

# Fight on for peace, Pope urges world

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Men of goodwill everywhere should encourage world leaders "not to give up in the noble battle for peace." Pope Paul VI declared in a strong protest against the breakdown of negotiations to end the war in Vietnam.

Speaking to the cardinals working or present in Rome just before the Christmas holidays, the Pope devoted almost 4,000 words to the subject of peace both in the world and in the Church.

In addition to the Vietnam war, Pope Paul also spoke his mind on the tinder-box of

the Middle East, international status for Jerusalem, the "ancient rivalry" of bloody Northern Ireland and the painful suppression or harassment of Catholics in many parts of the world, with particularly sharp words for Communist Albania.

THE POPE repeatedly during the days just before Christmas spoke of his "bitterness of mind" at the failure to find a peaceful solution to Vietnam. But in his Dec. 22 talk to the assembled cardinals, Pope Paul took his train of thought one step further, saying that many people were disappointed precisely because "the motives for the interruption of the negotiations" were not "sufficiently apparent."

Pope Paul was obviously conscious that he has scolded world leaders for failing to achieve peace, but he explained that while giving "due recognition to the sum of the efforts that have already been made," he nevertheless was worried about a "dangerous sense of discontent and impotence" setting in.

"If our humble but sincere and heartfelt words can have any value," the Pope declared, "let it be as a stimulus and encouragement to all those upon whose shoulders rests, before peoples and history, the weight of such difficult decisions. The attention and understanding of men of goodwill impels them not to give up in the noble battle for peace."

Having said that, Pope Paul then went on to his comment on his own public declaration of sorrow and bitter disappointment with the falling through of negotiations. He said:

"These sentiments we have recently expressed when the expectation of the hoped-for suspension of hostilities in Vietnam met with disappointment, without the motives for the interruption of the negotiations being sufficiently apparent.

"We have expressed the wish and the hope that this painful delay will serve, not to endanger the attainment of peace in those anguished regions, but to ensure for peace a more solid and stable foundation.

"The unforeseen worsening of events has intensified bitterness and anxiety in world opinion. With increased fervor we offer up our prayer that the oppressive conflict may have as soon as possible an equitable and satisfactory conclusion."

Pope Paul next trained his sights on the Middle East. He expressed happiness that major military action there has almost been completely suspended. Nevertheless, he

warned "the prolongation of the state of war without effective steps toward the seeking of peaceful solutions, while the effort to increase military potential continues a permanent and serious danger."

The Pope also pulled no punches as he passed to comment on the status of Jerusalem, saying:

"IT GOES without saying that the gradual acceptance of situations without a clear juridical foundation internationally recognized and guaranteed cannot but render more difficult, rather than facilitate, a just and acceptable solution which takes due account of the rights of all:

"We think in particular here of the Holy

City, Jerusalem, which in these days is remembered with greater intensity by the followers of Christ, and of which they too ought to be able fully to consider themselves as citizens."

As for Northern Ireland, Pope Paul prayed: "May the Lord grant that sentiments of civilized understanding and Christian charity may finally prevail among all." He affirmed that the majority of Northern Irish already share these sentiments. The Pope said: "May they prevail over resentment, even though justified, and over the temptations to rancor and revenge."

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WEARING a metal construction worker's helmet, Pope Paul holds a statuette of the Madonna and Christ Child made from rock excavated from a railway tunnel near Sant Oreste, Italy, where he celebrated a Christmas Midnight Mass with the workers. At the long, unfinished tunnel which will one day be used by trains traveling from Rome to Florence, the Pontiff spoke words of praise to the men who, he said, risk their lives in such underground work in order that others might enjoy the benefits of modern technology.

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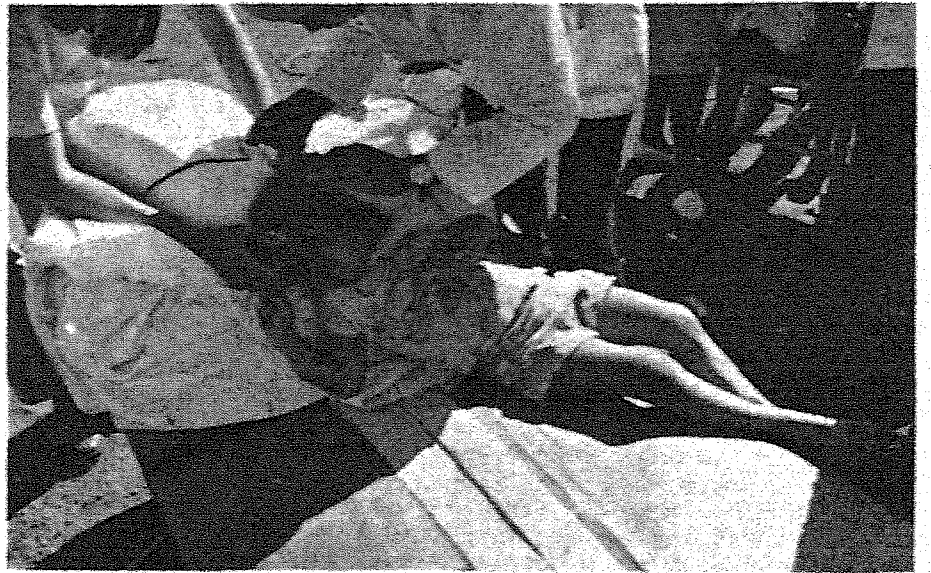


Photo by GORT

THE EARTHQUAKE in Managua, Nicaragua, wreaked havoc among people of all ages, races and creeds, but while its horrors spread so did the unity of man as efforts poured forth from all over the world to help those in need such as this little girl, aided by medical supplies flown in barely hours after the quake.

## Pope: 'Peace possible -- it must be possible'

VATICAN CITY — (NC) — Pope Paul VI, in his World Day of Peace message for 1973, insisted that peace is possible.

He criticized both those who say peace "now has come to civilization" although there are "unfortunate situations here and there," and those who would make violence "a way of life."

To the first group he said: "Alas, it is not a question of wars buried in the sands of history but of wars here and now. It is not a question of transitory episodes, but of wars which have been going on for years. Nor is it a matter of superficial disturbances, for these wars weigh heavily upon the ranks of heavily armed men and upon the unarmed masses of the civilian population."

In a passage prepared long before U.S. presidential adviser Henry Kissinger revealed that his Vietnam peace negotiations in Paris had run into heavy weather, the Pope said:

"Nor are these wars easy to solve. They have exhausted and rendered impotent all the skills of negotiation and mediation."

TO THOSE who want violence to become fashionable again by clothing itself "in the breastplate of Justice," the Pope painted a picture of a world in which violence rules:

"Collective selfishness comes to life again in the family, society, tribe, nation and race; crime no longer horrifies. Cruelty becomes fatal, like the surgery of hate declared legal. Genocide is seen as the possible monster of a radical solution.

"And behind all these horrible visions there grows, through cold-blooded and unerring calculations, the huge economy of arms, with its hunger-producing markets."

Still declaring peace to be possible, the Pope rejected the idea of peace as a lull in warfare or a quiet corner "amid the ruins of all normal order." He rejected the notion of peace as a bleak order imposed by a ruthless conqueror, and cited the bitter words of the Roman historian Tacitus put into the mouth

of a Caledonian (Scottish) chieftan exhorting his warriors against the Romans: "They create a desert and call it peace." He rejected also the notion of peace as "a truce, a mere laying down of arms."

He continued: "We admit that a perfect

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## Church aid to victims of earthquake launched

A call for canned food, medicines, clothing, and financial assistance for the victims of the recent earthquake in Managua, Nicaragua, was made this week by Archbishop Coleman F. Carroll.

Realizing the gravity of the situation, Miami's Archbishop called upon the people of the archdiocese to help meet the needs of the thousands of persons who were injured or made homeless during the tremors that

struck the Central American nation's capitol two days before Christmas.

"The need of the vast majority of people in Nicaragua at this time will be for medicine, food and clothing.

"In addition it is apparent that assistance will be needed urgently in the way of preventive medicine. Vaccines against typhoid and cholera must be supplied as soon as possible," the Archbishop said.

Father John Nevins, executive director of the Catholic Welfare Services has been appointed archdiocesan director of the Nicaraguan Relief Campaign, while Dr. Ben J. Sheppard, vice president of the Catholic Welfare Bureau, was named by the Archbishop to assist.

Five Catholic Service Bureaus in areas throughout the archdiocese, and Central Hispano Catolico in downtown Miami, were named as the chief collection points for

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A CHURCH stands, amid the rubble in Managua. About 75 per cent of the city's buildings were destroyed in the disaster, and the rest have been declared unsafe. The government cut off food supplies to the survivors of the quakes to force them to leave before decaying bodies under the rubble caused an epidemic.

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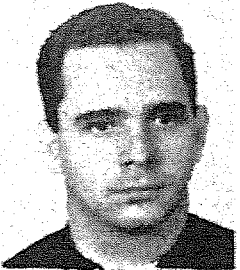
Msgr. Reilly



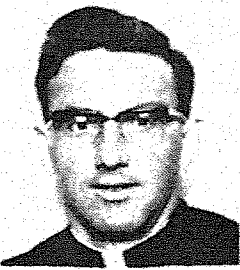
Fr. Cronin



Msgr. McGrehan



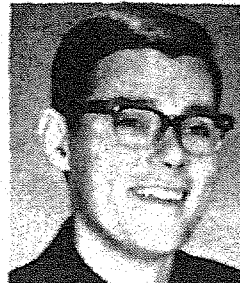
Fr. Perez



Fr. Delaney



Fr. Fernandez



Fr. Carney



Bishop Gracida

## 7 priests appointed on personnel board

Seven priests were appointed this week, by Archbishop Coleman F. Carroll to serve on an Archdiocesan Personnel Board, which replaces the Personnel Board of the Priests Senate that had been discontinued by that group.

Appointed by Archbishop Carroll were:

Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables.

Father Joseph P. Cronin, pastor, St. Patrick parish, Miami Beach.

Msgr. Bernard J. McGrehan, pastor, St. Edward parish, Palm Beach.

Father Pedro Luis Perez, administrator, St. Robert Bellarmine parish, Miami.

Father John W. Delaney, administrator, Sacred Heart parish, Lake Worth.

Father Gilberto Fernandez, assistant pastor, St. Patrick parish, Miami Beach.

Father Joseph T. Carney, assistant pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale.

Membership of the present board was appointed by Miami's Archbishop from a list of 21 names submitted to him for consideration last week by the Senate of Priests.

THE LIST was composed of three names for each of the seven age groups of clergy, which division is reflected in the structure of the Senate itself.

From this proposed list, the Archbishop selected and appointed one priest from each group of three names.

The Personnel Board, at stated times, will recommend to the Archbishop, the names of individuals that in their judgment have the qualifications necessary for available appointments to either pastoral or specialized work in the Archdiocese.

Auxiliary Bishop Rene H. Gracida will serve as chairman of the personnel board, having been appointed Vicar for Clergy and Chairman of the Personnel Board some months ago by Archbishop Carroll when he requested of the Senate the list of nominees for membership on the board.

The recent action by the Senate and the Archbishop is the result of studies and discussions which had been carried on since Sept. 1971 regarding the creation of an Archdiocesan Board which

would use as a foundation the work previously done by the Personnel Board of the Priests Senate.

A NATIVE of Ireland who was ordained in 1932, Msgr. Reilly has been pastor of the Church of the Little Flower since 1960. He is Archdiocesan Director of the Society of St. Vincent de Paul, chairman of Examiners of Junior Clergy, a Parish Priest Consultor, and Director of Papal and Extension Volunteers in the Archdiocese of Miami. He has served as pastor in various parishes throughout the state of Florida including St. Margaret, Clewiston, and St. John the Apostle in Hialeah. He has a Doctorate in Canon Law awarded him by Catholic University of America.

Appointed pastor of St. Patrick Church early this year, Father Cronin served as pastor of St. Clement Church, Fort Lauderdale, for nine years during which time he was director of the Broward County Catholic Service Bureau. He also served as pastor of parishes in Ocala, Gainesville, Palatka, and Arcadia, and was first pastor of St. Pius X Church, Fort Lauderdale. He had also been pastor of St. Mary's parish, Miami, prior to the establishment of the Diocese of Miami, and is an Archdiocesan Consultor. He was ordained in 1940 in Washington, D.C.

ORDAINED in 1945 in Gesu Church, Miami, Msgr. McGrehan is dean of the East Coast Deanery and has been pastor of St. Edward parish since last year. Spiritual moderator of the Palm Beach County Guild of Police and Firemen and the East Coast Deanery of the Miami Archdiocesan Council of Catholic Women, he has served in parishes throughout Florida and as pastor of St. Agnes Church, Key Biscayne; St. Ann Church, Naples; and St. Juliana Church, West Palm Beach. He is an Archdiocesan Consultor, an Examiner of Junior Clergy, and a member of the Catholic Cemetery Board.

FATHER PEREZ was ordained in his native country of Cuba in 1952 where he served parochial assignments until 1961 when he came to Miami. In September of that year he was named chaplain at St. Raphael Hall, residence for unaccompanied Cuban

youth under care in the Archdiocese of Miami. He subsequently was assistant pastor in Little Flower parish, Coral Gables; St. John the Apostle parish, Hialeah; and St. Francis de Sales parish, Miami Beach. Since last year he has been administrator of St. Bellarmine parish, Miami.

BORN in Ireland, Father Delaney was ordained to the priesthood for the Archdiocese of Miami in 1964. Prior to his appointment last year as pastor of Sacred Heart Church, Lake Worth, he served as an assistant in St. Edward parish, Palm Beach; St. Anastasia parish, Fort Pierce and Immaculate Conception parish, Hialeah. He was the first treasurer of the Senate of Priests and while stationed in Palm Beach County was Newman Club chaplain at Indian River Junior College and Palm Beach Junior College.

ORDAINED in his native Havana in 1959, Father Fernandez came to Miami from Cuba in 1967 and was assigned as an assistant pastor in Sacred Heart parish, Homestead.

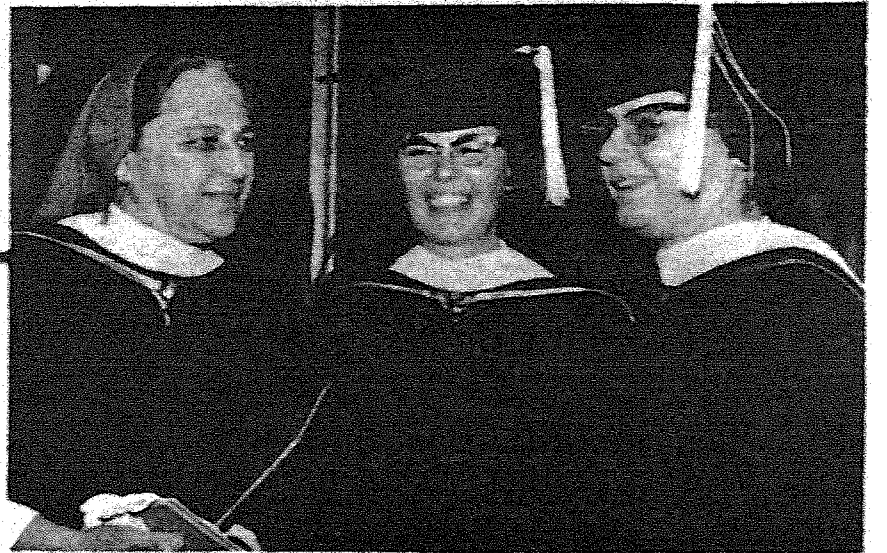
Coincident with this appointment he was also assigned to work among the migrant farm workers at St. Ann Mission in Naranja. Late in 1969 he was named administrator of Our Lady Queen of Peace Mission in Delray Beach. For the past year he has been an assistant in St. Patrick parish, Miami Beach. Father Fernandez has three priest-brothers who also serve in the Archdiocese of Miami.

BORN in Cleveland, Ohio, Father Carney was ordained in 1968 in St. Mary Cathedral and served his first parochial assignment as an assistant in Nativity parish, Hollywood. For the past year he has been an assistant in Our Lady Queen of Martyrs parish, Fort Lauderdale.

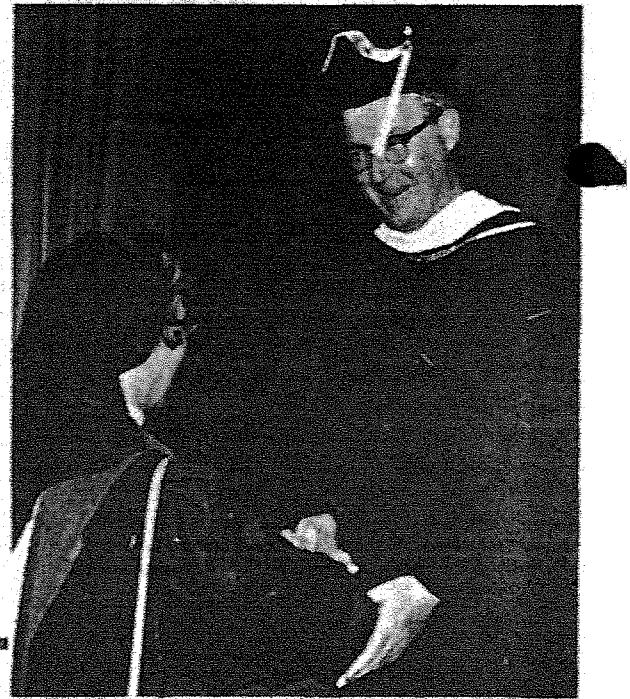

### Young women given award

Jack Bean, president of the North Miami Beach Community Blood Bank, presented the St. Lawrence Jr. Council of Catholic Women with a certificate of appreciation for service in the October blood drive.

The following members served breakfast to the blood donors: Cheryl Ramnosky, Ginny Stalder, Eileen Hills, Carol Santoro, Donna Breslin, Corinne Kattar, and Lisa Cornelia.



MASTER OF ARTS degrees in Religious Studies were conferred on one priest and six nuns during commencement ceremonies last Friday at Barry College. Above are Sister Antonia Perez-Carreño, R.A.; Sister Patricia Ann, O.S.F.; and Sister Francis Cabrini, S.S.J. At right, Passionist Father Gregory Durkin receives his degree from Sister Dorothy, college president. The Religious Studies program is sponsored jointly by the Archdiocese of Miami and the college.

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# 'Lord, teach us to pray' is theme of Unity Week

GARRISON, N.Y. — (RNS) — "Lord, Teach Us to Pray," words stressing the "transforming effect" of worldwide prayer on efforts toward Christian unity, will be the theme of The Week of Prayer for Christian Unity, Jan. 18-25.

First carried out in 1965 in the U.S., the week is sponsored by the Department of Faith and Order of the National Council of Churches, New York, and the Graymoor Ecumenical Institute in Garrison. Collaborating with the NCC is the World Council of Churches, Geneva, and the prayer week is recommended by the U.S. Catholic Bishops Committee for Ecumenical and Interreligious Affairs.

CENTERED around Biblical themes, materials for the week's observances are distributed by the Graymoor institute, which is conducted by the Society of the Atonement, a Roman Catholic order.

Father Ralph Thomas, S.A., director of the

ecumenical institute, in commenting on the unity week theme, said: "As Christians we hear the Word and we ask that we be given 'our daily bread' and that the kingdom of God become as full a reality on earth as it is in heaven. As this searching of the will of God goes on through prayer, we are also realistic enough to know that neither full reality of the Kingdom nor full union among men will be accomplished next week or next year."

"Communion has degrees," he said, quoting the Dominican priest, Father J. M. Tillard of the Anglican-Catholic Commission. "We should then have to discover together, in the friendship and brotherly sympathy which henceforth mark our relationship, the degree of communion and the form of cooperation that this kind of unanimity attained would permit."

Father Thomas said that "in this listening and prayer-

ful spirit we approach the ecumenical realities of 1973 with hope of new breadth of vision between Christians, and between Christians and God-seeking men of the whole world."

OBSERVING the "transforming effect" this worldwide prayer movement had had since its origin in 1908 (when it was begun by Father Paul of Graymoor) in changing the attitudes of Christians towards one another," he observed that the 1973 theme is the same as the original unity week observance, "Lord, Teach Us to Pray."

The first unity week observance in 1908 specifically prayed for the reunion of all Christians with the See of Rome. A year later, the Anglican Graymoor foundation was received into the Roman Catholic Church as a group. The week, or Chair of Unity Octave as it became known, was continued in both the Roman and Anglican communions.



FACING the crowd gathered in St. Peter's Square, Pope Paul opens his arms to give his Urbi et Orbi blessing to the city of Rome and the world after celebrating a Christmas Mass in St. Peter's Basilica. During his talk to the thousands gathered in the Square, the Pope appealed for peace and spoke with emotion about what he termed "the grief we feel" in looking at the hate and violence in the world today. He also offered a Christmas greeting in Vietnamese, the first time the Pontiff had ever used the language in a public utterance.

## Families urged to unite to influence legislation

WASHINGTON — (NC) — The family life directors of the nation's 160 Catholic dioceses have urged Christian families to unite in movements and organizations that will give them an effective voice in shaping legislation and social policy.

"We live in a highly political world, one in which the democratic process is the mainspring of social action," they said in a statement for Holy Family Sunday, Dec. 31. The statement, entitled "The Family: An Agent of Social Change," was issued by the Family Life Division of the U.S. Catholic Conference.

THE statement said that, while powerful interests have their spokesmen, "no one speaks for the family." It said Christian families must unite in their efforts to attain a "just social order that safeguards human rights and provides opportunities for each person to enjoy his or her rights in a responsible fashion."

The statement said the family's "political role" in contemporary society involves:

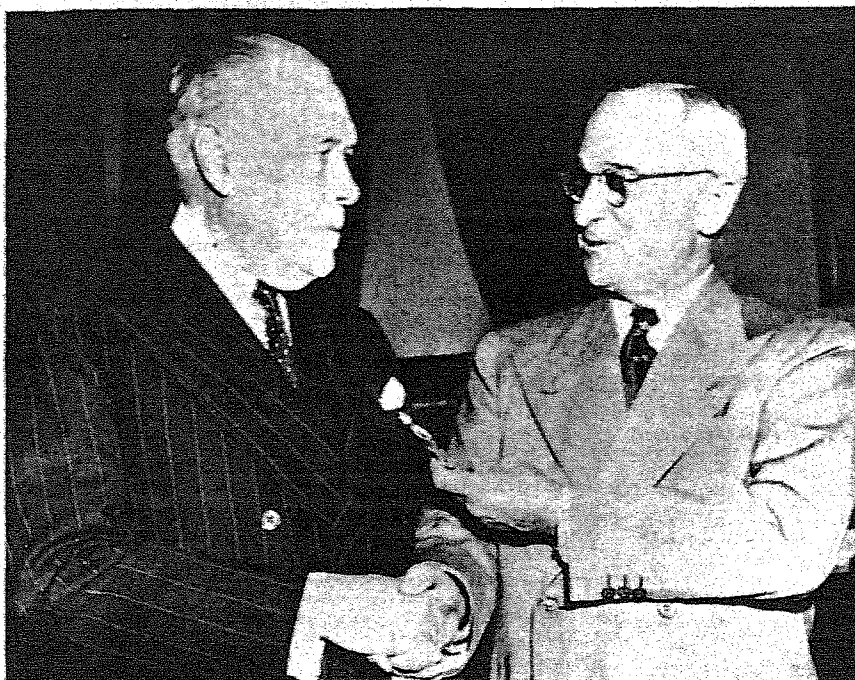
- A "critical function" requiring it to "question the directions of society and proposed social programs in the

light of Christian faith and Christian values and moral principles;"

- A "directive influence" in regard to laws and social policies which requires an awareness that U.S. legislation and policy are "sometimes inconsistent or ambivalent in regard to our understanding of the role of the family," particularly in the areas of legislation on the age and preparation for marriage, parent-child relationships, divorce, adoption and welfare;

- "Responsible social planning" which will be

(continued on page 24)



FORMER President Harry S. Truman, who died in Kansas City, Mo., Dec. 26 at the age of 88, met frequently with churchmen and often addressed religious groups. At top, Mr. Truman chats with the late Cardinal Francis Spellman of New York (left) and John A. Coleman, then president of the Friendly Sons of St. Patrick, at the society's St. Patrick's Day dinner in New York in March 1948. Below, President Truman confers the Medal of Merit on the late Myron C. Taylor (left) at the White House in December 1948. The award was given in recognition for Mr. Taylor's service as a special envoy to the Vatican under Presidents Roosevelt and Truman.

