

AERIAL view of the Archdiocese of Miami's Major Seminary of St. Vincent de Paul located on Military Trail in Boynton Beach. The seminary chapel is shown in the center of the complex.

THE VOICE

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DECEMBER 3, 1971

Archbishop Carroll's letter

Seminaries need your help

To the Priests, Religious and Faithful of the Archdiocese:

As we come to the end of this calendar year of 1971 and look back upon the many events of this year, we must recognize that the most significant event in our Archdiocese was the acquisition by the Archdiocese of the Major Seminary of St. Vincent de Paul in Boynton Beach. This event had such a great importance because it was so closely related to the very lifeblood of the Church, namely, the education and formation of the future priests of the Church.

Our Major Seminary has significance not only for the training of seminarians, but also for other programs which will be conducted there. I am thinking of the program for the continuing education of priests who need to return to the classroom environment where they may better prepare themselves to cope with the new and unexpected challenges to the exercise of their ministry of teaching and sanctifying. I am thinking also of the programs for the training of lay teachers of religious doctrine which will be conducted at the Seminary.

All of these activities hold great promise for the

Archdiocese of Miami and I know that you share with me hope for the spiritual growth of the People of God as a direct result of all that will be accomplished at the Major Seminary. It is with these thoughts then that I appeal to you now for the support of the Major Seminary of St. Vincent de Paul in Boynton Beach, our Minor Seminary of St. John Vianney in Miami and the training of our priests and seminarians at universities here in the United States and abroad through our annual Archdiocesan Seminary Collection.

Providing for future priests is indeed a concern and a responsibility of everyone in the Archdiocese. Your generous cooperation in the past has been wonderful and I am deeply grateful to you. I beg you to respond to my present appeal with the same wholehearted and sacrificing generosity. The annual Seminary Collection is to be taken up in every Church and Chapel of the Archdiocese next Sunday, Dec. 5.

Asking God to bless you and your loved ones, I am
Sincerely yours in Christ

Coleman F. Carroll

Archbishop of Miami



Cobre shrine groundbreaking Dec. 8

Ground will be broken by Archbishop Coleman F. Carroll at 5 p.m., Wednesday, Dec. 8, Feast of the Immaculate Conception, for the Shrine of Our Lady of Charity of El Cobre on a site adjacent to Vizcaya and Immaculata-LaSalle Academy overlooking Biscayne Bay.

Mass celebrated by Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples in the Archdiocese of Miami, will follow groundbreaking ceremonies at 6 p.m., at the temporary chapel erected some years ago on the shrine site.

The shrine honoring the patroness of Cuba will be built as an act of "gratitude and thanksgiving for the power of the intercession of the Blessed Mother in aiding the flight of Cuban refugees from communism to the freedom and welcome they have found in the United States," Archbishop Carroll said, adding that he expects the modern edifice to "be to this area what the Statue of Liberty" is to the northeast section of the nation.

PLANS for the shrine were first proposed by Archbishop Carroll during the annual outdoor Mass honoring Our Lady of Cobre in 1966. Since that time not only

thousands of Cuban refugees but hundreds of other persons of various faiths and cultures have expressed interest in the project.

"Santuario de la Caridad," designed by Cuban-born architect, Jose Perez Benitoa, will be a cone-shaped structure on a 15-acre parcel of land. It will be used as a cultural center, monument and chapel for worship and meditation.

Inspired by the shape and beauty of the three-centuries old statue of Our Lady now on the main altar of El Cobre in the eastern province of Oriente in Cuba, the design

(continued on page 22)

Work starts on school annex

WEST PALM BEACH — Ground was broken Wednesday by Archbishop Coleman F. Carroll for another addition to Cardinal Newman High School, where enrollment has reached almost 1,000 students.

Designed by Pittsburgh architects Alfred D. Reid Associates, the latest addition will include a gymnasium-auditorium, dining area, and additional boys' and girls' showers and locker rooms.

The entire structure will be an extension to the south of

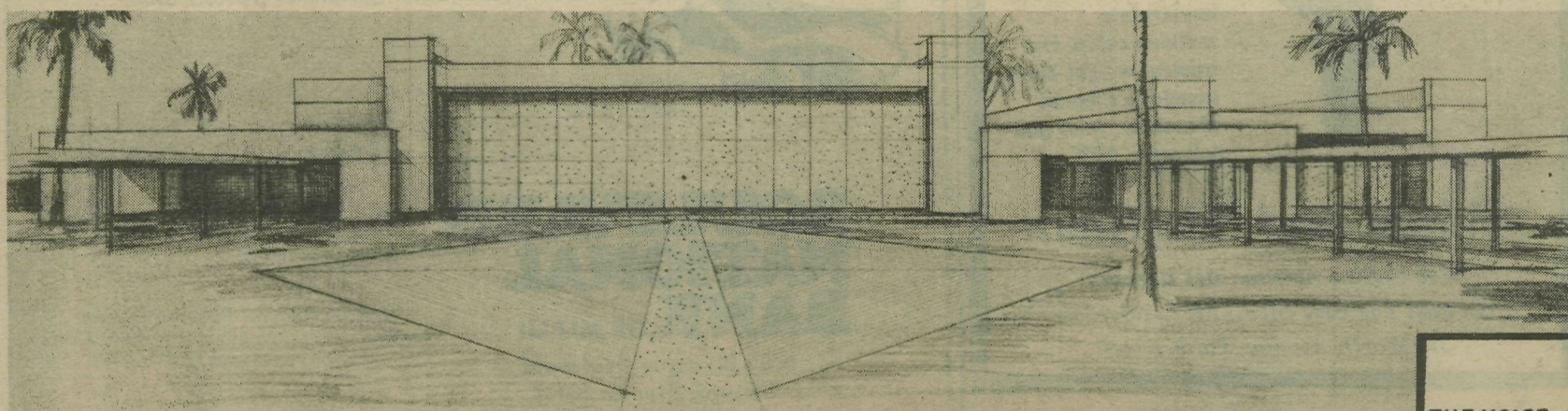
the existing fieldhouse, a one-story building built several years ago.

When completed the gymnasium will be sized to accommodate a varsity basketball court or two intramural courts with a seating capacity of 1,000 in folding bleachers. When used as an auditorium a like number of persons will be accommodated for theatrical presentations and other programs on a stage which will be 60 ft. by 42 ft.

(continued on page 22)



Architect's conception of the Shrine honoring Our Lady of Charity of Cobre.



Architect's Sketch of Scheduled New Newman High School Facility.

THE VOICE

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

Funeral liturgy offered for retired Cuban bishop

ST. PETERSBURG — The Funeral Liturgy was celebrated in St. Jude Cathedral Wednesday for Bishop Carlos Riu Angles, formerly Bishop of Camaguey, Cuba, who died Sunday in Tampa after a long illness.

Bishop Charles McLaughlin of St. Petersburg was the principal concelebrant of the Mass for the

Spanish-born prelate, who resigned his See because of ill health and came to South Florida in 1963.

Father Rene Gracida, Vicar General and Chancellor of the Archdiocese of Miami, represented Archbishop Coleman F. Carroll at the Mass for the bishop, who was 70 when he died at Cor Jesu Convalescent Home. Msgr.

Joseph Juaristi, former chancellor of the Diocese of Camaguey, who is now in residence at St. Mary Magdalen parish, Surfside, preached the homily.

A NATIVE of Barcelona who went to Cuba at an early age and attended the Seminaries of San Carlos and San Ambrosio in Havana, he was ordained in Oriente Province on Feb. 2, 1924. After serving pastorates in province churches he was named a consultant of the Archdiocese of Santiago and in 1936 was vice president of the Clergy Commission for the Eucharistic Congress and Canonical Coronation of Nuestra Senora de la Caridad del Cobre.

Three times during his service in Cuba, Bishop Riu was the delegate of the Cuban Episcopate to general assemblies of the Episcopal Commission of Latin America (CELAM) during meetings held in Bogota and Rome.

UPON THE DEATH of Archbishop Zubizarreta of Santiago in 1949, Bishop Riu was elected Vicario Capitular, a post which he held for one year. He was consecrated Bishop of Camaguey by the late Manuel Cardinal Arteaga on March 6, 1949.

Shortly after Castro came to power the Bishop resigned his See and came to South Florida where he served for a time as a chaplain of St. Joseph Hospital, Port Charlotte, and later became a patient at Cor Jesu Home.

Burial was in Calvary Cemetery.

Set intercultural library at Belen

Next year when the Belen School conducted by Jesuit Fathers moves to a new building in the suburbs, a two-story memorial inter-cultural library to serve the entire community will be included in the school's buildings, thanks to the daughter of a Cuban who died 21 years ago in Providence, R.I.

As a result of a Rhode Island jurist's ruling that a trust fund originally designated for use in Cuba — which the deceased never saw — could be altered, some of the nearly \$500,000 bequest will be used to equip the ground floor of the present Belen Jesuit School as a modern library during the next few months.

LOCATED at 824 SW Seventh Avenue since it opened in 1961, as a continuation of the world renowned Colegio de Belen, seized by communists under Castro, the school will relocate next year in new quarters at 12500 W. Flagler St. At that time the Ramon Guiteras Memorial Library will be built.

The endowment comes as the result of a trust inaugurated by a Rhode Island spinster of Cuban ancestry who executed a long will which would provide for a memorial to her father in Cuba.

Originally a library was set up in Matanzas, native province of her father, which her cousin, Miami travel agent Jack Guiteras, describes as "a beautiful plant, near the center of town, of modern architecture and with beautiful colors."

When the Castro regime came to power, however, the library was converted to a social center, at which time trust officials from Rhode Island discontinued endowment funds.

IN 1966 the bank sought some place to put the income which was accruing rapidly from the \$700,000 trust. Jack Guiteras joined a delegation of other relatives, who admit-

tedly don't really know what their cousin had in mind, in petitioning the court to transfer the fund for the library to Miami to be for the public use by the community. The decision was favorable on Nov. 13.

Miss Guiteras, a recluse who lived alone in a large frame home in downtown Providence following the death of her parents, only left the house to make rare but large deposits in the bank. Because the soles of her shoes were worn out she always wore rubbers over her shoes.

Members of her family hope that eventually the library at Belen will house an outstanding collection of materials relating to the Cuban culture in both the English and Spanish languages.

"It will serve as a repository for people who managed to bring treasured volumes and collections out of Cuba," Jack Guiteras explained.



NATIONAL director of the U.S. Catholic Conference's Division for the Spanish-speaking, Paul Sedillo, center, and Ed Cooke of Dade Community Relations Board listen attentively to Mrs. Rosa Vasquez discuss programs for the Spanish-speaking.

U.S. Spanish-speaking 'need help of Church'

The assistance of the Church is vitally needed on questions regarding housing, employment and social justice, the newly-appointed lay director of a division of the U.S. Catholic Conference said in Miami this week.

Visiting Centro Hispano Catolico, the Archdiocesan Spanish center, Paul Sedillo, national director of the Division for the Spanish-speaking, was in South Florida to meet with local community and Church leaders working in that field. The director said he was visiting various U.S. dioceses in an "attempt to get the pulse of the Spanish-speaking throughout the country."

"My main observation," he said, "is that the Church has a great concern for the Spanish-speaking. However, it is primarily concerned with the spiritual aspect. We want the Church to be an ally. We want it to support the efforts

which we embark upon." efforts to obtain answers to such questions regarding housing, employment, justice.

"How does the Church involve itself in these questions?" he asked.

THERE HAS TO BE dialogue and understanding, he added. "We need advocacy at all levels, from the grassroots all the way to Washington. The Spanish-speaking want the Church to speak out on problems facing them today."

He said that some dioceses were more responsive to the needs of the Spanish-speaking than were others. This indicates a need for a program which would realize "how feelings are of the Spanish-speaking at the gut-level. The whole gamut needs to be correlated," Sedillo said.

He has been asked by the bishops, "What is it your people want?"

Sedillo said that the

whole thing we are striving for is to become part of pluralistic society and hang on to our culture. Twenty-five percent of the total U.S. population is Spanish-speaking.

In order to correlate a national program, "We are now attempting to reorganize the division and set up priorities to establish diocesan offices throughout the United States where there is a significant number of Spanish-speaking."

PLANS are to have each office staffed by a lay person so that the structure can be viable.

"By establishing this network," Sedillo added, "we hope to create confidence among our people. I feel very strongly that the Church has an important part to play in this network."

He said that there was a present need to set some national priorities and coordinate programs from the local on up to the national level.

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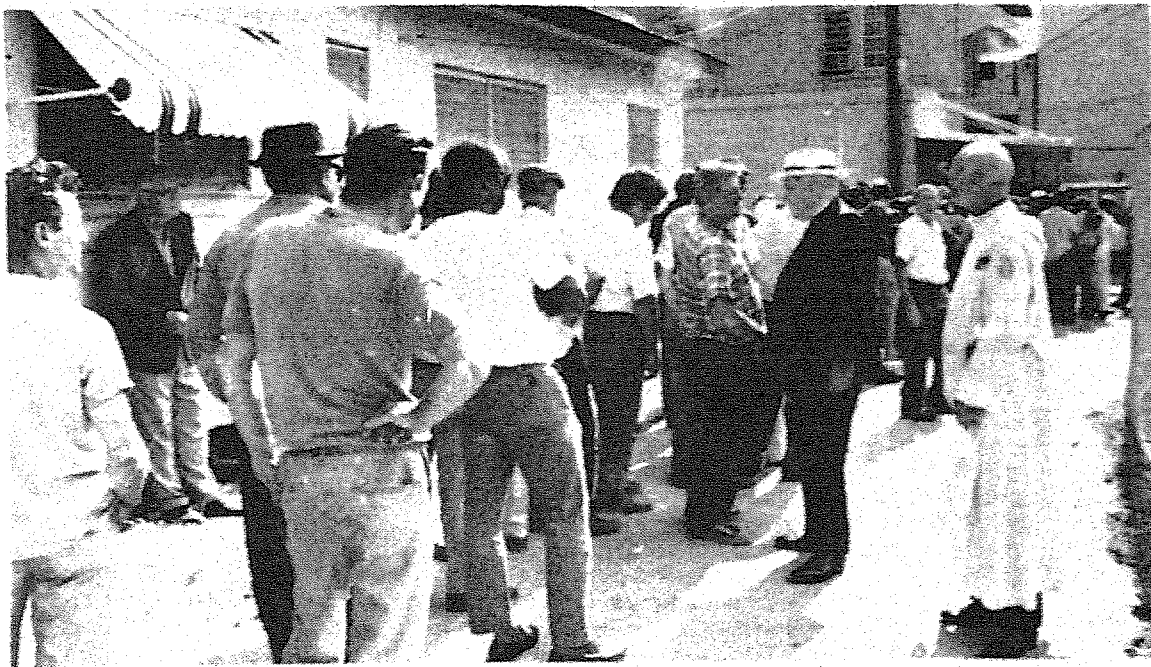
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SOME 1,300 needy men enjoyed a Thanksgiving dinner with all the trimmings at Miami's downtown Camillus House where Archbishop

Coleman F. Carroll and Brother Kevin, superior of the Little Brothers of the Good Shepherd, welcomed the guests.

Drafting New law to elect pontiffs now under study

By PATRICK RILEY

VATICAN CITY — (NC) — A new law for the election of Popes is being drafted at Pope Paul's request, a highly placed Vatican official has confirmed.

The question of whether the composition of the electoral college that picks the Pope (the college of cardinals has been the sole electoral body for the past three centuries) should be changed has come under close scrutiny by those drafting the new law, the Vatican official told NC News.

Pope Paul has already made two important modifications in the papal electoral college: the cardinals who take part in papal elections will be younger and more broadly representative of the worldwide Church.

He decreed that cardinals over 80 years of age may no longer take part in papal elections. In three consistories within the space of four years he named a total of 83 cardinals from the Middle East, the Soviet Union, South Africa, North Africa, black Africa, Asia, Australia, the Americas, and East and West Europe.

These men were drawn principally from the world's residential bishops. In that sense they are representative of the world's bishops. But in another sense they are not: they were chosen by the Pope, not by their fellows.

There has been open speculation that Pope Paul will make the papal electoral college more representative by providing for the election of some papal electors by the world's bishops.

Some maintain that the largely elective Synod of Bishops is a natural organ for the election of Popes, but others ask whether Pope Paul would have expanded the college of cardinals so vastly only to give its elective powers to another body?

Details of the draft law have constituted a well kept secret in a city that tradition says has no secrets.

The Vatican official who confirmed the recurring rumor that Pope Paul is changing the procedure for electing Popes said the whole matter is under pontifical secrecy. He said he could not reveal who is doing the actual drafting of the law, and could not even reveal at what stage the draft finds itself.

"As for when the law will be published, that is not known," he said.

Another source, however, said that publication of the new law is imminent.

This same source said also that the new law will alter the present law which locks the electors into the apostolic palace until they come up with a new Pope. That law imposed great physical strain on elderly cardinals, even when they were far fewer than at present, he observed. He pointed out that accommodations within the apostolic palace are limited in size.

The new law will be the third such in this century. Pope St. Pius X published a law for the election of Popes in 1904. Previously he had suppressed by a special law any pretension of the Austrian emperors, as successors to the Holy Roman emperors, to the right to veto a candidate. (Such a veto had been uttered against Cardinal Mariano Rampolla in the conclave that eventually elected Pius X.)

Pope Pius XI made small changes in the law of St. Pius X, principally extending the time between the Pope's death and the conclave in order to allow cardinals to reach Rome from abroad.

Pope Pius XII published an entirely new law, principally reordering the electoral procedures. Pope John XXIII re-touched this law of Pius XII, altering the provisions for the deceased Pope's patrimony.

Theologians have raised the question as to whether the Pope can name his successor. Their answers have been divided, but historically there has always been an election, never a simple appointment.

Theologians do agree that the Pope has the right to decide who will elect his successor.

Divine law has nothing specific to say on who should be the Pope's electors, leaving it to history to decide the rights or at least the facts of the matter according to circumstance.

Historically, the first successors of St. Peter were elected by the clergy and people of Rome.

Cardinals have been the only legal electors since the late 16th century, when Pope Sixtus V converted that tradition into law.

Advices mass media

VATICAN CITY — (NC) — "Inform and form right consciences toward sound judgments," Pope Paul told a group of Italian mass media workers at a special audience.

The workers from the field of cinema, radio, television and newspapers had just concluded a convention in Rome sponsored by the Italian Conference of Bishops.

The Pope told the group that theirs was a vocation "not simple and not easy" and therefore needed definition.

The Pope said they must possess "a love of the cause, a passion, an enthusiasm."

Joblessness evil flayed by prelate

LONDON — (NC) — Archbishop George Andrew Beck of Liverpool has launched a strong attack on "the evil of unemployment" in a pastoral letter.

The archbishop called for action in "this time of crisis for human beings," saying "We must all clamor for justice which leads to dignity."

The pastoral letter came three weeks after a group of priests and other clergy marched through Liverpool with several thousand jobless workers and sympathizers in a massive protest against unemployment in this area of northern England. Merseyside, Liverpool's docking area, presently has 47,782 unemployed; at 7.2 percent of the local work force this is almost twice the national average.

BUT EVEN the national average of unemployment is causing grave concern here. A massive protest Nov. 24 in London and throughout the country kept thousands of workers off their jobs, and parliament is now debating the problem. Newspapers and the public are waiting for the total number of unemployed — now at 970,000 — to reach a million.

Archbishop Beck stressed that unemployment "means more than being without a wage packet. It means loss of dignity and purpose in a man's life. It means disruption of the home and family life. It brings a sense of 'not being wanted' or 'not being needed.'"

"All who claim to follow Christ the King have a responsibility in this matter," Archbishop Beck said. "You may be able to offer practical solutions in individual cases. You may be able to assist an unemployed person to find new opportunities. In some areas the parochial premises might be opened during the day for the use of the unemployed," he suggested.

THE VOICE

Aged don't come to lunch but lunches go to the aged

RIVIERA BEACH — "Meals on wheels" for the aged in North Palm Beach County makes its debut next Monday when volunteers from various churches in the area start delivering hot lunches to senior citizens who are without families to assist them.

An ecumenical effort inaugurated by Father Martin J. Cassidy, pastor, St. Francis of Assisi Church, the

program is being undertaken by the congregations of most of the churches in the area.

HOT LUNCHESES, prepared daily in St. Francis cafeteria, will be delivered by volunteers to about 25 persons, whose names have been submitted to local priests and ministers. According to Father Cassidy, the project is definitely a "person-to-person" undertaking and volunteers deliver-

ing lunches will also visit with the elderly and offer any assistance they need including shopping.

"One woman that we know of," Father Cassidy pointed out, "hasn't had a hot meal in three years." The program, of necessity must start "small" but will be expanded as time goes on, he explained.

EXPENSE of food and preparation will be borne by all the participating churches, he said. "It's definitely a joint effort."

In addition, St. Francis of Assisi parish is readying one of its school rooms in which some 30 elderly people may be served a hot supper about 4 p.m. "After that they can play cards or other games as they wish," Father Cassidy said. "The room will be theirs for recreation purposes." Transportation to and from the school will be provided by volunteers.

In the near future Father Cassidy also plans to put a shuffleboard court in the parish auditorium for use by senior citizens between 4 and 6 p.m.

Says avoid isolationism

WASHINGTON — (NC) — An American bishop told a congregation of U.S. government officials and Latin American diplomats here that the United States "must carefully avoid the shoals of a resurging isolationism."

Bishop William G. Connare of Greensburg, Pa., specifically warned against sharp cuts in U.S. economic aid. He said:

"In an understandable desire to set our own economy in order, Americans must not foolishly cut foreign aid in a drastic fashion to our brothers in need in Latin America and throughout the world."

Pope establishes new North Carolina diocese

WASHINGTON — (NC) — Pope Paul has set up a new diocese in North Carolina and named a new bishop in Oklahoma.

The Charlotte diocese, whose territory was detached from the Raleigh diocese, will contain half of North Carolina's Catholics and half its parishes. Msgr. Michael J. Begley has been named head of the new see, which will have 31,721 Catholics in a total population of 2,616,553.

Auxiliary Bishop John R. Quinn of San Diego, Calif., is the new bishop of Oklahoma City-Tulsa.

THE POPE'S actions were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishop Quinn, 42, is a native of Riverside, Calif., where he attended parochial school. He went to high school in Watertown, Wis., and studied for the priesthood at St. Francis Seminary, El Cajon, Calif., and the North American College in Rome, where he was ordained in 1953. From 1955 to 1967 he served as a seminary teacher and rector. In the latter year he was named auxiliary bishop of San Diego.

In his new post he succeeds Bishop Victor J. Reed, who died in September.

Bishop-elect Begley, 62, was born in Mattineague, Mass., and studied for the priesthood at Mount Saint Mary Seminary in Emmitsburg, Md. He was ordained in 1934 in Springfield, Mass., for the Raleigh diocese, where he has since served in various parish and diocesan posts.

Pastor of Our Lady of Grace Church in Greensboro at the time of his appointment, he has been involved in social work, the lay apostolate and the Cursillo retreat movement.

Bishop Leo T. Maher of San Diego, in Washington as a delegate to the White House Conference on Aging, issued a congratulatory statement here on his auxiliary's new appointment in Oklahoma. He said about Bishop Quinn:

"In leaving the diocese of San Diego, you offer years of devoted service which have been most admirable, a service that bespeaks the riches of your zeal and dedication, your loyalty and love of the Church and of the people of God. For these years of eminent service I voice my gratitude and appreciation and I acknowledge your valued assistance."

