

IMPOVERISHED people of all ages, both in the U.S. and throughout the world will benefit from the Campaign for Human Development collection which will be taken up in all churches and chapels of the Archdiocese this Sunday as well as from the U.S. Bishops Annual Thanksgiving Clothing Collection also in progress during Thanksgiving holidays.

Archbishop's letter

This program helps poor cut chains of poverty

To the Priests, Religious and Faithful of the Archdiocese:

In April 1970, the Catholic Bishops of the United States called for a nationwide education-action program to assist self-help community groups in the United States break the poverty cycle.

This program has come to be known as the Campaign for Human Development. And because Catholics have responded so enthusiastically throughout the country, as well as here in our own Archdiocese, it has truly become a campaign of the entire Church.

The Campaign for Human Development is working to change the condition of the poor in this country chiefly through three means: first, through education, by sensitizing Americans to the horror of poverty, helping them to know where it exists and whom it enslaves; secondly, the campaign works through development by conducting an annual collection in every Catholic Church in the nation; and thirdly, the campaign works through allocation by channeling the

proceeds of the collection to self-help projects administered by and for the poor.

At this moment, campaign funds are at work in over 200 communities throughout the United States. Since the first appeal in November of 1970, nearly \$16 million has been collected and has been distributed to such projects. These funds have begun to give the poor of this rich nation the only thing they ever really wanted: a chance to decide how they will lift themselves up and out of poverty.

Next Sunday, Nov. 19, the Campaign for Human Development Collection will again be taken up in the Archdiocese of Miami. You have been generous in the past. I know that you will respond even more generously this year.

With sincere best wishes, I remain
Yours in Christ,

Solomon J. Carroll

Archbishop of Miami



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15¢

NOVEMBER 17, 1972

Bishops' pastoral urges emphasis on education

By

ROBERT W. RAIMONTO

WASHINGTON — (NC) — The American bishops have issued a collective pastoral message that exhorts Catholic educators and parents to take a series of steps to maintain and improve schools and all other educational efforts of the Church.

The pastoral, the first such document issued by the U.S. hierarchy in four years, also suggests that religious education programs for Catholic children attending public schools be strengthened through increased use of professional staff and common funding

with programs in Catholic schools.

The bishops approved the pastoral by a vote of 197 to 29, with four abstentions, on the

second day of their annual fall meeting here.

ENTITLED "To Teach As Jesus Did," the 28-page statement had undergone a series

of changes before it was considered by the bishops. The prelates did not significantly alter the pastoral before they approved it.

The document is divided into five main sections: "To Teach As Jesus Did," "A World in Transition: Faith and Technology," "Giving Form to the Vision," "Planning the Educational Mission," and "A Ministry of Hope."

The pastoral begins by stating that the Church's educational mission consists of proclaiming God's message, developing a Christian community, and serving that community.

The mission is of great importance, the pastoral's second section states, because modern technology has produced a crisis of faith that must be resolved through education.

According to the document's third section, "Catholic schools afford the fullest and best opportunity to realize the three-fold purpose of Christian education among children and young people." However, it concedes, "this school system is shrinking visibly."

To insure the continuance and improvement of this system, the pastoral says

(continued on page 3)

Human Relations Board backs lettuce boycott

The nationwide lettuce boycott supporting the unionization of farm workers was endorsed this week by the Human Relations Board of the Archdiocese.

Citing the need for simple justice and the right to assemble and organize to improve one's condition, the board issued a statement supporting the boycott of all lettuce which is not harvested by organized labor.

Union-picked lettuce is identified by a black Aztec eagle symbol, the mark of the United Farm Workers Union which has been involved in union struggles in California, Arizona and other states.

Cesar Chavez, leader of the United Farm Workers union, based in California, will visit South Florida this weekend, for a Thanksgiving rally at the Bayfront Park Bandshell in downtown Miami Saturday at 7 p.m. and in Belle Glade at the Civic Center Sunday at 2.

Chavez will speak with workers in the sugar cane industry in connection with their attempts to organize in the face of importation of 9,000 Jamaican cane cutters.

THE Human Relations Board statement said:

"Men without a passion for justice are men without love for God or humankind.

"There is in our day, within the family of man, a group who particularly deserve our concern and solicitude. Their need is extreme.

"We refer to our brothers and sisters 'closest to the soil, those who harvest our crops. Today they take their hands from the fruit of the land and extend them in petition.

(continued on page 26)

Dedication set for tomorrow

BOCA RATON — Ascension parish multi-purpose center will be dedicated by Archbishop Coleman F. Carroll at 11 a.m., Saturday, Nov. 18.

Pontifical Mass will be celebrated by the Archbishop in the chapel of the structure at 7171 N. Federal Hwy., which also includes a meeting hall.

Enthusiastic response helps Census project

The Archdiocese of Miami Census which began last weekend was advancing rapidly at mid-week toward a successful conclusion as volunteers reported cooperative and enthusiastic responses from homes visited.

Purpose of the Census in the eight counties which comprise the Archdiocese in South Florida is to obtain general information concerning the religious practices and needs of baptized Catholics in the area and to determine the number of Catholics for whose spiritual welfare the Archdiocese is responsible.

Most of the questions asked on the Census form, which is completed within the privacy of homes and returned to the Census volunteer in a sealed envelope, are merely factual and statistical. Volunteers are leaving Census forms only with Catholics.

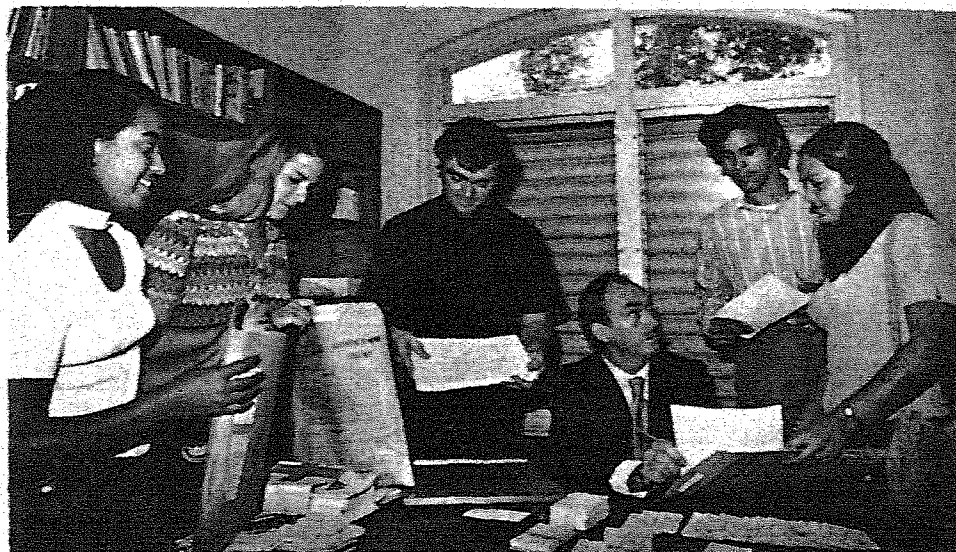
ALTHOUGH some 30,000 volunteer

census-takers are endeavoring to contact every Catholic in South Florida, it is possible that someone will be missed who is not at home when workers call.

"Our office has received a number of calls from people claiming that they have not yet been contacted," a spokesman for the Census Office said. "In this event we urge these people to contact their respective parish rectory. In many cases it was impossible to complete calls last Sunday and call-backs are necessary to contact persons unavailable at the time of the first call.

"It is essential," he added, "that each residence is called upon so as to insure the most thorough returns in this important parish and Archdiocesan survey. While we realize that this work is time-consuming, all volunteers have been asked to be as thorough

(continued on page 26)



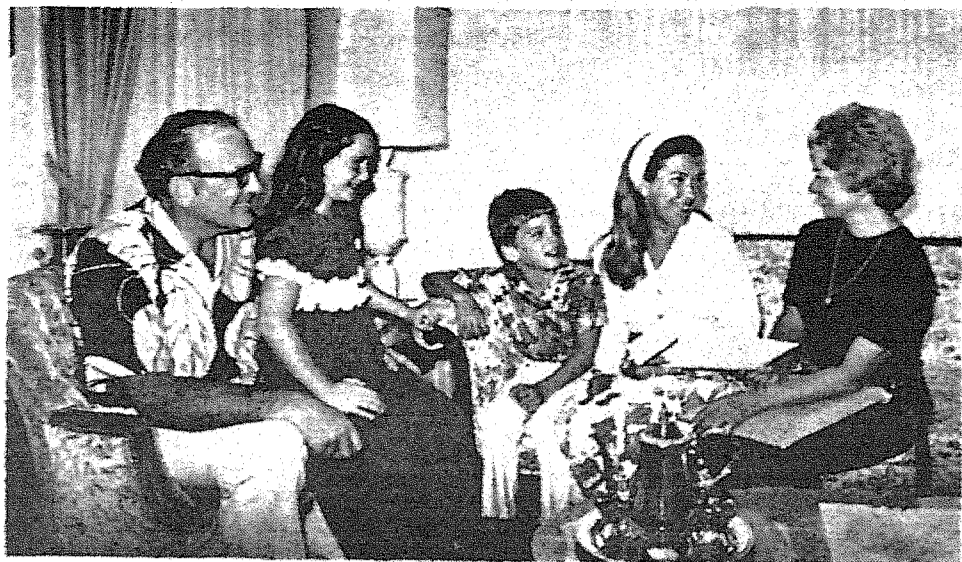
CENSUS FORMS are now being returned to parish rectories as volunteers complete their calls on South Florida Catholics. In St. Hugh parish, Coconut Grove, CYO members who are among census takers, are shown turning in completed forms to Father Charles Zinn, pastor; and parish chairman, Walter Margicin. At left are Sabrina Mann and Twink Wilson. At right are Bill Balanag and Maria Perez.

ESPAÑOL

Pgs. 23,24,25

THE VOICE

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



RETURNING Census form to volunteer, Mrs. Roger A. Dick, right; are Dr. and Mrs. Harry T. Remmer, Jr. and children, members of St. Louis parish in South Dade County.



NEWCOMERS to the Archdiocese of Miami are the Patrick Gannon family who arrived in St. Catherine of Siena parish just two months ago, from Hawaii. Mr. Gannon is shown with his wife and family as he completed a Census form for the Archdiocesan Census now in progress in eight counties of South Florida.

Gesu Church sets 75th-year jubilee

Concelebrated Mass of Thanksgiving with Archbishop Coleman F. Carroll as the principal celebrant will highlight the diamond jubilee celebration of Miami's Gesu parish at 4 p.m. Sunday, Nov. 26, in the area's oldest Catholic Church.

The present and former pastors will join the Archbishop of Miami in the concelebration.

Included will be Father Ignatius Fabacher, S.J., pastor; Father Harold Gaudin, S.J., St. Charles Church, Grand Coteau, La.; Father Michael English, S.J., Queen of Angels Church, Chicago; and Father John Sweeney,

S.J., St. Rita Church, Dallas. The Very Rev. Harold L. Cooper, Jesuit Provincial, New Orleans, will preach the homily.

Following the Mass a 75th anniversary banquet will be served at 6 p.m. in the Assembly Room of the downtown DuPont Plaza Hotel.

Prior to the principal event of the celebration, Father Fabacher will celebrate a Mass for deceased parish members and benefactors at noon on Wednesday, Nov. 22, in Gesu Church.

Those desiring to attend the banquet should contact Gesu Rectory at 379-1424.

Legion of Mary sets retreats this month

Two retreats have been scheduled by the Legion of Mary in Miami and North Palm Beach during November.

Father W. Aedan McGrath, S.S.C., Concilium Representative to the United States who, while serving as a missionary in China inaugurated more than 1,000 praesidia in 90 dioceses, will be the retreat master.

The first weekend retreat opens at 7:30 p.m. today (Fri-

day) at the Dominican Retreat House, 7275 SW 124 St., and concludes at 4 p.m. Sunday, Nov. 19. Reservations may be made by calling Mary Tringali at 642-3691.

Our Lady of Florida Retreat House, North Palm Beach, will be the scene of another weekend retreat from Friday, Nov. 24, to Sunday, Nov. 26. A Day of Recollection for all junior groups in Palm Beach County is slated for Friday.

Co-op to lower meat costs

A group of residents in the Edison-Little River area of Miami is organizing a cooperative to help themselves eat and live better.

The co-op, Sunshine Cooperative Association, Inc., will center initially on a meat store to provide moderate priced protein for the residents of the area, which includes Latins, blacks and whites of lower incomes and senior citizens as well.

ACCORDING to Don Wich, one of the 12 organizers of the group, the co-op will broaden to include classes on health, economics, consumer information and other areas to help the people get more out of their limited incomes.

At the initial stage of organization, the group is going door to door throughout the area between 50th and 79th St. in northern Miami, gaining resident support trying to secure facilities and talking to meat wholesalers.

The co-op's immediate need, said Wich, who is an at-

torney helping with some of the legal details, is a building for the store and a butcher, possibly retired and interested in volunteer or partial-pay work.

Equipment such as freezers, refrigerators and

Fr. Timothy Sullivan funeral services held

Funeral services were held last Saturday in Roxbury, Mass., for Father Timothy Sullivan, C.S.S.R., assistant pastor of Our Lady of Perpetual Help Church from 1958 to 1967.

The Redemptorist priest, who was attending a retreat for Superiors of his order in Hampton, Va., at the time of his death, was 67.

A native of Roxbury, who was ordained at the Redemptorist Major Seminary in Esopus, N.Y., in 1932, Father Sullivan served as a missionary in Puerto Rico for nine years. After returning to the

mainland he was a member of the Redemptorist Mission band for more than 30 years, and was superior of St. Alphonsus Hospice in New Smyrna Beach.

meat cutters also are needed, says Wich. Some of the organizers are VISTA volunteers, who live in the area, but the aim is to get the program going and self-sustaining by the co-op members.

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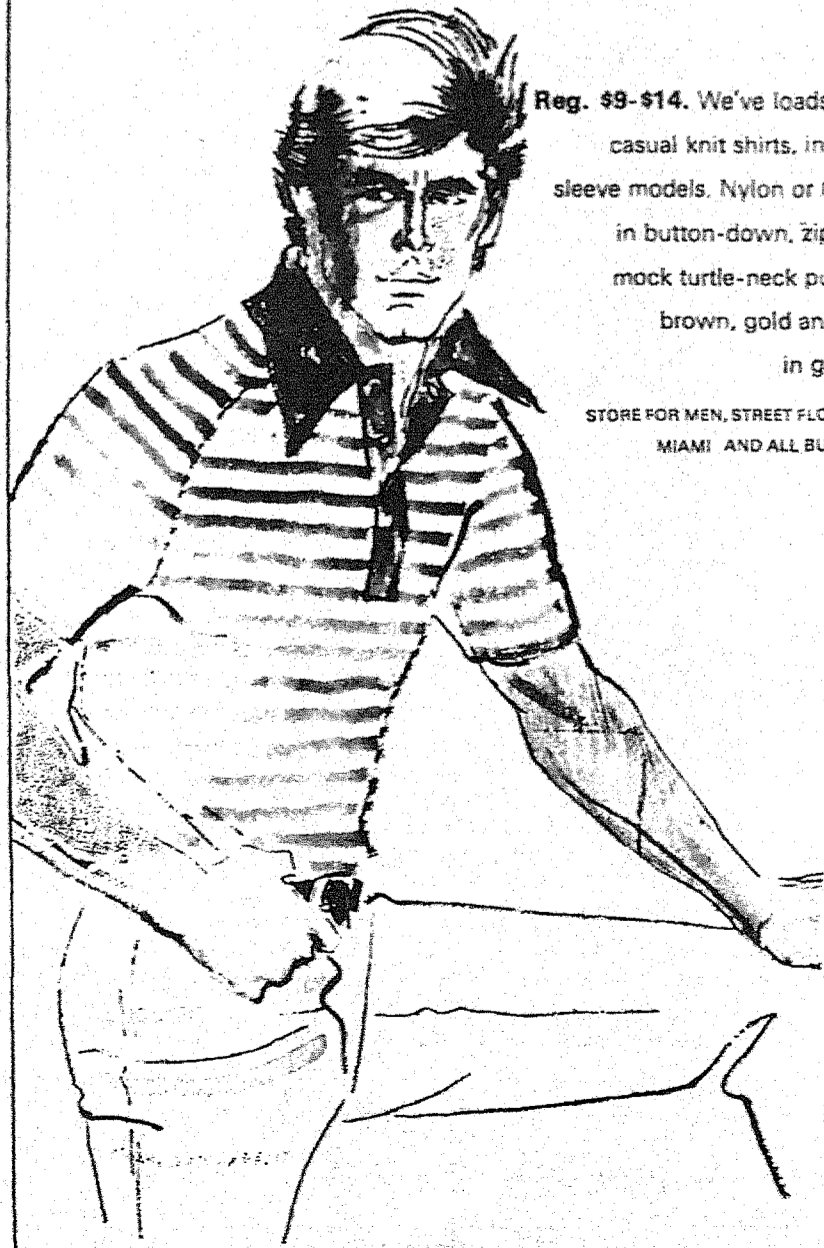
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Carolina priest named 2nd black U.S. bishop

WASHINGTON — (NC) — With the appointment of Father Joseph Howze as an auxiliary to Bishop Joseph Brummi of Natchez-Jackson, Miss., the United States has its second black bishop.

Bishop-elect Howze, 49, and Auxiliary Bishop Harold R. Perry of New Orleans are the only black bishops in this country.

Bishop Perry, who was ordained a bishop in 1965, was the second black bishop in the history of the U.S. Church. The first was Bishop James A. Healy, who headed the Portland, Me., diocese from 1875-1900.

Born in Daphne, Ala., Father Howze converted to Catholicism in 1948. In 1959 he was ordained to the priesthood after completing his studies at St. Bonaventure University, N.Y.

FATHER HOWZE, now a pastor in Asheville, N.C., attributed his conversion to his attendance at a Catholic grade school, the strong religious attitudes of his mother and grandfather, and a number of Catholic friends. He told NC News that he feels the Church has "a rich heritage to offer to black Catholics."

He said that when he was first notified that he was a possible candidate for bishop he was "shocked and very surprised." But, he said, after "much prayerful consideration" and discussion with Bishop Michael Begley of Charlotte, he felt that it would be an opportunity for service.

"My motto will be 'serving the people of

God,'" he said. He added that, while he saw a special mission to serving black Catholics, he did not expect to be divisive.

"I want to serve the total unity and catholicity of the Church," he said.

ON LEARNING that Father Howze had been appointed his new auxiliary, Bishop Brummi said:

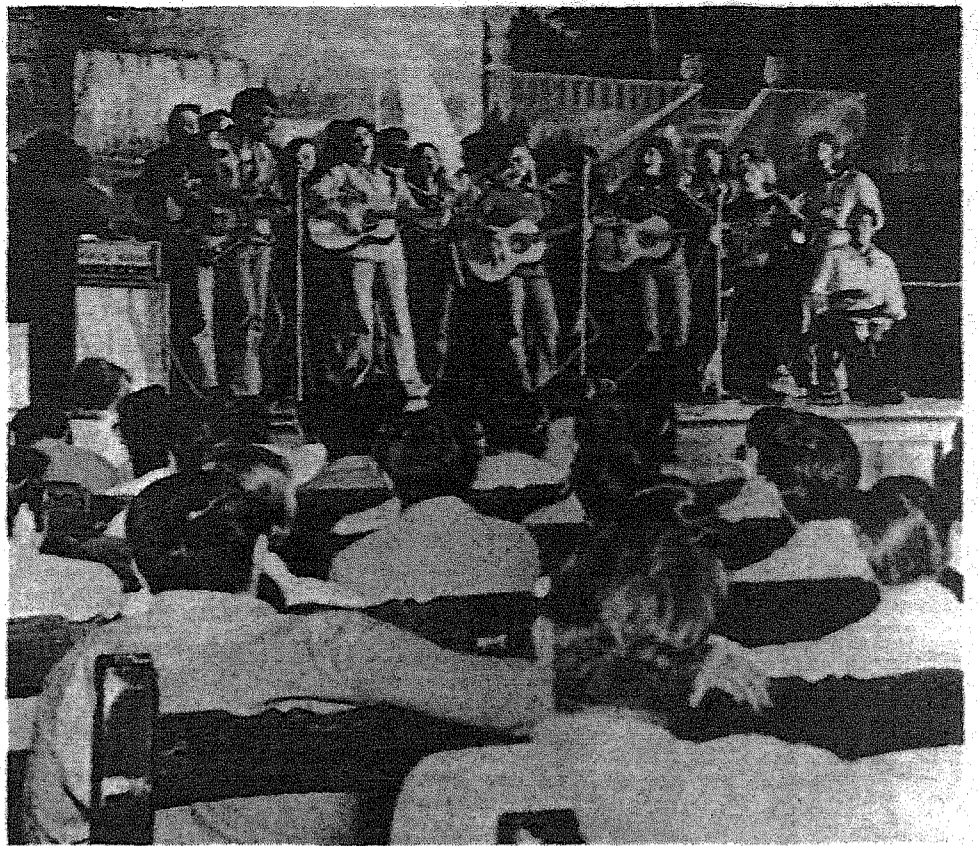
"This appointment of Bishop-elect Howze will bring new courage to our apostolate in Mississippi. He is, of course, to minister to all of our people, but we hope naturally to establish closer identity with the needs and aspirations of the black community of Mississippi."

Bishop Begley praised Bishop-elect Howze for his "very fine work, especially in the areas of Catholic education and Fraternity of Christian Doctrine."

Bishop Begley pointed out that two years ago Father Howze was named the first black pastor of St. Lawrence Church, a previously all-white parish. He oversaw the merger of St. Lawrence with St. Anthony's, an all-black parish.

"IT WAS a real challenge to assume the responsibility," Bishop Begley said, "but Father Howze handled it very well, and there were no problems."

He added that Bishop-elect Howze was chairman of the Charlotte diocese's liturgy commission and home mission program and director of the diocesan Society for the Propagation of the Faith.



A musical con job

The New Covenant, a spirited singing group from Holy Rosary Roman Catholic church, entertain prisoners at the Berks County Prison

in Reading, Pa. It was their contribution to Shut-In Day, an idea which originated with their pastor, Father Felix A. Losito.

Priestly life-ministry committee established

By JOHN MAHER

WASHINGTON — (NC) — The U.S. bishops voted here to set up a standing committee of the National Conference of Catholic Bishops (NCCB) on Priestly Life and Ministry and a permanent office within the NCCB to implement the committee's recommendations.

The permanent office, to be established when the committee members are chosen next November, is to stimulate research on the priestly ministry, to act as a clearing house of information on the priestly life and ministry and to work with diocesan, regional or Religious offices of a similar nature.

TAKEN on the second day of the bishops' fall general meeting, the vote to set up the standing committee was 178 to 49 and to establish the permanent office 161 to 69.

The standing committee will replace the Ad Hoc Committee for Priestly Life and Ministry set up by the bishops last year to implement the massive \$500,000 research project dealing with the history of the priesthood in the United States and the psychology, sociology and theology of the priesthood. The bishops had commissioned the project.

Archbishop Philip M. Hannan of New Orleans, chairman of the ad hoc committee, in proposing the standing committee and permanent office, said the committee members "feel that it would gravely damage the confidence of priests if we did not establish a standing committee."

"PRIESTS must be assured that the bishops continue to have a deep interest in their welfare," Archbishop

Hannan said.

The archbishop said that the committee had not considered its job to be the implementation of the study on the priestly life and ministry, but "simply recording the suggestions that have been made. The standing committee will implement the recommendations and studies."

Earlier, the bishops discussed a draft resolution on the imperatives of peace which urged that the cases of those who had refused for reasons of conscience to fight in the war in Southeast Asia be treated in a spirit of generosity, that there be a program for the reconstruction of Southeast Asia, and that alternatives to war for settling disputes be sought.

POINTING OUT that "the bombing has not stopped," Auxiliary Bishop Thomas J. Gumbleton of Detroit described the extent of the bombing and the use of antipersonnel bombs. "It seems to me an utterly immoral situation that we must speak about," he said. "Are we going to issue a statement that speaks of reconciliation and ignore this kind of bombing that's going on?"

In other statements on the resolution on peace retired Archbishop Robert E. Lucey of San Antonio urged inclusion of a reference to the presence of North Vietnamese troops in South Vietnam and Auxiliary Bishop Edward E. Swannstrom of New York said that "the Christian people of South Vietnam fear greatly the presence of North Vietnamese forces in their country."

