Of Bishop-elect Gracida in Cathedral

Episcopal ordination Tuesday

Miami's Cathedral of St. Mary will be the scene of solemn rites of episcopal ordination at 4 p.m. on Tuesday, Jan. 25, when Bishop-elect Rene Henry Gracida is elevated to the episcopacy as Titular Bishop of Masuccaba and Auxiliary Bishop to Archbishop Coleman F. Carroll.

The second priest of the Archdiocese of Miami to join the ranks of the hierarchy in four years and the sixth Florida priest to be elevated to the episcopacy in this century, Bishop-elect Gracida was appointed Auxiliary Bishop to Archbishop Carroll on Dec. 14. The Chancellor and Vicar General of the Archdiocese is also pastor of St. Patrick Church, Miami Beach.

MASS will be concelebrated by Archbishop Carroll and the new Auxiliary Bishop with Archbishop Thomas J. McDonough of Louisville, who served as Auxiliary Bishop of St. Augustine from 1947 to 1957; Bishop Paul Tanner of St. Augustine, Bishop Charles McLaughlin of St. Petersburg, Bishop William Borders of Orlando, and Bishop John J. Fitzpatrick of Brownsville, Auxiliary Bishop to Archbishop Carroll from 1968 to 1971.

The papal document appointing the new Auxiliary Bishop will be read by Father Louis Roberts. Father John J. Nevins will serve as commentator during the ceremonies and Joseph M. Fitzgerald, K.S.G. will be the lector.

Masters of ceremonies will be the Very Rev. John J. Donnelly, Father Frederick Brice, Father Kieran Darcy, Father Arthur Debevoise, Father Gilberto Fernandez and Father Charles Zinn.

The combined choirs of St. Vincent de Paul Major Seminary and St. John Vianney Minor Seminary will sing during the rites under the direction of Robert S. Fulton, Cathedral organist and choirmaster, and Father James F. Fetscher, accompanied at the organ by Mr. Fulton and William

Coat Of Arms Of Bishop-Elect Gracida

Dearly Beloved in Christ:

The Catholic bishops of the State of Florida, in the light of recent news stories in the secular press in regard to abortion legislation, feel constrained to restate clearly and emphatically the moral principles involved in this ques-

Human life, from the beginning to the end of the spectrum, is sacred, and may not be destroyed by man. The deliberate taking of human life at any time after the moment of conception is a

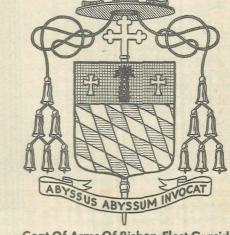
The State exists to do for the individual what he cannot do for himself. In this case, the individual is the unborn

One year ago, the bishops of the Province of Florida stated: "Governments and legislatures must remember that it is the duty of public authority to protect the life of the innocent by appropriate laws. The unborn must not be

The above statement is no less true today. There must not be any compromise on the issue of abortion, whether in the Legislature, the courts or

excluded from this protection.'

in society in general.



Florida bishops stress right of unborn to life

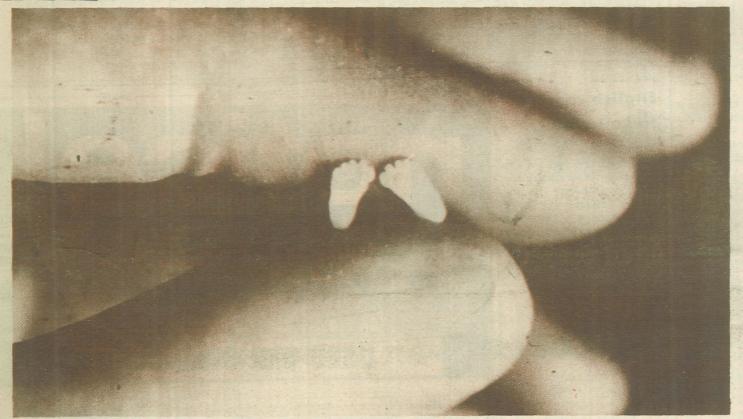
The following letter was issued this week by the bishops in the Province of Miami:



VOL. XIII No. 46

15¢

JANUARY 21, 1972



Tiny Feet Of An Unborn Child Are Held Between Adult Fingers

Abortionists' 'excuses' mere slogans

By MARY KAY WILLIAMS (NC News Service)

What passes for thoughtful arguments in favor of abortion is often a series of slogans, cliches, and misrepresented facts. You've

heard them all before. "A woman should have the right over her own body" . . . "An unplanned child will be an unwanted child" . . . "An unwanted child will be a battered child" . . . "Life is tough hough without being born handicapped'

'It's a private matter between a patient and her doctor" . . . "Abortion may be wrong, but I don't want to impose my moral-'ity on anybody else.'

The slogans for abortion proceed like a comfortable litany. One can get used to them. Nice people start saying that they go unchallenged. And this is their danger.

In this service, we'll be exploring some of these cliches and slogans against other

data. First we consider what some extreme types in women's lib have to say about

THEY BEGIN by maintaining that a woman should have the right over her own body. When the question is raised whether this right clashes with the right to be born, their response is usually that this is a private matter — that the fetus (the unborn child) is only a part of the mother's body like her appendix or her tonsils.

This is the point to challenge - this collision of rights between the fetus to continue life and the mother to control over her body. The basic question: is the fetus just a part of the mother's body, no different from her tonsils? Rhetoric may say one thing. But what do doctors and lawyers say? And what do pregnant women think?

The essential humanity of the unborn child has been established and recognized by

all the modern sciences of embryology, fetology, genetics, biology, and perinatology (the study of life from conception until after birth). They affirm that:

1. Fetal tissue is unique. There never was nor ever will be again another piece of tissue identical to it. But the same is not true of tonsil tissue. It is very closely related to all the other tissue in a person's body.

2. Fetal tissue is different from parent organism. Ask any biologist. He will tell you that the chromosomes and genes of the fetus are fixed at conception, and are different from that of the parents. And so while a mother's tonsils are hers and hers alone, the fetus is not a part of her body in the same way.

3. The fetus has an independent life. This is a dramatic discovery. It was reached by the new and exciting science of fetology the study of life in the womb. What it means is that the mother is a passive carrier, but the fetus is largely in charge of the pregnancy. This is why obstetricians treat the fetus as a second patient, different from the mother. And by doing so, they support the conclusions of world-famous Dr. H.M.I. Liley who pioneered in studying the fetus in the mother's womb. After decades of research, Liley concluded that the fetus "is neither an acquiescent vegetable nor a witless tadpole as some have conceived him to be in the past, but rather a tiny human being as independent as though he was lying in a crib with a blanket wrapped around him instead of his mother.

THE MEDICAL evidence is indisputable: Scientific advancements have made the fetus more protectable than ever before. One cannot continue to say that the

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

Sincerely yours in Christ,

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami.

> Bishop Paul Tanner, Diocese of St. Augustine

Bishop Charles McLaughlin, Diocese of St. Petersburg.

Bishop William Borders.

Bishop-elect Rene Gracida Auxiliary to Archbishop Coleman F.

The poor, sick, lonely, these turn to ABCD

unskilled, the distressed, the unwed mother, the dependent child, and the drug addict these are the people whose futures depend on the success of the 1972 ArchBishop's Charities Drive now being conducted throughout South Florida.

Broward and Palm Beach Counties and this week in Key West and Naples, hundreds of residents heard Bishop-elect Rene H. Gracida, Father John J. Nevins, William

Victims of poverty, the unwanted, the McBain, and others outline the various programs of the Archdiocese, which aid the needy regardless of color or creed.

Sunday will be "Stav-At-Home" observed throughout the eight counties of the Archdiocese on Feb. 6 when South Floridians will welcome ABCD volunteers, who will At regional dinners held last week in accept their pledges and donations to the annual drive.

The following Sunday, Feb. 13, will be 'Visitors Appeal' day in order that winter

(continued on page 10)

(continued on page 26)

Plea to aid Villa sent Pope

MIAMI - An appeal on behalf of wounded captain Jose Villa, a naturalized U.S. citizen, is being transmitted to Pope Paul at the direction of Archbishop Coleman F. Carroll of the Archdiocese of Miami.

The letter was given to Msgr. Bryan O. Walsh, Episcopal Vicar of the Spanish-Speaking in the Archdiocese, by Mrs. Villa. It seeks the release of her husband, whose ship, the Johnny Express, was seized by a Cuban gunboat on Dec. 15. Castro has released all the crewmen except four.

THE SHIP bore Panamanian registry. The government of Panama began negotiations to have the ship's crew, and the men of another ship captured earlier, released.

Msgr. Walsh assured the Villa family that the Church



Episcopal Vicar for the Spanish-Speaking of the Archdiocese, Msgr. Bryan O. Walsh, talks to the Villa family, left to right, Jose Antonio, Mari Pili, Isabel Cristing and Mrs. Villa.

would do all it could to help Pope Paul was given to Msgr. have Villa set free. them. The letter being sent to Walsh by Mrs. Villa IN ANOTHER letter the them. The letter being sent to

Walsh by Mrs. Villa,

Still maintaining diplomatic relations with the Cuban government, the Vatican was asked in the letter to use its influence to set Capt... Villa free. He has been held in Cuba incommunicado ever since the Johnny Express was seized.

Villa, with his wife and their three children, are naturalized citizens. Efforts are also being made by the U.S. government, through the

Villas had written to Archbishop Carroll, they appealed to the Archbishop "to please pray very much for Pepe (Jose Villa) and for the other three crewmen who have remained behind captive."

Assuring the Villas that the Archdiocese would do what it could, Msgr. Walsh said with a word of caution: "I'm not sure of what we can do in this case. Castro is the one who controls this situa-

Program of music for Cathedral rite

Following is the special program of music which will be heard during the episcopal ordination of Bishop-elect Rene Henry Gracida at 4 p.m., Tuesday, January 25 in the Cathedral of St. Mary.

Cathedral organist, Robert Fulton and Father James Fetscher will direct the combined choirs of St. Vincent de Paul and St. John Vianney Seminaries. Organists will be Mr. Fulton and William Schaffer.

ADCAN DEBT TIDE.

UKGAN PRELUDE:	
Toccata and Fugue in D Minor	J.S. Bach
PROCESSIONAL:	
Entrada Festiva	
KYRIE	J.S. Bach
GLORIA	Noel Goemanne
OFFERTORY:	
Now Thank We All Our God	J.S. Bach
SANCTUS	J.S. Bach 4
AGNUS DEI	
COMMUNION	
RECESSIONAL HYMN:	
All People That On Earth Do Dwell	
······································	. Vaughn-Williams
ORGAN POSTLUDE:	
Awake Thou Wintry Earth	IS Rach

Attendance by Invitation

Attendance at the Episcopal Ordination of Bishopelect Rene H. Gracida on Tuesday, Jan. 25 in St. Mary's Cathedral at 4 p.m. is by invitation, according to the Very Rev. John J. Donnelly, rector of the Cathedral and general chairman of arrangements.

Guests are requested to be seated in the Cathedral no later than 3:30 p.m. An ecclesiastical procession will precede the solemn ceremonies.

OFFICIAL Appointments Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments to be effective on the dates indicated:

THE REVEREND DONALD WALK - to Director of Campus Ministry at Miami Dade Junior College, North Campus, effective Jan. 20, 1972, while retaining other Swiss Embassy in Havana, to assignment.

THE REVEREND NOEL POYNTZ - to Assistant Pastor, St. Elizabeth Parish, Pompano Beach, effective Jan.

THE REVEREND ANDRES COUCELO - to Assistant Pastor, St. John the Apostle Parish, Hialeah, effective Jan. 27, 1972.

The Chancery also announces that upon the sophy or theology at the recommendation of the Very Reverend H.L. Cooper, S.J., world's oldest Catholic Pastoral Vice Provincial of the Society of Jesus in New Orleans, Archbishop Carroll has made the following

THE REVEREND E. CECIL LANG, S.J. - Assistant University of Louvain to Pastor, Gesu Parish, Miami, effective Jan. 17, 1972.

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'68 CUTLASS

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Executions in Cuba go on, exiled bishop says

CARACAS, Venezuela — (NC) — In an obvious reaction to publicity about the Havana government in recent weeks, an exiled Cuban bishop said here that favorable news reports tend to ignore repression and executions still going on in Cuba.

'Many people are set on a mental frame that takes anything but does not accept what we have to say," Bishop Eduardo Boza Masvidal told thousands of other Cuban exiles whom he serves as roving chaplain.

WRITING in the bulletin Mensaje, Bishop Boza said the prime example of repression in Cuba is found "in the condition of the political prisoners there, who are mistreated, humiliated and tortured, especially those who resist all attempts at Marxist indoctrination."

He cited reports reaching him of nfernal events" at the Manacas prison Boniato in Oriente province.

"In Boniato those confined to the 'tiger cages' are suffering extreme hardships," he wrote. "In Manacas, one of the inmates Jose Oriol Acosta Garcia, was fatally shot by guards (Aug. 5) during a protest demonstration.

He said the number of prisoners has reached "tens of thousands including many women," and that executions have and that executions have continued.

"Not long ago a youth, Luis Bello, the son of a former president of Cuban Catholic Action, was mowed down by a firing squad along with nine other prisoners."

REPORTS from other sources said that a youth, Jover Cuevas Santana, was killed by guards at Manacas some time during the last

compound in Las Villas and the jail at week of October, for resisting "humiliating"

The visit of Cuban Premier Fidel Castro to Chile at the end of 1971 and reports from correspondents and visitors on trends inside Cuba, have revealed what observers call positive values in the Marxist revolution there and its relation with Christians.

Among last year's visitors was Bishop Fernando Ariztia, auxiliary of Santiago, Chile, who gave his impressions about efforts by Catholics to overcome distrust in government circles. At the time Bishop Boza objected to the Chilean prelate's assertion that the Church in Cuba took an "anti-Revolution" stance a decade ago and was therefore repressed once Castro took power.

Bishop Boza, who is now vicar general at nearby Los Teques, wrote:

"MANY DISSENTERS denounce the

injustices of the capitalist countries, and rightly so, but at the same time show a complaisant obliging sympathy for a Marxist regime that ignores human rights."

'In their prejudiced mind, they believe assertions from people who were never in Cuba, or who merely made a quick visit, and on the other hand reject the testimony of those who lived there.'

He said the lack of basic freedoms and repression of dissent and protest have led thousands of Cuban citizens "to choose the calvary of exile." The world, he added, seems to ignore the executions, and no one outside Cuba had consistently denounced such conditions.

"Latin Americans seem to be contented that Cuba is not exporting revolution, and forget that a nation cannot be resigned to

Fr. Groppi 'contempt' overturned

WASHINGTON - (NC) A contempt sentence meted out to Father James E. Groppi several years ago by the Wisconsin legislature has been overturned by the U.S. Supreme Court.

The court held 7 to 0 that the militant pastor of St. Michael's Church in Milwaukee was not given a statement of the charges or a chance to respond to them.

Chief Justice Warren E. Burger said that the legislature's punishment, without hearing the priest, violated constitutional procedures. The fact that Father Groppi was held in contempt two days after his allegedly contemptuous conduct before the legislature was a major factor in the Supreme Court's ruling, Burger added.

Father Groppi was held in contempt by the Wisconsin Assembly Oct. 1, 1969, for his part in a welfare demonstration that had blocked the legislature for about 12 hours two days earlier.

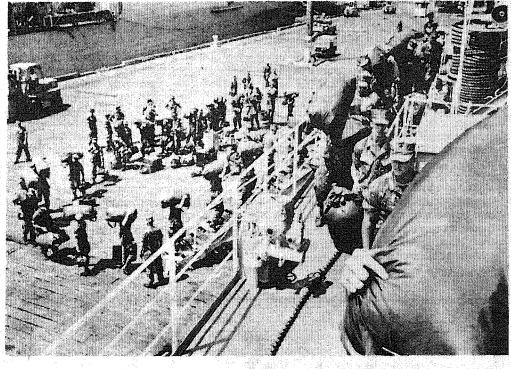
THE contempt resolution was adopted under an 1848 Wisconsin law without giving the priest an opportunity to present a defense. The resoluwould be confined to the county jail for six months or for the duration of the legislative session, whichever was briefer.

The 124-year-old Wisconsin contempt law had never before been used against anyone by the state legislature. In fact, Father Groppi was the first man in American history to be found in contempt by a legislative body without a hearing.

Father Groppi hailed the Supreme Court decision as a 'great victory for justice.''

"I think it's a great vicory for justice and its shows that whatever authoritative bodies we have in this country are going to have to respect the basic American rights,'

"It's good to see that the Supreme Court has come through with a 7-0 ruling saying that every American has the right to a trial, the right to face his accuser," said the priest. "It gives me a little hope that there can be change in this country."



MARINES BOARD a troop ship in Danang, South Vietnam, to return to the United States. Scenes such as this will be common in Vietnam during the next few months, after President Nixon's announcement that 70,000 more troops will be withdrawn from the war zone, bringing the troop ceiling down to 69,000 by May 1. In announcing his seventh troop reduction, the President said "another announcement will be made before May 1 with regard to further withdrawal."

Rockefeller: new aid method

tion specified that the priest New York said here that his administration would draft a private and parochial school aid plan to replace one declared unconstitutional on Jan. 11 by a federal court.

He said the new plan would be presented to the state legislature in "maybe a

Gov. Rockefeller said he within constitutional limits" and that an appropriate method could be found.

Leader Earl Brydges, a Republican, also pledged himself said she thought "we should to find other methods of giv- pour every penny we can into ing aid if the court decision is the public schools, especially upheld. Attorney General in New York City," and that Louis Lefkowtiz was studying she opposed public outlays for the decision and was expected by some observers to appeal the decision to the U.S. Court of Appeals.

A SPECIAL three-judge panel ruled that a 1971 New York law providing \$33 million for teachers' salaries and other costs of secular sub-

Pennsylvania and Connecti-Court last June.

In the legislature, Sen. get. Thomas Laverne, chairman of the Senate education comdent aid, or shared time.

However, Assemblywoman Constance Cook. The Senate Majority chairwoman of the Assembly's education committee, private and parochial schools.

> was applauded by Isaiah system enrollment in 30 Robinson, president of the states. New York City Board of Education, and Mrs. Blanche per cent are in Catholic Lewis, president of the city's schools, a Catholic spokes-United Parent Associations.

jects in private and parochial school system could absorb schools of New York City.

ALBANY, N.Y. - (RNS) schools was unconstitutional. the students now in parochial Gov. Nelson Rockefeller of They said the New York plan and private schools if they was not significantly different were forced out of existence. from the Rhode Island, Mr. Robinson replied, "It is not for us to make that decicut plans ruled unconstitu- sion. It is up to the state to tional by the U.S. Supreme 'make sure we are ready to handle all the students we

Msgr. Joseph T. O'Keefe, secretary of education for the mittee, called for an aid bill Archdiocese of New York, that would provide assistance issued a statement declaring was convinced "of the need for financial assistance dentaid exchange a statement dectaring through such possible that "we had anticipated the avenues as parent aid, stu-ruling" and that the act passed by the state legislature "was not the type of prominent victim of communism." legislation we had hoped for.

He suggested that tax credits, tax deductions, parent-aid plans, educational vouchers and other programs would be found constitutional.

Private and parochial schools in New York State enroll about 800,000 students. That is more, Msgr. Keefe THE COURT DECISION said, than the public school

Of the 800,000, about 85 man said, with about 350,000 Asked if the city's public students in the Catholic

Mindszenty sees diplomacy needed in divided world

By ANDREA KARMAN

VIENNA - (NC) - Cardinal Jozsef Mindszenty, in a remarkably candid interview at the Hungarian seminary where he now lives here, said he realizes that "the time for diplomacy has arrived to avoid any danger of war" between the Communist and non-Communist spheres.

At the same time, he sees "no noticeable improvements within the Communist regimes" in the seven years since the Vatican made its first at ampts to come to some sort of workable church-state arrangement with them.

The 79-year-old Cardinal responded freely to a number of questions from the same NC News correspondent who had interviewed him a few months ago at the Vatican, where the Cardinal's responses were carefully screened by higher Church authorities. At that time Cardinal Mindszenty, who had just left his 15-year refuge in the American Embassy in Budapest and gone to Rome at the Pope's request, confined his remarks largely to a non-controversial expression of gratitude for American help during World War II. It was his first interview in the West.

He moved to Vienna at the end of 1971.

IN THE VIENNA INTERVIEW, Cardinal Mindszenty said he left Budapest after all those years because Pope Paul VI had asked him to - and also because "perhaps my presence was an impediment, an obstacle to the smooth functioning of American-Hungarian relations . . . one does not want to abuse hospitality.

The Hungarian Cardinal, speaking in his native tongue with NC News, confirmed reports that he is working on a book about his experiences - his arrest, trial in 1949 on trumpedcharges, and imprisonment by the Hungarian

"I will not speak of sufferings," he said about his book, because I consider that I was right and a person who is within his rights does not suffer. I will simply tell the truth."

The Cardinal said he was hurrying to finish the book so that it could be published "just as soon as possible."

Cardinal Mindszenty said he was not even aware of the existence of the Cardinal Mindszenty Foundation, an anti-Communist group headquartered in St. Louis, until a few weeks ago when "some American ladies came to see me to tell me about it and request that I lend my name to it, as a

HE SAID he did not consider it a right-wing organization. explaining that his own anti-Fascist past was well enough known "to guarantee that I would not lend my name to anything right-wing.'

The interview with the Cardinal ended on an abrupt note when he was asked whether he planned ever to return to Hungary. He accused the press of treating him like a fool or a film star, of writing "the most incredible things about me," and of exploiting him for "cheap sensations."

For 2,000 years nobody was interested in what the Church does or says," he complained angrily. "Now all of a sudden it is considered public property.'

The Cardinal said that no layman can understand the complexities and problems of Church life, and that therefore no layman is entitled "to comment or write about it." He said he was no longer available to newsmen and has "nothing more to say."

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Friday, January 21, 1972 THE VOICE Miami, Florida Page 3

Citizens fighting crime meet with city officials

MIAMI - City Mayor David Kennedy commended the Dade County Concerned Citizens Committee this week for its unity and the good work it has accomplished during the short amount of time it has been in existence.

Meeting for the first time with the Mayor, Chief of Police Bernard Garmire and City Attorney Alan Rothstein, the committee gave a report in its fight against pornography, narcotics and crime in the

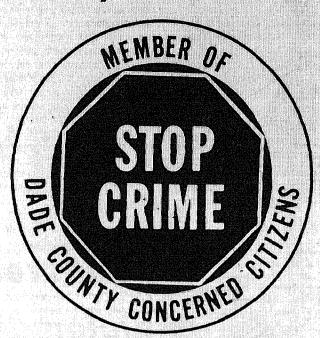
CONCERNING crime. Chief Garmire said he does not believe in a victimless crime. Every crime committed in the city has its victim, he explained.

The police make arrests, said Mayor Kennedy, and then manipulation in the courts says that the crime is not a violation of the law.

"Our committee is concerned with this attitude," said Gordon DiBattisto, executive vice president of the committee. "We are going to follow this up and see why the courts let offenders go free."

The bond issue coming up for vote on March 14, dealing with the buying of land, will have a bearing on the crime issue, said Mayor Kennedy.

One of the results of the issue will determine what old



This is the new insignia of the Dade County Concerned Citizens Committee.

slums will be torn down, and this will eliminate some of the present crime in certain areas of the city.

THE COMMITTEE recently adopted a car-bumper sticker which reads in white letters, "STOP CRIME." The design of the sticker, in the form of a stop sign, was designed by DiBattisto. Around the exterior of the design are the words, "Member of Dade County Concerned Citizens.

A person receives one of

the stickers, said DiBattisto, whenever he has donated time or money to the program to "rid the high rate of crime in commercial banking, with Father Sager said, "found whose income remains stable in Dade County.'

The next meeting of the committee will be held in the near future with the county commission, county mayor Steve Clark and county officials, said DiBattisto.



MEETING for the first time with city officials, Dade County Concerned Citizens are shown with Mayor David Kennedy, Left to right are: Rev. William Pickles, Episcopalian priest; Rabbi Phineas Weberman, the Rev. Ted Place, City attorney Alan Rothstein, Mayor Kennedy, the Rev. Jacob Jerstad, chairman; Chief of Police Bernard Garmire, Gordon DiBattisto, attorney David Cerf Jr., and Arthur Rosichan.

Angum naman na Orlando has new donor set-up

human concerns.

The bishop said he has unique in the nation. entrusted Charles F. Lorenz, who has 10 years experience with the finance committee." Catholic schools, all forms of people and priests in foun- sections of the diocese that religious education and the dation services." broad area of social service to those in need.'

new vehicle for charitable concerns (yet to be officially lando diocese. giving as a foundation for named) is "unique in Florida

the chancery, views the new assistance.

