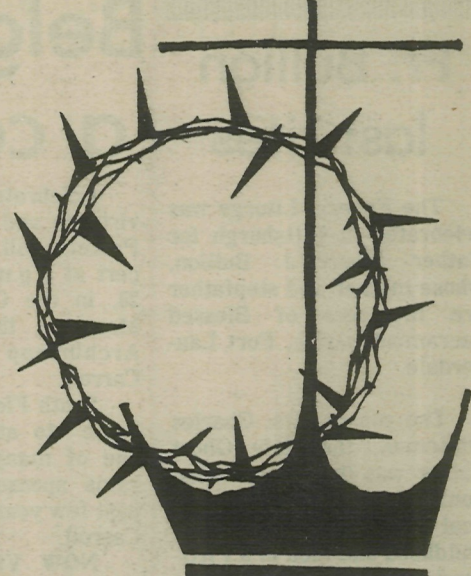


Christ The King and the world today



Dearly Beloved in Christ:
I want to offer a few reflections to you about Christ, our Savior and the world we live in today.

When the Feast of Christ the King was first announced less than half a century ago, its significance became quickly apparent. While there had been wars throughout history and countless examples of man's inhumanity to man in defiance of God's law, in the mid-twenties it first became apparent that nations usually identified as Christian were determined to cast off religion's guidance and influence. Christ's right to rule them was being challenged.

When Pope Pius XI, in 1925, directed the Catholic world to observe the new Feast of Christ the King, Russian Communism was only seven years old. Hardly anyone then realized it offered the first international movement designed to replace Christianity

with atheism and God with the superman. Adolph Hitler at that time was mulling over the form and content of "Mein Kampf." Mussolini was attempting to weave fascism into daily life in Italy.

IN OTHER COUNTRIES in those bleak, often despairing years after World War I, it became increasingly clear also that traditional forms of morality were breaking down and affecting individuals and families. And a new phenomenon was noticed. People everywhere described the "isms" of the day, nazism, communism, fascism, as grossly inhuman, but found subtly attractive in their own lives, the very same type of flexible morality popularized by the dictators.

Now a generation later, with all the leaders of those fearful years dead, if not forgotten, their philosophy lives on in various forms of respectability and acceptance. Many individuals are rejecting Christ today

and giving Him no place in their lives. They have adopted a life style which leaves no room for any authority, either gods, the families, or the states. The Commandments have been replaced by personal codes of preference or taste. Some want to live by love, but without sacrifice, to enjoy all privileges of living without any of its responsibilities. So many have lost sight of the Christian final goal, and wander without purpose and without peace.

Nevertheless, despite this widespread crisis in faith, there are reasons to believe that restless youth and disillusioned adults are beginning to sense again that they cannot go on without a leader, that Christ has the remedy for their ills. Some who have drifted far away are turning again, perhaps in what appeared to be strange ways, to seek His guidance and to find in Him meaning for their lives. They may not yet call Him King, but they have taken the first hesitant steps towards enlisting His service.

because he came to serve, but because it is unlike the rigid authority of the Pharisees who would stone the adulteress, and it is a contradiction of the permissiveness of the self-indulgent, whose only role is their appetite.

THE VOICE

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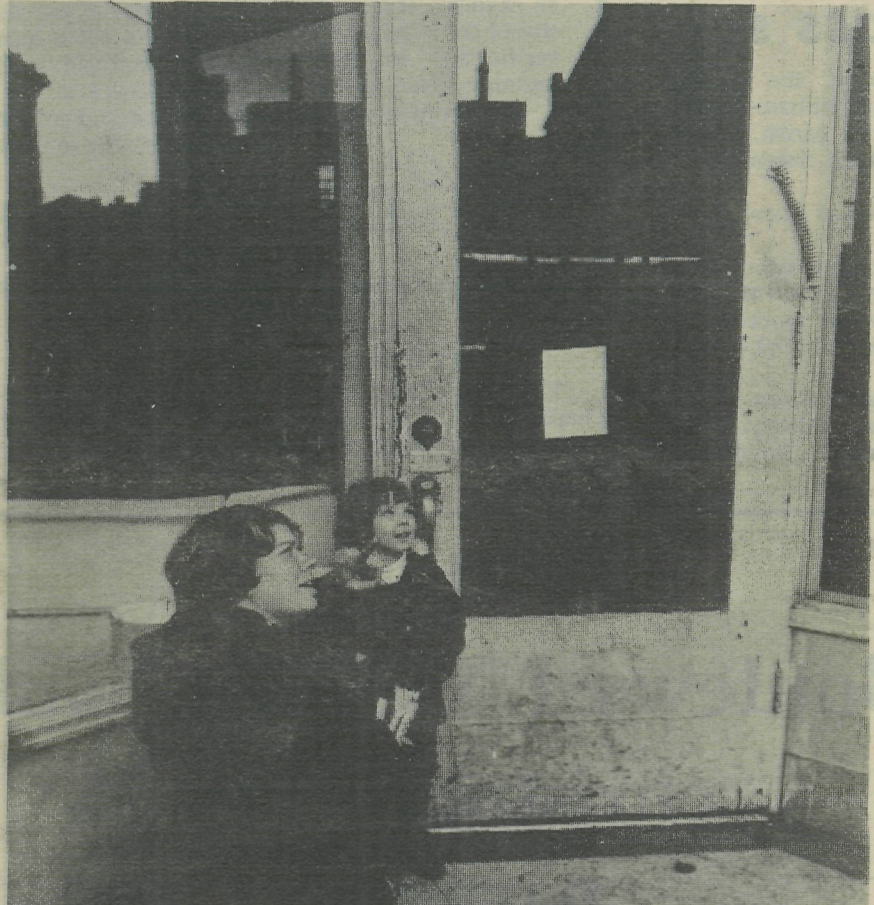
MOREOVER, across the earth there are still the many who have been living peacefully with the conviction that Christ, the King, alone can meet the deepest aspirations for modern man rightfully concerned about the quest of freedom. Their bonds of slavery were severed by the conviction the truth can set them free. Therefore, they have reason to understand that He truly is the Way, the Truth, and the Life. They find help in overcoming their prejudice against some, their revulsion for others, by remembering he identified Himself with the very least of humanity.

Nor are they faint-hearted in following Him because of a clause in the contract which demands that the Christian deny himself, take up his cross daily and follow Him. So many in our times are learning the hard way, that human life demands constant self denial, and society itself depends for its preservation on willing self-discipline. Authority in Christ is respected. Not only

So, dear friends, we welcome this great feast as an opportunity to renew our faith in our King. And while fidelity to Him in our daily lives always will be the final proof that we truly accept Him and follow Him as our King, we need from time to time to make a public profession of our faith.

Accordingly I am suggesting that all parishes on the feast of Christ the King have exposition of the Blessed Sacrament throughout the day, or, if this is not feasible, because of Mass schedules, to arrange a Holy Hour at which parents and children and all parishioners can gather together to pay homage to Our Lord. We sorely need to beg His blessing on nations and individuals everywhere, that His Kingship may be recognized and accepted.

DEVOTEDLY YOURS IN CHRIST
+Coleman F. Carroll
ARCHBISHOP OF MIAMI



HUMAN Development Campaign provides assistance for the impoverished, uneducated, jobless and those who lack medical care. Above, a social worker befriends a youngster in the inner-city low-income area of Cincinnati as the city's skyline is reflected in the glass.

Human development drive to fight poverty

Specific self-help projects aimed at eliminating the causes of poverty throughout the nation will benefit from the second annual collection of the Campaign for Human Development which will be taken up in churches and chapels of the Archdiocese of Miami and elsewhere in the United States on Sunday, Nov. 21.

In a letter to the priests, religious, and faithful of South Florida, Archbishop Coleman F. Carroll urged them to make a real sacrifice in their gifts, noting that "As we approach our national day of gratitude to God for His many blessings and favors, I encourage you to follow the mandate of love by our Blessed Lord to His Apostles and make a real sacrifice in your gift to the poor."

Father John J. Nevins, Archdiocesan Director for the campaign, has emphasized the "grim picture" of a total of 25.4 million

poor people in a nation which has the economic, technological and scientific means to abolish human deprivation.

"THE FACT IS that a man is poor when he lacks choice," Father Nevins said, "and he is poor when he is powerless to control his own destiny. The poor man is one who is trapped in the spirit-crushing circle of malnutrition, doomed by a lack of education, subhuman housing, inadequate medical facilities and the general neglect caused by an affluent society's indifference."

He also stressed that although money is definitely needed to end poverty that money is not alone the answer because poverty is not simply a lack of money. "It is a symptom of deeper social disorders, highly complex and many-faceted," he explained, adding that there is a critical need today for an all-out attack on the root conditions which breed poverty.

"We need to attack hunger, slum housing, poor schooling, disease and ignorance, loneliness and alienation," the Archdiocesan Director of Catholic Charities continued. "But the greatest need of all is for people who care. We need people who are concerned that 40 per cent of the poor people in this country are children under 18 years of age. That's over 10 million youngsters who need care."

"WE NEED PEOPLE who are concerned
(Continued on page 22)

A Thanksgiving story of dreams comes true

By JOHN DE GROOT
This is a Thanksgiving story: Thanksgiving for the forgotten men of Miami . . . the flotsam and jetsam of a golden tourist world of sunlight and palm trees.

Thanksgiving for the homeless, helpless and hopeless — some familiar faces, some new faces. Men temporarily jobless, others too ill to work — a scattering of winos, drifters and snowbirds.

Thanksgiving for the forgotten men of Miami, then:
What does it mean?
WHAT really matters is a dream of yesterday . . . the way they remember it as it was in their childhood, not truly the way it was . . . rather a memory drifting down through the years until it has become a shimmering illusion of innocence and security, love and a family together.

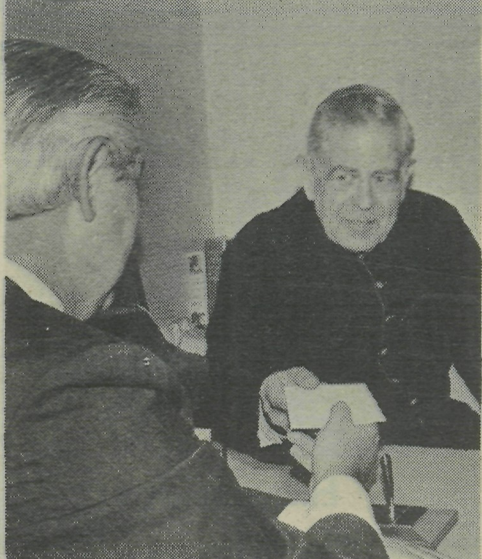
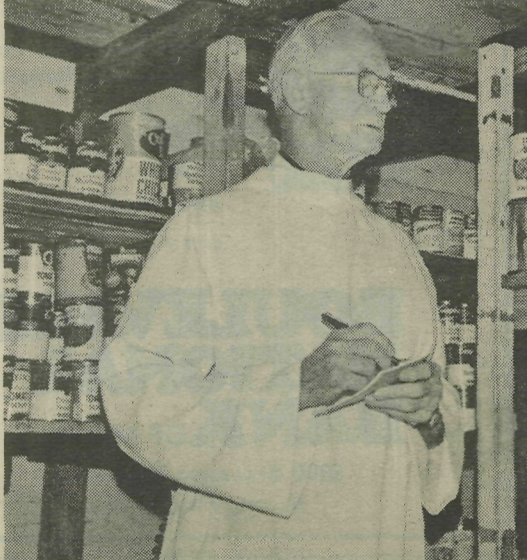
So why should we care?
Consider the dream . . . the Thanksgiving dream of the street creatures of the Magic City.

The snow was crisp and it made clean and delightful sounds as you walked on it. The air was cold and pure . . . almost the perfume of Winter arriving. There were the preparations: the reluctant washings of

ears; the stiff and Sunday-best suits; the waiting . . . always the waiting.

And there was the coming together, the time of love: the bear-hugging, sweet-smelling aunts; the back-slapping uncles who called you "my big man"; the nieces and nephews staging a children's circus of

(continued on page 12)



\$10,000 check for Camillus House is presented to Edwin Tucker, Archdiocesan director of Community Services, by Archbishop Coleman F. Carroll, to insure that thousands will enjoy Thanksgiving. At left, Brother Kevin, surveys the pantry.

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

Fr. Bullion last rites

The Funeral Liturgy was celebrated in Pittsburgh for Father Albert J. Bullion, whose mother and stepfather are members of Blessed Sacrament parish, Fort Lauderdale.

The son of Mrs. Charles Whiteman, the Holy Ghost Father was the associate national director of the Pontifical Association of the Holy Childhood and died in a Pittsburgh Hospital of a heart ailment.

The 50-year-old missionary joined the national staff of the association in 1960 after serving for seven years in Puerto Rico; and as chaplain to the Puerto Rican community in Bridgeport, Conn.; and in parish work in Conway, Ark.

Student center's 1st chaplain dies

The Funeral Liturgy was celebrated Wednesday in St. Rose Priory, Springfield, Ky., for Dominican Father John F. Monroe, who served as first chaplain at the University of Miami Student Center and was for many years chaplain at Barry College.

The priest, who had retired from active service six years ago because of failing health, died Monday at the age of 66 at Marian Manor Nursing Home, Lebanon, Ky. from emphysema.

Among those participating in the Funeral Mass for his longtime friend and associate was Father Cyril Burke, O.P., now a member of the Barry faculty.

A NATIVE of New York City, who was ordained a priest of the Order of Preachers on May 30, 1932, by the late Archbishop Michael J. Curley in Washington, D.C., Father Monroe taught philosophy from 1933 to 1939 at the major seminary in Foochow, Fukien, China.

In 1939 following his transfer to the Philippines, the Dominican priest, who for three years directed a program of spiritual and intellectual activities for University of Miami collegians, studied at the University of Santo Tomas, which awarded him a doctorate in philosophy and letters.

After returning to the United States, he was a member of the faculty at Providence College and from 1941 to 1950 served as president of Aquinas High School, Columbus, Ohio. He later became prior at the Dominican Novitiate, Dover, Mass.

He was assigned as chaplain at Barry College in 1953 and remained in that post until he was named chaplain of the Catholic Student Center when it was built by the Archdiocese of Miami in 1959.

Father Monroe returned to Barry as chaplain in 1962 but in 1965 was forced by continuing ill health to retire from the campus position.

THE VOICE

Archdiocese of Miami
Weekly Publication

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Belgian organist to give a concert in Cathedral

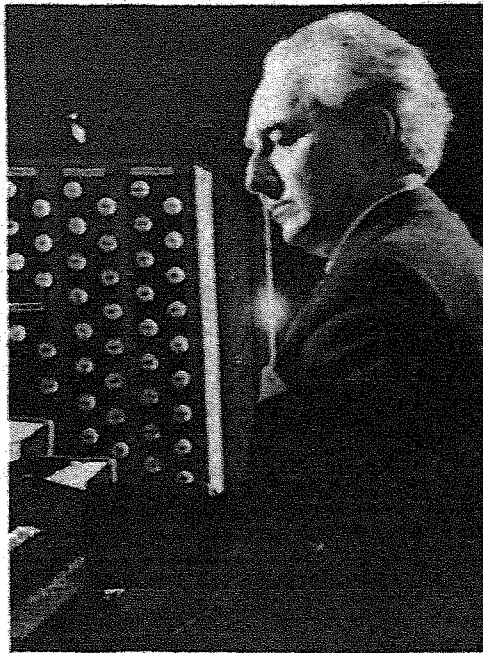
Celebrated Belgian organ virtuoso and composer, Flor Peeters, will be heard in concert at 8 p.m., Sunday, Nov. 28, in the Cathedral of St. Mary, at the invitation of Archbishop Coleman F. Carroll.

South Floridians are welcome to attend the event, one of many cultural programs sponsored during the past few years by Archbishop Carroll.

NOW VISITING in the United States, Peeters, one of the most important and prolific composers in the organ field today, was born in a village where his father was organist, on the plain that surrounds Antwerp.

By the time he was eight years old he was already capable substituting for his father whenever the latter could not perform; at the age of 12 he was composing hymns and other music for

Belgian organist, Flor Peeters will be presented in concert in Miami on Sunday, Nov. 28 in the Cathedral of St. Mary.



the local band.

WHEN WAS 20, the Lemnes Institute at Malines, central Catholic organ school of Belgium, conferred on him its Grand Prix for interpretation and composition. He then became second organist of the Malines Cathedral and

two years later was chief organist.

For more than 40 years he has been teaching organ in Belgium and abroad. Until recent retirement he was director and head of the organ department of the Royal Flemish Conservatory in Antwerp.

Memorial Mass set

A memorial Mass, marking the fourth anniversary of the death of Msgr. William Barry, P.A., founding pastor of St. Patrick parish, Miami Beach, will be celebrated at the Church, Sunday, Nov. 21 at 10:30 a.m.

Msgr. Barry served for 40 years as pastor of St. Patrick's Church and died in 1967.

On the occasion of his resignation as pastor late in 1966, Archbishop Coleman F. Carroll stated that the resignation of the well-known priest marked the passing of "a remarkable era of zealous work for the Church in Florida."

"Msgr. Barry bridged two generations in his achievements for the Church and indeed, as an unwavering patriot, for his country," Archbishop Carroll stated.



FATHER MONROE

Prior to his death he had been assigned to St. Gertrude Priory, Cincinnati.

BANK HOLIDAY NOTICE THANKSGIVING DAY

Thursday, November 25, 1971, being a LEGAL HOLIDAY, the banks comprising the membership of the Dade County Bankers Association, Inc., will NOT be open for business on that date.

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Order Christmas Flowers Before Dec. 1 - Save Transfer Charges!

Archbishop's letter Help to destroy chains of poverty

To the Priests, Religious and Faithful of the Archdiocese:

Truly significant is the present movement of the Church in our nation to be united by the common bonds of one family in destroying the slavish chains of poverty.

One year ago the Campaign for Human Development was launched by the American Bishops with a twofold purpose in mind: first of all, to regenerate a deep concern for the poor in America among all citizens and, in a particular way, among all Catholics; secondly, to establish a fund-raising program to provide resources at both the local and national levels for self-help projects which otherwise might not be possible.

Needless to say, the American Catholics responded most generously with the single most successful collection in the history of the Church in America, namely, \$8.5 millions of dollars. A dedicated committee studied and evaluated over 1300 proposals from virtually every area of the country and Puerto Rico, from ghetto and barrio, from urban streets and rural farmlands. Unfortunately, not all proposals could be supported, but, with God's help, the campaign funding of many self-help projects will have a positive impact by helping poor people help themselves.

On Sunday, Nov. 21st, the Campaign for Human Development will come to the Catholics of the nation for contributions again. As we approach our national day of gratitude to God for His many blessings and favors, I encourage you to make a real sacrifice in your gift to the poor, following the mandate of love by our Blessed Lord to His Apostles: "I have given you an example, that as I have done to you, so you also should do." (John 13:15) and St. Paul's words found verification in their ennobling example: "Be imitators of me, as I am of Christ." (1 Cor. 4:16)

Imparting to you my paternal blessings, I remain
Very sincerely yours in Christ

Coleman F. Carroll
Archbishop of Miami

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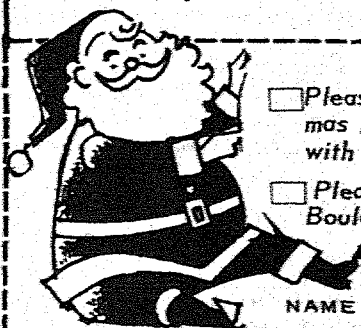
Archdiocese of Miami

THE REVEREND RICHARD P. SCHERER — to Chaplain of the Catholic Physicians' Guild and of the Archdiocesan Council of Catholic Nurses, effective Oct. 28, 1971, while retaining other assignments.

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Pope says 'too early' to give Synod results

VATICAN CITY — (NC) — Pope Paul VI told his weekly general audience that "this is not yet the moment, nor perhaps the place" to respond to what he called the "legitimate curiosity" of the public about the results of the 1971 Synod of Bishops.

"Let us leave that still to the work of the technical experts, that is, the competent persons charged with putting into logical and doctrinal order the officially approved texts," he said.

The Pope noted that many of the final suggestions made by the worldwide

assembly's delegates were still being incorporated into the two synod texts — priesthood and justice.

THE CENTRAL THEME of his audience talk was the Church as a visible religious society, "a social fact," a free society which "true Christians" enter by a free faith.

The Pope stressed that the Church exists in time and space and is not something "purely spiritual" and thus "invisible." He explained:

"The Church is a social fact. It is not

simply an ideological current which permits each person to conceive of it in his own way and to maintain it within the secret of his own conscience."

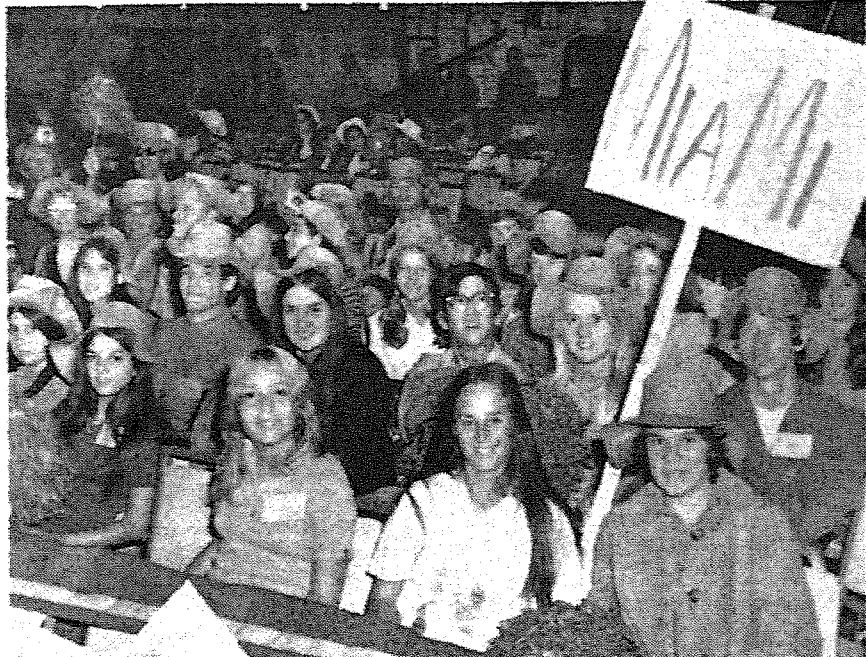
Hitting out at anti-institutional Church concepts among some Christian thinkers, the Pope went on to say:

"The religion professed by the Church constitutes a community, a communion of thought and morals. It creates a people, the People of God. The concept of a purely spiritual Church, which is therefore

invisible, interior and not exteriorly to be known, does not wholly interpret the reality of Christianity."

Pope Paul pointed out the difference between civil and religious society. He said persons belong by birth to the first but Christians belong to the Church through a free and deliberate act of faith.

"We are born men, but we become Christians," he said. "Therefore the Church is a society, yes, but a free society. There is no faith that is not free."



WIDE AWAKE and ready to listen, part of Miami's delegation to the National CYO Federation meeting, are shown here before the start of the Saturday morning session in Washington D.C. last week. Over 90 adult leaders and youngsters from South Florida joined over 3,500 other delegates for the four-day convention.

Bishops' meeting backs education tax credits

By LOUIS A. PANARALE

WASHINGTON — (NC) — The U.S. Catholic bishops have come out publicly for swift federal and state legislation to give a better tax break to parents who send their children to nonpublic schools.

The announcement came at the fall meeting of the National Conference of Catholic Bishops — United States Catholic Conference (NCCB-USCC), where the bishops endorsed a "Statement of Parental Rights and the Free Exercise of Religion."

"Today the effects of taxation, inflation and rising governmental cost make it increasingly impossible for parents to exercise their constitutional freedoms in education without enabling assistance," the bishops' statement said.

"We are hopeful and confident that the Congress and the states will promptly enact legislation, in conformity with the Constitution, which will aid parents in the exercise of their rights in education."

THE STATEMENT SAID the bishops felt compelled to speak about certain implications relating to government assistance of teachers' salaries in public schools.

The bishops were referring to last June's ruling by the U.S. Supreme Court against Pennsylvania and Rhode Island laws which permitted state tax money to be used for subsidizing non-religious subjects taught in Catholic schools.

The bishops emphasized in their statement that they were not disputing the high court's decision but, rather, were expressing their concern over some of its effects.

They said that features of the decision, if left unchecked, would affect the free exercise of fundamental parental rights to edu-

cate their children in nonpublic schools.

Auxiliary Bishop William E. McManus of Chicago, chairman of the USCC education committee, briefed newsmen after he discussed the concept of education tax credits with the almost 300 bishops attending the closed meeting.



HE TOLD REPORTERS later that he did not think the tax credit idea would conflict with court decisions. Such aid would go to parents, not to schools, he emphasized, thus avoiding "excessive entanglement" between church and state — a phrase the Supreme Court had used in its decision five months ago prohibiting direct aid.

A tax credit plan which would allow parents to subtract half the cost of their children's educational expenses from their total federal income tax would mean about \$275 million nationally, he said.

He also said that such credits would encourage investment of private funds in education, "possibly the investment of billions of dollars."

Bishop Clarence E. Elwell of Columbus, Ohio, said research shows that Catholics have the will, but not the money, to support Catholic schools.

"The only solution is federal aid, since state aid programs would not be sufficient," he said. "Even the rich can no longer afford Catholic schools."

S. Floridian is elected national laity treasurer

CINCINNATI — (NC) — The National Council of Catholic Laity, officially formed here at a two-day gathering attended by delegates from about 60 lay organizations, elected James V. Dolan of the Archdiocese of Miami as its first treasurer.

Delegates named H.G. Rountree of Rogers, Ark., as the NCCL's first president, and selected Miss Margaret Mealey, former long-time head of the National Council of Catholic Women, as the group's first executive director.

Twenty-four men and women were named to serve on the NCCL's board of directors.

Representing 20 million members, the newly-formed group is determined that it should provide "a voice for



JAMES V. DOLAN

the Catholic laity in matters of common concern."

Delegates also pledged that the new organization would work to:

- Intensify the apostolic activity of the Catholic laity in the U.S.

- Coordinate the efforts of the Catholic laity in the mission of the Church.

- Cooperate with other national and international organizations in meeting problems.

- Cooperate with clergy, religious and bishops in fulfilling the Church's mission.

Other NCCL officers elected were Mrs. Thomas J. Burke of Carbondale, Pa., president of the NCCW, first vice president; Fred J. Niehaus of Cincinnati, president of the NCCM, second vice president; and Mrs. John Eckstein of Iowa, secretary.

Commenting on his election, Rountree described the task of building the new laity council "frightening and awesome."

The National Council of Catholic Women will continue to operate with its board of directors at least until 1973, NCCW officials said.

The U.S. bishops face 'unfinished business'

WASHINGTON — (NC) — "Unfinished business," exchange of Protestant and Catholic preachers and approval of news media covering the next semiannual meeting of the nation's Catholic bishops were topics discussed in the opening days of the National Conference of Catholic Bishops autumn meeting here.