Archbishop Thomas A. Connolly of Seattle urged "guaranteeing the freedom of the South Vietnamese people. Otherwise

we're throwing a million of our Catholic people to Communist dogs."

Also at the session, the bishops heard a report from Auxiliary Bishop Raymond J. Vonesh of Joliet, Ill., chairman of the bishops' Committee on Vocations, and from Auxiliary Bishop Thomas J. Grady of Chicago on the continuing education of priests.

In elections, the bishops chose:

- Archbishop Thomas A. Donnellan of Atlanta as treasurer of the NCCB/USCC;

- Bishop William W. Baum of Springfield-Cape Girardeau, Mo., as chairman of the bishops' Committee on Ecumenical and Interreligious Affairs;

- Bishop Warren L. Boudreaux of Beaumont, Tex., as chairman of the Committee on Liaison with Priests, Religious and Laity;

- Bishop Walter W. Curtis of Bridgeport, Conn., as chairman of the Committee on the Liturgy;

- Bishop Loras J. Waters of Winona, Minn., as chairman of the Committee on Priestly Formation;

- Archbishop Francis J. Furey of San Antonio, Tex., as chairman of the Committee for the Lay Apostolate;

- Bishop William G. Connaire of Greensburg, Pa., as chairman of the American Board of Catholic Missions;

- Bishop William D. Borders of Orlando, Fla., as chairman of the USCC Committee on Education;

- As members of the USCC education Committee Bishop Maurice J. Dingman of Des Moines, Ia., and Bishop Justin A. Driscoll of Fargo, N.D.;

- As members of the USCC Communications Com-

mittee Bishop Daniel A. Cronin of Fall River, Mass., and Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind.;

- As members of the

USCC Committee on Health Affairs Bishop Paul F. Anderson of Duluth, Minn., and Bishop Harry A. Clinch of Monterey, Calif.;

- As members of the

USCC Committee on Social Development Auxiliary Bishop Patrick F. Flores of San Antonio, Tex., and Bishop George H. Guillovie of Camden, N.J.

U.S. Bishops' pastoral calls for emphasis on education

(continued from page 1)

Catholic educators and parents should:

- State "clearly and compellingly" the goals of Catholic schools.

- Increase "association" with other nonpublic and public schools.

- Practice "fiscal, professional, academic and civic accountability."

- Conduct "vigorous programs of student recruitment."

- Join "with other nonpublic schools in public relations efforts."

- Exercise "firm control over operation costs and practice greater efficiency in the use of facilities and personnel."

- Intensify efforts to increase income from private sources, including those which have generally gone untapped up to now.

- Enter "into partnership with institutions of higher learning."

- Undertake "school consolidations at the elementary and secondary levels when circumstances make this educationally desirable."

- Participate "fully in the search for solutions to the racial crisis in American education."

After listing these mea-

asures, the pastoral declared:

"If the Catholic community is convinced of the value and advantages of Catholic schools, it must and will act now to adopt such measures and face such challenges as these."

ALSO in the same section, the pastoral devotes much space to "Religious Education Outside the Catholic School." The bishops acknowledge that Fraternity of Christian Doctrine (CCD) programs "face serious problems which should be the concern of the entire Catholic community."

To overcome the difficulties, the bishops say:

"As a matter of policy religious education progress for Catholic students who attend public and other non-Catholic schools should receive high priority everywhere, a priority expressed in adequate budgets and increased service from professional religious educators.

Specifically, the prelates suggest that CCD and religious programs in Catholic schools be drawn closer together through such means as "common funding of all catechetical education in a parish for both the school and out-of-school programs."

DURING the bishops' consideration of the pastoral,

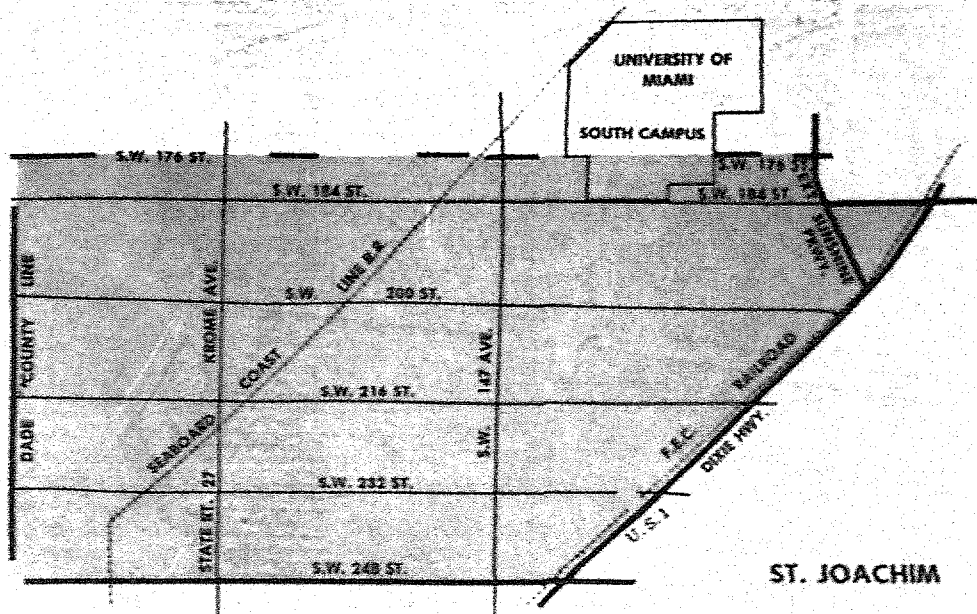
Auxiliary Bishop George Lynch of Raleigh, N.C., proposed an amendment to the document that said, in part, "Those in charge of Catholic institutions of higher learning should consider it a matter of conscience that any teaching contrary to the doctrines of the Catholic faith should not be permitted under the guise of academic freedom or for any other alleged reasons."

The proposal was defeated by a voice vote, apparently because the bishops felt that it was too specific for a document that strives for a general approach to the conditions of Catholic education in this country. Changes that were approved by the bishops did not significantly alter the document.

Auxiliary Bishop William McManus of Chicago, chairman of the Education Committee of the U.S. Catholic Conference and the head of the panel which drew up the pastoral, said the statement was "not a popular pamphlet designed for mass circulation."

Instead, he said, the pastoral was written for "middle management" decision makers in Catholic education to implement as they see fit. "It's up to them to popularize its views in the idiom of local conditions," he said.

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St. Joachim parish boundaries are set

Boundaries for the newly-established St. Joachim parish in South Miami Heights and subsequent boundary changes for neighboring parishes in the area were announced this week by the Chancery.

Father Emilio Martin is the administrator of St. Joachim parish whose boundaries are as follows:

NORTH: SW 184 St. from U.S. 1 to West Dade Expressway - 176 St. from West Dade Expressway west to Collier-Dade County Line.

SOUTH: Beginning at U.S. 1 at 248 St. (Coconut Palm Drive) and continuing West on 248 St. to Dade County line.

EAST: Beginning at 184 St. and U.S. 1 South on U.S. 1 to 248 St. (Coconut Palm Drive).

WEST: Dade County line from 176 St. south to 248 St.

The southern boundary of Christ the King parish, Perrine is now SW 176 St. from the Dade County line East to Ext. Sunshine Pkwy. Then South to SW 184 St. Then East to U.S. 1.

In Holy Rosary parish, Perrine, the western boundary is now the F.E.C. RR. track from SW 248 St. North to SW 184 St. Then West to SW 102 Ave. Then North to Colonial Dr. (SW 160 St.)

Um—they'd like to down a bit of turkey 'n' stuffin'

Hundreds of indigent men and women are probably already looking forward to enjoying a traditional Thanksgiving meal at Miami's Camillus House but the "pickin's may be slim" unless South Floridians respond to a call for donations of food.

According to Brother Kevin, superior of the local community of Brothers of the Good Shepherd, who staff the refuge, turkeys, cranberry sauce, canned vegetables, coffee, sugar, and other staples are urgently needed to assure a complete meal for the crowd expected for holiday dinner.

MORE than 300 persons are now lining up daily for a hot noon meal, Brother Kevin said, adding that this number will increase rapidly as the winter season progresses and persons migrate from northern cities seeking relief from cold weather as well as employment.

"Since we opened 13 years ago," he commented, "Camillus House has served

more than two and one-quarter million full meals."

Judging from the numbers who have been served other holidays, some 1,000 persons may well be lined up at 725 NE First Ave. next Thursday, he predicted.

Donations of food will be picked up by the Brothers if the donors will call 371-1125. In addition to donations for Thanksgiving, Camillus House would also welcome donations of meat products and other high protein items.

"The older people need more protein in their diets for better health," Brother Kevin pointed out.

Nixon still backs credits

WASHINGTON — (NC) — Despite a "Spartan" attitude toward finances, the Nixon administration "will continue to show interest in and support for" tax credits for parents of nonpublic school children, Sidney P. Marland Jr., the administration's top education official, said.

Marland spoke at his first news conference since his appointment as assistant secretary for education in the Department of Health, Education, and Welfare. He was formerly U.S. commissioner of education.

The tax credit concept, while not the only possibility for aid to nonpublic education, "seems attractive," Marland said.

No school on Nov. 23-24

Schools of the Archdiocese of Miami will be closed on Thursday and Friday, Nov. 23 and 24, in observance of the Thanksgiving holidays.

Classes will resume on Monday, Nov. 27.

Cuban colony will honor Abp. Carroll

A "Testimonial of Gratitude" to Archbishop Coleman F. Carroll for his interest and concern for the Cuban refugee population, will be tendered by Miami's Cuban colony during a banquet at 7 p.m., Sunday, Nov. 19, at the Sheraton Four Ambassadors Hotel.

Cuban exiles of various faiths comprise the committee on arrangements for the dinner to honor the Archbishop of Miami.

Guest speaker during the dinner will be Jose Anguera, chairman of History and Political Science, Miami-Dade Junior College South.

Reservations may be made by calling 223-2021 or 640-5464.



JOSE ANGUERA

Archbishop to get award

In recognition of his humanitarian efforts in various areas, Archbishop Coleman F. Carroll will be the recipient of the 1972 Humanitarian Award of the United Cerebral Palsy of Miami during a dinner on Saturday, Dec. 2, at the Hotel Deauville, Miami Beach.

A reception at 7 p.m. will be followed by the banquet, expected to attract South

Florida's civic leaders and residents.

"Archbishop Carroll's humanitarian efforts in the areas of improving education, inter-faith relations, inter-race relations, inter-American relations, and on behalf of the underprivileged and the handicapped, have indelibly contributed to understanding and good will in our community," the award committee, headed by

Dr. Ben Sheppard, pointed out in announcing the award.

Proceeds from the annual dinner contribute significantly to the increased services which can be provided for adults and children enrolled in the United Cerebral Palsy Center.

Reservations for the \$100-a-plate dinner may be made by contacting the United Cerebral Palsy at 1411 NW 14 Ave., Miami, Fla. 33135.

Violence called anti-Gospel

VATICAN CITY — (NC) — The Gospel of Christ does not permit the use of violence to obtain justice, even though from a human viewpoint such violence is deemed permissible, a top Vatican official told a group of Religious meeting here.

Archbishop Giovanni Benelli, undersecretary of the papal secretariat of state and widely regarded as one of

Pope Paul's most powerful aides, told the Religious in a French address quoted on Vatican Radio:

"It is understandable that men of goodwill, seeing the vibrant injustice around them today, place all their hopes in radical change and guarantee that change by external and even violent forces."

THE archbishop said he respects such a viewpoint, but

went on to say that he thinks it is "incompatible with the Christian vision of the world and irreconcilable with the letter and spirit of the Gospel and Beatitudes"

In addition, he added, history demonstrates that political and social upheavals never root out injustice.

The Church, the archbishop said, is called to seek out justice.

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Thanksgiving every day for Greg Stead family

By MARJORIE L. FILLYAW
LOCAL NEWS EDITOR

Thanksgiving for most people is an annual occasion but for Miami's Stead family it is an everyday occurrence as the family continually thanks God for sparing the life of Greg Stead.

It was just 14 months ago that a stunned South Florida community rallied not only with prayers but with financial donations to the cause of young Greg Stead who, during opening minutes of the Gison-Norland football game, sustained a broken neck and other injuries which paralyzed him from the neck down.

AND THE words of his parents, Cy and Jane Stead, last year, are still being reiterated this holiday season when they ask, "How will we ever thank everyone for all they have done for us?"

Just a few days before Thanksgiving last year an ambulance-type Air Force DC-9, provided by President Richard Nixon, flew Greg on a stretcher from Miami to Houston, Tex., for special treatment at the Texas Rehabilitation and Research Center. Six months later he returned home in a wheel chair aboard a commercial airliner and breathing with the aid of a portable respirator.

Meanwhile he had written letters home on a typewriter using a mouth-stick and had regained some of the weight he lost in the months immediately following the accident. And his family of parents and eight brothers and sisters had traveled to Houston to be with him for Christmas, a gift from employees of National Airlines, Miami.

IN HIS absence a room was added to the house for his convenience and an emergency generator installed to be used in the event of power failure to insure the operation of Greg's respirator.

"His breathing is definitely better and now he can do without the respirator as long as four hours at a time," Jane Stead explained, pointing

Program for priests advocated

ORLANDO — A new ministry — one which would minister to priests — is needed in the Church today, a priest of the Diocese of Brooklyn told Florida clergy participating in the annual plenary session of the Florida Federation of Priests' Councils here.

Father John Fagan, chairman of the Personnel Committee in his home diocese, said that the Church has shown its concern for the married through Cana Conferences and that it was now time to stop the rhetoric and do something to help priests become more effective and fulfilled in their ministry.

ADVOCATING a new program recently inaugurated in the Diocese of Brooklyn, known as the Priests' Evaluation Program, Father Fagan explained that the key to the program are vicars or priests elected by their fellow priests to work full time in setting parish goals and helping to evaluate the work of priests for the sole purpose of helping them to become more effective ministers.

ing out that Greg has so much to do that he could be busy 24 hours a day.

Now 17, the youth studies twice weekly with a home-bound teacher from Dade County schools. Included in his courses are English, American History, Vocabulary and Business law. Eventually he will be awarded a high school diploma and "hopefully," his mother said, "will want to continue with college studies."

IN ADDITION he exercises under the supervision of a physical therapist who is currently teaching him to feed himself; and is on a tilt-board at a 65 degree angle every day from one to two hours.

Greg enjoys shopping with members of the family or friends and goes to movies and sports events but his favorite pastime is chess which he plays at the Miami Shores Community Center, assisted by someone who moves the chessmen for him since he cannot use his hands. On Sunday evening he participates in the 6 p.m. youth Mass in St. Rose of Lima Church.

The most recent acquisition for his comfort in going out is a van with a lift purchased at a cost of more than \$5,000 — paid for, as have been his medical expenses, his new room, etc., through the many generous donations to the Greg Stead Funds at the First National Bank of South Miami and the First National Bank of Miami, by compassionate business firms and individuals in South Florida and throughout the nation. Last year's Greg Stead Bowl on Dec. 2 in the Orange Bowl, featuring a game between Edison and Killian High Schools boosted funds by \$50,700.

"WITHOUT the help of all these people and my family I don't know what we would have done," Jane Stead emphasizes. "Without the funds Gregory would never have had the wonderful care that he's had."

"Even now I depend on my family and Greg's friends to help me at home," she added, pointing out that young people are in and out all day to see Greg and lend a hand whenever they can.

Although in February or March Greg is due back at the Texas Rehabilitation and Medical Center for another reevaluation, emphasis is now on Thanksgiving Day at the Stead residence.

All but one member of the 11-member family will be at home. Greg will be surrounded by seven of his eight brothers and sisters, including Tim, an Edison High sophomore; Mary Beth, Miami-Dade Junior College student; Nancy, a bank teller; Christine, a nursing student; Cyril, Jr., married; Marc, a junior at St. Edward College, Austin, Tex.; and Mrs. Stephen Alfonso.

Mrs. George Daves, another sister, is the mother of a newborn baby and will not be present.

As is traditional with the Stead family they will all attend Mass on Thanksgiving Day in St. Rose of Lima Church.

"This Thanksgiving, the miracle is that Greg is not only alive but so contented and happy," Jane Stead said. "And since his accident we are so grateful that God gave us the gift of faith — it has such meaning for us."

Like TV's "Ironside's" Miami's Greg Stead now travels around Dade County in a van. His brother Tim, right; and friend, Fernando Cuza assist him into the van for an outing.



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Editorials

Remember toilers who made possible Thanksgiving feast

As most Americans gather 'round the table next Thursday to enjoy a sumptuous dinner in traditional Thanksgiving for God's blessings during the past year, how many of us will remember those most close to the soil who harvested the abundance which graces our dinner tables?

How many will realize the tragic circumstances surrounding the lives of the migrant workers whose backbreaking labors and sweat of brow brought forth the fruits and vegetables that most of us take so much for granted?

Pope Paul VI, on many occasions, has stressed the Church's concern for the condition of working people. At a general audience attended by several thousand of their number on Europe's Labor Day, May 1, this year, the Pontiff said the Church has the greatest sympathy for the working man precisely because "it sees in him and proclaims for him the dignity of man, the brother who is equal to every other man, the inviolable person upon whose face is impressed a divine likeness."

The Pope's concern for the dignity of manual labor is a familiar theme in Christian social teaching. Though it has been voiced in similar terms by previous Popes and by countless theologians and other experts steeped in the Christian tradition, it takes on new meaning and new implications and must be applied in different ways in each succeeding generation, including our own.

Bishop Joseph F. Donnelly, auxiliary of Hartford, chairman of the U.S. Bishops Ad Hoc Committee on Farm Labor in an interview earlier this year said that Vatican II was merely restating a fundamental principle of Catholic social teaching when it described as "among the basic rights of the human person" the right of workers to organize into unions for their protection.

A necessary and logical consequence of that right is the right of employees, through their unions, to bargain with their employers in an effort to establish just wages and working conditions. These rights, the Bishop said, are written into the law of the U.S. and are our national policy.

Except for farm workers.

They are specifically excluded from the coverage of the law.

When these rights are denied, the Bishop continued, the Church — as a servant of justice — must take a stand. The denial of these rights, strikes, boycotts — these demand not only that the Church take a stand but that the Church contribute in any manner available to honest discussion and dialogue in order to help effect a peaceful settlement.

On the front page of this issue of *The Voice*, appears a statement issued by the Human Relations Board of the Archdiocese supporting the nationwide lettuce boycott which backs the unionization of farm workers.

"We are asked to recognize with farm workers the rights God has given to all men, namely freedom to assemble, organize and collectively improve their condition."

The editors of *The Voice* join with the Human Relations Board in supporting the migrant workers in their attempt to obtain simple justice.

We urge our readers to insure that their Thanksgiving dinners as well as all of their other meals from today forward are sprinkled with true human compassion for the plight of the migrants and that lettuce which lacks a union seal be allowed to wilt until the farmworkers' battle is won.

18,000 abortions reported in DC

WASHINGTON — (NC) — Hospitals and clinics in the District of Columbia performed at least 18,897 abortions in 1971, almost two-thirds of them for persons who reside elsewhere, the D.C. Department of Human Resources reported. The agency said that of the total number of abortions reported to it, 5,674 of the operations were for District women.



**SIGNING THE MAYFLOW COMPACT
NOVEMBER 21, 1620**

PILGRIMS ABOARD the *Mayflower*, now free to worship as their conscience dictates, sign the famed *Mayflower Compact* before landing in the New World. The Compact was an agreement for the temporary government of the colony by the

will of the people and contained a short set of laws establishing certain concepts of religious freedom. The document later became a basis for democratic government in the colonies.

'Grow old gracefully' is theme

PHILADELPHIA — (NC) — "Growing old gracefully" could well describe the theme of a manual for senior citizens published by the Confraternity of Christian Doctrine of the Philadelphia archdiocese.

Entitled "Religious Search, Growth and Enrichment for Older Adults," the manual lists the contributions of the aged to the community, their educational needs, organizations with which they can affiliate, resources available to them and a special chapter on an "Authentic Theology of Aging and Death."

Father Raymond J. Teller, archdiocesan director of the CCD, said that the book was a response to Article 95 of the Vatican's General Catechetical Directory which "stresses the importance of old age and the fact that it is not sufficiently recognized in the pastoral ministry."

A time for reflection on our great blessings

By **MSGR. JAMES J. WALSH**
Thanksgiving means reflection.

It is almost trite to say that we appreciate the value of a thing only when it has been lost or is in danger of being lost. However, this truth gets through to us when we pick off the precious gifts of the past and realize to our chagrin we have taken most of them for granted, as if they were of our own making or as if they couldn't be taken from us.

Almost every hospital room is a little classroom teaching the art of appreciation. Sickness and pain have a blunt, but effective way of putting many thoughts in order. One of them: good health is a gift of God, something worth being grateful for while it lasts, rather than regretted when gone.

Chances are, however, that even the long-term sufferers who fervently repeated thanks when the pain finally left, will in time find the memory fading. There is in us an unfortunate trait of forgetting even the most costly, painful experience.

Ingratitude grows out of thoughtlessness. We don't think back. We don't try to remember. We don't appreciate today. Gratitude belongs to the past and the present. Not the future. But if we think more of what has been done for us, rather than what we are doing, gratitude can give shape to the future.

THE ANNUAL day of Thanksgiving ought to be helpful to us. Wouldn't it be great if we could for a half hour shut off all phones and radios and televisions and be deaf to all voices, and merely in silence rebuild in reflection the mountains of gifts of the past?

Most people are not deliberately ungrateful. If needed for lack of appreciation, one sheepishly says: "I just didn't think. It slipped my mind."

An old priest used to say that while ingratitude is one of the most common of failings, it was rarely confessed. Perhaps most of us are blind to it.

There is no doubt, too, that prosperity deadens appreciation. Strange that the multiplication of gifts should do so, but there it is. A creepy part of our human nature inclines us to act as if we deserve all that comes to us, that we have a right to every new advantage, and, indeed, give ourselves credit for them.

I remember three missionaries landing in Miami after five years in Brazil. They immediately set about eating three loaves of bread, a half pound of butter and drinking a

tub of milk. They kept praising these rare blessings, while we laughed and failed to understand.

The very abundance of blessings in our lives can be weakening. Being used to so much we can bitterly resent the least adversity. When threatened with deprivation, we can muster armor no tougher than the crust of a cream puff. "Why did this have to happen to me?" is the theme song of the ungrateful.

The fact is adversity often sharpens our sense of values. Not only does sickness highlight the luxury of health, but sudden poverty makes most attractive even ordinary possessions. Ask any Cuban refugee who left his homeland with only the clothes on his back.

Those exposed to sudden danger greet safety again with almost dizzying relief and gratitude.

THERE ARE millions now in Europe who are so grateful for the privilege of getting to Mass and receiving Holy Communion — without being punished for it. In the war, they learned to appreciate the treasures of faith. The prayer, "give us this day our daily bread," had a new urgency, a different meaning from the days when leftover food would be casually thrown away.

Thanksgiving means reflection. The less thinking, the less gratitude. When we make a habit of figuring out what God has given us and what we have done for ourselves, we put God where He belongs and ourselves in our place.

When you meet a truly grateful person, you find a very attractive human being. He has a sense of appreciation of all things done for him, a warm, generous response to God and neighbor. You find humility in him, because his self-knowledge impels him to give credit where it is due.

He does not hesitate to beg God for more, but he does so with resignation, conscious that God can only do well by him. He faces his sins seriously, realizing that every offense in essence is an act of ingratitude, a denial in a sense of Divine goodness shown him.

You like the grateful man, because he is more tolerant of others, more charitable, more forgiving. He is like this, because he sees that no person is truly independent of others, that all of us are one community and need the services of each other in our pilgrimage on earth.

Thanksgiving means reflection.