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Fr. Alberione

Orders' organizer dies at 87

The Italian-born priest who founded five religious congregations and three secular institutes, including the Daughters of St. Paul, died in Rome last Friday at the age of 87.

Father James J. Alberione, S.S.P., S.T.D., putting emphasis on the media of social communication, on liturgical renewal and the pastoral spirit, founded the Society of St. Paul in 1914 and with co-foundress Mother Thecla S. Merlo, established the Daughters of St. Paul one year later. More than 2,000 professed members are now represented in 24 nations including this country.

AT THE INVITATION of Archbishop Coleman F. Carroll the Daughters of St. Paul, whose special mission is the diffusion of Catholic doctrine through press, motion pictures, radio and television, founded the St. Paul Book and Film Center at 2700 Biscayne Blvd., early in 1960.

In 1969, Pope Paul VI conferred the Pro Ecclesia et Pontifice Cross on Father Alberione, who was accompanied to a special audience with the Holy Father by some 1,000 members of the international Pauline Family.

"Father Alberione has given the Church new ways of expressing herself, new means to invigorate and widen her apostolate, new capacities and a new awareness of the validity and possibilities of her mission in the modern world, in modern ways," Pope Paul said in a tribute to the priest.

Choral group will sing in Cathedral

Two major choral works will be performed by the Miami Choral Society at 8 p.m., Tuesday, Dec. 7, in the Cathedral of St. Mary.

Organ accompaniment during the society's first appearance this season will be provided by Robert Fulton, Cathedral organist and music director.

"The Mozart Requiem" and the "Te Deum Laudamus" of Anton Bruckner will be sung by the group of volunteer singers devoted to the performance of oratorio and choral works of more than usual interest.

Both works call for solo quartets contrasting the sections for full chorus. Soloists will include Evelyn Anderson, soprano; Nan Baxter, soprano; Carol Ann Williams, contralto; Allen Timberlake, tenor; and Joseph Carbia, baritone.

Organized seven years ago and under the direction of conductor Laurence

Hedgpeth, organist and choir-master of Miami Shores Presbyterian Church who donates his services, the society has sung in German, Latin, Hebrew and English.

It has performed with the Greater Miami Philharmonic and with the Miami Beach Symphony and in three of its past seasons has appeared in the concert series at Trinity Episcopal Cathedral.

Wednesday holy day

Wednesday, Dec. 8, is the Feast of the Immaculate Conception of the Blessed Virgin Mary and a holy day of obligation.

Faithful in the Archdiocese of Miami should consult their local parish bulletins for the Mass schedule at their respective churches.

Schools of the Archdiocese will be in session on that day.

Marymount continuing as non-sectarian college

BOCA RATON — Marymount College, which was scheduled to close at the end of the current school year, will remain open and will become a private, non-sectarian college, it was reported here this week.

Sources disclosed that a new board of directors will be named for the two-year co-educational institution and that "in all probability" the school will change its name. Under the new arrangement, it was reported the college will no longer be operated as a Catholic institution.

Earlier last week, a statement was issued declaring that an "affiliation" between Marymount and Wilmington College, Del., will take place on Dec. 15. This declaration was made by both college presidents, Father Gerard Fagan, S.J., of Marymount and Dr. Donald E. Ross, of Wilmington.

IN ADDITION, they revealed that the college, in January 1972, will expand its curriculum to a four-year program and will grant degrees in the arts and sciences.

The four-year, non-denominational, private Delaware college, with which Marymount is affiliating, was established in 1968. It then had an enrollment of 198, and now has

624 students. According to the president's statement, Wilmington College presently has a similar affiliation with Salem Technical Institute in New Jersey.

Evening classes and courses in continuing education are planned at the Boca Raton campus starting in 1972, in addition to its regular program. Present enrollment at the Boca Raton campus is 300 with some 47 of this number being male students.

Announcement that Marymount College, established in 1963 on a 50-acre campus on Military Trail, would be forced to close at the end of the current academic year was made in October. A critical financial situation forced the decision, according to Father Fagan, who pointed out that "in an economy of spiraling costs and decreasing revenues, this action of the trustees was inevitable."

At that time, the Jesuit priest said that there had been a "notable decline" in financial support from all sources, including the Religious of the Sacred Heart of Mary of Tarrytown, N.Y., who founded the junior college.

The Sisters will continue as members of the faculty at least until May, a Marymount spokesman said.

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Travel Talk



BILL FARR

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This 18-year plan (see chart) is based on a \$100 a month savings deposit (1 for \$25 a month, divide figures in chart by 4; for \$50 a month, divide figures by 2; for \$200 a month, multiply by 2, etc.)

At the end of your 18-year savings program, your annual interest will build up to a point where it exceeds your deposits. Then you can start withdrawing that same amount (\$25, \$50, \$100 a month) for the rest of your life. And your principal amount (more than \$31,622 on a \$100 a month plan) will never decrease! In fact, it continues to increase!

If you are 45 or younger, think ahead 18 years. Consider what you could do with \$100 a month income (for life) and a bank balance of \$31,622 that keeps building up. Or consider a 20-year plan (see chart) and see how much faster your principal grows even while you're withdrawing a regular monthly income!

It's a flexible plan. You can stop it anytime you want to. Draw out all your money anytime you want. Without penalty. An excellent retirement income booster plan. Or educational plan for your children.

But remember, the sooner you start saving, the sooner you start collecting!

18 YEAR SAVINGS PLAN

Year No.	Amount Saved Monthly (\$100 mo.)	Interest Earned	Total in Account
1	1,200.00	26.24	1,226.24
2	1,200.00	76.02	2,502.26
3	1,200.00	127.84	3,830.10
4	1,200.00	181.75	5,211.85
5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,589.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,891.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

Figures on this chart based on 4% annual interest compounded quarterly. The rate of interest may change from time to time depending upon governmental regulations and/or the national economy.

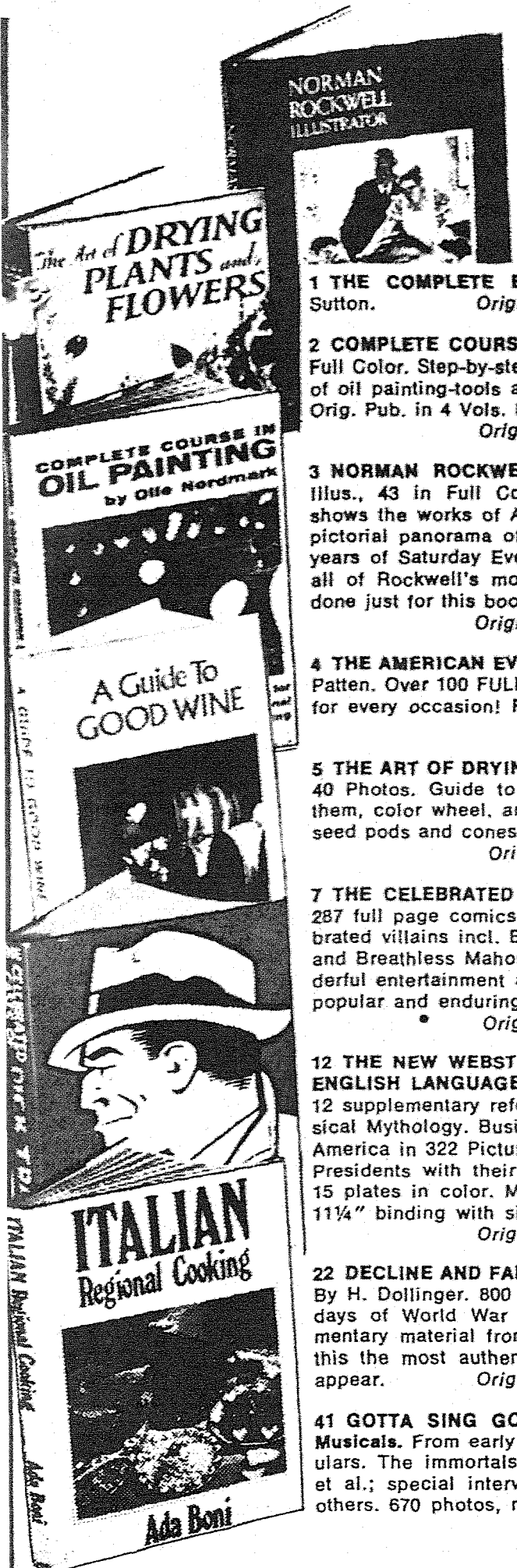
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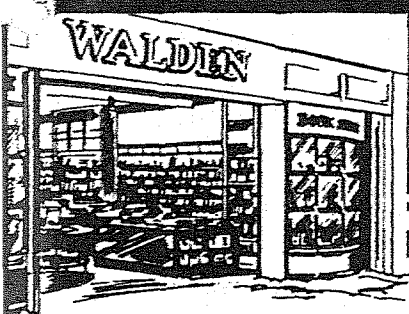
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A FATHER sits and watches over his dying son at the Ahespur Refugee Camp about 45 miles from Calcutta. They are but two of the currently estimated 9.5 million East Pakistani refugees who have crossed the border into India's northeastern region since the outbreak of civil strife in East Pakistan.

Cdl. Krol's philosophy—accountability and work

By RICHARD M. GULDERSON JR.
(Director, NC News Service)

WASHINGTON — (NC) — The newly elected president of the National Conference of Catholic Bishops has his work cut out for him over the next three years.

But work is something Cardinal John Krol of Philadelphia takes seriously. He thrives on it. In fact, work plays a key role in his whole philosophy.

In an interview with NC News, he gave two insights to his philosophy.

"If I had to sum up my philosophy in one sentence, I'd say it is accountability to God and man," he said.

"I also follow the rule to take your job seriously but don't take yourself too seriously."

WHILE THE TALL, athletic-looking cardinal has long been known as a hard worker and a top administrator, one of his close associates presented still another insight into the Catholic leader's personality.

"What kind of man is the real Cardinal Krol?" his associate asked, then answered:

"I'd simply say he's a priest — a real priest."

The rector of the seminary he attended

once said of Cardinal Krol: "If he weren't a priest, he would be a millionaire."

Hard work came natural for the son of poor, Polish immigrants. He was one of eight children. Both his parents had an unyielding devotion to God and to duty. Their example undoubtedly played a major role in developing his philosophy. His mother, Anna Pietruszka Krol, walked to Mass every morning in Cleveland, where they lived. His father was a self-taught man.

AFTER ORDINATION 34 years ago, the future cardinal soon became a favorite of the nationality groups in Cleveland. He had a working knowledge of 10 languages and preached seven out of 10 sermons in Polish. Because of his language ability, he has frequently made guest broadcasts over Radio Free Europe and Voice of America broadcasts.

Sitting in his small hotel room, in his shirt sleeves, Cardinal Krol outlined some of his views and ideas about his new role as conference president. For the past five years he was vice president.

He succeeded Cardinal John Dearden of Detroit, elected on the second ballot at the bishops' annual meeting here in November.

Editorials

Mark this milestone with great generosity

In the history of every institution and community, as in the life of every man, usually, there is one event more memorable than any other.

The most significant occurrence in the history of the Church here in South Florida during the past year has been the acquisition of the Archdiocese of Miami Major Seminary of St. Vincent de Paul in Boynton Beach.

Archbishop Coleman F. Carroll called the event important "because it was so closely related to the very lifeblood of the Church, namely, the education and formation of the future priests of the Church."

THIS IS A BLESSING in itself for each and every Catholic in South Florida.

It was Pope Paul who recently reminded us that frequently we tend to overlook that the priest is the man of God, another Christ.

"This is a sign," the Holy Father said, "that a stream of grace has followed that priest throughout his life. He is one called, chosen and preferred by the Lord's mercy. The Lord has loved him particularly. He has marked him with a special divine character and thus qualified him to exercise divine authority."

But the training of seminarians to be men of God isn't the only significance the acquisition of the Major Seminary has for us.

The Archbishop said he had in mind

a "program for continuing education of priests who need to return to the classroom environment where they may better prepare themselves to cope with the new and unexpected challenges to the exercise of their ministry of teaching and sanctifying."

The Archbishop also pointed out the need for programs "for training of lay teachers of religious doctrine."

ALL THESE ACTIVITIES hold great promise for the Archdiocese and, according to Archbishop Carroll, "could directly result in the spiritual growth of the People of God."

This coming Sunday, Dec. 3, we are being called on to remember this significant event and to share in the building of the Church and its ministry. Our contribution toward this end should be both spiritual as well as material.

We should call upon the assistance of the Holy Spirit to instill our young men with the desire to serve both God and their fellow man. We should give our prayers tangible substance with contributions for the support of both the Major Seminary of St. Vincent de Paul and the Minor Seminary of St. John Vianney as an indication that providing for future priests is indeed our concern and responsibility.

Let us heed Archbishop Carroll's appeal with the same wholehearted and sacrificing generosity that has marked our response in the past.

Sunday's Gospel

When John the Baptizer made his appearance as a preacher in the desert of Judea, this was his theme: "Reform your lives! The reign of God is at hand. It was of him that the prophet Isaiah had spoken when he said:

"A herald's voice in the desert;

"Prepare the way of the Lord,

make straight His paths."

John was clothed in a gar-

ment of camel's hair, and

wore a leather belt around his

waist. Grasshoppers and wild

honey were his food. At that

time Jerusalem, all Judea,

and the whole region around

him. They were being bap-

tized by him in the Jordan

River as they confessed their

sins.

Mt. 3:1-6



ment of camel's hair, and the Jordan were going out to him. They were being bap-

tized by him in the Jordan

River as they confessed their

sins.

Mt. 3:1-6

parents concerned about their children's religious training.

"They are asking for guidelines in catechetics and teaching," he said.

"They are in the process now. I proposed them and it is really quite timely now because the Catechetical Directory just came out of Rome. Theologians, educators and parents will be consulted for suggestions. By having this type of positive thing, we serve a dual purpose of helping publishers and insuring orthodoxy. The integrity and orthodoxy of doctrine is always a legitimate concern and requirement."

Another priority he sees for the national conference is the need to foster greater collaboration and sharing by priests and bishops.

"There is a legitimate aspiration for closer unity and contact," he said.

But, he added, the recent bishops' study of the priesthood showed that even when priests were asked how to do this there was no clear answer given.

He feels, however, that the newly established Conference secretariat designed to implement the results of the priesthood study will help very much.

IN THE PAST 11 YEARS, he has been elected seven times to offices by the U.S. bishops. Earlier this month, he was the only North American elected by the Synod of Bishops in Rome, in an overwhelming vote, to serve on the Synod Concilium which will help prepare the next Synod during the two-year interim.

There are many problems facing the Church and many things to be done in the coming years. If hard work and experience can help solve some of them, it is no wonder that Cardinal Krol was elected to lead the Church in the United States

THE VOICE

The Most Reverend Coleman F. Carroll Archbishop of Miami President The Voice Publishing Co., Inc. Rt. Rev. Msgr. James J. Walsh Editorial Consultant

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High court rejects plea of a smut law violator

By MARJORIE L. FILLIYAW
Local News Editor

Florida's Supreme Court has set aside the appeal of a Miamian convicted in municipal court of violating anti-smut laws through the possession of obscene material.

Peter Mitrovich, arrested at a downtown book store by Miami police, was sentenced to 30 days in jail and fined \$500 following the testimony of Miami Police Sgt. Dave Parker. He claimed that his conviction based on the policeman's testimony was unconstitutional.

The Supreme Court initially had agreed to review the case but after further review set it aside by a 6-0 decision.

Meanwhile the defendants in a suit filed in Federal court by American Civil Liberties Union attorney Louis Adler, which seeks to enjoin Dade's State Attorney from appointing volunteers to a Task Force on Pornography, have filed several motions in Federal Court seeking dis-

missal of the case and the striking of several portions of the complaint. The ACLU brief claims that an opinion given to Florida State Theaters by Special Assistant State Attorneys regarding the film "Sweet Sweetback's Baadass Song," amounted to censorship.

Leonard Rivkind, Special Assistant State's Attorney — who is also one of the defendants along with State's Attorney Richard E. Gerstein and Special Assistant State's Attorney Norman Schwarz — has filed a motion asking dismissal of the complaint on the grounds that it fails to state a claim upon which relief can be granted and that the Court lacks jurisdiction over the subject matter.

"This rather peculiar complaint which purports to be a class action, stripped of its conclusions and desultory language, alleges that an exhibitor had two of the defendants review a particular motion picture film and upon being advised that the

film was pornographic and a violation of law, the distributor refused to exhibit the film in this area," the motion stated.

NOTING THAT the complaint alleges that the film has been exhibited extensively throughout the United States, the motion states that these allegations are the essence of the complaint and the relief sought is an injunction against defendants from proceeding against the particular film, from previewing any films or books and for damages.

"Essentially," the motion continues, "the plaintiffs seek to prevent the defendants from any communication whatsoever with distributors of such material in advance of distribution. This would leave a distributor open to criminal prosecution after the fact and would result in an absolute prohibi-

tion of lawful communication between law enforcement agencies and distributors in an effort to gain compliance with law and the avoidance of criminal prosecution." It also points out that such relief is contrary to U.S. Supreme Court rulings.

THE FILM in question has not received constitutional protection by any court of competent jurisdiction, the motion points out. It then makes the point that the U.S. District Court for the Southern District of Florida is asked to prevent the defendants from taking any action against said film even though the defendants determine probable cause that Florida's anti-obscenity statute would be violated by a showing of the film. "In other words," the motion to dismiss states, "the plaintiffs are asking this court to possibly license a violation of Florida

criminal laws."

In the motion to strike several paragraphs in the complaint filed by the ACLU, Lynn and David Slavitt, the Rev. Don Olson and others, the defendants emphasize that the allegation that they ever stated "that the film was 'racially dangerous' is a scandalous and defamatory charge. It is interesting to observe that it is not attributed to these defendants as a quote, nor is any time, date or place where these defendants ever made such a statement included in the complaint." The motion points out. It also takes issue with another portion which refers to "smut hunters" and to the witches of Salem and Mark Twain's "Huckleberry Finn" which the defendants state has no relevancy to the issue, adding that "one must concede that the issues in this case are difficult to discern."

FURTHER the motion declares that another portion of the complaint implies that there are no limitations on the First Amendment to the U.S. Constitution and notes that "evidently plaintiffs are unaware that obscenity is not protected by the First Amendment. Roth v. United States, 354 U.S. 476 (1957), and its progeny

The office of the State Attorney seeks to determine whether or not material is obscene applying the tripartite test of obscenity promulgated by the United States Supreme Court. We do not concern ourselves with the content of material except in this narrow area. The defendants resent the shotgun attack and ask this court to require the plaintiffs to substantiate the allegations with fact, or that the same be stricken as scandalous, impertinent and improper," defendants said.

Retired Army officer dies

The Funeral Liturgy was celebrated in S.S. Peter and Paul Church for Sylvester H. Cecil, who died at Homestead Air Force Base after an illness of several months.

The 61-year-old retired Army Lt. Col. came to Miami 17 years ago from Cecilia, Ky., and resided with his wife, Mary, at 1725 SW 16th St.

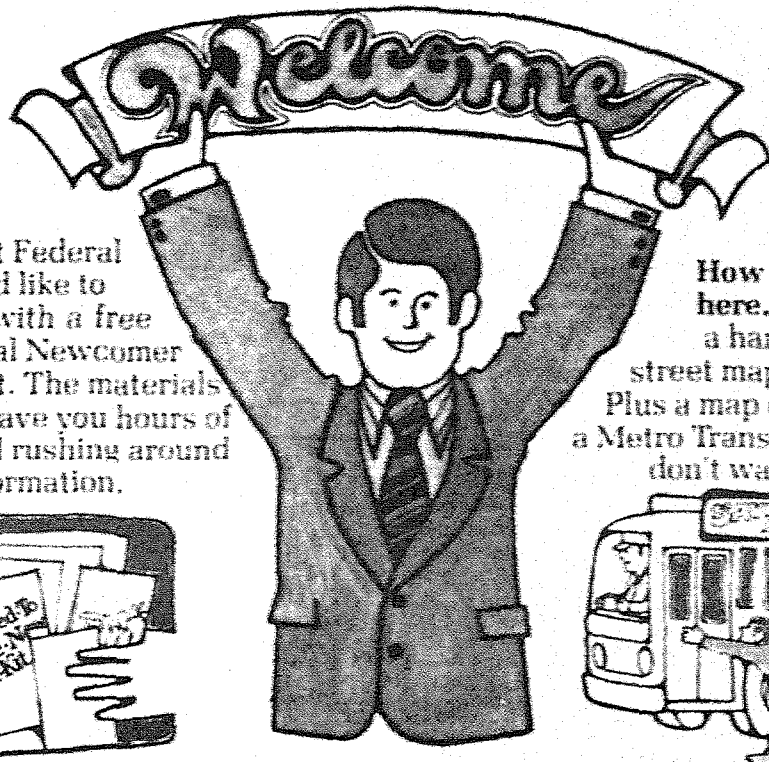
A veteran of World War II

and the Korean War, he was associated with the Florida State Employment Service at the time of death.

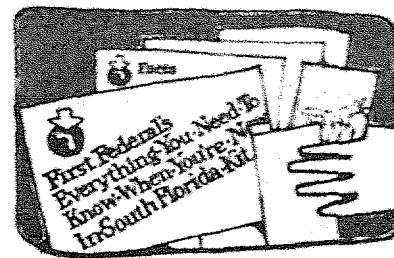
Col. Cecil is also survived by four sons, Ben and James of Miami; William, Naples; and Robert, Memphis, Tenn.; a daughter, Mrs. Thomas J. Murphy, Jr., Dallas, Tex.; his mother, Mrs. Elizabeth Cecil, Louisville, Ky.; and one sister, also of Louisville.

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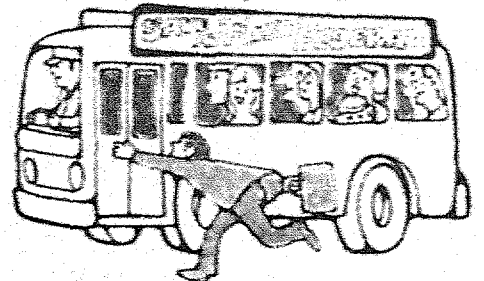
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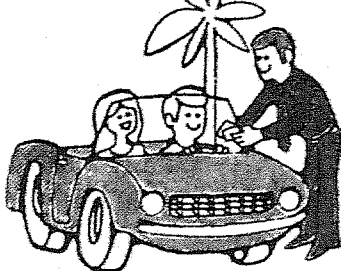
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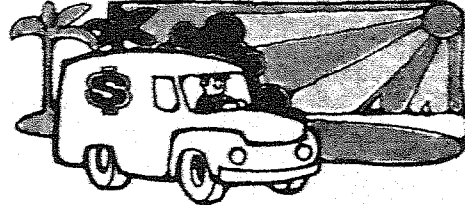
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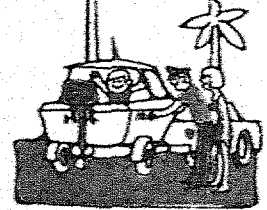
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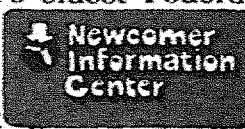
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Around the Archdiocese

Broward County

Their 13th annual Stardust Ball will be sponsored by St. Gregory parish at 8:30 p.m., Saturday, Dec. 11, at the Governor's Club Hotel, Fort Lauderdale. Tickets are available by calling 584-7432.

A holiday card party under the auspices of St. Jerome Women's Club begins at 12:30 p.m., Tuesday, Dec. 7, in the parish hall, 2600 SW Ninth Ave.

