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ARCHBISHOP'S CHARITIES DRIVE

'Needs greater' as '72 ABCD opens

(See Page of Pictures, Page 5.)

The Annual Archbishop's Charities Drive is the life-blood of most of the programs and apostolates of the Church in South Florida, hundreds of Dade Countians were told during the kick-off dinner for the campaign held Tuesday evening at the Hotel Everglades, Miami.

Additional dinners were also served Wednesday and Thursday evenings at Miami Beach and Miami Springs.

Welcoming guests at the dinners was William McBain, who is serving for the second year as general chairman of the charities drive inaugurated by Archbishop Coleman F. Carroll 11 years ago.

SPEAKING on behalf of the Archbishop, who was recuperating from bronchial flu and who was unable to be present, Bishop-elect Rene Gracida told guests on Tuesday that nothing would have prevented the Archbishop from attending, except the fact that his physician had directed him to remain at home.

The newly-appointed Auxiliary Bishop to the Archbishop emphasized that the goal for the 1972 campaign must be expanded beyond \$2 million due to the continued growth of the Archdiocese. "Last year our goal was \$2 million but this year, while it hasn't been definitely set, since we are waiting for the financial reports of the year to be completed, it certainly seems that the goal will have to exceed that figure.

"You have but to look around at the expansion of the civil community in South Florida," the prelate pointed out, "to know that as a consequence the Church must grow also. I need only to cite the number of new parishes which were created last year, five altogether, to emphasize the continued growth and expansion of the Catholic population in South Florida. And so the Archdiocese has responded to the needs of an expanding population by expanding its programs which already existed in one area into another, to take care of the growing population in that area."

OUTLINING the accomplishments achieved through donations to the 1971 campaign, Bishop Gracida singled out several programs.

"We could point for example to the expansion of the very important work of Dade Care Centers, a work in which the Archdiocese has been involved for some time. We have expanded it because we recognize the real need to provide for underprivileged children, culturally deprived children, a real opportunity for them to make a success of their lives by getting off to a good start in their schooling by making up for the cultural deficiencies, especially in the area where obviously we have the greatest concern, that of their spiritual welfare. And so our daycare center

(CONTINUED ON PAGE 4)



KICK-OFF dinner for the 1972 Archbishop's Charities Drive attracted hundreds of persons to the ballroom of the Hotel Everglades, above. At left Bishop-elect Rene H. Gracida talks with the campaign's general chairman, William McBain, about the needs of the many social service programs in the Archdiocese.



Happy night turns to nightmare

It was a tranquil, tropical evening in South Dade county.

Distant stars sprinkled a jet-black sky, while a few miles away, crushing crowds clogged bustling shopping center on this, the tenth night before Christmas.

As he sat in his rectory at St. Thomas the Apostle parish, Father Thomas Nolan, the assistant pastor, was a bit concerned about some details to which he still had to attend.

The priest pensively turned to his brother, Father Peter J. Nolan of St. Lawrence parish, North Miami Beach, who was visiting, and asked whether he would like to take a stroll to the church a few blocks away.

A WARM BREEZE gently brushed the two Irish-born priests as they paced slowly along the deserted street.

It was a happy night for Father Thomas Nolan.

Earlier, he enthusiastically had recalled the crowds who came to the church each week to recite the rosary. He had spoken eagerly of the hundreds who had attended the

weekly rosary which he led during the month of October. Now, it was December, and people continued to come with renewed devotion to recite the beads in homage to Our Lady.

The brother priests trod silently toward SW 72nd Avenue, along a sidewalkless stretch of lawn on SW 61st Street on their way to the church.

As he glanced back, the green grass reminded Father P.J., of the area near their childhood home in Myshall, County Carlow, Eire.

A sliver of moon silvered house-fronts gaily decked with Christmas lights.

All was calm, all was bright. . . .
IN WHAT SEEMED but a moment, this night of hushed serenity was slammed into a nightmare of horror and shock.

It took but an instant.

The sound, Father P.J. will never forget. Screeching auto brakes were drowned out by the impact of steel against flesh and bone. Struck from behind, Father Thomas was being thrown through the air. His head

slammed against the windshield of a car. His body landed with a thud on the roof of the automobile, which skidded to a stop in the driveway of a house some yards ahead. The young daughter of a prominent Miami civic leader sat crouched behind the wheel.

Soon, sirens and the flashing red lights of emergency vehicles pierced the night.

Father Thomas, barely breathing, was rushed to South Miami Hospital. For four hours, neurosurgeons worked desperately to save his flickering life. They worked slowly, painstakingly, on the injury to his head.

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Pope: Peace doesn't come by itself

See story p. 3

THE VOICE

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'Revenge' on bishop is denied

MEMPHIS, Tenn. — (NC) — Both the mayor of Memphis and the deputy director of the Selective Service System for the state of Tennessee have denied any intent to attack Bishop Carroll T. Dozier of Memphis by the reclassification of a priest as 1-A.

Memphis draft board No. 83 had switched the classification of Father Joseph Umphries, principal of Bishop Byrne Catholic High School here, from 4-D, a clergyman's exemption, to 1-A, immediately available for induction, less than a week after Bishop Dozier issued a pastoral letter calling for immediate withdrawal of U.S. forces from Vietnam.

A SPOKESMAN for the local board said the reclassification was made because it was decided that Father Umphries' duties were primarily educational rather than religious.

"It smacks of interference of state and religion when they tell me who is a priest and who's not," said Bishop Dozier, maintaining the board was trying to "strike back at me because of my pastoral letter."

Denying that there was any intent to attack the bishop, Col. William L. Wynn, deputy state director of the Selective Service System in Nashville, said that the issuance of the reclassification notice after the pastoral letter was "a coincidence," and said the decision to reclassify the priest may have occurred before the bishop issued his letter.

"We're not about to draft him," Wynn said, pointing out that Father Umphries is 29 and draft boards are not taking anyone older than . . .

Priest-mayor vows he'll keep Roman collar on

By LOUIS A. PANARALE

"I didn't take off my collar for the campaign and I certainly am not going to take it off now," said the new mayor of Plattsburgh, N.Y., as he tapped the ash of his cigar into an ash tray.

He sat behind the large desk in one of the offices of the U.S. Catholic Mission Council in Washington, D.C., where he was visiting. He wore a Roman collar and spoke with just the slightest trace of a French accent.

Occasionally he would glance at his watch. He had an appointment coming up at the Federal Bureau of Investigation where he wanted to learn about the FBI's programs against illegal drug traffic.

HE HAD NOT YET been inaugurated mayor of Plattsburgh. Technically he was still Father Roland H. St. Pierre, pastor of St. Peter's parish in Plattsburgh.

Father St. Pierre is also chaplain of the Sacred Heart Nursing Home and assistant chaplain at the Strategic Air Command (SAC) Air Force base near Plattsburgh. He continues to do closed retreat work for his congregation. He said he will not drop any of his priestly duties while he holds political office.

"My priestly functions will stay intact right down the line," he said as again he tapped the ash off his cigar. He doesn't go along with those who say a priest cannot do justice to the ministry and at the same time hold political office.

"There are moral issues involved in everything," he said. "If we priests do not concern ourselves with justice and charity, then I don't think we are fulfilling our priestly mission. If that mission happens to be politics, then let it be politics."

He said that priests have a right to think of themselves as concerned citizens, and that is why he ran for office. Republican Father St. Pierre won by a landslide, picking up nearly 69 percent of the vote in a traditionally Democratic city of 18,700.

THE INAUGURATION came a few days after the interview on New Year's Day, when he took the oath of office, replacing the Democratic incumbent Mayor Francis Steltzer.

A friend of Father St. Pierre, Steltzer is a lector at Masses in Father St. Pierre's parish.

But during the campaign Father St. Pierre hit hard at Steltzer's administration, charging that there was a lack of leadership

at city hall. He accused the Democrats of stacking up patronage jobs.

One out of every 70 people in Plattsburgh works for the city, far too high a ratio, said Father St. Pierre. He said patronage is one of the toughest problems he faces as mayor because the jobs are protected under the

Newsmaker of the week

Civil Service system. The only way he will be able to cut down on patronage jobs is by not replacing patronage job holders who resign.

The 45-year-old Father St. Pierre is a former Democrat who switched to the Republican party. His election broke several barriers: He said he is the only priest in the United States who holds the office of mayor. He is the first Republican to be elected Plattsburgh mayor in 22 years and brings into office the first Republican administration in 33 years.

His landslide victory helped gain for Republicans three of the six seats in the city's Common Council. In case of deadlocks along party lines, Mayor St. Pierre holds the tie-breaker. This is of vital importance: during his campaign, he accused the council of petty bickering and foot-dragging. Now he holds the edge and has to prove he can do something with it.

PROBLEMS abound in Plattsburgh. Young people are leaving because there are no jobs. There is a steady flow of illegal drug traffic from the Canadian border into the Plattsburgh area and especially into the campus of Plattsburgh State University of Arts and Sciences.

Father St. Pierre said he is worried about the drug traffic. "This is a problem that could really get out of hand in such a small community."

Before his inauguration he went to Washington to confer with FBI agents. He wants to know if there are any programs that could help solve the drug problem in Plattsburgh.

Plattsburgh is in the heart of a depressed area which desperately needs to attract new industry. Father St. Pierre said it can be done by reviving tourism from Canada, and by making better use of the tax dollar.

Born in Fitchburg, Mass., Father St. Pierre is of French-Canadian ancestry. He speaks fluent French, which he says will be an asset in his public relations campaign with Canadians.

Mother of priest and nun dies in 92nd year

PORT ST. LUCIE — The priest of the Archdiocese of Miami. The Funeral Liturgy was celebrated Wednesday in St. Lucie Church for Mrs. Hester Manning, 92, whose son is a

Mrs. McGowan funeral rites

ELIZABETH, N.J. — Father Kilian McGowan, C.P., rector of Our Lady of Florida Retreat House, North Palm Beach, was the principal concelebrant of the Funeral Liturgy offered recently in St. Genevieve Church for his mother, Mrs. Josephine McGowan.

Some 40 Passionist Fathers concelebrated the Mass for Mrs. McGowan, who was 86 when she died following a stroke.

Mrs. McGowan is also survived by seven other sons: John, U.S.I.A., Hawaii; Robert, S. Orange, N.J.; Frank, a lay missionary in the Barbados Islands; James and Kenneth, both of Elizabeth, N.J.; and Richard, Greenbrook, N.J.; and two daughters: Mrs. Edward Berzin, Singapore; and Mrs. Louis Serrise, Havertown, Pa.

Ripoll rites held in Spain

Funeral services were held recently in Spain for Carlos Ripoll, Sr., father of Jesuit priest, Father Luis Ripoll, superior of Miami's Jesuit Community of the Province of Antilles.

The 82-year-old native of Spain had gone to Cuba in 1906 and returned to Madrid in 1960.

He is also survived by two other sons: Carlos, New York City; and Jose, Miami; and a daughter, Maria, in Madrid.

priest of the Archdiocese of Miami.

Father Gerard Manning was the principal celebrant of the Mass for his mother.

A native of Brooklyn, N.Y., who came to South Florida 15 years ago and formerly resided in Naples, Mrs. Manning lived at 104 W. Prima Vista Blvd., Port St. Lucie, and died on Sunday.

She is also survived by three daughters: Sister Gerard, I.H.M., Marywood College, Scranton, Pa.; Mrs. Francis Kelly, Albuquerque, N.M.; and Mrs. George Spires, Delray Beach.

Rites held for father of priest

PHILADELPHIA — The Funeral Liturgy was celebrated here for Joseph A. Kershner, whose son, a Piarist Father, is supervising principal of the boys' division of Cardinal Gibbons High School, Fort Lauderdale, Fla.

Father Joseph Kershner, who was visiting at his home at the time of his father's death, celebrated the Mass for his father, who was 76, in St. Mary Church, Roxborough.

Mr. Kershner is also survived by his wife, Gertrude.

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Anglican-Catholic text called 'study document'

VATICAN CITY — (NC) — The "substantial agreement on the doctrine of the Eucharist" reached by an official Anglican-Catholic commission is strictly a "study document" that "commits for the time being only the members of the commission," the Vatican press office said.

At a news conference in London at which the full text of the agreement was released, Auxiliary Bishop Alan Clark of Northampton, Catholic cochairman of the commission, said that the agreement could pave the way to inter-Communion.

The agreement was reached at a September meeting of the joint international commission of the Anglican and Roman Catholic Churches held at nearby Windsor but the full text was not released until the end of December to allow officials of both churches to examine it.

Bishop Clark said he foresaw Anglicans being permitted to receive Communion at a Catholic Church in a country or region with few or no Anglican churches, but not in a country such as England because the two churches are well organized there.

AFTER the commission's September meeting, Bishop Clark called the agreement "the most momentous statement of our two churches since the Reformation."

The Vatican press office said that the agreement "was not yet complete and that there are still essential points to be clarified. The central question of ministry of the Eucharist has not been touched on, since it will be the object of a special session of the mixed commission which is to take place in September 1972."

The agreement says that: "Communion with Christ in the Eucharist presupposes His true presence, effectually signified by the bread and wine which, in this mystery, become His Body and Blood."

"Christ is present and active, in various ways, in the entire Eucharist celebration. It is the same Lord who through the proclaimed word invites His people to His table, who through His minister presides at that

table, and who gives himself sacramentally in body and blood of His Paschal sacrifice."

"The sacramental Body and Blood of the Savior are present as an offering to the believer awaiting His welcome."

Christ's presence in the Eucharist "does not depend on the individual's faith in order to be the Lord's real gift of himself to His Church."

The elements of the Eucharist "are not mere signs; Christ's Body and Blood become really present and are really given. But they are really present and are really given in order that, receiving them, believers may be united in communion with Christ the Lord."

Through the "consecratory prayer . . . the bread and wine become the Body and Blood of Christ by the action of the Holy Spirit, so that in Communion we eat the flesh of Christ and drink His blood."

The agreement concluded:

"We believe that we have reached substantial agreement on the doctrine of the Eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practiced our Eucharist faith, we are convinced that if there are any remaining points of disagreement they can be resolved on the principles here established. We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that in view of the agreement which we have reached on Eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek."

At its October meeting, the House of Bishops of the Episcopal Church in the United States accepted the agreement "with gratitude and enthusiasm."

IT ALSO said it believes that the agreement could "remove Eucharistic faith as an obstacle to the unity sought by the churches in God's name" and suggested that the Episcopal Church adopt the statement at its

next general convention.

The joint Anglican-Catholic commission — set up by Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury — started its work on the Eucharist agreement in January, 1970, under the joint chairmanship of Bishop Clark and Anglican Bishop H.R. Mc Adoo of Ossory, Ferns, and Leighlin.

After its September meeting the commission said it will now seek a "consensus agreement on the ministry, which will be its main doctrinal preoccupation . . . until its next meeting in September 1972."

After the commission's September meeting Auxiliary Bishop Basil C. Butler of Westminster had said that "most and probably all of the commission's members" believe that the agreement "could justify some measure of 'inter-Communion' — if there were no other objections or obstacles in the way. But such obstacles exist and are, at present, serious."

Bishop Butler also explained at that time that the word "transubstantiation" presented difficulties for the commission.

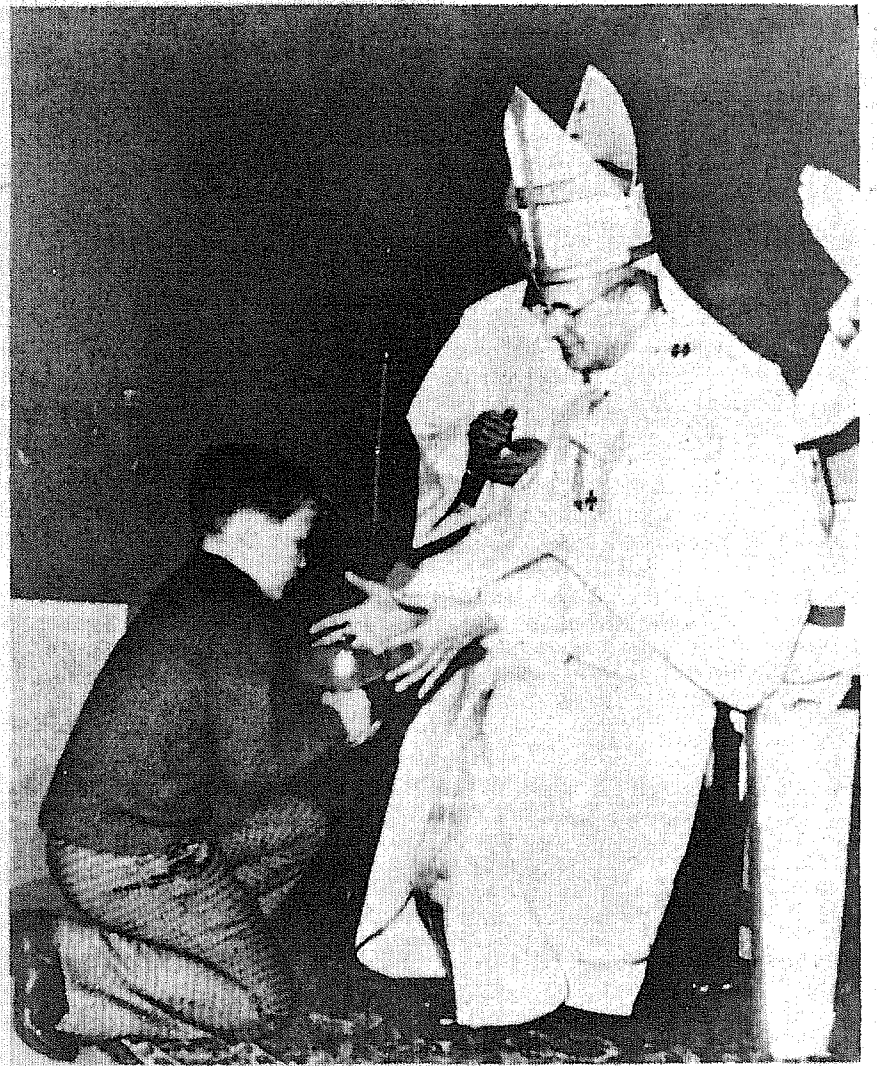
(The Roman Catholic doctrine of transubstantiation says that through the words of consecration at Mass the substance of bread and wine become the body and blood of Christ.)

The 39 articles of the Church of England denounce transubstantiation as a dangerous deceit.

The commission abstained from determining whether the transubstantiation that the articles denounce is the same as that which the Council of Trent affirmed in the 16th century, Bishop Butler said.

"I think that there was a feeling among our Anglican members," he said, "that for historical and contemporary reasons they could not at present accept the word itself in a statement of Anglican belief."

Among the 18 commission members (nine from each Church) are two American Catholics: Jesuit Father Herbert Ryan, professor of historical theology at Woodstock College, New York City, and Father George Tavard, professor of theology at the Methodist Theological School, Delaware, Ohio.



ACCEPTING A chalice from one of the residents of the home for orphaned and abandoned boys, Pope Paul celebrated Mass on the World Day of Peace. Speaking in the chapel of the Boys' Town of Rome, the pontiff issued his appeal for peace to those who, he has often said, stand to lose the most by war — the children of the modern age.

Peace does not come by itself, Pope warns

By JAMES C. O'NEILL
(NC News Service)

VATICAN CITY — (NC) — Pope Paul VI opened the new year with the 160 citizens of Rome's Boystown and told them that peace is "beautiful, but difficult."

The Pope traveled to the "Citta dei Ragazzi" on the outskirts of Rome on a rainy New Year's Day to join the youngsters at Mass and in a city assembly as his own special observance of the World Day of Peace.

The 74-year-old Pope told his young listeners that peace is "so difficult and complex that some think it a dream, a myth, a utopia. We, on the other hand, say that peace is something difficult; yes, indeed very difficult; but it is possible and it is a duty. That means that much work must be done in order to obtain peace."

THE POPE told his listeners: "Peace does not come by itself . . . It is the result of great efforts, of great plans. We must wish it; we must deserve it. And note this, we must all wish it; we must all deserve it."

The Pope obviously enjoyed himself on the visit. The boys and the Pontiff exchanged Happy New Year greetings very loudly.

At the Mass the Pope was prayerful and serious, but after he went to the circular assembly hall of the 26-year-old Boystown, and listened with great attention to the welcome speech of teen-age Mayor Fausto Scappini.

The Pope replied with great affection and more than once placed his hand on the boy's shoulder. Before leaving he distributed gifts, medals and Italian cake.

DURING the assembly of the self-governing city, the Pope asked the young mayor how long he was to remain in office.

Scappini said: "Two more months."

The Pope then asked: "Can you be re-elected?"

To which Scappini answered: "Yes."

The Pope then told the assembled boys, several cardinals and city officials of Rome that the Boystown was an example of how a society, any society, must work together and have laws.

Msgr. Patrick Carroll-Abbing, founder of the Boystown and nine other homes for children in Italy today, assisted at the Mass but remained almost conspicuously out of sight because he felt the day belonged to the boys and the Pope.

Mueller dealt directly with the Pope's private secretary, Father Robert Leiber, a German. Father Graham said, and did not meet with the Pope personally during 1940. Mueller now lives in retirement in Munich.

Historian says Pius XII warned of Nazi invasion

ROME — (RNS) — Four days before Nazi Germany invaded France and the Low Countries in May 1940, Pope Pius XII tipped off the British that an attack was coming, an American Jesuit historian revealed here.

In an interview, Father Robert A. Graham of San Francisco, an expert on Vatican diplomacy, said that the Pope learned of the impending assault from a German spy who was in fact a "double

agent" and a personal friend of the pontiff.

On May 6, 1940, Britain's minister at the Vatican, Sir Francis D'Arcy Osborne, sent a coded cable to the Foreign Office in London which said:

"The Vatican expects a German offensive in the West to begin this week. But they have had similar expectations before, so I do not want to attach particular faith in their present prediction. They say that it may include not

only the Maginot Line but Holland and Belgium and even Switzerland."

THE WARNING, according to Father Graham, was the culmination of several months in which the Pope had somewhat fearfully acted as a secret intermediary between London and a resistance group of German military officers hoping to overthrow Hitler.

In a communication with Religious News Service, the

Jesuit scholar said that it was important to stress "the peculiar position of Pope Pius XII and the extraordinary risk he took in first acting as intermediary between anti-Nazi German military conspirators and the British enemy, and secondly in giving advance military information to one of the belligerents."

Father Graham told RNS that the explanation of this "unprecedented mediation" of Pope Pius, "who does not

seem even to have informed his own Secretary of State, Cardinal Aloisius Maglione," is that the pontiff felt he could thereby "save millions of lives."

The Pope's informant was an Abwehr (German military intelligence) agent named Josef Mueller who, while ostensibly spying on the Vatican, was actually the chief emissary in Rome for the anti-Hitler military resistance. Mueller, a

Catholic lawyer, had become friendly with Pope Pius XII before the war, when he brought evidence to the Vatican of Nazi repressive measures against the Church.

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ABCD faces greater needs than before

(CONTINUED FROM PAGE 1)

program has expanded in filling the needs of blacks, whites, and different ethnic groups in the Archdiocese.

Noting that very little construction had been done with donations to the ABCD last year, the Bishop-elect explained that several multi-purpose facilities had been constructed at high schools, including Lourdes Academy, South Miami; Msgr. Pace High, Opa Locka and Cardinal Gibbons High, Fort Lauderdale.

These facilities are required for accreditation, he said, pointing out that in most instances monies for the buildings had been donated by parents of students, which were supplemented by ABCD funds. The multi-purpose facility now under construction at Cardinal Newman High, West Palm Beach, is being built through a single gift given specifically for that purpose in the name of the ABCD, he added.

REMINING that the chief use of ABCD funds is for programs that are under the direction of Catholic Charities, Bishop-elect Gracida reiterated the remarks of earlier speakers. "Their programs run into literally billions of dollars but they turn to the Archdiocese to make up the deficit or subsidy which has to be given to them in order to subsidize their operations. Last year," he continued, "the Chancery sent, from ABCD funds, to Catholic Charities bureaus and agencies, funds in excess of \$500,000 to subsidize their deficit operation. Without that money they simply could not have existed or conducted the programs they did. What did they do with that money? What was accomplished?" he asked.

"There were literally hundreds of persons who were assisted by Catholic Charities, who were welcomed in all five regional offices and all institutions," he stated.

Bishop-elect Gracida revealed that Archbishop Carroll has a serious intention for expanding existing programs for the elderly in the future.

"We are not speaking just of providing, with the aid of the federal government, housing for the elderly such as the wonderful places like St. Elizabeth Gardens, Pompano Beach; and Marian Towers, Miami Beach," he said, "but we're speaking more importantly of the kind of care that is rendered by priests, religious, and social workers who will go into the homes of these elderly people — who will go to their homes and bring them spiritual consolation, and various services, which will help them to find in their old age true meaning and value to their lives."

FOLLOWING the recent White House Conference on the Aging, the prelate recalled, a conference subcommittee composed of U.S. Bishops issued a report stating that there is a clear need for the Church to assume a role, not in competition with, not duplicating what the federal government and local agencies can do. But, he noted, there is a clear role for the Church to play in bringing to the elderly in their homes the consolation and help of the Church in their declining years so that their lives remain fruitful and meaningful. "So we have embarked upon this program of expanding these services which requires the dedicated services of priests, religious, and social workers who visit these homes."

Bishop-elect Gracida, who is also treasurer of the Archdiocese, assured the hundreds of guests that he could "testify to the fact that the ABCD represents the life-blood not just of the Catholic Service Bureau but of most of the programs conducted by the Church in South Florida. The Annual Archbishop's Charities Drive supports and makes possible the continuing operation of almost every apostolate and program that we have," he stressed.

"I CANNOT emphasize enough the

dependency which the Church and the whole Archdiocese has upon your generosity — your recognition of the need which exists. I am sure if Archbishop Carroll were here he would include thanking you and praising you for your generosity of the past and I am making a real appeal to you to continue that generosity of the past in the future," Bishop-elect Gracida said.

Earlier in the dinner program, for which Judge Mallory Horton was master of ceremonies, guests heard Dr. Ben Sheppard, associate director of the Catholic Service Bureau, reveal that the four programs now conducted for the rehabilitation of drug addicts receive \$10,000 each month from funds donated to the ABCD. At present 300 heroin addicts are under treatment, he said, adding that some 700 patients had been treated last year.

The Archbishop's Coordinator for the campaign, Father John Nevins, Archdiocesan Director of Catholic Charities, presented a brief outline of the history of Catholic Charities which began in this area in 1930, telling guests, "We are proud and grateful to God that we can be leaders of our community in the field of social service, of our priests, family counseling, directors of the respective social agencies of our Archdiocese, of the dedicated Sisters, of the Brothers at Camillus House, and the dedicated lay social workers and house parents of our various institutions who serve on your behalf.

"Catholic Charities depends on you and me for its existence," he added. "We are to be the specialists, we have been in the past. We are the leaders and by God's grace and your efforts in this year's ABCD campaign we'll continue to be the leaders, the specialists who continue to serve Christ personified, whether it be the drug addict, any of the children under care, the aged, those who need medical or psychiatric care, all those who come to our door who are Jesus Christ personified."

The Jesus Movement— What is it? Its future?

By MSGR. JAMES J. WALSH

The day after Christmas, the "New York Times" front-paged a detailed story by Douglas E. Kneeland about the Jesus Movement on college campuses. Apparently the rediscovery of Jesus and the Bible has been noted all over the U.S., from Stanford University on the west coast to the Ivy League's Dartmouth and Brown in the east, along with scores of other institutions in all sections of the nation.

What it means, how long it will last, no one knows. Some religious leaders admit their skepticism because many movements among youth today are usually intense and short lived.

EARLY in the sixties, for instance, social activism became the burning issue of campus life. Students became preoccupied with the living conditions of the



MSGR. JAMES J. WALSH

the fires burned low, and campuses began to look less like miniature battle fields.

While the smoke was lifting, the Jesus Movement quietly surfaced. Today number-wise, it does not represent a large percentage of any college body, but reports indicate its members are an articulate, closely-knit group wielding definite influence on the campus. It is so unlike the preceding movements one wonders if it is real. According to correspondent Kneeland, if some of its members are disillusioned activists or radicals one would never guess it, since their programs show little concern for social problem involvement or radical reforms.

WHAT DOES APPEAR to be a common thread running through all three groups is a sense of disillusionment with the past, an impatience with the "old" ways of doing things. The Jesus Movement, for example, at the moment seems to be by-passing the established churches and reaching beyond the forms and structures of organized Christianity. Understandably this makes religious leaders concerned, lest youth impulsively write off the institutional church as out-moded.