THE VOICE

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Coleman F. Carroll
Archbishop of Miami

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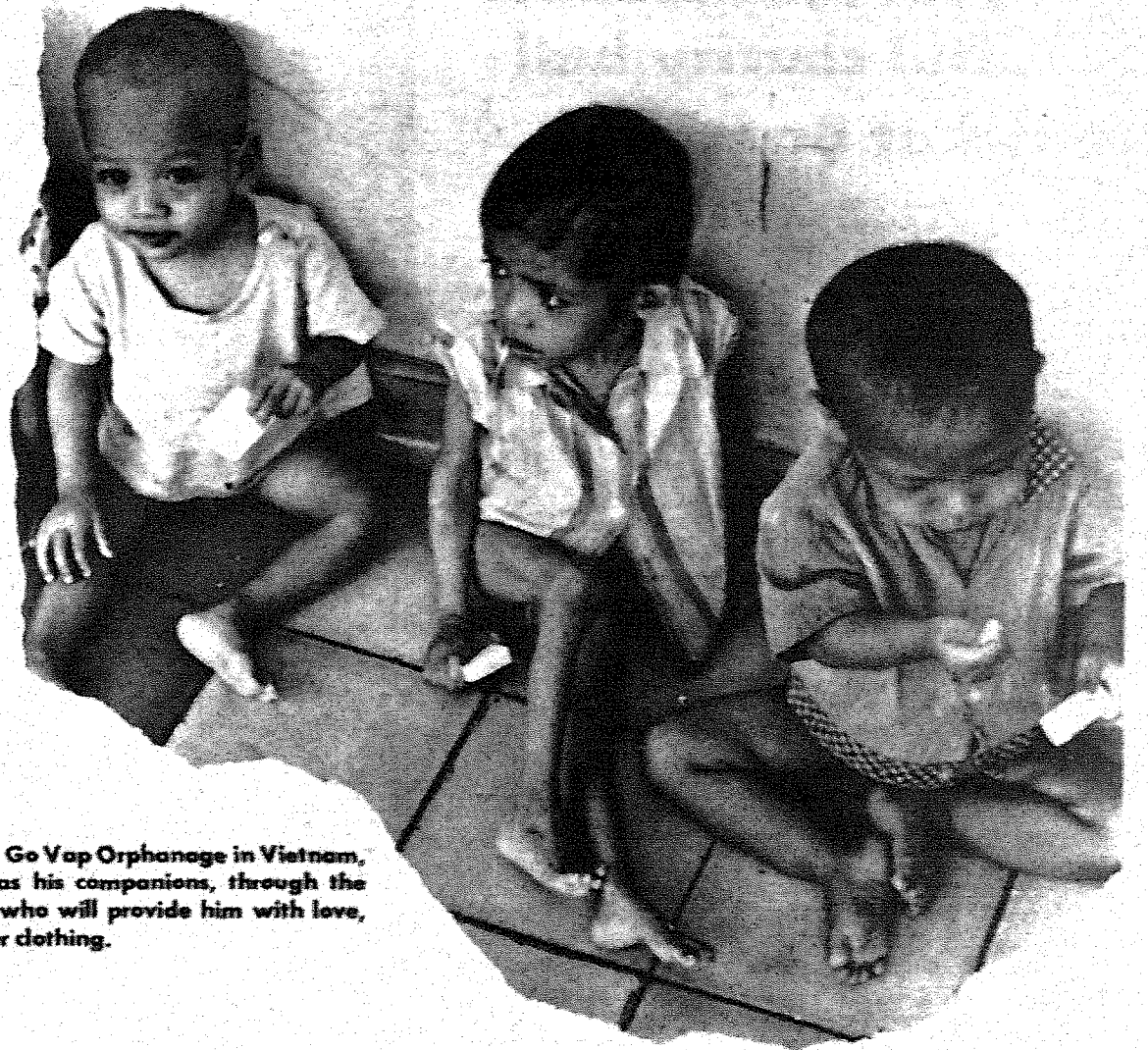
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To the Priests, Religious and Faithful of the Archdiocese:

Thanksgiving is a time Americans traditionally set aside to express gratitude to Almighty God for the many blessings which we have in abundance. Many of us are so well provided for that the problems of food, shelter and clothing have never entered our lives.

Yet around the world and even in our own nation, Christ's poor are never certain if they will have enough to eat from one day to the next; their shelter is inadequate and their clothing sparse.

The inner-city family, the migrant farmer, the coal miner of Appalachia — they want for those basic comforts which we take for granted. These unfortunate people will not have a full stomach or warm clothing this Thanksgiving. The pangs of hunger and the numbing sense of cold know no age, creed or color, wreaking the havoc of poverty and distress.

This year's Annual Catholic Bishops Thanksgiving Clothing Drive will be conducted in the Archdiocese to help alleviate some of that need.

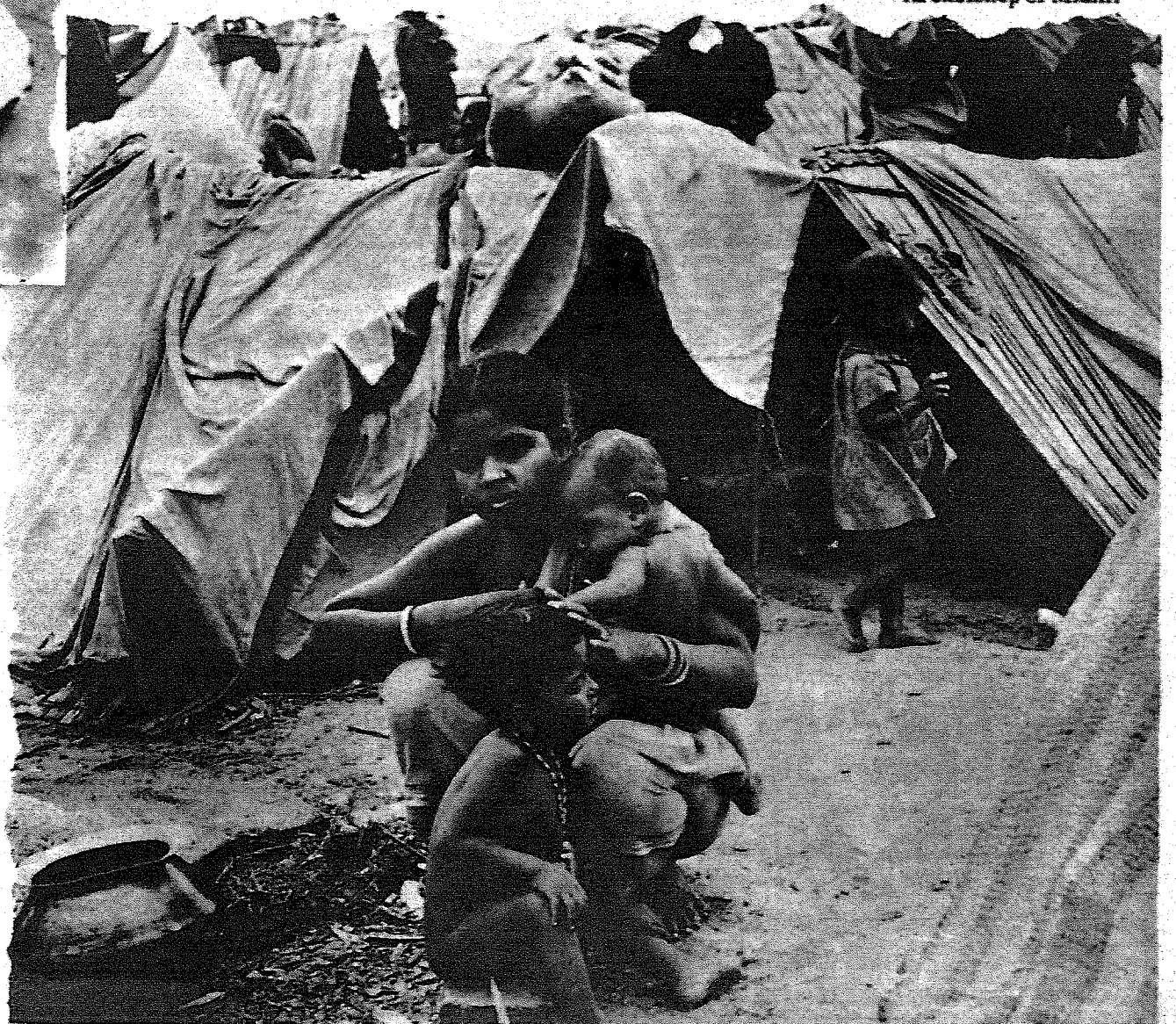
All of us, I am sure, have additional garments that could serve to clothe those in need. Your generosity in the past has made it possible for the Archdiocese of Miami to collect in excess of 50,000 pounds of usable clothing. I feel confident you will agree with me that we can do this well, if not better, in this year's drive.

I, therefore, appeal to your charity to be especially generous in sharing your material wealth with others who have a fraction of that with which God has so abundantly blessed us. You will have this opportunity during Thanksgiving week, November 19 through 26.

With prayerful good wishes to you and your families during this season of Thanksgiving, and imparting to you my paternal blessing, I remain

Sincerely yours in Christ.

Soleman J. Carroll
Archbishop of Miami



In Africa and Asia thousands forced from their homelands live in squalid, disease-ridden camps. The global aid program of CRS sends them food, medicines, and clothing from compassionate Americans.

There is little to smile about for millions of distressed children throughout the world. CRS brings happiness to many of these by providing food and clothing donated by concerned Catholics at Thanksgiving time.

Around the Archdiocese

Hospital charity ball slated at Doral club

The Mercy Hospital Charity Ball, one of the highlights of Miami's winter season, will be held on Saturday, Nov. 25, at the Doral Country Club, 4400 NW 87 Ave.

Dr. and Mrs. James B. Byrne and Mr. and Mrs. George Coury serve as chairmen for this year's benefit. The series is in its 22nd year.

Music for dancing during the evening will be provided by Fred Shannon Smith and

his orchestra. A social hour, which begins at 7:15 p.m., will be followed by dinner at 8:30 p.m.

Proceeds from the ball provide care for indigent persons at the general hospital, operated in Miami's southeast section by the Sisters of St. Joseph of St. Augustine.

Reservations, which close on Nov. 20, are being accepted by Mrs. Margaret Wood at 854-4400. Ext. 2561 and 2562.

Palm Beach County

Single young adults between the ages of 18-30 are being invited to join the Catholic Young Adults Club in St. Clare parish, North Palm Beach. Those interested should call 622-3235, 622-1452 or 844-5994 after 5 p.m.

Broward County

A "Golden Harvest" dance, hosted by the St. Theresa Guild Mothers' Club, Little Flower parish, Hollywood, is set for Saturday, Nov. 18, from 9 a.m. to 1 p.m., in the school auditorium. Lou Rossi will provide the music for the event, which will benefit Little Flower School.

The Alumni Club of Chaminade High School will sponsor a "Derby Dance," Saturday, Nov. 18, at the high school auditorium at 8:15 p.m.

A "White Elephant Boutique," hosted by St. Paul the Apostle Women's Club, Lighthouse Point, is set for today (Friday) through Sunday in the parish hall. New and used items will be on display from 9:30 a.m. to 4:30 p.m.

The Men's Club of St. Bernadette parish, Hollywood, will sponsor a dance, Saturday, Nov. 18 in the parish hall.

Luncheon and fashion show under the auspices of Holy Cross Women's Auxiliary, Circle Five, will be held Tuesday, Nov. 21, at Williamson's Restaurant, 1401 S. Federal Hwy., Fort Lauderdale. Fashions by Nat Allen will be shown. Music will be provided by Jan Krupa.

"Right To Life" will be the theme of St. Gregory Women's Guild meeting at 8 p.m., Tuesday, Nov. 21, at Plantation Community Center. Guest speaker will be Mrs. Barbara Kronk of the Broward Deanery of the Miami ACCW who will accompany her lecture with slides.

Dade County

A "get-acquainted" party under the auspices of the newly formed St. Louis Catholic Singles Club will begin at 7:30 p.m., Sunday, Nov. 19, in the parish center, SW 120th St. and 72nd Ave. Single adults over the age of 21 are invited to participate.

A slide-lecture on St. Peter's Basilica in Rome by Julio Farach will highlight the monthly meeting of St. Basil Ladies Guild at 8:15 p.m., Tuesday, Nov. 21, at 1475 NE 199 St.

The annual "Pantry Party" to benefit Camillus House, sponsored by the St. Lawrence Council of Catholic Women is set for Monday, Nov. 20, at 8 p.m. in the school cafeteria, 2200 NE 191 St.



TWO OF 16 students recently graduated from a six weeks Nurses Aide Course at St. Mary Hospital, West Palm Beach, are Rebecca Lawrence and Luz Colon shown receiving diplomas from Marion Richmond, R.N. and Fern Lewis, L.P.N. Courses begun in 1971 are open to high school students and 70 per cent of graduates remain at the hospital.

New auxiliary names officers

Mrs. Robert Moorman has been named chairman of the newly-formed Ladies Auxiliary for St. Luke Methadone Clinic.

Other officers are Mrs. Merle Sidle, vice chairman; Mrs. Frances Collier, recording secretary; Mrs. R.E. Chivers, treasurer; and Mrs.

E.W. McNally, corresponding secretary. Members were hostesses during a membership coffee held Thursday.

Birth defect conference set Nov. 30

Members of the Miami Archdiocesan Council of Catholic Women will participate in the Eighth Annual Women's Leadership Conference on Birth Defects sponsored by the Dade County Chapter of the National Foundation-March of Dimes on Thursday, Nov. 30, in the auditorium of the Museum of Science, 3200 S. Miami Ave.

Registration and coffee will be held at 9:30 a.m., followed by sessions at 10 a.m. with adjournment scheduled for 11:30 a.m.

Current information regarding birth defects, their treatment as well as new methods of prevention will be available in the form of brochures.

Guest speaker will be Criminal Court Judge Alphonso Sepe, 1973 March of Dimes chairman for the State of Florida.

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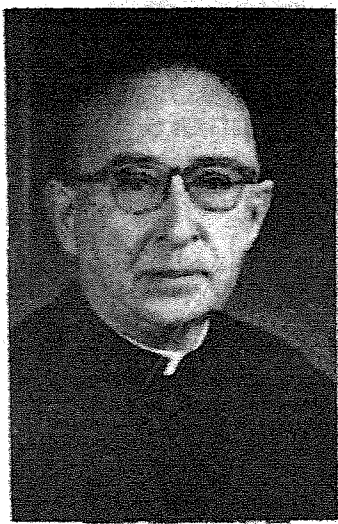
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MSGR. MEEHAN

Funeral of Msgr. Meehan

ST. PETERSBURG — The Funeral Liturgy was concelebrated last Saturday in St. Jude Cathedral for Msgr. James J. Meehan, who had been pastor of the first Church of the Diocese of St. Petersburg for 16 years.

Bishop Charles B. McLaughlin of St. Petersburg; Bishop Paul F. Tanner of St. Augustine and Abbot Fidelis, O.S.B., St. Leo Abbey were the principal celebrants of the Mass for the 77-year-old prelate, who was found dead in his residence on Nov. 8.

Concelebrating with them were Msgr. John Mullins, Msgr. John P. McNulty, Msgr. W. Thomas Larkin, who preached the homily; the Very Rev. Father James F. Gloekler, Cathedral rector; Father Michael Kelly, and Father Timothy Allman.

AMONG the more than 100 Florida priests present was a delegation from the Archdiocese of Miami, which included Father Noel Fogarty, Chancellor; Msgr. James F. Enright, Msgr. Francis Dixon, V.F.; Msgr. John O'Dowd, V.F.; Msgr. Dominic Barry, Father James B. Keogh, and Father Francis Dunleavy.

Born in Limerick County, Ireland, Msgr. Meehan was ordained a priest for the Diocese of St. Augustine in 1920.

For 33 years he was pastor of the historic Immaculate Conception Church in Jacksonville where he installed the church's marble altar and supervised the redecoration and refurbishing of the church. In addition he was a benefactor of St. Mary's Home for Girls.

WHEN he was transferred in 1953 to St. Jude parish, St. Petersburg, North Florida Catholics feted him at a civic reception attended by hundreds of persons.

Proud of the fact that he had served under six Florida Bishops, Msgr. Meehan supervised the building of St. Jude parish complex and Cathedral, which was elevated to that rank when Bishop Charles B. McLaughlin was installed as first Bishop of St. Petersburg on June 17, 1968.

Msgr. Meehan, who lived in an apartment across the street from the Cathedral, often said since his retirement in 1969, that he was fulfilling an ambition "to live within the sight of my beloved golden dome and to hear the laughter of the children in the parish playground and to assist and minister in the parish as needed."

In praising the pioneer Florida priest for his years of pastoral services on the occasion of his retirement, Bishop McLaughlin congratulated Msgr. Meehan for his foresight in providing facilities as fast as they were needed in St. Jude parish.

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Aline Zell

Pre-Cana conferences arranged in Broward

FORT LAUDERDALE — A series of Pre-Cana Conferences for those recently married and those planning to wed in the next six months is in progress in St. Clement parish.

Religion in Marriage will be the topic of Father David L. PUNCH, assistant pastor, at 8 p.m., during a conference on Monday, Nov. 20.

On Monday, Nov. 27, Communications and Conflicts in Marriage will be discussed by Mr. and Mrs. Don Gale of St. Vincent parish, Margate.

Significance of the Pre-Cana Conference will be the topic of Father Joseph Carney, assistant pastor, Our Lady Queen of Martyrs parish, on Monday, Dec. 4.

All conferences are being held in St. Clement parish hall, 225 NW 29 St. Lectures are about 45 minutes in duration, followed by a 15-minute coffee break and a half-hour question and answer period. Meetings conclude at 9:30 p.m.

Interested persons throughout Broward County are welcome to participate.

Heigh, ho—pre-holiday bazaars are the thing

Pre-holiday bazaars and carnivals have been planned in parishes of Dade and Broward Counties this weekend.

An "International Bazaar" featuring culinary delicacies, collectors' items and handcrafts representative of Cuba, Ireland, Italy, Mexico, Venezuela and other nations will be sponsored on the grounds of St. Patrick School, 3700 Meridian Ave., Miami Beach, from 9 a.m. to 10 p.m., Saturday, Nov. 18.

An American country store will offer handmade clothing accessories, decorative pieces, Christmas tree decorations and boutique items. Other features include a Green Thumb Corner, garage sale, and Clothes Horse booth. Rides and games will be provided for children.

Second annual carnival of St. Kevin parish begins today (Friday) on the parish grounds, Bird Rd. and 127th Ave., at 1 p.m., and continues until 11 p.m. with the same schedule planned for Saturday and Sunday.

Spanish and American cuisine will be featured during the parish's major fundraising benefit of the year. A variety of booths and games will be available for children and adults. Tony, the Robot will be the main attraction on Sunday afternoon.

Nativity parish, Hollywood, also hosts its annual bazaar beginning today (Friday) and continuing through Saturday and Sunday.

"International Days" is the theme of the bazaar on the grounds at 5327 Johnson St., which opens at 5 p.m. today and continues until 10 p.m. Festivities begin on Saturday at 12 noon and on Sunday at 1 p.m. when a steak dinner will be served. Nate De Michele is general chairman.

At St. Boniface parish, West Hollywood, a Chinese Auction, country store and white elephant booth will highlight the annual Christmas bazaar sponsored by the women's club beginning at 12:30 p.m., Saturday, and at 10 a.m. Sunday at Fletcher Recreation Hall, 7850 Johnson St., Pembroke Pines.

A Fall Festival under the auspices of Our Lady Queen of Martyrs Women's Club is slated for today (Friday) and Saturday on the parish grounds at 2731 SW 11 Court, Fort Lauderdale.

A variety of booths and games will be provided.

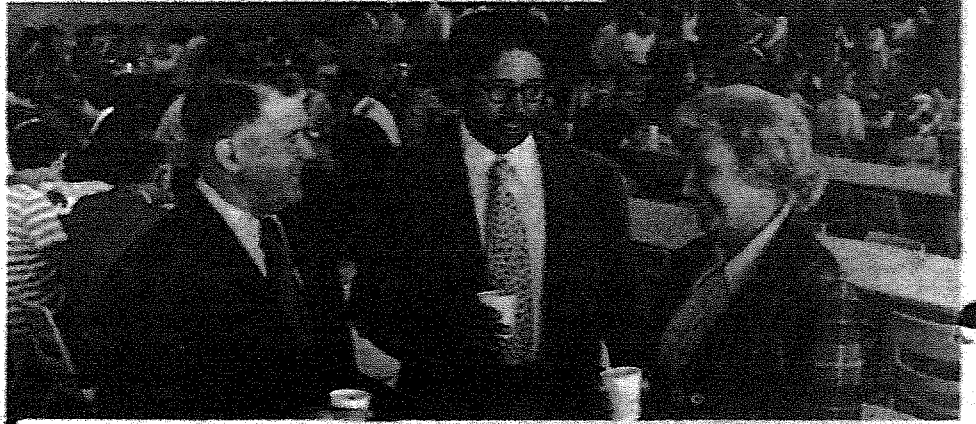
In Coral Gables, St. Augustine Women's Guild will sponsor its annual bazaar on Saturday.

Household items, furniture and white elephant items will be featured.

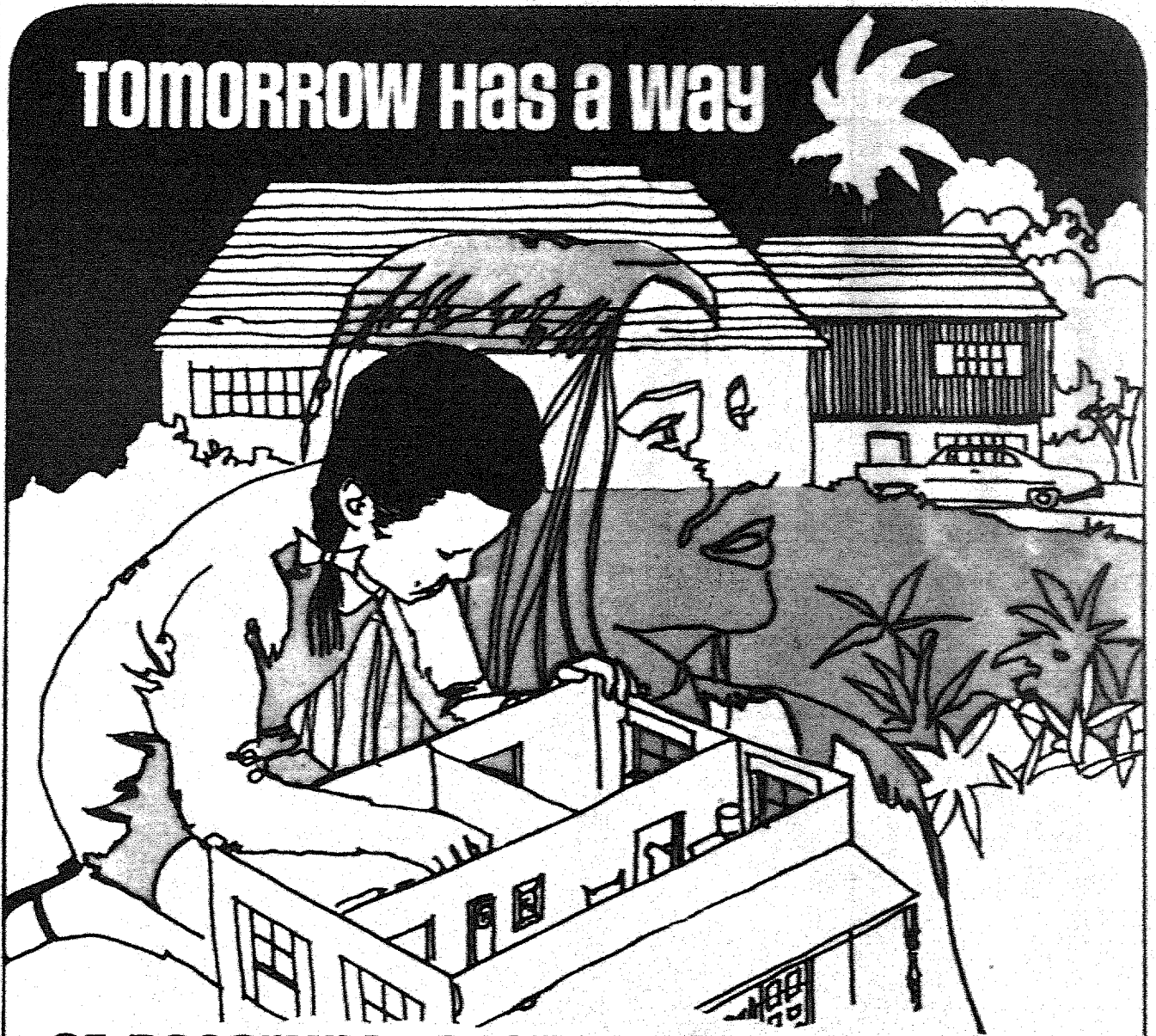


Educators at seminars in Miami

ADMINISTRATORS from Archdiocesan schools joined Dade County Public School personnel during an advanced placement meeting held at Killian High School. National experts conducted seminars concerned with all phases of the Advanced Placement Testing.



CEEB assistant director from Atlanta, Walter Jacobs, center, discusses program with Thomas F. Lynch, Archdiocesan Superintendent of Schools, and Mrs. Margaret Dinn, Dade County Public Schools.



