'Puts new life into man's future'

By FATHER LEO A. McFADDEN

VATICAN CITY — (NC) — Pope Paul VI set his 1970 Christmas message against the temper of the times, asking all mankind to rally to the hope of Bethlehem rather than bow to skepticism and despair.

He spoke to diplomats and a TV audience at midnight Mass in the Vatican's Sistine Chapel, and again at noon from the balcony facing St. Peter's Square, where radio and TV also sent his words out from Rome.

THE CORPS of diplomats of some 60 nations accredited to the Holy See assembled in the Sistine Chapel and heard Pope Paul call Christmas "a feast of joy and hope, a feast that puts new life into man's future.

Then the Pope referred to the way all men today, including himself, are searching for some signs of human progress. He said that work for peace and justice now appears to be like the labors of the mythological king Sisyphus, who spent his time in hell fruitlessly trying to roll a stone up a hill. The obvious reference was to vain efforts to obtain peace and goodness.

The Pope said that "if it were not for Christmas," he and others seeking peace would be led to "skepticism and despair." He added that this "feast of rejoicing," symbolized by the "captivating frailty of babyhood," is a gift from on high which admits of "no measure, no regret, a love that wishes to make of us and all mankind a new people, a good and happy people.'

THE NOONTIME "Urbi et Orbi" message - "To The City and The World" also reflected the dual emotion of hope in Christ and the "anguish of despair" in the world. Pope Paul, as he did in many of his speeches during his recent voyage and also in his message of peace for 1971, appealed to young people and the downtrodden of the world to consider moral and spiritual values as top priority in a new world.

Does Christianity still have today something relevant to say to the modern world?" the Pope asked. The answer to this question comes from faith, he insisted, faith that believes the Gospel is "an ever new and vital message.

He admitted a "dramatic doubt" and an "inner fear" that men would not listen to this message, but went on to say that he was sure that his effort "is not in vain." He held up to man the example of Christ as a person who is "little, unarmed and crucified," but who also "aligned Himself with those rebelling against hypocrisy and injustice and who breathed sentiments of goodness and love into the exasperated hearts of man.'

As the Pope was speaking, a few persons staged a silent protest with placards on behalf of two Jews sentenced to death for plane hijacking in the Soviet Union. Police asked them to move back onto Italian soil and they did so. Before midnight Mass at a Polish church in Rome, 20 youths from the Committee for Czechoslovakian Freedom carried blazing torches and distributed handbills on behalf of "martyred Poland." Their protest was also peaceful.

The Pope said in his noon message that the prime candidates to listen to the message of the Babe of Bethlehem were the poor, the suffering, prisoners, refugees and those "bewildered by the darkness of evil."

TO THIS LIST he then added the young, scientists and intellectuals, economists and politicians. He asked the latter: "Do you not notice by the very shadows that are fearfully projected in front of us that we often have our backs turned on Christ?"

As Pope Paul gave his warning at midnight Mass in the Sistine Chapel, it was

ago Michelangelo in his ceiling frescoes said much the same thing. Running down the center of the ceiling are nine scenes depicting the hopelessness of man left to his own resources. Michelangelo, like Pope Paul, pictured Christ as man's only hope.

In the Sistine Chapel, with its recently

not without irony that over four centuries cleaned frescoes alive and awash in the glare of spotlights, the loudest noice was often the catlike panning of a TV camera. Pope Paul recited a low Mass in Latin on a plain altar facing the people. The Pontiff walked out briskly at the end of Mass as the Sistine choir sang a Christmas hymn. He paused only

CONTINUED ON PAGE 22



VOL. XII No. 43

JAN. 1, 1971

'71 ABCD to open; \$2 million goal set

Day-to-day care of people in every area of need and maintenance of existing charitable facilities in the field of welfare in South Florida communities will be the focus of the

\$2 million 1971 Annual Bishop's Charities Drive which opens Monday, Jan. 4 during a kick-off dinner in the Everglades Hotel Ball-

Archbishop Coleman F. Carroll, who inaugurated the 10-year-old campaign, will bring the message of this year's drive, "The Possible Dream," to the people of South Florida's eight counties during a series of regional dinners scheduled to be held in January and February at key locations of the Archdiocese.

REFERRING to the World Day of Peace which will observed by Catholics of all nations on New Year's Day, Archbishop Carroll pointed out this week that, "The basis of peace is love and love is based upon concern for our fellow man.

'During the next few weeks Catholics of the Archdiocese are called upon to exercise in a very practical and in a very concrete way their concern and their love for their fel-

low man," he declared.
"THE VARIOUS institutions of our Archdiocese give our people ample opportunity to make sacrifices to the degree that they will show, without a doubt in anyone's mind, their concern and love for their fellow man, whether it be the unborn child, the dependent child, the poor, the elderly, the

CONTINUED ON PAGE 7



Care and education of exceptional children will be among projects of the 1971 **Annual Bishop's Charities** Drive which opens next week in South Florida.

Mass for Peace slated for today in Cathedral

Pontifical Mass celebrated at 11 a.m. today (Friday) in the Cathedral of St. Mary by Archbishop Coleman F. Carroll will highlight the observance of the World Day of Peace sponsored annually by the Catholic Church on New Year's Day.

The faithful in the Archdiocese of Miami will join Catholics throughout the world in the day of prayer which will be observed in all churches and chapels of the eight counties of the Archdiocese.

RECALLING the recent words of Pope Paul VI that "Peace is a product of love: true love, human love," Archbishop Carroll has called on Catholics in the Archdiocese to observe the first day of 1971 as one of prayerful supplication for peace in the world, in the community and in families.

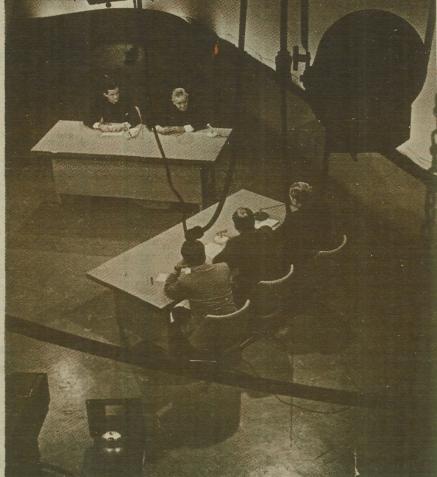
The prelate emphasized that it is futile to seek peace in the world unless individuals establish peace with their neighbors, adding that peace with one's neighbor is a vain hope unless each has undergone a change of heart and made their own peace with God.

In his message for the celebration of the World Day of Peace, the Holy Father pointed

out that "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," the Pontiff declared. "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.

The Pope also emphasized that 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," the Pope said.



Background issues of the involvement of the Church in the community will be discussed by Archbishop Coleman F. Carroll with interviewers Bill Smith, WKAT; Adon C. Taft, The Miami Herald; and Clarke Ash, The Miami News; on "The Church and the World Today" program Sunday, Jan. 3. Father Donald F.X. Connolly, executive secretary of the Archdiocese of Miami Communications Dept., shown with the Archbishop, is the moderator.

Bishops urge stress on vitality of schools

By DAVID SUTOR

MUNDELEIN, III. -(NC) - If there was any doubt in Catholic minds where their American bishops stood on the question of keeping Catholic schools open, the issue was settled here Dec. 18.

A two-day meeting of 40 prelates from across the nation advocated a plan to resell Catholics on the moral and spiritual benefits of their 'value-oriented'' schools.

IN ADDITION, the cardinals, archbishops and bishops pledged to aid Catholic parents in efforts to get financial help from public and private sources to make sure Catholic schools stay open.

Acting as spokesmen when the meeting ended at St. Mary of the Lake Seminary were Cardinals John Dearden of Detroit and John Krol of Philadelphia, along with Archbishop Philip M. Hannan of New Orleans and Auxiliary Bishop William McManus of Chicago.

Bishop McManus said

that the "insecurity" parents Catholic school enrollment of and teachers feel about the recent years." future of the schools has caused a morale problem and a drop in parochial school enrollments.

THE PURPOSE of the meeting was "to allay confusion whether the bishops will back the schools or close them up," one participant explained.

The 40 bishops issued a statement that declared Catholic schools "the most effective instrument of Catholic education." It endorsed the principle of "parental rights in education," acknowledged that Catholic schools in the United States are now "in a severe financial crisis," and recommended "a vigorous campaign" to obtain financial relief.

The statement also noted that "other factors besides mendation was that the new rising costs and school closings — including the declining birth rate and population shifts, and problems of morale and rationale — have played a part in the declining

STUDENT enrollment. the bishops pointed out, dropped in Catholic elementary and high schools from 5.2 million in 1967 to 4.7 million in

Highlight of the postmeeting news conference was a new emphasis on reselling the benefits of Catholic Schools to Catholics.

Suggested as a method of putting "more emphasis on the religious and moral values of Catholic school education" was a program of home-to-home visits by pastors, teachers and laymen. The purpose will be to encourage Catholic parents to enroll their children in Catholic schools or other religious education programs.

A RELATED values be carried out in each diocese according to the local situation, rather than having one over-all plan for all

Transferment and the property of the contract of Abp. will give inauguration

invocation

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, which includes the entire State of Florida, will give the invocation during the inauguration of Governor-Elect Reuben Askew.

Ceremonies of inauguration are scheduled to be held at noon, Tuesday, Jan. 5 in the state capitol at Tallahassee.

A 90-minute telecast of the ceremonies will be carried live and in color from 11:30 a.m. to 1 p.m. by WTVJ, CH. 4.

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The prelates stressed that stress on Catholic school their meeting "was not intended to reach binding decisions on the future of Catholic schools." Any such decisions would have to come from consultations with many individuals and groups, including bishops, educators, parents, school boards and others.

> Cardinal Dearden said need for new emphasis on Catholic school values has arisen because many Catholics no longer see a value in Catholic education.

> HE PREFACED his comments by saying that the Catholic school crisis is not financial.

"Some don't see the value Latin-American homes, small orientation of the schools," he

"Many are thinking only as compared to education in public schools.'

Catholic schools' secular education need not be apol-"should look beyond" simply comparing the secular education of the two school sys-

The panel of four bishops was asked whether future accountability. closings of Catholic schools would occur first in poorer inner-city schools.

"WE COULD not allow affluent schools to stay open at the cost of poorer schools,' said the Detroit Cardinal. He indicated that a balance is sought when deciding which schools must close first.

Bishop McMannus said the reason why inner-city because those parishes "lack money because of a lack of parishioners. The small number can't afford the kind of education we want in our inner-city schools.'

Archbishop Hannan said: "The concern periodically expressed by inner-city residents indicates a demand. Catholic education in the inner-city is something people want. The protests indicate

While suggesting that there's something there they want to keep.'

On the question of Cathogized for, he said Catholics olic school accountability if government aid is given, Bishop McManus said that Catholic dioceses receiving forms of government aid are already obeying laws on fiscal

"THERE are laws that carry specific provisions for financial accountability," he said. "They (Government officials) want to know how our funds are spent, and how the state funds are spent, but I don't know of any law requiring a church to open its books beyond what the law re-

Asked how the future schools are currently in the looks for state aid to nongreatest danger of closing is public schools, Archbisho Hannan replied: "It



Archdiocese of Miami Weekly Publication

Second-class postage paid at Miami, Fla. 33138.

Feast of the Epiphany will be observed Jan. 3 The Feast of the tesses during the evening families exchange gifts in

Epiphany, popularly known as the Feast of the Magi, will be observed this year on with the new revised liturgical calendar.

observed in conjunction with a 20th anniversary dinner at 7 at the wedding feast of Cana. p.m., Wednesday, Jan. 6 in the school cafetorium.

MEMBERS of Epiphany Women's Club will be hos-

which will include a variety of music and entertainment.

The word "Epiphany, Sunday, Jan. 3, in accordance taken from the Greek word, epiphania, commemorates three events in the life of At Epiphany parish in Christ when His divinity was South Miami, the feast day of manifested: the adoration of the parish will be formally the Magi; His baptism in the Jordan and the first miracle

KNOWN in Spanish as "El dia de los Reyes," the feast is traditionally a time when Spanish-speaking

remembrance of the Adoration of the Magi at the Crib in Bethlehem.

In many of Miami's children will place their shoes on a window sill or doorstep, believing that the Three in terms of Catholic schools Kings will fill them with toys and candies.



"Pay therefore

this debt to thyselfe
of surveying
thine estate."

John Donne offered that counsel to the congregation of Saint Paul's cathedral as the year 1616 drew to a close. The advice, he noted, was both spiritual and practical.

This year's end is an equally appropriate time for taking stock, for looking ahead. On the practical side, our trust staff can draw on broad experience to assist you.

Call on us with your attorney for an



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What will 1971 be like? The world will be a more peaceful place if everyone does his share. . . . Last year the Holy Father trained thousands of native priests and Sisters, built hundreds of schools, clinics, chapels, and cared for orphans, lepers, the aging. He can do even more in 1971 lepers, the aging. He can do even more in 1971 if you ask us to send full information to you, to your friends. . . . How can you make the world a better place? Pray for our priests and Sisters each day, and do all you can to give them what they need. They are your ambassadors to the poor, and they get lonely, hungry, tired. Month by month in '71, have a share in all the good they do!

What becomes of the fun and frolic New Year's Eve? What you spend is gone the morning after. . . . Month by month in 1971, here's what you

FIVE **IDEAS** FOR THE NEW

THIS

ON

YOU

DEPENDS

☐ Train a native Sister overseas. She'll be your personal representative to people who need help, and she'll write to you. Her training costs only \$12.50 a month, \$150 a year, \$300 alto-

☐ Train a native priest. He wants to give his life for others. For the next six years he needs \$15.00 a month (\$180 a year, \$1080 altogether). Write to us.

☐ Feed a family of refugees. \$10 feeds a family for a month!

☐ Enroll a relative or friend a month, newborn infants, students, the ill, in this Association. The offering is only \$2 for a year, \$25 for life. Family enrollment is only \$10 a year, \$100 for life. Receive a beautiful enrollment certificate.

Send a gift each month to the Holy Father to take care of the countless number of mission emergencies. He will use it where it's needed most.

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Somewhere in our 18-country mission world you can build a complete parish plant (church, school, rectory, and convent) for \$10,000. Name it for your favorite saint, in your loved ones' memory. The plaque that will be erected will request the prayers of grateful people this year and forever for the members of your family, living and deceased.

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Maus and Hoffman

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Success seen in Drive for Human Development

By RICHARD M.M. McCONNELL

WASHINGTON - (NC) - First reports from a quarter of the nation's dioceses indicate financial success for the antipoverty collection begun by the bishops this fall as part of their new Campaign for Human Development.

The campaign, which has an open-ended goal of \$50 million, was started with the twin aims of educating Catholics about the problems of poverty in the United States and

of providing money to solve some of poverty's causes.

THE FIRST of planned annual nationwide collections was taken up on Sunday, Nov. 22, just before the Thanksgiving holiday

Contributions from 38 reporting dioceses totalled \$1,905,534, with many other of the total 156 dioceses relating that money was star coming in from their pastors and

The Chicago archdiocese led the 38 and gave its returns as an estimated \$250,000 contributed. Hartford, Conn., reported \$243,925, St. Louis \$117,866, and Los Angeles and Washington, D.C., each more than

The figures already available include the nation's largest diocese, Chicago, as well as some of the smallest

Auxiliary Bishop Michael Dempsey of Chicago, director of the campaign, told newsmen in November that the bishops expected the November collection to yield approximately \$7 million. If the giving patterns already indicated should continue to hold, the campaign could bring in perhaps half a million dollars more than the bishops

WHILE MOST dioceses reported only

bare figures or indicated only in general that the campaign was a success, Baltimore reported that its archdiocesan total of \$108,673 was 64 percent higher than it ever collected in any other special of national collection.

The Baltimore archdiocese's previous record total was \$66,558, collected in 1969 for the bishops' overseas aid fund, Catholic Relief Services.

Campaign organizers said that in virtually every one of some 10,000 parishes in the nation where a special eight-minute film was shown before the collection, contributions from parishioners hit record highs. The film on poverty, entitled "Land of the Brave," was prepared by the Franciscan Communications Center in Los Angeles for use with the campaign.

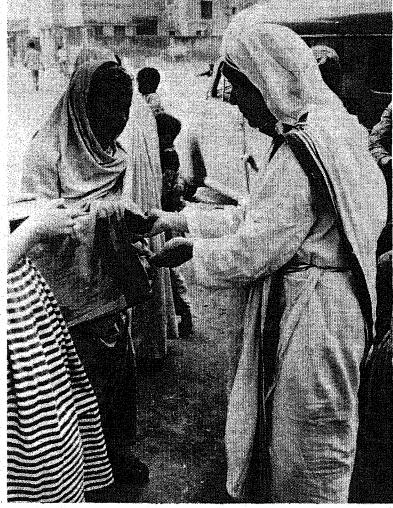
Now that the money has been collected. totals will have to be collated and priorities established before funds can be distributed to various self-help groups working in the poverty field. A 40-member body named by the bishops to administer the money scheduled a meeting for Jan. 8-10 in San Antonio, Texas, to set up criteria and make

ONE-FOURTH of all money collected in each diocese may be retained in the diocese for local programs affiliated with the national campaign effort. Several dioceses said they were withholding another small percentage to pay for administrative costs of local fund-raising.

The educational aspect of the campaign focuses on a major effort through mass media to inform the public about the nature of the poverty problem in the United States and dispel some misconceptions about poverty.

Mother Teresa, a 60-year-old nun founded the Missionaries of Charity in Calcutta, India, 20 years ago, is the first recipient of the \$25,000 Pope John XXIII Peace Prize, Pope Paul VI announced at the Vatican. Mother Teresa (right), shown distributing medicine to the poor in Delhi, India, is little known in the Western world but is something of a legend in her adopted India. Born at Skoplje in what is now Yugoslavia, she gave up a teaching career as a member of the Sisters of Loretto

22 years ago:



Mother Seton's 150th anniversary

The 150th anniversary of the death of Blessed Mother Elizabeth Ann Seton, the first native American Catholic to be beatified, will be marked by a special Mass Jan. 3 in Emmitsburg, Md. Lawrence Cardinal Shehan, Archbishop of Baltimore, will be the principal celebrant in the noon Mass in the Chapel of Saint Joseph's Provincial House of the Daughters of Charity. Blessed Mother Seton was the founder of five branches of the Sisters of Charity in the U.S., and was a pioneer in establishing the parochial school system. Born in 1774, she was the grandaughter of an Episcopal clergyman. She converted to Catholicism in 1805 after the death of her husband and died in 1821 at the age of 47.



Constitutionality is upheld in state's law on abortion

By NC News Service

TOLEDO, Ohio — (NC) — A three-judge U.S. district court panel has upheld the constitutionality of Ohio's abortion law which prohibits that procedure unless the mother's life is at stake.

IN A 2-1 decision, judges argued here that the exception of performing an abortion for preservation of the mother's life is justified because "self-defense has always been recognized as a justification for homicide."

The constitutionality of the state's law had been questioned in a case brought before the federal court by an obstetrician, a psychologist, a social worker, a clergyman and a pregnant woman.

The woman, identified only as Mary Doe. age 21, has one child born out of wedlock and has been pregnant since July with another child conceived in wedlock. She now, however, is separated from her husband and seeks an abortion.

The woman's psychiatrist, Dr. R. Vance Fitzgerald, testified that Mary Doe was seriously disturbed and has "a serious defect

in her ability to make judgments." The doctor said he feared she might become "a child-battering mother.'

District Judge Don J. Young, Toledo, and Sixth Circuit Judge Paul C. Weick, Cincinnati, rejected the plaintiffs' argument, stating that the law has "over a long period of years proved entirely adequate to inform the public . . . of what is forbidden." They added that they do not understand, but basically they do not accept its proscrip-

DISTRICT Judge Ben C. Green, Cleveland, dissented.

The majority opinion said that laws providing for voluntary surrender of children for adoption show that "there is no need for parents to terminate an undesired pregnancy by killing the unborn child physically, when with less risk to themselves its legal death can easily be procured."

The judges agreed that testimony showed that Mary Doe "irrationally rejected" adoption as an alternative to

Nun devoted to sick given Pope John prize

*By LOUIS PANARALE (NC News Service)

VATICAN CITY - (NC) - The first Pope John XXIII Peace Prize has been awarded by Pope Paul to Mother Teresa, world-acclaimed worker for the dying and abandoned, in order that "by her example the number of those who expend themselves, for their brethren may grow.'

Pope Paul also said he hoped that through the award "there may be better established in the world the sense of solidarity and human brotherhood."

MOTHER TERESA, 60, superiorgeneral and foundress of the Missionaries of Charity, will receive \$25,000 which she undoubtedly will use in the work she began in India and has extended to other continents.

She recently announced that her congregation was planning to open a house in New York City, in Harlem, next March or April.

Pope Paul announced the prize in his Dec. 22 address to the college of cardinals.

"We hold up to the admiration of all, this intrepid messenger of the love of Christ," he said. "This award is meant to be a public recognition of her apostolate of charity which is no longer restricted to the needy of

The Pope described Mother Teresa as a

"modest and silent person but not unknown to those who observe the courage which charity exerts in the world of the poor.'

Mother Teresa was born in an area of Albania that is now part of Yugoslavia. When she was 18 she entered a convent for Irish nuns in Calcutta to prepare for her charity

IN 1946 she announced her special vocation would be "to satisfy my thirst for Jesus for the good of souls; to go among the poorest of the poor."

In 1950 she founded the Missionary Sisters of Charity, and three years later founded a similar congregation of men. She began her work in India among lepers, abandoned children and old people.

She cared for the most hopeless of cases, the ones that were turned down or ignored by other charity groups.

Her congregation now has 30 homes in India. She has since opened other homes in Ceylon, Jordan, three in Venezuela, two in Australia, one in Tanzania, one in London and one in Rome. Her congregation numbers about 400.

Mother Teresa is well known in the Vatican and has had frequent audiences with Pope Paul over the years. He has expressed intense interest in her work among the poor and has often contributed materially to her

In fact, as a special surprise to Mother Teresa, the Pope donated his automobile to her at the close of his visit to India in 1964.

She remarked at the time, in a cheerfulness for which she is noted, that it meant the dying could have at least one nice ride in this world.

SHE RAFFLED off the expensive limousine and used the money to get a "town of peace" started for 400 leper families. By the middle of 1970 she had built 48 homes, a school and a clinic for lepers in India.

India awarded her its Padmashri Medal, one of the nation's highest awards, and the 1962 Ramon Magsaysay Award of \$10,000 went to her in Manila for promoting international understanding in Asia.

At the time of the Magsaysay Award, she was offered a scenic tour of the Philippines but turned it down in order to visit homes of the poor, saying she wanted to learn a few things from Philippine poor that she might apply to India's poor.

Pope John XXIII, for whom her latest award is named, sent Mother Teresa a congratulatory cable in 1962 on the 10th anniversary of the founding of her home for the dying in Calcutta.

Back minorities, Church urged

NEW YORK - (NC) - The Catholic nurch in the United States was urged to come to terms with its racial policy - either be a "champion of the poor, oppressed and exploited" or by silence become an "active supporter of the status quo.'

Father Lawrence E. Lucas, president of the Black Catholic Clergy Caucus, made the recommendation in the article which appeared in the Dec. 22 issue of the "New York Times.

THE PASTOR of the Church of the Resurrection in Harlem said that his observations were not to be regarded as "an attack - except to the very blind or naive nor a complaint, nor even a documented

"It is not the work," he added, "of an enemy seeking to destroy but the act of a son striving to restore and revive what has become sick unto death."

Father Lucas, author of the book "Black Priest/White Church," maintains that the Church's silence on the "injustice and discrimination toward blacks in the courts, the and the elimination of injustice, oppression schools, and industries is an implicit acceptance of these conditions.'

He added: "Its reluctance to get involved in police-community relations as they affect the poor, especially black, and its hands-off attitude regarding the inhuman conditions of our prisons and so-called correctional institutions is not the silence of reproof and condemnation, but the silence of support."

The Church's proper relationship between black and white, according to the Harlem pastor, must include a "radically new setting of priorities concerning the spending of money," and the "use of moral and political power to rectify injustices, and the proper use of Church buildings.

"UNTIL THE Church can demonstrate," Father Lucas concluded, "not only what it says, but in what it does and is, that it really believes it is just as good, holy and salutary towards salvation to be black as it is to be white, and that the Gospels demand freedom

and exploitation for all the victimized. including black people, then it will not ring true to black people in America."

Tripoli cathedral becomes mosque

TRIPOLI, Libya + (NC) The 45-year-old Catholic cathedral here is now a Moslem mosque.

The cathedral was converted to a mosque named after the late President Gamal Abdel Nasser of the United Arab Republic in ceremonies televised to the nation.

Libyan officials said that the conversion of the cathedral into a mosque "marks the end of colonialism."

Sister Infanta's favorite role is in educating pre-schoolers

She has a new title and a new office but Sister Marie Infanta. O.S.P., is still preoccupied with her favorite subject - the education and development of pre-school children.

Recently appointed an Assistant Superintendent of Schools in the division of Pre-School Education in the Archdiocese of Miami Department of Schools, Sister formerly was Program Specialist for Child Development in the Department of Program Planning and Evaluation of the Dade County

With 32 kindergartens in schools of the Archdiocese, her new duties will include the organization of in-service training programs for pre-school education and arranging workshops to implement pre-school programs.

In addition she is serving as special consultant to Early Childhood Development Centers in the Archdiocese.

NOW making initial visits to the kindergarten classes in parishes throughout South Florida, Sister emphasizes the needs of every young child for quality care and education.