Father Neil A. Sager, dio-foundation as a vehicle the - Bishop William D. Borders cesan comptroller and pastor bishop and the diocese can of Orlando has appointed a of St. Peter Parish, Deland, use in educational and charit-Florida banker to create a said the foundation for human able undertakings in the Or-

Some areas of concern. and its approach may be according to Bishop Borders and Lorenz are: the plight of "THE BISHOP, together the aging residents who have been affected by inflation and the task of "communicating Mr. Lorenz to be particularly and inadequate; Catholic high to people of means the part competent for the financial schools; all religious educathey can play in extending management of the trust as tion programs; the develop-'Christ's kingdom through well as for the counseling of ment of parishes in certain would not have the resources Lorenz, whose office is in to support parishes without

Adoptanti smut laws

TRENTON, N.J. - (NC) displays and the sale of porno-The New Jersey State Assembly here passed and sent to Gov. William T. Cahill a set of four bills designed to curb the distribution of pornographic material, especially keeping it out of the hands of young people under 18.

Supported by the Christian Communications Apostolate of the Newark archdiocese, the bills were approved by overwhelming margins.

The main bill amends state laws on obscenity, removing the phrase "utterly without redeeming social importance" from the definition of what is to be considered obscene.

The three accompanying bills are all aimed at public

Every great affair has

graphic books, films, magazines and pictures to young people. They define obscenity in regard to the young in explicit sexual terms which some opponents charged made the bills themselves obscene under the definition.

All four measures passed the State Senate last spring.

Legislative sources here said they expect Cahill to sign



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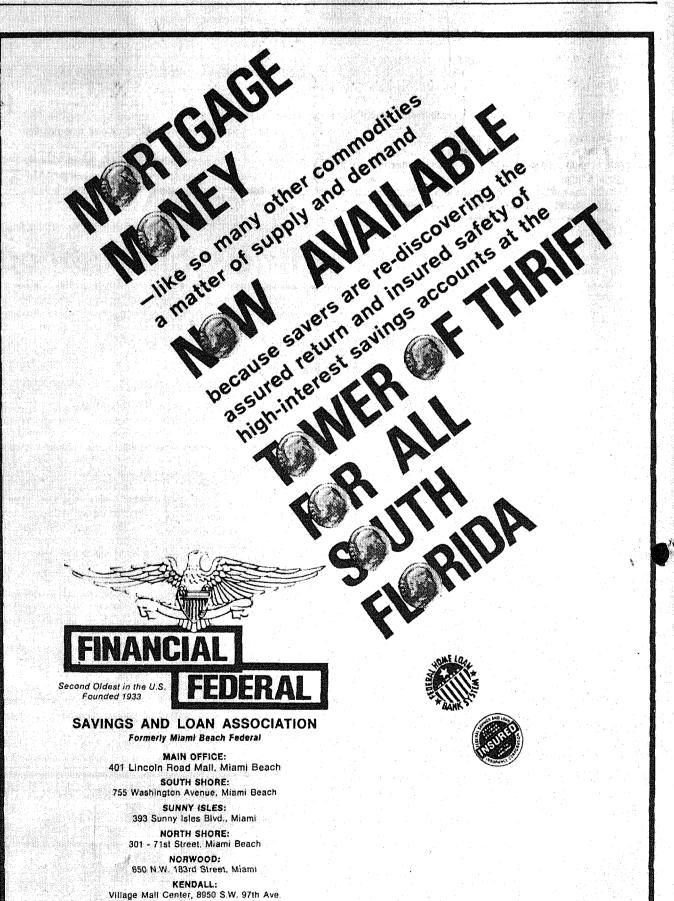
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Americans will find it a little less painful preparing to travel abroad. The U.S. Public Health Service has changed its list of recommended vaccinations. Innoculation against typhoid has been virtually dropped from the list for the average traveler heading for the more developed areas of the world. Antiplague inoculations are now only for Vietnam, Laos and Cambodia. Still recommended for all international travel are vaccinations against, tetanus, poliomyelitis and diphtheria. Have a painless trip everyone!

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Work of the priest in major seminary

"Going, therefore, teach you all nations" was spoken to uneducated and unlettered Apostles and yet by these words Catholic education had its beginnings and received its mandate

The very nature of our Church demands that she be a teacher telling of Christ to all men. Every member of the Church is by his Baptism a witness of Christ. Christianity in the first centuries had a marvelous expansion because this witnessing for Christ was widespread and enthusiastic.

It was done by the words of the unlettered in whom the Spirit worked, who told of Him who was salvation.

It was done by the death of martyrs who by their deaths gave proof of their faith in Him who is Life.

It was done by the meekness and patience and charity of those who so suffered in persecution and torture that they proclaimed Him who is Love and Mercy. Through the preaching of the example of a life lived in faith and hope and charity, these Christians led great numbers to faith and baptism in Christ.

IN THE CITIES AND TOWNS of present-day America ere are untold millions who know not Christ. There are other millions who know of Him but heed Him not. More disturbing is the great number of men who call themselves Christian but only when asked a religious preference to be put on an Army identification tag or a hospital wrist band. To all of these men the Church of Christ is sent to teach in this our day - to teach Him who is their God and their Salvation.

To accomplish this task there is the same need for the example of Christians living their lives in personal commitment to the highest ideals and standards. Yet in our day there must be something more. There must be a reasonable and intelligent presentation of every Christian belief as living truths applicable to daily life. Our world insists on being convinced by reason as well as inspired by example.

The greater part of this teaching and preaching will be the duty of the Diocesan Priests who staff the basic unit of our Church, the parish. Every active Catholic priest is a teacher. Even if he could avoid the pulpit or the classroom or the lecture hall he would teach by the example of his life. He would be a teacher in the confessional when by counsel and direction he guides a penitent back to God. He would teach in the Rectory front-office when he instructs a child for confirmation or an adult for conversion. He would teach by his attitude in church, by his friendliness in postoffice lobby and on village sidewalk, by his patience and kindness shown even in the answering of a telephone query in the middle of

HE TEACHES in a formal way in the reading of the Word of God, in his preaching of sermon and homily, in the instructions preceding the Sacraments, in the classroom of Sunday School or High School instruction class, in his talks to various parish societies, in his training of lectors and servers for

Every priest is a teacher. But the teacher must also be taught. In every large diocese there is a seminary where diocesan priests are trained to be capable heralds of the

There are about 14 priests assigned as teachers at the Archdiocese of Miami's major seminary, Boynton Beach.

Need expert on obscenity

scenity conviction.

the case of William Groner, a book distributor, who was found guilty by a lower shipping for the beatification allegedly obscene books in for the beatification interstate commerce from and canonization of a

government did not introduce expert witness testimony in the lower court but presented as evidence some of the algedly obscene publications.

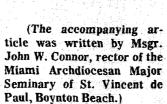
NEW ORLEANS - (NC) own inability to form an Jurors cannot objectively opinion in the case "is the decide what is legally obscene basis for our holding that without the benefit of expert expert testimony is required testimony, the Fifth U.S. Cir- on the elements of obscenity cuit Court of Appeals ruled in order to furnish juries and here in overturning an ob- this court with an objective basis for deciding on the issue The decision concerned of first amendment rights.

Hollywood, Calif., to Dallas. Inun who helped edu-In its decision, the appellate court noted that the cate, Black and Indian children since

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MSGR. CONNOR

priests of Miami and other dioceses in studies concerning the Bible, the Sacraments, the Liturgy, the Laws of God and His Church, in Philosophy and History and other subjects.

A seminary professor's ministry is not the direct care of souls in parochial work. It is the training of candidates for the priesthood. The purpose of the seminary is to develop holy men of God, dedicated and generous, who will be men of intelligence and wisdom and culture. During the years in the seminary there should be an enlargement, a deepening of knowledge and love of Christ within the student. A total commitment, a complete dedication, should result. The seminarian will be formed then according to the new love of God, putting aside selfish hopes and interests and living for Christ. He will become a man of God who, like Saint Paul, will spend and be spent for the salvation of men.

ESSENTIAL to development and effectiveness as priests will be an adequate and thorough training in all the areas and facets of future priestly work. Not only to be enriched with the treasures of Scripture studies, Theology, Philosophy, etc., but he should also be fully informed in all the heritage of past and present scholarship in the humanities and the sciences. He should be able to appreciate and love beauty and culture wherever it be found. He should be possessed by a balanced curiosity and interest in all areas of knowledge. He should be a searcher after truth eager to increase his store of facts and attitudes throughout his whole lifetime by study habits guaranteed by a disciplined way of life.

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The priest-professor in the major seminary tries to inspire and guide his students in their quest for sanctity and wisdom. If the teacher's work is successful, then the Church will be the richer and better because of it - richer and better in the possession of priests who are integrated personalities endowed with a cultured, disciplined mind, directed toward the One Truth which is Christ.

Seminarians will become priests and will be aware of their dignity and destiny in serving Him well, humbly aware of the greatness of their contribution to all society, humbly aware of their debt and obligation to the people of God whom they shall serve.

The Seminary professor hopes and prays that his students will become priests who will combine dignity with friendliness and kindness, seriousness of purpose with good humor, conscientiousness with tolerance, discipline with gentleness. He hopes that they will be priests of integrity and sanctity who will live and serve according to the finest cultural traditions and highest ideals of the Catholic priesthood.

In the priests he trains, the Seminary professor projects They are the teachers of teachers. They train the future his own priesthood into the activities of parish life and thus helps in leading men to God. In this is he blessed. In this he finds his satisfaction and reward.

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LARGE CATHOLIC STAFF



The sacredness of life permits no compromise

Newspapers throughout the State of Florida recently carried confusing accounts about the Catholic position on abortion. Although The Voice in past years has published an enormous amount of material from doctors, legislators, lawyers and moral theologians clearly stating the position of the Catholic Church with regard to liberalizing abortion laws, we feel impelled once again. in the face of these misleading reports, to reaffirm the Church's stand.

This issue of "The Voice," on Page one. carries the most recent statement of the bishops of the State of Florida regarding the teaching of the Church on abortion. Those who have been deeply concerned in recent years about the dangers of liberalizing abortion bills and have conscientiously informed themselves of arguments pro and con, will recognize that this latest affirmation of the bishops varies in no way from past declarations.

ALTHOUGH some newspapers spoke of Catholic leaders getting ready to compromise, if the Supreme Court decision declares existing laws concerning the termination of life in the womb unconstitutional, the spiritual leaders in this State flatly deny any such intention, and lament the confusion such stories have caused among Catholics and non-Catholics.

Their statement, in fact, contains

nothing new. Direct abortion is an assault upon innocent life and results in the destruction of human life. Science has produced no evidence whatever to support the theory that the fetus is not a human being. On the contrary, scientific evidence indicates that "the child in the womb is endowed from its earliest existence with characteristics of human life and even though dependent on its mother for development, enjoys a life of its own.

ONCE AGAIN the Florida bishops also remind all citizens that American law for many generations has consistantly recognized and sought to protect the rights of the unborn child. In New York in the midst of the widely acknowledged chaotic situation resulting from extreme broad legislation favoring abortion, a lawyer is presently defending in court the rights of one of the many unborn children. This has been the tradition of American laws - to support and protect the rights of every person, including the unborn.

This question of the sacredness of human life cannot admit of loose compromise and friendly sacrifice of principle. The public welfare is not advanced by bartering moral principles. Unless the right to life of all persons, even the tiny being in the womb, is protected and safe guarded, all human rights are endangered.

Theater padlocked over smutty films

CINCINNATI - (NC) -Sheriff's deputies here padlocked a downtown motion

Sees mentally ill victimized

INDIANAPOLIS - (NC) - The mentally disturbed and the retarded are locked up not because they are dangerous but because their behavior annoys somebody, according to the dean of the University of Notre Dame law school.

These so-called patients are not dangerous," said Dean Thomas Shaffer in a talk before members of the Indiana Civil Liberties Union

"Even if they were dangerous, one might wonder locked up when the more devious and the more dangerous among us are not locked

up,"Shaffer said.
"The mentally disturbed and the disabled are locked up because their behavior annoys somebody who is able to get them locked up."

The Most Reverend

Coleman F. Carroll

Archbishop of Miami

President

The Voice Publishing Co., Inc.

Rt. Rev. Msgr. James J. Walsh

Editorial Consultant

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ice, Religious News Service, Catholic Features Cooperative and Catholic Press Features,

Common Pleas Court Judge depicting nudity, sexual William S. Mathews ordered excitement or sexual conduct showing obscene films.

Mathews' action followed objects. 17 days of hearing testimony and arguments in a civil suit court that the subject filed by Charles H. Keating material would be found to be Jr., Cincinnati attorney and founder of Citizens for Decent all definitions of the law," the Literature. Keating charged that the theater, Cinema X, mented that the films at was a public nuisance because it violated Ohio anti-obscenity laws.

legislation making it a crime deeming social value. "to commit acts of rape, morality. He said that the films described in the suit. evidence in the case showed

law giving these criteria for judging what is obscene: that being appealed, and it is exits dominant appeal is for the pected that the order closing its dominant tendency is to pealed.

picture theater after arouse lust by displaying or it closed until it stopped in a way which tends to rep-

"IT IS the opinion of this healer. material would be found to be obscene in not just one but in judge said. He also com-Cinema X went substantially beyond community standards and that the material offered MATHEWS SAID state in evidence was without re-

Judge Mathews said he sodomy, adultery, incest, would have no objections to represented current the reopening of the theater if community standards of it didn't show the kind of

Earlier the judge had that the theater had been ex- found the defendant, Cinema why bizarre people should be hibiting for financial gain pic- X International of Cincinnati. tures of acts violating com- Inc., in contempt of court and munity standards and state subject to a fine of \$400 a day for failing to bring into court Mathews cited an Ohio the films in question. The fine and contempt finding are "prurient interest" and that the theater also will be ap-

> **TELEPHONES** Editorial - 758-0543

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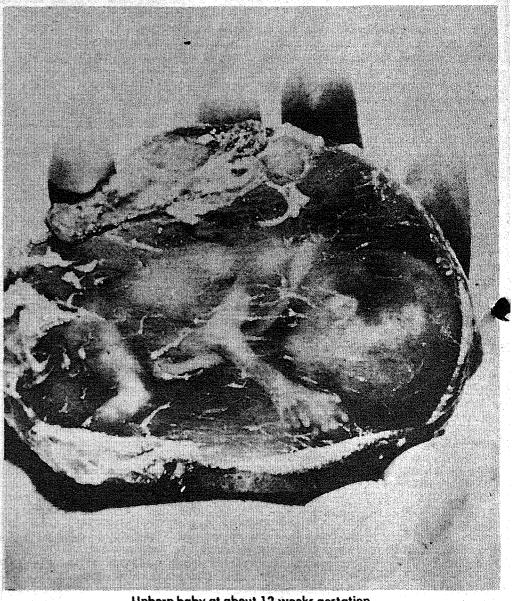
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He has a right to life



Unborn baby at about 12 weeks gestation.

This Nixon speechwriter different-- he's priest

WASHINGTON - (NC) - The only priest in the White House, speechwriter and unsuccessful Rhode Island senatorial candidate, Father John McLaughlin, says politics is "a form of healing."

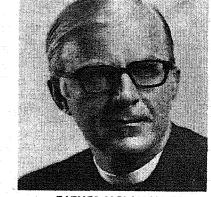
The good politician harmonizes the resent human beings as mere views of opposing sides and creates order, or objects.

views of opposing sides and creates order, or as Father McLaughlin sees it: "He is a

He hasn't ruled out running again for office but for now he's working 12-hour days as one of President Nixon's six writereditors - and he finds it exhilarating.

"The President gets advice from all quarters as he makes his decisions," Father McLaughlin said, and he considers he has an impact on some issues involving the President although he declined to be

SPEECHWRITING is a hidden craft anonymously performed. President Nixon is



FATHER MCLAUGHLIN

the visible author of all his talks and, despite all the help he has, determines the basic approach in such major speeches as his Jan. 20 State of the Union message.

Father McLaughlin at 44 is tall, husky and blond. He is a Jesuit, holds a doctorate in education from Columbia University, and has been a writer, photographer, magazine editor and radio-television producer in recent years.

He came to the White House last July and since has helped prepare some of the half-million words emanating annually from the White House.

"I write right across the whole spectrum no more in the religious area than any other." he told a recent informal gathering of news people.

He says he sees no conflict between Church and State in being a priest in the government.

'I don't serve here as a priest;" he said. "I don't serve sacraments here. I'm here because of my other credentials.'

SOME PEOPLE still view the priesthood as a state of being which exhausts an individual's identity. He disagrees.

"I have the function of administering the sacraments of the Catholic Church but this does not exhaust the full function of my duties," he said.

More and more Jesuits are operating different."

outside the framework of the institutional Church, as he is. In answer to a question as to whether this didn't strain the Church's. ability to keep open its schools and churches and hospitals, he said, "There are many mansions or many rooms in the Catholic church to do many things. . . to say there is only one way to be a priest is risky.'

He says public Mass now more frequently than he did when he was associate editor of the Jesuit weekly journal, "America." Then he was lucky to get out to Quantico Marine Base to say public Mass once every four months. Now, he said, he averages three out of four Sundays there.

Rather than living with other Jesuits at Georgetown University, as does Congressman Robert Drinan, a Jesuit and Massachusetts Democrat - Father McLaughlin deliberately opted to live alone in a private apartment.

"I wanted to walk to work," he said. "And I am very aware of the Church-State concern that some people might have. I think this way I am fulfilling all the aspects of independence.

"I send out my own dry-cleaning, buy my own food, arrange to have my apartment cleaned and live very independently," he said. "I think the impression is a little cleaner (than if he were at Catholic quarters)."

AT WORK, he wears civilian clothes (again, in contrast to Father Drinan, who usually wears a clerical collar in Congress) and the day of the interview he wore a pinstriped grey suit with white shirt and a medium-width navy blue tie. His spacious office in the Executive Office Building is filled with books and paintings, including one blue and beige-toned abstract with the words on the side: "I act different because I am

New and old spirituality-both rooted in Jesus

By MSGR. JAMES J. WALSH

When we are analyzing the old and the new spirituality in the Church, we are not talking about competition between the two. It's not a question of which "side" will eventually win out, or which is going to give

To think of this vitally important matter of the manner in which we should approach God today as a kind of game in which we have to show others we are right and they

The Truth of the Matter

are wrong indicates clearly that the whole question is not understood.

In essentials, there is only one spirituality. And it is rooted in Jesus in the Aspels. Our Christian life is a risen life in Jesus. We are living off the hope of His resurrection infused in the world. We are moving, pilgrims in a pilgrim church, towards final union with God in heaven.

As followers of Christ we are committed to a life of love of God and neighbor. So were the first Christians - and all those in the inbetween centuries. This meant the same for all: "If you love me, you will keep my

vague, abstract idea, but a concrete reality, governed by certain firm, clear laws.

DURING the sermon on the mount. Christ spelled out the spiritual laws which gave expression to this love. "How happy are the poor in spirit; theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted, Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy shown them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called the sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven." (Jerusalem Bible translation, Matthew 5: 1-10)

The Gospel instruments of fidelity and growth and maturity are prayer and penance. These are fulfilled in the service of God and neighbor.

Moreover the Christian is identified by a cross, not merely by physical or mental or social pain, because everyone experiences. these to some degree. As Christians we should be joyfully willing to take up the cross, or at least to do so in a spirit of resignation to God's will, as a necessary part of daily living in the service of God and others.

This basically is the spirituality the

commandments." Christian love was never a Apostles practiced. Clement followed it in the generation after the apostles. St. Athanasius and John Chrysostom in the East differed greatly in cultural background, but found the Gospel directives perfectly suited to their quest of perfection.

IN THE 4th CENTURY, Augustine broke with his past, probed deeply into the Gospel guidelines for holiness and learned at first hand that they made spiritual giants. The hermits who fled the world and its evils needed no other model than that of Jesus in the Gospels.

So did Bernard in the 12th century, as he left his monastery frequently to settle disputes within the Church and between warring kings. Thomas Aquinas expanded the concepts of Gospel spirituality with unprecedented clarity and depth and found a lifetime much too short to treat the subject adequately. Incidentally, it is interesting to note in our day of super-activism, he claimed he learned more from prayer than from

Teresa of Avila and John of the Cross. immersed in the simplicity of the Gospels, like spiritual eagles soared to heights of union with God on earth and charted courses into the farthest reaches of divine love unknown to most Christians.

OVER ALL THE CENTURIES since the last apostle died, there stands an army of "activist" saints, men and women and sometimes youth, who plunged into the middle of mankind's problems, while drawing strength

MSGR. JAMES J. WALSH

and guidance and inspiration from the spirituality of the Gospels. Take, for example, the lives of John of God, Camillus, Vincent de Paul, John Bosco, Mother Cabrini and so many others.

What I'm trying to say here is this genuine Christian spirituality must have certain essential elements, such as touched on above. Every generation may adopt its own forms, its own approaches, to these fundamentals, so that from age to age. externally the manner of one's spiritual relationship with God may differ markedly. Certainly the approach of St. Anthony the hermit was vastly different from that of Francis de Sales. And Therese of Lisieux's life bore hardly any visible resemblance to that of Blessed Father Kolbe who died at the hands of the Nazis.

Today the old and the new spirituality differ in approach and forms. Genuine spirituality is found in both. Caricatures are found in both. Let's keep looking at them for another week.

Those Strange People

religious life, or the priesthood, must think that

missionaries are strange people . . . and by material stand-

and spiritual growth in preparation for a whole life-time of

service to people in another country, with a different

culture, in the poorest conditions imaginable? Is it not

strange that a young and ambitious person would willingly

give up the opportunities for a family, social life, and the

financial rewards his education and profession can provide?

then, all Christians must seem to be strange to those who

only because God and His ways ARE strange. He became a

man, not as a powerful, kingly ruler, but as the Suffering-

Servant; Christ taught a message of love for the least of

people, even our own enemies; He taught that the Kingdom

of Heaven belonged to the poor in spirit; He died and rose

again: He told a small group of poor fishermen to go out and

tell His Good News to the Whole world; and strangest of all,

He lives today in each of us, so that through our lives - our

love - and our service to others, HE IS PRESENT and

ARE the Church. We are all called to express the love and

presence of Christ to others in our own lives. And like

Christ, our love is all-embracing - it is a love without

the Third World — for the billions of human beings who have

not yet heard the Good News of how much God loves them -

the missionary is the SIGN OF CHRIST present and active

among them. To whatever field of service he is called . . .

whatever sacrifice he must endure . . . whatever demands

are made on his love . . . above all, the missionary remains

a living witness of Christ and His Church. Without this love

of Christ and the Church, the missionary and his service to

the world would not make sense; but with it, a lifetime of

than the support of a worthy cause — we share in their life

and work by a bond of faith and community as the People of

God. Missionaries depend on each of us to help them . . . to

join with them. And YOUR sacrifice for the missions is the

may you find in loving others, not a stranger, but Christ . . .

Please send a generous sacrifice for them today, and

only help, encouragement, and support they have.

We are joined to each and every missionary by more

For the underprivileged and poverty-stricken people of

Christ entrusted His Mission to the Church, and WE

have never experienced Christ and His Love in their lives!

Yes, missionaries may seem to be strange people, but

If the missionary or Christian life seems strange, it's

ards alone, this is true.

ACTIVE in our world today!

giving is not long enough!

your brother.

A person not familiar with the depths of our Faith,

Is it not strange to want to devote years of study, work,

College to close its doors

JENSEN BEACH - St. Joseph College, coeducational two-year liberal arts college. conducted here by the Sisters of St. Joseph of St. Augustine, will close at the end of the current school year in May.

Announcement of the closing was made this week by the Board of Trustees, which cited rising costs and the inability to provide a sufficient number of Sister personnel for the college's operation.

"The Community has not been able to function in this manner it considers necessary and proper to fulfill the purposes for which the college was created," trustees explained. "The number of Sisters available for assignment to staff the 28 facilitaties operated by the Community in Florida has created a shortage of available qualified personnel for the college, a more recent program undertaken by the Community to discharge its obligation to the Catholic educational system in this

The two-year residential college was founded in St. Augustine in 1890 as a teacher-training institute for Jensen Beach 12 years ago to operate in conjunction with St. Joseph Novitiate. In 1966 the college admitted its first ay students offering a university-parallel program enabling its coeducational students to complete their first two years of college work and then transfer to a larger college or university for full degrees.

According to the trustees. disposition of the real property and buildings currently in use has not been determined but will be subject to further consideration by the Council of the Congregation of the Sisters and by the trustees in consultation with Archbishop Coleman F. Carroll.