Concluding his five years of service as president of the U.S. Catholic Conference and the NCCB, John Cardinal Dearden of Detroit cited four items of "unfinished business" which Church leaders must consider. They are:

- Improve "the inter-relationship of persons within the Church — between

bishops and priests and between both of these and the laity."

- "Deepen and strengthen the theological dimension of much that we do."

- "Develop further the principles of openness and collaboration, "both among ourselves and also between ourselves and others."

- "Take a fresh look at the question of when and how we communicate to the American Church and the American nation."

The only matter that came to a vote on Nov. 15 was the rejection by the U.S. bishops of a resolution to call upon the Vatican to restudy a prohibition against exchanging

Catholic and Protestant preachers in the pulpit. The resolution was rejected by a vote of 152-81 with one abstention.

The prohibition, which remains in effect, applies only to Catholic celebrations of the Eucharist and Protestant liturgical rites which parallel the Catholic Mass. At present, dispensations from this prohibition can be given by the local bishop.

Allowing the news media to be present for the bishops' semiannual meeting in April, 1972, in Atlanta, was favored by a vote of 144 to 106. This reversed the pattern previously held in which the idea of live coverage was strongly voted against. The option to close

sadness that the sense of duty and dedication of men like Col. Steenkamp had to be wasted on the effort to maintain an impossible political system.

S. African police — 'Gestapo'

DURBAN, South Africa — (NC) — The methods of the South African security police are like those of the Gestapo and the Communist secret police, Archbishop Denis Hurley of Durban said.

After talking to Col. F. Steenkamp, chief of the security police in Durban, on behalf of five new detainees, Archbishop Hurley told a newsmen he felt "immense

sadness that the sense of duty and dedication of men like Col. Steenkamp had to be wasted on the effort to maintain an impossible political system.

"ALSO THAT THIS SAME SENSE of duty and dedication had to be associated with methods reminiscent of the Gestapo and Communist secret police and with procedures within the police force that have re-

sulted in the death of so many political detainees."

Archbishop Hurley, who has repeatedly opposed South Africa's policy of apartheid, or strict racial segregation, asked: "How long is it going to take the government to see what an immoral task they are imposing on their police force? Our sense of shame is now so profound that only a full and open inquiry can expiate it."

parts of the meetings for the executive sessions was maintained.

Meanwhile, the first ballot Nov. 16 to elect a new president of the bishops' national conference proved "inconclusive," according to spokesmen who briefed newsmen on the closed meeting.

None of the 10 candidates to succeed Cardinal John Dearden of Detroit as president of the twin bodies — the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC) — was able to capture the simple majority needed. A second ballot was set for Nov. 17.

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Beach obscenity statute upheld

By MARJORIE L. FILLIYAW
Local News Editor

A Dade County Circuit Court jurist declared Miami Beach's "nudity" statute unconstitutional but upheld the municipality's "obscenity" law during a recent case involving a theater owner and a six member cast of entertainers.

Judge Grady Crawford said that Miami Beach's statute was so worded that a person charged could not intelligently defend himself.

On grounds of insufficient evidence, he dismissed charges against LeRoy Griffith, owner of the Roxy Theater at 1527 Washington Ave., who was arrested with the cast Oct. 5, 1970.

In so doing he reversed the decision of a City of Miami Court which found Griffith guilty of operating a "house of ill fame for purposes of lewdness."

Griffith is also the owner of three other theaters on Miami Beach: the Pussycat Theater on Biscayne Blvd. and 74th St. and a theater in Tampa.

MEANWHILE Miami Beach attorney Leonard Rivkind, who heads Dade State's Attorney's seven-man volunteer Task Force on Pornography, has been invited by citizens of Albany, Oregon to address a group of residents and law enforcement officials in that city on Dec. 1 as to the techniques of fighting smut.

The invitation, which includes underwriting of his

transportation expenses, follows one from residents of Manchester, Conn., who welcomed Rivkind last month to hear him explain Supreme Court rulings and updated methods of eliminating pornography.

According to Norman R. Keegan, Florida director of Citizens for Decent Literature, Inc., the CDL is again opposing the "Maryland style" censor board bill expected to be introduced during the upcoming session of the Florida legislature.

"IN EFFECT," Keegan points out, "the bill downgrades a pornography offense from a maximum \$10,000-five-year felony to a maximum \$500 misdemeanor; provides that projectionists and managers are exempt from prosecution."

Lights will glow

As women favoring permissive abortion laws participate in mass demonstrations in the nation's capital and in San Francisco tomorrow (Saturday), thousands of citizens opposing abortion legislation will join the "Light for Life" campaign of the Right-To-Life Committee in Florida and elsewhere in the country.

Men and women will drive with their auto lights on during the day and will as well leave porch lights burning to protest the large number of lives being lost through abortions.

SPEARHEADED by the Ohio Right-To-Life Committee, the Florida Committee and the Dade Right-To-Life Committee are inviting concerned persons of all ages to join in their protest against liberalized abortion laws and in particular against proposed legislation which would change existing abortion statutes in the State of Florida.

Urging all Floridians to participate and support the "Light for Life" campaign, Dr. Richard Applebaum, vice president of the Dade County and Florida Right-To-Life Committees, emphasized that "anyone who believes in the sanctity of life and who believes in God's children, either unborn or born, should find a place in their heart to join the Right-To-Life movement in dynamic action on Saturday, Nov. 20 by turning on their porch and auto lights so that once again human decency can be restored in this nation."

Various bills to change the laws have been unsuccessful in the last four legislative sessions. At present, abortion is permitted in Florida only when the life of the mother is in danger.



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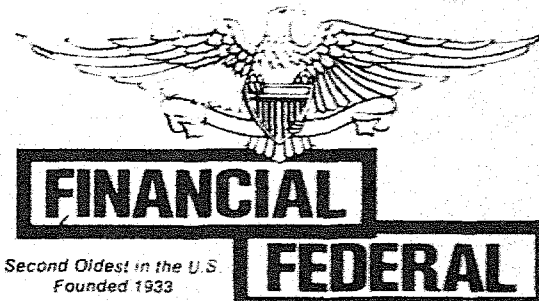


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Editorials

Heed 'mandate of love' by assisting the poor

We are all being dared to care enough to get involved in what is an all-out attack on the root conditions of poverty.

Archbishop Coleman F. Carroll, together with the Bishops of the U.S., has called upon each of us to make a real sacrifice in our gifts to the Campaign for Human Development Sunday, Nov. 21. The collection will provide funds for specific self-help projects aimed at eliminating the causes of poverty.

"As we approach our national day of gratitude to God for His many blessings and favors," Archbishop Carroll said, "I encourage you to make a real sacrifice in your gift to the poor" and follow "the mandate of love by Our Blessed Lord to his Apostles."

The statistical story of the poverty that has a firm grip on a country which has the economic, technological and scientific resources is appalling. There are 25.4 million poor people in this country. They are trapped in this spirit-crushing circle of malnutrition doomed by a lack of education, subhuman housing, inadequate medical facilities and the general neglect caused by an affluent society's indifference.

While money is admittedly needed to end

this poverty, it alone is not the answer. Poverty is a symptom of deeper social disorders, which are highly complex and many-sided.

BUT THERE IS a critical need, in addition to our contributions, for our all-out concern in attacking hunger, slum housing, disease and ignorance, loneliness and alienation. And above all, there is a need for all of us to care.

There is a need for people who are concerned that 40 per cent of the poor people in this country are children under 18 years of age. That's ten million youngsters who need care.

There is a need for people who are concerned that five million of the poor are 65 years of age and older.

There is a need for people who are concerned with facts not myths about poverty — people who know that poverty recognizes no color, race nor creed. There is a need for people to realize that 70 per cent of the poor are white and that one-third of the poor live in rural areas.

Most of all, there is a need for all of us to heed the words of Archbishop Carroll and in making "a real sacrifice" in our "gift to the poor" to follow "the mandate of love by our Blessed Lord to His Apostles."

N. Ireland way of life is part of the trouble

By JOHN McCaughey

BELFAST, Northern Ireland — (NC) — Despite the constant bandying about of words such as "psychopathic," "sick," and "schizophrenic," analyses of the situation in Northern Ireland have been almost entirely in terms of politics or, even more superficially, religious differences.

But a closer look at the psychological make-up of the people here — a make-up that is both cause and effect of the present situation — merits attention.

Some Belfast doctors have made a study of the effects on mental health of the atmosphere of violence, bombings, burnings, shootings, and threats.

Dr. Alec Lyons, a Belfast psychiatrist, found in a study of patients referred to psychiatrists during the riots of summer 1969 that young married adults and the unemployed were more likely to be affected than the very old, the very young, or the lonely. He did not find any increase in serious mental illness — cases requiring hospitalization.

Dr. Morris Fraser, in a study of admission rates, found no change in admission or referral rates in areas of open violence but found a significant increase in outpatient referral rates for male psychotics where disturbances were comparatively slight.

ALL THESE RESULTS confirm several earlier studies, which showed that in times of severe community and social stress the crude indices of psychiatric disturbance such as suicide, hospital admission, and prescription rates all tend to fall. These earlier studies covered the periods of the two World Wars, the Spanish Civil War, and the Franco-

Prussian War of 1870.

Of more interest, however, is the general mental health of the community as a whole.

In a recent sociological survey, researchers found that even where Protestants and Catholics live in the same street there is virtually no communication between them. Each community reads its own newspaper, watches its own television (British Broadcasting Company for the Protestants, Radio Telefis Eireann for the Catholics), supports its own shops, pubs, bookies, and football teams, worships in its own churches and is educated in separated schools.

Many nations contain diverse social groups but what distinguishes Northern Ireland is the extent to which these two cultures have remained at opposite ends of the pole religiously, politically, and historically despite their basic similarity.

The processes by which such clearly defined and demarcated communities have solidified over the years are at the moment the subject of much discussion.

Overwhelming in its effects is the political apparatus of this British province with its built-in bias. Through the discriminatory allocation of jobs, the building of ghetto housing projects and the deliberate manipulation of voting machinery, the two communities are persistently and efficiently isolated from each other in a self-perpetuating manner.

Psychiatrists affirm that in an atmosphere of strict social and religious order, individuals need a scapegoat onto which to project their resentments and frustrations and guilts. In Northern Ireland this projection is simply made easier by the division of society into two groups.

Help break the hellish "Circle of Poverty"



... For God's Sake Support the Campaign for Human Development

Orthodox rabbis lead protest on abortion

By JO ANN PRICE

NEW YORK — (NC) — A leading Orthodox rabbi called for repeal of the New York state abortion law at a Wall Street rally here.

Rabbi David Hollander, president of the Metropolitan Board of Orthodox Rabbis, told about 125 sidewalk bystanders in freezing November temperature:

"What we are fighting for is the right for every humanitarian cause throughout the world. We must be fanatical when it comes to human life. When human life is at stake, only God's law is supreme."

THE RABBI URGED that the present permissive state abortion law be replaced by legislation that would outlaw abortions except in rare cases.

Rabbi Hollander headed a list of Jewish and Catholic speakers on the podium beneath a statue of George Washington. The statue was flanked on either side with demonstrators carrying anti-abortion signs.

The leadoff anti-abortion talk was given by Msgr. Edward J. Reynolds, spiritual director of the Legion of Mary of the New York archdiocese.

Msgr. Reynolds said that by the legalizing of some 250,000 to 300,000 abortions since the law went into effect in July 1970, "New York state has encouraged the killing of the innocents."

HE EXPRESSED concern that the state might apply the same principle to the elderly and the sickly.

Rabbi Jacob Kassim of Brooklyn called the law "heinous." Rabbi Jacob Sodden, sociology professor at St. John's University, noted that it "has not gotten rid of poverty and illegitimacy."

One woman, Mrs. Diane Arrigone of Brooklyn, invited listeners to participate Nov. 20 in a March of Life here to counteract a National Organization for Women (NOW) rally the same day in Washington, D.C.

Another speaker, Mrs. Florence Quigley of Brooklyn, introduced as "an active mother," said that "woman is the fertile soil in which the seed of life grows. Society can be guilty of a wrong-doing, she said by being silent and accepting wrongs done in our midst."

Pro-life' rally a reminder

NEW YORK — (RNS) — A "pro-life" rally was held here to commemorate the notorious Crystal Night Pogrom in Nazi Germany in 1938 when hundreds of the nearly 1,000 synagogues were burned to the ground and scores of Jews were beaten to death by mobs.

The Rally for the Defense of the Sanctity of Innocent Human Life was also intended as a protest against the drive to legalize abortions in the U.S. It specifically attacked the New York State abortion laws and called for its repeal.

The Crystal Night Massacre, Nov. 9-11, 1938 "ushered in Adolph Hitler's 'final solution to the Jewish problem' which saw the soil of Europe drenched with the blood of six million Jews," said Rabbi David B. Hollander, president of the Metropolitan Board of Orthodox Rabbis and vice-president of the Rabbinical Alliance of America.

HE SAID THE RALLY was designed to mark the anniversary of the Crystal Night Pogrom and to "bring it up to date as a reminder to our present generation of how the virus of disrespect for human life unleashed by Nazi ideology can poison our own society."

Moses A. Lerman, a prominent Jewish lay leader and moderator of the rally, scathingly condemned New York State legislators who voted to legalize abortion. He charged that "New York State is a cradle of legalized murder."

Rabbi Hollander said, "Orthodox Judaism in America wishes to make known its grave concern at attempts to legalize abortion nationally which are a threat to our people and to the moral and social foundations of our republic."

He expressed "particular alarm and dismay at the sanctions of abortion" in New York State.

"As Jews," he said, "who in our own very lifetime witnessed the most scientifically advanced nation in Europe methodically kill one-third of our people — including the gassing and incineration of one million defenseless officially 'unwanted' Jewish babies — we have the most profound reason to feel endangered when in the name of the so-called advanced, utilitarian and 'new morality' we see the legislature of New York begin to tamper with the sanctity of all innocent lives."

THE RABBI NOTED that "considering the fact that the unborn child is innocent and defenseless makes abortion doubly sinful and repugnant, thus abortions are transgressions against religion and against humanity."

"To those of us who rail against God for having 'allowed' countless children to perish under the Nazis or from war, disease and hunger, there is this challenge," he said.

"How dare we blame God when we now voluntarily and energetically advocate and promote legislative and other programs to advance unrestricted abortion and other methods to take the lives of countless children already alive but yet unborn?"

The rabbi held that "to those who say that while they oppose abortion, they feel it is a 'private matter' and that the law should not interfere," they are simply not facing the fact that the law must always interfere where human life is the issue. Otherwise, with the permissive anti-life mentality taking firm root, anyone would be free to kill the sick or elderly by merciless 'mercy killing' or even settle a 'private' quarrel with his neighbor by murdering him."

The rally was held on the steps of the Federal Hall National Memorial (the U.S. Sub-Treasury building), site of the nation's first capitol where George Washington was inaugurated as President.

Sponsors of the rally included Rabbi Hollander, Rabbi Moshe Greenes, vice-president of the National Association of Day School Administrators; Prof. Abraham Tanenbaum of Teachers College; Dr. Jean Jofen of Bernard Baruch College, City University of New York; and the non-sectarian Committee of Concerned Citizens for Life.

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Next edition to run early

Due to the Thanksgiving holiday, The Voice will publish one day earlier next week.

News for publication in the Nov. 26 edition must reach The Voice office, P.O. Box 1059, Miami, Fla. 33138, no later than Saturday noon.

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Won't sign statement

ST. PAUL, Minn. — (NC) — As much as he would like to, Auxiliary Bishop John R. Roach of St. Paul-Minneapolis said he cannot sign a "statement of conscience" opposing further U.S. military involvement in Southeast Asia.

The bishop wrote in the archdiocesan newspaper, The Catholic Bulletin, that substantive reservations prevented him from signing the statement along with 1,700 Catholics — including 239 priests, nuns and seminarians — from 90 parishes in the archdiocese.

IN THE STATEMENT, issued to coincide with National Peace Day activities, signers pledged their "solidarity with Catholics and other religious groups in Southeast Asia who oppose the continuation of the war."

That paragraph bothered the bishop, he said, because he "would argue that there is another and much larger group of Catholics and other religious groups in Southeast Asia who have stated over and over again that our past presence, if not our present presence, has been the difference between the ability to maintain a functioning Church in that area and not doing so."

Why put the blame on ethnics?

By FATHER ANDREW M. GREELEY

When Gary Wills was the house conservative for the "National Catholic Reporter," I was able to contain my enthusiasm for him. Now that he has become a kind of turned on, poor man's Nick von Hoffman for the secular press, the task of containing my enthusiasm has become even easier.

Recently Mr. Wills has become concerned with the "ethnics" or the "middle Americans." Like most liberal intellectuals he seems quite incapable of making a distinction between the two groups. Apparently, it escapes Mr. Wills's powers of comprehension completely to realize that there are many middle Americans who are not ethnics as well as many ethnics who by any economic or social standards are not middle Americans.

But in any case, Mr. Wills is trying to figure out "what the ethnics want." There are a number of ways that he could do this, of course, not the least obvious of which would be to talk to some of them. However, Mr. Wills, like the true intellectual he is, finds it much more comfortable to read books about them.

THE BOOKS DON'T HELP THOUGH, because he still can't figure out what the ethnics want. Mr. Wills concludes then that the ethnic "lives pretty well" — not nearly so well as Mr. Wills, of course, but still pretty well, or at least well enough for someone without a Ph.D. So, then, why don't the ethnics want what they used to want?

And what did they used to want? Mr. Wills has the perfect answer: "If you wanted to know what they wanted, you walked into a supermarket."

One scarcely knows what to say in the face of such incredibly snobbish arrogance. The Polish, Italian, Irish-American children and grandchildren of the immigrant are written off with one stroke of Mr. Wills's facile pen. They are out-and-out materialists, seeking only the glorious, gaudy products of the supermarket. (How fortunate that Mr. Wills was able to escape the company of such "betas" to live exclusively among the "alphas".)

For Mr. Wills, then, the ethnics are some sort of low-grade variety of human beings who ought to be happy with the consumer goods society has given to them. They have what they always wanted, why are they now so restless?

WHY ARE THEY ANGRY when intellectual snobs like Mr. Wills try to blame them for the war? Why don't they dutifully accept the charge of racism that snobs like Mr. Wills so gratuitously bestow on them? Why do they object to being blamed by snobs like Mr. Wills for inflation. Why don't they admit their guilt cheerfully and pick up the tab for racial integration and economic stability? The supermarkets are still kept open and so what if they won't be able to buy as much there as before; shouldn't they do penance for their sins by offering up their jobs, their homes, and their schools in the cause of racial integration as well as their income in the cause of economic stability?

It was, after all, the Poles and the Italians and the Irish who brought the slaves here and kept them under oppression, and it was the Poles and the Italians and the Irish — not the Harvard intellectuals — who wrote all the documents in the Pentagon Papers. They ought to acknowledge their guilt while they hie themselves to the supermarket.

Statistical data, of course, show that the ethnics are both less racist and less hawkish than the typical American, but people like Mr. Wills who are certified, card-carrying "humanists" do not need to look at statistical data any more than they need to talk to people.

If Mr. Wills thinks that the ethnics are satisfied or ever were satisfied merely by the products of the shopping plaza, then the case is settled. Mr. Wills doesn't even have to read his sometime colleague Michael Novak's article on ethnicity in a recent Harper's. (Sept., 1971). How can you expect anything good to come from someone with such a vulgar name as Novak?

(Note to all people named Novak and all angry ethnics who are preparing to write me a letter saying that they were not responsible for bringing the slaves to the United States: this is all irony; only Mr. Wills might not recognize it).

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FIRST PRESIDENT of the newly organized senate of the North American Federation of Sisters of Our Lady of Charity is Sister James Cody, right, Childhood Development Center, Delray Beach. Shown with her is Sister Sheila Rooney, Pittsburgh, who was elected vice president.

Nuns' meeting backs new governing system

LANTANA — Thirty-one delegates from religious communities in the U.S. and Canada participated in the second phase of the Aggiornamento Chapter of the American Federation of the Sisters of Our Lady of Charity held recently at the Cenacle Retreat House.

Delegates voted to establish a new governing system to insure "greater grass roots participation in decision-making." The former council is being replaced by a senate with equal representation from each community in the Federation.

During elections, Sister James Cody, a member of the staff at the Archdiocese of Miami Child Development Center, Delray Beach, was named president; and Sister Sheila Rooney of Pittsburgh was named vice president. Both will serve for four-year terms.

Around the Archdiocese Collier County

A holiday bazaar under the auspices of St. Ann Council of Women in Naples will be held Tuesday, Nov. 23, in the parish hall. Proceeds will be donated to the school.

Palm Beach County

The seventeenth annual Christmas bazaar, hosted by St. Juliana Women's Club, West Palm Beach, is set for Saturday, Nov. 20, from 10 a.m. to 4 p.m., and Sunday, from 8:30 a.m. to 1:30 p.m. in the school cafeteria.

Pastries, white elephant gifts, and handmade items will be available at Sacred Heart Guild's bazaar on Saturday and Sunday, Nov. 20 and 21, in the school's audio-visual room, 425 North "M" St., Lake Worth.

Hours for the event will be from noon until 7 p.m. on Saturday, and after all the Masses on Sunday.

Broward County

St. Stephen parish, Miramar, will hold a Derby Dance in the social hall, Saturday, Nov. 20, from 9 p.m. to 1 a.m. For dance tickets call Pat DeFeo, 983-9433 or Marie Dion, 983-6107.

The parish bazaar of Nativity parish, Hollywood, will get underway today (Friday) at 5 p.m., and continue through Sunday. Hours for the event are: Friday, 5 to 10 p.m.; Saturday, noon to 10 p.m.; and Sunday, 1 to 10 p.m.

A Thanksgiving dance, hosted by the St. Theresa Guild Mother's Club of Little Flower parish, Hollywood, is set for Saturday, Nov. 20, in the parish auditorium. Proceeds from the event will go into the school fund.

Dade County

A Thanksgiving Dance begins at 8:30 p.m., Saturday, Nov. 20, in the parish hall of St. Patrick parish, Miami Beach.

The Kings Bay Country Club will be the scene of Epiphany Home and School Association's "Cornucopia of Fashion" show, set for Saturday, Nov. 20, beginning with a social hour at 11:30 a.m., followed by a noon luncheon.

The annual "Glenn Miller" dance, sponsored by Visitation parish, is set for Saturday, Nov. 20, at Bay Front Auditorium, from 9 p.m. until 1 a.m.

Lectures on health are free

FORT LAUDERDALE — Important health problems will be the subject during a series of free, open-to-the-public lectures being presented every Thursday at 7:30 p.m. at Holy Cross Hospital.

Sister M. Innocent, R.S.M., hospital administrator, said the new series is an extension of the services offered the hospital to help meet the health needs of the community. "The series will cover a wide range of medical topics and at least one should be of interest to nearly everyone," she said.

TOPICS to be discussed by hospital staff members and other physicians distinguished in their respective fields include Heart Attack-Criple or Life Extender, Living With Diabetes, Living With the Diabetic, Modern Medicine Attacks Pulmonary Disease, New Hope of Rehabilitative Medicine, Tips for More Vigorous Senior Years, Peaceful Coexistence With Arthritis, To See or Not to See, Eat Your Way to Better Health and Establishing Medical Contacts in a New Community.

Discussion periods will follow each lecture in the hospital's auditorium.

Pre-Advent festivals slated this weekend

Pre-Advent festivals are scheduled to be held in Dade, Broward and Palm Beach Counties during the weekend.

Cuban and American food delicacies will be featured during the carnival which parents of students at Archbishop Curley High will sponsor today (Friday), Saturday and Sunday on the grounds at 300 NE 50th St., beginning at 3 p.m. daily. Chicken dinner will be served on Sunday. Proceeds will benefit the gymnasium fund.

BOYNTON BEACH — A Christmas bazaar will be sponsored by students of St.

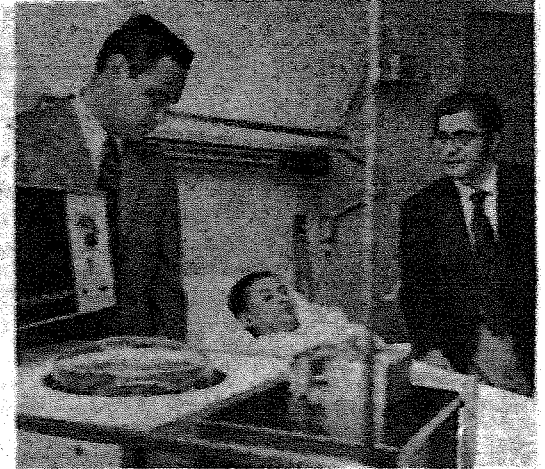


Talk on poetry set at college

BOCA RATON — "Poems of Protest and Prophecy" will be discussed by John Beecher at 8 p.m., Monday, Nov. 29 in the Founders' Hall auditorium of Marymount College.

The fifth in a series of six programs scheduled by the college is open to the public free of charge.

A great-nephew of Henry Ward Beecher and Harriet Beecher Stowe, poet Beecher was formerly a staff writer at the Birmingham News, New York Post and the San Francisco Chronicle.



HEMO DIALYSIS machine has been donated by Century Village to St. Mary Hospital, West Palm Beach. The first such unit in the area, according to Dr. Joseph DiMare and Dr. Joseph Castronovo, will be used for acute cases of kidney failure.

Auxiliary sets charity ball

FORT LAUDERDALE — The annual charity ball to benefit Holy Cross Hospital will be held Feb. 19 at Pier 66.

A highlight of Broward County's winter season, the event is sponsored by Holy Cross Women's Auxiliary.

Canned goods to be collected for migrants

NORTH PALM BEACH — Migratory farm workers and their families will benefit from a canned goods collection which will be taken up by parishioners of St. Clare Church on Sunday, Nov. 21.