'You know you're doing something important by helping to develop in young minds the desire and appreciation for learning," she points out.



SISTER MARIE INFANTA, O.S.P.

Regrettably, she adds, many do not recognize the importance of early childhood development and the fact that a good group experience is as important for the preschooler as for the older child,

'Still widespread,' she explains. 'is the idea that little children need only custodial care, and a great deal of public education is needed to convince parents that early chilhood is the most important developmental period in a child's life.

Children are children. Sister Marie Infanta emphasizes while pointing out that youngsters at all economic levels need 'educational experiences which challenge his ability and lead him to make observations and perform tasks not previously within the scope of his behavior

IN the opinion of the nun, whose wide experience in this field includes conducting a Head Start School in the nation's capital, which was designated by the White House as a model school, the new concept of preschool education is definitely an outgrowth of programs originally designed for underprivileged children.

'In our schools," she said, "the child is not required to conform rigidly to authoritarian standards or acquire learnings identical to those of any other child. The planned experiences should help the child gain awareness of what he is learning but at the same time respecting his integrity to learn in his own way. We can't develop children who are responsible citizens if they are never permitted to make decisions on their own," she declares.

To best express the role of a teacher at any academic level. Sister Marie Infanta borrows a phrase which she recently heard on a national television show.

The teacher should be a facilitator of learning and not a maker of learning.

HAVING worked in South Florida communities since 1966, Sister is continuing to serve in this capacity and has accepted a position with Miami-Dade Junior College teaching music methods to staff members of early childhood development centers one evening each week at the new downtown campus. She is as well a member of the Interfaith Agency for Social Justice, the Archdiocesan Task Force on Urban Problems and the National Association for the Education of Young Children.

Sister is also an adult consultant to the Committee for the 1970 White House Conference on Youth and a member of the executive board of the South Florida Association

'Escape from Addiction

"Escape from Addiction" by R. Gordon Bell, M.D. McGraw-Hill, 1970. \$5.95

'Escape Addiction," by R. Gordon Bell, M.D., is a book concerned with the basics of addiction to drugs and alcohol. The author draws upon his experience of 24 years in the treatment of persons so addicted. Dr. Bell is President of the Donwood Clinic in Toronto, of which he is the founder and director.

The volume gives an analysis of the situation in general of the use and abuse of drugs and chemicals, impressions of ethnic differences in the matter of addiction, and individual and group efforts to alleviate the condition of excessive drinking - such as the Salvation Army, Washingtonians, the Yale group (now centered at Rutgers) and Alcoholics Anonymous.

Dr. Bell maintains that while the punitive attitude towards alcoholism is obviously worse than useless, even positive programs of social management are not enough. He says, "No approach to the alcoholic problem can be fully successful when it is too heavily weighted toward one of its many aspects, or worse yet, when it operates without recognition of the problem's other components. Social management must work hand-in-glove with psychiatry and medicine if it is to accomplish its purpose." Perhaps we could add religion to this program. In fact, Dr. Bell does.

Book Review

of the patient. We wait for ery for the patient. him to "hit bottom" or to SEVERAL shor than to recovery."

"The spouse, the employer, or the judge with insight, been represented by the felsympathy, intelligence and lowship of Alcoholics Anondetermination can sometimes ymous. Incidentally, no help. They can make the nec- patient is accepted unless he tim of dependence in an en-treatment program for at lightened, courageous least one year.

to this situation and urges cessful case history.

general hospitals to develop programs for the care of alcohol and other drug problem patients. Here again, though, DR. BELL insists that it Dr. Bell emphasized that in is a terrible mistake to wait dealing with uncontrolled until some late-stage damage dependence, attention to the to liver, nervous system, fam- physical aspects of the entire ily, job or community status problem must be blended has become so acute that with and followed by still alarm over secondary conse- more time-consuming attenquences begins to override tion to the mental and social defensive thinking in the mind components to achieve recov-

SEVERAL short chapters "have a shock" in order to describe the method of the "be ready" for treatment. Donwood Treatment Plan. It Dr. Bell says that some consists of a three-phase plan, patients reached this point using three community only after killing someone, teams. The first team is the and others did not experience clinical team, made up of the slightest dent in their de- physicians, nurses, psyfensive thinking even after chologists, social workers, doing so. "The prevalent mis- dietitians and assorted techconception that one has to nicians. The second team is wait until the patient himself the community team, consistwants help reveals singular ing of non-clinical people who ignorance of the power of de- could assume important roles pendence and dooms many on a part-time or full-time more to premature death basis. The third team is the patient team, the team that in the past has most notably essary decisions for the vic- agrees to participate in a

This book aims at the Dr. Bell likewise insists handling of alcoholics prithat doctors should receive marily, although many of the special training in the various principles herein elaborated aspects of alcoholism and could be applied in the case of that hospitals accept alco- those suffering from other holics as patients. At the types of addiction. It might present not many do. But the have helped a bit if Dr. Bell American Hospital Asso- had taken us along the threeciation has recently faced up phase treatment with a sucReader's

theatre

A Reader's Theatre version of Lewis Carroll's "Alice In Wonderland," is in the planning stages at Cardinal Gibbons High School.

Adapted by the Drama II class, the production is scheduled for February. The theatre will deal with both the aesthetic and educational aspects of the production.



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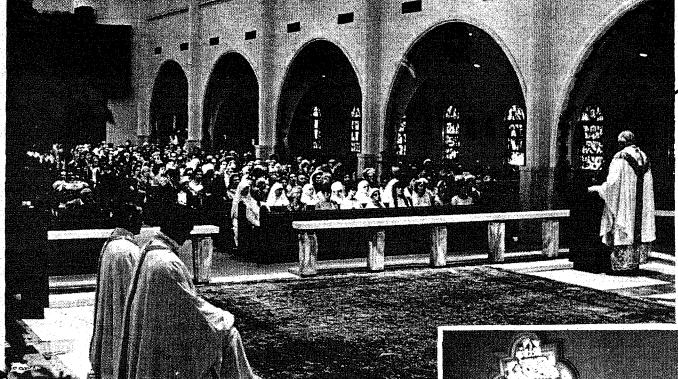
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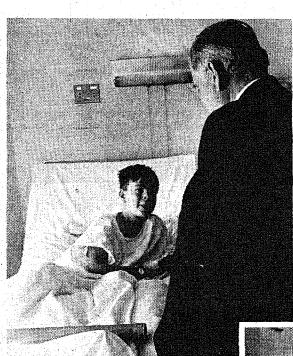
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Course & No.	Description	s.H.	Time	Days
ART 306 BIOLOGY	Photography	3	1:00-3:50	Tu Th
341	Genetics Evolution	3 3	x6:30-9:30 x6:30-9:30	W Tu
120 342	Advanced Typewriting Secretarial Procedures	2 3	8:00-8:50 10:00-11:20	MTWTF TuTh
HOME AN	Investments D FAMILY LIFE	3	1:00-2:20	TuTh
114 204 380	Family Clothing Family Meal Service Clothing Construction The Child and his Family	3 1 NC 3	(9:00-10:50 (10:00-10:50 11:00-11:50 6:30-8:30 10:00-10:50	MF W MW Tu MWF
MUSIC 301 308	Intro. to Music Literature (non-music majors) Applied Music (piano, voice, organ, Harpsichord, etc.) Music Lit. Part II	3 2	10:00-10:50 10:00-10:50	MWF
PSYCHOL 449 469	OGY Psychology of Adolescence Personality and Mental Health	3	×6:30-9:30 ×6:30-9:30	Tu Th
	Introductory Sociology II-Sec. I Sec. II	3	1:00-1:50 3:00-4:20	MWF TuTh
102	Marriage and Family AND DRAMA Public Discussion	3 2	1:00-1:50 9:00-9:50	M W F Tu Th
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119-? 210	Theology of Hope and Love Sacraments and the Liturgy	2 2	3:00-3:50 8:00-8:50 2:00-2:50 10:00-10:50	Tu Th Tu Th M W Tu Th
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860-? 105 113	Catechetics: Modern Techniques Protestant Theology Contemporary Moral Problems	2 2 2	10:00-10:50 1:00-1:50 x6:30-7:30 11:00-11:50 x6:30-8:20	To Th To Th To Th To Th To
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360	Contemporary Literature	3 NC	11:00-11:50 1:00-2:20 6:30-8:30	MWF TuTh Tu
JOURNAL 308 EDUCATI	Intro. to Mass Communications	NC 2	6:30-8:30 7:00-9:00	Tu
EDUCAT1 253 318	Introduction to the Sch. Section II Psychology of Learning Section II	3	4:00-5:20 4:00-5:20	M W TuTh
411/511 442/542	Speech Correction for Children Secondary School Curriculum	3 3 3 3	4:00-5:20 4:00-5:20 x6:30-9:30	MW MW Th
449/549 453 461	Psychology of Adolescence Vital Forces in Education Organ. and Use of AV Materials	3 3	x6:30-9:30 4:00-5:20 x6:30-9:30	M W W
469/569 475/575	Personality and Mental Health Psychology of Exceptional Child	3 3 3	x6:30-9:30 x6:30-9:30	Th Th Th
486/586 490/590 495/595	Guidance in the Elementary School Remediation of Reading Disabilities Prob. in Curric. Construction	3 3	x6:30-9:30 9:00-12:00 x6:30-9:30	Sat. M
601 621	Methodology in Educ. Research Psychology Measurement	3333333333	x6:30-9:30 x6:30-9:30	Tu Th
625 626	Advanced Educ. Psychology Philosophy of School and Society	3 3	x6:30-9:30 x6:30-9:30	W
630 633	Psychol. Found, of Reading Ling, and Basic Struc. of Lang. Devel.	3	x6:30-9:30 x6:30-9:30	W M
634 642	Reading Clinic Modern Math for Elem. Teachers		9:00-12:00 x6:30-9:30	Sat. W
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663 673	Nature and Needs of Maladjusted Child, in Socie		×6:30-9:30	M M
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692 694	Elem. School Supervision Superv. Pract. in Counseling	3	x6:30-9:30 9:00-12:00	W Sat.
695 697	Superv. Pract. in Guidance and Counsel Sem. in Second. Admin. and Superv.	6 3	TBA ×6:30-9:30	Th
701 703	Advanced Study in Education Student Personnel Work in Higher Ed.	1-3 3	TBA x6:30-9:30	W
706 707	Pract. in Group Counseling Sem. in Student Person. Leadership	3 3 3	6:30-9:30 ×6:30-9:30	Tu M
708	Directed Research	3	TBA	

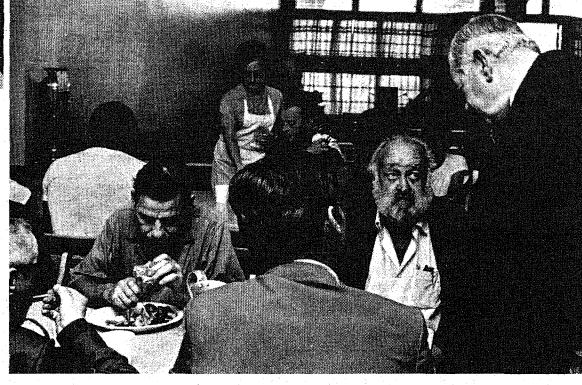


Concelebrated Christmas Mass in the Cathedral with Archbishop Coleman F. Carroll as the principal celebrant highlighted the observance of the Feast of the Nativity in the Archbishop were Father Concelebrating with the Archbishop were Father Rene Gracida, V.G., acting Cathedral rector; and Father John McGrath, shown at left. Below Cathedral choir director and organist, Robert Fulton, leads members of the Miami Philharmonic and the choir during the Mass.

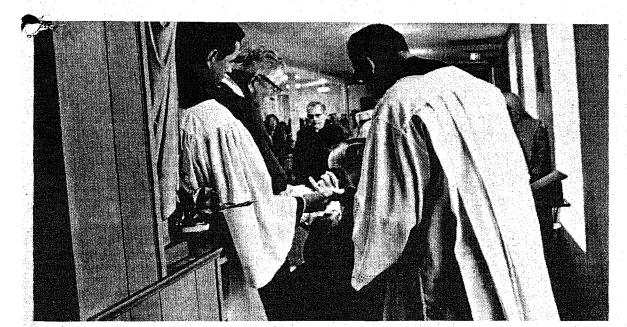


As has been his annual custom, Archbishop Coleman F. Carroll spent the holiday season visiting hospitals and other Archdiocesan institutions. He is shown above talking with an ill youth at Miami's Mercy Hospital.





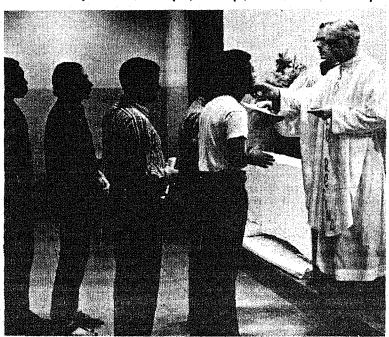
Unemployed and povertystricken men enjoying Christmas dinner at Miami's Camillus House operated by the Brothers of the Good Shepherd are greeted by Archbishop Carroll.



THE YOICE

LOURDES RESIDENCE in West Palm Beach was the scene of a Concelebrated Mass when Archbishop Carroll concelebrated with Father John Cotter, shown seated center; Msgr. Bernard J. McGrenehan, V.F., pastor, St. Juliana Church; and Father Joseph Borg, pastor emeritus, St. Francis of Assisi Church, Riviera Beach.

MIDNIGHT MASS was celebrated by Bishop John
J. Fitzpatrick for inmates of the Dade County
Jail on Christmas Eve. Bishop Fitzpatrick also
celebrated Mass for migratory farm workers on Christmas
Day in St. Ann Chapel, Naranja, in South Dade County.



Miami, Florida

Charities Drive begins

The initials ABCD (Annual Bishop's Charities Drive) spell a word called love. Thousands of people in our community need the help of others in order to live properly: retarded children, unwed mothers, homeless teenagers, the sick elderly - these are just a few of the types of people who cannot help themselves. They needyour compassion, your concern, your practical aid.

Our Lord did not speak lightly when He said. "Whatever you do for the least of My brethren, you do unto Me." And in the ABCD campaign which begins

this week, we have a real opportunity to manifest our commitment to the commandment of Christ that we love one another as He has loved us.

Some people forget that this world's goods are loaned to us by God. He blesses us with economic and material security only as an opportunity for us to learn to share with others. To give is to grow in love. And to grow in love is to become a conscious child of God. We cannot close our ears to the cries of the sick, the poor, the hungry. We cannot in justice assuage our conscience by claiming that the needy are lazy and

undeserving; the facts prove otherwise.

This year, let us all make a special effort in mutual sacrifice. Our Archdiocesan social services provide help for anyone in need, regardless of race or creed. God will never forget what you do for others in His name. This is also a perfect time to teach your children, by your own good example, that they were born to be God's hands and heart in the modern world.

1970 What will be remembered?

By JOSEPH McCLELLAN (NC News Service)

WASHINGTON — (NC) — Some years contain an event so striking that they are forever linked with that one deve opment: 1492 and Columbus, 1776 and the Declaration of Independence, 1929 and the stock market crash, 1941 and Pearl Harbor, 1963 and the deaths of Pope John and John

From the close perspective of today, 1970, now buried under a sheaf of obsolete calendar pages, does not seem to include any event of that magnitude.

IT CAME CLOSE, sometimes. It could have been the year Congress enacted a minimum income law or, conceivably, the year the war in Vietnam ended, the year Israel and the Arabs reached a lasting peace settlement or the year when effective atomic disarmament was begun.

All of these causes were the subject of extended effort; all of them were still in limbo as the year ended, because . . well, because the world is populated by human beings and human beings today work largely through committees.

What will people remember about 1970 a few years from now? Since 1970 lacked a single focal event, the memories of the year will be relatively dim. There were disturbances in Poland, but nothing to match the Czechoslovakian epic of 1968 or the Hungarian tragedy of 1956. There was tension and confrontation in the Catholic Church, but it was pale compared to the birth control controversy of two years ago.

Possibly the adventures of two Jesuits during 1970 present the most vivid picture of a changing priesthood. While one of them, Father Robert Drinan, was running successfully for Congress, the other, Father Daniel Berrigan, was running unsuccessfully from the F.B.I. In both eases, reaction among their priest-colleagues was mixed but generally intense.

For many, probably the memory that will last longest is that of the tense days when the Apollo 13 spaceship limped through space, crippled, for a barely successful return to earth. Others will recall the defeat of J. Harrold Carswell for the Supreme Court or the campaigning of Vice President Spiro T. Agnew in the congressional elections.

SOME MEMORIES have national significance but a particularly intense local meaning. Los Angeles will have some citizens for whom the year's most memorable event was the retirement of Cardinal James Francis McIntyre.

Bostonians, similarly, will long recall the retirement and the death a month later of Cardinal Richard Cushing.

In Italy, the legalization of divorce probably had the most lasting impact, in Egypt the death of Gamal Abdel Nasser, in Canada the activities of the Quebec Liberation Front which precipitated a state of national emergency.

Just as particular regions have their specialized memories, so do persons of a particular religious allegiance. For Catholics, 1970 was a year very largely of uncertainties, of mixed developments.

Many of the year's religious developments, like the secular negotiations on Vietnam, the Middle East or atomic weapons, were continuations of earlier trends, still moving toward an uncertain future.

CHIEF AMONG these, perhaps, was the continuing tension over the question of priestly celibacy. Sometimes that topic leaped to international headlines, as when the Dutch hierarchy confronted the Vatican. Often, it was the subject of a silent battle within an individual soul. Available information indicated that the rush of men leaving the priesthood has slowed down, but there was no sign of when it would end.

For many Catholics, the religious event of the year wa the Pope's visit to Australia, with stops at Hong Kong, Manila and other cities in Asia. When he set foot in Sydney, Pope Paul completed a series of visits which have taken him to every inhabited continent since his 1963 election to the papacy

But this fact was overshadowed by an earlier incident in Manila, an assassination attempt by knife-wielding Bolivian artist Benjamin Mendoza y Amor.

For the Church in the United States, the 1970 story was largely one of retrenchment. Catholic population dropped only by a little over 1,000 — but it was the first move downward in this century. Also down were vocations to the priesthood and religious life and enrollment in Catholic

Organizations were in difficulty: the National Council of Catholic Nurses disbanded after 30 years of existence; the National Liturgical Conference, after several years of experimental programs and a venture into social activism, decided not to hold its 1970 convention. One positive note: a reversal in declining diocesan weekly newspaper circulations, with a

new growth of 300,000 subscribers. A \$2 MILLION deficit in the budget of the National Conference of Catholic Bishops and the U.S. Catholic Conference was symptomatic of financial problems in many American church organizations, Catholic and non-Catholic, including the National Council of Churches. Yet the bishops realigned their priorities and committed themselves to a \$50 million campaign to fight poverty, with early returns showing the initial annual collection may have topped expected goals.

Every Man is My Brother



Says Catholic schools help everyone

By JOHN MAHER

WASHINGTON - (NC) "Catholic schools benefit everyone, not merely Catholics, and the benefit is not merely economic," said the author of a recently published study of Catholic education in the United States.

The author, Father Harold A. Buetow, associate professor of education at the Catholic University of America here, said in an interview: "It is my opinion that the best for which our country stands is given a deeper foundation by the education provided in Catholic schools.

Father Buetow's book, "Of Singular Benefit, The Story of Catholic Education in United States." published recently Macmillan.

FIVE years in preparation, the 526-page book examines the entire history of Catholic education. Such an country made by Catholic appraisal makes possible an appreciation of the basic contribution Catholic education Such as country made by Catholic education school teachers have always been tremendous." Father Buetow said, noting that "the appreciation of the basic conhas made to American education, Father Buetow maintains.

That contribution has been made particularly in the areas of goals, curriculum, teachers, students, freedom

of choice and finances, the priest said.

Daniel Webster, who said: 'Whatever makes men good Christians, makes them good

The Catholic school level of achievement in secular subjects has been at least on a par with achievement in other schools, Father Buetow said with regard to curriculum. In addition to this, he said, "is the tremendous contribution made by the inclusion of religion in the curriculum.

Our rising crime rate at ever decreasing age levels and the increasing venereal disease rate among youth are superficial indices of lack of religion. Every other type of solution seems to have been tried without significant results.'

The contributions to the \$5 million Coleman Report of 1966 indicated that teachers were much more important to education, especially of the underprivileged, than school facilities, curriculums, or any other aspect of education.

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

George H. Monahan Editor

Fred C. Brink, Advertising Dir. John J. Ward, Contributing Editor

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fested by Catholic education minority groups. Father Buetow said Catholic schools have played a significant role in educating blacks, Indians, immigrants

LINKED with the

and the children of immigrants. Catholic schools for the affluent, he said, were often established to provide financial support for free schools for the poor.

Concerning freedom of choice, Father Buetow said the agents of education family, Church and states should cooperate to achieve such freedom, which at present only the rich possess. Catholic schools should be free to serve the poor, he

contribution of Catholic eral reasons why public education, amounting to bil- school teachers and adminislions of dollars, is the unique trators should not fear the feature of the Catholic continued existence of Cath-Church in this country, Father Buetow said. "It has been due to a devoted laity who have been willing to pay double taxation and who, in this respect, have been the marvel of the world."

In his book, Father Buetow maintains that the current financial crisis in Catholic schools has a definite historical perspective:

The attempts to close Catholic schools that failed through the anti-Catholic legislation of colonial times, the nativist bigotry of the early 19th century, the Knew-Nothingism of the middle 19th century, the prejudice of the American Protective Association of the later 19th century, and the rabble-rousings of the Ku Klux Klan of the early 20th century are now perhaps being accomplished more subtly through money."

IN the interview. Father Buetow said there is no conschools.

"I think, however," he contribution made by Cath- added, "that if Catholics Concerning goals, Father olic school teachers in the don't take the opportunities Buetow said "I agree with particular concern mani- afforded by the democratic system then, in spite of their for the poor, the handicapped, interest, Catholic schools are going to cease to exist. What is needed is, not merely interest, but a public expression of interest."

> In "Of Singular Benefit," Father Buetow contends that Catholic schools should be given governmental assistance. Without such aid, they will cease to exist, he says, adding: "The principle to be recognized is the acceptance of private education, including the Catholic, not just toleration of it. This alone can bring about real choice in education, and nothing less represents democracy at its best.'

In the interview, Father "The greatest financial Buetow said "There are sevolic schools:

o "Non-Catholic teachers of non-religious subjects have been and will continue to be hired by Catholic schools.

o 'Money saved from construction costs made unnecessary by the continued existence of Catholic schools could be applied to salaries and security of all school personnel if the two systems were seen as partners and not rivals.

o "If Catholic schools continue to exist, per capita costs of public school instruction will be kept at a level that will encourage tax support by the citizenry public school districts.

At the conclusion of his book, Father Buetow states:

"No matter what happens to Catholic education at this point - whether it goes under, as some predict, or whether it is appreciated by all the citizenry to the extent of greater support - certain certed effort to close Catholic it is that we will never again see the light of its past.



The Most Reverend Coleman F. Carroll Archbishop of Miami President The Voice Publishing Co., Inc.

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Rt. Rev. Msgr. James J. Walsh

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THE VOICE

Miamí, Florida

'71 ABCD opens this week

disadvantaged either by race, color or in-

Father John J. Nevins, Archdiocesan Director of Catholic Charities, is the Archbishop's Personal Representative and coordinator for the campaign. The ABCD drive includes in its overall goals assistance and care for drug addicts, alcoholics, the hungry, migratory farm workers, homeless teenagers, orphans, the elderly, unwed mothers and those who are mentally disadvantaged.

William H. McBain, vice president and general counsel for John Donnelly and Sons, outdoor advertising firm, is serving as general chairman, assisted by Philip D. Lewis, Robert E. Hansen, Richard MacNamara, Eugene Paska and Edward Oates as cochairmen.

"IN THESE initial days of the New Year we may well be encouraged that there is, among others, one unique function of the Catholic Church which is vastly important to the world and that is to be an effective Sign of Hope to all people by the involvement of the Church in the social, economic and political affairs of the world," Father Nevins reminded.

"Our work as the Church is to bring God's order down to man's disorder - God's cosmos to man's chaos," he continued. 'God's justice must replace man's injustice, God's concern for people must replace man's apathy and indifference. God's love must replace man's coldness; His truthfulness and mercy must replace man's self-righteous and punitive attitude.

'We, who claim we are followers of Jesus Christ, must not limit our goal to saving our own souls, but rather we must be going out to save the world, to bring the values of Christ to all our social systems and institutions.'

Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; and Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami; coordinators in Region I will be joined by Mallory Horton, regional chairman, in welcoming guests during Monday evening's dinner

ON TUESDAY, Jan. 5 Msgr. Dominic Barry, pastor, Immaculate Conception Church, Hialeah; and Msgr. Francis Fazzalaro, pastor, Our Lady of the Lakes Church, will welcome guests during a Region





II dinner at Miami Springs Villas. Anthony Calabrese serves as regional chairman in

Miami Beach's Bath Club will be the setting for a dinner in Region III on Wednesday, Jan. 6. Msgr. James F. Enright, pastor, St. Rose of Lima Church; and Msgr. Francis P. Dixon, V.F., pastor, St. James Church, are regional coordinators; and Joseph Robbie serves as regional chairman.

On Sunday, Jan. 24 thousands of Catholics in South Florida will answer the call as volunteers to solicit donations to the campaign on a house-to-house basis.