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Candlelight ball on Jan. 29 to benefit St. Vincent Hall

The annual Candlelight Ball to benefit St. Vincent Hall for Unwed Mothers begins at 7:30 p.m., Saturday, Jan. 29, at the Bath Club, Miami Beach.

Dinner will be served at 8:30 p.m. during the ball, a highlight of Miami's winter season, whose proceeds are used to maintain facilities at St. Vincent Hall.

Mrs. Joseph Robbie, Jr. and Mrs. John J. Brady, Jr., are co-chairmen of arrangements for the benefit. Honorary chairmen are Mrs. Maytag McCahill, Mrs. Stefan Zachar, Sr., and Mrs. Alberto Vadia.

Episcopal ordination Tuesday

(continued from page 1) Members of Serra Clubs in Dade, Broward and Palm Beach Counties, will serve ushers during the ceremonies.

Among relatives of the Bishop-elect who will be present for his ordination are his mother, Mrs. Mathilde D. Gracida, Houston, Tex.; his brother-in-law and sister, Mr. and Mrs. W.H. Beust and daughters, Miss Audrey Beust and Mrs. William

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Smith, also of Houston; an uncle and aunt, Mr. and Mrs. N.J. Derbes, Osprey, Fla.; an aunt, Senora Margarita Mendez Gracida, and an uncle, Senor Jose M. Gracida Carrizosa, both of Mexico City.

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Meeting votes continuation of statewide organization

Provincial Council of Catholic over to its new structure, is Women will continue in operation, it was announced this week following a meeting of the Council held here Jan. 13 during which amended bylaws insured the continuation of the statewide organization.

Formed to discuss and take action on matters of mutual concern to councils of Catholic women throughout the state, the Provincial Council includes in its membership the presidents of the Archdiocese of Miami Council and the Councils of the Dioceses of St. Augustine, St. Petersburg, and Orlando as well as past provincial directors and spiritual moderators.

Mrs. Edward H. Oliver of Jacksonville, whose membership on the board of directors of the National Council of Catholic Women terminates in 1973, the year the national

ORLANDO - The Miami council is expected to change for Life, which is sponsoring a president.

incial president in 1974.

Bishop William D. Hospital and members heard Thomas A. Horkan, Jr. expredict that Florida will continue to be a "major battle- life. field" between proponents and opponents of liberalized islature.

Raymond Armstrong, Orlando layman, who is state chairman for the Committee tion of pornography and

day of prayer and penance on Feb. 20 at the Mission of Nombre De Dios in St. SHE will be succeeded in Augustine, outlined details of the Fall by a member of the the pilgrimage. Interfaith St. Petersburg Diocesan leadership will highlight the Council who will serve for event expected to attract two years. The Orlando crowds to the oldest mission DCCW will elect the prov- in the nation on the first Sunday in Lent.

ACCORDING to Mrs. Borders of Orlando welcomed Oliver, Catholic women Council members during their throughout the Province of one-day meeting at Mercy Miami will continue to support and initiate organized efforts in support of Right-To-Florida Catholic Conference tion to obscenity whenever it affects public and private

It was reported by Mrs. Regina Warren of Jacksonabortion laws during present ville that North Florida wothe circulation of petitions to bring an end to the distribudangerous drugs.

HEAR system (Hospital Emergency Administrative Radio) now links St. Mary Hospital, West Palm Beach, to other Palm Beach County Hospitals. Catherine Mirabella is shown making a daily test call on the system designed for use in event of loss in telephone communications.

Forming classes in square dance

HIALEAH - A beginner and refresher Square Dance Wednesday between 8 p.m. course is being sponsored and 10 p.m. Those interested through June 14 by the must start class no later than the Miami Archdiocesan sessions of the state leg- men have joined the Crusade Hialeah Adult Recreation Feb. 16. Against Moral Pollution in Dept. at the Recreation Center, West Sixth St. and may be obtained by calling Palm Ave.

Classes are held each

Additional information Les or Ruth Linn at 667-9589.

law course set

A course in parliamentary law will be sponsored by the South Dade Deanery of Council of Catholic Women, Jan. 25 through 28.

Dr. Herberta Leonardy will conduct the course in the auditorium of Jordan Marsh in Dadeland from 10 a.m.

Andrian de la company de l

Palm Beach County

A card-game social, sponsored by the St. Clare Women's Guild, North Palm Beach, is slated for Wednesday, Jan. 26, from 8 to 11 p.m. For further information call Mrs. Bernice Lewis, 848-3043.

Broward County

A short movie on travel in Ireland will be shown at tonight's (Friday) meeting of the Irish Rover Club at St. Jerome parish hall, Ft. Lauderdale.

A dance will follow the 8 p.m. movie at 9, with music provided by the New Yorkers.

A Family Barbecue, sponsored by Our Lady Queen of Martyrs Church, is slated for Sunday, Jan. 23, from noon until 7 p.m. on the church grounds, 11th Court and Riverland Road, Ft. Lauderdale. For tickets call 583-0364, 581-8769 or 581-9081.

The annual membership meeting and special party honoring all new members of the St. Anthony Catholic Women's Club, Ft. Lauderdale, is set for Tuesday, Jan. 25, at 12:30 p.m., followed by dessert and cards in the club room.

Dade County

The annual carnival hosted by St. Vincent de Paul parish will be held Jan. 27-30 on the church grounds, with games, food and plenty of booths provided.

The parish dance of St. Rose of Lima Church is set for Saturday, Jan. 22, at 9 p.m. in the auditorium.



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WEDNESDAY

Braised Tender Lamb Shan Dressing, Mint Jelly. 2.75 Old Fashioned Chicken and Dumplings 2.55 Breaded Veal Cutlet, Tomato Sauce 2.55
THURSDAY

Beef Short Ribs with Oven Browned Potatoes 2.75
Baked Pork Chop with Dressing & A.S. 2.55 FRIDAY Roast Leg of Lamb with Dressing, Mint Jelly. 2.95 Baked Florida Sea Bass

Lemon Butter Sauce. 2.55 resh Florida Seafood SATURDAY Creighton's Ranch Steak

with F.F.Onion Rings 3.05 Old Fashioned Beef Stew with vegetables 2.75 SUNDAY BRUNCH.. 2.60 Served 11 A.M. to 2 P.M.

SUNRISE BLVD AT INTRACOASTAL WATERWAY FORT LAUDERDALE

Series sponsored by Barry College in cooperation with the Archdiocese of Miami. "Values, Values, Who's Got the Values" will be the topic of the widely published author, who was graduated from Pennsylvania State Uni-

Author will

give lecture

Dr. Sidney Simon, profes-

sor in the Center for Human-

istic Education at the Uni-

versity of Massachusetts, will

be the first guest lecturer in

the Religious Studies Lecture

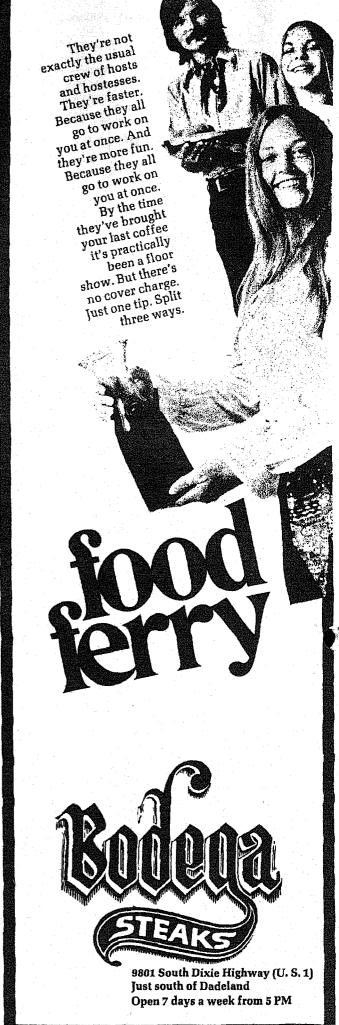
versity and has a doctorate from New York University. He speaks at 8 p.m., Sunday, Jan. 23, in the college auditorium, N. Miami Ave. and 115 St.

Other speakers during the series will be Father P. McBrien, associate professor of Theology at Boston College; Dr. Bernard J. Boelen, professor of Philosophy at De Paul University, Chicago; and Father Alfred McBride, O.P., assistant professor in Religious Education at Catholic University of Amer-





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Film fare on TV

SUNDAY, JAN. 23

9 p.m. (ABC) — Duel In The Sun (1946) — Controversial back in the post-war years for its daring presentation of adult relationships on the screen, David O. Selznick's Western seems almost quaint by today's standards and more realistic views of life. Jennifer Jones, Gregory Peck, Joseph Cotton, Lillian Gish, and Lionel Barrymore star in a tense saga of brotherly rivalry in the rough-and-tough Old West. (B, in

MONDAY, JAN. 24

9 p.m. (ABC) - Downhill Racer (1969) - This drama about a cynical, independent member of the U.S. Olympic ski team was an excellent offering in the theater. On TV, however, what with all those commercial interruptions, some of the tension will doubtless go down the drain. Watch it, however, for its superb action sequences and for its honest probing of the star-coach relationship of Robert Redford as the racer and Gene Hackman as his harried coach. This is fine, taut, adult entertainment. (A-III)

9 p.m. (NBC) The Story of a Woman (1969) — Were it not for a lush musical score, this tangled marital melodrama about a woman's reliving a past affair that threatens to ruin her happy present would be a guaranteed sleep-inducer, especially for those watching from soft easy chairs, Our advice: listen to the television and watch the radio instead.

TUESDAY, JAN. 25

8:30 p.m. (ABC) - Woman In Chains - Original TV feature with a novel plot: a serious-minded parole officer (Ida Lupino) decides to have herself imprisoned in a woman's jail, the better to see how much substance there is to prisoner's charges of brutality. You guessed it - she learns a lot more than she bargained for.

WEDNESDAY, JAN. 26

8:30 p.m. (NBC) — Cutter — This slot has been filled with superficial mystery potboilers of late, but tonight finds it occupied by a tough new NBC serial about a black detective whose beat is the tense Chicago ghetto scene. Could be good. Peter De Anda is the gumshoe, searching for a missing professional football player.

SATURDAY, JAN. 29

8:30 p.m. (ABC) — The Screaming Woman — Another made-for-television entry, this one starring Olivia de Haviland as a former mental patient who discovers that someone has been doing some unusual gardening on her estate grounds — namely, planting corpses, and some of them still alive and kicking.

9 p.m. (NBC) - Topaz (1969) - Alfred Hitchcock's film based on Leon Uris novel about high-powered dialogue is banal, many of the plot gambits contrived - but all bears the unmistakable mark of Hitchcock the master suspense-builder and plot-twister. Diverting adult fare. (A-III)

Fr. Cahill in 'Who's Who' movies and tv.

Father Frank Cahill, Director of Production at the Archdiocese of Miami Radio and Television Commission, is listed this year in the "Who's Who in Motion Pictures and Television" section of the International Motion Picture Almanac.

The first priest to be graduated and ordained from St. Vincent de Paul Major Seminary in 1968, Father Cahill, who is an assistant pastor at Blessed Trinity Church, Miami Springs, has a Bachelor of Arts degree from Manhattan College and a Master of Arts degree earned at Columbia University.

Prior to beginning his studies for the priesthood he was assistant to the manager of program operations, Dumont TV network; and a film specialist with the U.S. Army Signal Corps. From 1957 to 1959 he was assistant manager of commercial operations for Consolidated Film Industries and for two years was associated with Pathe labs.

He is presently producer of the TV Mass televised each Sunday at 10:30 a.m. on WPLG, CH. 10.

'Something Big'--is it merely a big ho-hum?

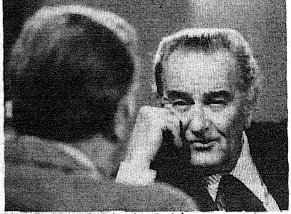
barter item in a Gatling gun required. exchange.

hoard of stolen treasure.

"comic" Western in which (who recreates his delightful good-natured gang leader characterization from Dean Martin abducts U.S. Scandalous John), the cast Cavalry Colonel Brian Keith's seems unaware that anything wife (Honor Blackman) as a remotely resembling acting is

Starting with its lower-Albert Salmi has the gun case title, "something big" and wants a woman; Dean had all the possibilities of an wants the gun to facilitate his entertaining, campy spoof; separation of a Mexican but without discipline and bandito from his horde's necessary wit needed for such material, director Andrew V. Excepting the perform- McLaglen must rely on

SOMETHING BIG ance of character actor Salmi Dean's tired double entendres feel for action sequences. Ho-(National General) is a and harumphing Brian Keith and his own tired if not true burn. (A-3)



FORMER PRESIDENT Lyndon B. Johnson responds to a question posed by CBS News Correspondent Walter Cronkite during an informal conversation with the onetime chief executive on "Lyndon Johnson Talks Politics," a CBS News Special to be broadcast Thursday, Jan. 27 (9 - 10 p.m.) on WTVJ, Ch. 4 and WINK, Ch. 11.

Movie Reviews

Critic proudly unhails 'Star Spangled Girl'

has its broad comic possibilities but amounts to little III) more than a cute TV sitcom.

Pert Sandy Duncan plays the patriotic girl of the title, and she is cute as a bug's ear. But Todd Susman as the brilliant-but-naive writer for the paper simply grates on one's nerves, and Tony Roberts as his editor-business-manager comes off sounding like a poor imitation of Walter Matthau (who knows how to handle Simon's pithy oneliners)

Director Jerry Paris fails mount) Chalk this one up as to open up the original play Neil Simon's first near-miss. version into a plausible movie The story - concerning the vehicle, and the laugh quoideological clash between a tient suffers considerably. cute gal from the Deep South His movie should have been a and a pair of editors of a Los lot funnier, although Miss Angeles underground paper, Duncan, a fresh new talent, is a delight to see and hear. (A-

S-o-m-e theme: 'grass' ain't as naughty as 'H'

Cisco Pike (Columbia) The heroin-is-evil-but-grassain't-so-bad philosophy gets another shallow-airing, this time in a low-key drama about a faded rock musician (Kris Kristofferson) who's down on uppers but nonetheless reluctantly agrees to go back into marijuana dealing for corrupt narc Gene Hackman, in order to get a reduction of charges in a pending

Singer Kristofferson does provide a nice soundtrack, though, so why not settle for the album? (B)

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

FRIDAY, JAN. 21 1:30 p.m. (6) Fallen Angel (See rating Mon day at 1:30 p.m.) 4 p.m. (10) Manpower (No classification)

8:30 p.m. (5) Return Of The Seven (Unobjectionable for adults and adolescents) 8:30 p.m. (7) Chevenne Autumn (Family) 9 p.m. (4 & 11) Something Evil (No 11:30 p.m. (10) The Saint In New York (Un-

objectionable for adults and adolescents) SATURDAY, JAN. 22
12 noon (6) Harry Black and The Tiger (Unobjectionable for adults) 1 p.m. (11) Children's Film Festival - Heidi,

(30 p.m. (6) Brush Fire (Unobjectionable for adults and adolescents) 1:30 p.m. (10) The Outsider (Unobjection-

able for adults and adolescents) 2 p.m. (4) The Running Man (Unobjectionable for adults)

3 p.m. (7) To Hell And Back (Unobjectionable for adults and adolescents) 4:30 p.m. (6) Darling (Unobjectionable for

adults, with reservations) ORSERVATION: This caustic social commentary on the gradual spiritual, moral, and, finally, human degeneracy of a young woman explodes the time-worn and contem porary codes that "whatever one does is all right as long as no one gests hurt."

7 p.m. (6) Brush Fire (Unobjectionable for

RELIGIOUS PROGRAMS

Saturday 5:30 p.m THE TV MASS - (Spanish) Ch. 23 WLTV Celebrant Father Jose Hernando

7 a.m. THE CHRISTOPHERS — Ch. 1) WINK 9 a.m.

CHURCH AND THE WORLD TODAY - Ch 7 WCKT — Boystown of South Florida will be discussed by Father John Nevins and former

THE TV MASS - Ch. 10 WPLG - Celebrant Father John McGrath

adults and adolescents) 8:30 p.m. (10) The People (No classification) pp.m. (5& 7) The Russians Are Coming, The Russians Are Coming (No classification) 11:30 p.m. (11) The Model And Marriage Broker (Objectionable in part for all) OBJECTION: Although this film, in the

story it tells, indicts some evils consequent on divorce, nevertheless, it presents the marriage bond as dissoluble; it is opposed to traditional Christian teaching.

SUNDAY, JAN. 23 2 p.m. (6) Darling (Unobjectionable for

adults, with reservations)
OBSERVATIONS: This caustic social commentary on the gradual spiritual, moral and, finally, human degeneracy of a young English woman explodes the time-worn and contemporary codes that "whatever one does is all right as long as no one gets hurt." The graphic delineation of this theme is such that it calls for reservations.

4:30 p.m. (4) Mr. Sardonicus (Unobjectionable for adults and adolescents 4:30 p.m. (6) Brushfire (Unobjectionable for adults and adolescents)

6:30 p.m. (6) Darling (See rating at 2 p.m.) 7:30 p.m. (4 & 11) The Bridge On The River Kwai, Part II (Family) 9 p.m. (10 & 12) Duel In The Sun (Objection-

able in part for all)
OBJECTION: Immodestly suggestive sequences; glorification of illicit love 11:30 p.m. (11) Time Running Out (No clas-

sification) 11:45 p.m. (5) Double Circle (No classifica-

MONDAY, JAN, 24 1:35 p.m. (6) Hands Of A Strangler (No clas-4 p.m. (10) My Reputation (Unobjectionable

for adults and adolescents)
9 p.m. (5) The Story Of A Woman (Unobjectionable for adults)

9 p.m. (7) Gigot (Family) 9 p.m. (10 & 12) Downhill Racer (Un-objectionable for adults) 11:30 p.m. (10) Mask Of The Averger

TUESDAY, JAN. 25 1:35 p.m. (6) Hands Of A Strangler (No clas-4 p.m. (10) One For The Book (No classifica-

Bp.m. (4) Meet Me In Las Vegas (Objection OBJECTION: Suggestive costuming, dance ing and dialogue 8:30 p.m. (10 & 12) Woman In Chains (No

11:30 p.m. (10) The Mob (Unobjectionable for adults and adolescents) WEDNESDAY JAN 26

1:35 p.m. (6) Hands Of A Strangler (No classification)

4 p.m. (10) Passage To Marseilles (Un objectionable for adults and adolescents) 8:30 p.m. (10) The Pigeon (No classification) THURSDAY, JAN. 27 1:35 p.m. (61 Hands Of A Strangler (No clas-

sification) 4 p.m. (10) Possessed (Unobjectionable for

adults and adolescents) OBSERVATION: This picture contains a misinterpretation of Scripture, Diabolical possession described in this film is identified with insanity. This is contrary to the traditional Christian interpretation of the Scrip

11:30 p.m. (10) The Young Don't Cry (Un objectionable for adults and adolescents)
FRIDAY, JAN. 28

1:35 p.m. (6) Hands Of A Strangler (No classification)
4 p.m. (10) The End Of The Affair (Un objectionable for adults and add objectionable for adults and adolescents)
9 p.m. (4) She Waits (No classification) 11:30 p.m. (10) Rogues Of Sherwood Fores

SATURDAY, JAN. 29 10:30 a.m. (6) Kid Flix - The Lonely Man 12:30 p.m. (6) The Billionaire (No classifica

1 p.m. (4 & 11) Children's Film Festival Heidi, Part II
2 p.m. (11) Damn The Defiant (Family) 3 p.m. (7) Meet Me At The Fair (Family 4:30 p.m. (6) The Man Who Shot Liberty

Valance (Unobjectionable for adults and 8:30 p.m. (10 & 12) The Screaming Woma (No classification) 9 p.m. (5 & 7) Topaz (Unobjectionable fo adults)

11:30 p.m. (11) Love Me Tender (Objection able in part for all)
OBJECTION: Suggestive actions; sadistic sequences



A three-hour eyeful of the ornate

AMUSEMENTS MOVIES-TV-RADIO

Nicholas And Alexandra (Columbia) The Sam Spiegel production of the Robert K. Massie best seller "Nicholas And Alexandra is, above all else, a production. It displays that unmistakable reverence for sheer, bloated opulence that distinguishes the best examples of the time-honored Hollywood extravaganza. As such, the film bespeaks a lavishness that borders on waste, a concern for bulk that all but ignores the need for compensating quality.

Mr. Massie reportedly took as the inspiration for his book a personal concern centering in the fact that the Tsarevich Alexis, like his own son, was a hemophiliac. No one could be so cruel as to deny the tragedy of a little boy stricken by a cruel disease, but one can justifiably question this as the proper occasion for a 600-page popular history designed primarily as a best seller. And judging from the way the film version has been assembled, it would seem that the film makers share an equally dubious motivation.

IT IS NOT DIFFICULT to enjoy the spectacle of "Nicholas And Alexandra" — adapted by James Goldman and competently directed by Franklin J. Schaffner. It is, after all, a three-hour eyeful of ornate, glittering palaces, splendid costumes, and larger-than-life historical figures. But it is even less difficult to question the film and ask why there is no real perspective given to the multiplicity of events that unfold on the screen. For example, we have to rely on outside reading to know who these fiery young radicals are, since the movie gives us only bits of dialogue like the following: "My name's Lenin, Who are you?" "Stalin."

Similarly, we are never told, much less shown, the true relationship of the towering, deprayed Rasputin to the Tsarina and the court. Too often the film, for all its grand scale, retreats from the big issues to the inner chambers of the Tsar's chambers, abandoning actual history more or less to invent what must have taken place between the Tsar, Tsarina and their inner circle.

In a word, too much attention is focused on the domestic lives of Nicky and Sunny, as they were called — she lovingly badgering him to stand up straight and act like a Tsar, he lovingly acquiescing but still not tall enough to do the job. As a result, historical events which could have had real meaning for today's audience are rendered in broad, swift strokes — the starving peasants approach the Winter Palace in St. Petersburg and are mowed down by the palace guards; Lenin steps off a train returning him from Swiss exile and a crowd cheers; wild-eyed Kerensky exhorts the faltering revolutionary parliament and pandemonium breaks loose.

IN THE SAME WAY, many of the great figures close to the Tsar simply get lost. Actors of stature — Jack Hawkins,



APPEARING AS larger-than-life figures, Michael Jayston and Janet Suzman star as the Tsar and Tsarina in Nicholas and Alexandra.

Harry Andrews, Sir Laurence Olivier, Sir Michael Redgrave, among others — enjoy their moments here and there, but their performances amount to little more than cameos; they are not allowed the time to develop characterizations with any revealing significance.

People and events, indeed, an entire epoch, sweep by as Nicholas and Alexandra, inflexible in their concept of the divine right of the Romanovs to rule Russia, refuse to acknowledge the world beyond the palace door. Had they been able to look beyond that terrible threshold, it would perhaps now be a different world. Had the producers of "Nicholas And Alexandra" allowed themselves to look beyond the boxoffice potential of their colossal best-seller property, it might have resulted in a much finer film.

For undemanding — and, in view of the film's full three-hour running time, hardy — audiences, "Nicholas And

Alexandra" will certainly entertain, there is nothing in it beyond the grasp of general audiences, although Rasputin's rampant sexuality might give children pause, and his brutal murder make everyone wince. At the same time there is nothing much to recommend it for those who think of Russian history at the time of the revolution as something more than a poignant love story done up on a grand scale and set against a turbulent but fuzzy background. (A-II)

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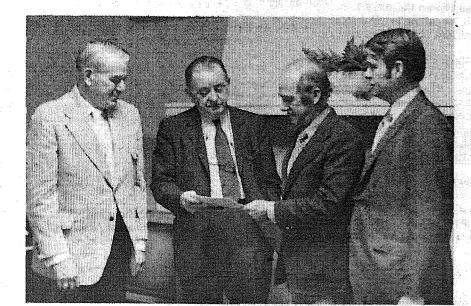
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REPRESENTATIVES of Ford Motor Company present a \$1,000 check to Dr. Ben Sheppard for needed equipment and a treatment room for St. Luke Center. Left to right are, George Walters, Jacksonville, Dr. Sheppard, Tally Embry, Lincoln-Mercury dealer of Dade County, and J. P. Snook, representative of Miami Beach Ford Motor Company.

Poor, sick, lonely turn to ABCD

residents may take advantage of the opportunity to make their donations.

ACCORDING to Dr. Ben Sheppard, associate director of the Archdiocesan Catholic Service Bureau, \$10,000 per month of ABCD funds is provided to maintain in part the cost of programs involving drug addicts. Included is the operation of St. Luke Methadone Center, which since it opened a year ago has treated about 700 persons and now has some 300 heroin addicts under care; a Drug Education Center, and Genesis House where adolescent girls who have "kicked" the drug habit are preparing to resume normal lives after a rehabilitation period.