While the movement may have evolved into something else by the time this is printed, there seem to be some encouraging aspects about the changing attitudes of many young people. They are in a period of rediscovery of spiritual realities, making a break with the decaying indifference of the past. One minister who works closely with young people at Stanford underscored "the

(CONTINUED ON PAGE 17)

The Truth of the Matter

underprivileged. They urged every man to come to the aid of his neighbor, to promote justice and equality, better housing and job opportunities. They denounced churches as being indifferent to man's material condition and sought to involve them more in the struggle for drastic reforms.

However, before the end of the sixties was in sight, a great many concerned students had dropped this program and reached out for more controversial confrontations. Out of this emerged the campus radicals whose movement was supposedly founded on the disenchantment with existing political, academic and economic institutions. Authority became the clearly identified enemy. The radicals resorted to violence to obtain more of a voice in administration and decision-making. Although they spread terror and fear, soon



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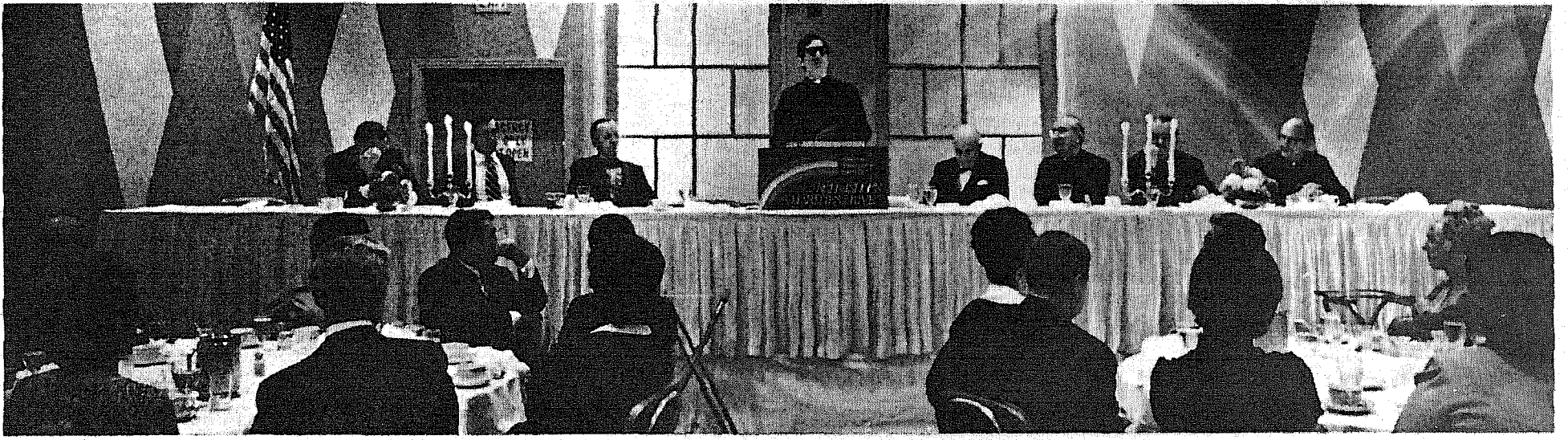
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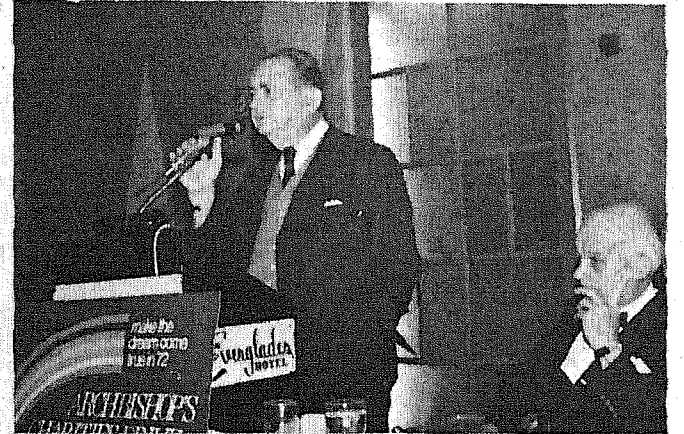
EXECUTIVE OFFICERS



Bishop-elect Rene Gracida speaks to guests during ABCD Dinner



REGIONAL coordinator, Msgr. John O'Dowd, V.F., pastor Epiphany Church, South Miami, welcomes Richard Hausler, Mrs. Joseph Eisenhart, Mrs. Hausler and Joseph Eisenhart.



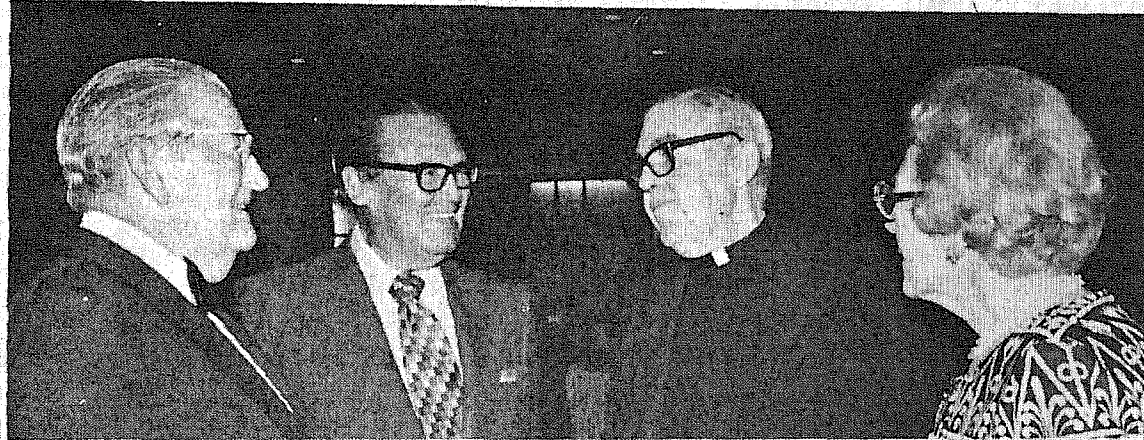
ASSOCIATE DIRECTOR of the Catholic Service Bureau, Dr. Ben Sheppard, outlined work of the past year in drug addiction and other areas.



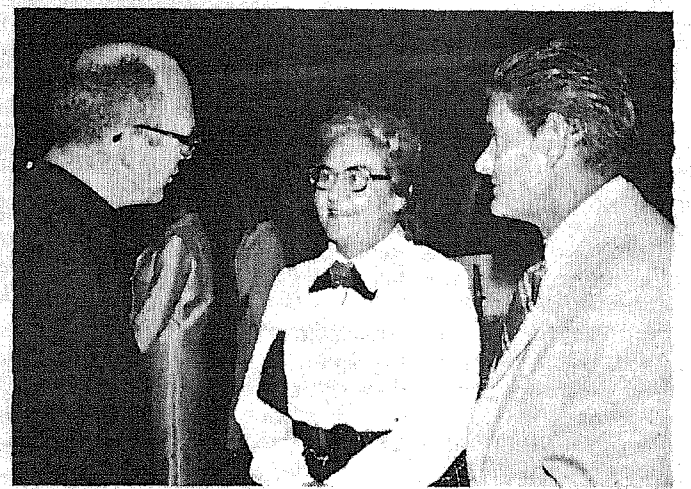
MAKING pictures for St. Louis parish bulletin was Mrs. Irene Byers.



MC for kick-off dinner, Judge Mallory Horton, checks details with Frank Hillary, ABCD director.



KEY BISCAYNE pastor of St. Agnes Church, Msgr. James F. Nelan, talks before dinner with J. P. Guinane, Louis Pfeifle and Mrs. J.P. Guinane.



ARCHBISHOP'S coordinator for the ABCD is Father John J. Nevins shown welcoming Mr. and Mrs. Walter Postens.



CORAL GABLES pastor, Msgr. Peter Reilly, regional coordinator, chats with Mrs. William McBain and Mrs. Joseph Niemoeller, a member of the Catholic Service Bureau staff.

ABCD 1972



IN RECEIVING line, Father John Nevins is shown greeting the George Barkets and the Michael Russells.

Editorials

Help their dreams come true in '72

The accomplishments of the Archbishop's Charities Drive during the past 12 years in the Archdiocese of Miami represent some of the brightest, most heartening pages in the history of South Florida.

There is every reason to believe that the 1972 campaign, which will go toward the support of the various charitable programs sponsored by the Church in South Florida, will surely add luster to the astonishing story of compassion, cooperation and accomplishment that our people have been recording.

WHO will be assisted by the ABCD? Among those will be the sick, the hungry, the lonely, retarded children, homeless boys and girls, migrant workers, alcoholics, drug addicts, those who are abandoned and forgotten.

As Archbishop Coleman F. Carroll has reminded us, we must recall that our Lord did not speak lightly when He

said, "Whatever you do for the least of My brethren, you do unto Me."

WITH the opening of the ABCD campaign this past Wednesday we are afforded a number of opportunities. We are given the occasion 1) to manifest commitment to the commandment of Christ that we love one another as He has loved us; 2) an opportunity to use economic and material security as a means of sharing with others; 3) a reminder that to give is to grow in love, and that God will never forget what is done for others in His name.

It is our conviction that during these coming weeks genuine concern, sincere interest and continued generosity will again be manifested to meet the ever increasing needs of so many in the area that encompasses the Archdiocese of Miami.

Let's "make their dreams come true in '72."

Hope they'll change the game plan



The 'inalienable rights' apply to unborn also

(The following article was written by Father John P. Haran, S.J., a member of the faculty of the Archdiocese of Miami Seminary of St. Vincent de Paul, Boynton Beach.)

By FATHER JOHN P. HARAN, S.J.

In the preamble to the Declaration of Independence, the Founding Fathers of our Republic gave this basis for their political philosophy: "We hold these truths as self evident, that all men are created equal and endowed by their Creator with certain inalienable rights and that among these rights are life, liberty and the pursuit of happiness."

Thus, before they addressed themselves to the vindication of the effort to which they pledged their lives and their honor, they expressed a common view on the sacredness of life, a notion with which the Judeo-Christian ethic has enriched civilization.

Since God is the Author of life, life is sacred. From the early days of the Republic, the notion of the sacredness of life, implicit in the common law idea of man as *liber et legalis homo* (free and legal man), has been made explicit in the great series of declarations of the rights of man that have been incorporated into our laws.

The acceptance of the notion that all men are equal in origin, nature and destiny has made and still makes a profound difference to our society. It is the premise not only of liberty, but also of equality and fraternity. The extension of abortion by legislative fiat would undermine this important principle.

TO GIVE SPECIAL POINT to opposition to legislating "abortion on demand" independently of any theological position, it is helpful to reflect on the current scientific and biological conclusions of expert geneticists and embryologists, and to be aware of the judicial decisions relevant to asserting that the fetus is a living, human person.

Geneticists assure us that the unborn child, from the moment of conception, is a living human being. That it is human is clear from the chromosomal pattern: 46 chromosomes, 23 from the father, 23 from the mother in the first cell of the new individual whose life begins at conception. There is no possibility of the human female ovum fertilized by the human male sperm becoming anything but a new human individual, given the favorable environment of the mother's womb for the period of gestation. Thus, from the moment of conception there is no qualitative difference between the genetic package at that moment and at the moment of birth. It is unmistakably and uniquely human.

This scientific and biological fact is independent of any theological variance that may exist among members of different religious affiliations concerning the moment (or the fact) of the infusion of a spiritual and immortal soul. Science makes no theological or religious statements or conclusions in this matter; it simply categorically affirms that in answer to the two vital questions concerning the embryo or fetus, namely: "Is it alive?", "Is it human?" Only an affirmative answer is justified scientifically.

Some would like to say that though scientifically it is alive and human, it is only a thing, an object; not a person. This is the point at which judicial decisions, warranted

by our American laws, make it clear that in the eyes of the law the living, human unborn being is a person.

THE UNBORN CHILD can inherit. Suits can be brought for damages to the unborn child, damages suffered while the child is in the womb. Since only persons can be the subject of rights, and the right of inheritance is clearly a right, the unborn child is, in the eyes of the law a person.

Just what does "person" mean as it is used in ordinary English? Webster's Third New International Unabridged Dictionary arranges definitions in the order of the time at which each word began to be used in a certain meaning. In that dictionary, under "person" we find: "1-a: An individual human being."

Biological facts amply testify to the fact that the unborn fulfill this requirement. Some now wish to use a more restrictive meaning of "person," that, for example, found under 8-a in the same dictionary: "a being characterized by conscious apprehension, rationality and a moral sense." It is clear that if this definition is insisted on, then the age at which a born child becomes a person could be a widely discussed question.

In our legal tradition, "person" is used in the sense of 1-a above in many decisions. Possibly of greatest interest is the well founded view that abortion on demand would violate the 14th Amendment provision: "nor shall any State deprive any person of life, liberty or property without due process of law; nor deny to any person within its jurisdiction equal protection of the laws."

It is worth noting that the 14th Amendment speaks earlier of "citizens", then of "persons." No one can, consistently with our own juridical processes, argue that "citizens" and "persons" mean the same thing, because the provisions of this Amendment have been applied to aliens, who are persons, but not citizens. On the accepted juridical principle that "rights are to be extended," and because of explicit decisions, the unborn are rightly considered persons in the eyes of the law.

AN INTERESTING SERIES of wrongful death actions involving unborn plaintiffs have been tried in the courts. The rationale involved in many such cases is found in Mitchell vs. Couch, a Kentucky case decided in 1955. The issue was put as to whether the unborn child is a "person" within the meaning of the wrongful death statute. The court declared: "The most cogent reason, we believe, for holding that a viable child is an entity within the meaning of the general word 'person' is because, biologically speaking, such a child is, in fact, a presently existing person; a living human being."

This case, and many others like it, involved viable fetuses and some of the rulings seemed to make viability an essential condition for recovery. A 1967 Massachusetts case, Torrington vs. Watertown News Co., Inc., et al., set aside viability as a condition for recovery.

Mrs. Torrington was in an automobile accident with a Watertown News Company truck. At the time she was three and a half months pregnant. The baby was born less than two and a half months later and lived for only two to three hours. A lower court

How can abortion crowd feel so self-righteous?

By DONALD KAUL

(Reprinted, courtesy of the "Des Moines Register.")

The main thing I have against the people pushing for liberalization of the abortion laws is their self-righteousness.

It's not just that they lay these arguments on you, but that they act as though the validity of the arguments is self-evident; given.

And if you should disagree with them, they treat you as though you were a fascist or a religious nut or both.

Well, there's at least one non-fascist of no particular religious persuasion who has grave moral reservations about abortion — Ken Kesey.

Kesey, if you don't already know, is a talented novelist ("One Flew Over the Cuckoo's Nest") and one of the seminal figures in the psychedelic revolution (see Tom Wolfe's "The Electric Kool-Aid Acid Test"). He's a radical committed to the transformation of our society, and he's against abortion.

IN THE LATEST ISSUE of "The Realist" he argues against abortion with the story of Freddy Schrimpler, an old man, vegetablized by old age, whom Kesey met while working as a psychiatric aide on a geriatrics ward.

Most of the work of the aides on this ward consisted of keeping these ancient, seeming non-humans alive, and the thought often occurred: Why?

Then, one day, as he was taking Freddy's temperature — rectally — Kesey heard the old man squeak in an almost communicative way.

He leaned close to the pink and toothless mouth and found that the man, who had been on the ward for some 20 years, was indeed speaking to him. He squeaked:

"Makes you . . . kinda nervous . . . don't it?"

Kesey says:

"The voice was terribly strained and faltering, but even through the distortion you could clearly make out the unmistakable tone of intelligence and awareness and, most astonishingly, humor.

"IN THE DAYS that followed I brought my ear to that mouth as often as the nurses let me get away with it. He told me his story.

"A stroke years ago had suddenly clipped all the wires leading from the brain to the body. He found that while he could hear and see perfectly, he couldn't send anything back out to the visitors that dropped by his hospital bed more and more infrequently. Finally they sent him to the VA, to this ward where, after years of effort, he had learned to make his little squeak . . . As I got to know him I spoke of the young aides' thought.

"'Let a man die for his own good?' he squeaked, incredulous. 'Never believe it. When a man . . . when anything . . . is ready to stop living . . . it stops. You watch . . .'"

"Before I left the ward, two of the vegetables died. They stopped eating and died, as though a decision of the whole being was reached and nothing man or medicine could do would turn this decision. As though the decision was cellularly unanimous . . . and met with the satisfaction of all concerned.

"Punishment of unwed mothers? —! Care of neither the old nor the young can be considered to be punishment for the able, not even the care of the un-dead old or the unborn young. These beings, regardless not only of race, creed and color but as well of size, situation or ability, must be treated as equals and their rights to life not only recognized but defended! Can they defend themselves?"

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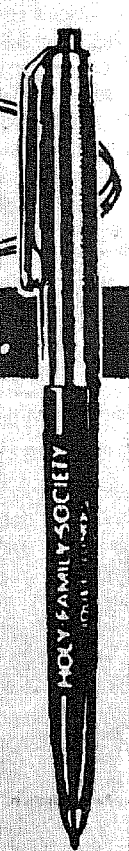
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Refutes press stories on 'Virgin birth' lecture

Two months ago a lecture by Father Raymond E. Brown, S.S., whose home is in Miami, on "The Problem of the Virginal Conception of Jesus" attracted nationwide attention and was the subject of newspaper headlines throughout the country.

In an exclusive interview with *The Voice and The Florida Catholic*, publication of the Diocese of Orlando, the president of the Catholic Biblical Association, who is a consultant for the Pontifical Commission on Christian Unity, and who recently received the Cardinal Spellman award as outstanding theologian of the year, discusses his lecture.

Q. What was the occasion of your recent lecture which has attracted so much attention?

A. It is a custom in famous theological faculties to have a new professor give a formal inaugural lecture to the faculty and students on an important question in theology. Last Fall I became Auburn Professor of Biblical studies at Union Theological Seminary in New York City — a joint appointment with Woodstock College. Union Seminary is one of the most famous Protestant theology schools in the world, and I am the first Catholic ever to be appointed to a permanent professorship, so this was a significant ecumenical and theological occasion. I chose a topic that is becoming an increasing problem in Catholic New Testament interpretation, and which has been a difficulty for Protestant scholars as well. The audience consisted of theologians from the New York area, and my lecture will be published in a specialized theological journal (*Theological Studies*) in March of this year.

Q. Some of the newspaper reports of your lecture have been sensational. Are they accurate?

A. There was nothing really sensational about my lecture. I had been studying the problem of the virginal conception of Jesus for a long time as part of a book I am writing on the infancy narrative of Matthew and Luke. I had given the lecture in the preliminary form before — in fact last summer at University College in Dublin before the Irish Catholic Biblical and Theological societies. It did not cause the slightest disturbance there and no one who heard the lecture in New York was the least upset. It was warmly received by both Catholics and Protestants. The Protestant students, in particular, appreciated the fact that I had shown pastoral concern for the faith of the ordinary Catholic laity.

Q. How then do you account for the newspaper reports, particularly in the secular press?

A. I had no control of that. I was speaking to theologians about a highly technical matter. I had no idea that my lecture was going to be a subject of newspaper publicity. My remarks were bound to be misunderstood by a general public, for they were not geared for such an audience.

Moreover, as you well know, press releases by a news service are at the mercy of subscribing newspapers, which are free to delete part of the news release and which supply their own headlines. Many newspapers — and I would guess, often without bad intention — left out important qualifying sentences. And the headlines in many papers were blatantly misleading e.g. "Virgin Birth Called Myth," and "Catholic Priest Raises Doubts on Virgin Birth." I never used the word "myth" and I did not originate any doubts. I simply discussed doubts that had been raised by others.

Q. Are there doubts among Catholics about the Virgin Birth?

A. The term "virgin birth" can be misleading. I prefer the term "virginal conception." Yes, the virginal conception of Jesus has been questioned or denied by Catholics writing in French, Dutch, German and English. Sometimes the writers are simply sensationalists; other times they are careful scholars. The Dutch Catechism caught worldwide attention when it was ambiguous in its statements about the question. A recent and widely sold book by a Catholic described the virginal conception as a "maladroit fable" — and that is blasphemous. It is because of this that I feel competent theologians must study the question.

Q. But how do you deal with such doubts?
A. In response to the Dutch Catechism,



FATHER BROWN

an ecclesiastical commission insisted that there should be no doubts. But that has had no effect on subsequent Catholic writers. It is something like a parent who responds to a teenager's "why?" by saying "Because I tell you so."

Whether we like it or not, people want reasons today. And despite some of the Catholic newspaper writers, it is not convincing to present only the reasons for a position; a good theologian must discuss the reasons both for and against. St. Thomas Aquinas did that with every question he discussed in the *Summa Theologica*; he always presented fairly the reasons against his position so that his readers would know that he had considered them. Today people are convinced by objectivity not by polemics.

Q. Do you think the Vatican favors a discussion of such problems?

A. To give an example, recently many theologians and Scripture scholars, including Catholics, have been questioning whether Jesus' victory over death really involved the raising of His body from the tomb. Now, there is a problem here, or intelligent Christians would not even consider such a possibility.

The Vatican could have tried to settle the question by issuing a manifesto against any discussion of this problem. Instead, in April, 1970, the Vatican wisely sponsored a discussion of it by leading Catholic scholars. I was the only American Catholic scholar brought over to Rome for this discussion, and I assure you how impressive it was to find that there was almost unanimity among the scholars present in maintaining that there was good evidence for the empty tomb. When our discussions are published by the Vatican Press, this objective approach will carry far more weight in the scholarly world than if the Vatican had tried to suppress discussion.

The Pope in a special audience thanked those who participated for the service that they rendered the Church. It is a sign of weakness to be afraid of objective discussion; unfortunately this fear is fostered by some Catholic feature writers in our newspapers. Of course it is desirable that we keep such discussions in circles where it can be understood, but the inquisitive press does not always allow that privilege.

Q. But how can we even discuss the virginal conception of Jesus? Has that not been settled by the Church long ago?

A. This is precisely what I want theologians to make certain of. It is easy to look up textbooks and find all the things that are supposed to be of Catholic faith; but then sometimes when you examine the history scientifically, it is not so clear.

Early in this century most of our Catholic textbooks were teaching that man was directly created by God from the dust of the earth and woman was created from man's body, because it was thought that the early chapters of Genesis were straight history.

Now, following the lead of the Vatican itself, no Catholic Scripture scholar of any repute regards those early chapters as simply history, and all serious Catholic theologians take evolution for granted. In other words, we found out that what was thought to be "of faith" was not "of faith." Whenever new evidence is brought forward, Catholic theologians have an absolute duty to reexamine doctrines to see whether the manner in which they have traditionally

understood a doctrine still stands. To seek to clarify what the Church's position is, is not at all the same as to challenge the Church's position.

Q. Isn't such reexamination bound to be rather upsetting for our Catholic people?

A. I don't think so, if the people are not stirred up by alarmists who see heresy in every new idea or objective discussion. After all, theologians are trained to engage in such discussion; they will correct one another and modify any wild ideas. And in the long run it is the Church authorities who will decide which ideas of the theologians are to be presented to the faithful.

It is the job of theologians to seek truth and, if they do not discuss delicate problems, others who are not competent to do so will. But I would insist that no one should be teaching the people anything novel in sermons or catechisms until the Church has evaluated these theological discussions. Why should we think that the faith of our Catholic people is so weak that they would not want their capable theologians to discuss problems fairly?

Q. What sort of reactions are you getting to your lecture?

A. I really should not be getting any reactions at all because the lecture will not be published until March. But incredible as it seems to me, Catholic writers who were not present to hear the lecture and did not have the courtesy to ask to see a typescript have begun to attack me or to "refute" me, on such a complicated subject, on the basis of a one-page summary originally prepared for

those who heard the lecture, which is 80 pages long with very detailed documentation. So I cannot conceive how any writer could possibly be so lacking in scholarly integrity as to try to challenge my ideas without asking to see the lecture.

I am sorry to be harsh, but this is a sign to me of the near-hysteria that exists among extreme right-wing Catholics today. One theologian did ask to read my lecture in typescript, Father Thomas Clarke, who wrote about my lecture in the Dec. 25 issue of *America*, and he recommended that every priest and bishop read it when it is published, for he found it reverent and honest and not a threat to the faith.

Q. Would ordinary people profit from reading your lecture?

A. That's an embarrassing question to answer, but in honesty I would have to say "no." It was composed for theologians or, at least, for those with a theological education, and I presuppose a lot that I would have to explain to ordinary people. That is why people were confused by the press reports of the lecture.

Q. How do you expect then that your lecture will be received by scholars once it is published?

A. I hope that serious theologians, Catholic and Protestant, will sit down together and discuss the problem of the virginal conception with pastoral responsibility and deep respect for our Catholic traditions. There is no question of reacting to any theory of mine, since I have simply tried to present the evidence as modern scholars see it in the light of careful historical criticism.

Happy night turns into a nightmare

(CONTINUED FROM PAGE 1)

Numerous bones were also broken, including one in a leg, which was quickly set into a cast. There was severe damage to his left eye.

FOR A WEEK, he clung to life in the Intensive Care ward.

When he regained consciousness, his brother, Father P.J., and another brother, Father Joseph Nolan, C.S.S.P., of St. Jerome parish, Fort Lauderdale, were at his side.

A glimmer of recognition crossed his face as Father P.J. slipped a rosary into his hand, and then, again, he lapsed into unconsciousness.

For the past three weeks, the 51-year-old priest, hovering between consciousness and unconsciousness, has silently, painfully fingered his rosary, each bead in order.

ALTHOUGH no word of the accident had appeared in the daily newspapers, people of the parish learned one by one of Father Thomas Nolan's fight for life.

Each night they gather in the church of St. Thomas the Apostle, to recite the rosary for their priest, whose tranquil night turned to tragedy.

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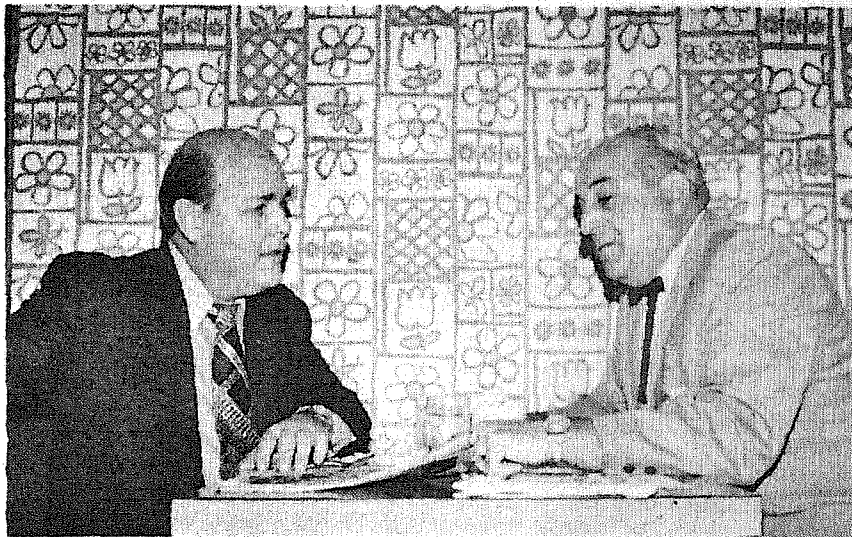
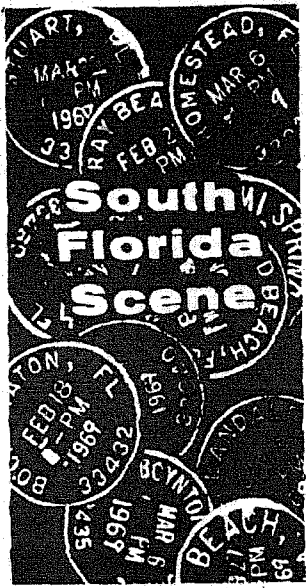
Abortions increase after new law

RICHMOND — (RNS) — when the law went into effect, known how many Virginia women have had abortions in Washington and other areas where abortion laws have been liberalized, but, several sources said, the number is believed to be significant.

The new Virginia law replaced a statute which permitted abortion only to save the life of the mother.

The number of abortions in Virginia rose by 900 per cent during the first full year of the state's new abortion law, according to the State Health Department's Bureau of Vital Records and Health Statistics.

A total of 3,070 therapeutic abortions were performed from July, 1970, that city's records. It was not



PROGRESS of the Dade County Concerned Citizens Committee, formerly known as the Little River Concerned Citizens, in its fight against pornography in Greater Miami is discussed by Miami Mayor David Kennedy, left, with Gordon Di Battisto, member of the committee.