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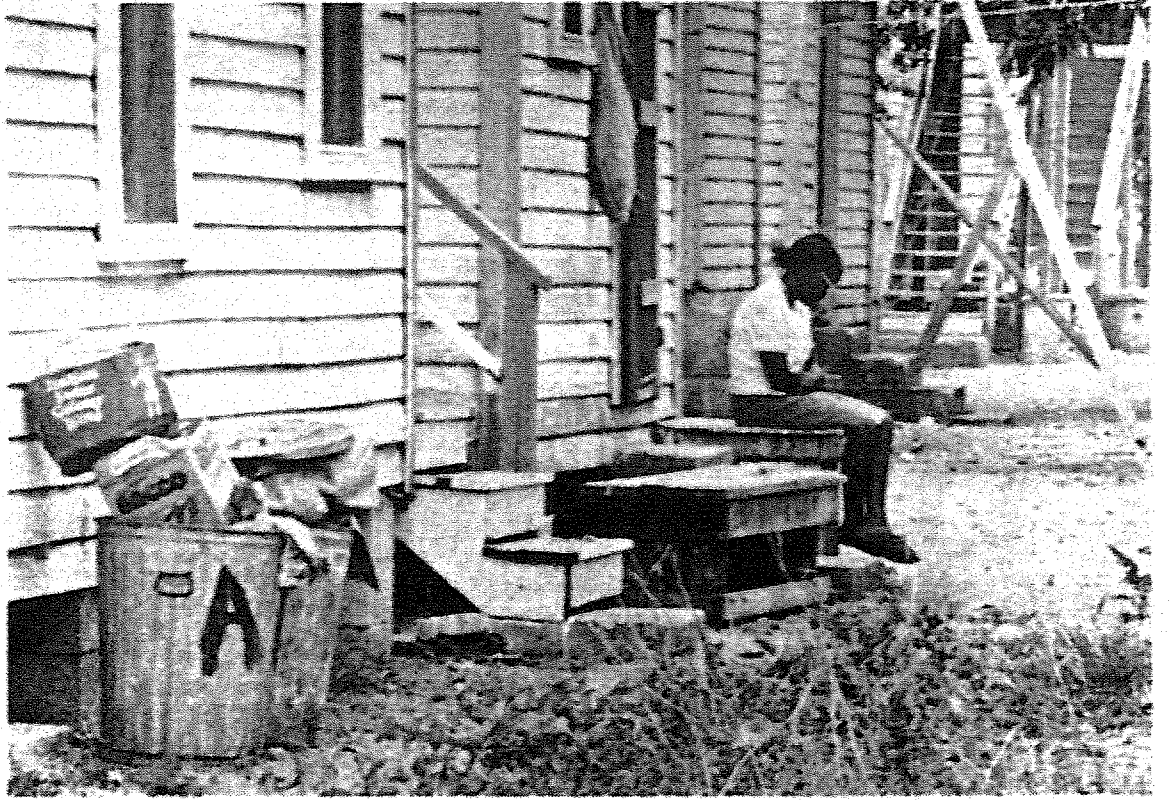
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Not everyone affluent

Widespread poverty problems in the United States including unemployment, inadequate education, poor housing and lack of health care are the targets of the U.S. Bishops' Campaign for Human Development to which Catholics throughout the nation will contribute this Sunday in churches and chapels.



Poor people: who, why, how many?

By JOSEPH McLELLAN

WASHINGTON — (NC) — By the end of this year, the national office of the Campaign for Human Development will have announced some 265 grants, totalling about \$5 million — plus \$2 million more being distributed by individual dioceses.

That's the second most impressive statistic on the CHD grant program, but it is dwarfed by one other. Since it announced that it is handing out money, the Campaign has received 1,331 proposals for projects which would cost a total of \$125 million.

There could hardly be a clearer index of how badly the Campaign was needed.

Looking over the 1,331 proposals and picking the 265 recipients is the harrowing but fulfilling job of a committee of 40 persons — mostly laymen and women, with some priests and bishops and, most significantly, representatives of the poor people themselves.

STRICTLY SPEAKING, this board does not make the final decision on fund allocations. There is an ad hoc committee of seven bishops that gives the effective approval. So far, this committee has accepted all the decisions of the 40-person committee.

It is hard to find poor people who are qualified to sit on a national, decision-making board that deals in millions of dollars? On the contrary, the Campaign has recognized from the beginning that most poor people are just like the rest of us except for one thing — they don't have much money.

According to one set of figures used by the Campaign, those of the President's Commission on Income Maintenance, 45 million Americans are "officially poor" — one American, roughly, out of every five. Those are the ones with an income less than half of the national median — half of \$9,670 for an

urban family of four. The Office of Economic Opportunity uses a lower figure: \$3,970 for an urban family of four. By that standard, only 25.4 million Americans, approximately one out of every 8, are living in poverty.

One of the most significant factors in American poverty is the \$1.60 per hour minimum wage. A million and a half heads of families, supporting about 6 million Americans, work full-time all year without managing to get out of poverty — even by the relatively strict OEO standard. Another 1.4 million worked part of the year — up to 49 weeks.

THAT MEANS that 2.9 million poor families — more than half of the 5 million in the OEO figures — are headed by people who work but don't earn enough. A lot of them work at more than one job and still don't earn enough. And a lot more want to work but can't get jobs. Half of the poor heads of families who don't work are mothers with children to care for. About a third of them are ill or disabled.

Black people are approximately twice as liable as white people to be poor, but black people are a small part of the American population and the complexion of American poverty is predominantly white — 69 percent across the country and 66.6 percent in metropolitan areas.

One poor person out of every five is over 65 years of age — and one out of every four persons over 65 is poor.

Perhaps the most surprising figure about poor people in our country is that less than half of them — approximately 40 percent — receive public assistance.

When you look at these facts, it's not surprising that the American bishops, with a few million dollars to give away, get requests for \$125 million.

The national committee making the

decisions on fund collections has chosen recipients strictly on the basis of need and opportunity — how the money can be used to do the most good — without considering the race or religious affiliations of recipients.

As it heads for its second national collection on Sunday, Nov. 21, many things remain

uncertain about the Campaign for Human Development — particularly the question whether it will equal or surpass last year's total figure of \$8.5 million.

But one thing is sure. There is no danger of running out of worthwhile ways to use the money.



Targets of poverty drive

More than \$8.4 million, the largest sum ever obtained in a national Catholic collection, will be used to fund projects attacking the causes of poverty in America.

A few views of the widespread poverty problem in America are shown here.

Coal towns such as Hardburley, Ky. (left), were once prosperous when the mines were operating. The mines have closed now, the houses are being abandoned and the miners are moving to cities seeking employment. There they will need the skills necessary to find jobs and the Campaign plans to meet this with job training programs.

Such programs as community-run schools and tutoring programs (center) will be aided by the funds.

Focus on poor housing such as the run-down New Orleans apartment house at right is part of the Campaign. The funds will provide "seed money" for non-profit housing corporations and other self-help poverty programs.

'A time of thanksgiving a time to help the poor'

By SISTER JOSEPHINE DUNNE, SHCJ
Educational Coordinator
Campaign for Human Development

The Campaign for Human Development was conceived by the Bishops of the United States at their November, 1969, and April, 1970, meetings. The campaign is their response to the scandalous fact that there are millions of radically poor persons in our world, and particularly in our land of affluence and technical sophistication.

As long as inequality and injustice are tolerated there can be no peace and no true human development. A rearranging of national priorities is in order, but a change of heart issuing in action begins with the individual.

The Kingdom begins wherever the poor experience justice and peace. The Church must actively support the powerless in our

society as they seek their share of decision-making and in determining their own destiny. A man is poor, i.e., powerless, to the degree that he lacks this quality of self-determination.

"POVERTY OF SPIRIT" is the Christian term for the attitude of a man who accepts his limitation and dependence on other persons and is detached enough from material security to give of himself to help others. The second is the key to solving the first.

The campaign strategy, therefore, is three-fold in its thrust:

- An annual fund-raising drive in every parish in the country.

- An annual allocation of this money to self-help programs which are designed to meet the needs of the poor through self-direction.

- A long-range on-going educational

effort "to lead the People of God to a new knowledge of today's problems, a deeper understanding of the intricate forces that lead to group conflict and a perception of some new and promising approaches . . . in promoting a greater spirit of solidarity" among the affluent, the marginal poor, and those still trapped in poverty.

IN SHORT, the campaign seeks to promote attitudinal change which flows from interiorizing the Gospel. The response of an individual — the "conversion" of a human heart — cannot be timed or programmed to a collection date, a semester schedule or a diocesan plan. The work of awakening individual consciences so that a collective response can occur represents a vastly complicated challenge.

How can Christians, whether bishops, priests, religious or laymen, educators, skilled workers or administrators, assist in

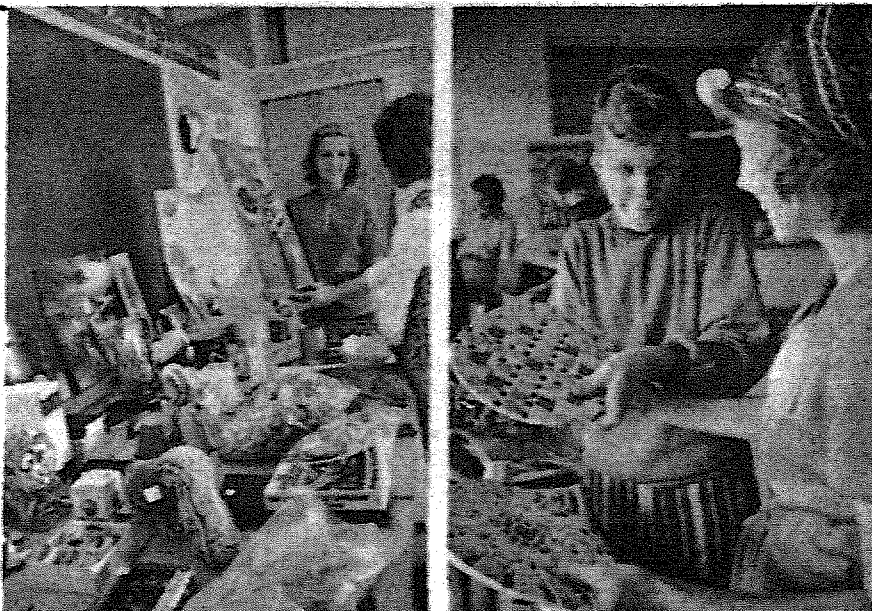
this process? One way is through the Campaign development drive, this year to be held on Nov. 21, the Feast of Christ the King and the Sunday before Thanksgiving. No more appropriate day could be chosen for the campaign because Jesus Himself announced a different kind of Kingdom . . . "a Kingdom of Truth and Life, of Holiness and Grace, of Justice and Peace."

There can be no Justice or Peace until all men have the opportunity to live decently, sharing in the decisions which determine their own lives. The power in Christ's Kingdom is found in brotherhood and selflessness, in counting the other person's needs at least as important as one's own. Reaching this disposition requires a conversion of the heart and placing complete trust in God and in the People of God. This is difficult in an individualistic, fear-ridden society.

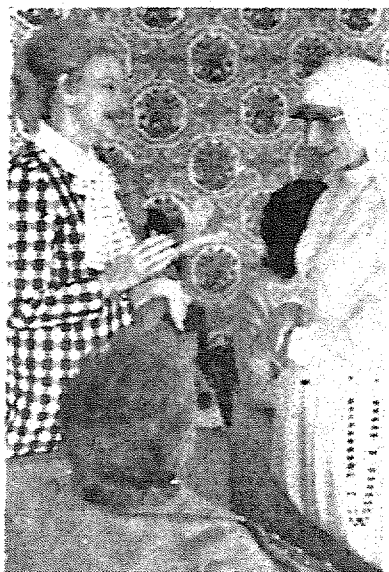
Hundreds at luncheon and at holiday bazaar



EARLY ARRIVALS check reservations for the annual Marian Center Auxiliary luncheon which attracted hundreds of South Floridians last Friday to the Hotel Deauville, Miami Beach.



ANNUAL HOLIDAY bazaar at the Marian Center features articles hand-made by the students. At left student, Julie Godwin, shows a painting to a prospective customer. At right, young Jerry Weichens displays some of the ceramics he made for the benefit.



Auxiliary president, Mrs. Betty McCoy, welcomes Sister Lucia, superior of the Sisters of St. Joseph Cottolengo, who staff the Marian Center for Exceptional Children.

Monastery ruins dug up in Hungary

VIENNA — (NC) — Archeologists of the Budapest Historical Museum have unearthed the ruins of Hungary's largest known monastery near the capital city.

Many important finds have been made in the 12,000-square-yard area once covered by the monastery, and it seems certain the buildings, which accommodated some 300 to 500 monks, extended far beyond this area.

Old records say the

monastery was built by the Pauline Order. Construction started in 1304 and five years later the first Mass was celebrated in the main building.

WHEN THE TURKS overran Hungary in 1526, they plundered and burned the monastery. The monks, who were armed and offered fierce resistance, were killed to the last man.

A record of that period said "the walls of the monastery glittered like snow in

the daylight, and at sunset the shadow of the church tower touched upon the castle."

The excavation of the ruins will not be completed for another five years.

Hospital addition put into service

FORT LAUDERDALE — The first patient-care unit in Holy Cross Hospital's new addition was opened at noon last Monday, marking the completion of the first phase of the hospital's expansion program.

Sixty-seven additional beds are provided in the fifth floor area of the new addition, built at an estimated cost of \$18,500,000. Other floors will be put into service as quickly as they are finished, according to Sister M. Innocent, R.S.M., hospital administrator.

The largest construction project ever undertaken in Broward County, the expansion involves 306,000 square feet of new construction with

major remodeling and alterations of another 39,000 square feet.

Many advanced facilities for diagnosis and treatment will be available when the structure is completed including a complete radiation therapy department; a pulmonary function laboratory, scheduled to open next Spring; ultra-modern coronary care and medical surgical intensive care units; enlarged department of rehabilitative medicine and physical therapy as well as expanded surgical facilities.

Assistant pastor is appointed

Father Adrian C. Guinness has been named assistant pastor of St. Basil Catholic Church, North Miami Beach.

Coincident with his appointment, Father Guinness has also been assigned to explore the possibility of the establishing of a new Byzantine Catholic Mission in the Palm Beach area by Bishop Michael Dudick of the Byzantine Diocese of Passaic, N.J.

At 11 a.m. Sunday, Nov. 21, he will celebrate the Divine Liturgy in the chapel of the Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana. The Divine Liturgy will then be celebrated every Sunday at the same time.

Father Guinness came to the U.S. in 1955. He taught psychology for almost five years in Chicago and has a Master of Arts degree in education.

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Travel Talk

BILL FARR

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V AMUSEMENTS

MOVIES-TV-RADIO

Broadcasting, film divisions are merged

WASHINGTON (NC) — The film and broadcasting divisions of the U.S. Catholic Conference's communications department have been merged into a single unit.

The new division will be called the Division for Film and Broadcasting, and will be directed by Father Patrick Sullivan, according to Bishop Joseph L. Bernardin, general secretary of the USCC.

Father Sullivan, 51, a Jesuit, has been with the USCC and its predecessor, the National Catholic Welfare Conference, since 1957. He has been director of the conference's National Catholic Office for Motion Pictures (NCOMP) since 1966.

The new division replaces NCOMP and the National Catholic Office for Radio and Television (NCOPT).

A COUPLE OF BORED rich kids, played by Michael Brandon and Tippy Walker, star in "Jennifer on My Mind," another in a series of drug movies. (A-3)



Small town girl in the giant city

T.R. Baskin (Paramount) What's a nice, witty, small-town girl like Candice Bergen doing in big-city Chicago? Well, she didn't like Findley, Ohio, and anyway the big city offers life, love and fortune — or so we're told.

Poor Candice. She gets sucked into those hermetically-sealed glass prisons that pass for office buildings. She doesn't much go for the creepy dates her friendly peers set up for her, either, and those swinging singles places are such a bore.

THIS GIRL, mind you, has too much imagination, too many ideals, and besides, she'd rather stay home weekends in her dingy \$120-a-month apartment and read.

Well, this is too much for even scriptwriter-producer Peter Hyams, so he has her pick up sensitive young children's book editor James Caan. But, alas, that bubble too is popped when next morning he tries to pay her for the honors.

Why, then, with all this wisdom and experience, does she let Jim fix her up with sagging tire salesman Peter Boyle? Good question. (A-3)

'It's like a week of soap operas'

Bless the Beasts and Children (Columbia). . . And bless Stanley Kramer, too, for another mindless examination of one of today's "big issues," this time man's inhumanity to wildlife and children, both.

The kids are the sort of misfits movie parents send to faraway camps with mottos like "Send us a boy and we'll send back a cowboy." The animals are captive buffalo, rounded up each year by the wildlife commission and slaughtered by hunters one "lucky" enough to draw the limited permits. The situation in which Kramer brings the beasts and children together is loaded with melodramatic possibilities, and the producer-director exploits every

THOSE unfortunate enough to have seen Kramer's previous venture into relevance, R.P.M., will recall a mishmash thrown together to catch the tail of the campus-revolt wave. The same people should be warned that this time the producer-director has had plenty of time to bring his simmering sights to a boil.

Kramer has taken the promising story about a handful of misfits wanting to set the captive buffalo free and smashed it into the tiny fragments he likes to handle. The result is an interminable succession of minime melodramas, each of which has sufficient emotional wrenching in it to fill out a week of TV soap operas. (A-3).

Ho, ho, a bed that travels

By JAMES O'CONNOR

"Bedknobs and Broomsticks" is Walt Disney Productions' neatly planned holiday film-surprise to warm the hearts of all for the holiday season. It is Disney at its best! Pure fantasy and great entertainment along with live action and animation are only an added

ingredient to assist the multi-talented Angela Lansbury.

The musical comedy, based on the book "The Magic Bedknob," by Mary Norton, has been adapted for the screen by producer Bill Walsh and Don DaGradi. Robert Stevenson directs the technicolor production. Academy award-winning designer Bill

Thomas has supervised the wardrobe which reflects the mood of England at war.

Angela Lansbury as the English spinster and amateur witch, Eglantine Price, returns to Hollywood for her first film since her triumphal appearance as Broadway's "Mame."

WE FOLLOW Angela's

adventures as she searches for the missing half of a spell needed in her scheme to save England. Our journey includes stops at London's famous Portobello Road and the mystical lost Isle of Naboombu, where legend has it, animals rule.

Joining her as Prof. Emelius Browne, is David Tomlinson, and making their film debuts are: Cindy O'Callaghan as Carrie, Ian Weighill as Charles and Roy Snart as Paul.

Our determined young lady, (Angela Lansbury), is joined by Prof. Browne, Carrie, Charles, and Paul. The three children are excellently cast and more than ably assist Angela Lansbury and David Tomlinson.

Using the magic bedknob, that when attached to an old four-poster bed takes our stars anywhere they wish, they travel to a meeting with the evil Bookman, (Sam Jaffee). Also, to the mystical Lost Isle of Naboombu and to an eventual confrontation with a Nazi invasion force.

Through it all, there are new songs, 10 in all. Some exciting and enjoyably different scenes make this experience at the movies delightful.



ABOARD THEIR magic four-poster bed, the English adventurers visit several "out-of-the-way" places in Walt Disney's "Bedknobs and Broomsticks."

Spotlight is put on birds of prey

"The Eagle and the Hawk", a GE Monogram series portrait of these two endangered predators and the story of two people concerned about their fate, to be seen on Friday, Nov. 26, from 10 to 11 p.m., on the ABC Television Network.

The eagle has always been a source of national fascination for Americans, the Golden Eagle being the emblem of the military and the Bald Eagle our national symbol. Together with its relative the hawk, this bird embodies for man the concepts of courage, pride, strength, and freedom.

IN SPITE of this country's veneration of the birds, however, their numbers are rapidly dwindling. In the East, they are practically

extinct; they remain only in the Rocky Mountain area; Alberta, Canada; and the Pacific Coast where they are waging a losing battle for survival against illegal hunters and lethal pesticides.

Filmed in one of this country's most beautiful and awesome wilderness areas, the Snake River Canyon in Idaho, the program focuses on the life cycle of the eagle and hawk as it exists today, emphasizing both their deadly grace as they soar through the skies in search of prey and swoop down on their quarry at speeds exceeding 150 miles per hour, and their essential gentleness when not about their hunting rounds.

Both birds have extremely strong "family" instincts; eagles mate for a lifetime, returning each

year to the same nest, and hawks will battle furiously to protect their young from intruders.

IN ADDITION to its breathtaking view of these two birds of prey, "The Eagle and the Hawk" also unfolds the story of two people who share a devotion to the birds, and to all living things:

Nell Newman, 12-year-old daughter of actor Paul Newman and actress Joanne Woodward (who narrates the program); and Morlan W. "Morley" Nelson, a rugged mountaineer in his late 40's from Boise, Idaho, who is a member of the Soil Conservation Service.

Nell first met Morley in Idaho when a bird she was nursing back to health flew away and he entrusted a

Swainson's Hawk with a damaged tail to her keeping. She named the hawk "Satan", and it shared her life night and day.

Morley Nelson loved the young girl's spirit and independence, and respected her insatiable curiosity about the great birds of prey. Together, they explore the little-known world of the eagle and the hawk.

Also featured on the show is veterinarian Dr. John Lee, who has devoted much of his time to saving predatory birds that have been wounded or otherwise injured by man. Dr. Lee will discuss some of the unique physiological attributes of eagles and hawks, and will demonstrate how badly broken wings can sometimes be repaired by modern surgical techniques.

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Film fare on TV

SUNDAY, NOV. 21

7:30 p.m. (CBS) — **Born Free** (1966) — Great family entertainment. Joy Adamson wrote a best-seller about her adventures with a lion cub named Elsa who eventually had to be taught how to survive in the African jungle. The fact that so many people had enjoyed this true story and its sequel convinced a movie company that it would be worth the effort to film it. Carl Foreman, who, as executive producer, coordinated all of the various talents that were required to bring off such a difficult undertaking, deserves to be congratulated for the result. "Born Free" is a beautiful nature film that fills the eye with the natural beauty of its color locations and satisfies the imagination by capturing the characteristics of wild animals in their natural habitat and in their adaptation to the human environment of a government game station. James Hill has directed other documentaries of charm and beauty but never one with so wild a subject. His film captures exactly the footage needed to convey the situations, and the mind boggles at the amount of patience that was required to get various actions and then edit them into such a smoothly flowing narrative. What is also striking is the natural integration of Virginia McKenna and Bill Travers into their potentially dangerous environment. They play their roles with such an easy manner that one does not have the problem of disbelief as is the case with many similar films. (A-I)

9 p.m. (ABC) — **Tony Rome** (1967) — Frank Sinatra stars as a Miami private eye who won his cabin cruiser-home in a crap game but displays a nice sense of values and humor as his work takes him deeper and deeper into the resort town's corrupt layers. Jill St. John is an almost-divorcee pretending to be "wild," and Simon Oakland plays a millionaire builder with problems. Sporadic gunplay and fist-throwing is merely standard; some subject matter is sordid going and some language rough, but hip social comment raises a detective melodrama to the level of a study. Sinatra carries it off with an ingratiating personality and a steady stream of clever one-liners. (A-III)

MONDAY, NOV. 22

9 p.m. (NBC) — **Raid On Rommel** (1971) — Richard Burton, with dyed blond hair, yet, stars as a British officer disguised as a Nazi assigned to Rommel's Afrika Corps. There have been a number of adventure melodramas based on outwitting the "Desert Fox," but this one is probably the least interesting, and certainly it is the most preposterous. (A-III)

TUESDAY, NOV. 23

8:30 p.m. (ABC) — **The Reluctant Heroes** — TV feature film stars Ken Barry, Warren Oates, Cameron Mitchell, and Trini Lopez. Set during the Korean War, the movie relates how a civilian helped the military save a doomed platoon of GI's. Warren Oates is fine, the rest are so-so.

FRIDAY, NOV. 26

9:30 p.m. (CBS) — **A Death Of Innocence** — Made for television. Shelley Winters is a small-town mother who has to come East to attend daughter Tisha Sterling's trial for murder. Fun City?

SATURDAY, NOV. 27

8:30 p.m. (ABC) — **The Failing Of Raymond** — Original 90-minute TV drama stars Jane Wyman. Remember when kids brought apples to school to give to teacher? Well, in this thriller, the kid is out to murder his tutor.

9 p.m. (NBC) — **Hour Of The Gun** (1967) — This one might be subtitled "The Demythologizing of Wyatt Earp." As a marshal, Earp (James Garner) must defend Tombstone against the Clantons (led by Robert Ryan). To help him out, Earp enlists the aid of his brothers and "Doc" Holliday (Jason Robards, Jr.) and kills several of the Clanton men in the famed gunfight at O.K. Corral. After the bloody shootout, Earp increasingly takes much more of the law into his own hands than is necessary, which leads to an accusation from friend Doc and a final change for the better for Earp. John Sturges directed with a steady hand for convincing action-drama. (A-III)

TV special

The American dream—what if it comes true?

The American Dream — what it stands for today, and what it means to one family — will be the subject of an hour-long documentary

... but what if the dream comes true... to be seen on CBS Reports on Thursday, Nov. 25, from 10 to 11 p.m., on the CBS Television Network.

Born during the Great Depression of the 1930's as an idealistic promise for the future, the American Dream today, in the age of affluence,

has gone beyond the hope for two cars in every garage. It has become a constant search for greener pastures.

THE PROGRAM studies one family, Sam and Jane Greenwalt and their children. By all material standards, they have achieved the "Dream": they are in the country's top 10-percent income bracket, they own a large home in Birmingham, Mich., an exclusive suburb of Detroit, and their children have never known anything but affluence. But, in spite of having such obvious success, are the Greenwalts really content?

"Prosperity turns out to be different from well-being," says CBS News correspondent Charles Kuralt. "The American Dream grants you your wishes, then cuts you into pieces. You struggle to reach Birmingham, but once there, you find life fragmented, family life threatened, the pressures as high as taxes."

... but what if the Dream comes true? focuses on how the Greenwalts achieved their dream, how they learned to live with it, and what the results of their experiences have been.



LION CUBS get fed from a baby bottle by actress Virginia McKenna during the filming of the acclaimed motion picture "Born Free," to be rebroadcast as a special presentation on WTVJ, Ch. 4, Sunday, Nov. 21, 7:30-9:30 p.m.

Thanksgiving story comes true

(Continued from page 1)

delight in some special secret corner of the house.

THEN THERE were the sweet promises drifting from the kitchen: mother a magician with spoons and mixing bowls; grandmother a sorceress creating delights of sweetness and succulence... the cakes, the candies,

the cranberry sauce.

And so the delicious mysteries of promises to come swept out from the kitchen and bathed family and warm home with the smells and flavors of all the goodness and of a family giving thanks to God.

And, of course, the turkey... always the turkey, dripping and hot, laden with rich stuffings and secret recipes handed down through the family, from generation to generation.

Oh, the dream goes on... this dream of yesterday's Thanksgiving of childhood... the vision of it was as empty men skitter along the back alleys of Miami, lost and alone, in search of answers that never seem to come.

SO WHY should we care?

And what does this dream matter to us as we sit secure and together with family around the blessing-laden table of Thanksgiving?

In truth, many of us don't care.

And that is the way it is with people. There's not much you can do about it.

In truth, there are few places in this "Magic City" of Miami where the broke and homeless can taste the impossible dreams of Thanksgivings lost in childhood and yesterday.

One of these places is Camillus House... a simple gathering of buildings operated by men of love in the middle of a golden tourist city's decayed, urban ghetto. Outside, the empty wine bottles litter the weed-infested lots. Inside these buildings there is the love of the Little Brothers of the Good Shepherd who makes this place of hope reality. And most important, there is human compassion within these buildings that few tourists would care to notice as they hurry to get away from the sad and decaying world of Miami's wino-ghetto on NE First Ave.

HERE, legions of the lost may find one warm meal a

day each day... and the Brothers of the Good Shepherd who ask no questions... who labor out of love for humanity.

And finally, there seems always to have been that impossible moment each year when a trace of yesterday's Thanksgiving dreams returns for the bewildered, bedraggled and battered armies of the streets.

Here, there has been Thanksgiving... with care and a coming together, without embarrassing questions asked.

Last year marked the humanity-laden serving of the 2 millionth dinner for men alone and without hope.

This year, few men believed the 2,200,001st meal would be served to a man in search of a lost Thanksgiving dream.

