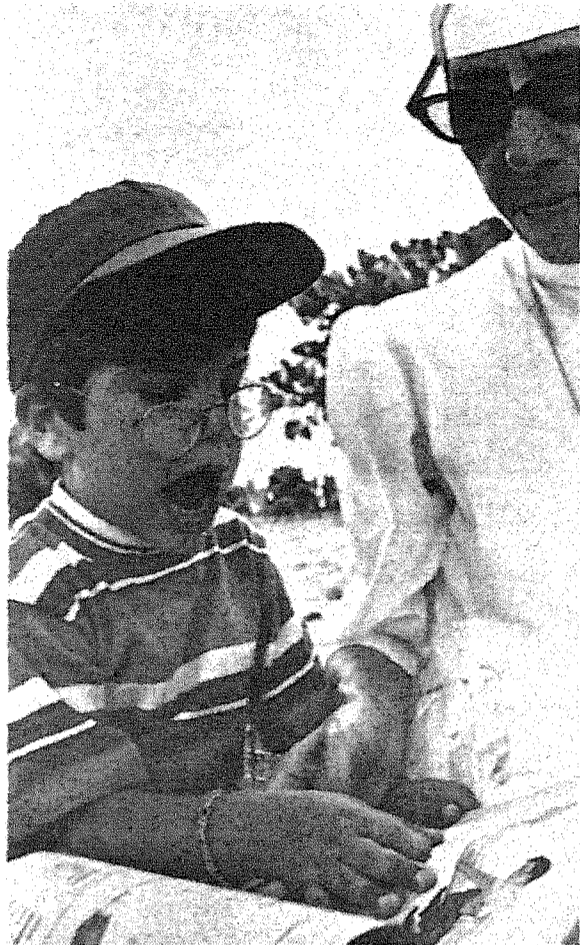


Enthusiasm held sign of ABCD success

Confidence in the faithful of the Archdiocese of Miami to again make the ABCD a success was expressed at mid-week by Msgr. John O'Dowd, V.F., Archdiocesan Coordinator of the annual campaign to aid the needy.

Basing his prediction on the enthusiasm of the thousands of persons who have been responding to the ABCD appeal during past weeks including those who attended a series of regional dinners just ended, Msgr.



Exceptional Children Learn Many Skills . . .

O'Dowd predicted that "everyone will do the very best they can in spite of the increased cost of living.

"It is apparent that they all realize that the programs and charitable institutions of the Archdiocese are caught in the same economic squeeze and they will, I'm sure, make many sacrifices to aid the less fortunate."

DURING THE last regional dinner held at the Hotel Breakers in Palm Beach, Archbishop Coleman F. Carroll attributed the increase in parishes and charitable facilities in Palm Beach County to the goodness and generosity of that area's residents as well as to all of the faithful in the Archdiocese.

Enumerating the accomplishments of the Church in Palm Beach County alone the Archbishop pointed out that since 1958 there have been 14 new parishes established at a cost of approximately \$7 million.

In addition, he cited the fact that numerous facilities had been provided including Cardinal Newman High School, Maurawood Residence for Unwed Mothers, the Marian Day School, the Pennsylvania Retirement Hotel, Lourdes Residence, the Cenacle Retreat House, Our Lady of Florida Retreat House and the Archdiocesan Major Seminary of St. Vincent de Paul for which the Archdiocese donated the property on which the Vincentian Fathers constructed the buildings.

When the Vincentian Fathers could no longer staff the seminary the Archdiocese purchased the buildings from the religious order, the Archbishop explained.

THE ARCHBISHOP singled out the Early Childhood Development Center located in Delray Beach, an area where 42,000 migrant farm workers live, as another project built through donations to the ABCD.

He urged guests to use their influence with members of the Florida legislature to do something to assist the farm workers "get out of the stream of poverty" and pointed out that Rural New Town will bring the workers into a cooperative and give them job training.

"This is a glorious opportunity which you have, a privilege you have to contribute according to your means to help the unfortunate through an organization which I hope we have pointed out tonight, spends its money wisely, judiciously, prudently and carefully in a manner which we think God expects of us," the Archbishop told guests.



VOL. XV NO. 48 15c FEBRUARY 15, 1974

WINTER VISITORS will have an opportunity to contribute to the ABCD this Sunday when a special collection will be taken up in churches and chapels of the Archdiocese.

All final returns are due in the ABCD office at the Chancery on Wednesday, March 6. A general report will be made March 13 during dinner with Archbishop Carroll at St. Mary Cathedral school cafeteria.

Pastors, assistant pastors, regional chairmen and all past general chairmen are expected to attend.



. . . At Three ABCD-Supported Facilities

Catholic schools to emphasize 'the difference'

See editorial, Pg. 6

WASHINGTON — The theme of the 1974 Catholic Schools Week, set for Feb. 17-23, is "Catholic Schools, Different Where It Counts — Message, Community, Service."

The theme is drawn from the 1972 pastoral message of the U.S. bishops on education, "To Teach as Jesus Did," in which they reaffirmed their conviction that "Catholic schools which realize the three-fold purpose of Christian education — to teach doctrine, to build community, and to serve — are the most effective means available to the Church for the education of children and young people . . ."

FATHER JOHN VEREB, associate superintendent of Archdiocesan schools, said the Archdiocese was not planning an area-wide observance of the week but was encouraging the individual schools to mark the event with their own plans, such as inviting the parents in to see the schools in operation.

"It would seem to me," Father Vereb said, "that we have to find opportunities not only to inform the public at large as to what we are doing in our Catholic schools and the values we are teaching, but also make our students become aware of the benefits they are

**DIFFERENT
WHERE IT COUNTS:
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and SERVICE
CATHOLIC
SCHOOLS WEEK!
FEBRUARY 17-23**

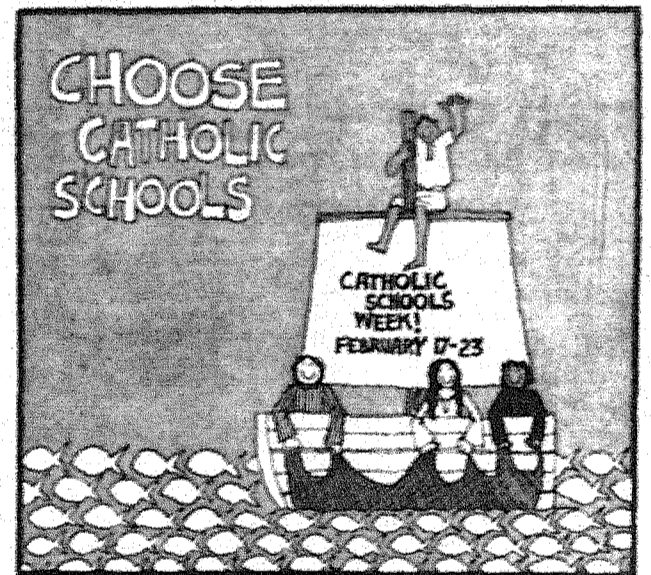
sharing through the sacrifice of their parents in attending one of our Catholic schools

"The best way to have the public at large learn to appreciate the contribution our Catholic schools make to the good of our society is simply say to them 'Come and see'."

The 1974 Catholic Schools Week is the second such annual observance. It is jointly sponsored by the National Catholic Educational Association (NCEA) and the U.S. Catholic Conference (USCC).

THE GOALS of the observance, Dr. Edward R. D'Alessio, director of the USCC's Elementary and Secondary Education Division, explained, are "to tell the public in general and the Catholic community in

(Continued on page 22)



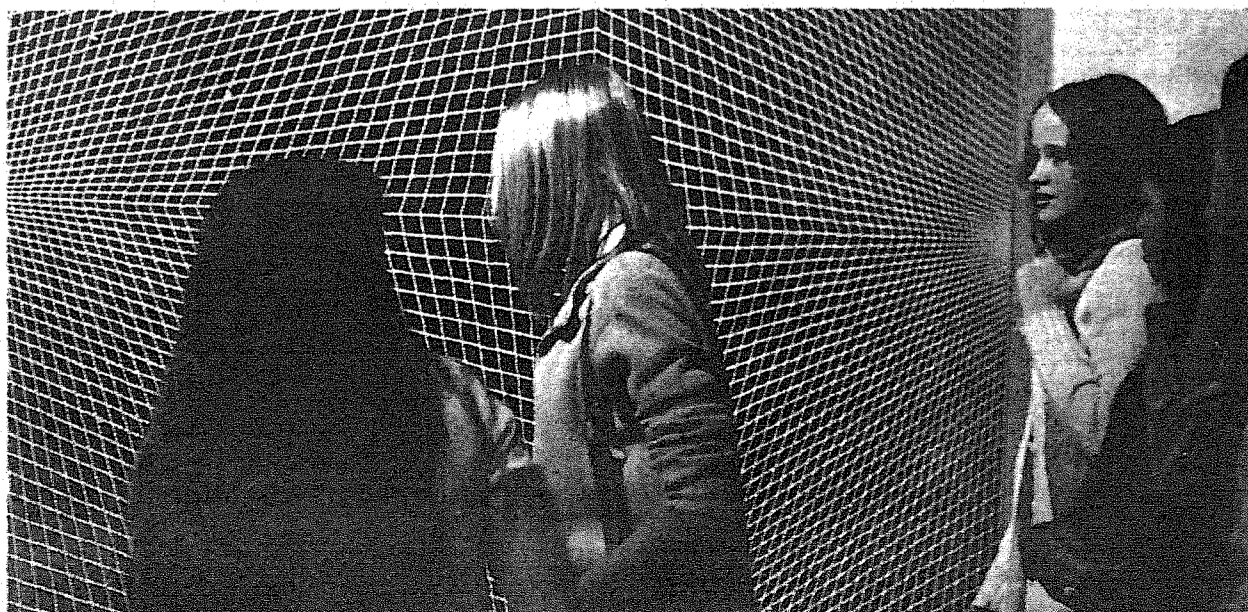
St. Mary's Hospital to break ground

WEST PALM BEACH — Ground-breaking ceremonies for the first of four phases of expansion for St. Mary's Hospital will take place Sunday, Feb. 17, at 3 p.m.

Archbishop Coleman F. Carroll is scheduled to break ground at the hospital, administered by the Sisters of St. Francis of Allegany, N.Y. Rep. Paul Rogers of the Ninth Congressional District, West Palm Beach, will be the keynote speaker at the ceremonies.

A new lobby, admitting office, mechanical equipment room, and physical therapy and inhalation therapy departments, as well as 40 patient rooms on two floors, are planned for the new structure.

