

Court may revive aid knocked out by voters

By JAMES STACKPOOLE

LANSING, Mich. — (NC) — Michigan's on-again, off-again parochial law, nullified by voters in the Nov. 3 general election, may be revived by the state Supreme Court.

If the court upholds the law, involved in a complicated legal entanglement, financially pressed nonpublic schools may be assured the resumption of state aid.

As it now stands, funds to nonpublic schools — mostly Catholic — will be cut off Dec. 18. That is the date an anti-parochial amendment approved in the election takes effect.

The court announced here, however, that it would consider whether the amendment

— called Proposition C — is enforceable. The proposition prohibits almost all forms of state aid to nonpublic schools.

THE issue before the court is part of a case filed earlier by parents challenging the constitutionality of the state's shared-time program in which nonpublic school students can get credit for taking courses in public schools.

Supreme Court judges said they would rule on the shared-time case, and at the same time, weigh the anti-parochial amendment.

The court said it would study an opinion issued last spring by the state attorney general who held that the petition to get

Proposition C on the ballot was too vague to be enforced, and did not make it clear whether it altered or voided parochial and other parts of the Michigan constitution, both allowing and prohibiting aid to nonpublic schools.

Proposition C prohibits "use of public funds to aid any nonpublic elementary or secondary school."

It specifically wipes out "any payment, credit, tax benefit, exemption or deductions, tuition voucher, subsidy, grant or loan of public monies or property directly or indirectly" to nonpublic schools. Only funds for transportation — busing students to nonpublic schools — are still allowed.

Since the amendment takes effect Dec.

18, nonpublic schools cannot apply for the other half of the \$22 million which the state legislature appropriated under its parochial bill earlier this year. The appropriation would have paid 50 percent of lay teachers' salaries for teaching secular subjects in nonpublic schools.

In the wake of Proposition C's passage, Cardinal John Dearden of Detroit warned of massive and possible complete closings of all 290 Catholic schools in the Archdiocese. The cardinal has asked a task force studying the financial crisis to publish by mid-December guidelines for Catholic schools remaining open after Dec. 18.

The Supreme Court said it would not issue a ruling by that time.

If private schools crash, democracy will, prelate says

CHESTNUT HILL, Mass. — (NC) — If private schools fail, so will democracy, Archbishop Humberto S. Medeiros of Boston warned here.

"I have a fear that if our private schools go under," the archbishop told a meeting of the New England unit of the National Catholic Educational Association, "we will be in grave danger."

"This is not a criticism of public schools," he added, "but when there are monopolies we will have little to say about education in the United States."

The failure of private education would be bad for America, he said. "If we let it go we will contribute to the downfall of democracy."

ADDRESSING the meeting which included presidents and administrators of New England Catholic colleges and universities, Archbishop Medeiros made a strong plea for public aid to private education "as a matter of justice."

"We are asking that the rights of the Constitution be exercised," he said, pointing out that parents have the right to send children to schools of their choice.

"If there are no schools, there is no right," he said. "In fighting for justice in the American way, we are doing a service for the whole country."

It marked the second time in December the Boston archbishop had spoken out urging aid to private education.

Earlier, in a statement to the Massachusetts Special Commission for the Study of Financial Aid to Nonpublic Schools, he said the state "may find itself in the gravest financial crisis of its history" if funds are not allotted to nonpublic schools.

Jesuit Father William C. McInnes, president of Fairfield University, who also addressed the NCEA meeting held at Boston College, said the future of all higher education rests on permanent public funding of some kind.

HE SAID that some states are now providing such aid, and that the federal government is becoming more aware of the importance of the assistance.

"The financial problems of higher education are not confined to church-related institutions," he said. "All schools, in fact, face a common problem — rising costs and competition from public institutions."

Father McInnes said it would be hard for many private schools to survive without some government aid, and added, "It is even more difficult to be optimistic about church-related schools if they are legally prohibited from even seeking aid."

Fairfield University, operated by the Jesuits, is involved in a case now before the U.S. Supreme Court.

That case, filed by 15 taxpayers, challenges the constitutionality of title one of the Higher Education Facilities Act of 1963, under which Fairfield, Annhurl, Sacred Heart College and Albert Magnus College — all church-related colleges in Connecticut — receive public aid.

A lower federal court upheld the aid to the schools, concluding that "we find no conflict between preservation of religious freedom and provision of higher education. Without both, we may end up with neither."

That decision was appealed to the Supreme Court.

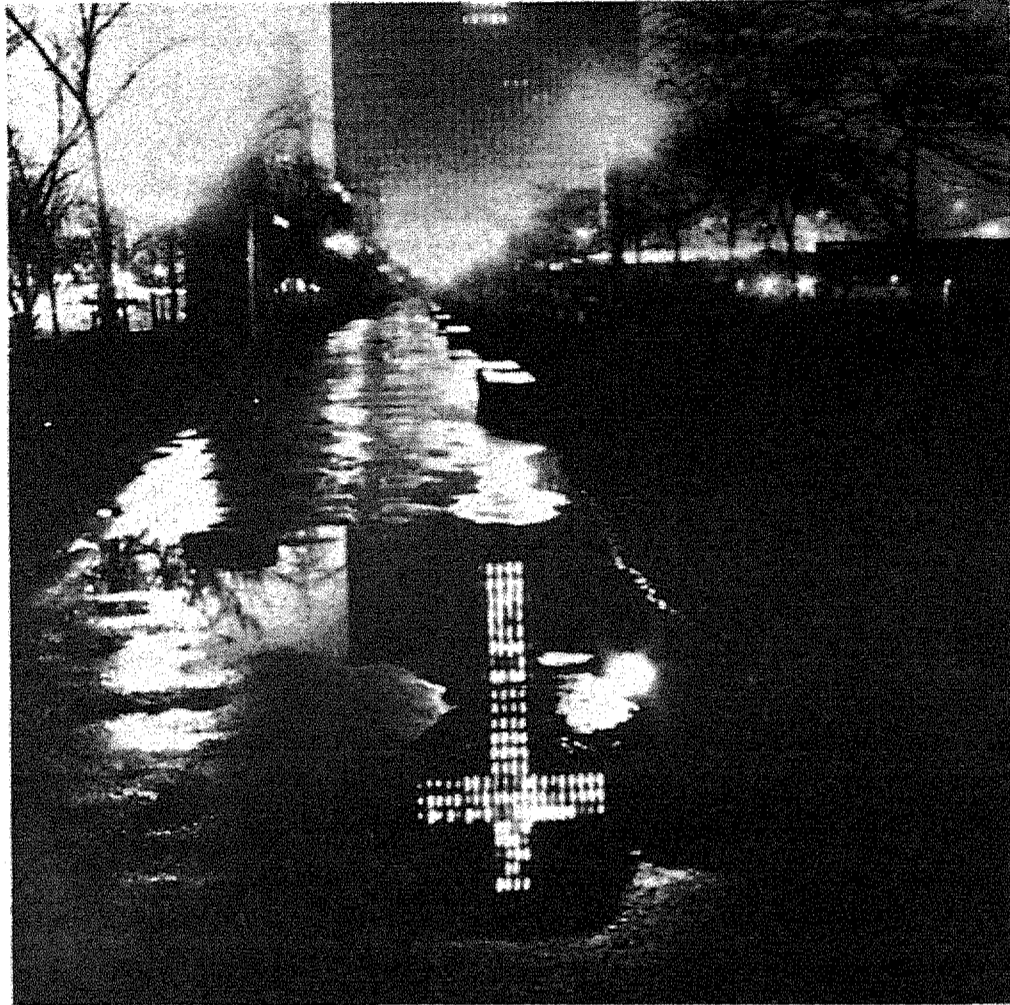
Carries Nixon greetings to GI's

NEW YORK — (NC) — Cardinal Terence Cooke of New York, who left here Dec. 13 for his annual overseas tour of military bases, said he will extend greetings of the President of the United States to American fighting men.

At the airport before boarding the plane for his first stop in Anchorage, Alaska, the prelate showed

newsmen a telegram he had received from Mr. Nixon, asking him to "convey to our servicemen my warm good wishes for a Merry Christmas and my profound hope that 1971 will mark the beginning of a generation of peace."

Cardinal Cooke is military vicar to the American armed forces.



"A LIGHT SHINING from above" makes its reflection upon a wet sidewalk below. In this case the cross formed in the water is a reflection from lit windows in a multi-window building.

Cdl. Gut dies; was 'true monk'

VATICAN CITY — (NC) — The late Cardinal Benno Gut, a Benedictine for over 50 years, "was above all a true monk," the Vatican City daily, L'Osservatore Romano, said. "The cardinalate in no way affected his simplicity."

Cardinal Gut, prefect of the Congregation for Divine Worship — the Vatican office that supervises the ritual and pastoral aspects of the liturgy — died of a heart ailment in Rome's Salvatore Mundi hospital Dec. 8, the day after Pope Paul VI had visited him.

THE cardinal's death left the number of cardinals at 126, of which 79 are European, 16 Latin American, 13 North American, 9 Asian, 7 African, one Australian and one New Zealander.

Cardinal Gut had headed the Congregation of Rites from January, 1968, until April, 1969, when that office went out of existence and its workload was taken over by two new offices, the Congregations for Divine Worship and for Saints' Causes. The cardinal was named head of the divine worship congregation.

Cardinal Gut, the son of an organmaster, was born in Reiden, Switzerland, April 1,



Cardinal Gut

congregation of Benedictines. Three years later, when the Benedictines met in Rome he was elected abbot primate of the Benedictine Confederations.

He was made an archbishop by Pope Paul in June, 1967, and a cardinal at the consistory held the same month.

1897. The influence of music was strong in his life. During his priestly studies he became interested in Gregorian chant.

He was ordained a priest July 10, 1921, and two years later received a doctorate in sacred theology. In 1930 he was called to Rome to teach apologetics at St. Anselm's and at the same time studied at the Pontifical Biblical Institute.

LATER he collaborated in the writing of a textbook widely used among biblical students.

In April, 1947, he was named president of the Swiss

Holy See pleads for Basques

VATICAN CITY — (NC) — The Holy See asked Spain not to execute any of the 16 Basques charged with terrorist activities. Six of the Basques were charged with the 1968 murder of the police chief in Irun.

The Holy See announced Dec. 15 that it had appealed to Spain "for clemency should death sentences be pronounced."

THE announcement came less than a day after the Spanish government proclaimed a national state of emergency and suspended civil liberties for six months. The Franco government said the state of emergency was necessary "to assure the defense of the state" in the face of "subversive activities of militant minority groups."

Spanish police can now arrest and detain anyone suspected of belonging to underground organizations or openly critical of the government.

Militant Basque separatists have been agitating for greater regional autonomy, if not outright independence, for several years.

THE Vatican City daily, L'Osservatore Romano, said that the Holy See's appeal for clemency for the Basques — tried before a military court at Burgos — "is obviously not in conflict with open condemnation of violence that the Holy See has expressed on repeated occasions."

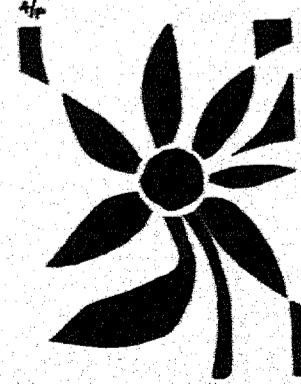
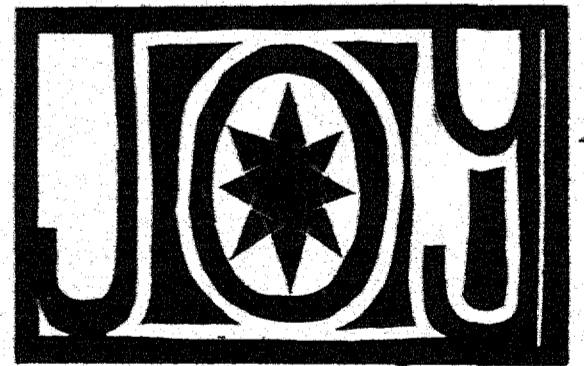


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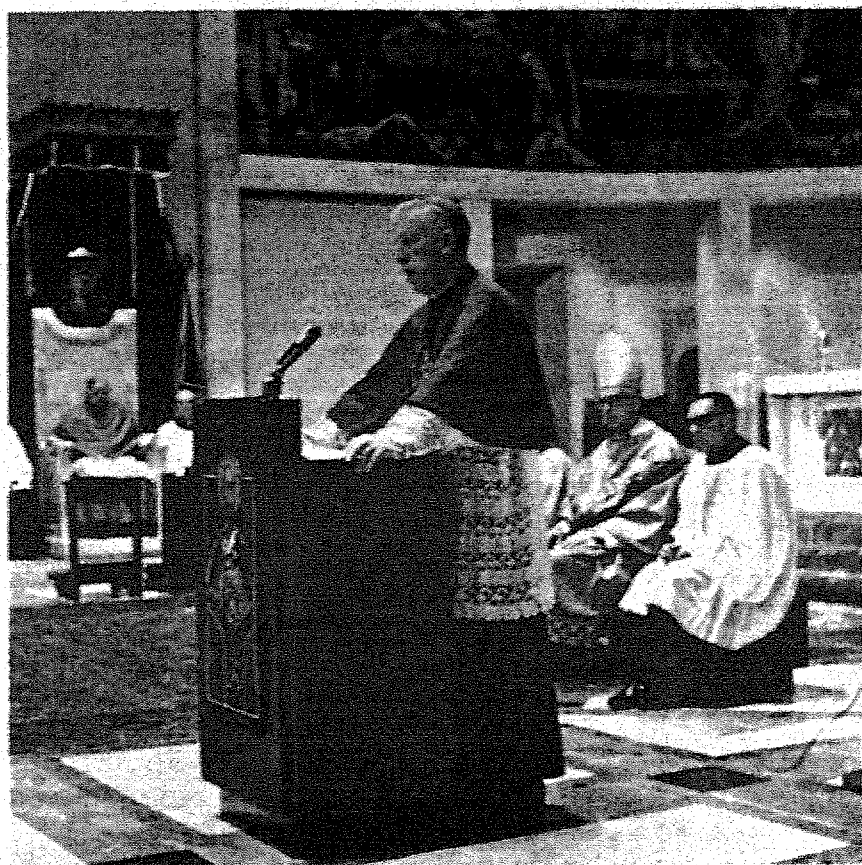
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Latin American Week events: spiritual, cultural and social



Feast of Our Lady of Guadalupe was observed last Sunday by farm workers in rural areas of the Archdiocese. Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking is shown celebrating Mass in the chapel of the Delray Day Care Center. A fiesta followed on the grounds.



PONTIFICAL MASS celebrated by Bishop John J. Fitzpatrick last Sunday in the Cathedral marked the close of Latin American Cooperation Week here. Retired Auxiliary Bishop James McManus, C.S.S.R. of New York preached at the Mass, during which Archbishop Coleman F. Carroll presided.

Better understanding, the goal

A variety of spiritual, cultural and social events highlighted the observance of Latin American Cooperation Week in the Archdiocese of Miami.

Pontifical Mass celebrated in Spanish by Bishop John J. Fitzpatrick last Sunday evening in the Cathedral marked the close of the observance, held annually to create a better understanding between the peoples of the Americas.

Archbishop Coleman F. Carroll presided at the Mass honoring Our Lady of Guadalupe, during which the sermon was preached by Bishop James McManus, C.S.S.R., retired Auxiliary Bishop of New York.

SPEAKING in Spanish to a congregation which represented various Latin American nations as well as exiles from Cuba, Bishop McManus, who spent 30 years in the service of the Church in Puerto Rico, advocated the kind of Inter-American cooperation which will maintain the Christian civilization among the nations of the western hemisphere.

"To cooperate and seek union only for the greater enjoyment or greater abundance of material things could bring blessings but only of short duration," Bishop McManus explained. "All around us there is evidence of a decaying civilization. The impact of a counter culture is already being felt.

"There are forces trying to promote a new culture, based on drugs, on sex, on violence. These forces are interested in revolution, in destroying our social, political and religious institutions. They are confident they can destroy our existing order and implant their own order. The only question is: How long

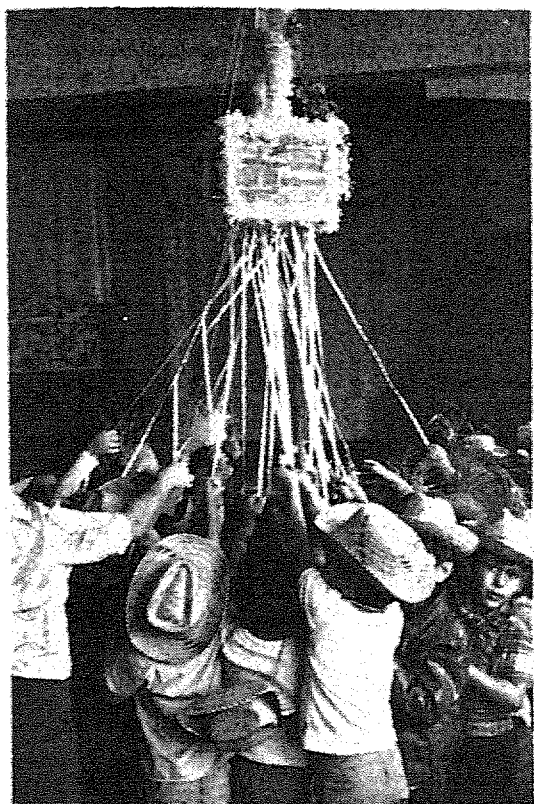
will it take," he asked.

"THE preview that we have already been given of the new culture and civilization of the future should fill us with dread and horror and should stimulate us to a continuous effort to maintain in

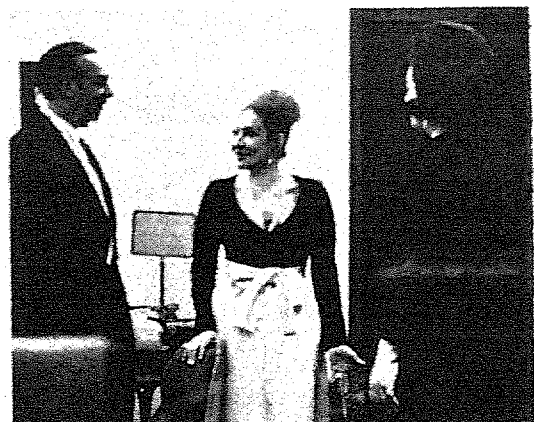
the world the values left us by our Christian inheritance," the prelate declared.

During the week-long observance the Archdiocesan Office of Latin American Affairs and the Chamber of Commerce sponsored radio

and TV presentations, a showing of oil paintings by Chile artists, a party for children at Centro Hispano Catolico, a concert by Nicaraguan artists, and a workshop for Archdiocesan Spanish teachers.



Centro Hispano Catolico observed Latin American Cooperation Week with a holiday party and a pinata for children enrolled in the Spanish Center's nursery.



LATIN AMERICAN Affairs Office director, Mrs. Avelina Malizia, welcomed Yolanda Roman, Nicaraguan soprano; and Salvador Ley, pianist, for their concert performance presented last Saturday.

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Secret of life's meaning

By MSGR. JAMES J. WALSH

God has a secret which He does not want to keep. When He created man He alone knew the reason for his action. It was He who determined that certain material elements were to be set apart and moulded into a human body and that the body would be infused with the principle of life, called the soul, and the combination of matter and spirit would result in an individual person.

This is all God's doing. Once man becomes conscious of existence on earth and realizes that he has the use of a body and soul, he is at a loss to know why he was born. The fact is he cannot find out alone. The secret is not contained in a hidden part of his nature. It is beyond the furthest reach of the powers of thinking and reasoning.

HE cannot look to other minds, for instance, to the philosophers, the respected thinkers, and hope to learn the meaning of his life, for one human is as helpless as another in this quest.

In vain will he search the findings of scientists, as if the secret of human existence is hidden in the material things of the earth. He might spend a lifetime using every available hour to track down this one piece of knowledge that has to be gained if life is to have true meaning. But at the end he has to con-

less that he has not found the answer on earth.

The reason has already been noted. God created man. God alone can say why. Unless man finds out from Him, he will never know.

In the beginning, God made known the secret to Adam and Eve. How it must have astonished them! To think that this earth, surpassingly beautiful and attractive in their eyes, was not a lasting home, but only a stopping-off place for them. To realize that the natural happiness and undisturbed peace which they enjoyed before their rebellion was as nothing compared to the joy of their personal union with God at the end of earth's trial.

THIS is the knowledge which man cannot learn by himself. He is created to be a son of God, not a creature of earth. The dignity of his personality is far greater than he can imagine. By what power of thought could he ever discover, as St. John wrote that he was to be given the power to become a son of God? His permanent home is to be found beyond the stars. He has never seen it. How can he guess it has been made ready for him — unless the Lord of heaven tells him.

He is made to the image and likeness of God. This cannot be known by studying the

body and its parts. For the likeness of the creature to the Creator is in the soul — in the power of reason, whereby he can attain knowledge, and in the power of free will whereby he is capable of love. And it is in this very likeness of man to God that we find the reason for a trial on earth.

God hides Himself to a certain extent from man during his earthly life, in order that man may be left free to seek God by faith and love, that is, by the free exercise of the very powers in which lies his likeness to God.

The first human beings knew all this when they rejected God's will and disregarded the sacred words concerning the greatness of their destiny. Their children, handicapped by darkened intellects, could appreciate it far less. And as the centuries passed, the secret almost disappeared from the earth save among a few, until God made His revelation anew through the Propets of the Old Law.

Christ perfected this knowledge in the deposit of Truth He left in the keeping of his Church and unfolded the sublime destiny of every human being. He left in the supernatural helps of the Sacraments the means by which fallen man can once again



MSGR. JAMES J. WALSH

be received by God as his child and be guarded throughout his perilous journey through the natural life of earth into the supernatural life of eternity.

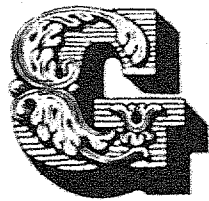
THE Vatican Council emphasized that despite 2,000 years of Christian missionary work, "two thirds of mankind have yet to hear that Christ was born for them."

We need very much to reflect on this. Hundreds of millions of people have not yet heard why they were born. They have no idea of the true purpose of life. In their bleak, oppressed lives they cannot dream that they are sovereign beings made to the image and likeness of the Eternal God, that they were created solely to become members of the family of God and to enjoy supernatural happiness in another world.