Oh, everything was ready for this Thanksgiving.

There were turkeys enough for all... turkeys stored in a converted garage that had been made into a refrigeration unit by donation, turkeys given by generous people of Miami.

But then, last week, the refrigeration unit failed.

The turkeys and other good things turned to rot.

The Thanksgiving dream was shattered.

The lonely were left with a Thanksgiving Thursday empty of hope, love, or a chance to savor lost days when life was filled with security and meaningful tomorrows.

So it was that this week, Miami's Archbishop Coleman F. Carroll quietly sent a check for \$10,000 to Brother Kevin of the Brothers of the Good Shepherd... a check that restored a broken dream, a simple bit of paper that would mean a brief return to lost yesterdays of love for hundreds of men, some wracked with sickness of body and bottle.

There will be Thanksgiving dinner at Camillus House.

THERE WILL be all the tastes and flavors, all the trimmings and remembrances of good times gone by.

And there will be love bathing the plain and faded walls of the Camillus House... love and a brief dream come true... an act of humanity that no tourist basking beneath the sun of Miami's beaches will know about... a time of compassion among men that few people will be aware of as they come together with their families to thank God for his blessings as their dinners sit warm and succulent before them.

One man gave another a check... a simple piece of paper. Archbishop Carroll heard of a brief dream that was shattered. Drawing upon special Archdiocese of Miami funds that are the product of the generosity of the more than a half-million Catholics of South Florida through the annual Archbishop's Charity Drive (ABCD)... he acted.

THE CHECK was written.

A pen moved across the empty spaces of that small bit of paper.

A lost dream will return for one brief moment.

The 2,200,001st Thanksgiving Dinner will be served to some unknown man, lonely and without hope.

And once again, Archbishop Carroll is scheduled to come to Camillus House and personally help carve the Thanksgiving turkeys for these dinners of compassion prepared for humans in need... as he has served food and love at Camillus House on Thanksgivings past.

Thus there will be a true Thanksgiving and giving of thanks to God at Camillus House in the heart of Miami's wino-ghetto.

And most important... it is the people of the Archdiocese of Miami who have enabled their Archbishop to make this shattered dream come true, enabled the lost and lonely to come together to share lost memories and quietly give thanks to their God.

Thus ends the Thanksgiving story of South Florida and a dream almost broken.

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — Spanish (Ch. 21 WLVJ)
Celebrate Father Carlos Garcia
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — Special program illustrating the Church's contributions to the field of art features paintings by El Greco.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrate Father Frederick J. Brice

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

FRIDAY, NOV. 19

9:10 a.m. (8) Kid Flix — Joe Palooka (Family)

1:40 p.m. (6) Man On A Tightrope (Unobjectionable for adults and adolescents)

4 p.m. (10) Blindfold (Unobjectionable for adults and adolescents)

8:30 p.m. (5 & 7) Ellery Queen: Don't Look Behind You (No classification)

9:30 p.m. (4 & 11) Mongo's Back In Town (No classification)

SATURDAY, NOV. 20

12 noon (6) Kid Flix — Joe Palooka

1 p.m. (4 & 11) Children's Film Festival — Lionheart

2:30 p.m. (6) Seven Cities Of Gold (Family)

3 p.m. (7) Foxfire (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive costuming and situations

4:30 p.m. (6) The Left Hand Of God (Unobjectionable for adults and adolescents)

7 p.m. (6) Seven Cities Of Gold (Family)

8 p.m. (7) The Group (Unobjectionable in part for all)

OBJECTION: Numerous erotic elements in the treatment of this film are unduly emphasized and are without dramatic necessity for the telling of the story

11:30 p.m. (11) Will Success Spoil Rock Hunter? (Unobjectionable in part for all)

OBJECTION: Suggestive dialogue, costuming and situations

SUNDAY, NOV. 21

12 noon (4) Go West Young Man (Unobjectionable in part for all); followed by The Old Fashioned Way (No classification)

12 noon (10) Thin Red Line (Unobjectionable for adults; followed by Man Of The West (Unobjectionable in part for all)

OBJECTION: The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness

2 p.m. (6) The Left Hand Of God (Unobjectionable for adults and adolescents)

4:30 p.m. (6) Seven Cities Of Gold (Family)

6 p.m. (10) Hellfighters (Unobjectionable for adults and adolescents)

5:30 p.m. (6) The Left Hand Of God (See rating at 2 p.m.)

7:30 p.m. (4) Born Free (Family)

9 p.m. (10 & 12) Tony Rome (Unobjectionable for adults)

11:45 p.m. (5) Funny Face (Family)

MONDAY, NOV. 22

9:10 a.m. (5) Too Late Blues Part I (Unobjectionable in part for all)

OBJECTION: Low moral tone; suggestive dialogue and situations

1:45 p.m. (6) April Love (Family)

9 p.m. (5 & 7) The Raid On Rommel (No classification)

TUESDAY, NOV. 23

9:10 a.m. (5) Too Late Blues Part II (See rating Monday at 9:10 a.m.)

1:45 p.m. (6) April Love (Family)

4 p.m. (10) The Gay Divorcee (No classification)

8 p.m. (4) Walk On The Wild Side (Special classification)

OBJECTION: This film is a melodrama developed in the sordid context of a brothel. Although the theme, redemption of a prostitute, is moral, numerous elements of treatment require caution for mass audience.

8:30 p.m. (10 & 12) Task Force (Family)

WEDNESDAY, NOV. 24

9:10 a.m. (5) Treasure Of Ruby Hills (No classification)

1:45 p.m. (6) April Love (Family)

4 p.m. (10) Every Girl Should Be Married (Unobjectionable for adults and adolescents)

8 p.m. (10 & 12) South Pacific (Unobjectionable for adults)

11:30 p.m. (10) Crash Of Silence (No classification)

THURSDAY, NOV. 25

1:45 p.m. (6) April Love (Family)

11:30 p.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)

FRIDAY, NOV. 26

9:10 a.m. (5) Lovers And Lullabies (Unobjectionable for adults and adolescents)

1:40 p.m. (6) April Love (Family)

4:30 p.m. (10) Captain's Paradise (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive situations and costuming

9:30 p.m. (4 & 11) A Death Of Innocence (No classification)

11:30 p.m. (10) Shake Hands With The Devil (Unobjectionable for adults and adolescents)

SATURDAY, NOV. 27

12 noon (6) War Of The Worlds (Family)

1 p.m. (4 & 11) Children's Film Festival — Lost In Pajamas

2 p.m. (6) Kid Flix — Joe Palooka

3 p.m. (5) The Sims Of Rome (Unobjectionable in part for all)

OBJECTION: Suggestive sequence

3 p.m. (7) Forbidden (Unobjectionable in part for all)

OBJECTION: Low moral tone; tends to condone immoral actions

4:30 p.m. (6) The Proud And The Profane (Unobjectionable for adults and adolescents)

7 p.m. (6) Rock-A-Bye Baby (Family)

8:30 p.m. (10 & 12) The Failing Of Raymond (No classification)

9 p.m. (5 & 7) Hour Of The Gun (Unobjectionable for adults and adolescents)

11:30 p.m. (4) Mad Dog Coll (Unobjectionable in part for all)

OBJECTION: The psychological study of the motivation of a notorious criminal's behavior is so more than a pretense and camouflage for this film's sensational exploitation of violence, brutality, sadism and indecencies.

11:30 p.m. (11) The Wayward Bus (Unobjectionable in part for all)

OBJECTION: Suggestive sequences

The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Words of Christ give testimony of Church's holiness

We would like to see in our faithful sons not a conventional and one-sided view, but an objective view which recognizes both shortcomings and virtues, and constantly promotes the renewal of the Church. We ourselves try to understand the good and useful qualities which might be found in the negative attitudes of what we referred to. We try to take advantage of the criticisms made with regard to ecclesial life as it exists, so we can better understand what it should be like. We try to find in the surrounding manifestations of restlessness and confusion the hidden aspiration to Christian authenticity, distinguishing it from an instinctive compromise with the new mythology of economic, erotic and revolutionary humanism. It is towards holiness in the Church and of the Church to which we are directed. No one who has faith in the words of the Lord will deny nor forget that the Church is holy. Holy because it was elevated to a supernatural life and associated in an ineffable communion with the living God. Holy because the Church has been made the sacrament and vehicle of that divine outpouring which we call grace. Holy because, even in this earthly and temporal journey, those who belong to her are already holy: they are a chosen race, a royal priesthood, a holy nation, God's own people; they are consecrated to God.

Speaking to general audience, Oct. 20, 1971.

Recently we endeavored to emphasize the supreme importance of prayer and did not hesitate to say: "Do not forget historical evidence: fidelity to prayer or its abandonment is the pattern of vitality or decadence of the religious life." It is to be kept in mind that today liturgical or community prayer is rightfully extolled, but it should not thereby be inferred that it is lawful to weaken or abandon private or personal prayer. They must be harmonized adequately and fruitfully. We have been pleased to learn that your Constitutions prescribe the foundation of houses in which your brothers, resting from the works of their apostolate, can spend time to renew their physical and spiritual energy, as well as to apply themselves to the study of theology and the pastoral apostolate in the light of new investigations. This fire which burns within you consecrates you to the apostolate. We know you have dedicated yourselves with enthusiasm to this missionary work, and, in these times it must be emphasized even more. Without departing from the tradition of your predecessors you have decided to promote theological studies. In the footsteps of Saint Augustine, whose sacred doctrine is like a theology of mind and heart, your investigations should also embrace current problems and be equally useful to men of our times.

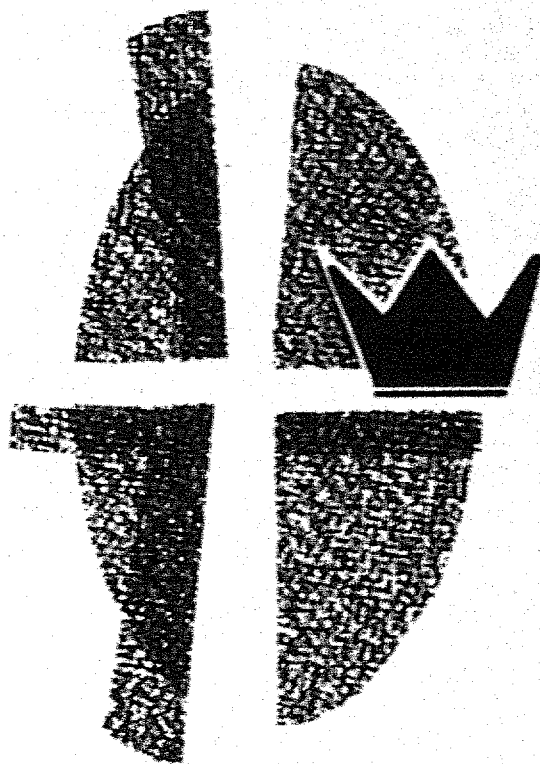
Addressing Capitulat Fathers of the Order of St. Augustine. Sept. 20, 1971

Blessed Kolbe, like the whole of Catholic doctrine, liturgy and spirituality, sees Mary inserted in the divine plan. She is the fixed term of eternal counsel, the fullness of grace, the seat of Wisdom, the predestined Mother of Christ, the queen of the messianic kingdom, and at the same time the Lord's handmaid, the one chosen to offer to the Incarnation of the Word her irreplaceable cooperation, as the Mother of the Man-God, our Saviour. It is the mystery of communion which unites Mary with Christ, which finds fascinating documentation in the New Testament. The characteristic aspect of Blessed Kolbe's devotion to Mary is the importance he attributes to it with regard to the present needs of the Church, the efficacy of her prophecy about the glory of the Lord, and the vindication of the humble, the power of her intercession, the splendor of her perfection, and the presence of her maternal charity. This Marian aspect of Blessed Kolbe qualifies him and classifies him among the great saints and seers who have understood, venerated and sung the mystery of Mary.

Homily at beatification rite for Father Maximilian Kolbe. Oct. 17, 1971.

You and Your Faith

Sunday's Gospel



The people stood there watching, and the leaders kept jeering at Him saying, "He saved others; let Him save Himself if he is the Messiah of God, the chosen one." The soldiers also made fun of him . . . There was an inscription over his head:

"THIS IS THE KING OF THE JEWS"

One of the criminals hanging in crucifixion blasphemed Him: "Aren't you the Messiah? Then save yourself and us. But the other one rebuked him: "Have you no fear of God, seeing you are under the same sentence? We deserve it, . . . but this man has done nothing wrong." He then said, "Jesus, remember me when you enter upon your reign." And Jesus replied, "I assure you: this day you will be with me in paradise."

Luke 23: 35-43

Cites Catholic press importance

VATICAN CITY — (RNS) — Pope Paul VI urged Catholics to reflect on the importance of an effective and well-informed Catholic press for "the diffusion of Christian thought" as reflected in the events of daily life and history.

Addressing crowds assembled in St. Peter's Square for his customary Sunday blessing, the Pope underscored the Christian duty — as well as the importance — of being well-informed on daily events.

"The complex and feverish circulation of news must not find us on the margins of ignorance or indifference," he said.

But it is of equal importance, the pontiff added, that "information on life as it is lived" should be faithfully reflected in "an honest mirror." "This," he said, "is what the Catholic press strives to be — a medium of communication governed by the higher interest of truth."

Further, the Pope said, it is also important that "the constantly moving picture of reality" reflected in the press should be given a Christian interpretation. "It is important to have Catholic papers for the diffusion of Christian thought and of the Word of God as reflected in the goings-on of daily life and history," he said.

In what was interpreted as an appeal for more Catholic dailies, Pope Paul asked:

"How can one give public opinion and social education a strong, righteous voice and moral sense — without the daily voice of a courageous and free newspaper — one that is a faithful echo of our Catholic culture, and an urgent stimulus . . . to our Christian mission?"

Child and education

VATICAN CITY — (NC) — Every child has a right to religious education, and the lack of it handicaps his personal freedom, a papal letter maintains.

The letter, written in Pope Paul's name by his secretary of state, Cardinal Jean Villot, said that "a deep conviction inspires Christian parents and educators: every child has a right to receive a clear exposition of what is true and what is good.

"Without it, he suffers a severe handicap upon his freedom."

The letter was addressed to a congress in Angers, France, of the National Union of Associations of Parents of Students of Free (non-state) Education. Theme of the Nov. 12-14 congress was "the Child's Right to Moral and Religious Training."

"THE CHILD, the untired youths, have need of attentive and sure guides. They need precise and unshifting landmarks. Aware of their duty, parents and educators furnish these in the very measure of their love.

"This need makes itself felt today more than ever, in a pluralistic and often secularized world that is hesitant about its own reasons for living."

An education "worthy of the name," the letter said, must help youths "establish a real hierarchy of values. It must help them judge their first experiences. In a word, it must help them acquire a veritable conception of life.

"Now a Christian knows that truth is not invented, but is given in a revelation. Salvation is not achieved; it is received. It is received in faith in Him who is the way, the truth and the life. And this truth, far from putting reins on liberty, on the contrary brings it liberation."

Changed Synod paper

ROME — (NC) — Five American delegates at the recent Synod of Bishops produced several key additions or changes in the synod's final document on justice, intended for the guidance and implementation by Pope Paul VI.

As a result of specific suggestions by the U.S. delegation, the final version of the document contained a broader statement on the United Nations and added passages on prisoners

of war and peaceful solutions to international disputes.

The final document contained the exact wording of the American suggestions on those points. Several minor suggestions made by the Americans were also incorporated in the final document, but because the phraseology is different, it is not known precisely who authored the changes. However, an American suggestion that the statement on war be strengthened was almost certainly heeded.

An American effort to reword the passage on ecumenism to give greater status to cooperation with non-Christians and unbelievers was not accepted and the passage remained the same as in an earlier draft.

Synod rules allowed each delegate to suggest changes to a proposed document — changes ranging from an entire section down to a single word.

Respecting the fact that many people had worked many hours to produce the next-to-final document, the Americans offered brief but salient suggestions. They may have adapted this approach from the leader of the delegation, Cardinal John Dearden of Detroit, who worked on a committee the Second Vatican Council that accepted or rejected changes proposed by delegates.

FOR INSTANCE, the committee on suggestions incorporated in the final document the American proposal that: "The United Nations — which by reason of its proper end ought to promote the participation of all nations — be supported . . ."

The U.S. delegation wanted the synod to say something about all nations becoming members, while at the same time they wanted to avoid condemning the UN for expelling Nationalist China.

Another American contribution reads:

"It is desirable . . . that the strategy of non-violence be encouraged and that individual nations recognize and regulate the conscientious objection to laws."

Under the section on restriction of the rights of individuals, two American suggestions were inserted:

"Not to be overlooked are those captured in war. The Geneva Convention is considered of no account and they are being treated in an inhuman way . . ."

"Contestation (must be allowed) . . . against the unjust imposition of the means of contraception."

An American member of the synod committee that produced this statement on opposition to the forced use of contraception said that the group had no particular country in mind but that the members felt the synod should speak up in defense of people who might be forced into family.

An American observer said that one hears talk even in the United States of stopping welfare benefits after so many children, cutting out tax deductions for large families, and the possibility of compulsory sterilization.

An idea expressed by Cardinal John Krol of Philadelphia was added to the final document in the section dealing with the evils of war, following an American suggestion that this section be strengthened:

"THE HEADLONG RUSH to build up arms . . . reduces to greater misery peoples and men already poor, while enriching still more those already powerful . . ."

The section on ecumenism was unchanged in the final document despite an American suggestion that it lacked balance.

The Americans complained that three-fourths of the section dwelled on cooperation of Catholics with other Christians. Only in the last part was mention made of cooperation with non-Christians and unbelievers in the quest for justice.

The Americans felt that the document was unrealistic in not recognizing that in many parts of the emerging world or even in major Western cities, the small number of Christians renders them ineffective as a force for change.

In addition to Cardinals Dearden and Krol, the U.S. delegation was composed of Cardinal John Carberry of St. Louis; Archbishop Leo Byrne of St. Paul-Minneapolis; and Bishop William Baum of Springfield-Cape Girardeau, Mo.

The core of Christian morality

Shaping your attitude after that of Christ



NEW STANDARD of Christian behavior must be viewed in terms of friendship with Christ: "If any man would come after me, let him take up his cross and follow me."

By FATHER CARL J. PFEIFER, S.J.

Catechetics

If the "Law of Christ" (Gal 6:2) were simply a set of rules or a list of commandments, education in Christian morality would be relatively simple. The list of laws could be printed in one or more books for handy reference. Parents and teachers could explain the rules and commandments and try to motivate the young to observe them.

But if — as the New Testament makes clear — the Law of Christ cannot be reduced to a code of commandments, then the process of Christian conscience formation becomes more difficult. Christ's "law" is to be found in the heart and mind (Heb 8:10) of the believer. It involves making one's own the attitude or mentality of Christ (Phil 2:5), an attitude of openness to God and others in faith and love (Gal 5:6).

HOW THEN can one learn Christ's law? How allow one's own attitude to become gradually that of Christ? How guide others to acquire Christ's way of responding? An approach to answering these questions may be sketched in terms of the process, data, and context of Christian moral formation.

(1) **Process.** Because the Law of Christ is dynamic rather than static, an attitude rather than a code, it involves learning a process of responding to reality, only part of which involves laws or commandments. The process is one of discerning in one's life what it is that God wants you to do (Rom 12:2).

The process of discernment is learned only by actively responding — with mind, heart, feelings — to the Word of God wherever it is to be heard. The Second Vatican Council suggests that this process is learned by responding to the needs, opportunities and values experienced in daily life and assessing or interpreting them in the light of the Church's living tradition (Church in Modern World, 4).

Many Catholics have learned and still learn this process of discernment in Catholic Action groups who formulate their approach as See, Judge, Act. Contemporary experience is realistically and compassionately explored, then judged, with honest dialogue and prayer, in the light of the Gospel. Once a judgment or decision is reached it is translated into practical action, later to be evaluated and reconsidered. Similar strategies are suggested in contemporary religious education programs.

(2) **Data.** In this approach to Christian moral discernment the data to be considered

obviously includes the legitimate laws of both Church and State, as well as legitimate rules laid down by other authorities such as parents. So-called modern approaches to Christian moral formation do not encourage people to ignore, much less violate, just commands of legitimate authority.

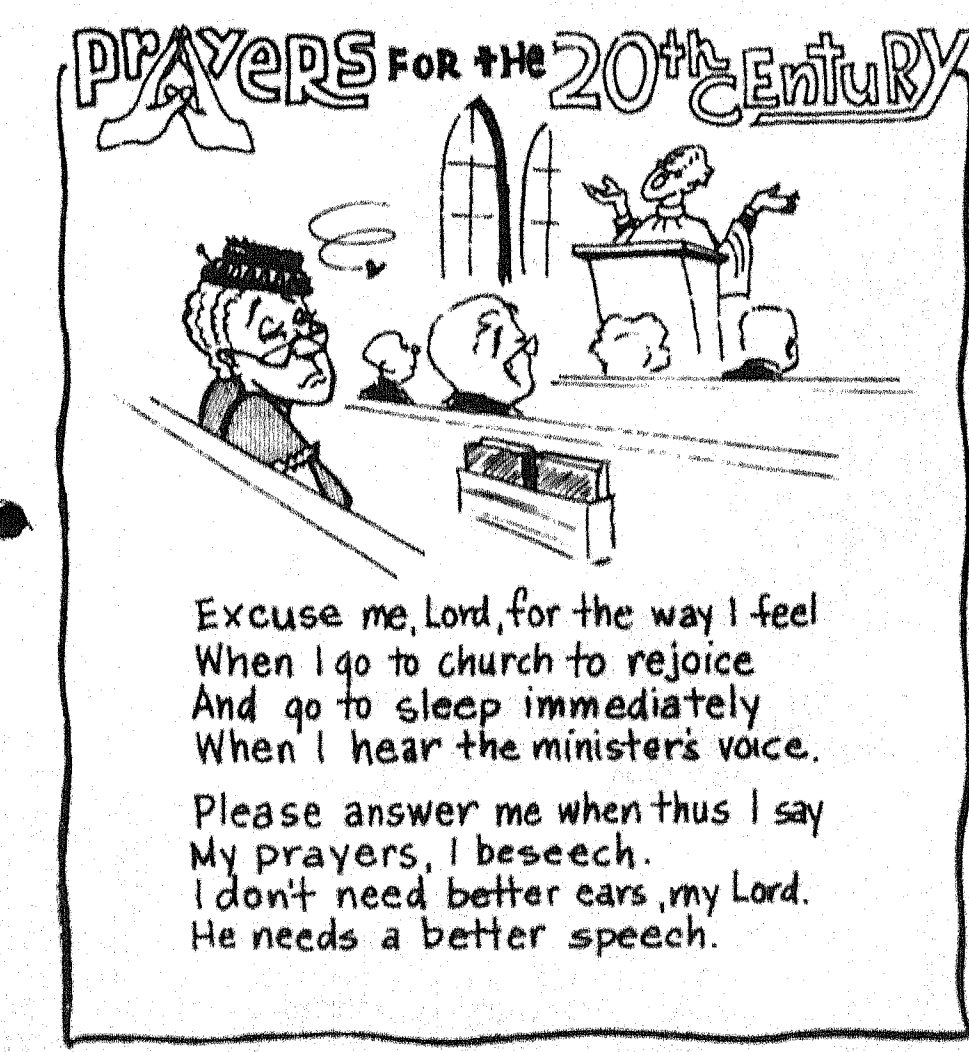
But the data goes far beyond these legal prescriptions. Because God's word can be encountered in "the signs of the times" (Church in Modern World, 4) and in "the voices of our age" (No. 44), the events and experiences of life need to be seriously responded to. The values, opportunities, and needs experienced in contemporary life are important data for coming to a Christian moral choice in response to God's word.

Singularly important as data are the life and teachings of Jesus as recorded in the New Testament. It is, after all, his attitude, his mentality, his way that we are attempting to open ourselves to. Learning the Law of Christ is basically a matter of imitating Christ, acquiring his sense of values, within the context of contemporary reality.

(3) **Context.** Perhaps the most important factor in learning Christ's law is the Christian community of which one is a part. It is in the context of a community of Christians struggling together to discover and respond to God's word that the individual Christian can find the most help in learning how to live and judge as a Christian.

All too often this aspect of building and deepening the local Christian community is forgotten or even hindered in discussion about teaching Christ's law. Too often considerable energy is deflected through arguments about the Ten Commandments and new textbooks, rather than looking realistically at the family, school, or parish community in which moral education is taking place.

Youngsters best acquire the mentality of Christ, the process of moral discernment, by growing up within a group of Christian adults who are seriously grappling with the issues of life in the light of Christ. Adults, too, grow in Christian moral judgment and the courage to make decisions and engage in activities based on those judgments, when they share with others in the difficult process of seeing, judging and acting responsibly according to the mentality of Jesus Christ.



THIS PRAYER covers certain faults found on both sides of the pulpit in today's churches.

any man would come after me, let him "take up his cross and follow me" (Mk. 8:34); "by this will all men know that you are my disciples, if you have love for one another" (Jn. 13:35).

Being with Jesus is a total way of life, not just observing a code of do's and don'ts. If we commit ourselves in confidence to

Father exemplifies in practice the "Law of Christ." Conversely, sin appears not simply as a violation of law, but a breach of friendship, an estrangement from a loving Father.

In this positive view of Christian morality, are we justified in labeling it a "law" of Christ? Certainly Christ did not

commandment, that you love one another as I have loved you." (Jn. 15:12). Here we have something simple enough to touch every act of our daily life, from mother's getting breakfast for the family, to dad's sweating it out at the office or the factory, to Mary or Johnny's helpfulness at home and diligence at school. Everything human gains a new value when it is done out of love in Christ.

Did Christ's law of love mark a significant departure from the prevailing morality of His day? Certainly it was a far cry from the narrow legalism of the Pharisees, whose "theologians" spelled out in painful detail the restrictions they felt were imposed by the Torah or law of Moses.

Christ's way directed man to look to the law's spirit and purpose, rather than its literal formulation. His way pointed to a new freedom — "the truth shall make you free" (Jn. 8:32).

The freedom Christ brings ultimately flows from the liberating Spirit he bestows. The promised Spirit dwelling within us unlocks the deepest meaning of the "Law" of Christ. Jeremiah of old (6th C. B.C.) had prophesied that God would one day grant a new covenant, a new law to His people, and he would put His "law" within man and not be satisfied with mere external rules and regulations (Jer. 31:31-34).

With the gift of the risen Lord's Spirit upon His followers, the prophet's word comes to fulfillment. We now have Christ's "Law" within us — the Spirit who stirs us to act freely out of love rather than under threat of law.

It is the presence of this Spirit that enables Paul to equate Christian freedom with the law of love. "You were called to freedom, brothers; . . . through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself'" (Gal. 5:13 f.).

Is there such thing as the law of Christ?

Him, he "shows us the Father" (faith); living with Him in grace-union prompts us to admiring love (sacramental worship).

To such a privileged friendship, what other response can we make than to echo the Son's own great "Yes" to the Father: "May your will be done in all things." This response of loving gratitude to a benevolent

bring an institutionalized, structured, and detailed code of requirements for membership, like the constitution of a country, or by laws of a fraternal organization.