Sunday Feb. 7 has been designated as "Stay-At-Home" Sunday when the general solicitation drive will be held.















Msgr. Enright





J. Robbie

'Medium, message of Gospel,' theme for pastoral meet

and Message" will be the theme of the second Pastoral Institute being sponsored Jan. 3-7th at Biscayne College by Clear emphasized, the Priests' Senate of the Archdiocese of Miami.

includes the Dioceses of St. be continually upgraded.' Augustine, Orlando, and St. Petersburg, to participate in tute will include Dr. Rudo S. the sessions which begin at 5 Globus, a social psychologist,

ally and the effective commu- College School of Theology,

"With an ever-increasing awareness that 'the medium is the message'," Father priest's appreciation of the significant role he plays in Invitations have been ex- communicating the Gospel tended to all priests in the message must never be lost Province of Miami which also sight of, and, indeed, needs to

Speakers during the instiwho heads "The Advisory, According to Father Inc.," an industrial orgaoptinuing Education of the George W. MacRae, S.J. argy, aims of the institute noted Scripture scholar and

"The Gospels: Medium interpretation of Scripture.

p.m. Sunday. Hugh Clear, chairman of the nization consultant firm in Senate Committee for the New York; and Father are the development of associate professor of New communication skills gener- Testament Studies, Weston

nication of the theological Cambridge, Mass. **Buffalo economy drive**

BUFFALO, N.Y. - (NC) budget cuts after discussing debt-stricken Buffalo diocese million diocesan debt in a means that at least 10 schools closed meeting with pastors will close and a proposed Catholic hospital will not be

clude:

cesan offices and related ser- ress will be impossible.

crease raising the total fee to man of the diocesan financial \$400 in remaining diocesan resources committee, called

An economy drive by the rising costs and the \$16 of its 272 parishes.

Despite all these retrenchments, property sales As part of a massive and consolidations, the diofinancial retrenchment, other cese still needs to raise \$3.7 cutbacks outlined by Buffalo million to begin a systematic Bishop James A. McNulty in- program of debt retirement. Otherwise, according to dio- One-third reduction of cesan officials deficit finanthe \$866,000 budget for 15 dio-cing will continue and prog-

In a fund-raising effort A \$50-a-year tuition in- Msgr. John J. McHugh, chairfor a "motivated giving pro-The bishop of the eight gram" to be conducted during county diocese announced the April and May, 1971.

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PA story of courage Anniversary of children's program

Pontifical Mass Thanksgiving celebrated by Archbishop Coleman F. Carroll last Saturday evening in the Cuban Boys Residence, 11450 Biscayne Blvd., marked the 10th anniversary of the inauguration of the Unaccompanied Cuban Children's program of the Archdiocesan Catholic Service Bureau.

Just 10 years to the day since the first children arrived from communistcontrolled Cuba and were taken under care in a unique program directed by Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking, some 100 former staff members of the program, "graduates" of the program and their families joined the Archbishop of Miami in offering thanks for the blessings bestowed on the

Naples unit Slates talk

NAPLES - "How To Adjust to Daily Living" will be the topic of Dr. Nancy Young, reading consultant for Collier County Schools, when she speaks to members of St. Ann Council of Catholic Women at 8 p.m., Tuesday, Jan. 5 in the parish hall.

A graduate of Mt. Vincent College, Riverdale, N.Y. and Fordham University, Bronx, N.Y., Dr. Young was an instructor in psychological services for 10 years at Teachers College, Columbia University.

Prior to joining the Collier County Schools staff five years ago, she supervised reading programs in U.S. Air



UNACCOMPANIED Cuban Children's Program was discussed by its founder, Msgr. Bryan O. Walsh, during 10th anniversary Mass celebrated by Archbishop Coleman F. Carroll, shown left.

RECALLING in his gan during the holiday season Castro regime, are married, architects, carpenters, truck drivers, etc.

described by Msgr. Walsh as "story of courage," parents of the boys and girls who watched their children depart, leaving them behind of terror," because they opposed the Castro regime.

Today, he added, children are still arriving from Cuba seeking sanctuary in the U.S.,

Force Schools for five years a development that was not anticipated 10 years ago. Mrs. Caroline Blain, pioneer Miamian, dies

The Funeral Liturgy was Altar Society; the local circle concelebrated last Saturday of the Daughters of Isabella. in SS. Peter and Paul Church for Miami pioneer member of husband, John S. Blain, Sr.,

Mass for Mrs. Blain who died at the age of 80 following a with him were Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami; pastor, St. Francis de Sales Church, Miami Beach; and Father Thomas Barry, pastor, SS. Peter and Paul Church.

A Miami resident for 50 years, Mrs. Blain came to Miami with her family in 1920 from Gary, Ind. A pioneer member of both Gesu and SS. Peter and Paul parishes, she was a charter member of the Mercy Hospital Auxiliary, SS. Peter and Paul Rosary and

In addition to her the lay apostolate, Mrs. Florida's first licensed Caroline Blain. Florida's first licensed realtor, with whom she rerealtor, with whom she re-Father Neil McGrath, sided at 1680 SW 16 St., Mrs. assistant pastor, was the Blain is survived by two sons, principal concelebrant of the John S., Jr.; and James J.; a daughter, Mrs. Elizabeth at the age of 80 following a Blain Crew; five grand-long illness. Concelebrating children and two great-grandchildren; five sisters and one

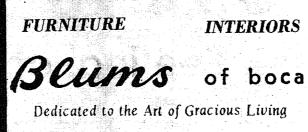
King-Wixsom Funeral Father Francis Dunleavy, Home was in charge of arrangements.

TO DATE, since the prohomily how the program be- gram began, the program has gan during the holiday season of 1960, Msgr. Walsh, former-youngsters between the ages ly Archdiocesan Director of of six and 18. Almost half of Catholic Charities, pointed these who reached South out that many of the young- Florida by regular airplane sters sent to the United States flights before the Oct. 1962 alone by their parents to Cuban Crisis, were reunited escape indoctrination by the with friends and relatives immediately or shortly after some have become priests their arrival in Miami. But and Religious, physicians, more than 7,000 of the youngsters to reach Miami had no elatives and friends here but The past 10 years were they were taken under care and placed in one of several transit shelters until plans primarily on the part of the could be made which would best suit their needs.

as "marked men in a regime ber of children under care in care and 101 of his number any one area was in South reside in the Archdiocese.

Florida, others went to other areas of the country, where through the cooperation of Catholic Charities agencies, they were placed in foster homes and group homes.

Since 1965 when the government-sponsored airlift began some 687 sets of parents have rejoined 886 children under care in the program. In addition other young men and women, discharged from the program at 19, are employed and are now sponsoring their parents who are arriving gradually in the U.S. on the 10 flights weekly from Cuba to Miami. There Although the largest num- are still 150 children under



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Are you a Peacemaker?

Peace has as many meanings as there are kinds of strife of which to be freed. Peace of mind and spirit is freedom from mental anguish, despair, and ignorance. Peace is also freedom from physical and social strife: disease, poverty and underdevelopment.

Our Lord said, "Happy the Peacemakers" - blessed are those who relieve the causes of strife; blessed are those who see their brothers in need and do something to change their plight. Christ showed the example for spreading peace. It was Peace He wished His followers to give to the world; it was by being makers of peace His followers would be called "Sons of God."

Who, then, are the Christian Peacemakers of today? Missionaries can certainly be called peacemakers because their entire lives are dedicated to bringing this Christian message of freedom to others. Like Christ, the Prince of Peace, they heal the sick, teach the ignorant, forgive the sinner, and preach the Good News of salvation to the poor.

The calling to be a peacemaker is not exclusive to the missionary, but is the vocation of every Christian. Every follower of Christ, as our liturgy points out, should give to one another the sign of peace. Does not Christ speak to each one of us in the Mass with the words: "Go forth in peace to love and serve the Lord?" What then can YOUR family do to share the peace of Christ with the entire Family of Man?

I would propose the best contribution each family could make is to pray and sacrifice together for those missionaries who cannot be peacemakers for the world's suffering-poor without this spiritual and financial support of the "peacemakers" back home.

The Society for the Propagation of the Faith exists for this purpose. It is the Holy Father's own society designated for the support of the entire Missionary Church. Through Family Membership in the Society your family annually supports some 135,000 missionaries - 100,000 mission schools — 1,000 hospitals — 2,374 orphanages — 127 leprosaria — 867 homes for the aged — 51,000 native seminarians - and in all over 819 mission dioceses dependent on the Society for their very existence.

This first month of this new year is FAMILY MEM. BERSHIP MONTH! We beg each and every family of the United States to do their share this year in bringing the reality of Christ's Peace to a world so much in need. At a time when the "generation gap" is too often evident, we beg you to unite your family in this common cause of Peace through missionary development.

Please begin today by sending a family sacrifice along with this column! Become FAMILY PEACE-MAKERS for CHRIST by joining the Society for the Propagation of the Faith (\$6.00 for Yearly Family Membership — \$100.00 for Perpetual Family Membership) this month in your parish or enclose your enrollment with this column. Please — join with me today in being a PEACEMAKER for CHRIST!

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

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Proposal urging volunteer army surfaces again

By BURKE WALSH

Talk of forming an all-volunteer army has been revived here in recent days. However, the talk has been relatively light, and adds up to a warning not to expect the establishment of such a force in the immediate future.

Discussion was stimulated to some extent by the Defense Department's announcement that 17,000 young men will be inducted into the Army in January, 1971. This represented a sharp increase in the draft call over recent months, and is the largest monthly draft since April, 1970, when 19,000 young men were called.

OFFICIALS would not hazard a guess as to how many men will be called in the draft in the year 1971, but expressed hope that it would fall below the total of 163 500 for 1970

It was said in connection with this speculation that the Defense Department is moving toward an all-voluntary military force, but that achievement of this objective is possibly three years away.

At almost the same time, Selective Service Director Curtis W. Tarr virtually ruled out the volunteer army at this time. He said in Da Nang, Vietnam, that he is now "definitely certain that an all-volunteer army would be impossible before we pull our troops out of Vietnam."

He added that he was "guardedly optimistic" about the chances of an all-volunteer force after the Vietnam war.

TARR APPARENTLY came to his conclusions after talking with servicemen on duty in Vietnam, the purpose of his trip. He said he was told that it would be impossible "to man the force we now have in Vietnam with volunteers," but that if salaries are increased and other phases of military life are improved "a volunteer force might be feasible in peacetime." He said he was looking for information that would lead to the improvement of certain areas of armed forces life, and thus make a career in the armed forces more attractive.

Others here agree with Tarr that an all-volunteer military force is not a practical aim while there is a war going on.

President Nixon, at his latest press conference in the White House, was asked "how many Americans are going to be in Vietnam by 1972."

The President said he would not indicate the rate of withdrawal of Americans "as long as we are still negotiating in Paris." To do so, he added, could completely destroy any reason to continue the Paris negotiations." He said the Paris negotiations "have not produced results;" that "we do not have great hopes for them in that line," but that "we are going to continue in that time."

TIMES have changed greatly in this country since the United States had its last volunteer army before World War I. As a result, when peace is established, there are going to be a great many problems to be faced and overcome, without any real guidelines for their solution, before an all-volunteer military force can be successfully established.

School aid backed

HOUSTON — (NC) — The Texas Conference of Churches—an interfaith body composed of Catholic, Protestant and Greek Orthodox denominations in the state — has urged indirect tax aid to nonpublic schools.

The conference's board of directors, meeting fighere, adopted a unamimous resolution calling for such aid by means of government purchase of services from nonpublic schools or tuition subsidies to private institutions of higher learning.

Another resolution, passed with one dissenting vote, concerns aid to nonpublic institutions of elementary and secondary education.

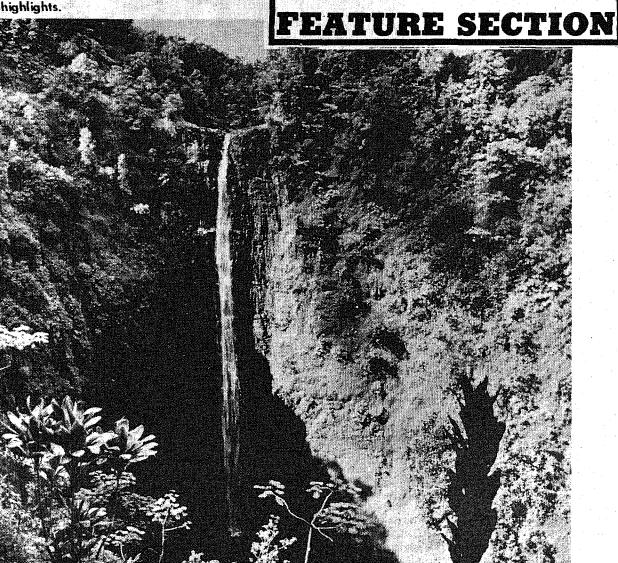
It says in part that proposed legislation for aid to nonpublic schools in Texas "follows the purchase of services concept of assistance to nonpublic higher education and is fully in accord with our traditional American safeguards in respect to the constitutional relationship between church and state."

Both resolutions were submitted to the board by the Rev. William Fogelman, a Presbyterian minister who heads the conference's education division.

Members of the board also passed a resolution calling for inclusion of religion as an academic subject in state-owned colleges and universities. Another resolution urged that schools with large concentrations of Mexican-Americans adopt bilingual education programs so that students can be taught in both Spanish and English.

In other action, the board agreed to urge the 1971 Texas legislature to take whatever steps necessary to remove the constitutional ceiling on welfare payments and to provide whatever funds are necessary to meet the welfare needs of the state's indigent.

ON THE WESTWARD side of the Garden Island of Kavai in the Hawaiian chain lies Waimea Canyon, a mile wide, more than half a mile deep and ten miles long. Called the Grand Canyon of the Pacific, the valley is covered with lush tropical vegetation. Waterfalls lace the canyon walls and streams flow across its floor. In a state full of fantastic scenery, Waimea Canyon is one of the highlights.



The 'Feeling' of competency

By FATHER ANDREW M. GREELEY

Back when I was a seminarian in the post-Tridentine church, there was a good deal of talk about competence. All the liberals and the radicals and the chaplains in Catholic Action movements insisted that laymen and cleric alike must bear witness by competency.

It was argued that one was not competent in order that one might make converts or that one might use one's profession to spread the word of God. One was competent because that was one's calling and vocation. The favorite illustration was, I think, from an article by Canon LeClercq. LeClerq argued that if a Christian was a baker, then he had to be a good baker, not because he used his bakery for winning converts but rather because he used the bakery as a means of service to his fellow men.

IT ALL SEEMED fair enough. The opposite of a professional was an amateur. We had too much amateurism in the Church.

And of course it was amateurism that the liberals and the radicals and the Catholic Action chaplain had in mind, for there was a pious thought abroad in the Church that anybody who wore a Roman collar or a religious habit could do anything that their superiors assigned them to do; if the superiors assigned them to it, it was the will of God, and if it was the will of God, then however inept or incompetent one was, one's work certainly would be blessed with success.

Ordination or Religious profession was assumed to bestow capacities for the exercise of almost any talent (from registrar to gardener); and a degree in canon law represented graduate training on the competence. Canon lawyers could be newspaper editors, college presidents, ecumenists, human relation specialists, psychiatric counselors, seminary rectors, and, oh yes, of course bishops. (Mind you, I have nothing against canon lawyers; some of my best friends are canon lawyers but I don't think I'd want my sister to marry one.)

And so, because of the pioneer work of Father William Rooney's Catholic Commission of Intellectual and Cultural Affairs and the insistence of such movements as CFM and YCS on competency, many of us proceeded to obtain professional training. But it turns out we were wasting our time. There is a new amateurism in the Church and professional competency is no longer required, or expected, or even approved. What counts now is not so much competency, but feeling. If you feel that you can do something, then of course you can do it. You don't need training, you don't need practice, you don't need certification. You can just go ahead and do it. So we have self-anointed and self-appointed "experts" on everything in sight. One can have an M.A. in counseling and guidance, for example, which is basically a degree which enables one to engage in the not unimportant task of helping high school students determine what college to go to, and feel oneself thereby deputed to engage in group psychotherapy and indeed even become a messianic sensitivity

SO WE HAVE amateurs who are amateur survey takers, amateur editors, amateur moralists, amateur theologians, amateur mystics, amateur Scripture scholars, and even on

occasion, one suspects, amateur bishops.

And it is almost immoral to ask of any of these amateurs where they got their training, what their credentials are, what kind of certification they possess, and indeed whether they know anything about what they are doing. And if one happens to labor under the handicap of having some kind of credentials then one is told that one is a snob for asking such a question.

In my work I encounter a steady stream of priests, both American and foreign born, who want to come to our university to spend a year learning the social sciences. They hastily assure me that they have no need for the Ph.D., no need to follow the requirements, no need to submit themselves to the discipline that other students must undergo. They simply want to learn how to be a social scientist and, if the truth be told, they want to learn how to be it without much work, without much practice, and without much expenditure of time and energy.

I don't think the Ph.D. as such is all that important (mine hangs on the wall of my bathroom, for what that's worth) but I do think that discipline and training in the skills of professional research are extremely important and one can't get that in a year of sitting around listening to lectures. But if one tells the amateurs that, they look at one in stunned disbelief. Of course one can learn how to be an expert in a year.

ONE MIGHT TAKE the case of Daniel Callahan's murky and inconclusive book on abortion, and the control that Mr. Callahan's friends have on reviews and the journals of opinions are such that one almost does not dare to raise any questions about the book. It's featured prominently in "Newsweek" twice. A professional moral theologian who dares to criticize it is blasted by the "National Catholic Reporter" and that same worthy journal provides Mr. Callahan with almost a full page in which he can say he still doesn't know what he thinks about abortion. How splendie!

But it would be treating both the book and its author with a good deal more respect if serious questions were asked. For example, Mr. Callahan is apparently willing to permit abortion even in the late months of pregnancy under some circumstances on the grounds that an unborn child is not yet a full human person and will not become a full human person until it is able to think and love. To my knowledge, no one has asked the question of Mr. Callahan whether such a position could not logically be extended (and not by very much of an extension either) to justify under some sets of circumstances, and however reluctantly, infanticide.

And just watch Mr. Callahan's friends in the "Commonweal" and the "National Catholic Reporter" jump

In our age of flabbyminded romanticism it is not permitted to ask tough questions, it is not permitted to engage in serious intellectual discussion, it is not permitted to assert that political and social issues are complex and cannot be adequately dealt with by "liturgical gestures."

Just the same. I'm not going to buy my sweet rolls from any amateur baker.

Page 9

Children's Corner

Sunday, Jan. 3, 11:30 a.m. — Discovery "America's Oldest City" - Virginia Gibson and Bill Owen present a guided tour of St. Augustine, Fla., with highlights for young viewers about the city's colorful heritage. (ABC)

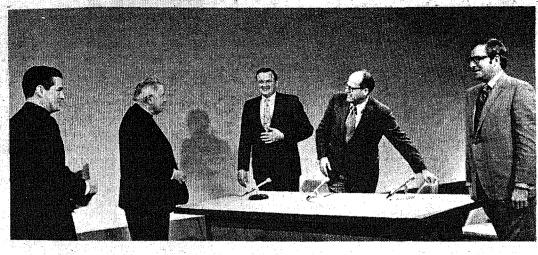
Sunday, Jan 3, 5:30 p.m. — Animal World — Premiere for a new season of wildlife documentaryadventures with Bill Burrud, host. Of special interest to young naturalists. (CBS)

Friday, Jan. 8, 7:30 p.m. - "The Lions Are Free" Documentary special, originally presented last spring as a sequel to the network presentation of the movie "Born Free." (See Children's TV Special feature.) (CBS)

Saturday, Jan. 9, 12 noon — Hot Dog — Program explores the origin or manufacturing process of everyday items. This week regulars Jo Anne Worley, Jonathan Winters, and Woody Allen cover, among other things, the packaging of mustard. (NBC)



TV SPECIAL



The Lions Are Free

A few years ago, you could mention the name Elsa just about anywhere in the U.S.A. and it would conjure up just one thing: an image of the lioness adopted, trained, and ultimately released by Joy Adamson, the determined wife of a patient African game warden. 🧳

"Born Free," Mrs. Adamson's best-selling account of her adventures and heartbreaking problems with The sequel, "The Lions 8, on the CBS Television Net-Elsa, was adapted as a film Are Free," was a docu-work. starring the Scottish husband-

almost as popular as the original book.

WHEN aired on network television, "Born Free" was highly acclaimed and well received. So well, in fact, that the network succumbed to the "spin-off" idea of offering a follow-up program of some of the real Elsa and her adventure unfolded, to join sort. This is a frankly commercial move, but in the case bonus for viewers, and especially the young.

mentary offering a behindwife team of Bill Travers and the-scenes look at how lions Bill Travers returned to Virginia McKenna. The film and lion cubs were captured Kenya, where "Born Free" won several awards and was and trained to "act" the parts was filmed and its real-life

Rebroadcast of a winning documentary about the behind-the-scenes action and anxiety involving the film version of the Joy Adamson best seller, "Born Free." "The Lions Are Free," with Bill Travers and Virginia McKenna, Friday, Jan. 8, at 7:30 p.m. (EST) on CBS.

THIS FILM is strong of the sequel, it was also a enough to stand on its own feet and will be repeated Friday evening (7:30, EST), Jan.

Virginia McKenna and

Joy Adamson on a camera expedition to record the way of life — for better or worse - of the movie lions who were set loose after "Born Free" was completed. The result is an exciting and at times poignant hour of television entertainment. Watch "The Lions Are Free," Friday, Jan. 8, 7:30 p.m. on CBS.

INTERVIEW with

Archbishop

Coleman F. Carroll will highlight the

Sunday, Jan. 3

program of the

the World Today."

pre-recorded pre-

"Church and

Shown above

with the

Archbishop

sentation are

Father Donald

Connolly, left,

moderator; and

Clarke Ash, the

the Miami Herald;

station,

Miami News;

Adon C. Taft,

and Bill Smith,

radio

WKAT.

during the

News highlights - 'First Tuesday

"First Tuesday" devotes most of its Jan. 5 issue to a report on the current scene in Japan, particularly Japan's build-up of a military-industrial complex.

Tuesday evening, Jan. 5 magazine-format news proof the new volume, the engaging correspondent will

DID YOU know, for ex-(9 p.m., EST) will signal the ample, that there recently start of a third year for has been a huge growth of "First Tuesday," the monthly comic books for adults in Japan? Or that there has been gram from NBC Television. a rebirth of interest in the old Sander Vanocur retains his Japanese ideal of a combichair as the program's Edi- nation of literary and warrior tor-in-Chief. In his first issue arts? Or, most significantly, that the area of Japan's greatest recent economic focus his attention on Japan growth has been in its defense tors behind the trend toward industries? These are the defense-related

main topics that will be covered on the Jan. 5 "First Tuesday" segment.

Viewers will see film reports about defense items from small-arms ammunitions to jet fighters - being produced in Japanese factories. Documentary tours of some of Japan's new military installations will also be presented, along with a look at some of the influencing fac-

trialization.

ACCORDING to "First Tuesday's" report, two facbeen a decline — due to birthond, there is an increasing all. difficulty in selling Japanese goods overseas. The result is a threatened recession, and teresting two hours of news one of the immediate solu- programming. Watch "First tions is to build within, namely to push for growth in 9 p.m. (EST) on the NBC the defense area. Since World Television Network.

War II ended, there has been a strong feeling of anti-militarism throughout Japan, but tors stand out: first, there has in the face of economic declines, a new national concontrol propaganda — in sensus is gaining that perhaps Japan's birth rate; and sec- militarism isn't so bad after

> This should be an in-Tuesday," Tuesday, Jan. 5 at



SANDER VANOCUR

ms- week of Jan.