In addition, Dr. Sheppard revealed that the agency is planning to expand its programs into the area of alcoholism and venereal disease.

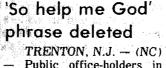
"Many youth are turning to cheap wines because they find that with a joint of marijuana and a bottle of wine they can get a cheap high and a good high," Dr. Sheppard said. "We are also going into the field of

venereal disease because we find that not a week goes by that we don't see a new case coming into the clinic. Instead of drugs and alcohol we are going to call this the DAV department," he added.

Dr. Sheppard emphasized that other expenses of the service bureau involve children to a great extent.

"WHEN we take a baby out of St. Vincent Hall and the baby has some congenital abnormality and is not adoptable, the baby has to be transferred to a hospital. In one case alone the bill was almost \$14,000 and the baby was in there for many months but we do have a live baby who is doing very well. So the medical end is an extreme drag or scooper-up of a large portion of ABCD funds," he explained.

Dr. Sheppard estimated that he could easily spend another \$20,000 monthly to do the job he'd like to do for youth of all ages, who include young children residing at the Catholic Children's Home who must attend special schools because of various afflictions.



Public office-holders in New Jersey are no longer required to end their oath of office with the phrase, "so help me God."

But they are not forbidden to do so either, said Edward B. McConnell, administrative director of New Jersey courts, who issued a clarifying order only days after issuing the first one ending the requirement.



TOTIE FIELDS JOSE GRECO

AND HIS DANCERS

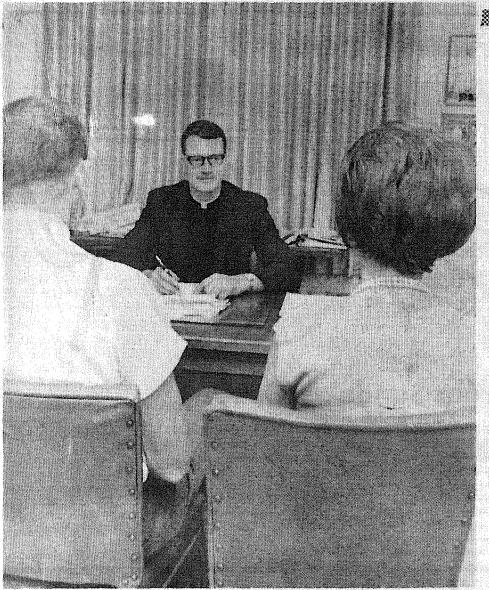
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COUNSELING session, one of many provided throughout the year, is conducted at the Miami Catholic Service Bureau by Father Roger Radloff. Persons throughout South Florida avail themselves of this service, the largest Catholic program of its kind in the southern United States.

Family counseling center is largest in the South

service of its type in the South, the Family Counseling Center of the Archdiocesan Catholic Service Bureau is an integral part of the agency which serves the needs of communities throughout South Florida.

Inaugurated in 1965, the center has been under the direction of Father Roger Radloff for the past six years. Continually growing in size and value the center's fulltime staff consists of four. psychiatric social workers, Father Radloff and Dr. Douglas Haupt, clinical psychologist, as well as a psychiatrists and a staff of secretaries and volunteers.

psychology at Ohio State Uni- in the middle of the night. versity under Erik Erikson; at Western Reserve University under Dr. Benjamin said noting that persons seek- Counties.

Now the largest Catholic Spock; and at Yale and Duke ing counseling represent all Universities.

and 75 per cent.

COUNSELING sessions last year numbered 4,220 for an increase of almost 1,000 sessions as compared to 1970. Of these 255 were new cases, Father Radloff explained, adding that 834 hours of counseling training was provided for five priests. More than 500 psychological tests were conducted and psychiatric consultations totalled 152.

Primarily the center's parttime psychologist, two work consists of one hour of parttime psychiatric social counseling per week for each workers, three consulting client. "But we are willing to psychiatrists and a staff of extend ourselves," the priestcounselor pointed out, re-Father Radloff who took vealing that sometimes the graduate studies in staff is called upon to go out

Emotional problems are not limited to the poor," he

walks of life and all faiths and According to the priest- ethnic groups. Although the director, the case load last most urgent need for counyear increased between 50 seling seems to occur among young married couples, the center also has adolescents among its clients.

Many of these cases are referred to the center be parishes or high schools, after which a social worker visits the client and psychological testing is given before the staff makes a decision. If not accepted by the center the adolescent is referred to another agency such as Boystown of South Florida or Bethany Residence for Girls.

Although persons in other South Florida Counties are welcome to travel to Miami to avail themselves of the Family Counseling Center similar services are available on a limited basis at the regional Catholic Service Bureaus in Monroe, Palm Beach, Broward and Collier

Fort Lauderdale, Boca Raton

Residents of Broward and Palm Beach Counties were guests during dinners of the ArchBishop's Charities Drive held last week at Pier 66 in Fort Lauderdale and at the Boca Raton Country Club, Boca Raton. Below is the overall scene at Pier 66.

At right, inset, Bishop-elect Rene H. Gracida, talks with William McBain, general chairman, center, and James J. Ward, regional chairman in Broward County.





ST. SEBASTIAN Church pastor, Father Lamar J. Genovar, a regional coordinator, welcomes Mr. and Mrs. Joseph M. Boney.



BROWARD Countians, Harry Bellwoar, Father Laurence Conway, Frank Cleary, Mrs. Cleary, and Mrs. Bellwoar exchange greetings before dinner at Pier 66.

No one has greater

need for compassion

than unwed mother

By JOHN DEGROOT

To be sure, there are a great many hard-changing sociological experts convinced that the Archdiocese of Miami is backing a loser in its operation of homes for unwed mothers.

Just ask these experts.

They will gladly tell you why it is no longer fashionable for society to care, about the pregnant mothers of fatherless-children-to-be.

They will happily speak of The Pill and The New Morality and how the-times-they-are-a-changing-cha-cha.

They'll add a dash of computer stuff . . . statistics, norms, surveys . . . all somehow conveying the idea that MANKIND HAS FINALLY CONQUERED UNWED MOTHERWOOD as though it were some kind of illness of the body.

Lastly, they'll back it all up by gladly noting that no one else in South Florida is operating homes for unwed mothers anymore.

In truth, there are fewer unwed mothers than before.

In truth, there are fewer (statistically) expectant mothers of any kind these days.

In truth, The Pill has had a sociological impact on The Times.

In truth, we currently are wallowing in a questionable sea of shifting subcultures that just might be the product of New Morality.

But all this does not alter certain basic facts of human frailty:

- Single women continue to become pregnant for one sad reason, or another
- Children continue to be born without fathers.
- Infants and mothers...all stand as human beings in need of compassion and care.

Hence, the Archdiocese of Miami continues to operate its two homes for unwed mothers.

Hence, people like Mrs. Cecilia Bazan fume and sputter in righteous indignation when they hear about hard-charging experts downing the need for facilities of love and human concern.

Mrs. Bazan counsels unwed mothers at the Archdiocese's St. Vincent's Hall for unwed mothers beside Mercy Hospital in Miami. Take away St. Vincent's Hall and you might as well take away the word Mercy from the hospital . . . and every other place. That's the way Mrs. Bazan has it figured.

Ever since she was a little girl of rich family in Havana, Mrs. Bazan has been puzzled over the baffling nature of mankind.

Even as a child, she wondered why certain people could build lives of staggering success as they strode through daily disaster . . . while others fell victim to frailty, insecurity and final dispair.

Early on, Mrs. Bazan listened to others explain: Some people have it, others don't.

She clenched her fists and rejected this.

SHE BELIEVES all people are created equal in the eyes of God. She also believes all people are deserving of help from their fellow man. This is why she became a social worker. This is why she remains

During the past seven years, Mrs. Bazan has talked quietly and carefully with hundreds of unwed mothers . . . all sizes, shapes, colors, sizes and states of human condition.

She has seen them brag of their condition.

She has seen others try suicide.

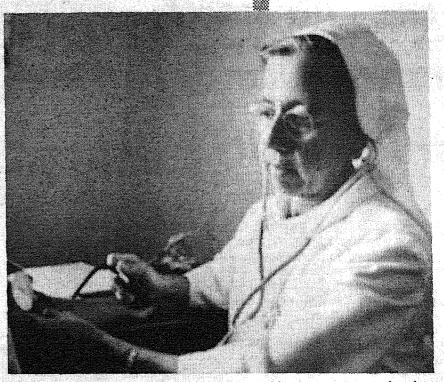
They have all remained the same to her.

They are all human beings who have created a serious problem out of the basic human desire for love and understanding.

Mrs. Bazan bites her lip when she hears the hardcharger experts coming on with their bit about how homes for unwed mothers are out of vogue.

(continued on page 14)

A B C D 1972



FREQUENT CHECKS on blood pressure and other medical care insures that mothers-to-be at Maurawood and St. Vincent Hall maintain good health during their pregnancies.

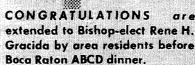


NEW AUXILIARY Bishop-elect Rene H. Gracida is shown as he addressed guests at last week's ABCD dinner in Boca Raton. Upper left is Arnold Corsmeier, regional chairman. Upper right is Msgr. Michael J.

Fogarty, V.F., pastor St. Coleman Church, Pompano Beach, and a regional coordinator, who talks with Mr. and Mrs. F.E. Jenkins.



DEERFIELD BEACH pastor of St. Ambrose Church, Father James Connaughton was accompanied by large group of parishioners.





Friday, January 21, 1972 THE VOICE Miami, Florida Page 13

New morality 'cha-cha' can't take place of true charity

(continued from page 13)

She believes the human creature will always have a.great need for love and understanding. She does not think this need will go out of vogue.

She also realizes that because humanity is frail, there will always be those whose great need for love will go unfulfilled. These people will have problems. And if they are young women, some of them sadly will try to solve their problems in an unrealistic manner . . . they will get pregnant out of wedlock.

Statistics and birth ratios may change with the times. Mrs. Bazan accepts that.

But she does not accept the fashionable sociological concept that The New Morality and The Pill can stamp out human loneliness in the manner that a serum can conquer polio.

Polio and misery of the mind are two different things . . . regardless of the charts, statistics, figures and computer stuff. Thus reasons Mrs. Bazan.

"We cannot close our homes for unwed mothers." she will tell you. "We are the only place they can turn to in South Florida.'

And Mrs. Bazan deeply believes unwed mothers desperately need some source of comfort and compassion to turn to.

They need it for themselves and their loneliness.

They need it for comfort and an understanding that might help solve the inner personal problem that caused their pregnancy.

AND MOST OF ALL, the fatherless-babies-to-be need such a place.

Today, most unwed mothers want to keep their babies. But, reasons Mrs. Bazan, if these unwed mothers keep their children without realizing the nature of their inner troubles, they can not stand as the best possible mothers for their fatherless

'We must help them understand the real nature of their problems," Mrs. Bazan says. "They think their real problem is their pregnancy. But their pregnancy is only a symptom of their loneliness and insecurity.

"And," she continues, "if the real human problem is not solved, the unwed mother will become pregnant again . . . at the worst. Or, she will continue to be a lonely and bewildered human being . . . at best.

"In neither case can she be a full and happy person. Nor can she be a good mother to her child.

'That is why our homes for unwed mothers must remain open," Mrs. Bazan concludes. "Some one must be there to try to solve the problems of human beings in need. That is what Christianity is all about."

That is why the Archdiocese of Miami is in the



HOME-LIKE surroundings are provided in the two residences for unwed mothers operated in South Florida by the Archdiocese of Miami. In the above picture, an expectant mother strolls on the grounds of Maurawood in West Palm Beach with one of the Sisters who staff the residence.

homes for unwed mothers business . . . despite the statistical opinions of the hard-charging experts.

And it should be pointed out, that if you give one nickle . . . or one hundred dollar bill . . . to the Arch-Bishop's Charities Drive currently underway, you will be going against the fashionable grain of the experts who talk of The Pill and The New Morality.

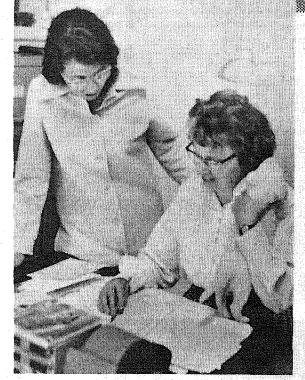
Your contribution to the ABC Drive will mean

that you believe Christian concepts hold a lasting edge over computers and statistical surveys.

By giving to the ABC Drive, you will be saying: "I want to help others . . . regardless of what the socalled experts of the day are saying."

And after all, that's exactly what Jesus said and

Think about it



THE ADMINISTRATOR of Bethany Residence, Sister Gertrude, O.P., sitting, finds a lot of figures before her as she checks the home's financial report with Sister Alice, O.P., house parent. A recipient of ABCD funds, Bethany Residence is staffed by Dominican Sisters of Bethany and is the only home for dependent girls between the ages of 13 and 17 in South Florida. Sister Gertrude has been at the home for five years. The girls' residence has a capacity of 15. There are currently 13 girls living at Bethany Residence.

regional offices.

INCLUDED among olic Children's Home, Per-West, is a child adoption families in need of food,

munities through five Information Center, Coral Gables: St. Joseph Residence mokalee.

In addition each Catholic facilities which are available Service Bureau in Miami, range for short-term and to the needy, regardless of Fort Lauderdale, Naples, limited financial and race or creed, are the Cath- West Palm Beach, and Key material assistance to

almost all the welfare and Residence, St. Vincent Hall of Florida to investigate, charitable activities of the for Unwed Mothers, Miami; study and approve homes of Church in South Florida is the Maurawood Residence for adoptive applicants and each Archdiocesan Catholic Ser- Unwed Mothers, West Palm conducts a foster-home Vice Bureau which has its Beach; St. Luke Methadone program for youngsters who headquarters in Miami and Center, Miami; Genesis for reasons over which they serves South Florida com- House, Miami Beach; a Drug have no control are dependent.

SUPPORTED primarily Day-to-day problems of for the Aged, Fort Lauder- by donations to the annual the hungry, the indigent, the dale: Good Shepherd Day ArchBishop's Charities aged, unwed mothers, and Care Center, Perrine; Early Drive, the bureaus are an dependent children are met Childhood Development integral part of total comand solved by competent Center, Delray Beach; St. munity programs of social staffs of social workers Ann Day Care Center, service, often referring to assigned to area offices in Naranja; St. Francis Xavier public and private specialized Dade, Monroe, Collier, Day Care Center, Miami; and services certain problems Broward and Palm Beach a new Day Care Center in Im- which the Archdiocesan agency cannot solve.

Dedicated staffs also ar-

The "nerve center" of rine; Boystown, Bethany agency licensed by the State clothing, medicine, or shelter and in this respect work in close conjunction with the Society of St. Vincent de Paul parish conferences.

A special department for the aged processes applications for St. Joseph Residence and works in close cooperation with Villa Maria Rehabilitation and Nursing Center, North Miami; Lourdes Residence, West Palm Beach; St. Elizabeth Gardens, Pompano Beach; and also with private and convalescent homes throughout counties within the Archdiocese of Miami.

Family counseling services are also provided at the Catholic Services Bureaus whose doors are open to everyone and all ages throughout the year.

Kindness, understanding for the unwed mothers

was written by Marjorie L. then assumed by the Arch-Fillyaw, Voice local news editor.)

"I'm pregnant!"

out by the panic-stricken, unmarried, mother-to-be.

And they fall harshly on the ears of her parents, who are also stunned by the news that their daughter is going to bear a child.

But after the first few moments of anxiety the three put their heads together and try to decide what is best for everyone concerned, including the unborn infant.

IT IS at this point that the Archdiocese of Miami's two residences for unwed mothers enter the picture. St. Vincent Hall, located in Miami, and Maurawood, in West Palm Beach, each offer a "home away from home" which provides privacy, medical care, and even continued education for the young mother.

Ranging in age from 14 to 20, expectant mothers at both residences come from families of various incomes and from different areas throughout the state. Some had been enrolled in public schools. Two goals which they have in common is the desire to do what is best for their babies and to return to their homes and familiar surroundings without "anyone's knowing.

DURING their stay at either residence, which usually begins during the seventh month of pregnancy, unless circumstances make it necessary for them to leave home at an earlier date, the girls do their share of household chores, keep up with their studies, sew, and engage in arts and crafts work. Trips to local shopping areas are provided and residents are permitted to leave for short periods of times with relatives who come to visit.

Regular counseling by psychiatric social workers is an important part of the life of the unwed mother as she prepares to give birth and then resume a normal life in the community. Although now and then a girl elects to keep her newborn child, the majority decide that it is better for the child to offer him or her for adoption. Many admit that in their first moments of panic they considered abortion but after serious consideration decided against

ON RARE occasions the father of the unborn child assumes his responsibility and provides funds for the care of the young mother during her pregnancy. But more often, when her family cannot bear the expense, she applies for assistance to the State of Florida, which grants a total of \$380 to girls under 21 who can meet welfare eligibility requirements and are residing in maternity home.

When the expectant mother is confined for delivery at either Mercy Hospital, adjacent to St. Vincent Hall or at St. Mary's Hospital, adjacent to Maurawood, the charge for her confinement is \$225. This does not include the physician's fee which is about \$150.

In the event the families of the girls are unable to pay her expenses, and in most

(The following article cases they aren't, the cost is penses. Bureau. Needless to say, ab-

On some occasions an diocesan Catholic Service infant is born with a congenital abnormality and her normal deliveries as well as cannot be placed for adoption The words don't come care of premature babies immediately. In such cases ArchBishop's Charities Drive with every chance for a

easily and are finally blurted create still additional ex- the Catholic Service Bureau not only serve to rehabilitate normal happy future.

places the baby in a hospital and prepare unwed mothers and bears the medical for a new life but also provide expense of caring for him or funds to care for the newborn child and eventually place Thus, donations to the him or her in a suitable home

We're opening a new office in **Broward County.**



NOW OPEN FOR THRIFT

You know where the Grant Shopping Plaza is on Commercial Boulevard and U.S. 441 just off the Florida Turnpike. Well, that's where office number 8 for Coral Gables Federal is located.

Our new office is convenient for people living in Tamarac, Lauderdale Lakes, Lauderhill, North Lauderdale, Margate, Coconut Creek, Oakland Park and surrounding areas.

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WEST BROWARD

Sacraments: signs of Grace

By DR. MONIKA HELLWIG

Many of us have the experience of being very disappointed with our parish. It does not seem to be alive or doing anything. There is little sense of community. People are not particularly friendly. The Sunday Mass celebration does not seem to have much

Many people feel that there simply must be more to it than this if it is to be worthwhile continuing with Church membership. Others think that because the Sacraments are supposed to confer grace of themselves the participation of the community does not matter so much, though the effects of the sacramental grace are not apparent in the lives of the parishioners.

The missing link in both positions is that the sacraments are supposed to be acts of personal commitment of the members, and that is why we can say they are acts of the Church, which is continuing and extending the action of Jesus Christ himself.

A COMMUNITY does not act at all unless its members act. If my parish is not alive, the first question I have to ask is what I am doing and what I could be doing as an active member of a community that exists to redeem the world. If the effects of sacramental grace are not apparent in the lives of the parishioners, we should ask ourselves what kind of personal commitment to the salvation of the world we are actually making when we celebrate the sacraments.

If Catholics do not often ask themselves these questions when they complain about their parishes, that may be because of a certain tendency to think in terms of active and passive membership of the Church with the sacrament of Holy Orders as the boundary line between them. But this is a distortion of the traditional doctrine of the "character" conferred by Baptism, Confirmation and Holy Orders.

If there is a boundary line between active and passive, it can more correctly be identified with the sacrament of Confirmation. In earliest times there was no such boundary line and the initiation of a new member into the Christian community led through Baptism and a rite equivalent to Confirmation straight to the Eucharist Since we have been baptizing infants, it is obvious that children and young people will be passive members until they come to a point of personal decision to leave the Church or to assume personal responsibility in the community.

HOWEVER, the situation may have existed from the beginning. In the Acts of the Apostles we read of many instances where people were baptized and the Spirit was immediately evident in them through their

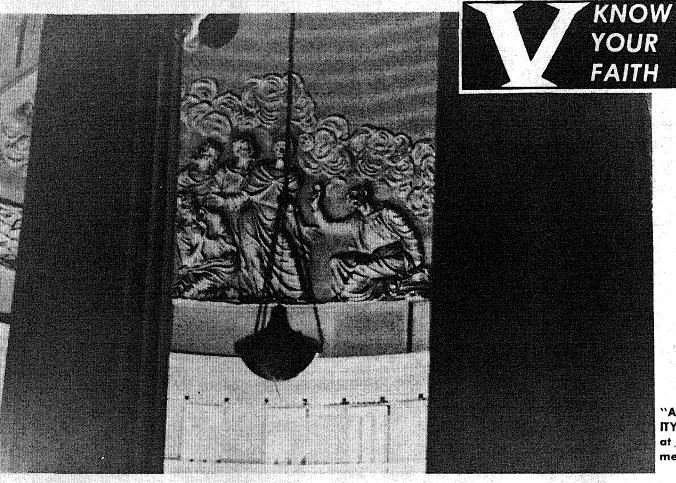
quite extraordinary wisdom and courage, and through the peace, patience and kindness that characterized their lives. However, we may also read between the lines that it was not always so, for the Acts give instances of the community gathering around persons previously baptized, and laying hands on them to pray that the Spirit might be given to them. They expected visible results.

In the course of time Confirmation was recognized as a separate sacrament given on

minister, the Bishop. The person who has been confirmed is supposed to come to the Eucharist as one who can truly receive it because he brings his mature personal commitment to the encounter with Christ to help constitute the community commitment. He does not expect the already existing community to carry him along as a passenger, like an unconfirmed child.

The character or badge designating the baptized is that they are entitled as members a separate occasion, usually by a separate to share what the already existing community has to give them. That of the confirmed is that they are officially commissioned to constitute the community by the life commitment each of them contributes to the Eucharistic celebration.

It is easy to see, then, that Holy Orders designates certain men to assemble the community for worship and to preside over the Eucharist. It does not lay on them the entire burden of making the Church a living and effective community, for this is the task we all share.



COMMUN-ITY does not act at all unless its members act."

Understanding the Sacraments

By FATHER CARL J. PFEIFER, S.J.

of today's Church, almost every group of Catholic adults seems to know the definition of a Sacrament. At meetings in city after

groups of parents, religion teachers and At a time when many adult Catholics priests able to recite in unison without admit to being confused about many aspects prompting that "a Sacrament is an outward sign instituted by Christ to give grace.'

While few groups seem to have much confidence in explaining just what is meant city around the United States I have found by "grace" or how the Sacraments "give grace" or in what way they are "signs" there is an unshakable conviction that, however the Catholic doctrine of Sacraments is to be explained, Christ gave us these 'Signs'' in order to give us "grace'

The General Catechetical Directory issued recently by the Vatican confirms this generally accepted conviction about the Sacraments as "signs of grace:" "The Sacraments must be represented . . . not only as remedies for sin and its consequences, but especially as sources of grace in individuals and in communities."

IF THE SACRAMENTS are sources of grace and the sacramental sign signifies that grace, then it would seem that taking a good look at the "signs" might help us better understand "grace."

Perhaps the best place to start would be the Sacrament of Matrimony. Here the sign is the mutual commitment in love and trust of a man and a woman. Throughout the Scriptures the convenant of love entered into by bride and groom has signified the deep relationship or covenant God and man freely enter into.

The first and most meaningful understanding of "grace" is in terms of God's love for each of us, inviting us, enabling us, to enter into a relationship of loving trust with him. Grace is not a thing, but a relationship of love that has the power to transform us into loving persons. As St. Augustine wrote centuries ago, "We are loveable, Lord, because you love us."

But grace is not merely a personal. individual relationship with God. His grace or love for us enables us to enter into a community of love, willing to share our gifts with others. The Eucharist signifies this bond of love between individuals and is the source of their deeper unity into a community of believers. God's grace is an inner power to bring peace, harmony, joy, understanding, mutual concern and love, creating a "People of God." Eating and drinking from the "one loaf" and the "one cup" unites us into "one body" with Christ and with each other.

Baptism and Confirmation by their symbolism reveal still more about God's grace in the lives of those united with God in the community of believers. Pouring or immersing in water symbolizes (according to the images used in the Bible) the entrance into a new life marked by freedom. Christ in coming to give us the fullness of life, came to bring freedom, and wherever the Spirit of Christ is present, there is true freedom. This is the mark of true "sons of God" who share the very life of God.

THE OIL OF CONFIRMATION. together with the "laying on of hands" by the Bishop, symbolizes (again from biblical images) something of the joy, suppleness, richness, and openness that comes with union with God in a gracious relationship. Strength, too, is signified, but a strength marked by the gentleness that characterizes the presence of Christ's Spirit. Grace nurtures graciousness.