By comparison, we who share this divine secret are blessed beyond measure. No wonder, then the Church calls us to get down to serious business during this Advent season. The business of the soul.

To be grateful that the riddle of life's

CONTINUED ON PAGE 22



RANNY GARB FOR SLEEPING BEAUTIES

Tip-toe off to bed in cozy, easy-care red and white gingham checks. Ruffles and eyelet trim add a dreamy flourish.

Clockwise: cotton flannelette drop-seat pajamas with non-skid feet, zipper front, sizes 4 to 14, 7.00.

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RETIRING PRINCIPAL of Christopher Columbus High School, Brother Leo Francis, F.M.S. was guest of honor at a surprise party held last Saturday in the school cafeteria. A set of luggage was among gifts from parents for the Marist Brother who is leaving Jan. 5 to make a second novitiate in Switzerland. Louis Caputo made the presentation.

Sullivan named head of anti-crime group

Daniel P. Sullivan, executive vice president of the Greater Miami Crime Commission, was elected president of the National Association of Citizens' Crime

Commission during an annual conference in Washington, D.C.

Sullivan, a member of St. Rose of Lima Church, Miami Shores, has served as official of the Miami Crime Commission since it was founded in 1948.

He is a member of the Archdiocesan Task Force for Urban Problems and the Miami Guild of Catholic Police and Firemen.

He and Mrs. Sullivan are the parents of 13 children, including Father Michael Sullivan, assistant pastor, St. Ann Church, Naples; and Sister Patrick Ellen, O.P., St. Elizabeth School, Pompano Beach.

Social Security 'teleservice'

"Teleservice," an entirely new concept in serving people of the North Dade area, has been inaugurated at the North Miami Social Security office.

The office can now handle more of the public's social security problems over the phone. This service includes answering questions from Medicare to filling out applications for monthly benefits.

The number is 681-4659.

Marist brother heads lay volunteer program

A former member of the faculty at Msgr. Edward Pace High School has been named coordinator of the newly organized Marist Lay Volunteer Program.

Brother John Cherry, F.M.S., who taught English and Religion at the Marist staffed Archdiocesan high school in Opa Locka for two years, is now stationed at Christ the King High School, Middle Village, N.Y.

IN the new program, lay volunteers will live with the Brothers or on their own by personal choice, giving one or two years in service accord-

Elks name Dr. Ben as 'citizen of year'

Dr. Ben Sheppard has been named "Citizen of the Year, 1970" by the South Miami Elks Lodge No. 1888 in recognition of his "outstanding contributions, not only to the community, but to mankind."

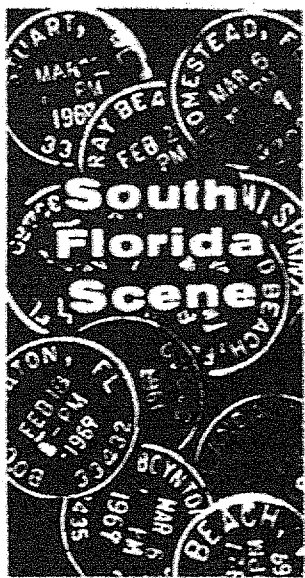
In announcing the

citation, Robert B. Bruce revealed plans for a testimonial and fund-raising dinner scheduled to be held on Jan. 30 to benefit St. Luke Methadone Clinic, of which Dr. Sheppard is the director.

Dr. Sheppard, physician,

lawyer and former juvenile court judge, whose column is a weekly feature of The Voice, is Associate Director of the Drug Prevention Services of the Catholic Service Bureau and is also in charge of St. Luke Residence, Miami Beach.

In addition he is a member of the Dade County Drug Abuse Advisory Board and serves in an unsalaried post as assistant Public Defender specializing in cases in which narcotics addicts are defendants.



Last rites for father of priest

BOYNTON BEACH — Funeral services were held in St. Louis, Mo. for Edgar M. Huck, whose son, Father Joseph M. Huck, is assistant pastor at St. Mark Church here.

Father Huck celebrated the Requiem Mass for his father in St. Casimir Church, St. Louis, and also led the graveside prayers in Our Lady Queen of Heaven Cemetery, Pompano Beach.

Mr. Huck is also survived by his wife, Mary, with whom he resided at 10719 Landseer Dr., St. Louis.

Baird-Case Funeral Home was in charge of burial arrangements.

School holidays start Dec. 23

Christmas holidays in schools of the Archdiocese begin at the close of classes on Wednesday, Dec. 23, according to the Department of Schools.

Classes will resume on Monday, Jan. 4.

New priest is ordained

Father Stephen A. Csotty, whose parents are members of Christ the King parish, was recently ordained to the priesthood for the Franciscan Fathers during rites at St. Joseph Seminary, Oak Brook, Ill.

The son of Mr. and Mrs. Stephen J. Csotty, who has been stationed as a deacon in Brazil missions staffed by his father, will concelebrate Mass at 9:15 a.m., Sunday, Dec. 29 in Christ the King Church.

Concelebrant will be Father Edward Bowes, S.S.J., assistant pastor.

A reception will follow in the parish rectory, where the newly ordained priest will give guests his First Blessing. He will return to Brazil.

Rehabilitation exhibit set

RIVIERA BEACH — An exhibit of the Bureau of Alcoholic Rehabilitation of the Florida Health Department will be displayed on the grounds of St. Francis of Assisi parish, 200 W. 20th St. beginning Sunday, Dec. 20.

Father Ross Garnsey, priest-counselor at the Catholic Service Bureau of Miami, will preach at all the Masses on Sunday and Father Martin Cassidy, pastor, St. Francis of Assisi parish, has extended an invitation to everyone in the area to view the exhibit and participate in the Masses.

'Voice' goes on holiday schedule

In order that you will receive your copy of The Voice without delay during the holidays The Voice production schedule is changed to Tuesdays for the weeks of Dec. 25 and Jan. 1.

Correspondents sending material for publication are reminded that copy must reach The Voice office no later than Saturday, Dec. 19 and 26 for those issues.

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Camillus short of food for Christmas dinners

After feeding Thanksgiving dinner to almost 1,000 needy persons, Miami's downtown Camillus House is once again depending on the generosity of South Floridians to provide Christmas dinner for an even greater number expected to appear on Dec. 25.

With unemployment increasing, Brother Shawn, superior of the Brothers of the Good Shepherd who staff the refuge for indigent men — and sometimes women — at 728 NE First Avenue, anticipates that a record-breaking line of needy and hungry persons will gather on Christmas Day to enjoy the traditional holiday meal.

TURKEYS and all the trimmings including bread for stuffing, cranberry sauce, potatoes, yams, other vegetables, coffee, sugar and staples, are all needed and welcomed at Camillus House which recently observed the 10th anniversary of its founding.

Some 10,000 persons are

already on the "guest list" at the house each month, a number which is expected to increase sharply as the winter season progresses and those "down on their luck" seek the warmth of the Florida climate from northern cold and snows.

Large quantities of food will be picked up by the Brothers if donors will call FR1-1125 or FR8-0303. Small donations may be taken to Camillus House.

Brother Enda renews vows

Brother Enda, a Brother of the Good Shepherd stationed at Miami's Camillus House, renewed vows recently in the community chapel.

Bishop John J. Fitzpatrick received the vows of the Brother, a native of New York City, who entered the religious life in 1967 and has been a member of the Camillus House staff since 1968.

College awards degrees today

Academic degrees will be conferred on 55 graduates of Barry College during winter commencement exercises at 8 p.m. today in the college auditorium.

Father David G. Russell, pastor, St. Maurice parish, Fort Lauderdale, will give the commencement address.

Drama, speech classes slated

NORTH MIAMI — Classes in dramatics and speech for children between the ages of six and 15 begin Jan. 9 in Holy Family parish hall, 14500 NE 11th Avenue.

Registration will be held Saturday, Dec. 19 and Saturday, Jan. 2 from 9:30 a.m. to 12 noon for the 10-week sessions under the direction of Miss Pauline Hawthorne.

Classes will be conducted on Saturday mornings and after school one day per week. Additional information may be obtained by calling 754-9841.

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Outdoor Nativity scenes mark the wondrous season

Outdoor Nativity scenes in Miami, Fort Lauderdale and West Palm Beach are expected to attract thousands of South Floridians during the few days before Christmas.

At St. Maurice Church, converted from a stable at 2851 Stirling Rd., Fort Lauderdale, real people, real animals and many choirs will highlight the Christmas scene, which begins at 7 p.m. Monday, Dec. 21 and continues every evening through Dec. 25.

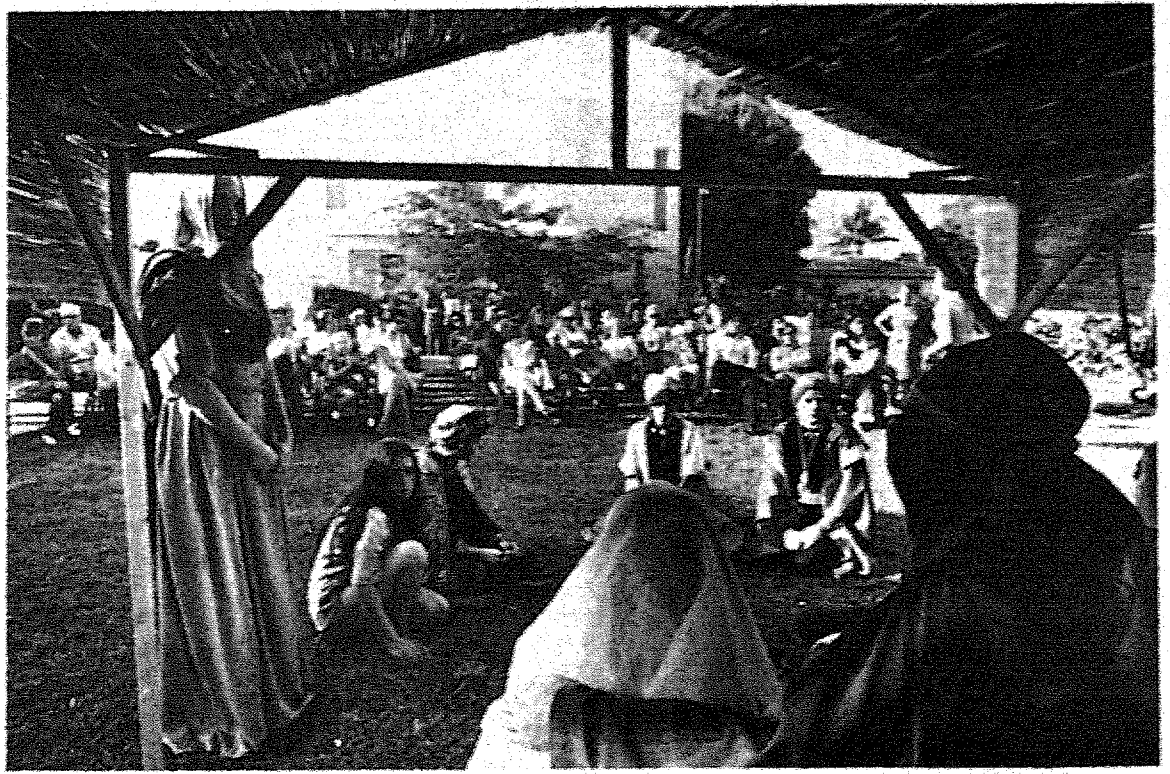
According to Father David G. Russell, pastor, choirs from area churches of various denominations will sing on those evenings as the story of Christmas is read and acted.

MIAMI'S largest "living Nativity" scene will be on display at the Miami Shores Presbyterian Church at 602 NE 96 St., on Sunday, Monday, and Tuesday, Dec. 20, 21 and 22.

Biblical authenticity is emphasized in the pageant, which circles the church, and may be viewed from 7:30 to 10 p.m. and has some 150 people participating.

In West Palm Beach, the renowned Hetzel Brothers pageant will be presented for the 37th year on Northlake Blvd. Gardens Blvd. in Palm Beach Gardens.

Opening at 6:45 p.m. on Sunday, Dec. 20, the scenes, made by Bernard and Conrad Hetzel, will be accompanied by continuous narration every 30 minutes each evening through Dec. 25.



Annual Christmas Play Was Presented Last Sunday By Girls at Bethany Residence.

How custom of crib started

By JOHN J. WARD

'Tis the week before Christmas
And all through the nation
Everyone is preparing
A great celebration.

And a holy observance it will be, too, in keeping with the occasion.

Many churches and homes set up a crib at Christmastime. This custom, of very ancient origin, was popularized by St. Francis of Assisi.

In the year 1223, he visited Pope Honorius III and sought approval of his plan to make a scenic representation of the Nativity. Having obtained the Pope's consent, Francis left Rome and arrived at Greccio on Christmas eve.

There, in the church, he constructed a crib, grouping around it images of the Blessed Virgin and St. Joseph, of the shepherds, the ox and the ass.

AT midnight Mass, St. Francis acted as deacon. After singing the words of the Gospel, "And they laid Him in a manger," he knelt down to meditate on the great gift of the Incarnation. And people around saw in his arms a Child, surrounded by a most brilliant light.

Since then, the devotion to the crib has spread far and wide. The crib remains in the

church until the octave day of the Epiphany. At the proper time, the images of the Three Kings and their retinue are added, making a daily advance to the crib.

Most homes also set up a decorated Christmas tree. It is a reminder of the great Gift that God sent us.

Santa Claus, the jolly and beloved distributor of Christmas gifts, is an American adoption of St. Nicholas, Bishop of Myra, of the fourth century. This saint is popular in Germany, Switzerland and the Netherlands where he is made the secret purveyor of gifts to children on Dec. 6, his feast-day.

THE custom was brought to New York by the Dutch. It spread quickly throughout the United States and became absorbed into the Christmas celebration.

St. Nicholas was born in the last half of the Third century at Patara, in the province of Lycia in Asia Minor. His father was a Christian of noble birth. As Nicholas grew in body and mind, he retained innocence of his first years. At an early age, he was taken to the monastery of Sion, where he perfected the qualities of sanctity.

Nicholas was still quite young when his parents died of the plague, leaving him the sole heir of their vast possessions. He became a monk in the monastery of Sion, near Myra, and later was made abbot by its founder.

When the metropolitan church at Myra became vacant, the holy Abbot Nicholas was chosen archbishop. In that exalted position, he became famous

by his extraordinary piety, zeal, charity and many miracles.

It is related that while Nicholas was bishop of Myra a terrible famine afflicted the country. Full of compassion for his people, the bishop not only obtained a miraculous supply of bread for the multitude in his episcopal See-city, but visited every part of his vast diocese in order to acquaint himself with the condition of his people.

St. Nicholas has come to be regarded as the patron saint for children.

It is claimed that he suffered imprisonment for the Faith and that he died in 342. Several hundred years later, his holy relics were transferred to Bari, Italy.

The familiar "Santa Claus" is a corrupt form of St. Nicholas' name

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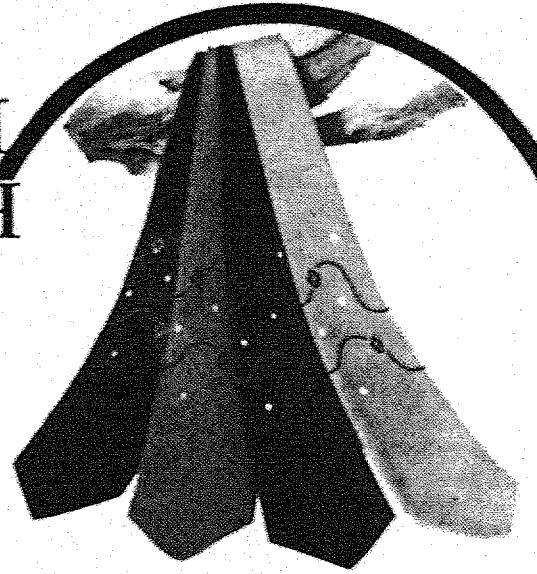
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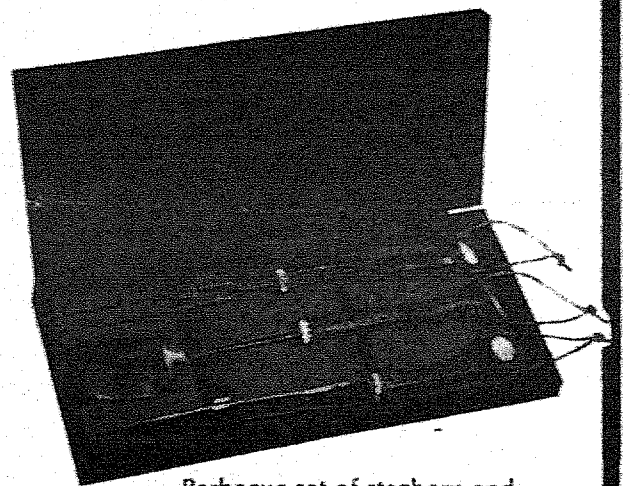
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Book Week winners

PERRINE — Remembering that "books, reading, writing, coloring and drawing are the eyes of the world," the National Book Week winners from Holy Rosary School here have been announced.

In the poster division, junior high winners were: first place, Cecilia Rose and Reed Pearson. Secondary-grade winner were: first place, Terry Mayotte; second place, Robert Yambrick; and third place, Timothy Richard. On the primary level, Patty Simpson took first place, Betty de Valle, second, and Laura Fothergill, third place.

The top winner in the float division was Susan Arnanon. Other winners included Kathy Stack, first place; Edwin Roche, second place; and Lawrence Kearns, third.

Seminary collection

Following is a list of donations from the faithful throughout the Archdiocese to the annual seminary collection.

PARISHES

Annunciation, W. Hollywood	405.00
Ascension, Boca Raton	000.00
Assumption, Pompano Beach	000.00
Blessed Sacrament, Fort. Laud.	454.12
Blessed Trinity, Miami Springs	598.62
Christ the King, Perrine	266.50
Corpus Christi, Miami	000.00
Epiphany, Miami	1,023.00
Gesu, Miami	654.27
Holy Cross, Indiantown	28.60
Holy Family, North Miami	777.50
Holy Name of Jesus, West P. Bch.	35.00
Holy Redeemer, Miami	50.50
Holy Spirit, Lantana	356.00
Immaculate Conception, Hialeah	760.00
Little Flower, C. Gables	1,821.00
Little Flower, Hollywood	1,021.15
Nativity, Hollywood	857.00
Our Lady of Guadalupe, Immokalee	25.00
Our Lady of the H. Rosary, Perr.	000.00
Our Lady of the Lakes, M. Lakes	290.00
Our Lady of P. Help, Opa Locka	107.00
Our Lady Queen of Heaven, La Belle	16.50
Our Lady Queen of Martyrs, Ft. L.	590.00
Our L. Queen of Peace, Delray B.	000.00
Resurrection, Dania	411.50
Sacred Heart, Homestead	321.00
Sacred Heart, Lake Worth	000.00
San Marco, Marco Island	388.00
San Pablo, Marathon	600.00
San Pedro, Tavernier	244.00
St. Agnes, Key Biscayne	000.00
St. Ambrose, Deerfield Beach	000.00
St. Andrew, Coral Springs	90.00
St. Ann, Naples	1,533.50
St. Ann, Naranja	000.00
St. Ann, West Palm Beach	686.00
St. Anthony, Fort Lauderdale	000.00
St. Augustine, Coral Gables	000.00
St. Bartholomew, Miramar	853.84
St. Bede, Key West	152.00
St. Bernadette, Hollywood	315.00
St. Brendan, Miami	1,567.00
St. Catherine of Siena, Miami	000.00
St. Charles Borromeo, Hallanda	125.00
St. Christopher, Hobe Sound	250.00
St. Clare	409.27
St. Clare, North Palm Beach	240.00
St. Clement, Fort Lauderdale	000.00
St. Coleman, Pompano Bch.	3,600.00
St. Dominic, Miami	480.00
St. Edward, Palm Beach	2,244.00
St. Elizabeth, Pompano Bch.	897.00
St. Francis of Assisi, Riviera	908.74
St. Francis de Sales, Miami B.	484.00
St. Francis Xavier, Miami	000.00
St. Gabriel, Pompano Bch.	737.60
St. George, Ft. Lauderdale	652.00
St. Gregory, Plantation	1,010.00
St. Helen, Ft. Lauderdale	464.23
St. Henry, Pompano Beach	92.00
St. Hugh, Coconut Grove	000.00
St. Ignatius Loyola	37.28
St. James, Miami	2,507.00
St. Jerome, Ft. Lauderdale	000.00
St. Joan of Arc, Boca Raton	2,400.00
St. John the Apostle, Hialeah	350.00
St. John the Baptist, Ft. Laud.	720.00
St. John Bosco, Miami	329.67
St. John Fisher, W.P. Beach	205.00
St. Joseph, Miami Beach	000.00
St. Joseph, Stuart	000.00
St. Joseph The Worker, Mooreheaven	13.82
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St. Juliana, W. Palm Beach	000.00
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St. Lawrence, N. Miami Beach	709.00
St. Lois, Miami	106.00
St. Lucy, Highland Beach	000.00
St. Luke, Lake Worth	000.00
St. Margaret, Clewiston	45.50
St. Mark, Boynton Beach	1,200.00
St. Martha	20.00
St. Mary Cathedral, Miami	696.85
St. Mary, Pahokey	36.46
St. Mary Magdalen, Miami Bch.	3,508.00
St. Mary Star of the Sea, K.W.	192.00
St. Matthew, Hallandale	000.00
St. Maurice	240.00
St. Michael the Archangel, Mia.	000.00
St. Monica, Opa Locka	238.00
St. Patrick, Miami Beach	2,225.00
St. Paul the Apostle, Light P.	272.00
St. Paul of the Cross	420.00
St. Peter, Big Pine Key	92.50
Sts. Peter and Paul, Miami	130.00
St. Phillips, Opa Locka	21.70
St. Philip Benizi, Belle G.	82.00
St. Pius X, Ft. Lauderdale	1,817.00
St. Raymond, Coral Gables	172.00
St. Richard, Perrine	120.50
St. Robert Bellarmine, Miami	000.00
St. Rose of Lima, M. Shores	3,680.00
St. Sebastian, Ft. Lauderdale	000.00
St. Stephen, W. Hollywood	752.00
St. Thomas the Apostle, Miami	175.00
St. Timothy, Miami	509.00
St. Vincent, Margate	000.00
St. Vincent de Paul, Miami	87.50
St. Vincent Ferrer, Delray Bch.	777.50
	000.00

Senators visit migrant camps

What should be done about providing housing for the expected increase of migrant workers? This was the big question which faced officials who made a tour of the Princeton labor camp in South Dade County Dec. 10.