## Truman raised a storm by naming Vatican envoy

WASHINGTON — (NC) — The late President Harry S. Truman touched off a controversy in October 1951 by appointing Gen. Mark W. Clark to be U.S. ambassador to the Vatican.

The appointment was in the national interest, Truman said, because it would serve the purpose of humanitarianism and diplomacy."

"It is well known that the Vatican is vigorously engaged in the struggle against communism. Direct diplomatic relations will assist in coordinating efforts to combat the communist menace," he said.

The nomination was sent to the Senate on the day that Congress adjourned and no action was taken. President Truman then said that he

### Memorial Mass in the Cathedral

A Memorial Mass for the late president will be celebrated at 11 a.m. Sunday, Dec. 31 in the Cathedral of St. Mary by Father John J. Donnelly, rector.

would resubmit the nomination when Congress reconvened in January.

FOR THE next two months, many leading Protestant clergymen spoke out against the nomination.

The American Baptist Convention, the Friends General Conference (Quakers), the United Presbyterian Church, and the National Lutheran Council all

expressed opposition to the appointment. The American Jewish Congress also opposed it.

On Oct. 30, 1951, 26 prominent Protestant clergymen of the New York City area issued a statement calling the appointment "a needless and tragic blunder" and urging the President to withdraw it immediately. Among the signers was the Rev. Norman Vincent Peale, pastor of the Marble Collegiate Church.

At the beginning of December, the general board of the National Council of Churches launched a drive to coordinate protests against the nomination.

AMONG the leaders of the drive were the Rev. Dr. (continued on page 6)

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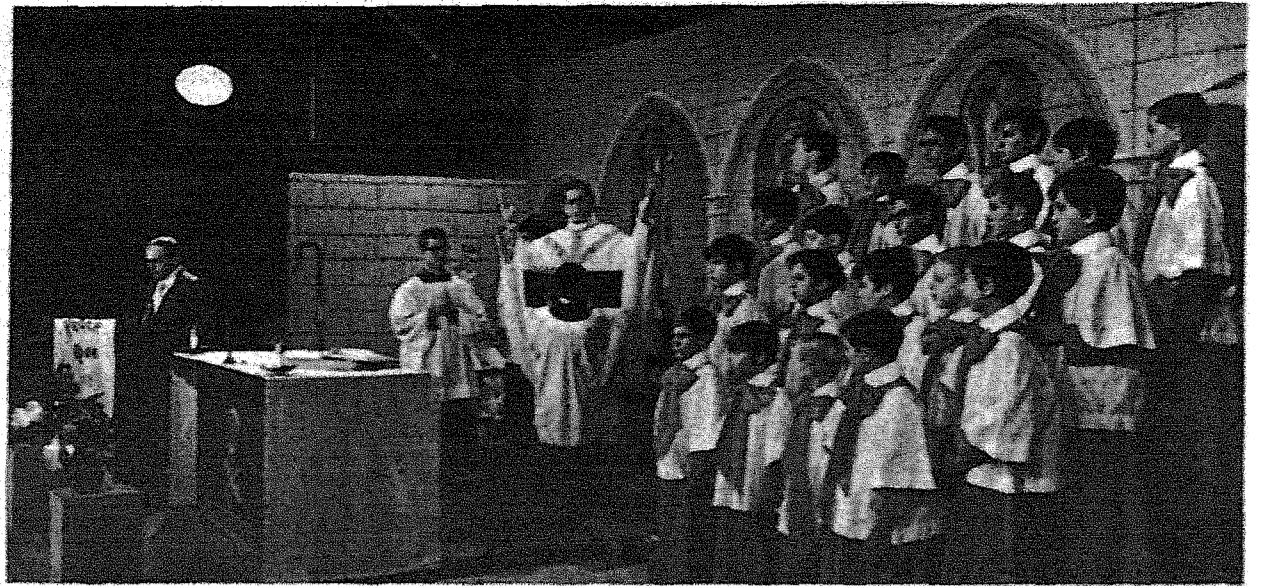
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## Spirituality and joy in Nativity season

Masses on radio and television and spiritual observances marked the Feast of the Nativity for Christians throughout South Florida.

At right above, Auxiliary Bishop Rene H. Gracida is shown as he offered a Mass for Shut-Ins on Christmas morning in the studios of WPLG, Ch. 10.

In St. Coleman parish, Pompano Beach, some 2,000 persons of all ages, including children shown above, participated in a Christmas Festival of Light during which a cast of 300 presented a musical pageant.

Children of St. Francis Xavier School in Miami's inner city area were guests of Le Joint Restaurant in Miami for a holiday meal before Christmas (shown below). Even Santa Claus came to the party with gifts for all.

At the Child Development Center in Delray Beach, right, youngsters enrolled in the Day Care Center participated in a dramatic presentation relating the Birth of Christ, as well as a program of traditional Carols in the presence of their parents, most of whom are agricultural farm workers.



## 'Good-by 1972' dance slated

St. Joan of Arc and Ascension CVO's are sponsoring a "Good-By 1972" dance on Dec. 30 from 8 until 11 p.m. Live music will be provided by the "Axis" at the Knights of Columbus hall, 2025 N.E. 49th St. in Pompano Beach. Free refreshments will be served. Tickets will be available at the door for \$1.50 per person.

## Tax credit for students' parents OK'd

SACRAMENTO, Calif. — (NC) — Gov. Ronald Reagan signed into law a bill giving a tax credit of up to \$125 per child to parents of nonpublic school children.

The new law will make it possible for hundreds of thousands of California families to claim a credit on their 1973 state income tax return.

A FAMILY with an adjusted gross income of less than \$15,000 can receive a state income tax credit of \$125 for each child for whom tuition has been paid in a nonpublic elementary or secondary school. For families with adjusted gross incomes from \$15,000 to \$18,999, the bill provides tax credits ranging from \$100 to \$25 per child.

Reagan said the legislation, which will cost the state an estimated \$16 million in tax revenue per year, "holds up the very real prospect that many of our financially hard-pressed nonpublic schools

will benefit indirectly in that the growing burden on families who choose to send their children to these schools will be eased."

He pointed out that these same families already help support the public school system through their taxes.

NOTING that more than 400,000 youngsters attend nonpublic schools in California,

the governor said a sudden closing of private schools would raise the cost of the state's public educational program by at least \$500 million.

Joseph McElligott, director of education for the California Catholic Conference, said that "this step by the state opens up a bright new future for the continuation of

pluralistic educational opportunities for many of California's children."

Reagan said he "would have preferred a bill to give tax credits to all families with children attending nonpublic schools" and expressed the hope that the legislature would extend coverage during the coming session.



## Says grasp U.S. benefits

WASHINGTON — (NC) — The U.S. Office of Education has called for action by federal program officers, state school officials and nonpublic school officials to insure that nonpublic school pupils participate to the fullest legal extent in programs for which they are eligible.

In a memorandum to federal program officers, chief state school officers and nonpublic school administrators, Duane J. Mattheis, deputy commissioner for school systems in the U.S. Office of Education, said the office "has a responsibility to assure that the benefits of all programs for which nonpublic school children are eligible are made fully available to such children."

Mattheis said that each federal program officer is expected to take a closer look at nonpublic school participation in federal programs and "to take appropriate action" when such participation is "other than in accordance with the requirements of the law."

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**MEANING OF CHRISTMAS** was emphasized by Miami's Archbishop as he spoke to an overflow congregation following the Midnight Mass in the Cathedral.



**MIDNIGHT MASS** in St. Mary Cathedral with Archbishop Coleman F. Carroll as the principal celebrant marked the Feast of the Nativity in the Archdiocese of Miami where similar Midnight Masses were also celebrated in other churches and chapels.



**SLEEPING** two-year-old David Amaya receives the blessing of Archbishop Carroll during recessional from the Cathedral.

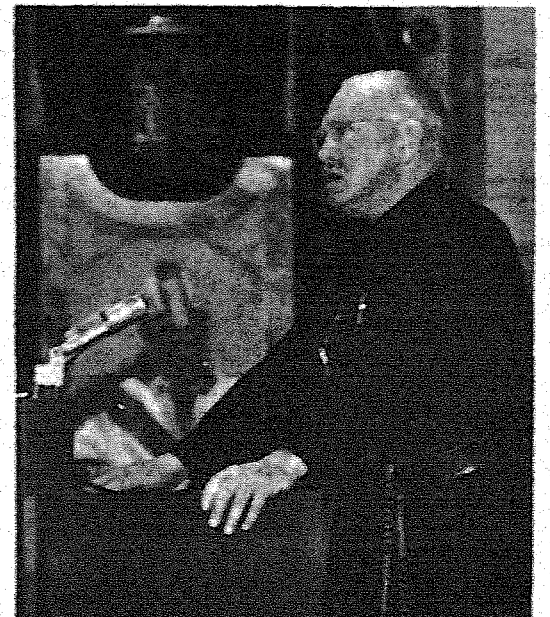
## 'Think what birthday of Christ means'

Archbishop Coleman F. Carroll called upon South Florida's faithful to meditate "sincerely and fervently" on the true meaning of the birth of Christ, following Midnight Mass, of which he was the principal celebrant on Christmas Eve in the Cathedral of St. Mary.

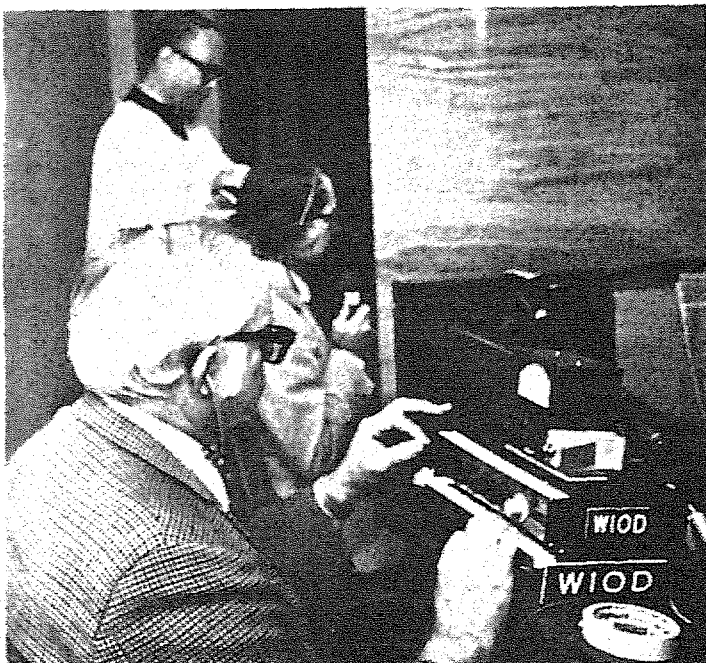
"Think over the mysteries of faith which we have as a gift," the Archbishop told an overflow congregation. "Think over what the birthday of Christ really means to each and everyone of us. The hopes that we can have, the joys which we can have, and the peace of mind that can be ours because Christ was born in Bethlehem 2,000 years ago."

Broadcast for South Florida listeners by radio station WIOD, the Midnight Mass was celebrated with the Archbishop by priests stationed in the Cathedral parish.

The Mass was also filmed by cameramen from the Japanese "Today" show, who were completing a documentary film on Christmas in the United States and came to Miami after visiting other major cities in the nation.



**PASSIONIST FATHER** Fidelis Rice, superior at Our Lady of Florida Monastery, North Palm Beach, preached the homily.



**RADIO STATION WIOD** broadcast the Midnight Mass, left, from the Cathedral. Father Frank Cahill, shown in background, is the Director of Productions for the



**Archdiocesan Radio and TV Commission.** At right, visitors included Japanese cameramen making a documentary in the United States.

## Funeral liturgy offered for Father Fitzpatrick

**WEST PALM BEACH** — The Funeral Liturgy was celebrated Wednesday in St. Juliana Church for Father John F. Fitzpatrick, a former priest of the Diocese of London, Ontario, who assisted in South Florida parishes for 15 years.

A native of Canada, who was ordained in 1929, Father Fitzpatrick had resided at the Pennsylvania Retirement Hotel since 1968. He was 79 when he died on Christmas Eve after a short illness.

Auxiliary Bishop Rene H. Gracida was the principal celebrant of the Mass with Msgr. Michael J. Fogarty,

V.F., pastor, St. Coleman Church, Pompano Beach; and Father John Schlinkmann, pastor, St. Gregory Church, Plantation, as other celebrants.

From 1958 to 1968 Father Fitzpatrick had assisted at St. Coleman Church and prior to that time had served in Assumption parish, Pompano Beach.

He is survived by one brother, Alvin of Fergus, Ontario, Canada.

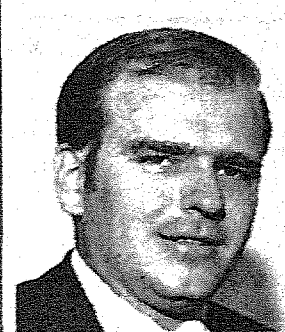
Burial was in Our Lady Queen of Heaven Cemetery under direction of Quattlebaum Funeral Home.

## Johnston named hospital official

Charles E. Johnston has been named assistant executive director of Miami's Mercy Hospital.

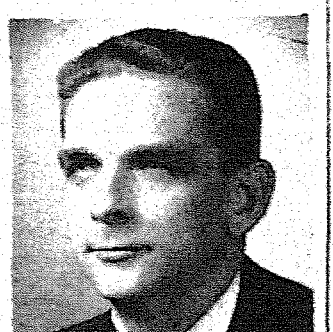
A member of the Hospital Management Systems Society Division of the American Hospital Association and the American Institute of Industrial Engineers, Johnston was formerly assistant administrator of the City of Hope Medical Center, Duarte, Calif.

He has a master's degree in industrial engineering and business management from the University of Southern California and worked in systems and industrial engineering with the Colgate-Palmolive Co. and North American Rockwell.

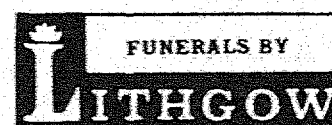


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# Editorials

## Florida should remember HST

Crusty — colorful — a decision-maker — the people's president —

Editorial writers and newscasters this week did not have to search hard for adjectives to describe former president Harry S. Truman, who died Tuesday in Kansas City.

Harry Truman admitted he looked like the least likely person to become president.

"I'm sure there are a million other men far more qualified than I to fill the position," he told newsmen shortly after learning he had become chief executive upon the death of Franklin Delano Roosevelt, just 80 days after FDR had been elected for a fourth term.

But "least likely" or not, Harry Truman will be remembered in history for making some of the momentous decisions of this century.

Truman Avenue in Key West leads to the

U.S. Naval Base where for the eight years he was president, Harry Truman wintered at the "Little White House" on the base grounds. The former chief executive loved Florida and in 1969, some 23 years after his last visit, he returned to Key West for a short stay.

We feel some lasting remembrance should be established in Florida to honor Harry Truman, and can think of no better location than the "Little White House" which we suggest be made into a museum in our southernmost city. We urge Florida's Congressmen to take the lead in obtaining the property from the Navy, which is in the process of cutting back operations at the base, and to insure that future generations of Floridians will be able to see the place where many of their nation's most important policy plans were forged.

## Archbishop aids Nicaragua

(continued from page 1)  
donations, although Archbishop Carroll declared that any parish or Catholic institution can accept emergency supplies.

Address of the main collection points are:

Catholic Service Bureau Inc., 1325 W. Flagler St., Miami, Fla. 33135;

Catholic Service Bureau of Broward County, 1300 S. Andrews Ave., Fort Lauderdale 33316;

Catholic Service Bureau of Collier County, 407 Ninth Ave. South, Naples, 33940;

Catholic Service Bureau of Monroe County, 326 Flagler Ave., Key West, 33040;

Catholic Service Bureau of Palm Beach County, 711 S. Flagler Dr., West Palm Beach, 33401.

Central Hispano Catolico, 130 N.E. 2nd Street, Miami, 33132.

CHECKS for the Relief Fund may be made out to Father Nevins and sent in care of the above addresses.

"It is evident that the needs of Managua are not

only those of today," the Archbishop said, "they will continue for a number of months. Aside from immediate aid, in the future, construction materials and other goods will be vitally needed if the city is to be rebuilt."

Millions of pounds of food are already on hand in Managua, Msgr. Andrew P. Landi, assistant executive director of the U.S. Catholic Bishops' Relief Services, revealed in Miami.

"We are quite sure the main office of Catholic Relief Services which was about a hundred feet from the United States Embassy in Managua, was destroyed during the earthquake," Msgr. Landi said.

"Although," he added quickly, "the main CRS warehouse outside of the city escaped undamaged. It contained more than a million pounds of food.

"About 48 hours before the disaster, the ship Argira unloaded some 233,000 pounds of flour and wheat for Catholic Relief Services at Corinto, the port which serves Mana-

gua. It then headed out to sea where it was to deliver supplies to three other Latin American countries.

"When we received news of the earthquake, the ship was diverted to Nicaragua where it delivered an additional 525,000 pounds of flour, oil and rolled oats."

Msgr. Landi said that additional CRS supplies are being shipped overland by truck from the adjoining nation of Guatemala, Honduras and Costa Rica.

"More than 1,416,000 pounds of high protein food that has been scientifically processed is coming from Guatemala. Some 130,000 pounds of milk, rolled oats, and processed food is on its way from Honduras and CRS in Costa Rica has 2,272,000 pounds of food and clothing in transit.

"A SHIP carrying 200,000 pounds of clothing from CRS left New York Wednesday bound for Nicaragua.

"Catholic Relief Services which is supported by annual donations of the faithful in the United States, has been working in Nicaragua since 1961," Msgr. Landi said.

"Our director there, Steve Otto, who has been heading the CRS operation which assists 160,000 needy persons annually, was at home in California on leave when the earthquake struck.

"He has returned to Managua, to direct the CRS emergency program. Catholic Relief until now has been the only U.S. charitable organization working in Nicaragua," the monsignor said.

"Through Caritas, the overall agency of the Nicaraguan bishops, Catholic Relief Service has distribution points and an organization in every town and hamlet in the country," he added.



"... The mills grind slowly, and they grind out woe." And it is the common people who are ground up in the wheels of war as with this Vietnamese woman whose home smolders nearby. Her face is twisted in agony while war rumbles indifferently on toward a new year, with new villages to crumble and new victims to make.

## To arrive at happiness travel Gethsemane road

By MSGR. JAMES WALSH

More than any other time of year, the Christmas season highlights man's restless craving to be happy. However greatly people may differ in character, culture, race and convictions, they share the same consuming desire for happiness.

Every man must have his paradise. And whether he looks for it on earth or hereafter, all his thoughts and efforts and hopes are directed to the search.

He can no more tear out of his heart this yearning than the rose can refuse the warmth of the sun. It's an essential part of his nature, the deliberate doing of His creator.

In making man to His image and likeness, God designed the heart for Himself. He made it in such a way that it would never cease seeking to be satisfied as long as this life lasted. No one expressed it more clearly than St. Augustine: "Thou hast made us for Thyself, O Lord, and our hearts are restless till they rest in Thee."

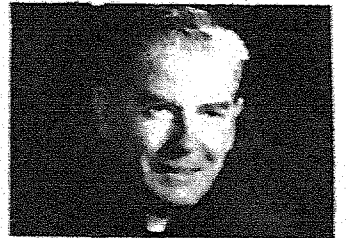
IN THE beginning Adam enjoyed perfect natural happiness and saw himself as lord of an earthly paradise. Blessed with more contentment than any other man since, nevertheless he could not ignore deeper yearnings which reached beyond the garden of Eden.

There was in him an irresistible attraction to a greater than natural happiness. By his very nature he longed for God's infinite love and a lasting paradise. And by a deliberate act of his will he sought that infinite satisfaction apart from God. Hence he lost not only his paradise on earth, but his right to the eternal paradise of heaven.

The book of Genesis related that the angel with the flaming sword was placed at the gate of the garden, to bar the entrance. Then God decreed that henceforth no man shall find his paradise on earth, but when redeemed by the Second Adam the gates of the eternal home would be reopened to him and his longings for endless joys satisfied.

Adam's vain quest for happiness still rocks the souls of all men. Daily we can experience the miserable confusion involved in seeking happiness by scurrying around to find the way back to that earthly paradise. So many refuse to believe it is barred forever. They despise the thought that what they are looking for is not to be found on earth. To them it's a contradiction to see in death the beginning of a full perfect life.

SO THEY pick a road to Eden, shrug off the disappointment, take another route and find just when the gate is about to be touched, it isn't really there, and as the mirage fades, they look about for another way yet untried. So it is that money, repeated marriage, success in business,



MSGR. JAMES J. WALSH

public honor, turn out to be dead-end streets.

Some try to find their peace by losing themselves in work, sometimes noble work for others. Some abandon themselves to the pleasures of sex and sooner or later come to learn that pleasure is not happiness.

Perhaps people can be divided roughly into three groups where the quest of happiness is concerned. First those who ignore God completely and convince themselves no other paradise exists except the one hidden on earth. Then there are those who do believe to one degree or other that this world can never provide perfect happiness. But in daily life, they search for it anyhow — and all the while, just in case, they hold in reserve the chance for it hereafter.

LASTLY — and who knows their number? — there are those who waste no time in running up blind alleys seeking a terrestrial paradise. Instead, they try to keep their eyes on a narrow, often uncomfortable road, which winds out beyond the borders of earth and leads into eternity. They accept the Christian paradox, that the road to paradise now must lead them through the Garden of Gethsemane, not through Eden.

It is among these, one must expect the true meaning of Christmas to be preserved. They believe that if paradise is to be found, Christ must first be found.

Only by following close on His heels can one keep to the path. He is a demanding leader. He insists those following Him must take Him on His terms, or else lose the way.

Therefore, our concern is to find the real Christ, not someone's distorted image of Him. We must also take the whole Christ, the infant in the crib, as well as the battered, bleeding figure on the cross and the triumphant Risen Lord, the Son of God and the son of Mary.

OUR LIVES, He insists, must therefore show the influence of Christ promising eternal happiness and yet commanding self denial and a cross; holding out heaven as a goal, but warning of hell; forgiving sinners, but condemning sin; attracting little children, but scourging the money changers.

Whoever welcomes this Christ during the Christmas season and reserves first place in the heart for Him the year round, is traveling serenely on the road to the lost paradise.

## Truman opposed

(continued from page 3)

Eugene Carson Blake, chief administrative officer of the Presbyterian Church in the U.S.A. who later became secretary general of the World Council of Churches; Bishop G. Bromley Oxnam, secretary of the Methodist Council of Bishops; and the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Bishop Oxnam said at one protest meeting that "we don't want a clerical hierarchy to dominate this country — we want to keep freedom here in years to come."

On Jan. 14, 1952, Clark, an Episcopalian, who had led the Fifth Army in the liberation of Rome in June 1944, asked the President to withdraw his name principally because of the controversy.

Truman then said he would submit another name at a later time. At a press conference in March, the President said he was looking for a suitable candidate.

AT subsequent press conferences he said he was not then considering another appointment. He did not name another candidate for the Vatican post during the remainder of his term.

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Archbishop of Miami

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# Text of World Day of Peace message

(Here is the text of Pope Paul VI's World Day of Peace message for 1973.)

You upon whose shoulders rests the responsibility for guiding the vital interests of mankind, statesmen and diplomats, and you, representatives of the nations of the world; men of philosophy, science and letters, industrialists, trade unionists, military men and artists, all you whose work influences the relations among peoples, states, tribes, classes and among the families of the human race; and you, citizens of the world; young people of this rising generation, students, teachers, workers, men and women; you who know what it means to search, to hope, to despair, to suffer; and you who are poor who are orphans or victims of the hatred, selfishness and injustice that still exist in our world — do not be surprised if you hear our voice.

It is a voice that is weak but yet strong, like the voice of a prophet of the Word standing over us and filling us. We are your advocate who seeks not his own interest, for we are the brother of every man of good will, a Samaritan to whoever is weary and waits for help, a Servant — as we call ourself — of the servants of God, of truth, freedom, justice, development and hope.

In the year 1973 we raise our voice to speak to you again of Peace. Yes, of Peace! Do not refuse to listen to us even though Peace is a theme about which you may be fully informed.

OUR MESSAGE is as simple as an axiom: peace is possible! A chorus of voices assails us: we know it. Indeed it besets us and stifles us — peace is not just possible, it is real. Peace is already established, we are told. We still must grieve for the numberless victims of war whose blood has stained this century more than all centuries past, this century which is the highpoint of progress: the horrible scars of recent wars and civil strife still mark the faces of our adult generation; and even the still open wounds renew in the limbs of the new population a shudder of fear at the thought of the mere hypothesis of a new war.