The annual Christmas bazaar sponsored by the Blessed Sacrament Women's Club will be held Saturday and Sunday, Dec. 4 and 5, in Reardon Hall, NE 17th Ave. and Oakland Park Blvd. Handmade gifts, white elephant items, plants and a variety of other features will highlight the bazaar.

Infants under the care of Archdiocesan Catholic Charities will benefit from the annual Christ-Child Tea of St. Anthony Catholic Women's Club on Tuesday, Dec. 7, from 2 to 4 p.m. at the home of Mrs. Charles H. Doherty, Jr., 679 Middle River Dr., Fort Lauderdale. All women in the parish are invited to attend the traditional event.

The 16th anniversary luncheon, "Christmas Is Happiness," hosted by Holy Cross Hospital auxiliary, is scheduled for noon, Wednesday, Dec. 15, at the Boca Raton Hotel. The rehabilitation complex of the Ft. Lauderdale hospital will benefit from the luncheon and fashion show.

The annual Christmas Card party sponsored by the Altar and Rosary Society of St. Clement's Church, Ft. Lauderdale, will be held Friday, Dec. 10, at 8 p.m. in the parish hall, 301 NW 29 St. For tickets contact Mrs. Colette Horn, 764-6874.

Dade County

The Marianettes, the auxiliary of K. of C. No. 3757, will host a "Holiday Bazaar" Sunday, Dec. 5 at the K. of C. hall, 12200 Memorial Highway.

The SS Peter and Paul Coordinating Council will hold its Christmas Party, Saturday, Dec. 11 at 9 p.m. in the school auditorium. The Gerald Wolff band will provide the music. Proceeds from the affair will be used to repave the church parking lot.

A covered dish holiday party for members of the Memorare Society is scheduled for Friday, Dec. 10, at 8 p.m. in St. Dominic parish coffee shop, 5909 NW Seventh St. Gifts will be exchanged.

Members' favorite gourmet dishes will be featured during the Patrician Club's annual holly supper at 7:30 p.m., Tuesday, Dec. 7 in the club rooms, Miami Beach.

Games and fun for all ages will highlight the Christmas bazaar at St. Theresa School, 2701 Indian Mound Trail, Coral Gables, on Saturday, Dec. 4, from 10 a.m. to 6 p.m.

A holiday bazaar will be sponsored by Catholic Daughters of America, Court Miami 262, on Wednesday and Thursday, Dec. 8 and 9 in the Gesu Center, downtown Miami. Proceeds will be donated to charity.

A Christmas Tea for members of St. Rose of Lima Young-At-Heart Club will be held from 2 p.m. to 4 p.m., Thursday, Dec. 9, in the school auditorium, 10690 NE Fifth Ave., Miami Shores. Members will bring gifts for needy children between the ages of two and six.

KC man's poem is set to music

CORAL GABLES — "A Mother's Prayer," a poem written by Frank Russo, poet laureate of local K. of C. Council No. 3274, has been set to music and will soon be available on records.

The poem, which Russo said was inspired by his son, a Vietnam veteran, is being recorded with music composed by Miamian, James Peck, in Nashville and Miami and will be translated into German, Italian, Spanish and Hebrew.

State scholarship official to speak

OPA LOCKA — Ernest E. Smith, Jr., associate administrator-scholarship and loans, State of Florida Dept. of Education, will be the guest speaker during a dinner at 6:30 p.m., Thursday, Dec. 9, at Biscayne College.

High School superintendents, principals and guidance officers in the Miami area schools will be guests at the dinner in Carroll Hall.



BELGIAN organist-composer, Flor Peeters, center, was welcomed to St. Mary Cathedral last Sunday by Father John Donnelly, rector. At left is Robert Fulton, Cathedral music and choir director. The famous organist made his Miami debut during a program sponsored by Archbishop Coleman F. Carroll.

A Christmas party for members of Villa Maria Auxiliary will be held Friday, Dec. 10, at the Villa Maria Nursing Home and Rehabilitation Center, 1050 NE 125 St., North Miami. Sisters of Bon Secours who conduct the residence for the aged will be hostesses to members for lunch. Entertainment will include the singing of Carols.

A holiday "Dutch Treat" supper under the auspices of St. Mary Magdalen Women's Guild is scheduled for 7:30 p.m., Monday, Dec. 6, at the home of Mrs. Joseph Gerbrach, Center Island, Golden Beach. Gifts will be exchanged.

Their parish club rooms in Surfside will be the scene of St. Joseph Catholic Women's Club's annual Christmas party on Monday, Dec. 6, at 1 p.m. Members of the club will observe a Corporate Communion at the 9:30 a.m. Mass, Sunday, Dec. 5. Coffee will follow in the club rooms.

Sisters of Mercy and lay teachers who staff St. John the Apostle School will be guests of honor during the annual Christmas party of the parish Council of Catholic Women at 8 p.m., Monday, Dec. 6, in the parish hall. Entertainment will be provided by club members and gifts will be presented to each faculty member. All women in the parish are urged to attend and contribute an article of infant's wear for a layette for dependent babies under care of the Archdiocese.

Two retreats set for Scouts

Plans for two Boy Scout retreats have been announced by the Archdiocesan Catholic Committee on Scouting, to be held after the first of the year.

The first retreat is scheduled for Jan. 21-23 on the Msgr. Pace High School grounds. The second is set for Feb. 18-20 in Palm Beach County. The place will be announced later.

For further information regarding either retreat contact Fred Priebeis at The Voice, 754-2651 or at home, 681-8131.



Festival slated on church grounds

A pre-Christmas festival will be held on the grounds of Corpus Christi Church, 3220 NW Seventh Ave., from 10 a.m. to 10 p.m., Sunday, Dec. 5.

Spanish and American delicacies will be served as well as coffee and other refreshments. Highlighting activities will be the crowning of parochial school students as "King and Queen" at 4 p.m. and a "Magic Show" at 7:30 p.m.

Entertainment will be provided throughout the day and evening.

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21st Annual Charity Ball for Mercy Hospital attracted more than 400 guests. Center pieces on tables were 12-inch high champagne glasses from which cascaded autumn flowers. Above, Miami architect, Thomas J. Madden and Mrs. Madden, left, dined with general contractor, Alberto Alejandro and Mrs. Alejandro. At right, Sister Emmanuel, S.S.J., executive vice president of the hospital, welcomed Dr. and Mrs. Franklyn E. Verdon and Father John H. McDonnell, O.S.A., Biscayne College president.



Pre-Christmas programs of music are scheduled

Choral programs highlighting Christmas.

At 8 p.m. on Sunday, Dec. 5, Barry College's Community Chorus will present its first concert in the college auditorium.

Under the direction of Paul Eisenhart, a member of the college music faculty, the group is composed of Miami residents, faculty members and students.

The University of Miami orchestra will accompany the presentation of Mozart's "Solemn Vespers." Selections from Handel's "Messiah" will be performed by the Barry Chamber Choir and the University of Miami's Men's Glee Club with Charlotte Megginson of Barry as soloist.

Antonio Vivaldi's "Gloria" in the original Latin text will be presented by the Chancel Choir of the First

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College exec will interview students

William Regan, St. Louis University admissions counselor, will be in Miami and Fort Lauderdale Dec. 15 to 17 to talk with any high school juniors and seniors interested in the urban Jesuit university. Those wishing to meet Regan should call him at Holiday Inn No. 4 at 854-2070 and leave a message.

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Students will present plays

Student productions of "Reach Out In Darkness" and "The Birds" will be staged at Barry College this month.

Written and directed by Sister Amy Ebbitt, O.P., "Reach Out In Darkness" will be presented in the college auditorium at 8:15 p.m. on Dec. 6 and 16th. Utilizing the modern technique of "reader's theater" it reveals the aloneness of the individual, the breakdown of family ties and the outside influence on today's youth.

A satiric comedy by Aristophanes, "The Birds" will be presented at 8:15 p.m. on Friday, Dec. 10 and Sunday, Dec. 12 with a matinee on Saturday, Dec. 11, at 2 p.m. in the amphitheater.

Catechetical center has new hours

A revised schedule of hours for the Archdiocesan Catechetical Center located at 10550 NW 27th Ave. was announced this week.

The center, staffed by members of the Archdiocesan CCD Office, provides a library, catechetical materials and audiovisual aids and is open to the public from 2 p.m. to 5 p.m. on Mondays; from 7 p.m. to 9:30 p.m. on Wednesdays and from 4 p.m. to 7 p.m. on Saturdays.



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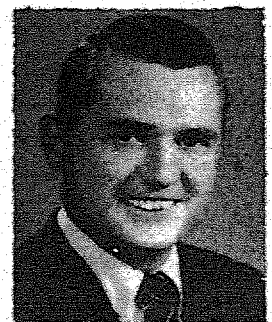
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The identity of Christ: was He really divine?

(This is one in a series entitled "The Coming of Christ to Mankind," on the season of Advent. The articles were written by Father Donald Connolly, chairman of the Ecumenical Commission of the Archdiocese of Miami, and executive secretary of the Archdiocesan Office of Communications.)

By FATHER DONALD CONNOLLY

Every Creed-formula of Christianity expresses belief in the divinity of Christ. At the same time Christians profess belief also in His humanity. One of the best summaries of Catholic teaching in this regard is given in the Creed Quicumque: "We believe and confess that Our Lord Jesus Christ is the Son of God. He is God and man. He is God begotten of the substance of the Father before all ages, and man born in time of the substance of His Mother. He is perfect God and perfect man."

It is hardly news that this teaching on the divinity and humanity of Christ has been challenged and assailed through all the centuries since the birth of Christ. The heresies regarding Him have ranged on nearly every level between two well-defined extremes: those who assert He was truly God but never man, and those who claim He was truly man but never God.

To establish the objective facts relating to the question of Christ's identity, it is of course necessary to refer to the historical documents called the Gospels and Epistles of the New Testament, and to the preached and written traditions handed down from the earliest Christian decades.

THE GOSPELS tell the story of eye witnesses, and the authors were meticulously careful to leave the accounts undoctored with personal asides or conclusions. They satisfied themselves with setting down the facts as they happened. It is through the Gospels then that we can find first-hand information on what others thought of Christ in His own day, and even more importantly, what He thought of Himself.

All four of the Gospel authors relate that at the time of the baptism of Jesus in the Jordan River, a voice from heaven said, "This is my beloved Son in whom I am well pleased." (Mt. 3, 17; Mk. 1, 11; Lk. 3, 22; Jn. 1, 34) This "beloved Son" made assertions regarding Himself which are absolutely astounding. He is greater, He said, than prophets and kings of the Old Testament (Mt. 12, 41; Lk. 11, 31), including Moses, Solomon, David and Elias (Mt. 17, 3; Mk. 9, 4; Lk. 9, 30).

The great king David referred to Christ and called Him Master (Mt. 22, 43; Lk. 20, 42-44). Christ refers to Himself as so great and powerful that in the kingdom which He will establish the very least person will be greater than John the Baptist, who was the greatest of all those born until then (Mt. 11, 11; Lk. 7, 28).

Christ declares the angels to be His servants who minister to Him (Mt. 4, 11; Mk. 1, 13); His Father in heaven will readily send more than twelve legions of angels to aid Him (Mt. 26, 53); angels will accompany Him on His second coming to earth (Mt. 16,

27; Mk. 8, 38; Lk. 9, 4; Lk. 9, 26; Mt. 25, 31), and He is above all men and angels (Mt. 24, 36; Mk. 13, 32). But Christ does not stop here; He goes all the way to declare Himself equal to God!

Like Jahweh (God) in the Old Testament, Christ declares Himself Lord of the Old Testament and states that He completes and changes certain Old Testament laws at will (Mt. 5, 21ff.). He is also Lord of the Sabbath — something attributable to God alone (Mt. 12, 8; Mk. 2, 28; Lk. 6, 5).

At the climax of His life, at the trial just before His crucifixion, He again manifests His conscious and direct Sonship to the heavenly Father by answering the High Priest's question, "I adjure You by the living God that you tell us if You are the Christ, the Son of God" (Mt. 26, 63), with the clear and definite reply, "I am." (Mt. 26, 64; Mk. 14, 62). Thus to His dying breath Christ proclaimed His unique relationship to God in heaven, which He had first publicly manifested as a boy of 12 years, when in the Temple of God He said, "Did you not know I must be about my Father's business?" (Lk. 2, 49).

St. John's Gospel was written for a single purpose which is stated in the 20th chapter, "But these (things) are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (verse 31)

AT ONE TIME when a crowd refused to accept Christ's testimony regarding Himself, the Lord told them as an alternative to realize His power by the very works He could do (Jn. 10, 38). He often referred to this testimony of His works and represented them as an adequate motive for

faith in His divinity (Jn. 5, 36; 10, 37ff; 14, 12; 15, 24). Among these works were miracles and the forgiveness of sins.

It is possible to become confused in the 20th century over the word "miracle." It does not mean in its official sense something just unusual or extraordinary. Strictly speaking a miracle is something observable, at least in its effects, and for which there is no natural explanation. Thus a miracle could never be brought about by merely natural means.

Since the event cannot be explained by the operation of natural laws or powers, it is attributable therefore only to the "supernatural" power of God.

For example, it is impossible according to all natural laws to restore life to the decayed body of a dead man. If such a body were to come to life again, it could only be through God's power, since the event would be super (above) natural.

IN THIS strict sense of "miracle," the Gospels record at least forty times that Christ performed true miracles — when He did what only God could do. Among these events were the immediate cure of 10 lepers (Lk. 17, 12-19); the raising of Lazarus to life after he was dead four days (Jn. 11, 39-44); the immediate cure of a man with a withered hand (Mt. 12, 9-13); the raising to life of the widow's son (Lk. 7, 11, 17); the raising to life of Jairus' daughter (Mt. 9, 18-25; Mk. 5, 34-43; Lk. 8, 41-42, 49-56); the immediate cure of the blind (Mt. 9, 27-31; Mk. 8, 22-26; Jn. 9, 1-41) the deaf and dumb (Mk. 7, 31-37), and the crippled (Mt. 9, 1-8; Mk. 2, 1-12; Lk. 5, 18-26).

Christ even performed miracles against the ordinary power of inanimate nature by changing water into wine (Jn. 2, 1-11), calming a storm (Mt. 8, 23-27; Mk. 4, 35-40;

Lk. 8, 22-25), multiplying a few loaves and fishes to feed thousands of people (Mt. 14, 13-21; Mk. 6, 31-44; Mk. 8, 1-9), and walking on the water (Mk. 6, 45-52; Jn. 6, 15-21).

Finally, in His miracle of miracles, Jesus raised Himself from the dead, an event described by all four Gospel authors and St. Paul, who chronicled that Christ was seen in His resurrected body by hundreds of eye witnesses, many of whom spoke with Him. St. Thomas, one of the Apostles, thought this miracle was too much to accept until the risen Christ made Thomas feel His body and assent with his senses to what he would not accept by faith. (Jn. 20, 24-29).

It was not only in such miracles that Christ showed He had the power of God. He did something else that only God can do — He forgave sins in His own name. Since sin is an offense against God, only God can forgive sin. Yet Jesus said to the paralytic, "Take courage, son, your sins are forgiven you . . . That you may know the Son of Man has power on earth to forgive sins . . . arise, take up your pallet and go to your home." (Mt. 9, 2-7). And the man was healed instantly.

IN THE FACE of all this testimony of the words and actions of Christ, how did the people of His generation react? St. Peter said to Him, "You are the Christ, the Son of the living God." (Mt. 16, 16); St. Thomas said to Him, "My Lord and My God" (Jn. 20, 28); the centurion and his soldiers said, "Truly He was the Son of God." (Mt. 27, 54). St. Peter, in his first sermon on Jesus and His divinity, converted and baptized about 3,000 people (Acts. 2, 41). St. Paul called Christ, "(The One) Who is over all things.

(CONTINUED ON PAGE 22)

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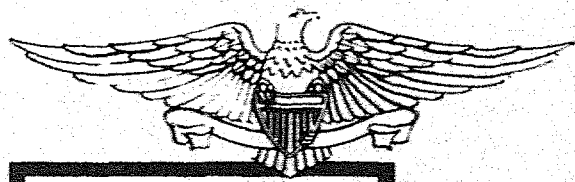
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Film fare on TV

SUNDAY, DEC. 5

7:30 P.M. (CBS) — **The Great Race, Part II** (1965) — Lightweight, overlong comedy about a supposedly wacky racing adventure taking old-fangled autos across the Atlantic, from New York to Paris. Tony Curtis, Jack Lemmon, and Natalie Wood star, with a pack of others in hot pursuit. Part I was aired the previous Sunday. (A-I)

9 P.M. (ABC) — **Luv** (1968) — Uneven, occasionally tasteless screen adaptation of a so-so Broadway comedy by Murray Schisgal falls somewhere between broadsword burlesque and sophisticated satire. Part of the trouble is in casting Jack Lemmon and Peter Falk in a typical Jewish comedy vehicle concerning a put-upon New York couple's marital mixups. But just as much is from the movie's inability to prompt much more than stock reactions from its stock situations. (A-IV)

9:30 P.M. (CBS) — **The American West Of John Ford** — John Wayne, James Stewart and Henry Fonda pay tribute to that now almost legendary maker of Western movies. John Ford, in a special documentary. The three actors, who have appeared in a number of Ford's films, chat with the director between clips from a number of his epics, beginning with the 1924 silent picture, "The Iron Horse." Sections of the documentary were filmed on location in Monument Valley. (ah, the scene of "Stagecoach" and several other Ford Westerns. Winner of six Academy Awards — none of which, paradoxically, was for a Western — John Ford is best known for "The Informer," "My Darling Clementine," "She Wore a Yellow Ribbon," "The Horse Soldiers" and "The Man Who Shot Liberty Valance.")

MONDAY, DEC. 6

9 p.m. (NBC) — **Double Trouble** (1967) — Another of the countless Elvis Presley time-wasters. This one plots E. the P. as a young singing star who becomes romantically involved with one of his screaming-mimi fans, hysterically portrayed by comely Annette Day. This, of course, is not enough to sustain one's interest, and so the producers have thoughtfully complicated things by adding a smuggling and assassination-plot twist. About seven hundred songs also grace the otherwise harmless entertainment. (A-I)

TUESDAY, DEC. 7

8:30 p.m. (ABC) — **If Tomorrow Comes** — Original TV feature starring Patti Duke, Pat Hingle, Frank Liu, James Whitmore, and Anne Baxter. Get the picture: a young American girl (Miss Duke) and her Japanese-American beau (James Liu) find their California romance under fire, literally and figuratively, when the Japanese attack Pearl Harbor on Dec. 7, 1941 — thirty years ago tonight! This is

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what you get when you cross "Love Story" with "Tora, Tora, Tora."

THURSDAY, DEC. 9

9 p.m. (CBS) — **The Comic** (1969) — Although it probably wasn't intended as such, Dick Van Dyke's film turns out to be a put-down of silent film comedians and their humor. It sets up slapstick as being the mainspring of laughter in the Twenties and then proceeds to satirize it and rather badly at that. Instead of having some insights into the time, life or art of the silent comedians, it merely exploits them. Van Dyke is good at physical comedy but you can't get sustained laughter from isolated bits of business. His characterization of composite comic Billy Bright misses at sentimentality and keeps getting mired in a maudlin presentation of his various adult problems. All in all, it's the kind of film that gives silent comedy a bad name. (A-III)

FRIDAY, DEC. 10

8:30 p.m. (NBC) — **How To Steal An Airplane** — A "world premiere" TV film starring Peter Deuel, Clinton Greyn, Sal Mineo, and Claudine Longet. When a hijacked American jet is not returned from its unscheduled stop at a seething banana-republic, two soldiers of fortune (Deuel and Greyn) pose as tourists and go down there to have a look-see. Sal Mineo plays a Latin American dictator's spoiled son, whose boyhood collection of model airplanes has led him to a passion for owning the real thing. Miss Longet provides instant decoration.

9:30 p.m. (CBS) — **Mongo's Back In Town** — Who cares? Routine, inordinately complex melodrama focuses on a big city's seamy underworld intrigue.

SATURDAY, DEC. 11

8:30 p.m. (ABC) — **See The Man Run** — Ninety-minute TV film, with Robert Culp, June Allyson, Angie Dickinson, Eddie Albert. A young actor (Culp) getting nowhere in show biz suddenly finds himself in a position to get rich quick, but for a price.

9 p.m. (NBC) — **The Big Country Part I** (1958) — Can a peaceful man find his place in the rough-and-ready frontier in late-1800's Californ-eye-eye? Gregory Peck finds out the hard way in this huge, sprawling, adult Western. Old Greg lands smack in the middle of a violent bickering Charles Beckford and burly Burl Ives. Sweet Jean Simmons is on hand as the gal who owns the rights and in whom the solution ultimately rests. The film was shot in the Mojave Desert, and if you have a color set, the movie is definitely worth watching. Otherwise, it's a matter of taste. Part II will be presented on Monday evening, Dec. 13. (A-III)



SURVIVORS — Billy Frick (second from right), portraying Adolf Hitler, and other actors playing members of the dictator's general staff, stand dazed after they narrowly escape the July 20, 1944, assassination attempt, in "The Plot to Murder Hitler," second in a series of one-hour "Appointment With Destiny" special broadcasts, Thursday, Dec. 9 (8-9 p.m.) on WTVJ, Channel 4.

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8:30 a.m. (5) Red Mountain (Unobjectionable for adults and adolescents)
1:40 p.m. (8) On The Avenue (Family)
4 p.m. (10) Embraceable You (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) The Desperate Mission (No classification)
11:30 p.m. (10) Black Fury (No classification)

SATURDAY, DEC. 6

12 noon (6) Kid Flick — Captain Falcon
1 p.m. (4 & 11) Children's Film Festival — Skippy And Fatty
1:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
4:40 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)
7 p.m. (6) Prince Of Players (See rating at 1:30 p.m.)
8:30 p.m. (10 & 12) The Devil And Miss Sarah (No classification)
9 p.m. (5 & 7) One More Train To Hob (No classification)
11:30 p.m. (4) We're Not Married (Unobjectionable in part for all)
11:30 p.m. (11) The Return Of The Fly (Unobjectionable for adults and adolescents)

SUNDAY, DEC. 5

12 noon (10) Bullet For A Badman (Unobjectionable for adults and adolescents)
2 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)
4 p.m. (7) Fever In The Blood (Unobjectionable for adults)
4:15 p.m. (5) La3 Abner (No classification)
4:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
6 p.m. (10) The Appaloosa (Unobjectionable for adults and adolescents)
6:30 p.m. (6) The Bravados (See rating at 2 p.m.)
8 p.m. (4 & 11) The Great Race, Part II (Family)
9 p.m. (10 & 12) Luv (Unobjectionable for adults with reservations)
OBSERVATION: The sometimes crude humor of this satire on marriage may prove offensive to some viewers.
11:45 p.m. (5) The Vagabond King (Family)

2 p.m. (6) The Bravados (Unobjectionable for adults and adolescents)

4 p.m. (7) Fever In The Blood (Unobjectionable for adults)
4:15 p.m. (5) La3 Abner (No classification)
4:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
6 p.m. (10) The Appaloosa (Unobjectionable for adults and adolescents)
6:30 p.m. (6) The Bravados (See rating at 2 p.m.)
8 p.m. (4 & 11) The Great Race, Part II (Family)
9 p.m. (10 & 12) Luv (Unobjectionable for adults with reservations)
OBSERVATION: The sometimes crude humor of this satire on marriage may prove offensive to some viewers.
11:45 p.m. (5) The Vagabond King (Family)

MONDAY, DEC. 6

9:10 a.m. (5) Law Of The Lawless (Family)
1:30 p.m. (6) Doctor In Love (No classification)
4 p.m. (10) Easy Living (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Double Trouble (Unobjectionable for adults and adolescents)

TUESDAY, DEC. 7

9:10 a.m. (5) Hurricane Smith (No classification)
1:30 p.m. (6) Doctor In Love (No classification)

4 p.m. (10) Too Many Girls (Unobjectionable in part for all)

OBSERVATION: Double-meaning lines, facetious reference to the Sacrament of Penance.
7:30 p.m. (4) Trail (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) If Tomorrow Comes (No classification)
11:30 p.m. (10) British Agent (No classification)

WEDNESDAY, DEC. 8

9:10 a.m. (5) The Great Missouri Road (Unobjectionable in part for all)
OBSERVATION: Tends to condone illicit actions and to glorify criminal characters.
1:30 p.m. (6) Doctor In Love (No classification)
4 p.m. (10) Valley Of The Sun (Family)
5:30 p.m. (5 & 7) Death Is A Seven Foot Favorite (No classification)
11:30 p.m. (10) Mildred Pierce (Unobjectionable in part for all)

THURSDAY, DEC. 9

9:10 a.m. (5) The Trap (Family)
1:30 p.m. (6) Doctor In Love (No classification)
4 p.m. (10) Seven Days Leave (No classification)
9 p.m. (4 & 11) The Comic (Unobjectionable for adults)
11:30 p.m. (10) The Family Secret (Unobjectionable in part for all)
OBSERVATION: Tends to condone immoral actions.

