestrando y educando en su Palabra y Misión a muchos más cristianos," dijo el Padre Hernando y enfatizó:

"Dios está en medio de nosotros y esta casa está en medio del mundo, de un mundo que es nuestro porque en él vivimos, pero que cada día le tenemos que hacer menos nuestro y más de Cristo.

Esta Casa pertenece a la Ciudad de Miami, a esta Ciudad que nos ha recibido y a la que hemos hecho nuestra segunda Patria...es en ella donde tenemos que trabajar, para hacer de la Ciudad Civil y secular, una Ciudad Cristiana...En ella cada uno de

Uds. tiene un puesto...el carpintero, el agente de Seguros, el abogado o banquero, el bodeguero o el oficinista, el ama de casa o la secretaria, el vendedor o el camarero, en ella tienen su puesto también el Obispo y el sacerdote... Todos tenemos en la Ciudad una Misión que cumplir, llenos de la responsabilidad cristiana... Si lo hacemos bien, estoy seguro que esta Ciudad de Miami, bañada por el sol del Trópico y las aguas del Atlántico, quedará bañada e inundada por otro Sol, otras aguas y otros Colores, más vivos y saludables, que son los de la Gracia Divina.

"Aquí en este Aeropuerto de Opalacka, Centro de Actividades en la II Guerra Mundial, hoy se quiere planear

entre cristianos la estrategia de la Guerra de Dios, es una Guerra que no trae odios, ni divisiones, ni destrucción; la estrategia de Dios está bien clara en las Palabras de Cristo: "He venido a traer Fuego a la Tierra y estoy ansioso por que arda."

Y concluyó:

Es Fuego de Amor, de convivencia, de diálogo...es fuego de Caridad, que se enciende y alimenta en la Oración, que arde y se comunica en la Acción, y brilla y se impone sembrando una llama benéfica por doquier con el ejemplo...no es llama de destrucción, de soberbia, ni de miedo...Es el Auténtico Amor, que se nutre del de Cristo, es la Luz del Mundo, es participación del Fuego amoroso del E. Santo."

Romería Oriental: Jornada de Oración y Recuerdo



El aroma del café cubano impregnaba el ambiente y se mezclaba con la suave brisa del mar.



El Padre Agustín Román saluda a un grupo de asistentes a la Romería Oriental en los terrenos de la Ermita de la Caridad del Cobre, "El lugar del Recuerdo."

Los organizadores de la Romería Oriental preparan los platos típicos servidos durante la celebración.

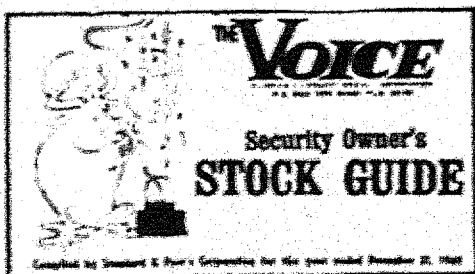


Los de Guantanamo y los de Mayarí, los de Santiago y los de Bayamo, todos los municipios de la Provincia de Oriente estuvieron representados por sus hijos, los devotos de la Virgen de la Caridad del Cobre en la Romería Oriental efectuada el pasado domingo. Una jornada de oración por Cuba, que al mismo tiempo fue una jornada de recordación de la tierra distante, con su comida, su música y el encuentro con caras amigas que en muchos casos no se veían desde hacía años. Una jornada de recordación de Cuba, de oración por Cuba. Fotos, textos, G.P.M.



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Gloomy About Mid-East

WASHINGTON — (NC) — "There are no good prospects of peace in the Middle East," a prelate from that area said here.

This is so, Melkite-rite Patriarch Maximos V. Hakim of Antioch told NC News Service because one of the two opposing parties is too strong. "Israel," he said, "is much stronger than the Arabs and does not think it should make concessions to reach peace."

The patriarch visited here during a tour of Melkite-rite communities in North and South America. In a terse answer to a question about his view on Israel's right to exist as a state, he replied: "Israel exists. There is no point in discussing its existence."

He stressed, however, what he called the irony of Israel's relationship to the United Nations. Israel, he said, "is the only country in the world created by the United Nations. We would have expected that, because of that, it would have abided by decisions of the United Nations."