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Around the Archdiocese Broward County

The Ladies Guild of Assumption parish, Pompano Beach, will meet Tuesday, Jan. 11, at 10 a.m. at the Native Sun Motel, 1950 South Ocean Blvd.

A current best seller will be reviewed by Mrs. Betty Carter at today's (Friday) meeting of the St. Anthony Catholic Woman's Club beginning at 11 a.m. in the club room.

The parish's library will reopen on Wednesday, Jan. 12, at 1 p.m.

An amateur talent show will be one of several features of St. Jerome parish's Family Festival slated for Jan. 13-16, south of Southland Shopping Center on SW Ninth Ave., Ft. Lauderdale.

Hours for the festival on Thursday and Friday will be from 5 to 11 p.m. On Saturday and Sunday, the hours will be from 1 to 11 p.m.

Dade County

A Mother and Daughter breakfast will be hosted by members of St. John the Apostle Council of Catholic Women on Sunday, Jan. 9.

The novel, "Jennie," will be reviewed at the home of Loretta McTiernan, 1260 Anastasia Ave., Coral Gables, for members of the Little Flower Society of Little Flower parish. The review will start at 1 p.m., Thursday, Jan. 13.

A card party, hosted by the Catholic Daughters of America, Court 262, is set for Wednesday, Jan. 12 at the Gesu Center, beginning at noon. Proceeds from the event will go to charity.

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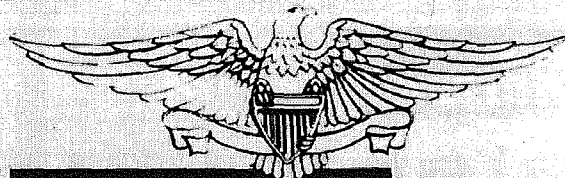
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Woman economist calls for one-society world

VATICAN CITY — (RNS) — British economist Barbara Ward (Lady Jackson), the only woman ever to address a Synod of Bishops, has called on the world's Roman Catholics to tackle problems of injustice and inequality "with new energy and awakened consciences."

An awakened conscience, she said, is a matter of desperate urgency because "blessedly, but not blamelessly," too many Catholics are "ignorant of the Church's efforts to form a universal society."

Writing in "L'Osservatore Romano," the Vatican City daily, Miss Ward underscored what she believes to be glaring shortcomings in the world view of "most Catholics."

MOST of the world's estimated 500 to 600 million Catholics, she declared, have only "limited knowledge" of mankind's need for an "international society" and do not give their full support to international organizations, such as the U.N., the World Bank, the International Court of Justice at the Hague, "despite repeated urgings of

Popes for Catholics to support these agencies."

"Too few Catholics know — or are profoundly convinced — that the claims of justice and progress today transcend all frontiers and necessarily involve the whole human race," she added.

In a specific reminder to Catholics living in countries of the "North Atlantic region," Miss Ward pointed out that the area controls 80 per cent of the world's resources but has only one-third of the world's population.

"Unless special programs are undertaken to correct such economic imbalances," the British economist warned, "it is possible to foresee within 20 or 30 years that the North Atlantic nations will have an annual per capita income of \$10,000, while the annual per capita income in Asia, Africa, and Latin America will still be less than \$400."

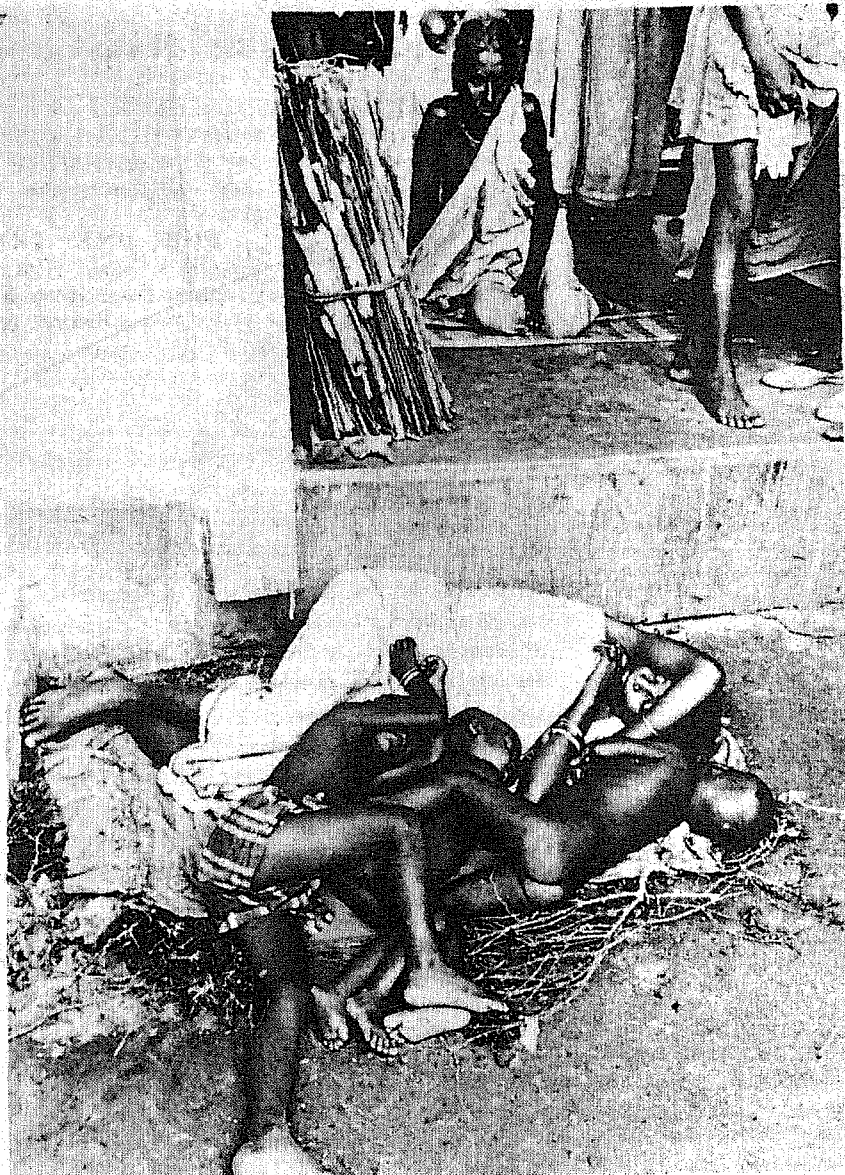
AT THE same time, however, it should be noted, she said, that if developing nations managed to match the levels of consumption now current in industrialized

countries, "it will be physically impossible for the limited resources of the planet to ensure a worthy level of life for all men."

Without redress of the economic imbalances on a worldwide scale, she said, "We can truly reach a situation in which the majority of mankind will be destined to remain poor to permit the North Atlantic peoples to consume and pollute at the level of \$10,000 per head."

Lady Jackson, the wife of Sir Robert Jackson, a United Nations development consultant, is a recognized authority on international development. In October, she became the first woman to address a high-level meeting of Catholic bishops. In her address at the third World Synod of Bishops she said that problems of ecology and international justice were inseparable.

She urged the Church to take the lead in bringing about a more controlled use of resources in fostering "a modesty of living more in keeping with the demands of local and international justice."



THERE IS a crying urgency for radical economic and social adjustments, says Lady Jackson, Barbara Ward, in the accompanying article, "all the more so since world population is expected to reach 7 billion within the next 30 years, of whom two-thirds will be inhabitants of non-developed countries."

Repression of farmers charged

ASUNCION, Paraguay — (NC) — Government repression of Catholic farmworker organizations was denounced by the Paraguayan bishops.

Leaders in the Alfredo Stroessner government, the oldest dictatorship in South America, are bitterly opposing the bishops' attempts to help the rural areas through Farmworkers' Leagues.

The situation, as reviewed by the Paraguay Bishops Conference at its December meeting, revealed:

- Three members of the Farmworkers' League at Troche were arrested and tortured by police after a study meeting in the village church. They were released on condition they discontinue the increasingly better attended meetings of the league.

- At Caaguazu, 12 farm-

workers were jailed for a week. Some of them were tortured after being questioned on their participation in a church sit-in protesting police handling of market vendors.

- When 500 league mem-

bers at Piribebuy protested the death of many cattle after vaccinations by government agents, police dispersed the rally and arrested several on charges of being Communists.



Travel Talk

BILL FARR
Anyone who travels ought to be without preconceptions. When you travel, remember that you are being allowed to enter a different community, with different customs and a different history than what you're used to. Don't criticize, but keep your eyes open and learn. Be insatiably curious. Find out about others. Admit a total ignorance — sometimes it's easier to understand if you start from the very beginning! And finally, be eager to enter this new world. Don't spend all your time in pseudo-American places. Try the language, the customs.

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Chaplin in his more refined comic roles

The figure of Chaplin's "Tramp" and the words "I am here today" were all that were needed to get an audience at a local theater during Charlie Chaplin's heyday. Today, it may not be so simple.

More than that of any other figure of the past, Chaplin's name means movies. Principally, this is because his many early shorts have been free to circulate without the copyright problems of his later features. As a result, his slapstick two-reelers have been playing continuously ever since in theaters and homes all over the world.

UNLIKE Harold Lloyd, Mary Pickford, Buster Keaton, and Harry Langdon, all cherished names from olden days, Chaplin has always been accessible on the screen. If a new plan to release his later pictures fails, it will not be because no

one knows him but because they know the early Chaplin too well.

The Charlie Chaplin Festival which is the rage of Paris at the present moment, plans to release seven features dating from "City Lights" (1931) to "A King in New York" (1957), plus three of Chaplin's short silents. For the student of film, this is an historic event, for until now, these films have only been available in murky, illegally-duped versions of the originals.

For the dedicated film buff, the opportunity of seeing these films in pristine condition, will be motivation in itself. But for the larger public, one is not so sure. Chaplin's later films are social satires which grow progressively more bitter in their comments about man and his social institutions. Some of them were not too

well-received when they made their initial appearance and it is questionable how they will fare this time around.

FOR ONE THING, Chaplin's last film, "A Countess from Hong Kong" (1967), was a distinct box-office disappointment. Also, the latest release of a Chaplin feature, "The Circus" (1928), and his only film to win an Academy Award did very little business.

The Chaplin Festival is trying to put the later, unknown Chaplin into perspective so that viewers can come to a full realization of his talents as a film-maker. Starting with "Modern Times" (1936), a transitional film in which the "Tramp" made his last appearance and in which Charlie for the first time is heard on the soundtrack (albeit singing gibberish), the Festival unveils the later Chaplin, the clown

turned satiric commentator on contemporary life.

It is a different Chaplin than that remembered from his earlier slapstick comedies. But it is the full flowering of the mature talent of a comic artist whose imagination gradually incorporated the social environment into the web of his humor.

THROUGH all these later films, Chaplin's visual invention is never lacking in originality. But his art consists in his performance rather than his direction of camerawork or editing. After leaving the madcap antics of the Sennett studio, Chaplin concentrated on both characterization and scaling down the slapstick to the believable realm of the actual, with the result that his humor became more sophisticated.

Each viewer owes it to himself to take advantage of this festival, which should ultimately play every city of America. It offers entertainment that has too long been missing from the screen, but also the chance of participating in the rediscovery of the later, more serious Charlie Chaplin.

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Best Sellers

as compiled by the University of Scranton, Scranton, Pa.

FICTION

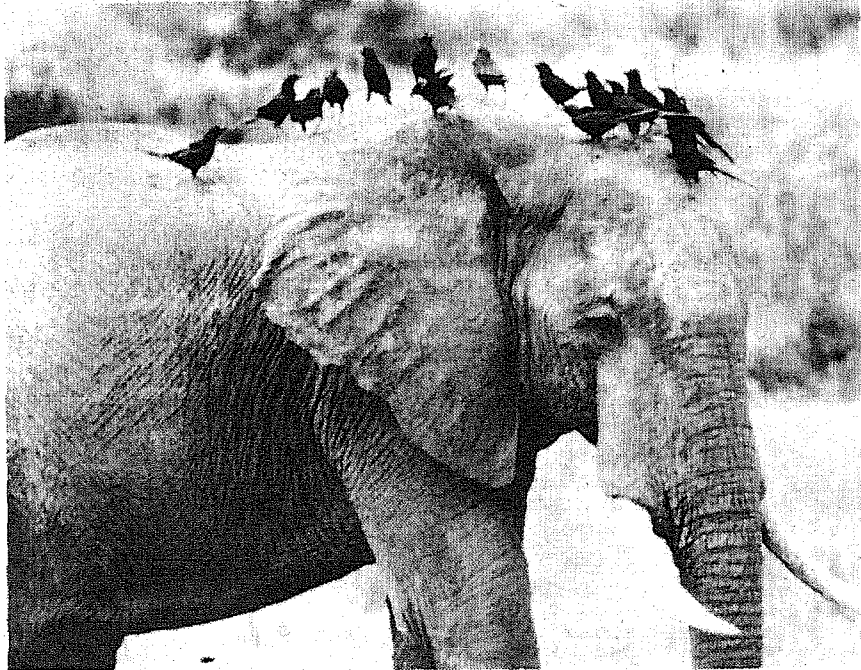
No Trains to Tottenville (I) Campbell
Life, Wonderful Life! (I) Morris
Theirs Was the Kingdom (IIb) Delderfield
Message from Malaga (IIa) MacInnes
Fire Sermon (IIb) W. Morris
Goldengrove (IIb) Ponicsan
A Georgian Love Story (I) Raymond
The Raft of the Medusa (IIa) Vercors
Barrington (I) Wilson
The Dahomean (IIa) Yerby

NON-FICTION

The Days of Martin Luther King, Jr. (IIa) Bishop
Cruising Speed (I) Buckley
The Naked Children (I) Fader
The X-Craft Raid (I) Gallagher
The Terrible Year (I) Horne
Parthian Words (I) Jameson
The Difference between a Man and a Woman

(IIa) Lang
Without Marx or Jesus (IIa) Revel
The Real Isadora (IIa) Seroff
I Play to Win (I) Steinmark

Symbols of Classification: I. Suitable for General Reading. II. Adults Only, because of: A. Advanced Content and Style; B. Immoral Language or Incidents. III. Permissible for Discriminating Adults. IV. Not recommended for Any Class of Reader.



EASY RIDERS. These birds get a free ride from the African elephant but pay their fare by keeping the elephant's back clear of bugs.

Best way to shoot elephant is with camera--definitely

The African Elephant (National General) — Simon Trevor is a former African safari guide and game warden who has built up a respectable reputation recently as a wildlife photographer on such TV and film projects as On Safari, Daktari, An Elephant Called Slowly and The Last Safari.

In The African Elephant, together with producer Monty Ruben, Trevor has realized a longstanding ambition to make an in-depth birth-to-death documentary on the world's biggest and strongest still-extant land mammal.

THE FILM is remarkable not only because it achieves its intentions with beauty, sensitivity and intelligence, but Trevor has managed in the process to expand our understanding and experience of the land, the surrounding wildlife and the environment in which the elephant exists.

In shooting his film Trevor landrovered for 13 months and 3,500 miles through the back country of Uganda, Kenya and Tanzania. His knowledge of African wildlife enabled him to photograph some 50 species at distances and moments of relaxation that are unique in their insights into life on the African plain.

We watch a cheetah tiring her cubs with games so they will sleep while she hunts, and then Trevor's telescopic lens follows her on a 60-mile-an-hour chase after a gazelle. We are spectators at the birth of a wildebeest that must be protected in its first moments

of life from a roving band of hyenas.

THESE MARVELOUS vignettes are simply the background for the central focus of Trevor's film. From the opening pan across a golden sunlit African dawn that silhouettes a stately giraffe against the horizon, the life of the elephant is woven into the fabric of his film. What emerges is an extraordinary portrait of a gentle master of the land, stronger, more dignified, more fearless than even the lion, and certainly more intelligent.

Trevor's omnipresent camera documents a refutation of the survival-of-the-fittest theory as it captures an elephant herd's care of the weak, the aged and the crippled among its numbers. The herd travels as fast as its slowest member. From a newborn's first faltering steps — if the 240-pound baby cannot rise its lungs will collapse from its own weight — to the elephant's mysterious practice of secretly "burying" the bones of its dead, the 70-year life span of this mammal is unfolded in all its fascinating detail.

While the narration, occasionally indulges in the usual coy anthropomorphisms, it has the virtue of being continually informative and at times even lyrical. Laurence Rosenthal has composed a musical accompaniment which lifts such scenes as the feeding time of thousands of flamingoes to the level of carefully choreo-

graphed ballet.

If "The African Elephant" is a richly instructive documentary, it is at the same time an engaging entertainment that will satisfy adult viewers as well as younger audiences. Unlike many similar films, the violence which is so much a part of the wild is given a rationale and is thoroughly integrated into the story. Parents in search of suitable movies for children will find "The African Elephant" a healthy, broadening experience for even their youngest. (A-1)

Movie about youth at a lonely time

Summer of '42 (Warner Bros.) A nostalgic story of a 15-year-old young man as he stands in the limbo land of loneliness and longing between adolescence and young manhood.

Three boyhood pals are at the Cape, sharing varying degrees of desperation over the problem of coping with their new-found maleness. They've discovered girls and they don't know what to do about it.

The picture has captured the flavor of the era through the filtered camerawork and, especially, through an unmistakable eye for detail.

In sum, the film is a mixture of successes and failures. The seduction scene at the end is still morally wrong. (A-4)

The Last Picture Show (Columbia) — Director Peter Bogdanovich's bleak observation of a bleak Texas town, circa 1951

The French New Wave (largely a creation of critics) made it almost de rigeur that the proper preparation for a director was to serve some time as a critic. The American film has finally caught up with this culture lag by the appearance of Peter Bogdanovich's second feature. This young director served his apprenticeship as a properly "auteur" critic, turning out major studies of Hawks, Ford, Hitchcock, and other pantheon directors before making his own first feature, "Targets" (1968), an interesting but uneven debut.

WITH this second work, he has proved his talents as a director. The film is in many ways a brilliant recreation of Americana, early Fifties vintage. The period is set down perfectly: the clothes, fashions, artifacts, and especially the pop culture (juke box tunes, radio programs, and the hypnotic television set that finally closes the only movie theater in the dusty town of Anarene, Tex.).

What Bogdanovich has captured on film is not only the physical feeling of the time but also something of its ethos and of its place in history. This was a generation which accepted its society with its values and yet was not satisfied with them. This Silent Generation begat the beatniks of the later Fifties and the hippies of the Sixties, kids looking for something other than the sublime emptiness of their materialistic society.

YET for all its obsessive care in recreating details of setting, Bogdanovich's film overlooks its character's basic humanity. There seems to be no room for hope or growth, or even the possibility of moving away to a better place.

What results is a banal observation of a dreary way of life, something that is neither uplifting nor enlightening. The dehumanization is particularly evident in the way Bogdanovich depicts — in very graphic detail — the various sexual

cruelties his townsfolk visit upon one another.

THERE seem to be no normal, much less wholesome or happy sexual relationships in all of Anarene — everyone commits acts of adultery, fornication, and perversion slavishly and joy-

lessly, just as they follow "Strike It Rich" on TV.

If the director thinks it sufficient to say that "Small-town life in America isn't like Our Town," we might just as well point out that it isn't like Anarene, Tex., circa 1951, either. (C)


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SUN DAY, JAN. 9

7:30 p.m. — (CBS) — **Stay Away, Joe** (1968) — Elvis Presley action adventure-songfest, with Burgess Meredith, Joan Blondell, Katy Jurado. Half-breed Elvis pokes a lot of cows, rides a lot of bucking bronchos, chases a lot of pretty girls, and sings a lot of songs. He also gets in a few fights and generally cuts up in his attempt to get a good deal from the government for his very own tribe of Southwestern Indians.

9 p.m. — (ABC) — **The Bravos** — O.K., all you George Peppard fans, here's your idol in his first made-for-television feature film. Gorgeous is here the commander of a remote U.S. Cavalry outpost. It's hard enough to run a tight ship out in the wilderness, but when hostile Indians kidnap his young son, it's almost too much for old George and he swings into action with a vengeance.

MONDAY, JAN. 10

9 p.m. — (ABC) — **Murderer's Row** (1966) — Dean Martin as Matt Helm, the poor man's James Bond who specializes less in espionage than in booze and broads. The movie, which has Martin-Helm tracking down a kidnaped scientist, is meant to be a spoof of spy-spoof movies. What it boils down to is a leer-filled bag of crude innuendo and puerile naughtiness, with Martin's lumbering characterization providing a paltry few unintentional guffaws. (B)

9 p.m. (NBC) — **Vanished, Part II** — Conclusion of the vast TV movie version of the Fletcher Knebel novel about the disappearance of a top-level government figure — did he defect??? If you could think of 100 TV and movie actors off the top of your head, we'd bet 50 of them are in this movie — and they do a pretty good job of entertaining us in the approved escapist manner.

TUESDAY, JAN. 11

8:30 p.m. (ABC) — **The Night Stalker** — Original, 90-minute television feature about a hard-boiled newsman's fight against censorship by his paper. The paper is complying with the Las Vegas police department to kill a story about a vampire who has been terrorizing the casino strip. If you can believe all of that, you might as well tune in. Darren McGavin, Carol Lynley, Simon Oakland star — but we won't say which is the witch.

THURSDAY, JAN. 13

9 p.m. (CBS) — **The Liquidator** (1966) — British-made undercover agent thriller stars Rod Taylor as a tough intelligence agent assigned to "liquidate" a number of folks Central considers to be security risks. One of them is Jill St. John, and this complicates things, much to boss Trevor Howard's dismay. (A-III)

FRIDAY, JAN. 14

8:30 p.m. (NBC) — **Seven Faces Of Dr. Lao** (1964) — Tony Randall stars in a diverting entertainment focusing on a traveling circus owned by the mysterious Dr. Lao (Randall), whose performances work strange effects on his audience. Very interesting. . . (A-1)



RECENT INTERVIEW in Spanish with Bishop-elect Rene H. Gracida, named Auxiliary Bishop to Archbishop Coleman F. Carroll last month, was conducted on WTVJ, CH. 4 by Spanish News Editor, Manolo Reyes, right.

Special program on 'Church in the 70's'

A special hour-long TV program will be aired on Sunday, Jan. 9, over the NBC Television Network, entitled "The Church in the '70's: An Interview with John Cardinal Krol".

The program will feature the newly-elected President of the National Conference of Catholic Bishops and the United States Catholic Conference in his first network appearance employing a "meet the press" format.

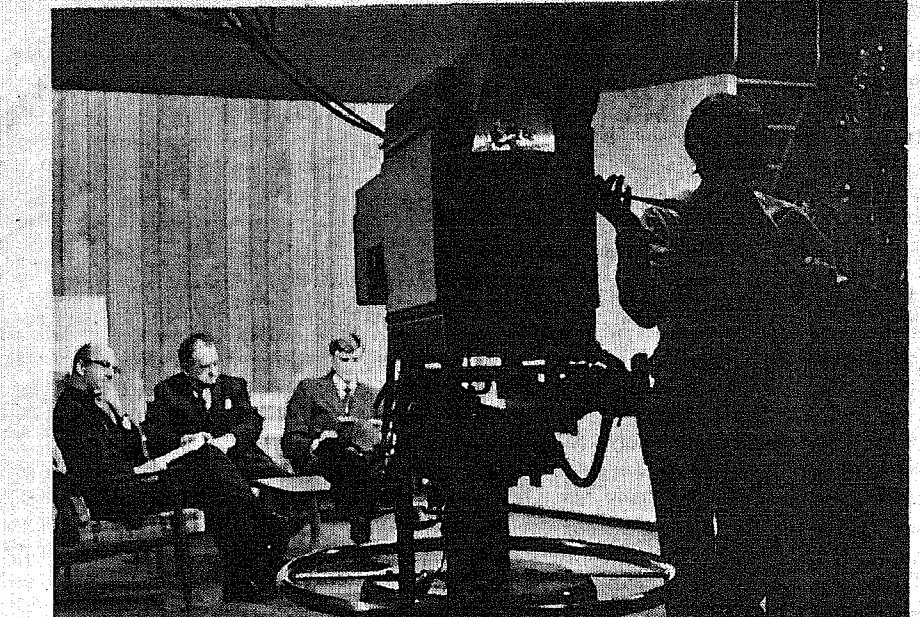
Members of the press interviewing Cardinal Krol are George Cornell, Religion Editor of Associated Press; Dale Francis, Editor of The National Catholic Register; and Richard Ostling, Correspondent, Time-Life News Service.

William Monroe, NBC News Correspondent will moderate.

"The Church in the '70's" will be aired in the New York Metropolitan area at 1:30-2:30 p.m. The network feed to affiliate stations will be 4-5 p.m. on Jan. 9.

On Jan. 9, the ABC Television Network will telecast a half-hour program, "The Heritage of Martin Luther King, Jr., a tri-faith tribute to the late black leader.

Guest participants will be the Rev. Jesse L. Jackson,



"IMPACT of Catholic Charities" on South Florida will be discussed during the 9 a.m. Church and the World Today on Sunday, Jan. 9 on CH. 7. Participating during the first in a two-part program will be Father John Nevins, Dr. Ben Sheppard and Roger Schwinghammer.

Chicago pastor and civil-rights leader; Rev. George H. Clements, pastor of Holy Angels Parish, Chicago; and Rabbi Abraham J. Heschel of the Jewish Theological Seminary, New York. ABC News Correspondent Frank Reynolds will moderate. The program will be aired in the New York metropolitan area from 1 - 1:30 p.m. Please check your local station for time of broadcast in your area.

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RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

Like A Two-Sided Mirror

An anniversary is like a two-sided mirror. In one side we see the past; in the other side the future; and in both, a reflection of ourselves. This year — 1972 — we are happy to be celebrating the 150th Anniversary of the Society for the Propagation of the Faith. As we begin this anniversary year, we invite you to look with us to the past with gratitude, while always looking to the future with renewed hope and dedication.

Looking into our "two-sided mirror" we can see as far back as 1822 to the traditionally Christian world of Europe, then emerging from 25 years of war and revolution. We see the 19th century mission-Church struggling in the new, and often hostile, lands of Asia, Africa, and in the new world of America.

Into this picture came a young woman, named Pauline Jaricot, living and working among the poor working classes of Lyon, France. Pauline was deeply concerned for the plight of the Church's missionaries, whose service to the world, she realized, was so vital and so needful of help.

Moved by her own strong faith, Pauline gathered a group of ten people together who, in turn, would each seek out ten people. Each "member" pledged to pray daily and sacrifice one franc a week for the poorest missionaries of the world. She called her organization the "Association for the Propagation of the Faith."

We can see through the years that followed, that Pauline's Association rapidly spread throughout France and into all of Europe. We can see the Mission-Church taking on new life among the most undeveloped peoples; we can see the Faith planted and nurtured in the newly settled territories of America, thanks to the support — generation after generation — of members of this Association.

We can see Pauline's dream come true 50 years ago, when in 1922, Pope Pius XI made Pauline's Association his own by raising it to the Pontifical Society for the Propagation of the Faith, making it the instrument for the universal Church's Missionary Activity.

Through the years, then, to the present day, we have seen the Church, the missions, and the needs of the world's poor change and grow. We have seen the Catholic Laity become rightfully involved in the life and work of God's People, the Church, and we have seen the members of the Society each year giving witness to their Faith in meeting the urgent needs of their own times.

In the future side of our mirror we see millions of people suffering . . . we see the Third World of today. We also see more missionaries than ever before, serving in every corner of our world — depending more than ever before, on the love and support of their fellow Christians.

We hope YOU are present this year in our "anniversary mirror," and will make each month a celebration of your faith and love for God . . . for others . . . for your Church.

Please begin this month by clipping the coupon below and sending your generous "anniversary gift" for your Church's missions today.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138. V 1/7/72

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BOOK REVIEW

Just like old times-- Jeeves is back again

Jeeves and the Tie That Binds, by P.G. Wodehouse, Simon and Schuster, 189 p., \$5.95, Suitable for General Reading.

Starting into this new Jeeves book, the reader may think at first that it is just like old times; no one should be deceived — it is old times. On the dust jacket, there is a photograph of a man bending from the waist to touch his toes: it is Pelham Grenville Wodehouse who is to celebrate his ninetieth birthday on the day on which his new book is published, October 15th. And the physical agility he is demonstrating corresponds to, but cannot really match, his mental agility.

Bertie Wooster is back at

it again, getting stuck for words and for the sources of quotations and invariably assisted by Jeeves. And Aunt Dahlia needs Bertie's assistance.

Spode, the ex-facit and current fiance of Madeline, is around to scare Bertie half to death and of course there has to be some stolen silver which can be traced to poor Wooster. And Jeeves makes all right in the end.