TO SPEAK OF A "LAW" OF CHRIST could be misleading. What Jesus did bring us was a kind of global directive, an overarching principle of life: "This is my

Living the law of the Cross

By FATHER QUENTIN QUESNELL, S.J.

"Help carry one another's burdens, and in this way you will fulfill the law of Christ" (Galatians 6, 2)

Scripture

This text is the only one in the New Testament which explicitly names "the law of Christ." Even here the content of that law is not spelled out for us. We are told only that helping carry one another's burdens will fulfill it.

This sounds like one of those one-sentence summaries of Christian morality which were popular in New Testament times. For instance: "Whatever you want others to do to you, do first to them. This is the Law and the Prophets" (Matthew 7, 12); "All commandments are summed up in this saying: You shall love your neighbor as yourself . . . Love is the fulfillment of the Law" (Romans 13, 9f.); "the whole Law is fulfilled by the observance of the one precept: You shall love your neighbor as yourself" (Galatians 5, 14); etc. Still, like these other sayings, it has the limitations of a mere summary.

To find the "law of Christ" spelled out in some detail, we have to turn to the long teaching sections of Luke's gospel (especially chapters 6 through 18) and to the teaching sections of Matthew's gospel, especially the great sermons: Chapters 5 to 7; chapter 10, chapter 13, chapter 18, chapters 23 through 25.

IF WE DO SO, we find that Matthew likes to present Jesus' teachings as if they were a "new law," while Luke tries to stay away from this notion. Matthew's position gradually became the more popular in the church. We all remember how he closes his gospel with Jesus' charge to "make disciples of all nations, teaching them to observe all that I have commanded you" (Matthew 28, 19f.).

Matthew's word for wicked people is "lawless ones" (tanomoi). He draws a direct parallel between Jesus' teaching and the commandments of God from the Old Law in his Sermon on the Mount. For instance: "You have heard, do not commit adultery . . . But I tell you . . ." (5, 27ff.). "You have

heard, do not swear falsely . . . but I tell you . . ." (5, 33).

Of course, even in that sermon, the "law" Jesus propounds is a law ultimately of being like himself, to the extent of being ready to lose all our limbs (5, 29f.), our property (5, 40.42), our rights (5, 38f. 41), our reputations (5, 10.12) for him and for our fellow man and for peace in the world, just as he actually gave himself up to be unjustly condemned, stripped, nailed to a cross for us.

THUS THE MEANING of "the law of Christ" is clear. The law of Christ is "the law of the cross." It is living in the faith that the evils of this world can be transformed by men who are willing to face in faith the worst that the world can do. Those who live that way can, like Jesus, transform those evils into good by the power of their self-sacrificing love. Such men in faith can rise from the dead.

The law of Christ is the law of the apparent contradictions: that to die is to live, to give is to gain, take the privation and suffering of others on yourself in love instead of imposing your own on others and you will find happiness — for yourself and for them.

This is carrying out in life what we believe in the gospel and say we believe in the creed, that Christ suffered and died and rose from the dead, and this is our salvation.

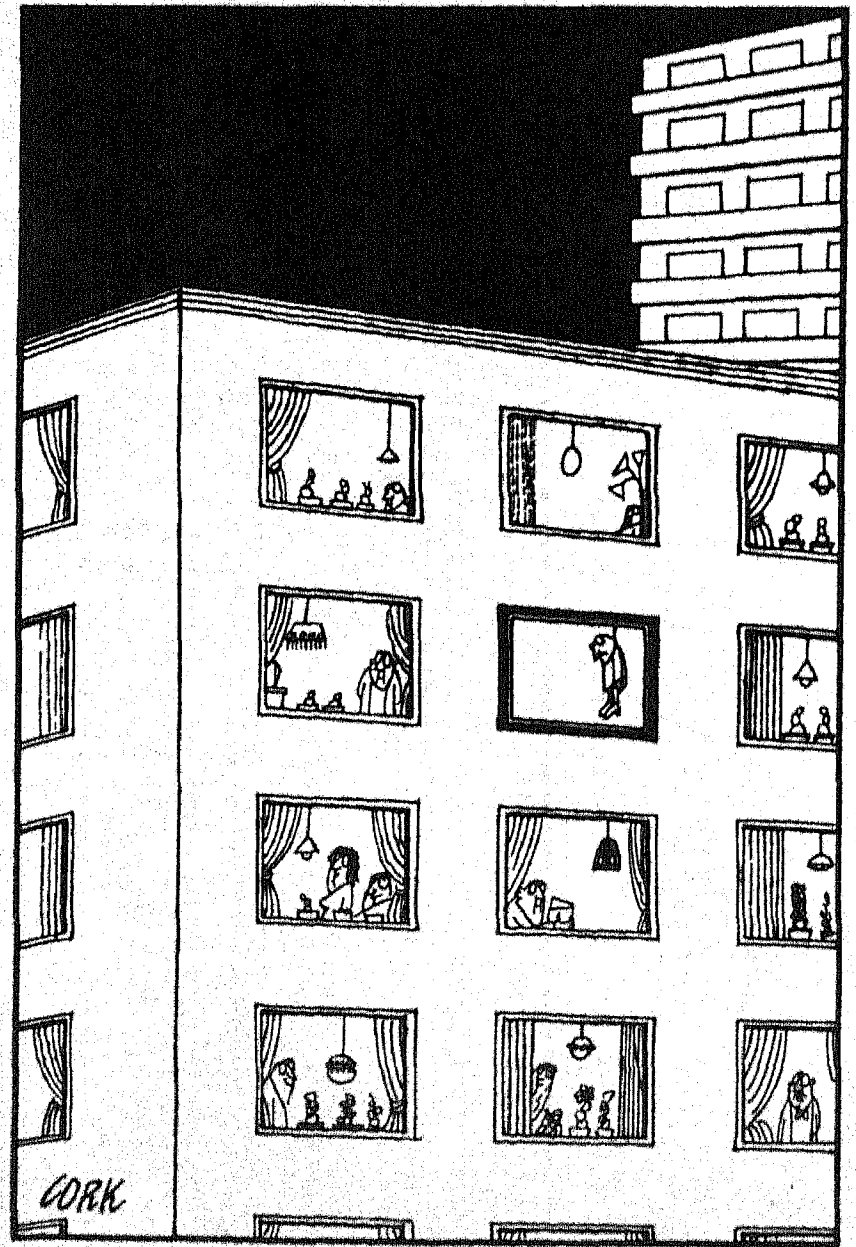
The law of Christ is Christ Himself as the pattern for our lives. "The attitude you should have is the one Christ Jesus had . . ." (Philippians 2, 5). "He who says that he always lives in God, should live just as Jesus Christ did" (1 John 2, 6). For "Christ himself suffered for you and left you an example so that you would follow in his steps" (1 Peter 2, 21).

They are not satisfied, for example, with an overly humanized Christ like that of the "secular city" enthusiasts and the "death of God" theologians. They want an awesome, transcendent Jesus — the God-Man of traditional Christianity.

In turning to Jesus, these youthful cultists recognize Him as one who makes certain moral demands on His followers. There is much in His teachings to commend Him to their taste. Religious authenticity, as in the Sermon on the Mount (Mt. 6:1 ff.); community concern (Mt. 18:20); generosity and self-sacrifice, the taking up of the cross (Mk. 8:34); non-violence, the condemnation of "the sword" (Mt. 26:52); love and peace toward one's neighbor (Mt. 5:23 f.), no rash judgment (Mt. 7:1-5), love even of one's enemies (Mt. 5:44 ff.) — these ethical imperatives may be said to constitute the heart of the "Law of Christ" (cf. Gal. 6:2; 1 Cor. 9:21).

FOR ALL CHRIST'S MORAL TEACHINGS, it would be wrong, however, to view Him merely as an ethical reformer. Jesus' primary work was to reveal a loving Father who summons all men into community with Him. Death-resurrection was the means of opening to all men this communal life in God, and establishing the Nazarene prophet as Messiah, Savior, risen Lord, "The Way, the Truth, the Life."

New life-standards would have to be viewed in terms of fellowship with Him; "if



MAN HANGS in despair although he has been surrounded by other humans. This cartoon is a visual condemnation of modern man's inability to "help carry one another's burdens . . ." (Galatian 6, 2)

On increasing attention to the Liturgy

Liturgy

By FATHER JOSEPH M. CHAMPLIN

"I wish the priest would announce in the beginning which eucharistic prayer he intends to read so we wouldn't have to search around in our missalettes until we figure out the one he is using."

That not infrequent complaint or request leaves me and many other priests awkwardly speechless. People like this wish to follow along word for word with the celebrant and such interest in the liturgy or attentiveness to the rite naturally pleases us. But we really would prefer to have them watch and listen during that part of the Mass.

We hear similar objections when a pastor shifts from missalettes or leaflet missals with the scriptural passages included in them to alternative publications without the biblical texts. Our reactions are the same. We feel uncomfortable, unwilling to dampen enthusiasm, but mourning such emphasis on the printed page over the spoken, living word.

I can't blame the average Catholic for wanting his or her way in this matter. After all, for years we taught that the most perfect way to participate at Mass was through careful reading in English of the Sunday or daily missal while our priest recited the parallel Latin words. Moreover, my limited observations around the nation indicate that many parishes still have inadequate public address systems and well-intentioned, but poorly performing lectors.

THE FEW TIMES I have had an opportunity to sit out in the pews I could scarcely hear the reader, much less catch the sense of a passage he was proclaiming. Finally, in large churches the celebrant and lector are often barely visible to a majority of the congregation.

In the face of the evidence, one easily can argue for the continued publication of eucharistic prayers and biblical texts in participation aids. However, I see this only as a crutch during an interim period and, in fact, think such a practice may even retard liturgical renewal in a community. There are two reasons for my position.

(1) The Church's latest teaching, The Roman Missal's General Instruction states: "When scripture is read in the Church, God speaks to His people, and it is Christ, present in His word, who proclaims the gospel. The readings should be listened to with respect . . ." A later paragraph directs: "The presidential prayers should be spoken in a loud and clear voice so that everyone present can hear and pay attention."

It seems to me these norms explicitly call for attentive listening upon the part of the congregation (and the celebrant when a lector reads the biblical excerpts).

(2) The principles of effective communication. True enough, I can listen with my ears to the reader and follow with my eyes the printed word. But I cannot watch the celebrant or lector and read the published text.

SOME INSIST, nevertheless, that this combination of hearing and reading forms the ideal communication process. It involves, they maintain, two senses and hence the message makes a double impact upon us.

But that line of reasoning ignores a critical point. The celebrant or lector communicates with his or her total being, not just by the tongue and lips. Eyes talk, the face says something, gestures add meaning.

In addition, the Church hopes the personal faith of an individual who presides or proclaims will shine forth to all those present for the liturgy. "By his actions and by his proclamation of the word he should impress upon the faithful the living presence of Christ."

When the eye is riveted to a lifeless, printed page, it cannot see the live and believing person who speaks. Christ is present, surely, when we read along by ourselves. But he comes more fully into our midst, I think, when we watch and listen to one who proclaims God's message clearly and audibly, with meaning and faith.

Doctrine of the Incarnation

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religions).

Roman Catholics, the Eastern Orthodox, Quakers, Lutherans and all others who call themselves Christians believe in the Incarnation. Cardinal Newman, in his "Essays on the Development of Doctrine," stated that the doctrine of the Incarnation was the leading idea of Christianity.

His thesis has become the foundation of the present constitution of the Church. According to Newman, the Incarnation has three aspects: the sacramental, the hierarchal and the ascetical.

Every idea in the Church can be reduced to one of these three categories united within the central fact of the Incarnation. God became man, the Word was made flesh. In this mystery Christ intends to make us into what he is Himself, in the glory of the Father for all eternity. We die to sin and rise in Christ.

The disciples believed that Jesus was God. They were convinced of His love for them and for all mankind. "Greater love than this no man hath, than to lay down his life for his friend." The love of God was no longer a divine attribute or an abstract idea — it was the Person of Jesus Christ. The power of God's love for man was realized most dramatically in the example of Jesus.

THE MYSTERY OF CHRIST'S DIVINITY is a stumbling block to the human intellect. It wasn't until the year 325 A.D., at the Council of Nicea, when the question of whether Christ was of the same substance as God or only of similar substance, was decided. Many of the bishops who participated at that Council were old men, lame, scarred and disfigured from the persecutions of Diocletian. The issue was a vital one to these men. They had testified to its truth with their lives time and again. Now the faith of the Church was sealed in words in the formula of a creed, the Nicene Creed.

The Greeks and Roman pagans of the day were not so much perturbed by the idea that God could take a human

form — this is how they depicted their own gods — but they were absolutely startled by the idea that Christians actually believed in a Supreme Being who was willing to surrender His power and suffer an ignominious death for mankind. Early Christians were vividly aware of the fact that it was God who laid down His life for them. Their whole faith, life and dedication became a response to this staggering fact.

For many, the most difficult thing in the Christian faith is to really believe that God was truly human, like man in all things but sin. All of human nature, with its weaknesses and proclivity to evil, was ennobled and dignified by the intimate touch of the Divine Presence.

The Christian is one who affirms the reality and dignity of his own existence, precisely because of the reality and dignity of Jesus Christ, the Second Person of the Trinity. Jesus assumed a human nature and loved it, and he loved all those who possess such a nature even to the point of giving Himself in the only way men can measure total love — giving Himself unto death.

Prelate asks concern for fellow man in a White House sermon

WASHINGTON — (NC) — It is impossible to be a Christian without caring for people's needs, Archbishop Humberto S. Medeiros of Boston said at a White House prayer service attended by 300 persons, including President and Mrs. Richard Nixon and former President and Mrs. Lyndon B. Johnson.

"Anyone who says, 'I love God,' and hates his brother is a liar," said the archbishop. "A man who does not love the brother that he can see cannot love God whom he has never seen."

RECALLING the parable of the prodigal son — in which an elder and dutiful son resents his father's forgiving and rewarding a repentant younger son, the archbishop cautioned the worshipers not to "become so jealous of God's mercy to others simply because we are not 'poor in spirit.'"

He urged the gathering, which also included cabinet and government officials, to become "involved in the now, real life situation of every brother."

Flanked by Johnson on one side and Nixon on the other, Archbishop Medeiros later joined a reception line to greet persons who attended the service.

Among the dignitaries were Secretary of State William Rogers, Secretary of Commerce Maurice Stans, Secretary of Transportation John Volpe, Secretary of Health, Education and Welfare Elliot Richardson, outgoing Secretary of Agriculture Clifford Hardin and Ambassador-at-Large David Kennedy.

QUESTIONED by newsmen, both Archbishop Medeiros and Johnson — who used to attend up to three church services a Sunday when he was president — were noncommittal.

Johnson was evasive when pressed for comments about his new book, "The Vantage Point."

Asked about the Vietnam war and the crisis in Northern Ireland, the archbishop replied, "May God help us all to keep us out of trouble."

Nixon complimented Archbishop Medeiros for his fluency in English, Spanish and Portuguese. The archbishop, who was born in the Azores, grew up among Portuguese-American fishermen in Fall River, Mass., and served among Mexican-Americans as bishop of Brownsville, Tex., quipped:

"I've learned to speak Irish in Boston."

St. Hippolytus tomb believed discovered

ROME — (NC) — Archeologists have reported finding what may be the tomb of the Church's first anti-Pope, St. Hippolytus, who died a martyr in the year 235.

An archeological team working on a small island at the mouth of the Tiber has announced uncovering the remains of a 4th-century church dedicated to the saint and an empty sarcophagus believed to have once contained his remains.

St. Hippolytus' life is largely a matter of tradition with few facts known about him except that he did exist and was the first anti-Pope. According to Butler's Lives of the Saints, he was probably a Roman priest who lived in the early part of the 3rd century.

THE SAINT was a scholar and St. Jerome described him as a "most holy and eloquent man." Apparently he also was not too easy to get along with. He criticized Pope Zephyrinus (199-217) for not detecting and denouncing heresy fast enough. When Pope Calixtus I was elected successor to Pope Zephyrinus, Hippolytus severed his connections with Rome and was elected Pope

by another group of Christians. He thus became the first anti-Pope in the history of the Roman Church.

Later, according to tradition, he was exiled to the island of Sardinia by the Emperor Maximus. There he died after becoming reconciled to the Church. Tradition says his body was buried on the Via Tiburtina outside of Rome. Supporting this tradition is the fact that in 1551, a statue of the saint was unearthed at this cemetery. It now stands at the entrance of the Vatican library.

THE RECENT archeological discoveries contradict the reports of burial on the Tiburtina. One of the archeologists involved, Prof. Pasquali Testini, head of Rome University's department of archeology, maintains that the recently discovered ruined basilica was dedicated to St. Hippolytus, as local tradition attests. He further argues that the sarcophagus found under the main altar must have contained the saint's body at one time because only those to whom churches were dedicated were given such an honor in those centuries.

Prayer Of The Faithful

Feast of Christ the King

Nov. 21, 1971

CELEBRANT: We look forward to joyful hope to the coming of Jesus Christ our King. We are a pilgrim Church, moving toward the Kingdom and helping others along the way. Let us turn to God in prayer for our needs and the needs of all men.

COMMENTATOR: Our response today will be: Lord, your Kingdom come.

COMMENTATOR: That the Church may always seek God's Kingdom and His will as her first concern, we pray to the Lord.

PEOPLE: Lord, your Kingdom come.

COMMENTATOR: For the Church's ministers that they may be our unfailing guides on the way to the Kingdom, we pray to the Lord.

PEOPLE: Lord, your Kingdom come.

COMMENTATOR: For all who are alienated, unemployed, and discouraged, who wonder what all this talk of a Kingdom is about, we pray to the Lord.

PEOPLE: Lord, your Kingdom come.

COMMENTATOR: That those who have an abundance of this world's goods may not close their hearts to the have-nots, we pray to the Lord.

PEOPLE: Lord, your Kingdom come.

COMMENTATOR: That all men may respond to the overwhelming needs of impoverished people through the Campaign for Human Development, we pray to the Lord.

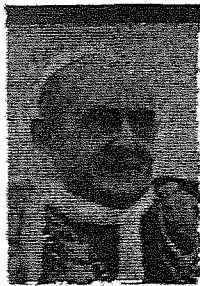
PEOPLE: Lord, your Kingdom come.

COMMENTATOR: For all of us, that we may be signs of the coming Kingdom in the peace, unity and justice for which we struggle, we pray to the Lord.

PEOPLE: Lord, your Kingdom come.

CELEBRANT: God our Father, we are your people-on-the-move. We have a history and we ask you to ensure our future. Call us from the false security of the certainties and riches of this world. Lead us and all men to your Kingdom where death will be no more and love will last forever. We ask you this through Christ our Lord.

PEOPLE: Amen.



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." . . . Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how . . .

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Thanksgiving Day

Nov. 25, 1971

CELEBRANT: Prompted to give thanks by our hearing of God's Word, we recall all that we are, all that we have, and all that we have been given.

COMMENTATOR: Our response today will be: We thank you, Lord.

COMMENTATOR: For your Church called to continue your presence.

PEOPLE: We thank you, Lord.

COMMENTATOR: For all the beauties of your creation and the land that is ours.

PEOPLE: We thank you, Lord.

COMMENTATOR: For the members of our families.

PEOPLE: We thank you, Lord.

COMMENTATOR: For the bounty of the harvest and the food of our tables.

PEOPLE: We thank you, Lord.

COMMENTATOR: For all who love us and have been good to us.

PEOPLE: We thank you, Lord.

COMMENTATOR: For moments of rest and relaxation.

PEOPLE: We thank you, Lord.

COMMENTATOR: For this Eucharist we celebrate together.

PEOPLE: We thank you, Lord.

COMMENTATOR: Let us pause now in silence for our own moment of personal thanksgiving. (significant pause)

CELEBRANT: Father, you overwhelm us with your goodness. For these and all your gracious gifts please help us to learn how to live thankfully each day. We ask this through Christ our Lord.

PEOPLE: Amen.

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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.

The Synod — two views

'Time will tell its real value'

By MSGR. GEORGE G. HIGGINS

To read the press of this last month, one would have to conclude that nothing at all was accomplished at the Synod of Bishops, which ended Nov. 6, and that the tentative hopes which so many people had put in it were completely shattered in the end and came to absolutely nothing. So says Father Michel Ricquet, S.J. in a roundup article on the synod in the Nov. 9 issue of the Paris daily, "Le Figaro."

Father Ricquet may have been exaggerating a bit in this regard, but, in general, his point is well taken. The fact is that a good number of the reporters who covered the synod (not all of them by any means, but far too many for comfort) took an exceedingly dim view of the meeting while it was still in session and, now that it has passed into history, are inclined to dismiss it rather curtly as a miserable failure or, worse than that, to shrug it off rather flippantly as a non-event which is hardly worth writing about any longer.

Their low opinion of the synod comes through loud and clear in the round-up articles which many of them filed for publication on the day the meeting adjourned. Before leaving Rome for the United States (via Louvain, Belgium, where I met with a group of priests and seminarians to talk about the synod), I clipped, for future reference, a baker's dozen of these post-mortem articles, editorials and columns from a variety of English, French and Italian newspapers and magazines.

Frankly, when I had finished reading them, half way across the Atlantic, I was so depressed that I had to ask the stewardess to bring me another martini to lift my normally optimistic spirits. On the whole, they left the impression that the synod was not only a disappointment from this or that particular point of view but, on balance, was a disastrous failure.

STRANGELY ENOUGH — or perhaps not so strangely at that — some of the American post-mortems on the synod were among the most pessimistic of the lot. See, for example, Kenneth Woodward's piece in the Nov. 15 issue of "Newsweek" and Mayo Mahs' essay in "Time" magazine of the same date.

Both Woodward and Mahs and a number of their American colleagues from the Fourth Estate have concluded that the synod was a total bust. So be it. Everyone is entitled to his own opinion about the synod, and while I happen to think that Woodward, Mahs, et al are probably taking themselves just a little too seriously (and are not taking the synod quite seriously enough), I am not disposed to quarrel with them in this regard. After all, who knows? Perhaps history will demonstrate that their unrelieved pessimism about the synod was closer to the truth of the matter than my own qualified optimism. Only time will tell.

What I am saying, in effect, is that I can take almost any amount of pessimism in stride. But pessimism is one thing, and cynicism is something else again. Frankly, I find it rather hard to deal with the latter aberration. For example, I don't mind being told that the synod was a disappointment from this or that particular point of view, but I gag at the charge — which I have read in at least one American round-up — that the synod was a complete fraud, that it was deliberately rigged and manipulated from the very beginning by the Pope and the Roman curia, etc.

This kind of cynical reporting strikes me, incidentally, as being a perfect argument in favor of admitting the press to future synods, and similar Church assemblies. It is my impression, in other words, that the more jaundiced reporters who go in for this kind of sensational reporting might have tempered their cynicism if they had been permitted to cover the synod from the inside.

Be that as it may, the mythical synod which the cynics are saying was deliberately rigged and manipulated from the very beginning — and who are saying this, unfortunately, from the outside looking in — is not the synod I observed from the inside on an average of 5½ hours a day for a period of approximately five weeks.

TO BE SURE, there is much to be said in criticism of the synod, but to caricature it, with a snarl in one's voice, as a deliberate fraud is doctrinaire at best and rather mean-spirited at worst.

This is admittedly a hard saying and, frankly, it is meant to be just that. It is meant to suggest, in other words, that this writer, for one, has had all the cynicism he can take from his friends in the Fourth Estate. It is also meant to suggest, as indicated above, that the Fourth Estate sometimes gives the impression of taking itself a little too seriously.

Let's face it very frankly. The Fourth Estate is not a sacred cow, although, unfortunately, it sometimes gives the impression that it foolishly expects to be treated as such.



Msgr. Higgins



Father Sheerin

"The mythical synod which the cynics are saying was deliberately rigged and manipulated from the very beginning is not the synod I observed from the inside on an average of 5½ hours a day for a period of approximately five weeks."

"The bishops spoke about justice and peace and armaments and underdeveloped nations but the world asked: 'What did they really say? And did they take action of some sort?'"

'It failed to face up to agonies of today'

By FATHER JOHN B. SHEERIN, C.S.P.

The other night I met a priest-friend who managed to see some bright spots in the 1971 Synod. It was pleasant to find this reaction in a priest but I must confess the Synod has been a heart-scalding disappointment to me.

Probably I expected too much from it, but I do feel that it failed to face up to the problem of adapting to the contemporary world and its agonies. In spite of prodigious reports and a profusion of speeches, it showed no genuinely practical concern for the massive miseries of the people of our time.

Obviously, I am not speaking of clerical celibacy. This is an interior problem of the Church. The vast world for which Christ died is not particularly concerned about priestly celibacy.

The contemporary world, however, is concerned about Pakistan and the Middle East and Vietnam and the many faces of poverty. It expects the Church to pour oil and wine into the wounds of the victimized humanity left half-dead on the roads of the world. It is scandalized to see the Church pass that humanity by, like the priest and the levite in the Good Samaritan parable. A world in agony has asked for bread and has been given documents.

WERE WE LIVING in the era before Vatican II, we might say, "Oh! let's be realistic. Social action is not the business of the Church. All that the institutional Church can do, within its proper juridical responsibilities, is to preach justice from the pulpit. It's up to individual Christians, acting on their own, to get involved in practical problems."

This is precisely the mentality that caused the Church to lose its credibility in the 19th century as friend of the poor, and it was precisely for this reason that Vatican II was convened. Religion pure and immaculate before God, according to St.

James, is practical. This is why the Church instituted the order of deacon.

I confess that I am also disappointed because I felt that the first two synods had established the structures for solving problems. They had discussed collegiality and had agreed upon a balance between the monarchical and collegial elements in the Church. They had agreed upon the need of honesty and free and forthright speech in Synods. They had set up the apparatus that would encourage Bishops to disagree with each other without consigning each other to the infernal regions in a fit of holy temper.

In fact, one observer described the 1969 Synod as "an Episcopal love-in." So, the 1969 Synod ended with agreement on three main points: the implications of collegiality, the relationships of Bishops and national conferences to the Pope, the relationships of Bishops and national conferences to each other.

The stage was all set. The scenery was in place in October, 1971. The actors began their lines and indeed there was a veritable torrent of words but the play got nowhere. The Bishops spoke about justice and peace and armaments and underdeveloped nations but the world asked: "What did they really say? And did they take action of some sort?"

Why didn't the framework for solving problems, so carefully worked out at the first two Synods, produce results? Was it the human element involved? But most of these Bishops had been at Vatican II and had voted for Church renewal and for the master themes of "The Constitution on the Church in the Modern World." It is hard to believe that they had second thoughts about Vatican II's concern for the agonies of our time.