But wisdom has finally triumphed; weapons are still and are rusting in the armories, useless instruments of a madness which has been overcome; worldwide and serious institutions guarantee safety and independence to all; international life is organized by now undisputed documents and instruments which immediately work to solve, through a listing of rights and justice, every possible controversy; dialogue between peoples is continuous and sincere; and, in addition, an immense intertwining of common interests brings about solidarity among peoples. Peace has now come to civilization. Do not disturb that peace, we are told, by calling it into question. We have other new and original questions which need to be treated: peace is a fact, peace is secure; it is no longer a matter for discussion!

Really? Would that it were so!

But then the voice of these spokesmen of peace victorious over every contrary reality becomes more timid and uncertain, and admits that there are truly unfortunate situations here and there, where war continues to rage fiercely even yet. Alas! It is not a question of wars buried in the sands of history; it is a question of wars here and now.

Nor is it a question of passing episodes, but of wars which have been going on for years; nor is it a matter of superficial disturbances, because these wars weigh heavily upon the ranks of well-armed men and upon the unarmed masses of the civilian population.

Nor are they easy to solve; they have exhausted and rendered impotent all the skills of negotiation and mediation. Nor is the general equilibrium of the world left undisturbed, since they breed an ever growing amount of injured prestige, of unrelenting desire for revenge and of endemic and organized disorder.

THEY ARE NOT something that can be ignored, as though they will solve themselves with time, because their poison seeps into souls, corroding humanitarian ideologies, becoming contagious and transmitting itself to the youngest generation and carrying with it a fatal inherited commitment to revenge.

Violence becomes fashionable again, and even clothes itself in the breastplate of justice. It becomes a way of life, abetted by all the ingredients of treacherous evil-doing and by all the wiles of cowardice, of extortion and of complicity, and finally presents itself as an apocalyptic spectre armed with the unheard of instruments of murderous destruction.

Collective selfishness comes to life again in the family, society, tribe, nation and race. Crime no longer horrifies. Cruelty becomes fatal, like the surgery of hate, declared legal. Genocide is seen as the possible monster of a radical solution. And behind all these horrible visions there grows through cold-blooded and unerring calculations the huge economy of arms, with its hunger-producing markets. And so politics resumes its unrenounceable program of power.

And peace?

Yes, peace! Peace, it is said, can survive equally in and to some extent exist side by side with the most unfavorable conditions of the world. Even in the front-line trenches, or in the lulls in warfare or amid the ruins of all normal order there are quiet corners, quiet moments. Peace immediately adapts itself to them and, in its own way, flourishes. But is this vestige of vitality, which we can speak of as true peace, mankind's ideal? Is it this modest and wonderful capacity for recovery and resistance, this desperate optimism that can, slake man's supreme aspiration to order and the fullness of justice?

SHALL we give the name of peace to its counterfeiters? Ubi solitudinem faciunt pacem appellat (Tacitus). Or shall we give the name of peace to a truce, to a mere laying down of arms, to an arrogant exercise of

ing, but showing a grim face of superiority in the art of offense and war. Peace, many people believe and say, is impossible, either as an ideal or as a reality.

Here on the contrary is our message, your message too, men of good will, the message of all mankind: peace is possible! It must be possible!

Yes, because this is the message that rises from the battlefields of the two world wars and the other recent armed conflicts by which the earth has been stained with blood. It is the mysterious and frightening voice of the fallen and of the victims of past conflicts; it is the pitiable groan of the unnumbered graves in the military cemeteries and of the monuments dedicated to the Unknown Soldiers: peace, peace, not war. Peace is the necessary condition and the summing up of human society.

Yes, because peace has conquered the ideologies that oppose it. Peace is above all a state of mind. Peace has at last penetrated as a logical human need into the minds of many people, and especially of the young. It must be possible, they say, to live without hating and without killing. A new and universal pedagogy is gaining ascendancy — that of peace.

Yes, because the maturity of civilized wisdom has expressed this obvious fact:



'Peace is possible!  
A chorus of voices  
assails us. We know it.  
Indeed it besets and  
stifles us...'

—Pope Paul VI

power beyond revoke, to an external order based on violence and fear, or to a temporary balance of opposed forces, to a trial of strength consisting in the immobile tension of rival powers?

This would be a necessary hypocrisy, with which history is filled. It is certainly true that many things can prosper peacefully even in precarious and unjust situations. We must be realistic, say the opportunists: the only possible kind of peace is this: a compromise, a fragile and partial settlement. Men, they say, are incapable of a better sort of peace.

And so, at the end of the twentieth century, will mankind have to be content with a peace deriving from a diplomatic balance and from a certain regulation of rival interests, and nothing more?

We admit that a perfect and stable tranquillitas ordinis, that is, an absolute and definitive peace among men — even if they have progressed to a universal high level of civilization — can only be a dream, not vain, but unfulfilled, an ideal, not unreal but still to be realized. This is so because everything in the course of history is subject to change, and because the perfection of man is neither univocal nor fixed.

Human passions do not die. Selfishness is an evil root that can never be completely removed from man's psychology. In the psychology of whole peoples this evil commonly takes on the form and power of a *raison d'être*. It acts as a philosophy of ideals. For this reason we are menaced by a doubt, a doubt that could be fatal: is peace ever possible? And in the minds of some this doubt very easily changes into a disastrous certainty: peace is impossible!

A new, indeed an ancient anthropology arises: man is made to fight against man: *homo homini lupus*. War is inevitable. The arms race — how can it be avoided? It is a basic political necessity. And then it is a law of the international economy. It is a question of prestige. First the sword, then the plough.

IT SEEMS as though this conviction prevails over every other, even for some developing peoples, which are struggling to enter into modern civilization, which are imposing upon themselves enormous sacrifices in the resources essential for life's basic needs, cutting down on food, medicine, education, road-building, housing and even sacrificing true economic and political independence, so that they can be armed and can inflict fear and slavery on their own neighbors, often with no more thought of offering friendship, cooperation, a common well-be-

instead of seeking the solution to human rivalries in the irrational and barbarous test of blind and murderous strength in arms, we shall build up new institutions, in which discussion, justice and right may be expressed and become a strict and peaceful law governing international relations.

THESE institutions, and first among them the United Nations Organization, have been established. A new humanism supports them and holds them in honor. A solemn obligation unites their members. A positive and worldwide hope recognizes them as instruments of international order, of solidarity and of brotherhood among the peoples. In these institutions peace finds its own home and its own workshop.

Yes, we repeat that peace is possible, since in these institutions it finds again its fundamental characteristics, which a wrong idea of peace easily makes one forget. Peace must be based on reason not passion; it must be magnanimous, not selfish. Peace must be not inert and passive but dynamic, active and progressive according as the just demands of the declared and equitable rights of man require new and better expressions of peace.

Peace must not be weak, inefficient and servile, but strong in the moral reasons that justify it and in the solid support of the nations which must uphold it. There follows an extremely important and delicate point: if these modern organizations which are to promote and protect peace were not fit for their specific function, what would be the fate of the world?

If their inefficiency were to cause fatal disillusionment in the minds of men, peace would thereby be defeated, and with it the progress of civilization. Our hope and our conviction that peace is possible would be stifled, first by doubt, then by mockery and skepticism, and in the end by denial. And what an end this would be! One shrinks from thinking of such a downfall. It is necessary to repeat once more the basic statement that peace is possible, in these two complementary affirmations:

Peace is possible, if it is truly willed; and

If peace is possible, it is a duty.

THIS involves discovering what moral forces are necessary for resolving positively the problem of peace. It is necessary to have — as we said on another occasion — the courage of peace. Courage of highest quality: not that of brute force, but that of love. We repeat: every man is my brother; there cannot be peace without a new justice. Men of strength and conscience, who

through your collaboration have the power and duty to build and defend peace; you especially who are leaders and teachers of peoples: if ever the echo of this heartfelt message reaches your ears, may it enter also into your hearts and strengthen your consciences with the renewed certainty that peace is possible. Have the wisdom to fix your attention on this paradoxical certitude, devote your energy to it and, in spite of everything, give it your trust, with your powers of persuasive make it a theme for public opinion, not in order to weaken the spirits of the young, but to strengthen them to more human and virile sentiments.

Establish and build up in truth, in justice, in love and in freedom peace for the coming centuries; beginning with the year 1973, vindicate its possibility by accepting its reality. This was the program which our predecessor John XXIII traced out in his encyclical "Pacem in Terris," the tenth anniversary of which will fall in April, 1973. And just as 10 years ago you listened with respect and gratitude to his paternal voice, so we trust that the memory of that great flame which he kindled in the world will strengthen hearts to new and firmer resolutions for peace.

We are with you.

To you, brothers and sons and daughters in the Catholic communion, and to all united with us in the Christian faith, we extend once more the invitation to reflect upon the possibility of peace.

We do this by indicating the way in which such reflection can be greatly deepened: through a realistic knowledge of anthropology, in which the mysterious causes of evil and good in history and in man's heart reveal to us why peace is always an open problem, always threatened by pessimistic solutions and at the same time always encouraged not only by the obligation but also by the hope of happy solutions.

WE BELIEVE in the real, though often hidden sway of an infinite Goodness, which we call Providence and which rules over the destinies of humanity; we know the strange but tremendous reversibility of every human situation in a history of salvation: (1) we bear engraved upon our memories the seventh beatitude of the Sermon on the Mount: "Happy the peacemakers; they shall be called sons of God;" (2) absorbed in a hope that does not deceive, (3) we hear the Christmas proclamation of peace for men of good will; (4) we have peace ever upon our lips and in our hearts as a gift and greeting and a biblical wish deriving from the Spirit, for we possess the secret and unfailing fount of peace, which is "Christ our peace;" (5) And if peace exists in Christ and through Christ, it is a possibility among men and for men.

Let us not allow the idea of peace to perish, nor the hope of peace, nor the aspiration towards it, nor the experience of it; but let us renew the desire for peace in men's hearts, at all levels: in the inmost sanctuary of consciences, in family life, in the dialectic of social conflicts, in relations between classes and nations, in the support of initiatives and international institutions that have peace as their banner.

Let us make peace possible by preaching friendship and practicing love of neighbor, justice and Christian forgiveness; where peace has been cast out let us open the door to it through honest negotiations brought to a sincere and positive conclusion; let us not refuse any sacrifice which, without offending the dignity of any generous person, will make peace quicker, more heartfelt and more lasting.

To the tragic and insuperable contradictions that seem to make up the grim reality of history in our day, to the attractions of aggressive force, to the blind violence that strikes the innocent, to the hidden snares that work to speculate on the big business of war and to oppress and enslave the weaker nations, to the anguished question, finally, that ever besets us: is peace ever possible among men? true peace? — to this question there springs from our heart, filled with faith and strong with love, the simple and victorious response: Yes! It is a response that impels us to be peacemakers, with sacrifice, with sincere and persevering love for mankind.

Let this be an echo to our response, carrying with it blessings and good wishes in the name of Christ: Yes!

8th December 1972.

PAULUS P.P. VI—

Footnotes:

- 1) Cf. Rom. 5:28
- 2) Mt. 5:9
- 3) Cf. Rom. 5:5
- 4) Cf. Lk. 3:14
- 5) Eph. 2:14

## Around the Archdiocese

### Luncheon, fashion show to raise scholarship fund

BOCA RATON — Four complete scholarships to Cardinal Gibbons High School, Fort Lauderdale, for graduates of St. Joan of Arc School, are the goal of a benefit luncheon and fashion show which St. Joan of Arc Guild will sponsor at noon, Saturday, Jan. 6, in the Boca Raton Hotel and Club.

"A Rainbow of Fashions" from local shops will be accompanied by musical selec-

tions from "The Wizard of Oz" sung by St. Joan of Arc School students.

Mrs. Duane Davidson, sixth grade teacher, is in charge of the production.

Tickets may be obtained by contacting Mrs. James Duzak, 264 NW Tenth Ave. or by calling her at 391-0310. Mrs. Robert Vance is general chairman of arrangements and Mrs. Julian Humiston, Guild president, is honorary chairman.

## Palm Beach County

A New Year's Eve dance under the auspices of Trinity Council, K. of C. begins at 9 p.m. Sunday in St. Vincent Ferrer parish hall, Delray Beach.

\*\*\*

St. Lucy Guild, Highland Beach, will have a Continental Breakfast meeting, Monday, Jan. 8 at Holiday Inn, Highland Beach. Guest speaker will be Father Laurence Conway, pastor, St. Anthony Church, Fort Lauderdale.

## Broward County

Members of St. Anthony Catholic Woman's Club will sponsor a book review at 11 a.m., Friday, Jan. 5 in the parish clubrooms, Fort Lauderdale. Coffee and danish will be served.

\*\*\*

Mrs. Arthur Knapp will be installed as president of St. Pius X Women's Club after the 8 a.m. Mass, Monday, Jan. 8 in the parish church. Other officers are Mrs. B.C. Snedeker and Mrs. Alfred Thoma, vice presidents; Mrs. J.A. Mahla, secretary; and Mrs. Harry Horne, treasurer. A breakfast will follow at Patricia Murphy's Restaurant.

\*\*\*

Father Michael J. Mullaly General Assembly, K. of C. will meet Tuesday, Jan. 2 at 333 SW 25 St., Fort Lauderdale. Annual Renewal of Obligations will be made during the evening.

\*\*\*

New Year's Eve party sponsored by Nativity Women's Guild begins at 8 p.m., Sunday in the parish hall, 5327 Johnson St., Hollywood.

\*\*\*

Plantation Council, K. of C. will host a New Year's Eve dance and party at 9:30 p.m., Sunday, in St. George parish hall, NW Eighth St. east of Hwy. 441.

## Dade County

Holy Name Society of St. Vincent de Paul parish will host a New Year's Eve dance in the parish hall, 2100 NW 103 St. at 9 p.m. Sunday. A live band will provide music and refreshments and favors will be served.

\*\*\*

St. Rose of Lima parish hall, 10690 NE Fifth Ave. will be the scene of a New Year's Eve party beginning at 9 p.m., Sunday.

\*\*\*

St. Monica parish will sponsor a New Year's Eve dance in the parish hall, 3490 NW 191 St. at 9 p.m. Sunday.

\*\*\*

Woman's Club of Holy Family parish, North Miami, will be hostesses during a New Year's Eve party on Sunday evening.

\*\*\*

A "Saving Life" program under the auspices of St. John Council of Catholic Women, Hialeah, will be held Monday, Jan. 8 when the Hialeah Fire Rescue Squad will give instructions in First Aid.

\*\*\*

An Interfaith Day sponsored by the North and South Dade Deaneries of the Miami Archdiocesan Council of Catholic Women will be held Thursday, Jan. 11 at Barry College.

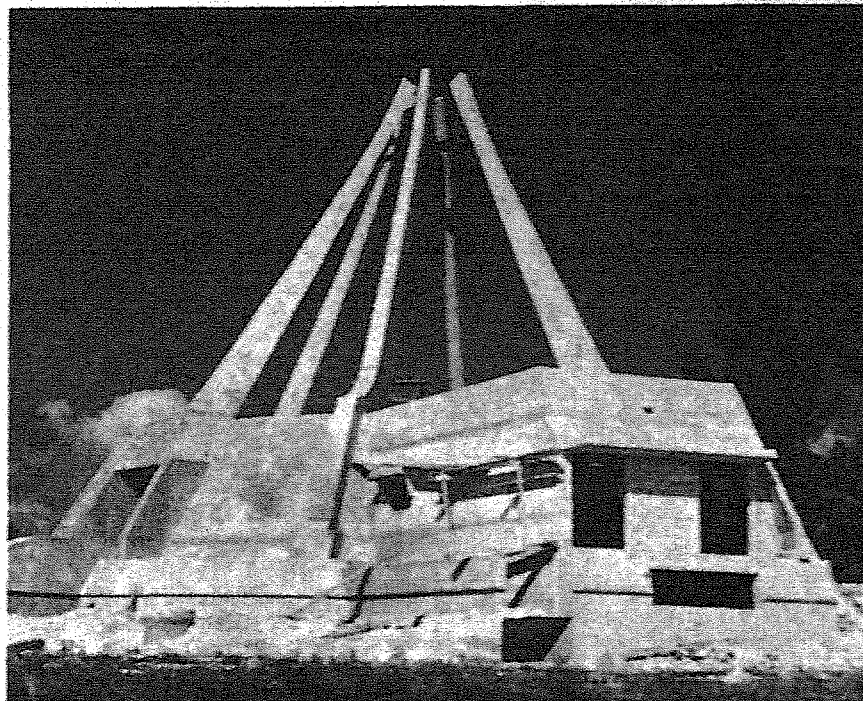
## BANK HOLIDAY NOTICE

### NEW YEAR'S DAY

Monday, January 1, 1973, being a LEGAL HOLIDAY, the banks comprising the memberships of the Dade County Bankers Association, Inc., will NOT be open for business on that date.

Dade County Bankers Association, Inc.

F. EUGENE POE, PRESIDENT



TAKING SHAPE on the shores of Biscayne Bay near Mercy Hospital is the Shrine of Our Lady of Charity of Cobre under construction through donations by Miami's Cuban community. Concrete columns symbolize provinces in Cuba. When complete the shrine will house a chapel, conference room and offices.

## Priest-author to lecture

NORTH MIAMI — A lecture on the book, "I'm OK—You're OK" will be given by Jesuit Father Louis M. Savary at 8 p.m., Sunday, Jan. 7, in Holy Family parish hall.

The Family Enrichment program is open to the public free of charge. Seat reservation passes may be obtained by calling 945-0007, 944-6416,



FATHER SAVARY

or 947-2098. Seating capacity is limited.

A native of Scranton, Pa., who entered the Society of Jesus in 1964, Father Savary has a BA degree in Humanities from Fordham University; a Ph.D. in mathematics and social sciences from Catholic University of America; and an S.T.D. in Spiritual Theology from Catholic University.

An editor, author and designer with Collins Associates, a creative group that provides books and filmstrips for more than 14 publishers, he has authored or co-authored some 50 books.

## Charity ball to benefit center for care of aged

The Third Annual Charity Ball to benefit Villa Maria Nursing and Rehabilitation Center in North Miami will be an event of Saturday, Jan. 6, at the Indian Creek Country Club, Miami Beach.

Mrs. Nelson Swift Morris serves as general chairman for the ball, whose proceeds will be donated to the Villa Maria, a non-profit facility dedicated to the care of the aged and ill and conducted by the Sisters of Bon Secours of Baltimore.

Almost 200 residents are cared for at the Villa Maria, a non-sectarian institution, which was South Florida's first residence for the aged under Catholic auspices.

Located at 1050 NE 125 St., it has cared for senior citizens and the ill for more than 20 years, and is the only center of its kind in the area which offers the services of a full-time registered therapist, a physiatrist, occupational therapist, a recreational therapist and a social worker.

Spacious room accommodations, a central dining

area, laboratory rooms for routing diagnostic tests and X-Rays, and a pharmaceutical department are provided, as well as indoor lounges and outdoor patios.

Since Medicaid patients are included among those at the Villa, which, like other nursing homes in the area, receives only \$11 per day from the state medical program for those enrolled in Medicaid, the facility's annual deficit is in excess of \$250,000.

Those desiring to make reservations for the Charity Ball may call 891-8850.

## Contest deadline is extended

The deadline for the Pro-Life Contest being sponsored throughout the state by the North Dade Chapter of the Right-To-Life Committee has been extended to Dec. 31 to permit as many youth and adults to participate as possible.

According to Mrs. Dolores Cecilio, president, Dade County Right-To-Life, details of winners will be announced early in 1973.

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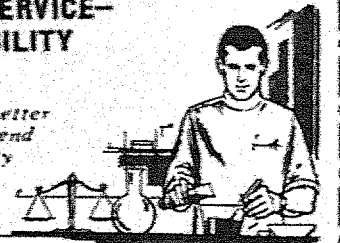
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# The Nazi roadway to Argentina: did Bormann take it?

By FERNANDO MAS  
(One of a Series)

**BUENOS AIRES — (NC) —** For most Argentinians it is hard to believe that Nazi chieftain Martin Bormann is living somewhere in this country, as reported by the London Daily Express.

They rely on published reports that Bormann was last seen alive May 2, 1945, at the chancery office in Berlin by a group of officers fleeing from the debacle at the end of World War II. The rest could be mere hearsay, or versions by surviving Nazis planted to offset efforts by Jewish organizations to capture them.

Many of these Nazis are sought as war criminals.

A Vatican spokesman said it is possible a Church office there may have unknowingly aided Bormann to escape if he had used an assumed name.

Those who believe in Bormann's survival point to the many Nazi fugitives who did arrive in Argentina at the end of World War II. It is known that Bormann set in motion Aktion Feuerland (Operation Burned Land) a year before the war's end.

His Madrid agent, Angel Alcazar de Velasco, the story goes, mobilized his men in the spring of 1944 and transported by night trains thousands of dollars in currency and many art treasures from occupied France. After Allied air raids destroyed rail lines, Luftwaffe pilots continued to bring more treasures to a hiding place at Mallorca, an island near Spain's Mediterranean coast.

MUCH of this treasure was later transported by submarines to Argentina, and with that cargo many Nazi chiefs also came.

Sources here say that organizations such as Die Schleuse (the Floodgate), were organized to help this flow of men and treasures. Die Schleuse is credited with falsifying hundreds of passports and other travel documents and with helping some 2,500 top Nazis to escape to neutral countries in Europe and to South America between 1945 and 1948.

Credibility grows as these sources add details.

The claim, for instance, that the first Nazi refugees arrived in the early hours of July 10, 1945 at the port city of Mar del Plata, some 250 miles south of here. The carrier was a submarine marked U-530.

A month later the submarine U-977 brought more passengers and cargo, and two more German ships disembarked their cargoes on the coast further south.

Besides Die Schleuse, there was a Hamburg organization called Evangelische Hilfswerk (Evangelical Aid) which aided Nazi refugees. It had such success, it is claimed, that by alleging it was carrying out relief efforts, it involved U.S. Army trucks in transporting Nazi loot.

Another group, according to reports, functioned at Bolzano, Italy, where a physician, Dr. Franz Popitzer, then living with a community of Franciscan monks, managed to deliver falsified documents to a center in Genoa, Italy. Sources say that center aided many personal proteges of Bishop Ludwig Hudal, then rector of the German College in Rome.

In Genoa, at Via Albano 38, Argentine consular officials routinely stamped passports and other documents granting visas to enter Argentina. Among these were the papers of a Ricardo Klement, who later turned out to be Adolf Eichmann, the Nazi who sent thousands of Jews to death chambers in prison camps.

Eichmann was captured, tried by an Israeli court and executed in 1962.

AGAIN Buenos Aires sources claim that a number of Nazi organizations are still functioning. They cite Odessa — which stands for Organization der SS-Angehorigen (an organization to aid former members of Hitler's elite Nazi regiments) — and Die Stille Hilfe (Silent Help). The sources also mention Das Reich, which handles financial aid, and Die Spinne (The Spider).

These Nazi chieftains have been sought out from their hiding places by Jewish organizations and by Israeli authorities.

Das Reich has issued three fabricated reports of the death of Martin Bormann.