"In fact, we see that even unanimous decisions — such as that concerning Jerusalem — are not only ignored by Israel but publicly refused. Israel would say that if there

Miami Meet For Bishops

(Continued from page 4) bishop Coleman Carroll of Miami; Auxiliary Bishop Edward E. Swanstrom of New York; Bishop Humberto Medeiros of Brownsville, Tex.; Bishop Joseph Hodges of Wheeling, W. Va.; and Bishop Joseph M. Breitenbeck of Grand Rapids, Mich.

Canadian bishops attending as observers were Archbishop Joseph Aurele Plourde of Ottawa, President of the Canadian Catholic Conference; Bishop Albert Sanschagrin, O.M.I., of Saint Hyacinthe, Quebec; and Bishop James Mahoney of Saskatoon, Sask.

The meeting was held at St. John Vianney Seminary.

Child Center Set In Delray

(Continued from page 1) Designed by Pompano Beach architect Joseph Romano, the complex will feature a medical clinic, kitchen facilities, a permanent Sanctuary, five main instruction rooms, smaller special purpose rooms, storage space, an additional room, administrative offices, and a rectory for the priests serving the mission area.

It will be located on Delray Road between route 441 and the Sunshine State Parkway.

The main area of the center will be divided into functional rooms by sliding partitions which can be pulled back to open the whole area into one room for such occasions as group Sunday worship, Father McMahon said.

It will also feature out-of-door creative play space, protected by fencing.

Ground will be broken on the project in the next 30 to 60 days, according to Father McMahon.

"Hopefully, through the projects of this center, we will encourage the children to use the richness of their own cultural traditions to the best advantage," Father concluded.

is a force that can make Jerusalem revert to the status quo (before the 1967 Israeli-Arab war), let it be used. As if made right."

In 1967, the UN General Assembly voted 99-0 against Israeli annexation of the former Jordanian section of Jerusalem. Israel, however, has proceeded with the annexation and Israeli officials have expressed their intention to keep the unified Jerusalem under Israeli control.

In 1969, the UN Security Council censured "in the strongest terms all measures taken to change the status of the city of Jerusalem," deplored "the failure of Israel to show any regard" for the General Assembly and Security Council resolutions on Jerusalem, and called upon Israel "to rescind forthwith all measures taken by it which may tend to change the status of the city of Jerusalem, and in future to refrain from all actions likely to have such an effect."

Patriarch Maximos, who has residences in both Damascus, Syria, and Beirut, Lebanon, said that, because there is no peace in the Middle East, "our situation as religious people is very hard because we have so many problems, so many refugees, no access to the Holy Places. For 25 years, no Arab Christian from the Arab countries has been able to visit the Holy Land, because Israel has refused access."

"Today it is the same with Jerusalem. Arabs do not have free access. What happened to the Jews for 20 years because of Jordanian restrictions is now done by the Jews to all Arabs."

(A spokesman for the Is-

raeli embassy here said Arab Christians from Arab countries do have access to Jerusalem and the Holy Land.

The patriarch also discussed Lebanon's relationship to the other Arab states and to Israel.

"Lebanon, being a state that does not like to be involved in war and which has no real army to defend its frontiers from outside attackers, would perhaps be more inclined to accept UN decisions concerning the existence of Israel than many of its Arab neighbors."


The patriarch denied that any fear of Moslems on the part of Lebanese Christians influenced Lebanon's attitude toward Israel.

"The relations between Christians and Moslems in Lebanon as in many other Arab countries are improving constantly."



PAUSING ON their way into the Bath Club for the Candlelight Ball for the benefit of St. Vincent's Hall for unwed mothers are (left) Dr. and Mrs. Ben Sheppard, executive director of the Catholic Service Bureau; and Federal Circuit Court Judge and Mrs. C. Clyde Atkins. Archbishop Coleman F. Carroll attended the annual charity event.

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MEXICAN Army troops stoke a bonfire consisting of several tons of marijuana as Mexico's Winter campaign against narcotics gets underway at Culiacan, capital of the Pacific coastal state of Sinaloa.

Vatican Heeds Protests On Tortures In Brazil

VATICAN CITY — (NC) — In answer to 70 European intellectuals who had protested against alleged tortures of political prisoners in Brazil, the president of the Pontifical Commission for Justice and Peace said that "we cannot remain deaf to appeals to Christian consciences reacting justly against the attacks and violations in many countries against the rights of the human person."