FRIDAY, DEC. 10

9:10 a.m. (5) Deadline Sun (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Doctor In Love (No classification)
4 p.m. (10) Miss Grant Takes Richmond (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) How To Steal An Airplane (No classification)
9:30 p.m. (4 & 11) Mongo's Back In Town (No classification)
11:30 p.m. (10) Cry Wolf (Unobjectionable in part for all)
OBSERVATION: Reflects the acceptability of divorce.

SATURDAY, DEC. 11

12 noon (6) Kid Flick
1 p.m. (4) Children's Special — Alice in Wonderland
1:30 p.m. (6) The View From Pompey's Head (Unobjectionable in part for all)
OBSERVATION: Light treatment of marriage.
3 p.m. (7) House Of Women (Unobjectionable in part for all)

OBSERVATION: Light treatment of marriage; suggestive situations.
7 p.m. (6) The View From Pompey's Head (See rating at 1:30 p.m.)
8:30 p.m. (10 & 12) See The Man Run (No classification)
9 p.m. (5 & 7) The Big Country, Part I (Unobjectionable for adults and adolescents)
11:15 p.m. (12) Invasion Of The Saucer Men (Unobjectionable in part for all)
OBSERVATION: Suggestive situations.
11:30 p.m. (4) Lydia Bailey (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Wabash Avenue (Unobjectionable in part for all)
OBSERVATION: Suggestive costuming and singing and dancing.

RELIGIOUS PROGRAMS

TV

Saturday
8:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Carlos Garcia

Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The New Soul of the Church" will be discussed by major seminary rector and faculty.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father Frank Cahill.



SPIRIT OF CHRISTMAS in a nutshell — Charles M. Schulz's famous Peanuts, after finding for themselves the real meaning of Christmas, sing out with the joy of their discovery in "A Charlie Brown Christmas," animated special to be rebroadcast Tuesday, Dec. 7, 7-7:30 p.m. on WTVJ, Channel 4. The Peanuts Christmas carolers are (left to right) Sally, Sherm, Violet, Charlie Brown, Lucy, Patty (background), Linus, Schroeder, Frieda, Pig Pen and Snoopy.

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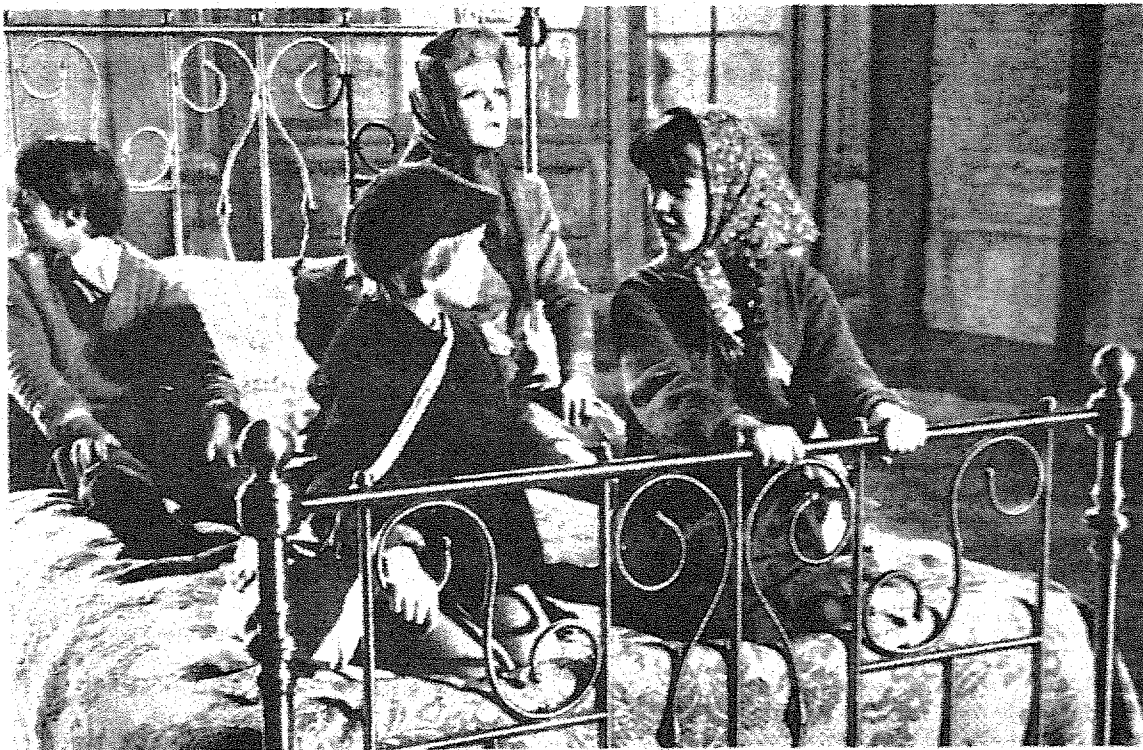
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TREGUNA! MEKOIDES! More magic words from a friendly neighborhood witch, Angela Lansbury aloose in Merrie Olde England in Walt

Disney Production's **Bedknobs and Broomsticks** now playing in Miami area theaters. (A-1)

V AMUSEMENTS MOVIES-TV-RADIO

Life of reformed killer emotionally washed out

GOING HOME (MGM) — Burl Ives plays a reformed wife-killer trying to make a quiet little go at life in a little sand-and-trailer-park town in southern New Jersey.

His relationship with divorcee Brenda Vaccaro is satisfactory and though neither expresses it aloud the two seem headed for marriage. Problems threaten Mitchum and his new life, however, when his grown but immature son (Jan-Michael Vincent) turns up as a haunting reminder of the past. Indeed, the confused lad is rather schizoid, alternately warming up to his guilt-ridden dad and then turning on him with sly digs about the murder committed fifteen years before.

TV veteran Herbert B. Leonard directed, and seems to have a way to go before mastering films. His movie goes up and down, with several implausible and inexplicable moments, and the ultimate result is an emotional and dramatic washout. Both story and treatment are on an adult level. (A-III)

Loneliness in big city

T.R. Baskin (Paramount) — A young woman (Candice Bergen) leaves her small-town-Ohio home to work and live in the Big City, Chicago.

There she finds an impersonality and loneliness that make her just plain miserable, so much so, in fact, that when a casual acquaintance gives her phone number to a salesman in town for a convention and a little spot of naughty-naughty, she accepts the invitation on a foolish impulse — to spite herself as much as anything else. Miss Bergen plays the title role with a flair for wise-cracking, twinkling her eyes, wrinkling her nose, laughing and/or crying hysterically. The problem with this Herbert-Ross-directed serio-comedy is not the girl's dubious experiences (she is sick with loneliness and has been betrayed over and over again) but with the scatter-gun approach to the story. (A-III)

Fast-paced, brutal hunt

THE FRENCH CONNECTION (Fox) Two tough, sometimes brutal New York narcotics detectives stumble onto a multi-million-dollar heroin-smuggling scheme, and commence a frantic, electrifying, trackdown of the French importers and their New York buyers.

Shot on gritty locations in and around New York City and Marseilles, France, and starring Gene Hackman and

Roy Scheider as the cops, this William Friedkin-directed detective thriller figures as one of the year's best.

It is harsh and unyielding, however both in its presentation of the questionable methods the police use to crack their case and in its adherence to the realistically coarse street language that accompanies the action. The French Connection is tough, fast-paced, and very adult entertainment. (A-IV)

Swedish immigrant Joe Hill

Martyr to cause of unionization

JOE HILL (Paramount) — Joseph Hillstrom was a Swedish immigrant in America at the turn of the century who became involved in the struggle to unionize the unskilled laborer, and was executed by the State of Utah for a murder which he most likely did not commit. Over the years, he has become a symbol of the laboring man, a martyr to the cause of unionization, a figure who had more impact upon the future than he did upon his own times.

Joe Hill, as he became known to his friends in the labor movement, was an itinerant organizer for the I. W. W. (International Workers of the World or, more commonly, Wobblies) about whom little is known except that he wrote a number of songs which became popular in a time before Tin Pan Alley and the long-playing record. After his death he was immortalized in the ballad that bears his name as its title, and in the songs he himself wrote. "Pie in the Sky" for instance, helped give the labor movement its spirit and unity.

Bo Widerberg, the Swedish director of the popular romance *Elvira Madigan*, had already shown his interest in social questions with his last film, *Adalen '31* which celebrated a famous Swedish strike and which



BLIND MAN'S BLUFF. Swedish actor Thommy Berggren as labor organizer Joe Hillstrom, is blindfolded prior to his execution before a Utah firing squad during a turn-of-the-century American labor strife.

received little in the way of American promotion and distribution. One hopes that such will not be the fate of Joe Hill.

Widerberg has taken an almost mythological character and fleshed out a personality that is more poetic than real. As played by Thommy Berggren, Joe Hill is an appealing young man dedicated to the unfortunate and downtrodden of this world. He is a pilgrim who wanders from place to place spreading the good word of unionism in the face of a threatened business establishment. These were the

days of Teddy Roosevelt, the trust busters, and the muckrakers who were attacking the capitalistic enormities of urban industrialism. But the countryside itself was relatively untouched by the reformer's passion, and small town America was not yet prepared for limiting the industrial exploitation of the worker. It is estimated that during these years, 25,000 died in industrial accidents and at least 700,000 were injured yearly. A miner, for instance, worked 12 hours a day, seven days a week, for

the weekly wage of \$8.00. Incredible poverty was the norm.

Widerberg does not go into this kind of detail, nor does he offer much about the industrial strife of the time, the beatings and the organized opposition of the owners of property. Instead he concentrates upon the human beings that fill the landscape of America. Berggren and the people that he meets (most notably the hobo who teaches him the ropes of making it on the bum) supply the characters, and to a remarkable degree Widerberg's eye supplies the immigrant's vision of the New World. This is a picture of America in the first decade of the century. The New York scenes coming across strongly and with the right accent.

That the film is soft rather than hard-edged is no drawback. The subject matter treated in a more realistic way would have put viewers off, especially when done by a foreigner. This particular view of the labor movement catches the flavor of the textile strike of 1912 when the girls carried banners that read, "We want bread and roses too." Joe Hill's one noticeable flaw is its contemporary guitar musical score featuring the voice of Joan Baez. (A-II)

Film office awards 'Denisovich'

ROME — (NC) — The International Catholic Film Office (OCIC) awarded its grand prize for 1971 to the English movie "One Day in the Life of Ivan Denisovich."

The movie, based on the novel by Soviet writer

Alexandr Solzhenitsyn, was directed by Casper Wrede. The prize was announced during the annual meeting of OCIC, the largest Catholic film organization on an international level.

Two other films won

special mention. They were the Italian film "Sacco and Vanzetti," and a Hungarian movie, "Szerelem".

IN AWARDING the top prize to the English film the OCIC citation said:

"This film in a sober and objective way manages to communicate to the spectator all the cruelty of the situation in which prisoners find themselves in a concentration camp. The battle for survival under such degrading conditions brings about in these men a type of solidarity and of camaraderie within which one can detect even some religious elements.

"The content of the film has a universal repercussion in that it permits the attentive spectator to recall numerous similar situations; in fact, under various political regimes in every part of the world many men suffer from the abuse of power and because of their convictions."



THIS IS breakfast scene in a Soviet forced labor camp from the film "One Day in the Life of Ivan Denisovich" which was a recent recipient of an award from the National Catholic Office of Motion Pictures.

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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.)

Church the light, bliss, the all of earthly existence

What is the Church? It is a praying community. Just think, a psalm-singing and praying people, a People of God. This is the sign of its philosophy and its theology; it is man who needs God; and everything is owed to God. The fundamental and characteristic attitude of the Church is, therefore, connected with worship. She is above all a religious society. What matters most for her is prayer. The Church sets herself a primary aim: to put men in communication, more than that, in communion with God. She is, as the Council says, a kind of sacrament or a sign of intimate union with God. The Church unites men faithful to herself in order to make them faithful to God. The Church lends truth to history with words, charity and the sacraments, the Christ of the Gospel, the one valid and indispensable mediator between God and men. This is her fundamental mission, the religious one. Strong and firm structures are necessary for this collective mission. In the face of widespread indifference and negative obstinacy, the Church maintains justification for the religious formula she offers as the foundation and crown of human life, of man's knowledge and activity. It is the light, the support, the goal, the bliss of our earthly existence, the alpha and omega of the world. It is for this general and supreme, human and cosmic conception that the Church is organized, exists, loves, works, suffers and always carries on her dual conversation with God and with man, in prayer. Whether one likes it or not, this is the image of the Church, the orderly and praise-singing choir of mankind, worshipping the Father in spirit and truth. It is a splendid image, radiating spirituality and brotherhood, moral strength and charitable kindness, mystery and clarity, such as no other earthly institution can offer to the people of our times.

Speaking to general audience, Nov. 3, 1971.

Let this day not pass without reawakening our awareness to our missionary duty, a duty of each and everyone of us. Let us not be distracted by opposition to missionary activities caused by many current ideas. Though some of these ideas are very good, they are unable to satisfy the genuine and required missionary vocation of the true follower of Christ. It is claimed that the fate of the immense portion of mankind, which has in fact not been reached by the proclamation of the Gospel, will be provided for by the mercy of God. We heartily hope so. But it is precisely God who has indicated the Catholic faith as a condition for salvation. Others hit at the priority of the missionary vocation, giving it second place after temporal liberation from economic needs, or else making it an instrument for purposes of social development. Yes, we must often, in fact, redeem man from slavery and hunger before preaching religious matters to him. But can't these matters come first? That would be their place according to the gradation indicated by the Gospel, according to the value attributed to human wants by the sermon of the beatitudes and according to the service that the command of love, flowing from that higher love of Christ and God, imposes on the missionary as the primary exercise of his ministry. Besides, evangelization is of itself an extremely important factor for the development of peoples and the furtherance of justice in the world.

Homily delivered at St. Peter's, Oct. 24, 1971.

As you recall the happy day of your ordination, we wish to add a word of exhortation and encouragement. With St. Paul we would remind you to seize this occasion to stir into flame the gift that God gave all of you through ordination. Renew the dedication that you made to Jesus Christ and to His Church. Over the years many changes have occurred in the Church. By the grace of God you see more clearly now the demands of your ministry and how much the Lord asks of you. And yet, for you, Jesus Christ is the same yesterday, today and forever. Your ideals are the same as before: dedication to God's love and to the humble service of all — especially the poor. Your ministry is still to preach the liberating and uplifting message of Christ's Gospel and to renew the Sacrifice and Supper of the Lord. Go forth, continue with confidence. And as you work and struggle for the Church — which Christ loves so much — keep your hope fixed forever on the living God.

Speaking to group of American priests, Oct. 27, 1971.

Immaculate Conception feast Dec. 8

By JOHN WARD
Wednesday of next week, Dec. 8, is the Feast of the Immaculate Conception and a holy day of obligation.

In addition it is a day of great significance for South Floridians and other Americans, since the Archdiocese of Miami and the United States have been placed under the special patronage of the Immaculate Conception of the Virgin Mary.

Not only is the Mother Church of the Archdiocese of Miami, the Cathedral of St. Mary, under the patronage of Mary, but in Washington, D.C., the National Shrine of the Immaculate Conception is a fitting reminder of the homage paid to the Mother of God by the Catholics of this nation.

IN THE WORDS of the Angelus:

"The Angel of the Lord" (Gabriel the Archangel) "Declared unto Mary" (announced to her the birth of the Son of God).

"And she became (by the grace of the Holy Spirit) the Mother of Jesus."

"Behold the Handmaid of the Lord. Be it done to me according to your word" (by the consent Mary gave in those words, God the Son

came from Heaven and became incarnate in her womb).

"And the Word (God the Son) was made flesh (became man) and dwelt among us." God Himself proclaimed Mary's spotless purity in

Paradise. It is written in Genesis, 3:15.

The Archangel Gabriel announced Mary's purity, calling her "full of grace." And throughout the ages, Christians have called Mary Immaculate.



IMMACULATE CONCEPTION

Pope Pius IX declared the dogma that it is an article of faith to believe that Mary was conceived entirely free from original sin.

BECAUSE OF THE sin of Adam in the Garden of Eden, all his descendants have come into the world deprived of sanctifying grace and inheriting his punishment as they would have inherited his gifts had Adam been obedient to God.

This sin is called original sin, and it is the state in which every descendant of Adam comes into the world, totally deprived of grace through inheriting the punishment, not of Adam's personal sin, but of his sin as head of the human race.

Eve was punished for her disobedience, as Adam was, but she did not pass on her guilt to all mankind. Our original sin comes from Adam.

Having proclaimed that Mary was to be the Mother of His Son, God could not permit her soul to lack for a single instant all those graces that would make her most pleasing to Him. Mary's soul was created as pure and spotless as the soul of Eve. However, Eve committed sin and lost her spotlessness, while Mary kept herself pure and spotless to the end of her life.

Right to life sacred, Pope says

VATICAN CITY — (NC) — Twenty years after Pope Pius XII delivered his landmark address to midwives upholding the sacredness of procreation and the right of the unborn to life, Pope Paul VI reminded another group of midwives that the Church still holds sacred the right to life.

Pope Paul, unlike his predecessor, did not delve into the specifics of childbirth or the inviolability of human life. At his general audience, including a group of midwives gathered in Rome for a refresher course in obstetrics, Pope Paul referred to the historic and misinterpreted speech Pius XII delivered on Oct. 29, 1951.

"Those were luminous teachings, so apt for the specific problems of the profession that they had a well-deserved resonance as the expression of the Church's deep solicitude," Pope Paul said.

"The magisterium (the Church's teaching authority) has never ceased to refer, with consistent constancy, to the primary moral demands of man and to the mystery which becomes part of every creature born to life," Pope Paul added.

THE SPEECH of Pope Pius XII on procreation and related problems was a landmark of Catholic teaching along with the 1930 encyclical of Pius XI on Christian marriage and the controversial encyclical of Pope Paul on birth control, issued in 1968.

Pius XII reminded members of the Italian Union of Midwives that the greatness and beauty of their profession "lies in keeping careful watch over the humble, silent cradle where, into the germ given by the parents, God breathes an immortal soul."

Pope Pius XII counselled against any immoral form of birth control, direct sterilization and artificial insemination. He stressed as well that only in justifiable circumstances should the rhythm system of regulating conception be used by Catholics.

Most of the evils Pius XII condemned — contraception, direct sterilization and abortion — had been condemned some 21 years earlier by his predecessor Pius XI in his encyclical on marriage, *Casti connubii*.

Nevertheless, misinterpretation in the press of one particular statement of Pius XII gave the speech added, if undesirable, prominence.

Speaking of the evil of abortion, Pius XII was interpreted as saying that the life of the child is more important than that of the mother.

He did not say that. What he did say was that it was not licit to take the life of the unborn child to save the life of the mother. He went on to insist that the "right to life" comes from God, "not the parents or any human society or authority."

In a rare reference to his own encyclical on the regulation of birth, Pope Paul cited only the sections which encouraged members of the medical profession "to be inspired with faith and right reason."

Urging the midwives to maintain a high concept of their vocation, Pope Paul concluded:

"Where there is life, there is the spirit of God the creator, there is the quiver of his love, there is his mark, his strength and his voice which fills us with admiration."

Role of Holy Spirit

VATICAN CITY — (NC) — The role of the Holy Spirit in the Church cannot be isolated from Church structures, Pope Paul VI told thousands of visitors at a general audience Nov. 24.

The Pope devoted his talk to the nature of the Church. He has been discussing this theme over the past several weeks and has often taken issue with those who are anti-institutional church and consider it "anti-gospel and anti-historical."

Pope Paul said that "one of the most lively problems discussed in our time is exactly that which seeks to make a distinction between the just relation between the visible, human and sacramental structure of the Church and the mystery of the Spirit, of which it (the Church) is the sign and instrument and from which we derive our Christian life."

The Pope praised theological research along these lines, but drew the line at some who want to separate the Holy Spirit from the visible existing Church.

HE NOTED that some accuse the Church of now being "useless or so in need of changes as to justify any criticism of it and any hypothesis regarding its dissolution or its radical change."

He said that many contend that the Church "structure is allegedly an illegitimate or, at least, unnecessary derivation from the authentic formula of the apostolic Church. It is allegedly authoritative, juridical, formalistic and polluted by tendencies toward power, wealth and traditional immobility... in a word, it is anti-gospel and anti-historical."

Many of those who view the Church in this way, he said, at the same appeal to the Holy Spirit as being "charismatic, prophetic and both liberty and the liberator."

In concentrating on the charism of the Spirit, Pope Paul said: "One cannot prescind from the divine design... one cannot isolate the economy of the Spirit, even though, as the Lord said, it blows where it will, from the so-called structures, both ministerial and sacramental, instituted by Christ."

4th retreat session slated for priests

NORTH PALM BEACH — The fourth in a series of seven retreats at Our Lady of Florida Retreat House for priests of the Archdiocese of Miami will be held Dec. 6-10, beginning at 7:30 p.m.

The retreat master will be Father Arthur Meloche from the Convent of Good Shepherd, Windsor, Ontario, Canada. Priests scheduled to make the retreat are:

Msgr. Maurice Aspinwall, Msgr. David Bushey, Msgr. John Connor, Msgr. Rowan Rastatter, Father William Allen, Father Thaddeus Augustyn, Father Noel Bennett, Father Norbert Bradley, Father Ronald Brohamer, Father Seamus

Browne, Father Joseph Cronin, Father Noel Fogarty and Father Ross Garnsey.

Also, Father Thomas Goggin, Father William Hennessey, Father Roger Holoubek, Father Michael Hourigan, Father James Kisicki, Father George Klaric, Father Herbert Mullin, Father William McGuire, O.M.I., and Father David O'Byrne.

Also, Father John O'Connor, Father Jose Paz, Father Noel Poyntz, Father Leonard Puisis, Father Paul Saghy, Father Wendel Schenley, Father Christopher Stack, Father Isidore Vicente, O.P., and Father John Walsh.

Miami Beach confrontation

Was it rudeness—or only non-servility?