Sunday, Jan. 3 and Monday, Jan. 4, 9 p.m. - The Sunday/Monday Night Movie -'Spartacus'' (1960) — Two parts. Stanley ("2001 - A Space Odyssey") Kubrick's previous venture into the realm of the movie spectacular was this depiction of a gladiator's revolt which shook pagan Rome to its foundations in the last century before Christ. Kirk Douglas is the revolutionary hero who sparks his fellow slaves to resist the oppression of their Roman captors. Jean Simmons is a slave girl who falls in love with The outstanding supporting cast includes Peter Ustinov (in the role that won him a "Best Supporting Actor" Oscar), Sir Lawrence Olivier, Charles Laughton and Tony Curtis. Worth watching for its reflection of the turbulence and grandeur that was Rome. (NCOMP rating for theatrical release: A-III) (ABC)

Monday, Jan. 4, 9 p.m. — Monday Night At The Movies — "Eye of the Cat" (1969) -If you are, horrors!, an ailurophobe (a cathater) director David Lowell Rich's manipulation of a San Francisco mansionfull of them for shock and suspense effect may so frighten you that you won't notice the holes in the plot. Otherwise while you are supposed to be watching two nephews (Michael Sarrazin, Tim Henry) and an unflappable female partner (Gayle Hunnicutt) scheming to eliminate a rich, ailing but remarkably resilient aunt (Eleanor Parker) and one another to get possession of her fortune, you are likely to find yourself wondering why they bothered to get involved at all and, better (or worse), what you're doing watching this thing. (NCOMP rating for theatrical release: A-III) (NBC)

Tuesday, Jan. 5, 8:30 p.m. - Movie of The Week - "Alias Smith and Jones" -Made-for-television 90-minute film. Two notorious outlaws (Pete Duel and Ben Murphy) seek amnesty and try to go straight in this light-hearted Western, a pilot for a regular series to begin on the network later

this month. When technological progress makes banks harder to rob and trains harder to stop, the two outlaws become itinerant farm workers. Eventually they take a job in a bank owned by Susan Saint James, not knowing that Earl Holliman, who has taken over their old gang, has marked the bank for a hold-up. Veterans James Drury and Forrest Tucker also appear in the 90-minute adventure. (NCOMP does not classify movies made expressly for TV.) (ABC)

Thursday, Jan. 7, and Friday, Jan. 8, 9 Thursday/Friday Night Movies "The Bridge on the River Kwai" (1957) -William Holden, Alec Guinness, and Jack Hawkins star in this action-adventure epic about a captured British Army officer who directs prisoner construction of a vital bridge for his Japanese captors at the Kwai River POW camp run by Sessue Hayakawa. The bridge, even though built for the enemy, gradually becomes an important object for Guinness, and his dilemma and dismay are both understandable when it becomes clear than an Allied commando group, headed by Holden and Hawkins, are going to try to blow it up. Great adventure and sweep from director David Lean. (NCOMP rating for theatrical release: A-I) (CBS)

Saturday, Jan. 9, 9 p.m. — Saturday Night at The Movies - "Namu, the Killer Whale" (1966) - Aw, he's not so bad. Actually, he's a killer only if you attack him. Otherwise, he floats around amicably in his ocean cove not far off from a fishing village with its pretty scenery. Namu pleads for respect; a title ballad repeats the refrain: 'Live and let live. Let nature be your teacher. Respect the life of your fellow creature." When "inhuman" man disrupts the goodness of nature, he annoys the whale. The overgrown Flipper proves his pacific preferences, however, by sparing the antagonist's life. Young viewers should enjoy this mediocre but pleasant adventure story. (NCOMP rating for theatrical release: A-I) (NBC)

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Rating squabble looms

The single most important event in the short existence of the Motion Picture Association of America (MPAA) rating system is a recent incident in which a major film company challenged the rating tagged onto one of its films.

Metro-Goldwyn-Mayer, in its successful bid to change from "R" to "GP" the rating of "Rvan's Daughter," could easily have rung the death knell for a system that many in the movie industry view as the primary deterrent to government censorship.

Alteration of the rating, in which the restriction was removed against those under 17 years of age attending the film without a parent or adult guardian, was called a sesious setback to the credibility of the entire MPAA program by the National Catholic Office for Motion Pic-

IN ITS Catholic Film Newsletter, NCOMP charged in an editorial that the MPAA yielded to pressure brought by M-G-M.

The very real possibility that M-G-M would resign from the MPAA unless the film were awarded a 'GP' rating," the editorial said, "with all the implications that such a move would have for an already hard-pressed industry, could not fail to influence judicial review.'

"In the past year," the NCOMP concluded, "there has been a growth in public acceptance of the MPAA rating program. From the concessions that appear to have been made in the case of 'Ryan's Daughter,' the credibility of the program has suffered a serious setback."

NCOMP and its Protestant counterpart, the Broadcasting and Film Commission of the National Council of

Churches, have given wholehearted support to the MPAA rating program from its inception over two years ago. Neither church film agency has sought to criticize the plan, under the theory that it needed time to become estab-

BFC and NCOMP support of the industry's rating system was motivated by the fact that, if the movie industry did not do something to regulate itself, the next and highly undesirable step would be governmental censorship.

THE TIME is fast drawing near where both church agencies may deem it necessary to end their silence on the mechanics of the MPAA rating system.

Father Patrick J. Sullivan, the Jesuit director of NCOMP, has provided a hint of what may be in store for the rating system.

In an interview with NC News, he indicated that his office has noted a trend in the methods by which the MPAA rates a film.

He maintained that nudity seemed to be the basis for many of the ratings, totally disregarding the acceptability of the story's plot and theme for children. In the case of "Ryan's Daughter," he said it was not the type of film he thought should be attended by an unaccompanied adolescent.

film in its own A-III category, morally unobjectionable for quence involving the daughter's stripping by the townspeople for her adulterous ac- might have caused trouble. tion unquestionably restrict the film to adult audiences."

'Ryan's Daughter'

This is a film of romance set among the wild cliffs of cap for her old teacher, the new ideal of Rosy's liberawaits them all back on the must be more." Western Front. Growing up in such a world proves to be course: a young, shellvery difficult for a young girl shocked British officer whose and her dreams of love.

Rosy Ryan has set her the West coast of Ireland. only man in her village that World War I has bogged down represents an escape from its the trenches of harsh realities to "a better" Paschendale and the small life of sophistication and English garrison guarding the culture. When her marriage coast regard their duty as an does not work any such transinterlude from the final formation on her or her dedisillusionment of death that sires, she cries out, "There

AND THERE is, of very vulnerability and upper-



SARAH MILES as Rosy Ryan shares a moment of tension and doubt with Trevor Howard, the Irish village priest, who tries to get her to face life responsibly, in a scene from MGM's "Ryan's Daughter."

tion on "Ryan's Daughter." the "X" category (no one miere here in November and the MPAA had announced its Father Sullivan explained announced it would not inadvertising.

This announcement had adults, because "the two little effect in New York City, needlessly explicit love where the daily newspapers." where the daily newspapers scenes . . . and the violent se- carry advertisements for socalled "sexploitation films." Elsewhere in the country, it

Chicago and Baltimore, for example, have local cen-THERE was another sors and the film would autodimension to the M-G-M ac- matically have been placed in

When the film had its pre- under 17 admitted) if the "R" was not advertised.

IN SOME other cities in 'R" rating, the film company the nation, confusion could have been the order of the that his office placed that clude the rating symbol in its day. Los Angeles newspapers and radio stations would accept such an ad but television there would not. In Philadelphia and Washington, papers and TV would not carry the ad while radio would.

There is also another factor involved which members of the film industry refer to as "censorship by media." A large number of major newspapers in the country will not accept advertising for 'X" rated films.

Film critic Judith Crist calls that tactic "shocking and does little, alas, but make the dirt-seekers rush to see any unadvertised film, with assurance somehow of smut."—(NC)

Highlights ABCD drive

THE ROLE of the Annual Bishop's Charity Drive in providing charitable assistance and facilities which serve the needs of the entire South Florida community was outlined recently on radio station WQAM by William H.

McBain, shown left. The vice president and general counsel of John Donnelly and Sons, outdoor advertising firm, has accepted the general chairmanship of the 1971 drive which will be conducted throughout the eight counties of the Archdiocese of Miami during the next few

RELIGIOUS PROGRAMS

8:30 a.m.

THE FIRST ESTATE — Cb. 4 WTVJ
"Religious Bias in Textbooks" will be
discussed by Dr. Gerald Strober with the
clergy panel.

9 a.m.
THE CHRISTOPHERS — Ch. 5 WPTV —
"The Grape Boycott"
9 a.m.

Adon Taft, Miami Herald; Clarke Ash Miami News; and Bill Smith, WKAT, will participate.

10:30 a.m.

MASS FOR SHUT-INS Ch. 10 WPLG 9:15 a.m. THE SACRED HEART — Ch. 5 — WPTV 9 a.m. - 8 p.m.

OPEN

FRIDAY

This is the review

class bearing make him the introvert schoolteacher part ation. It is not the love affair that finally gives her some maturity, but the tragedy that results from it, one that shocks the girl into a selfawareness.

Director David Lean and his cameraman, Freddie Young, have done an epic of pictorial splendor with the small village, the coast, and most of all, the powerful storm sequence that highlights the film. But one's expectations are for a story about people and not an age. Robert Bolt's script lacks the human dimension, and the romantic feeling and mood that the film evoke are devoid of the human and the per-

SARAH MILES cannot overcome the script, which limits her to expressions of pain and joy without a sympathetic characterization. Robert Mitchum is interesting to watch as his III)

casts him against type. Christopher Jones as the young officer simply does not work and his role seems even duller than that of Mitchum. Trevor Howard as the village curate and John Mills as the village idiot share acting honors (it is certain that one of them will win the Oscar for best-supporting actor).

Without the love story that one expects to be the core of the film, Lean's latest opus seems to be overdone. Its scale (grandiose setting and production) overwhelms the individuals. Perhaps if ruthlessly edited, the film might yield a better balance of background and people.

One thing that must be said is that the film was meant for a mature audience. There are two explicit love scenes as well as a powerful sequence of violence which unquestionably restrict the film to adult audiences. (A-

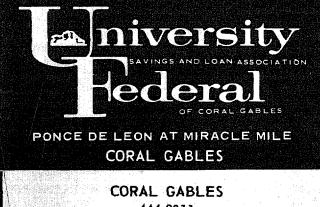


New Year's Eve, or whenever you celebrate, remember-It's the YEAR AHEAD we're so happy about.

Fran Curci's men will win the first five. The Dolphins will take twelve straight. Cocoplum will pour millions into the local economy. And you will invest in a beautifully lived-in new home with comfort-rounded corners that looks great in color.

Take it from the Thinking Man's Federal-1971 will be one of the Best.

Greet it gaily . . . And have a happy.



444-9811

MON. thru THURS. 9 a.m. - 3 p.m.



Kids see it on Xerox!

Films produces educational movies of many kinds primarily intended for school and library. Starting this month, however, it enters the theatrical distribution field with some children's features that have been made in foreign countries by production units specializing in such fare. Families who have watched the Children's Film Festival on television (which begins its annual series next month) know from experience how their own youngsters responded to these presentations of mostly foreign movies dubbed into English.

XEROX'S decision to make 12 such films theatrically available (in a series called "Especially for Kids") is a major breakthrough in providing worthwhile entertainment for children. The American film tradition has been to make the general audience movies, a type of product which in most cases contains material that is beyond the experience and interest level of the youngest

While it would be harmful to try to completely shield children from the adult world, it is necessary that they also have their own kind of movie to enjoy. Xerox is making a significant contribution toward this end, and it hopefully will influence future American production in this direction.

YOU CAN help, of course, by bringing your children to "The Wishing Machine," the first of the Xerox matinees when it appears in your neighborhood. Not just in order that the theater will book the rest of the series, but that the success of the idea will stimulate what we need most: our own national supply of children's - not just family - motion ***

THE WISHING MACHINE (Xerox Films) This is the first offering of the "Specially for Kids" series of children's films available from Xerox. It is a fantasy about two Czechoslovakian boys whose visit to an industrial fair leads them to imagine they can make a trip to the moon. In order to get back, though, they must find something 'more beautiful than the planet earth looks Church and The World Today - Ch. 7 WCKT - Interview with Archbishop Coleman F. Carroll. Father Donald F.X. to a lonely astronaut coming home from space." Written and directed by Josef Pinkava, the film (dubbed into English) has the imaginative visuals associated with Czech films, as well as two engaging young lads. Best of all is its pleasant story that small children will thoroughly enjoy because it is, from beginning to end, entirely made for INSIGHT - Ch. 5 WPTV "Some Talk About them (A.I.)

January

Archbishop Coleman F. Carroll and Bishop John J. Fitzpatrick were named to committees of the National Conference of Catholic Bishops . . . Bishop Patrick Shanley, O.C.D., in residence in Miami, died . . . An Adult Religious Education program was inaugurated by the Department of Education . . . The Funeral Liturgy was celebrated for Father Robert Brush. . . St. Luke Residence, a half-way house for young women seeking rehabilitation after drug addiction, was opened at Miami Beach. . . .

February

Plans were announced for an Early Childhood Development Center at Delray Beach . . . Archbishop Carroll was host to the Inter-American Bishops meeting at St. John Vianney Seminary . . . Priests, Religious and laity of Florida dioceses met at Miami for a workshop designed to prepare for the introduction of the New Order of Mass . . . 12th annual Archdiocesan Teachers Institute was held . . . Archbishop Carroll blessed Marymount College library in Boca Raton . . . "Project Pentecost" was inaugurated to educate the faithful in liturgical changes . . . The Florida Catholic Conference, Inc. sponsored legislation to provide state aid to students in nonpublic schools . . . Father John J. Nevins was appointed Archdiocesan Director of Catholic Charities . . . Msgr. Rowan T. Rastatter was named Archdiocesan Director Emeritus of Catholic Charities . . . Miami's Michael Levesque became the youngest American to receive the George Washington Award of the Freedom Foundation . . .

March

"Education Sunday" was observed in the Archdiocese for residents to view facilities of nonpublic schools . . . A Day Care Center for young children of farm workers opened at Naranja . . . St. Juan Center for Puerto Ricans was blessed by Archbishop Carroll in Miami . . . New St. Ann Church was blessed in Naples by Archbishop Carroll Auxiliary Bishop Francis T. Hurley of Juneau, Alaska, was guest of honor at a dinner hosted by the Miami Cuban Refugee Resettlement Office of the USCC Division of Migration and Refugee Services . . . Mrs. Edward Keefe was elected president of the Miami ACCW ... Archbishop Carroll participated in the observance of the 100th anniversary of the founding of the Diocese of St. Augustine . . . Barry College's new language and science center was blessed by Archbishop Carroll . . . More than \$1.6 was realized in annual Bishop's Charities Drive . . . Easter Mass in the Cathedral was televised live for South Florida viewers . . .

April

Ground was broken for a low-tomoderate income cooperative housing project by the S. Fla. Housing Foundation, the Inter-Faith Agency for Social Justice and Urban Systems Development Corp. . . . 14 priests of the Archdiocese observed jubilees in the Cathedral . . . Archdiocese of Miami participated in the observance of Pan American Week . . . Nine women Religious observed jubilees in the Cathedral . . . Ground was broken for Church of St. Helen, Fort Lauderdale . . . The Voice launched campaign against liberalization of abortion laws . . . The Archdiocese of Miami was host to a regional meeting of the Society for the Propagation of the Faith . . . Bishop Fitzpatrick ordained five future priests as deacons in the Cathedral . . .

May

Florida's Right-To-Life Committee published a special section on abortion in The Voice . . . 12th Annual Convention of the Miami ACCW was held in Palm Beach . . CYO convention was held on Miami Beach . Dr. Ben Sheppard was honored at a testimonial dinner . . . Saturday evening Masses to fulfill Sunday obligations were inaugurated in the Archdiocese . . . New Order of Mass began on Pentecost Sunday . Bishop Fitzpatrick blessed new Villa Maria Nursing and Rehabilitation Center in North Miami . . . Father Sean O'Sullivan and Mrs. Eileen Rascicot were cited as Dade County's Outstanding Citizens for 1969 . . . Catholic Daughters of America held state convention at West Palm Beach . . . The 19th Annual National Catholic Forensic League Grand Tournament attracted hundreds of youth to Miami Beach . . . Msgr. David E. Bushey was named chairman of the new Worship Commission . . Sister Mary Mullins, O.P. was named Associate Vicar for Religious in the Archdiocese . . . The 66th annual K. of C.



EARLY DEVELOPMENT Child Care Center was completed in farming area of Delray Beach under the direction of the Archdiocesan Rural Life Bureau. Preschool children are now enrolled at the center operated by the Catholic Service Bureau.

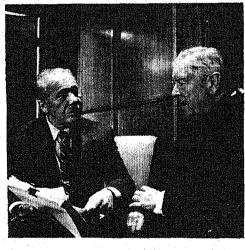


New Church of St. Ann was dedicated in Naples by Archbishop Coleman F. Carroll (above). At right the Archbishop of Miami blessed the new Community Center named for him in Key West.





FUTURE PRIESTS of the Archdiocese were ordained to the Diaconate by Bishop John J. Fitzpatrick during ceremonies in St. Mary's Cathedral.



Report of the Presidential Commission on Obscenity and Pornography is discussed by Archbishop Coleman F. Carroll and Rabbi Irving Lehrman.

State convention was held at Miami Beach ... The Voice received the 1970 Catholic Press Association award for the Best Campaign in the Public interest . . . Father Joseph Borg, pastor emeritus of St. Francis of Assisi Church, Riviera Beach, observed his golden jubilee . . .

June

The Funeral Liturgy was celebrated for Father Joseph Brunner . . . Four priests were ordained for the Archdiocese by Archbishop Carroll in the Cathedral . . . Bishop Fitzpatrick ordained two native Cuban priests for the Society of Jesus . . . Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking received the Blessing of Pope Paul for the Unaccompanied Cuban Children's Program which he inaugurated . . . Bishop John J. Fitzpatrick was named pastor of St. Kieran parish . . Four new parishes were established by Archbishop Carroll . . . Archbishop Carroll administered the Sacrament of Confirmation at Sunland Training Center Robert Preziosi was named program director of the Archdiocesan CYO . . . Archbishop Carroll observed 40th anniversary as a priest . . . Archdiocese of Miami organized Peru Earthquake Committee to raise funds and provide material assistance to quake victims

July

A branch office of the Division of Migration and Refugee Services of the USCC opened at Miami's Centro Hispano Catolico ... More than 60 tons of food, clothing and medicine, and \$25,000 were sent by the Archdiocese Peru Earthquake Committee to Peru . . . Father Donald F.X. Connolly was named executive secretary to the new Archdiocesan Dept. of Communications . . .

August

Dr. Ben Sheppard opened St. Luke Methadone Clinic in Miami . . . Father Charles Zinn became first diocesan priest to serve as pastor in St. Mary Star of the Sea Church, Key West, a parish formerly staffed by Jesuit Fathers . . . Father John Block was appointed director of a new Dept. of Religious Education . . . New parish of St. Paul of the Cross was established in Juno Beach staffed by the Passionist Fathers . . . Catholic War Veterans held national convention in Hollywood . . . Ground was broken in St. Timothy parish for the Father McDermott Memorial Center.

Nineteen seventy was the year of the cicada. The looking decendants of one of ancient Egypt's plaguer stroyed foliage, damaged crops and pockmarked the soil a reminder that they would mysteriously return in 1987.

BUT for Church and for world and national leader years would be too soon for recurrence of some of the en around the nation and the world in 1970.

Highlighting the disquieting aspects of 1970 was an a sination attempt on Pope Paul VI in Manila at the start of Asian tour.

It was a year, too, when controversy between the D bishops and the Vatican over the priestly celibacy issue tinued unresolved; when the U.S. Catholic population 47,872,089, a drop of 1,109, showed the first yearly declin the 20th century; when domestic violence over the Viet war heightened, resulting in condemnation of student Kent State University and Jackson State College after the shot youths to death at both places; when the tension

September

American Psychological Association met at Miami Beach . . . Early Childhood Development Center was dedicated by Archbishop Carroll at Delray Beach . . . Ground was broken for St. Charles Borromeo Multi-Purpose Center in Hallandale . . . Archbishop Carroll and Rabbi Irving Lehrman called on President Richard M. Nixon not to act on recommendations of the Presidential Commission on Obscenity and Pornography, terming findings "inconclusive" . . . The 10th annual Mass of Our Lady of Charity of Cobre was celebrated by Archbishop Carroll, Bishop Fitzpatrick and priests at the Miami Stadium . . . New parish of St. Martha was established . . .

October

The 12th anniversary of the founding of the Diocese of Miami was observed during Pontifical Mass celebrated by Archbishop Carroll in the Cathedral . . . Miami Dolphins football team presented \$55,000 to the Archdiocese, representing proceeds from a charity game with the Atlanta Falcons in the Orange Bowl . . . Father Thomas Hoar, C.M. was named rector of the Seminary of St. Vincent de Paul, Boynton Beach . . . New Learning Resources Center was dedicated by Archbishop Carroll at St. Joseph College, Jensen Beach . . . Irish-born priests arrived for service in South Florida . . . The Voice was host to the Southern Regional convention of the Catholic Press Association at Miami Beach . . . the 100th Spanish Cursillo was held in Miami . . . District 30 of Serra International convened at Fort Lauderdale . . . Msgr. Bryan O. Walsh was cited as "Big Brother of the Year" by Miami's Cuban Big Brothers . . . Mercy Hospital broke ground for a \$23 million addition . . Bishop Fitzpatrick conferred tonsure and first minor orders on 13 future priests at the Seminary of St. Vincent de Paul . . Representatives of the USCC included Miami on a nation-wide tour to survey problems of the Spanish-speaking . . .

November

Camillus house observed the 10th anniversary of its founding in downtown Miami ... New library at Sacred Heart School, Homestead, was blessed by Bishop Fitzpatrick . . . Father Gerard Fagan, S.J. was named president of Marymount College. Boca Raton . . . Coleman F. Carroll Community Center was blessed in Key West by the Archbishop.

December

Church of St. Helen, Fort lauderdale, was dedicated by Archbishop Carroll . . Sister Ann Veronica, O.S.F., administrator, St. Francis Hospital, Miami Beach, was named president-elect of the S. Fla. Hospital Association . . . Passionist Fathers in North Palm Beach observed 250th anniversary of the founding of their community. Spiritual and cultural events highlighted the observance of Latin American Cooperation Week in the Archdiocese . . . Ground was broken for Marian Towers, resident facility for retirees . . . William H. McBain was named general chairman of the 1971 ABCD and Father John J. Nevins was appointed Archbishop's Personal Representative and Coordinator . . . Sisters of the Immaculate Heart of Mary in South Florida observed the founding of their order during Mass in the Cathedral . . . New Church of St. Vincent Ferrer was dedicated by Archbishop Carroll in Delray Beach . . . Sister Mary Dorothy, O.P., became the first woman in Florida to serve on the board of trustees of the Southern Association of Colleges and Schools . . . Five young women were formally presented to Archbishop Carroll during the Seventh Annual Presentation Ball at the Indian Creek Country Club.

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THE VOICE

Miami, Florida

January 1, 1971

et Orbi

racial discrimination stayed high.

It was the year when legislative attempts to gain state aid for nonpublic schools in several states were rebuffed; when the U.S. bishops reported the American Church was in its first financial bind in many years; when Boston's beloved Cardinal Richard J. Cushing, 75, retired and then died a month later; when vocations to the priesthood and the Religious life continued to diminish.

THERE WERE positive events, too - President Nixon's appointment of Henry Cabot Lodge to serve as his personal representative at the Holy See; Maryknoll Bishop James E. Walsh freed by the Chinese communists after 12 years in prison; closer ecumenical ties between Catholics and other Christian churches, worldwide and nationally; another new U.S. diocese at Memphis, Tenn.; growing popularity for several new Church reforms, such as the Sunday-on-Saturday

Here are some of 1970's principal Catholic news events:

IN APRIL, President Nixon (top. right) announced that he was sending U.S. combat forces into Cambodia to destroy Communist sanctuaries along the border. After the announcement, colleges campuses such as Kent State University in Ohio (bottom left) erupted in protest. Four students were killed there in a May antiwar rally. Meanwhile, (bottom right) the war in Southeast Asia continued and casualties were part of everyday life.











President Nixon and Pope Paul VI share a light moment during their September meeting at the Vatican.



DURING AN unusually long 80-minute audience at the Vatican in November, Pope Paul gives a souvenir to Soviet Foreign Minister Andrei Gromyko.





WHILE ON his Asian tour in November, a knife-wielding man (center), Benjamin Mendoza tried to attack the Pontiff. Msgr. Pasquale Macchi (center foreground), the Pope's secretary grappled with the attacker during the procession to the Cathedral in Manila.

Macerata, Italy, and Christopher Dawson, 80, British Catholic historian, in southwest England . . . Massachusetts Supreme Court in advisory opinion held bill for tax aid to nonpublic schools unconstitutional . . . U.S. Civil Rights Commission reported widespread discrimination against Mexican-Americans in U.S. Southwest.

June

President Nixon appointed Henry Cabot Lodge his personal representative to the Vatican . . . Earthquake, flood in Chimbote area of Peruvian Andes killed 30,000, made 300,000 homeless . . . National Conference of Catholic Bishops approved new procedure to expedite marriage annulment requests . . . Florida legislature for third straight year killed eased abortion bill . . . U.S. Supreme Court ruling widened conscientious objection status in draft, ruling registrant may make objection claim even though not "religious" in general sense of term . . . Unrest flared anew in Northern Ireland after jailing of Parliament Member Bernadette Devlin.

July

Maryknoll Bishop James E. Wlash, 79, freed by Communist Chinese after 12 years in confinement . . . Dutch Cardinal Alfrink, Pope Paul held several conferences on priestly celibacy but strained situation remained unchanged . . . Central African bishops petitioned Holy See for permission to

ordain married men as priests . . . U.S. bishops allocated \$45,716 to fund National Office for Black Catholics in Washington . . . Confusion resulted from first month of New York state's unrestricted abortion law . . . Cardinal Jan Willebrands told Lutheran meeting in France Catholic-Lutheran relations are closer because of Vatican Countil

August

Pope Paul deplored sexual immorality, nudity in modern life . . . President Nixon opposed permissive findings in the report of the President's Commission on Pornography . . . The New American Bible, 25year English translation by Catholic, Protestant scholars, published . . . Brazilian Archbishop Helder Camara named for Dr. Martin Luther King award for nonviolent social works at 13th Southern Christian Leadership meeting in Atlanta . . . International Medical Congress in Oslo, Norway, convention opposed abortion-on-demand programs FBI agents arrested Jesuit Father Daniel Berrigan after four-month search, in Block Island, R.I., jailed him to begin six-year prison term as "Catonsville (Md.) Nine" draft protestor . . . Hurricane Celia left 31 dead in Cuba, Florida, and Texas.