Kenneth Myers, chairman of the Senate Health, Welfare and Institutions Committee, called the conditions of the migrant camp "unbelievable." Myers made the tour with, among other dignitaries, Sen. David Lane, Sen. Lee Weissenborn, Wendell Rollason of the Redlands migrant ministry association, Rudy Juarez, director of Organized Migrants in Community Action (OMICA), Frank Smith and Father John McMahon, archdiocesan director of the Rural Life Bureau.

THE purpose of the committee tour, according to Father McMahon, was "to

inspect the housing conditions for migrants as to the feasibility of providing suitable shelter for expected migrants, especially between January and March."

The number of migrants expected in the area far outnumber the dwellings now suitable for habitation, said Father McMahon. The Princeton camp was recently reopened under the Homestead Housing Authority. But according to Father McMahon only 30 per cent of the dwellings have been opened, and these are cement dwellings.

The major consideration is to find the means to make the other dwellings, made of wood, safe for habitation.

In order to make the camp fully operable, the other dwellings have to be rewired, tied down for hurricane winds and provisions made to bring in

refrigerators, beds and ice boxes. Efforts are being made to meet the requirements, said Father McMahon.

OBTAINING money to provide for the renovation of the Princeton camp, on an emergency basis, is another problem. The immediate consideration is to look into means of soliciting financial help from the federal and state governments or to tax the Agri-business. Such approaches would put seed money into the project. If help from these three sources failed, then it would become a community responsibility, said Father McMahon.

OMICA claims, said Father McMahon, that reopening of the Princeton camp on an emergency basis would reduce the thrust of building new houses in the camp. OMICA also claims, he continued, that it is not aware

of the overcrowdedness of the camp, which forces some 150 or more migrants to sleep in buses, trucks and on the canal fronts.

Myers and his committee also visited the Redlands camp and the privately owned John Campbell-East camp. The Redlands camp was visited, Father McMahon said, as an example of what could be done to provide housing for the migrants coming into the state.



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Old Fashioned Choice Beef Stew 2.55
Baked Pork Chop with Dressing & A.S. 2.35

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Dateline: Washington

High court burst into the limelight and stayed there

By RICHARD M.M. McCONNELL

Even in a city of dazzling white buildings, the marble magnificence of the Supreme Court building, hidden behind the U.S. Capitol, has a way of standing out.

It is not one of the city's major tourist attractions. It is not even spotlighted at night. But it is nevertheless moving more and more into the consciousness of the public, and a lot of the notion stems from reasons not associated with law.

The high court got off to a bad start from its founding. The U.S. Constitution is vague on its functions, its power and its membership. As a result, the court has a long history of playing it by ear, extending its authority slowly, cautiously and usually quietly.

Then, when Franklin D. Roosevelt tried to expand it to 13 justices in an effort to pack the court and ensure approval of liberal New Deal legislation, Senate opposition to the effort put the court on the nation's front pages.

It's been there ever since.

DECISIONS on civil rights and criminal justice over the past two decades have given the court a law-making authority opponents say it was never meant to have. Yet court decisions are rarely overturned, either by later decisions or by legislative action.

So opponents have sought a new way to get the court: they go after individual justices. The "Impeach Earl Warren" movement was a long-term, nationwide and unsuccessful effort to dump the Chief Justice who had steered through the court landmark decisions on censorship, the right to legal counsel and integrated education.

Efforts to remove liberal Associate Justice Abe Fortas from the court met more success. Fortas, a Washington lawyer and one of the chief members of former President Lyndon B. Johnson's kitchen cabinet, resigned under pressure when it was disclosed that he had financial dealings with a convicted felon.

Now the heat is up under Justice William O. Douglas. Four times married and a Justice for more than 30 years, Douglas has been attacked for everything from poor health to radicalism.

In fact, the aging justice is ailing. He wears an electric pacemaker to stimulate his heartbeat. Yet his heart has not deterred him from long hikes — he annually walks along Washington's Chesapeake and Ohio canal to emphasize the old waterway's value as a scenic attraction — and it has not deterred him from entering deep waters of legal controversy.

Douglas is the court's veteran liberal as well as its veteran eccentric. He has contributed to most of the liberal decisions reached since his 1939 appointment to the high court and has spearheaded liberal dissent from more conservative decisions.

This, coupled with his tendency to marry young and attractive women, is what has been drawing most fire from court critics.

When he married a girl 40 years younger than himself a few years back, some Congressmen argued that he was unfit to sit on the high court on moral grounds. When an excerpt from his book "Points of Rebellion" was reprinted in a magazine that also showed an interracial couple making love, the accusation was revived.

Douglas weathered both storms. Recently a preliminary report by the House's judiciary committee indicated there was no foundation for impeachment proceedings against him.

NOW, however, Douglas' dealings with a Las Vegas gambling figure are providing new ammunition for his enemies. Douglas accepted a small annual salary from the Parvin Foundation to serve as its president. The foundation is funded by the Las Vegas gambler.

As result, the justice has been accused of judicial impropriety — and Congressional efforts to have him removed are expected to increase in intensity when the 92nd Congress convenes in January.

Crux of the matter is the nature of what constitutes an impeachable offense. New York Democratic Rep. Emmanuel Celler, chairman of the House Judiciary Committee, believes that a justice must commit a crime before he can be impeached.

House minority leader Gerald Ford of Michigan claims that any action prejudicial to the good name of the court is enough to justify impeachment proceedings. And Ford does not like Douglas' book, Douglas' decisions on obscenity and pornography, or Douglas' life-style. All of them, he believes, justify a one-man change in the makeup of the court.

On his part, Douglas appears to be showing some sensitivity to the criticisms. He has abstained from several recent decisions on obscenity and seems also to have limited his public-off-the-bench comments.

Ironically, a successful effort to remove Douglas will probably launch the court into even greater controversy.

President Nixon, still smarting over Senate failure to approve two of his nominations to the court, has promised to fill the next court vacancy with a strict constructionist from the South.

He used the same words to describe his two unsuccessful nominations, and there is no indication that the Senate will be any more receptive to nominees of similar quality next year than they were this year.

Landmarks of America

Bunker Hill

On June 17, 1775, a force of about 1,200 Americans took up positions on a small hill in Charlestown, Mass., and waited until they could see the whites of the British soldier's eyes. The Americans routed the first two British attacks but ultimately lost the hill. Still, the Battle of Bunker Hill — the first large-scale engagement in the American revolution — was a great moral victory for the rebels. The battle showed that a hastily gathered group of American volunteers could stand against regular British troops. The battle site is marked by the Bunker Hill Monument, a tall obelisk which dominates Charlestown.

THE VOICE

FEATURE SECTION



Who's concerned about crime?

By FATHER ANDREW M. GREELEY

"When did you start turning conservative?"

It is fashionable to say that the words liberal and conservative have absolutely no meaning. The late Cardinal Meyer, for example, used to virgously reject the notion that he was either a liberal or conservative though I suspect that by any standards one would care to set up, the late great cardinal was certainly a liberal in his last years.

But just the same, I think there are differences. The liberal is a man who is committed to intelligent, moderate social change, who does believe in the possibility of some social progress and considers an effort toward that progress desirable. A conservative, on the other hand, is very much concerned with social change, is suspicious of progress, and rather like things the way they are, or perhaps the way they were in Calvin Coolidge's time (or Pius XI's).

Now, by those standards I am, if anything, less a conservative than I was 5, 10 or 20 years ago. But in our oddly romantic time meanings of words change. Thus, for example, we are assured by a writer in a recent article in the "Atlantic Monthly" that under the influence of the Scammon and Wattenberg book, "The Real Majority," Senator Adlai Stevenson "turned to the right" during the election campaign.

BY "turning to the right" the author meant that Senator Stevenson manifested considerable concern about the issue of crime.

I find myself wondering who defined the crime issue as a conservative one. My own feeling would have been that those who said there is no really serious crime problem and we don't have to do anything much about it would be taking the conservative position, and that those who said there is a serious social problem of crime in our society and we must cope with it would be taking the liberal position.

The former would see no necessity for change and the latter would be advocating change. And those tens of thousands of people who are mugged each year in cities might be excused for being just a bit angry when they are told that their concern about the crime problems marked them as conservatives, or as disciples of Spiro Agnew, or as people who were taking a turn to the right.

What the author of the Atlantic article may have meant was, the self-anointed liberals in American society have completely overlooked the crime problem and have dogmatically assumed that those who are concerned about crime are racists (an assumption which ignores the fact that almost all available data show that this is at least as much a concern about crime among blacks — who are more likely to be the victims of crime — as among whites. In other words, a liberal is a man who takes the right stand on those issues which the

group in society which has appointed itself a liberals determines at any given time is the liberal doctrine.

It may be naive on my part, but this doesn't sound like liberalism to me. It sounds like narrow, dogmatic a priori sectarianism.

And I'll admit I want no part of that.

IF IT IS conservative to believe in the democratic processes, if it is conservative to believe in rationality, civility, and serious intellectual discourse, if it is conservative to believe that Christianity has something pertinent to say to the world, and that Catholic Christianity is an indispensable tradition, it is conservative to say that celibacy, hopefully optional, has an important contribution to make to the Church, if it is conservative to say that one improves institutions by reforming them, not by destroying them, if it is conservative to say that there is no evidence to say that man has lost his need for the sacred or the transcendent, if it is conservative to say that competence is more important than feeling — then I guess I must stand accused of conservatism, though oddly enough, not so long ago, all those positions were the liberal ones.

If, on the other hand, one must, to be a liberal, believe that hallucinogenic drugs are a positive benefit to mankind, that the younger generation is going to save the world, that the political style of the Berrigan brothers is a meaningful way to change society, that pentecostalism and sensitivity training and the cursillos represent profound and authentic spirituality, that the most important thing that the National Association of Laymen can do is complain about the finances of the Church, that Daniel Callahan is a great moral philosopher, that Mary Daly is competent to sit in judgment on Kark Rahner, and that Michael Novak is competent to sit in judgment on Hans Kung, that Louis Evely has something important to say about the interpretation of sacred scripture,

that feeling is more important than intellect, that revolution is the only way to reform society, that Eldridge Cleaver is a great liberal writer, and that the Black Panthers speak for the black people — if one must believe all these things to be a liberal, then I guess I'm not a liberal. Except I must note that not so long ago, these, or similar positions, would have been rejected by anyone who claimed to be a liberal.

In the recent issue of a national magazine a sociologist friend of mine wrote about being "deradicalized." I sent him a letter in protest. His position had not changed at all, it seemed to me, but I resented his willingness to give up the honorable title of radical to the romantic fascists who were laying claim to that title. He wrote back and conceded my point, and added, "Perhaps the difference is no longer between right and left, but between those who think and those who don't think."

Precisely.



A BOY and his alley cat. Kevin Hooks and feline friend appear in a scene from the Peabody Award-winning drama, "J.T." to be aired Sunday, Dec. 20, at 7 p.m. (EST) over the CBS Television Network.

Children's television special

'J.T.' is back

A troubled black ghetto child, an ailing cat, and a sense of responsibility — total up to a warming yet sobering drama of special interest to young viewers, but for the rest of the family, too. "J.T.," on the CBS Children's Hour, Sunday, Dec. 20, 7 p.m.

Last year at this time, an unheralded television play written for children took the nation by surprise. The occasion was Dec. 13, 1969, and the play was "J.T.," written by Jan Wagner. The response to the program was so great, in fact, that the network (CBS) made an unprecedented move and rebroadcast "J.T." the following week, on Dec. 22.

"J.T." is back, not established as a Christmas season classic, but as a special gift to all viewers, especially the young, but just seems appropriate this time of year. "J.T." will air Sunday, Dec. 20, at 7 p.m. (EST) over the CBS Television Network.

THE story concerns a shy, troubled black boy played by 11-year-old Kevin Hooks, son of actor Robert Hooks, who is virtually without friends or understanding and who is heading toward early delinquency. Life in the ghetto for the child is oppressive, made even worse because he cannot understand what it all means.

Indeed, life seems to offer little for J.T. until one

day he discovers and adopts a sick and starving alley cat. Painstakingly, the boy nurses his feline dependent back to health and, on the way, makes a telling discovery: he learns the meaning of responsibility and the value of life. With a healthy cat and a healthy outlook on life, J.T. at play's end seems headed for a brighter future.

Jeanette DuBois stars as the boy's mother, and Theresa Merrit is featured as his grandmother. Despite plenty of troubles of their own, these two women offer J.T. much in the way of love and kindness. Michael Corrin and Olga Fabian play a Mom-and-Pop couple of neighborhood grocers, and it is they who supply J.T. with the understanding and guidance he needs in caring for his cat.

"J.T." is the first effort at writing for its young playwright, Miss Wagner does not seem to have wasted either her time or talent — her play won a Peabody Award last year.

See "J.T." on Sunday, Dec. 20, at 7 p.m. on CBS.

Special interest programs

Sunday, Dec. 20, 11:30 a.m. — Discovery — "Journey Through the Wilderness" — Host Bill Owens goes along with a young family on a canoe trip in the Northern Minnesota lake country to explore the geography and ecology of the wilderness. Special for children. (ABC)

Sunday, Dec. 20, 1 p.m. — Directions — "The Mysterious Magical, Miracle Box" — An hour-long family entertainment featuring the Tom Tichenor puppets, the Texas Boys Choir, and a delightful sampling of children's art from many countries. (ABC)

Sunday, Dec. 20, 7 p.m. — Wild Kingdom — "M Bogo Safari" — Host Marlin Perkins joins an unusual African safari, one of whose activities is to measure the rate of heartbeat for various wildlife species. (NBC)

Tuesday, Dec. 22, 8:30 p.m. — "A World of Love" — Richard Burton, Julie Andrews, Harry Belafonte, Audrey Hepburn, and Shirley MacLaine headline an hour of Christmastime entertainment, presented in conjunction with UNICEF and saluting children the world over. (CBS)

Thursday, Dec. 24, 12 midnight — Christmas Eve Midnight Mass — the Mass celebrated at St. Patrick's Cathedral in New York. (NBC)

Thursday, Dec. 24, 12 noon — Christmas Eve Service — An international, interdenominational service telecast from the UN's Church Center, UN Plaza, New York. (CBS)

Friday, Dec. 25, 10 a.m. — Christmas Day Church Service — from the Washington (D.C.) Cathedral. (NBC)

Saturday, Dec. 26, 12 noon. — "Rapping with Brinkley" conducted by a select group of the nation's high school newspaper editors. (NBC)



"CHRISTMAS in the Arts" is the theme of the "Church and the World Today" program at 9 a.m. Sunday, Dec. 20 on Ch. 7, WCKT. Dr. Richard Rupp, U. of Miami, will host the program, which includes a chorus from churches in the Greater Miami area (above) and Sue Klock and the St. Augustine folk group, (right).



The sporting week

Sunday, Dec. 20, 1 p.m. — National Football League Doubleheader — Regional telecasts of the first games: (1 p.m.) Chicago Bears at New Orleans Saints, Green Bay Packers at Detroit Lions, Los Angeles Rams at New York Giants, Minnesota Vikings at Atlanta Falcons, St. Louis Cardinals at Washington Redskins; national telecast of second game, 4:00 p.m., San Francisco 49ers at Oakland Raiders. (CBS)

Christmas show to star Pat Boone

"The Magic of Christmas," a nostalgic hour of music and memories which captures the special mystery of Christmas, will be telecast in color on Saturday, Dec. 19 at 8:30 p.m. on WTVJ, Ch. 4.

The show stars singer Pat Boone, with actor Don Murray as host. Guests include Shari Lewis and her friends, Lamb Chop, Charleyhorse and Hushpuppy, The Free Design folk group, The Little People, the Max Davey Singer Orchestra, and a special appearance by Jackie Vernon as a querulous Santa Claus.

Sunday, Dec. 20, 1 p.m. — National Football League Game — Regional presentations: (1 p.m.) Boston Patriots at Cincinnati Bengals, Buffalo Bills at Miami Dolphins, Pittsburgh Steelers at Philadelphia Eagles; (2 p.m.) Houston Oilers at Dallas Cowboys; (4 p.m.) Cleveland Browns at Denver Broncos, Kansas City Chiefs at San

Diego Chargers. (NBC) Monday, Dec. 21, 9 p.m. — NBA Basketball Special — Los Angeles Lakers at Milwaukee Bucks. (ABC)

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

FRIDAY, DEC. 18
10:30 a.m. (10) Miss Grant Takes Richmond (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Apache Rifles (Family)
7:30 p.m. (6) Tempest (Family)
9 p.m. (4 & 11) Once A Thief (Unobjectionable for adults)
11:30 p.m. (4) Slander (Unobjectionable for adults and adolescents)
11:30 p.m. (10) 3:10 to Yuma (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Gunfighter (Family)

SATURDAY, DEC. 19
12 noon (6) Omar Khayyam (Family)
1:30 p.m. (10) No Name On The Bullet (Unobjectionable for adults)
2 p.m. (6) Tempest (Family)
2:30 p.m. (12) Flying Tigers (Family)
3 p.m. (10) Turtles Of Tahiti (Unobjectionable in part for all)
OBJECTION: Suggestive sequence and dancing
4:30 p.m. (6) Omar Khayyam (Family)
7 p.m. (6) Tempest (Family)
9 p.m. (5 & 7) The Love God (No classification)
9:30 p.m. (10) Ten Tall Men (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
11:30 p.m. (4) Last For Life (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Battle Zone (Family)
11:45 p.m. (12) Caught (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce

SUNDAY, DEC. 20
1:30 p.m. (4) A Man Called Peter (Family)
2:30 p.m. (6) Omar Khayyam (Family)
4 p.m. (10) Adventures Of Robin Hood (Family)
7 p.m. (6) Robinson Crusoe On Mars (Family)
9 p.m. (10 & 12) The Trouble With Angels (Family)
11:30 p.m. (5) The Dance Of Death (No classification)
11:30 p.m. (6) Robinson Crusoe On Mars (Family)
11:30 p.m. (11) Blood On The Arrow (Un-

objectionable for adults and adolescents)
11:35 p.m. (10) Money, Women And Guns (Family)

MONDAY, DEC. 21
10:30 a.m. (10) It's A Great Feeling (No classification)
1:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
7:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Heaven's Above (Unobjectionable for adults)
9 p.m. (5) Better A Widow (Unobjectionable for adults)
9 p.m. (7) Young Bess (Family)
11:30 p.m. (10) June Bride (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue

TUESDAY, DEC. 22
10:30 a.m. (10) Kelly And Me (Family)
1:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
7:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTVJ. Jim Dunlap, WQAM Radio, discusses rock music and religion. Luther Pierce is the narrator.
9 a.m.
THE CHRISTOPHERS — Ch. 5 WPTV — "Age Is Not Years"
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT "Christmas in the Arts." Sue Klock, Leslie Thomas Quartet, St. Augustine Folk group, coordinated by Dr. Richard Rupp.
10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG
9:15 a.m.
THE SACRED HEART — Ch. 5 — WPTV
10 a.m.
INSIGHT — Ch. 5 WPTV "A Funny Thing Happened on the Way."

7:30 p.m. (23) Comedy Man (No classification)
8 p.m. (4) The Second Time Around (Family)
8:30 p.m. (10 & 12) The Unfinished Journey Of Robert F. Kennedy (No classification)
9 p.m. (5 & 7) White Christmas (Family)
11:30 p.m. (10) McHale's Navy Joins The Air Force (Family)
WEDNESDAY, DEC. 23
10:30 a.m. (10) Holiday Affair (No classification)
1:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
7:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
7:30 p.m. (23) Monsieur Gangster (No classification)
11:30 p.m. (10) Kathy O. (Unobjectionable for adults)

RADIO
Sunday
CROSSROADS — WJNO — 1230 West Palm Beach
7:30 a.m.
CATHOLIC NEWS — WJHR (FM) and WGBS (AM)
8:30 a.m.
UN DOMINGO FELIZ — WFAB (990), Miami
9:05 a.m.
CATHOLIC NEWS — WIRK (1290) W. Palm Beach
9:30 a.m.
THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice
11:15 a.m.
CATHEDRALS HOURS — WLIZ (1300) (Lake Worth)
12 noon
FRENTE A LA VIDA — CH. 5 WCIX

THURSDAY, DEC. 24
10:30 a.m. (10) The Brass Bottle (Family)
1:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
7:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) The Password Is Courage (Family)

FRIDAY, DEC. 25
10:30 a.m. (10) Bell, Book And Candle (Unobjectionable for adults)
1:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
7 p.m. (6) Robinson Crusoe On Mars (Family)
9 p.m. (4 & 11) Life With Father (Unobjectionable for adults and adolescents)
OBSERVATION: This film presents certain concepts on the Sacrament of Baptism which are contrary to Catholic teaching and practice.
11:30 p.m. (4) Holiday Inn (Family)
11:30 p.m. (10) Christmas In Connecticut (Unobjectionable in part for all)
OBJECTION: Suggestive references and remarks; light treatment of marriage.
11:30 p.m. (12) Bells Of St. Mary's (Family)

SATURDAY, DEC. 26
12 Noon (5) We're No Angels (Unobjectionable for adults and adolescents)
2 p.m. (6) Robinson Crusoe On Mars (Family)
2:30 p.m. (12) I Was A Male War Bride (Unobjectionable in part for all)
OBJECTION: Suggestive situations and dialogue
3 p.m. (10) The Racket (Unobjectionable for adults and adolescents)
4:30 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)
7 p.m. (6) Robinson Crusoe On Mars (Family)
9 p.m. (5 & 7) Two For The Seesaw (Unobjectionable for adults)
11:30 p.m. (4) Easy To Love (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Wichita (Family)
11:45 p.m. (12) Rio Grande (Family)

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December 18, 1970

Beloved Christmas Carol

Albert Finney recreates the grouch who reforms in a new and spirited film adaptation of Dickens' classic, "A Christmas Carol."

In undertaking to direct the most beloved of Dickens' works, "A Christmas Carol," Ronald Neame was well aware of the challenge, since he has served as producer of David Lean's 1947 "Great Expectations." It is a tribute to Neame's craft that he has done so in a way that should totally please a large public, while disarming the most ill-tempered of critics.

As the title indicates, this adaptation concentrates on poor old misanthropic Scrooge. Played by Albert Finney (age 34), he is a thoroughly craven humbug whose disagreeableness is never believable and hence all the more fun. Finney doesn't try to fool us into believing he is mean; when he sings "I Hate People," we know who's under the fright wig and that it is all part of the game.