The commission president, Maurice Cardinal Roy of Quebec, added in his letter that the commission abstains from making political judgments, but at the same time it tries to keep

Cardinal Roy.)

Meanwhile, Church authorities in Rio de Janeiro have denied reports published abroad that the Brazilian Bishops' Conference (BBC) has issued a documented report on the torture of political prisoners.

Last year, however, the BBC protested the increase of violence in the country between extreme rightists and leftists and the resulting imprisonments and tortures by police. But efforts to confirm the existence of an official BBC document indicate only this:

•The Brazilian Commission of Justice and Peace has been gathering some evidence of cases of torture, and it gave names and circumstances to the group of European intellectuals who recently appealed to the Vatican peace and justice commission. The Brazilian commission, however, refused to release any information to the local press, saying it has been classified as "secret."

•The apostolic nunciature, the archdiocesan chancery office in Rio de Janeiro and the headquarters of the BBC deny the existence of an official report. "One of these sources told the NC News Service.

•Government spokesmen have said that no documented evidence on tortures has been presented by Church sources. "We would like to see it," a military commander in Rio stated.

There have been confirmed cases of tortures by security forces denounced by priests and at least one bishop — Archbishop Cesar da Cunha Vasconcellos, O.F.M., of Ribeirao Preto — but several observers are inclined to believe that tortures are localized in those cities more threatened by urban guerrilla activities, and that the tortures are not a nationwide pattern.

However, even conservative sources — including the daily Journal do Brazil in Rio de Janeiro — have condemned the regime for unwarranted imprisonment and tortures.



the entire Church alert to its duties toward the world.

He addressed his reply to Mrs. Marcella Glisenti, secretary of the Italian committee of an organization called "Europe-Latin America."

Early in January Mrs. Glisenti had presented to the peace and justice commission a dossier on police tortures in Brazil, and an appeal from prominent persons, among them Daniel Mayer, president of the League of Rights of Man, the Rev. Charles Westphal, president of the French Protestant Federation, and Father Michel Riquet, S.J., noted French preacher.

Reports on the tortures involve 11 priests, one nun and several leaders.

(Late in January, Archbishop Helder Camara of Olinda and Recife in Brazil was received by Pope Paul VI, but the archbishop said only that they had discussed violence in the world and that he hopes Brazilian authorities will heed the statement of

Hits Ecumenical 'Imperialism'

BOGOTA — (RNS) — An American priest, an expert on ecumenism, warned a group of Latin American bishops and priests here that imported concepts of ecumenism from the United States could foster an "ecumenical neo-imperialism" in the Latin Church.

Father Bernard Law, executive director of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, added that for those American missionaries who "come to work for the cause of Christ... we must develop a sensibility for the ecumenical needs of the local church according to the local situation."

He addressed 25 priests and bishops from North America, Latin America and Europe attending a meeting sponsored by the Latin American Bishops' Conference's department of ecumenism. Theme of the session was "The Problem of Evangelization and Proselytization."

In addressing the Bogota gathering, the American priest stressed the differences in ecumenical approach between churches in

the United States where religious pluralism is a way of life, and those in Latin America where Catholic-Protestant relations take on a totally different meaning.

Father Law, commenting later to Religious News Service on his talk, said that "Latin America's churches will be able to do some ecumenical ground-breaking" because the "normal mix" of Churches is not found there.

"By that I mean you don't have the classical Protestant Churches, but small evangelical and pentecostal sects which in the past have not been ecumenically-oriented," he said.

"It will, in that sense, be a much greater challenge to the Catholic Church there, and a harder task," he added.

But, the priest-ecumenist noted that he was "very impressed" by those members of ecumenical committees he met at Bogota, and "very hopeful" that ground will be broken ecumenically in Latin America.

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Jailed Editor Smuggles Out A Message He's Tortured

RIO DE JANEIRO, Brazil — (NC) — The editor of a leading Catholic magazine, held incommunicado since November, secretly sent a message to his mother claiming that he is being tortured by his jailers.

Sival I. Leao, editor of the magazine *Vozes*—published by Franciscan priests in Petropolis — has been refused legal defense, as have many other political prisoners in Brazil. His mother has made no progress with authorities in her attempts to see him.

Reports of his fate coincided with the presentation in Rome by an Italian-French group of a dossier listing other instances of torture in Brazilian jails, involving at least 11 priests.