September

Boston's Cardinal Richard J. Cushing, 75, retired, succeeded by Bishop Humberto S. Medeiros of Brownsville, Tex. . . Pope, for Human Development . . . Pope mourned death of President Gamal Nasser of United

Arab Republic . . . Deaths: France's literary giant Francois Mauriac, 84; Cardinal Benedetto Aloisi Masella, 91, veteran Vatican diplomat . . . Joseph F. Carroll, 60, retired Air Force officer, named National Council of Catholic Men executive director succeeding 20-year veteran Martin Work who took Denver diocesan post . . . Dolores one-time movie star, took final vows as cloistered Benedictine nun in Bethlehem, Conn. . . Pope proclaimed St. Teresa of Avilia and St. Catherine of Siena as Doctors of Church . . . National Men's and Women's Catholic Councils studied feasibility of combined national council of Catholic laity . . . Six-day theological congress met in Brussels, Belgium, urged new papal election system . . . Catholic leaders deplore bombing of army research center at University of Wisconsin, killing one, injuring four . . . Pope decided to abolish all papal guards except Swiss guards, stirring mixed reactions . .

October

At canonization of 40 English and Welsh martyrs, Pope Paul urged charter of reunion for Anglican, Catholic churches . . . National Association of Laymen (NAL) board meeting in Petoskey, Mich., urged end to obligatory Sunday, holyday Mass obligations . . . President's Commission on Campus Unrest report, calling slayings at Kent State University and Jackson State College "national Tragedy," criticized by Nixon administration officials, lauded by church leaders . . . French-Canadian separatists kidnaped, murdered Quebec labor minister Pierre Laporte, held British diplomat James R. Cross for ransom . . . Pope denounced both tortures of prisoners, attacks on public authority . . . President Nixon pledged continued efforts for pornography control while Cardinal Dearden viewed President's Commission on Obscenity report both "constructive" and "dangerous" . . . Vietnam victory parade in Washington attracted 20,000 with minimum of protest . . . NCCW convention in Minneapolis elected Mrs. Thomas J. Burke, Carbondale, Pa., president . . . Deaths: Archbishop Joseph F. McGeough, 67, veteran Vatican diplomat, in native New York; Msgr. John E. Kelly, 56, former director USCC Information Bureau, in New York . . . Pope in 25th anniversary message to United Nations called it civilization's path to world peace . . . Bishop Justin W. Driscoll, Fargo, N.D., consecrated, installed.

November

Bolivian artist, disguised as priest, attempted knifing assassination of Pope Paul in Manila, Philippines, at outset of Pontiff's 25,000-mile Asian trip . . . U.S. Bishops' meeting in Washington reported U.S. Church in financial bind with \$2 million budget deficit; issued anti-abortion statement: rejected Communion-in-hand policy; reaffirmed opposition to priests who marry being permitted to return to ministry . . . Vatican adopted new rule effective Jan. 1, 1971, banning cardinals 80 or older from voting in papal elections, serving in Roman curia . . . Boston's Cardinal Cushing, 75, died one month after retirement . . . Other deaths: Gen. Charles de Gaulle, 79, former French president and World War II hero; exiled Franciscan Bishop Rembert Kowalski of Wuchang, China, in St. Michaels, Ariz. . . Yugoslavia-Vatican established formal diplomatic ties . . . Jesuit Father Robert Drinian, Boston College law school dean, elected to U.S. House of Representatives from Massachusetts; two other priests defeated in bids for congressional seats . . . Memphis, Tenn., diocese formed, with Msgr. Carroll T. Dozier, Richmond, Va., named first bishop . . . Pope denied promoting Cardinal Angelo Rossi to Vatican post to remove him from seething Brazil political scene for pro-government stand . . . Michigan, Nebraska voters approved legislation banning state aid to nonpublic, private schools . . . Pope, Russian Foreign Minister Andrei Gromyko discussed major world problems at Vatican.

December

Shortly after returning from historic Asian trip, Pope Paul fell ill with flu, cancelled appointments . . . Italy enacted divorce law despite Vatican opposition . . . New York's Cardinal Cooke, military vicar to U.S. Armed Forces, left on 12-stop Christmas visit to servicemen in Pacific, Far East area . . . Gen. Creighton Abrams Jr., commander U.S. forces in Vietnam, became convert to Catholicism . . . Boston Archbishop Medeiros warned Massachusetts would face financial crisis unless state aid to nonpublic schools was forthcoming.

January

Dutch bishops support optional celibacy, ordination of married men to priesthood, return of priests who married to ministry . . . Cardinal James Francis McIntyre, 83, resigned, automatically succeeded by Archbishop Timothy Manning as head of the Los Angeles archdiocese . . . Bishops in some Southern states closed Catholic school enrollments to keep the schools from becoming havens for anti-integrationists from public school systems . . . Pope Paul reminded peace is everybody's job on World Peace Day observance . . .

February

Pope backed by many bishops throughout world after declining Dutch bishops' request for new look at celibacy issue . . . Hawaii enacts nation's boldest abortion law yet . . . Boston's Cardinal Cushing said state tax aid virtually only hope for Catholic schools survival . . .

March

Vatican gave heads of U.S. dioceses blanket permission to adopt Saturday-on-Sunday Mass program . . New order of Mass, new baptism, marriage liturgies inaugurated in U.S. . . . Pope Paul's Easter message underscores peace, justice theme for world leaders . . . Introduction of legal divorce measure stirs national controversy in Italy . . . Appointed: Father Patrick F. Flores, Houston, Tex., as auxiliary bishop of San Antonio, first Mexican-American named to U.S. hierarchy. . . Archbishop Joseph Jawil installed in Boston as head of nation's 55,000 Melkite-rite Catholics.

April

Evidence of desire for shared responsibility in Church affairs by clergy, laity, plus message of hope, "Christians in Our Times," came from U.S. Bishops spring meeting in San Francisco . . . New York State enacted most unrestricted U.S. abortion law; Maryland legislature approved legalized abortion law, but Gov. Marvin Mandel set a public hearing before making his own decision . . . Rhodesia's Catholic bishops agreed to oppose nation's racial segregation policy . . . Illinois Gov. Richard Ogilvie asked legislature for \$29 million nonpublic school aid program . . . National Assembly of Women Religious (NAWR) representing 160,000 U.S. nuns formed in Cleveland . . . Four-day period of prayer worldwide when crippled Apollo 13 space craft abandoned moon landing, but returned safely Pope Paul's visit to Sardinia marred by Cone-throwing demonstration by 30 youths ... Earth Day, to combat pollution, observed April 22 throughout the nation . . . Russian Orthodox Patriarch Alexei, 92, of Moscow died . . . Three growers signed contracts as break came in five-year-old grape pickers strike in California . . . Pope issued 17 new norms governing mixed marriages for world's Catholics.

May

Official Catholic Directory, 1970, reported 47,872,089 U.S. Catholics, down 1,109, first annual decrease since 1900 . . . U.S. Supreme Court upheld New York law exempting church property from taxes in Walz case . . . Pope Paul raised to sainthood Father Leonardo Murialdo, 19th century Italian pioneer in educating poor, and John of Avila, 16th century Spanish preacher . . . Maryland Gov. Marvin Mandel vetoed eased abortion measure but Alaska legislature overrode Gov. Keith Miller's veto of similar bill Pope Paul, many U.S. leaders decried President Nixon's move of U.S. troops into Cambodia: four Kent State U. students in Ohio slain in protest demonstration . . . Dead: Alessandro Sernelli, 87, repentant slayer of St. Maria Goretti in 1902, at monastery in

President Nixon discussed world dangers during Vatican audience . . U.S. bishops launched \$50 million anti-poverty Campaign

January 1, 1971 THE VOICE Miami, Florida Page 13

A few bouquets and brickbats while cleaning up at year's end

By MSGR. GEORGE G. HIGGINS

In this the last issue of The Yardstick for the year 1970 and the first for 1971, I should like — by way of clearing my desk for the new year - to comment briefly on three miscellaneous and somewhat disparate items instead of pontificating, as usual, on a single subject.

1) In the Dec. 11 issue of "Commonweal," Managing Editor John Deedy reported, in his regular column "News and Views," that "to some" the 1970 USCC Labor Day Statement and a recent newsletter of the USCC Task Force - both of which dealt with the so-called ethnic problem — "read like a shucking off of the guilt of racism from those most actively racist to an abstract 'they' and the rich.

I read this to mean that Mr. Deedy was agreeing with and not merely quoting what certain liberal critics have been saying about the above-mentioned USCC state-- ments, and for this I took him to task rather severely. 201/2 pcs.



MSGR. HIGGINS

I HAVE SINCE learned, however, that I misinterpreted and thus misrepresented Mr. Deedy's personal point of view with regard to the so-called ethnic problem. He has informed me by letter — more in sorrow than in anger — that he does not hold the opinion I attributed to him. He says he "was merely reporting an opinion which exists in sufficiently wide and responsible circles to merit reporting.

His own opinion with regard to the USCC statements referred to above is the opinion of the Oct. 2 "Commonweal" editorial cited in my own column of Dec. 14. As a matter of fact, he happens to have written that editorial.

I apologize sincerely to Mr. Deedy for this unfortunate misunderstanding on my part. May I also take advantage of this opportunity to wish him and his colleagues on the staff of 'Commonweal" a Blessed Christmas and a Happy New Year.

2) Ralph de Toledano, a Washington-based author and journalist, recently dashed off a nationally syndicated column on Cesar Chavez, Director of the United Farm Workers Organizing Committee, which, in my judgment, deserves to be awarded first prize as the worst thing written about Chavez during the year 1970.

The Yardstick

Mr. de Toledano - who, as an experienced journalist, ought to know better - shows a reckless disregard for verifiable facts. He says, for example, that "according to some with first-hand knowledge" Chavez two extended fasts "left him with singularly unchanged avoirdupois" — a snide way of suggesting that Chavez was faking it or conning the public for publicity purposes and, in fact, really wasn't

fasting at all. That's utter nonsense — period.

Mr. de Toledano also says that "if there were at any time more than 500 bona fide pickers involved (in the California grape dispute), the California press failed to find any evidence of it.'

SUFFICE it to say that, if this was actually the case, the California press wasn't looking very hard. I might add that there is no such conglomerate as "the California press." There are good, bad and indifferent papers — and good, bad and indifferent labor reporters — in California as well as in every other state in the Union. Some of the good reporters are very good indeed, notably, for example, Harry Bernstein of the "Los Angeles Times," Eric Brazil and Helen Manning of "Salinas Californian," and Ron Taylor from the McClatchy chain of papers.

Thirdly, Mr. de Toledano says that Chavez offered the grape growers "what is in many ways a 'sweetheart' contract With apologies to Mr. de Toledano, I must report that I laughed out loud when I read this remarkable statement. knowing, as I do, on the basis of first-hand experience, how difficult it was for the parties to hammer out the terms of the collective bargaining agreements which eventually settled the grape dispute and the four or five contracts which have thus far been negotiated in the case of the lettuce dispute. Sweetheart contracts? Balderdash.

3) The Dec. 7 issue of the "National Observer" — a weekly newspaper published by the same company that puts out the Wall Street Journal - severely criticized Pope Paul VI for having told a group of poverty stricken slum-dwellers in Manila that "a man's life does not consist in the abundance of his possessions." The Observer read this to mean that the Pope was telling his Manila audience that "human activity



"Those 'Three Wise Men' were really wise. They gave gifts that didn't have to be assembled on Christmas morning!"

can be judged on an either-or basis — either one works to improve the lot of man on earth, or one plays down earthly misery and strives only for the joys of the next world."

THE FACT is that the Pope neither said nor implied anything of the kind. It is true, of course, that he reminded his listeners in Manila that they "were created for a higher good, for a kingdom of heaven." He also strongly emphasized, however, that the Church must be concerned with the material as well as the spiritual welfare of all of God's children and especially those who are poor and disadvantaged.

It would appear that the Observer's editorial writer didn't bother to read the Pope's Manila speech in context but relied instead on a garbled and distorted news summary of its contents. This kind of sloppy reporting is harmful to the reputation of the press — and this at a time when the press. like almost every other institution in the United States, is suffering from a very serious credibility gap. The Observer could help to close this gap by correcting the record in the case of the Pope's Manila speech.

What is real progress of Church renewal?

By FATHER JOHN B. SHEERIN

In its Dec. 11 issue, the "National Catholic Reporter" ran an editorial entitled, "A Victory Is Announced." The editor was proclaiming the victory of the renewalists in the Church now that five years have passed since the end of Vatican II. He said the victory has been a fragile, partial one but that the announcement was necessary in view of the defeatism prevalent in liberal Catholic

The NCR editor ticked off instance after instance in which the renewalists have come into positions of power and influence in the Church and he reminded us how even bishops have been slowly inching their way toward implementation of Vatican II re-



The fervorino was balm to our waning

dubious about the actual progress of renewal in the Church since Vatican II.

PERSONALLY I must confess I see little evidence of progress but Bob Hoyt can be trusted as a competent and honest witness of the Catholic scene. Having been active in the anti-war movement for the last few years, I am convinced that 99 per cent of American Catholics have never read Vatican II's text on peace and war and so I am not quite as euphoric as the NCR editor. However he does qualify his victory announcement with the admission that the renewal movement, while still alive and unstoppable, cannot be hailed as a colossal leap forward in Catholic history.

With most of the editorial I agree heartily, but there is one line that sticks in my craw. It says that we now understand,

five years after Vatican II, one great liberating truth, "That the Church has its Sum and Substance liberating truth, "That the Church has its very being primarily in the consciousness of Catholics, that it is what we conscientiously make it to be, that it has only that power over us which we willingly grant.'

The notion that the Church is what we make it to be is a notion that is prevalent in Catholic circles today and I think it is a step backwards, not forward. One of the main aims of Vatican II was to emphasize the social character of the Catholic religion thus dispelling much of the cozy privatism ("Jesus and I") that bedevilled Catholicism since the Reformation.

PERHAPS Bob Hoyt was simply trying to stress faith as a gift that must be accepted personally but his words do give the impression that the believer is Lord and Master of the Church and can do with it as he pleases as long as he does it conscientiously.

But may I take the Church on my own terms, interpreting it in my own private fashion? I don't think so. I remember Robert McAfee Brown saying, during the days of Vatican II, that no Protestant church today holds for private interpretation of Scripture.

True, I must exercise my spiritual and intellectual freedom, perhaps even make oftheology an adventure, but the Church is not what I make it. If I think I can in good conscience remake it in my own image and likeness, then I am back to the private religion Vatican II reprobated.

I HAVE met Catholic college students who have listened gladly to the Council's call to fulfillment of personality, personal freedom, spiritual maturity and self-actuation. They have not balanced this with the Council's call to solidarity and unity. As a result, they have constructed their own private code of moral values. No pre-packaged, pocketmanual moral rules for them.

They have taken it for granted that their rules of behavior must derive from their own intuitions and experience else they will be irrelevant to them. In other words, a private morality! They have looked inside themselves into the misty depths of their own consciousness, not outside to an external Gospel transmitted over the centuries through the Church. Or perhaps it would be better to say they have constructed their own private

What's wrong with a private church? For one thing, he who looks into his own consciousness will probably discover the moral values of his own social class, no great source of inspiration. The moral values of Scarsdale are not comparable to the values living Lord.

Why are some U.S. women now deriding motherhood?

By JOSEPH A. BREIG

There can hardly be anybody more in need of our love and understanding than the unhappy women who write letters to newspapers and magazines, criticizing other women for being the mothers of many children accusing them of contributing to the socalled population explosion, of polluting the earth, and all that sort of bilge.

What motivates such cattiness, one can only guess. Maybe the complaining women cannot have children, and are subconsciously eaten with envy of those who can. Maybe they have lost children, and were so terribly nurt as to become embittered.

MAYBE they were reared by neurotic mothers who plied them with harrowing complaints about what they endured to give them birth, and thus filled them with obsessive fear of childbirth.

Maybe they are women who had the sad misfortune of marrying the kind of mean, self-centered, immature men whom they would rather not make fathers. Or maybe these women were spoiled in childhood by foolish parents, and grew up incapable of the womanly love and generosity which leads to the soaring happiness and fulfillment of motherhood.

POSSIBLY, when all is said and done, this is the kind of woman of whom one is forced, unhappily, to say that children are

lucky not to have for mothers. At any rate, it is all a terrible pity. In the later years of their lives, such women will be the loneliest creatures under the sun.

This is tragic not only in itself, but also because the blame does not rest chiefly on these women. Rather it belongs to the professional population alarmists and the abortion promotors with their crazy anti-life propaganda, and to the superficial minds in the press, radio, TV and movies who swallow the propaganda whole and promulgate it everywhere, day in and day out.

WE IN the United States are not overpopulated, but underpopulated. Our trouble stems not from our numbers, but from economic, industrial, commercial and social errors causing us to crowd into small areas, leaving most of our space nearly unoccupied. The errors can be corrected but not unless we attack the errors rather than attacking people for daring to exist.

If I may be permitted a personal note, I am not in the least afraid, nor can any propaganda make me afraid, of inheriting the earth. My wife and I are happy in many ways, but in no way happier than in being, at the moment, grandparents of 13 — which simply means that we are filled with 13 new loves, 13 new joys. And these are the joys and loves that will endure forever. Anybody who tries to spook us into cancelling mankind's tomorrow is wasting time.



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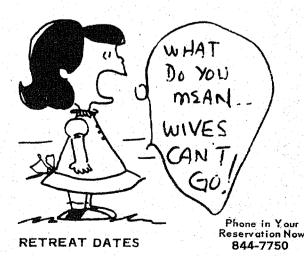
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Gifts The Magi

Popularly known as the Feast of the Magi, the Feast of the Epiphany will be observed this year in the United States on Sunday, Jan. 3 according to the new revised iturgical calendar.

Commemorating three events in the life of Christ when His divinity was maniested, Epiphany takes its name from the Greek word. Epiphania, and recalls the doration of the Magi, Christ's baptism in the Jordan, and the first miracle at the wedding feast of Cana.



Dormat vs Victim

By FATHER JOHN T. CATOIR

is based on that very strength. Today there is a powerful one to resist being victimized by his fellow man; no one myth operating at the basis of many of the world movements, should have to surrender to an oppressor. But there is and it is this: YOU DO NOT HAVE TO BE A VICTIM. You nevertheless this problem for the Christian. can easily find instant application of this idea in your own life. One can say yes, yes, yes, that is true. It awakens the fight in the Truth, who indeed claimed to be the Way, the Light and us, and transforms us into positive activists.

Whether this is good or bad depends on the application, the personal interpretation, the intelligence, and most of all on the spiritual orientation of the subject.

For instance, when applied to the downtrodden: the Negro in his revolution, the female in her liberation movement, the worker in his struggle with management, the young person in his resistance to the establishment, it makes sense psychologically. It is better to become desperate than to allow yourself to become dispirited, at least from a mental health point of view. The former is a positive response, the latter a negative, self-destructive one.

THE NEGRO got nowhere singing the blues: "Nobody knows the trouble Ah seen." The housewife, according to the tem that exploits others, but no Christian can deny the cross Female Lib, remains a glorified serf as long as she allows either. herself to be a doormat in a man's world. What we are now witnessing in this great modern era of liberation is a philosophy of devictimization. The battle cry is: NO ONE HAS TO BE A VICTIM ANYMORE.

An interesting problem arises for the Christian in this technological wonder world of new movements, whether he For the Christian to believe it, is an error which carries with or she be a Negro, a woman, a student, a member of the it grave consequences.

proletariat, or a homosexual (we mustn't forget the Gay Every myth contains an element of truth, and its appeal Liberation Movement). It is certainly just and right for some-

The Saviour who came to show us the Way, the Light and the Truth, was in fact a Victim. He said, "Learn of me, for I am meek and humble of heart . . . take up your cross and follow me." He told us that unless you become like one of these little ones, childlike in spirit, you will not enter the Kingdom of God. And there is this problem: to what extent can a Christian be a fighter in a movement to resist victimization?

UNDOUBTEDLY, a Christian is not called by Christ to be a doormat for others, but unless certain basic truths are apprehended and retained as a fundamental value, the struggle for justice in this world can deteriorate into a sick, embittered hate campaign. No one can rightly approve a sys-

You see, to be a Christian, you do have to be disposed to accept the cross. There are times when a Christian does have to be a victim, witnessing to the suffering and death of Christ. Otherwise you are not worthy to be his disciple. NO ONE HAS TO BE A VICTIM ANYMORE is a myth, an empty promise.

Mass timetable

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7. 8. 9:30, 10:30 a.m. (hall), 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.
BELLE GLADE: St. Philip Benizi, 7.

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

N.W. 35th St.
BOYNTON BEACH: St. Mark. 8. 9:30.

CLEWISTON: St. Margaret 8 a.m. 12 COCONUT GROVE: St. Hugh, 7:30, 9 a.m., 10:30 a.m., 12 noon. 6:30 p.m. (Spanish). Saturday 6:30 p.m.

CORAL GABLES: Little Flower Church 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. Saturday 7 p.m. St. Augustine, 7:30, 9, 10:30 a.m., 12, 5

and 6 p.m. Saturday 7 p.m.
St. Raymond. Coral Gables Elem.
School. 8, 9:30, 11 a.m., (Spanish) 12:15 nd 1 p.m. (Spanish).

CORAL SPRINGS: St. Andrew, 8:30. 10:30 and 11:45 a.m. DANIA: Resurrection (2nd St. and 5th

Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m. Saturday 6:30 p.m. DEERFIELD BEACH: St. Ambrose (SE 12 Ave. | 7:30, 9, 10:30 a.m., 12 noon

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

9:30 and 11 a.m.: 5:20 p.m. FORT LAUDERDALE: St. Anthony. 7. 8. 9:15, 10:30 a.m., 12 noon and 5:30 p.m.. Blessed Sucrament, 6, 8, 9:30, and 11 a.m.; 12:30. 6 and 7 p.m. St. Clement. 6:30. 8. 9. 10. 11:15 am.;

12:30 and 7 p.m. St. George, 7, 8, 9:30, 11 a.m.; 12:30 and

5:30 p.m. St. Helen. 3063 NW 23 Way. 8, 9:30, 11 a m · 12·30 and 5:30 p.m.

a.m.: 12:30 and 3:30 p.m. St. Henry. 700 NE 56 St. 9 and 11a.m. Pompano Harness Track. 7 and 10 a.m. St. Jerome. 8:30, 10, 11:30 a.m.

St. Maurice: 9 & 11 a.m. 7 p.m. Satur-Outper of Marture 6:30 R 9:30 H a m ·

12:30 and 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Sebastian Harbour Beach, 8, 9:30, 11 a.m.: 5:30 p.m. Saturday: 7 p.m.

HALLANDALE: St. Matthew, 7:30.

8:45, 10, 11 a.m.: 12:30 and 6 p.m. Saturday, 7 p.m. St. Charles Borromeo, Hallandale Recreation Center, 9, 10:30 a.m. and 12

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

a.m., 12 noon, 1 p.m. (Spanish) 5:30 and HIGHLANDS BEACH: St. Lucy. 8:30. 10. and 11 a.m.; 5 p.m. 3510 S. Ocean HOBE SOUND: St. Christopher. 7, 9

HOLLYWOOD: Annunciation, 8, 9, 11:30

Little Flower. 7, 8:15, 9:30, 10:45 a.m. 12 Noon, 5:30, 6:30 p.m. Saturday, 5:30 Nativity. 7, 8, 9:15, 10:30, 11:45 a.m. 5, 6.

7 p.m. Saturday 7 p.m. St. Bernadette, 7:30, 9, 10:30 a.m.; 12 noon and 7 p.m. Saturday 7 p.m. HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 6 p.m. IMMOKALEE: Lady of Guadalupe 9 (Spanish) 10, 11 (Spanish) INDIANTOWN: Holy Cross, 9 a.m.:

TING REACH. St Paul of the Cross Volunteer Fire House, U.S. 1., 7:30, 9 a.m., 10:30, 12 Noon, Saturday, 7:30 p.m. JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes. 7, 8:30, 10 (Spanish), 11:15 a m : 5:30 p m LABELLE: Mission, 10 a.m. LAKE WORTH: St. Luke. 7, 8, 9:15.

10:30, 12 Noon, 6 p.m. Saturday 7 p.m.
Sacred Heart, 7, 8, 9:15, 10:30, 11:45
a.m. Saturday 6, 7:30 p.m.
LANTANA: Holy Spirit, 7, 8, 9:15, 10:30.

11:45 a.m. and 6 p.m.
LIGHTHOUSE POINT: St. Paul the Apostle, 8, 9:15 and 10:30 a.m. in Yacht and Tennis Club.

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

MARGATE: St. Vincent. 8, 9, 10:15, and 11:30 a.m. Saturday, 6 p.m.

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish): 1, 5:30, 6:45 (Spanish) and 8 p.m. Saturday 5:30, 6:45

(Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).
Assumption of the Blessed Virgin. (Ukrainian) 8:30 and 10 a.m.
Corpus Christi, 6, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m.; 1 p.m. (Spanish), 5:30 p.m. (Spanish), 11:45 a.m.; 1 p.m. (Spanish), 1:42 a.m.; 1 p.m. (Spanish), 5:30 p.m. (Spanish), 5:30

12:30 and 5:30 p.m. (Spanish). Saturday 6 p.m. Holy Redeemer, 7, 10 a.m.; 6:30 p.m. International Airport (International Hotel 8 a.m. Sundays and Holy Days

St. Catherine Killian High School, 9 and

Melkite Mission, 2626 Coral Way, 10:30

11 a.m. St. Francis Xavier, 7 and 9:30 a.m. St. Dominic, 7, 8:30, 10, 11:30 a.m.: 1 p.m. (Spanish), 6 and 7:30 p.m. O CONTRACTOR OF THE CONTRACTOR

St. John Bosco Mission. 1301 W. Flagler St., 8:30, 11:30 a.m. (English), 7, 10 a.m., 1. 6. 7:30 p.m. (Spanish). St. Kevin Mission, Concord Theater.