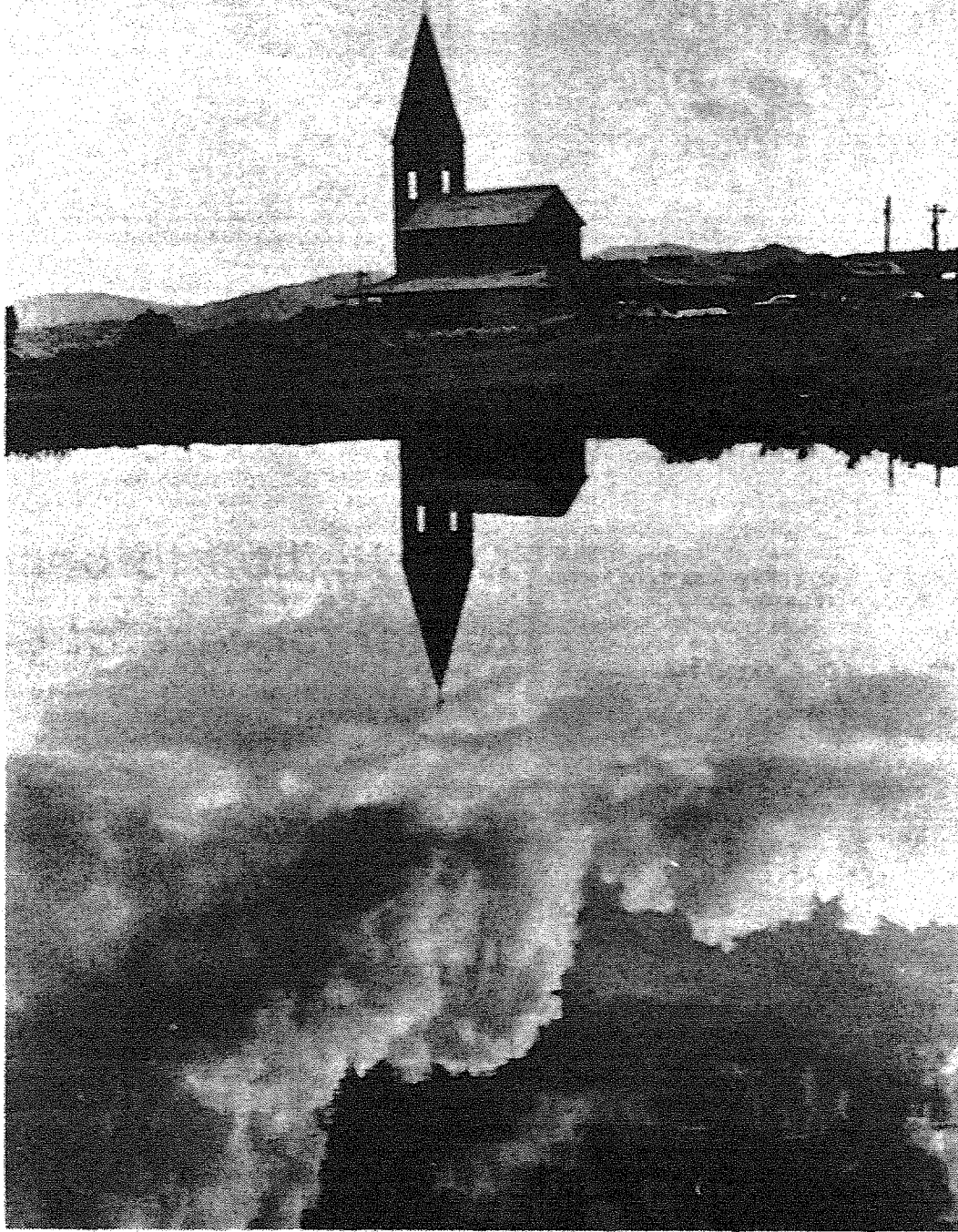
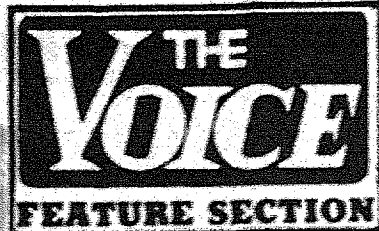
Jewish agents in Europe believe the writers of the London Daily Express articles have been deceived into following a false Bormann trail in order to distract attention from other living Nazis.

Simon Wiesenthal, a prominent Jewish agent, said in Vienna that a clandestine German group, Kameraden-Werk (Comrades' Organization), was responsible for selling the Bormann revival to the Daily Express writers, Stewart Steven and Ladislao Farago.

Die Spinne is believed to have killed Nora Aldot, an Israeli agent on the trail of Joseph Mengele, a Nazi chieftain, at Bariloche in southern Argentina, and two other agents who were about to close on Mengele in Paraguay.

THE LONDON versions also implicated former Argentine dictator Juan Peron, saying he received \$200 million from the Nazis in currency and art treasures in exchange for a haven in this country.

Mas is NC News Correspondent and political commentator for the large Buenos Aires daily El Cronista.



I rejoiced because they said to me,  
"We will go up to the house of the Lord."  
... May peace be within your walls,  
prosperity in your buildings.  
Because of my relatives and friends

I will say, "Peace be within you!"  
Because of the house of the Lord, our God,  
I will pray for your good.

Psalms 122: 1, 7-9

## The married diaconate problem

By DALE FRANCIS

When Father William W. Philbin was killed in that airline crash near Midway at Chicago, the Church not only lost an outstanding priest. The Church lost the man who had directed the permanent diaconate program, the man who knew most about one of the most interesting developments in recent Church history.

The permanent diaconate has grown rapidly, seems certain to grow even more rapidly, and it may very well have a profound effect on the Church in the United States.

Within the next two years, it seems likely there will be a thousand permanent deacons in the Church in the United States. Of these, if present percentages continue, there should be 120 Spanish-speaking deacons and 60 black deacons.

Basically, the role of the deacons is to be ministerial. They can baptize, preach, counsel, serve as official witnesses at a marriage, distribute Communion, conduct funeral services.

What they cannot do is celebrate Mass or hear Confessions. Aside from these two important things, they can serve in a ministerial role in a parish much as a priest does.

CANDIDATES for the permanent diaconate must be 35 years old, in a stable situation that indicates maturity. They may be married — nearly nine of ten are — but they are not to marry after becoming deacons, so a deacon whose wife dies must not marry again.

The diaconate belongs to the clerical state but it has been the intention of those who have developed the program that those who become deacons should not appear like priests. They have been urged to dress in ordinary civilian clothing when not performing ministerial duties. They are expected to be self-supporting,

earning their living at a profession or other work. They are in a sense to be laymen who enter into a special ministry.

And it is important that it remain this way. If the ministry of the diaconate is moved into some kind of class of special privilege, if those who are deacons come to be thought of as clergy, then the greatest value of the diaconate would be in danger of being lost.

That's why it was that a recent pronouncement from Father Eugene Kennedy did no service to the diaconate or to the Church. Father Kennedy indulged himself in prophecy or, perhaps more accurately, prediction, the least and the most dangerous of the gifts of the prophets.

WHAT the Maryknoll psychologist said was that married deacons of today are going to provide tomorrow's priests. Religious News Service quoted him as saying, "Despite affirmations to the contrary, despite all resistance stated in documents seven times sealed in wax, the deacons of today are going to provide the priests of tomorrow."

Of course, Father Kennedy doesn't know this. He obviously thinks it or he wouldn't have said it but it is important to understand that he expresses only one opinion.

And it is, I think, a most unfortunate opinion because if people like Father Kennedy go around saying things like this, then they can do real harm to the diaconate program. They can create in the minds of those who decide to enter the diaconate that they are not really just committing themselves to a form of ministerial service but that they are on the way to becoming full priests.

Father Kennedy had spoken favorably of the very concept of incorporating the laity into the

ministry of the Church and then he immediately undercut the very concept by saying that these men will be a source of priests of the future.

I'm certain it would horrify Father Kennedy to have it suggested that he really is showing a kind of clericalism that seems unwilling to accept a role of the laity in the ministry of the Church. It may have not been his intention but in effect he was saying that it is great to have lay people doing things they can do for the ministry of the Church and if they get real good at it then they can become priests.

THE REAL DANGER of the diaconate program is precisely that those who enter it start thinking of themselves as belonging to a special class within the Church, as kind of mini-priests rather than as responsible laymen in the world who offer an added service to the Church.

The U.S. Bishops were quite willing to lower the age minimum for men entering the permanent diaconate, some suggested 25. They finally asked for a minimum of 30. The Vatican refused this, allowing 32½ with special dispensation but holding to the 35 minimum.

I understand the desire of the U.S. Bishops to gain the services of young men but I think it was wisdom that led the Vatican to refuse this. When a man is 35 he should be fairly well-established in his work, he should have reached a maturity in his community and in his relationship to his family.

He is ready then to offer the service as a deacon, not as the main thrust of his life but as a means for greater service to the Church.

But the young man entering the diaconate, before he has stability in a job, stability in the community, stability in his marriage, might find his diaconate being the main thrust of his life.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint

# V AMUSEMENTS

## MOVIES-TV-RADIO

# Star films on TV this week

## Film Ratings: National Catholic Office for Motion Pictures

- Across 110 St. (C)
- Asylum (A2)
- Avant (B)
- Arch, The (A2)
- Assassination of Trotsky (A-2)
- Abductors, The (C)
- Arriva (A-2)
- Alf n Family (A-1)
- And Now For Something Completely Different (A-4)
- Beated Flowers (A-3)
- Beware My Brethren (B)
- Buck and the Preacher (A-3)
- Boy Friend, The (A-1)
- Bad Company (A-4)
- Beast on the Cellar, The (A-3)
- Bang, Bang, Bang (C)
- Baron Blood (A-2)
- Butterflies Are Free (A-3)
- Black Holes (A-1)
- Ben (A-2)
- Blood from the Mummy's Tomb (A-2)
- Bonnie's Kids (C)
- Born Black - To white parents (C)
- Bigonia (A-2)
- Bronco Building (A-3)
- Boxcar Bertha (C)
- Brother Carl (A-4)
- Blood on Satan's Claw, The (B)
- Burgars, The (A-2)
- Cancel My Reservation (A-2)
- Case of the Naves Brothers, The (A-3)
- Charles - Dead or Alive (A-3)
- Charlie's Land (A-3)
- Come Back Charleston Blue (A-3)
- Chloe in the Afternoon (A-3)
- Candidate for a Killing (B)
- Cleopatra (B)
- Caged Men (C)
- Consent for Bangladesh, The (A-3)
- Corpus Grinders, The (A-2)
- Cowboy Country (A-1)
- Countess Dracula (B)
- Crescendo (A-3)
- Cry Woola (C)
- Candidate, The (A-3)
- Cool Breeze (C)
- Confessions of a Police Captain (A-3)
- Pepper Cattle Co., The (A-3)
- Country Music (A-1)
- Deadly Trap (A-2)
- Discreet Charm of the Bourgeoisie (A-3)
- Dracula A.D. 72 (A-3)
- Dog's Throat (C)
- Deliverance (A-4)
- Dulcinea (A-3)
- Dr. Jeckill and Sister Hyde (A-3)
- Dead Are Alive (B)
- Jack, You Sucker (A-3)
- Dennis (A-2)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Deathmaster (A-3)
- Dr. Phibes Rises Again (A-2)
- Daughters of Satan (C)
- Daredevil, The (A-3)
- Day in the Death of Joe Egg (A-4)
- Darwin Adventure (A-2)
- Doberman Gang (A-3)
- Effect of Gamma Rays (A-3)
- Elvis on Tour (A-1)
- Emilia (A-2)
- Embalmer, The (A-3)
- Emigrants, The (A-2)
- Every Little Crook and Nanny (A-3)
- Forty-Brick Lost Bag Blues (C)
- Fat City (A-3)
- Frogs (A-3)
- Fritz the Cat (C)
- Final Comedown (C)
- Fuzz (A-2)
- Full Life, The (A-3)
- Farewell Uncle Tom (C)
- F.T.A. (A-3)
- Fellini's Roma (A-4)
- Four Times That Night (C)
- Gods and the Dead, The (A-3)
- Greasier's Palace (B)
- Gang's All Here, The (A-1)
- Godson, The (A-2)
- Green Wall, The (A-3)
- Get to Know Your Rabbit (B)
- Great Dictator (A-2)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Hammer (C)
- Happiness Cage, The (A-3)
- Hickey and Boggs (A-4)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Hollywood Babylon (C)
- Honkers, The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Heat (C)
- Hero, The (A-2)
- Images (A-3)
- I Love You, I Kill You (A-4)
- I Want What I Want (A-3)
- Innocence Unprotected (A-2)
- Jory (A-2)
- Jamillya (A-3)
- Joe Kidd (A-3)
- Junior Bonner (A-2)
- Judo Saga (A-1)
- Kansas City Bomber (A-3)
- King of Marvin Gardens (A-4)
- Lady Sings the Blues (A-4)
- Last House on Left (C)
- Life and Times of Judge Roy Bean (A-3)
- Limbo (A-3)
- Limit, The (A-3)
- Late Spring (A-3)
- Legend of Nigger Charley, The (A-4)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Lamelight (A-2)
- Melinda (C)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Magnificent Seven Ride, The (A-3)
- Man, The (A-2)
- Malcolm X (A-2)
- Marjoe (A-3)
- Money Talks (A-2)
- North Country (A-1)
- New Centurions, The (A-4)
- Necromancy (A-3)
- Now You See Him, Now You Don't (A-1)
- Night of the Lepus (A-2)
- Night of the Living Dead, The (A-3)
- Night Evelyn Came Out of the Grave, The (C)
- Night of the Blood Monster (A-3)
- Our Latin Thing (A-2)
- One is a Lonely Number (A-3)
- Other, The (A-2)
- Oh! Calcutta (C)
- One Brief Summer (B)
- Parades (A-3)
- Pickup on 101 (A-3)
- Pope Joan (A-4)
- Policeman, The (A-2)
- Play It Again Sam (A-3)
- Play It As It Lays (A-4)
- Place Called Today, A (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pied Piper (A-2)
- Princess Yang Kwei Fei (A-2)
- Public Eye, The (A-2)
- Prime Cut (C)
- Pulp (A-3)
- Rage (A-3)
- Reeler Madness (A-3)
- Return of Sabata (A-3)
- Richard (A-3)
- Rivals (C)
- Rain for a Dusty Summer (A-2)
- Right On (A-4)
- Red Sun (A-3)
- Revengers, The (A-3)
- Ra Expeditions, The (A-1)
- Ruling Class, The (A-4)
- Snowball Express (A-1)
- Son of Blob (A-2)
- Suburban Wives (C)
- Swingin' Pussycats (C)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Silent Running (A-2)
- School Girls, The (C)
- Sitting Target (B)
- Savage Messiah (B)
- Secretary (C)
- Sense of Loss (A-2)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Snoopy, Come Home (A-1)
- Skyjacked (A-2)
- Stigma (C)
- Shaft's Big Score (B)
- Stanley (A-3)
- Stepmother, The (B)
- Strange Vengeance of Rosalie (A-3)
- Stand Up and Be Counted (B)
- Saltburg Connection, The (A-3)
- Slaughter (C)
- Superbeast (A-3)
- Super Fly (C)
- Separate Peace, A (A-2)
- They Only Kill Their Masters (A-3)
- Toys Are Not for Children (B)
- Treasure Island (A-1)
- Trick Baby (A-4)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tokyo Story (A-1)
- Thing with Two Heads, The (A-2)
- Trinity is Still My Name (A-2)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Thumb Tripping (B)
- Twilight People (C)
- Two English Girls (A-4)
- Unholy Rollers (C)
- Ulzana's Raid (A-4)
- Uncle Vanya (A-4)
- Undertaker and His Pals, The (B)
- Vampire Circus (A-3)
- Why (A-3)
- Welcome Home Soldier Boys (B)
- When the Legend Dies (A-3)
- Without Apparent Motive (A-3)
- Wilderness Journey (A-1)
- Wild Pack, The (B)
- Wednesday's Child (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Wrath of God, The (A-4)
- Where Does it Hurt? (C)
- You'll Like My Mother (A-3)
- Young Winston (A-2)
- Z.P.G. (A-3)

### KEY TO RATINGS

- A1 - Morally Unobjectionable for General Patronage
- A2 - Morally Unobjectionable for Adults and Adolescents
- A3 - Morally Unobjectionable for Adults
- A4 - Morally Unobjectionable for Adults With Reservations
- B - Morally Objectable in Part for All
- C - Condemned

### FRIDAY, DEC. 29

9 p.m. (CBS) - **Hook, Line, and Sinker** (1969) - Informed by his doctor that he has only a few months to live, Jerry Lewis embarks on a trip around the world in order to indulge his favorite sport - fishing. The alleged comedy also involves Lewis' wife Anne Francis and doc Peter Lawford in attempts to cash in on the peripatetic fisherman's rather large insurance policies by pulling a switcheroo in the local morgue. For hard-core Jerry Lewis fans only. (A-II)

### SATURDAY, DEC. 30

9 p.m. (NBC) - **Mouse On The Moon** (1963) - Rollicking British comedy with Margaret Rutherford, Bernard Cribbins, and gap-toothed Terry-Thomas. The plot revolves around a tiny principality's efforts to repair its hot-water heating system. The government is stumped until it hatches a scheme to apply for U.S. foreign aid "to send a rocket to the moon". (A-I)

### MONDAY, JAN. 1

9 p.m. (ABC) - **Incident In San Francisco** - A "Good Samaritan" citizen tries to break up a brutal mugging, and in the process accidentally kills one of the muggers. Put in jail on a murder charge, the mar becomes a cause for crusading newsman Christopher Connelly, who begins an investigation in hopes of getting the man freed. Naturally, the reporter opens a can of worms - all of which makes for pretty fair TV diversion for the undemanding viewer.

### TUESDAY, JAN. 2

8:30 p.m. (ABC) - **Firehouse** - Original 90-minute TV film with Richard (Shaft) Roundtree, Vince ("Ben Casey") Edwards, Andrew Duggan, and Richard Jaeckel in starring roles as guys who slide down brass poles. There is a lot of solid excitement and drama here as we follow the firemen on their dangerous calls around town. There's also more than a touch of volatile topical interest when Roundtree as a black rookie, clashes with one of the white old guard.

9:30 p.m. (CBS) - **The 500-Pound Jerk** - No, friends, he's not an overweight dummy - the title here refers to a major feat in the sport of weight-lifting, with ex-Detroit Lions football star Alex Karras doing the lifting. Karras, playing a hill-billy strongman, comes under the wing of promoter-entrepreneur-advertising whiz-kid James Franciscus, who dreams up a super publicity stunt aimed at boosting

sales for his breakfast cereal account. There are a few chuckles to be had, as the slick Mad-Ave man butts up against the stolid hillbilly, but it all seems to have been done, so much better, and so long ago, in *No Time For Sergeants* with Andy Griffith. For those who didn't get enough of him during the Monday night pro football broadcasts, Howard Cosell is on hand playing - you guessed it - himself. Your move.



PEARL BAILEY sings "Put Your Hand in the Hand" and "A Nightingale Sang in Berkeley Square" when she guest stars on "The New Bill Cosby Show" Monday, Jan. 1 (10-11 p.m.) on CBS.

## Bing Crosby to host TV special

NEW YORK - Bing Crosby will host a half-hour television special "You Can Still Change the World," to be carried on Channel 4 Sun., Jan. 7 at 12:30 p.m. The program celebrates the Christophers' twentieth anniversary of weekly television broadcasts.

The program includes excerpts of famous and not-so-famous guests who have been featured on Christopher television shows during the past two decades.

Celebrities include Jack Benny, Joseph Campanella, Ramsey Clark, Jimmy Durante, Bob Hope, Mario Lanza, Fibber McGee and Molly, Hugh O'Brien, Rosalind Russell, Ed Sullivan, Danny Thomas, Lowell Thomas, Teresa Wright and Whitney Young.

Also highlighted are teachers, doctors, policemen and college students - each demonstrating The Christophers' basic approach of constructive action in the public interest.

Regular weekly telecasts were begun by Father James Keller, founder of The Christophers, in 1952. Their purpose, then as now, was to encourage individuals to make their influence felt in the vital fields that effect the common good - government, education, labor-management relations, literature and entertainment.

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 <p>THURS. JAN. 18 - SAT. JAN. 27</p> <p><b>SHEEKY SHIRLEY GREENE BASSEY</b></p> <p>\$7.50, \$8.50, \$9.50</p>		 <p>FRI. MARCH 2 - SUN., MARCH 11</p> <p><b>SONNY &amp; CHER</b></p> <p>\$8.50, \$9.50, \$10.50</p>
 <p>FRI. FEB. 16 - SUN. FEB. 25</p> <p><b>SERGIO FRANCHI JOAN RIVERS DANA VALÉRY</b></p> <p>\$6.50, \$7.50, \$8.50</p> <p>MARCH 15, 24 \$7.50, \$8.50, \$9.50</p> <p>57th St. &amp; Collins Ave., M.B.</p> <p>Deauville Box Office Now Open Tickets Available - All Jordan Marsh Stores, Leading Hotels-Supt. of Service Info Call: 865-8713</p>		<p>GROUP SALES DISCOUNTS 944-1743</p> <p><b>Deauville Star Theatre</b></p> <p>SEASON SUBSCRIPTION PLAN INFO: 865-6713</p> <p>TERRACED SEATING FOR BETTER VIEWING. IMPROVED LIGHTING &amp; SOUND!</p>

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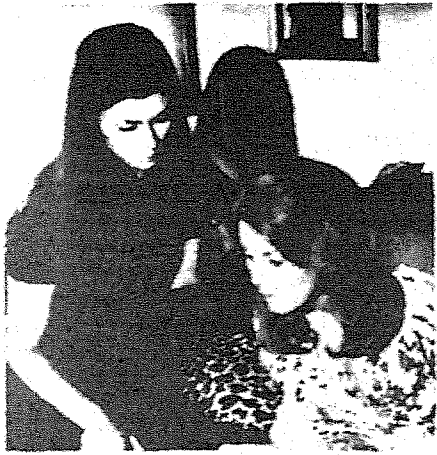
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LIMBO

EMOTION of POW wives shows on faces of Kate Jackson and Kathleen Nolan in Mark Robson melodrama.

Limbo (Universal) — Back before the days of Women's Lib, Mark Robson's new movie would most likely have been referred to by reviewers as a "woman's film." Sensitivities may change but Robson's realities remain the same: the director of "The Inn Of The Sixth Happiness" and "Peyton Place," not to mention "Von Ryan's Express" and "Happy Birthday, Wanda June," has now turned his hand to the immediately contemporary issue of the tribulations of POW wives and has come up, undoubtedly, with the soapiest "meller" of the year.

Of its own long-suffering ilk LIMBO is a masterful piece of work, calculated, one assumes, as much to turn off the critics of the genre as it is to delight, painfully, moviegoers who are never happier than when shedding a tear in front of their TV screens or local movie screen.

Robson directs "Limbo" with a careful eye for all the teary potential of the Joan Silver-Linda Gottlieb novel. Its contrived plot focuses upon three wives on a Florida Air Force Base attempting to survive the absence of their husbands missing or imprisoned in Vietnam.

Kathleen Nolan is a 35-year-old mother of four

who refuses to succumb to temptation in the form of the local gym teacher, Stuart Margolin; Katherine Justice plays a well-to-do woman who even when confronted with the facts, chooses a fantasy life rather than face up to her husband's death; and Kate Jackson is a newlywed who, when told of her husband's status as an MIA, rather quickly opts for the companionship of a sincere neighborhood gas station attendant (Russell Wiggins). As the ironies — as well as the symmetry — of melodrama would have it, Ms. Nolan's husband dies in prison and Ms. Jackson's is released in what a news commentator terms "one of the happier stories to come out of Vietnam."

The political overtones are for the most part played down for the sake of the human dimensions, except for one genuinely moving scene in which three of the wives meet in Paris with the North Vietnamese peace delegation and watch a film of a U.S. bombing mission which took the lives of countless Vietnamese women and children: suddenly the American wives are forced to see their own problems in the light of a far larger complexity. (A-III)

MOVIES AT A GLANCE

Bright Disney film; stiff Stevenson classic; absorbing story of feelings

Snowball Express (Walt Disney Buena Vista) — Even though he is getting a little old for these cute Disney roles, Dean Jones nonetheless seems to enjoy himself as a big-city accountant who throws up his boring job to revive and manage a tumbledown resort hotel — inherited from a distant uncle who expired out in the Colorado wilds.

Despite its homogenized values and all of the predictable plot devices that allow Jones to win out over impossible odds (avalanches, bank foreclosures, burst water pipes, etc.), Jones' enthusiasm is infectious, and EXPRESS is one of the most enjoyable family comedies to roll out of the Disney studio's churn in some time.

There are some very funny moments as Jones demonstrates his unexpected talent for skiing backwards down the expert slopes and when the old steam engine he uses for a ski-tow power supply takes its own special ride. Nancy Olson is cute as Jones'

uncertain wife, and Harry Morgan and Keenan Wynn have a field day as friend and foe, respectively. (A-I)

\*\*\*

Treasure Island (National General) Perhaps film performances tend to gain stature in the retrospect of memory but this latest rendering of the Robert Louis Stevenson classic seems to be the least successful of any version to date. Orson Welles displays here none of the flamboyant charm of Robert Newton's Long John Silver or, for that matter, Wallace Beery's and in sum, the entire production directed by John Hough suffers from a rather uninspired literal approach to the high adventure of the novel. Angel del Pozo's Doctor Livesey, Walter Slezak's Squire Trellawney and young Kim Burfield's Jim Hawkins are all pretty much cardboard caricatures of larger figures, who

simply read their lines against the pretty Spanish seacoast. Nonetheless, the little ones will still enjoy this classic tale of buried treasure. For the rest of us whose memories go back at least to Basil Rathbone's voice on the old 78's, there may be more pleasure in conjuring up our own visuals to go with such classics of the language as "Them that dies will be the lucky ones!" (A-I)

\*\*\*

Two English Girls (Janus Films) Francois Truffaut, the director of "Jules And Jim," has made the perfect companion piece for it. The situation, however, is neatly reversed with the man (Jean-Pierre Leaud) this time in love with two sisters and unable to make a total commitment to either. Some viewers will find the situation completely amoral, at times shocking, and often ridiculously romantic. But as a picture of life at the turn-of-the-century, with its very formal etiquette and artificial manners, it couldn't be better. Those who like it will do so because it is an absorbing story of the problems that arise from the repression of normal feelings, the reversal of the situation in "Jules And Jim." (A-IV)

'Searchiversity' classes

The first session for the second Searchiversity class was held last Wednesday night, Dec. 27, at St. Stephen's in Hollywood. The second and concluding session will be held on this coming Wednesday night, Jan. 3.