Finney establishes a bond of complicity with his audience so that we share in the deceit of his exuberant performance and thus enjoy it all the more.

EXECUTIVE producer Leslie Bricusse knew what he was after when he wrote the

script and music. He very wisely concentrates on the plot which is then flavored with song and dance, so that the film is much less a musical than was "Oliver!" It is a light, intelligent, and very amusing rendition of Dickens' immortal Christmas fairy tale.

Neame, who began his career as a cameraman, has been well served by his own cinematographer, Oswald Morris. Together with production designer Terry Marsh, they have captured the feeling of mid-nineteenth-century London, carefully imitating the tinted prints of the period.

There simply is no getting away from the well-known illustrations that accompanied Dickens' prose. The story may be essentially anti-realistic but the film, like the writing, is highly visual, displaying the craft and discipline which studio-made films necessitate.

Everything has been subordinated to the narrative so that the action is not bogged down with heavy attempts at characterization or musical non-sequiturs. Neame has managed to keep the few intervals of choreography from being merely set pieces by fluidly moving his camera in and among the dancers.

THE acting by the ghosts (Alec Guinness, Edith Evans, and Kenneth More) is especially imaginative. Guinness does a superb turn as the heavily chained Marley and seems to be moving as if he were on the ocean floor. A comic (but effectively tense) descent down an open grave into hell should have the youngsters burrowing into their seats. But it is all in the realm of fantasy and not terror, and no little one's slumber should be disturbed by it.

The mood of the film is directly established by Ronald Searle's delightful caricatures which appear with the credits. They and the film are faithful to the spirit if not the letter of Dickens' work. And it is exactly this to which some viewers may not respond.

Heaven knows that the contemporary spirit of Christmas has been perverted into some kind of hard-sell television commercial that makes any message of good will suspect. But the film really isn't part of the seasonal humbug. It is for those who still have enough of the child within them to be able to relax and enjoy an old-fashioned bit of make-believe. (A-1)



IN SCROOGE, a musical version of Dickens' classic, "A Christmas Carol," Albert Finney portrays old Ebenezer, the miser.

Wayne saddles up, raises dust again

Don't look now, but here comes John Wayne, again, saddled up and rough-riding across the screen in another action-packed Western from director Howard Hawks.

Just as in the past, action fans are going to enjoy thoroughly Howard Hawks' latest excursion into the traditional West. "Rio Lobo" gets off to a fast start with an ingenious hijacking of an army payroll and winds up with an entire town taking part in a thunderous shoot-out. In between, John Wayne pursues two traitors and is not in the least deterred by a small army of hired gun-slingers.

Besides the action, there is plenty of horseplay and conscious humor in references to Wayne's overweight condition, corny acting, and old age in general. But the

greatest pleasure resides in the fact that the viewer can settle back and savor the ease with which Hawks is able to keep his action sequences moving along.

Hawks' code of honor is a violent one in which there is no higher moral imperative than revenging one's comrades. The high value which he places on friendship is undercut by the inhumanity with which he regards his enemies, a social attitude that does not need much reinforcement. The traditional violence of the Western is something about which modern audiences are rightly sensitive.

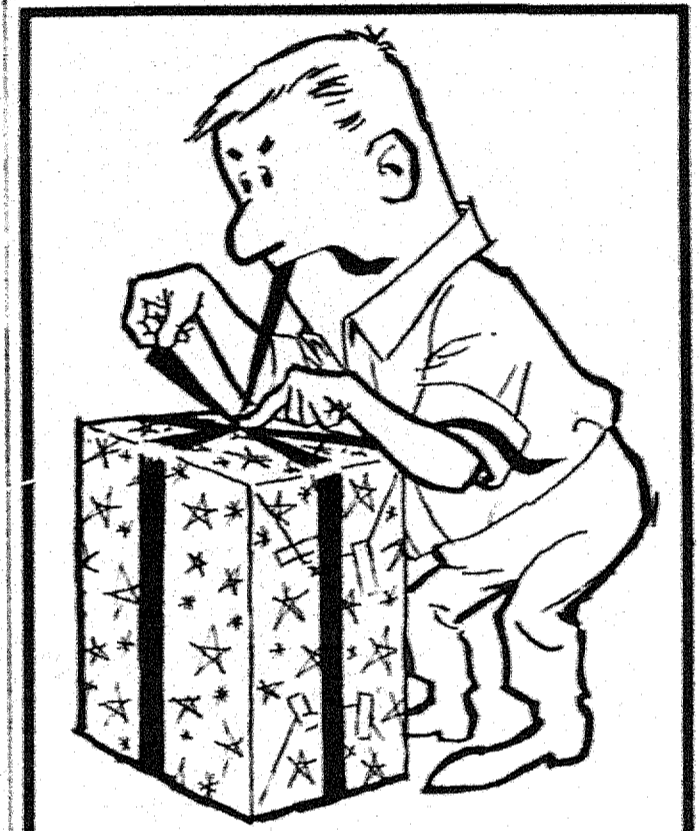
Hawks' film with its violence, both physical and psychological, and the adult level of its occasional sexual references make this a film that is inappropriate for impressionable audiences. (A-III)



BIG JOHN takes charge. John Wayne with Chris Mitchum, Jack Elam, and Victor French, in one of the quieter scenes in "Rio Lobo."

Capsule review

Elvis: That's The Way It Is (MGM-G) For rock fans of long standing, for those too young to know how it all started, and for the merely curious, here is a fascinating, slick pseudo-documentary about the greatest white rock-n-roll star alive: Elvis Presley. Elvis and his music are captured finely in rehearsal and in actual performance at a S.R.O. Las Vegas opening. (A-II)



Wrap it up.

Your new home. Go get it. Sign for it and make it yours. University Federal will stand behind you.

More funds are now available for single family homes. The economy is easing, and the first quarter of 1971 will be a big, healthy, buy-buy, break-all-records time.

You've read about it. Now act upon it. Buy your home for less in low-dip 1970. Financed by the Thinking Man's Federal.

Vice-President Harry Taylor will handle all the petty details. Call him while you're thinking about it.

Sunday, Dec. 20, 9 a.m. — "The Sunday Night Movie — "The Trouble with Angels" (1966) — This is an amusing and imaginative story about a Catholic girls' boarding school and the years that are spent there by two teenagers (Hayley Mills and June Harding). The school is run by a Mother Superior (Rosalind Russell) who is strict, incredibly knowing, and very human. Between the girls and the nuns there is a finely balanced battle of wit and will. As with most schoolday recollections, episodes tend to become exaggerated and occasionally mawkish, but the film achieves its aim of pleasant, meaningful entertainment. Watch for the short sequence in which the late Gypsy Rose Lee, as a dancing instructor, demonstrates her unquestionable propensity for comedy. (NCOMP rating for theatrical release: A-1) (ABC)

Monday, Dec. 21, 9 p.m. — Monday Night At The Movies — "Better a Widow" (1969) This English-dubbed Italian production spoofs Sicilian Mafia and matrimonial customs as they are encountered by British engineer Peter McEnery during his attempts to install an oil refinery in a small town. McEnery finds himself tossed between two Mafia factions, one headed by

conservative Jean Servais and the other by liberal Gabriele Ferzetti. Furthermore, he falls in love with Ferzetti's daughter (Virna Lisi), only to realize that local customs oblige her to marry the Baron Servais. Nonsensical and loosely constructed, the film is entertaining enough with lively action and beautiful scenery. (NCOMP rating for theatrical release: A-III) (NBC)

Tuesday, Dec. 22, 8:30 p.m. — ABC Movie Of The

and who can resist hearing Bing Crosby warble his most lucrative tune once again? Bing and Danny Kaye are ex-Army buddies who hit the road as entertainers. When they follow the sister team of Rosemary Clooney and Vera-Allen to an engagement at a Vermont inn, they discover that the owner of the inn is their former commanding officer, now down on his luck. The boys and girls work hard to cheer up the old gent, and there is enough sentiment

other prisoners. The film is a production of Andrew and Virginia Stone whose latest extravaganza is Song of Norway. The Stones spare no expense, and highlights of Password include the dynamiting of a munitions train and the arson perpetrated upon a huge lumber yard and eight large Army huts. Some humorous adventures are inserted among the spectacular ones, providing in all an evening of splendid entertainment. (NCOMP rating for theatrical release: A-I) (CBS)

Friday, Dec. 25, 9 p.m. — The Friday Night Movies — "Life with Father" (1947) — Irene Dunne, William Powell, Elizabeth Taylor — a magic combination, especially when they appear in this classic and delightful version of the Clarence Day comedy about a genteel New York family's life in their Victorian brownstone home. The film (the Broadway play ran strong for eight years) centers on the love of young Clarence (Jimmy Lydon) for a beautiful houseguest (Miss Taylor) and on a related hassle about Father's fear that he won't get to heaven because he's never been properly baptized. (NCOMP rating for theatrical release: A-II) (CBS)

Film fare on TV Week of Dec. 20

Week — "The Unfinished Journey of Robert F. Kennedy." Re-broadcast of February's acclaimed documentary about the life and tragic death of Robert F. Kennedy. His family, his ideals, his hopes for the future are proper subjects of this fine and sensitive television documentary about one of the most controversial political figures of our time. (ABC)

Tuesday, Dec. 22, 9 p.m. — Tuesday Night At The Movies — "White Christmas" (1954) — Back for its umpteenth season comes this merry Irving Berlin Musical

floating around with the snowflakes to make everybody's evening bright. (NCOMP rating for theatrical release: A-I) (NBC)

Thursday, Dec. 24, 9 p.m. — The Thursday Night Movies — "The Password Is Courage" (1963) — Dirk Bogarde stars as Charles Coward, who is anything but a coward in this suspenseful, true-life drama. Coward was one of England's World War II heroes — a prisoner of the Germans who staged a devastating one-man war against his captors and organized a series of escapes for

The Gifts of the Holy Spirit

By FATHER WALTER M. ABBOTT, S.J.
Commentators in the third and fourth centuries, e.g., John Chrysostom, found chapters 12 and 14 in the First Letter to the Corinthians obscure, especially Chapter 14, because the phenomena described there were no longer experienced in the Church. Today there has been quite a recurrence of the phenomena, especially glossolalia, "speaking with tongues" (RSV) or "speaking with strange sounds" (TEV).

Apparently some in Corinth were getting up and shouting things like "A curse on Jesus!" (12:3). It would have been the kind of thing we know from ancient literature about pagan cults. The Sibyl, for example, writhed and foamed and tried to reject the inspiration coming upon her, and Aeschylus in his drama, "Agamemnon" presents Cassandra cursing Apollo. But what Paul goes on to discuss is something that comes authentically from the Holy Spirit.

Paul's list of the authentic gifts, called charismata in Greek, in 12:8-10 is clearly not meant to be complete. When he says in verse 8 that "the Spirit gives one man a message of wisdom, while to another man the same Spirit gives a message of knowledge" he seems to mean the power of teaching and explaining the mysteries and truths of faith (wisdom) was given to apostles and less

perfect knowledge, the ability to impart and explain truths of faith necessary for all (the "message" or "utterance" of "knowledge") was given to teachers and catechists. Then come three charisms of action: faith (the kind that can move mountains), healing, miracles; then come prophecy and discernment; then finally the ability to speak with "tongues" or "strange sounds" and the ability to explain them.

THE order given here is not the one of importance, which comes later (12:28). There the prophets come right after the apostles. Here, in the light of what comes next, we can say that Paul seems to have put prophets near the end to make a contrast with those who speak with "strange sounds." That gift of discernment, incidentally, is not necessarily found separately in a person who has nothing else to offer or to do. Paul means a gift which would be valuable for apostles and teachers.

The gift of "tongues" or "sounds" is either the gift by which a person prays ecstatically in a foreign language he doesn't know and therefore can't explain or the gift of speaking one's own language so ecstatically that is incoherent or perhaps a mixture of both. One author says that this gift of glossolalia cannot be ignored as an important factor in the history of the New

Testament Church and that it is part of the heritage of the Church and should not be renounced. Another says the New Testament gives us the impression that the gift was only an occasional and temporary phenomenon in the Apostolic Church.

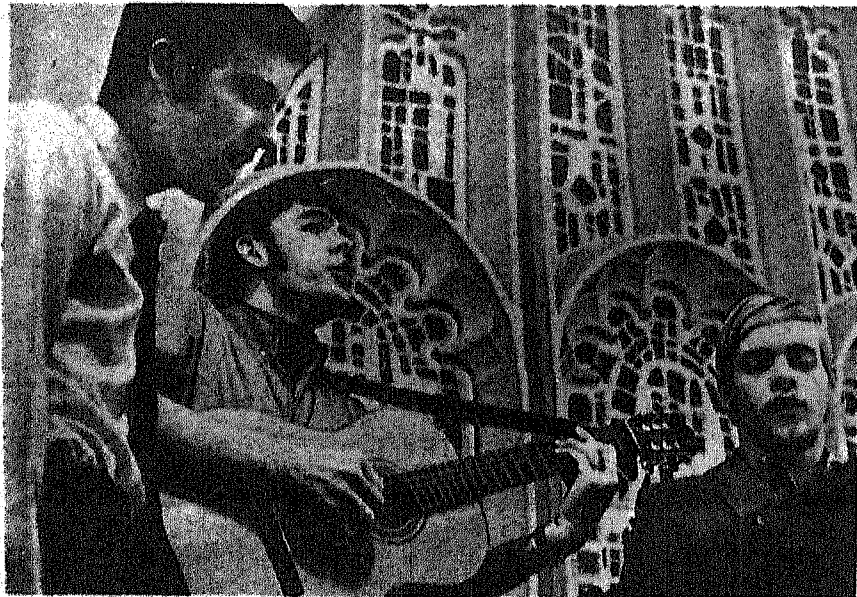
It is important to note that Paul says all the charismata come from the Holy Spirit (12:11) and that he then gives his teaching on the members of Christ's body (12:12-31) to show how there is a place for all the gifts. He then ends up saying: "Set your hearts on the more important gifts" (12:31) because he is going to rebuke the Corinthians for making too much of what comes at the bottom of his list, speaking in tongues or strange sounds.

It seems clear to me that Paul wants to divert the Christians of Corinth from the spectacular phenomena to things that matter more, especially the preaching of the Gospel in a way that will make the message intelligible to the pagans around them. Look at 14:1, "Set your hearts on spiritual gifts, especially the gift of speaking God's message." As for liturgy, Paul wants a worship that will build up the congregation of the body of Christ. The gift of tongues or strange sounds, therefore, must be regulated; in fact, it is not to be presented as the one essential sign of the Spirit's presence.

I KNOW that some think the Christian's attitude, and Paul's too, should be to take from the Spirit whatever we are given by the Spirit. Paul answers that view in 14:36-38 (see also 14:33). He seems to be insisting that he is inspired to teach that there are certain rules by which the Spirit operates, and if you don't have order and peace in the liturgy you don't have something from the Spirit. Some scholars hold that Paul felt the gift of tongues was really harmful to truly corporate worship and that is why the best he can say about the gift is that it should not be totally suppressed since it may help the speaker himself. Others hold his attitude was that the Corinthians should become mature in their thought and recognize that the gift of tongues was of little practical importance. In other words, they say he regarded the gift of tongues as a sign of immaturity, and they cite 14:20-14:20-21 for proof.

Read Chapters 12 and 14 for yourself (we will make a special study of Chapter 13 next week) and then ask on which side of these questions you find yourself. What do I think? If something comes from the Spirit, I wouldn't want to call it a sign of immaturity. I think order and peace are sometimes different things for different peoples, times, and places, and they have to be determined by the gift of discernment.

I would stress that Paul's main point is the common good. That is why he says that it is no one can interpret the tongues or strange sounds then there should not be glossolalia in the liturgy — the gift of tongues would also help to build up the Church.



EXPERIMENTATION in liturgical music has led to the introduction of such innovations as guitar music. For some Catholics there is a unity between the modern vernacular rite and the "quieter" mood that unity can be looked on as a "pervasive, reverent, prayerful spirit" of worship of God.

Liturgy and prayer

By FATHER JOSEPH M. CHAMPLIN
"Father, I listen to your broadcast every day and it's wonderful, just like the old Latin Mass." An older lady living in Connecticut recently telephoned these words to Father John Guliani, chaplain at Sacred Heart University, a Catholic college operated by the diocese of Bridgeport. She was commenting on the priest's eucharistic celebrations which station WSHU-FM, right after the daily noon news, beams live from a tiny campus chapel to listeners within its limited radio range.

The Mass, however, is not in Latin, nor is it a "quiet" Eucharist neither does it follow the "old" liturgy laws. Father Guliani uses English, the small (15-30 people) congregation actively participates, and everything proceeds according to the latest directions from Rome, sometimes even moving a trifle beyond or ahead of them.

WHY, then, did this elderly member of the chaplain's fan club compare his quite contemporary service to one in an older tradition?

Father Guliani, who inherited a warm personality and an artistic temperament from his family (one brother designed Time's cover several months ago), believes a common element links this lady's "old Latin Mass" with his modern vernacular rite. The characteristic present in both and uniting them, he thinks, is a pervasive, reverent, prayerful spirit.

The chaplain, a bit of mystic himself, stamps these Masses with his own devout attitude, creates that kind of an atmosphere for the community which worships with him, and seems able to communicate this feeling over the air.

I wonder if the strong cry from some for a return to pre-Vatican II style liturgies does not rise more out of a desire for moments of quiet reflection at Sunday Mass than out of a wish for Latin services.

One man, after his daughter's Latin nuptial Eucharist, told me he prefers this

type of worship "because I can't concentrate with all that English." Perhaps in our strenuous efforts to promote common vocal participation through congregational singing and spoken responses we have neglected the personal, the reflective, the individual aspects of prayer in our liturgy.

I AM NOT arguing for the general re-introduction of Latin, much less the restoration of silent Masses. Complete silence would be a sad regression and Latin should, in my judgement, be limited to particular groups under special circumstances. But we certainly could make better use of the periods designated for silence according to article 23 in the General Instruction of the Roman Missal. For example,

• Is there in your parish a significant pause to ponder one's sins at the penitential rite?

• Does the priest give you an opportunity to pray personally, privately, silently after "Let us pray" and before the opening prayer?

• Are there intervals for reflection at the conclusion of the scriptural readings and homily?

• Following communion do you kneel or sit for several moments while each member of the congregation "praises God in his heart and prays?"

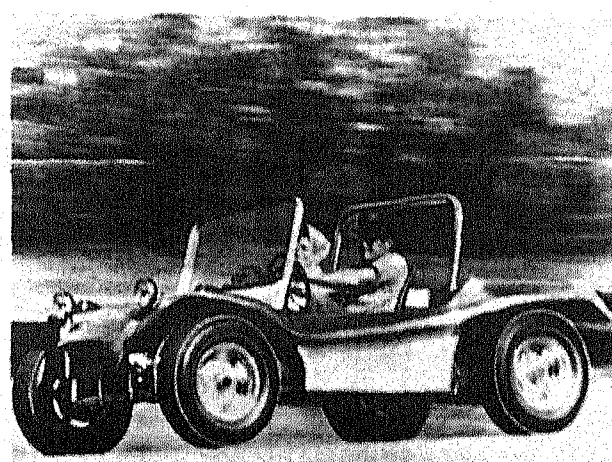
• Is the priest who celebrates a man of faith, a person whose inner and transparent prayerful spirit inspires you to pray at Mass?

Father Guliani, by the way, comes to the chapel a half-hour before Mass and prepares with early arrivals for the Eucharist. They read biblical passages, meditate in silence, and pray informally. The mood generated during these minutes usually carries over into the more formal, structured worship which WSHU-FM brings every day to its appreciative audience.

DISCUSSION QUESTIONS

1. Has the use of the vernacular language improved the liturgy?
2. What part does silence play in the liturgy?

What's in a picture?
To a child



A tip to teacher!

Some religious education teachers are encouraging Voice readers to use KNOW YOUR FAITH photos in creative ways. Audrey Runde, fourth grade teacher at Campus School, Washington, D.C., used KNOW YOUR FAITH photo (car speeding) to encourage a psalm-writing assignment with her pupils. The enclosed letter is the reaction of one pupil as he addressed himself to God about what he felt.

... it can mean many things!!!

Dear Lord, 163 words Oct 19/70

I love you more than anything in the universe. I see a car running on its own wheels. I wonder how it goes? Lord, God almighty, I wonder how it feels going in a car going fast. I bet it feels good with the cool breeze going all over you. I bet you know it feels because you know everything. God, I hope I get to see you because you are so nice. I hope I do not crash in a speeding car. I wonder how they make the wheels on a car and the body. I wish I could make a car. I wish nobody died. When I could meet everybody. You know I wish there were no killing or living because I won't be able to meet them. I wish you knew that I never saw any dead people except when I was a little baby but I can not remember them. Well it's been a nice talking to you goodbye

by Neil Henry

Education for marriage

By FATHER CARL J. PFEIFER, S.J.

I'm sitting in the home of friends as I reflect on how best to describe education for marriage. My portable typewriter is on my knees as I listen, observe and think.

Joan, aged 13, is stretched out on the sofa, her scuffed shoes on the floor. She is talking about clothes. Her 12-year-old brother, Larry, is commenting on his teachers. The two had spent the afternoon playing together in the woods near their house. Like all brothers and sisters they have their fights, but they seem to really like each other and can play or work together for hours. As they chatter on, I sense a peacefulness and wholeness that pervades the whole house.

Their mother is at work in the kitchen, their father away for a month of specialized technical training. The whole family looks forward to his return next week, and anticipates a phone call from him this evening. All day their conversations have been sprinkled with references to him.

CONVERSATION has turned repeatedly during the day to another family. This second family has played a part in my friends' lives for years. They also have two children about the same age as Joan and Larry, but the families are as different as day and night. While Joan and Larry seem to be content and happy, doing reasonable well in school, their friends, Jeanette and William are failing their school work, and appear to be generally discontent.

William has already been in trouble with the police for destroying property and Jeanette is not satisfied with anything, even a new car of her own.

Their father is very prominent and influential. He is wealthy and gives his children anything they want. Because of his job, to which he devotes about sixteen hours a day and most weekends, he rarely spends time with his son and daughter. He seems to spend little time even with his wife, who allows the children to do more or less as they wish. She has her hobbies. Their home reflects the lack of harmony that exists within the family.