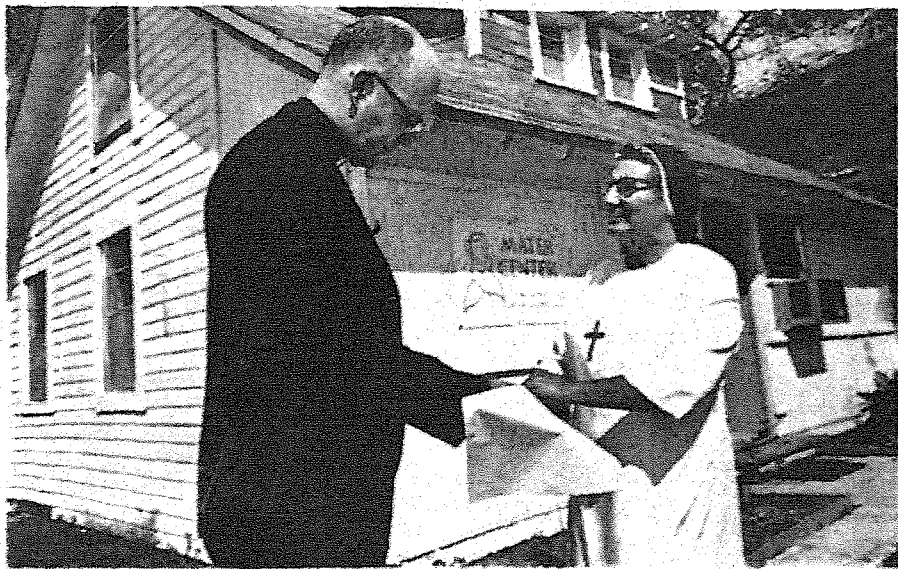
The \$4 million first phase of expansion will include 50,800 square feet of new construction and 2,700 square feet of remodeling.



FASCINATED by the optical illusion presented by Academy visit Lowe Art Museum as part of their week-long "school without walls". (See p. 19).

THE VOICE

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



Discussing plans for Centro Mater recently are Sister Margarita Miranda, R.S.C.J., director, and Msgr. John Nevins, Archdiocesan Director of Catholic Charities. Inside the building are volunteer women and students giving time to the facility's various programs.

'Centro Mater' wins acclaim from Jaycees

CENTRO MATER, a youth center which receives support from the Arch-Bishop's Charities Drive in the Spanish section of Miami, has been named one of the country's most outstanding self-help programs by the U.S. Jaycee Foundation.

Centro Mater, under the direction of Sister Margarita Miranda, R.S.C.J., gives the youth of the Little Havana section a place to go for youth activities, recreation and day-care for the little ones and more mature activities for the older youth, such as classes in guitar, yoga, art, music, typing, field trips and other things of interest to youth.

SISTER MIRANDA, a Cuban exile, came to Miami in 1968 and went door-to-door organizing help to get a youth center started. When the land was lent her with one condemned small building on it, Centro became the only "park" for youth in the Cuban section and filled a great need. It is now ABCD-supported.

Fla. legislator asks tax soak big families

TALLAHASSEE — A new concept in population control is being introduced in the Florida legislature through a pre-filed memorial to the United States Congress asking that income tax laws be changed to encourage smaller families.

C. Fred Jones of Auburn-dale has pre-filed the memorial.

The memorial proposed by Rep. Jones recommends that the present deduction-for-dependents feature of the Internal Revenue Code be modified so that taxpayers claiming three children will be entitled to only the deductible amount that those claiming one child are entitled to; that those claiming four children be entitled to only the amount that those claiming no children are entitled to; and that for each child claimed as a deduction in excess of four a surtax in an amount equal to the tax on an additional \$750 taxable income be charged.

Through Sister's organizing efforts the center also brought Cubans of all backgrounds together.

"This is one of the things that is important about Centro Mater," she says. "The women from the middle and upper classes come here and give their time to help others and this brings the different classes together and makes the whole community better."

She was described as "the nun who gets things done" last year when the Dade County Commission named her Outstanding Citizen of the Year.

Susan Davis of the Jaycees' Project Uplift wrote Sister Miranda:

"YOU WERE chosen as a part of a four-month nationwide study... entries came from over 900 self-help programs, many pointing the way to new kinds of community-initiated, community-

run activities and illustrative of what people themselves can do."

"The final selection was a difficult one. However, the Board of Review, research analysts and Project Uplift staff were impressed with your initiative and success in bringing positive change to the low income community you serve."

"It is the belief of Project Uplift that if this kind of innovative program can be brought to other economically and socially isolated communities, the devastating effects of poverty may be more readily overcome."

"On behalf of the U.S. Jaycee Foundation, I congratulate Centro Mater and hope that through the recognition of your success other low income communities may benefit from your experiences."

Washington: would today shock him?

By JOHN J. WARD

As the nation prepares to celebrate the birthday of George Washington, it might be helpful to consider how our first president would react to the progress and morality of modern America.

Certainly, Washington would be proud of the great economic, social, and scientific advances which have made the United States the leading nation of the world. And surely he would marvel at the magnificent medical facilities which are a blessing to us all.

In other respects, however, it seems likely that Washington would be disappointed, even dismayed, by changes in the United States.

WE are told that during his life (1732-1799), Washington usually ignored his birthday

values which Washington respected so much.

The Supreme Court decisions, such as the ones restricting prayer and Bible-reading in public schools, doubtless would have mystified not only Washington but other Founding Fathers as well. The Lord's Prayer banned in schools? What sort of country is this?

Perhaps the abortion ruling would have been considered particularly tragic by Washington, who died without children. How much he would have given for even one of the millions of children now doomed by the Supreme Court!

Of course, Washington might be judged a prude by today's court-imposed standards. At age 16, he wrote down such old-fashioned rules of



behavior as "Honor and obey your parents, though they be poor" and "Speak not injurious words, neither in jest nor in earnest."

On the other hand, maybe it would be helpful for today's Americans to reconsider the traditional values of George Washington and the deeply religious men who founded our nation. Perhaps they made more sense than today's men on the Supreme Court who seem to me more interested in legalistic nit-picking than in balanced justice.

Perhaps our first President wouldn't care to celebrate this year, either, in view of recent trends in American morality, such as the U.S. Supreme Court's abortion ruling of Jan. 22, 1973.

THIS court decision — allowing a woman to have her unborn child destroyed for any reason, or no reason — is only the latest in a depressing series of rulings which have undermined the traditional

Liturgical music commission sponsors organists' clinic

A technique and repertoire session for organists sponsored by Liturgical Music Commission of the Archdiocese of Miami begins at 7 p.m., Wednesday, Feb. 20 at St. Kieran Church, 1517 Brickell Ave.

Robert Fulton, director of music at the Cathedral of St. Mary will be the clinician during the sessions scheduled to conclude at 9:30 p.m.

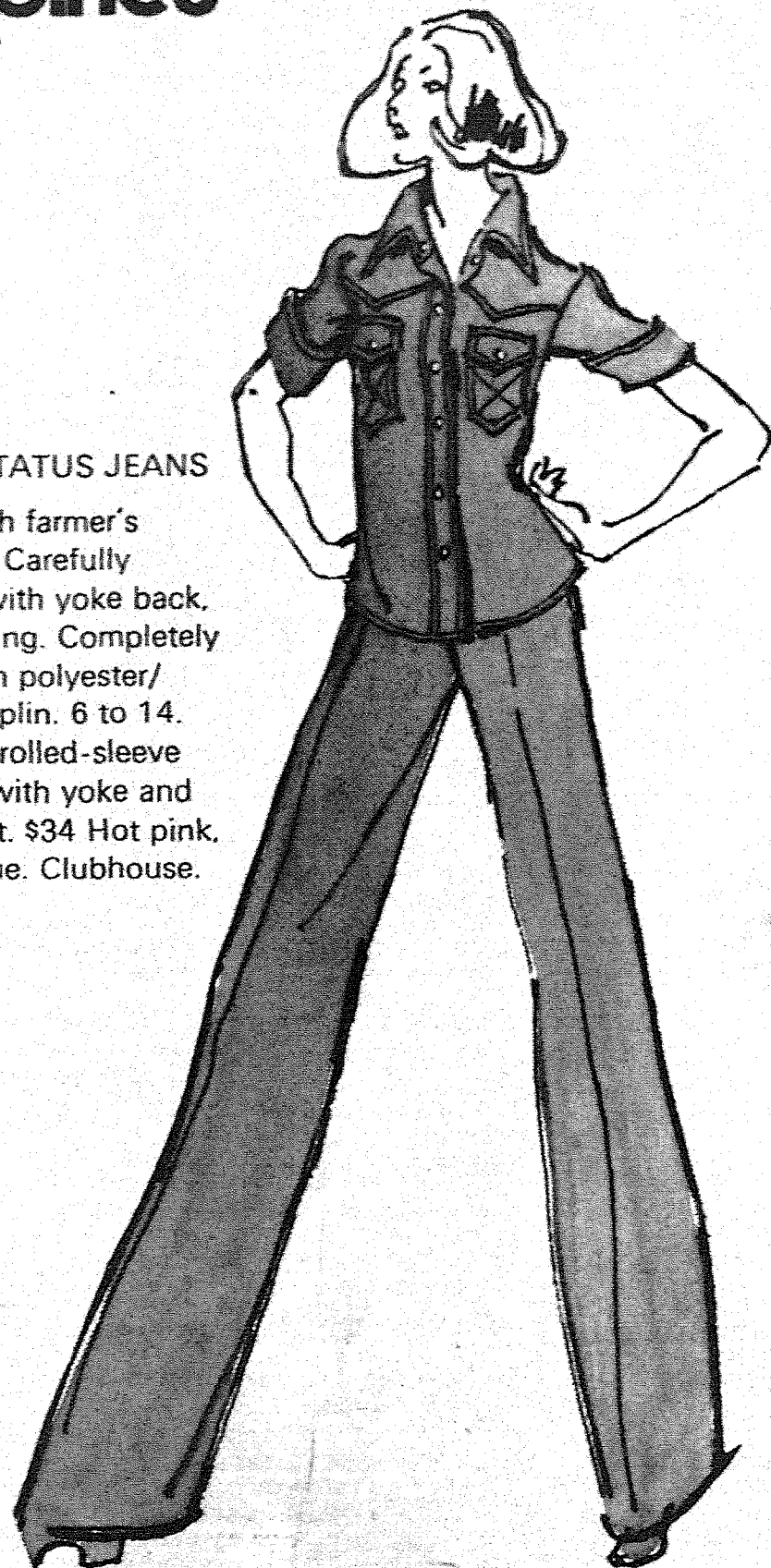
Additional information may be obtained by contacting Sister Joyce LaVoy, O.P., chairman, at 757-6241.