By MSGR. GEORGE G. HIGGINS

Daniel P. (Pat) Moynihan — probably the most quotable public servant in recent American history — returned to private life some months ago, but he is still very much in the news. His most recent quotable quote appears in a new book of notes (by Allen Drury) and photographs (by Fred Maroon) on the inside workings of the Nixon Administration (Courage and Hesitation: Notes and Photographs of the Nixon Administration, Doubleday, \$12.95).

Mr. Moynihan, who served on the President's staff, as a registered Democrat, during the first two years of the Nixon Administration, was one of those interviewed by Drury and photographed by Maroon when they were doing their field work in the offices and corridors of the White House. He told Mr. Drury, among other things, that "perhaps the fundamental issue of our time is the erosion of the authority of our American institutions" and, more specifically, the office of the Presidency.

"Perhaps the principal thing that has struck me during my time here (at the White House)," he said, "has been the way in which the Presidency has been devalued, degraded and even insulted. There has been a steady decline in respect for it and this shows itself in many ways."

Mr. Moynihan looks upon this as being a dangerous trend. "To me," he says, "it's vital to the way our democracy operates that you respect the office and the institutions of the country. . . . The danger is . . . that if the authority of institutions is eroded enough, it may be succeeded by a power society in which democratic rights and freedoms will ultimately disappear."

MOST AMERICANS, I suspect, would tend to agree with Mr. Moynihan in this regard. In other words, the principle which says that respect for the office of the Presidency is vital to the way our democracy operates is an essential part of the American consensus and is seldom, if ever, brought into serious question even by extremists on either the Left or the Right.

The application of this principle, however, is something else again. On this point, the American people, as might be expected, tend to differ with one another, depending, more often than not, on whose political ox is being gored in any par-

ticular controversy.

The highly publicized "confrontation" between President Nixon and the redoubtable George Meany at the recent AFL-CIO convention in Miami Beach, is a pertinent case in point. The Administration and its followers are determined to persuade the American public that President Meany and the AFL-CIO convention delegates showed grave disrespect for the office of the Presidency when President Nixon appeared before the convention.

Mr. Meany, on the other hand, stoutly contends that he and the convention delegates treated the President and his office with proper courtesy and respect but reserved the right to disagree from him and to register their disagreement by the admitted coolness of their reception. Mr. Meany also contends that the President came to Miami Beach "not to make a speech . . . but to contrive a situation under which he could claim that he had been unfairly treated."

I didn't witness the so-called Nixon-Meany confrontation, but I spent some time at the AFL-CIO convention two days later, and I must say that the majority of the reporters with whom I discussed the confrontation tended to agree with Mr. Meany's interpretation of the event.

BE THAT AS IT MAY, I think the Administration and its supporters would be poorly advised to try to caricature Mr. Meany and the AFL-CIO convention delegates as men who are disrespectful of the office of the Presidency. The fact is that this particular group of men has greater respect for the Presidency and for all of the other basic institutions of the American system than any other comparable group of citizens. If anything, they are patriotic — and respectful of our institutions — to a fault.

To their great credit, however, it must be said that they do not and will not accept the notion that being pietistic and respectful of our institutions is synonymous with being servile and subservient to any particular President or any particular Administration. They believe that the right to disagree publicly from a President — and, on occasion, even to laugh at a President, as some of them did in Miami Beach — is an integral part of the American heritage.

Whether or not Mr. Meany and his colleagues exercised this right at Miami with proper courtesy and decorum is

probably an open question. By the same token, however, it is also debatable as to whether or not the President conducted himself with perfect Presidential propriety. My own feeling is that if, in fact, he was treated with less courtesy than he thinks he had a right to expect, it was at least partly his own fault.

This is not said in criticism of the President as a person but is simply meant to suggest that, as an experienced politician, he must have known exactly what he was doing — and shouldn't have been surprised at the results — when he decided to take on Mr. Meany in an eyeball confrontation.

SAID CONFRONTATION may or may not have been good politics, but politics it most certainly was, and to pretend that it wasn't is simply naive. Ditto for Mr. Meany's characteristically brusque reaction. That too was politics in the standard American tradition. For the President and his supporters to try to turn it into an attack on the office of the Presidency strikes me as being rather far-fetched and totally lacking in political sophistication and/or political honesty.

In summary, then, I don't think there is any point in trying to portray George Meany, of all people, as a man who is lacking in respect for the office of the Presidency. Suffice it to say — and this is meant as a compliment to both men — that he and President Nixon are seasoned, rough and tumble politicians, who, when they squared off at the Miami Beach convention, were acting within the bound of the American political tradition.

Presumably, I might add, they both have a sense of humor. That being the case, I suspect that they are chucking to themselves over the pietistic and pretentious efforts of some outside observers to exaggerate, beyond all reason, the long range significance of their confrontation.

Mr. Drury says that Pat Moynihan, who was quoted above, "can stand the heat and, in one way or another, it seems safe to predict that he will always be in the kitchen." Ditto for President Nixon and Mr. Meany. The long range significance of their confrontation extends to Nov. 8, 1972, and not much beyond that. They can both stand the heat, and between now and the above-mentioned date their past experience in this regard will stand them in good stead.

For 28 years, chaplain has ministered to servicemen

"Our administration is very much like that of parish work. A great deal of our time is spent giving service to others," said the Catholic chaplain who has been attending to the physical and spiritual needs of servicemen for 28 years.

Chaplain at the new Veterans' Administration Hospital in Miami ever since it opened in 1968, Father Albert Knier has made many acquaintances among veterans who have fought in wars ranging from the Spanish-American war to the present Vietnam conflict.

"We serve 210 Catholics in this hospital, one-third of the patients at Veterans Hospital," Father Knier pointed out. "We have daily Masses, counseling sessions and administration of the sacraments. Most of the patients are World War II veterans."

"**THERE** are three or four from the Spanish-American war and a few more from World War I," he added. "There are also some from the Korean and Vietnam wars."

Ordained in 1931, Father Knier spent much of his early ministry in the state of Wyoming after completing his seminary studies at Josephinum. He entered the army in 1943 as a chaplain and continued in the chaplaincy up to the time he retired in 1958.

His duties took him to all parts of Europe during and after World War II and to several army camps in the United States after the war.

Retiring from the army as a lieutenant colonel in 1958, Father Knier decided to continue to serve the servicemen and applied for a VA hospital chaplaincy. "They had an opening in Coral Gables at the old VA hospital in the old Biltmore Hotel," he said. "I've been here in Miami ever since."

A RECIPIENT of the European Theatre Service ribbon and the Bronze Star, Father Knier is assisted at the VA hospital by Father James Leonard, O.M.I., who is a part-time chaplain. Father Leonard came to Veterans Hospital last July.

The chaplains also receive assistance from a women's auxiliary which is affiliated with the National Council of Catholic Services, Father Knier said.

"They bring the patients to Mass on Sunday mornings, patients who are unable to walk themselves and who are in wheelchairs. And there are some women helping us who are members of the Legion of Mary," he added.

"I have about four of the original group of women from the auxiliary who have been helping me since I came to Coral Gables. The Legion of Mary members are under the guidance of one of our nurses," Father Knier said.

THE PROBLEMS that most of the veterans discuss with the chaplains are those that "people run into as a rule under difficult circumstances," said Father Knier. Counseling regarding home problems, marriage difficulties and social anxieties, he added, take up part of his busy schedule.

A great many of the services rendered to the veterans by the chaplains consists of referrals to professionals who are capable of helping them.

There may be families of the veterans who are in

need of material assistance," said Father Knier. "One group who helps solve such problems is the St. Vincent de Paul Society. Families are referred to them."

THE NEEDS of the veterans are discovered when the chaplains make their rounds and speak to them or when they are interviewed

the day they are admitted into the hospital, the chaplain explained. "We see all the newly admitted patients." Other than distributing an average of 40 Communion daily and celebrating Mass, Father Knier spends much of his time visiting those who are about to undergo surgery.



A VETERAN of World War I, Joseph Halloran receives a visit from Father Albert Knier, chaplain, at the Veterans' Hospital.

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Reminder of our roots in religion of the Jews

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

A prominent rabbi recently spoke of "the present love feast" between Catholics and Jews in America. This was a gracious exaggeration, to say the least, but it does seem to be true that Catholics are more active in Christian-Jewish dialogue than are the Protestants. One of the men chiefly responsible for this improvement in Catholic-Jewish relations is Msgr. John Oesterreicher, director of the Institute for Judaean-Christian Studies at Seton Hall University, South Orange, N.J.

Some months ago, Msgr. Oesterreicher edited a volume called "Brothers in Hope." It contained articles and book reviews by noted Christian and Jewish scholars dealing with the significance of the Vatican II declaration on the Jews. The book aroused so much attention that Father Gregory Baum devoted almost the entire September-October issue of "The Ecumenist" to comments by Christian and Jewish experts on the opinions expressed in "Brothers in Hope."

FOUR OF THE BOOK'S contributors touched on the Christian image of the Pharisees and Father Pawlikowski's article in "The Ecumenist" agreed with their consensus that the common Christian image of the Pharisee is a hideous distortion of the historical Pharisee. He contends that this distortion has been at the heart of the Christian-Jewish estrangement down the centuries.

George Lindbeck's essay-article in "The Ecumenist" holds that "Brothers in Hope" is a radical book that reflects the revolution in Catholic thought deriving from the Vatican II declaration. The Yale theologian says that there are Protestants who could write and edit a volume comparable to "Brothers in Hope" but they would not be speaking for their churches. (Nor, according to Lindbeck, do the Protestants have anyone like Msgr. Oesterreicher.)

Lindbeck says that the views expressed by Catholics in the book are evidence of a revolution in Catholic thinking much deeper than "the current fads that usually pass for

radical." He alludes for instance to Father Edward Flannery's comments on the theology of the land of Israel: "If Israel's participation in the election and Covenant is still valid for the Jewish people, the Covenant and promise should be understood in their original meaning. . . . They should, in other words, include Israel as a land. The burden of proof seems to rest on him who holds that Israel's continuing Covenant must be a landless one."

Lindbeck says that he realizes that it is dangerous to quote words such as these out of context as they may rouse political passions stemming from the present threat of war in the Middle East.

HE QUOTES these words, however, to illustrate something that runs through "Brothers in Hope" from beginning to end — that the Jewish voice "speaks even through Christian throats."

Possibly George Lindbeck also has in mind the fact that many Protestant theologians tend to take literally the Covenant itself but interpret the gift of land figuratively, even though God linked Covenant and the gift of land indissolubly.

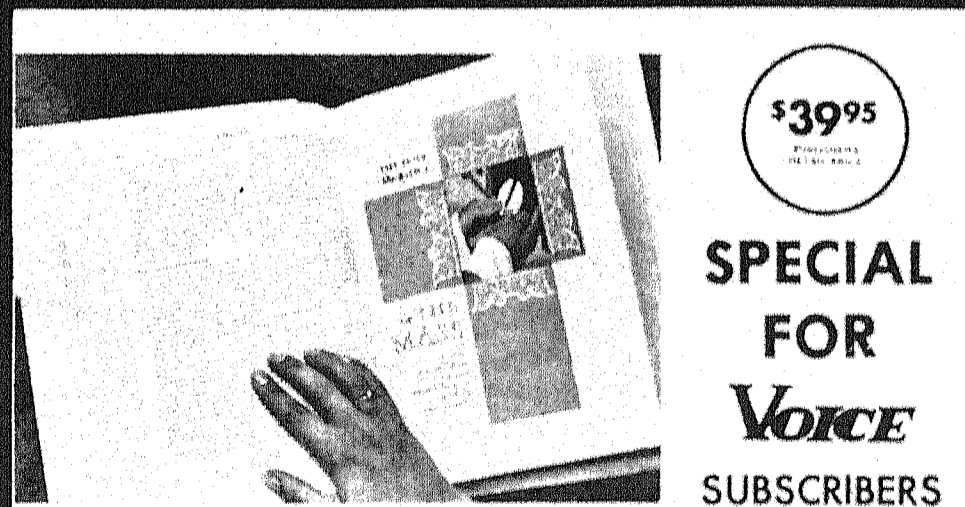
Lindbeck admits that most Protestants observers at the Council, like himself, were disappointed in the Council's declaration on the Jews because of its failure to make an act of contrition for Catholic sins against the Jews, for its lack of pleas for forgiveness or any reference to Auschwitz. But he says that in looking for vivid rhetoric, the observers failed to notice the power of familiar scriptural passages in the declaration such as Romans 9, 4-5 in which St. Paul says of the Jews, "Theirs is the sunship and the glory and the covenants and the law and the worship and the promises. . . ."

Lindbeck implies that it was texts such as these that led to the revolution in Catholic thinking. From the notion that the Gentiles replaced the Jews as chosen people to the idea that Christians share in the election of the chosen people. "Brothers in Hope" is radical in the true sense of the word "radical" — it reminds us that our roots are deep in the religion of the Jews.

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Asks amnesty for objectors

NOTRE DAME — (NC) — A University of Notre Dame official has written President Nixon urging amnesty for young Americans who are in prison or exile because of conscientious objection to military conscription.

Father William A. Toohy, director of campus ministry, cited a recent request by American Catholic bishops that the president consider granting such a request.

The bishops' statement, released in October, urged civil officials to revise the law to "consider granting amnesty to those who have been imprisoned as selective service objectors."

The bishops also asked that those who have fled the country be given the opportunity to return so that they may "serve in other ways to show that they are sincere objectors."

Christian morality and the law

By FATHER JOHN P. SCHANZ

One thing peaceniks, flower-children, "Jesus freaks," psychologists, philosophers, and theologians have in common — they all talk about love. On the theological scene, the "situationists" justify anything from pre-marital sex to abortion if it can be shown to be the "loving thing" to do in a given situation. Love is the only absolute!

Unlike situationism, Catholic moral theology by and large still accepts some notion of "absolute principles" (e.g., natural law); but under the impetus of modern biblical research with its rediscovery of the primacy of love in the ethical teachings of Jesus, Catholic scholars have tried to structure a whole new moral system with love as the mainspring of moral motivation.

Christ preached the law of love as His central precept. "By this shall all men know that you are my disciples, if you have love for one another" (Jn. 13:35). "This is my commandment, that you love one another as I have loved you." (Jn. 15:12) Love, especially fraternal love, is the heart of Christian conduct and the key Christian ethic.

AS THE BEARER of the Father's love for us and the perfect human respondent to the divine initiative, Christ then charges us to love the Father as He Himself loves Him. But how can we love a transcendent Father adequately? The Son must show us how to do it and give us the capacity for doing so. Powerless of ourselves, with Christ's love in us through His Spirit, all things are possible. How different from the stale, joyless way of viewing Christian life as a toeing the mark, a slavish obedience to precept, a craven observance of a kind of police code! Christianity is a way of love, not of fear.

If we go on to ask, what should this loving response to God and neighbor be like, we may gather some insight from a consideration of human love first. Whatever else may be said about its mysterious nature, genuine love means giving. Someone characterized it this way: love means to give, to give up, and to give in. Others liken it to the Italian phrase, "Ti voglio bene." "I wish you well." More than emotion, love consists in a will-act, sincerely, efficaciously desiring what is truly good for the other, and being willing to give of oneself to help attain it.

Can this be applied to our love for God? In this case, our self-giving appears as a natural turning toward our origin — a grateful, admiring identification with the divine will, somewhat the way a happy child is attached to its parents and accepts unquestioningly their will for him. We see this in Christ, whose compelling concern was to reflect honor and credit upon His Father: "This is my food — to do the will of Him who sent me" (Jn. 4:34). "Son though He was, He learned obedience by the things He suffered" (Heb. 5:8). In His own life, then, Jesus first demonstrated what He requires of us. "If a man loves me, he will keep my word." (Jn. 14:23). According to this concrete rule, we

will know by our conduct if we truly love the Lord.

PERHAPS the biggest difficulty in loving God was bluntly raised by the college student who said: "How can we relate to some 'ghost' or 'spirit' out there?" Loving an unseen person was a problem already recognized in the scriptures. John, for instance, grapples with this question in his first letter when he asks: "How can I say I love God whom I don't see and hate my brother whom I do see?" (1 Jn. 4:20). Likewise Matthew's judgment scene where the Son of Man identifies himself with anyone in need: "As often as you did it to the least of these my brothers, you did it also to me." (Mt. 25:40). God knows our problem and accepts human love rightly ordered as directed to Him also.

A retreat master once simplified it this way. In a baseball game, the outfielder must sometimes field a long-hit ball back to home plate to prevent a run's scoring. He may have to relay the ball to the infielder, who in turn pegs it to home plate in an effort to tag out the base-runner. The application is obvious. Home plate is God; in relaying our love through our neighbor (the infielder), we also reach God.

IN THIS WAY the two loves of God and neighbor merge into one; fraternal love gains a new value as it is transfigured into a theocentric or God-directed love. So sacred is brotherly love that theologians call it a kind of "sacrament" — the "sacrament of the brother;" our fellowman is a sign (sacrament) both of God's love reaching us and of God's claiming our love through the plea of our brother in need.

The Christian of the 70's is called to act out of love in every choice he makes. He must indeed do "the loving thing" as he sees it in the light of all that Christ, His Church, and the signs of the times reveal to us (cf. The Church in the Modern World, No. 16.) For such a man, there is in truth "no law" — Augustine's formula carries the day: "Love and do what you will."

Loving God and your neighbor

By FATHER QUENTIN QUESNELL, S.J.

"You will be doing the right thing if you obey the law of the Kingdom which is found in the scripture: 'Love your neighbor as yourself'" (James 2, 8).

How tiresome it can be to hear the new morality ceaselessly solve all problems with recourse to Augustine's famous saying: "Love, and do what you will." It can't be that simple! There must be objective standards! It's so easy to deceive yourself!

The overly simple morality is tiresome. But so are the standard objections against it. They have been heard for centuries, because the new morality isn't all that new. And, of the two — the love morality and the objections — the love morality does seem to be the



LOVE MEANS to give, to give up . . . in some cases such as missionaries it also means a giving up of an entire life style to bring aid and comfort to others.

one with the New Testament evidence in its favor.

"This is what He commands: that we believe in the name of His son, Jesus Christ, and love one another, just as Christ commanded us" (1 John 3, 23). "My dear friends, this command I write you is not new: it is the old command, the one you have had from the very beginning. The old command is the message you have already heard" (1 John, 2, 7). "For the message you heard from the very beginning in this: we must love one another" (1 John 3, 11).

"THE ONLY DEBT you should have is to love one another. Whoever loves his fellow man has obeyed the Law. The commandments: 'Do not commit adultery; do not murder; do not steal; do not covet' — all these and any others besides, are summed

up in the one command: 'Love your neighbor as yourself.' Whoever loves his neighbor will never do him wrong. To love then is to obey the whole Law" (Romans 13, 8-10). "Let love make you serve one another. For the whole Law is summed up in one commandment: 'Love your neighbor as yourself'" (Galatians 5, 13f).

Matthew gives the command of love as a double command: "You must love the Lord your God with all your heart and with all your soul and with all your mind. This is the greatest and the most important commandment. The second most important commandment is like it: 'You must love your neighbor as yourself. The whole Law of Moses and the teachings of the prophets depend on these two commandments'" (Matt. 22, 36-40).

But the same Matthew can also sum up these two commands as one: "Do for others what you want them to do for you: this is the meaning of the Law of Moses and the teaching of the prophets" (Matt. 7, 12). St. John explains why: "If someone says, 'I love God' yet hates his brother, he is a liar" (1 John 4, 20). "This then is the command that Christ gave us: he who loves God must love his brother also" (1 John 4, 21).

CHRIST SAYS: "If you love me, obey my commandments . . . whoever accepts my commandments and obeys them, he is the one who loves me . . . if you obey my commands, you will remain in my love . . ." (John 15, 10). But then he immediately explains the commands he means: "This is my commandment: love one another just as I love you" (John 15, 12).

Is this command of love really so subjective and so easy? Not if we try to love the way Paul describes: "Love is patient, kind, not jealous or conceited or proud; not ill-mannered, selfish, irritable. Love does not keep a record of wrongs; is not happy with evil; never gives up; its faith, hope and patience never fail." (1 Cor. 13, 4-7). There's nothing vague about that.

And Jesus makes it less vague still: "Love one another just as I love you. The greatest love a man can have for his friends is to give his life for them. You are my friends if you do what I command . . . This then is what I command you: love one another" (John 15, 13f). Vague? Not at all. "This is how we know what love is: Christ gave His life for us. We too then, ought to give our lives for our brothers" (1 John 3, 16). All we need is the faith to believe it and the courage to do it.

PERSONS passing without speaking was part of the message in a recent popular song. Can we love our neighbor if we pass him or her without taking notice of her presence?

of love

Learning the law of love

By FATHER CARL J. PFEIFER S.J.

Just the other evening at a gathering of parents anxious to explore new developments in religious education, one mother asked with considerable feeling: "All this talk about love is fine, but when will the children learn the basics of Catholic morality?" In response to my question to her, "What would you say are these basics of Catholic morality?" She suggested, "Well, the Ten Commandments and the precepts of the Church . . . and respect for authority . . . and discipline. It isn't just 'love, love, love!'"

Her observations reflected what many of the parents in the group felt — indeed, what many parents feel all over the country. In one sense her point is well taken. In another it is a caricature of Catholic moral teaching.

If love means ignoring or flaunting legitimate law and authority, to do whatever one pleases, she is certainly right. There is more to Catholic teaching than "love," if love becomes a guise for avoiding discipline and obedience. However, no approved, widely used religious education program in our country proposes such a false view of love and morality.

ON THE OTHER HAND there is a sense in which Catholic morality is summed up in "love, love, love." It is really surprising to pick up the New Testament and read how often love is taught as summing up in one word all that there is to say about living as a Christian. (e.g. Rom 13:8; Gal 5:14; Mt. 22:34-40; Jn 13:34; Col 3:14; 1 Cor 13; 1 Cor 16:14) The Law of Christ, the law of the Spirit, is definable simply as a Law of Love.

Catechists are reminded of this in the Vatican's recent General Catechetical Directory. "The activity of the Spirit of Christ is clearly illuminated when the specific characteristics of Christian moral teaching are revealed. Its universal precepts and counsels are essentially reduced to faith which is active in love (cf. Gal 5:6). Since God is love and His plan is that in Jesus Christ His love be shared calling men to mutual love, it follows that to freely and perfectly respond to God and His plan is nothing other than to enter a life which in the observance of commandments is ruled by love.

In other words it is the same as embracing and translating into one's life as a new commandment the law of love. Man is therefore called to embrace in faith a life of love toward God and other men. In this is his greatest responsibility and highest moral dignity (No. 64, my translation, pending publication of official English translation).

The General Catechetical Directory is merely reiterating what Jesus Himself taught so clearly, that the love of God and neighbor sums up Christian moral teaching (Mt. 22:34-40). The approach to moral formation in religious education, if it is to be true to the New Testament and the Church's tradition, must focus primarily on love, on helping carry one another's burdens as fulfilling the Law of Christ (Gal 6:2). In this

the new catechetical programs for children, adolescents and adults are reflecting the authentic teaching of the Church.