What does this have to do with education for marriage? As I sit here with my friends, ordinary people, with ordinary problems and ordinary achievements, I realize that they have accomplished something more and more extraordinary in our times. They have created a home in which love is a reality. Joan and Larry are aware that they are loved by their parents, who genuinely love each other. This love, expressed simply, overflowing to children and friends, enables the two children to grow with a sense of security and self-worth.

Jeanette and William seem to lack both

security and self-worth. They are constantly grasping at affection, acting out even destructively in order to win some recognition. Their sense of values is shallow, centering on more and more playthings and possessions, and readily throw tantrums when their least wish is not fulfilled. Their parents have achieved much, but loved little. Their hearts are not on each other, but on getting ahead, making more money, gaining more recognition.

EDUCATION for marriage is fundamentally a process of enabling the young to love. And there is no way yet discovered of enabling people to love than to love them and place them with people who love each other. I am reminded of the words of a well-known Methodist Minister, Dr. Edward Bauman, who told a man who came to him for counsel: "The best way for a father to love his children is to love their mother." When children sense that their parents truly love each other, they normally experience the overflow of that love to them. They are aware that they are themselves loved by two loving adults grappling together with the problems and challenges that come their way.

Young and old learn to love by being loved and by experiencing the living example of loving adults. This is the indispensable education for marriage.

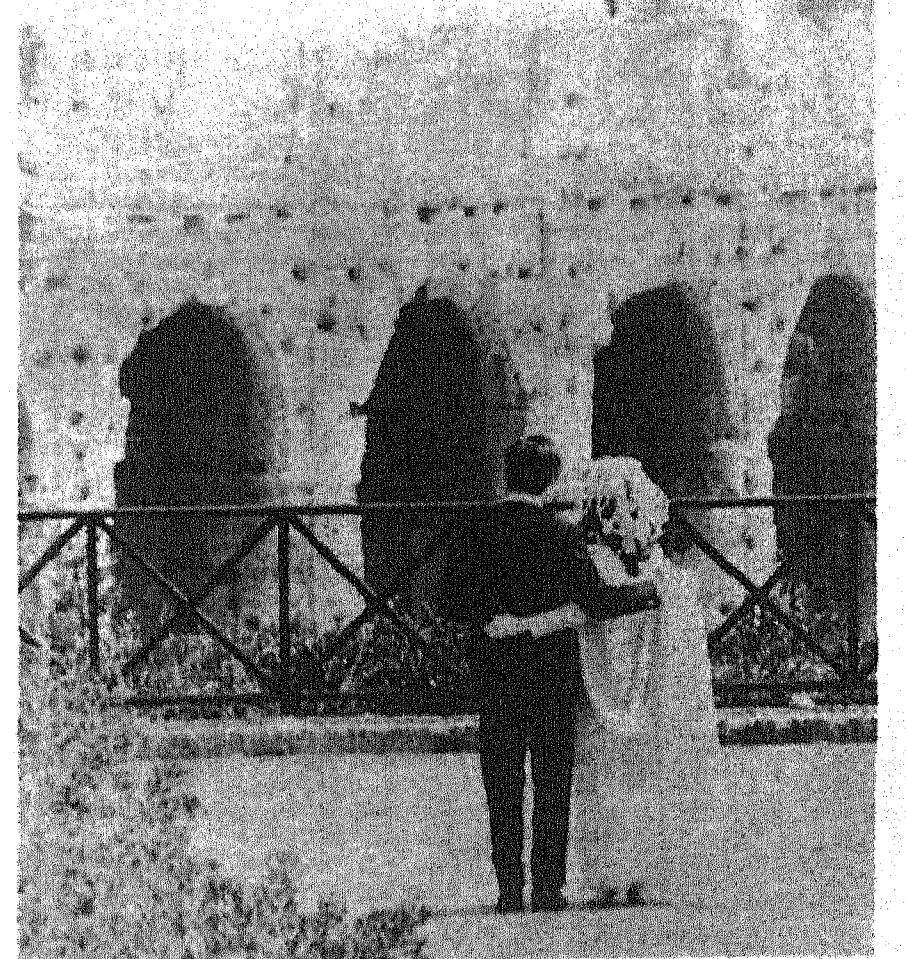
It is an education that can neither be bought nor substituted for. If the home does not provide love, then teachers, friends, coaches, can at best only partially make up for the lack. But they can fill some of the void with genuine respect, understanding, and concern. The ability to love is called forth by receiving love.

Education for marriage is not primarily a matter of courses on human sexuality, dating, courtship and marriage, although these are important. It is primarily the process of enabling another to love by loving him, so that he can possess himself with enough security as to be able to think of others and live for others. The heart is a lonely hunter and will grasp and clutch and chase after what alone can fill it: respect, concern, understanding — love. Having this, the heart is full enough, secure enough to give.

It is not, then, surprising that the Vatican Council II teaches that one of the chief elements of Catholic education for life is the creation of an atmosphere of love. (Education, No. 8)

DISCUSSION QUESTIONS:

1. What is the best way that we can educate our young people for marriage?
2. Why is education for marriage fundamentally a process of enabling the young to love?



A young couple, at the beginning of a growth in relationship, one which . . . by generous activity . . . grows better and grows greater," writes Father Kevin O'Rourke, O.P.

Renewed spirituality in marriage

By FATHER KEVIN O'Rourke, O.P.

A few years ago, I asked some members of an adult education class to summarize the teaching of the Church on marriage. The gist of their answer was: "The Church teaches that Catholics cannot get a divorce, cannot practice birth control, and must have as many children as they can."

Upon reflection, everyone in the class realized that this answer is inadequate, and that the Church teaches in much more about marriage than the sum of what negative propositions listed above. But the first reaction of the group does show that a negative and legalistic view of marriage was firmly established in the minds of many people.

The Church today, especially through the teaching of the Second Vatican Council, attempts to present marriage in a much more positive way. On the other hand, the statements of the Council avoid the legalism that was accompanied the teaching on marriage in the past. On the other hand, the Council teaching avoids excessive personalism which dominates the secular view of marriage today.

Summarizing the complete teaching of the Council on marriage in this short article would not be possible. However, I would like to indicate a few thoughts contained in the conciliar documents which would serve as a foundation for a positive and renewed spirituality of marriage. At the same time, these ideas should help remove any negative connotations concerning married life.

1. MARRIAGE involves Christ. The old adage, "three to get married," is still true. Catholics must become imbued with the idea that Christ is present in the family, and that he offers the power to make family relationships generous and loving. Mere human motivation is simply not strong enough to help people weather the trials and hardships encountered in marriage, nor is it dynamic enough to motivate a generous response to the challenges and joys that marriage offers. Faith, hope and charity are the life blood of the Christian life, and in order to develop these powers, married people must conceive of themselves as in a three-way union with Christ.

The Council speaks of the relationship to Christ in this manner: "For as God of old made himself present to his people through a covenant of love and fidelity, so now the Saviour of men comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that just as he loved the Church and handed himself over on her behalf, the spouses may love each other with perpetual fidelity through mutual self-bestowal. Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church." (Church Today, n. 48)

2. MARRIAGE is an apostolate. To be an apostle means to bring Christ to other people. Religious and priests always were recognized as apostles. Concerning of

marriage as an apostolate, and married people as apostles, is a new concept. However, this teaching should not surprise us because it follows naturally from the universal call to holiness and the priesthood of the laity.

Married people bring Christ to others through fulfilling the everyday activities in a loving and generous manner. Conceiving married life as an apostolate gives it a new dignity in the Church and a new relationship to society. The Council declares the apostolate of married people as follows:

"Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society and by his grace has made it a great mystery in Christ and the Church, the apostolate of married persons and of families is of unique importance for the Church and civil society."

Today it is the supreme task of their apostolate to manifest and prove by their own way of life the unbreakable and sacred character of the marriage bond. To affirm vigorously the right and duty of parents to educate children in a Christian manner, and to defend the dignity and lawful independence of the family." (Laity, n. 11)

3. CONJUGAL LOVE is an integral and sacred part of marriage. Studies show that some married people conceive of conjugal acts as a necessary evil, and others as the end-all of marital life. The Christian concept is quite different from either of these extremes.

While the pleasure arising from conjugal love is viewed as good, in Christian marriage it is not sought for itself but for a much higher goal. The Council speaks on this point: "Conjugal love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift proving itself by gentle affection and by deed."

Such love pervades the whole of their lives. Indeed, by generous activity it grows better and grows greater. Therefore, it far exceeds mere erotic inclination which, selfishly pursued, soon enough fades wretchedly away. This love is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones." (Church Today, n. 49)

These three principles, I think, offer a basis for a solid spirituality of marriage. But one more thing is needed in order to apply these principles: education. As a people, we are lacking in the structures and methods that would impress upon married people, and those who will be married, the dignity, seriousness, and dedication that marriage demands.

Most of the structures we have in the Church that are concerned with marriage are designed to deal with crisis situations. Thus we have marriage counseling and marriage courts, but only people in desperate situations use these agencies. In order to make the spirituality of marriage flourish, we need structures in the local Church which will prepare people for marriage, and which will offer support throughout their married lives.

Toward black, white ethnic coalition

By MSGR. GEORGE G. HIGGINS

Newspapers are in the business of reporting news, not making it. Recently, however, the "Washington Post" broke with his tradition by taking the unprecedented step of appointing an editorial ombudsman with the assignment of finding fault with his own paper.

There was enough hard news in this man's dog development to warrant a full-page story about it in "Newsweek", which happens, incidentally, to be owned by the Post.

"Newsweek" reports that the Post's newly appointed ombudsman, Richard Harwood, catalogues the paper's imperfections in a constant stream of memoranda to the publisher and the editor. His job, as he sees it, "is mainly monitoring the paper for fairness, balance and perspective."

I suppose it would be unrealistic to expect every newspaper and every magazine to appoint a Richard Harwood to its staff. On the other hand, a recent item in one of this writer's favorite Catholic magazines, "Commonweal," suggests that even the best of our publications could benefit from the services of an ombudsman charged with the responsibility of doing for them what Harwood — to the distress of some of his colleagues on the staff — is expected to do for the Post.

IN THE Dec. 11 issue of "Commonweal," Managing Editor John Deedy takes a careless whack at the 1970 Labor Day Statement of the U.S. Catholic Conference and, more specifically, at a recent USCC Task Force newsletter "rounding up opinion of some 25 diocesan

Task Force coordinators at a workshop on urban ethnic community development."

Deedy says that "to some" this Task Force report (and also, presumably, the above mentioned Labor Day Statement) "read like a shucking off of the guilt of racism from those most actively racist to an abstract 'they' and the rich." In support of this judgment, he quotes an anonymous communities-studies professor as saying that "reports such as these in newsletters such as that of the USCC Task Force, by whitewashing what is, only serve to solidify racial prejudices."

It occurs to me that if "Commonweal" had an ombudsman on its staff, he would have to report to the editors, in all honesty, that Deedy's criticism of the USCC statements referred to above is lacking, to some extent at least, in fairness, balance and perspective. He would also have to remind them that Deedy's column flatly contradicts an editorial on the same subject in the Oct. 2 issue of "Commonweal" itself.

I raise the latter point not to suggest that a serious difference of opinion among the editors of a magazine, on this or any other subject, is necessarily a bad thing, but simply to indicate that, in my opinion, if Deedy really thinks that the USCC statements which occasioned his column "read like a shucking off of the guilt of racism from those most actively racist, etc.," he must also believe — and should have the good grace to tell his readers — that Commonweal's editorial of Oct. 2 is subject to the same criticism.

FOR THE record, this editorial reads, in part, as follows: "The (USCC) Labor Day Statement which called for a sympathetic

interest in the problems of the white ethnic working class) is addressed primarily to the church, since many ethnic groups still tend to cluster thereabout. But the challenge is to other institutions as well.

It is an urgent challenge, one which can be undertaken without necessarily neglecting the black community's claims on justice — and providing those becoming involved keep other problems in perspective, without apology, even to blacks. The most militant of black leaders, remember, have long been counselling white leaders "to go to work on your own. To become seriously concerned about the white ethnic working class is, therefore, only to take seriously the advice of blacks themselves."

In lieu of a detailed reply to Deedy's column, I am willing to take my stand on this editorial. It bears out Commonweal's deserved reputation for fairness, balance and perspective, whereas Deedy's Dec. 11 column, by contrast, strikes me as being rather superficial and somewhat doctrinaire, to boot.

To keep the record straight, let me add that, in defending the USCC Labor Day Statement and the above mentioned report of the USCC Task Force, I am not reacting, in personal pique, to a criticism of my own handiwork. I did not write the 1970 Labor Day Statement. It was written by Msgr. Geno Baroni of the Task Force. I joined Msgr. Baroni in signing the statement because I agreed with it all the way.

FOR HIS own part, Msgr. Baroni, who has forgotten more about the ethnic problem than most of us will ever know about it, has no need to apologize to anyone, white or black, for his work in the area of race

relations. Few American Catholics have done as much as he has to combat the evil of white racism in this country. Those blacks and those anonymous white liberals who are now saying that, because of his current preoccupation with the ethnic problem, Msgr. Baroni is copping out on the race issue are doing him a great injustice and are seriously misleading their own readers and their own followers.

The fact is that Baroni is working night and day to put together viable coalitions of blacks and ethnic whites at the local level with a view to making it possible for the two groups to cooperate in solving their common social and economic problems and thereby bridge the potentially dangerous gap which now divides them in so many communities.

Commonweal quotes Msgr. Baroni, without mentioning him by name, as having said, in defense of the USCC Labor Day Statement, that what he fears are "10,000 Imperiales" (Anthony Imperiale is Newark's militant white leader). To which "Commonweal" adds: "This is no idle worry." You bet your life it isn't. Baroni, to his great credit, is trying to do something constructive about it.

If Deedy's anonymous liberals don't happen to agree with his approach, so be it. But let them not pretend that they are more concerned than he is about eliminating the evil of white racism. Preening their liberal feathers in this way, at the expense of Baroni's reputation in the area of black-white relations, makes them look rather silly — and, worse than that, suggests that they may have a bit of the complacent Pharisee in their makeup.

Youth revolution handcuffed by lack of cause

By FATHER JOHN B. SHEERIN

Recently a girl created a scene in the White House when she informed President Nixon that she questioned his sincerity in giving her an award. She told him that she would believe in his sincerity when he pulled the troops out of Vietnam. The remark set the Press corps buzzing and disturbed the President's equanimity.

On reading the account of the incident in the daily press, many Americans undoubtedly resented her seeming dis-

respect and discourtesy. Others may have admired her courage, as her remark was not a spontaneous and flip outburst but one that she had reflected upon for many months since she first received word that she would receive the award.

My own reaction was that there was an element of the tragic in her protest. She had richly deserved the award: creative imagination, unflagging energy and hard work had gone into the organization of her project to help impoverished Indians. Her protest may have been in bad taste but it was deeply sincere, and that protest symbolized the protests of millions of American youths against what they deemed to be a lack of honesty in our government officials.

It is no secret that there is a credibility gap between youth and the Establishment. Lack of trust in the Establishment inevitably begets protest.

NOW, what was tragic about her protest? I would say it was the futility of protest by a young woman without a cause. I have talked with many youthful protesters and have admired their courage and dedication but I have not been able to discover their cause.

They are protesting against many evils in American society, scandalous and deep-seated evils, and in some cases they have brought about the destruction of some of the evils. But they have no positive program for the future, no carefully-worked out system of reform leading to better things, no theory as a set of guidelines to progress. In brief, they have no cause.

The revolutionary, in the good sense, is dedicated to a cause. It is the cause that illuminates and inspires him to persevering effort. Without a cause, his activities are sporadic bursts of energy that leave no permanent result. Dedicated to a cause, the true revolutionary transcends himself by

surrendering all his personal pleasures and satisfactions for the triumph of the cause. Without a cause, his victories are like waves of the sea that reach their crest and then fall away into the futility of descending foam.

AT UPPSALA in 1968, at the General Assembly of the World Council of Churches, I met a young woman who was picking a meeting. She was bursting with energy and enthusiasm, a modern Joan of Arc. I asked her to state her cause, her program. She said that at this stage of history, young people cannot express in so many words what is deepest in their aspirations because the older generation has stifled them so effectively that they are only now beginning to learn how to express themselves.

I rather doubt that this is true. I have heard some young demonstrators express themselves accurately and forcefully. The fact, however, is that they have not worked out a masterplan, a consistent theory, a cause.

This is not to belittle what the younger generation has accomplished. As a distinct and sharply-defined group they exerted a great influence on American life in the 1960's. To a large extent, they have been responsible for changing the course of American opinion on the Vietnam War and they have turned America around as regards its injustice to Blacks and other minorities.

But they have accomplished this usually by bizarre or dramatic outbursts, not as part of an overall plan for the future. In fact, they have often manifested an anti-intellectual stance that effectively bars theorizing or rational planning for the future. Instead, they rely too often on acts of violence deriving from a mood of angry indignation.

Let us hope that youth will come up with a cause. For without it, all their efforts, all their hard-won gains will come to nothing. This is the tragedy that hovers over the Youth Revolution.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1970, LOS ANGELES TIMES

"I want a new pair of tennis shoes!"

Anti-Semitism held not dead

LONDON — (NC) — Anti-Semitism is not dead, and the persecution the Jews suffered under the Nazis can happen again, Cardinal John Heenan of Westminster told the Society of Christians and Jews here.

The cardinal repeated a suggestion he had made previously that young people should be shown films of what happened at Nazi concentration camps.

"Christians have a heavy moral obligation to see that such anti-Semitism does not happen again," the cardinal said.

IT was not until Britain went to war, the cardinal said, that Britons heard the full extent of the horror of the persecution of the Jews in Nazi Germany. But some people knew what was going on before the war broke out, he claimed.

Life is sacred, the cardinal told the society, but "if you take away the idea of God there seems to be no way of deciding why life is sacred." Once the idea of God is excluded morality is reduced to a question of legality, he said. "Take away God and I fail to see what could be wrong with euthanasia," he added.

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PERHAPS we do it all for the children, perhaps not, at any rate, they do seem to be able to digest the essential meaning, when the adults are clever enough to give real meaning to Christmas. Some are not.

For some parents the season is a bore and a drag. They purchase toys and games, wrap them in pretty packages, and hold the children off until the magic hour. At the climax of the feast, when paper is torn and shredded across the living room, and curiosity sated, the post season emptiness begins.

A few brief hours of preoccupation with new things, and boredom takes over. Whenever the emphasis is materialistic the same thing happens, time and time again. It seems to be an extension of the department store tinsel glamour, transported to the family living room. When the season ends, the displays are torn down, and the men in overalls hammer away at the new illusion, for the new season.

There are really two events taking place each Christmas. One is the national holiday, celebrated by all of us: Christians, Jews, atheists. This is the commercial world's great promotion. We are all absorbed into this aspect of it, and there is little we can do about it. But the other event is a religious one, it is a matter of the heart, a matter of love.

The children have their eyes and ears tuned in on more than material gifts, if they haven't already been corrupted by their elders. The children are nourished by love. Gifts are a sign of love. Expectation is a sign of a faithful promise about to be fulfilled. There is in this expectation a deeper dimension than the mere exchange of gifts can convey. The meaning is in the why. Why do we do it?

THIS is the season in which we celebrate the birth of the Lord. The statement is profound and not easily appreciated. That God could become man, that God would become man . . . this is beyond our comprehension. But it has to do with love, and all of us have enough of the little child in us to sit up and take notice. Love is coming to us. He comes, comes, ever comes. He will come again. We do it all because of Him. The child in the manger, the woman wrapped in silence.

If all the trappings of the department stores were blown away, if all the customs of color and lights were disbanded, if all the parties and songs were silenced, we would be left with the stark mystery of the incarnation, and we would react according to our faith.

Because in this season we seem to receive a grace of knowing somehow, a little more than we seem to grasp at



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LONDON — (NC) — The recent canonization of the Forty Martyrs of England and Wales, "will give impetus to the work of Christian unity," Cardinal John Heenan of Westminster said in his Advent pastoral letter.

"It has reminded us that in the 16th century men and women felt so deeply about their faith that they died to defend it," the cardinal said. "This is true of our own martyrs and of the Protestants who suffered for their beliefs."

"The canonization will help to show what true ecumenism really means. It does not mean abandoning the tabernacle, throwing away our rosaries or playing down the authority of the Pope. That is false ecumenism."

"It earns only the contempt of non-Catholics. They want us to speak the truth in love. They feel drawn to us when, like the martyrs, we show honesty and courage." Cardinal Heenan devoted

the whole of his pastoral to the martyrs.

The martyrs, he said, "will surely celebrate their own canonization by obtaining special graces for us their fellow countrymen."

"The difficulties they had to overcome were far greater but they were the same kind of difficulty as ours today. They had to defend the faith and uphold the authority of the vicar of Christ. The difference is that it cost them their lives to remain loyal to the Holy See."

"The men and women who died for the faith were the same kind of people as ourselves — priests and teachers, husbands and wives, mothers and fathers. Coming from every social class, they had two things in common."

"One was their resolve never to give up the Catholic religion. The other was their determination to protect the Holy Mass with their lives."

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Dispute Postpones Tito's Visit to Pope

By JAMES C. O'NEILL
VATICAN CITY — (NC) — The scheduled meeting of Pope Paul VI and Marshal Tito of Yugoslavia — which would have been a high point in the slowly improving relations between the Vatican and that Eastern Europe country after a rupture of about 20 years — was postponed following cancellation of Tito's visit to Italy.

The visit of Marshal Tito was cancelled at almost the last moment after the revival of a border dispute between Italy and Yugoslavia dating back to the 1950's. Tito was due to have visited Italy beginning Dec. 10, and to have gone to the Vatican Dec. 12.

In a brief communique the Vatican press office said Dec. 11 that although Tito was willing to meet with Pope Paul on Dec. 12, as had been arranged, the Yugoslav government had asked that the visit be postponed to a later date. The Vatican said it appreciates the difficulties involved and "found no difficulty" in acceding to the request for a postponement of the visit.

Tito's visit to Italy was called off Dec. 9, the day before he was due to arrive in Rome. The Belgrade government was angered by a statement by Italian Foreign Minister Aldo Moro, who said

that Italy will not consider renouncing "legitimate national interests" to a small area southeast of Trieste that is now under Yugoslavian administration.

In 1954, the two governments signed an agreement acknowledging that the Italian claimed territory, about five miles wide and 35 miles long, was to remain under the administration of Yugoslavia. The question of ultimate title, however, was left unresolved.

SINCE that time, it was assumed the two governments had shelved the question. But Moro's comment, on the eve of the Tito visit, apparently revived nationalist claims on both sides.