CYO Executive Director Bob Preziosi is conducting the sessions.

The purpose of the Searchiversity is to train youth to be team leaders for the Archdiocesan CYO Search program. People who graduate from the Searchiversity also work in the Awakening Program.

Both programs have been going a long way in fostering the religious development of youth in the Archdiocese.

Photo course to be offered

Beginning Photography and Photo Journalism courses will be offered by Miami-Dade Junior College beginning the week of Jan. 15 on the Downtown Campus.

In an expanded series of continuing education non-credit classes, the photography course will be con-

ducted from 7:30 p.m. to 10 p.m. on Thursday evenings at Belen Jesuit High School. Photo Journalism will be offered on Saturday from 9 a.m. to noon at 226 NE Second Ave. in the classroom facilities building.

Additional information for the 12-week course may be obtained by calling 358-3801.

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

<p><b>FRIDAY, DEC. 29</b></p> <p>1:30 p.m. (6) Operations Double Cross (No classification)</p> <p>4 p.m. (5) Strategic Air Command, Part II (Family)</p> <p>4 p.m. (10) To Have And Have Not (Unobjectionable for adults and adolescents)</p> <p>8 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (4 &amp; 11) Hook, Line And Sinker (Unobjectionable for adults and adolescents)</p> <p>11:30 p.m. (4 &amp; 11) Murder At The Gallop (Family)</p> <p>11:35 p.m. (10) The Gamma People (Unobjectionable for adults and adolescents)</p> <p><b>SATURDAY, DEC. 30</b></p> <p>10:30 a.m. (6) Kid Fliz — The Sky Above Heaven</p> <p>12 noon (6) Paid In Full (See rating Tuesday, 8 p.m.)</p> <p>2 p.m. (5) Sunset Boulevard (Unobjectionable for adults and adolescents)</p> <p>2 p.m. (10) The Adventures Of Don Juan (Unobjectionable in part for all)</p> <p><b>OBJECTION:</b> Tends to condone immoral actions, suggestive scenes; dialogue and costuming</p> <p><b>RELIGIOUS PROGRAMS</b></p> <p>TV</p> <p>Saturday</p> <p>5:00 p.m.</p> <p>THE TV MASS — (Spanish) Ch. 23 WLTV. Celebrant Father Ricardo Castellanos.</p> <p>Sunday</p> <p>7 a.m.</p> <p>THE CHRISTOPHERS — Ch. 11 WINK</p> <p>INSIGHT — WTVJ Ch. 4</p> <p>9:00 a.m.</p> <p>CHURCH AND THE WORLD TODAY — WCRV Ch. 7 "The Catholic Woman" features Mrs. Dan McCarthy, president, Miami Arch. Council of Catholic Women with Patricia Bennett.</p> <p>10:30 a.m.</p> <p>THE TV MASS — Ch. 10 WPLG — Celebrant Father Frank Cahill.</p> <p>2 p.m.</p> <p>INSIGHT — (Film) — WINK Ch. 11.</p>	<p>4:30 p.m. (6) Delicate Delinquent (Family)</p> <p>7 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (5 &amp; 7) The Mouse On The Moon (Family)</p> <p>9 p.m. (6) Paid In Full (See rating Tuesday, 8 p.m.)</p> <p>11:30 p.m. (4) Follow The Boys (Unobjectionable for adults and adolescents)</p> <p>11:30 p.m. (11) Sangaree (Unobjectionable in part for all)</p> <p><b>OBJECTION:</b> Suggestive sequence</p> <p>11:35 p.m. (10) The Four Poster (No classification)</p> <p><b>SUNDAY, DEC. 31</b></p> <p>2 p.m. (6) Rains Of Ranchipur</p> <p>2 p.m. (10) Meet John Doe (Unobjectionable for adults and adolescents)</p> <p>4 p.m. (4) Home In Indiana (Unobjectionable for adults and adolescents)</p> <p>4 p.m. (10) Anzio (Unobjectionable for adults and adolescents)</p> <p>4:30 p.m. (6) Delicate Delinquent (Family)</p> <p>7 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)</p> <p><b>MONDAY, JAN. 1</b></p> <p>1:40 p.m. (6) A Dog Of Flanders (Family)</p> <p>4 p.m. (10) The Comic (Unobjectionable for adults and adolescents)</p> <p>8 p.m. (6) Black Widow (Unobjectionable for adults and adolescents)</p> <p>9 p.m. (10) Incident In San Francisco (No classification)</p> <p>11:30 p.m. (4 &amp; 11) Desperate Search (Unobjectionable in part for all)</p> <p><b>OBJECTION:</b> Tends to justify divorce and remarriage</p> <p>11:30 p.m. (10) Eagle Squadron (Unobjectionable for adults and adolescents)</p> <p><b>TUESDAY, JAN. 2</b></p> <p>1:40 p.m. (6) A Dog Of Flanders (Family)</p> <p>4 p.m. (10) To Die In Paris (No classification)</p> <p>8 p.m. (6) The Billionaire (No classification)</p> <p>8:30 p.m. (10) Firehouse (No classification)</p> <p>9:30 p.m. (4 &amp; 11) The Five Hundred Pound Jerk (No classification)</p> <p>11:30 p.m. (4 &amp; 11) 80 Steps To Jonah (Family)</p> <p>11:35 p.m. (10) Framed (Unobjectionable for adults and adolescents)</p> <p><b>WEDNESDAY, JAN. 3</b></p> <p>1:40 p.m. (6) A Dog Of Flanders (Family)</p> <p>8 p.m. (6) Black Widow (Unobjectionable for adults and adolescents)</p> <p>11:30 p.m. (4 &amp; 11) Cry Of The Hunted (Unobjectionable for adults and adolescents)</p>
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<p><b>THURSDAY, JAN. 4</b></p> <p>1:40 p.m. (6) A Dog Of Flanders (Family)</p> <p>4 p.m. (10) Rosie (Unobjectionable for adults and adolescents)</p> <p>8 p.m. (6) The Billionaire (No classification)</p> <p>9 p.m. (4 &amp; 11) The Sand Pebbles, Part I (Unobjectionable for adults)</p> <p>11:30 p.m. (4 &amp; 11) On The Town (Unobjectionable for adults and adolescents)</p> <p>11:35 p.m. (10) Counter-Attack (Unobjectionable for adults and adolescents)</p> <p><b>FRIDAY, JAN. 5</b></p> <p>1:40 p.m. (6) A Dog Of Flanders (Family)</p> <p>4 p.m. (10) Asylum For A Spy (No classification)</p> <p>8 p.m. (6) Gentlemen Prefer Blondes (Unobjectionable in part for all)</p> <p><b>OBJECTION:</b> Suggestive costuming, dialogue and situations</p> <p>9 p.m. (4 &amp; 11) The Sand Pebbles, Part II (Unobjectionable for adults)</p> <p>11:30 p.m. (4 &amp; 11) — A Step Out Of Line (No classification)</p> <p>11:35 p.m. (10) The Cobra (Unobjectionable for adults)</p>	<p><b>SATURDAY, JAN. 6</b></p> <p>10:30 a.m. (6) Kid Fliz — Little Shepherd Of Kingdom Come</p> <p>12 noon (6) The Billionaire (No classification)</p> <p>1 p.m. (4 &amp; 11) Children's Film Festival — Scramble</p> <p>4:30 p.m. (6) Black Widow (Unobjectionable for adults and adolescents)</p> <p>7 p.m. (6) Gentlemen Prefer Blondes (See rating Friday, 8 p.m.)</p> <p>9 p.m. (6) The Billionaire (No classification)</p> <p>9 p.m. (7) What Did You Do In The War, Daddy? (Unobjectionable in part for all)</p> <p><b>OBJECTION:</b> In this frequently tasteless comedy, particularly objectionable is the self-conscious introduction of obscene gestures, for their own sake</p> <p>11:30 p.m. (4) Frontier Heilcat (Family)</p> <p>11:30 p.m. (11) The Last Outpost (Family)</p> <p>11:35 p.m. (10) I Walked With A Zombie (No classification)</p>
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JANUARY

The 12th annual Archbishop's Charities Drive opened... National CYO officers met in Miami to discuss plans for 1972...

FEBRUARY

Father Thomas Noel Fogarty was named Vicar General and Chancellor of the Archdiocese of Miami...

Ground was broken for St. Andrew Multi-Purpose Center, Coral Springs... Sisters of Mercy Novitiate and Religious Education Center, Deerfield Beach...

Father Laurence Conway was appointed spiritual moderator of the Archdiocesan Council of Catholic Women...

Archbishop Coleman F. Carroll and Bishop Gracida joined other Florida Bishops in deploring action of Florida Supreme Court in declaring the state's abortion law unconstitutional.

MARCH

Dade's Right-To-Life Committee sponsored a Pro-Life rally at the Torch of Freedom in Bayfront Park...

APRIL

Pan American Day Mass was celebrated in Gesu Church by Archbishop Carroll... Multi-Purpose Center in Annunciation parish, Hollywood...

MAY

Church of St. Raymond, Miami, was blessed by Archbishop Carroll... Archdiocesan Guild of Catholic Police and Firemen held 19th Annual Communion Breakfast...

Lumen Christi Award of the Archdiocesan Teachers Guild was presented to Msgr. William F. McKeever...

Eight press awards were won by The Voice in the Better Newspaper Contest of the



10,000th Child Baptized In The Cathedral



Six New Priests Ordained In South Florida

Florida Press Assn. ... Five future priests were ordained deacons by Bishop Gracida...

Msgr. Francis Fazzaloro and Father Gary Steibel were named officers of the Eastern Regional Conference of the Canon Law Society of America...

Regional meeting of the Campaign for Human Development was held at Miami Beach...

St. Dominic Church celebrated 10th anniversary... Bishop Gracida was appointed chairman of the Archdiocesan Personnel Board...

The Archdiocese assumed the administration of Archbishop Curley High School, Miami.

Closing of St. Patrick High School was announced by Archbishop Carroll...

Three priests were ordained in Ireland for the Archdiocese...

Victory Noll Sisters stationed in S. Florida observed golden anniversary of their founding...

Plans were announced for New Town west of West Palm Beach...

Six Cuban youths were ordained to the priesthood for the Society of Jesus in Gesu

Bishop Gracida ordained to the episcopacy by John Cardinal Dearden, above right. Ground broken for St. Justin Martyr Church in Key Largo, right.

Archbishop Carroll talks with Marian Tower residents, above left. Auxiliary Bishop Gracida blessed Religious Education Center and Novitiate, Deerfield Beach, left.

Archbishop Carroll talks with Marian Tower residents, above left. Auxiliary Bishop Gracida blessed Religious Education Center and Novitiate, Deerfield Beach, left.

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Archbishop Carroll talks with Marian Tower residents, above left. Auxiliary Bishop Gracida blessed Religious Education Center and Novitiate, Deerfield Beach, left.

Year-end review

Respect Life Week was observed in the Archdiocese... Plans were announced for an Archdiocesan Census...

New parish of St. Thomas More was established in Boynton Beach with Father Donald Connolly as first pastor.

OCTOBER

Plans were announced for the Biscayne College Latin American Center... Father Frederick Easterly, C.M. was installed as president of the National Catholic Forensic League...

The Archdiocese was host to the 58th annual meeting of the National Conference of Catholic Charities at Miami Beach...

The Archdiocese observed its 14th anniversary. St. Edward parish center was blessed in Palm Beach by Archbishop Carroll...

NOVEMBER

Miami's Cuban colony honored Archbishop Carroll... Father John Vereb was appointed chairman of the Archdiocesan Commission on Ecumenism...

Census was taken up in eight counties of the Archdiocese... New parish of St. Joachim was established in South Miami with Father Emilio Martin as administrator...

AUGUST

Mrs. Richard Cecilio was elected president of Dade's Right-to-Life Committee... William Swift, Pompano Beach, was named Serra District Governor...

Human Relations Board of the Archdiocese endorsed nationwide lettuce boycott... Retired Bishop Robert F. Joyce of the Diocese of Burlington, Vt., announced that he will assist in Assumption parish, Pompano Beach.

Archbishop Carroll appealed to the Dept. of Immigration to permit Cubans in Spain to enter the U.S... Msgr. John O'Dowd, V.P., was named the Archbishop's Personal Representative for the 1973 AIC while Miami banker William E. Byrd was named general chairman...

SEPTEMBER

Bishop Gracida celebrated Mass in Marine Stadium on the Feast of Our Lady of Cobre, patroness of Cuba... Sister Margaret, O.S.F., was named administrator, St. Francis Hospital, Miami Beach...

Migratory farm workers observed the Feast of Our Lady of Guadalupe during festivals in several locations of the Archdiocese...

Freedom Flights for Cuban refugees resumed after six-month delay... Carroll Tower, addition to Mercy Hospital was named for and blessed by Archbishop Carroll...

Ground was broken for St. Catherine of Siena Church in Miami... Bible Appreciation Sunday was observed... Five young women were honored by Archbishop Carroll during Presentation Ball.

By JERRY FILTEAU

NC News Service For Catholics in the United States, 1972 was a year in the public spotlight.

As members of right-to-life groups and nonpublic school organizations, Catholics fought legislative and court battles, as members of the "Catholic ethnic" vote, they were courted by politicians of both parties.

And as these groups captured public attention, the Catholic peace movement — like other elements of the anti-war movement — drifted out of the public consciousness.

The most pressing issue for Catholics — and for many others who joined the right to life movement — was abortion. With the number of legalized abortions in the country easily topping the half-million mark for the year, right to life groups sprang up across the nation to fight abortion through social programs, education, and legislative and court battles.

Experts predicted that the ultimate determination would come from a U.S. Supreme Court decision on the constitutionality of state abortion laws, and opponents of abortion were encouraged by a Supreme Court action last June. The court decided to postpone a decision on two state laws — Texas and Georgia — until the arguments could be heard by the full court, including two Nixon appointees who could not have participated in the decisions without a rehearing.

The right to life movement won a brief victory in New York when the legislature voted to repeal that state's abortion law. But the law stayed in effect when Gov. Nelson Rockefeller vetoed the repeal bill.

The governor's brother, John D. Rockefeller III, also angered right to life groups when the Commission on Population Growth and the American Future recommended that other states pattern their abortion laws after the New York law. The commission's population recommendations on curbing population growth came under growing criticism as the U.S. Census Bureau continued to report declines in the birth rate that could, if continued over a long period, result in zero population growth.

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With Catholic schools continuing to close or consolidate at the rate of almost one a day — 300 for the year according to National Catholic Education Association data bank estimates — Catholics moved into the courts and legislatures to fight for aid to their schools. As in the abortion fight, Catholics were joined by Protestants and Jews in the battle, but again the large numbers of Catholics involved frequently gave the impression that it was a strictly Catholic battle.

Income tax credits were the key issue. A court in Minnesota ruled they were constitutional; the Ohio legislature passed a tax credit bill, and the U.S. House Ways and Means Committee approved a federal tax credit bill.

Political candidates seized the issue and before the 1972 campaign was over, it was hard to find a politician opposed to the concept. President Nixon and Sen. George S. McGovern endorsed tax credits as part of campaigns that were filled with appeals to — and analyses of — the newly discovered "Catholic ethnic" vote.

In the end, Catholics deserted the Democratic party in large numbers and helped create a Nixon landslide. Many observers thought that — despite denials from the McGovern camp — voters believed that the senator favored abortion.

McGOVERN, however, did gain strong support from the Catholic peace movement and an explicit endorsement from Auxiliary Bishop Thomas Gumbleton of Detroit.



DEEP IN PRAYER, a young man symbolizes the growth of the charismatic movement in 1972. Nearly 12,000 people attended a charismatic conference at Notre Dame.

And as these groups captured public attention, the Catholic peace movement — like other elements of the anti-war movement — drifted out of the public consciousness.

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Peace movement

1972 was, on the whole, a bad year for the peace movement. The Harrisburg Seven did succeed in their fight against the government's conspiracy charges and Father Philip Berrigan was released from prison.

However, like other elements of the anti-war effort, the movement seemed to lose steam. Demonstrators were few and the traditional draft board raids died down. The withdrawal of American troops and the reports of movement in the peace talks seemed to neutralize opposition through most of the year.

Renewed bombing at the year's end seemed likely to give new life to the protest movement for the coming year.

Lettuce boycott

Cesar Chavez, leader of the United Farmer Workers Union (UFWU), continued to dramatize the plight of the farm worker and migrant laborer when he kicked off a renewed lettuce boycott with a 24-day fast. The lettuce boycott picked up steam steadily with a growing number of endorsements from religious leaders and groups.

OTHER CATHOLIC religious leaders in the nation's political news were Philadelphia's Cardinal John Krol, president of the National Conference of Catholic Bishops, and Notre Dame's Father Theodore Hesburgh, chairman of the U.S. Civil Rights Commission.

Cardinal Krol and President Nixon met several times — on topics of aid to nonpublic



Pope Paul continued full schedule, though turning 75 in past year



Right-to-life groups demonstrated against New York Abortion law

schools, Vietnam peace hopes, and U.S.-Polish relations.

Father Hesburgh's relations with the President were not so friendly. After he issued several critical blasts at administration policies on busing and civil rights, he was forced to resign from his civil rights post.

In spite of the heavy involvement of religion in politics, 1972 was characterized by a strong resurgence of fundamental, personal religion. Key 73, initiated as a nationwide religious revival program by evangelical Protestants, gradually gained in ecumenical stature as other religious groups, including many Catholic bishops, voiced support or announced their participation in it.

Among Catholics, the phenomenal growth of the charismatic movement was highlighted by a June conference at Notre Dame, attended by more than 11,000 Catholic charismatics.

SPANISH-SPEAKING Catholics emerged as a new phenomenon of the U.S. Church in 1972. In June they held their first national Encuentro de Pastoral (meeting on pastoral work), which resulted in a wide range of resolutions calling for a greater recognition and voice in U.S. Church life.

Women's hopes

On the other hand, women's expanded hopes for involvement in Church affairs were shattered when Pope Paul VI excluded them from the newly established lay ministries. The question of ordaining women to the priesthood was put off indefinitely by a recommendation of the U.S. bishops' committee on pastoral research and practices, that the question needed much deeper study.

On the world scene, the continuing religious political conflicts in Ireland and the mid-east dominated the news. The world was shocked at the massacre of Puerto Rican pilgrims to the Holy Land at Lod Airport at Tel Aviv, but that incident paled in comparison with the killing of Israeli Olympic athletes in Munich.

NORTHERN Ireland's civil war continued unabated. The new year began with "Bloody Sunday" on January 30 — 13 killed and 18 wounded in a confrontation in Londonderry — setting the stage for a new round of bombings and terrorism.

Pope seeks peace

Peace was the dominant theme of Pope Paul VI's words and actions through the year. Known as the "pilgrim Pope" for his travels around the world, he dedicated his one pilgrimage this year — to the National Eucharistic Congress at Udine, Italy — to peace and unity in the Church and world.

Elsewhere on the world scene, 1972 saw the death of one of the world's great religious leaders, Orthodox Ecumenical Patriarch Athenagoras of Constantinople, whose historic meetings with Popes John and Paul marked a turning point in Catholic-Orthodox relations.

Religious art made the news when one of Christianity's greatest masterpieces, Michelangelo's Pieta, was damaged by the hammer of Laszlo Toth, a religious fanatic who claimed he was Jesus Christ.



Archbishop Carroll talks with Marian Tower residents, above left. Auxiliary Bishop Gracida blessed Religious Education Center and Novitiate, Deerfield Beach, left.



# Christmas: symbol of life and love

By JOHN W. McDEVITT

(Ed. Note: Mr. McDevitt was recently named to his tenth term as Supreme Knight of the Knights of Columbus.)

Christmas is the symbol of life and love. It commemorates the historic event in which God gave new life to his eternal Son and provided mankind with a new demonstration of his eternal love. Christmas' emphasis on life

and love is needed urgently in today's climate where the death of the unborn is preferred to their birth, nurture and development.

Today's society betrays a strange inconsistency in its evaluation of human life. Under the pressure of various groups capital punishment has been eliminated in most states. But at the same time militant antilife forces lobby loudly to deprive a baby of life

while still in the mother's womb.

They clamor for life, liberty and the pursuit of happiness for themselves but they deny these rights to the unborn child. They assert that the baby is an inconvenience to the mother who would be expected to rear it, to the state who might have to assist it through welfare and to citizens who might have to pay taxes to support it.

THE DEMANDS for acceptance of abortion appeal to what are viewed as absolute rights, the right to freedom and self-determination. Forgotten in the strident clamor are the rights of the unborn child — the most basic of which is the right to life. This right is not conferred or controlled by governments or men but only by the Creator.

The major cry today is for complete liberalization of the abortion laws. But there are those who also champion the dastardly practice of euthanasia. Arrogant efforts too are made to empower the state to tell a mother and father how many children they may have.

Taken together, these forces would usurp power over life at its beginning by way of abortion and at its twilight by way of euthanasia. They would hold in their hands the precious gift of life of an innocent human being, be it a baby in the womb or a grandparent in a rest home. The right to life of these two innocent creatures would rest in the hands of a doctor, a mother, a court or unfeeling kin.

If we accept the demands of these anti-life forces all other human rights will collapse. Man will become a pawn, a chattel of the state — a diabolical concept which still has the stigma of Hitler and his minions.

THOSE determined to brush aside legal restraints against taking the life of the unborn, offer various reasons. Some glorify their efforts with the banner of freedom, asserting that the life in a mother's womb is entirely her own concern, with which she can do as she pleases.

Others march behind the banner of population control, arguing that killing of the unborn is just another fitting way to keep the world's population under control. Still others conduct their campaign under the guise of antipoverty, asserting that the unborn child must be eliminated because the addition of another mouth would drag down the economic level of society.

Whatever their motivations they all share one thing in common: a serious blind spot if not total blindness on the sacredness of human life.

The assaults made by these groups have undermined the judgment of a number of legislatures. I believe it is time to ask our politicians this important question. When is human life sacred? Is it only when this life has a vote at the polls and can exercise it? If that is the case, how long will they hold

sacred and inviolable the human life of invalids? Of the mentally ill? Of the chronically sick? Of those whom age has deprived of their faculties?

LEST they scoff at these suggestions, let these politicians remember that euthanasia was a rampant evil in what was considered a highly civilized country only a few decades ago because a philosophy had gained ascendancy in Hitlerite Germany which showed as little regard for the sacredness of human life as do the politicians and judges who espouse the cause of abortion.

The sad fact is that once any innocent human life is placed in danger then every human life is in peril. If abortion can be a so-called social good because it relieves the mother of the burden of an unwanted child then many other types of murder can become "social goods."

Is the taxpayer not relieved of a social burden when the incurably ill are given a fatal injection in their veins as was done in German hospitals under Hitler? Are ungrateful and unloving children not relieved of a social burden when they find ways to dispose of an invalid mother or mother-in-law? If the law permits the mother to dispose of an unwanted child, how long will it be before the law permits the child to dispose of an unwanted mother?

A SERIOUS problem in modern society has been caused by the fact that legislators as well as jurists have hedged on their support of fundamental moral principles. They give the excuse that morality is a matter of the individual conscience and not of legislation. But society needs a supporting structure of morality based on the basic principles of the Judeo-Christian tradition or it shall be building laws and court traditions on a bog of group pressure, compromise and fancy.

While legislatures and courts profess not to legislate morality the fact remains that they in effect do so. Whether they choose to be or not, legislators and judges become the country's moral standard bearers. If they declare by their laws and court decisions that a particular act is not illegal they very subtly are telling the young and unsophisticated that it likewise is not immoral.

Their retreat from moral positions has left legislators and jurists confused in dealing with serious problems. If the eternal law of God is abolished then we have only the ephemeral law of man, which is swept back and forth by the tide of public fancy and group pressure.

The final result will be a rule of permissiveness which abandons both responsibility and accountability with devastating consequences. At stake are the moral standards of the nation, the spiritual foundations of society, the future welfare of civilization.



"Christmas' emphasis on life and love is needed urgently in today's climate, in which the death of the unborn is preferred to their birth, nurture and development." From article by John W. McDevitt.