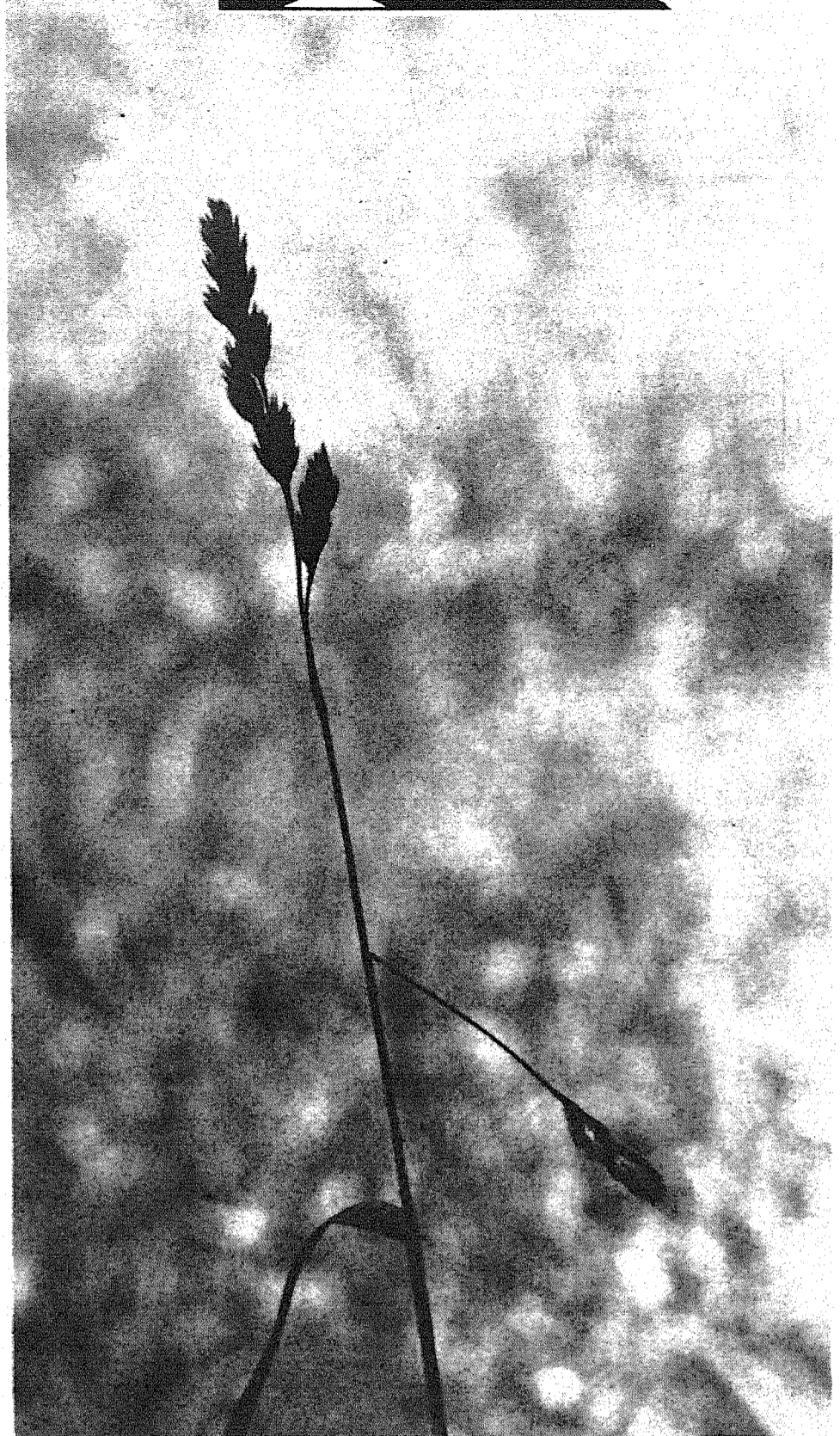
LEARNING the specific requirements of love in daily life is not a simple matter. One can, under the guise of love, rationalize almost every form of wrongdoing. Many have in past times as well as in today's Age of Aquarius used the name "love" to describe their own selfishness, greed, or laziness. "Love, and do as you will," is not a formula for license. It is, as St. Augustine meant it, a formula for personal responsibility, with all the courage, creativity, compassion, generosity, realism, imagination and discipline that responsibility requires. There is actually no more challenging task in life than learning to love genuinely.

Love's demands are not learned chiefly from textbooks — old or new. Love is learned by living with people who are struggling to love. Love is learned by actually working at loving, by responding to people, needs, values and opportunities. Love can only be learned by loving. In the process a person may make mistakes, but there is no other way to learn to love than by trying it.

Within a Christian group of people trying to live responsible, loving lives, individuals can help each other learn from experience and from the tradition of Christian moral teaching. This is the role of religious education, to enable Christians to assist each other in interpreting their experience, discovering their mistakes, sharing personal experience and insights, exploring together the imperatives of legitimate laws and authorities, the life and teachings of Jesus and His followers, the tradition of the Church.

St. Paul assures us that only the loving man or woman is able to "judge what is God's will, what is good, pleasing and perfect" (Rom 12:2). God's will, what is really important in human life can be deeply appreciated and responded to only by a person who struggles to keep his mind and heart open to God and others. "My prayer is that your love may more and more abound, both in understanding and wealth of experience, so that with a clear conscience and blameless conduct, you may learn to value the things that really matter" (Phil 1:9-10).

KNOW YOUR FAITH



SIN, like the weed, must be uprooted, not by physical means, but by spiritual penance through the Sacrament of Penance.

Jesus' love for man never stops

By FATHER JOSEPH M. CHAMPLIN

Local stores these days begin their "Christmas sell" long before Thanksgiving. The Church, however, still waits until Advent for its season of "joyful and spiritual expectation." We prepare, during that period, for the Dec. 25 feast which recalls Jesus' coming in the past at Bethlehem and anticipates His glorious return at the end of time.

As a part of the Advent preparation process, more and more parishes throughout the United States have been conducting communal penance services. Those biblically oriented liturgies vary greatly in format and content. In essence, however, they seek to convey these points: God's constant love for sinful man, the social nature of sin, and the communal nature of forgiveness.

1. God's constant love for sinful man. Our Lord naturally will not forgive the unrepentant. He does not compel us to accept His love and mercy. Nevertheless, Jesus' love for man never stops and in a strange, mysterious manner His grace really starts the sinner's conversion. We tend to forget these comforting truths and often rely perhaps too much on our own initiative.

Penance services attempt to place the conversion-forgiveness experience in proper perspective. They bring out the need for a true change of heart and even specify in hard, concrete terms what repentance means in one's personal, practical life. But they likewise emphasize, especially through appropriate scriptural readings and an accompanying homily, the Lord's ever ready willingness to pardon and grant peace.

The New York Archdiocesan Liturgical Commission's January, 1971, Bulletin, "Communal Penance Issue," included a series of such conversion-forgiveness texts from the Bible suitable for these services. For example, Ezekiel 36, "I shall give you a new heart." John 8, "The adulterous woman." Luke 15, "The prodigal son."

It is expected that the revised rite for the sacrament of Penance to be issued in the not too distant future by the Holy See will contain a list of over 100 similar biblical

references. Introductory principles of that Roman document encourage their use in penitential liturgies as a means of making the Lord present, of stirring up our faith, and of reminding us that Jesus came, not to condemn, but to save sinners.

2. The social nature of sin. Every sin must, of necessity, come from the human heart and involve an individual person. But each moral failure touches others outside of and beyond ourselves. We need to understand that sin affects not only our relationship with God, but also with fellow men and with the world around us.

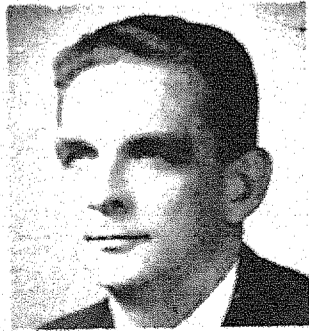
To illustrate: Open battles in the home between bitter husbands and wives leave lasting scars on the children who witness them. Negligent or selfish vacationers and industries destroy forests and pollute streams. Unconcerned taxpayers or insensitive administrators may have indirectly contributed to the tragedy at Attica.

Through a group examination of confession which asks carefully prepared, pointed questions, the communal penance service seeks to deepen the participant's awareness of just how far the impact of his or her sin can reach.

3. The communal nature of forgiveness. If sin ruptures our relationship with God, neighbor and the world, then forgiveness must involve reconciliation with all three. These innovative penance liturgies attempt to underscore this truth through congregational prayer, common penances and some concluding gesture of harmony or peace. The Our Father works particularly well in this context. "Forgive us our trespasses as we forgive those who trespass against us . . ."



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Who was Mohammed?

By FATHER JOHN T. CATOIR

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

At the turn of the sixth century after Christ, a young man named Mohammed was seen daily ascending Mt. Hera, a barren mountain on the outskirts of Mecca. In a small cave he would pray and meditate alone for hours.

A momentous struggle was taking place within his soul, a struggle born of spiritual hunger. His world was a chaotic one, filled with bloodshed, superstitious fears, desert spirits and minor deities called Jinn. His people were divided, splintered into a multiplicity of contentious tribes, each with their own gods, their own dress, customs and even language.

Mohammed would pray year after year, returning home to his wife Khadija, who encouraged and supported him in this soul-searching venture which defied description even for him. It was to Khadija that he first made known his belief that God was speaking to him through the message of the angel Gabriel, urging him to announce the Good News that there was only one God, and his name is Allah. In this polytheistic city, the notion of one, and only one God, was a declaration of war against the ancient loyalties of a passionate people.

Mohammed was born in Mecca, a city in western Saudi Arabia, about 570 A.D. His father died before his birth and his mother died before he was seven.

HE WAS RAISED by an uncle, Abu-Talib, who prepared him for a career in business. Traveling in camel caravans loaded with hand-made objects from Mecca, Mohammed learned the trade business in the foreign markets of Egypt and Palestine. His early travels brought him out of the local Arabic culture into Christian and Jewish villages and cities, and he took a great interest in the religious culture of the people he met.

After he attained manhood he obtained employment as a steward for a very rich widow, who was impressed with his talent for managing business matters, and though she was much older than he, they eventually married. It was her

wealth and her love which enabled him to follow the whisperings of his heart in quiet solitude.

As it became increasingly clearer to him, he began to preach openly the things that he had come to believe as revelation. The opposition he met was fierce, not only from the leaders of established religious sects, but also from business men who lived off the traffic of pilgrims to the various shrines in Mecca.

To complicate the matter, each shrine proclaimed a local deity. The god, Allah, had been known as the local god who lived at Mt. Hera. For Mohammed to announce that the god of Mt. Hera was the only god, was to cancel in one stroke the validity of all the other shrines.

This alone was enough to put his life in danger, but he outdid his enemies through an unbelievable series of events which began in 622 A.D. with his flight from Mecca. He escaped to Yathrib, later called Medina, a city about 270 miles north of Mecca, and there preached the same message.

For the first three years he was able to attract only 40 or so followers, but by the time of his death in 632 A.D., he had amassed an army of followers, conquered Mecca by military force, and had control of virtually all of the Arabian people.

The sheer wonder of how it was accomplished is the only miracle ever attributed to Mohammed by his followers.

Chants approved for breviary and the Latin Mass

VATICAN CITY — (NC) — To instill some "life and robustness" into chanting the Latin breviary and singing the Latin Mass, the Vatican has approved the use of centuries-old chants until the release next year of updated versions.

This temporary permission is contained in a new set of norms approved by Pope Paul VI and issued as a decree of the Congregation for Divine Worship dated Nov. 11 and made public Nov. 23.

COMMENTING on the new norms — which are largely technical and destined for guidance of religious communities which pray in common — Father Annibale Bugnini, secretary of the congregation, admitted that recent changes in the liturgy "created an inevitable confusion rather than a spiritual advantage" for those praying in choir.

Father Bugnini said that revisions for the breviary and Mass have so far not included singing material in Latin. Accordingly, the new norms grant permission to use hymns issued under Pius X in 1908, but containing chants which date back to at least the ninth century.

Father Bugnini observed in his commentary written for the Vatican daily L'Osservatore Romano:

"These norms have a particular importance for chanting the breviary in Latin because the new texts do not include melodies. Simply to recite these passages would deprive them of much of their beauty, stripping them of the elements which inject life, variety and robustness into liturgical celebrations."

However, the norms "are destined for a short life," said Father Bugnini, because they will cease to apply next year when the Belgian Benedictine monks of Solesmes, famed for their expertise in Gregorian chant, release new chant books for both breviary and the Mass.

THE NORMS will also cease to apply as soon as vernacular chants are released. Father Bugnini said translation from Latin into other languages is "far advanced" with some versions to be published next year.

However, at least one liturgist at a liturgy center in Rome said he thought that in future years the Vatican will continue to give permission to any communities preferring to use the ancient Latin chants.

"This step backward, or step into the past, signifies to me that the experts are acknowledging we simply do not have anything to come anywhere near the grandeur of our ancient chants," the liturgist said. "I think the Church knows this and will preserve them."

Father Bugnini stressed the serious obligation of daily recital of the breviary by all priests, as well as the necessity for religious communities to recite specific parts of the breviary at set hours of the day.

IN RECENT YEARS, some priests have abandoned private recital of the breviary, preferring to spend an equivalent period of time each day in other readings or in private meditation.



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Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Prayer Of The Faithful

Second Sunday of Advent

Dec. 5, 1971

CELEBRANT: The Christian life is a constant celebration of Advent: God's kingdom is near. . . . always in the process of becoming — we must make it real. John the Baptist challenges us across the centuries to act on the word we have heard, to make ready the way of the Lord. And so we pray.

COMMENTATOR: Our response today will be: Hear us, O Lord.

COMMENTATOR: For Pope Paul the Sixth and all religious leaders: may they help us all to be dreamers who see the root of Jesse branching into the tree of world peace and harmony. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For men of power who shape the future of the world: may the Spirit fill them with the gifts Isaiah foretold: wisdom, insight, courage, right judgment, love of God, reverence for life. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For our civil courts: may men learn to judge not only with their eyes and ears, but with their hearts as well to insure true justice. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For priests and religious: may the simplicity of Christ's coming renew them in their dedication to the service of all men. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For our community, and for Christian communities everywhere: may we constantly search for new and more effective ways to carry on Christ's work of reconciliation among men. we pray to the Lord.


PEOPLE: Hear us, O Lord.

COMMENTATOR: For ourselves: may we accept one another as God has accepted us, and so be a sign for all the world of Christ's continued presence in our midst. we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: O God, you have been with our evolving world from the first movement of your creative love. Come and deliver us, your people, as you promised. Listen to our petitions and help us through this celebration to prepare for your coming in grace and truth. We ask this through Christ our Lord.

PEOPLE: Amen



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Feast of the Immaculate Conception

Dec. 8, 1971

CELEBRANT: Almighty Father, today we celebrate in honor of your Son's Mother. We thank you for giving us Mary, and we ask that You hear her prayers on our behalf.

COMMENTATOR: That our Archbishop, our priests, religious, and laity will rejoice in the honor given to the Blessed Virgin Mary. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That as Mary accepted God's will, so too, may we all learn that nothing is impossible with God: we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That the virtues of purity and trust which exemplified Mary's life will be imitated by all Catholics. we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That, like Mary, we may put our love for God above personal considerations. we pray to the Lord.

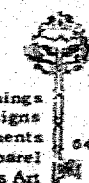
PEOPLE: Hear us, O Lord.

COMMENTATOR: That if we have forgotten the Rosary, we may pick it up again with renewed devotion. we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, the Blessed Virgin Mary was protected from sin from the first moment of her existence. protect us daily from all spiritual harm, through Christ our Lord.

PEOPLE: Amen.



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Former prisoner of Reds honored

WASHINGTON, D.C. — (RNS) — Bishop James E. Walsh, the Maryknoll missionary released from prison in Red China last year after being confined there for 10 years, has received the 1971 Cardinal Gibbons medal from Catholic University.

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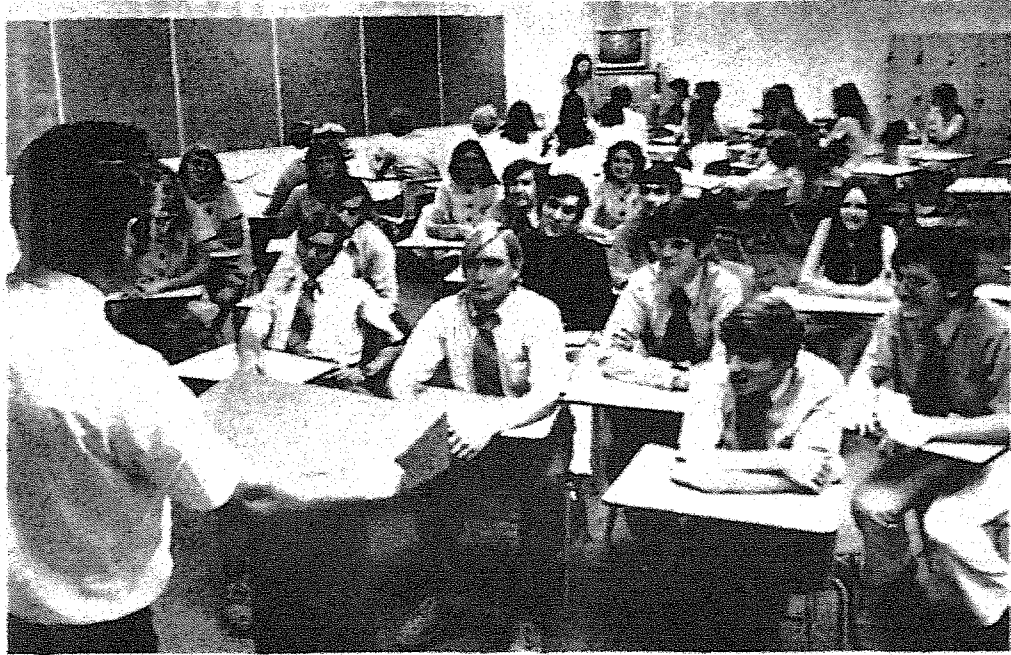
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BACK-TO-BACK, two Pace team teachers, conduct different aspects of the same class simultaneously.

Unusual classroom employed in unusual teaching program

By MARY ANN LINDEN

A carpeted, air-conditioned, triangular-shaped classroom is the exception rather than the rule at most high schools, but at Msgr. Pace High, just such an unusual room was constructed three years ago to facilitate an experiment in team teaching.

Junior and senior classes of advanced history and English are now involved in the program, which utilizes three teachers for each subject.

As the plan works, according to Brother Thomas Aquinas, principal of the boys' division, the co-ed class of history or English meets for a two-hour session twice a week, rather than the usual one-hour periods.

DURING the first half, a general session is held, and during the second hour, the class divides into three groups, each with one of the team teachers. These three teachers alternate every six weeks so the student receives a variety of instruction.

The fifth class period is

Executive council discusses plans

The Executive Council of the Archdiocesan CYO met last weekend at St. James parish, where it discussed plans for the Search program and the outfitting of playground equipment for a migrant labor camp.

The Council also finalized plans for a New Year's Eve Coffee House. The next meeting of the Council is set for 7:30 p.m., Thursday, Dec. 16.

designated for research projects and individual study with the other instructors.

A similar program for religious education is being tried for the first time this year with the junior and senior boys.

"Today, you have to give the student something different. A structured approach doesn't work effectively unless you can tie biblical ideas with everyday events," Brother Thomas said.

Regular religion classes are held twice a week with a discussion period on the third day. To make these discussions more interesting, a memo has been issued urging the teachers to invite speakers of other faiths or priests from "feeder" parishes. Also on the list were suggestions for a vocations day or the showing of a religious-oriented movie.

Forensics tourney to Curley High

Archbishop Curley High School took the sweepstakes award recently in the second Archdiocesan forensics tournament. In second place was Notre Dame High School. Cardinal Gibbons' girls took third place.

Sponsored by Cardinal Gibbons, the meet draw students from nine area high schools which competed in the categories of debate, declamation and original oratory.

WINNERS of the first debate competition of the season were Aida Uribe and Jackie Kroll of Lourdes Academy in first place. In second place were Ray Benkoczy and David Daley of Archbishop Curley. Curley's Charlie McClelland and Mike Cronin placed third. Fourteen teams competed, debating the National High School topic for 1971 - "Resolved: The jury system of the United States should be significantly changed."

In declamation, Kathy McFadden of Cardinal Gibbons Girls won third place. There was no second place trophy awarded because of a tie for first place involving Diane Fernandez of Msgr. Pace and Mike Grady of Curley.

Original oratory awards were won by Moira Lozada of Notre Dame Academy in third place, and in first place there was a tie between Debbie Barnett of Notre Dame Academy and Carlos Vega of Archbishop Curley.

The next CFL Tournament will be held at St. John Vianney Seminary on Dec. 4. It will include declamation, original oratory, and extemp for JV speakers.

Msgr. Pace will host a varsity debate and extemp tournament the following Saturday, Dec. 11.

St. Monica repeats as 'touch' champion

St. Monica CYO won the Archdiocesan CYO touch football championship for the second consecutive year Sunday, as they downed Annunciation 18-0.

A Russ Glover interception in the first quarter put St. Monica in business and they went on to score on a four-yard sweep by quarterback Bill Ewing on the first play of the second quarter.

The winner scored again in

the second quarter for a 12-0 lead as Ewing hit Eddie Passaro on a four-yard touch-down pass. Their final score came in the fourth quarter on a 22-yard toss from Ewing to Chris Harris.

Annunciation mounted scoring threats, but St. Monica stopped them with an alert defense led by Ewing. He intercepted three Annunciation passes in addition to his stand-out offensive play.



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Archdiocesan Director
6201 Biscayne Boulevard
Miami, Florida 33138



CHAMINADE'S STATE cross-country champs are, left to right, kneeling, Neil Murphy, Tom Ebert, Mitch Usheroff and Marty Murphy; standing, Dick Sheridan, Kevin O'Connor, Carol Meyer, Art Hess, and coach Brother John Campbell.

Chaminade, Pace take state titles

Two Archdiocesan high schools captured their first state titles recently. Chaminade of Hollywood and Msgr. Pace ran away with the Class AAA and Class AA, respectively, cross-country championship trophies.

Held in Titusville at the Whispering Hills Country Club, the 26th annual runs saw Class AAA Chaminade pile up 61 points. The runner-up was Bishop Barry of St. Petersburg with 116. Haines City was third with 146 points.

Msgr. Pace took its competition with a one-two-three-four finish. Pace had 22 points and runner-up Sanford Naval Academy came in with 64 points. Fort Lauderdale Pine Crest was third with 83.

FOUR OF PACE'S team members and four of Chaminade's runners placed in the top 15. Ron Yoder of Pace set a new AA record with an individual time of 13:27.

Chaminade's Neil Murphy came in second in individual competition with a time of 12:50, four seconds behind winner Bobby James of Milton. Included in the individual top 15 for Chaminade were Tom Ebert in fourth place

with 12:55, Dick Sheridan in 13th place with 13:23 and Carol Meyer in 15th at 13:23.

Individuals in the top 15 for Pace in Class AA were Keith Rubaine, second, 13:34; Joe Sabrino, third, 13:37; Louis Benavides, fourth, with a time of 13:39.

One other Archdiocesan finisher in the top 15 was Dino Cardelli of Archbishop Curley. Cardelli placed seventh with a time of 13:08.

OTHER Archdiocesan schools finishing in the top 15 in Class AAA included Cardinal Newman in seventh place with 183 points. Archbishop Curley in eighth place with 184 points and Christopher Columbus in 12th place with 240 points.

Winner of the Class AAAAA title was Titusville with 69 points. Largo was second with 81 and Deerfield Beach third with 150 points.

Chaminade, Curley and Columbus qualified for the state competition when they placed one, two and three respectively two weeks earlier at the Tamiami district eight cross-country meet. Pace took first place in the AA qualifying meet.

COACH BROTHER John Campbell of Chaminade said his team dedicated its efforts in the meet to Bob Vento, a member of the team who was killed in a car accident earlier this year.

Special ceremonies were held in recognition of the team's achievements in Chaminade's gymnasium last week. Brother John and the team were presented with the winner's trophy.