Relations between the two countries have been good in the past 15 years and both countries have been loud in calling attention to the freedom of their mutual border.

The separate cancellation of Tito's visit to the Vatican was in effect a formal acknowledgement of the independent sovereignty of Vatican City, which, diplomatically, should not be tied to problems with the separate state of Italy. However, it would have been difficult for Tito to have visited the Pope without visiting Italy, since he had already been scheduled to make a state visit to the country.

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MERRY CHRISTMAS items for children, veterans, the aged, and others are readied by Candy Hertsch, Mrs. Thomas McGrath, Mrs. Walter Hertsch, St. John the Apostle parish; and Mrs. Lillian Brown, Hialeah Christian Church; a few of a sewing group who work throughout the year to provide gifts for those often forgotten.

They cure the Christmas 'blues'

HIALEAH — A group of area women representing various faiths believe they have found a sure fire cure for the "Christmas blues." They sew throughout the year, making items to brighten the lives of those often forgotten.

Inaugurated several

years ago by Mrs. Martha Confessore when she was chairman of the Catholic Charities Committee of St. John the Apostle Council of Catholic Women, the group, which now numbers more than 10 women and three teenagers turns out a variety of items.

Blankets and clothing for

infants, are among their "products," along with stuffed animals for children under the care of the Catholic Service Bureau; lap robes for patients at the Veterans Hospital; boudoir bonnets and cosmetic bags for elderly women at the Hialeah Convalescent Home; and bags of needed items for those confined to State Hospitals for the mentally ill.

CDA slates activities for the holidays

Catholic Daughters of America units in Miami and West Palm Beach have scheduled special holiday activities on Sunday, Dec. 20.

Court Miami 262 will sponsor a sale of handmade articles for gift-giving from 8:30 a.m. to 2 p.m. in the Gesu Church basement in downtown Miami.

Coffee and doughnuts will also be served.

Members of Court Palm Beach will be hostesses during a Christ Child tea from 2 p.m. to 5 p.m. at the home of Mrs. Anthony Moore, 207 Blossom Lane, Palm Beach Shores.

Friends of members are invited.

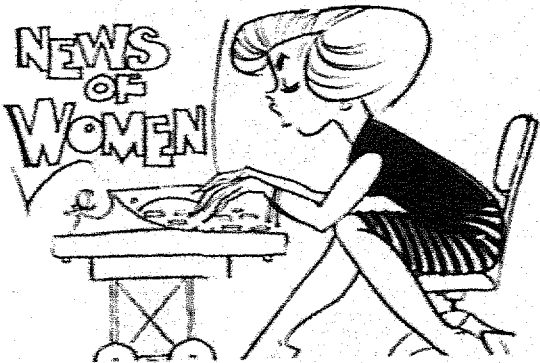
ALL of the volunteers feel that they benefit greatly themselves as a result of their efforts to help others," explained Mrs. Walter Hertsch, who recently assumed chairmanship of the group, each of whom works in her own home when leisure permits.

"Many of the ladies are widows who have found that keeping busy helping others is the best defense against loneliness and self-pity," she added, noting that they would welcome additional members and emphasizing that although the idea originated within St. John's Council of Catholic Women, it is not limited to parish members.

In addition to Mrs. Confessore and Mrs. Hertsch, other members of the group include Miss Catherine Hovenden, Mrs. Lillian Richardson, Mrs. Dorothy Sirois, Mrs. Marie LaSalle, Mrs. Lillian Brown, Mrs. Eleanor Jette, Mrs. Susanna Meert, Mrs. Kay Nichols, Mrs. Jenny Appricena, Mrs. Betty Muchinski, Mrs. C. Boulanger, and the Misses Candy Hertsch, Donna Ellis and Cathy Boulanger.

Anyone interested in joining the present group or beginning a new group may call Mrs. Thomas McGrath, president of the Council at 882-6934.

NEWS OF WOMEN



Sister Dorothy named on board of trustees

The first Florida woman to serve on the board of trustees of the Southern Association of Colleges and Schools is Barry College president, Sister Mary Dorothy, O.P.

Well known for her activities on behalf of private higher education, the Dominican Sister became president of Barry College six years ago, having served as head of the department of education and as dean of the

college between 1942 and 1957.

THE first woman member of the College and University Commission of the Southern Association of Colleges and Secondary Schools, she was dean of Siena Heights College, Adrian, Mich. from 1957 to 1964.

Sister Dorothy was the first recipient of the Lumen Christi award of the Archdiocesan Catholic Teachers Guild, and has received the special Brotherhood Award of the National Conference of Christians and Jews, the Women of Achievement award of the Dade County Business and Professional Women; and was recently appointed by the Florida State Board of Education to serve on the New Florida Independent Higher Education Committee.

Will collect gifts at party

CORAL GABLES — Gifts for migrant children wrapped for Christmas will be collected during the annual Christmas party in Little Flower parish at 8:30 p.m., today (Friday) in the parish hall.

A band will provide music for dancing and carols will be sung. All adults in the parish are invited to attend.

Carols in 3 languages

Christmas carols will be sung in three languages during a special program at 8:30 p.m., Saturday, Dec. 19 in SS. Peter and Paul Auditorium, 1435 SW 12 Avenue.

The Cuban Chorale will be featured during the performance, singing traditional Christmas selections in English, Spanish, and Latin.

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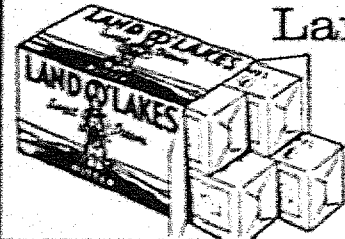
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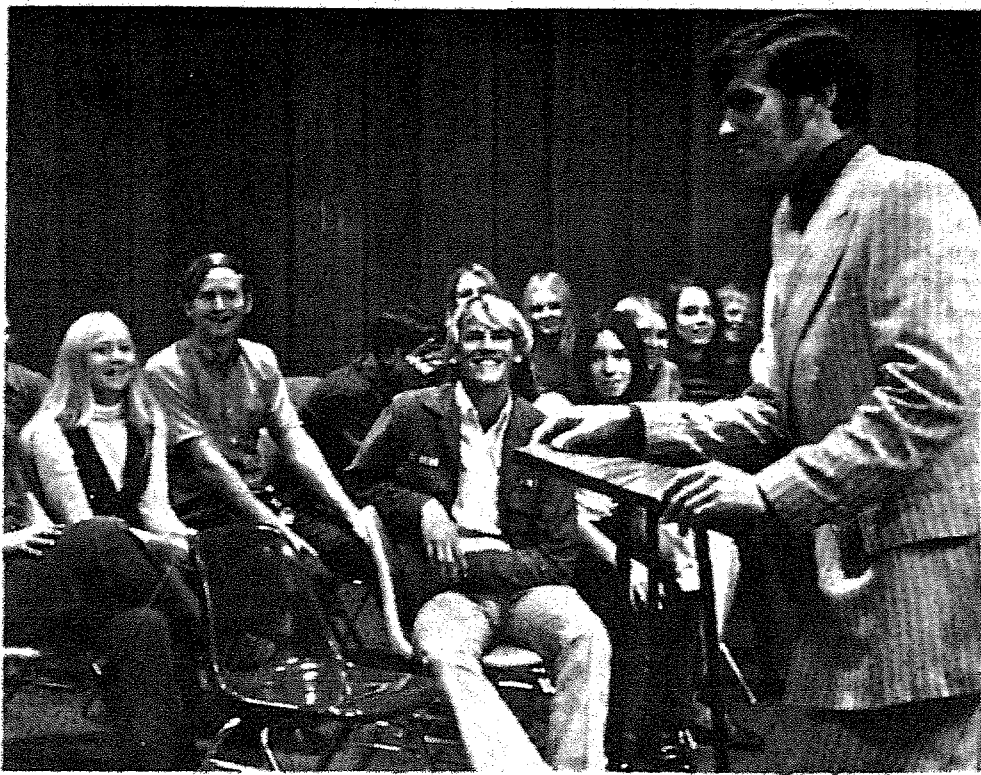
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MIAMI DOLPHIN cornerback, Tim Foley, put a group of youngsters (left) from various churches in the Miami Lakes area at ease with an ecumenical talk. Afterwards, Foley (right) met briefly with ministers and priests. From left to right, Rev. Donald Davis, Sunrise Presbyterian Church, Miami Lakes; Tim Foley; Father Donald Walk, assistant pastor, Our Lady of Lakes and CYO moderator; and Rev. Bert Miller, United Church of Christ, Miami Lakes.

'Goal plan for life'

Urging a goal plan for life, Tim Foley, of the Miami Dolphin's backfield, addressed a group of about 70 youth leaders of various faiths Sunday at Our Lady of the Lakes parish, Miami Lakes.

Stressing that it takes courage to make a goal plan work, Foley said it was necessary to avoid peer group pressures that tend to sway teenagers away from a Christian-oriented life.

"Understanding and selflessness," according to Foley, can lead teenagers to being their "best self."

Sponsored by Our Lady of Lakes parish and its CYO moderator, Father Donald Walk, assistant pastor, the

Quiz bowl

A North Miami Beach youth, Mark Godwin is one of the five Bowdoin College students who will hold a quiz bowl match with prisoners from the Norfolk Massachusetts State Prison, Friday, Dec. 11.

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Columbus leads way in oratory

Christopher Columbus High School captured first place in sweepstakes points at the Catholic Forensic Tournament, held Saturday at Cardinal Gibbons High School.

The first place trophy for Original Oratory went to Maureen Martindale of Madonna Academy, Michael Micak and Gary Ondrizek, both of St. John Seminary, won second and third place respectively.

IN the declamation category, Diane Fernandez of Msgr. Pace won first place, with James Fay of St. John Seminary taking second, and Patricia Bailey of Notre Dame, placing third.

Some 45 CYOers from St. James parish made the Christmas season a bit brighter for the mentally retarded children at Miami's Sunland Training Center Sunday evening.

The CYO members decorated the cafeteria for the center, which serves over 600 people. About 50 people from the center helped decorate and shared the refreshments

and guitar entertainment provided by the CYO.

... A modern version of the Christmas story, "Christ is Born Today," will be presented by the CYO Sunday night in the parish hall beginning at 7:30 p.m.

Youngsters from Boystown will be the special guests for the performance.

Marian Center Nativity program

Students at Marian Center for Exceptional Children will present their annual Christmas program at 7 p.m., Tuesday, Dec. 22.

South Floridians are invited to attend the program at the center, staffed by the Sisters of St. Joseph Cottolengo, at 15701 NW 37 Ave., Opa Locka.

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Roof caves in on Lions in semifinals

SPORTS

By JACK HOUGHTLING

The roof finally fell in on the valiant Chaminade High Lions.

Coach Vince Zappone's crew, unheralded at the start of the football season, made it all the way to the semifinals of the state championships before being eliminated, 42-12, by Bishop Moore High of the adjoining Diocese of Orlando.

The Lions were in their third straight year of the playoffs and were 6-3 for the

regular season plus an upset win over undefeated Belle Glade Central in the first round of the playoffs.

BUT, against Bishop Moore, little went right for the Lions after they jumped to a 6-0 lead in the first quarter. Seven pass interceptions helped Moore come charging back to take a commanding 42-6 lead before Chaminade posted its second TD in the fourth period.

Chaminade had scored

first in the game on a two-yard run by Dave Lococo, after a 28-yard pass completion from Pat O'Leary to Tony Williams had set the stage.

After that, though, Moore posted a 7-6 lead on a 9-yard

TD toss, then added two more touchdowns in the final three minutes of the first half with two pass interceptions giving the Hornets the ball deep in Chaminade territory.

Overall, Moore totalled

267 yards in rushing and 81 in passes for 348 yards in offense while Chaminade was 21 in rushing and 177 in passing for 199. The Lions attempted 28 passes and had 12 completed.

THE Lions finished with a 7-4 record for the complete season and, although Zappone loses considerable talent from the squad, he'll have two of his leading offensive stars back in Lococo and quarterback Pat O'Leary.

Lococo was 4.0 in rushing

during the regular season as the top Chaminade runner, while O'Leary was 666 yards in passing and seven TDs. He completed 53 of 148 tosses.

The Lions lose their key defensive performers in the likes of John Parilla, Cliff Voltapetti and Tony Williams. The trio, however, saw three great years at Chaminade as the Lions won the Class A district title all three times.

Surprise staged in basketball

The Chaminade High football team pulled off a couple of surprises during its season, now it appears to be the basketball team's turn.

The Lions won their first game of the season last Saturday night when they upset South Broward High, 91-59, and pulled off the trick with two regulars out of the lineup.

John Parilla, a starter last season, was just over the long football season and did not play, while 6-3 Nick Alter, one of the few tall men on the Chaminade squad, missed the game due to injuries.

HOWEVER, Jim Drummonds, Dave Bonomo and Bob Barnard formed a potent trio, accounting for 61 of the Lions' points. Drummonds had 23 while Bonomo and Barnard each had 19. Earlier in the week, Chaminade had been dumped by Nova, 63-41, as the threesome could register just 27 points among them.

Also starting to make some moves is Christopher Columbus High, which

knocked off a pair of Class AA rivals for a 2-1 season's record. The Explorers topped Miami Beach, 72-61, as both Tony Ard and Ron Nentwig hit for 24 points, and then took Miami Springs, 63-43, as Ard had 18 and Nentwig 15.

Finding nothing but hard luck on the basketball trails was Archbishop Curley High, which lost a pair of close games to AA teams. The Class A Knights were edged 60-59 by Miami Jackson and 61-58 by Coral Gables High. Ted Hamiter, the Knights' football standout, was high man against Jackson with 17 points while Tom Baker was tops in the Gables loss with 17.

BOTH Cardinal Gibbons and Mary Immaculate of Key West found last week's outings pleasant.

Gibbons opened its season against a pair of archdiocese foes, LaSalle and Belen, and came away a winner in each case. The Redskins took LaSalle, 62-46, as Bob

Wertslein collected 26 points and then haled Belen its first defeat of the season, 70-65, as 6-4 center Gary Hanrahan registered 21 points and hauled in 18 rebounds, while Wertslein had 17 points.

LaSalle had been led by Julio Lorente's 23 points while Belen got 17 from its ace, Julio Campa.

MIHS ran its season's mark to 3-1 with an impressive win over one of its top Class C rival Deerborne, 79-57. The night before, the Mariners had knocked off St. Patrick's, 91-55.

MIHS' Tom Ferguson recorded the top individual scoring performance for the season with 41 points against St. Pat's, while Rodney Wallace was the high man against Deerborne with 25. John Albury was second high in both games with 22 and 15.

Msgr. Pace opened its season by challenging two Class AA teams and came away a loser both times. The Spartans, with only 5-6 Pete Hertler and Bob Keen back as starters, lost 112-62 to state runnerup Carol City and then 78-65 to Miami Springs. Hertler was high against CC with 24 points while Keen had 23 and 17 in the two games.

Cardinal Newman also opened its season last week, coming out even in the two games. The Crusaders opened with a 76-48 decision over Jupiter and then dropped a 78-65 contest to tough Palm Beach Gardens.

St. Thomas was edged 50-49 by Plantation with John Raffa getting 18 points after getting routed by Delray Atlantic, 92-34, with 8 points by 6-1 Ellis Parker as the best individual point production.

For St. Pat's which lost 56-40 to Marathon last week in addition to MIHS, Scott Simmons and Carl Steele were high men, with 13 and 16 points, respectively.

Carol ceremony

A Carol ceremony will be held Sunday, Dec. 20, by the Notre Dame Academy on the school grounds, 130 NE 62 Ave., beginning at 6 p.m.

The Infant's Court will

Guitar recital

A Hialeah young man, Rene Gonzalez, gave his senior guitar recital at the University of Miami last Thursday.

Born in New York, he began studying guitar at the age of 11. He plans to be a concert guitarist.

Daughters every evening.

THE NOW SET

Reunion dance

A reunion dinner, sponsored by the Immaculate-La Salle Alumni Association, will be held at 7:30 p.m., Dec. 20 at the school cafeteria, 3601 S. Miami Ave.

Tickets must be purchased in advance. All alumni have been invited. For more information call 854-3202.

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St. Louis	46	St. John Apostle	42
Nativity	47	St. Theresa	37
Epiphany	36	Holy Name	77
Sacred Heart	72	St. Rose	71
St. Louis	32	Antiochian	42
		St. Francis of Assisi	48
		St. Martin	44
		St. Charles Borromeo	33
		St. George	23
		St. Brendan	17
		St. John Vianney	34
		Boystown	26
		Holy Rosary	34
		St. Joseph	31
		St. Raymond	28
		Blessed Trinity	46
		St. John Fisher	38
		St. Monica	29
		St. Vincent de Paul	40
		St. Luke	23
		Annunciation	44
		St. Bartholomew	46
		St. Monica	46
		Holy Redeemer	54
		St. Louis	41
		Vestition	31
		St. John Vianney	44
		St. James	33

Play preview

"Butterflies are Free," opening Tuesday, Dec. 28, as the premiere presentation of the 1971 season at the Coconut Grove Playhouse, will be given as a holiday preview at two performances on Saturday and Sunday evenings, Dec. 26 and 27.

Super-star, Beau Bridges, will join Ann Sothern to co-star in Leonard Gershe's Broadway comedy hit.

Migrant children to get treats

LAKE WORTH — Migrant children will be treated at a Christmas party, Saturday, Dec. 19, at the American Foods Camp on Rangeline Road by the Knights of Columbus Council here.

Santa Claus will give out toys, candy and ice cream to the expected 100 children. Music will be provided by a group of guitarists from Holy Spirit Catholic Church.

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Theology superfluous at Christmas time

By JOSEPH BREIG

This is the time of year when theology, which certainly has its great uses, seems unnecessary, not to say mere fussy make-work.

In the Christmas season we are drawn away from the complexities about God — the arguments and the hair-splitting — and find ourselves facing the heart-stopping sim-

licity, directness and humility of God.

Now we meet God not as the Omnipotent and All-Wise One who made us from nothingness and keeps us in existence, but in the person of a baby born homeless in a cave, under the earth, and destined in manhood for a terrible but glorious death on a hill, above the earth.

THINKING upon this, we begin to understand what Jesus Christ meant when he said, "Blessed is he who is not scandalized in me," and what he meant too when he said that unless we become as little children we cannot enter the kingdom of Heaven.

The goodness of God, if we face it squarely, is indeed nearly scandalous, and has scandalized a great many

people. But a child is not scandalized by goodness but only by wickedness, only by the absence of goodness, kindness, love. In the presence of unkindness, what we see in the eyes of a child is incredulity.

The child has no difficulty, however, in accepting, in embracing the fact that God is so good that suffering and sorrow and death are part of his life, part of his infinite happiness. And the adult who is like a child in trust in God is not shocked by the shattering statement of that great mystic, St. Paul, that God emptied Himself to enter into our nature and become one of us.

THIS is God's greatest glory — his emptying of Himself. He is all-powerful but

made Himself helpless. He is all-wise but made Himself ignorant. He created all things and possesses all things but made Himself destitute. He is the Creator but made Himself a creature, in His divine nature He cannot suffer but He entered into our nature to suffer excruciatingly in body and spirit. He is Life Itself and the author of life but He became one of us to die in agony.

The "God is dead" theologians, who are no longer in vogue, meant any number of things with which I am unacquainted. But they never mentioned the one overpowering, heartbreaking sense in which their words were true: God truly is dead. All that God is and does is in one timeless act; in Him nothing is past and nothing future; it is all present, all the Eternal Now.

And so our living God is also our dead God. Our God Who lives in light beyond light lives also in the darkness of Calvary. Our God Who possesses everything is poorer than the most destitute among us. And this his greatest glory, before which the angels bow to cry Holy, Holy, Holy — this is accomplished in our nature.

It is for this, as well as for our own eventual glory in Heaven, that we the human family were created. And for our patience in suffering and dying with God. He embraces us, and prepares for us joys which the mind of man cannot on this earth imagine. He embraces us — and in the child of Bethlehem we embrace Him.

This is Christmas.

It's too late to have an ark in your stocking

How would you like to buy a Noah's Ark, guaranteed to be more comfortable than the original, complete with ship's crew, a Swedish masseur, German hair stylist and a Texas A&M veterinarian?

And what do you need a

Life's meaning

CONTINUED FROM PAGE 3

meaning has been solved for us. To repent for our neglect and lukewarmness, for the times we have acted as if we were among the two thirds to whom Christ is a stranger. To pray that we may persevere to the end and that by God's help we may be the instruments of making known the secret of life to others.

vet for? To take care of your 92 mammals, 10 reptiles, 26 birds, 14 fresh-water fish and 38 insects, of course.

Neiman Marcus' Christmas catalog offers this Ark, complete with animals and many less extravagant items, such as silk ties, Pucci designer dresses and stuffed toys for the children, plus several pages of gifts in the \$20 and \$10 bracket.

In case you're planning on ordering that 300-cubit Ark for Christmas, forget it. It takes four years for delivery. And the cost — only \$488,247.00.

By the way, the Texas-based firm is opening a new store Jan. 4, at the Bal Harbour Shops, 9700 Collins Ave., Miami Beach.


CICOP Parley is scheduled

WASHINGTON, D.C. — (NC) — "Freedom and Unfreedom" will be the topic of the annual conference of the Catholic Inter-American Cooperation Program (CICOP), to be held here Jan. 28-31.

The program is sponsored by the Division for Latin America of the United States Catholic Conference.

Speakers for the four-day conference have not yet been announced. Past CICOP conferences have drawn up to 2,000 participants.

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Page 22 THE VOICE Miami, Florida December 18, 1970

"La Cooperación Interamericana mas necesaria es aquella para preservar la cultura cristiana"

Una misa pontifical en honor de la Patrona de las Américas, Nuestra Señora de Guadalupe, puso término el pasado domingo a la Semana de Cooperación Interamericana, que auspiciada por la Arquidiócesis de Miami consistió en una serie de eventos culturales, religiosos y sociales.

La misa fue presidida por Arzobispo Coleman F. Carroll y oficiada por el Obispo John J. Fitzpatrick.

EL OBISPO James McManus, retirado como Auxiliar de Nueva York, pronunció el sermón en español destacando que "la cooperación para mantener y fortalecer nuestra cultura cristiana es la más importante y necesaria."

"EL PANORAMA que ya tenemos de la cultura del futuro debe llenarnos de temor

y terror; debe movernos a renovar y emplear todas nuestras fuerzas, materiales y espirituales, para mantener en el mundo nuestra herencia cristiana, enfatizó el prelado.