Wooster is all too fond of asking for words and emphasizing his ignorance, and he has all too clear a memory of Tuppy Glossop's treachery, but this is good fun: happy birthday, P.G.W. — and, at multos annos. (75-159142)

William B. Hill, S.J.

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

<p>FRIDAY, JAN. 7</p> <p>1:30 p.m. (6) The Upper Hand (Unobjectionable for adults)</p> <p>4 p.m. (10) Father Takes A Wife (Unobjectionable for adults and adolescents)</p> <p>8:30 p.m. (5 & 7) The Last Flight (No classification)</p> <p>9 p.m. (4 & 11) Killer By Night (No classification)</p> <p>11:30 p.m. (10) Flame Of Calcutta (Unobjectionable for adults and adolescents)</p> <p>SATURDAY, JAN. 8</p> <p>12 noon (6) King Of The Khyber Rifles (Family)</p> <p>1 p.m. (4 & 11) Children's Film</p>	<p>1:30 p.m. (6) An Honorable Young Man (No classification)</p> <p>2 p.m. (4) Captain Eddie (Family)</p> <p>4:30 p.m. (6) Beloved Infidel (Objectionable in part for all)</p> <p>OBJECTION: This film presented in a quasi-biographical manner tends to elicit undue sympathy for the immoral relationship of the principal characters.</p> <p>7 p.m. (6) An Honorable Young Man (No classification)</p> <p>8:30 p.m. (10 & 12) The Astronaut (No classification)</p> <p>9 p.m. (5 & 7) Vanished, Part I (No classification)</p> <p>11:30 p.m. (4) One Foot In Hell (Unobjectionable for adults)</p> <p>11:30 p.m. (11) Inferno (Unobjectionable for adults and adolescents)</p> <p>SUNDAY, JAN. 9</p> <p>12 noon (4) The Queen of Babylon (Objectionable in part for all)</p> <p>OBJECTION: Suggestive costuming and situations.</p> <p>2 p.m. (6) Beloved Infidel (Objectionable in part for all)</p> <p>OBJECTION: This film, presented in a quasi-biographical manner, tends to elicit undue sympathy for the immoral relationship of the principal characters.</p> <p>1:30 p.m. (6) An Honorable Young Man (No classification)</p> <p>6:30 p.m. (6) Beloved Infidel (See rating at 2 p.m.)</p> <p>7:30 p.m. (4 & 11) Stay Away, Joe (Unobjectionable for adults)</p> <p>9 p.m. (10 & 12) The Bravos (No classification)</p> <p>11:30 p.m. (11) My Blue Heaven (Objectionable in part for all)</p> <p>OBJECTION: Suggestive sequences; reflects the acceptability of divorce.</p>
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<p>11:45 p.m. (5) Red Garters (Objectionable in part for all)</p> <p>OBJECTION: Suggestive situations and songs</p> <p>MONDAY, JAN. 10</p> <p>1:30 p.m. (6) The Hideout (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (5 & 7) Vanished, Part II (No classification)</p> <p>9 p.m. (10 & 12) Murderer's Row (Objectionable in part for all)</p> <p>OBJECTION: Self-conscious suggestiveness in costuming and strained double entendres, give this spy-spoof a morally objectionable tone.</p> <p>11:30 p.m. (10) Girl Rush (Unobjectionable for adults and adolescents)</p> <p>TUESDAY, JAN. 11</p> <p>1:30 p.m. (6) The Hideout (Unobjectionable for adults and adolescents)</p> <p>8 p.m. (4) For The First Time (Family)</p> <p>8:30 p.m. (10 & 12) The Night Stalker (No classification)</p> <p>11:30 p.m. (10) Annie Oakley (Family)</p> <p>WEDNESDAY, JAN. 12</p> <p>1:30 p.m. (6) The Hideout (Unobjectionable for adults and adolescents)</p> <p>11:30 p.m. (10) Man In The Shadow (Objectionable in part for all)</p> <p>OBJECTION: Excessive brutality</p> <p>THURSDAY, JAN. 13</p> <p>1:30 p.m. (6) The Hideout (Unobjectionable</p>	<p>for adults and adolescents)</p> <p>9 p.m. (4 & 11) The Liquidator (Unobjectionable for adults)</p> <p>11:30 p.m. (10) The Fugitive (Family)</p> <p>FRIDAY, JAN. 14</p> <p>1:30 p.m. (6) The Hideout (Unobjectionable for adults and adolescents)</p> <p>OBJECTION: Suggestive situations; low moral tone, reflects the acceptability of divorce.</p> <p>8:30 p.m. (5) The Seven Faces Of Lao (Family)</p> <p>8:30 p.m. (7) Anna And The King Of Siam (Family)</p> <p>11:30 p.m. (10) Lady And The Bandit (Unobjectionable for adults and adolescents)</p> <p>SATURDAY, JAN. 15</p> <p>12 noon (6) Kid Flix — Pony Express</p> <p>1 p.m. (4 & 11) Children's Film Festival — Funny Stories</p> <p>1:30 p.m. (6) Queen Of The Nile (No classification)</p> <p>3 p.m. (7) All I Desire (Unobjectionable for adults and adolescents)</p> <p>4:30 p.m. (6) Attack And Retreat (No classification)</p> <p>7 p.m. (6) Queen Of The Nile (No classification)</p> <p>8 p.m. (5 & 7) Emergency (No classification)</p> <p>8:30 p.m. (10 & 12) Madame Sin (No classification)</p> <p>11:30 p.m. (4) Requiem For A Heavyweight (Unobjectionable for adults and adolescents)</p> <p>11:30 p.m. (11) The Way To The Gold (Unobjectionable for adults and adolescents)</p>
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RELIGIOUS PROGRAMS

TV

Saturday 5:30 p.m.

THE TV MASS — (Spanish) Ch. 23 WLTV Celebrant Father Jose Hernandez

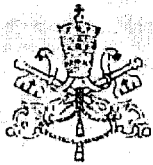
Sunday 7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK 9 a.m.

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Impact of Catholic Charities on S. Florida" will be discussed by Father John J. Nevins and Dr. Ben Sheppard in first of a two-part show.

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant: Father John Vereb



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.)

Everything a way or ladder in the journey of life

At this point it happens that man is torn by two contrary tendencies. One tends to make him stay put and be content with the experimental and sensible kingdom in which he has made his natural abode. The other tendency, which is also natural, is one of ascendancy, higher search, transcendent effort, which invites man to higher pursuit. This is where thought or understanding begins; understanding the metaphysical movement in which everything is immersed. Nothing is firm or stable. Nothing is self-explanatory: as to what and why it exists or where it comes from or is going to. Everything, understood to its very depths, is self-sufficient and refers to some principle or purpose outside itself. Everything is a way or a ladder. A mystery surrounds it. A mystery that is a kingdom unknown in itself, but an absolute certainty for those who have reached it in some manner. It is the mystery of God: the religious mystery. This wearisome and blessed journey, for whose start a moment is sufficient and for which years are not enough to complete, is religion.

Addressing general audience, Dec. 1, 1971.

★ ★ ★

The Holy See encourages the Catholic missions to contribute to the best of their ability for the instruction and education that opens the door to the human development, to the extent, at least, that this acquisition of knowledge is adapted to African culture, close to concrete realities, and geared to serve the people, families, villages and the whole of society. It is the same with the charitable works that brotherly love calls for. Complete development also requires this increase of goods, culture and health services to be carried out with more and more active participation of all the living forces of the country and in agreement with other African nations. This organic solidarity, extended prudently and without favoritism, always seems to be a happy harbinger of good brotherly relations which must be installed among mankind. It is a question of uniting in order to build, in a peaceful climate, everything that the good of one and all of the members of the great human family requires. And this must start with the goods the Creator, in His wisdom, has put into men's hands. Finally your country appreciates the high spiritual values that give the life of each person its full significance; and mutual relations their depth of respect, justice and love. This is the joyful recognition of a holy and merciful God, the feeling of His ever-presence, the prayer of hope that relies on His kindness and a sincere search for His will and the brotherhood He asks us to install with all men through open-mindedness, open-heartedness and mutual assistance.

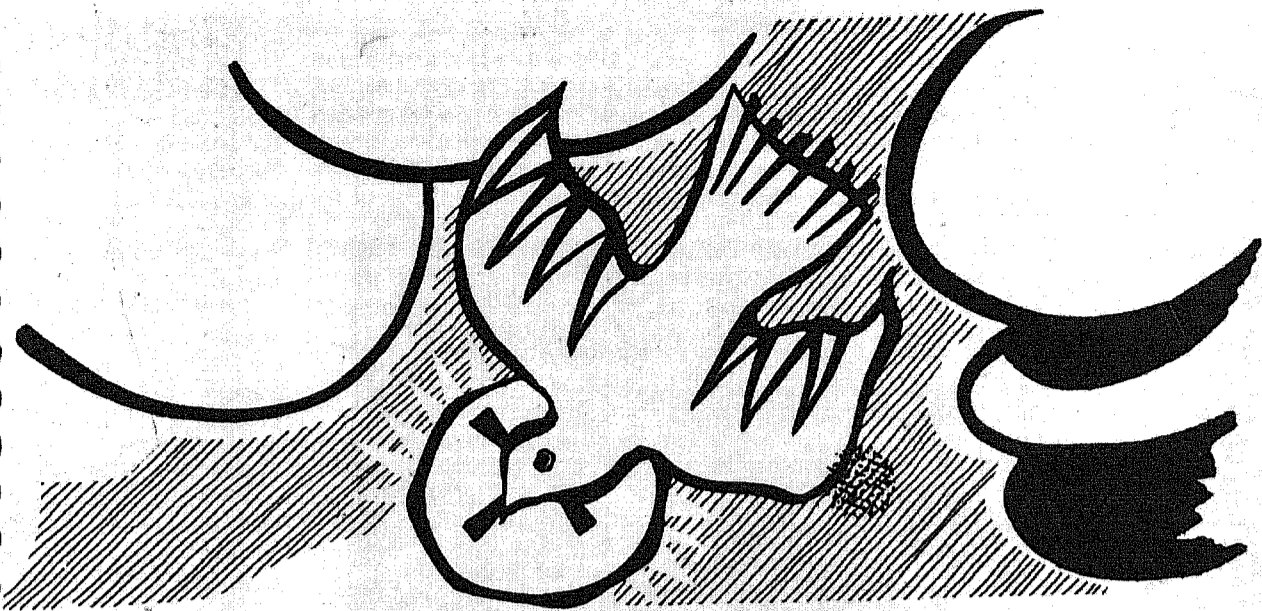
Receiving Ambassador of the Republic of Niger, Nov. 25, 1971.

★ ★ ★

We admire and have great regard for the special mission you carry out in protection of woman's dignity, to give a better account of her noble and valid values and to make woman more and more aware of her specific and irreplaceable function in society. No one can fail to see the human, social and civic value of this activity and, particularly, the Christian significance of this form of assistance, in which you offer the talents of your professional training and the gifts of heart. We cannot sufficiently praise and encourage this assistance because it is a question of re-educating your charges in the sense of their own moral dignity. It is a question of removing family and social barriers which keep a woman in a state of inferiority. It is a question of solving innumerable practical problems and of overcoming the hostility, or at least the indifference, that often surrounds your work, owing to a general laxity of morals. Your efforts are in line with the efforts the Church has made throughout the centuries to ensure that woman's original dignity may be respected, for she is created and redeemed by God. The recent Vatican Council II did not fail to raise the voice of the Church to denounce the forms of moral decay, offensive to human dignity, against which you are directing your activities in such a praiseworthy way. The Catholic Church is glad to put her support and her organizations at your disposal, when asked to do so, for more effective results.

Addressing a woman's group, Nov. 22, 1971.

You and Your Faith



From Sunday's Gospel

The people were full of anticipation, wondering in their hearts whether John might be the Messiah. John answered them all by saying: "I am baptizing you in water, but there is one to come who is mightier than I. I am not fit to loosen His sandal strap. He will baptize you in the Holy Spirit and in fire . . ."

When all the people were baptized, and Jesus was

at prayer after likewise being baptized, the skies opened and the Holy Spirit descended on Him in visible form like a dove. A voice from heaven was heard to say: "You are my beloved Son. On you my favor rests."

Luke 3: 15-16, 21-22.

Pope sought halt to bloodshed

VATICAN CITY — (NC) — Shortly before word arrived here of the surrender of Pakistani forces in East Pakistan — now the self-proclaimed republic of Bangla Desh — to invading Indian troops, Pope Paul VI urged India to safeguard lives and rights in that stricken territory.

The Pope sent his apostolic internuncio in New Delhi — Archbishop John Gordon — to the Indian government to plead for a halt to the bloodshed and for permission to carry out relief work among refugees and other war victims.

The message to the internuncio to meet with Indian officials — sent in his name by Cardinal Jean Villot, papal secretary of state — was one of several steps Pope Paul took privately first to try to forestall and then to try to halt the brief India-Pakistan war.

THE POPE'S MESSAGE

to Archbishop Gordon said: "The Holy Father, highly anxious that further acts of violence and bloodshed be avoided, charges your excellency to make an official demarche (representation) with the government in order that through the authorities and combatants of every side, the lives and rights of populations be safeguarded and repressions or other acts against humanitarian principles be avoided. Such acts would also prejudice the reestablishment of peace and the return of normality.

"The Holy Father also requests that Catholic institutions be respected and their work of relief for victims and refugees facilitated. Notably, His Holiness requests that the College of Notre Dame in Dacca be authorized to offer sure asylum and refuge to international and foreign personnel as well as Pakistani civilians.

"Concerning the general situation, the supreme pontiff appeals urgently from his heart that there be no direct bombings or other belligerent actions against unarmed civilian populations."

RELIEF FUNDS donated to the Pope after his appeal of Oct. 10 for victims of upheavals in the Indian subcontinent are being channelled through his new coordinating council for Catholic relief agencies, Cor Unum.

Already a total of \$250,000 has been sent or earmarked for specific relief works among refugees in India or in Bangla Desh, as well as among the direct victims of the war. These funds are being administered by Caritas Internationalis, the

international Catholic charities organization and by its branch in India.

The Vatican estimates that about \$10 million have been donated to various Catholic relief organizations for help to the victims of political and military action in the Indian subcontinent.

Meanwhile, five months after the creation of Cor Unum, Pope Paul has named the members of its council. They include officials of half a dozen national Catholic relief organizations, such as U.S. Catholic Relief Services, headed by Bishop Edward E. Swannstrom. James J. Norris of the United States is also a member, representing the International Catholic Migration Commission. There are also a dozen bishops, including Coadjutor Archbishop Leo Byrne of St. Paul and Minneapolis.

The council is scheduled to hold its first meeting Jan. 10. The meeting is expected to last at least three days.

Will visit Boystown

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI observed the annual World Day of Peace, Jan. 1, among the boisterous hope of the future — 160 residents of Rome's Boystown.

Msgr. Patrick Carroll-Abbing, founder of nine boystowns and one girlstown now existing in Italy, said that "it was the Pope's own idea. We didn't invite him but we do welcome him very much."

The Pope celebrated Mass in the town chapel and then attended a session of the boys' assembly. Fourteen-year-old Mayor Fausto Scappini of boystown — called Citta del Ragazzi — introduced the Pope to the town council and then led him into the circular hall in which the weekly assemblies of the city's government are conducted. The Pope took the mayor's chair for the occasion.

Msgr. Carroll-Abbing, an Irishman who has worked in Italy with young people since World War II, said he has known Pope Paul since 1945, when the Pope was then Msgr. Giovanni Montini. In more than 25 years since the war, Msgr. Carroll-Abbing's various boystowns have helped to house and educate more than 20,000 youngsters. The number of towns have varied over the years because of changing needs, but more than 2,400 girls and boys today are in foundations of the original towns that were set up.

AMONG the residents of boystowns in Italy today are children from four continents. "Only Australia is missing," said the monsignor. They are mostly foundlings, illegitimate or orphans. But there are also many children who come from refugee families or whose families have been separated because their parents are working in other European countries.

Two Ethiopian boys served as altar boys at the Pope's Mass.

The Boystown at Rome, like its counterparts throughout Italy, conducts its own affairs, polices the city's streets and governs by assembly.

According to Msgr. Carroll-Abbing, one of the major problems discussed at the town in the past several weeks is whether it should devalue the town's currency, because it is based on the Italian lire, which is beginning to look a little shaky.

Asked if the Pope's visit should be the occasion of a mention — subtle as it might be — of the generosity of American Catholics in supporting the Boystown, Msgr. Carroll-Abbing said: "Yes, but also please mention the generosity of so many American Jews, who have given so much over the years."

Saddened at violence

VATICAN CITY — (NC) — Pope Paul VI viewed the world four days after Christmas and said he is sad at "the unhappy spectacle of irreducible conflicts, of vindictive reprisals of bombings, of violence."

He spoke bitterly of the notion that such man-made suffering "could serve to bring about peace."

His expression of concern over the violence marring the Christmas season was made as the United States for the fourth consecutive day carried out heavy bombing of supply trails in North Vietnam.

Addressing a weekly general audience, Pope Paul said: "We have contemplated the mystery of Christmas, which is a mystery of goodness and of humanity. All the more do we reprove and deplore the scene the world offers us in these very days."

He declared: "Before such new torments for mankind and such rising threats of devaluation of the sense of the world's highest good and of the immeasurable sufferings of innocent people, we must raise new prayers to God. We must ask him for concord and that peaceful paths to reconciliation be sought, always remembering the words of Christ's law: 'Blessed are the meek, for they will possess the earth.'"

Christ acts through the Sacraments

By FATHER CARL J. PFEIFER, S.J.

A recently published catechetical textbook has a page I find hauntingly hard to forget. A contemporary photograph is simply juxtaposed with an ancient masterpiece.

The photo shows the hand of a priest reaching down to anoint with oil the eye of a

sick man lying in bed. The art masterpiece depicts Jesus touching the eye of a blind man.

The visual message is clear without any words. The priest is doing just what Jesus did, bringing healing to the sick. More than that is suggested. It is Jesus who is actually bringing healing in both scenes, that of the

miraculous cure of the blind man, and that of the sacramental anointing of the sick man.

Sixteen centuries ago, St. Augustine, referring to Baptism rather than anointing of the sick, formulated the insight suggested by the visual images on that page. His words seem surprisingly fresh even after so many centuries. "When a man baptizes," Augustine wrote, "it is Christ Himself who baptizes."

IT IS INTERESTING to find Augustine's words repeated in the Second Vatican Council's discussion of Christ's role in the Church's Sacraments. "By his power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes" (Liturgy, 7).

The Vatican's General Catechetical Directory (now available in an official English translation) urges that this traditional understanding of the sacraments be incorporated into catechetical instruction. "In reality, it is Christ who baptizes. It is not so much a man who celebrates the Eucharist as Christ Himself . . . The sacramental action is, in the first place, the action of Christ" (55).

Simply stated this means that in the sacrament of Penance, Jesus is present to forgive us as He forgave Magdalene, Peter, or the adulterous woman. He is present in the Eucharist providing nourishment to us as He fed the disciples at the Last Supper. His saving activity is as present to us in Baptism as it was on Calvary, in Matrimony as at Cana, in Confirmation as truly as at Pentecost. His healing ministry is continued in the Sacrament of the Anointing of the Sick, while His preaching and leadership is in a particular way experienced through Holy Orders.

THE INSIGHT into Christ's activity in the Church's sacraments does not imply that He is not active as well in other moments of human life — healing, forgiving, freeing, comforting, nourishing. Rather the

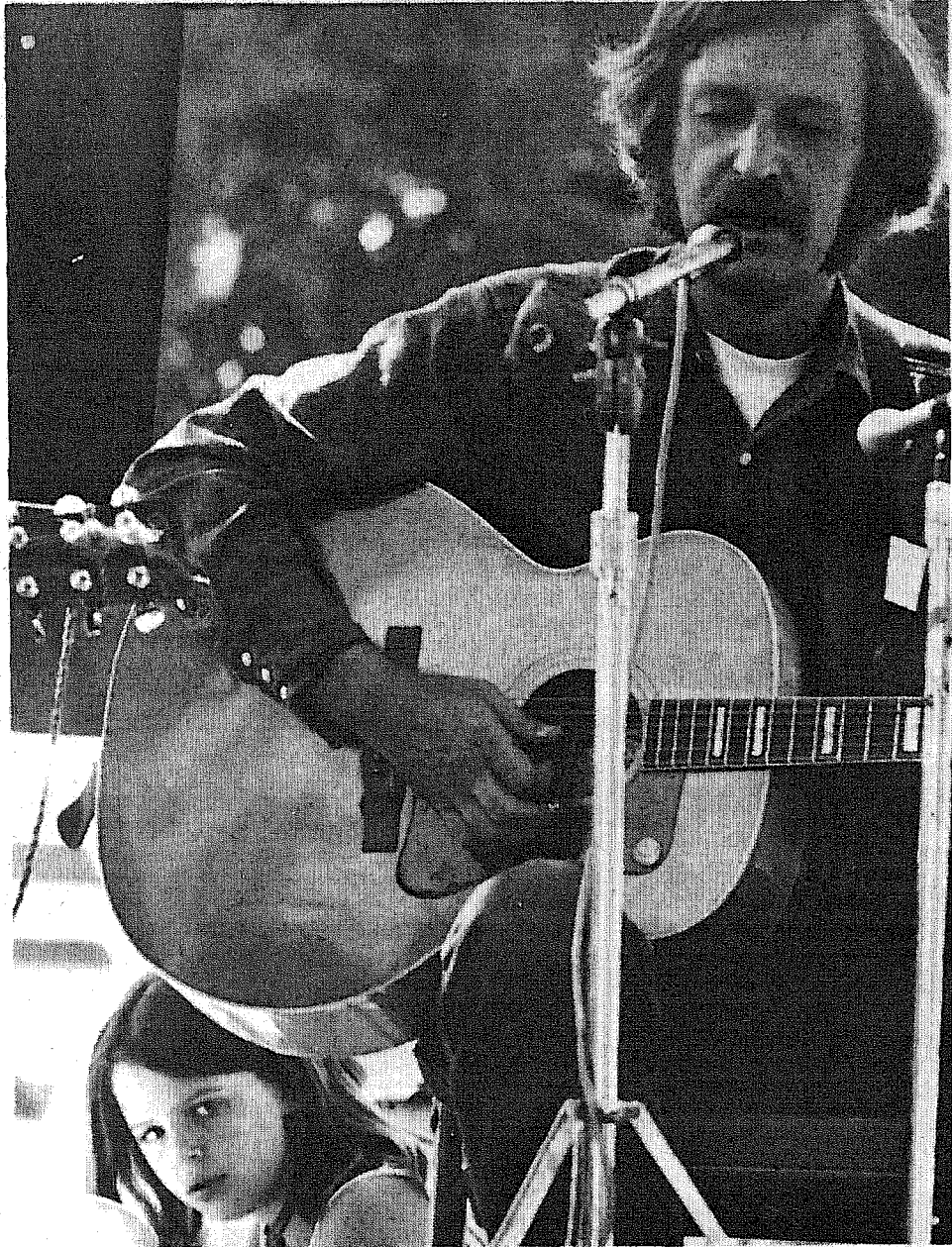
sacraments point to His presence with us everywhere. Jesus truly forgives when a husband forgives his wife and she him after a fight. He heals through the sensitive, skilled fingers of a surgeon, or the understanding and skilled listening of a psychiatrist. He feeds the hungry from the family kitchen and the Red Cross. He frees people wherever men and women grapple for the rightful exercise of their God-given rights.

But, like the two disciples on the road to Emmaus (Lk 24: 13-35), we may fail to recognize the presence of Jesus even though He walks with us. We may easily go from morning to night with hardly a thought of Jesus Christ, not recognizing the richer meaning of our daily lives as they are touched by His presence.

Hopefully through the sacraments, moments explicitly recalling to our minds and hearts His presence, we may become more sensitive to His activity throughout our experience. Like the disciples sitting at table in the Emmaus inn, we may come to recognize Him "in the breaking of the bread" and then come to realize that He was with us all along.

THE SACRAMENTS are special moments of contact with Christ, moments that may make His presence more visible and tangible. Ordinary experience reveals the importance of such special, symbolic, moments in every relationship. A hand on another's shoulder may express and renew an abiding sense of confidence in another. A meal shared may deepen an existing bond of fellowship. With Mother on Mother's Day we celebrate her presence and care experienced throughout the year.

It is encouraging to find so rich and traditional an understanding of Sacraments in contemporary religion texts and programs. How much can be communicated through two visual images — a photo of a priest anointing a sick man, and an art representation of Jesus healing a blind man!



MUSICAL INNOVATION in the liturgy can lead to an exhilarating celebration of the Eucharist.

Innovative and attractive

By FATHER JOSEPH M. CHAMPLIN

"Seminary professors told me to start nothing new during my first year as pastor of a parish. But I look at the fast moving, rapidly changing world outside this church and feel we just can't wait that long. We have to keep up with the developments in life around us."

Tall, talented Father Adam Smalley greeted parishioners of St. Michael's Church in Central Square, New York with these words when he preached his introductory homily. Two decades ago the energetic priest played outstanding collegiate basketball; now he picks at a guitar, spurs on congregational singing and shepherds souls in this relatively small rural-suburban community.

Area visitors who come to worship at the tiny (280 capacity) church probably expect a homey, country sort of liturgy, but hardly anything very sophisticated or imaginative or challenging. They walk away surprised, even stunned. One thinks of earlier skeptics who inquired, "Could anything good come out of Nazareth?"

THE FACT IS, extremely good things have been coming out of Central Square. Moreover, Father Smalley and his worship team are proving in the process it's not the size of a parish that matters; it is the commitment of priest and people to quality liturgy which counts. Consider these illustrative items (there are others):

- Occasional sermons accompanied by visuals, guitar music, and community singing. An approving parishioner installed behind the main altar a large screen for this purpose with attractive covering drapes which easily pull back when the situation dictates.

- Professional musicians and guest choirs invited to St. Michael's for special events. These add solemnity, set standards, and widen the people's vision of what might be possible.

- Recitation of a rosary decade on an October Sunday as a reflective prayer during the period for thanksgiving after Communion.

- Congregational singing of most

acclamations at Mass (e.g., before the gospel, after the consecration, prior to the Our Father). Father Smalley has found after more than a year's experience in this parish

Liturgy

of 350 families that these work best for beginning community song. They can be quickly learned, easily memorized and hence require no books, leaflets or distracting participation aids.

- A Memorial Day celebration to underscore our Christian concept of praying for the dead. Slides depicted the revised Catholic funeral rite with its strong emphasis on Jesus' paschal mystery and our personal resurrection. While participants meditated on the death and joy of departed ones, a bugler played taps.

- Thirty pictures of local landmarks (photography by the pastor) during a July 4 service to give parishioners close-to-home reasons why we should be grateful for freedom on this holiday. A lector recited the Declaration of Independence and led the congregation in "God Bless America" to begin the liturgy.

- A diversified Saturday night and Sunday program of Masses always with music, but accompanied by organ at one Mass, a capella at another, and with many instruments (guitar, flute, trumpet, drums, banjo, bass violin) at a third.

How successful has this enthusiastic, "we can't wait" approach been? How well accepted by the people of St. Michael's? Crucial questions, of course.

One man stalked out with his family, muttering, "I didn't bring my children to Mass to watch movies." But such irritation seems an exception, not the rule; general attendance remains about the same and overall figures are ever slightly on the increase. Many, too, have expressed their absolute delight with Father Smalley's forward thinking efforts. And for the most innovative liturgy at 10 A.M., it's standing room only.

By FATHER QUENTIN QUESNELL, S.J.

Jesus said to the paralyzed man "Your sins are forgiven" (Mark 2, 5). The bystanders were shocked: "Who can forgive sins but God alone?" (Mark 2, 7). Jesus answered with a miracle of healing: "That you may know that the Son of Man has power on earth to forgive sins . . . arise and walk!" (Mark 2, 9). Only God could forgive sins. But when Jesus forgives, God forgives.

Men saw this in Jesus and remembered it as one of the most striking facts about Him. When Jesus forgave, they could see how God forgave. They wrote: "God was in Christ, reconciling the world to Himself" (2 Cor. 5, 19). "God has shown His love for us; it was while we were sinners that Christ died for us" (Romans 5, 8). He had died praying "Father, forgive them" (Luke 23, 34).

His disciples remembered that, during their last meal together, He had offered them the wine: "My blood which will be shed for many so that sins may be forgiven" (Matt. 26, 28). Risen, He had sent them to preach "forgiveness of sins in my name" (Luke 24, 47). It was the perfect climax to the life of Him who had always been "the friend of publicans and sinners" (Matt. 11, 19), who "ate with sinners" (Mark 2, 16), and who said "I have not come to call the righteous, but sinners" (Mark 2, 17).