At any rate, the framework failed to produce and as a result the public image of the Church is less bright than in 1960. Maybe the times are telling us to rely less on structures and more on the indwelling Holy Spirit.

attention thankful people

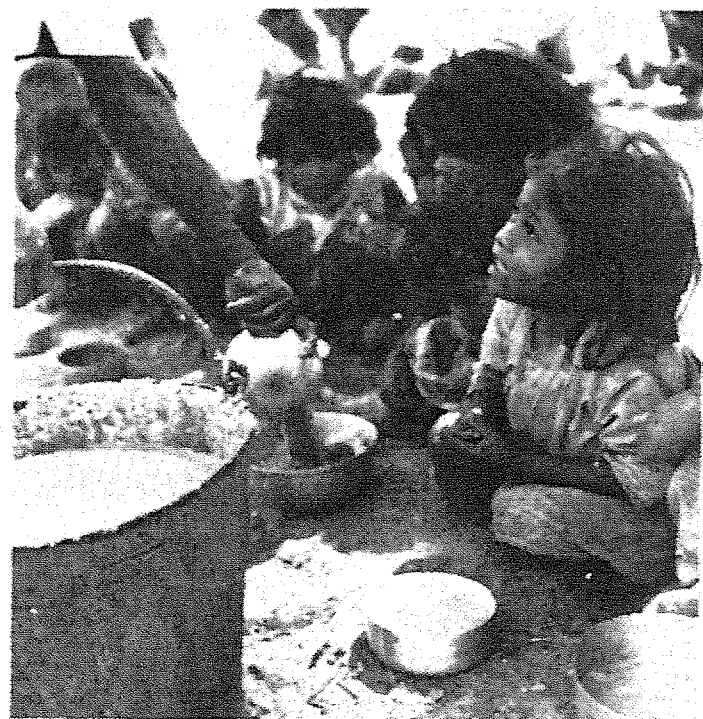
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3 key questions asked about addicts



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

In my journeyings through the clinic and in visits with patients and friends, three key questions have been posed to me.

First, is there a proportionate behavior change in drug users equal to the large amount of attention we've drawn to the problem of drugs? Or, are we focusing too much attention on the question and just making youngsters more curious? I believe the latter is true.

Secondly, I am asked, as the organizations that suppress drug use and the narcotic trade grow in scope, does the addict population grow larger to combat the anti-drug group? I would say "no."

The third, and most popular question asked, is why do youngsters start drugs in the first place. I feel it is a combination of drug availability, peer group pressure, enticement and the lack of understanding of other socially acceptable actions. They rebel against being told what they can and cannot do. They have an urge for discovery, or curiosity, which sends them into the drug world.

Turning to other thoughts, we have studies going on about addictive personality. Is this personality present in all of us?

THE INITIAL EXPOSURE? Dr. Schek, in Chicago found ethnic conformations in the adolescent population. He found a high proportion of Mexico Americans and Caucasians involved in glue sniffing rather than Negroes. This was also found to be true in Los Angeles, while the report of alcohol ingestion was high in the adolescent black. In Chicago he found the Puerto Rican youth sniffing cocaine and snorting heroin at an early age.

Factors of area involvement are important. How do different drugs affect different young people. Abuse of barbituates can cause a "high" and aggressiveness as does alcohol and amphetamines.

As a rule marijuana and the various derivatives of opium caused passivity and peace especially while under the direct influence. Marijuana does one thing that no other drug does, it increases the self evaluation of the user, making them think that they function better. In the adult world I believe it is used as much as alcohol. It has become a soothing salve. Apparently when there is nothing else to do then they smoke some marijuana or hash. I have been told that in some suburban-area parties the question is, "do you want a cocktail or a joint?"

The vast majority of opiate users stick to heroin. Some will use dilaudid and only dilaudid, some want numorphan (the Blues) or demerol, and will change over on extreme necessity. After age 21 the college person will turn more to psychedelics. It is more in the high school range that one sees the drop-out adolescent turning to the opiates.

MANY HEROIN DEPENDENTS feel that their "stuff" is being cut too much when they are actually developing a tolerance. They are surprised and fear that the \$5 bag is not producing the same effect as it did before, therefore they blame it on their connection. In other words, they do not want to develop a tolerance, rather, they would like the \$5 bag to do what it has always done, maintain a state of peace. To produce this they have to shoot two bags.

From reports and talks with addicts I find that they almost prefer to wait the beginning of withdrawals before giving the next ride, even if a supply is available, because this does not increase their tolerance and the \$5 bag will still maintain their calmness.

Addicts fear the effects of total withdrawal. Perhaps methadone not only takes away the craving but causes the drug dependent to lose the response of euphoria. I have been leaning towards the theory that all methadone does is to suppress or diminish the craving for heroin.

Let's face it: the addict is an outcast because his drug-opiate "poison" is not socially acceptable, but alcohol and nicotine are acceptable even though the effects may be much



worse. Therefore there is a difference, just as there seems to be a vast change in attitudes against marijuana. As I said before, many party-givers, especially in the affluent areas, ask, "do you want a cocktail or joint?"

Conclusion: I felt for many years that the only program of rehabilitation worth while is the one which treats the addict as a normal human being, and sometimes I feel the addict is as normal as the ones who write books about them.

I suggest you read "The Psychology of Crime" by Dr. David Abrahamson written in 1960. At that time he said that he felt the way we coped with crime was a failure. "We must establish institutions and work camps (C.C.C. camps) where they can be kept for long periods and where they are given constructive work according to their individual ability and in conjunction with individual and group therapy."

"THIS PROBLEM should not be treated as a medical problem only, nor is it only in the field of psychiatry that we can find a cure." James Norman has written this in his recently-published book.

On a second topic:

To the mothers who want their child excused from physical education because of asthma: Don't. As a recent report of a meeting of the American Thoracic Society said, there is both a psychological and physiological gain from programs of physical conditioning. The emphasis should be on short bursts of activity rather than on prolonged sustained activity.

In one report, 26 asthmatic children met three days each week for two hour exercise sessions during a 14-week period. Included in the exercises were calisthenics and rope climbing which were to strengthen the abdominal muscles. Swimming was included to improve breath control. Daily exercises were held at home to promote relaxation, stretching, strengthening body muscles and breathing.

They found that there was a measurable decline in the number of wheezing attacks during the exercise periods as compared with the previous three months. Practicing breathing exercises could stop or lessen the wheezing in seven of the group after the exercises had stopped. There also was a decrease in anxiety.

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Educators uphold 'a plural system'

WARRINGTON, Va. — Public and nonpublic school superintendents agreed on the advantages of having a plural system of education and expressed the common opinion that cooperation between the private and public school systems generates support for all concerned, according to Thomas Lynch, Archdiocesan superintendent of schools for Miami.

Reporting on the highlights of the superintendents' meeting here this week, which was the first time representatives of the two school systems ever met under Federal sponsorship, Lynch also said that the statement highlighting the talk by Sidney P. Marland Jr., U.S. commissioner of education, was: "If education in the big city dies, the big city will die."

A great deal of time was spent discussing communication and cooperation between public and nonpublic school systems, Lynch added. Another topic receiving much attention was the financing of public and nonpublic components of educational enterprises. "Both of these were discussed at length with various viewpoints expressed throughout," Lynch added.

The main appointment of the meet was Dr. Dwight Crum as assistant to the associate commissioner of education. Included in his duties will be a special concern regarding federal aid to nonpublic and public school programs, especially at the elementary level.

First Thanksgiving Day dates back 350 years

By JOHN J. WARD

"Let us give thanks."

That is what most Americans will be doing on Thursday of next week, Nov. 25, 1971.

It will be Thanksgiving Day.

Furthermore, it will mark the 350th anniversary of the first Thanksgiving Day in America, for it was on that day that Governor Bradford, of Plymouth Bay Colony, issued the first Thanksgiving proclamation. It set aside a day for the Pilgrims to render thanks to God for their first harvest and to enjoy the first fruits of that harvest.

IT WAS MANY YEARS LATER, however, when President Abraham Lincoln inaugurated Thanksgiving Day as a national holiday for acknowledging God's blessings on

the United States.

Today the governors of all 50 states issue Thanksgiving Day proclamations.

In the year 1621, the Pilgrim Fathers decreed Thanksgiving Day "to give thanks to Almighty God for His goodness, mercy and bounty."

So after 350 years, the basic purpose of Thanksgiving Day still is to honor and thank God for the blessings this nation has received.

America has been abundantly blessed and today it is the strongest nation in the world. Surely, we have many and great reasons to be thankful.

Many American families gather together from far and near to sit down and enjoy a Thanksgiving dinner, usually of roast turkey and all the trimmings.



Bishops' arguments sink a divorce bill

SANTO DOMINGO, Dominican Republic — (NC) — President Joaquin Balaguer used the arguments of the country's bishops against quickie divorces in giving reasons for vetoing legislation intended to liberalize divorce procedures.

Balaguer told congressmen the new grounds for divorce proposed in the legislation violated the 1954 concordat between the Dominican Republic and the Vatican. That was the main point in the protest the bishops had made earlier.

To protest the quickie divorce procedures set up especially to attract U.S. tourists, the bishops had also asked that crucifixes be removed from courtrooms where divorce cases are handled.

Congress withdrew the bill by a 50-4 vote. The original version granting divorce by mutual consent alone remains on the books.

Meanwhile, the Christian Family Movement has said quickie divorces "are an aggression against children and

society" and protested the recent congressional approval of further grounds for divorce.

Attorney General Juan A. Taveras Guzman said the matter of removing crucifixes from courtrooms would have to go to the Supreme Court.

Legislators claim the quickie divorces can yield needed dollar exchange for development. Some tourist agencies in the U.S. are advertising the law and charging about \$600 per person for divorce arrangements that include virtually all costs except lawyers' fees.

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Many chaplains are Vietnamese

SAIGON — (NC) — Of the nearly 2,000 Vietnamese priests in South Vietnam, 104 serve as chaplains to the armed forces.

There are some 200,000

Catholics in the South Vietnamese one-million-man armed forces.

The military chaplaincy was founded during the presidency of the late President

Ngo Dinh Diem, a Catholic.

There are also 16 Protestant and about 100 Buddhist chaplains. The salaries of chaplains are paid by the Ministry of Defense.

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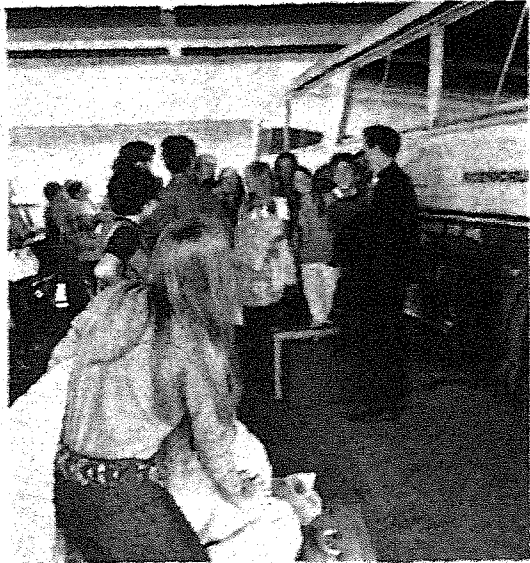
Hollywood girl wins national post

The Archdiocese of Miami's CYO has its first elected national officer — Sandy Lombardo, who won the secretaryship handily with 216 votes on the first round of voting at the National CYO convention last weekend in Washington, D.C.

One of four candidates for the national secretary post, Sandy, a junior at Hollywood's Madonna Academy, needed a majority plus one vote to win. "On first balloting, she had the needed 201 votes, and then the secretary candidate from Philadelphia conceded, giving all of the 15 votes to Sandy," according to Archdiocesan CYO director, Bob Preziosi.

Preziosi attributed the success of Sandy's campaign to her two campaign managers. "Mike Coniglio and Charly McClelland did an excellent job," Preziosi said. The credit for the win, he pointed out, should also be spread among the some 90 Miami delegates who campaigned for her throughout the campaign.

"OTHER DIOCESES got



PREPARED FOR chilly Washington weather, a group of CYO youngsters and adult advisors are seen here last Wednesday morning getting ready to board a bus for the National CYO convention. Monday morning, they returned, "winners."

in on the campaign too, with the nominating speech being given by a Wilmington, Del., delegate and seconded by an Indiana youth," Preziosi said. What will be Sandy's

duties as National CYO Secretary? According to Preziosi, she'll attend at least two meetings of the CYO executive Council each year in Washington, and all the

officers will probably be asked to attend the yearly meetings of the National Advisory Board of Youth Directors.

"She'll also work to put her FLASH program, the platform of her campaign, into effect," Preziosi said.

FLASH stands for a five-step program to create a new image of CYO within the community. The steps include: Fulfillment Within Ourselves, Life With Others, Achievement Together, Service To All and Hope Forever.

OTHER newly-elected national officers are Joe Staub, Trenton, N.J. diocese, president; Abe Malouf, Natchez-Jackson diocese, vice president and a national-regional coordinator to be chosen by the other three officers.

"After two hours of voting, there was no majority vote for any national coordinator, so it is up to the three officers to select one," Preziosi added.

In other convention action, the youngest member of the U.S. Senate Sen. John

V. Tunney, (D-Calif.) told the delegates that many things need change, but violence won't make the change permanent. He urged change through the political process.



Saying that he wouldn't blame young people for being disenchanted with the government's success-record in solving problems of war, poverty and racism, the Senator urged youth not to give up and to exercise their "opportunity to make a difference" by voting in next year's elections. Tunney was

co-sponsor of the Senate's constitutional amendment allowing 18-year-olds to vote.

"I don't think they've ever had such a vibrant, wide-awake group of people at this hotel before," Cardinal Terence Cooke of New York said on opening night.

"I am aware of what you can do for the world, our Church and our nation," Cardinal Cooke said.

"We need you, and we know that if you are men and women of faith you will certainly measure up to the challenges of our time."

The four-day meeting was highlighted with dialogue sessions between young people and representatives of the four institutions most affecting their lives: church, government, business and education.

Another social issue the teenagers addressed was the Vietnam War — wiring President Richard Nixon their congratulations for his Nov. 13 announcement that 45,000 more American troops would be called home from Southeast Asia.

What lures them back to class at night? Flying

By MARY ANN LINDEN
VOICE STAFF WRITER

What kind of bait could possibly lure over 50 high school youngsters back to the school room, at night, no less? For a group of young Columbus High school students, it's flying school, which meets every Monday and Thursday evening. The youngsters don't receive classroom credit for their efforts, and it even costs them to fly.

Columbus Flying Club, Inc., started some three

years ago, makes it possible for the high schoolers to get a head start on flying. Two instructors, Brother Alan Smith of Columbus and Roger Dick, president of the club, teach the two classes of beginners and advanced flyers ground-training techniques. In addition, both groups get in-flight experience regularly with a certified flight instructor from General Aviation Co.

"WE TRY to prepare them for their private pilot license examination,"

Brother Alan said. "This three-hour exam is a prerequisite for a flight rating."

"Since most of the boys in the class are freshmen and sophomores, they won't be able to apply for their private pilot licenses until they're 17," he added.

Meanwhile, while waiting for their solo days, the youngsters keep coming, lugging those heavy flight manuals and textbooks. Since its inception, the club has "graduated" 16 to the solo classification, which isn't bad



FLYING STUDENTS receive in-flight instruction from a certified flight instructor in the Club's Cessna 150.

odds for a class that's held together only by the interest and enthusiasm of its members.

The Flying Club carries

insurance for the youngsters and parents must give their permission before a child can join the group.

Class time is normally spent going over basic flying skills but a couple of weeks ago the group met to watch the videotape replay of portions of the Kissimmee air show which was taped by members of the Flying Club.

Brother Alan and school principal Brother Hugh Andrews chartered a twin-engine Beechcraft, and flew 12 youngsters up to the air show, all taking turns at the controls.

After the showing, a discussion of air speeds and the "how to's" of "double

snaps" and stalls, ensued, all part of learning experience.

The father of one of the boys summed up the experience of flying when he said, "I wish I'd had the opportunity to do this when I was young."

'What is an American?'

"An American should help the world and the people in it; he should be someone who cares about the world and uses it and doesn't abuse it." This is one sentence from an award-winning essay on "What It Means to be an American" by Eileen Hills of St. Lawrence School.

The eighth grader received a \$25 savings bond for her efforts at an awards assembly last week.

Three other eighth graders received honorable mention in the school contest. They were: Scott LeSage,

Carolina Montoya, and Dee Reilly.

THE CONTEST is sponsored yearly by the NCCW room mothers for the seventh and eighth graders. Some 90 essays were submitted.

Also during the afternoon assembly, eighth grader Jody Baker representing his family, the James B. Baker's, presented the principal, Mrs. Blanche Freeman, with a flag which flew over the U.S. Capitol on the feast day of St. Lawrence, Aug. 10.

Following is the text of Eileen's essay on "What It Means to be an American:"

"To me, an American is a person who respects his or her country and is always ready to help in any way possible. An American is a person who believes in his country and who will never do anything disrespectful to it. An American should try to make his country a better place to live in. An American should fight for his country and be proud of it.

"TALK ABOUT how lucky you are to live in the world and be an American. How beautiful it is, but how much better I could make it if

I just put my mind to it and do something to it and do something worthwhile. Even if it is something very small, it shows that you really care enough to take the time and do it. It shows that it really can be done if you want it to.

"An American should help the world and the people in it; he should be someone who cares about the world and uses it and doesn't abuse it. I never really thought about it so much but I know at least, I can try to help to. That is what 'An American' means to me."



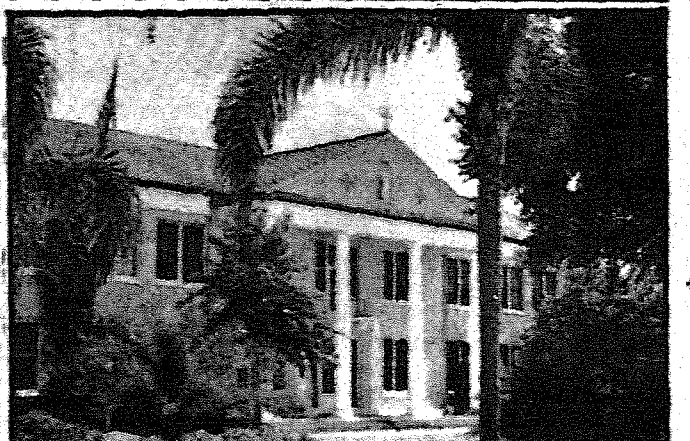
PRESIDENT OF the St. Lawrence Home and School Association, Mrs. Joseph Cole, (right) presented a \$25 savings bond to Eileen Hills, (center) for her essay. The principal, Mrs. Blanche Freeman (left) presided over the afternoon assembly.

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THE VOICE of Sports

By Mitch Abdallah

O'Leary bombards Gibbons defense

There was no doubt who became champs of the South Atlantic Conference last week. One side of the field was full of gloom and the other side was full of exhilaration.

Chaminade's Pat O'Leary bombarded Cardinal Gibbons' defense in the first half just as everyone expected. But just as it was not expected, the Redskins' hard rush was unable to break the offensive chain which protected the Lions' quarterback.

Even more important than winning the SAC title, coach Vince Zappone and his boys will meet Glades Central in a couple of weeks for the district battle. Taking district seems to be the normal thing for the Lions to do since this is Chaminade's fourth consecutive 8AAA district championship.

EVIDENTLY THE BIG difference in the game, from our personal viewpoint, was that Chaminade was mentally ready and had more than enough incentive to contain the ever-explosive running game of Gibbons.

"The biggest thing about our kids," said Zappone, "is that they never lose their poise, offensively and defensively. We followed our game plan. These kids have a feeling for one another."

All the damage was done in the first half. O'Leary riddled the Redskin defense by competing 13 of 24 and Dan Carney always managed to be behind his defender. And when Carney wasn't behind the defenders, O'Leary's passes were too accurate to be picked off. "That Carney has got a good pair of hands," said Zappone.

Overconfidence and the element of surprise seemed to be Gibbons' downfall. The Lions struck too quickly and too many times. In our opinion, this put Gibbons at a disadvantage since they had to play catch-up ball after the first half of the first quarter. This would be a stumbling block for any squad.

HOWEVER, THE REDSKINS did not give up. They were determined enough to prove they could score. And this was evident when, in the last quarter, running back Dave Shepherd returned a punt 66 yards for Gibbons' lone score.

One thing that hurt the Fort Lauderdale club was penalties, which came at crucial situations and which took the steam out of Redskin drives. And it was just one of those nights when even two quarterbacks were not enough to shake the Hollywood squad.

Coach Zappone apparently stopped the Gibbons running game in the first period when he closed up his defensive line. And once he had a comfortable lead, 20-0 at halftime, he played a little more conservatively. Ball control was the name of the game then.

CREDIT FOR OUTSTANDING play on the part of the Lions also has to be given to Tim Menton, Dave Lococo and Ron Massucco. "These men were always in there," said coach Zappone. He went on to add that it was the individual playing of every player on the squad, in their man to man coverage, that gave the Lions their victory.

Who knows what the outcome of the game would have been if it had been played a couple of weeks before. If you will recall, Chaminade was having trouble with its opponents and coming out with tie ball games. Gibbons was trouncing its opponents with halftime basketball scores.

During these games one squad apparently hit a cool spot and the other was finding its peak. Gibbons had the momentum going. But evidently something stopped it. And where the Redskin incentive ended, the Lions picked it up. This made the difference. It was just one of those nights when the fates had their say.

The Miami City Commission has unanimously approved the use of the Orange Bowl, rent free, for the Greg Stead Bowl which will match two of the area's top high school football teams Dec. 2. Proceeds will go to the Stead family. Stead, who is in critical condition, broke his neck in the Edison-Norland game on Sept. 30. Ticket information can be obtained by calling 754-4419.

Chaminade takes conference title

Chaminade not only won its first South Atlantic Conference title last weekend but the Lions of Hollywood also captured their fourth consecutive 8AAA district crown by bombarding Cardinal Gibbons' Redskins of Fort Lauderdale to a 20-6 submission.

In other games, the scores were: Belen Jesuit Prep 0, Ransom, 20; Columbus, 15, South Dade, 7; Archbishop Curley 12, Key West, 16; LaSalle, 0, Mary Immaculate 13; and St. Thomas Aquinas, 58, Florida Air, 0. Cardinal Newman and Msgr. Pace were open.

Favored to win the contest at Pompano Beach Stadium, Cardinal Gibbons' defensive unit was punctured full of holes by the aerial attack of Lion quarterback Pat O'Leary. O'Leary's favorite target was end Dan Carney who caught eight passes for 151 yards, including two of Chaminade's three touchdowns.

AFTER DRIVING down to Gibbons' two-yard line from their own 25, Chaminade hit paydirt early in the first quarter. Chuck Palumbo carried the ball over. The two-point conversion, a pass from O'Leary to Carney, failed.

Gibbons could not make any headway with the ball in their hands and Chaminade, receiving the kick, started their second drive, which was climaxed by a 52-yard aerial from O'Leary to Carney. O'Leary then found Jon Hansen in the end zone for the two point conversion, which brought the score to 14-0.

With less than a minute left to play before halftime, the Lions scored again. Setting up the score was a pass from O'Leary to Keith Morcroft which covered 41 yards. The TD pass was caught by Carney.

Chaminade almost scored again in the fourth quarter but Gibbons stopped the drive short on the two-yard line.

THE ONLY SCORE for Gibbons came on a punt return. The Redskins' Dave Shepherd ran the ball back across the Lions' goal line with five minutes left in the game. The run covered 65 yards.

At Key West, Mary Immaculate found the air also an easy way to go as it executed two pass plays for touchdowns to beat Immaculata-LaSalle 13-0.

With three minutes left in the first quarter, Mary Immaculate's quarterback Mike Padron threw to Harry Chip-

chase for 45 yards and the score. The extra point was kicked by John Fernandez.

The second touchdown, also in the first quarter, came on a 20-yard pass from half-back Dennis Butler to Chipchase. The extra point failed. Mary Immaculate's John Albury, a fullback, and Carey Small, a linebacker, suffered injuries. Small will probably be out for the remainder of the season but Albury is expected back in the lineup next week.

"LaSALLE GAVE us a hard time," said Coach Bill Zumberis. "LaSalle had a drive going but Chipchase broke it up with an interception. They moved the ball well."

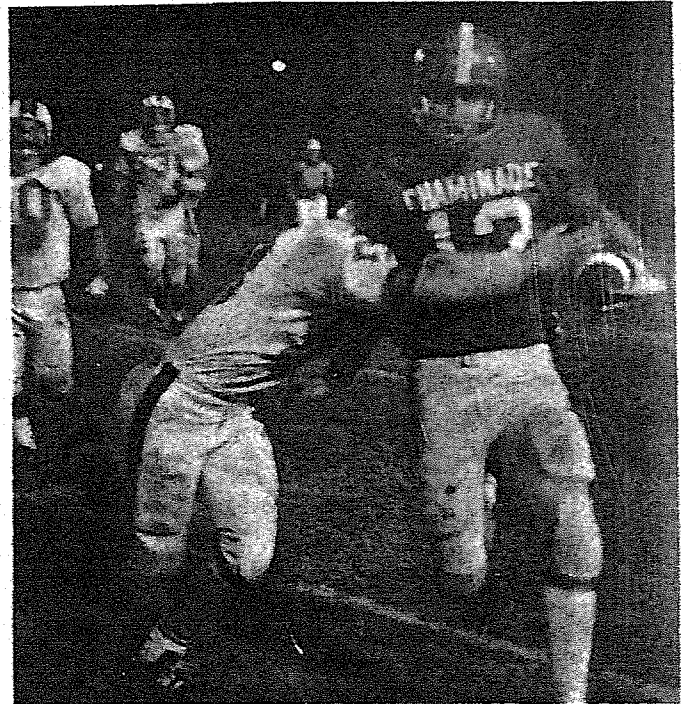
Another LaSalle drive fizzled out inside the 10-yard line in the third quarter when the ball went over to Mary Immaculate on downs.

Mary Immaculate had three interceptions while LaSalle had one.

With a little bit of luck and a never-say-die spirit, Christopher Columbus High made the most of a penalty call to convert apparent defeat into victory over South Dade.

With a third down and

(continued on page 22)



LION QUARTERBACK Pat O'Leary skirts around left end for yardage in last week's game between Chaminade and Gibbons. Besides completing 13 of 24 passes for 205 yards, the senior quarterback was also the leading rusher for the Lions with 56 yards in 14 carries.

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Synod a plus for priests, Florida clerics are told

ORLANDO — The recent Synod of Bishops in Rome "was a plus for priests — not an 'A' plus — but a plus," the president of the National Federation of Priests' Councils told delegates to the Florida Federation of Priests Councils during their meeting here.

Father Frank Bonnike told priests of the Province of Miami that concern for justice "is to be an integral part of their priesthood. Preaching justice and developing action programs to rid city, state, nation and Church of injustices is the priest's proper work and not merely that of their diocesan or religious order social action chairman," the priest from Rockford, Ill., emphasized.

Bishop William D. Borders of Orlando also addressed the assembly, which reelected Father John X. Linnehan of Tampa as provincial representative to the NFPC.

DISCUSSING Church accountability, Bishop Borders said: "A pastor who is purely an administrator, who is not concerned with theology, who does not with openness, accept a sacramental relationship with his people, should resign."

"Obviously, a bishop, who is an ordinary of a diocese, since he is primarily a pastor, should have the same qualities in depth or should likewise resign."