The dialogue of sorrow and absolution that is the sacramental sign of Penance reveals God's grace as the forgiving, merciful activity of Christ in our lives. God's love or grace is so great that even if we break our covenant relationship with Him, He is always ready to forgive and renew the relationship.

Not even sickness or death is strong enough to weaken the bond of love initiated by our Father. His concern is so strong, that just as Jesus healed the sick and raised the dead, so He continues to renew man in the face of suffering and sickness, to bring him to new life even after death. All this is symbolized by the sacramental sign of the Sacrament of the Anointing of the Sick. Just as the Christian community stands by the sick and dving to the end, praying, anointing with oil, God's gracious love never deserts us in the face of life's shadows.

Finally, there remains the sacramental sign of Holy Orders. The Bishop lays his hands on the head of a man, ordaining him to serve the community of believers. This sign remains as a constant reminder that God's grace comes to us through the fragile reality of men within a very human community of other men and women.

Religious education today, as the General Catechetical Directory urges, (No. 57), focuses on the sacramental "signs" in order to better uncover the riches of God's "grace" that is ours in Christ Jesus.

Youth-views on = today's Church

By JAMES L. ALT

It is no secret that one of the biggest problems facing the Catholic Church today involves the "priesthood crisis." Every day discussions concerning celibacy, women priests, priests in politics, etc., are taking place all over the world, However, we seldom hear what young people think of. priests and their role in the Church.

Students in Defiance and Mansfield, Ohio, consider the administering of the Sacraments and offering Mass to be the most important tasks of the priest in the Church today. By no means, however, do they wish to limit his activities to these two areas. As Dawn Powell (17, Mansfield) says, "The priest should be an ambassador between God and His people; understanding people and trying to show them the greatness of God."

WHAT DO YOUNG PEOPLE ADMIRE in their priests? John Walovich (17, Mansfield) says the priests he has admired the most are those "to whom I can talk to in a relaxed atmosphere. They are men who know about God and can apply the theories and ideals of Christ to their lives. A priest is a good friend who can understand what a person is going through. He should concentrate less on saving man from Satan and more on opening man's eyes to the beauty of God.'

Debbie Geiger (17, Defiance), lists four qualities she would like all priests to have. First on her list is sincerity; "they really mean what they say, and have the ability to let me see things the way they really are." The other qualities Debbie lists are emotion ("they put feeling into the Mass");

understanding ("they have an open mind"); and firmness ("they show authority and keep things from getting out of hand.")

What type of priest "turns off" young people? Mentioned most often here was the idea of priest's putting themselves "high on a pedestal and being afraid to become involved with people," as Dawn Powell put it. Marie Kissner (17, Defiance) is cool towards a priest who feels that he has all the answers, a point which John Walovich also mentioned.

WHEN ASKED the same questions, a priest, Fr. David Beck (30. Defiance). answered much like the teenagers. Qualities he feels priests should have include being open, warm, easy to talk to, a good listener, and having a deep spiritual life. On the other hand, the inability to communicate, lack of interest in spiritual matters, and a poor attitude towards the Mass are his chief criticisms of priests.

What is a priest, and what should be his role in the Church? Being specific, Marie Kissner, a 17-year-old senior, feels a priest's duty is "to administer the Sacraments, be a counselor, and a teacher. The priest knows more about the Church and Christian teachings than most people, so it is his job to instruct the people in their faith.'

Today, as the Church experiences the same sort of upheavals facing all society, it is indeed a difficult job for a priest to be "all things to all people." At the same time, the priest must remember that "involvement" is foremost in the vocabulary of the young people who want and need leadership in making the Church relevant in their lives.

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Confirmation-How celebrate it?

KNOW: YOUR **FAITH**

By FATHER JOSEPH M. CHAMPLIN

Bishop Charles Buswell, a tall, friendly, gentleman who sh.pherds the small diocese of Pueblo, Colo. is, in my book, a very, very fine Christian, priest, and bishop. Over the past decade I have watched this servant of the Lord move among people during conventions and have read a letter he wrote to one troubled cleric who had resigned from the ministry. I also have noted his courageous, unpopular stands on several delicate issues and heard glowing, first-hand reports about him from Pueblo priests, religious and laity.

The ever-smiling leader shared some of his pastoral insights with diocesan liturgical ommission members at a national meeting San Francisco last October. He spoke as part of a panel on "Confirmation: How Celebrate It In Our Time?" and suggested several practical ways to improve the liturgy of this sacrament.

Many of those ideas, interestingly enough, are now incorporated into the revised rite of Confirmation just issued by the Holy See. In future articles I will discuss at some length that renewed ritual which may possibly be ready for provisional use by the time this column appears in print. Now, however, I would like to recall some of the specific recommendations Bishop Buswell offered us at the convention in California.

HE ENCOURAGES more personal, less assembly line-like liturgical celebrations for Confirmation. That naturally is easier in smaller areas like Pueblo than in the huge churches of New York City, but where there is a will we generally can find a way to achieve what we want.

In Bishop Buswell's diocese they try to develop a warm community spirit before the ceremony through a potluck supper at the parish, in which bishop, priests, parents, sponsors and children mix and meet. This gives the confirming prelate an opportunity to talk informally with the boys and girls (or adults) and develop a rapport which will carry over to the liturgy which follows soon after the luncheon.

I think in most instances today the bishop is only a name, an oily hand on the forehead, a distant face which appears on the scene for an hour and then fades away until the next time, an authoritative voice, a man dressed in different clothes. A preparatory meal or some similar gathering in advance could help correct those impressions and create a more human image of the bishop.

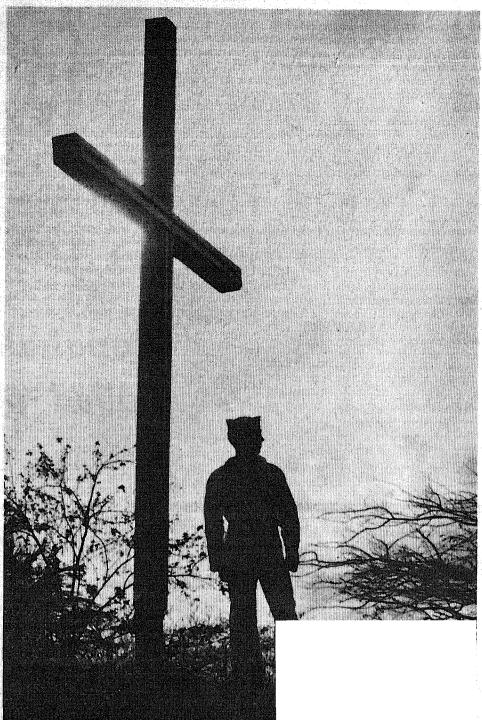
Here is an additional step to personalize the ceremony. Normally the bishop moves along from person to person confirming while a choir sings, with or without the congregation, suitable songs to fill up the long, empty interval that results. Bishop Buswell recommends, instead, announcing each individual's name plus the child's parents and godparents as Confirmation is conferred.

Since Confirmation forms part of the Christian initiation process and complements Baptism, Pueblo's bishop would like to see the Baptismal name retained and employed in the Confirmation liturgy.

FOR THE SAME REASON and to link Confirmation with the Eucharist, he generally celebrates the sacrament within Mass and communicates all present for the ceremony under both kinds. The introduction to this restored rite supports him in that practice. "Ordinarily Confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore, the newly-confirmed should participate in the eucharist which completes their Christian initiation."

A final, but significant recommendation: Make full use of the sacramental signs found in the ceremony. For example, sprinkle all present, not just the Confirmation candidates, with holy water after the renewal of Baptismal vows. And do so in sufficient quantity to impress on the community that this really is water, that it bears a connection with Baptism, that we reaffirm promises made at the font whenever we cross ourselves with blessed water.

Bishop Buswell likewise strongly urges using generous quantities of oil at the Confirmation rite - and leaving it on afterwards. I always wondered about the wisdom of instant and efficient priest "wipers" who walked after the bishop and immediately rubbed off on carefully prepared pieces of cotton the little chrism cross traced on each candidate's forehead. Sacramental rites are signs which should be visible to our external senses. If we can see the oil and feel it and retain this anointing for a few hours, thenperhaps we will understand more clearly the indelible character, the permanent seal of the Lord we have received as a gift from



CONFIRMATION is the mature judgment of a person to stand by the signs and beliefs of his Faith with a firm commitment.

Matrimony: a sign

By FATHER QUENTIN QUESNELL, S.J. Grace is the indwelling power of the love

of God. It comes as God's free gift and transforms our poor selves into the perfect beauty of Christ.

Grace comes to us when we believe in and accept the mystery of Christ. It begins to show itself when we begin to live like Christ in the world. It becomes visible as a sign to all the world when all our lives reflect the mystery of Christ and the love of God which took flesh in him. St. Paul reminds us that Christian married life is a perfect example of how this can happen.

First of all: "Wives should be subject to their husbands as to the Lord' (Ephesians 5, 22) "As the Christian mystery teaches us, we should see Christ in all our fellow men" (Matt. 25, 35ff.) "We should all be subject to one another for the sake of Christ"

(Ephesians 5, 21).

A MALE-ORIENTED CULTURE may tell the husband he is "head of his wife." Paul reminds him that for a Christian to be head is not to be a superior, but to be a servant. If the husband wants to fulfill the role of "head" he must do it in the way Christ made himself head of the Church, That is, he should do for his wife what Christ does for the Church: love her, nourish and look after her as a part of himself, and above all sacrifice his life for her (Eph. 5, 23-26).

mother She is c accepts 24). Who ponse;

For who bel sacrifice happines any law greatest proclain world's giving le experien

Whe and fai proclain pronounc to live jealous, rude or cherishir excuse. whatever This is th a handbo great m (Eph. 5, :

IN MATRIMONY the man is called to "leave father an unite with his wife."

Debate Jerusalem future

JERUSALEM - (NC) -Two Christian leaders here said they disagree with the criticism of Israel's building program in this city by Anglican Archbishop Michael Ramsey of Canterbury.

The archbishop said that the building program is disfiguring Jerusalem. He said that all three major religions - Moslems, Christians and Jews — now enjoy freedom of access to their holy places, but was sharply critical of what he called the Israeli government's "insensitive attempt to proclaim Jerusalem an Israeli city.

Anglican Archbishop George Appleton of Jerusalem challenged Archbishop Ramsey's statement. In an announcement made public in London, Archbishop Appleton expressed his understanding of Israel's determination never again to lose its "rightful place" in this

HESAID that for 19 years of Jordanian rule over part of divided Jerusalem, Jews and Israelis had been excluded from the Old City and its sacred sites. The Jewish

GIVE

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WILL

POWER

quarter was desecrated and these fields the experts housing available to Jeruwrecked systematically, he said, with ancient synagogues turned into stables and gravestones used to pave army latrines.

The Rev. G. Douglas Young, president of the American Institute of Holy Land Studies, also supported the government's building plans in a letter published in the Jerusalem Post the local English-language daily.

Dr. Young traced the history of the Jewish presence in Jerusalem since the days of Turkish rule, when the Jewish community already constituted the maiority of the city's population. He expressed understanding of Israeli anxieties in the light of the last decades of Jewish experience in Europe and in the Middle East.

THE MUNICIPALITY of Jerusalem recently published the conclusions of a study by planners of the Greater London Council who investigated various aspects of city planning and building supervision here.

While recognizing in the report the achievements in

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warned of the long-term con- salem's Arab citizens. sequences of present piecemeal practices. In their sponsored and financed by the opinion, the early adoption of Israeli government, has been a comprehensive master plan completed within a stone's for the entire area is of the throw of the Old City walls. greatest urgency.

demand for new housing in Jerusalem has resulted in continued construction activity. In 1968, about 1,700 stacles toward the expansion pleted; this increased to 2,500 overcome, with Arab enin 1969, and more than 3,100 in gineers and contractors 1970. Data for 1971 have not gradually breaking off their yet been published, but esti- refusal of many years' standmates suggest tht about 4,000 ing to cooperate with Israel units were completed in the authorities even for the Arab course of the year.

being made to make new all spheres of activity.

At least one project, Other projects are being Meanwhile, large-scale built, with credit from the municipality and Israel institutions.

One of the major obhousing units were com- of such activity is now being population's benefit. Ob-Most of the units house servers now believe that such Israelis, but efforts are also cooperation will increase in

Papal aide's visit called 'pilgrimage

Benelli, papal undersecretary Christian churches, including of state, returned from a Greek Orthodox Patriarch three-day trip to Israel and Benediktos of Jerusalem and described his visit as only a Armenian Patriarch Derder-'personal pilgrimage.'

The archbishop, one of left Rome Jan. 13 without any trip to the Holy Land to commemorate the eighth anniversary of Pope Paul VI's visit in

many of the holy places in Shimshon Shapiro.

as a "courtesy call," but representatives of the Israeli them. foreign ministry and other government officials were present at the meeting.

Pope Paul has long been concerned about the fate of the holy places in Jerusalem and elsewhere in Israel. Only this past Christmas he called the preservation of and free access to the holy places.

DURING HIS VISIT to Bethlehem.

VATICAN CITY — (NC) Israel Archbishop Benelli met Archbishop Giovanni also with leaders of various

The archbishop told newsthe Vatican's top diplomats, men that he discussed with the religious leaders "the prefanfare. On his return he told sent situation of the holy newsmen he had made the places and found all communities are determined to preserve monuments which are still there after 20 centuries as witness of the THE archbishop visited earthly path of Jesus Christ."

The archbishop said he Israel, but also met with high was not able to judge the Israeli officials, including state of preservation of the Justice Minister Yaacov holy places because his visit was relatively brief. He said, Archbishop Benelli however, that he hopes the described his visit to Shapiro Israeli officials are "conscientiously taking care" of

> "It should be natural," he added, "to make it possible for the millions of Christians all over the world to continue to venerate those places which represent the source of our faith."

He celebrated Mass at for a special statute giving an the basilica at Gethsemene. international guarantee for the Basilica of the Holy Sepulchur in Jerusalem and the Grotto of the Nativity in

Prayer Of The Faithful

Third Sunday of the Year Jan. 23, 1972

CELEBRANT: We have seen a great light: Christ is among us, the source of our unity. He works in today's world through our hands and hearts — and different people have different ideas of who Christ is and how He should be made known. Aware of the rich insights our diversity can produce, we pray they will lead us to a deeper unity.

COMMENTATOR: Our response today will be: Lord, help to unite us.

COMMENTATOR: That all Christians may be one, living as brothers and sisters, hastening the coming of God's Kingdom, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: For Bishop-elect Rene Gracida as he is ordained Auxiliary Bishop, that he may know many years of fruitful service to the Church, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: That the United Nations may have the courage and desire to continue its efforts of reconciliation among the troubled nations of the world, we pray to the

PEOPLE: Lord, help to unite us.

COMMENTATOR: That those separated from their families, especially the political prisoners in Cuba and the prisoners of war in Vietnam, may be reunited with their loved ones, we pray to the Lord.

PEOPLE: Lord, help to unite us.

COMMENTATOR: For parents and children: may parents try to understand the "differentness" of their children; and may children try to appreciate the views and concerns of their parents, we pray to the Lord.

PEOPLE: Lord, help to unite us

COMMENTATOR: For those who feel broken and divided within themselves, that someone's Christlike love may bring healing unity and peace of mind, we pray to the

PEOPLE: Lord, help to unite us.

COMMENTATOR: That any divisions within our parish, and especially within this worshiping community, will be overcome through our willingness to forgive as we join in this celebration of unity, we pray to the Lord.

PEOPLE: Lord, help to unite us.

CELEBRANT: Father, we believe that the Light has come and lives among us. May that Light, the Christ of love, be the source of our love for one another. Do not let us be guilty of splitting Christ into groups, for our loving unity is the only way the world has of knowing that He still lives. We ask this through Christ, our Lord.

PEOPLE: Amen.



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Hinduism a complex faith

By FATHER JOHN T. CATOIR

924,274,000 adherents, leads Islam, with 493,012,000. Hinduism is the oldest and third largest religion in the world, estimated at 436,745,000 followers.

Hinduism is called the religion of India, but Hindus are found in Ceylon and Burma in large numbers. Unlike other religions. Hinduism has no historical founder, going back in time before the great Indus civilization, which reached its prime about 3,000 B.C. Since Hinduism predates recorded history, its origins are not clear. Historians see a fusion between primitive religious animism and early Hinduism. We do have record of the Aryan invasion from the North around 1,500 B.C., which mixed the blood and complicated the religious system of the ancient inhabitants of the Indus valley.

Hinduism, like love, is a many splendored thing. There is such diversity, such incredible complexity in this faith that there is no one way to describe the beliefs of a Hindu. In "Hinduism and Buddhism," Eliot wrote the following apt description of Hinduism: "The same religion enjoins selfmortification and orgies; commands human sacrifices and vet counts it a sin to crush an insect or eat meat; has more priests, rites and images than ancient Egypt or medieval Rome and yet outdoes Quakers in rejecting all externals.'

THE KEY TO UNDERSTANDING the unity achieved in such a diversity of beliefs is in the fundamental openness of Hinduism to all varieties of religious sensitivities. Everything is viewed as a passing manifestation of the one underlying unity which is Brahma, the "all," the totality of reality, Almighty God.

Remember when Pope Paul VI made his historic visit to India. The people lined the streets by the hundreds of thousands and they stood in absolute silence. The Pope was deeply moved but not altogether surprised, for he knew that

Hindus would regard a high holy man of any religion as a (This is one in a series of articles on the history of visible and sacred manifestation of the great Brahma. They would not necessarily view Catholicism or Christianity, the largest religion in the world, with religions, but, rather, as one of the many expressions of truth which flow from Almighty God.

THIS IS NOT TO SAY that factionalism is absent from Hinduism — far from it. Apart from the fact that over 845 dialects are spoken in India, creating severe communication problems, there is an elaborate caste system rooted in racial and color differences. The caste system is closely bound up with the Law of Karma, a belief in reincarnation which locks each caste in a self-contained unit. The caste is determined by birth and will not be broken except by death, which brings either graduation or degradation to a higher or lower state of existence.

Mother Theresa of India has developed an apostolate to the 80,000,000 poor untouchables who are left to die in the street because everyone, including themselves, believes they are only getting what they deserve; suffering is inevitable, trying to relieve it is futile; Christian charity is opposed to this fatalism, and Mother Theresa is a symbol of charity.

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Town House, West Palm Beach, Fla.

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Are they modern Paul Reveres?

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

Traditionally the first step in preaching a sermon is "the attention step." The preacher assumes that the average congregation on a Sunday morning is slightly somnolent. So he tries to catch their attention by telling a dramatic story or making a startling statement. They wake up and listen. There is not much point in having an audience unless the audience is listening. I don't believe I have ever heard any parishioner complain that this homilectic device was immoral or in bad taste.

Vietnam War veterans had been discovering, after returning home to America, that no one seemed to be listening to what they had to say. They felt that they had a message of profound and painful significance but the public apparently felt "we had heard all that before." So the veterans have been using attention-getting devices to get the public to sit up and listen.

Last February, for instance, one group of Vietnam veterans went to the White House gate in Washington, waited to see if anyone would receive them but there was dead silence. So they moved to the center of the fence in front of the White House and proceeded to throw their medals and rice ribbons over the fence onto the lawn.

IMMEDIATELY the news reached the Press and the veterans were in the headlines in papers all over the country. They had finally obtained an audience.

One reporter asked the veterans why they had done something so sensational as throwing their medals on the White House lawn. A veteran responded that the reporters had previously refused to listen to their tale of woe and so they had resorted to a bit of "newsworthy" dramatics.

Again, in December last, 15 war veterans seized and occupied the Statue of Liberty, A Federal Court judge signed a temporary order calling on the demonstrators to open the doors and remove themselves from the Statue. An assistant U.S. district attorney appeared and explained that the government wanted him to proceed "on a course that would avoid violence and confrontation."

Out came the veterans, in went the police but found no disarray. Even food wrappings had been placed by veterans in the waste baskets in the Statue.

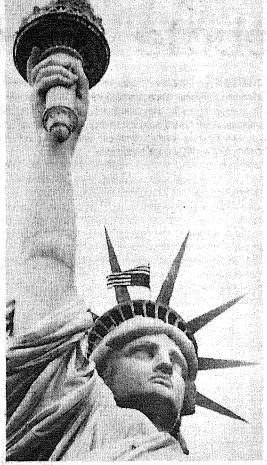
The veterans were jubilant. "Our whole purpose" said a Marine sergeant who had returned from 19 months in Vietnam, "was to get the Government to listen and the people to listen." The veterans received invitations from TV shows and they and their message were soon on the front pages of American and foreign papers.

The Liberty 15, as they have been called, were not prosecuted for their protest against the war. And I daresay few Americans would object to the veterans' protest.

WE FULLY REALIZE that law and order are the foundation of a free society but we also respect the consciences of men who want to protest, as eye-witnesses, against a colossal injustice but who can find no audience to listen to them. When veterans find America involved in a horrible catastrophe abroad, we can pardon them for feeling awfully frustrated when no one will listen to what they have seen and heard.

When future historians write their big tomes about America in the Vietnam war period, they will probably focus attention on the crisis of conscience provoked by demonstrators. Much as we might deplore the antics of certain anti-war extremists, we must admit that a very large section of the American public would never have experienced any crisis of conscience about Vietnam were it not for the demonstrators.

It is all very human to like good news and turn away from bad news. It is all very human to stop our ears from hearing bad news about friends we admire or the country we love. Among those who deserve a large share of the credit for opening our ears and our minds are the war veterans. America is everlastingly indebted to these Paul Reveres who woke us from sleep to tell us not when the British were coming but where America was going.



AN AMERICAN flag flies upside down — an international signal of distress — from the tiara of the Statue of Liberty in New York harbor. A group of 16 anti-war Vietnam veterans seized control of the landmark Dec. 26 and barricaded themselves inside in protest against the war in Indo-China. See Father Sheerin's column, left.

Synod put social reforms onto laity's shoulders

By MSGR. GEORGE G. HIGGINS

Discussing the role of the Church and particularly the role of the ordained priest in the social and political order, the recent Synod of Bishops took a middle-of-the-road position.

It stressed the right and the duty of the Church, and of the ordained priest, to preach and to give witness to justice at every level of society, to denounce violations of justice, to help promote the full development of persons and of nations — and to do all that this involves without fear or favor. But, it also noted that the institutional church "is not alone responsible for justice in the world" and has neither the competence nor the responsibility to offer concrete solutions to particular social problems.

In its statements on the Ministerial Priesthood and on World Justice, the Synod strongly emphasized that, under ordinary circumstances, the laity has the primary responsibility for effecting necessary structural changes in society. For this reason, the Synod called upon priests to be "mindful of the laity's maturity, which is to be valued highly when it is a question of their specific role." It also called upon the laity 'to fulfill their temporal obligations with fidelity and competence" and to do so on their own free initiative, acting not as representatives of or spokesmen for the Church, but as mature and independent members of society who "have the same right and duty to promote the common good as do other citizens."

SHOULD PRIESTS become directly involved in partisan politics? On this guestion, the Synod, once again, "split the lifference." It pointed out that "in circumstances in which there legitimately exist different political, social and economic options, priests like all citizens have a right to select their personal options." But it urged priests, as a general rule, to maintain a certain distance from partisan politics, noting that "care must be taken lest his (the priest's) option appear to Christians to be the only legitimate one or become a cause of division among the faithful."

What the Synod set out to do in this area was to stress once again the urgent need for a deeper involvement in the field of social reform on the part of all the members of the Church — bishops, priests, religious, and, members of the laity, but especially the laity — while at the same time noting, with equal emphasis, that the Church should not and does not claim "technical competence in the secular order" and fully recognizes and respects the latter's autonomy.

The Synod's middle-of-the-road approach to the debatable issues referred to above has already been subjected predictably, to severe criticism in certain quarters. Some people want the Church to do less, others

want it to do more than the Synod documents recommend. Some people define the Church in rather narrow hierarchical terms, others define it more broadly and more accurately as the total People of God. Some fear that the Synod documents overemphasize the social implications of the Gospel message, others feel that the documents are wishywashy in their treatment of the Church's social mission and are lacking in vision and courage. And so it goes — from one end of the spectrum to the other.

MY OWN FEELING is that what the Synod said about the social mission of the Church and the specific role of the ordained priest in the field of social reform is reasonably adequate as a statement of general principles but is not and was never intended to be the final word on this matter. The Synod — to its credit, in this writer's opinion — deliberately refrained from getting bogged down in particulars. Fully conscious of the fact that social, economic and political conditions vary enormously from one part of the world to the other, the Synod made no pretense at being able to come up with a set of definitive formulae or propositions which could automatically be applied across the board, without reference to local need and circumstances.