BUT HIS FOLLOWERS soon realized that, if they were going to preach forgiveness in His name, they would have to act as He had acted. If they were going to make the world believe in God's forgiveness, they would have to show God's forgiveness in their own lives, making God's forgiveness visible, as Christ has done. "Forgive one another, as God has forgiven you in Christ" (Eph. 4, 32). "The Lord has forgiven you; now you must do the same" (Col. 3, 13f.).

And they might have to go to the extremes that Christ did: "If your brother sins against you seven times in one day, and each time he comes to you saying: 'I repent,' you must forgive him" (Luke 17, 3f.). "Then Peter came to Jesus and asked: 'Lord, how many times can my brother sin against me, and I have to forgive him? Seven times?' 'No, not seven times,' answered Jesus, 'but seventy times seven'" (Matt. 18, 21f.).

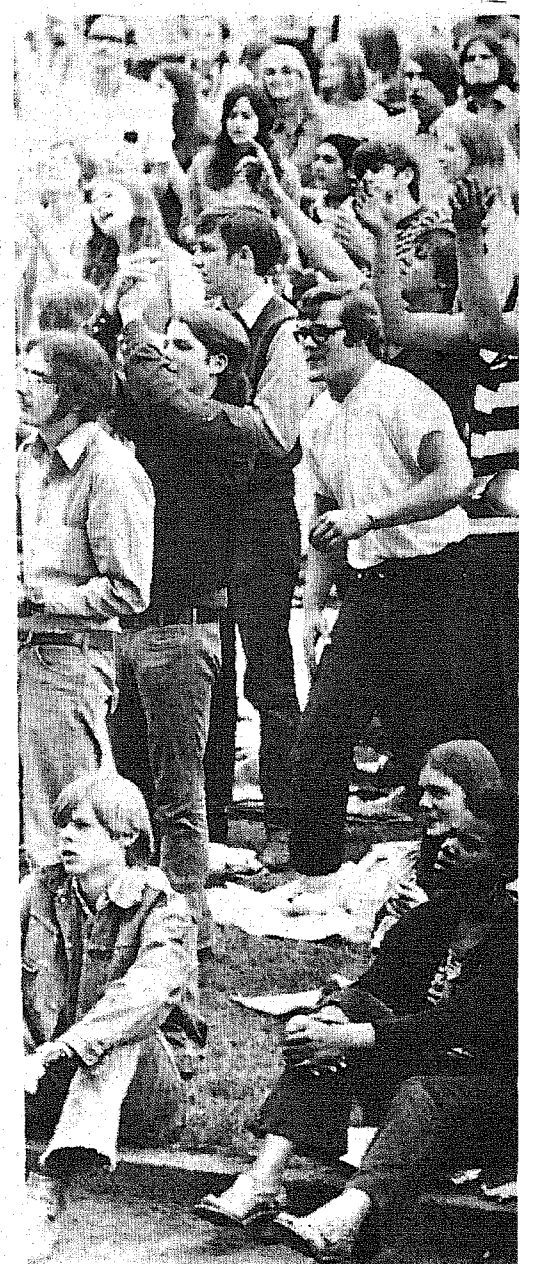
Men would believe in forgiveness only if they could experience forgiveness. God's forgiveness could not be preached except by people who were willing to forgive as Christ had forgiven. Only men who experienced forgiveness could believe in forgiveness. This is true even of ourselves.

To help us remember this, Jesus taught us to pray every day: "Forgive us our

An act of Chri

trespasses, as we forgive those who trespass against us" (Matt. 6, 12). He even taught us: "If you forgive others the wrongs they have done you, your father in heaven will forgive you. But if you do not forgive others, then your Father in heaven will not forgive you the wrongs you have done" (Matt. 6, 14).

IN THE STORY of the two servants, he let the master say "I forgave you the whole amount you owed me. You should have had mercy on your fellow-servant, just as I had mercy on you" (Matt. 18, 34f.). And when the master punished the unforgiving servant, Jesus commented: "That is how my Father



Sacraments: signs that point to reality beyond themselves

By DR. MONIKA HELWIG

Many adult Catholics today have new questions about the meaning of the sacraments in their lives — new questions arising out of new experiences.

We were raised to have a great confidence in the sacraments as actions that are always worth while. They produce results because they are the actions of Jesus Christ Himself. But in what way are they the actions of Jesus Christ?

You may remember the old catechism definition. Sacraments are signs that point to an invisible reality beyond themselves. We pass through water, we break and share bread, we lay hands on someone, we anoint, and all this can be clearly seen.

Someone becomes a member of our community of faith, we renew and deepen the commitment that makes us one in Christ, a man is chosen by God for a special task, someone is spiritually strengthened. These happenings are real, like the first list, but in themselves they are not seen.

Sacraments, the definition continues, are signs that not only point to a reality beyond themselves, but actually bring it about. This is not exclusively true of sacraments, but is quite common in life.

KISSING AND EMBRACING and affectionate glances and words not only point to love, which in itself is invisible, but they foster that love. A national flag is not only a sign that patriotic sentiments exist; it also very effectively fosters those sentiments, as do the national anthem and national celebrations like Thanksgiving and the inauguration of a President.

The Catholic understanding of Christian faith is, and has always been, very emphatic about this "sacramental" aspect of every experience of human life and human society. But we added something more specific when we spoke of Sacraments with a capital letter. They have the power to bring about the reality of which they are signs because they have their origin in Jesus Christ — because they are the acts of the Risen Christ.

For most of us, when we learned this as children, it was not very important. When we reflect on it as adults, it becomes crucial. The reality to which the sacraments point is one that seems more and more impossible in

the light of our experience of the world and society. That reality is the reconciliation of man to God, of men among themselves, of mankind with the material universe, of each man with himself.

When we look about us at the world as it really is, we see men in grave doubt about the existence of God and the meaning of life. We see mankind torn apart by wars, racial strife, economic injustice, many kinds of hatred and mistrust. We see that we have not overcome cancer or earthquakes or famine or death. We see a great deal of mental illness, many suicides, much loneliness and anxiety and sense of personal depreciation.

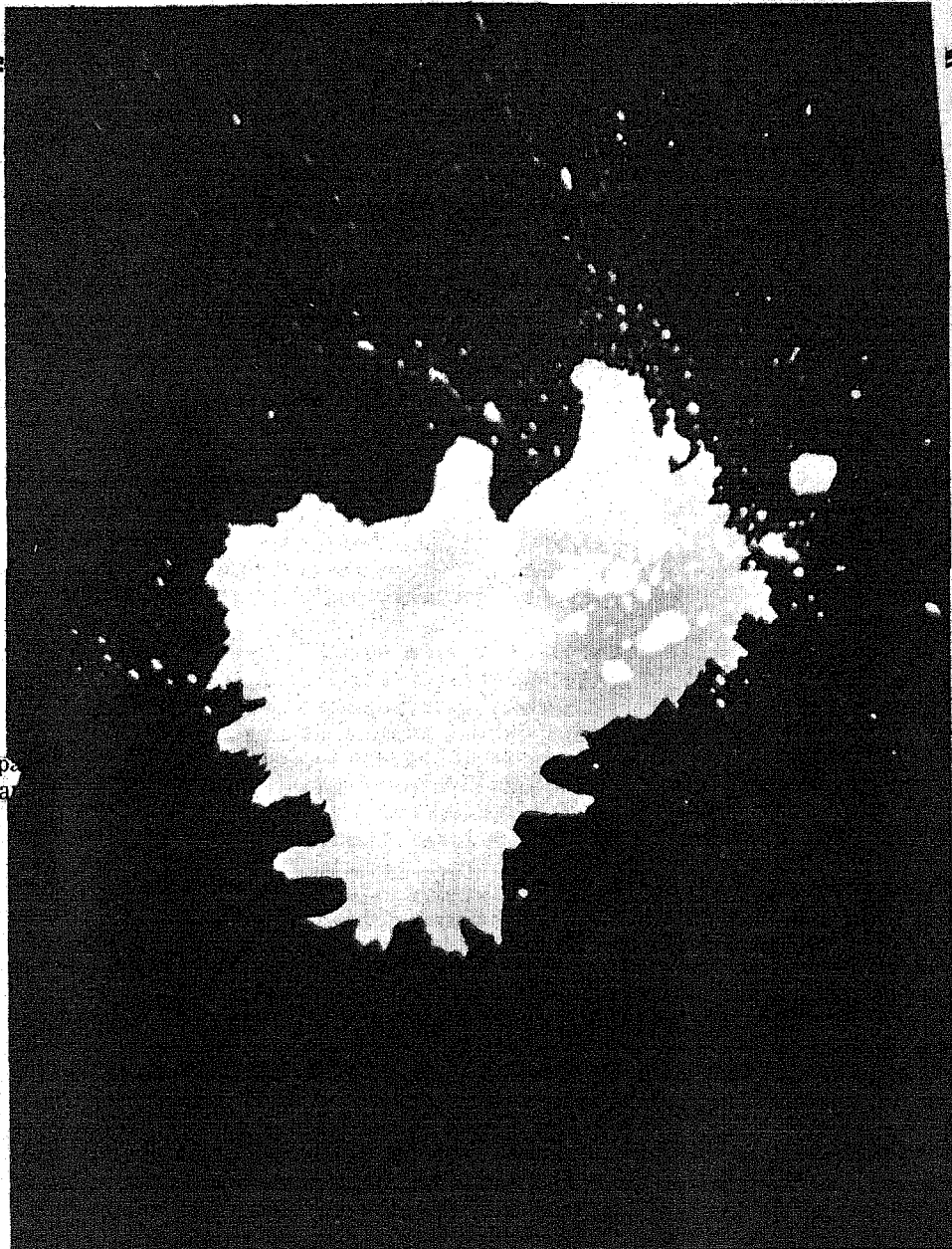
IF THE EUCHARIST were no more than an encounter group, or a coffee klatsch, or a discussion of a good sermon — if it depended for its effects entirely on what we bring to it out of our own lives — it could not possibly bring about the four-fold reconciliation to which it points. Our resources are simply not adequate to it, and as adults we know that.

But we bring more. We bring to it the full force of the life and death and Resurrection of Jesus Christ. We are able to do this because He Himself offered us this action of His to be an action of ours — a place for us to meet Him, reaching across barriers of space and time.

Entering into His death, and knowing that His followers did not understand what He was about, Jesus celebrated the solemn liberation feast of Israel. He invited them then and there to share His action, and told them to go on doing it when He would no longer be living among them.

Each time they did it they were to try to meet Him by trying to see what He saw, want what He wanted for the world, do for others what He did. He said whenever we did this, He Himself would be present. The force of His death and Resurrection would then be working in the world, affecting everything that men do and experience, bringing about the reign of God among men in public and private life, but quietly like leaven in dough.

The reality of the reign of God growing among men is in itself not visible, but to those who truly participate, the Eucharist and other sacramental celebrations become signs of the action of Jesus Christ in the secular world.



SACRAMENTS, the definition states, are signs that not only point to a reality beyond themselves, but actually bring it about. This "invisible reality" is often difficult for us to recognize.

st: Forgiveness

in heaven will treat you if you do not forgive every one of you his brother from his heart" (Matt. 18, 35).

"If you forgive men's sins, then they are forgiven. If you do not forgive them, then they are not forgiven" (John 20, 23). "What you keep bound on earth will be kept bound in heaven. What you set free on earth will be set free in heaven. Wherever two or three of you on earth agree about anything you pray for, it will be done for you by my Father in heaven" (Matt. 18, 18f.).

But if the two or three, the community of believers, do agree to forgive, the world will

Scriptures

know that God forgives. For "where two or three are gathered together in my name, I am there in their midst" (Matt. 18, 20).

The community of believers, the Church, has practiced forgiveness in Christ's name over many centuries and in many different ways, but always as a sign to the world which can open men's hearts to God's forgiving love.

Youth's views of Sacraments

By JAMES L. ALT

a sign and a reality that was "good." What about some realities in the world today are not so good, such as war and death: what do they signify?

Asked what "war" signified, Judy Volenik (16, North Royalton, Ohio) says it means "unnecessary, heartless killing and destruction." Susan Neval (17, Cleveland) also says war signifies "destruction" while Tom DeBlasis says it stands for "the hatred, prejudice and mistrust found in the world today." Christine Hnatiw, a 16-year-old sophomore from Saskatchewan, Canada, considers war "a misunderstanding that exists in the minds of people, leading to death and destruction."

"**DEATH,**" says Debbie Rustulka (16, Saskatchewan, Canada), "is a sign that God wants us to be with Him." For Susan Neval, death is "the end of one life and the beginning of another," while Amy Burk (16, North Royalton, Ohio), considers death a sign by which someone is called by God to answer for his actions on earth." Several other students and teachers mentioned death in the context of beginning a new life with God.

That death will bring unity with God is accepted by all those who profess to believe. However, is it possible to feel "close" to Christ during life, and if so, when do you sense the presence of Christ the most?

Susan Neval says she feels closest to Christ at a guitar Mass, when all the people

sing together as one family. Judy Volenik feels Christ's presence most when she is lonely, "because I know Christ is always around and really cares." Tom DeBlasis has a similar comment: "during times of personal troubles, when I feel depressed and confused, I call upon Christ for help." Two teachers, Glenn Collura and Sr. Patricia Mackey, feel closest to Christ after receiving the sacraments.

How do we encounter Christ in the sacraments? Judy Volenik expresses it well, in speaking of the sacraments she has received. "Through Baptism we are spiritually reborn," Judy states, "and we become part of Christ's Mystical Body, the Church. In Penance, we seek Christ's forgiveness through the priest. Confirmation invigorates the soul with many gifts and strengthens one in his battle for Christ, while the Holy Eucharist brings Christ into us, refreshing us and bringing peace of mind and heart."

We hear many negative remarks today concerning the Church, and not just from youth. Today's youth are not only members of today's Church, they are the leaders of tomorrow's Church. As 16-year-old Judy Volenik says, "we are the Church. The Church is not just a building but a living community worshipping God together in a spirit of love with Christ." The Church of the future may surprise those who are now writing its obituary.

A sacrament is an outward sign instituted by Christ to give grace. This definition of a sacrament is easily recalled by those people who received their religious instruction from the Baltimore Catechism. Now that this book is used very little in the teaching of religion, what answers can you expect when you ask your people to define "sacrament?"

Tom DeBlasis, a 17-year-old senior from Cleveland, says that the word "sacrament" refers to "any sign that represents an intangible reality. When these signs have their origin in Jesus Christ, they possess the power to bring about the realities they represent. Viewing the world as it is today, people would think it impossible that certain conditions, such as an end to starvation, hate and injustice, could ever become true. Nevertheless, those who participate in the sacraments are aware of Christ's actions to better the world."

THE RELIGION TEACHERS also define "sacrament" as a sign. Glenn Collura, (43, Cleveland) considers a sacrament "an outward sign instituted by Christ to give grace." A nun from Saskatchewan, Canada, Sister Patricia Mackey, says a sacrament is "a sign of an invisible reality beyond itself which we see in an outward action. It conveys an effective reality by which a change occurs in someone; for example, in Baptism someone becomes one with Christ."

Nearly every one defined a sacrament as

"TODAY'S YOUTH are not only members of today's Church, they are leaders of tomorrow's Church." Where they lead to will determine what the Church of the future will be like.

A prayer for peace

By JOHN J. WARD
"Peace, peace: And there was no peace."

So it was proclaimed in Jeremiah (VI-14). And so, too, it could well be applied to present-day conditions throughout the world.

Far, far too many of our brave fighting men have been killed or wounded in South Vietnam, in Korea, in Laos, in Cambodia and other places.

However, in spite of their heavy casualties, our enemies have shown no inclination to sue for peace. And the wily Russian Reds keep out of the mess and just sit idly by to see, watch and observe.

How is it all going to end? Tennyson, perhaps, had the answer. He wrote:

"More things are wrought by prayer
Than this world dreams of."

A FEW YEARS AGO, a lady sent us a copy of a "Prayer for Peace." It was published in "The Voice" at that time, but several readers who recalled the prayer recently have written to ask that it be printed again. And so, at their request, here again is "A Prayer for Peace:"

Almighty and Eternal Father,
God of Wisdom and Mercy,
Whose power exceeds all force of arms
And whose protection is the strong defense

Of all who trust in Thee,
Enlighten and direct, we beseech Thee.

Those who bear the heavy responsibilities
Of government throughout the world

In these days of stress and trial.

Grant them the strength
To stand firm for what is right

And the skill to dispel the fears
That foment discord;

Inspire them to be mindful
Of the horrors of atomic war

For victor and vanquished alike.

To see in every man a brother,

That the people of all nations

May, in our day, enjoy
The blessings of a just and lasting peace.

Conscious of our own unworthiness,

We implore Thy mercy on a sinful world,

In the name of Thy Divine Son,

The Prince of Peace,
And through the intercession

Of Blessed Mother and all the saints,
Our Lady of Fatima,

Pray for us.

Queen of all Saints, pray for us.

Queen of the most Holy Rosary, pray for us.

Queen of Peace, pray for us."

Prayer Of The Faithful

Feast of the Baptism of the Lord Jan 9, 1972

CELEBRANT: We confess with John the Baptizer that Jesus is God's chosen one, the Messiah, anointed with the Holy Spirit and with power. We pray that this Spirit will be active among us.

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

COMMENTATOR: That the Lord will send His Spirit upon bishops, priests, writers and teachers, and help them announce the gospel boldly and faithfully, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That the Spirit will be in our hearts and His power in our hands to transform our parish into a community of love, which will proclaim God's love for His world, in action as well as in words, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For those in the communications media, that through their publications and programs, prejudice and division may be decreased and brotherhood and unity be promoted, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That God's consoling and strengthening Spirit will come to the victims of famine and war, to lonely old people, to young people faced with death, and to all who find their lives in ruins, that they may find meaning in their lives and power to change what can be changed, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That our baptismal commitments may extend our Christian interests and concerns beyond the narrow boundaries of homes, parishes, and cities, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, you sent your Son to live and die among us. Help us to imitate Him in all we do, so that, through us, His love and care may be extended throughout this world. We ask this through Christ our Lord.

PEOPLE: Amen.

Islam second to Christianity

By FATHER JOHN T. CATOIR

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

For those who like statistics the following might be interesting. The religion of Islam is second only to Christianity in the estimated number of adherents.

The 1971 Encyclopedia Britannica Book of the Year estimates Christianity as having 924,274,000 followers; with Islam having 493,012,000. Hinduism is third, with 436,745,000; and then Confucianism, having 371,587,000 adherents. This last figure is no doubt pure conjecture since the influence of Mao cult, and the destruction of the ancient Chinese traditions have seriously altered the power of Confucianism over the Chinese people.

Buddhism is still strong in China, Japan and India, but probably has no more than 177,000,000 followers. Shintoism of Japan can still claim 69,662,000; while Taoism in China is listed as comprising 54,324,000. Judaism is the minority sect, with only 13,537,000.

For those who are interested in Islamic terms, whether for use in crossword puzzles or simply for general information, the following might be helpful.

An Imam is a Muslim priest. The word "Imam" or "Iman" which means "to walk before, or preside" from the Arabic word "amma," signifies a minister or priest who performs the regular service of the mosque. It was also a title given to the successors of Mohammed, and is sometimes applied in a general way to prominent religious leaders not of the Islam faith. A mosque, of course, is a temple or place of worship for Muslims.

THE CHIEF MOSQUE in Mecca and is the focal point of the prescribed pilgrimage. The second most important mosque is in Jerusalem, and is called the Dome of the Rock; the rock being the same on which Abraham was to have sacrificed his son Isaac before the angel intervened to save him. It is doubtful if this is the actual rock, but it is certainly a symbol of the extraordinary faith on the part of Abraham, and it is enshrined in a Moslem mosque situated on the precise spot where Solomon's temple once stood — the same locale where Christ was condemned to death.

Beneath the mosque, tourists still visit the vast empty basement which served as stables for the horses of Solomon. Only the outside wall of this structure is the Wailing Wall of the Jews.

Common to mosques in Islam countries are minarets

Bishops: no peace, justice in Spain

MADRID, Spain — (NC) — The Franco regime has long claimed that one of its major accomplishments is that it has brought peace to Spain.

But the Spanish bishops' commission on Justice and Peace has issued a statement charging that peace "really does not exist here because there is no justice."

The government blocked circulation of the statement, claiming it was illegal, and allowed only a highly edited version to be run by CIFRA, the government news agency.

However, a Barcelona daily, Noticiero Universal, published a long summary of the commission's statement before the ban.

"The people's love for peace is being manipulated to defend vested interest groups," the commission report said, "to rally massive public support, to incite citizens against each other, to discredit those who seek vindication and to brand as enemies of peace those who fight for justice."

THIS COULD LEAD to another armed conflict like the 1936-39 civil war, the document suggested.

The justice and peace commission is headed by Bishop Rafael Gonzalez Moralejo of Huelva. Among

its members is Prof. Joaquin Ruiz Jimenez, an international law expert and long-time opposition leader.

"We have been told so many times that peace in Spain's society was a victory achieved three decades ago by the force of arms, that many of us cannot grasp the long and painful gap between the official peace that has prevailed ever since, and any real concord among Spaniards," the report stated.

Except for a few individual copies and the Barcelona paper's version, little of the message has reached the average citizen. The ministry of information warned all papers, radio and television stations and other agencies that publishing the report would be punishable under the present press laws.

ONE of the report's paragraphs seemed prophetic:

"There is a mentality bent on guaranteeing peace by force, yet it is not done here alone. The world knows how sophisticated the techniques to manipulate public opinion have become. We all know how those who have a hold on communications have the strong temptation to abuse it."

In this manner, paradoxically, the idea of peace

which are slender, lofty turrets rising by different stages or stories from the mosque. They are usually surrounded by one or more projecting balconies. It is from the minaret that the call to prayer is issued five times a day. In many places the trumpeter has been replaced by an electronic loud-speaker which plays recorded music.

A Caliph is the title for those who are the acknowledged successors of Mohammed; such a person is regarded as being vested with supreme dignity and power in all matters relating to religion and civil policy.

Viziers were high political officers in the Turkish Empire and other Islamic states. It sometimes is used to refer to the prime minister in countries where a king is Chief of State.



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Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Mysticism, 20th Century

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

Recently I was asked to do an article for a secular encyclopedia on the topic, "Roman Catholicism: 1971." My research turned up some very interesting developments in Catholic life in this period, most surprising of which was the remarkable growth of the Pentecostal movement in the United States in the past year. It showed greater vitality than any other movement in Catholic circles.

I guess I was surprised that a "mystical" movement should grip the imagination and the loyalty of pragmatic Americans at a very worldly moment of American history. Yet I should not have been surprised, for "mysticism" has taken firm hold on college campuses and in countless places where young people gather.

The Jesus Movement, for instance, has engaged the zeal of youth all over the country. They live a rather puritanical form of life in communes, weary of traditional religion such as they find in established churches and expressing themselves at times in offbeat mystical language. It is said that one third of these "mystics" are Roman Catholics.

IN PARISHES we hear more and more frequent complaints about the dullness and spiritual impoverishment of parish life. There does seem to be a real yearning for meaningful religion, for a felt sense of the Presence that underlies all reality. Young people claim that theology, especially moral theology, is so much gibberish to them.

They want something to celebrate, a Presence in which we live and move and have our being. There is a certain unreality, a disdain for history, in many of these complaints but there is also a large element of truth and we make a grave mistake in dismissing "mystical" talk as freakish, fuzzy and lunatic.

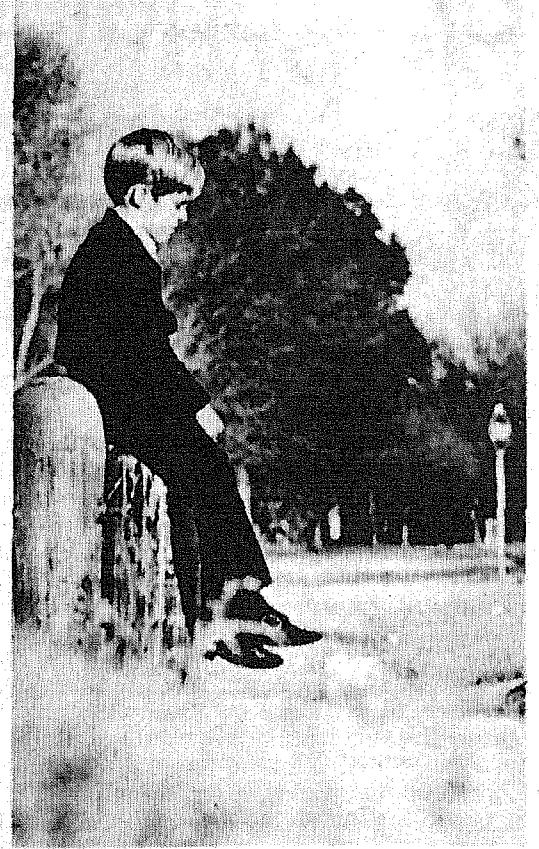
What is really surprising is that this contemporary "mysticism" often goes along with social action. The Jesus People are terribly concerned about war, pollution, racial

discrimination and other social injustices. Many of us are accustomed to thinking about mystics as men and women who retreat from the world into contemplation. But these contemporary mystics plunge into the mess in our world. They aim to change the social order.

THESE TWO STREAMS, mysticism and social action, seem to run in different directions. Many mystics tend to look within themselves, listening intently to an invisible guest within them, hoping to be overtaken and overpowered by the Hound of Heaven. The social actionists look outwards, fixing their gaze on an all-too-visible world bedeviled by man's inhumanity to man as well as by man's abuse and mismanagement of the whole world of nature. Can these two streams meet? Has mysticism anything in common with social action?

In Mother Teresa of Calcutta our generation has an example of a perfect union of mysticism and social action. Recently I had an opportunity of seeing her on Father James Lloyd's NBC program, "Inquiry." Here was the indefatigable social worker who has dedicated her life to the sick and dying in "the black hole of Calcutta" with such amazing zeal that she has already become a living legend throughout the world. (The noted British journalist, Malcolm Muggeridge, was with her on the program: he seemed to personify the world that so much admires Mother Teresa.)

One could see on her face a keen awareness of a Presence that is the motive power and wellspring of her social action. What was her spoken message? It was a very simple one, as old as Christianity and as eloquent as the words of St. Vincent de Paul, St. Francis or St. Peter Claver. She spoke of nothing else but of her abiding sense of the presence of Christ in the poor, the sick, the outcasts and rejects of Indian society. It was the simple mysticism of the Gospel, "Amen, I say to you, whatever you did for one of these, the least of my brethren, you did unto me."



SITTING ALONE on a fence near his Dallas home, Billy Jeffery wishes for a Christmas gift he didn't receive — his father. For six-year-old Billy, the holidays have always been spent without his dad, for Maj. Robert D. Jeffery has been a prisoner of war in North Vietnam for the past seven years.

Spirit of Christmas turned upside down

By MSGR. GEORGE G. HIGGINS

The entire front page of the Christmas issue of the National Catholic Reporter was given over to a drawing which caricatured a nameless bishop all decked out in mitre and cope (presumably Pope Paul VI) inhospitably peeking out between the massive bronze doors of his oversized cathedral (presumably St. Peter's Basilica in Rome) and wordlessly telling Joseph and Mary that there is no room for them in the inn (presumably the Vatican or possibly even the entire Catholic Church).

My good friends, the editors of the National Catholic Reporter, undoubtedly meant well in choosing this particular drawing as their way of conveying to their readers the spirit of Christmas 1971. I must ask them, however, to forgive me for saying that, in my judgment, they made a very awkward and rather unfortunate decision in this regard. Far from capturing the spirit of Christmas, they succeeded — unwittingly, I am sure — in turning it upside down or, at the very least, in distorting it almost beyond recognition.

THE TRADITIONAL spirit of Christmas — or so I have always been led to believe — is one of humility and charity and, above all, sincere repentance for one's imperfections, not for those of his neighbor. NCR's Christmas drawing, by contrast, rather self-righteously sits in judgment on our neighbor Paul VI (presumably as a symbol of the entire ecclesiastical Establishment), and, by implication, encourages the readers of NCR to go and do likewise. With apologies for being so blunt about the matter, I must say that, somehow or other, this strikes me as being a rather pharasaical way of proclaiming the good news of salvation.

If the word "pharasaical" in this context seems too severe (or, worse than that, too pharasaical in its own way) let's just say

that NCR's Christmas drawing suggests, to this writer at least, that perhaps the time has come for all of us to reflect a little more profoundly on the implications for the aggiornamento of the familiar parable of the Mote and the beam. Another way of saying the same thing is that perhaps the time has come for those of us who are all wrapped up in the aggiornamento to start practicing within our own religious family the same ecumenical virtues that we are now trying to practice, however belatedly and however imperfectly, in our dealings with the members of other churches or religious groups.