## Children give views in favor of life

(Ed. Note: With the Christmas Week special being devoted to the issue of "respect for life," we asked the fifth grade religion class at Campus School, Washington, D.C. whether abortion was right or wrong. Campus School is an interracial and interdenominational experimental school supported entirely by parents of the students. Here are some of their comments).

### Is abortion right or wrong?

By DARCELLE BAILEY  
Age 10

I think that abortion is wrong. Who has the right to kill a person? God made Adam and Eve so that other people could be born. And, in fact, that is how Jesus was born.

If someone would have killed Jesus before He had a chance to catch on life, then the Lord would not have been able to forgive our sins. If Jesus was killed we could not be what we are today. Satan would be in our hearts.

Just think! Aren't you glad nobody killed Jesus before He had a chance to do what He had to do? Also the famous Americans, like Harriet Tubman, for instance. If someone had killed her before she had a chance to catch onto life there would not have been a war for letting slaves be free. And then there would be more slavery.

And look at Abe Lincoln. If someone had killed him before he had a chance to catch on life, not a single black person would be free.

He would not have signed the Emancipation Proclamation.

### Abortion is wrong

By ANDREA JACKSON  
Age 10

Abortion is wrong! There wouldn't be abortion if you didn't kill the baby. What if they killed famous people like football and baseball stars before they were born? What if they had killed you?

It isn't right. Some people think it's right but it isn't. Just tell me, why is it right? People who do it are mean, selfish and unkind. God made us to pass on life to others, not to kill! Killing is murder, and a crime. Let people, children, have a happy life like you and me. Maybe happier.

Maybe you think I am too young to understand. But I am just trying to save the babies. Just tell me a real good reason for killing them. It is not right!

### Is abortion right or wrong?

By SEBRON ISOM  
Age 10

I think it's wrong. Babies will never be able to see their mothers or fathers and friends. They will never be able to play with anyone, or have a family to live with and have someone to love them.

A baby would not be a part of the world just because someone had killed him. If Mrs. King had done that to Martin we would not have freedom. He died for freedom. If he had been aborted, would we have freedom now?

Many other people have helped to get freedom in other ways. Abortion is wrong to me. I wonder why people kill babies? Doctors should not kill them either.

### Do you think they have a right to live?

By GAYLE BRYANT  
Age 10

Is abortion right or wrong? I think abortion is wrong, because you shouldn't take a person's life because you don't want to have him.

What if Martin Luther King Jr., wasn't born, or even George Washington or Abraham Lincoln or Samuel Adams? If these men hadn't been born there probably wouldn't have been as many great things happening in the world.

What if you had an abortion? The baby that you just killed could have been a genius or something.

Here are some reasons why people think they should have an abortion. They say it might get in the way of the marriage. Here's the thing to do here; talk and discuss it; don't just have an abortion. Ask each other, "what's wrong?"

Here's another reason some give for having an abortion. The one you love left you pregnant. Still, have the baby. Love and care for him like you would if the man hadn't left you.

Some people think the baby is going to be born deformed because the parents have a kind of disease. Don't worry; love and care for the baby even if he is the ugliest thing in the world.

I think people should think twice about having an abortion!!!

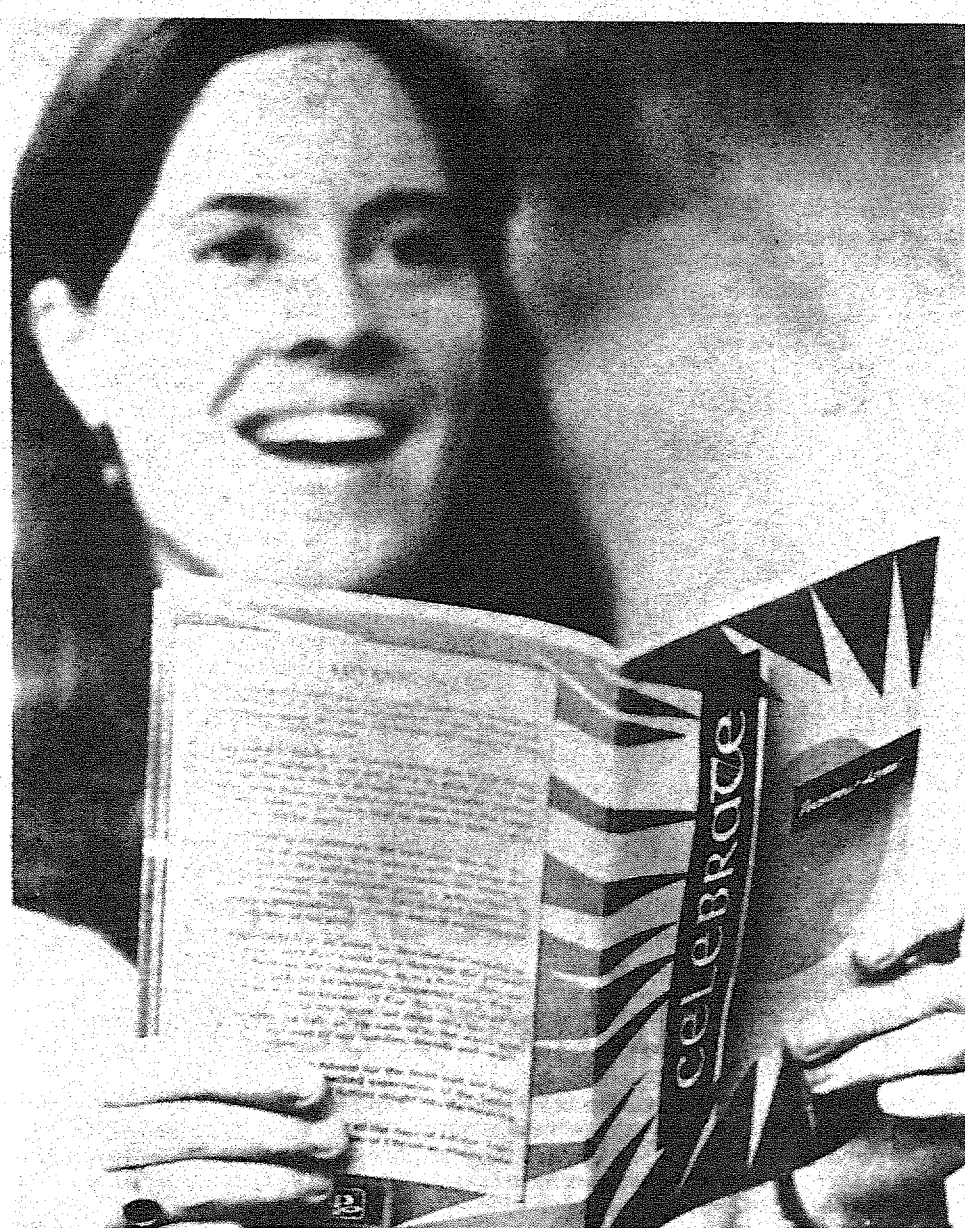
### Is abortion right or wrong?

By PATRICIA BRAXTON  
Age 10

I think abortion is wrong because the mother is killing the baby. The baby won't even be able to see the outside of the mother's stomach. I think the baby should be able to live and learn things. If the mother doesn't want the child she should put the baby up for adoption, or find a foster mother to take care of him.

Abortion is cruel to the baby. The baby won't even get to grow up, meet people and have friends.

How about the mother? If she had been aborted, she wouldn't have seen the world. But she was lucky. So her child should be lucky like she was. If I know a person who wants abortion for their child, I would tell her that it was wrong.



"Are missalettes, leaflets, booklets and other participation aids a help or hindrance to good worship?"

## KNOW YOUR FAITH

### The question of missalettes

By FATHER JOSEPH M. CHAMPLIN

Are missalettes, leaflets, booklets and other participation aids a help or a hindrance to good worship? Should the scriptural readings be printed in these texts or omitted from them? What about the eucharistic prayers and other so-called presidential formulas designed for proclamation by the priest? Is it better for a person to read along with the priest, deacon, lector or watch and listen attentively?

Over 400 members of diocesan liturgical commissions in the United States (plus representatives from Canada, Puerto Rico and the Philippines) held their annual convention in Detroit this fall and gave these questions a fairly thorough examination. They wisely, I think, invited three men from different fields with opposing views to deliver carefully prepared position papers on the subject of worship aids.

Father James Shaughnessy, a former pastor in the Peoria diocese, first president of the National Federation of Diocesan Liturgical Commissions, and now director of a liturgical research program at the University of Notre Dame, began the discussion. He argued from pastoral, historical, and theological viewpoints for the elimination of those texts in participation aids which are not proper to the laity's role in a liturgical celebration.

THIS would cover, for example, the eucharistic and other presidential prayers (which belong to the priest) plus the scriptural readings (which belong to the official reader).

Moreover, he would remove rubrical directions and the celebrant's private prayers during the preparation of gifts and before Communion from the missalettes. At the same time, he clearly stressed the need for publication of all these texts with suitable commentaries in volumes designed for study and preparation outside the service itself.

Father Shaughnessy maintained that aids complete with all these items erect paper walls between the priest and the congregation, that individualistic prayer instead of community worship results, and that persons in the pews become slaves to the printed page and fail to concentrate on

the action in the sanctuary. In a word, such missalettes or booklets place an obstacle in the way of full, active participation.

Father Jerome Quinn, a Scripture scholar and seminary professor, passed over the matter concerning retention or elimination of presidential prayers and similar texts, but did argue for the publication of biblical readings in the aids designed for Sunday Masses.

Father Quinn cited the well-known and readily acknowledged problems involved today in effective listening — large churches, hearing difficulties among many over 45, poorly trained lectors, inadequate public address systems.

HE ALSO NOTED that Scripture is by nature the written, not spoken word of God. Finally, the biblical expert spoke about an individual's freedom to read along with the lector or listen to that person proclaim God's inspired message. Omitting those passages, he felt, curtails such liberty.

David Kraehenbuehl, director of the education division for the J.S. Paluch Company, publishers of the widely used "Missalette," "Celebrate," and now "Praise," took no sides, but, claiming to speak as a representative of the participation aids publishing industry, urged the production of diverse materials by which "the maximum number of American Catholics can participate to the fullest extent in any liturgical event."

Kraehenbuehl insisted that disposable, relatively inexpensive and short-lived leaflets, booklets or missalettes make it possible to serve with a variety of styles the highly diversified liturgical congregations we have in the United States. They offer, in his view, flexibility, and a viable method of testing, especially with music, new compositions and rites before they are produced in permanent and more expensive hard cover books.

The convention delegates, in a confused, lengthy and exhausting session after the presentations, voted to approve a resolution which urged the elimination of rubrics and presidential texts in participation aids, but accepted the inclusion of biblical readings.

# A mother remembers Christmas

By MRS. JANE W. PUGEL

(Ed. Note: Mrs. Pugel is a Seattle, Washington housewife and mother of nine children, whose ages range from two to seventeen).

Is it only mothers who remember the things best forgotten? The work behind the scenes? The last minute crisis? The horribly embarrassing episode, the sudden illness, the ill-timed guffaw? The awful fright?

It does seem sometimes that the prime characteristic of mothers in this life is to remember the unearthly disorder that surrounded the mounting of — say, a holiday celebration that to the naked eye probably seemed to be perfectly normal. Even successful.

Maybe it's because we are the causers of things. The mealgetters, the nose-wipers, the diaper-changers, the present-wrappers. The walking dictionaries of disaster.

Or maybe it's just because as a group we love to talk and can't resist spinning the hair-raising tale.

Take last Christmas. The children were in bed, reluctantly and at last. The house was settling creakily for the night. My husband and I sat silently by the fire in the gentle light of the Christmas tree, content not to talk. Which is often, despite the warnings of the experts, the finest communication between husband and wife: silence. The peace of knowing just what the other is thinking but being too tired to comment — and knowing you don't have to.

HE CLEARED his throat. "A perfect day," he said. "Another perfect Christmas."

Well, I sat bolt upright, and my mind began to whirl. But something about that beatific look on his face stopped me. He was smiling into the fire and the Christmas tree lights gave everything — gave him — a special Christmas sort of look.

Fathers, I thought. The peacemakers. The peace rememberers. The perfect foils for the bearers of disastrous minutiae.

Despite the present peace, my mind wormed its way back to Mass, many hours ago. Oh, we got there all right. Of course the two-year-old, a little girl with no use for dolls, was in hysterics because she had to leave her new truck behind.

No one saw the patch of ice just ahead until one of the teen-age girls upended and landed on her shoulders in icy mud. Her morale peeded lifting, and her hair, coat and stockings had to be cleaned with the one Kleenex we could find in our assorted

pockets. I kept hoping that no one would sneeze at Mass: the muddy little wad in my pocket would be small help.

During Mass, I am sure my husband — that bridge over our troubled waters — was deeply immersed in the beautiful liturgy. I sat with teeth clamped wondering if our altar boy who faints, would faint. He didn't. But my gold crowns were fused.

Try as I would that beautiful night, I could not get my mind off its catalog of nitty-gritties. I switched to the family dinner when twenty souls had sat down to a bountiful meal. I found myself back peeling potatoes, man-handling a huge turkey and directing the table settings.

I FOUND myself starting to tell my husband how the steaming turkey had shot out of my hands and sped down the counter only to be retrieved at the last instant by a passing uncle who made a spectacular em-zone catch. I wanted to mention the lumps in the gravy, the burned peas, the frazzled dishing up for a dozen assorted youngsters before the adults could be called. It had been delightful it had been wild — it had been my kind of Christmas Day. But it had left me ten years older.

But I kept my silence. And I began to smile as I thought about the complex silence Mary must have kept that other Christmas night, when the stable had settled down, the Baby was asleep, the visitors had gone, and the meal which Joseph must have thrown together, was cleared away. I felt terribly close to Mary all of a sudden — to that other bearer-of-babies, diaper-changer, cook and laundress.

I'm sure she could have made some pretty pithy comments to Joseph as they finally settled to what comfort they could manage. "What a day THIS has been!" she might have started. She could have listed the inconveniences, how her back had ached during that long ride to Bethlehem, what a poor time anyway it was for a trip.

But, the Baby was safe. The family was together under one roof. And one look at Joseph's face, which must have mirrored fears, forebodings and faith which we can only imagine — would have stopped even a lesser woman than Mary.

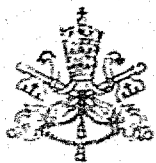
I looked at my husband then. I knew his silences, too, the things he feared, his faith, his stability. And our children were safe. We were blessed to be together under a protecting roof.

And I said, "Yes. A perfect day. Another perfect Christmas." And it was.



"IF AT FIRST YOU DON'T SUCCEED, IT CAME WITH DIRECTIONS."

The Voice  
of  
The Holy Father



Pope  
Paul  
VI

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

## 'Sorrowful feeling at the resumption of bitter warfare'

VATICAN CITY — (NC) — Pope Paul VI told a pre-Christmas audience that he was saddened "at the unexpected resumption of the bitter and burdening acts of war in Vietnam."

In what appeared to be a reference to the U.S. resumption of heavy bombing in Vietnam, including raids on Hanoi and Haiphong, the Pope said that the renewed hostilities came "just when the whole world thought the beginning and peaceful solution of the long conflict was at hand for Christmastime."

As was customary, the Pope spoke at his last general audience before Christmas of the spiritual significance underlying the feast, stressing that God is our happiness. But he added a personal note of concern and anxiety for the world situation.

"God is joy," he declared, but then added that the anticipation of Christmas "does not stop our sorrowful feeling of concern at the unexpected resumption of the bitter and burdening acts of war in Vietnam."

Three days earlier, in a Sunday noon address to crowds in St. Peter's Square, Pope Paul had said that he was bitter that the Vietnam peace negotiations had bogged down.

HE SAID at that time that he had been expecting peace in the Far East "as a human gift worthy of Christmas."

In his general audience talk, Pope Paul declared that the arrival of Christ in the world, commemorated at Christmastime, "confirms our hope, accompanied by a fervent prayer to the God of peace and happiness, that the sorrowful situation (in Vietnam) will shortly have a happy ending that will not be new warlike acts but negotiations entered into with mutual patience and loyalty."

Although the Pope did not mention the U.S. bombing raids on North Vietnam, the Vatican daily, L'Osservatore Romano, had in a front page editorial headlined "A Grave Hour."

The bitter disillusion of world opinion over the failure to reach a Vietnam peace agreement, "the Vatican paper said, "has intensified with the news that heavy military actions have resumed, including the grave bombings of North Vietnamese cities."

The Vatican daily said it is regrettable that a renewal of fighting and destruction began at the start of Christmastime, when people were hoping for a period of "serenity and joy."

## Receives Tricia Nixon

VATICAN CITY — (NC) — President Richard Nixon's daughter Mrs. Tricia Nixon Cox and her husband were received in a private audience by Pope Paul VI Dec. 21.

The audience was strictly a private occasion and no one at the Vatican was available to comment on it.

In fact, the audience was so low-keyed that in reporting the event, the Vatican daily newspaper, L'Osservatore Romano, sandwiched the Cox visit in its daily list of audiences between Bishop Enrico Garrigues y Diaz Ganabate, ambassador from Spain to the Vatican, without comment.

But pamphlets accusing President Nixon of "betraying the peace in Vietnam" were strewn in St. Peter's Square while the Pope was receiving Mrs. Cox.

The pamphlets were signed by a leftist-slanted group called the Italy-Vietnam Committee.

Mr. and Mrs. Cox were passing through Rome en route to Athens where they planned to spend the Christmas holidays with Mrs. Cox's younger sister, Julie Eisenhower.

Mrs. Eisenhower's husband, an ensign in the U.S. Navy, arrived in Athens shortly before Christmas for shoreleave from the cruiser Albany, flagship of the U.S. Sixth Fleet. Mrs. Cox and her husband, after visiting with the Eisenhowers in Athens as guests of U.S. Ambassador Henry J. Tasca and his wife, will continue a trip to Moscow.



Pope Paul VI bends over to pat a baby on the head as he is carried on his throne to a general audience at the Vatican. In an impromptu comment during the audience, the Pontiff said he was filled with "painful emotions and deep sadness" over the renewal of military activities in the Vietnam war. The Pope was diplomatically cautious in steering clear of any direct reference to the new U.S. bombings of North Vietnam but said the parties in the war in Southeast Asia must return their attention to "negotiations conducted with mutual generosity and good faith" as opposed to the launching of "new military operations."

## Want in on a papal audience? It's tough to get a front seat

By ROBERT HOLTON

VATICAN CITY — (RNS) — Anyone seeking a front row seat at a papal general audience or a two-minute, semi-private meeting with the Pope would do well to have a friend in one of the secretariats or commissions that stem from Vatican II.

It is on the recommendation of ranking personnel in these agencies that such seats and meetings many times are arranged.

Because of the growing press of Vatican business in the post-conciliar age, Pope Paul has been forced to reduce drastically the number of private and semi-private audiences he grants each week.

"Regular private audiences with the Holy Father today are not common unless you are visiting the Holy See on official top-ranking diplomatic, church or other business," said one Vatican source.

There was a time before Vatican II ended six years ago that Popes spent a great deal of their time receiving people who had no real business to transact with a pontiff. They usually were wealthy or otherwise important people from outside Italy who wanted to visit with the spiritual leader of the world's more than 633 million Catholics, for a myriad of reasons.

"For a great many it was the ultimate and crowning event in their lives on earth as Catholics to meet the Pope and to shake his hand," said one Vatican aide. "For others it was a matter of mere prestige and pride at being able to exercise enough influence to rate a private meeting with such an important man as the Pope."

SOME in the past sought to exploit such meetings as "evidence" of an endorsement of himself by the Pope.

Today there are several types of papal audiences.

There is the general audience normally held on Wednesdays which upwards of 14,000 men, women and children attend. Tickets for these audiences are distributed free of charge through various religious order headquarters in Rome, national Church-operated colleges here and through the Prefecture of the Apostolic Palace, which handles the initial distribution of the passes.

Tickets for these audiences also may be obtained through the pastors of the "national churches" in Rome, through the Secretariat of State and through some lay organizations.

At the general audiences numbered seats are reserved for special guests in the front row of the long, narrow audience hall. Those occupying such seats are introduced to the pontiff by name after his general audience address and may kiss his ring or shake his hand. Many of these guests are ill or crippled people, the sightless and even some confined to movable beds and wheelchairs.

The Pope may say a few words to any of these people on being introduced. If they are noticeable ill, particularly if they are children, Pope Paul will invariably chat briefly with them.

After the general audience, the Pontiff leaves to meet individuals and small groups in a special room just off the main hall. Until two years ago these meetings were known by the Italian title of a "Baciamento" — or kissing of the hand.

"They no longer call it this," said one Vatican source. "It is now just known as a semi-private audience. I think part of doing away with the name was the thinking that kissing of rings in the Church has become less and less popular since Vatican II."

At these two-to-five-minute meetings, the Pope is briefed beforehand on the general background of the person he is to receive and "he usually says something relative to the person's work or something he has done to bring him notice," an aide said here.

AT THESE meetings, the official papal photographer, a representative of the studio of Luigi Felici, snaps a photo of the person or persons standing with the Pontiff.

Only the Felici photographer is permitted in the hall at the time giving him exclusive rights to such papal pictures.

The Felici family has had exclusive papal photography rights for several generations.

The "fully private audiences" are usually held on Saturday and Monday mornings. These include meetings with clergymen from around the world who are in Rome on official Vatican business, diplomats and political leaders below "top

echelon" rank, heads of state and other levels, and influential clergymen and members of the laity of all religious bodies.

"To get a front row seat or a semi-private audience these days, you have to make arrangements well in advance unless you are an extremely important person," said a member of a religious order who handles applications for papal audiences of all types.

"This has to be done so that cranks don't get next to the Holy Father to cause his embarrassment or even harm," he said, adding:

"This means that the person asking for the audience must get some backing from a person of responsibility in the Catholic Church, or another Church, or from a responsible political or other leader.

"I have found that these days, the best recommendation a person can have to get special audience treatment is from one of the secretariats or commissions."

"This could mean the Secretariat for Christian Unity or for Non-Believers or for Non-Christians, or the Justice and Peace Commission or the Council of the Laity," he explained.

"This Pope wants to meet people he can learn things from and this means people from other faiths and even non-believers," he noted.

## Hails the moon men

VATICAN CITY — (NC) — Pope Paul VI, in a telegram to President Richard Nixon on the conclusion of America's moon trips, at least for the next few years, expressed the hope that the U.S. program of moon launchings "will lead to greater knowledge of the universe and man himself."

Pope Paul telegraphed President Nixon following the return of the Apollo 17 moon flight, saying:

"As the courageous astronauts of Apollo 17 successfully complete their mission we offer our heartfelt congratulations to them and to all who have had a part in this achievement.

"We pray that the remarkable accomplishment of this program will lead to greater knowledge of the universe and man himself, to a solidarity among the nations of the world and to progress for all."

## Defends need of law

VATICAN CITY — (RNS) — In a strong defense of Church law, Pope Paul declared here that the Catholic Church is not "solely charismatic" and that the Church needs legislative power which is closely related to its pastoral mission.

Calling the law of the Church "insuppressible," the pontiff told a group of canon law experts that legal questions in the Church are often the cause of differences and disagreements among Church members. And, he said, "there are those who would like the Church to be free from canon law, those who disclaim this law and consider it harmful."

"These are errors deriving from false opinions which some people spread about the Church, as though the Church were solely charismatic and therefore not bound by the law," the Pope observed.

According to a Vatican Radio report, the Pope addressed participants in a Polemical Renewal Course for judges and officials of ecclesiastical tribunals organized in Rome by the Pontifical Gregorian University. He had granted the canon law experts a special audience.

Pope Paul also commented on the attitude of those "who fear that the spiritual side of the Church will be weakened by excessive legalism."

He also mentioned those who maintain that there exists an "incompatibility between love and law, as though justice based on law were not itself a virtue closely lined to charity."

Affirming that with respect to the "visible society" the Church is required to promulgate laws which the faithful are bound in conscience to observe, the Pope said respect for laws issued by the Church throughout the centuries "is based on the conviction that canon law is inseparable from the mission entrusted to the Church by Christ."

He added: "To the Church herself, the pastoral function of ecclesiastical legislation suggests such renewal as is opportune and the necessity of never opposing canon law to *charism* . . ."





# Pope: 'Peace is possible

## —it must be possible'

(continued from page 1)

and stable tranquility of order, that is, an absolute and definitive peace among men can only be a dream, not vain, but unfulfilled, an ideal, not unreal but still to be realized.

"This is so because everything in the course of history is subject to change, and because the perfection of man does not have a single meaning nor is it fixed. Human passions do not die."