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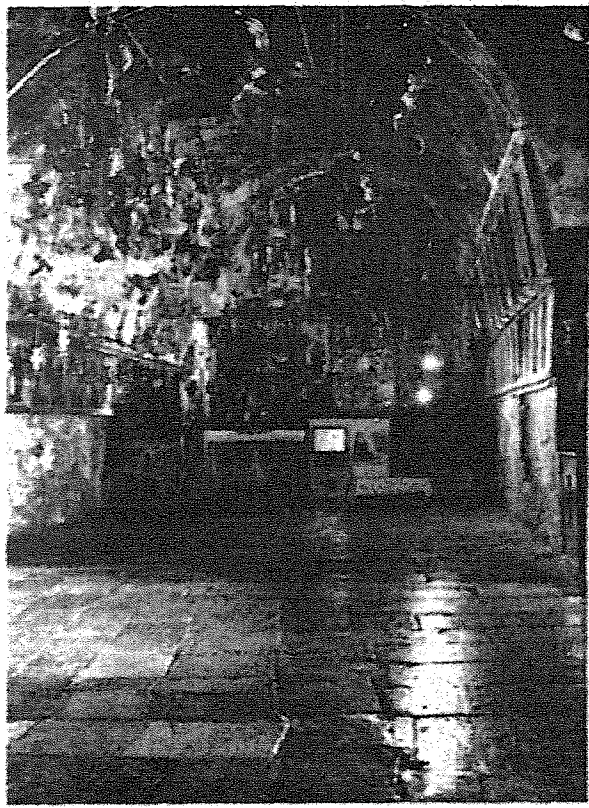
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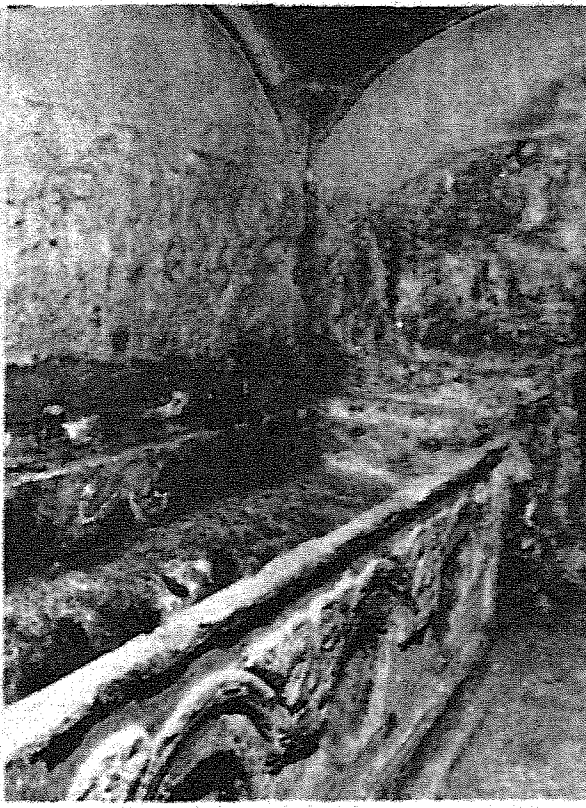
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Deep below street level in Jerusalem is the church of the Tomb of Mary (left) with its doorway to the shrine in the center. The shrine (right) contains the



bench-like rock in which Mary was placed after her death, according to tradition. New discoveries in the tomb were made after a flood in 1972.

Confession guidelines now involve the subject of sins against justice

By FATHER LEO E. MCFADDEN

VATICAN CITY — (NC) — Sins against justice and the community aspects of Penance are among the highlights in the Vatican's new rite for the sacrament, according to Msgr. Gilberto Agustoni, who introduced the new rite at a press conference here.

Sins against justice, such as not paying taxes or not paying a just wage to employees, are now to be part of the examination of conscience, said Msgr. Agustoni, who is a consultant of the Congregation for Divine Worship, which deals with liturgical matters.

THE NEW Vatican document on Penance, in offering some questions for an examination of conscience regarding sins of injustice, asks:

"Have I 'used' my friends or neighbors for my own ends?"

"Do I share my goods with the poor?"

"Do I pray for peace and that justice will prevail?"

"Do I care for the good and prosperity of the community in which I live? . . . Do I pay my taxes? . . .

"In my work or in my office, am I just, industrious, honest?"

"Do I pay my employees a just wage and honor my contracts and promises?"

Msgr. Agustoni said those questions are guidelines for a priest preparing for a communal act of penance provided for in the document, but that they should also be subject matter for an individual's private confession.

Personal confession of an individual's mortal sins to a priest is still mandatory, the monsignor said, even though general absolution may be granted by a priest in an extreme circumstance where it would be practically impossible to hear everyone's confession.

Msgr. Agustoni explained that private confession, though it remains basically the same as in the past, is enriched in the new rite by:

* A new form of absolution that emphasizes the love of God.

* Optional Scripture readings on forgiveness.

* An invitation to the penitent to praise the generosity of God after absolution.

He said also that use of the "confessional box," which in the past guaranteed a certain anonymity, will not be abandoned in those societies or cultures in which bishops decide it is still necessary.

EXPLAINING that the new document on Penance speaks of the "place" of individual confession rather than the confessional box, the monsignor said:

"The manner in which a person confesses to a priest will vary from nation to nation, depending on each nation's customs, views and uses. Many nations will prefer face-to-face confession in a room with chairs. However, it is clear to me that in a nation where the bishops' Conference says nothing about a room, the confessional will remain."

The community penitential service described in the document involves traditional private confession to a priest in addition to a community atonement for sin, beginning with readings from Scripture or a homily on Penance and concluding with a general blessing and exultation that God has forgiven.

"This is a total enrichment of the idea of forgiveness," Msgr. Agustoni said, "because, as the document points, sin is against God and also against the community. When God forgives, the community should rejoice."

He said that the community penitential services may vary according to the liturgical period of the year and different age groups, particularly for children.

The new formula for absolution, the monsignor said, is one of "exceptional depth, though remaining simple," and signifies the role of "God, the Father, His Son, the Holy Spirit, the Church and priest in accompanying the penitent back to the Mystical Body."

BASICALLY, the priest has been saying: "I forgive you your sins in the name of the Father, Son and Holy Spirit."

The new document has the priest proclaiming, according to an unofficial translation:

"May God the Father of mercy, who through the death and Resurrection of His Son reconciled the world to Himself and poured forth the Holy Spirit for the remission of sins, through the ministry of the Church grant you indulgence and peace."

"And I absolve you from your sins in the name of the Father, Son and Holy Spirit. Amen."

This, the monsignor said, "shows the interest of the Church and the Church's minister in the act of reconciliation of the individual with God."

The priest is provided with optional Scripture readings before the confession of sins and the penitent may read or recite prayers in praise of a forgiving God.

According to Msgr. Agustoni, the penitent will be prompted to sincerity and sorrow by the readings and be given the opportunity "to praise his Father for forgiveness."

The Latin version of the document comes into effect immediately. Vernacular versions must await their respective translations by bishops' conferences and approval of those translations by the Vatican.

Mindszenty change

Vatican says Pope made the decision

VATICAN CITY — (NC) Feb. 7 denying reports that he had voluntarily resigned from office. The cardinal has been living in Vienna — after a short stay in Rome — since he left Hungary about two years ago.

Cardinal Mindszenty issued a statement in Vienna

people got the impression that there was a bilateral agreement about the decision. The cardinal did not retire either from his archbishopric or from his post as primate of Hungary. The decision came from the Holy See alone.

(From Vienna it was reported that the cardinal's private secretary, Msgr. Tibor Meszares, said: "The cardinal hopes the statement will be read in the press by the Holy See.")

THAT it was read at the Vatican became apparent Feb. 8, when Vatican press spokesman Federico Alessandrini read a comment on the cardinal's statement and then distributed printed copies of it.

Alessandrini confirmed

that the cardinal was "exact" in saying that he had not resigned voluntarily and that the responsibility rested with Pope Paul. As the verbal statement declared:

"It is exact, and the communicate made public the same day (Feb. 5) does not conceal it, that the Pope, after having expressed with confidence his thoughts to the venerated archbishop through a repeated exchange of personal letters, did not wish to burden the soul of that archbishop with a decision which he himself (Mindszenty) did not feel able to make and which His Holiness, following prolonged, mature and serious reflection, judged in conscience to be a power and duty to assume himself."

Vatican, Poles act for better relations

VATICAN CITY — (NC) Agreement to continue negotiations to bring about better relations between Church and state has been reached at Warsaw by representatives of the Polish communist regime and a top Vatican diplomat.

The Vatican published Feb. 7 the text of a joint communique agreed on in Warsaw on the conclusion of a four-day visit by Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church.

Archbishop Casaroli, who is frequently referred to as the Vatican's minister of foreign affairs, is a specialist in negotiations with Eastern European countries. His presence in Warsaw, together with a group of Vatican officials, followed a visit last November by Polish Minister of Foreign Affairs Stefan Olszowski to the Vatican.

THE JOINT communique described the archbishop's visit with the Polish officials as taking place in an "open and cordial atmosphere." The two parties, according to the communique, discussed general problems of world peace and had a useful exchange of their respective points of view on the Conference for European Security and Cooperation.

"The Polish government expressed to the Holy See its

esteem for its efforts and proofs of good will, seeking to consolidate (support) of the peaceful coexistence of peoples and of justice in international relations," the communique stated. It added:

"The delegation of the Holy See expressed its appreciation to the Polish government for the constructive contribution of the Polish People's Republic toward normalization of relations in Europe and in favor of world peace."

THE communique stated that the "principal problems concerning the religious situation in Poland and the normalization of relations between the state and the Church were the object of particularly deep discussions."

"The government of the Polish People's Republic confirmed for its part the desire to continue the discussions with the Holy See as well as with the Polish bishops. The Holy See expressed interest in continuation of dialogue with the Polish People's Republic and the conviction of the usefulness of reciprocal contacts between church and state."

The communique ended by noting that both sides have agreed to examine the possibility of establishing "permanent contacts" to further negotiations and to have further talks in Rome at a date still to be decided on.

'Stand, be counted on abortion issue'

PHILADELPHIA — (NC) — Sen. James Buckley of New York admitted here that his mail in only "slightly in favor" of his proposed constitutional amendment to protect the lives of unborn infants, but declared that elected representatives now should "stand up and be counted" on this issue.

REFERRING to the 1973 Supreme Court abortion decision as "sloppy in its craftsmanship and ignorant of its science," Sen. Buckley said the seven justices who denied that unborn infants were persons entitled to constitutional protection "went athwart the clear intent of the framers of the 14th amendment."

The Conservative-Republican Buckley told a fund-raising dinner for the National Right to Life Committee recently that he is convinced that the "majority of Americans do not want abortion on demand."

"Let us not deceive ourselves," the senator said. "What is called the 'abortion issue' transcends those evils associated with abortion. We are indeed concerned with the moral fibre of the country."

HE referred to the "new medical ethic" in which "the dignity and sanctity of the person is sacrificed upon the altar of public utility."

He cited examples of physicians who claim that some babies have "deformities non-compatible with human life" and that physicians should make life-death decisions for such infants by either granting or refusing life-sustaining treatment.

"Two or three years is a relatively short period of time when it comes to amending the Constitution," he said, but he pointed out that the mass destruction of innocent human life goes on while the amendment process works slowly.

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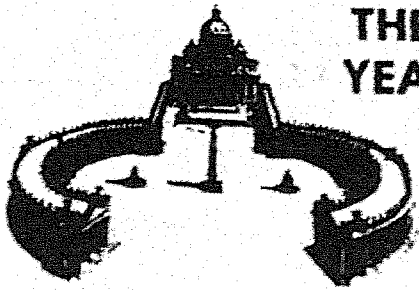
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THE HOLY YEAR — '75

Holy Year gains emphasis by the Jubilee Indulgence

Visiting millions to tax Rome in the Holy Year

By JAMES C. O'NEILL

VATICAN CITY — (NC) — An estimated six million pilgrims will come to Rome in 1975 to take part in the last scheduled Holy Year of the 20th century.

Concrete plans for the transportation, feeding and housing of the jubilee year pilgrims have yet to be disclosed by the committees that have been set up by Church, the city of Rome and the Italian government. But considering that the million expected as pilgrims are in addition to the other millions of visitors who pass through the Eternal City in an average year, time is getting short.