While Vatican II was still in progress, Dr. Robert McAfee Brown and the late Father Gustave Weigel, S.J. jointly drafted a list or a code of these so-called ecumenical virtues. High at the top of the list, as I remember it, were charity, humility, forbearance and, above all, objective self-criticism.

Perhaps a similar code designed for internal use is needed at the present time — a set of standards or guidelines against which we could at least begin to measure, in evangelical terms, what it is we are trying to do, in the name of the aggiornamento, within the Roman Catholic community. It's just possible that we might discover, in the process, that some of the virtues which we are at least trying to practice in the ecumenical dialogue are, to some extent at least, being violated within the family, so to speak.

THE RAW MATERIALS for a separate Catholic supplement to the Brown-Weigel code of ecumenical conduct are available, at least in general terms, in a number of books published both before and after Vatican II. For present purposes, it will suffice to mention only three of the other ones by

name: "The Church and the Catholic and the Spirit of The Liturgy" by the late Romano Guardini; "The Splendour of the Church" by Henri de Lubac, S.J.; and "True and False Reform in the Church" by Yves Congar, O.P.

All of these volumes, and others that could be cited, start from the premise that the Church, until the end of time, will always stand in need of reform — and therefore in need of objective criticism. In the words of Father de Lubac, "There is no question of blinding one's self to inadequacies; those are always only too real. And there is no question of not feeling the painfulness of them; indifference can be much worse than excess of emotion."

Father de Lubac goes on to say, however, that "for every constructive complaint and each clear-headed and fruitful analysis there is all too much excess and recklessness . . . There is all too much purely negative criticism," and worse than that, too little self-criticism. "Yet we are all men," he reminds us, "and there is none of us but is aware of his own wretchedness and incapacity . . . So that there are scant grounds for making exceptional cases of our selves, and none at all for the withdrawal implied in a grimly-judging eye."

Father de Lubac concludes by saying that "We shall understand how a certain sort of self-criticism which is always directed outward may be nothing more than the search for an alibi designed to enable us to dodge the examination of our consciences."

Father Bernard Haring, C. SS. R., whose

credentials as an objective critic of Church practices are known to all, sounds identically the same warning note in his recent book "Hope is the Remedy."

QUOTING St. Paul's letter to the Galatians, he points out that the virtues which distinguish true love from its counterfeits are patience, kindness, goodness and self-control. These attitudes or virtues, he says, "are conspicuously absent in angry, bitter people and in institutional critics, whether they be theologians, canonists, bishops, superiors or infallible young or old people . . . It matters very little in these times of polarization (he concludes) whether one calls one's self a liberal or a conservative; what truly matters is whether we join the frustrated, bitter and angry people or align ourselves with the peaceful, kind, hopeful and joyful people of God . . . There is a definite danger that criticism will become bitter and frustrated; when this happens, nothing more can be learned."

A similar warning is to be found in the writings of Guardini, Congar and many other contemporary authors too numerous to mention. My purpose in citing it here is not to sit in pharasaical judgment on NCR, but simply to suggest, in the light of NCR's Christmas drawing, that if there was no room in the inn for Joseph and Mary on Christmas morning, 1971, it ill behooves any of us to lay the blame for this on Paul VI or on anyone else so far as that's concerned. In other words, criticism, like charity, should properly begin at home.

The Jesus Movement— What is it? Its future?

(CONTINUED FROM PAGE 4)

disenchantment of kids of late with science." He sees a strong tendency to search for a transcendent reality which science has not offered.

The professor of religion at Stanford notes a renewal of respect for both authority and discipline. He calls the movement there "an authority structure in a society that's at a loss for authority structures . . ." and "a kind of discipline in a society that doesn't take discipline very seriously."

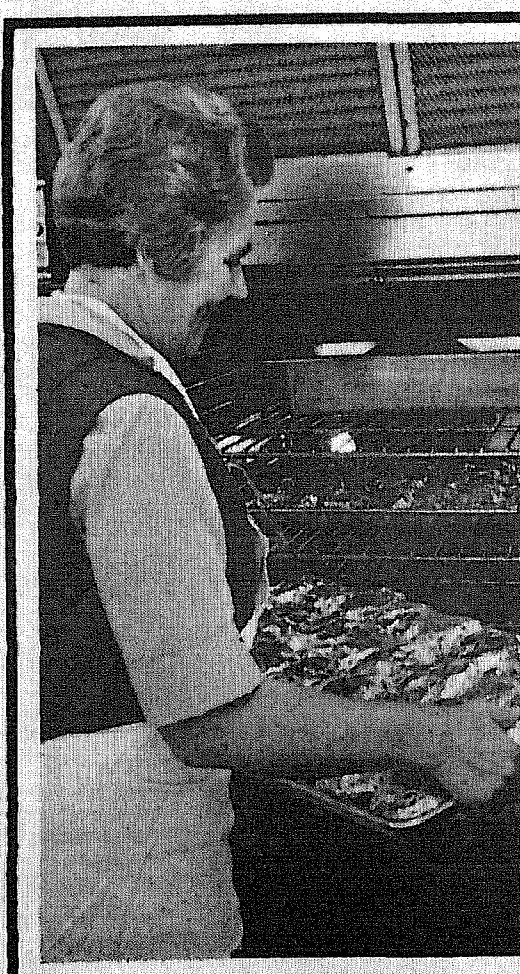
AT THE SAME TIME he also expressed the reservations commonly held by many, who hope this renewed interest would develop into a deep, all embracing acceptance of Christianity. He said, "The only time it scares me is when it is so clearly a kind of Linus blanket."

And this helps to tie some of the loose

ends together. All of this suggests many things to different people. We mention two. First, religion cannot serve only in the negative capacity of escaping from the ugly side of the world today. It is not a substitute for drugs. It is not a withdrawal from reality. If it is only a blanket to chew on, the security it gives amounts to little more than temporary self-hypnotism. And this kind of blanket neither warms or protects.

Secondly, religion, if it is valid, must be a way of life, not merely a series of emotional reactions or reassurances. And to be a way of life, it must have goals and directions and enduring sources of light and strength. It has to have roots in the past. So the "old" while needing renewal and change also needs to be retained in its essentials.

In this sense, the youth movements can be helping us to clarify fundamentals.



WOMEN..

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Dope addiction called sign of illness



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

By DR. BEN J. SHEPPARD

Fear of a felony conviction on their child's record is the reason why most parents hesitate seeking help for their child who is deeply involved in the drug scene. Most segments of our society carry this particular fear because a conviction of this kind makes the child a second class citizen.

Because you can not legislate morality or enforce punishment, the use of the criminal court and imprisonment is not very successful.

Shouldn't drug abuse be treated as a symptom of illness in need of medical and paramedical aid? While we doctors and parents are still groping for drug-abusers, their numbers are increasing daily. The battle cry of the parent, "Take me to a psychiatrist," is of no avail because the child should be an essential part of the treatment, too.

Another factor which increases the confusion around drug addiction is the terminology. We've become accustomed to hearing "narcotic" and immediately thinking "heroin." This isn't true. Heroin is not the only narcotic drug available.

BUT NO MATTER WHAT the confusions and problems surrounding drugs, there is no easy answer because we are dealing with human behavior and social forces, not with simple antitoxins and known bacteria.



Dr. Helen Knowles has written that "when the disease is a deviant behavior, we turn to education to accomplish what other means have not. If the challenge to education, whether it be school or the many efforts of government, Madison

Avenue, or dedicated groups of individuals-with-a-cause, is to prevent non-medical use, it cannot meet the challenge."

Leonard Epstein, Bornstein, and Ronson have recently suggested that the pharmaceutical industry, the medical profession, the youth culture, and the mass media are involved in a cycle of mutual mystification.

Drugs to pick you up when you're down, ease you down when you're up, those to relieve anxiety and depression, change moods and feelings at will, are widely available and promoted and used extensively. Alcohol and caffeine are American institutions.

IN ADDITION to the billions of doses of medicine prescribed by doctors, there are dozens of other substances available over the counter. We are a drug-using society. We have come a long way from the society which professed that the only legitimate use for drugs was to cure a disease or relieve pain.

Education of the masses to the dangers of heavy drug usage can help the situation, but it can't be done alone. There are too many people saying that education is contributing to the affliction. Education has to fight the beliefs that drugs are an effective means to modifying behavior.

We hope to modify behavior through education, by persuading people by presenting material to groups. Some drug education courses can be incorporated into health courses, depending on the age group of the child, emphasizing drug use as a behavior problem.

There is a third group which is more concerned with growth and development of the individual rather than the drug-use problem. A well-trained teacher or counsellor who can communicate with young people is the factor in this type of education. The role of this type of educator will be explained in forthcoming issues.

Team will conduct college workshop

JENSEN BEACH — A two-day workshop conducted by a team from the Institute of Man at Duquesne University will be held at St. Joseph College, Jan. 8 and 9, under "Envoy," both publications of the Institute.



Susan Moto



Father van Kaam

the auspices of the Sisters of St. Joseph of St. Augustine, who administer the college.

All Sisters in Florida are welcome to participate in the sessions. Lecturers will include Father Adrian Van Kaam, C.S.SP., Ph.D., Susan Moto, Ph.D. and Charles Maes, M.A.

THE OPENING session is scheduled to begin at 9:30 a.m. Saturday, Jan. 8. Workshops will conclude following panel and group discussion at 2:45 p.m. Sunday, Jan. 9.

The director of the Institute of Man, Father van Kaam, is a professor of psychology and professor of the science of spirituality. He is editor of the scholarly journal "Humanitas" and of

teaches courses in personality development and culture with emphasis on religion and literature in the Religion and Personality Program of the Institute of Man. She is the co-author of several books with Father van Kaam. She is a member of Theta Sigma Phi, national fraternity for women in journalism, the Associated Editors Society of Pittsburgh and the Graduate Humanities Association of the University of Pittsburgh.

Dr. Maes is coordinator of the Religion and Personality Program at the Institute and is a candidate for a doctorate at Duquesne, where he is assistant professor of psychology.

Future of Catholic schools called dim

SEATTLE — (NC) — Despite improvements in Catholic schools, their future does not look bright, Norbertine Father C. Albert Koob, president of the National Catholic Educational Association (NCEA), said here.

Speaking to 40 elementary and secondary school principals, Father Koob said statistical projections indicate that by the year 1980 there will be fewer Sisters to teach in Catholic schools, few students attending Catholic schools and fewer Catholic schools to attend. Making the picture still darker will be rising costs and declining parish incomes, he added.

Father Koob insisted, however, that these projections do not have to come true if the laity change their atti-

tude toward Catholic schools. "Our most serious problem," Father Koob said, "is that our own people are not supporting Catholic schools. The Church is changing, and people no longer have strong institutional loyalties."

STUDIES have found, he said, that while parents who have children in Catholic schools want and are satisfied with the schools, younger parents are not enrolling their children in parochial schools.

Part of the reason for this, he said, is that younger parents are moving to suburbs where there are no Catholic schools, but what is more important, he added, "they don't want to build a Catholic school."

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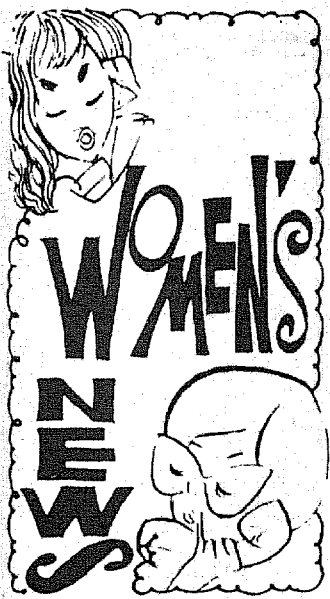
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ACCW sets training meet

A Training Institute for members of the board and affiliation officers of the North Dade Deanery of the Miami ACCW is scheduled to be held Wednesday, Jan. 12, in St. Dominic parish hall, 5909 NW Seventh St.

Conducting the one-day workshop will be ACCW leaders, who participated recently in the Training Institute conducted by the National Council of Catholic Women in Athens, Ga. Training and learning techniques in skills will be outlined by Mrs. Dan McCarthy, Clewiston; Mrs. Robert Ulseth, West Palm Beach; Mrs. LeRoy McLaughen, Mrs. Hugo Loos, Mrs. James McDevitt, Miami; and Mrs. Donald Hofer, West Hollywood.

Coffee and pastry will be served at 9:30 a.m. and dessert and coffee at 12:30 p.m.

Commission chairmen and vice chairmen are urged to attend.

Provincial council of women to meet

ORLANDO — A meeting of the Miami Provincial Council of the National Council of Catholic Women will be held on Thursday, Jan. 13, from 10:30 a.m. to 2 p.m. at Mercy Hospital here.

According to Mrs. Edward H. Oliver, Council president and member of the national board of the NCCW, topics to be discussed include legislation, Birthright, and

New welfare offices hold an 'open house'

WEST PALM BEACH — The regional Catholic Service Bureau, which has served more than 2,700 persons during the past year, recently held an open house in its new offices at 106 S. Clematis St.

Members of the agency's board of directors, headed by Andrew F. O'Connell, past president, were hosts during the evening to some 75 persons representative of the St. Vincent de Paul Society, community health and social ser-

Chorus auditions set Jan. 11-12

Auditions for the Barry College Community Chorus will be held Tuesday, Jan. 11, and Wednesday, Jan. 12, from 8 to 10 p.m., in the college auditorium, N. Miami Ave. and 115 St.

Sopranos, tenors and basses may call the music department at 758-3392, Ext. 217, for private audition schedule. Rehearsals for the new semester begin Wednesday, Jan. 19 at 7:45 p.m.



ANNUAL PRESENTATION Ball held on Dec. 27 at the Indian Creek Country Club honored six young women from South Florida who received gold medals from Bishop-elect Rene H. Gracida, who represented Archbishop Coleman F. Carroll, unable to attend due to

illness. Shown above are Jean Gorman, Michele Buffone, Elena Morales-Gomez, Diana Lewis, Maureen Daly and Virginia Zambrana. The ball benefits Marian Center for Exceptional Children.

Hearing is scheduled on status of women

A public hearing will be held by the Metropolitan Dade County Commission on the Status of Women from 11 a.m. to 5 p.m., Saturday, Jan.

8, on the issues and problems concerning the status of women with particular emphasis on pending and necessary legislative changes.

Mrs. Thomas F. Palmer, past president of the Miami Provincial Council of Catholic Women, and a member of the Commission, has urged women in South Florida to participate in the hearing. According to Mrs. Elaine Bloom, Commission chairman, the day "will offer an opportunity to hear from experts in various fields, as well as citizens concerned with the status of women in the community."

Blind woman, psychologist, to give talk

Dr. Eve McNamany, a clinical psychologist who has been blind since birth, will be the featured speaker during a meeting of St. Louis Catholic Woman's Club at 10 a.m., Wednesday, Jan. 12, in the family center.

Mass will precede the meeting at 8:30 a.m. in St. Louis Church.

Dr. McNamany, who works primarily with children and adolescents, is a member of the boards of the South Dade Mental Health Clinic and the Big Sisters of Miami. A member of numerous professional organizations she is also listed in Who's Who in American Women.

Participating will be Mrs. Edward Keefe, president, Miami Archdiocesan Council of Catholic Women; and presidents of diocesan councils.

other timely subjects. Plans will also be discussed for a possible Team Training Institute within the Province, which includes the Archdiocese of Miami and the Dioceses of St. Augustine, Orlando, and St. Petersburg.

Participating will be Mrs. Edward Keefe, president, Miami Archdiocesan Council of Catholic Women; and presidents of diocesan councils.

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THE DAMEANS are, from left to right, Father Orleans; Father David Baker, Madison, Darryl Ducote, Plaquemine, La.; Rev. Mr. Michael Wisconsin; Father Paul Caesar, Shreveport, La.; Balhoff (deacon), Notre Dame Seminary, New Orleans; and Father Gary Ault, New Orleans.

Song preaches gospel of sharing

He Ain't Heavy, He's My Brother

*The road is long, with many a winding turn
That leads us to who knows where, who
knows where.*

*But I'm strong, strong enough to carry him.
He ain't very heavy, he's my brother.*

*So on we go, his welfare is my concern.
No burden is he to bear, we'll get there.
For I know, he would not encumber me
He ain't heavy, he's my brother.*

*If I'm laden at all
I'm laden with sadness
That everyone's heart isn't filled
With a gladness of love for one another.*

*It's a long, long road, from which there is no
return.
While we're on the way to live, why not
share.*

*And the load doesn't weigh me down at all.
He ain't heavy, He's my brother.
(c Prophet Music Inc., ASCAP)*

By **THE DAMEANS**

"What a mess this world is in." "People just don't seem to care any more." "You can't tell right from wrong these days."

These are all common questions in a world where ideas and ways of life are changing rapidly. They are either being renewed and refreshed, or are being abolished. What seems to be brought back to the forefront is the Christian concept of helping and sharing with others. Words to a song like "Come on people now, smile on your brother, everybody get together, try to love one another right now," or the words to Simon and Garfunkle's "Bridge over Troubled Waters" are only a couple of the many songs expressing our need for concern of others.

The words in the song "He Ain't heavy, He's my Brother," are very plain. The message is not hidden by symbolism or ambiguity, or subtlety, but is clear and right to the point. Its idea that life is difficult, made bearable only by helping others, and in this way one finds happiness, is a thought which is basic to one's existence. The title speaks of the wish to share the hardships of one's brother with him, to put oneself in the shoes of another and help him. This acceptance of one's brother is not looked upon as a duty, or as a burden, or in a grudging way — he ain't heavy, but simply

"Life in Music," is the new weekly feature to be carried on the youth page. Current popular music, as it pertains to religious education will be studied by the singing priests, The Dameans.

because "he's my brother."

THE ROAD OF LIFE is one which is long and includes many possibilities and many obstacles. It is not a simple, straight way without any surprises or questions. What a dull life if it were! We are frequently faced with winding turns or surprise elements which cause us to change and to readjust. Thus these obstacles or possibilities offer us the uncertainties in life. At times we don't know exactly where we are going, where the road is leading, or the result of some experiences. We face many situations in life not knowing whether we will come out of them a better person or not. Thus there is an emphasis in the song on the searching question "who knows where."

The speaker in the song, in realizing that he is strong and has something to offer, is willing to share his strength with another. In accepting himself and his unique qualities, he accepts his brother in the world and offers him a shoulder on which to lean. At first sight this may appear egotistical but one must see his self worth before he can be of service to another. Christ did say to love your neighbor as yourself. To recognize one's talents and to share these talents with another, and to utilize one's strong points for the betterment of another is what Christ's life was all about. This sharing is done with joy and gladness, out of the goodness of one's heart, and not looked upon as a burden.

The only sadness with which the person writing the song is faced is that everyone is not filled with the gladness of love in his heart. Again the point is made that this joy is found primarily with others.

Life is long and there is a certain finality to one's actions. There is no retracing one's steps — "for which there is no return." In this statement there is the feeling of a necessity for awareness — awareness of what brings true happiness in life. In sharing responsibilities, life can be made easier and more enjoyable. When a person turns completely inward and strives for satisfaction within himself, he ends up with just that — himself and this type of life usually ends up lonely, unfulfilled and without real meaning.

This song offers us a reflection on the basics in life, a life in which we are constantly with others. Either we can be selfish or share with others. If we choose the latter then it must not be for personal gain, but simply because "he's my brother."

National CYO officers meet

Although many Northern Washington, D.C. travelers have to find excuses for coming to balmy South Florida in mid-winter, national CYO officers had a built-in excuse for their recent trip to Miami — to formulate some new approaches and ideas to present to the February meeting of the National Board meeting in

Washington, D.C. In addition to national secretary, Hollywood's Sandy Lombardo, the visitors included president Joe Staub, from the Trenton diocese; vice president Abe Malouf, Natchez-Jackson diocese; and national-regional coordinator, Ernie Martinez, Cheyenne diocese.

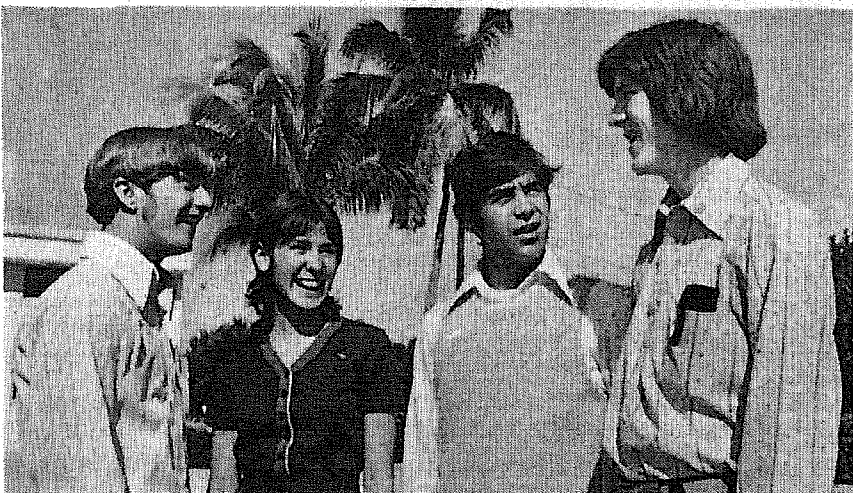
DISCUSSING the direction that CYO will take over the next 10 years, Joe Staub emphasized a turn to more community service and youth involvement in political and social issues.

"We plan to start a national news letter for the first time, which will hopefully keep the local CYO's inform-

ed on national happenings," the Trenton youth said.

Predicting a mushroom interest in youth issues by the

(CONTINUED ON PAGE 26)



SIGHTSEEING. Hollywood's Sandy Lombardo, national CYO secretary, gave the rest of the new officers a grand tour during their recent Miami visit. They are, from left to right, Joe Staub, president; Sandy; Ernie Martinez, national-regional coordinator; and Abe Malouf, vice president.

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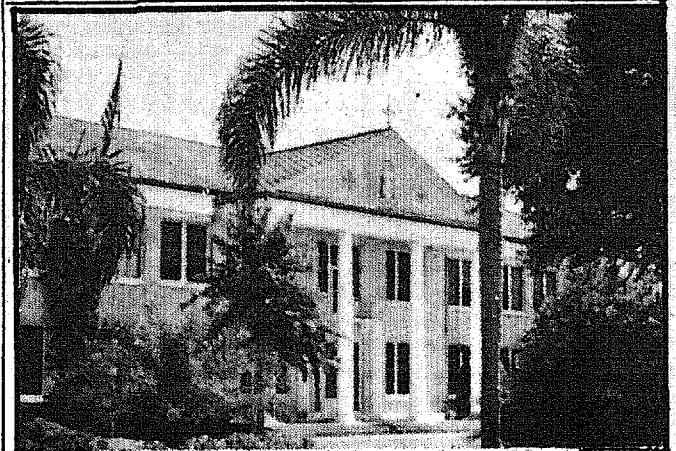
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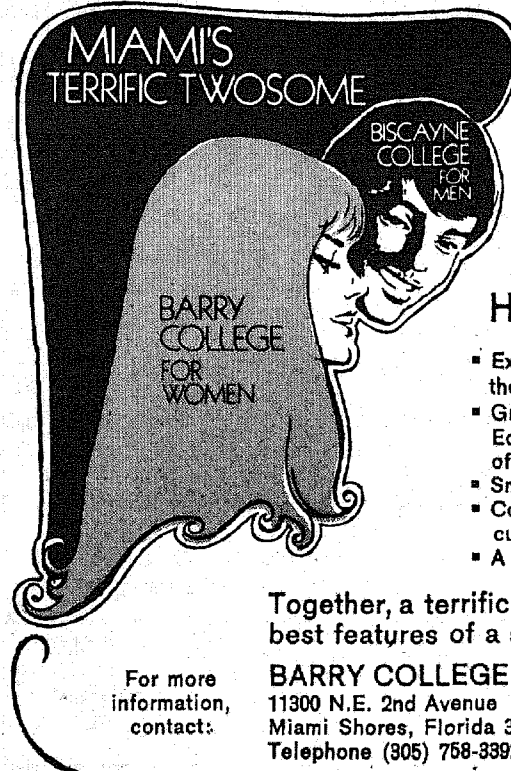
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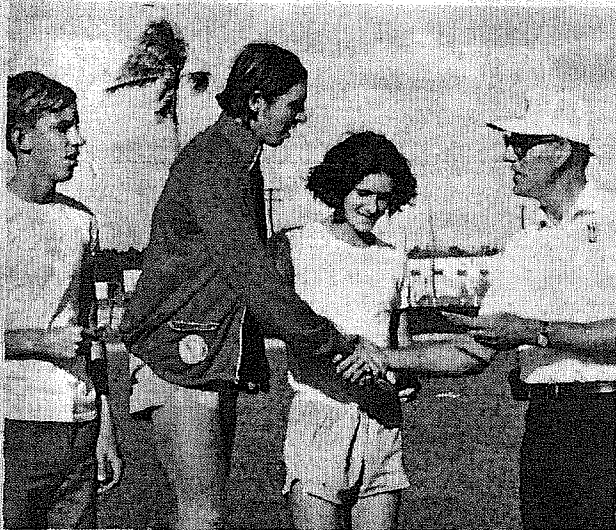
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of Sports

By Mitch Abdallah



DURING THE FIRST annual Fort Lauderdale Holiday Track and Field Meet held at Lockhart Stadium last week, Dennis Skelton, center, keeps up with the front runners in the two-mile competition. From Chaminade High School, now attending the University of Florida, Skelton came in third in the two-mile and second in the one-mile run. Only a freshman, Skelton is Broward County's top distance runner of last year and holds the Class A two-mile record in the state.



WINNER OF THE TWO-MILE run in high school competition, Neil Murphy of Chaminade receives congratulations from official Jim Pollard during awards ceremonies held during the first Fort Lauderdale Holiday Track and Field Meet at Lockhart Stadium last week.

Bowling tourney scores

St. Brendan's Joe Zgodzinski rolled an even 800 set to capture the boy's title last Sunday in the first annual Archdiocesan CYO Bowling Tournament. Joe also had the tourney's highest single game 247.

Dottie Lesley of St. Monica won the girl's division with a 754 total at Hialeah Lanes.

Tony DiMarzio of St. Vincent Ferrer won the men's advisor division with a 771, while St. Rose of Lima's Myra St. Thomas copped the women's advisor division with a 756 set.

The top scores included:

Boy's division	800
Joe Zgodzinski	771
Dave Garrigus	759
Mike Ulm	
Girl's division	
Dottie Lesley	754
Terry Rabin	747
Judy Staelgrove	744
Men's division	
Tony DiMarzio	771
Tom Keller	763
Joe St. Thomas	762
Women's division	
Myra St. Thomas	756
Martha Gnagi	741
Nancy Northrup	738



CAGERS REPRESENTING Holy Family and St. Rose schools begin competition for the finals match to determine the winners of the annual Archdiocesan junior high school basketball tournament, which was held at Msar. Pace High School Dec. 27-30. St.

Rose won the contest for the second straight year. Holy Family came in second and Gesu placed third in the meet. The tournament was under the direction of George Cespedes, a Pace coach and student at Biscayne College.



ALL-STAR TEAM members of the Holiday Basketball Tournament held at Pace High School are, left to right, Ira Fluitt of Gesu, Fernando Cuza of St. Rose, George Cespedes (tournament director), Jack Behr of Holy Family and Mark McHugh of St. Rose. The fifth all-star candidate was George Martinez of St. Theresa.

Gibbons takes basketball meet

Cardinal Gibbons captured the Boca Raton Christmas Basketball Tournament championship last Tuesday night with a victory over Northeast, 60-59, in the finals of the tourney.

Gibbons led, 43-37, going into the final period but was forced to concentrate on thwarting a late Northeast rally, which failed by one point. John Drury was the leading scorer for the Redskins with 14 points, followed by John Stocker with 13 and

Frank Smith and Gary Hanrahan, both with 12. In the qualifying game on Monday night, Gibbons pulled out a close decision over host school Boca Raton, downing the Bobcats, 54-52, after a tight second half. Pacing the Redskin attack were Stocker with 20 points and Drury with 14.

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FARREY'S

Says avoid low birth rate 'blues'

WASHINGTON — (NC) — Catholics should think seriously about the near all-time low U.S. birth rate and not be intimidated by it, advised family life director Msgr. James McHugh at the United States Catholic Conference (USCC).

Catholics should "not succumb easily to the pessimism, anxiety and the fear" which encourages smaller families, the monsignor said in an interview. "Most people," he added, "have been brainwashed into the small family size, but I don't think Catholics should be frightened by this."