For this reason, the final section of the Synod's document on World Justice pointedly notes that "the examination of conscience which we have made together regarding the Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local churches at all their levels." To this end, the document calls upon national episcopal conferences "to pursue the perspectives which we have had in view during these days... for instance by setting up centers of social and theological research."

The use of the word "perspectives" in this context is significant. It suggests that the Synod wanted it clearly understood that it was opting for the principle of pluralism and for a large degree of local autonomy.

churches to take up where the Synod left off and to assume their own responsibility in the area of social reform and try to figue out as best they can (in consultation with all segments of the Catholic community) what needs to be done — and by whom and under what rubric — if the Church is effectively to carry out its indispensable role in the promotion of social justice.

There is nothing in the Synod document on World Justice to prevent the local churches from fulfilling their responsibilities in this regard. Critics of the document to the contrary notwithstanding, it's a set of forward-looking guidelines aimed at promoting an all-out effort on the part of the entire Church in behalf of social justice.

Those who think that the document is too conservative shouldn't throw up their hands in despair. To the contrary, they should roll up their sleeves and try to fashion local programs of social action which may be more to their liking.

In doing so, however, they will want to bear in mind that their own pet projects and their own particular understanding of the Church's role in the field of social reform may not necessarily meet with the approval of other groups in the Catholic community and, for that reason, cannot be forced upon the community at large. This is merely another way of saying that the principle of pluralism, like it or not, cuts both ways. But more about that in the next release of this column.

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Fr. Wei's book alarms Taiwan clergy

By FATHER IVAR McGRATH, S.S.C.

TAIPEI, Taiwan - (NC) - Priests here who once worked on the Chinese mainland have said they are dismayed by the dissemination in English and French Catholic publications of the views of Father Louis Wei Ching-hsin, a Chinese priest who has asked the Vatican to reestablish diplomatic relations with Red China.

Father Wei, sometimes referred to in news stories as religious counselor to the communist Chinese embassy in Paris, was received in Vatican City Dec. 2 by papal secretary of state, Cardinal Jean Villot.

The 68-year-old priest, author of "The Holy See and China," has called for the regularization of the position of the bishops illicitly consecrated in communist China and the severing of diplomatic ties between the Vatican and Nationalist China.

VI privately expressed strong reservations about the

Illich's book called 'silly and reckless

LONDON - (NC) -American philosopher-critic Sidney Hook, wielding words like "absurd," "silly," and "reckless," has pummelled Ivan Illich's book "De-schooling Society."

The chairman of New York University's philosophy department described expriest Illich's proposal to 'abolish all formal schools and with it all compulsory education" as a "foolish and cruel" remedy for the admitted defects of the present educational system.

WRITING in the January issue of "Encounter," a London-based publication featuring book reviews, the veteran liberal philosopher said:

"It is a book whose absurd extremism warrants little attention from anyone endowed with a normal portion of common sense."

Hook explained his own attention to Illich's book on the grounds that it was fuelling a current assault on education in the United States.

He zeroed in on Illich's proposal to replace formal and compulsory schooling with four "learning webs," one to make storehouses of knowledge and factories and farms accessible to students, a second to help learners exchange skills, a third to their educational needs or in-Who of educators-at-large.

"The only thing clear about the operation of these networks is that the government will pay the costs," Hook sneered.

"TO CLAIM that we will all learn from and teach one another as need and interest manifest themselves is to invoke pious hope that flies in the face of overwhelming evidence.'

Hook concluded: "Nothing would please those who are opposed to desegregation in American education today more than the abolition of compulsory schooling.

"Like so many other contemporary reactionaries of the new left, Illich talks a great deal about freedom but neglects the principles of intellectual authority and organization necessary to negotiate the conflicts of freedoms.'

Illich, who left the priesthood in 1968, told NC News Service shortly afterward that he "chose to be an educator." He was a founder of a controversial training center in Cuernavaca, Mexico, for men and women preparing to work in Latin America.

In 1969 the Holy See forbade priests and nuns to frequent Illich's center in Cuernavaca.

Illich had been the object enable learners to advertise of investigation by the Holy See's Doctrinal Congregation. terests, and fourthly a Who's He publicly denounced the congregation's procedures.

Nuncio intervenes to stop shootout

SANTO DOMINGO, Dominican Republic -(NC) Archbishop Luciano Storero, Vatican nuncio here, mediated between terrorist guerrillas and government forces to stop a gun battle that cost the lives of 13 persons

Six guerrillas, wanted for a bank holdup and other terrorist activities, holed up in a cave near the airport here and held more than 1,000 troops at bay for 16 hours.

AMONG the dead is the guerrilla leader, Amaury German Aristy, 25.

Archbishop Storero, who has been nuncio for nine months, sought a cease-fire from President Joaquin Balaguer, who gave him a guarantee of a fair trial for the two surviving guerrillas. Nine of the dead were government troops.

The Vatican representafamilies of the guerrillas for their surrender.

surviving sin." The two

guerrillas are attorney Plinio Matos Moquete, 30, and Harry Jiménez Castillo, 28, a leftist leader.

The Balaguer government has been plagued by strikes by student and labor groups, and by violence from both the left and the right. It has replied with harsh repression by army and police.

IN A RECENT interview with Home's Friend, a Catholic monthly, Archbishop Storero said the first duty of Christians "is to recognize the gravity and complexity of the problems here, which reach into social, economic, educational and political fields.'

Then, he added. "Dominicans must move on to speed change toward a more just order.

He said reform must start within each citizen, for 'there is little use in changtive also negotiated with the ing structures if man remains a selfish, power-seeking being committed to injustice and

indiscriminate recognition of illegally consecrated Chinese bishops without examination of individual cases, but was favorable to fresh attempts to contact the communist regime.

"TO REGULARIZE the position of the bishops consecrated without the consent of the Holy See would be to sell out the numerous bishops, priests, Sisters and lay Catholics who suffered persecution, imprisonment and even death, to preserve the integrity of the Church in China," one priest here said.

Father Wei's book was first published in Paris in 1968. However, a later edition was issued in 1970 with considerable publicity. It is noted here that this event coincided with the start of Peking's ping-pong diplomacy and is considered aimed at further isolating the government here diplomatically.

Observers here also note that, of the churches in In Rome, Father Wei said that five years ago Pope Paul Communist China, all of which had been closed or requistioned, one has recently been re-opened in Peking at which Catholic members of visiting trade or other visiting delegations are invited to attend Mass.

> Father Wei's book appears to contain certain errors of fact. For example, he states that all the diplomats accredited to the Nationalist government left Nanking with the government, except for Archbishop Antonio Riberi, the papal internuncio. In fact, the U.S. ambassador, John Leighton Stuart, did not leave for some months after the communists arrived, and the French ambassador left even later.

Father Wei also said Archbishop Riberi had great difficulty in being accepted here later, statement not warranted by the facts. The government here was actually annoyed that the internuncio delayed in Hong Kong so long.

MANY PRIESTS HERE remember that Louis Wei reached Europe in 1932, aged 29. He was born in Sung Chiang district, near Shanghai. When he was ordained a priest for the diocese of Paris in 1965, at the age of 62, he was already the

holder of a communist Chinese passport, though as far as is known, he has never returned to China.

In Father Wei's book much is made of the fact that the communist-sponsored triple autonomy for the Church - selfsupport, self-evangelization, and self-government - was merely a wish to shake off 'foreign' influence and domination. Actually it was a clever stratagem to sever the Church in China from Rome. While the first two autonomies could be accepted, the third, self-government, entailed a break-away from the jurisdiction of the Pope, and would result in a schismatic church.

It was an agonizing time for bishops, priests and Catholics, under grave pressure, often confused, and the internuncio, Archbishop Riberi, in his capacity as papal representative, whether accredited to the government or not, made every effort to clarify the issue for all concerned.

Father Wei makes much of these efforts of the internuncio, calling them interference in the affairs of the nation and blaming him for not allowing Catholics to cooperate with the communist government. He also mentions the Catholic Central Bureau, through which the internunging tried to reach all the bishops and priests, and the Legion Mary, whose members naturally tried to strengthen the Catholics in their endeavors to preserve the unity of the Church.

Father Wei is silent, however, about the conditions of arrest, detention, and the labor camps for re-education. As someone has said, it is like writing a history of the early Christians in Rome without mentioning the catacombs and the lions.

While the bishops of the world met in Rome recently. Father Wei gave a public lecture in the same city, once more repeating the arguments from his book. He is apparently eager to talk to newsmen and has been quoted in several news stories.



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Verses appeal to life of peace

IMAGINE By John Lennon

Imagine there's no heaven It's easy if you try No hell below us Above us only sky Imagine all the people Living for today

Imagine there're no countries It isn't hard to do Nothing to kill or die for and no religion too Imagine all the people Living life in peace

Imagine no possessions I wonder if you can No need for greed or hunger A brotherhood of man Imagine all the people Sharing all the world

You may say I'm a dreamer But I'm not the only one I hope someday you'll join us And the world will be as one

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By THE DAMEANS

After hearing this song on the radio several times, one realizes that such ideals as "living life in peace", "the world will be as one", and "no need for greed and hunger", are rtainly most appealing. This appeared immediately to be a good song upon which to reflect as it is good for man to have 'dreams' and ideals for which to strive. However, upon closer examination of the words, we realized that a philosophy of life is expressed which certainly is controversial and perhaps extreme in some areas.

There was no major crisis imagining that as ideals there would be no heaven, no hell, no countries, and no possessions. However, when we hit the "no religion" part, it did strike at the heart to think that we would be without a job!!

At this point we decided that in order to be more objective in the approach to this song, we would let a religion class of high school seniors and juniors discuss the words, and, in general, their feelings and reactions to it. We suggest that if you are in a discussion group or any religious education class and are looking for something to stimulate discussion and exchange of ideas, you use this song by John Lennon as a starting point. There are several Christian values expressed here and the discussion could certainly open other possibilities for reflection as you will see in the following paragraphs.

Here are a few of the general reactions to the words. After listening to the song in class, we were wondering how many like ourselves had listened to the song previously, liked it, but had not closely reflected on the words. Everyone in the class had done this with the exception of one. Doesn't this show how many things experienced in life can hit our senses, even be very popular, but never really challenge our thought process?

THERE MUST BE something to the fact that on the average we use only 10 percent of our brain power. One girl said that this song of "dreams" and ideals actually left her "depressed". This could be because it challenges our system of life or perhaps we realize how far we are from the ideals proposed, or as another put it "it doesn't sound like much fun". Another said that it seemed to be "unreal" and that a "world of total bliss and no suffering could not be humanly attained.'

This thought brought forth the question of where did God fit into Lennon's plan for "utopia". Most said that the words, as expressed in the song, left no room for God, or, at least, the open recognition of God's help in this process of world unity and peace. It seemed solely man-centered, with man through his own resources, having the capabilities to achieve ideals of peace and brotherhood. This, of course, is not an uncommon view in our modern world and Lennon expressed this in the song when he says "you may say I'm a dreamer but I'm not the only one." We as Christians certainly uphold the same values he is proposing but believe that it is through our own efforts plus Christ that we move toward this heavenly

In the first verse we discussed the attitude of "living for today." We asked if such an approach to life is "real." One idea was that Lennon was not necessarily telling us not to worry about a future goal but rather not to get hung up on worrying about future reward (heaven) or future punishment (hell) as a consequence of our actions. In other words, that our actions should be more maturely motivated and spontaneous. This further led to a discussion on what heaven by the "Morning After." and hell would be like.

that if there were no countries, then all there would be is 'dull uniformity''. On another level one said that Lennon's goint was to show that if there were no countries there would no national selfishness, "nationalistic" attitude, isolationist feelings and thus the possibility for peace. We all thought it interesting that he equated "religion" as an adversary to peace. Some said that they felt that some aspects of institutional religions do cause jealousy, envy and intolerance, all enemies to a person's internal "peace".

The third verse emphasizing "no possessions" brought to mind such concepts as communism, socialism, personal indifference, and general apathy. Some felt that such a nonownership state would lead to no personal drive, ambition,

Scout retreat

A "Religious Insight \= Festival" for all boys involved in Scouting in the ≣beld at St. Vincent de Paul ≣ Major Seminary, Boynton Beach, the weekend of ĒFeb. 18-20.

For any further information contact the office ₹ ≣of the Catholic Committee ≣ on Scouting, Chancery offices, 6301 Biscayne Blvd., Miami, or call (305) ₹757-6241.

Madonna students to model for show

Four Madonna Academy students will model for "Fashions of Love'liness," fashion show presented by the Parents and Friends Association of the Academy, Tuesday, Feb. 1 at the Playboy Plaza Hotel on Miami Beach. The models will be Michele Lempasso, Debbie Varner, Patty Dennis and Ty Herfurth.

For reservations, contact Mrs. Geraldine Varner, 944opinion, and anonymity among people. The value expressed here (sharing) certainly cannot be disputed but the how in its total accomplishment was the problem.

The refrain, of course, points out that he is a dreamer but wishing to register to vote for granted the right to vote that if enough people would join in his view, there would be a the March 14 presidential pri-through the 26th amendment. stronger possibility that the "world will be as one"

As was mentioned earlier, there are many ideas for 12 discussion in this song. There are many ideals which certainly can be reconciled with Christianity and others Registration Committee, in change through the political which seem externe but do point out problem areas in cooperation with the Elec- process. If the young don't achieving these ideals. We simply cannot be afraid to open our minds to the ideas expressed, struggling with some of his registrars from the League of themselves the chance to a views, and through this process, possibly strengthen Christ's Women Voters, have set up choice in the '72 Presidential command that we love God above all things and that we love several new registration sites elections this Fall. our neighbor as ourselves. In doing so, the same end which Lennon speaks of will be accomplished — "the world will be tration closer to the public.

Additional sites set up for voter registration

Eighteen to 21-year-olds people, ages 18-21, have been

in an attempt to bring regis-

mary must do so before Feb. This allows young people a chance to voice their frustra-The Dade County Youth tions, approvals or cries for tions division and volunteer register, they are denying

In order to register, registrants must provide Some 11 million young proof of age and proof of one year residency in Florida and six months in Dade County.

> The following sites will be available for voter registration on the given dates:

> Today (Friday) at Miami-Dade Junior College, South campus in the Learning Resource Building Concourse from 9:30 a.m. to 4 p.m. and also at the Miccosukee Reservation.

> On Saturday, Jan. 21, registration will be held in the Cuban community.

Marina and a superior 'Happening" set

A "Christian Happening" for seventh and eighth grade girls will be held Saturday and Sunday, Feb. 12 and 13, at the Dominican Retreat House, 7275 SW 124 St., Kendall. On Saturday, the "Happening" will begin at 7:30 p.m. and on Sunday at 3:30 p.m.

For further information call the Sisters at 238-2711.

Local CYOer given national post

Mike Coniglio, 1970-71 Archdiocesan CYO president, was recently appointed to the National CYO Executive Board, where he will serve a two-year term as National Program Coordinator.

Mike joins Sandy Lombardo, national CYO secretary from Miami on the board to give Miami its first dual membership on the board. His primary responsibilities will center around the Program for National Youth Week, held every year, and the next National CYO Convention in Indianapolis in

The Biscayne College freshman attended Msgr. Pace High School last year.



He is the son of Mr. and Mrs. Philip Coniglio, 175 NE 131 St., North Miami Beach.

In other CYO news, the National CYO office has announced that the 1972 National Advisory Board meeting will be held in New Orleans early in May. Archdiocesan CYO director, Father William Dever, and Executive director, Bob Preziosi, will represent Miami at the meeting.

St. Timothy CYO has a dance planned for Sunday, Jan. 23, from 7 to 11 p.m. in the social hall, 5400 SW 104 Ave. Music will be provided

An "All You Can Eat Spa-

Local youths honored for scholarship

on his two-year post.

ghetti Dinner," hosted by St.

James CYO, is slated for

Saturday, Jan. 29, from 5 to 7

Two area youths have been named to their respective college's dean's lists for the first semester.

Miss Kathleen Houle a freshman at St. Theresa College, Winona, Minn., received the honor with a 3.67 grade average out of a possible 4.00. She is the daughter of Mr. and Mrs. Charles A. Houle of Plantation. A graduate of St. Thomas Aquinas High School, she is a member of St. Gregory parish.

Biscayne College freshman, William Podway, compiled a 4.00 to win a spot on the dean's list for the Fall semester. A member of Epiphany parish, he is the son of Mr. and Mrs. Arthur Podway, 6201 SW 85 St., Miami.

NW 131 St. For tickets contact Danny Gnagi, 681-8798. 'Shrew' will be presented

"The Taming of the October to May presenting Shrew" will be presented by works by Shakespeare, Shaw, the National Players of Wash- Sophocles, plus newer writers. ington, D.C., at 8:15 p.m., Saturday, Jan. 22, in the company are former students Barry College auditorium.

p.m. in the parish hall, 601

NEWLY-APPOINTED National CYO Program

Coordinator, Mike Coniglio, right, is shown in

a Sept. 1970 photo working on Youth Week

with then Archdiocesan CYO Director, Father

Walter Dockerill and Executive Director. Bob

Preziosi. The annual Youth Week, held in the

Spring, will be one of Mike's major concerns

The longest running classical and touring repertory company in the U.S., the group is now in its 22nd consecutive season and is on the road every year from

Tryouts staged

Tryouts for male actors for Richard B. Sheridan's her husband. comedy, "The Rivals," which will be staged by the Barry College Drama Dept. in March, will be held at 7 p.m. today (Friday) in the college auditorium.

The play will be staged on March 10, 11, 12, 17, 18 and 19.

All members of the of the speech and drama department of Catholic University of America.

Performed by the company at the White House at the invitation of former President and Mrs. Lyndon B. Johnson, "The Taming of the Shrew" is based on the medieval concept of the obedience owed by a wife to





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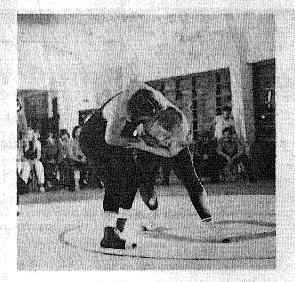
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ARCHBISHOP CURLEY'S Carlos Pages, left, and Immaculata-LaSalle's Pat Williams go round and round to get the advantage of each other during a wrestling bout held at Curley last week. Pages weighs 270 and Williams 216. The match was won by Curley, 51 to 12. The only other wrestling team represented in the SAC is Chaminade. Curley leads the conference.

WO: of Sports By Mitch Abdallah.

Mary Immaculate fielding first team

Just prior to the Christmas holidays, we gave a brief rundown on the status of several of our Archdiocesan cage teams. As we recall, most of our cagers were off to a slow start, having lost more games than they won. A few weeks can make a lot of difference. Continuing from where we left

The newest school in the South Atlantic Conference is Mary Immaculate, Key West. Though playing independent now, the Class A school will be competing its talent with other SAC schools next year, according to coach Tom Dougherty.

For a school which is fielding a team for the first time on the courts, at this writing, Key West was doing fairly well for itself with a 5-3 record. Mary Immaculate lost its last two games by only one point, to Moore Haven and Melbourne. Most of the competition the Key West five has confronted included Class AAA and AAAA schools. The newly-fielded team has claimed victory over Msgr. Pace, Miami High, LaSalle (twice) and Alva.

WITH EIGHT NEW BALL players on the court, "The big thing is getting the boys used to working with each other. Most of them have never played in varsity basketball before," said Dougherty. "We really haven't got a good outside shooting combination yet, but we do have good inside shooting.

ONE OF DOUGHERTY'S key men is 6-3 forward John Albury who has been averaging 24 points per game and about 15 rebounds. Other men putting in good performances for the school are 6-6 forward Maurice Thurston, a sophomore averaging 17 points per game, 5-9 guard Carey Small and 6-3 forward John Romero, who has been snatching about 10 rebounds per game.

Coach Dougherty is not going to find the schedule any easier going into the homestretch. Having played only one school in its own class the first half of the season, Mary Immaculate will be facing such teams as Naples, Cardinal Gibbons and Boca Raton in the second half.

Another team which has been finding the going rather tough, playing against schools in class AAA and AAAA, is Msgr. Pace. With good height and outside shooting, Pace is having a little trouble up close on the boards. "We're not getting the scores from inside," said coach Brother Felix.

With a 2-6 showing in the won-lost column, Brother Felix feels things will be better, especially if his boys can come in stronger close to the boards. With fellows like John Trageser, Arthur Aenelle and Randy Wilds, Pace will come around. Guards Trageser and Aenelle are averaging 16 and 10 points per game respectively. Wilds is grabbing about 18 rebounds a

CLOSE BEHIND CURLEY in the SAC race is Cardinal Gibbons High, with a 7-3 record. The Redskins have been playing close games with their opponents, going down to the wire in its last several games. The big problem, said coach Tony Licata, is too many turnovers. "We committed 21 against Cardinal Newman and 23 against Curley," he said. "In close games, you can't do that. We are going to have to work on cutting down on the turnovers.

The one asset Gibbons can boast about is consistency. John Stocken is good for 11 points per game, Frank Smith 10 points and John Drury is averaging 12 points a game. The sixth man, Paul Witte, is good on the boards, said Licata. And then there is Robert Castorri who is averaging 13 rebounds a game. The Redskins don't have great speed, but "we play well together and we are balanced. We're hitting the open man," said coach Licata. This has been the combination which has kept Gibbons in contention.

Curley on its way, hopefully

proven that he is very much a school's showcase. basketball leader. Prior to

GMAC titles. In 1965 — 66 his team competed in the state conference title.

This year Curley seems to play catch-up ball. be on its way again and leads the conference with four wins and no losses. His overall record for this season, at this writing, is 7-5.

ALTHOUGH HE has been invited to coach other teams, Petta prefers to stay at Curley. "I enjoy coaching here," he said. "You get used to one place and don't want to leave it.

"I've had excellent teams all 11 years," he added. "I

Basketball: CYO scores

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Phillip Petta think we've built up a winning doesn't look like a basketball tradition at Curley." And to ed bigger and tougher affects the boys' schedule and coach but the Archbishop prove this, one only has to teams. Curley mentor's record has look at the trophies in the

Curley began its season coming into the South with a 1-3 record but after Atlantic Conference last this, Petta coached his cagers year. Petta's cagers were to win six of its last seven battling in the GMAC confer- games. "We have a good team now, but we have the During the 11 years he potential of being a better has been at Curley, Petta has team," Petta said. "We've coached his cagers to three won all but two games by a large margin.

The games that Curley playoffs. And then last year, has lost have been very much when Curley entered the SAC, in reach up to the fourth Petta and his cagers took the quarter. Then, he said, his men have fouled trying to

> ANOTHER BIG problem, coach Petta said, is getting the fourth and fifth man who can come into the game and be consistent with the other three starters, John and Mike O'Neil, and Stanley Baker. John O'Neil is the leading scorer for Curley with 20 points per game. Mike comes in second with 14 points per contest. "Baker," said coach Petta, "is a good play-maker and outside shooter

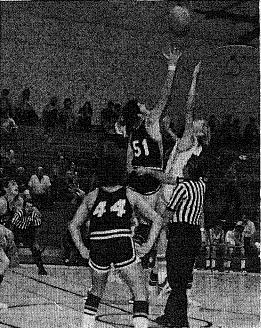
> The second half of the season will be tougher, he added, because the SAC teams will be out shooting at Curley. Petta said that when a team is on top, everyone is out gunning for it.

"WE'VE ALWAYS play-Our record is as good as any more games than we have lost against other Catholic

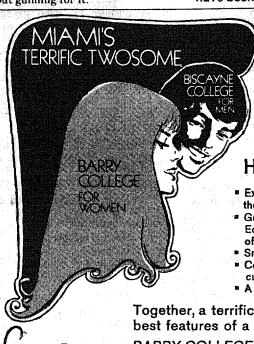
fact that his team has no and the school is proud of.

gym it can call its own. This Petta said, he fears that it will lead some of the players to go to another team around. We have won school where there is a gym.

But in the meantime, Petta's energetic efforts have been influential in maintain-One big handicap facing ing a winning tradition at Petta and his cagers is the Curley, a tradition which he



A JUMP BALL is the center of attraction during the Archbishop Curley-Chaminade game last week. Curley won the contest 72-69. By winning Curley kept the top spot in the South Atlantic Conference. The Chaminade Lions have been winless during the season.



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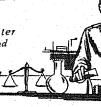
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Page 22 Miami, Florida THE VOICE Friday, January 21, 1972

Ordenáran el martes al Obispo René Gracida

LA Catedral de Miami Arzobispo Coleman F. acualmente párroco de St. é el escenario de la Carroll. Patrick, Miami Beach. será el escenario de la solemne ceremonia de la ordenación episcopal del obispo electo René Gracida, el próximo martes, 25 de enero, en la festividad de la conversión de San Pablo.