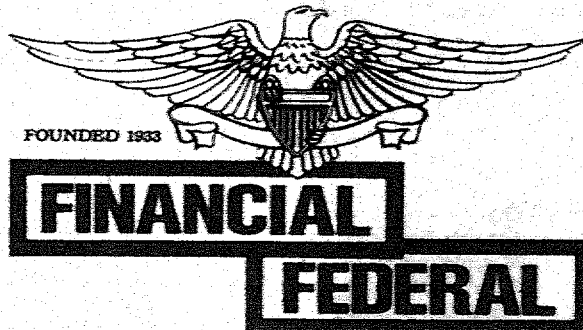
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1972 — the year in which winds of change died down

By FATHER
JOHN B. SHEERIN

In preparing an article on Catholicism for an encyclopedia annual, I have to read reams of news items relating to Catholicism here and abroad in 1972. My dominant impression is that 1972 was a non-year. Very little of major importance has happened in the Church.

Probably the most significant this year was the steady rise of pro-Marxist thinking in Latin America which has led to a vehement reaction from Catholic anti-Communists. The Bishop of Cuernavaca, for instance, was splashed with red ink on returning to Mexico after taking part in a Chilean Congress for Socialism.

The Church in the U.S. has had a blissfully uneventful year. The liveliest controversies arose over abortion laws and federal aid to Catholic schools but they are old controversies between Catholics and non-Catholics for the most part. They did not divide the Church itself.

In fact, there was so little happening in the Church that a few bishops tried to liven things up by condemning "Communism in the hand." It would be hard to imagine a less important topic than that. Possibly the lack of excitement in the Church led Pope Paul to stay on in his role as Pope after his 75th birthday even though he had urged bishops to retire at that age.

IT HAS BEEN a year of quiet in the Church. Tranquillity may sometimes be a great blessing (if it is not a thin veneer over explosive issues) but tranquillity degenerates into doldrums and no leaders appear on the scene when the doldrums take over.

So it was in the Catholic Church in 1972: we have had no leaders of stature. Both lay and clerical speakers at big conventions lamented the lack of Catholic leaders. And the theologians who had cut a wide and colorful swath in earlier years were no longer accused of "ravaging the flock." They were leading no one astray: they were unread.

The quiet in the Church is not surprising. To imagine the Church as some sort of a sacred sanctuary hermetically-sealed from the world around it is absurd. Christians are in the world and the world is in Christians.

The situation in the world is necessarily reflected in the Church itself. The campuses were not in any uproar in 1972, the young generation was quietly closing the gap between itself and the older generation, the campus rioters were becoming more interested in marks than in bombs and bonfires.

Of course there were hijackings and bomblets in mailed envelopes and arrests for pushers of dope but these did not compare with the waves of disorder that had swept the world a few years ago.

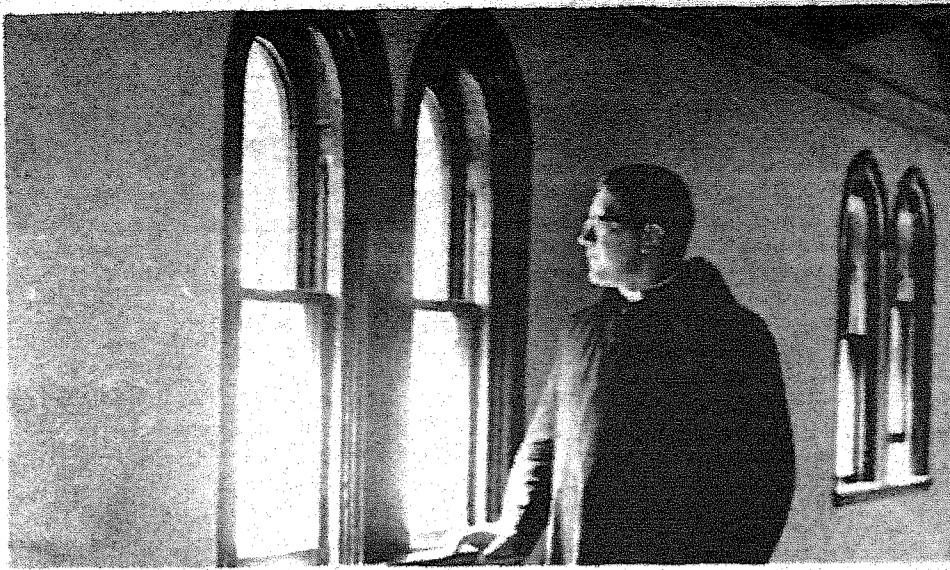
IN FACT, the world was tired of violence, fed up with convulsive change and the Vietnam war, yearning for peace. In both Church and world, calm has followed the storms of the 60s.

What about 1973? Will it be a year of tranquillity in the Church and in the world itself? Only God knows the future, not even the pollsters know what 1973 will bring to the Church. But I think we do know that there is a lot of unfinished business left over from Vatican II. Many of the great reforms have not been implemented. The average parishioner, for instance, knows almost nothing about the greatest document of Vatican II, the Constitution on the Church in the Modern World.

There are two alternatives open to us. We can choose to forget all about the reforms that will disturb the Church's tranquillity. This will give us peace but it will be a false peace that evades rather than solves the great problems in the Church. The other alternative is to follow the inspirations of the Holy Spirit given us at the Council that resolve to implement the Council reforms, come hell or high water.

How to implement these reforms? The answer is leadership. Not necessarily a charismatic leadership in the popular sense but leadership that will inspire the people. In recent years the Roman tradition has been to appoint as shepherds bishops who are considered "safe" because they will not rock the boat of Peter. It is interesting to note that "safe" is an adjective that has never been applied to Jesus Christ, the good shepherd.

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



THE
VOICE
FEATURE SECTION

Happy they who
dwell in your house!
continually they praise you.
Happy the men whose
strength you are; their hearts
are set upon the pilgrimage.
They shall go from
strength to strength;
they shall see the God of gods
in Zion.

Psalm 84: 5-7, 8

The following analysis of this week's U.S. elections was written especially for NC News Service by one of the nation's best-known sociologists.

By FATHER ANDREW M. GREELEY
NC News Service

The Democratic party did not lose the 1972 election. It continues to control the Congress, a majority of the state houses, and many state legislatures.

Liberalism did not lose the 1972 election. There has been a net gain of five or six seats by liberals in the U.S. Senate.

The "New Politics" lost the election. And one of the reasons it lost was that it drove a substantial number of Catholic voters away from the top of the Democratic ticket.

Catholics were still more likely to vote Democratic than Protestants. Of the two most Catholic states in the Union — Rhode Island and Massachusetts — one was the only state in which George McGovern won and the other was lost by McGovern by only a hair's breadth. But enough Catholics voted for Mr. Nixon to assure his election.

HOWEVER, it was not so much as Catholics that these voters turned away from the "New Politics" and the self-styled "reformers." There were no explicitly "religious" issues in the election.

Catholic positions on abortion and aid to parochial schools were unimportant factors. Many Catholics voted for Mr. Nixon because they were part of that social and economic segment of the population for which the "reformers" have obvious contempt. The "New Politics" threw Middle American Democrats out of the party on the grounds that it didn't need them.

The Middle American Democrats had their revenge, and it happened that some of them — indeed many of them — were Catholics. The "New Politics" theorists — John Kenneth Galbraith, Arthur Schlesinger, Frederick Dutton — thought that a "liberal" coalition could be put together consisting of their intellectual colleagues, the new technical and "helping" elites, the poor, the nonwhite and the "women" (meaning of course people like Bella Abzug and Gloria Steinem) and the "young."

Such a coalition would not need the "labor bosses" — meaning labor union members — and the big city "machines" — meaning Catholic ethnics. How such a coalition could have become a majority is not clear, but the "New Politics" theorists assured everyone that the "legions" of new voters would be Sen. McGovern's margin of victory.

So Mayor Richard Daley of Chicago was thrown out of the Democratic convention and with him a whole segment of the traditional Democratic party. They were simply not needed any more.

It turned out that the "legions of new voters" were not nearly as "liberal" as theorists like Dutton thought they were going to be. The noncollege young were solidly for Nixon; even college freshmen and sophomores gave the president a 10 percent margin.

Harvard juniors and seniors, it turned out, were not numerous enough to make up for the Catholics and other Middle Americans who had been told that the Democratic party no longer needed them.

FOR ALL their intellectual excellence, moral superiority, and sophisticated organizational skills, the "New Politicians" were not able to add, at least not up to 51 percent, Sen. McGovern himself stopped listening to the "reformers" as the campaign wore on; he did his best to recapture Middle America and its Catholic component.

In many ways he was really closer to them than he was to the university wise men. But he was caught in the bind produced by his own strategy. To gain the nomination he had to ally himself with the left wing of the party; to win the election he had to recapture

the center.

But his own left supporters — whom he often did not control — had already dismissed the center. Furthermore a politician of elegance and flexibility could perhaps have made the move to the center without looking inconsistent and unstable in the process. But the senator's own spare and austere moralism made his compromises look both ungraceful and unconvincing.

He was in an insoluble dilemma. If he stayed on the left he would have been rejected as a "radical." If he moved to the center he would be rejected as "inconsistent" and perhaps "unprincipled." He chose the latter strategy and people stopped believing him, or even listening to him.

But the "New Politicians" and the "reformers" wrote McGovern off early. He lost, but they did not. They have no intention of giving up their control of the party apparatus. For them politics is an end in itself and a minor thing like a disastrous political defeat is quite irrelevant.

Mrs. Jean Westwood will not give up the chairmanship of the Democratic National Committee although she has been one of the worst in history. According to many Washington observers she spent most of the last two months campaigning for herself rather than Sen. McGovern.

The "reformers" stole the party by rewriting the rules to give them control. They will keep control and rewrite the rules again to give them even more control. They are quite capable of forcing another candidate in their own image and likeness on the whole party in 1976 (Sen. Walter Mondale of Minnesota?) even though it would mean one more electoral landslide for the Republicans.

The "reformers" are dolts at macropolitics; they will never win an election outside of New York or California. But they are masters of micropolitics, the politics of cocktail party intrigue and all night caucuses — a skill that some of them picked up in their days as Stalinists, Trotskyites, and Lovestonettes.

THEY have control of the Democratic party and are more interested in keeping that control than in winning an election in 1976 or 1980 — or even 2000. They will give up their domination of the party machinery only when they are forced out, and there does not seem to be a politician in the country including, it is to be feared, Sen. Edward Kennedy — who has the courage to take them on. The Democrats, in other words, will go on winning Congressional and state elections and go on losing the presidency.

But why are the "New Politicians" so eager to dump the Catholic ethnics and the Middle Americans? The crude stereotypes which create the world view of the "New Politics" insist that the ethnics are "racists" and "hawks." But the data against the stereotypes is overwhelming. The image of the hawkish ethnic racists tells more about the emotional needs of the "New Politicians" than it does about political and social reality.

But why turn the Catholic ethnics into stereotypes? To answer that question one has to run the risk of bringing out into the open one of the ugly secrets of American political and social life. But it is time that secret is revealed no matter what the consequences. As Adam Walinsky recently hinted in an article in The New Republic, there is a strong — and frequently quiet explicit — strain of anti-Catholicism in the liberal-left wing of the Democratic Party.

Not all left-liberals are anti-Catholic of course, but many of them are. And the fact that their bigotry is sophisticated and subtle does not make it any less virulent. Why throw the ethnics out of the Democratic party even at the risk of losing? The answer is easy: That way you get rid of Catholics and you'd sooner lose without them than win with them. It looks like the Democratic party is going to be saddled with the "New Politics" — including its anti-Catholic stereotypes — for a long time to come.

Did 'new politics' Dems alienate Catholic voter?

Women's lib song says she's strong —but doesn't say she's also feminine

By THE DAMEANS

I AM WOMAN

*I am woman hear me roar
in numbers too big to ignore
and I know too much to go back and pretend.
Cause I've heard it all before
and I've been down there on the floor
and no one's ever gonna keep me down again.*

*Yes, I am wise but it's wisdom born of pain,
yes, I've paid the price but look look how much I've gained.*

*If I had to, I can do anything
I am strong, I'm invincible, I am woman.*

*You can bend but never break me,
cause it only serves to make me,
more determined to achieve my final goal
and I come back even stronger,
not a novice any longer
cause you deepen the conviction in my soul;*

*I am woman watch me grow,
see me standing toe to toe,
as I spread my lovin' arms across the land,
but I'm still an embryo,
with a long, long way to go,
until I make my brother understand.*

H. Reddy and R. Burton
(c Buggerlugs Music Co./BMI)

The first time I heard this song it made me very uncomfortable. Perhaps the reason is that I am man. That in itself surprised me because I never thought of myself as being "anti-feminist," and the thrust of the lyrics and its setting in the production of "Stand Up and Be Counted" point to the fact that this song is a battle cry for Women's Lib.

I wondered why that should upset me since I'm all for women's equality. Then a few things came to light that made me think that my first impulse was still correct.

The problem was that this didn't sound or feel like a feminist song at all. The whole drive of the beat is almost military in tone with a flavor of marching to battle. Even the

thrust of the words ring with a masculine emphasis. "I am wise . . . I am strong. I'm invincible."

THIS IS NOT to say that women do not possess these qualities because their examples are countless in women everywhere. But it is to say that if this is what women mainly contribute then we have really lost something precious. Men are the ones who generally claim and are credited with wisdom, strength and power. If women's equality means that she merely matches these qualities in men then we wind up in the end with a world of "males."

Real women's liberation should point out the characteristics that are uniquely feminine to make its impact on the world. While men debate with wisdom born of study, argumentation and logic, women offer wisdom that is intuited, felt without explanation and often perceptive beyond words. Woman's wisdom tempers the haughty wisdom of men and keeps it in touch with the richness of life.

Men thrive on strength and accomplish huge tasks of power. Women balance that strength with a warmth that is concerned with the human side of things. Women temper power by caring for the persons involved and pointing out the real worth and preciousness of life. Without woman, man's power would be devastating. Her power is in being able to control his.

Real liberation for woman is for her to discover what she really is in herself and not how she is like man. Her real equality comes in recognizing that what she offers is different, but just as important to life. Her real value is that she is a much-needed balance for mankind. She is different and "Vive la difference."

Anthony Quinn ...A book or a movie script?

THE ORIGINAL SIN, by Anthony Quinn, Little, Brown; 311p.; \$7.95.

Let us go then, you, my eleven-year-old former self, and I Anthony Quinn, a fifty-six-year-old schizoid. Let us go to my psychiatrist's couch where the evening is spread out, not like an anesthetized patient on a table, for that would be the public Anthony Quinn — taut, potentially explosive, surgically searching for his artist's wounds — but spread out like the wily well-read mountebank I am. My life makes a pretty good movie script; if I write it halfway dramatized, the screenwriters can easily make it over into a fine vehicle for an actor, namely me. Though Mr. Quinn honestly tries to make of his life a sobbing tragic, raw, and true confession, I don't believe it. He has made himself into a parody of himself, and that is for me, quite frankly, too celluloid.

Quinn was an actor and a "child" all his life, acting and pouting, putting people on, trying on the role of Othello when his personality is all Desdemona, playing the machismo disguise for all it was worth, his aggressive drive always at odds or in stasis with his instinct to run away like a rat cornered. When he finally sheds the eleven-year-old "monkey" off his back — as an actor, of course, he has to believe in the reality of metaphors (a good psychiatrist would have called it reification) — he experiences a mystical elevation of the soul like that of St. John of the Cross. This scene ought to make a beautiful camera shot at the end of the film, especially if it's an Antonioni sunset.

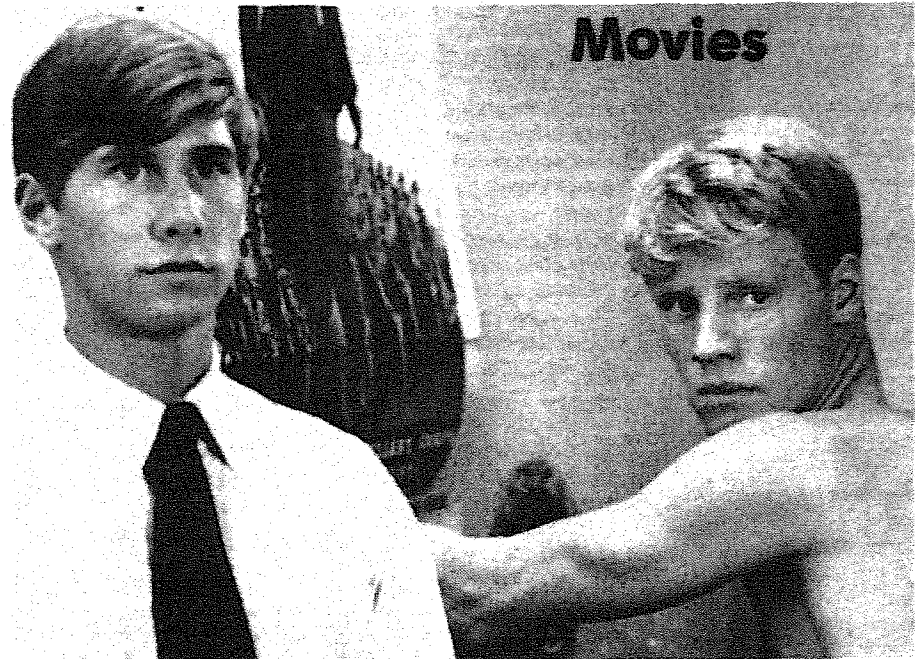
Whether hyperbolized or understated, Quinn's life was a full one. His parents were romantic heroes, having fought in the Mexican revolu-

tion, but they later demeaned themselves by having to work as wetbacks and gandy dancers on the railroad.

Life in the Hollywood fishbowl is, unfortunately, exactly what Hona Barrett says it is, or as those a-star-is-born type 30's movies told it like it was — totally

synthetic, entertaining, unreal. I think Anthony Quinn knows that. I think he knows that given the choice between \$7.95 juicy sex-and-violence-filled book and a \$7.95 juicy steak, a lot of tasteless people will take the book.

JOHN J. MURRAY, Ph.D.
University of Scranton



BEST FRIENDS without really understanding their total relationship at a New England prep school are Parker

Stevenson and John Heyl in "A Separate Peace," a film adaptation of John Knowles' novel.

Movie a sensitive story of students' friendship

A SEPARATE PEACE (Paramount) — During the 1960's the three campus cult novels were J.D. Salinger's Catcher in the Rye, William Golding's Lord of the Flies, and John Knowles' A Separate Peace.

Lord of the Flies was filmed, though not too successfully; but most readers felt that the other two novels were virtually unfilmable because of the subtle texture of the prose in which they were both written. Now director Larry Peerce has proved that A Separate Peace can be just as good a film as it was a novel.

The film opens, as does the book, with Gene making a sentimental journey back to Devon Academy, the New England prep school from which he graduated in the early Forties. As he looks up at the tree that played such an important role in his life at the school, we hear him muse over the soundtrack. "I remembered the tree, the war — but most of all I remembered Finny."

WITH a burst of Glenn Miller music we are transported with him back to his high school days at the academy.

Gene (Parker Stevenson) is shy and studious, while his roommate Finny (John Heyl) is gregarious and athletic. Recalling the old Latin adage Mens sana in corpore sano ("A sound mind in a sound body"), one infers that each boy is developing only one side of his personality and hence is, to that extent, an incomplete human being who needs his friend to complement him. That is why the two lads, so different in temperament, are attracted to each other.

One day Finny proposes that he and Gene climb the tree and jump together into the river below. As they stand on the heavy branch which serves as a natural diving board, Gene inexplicably jostles it and Finny falls to the ground. Even more inexplicably, Gene dives into the water and swims to shore before trying to help the unconscious Finny.

The carefree Finny does not suspect that Gene may have had something to do with his accident, and he brushes aside Gene's confused attempts to suggest that he did. Instead, Finny tells Gene, "I can't play sports any more. You'll have to play for me."

WISELY, neither the book nor the film tries to explain fully Gene's behavior in depth, for Gene himself, as a troubled adolescent groping for self-identity, does not completely understand his own reasons for acting as he does. "It was some ignorance inside me that made me do what I did that day at the river," he says to Finny in a last desperate effort to explain what has happened, "something blind inside me."

World War II is an abiding presence in the film. Finny and Gene had made "a separate peace" (a term borrowed from Hemingway's Nick Adams stories) because the war seemed remote and unreal to them. Nonetheless reminders that the war is something very real which they are going to have to face all too soon intrude even into the insulated atmosphere of the boarding school.

In one scene the lads shovel snow from the railroad tracks near the campus to enable a troop train to get through. The boys cheer the recruits as the train moves on, but then lapse into silence as they gaze at their future selves in uniform.

This is just one of the fine scenes that is executed with immaculate precision in the film by director Peerce. Earlier in the picture Peerce brings the same ring of authenticity to a staid faculty tea given for the boys that he brought to his handling of the Jewish wedding in Goodbye, Columbus. The headmaster pontificates, the ladies in picture hats pour tea, and the boys try to look solemn. It is this kind of realistic detail that marks Peerce as a genuine craftsman. (A-II)

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Censorship:

'Patton' and his colorful language cause problems for TV code men

By JOHN E. FITZGERALD

Patton is coming to TV this Sunday Night on ABC — and you'd think that there were almost as many people almost as nervous about it as those who faced the tanks of the hard-fighting, hard-talking general back in World War II.

That is, you might think so if you read Max Gunther's 3-part October series on "TV and the New Morality" in TV Guide.

Patton (although winning an Oscar for George C. Scott) was a problem for the home screen because his language wasn't as selective as it was effective. What finally happened, you may have read, is that ABC, in consultation with the TV Code's director, Stockton Helffrich, decided to leave in the colorful language of the general while deleting that of the other characters (so much for the privileges of rank).

However, a few vocal expletives are far from the problem centering on what the magazine's series characterizes as "... a rapid and bizarre change in a once-cautious medium." If America's attitudes toward sex, nudity and language are changing fast, the series noted, so too are television's. The question is: are these changes taking place too fast?

"TV is a family medium," says Sen. John Pastore, one of the moderate voices (on both sides of the question), "It sits in people's homes." And as such he feels it can't be given the same liberties as books or films.

MR. GUNTHER comments that "Those who oppose this view argue that TV — at least in the night hours when young children are supposedly in bed — can and should be a medium for adults. If an adult feels a certain show is too gamey for his taste, he is at liberty to turn his set off." And to write in intelligent protest, I might add.

On one end of the spectrum are those who feel America's moral backbone is decaying

But what author Gunther seems worried about is not the cool moderate views, but the hotheaded "highly polarized views and probably oversimplified answers that seem to be creating most of the heat."

On the one end of the spectrum are those who "feel America's moral backbone is decaying and are sure TV's new liberalization is both a cause and a symptom of that decay." These are those who "believe that anything objectionable on TV can be removed, like a wart, by a clean, simple, surgical act of censorship."

The other polarized group is composed of those who "sneeringly dismiss the first group as far-right political nuts or religious fanatics — or, to use a phrase that is fashionable on college campuses these days, 'sexually repressed.'" Violently and categorically (they) reject censorship and would not want it used under any circumstances, even to keep outright pornography from children.

HOWEVER, in the series' second part, Mr. Gunther explains that TV's move toward the so-called new morality, though it has upset many viewers, seems to be causing remarkably little upset so far among the screen's official morality watchers. Network executives in charge of pro-



THE FLAMBOYANT and profane Gen. George S. Patton (George C. Scott) salutes his men before delivering one of his "blood-and-guts" speeches.

gramming practices, the NCB Code Authority, Jewish, Protestant and Catholic leaders — all are rather calm about the whole thing.

"Most major religious groups, to the surprise of some, have shown no great discontent over these changes in TV. He quotes Rev. Patrick Sullivan, S.J., Director of the Division for Film and Broadcasting of the U.S. Catholic Conference as saying:

"I should hope that adult but non-explosive films could find a place in TV — not cut. They should be shown in adult viewing hours, with some kind of cautionary tag saying the material is of an adult nature. If you show such a film at 11 P.M. and children see it, the broadcaster isn't responsible. The parents are."

In the series it's shown that the possibilities of government censorship is both theoretically doubtful and practically

impossible. But what's the alternative? Gunther writes that a suggestion "that the TV industry finds slightly less odious is a stepping-up of censorship activities by its own Code Authority." He points out though, that "the ultimate sanction is denial of the right to display the NAB Television Seal of Good Practice."