THE city council of Rome has authorized the spending of approximately \$70 million for city improvements to be finished by 1975. Those plans, most of them long overdue because the city government is heavily in debt, include improving existing sewage systems, building additional sewage treating plants, replacement of shantytowns on the city's outskirts, beautifying parks and providing more adequate public transportation.

IN THE past, it had been customary for the Popes to extend the privileges of the Holy Year, normally observed at 25-year intervals, to the dioceses after the end of the official celebrations in Rome. The switch, which Pope Paul deliberately called for so as to better prepare the Church as a whole for the events of 1975, left most dioceses, including Rome, at the starting post.

While the first phase of the Holy Year began officially on Pentecost, 1973, the diocese of Rome, led by Pope Paul, marked its beginning only in October. In the United States it was initiated on the first Sunday of Advent.

As a result, the 30-man central committee at the Vatican spent a good part of last year getting organized for the local celebrations and could only begin planning for the Roman "phase two" in the most general way.

At this time, Church authorities are concentrating on how to avoid gross commercialization of the religious event. Admittedly Holy Year 1975 should prove an economic boon to Rome and to Italy. Nevertheless, the Vatican's committee and other Church organizations are on the alert to guard against exploitation of pilgrims, a factor which has been more or less constant since the first Holy Year was called in 1300.

LOGISTICALLY, the Holy Year poses enormous problems for Rome. A city of more than two million population, most of whom arrived only in the post-World War II years, Rome today is faced with a chaotic traffic problem, is bedeviled by inflation and lacks any real, coordinated urban planning.

To cope with the thousands of pilgrims expected to flow daily into the city, the city council has ordered 440 new buses and is expected to double that order before the year is out. But that answers only part of the

transportation problem.

A new runway at Rome's Leonardo da Vinci international airport at Fiumicino is expected to be completed by 1975, and the airport has already been enlarged. But even today the facilities of the airport and its transportation system are overloaded.

THE incalculable elements in the still foggy picture of Holy Year 1975 include such disparate considerations as the long-term effects of the oil and energy crisis and the world economic picture a year from now. Still another, and perhaps more serious, incalculable element is framed in the question: are the planners right in counting on the arrival of six million pilgrims?

Officials of the Vatican central committee tend to agree with the figure of six million, which has been advanced publicly by Eduardo Refice, director of the Rome regional tourism office. Yet, many Vatican observers are doubtful of the attraction of a Holy Year so late in the 20th century. Pope Paul himself spoke of this doubt when he announced the Holy Year, saying:

"We have asked ourselves if such a tradition should be continued in our times, which are so different from times gone by and so conditioned both by the style of religion given to ecclesial life by the recent council and by the practical lack of interest of many parts of the modern world in the ritual expression of other centuries."

By setting the goals of the Holy Year as those of renewal and reconciliation, Pope Paul said he believes that he is making the ancient traditional event relevant to modern times.

Following is one of a series of commentaries on the Jubilee Indulgence, prepared by members of the Archdiocese of Miami Coordinating Committee for the observance of the Holy Year.

The Jubilee Indulgence is a plenary indulgence. The word "jubilee" is emphasized, not at the expense of "plenary," but simply to give greater emphasis to this Holy Year as being one of those extraordinary occasions when, despite man's disinclination to hear, the Church stands forth "to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (cf. Lk 4: 18-19).

WE are a pilgrim people, and this will become particularly apparent throughout the 24 months of the Holy Year which lie ahead. While the focal point of our energies is, in the ultimate sense, the long range goal of being directed toward fulfillment in Christ, we have immediate goals, in keeping with the primary purpose of Holy Year, which can and should be realized. It is in the realizing of these immediate goals that we move closer to a particular kind of spiritual disposition which makes us receptive to the Jubilee Indul-

gence.

The goals are realized through pilgrimages to locally designated churches and (or) the Cathedral of the Archdiocese itself. For some this will be sufficient, and in fact it is. For others, however, 1975 will pose opportunities for pilgrimages to Rome to give more dramatic testimony to the universal character of the celebration of the Holy Year.

THE manner of pilgrimage, whether confined to the local church or extended to include Rome, is purely optional. The sign value of either or both is the important consideration. The pilgrim signifies his desire to be more fully identified with the mission of the Church: the Church as a sign of her divine mercy graciously assents.

CONDITIONS

What are the necessary conditions to obtain the plenary (Jubilee) indulgence?

Participation in a community celebration arranged by the Bishop on the occasion of the pilgrimage in

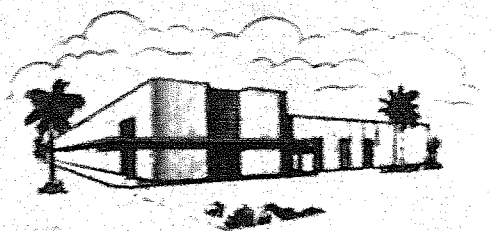
the Cathedral and (or) churches fixed by him. It may be a Mass or a Scripture Service; or a pause for reflection and prayer that special groups will make in these predetermined places.

IT IS important to recognize in the setting of the local pilgrimage itself that the fundamental term of relationship with God remains the human person, called to respond sincerely — also from the group and by means of the group — to God's call. For this very reason also, those who are prevented by illness or any other grave cause from taking part in the pilgrimage, but are spiritually joined to it with their prayers and the offering of their suffering can, if they have the intention, receive the "gift" of the plenary (Jubilee) indulgence.

It should be emphasized that, in addition to the above, one must avail himself of the Sacraments of Penance and Holy Eucharist and pray for the intentions of the Pope and the Bishops of the world to be receptive to the plenary (Jubilee) indulgence.

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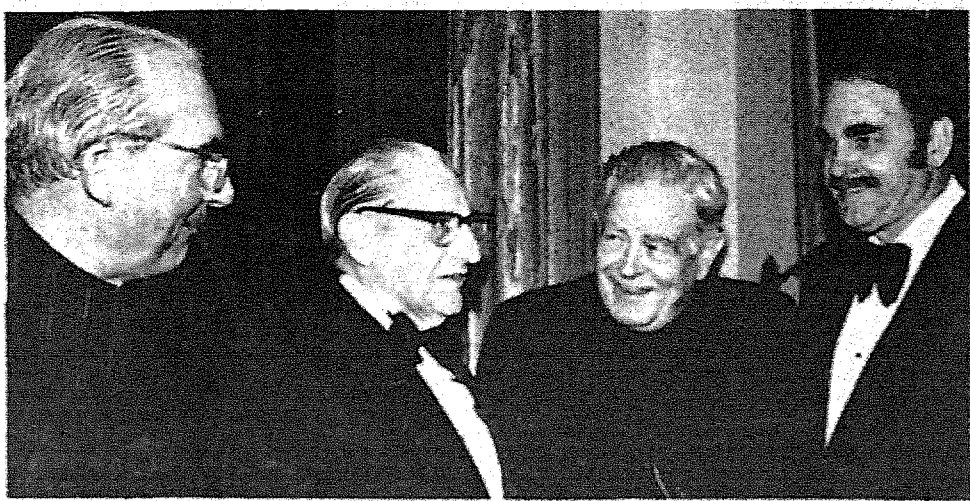
- Coral Gables 4600 S.W. 8th Street
- Bird Road 9300 S.W. 40th Street
- Tracy-Van Orsdel 2046 West Flagler
- Gratigny Road 770 N.W. 119 Street
- Hialeah-M. Springs 2045 E. 4 Avenue
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MEETING in Palm Beach for the last in the series of ABCD regional dinners were Archbishop Coleman F. Carroll, Msgr. John O'Dowd, left, Archdiocesan Coordinator; and Charles Keilstadt and Alberto Alejandro, general chairmen.

At Palm Beach
Many respond to ABCD appeal



AMONG GUESTS at regional dinner at the Hotel Breakers were Alex Rey and Monroe Dixon shown talking with Auxiliary Bishop Rene H. Gracida.

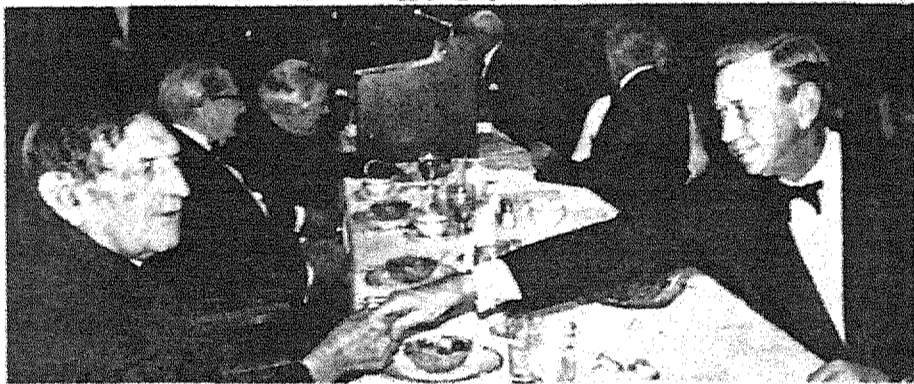


PALM BEACH County residents present included James Peterson, Mr. and Mrs. Sam Rosenstock and Mrs. John Clifford.

CONGRATULATIONS were extended to Msgr. John Delaney, by Philip O'Connell during dinner also attended by Mrs. Jorge Manas, left; and Mr. and Mrs. Andy LaRusso.



RIVIERA BEACH pastor, Father Martin Cassidy, St. Francis of Assisi Church, greets Mr. and Mrs. George Ferrel and Mrs. David Troendle.



FAMILIAR FIGURE in Palm Beach County, Msgr. J. P. O'Mahoney, P.A., pastor emeritus of St. Edward Church, welcomes Clarence Deger to dinner which attracted hundreds of interested guests.



1974 ABCD was discussed by John Clifford, and Mr. and Mrs. Daniel J. Wellehan during the dinner where guests heard the needs of all age groups outlined in detail.



CO-CHAIRMAN Joe Robbie of Miami was among speakers who greeted Palm Beach Countians.



MIAMI'S ARCHBISHOP Coleman F. Carroll welcomes Msgr. Bernard McGrehan, a regional coordinator; and Thomas Yeager.



ST. VINCENT FERRER parish pastor from Delray Beach, Father John Skehan chats with Mrs. Edwin Britton and Mrs. A. P. Engelhart.



PROMINENT Palm Beachite, Mrs. Joseph Kennedy, is welcomed by ABCD leader, Alberto Alejandro.

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Catholic Schools Week: let us give thanks for their great help to us

There is a difference.

There is bound to be a difference in schools staffed by people who have dedicated their lives to the ideal that children are creatures with a destiny that transcends math and spelling.

So with next week being National Catholic Schools Week it is a good time to consider what Catholic schools really achieve and what they mean in our lives.

Part of what our schools achieve probably can be seen and observed: while part must be taken on faith.

Academically, Catholic schools have been noted for their excellence.