El Padre Gracida será elevado al rango episcopal con el titulo de Obispo Titular de Masuccaba y Auxiliar del

EL SEGUNDO sacerdote de la Archidiócesis de Miami que es elevado al rango episcopal en este siglo, el Obispo electo Gracida fué designado auxiliar del Arzobispo Carroll el pasado 14 de diciembre.

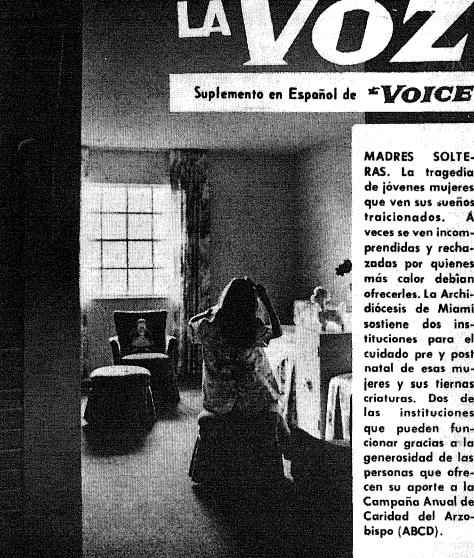
Además de Canciller y Vicario General de la Archidiócesis, el Obispo electo es

Carroll será el principal consagrante durante los ritos de ordenación. Estará asistido por el Obispo Paul Tanner, de St. Augustine y el Obispo Charles McLaughlin, de St. Petersburgh como principales coconsagrantes. El Obispo William Borders, de Orlando y otros miembros de la jerarquia presentes en la ceremonia serán también coordenantes.

El Arzobispo Coleman F.

Durante la misa concelebrarán con el nuevo obispo el Arzobispo John J. Fitzpatrick, de Brownsville, que fué Obispo Auxiliar de Miami desde 1968 hasta 1971.

ENTRE los familiares del obispo electo que vendrán a Miami para la ceremonia se encuentran su señora madre, la señora Matilde D. Gracida, de Houston, Texas; y sus tios la señora Margarita Méndez Gracida y José M. Gracida Carrizosa, ambos de Ciudad México; su hermano político y hermana, Mr. y Mrs. W. H. Beus y las hijas de éstos, también de Houston y sus tios Mr. y Mrs. N. J. Derbes, de Os-



MADRES SOLTE-RAS. La tragedia de jóvenes mujeres que ven sus sueños traicionados. veces se ven incomprendidas y rechazadas por quienes más calor debian ofrecerles. La Archidiócesis de Miami sostiene dos instituciones para el cuidado pre y post natal de esas mujeres y sus tiernas criaturas. Dos de las instituciones que pueden funcionar gracias a la generosidad de las personas que ofrecen su aporte a la Campaña Anual de Caridad del Arzobispo (ABCD).

La esposa del Capitán José Villa, quien se encuentra preso en Cuba desde que el barco que Ayudemos a hacer realidad capitaneaba fué secuestrado por fuerzas comunistas en aguas del Caribe el pasado mes, visitó las oficinas de la Archidiócesis de Miami para entregar una carta dirigida al Papa Paulo VI pidiéndole su intervención diplomática en favor

Caridad del Arzobispo (ABCD-1972) crece por dias el número de voluntarios que a lo largo y ancho del Sur de la Florida se disponen a cooperar al mayor éxito de esta recaudación anual que el pasado año llegó a los 2 millones de dólares y que este

El sueño de niños desamparados,-unos huérfanos, los otros, inocentes víctimas de hogares destruídos. En la Ciudad de los Niños del Sur de la Florida, en Bethany Residence, en el Hogar Católico Infantil de Perrine encontrarán un techo seguro y un amoroso cuidado. El sueño de madres solteras y de jóvenes que han caído en el vicio de las drogas.

Es costoso sostener y educar a tanto niño desamparado.

tantos sueños e ilusiones

tiano.

año se espera sobrepasará esa cifra.

Al acercarse a su etapa culminante la Campaña de Y más costoso regenerar y rehabilitar a tantos jóvenes que han caido en la red de la droga. Salvar a unos y a otros es

> Otros muchos sueños. Oportunidades de vivienda digna para los obreros agrícolas migratorios . . . y para los ancianos que dependen de una reducida pensión y para los niños retardados, que cuentan con un Marian Center donde se les enseña a utilizar sus capacidades físicas y mentales al máximo. ABCD-72. La respuesta — Su respuesta, a tantos

> responsabilidad de la comunidad toda. Es obligación del cris-

'Escuela de Vida Cristiana' organizan los cursillistas

del esposo cautivo. Debido a estar convaleciendo

de un severo ataque gripal, el Arzobispo Coleman

F. Carroll no pudo recibr en persona a la señora

Villa y sus 3 hijos, haciendolo en su nombre Mons.

Bryan O. Walsh, quien prometió que la carta

llegaria al Papa y que la Iglesia haria todo cuanto

esté a su alcance en favor del apresado capitán

residente de Miami. Como se sabe el régimen de

Castro lo acusa de actividades 'contrarrevolu-

cionarias' y lo mantiene incomunicado. Mons.

Walsh advirtió que la decisión sobre el futuro del

Capitán Villa estaba sólo en manos de Castro,

pero que la Iglesia hará todo lo que esté a su

alcance en favor del prisionero. Como se sabe, la

Santa Sede nunca ha roto sus canales diplomá-

ticos con el régimen comunista de Cuba.

Con el lema 'Si quieres la Paz trabaja por la Justicia', el Movimiento de Cursillos de Cristiandad está anunciando el inicio de una 'Escuela de Vida Cristiana' que comenzará a funcionar el miércoles 2 de febrero.

"La Escuela de Vida Cristiana quiere lograr una vida cristiana, a la parroquia de St. Brendan, sentida con profundidad, 8725 S.W. 32 St., Tel. 581-2423. vivida con normalidad y vocal encargado de esa escuela, añadiendo:

"PARA ello buscaremos a través de esta escuela que nuestro cristianismo sea auténticamente conocido, formación sobre la Biblia y la hondamente scntido valientemente propagado.'

escuela se ofrecerán todos los miércoles, de 8 a 10:30 p.m. en la Casa de Cursillos 'Emaús', situada en el antiguo campamento de la Fuerza Aérea en Opa Locka.

Aunque organizado de manera especial para los miembros del movimiento de Cursillos, esta Escuela de Vida Cristiana estará abierta a toda persona interesada en los temas que se desarrollarán. Esas personas deberán obtener mayor información a través de los grupos de cursillos de sus respectivas parroquias o llamando al Director Diocesano de Cursillos, Padre José L. Hernando.



programa ropagada con amor, expresó actividades de la Escuela se The Voice Faustino Grana, abre con una misa. A las 9 p.m.; a continuación se ofrece un tema sobre 'La Persona y la Comunidad', seguido por reuniones de grupo; a las 9:45 el curso de Gracia.

Se ha fijado una Las jornadas de esta matrícula de \$3.00 por el curso.

> Los temas sobre la Biblia la teologia de la gracia incluyen entre otros los siguientes titulos:

> La Iglesia Católica y la Biblia: La revelación divina; Jesucristo. Centro del Antiguo Testamento; El pentateuco, 'Moisés escribió de mi'; Danos un Rey, Libros de Samuel y Reyes: Los profetas y el Exilio: Los Salmos, la Biblia puesta en

CINCO de los temas estarán dedicados al Nuevo Testamento: La Buena Nueva, los Evangelios escritos para la comunidad.

En la serie Teologia de la Gracia se desarrollarán contra el legalismo", Nueva Ley dada por Cristo",

- El Cristo Histórico: Anunciado y encontrado en la Biblia
- El Cristo del capricho:
- Inventado. • El Cristo Resucitado,
- El Cristo Señor, Hoy, ayer y siempre y el Cristo Vivo: Cuerpo mistico, la

Iglesia.

EN LA serie la persona y comunidad (Del 'vo' al descubrimiento de 'los otros') se discutirá sobre el Si a Cristo, el Si, a uno mismo, la conquista personal, libertad.

- Madurez humana; Equilibrio emotivo, capacidad de juzgar y decidir.
- El descubrimiento del entrega.
- La persona humana en la sociedad, en el plan de Dios.
- El apostolado: compromiso cristiano.

persona y grupo. Obstáculos teléfonos 444-6087, 443-9393 y

'Martí de América

'Marti de América'' es el titulo de un programa artistico que se ofrecerá el sábado, 29 de enero, a las 8 p.m. en el Auditorium del Miami Senior High School.

EL PROGRAMA está temas como "Pugna de Cristo siendo organizado por la Oficina de Asuntos Latinoamericanos de la Archidiócesis de "La Conciencia, Voz de Miami, para honrar la memo-Dios." "Concepto de Concien-ria del gran pensador cubano, en ocasión del aniversario de Una tercera serie incluye su natalicio y tiene el objeto de recaudar fondos para la ohra mie realiza e voluntario para el Jackson Memorial Hospital.

"Marti de América" es una obra que presentará el Grupo de Teatro Experimental "Las Máscaras" bajo la dirección de Salvador Ugarte y Alfonso Cremata.

La Dra. Ofelia Tabares de Fernández es la coordinadora del Servicio Voluntario del Jackson Memorial Hospital y señala que esa organización es una entidad no lucrativa al objeto de servir a los pacientes de ese hospital y muy especialmente a los de habla española, que por la barrera del idioma encuentran mayores dificultades y tensiones a las ya inherentes al estar hospitalizado.

LA DONACION para esta otro: diálogo, respeto, función de tan alto contenido cívico se ha fijado en \$3.00 y los interesados pueden hacer sus reservaciones escribiendo a la Dra. Tabares, 1861 SW 36 Ave. Miami, Fla., 33145.

Para cualquier infor-Relaciones entre mación adicional llame a los

Dirigirá el Hno. **Alfredo Morales** Seminario sobre música en la catequesis

Un educador y compositor cubano que se ha consagrado a la música y la religión vendrá especialmente a Miami para dirigir el seminario "La Música en la Catequesis' que se ofrecerá el domingo 30 de enero.

El Hno. Alfredo Morales, DLS, quien viene de República Dominicana, donde actualmente es profesor del Colegio De La Salle de Santo Domingo y director del Coro y Conjunto Juvenii, obtuvo ei doctorado en Pedagogia en la Universidad de La Habana. Hizo estudios especializados en la Universidad Lumen Vitae, de Brusélas, Bélgica, y en el Instituto Católico de París,

Después de salir de Cuba y antes de ir a República Dominicana, fue profesor de pastoral catequistica del Instituto Catequistico Latinoamericano (ICLA), en Manizales, Colombia.

En Cuba fue dos veces galardonado en el Concurso Nacional de la Canción Cubana. Ha compuesto numerosas canciones religiosas y muchos de los cantos que se entonan en las misas en español en Miami son de su inspiración.

El Seminario "La Música en la Catequesis" forma parte del Curso de Formación para Maestros de CCD'' aunque al mismo podrán asistir las personas que, no estando matriculadas en ese curso, estén interesadas en el tema que se desarrollará. A esas personas se les pedirá una donación de \$2.

El seminario se ofrecerá en el Salón Parroquial de Little Flower, en Coral Gables, 1270 Anastasia Ave., de 1 a 6 p.m., incluyendo la misa concelebrada por los sacerdotes asistentes al seminario.

El temario incluye los siguientes tópicos:

- Empleo del canto en las clases de catecismo,
- Uso de discos con cánticos religiosos en la clase de • Utilización de canciones populares de moda como
- punto de partida para reflexión y trabajos catequisticos. Las personas interesadas en mayor información pueden llamar al Hno. Emilio Quirós al teléfono 621-9452.

∌ducación de la fe, tarea de los padres

Por ANA MARIA LOPEZ

LA INSTITUCION famicélula básica de la sociedad, aspectos muy variados que no se agotan en las dimensiones juridico-sociales, porque incluyen también, cuando se trata de la familia cristiana, aspectos trascendentes que permiten calificarla de verdadera iglesia doméstica.

familia como la primera comunidad cristiana en la que los miembros viven en comunión. Entendemos con este término algo que supera cualquier forma de solidaridad y de colectividad humana, vinculos de carne que unen a los miembros entre si, hay un principio interior, "el ser en sistemática y conceptual. Cristo", que potencia estos

aunque real,

familia cristiana ofrece el en ella el espíritu de Cristo, se realiza una imágen Dios-amor y permite la primera experiencia de lo que significa haber sido familia de Dios.

Se nos presenta así la lugar la primera educación de ésta se presenta, descubrirá a la fe de los bautizados, ya que los hijos de presencia del los hijos reciben por elemento sagrado y el valor impregnación del ambiente en que se desarrollan, por una especie de ósmosis vital que les mantiene unidos a sus padres, unas experiencias porque por encima de los religiosas que en las primeras hijos introduce en la familia, etapas de su vida no podrian asimilar por una instrucción

El ambiente familiar en mismos vinculos y supera los el que se conjugan la vida y la aspectos sentimentales, fe es el caldo de cultivo más ideales, económicos o adecuado para que se culturales con una profundi- desarrolle armónicamente y dad de orden misterioso, sin fractura la personalidad

Por esto, cuando la descubrimiento del sentido sobrenatural de los pequeños liar posee, en su carácter de clima de verdadero amor aconteceres de cada dia y la entre padres e hijos y preside visión cristiana de las realidades terrenas.

> Las vivencias familiares verdadera del misterio del de las fiestas litúrgicas, las celebraciones con ocasión de actos religiosos, como los bautizos, primeras comullamados a formar parte de la niónes y matrimonios, o la aceptación serena de la En este clima tendrá realidad de la muerte cuando de la vida sacramental como algo que está entretejido con el vivir ordinario.

NI EVASION NI ENGANO

El crecimiento de los como es natural, problemas nuevos. Los asaltos a los padres con los innumerables porqués son una expresión de cómo los niños intentan hacer suvo el descubrimiento de la realidad objetiva que les padres a reflexionar y a capacitarse para dar una respuesta sincera, adecuada a la curiosidad y capacidad evasión toda insatisfactoria y cualquier engaño, que aunque fácilmente aceptado de momento, tendria repercusiones graves en un futuro. La educación de los hijos exige autenticidad. Lo que se haga o se diga alrededor de ellos ha de ser verdadero. El niño aprenderá asi a leer en cristiano todo aquello que ve o descubre.

Se trata, pues, ante todo de darle un sentido de Dios de manera que descubras que los hombres dependen de un Ser que nos crea porque nos ama y con el que uno puede comunicarse. Los gestos religiosos y las oraciones de los adultos, en estilo sencillo y familiar — en el que deben evitarse las fórmulas rutinarias — son la mejor escuela para iniciar a los niños en el diálogo con Dios.

En la primera y segunda etapa de la infancia, ninguna educación de la fe puede hacerse al margen de la familia, pero en cuanto los niños asisten a un centro docente, su vida cristiana empieza a sufrir el influjo de la comunidad educativa. Entonces los intereses del niño se abren a un ambiente más amplio, en el que se debe procurar que no se creen

antagonismos. En este momento las relaciones familia-escuela, y la presencia de los padres en el circulo de amistades del hijo, es necesaria para que se mantenga la armonia en el desarrollo de la persona del hijo. Cuando la dimensión social empieza a dibujarse es preciso cuidar especialmente la unidad de la vida psicológica y religiosa del

Un momento delicado en este periodo, por otra parte bastante sereno, es el aparecer de la conciencia moral, cuya educación requiere un tacto psicológico y sobrenatural que han de procurar siempre los padres. Procurar que los hijos estén seguros de la mirada amorosa de Dios y del valor de la rectitud de intención evitará muchas angustias y rebeldias posteriores.

En la tercera etapa vital - nueve a once o nueve a doce - los padres han de estar atentos al crecimiento normal y al equilibrio entre asimilación intelectual y vida. Asi podrán contribuir a que sus hijos logren una sintesis coherente del mensa-



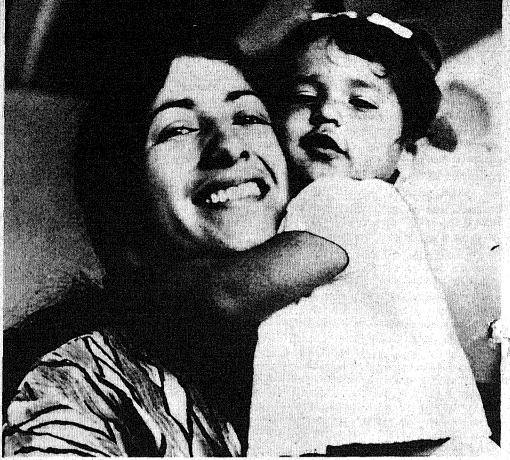
vida cristiana.

El surgir del deseo de atención personal, en la que el

o si se mueve en un pietismo exigencias colectivas de la que nada tiene que ver con la familia.

En pocas etapas de la LA PREADOLESCENCIA vida es tan necesaria esta de crecimiento.

que siente una honda necesidad también en orden a su fe, Cuando el muchacho o apoyarse, porque su padre trabaja demasiado fuera de Es dificil evolucionar con casa y no tiene tiempo de madre no se adapta la exigenreligiosas han calado de cada uno cuando el número cia del respeto que el chico profundamente en su interior de hijos hace complejas las pide a sus cosas, y en el colegio se siente un número, se corre el riesgo de que se desvie o sucumba en su crisis



ULTIMAMENTE dijo el PAPA

orden verdadero. (En. 1/72).

ORDEN FALSO: El orden falso es impuesto por la fuerza, la prepotencia, el miedo, la amenaza, el chantaje, el abuso de la debilidad ajena, la costumbre tan difundida de mantener situaciones, en que la gente sufre, en que no puede elevarse ni mejorar la propia vida. La esclavitud, la miseria social, la pobreza sin solución y sin ayuda, la ignorancia del pueblo, la imposición de las ideas de algunos a los demás

bajo las represiones y castigos, no pueden ser un

IGUALDAD HOMBRES: Sustancialmente todos los hombres son iguales. Todo hombre tiene su dignidad. Dignidad inviolable y !ay de quién le toque, sea pequeño o grande, pobre o rico, blanco o negro! Todo hombre tiene su bagaje de derechos o deberes que lo hacen merecedor de ser tratado como persona. Mas aún, nosotros los cristianos decimos que todo hombre es nuestro hermano. (En. 1/72).

SALVADOR: ¿Como es posible que desde el pesebre de Belén venga un hombre, un ser tan prodigioso, que sepa develar los secretos de nuestra existencia; que pueda curar la serie infinita de nuestras desdichas, que sea capaz de realizar en si mismo la sintesis de toda vicisitud nuestra y satisfacer finalmente nuestras insaciables esperanzas? Hoy más que nunca El es la salvación humana. (Dic. 25/71).

ESCENARIO DEPLORABLE: Nos impresiona que el escenario del mundo precisamente en estos días, nos ofrezca el triste espectáculo de conflictos insolubles, de represalias y venganzas, de bombardeos y violencias, como si estos procedimientos sirvieran para preparar la paz. Ante este escarnio de la humanidad, ante las depravaciones que amenazan el sentido de los bienes supremos en el mundo, ante los imponderables sufrimientos de poblaciones inocentes debemos gritar: "Bienaventurados los mansos porque ellos poseerán la tierra". (Dic. 29/71).

PORVENIR HUMANIDAD: Los jóvenes son el porvenir de la humanidad y de la Iglesia. Por consiguiente hay que construirlo todo junto a ellos, con su ardor y su generosidad. Enseñándoles a discernir en sus aspiraciones lo que viene del Espiritu y lo que solo es vulgar tentación, (En. 8/72).

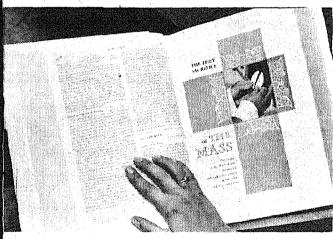
MENTALIDAD SUBVERSIVA: El árbol vive de sus raices y no cabe duda que nuestra raiz más vital es la devoción a la Santisima Virgen. Conservad intacta esta devoción, especialmente hoy cuando una mentalidad, subversiva intenta someter a la criba de una critica destructora y de una revisión total y despiadada a todas las instituciones, incluso las más sagradas, (En. 6/72).

Condensado por P. Ernesto Molano

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¿Cualquier religion es buena?

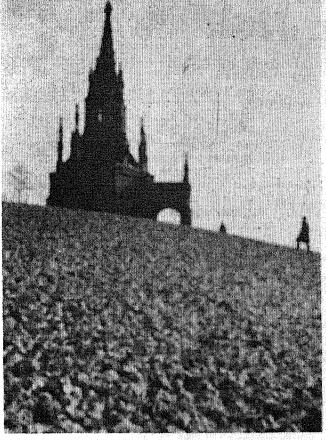
En esta sección contestamos a las dudas de orden moral que se desee someternos. Rogamos a los consultantes no omitir nombres y apellidos — en letras de imprenta —, lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir a Voice, P.O. Box 1059,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

Margarita M. de Viale, - "Si trato de comprender los cambios introducidos a raîz del Concilio en la misa y en los sacramentos, no sucede lo mismo con respecto a nuestra religión católica. He oido decir, inclusive a sacerdotes, que otras religiones también son buenas y que en ellas los hombres pueden salvarse. Esto me ha confundido, porque siempre me habían enseñado que sólo dentro del cristianismo y gracias a los méritos de Cristo era posible salvarse."

e una confusión, muy explicable por cierto, pues en épocas anteriores al Concilio, afirmar que "hay otras relino faltaron teólogos que afir- giones buenas", debería demaron aquello de que "fuera cirse "hay cosas buenas en de la Iglesia no hay salva- todas las religiones", y es lo ción", lo cual así no más, sin que la Santa Iglesia expresa ninguna explicación ulterior, en la declaración conciliar es falso. Si es verdad que todo sobre las relaciones de la hombre se salva por los Iglesia con las religiones no méritos de Cristo, no es cristianas: "La Iglesia católi-

Evidentemente, se trata Dios, de la salvación.

Por lo tanto, en vez de menos cierto que por esos ca no rechaza nada de lo que mismos méritos Dios da su en estas religiones hay de gracia a todo ser humano santo y verdadero. Considera para que se salve. Lo único con sincero respeto los modos que El exige es buena volun- de obrar y de vivir, los pretad, y está decidido aún a ceptos y doctrinas, que, por hacer milagros para que más que discrepen en mucho nadie se pierda siendo de lo que ella profesa y inocente. De hecho, los mi- enseña, no pocas veces resioneros se han encontrado flejan un destello de aquella 19). con verdaderos prodigios - verdad que ilumina a todos Macabeo (2 Macab., 15, 11para nosotros — de hombres los hombres. Anuncia y tiene 16). reconocian un Ser giones no cristianas que Supremo y guardaban la ley existen sobre la tierra, no son ciones responden siempre al en gracia de Dios están o en el natural, dentro de la religión más que la expresión social e cumplimiento de los altos cielo o en el purgatorio, pero usual de la comarca. Las reli- institucional del esfuerzo del designios de Dios, y no son no paseando por la tierra.



constantemente a Cristo, que afirman los espiritistas. es "el camino, la verdad y la vida (Juan 14, 6), en quien los hombres encuentran la ple- contestamos sus preguntas. nitud de la vida religiosa y en Los fantasmas de los castillos

Pero todas estas apari-

hombre en la búsqueda de posibles ante la simple evocala obligación de anunciar ción de los muertos, como

DESPUES de lo dicho, quien Dios reconcilió consigo ingleses, como las sirenas, los todas las cosas (2 Cor., 5, 18- duendes, los enanitos de Blancanieves, son puro folklore. Las almas que murieron en pecado están en el infierno; las que murieron Dios ha revelado que sólo El puede hacer que los ángeles (o los demonios) o los muertos se comuniquen con

Por eso la Iglesia es tan prudente en materia de apariciones, de la Virgen, de Nuestro Señor o de los santos. Extrema con absoluto rigor las indagaciones para desinvoluntarios, o posibles supercherias. Así vemos que apariciones como la de Garabandal - tan famosa en su época - han sido declaradas falsas. Otras como la de Lourdes fueron aprobadas, tras años y años de severisimos exámenes. Y aún en ese caso, la Iglesia no obliga a creer en ellas como en

cien las inquietudes de sus padres, oremos al Señor, 6. Por todos los que se sienten quebrantados y divi-

didos en si mismos, para que alguien movido por el amor de Cristo les devuelva la paz en la mente, oremos al

ORACION DE LOS FIELES

(Tercer domingo del año) CELEBRANTE: Hemos visto una gran luz. Cristo está entre nosotros y es la fuente de nuestra unidad. El obra en el mundo de hoy a través de nuestros brazos y corazones y distintas personas tienen distintas ideas:

sobre quién es Cristo y cómo hemos de darlo a conocer.