However, he also points out that "Not only do the networks have their own censors; they also consult often with outside experts on what is and isn't proper — with Helffrich's office, with psychologists and others." Advertisers, he might have stressed, are often almost as cautious as they are powerful. Thus, as Gunther says, "There is also bound to be a lot of thinking about the ways in which adult material can be handled to avoid giving offense."

I ONLY wish that TV Guide had spent less space on its fine 3-part series and more time on one aspect of the problem. For we've already had responsibly handled adult material on our sets. On public TV (ranging from discussions of delicate matters through a rather dull nude ballet to a rather interesting show on the danger and growth of venereal disease in our country). And on commercial TV as well.

Movies such as Visconti's *The Damned*, an allegorical historical drama about the rise of Nazism, shown at a late hour and heavily edited (and rated morally unobjectionable for adults, "with reservations" by the Catholic film office).

Marcus Welby has treated the topic of abortion, and Owen Marshall that of skyjacking (incidentally, the final scene of Neil Simon's film, *The Out-of-Towners*, involving a comic skyjacking, was cut from the film when it was shown a few weeks ago); also of a minister accused of wife-swapping, and of a woman accused of making Lesbian advances to a 14 year-old girl.

Indeed, just recently we had Lesbianism again on NBC's *The Bold Ones*. And, on the following evening, male homosexuality on ABC's potential Emmy-winner, *That*

The other polarized group is composed of those who sneeringly dismiss the first group as far right nuts...

Certain Summer (not to mention also, and earlier, on *All in the Family*, which dealt additionally, hilariously — and also responsibly — with wife-swapping).

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

FRIDAY, NOV. 17
 1:40 p.m. (6) Night And The City (See rating Monday, 1:40 p.m.)
 4 p.m. (5) That Funny Feeling (Unobjectionable for adults and adolescents)
 4 p.m. (10) Tell Them Willie Boy's Here (Unobjectionable for adults)
 8 p.m. (6) Dark City (Objectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive sequences
 9 p.m. (4) McClintock (Family)
 9 p.m. (11) The Ambushers (No classification)
 9:30 p.m. (11) The Priest's Wife (No classification)
 11:35 p.m. (10) Torture Garden (No classification)

SATURDAY, NOV. 18
 9:30 a.m. (10) Gidget Makes The Wrong Connection (No classification)
 10:30 a.m. (6) Kid Flix — Prince Valiant
 12 noon (6) My Geisha (Unobjectionable for adults and adolescents)
 1 p.m. (4 & 11) Children's Film Festival — Elephant River
 2 p.m. (5) Arrowhead (Unobjectionable for adults and adolescents)
 3 p.m. (7) Wild In The Country (Objectionable in part for all)
OBJECTION: This film, made with a special appeal for youth, is developed in a sordid atmosphere of confused moral values and contains suggestive dialogue and situations
 3:30 p.m. (4) The Proud Rebel (Family)
 4:30 p.m. (6) Slender Thread (Unobjectionable for adults and adolescents)
 7 p.m. (6) Dark City (See rating Friday, 8 p.m.)
 8 p.m. (5 & 7) The Green Berets (No classification)
 9 p.m. (6) My Geisha (Unobjectionable for adults and adolescents)
 11:15 p.m. (11) El Paso (Objectionable in part for all)
OBJECTION: Insufficient moral compensation

SUNDAY, NOV. 19
 1 p.m. (4) Ship Of Fools (Unobjectionable for adults)

2 p.m. (6) Dark City (Objectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive sequences
 2 p.m. (10) Elizabeth The Queen (No classification)
 4 p.m. (7) Cheyenne Autumn (Family)
 4 p.m. (10) Maybe I'll Come Home In The Spring (No classification)
 4:30 p.m. (5) Just For You (Unobjectionable for adults and adolescents)
 4:30 p.m. (6) Slender Thread (Unobjectionable for adults and adolescents)
 7 p.m. (6) Dark City (See rating at 2 p.m.)
 9 p.m. (10 & 12) Patton (No classification)
 11:30 p.m. (4) The Honeymoon Machine (Family)
 11:45 p.m. (11) El Paso (Objectionable in part for all)
OBJECTION: Insufficient moral compensation

MONDAY, NOV. 20
 1:40 p.m. (6) Crack In The Mirror (Objectionable in part for all)
OBJECTION: Suggestive costuming, situations and dialogue

RELIGIOUS PROGRAMS

TV
Saturday
 5:00 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTW. Celebrant Father Richard Castellanos.
Sunday
 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
 8:30 a.m.
INSIGHT — WTUV Ch. 4.
 9:00 a.m.
CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — A discussion of the Campaign for Human Development with Bishop Rene H. Gracida and host Mary Ann Linden
 10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father John Farrell
 2 p.m.
INSIGHT — (Film) — WINK Ch. 11

4 p.m. (5) Hud, Part I (Unobjectionable for adults)
 4 p.m. (10) Casino Royale (Unobjectionable for adults)
 8 p.m. (6) Wives And Lovers (Objectionable in part for all)
OBJECTION: Although this film is a legitimate satire on a certain social environment, the dialogue is more risqué than is necessary and certain situations are coarsely suggestive.
 9 p.m. (5 & 7) Barefoot In The Park (Unobjectionable for adults)
 11:30 p.m. (4 & 11) The Green Slime (Family)

TUESDAY, NOV. 21
 1:40 p.m. (6) Crack In The Mirror (See rating Monday, 1:40 p.m.)
 4 p.m. (5) Hud, Part II (Unobjectionable for adults)
 4 p.m. (10) George Girl (Unobjectionable for adults and adolescents)
 8 p.m. (6) A Breath Of Scandal (Objectionable in part for all)
OBJECTION: The satirical nature of this film is not a license for suggestive costuming and situations
 8:30 p.m. (10 & 12) Brian's Song (No classification)
 9:30 p.m. (4) The Gargoyles (No classification)
 11:30 p.m. (4 & 11) Hunters Are For Killing (No classification)
 11:35 p.m. (10) The Spiral Road (Unobjectionable for adults and adolescents)

WEDNESDAY, NOV. 22
 1:40 p.m. (6) Crack In The Mirror (See rating Monday, 1:40 p.m.)
 4 p.m. (5) The Art Of Love (Unobjectionable for adults and adolescents)
 4 p.m. (10) The Ipcress File (Unobjectionable for adults and adolescents)
 8 p.m. (6) Wives And Lovers (See rating Monday, 8 p.m.)
 9:30 p.m. (10 & 12) All My Darling Daughters (No classification)
 11:30 p.m. (4 & 11) Harpy (No classification)
 11:30 p.m. (10) Dead Reckoning (Unobjectionable for adults and adolescents)

THURSDAY, NOV. 23
 1:40 p.m. (6) Crack In The Mirror (See rating Monday, 1:40 p.m.)

4 p.m. (5) And Now Miguel (Family)
 8 p.m. (4 & 11) Chitty, Chitty, Bang, Bang (Family)
 8 p.m. (4 & 11) A Breath Of Scandal (See rating Tuesday, 8 p.m.)
 11:30 p.m. (11) Santiago (Unobjectionable for adults and adolescents)

FRIDAY, NOV. 24
 1:40 p.m. (6) Crack In The Mirror (See rating Monday, 1:40 p.m.)
 4 p.m. (5) Mystery Submarine (Family)
 4 p.m. (10) Song Without End (Unobjectionable for adults and adolescents)
 8 p.m. (6) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 9 p.m. (4) Hombre (Unobjectionable for adults and adolescents)
 9 p.m. (10) Coogan's Bluff (Condemned)
OBJECTION: This film's repulsive protagonist is promiscuous cynical police officer is presented to the audience as an admirable hero. Moreover, graphic sexual treatment and gratuitous use of nudity compound the socially irresponsible and exploitative nature of the production.
 11:30 p.m. (4) Made In Paris (Unobjectionable for adults)
 11:35 p.m. (10) The Pit And The Pendulum (Unobjectionable for adults and adolescents)
 11:30 p.m. (11) Night Chase (No classification)

SATURDAY, NOV. 25
 10:30 a.m. (6) Kid Flix
 12 noon (6) Breath Of Scandal (See rating Tuesday, 8 p.m.)
 1 p.m. (4) Children's Film Festival
 2 p.m. (5) Desire Under The Elms (Unobjectionable for adults)
 4:30 p.m. (6) Wives And Lovers (See rating Monday, 8 p.m.)
 7 p.m. (6) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 9 p.m. (5 & 7) How To Succeed In Business Without Really Trying (No classification)
 9 p.m. (6) Breath Of Scandal (See rating Tuesday, 8 p.m.)
 11:35 p.m. (10) The Hanging Tree (No classification)
 11:45 p.m. (11) Hell's Island (Objectionable in part for all)
OBJECTION: Excessive brutality; low moral tone


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Quiz

1. "Tell me who your are, and I'll tell you who you are." T. or F. — John Dewey warned that we contribute an essential part of one another's environments.
2. In the Old Testament, who warned the people that they were apt to share the destiny of those around them? (a) Moses (b) prophets (c) Jacob
3. The expression, "dearly beloved," comes up very often in the Testament.
4. T. or F. — Universal love in the concrete is physically impossible.
5. "If you don't love your brother, whom you see, how can you love God, whom you do not see," wrote (a) John (b) Matthew (c) Peter
6. T. or F. — To be friends, people must respect and trust one another.
7. The experience of human can help us to understand and appreciate the friendship and love Jesus has for us.
8. T. or F. — Fr. Godfrey Diekmann considers the just-ordained priests as the most "revolutionary" in terms of liturgical change.
9. To be relevant, it is essential that the liturgy to meet the needs of modern man.

ANSWERS:

1. (friends) 2. (T) 3. (b) 4. (new) 5. (T) 6. (a) 7. (T) 8. (friendship) 9. (F) 10. (change)

This quiz based on the articles by Dr. Losoncy, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin.

Friendship—When is it the genuine kind?

By DR. LAWRENCE LOSONCY

"Tell me who your friends are, and I'll tell you who you are." This saying is a recognizable part of American folklore, although we seldom pause to reflect on the meaning of these words. The shorthand version of this saying is "birds of a feather flock together."

We have always known that friends

influence one another very strongly. We have also known quite clearly that we tend to choose our friends on the basis of what we have in common. The first thing little children do is to "make friends" when they go outdoors to play or when they go to school. Friendship is a central concern of adolescence, for it is one way of measuring what others in the peer group think about the

person in question.

Friendship is also a permanent concern for adults in their work and in their social life. For older people, friendship is a great blessing, and lack of friends can make old age a sorrow. The wedding blessing asks God to favor the husband and wife with many friends who will stand by them.

FRIENDSHIP has been held sacred by

all of all ages. Violation or betrayal of friendship has constituted one of the great recurring themes of drama. From "Beckett" and "Man for all Seasons" to "Hamlet" and even "The Iliad" and the "Odyssey," mankind has seen that if you cannot count on your friends, you cannot count on anything. The prophets of the Old Testament warned people over and over that they were apt to share the destiny of those around them.

John Dewey warned that we constitute an essential part of one another's environments, which environment influences all of us. Socrates chose to die in the company of his trusted friends. Jesus shared His last meal with his closest friends. "A friend in need," we are told, "is a friend indeed."

Jesus calls us to His life, by His gospel, through tradition, and through His Church that He is our friend indeed. We, like the Jews of old, find this good news hard to believe that Jesus, who is divine, would really want to be friends with the likes of us. In the second consideration, we find ourselves unworthy and indeed, even afraid of such friendship, for we know many times over we will not be true.

What makes it possible to believe in the friendship Jesus offers each of us? Faith, of course, is a gift from God. But even grace builds on nature, and even faith presumes a person who is capable of belief and whose belief will grow.

What makes faith in God's friendship possible is, of course, the friendships we experience in the human order. Without them, God's friendship can at least be vaguely grasped, because human experience of friendship can be understood at least partially.

Jesus once said all men would know we are His disciples in that we have love for one another. The early Christians were, indeed, known by this very love, which was inspired by the love and friendship Jesus showed them.

Such is our heritage and our blessing, to share Jesus's friendship, to love one another, and in so doing to be a sign for other men who seek Jesus.

Jesus calls us His friends, a reality rendered understandable through the experience of human friendship in which Christ's friendship is partially realized.

"God's solution is that we love someone."



'Love others as you love yourself'

By FATHER QUENTIN QUESNELL, S.J.

We already feel like yawning at the opening words when a preacher begins with "dearly beloved." What he says somehow doesn't make us feel close to him. We know he's saying it to everybody, so we suspect he may mean it for nobody. Instead of bringing us closer, the expression can make us feel farther away.

If he calls us "dearly beloved in Christ," he may only make it worse. Now it can sound as if he's setting up a defensive wall in front of himself. We catch the implication that he may not think much of us for ourselves, but that, overcoming all natural repugnance, he manages somehow to love us anyway "in Christ."

"dearly beloved" is, after all, what they

call a cliché. A cliché is just an expression that has become hollow through long overuse. Before it was a cliché, it was a popular expression that everyone used because everyone liked it. And before it became popular, it was an expression that some people used because it had a real meaning for them and it hit off exactly what they wanted to say.

THE EXPRESSIONS "dearly beloved, loved one, beloved, dear friends" come up very often in the New Testament writings. They do not seem to be clichés. True, much of the New Testament is a collection of old letters, and letters tend to begin with protestations of friendship. We write "Dear Mr. Jones," whether or not we think him very dear.

But the New Testament letter writers also use these words a lot in reference to others besides the persons they are addressing. "Tell me about my dear Titus," "Give my regards to my beloved Agatha," "I am sending this through the hands of my special friend Tycheicus."

The friendship sounds real. The people are saying "dear" because they like each other. If they add "friend in Christ," it is as if Christ simply made them friends twice over — once for what they were in themselves, once more because of common love for him.

It is as if new friends in Christ were being discovered, not created out of nothing. The good qualities were there all along. Being in Christ only began to show the good qualities to better advantage.

Their use of "dearly beloved" is full, not empty. The fullness comes from the fact that they say "beloved" to and about definite persons whom they know and whom others can identify. They are not saying "beloved" to everyone to protect themselves from actually loving anyone. The New Testament rule is "love your neighbor," not just love all persons in general and no persons in particular. Not everybody in the abstract and nobody in the concrete.

IT ALMOST has to be that way to be real. For universal love in the concrete is physically impossible. If you tried even to say hello to everyone in the United States, one person after another, allowing one second per person, working at it night and day, you couldn't finish in less than seven years! How long would it take if you wanted to touch each one's hand, smile or listen to their troubles and say a word of encouragement?

God's solution is that we love someone. There must be someone in our life (how wonderful if there are several!) whom we trust and love as our own selves, for whom we would do anything, to whom we could confide anything, from whom we would not hesitate to ask everything. If we are not that close to any one person, there will always be something hollow about our claims to love all men.

Discussion questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D., Director, Division for Adult Education, U.S. Catholic Conference.)

1. Discussion questions for Theme articles by Dr. Losoncy:

- A. What friendships, outside your immediate family, do you value most, and why? What were the circumstances when these friendships were formed?
- B. Do you agree that "birds of a feather flock together?" Is that guilt by association?
- C. Do you agree that you share the destiny of your friends and neighbors, as well as causing theirs?
- D. If St. Paul had your job, what do you think he would do differently?

2. Discussion questions for Scripture article by Fr. Quesnell:

- A. What characteristics are essential for "true friendship?"
- B. How can friendships be abused?
- C. How important are meaningful friendships to the development of one's personality?
- D. What qualities, or values do you consider most essential to the maintaining of a friendship?

3. Discussion questions for Catechetics article by Fr. Pfeifer:

- A. How does a person's temperament and personality determine who his friends are?
- B. How does a person's relationship with his immediate family affect his friendship with other people?
- C. What responsibilities do parents have when it comes to concerning the friendships their children have?
- D. How can human friendship help us to understand and appreciate better the love God has for us?

4. Discussion questions for Liturgy article by Fr. Champlin:

- a. After all the changes in the liturgy during the past few years, do you think liturgical change has now "leveled off?"
- B. What liturgical changes made since Vatican II do you consider the most significant? Which are the least significant, and should not have been made?
- C. Will the "period of relative serenity" that we supposedly are now experiencing result in "a frozen, immobile Church" of the future?
- D. What is the liturgical change that has not yet been made, but which you would like to see made?

"For older people friendship is a great blessing, and a lack of friends can make old age a sorrow."



'A faithful friend a sturdy shelter'

By FATHER CARL J. PFEIFER, S.J.

Lisa is six. She and her family recently moved into a new neighborhood. On her block live 10 other children ranging in age from six to perhaps 10 years.

It wasn't long before the 11 teamed up to play kickball. Then they turned to bike-riding, swimming, and tadpole hunting. Lisa was always with the group, participating in the games, obviously having a good time. But she never spoke.

The other children asked each other why Lisa never said anything. One by one they got enough courage to ask her older brothers, "How come your sister never says anything?" Her brothers answered simply: "She's shy."

The children who live next door to Lisa and her family were the first to notice that she could talk if she wanted to. Through the window they could watch and hear her talking and laughing with her family. Outside the house, she never spoke a word.

ONE of the children, Kevin, an eight year old boy, enjoyed being with Lisa, even though she remained always silent. He would check to see if she could play before he asked anyone else. She was fun to be with. She could run as fast as he could, and she could climb a tree even better than he! He thoroughly enjoyed her. He did not demand anything more of her. He let her be. They became friends.

Last week Lisa and Kevin were swinging in their back yard when she suddenly joined in the song Kevin was singing. Bursting with excitement, he kept right on singing, acting as if nothing unusual had happened. She talked to him the rest of the morning and again when he came back after lunch. She now talks with him at any time — but only as long as no one else is around.

This a true story, shared with me by one of the families involved. To me it symbolizes the creative, freeing power of friendship.

Kevin's enjoyment of Lisa's company, his obvious appreciation of her, gradually created enough security in her to break her barrier of silence.

She spoke with him because she could trust him. He let her be herself, and she slowly became more fully herself with him. His respect for her, even though she never spoke, freed her to speak. His respect for her when she began speaking to him was that he decided not to tell "the other kids" what had happened. It was a secret precious to him and her. They were friends.

FRIENDSHIP is one of the richest experiences in life. Philosophers in ancient Greece and Rome wrote of friendship as the greatest good a human could enjoy on this earth. Poets of all ages have sung about the joys, the pleasures, the demands of true friendship.

The wise sage of the Old Testament, Sirach, also called Ecclesiasticus, states that "a faithful friend is a sturdy shelter; he who finds one finds a treasure. A faithful friend is beyond price, no sum can balance his worth. A faithful friend is a life saving remedy" (Sir 6:14-16).

If we have experienced true friendship, we know how true Sirach's evaluation is. We recognize, too, how typical of friendship is the experience of Kevin and Lisa. The respectful trust and sharing that are part of human friendship are creative, freeing. In the presence of a friend we are more truly ourselves, we are free to grow and blossom. In a real and symbolic way we are enabled to speak through a friend's love.

The experience of friendship opens us to understand the surprising words of Jesus to us: "You are my friends . . . I call you friends" (John 15:14-15). It can help us recognize that he really enjoys being with us, accepting us even though we may be all tied up inside and seemingly unable to respond. He trusts us, lets us be, stays with us —

because he is our friend. His friendship for us can open us, can free us to grow, enable us to become more fully ourselves. We can become loveable because he loves us. Christians speak of this as "grace."

His friendship can be experienced in the Eucharist as we receive Holy Communion. It may be felt in quiet moments before the Blessed Sacrament. But it may also be felt through the understanding, trust, and affection of our friends. The freeing power of human friendship is one of the ways Jesus' friendship touches us. His friendship reached Lisa through Kevin.

One of the tasks of the religious educator is to enable people in and through the experience of friendship to recognize the reality of Jesus' friendship. "You are my friends."



"This Benedictine speaker, writer, and teacher from St. John's Abbey, Collegeville, seems to combine curiously divergent qualities in his work." From article by Father Joseph Champlin.

KNOW YOUR FAITH

John wrote: "If you don't love your brother whom you see, how can you love God, whom you do not see?" It is also true that if you don't love any of the people around you, with whom you have contacts day after day, how can you love all men everywhere, whom you never do see and never have to live with?

KNOW YOUR FAITH



Pope
Paul
VI

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

'The Council called for self-reform by Church, individuals'

VATICAN CITY — (NC) — The Second Vatican Council called for "continuing self-reform" by both the Church and individual believers. Pope Paul VI told a general audience.

Pope Paul stressed, however, that the renewal called for by the Council was that of "interior renewal, rather than exterior renewal."

The word "renewal" has not always been understood in the way the Council wished it. Pope Paul said. "For some it was a resounding condemnation of the past and a license to break away from it without any regard for its vital and demanding function as the vehicle of the essential principles by which the Church and, above all, its faith and constitution live."

"Some have used the word 'renewal' . . . he said. "to justify a concept of the Church that would mean separating it from "its institutional, historic, visible and exterior structures." In doing this, the Pope said, they forget that "the soul of the Church without its body in which it lives can no longer be found nor be active."

To attempt to secularize the Church in order to bring it up to date means that two things are being ignored, the Pope went on. "The first is that renewal, the vital and continuing process in a living organism such as the Church, cannot be a metamorphosis, a radical transformation, or a lack of faithfulness to the essential and perpetual elements" that make up the Church.

The second, the Pope said, is "that the hoped for renewal is that of internal renewal and not exterior renewal." This form of renewal is not easy because it means a "continuous self-reform," he said.

The Pope ended his talk by citing several positive aspects of renewal that already are underway in the Church as a result of the Council.

AMONG these he cited the education that modern Christians have received from the Council's teachings, with the consequent "new and open attitude toward natural, earthly, historical, and scientific values, which is one of the characteristic aspects of the Council."

The reawakening of ecumenism was another positive result of the Council, the Pope said, as well as new "respect for non-Christian religions, for our own adversaries and for the values of human activities."

The Council taught Christians again how to see "in every man the image of Christ, a brother to be respected, served and loved." He asked: "Is this not perhaps a fundamental and important criterion for that renewal of which the Church and the world have need."

Among the thousands at the papal audience were a large group from the Meyers Bakery of Little Rock, Ark., that gave a rousing cheer when its name was read out; members of the Catholic Daughters of America from Maryland; the general chapter of the School Sisters of Notre Dame; actors belonging to the touring show of "Disney on Parade" and a group of Asian refugees expelled from Uganda.

Pope Paul told the School Sisters of Notre Dame — observing their 125th year of Service in America and the 25th anniversary of service in Japan: "With courageous faith and with generous love you have dedicated your lives to Him (the Lord) and to His brothers and sisters throughout the world."

He cited the work of the Catholic Daughters of America for the missions, vocations, the poor and the sick. Touching on a very contemporary subject the Pope told the Maryland group:

"We hope that you will always be aware of the unique contribution which you, as women, can make to your communities. For women are capable of an especially profound compassion. May God grant that this compassion of yours, through the power of its warm and peaceful love, will become more and more an effective force in the world today."

The Pope had special words of comfort for a group of Asian refugees expelled from Uganda.

"We wish to say a word of warm welcome also to a group of persons who have left Uganda under special circumstances," he said.

"Your visit gives us the opportunities to assure you of our prayers as you prepare to face the challenges of living in a new environment. We invoke upon you abundant divine blessings of courage, of patience, of perseverance and of faith, so that you may meet the challenges with noble spirits and determined wills."



"Children, harken unto me". Pope Paul VI holds a child on his lap as he is carried on his portable throne to his weekly general audience at the Vatican.

Christmas donation to refugees

VATICAN CITY — (NC) — For the third successive year, Pope Paul VI will give a Christmas present to thousands of refugees and poor in the Middle East through the auspices of his own agency, the Pontifical Mission for Palestine.

Msgr. John Nolan of New York, president of the Pontifical Mission, which Pope Paul founded in 1949 as a monsignor working in the Vatican, said that the Pope gave him \$20,000 at an audience Nov. 8.

That money, along with \$5,000 from the Pontifical Mission will provide such items as food, shoes, blankets, medicine and clothing for the needy in the Middle East.

Msgr. Nolan, just back from a two-week trip in Jordan, Lebanon, Israel, and territories occupied by Israel, said he briefed the Pope on current situations in the Middle East.

While in Rome, the monsignor also met with Mother Teresa, foundress of the India-based Missionaries of Charity, and arranged for four of Mother Teresa's nuns to begin socio-medical work in the occupied Gaza Strip sometime before Christmas.

ACCORDING to 1971 figures of the United Nations Relief and Works Agency, 450,000 people live in the Gaza Strip, making it one of the most densely populated areas in the world.

Mother Teresa's nuns and the English Franciscan Sisters of the Divine Motherhood currently provide the only medical assistance in about 30 villages in Jordan.