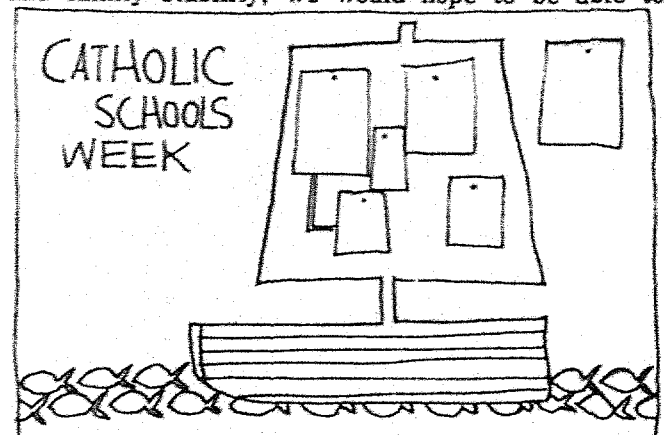
And from a practical standpoint, the parochial schools are blessed with less of the violence and social conflict than some of the public schools. That is partly because, being private, they are not quite the focal point of all society's various conflicts that the public schools naturally are, so our schools' discipline is easier to enforce.

THIS doesn't mean the Catholic Schools don't have their problems with student conflicts, drugs, human frailties of teachers and, of course, the particularly difficult increasing financial burden of going it alone without Federal or State help.

But, on the whole, our schools are making a "Difference Where It Counts — Message, Community, Service," the theme of this year's School Week which was taken from the 1972 pastoral message of the U.S. bishops on education.

One recent sociological study at the University of Chicago showed that people who have been through the Catholic educational system are more likely to be happy and to have fewer divorces and other social problems than Catholics who did not attend parochial schools.

These are some of the benefits, mental well-being and family stability, we would hope to be able to



measure as a result of an educational system imbued with spiritual values.

That's the part we can observe.

But the part that must be taken on faith must be a deeper, more subtle effect on the soul and on the long-term health of the Church itself.

FOR there must be a difference, too, on lives shaped in their formative years in classes that begin and end with prayer, in classes that inform the child that he is a child of God, an entity of love, in school weeks that include at least one Mass and Rosary, in a system where all learning is surrounded by an atmosphere of values and meaning beyond the mere answer to a math problem.

The Catholic schools convey to the student that what he learns and does is all part of a general scheme of existence that makes his life important and worth living right. Of course, this may not be very effective where the student's home life does not reflect the same values as the school.

But surely every student who goes through the Catholic school system is touched in some way for the better. Perhaps this is one of those blessings we do not really appreciate unless we didn't have it.



THE BEAUTY of the setting sun shining through South Florida fields stands in stark contrast to the tragic death of a toddler who fell into an open, unguarded well in a "u-pick-em" field last week. The tragedy emphasized the need for safety measures on farm lands, for both farm workers and "week-end pickers."

'Exorcist,' whatever its faults, reminds world the devil exists

By MSGR. JAMES J. WALSH

It has often been said that the major victory the devil gained was to help people believe he did not exist. Despite all the undesirable side effects of the movie, "The Exorcist," — and apparently much harm — and mischief can be done by it to certain people, — the long-range good effect may be a revival of belief in the one whom Christ called the Prince of Darkness.

If a Catholic is bewildered by what we are supposed to believe about the devil, you can't go to a better source concerning Satan than Pope Paul VI. Those who are shaping their ideas on this extremely important topic by movie reviews or weekly news magazines or even by some cloud-high theologians can save themselves trouble and perhaps some grief, if they listen carefully to the words of Pope Paul spoken less than a year and a half ago to a general audience in Rome.

HERE are some excerpts from that talk: "What are the greatest needs of the Church today? Do not let our answer surprise you as being over simple or even superstitious and unreal: one of the greatest needs is defense from that evil which is called the devil."



MSGR. JAMES J. WALSH

The Pope went on to stress that we find sin, the "perversion of human freedom and the deep cause of death because it is separation from God, the source of life."

NOTICE the words that follow: "And then, in its turn, the occasion and effect of an intervention in us and in our world of an obscure agent, the devil. Evil is not merely a lack of something, but an effective agent, a living spiritual being, perverted and perverting. A terrible reality. Mysterious and frightening."

Is the Holy Father merely theorizing about gremlins and goblins who create mischief and make things go wrong. What he says in this following sentence should put to flight any Christian's attempt to laugh off the devil as the creation of an illiterate, superstitious society of long ago or to credit fable tellers with its origin.

"It is contrary to the teaching of the Bible and the Church to refuse to recognize the existence of such a reality or to regard it as a principle in itself which does not draw its origin from God, like every other creature; or to explain it as a pseudo-reality, a conceptual and fanciful personification of the unknown causes of our misfortunes. The problem of evil . . . is the greatest difficulty for our religious understanding of the cosmos."

No one could accuse Pope Paul of double talk here. He is speaking as plainly as he can.

HE WENT a step forward in clarification of the situation we find ourselves in. "Here, then is the importance of the recognition of evil for our correct Christian understanding of the world, life and salvation." He mentions the three-fold temptation of Jesus, "the many episodes of the gospel in which the devil crosses the path of the Lord and figures in His teaching. And how could we forget that Christ, referring three times to the devil, as his adversary, calls him 'prince of this world'?"

He reminds us that many passages in the New Testament make similar references. St. Paul "warns us of the struggle in the dark that we Christians must wage, not only against one devil only, but against many of them."

"That it is not a question of one devil, but of many, is indicated by various passages in the Gospels. But the principal one is Satan, which means the adversary, the enemy, and with him many, all creatures of God, but fallen, because of their rebellion and damnation; a whole mysterious world, upset by an unhappy drama, of which we know very little."

The Holy Father said much more, for which we not have space, but this one last comment of his is of great significance. "The devil is at the origin of the first misfortune of mankind; he was the cunning and fatal tempter of the first sin, original sin. From that fall of Adam, the devil acquired a certain dominion over man, from which only Christ's redemption can save us . . . So we know that this dark and disturbing spirit really exists and that he still acts with treacherous cunning . . ."

The Truth of the Matter

Pope Paul went on to describe, first, all that is good and beautiful in the world. "The picture of creation we are invited to contemplate with overall realism is really very beautiful." He spoke of the dramatic history of humanity, the history of redemption, "with its wonderful treasures of revelation, prophecy, holiness, life raised to a supernatural level, eternal promises. If we look at this picture in the right way, we cannot but remain enchanted."

But, then, there is the other side. "The ways in which things go wrong as regards our existence. Pain, death, wickedness, cruelty, sin — in a word, evil. Do we not see how much evil there is in the world? . . . in the kingdom of nature . . . among men . . . a dual conflicting law, one desiring good, the other directed to evil . . ."

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Archbishop of Miami

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Archdiocesan High Schools...

In the midst of rising costs, inflation, and all sorts of pressure on the dollar, one could easily fall for the temptation of the day, and agree with those who say: "We

cannot afford the Catholic Schools anymore."

At this stage of our national and religious history, however, the issue is more clearly crystalized if we ask ourselves the question: Can we Catholics — particularly Catholic parents, afford not to have our Catholic Schools? The answer to this question depends greatly on how we value Catholic education in relation to other values, — indeed how much we value our Catholicism and religious commitments in regard to the material, the immediate and the profitable.

How to make sense of life, how to motivate ourselves for sacrifices that are necessary ingredients of human existence and how to integrate religious truth and values with the rest of life is brought about in our Catholic Schools not only by their unique curriculum, but more importantly by a community of teachers and students who are expressing an integrated approach to learning and living in their private lives.

AS the American Bishops stated in their Pastoral letter: To Teach as Jesus Did in November, 1972: "More than any other program of education sponsored by the Church, the Catholic School has the opportunity and obligation to be unique, contemporary, and oriented to Christian service." And the Bishops continue: "The program of studies in a Catholic School reflects the importance which the school and the sponsoring community attach to Christian formation. Basic to this task is instruction which is authentic in doctrine and contemporary in presentation.

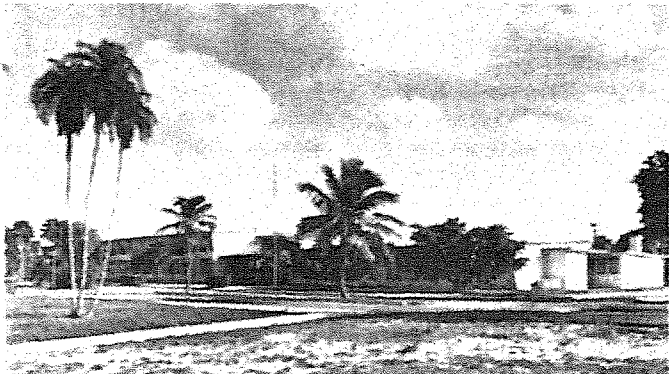
Admittedly, this is truly an ideal, but little is achieved without the proper ideals to strive for. Furthermore, Catholic Schools have realized and continue to realize this ideal, more successfully than it is sometimes acknowledged today by some critics.

Other schools have dedicated teachers, they teach values, but the needs of the spiritual dimensions of human nature are neglected either because they are forbidden to teach specific religious values to their students, or because they teach values with an objectionable rationale.

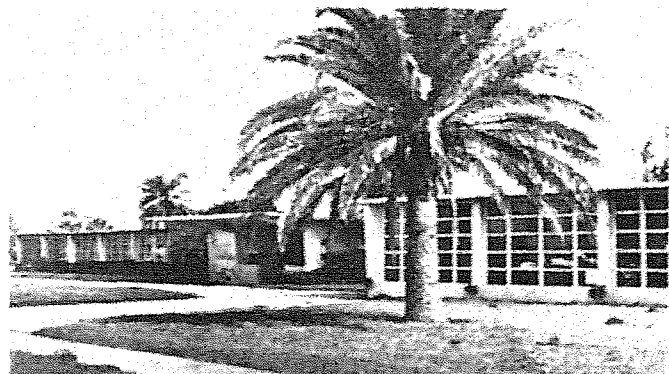
PERHAPS the words of Pope Pius XI, written some 40 years ago should give us still thought, to seek encouragement and look at the educational burden in the proper perspective: "Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough for the support and defense of their schools, and for the securing of laws that will do them justice."

We Catholics are confident of the ultimate success of our Catholic Schools because we are willing to make sacrifices, we value our educational responsibility toward our youngsters, we value our faith, and we trust not only in

ourselves but in Jesus Christ, who is the inspiration, the content and goal of Catholic education: "the way, the truth and the life."