THIS consideration, he said, raises "a doubt that could be fatal" about the possibility of peace.

"Here, on the contrary, is our message, your message, too, men of good will, the message of all mankind: peace is possible. It must be possible!"

"Yes, because this is the message that rises from the battlefields of two world wars and the other recent armed conflicts by which the earth has been stained with blood. It is the mysterious and frightening voice of the fallen and of the victims of past conflicts. It is the pitiable groan of unnumbered graves in the military cemeteries and of the monuments dedicated to the unknown soldiers: Peace. Peace, not war."

Peace is and must be possible for two other reasons, the Pope continued.

"Yes, because peace has conquered the ideologies that oppose it. Peace is above all a state of mind. Peace has at last penetrated as a logical human need into the minds of many people, and especially of the young. It must be possible, they say, to live without hating and without killing. A new and universal pedagogy is gaining ascendancy — that of peace.

"Yes, because the maturity of civilized wisdom has expressed this obvious fact: instead of seeking the solution to human rivalries in the irrational and barbarous test of blind and murderous strength in arms, we shall build up new institutions, in which discussion, justice and right may be expressed and become a strict and peaceful law governing international relations."

Here Pope Paul cited the foundation of the United Nations and other international institutions.

"A new humanism supports them and holds them in honor. A solemn obligation unites their members. A positive and worldwide hope recognizes them as instruments of international order, of solidarity and of brotherhood among the peoples.

"In these institutions peace finds its own home and its own workshops."

# Publisher Robert Gore dies

FORT LAUDERDALE — The Funeral Liturgy will be celebrated at 11 a.m. today (Friday) in St. Anthony Church for publisher Robert Hayes Gore, Sr. who died Tuesday at the age of 86.

Participating in the Mass for Gore, one time governor of Puerto Rico, will be Bishop Henry J. Soenneker of Owensboro, Ky.; Msgr. Michael Fogarty, V.F., pastor, St. Coleman Church, Pompano Beach; and dean of the Broward County Deanery, Father Laurence Conway, pastor, St. Anthony Church; and Father Edmund Joyce, C.S.C., executive vice president, Notre Dame University.

Gore, formerly the owner of the Fort Lauderdale News and who founded the Sun-Sentinel, Pompano Beach, included in his property holdings the Sea Ranch Hotel and the Governors' Club Hotel, so named not because of his tenure as governor of Puerto Rico but because he was often host there to political friends who held the position of governor.

A native of Owensboro, Ky., where he was left fatherless and penniless as a young boy, Gore worked in his youth as a grocery clerk, blacksmith's apprentice and tailor's helper before becoming a newspaper reporter. He eventually became publisher of the Terre Haute, (Ind.) Post.

In 1929 he purchased the Fort Lauderdale News and in

1960 founded the Sun-Sentinel. Gore is survived by nine children, including R.H. Gore, Jr., T.T. Gore, J.A. Gore, J.W. Gore, G.H. Gore, Mrs. Charles L. Palmer and Mrs. Jack Firlit, all of Fort Lauderdale; E.F. Gore, Winter Park; and F.P. Gore, Chicago.

Fannin Funeral Home was in charge of local arrangements.

## Specialists to meet on pastoral council

WASHINGTON — (NC) — Ten specialists from several fields will explore questions relating to a national pastoral council, the chairman of a committee of the U.S. bishops' Advisory Council announced.

The specialists met for the first time Dec. 27 to 29 at the Marriottville Spiritual Center in Marriottville, Md., according to the steering committee chairman, Msgr. J. Paul O'Connor.

Msgr. O'Connor, chancellor of the Youngstown, Ohio, diocese, said that his committee has also sent a questionnaire to officials of diocesan pastoral councils to determine their interest in a national workshop and subjects they would like covered.

Members of the group of specialists include: Dr. Arthur Deegan of Clearwater, Fla.; and Msgr. Michael Gannon of the Catholic Student Center, University of Florida.

## U.S. Catholics aid 300,000 Chileans

SANTIAGO, Chile — (NC) — U.S. Catholics helped some 300,000 Chileans with food, clothing and medical supplies in 1972.

The aid, worth an estimated \$2.7 million, was jointly administered by the U.S. Catholic Relief Services and Caritas, Chilean Catholic charities organization.

A report released here said the U.S. Food for Peace supplies provided through CRS and valued at close to \$1 million, reached 260,000 children in schools, summer camps and neighborhoods.

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# 'SITTING' IN LIFE

**Cat Stevens song  
is subtle criticism  
of grand visions**



## On the Sidelines

Remember when football was strictly a man's sport? No longer. Patti Dunne, a pretty senior at Marist College in Poughkeepsie, N.Y., served as team manager for the college's football team during the season just ended. And evidently she did all right. Her team was 8-0 on the year.

## Holy Family model for families

By JOHN J. WARD  
The feast day of the Holy Family, to be observed Sunday, Dec. 31, serves as another reminder of the need to defend family life during this age when traditional values are undergoing attack. Fortunately, the Holy Family of Jesus, Mary and Joseph provides an inspiring example despite the passage of more than 19 centuries. It is important to remember the central role played by St. Joseph as the head of that family. In those days at Nazareth, St. Joseph performed no miracles. So far as his neighbors were concerned, he was only a common worker, doing nothing extraordinary. He was merely a good father. PERHAPS "merely" is the wrong word. For what was more important than being a good father during those difficult days of civil and religious strife? Indeed, for a man, what is more important today than being a good father? As foster father of Jesus during the days of Roman

dominance St. Joseph sparked no rebellions. He obeyed the civil and religious laws of his time. He well understood his primary task as protector of the family, and he was not distracted by other pursuits. Today, when arrogance seems to be valued more highly than humility, perhaps the example of St. Joseph deserves reexamination. For never has the role of the father been more tested. Never has traditional family life been in greater danger of erosion. Never before have we needed more men of St. Joseph's strength and character. WHEN we think of the Holy Family, Jesus and Mary justifiably command most of our attention. But St. Joseph's role must not be minimized, just as we must not downgrade the father of the family in this age of feminine activists, despite the merits of some of their goals. As long as the fathers of today perform their tasks with the strength and love exemplified by St. Joseph,

family life will survive and flourish. It cannot survive as we know it today without men of strong character, without true fathers willing to accept their roles as heads of their families. WHERE STUDENTS ARE INDIVIDUALS  
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## SITTING

Oh I'm on my way I know I am  
Somewhere not so far from here  
All I know is all I feel right now  
I feel the power growing in my hair

Sitting on my own not by myself  
Everybody's here with me  
I don't need to touch your face to know  
And I don't need to use my eyes to see

I keep on wondering if I sleep too long  
Will I always wake up the same (or so)  
I keep on wondering if I sleep too long  
Will I even wake up again or something

Now I'm on my way I know I am  
The times there were when I thought not  
Bleeding half my soul in bad company  
I thank the moon I had the strength to stop

I'm not making love to anyone's wishes  
Only for that light I see  
Cause when I'm dead and lowered low in my grave  
That's gonna be the only thing that's left of me

And if I make it to the water side  
Will I even find me a boat (or so)  
And if I make it to the waterside  
I'll be sure to write you a note or something

Oh I'm on my way I know I am  
Somewhere not so far from here  
All I know is all I feel right now  
I feel the power growing in my hair

Life is like a maze of doors  
And they all open from the side you're on  
Just keep on pushing hard but try as you may  
You're going to wind up where you started from.

Cat Stevens

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The Christmas season is one of thankful togetherness. It is a time for being close to those that you love and offering them thanks. Cat Stevens' new song also celebrates a thankful closeness.

On first listening, "Sitting" strikes an empty chord. The lyrics of the last verse sing: "Life is like a maze of doors . . . try as you may you're going

to wind up where you started from." The first feeling you get is one of emptiness — to think that you will end up where you started from. Who wants to go nowhere?

Still, there is a sound of happiness in the music and the haunting reminder that Cat Stevens is not a pessimistic person. And a second look yields a different interpretation.

IT SEEMS in fact that Cat Stevens is saying something quite different than that life is going nowhere. Rather, Cat is singing that life is a journey which ends where it began — which is already somewhere. He sings of "light" and "power." He sings of "sitting on my own not by myself, everybody's here with me." Most important of all, he says he is on his way to a destination not too far from here.

"Sitting" is a subtle criticism of the grand visions that we all have. It calls up our desires to set a destination far from ourselves, the mountain to be climbed, the impossible dream, the place in the sun. And it knocks them down simply, "I'm not making love to anyone's wishes, only for the light I see."

Life is good from the beginning. It is only to recognize the gift. This recognition is what takes so very long — pushing through the doors to come back and look again at the starting point from different views.

ALL OF US recall how difficult it has always been to appreciate God's gift to us. We want to prove ourselves with some great event or quest. We continue to find ourselves filled with doubts, wondering about tomorrow and what we will become.

But we keep coming back to the closeness to God that we have had from the very beginning. "All I know is all I feel right now, I feel the power growing in my hair." Cat Stevens is right when he sings that the way is to a place too far from here.

During this Christmas season we remember the real shock humanity experienced when God freely chose to be man. In that moment of history we were told to take another look at how worthwhile it was to choose to be a man.

We were told to look at our beginnings for it was truly somewhere already. We were told we do not have to launch a great campaign to find our light nearly as much as we must recognize it very near — even born among us.

## Book tells how two young girls stumble into new super business

**SUPERGIRLS**, by Claudia Jessup and Genie Chipps, Harper and Row. Nov. 1, 1972. 182 p. \$5.95.

Correctly subtitled "the autobiography of an outrageous business," this is the story of two young women, starting with only the name "Supergirls," who parlayed a dog-walking, personal-shopping service into a top New York enterprise. As Claudia tells the tale, it's excitement all along the way, while the two girls overcome, step by step, their utter and complete ignorance of operating a business — even a glamorous one.

The story outlines the appearances of the "Supergirls" on a TV show, the amazing results of this

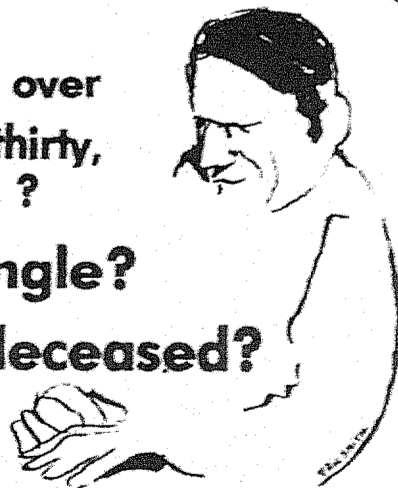
publicity, their discovery of what advertising is all about, their many early jolts, the expansion of their endeavors, and, finally, the inevitable change in direction as Supergirls Enterprises, Ltd. grows, flourishes, and matures.

Whether Claudia Jessup or Genie Chipps, the two Supergirls, or the editor of the book, Betty Baer Krieger, is responsible, it's all lots of

fun. The reader should — vicariously — relish the success of the Supergirls, and especially so if Madison Avenue, New York, is home territory. It's so well and believably written, so sparkling and gay, that if all else fails these Supergirls can always come up with another delightful book. (72-79675)

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# Mensaje Papal Con Motivo de la Navidad

Vosotros no esperais hoy de nosotros saludo ni otro mensaje diverso. ¡Feliz Navidad! El hecho que conmemoramos y celebramos encierra en si mismo tan grandes significación y tan alto valor que sirve como anuncio comprensible a todos y a todos es grato. Es el anuncio que hace brotar en los corazones los sentimientos humanos más sencillos y al mismo tiempo los más profundos e inefables: los sentimientos de la bondad, del amor, de la felicidad y de la paz: comenzó diciendo el Papa a los millares de fieles que colmaban la Plaza de San Pedro, embellecida con un luminoso y soleado mediodía invernal.

Nunca como en navidad el hombre tiene conciencia de si mismo, de su propia naturaleza, de su propia vida. Es la hora de la verdad humana. No sin razón el niño, la madre, la familia tienen los primeros puestos en esta humanísima fiesta. La propia casa, la propia mesa, la propia tierra, las propias costumbres inundan los espíritus con su dulce intimidad. Son momentos de natural contemplación la navidad, para quien sabe gustar su auténtica dulzura, revela el mundo interior del hombre, por lo general ensordecido y adormecido, lo despierta y lo tienta a entonar un canto espontáneo, que — fenómeno singular y bellissimo — aúna en conmovedora armonía las notas de las voces humildes y familiares con las cósmicas y lejanas, que llegan hasta El desde el mundo exterior. El espíritu y la naturaleza — dijo el Papa en su mensaje — forman un coro conjuntamente. Es la celebración del humanismo más auténtico y hermoso, que llega a la expresión de su consciente madurez:

¿Es esto y precisamente esto la Navidad? El encanto de la vida humana finalmente logrado en su realidad? Si, gocémoslo todos, pero no re-usemos captar — agregó Pablo VI — los interrogantes también ellos humanos, que éstos dulces momentos hacen suscitar. La Navidad, aún gustada con paladar naturalista, propone dudas, preguntas, cuestiones, que impulsan al hombre sensible e inteligente a una reflexión más profunda, que no sea el disfrute natural, que lleva consigo: Tras señalar a Cristo, el Hijo de Dios, aquel

cuyo nacimiento sobre la tierra en medio de nosotros seguimos celebrando hoy: como modelo del verdadero humanismo; el Pontífice advirtió que: El, Cristo, no solo es el arquetipo al cual uno puede referirse y mirar para tener la justa medida de imitación y comparación, es decir, el maestro, el guía, sino también el misterioso principio generador y manantial de un suplemento de vida en cada uno de nosotros. El es, el pan de vida, trasfusión de energías intelectuales, morales, sociales en quien lo acoge, en fin, cabeza de la humanidad hecha cuerpo místico suyo: Están tan cerca este Mesías y Salvador nuestro que todos lo vamos buscando hoy, casi como por obligación, sin excluir aquellos que lo quieren muerto y olvidado, avidos e ilusos de poder sustituirlo y de poder engendrar un humanismo nuevo, sin su luz, sin su amor. El humanismo verdadero y completo no puede ser otro que el cristiano:

¡Hombres de buena voluntad! No tengais miedo hoy de llamarnos cristianos. ¿No os dáis cuenta que, promoviendo la justicia y la paz, vais en busca del El, de Cristo? ¿No veis que aspirando a la liberación, una liberación que no sea enemiga de la libertad, estáis soñando con El y lo estáis invocando? No sentis que, mientras buscáis como evitarlo y rehuirlo, el os está siguiendo? ¿Seriais capaces de dudar quizá de que, volviendo vuestra mirada hacia El, lo descubriríais hoy con cara de enojado y enemistado? ¿No descubriríais más bien el Buen Pastor con un hechizo vigoroso y suave, capaz de inundar vuestro ánimo de un llanto de alegría y dispuesto a sentarse junto a vosotros, al lado vuestros seres queridos, vivos y difuntos, para celebrar con nosotros la Navidad? ¡Ojalá ésta cándida hipótesis se haga buen auspicio, se traduzca en confianza! ¡En nos se hace oración, esperanza, bendición! Concluyó el Papa.

Antes de impartir la bendición Orbi et Orbi el Santo Padre deseó las Navidades al mundo en quince idiomas diferentes, entre los cuales, por primera vez este año, en vietnamita. El saludo en español tuvo la siguiente fórmula: Felices Navidades en la paz y en el gozo de Cristo.

## Misas dominicales en español

**Condado Dade**

**North West**

Catedral de Miami, 2 Ave. y 75 St. NW — 12:30, 7 p.m.

St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m. 1, 6, 7:30 p.m. (sábados, 7 p.m.)

St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)

Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.

St. Robert Bellarmine, 3405 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)

St. Dominic, 7 St. y 59 Ave. NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)

St. Vincent De Paul 2000 NW 103 St. — 6 p.m.

Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes — 7:15 p.m.

Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka — 12:30 7:30 p.m. (Sábados 7:30 p.m.)

**South West**

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.

St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)

St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.

St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m.)

**Sábados:**

St. Kevin, 4120 SW 125 Ave. 12 m

St. Ana, 13890 SW 264 St Naranja — 11 a.m., 1 p.m.

San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights. — 12 m.

Little Flower, 1270 Anastasia, Coral Gables. 1 p.m.

**South East**

St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.

St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.

**North East**

Gesu, 118 NE 2 St. — Downtown — 1 y 6 p.m.

St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.

St. Martha, 11450 Biscayne Blvd., 11:30 a.m.

**Hialeah, Miami Springs**

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.

Immaculada Concepción, 4509 W. 1 Ave., Hialeah. 9 a.m., 7:30 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.)

**Miami Beach**

St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

## ORACION DE LOS FIELES

(Domingo de la Octava de Navidad)

(Fiesta de la Sagrada Familia)  
(31 de diciembre, 1972)

**CELEBRANTE:** Hemos escuchado a los sabios del Viejo Testamento y al Apóstol Pablo encomiar las virtudes de la vida familiar; pero en el Evangelio, vemos un ejemplo viviente en la Sagrada Familia de Jesús, María y José. Pidamos ahora al Señor las gracias necesarias para seguir ese modelo.

**LECTOR:** Nuestra respuesta será: "Señor, tu eres modelo y salvador!"

1. Que nosotros, pueblo de Dios, mostremos adecuado respeto y obediencia a nuestro Santo Padre y sus hermanos en el episcopado, encargados del rebaño de Dios, oremos al Señor.

2. Que los líderes de las naciones actúen como verdaderos padres de sus pueblos, al laborar incansablemente por la paz y mostrar genuina compasión por los pobres, oremos al Señor.

3. Que, igual que diste a María y José la gracia de vivir en armonía, y de amarte y cuidarte a Ti, des ahora a los matrimonios entre sí, y a los padres con los hijos, las gracias de vivir en el amor los unos por los otros, oremos al Señor.

4. Que el Señor muestre su especial y tierna misericordia hacia aquellos que se sienten afligidos por la muerte de un ser querido, oremos al Señor.

5. Que el Señor tenga misericordia para las almas de nuestros seres queridos que han dejado esta vida, oremos al Señor.

**CELEBRANTE:** Padre Celestial, Tu enviaste a tu Hijo, Jesús, a vivir en amorosa obediencia a María y José y a ser nuestro Hermano. Ayúdanos a imitarlo fortaleciendo los lazos de nuestro amor familiar, para así recibir el gozo de tu eterno hogar. Te lo pedimos por el mismo Cristo, Nuestro Señor.

**PUEBLO:** Amén.

**SOLEMNIDAD DE MARIA, MADRE DE DIOS**

(Primero de Enero, 1973)

**CELEBRANTE:** En este primer día del año nuevo, imploremos la ayuda de nuestro Padre Celestial en el nombre de su Hijo, Jesús, y por la intercesión de María, Madre de Dios.

**LECTOR:** La respuesta de hoy será "Señor, ten misericordia de nosotros, tus hijos."

1. Que este año, la Iglesia pueda guiar a todo el pueblo de Dios a una fe más profunda y un genuino espíritu de amor.

2. Que nuestros líderes espirituales y temporales trabajen incansablemente por la paz y el bienestar de todos los pueblos, oremos al Señor.

3. Que nuestras familias sean fortalecidas y guiadas en la creación de una atmósfera cristiana de amor y compasión en el hogar, oremos al Señor.

4. Que nuestros jóvenes encuentren en las Buenas Nuevas de Cristo las respuestas a los asuntos básicos de la vida, oremos al Señor.

5. Que más hombres y mujeres jóvenes se entreguen al servicio de Cristo en el sacerdocio, la vida religiosa y el apostolado seglar, oremos al Señor.

6. Que María, la Madre de Dios y nuestra madre, sea reconocida y amada universalmente como la Ayuda de los Cristianos, oremos:

7. Dios, ten piedad de nosotros, tus hijos.

8. Nuestro Padre, este Nuevo Año con seguridad habrá de cambiar nuestras vidas en formas desconocidas para nosotros. Tengamos el coraje espiritual para enfrentarnos al 1973 con absoluta confianza en tu piadoso amor y que dirijas nuestras vidas de acuerdo con tu sabiduría. Te pedimos esto por medio de Jesús, tu Hijo, nuestro Dios. Amén.

destrozada por el Castro-comunismo. Y también tienen un gran cariño y respeto por aquellos que les dieron el ser. Valores estos que Castro trata de aniquilar en sus vidas.

Por eso los jóvenes se resisten. Por eso se rebelan. Por eso en la mayoría de los planteles educativos en Cuba, sus paredes están pintadas con letreros en contra de

Fidel Castro y del comunismo. Es que en esa juventud que Fidel Castro trató demagógicamente de encontrar su punto más fuerte de apoyo... es donde habrá de hallar su derrota.

El engaño ha sido muy grande.

Y por ello en Cuba, en la sierra y en el valle, hay una rebelión creciente de estudiantes.

el salió en el Instituto y más tarde de la Universidad de La Habana.

Precisamente Castro ha violado todas las reglas de superación de la Universidad y ha destrozado todas las conquistas obtenidas a través de los años.

Hoy en día, a causa de la desafortunada vorágine que vive el Castro-comunismo, docenas y docenas de colegios de enseñanza superior y hasta elemental, tienen que ir a los campos a hacer labores agrícolas... a hacer el trabajo esclavo.

Niños y jovencitos cubanos, bajo las más adversas condiciones, bajo la lluvia, el sol y sereno, están en los campos cubanos llenando una cuota que les fija el mayoral comunista, so pena de no comer, so pena de ser castigados si no lo hacen.

Estos jóvenes son seres humanos que tienen en sus almas amor a ese Ser Supremo que hay en las alturas, a esa patria hermosa que se llama Cuba y que ven

## Rebelión de La Juventud Cubana

Por el Dr. MANOLO REYES

Todas las noticias llegadas de Cuba indican que en la isla mártir hay una rebelión creciente de estudiantes.

Muchos espectadores del tremendo drama Cubano podrían pensar que el régimen de Fidel Castro, por los trece años que lleva en el poder en Cuba, ha hecho un impacto de adoctrinamiento en la juventud cubana.

Nada más incierto. En la isla cautiva, los que hoy en día se están rebelando con enorme fuerza son los jóvenes Cubanos.

Cada momento que pasa los planteles comunistas que Castro tiene bajo su tiranía, van convirtiéndose más y más en círculos de resistencia y rebelión contra el régimen rojo de Cuba.