Msgr. Nolan said the priests, nuns and lay people who either work for or cooperate with the Pontifical Mission will distribute the items procured from the Pope's donation.

"Need Not Creed," the motto of the Pontifical Mission, will be the guideline for distribution among the poor and refugees, he said.

The work of the Pontifical Mission received wide attention in the United States last Christmas when 150 selected television stations showed a half-hour color documentary featuring a visit to Pope Paul by Msgr. Nolan and three orphan girls from Bethlehem.

The Pope spoke in English and French without a prepared text and the children described their life in the Bethlehem orphanage sponsored by the Pontifical Mission.

"The film dwelled on some of the activities and personnel of the Pontifical Mission," Msgr. Nolan said, "but basically, it tried to say that people like the orphans and nuns are bringing peace to the Holy Land in the midst of and despite the Arab-Israeli conflict."

'Greatest danger to missions'

VATICAN CITY (NC) — The greatest danger threatening the Church's worldwide missionary program is the "weakening of the missionary awareness of the Christian people," Pope Paul VI told an international missionary conference that opened at Lyons, France, Nov. 9.

The Pope sent a letter to Cardinal Alexandre Renard of Lyons for the conference, called to celebrate the 150th anniversary of the founding of the Society for the Propagation of the Faith by the French laywoman Pauline Jaricot.

The Pope noted in his letter that "the missions today run up against serious difficulties." Missionary work is blocked in some countries, he said, "for reasons which have nothing to do with the Church." Where religious freedom is lacking, he added, personnel and resources are also lacking.

"IT IS TRUE that from the age of the first apostolic preaching these obstacles have repeated themselves in all ages," the Pope said, adding: "But what is mostly to be feared is the weakening of the missionary awareness of the Christian people, who have been touched with uncertainty or by an exasperated criticalness."

The Pope listed a number of the objections that in recent years have been raised against the Church's missionary programs, including:

- Proselytism that is incompatible with religious liberty;
- Lack of attention to the socio-cultural values of young nations;
- Administration of the sacraments when people are ill-prepared to receive them;
- Paternalistic type of assistance;
- The Westernization imposed on the Church of Africa and Asia.

Pope Paul said that "if there is a crisis in the missionary area, many can argue that this crisis strikes less at the so-called missionary countries than at the nations with a long Christian tradition."

The Pope paid tribute to missionaries in the field, saying that he has had many reports that have given him "serious reasons to be full of admiration and of recognition for the

intense, renewed, coordinated and persevering work of so many who dedicate themselves to the missionary apostolate."

The urgency of this apostolate, the Pope added "requires a continuing development capable of bringing to the traditional missionary approaches the changes that are necessary."

The Pope warned against the danger of placing evangelization in conflict with the needs for development of the young nations. "All the values of justice, peace, respect for persons and minorities, the harmony among cultural and racial differences that Christians must recognize, admire and promote are capable of leading to their true source, God."

Peace basic objective

VATICAN CITY — (NC) — Peace, "the indispensable factor for an orderly social development," is the basic objective of the Church's diplomatic activities, Pope Paul VI told the new Japanese ambassador to the Vatican.

The Pope received the credentials Nov. 9 of Japanese Ambassador Toshio Yoshioka, a 58-year-old career diplomat, and praised the Japanese people for their efforts to contribute to world peace.

Referring to the role of Catholics in Japan, the Pope said: "Your excellency knows very well the efforts made by Catholic institutions to contribute to the promotion of culture. The Church is convinced that the high spiritual values which it propounds favor a true, open humanism aimed toward the absolute."

The Pope added: "These are the goals which inspire our Catholic brothers and sons. This is the spirit which animates the Holy See and of which you are now an eyewitness."

The new ambassador is a graduate of the University of Tokyo and has served in the Japanese diplomatic corps since 1937. Among other posts he has held is that of ambassador to Syria.

Your You and Faith

From
Sunday's
Gospel

They who have, will get more until they grow rich, while those who have not, will lose even the little they have.

Matthew 25: 14-30

Says Jesus will be 'center of reunion'

By JO-ANN PRICE ecumenical gatherings is that
JAMAICA, N.Y. — (NC) "who Jesus was" is infre-
One of the weaknesses of quently discussed, Frank J.

Sheed, founder of Sheed & Ward publishing house, told some 100 Catholic and Protestant laymen at a meeting sponsored by the Christian Relations Committee of Brooklyn and Queens.

The veteran author and publisher, who is 75, was nevertheless optimistic that Christian reunion will come about if it includes both a "union of hearts" and "union of minds" as to the role of Christ.

"WE ARE far closer together than we dreamed of, if only we would take the trouble to find out," he commented in response to a questioner at the meeting, held in the Protestant Chapel at Kennedy International Airport.

Sheed decried the "dimness" of Jesus among contemporary Christians. This attitude erodes ecumenism, he said. Many Christians "do not, in fact, find Jesus very interesting" and "do not want to grow into intimacy with Him."

While they sing old hymns that say, "Jesus, the very thought of Thee . . . with rapture fills my soul" they would "rather die than talk about Him" in social company.

MANY Christians read the Gospels in a state of "pious coma," instead of being shattered by Jesus' actions. Christian leaders preach often and loudly about good works but skirt the subject of "who Jesus was." Social action is no substitute for study of Jesus, he said.

"There is a tremendous moral earthquake happening," Sheed observed. "And I have heard religious experts saying sexual intercourse outside marriage is 'enriching'."

What Jesus thought about this does not become their first point — and what did He think? He said adultery and fornication are defiling. The discussion about sex seems to take place without reference to Christ.

THERE is "nothing more significant about the vitality of religion today than the disappearance of interest in heaven," he continued. "I hardly meet anyone who wants to go to heaven. They can't think of any joy in heaven to compensate for all the sins they'll have to give up to get there."

The "gentle, meek and mild" image has given Jesus the reputation of "not being someone you'd want in an emergency. You wouldn't even want Him at a barbecue."

"And one of the things that impresses me is the testimonies given by priests who have either left the ministry or the Church. I have hardly read a statement by any one of these in which Jesus is mentioned — yet, after all, Jesus must have been the whole point of every Mass they ever said."

THE FADING of Jesus "into the back of our minds" is not going to "do our ecumenism much good," he maintained. No "practical matter" can be settled until the question is discussed in the context of what the task of the Church is as a "union of men of God in Christ."

Replying to other questions, the longtime street corner speaker commented that the Pentecostal Movement is something "our own Church will take to its bosom — we need it."

Hope for wisdom

The world in which we live seems to become ever more complex. Our technological advancements, trips to the moon and vast network of communications have made our world such that it can easily leave us with a sense of bewilderment.

What has God to do with all of this? Is the world unfolding according to a plan that God has designed? Is there a pattern to these developments which has a special meaning for Christians?

The answer to these questions is what the Bible calls wisdom. Wisdom is seen as that virtue which permits man to participate to a certain degree in the divine knowledge of the all knowing God.

This week's Scripture reading will revolve around this virtue of wisdom.

Nov. 19	2 Chronicles	6:14-21
Nov. 20	Proverbs	3:13-20
Nov. 21	Romans	15:8-13
Nov. 22	2 Corinthians	1:18-22
Nov. 23	Colossians	1:1-10
Nov. 24	1 Thessalonians	1:2-10
Nov. 25	1 Thessalonians	2:13-20

Prayer Of The Faithful

Thirty-Third Sunday
of the Year

Nov. 19, 1972

CELEBRANT: Confident in the love and mercy of Our Father in Heaven, we place our petitions before Him.

COMMENTATOR: The response for today is: "Lord, hear our prayer."

COMMENTATOR: For Pope Paul, Archbishop Carroll and all the bishops, that they may lead the people of God in the safe paths of salvation, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all our leaders in government, that they may use their talents and energies to work for peace and more employment, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all workers may conscientiously fulfill the responsibilities to help expand the economy and provide more jobs, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all parents, that they may be blessed with the gift of patience in creating a Christian atmosphere in the home, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For our departed relatives and friends, that they may now be experiencing peace and joy without end, let us pray.

CELEBRANT: God, Our Father, you sent your Son to live and labor among us. May we learn from Him how to work in peace and love. This we ask through the same Christ, Our Lord, Amen.



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Daughter of king —she became saint

By JOHN J. WARD
Today, Friday, Nov. 17, is the feast day of St. Elizabeth of Hungary.

She was born in the year 1207, the daughter of Andrew II, King of Hungary. When only four years old, she was sent to the Court of Hermann, Landgrave of Thuringia, to be betrothed to his son, Ludwig.

She was brought up at the Thuringian Court, in accordance with the custom of those times, and educated with her future husband, so that from their childhood they loved each other.

FROM her earliest years, Elizabeth, possessed by the grace of God a marvelous spirit of prayer, great simplicity and profound charity. She hated rich garments and avoided taking part in the ceremonies of the Court.

Her primary dedication was to visit the poor and the sorrowful, to minister to their needs and relieve their suffering. Meanwhile, she had to contend with her future relatives, who had little, if any, sympathy with her life filled with works of charity.

Elizabeth and Ludwig were married in 1220. Hardly more than a child in years, she entered upon the full duties and responsibilities of womanhood. Thanks to the influence of her example, the Thuringian Court became famous throughout Germany

for the valor and honor of its knights and the purity and holiness of its ladies.

BUT it was not by her individual good works alone that Elizabeth came to be known and loved throughout the whole extent of her husband's dominion and beyond it. She and he were untiring in their efforts to help the weak and the oppressed.

To Ludwig was due the foundation of the famous Benedictine Abbey of Reinhartsbrunn. Elizabeth rejoiced to welcome the first Franciscan Friars to Eisenach and placed herself under their direction.

While on his way to a Crusade in the Holy Land, Ludwig fell a victim to fever and died. Elizabeth with her children was stripped of everything by her brother-in-law and driven from her palace.

On Good Friday, 1230, Elizabeth made the great sacrifice. Kneeling before the Crucifix, she laid aside her widow's sombre robes and assumed the coarse brown habit of St. Francis, dedicating herself to serve God in absolute poverty and humility.

She busied herself to the day of her death in works of charity and piety. She died in 1232 and four years later she was canonized by Pope Gregory IX.



HER COFFIN: THE GARBAGE CAN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HOW
MANY
MORE?

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

WILL
YOU
HELP?

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- Our priests can start a model farm for their parishioners and teach them how to increase their crop production for only \$975. We will tell you where it is located.
- \$15 a month will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.

A
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November is the month of the Holy Souls. Why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income.

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Young drug-users: a puzzle to parents



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

By DR. BEN J. SHEPPARD

Some young drug-users are a constant puzzle to their parents.

The teenagers admit they know what they are doing is wrong, that it is dangerous and they might wind up hurting themselves a great deal but the youngsters continue to use drugs and very frequently attempt to get their friends to join them.

In contrast, there is another group we could call the "rationalizers." They are most vociferous, claiming the news media will tell you there isn't anything wrong with using drugs. They are quick to point out their own friends whom they say are not hurt by the drugs they use. And the "clincher" to their argument usually is a mystical, unproducible "someone" whom they claim has been "getting stoned on marijuana for many years" and, of course, this "someone" is leading the class with his work.

All of this brings up an obvious question: why do psychiatrists continue to accept the youngsters in both of these groups as patients?

Surely their actions such as truancy or dropping-out of school and the very act of drug-abuse are all behavioral changes for the most part and do not reflect any form of mental illness. There is no psychosis involved.

I HAVE ALWAYS felt that a one hundred and sixty-eighth part of the week — that one hour during which the physician sees the patient, gives the doctor a feeling of therapeutic omnipotence. Certainly these children are in no need of psycho-therapy.

The strongest factors, in my opinion, in the spread of drug-use are group pressures and social contagion. Drug-abuse is something that requires peer association and some degree of learning.

Although it might sound like a ludicrous analogy, one never sees drug-abuse amongst the mentally retarded, who in many cases are unable to learn or in most cases do not labor under peer pressures.

Worry about drug-abuse among the young certainly is important but frequently we forget that we should be equally concerned about the accompanying phenomenon, the reduction in school performance, promiscuity, devious associates, dishonesty and particularly the loss of communication that surely will lead to future trouble.

Infrequently we run into highly unusual cases where persons have become addicted during the course of an illness. At some time in their lives most adults will undergo surgery, whether it be for a minor operation or perhaps in the case of a woman delivering a baby.

OFTEN sedation or pain requires the use of morphine or its derivatives and, as I have said, there are a rare few individuals whose body chemistry makes them easy prey to drugs. Yet, even in these uncommon cases, when we are dealing with persons with stable personalities there seldom is any difficulty.

When we speak about drug education programs, we get the implication that such education will give internal controls, wisdom, self-discipline or discretion, so that the individual involved will behave well when not supervised either by a parent or teacher.

We must recognize such educational efforts are the same as those in any society which adults utilize to induce conformity when bringing up their children or when making recommendations to other groups about how to raise their young.

It must be understood that the role of teaching alone will not deter children. For a long time young drug-abusers will insist they can stop "using" anytime they wish. This also increases their thoughts of their personal greatness and control.

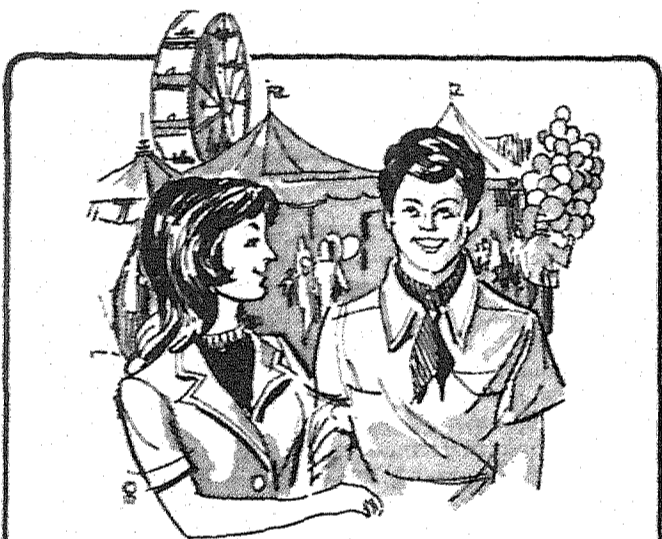
As a matter of fact, it may also give some a new purpose in life which best can be described by the addict who reiterates: "Get drugs and repeat and repeat the usage because I can stop when I want."

Again, it must be pointed out that efforts to rehabilitate drug-abusers require a great expenditure of energy. A mass-method of prevention is badly needed because current therapeutic methods are either non-attractive or non-effective.

We must emphasize that when rehabilitation is successful, gratitude cannot be expected. This is primarily because the drug-abusers feel they could have done it themselves if they had really wanted to.

One reason for this attitude is that the drug-user has developed the feeling that he doesn't need people. This is because his drugs act as people-substitutes to gratify his unconscious needs. You can predict what drugs are going to do, you can be surer of drugs than people and this leaves people only as things to manipulate whenever needed — so why bother with drug therapy and people?

This is why group therapy is important when the user does get into a program to develop real human relationships and be rid of the martyr complex against society and the feeling of power he gets turning others on. Then he can be freed of his one purpose in life — to get drugs — and learn the larger role of living and relating to people.



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Faiths to unite in Thanksgiving programs

NAPLES — The annual ecumenical Thanksgiving service in which area churches participate will be held this year at 10 a.m. on Thursday, Nov. 23, in St. Ann Church.

Leading the program will be Father Michael Sullivan, assistant pastor, St. Ann Church; the Rev. David C. Moss, Moorings Presbyterian Church; and the Rev. Howard S. Hugus, Emmanuel Lutheran Church.

Also participating will be the Rev. Richard T. Lambert, Trinity-By-the-Cove Church; the Rev. Fred Smith, First Baptist Church; the Rev. James R. Crook, Jr., First Methodist Church;

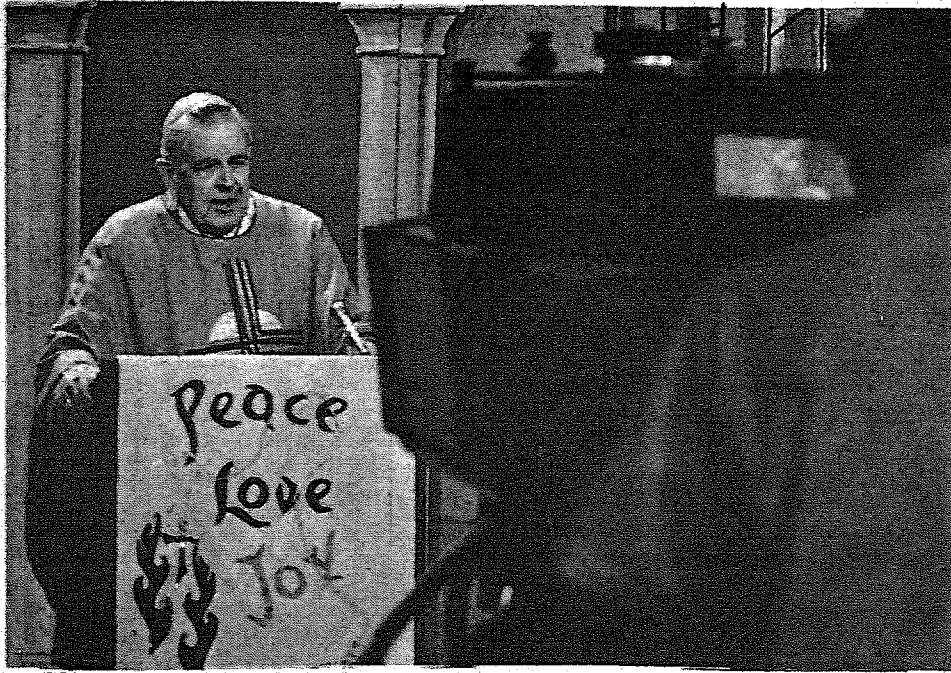
and Harry Rothschild who will represent the Jewish community.

The Choral Group of St. Ann School under the direction of Sister M. Rose Amelia, O.S.F., will sing.

In South Miami the Christian Churches of the area will be represented for a Community Thanksgiving program on Wednesday, Nov. 22 at 7:30 p.m. in the Church of the Epiphany.

Represented will be First Baptist Church of South Miami, Pinecrest Presbyterian, Riviera Presbyterian, St. Augustine Church, St. Matthew Episcopal, South Miami Lutheran, South Miami First United Methodist and University Christian.

Dr. R. B. Culbreth, First Baptist Church, will preach the sermon and the bell choir of the Riviera Presbyterian Church will sing under the direction of Warren Broome.



SPIRITUAL NEEDS of South Florida Catholics are the primary need for the current census being taken up, Archbishop Coleman F. Carroll told TV viewers during Mass celebrated last Sunday on Ch. 10, for Shut-Ins.

Highschools set entrance exam date

A number of high schools in the Archdiocese of Miami will give entrance examinations for next year on Saturday, March 3, according to the Archdiocesan Department of Schools.

Schools included are Aquinas, Fort Lauderdale; Archbishop Curley, Immaculata-La Salle, Our Lady of Lourdes Academy, Notre Dame Academy and Msgr. Edward Pace, Miami; Cardinal Gibbons and St. Thomas

Examinations will also be given on March 3 for entrance to St. John Vianney Seminary.

Book fair funds to go for library

A four-day book fair to establish a parish library for members of St. Thomas the Apostle Church will be held Nov. 19-22 on the parish grounds, 7301 SW 61 St.

An air-conditioned mobile unit will be on the grounds from 8 a.m. to 4 p.m. and from 7 to 9 p.m., containing a display of books for children from pre-school age through the teens. Those interested are invited to browse through the selections and make purchases if they desire.

According to Mrs. Lawrence Jasper, co-chairman of the project, the benefits to the parish library will be two-fold since profits from the book sales will be used to furnish the library and anyone wishing may purchase a book and donate it to the library.

"We will have a good selection of books at very reasonable prices" Mrs. Jasper explained.

Pro-life contest extended

A Pro-Life contest inaugurated last month for elementary and high school students by the North Dade Chapter of Dade's Right-To-Life Committee has extended its deadline until Dec. 30.

Seven categories of the competition include a general essay contest with the theme, "I believe in respect for all life because..." for seventh grade students and higher grades, class participation posters, a school project such as banners and a family entry contest with the theme, "We are a pro-life family, and we believe in respect for all life because..."

Final judging will be by qualified judges and ribbon and certificate of merit awards will be presented to all contestants.

Those interested should contact school principals.

Joe Tami honored by Gables KC

CORAL GABLES — Joe Tami of St. Patrick parish, Miami Beach, was honored by the Coral Gables Council, K. of C., recently, for "outstanding achievements over the years."

The local building contractor was guest of honor during the annual Italian Knight celebration sponsored by the Council in the organization's hall.

Active in night clubs and show business for some 20 years in New Jersey, Philadelphia and Miami, Tami wrote, directed and acted in four annual comedies adapted to K. of C. audiences from 1966 to 1971. Council members established a memorial award for Val Bunetta, main character in the shows, who died in 1971.

The award was presented to Tami by Sam Verruso, one of the original cast of the shows.

Mr. and Mrs. Tami are the parents of two children and have 10 grandchildren.

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IN FULL DRESS, Judy (left) atop Bombay and Susan aboard Top Secret receive first place honors in a Florida horse show.

Young 'has-beens'

Two sisters have won top honors...so, what's left?

Two "washed up has-beens" in one family usually would breed unhappiness, but the Maccari family of Ft. Lauderdale, is ecstatic and delighted.

The two oldest daughters, 14-year-old Judy and 16-year-old Susan, have both won top horsemanship medals in equitation at the American Royal Horse Show in Kansas City and in Madison Square Garden.

Once you've won the top honors, you can't compete again for the title — and that makes them "has-beens."

Judy is the most recent winner, recapturing the horsemanship crown her sister won the previous year at the mid-October American Royal. Last year, a month after Susan's win in the Royal, Judy took another title, the Madison Square Garden equitation medal which Susan had won in 1970.

IN horsemanship and equitation classes, the horses are judged for their performance, not the riders. The Cardinal Gibbons students have had experience with being asked by a judge to trade horses with another competitor during the final round. This proves that any rider can control a well-trained horse, the girls explained, although it's a little scary.

As the competition goes, early in the elimination the contestants are divided and judged according to age brackets, from which 60 final-

ists are selected — a combination of all age groups. Judges select a pattern for all horses to follow, utilizing the three natural gaits — walk, trot and canter, the girls said.

WHAT about nervousness? "You forget the people and concentrate," Susan said. Judy nodding in agreement. Neither one should be nervous with as much practice as they have. In addition to workouts twice a week, the girls participate in several horse shows throughout the state and nation.

In order to qualify for either the Kansas City or New York show, they must win in another horse show. Both qualified in a Winter Haven show in different years.

The girls, who ride American Saddlebred horses, have been riding since they were 11 and nine, respectively. "Susan was the horse nut," Mrs. Maccari said, "so on her 11th birthday we got her a horse, and she and Judy shared him, and started taking riding lessons."

The six years they have been riding, they have accomplished quite a feat, since most equestriennes consume six year trying over and over again for the equitation medals. The Maccari stable had now grown to five show horses and one retired.

THE NEXT step for the girls is the three and five-gaited classes. Two man-made gaits are taught the horse — a slow gait and a rack, according to Susan.

Susan has already gained some expertise in the event, winning second place in the Louisville Kentucky horse show recently. In this event, there is no limit on the number of times you can win a title, they pointed out.

Judy has also left her mark at the Louisville show, where she won the world champion equitation championship three consecutive years in the 11-14 age bracket.

Another member of the big Thomas Maccari family (five girls, one boy) 12-year-old Pamela is also interested in horses, and won a Pompano Beach Horse Show previously won by Judy.

With Pamela working her way up in the ranks, it would seem that the Maccaris,

members of St. John the Baptist parish, will be busy traveling all over the country with their horses for the next couple of years.

Each summer, the whole family, Father excepted, take the horses up to Kentucky for a couple of months, where horse shows are a weekly happening. The girls also make the winter circuit in Florida, at Winter Haven, Orlando and Tampa.

Election's a tie... so Mike and Patty are co-presidents

Mike Lykins and Patty King were recently elected co-presidents of Annunciation CYO.

Regular meetings are held every Monday at 7:30 p.m.

The election ended in an unbreakable tie, so Mike and Patty were made co-presidents.

New elections were the first actions taken to revitalize the CYO at Annunciation and make it a more active part of the parish community.

Dan Griffiths was elected treasurer and JoAnne Polukort, secretary. A new constitution was also approved.