Bird Road, 9, 10, 11 a.m. St. Kieran (Assumption Academy). 7:30. 9:30. 11 a.m.: 12:15 p.m(Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.

St. Martha: 11450 Biscayne Blvd. 8:30 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

St. Mary Cathedral, 7. 8, 9:30, 11 a.m.; 12:30. 5:30 and 7 p.m. (Spanish). Saturday 7:30 p.m.
St. Michael. 7. 8. 9 (Polish), 10. 11

St. Michael. 7, 8, 9 (Polish), 10, 11 a.m. (Spanish); 12 noon, 6 and 7 p.m. (Spanish), Saturday 6:30, 8 p.m. Sts. Peter and Paul. 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish) 8:30

a.m.; 1.7 and 8 p.m. St. Robert Bellarmine, 3405 NW 27th Ave., 8 a.m. (English), 11 a.m., 1 and 7 .m. (Spanish) p.m. (Spanish). St. Timothy. 6:30, 7:45, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.

Saturday 6:30 p.m. St. Thomas the Apostle. 7:30, 8, 9, 10, 11 a.m.; 12:15 and 6 p.m. St. Vincent DePaul. 2100 NE 103 St., 7,

8:15, 9:30, 10:45 a.m.; 12 noon and 6 p.m. (Spanish).
MIAMI BEACH: St. Francis deSales. 7.

8. 9. 10:30. 11:45 a.m.; 6 p.m. St. Joseph. 7. 8. 9:30. 11 a.m.; 12:30 and 5:30 p.m. St. Mary Magdalen, 7:30, 8:45, 10, 11:15

a.m., 12:20 and 6 p.m. Saturday, 6 p.m. St. Patrick, 6:30, 8, 9, 10:15, 11:30 a.m.; MIAMI LAKES: Our Lady of the Lakes. 7. 9. 10:30 a.m.; 12 noon, 6 and 7:15 p.m.

MIAMI SHORES: St. Rose of Lima. 7. 8:30, 10, 11:30 a.m. 1 p.m. (Spanish) 6 p.m. Saturday, 7.p.m.

MIAMI SPRINGS: Blessed Trinity 8 9:15. 10:30 a.m.: 12 noon. 5:30 and 7 p.m. (Spanish). Saturday 7 p.m. MIRAMAR: St. Bartholomew. 6:45.

7:45, 9, 10:15, 11:30 a.m.: 12:45 and 7 p.m. MOORE HAVEN: St. Joseph. 10 a.m.

NAPLES: St. Ann. 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 5:15 p.m. NARANJA: St. Ann. 11 a.m.; 7 p.m. (Spanish) 10 a.m. NORTH DADE COUNTY: St. Monica. 7:45, 9, 10:15, 11:30 and 6 p.m. NORTH MIAMI: Holy Family, 7, 8:30; 9:45, 11 a.m.: 12:15 and 6:30 p.m.

Saturday 7:30 p.m. St. James. 6, 7, 8, 9, 11 a.m. (Latin): 12:30 and 5:30 p.m. Visitation, 7, 8:30, 10:30 a.m. 12 noon, 6 p.m. 7 p.m. (Spanish). Saturday, 7:30

NORTH MIAMI BEACH: St. Lawrence

1. 9:15, 11 a.m.; 12:15 and 6:30 p.m. Saturday 5:30, 7;30 p.m.
St. Basil (Byzantine), 8:30 and 10 a.m.
NORTH PALM BEACH: St. Clare, 7.

OPA LOCKA: Our Lady of Perpetual Help. 7. 8:30. 10. 11:30 a.m. and 5 p.m. (Spanish) 6 p.m. St. Philip. (Bunche Park : 7, 9:30 a.m.

PAHOKEE: St. Mary. 11 a.m.: 6 p.m.

PALM BEACH: St. Edward, 9 a.m.: 12

noon Saturday 6 p.m.
PALM BEACH GARDENS: St. Ignatius, 8, 9:15, 11 a.m., 4245 Holly Drive, PERRINE: Christ The King, 8, 9:15, 10:30 a.m. and 12 noon. (Spanish) Satur-

and 5:30 p.m. Saturday, 7 p.m. St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m.; 12:30 and 6 p.m. PLANTATION: St. Gregory, 7, 8, 9:30.

11 a.m.: 12:30 and 6 p.m. POMPANO BEACH: Assumption, 7, 8.

St. Elizabeth, 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m. St. Gabriel, 8, 9:30, 11 a.m. and 12:15

RICHMOND HEIGHTS: Christ The King. 7. \(\)0 a.m. and \(\)12 noon.

RIVIERA BEACH: St. Francis of
Assisi. 6:45, 8, 9:15, 10:30 a.m.; \(\)12 noon

and 5:30 p.m. SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m.; 12:15 and 6 p.m. St. Louis, 8, 9:30, 11 a.m.; 12:30 and 6

p.m. St. Thomas, 7:30, 9, 10, 11 a.m.; 12 noon STUART: St. Joseph. 7. 9. 11 a.m. WEST HOLLYWOOD: St. Stephen: 7. 8. 9. 10. 11 a.m.; 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin. 9:30 a.m. St. John Fisher, 7:30, 9, 10:30 a.m.; 12

noon and 6 p.m.
St. Juliana. 6:30. 8. 9. 11 a.m.; 12 noon and 6, 7 p.m. (Spanish). Holy Name of Jesus. 7:30, 9, 10:30 a.m.;

12 noon and 6 p.m. St. Ann. 6, 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m.
ON THE KEYS

BIG PINE KEY: St. Peters Church, 10 am., 12 noon. Saturday, 7 p.m. KEY LARGO: St. Justin, 8:30, 10:30 a.m. Saturdays 5 p.m. Key Largo Civic Club.

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

St. Bede. 8, 9:30, 11 a.m. and 7 p.m. MARATHON SHORES: San Pablo 8 and 11 a.m., Saturday 7 p.m.
PLANTATION KEY: San Pedro, 7:30, 9 and II a.m. Saturday 7 p.m.

Prayer Of The Faithful

New Year's Day

191611111111111111111111111111111

CELEBRANT: Almighty Father, today we remember the Mother of Jesus in a special way, let us renew our dedication to follow in the footsteps of her Son, Christ our Lord.

COMMENTATOR: The response for today's Mass "Hear us, O Lord."

COMMENTATOR: 1. That our Archbishop, his Auxiliary, our Priests, Religious, and laity will offer their prayers today for peace and understanding in the New Year, we pray to the Lord. PEOPLE: Hear us, O Lord.

COMMENTATOR: 2. That our public officials and community leaders will show us the way to good government by pledging this New Year to rid our city of vice, public immorality and corruption, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 3. That every good citizen will, in a sense, declare war on crime, indecency and the violence that besieges our city, we pray to the

PEOPLE: Hear, us O Lord.

COMMENTATOR: 4. That we may make inner family peace something to be prayed for, worked for, and with God's help, attained in this year, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: 5. That as we celebrate Holy Mass, all of us join hearts and hands and recognize that we are all God's children, and only by working together can we have true peace, we pray to the Lord.

PEOPLE: Hear us, O Lord. COMMENTATOR: 6. That we may affirm our commitment to seek Christ in others, regardless of

race, creed, or color, we pray to the Lord. PEOPLE: Hear us, O Lord.

CELEBRANT: Father, help us to soon reach that day where weapons will be no more, when violence will be a forgotten memory, and when only men who seek the good, the just, and the true, will govern our

society, we pray to the Lord. **PEOPLE:** Amen.

Sunday, Jan. 3

CELEBRANT: Almighty Father, as we face a new year, let us ask God to give us His Light, the light of the world, so that it may lift the darkness that surrounds us, especially the darkness of sin and indifference to religion.

COMMENTATOR: The response for today's prayer of the faithful will be: "Lord, hear us."

COMMENTATOR: 1. That our Archbishop, his Auxiliary, our priests, Religious and laity may be given the light to follow the path God has chosen for

them, we pray to the Lord. PEOPLE: Lord, hear us.

COMMENTATOR: 2. That this year of 1971 will give us the chance to put Christ back into our lives, we pray to the Lord.

PEOPLE: Lord, hear us. **COMMENTATOR: 3.** That all the parents of this parish will realize their duty to set a perfect example to children with regard to their duties as Catholics, we

pray to the Lord.

PEOPLE: Lord, hear us. **COMMENTATOR:** 4. That the young people who have set Christ aside may see their mistake, we pray

PEOPLE: Lord, hear us.

COMMENTATOR: 5. That God may give the grace of a vocation to the priesthood or the Religious life to many of our young people in 1971, we pray to the

Lord PEOPLE: Lord, hear us.

COMMENTATOR: 6. That the Lord may comfort the sick and show them the spiritual value of a cross in their lives, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: 7. That the true peace of Christ be in every heart and home this year, we pray to the Lord.

PEOPLE: Lord hear us.

CELEBRANT: Father, you have given us a new year. Let us pray that with your help we will be closer to you by the end of 1971. PEOPLE: Amen.

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SCHEDULE OF SERRA CLUBS

Serra Club of Miami

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

Serra Club of Broward County

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

First and third Monday of each month

Meetings at 7:00 p.m. Town House, West Palm Beach, Fla. Walion in the contract of the

Social involvement: Catholic Norms

By Fr. KEVIN O'ROURKE, O.P.

The Second Vatican Council issued a strong challenge to Catholics to become more involved in renewing the temporal order. "It is the task of the whole Church," the Council declared, "to labor vigorously so that men may become capable of constructing the temporal order rightly and directing it to God through Christ . . . The temporal order must be renewed in such a way that, without the slightest detriment to its own proper laws, it can be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place, and person." (Laity, n.7)

MANY CATHOLICS, responding to the needs of the times, took up that challenge and became involved in efforts to change structures and attitudes in our society. These efforts often had mixed results. Inexperience and high pitched emotions sometimes brought unpleasant confrontation, false starts, and even tragedies in the attempt to improve social conditions in town and on campus. As a result of civic disorders, many other Catholics who had not been involved in social action took a negative attitude toward any change and tried to protect the status quo. In an effort to put the matter in perspective, I would like to offer some norms for Catholics to consider regarding social action and involvement.

1. We cannot urge people to be active Christians, and then become disturbed if

they confront or inconvenience other people. Even if social involvement is not perfect, we must support the general effort to improve society and look upon excesses more as mistakes than as malicious attempts to hurt other people. When efforts are made to have peaceful confrontations in order to promote social change, then the good will of the participants must be acknowledged. Such mutual good will can lead to constructive

action.

2. People who take a stand on an issue which they consider important must realize that there is more than one important issue. There is more than one set of needs, more than one group of people to be served. We cannot sacrifice and destroy one group of people for another. To put it another way, the choice of whom to help is not always a choice between good and evil; it is usually a choice between two goods. Helping poor people is an important civic and Christian concern, but teaching school, training people for careers, and helping the old people are also Christian concerns. Hence, the work and functions of schools, hospitals and old people's homes must not cease or be sacrificed to fill a newfound need.

3. Christian involvement is always peaceful. Though it may involve confrontation, this too must be peaceful. Violence contains its own seeds of destruction. However, we must realize that there is also a "violence" in many social conditions which we now accept as normal. To perpetuate any

type of violence in the name of law and order is a gross injustice.

4. Government, education, and service institutions need to reevaluate continually their priorities. Renewal is a responsibility of social and civic institutions as well as the responsibility of the Church. The priorities of an institution are not found by reading what is written in the Constitution or rule book, but by investigating what the institution and its people are actually doing. The simple fact is that many of our institutions, civic, economic, ecclesiastical, and educational, are driving many people to despair or apathy. The sooner responsible people realize this, the sooner we will have peace and understanding in our society.

5. Those who become involved in social betterment must ask themselves if they have the proper motivation. True Christian dedication is characterized by courage and patience. Taking part in a demonstration now and then, when feelings are running high, is one thing. Serving a cause or a group of people through the long and tedious process of building a new life, or changing social patterns, is another. Too many people are dabblers when it comes to Christian involvement; they like the thrill of the confrontation but do not give themselves to the longer and more important struggle. To be involved means not only to sing and demonstrate, but to suffer patiently as well.

6. Many clergymen and churches, in at-

tempting to effect social change, only succeed in polarizing their own communities. They do more harm than good. Experience shows that building a strong supportive community is necessary before a clergyman or churches move into sensitive areas. The greatest force for good is a responding, cohesive community, opponents of particular programs, as well as proponents, must be heard, before any action is begun. Most people are not opposed to constructive social change if they are prepared for it, but too often the only preparation is the judgment by some organizer that "this is good for you."

A HAUNTING phrase from the Council comes back to me once again. "We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping." (Church Today, n. 31) Our former spirituality, almost exlusively concerned with liturgical piety and self in relation to God, is not designed to give present day people "reasons for living and hoping." Social involvement is also necessary. But social involvement must be a long range Christian endeavor, respecting the rights of all.

DISCUSSION QUESTIONS:

- 1. How is social action a part of the Christian life?
- 2. What are some of the norms for social action that Catholics should consider?



Frequently straightforward General Intercessions aimed at a specific local problem and told with simple language can be more effective than more polished "canned" messages.

Work and Worship

By FATHER JOSEPH M. CHAMPLIN

"Sesame Street" keeps countless youngsters' eyes glued to the television set and their minds growing in the process. Many adult viewers, however, may judge its huge success merely a happy accident and consider the program a childish, casual, sometimes spontaneous show which, for the moment, has caught our American fancy.

How long the enormous popularity will last is, of course, a moot question. But one point remains certain — "Sesame Street" has achieved high ratings and wide acclaim not through luck (although some of this undoubtedly helped), but because of work, hours of good, old fashioned hard work. From the idea stage through scripting until actual filming, few facets are left to chance. Many talented, creative people labor long to produce what comes to us in a seemingly informal, almost relaxed style.

WE SHOULD be willing to work so hard in preparation of the Sunday liturgy. God and congregations know well those many areas which need such careful attention — the music, the homily, the reading of scriptural texts. In this column I would like to examine the Prayer of the Faithful, now called General Intercessions, to see how imagination and effort could improve this part of the parish Mass.

Articles 45-47 of the Roman Missal's General Instruction describe the prayer and give broad guidelines for its use. Priest and planning committee, according to the document, ought to incorporate this "in all Masses celebrated with a congregation, so that intercession may be made for the Church, for evil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the world." In its basic format, the celebrant invites his community to pray, a leader (deacon, cantor, commentator, representatives of the congregation) presents the petitions, and the priest concludes with a summarizing prayer.

Several publishers now supply subscribing parishes with "canned" General Intercessions for both Sundays and weekdays.

These are not necessarily bad and may even serve as indispensable crutches for those unable or unwilling to compose their own. But, I hope we soon will throw away these artiicial supports and write personal Prayers of the Faithful which flow from the homily, speak to or about this particular congregation, and reflect the present period's urgent needs. Commercial versions prepared for a national audience, regardless of how skillfully fashioned, can never capture that local atmosphere and sense of the contemporary. Only a preacher or worship committee working Saturday with newspaper in hand, ear to the radio, and eye on television will succeed in accomplishing this.

The priest's invitation, for example, should link his homily with those General Intercessions which follow immediately after the sermon. Likewise, the concluding prayer ought to be based on his talk's main thought or central points.

THE SPECIFIC intentions need to be concrete, possibly controversial at times, and always current. For the needy, yes, but in terms of the Pakistan flood victims; for peace, yes, but specifically between Jews and Arabs in the Middle East; for the community, yes, but with reference to this very city sharply divided by a conflict over school busing; for the Church, yes, but concretized in a pastor or bishop appointed during the past week.

Father Robert Hovda, writing in Worship's October 1970 issue, urges variety in content and form for the General Intercessions. The Peoples' response, to illustrate, could be recited one week, sung the next, and simple silence the third. The intentions might be symbolized by banners.

Good liturgies and General Intercessions like this don't just happen. They take work, hours of good, old-fashioned hard work.

DISCUSSION QUESTIONS:

What procedures should be followed in preparing a Sunday liturgy?

2. Why is it wise to have a variety in content for the General Intercessions?

Am I my brother's keeper?

By FATHER CARL J. PFEIFER, S.J.

This morning on the car radio I heard the reassuring news: "God is alive and well in New York City." The account described a recent experience on the New York subways. One morning on several trains, individuals pretended to become very ill. Scores of commuters immediately came to their aid. The conclusion drawn from this experiment was that God is alive in New York City because at least some people care enough about others to become involved. The validity of the conclusion is verified in the hymn from Our Holy Thursday Liturgy: 'Where there is charity and love, there God is." This hymn is simply reflecting one of the clearest messages of the whole Scripture.

The first book of the Bible, the book of Genesis, immediately directs our attention to the heart of moral living. Loving obedience to God cannot co-exist with failure to love one's fellow man. As St. John wrote thousands of years later in one of the last books of the Bible, "The commandment we have from him is this: whoever loves God must also love his brother" (1Jn 4:21).

THE WORDS OF CAIN in answer to God's question about Abel are a haunting theme running down through the Scriptures into our day of drugs, proverty, injustive and war: "Ami I my brother's keeper? (Genesis 4:9). Wach person faces that question in the depths of his heart, perhaps translating it differently: "Why should I get involved?"

God's answer to the question is repeated over and over through the centuries. Prophet after prophet challenges the people to show effective concern for their brother, particularly the poor, the widow, the orphan. In the strongest possible language the prophets condemn the self-righteous "religious" man and woman who ignore the needy and cheat the poor. Going to church, offering sacrifices, is a fine expression of love for God but unless that love is also expressed in mercy and almsgiving, the churgh-going is of little avail in God's eyes.

"Am I my brother's keeper?" Jesus' answer is even clearer and more moving than that of the prophets of God. His own life style shows a preoccupation with the blind, the lame, the needy of every kind in every walk of life. His instructions mirrored his life. The parable of the Good Samaritan is the classic answer to Cain's question. Yes, I am my brother's keeper.

God's judgment of each of us at the present moment is couched in the perspective of Jesus' parables of the judgment: "Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you clothed me. I was ill and you comforted me, in prison and you came to visit me . . . I assure you, as often as you did it for one of my least brothers, you did it for me." (Mt. 25:34-36,40).

THE MORAL EDUCATION of the young and the continuing moral development of

every Christian needs to keep this emphasis. The Vatican Countil II rejects a "merely individualistic morality" and reminds us that "there are those who, while professing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. . . let everyone consider it his sacred obligation to count social necessities among the primary duties of modern man and to pay heed to them" (Church in the Modern World, No. 30).

Religious educators struggle today to insure that this central message of Scripture and tradition find a response in the hearts of Christians young and old. Effective education toward genuine concern is a complex effort, it is not simply a matter of repeating the Ten Commandments or the Two Great Commandments of Jesus. People learn involvement by becoming involved and seriously reflecting on the experience. This is the successful formula of Christian action movements of the past two decades: See, Judge, Act. The same principles are applied today in varying ways perhaps more suitable to our times, but the reality is the same: no one learns to love except by loving. Care, concern, compassion are not abstract ideas but personal attitudes enfleshed in human words and gestures.

I will long remember the reaction of my teen-age students who could speak well of love of neighbor until they came into touch with neighbors in need. Instead of collecting food for baskets to be distributed to the poor by others on Thanksgiving day, we delivered the baskets ourselves. Then love took on deep personal experience that raised questions a well as deepened attitudes.

"That was the first time I ever went into somebody's house and found it colder inside than outside," remarked one boy. Another wondered why, with so little to eat and such poor clothes to wear, each family had a TV set. Another was so moved by the sight of a shoeless little girl the same age as his young sister who had a closet full of shoes, that he went to the closest store and bought her a

Adolescent reactions, yes, but reactions rooted in the reality of poverty, not in abstract definitions of it. The experience jolted them to feel and to think more deeply. A group of them decided to work on Saturdays for several months repairing the home of a poor crippled man. Others tried to learn more of social programs and political means of aiding the needy. They were learning that they were their brother's keeper and that being a brother is neither simple nor without question in the face of comples social problems or our day.

DISCUSSION QUESTIONS:

1. In what ways "am I my brother's keeper?

2. What does the Second Vatican Council say about our obligations concerning the social necessities of our less-fortunate brothers?

The trouble and the glory of the flesh ldn't the Christian be merrier? Shouldn't the Christian be merrier?

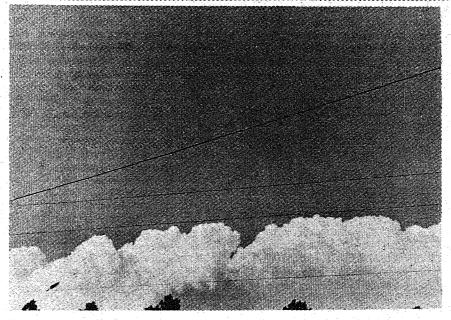
By FATHER WALTER M. ABBOTT

In St. Paul's time a school of thought regarded the body as a hindrance to intellectual and spiritual life. This attitude, adopted by philosophers in various parts of the ancient world, continued in the Christian era. We have much of it in the New Testament, including Paul's letters, and in later ascetical writings, rules of religious orders, etc. But the key Christian festivals of Christmas and Easter each year remind us of facts that throw quite a different light on the matter. From Chapter 15 of Paul's First Letter to the Corinthians comes much of that light.

Some Christians at Corinth were saying that the dead would not be raised to life (15:12) apparently because they felt the body didn't deserve to share in the glory of the afterlife. Paul replies that Christ's resurrection is proof that Christians too will rise from the dead; their bodies will be restored to them and will be very much better than they were in this life.

PAUL'S line of thought is that Christ is the head of the body in which the Christians are members. Since the head has risen, the members must rise also (see 15:22, "all will be raised to life because of their union with Christ"). We know from other parts of Scripture that all will rise, good and bad, saved and damned. In this chapter, Paul speaks only about the resurrection of the good, the just, the saved.

Paul's reply is not simply theological speculation. It is tied to the most basic truths of the faith. Notice how Chapter 15 begins. Paul reminds the Corinthians of the Gospel or Good News which he preached to them, which they received, on which their faith stands firm. To those three solemn descriptive phrases he adds a fourth: it is the Gospel through which they are being saved. The order is climactic. Then Paul presents, in verses 3-7, what is probably the earliestwritten credal formula of the New



Paul reminds in First Corinthians that Christ's Resurrection is proof that Christians too will rise from the dead.

Scripture in the life of the Church today

Testament. The reference to "the Scriptures" in that formula means the Old Testament, which was the only collection of the Scriptures at the time Paul wrote.

Notice that Paul says nothing here about the risen Jesus' appearances to the holy women. Look up Luke 24:11 and you will see why. Paul knew the general feeling of his time, that women were not readily believed as witnesses, so he doesn't "spoil" his list of witnesses to the resurrection of Jesus by mentioning women. When the Gospels were written, years later, they included the testimony of the women.

FINALLY, Paul lists the appearance of Jesus to him, indicating that he ranks him- resurrection of Jesus is basic to everything

self with the apostles and the appearance to him with the ones given them. The other apostles, as he says, were progressively prepared by Jesus for the stunning event of the resurrection. Paul was suddenly confronted by the risen Lord without having known him before at all.

When Paul says he has "worked harder than all the other apostles" he is not comparing internal dispositions but simply referring to the fact that up to then, at least, he had covered more ground than all the rest of them combined. He had also suffered more than any of the others, with the exception of James, who had already been martyred.

Paul says (15:14) that the mystery of the

Christian as we know it from Jesus and the preaching of the apostles. I remember, in this connection, a fine sentence from an editorial in "America" some years ago (written by one of my colleagues, not by me): "The cry that fired the pagan world and led to its conversion was not a gently ethical 'Do Good', a pale, philosophic Golden Rule, but the flaming news: 'He is risen!'

Verses 20-28 in Chapter 15 are fascinating for their insights about the end of the world and the glorified humanity of Christ. It is in virtue of his humanity that the Son, who as God is one with the Father and the Holy Spirit, can "subject himself" to the Father.

Verses 35-37 are fascinating for their insights about our future bodies. Paul doesn't think it necessary to say so explicitly, but it is clear that he means we will have the same bodies we had in this life (see verses 53-54 where the Greek four times refers to "this" body putting on immortality, etc.) with new qualities. As for those who are still living at the end of the world, their bodies will be given the new qualities "in the twinkling of an eye" (RSV) or "as quickly as the blinking

Chapter 15 is a great collection of our beliefs and our hopes. It is interesting that Paul ends this section with a sudden application to daily life: "So then, my dear brothers, stand firm and steady. Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever without value.'

If you think about it, what he says can throw a lot of light on the time spent in this life taking care of the body's needs. Shouldn't the Christian be merrier than others when he eats and drinks?

DISCUSSION QUESTIONS:

1. What relationship is there between the feasts of Christmas and Easter to 1 Corinthians 15?

2. What does Paul say about the end of the world in the 15th chapter of 1 Cor.?

----ya gotta have catechism -----

By DOLORES CURRAN

Dolores Curran, a teacher herself, is married to Jim Curran, an educational administrator, who shares Dolores' interest in religious education particularly in the home. Dolores writes a nationally syndicated column, "On the Other Hand," for the Catholic Press.-

When I awoke that morning I had a rare but persistent headache. For the first time in family history, I was ready to scrap two inviolate Saturday morning activities: home catechism and family shampoos.

It was at the breakfast table that fiveyear-old Mike said, "What are we gonna do in catechism today?"

I WEIGHED the piles of laundry, overdue deadlines, papers to correct and my headache against catechism and it lost. "How about skipping catechism today?" I

"I've got a better idea," he said.