Es que uno de los principales sectores más traicionados por Fidel Castro ha sido precisamente el estudiantado. Castro ha renegado de las filas de las cuales

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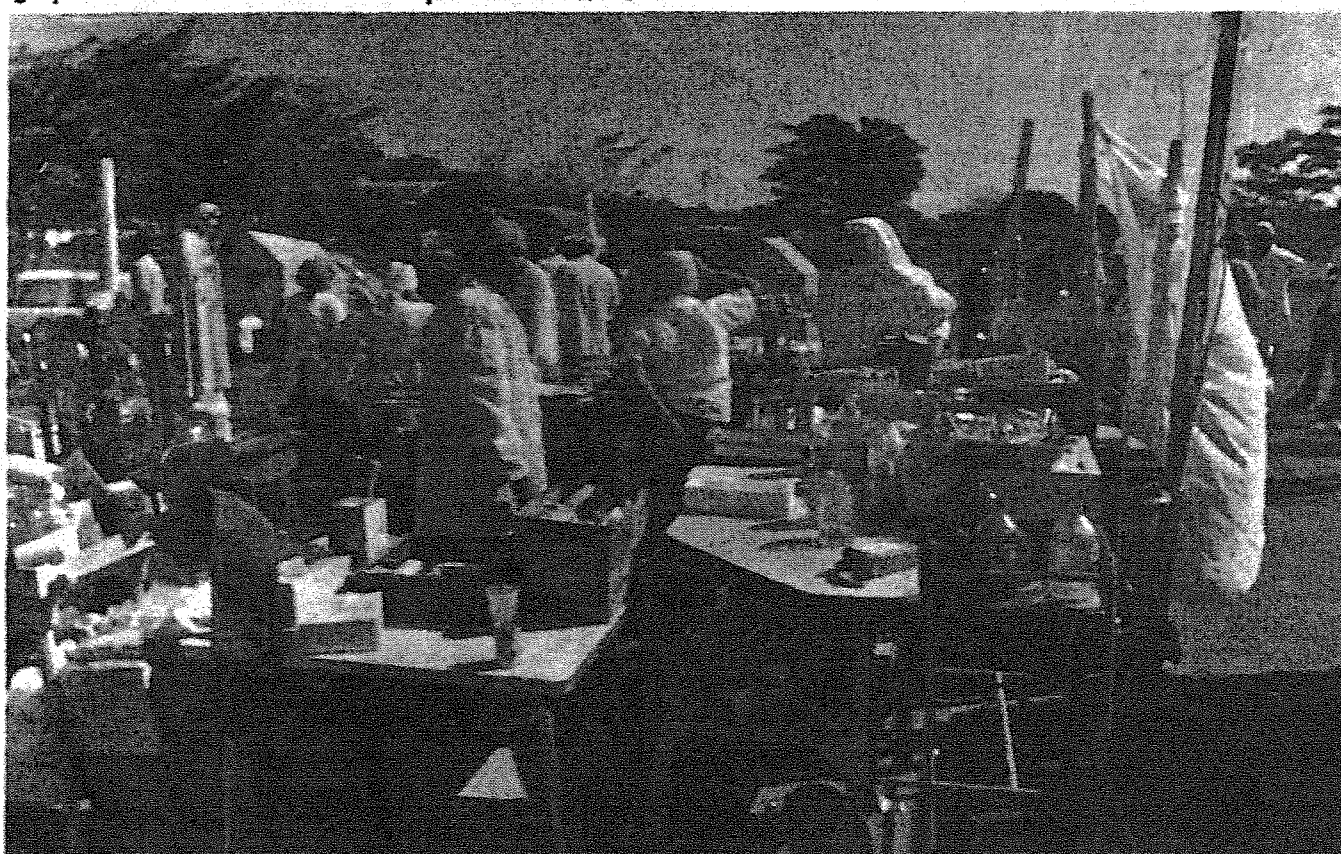
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# Managua bajo los escombros



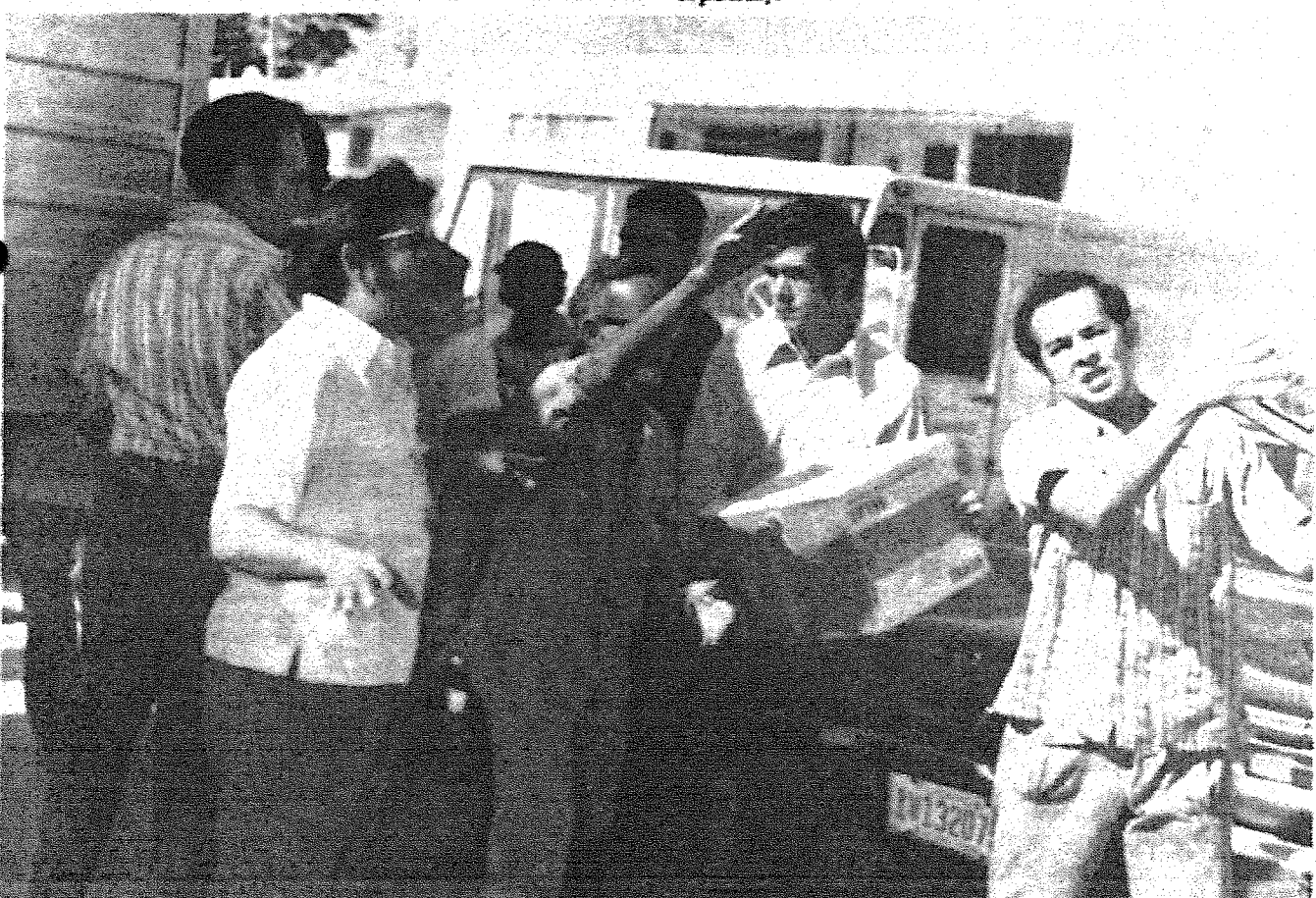
Llena de profundo patetismo, esta foto capta una zona de la capital nicaraguense devastada por el sismo. Asombrados aun por la magnitud de la tragedia un grupo de víctimas se reúne en lo que otrora fuera una

céntrica calle de Managua, junto con algunas pertenencias arrancadas a las ruinas. Foto Gort. (Tomada por su enviado especial Ray Núñez.



Médicos y enfermeros de todo el mundo han acudido a Managua respondiendo al angustioso llamado de ayuda que lanzó el pueblo nicaraguense a través de los medios de comunicación de radioaficionados. En ruinas sus

principales centros médicos, se han visto obligados a levantar hospitales de campaña en las afueras de la ciudad. Foto Gort (Tomada por Ray Núñez, enviado especial).



Desde los primeros momentos de conocida la gran tragedia nicaraguense, la emisora cubana WFAB, La Fabulosa, organizó una campaña para recaudar fondos en pro de las víctimas del sismo, con resultados que han

merecido el reconocimiento mundial, al sobrepasar la cifra de cien mil dólares en efectivo, más cantidades enormes de medicinas y alimentos. Foto Gort.

Conmoviendo al mundo entero, pero en forma especial a los países de Centro y Sur América, por su cercanía y origen común, Managua, la capital de Nicaragua, yace hoy convertida en escombros, envuelta aún por el humo de los incendios, y amenazada de graves epidemias debido a la putrefacción de los miles de cadáveres que permanecen insepultos.

Sin mermar la magnitud de la tragedia, pero si colaborando para tratar de aliviar sus terribles consecuencias, incontables países y los más poderosos organismos mundiales no tardaron en responder al llamado de auxilio del pueblo nicaraguense, y que en un principio, y a falta de otros medios de comunicación, trasmitió un grupo de radioaficionados, en una labor patética y plausible.

El Papa Paulo Sexto, inmediatamente de conocida la catástrofe, expresó su pena por las víctimas del terremoto, en telegrama que enviara al Arzobispo de Managua.

El mensaje, cursado por el Secretario de Estado Pontifical, Juan Cardenal Villot, dice que el Papa "Ora por la paz eterna de los muertos y desea el pronto restablecimiento de los heridos", y que por su parte se siente "más cerca de sus amantísimos hermanos nicaraguenses con la consoladora y paternal bendición papal".

Por otra parte las Iglesias comenzaron a hacer envíos de medicinas y alimentos, mientras el Servicio Católico de los Estados Unidos donaba un millón de dólares en comestibles guardados en almacenes nicaraguenses, y ordenaba el retorno al territorio de un barco que había zarpado dos días antes de la tragedia, con otros dos y destinados a diferentes países latinoamericanos.

Una colecta para recaudar fondos entre los habitantes de Bélgica ha sido abierta por "Caritas", que actúa en colaboración con "Caritas Católica Internacional", con sede en Roma; y "Caritas Católica Belga" ha organizado una operación de ayuda a las víctimas de Nicaragua bajo el lema "SOS Nicaragua".

## CAMPANA DE LA WFAB

Desde la llegada de las primeras noticias de la situación en Managua, a consecuencia del pavoroso terremoto de que fuera víctima, la emisora WFAB, La Fabulosa, inició un movimiento encaminado a recaudar un fondo de ayuda urgente a las víctimas.

Desde el propio sábado, y por orden del Vicepresidente de la Empresa, Tomás García Fusté, se suspendió la programación habitual, ocupándose los espacios en transmitir noticias de Nicaragua, en una labor informativa, y de base, por su contenido, para la intensificación de la humanitaria campaña por ellos promovida.

Al llamado de la Emisora, el pueblo de cubanos refugiados radicado en Miami, así como los miembros de las distintas colonias de hispanoamericanos del área, respondió sin tardanza, logrando reunirse hasta el momento de esta publicación, la suma de cien mil dólares, en efectivo, además de incontables cargamentos de alimentos y medicinas que han sido enviados ya, en su mayor parte, a la desesperada capital.

## MUERE MONJA CUBANA

Noticias recibidas informan de la muerte a consecuencia del terrible terremoto que sufriera Managua, de la monja cubana Leticia Lence González, de la Comunidad de la Divina Pastora, a quien aplastara las paredes de los locales de la Institución.

La Hermana Leticia era hermana de los padres Germán y José Lence, el primero fallecido en Cuba, y el segundo expulsado de la Isla en el año de 1954, y actualmente establecido en Costa Rica.

Por su parte las Teresianas notificaron del derrumbe de cinco de los siete edificios que poseía la Comunidad en el país, así como de la necesidad de destruir los otros dos, teniendo en cuenta los daños sufridos.

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# THE VOICE of Sports

By Bob Preziosi

## Here's 'Voice' all-star team

Sertoma Bowl Champion Cardinal Newman and district 8-AAA Champion Chaminade combined to land 12 of the 22 places on the 1972 Voice-All Archdiocesan Football Team, first team.

Newman's contingent of seven is headed by quarterback Tom Lucas who passed for 1,166 yards this season and 13 touchdowns with a 52% completion record.

He threw only three interceptions. Joining Lucas in the backfield were Alan Rhine of Newman, Bob Bradley of Aquinas and Curley's Fred Rose.

Rhine rushed for 824 yards and 14 touchdowns. Bradley, an excellent blocker, rushed for 743 yards at an average of 5.6 yards per carry.

Rose did it all. He rushed for 568 yards, caught 25 passes for 474 yards, had a punt return average for nearly 28 yards and returned nine kick-offs for 123 yards.

The receivers on the first team were Harry Chipchase of Mary Immaculate and Keith Morcroft of Chaminade. Chipchase caught 42 passes for 596 yards and eight TD's, while Morcroft, an outstanding blocker had 20 interceptions for 311 yards and three TDs. In addition, Morcroft scored eight PATs on pass interceptions, each good for two points.

OTHER first offensive players included Tackles Ken Harris of Chaminade and Chuck Tyner of Newman, guards Jorge Viego of La Salle and George Suarez of Columbus and center Toby Pasalados of Gibbons.

Anchoring down the middle of the defensive line is junior Mike Conforti of Chaminade. The Lions middle guard is one of three juniors to make the first team. The other two were offensive players, Bradley of Aquinas and Suarez of Columbus. At the tackles, on defense, are Pace's leading tackler Mark Roberts and 6-foot, 245 lb. Pat Poston of Newman. The ends are Theontrade Hawkins of Newman and Fran Smith of Chaminade.

The two linebackers on the first team both led their teams in tackles. Mike Kissner of Newman, a 6'3", 228 lb. senior had 72 unassisted tackles. Bill Googe of Gibbons was in on 20 plays per game on defense.

Of the four defensive backs, two are Columbus Explorers. Tim Kelly and Jim Murphy each had seven interceptions this past year. Murphy led the team in tackling. Finishing up the defensive first team were safeties Carl Johnson of Newman and Pat Callahan of Chaminade.

Vince Zappone of Chaminade and Sam Budnyk of Newman were named co-coaches of the year.

Zappone's 8-2-1 team gave him eight straight winning seasons. He took a team into the play-offs for the fifth time.

Newman's Budnyk directed a team which had five shut-outs this past year and gave up only 63 points in 11 games while scoring over 250. Newman's 9-1-1 record included an 8-3 Sertoma Bowl win over Winter Haven.

All selections for the All-Archdiocesan team were made based on notes by coaches and individual player statistics.

FIRST TEAM OFFENSE		
Player	School	Class
C. Toby Pasalados	Gibbons	Sr.
G. Jorge Viego	La Salle	Sr.
G. George Suarez	Columbus	Sr.
T. Ken Harris	Chaminade	Sr.
T. Chuck Tyner	Newman	Sr.
E. Harry Chipchase	Mary Immaculate	Sr.
E. Keith Morcroft	Chaminade	Sr.
QB. Tom Lucas	Newman	Sr.
RB. Alan Rhine	Newman	Jr.
RB. Fred Rose	Curley	Sr.
RB. Bob Bradley	Aquinas	Jr.

FIRST TEAM DEFENSE		
MG. Mike Conforti	Chaminade	Sr.
T. Mark Roberts	Pace	Sr.
T. Pat Poston	Newman	Sr.
E. Theontrade Hawkins	Newman	Sr.
E. Fran Smith	Chaminade	Jr.
LB. Mike Kissner	Newman	Jr.
LB. Bill Googe	Gibbons	Sr.
CB. Tim Kelly	Columbus	Sr.
CB. Jim Murphy	Columbus	Sr.
S. Carl Johnson	Newman	Sr.
S. Pat Callahan	Chaminade	Jr.

SECOND TEAM OFFENSE		
C. Alex Perez	Pace	Sr.
G. Norm Holzapfel	Newman	Sr.
G. Mike Harris	Gibbons	Jr.
T. Chris Harber	Aquinas	Sr.
T. Robert Ducanis	Curley	Sr.
E. Brian Glaeser	Gibbons	Sr.
E. Robert Coleman	Newman	Sr.
QB. Mike Bonfiglio	Curley	Sr.
RB. Chuck Palumbo	Chaminade	Sr.
RB. Vic Buscaino	Columbus	Sr.
RB. Mike McCarthy	Aquinas	Jr.

SECOND TEAM DEFENSE		
MG. Mike Basha	Curley	Jr.
T. George Bahadue	Curley	Sr.
T. Craig Wheaton	Gibbons	Sr.
E. Greg Diedrich	La Salle	Sr.
E. John Hafner	Columbus	Sr.
LB. Dave Pellico	Mary Immaculate	Sr.
LB. Bob Schuchts	Chaminade	Sr.
CB. Bob Prior	Pace	Sr.
CB. Mike Crudele	Belen	Sr.
S. John Pangerl	Gibbons	Sr.
S. Steve Hall	Aquinas	Sr.

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### Voice of sports

## Many can't believe it happened

Last week was a crazy week in the world of sports. Anyone who watched the NFL play-off games on Saturday TV involving Oakland-Pittsburgh and San Francisco-Dallas knows what I mean. I still can't believe some of the things I saw. The Oakland and San Francisco teams will probably never believe what they saw. Both of Saturday's winners won on flukes; but sometimes make the game more interesting. Sunday's games were a bit more true to form.

One noteworthy item is that three out of four home teams won last weekend's play-off games. Only San Francisco was unable to make home an advantage. Maybe the fans are a factor in pro football. We'll have another chance to find out this weekend. In Pittsburgh I don't think the home advantage will pay-off. I like the Dolphins by six points. Washington, barring any flukes, will take the Cowboys also by six.

\*\*\*

THE ONLY JV Basketball tournament to be held during the holiday season is one going on today (Fri.) and tomorrow night at Pace. Today Curley takes on Chaminade at noon, while Pace meets La Salle at 1:45. The winners play Saturday at 8 p.m., while the losers play at 6:30 p.m. consolation game.

\*\*\*

BISCAYNE College returns to action next week after a long vacation. The Bobcats didn't see any tournament action over the holidays. They play at

home in the Pace gym on Jan. 4 in an 8 p.m. contest against Farleigh-Dickinson College. The home team will be after its fifth victory.

Inter-county championships between Dade and Broward elementary school champions are being played this year and may be the first step toward establishing an Archdiocesan play-off system to determine over-all champions.

The South Broward league hasn't been in existence as long as the Dade league but the calibre of play is equal.

Last week Little Flower of Hollywood won the play-off in girls "B" volleyball winning two of three game match with Assumption. Sts. Peter and Paul of Dade won the "A" play-off over Annunciation.

Other play-offs will be held this year in boy's basketball and baseball and girls softball.

\*\*\*

WITH ABOUT one-third of the CYO basketball season over, many teams have established themselves as contenders for play-off berths. In the boys' division the teams are Epiphany, St. Thomas the Apostle, St. Timothy, St. Rose, St. Monica, St. Bernadette, Nativity, St. Edward and St. Francis of Assisi. Strong Young Adult teams include St. Monica, Holy Redeemer, Annunciation and St. Stephen. Front-running girls teams are St. Stephen, St. Monica, St. Francis of Assisi, St. Timothy and St. Rose.

Defending champions are St. Rose boys and St. Monica girls. Last year's young adult champion, St. Bartholomew, doesn't have a team this year.

## O'Neil rolls up points

Curley's John O'Neil scored a total of 82 points in two games last week. Aquinas raised its record to 5-1 and Pace held off Mary Immaculate to highlight last week's basketball action in Archdiocesan High Schools.

O'Neil scored 41 points in each of two contests as he led the Knights to the championship in the Deerborne Basketball Classic. The two wins raised Curley's record to 6-1, the only loss being to undefeated Miami Jackson.

AQUINAS used Don Cooper's 24 points and 20 from Guy Wheeler to make La Salle its fifth victim. The game had been close until the fourth quarter when La Salle went reeling into its fourth defeat.

Pace outscored Mary Immaculate in every quarter in the biggest SAC game last week to win 66-55 in the Pace gym. Pace was led by Joe Mullen (28 pts.), Randy Wilds (14 pts.) and Mike Edwards (14 pts.). The losers John Albury matched Mullen's 28 points.

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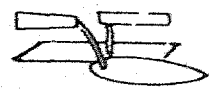
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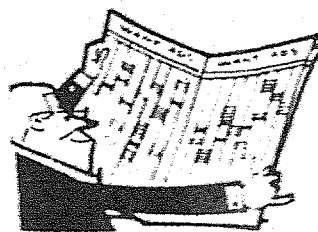
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# Pope urges the world to battle on for peace

(continued from page 1)

"With every motive of ancient rivalry overcome, may there clearly appeal to all what are today the demands of justice — the irreplaceable foundation of all genuine peace — and the demands of a respectful and cordial coexistence."

Pope Paul has used his annual speech to the cardinals of Rome over the years as a sort of "State of the Church" panorama to survey the major problems facing it. However, this year he deliberately chose to limit himself to the subject of peace.

NOTING that a "phenomenon" of "protest" has "manifested itself in recent years within the Church," Pope Paul declared:

"Let it suffice to say that this phenomenon seems to us to be above all one flowing from a contagious process of the general and pathological dissatisfaction that has pervaded the present generation."

"This phenomenon has caused many spiritual and practical situations in the ecclesiastical structure which are anything but peaceful and which for the most part can be reduced to a single and generic classification: a crisis of obedience."

The Pope recalled Pope John XXIII's fondness of the prayer: "Obedience and Peace" and said many of the protesters have found neither obedience nor peace. Despite protest within the Church, Pope Paul said:

"In this regard we are sustained by the admiration and the comfort of seeing this phrase made very real in the obedience and in the peace of the great — and today more aware — majority of the clergy, Religious and laity."

PRAISING all the international organizations working to establish peace and the agreements leading toward disarmament, Pope Paul expressed the hope: "May the Church be considered and treated not as a stranger and an enemy to be opposed, nor as a danger to be combatted, but as a force allied in all that is good, noble and beautiful."

It was at this point that the Pope made the first reference on public record during his reign to the state of the Church in Albania, close ally of Red China. He said:

"We cannot, however, be silent about one part of the Church of Christ to which there still seems to be reserved not the peace of silent suffering only, but — one might say — the peace of death."

"Permit us to speak of the grief we have when we think of a certain country, territorially small, but richly endowed with splendid traditions both civil and religious, a country geographically close to us and all the more so by reason of the affectionate respect that we have for it, but now cut off from us by such barriers that it would appear as if the vast ocean divided us: we are referring to Albania."

Pope Paul recalled that he never before had publicly referred to Albania for reasons of "loving concern and so as not, perhaps, to aggravate conditions of life there which are already extremely difficult for the Catholic Church as for other religious communities."

IN BRINGING his speech to a close Pope Paul admitted that probably many people will think he should not have

made the points he did because they "apparently do not directly concern the object and responsibility of our apostolic office and may sometimes seem even excessive."

But, he asked: "Is this insistence not perhaps an essential manifestation of that love of Christ which, as in Paul's case,

impels us and urges us on and does not leave us in peace wherever one of our brothers — and Christ in him — suffers in spirit or in body."

"And does this not correspond to the will of the Lord, who wished to mark with a greeting of peace the beginnings and the end of his earthly life."

# Families urged to unite

(continued from page 3)

carried on if the families express "their conviction that human life and the stability of the family are not realities bound up with this world alone" but involve "the eternal destiny of man."

"Our society is deficient in protecting the rights of children," the statement said. "Permissive abortion laws violate the unborn

child's right to life, and many of our social policies ignore the needs of children or assign the child an inferior status in society."

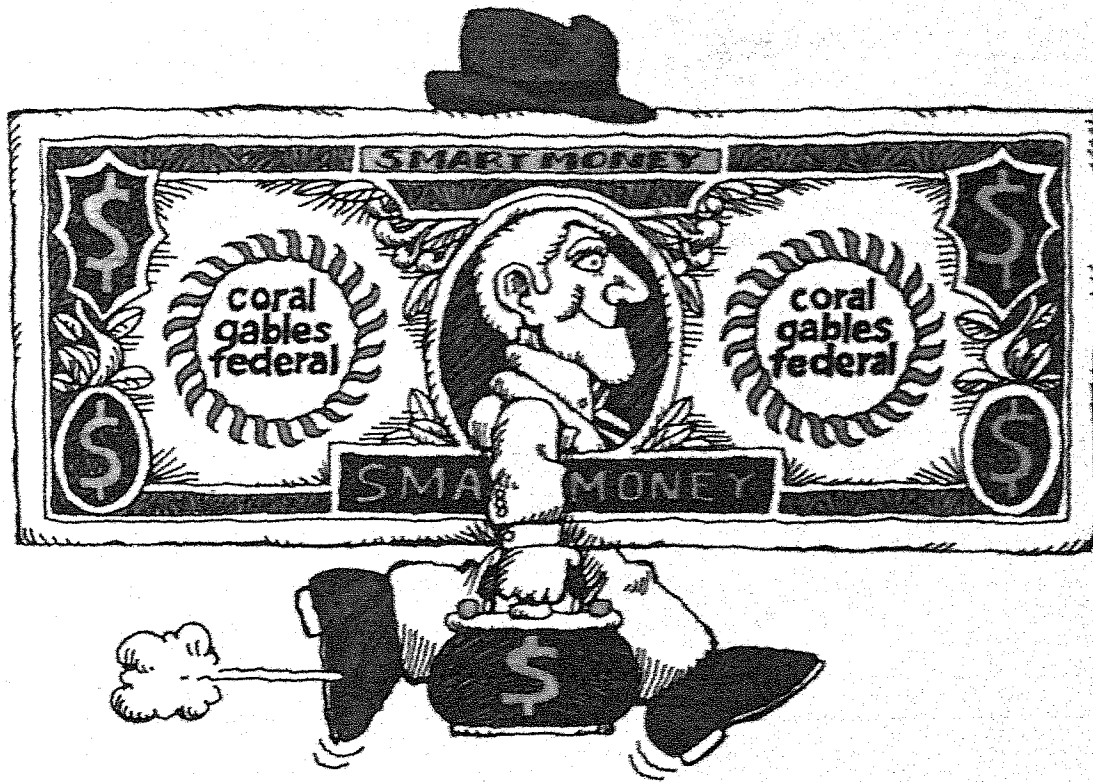
"Moreover, there is a growing tendency to treat children as burdens, or as interlopers in the private lives of their parents. Some parents seem to be involved in a continual flight from

their children."

Among the Church-related groups "actively engaged in helping Christian families fulfill their role in society," the Family Life directors mentioned the Christian Family Movement, the Marriage Encounter movement, Teams of Our Lady and pre-Cana and Cana programs.

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