A MEMBERSHIP drive was started and will run through November. All Catholic and public schoolers in the parish, from grades 9 through 12, were invited to join.

As a service to the parish community, the CYOers, after all the Masses Sunday mornings, run a coffee shop and operate the religious article counter.

The teens took on the project of a monthly newsletter to communicate with all parish youth. It has been published twice already.

An adult advisory board of five married couples has been added to the Annunciation CYO.

The Hollywood parish has always been active in athletics, under the direction of Larry Hirtreiter. Now, with Father John McLaughlin as moderator, the youth of Annunciation will broaden activities. They helped with the Census last week.

Film to be shown

St. Coleman CYO will present the film, "The Gospel of St. Matthew," in the parish hall Nov. 17 and 18, at 7:30 p.m. The film was directed by the renowned Italian director Passolini. Admission, \$1.

Food gathered for migrants

During the past few weeks, 2,000 items of food were collected by the students of St. Clare's School in North Palm Beach.

Principal Ernest Rovella said the food was being prepared for delivery to the migrant families in the area.

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Square dance set at academy

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VOICE of Sports

By Bob Preziosi

Coaches praise defensive units

Many local high school football coaches this year have been praising their defensive personnel. The praise has been well earned, too, as many defenses have been limiting opponents to one touchdown or less on more than a single occasion. Cardinal Newman has four shutouts to its credit.

Head coach Vince Zappone was very high on the job defense did against Cardinal Gibbons last week. Chaminade won the game 16-8. The Lions scored on a 35 yd. return of an interception by Fran Smith and a 41-yd. run by sophomore running back Joe Kempe.

The defense held Gibbons to minus yardage on the ground as it sacked the Redskin quarterback eight times. Leading the defensive charge were Bobby Massucco, Mike Conforti and Bill Adams.

The SAC conference title race is in a scramble. Chaminade, Gibbons and Curley all have only one loss in conference play. Only Curley has a game left with a conference opponent. It plays Pace on Thanksgiving day.

District races are down to the wire also. Newman needs a win this week over tough Palm Beach Gardens to lock in on the 7-AAA title, while Chaminade needs a win over St. Thomas Aquinas. Chaminade will have its hands full the following week when it tackles the state's third ranked team, Hollywood Hills.

LAST WEEK'S SCORES

Chaminade	16	Gibbons	8
Curley	19	M. Immaculate	6
S. Miami	20	Columbus	0
Clewiston	20	Pace	0
Ransom	7	Belen	0
Aquinas	20	LaSalle	0

1972 RECORDS

Aquinas	6-3	Gibbons	5-3-1
Belen	2-6	LaSalle	1-7
Chaminade	7-1	M. Immaculate	1-7
Columbus	1-7-1	Newman	7-1
Curley	4-4	Pace	4-5

Trinity CYO cops 2nd straight soccer title

Blessed Trinity CYO won its second straight Archdiocesan soccer championship last Sunday with a 7-5 overtime victory over St. Timothy.

The losers scored first but fell behind 4-1. A late surge tied the score and sent the game into overtime.

The Miami Springs team, in winning, set a new CYO standard with 15 straight victories to eclipse the mark held by the Boystown teams in 1968-69. The victory string covers two seasons.

Blessed Trinity was led by Fernando Ojeda, who was the high scorer for the league this season.

St. Monica CYO used two TD passes from substitute QB Jim Lewis to defeat St. Mary Magdalen 12-6 and reach Sunday's championship game against St. James. Lewis' passes to Lenny Balsamo and Tony Browne were all that the defending Archdiocesan champs needed.

St. James CYO beat previously unbeaten Annunciation CYO 22-0 to earn the right to meet St. Monica for the Archdiocesan Touch football crown. Two safeties and two TD passes from Bob Knight to Ken Swier, along with John Tierney's return of an intercepted pass, provided all the scoring for St. James.

Chaminade, Pace to try for repeats

Runners set for title meet

Both Chaminade and Pace will be trying to make it two in a row tomorrow (Sat.) when they travel to the State Cross Country meet being held at John Prinz Park in Lake Worth.

Last year Chaminade won the state 3-A title, while Pace took the 2-A title.

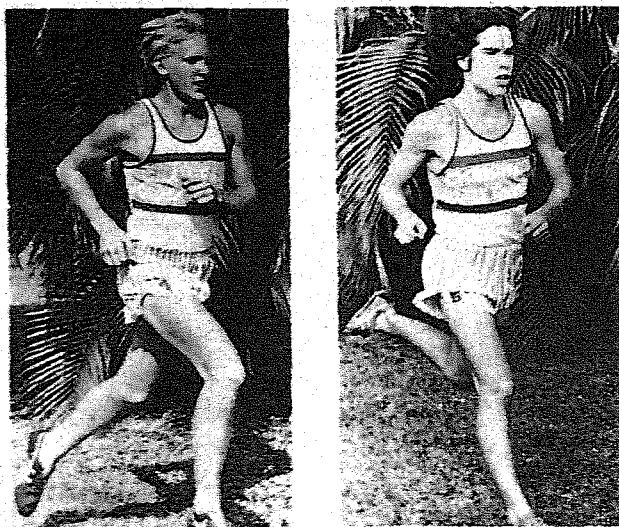
Joe Sabino of Pace led the district 8-AA qualifiers last Saturday at Tamiami Park with a 12:48 time over the 2.5 mile course. Behind him was another Spartan, Ron Yoder with a 13:20 time. Pace runners finished, 1,2,4,6,9,10 and 11. The team finished first with 22 points, followed by Westminster with 75 points.

Sabino's time was his best ever. Joining Sabino and Yoder on the Spartan squad are John Szymula, Paul Murphy, Pete Szymula, Bob Seng and Mike Stevens.

AT LAST year's state meet Pace took the first four places in gaining the state crown. "It won't be as easy this year," says coach Bro. Bernard J. Ruth. "The competition will be a lot tougher," he added. He will expect his team to win, but knows his runners will have to beat Mt. Dora Bible to win the championship again. Mt. Dora runners have had fast times this year.

Although Chaminade was without its top runner last Saturday, it had no difficulty in winning the district meet. Dino Cardelli was out with the flu, but will be in top shape for the state meet.

With ace Dino Cardelli



Dino Cardelli, left, to be back in the running for Chaminade this week after Mitch Usheroff led team last week.

out last week in the district meet, Mitch Usheroff led the Chaminade runners. Usheroff finished second behind Allan Kelley of Curley. Kelley's time was 12:46. Usheroff 13:14.

Chaminade won the district 8-AAA meet with 21 points. Columbus was a distant second with 74. The Hollywood school had runners finishing in five out of the first seven places with only 16 seconds separating them.

Coach Bro. John Campbell expects most of Chaminade's competition to come from Bishop Berry High School of St. Petersburg. However, he is confident of winning another state championship.

Holy Family captured the sixth grade Dade County basketball championship with a 33-12 win over Sts. Peter and Paul. Using a man-to-man defense and the hot

shooting of Dave Behr and Mike Hillis the North Miami team jumped off to a 10-0. Behr ended the game with 12 points, while Hillis had 13.

Mike Hefferman's 14 points led St. Rose over St. Theresa 27-17 in consolation game.

This Friday night at the Pace Gym the North will play the South in the eighth grade girls volleyball all-star game at 8 p.m. It will be preceded by a coaches' game.

Bowl bids will go out tomorrow (Sat.). The choices that the Orange Bowl committee has to make have never been as difficult as they are this year. I'd like to see Alabama play Notre Dame, but the Crimson Tide will probably meet Penn State or Oklahoma. After last Saturday Nebraska doesn't belong in the picture, but you never know what the OBC will do.

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Bishops give \$1.7 million to help needy projects

WASHINGTON — (NC) — One hundred and fifty-seven dioceses have allocated 744 grants totalling \$1,757,028 in the 1972 Campaign for Human Development (CHD) program, a survey has shown.

The funds came from the 1971 CHD collection in which \$1,870,700 was allocated to the dioceses. The 1972 collection, set for this Sunday, will fund projects next year.

The survey, the first of local CHD grants, disclosed that dioceses preferred to make a large number of grants that are generally smaller than those made nationally. Many dioceses have a ceiling of \$3,000 to \$5,000.

THE LARGEST grant in 1972 was \$24,000 the Chicago archdiocese gave last February to the Conference on Religion and Race to start a non-profit day labor placement center. That grant actually was made from

funds left over from the 1970 collection. The Chicago archdiocese has used its 1971 collection share to give 13 self-help projects a total of \$87,500.

The smallest grant this year was \$250 given by the Gallup, N.M., diocese to victims of a flash flood last July.

The survey showed many of the diocesan grants went to projects under non-Catholic auspices, and that the most popular projects were those for health and education.

For example, the Indianapolis archdiocese funded nine programs — eight of which were ecumenical and one of which was nonsectarian.

VIRTUALLY every diocese funded a health and education project, chiefly child care centers, student tutoring, literacy classes, teacher training, health clinics, aid to the elderly and alcoholism services.

In addition, numerous drug treatment programs across the country received CHD funds through the dioceses. The Hartford, Conn., archdiocese funded two such programs for \$12,000, while the Pueblo, Colo., diocese gave its entire local share — \$2,200 — to a drug abuse program operated by Chicanos.

Other frequently aided projects were those for job opportunities — including projects in Newark, N.J., Phoenix, Ariz., and Lansing, Mich. — and those for housing and community development — including Atlanta, Cleveland and Falls Church, Va.

The fourth largest grant out of 37 made nationally was an award of \$25,000 to Organized Migrants in Community Action in Homestead for job-training of Chicano farm-workers forced out of work by mechanization.

VARIOUS GRANTS involved seed money which qualified recipients for larger sums from government and private donors. The three Kentucky dioceses put together their local shares of \$20,000 to establish an office to secure government aid for the state's poor. This program is now seeking an administrator.

The CHD was initiated two years ago by the American bishops as an "education-action" program to assist the poor in this country. The CHD's 1970 and 1971 collections raised \$16 million. From the collections, 300 grants have now been funded by the national office, with headquarters here.

Campaign officials said the collections were split 75 per cent-25 per cent between the national and diocesan programs to afford each diocese the opportunity to give and to benefit.

'Christianity linked with colonialism'

MUENSTER, Sask. — (NC) — Christianity is associated with colonialism in Red China, according to a priest who spent 24 days there recently with a Canadian agricultural mission.

That was his first impression "and a strong one," said Father Philip Loehr of St. Peter's Abbey here, who gave an account of his trip in the *Prairie Messenger*, Saskatchewan's Catholic weekly.

The priest said that the inscription on the cornerstone of a Protestant church in Hong Kong, saying that the colonial secretary had laid the stone, symbolized that association.

"MOREOVER, in China during the struggle for power of a previous generation," Father Loehr said, "the Church was certainly far more closely associated with the Nationalist side than with the forces of Mao Tse-tung, who gained control of the whole mainland by 1949. As Nationalists fled the country, foreign churchmen tended to leave with them. Many were also driven out.

"Foreign churchmen were somehow associated, unjustly for the most part, we prefer to believe, with the old Chinese feudalism and also with foreign imperialism, both political and economic.

Nun is beatified

VATICAN CITY (NC) — Seventy-eight years after she was murdered, an Italian nun was beatified in ceremonies presided over by Pope Paul VI in the presence of 30,000 people in St. Peter's Basilica Nov. 12.

Sister Agostina Pietrantoni, a member of the Sisters of Charity of St. Joan Antida Thouret, worked for seven years in the tuberculosis ward of Holy Spirit Hospital in Rome.

Giuseppe Romanelli, a former patient who blamed Sister Agostina for his dismissal, returned to the hospital on Nov. 13, 1894, and stabbed the nun to death.

IN HIS address at the beatification ceremonies, Pope Paul praised the generosity of all religious who respond to the call of Christ and lamented the "diminishing numbers of valiant souls coming forward to offer their lives to Christ."

Speaking of the life of service of the new blessed, the Pope declared, "The Religious life she faced was not easy, with its inflexible timetable, strict obedience, trials of living in community, and the humiliating and never-ending work."

The Sisters of Charity now serve in 17 countries, including the United States with their motherhouse in Milwaukee.

The foundress of the Sisters of Charity, St. Joan Antida Thouret, was a French nun who opened a school for poor girls and a hospital in France in 1799. She later opened hospitals throughout Italy.

Bishop 'will accept jail before tax'

RICHMOND, Va. — (NC) — Bishop John J. Russell of Richmond has declared that he "will go to jail" before he will pay a city "service charge" levied on Catholic schools and convents here.

His statement came in a meeting here between Richmond city officials and representatives of the city's Catholic schools and convents.

At issue was a "service charge" for police, fire and sanitation services, levied on all tax exempt properties in the city except "those wholly and exclusively used for religious worship or for the residence of ministers."

"WE FIND that the 'service charge' is really a tax," Auxiliary Bishop Walter F. Sullivan told NC News. "And we contend that this tax is discriminatory, in that Catholic facilities must bear the brunt of it."

When the city's service charge was imposed in May, the diocese did not object. "We thought that the law would be applied fairly and equitably and that the amount would be reasonable," Bishop Sullivan said.

"Instead, we found that our school facilities and convents would be taxed at a rate of about \$25,000 a year. And we found out that while Catholic facilities such as auditoriums, gymnasiums, cafeterias, and classrooms are being taxed, the same facilities of other religious groups are not."

"We have identical facilities," Bishop Sullivan said. "The difference is that Catholic facilities are also being used for secular education, not solely religious education."

"THERE IS a real irony in this," Bishop Sullivan added. "While we are saving the city approximately \$2.5 million a year by educating 2,700 students, the state constitution does not allow us

to receive a single penny for that service, on the grounds that it is religious.

"Now the city of Richmond is turning around and saying this education is not religious."

Bishop Sullivan pointed out that the clause "wholly and exclusively used for religious worship" has a broad interpretation in the state's constitution. It concludes not just the sanctuary of the church, he said, "but the gymnasium, cafeteria, meeting hall, and class-

rooms" because they are all part of the church's religious mission.

In these terms, the bishop said, "we would contend that our schools are part of the teaching mission of the Church."

"We contend that the city of Richmond is not competent

to judge what is religious and what is not," the bishop said.

"For example, the little Sisters of the Poor are being taxed. Now, they have a chapel for religious worship (in the convent), and we would say their work among the poor and elderly is much more of a religious work than, say, a gymnasium for a basketball team."

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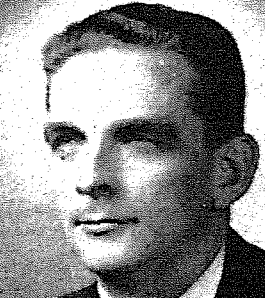
THANKSGIVING DAY

Thursday, November 23rd, 1972, being a LEGAL HOLIDAY, the banks comprising the membership of the Dade County Bankers Association, Inc. will NOT be open for business on that date.

DADE COUNTY BANKERS ASSOCIATION, INC.
F. Eugene Poe, President




ALEXANDER KOLSKI, L.D.
V.P. Lithgow-Kolski-McHale
Funeral Home
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The services of two of Miami's most prominent Catholic Funeral Directors are now available at all neighborhood Lithgow Funeral Chapels



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Solarama reports...

"Response from the ad was far better than any other publication we have used thus far"

L. R. GUTHRIE
Dist. Secy
224-2026
15th Avenue
241-2001

Solarama of So. Florida
4071 N. W. 50th AVENUE
MIAMI, FLORIDA 33155
31 October, 1972

Mr. Fred Brink
Advertising Director
The Voice
P.O. Box 1055
Miami, Florida 33138

Dear Mr. Brink:

This letter is to compliment your publication for its quality and effectiveness in advertising.

On 9/22/72, we ran 2 1/2 inches of advertising in *The Voice* and the response from the ad was far better than any other publication we have used thus far.

Our product is an electronic therapy board and Solarama of South Florida is a distributor of the Solarama therapy board. We give a 30 day money back guarantee on our product if the customer is not completely satisfied and we also give a one year guarantee against manufacturing defects.

As you know — we do not advertise cures — but what Solarama has brought in the way of testimonials from people with arthritis and back-pain is in itself a tremendous reward to those associated with this product.

I wish to express my sincere appreciation to *The Voice* and again compliment your publication for its effectiveness in informing so many people about Solarama therapy.

Your publication is directly responsible for the spiraling sales of Solarama therapy to so many delightfully satisfied customers.

Sincerely,
Laura R. Guthrie
Laura R. Guthrie

"Voice directly responsible for spiraling Sales!"

Phone
754-2651
for your friendly
Advertising representative

Campaña para el Desarrollo Humano

A los sacerdotes, religiosos y fieles de la Archidiócesis:

En abril de 1970 los Obispos Católicos de Estados Unidos convocaron a un programa de educación y acción para ayudar a los grupos comunitarios de Estados Unidos a ayudarse a sí mismos en el empeño de romper el círculo de la pobreza. Este programa ha sido llamado la "Campaña por el Desarrollo Humano" (Campaign for Human Development). Y porque los católicos han respondido con tanto entusiasmo a través de la nación, así como aquí, en nuestra propia Archidiócesis, ciertamente se ha convertido en una campaña de toda la Iglesia.

LA CAMPAÑA por el Desarrollo Humano está trabajando para cambiar la condición de los pobres en este país, principalmente a través de tres medios: Primero, por la educación, sensibilizando a los americanos sobre los horrores de la pobreza, ayudándoles a conocer donde existe y a quienes esclaviza; segundo, la campaña trabaja a través del desarrollo, realizando una colecta anual en cada Iglesia Católica de la nación; y tercero, la campaña trabaja a través de asignaciones, canalizando lo recaudado en las colectas a proyectos de ayuda así mismos, administrados por y

para los pobres.

En este momento, los fondos de la Campaña están en más de doscientas comunidades a través de Estados Unidos. Desde la primera exhortación en noviembre de 1970, han sido recaudados y distribuidos cerca de diez y seis millones de dólares. Estos fondos han comenzado a dar a los pobres de esta rica nación lo único que ellos realmente quieren: la oportunidad de decidir cómo salir de la pobreza.

EL PROXIMO domingo, 19 de noviembre, la Colecta para el Desarrollo Humano será realizada nuevamente en la Archidiócesis de Miami. Ustedes han sido generosos en el pasado. Yo sé que responderán aun más generosamente este año.

Con mis mejores deseos.

De ustedes en Cristo.

Coleman J. Carroll
Arzobispo de Miami

LA VOZ

Suplemento en Español de "VOICE"



Felicidad es ver esa alegre sonrisa en el rostro de esta niña vietnamita en el Centro de Nutrición de Gia Dinh. Con qué poco se puede hacer brotar una amplia sonrisa en el rostro de una niña que en su tierna vida no ha visto más que guerra, odio, bombardeos, sabotajes. . . Algo tan sencillo como las ropas que aquí sobran a nuestros hijos, a ella la hacen reír jubilosa.

*

Hambre, desnutrición, enfermedades crónicas. La felicidad no ha llegado todavía a hacer reír con entusiasmo a estos tres niños de algún poblado de Africa, quizás una de las comisitas que ya quedan pequeñas a uno de nuestros hijos pueda hacer brotar una sonrisa. Es tan poco el esfuerzo, sólo cooperar con la Colecta Anual de Ropas de Acción de Gracias.

Donemos ropas en Acción de Gracias

En una circular a los sacerdotes, religiosos y fieles, el Arzobispo Coleman F. Carroll destacó que "Thanksgiving", o día de acción de gracias, ha sido tradicionalmente en América una ocasión para expresar gratitud a Dios por sus muchas bendiciones. "Muchos de nosotros hemos recibido tanto que los problemas de alimentación, techo y ropa, nunca han afectado nuestras vidas," expresa el Arzobispo y añade:

"Sin embargo, alrededor del mundo y en nuestra propia nación, los pobres de Cristo nunca saben ciertamente si al día siguiente tendrán alimentos; su vivienda es inadecuada y su ropa insuficiente. Las familias de las barriadas pobres, el bracero migratorio, el obrero de las minas de carbón de Appalachia, ansían todos esos beneficios básicos que nosotros tomamos como lo más natural. Estas desafortunadas gentes no tendrán el estómago lleno, ni ropas abrigadas en este 'Thanksgiving'. Los tormentos del hambre y el entumecimiento

del frío no entienden de edades, credos o colores, causando los estragos de la pobreza y la miseria.

"La Campaña Anual de los Obispos Católicos denominada 'Thanksgiving Clothing Collection' se efectuará en la Archidiócesis de Miami para aliviar en parte tanta necesidad. Todos nosotros — estoy seguro — tenemos vestidos adicionales que pueden servir para abrigar a los necesitados. Vuestra generosidad en el pasado ha hecho posible que la Archidiócesis de Miami recibiera más de 50,000 libras de ropa en buenas condiciones. Confío que este año podamos hacer lo mismo, o quizás mejor.

"Por tanto, apelo a vuestra caridad para que que seais especialmente generosos al compartir vuestro bienes materiales, con otros que sólo tienen una fracción de aquello con que Dios no ha bendecido tan abundantemente. Esa oportunidad será durante la semana de Acción de Gracia, del 19 al 26 de Noviembre".

Asamblea Anual el Sabado 25:

Dispónese el MFC a celebrar su décimo aniversario en Miami

El sábado, 25 de noviembre, a las 8 p.m. y en el Hotel Everglades, el Movimiento Familiar Cristiano efectuará su octava asamblea anual, la que cobra especial significación porque ese movimiento se dispone a celebrar el año entrante el décimo aniversario de su fundación con un redoblado empeño de apostolado familiar en la comunidad de habla hispana de Miami.

El Movimiento Familiar Cristiano fue oficialmente establecido en la Archidiócesis de Miami en el verano de 1963, y desde entonces, centenares de familias han encontrado en sus filas el instrumento para

buscar "un mundo mejor a través de una familia más unida."

El precio del cubierto para la cena de la asamblea del próximo sábado ha sido fijado en 12 dólares por matrimonio. Las reservaciones pueden hacerse a través de los distintos equipos de matrimonios cristianos así como llamando al 888-5617 de Irma y Guillermo Lastre o al 361-2366.

Durante la cena de la asamblea se efectuará la toma de posesión del Comité Coordinador del MFC para los próximos dos años.

Durante estos nueve años de vida varios centenares de matrimonios han participado

en las reuniones mensuales de más de un centenar de equipos de matrimonios cristianos. Por otra parte, el movimiento ha impulsado in Miami la obra de los Encuentros Conyugales, jornadas de tres días de revisión de vida familiar "en las que centenares de matrimonios de habla hispana de Miami han fortalecido o reafirmado la armonía familiar," dando una nueva dimensión a su unión conyugal así como a las relaciones con los hijos. "El resultado de los encuentros familiares mostró tal efectividad," añaden los Salmán,

"que poco tiempo después de estar funcionando ese sistema en idioma español la Archidiócesis de Miami decidió adaptarlos para los matrimonios de habla inglesa."

Por otra parte, desde Miami el MFC ha esparcido por distintas partes de Estados Unidos la técnica del Encuentro Conyugal y precisamente esta semana el Consiliario Diocesano del MFC de Miami, Padre Angel Villarronga, acaba de regresar de la ciudad de New York donde dirigió un encuentro en español para matrimonios puertorriqueños y cubanos. Los días 1, 2 y 3 de diciembre se efectuará otro encuentro

Hogares temporales para personas que se restablecen de disturbios mentales

Se necesitan hogares temporales para hombres y mujeres que ya están restablecidos de disturbios mentales. Muchas personas que han sufrido crisis emocionales y que ya están en franco restablecimiento, siguen confinadas en hospitales psiquiátricos porque no tienen a donde ir. Generalmente se requiere un periodo de transición después que estas personas abandonan el hospital.

El Padre Joseph Rimshaw, de la parroquia de St. Paul, en Arcadia, Florida, informa sobre la necesidad de hogares católicos que puedan aportar la comprensión y estabilidad necesarias para el retorno a la sociedad de pacientes hoy reclusos en el G. Pierce Wood Memorial Hospital de esa localidad. El

estado provee fondos monetarios a los hogares que son aceptados.

A veces abandonados e ignorados por familiares y amigos, estas personas, según el diagnóstico médico, están lo suficientemente bien como para regresar a las actividades de la vida diaria. Sólo necesitan un ambiente acogedor para la transición de la vida en un hospital a la vida en la calle.

Individuos y familias que estén dispuestos a proveer este tipo de hogar temporal, acogiendo a estos pacientes ya restablecidos, pueden obtener mayor información en la oficina local de la 'División of Family Services Office', o escribir al G. Pierce Wood Memorial Hospital, Arcadia, Florida, 33821. Director of Social Services.