Mike always has a better idea. "What?" I asked wearily.

"How about having catechism and skipping hair-washing?"

"Let's compromise," I said, using a word our children learn as toddlers. Compromise is a handy word for families like ours which pretend to be a democracy are really a benevolent monarchy, i.e., we make the decisions but we permit the kids to complain about them.

I knew Mike and his nine-year-old sister wanted catechism. We are in our sixth year of it now and, thanks to God, they still look forward to our weekly sessions. But I hadn't prepared a lesson and didn't feel up to the hour a good preparation requires for every half-hour lesson.

"How would you and Beth like to plan catechism today?" I said. "I'll lie down for a bit and when you're ready, you can come and

They were elated. Here was their chance to play real teacher. I took some aspirin, lay down and fell asleep to their scurries and whispers. When they woke me later, I was cured and they were ready.

It was quite a class. Our usual classroom, the dining room table was cleared of all the sundry items an active family collects and this alone startled me.

Next, the kids had set a religious

education atmosphere, a multi-media approach, we call it in education. The table was "set" for theree. I discovered that my husband, Jim, and our two-year-old, Steve, were to be students also. Each place was set with a construction paper place mat embellished with crosses, fish and other symbols of Christianity which Beth had learned in a previous lesson.

Although the direction was hers, the work was unmistakably Mike's. He added some of his favorite drawings, dinosaurs and trucks, which were crossed out by his teacher. I made a mental note to work dinosaurs into Mike's religion class sometime in the future. It came to me. St. George and his dragons. Perfect.

Next to the place mats were in neat order pencil, colors, glue and scissors. Beside those was a neat stack of scratch paper. My curiosity was aroused. Jim and baby Steve were called and the lesson began.

"First," said Beth rather primly, "we're going to review last week's lesson.'

I winced. Her voice sounded exactly like mine. Jim smiled at me and I scowled back. His triumph was short-lived.

"Daddy, name three things you have to do to be a good Christian."

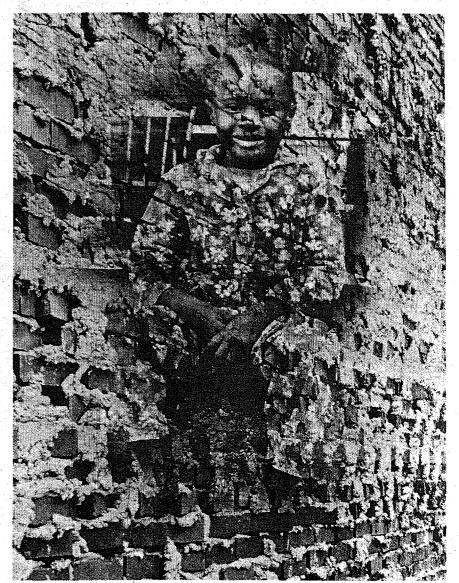
Jim blinked. He cleared his throat. He looked at me for help and I smiled at him. "Well . . . " he equivocated, "there's really more than three . . . "

"Help him, Mike," suggested Teacher

'So five-year-old Mike taught his aged father, "Ya gotta like God. Ya gotta like people. And ya gotta like yourself.'

His succinct answer would have broken us up and ruined the solemn atmosphere if Stevie didn't choose that time to start chewing a crayon. Our ensuing no-no's covered up the laughter bubbling inside us.

The whole lesson went like that. We heard the bible story, Samson and Delilah, a favorite of the children and a horror to me. They wouldn't even be aware of it if they hadn't seen it on television. I can't think of anything more violent than Samson's tying 300 fox tails together and lighting them so they can run through the enemy's field, followed by Samson's slaying 1000 men with a jawbone of an ass followed by the



Often a child's simple answer to conventionally worded questions on religion can break through heavy bricks of what adult catechism teachers may have constructed. (NC Photo by Bob Smith)

Philistines' putting out Samson's eyes for it. But there's a certain poetic justice in

having the "teachers" choose a story which is credible to them and unreal to me. It's in the catechetical framework of things.

We drew pictures of Samson, sang a song, ran for recess and learned a new lesson about helping others. It may not have been theologically sound but it was enthusiastically presented.

All in all, it was an unforgettable experience. We ended with a prayer for my headache which I had forgotten. Although

Jim and I have chuckled over it several times since, we learned much from letting our children teach us.

We saw ourselves in living pint-size, teaching and moralizing. We heard our unmistakable intonations and viewed our gestures. We felt like children again and it was fun. We noticed our kids' pride in teaching us.

And we learned that in order to be a good Christian, ya gotta like God, people and yourself. Not such a bad lesson, really.

KNOW YOUR FAITH

THE VOICE Jánuary 1, 1971 Miami, Florida Page 17

*Lourdes Academy senior receives scholastic honor

her senior class at Our Lady

Youth fair signs western musicians

A flock of big time country western music stars have been signed for the Dade County Youth Fair which opens Thursday, Jan. 14 and runs through Saturday, Jan. 23. The Fair will be held at the Dade County Youth Fairgrounds, located on North Kendall Drive, west of Dadeland Shopping Center.

Country singer, Bill Anderson and his show featuring other western singers will appear. Among the stars are Jan Howar, the Po' Boys and Dave Dudley and his Road Runners.

"This type of music is the hottest in the country today,' said Fair manager, E. Darwin Fuchs.

will perform twice on Saturday Jan. 16. Dudley and his Road Runners will appear for a single show on Wednesday, and the next night, Roy Drusky and The Loners will wind up the western music

Officers selected

St. Monica's Young Adult Association recently elected officers. They are: Jim Pearce, president; Julio Cabrera, vice-president; Charlene Ricks, secretary; and Elaine Ricks, treasurer.

The CYA group meets on the second and fourth Sundays of each month in the parish hall. For membership information call 624-6879.

Second scholastically in of Lourdes Academy, 17-yearold Caroline Lithgow recently was selected as a member of Who's Who in U.S. high schools. She earned the honor for the National High School award by maintaining a straight "A" grade average throughout high school.

Caroline has her mind set play on becoming a missionary doctor - the interest stemming from her grandfather who is a doctor.

Presently, she is working as a candystriper at Jackson all-state berth Memorial Hospital, beside being active in several school Club, yearbook staff, Para-Teachers of America.

She's the daughter of Mrs. John E. Duffy, Miami and the late Robert Lithgow.

Anderson and his show Cdl. Gibbons Hi accredited

FORT LAUDERDALE -Southern Association of Colleges and Secondary Schools.

Approval of the co-institutional high school staffed by Piarist Fathers and the Sisters of St. Francis of Joliet. Ill., followed many months of research, analysis and study in which faculty and administration members as well as students participated.

Father Thomas Dennehy is supervising principal of the school which opened for classes in the Fall of 1961

Conference gains two powers

the archdiocese high school making the five-team loop as basketball activity gets down strong as any Class A conto the serious business of ference in the state. Both league schedules and finally Chaminade and Curley have the state playoffs.

tion has a new look to it this nade as an independent and year as two perennial Class A Curley as a member of the powers, Chaminade and Arch- all-AA Greater Miami bishop Curley highs, move Athletic Conference. into the South Atlantic Con-

members Cardinal Gibbons, rolls along.

Archdiocese football groups including Science players continue to reap honors six have been Medical Club and Future selected for first-team allstate while a host more gained runnerup recognition.

Named first team allstate in Class A have been end Curley, offensive guard Joe Carpenter and defensive tackle Ed McGann of Cardinal Newman High, center Bob Gianna and defensive end Cliff Voltapetti of Chaminade, while Ellis Parker of Cardinal Gibbons High School St. Thomas Aquinas was has been accredited by the named defensive tackle on the Class B all-state unit.

> It's the greatest showing of recognition that archdiocese players have ever re-

> In addition to first team Class A honors, second team picks went to Gus Crocco and Gary Hanrahan of Cardinal Gibbons, and John Parilla of Chaminade, along with third team selections Rick Bean and Pete McNab of Pace, Mike Joyce of Chaminade and Sam Howell of Cardinal

After a month of tuneups, Msgr. Pace and LaSalle in annually played a tough slate The conference competi- of Class AA teams, Chami-

EARLY indications are ference and both should be that Chaminade will be the strong factors in the league's team to beat for the league title, with Curley and Pace They'll join holdover both developing as the season

Chaminade was just 4-3 Six players win going into its own holiday ournament this week but showed signs of its growing power by knocking off two exceptionally tough AA teams in its early season, plus taking a three-game winstreak into the tournament.

The Lions were a little slow to jell with returning starter John Parilla missing the first three weeks due to Ted Hamiter of Archbishop play on the football team while 6-3 Jim Alter was out with a minor ailment. In taking highly-regarded Delray Atlantic in the final game before the holiday break, 63-52, Alter had 11 points and Parilla 14, while 6-4 Ed Urvardy dropped in 13.

BOTH Curley and Pace are beginning to make their moves, also, although both have been bumping around with Class AA teams.

Curley dropped its first three games by close margins before notching its first win, 52-40, over Miami Beach. Ted Hamiter and Tom Baker are shaping up as the Knights' biggest scoring threats. Hamiter had 16 in the win over Beach while Baker added 14.

Pace, which was 3-3 at the holiday break, including a By JACK HOUGHTELING

mark, has lost all three of its games against AA teams, including an 84-71 contest to archdiocese rival Christopher Columbus.

Wayne Keen has come on strong as the Spartans' big scoring threat, getting 32 points against Columbus, to go with 30 against Central earlier in the season for his high games. A corner man last year in reserve, Keen has been moved to the pivot spot for this year's play and is getting a goodly number of assists from Pete Hertler. He was 24.8 ppg.

Cardinal Gibbons, the defending SAC champions, can not be counted out of the league race, although the Redskins have been erratic in the early going. They took a 2-3 record into the Chaminade Holiday tournament, including losses to archdiocese foes St. Thomas and Cardinal Newman, while taking LaSalle, 62-46, for a 1-0 SAC record.

Crocco, Bob Werstlein and Gary Hanrahan give Coach Tony Licata a fine nucleus for the team. In losing to Newman, 69-55, Crocco popped in 23 points.

LaSalle, with a slim crop of experienced performers, is figured for the bottom of the league, despite the fine scoring of Marcello Llorente. Llorente has been the lone steady threat of the Royals and was 24.7 ppg. as LaSalle posted a 1-2 record in its early

Cardinal Newman High and Columbus are the only

win over Curley for a 1-0 SAC other archdiocese teams with league competition. Newman has been impressive in the early season play, led by 6-4 Fred Stewart. He collected 21 points in the Crusaders' win over Gibbons. Newman plays in the newly-rearranged Suncoast Conference.

> Columbus has come along well and may be a surprise in the big-school GMAC. The 6-4 Ron Nentwig is the only big scorer back from last year, but Tony Ard, and Roberto Bustamonte have added considerable punch to the Explorers' attack. Both Ard and 🖜 🦠 Bustamonte are juniors.

Ard was 19.5 ppg. through the first six games (4-2) while Nentwig was 13 ppg.

St. Thomas, and Belen play an independent schedule and are both Class B state contenders while Mary Immaculate of Key West and St. Patrick's of Miami Beach are Class C schools, also independent.

ST. THOMAS won the THE TRIO of Gus first showdown between the two schools with a 69-58 decision, as Ellis Parker and John Raffa each scored 15 points while Julio Campa was again high for Belen with 22. Campa was a healthy 19.6 ppg.

MIHS has shown enough early season punch to be considered a prime candidate for state Class C honors, with its only losses coming at the two

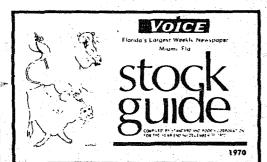
St. Patrick's has been having its troubles although featuring the littlest scoring ace in the archdiocese, 5-5 Scott Simmons. Scott was 16.9

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for Motion Pictures Act of the Heart, The (A4) Airport (A3) A.K.A. Cassius Clay (A2) All Together Now (C) A Long Ride From Hell A Man Called Horse (A4) An Event (A3) Angel Levine (A3) Angels Die Hard (R) A Quiet Place in the Coun-Aristocats, The (A1) At Any Price (A2) A Time in the Sun (A3) Au Hasard, Balthazar (A3) Baby Maker, The (B) Ballad of Cable Hogue (B) Bamse (A3) Barquero (A3)
Beast of Blood (B)
Beyond the Valley of the Bird with th Crystal Plum-Bombay Talk (A3) Brand X (C) Bora Bora (C) Brotherly Love (A4)
Bullet for Pretty Boy, A Burn (A3) Bushbaby, The (A1) Cannon for Cordoba (A3) C.C. and Company (B) Captain Nemo and Captain Nemo and the Underwater City (AI) Cat and Mouse (A3) Cherry, Harry and Raque Cheyenne Social Club (B) Chicago 70 (A3) Cockeved Cowbovs of Calico County, The (A1) Company of Killers (A2) Cotton Comes to Harlem Cover Me Babe (C) Cowards (A4) Crimson Cult, The (A3) Cromwell (A1) Cry of the Banshee (B)
Curious Female, The (C)
Curse of the Vampires Darker Than Amber (B) Diary of a Mad Housewife (A3) Dirty Dingus Magee (A3) Dunwich Horror (B) El Condor (C) End of a Priest (A3) End of the Road (C) Eugenie (C) Every Bastard A King Executioner, The (A3) Fantasia (A1) Fellini Satyricon (A4) Female Animal, The (C) First Love (A3) Five Man Army (A3) Flap (A3) Float Like a Butterfly, Sting Like a Bee (A3) Flying Matchmaker, The (A2) Forbin Project. The (A3) Fountain of Love (C) Four Clowns (A1) Games, The (A3) Getting Straight (C) Give Her the Moon (A2) Goin' Down the Road (A3) Goodbye Gemini (C) Grasshopper, The (C) Great White Hope, The es (B) Halls of Anger (A3) Happy Ending, The (A3) Hawaiians, The (B) Hell Boats (A3) Her and She and Him (C) Hi, Mom (B) Homer (A3) Honeymoon Killers, The (B) Hornet's Nest (B) Horoscope (A4) Horror House (A3) Hunting Scenes (A3)
I Am Curious Blue (C) Tce (A4). Never Sang for My Father (A3) In Search of Gregory (B) I Walk the Line (A3) Joe (A4) Joke, The (A3) Jovita (A3) Julius Caesar (A2) Juliette de Sade (C) Kill Them All and Come

Lovers and Other Strangers (A4) Loving (B) McKenzie Break, The (A3) McMasters, The (A3) Magic Carden of Stanles Sweetheart (C) Mandabi (A2) Man from O.R.G.Y. (C) Man Who Had Power Ov Women (A3) M*A*S*H (A4) Matter of Days (A4) Me (A2) Mercenary, The (A3) Milky Way, The (A4) Mississippi Mermaid (A3) Monique (C) Monster Zero (A1) Moonshine War (A3) Mosquito Squadron (A1) Most Beautiful Age (A3) Move (C) Muhair, The (C) Mumsy, Nanny, Sonny and Girly (A3) My Lover, My Son (B) My Night at Maud's (A3) Myra Breckinridge (C) Naked Hearts (A3) Ned Kelly (A3) New Life Style, The (C) Night of Bloody Horror No Blade of Grass (B) Norwood (A3) Nun at the Crossroad (A3) On a Clear Day (A2) One More Time (A3) Only Game in Town, The Owl and the Pussycat, The (B) Passenger, The (A3) Passion of Anna, The (A3) Patton (A2) People Next Door (C) Perfect Friday (B)
Phantom Tollbooth (A1) Physix, The (A3) Pizza Triangle, The (A3) Pound (C) Private Life of Sherlock Holmes, The (A3) Pufnstuf (A1) Puzzle of a Downfall Child Quackser Fortune has a Cousin in the Bronx (A3) Quiet Days in Clichy (C) Rider on the Rain (A3) Riverrun (A3) Savage Wild, The (A1) Senso (A3) Serafino (A3) Sicilian Clan, The (A3) Skullduggery (A3) er Blue (C) Something for Everyone (A4) Song of Norway (A1) Start the Revolution with Me (A3) sses, The (C) Story of a Woman, The Suppose They Gave a War and Nobody Came (A3) Swappers, The (C) Swimming Pool, The (B) Tarzan's Jungle Rebellion Taste the Blood of Dracula (A3) Tell Me that You Love Me, Junie Moon (A4) That Splendid November The Daughter - I, A Woman Part 3 (C) There was a Crooked Man (A3) Things of Life (A3) This Man Must Die (A3) Three (A3) Threesome (C) Too Late the Hero (A3) Trash (C)
Travelling Executioner Tristana (A3) Trog (A2 Tropical Ecstasy (C) relve Chairs, The (A3) 24-Hour Lover (B) Two or Three Things I Know about Her (A3) Up in the Cellar (B) Venus in Furs (C) Virgin and the Gypsy (A4) Virgin Soldiers, The (A3) Walking Stick, The (A3) Walk in the Spring Rain War of the Gargantua (A1) Watermelon Man (A4) We Live Now, The Wedding Night (A4) Weekend with the Babysit What's Good for the Goose

KEY TO RATINGS

(C)

(A1) Winter Wind (A3)

(A2)

Where's Poppa? (B) Which Way to the Front

Wusa (A3) You Can't Win 'Em All

Witcheraft '70 (C) Without a Stitch (C)

Women in Love (B)

Zabriskie Point (B)

Zig Zag (A2)

Woodstock (A4)

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Pope, Cardinal ask for Polish peace

VATICAN CITY - (NC)

government, the Pope told Stefan Cardinal Wyszynski, help."

nal asked for a conciliatory attitude by Poland's workers and for greater production to solve the nation's food problems. He avoided any sharp attacks on the communist regime, and said everyone including himself and the for the bloodshed that accompanied the workers' revolt.

Cardinal Wyszynski spoke

IN WARSAW, the Cardi- Pope for his interest in Poland's troubles, and in transmitting the apostolic blessing said it was sent "to the families on the coast to whom today's holiday is so painful, and to "orphaned children, widowed and bereaved mothers and those who lost Church - must accept blame their workmates, suffering in a creative effort for the com-

An alarmed Pope Paul VI message to note Christmas has appealed for peaceful and the Cardinal's name day. solutions to the problems of the feast of St. Stephen. Dec. Poland, in a message to the 26. Sending his apostolic leader of Poland's Catholics, blessing to the Polish people, who has made a similar he also expressed the hope that in remaining faithful to In his first comment on their longtime Catholic trathe upheavals that brought ditions and faith, they would about a turnover in the Polish enjoy "solid peace and tranquil progress.

the Polish Primate, he was at a crowded Christmas Mass concerned "with the fate of in St. John's Cathedral. the Polish people who are Observers regarded his dear to us and about whom we remarks as an affirmative rethink with great alarm these sponse to an announced effort days, and for whom we never by the new Polish governstop invoking the Lord's ment to reach an understanding with the Church.

Pope Paul sent his

The Cardinal thanked the

mon good of the fatherland."



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Back Alone (B)

Lady of Monza (C)

Landlord, The (A4)

Let it Be (A1) Liberation of L.B. Jones

Kremlin Letter, The (A3)

Last Escape, The (A2) Last Grenade, The (A3) Lawyer, The (B) Leo the Last (A4)

Lickerish Quartet, The (C) Little Fauss and Big Halsy

Looking Glass War (A3)

Losers, The (B)
Love is a Funny Thing

"Todo hombre es mi hermano

En su mensaje para 1971, el Papa Paulo VI enfatiza que la paz verdadera debe fundarse en la justicia, en la dignidad humana, en la igualdad y en el respeto a todo hombre, por el sólo hecho de ser hombre.

El mensaje es un eco de la Declaración de los Derechos Humanos, como voz que brota de la nueva conciencia civil:

'Todos los seres humanos nacen libres e iguales en dignidad y derechos y, dotados como están de razón y conciencia, deben comportarse fraternalmente los unos con los

El mensaje alude a la jornada mundial de la paz que se celebra hoy y en él Su Santidad desarrolla el tema "Todo hombre es mi hermano".

Paulo VI desea en esta forma fijar la atención de sus. hijos y de los hombres de buena voluntad sobre un problema importante y de candente actualidad: la necesidad de la

El mensaje papal será leído en todas las Iglesias católicas el 1ro. de enero próximo. Día Mundial de la Paz. Copias del mismo han sido entregados a las Conferencias Episcopales, así como a los gobiernos de las naciones católicas a través de las respectivas Nunciaturas Apostólicas.

Paulo VI aborda en profundidad el tema de la paz y al exponer las causas que han impedido hasta hoy su consecución plena, manifiesta:

'Vemos, ante todo, que las guerras arrecian todavía, acá y allá, y parecen plagas incurables que amenazan extenderse y agravarse. Vemos que continúan creciendo, acá y allá, las discriminaciones sociales, raciales y religiosas. Retorna la supremacia de los intereses económicos, con el fácil abuso de la explotación de los débiles; retorna el hábito del odio y de la lucha de clases . . .

El Santo Padre enfatiza que a pesar de todo, la paz camina. "Existen interrupciones, incoherencias y dificultades; pero no obstante la paz camina y se afianza en el mundo con un carácter invencible", dice.

Agrega que la paz es necesaria, "ella comporta el progreso moral de la humanidad, decididamente orientada hacia la unidad", y que "la unidad y la paz son hermanas cuando las une la libertad".

En otra parte de su mensaje, el Santo Padre dice: "el que trabaja por educar a las nuevas generaciones en la convicción de que cada hombre es nuestro hermano, construye el edificio de la paz desde sus cimientos. Asimismo, "el que introduce en la opinión pública el sentimiento de la hermandad humana sin limites, prepara el mundo para tiempos mejores'

'El que concibe la tutela de los intereses políticos como necesidad dialéctica y orgánica del vivir social, sin el estímulo del odio y de la lucha entre los hombres, abre a la convivencia humana el progreso siempre activo del bien común", reza otro acápite.

Y agrega: "El que ayuda a descubrir en cada hombre, por encima de los caracteres, étnicos y raciales, la existencia de un ser igual al propio, transforma la tierra de un epicentro de divisiones, de antagonismos, de insidias y de venganzas en un campo de trabajo orgánico de colaboración civil'

Paulo VI concluye manifestando que, "es la paz la gran idea que celebra el amor entre los hombres que se descubren hermanos y deciden vivir como tales". Y exhorta al mismo tiempo "a no retroceder en el camino de los logros que se vienen obteniendo en la búsqueda de una paz plena y duradera''.



'La Adoración de los Magos', grabado en madera del siglo 16 por el pirograbador alemán Veit Stoss.

Dios con los hombres

Epifania-Presencia

Por el Padre Agustin Roman

En este domingo la Liturgia nos presenta La Epifania del Señor, es decir el Señor que se manifiesta no solo a su pueblo sino también a todos los pueblos. El mensaje del Evangelio en que aparecen los magos no es otro que la proclamación de la universalidad de la salvación.

Los cuatro Evangelios nos presentan al Señor Jesús. Mateo, Marcos y Lucas nos presentan al Salvador de los hombres dentro de un mismo marco y por esto se llaman, los sinópticos. San Juan nos lo presentara fuera del cuadro y por esto tiene su Evangelio características propias. Los Evangelios nos presentan a Cristo como si todo comenzara con El, pero al mismo tiempo nos va haciendo contemplar el pasado. En cada página nos hace ver en los gestos de Cristo, los anuncios del pasado: "Para que se cumpliese la palabra del Señor dicha por el profeta'

Los Evangelios nos dan la presencia de Alguien que ha sido muy esperado y que los siglos lo han llamado de diferentes maneras:

EL HIJO DE DAVID: David habia recibido la promesa de que uno de sus descendientes seria exaltado por Dios: Yo seré para El un Padre, y el será para mi un hijo, (II Samuel 7).

Cuando el angel se presenta a María, toma las palabras con que Dios había hablado a David para hablarle de Jesús. Las muchedumbres al verlo presente clamaron: Hosanna al hijo de David (Marcos 26, 36)

VENCEDOR EL REY LIBERTADOR. En el pasado en las guerras Dios liberó a su pueblo (Salmos 2, 45 y 72). El Evangelio presenta a Cristo como el Libertador. Esta liberación se presenta en doble perspectiva: Una presencia libertadora en la primera venida que venciendo a la muerte libra al hombre del pecado y los introduce en la Iglesia y otra presencia libertadora en la

segunda venida donde reinara sobre los elegidos y los condenados.

El BUEN PASTOR. El Pueblo de Dios fué Inauguran nómada desde el comienzo, sabe muy bien que el pastor es jefe y protector del rebaño. El rey más grande que tuvo este pueblo fué pastor: David. El Evangelio nos presenta a Jesús como el Pastor que defiende su rebaño de los enemigos y los lleva a los buenos pastos. En sus parábolas Jesús se presenta como el que viene a colmar esta espera (Juan 10).

EL UNGIDO O CONSAGRADO. Los hebreos le decian el Mesias, los griegos el Cristo. En el Antiguo Testaento tres personas podian ser consagradas: los reyes, los sacerdotes y a veces los profetas. El Evangelio nos presenta a Jesús como el Mesías. Murió para testimoniar que era el Mesias (Mateo 16, 13-20; Lucas 3, 15; Juan 1, 19-25).

EL REY. Más que un Mesias el Pueblo esperaba un Reino. El recuerdo de David v su reino permanece vivo. Los profetas anunciaron con estas imágenes tan queridas el nuevo reino del Enviado y Jesús aparecerá como el Rey que llega a su Reino.