VOICE of Sports

By Mitch Abdallah

More to sports than just winning

It took Titusville 48 years to win its second Class AAAAA cross-country title. Its first championship in that athletic endeavor came in 1968. In 10 and 11 short years Msgr. Pace and Chaminade, respectively, achieved the same recognition when both won the state crowns in cross-country last month.

It was the first time that either school became state champs in any sport. It was a hard struggle but their victories have a bearing on the importance of athletics in our high schools. If you will recall last week's column, we said that sports should be a builder of Christian character. We have a concrete example of this in the case of Chaminade's cross-country team.

"THERE'S MORE to cross country than just winning a meet," said Brother John Campbell. And his cross-country team is aware of this also. Brother John has a plaque in his room that gives witness to the character he has instilled in his boys. The plaque reads: "Thanks for helping us become better persons and better runners." It was presented to him by the team in appreciation for helping them grow as individuals.

The team attends Mass once a week and what is just as impressive is that two of the non-Catholic runners are also present for the liturgical celebration. The kids are not afraid to pray in public as was evident in the Titusville meet when the team prayed for Bob Vento.

THERE IS ANOTHER element that stands out when speaking of the Chaminade runners—their discipline and hard work. A patch is given to each team member indicating the number of miles each runs in practice. Since May, said Brother John, the boys have put in anywhere from 1,000 to 2,000 miles of running. Three of them have practiced with over 2,000 miles.

One coach at the meet was seen pointing to a 1,000-mile patch worn by a Chaminade runner. The coach said to his team, "That's why they won."

Mail to Greg

Greg Stead, now hospitalized in Houston, welcomes "mail from home."

Those wishing to send him a cheery card or note should write to him at:

Texas Institute for Rehabilitation & Research
Texas Medical Center
1333 Moursund Ave.
Houston, Tex. 78725.

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Cobre shrine groundbreaking set

(continued from page 1)

emphasizes several symbolic features of emotional significance to Cubans in exile

SIX COLUMNS which support the building will represent the six provinces in Cuba. A round dome and carillon will symbolize the small head of Our Lady of Cobre. The large cone, finished in ceramic tile, is shaped similarly to the mantel which

envelopes the image of the Virgin of Charity. A recessed base below the cone recalls the cloud or sphere which traditionally appears on all holy cards and statues of Our Lady of Charity.

For three months the architect visited with members of the Cuban colony capturing the popular feeling among the refugees most

of whom have been away from their homeland for almost 10 years.

"Through the years," Benitoa pointed out, "this landmark will leave a profound imprint of Cuban culture in the free world and will remain as an inspiring symbol of their faith in God and their gratitude to this great democracy."

Annex work starts

(continued from page 1)

A KITCHEN, serving and dining area will accommodate 400 persons at a sitting, replacing the present lunchroom housed in one of the school wings.

The co-institutional high school is staffed by the Oblate Fathers of Mary Immaculate and the Dominican Sisters of Adrian, Mich.

Located on a 35-acre tract between Spencer Dr. and Congress Ave., Cardinal Newman High School's first buildings were constructed in 1961. Classes began in September of that year.

Included in the first phase were a two-story classroom building, and a convent. Included in the classroom building were 18 classrooms, a chapel, art room, business machines room, library, science laboratory, home economics suite, teachers' lounges, priest's office and storage facilities.

Due to a rapidly increasing enrollment in 1965 a two-story addition was added to the high school which provided additional classrooms, including a fully-equipped language laboratory; lunchroom, and living quarters and chapel for the Oblate Fathers.

Study on 'process of death' is asked

A resolution requesting Gov. Reubin Askew to create a commission to study the "process of death" has been prefiled in the House of Representatives by Miami Rep. Walter Sackett.

In his recommendation, Rep. Sackett, whose "Death-With-Dignity" measure has failed to pass the Florida Legislature during the past three sessions, asks that such a commission include in its study a definition of death, considering both legal and medical aspects, and keeping in mind the particular problems involved in organ transplants; intrauterine death, both spontaneous and purposeful; euthanasia; request for death with dignity by a competent person for himself or by a relative for an incompetent kin, or for an incompetent person without kin, consent to such death by a team of physicians; capital punishment; and suicide.

Rep. Sackett points out in the resolution that "the single most neglected episode in the process of living is that one that has become most complicated as our level of civilization improves and our medical tools become more efficient, so that the alarmed aged are not so concerned with the act of dying as they are with the prolongation of the death process itself."

The legislator, a practicing physician in Miami, adds that there are many aspects of this "terminal phase" of life needing study, "especially with respect to laws that have already passed and laws that are bound to be considered in the future."

MEANWHILE Dr. Sackett, attending the White House Conference on the Aging in Washington, D.C., told delegates at an open forum meeting Monday that "The prolongation of life, through modern medical miracles, is more inhumane than a peaceful natural end of such life."

"Too long has medicine been concerned with the quantity of life rather than the quality of life," the representative said. "It is now time that conferences such as this face the problem of the inexorable termination of life but not confined to the one-sided heroic effort to prolong life, but rather to make the death process more comfortable and dignified."

According to Dr. Sackett physicians are not committing themselves about his philosophy but nurses and senior citizens "enthusiastically" endorse it.

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with Dressing and
Mint Jelly 2.75
SUNDAY BRUNCH ... 2.60

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Mrs. Coomes funeral rites

Funeral services were held in her native city of St. Augustine for Mrs. Catherine P. Coomes, who died Thanksgiving Day in Miami at the age of 65.

A resident of South Florida since 1935, Mrs. Coomes was a member of the Church of the Little Flower, St. Theresa Society, and the parish Altar and Rosary Society.

A member of a pioneer

Abortion stands will be answered

Response to a "Pro-Abortion" editorial on Miami's CH. 10 will be given at 6 p.m. and 11 p.m., Monday, Dec. 6, on the same TV channel by a member of Dade's Right-To-Life Committee.

Mrs. Beverly Martin, registered nurse and mother of seven youngsters, will speak on behalf of anti-abortionists.

St. Augustine family, she resided with her husband, Charles, at 534 Sevilla Ave., Coral Gables.

Mrs. Coomes is also survived by a son, C. Andrew Coomes, Orlando, a daughter, Mrs. Mary Ann Vickers, Tallahassee, two brothers, Xavier L. and A.J. Pellicer, St. Augustine, two sisters, Miss Ethel Pellicer and Mrs. Ora Lee Redmond, also of St. Augustine, and seven grandchildren.

Burial was in St. Augustine.

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Christ's identity

(continued from page 10)

God blessed forever." (Rom. 9. 5)

Since the birth of Christ 2,000 years ago on the first Christmas, countless billions of Christians have lived and died professing belief in His divinity. They have ranged in intellect from the simple peasant to the greatest minds of civilization such as Saint Augustine and Saint Thomas Aquinas. To saint and sinner, to believer and unbeliever, to the humble and to the proud, to the pure and to the lecherous, Christ's words remain to be met: "I am the Resurrection and the Life. He who believes in Me, although he be dead, shall live." (Jn. 11.25)

St. Paul declared this of Jesus: "God has exalted Him and has given Him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Phil. 2.9-11)

Have you ever considered the most important moment of your life on earth is the one during which you ponder and answer the question: whether you accept that "Jesus is the Christ, the Son of God"? (Jn. 20. 31)

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Bendecirá el Arzobispo primera piedra para la Ermita de la Caridad del Cobre

El primer paso para hacer realidad un anhelo de millares de exiliados cubanos será dado el próximo miércoles, 8 de diciembre, a las 5 p.m. cuando el Arzobispo Coleman F. Carroll procederá a la bendición y colocación de la primera piedra para la Ermita de la Virgen de la Caridad del Cobre.

La significativa ceremonia tendrá lugar en la explanada que se extiende junto a la Bahía Biscayne, entre el Palacio Vizcaya, el Colegio de la Salle y el Hospital Mercy, en uno de los rincones más bellos del litoral de Miami.

"Los cubanos exiliados construirán esta Ermita como un acto de gratitud a la Virgen, por su intercesión y protección en la huida hacia estas tierras libres que los acogieron. Esa ermita será también el lugar de oración y devoción de los cubanos por la suerte de su patria", dijo el Arzobispo Carroll cuando hace varios años se anunció la iniciativa.

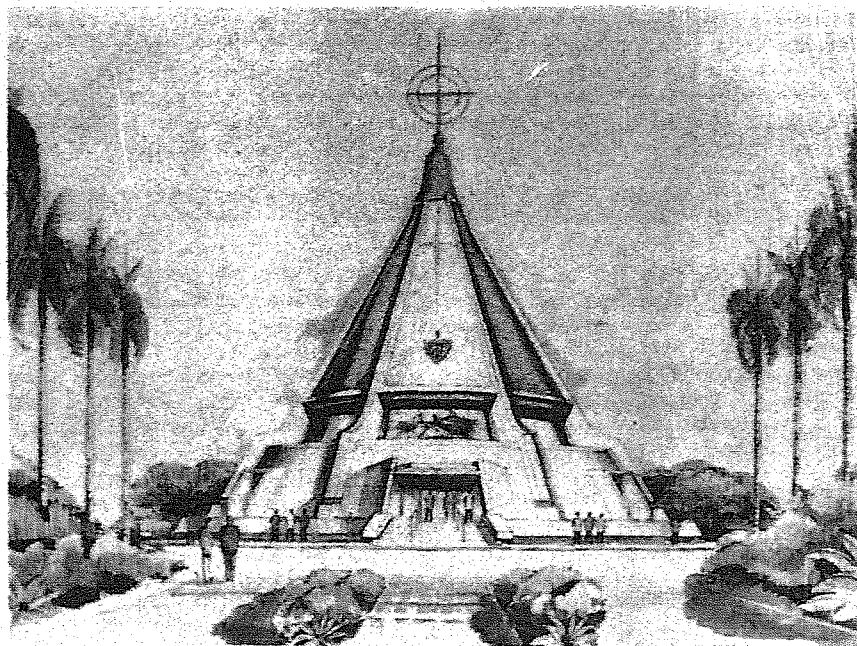
El día que los cubanos que llegaron como exiliados a estas tierras vean a su patria libre de la situación que los forzó al destierro, el templo que comienza simbólicamente a construirse ahora quedará como testimonio de la fe inquebrantable de los cubanos, como un legado de estos desterrados a futuras generaciones de esta nación, se dijo también al proyectarse la idea, en 1966

El Padre Agustín Román, al anunciar la colocación de la primera piedra de ese santuario mariano, hizo una exhortación a todos los cubanos para que asistan el miércoles a la ceremonia en el mismo lugar donde en un futuro se levantará el templo diseñado por el arquitecto cubano José Pérez Benitoa.

Después de la ceremonia presidida por el Arzobispo Carroll, que comenzará a las 5 en punto de la tarde, el Vicario Episcopal para la Comunidad de Habla Hispana, Mons. Bryan O. Walsh oficiará una misa de campaña en los mismos terrenos de la proyectada Ermita.

Esta jornada de oración por Cuba, por los presos políticos y por todos los caídos en estos largos años de discordia entre los cubanos, será el primer paso en la construcción de esta casa de oración dedicada a María, la patrona de los cubanos, bajo su advocación de la Caridad.

"Y la Caridad, que es el título que la Virgen escogió cuando apareció en aguas cubanas, es la virtud que más necesitamos imitar los cubanos todos de la Madre de Dios. La caridad, que es sinónimo de amor, de hermandad, y que algún día reinará otra vez en una Cuba libre de odios y de discordias, unida por el amor sin reservas ni rencores," dijo a the Voice el Padre Roman.



Este es el proyecto diseñado por el bello rincones del litoral de Miami, Arquitecto José Pérez Benitoa para junto a los jardines del afamado la Ermita de la Caridad del Cobre, Palacio Vizcaya, que se construirá en uno de los más

Señala Arzobispo Importancia del Seminario Mayor

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

En estos días en que vemos aproximarse el final del año y volvemos la mirada hacia los muchos sucesos ocurridos en 1971, tenemos que reconocer que el evento más significativo para nuestra Arquidiócesis en este año fue la adquisición del Seminario Mayor de San Vicente de Paul en Boynton Beach. Este hecho deriva su importancia de su íntima relación con la misma vida de la Iglesia, es decir, la educación y formación de nuestros futuros sacerdotes.

El Seminario Mayor es importante no solamente porque en él se entrenan los seminaristas, sino por otros programas que también se ofrecerán en el mismo. Me refiero particularmente al programa de educación continuada para sacerdotes, los cuales necesitan mejorar su preparación para estar en condiciones de hacer frente a los problemas nuevos que continuamente se presentan en el ejercicio del ministerio de la enseñanza y la santificación. También me refiero a los cursos de entrenamiento de laicos para la enseñanza de la doctrina religiosa que serán ofrecidos en el Seminario.

Todas estas actividades encierran una gran promesa para el futuro de la Arquidiócesis de Miami. Tengo la seguridad de que ustedes comparten conmigo la esperanza de que habrá un marcado crecimiento espiritual del Pueblo de Dios en esta Arquidiócesis como resultado de la labor del Seminario Mayor.



Suplemento en Español de 'VOICE'

Teniendo en mente estas ideas, les ruego su colaboración para sufragar los gastos de sostenimiento del Seminario Mayor de San Vicente de Paul en Boynton Beach, el Seminario Menor de San Juan Vianney en Miami y los cursos de entrenamiento que algunos de nuestros sacerdotes y seminaristas están recibiendo en universidades de Estados Unidos y del extranjero. A este fin hacemos cada año la colecta para los seminarios. Todos los católicos de la Arquidiócesis están llamados a compartir nuestra responsabilidad de proveer sacerdotes para el futuro. La generosa cooperación que ustedes han prestado en el pasado ha sido magnífica y les estoy muy agradecido por ello. De nuevo les exhorto a responder a esta petición con la misma generosidad y espíritu de sacrificio. La Colecta para los Seminarios se llevará a efecto en todas las iglesias y capillas de la Arquidiócesis el próximo domingo, 5 de diciembre.

Invocando la bendición de Dios sobre ustedes y sus seres queridos, quedo.

Sinceramente en Cristo,

Arzobispo de Miami

Falleció en Tampa el Obispo cubano Carlos Riu Angles

El pasado domingo falleció en Tampa, después de una larga enfermedad y a la edad de 70 años quien fue Obispo de Camaguey, y prelado altamente querido por el pueblo cubano, Mons. Carlos Riu Angles.

UNA MISA de Requiem fue concelebrada el pasado miércoles en la Catedral de St. Jude, en la ciudad de St. Petersburg, estando presidida por el Arzobispo Coleman F. Carroll. El Obispo Charles McLaughlin, de St. Petersburg fue el principal concelebrante en la misa por el alma del prelado que falleció en la Residencia Cor Jesu, de Tampa.

Nacido en Barcelona, España, Carlos Riu Angles fue a Cuba desde muy temprana edad y estudió en el histórico Seminario de San Carlos y San Ambrosio, de La Habana siendo ordenado sacerdote en la Archidiócesis de Santiago de Cuba el 2 de febrero de 1924.

Después de ejercer el ministerio pastoral en varias parroquias de la provincia de Oriente fue nombrado consultor de la Archidiócesis de Santiago y en 1936 fue vicepresidente de la Comisión del Clero para el Congreso Eucarístico y la Coronación Canónica de Nuestra Señora de la Caridad del Cobre.

Patrona de Cuba.

En tres ocasiones durante su ministerio en Cuba participó como delegado del Episcopado Cubano a las asambleas generales de la Comisión Episcopal Latinoamericana (CELAM) en reuniones celebradas en Roma y Bogotá.

A la muerte del Arzobispo Zubizarreta, en Santiago de Cuba el año 1948, el Obispo Riu fue electo Vicario Capitular, cargo que ostentó por un año. Fue consagrado Obispo de Camaguey por el desaparecido Cardenal Manuel Arteaga el 6 de marzo de 1949.

EL ADVENIMIENTO del comunismo en Cuba, con su secuela de fusilamientos, violencia y terror, así como la persecución que se desató contra sacerdotes y religiosos en los primeros años de la revolución, afectó evidentemente el estado de ánimo del ya anciano prelado, quien con la salud quebrantada se vio forzado a abandonar la tierra en la que creció y a la que consagró su vida sacerdotal.

Poco tiempo después el anciano obispo, al igual que más de medio millón de cubanos, tomaba el camino que lo condujo a estas tierras donde hoy descansan sus restos en el Cementerio Calvary, de la ciudad de St. Petersburg.



El Seminario Mayor St. Vincent De Paul, en Boynton Beach, es forja de los sacerdotes que en un futuro próximo comenzarán a atender las necesidades espirituales de los fieles de la Florida. Varios jóvenes de habla hispana están terminando en ese seminario sus estudios sacerdotales. Ellos, vendrán a servir en medio de la creciente población hispana de Miami. Por otra parte, en su nueva etapa, comenzada en

este mismo curso, el Seminario está entrenando a los sacerdotes para comprender mejor las características multiculturales y bilingües del Miami de hoy. Los seminaristas nativos estudian español intensivo, así como la sociología de los pueblos hispanos. En la foto, un grupo de seminaristas durante sus estudios de liturgia. -

FESTIVAL EN CORPUS CHRISTI

Qué: Festival Anual de la Parroquia de Corpus Christi.
Cuándo: Diciembre 5, de 10 a.m. a 10 p.m.
Dónde: salones y terrenos de la Parroquia y Escuela.
Comidas americanas y

españolas, café cubano y americano, cerveza, refrescos. Variadas entretenimientos, el show mágico de Mr. Mystic, a las 7:30 p.m.

Valiosos obsequios a los participantes.

SINODO 71: Ni un fracaso ni un éxito: Un paso en un largo camino

Con el título "Cara y Cruz del Sinodo 71", el semanario de información general y religiosa Vida Nueva, de España, dedica su número extraordinario de noviembre, a la reunión mundial de obispos recientemente efectuada en Roma.

SINTETIZANDO el balance del evento que congregó a representantes de las conferencias episcopales del orbe católico, la publicación madrileña dice: "Sinodo 71: ni

un fracaso, ni un éxito, un paso en un camino".

"Que el Sinodo no ha sido un éxito rotundo es algo bastante evidente. Ha habido en primer lugar el fallo integral de su metodología, de su reglamento. Un río de monólogos, que terminaban siempre por centrarse en los temas más polémicos y menos importantes, se como la mayor parte de las jornadas sinodales", reza el editorial de la publicación.

Y agrega: "Un fracaso, entonces? Vamos a decir rotundamente que no. Habría sido un fracaso si además de no llegar a plena madurez, el Sinodo se hubiera vanagloriado de descubrir siete mediterráneos. Pero los obispos han tenido la valentía de reconocer que, detrás de su unción episcopal, hay también unos hijos de Dios que tienen que buscar humilde y sencillamente el camino mejor".

Vida Nueva dice que era hermoso encontrarse a obispos que confesaban no tener en sus manos la panacea para resolver todos los problemas; y más hermoso oír a Paulo VI explicar que la Iglesia "camina con nuestras enfermedades, nuestras dudas y nuestros temores".

En la parte medular de su número especial y extraordinario el semanario publica un informe sobre "Vida, milagros, tensiones y frutos del Sinodo 71", preparado por su equipo de expertos: José Luis Martín Descalzo, Bernardino M. Hernando y Joaquín Luis Ortega.

Estos últimos recuerdan que el Sinodo nació rodeado de muchas esperanzas y de algunos temores, y que el debate sobre el sacerdocio fue mediocre, tirando a flojo. Al respecto dicen que el diálogo fue libre, clarificador y pluralista, pero estuvo dominado por el miedo, obsesionado por el celibato y atendió más a los síntomas que a las causas de los problemas.

"El debate sobre la Justicia fue bueno, tirando a muy bueno", expresan los enviados de Vida Nueva. Señalan como cruz una irregular relación y bastantes vacilaciones a la hora de llamar a cada injusticia por su nombre. La cara del debate está representada — según los periodistas — por el buen planteamiento del problema de fondo, y la sinceridad sobre las ofensas a la justicia en el seno de la Iglesia.

EL NUMERO especial de Vida Nueva publica un resumen del informe sobre sacerdocio, el mismo que sintetiza en los siguientes puntos:

• Todos debemos seguir, con gozo y fidelidad, el movimiento de renovación de la Iglesia.

• Los problemas sacerdotales no nacen principalmente de un espíritu de contestación u egoísmo sino de dificultades reales.

• El sacerdocio de los fieles se distingue del sacerdocio ministerial esencialmente y no solo gradualmente.

• La fraternidad y colaboración sacerdotales y con los obispos harán más creíble la misión de la Iglesia.

• La misión del sacerdote no es de orden temporal pero puede colaborar en la implantación de un orden temporal más justo.

• La Ley del celibato debe conservarse íntegramente en la Iglesia Latina.

UN RESUMEN del informe del Sinodo al Padre Santo sobre la Justicia en el mundo, preparado por Vida Nueva, es el siguiente:

• Todo lo que se haga en favor de la justicia y la transformación del mundo pertenece a la dimensión constitutiva de la predicación del Evangelio.

• Las esperanzas de justicia que el mundo había concebido durante los últimos veinte años, pueden darse hoy por fracasadas.

• El verdadero desarrollo es el resultado del crecimiento económico y de la participación de todos en lo social y en lo político.

• Las restricciones de los derechos individuales (privación de libertad política, torturas o procesos judiciales arbitrarios) son las nuevas formas de opresión.

• Si el mensaje cristiano no se muestra eficaz a la hora de promover la justicia en el mundo, perderá gran parte de su credibilidad a los ojos de los hombres de hoy.

Ideal y dedicación

Por M. REYES

Los días, las semanas y los años van pasando en el exilio. La Cuba amada, la que llevan en el alma millones de sus hijos sigue sufriendo, desangrándose ante el terror impuesto por un puñado de vendepatrias.

AQUI en el exilio se sufre, se sufre mucho. No se crea que porque se está en libertad, no se padece. Cuando las raíces de la patria están bien profundas en las entrañas del ser humano, en cada anochecer se cierran los ojos nublados por el dolor de nuestros hermanos y por la lejanía de la madre patria. Y en cada amanecer, cuando se abren los ojos, se reanudan los esfuerzos, la ansiedad, la esperanza del soñado regreso.

Es que el bien material que se puede obtener en el exilio se cuenta, se pesa y se mide. Ese bien que se toca no llena el vacío en el alma de un verdadero cubano que quiere a su patria. Los bienes intangibles, aquellos que mueven montañas, aquellos que hace vivir a una persona después

que muere, aquellos que construyen naciones y forjan pueblos, son los que robustecen la fe del que vive en el exilio, en libertad, pero respirando a medias.

Es que el ideal, hijo querido de la fe, es el único que mantiene y fortalece la dedicación. Las causas libertarias de los pueblos jamás se han ganado con brazos desesperados o con brazos cruzados. Sino con brazos diligentes que, sin poner fecha, día a día, realizan una nueva labor constructiva y digo sin poner fecha, porque aún cuando se haga de buena fe, una vez que llega la fecha y no se ha cumplido la labor, viene entonces la desesperación, la apatía o la frustración.

Además, que el deber empieza con la vida y termina cuando esta expira. El deber no tiene fecha. Siempre está presente. Todo ello engendra un elemento fundamental del ideal que es el respeto.

SIN respeto para los demás no se puede pedir respeto para uno mismo. Cuando falta el respeto, la perspectiva correcta de los

hechos se pierde y se tiende a bajar la altura de miras con que hay que afrontar la causa de la libertad.