According to estimates of the Health, Education and Welfare Department's National Center for Health Statistics, the U.S. birth rate may have sunk in 1971 to a record low of 17.4 births per thousand population. This is a four percent drop from the 1970 rate of 18.2 births per thousand.

THE PROJECTIONS, based on the first 10 months of 1971, are not yet in final form. They note, however, that the birth decline occurred in a year when there were 800,000 more women of child-bearing age (15 to 44) than there were in 1970.

Except for the previous record low of 17.5 births per thousand in 1968, this year's estimated decline is even lower than birth rates recorded in the depression of the 1930's, Center officials said.

With the nation nearing zero population growth and with Catholics constituting a quarter of the population in the United States, "the one thing we can assume is that family size among Catholics probably does not diverge greatly from the standard norm in the United States," Msgr. McHugh said.

"I think this is a very serious matter that Catholics themselves ought to think about. It is entirely possible that given a more hopeful world view and a value system that we are committed to, we ought to be slower in adopting the two-child family norm."

"I SEE NO compelling reason why Catholics should just float along with the tide. And, I think in view of our total world, we really ought to be considering the full implications of a norm that differs from the going American norm."

Msgr. McHugh said he based the falling birth rate on fear, negativism and pes-

simism. "There has been another war. People have been caught with recession and inflation and social problems such as poverty, disease and crime in the streets. It is hard to find a place to live; parents are frightened of alienation of the young, the drug problem."

Catholics have a special resource, the monsignor said, "if they can be buoyed up by hope which it seems to me is consistent with the view of the world — as for instance, given us by the Second Vatican Council. To that degree they should not feel themselves compelled to limit the size of their family."

"IN FACT, they might well consider themselves as people capable of dealing with human and social problems and the decisions about the size of the family ought to be reached personally by each married couple."

Msgr. McHugh agreed with some HEW Center officials who blamed the birth decline on postponement of child-bearing because of unemployment and the economic recession, liberalization of some state abortion laws and greater interest in family planning.

The priest said, however, that the full effect of family moves to the suburbs where



there is "more room for children," may not yet be seen.

The mobility of families is just as significant as the declining birth rate as far as Catholic education is concerned, said Dr. Edward R. D'Alessio, director of USCC elementary and secondary education. "Many families are moving to areas where there are no Catholic schools."

D'Alessio added that while Catholic school enrollment has been declining during the past several years, partly because of school consolidations and deliberate moves toward smaller classes, he expects the lowering U.S. birth rate to make its long reaching effects known to Catholic educators by 1975.

Says Constitution is bar to abortion

WASHINGTON, D.C. — (RNS) — "Opponents of permissive abortion are quite prepared to leave theology out of the picture entirely," according to Rep. Lawrence J. Hogan (R.-Md.), a Catholic and an outspoken opponent of abortion in the House of Representatives.

Commenting on bills introduced in the Senate by Sen. Robert Packwood (D.-Ore.), measures that would liberalize abortion laws throughout the country, Rep. Hogan said Sen. Packwood "fails to speak to the real issue involved in abortion" when he insists the debate on abortion has been "centered entirely on theological discussions of when individual life or personhood begins."

Rep. Hogan said on the House floor:

"THE Constitution of the United States by itself provides sufficient reason to reject elective abortion. The

purely theological question of when a soul, assuming human beings have souls, is infused into each new human individual is irrelevant to the question of when medical abortions might legally be performed under a constitutional system which professes to take into account the rights of all."

"The guarantees in the Constitution remain, regardless of the outcome of any theological debate," Rep. Hogan said, adding: "They remain even if Sen. Packwood is correct in his assertion that the moral aspects of abortion can never be settled 'so as to be accorded unreserved acceptance by all.'"

"Constitutional guarantees, in the American system," the Maryland Congressman continued, "do not depend upon unreserved acceptance by all," as the courts have consistently held in civil rights cases.

Nurses, lawyer combat abortion

SANTA BARBARA, Calif. — (NC) — A Santa Barbara nurses' group has teamed up with lawyer Melbourne Weddle to fight a bid now before the California Supreme Court to eliminate restrictions on abortion in the state health and safety code.

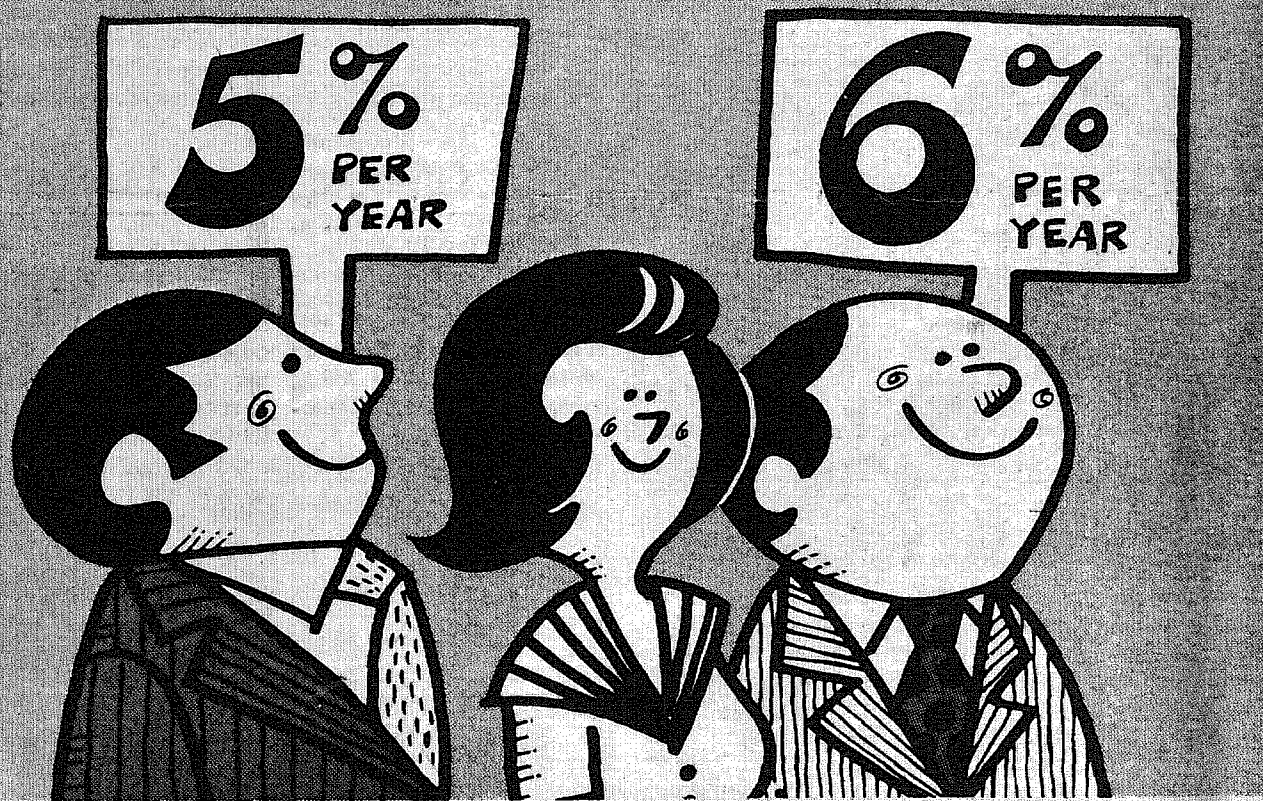
Weddle and a new group called Nurses for Life have filed a friend of the court brief to defend the present law restricting performance of abortions to accredited hospitals. That law is being challenged by a Los Angeles physician seeking unrestricted abortions.

Mrs. Patricia McGovern, who founded Nurses for Life which now has about 30 members, said: "We believe that if other members of our sex could witness an abortion, if they could see the drowning of the child in amniotic fluid, the experimentation on the living child, the disposal of the dismembered child, the emotional trauma of many women after the abortion, they would, hopefully not choose to exercise what they term their 'civil right' to an abortion."

THE NURSES add that although they dislike California's present abortion law,

"we're supporting it so there won't be a slackening. We have to hold on to what we have."

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ABCD 'Hagamos el sueño realidad en 1972'

Al dejar oficialmente inaugurada la Campaña ABCD 1972, el Obispo Electo René Gracida dijo que este año "tenemos que hacer realidad nuestro sueño".

ULTIMAMENTE dijo el PAPA



DINAMICA: "La vida de la iglesia está todavía bajo el signo del concilio, de ese acontecimiento fundamental que el Señor nos ha dado la gracia de vivir con experiencia entusiasmada y solemne. El ha marcado una etapa de gran importancia para la doctrina, la organización, la pastoral, para la dinámica de la iglesia, como Dios lo ha querido" (Dic. 23/71).

OPTIMISMO: "Nos permanecemos abierto a la más plena confianza, tenemos la más plena esperanza, ¿no es quizás la Navidad la fiesta de la esperanza?, de que como lo indican signos ciertos y confortadores, el amor verdadero, profundo, sacrificado a la Iglesia sabrá conducir a resultados constructivos y positivos, con la cooperación de todos" (Dic. 23/71).

JUSTICIA: "Hay que profundizar el concepto de la justicia social y estudiar como la Iglesia pueda defender sus exigencias y favorecer su desarrollo, con la valentía y la mansedumbre del Evangelio. Se espera la voz y la acción de la Iglesia para cuantos sufren pobreza, violencia y discriminación en el mundo" (Dic. 23/71).

ROMA: "Continuamos un diálogo pastoral con el flujo siempre creciente de fieles, que de todas partes del mundo, vienen a Roma, continuando la antiquísima costumbre de peregrinar por los sagrados sepulcros de los apóstoles y en particular al de Pedro, para traernos la expresión de su fé genuina" (Dic. 23/71).

TEST: "Cada uno se examine a sí mismo para ver lo que ha hecho hasta aquí y lo que debería hacer. No basta recordar los principios, afirmar las intenciones, subrayar las injusticias clamorosas y proferir denuncias proféticas; éstas palabras no tendrán valor real, si no van seguidas por una acción efectiva"

PAZ: "Es un bien esencial y fundamental para la humanidad en este mundo; para los más débiles e indefensos entre los hombres, en particular, quienes más que nadie sufren con tales desórdenes y amenazas" (Dic. 22/71).

Condensado por P. ERNESTO MOLANO

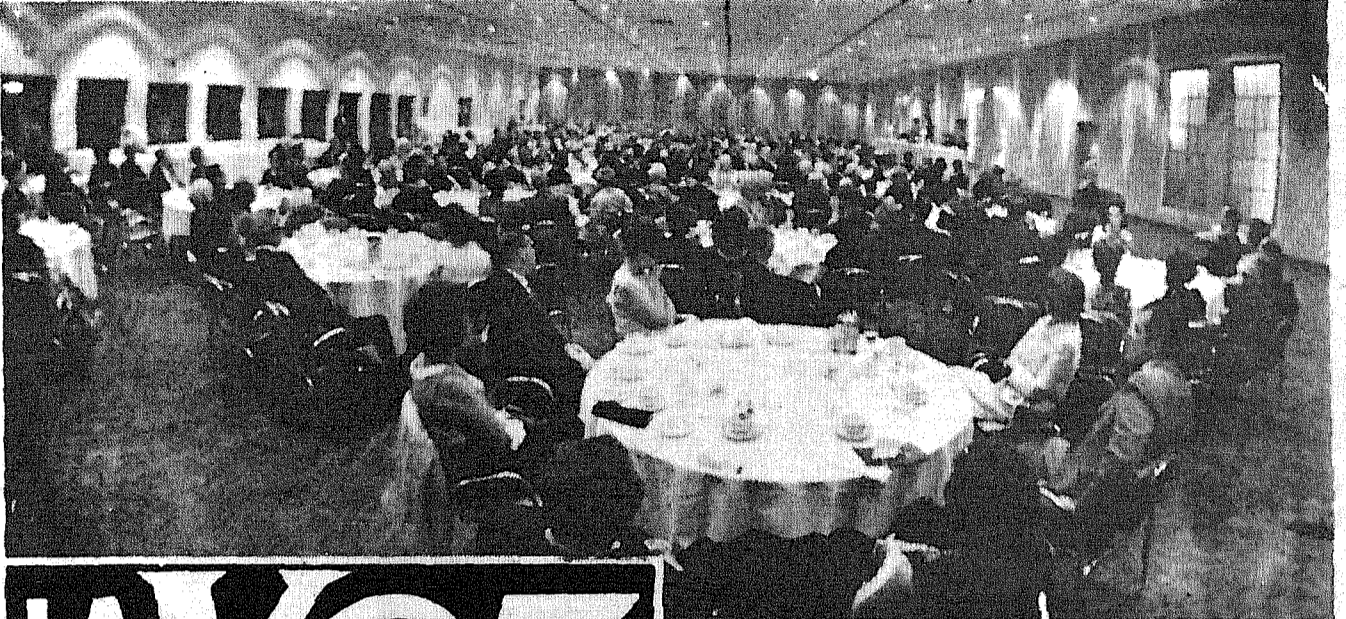
Ese sueño es mitigar las necesidades de más ancianos, más niños desamparados, más pequeños retardados, más trabajadores ansiosos de vivienda digna y educación.

El Obispo hablaba en representación del Arzobispo Coleman F. Carroll a cerca de un millar de delegados de distintas parroquias de Miami, durante la comida inaugural destinada a dar a conocer los planes de la Campaña Anual de Caridad del Arzobispo para 1972.

En nuestra próxima edición ofreceremos datos estadísticos sobre el número de niños que han sido ayudados a través de instituciones como la Ciudad de los Niños del Sur de

la Florida, la Residencia Bethanny, el Hogar Católico Infantil de Perrine, el Marian Center y los Marian Schools para niños retardados.

Ofreceremos también los planes de lo que se quiere alcanzar en servicio a niños y ancianos, adictos a las drogas, alcohólicos, familias con problemas, y toda una gama de servicios a la comunidad, gracias a la generosidad de católicos y no católicos que en todo el Sur de la Florida responderán como en años pasados con toda generosidad al llamado del Arzobispo Carroll en favor de los pobres y los necesitados.



LA VOZ

Suplemento en Español de "VOICE"

Unos mil delegados de distintas parroquias — sacerdotes y seglares — que trabajarán en la Campaña ABCD de este año, escuchan al Obispo Electo René Gracida, trazando los planes en la jornada inicial, durante una comida en el hotel Everglades. Numerosos miembros de la colonia hispana estuvieron presentes en el acto.

Delegados de la parroquia de San Juan Bosco al acto inaugural de la Campaña ABCD, charlan con su párroco el Padre Emilio Vallina. Desde la izquierda, María Luisa Merelos y Olga y René Llaguno. A través de los años, la colonia hispana de Miami ha dado generosa respuesta a la obra ABCD, a través de la que se sostienen numerosas obras de servicio social, para niños, ancianos, desvalidos, enfermos, drogadictos, etc.



Otro grupo de delegados hispanos. Desde la izquierda el Padre Modesto Galofré, Laureano Martín, Cuca Casas, Remigio Benet y Angelita Esparraguera.

Programas dominicales en Radio y Television

Para los que se quedan en sus casas, para los que a esas horas manejan por la calle, para los enfermos o impedidos de salir, para todos están aquí las horas de los PROGRAMAS DOMINICALES:

— MISA EN INGLES: 10:30 A.M. Canal 10 T.V.
— MISA EN ESPAÑOL: Sábado 5:30 p.m.

— "CRISTO, AYER Y HOY": 8:00 A.M. (Primer Domingo de mes). WLTO. "RADIO LATINO." Habla el P. José M. Paz.

— "UN DOMINGO FELIZ": 9:15 A.M. WFAB. "LA FABULOSA." Hablan el P. Agustín Román y el P. Ángel Villaronga.

— "LOS CAMINOS DE DIOS": 10:00 A.M. WQBA. "LA CUBANISIMA." Habla el P. José L. Hernando.
— LA IGLESIA Y EL MUNDO DE HOY. "The Church and the World Today": 9:00 A.M. Canal 7.

— "FRENTE A LA VIDA." 12:00. Canal 6 T.V.

"La sección latina de la Parroquia de Sts. Peter and Paul invita a toda la población de Miami a una Fiesta Latina que tendrá efecto el Jueves 13 de Enero de 1972 a las 8:00 de la noche en el Centro Parroquial de Sts.

Fiesta Latina

Peter and Paul. El Programa consistirá de interpretaciones de la Coral Cubana; danzas españolas por el estudio de baile de Magaly Acosta; un concierto de guitarras a cargo del Estudio de Lily y Margot, y la actuación espe-

cial de las sopranos Maria Teresa Carrillo y Consuelo Lindner. Tickets numerados pueden ser adquiridos en la Rectoría de Sts. Peter and Paul. Teléfono: 373-2621. Donación \$2.00.

Quien siembra amor recogerá libertad

Por MANOLO REYES

Pechos dormidos no redimen pueblos. El letargo, la ociosidad, la indolencia o la resignación jamás han alcanzado la libertad.

El fuego amoroso de la patria, ese que se siente allá en lo más profundo del alma, inflama los pechos y a su conjuro los seres humanos se hacen ciclopes invencibles.

CUANDO los conglomerados humanos tratan de alcanzar su libertad, a través del tiempo y el espacio se ha demostrado siempre que hay mentes enanas, mentes pigmeas, que sólo pueden volar a ras de sus minúsculos pensamientos.

Sin embargo, en esos mismos conglomerados han habido hombres altos, con una mano de ayuda siempre extendida hacia sus hermanos. Jamás el ser humano ha lucido más erecto que cuando se pone en pie para mantener o conquistar su libertad!

Aquellos que consciente o inconscientemente ponen frente a sí como objetivo principal el interés personal, nunca serán recordados con el cariño de su pueblo. Porque el egoísmo siempre les cerrará las puertas de la historia.

Los que hacen de su patria un deber y un sacrificio,

saben que nunca tendrán recompensas materiales en el efímero lapso de sus vidas. Pero vivirán eternamente en el corazón agradecido de sus hermanos.

José Martí nació con su patria esclava; luchó toda su vida porque su patria era esclava y murió con una patria esclava. Pero cuando sus restos mortales se unieron en estrecho abrazo con el suelo Patrio que tanto respetó y amó, allí quedó sembrado para siempre el destino histórico de un pueblo. Allí germinó, con caracteres infinitos, la libertad de Cuba.

Los hombres que contemplan la vida con mirada de presente, sin preocuparse de lo que ha de venir después, jamás le ofrecerán garantías a los constructores de naciones, a aquellos que con entraña de pueblo, trabajan hoy denodadamente para que sus descendientes recojan los frutos de esa labor a cincuenta o cien años vista.

LOS QUE que quieren libertad para en falsa justicia tomar venganza, sólo habrán de prolongar los días de luto de los pueblos.

La venganza es la consecuencia del odio. Y jamás la libertad nació del odio.

Quien siembra amor, recogerá libertad!

Invitan a renovar votos matrimoniales

Una ceremonia de renovación de las promesas del matrimonio, tendrá efecto este domingo, día 9, comenzando a las 3:30 p.m. en la iglesia de St. John the Apostle, Hialeah.

Durante la celebración de la misa, los matrimonios asistentes pronunciarán la renovación de los votos hechos al contraer el sacramento del matrimonio, en una ceremonia que tradicionalmente ha venido siendo organizada por el Movimiento Familiar Cristiano.

El MFC está invitando por este medio a todos los matrimonios hispanos de Miami a participar en esta fiesta de la familia.

Terminada la ceremonia en el templo se pasará al salón parroquial donde se ofrecerá una merienda y un show para los niños.

Esta práctica fue iniciada por el Movimiento Familiar Cristiano en Cuba pocos años antes del advenimiento del comunismo. Al establecerse en Miami, el MFC revivió desde el primer momento la costumbre de esta renovación una vez al año de las promesas del matrimonio en una fiesta que denominó Día de la Familia Cristiana.

¿QUIEN FUE JESUCRISTO?

Respuesta a una carta enviada por los compañeros del Comité Municipal de la UJC en Taguasco

En una carta enviada al Comité Nacional de la Unión de Jóvenes Comunistas, los compañeros del Comité Municipal de la organización en Taguasco, Las Villas, preguntaban: ¿quién fue Jesucristo?

Los compañeros de Taguasco explican en su carta que en un círculo de estudio sobre el discurso de Jaime Crombet, primer secretario de la UJC, en el VI Pleno Nacional de la organización, Jaime se refería a la actitud revolucionaria de Jesucristo entre otros ejemplos, y que ellos se preguntaban:

"Nuestra duda es el origen revolucionario de Jesucristo, ya que desconocemos totalmente y en concreto quién fue".

A continuación la respuesta a su carta la que publicamos por lo interesante y didáctico que resulta el tema:

La Habana 21 de junio de 1971
"AÑO DE LA PRODUCTIVIDAD"
Compañeros del Comité Municipal de Taguasco, UJC,
Las Villas,
Estimados compañeros:

Resulta estimulante el interés de investigación histórica que ustedes han demostrado con la consulta que envían sobre la mención de Jesucristo en la intervención especial del compañero Jaime durante el VI Pleno Nacional. Ello es demostrativo que estudiaron el material con gran atención y celo así como que quieren profundizar al máximo posible.

Hablar del tema relacionado con Jesucristo y su doctrina religiosa es muy apropiado, por cuanto toca esencias fundamentales de las raíces de nuestra civilización occidental, a tal punto que el año 1971 significa que hace 1971 años que se dice que sucedió el nacimiento de Jesucristo.

En la Edad Media, época en que la Religión Cristiana tuvo un fuerte predominio en el mundo occidental conocido, se tomó como base para contar los años el cálculo realizado por el monje Dionisio el Exiguo en el 526 de nuestra era (o después de Cristo como dicen los cristianos). Este cálculo histórico señalaba que el nacimiento de Jesucristo sucedió el año 753 de la fundación de Roma, el que se tomó como primero de nuestra era y a partir del cual se comenzaron a contar los años que hoy son 1971. Independientemente que dentro de la Iglesia Católica subsisten discrepancias históricas y teológicas (conocimiento de Dios) que plantean la existencia de un error de cálculo en las aseveraciones del monje Dionisio y fijan la fecha en el 749 de la fundación de Roma o sea cuatro años antes de la señalada, hay un hecho histórico cierto: la fecha del presunto nacimiento de Cristo ha sido tomada como base para medir los años de nuestra época.

Ahora bien, la pregunta de si Jesucristo existió o no, y si existió, ¿quién fue? constituye lo más importante de todo. A esto debo responderles que, de más está el explicarles que las leyendas sobre dioses y poderes sobrenaturales responden a románticas invenciones realizadas bajo el influjo de la ignorancia del hombre ante los fenómenos de la naturaleza, motivada por el poco desarrollo científico de la sociedad. La existencia de Cristo ha sido cuestionada mucho y algunos historiadores la niegan, mientras que otros la afirman; éste ha sido uno de los temas más debatidos de la historia, y nosotros como no somos historiadores, no nos introducimos en la vieja polémica, sino que vamos a razonar sólo algunos hechos objetivos:

Primero, si Jesucristo no existió, en cambio sí hay una leyenda que se ha transmitido a través de los siglos y que ha sido una de las bases ideológicas del desarrollo social de la civilización occidental.

Segundo, si Jesucristo existió, indudablemente que no era Dios, porque Dios no existe (sobradas pruebas científicas hay para demostrar esta aseveración, que puede ser motivo de otro trabajo tan extenso como el que nos ocupa); en tal circunstancia, es innegable que fue un hombre extraordinario.

Existiera o no existiera, la historia o la leyenda de Cristo están latentes, y cuando las analizamos encontramos que: en lo que se ha escrito sobre su existencia, se le muestra junto a los pobres, corriendo la suerte del pueblo, condenando la riqueza y planteando un ideal de justicia muy avanzado para su época, atacado por los príncipes de los sacerdotes, perseguido, torturado y crucificado por el Imperio Romano y los fariseos judíos. Para analizar la vida de Jesucristo hay que hacerlo en conciencia de las limitaciones ideológicas que presentan sus prédicas religiosas por cuanto éstas, por ser precisamente religiosas, parten de un criterio filosófico idealis-

ta que asevera la existencia de otra vida después de la muerte y fija todo el ideal del hombre en la salvación del alma para esa vida extraterrena. Pero no obstante estas limitaciones, que se pueden inclusive considerar como lógicas para su tiempo, algunas sentencias de Cristo son sumamente esclarecedoras de su posición:

"Así pues cualquiera de vosotros que no renuncia a las cosas que posee, no puede ser mi discípulo".

"Mirad y guardaos de toda avaricia; porque la vida del hombre no consiste en la abundancia de bienes que posee".

"Vended lo que poseéis y dad limosnas; haceros de bolsas que no se envejecen, tesoro que en los cielos nunca falta; donde ladrón no llega, ni polilla corrompe".

"Por tanto os digo: No estéis afanosos de vuestra vida, de que comeréis; ni del cuerpo, que vestiréis. La vida es más que comida, el cuerpo más que vestido".

"De cierto os digo que un rico difícilmente entrará en el reino de los cielos".

"Primero entrará un camello por el ojo de una aguja que un rico en el reino de los cielos".

Podríamos llenar páginas y páginas de citas de Cristo para ilustrar el contenido moral de sus presuntas prédicas. Podríamos inclusive relatar la parábola de Lázaro, la parábola del buen pastor con un contenido humanístico, la parábola de la vid y el figuero, la parábola del hijo pródigo, un profundo sentido humano, así como anécdotas que realzan su figura y dicen mucho de su actitud ejemplar: Cristo expulsó látigo en mano a los mercaderes del templo porque lo habían comercializado vendiendo ofrendas y jugando con el templo; Cristo se compadeció de los ciegos del templo y se dio como cuando la multiplicación de los panes y peces; Cristo curaba a los leprosos y enfermos; Cristo se compadecía de las prostitutas; Cristo evitaba costumbres bárbaras como la del apedreamiento de la adúltera cuando planteó que tirara la primera piedra quien estuviera libre de pecado; en fin, lo que se cuenta de Cristo tiene casi siempre un contenido de justicia.

No obstante todo lo anterior, cuando hablamos de la doctrina de Cristo, para lograr un juicio científico en lo histórico e ideológico de su contenido, tenemos que enmarcarla en el contexto filosófico idealista que le corresponde, con todas las limitaciones de quienes fijan sus miras sociales en la existencia de otra vida con un mundo inmortal de justicia divina. Esta doctrina si bien en sus inicios constituyó un hecho revolucionario dentro del Imperio Romano, por cuanto vindicaba esclavos y condenaba las injusticias de la época, posteriormente se transformó y en el año 313 de nuestra era con el Edicto de Milán comenzó la llamada constantinización de la Iglesia Cristiana, al emanciparla el emperador Constantino y llevarla en el 325 a ser la religión oficial del Imperio Romano. Desde entonces, la doctrina cristiana se unió indisolublemente a los poderes de las clases dominantes como instrumento de engaño para predicar la mansedumbre, la resignación y la creencia en una justicia divina después de la muerte mientras que los explotadores hacen de las suyas.

Las notas que hemos analizado sobre la presunta existencia de Jesucristo, bastan a mi entender, para asegurar que si Cristo existió fue un revolucionario de su época. Y si no existió, su leyenda es la de un revolucionario. Entendiendo el concepto revolucionario con la relatividad correspondiente a la etapa en que se origina. El problema está en que la Religión Cristiana, con sus sectas, dignatarios y ministros, ha devenido a través de los siglos en una institución que ha traicionado todos los mandatos y ejemplos de su presunto creador, aunque en la actualidad existen algunos signos de reforma que pueden llegar a mejorar su actitud ante la problemática social que no son más que adaptaciones necesarias para subsistir ante el avance del Socialismo y el Comunismo en el mundo. La Religión Cristiana hay que verla como lo que es, como una religión, y por tanto opio para los pueblos con el que se pretende adormecer sus conciencias.

Pienso que, con lo planteado, le doy respuesta a la carta que enviaron y los insto a que sigan preguntando e investigando todo lo que no entienden

Patria o Muerte
Venceremos

Félix Sautié Mederos,
Secretario de Trabajo
Social UJC.

Por GUSTAVO PENA

El comunismo está desarrollando una habilísima campaña fuera de Cuba, dando a entender que el régimen respeta toda manifestación religiosa y que no tiene nada contra la religión.

SON MUCHOS los que ingenuamente creen fuera de Cuba en esas campañas e incluso sueñan con colaboraciones entre Iglesia y estado dentro de Cuba.

Esos son los que no saben — entre otras muchas cosas — que en Cuba, si un joven admite tener creencias religiosas de cualquier tipo se le niega la posibilidad de cursar estudios universitarios, especialmente en las carreras llamadas humanísticas, como Ciencias Sociales, Ciencias Políticas, Periodismo, Leyes, Filosofía, etc.