Conscientes de las ricas visiones que tal diversidad

puede producir, oramos para que las mismas nos guien

LECTOR: Nuestra respuesta de hoy será "Señor,

1. Que todos los cristianos seamos uno, viviendo

2. Por el Obispo-electo, René Gracida, al ser orde-

3. Que la Organización de Naciones Unidas continúe

4. Que todos los que están separados de sus familias,

5. Por los padres y por los hijos. Para que los padres

como hermanos, acercando la llegada del Reino de Dios.

nado Obispo Auxiliar: Para que viva largos años de fruc-

sus esfuerzos de reconciliación entre las naciones del

especialmente los presos políticos en Cuba y los pri-

sioneros de guerra en Vietnam, puedan reunirse con sus

comprendan las diferencias de sus hijos y los hijos apre-

tifera labor al servicio de la Iglesia, oremos al Señor.

hacia una mayor unidad.

ayúdanos a la unidad''.

mundo, oremos al Señor.

seres queridos, oremos al Señor.

oremos al Señor.

7. Que cualquier división que pudiera existir en esta parroquia nuestra y especialmente en esta comunidad orante, sea superada por nuestra disposición al perdón al unirnos en esta celebración de la unidad, oremos al

CELEBRANTE: Padre, creemos que la luz ha venido y vive entre nosotros. Que esa luz, el Cristo del Amor, sea la fuente de nuestro amor de unos a otros. No permitas que tengamos la culpa de dividir a Cristo en grupos, ya que nuestra unión en el amor es la única forma que tiene el mundo de saber que El vive todavia. Te lo pedimos por Cristo, Nuestro Señor.

MISAS EN ESPAÑOL

PUEBLO: Amén.

Ave., 10:30 a.m. 1 y 5:30 p.m.

SS. Peter and Paul, 900 SW 26

St. John Bosco, Flagler y 13

Ave., 7, 10 a.m., 1, 6 y 7:30

St. Michael, 2933 W Flagler,

11 a.m., 7 p.m. (sábados, 8

Gesu, 118 NE 2 St., 1 p.m. y

St. Kieran (Assumption

Academy) 1517 Brickell Ave.

St. Hugh, Royal Rd. y Main

St. Robert, Bellarmine 3405

NW 27 Ave. 11 a.m., 1 y 7 p.m.

Hwy. Coconut Grove, 12 m.

Road., 8:30 a.m., 1 y 7 p.m.

St., NW, 12:30, 7 p.m.

p.m. (sábados, 7 p.m.)

12:15 y 7 p.m.

(sábados, 7 p.m.)

¿Existen los fantasmas?

¿Cual es su duda?

En esta sección contestamos a las dudas de orden moral que se desea someternos.Rogamos a los consultantes no omitir nombres y apellidos — en letra personal —. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir: Voice, P.O. Box 1059, Miami, Fla. 33138

Maruja de Denis nos envía un recorte de diario con un cable procedente de Londres, en el cual se anuncia que acaba de aparecer en esa ciudad una "Gaceta de los espectros ingleses". En sus páginas se puede seguir la pista e identificar a los fantasmas de 236 ciudades y pueblos de Gran Bretaña. Por supuesto, ya se sabe que no hay castillo inglés sin su correspondiente media docena de espectros. Maria Bolena, Isabel I, Carlos I, Jorge II, encabezan la lista de los espectros más populares. "¿Será verdad todo ésto? - pregunta la consultante -. Estas almas o como quiera que se llamen, ¿son acaso las que en su vida terrena anduvieron por el camino del pecado? ¿Será que Dios no les da la paz de que gozan quienes han muerto en su gracia? ¿Ha revelado Dios algo al respecto?".

Los seres humanos tene- acontecido, lo "vemos", nos de haber presenciado un griego que significa apari-hecho que nos impresionó, ción. por ejemplo, un incendio, un ue recordamos, evocamos lo

mos una facultad, la fantasia, parece que vuelve a pasar. capaz de reconstruir acon- Esas imágenes, a veces muy tecimientos pasados y dis- vivaces, se denominan "fantantes. Muchos años después tasmas", palabra de origen

Esos fantasmas de nuesnaufragio, un terremoto, o tra fantasía o imaginación, implemente algo ocurrido permanecen dentro de mundo". Los ingleses, como nosotros . . . mientras a

'IIIIIIIIIIIIIIII Cine

Después de un receso el Cine-Club de las Antiguas Alumnas del Apostolado comenzará de nuevo. En esta primera sesión se inicia el "Ciclo del Terror: Alfred Hitchcock."

Los films de terror o misterio son una parte caracterstica de la cinematografia norteamericana. Comienzan teniendo su base en las primeras películas expresionistas alemanas. Después, durante la década del 30, el triptico Bela Lugosi. Boris Karloff y Lon Chaney crean verdaderos clásico del género.

No es sino Alfred Hitchock, director genial, quien profesionaliza y le ha dado seriedad al miedo y al terror y' en ocasiones ha puesto en

religiosas y politicas.

Club de las Antiguas Alumnas del Apostolado ha escogido el film "Los Pájaros" (The Birds), del anterior director realizado en colores en 1963. fué filmada en un pequeño pueblo de California llamado Bodega Bay. El mismo nos presenta una tenebrosa invasión de pájaros que se vuelve contra los humanos creando situaciones indescriptibles e interrogantes.

La función tendrá lugar mañana sábado 22, comenzando a las 8:00 p.m. en el Auditorium de la Assumption Academy en Brickell Avenue.

sada puede asistir y si lo desean pueden hacerse socio, pagando solamente \$1.00 (I Reyes, 28, 8-21); Onias y

alguien no se le ocurra proyectarlos al exterior. Y entonces el paisano afirma que vió el alma del difunto fulano de tal, cruzar a caballo la laguna en la noche sin luna, o el marinero divisó en el horizonte un buque fantasma, o el guardián de la Torre de lindar engaños, muchas veces Londres sintió los pasos de Ana Bolena.

LOS FANTASMAS externos, espectros, son la afirmación, en el mundo exterior, de las imágenes que existen en el espiritu. La preocupación por el destino del hombre y la creencia en la inmortalidad del alma, común a casi todas las sociedades, explican por qué materia de fe definida. los muertos, en forma de aparecidos, han sido en todo tiempo el principal objeto de estas alucinaciones.

El estudio de los pueblos nos/enseña que cuanto más primitiva y rudimentaria es una cultura, más abundan en ella las supersticiones populares, sobre todo las de aparecidos, fantasmas y manifestaciones gratuitas "del otro todos saben, han adornado a sus viejos castillos con fantasmas tradicionales, y lo sus péliculas inquietudes siguen haciendo actualmente con gran sentido de jovialidad Es por esto que el Cine- y de humor.

> Deciamos gratuitas, o sea sin pruebas, porque como decia el vasco de las brujas 'no creo en ellas, pero haber, si que las hay". Es decir, que al afirmar lo anterior no negamos la posibilidad de las apariciones, o sea que los espiritus, ángeles o almas algún modo con el hombre. En la Biblia, tanto en el Antiguo como en el Nuevo Testamento, se citan apariciones hijos y nietos. de ángeles malos y buenos.

Un ángel se aparece a Maria para anunciarle que va a ser Cualquier persona intere- madre de Dios. Otro ángel se aparece a José y a Zacarias. etc. Samuel se aparece a Saúl

los hombres vivos.

St. Timothy 5400 SW 102 Ave., 12:45 p.m.

Sentido el deceso de la Sra. de Rasco

Mercy.

Al consignar la noticia del deceso de esta dama cubana, fundadora de un hogar altamente apreciado en la humanas, se comuniquen de colonia hispana de Miami expresamos nuestra solidaridad en las oraciones y sentimientos a su esposo,

Su esposo, el señor Emilio Rasco, y sus hijos el Padre Emilio Rasco, S.J., profesor de Sagradas Escrituras de la Universidad Gregoriana de Roma; la Hermana Joselita Rasco, R.A., de la Jeremias se aparecen a Judas Orden del Apostolado del

En la iglesia de Little Sagrado Corazón, actualmen-Flower, Coral Gables se te radicada en Bruselas, ofició el pasado lunes, dia 17 Bélgica, el Dr. Ramón Rasco la liturgia funeral por el alma y su esposa Emilita, que de la señora Ofelia Bermudez fueron presidentes diocesanos de Rasco, cuyos restos del Movimiento Familiar reposan en el Cementerio Cristiano en Miami; Orlando Católico de Our Lady of y Juanita Rasco, también de Miami y el Dr. José I. Rasco y sus esposa Estela, radicados en Washington, D.C.

Catedral de Miami, 2 Ave y 75 St. Dominic, 7 St., 59 Ave. NW 1. 7:30 p.m. (sábado 7:30 Corpus Christi, 3230 NW 7 p.m.)

> St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.) Little Flower, 1270 Anastasia

> Coral Gables, 1 p.m. St. Patrick, 3700 Meridian

> Ave., Miami Beach, 7 p.m. st. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m., (sábados 8 p.m.) St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. tsábados 7:30 p.m. I

St. John the Apostle, 451 E. 4 Ave., Hialean, 12:55 y 6:30

Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a m. en el salón parroquial, 7:30 p.m., en la iglesia.

St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7

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

St. Monica, 3490 NW 191 St... Opa Locka, 12:30 p.m.

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

St. Vincent De Paul, 2000 NW 103 St., 6 p.m. St. Agnes, Key Biscayne, 10

a.m. St. Kevin, 4120 SW 125 Ave. * 12 m.

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Examen de ingreso febrero 26, 1972

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Friday, January 21, 1972 THE VOICE Miami, Florida Page 25 and the control of th

'Excuses' mere slogans

fetus is no different from the tonsils, or that the mother should have a death-control over that fetus. A woman can have control over the rest of her body, but the fetus is not just another part of her body.

There are pro-abortion lawyers who argue that life begins at birth or at viability (i.e. the ability to survive outside the womb). Using the above-mentioned medical data, the distinguished law firm of Shea and Gardner addressed this argument in a brief to the U.S. Supreme Court.

"Life begins at conception and for practical medical purposes can be scientifically verified within 14 days. Within three weeks, at a point much before 'quickening' can be felt by the mother, the fetus manifests a working heart, a nerve system, and a brain different from and independent of the mother in whose womb he resides; the unborn fetus is now a living human being. It is universally agreed that life has begun by the time the mother realizes she is pregnant and asks her doctor



Boat show to open

Members of the MIAMI DOLPHIN'S championship team will be guests of honor at a special Dolphin Night during the 31st annual MIAMI INTERNATIONAL BOAT SHOW. Monday, Feb. 21.

The 1972 Boat Show opens at 7:30 p.m., Friday, Feb. 18 and runs from 1 to 11 p.m. through Wednesday, Feb. 23, at the Miami Beach Convention Hall.

In addition to the Dolphin's more than 500 boats and approximately \$27.5 million worth of marine products, engines and accessories will be on exhibit.

CHARLES E. COBB, JR. was recently elected president and chief executive officer of ARVIDA CORPORATION, to succeed BROWN L. WHATLEY who was elected chairman of the board of directors.

Arvida Corporation owns more than 33,000 acres in Dade. Broward, Palm Beach and Sarasota Counties, with activities including property management, real estate development and

Signs of sound and steady growth were proven as FIDELITY NATIONAL BANK of South Miami recently announced a gross income for the 1971 year of over \$1.8 million and a net operating result of \$419,162 before taxes and reserves.

The banking institution, founded in February, 1964 reflected a \$22 million increase in deposits this December over last year's figures in the same period. CARLOS ARBOLEYA is president and chief executive officer of the

When the \$18 million Marco Beach Hotel opened on Marco Island recently, ARCHBISHOP COLEMAN F. CARROLL joined Florida Governor REUBIN ASKEW and DELTONA CORPORATION executives in the official ribboncutting ceremonies for the 532-room resort complex.

Deltona's chairman of the board, Robert F. Mackle, Sr.; Deltona president, Frank E. Mackle, Jr.; and chief operating officer for the corporation, Neil E. Bahr, also were present for the ceremonies.





140 So. DIXIE HIGHWAY

HOLLYWOOD / FLORIDA

PHONE 923-6565

to perform an abortion."

If one needs further evidence of fetal recognition, look to law. Law has traditionally upheld the rights of the fetus:

1. The fetus can inherit by will and by intestacy

2. The fetus can be the beneficiary of a trust

3. The fetus can sue for injury. For example, if the fetus is harmed when the mother is hit by a car or an assailant, that fetus can sue to recover damages.

4. The fetus is protected by the criminal statutes on parental neglect.

5. The fetus can be preferred to the religious liberties of the parents. For example, some religious sects do not allow blood transfusions, and the hospital must comply. But if the life of the fetus depends on a blood transfusion, the court can order the hospital to override the mother's objection in favor of the greater concern - the life of the unborn child.

FEMINISTS SAY that most women believe in abortion. Yet it is widely known that black women and women of other minorities are highly suspicious of abortion and birth control programs. They often regard them as 'a not-so-subtle form of genocide. To many blacks, ghetto abortion clinics and zero population growth sound too much like "zero black babies!'

This is why family planning was condemned by a recent conference convened by the official black health institutions in America, and black members of the U.S. House of Representatives. The conference polled a unanimous vote to urge better maternal and child health care - a position pro-life groups would readily agree with.

Probably the most substantial data on how the over-all American population views abortion is the recent analysis by Dr. Judith Blake, chairman of the department of demography at the University of California.

While personally favoring abortion, Dr. Blake had to conclude from her research that some 80 percent of the population disapproves the legalization of easy abortion. Also contrary to the radical feminist line, Dr. Blake found that women under 30, as well as college-educated women, have negative attitudes toward abortion.

Most surprising of all, the Blake research pinpointed the strongest promoter of easy abortion to be the white, upper-class liberal, educated non-Catholic male. In the light of this discovery, it may well be that the women's movement is playing into the hands of a group they oftentimes denounce as chauvinists - fighting for a cause which might not be their own.

(Next: Abortion and the Unwanted Child)



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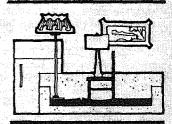
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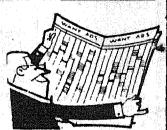
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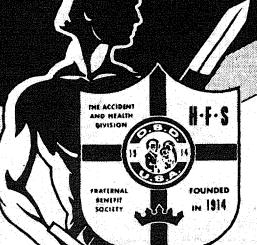
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Friday, January 21, 1972 THE VOICE Miami, Florida Page 27

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pital bill.
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AGE......WORKING HOURS

Page 28 Miami, Florida THE VOICE Friday, January 21, 1972

The Voice of The Holy Father





Pope Paul V١

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

We must recognize inseparable union of Christ and Church

Where the Church exists, there is a deep interest in Christ. Isn't the Church the historical continuation, the permanent personification of Christ? She is His mystical Body. It is essential that we recognize the inseparable union between Christ and the Church because controversy today has reached the point where some people hold that Christ is a Being other than the community, the tradition, the religion, the Christianity which derives its principles from Him. Let us remember clearly: the Church cannot be understood without recognizing her historical, authentic, vital origin in Christ nor without His very presence in the Church herself. Through His ecclesial communion we become one with Him and with each other. The Church is the mystical and living memory of Christ. Wherever the Church is, there is an interest in Christ and there is His living presence. An interest in Christ still exists today in our modern world, so marked by negation or by forgetfulness of Him. It exists in certain curious and strange signs. Even if it is only to deny Him: the nightmare of Christ in the world of culture has not disappeared. The end result is that the most authoritative and elegant negation of fashionable cultural apparatus gives rise to re-examinations and answers from which Christ, dead from the blows of more sophisticated criticism, rises again more real and alive than

Speaking to a general audience. Dec. 15, 1971



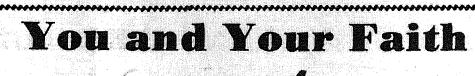
Study and research seems to us well calculated to contribute to the renewal and widening of the lay apostolate. Your international group, "Laity and Christian Community, must develop friendship and exchange questions among laymen belonging to national and international associations, necessarily specialized, for the sake of efficiency, in a specific form of apostolate. You can help widen their aim, in view of the vast and complex problems with which the world and the Church have to cope. You can prepare, in light of the Gospel and in complete fidelity to the Church, an awareness and perhaps a certain common action commensurate with these problems. You can encourage the search for missionary requirements, help them discover or deepen certain dimensions of the apostolate. One of your projects will always nave Vatican II. We encourage you to help them become more keenly aware of the grace that is theirs and of their mission to pear witness to the Good News.

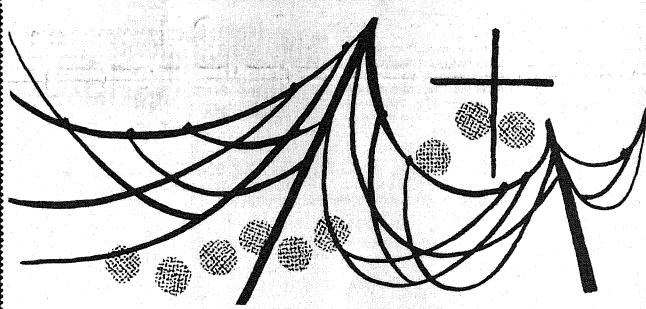
Receiving members of International Study and Research Group. Dec. 3, 1971.



Your Congress has concentrated its attention on the function and role of the teacher in meeting the new demands of the world of youth, the school and society. Apart from all change, however necessary, in structures, the problem of the renewal of the school is raised today mainly as renewal of the person of the teacher who is aware of his educative function. Only in this way will it be possible to meet the demand for a school that truly educates in a society characterized by scientific and technological developments; a school which is able to stimulate and promote among the young development of their personality and make them free, responsible men able to communicate with others and men who are available for the religious relationship with God. It is clear that it is necessary for teachers to become acutely aware of their responsibilities. To be educators in the school of today means more than considering this mission as a service. It means abandoning excessively authoritarian methods and assuming a more humble and fraternal attitude of seeking the truth. It also means being open to dialogue with pupils, respectful of their personality, capable of understanding and adopting the real demands of the youthful spirit while imbuing it with the sense and energy of duty.

Speaking to Italian Catholic Union of Teachers. Dec. 11,





From Sunday's Gospel

When Jesus heard that John had been arrested, He withdrew to Galilee. He left Nazareth and went down to live in Capernaum by the sea near the territory of Zebulun and Naphtali, to fulfill what had been said through Isaiah the prophet: . time on, Jesus began to proclaim this theme: "Reform your lives! The kingdom of heaven is at hand."

As He was walking along the Sea of Galilee He watched two brothers, Simon now known as Peter, and his brother Andrew, casting a net into the sea.

They were fishermen. He said to them, "Come after me and I will make you fishers of men." They immediately abandoned their nets and became His followers. He walked along farther and caught sight of two other brothers, James, Zebedee's son, and his brother John. They too were in their boat, getting their nets in order with their father, Zebedee. He called to them, and immediately they abandoned boat and father to follow Him.

Matthew 4: 12-23

Super, economic charity agency

VATICAN CITY — (NC) — Pope Paul VI told members of the Church's new "super" charitable coordinating organization, Cor Unum, that he has established it precisely because the Church cannot permit herself any waste of the modest resources" at her disposal.

In receiving the members of the council of Cor Unum, which met Jan. 10-12 in Rome, the Pope also assured then that Cor Unum is not intended to take over the work or programs of the individual charitable organizations which make up the

Cor Unum was established by the Pope in July, 1971. Its 30-man membership represents the major Catholic charitable and relief-organizations around the world.

Pope Paul told his visitors he had chosen the name Cor Unum (One Heart) as "a name which, by calling to mind the oneness of heart and mind of the primitive Church, expresses the hopes we place in it.

Praising the work of the individual organizations, the Pope also stressed the need for greater efficiency. "In view of the distressing vastness of the needs, the Church cannot permit herself any waste of the modest resources which the generosity of her members put at her disposal. Those who are suffering from hunger, sickness and ignorance have a right to expect that a greater efficiency be secured. And the Church has a duty to study sincerely the means of doing this. It is a question of justice," he said.

While stressing the need for greater cooperation, the Pope assured his visitors that the work of Cor Unum "is not to take the place of any one of the existing organizations, nor diminish their administrative autonomy.

Obviously the Pope was answering some criticisms voiced about the Central Council. Fears have been expressed that the organization was a "take over" by the Vatican of programs and initiatives as well as funds of the individual organizations.

But, said the Pope, "on the contrary, if your work respects the original character of each organization and efits therefrom it will be the framework for the to be the closer insertion of the laity in the overall apostolate development of better understanding, binding together ties of of the local Church in accordance with the guidelines of friendship and closer collaboration, which will give rise to common undertakings and projects.

The governing body of Cor Unum completed its first meeting on what an official called a note of perfect unanimity.

Father Henri de Riedmatten, secretary of the Cor Unum, told newsmen that the 30-member council was "unanimous and not just offering lip service — in recognizing the need within the Catholic Church, on the level of the Holy See, of a coordinating body in the field of aid."

He said the first two days of the five-day (Jan. 10-14) meeting had been thrown open to free debate on "the meaning, necessity and opportuneness of Cor Unum.

The prospect of such open criticism is enough "to strike terror into the heart of any organizer." Father De Riedmatten observed.

'We were agreeably surprised.'

One of the delegates at the meeting said: "It took us only a few days to realize that the Roman Curia isn't trying to tie our hands behind our back and it isn't trying to slip its own hand into the till.

charges. "I take this occasion to repeat that Cor Unum's role is not to enter into finances. Its role is to stimulate an ever missionary organizations, professional organizations, and the Paul maintains, institutional organizations, of the Church such as episcopal conferences, all with the recipient nations.

He qualified this last phrase by recalling a remark made during the meeting by Cor Unum's president, Cardinal Jean, relationship that is genuinely religious. Villot, who is also papal secretary of state:

'Everybody gives and everybody receives.'

diplomatic pressures brought on the Holy See.

"Every agency goes in under its own flag," he commented.

He emphasized that Cor Unum's work is experimental and that none of its present structures should be made "too

Care is also being taken, he said, "for the entire and faithful application of the principle of subsidiarity, to work with all who are working and not to create work.

He summed up: "It isn't a case of doing things over again, but of doing them together and doing them better."

Meets Malta leader

VATICAN CITY — (NC) — Prime Minister Dom Mintoff of Malta paid a courtesy call on Pope Paul VI Jan. 15, while visiting Rome to reopen negotiations on the island's precarious financial situation with Britain and authorities of the North Atlantic Treaty Organization (NATO).

The Pope and the prime minister visited privately for 40 minutes at the Vatican. There was no communique issued at the end of the meeting, which was regarded as strictly informal.

There was little doubt, however, that the Pope and Mintoff discussed the crisis on the tiny Mediterranean island and the private efforts of Archbishop Michael Gonzi of Malta, who had earlier flown to Rome to talk with the Pope and to London to discuss possible new approaches with British Prime Minister Edward Heath and officials of NATO.

Mintoff had ordered all British out of Malta by midnight Jan. 15, after the British government refused earlier to meet demands for increased payment for use of military bases on

About 7,000 women and children, British troop dependents, had already been evacuated from the island. But six hours before the ultimatum was to take effect Mintoff lifted it, saying that as a result of his talks in Rome with British and NATO officials there is "evidence of the possibility of a new agreement on defense facilities on Malta being reached,'

Praises St. Agnes

VATICAN CITY - (NC) - Making his usual Sunday noon appearance at his studio window to bless crowds, Pope Paul VI praised St. Agnes on her feastday Jan. 16 and called her a model of modesty for modern times.

What strikes us is the popularity of this saint, a girl scarcely 12 years old but already aware that the name love can be given to what is sublime and to what is base," the Pope said about the Virgin-martyr of ancient Rome.

He noted that Agnes had died "in defense of her chastity," whereas today the honor and dignity of women are often offended. Pope Paul expressed "sorrow at the licentiousness which, through fashions and the press and entertainment, destroys the reserve due one of the loftiest and dearest values of the human person."

Father De Riedmatten also denied those widespread Hits invented religions

VATICAN CITY - (NC) - Man's natural religious greater dialogue between agencies of relief and development, instinct can never be satisfied by man-made religion, Pope

> 'Man is not satisfied to lift his arms toward God," he tole his weekly general audience Jan. 12. 7

"He wants to meet Him, to establish a two-sided

Can he? We see a disconcerting panorama of religions. We see religions invented by man, at times daring and noble Father De Riedmatten also said there was no reason to endeavors but at other times and more often empty. believe that any relief work would suffer from possible fantastic, superstitious and even diabolical."