En la historia de la humanidad, pocos pueblos han sido señalados por Dios para ser defensores y exponentes de la libertad. El pueblo cubano tiene hoy ese privilegio. Porque el pueblo cubano, dividido por la ignominia de un tirano, ha sido en la última década exponente de mayor categoría en el continente americano de la lucha por la libertad. Porque el noble pueblo cubano, a costa de la vida de sus mejores hijos, mantiene en alto el ideal de la libertad, mantiene en alto una fe inquebrantable en su libertad, y sus hijos allá y acá tienen una dedicación sin vacilaciones para lograr la ansiada libertad.

¿Se acuerdan de Gaby, Fofó y Miliki?

Gaby, Fofó y Miliki, los tres cómicos que tanta popularidad alcanzaron en la televisión de Cuba pre-castrista y que son igualmente conocidos en otros países del continente, siguen cosechando admiración y

premios en la televisión argentina.

Desde Buenos Aires se informa que acaban de recibir el premio Santa Clara, entregado por la Liga de Madres de Familia de Argentina.



El Baile Anual a beneficio del Hospital Mercy congregó a más de 400 invitados, incluyendo una nutrida representación de la colonia de habla hispano de Miami. En la composición gráfica aparecen, a la izquierda, el Dr. José Lastra y señora con el Dr. Lyon Loomis; en la foto a la derecha, Armando Alejandre y señora con el Dr. José Pérez y señora.

¿Puede el Papa disolver el Matrimonio?

Se habla en estos momentos de la liberalización por parte de la Iglesia para decretar en ciertos casos el divorcio, trámite que anteriormente exigía largos alegatos y al fin terminaba en Roma, en el tribunal de la Sagrada Rota. Ahora se podrá gestionar en las curias locales la anulación del matrimonio, lo cual demandará menos gastos y se hará con mayor rapidez. Pues bien, no entiendo una cosa. Por una parte, la Iglesia es enemiga del divorcio y afirma que el matrimonio es indisoluble, y por otra, anuncia que acepta y ha aceptado siempre las anulaciones matrimoniales. ¿Cómo se combinan estos dos criterios? Ana María C. de Muñoz, Mar del Plata.

A modo de introducción convendría aclarar las ideas, en este caso un tanto embrolladas. Hay que distinguir entre anulación y declaración de nulidad. El trámite simplificado a que usted se refiere y que ahora puede hacerse en la curia local, se refiere a la declaración de nulidad. Lo único que hace el tribunal eclesiástico en tal caso, es declarar — vistas las pruebas — que no hubo vínculo matrimonial. Hablamos, por supuesto, de matrimonio entre cristianos.

Suponga que su amiga María Elena se casó con Juan Luciano y que éste tiene un defecto físico insalvable, ignorado por aquella, que le impide consumar el matrimonio. O que ME se casó con JL por temor de dar un disgusto a su padre que se oponía, y sufre del corazón, etc. En tales casos, el matrimonio ha sido nulo, de acuerdo con la lista de impedimentos dirimentes impuestos por la Iglesia.

Si deciden separarse, deben ambos presentar al tribunal eclesiástico las pruebas, y si éstas son aceptadas, se decreta la nulidad, es decir, la Iglesia no hace más que declarar legalmente que ME y JL nunca estuvieron casados.

Otra cosa muy distinta es la anulación del matrimonio. En ciertos casos el Sumo Pontífice tiene potestad para disolver el matrimonio. Hay que distinguir dos casos: el de dos cristianos que han recibido el sacramento, y el de dos no cristianos que están casados legítimamente, en matrimonio natural. Aquí se supone que existe realmente el vínculo

¿CUAL ES SU DUDA?

Con este artículo, La Voz inicia una sección de preguntas y respuestas sobre materias de la fe católica, la que es sindicada en combinación con el semanario Esquiv, de Buenos Aires y otras publicaciones católicas del continente. Las personas de esta área interesadas en someter preguntas a esta sección pueden dirigir su correspondencia a:

"CUAL ES SU DUDA"
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matrimonial; por consiguiente, no se trata de un caso de nulidad, sino de disolución del vínculo existente.

El matrimonio sacramental rato y no consumado puede disolverse en dos casos: por la profesión religiosa de uno de los cónyuges; y en algunos casos muy graves.

Volviendo al reino de la ficción — el caso que exponemos fué real — Juanita y Daniel se casan. Pero no consuman inmediatamente el matrimonio, sino que deciden ofrecer a Dios una espera de un mes. En el interin Daniel siente el llamado de Dios a una orden religiosa y se lo comunica a su esposa.

Por justos y graves motivos, el Papa puede disolver el matrimonio rato y no consumado. La Historia abunda en casos a veces pintorescos. Vaya uno de muestra. Francisco Tinoco y Ana María de la Carrera se casaron validamente en Sevilla el 16 de noviembre de 1737. Inmediatamente después de la ceremonia los esposos se separaron. Ella se fué a vivir con su padre, que ignoraba la boda, y él a recorrer mundo. Al poco tiempo, Ana María fué instada por su progenitor a casarse con Joaquín Mancha. Ella aceptó y la nueva pareja cohabitó cierto tiempo. Hasta que al poco tiempo los padres de AM descubrieron lo ocurrido y la encerraron en un convento. Entonces AM pidió al Papa que le dispensase su matrimonio rato, aduciendo pruebas ciertas de que no había sido consumado, a fin de que ella pudiera revalidar con su nuevo consentimiento su matrimonio con Joaquín, y Francisco quedara libre (también él solicitó la dispensa) para contraer nuevas nupcias. La disolución fué concedida por el Papa. He aquí una historia que se presta a un tele-teatro, y sin embargo sucedió.

Hay un caso en que el Papa puede disolver el vínculo matrimonial entre dos esposos no cristianos. Y es cuando uno de ellos se convierte al cristianismo y el otro no, pero además el que no quiere convertirse le hace al otro la vida imposible para que deje el cristianismo. En tal caso el cónyuge convertido puede obtener del Sumo Pontífice dispensa para casarse cristianamente con otra persona. La disolución del matrimonio anterior tiene lugar cuando se verifica el matrimonio cristiano autorizadamente.

Esta concesión se llama "privilegio paulino", por haberlo consignado San Pablo en la epístola a los Corintios, capítulo VII. Tiene por fundamento la voluntad de Cristo de facilitar la conversión a los infieles, sin obligarlos al celibato ni exponerlos al peligro de una tentación continua.

En cuanto al divorcio, la Iglesia no se opone a la separación de los esposos, por graves motivos. Lo que prohíbe es intentar un nuevo matrimonio, porque el matrimonio consumado entre cristianos es absolutamente indisoluble. Sólo la muerte de uno de ellos lo disuelve.

Notas de un cuaderno

Por EMILIO J. QUIROS, DLS
DESDE DOS ANGULOS

¿Está Ud. de acuerdo con el viejo refrán: "Cualquier tiempo pasado fue mejor"?

¿O con esta frase radiada por la W.I.N.Z.: "Fueron aquellos días mejores o simplemente más tranquilos? Quizás Dios nos ha puesto en el mundo de hoy precisamente porque somos los capaces de hacerlo mejor. ¿Por donde empezar? El mandamiento de "amar el prójimo como a ti mismo" ha sido siempre más olvidado que practicado. Por ahí podemos empezar."?

ROBADO

del boletín mensual GOOD NEWS de St. Petersburg: el siguiente paralelo y análisis de los cambios referentes a la educación . . . aclarando que pre-conciliar no significa erróneo, sino únicamente lo que hacíamos y decíamos antes del nuevo diluvio del Espíritu Santo sobre los Obispos del Vaticano II.

Pre-Conciliar

1. El hombre visto como un ser compuesto.

2. La escuela — un centro de entranamiento de individuos.

3. Entrenamiento de "seguidores", fomentando la virtud de la obediencia.

4. Vocación cristiana — huida del mundo.

5. Preservación de la fe. Actitud defensiva.

Post-Conciliar

El hombre visto como una persona, una unidad.

La escuela — una comunidad abierta desarrollándose en una atmósfera cristiana.

Reconocimiento de la dignidad de la persona indivi-

dual. Entrenamiento de líderes favoreciendo la creatividad y el sentido de responsabilidad personal.

Vocación cristiana — servicio en el mundo.

Estudiantes participando en la corriente de la sociedad. Actitud de apertura.

6. Disciplina a través de sanciones externas.

7. Separación de lo secular de lo profano, con tendencia a sobre-estimar los valores sobrenaturales.

Auto-disciplina mediante motivaciones internas.

Encontrar el sentido sagrado de lo secular, con mayor apertura a los valores humanos.

PARABOLAS DE LA TV

¿Ha visto Ud. dos programas de TV con los que niños y jóvenes parecen identificarse mucho? Son: FAMILY AFFAIR (para niños) y ALL IN THE FAMILY (preferido por adolescentes). Las situaciones que presentan se prestan muy bien para "reflexionarlas a la luz del Evangelio".

OTRA INICIATIVA

Muchas madres llevan a sus hijos a las clases del catecismo parroquial y los esperan allí hasta que terminan. Se está popularizando poco a poco la idea de aprovechar esa oportunidad para tener con ellas reuniones informales que fácilmente se transman en verdaderas catequisis de adultos. El P. Carl Morrison lo está haciendo con éxito en St. Mark; las Hermanas Guadalupeñas lo realizan regularmente en San Juan Bosco; el curso pasado el Sr. Roberto Medio tuvo bellas experiencias en esa línea en Immaculate Conception, Hialeah. ¿Sabe Ud. de algún otro caso? Nos gustaría conocerlo para difundir la noticia. Vale la pena.

Y OTRA MAS

Algo nuevo que está ocurriendo en Miami, en la parroquia de Sts. Peter and Paul. Iniciativa de un grupo de adultos preocupados por facilitar el dialogo entre adolescentes y sus padres. Después de varios encuentros experimentales, han logrado un programa que vale la pena: un weekend compartido por padres y sus hijos en la edad de la adolescencia, reuniones y grupos de reflexión por separado y luego juntos, oportunidades para comenzar el dialogo familiar, reunión de todos en una liturgia viva. El P. Florentino Azcoitia S.J., de la facultad del colegio "Belén", y un grupo de sacerdotes de la parroquia y del colegio aseguran la asistencia sacerdotal. Un equipo de seglares, adultos y jóvenes, trabajan activamente en tan educativo programa. Si tiene Ud. oportunidad de asistir a una de las Misas de clausura de estos encuentros, quedará gratamente sorprendido. Pregunte a alguien que haya ido.

"IDEAL"

Es el título de una nueva y magnífica revista, editada en Miami, que se caracteriza por el espíritu cristiano de sus artículos, informaciones y algo muy original . . . de los anuncios que aparecen en sus páginas! Acaba de salir el tercer número y cada uno de ellos representa un enorme progreso, tanto en el contenido como en la presentación. La dirige el Sr. Lorenzo de Toro Jr. Si Ud. no la ha visto aun, no deje de hacerlo: le gustará. Tiene mucho material adecuado para maestros y catequistas. La dirección postal es: P.O. Box 2104, Miami, Fla. 33101.

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Las características de la población de habla hispana del área de Miami fueron estudiadas y discutidas por el Director Nacional de la División de Habla Hispana de la Conferencia Católica de Estados Unidos, señor Paul Sedillo, con sacerdotes y

dirigentes seglares del apostolado en español. En la foto, a la izquierda, el señor Sedillo. Se distinguen también en la foto el Presidente Diocesano de Cursos de Cristiandad, Pepín Argilagós y el Vicario Episcopal pasra la Comunidad Hispana, Mons. Bryan O. Walsh.

LOS ANGELES — El Presidente Nixon no debe visitar China ni reconocer al régimen comunista, dijo aquí un misionero jesuita que vivió diez años en territorio chino, cuatro de esos años como prisionero de los rojos. "Cuando el presidente estreche la mano de Mao estará estrechando una mano ensangrentada con la muerte de miles de jóvenes americanos que lucharon por la libertad de los pueblos asiáticos, dijo el Padre John Houle. El sacerdote, que estuvo preso desde 1953 a 1957, dijo que el reconocimiento de China Roja sería inmoral, ya que "confirmaría la esclavitud del pueblo chino bajo el comunismo y destruiría toda esperanza de liberación. Si el Presidente Nixon continúa en ese desastroso camino, la sangre de los soldados americanos habrá sido derramada en vano."



Fiesta de la Inmaculada

El próximo miércoles, 8 de diciembre, es la fiesta de la Inmaculada Concepción, día de precepto en el calendario litúrgico y de gran significación para los católicos del mundo y en particular para los de Estados Unidos y la Archidiócesis de Miami.

LA INMACULADA Concepción es la patrona de Estados Unidos y esta Archidiócesis está igualmente dedicada bajo el patronazgo de la Virgen María en su advocación de Inmaculada Concepción.

Dios mismo proclamó la Inmaculada pureza de María en el Paraíso, según las palabras del Génesis:

El Arcángel Gabriel, al anunciarle el nacimiento de Jesús, que sería fruto de su vientre, la llamó "llena de gracia". A través de los siglos, los cristianos han llamado a María la Inmaculada.

El Papa Pío IX declaró como artículo de fe, que María había sido concebida libre de todo pecado.

Por el pecado de Adán en el Jardín del Edén, todos sus descendientes han venido al mundo privados de la gracia santificante, con la marca del pecado original.

Siendo escogida María para ser la Madre del Redentor de los descendientes de Adán, no podía estar manchada por el pecado y su alma fue creada pura y sin mancha, como lo fue originalmente el alma de Eva.

ESTA convicción de los católicos en la pureza de la madre celestial es una de las basamentos más firmes del amor y la devoción a María.

La fecha del 8 de diciembre es una ocasión especial para meditar en estos misterios divinos y para que los cristianos moldeen sus vidas en el modelo de María, que con tanto amor guardó el don de su pureza, libre de pecado.

Nueva Excursión a Disney World

Habiendo sido imposible que participaran en la excursión anterior al Mundo de Walt Disney, todas las familias interesadas, por falta de espacio, los Dres. Vidaña y Lopez han accedido a organizar una nueva excursión de week-end, que partirá de Miami el sábado 5 de diciembre, regresando el domingo 6, después de haber

pasado una noche en Orlando y dos días en Disney World.

Las personas que ya han hecho su reservación, deben ratificarla mediante los teléfonos 374-6448 y 444-6710.

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LA VOZ

Suplemento en Español de "VOICE"

ORACION DE LOS FIELES

SEGUNDO DOMINGO DE ADVIENTO

CELEBRANTE: La vida cristiana es una constante celebración del Adviento: El reino de Dios "está cerca" "en el camino", siempre en el proceso de realización. Nosotros tenemos que realizarlo en nuestras vidas. Juan el Bautista nos reta a través de los siglos a actuar conforme a la palabra que hemos escuchado, para preparar el camino del Señor.

LECTOR: Nuestra respuesta de hoy será "Escúchanos, Señor

1. Por el Papa VI y todos los líderes religiosos para que nos ayuden en la búsqueda de la paz y la armonía en el mundo.

2. Por los hombres que tienen el poder de encauzar los destinos del mundo, para que el Espíritu los llene de los bienes que predijo Isaías: sabiduría, visión y valor, juicio recto, amor a Dios y reverencia por la vida, oremos al Señor.

3. Por nuestras cortes civiles para que pongan su corazón y no solo sus sentidos en la aplicación de la justicia, oremos al Señor.

4. Por sacerdotes y religiosos, para que la simplicidad de Cristo los renueve en la dedicación al servicio de todos los hombres, oremos al Señor.

5. Por nuestra comunidad y por todas las comunidades cristianas para que siempre busquen formas más efectivas de instaurar la reconciliación de Cristo entre los hombres, oremos al Señor.

6. Por nosotros mismos para que nos aceptemos los unos a los otros como Dios nos acepta a todos y ser así signo de la constante presencia de Cristo en nuestro medio, oremos al Señor.

CELEBRANTE: Oh, Dios, Tu has estado con nuestro mundo en evolución desde el primer momento de tu amor creador. Ven y libranos como tu prometiste. Escucha nuestras peticiones y ayúdanos por esta celebración a prepararnos para tu venida en gracia y verdad. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amen.

FIESTA DE LA INMACULADA CONCEPCION (Diciembre 8)

CELEBRANTE: Padre todo poderoso. Hoy celebramos en honor de la Madre de Tu Hijo. Te damos gracias por María y te pedimos que escuches sus oraciones en favor nuestro.

LECTOR: La respuesta de hoy será, "Escúchanos, Señor"

1. Que nuestro Arzobispo, sacerdotes, religiosos y seglares se regocijen en el honor dado a la Virgen María, oremos al Señor.

2. Que al igual que María aceptó la voluntad de Dios, así nosotros comprendamos que nada es imposible con Dios, oremos al Señor.

3. Que las virtudes de pureza y confianza que ejemplifican la vida de María, sean imitadas por todos los católicos, oremos al Señor.

4. Que como María pongamos el amor a Dios por encima de consideraciones personales, oremos al Señor.

5. Que si hemos olvidado el rosario, volvamos a él con renovada devoción, oremos al Señor.

CELEBRANTE: Padre, la Santísima Virgen fue protegida del pecado desde el primer momento de su existencia: protejenos diariamente de todo daño espiritual, por Cristo, Nuestro Señor.

PUEBLO: Amen.

Synod reporting far from excellent

By JOSEPH A. BREIG

Even in Catholic publications generally, news coverage of such events as the World Synod of Bishops leaves something to be desired. The causes of this inadequacy are chiefly the pressures of time and a shortage of qualified reporters and writers. The latter, in turn, is due in part to financial problems.

In the daily newspapers, the newsweeklies, TV and radio, the reporting ranges from superficial to downright terrible. And the principal reason for this unhappy fact is that the reporters, writers and commentators for these media do not understand the Church.

They literally do not really know what they are writing about. They report a synod — or a council of the Church — as if it were a political event. Their minds cannot grasp the concept of God-dedicated men earnestly and prayerfully seeking, under the guidance of the Holy Spirit, decisions which are right and good not merely for one section of the Universal Church or for one part of the world, but for the whole Church and for all humankind; and not just for now but for countless coming generations — and for that matter, for eternity.

MOST OF THESE newsmen, for example, simply do not understand celibacy or virginity for the sake of the kingdom of God. They are not spiritual enough for that; not mystical enough. Their vision does not penetrate from this

world into the world to come. Total consecration of oneself sacrificially to God's work among fellowmen cannot even be called a mystery to many of these newspeople, for a mystery is something that one perceives and accepts, but cannot fully comprehend. To these writers and commentators, generally, celibacy and virginity are simply foolishness or meaninglessness.

As St. Paul observed, there are a great many who cannot grasp the eternal and otherworldly wisdom of the folly of the Cross. Even some of our Catholic journalists are like that; they cannot see the supernatural value and power of virginity and celibacy for love of God and fellowmen. And so it is that these sacrificial states in life have had, in our age, what is called a bad press.

MANY JOURNALISTS (for another example of what is wanting) cannot understand at all why Catholics should be offended by a television show which makes a comedy out of a laicized priest, and a Sister released from vows, on their way to Mexico to marry. One tries to explain the reverence in which the priesthood and the Religious life are held in the Church; one tries to point out that these life-states are not subjects for joking; but one is either poorly understood or not understood at all.

Marriage also is held in profound reverence in the Church; and it too is no joking matter. I do not mean that the problems of married people — for instance in-laws and aunts and uncles and cousins — are not funny as well as frustrating; we would go quietly mad if we could not laugh them off. But more and more profoundly, the sanctity and sacramentalism of marriage is realized as a state in life which is meant to make holy a man and a woman and to bring forth new saints for our tomorrows.

These things are beyond many journalists; and so most of us have not been informed about (for instance) the World Synod's insights into the priesthood. I intend to devote one or more coming columns to this topic — probably several. I hope you'll be with me.

Plans a 10-year Rosary crusade

LONDON — (RNS) — Father Patrick Peyton, the American Holy Cross priest who founded the "Rosary Crusade," is planning another 10-year campaign to save what he calls "America's disintegrating families."

"Psychologists and psychiatrists say the disintegration is caused by 'inability to communicate' and the 'generation gap,' but in the plain English the reason is spiritual bankruptcy," he said. "God has been shut out."

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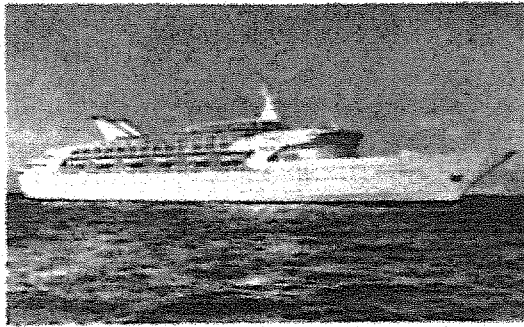
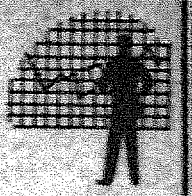
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Business Briefs



The new 800 passenger M/S SOUTHWARD was christened in Miami this past Tuesday. Part of the Norwegian Caribbean Line fleet, she will call Miami her home port and cruise regularly into the Caribbean area.

MINERVA ENTERPRISES LTD. opened for business on Nov. 14 at 2126 SW 60 Ter., Miramar. Minerva Enterprises are importers of hand carved picture frames, original oil paintings, sculpture, aluminum picture frames, lithographs, and allied art products and will be selling wholesale only to galleries, commercial and residential decorators and artists. The store can be reached at 989-4442.

THE ST. VINCENT DE PAUL SOCIETY has announced the opening of their new outlet store at 1262 N.W. 29th St., Miami. The new store, conveniently located between Corpus Christi and St. Robert Bellarmine churches can be reached for pickup at 373-3856 or 635-5510.

LEONARD CORDES, C.A. F.A.C.N.H.A., has been named Chief Administrator of GOLDEN ISLES CONVALESCENT CENTER, 2400 E. Hallandale Beach Boulevard, Hallandale. The Center is one of the newest and most modern in Florida, approved for Medicare and provides a full range of nursing and therapeutic services under direction of Betty Jane Eastman, R.N., Director of Nursing Services.

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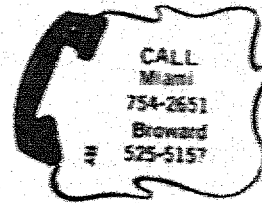
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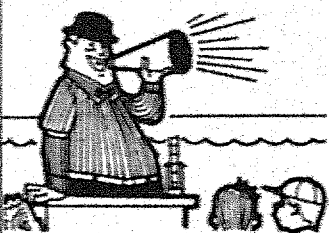


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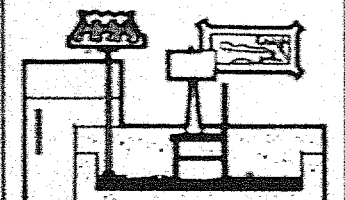
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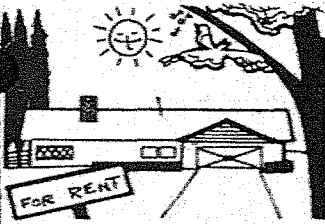
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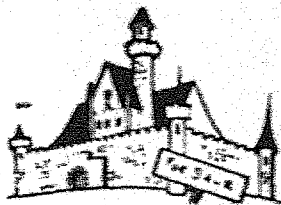
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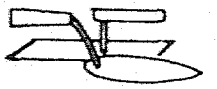
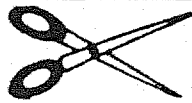
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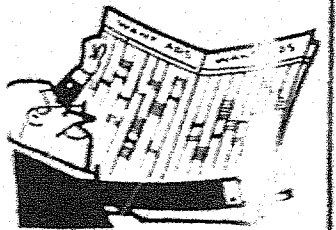
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