A los que piensan que ya es demasiado tarde el Obispo les recordó que "La Virgen de Guadalupe, la excelsa patrona de todas las Américas, es no sólo madre de Dios, sino también nuestra... Pidámosle unir nuestros pueblos en amor, armonía y ayuda mutua bajo la bandera de Cristo".

El Obispo McManus, que dedicó 30 años de su vida sacerdotal al trabajo apostólico en Puerto Rico, destacó una consideración importante para los interesados en la cooperación interamericana:

"Es posible que la cooperación y la unión sólo con miras a lo material, pueda traer beneficios mutuos, pero éstos serán de poca duración.

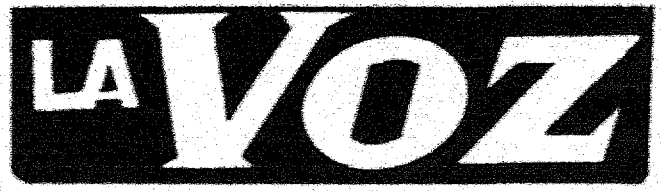
Por esa razón, a nuestro alrededor tenemos la evidencia de una civilización en decadencia. Ya mismo se siente el impacto de una contra-cultura.

"**HAY FUERZAS** tratando de implantar una nueva cultura basada en las drogas, en el sexo, en la violencia. Estas fuerzas confían en la revolución como medio de destruir el orden social existente e implantar un orden nuevo revolucionario."

El Obispo insistió en la necesidad de una mayor cooperación cultural y espiritual, anteponiéndola o al menos acompañando a la cooperación técnica y material.

Precisamente el objetivo de la Semana de Cooperación Interamericana es buscar un mayor acercamiento cultural y espiritual entre los pueblos del continente y los actos de la semana, en los que figu-

raron conciertos, exposiciones de arte, conferencias y fiestas típicas, fueron concebidos a ese fin.



Suplemento en Español de "VOICE"

Se acerca la Navidad



Serenata navideña al Niño Dios, disco Modiner de larga duración con villancicos en español por la Coral Cubana, bajo la dirección de Carmen Riera.

Villancicos Cubanos en nuevo disco de la Coral

Per GUSTAVO PENA MONTE

"Serenata al Niño Dios" es el título de un disco de larga duración que acaba de grabar la Coral Cubana, bajo la dirección de la profesora Carmen Riera.

Todos los villancicos están interpretados al español y una de las caras del disco esta compuesta de villancicos cubanos, algunos de ellos grabados por primera vez.

CAMPANITAS Cubanas, Décimas al Niño Jesús, y Madrigal de Primavera son tres de los villancicos del Hermano A. Gabriel, D.L.S., con melodías típicas cubanas.

Al Niño le gusta el Son, es un villancico de ritmos afros del compositor cubano César Pérez Sentenat. Guiame a Belén, de Olga de Blank y Son de Navidad, de Gisela Hernández forman parte también de la serie de villancicos cubanos, con letras que llegan al corazón del desterrado que sufre en la navidad, de manera muy particular, la nostalgia por la patria ausente. Uno de ellos canta la tragedia del desterrado que ansía retornar a la patria. Los otros, con sus cadenciosos ritmos de habaneras, guajiras y sones cubanos, son sentidas oracio-

nes que se elevan al Niño Dios con la música que se lleva en la sangre. Si algunos liturgistas dicen hoy que cantar es rezar dobiemente, cantar villancicos con la música de la tierra nativa, hace mas cierta esa expresión. Cuba, que tantas piezas musicales excelentes ha dado al mundo, país cuya música y canciones han recorrido el mundo haciéndose populares, no había producido hasta ahora villancicos que llegaran al corazón del pueblo. Al menos, no se había intentado seriamente este empeño. La Coral Cubana y la empresa cubana Modiner, que imprimió y distribuye esta placa, merecen el reconocimiento por este empeño, que seguramente tendrá una amplia acogida del público en estas Navidades.

OTRA de las caras de la placa incluye villancicos tradicionales como Adestes Fideles (en Latín y Noche de Paz, Campanitas Ucránianas, Dormid mi Buen Jesús y Noel, todos en español.

La alegría de los villancicos es inseparable de la Navidad. Estas canciones celebran el nacimiento de Cristo. Muchas tienen una antigüedad de siglos. Se dice que San Francisco de Asis fué el primero que, en los comienzos del siglo XIII los difundió entre el pueblo, traduciendo las del latín a la lengua vernácula y haciendo que los fieles cantaran en las calles y no solo dentro de los templos.

La Coral Cubana, además del aporte de este disco de Villancicos, que permitirá que el villancico en español, el villancico cubano esté presente en todos los hogares cubanos e hispanos de Estados Unidos, ofrecerá durante estas navidades una serie de presentaciones en distintas iglesias y centros culturales de Miami.

A continuación ofrecemos una relación de esos conciertos. **MANANA** sábado, día 19, a las 8:30 p.m. en el Auditorium de SS Peter and Paul, a beneficio de las obras de esa parroquia. El Domingo, 20, en una presentación de televisión a colores en el Canal 10, a las 11 a.m., en el programa Panamericana que dirige Manolo de la Torre.

El mismo domingo, a las 4:30 p.m., en el Auditorium de Assumption Academy.

El 21 de Diciembre, un concierto en la Casa de la Libertad, para los refugiados que acaban de llegar de Cuba. A las 8 a.m.

El 24 de diciembre, misa de gallo en la Iglesia de St. Kieran (12 p.m.)

El 27 de diciembre, a las 7 p.m. en la Coral Way Methodist Church.

Y el ciclo de conciertos de navidad se cerrará el día 6 de enero en la Iglesia Episcopal de Todos los Santos, en horario que se anunciará oportunamente.

Costumbres típicas hispanas dan nuevo espíritu a la Navidad

esos mismos hogares se conservan las tradiciones navideñas de Cuba, de Colombia, de México u otros países.

Mientras la Nochebuena se ha convertido ya en una celebración local, observada en más de 200,000 hogares de esta área, mientras los mer-

cados se llenan de las comidas típicas de la navidad hispana, otras costumbres comienzan a arraigarse.

LA NOVENA AL NIÑO DIOS DECENAS de familias colombianas se organizan en Miami todos los años para celebrar en sus hogares la novena al Niño Dios. Es una costumbre típica de ese país sudamericano, que combina la oración y los villancicos con la reunión social en la que las familias intercambian momentos de alegría y espar-

Nueva directiva del MFC

El Movimiento Familiar Cristiano inició una etapa el pasado sábado, cuando en una comida en la que participaron unas quinientas personas, efectuada en el hotel Barcelona de Miami Beach, tomó posesión la nueva directiva que coordinará la labor apostólica en el ambiente familiar hispano durante los próximos dos años.

Francisco y Rosita de la Cámara, un matrimonio que desde hace años trabaja activamente en el apostolado familiar, participando de manera particular en el establecimiento y organización de Encuentros Conyugales tanto en español como en inglés, son los nuevos presidentes del MFC, sustituyendo a Carlos y Gudelia Salmán, que permanecen en la directiva del MFC, a cargo de los encuentros conyugales.

LOS ENCUENTROS Conyugales es una novedosa técnica de apostolado familiar que en una jornada de un fin de semana procura el acercamiento de los esposos a través del diálogo encaminado a una revisión de la vida familiar y conyugal.

Esos encuentros fueron introducidos en la Florida por el MFC en Español en 1967 y cuando la jerarquía eclesíástica comprobó los resultados que estaba obteniendo ese sistema entre las familias de habla hispana, decidió adaptarlos al inglés. Los esposos de la Cámara cooperaron en la adaptación de los encuentros al idioma inglés y participaron con sacerdotes y matrimonios de habla inglesa en el primer encuentro en inglés.

El Movimiento Familiar



Consagrados desde hace años al apostolado familiar, los nuevos presidentes del MFC, Francisco y Rosita de la Cámara, aparecen en esta foto de archivo con el Consiliario diocesano de ese movimiento, Fr. Angel Villaronga

Cristiano se propone intensificar en este próximo año su apostolado en el ambiente familiar, a través de sus equipos de matrimonios y de los encuentros conyugales.

Además de los esposos Cámara forman parte del Comité Coordinador Diocesano del MFC los siguientes matrimonios:

Omar y Graciela Torres, Vicepresidentes; Felipe y María Lizama, secretarios; Juan y Elsa Casas, Tesoreros, Steve y Marie Reinfrow, Vice-tesoreros.

CARLOS Y GUDELIA Salmán, Secretaría de encuentros conyugales; José y Miriam García, Formación; Aristides y Margarita Martínez e Ivo y Gladys Borrazas, Publicaciones; Benigno y Aida Galnares, Área; Guillermo e Irma Lastre, Tomás y Emelin Lastre, actos y fiestas; Ramón y Emilita Rasco, Equipos.

Como vocales actuarán Alberto y Silvia Camacho, Leopoldo y Catty Justo y José A. y Bernice Arnaiz.

Costumbres latinas en Navidad de la Florida

(Viene de la página 23)

cimiento, charlan, juegan, bailan, se divierten.

Cada día de la novena se efectúa en un hogar diferente de las distintas familias que en ella toman parte. Así disponen sus corazones "con humildad profunda, con amor encendido, con total desprecio de todo lo terreno, para que mi Jesús recién nacido tenga en ellos su cuna y more eternamente" (del texto de una de las oraciones de la novena). La novena va siguiendo las narraciones bíblicas que relatan los preparativos de María y José para el nacimiento del Niño Dios.

En Miami, muchas de las familias colombianas invitan a amistades norteamericanas, cubanas o de otras naciones hispanas, dándole así un sabor internacional a su costumbre nativa.

LAS POSADAS MEXICANAS
En los campos agrícolas

del Sur de la Florida, las típicas posadas mexicanas, una novena similar a la colombiana, pero con toques folklóricos típicamente mexicanos, ayuda a millares de trabajadores migratorios de origen mexicano a prepararse para el nacimiento del Niño Dios.

EN EL AREA de Naranja, las Madres Guadalupeñas, una comunidad de religiosas oriundas de México, contribuye a mantener toda la tradición original y todo el simbolismo religioso en estos actos en los que cada noche, centenares de personas tocan simbólicamente a la puerta de distintas casas, pidiendo "posada" para María y José. Siguiendo la tradición bíblica, muchas de las casas niegan simbólicamente esa posada, y los peregrinos siguen, orando y cantando, su recorrido hasta que una casa les abre la puerta. Allí se celebra la posada, con las imágenes de María y José.



El coro de las Hermanas Guadalupeñas y el grupo "Sing-out America" alegraron con sus canciones y guitarras la ceremonia de dedicación y colocación de la primera piedra para el complejo de apartamentos Marian Towers, un proyecto auspiciado por la Arquidiócesis de Miami para proveer vivienda digna y económica a matrimonios retirados o

que dependen de una pensión o seguro. El proyecto es similar al ya existente en St. Elizabeth, Pompano Beach, donde decenas de matrimonios retirados disfrutan de viviendas y apartamentos confortables y dignos a un costo adecuado a sus pensiones, gracias a este plan, que se nutre de los fondos de las Campañas Anuales del ABCD.

Fiesta de Navidad de los Caballeros de Colón

FIESTA DE NAVIDAD. Con motivo de las fiestas que se aproximan, el Consejo 5110 Nuestra Señora de La Caridad, de los Caballeros de Colón, celebrará una reunión fraternal donde habrá intercambio de regalos, música y buffet: invitando por este medio a todos sus miembros.

LUGAR: Cámara del Consejo, altos de la Iglesia de San Juan Bosco, entrada por la Avenida 13, tercer piso.
FECHA: Diciembre 19, Sábado a las 8 p.m.

Merienda de Navidad

La Asociación de Antiguas Alumnas del Apostolado está organizando una merienda de navidad para todas las antiguas alumnas con sus hijos.

La misma tendrá lugar el

Antiguos Alumnos Jesuitas

La Asociación de Antiguos Alumnos de los Plantales de Jesuitas de Cuba efectuará este domingo, día 20, un almuerzo homenaje a los graduados en el curso de 1920, en sus bodas de oro, y a los graduados en 1945, bodas de plata, el que tendrá lugar en el restaurant Centro Español, 3615 N.W. South River Dr., comenzando a la 1 p.m.

En el Banquete participarán antiguos alumnos de los colegios Belén, Habana y Miami; Dolores, Santiago de Cuba; Monserrat, Cienfuegos y Sagrada Corazón, Sagua la Grande.



La festividad de Nuestra Señora de Guadalupe, Patrona de México y Patrona de las Américas, fué conmemorada el pasado domingo en distintas áreas agrícolas del Sur de la Florida, donde se concentran millares de trabajadores migratorios de origen mexicano. En la composición gráfica dos aspectos de la procesión que recorrió los campos aledaños a la Iglesia Nuestra Señora Reina de la Paz, en Delray Beach.



Desde muy pequeños, los mexicanos aprenden a amar y venerar a su Guadalupe. Lejos de la tierra donde la Virgen se apareció a Juan Diego, la madre de este niño ha sabido conservar la tradición a través de siglos, y de largos recorridos en la corriente migratoria.



Dios con los hombres

Las Parábolas

Por el Padre Agustín Román

Hemos recorrido en un viaje rápido la Biblia en pocas semanas. Hemos comenzado en el principio y llegamos hoy al final de este contacto superficial del Antiguo Testamento. Si hemos seguido semanalmente estas líneas bíblicas del Voice seguramente ya sabemos abrir la Biblia.

NO PENSEMOS que hemos terminado con ella como se termina una novela. La Biblia es la Palabra de Dios y será siempre la fuente de luz de nuestras vidas. Lo único que hemos tratado de hacer es aprender a abrirla y servirnos de ella con provecho.

En toda la historia sagrada podemos apreciar como Dios se interesa por los hombres. Dios busca al hombre porque lo ama. Los personajes que han ido apareciendo son los instrumentos de que se sirve para comunicarse. Dios emplea los medios que son aptos para comunicarse con el hombre.

Hoy les invito a leer cuatro grandes parábolas del Antiguo Testamento. El hombre necesita que le pinten su imaginación para sacar de ella el mensaje que le quieren dar y Dios que lo ha creado y lo conoce así lo hace.

Jesucristo en el Evangelio empleó muchas parábolas, saca en escena a personajes como el samaritano, el hijo pródigo, el pobre Lázaro. El relato dado en una parábola no pretende hacernos conocer un personaje que pudo existir sino más bien mostrarnos cómo debemos vivir nuestra vida de amistad con Dios. La parábola nos da un mensaje que hemos de recibir.

El Antiguo Testamento tiene sus parábolas como podemos ver (II Samuel XII, 1-42 y en XIV, 1-20) y así como estas encontramos cuatro parábolas que han cobrado un gran desarrollo y que constituyen cuatro libros. En estas parábolas aparece siempre el Pueblo de Dios y alguna nación frente a él en combate como Asiria, Babilonia, Persia, etc. Una gran lección que podemos sacar es la

actitud religiosa del creyente frente al paganismo que siempre nos rodea.

Estas parábolas son:

TOBIAS. Es un pequeño libro que nos cuenta la historia de una familia del pueblo escogido que tiene que vivir en el exilio y desenvolverse entre otro mundo distinto. Gran enseñanza podemos sacar de él. Grandeza y santidad del matrimonio. Mirada sobrenatural de la limosna y demás actos de misericordia corporales. Confianza en la bondad de Dios. Papel purificador del sufrimiento.

JUDIT. Dios es tan poderoso que salva hasta por medio de los débiles en este caso por una mujer. Dios siempre sale en defensa de su Pueblo. Los enemigos nada podrán con los que se mantienen fieles a Dios.

ESTER. Como en el libro de Judit nos muestra como la fe ardiente de una mujer, que tiene confianza en los destinos de su pueblo y en la omnipotencia de Dios, triunfa de los poderosos de este mundo.

JONAS. En las dos mujeres de los libros anteriores se afirma la protección de Dios sobre su pueblo. Parecía al leerlos que sólo en pueblo, aquel encerrado en la Palestina de hoy podía alcanzar la misericordia de Dios. El libro de Jonas quiere hacernos ver como aquella misma protección de Dios se extiende a todos los pueblos de la tierra. Aun Dios quiere salvar a sus enemigos como en este caso eran los ninivitas. Todos estaban invitados a la salvación si se convertían. La misericordia de Dios es para todos. Este libro fué de gran consuelo para los primeros cristianos que se convertían del paganismo.

Que estas cortas líneas semanales queriendo enseñar como abrir el Antiguo Testamento sirvan para introducirnos en el Nuevo Testamento sobre todo con los Evangelios donde Jesús que vive con su pueblo y les habla hoy como antes.

Piñatas y alegría en el Centro Hispano Católico

Los últimos gritos de la moda femenina, la "midi", la "maxi" y el "pantdress" fueron desplegados por las jovencitas del Nursery del Centro Hispano Católico durante la fiesta de piñatas que con motivo de la Semana de Cooperación Interamericana se ofreció, plena de golosinas y sorpresas para las pequeñas "damitas", que como demuestra la foto le ponen más interés a los caramelos de las piñatas que a los dictados de los diseñadores parisinos.



Promueve la Iglesia campaña de paz ante creciente violencia en España

Por MANUEL MIRA
Especial Para The Voice

MADRID — La Comisión Nacional Justitia et Pax exhorta a los medios de comunicación social, y a todos los escritores, a que promuevan una gran campaña de "educación para la paz", inspirada en el lema "Todo hombre es mi hermano," propuesto por Paulo VI para la Jornada Mundial de la Paz 1971.

La exhortación está originada por la preocupación de dicha Comisión ante el creciente peligro de violencia que se advierte en España, el mismo que a juicio de los observadores podría desembocar en otra guerra civil.

EN CARTA personal a periodistas, escritores y publicistas, el presidente de la Comisión, Mons. Rafael Moralejo, obispo de Huelva, en Andalucía, les pide en nombre del Episcopado Español, que presten su valiosa contribución a la tarea educadora de la Iglesia para evitar nuevos enfrentamientos.

Moralejo acompaña su carta con un extenso documento exponiendo sobriamente los peligros que se advierten para la paz en el mundo, y especialmente en España, con el fin de que pueda servir de orientación o guía para los trabajos en prensa, radio y TV a fin de promover la paz y la superación de los odios y de las disputas.

Aunque la campaña de educación para la paz se intensifica desde la Navidad hasta el 1.º de enero, Monseñor Moralejo advierte que debe ser continuada a todo lo largo del año 1971.

"El documento de "Justitia et Pax," titulado "Reflexión doctrinal sobre el lema "Todo hombre es mi hermano", dice refiriéndose al cada vez más tenso ambiente español.

"El deseo colectivo de paz difícilmente se concreta en hechos precisos. Bajo este piadoso deseo, siguen existiendo entre nosotros la discriminación, la opresión, la lucha entre las clases y entre los hombres, sin que se vean afectados por la voluntad de paz la mayoría de los españoles."

"EL CONTAGIO creciente de un marxismo trasnochado, la formación de grupos ultrareaccionarios, cuya razón es la fuerza de sus puños y de sus pistolas, la

opinión de solucionar nuestra paz identificándola con el orden público, la rigidez y la intransigencia en el ejercicio del poder, el secretismo de algunos grupos en cuestiones decisivas para la vida nacional, son otros tantos escollos a la instauración del diálogo real entre nosotros."

"Sobre el fondo de un pueblo pacífico, pero indiferente o resignado, son solamente los gritos, los silencios y las manipulaciones de estos grupos los que se perciben. Un objetivo de la construcción de nuestra hermandad nacional tiene por tanto que ser el rechazo y la denuncia de cualquier intransigencia exclusivista que crea poseer la única o aún la mejor fórmula de hermandad nacional.

La construcción de la paz sólo puede ser plural y paciente, y cualquier extremismo, especialmente el odioso extremismo del poder, tiene que ser rechazado por los que creen en la posibilidad de una fraternidad hispana."

Mientras tanto, largas y densas jornadas de tensión política, disturbios, huelgas, agitación social y controversias, en las que la Iglesia se ve seriamente implicada, precedieron en toda España, pero particularmente en Madrid, Barcelona y la región vasca, al comienzo del juicio militar en Burgos, de un grupo de 16 separatistas vascos entre los que figuran dos sacerdotes.

La tensión y el temor de graves disturbios, incluso de un estallido subversivo, se hizo cada vez mayor, conforme se acercaba el comienzo del juicio militar, fecha decidida finalmente tras largas demoras que duraron desde finales del pasado mes de setiembre.

EL JUICIO se inició en medio de tensión desde el secuestro del consul alemán Eugene Beihl, en la ciudad vasca de San Sebastián, cerca de la frontera francesa. Nada se sabe del paradero del cónsul secuestrado. A los procesados se les acusa de terrorismo y bandolerismo.

Extremistas vascos, que se dice son una rama de la organización guerrillera vasca secreta "Eta," han dicho que Beihl tendrá el mismo destino que los 16 vascos enjuiciados.

Se espera que el Fiscal pida la pena de muerte para seis de los 16 y penas de prisión por un total de 752 años para el resto.

Y la Santa Sede ha pedido al Gobierno que trate con clemencia a los acusados de terrorismo.

ORACION DE LOS FIELES

ORACION DE LOS FIELES
20 de Diciembre, 1970

CELEBRANTE: Padre Todopoderoso, Tu Hijo vino al mundo a mostrarnos tu amor por toda la humanidad; ayúdanos a compartir esta vida de gracia, especialmente durante este tiempo de Navidad.

LECTOR: La respuesta a las oraciones de hoy será "Escúchanos, Señor".

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares dediquen esta última semana de Adviento a prepararse para celebrar de manera espiritual la gran fiesta de la Navidad, oremos al Señor.

2. Que nuestras mentes y corazones sean iluminados por la luz de Cristo, para que otros aprecien nuestras buenas obras y den gloria a Dios.

3. Que aquellos que pasan estas navidades lejos del hogar y la familia encuentren consuelo en el Cristo Niño, que dejó un hogar celestial para mostrar su amor a la humanidad, oremos al Señor.

4. Que del mismo modo que el árbol de Navidad representó originalmente la victoria de Jesús sobre los dioses paganos, así también este tiempo de Navidad encuentre a Cristo triunfante sobre las debilidades y los defectos humanos, oremos al Señor.

5. Que cada adulto haga el esfuerzo de enseñar a los niños el verdadero significado de la Navidad, oremos al Señor.

6. Que los enfermos y agonizantes ofrezcan sus sufrimientos por aquellos que hacen del nacimiento de Cristo una fiesta pagana, oremos al Señor.