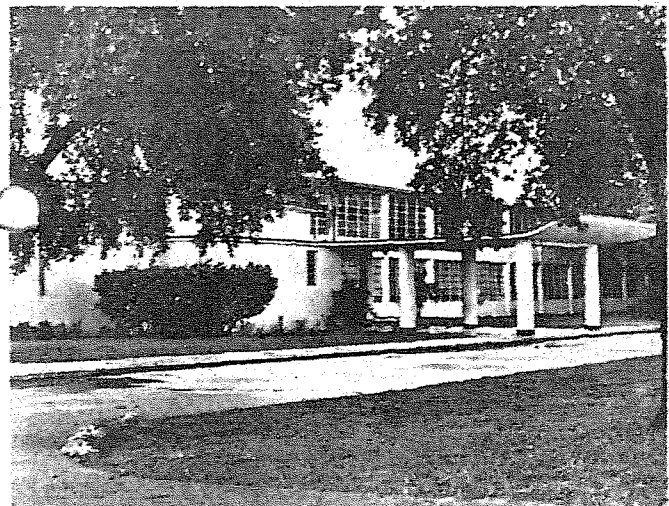
Archbishop Curley High School
300 NE 50 St., Miami, Fla. 33137
Enrollment: 520 boys and girls



St. Thomas Aquinas High School
2801 SW 12 St., Fort Lauderdale, Fla. 33312
Enrollment: 880 boys and girls



Madonna Academy
3600 SW 32 Boulevard, West Hollywood, Fla. 33023
Enrollment: 458 girls

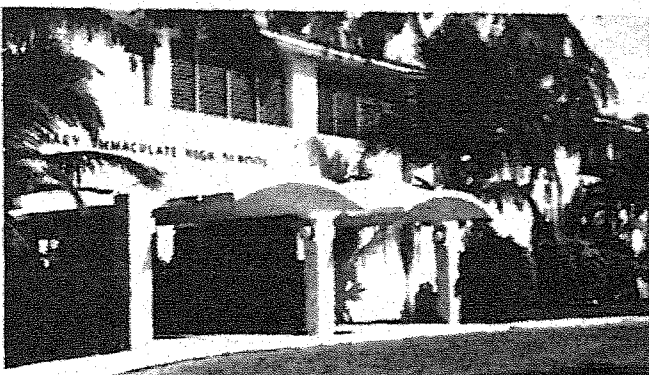


Notre Dame Academy
130 NE 62 St., Miami, Fla. 33138
Enrollment: 576 girls

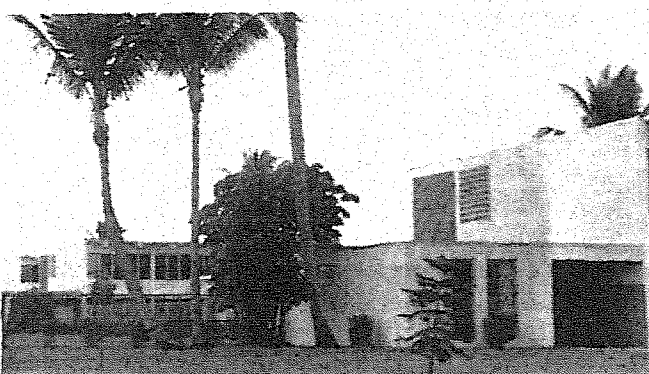
There are seven private Catholic schools in the Archdiocese, which set their entrance exam dates individually. They are:

CHAMINADE HIGH SCHOOL
500 Chaminade Drive, Hollywood, Fla. 33021.
Enrollment: 584 boys.

CHRISTOPHER COLUMBUS HIGH SCHOOL
3000 SW 87 Ave., Miami, Fla. 33165. Enrollment: 804 boys.

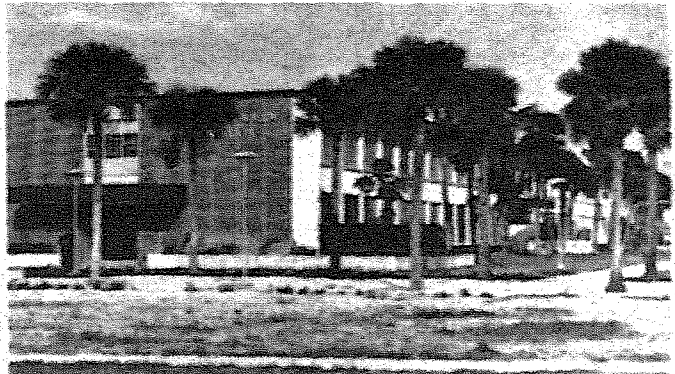


Mary Immaculate High School
700 Truman Ave., Key West, Fla. 33040
Enrollment: 307 boys and girls



Cardinal Gibbons High School
4601 Bayview Drive, Fort Lauderdale, Fla. 33308
Enrollment: 1,046 boys and girls

ACADEMY OF THE ASSUMPTION
1517 Brickell Ave., Miami, Fla. 33129. Enrollment: 181 girls.



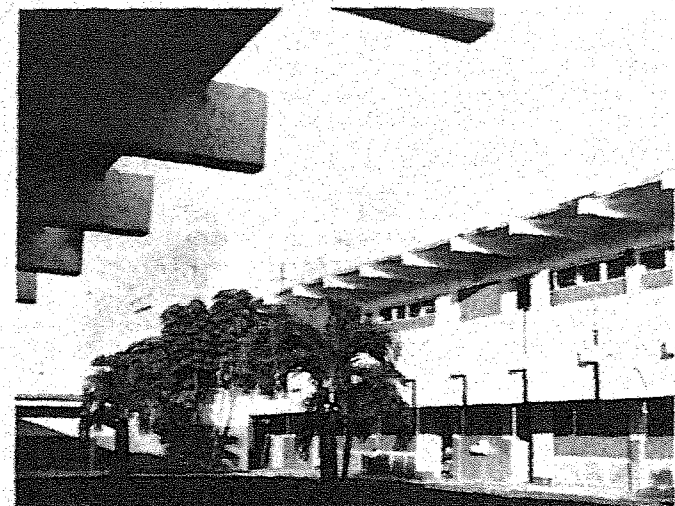
Cardinal Newman High School
512 Spencer Drive, West Palm Beach, Fla. 33401
Enrollment: 1,055 boys and girls



Our Lady of Lourdes Academy
5525 SW 84 St., Miami, Fla. 33143
Enrollment: 648 girls



Immaculata La-Salle High School
3601 S. Miami Ave., Miami, Fla. 33133
Enrollment: 850 boys and girls



Monsignor Pace High School
15600 NW 32 Ave., Opa Locka, Fla. 33054
Enrollment: 925 boys and girls

BELEN JESUIT PREP SCHOOL
824 SW 7 Ave., Miami, Fla. 33130. Enrollment: 290 boys.
CARROLLTON CONVENT OF THE SACRED HEART
3747 Main Highway, Coconut Grove, Fla. 33133. Enrollment: 178 girls.

ROSARIAN ACADEMY
807 N. Flagler Drive, West Palm Beach, Fla. 33401.
Enrollment: 160 girls.

...set entrance exams March 2

Around the Archdiocese

Palm Beach County

A social and recreational program for senior citizens has been inaugurated in Sacred Heart parish, Lake Worth. Those interested are welcome to attend the events in Madonna Hall from 1:30 p.m. to 4:30 p.m. Tuesdays through Fridays.

Sacred Heart Home and School Assn., Lake Worth, will sponsor a dance in Madonna Hall, 430 N. "M" St. at 8:30 p.m., Saturday, Feb. 23. Tickets are available by calling 967-8289.

Sacred Heart Guild, Lake Worth, will sponsor a Pot Luck supper at 7 p.m., Feb. 21 in Madonna Hall. Meat and beverages will be provided. Guests are requested to bring vegetables, salads, relish trays and desserts in addition to place settings.

Dade County

"Spaghetti Galore" will be served by the Ladies Guild of St. Jude Melkite Church at 7 p.m., Friday, Feb. 22 at 320 Palermo Ave., Coral Gables. Adults and children are welcome.

Epiphany Woman's Club will sponsor an "International Dinner" at 7 p.m., Saturday, Feb. 16 in the cafeteria. Guests are expected to bring a main dish containing from 10 to 12 servings. Reservations must be made by calling 666-3905.

Their annual Day of Reflection will be sponsored by St. Lawrence Council of Catholic Women on Sunday, Feb. 17 in the school cafeteria, 2200 NE 191 St., North Miami Beach. Sister Graciela, I.H.M. will lead the conferences.

A turkey dinner will highlight the St. Valentine's party which members of the Miami Catholic Singles Club will hold at 8 p.m., Saturday, Feb. 16 at 1256 W. 76 St., Hialeah.

The Third Order of St. Francis will meet at 2 p.m., Sunday, Feb. 17 at St. Francis Hospital.

The 20th annual George Washington Birthday party of the Patrician Club, St. Patrick parish, Miami Beach, will be held Thursday, Feb. 21 at the Hotel Fontainebleau. Reservations may be made by calling 866-3979 or 534-6796.

"Las Vegas" night will be held in St. Thomas the Apostle parish at 8 p.m., Saturday, Feb. 23. Additional information may be obtained by calling 271-1615.

A social hour and variety show will be presented by teachers and parents of students enrolled in Christopher Columbus High School at 7:30 p.m., Saturday, Feb. 23 in the school cafeteria, 3000 SW 87 Ave.

Parents and grandparents of students at Notre Dame Academy are invited to the "Fiesta Criolla" which the Parent-Teachers Assn. will sponsor on Saturday, Feb. 16 at the school cafeteria beginning at 8 p.m. Students of Latin origin will entertain in native costumes.

Broward County

Hawaiian fashions from Lani Kay's will highlight the annual membership social of Nativity Ladies Guild at 7:30 p.m., Wednesday, Feb. 20 in the parish hall, Hollywood. "Candy's Hawaiian Revue" will be followed by refreshments in a Luau atmosphere. Reservations must be made before Feb. 18 by calling 981-1553 or 989-2247.

St. Sebastian Women's Club will sponsor a "Shower of Daffodils" luncheon at noon, Wednesday, Feb. 20 at Pier 66, Fort Lauderdale. Fashions from Jordan Marsh will be presented.

St. Stephen Council of Catholic Women will sponsor a "Day at the Races" on Friday, Feb. 22 at Gulfstream Race Track, Hallandale. Tickets are available at the rectory, 6040 SW 19 St., Miramar.

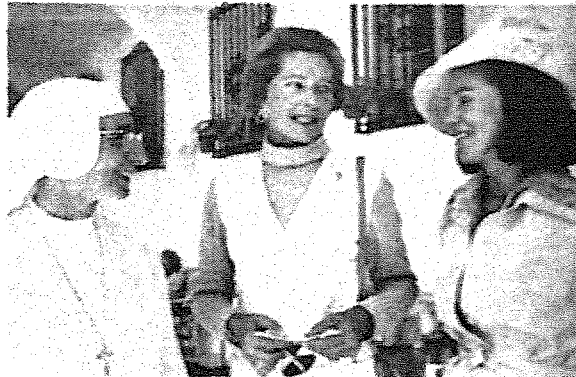
Senior citizens in St. Maurice parish, Fort Lauderdale, have formed an organization which meets each First Friday after Mass for a business session and social hour.

A luncheon and fashion show under the auspices of St. Anthony Women's Club will benefit the Msgr. John J. O'Looney Scholarship Fund at noon, Feb. 26 at the Governor's Club Hotel, Fort Lauderdale. Reservations may be made by calling 564-5563.

The Broward County Catholic Widows and Widowers Club meets at 8 p.m., Monday, Feb. 18 at 1810 NE 43 St. Plans will be discussed for Guy Lombardo's dinner-dance, Feb. 23 and a trip to Key West on March 9. Additional information may be obtained by calling 772-3079 or 565-3149.

MD to talk on cancer

FORT LAUDERDALE — newest developments in the "Cancer — No Longer the treatment of cancer, advanced research in radiation therapy, other advancements in cancer treatment and the critical role of early detection." will be the topic of Dr. Howard R. Abel when he speaks during the next in the series of free health lectures at Holy Cross Hospital at 7:30 p.m., Wednesday, Feb. 20. Seating is limited in the auditorium and reservations must be made by calling 771-7423 any weekday after 9 a.m.