Bishop Borders declared: "The man who thinks he must make all the decisions is living in a dream world. His structure is hollow and it will collapse around him. No single individual has the capacity or ability to reflect the supernatural mystery of the Church."

"A true collegial approach will protect against superficial change and self-appointed experts in theology just as it protects against the ultra-conservatives and those who think in terms of legal security rather than the gospel message."

He said bishops, like St. Paul, should be "in debt of all men."

"The days are gone, thank God," Father Bonnike said, "when we regarded Father So and So as 'the justice man' because he headed Cath-

Lions take district

(continued from page 21)

three situation at the South Dade 20-yard line, John Susi had the ball pushed out of his arms while being manhandled by five tacklers. Linebacker Mike Darby of South Dade snatched the ball in mid-air and raced his way over the opponents' goal line.

HOWEVER, THE play was called back to the ten when a South Dade player threw his helmet into the air while Darby had not yet reached the end zone. In another South Dade attempt to put the ball over, Explorer's linebacker Tom Bastian intercepted a pass and scampered for Columbus' second TD. All the scoring in the game, by both squads, was done in the last quarter.

This week's competition will find Cardinal Gibbons at Jupiter, Palm Beach Gardens at Cardinal Newman, Miami Springs at Archbishop Curley, LaSalle at St. Thomas Aquinas, Marathon at Mary Immaculate, and Msgr. Pace at Hialeah-lakes.

olic Charities or some similar office."

OTHER "PLUS" factors cited by Father Bonnike included the fact that Synodal exchanges between the bishops allowed for contrary and contradictory statements thus showing, "there is room in the priesthood of Jesus Christ for all types of answers to non-doctrinal matters concerning the priesthood," that the varying levels of expertise among the bishops showed "there is need to have a plan for selection of bishops which would involve more laity, religious and priests."

It also bespoke a need, he said, to have bishops serve a limited period of time as ordinaries.

The priest also pointed out that there was a call for more subsidiarity — allowing the lowest levels of community the maximum possible responsibility, and freedom interference from above; that clericalism and neo-clericalism were decried and that the role of the priest as reconciler and evangelizer had emerged.

Father David Page, executive editor of "The Florida Catholic," and pastor, St. Mary Magdalen Church, Maitland, was installed as president of the Florida Federation of Priests Councils. He also serves as president of the Orlando Senate of Priests.

The FFPC passed a number of resolutions during the meeting which included:

— That dioceses submit full financial reports, made by outside auditors, to the public.

— That priests promote lay involvement in pastoral, educational, social and financial programs through effective parish councils.

— That Florida's bishops replace their present diocesan board of consultants with members of their respective priests senates.

— That Florida bishops be encouraged to speak out forcefully against racism, poverty and other social ills.

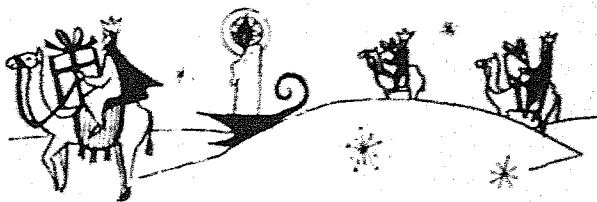
— That dioceses underwrite continuing education programs for priests and religious.

Human development

(continued from page 1)

ed about the five million or more poor people who are 65 years of age and older," he stated. "We need people who are concerned with facts not myths about poverty. We need people who know that poverty recognizes no color, race or creed. We need people who know that 70 per cent of the poor are white and that one third of the poor live in rural areas."

During the first year of the Campaign for Human Development, a total of \$8.5 million was raised in one national collection with \$2.1 million or 25 per cent of the national collection being retained by participating dioceses for immediate local relief. The remaining funds is being allocated in communities throughout the nation to provide jobs, build day-care centers, assist the aged and in assisting in eliminating the drug problem as well as developing an educational program for minority youth.



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MARKING the official opening of a branch store of St. Vincent de Paul, Father Francis X. Fenech, pastor of Corpus Christi Parish, cuts the ribbon on the front door. Looking on are personnel, of both stores, left to right, Mrs. Helen Luby, Mrs. Ann Konsavage, new store manager, Mrs. Francis Haddock, Bill Stockton and Felix Campesino.

Once banana chip plant now store to help needy

Ribbon-cutting ceremonies marking the opening of a new St. Vincent de Paul branch store were held this week. Presiding over the ceremonies and blessing the new store at 1262 NW 29th St. was Father Francis X. Fenech, pastor of Corpus Christi Parish.

"We had been trying to get the store since June," said Bill Stockton, manager of the St. Vincent de Paul store on North Miami Avenue. "We finally got it in October."

"It took us a month to clean the new store up and repaint it. The building used to be a place for making banana chips. The floor was covered

with grease. The grease had to be all scraped off," said Stockton.

"WE HAD LOOKED at several stores but the rents were too high. Then we came across this one," he added. All profits of the store go to help the less fortunate.


Both the new store and the original one are operated by the St. Vincent de Paul Society which is composed of dedicated laymen who spend their efforts in aiding the needy.

The society has helped to rehabilitate families who have met with ill fortune or illness which prevented the heads of families from working. It has provided clothing,

furniture, food and shelter for those who have lost personal belongings because of destruction caused by such disasters as hurricanes.

All the merchandise in the new store was supplied by the original St. Vincent de Paul store. The new store is stocked with "nearly-new merchandise, furniture, kitchen wares, TVs, radios, clothing and many other items."

Open from 8 a.m. to 4 p.m., the branch store is managed by Mrs. Ann Konsavage. She is assisted by Felix Campesino.



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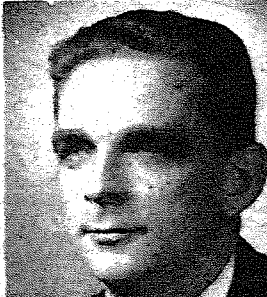
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Campaña por el Desarrollo Humano este domingo

Por GUSTAVO PENA

"Millones de americanos simplemente son tan pobres que no pueden alimentar en forma adecuada a sus familias . . ." — Presidente Nixon, 6 de Mayo de 1969.

Cuando el presidente de Estados Unidos dice públicamente que millones de habitantes de esta nación pasan hambre, ha llegado la hora de que todos aquellos que no sólo no tienen hambre, sino que viven en medio de la afluencia de esta nación, hagan algo por resolver esa aguda tragedia de millones de hombres y mujeres, ancianos y niños.

ESO ES lo que está tratando de facilitar la Campaña de Desarrollo Humano auspiciada por los obispos católicos de Estados Unidos. Una participación directa de cada católico en la lucha contra el hambre y la miseria dentro de esta nación.

El próximo domingo, en todas las iglesias de la Archi-

diócesis de Miami y en todas las demás diócesis de Estados Unidos, se efectuará una colecta especial.

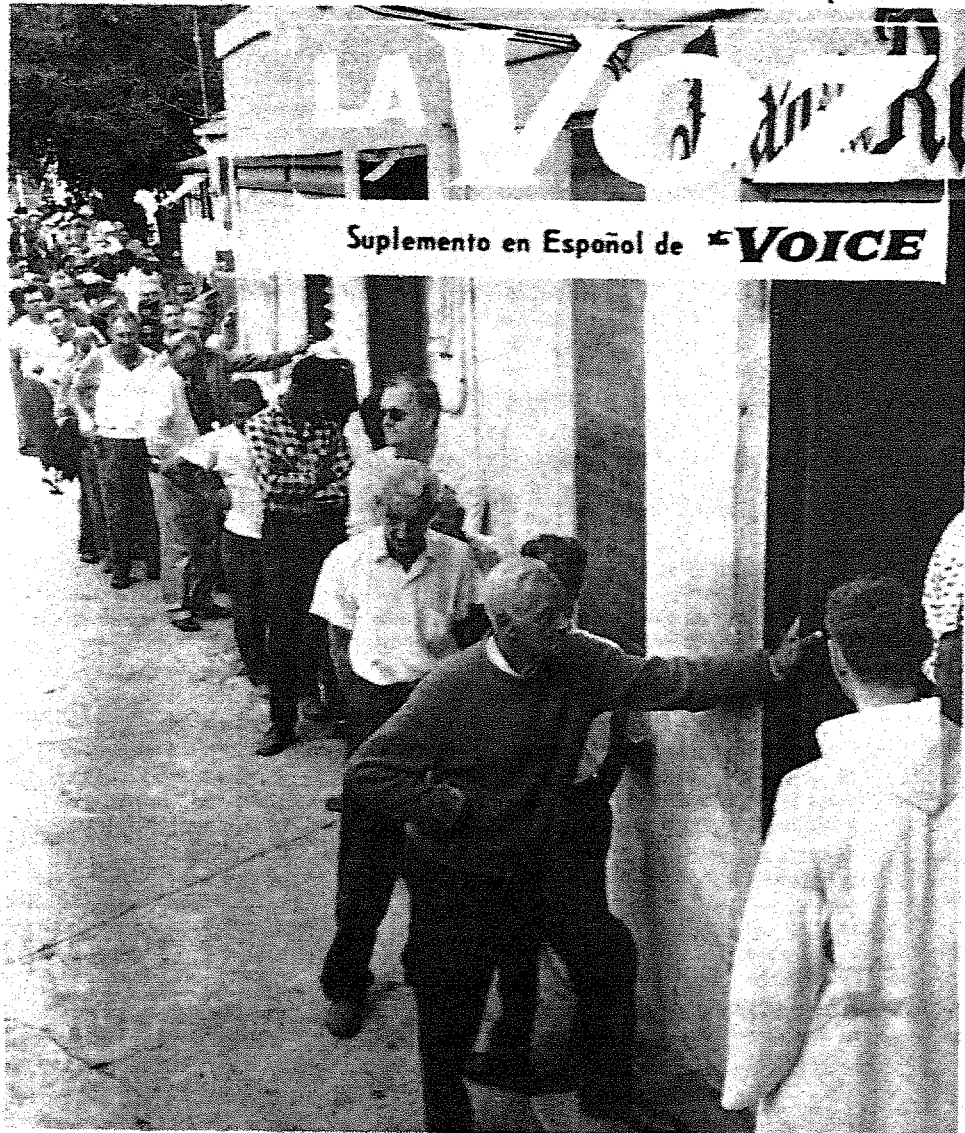
Los fondos que se recauden en esa colecta irán — esto es oportuno tenerlo en cuenta — a proyectos específicos en áreas de pobreza a lo ancho de la nación.

En esta misma página aparece una carta del Arzobispo Coleman F. Carroll exhortando a los católicos a meditar en la significación del Día de Acción de Gracias que se aproxima y en la forma de expresar a Dios una genuina gratitud por los bienes recibidos.

El Padre John J. Nevins, director de la Campaña de Desarrollo Humano en la Archidiócesis de Miami destacó en unas declaraciones a THE VOICE que, según estadísticas oficiales, 25 millones, 400 mil personas viven en condiciones de pobreza en una nación que como Estados Unidos posee los medios económicos, técnicos y científicos suficientes para abolir esas condiciones.

"TENEMOS QUE atacar el hambre, la vivienda indigna, la falta de escuelas adecuadas, la enfermedad y la ignorancia, la soledad y la marginalidad", expresó el Padre Nevins. Pero lo que más se necesita es personas que se preocupen. Necesitamos personas preocupadas ante el hecho de que el 40 por ciento de los pobres de esta nación son niños menores de 18 años. Y son más de 10 millones de niños que necesitan que se les encamine."

Este es el segundo año de la campaña. El pasado año, en la primera colecta efectuada, se recaudaron ocho millones y medio de dólares, que actualmente están siendo distribuidos en distintas partes de la nación en proyectos específicos y tangibles, como la creación de empleos, la construcción y sostenimiento de guarderías infantiles y hogares de ancianos así como en programas tendientes a eliminar los problemas de las drogas



Estos hombres tienen hambre. Todos los días, a la hora de almuerzo, filas interminables como ésta se forman en el mismo corazón de Miami. En Camillus House, (728 N.E. 1st. Ave.). El hambre no tiene color. Los hay blancos y negros. Quizás alguno de ellos sea vago, o borracho. Pero la mayoría son hombres que han venido a Miami en busca de empleo y no lo acaban de encontrar. Estos hombres que vemos en la foto forman parte de unas estadísticas que asombrarán a muchos: En Estados Unidos, 14 millones de personas pasan hambre. Otras 23 millones sufren alguna forma de desnutrición.

Fiesta de Cristo Rey, Día de Acción de Gracias

Dos fechas de significación en el calendario litúrgico se observan esta semana: La fiesta de Cristo Rey, el domingo, día 21 y el Día de Acción de Gracias, el jueves, día 25.

La fiesta de Cristo Rey figura ya al final del año litúrgico, a través del cual los cristianos han seguido paso a paso a Cristo. Ello facilita el comprender mejor esta fiesta.

Ningún poder puede compararse al de Cristo. La fiesta de Cristo Rey penetra lo más íntimo del ser: se asienta no en la fuerza, sino en la convicción, su instrumento de expansión no es la guerra, sino la paz y la concordia entre los hombres y los pueblos", señalaba un pensador católico.

Tanto la biblia como la liturgia recuerdan que en el mismo instante de su Encarnación, Cristo fue ungido por su Padre como Gran sacerdote Eterno y Rey.

En Estados Unidos, la tradición popular ha establecido una fiesta de profundo significado, el Día de Acción de Gracias a Dios, que se remonta a los primeros días de la colonización de este país.

A través de los años, esta tradición se ha enraizado en el pueblo. Surgió con los primeros peregrinos que llegaron a estas costas en busca de refugio.

Nuevas generaciones de emigrantes y refugiados que han seguido llegando a estas tierras en busca de oportunidades y libertad han adoptado la costumbre de aquellos primeros "peregrinos" y hoy todos los que viven en Estados Unidos celebran esta fiesta en el seno del hogar y participando en los cultos religiosos de las distintas denominaciones religiosas.

Comenzando hoy viernes con la llegada de la imagen de Santa Cecilia, la parroquia bajo la advocación de esa santa celebrará su primer festival anual este fin de semana, con el aporte de varios números artísticos y entretenimientos para toda la familia.

Enclavada en el 1040 W. 29 St. en un área en la que el núcleo mayoritario de población está formado por exiliados cubanos, la parroquia de Santa Cecilia, que dirige el Padre Juan de la Calle, ofrecerá un festival de típico sabor cubano, que terminará el domingo a altas horas de la noche.

Siendo Santa Cecilia la patrona de los Artistas, numerosos miembros de la farándula hispana de Miami han ofrecido su aporte a este festival.

A las 6 de la tarde de hoy (viernes) llegará en un helicóptero a los terrenos de la nueva parroquia una imagen de Santa Cecilia que recientemente fue adquirida en España.

Carta del Arzobispo Carroll

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

Existe en la actualidad dentro de la Iglesia en Estados Unidos un movimiento de unión de fuerzas para combatir y destruir la esclavitud que representa la pobreza en nuestro ambiente.

Hace un año los obispos americanos lanzaron la Campaña para el Desarrollo Humano con un doble propósito. En primer lugar, avivar nuestra preocupación por los ciudadanos que son víctimas de la pobreza en este país, los cuales se encuentran en todos los sectores y en particular entre la población católica. En segundo lugar, organizar un programa de recaudación con el fin de obtener fondos para financiar proyectos de superación personal a niveles locales y nacionales.

En aquella ocasión los católicos respondieron tan generosamente que se llegaron a reunir 8 millones y medio de dólares. Un comité dedicado al efecto estudió y evaluó más de 1,300 proyectos recibidos de todas partes de Estados Unidos y Puerto Rico, de ghettos y barriadas, de centros urbanos y áreas pobres. Desafortunadamente, no todas las proposiciones pudieron recibir ayuda económica. Sin embargo, gracias a los fondos recaudados, muchos de esos proyectos de superación personal han comenzado a funcionar y a producir un impacto positivo en la población pobre. Mediante esos proyectos muchas personas que hoy se encuentran atrapadas por la pobreza podrán alcanzar las condiciones necesarias para ayudarse a sí mismas.

El próximo domingo 21 de noviembre se hará entre todos los católicos de Estados Unidos la Colecta para el Desarrollo Humano que tiene como fin recaudar fondos para financiar esos proyectos. Al aproximarse el día de dar gracias a Dios por sus muchas bendiciones, les exhorto a hacer un sacrificio real al dar su contribución a esta colecta. Recuerden el mandato de amor que Nuestro Señor dió a sus apóstoles: "Yo os he dado ejemplo, para que así como yo he hecho, vosotros hagáis con vuestros hermanos." (Jn. 13:5). Y las palabras de San Pablo que confirman ese mandato con su noble ejemplo: "Sed imitadores míos, como yo lo soy de Cristo."

Impartiendo sobre todos mi paternal bendición, quedo,

Devotamente en Cristo,

Coleman F. Carroll
Arzobispo de Miami



Esta es la casa de una familia blanca americana. No todos los pobres de Estados Unidos son negros, indios o chicanos. Esta es una familia blanca de trabajadores rurales en Estados Unidos. De acuerdo con datos oficiales del Gobierno de Estados Unidos, 25.4 millones de americanos viven en niveles de pobreza. El 69 por ciento de esos pobres son blancos. Este dato oficial rompe el mito de que la mayoría de los pobres en EU son negros. Para ayudar a esos pobres, blancos, negros, indios, rubios o trigueros, se efectuará el domingo una colecta en todas las iglesias de la Archidiócesis de Miami y de otras diócesis de Estados Unidos.

Significado de Cristo Rey en el mundo de hoy

Mis muy amados en Cristo:

Quiero ofrecerles algunas reflexiones sobre Cristo Nuestro Salvador y el mundo en el que vivimos hoy.

CUANDO fue establecida la fiesta de Cristo Rey, hace menos de medio siglo, se hizo enseguida evidente su significación. Si ciertamente ha habido guerras a través de toda la historia y son incontables los ejemplos de inhumanidad de los hombres desafiando la ley de Dios, en la década del veinte comenzó a hacerse palpable que naciones usualmente identificadas como cristianas se mostraban determinadas a eliminar la guía e influencia de la religión. Se vetaba el derecho de Cristo a regir la vida del hombre.

CUANDO el Papa Pío XI, en 1925, pidió al mundo católico que observara la nueva fiesta de Cristo Rey, el comunismo ruso tenía sólo siete años. Difícilmente alguien podía imaginar que llegaría a ser el primer movimiento internacional diseñado para reemplazar el cristianismo con el ateísmo y a Dios con un superhombre. En ese momento Adolfo Hitler estaba considerando la forma y el contenido de "Mein Kampf". Mussolini intentaba implantar el fascismo en la vida cotidiana de Italia.

En otros países, en esos desgarrados, a veces desesperantes años que siguieron a la Primera Guerra Mundial, se hacía cada vez más evidente que las formas tradicionales de

moralidad comenzaban a desmoronarse afectando a familias e individuos. Un nuevo fenómeno estaba surgiendo. En todas partes el pueblo describía los "ismos" del momento: Nazismo, comunismo, fascismo, como groseramente inmorales, sin embargo, encontraban sutilmente atractivas en sus propias vidas las mismas formas de flexible moralidad popularizadas por los dictadores.

Ahora, una generación después, con todos los líderes de esos años terribles muertos, para no decir olvidados, su filosofía vive en varias formas de respetabilidad y aceptación.

Muchos individuos están rechazando a Cristo hoy sin darle un lugar en sus vidas. Han adoptado un estilo de vida que no deja lugar para ninguna autoridad, ya sea divina, familiar o estatal. Los mandamientos han sido reemplazados por códigos personales de preferencia o gusto. Algunos quieren vivir en el amor, pero sin sacrificios, disfrutar todos los privilegios de la vida, pero sin ninguna responsabilidad. Son tantos los que han perdido la visión de la meta final del cristiano y se aventuran sin propósito y sin paz.

Sin embargo, a pesar de esta expandida crisis de fe, hay razones para creer que los jóvenes rebeldes y los adultos desilusionados están comenzando a sentir otra vez que no pueden vivir sin un líder, que Cristo tiene el remedio para sus males. Algunos que han naufragado lejos están retornando otra vez,

quizás en formas que parecen extrañas, en busca de Su guía y para encontrar en El un significado a sus vidas. Quizás no le llamen todavía Rey, pero están dando los primeros pasos para enlistarse a Su servicio.

MAS AUN, a través de la tierra están todavía los muchos que han venido viviendo pacíficamente con la convicción de que sólo Cristo, el Rey, puede satisfacer las más profundas aspiraciones del hombre moderno rectamente preocupado en la búsqueda de la libertad. Los yugos de su esclavitud han sido aliviados por la convicción de que la verdad los hará libres. Por tanto, tienen razón para comprender que El es realmente el Camino, la Verdad y la Vida.

Estos hombres encuentran ayuda para vencer sus prejuicios hacia algunos, su repulsión hacia otros, al recordar que Cristo quiso identificarse con lo más bajo de la humanidad. A ellos no les quita el valor para seguir a Cristo esa cláusula del contrato que exige que el cristiano se niegue a sí mismo, tome su cruz cada día y le siga. Son tantos los que en nuestro tiempo tienen que aprender que la vida es dura, que el vivir exige la constante negación de sí mismo y que la sociedad misma depende para su preservación de la disciplina recia. La autoridad de Cristo es recibida con respeto. No solamente porque El vino a servir, sino porque su autoridad no es como la autoridad rígida de los Fariseos que querían apedrear a la mujer

adúltera, es una autoridad que contradice la libertad del que busca su propio placer, cuya única regla es su propio apetito.

Mis queridos amigos, aprovechemos esta gran fiesta como una oportunidad para renovar nuestra fe en Cristo Rey. Nuestra fidelidad a Cristo en nuestra vida diaria será siempre la prueba final de que lo aceptamos de verdad y le seguimos como a nuestro Rey, pero es bueno que de vez en cuando hagamos una profesión pública de esa fe.

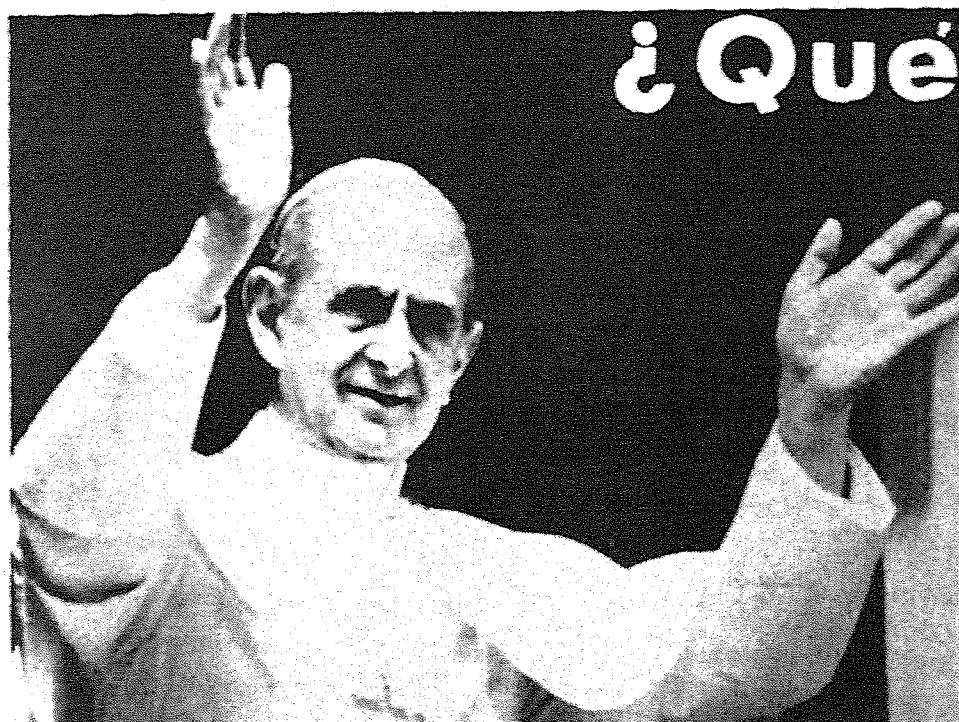
Por eso sugiero que en la fiesta de Cristo Rey todas las parroquias tengan una exposición del Santísimo Sacramento durante todo el día, o, si esto no fuera posible a causa del horario de Misas, se tenga una Hora Santa en la cual las familias y todos los miembros de la parroquia puedan reunirse para honrar a Nuestro Señor. Mucho necesitamos implorar su bendición sobre las naciones y los individuos en todas partes del mundo, para que su Reino sea reconocido y aceptado.

Soy de ustedes.

Devotamente en Cristo.



COLEMAN F. CARROLL
Arzobispo de Miami



Terminado el Sínodo de obispos, el Papa Paulo VI ofreció el pasado día 10 la presente catequesis sobre la naturaleza de la Iglesia y cómo cada uno de los fieles debe aplicarse a su propia vida las características enunciadas, "porque todos somos Iglesia."

Catequesis del Papa en la audiencia general del miércoles, 10 de noviembre

Ahora que ha terminado el Sínodo de los Obispos, nos ponemos de nuevo en la actitud mental de quien mira a la Iglesia desde fuera y ve sus aspectos más aparentes, expuestos a la observación de todos; y después de haber oído hablar tanto de la Iglesia, se pregunta: pero, en definitiva, ¿qué es esta Iglesia?: este fenómeno histórico, humano, religioso, ¿qué es?

La curiosidad se podría dirigir con agrado al Sínodo, más en concreto a las cuestiones tratadas por el Sínodo, de las que el público ha tenido conocimiento y sobre las que querría tener alguna información conclusiva. Dejemos trabajar todavía a los técnicos, a las personas competentes encargadas de poner en orden lógico y doctrinal los textos oficiales aprobados, y que se ven obligados a tener en cuenta las muchas observaciones (llamadas "modos") sugeridas por los miembros del Sínodo, esto es, por los Padres".

No ha llegado todavía el momento, para responder a esta legítima curiosidad. Nosotros nos detenemos un instante, ahora, ante una curiosidad más elemental y más profunda, la que se pregunta francamente por la definición empírica de la Iglesia: ¿Qué es la Iglesia?, e intentamos responder con los elementos más evidentes, sin pretender dar a la pregunta una respuesta completa.

EL CRISTIANISMO ES UN HECHO SOCIAL

La Iglesia es una sociedad, una sociedad religiosa. Es evidente. Y es suficiente ya esta inmediata, pero fundamental observación, para recordar que nosotros no podemos creer que pertenecemos a la Iglesia, que profesamos la religión que se personifica en ella, en otros términos, que somos verdaderos cristianos, que tenemos una religión nuestra, un modo personal propio de ser cristianos auténticos, sin ser al mismo tiempo miembros de esta sociedad, que se llama Iglesia.

El cristianismo es un hecho social. No es simplemente una corriente ideológica que

permite que cada uno pueda concebir a su modo y custodiarla en el secreto de su propia conciencia. La religión profesada por la Iglesia constituye una comunidad, una comunión de pensamiento y de estilo, engendra un pueblo, el pueblo de Dios. La concepción de una Iglesia puramente espiritual, y por lo tanto invisible, interior y no describable exteriormente, no interpreta de forma íntegra la realidad del cristianismo.