El Evangelio nos presenta a Jesús predicando el reino de Dios y sirviendose de todas estas imágenes del pasado: rey, pastor, servidor sufriente, etc. Dando una ley que conduce más alto que la ley de del Arzobispo, popularmente este año. Y el sueño posible es y cultural a los trabajadores Moises en las Bienaventuranzas (Mateo 5, 1- conocida como la Colecta 12). Todos son llamados a este Nuevo Reino ABCD quedará inaugurada el los pobres, los desterrados, los hambrientos, los perseguidos, todos los que el mundo desprecia son los invitados de honor a este Reino. (Lucas 17, 20-37 y 21, 25-32).

Learnos los Santos Evangelios tratando de sacar de ellos el mensaje del Señor para fuerzas para el sostenimiento tación de vivienda económica llevarlo a la vida. Especialmente en este año de las obras de asistencia para personas retiradas, 1971 leamos el Evangelio de San Lucas que es social comprendidas en el pensionadas o de escasos el que corresponde y aparecerá en la Litur- programa ABCD. salarios, el sueño posible es la "El Sueño posible" es el ampliación de hospitales y

Misa por la Paz

Una misa pontifical será ofrecida hoy (viernes, primero de año, a las 11 a.m. en la Catedral de St. Mary para observar el Dia Mundial de la Paz, auspiciado por la Iglesia Católica a lo ancho del mundo en la festividad de Año

Los fieles de la Arquidiócesis de Miami unirán sus oraciones a la de los católicos de todo el mundo en ese día de oración por la paz que será observado en todas las iglesias y capillas.

Retiro de Año Nuevo

"Reflexiones de Año Nuevo" es el tema de un retiro espiritual que se ofrecerá mañana, sábado 2 de enero, de 9:30 a.m. a 1 p.m. en el Centro Hispano

Abierto a hombres y mujeres el retiro será dictado por el Padre Angel Villaronga, O.F.M.

trasmisiones

MEDELLIN - Con la transmisión de la Misa de Navidad celebrada por el Santo Padre Pablo VI en Roma, quedó inaugurada oficialmente la "Red Latinoamericana de la Fe" en Colombia, y que viene funcionando con sede en Argen-

Esta entidad tiene como objeto producir y coordinar, a nivel de oficinas nacionales de las Conferencias Episcopales para los Medios de Comunicación Social, las transmisiones religiosas via satélite para América Latina.



Suplemento en Español de *VOICE

El amor al hombre, valor primordial

El amor y la paz son cosas correlativas. La paz es un efecto del amor: la paz auténtica, la paz humana. La paz supone una cierta "identidad de elección". Y ésta es la amistad. Si deseamos la paz debemos reconocer la necesidad de fundarla sobre bases más sólidas, que no sea aquella de la falta de relaciones (hoy en dia las relaciones entre los hombres son inevitables, crecen y se imponen), o la de la existencia de relaciones de interés egoista (que son precarias y a menudo falaces), o la de la trama de relaciones puramente culturales o accidentales (pueden ser de doble filo, para la paz o para la lucha). La paz verdadera debe fundarse en la justicia, en la idea de la intangible dignidad humana, en el reconocimiento de una igualdad indeleble y feliz entre los hombres, en elrespecto, en el amor debido a todo hombre, por el solo hecho de ser hombre. Irrumpe aqui la palabra victoriosa: por ser hermano. Hermano mio, hermano nuestro.

También esta conciencia de la fraternidad humana universal se desarrolla felizmente en nuestro mundo, al menos en linea de principio.

El que trabaja por educar a las nuevas generaciones en la convicción de que cada hombre es nuestro hermano, construye el edificio de la paz desde sus cimientos. El que introduce en la opinión pública el sentimiento de la hermandad humana sin l'imites, prepara al mundo para tiempos mejores. El que concibe la tutela de los intereses políticos como necesidad dialéctica y orgánica del vivir social, sin el estimulo del odio y de la lucha entre los hombres, abre a la convivencia humana el progreso siempre activo del bien común. El que ayuda a descubrir en cada hombre, por encima de los caracieres somáticos, étnicos y raciales, la existencia de un ser igual al propio, transforma la tierra de un epicentro de divisiones, de antagonismos, de insidias y de venganzas en un campo de trabajo orgánico de colaboración civil. Porque la paz está radicalmente arruinada donde se ignora radicalmente la hermandad entre los hombres. En cambio, la paz es el espejo de la humanidad verdadera, auténtica, moderna, victoriosa de toda autolesión anacrónica. Es la paz la gran idea que celebra el amor entre los hombres que se descubren hermanos y deciden vivir como tales.

(Extracto del Mensaje de Paz del Papa Paulo VI)

Inician Campaña ABCD

lunes, día 4 de enero y en las próximas semanas los católi-

la atención a las adres sol- migratorios, la ayuda de teras, el cuidado esmerado a los niños retardados mentales, la rehabilitación de los cos de la Arquidiócesis de alcohólicos y drogadictos, el Miami serán exhortados a sostenimiento de hogares cooperar en la medida de sus para ancianos y la habilisalarios, el sueño posible es la recabando su porte para esas

La Camaña de Caridad lema de la campaña ABCD de escuelas, la asistencia social emergencia a los refugiados que llegan.

La campaña incluye una serie de actos y programas que culminarán el 7 de febrero con la colecta anual que visitará todos los hogares católicos de los ocho condados del Sur de la Florida, obras asistenciales.

Décimo aniversario del Programa para Niños Refugiados

Por Gustavo Pena Monte

Que lejos estabamos nosotros de pensar hace diez años, cuando fuimos al Aeropuerto de Miami a recibir a los tres primeros niños que llegaban solos de Cuba, enviados por sus padres para librarlos del adoctrinamiento ateo, que aquel acto iba a cobrar tal magnitud y que diez años después el programa seguiria vigente", dijo Monseñor Bryan O. Walsh, fundador del Programa Católico para Niños refugiados cubanos al pronunciar el sermón de la misa de acción de gracias en el décimo aniversario de la fundación de ese Programa.

Oficiada por el Arzobispo Coleman F. Carroll, la misa se ofreció en el patio de un amplio motel de Biscayne Boulevard que hoy sirve como Hogar de Niños Refugiados Cubanos. En el residen una veintena de adolescentes bajo el ciudado personal de Monseñor

EL FUNDADOR de este programa único en su clase, rememoró el comienzo del mismo. "Nos habían llegado rumores de que muchos padres cubanos, desesperados por el temor de que sus hijos fueran tomados por el régimen comunista para someterlos al adoctrinamiento ateo, estaban dispuestos a separarse de ellos, mandándolos sólos al

"En dos ocasiones fuimos al aeropuerto, pero ningún niño llegó. Por fin, el día 26 de diciembre de 1960 llegó el primer grupo de tres niños. Llegaban solos, asustados, temerosos, desconcertados, habiendo dejado atrás a sus padres, sus hermanos, sus amigos, su casa, su tierra, para llegar a un país extraño. Pronto se sintieron seguros. Les ofrecimos alojamiento, les procuramos medios de estudio y pronto en Cuba se "undió la noticia de que aquí había un programa que acogía a los niños que llegaban solos."

Con la aprobación y el apoyo del Gobierno Federal, el Programa para Niños Refugiados Cubanos ha acogido desde entonces a 14,131 jóvenes en las edades entre 6 y 18 años.

Casi la mitad de esos niños y niñas llegados en su mayoría en los vuelos regulares Habana-Miami antes de la crisis de octubre de 1962 y cuyos padres escogieron la separación antes que el adoctrinamiento de sus hijos por el comunismo ateo, fueron a vivir con parientes o amigos poco después de llegar a Miami. Sin embargo, 7,228 de ellos no tenian familiares ni amigos aqui y fueron alojados y atendidos todo este tiempo, hasta los 19 años, por el Catholic Welfare Bureau, en los campamentos especialmente habilitados con la atención de trabajadores sociales, enfermeras, profesores, instructores, médicos, padres de familia y servicio doméstico que velaba por su crecimiento.

LOS RESTANTES fueron enviados a otras áreas de Estados Unidos al ciudado de agencias que trabajaban en combinación con el Catholic Welfare Bureau, ya en planteles e instituciones especiales, ya en hogares sustitutos que se hacían responsables de los niños.

Se puso especial esmero en la educación y formación de esos jóvenes y hoy la mayoría de ellos continúan sus estudios, aunque ya están fuera del programa, o libran su susten-

Suplemento en Español de *VOICE Una Historia de Heroismo familiar

to dignamente. Muchos han contraîdo matrimonio, un buen número ha terminado estudios universitarios, contándose entre ellos médicos, abogados, arquitectos, ingenieros, ejecutivos bancarios, etc. Varios de ellos han respondido al llamado a la vida sacerdotal y religiosa, habiendo florecido un buen número

Desde el primero de diciembre de 1965. cuando se inició el puente aéreo Varadero-Miami, unos 687 padres se han reunido aquí con 886 de sus hijos que habían venido solos. Al cumplirse este décimo aniversario 7,332 de estos jóvenes han dejado de pertenecer al programa bien porque han llegado a la edad de 19 años o porque se han podido reunir finalmente con sus padres u otros familiares que han llegado a Estados Unidos. Quedan en este momento 150 bajo el ciudado del Programa y de estos, 101 residen en Miami.

Monseñor Walsh, al relatar la heroica historia de estos diez años, enfatizó que "los verdaderos héroes de ese programa único en su clase han sido los padres de familia cubanos, que prefirieron desprenderse de sus hijos, verlos partir a tierras extrañas, antes de que fueran arrebatados por un régimen ateo para adoctrinarlos en el odio y el terror.

'ESOS PADRES se expusieron a todas las represalias del régimen, al señalarse como personas desafectas, personas que no querian que sus hijos vivieran y crecieran bajo ese sistema.'

El heroismo de esos padres fué comparado por el Padre Walsh con el de la Sagrada Familia en su huida al exilio en Egipto, al recordar la cita evangélica de la misa del dia, en la que se conmemoraba la la festividad de la Sagrada Familia.

Diez años después de haber llegado al exilio como un niño separado de sus padres,

acogido por el Programa Católico Para Niños Refugiados Cubanos, Eddy Dulom, es hoy un hombre casado y con tres hijos, cabeza de familia que ocupa una alta posición en una de las más importantes cadenas farmacéuticas de la Florida. En la celebración del décimo aniversario del inicio del programa que ha acogido a cerca de 15 mil niños cubanos, Eddy participó con su esposa, Sharon y sus tres hijos, recordando con Monseñor Bryan O. Walsh los tiempos vividos en ese programa.

La verdad se impone

Даннатання потанатання потанатання потанатання потанатання потанатання потанатання по

Por MANOLO REYES

Durante años el régimen rojo de la Habana ha estado tratando de acallar sus rantes alegando que para obdesaciertos trasmitiendo al exterior por todos los medios en esos lugares tendrían que que tiene o puede logar . . . una imágen distorsionada, errónea e irreal de la verdadera situación que está afrontando y viene sufriendo el

La propaganda demagógica del comunismo internacional ha llegado a señalar que muchas de los edificios hechos antes del Castrocomunismo fueron construidos en Cuba después de

noble pueblo Cubano.

En tanto, el régimen rojo de la Habana ha perseguido, coaccionado e impuesto su nefasto terror en contra de toda manifestación pública que muestre la verdadera situación del pueblo Cubano.

Esa es la razón por la cual las llamadas "colas" o lineas de personas esperando para obtener medicinas, leche o un mendrugo de pan, han sido obstinadamente perseguidas por los Castrocomunistas.

Pero por mucho que traten de ocultar la verdad de su régimen de ruina y destrucción . . . ésta salta en otras direcciones que los Castrocomunistas no pueden acallar.

Recientemente el régi-

men rojo de la Habana prohibió terminantemente las "colas" frente a los restautener un turno a fin de comer pedirlo por teléfono.

Referente a los juguetes la Habana, solo ha permitido la compra de tres pequeños juguetes por familia. Y eso cuando se pueden encontrar. Pero en un aparente movimiento para desalentar la compra de juguetes . . . los Castro-comunistas ordenaron que la separación de dichos juguetes lo hicieran los familiares al centro de venta a través del teléfono.

Es decir, para poder lograr un turno en un restaurant o poder comprar un juguete hay que hacerlo a través de la via telefónica. Todo para que? Con el fin de evitar las llamadas "colas" frente a los restaurantes y tiendas. Pero como resultado . . ahora las "colas" se han venido multiplicando frente a los teléfonos públicos.

Como consecuencia de esa desacertada medida y teniendo en consideración que en la Habana hay un millón de habitantes, la central telefónica, que dicho sea de paso, está en pésimas condiciones se ha caido en multitud de ocasiones y por más de catorce dias la Habana ha estado sin comunicación telefónica interna.

El décimo aniversario

grama Católico para

nos fué observado con

una misa al aire libre

Residencia de Niños Cubanos Refugiados.

Coleman F. Carroll

En la foto, el Arzobispo

oficiando la misa. A la

izquierda, el fundador

del programa, Mons.

Bryan O. Walsh.

en el patio de la

de la creación del Pro-

Niños Refugiados Cuba-

En las "colas" de teléfonos públicos también se han producido riñas, disgustos y criticas abiertas contra el régimen, porque cuando el primero de la "cola" ha usado el de Navidad, el régimen rojo discar o la comunicación esta caida. Ante la demora de unos y otros . . . el público ha protestado vigorosamente.

Total? Una nueva demostración de la incapacidad del régimen Castro-comunista. Y una reafirmación que la verdad por mucho que se trate de ocultar, siempre sale a la palestra.



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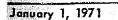
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THE VOICE

La huida de la Sagrada Familia al exilio en Egipto.'

Miami, Florida

Page 21



FROM the central balcony of St. Peter's Basilica, Pope Paul VI delivers his "Urbi et Orbi" blessing to the city and the world on Christmas Day. Speaking to a crowd numbering about 20,000, the pontiff said the world must free itself of the "centuries-old poison" of selfishness and hate.

Pope declares Christmas gives hope of new life

briefly to greet a few diplomats in the front row. Then, foregoing the traditional blessing, he waved and smiled his way down the aisle.

Ten hours later, the Pope celebrated his third Mass of the day in the Vatican, having said his second in his private chapel. At noon, following an 11 a.m. Mass in St. Peter's, he went to the balcony facing the square to deliver his "to the city and to the world" message. His words were carried live to Europe and later transcribed to other parts of the world on radio and television.

As the Pope began to speak, the sun sliced through an overcast sky and dried away the deluge which had pelted the city through the night.

The Pope spoke of "the gravity of certain questions," saying:

"FIRST AMONG these questions is that which faces the ancient Christian communities of the West: are they sufficiently aware of how much the other Christian communities in the world look to them with anguish and hope, especially in regard to the problems examined by our encyclical 'Populorum Progressio' for an integral development, including faith, a development in solidarity to the point of modern civilization?"

criticism can "meet real needs."

communicating a share in the goods of He noted that this subject was being developed "against the great background of the justice to which the world aspires" and would be brought before the 1971 Synod of Bishops. He went on to talk about corrosive criticism and wondered aloud whether such

Bishops urge emphasis on vital need of schools

CONTINUED FROM PAGE 2

favorable. In the last two years, there has been more state legislation passed (to aid nonpublic schools) than at any time in our past history. I consider this progress."

For the future, nationally, Bishop McManus forecast "higher educational quality, lower numbers of students, better teachers, and higher expenses. We may be fewer in numbers, but will be better in quality.

costs during each of the next Anchorage, two years.

Among the participants were three other cardinals -John Cody of Chicago, John Carberry of St. Louis and Lawrence Shehan of Baltimore.

THE OTHERS at the of the United States Catholic meeting were: Archbishops Conference; William D.

the camp's hospital.

Long get gitts

SAIGON - (NC) - Pope Paul's representative in

Belgian-born Archbishop Henri Lemaitre, apostolic delegate for Vietnam and Cambodia, handed

The POW camp at Bienhoa contains 4,400 prison-

Vietnam gave Christmas presents, including

photographs of the Pope, to several hundred Viet Cong

prisoners of war in a camp at Bienhoa 25 miles from

out gifts that included electrical musical instruments,

underwear, towels and soap, as well as the pictures of

ers, only 133 of whom, officials said, are Catholics.

About 1,900 of the prisoners at Bienhoa are between

the ages of 13 and 17. Most of the prisoners are Viet

Cong; the only North Vietnamese are the disabled in

the hospital through an interpreter. One of them told

him that he had been in the camp for three years.

The archbishop spoke to five North Vietnamese in

George J. Biskup of Indian- Borders of Orlando, Edwin B. Newark, James J. Byrne of Dubuque, Leo C. Byrne of St. Paul, Coleman F. Carroll of Miami, James V. Casey of Denver, William E. Cousins of Milwaukee, Thomas A. Donnellan of Atlanta.

Also Archbishop Robert J. Dwyer of Portland (Ore.), Francis J. Furey of San Antonio, Stephen J. Kocisko of the Archeparchy of Munhall, Paul F. Leibold of An economist from Notre Cincinnati, Timothy Manning Dame University, Father of Los Angeles, Thomas J. Ernest Bartell, told the McDonough of Louisville, bishops at the meeting to ex- Humberto S. Medeiros of pect a 6 percent increase in Boston, Joseph T. Ryan of Ambrose Senyshyn of the Archeparchy of Philadelphia, Daniel E. Sheehan of Omaha, Ignatius J. Strecker of Kansas City, John F. Whealon of Hartford.

Also Bishops Joseph L. Bernardin, general secretary

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Drug abuse panel slated at Nativity

HOLLYWOOD - A drug abuse panel discussion, under the direction of Dr. Melvin Stone of the Youth Drug Center of Memorial Hospital, will be held at 8:30 p.m., Wednesday, Jan. 6, at the Nativity parish hall.

A group of drug addicts will lead the discussion which is open to all parents, their teen and pre-teen children.

Auxiliary meeting planned at Center

NORTH MIAMI Members of Villa Maria Rehabilitation and Nursing Center Auxiliary will meet at 11 a.m., Friday, Jan. 8 in the center, 1050 NE 125 St.

Volunteers are urgently needed in the new residence for the aged and infirm staffed by the Sisters of Bon Secours. Those interested are urged to contact the center.



Father Thomas J. Reddy

Renamed **Provincial**

BOSTON - Very Rev. Thomas J. Reddy, O.M.I., has been reappointed for a second three year term as Provincial of the Oblates of Mary Immaculate, Eastern Province.

The Oblates are engaged in the Archdiocese of Miami apolis, Thomas A. Boland of Broderick of Albany, Charles in the parishes of St. A. Buswell of Pueblo, Stephen, Hollywood, and St. Maurice Dingman of Des George, Ft. Lauderdale, and Moines, Clarence E. Elwell of they staff Cardinal Newman Columbus, Gerard L. Frey of High School in West Palm Savannah, Raymond J. Beach.

> Father Reddy's re-McCarthy of Phoenix, John B. appointment was announced McDowell of Pittsburgh, by Most Rev. Leo Descha-Joseph C. McKinney of Grand teletes, O.M.I., Superior Rapids (Mich.), Cornelius M. General of the congregation Power of Yakima, and John of over 7,000 priests and S. Spence of Washington, D.C. brothers.

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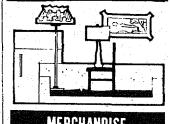
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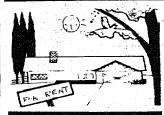
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Miami, Florida

Vital school aid case in High Court

By RUSSELL SHAW NC NEWS SERVICE

WASHINGTON - For most Americans the names Alton J. Lemon and David H. Kurtzman are not exactly household words.

For the people of Pennsylvania, for nonpublic school educators, and for the nine justices of the United States Supreme Court, however, Alton J. Lemon and David H. Kurtzman are very important people.

Alton Lemon is the child on whose behalf a major constitutional challenge to the Pennsylvania Nonpublic Elementary and Secondary Education Act (PNESEA) was launched some two years ago. David H. Kurtzman is the state's Secretary of Education, named as principal defendant.

The Lemon case promises to be the most important test of public aid to nonpublic schools to come before the Supreme Court in years - perhaps the most important ever.

ENACTED by the state legislature, the Pennsylvania act became effective on July 1, 1968. It provides for reimbursement of nonpublic schools from state funds for part of the cost of educating students in four specified "secular" subjects - mathematics, modern languages, physical sciences and physical education

The state reimbursement is limited to three items of direct expense - textbooks. instructional materials and teachers'

In adopting PNESEA, the state legislature described it as essential to meeting an "educational crisis" facing all schools and students - public and nonpublic - in the

Briefly put, the legislators' argument was that unless nonpublic schools in Pennsylvania can stay in business and provide quality education, the result is likely to be widespread closing of such schools. This in turn would create "an intolerable financial burden to the public . . . as well as school stoppages and long-term derangement and impairment of education in Pennsylvania.

ONE OUT of every five elementary and secondary school pupils in Pennsylvania attends a nonpublic school. At present, 1,181 schools with an enrollment of some 535,000 pupils are under contract with the state to provide educational services under PNESEA.

Technically speaking, the issue in the Lemon case is whether it is constitutional for a state to "purchase services" from churchrelated schools

More broadly, the question is whether state and federal programs of aid to churchrelated schools that go beyond fringe benefits like bus rides, health services and the loan of textbooks can stand up under stringent testing in the courts.

For Catholic school people the case is crucial in more ways than one. Referendum votes in early November in Michigan and Nebraska against the principle of state aid to church-related schools came as a stunning blow to their hopes.

A FAVORABLE decision by the Supreme Court on the Pennsylvania school aid law would breathe life into the flagging spirits of nonpublic educators. An unfavorable decision would deepen their gloom.

The White House, too, has an eye on the outcome of the Lemon case. Earlier this year President Nixon appointed a panel to study the financial problems of nonpublic schools and come up with recommendations on how the federal government might help.

If the Supreme Court decides that the Pennsylvania law is constitutional, it could

open the door to major new proposals by the presidential panel. If the court rules against the law, it is questionable what the panel could recommend and what the administration could do.

The Pennsylvania school aid law has been widely regarded as a precedent-setting measure which not only provides badly needed financial assistance to nonpublic schools but also resolves the church-state impasse with surprising dexterity.

IF THE LAW were overturned by the high court at this juncture, the impact in other states contemplating similar legislation - at least 11 now have study commissions examining the question of aid to nonpublic education — would be substantial.

Aid to nonpublic schools that went beyond so-called "auxiliary services" and other peripheral benefits would probably be out of the picture. This in turn would add greatly to the financial woes of the nation's nonpublic elementary and secondary schools.

At the moment most of the portents for the outcome of the case look good.

The constitutionality of the law was, for example, upheld in November, 1969, by a 2-1 decision in the U.S. district court in Philadelphia. The court gave a ringing defense of the law, based largely on a 1968 Supreme Court decision which upheld the constitutionality of a New York law providing for the loan of textbooks to children in church-related

IN THE KEY passage of that decision, the high court set down a crucial test for distinguishing between "forbidden involvement of the State with religion and those contacts which the establishment clause (of the first amendment) permits." It said:

'The test may be stated as follows: what are the purpose and primary effect of the enactment? If either is-the advancement or inhibition of religion then the enactment exceeds the scope of legislative power as circumscribed by the Constitution.

That is to say that to withstand the strictures of the establishment clause there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

Now the Supreme Court is being asked apply this "test" to the Pennsylvania school aid law. On the outcome may hinge a large part of the future of nonpublic education not only in Pennsylvania but everywhere in the United States.

Basque executions could unleash wave of violence

BURGOS, Spain. - The nine, who were given more death sentences given to six than 700 years in prison, are of 16 Basque defendants here two other women and two Dec. 28 by a military court, after Basque extremists released a kidnaped German consul on Christmas day, could unleash a wave of violence throughout Spain.

that possibility believe, however, that General Francisco and aiding a criminal. Franco, as chief of State the capital punishment, may messaged the Franco governthus noose clemency and avoid further unrest.

Basque sources said upon by an ETA dissident group since Dec. 1, that they had achieved their main objectives of world publicity for the Basque cause and pressure on Franco for clemency. Earlier they had said Beihl would be killed if any of the Basques was executed. ETA stands for "Basque, Your Freedom."

ALTHOUGH Spanish military court sentences have in the ETA is not an irresponpast been carried out quickly. there was no immediate indication when Franco would confirm the death sentences adding to optimism by qualified observers

after they were found guilty of killing a secret policeman in 1968 are: Francisco Javier Maria Dorronsoro, 24.

ted. Among the remaining and daughter.

priests - Father Jon Echabe, who received a 50-year sentence, and Father Julen Calzada, sentenced to two years and a day. The charges against them had ranged Observers who expect from banditry and armed robbery to illegal propaganda

The Vatican and leaders only one who can commute in several countries have ment for leniency for all the defendants.

LAWYERS for releasing Eugene Beihl, held defense said confessions were in some cases obtained by police through torture. The defense had made moves to transfer the trial to a civilian court but failed.

The verdicts came after almost three weeks of court deliberation, while suspense hung over the fate of the prisoners and the life of the

"We wanted to show that sible, fanatical and bloodthirsty band," a group contact said in France about Beihl's release.

went to Beihl, 62, Wiesbaden, Germany, im-The six facing execution mediately after his release. He told the correspondent there of the Madrid Catholic daily Ya that at one point he Izco, 29; Eduardo Uriarte feared he would not come out Romero, 25; Joaquin alive from the experience, Gorostidi, 26; Mario Oneindia but that he was well treated Matxiondo, 22: Francisco by his captors. He is honorary Javier Larena, 25, and Jose consul in San Sebastian, Spain. He returned there One woman was acquit- after being joined by his wife

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