MARIAN CENTER Auxiliary's luncheon at the Indian Creek Country Club attracted hundreds of guests (above) At left, Mother Lucia, superior of the Sisters of St. Joseph Cottolengo who staff the center for mentally retarded children, chats with Mrs. John Canfield and Mrs. Frank Mackie.

Pre-Lent carnivals in several parishes

Pre Lenten carnivals, a custom which began in ancient times, are scheduled this week and next in several parishes of South Florida.

In St. Bartholomew parish, Miramar, the annual carnival which began Thursday continues today (Friday) Saturday, and Sunday on the church grounds, 8001 Miramar Parkway.

Featured will be rides, games, pet parade, carnival queen contest and a variety of refreshments.

St. Charles Borromeo carnival and fairs opens Thursday, Feb. 21 and continues through Feb. 24 on the church grounds at W. Hallandale Beach Blvd. and NW Sixth Ave., Hallandale.

A 10-piece band and entertainment will be featured in the evening on Feb. 22 in addition to a variety of rides, booths, and games.

Another three-day carnival begins on Friday, Feb. 22 at 3 p.m. on St. Rose of Lima parish grounds between NE Fourth and Fifth Avenues at 107 St., Miami Shores.

Rides, booth, and Spanish and American refreshments will be featured as well as a hot dinner served each night in the school cafeteria.

In St. Francis of Assisi parish, Riviera Beach, the annual fiesta is scheduled to be held Feb. 21 through Feb. 24.

Rides, game and refreshment counselors attend campus workshop

FORT LAUDERDALE — Father Bernard Powell, a member of the Guidance Dept. at St. Thomas Aquinas High School, was among some 14 counselors from six states attending a recent three-day workshop on the campus of St. Bernard College, Cullman, Ala.

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Men's club organized at St. Bernard's

SUNRISE — Bill Muenzenmaier has been elected president of St. Bernard Men's Club.

Other officers are Don Lambert, secretary; and John Hejmowski, treasurer.

Meetings of the club are scheduled to be held on the first and third Mondays of each month at Springtree Dr.

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Fresh Broiled Flounder with Lemon Butter Sauce 2.80

TUESDAY
Roast Loin of Jersey Pork with Dressing & A.S. 2.70
Yankee Pot Roast of Beef Jardiniere 2.90

WEDNESDAY
Braised Tender Lamb Shank Dressing, Mint Jelly 2.90
Old Fashioned Chicken and Dumplings 2.70
Breaded Veal Cutlet Tomato Sauce 2.70

THURSDAY
Beef Short Ribs with Oven Browned Potatoes 2.90
Baked Pork Chop with Dressing & A.S. 2.70

FRIDAY
Roast Leg of Lamb with Dressing, Mint Jelly 3.10
Baked Florida Sea Bass Lemon Butter Sauce 2.70
Fresh Florida Seafood Plate 3.00

SATURDAY
Blue Ribbon Roast Beef and Natural Gravy 3.15
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Candidate should have intelligence, conscience

—but, first, conscience

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

While watching Senator Mike Mansfield on television, I asked myself, "Is this a man I could vote for?" He seems honest, highly intelligent, well-informed and his policies have been consistent down the years. But then I remembered that many recent American presidents have been consistent until their election and then have reversed their field rather radically. Would Mansfield be one of these?

There was Woodrow Wilson, a thoroughgoing pacifist, who was elected to a second term largely because he kept the country out of war. Not long after the election we were up to our necks in the first World War.

Franklin Delano Roosevelt assured us that American boys would never get into the second World War. Then there was President Johnson who won out over Senator Goldwater mainly because he said he would get us out of Vietnam: We know what happened when he was elected.

Then there was Richard Nixon who did a different kind of about-face. He had made a national reputation as a hard-line anti-Communist. He reversed his field and became an ardent advocate of detente with Soviet Russia and China. The bristling anti-Communist suddenly became the exponent of friendly relations with the two great Communist juggernauts.

HERE is the problem as we find it presented in certain circles today: We have a moral obligation to vote but do we really have to vote when we feel that the candidate we choose may shift after the elections and follow a policy the very reverse of the platform on which he was elected? About 45 percent of the eligible voters did not vote in the last presidential elections, and there is a strong suspicion that many abstained precisely for the reason given above.

Someone has said that these non-voters are the real "silent majority" and that they have good reason to be silent because they expect whoever they vote for will turn handsprings after the elections. In other words, they are silent not because of apathy or indifference but from a sense of futility. Herbert Hoover referred to Prohibition as "a noble experiment." These non-voters want a candidate who will stay put instead of experimenting at the people's expense.

Now it seems to me that this line of reasoning is not sound. We vote for a man not because we don't want him to budge one inch from his platform, not because we want him to be consistent, come hell or high water. We vote for a man because we judge him to have brains and a good conscience, honesty and candor.

WE EXPECT his intelligence to tell him that a particular policy that worked under other circumstances will be disastrous under the circumstances now facing him. We count on his conscience to tell him he must, under these changed circumstances, change his policy. Ordinarily it's a good policy to keep intruders out of your home but it's a wise policy to welcome the fire department if your home is on fire. That President Nixon changed his policy of strident anti-Communism and negotiated pacts with the Communist nations is good policy in the changed circumstances of our time. "Consistency is the hobgoblin of small minds" is a maxim that has a lot of experience behind it.

Vatican II is a good example of this. I don't know that the classical Catholic teaching on religious liberty ever served any good purpose but Vatican II was certainly wise to change a teaching so utterly out of tune with the needs of the time. Possibly Pope Pius IX had some good reason to stay as a prisoner in the Vatican after 1870, but times have changed and Pope Paul has very good reasons to travel abroad to visit his flock.

My feeling is, therefore, that we vote not for a candidate's "consistency" but for him — his intelligence, leadership, conscience — and the greatest of these is conscience.

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

THE VOICE
FEATURE SECTION



Trust in the Lord

The theme, illustrated with the Risen Lamb, is taken from these readings of Feb. 17: First — The man who trusts in human beings alone and who seeks strength only in human capabilities is helpless. The man who trusts in the Lord will be strong even in evil times (Jer. 17:5-8); Second — Our hope is based in one truth: Christ rose from the dead. It is the foundation of our faith (1 Cor. 15:12, 16-20); Gospel — Those who trust in the Lord shall receive a reward far greater than those who have already been rewarded through a good life on earth (Luke 6:17, 20-26).

Courtesy the J. S. Paluch Company Custom Bulletin Service

'Start of a diabolical pattern'

By DALE FRANCIS

A writer in a Catholic magazine spoke of "our anti-abortion myopia." She thinks we are too involved in opposition to abortion, should be concerned about other things. A priest said he thought perhaps we Catholics were overdoing opposition to abortion. He thinks it is alienating us from our fellow citizens.

A great many writers and Catholic public figures have expressed the opinion that our opposition to abortion has so dominated our efforts that we have neglected other issues as important — the problems of peace and war and of social injustice, for example.

ARE we really too concerned about abortion? Have we become so involved in this issue that we are neglecting other equally urgent problems? Are we alienating our fellow citizens by being so involved in this issue in which they do not share our viewpoint?

My own answer is that we can not be too concerned about the question of the right to life. While we must be concerned about many issues, this is one of the most urgent. Whether or not we might alienate our neighbors is of no importance at all if the cause for which we battle is a just and true cause.

I believe one of the reasons that we are in the situation in which we are in today is that Catholics failed to meet the issue in its beginning stages. Catholics generally and Catholic leadership particularly failed to recognize what was happening. They just couldn't conceive of a complete turnabout in moral attitudes taking place. The public was opposed to abortion. Therefore, they assumed it was not possible to bring about abortion on

demand in this country.

Even when in 1963 the full-scale propaganda campaign for legalization of abortion began, there was no real response to it on the part of Catholic leadership. In one archdiocese, it was decided not to emphasize the Catholic position on abortion because they thought this might jeopardize efforts to get aid for Catholic schools. Again and again the pro-abortionists moved to bring about the first steps in their campaign for abortion on demand and the Catholic Church offered no real opposition at all.

TODAY it is no longer an issue that can be opposed as an idea. Legalization of abortion is fact and our battle is against something already entrenched. It is a shame that we didn't begin a vigorous pro-life movement in 1963 but we didn't — so no need to dwell on that — except to recognize our failure in the past makes more urgent the necessity for our strongest efforts now.

One reason that we can not ignore the issue now is that every day more infants are being destroyed. Every day that we fail to turn around the present hideous situation means more destruction.

Another reason we must be fully dedicated is that we have a real chance of turning around the present situation. In the two states where there has been a referendum on legalized abortion, the people have overwhelmingly rejected abortion. The polls and surveys may show that a majority of people condone abortion but when the issue is really confronted, when the people are given a chance to recognize what is really involved, they make their choice in favor of life.

Another reason that the question of

right to life has an urgency is that abortion is only the tip of the iceberg. The anti-life movement does not really intend to stop with the right to kill unborn infants. It has the intention of moving to destruction of any human life that is deemed not to have what they call full quality of life.

THE destruction of born infants who suffer physical and mental defects has already been proposed. Those who are critically ill or who have illnesses that can be called terminal are the targets of the anti-life movement. The eventual aim goes far beyond this so that the anti-life planners are already speaking of a day in which only those who contribute to society should be allowed to live.

The cause of right-to-life movements does not involve just protection for unborn life but finally protection of all human life against the diabolical aims of those who would destroy life at multi-levels.

I am not suggesting that Catholics should not be concerned about other issues. The writer who spoke of "anti-abortion myopia" addressed herself to the problem of Catholics who no longer want children — a very real problem, as the infant baptism statistics demonstrate. It is surely important that Catholics be concerned about the whole breadth of questions of social justice and peace.

But this is the urgent problem. It concerns lives being destroyed every day. It is a problem where there is hope that the situation can be changed — as the referendums in Michigan and North Dakota demonstrated — but one which if we fail to act now will entrench itself and move to even greater evils.

THE LAST DETAIL: Coarse, but good vehicle for Nicholson's talents

The Last Detail is what is known in the trade as a "Man's Picture" — in this case, a strung-out series of episodes and vignettes detailing a seamy little slice of life in the raunchy old Navy. Jack Nicholson and Otis Young play career sailors, old enough to know better, who get "volunteered" for special duty.

Their assignment is a deceptively simple one: to escort a young seaman from Norfolk (Va.) to Portsmouth (N.H.), where the Marine brig is located. The prisoner (Randy Quaid) is a big, dumb, kleptomaniac recruit, who got caught stealing from the base polio-fund collection box, of all things, and drew a stiff eight-year sentence because the fund happened to be the Commander's wife's pet charity.

A COMPLICATING factor is that the two sailors have a full week (with expenses) for getting their charge to the brig. Thus they decide against all good judgment to give the kid a last fling, which in many areas, is actually his first fling.