La Iglesia no es solamente un "alma", es también un "cuerpo". Incluso los cristianos que se han separado de la Iglesia con la intención de concebir otra puramente espiritual e invisible, y por esto no sujeta a ningún vínculo social, no sostenida por ninguna relación exterior y, por lo mismo, autorizada y jurídica, advierten que se encuentran fuera del pensamiento constitucional de la religión fundada por Cristo, y reivindican para sí mismos el título de "Iglesia", que exige una sociabilidad visible, determinada, encarnada en un organismo humano, que reclama la unidad. Es la lógica de la Encarnación. San Agustín lamentaba, ya en su tiempo, escribiendo a gente religiosa pero equivocada, de Madaura: "Vosotros veis ciertamente que muchos son cortados de la raíz de la sociedad cristiana, que mediante la sede apostólica y la sucesión de los obispos se difunde en el mundo con una propagación segura". "Cristo, nos recuerda Santo Tomás, ha realizado la obra de nuestra salvación en cuanto que era Dios y hombre, a fin de que en cuanto hombre padeciese por nuestra redención, y en cuanto Dios su redención fuese saludable para nosotros."

Los términos: Dios, religión, Cristo, Iglesia, salvación, están dispuestos esencialmente sobre la misma línea descendente, que puede ser recorrida en sentido ascendente: si queremos salvarnos, es decir, realizar nuestro verdadero destino, debemos encontrar en la Iglesia el ministerio que nos da Cristo, mediador de aquella religión que nos conduce a Dios, inefable Príncipe viviente.

LIBERTAD Y RESPONSABILIDAD EN LA IGLESIA

Ahora bien, el aspecto personal de la

¿Qué es la Iglesia?

Iglesia se hace relevante en su aspecto social. Y es esto lo que distingue a la sociedad eclesial de la sociedad civil, porque a ésta, a la sociedad civil, pertenecemos por nacimiento, es decir, por un título que no depende directamente de nuestra voluntad: mientras que a la sociedad eclesial pertenecemos por inserción, que supone en el niño (bautizado en la fe de sus padres, de los padrinos, de la comunidad) y que exige en el cristiano consciente y adulto, un acto libre y querido de fe.

Se nace hombre, y cristiano se llega a ser.

He aquí, pues, el soberano perfil de la Iglesia: es, sí, una sociedad, pero una sociedad libre. Esta palabra pronunciada hoy, parece una repetición, una coincidencia en favor del lenguaje corriente aplicado a la convivencia moderna. Podemos gozar de ella.

No hay una fe si no es libre. Pero debemos tener presente de qué manera el término libertad, referido a nuestra vida religiosa, tenga una profundidad constitutiva propia, y no sólo el significado operativo, que asume en la vida natural; esto hace a la vida religiosa, la de la Iglesia de la que ahora hablamos, no sólo digna de ser enumerada entre los primeros y más sagrados derechos del hombre, sino extremadamente importante y dramática para toda persona, e incluso para el conjunto de la colectividad humana, en cuyo seno el ejercicio de este género de libertad, decisivo para el destino supremo del hombre, encuentra prácticamente su desarrollo.

La Iglesia se nos presenta, pues, como la sociedad en la que el uso sagrado de la libertad humana alcanza sus exigencias y sus expresiones más altas y más plenas, porque la fe, es decir, nuestra relación con Dios, no debe ser constreñida por nada y nada la debe impedir. Se podría hacer aquí el proceso histórico sobre la observancia y sobre la violación de este canon fundamental. Pero lo

podemos reservar a otro momento oportuno, para dirigir, en cambio, la atención a otro requisito de suma importancia, integrante de la libertad propia de la vida personal religiosa y también específico del rostro de la Iglesia, de la que estamos buscando la definición inmediata. Este requisito es la responsabilidad. Libertad y responsabilidad son los atributos genuinos y profundos que caracterizan a los miembros de esta sociedad original, que llamamos Iglesia.

EL GOZO DE SER IGLESIA

En ninguna otra condición humana, como en nuestra religión, en la Iglesia, encontraremos la responsabilidad con la urgencia de sus exigencias psicológicas y morales, hasta el punto de constituir el estímulo más vigilante, más autorizado, más confortante de ese acto espiritual nuestro, el más humano entre todos, que llamamos conciencia. Es algo conocido y vivido en el estilo cristiano. El niño lo advierte, el hombre lo vive. Se encuentra aquí la fuente del drama antiguo y moderno; pero, después de haber alabado tanto la conciencia sensible y psicológica, se intenta apagar la conciencia religiosa y adormecer la conciencia moral, borrando, sin poder anularla del todo, la noción de pecado, es decir, la responsabilidad total ante Dios, ante la sociedad, ante la propia personalidad, y se intenta hacer de este modo la libertad irresponsable ante sus supremas sollicitaciones; mientras esto ocurre, la Iglesia se erige sobre este inmanente sentimiento de responsabilidad, que brota de su fe libre y la hace capaz de actuar en el amor, en la fortaleza, en la vivacidad del empleo de todo talento que enriquezca la vida del hombre.

Así, pues, la Iglesia es una sociedad religiosa, libre y responsable hasta la saciedad. Intentemos ahora aplicar a nosotros mismos esta definición, ya que cada uno de nosotros es miembro de la Iglesia. Se trata de una iniciación pedagógica, que nos hace entender y gozar esta realidad de ser Iglesia.

INFORMACION sobre los Cursos de Formación para maestros de CCD en español, dirigentes de movimientos apostólicos parroquiales y adultos en general.

CURSO DE INTRODUCCION BIBLICA (NUEVO TESTAMENTO).

- En Miami: Los lunes a las 8 p.m., comenzando el 22 de Nov. St. Dominic (5909 N.W. 7 St. - Salón del CCD)
Profesor: Hno. Emilio J. Quirós.
Material: Llevar Biblia, cuaderno y lápiz.
- En Hialeah: Los jueves a las 8 p.m., comenzando en Nov. 18 St. John the Apostle (Escuela Parroquial, 479 E. 4 St.)
Profesor: Hno. Emilio J. Quirós.
Material: Llevar Biblia, cuaderno y lápiz.
Matrícula: \$5.00.

CURSO DE METODOLOGIA CATEQUISTICA

- En Miami: Los lunes a las 8 p.m., comenzando el 22 de Nov. St. John Bosco (1301 W. Flagler St., 2do. piso)
Profesora: Hna. María de Jesús Pico.
Material: Llevar el libro de texto que usan en sus Catequismos, la Guía del Maestro si la tienen, cuaderno y lápiz.
- En Hialeah: Los lunes a las 8 p.m., comenzando el 22 de Nov. Immaculate Conception (Escuela Parroquial, 125 W. 45 St.)
Profesor: Hno. Norberto Boiral.
Material: Llevar el libro de texto que usan en sus Catequismos, la Guía del Maestro si la tienen, cuaderno y lápiz.
Matrícula: \$5.00.



El programa 'Amenidades' que se trasmite todas las noches a las 11 por el Canal 6, dedicó una de sus recientes presentaciones al tema del Sínodo de Obispos. Como invitados fueron interrogados el seminarista cubano José P

Nickse y el sacerdote argentino Felipe Doldán, profesor de teología del Seminario Mayor San Vicente de Paul, de Boynton Beach, los que aparecen durante el programa con los entrevistadores Norman Diaz y Pili de la Rosa.

Tratan sobre el Sínodo en 'Amenidades' del Canal 6

Muchas han sido las "Amenidades" presentadas por Norman Diaz en su ya conocido programa nocturno.

NUNCA falta el elemento de sorpresa en la selección de los invitados a amenizar el programa.

Quizás el jueves 11 de Noviembre la sorpresa fue mayor por tratarse de dos representantes de la Iglesia Católica: El Rvo. Padre Don Felipe Doldán, profesor de teología, y el seminarista José Pablo Nickse, ambos del Seminario Mayor de San Vicente de Paul.

El tema del dialogo fue el Sínodo de Obispos recientemente concluido en Roma, sobre el que fueron haciendo preguntas Norman Diaz y Pili de la Rosa.

"EL SÍNODO es consecuencia del Concilio Vaticano Segundo — comentó José Nickse. — Constituye un equipo o comité consultivo para el Santo Padre, que se reúne cada dos años. Es como un termómetro que mide la opinión de la Iglesia universal representada por sus obispos."

"Muchas fueron las intervenciones sobre el Sacerdocio ministerial, y la cuestión del celibato," continuó José — El sacerdote célibe tiene una mayor posibilidad de dedicación total a los fieles. Además yo creo que el celibato ofrece al mundo un testimonio muy profundo sobre los valores del espíritu," afirmó. "El sínodo dedicó gran parte de su tiempo a los problemas de la justicia en el mundo. Sería

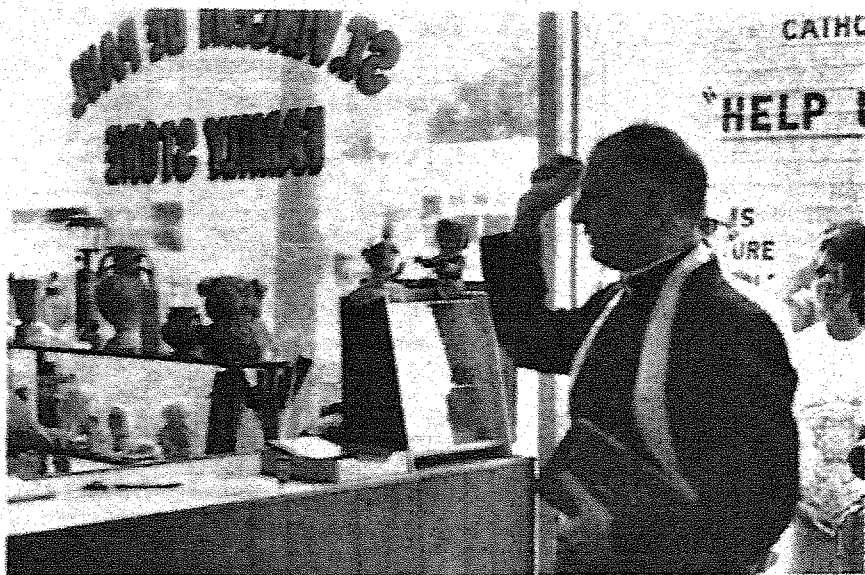
difícil. — comentó el Padre Doldán, resumir las intervenciones de los distintos obispos sobre un tema tan denso. Mucho se habló de la necesidad de educar sobre el verdadero significado de la justicia. Pero principalmente se subrayó la necesidad de ejercer la justicia dentro de la Iglesia. Antes de poder predicar sobre la justicia en el mundo," — continuó el padre Doldán, — "hemos de examinar nuestras estructuras y nuestra actuación con los nuestros. Hay que limpiar

la propia casa antes de poder salir fuera."

NO FALTO en el dialogo el tema de la mujer, como tampoco había faltado en el Sínodo. Y esta vez fue Pili quien como mujer se interesó sobre el papel de la mujer en la Iglesia.

"Una de las aportaciones al sínodo, sobre el tema de la mujer, fue la de Msgr. Byrne de Estados Unidos," comentó el padre Doldán. El arzobispo coadjutor de Minneapolis afirmó la necesidad de estudiar las diferentes culturas y leyes de cada

nación, y eliminar toda discriminación contra la mujer. Afirmó que la Iglesia en todos los niveles debería estudiar los modos de dar a la mujer mayor representación y participación en la liturgia, en las actividades y organizaciones. Además — continuó el Padre Doldán, — no podemos olvidar el papel que María, mujer y Madre de Jesús, ha tenido siempre en la vida de la Iglesia. Papel que no fue pasivo sino muy activo y cercano a Cristo, y muy esencial en el nacimiento de la Iglesia.



Una nueva tienda de St. Vincent de Paul queda inaugurada esta semana en el 1262 N.W. 29 St. En la foto el Padre Francis X. Fenech, párroco de Corpus Christi, bendiciendo el nuevo local. Estas tiendas aceptan donaciones de ropas o efectos para el hogar ya usadas pero en buen estado, que luego venden a precios mínimos a fin de recaudar fondos para familias necesitadas. Las personas que planean reemplazar sus muebles o efectos eléctricos aunque estos aun estén en estado aceptable o requieran sólo pequeñas reparaciones, pueden llamar al teléfono 373-3856. Un camión de St. Vincent de Paul Stores recogerá esas donaciones, acondicionará los artículos donados y los pondrá a la venta en esta nueva tienda.

Festivales de otoño en varias parroquias

El próximo viernes, 26 de noviembre tendrá lugar el baile parroquial de St. Raymond a beneficio de las obras de construcción de la nueva iglesia. Valiosos obsequios además de una noche plena de alegría, ofrecen las papeletas que todavía están a la venta.

El baile tendrá lugar en el Veterans Post de 1608 S.W. 27 Ave. Las papeletas al precio de un dólar podrán adquirirse en el mismo festival o llamando al 446-1927.

Otra parroquia de Miami, St. Michael the Archangel tendrá un festival los días 26, 27 y 28 de noviembre, con entretenimientos

para grandes y chicos, así como valiosos obsequios para los asistentes.

Un baile de "Thanksgiving" comenzará a las 8:30 p.m. de mañana, sábado, día 20 en el salón parroquial de St. Patrick, Miami Beach.

Comidas cubanas y americanas serán servidas durante el carnaval que patrocinan los padres de los alumnos del Archbishop Curley High School hoy, viernes, el sábado y domingo en los terrenos del plantel en el 300 N.E. 50 St., comenzando a las 3 p.m. cada día. Lo recaudado durante ese festival se destinará al sostenimiento y ampliación del gimnasio del plantel.

LA VOZ

Suplemento en Español de "THE VOICE"

Cine-club hoy y mañana

Anatole Litvak es el realizador de "La Noche de los Generales" una película inglesa, realizada en 1967, que será exhibida en el ciclo "Realizadores Notables". El cine club tendrá lugar este sábado 20 de Noviembre, a las 8 de la noche en el Auditorium del Colegio "Assumption Academy". También hoy a las 7:30 p.m. será el Cine Club para religiosos.

Este film, protagonizado

por Peter O'Toole. Omar Sharif y Christopher Plummer tiene como argumento central la búsqueda, a través de toda Europa, de un asesino psicopático que sirvió como oficial de Hitler en la Segunda Guerra Mundial.

La película más que una historia de detectives, prueba la personalidad de los oficiales que sirvieron bajo Hitler.

ORACION DE LOS FIELES

FIESTA DE CRISTO REY

21 de Noviembre

CELEBRANTE: Miramos con alegría y esperanza la venida de Cristo Nuestro Rey. Somos Iglesia peregrina, en marcha hacia el Reino y ayudando a otros en medio del camino. Tornémonos hacia Dios en oración por nuestras necesidades y las de todos los hombres.

LECTOR: La respuesta de hoy será "Venga a nosotros tu reino".

1. Que la Iglesia busque siempre el Reino de Dios y su voluntad como la primera de sus misiones, oremos al Señor.

2. Por los ministros de la Iglesia, para que siempre sean nuestros incansables guías en el camino hacia el Reino, oremos al Señor.

3. Por todos los que se sienten marginados, desempleados, descorazonados, y que se preguntan qué significa todo este hablar sobre el Reino, oremos al Señor.

4. Que aquellos que tienen en abundancia los bienes de este mundo nunca cierren sus corazones a los que no tienen, oremos al Señor.

5. Que todos los hombres respondan a las abrumadoras necesidades de los pobres, a través de la Campaña de Desarrollo Humano, oremos al Señor.

6. Por todos nosotros, para que seamos signos de la venida del Reino, en la paz, unidad y justicia que estamos buscando, oremos al Señor.

CELEBRANTE: Dios, Padre Nuestro, somos tu pueblo en marcha. Tenemos una historia y te pedimos que nos asegures nuestro futuro. Apártanos de la falsa seguridad de las riquezas y posiciones de este mundo. Condúcenos a nosotros y a todos los hombres a tu Reino, donde la muerte no existe y el amor brilla por siempre. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

DIA DE ACCION DE GRACIAS A DIOS

(25 de Noviembre)

CELEBRANTE: Impulsados a dar gracias al escuchar la Palabra de Dios, recordamos todo lo que somos, todo lo que tenemos, todo cuanto se nos ha dado.

LECTOR: Nuestra respuesta de hoy será "Te damos gracias, Señor."

1. Por la Iglesia, llamada a continuar tu presencia.

2. Por todas las bellezas de tu creación y la tierra que es nuestra.

3. Por los miembros de nuestras familias.

4. Por los tesoros de la tierra y el alimento en nuestras mesas.

5. Por todos los que nos aman y han sido buenos con nosotros.

6. Por los momentos de descanso y recreación.

7. Por esta Eucaristía que celebramos unidos.

8. Hagamos una pausa ahora por nuestro propio momento de acción de gracias.

(Un momento en silencio)

CELEBRANTE: Padre, tu nos colmas con tu bondad. Por éstos y todos tus gratiosos dones ayúdanos a aprender a vivir agradecidamente cada día. Te lo pedimos por Cristo, nuestro Señor.

PUEBLO: Amén.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.

Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.

SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.

St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)

St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)

Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.

St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m.

St. Hugh, Royal Rd y Main Hwy. Coconut Grove, 12 m.

St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)

St. Timothy 5400 SW 102 Ave., 12:45 p.m.

St. Dominic, 7 St., 59 Ave NW 1, 7:30 p.m. (sábado 7:30 p.m.)

St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

Little Flower, 1270 Anastasia Coral Gables, 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.)

St. Rosa de Lima, 5 Ave. y 105 St. NE., Miami Shores, 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorea Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)

St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.

Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m.

en el salón parroquial, 7:30 p.m., en la iglesia.

St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.

Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.

Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.

St. Vincent De Paul, 2000 NW 103 St., 6 p.m.

St. Agnes, Key Biscayne, 10 a.m.

St. Kevin, 4120 SW 125 Ave., 12 m.

St. Ana, 13890 SW 264 St., Naranja, 11 a.m., 7 p.m.

Guadalupe, Immokalee, 11 a.m.



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Report on Good Samaritan collection

Following is a list of contributions to the annual Good Samaritan collection which was taken up in all parishes of the Archdiocese of Miami, Nov. 7.

Annunciation, W. Hollywood	50.00
Ascension, Boca Raton	125.00
Assumption, Pompano Beach	1,910.00
Blessed Sacrament, Ft. Laud.	00.00
Blessed Trinity, M. Springs	205.00
Christ the King, Perrine	138.78
Corpus Christi, Miami	118.00
Epiphany, Miami	10.00
Gesu, Miami	5.00
Holy Cross, Indiantown	46.00
Holy Family, N. Miami	603.00
Holy Name of Jesus, W.P.B.	00.00
Holy Redeemer, Miami	89.00
Holy Spirit, Lantana	1,024.00
Immaculate Conception, Hial.	904.00
Little Flower, Coral Gables	2,448.00
Little Flower, Hollywood	1,363.15
Nativity, Hollywood	1,131.50
Our Lady of Guadalupe, Immok.	00.00
O.L. of the Holy Rosary, Perr.	313.00
O.L. of the Lakes, M. Lakes	452.00
O.L. of Perpetual Help, Opa. L.	140.00
O.L., Queen of Heaven, La B.	10.00
O.L. Queen of Martyrs, Ft. L.	690.00
O.L. Queen of Peace, Delray B.	00.00
Resurrection, Dania	196.00
Sacred Heart, Homestead	259.00
Sacred Heart, Lake Worth	1,770.50
San Isidro Mission, Pom. Bea.	00.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	00.00
San Pablo, Marathon	650.00
San Pedro, Plantation Key	155.00
St. Agatha, Miami	75.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Bea.	875.00
St. Andrew, Coral Springs	231.21
St. Ann, Naples	1,388.00
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	663.00
St. Anthony, Ft. Laud.	1,663.50
St. Augustine, Coral Gables	00.00
St. Bartholomew, Miramar	00.00
St. Bede, Key West	175.00
St. Bernadette, Hwd.	295.00
St. Bernard, Sunrise	174.00
St. Boniface, W. Hollywood	125.00
St. Brendan, Miami	1,494.00
St. Catherine of Siena, Miami	404.00
St. Cecelia Parish, Hialeah	00.00
St. Charles Borromeo, Hallan.	109.25
St. Christopher, Hobe Sound	475.00
St. Clare, N.P.B.	678.26
St. Clement, Ft. Lauderdale	7,036.00
St. Coleman, Pompano Beach	5,016.00
St. Dominic, Miami	425.00
St. Edward, Palm Beach	00.00
St. Elizabeth, Pompano Beach	1,010.00
St. Francis of Assisi, Riviera	506.50
St. Francis de Sales, M. Bea.	485.00
St. Francis Xavier, Miami	00.00
St. Gabriel, Pompano Beach	2,598.00
St. George, Ft. Lauderdale	340.00
St. Gregory, Plantation	938.12
St. Helen, Ft. Lauderdale	313.00
St. Henry, Ft. Lauderdale	629.00
St. Hugh, Coconut Grove	460.00
St. Ignatius Loyola, P.B. Gard.	178.00
St. James, Miami	2,603.00
St. Jerome, Ft. Lauderdale	298.00
St. Joan of Arc, Boca Raton	00.00
St. John the Apostle, Hialeah	660.00
St. John the Baptist, Ft. Laud.	718.00
St. John Bosco, Miami	623.82
St. John Fisher, W.P.B.	250.00
St. Joseph, Miami Beach	2,072.00
St. Joseph, Stuart	00.00
St. Joseph the Worker, Moore H.	15.00
St. Jude, Jupiter	250.00
St. Juliana, W.P.B.	00.00
St. Justin Martyr, Key Largo	125.00
St. Kevin, Miami	174.00
St. Kieran, Miami	1,191.00
St. Lawrence, N. Miami Beach	500.00
St. Louis, Miami	603.85
St. Lucy, Highland Beach	00.00
St. Luke, Lake Worth	226.00
St. Margaret, Clewiston	40.00
St. Mark, Boynton Beach	1,500.00
St. Martha, N. Miami	125.00
St. Mary Mission, Pahokee	23.47
St. Mary's Cathedral, Miami	1,011.10
St. Mary Magdalen, M. Beach	7,789.00
St. Mary Star of the Sea, Key W.	142.00
St. Malachy	60.50
St. Matthew, Hallandale	750.00
St. Maurice, Ft. Lauderdale	2,165.00
St. Michael the Archangel, Mia.	791.00
St. Monica, Opa Locka	160.60
St. Patrick, Miami Beach	1,377.87
St. Paul the Apostle, Lighthouse	674.00
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Visitation, Miami	556.00

J. R. Gamba last rites

NORTH MIAMI — The Funeral Liturgy was concelebrated Tuesday in St. James Church for Jack R. Gamba, pioneer member of the parish, who died following a heart attack.

Father William Dever, assistant pastor, was the principal concelebrant of the Mass for Gamba, who came here 26 years ago from Newark, N.J. He was 47 and resided at 1501 NW 131 St.

A member of the St.

James Men's Club and Lecturers Club, he was also active in the Marian Council, K. of C., and the Cursillo movement. His most recent project in the parish was the promotion of a weekend cruise for parishioners.

In addition to his wife, Mrs. Lavone, he is survived by a daughter, Beth Ann; a son, John Wayne; his father, Ralph; two sisters, Mrs. Joan Hlatky, and Lina Gamba; and a brother, Robert Gamba.

Churchmen on committee greeting Castro in Chile

SANTIAGO, Chile — (NC) — Two top-ranking churchmen were in the official party that welcomed Cuba's Marxist premier, Fidel Castro, at Pudahuel airport here.

Cardinal Raul Silva of Santiago and Archbishop Sotero Sanz, the Vatican envoy in Chile, were invited by Chilean President Salvador Allende and Cuban diplomats here to attend ceremonies marking the start of a 10-day state visit by Castro.

It was the first meeting of Latin America's two Marxist chiefs of state. Castro has ruled Cuba since 1960. Allende took office here a year ago as the first elected Marxist president in the continent's history.

THE POSITION of the Church here is one of

cooperation for social reforms benefiting the poor in Chile, while maintaining an independent critical attitude. Christian groups are demanding the preservation of the democratic framework in which Allende's party — Union Popular — reached power with 39 percent of the vote.

Allende, in turn, has gone out of his way to show that he intends to preserve religious and other freedoms. Observers say he might succeed but only if he can control the more extremist groups in his government coalition.

THE PRESIDENT told Chileans during first-anniversary celebrations this month: "If I have invited Castro it is because the people of Chile love Cuba, love its revolution."

Both Cubans and Chileans look at each others' experiment in socialism with mixed feelings. Cuba is a dictatorship, while political opposition and full civil rights survive in Chile. The Cuban economy is closely tied with Russia but Chile continues to be a full trader with the West, although at odds over the issue of nationalization of the mines.

The Church has been keenly interested in the process. Cardinal Silva has written statements backing social reform and nationalization, and the Chilean Bishops' Conference made a guarded analysis last July.

Bishop dies in Chicago

CHICAGO — (NC) — Auxiliary Bishop Raymond P. Hillinger, 67, who served briefly under adverse circumstances as bishop of Rockford, Ill., before being named an auxiliary of Chicago, died here Nov. 13 after a long illness.

The bishop had also served as Chicago archdiocesan chancellor. He was the senior of Chicago's six auxiliaries.

G. A. Waldeck dies

The Funeral Liturgy was celebrated Thursday in Gesu Church for Miami pioneer George A. Waldeck, 84, who came to Miami 61 years ago.

A parishioner of St. Peter and Paul Church for many years, Waldeck was a member of the Knights of Columbus and St. Vincent de Paul Society. He resided at 4330 SW 97 Pl.

Survivors include three sons, A. Kenneth Waldeck, Miami; Dr. George R. Perrine; and Frank F. Jacksonville; a daughter, Mrs. Richard Avena, Baltimore; a sister, Sister Margaret Bede, S.S.N.D., Baltimore; two brothers, A. Joseph Waldeck, Jacksonville; and Brother Nicholas Waldeck, S.M., Honolulu.

Last rites for surgeon

KEY WEST — The Funeral Liturgy was celebrated in St. Mary Star of the Sea Church for Dr. Weston Michael McDonough, retired osteopathic surgeon and obstetrician.

Father Charles Zinn, pastor, celebrated the Mass for the physician, formerly a member of the faculty at

Marquette University, who came here more than 20 years ago from Chicago.

In addition to his wife, Dr. McDonough is survived by three daughters: Mrs. Patricia M. Freeman, Mrs. Dawn F. Ferber, and Mrs. Faith LaFortune; one brother, Thomas; one granddaughter, and nine great-grandchildren.

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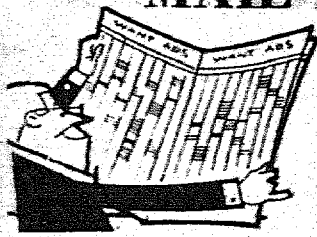
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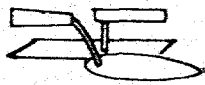
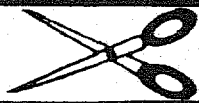
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