Al que admite creer en Dios y los valores del espíritu, por muy brillante que sea, se le prohíbe continuar estudios universitarios, al menos en las carreras antes mencionadas y en algunos casos se les hace la concesión de permitirles estudiar carreras técnicas, como ingeniería, agronomía, etc. Todo bajo un barraje de adoctrinamiento ateo.

El adoctrinamiento ateo comienza ya en los primeros años de la escuela elemental y va incrementándose hasta llegar a la universidad. Ese barraje contra Dios es constante no sólo en escuelas, sino en

motivada por el poco desarrollo científico de la sociedad."

¿De dónde habrán sacado los comunistas de Cuba a este super-genio, intelectual y científico de talla tal que se atreve a endilgarle el calificativo de ignorante a tantos millones de humanos, entre ellos tantísimos genuinos intelectuales, pensadores, científicos, que a través de los siglos, y cada vez más, profesan su fe en Dios y en los valores sobrenaturales? Ignorantes de ese calibre encontrará este supergenio en las cátedras de las más importantes universidades del mundo, en los laboratorios científicos de Europa y América, en los dedicados hombres de ciencia que han llegado a conquistar la luna. Pero él no, el es Félix Sautié Mederos en La Habana, cuidado con eso, muchachos, les está hablando la cátedra.

Este orientador de juventudes, después de largas parrafadas, llega a aceptar la posibilidad de que Cristo, en efecto, haya existido, y que no sea sólo una invención de ignorantes o un engendro del imperialismo yanqui.

Pero veamos el dogmatismo absoluto que pone en su respuesta ante la dudosa posibilidad de que Cristo haya existido:

"... Si Jesucristo existió, indudablemente que no era Dios, porque Dios no existe"...

Así, porque lo dice nada menos que Félix

Paroles de comunistas en Cuba Cristo es una leyenda discutible

sindicatos, en grupos regionales, en reuniones de adoctrinamiento de todo tipo.

Es tan abierta la campaña dentro del país que frecuentemente utilizan las páginas de la prensa con ese objeto. Un cubano creyente hizo llegar a Miami recientemente por correo un recorte de periódico que muestra claramente la intensidad de esa campaña.

Este artículo aparecido en uno de los periódicos de Cuba es una muestra de la doble cara del comunismo internacional.

Los teóricos marxistas en el resto de Latinoamérica, procuran olvidar hoy en sus manifestaciones públicas aquella fatal frase de Lenin: "La religión es el opio de los pueblos." Hoy los líderes comunistas de Latinoamérica y otras partes del mundo no conquistado por ellos, lanzan cantos de sirena, señalando la necesidad de cooperación entre cristianos y marxistas para la salvación de los pueblos.

Pero cuando ya están en territorio conquistado y sojuzgado, veamos lo que dicen en todas las jornadas de adoctrinamiento, veamos lo que dice sobre la religión cristiana el penúltimo párrafo de este artículo que nos llega de Cuba:

"La religión Cristiana hay que verla como lo que es, como una religión, y por tanto opio para los pueblos con el que se pretende adormecer sus conciencias."

Cuanto se cuidó Fidel Castro de decir cosas como estas durante sus recientes visitas a Chile y Perú.

EL ARTICULO en cuestión responde a la pregunta de los muchachos pertenecientes a la Unión de Jóvenes Comunistas de Taguasco, Las Villas, que escriben al periódico con el afán de saber algo sobre Jesucristo, "¿Quién fue Jesucristo?" se preguntan, "ya que desconocemos totalmente y en concreto quién fue". La pregunta, que viene de una regional de una de las organizaciones de base del partido, a la que sólo pertenecen aquellos que están más sometidos a la influencia del régimen, expresa sin lugar a dudas las inquietudes de la juventud. Una juventud a la que el régimen se cuida mucho de darle a conocer a Cristo, su pensamiento y su obra, y que sólo cuando se ve forzado ofrece una respuesta parcial, absolutamente dogmática, totalmente negativa.

El extenso artículo lo firma un tal Félix Sautié Mederos, secretario de trabajo de la UJC.

Veamos el tono docto de sus respuestas: "De más está el explicarles que las leyendas sobre dioses y poderes sobrenaturales responden a románticas invenciones realizadas bajo el influjo de la ignorancia del hombre ante los fenómenos de la naturaleza,

Sautié. Con la misma certeza con que la esponja que vive allá en las profundidades del océano, allá, donde no penetra el mínimo rayo de luz, donde hay absoluta oscuridad, se atrevería a responder con el mismo aire si alguien le preguntara por el sol: '¿El sol? Eso no existe, yo nunca lo he visto'.

Pero a pesar de lo extenso del artículo, Sautié promete en el futuro "sobradas pruebas científicas" para demostrar "esa aseveración", que Dios no existe.

Después de negar que haya existido o que sea Dios, admite que si hubiera sido verdad toda esa leyenda, Cristo era un "revolucionario con ciertas limitaciones", nunca, por supuesto, a la altura de Félix Sautié. Y para probar que a Cristo le hubiera gustado ser fidelista, cita amañadamente algunos párrafos de los Evangelios, párrafos que servirían para destruir al sistema de opresión y de injusticia en Cuba y que examinaremos en próximo artículo.

Este periodista, que no tiene interés en ocultar que durante algunos meses trabajó como redactor para la prensa comunista de Cuba, y que por tanto conoce bien el concepto que sobre la función de la prensa tienen los comunistas, se atreve a sugerirle a alguno de los cristianos bien intencionados que por el mundo hay, de esos que piensan en la posible cooperación entre marxistas y cristianos dentro de Cuba, esos que sueñan en paraísos de hermandad cristiano-marxista, que le escriban una réplica a este artículo del señor Sautié y que pidan que se lo publiquen en algún periódico de Cuba. A ver qué resultados obtienen. Dicen que de la discusión sale la luz y un poco de luz sería el primer paso para una verdadera cooperación. A ver si Castro les permite discutir con argumentos sólidos algunos de los puntos expresados por su discípulo Sautié.

PORQUE sería colaboración el lograr que el pobre Sautié expresara sus rotundas ideas sobre la no existencia de Dios, sobre la ignorancia de los que creen en El, sobre la militancia fidelista de Jesucristo, pero que dejaran que los que sustentan ideas encontradas al respecto, tuvieran la misma libertad y oportunidad para expresarlas. No sólo en religión, sino en economía, en artes, en ciencia, en política internacional... Sería una gran colaboración que logaran tal cosa, porque eso sería sencillamente el fin del comunismo, un sistema que se sustenta sólo en evitar que sus puntos de vista, errados o certeros, puedan ser discutidos libremente.

Extendemos la invitación a esos cristianos "de avanzada" que en distintas partes de Latinoamérica, y en Estados Unidos, desean tan fervientemente cooperar con la obra de Castro.

Esta es una copia fotostática del artículo aparecido en un periódico de Cuba y que llegó a Miami enviado en una carta por un lector cubano que quiso demostrar así como el gobierno comunista sigue utilizando todos los medios para llevar adelante su campaña de ateísmo. La persona que envió este recorte no indica en qué publicación apareció ni en qué fecha, aunque da la impresión de que se trata del periódico "Juventud Rebelde".

CINE GUIA

Si le gusta el gansterismo, en cine, vea esta

SICILIAN CLAN. Vale la pena presentar cualquier película en la que haya actuado Jean Gabin, aunque sólo sea para disfrutar de la magistral actuación de esa cumbre de la cinematografía francesa.

En el caso específico de Sicilian Clan, con un argumento sobre un grupo de la Mafia que opera desde París, la actuación de Gabin se une a un argumento de gansterismo hábilmente desarrollado.

Puede que The Sicilian Clan no clasifique como una obra clásica del cine gansteril, pero ha sido el mejor ejemplo de ese género en muchos años. Si le gusta ese género, no se pierda el Clan Siciliano. Algunas secuencias incorporan cierto material sexual que hacen de este film no el más apropiado para los jóvenes de la familia, aunque hay menos violencia que en la mayoría de los filmes de esta clase. Clasificación A-III.

Una película sobre jóvenes, no para jóvenes, sí adultos

VERANO DEL 42. Es la historia de tres adolescentes que experimentan el inefable proceso del comienzo de sentirse ya hombres. Ese momento en que el joven comienza a descubrirse a sí mismo y a descubrir a las otras sin saber que hacer pero con la convicción de que hay que hacer algo y pronto.

Téngase en cuenta que todavía a principios de la década del 40, la orientación sexual a los hijos era un tabú para muchos padres, y que en la mayoría de los casos se dejaba al joven a su propia aventura, sin mayor orientación. Todo esto da pie al lenguaje obscuro en el que el niño pretende demostrar su adultez, y la ávida lectura de libros prohibidos sobre relaciones sexuales, lo que trae como resultado en el film, los apasionados "mates" en un cine, y la experiencia de Oscar, uno de los tres jóvenes de la historia, con una amiga muy ligera.

Quien se roba la película, sin embargo, es Hermie, con su soledad y sus ansiedades de juventud, que se escuda en los sueños por una mujer mayor, una joven casada con un soldado que ha marchado a la guerra. Los dos se hacen amigos, con una amistad inocente porque él sabe que ella es una mujer no obtenible y ella ni se llegaría a imaginar las ilusiones que comienzan a surgir en este jovencito. Tan sólo estar cerca de ella es suficiente para Hermie. Para ella, la presencia simpática del adolescente hace más llevadera la angustia por la ausencia del marido en combate.

Pero al final, la mujer, abatida después de llegarle la noticia de la muerte del marido, lleva a la cama al joven Hermie, en una escena lamentable, porque hasta ese momento la actitud de la joven esposa, ahora viuda, no sugería ni remotamente que fuera a llevar a su lecho a un niño asombrado y tembloroso, no importa cuán abatida y descontrolada estuviera por la muerte de su esposo. La escena, a pesar de su admirable discreción, es dramáticamente reprochable.

Igualmente es reprochable la secuencia al comienzo de la película en la que se ve al joven comprando un paquete de anti-conceptivos a un boticario en una escena demasiado marcada y chocante.

En el aspecto positivo hay que reconocer al Director Robert Mulligan, el camarógrafo Robert Surtees y el autor del guión cinematográfico Herman Raucher,

lograron con éxito una evocación de ese momento inefable que es el borde entre la adolescencia y la juventud adulta. Supieron captar también magistralmente el sabor de la época, — verano del 1942 — con una impecable cámara que no perdió el mínimo detalle en las modas y costumbres de la época, incluyendo los anuncios de Unguentine, que resultarán evocadores para quienes vivieron esa época en este país.

En suma, el film es una mezcla de éxitos y fallos, técnicamente encomiable, bien balanceado por la segura dirección de Mulligan y la cámara evocadora de Surtees. No puede dejar de lamentarse la experiencia entre Hermie y la joven viuda al final de la película, que si bien se presenta como una comparación con la sordida actitud de su amigo Oscar con la chiquilla ligera, en una búsqueda burda del placer por el placer sin ningún sentimiento, la comparación resulta favorable sólo en una escala de relatividad, ya que esta última experiencia es también moralmente objetable.

Podría decirse que es una película sobre la juventud, pero no para la juventud, sino más bien para los padres de jóvenes. Una película para adultos sobre los jóvenes, sus sentimientos, sus inquietudes, sus problemas. Quizás por eso, la Oficina Católica del Cine la calificó A-4, moralmente inobjetable para adultos. Una película que particularmente debe interesar a los padres de familia. Puede convertirse en una pieza de conversación, en un tópico de discusión para un círculo de estudios sobre los problemas de la formación de los hijos.

Costosa narración de un costoso ataque

TORA, TORA, TORA! — Es la reconstrucción del ataque japonés a Pearl Harbor. Producir esta película costó la friolera de 23 millones de dólares, o sea, mucho más que lo que costó el ataque en realidad. Una constelación de actores de calibre se unen al empeño del productor Elmo Williams por lograr el mayor realismo posible y al del director Richard Fleisher que logró aglutinar la miríada de aspectos de un suceso que, de no haber ocurrido, hubiera sido increíble. A-1, un film para toda la familia.

Cruda violencia, aversión a las armas

THE WILD BUNCH. — Un oeste de crudas secuencias de violencia y sangre. El oeste se ha caracterizado siempre por la proliferación de muertes. Muchos observadores y psicólogos sugieren que la etapa de violencia que vive la sociedad hoy es un fruto de esas películas de muertes al por mayor e indiscriminadas, pero muertes presentadas con poco detalle, que daban a la tierna imaginación del niño la impresión de la muerte como algo no doloroso, sangriento, desgarrador o destructor de la vida humana.

The Wild Bunch, por el contrario, muestra la violencia y la muerte en todo su desgarrador dolor, con la sangre brotando copiosamente, las profundas heridas, los gestos de sufrimiento. No es entretenido, ni mucho menos placentero, contemplar estas cosas. Las escenas producen respeto, sino aversión a las armas.

De todos modos, por su crudeza es un film que puede recomendarse sólo a una audiencia madura, pero que tiene la saludable influencia de desbaratar muchos mitos creados por oeste anteriores. Inobjetable para adultos, con reservas.

COTTON COMES TO HARLEM. — A-4.

¿Qué es el pecado social?

¿CUAL ES SU DUDA?

JORGE TRAPANI. — "Ha llegado a mis manos una revista católica de Montevideo, donde se habla mucho de pecado social, y advierte que podemos pecar socialmente más de la cuenta. Como allí no se explica bien en qué consiste ese pecado, les ruego me digan en qué consiste y a qué mandamiento se opone".

En realidad, pecar, no se reduce simplemente a romper con Dios. Según la Biblia y los documentos conciliares, el pecado es una rebelión contra Dios y una ruptura con la Iglesia, al negarse el pecador a participar en el plan salvífico de Dios, por lo cual, todo pecado supone un grave riesgo para la vida comunitaria. Por eso todo pecado aunque se cometa individualmente, tiene trascendencia social, en cuanto priva al Cuerpo Místico de Cristo, la Iglesia, del aporte de uno de sus miembros. San Pablo resume así esta doctrina: "Si sufre un miembro, todos los demás sufren con él. Si un miembro es honrado, todos los demás toman parte en su gozo" (1 Cor. 12,26).

Pero el efecto destructor del pecado no se detiene dentro de las dimensiones de la Iglesia. Sus consecuencias son universales, alcanzan a todos los hombres, deforman todo el Universo. Esto ha sido siempre así. Pero en los últimos tiempos el Concilio ha querido acentuar más la responsabilidad del cristiano como ser social, instándolo a superar individualismos, para volcarse a renovar, en unión

para sí mismas sin preocuparse de sus vecinos, gente que derrocha dinero en diversiones en contraste irritante con la miseria de sus vecinos, distribución de bienes injusta y arbitraria, imposibilidad de los obreros de fundar libremente, asociaciones que los representen auténticamente, uso de la violencia para imponer el propio criterio social, discriminaciones raciales, tensiones en la Iglesia que degeneran en faltas de caridad y de obediencia... La lista de pecados "doblemente" sociales podría continuar varias páginas, y contra todos los mandamientos que dicen relación con el prójimo.

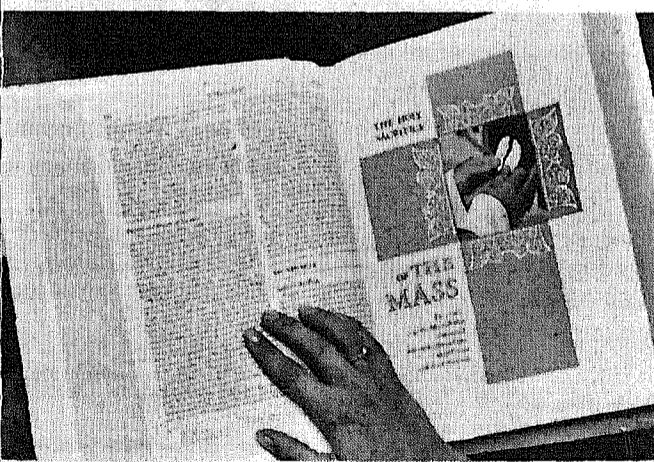
¿Que nos propone el Concilio para evitarlos? Que todos los cristianos tomen conciencia de su vocación particular y propia dentro de la comunidad política. Que promuevan todo lo que exige el bien de los demás y asuman sus responsabilidades. En una palabra, impregnar el mundo de Cristo, para que alcance más rápidamente su fin en la justicia, en la caridad, en la paz. O como dice la Constitución dogmática Lumen Gentium, "lo que el alma es en el cuerpo, eso son los cristianos en el mundo".

¿CUAL ES SU DUDA

En esta sección contestamos a las dudas de orden moral que se desee someternos. Rogamos a los consultantes no omitir nombre y apellidos — en letra de imprenta — lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir a Voice, P.O. Box 1059, Miami, Fla. 33138

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|---|---|--|
| Catedral de Miami , 2 Ave y 75 St., NW. 12:30, 7 p.m. | St. Dominic , 7 St., 59 Ave. NW. 1. 7:30 p.m. (sábado 7:30 p.m.) | Immaculada Concepción , 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia. |
| Corpus Christi , 3230 NW 7 Ave., 10:30 a.m. 1 y 5:30 p.m. | St. Brendan , 87 Ave. y 32 St. SW. 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.) | St. Cecilia , 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.) |
| SS. Peter and Paul , 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m. | Little Flower , 1270 Anastasia Coral Gables, 1 p.m. | Blessed Trinity , 4020 Curtiss Parkway, Miami Springs, 7 p.m. |
| St. John Bosco , Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.) | St. Patrick , 3700 Meridian Ave., Miami Beach, 7 p.m. | Our Lady of Perpetual Help , 13400 NW 28 Ave., Opa Locka, 12:15 p.m. |
| St. Michael , 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.) | St. Francis de Sales , 600 Lenox Ave., Miami Beach, 6 p.m., (sábados 8 p.m.) | St. Monica , 3490 NW 191 St., Opa Locka, 12:30 p.m. |
| Gesu , 118 NE 2 St., 1 p.m. y 5:30 p.m. | St. Rosa de Lima , 5 Ave. y 105 St., NE., Miami Shores, 1 p.m. | Our Lady of the Lakes , 15801 NW 67 Ave., 7:15 p.m. |
| St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m. | St. Raymond , (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.) | St. Vincent De Paul , 2000 NW 103 St., 6 p.m. |
| St. Hugh , Royal Rd. y Main Hwy. Coconut Grove, 12 m. | St. John the Apostle , 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m. | St. Agnes , Key Biscayne, 10 a.m. |
| St. Robert , Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.) | | St. Kevin , 4120 SW 125 Ave., 12 m. |
| St. Timothy 5400 SW 102 Ave., 12:45 p.m. | | |

The 'inalienable rights' apply to unborn also

(continued from page 6)

directed a verdict for the defendants, apparently "because there cannot be recovery for prenatal injury to a non-viable fetus even where a living child is born. The Supreme Judicial Court of Massachusetts reversed, holding there was not a sound distinction between the Torrigan case and a case in which the fetus is viable.

The availability of precedents and the advance of medical knowledge were given as reasons in support of this decision, which directly set aside the old Massachusetts precedent set by Holmes in Dietrich. The non-viable fetus was declared to be "a 'person' within the meaning" of the Massachusetts Wrongful Death Act.

THE SPECIFIC PROGRESS in juridical decisions which the Torrigan case represents is clear. In Torrigan the child was born alive, although unable to survive. However, the decision did not indicate that live birth was a necessary element of the judgment. Torrigan rejected the viability criterion; other decisions (the precedents referred to) rejected the live-birth criterion. The next step would be for the courts to allow recovery for wrongful deaths of non-viable fetuses who never live apart from their mothers.

Much of the agitation to have abortion laws declared unconstitutional proceeds from those who say that the law infringes on the right of the mother to decide to terminate pregnancy after consulting with her own physician. In view of the many judgments given by the courts in many States, it is fair to say that in the petition for abortion, it is no longer a question merely of the rights of the mother.

ANOTHER PERSON, with an inalienable right to life and a right to have that life protected by law, is present, the fetus. The general interest of society in preserving the principle of the sacredness of human life is also at issue. If there is a conflict of rights, it must be stressed that in the dialogue which precedes the vital decision about life and death, the only one silent is the one most directly affected, namely, the fetus itself. It cannot rise up in the womb and declare, "I want to live." The law rightly intervenes to speak on behalf of the unborn child.

This could well come under the "due process" clause of the 14th Amendment. Recently, the St. Louis (Missouri) County Circuit Judge appointed a doctor, a specialist in obstetrics and gynecology, to argue on

behalf of "Infant Doe," said to represent "an existent but unborn child and all other unborn children situated for all purposes of this action."

The "action" mentioned is the petition to declare unconstitutional the existing abortion law. Thus judgments affirming explicitly or implicitly the truth that the unborn child is a living, human person multiply. This has been the glorious role of the laws and the courts in our American history: to protect the right to life wherever it exists. Happily, the advances in medical knowledge, which entered into judgment of

the Courts in Torrigan has been of inestimable help to the courts and to legislators who, as reasonable and reasoning men, are subjected to the emotional overtones that can, understandably, be present when the abortion issue is debated. The courts and the lawmakers, armed with a host of scientific, biological and medical facts, reassured by the judgments the courts have given and still give, can continue to be what they have been for so long — the champions of the sacredness of human life, the defenders of the innocent unborn child, who is a living, human person.

White elephant articles needed

St. Rose CYOer's are looking for items for their "White Elephant" sale to be held in a couple of weeks. Items to be donated may be brought to the school cafeteria any Sunday morning or dropped off at 130 NW 92 St.



Vice president named

Harold F. Perry, Jr., president of the **COMMUNITY NATIONAL BANK AND TRUST COMPANY**, Bal Harbour, recently announced the advancement of **ROBERT J. GLAZIER** from assistant vice president to vice president and **SARA LOYD** from assistant cashier to assistant vice president.

Area numismatists will have a chance to view four million dollars' worth of coins at the **ANNUAL MIAMI MID-WINTER COIN CONVENTION** now in progress through Jan. 9 at the Dupont Plaza Hotel.

Exhibitors and dealers from 23 states and nine foreign countries are attending the auction and show, which features coins from Europe, the United States and South America.

A Miami-owned and operated firm, **PLASTIC GRAPHIX**, specializes in designing and manufacturing plastic displays of all types, including back-lit transparency encasements to intricate dimensional displays. **TED DE ZINNO**, owner, is a pioneer in the field of vacuum molding for signs and architectural components and packaging. The plant is located at 2520 SW 28 Lane.

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Funeral rites held for ex-agent, FBI

The Funeral Liturgy was concelebrated Tuesday in St. Rose of Lima Church for Frederick A. Frohbose, 53, former Special Agent in Charge of the Miami office of the Federal Bureau of Investigation.

The Very Rev. T. Noel Fogarty, V.E., pastor, was the principal celebrant of the Mass for the former law enforcement executive with Father John Nevins, chaplain, Miami Guild of Catholic Police and Firemen; and Father Thomas Engbers, chaplain, Miami Fire Dept. and supervising principal, Archbishop Curley High School.

A **NATIVE** of Astoria, N.Y., who entered the FBI 30 years ago as a clerk and became a special agent in 1943, Frohbose had directed the Miami bureau's operations for six years prior to his retirement last year. Before that he had held top positions in FBI offices in Philadelphia, Jacksonville and Orlando and had also served

in Alaska, Hawaii, Seattle, Wash.; Norfolk, Va.; Portland, Ore.; Washington, D.C. and Chicago.

Under his direction the staff of the Miami office assisted in solving the Barbara Mackle kidnaping and in the arrest of one of her kidnapers, Gary Krist. He was also a frequent speaker at law enforcement seminars, civic groups and educational meetings, and was a member of the Dade County Chiefs of Police Association.

In addition to his wife, Elizabeth, with whom he resided at 450 NE 53 St., he is survived by two sons, Joseph and William of Miami; his mother, Mrs. Rose Frohbose, New Jersey; two brothers, Harold of Miami and William, North Carolina; and two sisters, Mrs. John Stahley, New Jersey; and Mrs. George Morcom, Atlanta.

Burial was in Our Lady of Mercy Cemetery.

National officers meet

(CONTINUED FROM PAGE 20)

whole nation, Abe said that "with almost 100,000 members, we're the largest organized religious youth group. A large number of people are needed to get any idea into the working stages, and with the 18-year-old vote we could become a force to be reckoned with."

STRESSING that CYO would like to become better known throughout the communities in which they work, Sandy added that the work of the new officers would be to build a new image for the national group.

"The CYO group of today is just a beginning. We must get people interested, they (youth) must be better educated than they were 10 years ago," Ernie said. "CYO has a great opportunity and incentive to take a look around and serve the community."

Individual programs fit-

ted to reach each community's need is envisioned, according to the president.

DOES the CYO group have a future as an example of religiosity rather than becoming just another social group? The new officers believe it does.

A religious program, Search, based on the encounter group principle, is charged with stimulating the spiritualness of its members. Stressing that it isn't aimed at arousing fanaticism, Abe called it a means to self understanding.

"It is much easier to get people involved in causes if they develop true leadership potential by finding themselves," Ernie added.

Another program they hope to start besides Sandy's program, **FLASH** for CYO community awareness is a social involvement week in the Spring, similar to the traditional Youth Week.

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Charities set-up to be overhauled

WASHINGTON, D.C. — (RNS) — The National Conference of Catholic Charities has completed the first major step in a broad program of internal renewal by issuing a preliminary study report calling for a complete overhaul of structures and goals, increased commitment, and "a brother-to-brother" approach to man's needs.

The NCCC, the nation's largest private charitable agency, revealed the study Jan. 4, at a press conference here.

Described as Phase I in an on-going process of renewal, the NCCC study was formally undertaken in November 1970. A final version of the study will be submitted for approval at the annual Charities meeting next Fall. If approved, it will mean a considerable increase in staffing and spending — possibly tripling the present NCCC budget.

UNDER the new plan, the power will be shifted from a "very few people" to a member organization with a balance between organizational and individual membership. A national congress will be elected to formulate policy.

Responsibility and decision-making will be more broadly based, with everyone from local Charities directors to parish workers encouraged to increase their commitment and their expression.

A major thrust in the renewed NCCC, as the study sees it, will be "a heightened concern for the poor and the oppressed" and the use of the national organization as a spokesman on social issues.

Msgr. Lawrence J. Corcoran, executive secretary of the NCCC, said he believes the study will help the U.S. Catholic Charities become a "greater instrument" in the over-all area of social concern. He added that this was the spirit envisioned by NCCC's founders in 1919.

EXPLAINING the differences between NCCC approaches to social concerns and those of the U.S. Catholic Conference, the bishops' national agency, Robert Donihy of the NCCC said the concerns of the USCC are broader and in the area of policy.

"The NCCC focuses more specifically on the field of social welfare, from a combined social service/social action standpoint" bringing "a professional expertise to the spiritual concern."

A major goal outlined by the study is "regionalization" — to bring the NCCC "closer to its constituency" through regional meeting to discern local problems and provide a voice for all in the expression of social policy. Twelve regions and "regional assemblies" are proposed.

In presenting the five-part report Richard M. Kelley of Cleveland, chairman of the study committee, said the report describes a process of renewal "which finds strength in the theological premises of our Preamble." He said this Preamble "speaks of the respect for the totality of each man's needs."

"IT SEES OTHERS not as clients but perceives each of us reaching out as brother to brother. It speaks of the tremendous possibilities which all of us have in discovering and developing ourselves through an openness to one's brother." Mr. Kelley added.

"It is obvious, of course, that all of this calls for the

emergence and development of leadership of the highest caliber and continuous cultivation of an increased commitment of resources both in terms of personnel and finances."

The study chairman noted that the NCCC is engaged in a "dynamic process of change — a process of giving responsibility back first of all of our members, both indi-

dually and organizationally, and eventually to all our people."

Noting that Phase I of the study is now completed, Mr. Kelley said that the next task is "to take our case to our people, to find and build a deeper commitment, and to discover the sources of support which are needed to fulfill our new role."

Phase II of the study will

be the implementation of the "change process" by testing proposed solutions in terms of roles, functions and structures developed to meet national concerns. Leadership training sessions will be the principal method of the implementation.

Besides general renewal and an emphasis on reaching out to the disadvantaged and

oppressed in society, the study projects several structural changes for the NCCC. Among these would be the annual meeting of a "national congress" of from 100 to 200 delegates from the regions who are elected by regional assemblies.

The national congress would, in turn, elect a national board of directors, with

membership open to any member who is duly elected. Affiliated organizations would appoint board members and persons from special groups would be selected.

The study proposed that the national NCCC office be expanded from its present staff of 20 to double that, and the budget tripled to a figure of over \$800,000 annually.

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- Plans completed for new office to open in January 1972 in West Broward.

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