Centenares de Cubanos en Tributo al Arzobispo

Pasado mañana, domingo, a las 7 p.m., centenares de exiliados cubanos se congregarán en el Hotel Sheraton Four Ambassadors para tributar un "testimonio de gratitud al Arzobispo Coleman F. Carroll."

El Dr. José M. Angueira, profesor de historia del Miami Dade Jr. College será el principal orador, ofreciendo el homenaje a nombre del pueblo cubano en el exilio.

La prensa y radio en

español se han sumado a este homenaje con editoriales e informaciones, y de manera particular Diario Las Américas ha venido publicando una serie de declaraciones de figuras representativas de

distintos sectores del exilio, expresando todos la "deuda de gratitud de los exiliados al prelado que desde que comenzó el éxodo cubano ha dado todo su respaldo moral y material a la causa de Cuba y de los que escapan

del comunismo."

Este homenaje pueden llamar a la mayor organización de cubanos en el que figuran cubanos de distintos credos religiosos y representantes de todos los sectores. Las personas interesadas en adherirse a este homenaje pueden llamar a los teléfonos 649-5464, o 223-2821.

El homenaje consistirá en una comida y el precio del cubierto ha sido fijado en diez dólares.

Reencuentro con la oración

Por KARL RAHNER

Aprende a orar. Sublime cosa es la oración que se alza desde las profundidades del corazón. Y ¿qué hay sobre la tierra más elevado que el corazón creyente, sencillo y amante?

Es una palabra dicha a Dios que El escucha con amor y la toma en su corazón. Y ¿qué puede haber más impresionante y sublime que este efectivo escuchar amoroso del Eterno la balbuceante voz de su hijo?

¿Y podrá ser este tan sublime acto un menester del vivir cotidiano? Del vivir de cada día con su monotonía del eterno igual, con su tono gris de vulgaridad cotidiana, con la torpeza y embotamiento del corazón cansado?

Hay y tiene que haber una oración de cada día. Porque está escrito: "Es preciso orar siempre y no desfallecer" (Luc., 18.1) Y otra vez: "Estad vigilantes y perseverar en la oración" (Eph., 6, 18). Y también: Orar sin interrupción (Thesal., 5, 17); "Sed alegres en la esperanza, pacientes en la tribulación, constantes en la oración" (Rom., 12, 2).

Ora cada día y ora el cada día. Por oración de cada día entenderemos la que se practica de un modo más o menos regular, no precisamente en momento de especial gusto o humor espiritual; la que el hombre, sin estar en particular obligado a ella, se impone como propio deber y voluntaria costumbre; la oración que tiene sus tiempos; la oración que, naturalmente, está ligada con determinados tiempos y circunstancias, la mañana, la tarde, la noche.

La oración de cada día es ardua. Arduo el mero no dejarla del todo en el vivir cotidiano, porque en el tiempo y en el ambiente de hoy no halla apoyo ni terreno para su desarrollo y bien pocas veces encuentra un corazón que, en medio del ambiente incrédulo saque de su propia vida de unión y de fraternidad con Dios la fuerza para dar a esta oración de cada día vigoroso crecimiento y lozano verdor.

Es difícil la oración de cada día, pero a pesar de todas las dificultades, queda en pie, con su verdad y actualidad, para nosotros la vieja sabiduría y ley del cristiano: orar cada día. Orar dentro del vivir cotidiano. No limitar la oración a aquellas pocas horas supremas de interior emoción en las que el hombre creyente, nunca distraído del todo de Dios, se siente casi sin darse cuenta introducido en la oración. Tenemos que comprender la necesidad de la oración de cada día.

Rezando y orando cada día es como nos labramos las condiciones y terreno propio para aquellas horas cumbres de la oración. Esforzándonos, aún con trabajo el mantener abierto nuestro corazón y nuestro espíritu en vela y nuestra atención y prontitud tensas, solo así es como no pasarán en vano por nosotros las grandes horas de la gracia. Las horas en que Dios, de repente, nos sale al encuentro y nos sugiere al oído de improviso una palabra clave que decide toda una etapa de nuestra vida. Y cómo sería así si nos sorprendiera ajenos y descuidados y no en forma para tal visita de lo alto? O bien aquellas horas en que Dios, en trance de máxima prueba, de asalto total, sacudida de gozo o aniquilante infortunio, en una hora de suprema soledad, y penetrante dolor, o en otros grandes días y noches de la vida nos exige una respuesta decisiva para el tiempo o la eternidad. Y, ¿cómo tendremos a punto

esa abertura del corazón, esa tensión de vigilia del espíritu en las horas estelares de la vida, si no hemos seguido de antemano la voz que nos dice: "Vigilad y orad", si no hemos orado la oración de cada día?

Aprende a orar. Puede parecer que sale solo de los labios la oración. Pero, ¿no es mejor que al menos los labios bendigan a Dios, que no que todo el mundo esté mudo? Y, ¿no hay más esperanza de que encuentre un eco allá en el corazón lo que suena en los labios que si todo el hombre permaneciera mudo? Y en estos nuestros tiempos, pobres de oración lo que se designa comúnmente como oración de solo labios, es, en realidad de verdad, las más de las veces, oración de un corazón pobre, pero fiel, que trabaja honradamente, a través de toda su debilidad, cansancio y tedio, se labra una pequeña hendidura, por la que penetra un tenue rayo de luz eterna, que viene a caer sobre nuestro corazón sepultado bajo el cada día.

Ora cada día. Sacude el sopor y la apatía. Ora de un modo personal. Trata de convertir la oración de cada día en una oración propia, personal. Eso se hará si sabes volver tú del tráfigo de la vida que te rodea y te penetra hasta tí mismo; si sabes volver de la vida al sosiego, de la estrechez del mundo a la anchurosidad de la fe, de tí a Dios.

Ora con regularidad. Exígete a tí lo que tú mismo te has impuesto como deber en la oración. Sé señor de tu buen o mal humor, de tu talante, capricho. **Ora con regularidad.** Practica la oración de cada día.

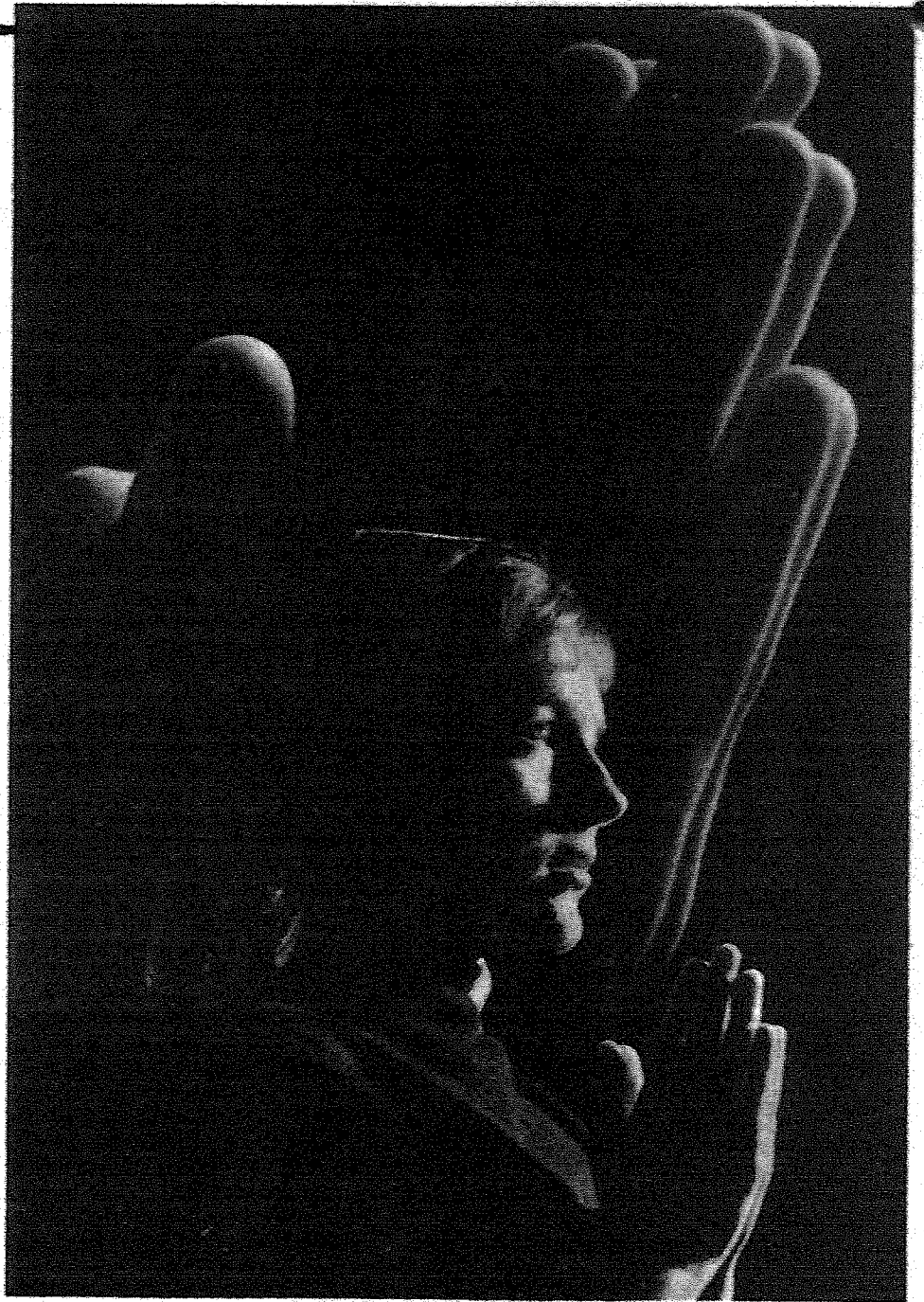
Ora el cada día. ¿Cómo podremos sustraernos a la miseria del cada día? ¿Cómo arreglarnos dentro de esta cotidianidad para anclar en el solo necesario que es Dios? ¿Cómo podrá el mismo cada día transformarse en un canto de alabanza a Dios; mas: hacerse el mismo oración?

El cada día debe convertirse en oración. No por la fuga, sino por la firmeza en arrotarlo, mediante una transformación del mismo. En el propio mundo en que existimos se ha de buscar y hallar a Dios. El cada día debe transfigurarse el mismo en día de Dios; la salida del alma al mundo exterior de las cosas debe convertirse en un conato de retorno a Dios. En una palabra: el mismo cada día debe entrar en la oración, debe ser orado.

Pero, ¿cómo será esto? ¿Cómo se hará oración el mismo cada día? Respondemos. Por la abnegación y el amor.

Las pesadas horas iguales. La monotonía del deber. El trabajo diario que todo el mundo acepta como la cosa más natural. El continuado y rudo esfuerzo que a nadie se le ocurre agradecer. El desgaste y sacrificio de la edad. Las decepciones y los fracasos. Las tergiversaciones e incomprendiones. Los deseos incumplidos. Las pequeñas humillaciones. Las pequeñas dolencias del cuerpo. Las inclemencias del tiempo. Los roces de una vida común. Estas y mil y mil otras cosas más que llenan el cada día? ¿Cómo hacen, cómo haría el hombre sosegado y desinteresado, si entrara él de buena gana en esta humana y divina pedagogía. Si supiera decir "Si" en vez de ponerlo todo en defenderse? Si supiera tomar sobre sí las incidencias de este cada día, sin palabras de protesta, sin hacer ruido ni llamar la atención, como algo natural que le pertenece?

Si esto hiciera el hombre lentamente y poco a poco se despertaría en el corazón, el amor a Dios. Un sosegado y firme amor.



Las horas en que Dios, de repente, nos sale al encuentro y nos sugiere al oído de improviso una palabra clave que decide de toda una etapa de nuestra vida.

Y en estos nuestros tiempos, pobres de oración lo que se designa comúnmente como oración de solo labios, es, en realidad de verdad, las más de las veces, oración de un corazón pobre, pero fiel.

Photo: Bill Sanders

BREVES

La Sociedad Pro Arte Grateli presentará este domingo, día 19, a las 3 p.m. la famosa ópera española del Maestro Arrieta "Marina", en el Dade County Auditorium. Con la actuación de Blanca Varela, Rubén Domínguez, Julio Catania, Ariel Remos, Renell Pérez y Mara González y la Coral Grateli, bajo la dirección de Alberto Fajardo. Grateli es una empresa no lucrativa creada por un grupo de artistas y amantes del arte, exiliados cubanos, bajo la dirección de Marta Pérez, Pili de la Rosa y Demetrio Menéndez. Reservas en el 1301 NW 27 Ave., teléfono 634-6494.

Mañana, sábado, a las 11 a.m. será dedicado por el Arzobispo Carroll el nuevo Centro Parroquial de la Parroquia de la Ascensión, 7171 N. Federal Hwy., Boca Ratón.

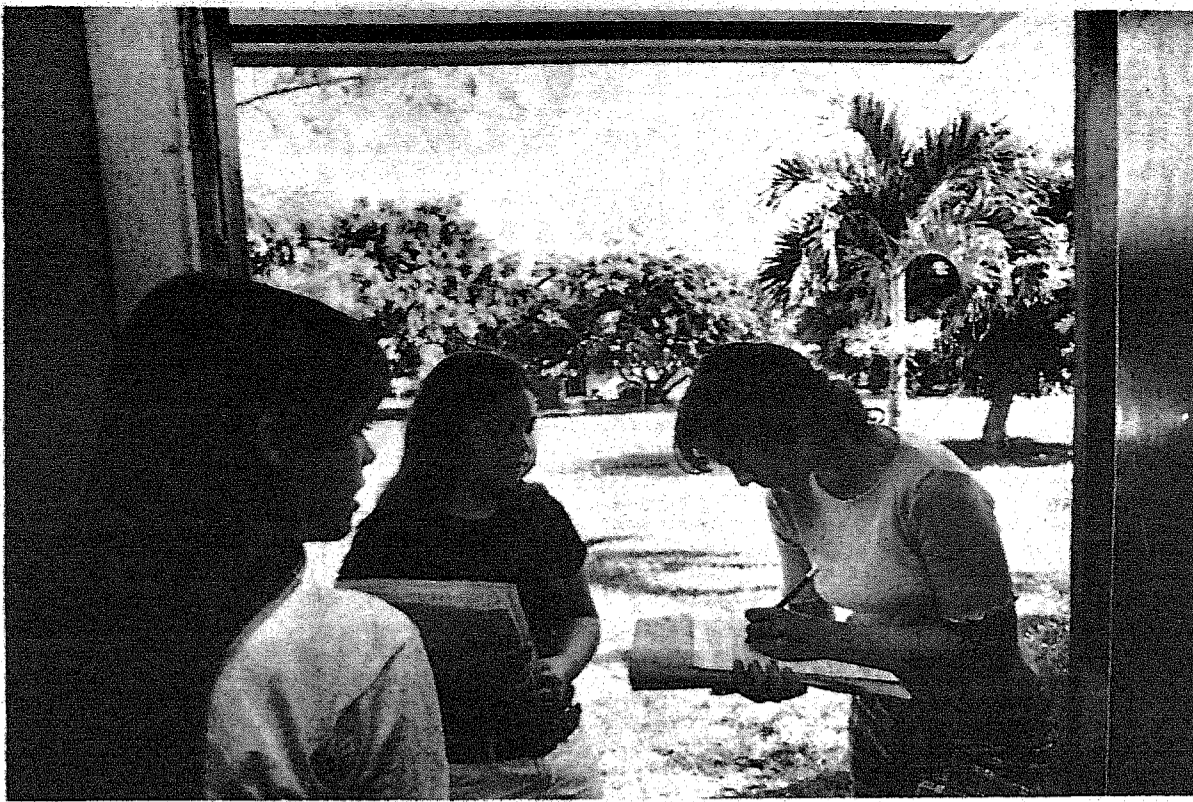
Un Bazaar Internacional, con comidas, y exposición de objetos típicos representativos de Cuba, Irlanda, Italia, México, Venezuela y otros países, se ofrecerá en los terrenos de la Escuela St. Patrick, 3700 Meridian Ave., Miami Beach, de 9 a.m. a 11 p.m. mañana, sábado, día 18.

El Segundo Carnaval Anual de la Parroquia de St. Kevin comienza hoy, viernes, en los terrenos parroquiales de Bird Road y 127 Ave., continuando mañana, sábado y el domingo, los tres días desde las dos de la tarde hasta las 11 de la noche.

El párroco de St. Kevin, Padre Ignacio Morrás, ha obtenido la colaboración de numerosos feligreses para organizar esta fiesta que in-

cluirá una cafetería bien surtida con comidas típicas españolas, cubanas, americanas, italianas... Y entretenimientos para grandes y chicos. Tony el Robot, el simpático personaje del Canal 7, hará las delicias de la gente menuda el domingo por la tarde.

La Nueva Galería Estévez anuncia la exposición "Nuevos Valores" del sábado 18 al lunes 27 de noviembre, en el 2520 Coral Way. De lunes a viernes de 2 a 6 p.m. Sábado de 8:30 a.m. a 7 p.m. La exposición apertura de la nueva galería se ofrece como homenaje a dos artistas desaparecidos: Ponce y García Nápoles, de los que se exhibirán algunas obras. El resto de las pinturas pertenecen a jóvenes estudiantes bajo la dirección de Estévez. Rafael de Arazoza y María Luisa Ríos.



El Censo Archidiecésano comenzó a efectuarse en cada parroquia de los ocho condados del Sur de la Florida el pasado domingo, con la entusiasta participación de unos 30 mil voluntarios y la cooperación de miles de familias que en su mayoría han respondido ya el cuestionario de las planillas entregadas. En la foto, Betty Alamo y Mary Jo Davenport, de la parroquia de St. Timothy, durante una de las visitas a los hogares de esa parroquia. Aunque miles de voluntarios

comenzaron a trabajar el domingo, la tarea de visitar cada casa en ocho condados es fantástica y todavía en las oficinas del Censo Archidiecésano o en las distintas parroquias se están recibiendo llamadas de personas que no han recibido aun la visita. Las personas que están en ese caso deben llamar a su parroquia correspondiente, o a la oficina central del censo archidiecésano, 757-6241.

El sacrificio de los pastores

Por el Dr.
MANOLO REYES

Por mucho que el materialismo ateo diga demagógicamente que trata de coexistir con la Iglesia, lo cierto es que no pasa una semana o un mes sin que lleguen noticias de todo lo contrario. Y eso a través de noticias que se filtran, cuando no todas llegan a conocimiento del mundo libre.

De todos es sabido que la Iglesia sufre un gran martirologio a través del sacrificio de sus pastores en aquellos países donde los que propugnan el odio entre hermanos, tienen en sus manos las riendas absolutas del poder.

Pocas iglesias están abiertas porque el régimen imperante ha tratado de raquitizar la fe, olvidando la sentencia: "El cielo y la tierra pasarán, pero mis palabras no pasarán".

En lugares como en Cuba, el número de sacerdotes bajo el régimen comunista que domina el poder, ha ido disminuyendo hasta quedar solo 193, como se señalaba en un artículo anterior. Estos se tienen que multiplicar para ofrecer los servicios religiosos. Sus predicaciones tienen que ceñirse a la materia exclusiva del Evangelio, sin tinte político alguno. Y a las mismas, se ha informado, asisten muchas personas adultas, porque los niños y jóvenes están coaccionados por el régimen para que no asistan, so pena de terminar en un campo de concentración.

Pero, aun así, con todas estas dificultades, la iglesia subsiste a través de sus siervos, porque la iglesia quiere salvar almas para la gloria eterna de Dios. Como una prueba más del dolor de la iglesia en estos países, está el caso que acaba de llegar, hace pocos días, desde Belgrado.

El tribunal de Distrito de Doboj (Bosnia Herzegovina) condenó a penas de tres años y medio y cuatro años de prisión a los sacerdotes Yugoelavos Stipe Jularic, párroco católico de la localidad de Derventa y su capellán Ivan Kupresak.

Según el informe, ambos sacerdotes habían trabajado anteriormente en la atención espiritual de emigrantes obreros Yugoelavos en Austria.

El tribunal los declaró culpables de haber publicado artículos de la emigración en los que se "presentaban de manera deformada las circunstancias en Yugoelavos y se sembraba el odio entre los pueblos de este país lo que provocó inquietud entre sus trabajadores en el extranjero."

ORACION DE LOS FIELES

(19 de noviembre)

CELEBRANTE: Confiados en la misericordia de nuestro Padre en el cielo, presentamos nuestras peticiones ante El.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración."

1. Por el Papa Paulo, el Arzobispo Carroll y todos los obispos, para que conduzcan al pueblo de Dios por los seguros senderos de la salvación, oremos al Señor.

2. Por todos nuestros líderes en el gobierno, para que usen sus talentos y energías en la búsqueda de la paz y de más oportunidades de empleo, oremos al Señor.

3. Que todos los trabajadores cumplan conscientemente con sus responsabilidades para ayudar a expandir la economía y proveer más empleo, oremos al Señor.

4. Por todos los padres de familia, para que reciban la bendición de la paciencia a fin de crear un ambiente cristiano en el hogar, oremos al Señor.

5. Que nuestros familiares y amigos ya fallecidos estén experimentando ya de la paz y la felicidad sin fin, oremos al Señor.

CELEBRANTE: Dios, Padre Nuestro. Tu enviaste a Tu Hijo a trabajar y vivir entre nosotros. Aprendamos de El cómo vivir y trabajar en paz, te lo pedimos por el mismo Cristo, Nuestro Señor. Amén.

Así decía el informe.

Y el resumen: Dos sacerdotes más, dos soldados de Cristo, cargando una nueva Cruz.

BREVES

La Asociación de Caballeros Católicos de Cuba en el Exilio que se reúne en la iglesia de San Juan Bosco, tributó un homenaje al fundador de esa Institución en Cuba, el prestigioso abogado Valentín Arenas Armiñán, quien creó el primer grupo de Caballeros Católicos en 1929 en la ciudad de Sagua la Grande. Más tarde esa Asociación se extendió por toda la isla, llegando a ser una de las cuatro ramas de la Acción Católica Cubana. Los Caballeros Católicos anuncian un retiro espiritual para el domingo 26 de noviembre. Para informes llamar a Ramiro Sánchez, 854-7752.

Una charla ilustrada con diapositivas en colores, sobre la Basílica de San Pedro será ofrecida por Julio Farach, el martes, 21 de noviembre, a las 8:15 p.m. en el 1475 NE 199 St. como parte de las actividades de la Liga de Damas de St. Basil. Antes de la charla se ofrecerá la misa en rito Bizantino.

"En reconocimiento de sus humanitarios esfuerzos en varias áreas", el Arzobispo Coleman F. Carroll recibirá la Condecoración Humanitaria de la United Cerebral Palsy de Miami Beach. Lo recaudado durante esa cena se destinará a los programas de asistencia a los pacientes de parálisis cerebral. Las reservaciones para la cena — \$100 el cubierto — pueden hacerse en la United Cerebral Palsy, 1411 NW 14 Ave., Miami, Fla., 33125.

La Asociación de A. A. del Apostolado anuncia la continuación de su Cine-Club mensual. Mañana sábado 18 de noviembre se inicia el ciclo "La Psicología en el Cine" con la proyección del film "The Nanny" protagonizado por Bette Davis. Este ciclo continuará hasta el

mes de Diciembre en el cual se proyecta — EL DIA 9 — el film "Charley" protagonizado por Cliff Robertson y el cual fue nominado para varios premios de la Academia. Las funciones comienzan a las 8:00 p.m. y se llevan a cabo en el auditorium de la Assumption Academy, en Brickell Ave. para informes llamar 864-9468.

Misas dominicales en español

Condado Dade

South East

North West

Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.
St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m., 1, 6, 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)
Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.
St. Robert Bellarmine, 3405 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)
St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)
St. Vincent De Paul 2000 NW 103 St., — 6 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes — 7:15 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka — 12:15 p.m.

St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.
St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.

North East

Gesu, 118 NE 2 St. — Downtown — 1 y 6 p.m.
St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.

Hialeah, Miami Springs

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 p.m.
St. Cecilia, 1040 W. 29 St., Hialeah — 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)

Miami Beach

St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

South West

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.
St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)
St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.
St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m. Sábados)
St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.
San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights, — 12 m.
Little Flower, 1270 Anastasiuz, Coral Gables, 1 p.m.



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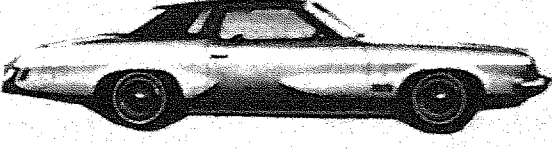
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