CELEBRANTE: Padre, ayúdanos a arrodillarnos humildes pastores a los pies del pesebre de Cristo y a encontrar la paz y la salvación en el Cristo Niño, oremos al Señor.

PUEBLO: Amén.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.
Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.
SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1. 7 p.m.
St. John Bosco, Flagler y 13 Ave. - 7. 8:30 y 10 a.m., y 1. 6 y 7:30 p.m.
St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15 p.m.
Gesú, 118 N.E. 2 St., 6 p.m.
St. Kieran, (A.B.M., Lion Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12 m.
St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
St. Timothy, 5400 SW 102 Ave. 12:45 p.m.
St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.
St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.
St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m., 1 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
Our Lady Of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
Our Lady of the Lakes, Miami Lakes 7:15 p.m.
Visitation, 191 St. y N. Miami Ave. 7 p.m.
St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
Nativity, 700 W. Charninade Dr., Hollywood - 6 p.m.
St. Phillip Benizi, Belle Glade 12 M.
Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
Santa Juliana, West Palm Beach - 7 p.m.
St.-AGNES, Key Biscayne 10 a.m.
St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.
STA. MARTA, 11450 Biscayne Blvd. - 11:30 a.m.
St. Mary, Star of the Sea, Cayo Hueso. - 7 p.m.

Cuba 1970

Por: MANOLO REYES

El primero de Enero de 1971 se cumplirán doce años que el régimen de Fidel Castro se robó el poder en Cuba. Y en ese tiempo se ha probado hasta la saciedad que lo único que ha hecho en la isla cautiva es traer ruina y destrucción.

Los últimos meses de este año puede decirse han sido los peores. Y el noble pueblo Cubano ha sufrido en su carne y en sus hogares... los desmanes económicos y políticos del régimen rojo de Cuba.

La tremenda escasez de alimentos, medicinas y ropas tienen a la isla al borde de un caos total.

Las personas van caminando por las calles... o al subir una escalera, repentinamente se caen... ya sea desmayadas, ya sea muertas, por la falta de alimentos, proteínas y vitaminas.

Por doquier en ciudades y pueblos se ven en patios y plácemes los objetos eléctricos, automóviles, muebles, etc., amontonados, rotos, inservibles.

Cubanos recién llegados al exilio han declarado que hacía cinco años que no comían vegetales o carne. Puede decirse que el dinero ya no tiene valor alguno en la isla. Y no existen precios porque no hay artículos. De ahí que una libra de mantequilla pueda costar cincuenta pesos o un pantalón usado... quinientos pesos.

De ahí que al pueblo más le interese cambiar artículo por artículo o que un Cubano le regale a otro cinco libras de frijoles, sin cobrarle un solo centavo, porque el dinero no tiene ya valor.

Otro gravísimo problema en Cuba es la falta de carbón. Hace años el régimen sacó a los carboneros de los distintos lugares de la isla. Y les dijo que había que terminar con la producción de carbón en Cuba para que ellos fueran a trabajar en la agricultura. Así lo hicieron.

Ante la tremenda escasez de fluido eléctrico en Cuba ya no hay carbón para cocinar. El régimen Castro comunista trató de afrontar el problema trayendo unas pequeñas y pésimas cocinas de una mecha del Vietnam del Norte. Las cocinas fracasaron. Y ahora el pueblo está usando cuando puede... latas viejas, les abren cuatro huecos y echan dentro cualquier cosa que puedan quemar para poder calentar algún alimento.

La situación es tal que ni hay cazuelas para cocinar. Reportes de la resistencia Cubana, recién llegados a nuestro poder, informan que dos de cada tres niños que nacen en Cuba bajo Castro... mueren a consecuencia de las pésimas condiciones de salud y vida que hay en la isla. Esta es Cuba, 1970!

Formación para matrimonios en dos parroquias

Las Parroquias de Corpus Christi e Inmaculada Concepción (Hialeah) clausuraron la semana pasada el ciclo de charlas, grupos de diálogos y paneles que, bajo el título de "¿Cómo ayudar a nuestros hijos?", vinieron celebrando desde el pasado mes de noviembre y que tuvieron efecto los martes en la Cafetería de la Escuela Parroquial de Corpus Christi y los jueves en el Salón Parroquial de la Inmaculada Concepción de Hialeah.

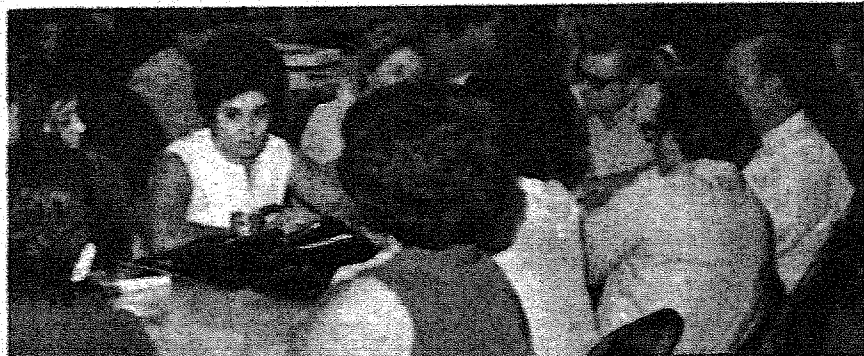
UNA ENTUSIASTA asistencia de 80 matrimonios en cada uno de dichos programas parroquiales concurrió asiduamente a los mismos, desafiando a veces la inclemencia del tiempo invernal, para escuchar con gran interés a los distintos charlistas que expusieron temas de actualidad en lo que concierne a la difícil tarea de educar a la juventud en el seno del hogar y discutir luego esos mismos temas por grupos de

cinco matrimonios cada uno y en el panel final que cerró cada sesión de trabajo.

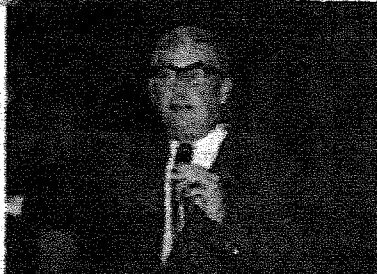
En Corpus Christi, el Programa estuvo dirigido por una eficiente Comisión Organizadora encabezada por Miguel y Yolanda Cabrera como matrimonio Moderador, y formada por los esposos Pedro y Teresita Olloqui, José y Celia Viera, Francisco y Alicia Ruiz y Ramiro y Norma Tavel. Como charlistas actuaron los esposos Rafael y Leyda Vázquez, la Dra. Mirta Gandón, el señor Enrique Ruiloba, los Hermanos Norberto Boiral y Emilio J. Quirós y los Padres José Biain y Angel Villarronga.

Por su parte, Inmaculada Concepción de Hialeah puso la realización de su Programa en manos del matrimonio Moderador Roberto y Guadalupe Medio al frente de la Comisión Organizadora compuesta por los esposos Diego y Norma Mellians, Francisco y Aida Blanco, Rodolfo y Miriam García, Sebastián y Mercy Dorrego, Charles y Flora Núñez y Eddy y Ana Balmaseda.

EL EQUIPO de charlistas que intervino en Hialeah estuvo integrado por los esposos Manolo y Carmen Campa, Señor Enrique Ruiloba, Dr. Senén Borges, Hermanos Emilio J. Quirós y Norberto Boiral y Padres Alberto Roque y Fausto Fernández.



Los aspectos del Curso de Formación de adultos ofrecido en la Inmaculada Concepción, Hialeah. Arriba, una de las mesas de discusión. Abajo, el señor Roberto Medio, que actuó de moderador. Unas 80 personas participaron en las charlas y debates sobre problemas de educación de los hijos y relaciones familiares.



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Text of Pontiff's Peace Day message

Following is the text of the message of Pope Paul VI for the celebration of the Day of Peace, Jan. 1, 1971. It is dated Nov. 1, 1970, and was released Dec. 10, 1970:

Men of 1971! On the time piece of the world's history the hand of time, of our time, points to the beginning of a new year, this one which we wish to inaugurate, as we have inaugurated previous years, with our affectionate greeting, with our message of peace: Peace to you, peace to the world

Listen to us. It is worthwhile. Yes, as usual, our word is: Peace. But it is the word of which the world is in need, urgently in need, and that makes it new.

Let us open our eyes at the dawn of this new year, let us observe two orders of general facts and events, which affect the world, its peoples, families and individuals. These facts, it seems to us, influence our destinies deeply and directly. Each one of us can be their horoscope.

OBSERVE the first order. In truth it is not an order, but a disorder. For the facts which we assemble in this category all indicate a return to thoughts and deeds which it seemed the tragic experience of war had, or should have, wiped away. At the end of the war everyone said: Enough! Enough of what? Of everything that gave rise to the human butchery and the appalling devastation.

Immediately after the war, at the beginning of this generation, humanity became suddenly conscious that it was not enough to bury the dead, heal the wounds, rebuild what was destroyed and renew and improve the face of the earth. The causes of the conflagration we had undergone must be removed. The causes: This was the wise plan — to look for the causes and to eliminate them. The world breathed again. Indeed it seemed that a new era was about to open, the era of universal peace. (1)

Everyone seemed ready to accept radical changes in order to avoid new conflicts. For the political, social and economic structures a perspective of wonderful moral and social innovations was presented. There was talk of justice, of human rights, of betterment of the weak, of orderly co-existence, of organized collaboration, of world union. Great gestures were made.

The victors, for example, came to the aid of the vanquished. Great institutions were founded. The world began to organize itself on principles of effective union and common prosperity. The way to peace, as a normal and fundamental condition of life in the world, seemed to have been finally planned.

And yet, what do we see after 25 years of this material and idyllic progress? We see, first of all, that here and there, wars still rage, and seem to be incurable plagues, which threaten to spread and grow worse. We see a continuation of, and in places an increase in, social, racial and religious discrimination. We see a return of the old mentality: man seems to entrench himself in situations of the past, first psychological and then political.

THE demons of yesterday rise up again. The supremacy of economic interests, with the all too easy exploitation of the weak, once more returns; (2) and so does class hatred (3) and class warfare, and thus is born again international and civil strife. The struggle for national prestige and political power is back. The inflexible conflict of opposing ambitions, and of the rooted and uncompromising prejudices of races and ideologies has returned. Recourse is had to crime and violence, as a burning ideal, heedless of the conflagration that may ensue.

Peace is again thought of as no more than a balance of mighty forces and of terrifying armaments. Once again people feel a tremor of fear lest some catastrophic imprudence might head to incredible and uncontrollable holocausts. What is happening? Where are we going? What has gone wrong? Or what has been lacking? Must we resign ourselves to doubting that man is capable of achieving a just and lasting peace, and to renouncing the task of implanting into the education of the new generations the hope for, and the mentality of, peace (4).

Fortunately another set of ideas and facts appears before our gaze, and it is that of progressing peace. For, notwithstanding everything, peace marches on. There are breaks in continuity, there are inconsistencies and difficulties. But all the same peace marches on and is establishing itself in the world with a certain invincibility. Every man is conscious of it: Peace is necessary. It has in its favor the moral progress of humanity, which is indisputably directed towards unity. Unity and peace, when freedom unites them, are sisters. Peace benefits from the growing favor of public opinion, which is convinced of the absurdity of war pursued for its own sake and believed to be the only and unavoidable means of settling controversies among men.

PEACE avails itself of the ever closer network of human relations in the fields of culture, economics, commerce, sport and tourism. We must live together, and it is good to know each other, and to respect and help one another. A fundamental cohesion is taking shape in the world. This favors peace. International relations are increasingly developing, and they form the premise and also the guarantee of a certain concord. The great international and supranational institutions are seen to be providential, at the source as well as at the perfection of humanity's peaceful coexistence.

Before this double picture, on which are superimposed phenomena contrary to the purpose closest to our heart — that is, peace — it seems to us that a single, ambivalent observation can be drawn. Let us ask a two-fold question, concerning two aspects of the ambiguous scene the world presents today:

- Why, today, does peace recede?
- And why, today, does peace progress?

What is the element which emerges, in a negative sense, or indeed in a positive sense, from this simple analysis? The element is always man. Man abused in the first case, man upraised in the second. Let us venture to use a word, which may itself appear ambiguous, but which, given the thought its deep significance demands, is ever splendid and supreme. The word is "love:" love for man, as the highest principle of the terrestrial order. Love and peace are correlative entities.

Peace is a product of love: true love, human love. (5) Peace supposes a certain "identity of choice": this is friendship. If we want peace, we must recognize the necessity of building it upon foundations more substantial than the non-existence of relations (relations among men are inevitable: they grow and become necessary), or the existence of relations of self-interest (these are precarious and often deceptive), or the web of purely cultural or fortuitous relations (these can be double-edged, for peace or for combat).

True peace must be founded upon justice, upon a sense of the intangible dignity of man, upon the recognition of an abiding and happy equality between men, upon the basic principle of human brotherhood, that is, of the respect and love due to each man, because he is man. The victorious word springs forth: because he is a brother. My brother, our brother.

THIS consciousness of a universal human brotherhood is also happily developing in our world, at least in principle. Whoever works to educate the rising generations in the conviction that every man is our brother, is building from the foundation the edifice of peace. Whoever implants in public opinion the sentiment of human brotherhood without reserve, is preparing better days for the world. Whoever conceives of the protection of political interests without the incitement of hate and of combat among men, as a logical and indispensable necessity of social life, is opening to human society the ever effective advancement of the common good.

Whoever helps in discovering in every man, beyond his physical, ethical, ethnic and racial characteristics, the existence of a being equal to his own, is transforming the earth from an epicenter of division, antagonism, treachery and revenge into a field of vital work for civil collaboration. Where brotherhood among men is at root disregarded, peace is at root destroyed. And yet peace is the mirror of the real, authentic, modern humanity, victorious over every anachronistic self-injury. Peace is the great concept extolling love among men who discover that they are brothers and decide to live as such.

This then is our message for the year 1971. It echoes, a voice arising anew from the conscience of civil society, the Declaration of Human Rights: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." This is the summit reached by the teaching of civilization. Let us not turn back. Let us not lose the treasures of this axiomatic conquest. Rather let us all give rational and resolute attention to this formula, this goal of human progress: "Every man is my brother." This is peace, in being and in the making. And it avails for all!

FOR us, brothers of faith in Christ, it is especially valid. To the human wisdom, which, with great effort, has reached such an eminent and difficult conclusion, we believers can add a needed support — before all, the support of certitude (for doubts of all kinds may besiege it, weaken it, destroy it), that of our certitude in the divine word of Christ our Master, as inscribed in His Gospel: "You are all brothers" (Matthew 3, 8). We can offer encouragement as to the possibility of applying it (for, in practical reality, how difficult it is to be truly brothers to everybody!).

We can do this by turning to another of Christ's fundamental teachings, as to a practical and standard rule of action: "Treat others as you would like them to treat you. That is the meaning of the law and the prophets" (Mt. 7, 12). How philosophers and saints have meditated on this maxim, which implants the universality of the precept of brotherhood into the individual and positive actions of social morality! And so, finally, we are in a position to provide the supreme argument: the concept of God's fatherhood over all men, proclaimed to all believers. A true brotherhood, among men, to be authentic and binding presupposes and demands a transcendental fatherhood overflowing with metaphysical love, with supernatural charity. We can teach human brotherhood, that is peace, by teaching men to acknowledge, to love, to invoke our Father in heaven.

We know that we shall find the way to God's altar barred if we have not first removed the obstacle to reconciliation with our brother man (Mt. 5, 23 ff.; 6, 14-15). And we

know that if we are promoters of peace, then we can be called sons of God, and be among those whom the Gospel called blessed (Mt. 5, 9).

What strength, what fruitfulness, what confidence the Christian religion bestows on the equation of brotherhood and peace. What joy it is for us to find, at the meeting point of these two terms, the crossing of the paths of our faith with those of the bones of humanity and civilization.

FOOTNOTES:

1. Cf. Virgil Bucolicon IV, 2: "From uprightness of the centuries a grand order is born."
2. "... in accepting the primacy of material values, we make war inevitable." Zundel, Le Poeme de la Saing Liturgie, p. 76.
3. "... there are few things which so corrupt a people as a habit of hatred." Manzoni, Morale Cattolica I, VII.
4. On the evils of war, cf. Saint Augustine, De Civitate Dei, XIX, 7: "Whoever tolerates them and thinks of them without anguish of spirit, is much more despicable in his belief that he has found satisfaction, for he has lost even his human feeling" (et humanum perdidit sensum).
5. Cf. Summa Theologica, II-II EA, 29, 3.

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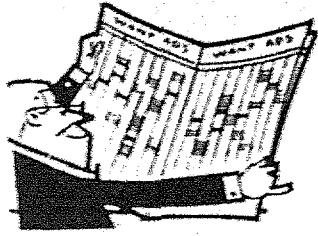
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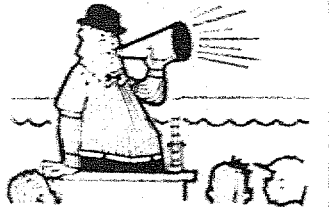
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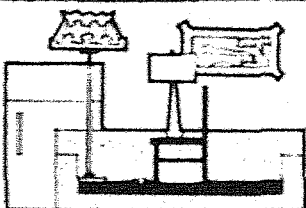
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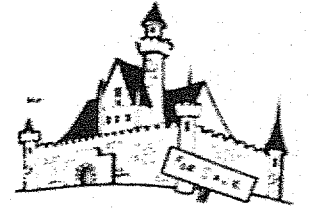
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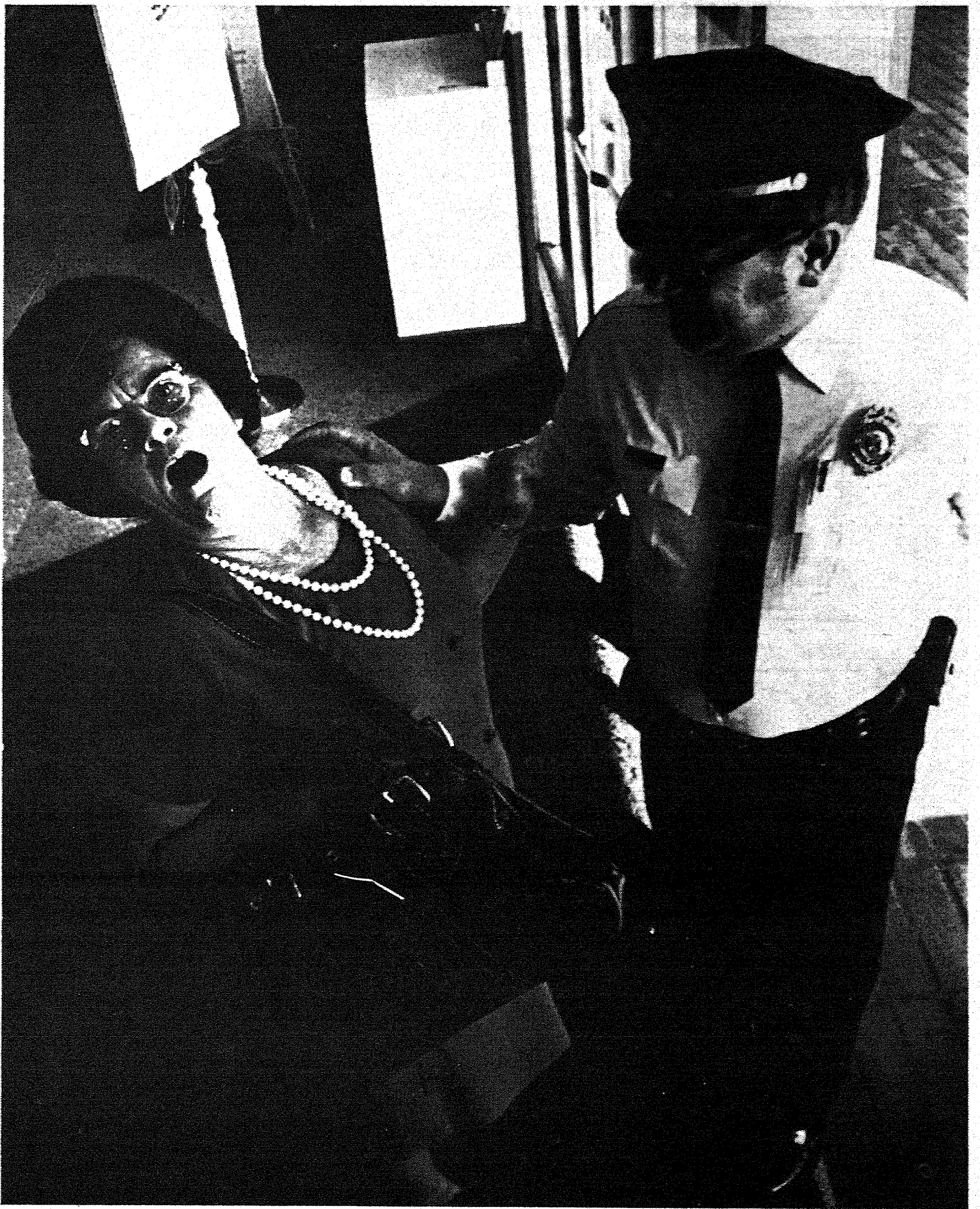
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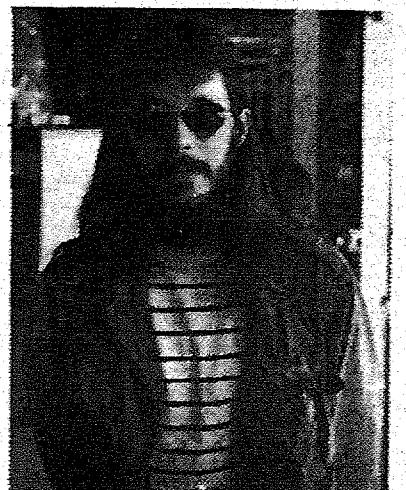
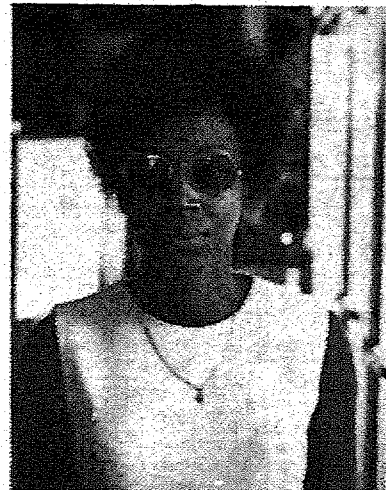
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