The trip is appropriately predictable — a beer blast in a cheap D.C. hotel, a fight with rival servicemen in the Penn Station men's room, cruising in New York, visiting a seedy brothel in Boston. None of this is especially dramatic, but all of the episodes enable Nicholson to display his great flair for salty mugging and hip wisecracking, to the effect that The Last Detail becomes a fairly consistent but very coarse adult entertainment.

LURKING undeveloped underneath it all is a fairly serious theme, having to do with the older sailors' influence in bringing the rather passive young prisoner to a state vaguely resembling manhood.

The problem here is that, in making a man out of the kid, they have probably placed him in grave danger, because instead of accepting his fate and prison, this particular youngster will probably fight back and be broken. Additionally, we have another, unrelated question: namely, once the general low tone of crude humor has been set, is it necessary to continue to assault our ears with incessant cursing for a full hour and one half? (A-IV)



Otis Young and Jack Nicholson complete 'The Last Detail' by delivering errant sailor Randy Quaid to the Marine stockade in Portsmouth, New Hampshire. 'The Last Detail' is a Columbia release.

BOOK REVIEW A Chicano tells of the return to his heritage

SOMOS CHICANOS: STRANGERS IN OUR LAND by David Gomez, Beacon Press (Boston, 1973), 204 pp., \$8.95. Reviewed by Moises Sandoval.

(NC News Service)

Not long ago, Chicanos who won some measure of success went away from their people. The move was not simply out of the barrio and into the suburbs as soon as the down payment could be scraped up. It was a real divorce of understanding. In their anxiety to be accepted in their new environment, these fortunate few often tried to cut all ties with their past.

Happily, the trend has now reversed. Young Chicanos are affirming their identification with their people and returning from college to share in the struggle for betterment of the entire community. Also, some of the prodigals are coming back. One of the latter is David Gomez, who has written a book titled "Somos Chicanos: Strangers in Our Land" and published by Beacon Press.

GOMEZ recounts his own odyssey in search of status and acceptance. He turned away from his people because of the low esteem in which they were held by the dominant culture. He tried in vain to become what he could never be — a gringo. In the end he turns back to the shores of his own culture and finds there the acceptance and identity that eluded him in the larger world.

David Gomez' experience is one shared by many Chicanos.

HE chronicles many of the injustices inflicted on the Chicano. He does not break much new ground, but his book is nonetheless worth reading. It's about time Chicanos begin writing their own history and articulating their own goals and aspirations. For too long, they were considered a people who made no news and had no history worth telling.

In his own personal feelings, David Gomez is ambivalent and quixotic. His dream of a Chicano nation is hardly realistic or even desirable. The best of all possible worlds is one where the Chicano can move with ease and assurance in the larger world because he is secure and respected in his own culture.

(Sandoval is the managing editor of Maryknoll magazine.)

Douglas Fairbanks, Jr. is now starring in "The Secretary Bird," playing at the Coconut Grove Playhouse through Feb. 24.



Capsule reviews

Cry of the Wild (American National Ent.) is an extraordinary look at the life and times of the diminishing wolf packs of the North Woods. It is actually less about the wolves themselves than a document of how a persistent and inventive filmmaker, Bill Mason, managed to invade the wolves' natural privacy and to film their remarkably tight-knit relationships and routines.

The film has many exciting sequences — some of them quite harrowing in picturing the wolves' savagery as one of Nature's "balancers" — and it is nicely narrated. If you are a parent, we'd suggest you accompany the kids to this one — to hold their hand at tense moments, and to see and learn for yourself as well. (A-II)

Vanishing Wilderness (Pacific Intl. Ent.) is a nicely photographed but utterly disorganized nature documentary focusing on some of the most spectacular varieties of North American wildlife. This is the sort of pointless film that freely mixes locales and points of view (tundra elk one moment, Everglades alligators the next) without much sense other than the phony points about "ecology" mixed in via the inane narration.

The bulk of the photography was done by a German named Heinz Seilmann, with some unnecessarily "cute" footage added by A. R. Dubs, the man who picked the film up and is saturating mass-markets with it. For undermining kids and bored adults. (A-I)

Demons (Film Images) A masterless samurai, duped by a woman out of the money he needs to redeem his honor, sets out on an irrational rampage of violence to revenge himself on every one associat-

ed with his betrayer. The plot is a traditional one but the way this film presents it is highly original and at times brilliant, even for someone unfamiliar with samurai stories. Toshio Matsumoto, in directing his own script, has entered into the mind of the doomed warrior, repeating important scenes in various ways, so that we are left at the end wondering if the narrative might not simply have been a samurai's nightmare of horror. Tatsuo Suzuki's black-and-white photography creates its eerie, dreamlike mood by sharply contrasting light and shadow — one might almost describe it as seemingly being filmed in the dark recesses of the imagination. Because of all the twists and turns in the plot development and especially because of the film's ironic comments on traditional Japanese values, Demons richness may be lost on the American viewer. What is universal, however, is the senseless wastefulness of a code of "honor" based on revenge. (A-III)

Hell Up In Harlem (AIP) is a sequel to last year's execrable Black Caesar — and in case anyone is too stupid to notice, the producers throw in the original's last reel or so to start things moving. From there it's all downhill, if that is possible, as Fred Williamson fights his way back up on top as Black America's No. 1 mobster before turning onto the straight and narrow and becoming a family man of sorts. Larry Cohen's writing and direction are third-rate, the acting of Williamson and others is fourth-rate, and things such as editing, color photography, and sound are too marginal to be rated at all. The one curiosity is that everything has a stultifying rather than an offending effect. (B)

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The Coconut Grove Playhouse



Joe Leisch, Jr. — a Virginia carpenter who bears a remarkable resemblance to President Lincoln — portrays the famous leader.

'They've killed President Lincoln'

On the 14th of April, 1865, a single gunshot ringing out in Ford's Theater deflected the course of American history. A stunned nation was confronted with the assassination of its president.

The tragic events surrounding the shooting of Abraham Lincoln, some of which remain shrouded in mystery more than a century later, will be dramatized in an hour special, "They've Killed President Lincoln," on Channel 4 Saturday, Feb. 16 at 6:30 p.m.

Actor Richard Basehart will narrate the program in which "eyewitness" accounts will relate the final days of Lincoln's life, the fateful moment at Ford's Theatre, the capture and killing of assassin John Wilkes Booth before he could be questioned, and the fruitless inquiry into the scope of the conspiracy which led to Lincoln's death.

Joe Leisch, Jr. — a Virginia carpenter who bears a

remarkable resemblance to President Lincoln — will portray the famous leader in the special. Dialogue spoken by other actors is adapted from words actually written or spoken by the people they portray: Booth, Secretary of War Edwin Stanton, Lincoln's wife Mary and his son Robert, Booth's sister Asia Booth Clark, and various others close to the President or his assassin.

"They've Killed President Lincoln" was filmed on location at the White House, at Ford's Theatre and at the Petersen Rooming House where Lincoln awaited his death. Additional scenes were staged with authentic period interiors at the Smithsonian Institute in Washington, D.C.

Part of the "Appointment With Destiny" series, this special was broadcast on the CBS Television Network in February, 1972.

Week's TV films: one on '2nd life'

SATURDAY, FEB. 16

8:30 p.m. (ABC) — LIVE AGAIN, DIE AGAIN — Hokey time-waster masquerading as a thriller, but paced to dramatically highlight the commercial breaks. Walter Pidgeon and Geraldine Page star with pretty Donna Mills in a thriller about a gal brought back to life after being preserved for about 30 years. We-o! How times have changed, quoth she.

SUNDAY, FEB. 17

8:30 p.m. (ABC) — THE TEN COMMANDMENTS (1957) — If you can stick it out over a successive-night presentation of the original 4-hour spectacular based on the Old Testament according to Cecil B. DeMille, you can share in one of Hollywood's great landmarks — or should we say watermarks, in light of that incredible scene of Moses parting the Red Sea. This is an epic produced and directed by Cecil B. DeMille, who certainly knows his way around epics. The film is loosely based on Biblical sources, but it is less an inspirational vehicle than a dramatic spectacle, with excellent technical and special effects, a towering story, vivid color, excitement, etc., etc. (Note that the concluding half will be presented on the evening of Monday, Feb. 18.) (A-I)

MONDAY, FEB. 18

9 p.m. (NBC) — IF IT'S TUESDAY, THIS MUST BE BELGIUM (1969) — This drippy comedy is mostly drip, as stereotype American tourists, camera-

and-luggage-laden, stumble around the watering holes of Europe — and both the people and the places are easy targets for satire. On the funny side, tourist Norman Fell happily searches for his wife, who got carried off by mistake with a busload of touring Japanese. Less funny is a romantic complication involving pretty tourist Suzanne Pleshette, whose port-of-call fling with grabby guide Ian McShane comes, alas, to naught. (A-III)

WEDNESDAY, FEB. 20

9 p.m. (NBC) — A CASE OF RAPE — Television feature promises a tough, unvarnished, and perhaps enlightening dramatic examination of the aftermath of a criminal rape. This is mature stuff, no matter what the actual treatment, and we'd suggest a suitably mature approach from viewers. Elizabeth Montgomery is a woman assaulted by Cliff Potts, and the burden of proof is on her. The main questions raised involve the often humiliating processes that follow a reported rape — specifically, the clinical medical examination, the questioning of the victim by detectives and prosecutors, the seemingly greater interest in protecting the rights of the rapist, and all the attendant strain this puts on the victim. Ronny Cox plays Miss Montgomery's less-than-sympathetic husband. Let's all hope that this production is more solid than the "documentary" approach that failed so miserably on ABC a couple of months back.



RYAN O'NEAL and William Holden (L-R in wagon), as cowboys turned bank robbers, face the law's retribution, in "Wild Rovers," Western adventure to be seen on "The CBS Thursday Night Movies" Feb. 21 (9-11 p.m.) in color.

Unusual Leningrad scenes

Russia occupies one-seventh of the total land surface of the world. Yet for Westerners, circumstances of history and politics still enshroud the country and its people in mystery.

Seeking to reveal the character of Russia, photographer Dick Reddy managed — at a risk to himself and his camera — to occasionally bypass the Soviet law and shoot scenes which government officials apparently preferred not to have distributed throughout the world.

Highlights of Reddy's tour of Russia's second largest city, Leningrad, and its surround-

ing countryside will be featured on "Great Adventure" Monday, Feb. 18 at 7 p.m. on Channel 4.

IN RUSSIA it is against the law to photograph any citizen without his permission or, as strange as it may seem, a gas station. Reddy accomplished both.

Again "bucking the system," he photographed from his moving vehicle the poignant scene of the woman blessing herself while sitting in her garden with a small child. This simple act contrasted sharply with Leningrad's great cathedrals which have been converted into museums.

Film footage of Peterhof, or Peter I's great castle, with its unsurpassed cascades and fountain displays will also be shared by Reddy, along with Peter's boat house where he murdered his son. Russian men and women at work and play, enjoying a weekend outing on a modern hydrofoil and most willing to face a camera when dressed in their Sunday fineries will also be featured.

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

FRIDAY, FEB. 15
9 a.m. (6) Gentlemen Prefer Blondes (Objectionable in part for all)
OBJECTION: Suggestive costuming; dialogue and situations
1 p.m. (6) Same as above
3:30 p.m. (10) Return of the Fly (No classification)
4 p.m. (5) The Birds, Part II (Unobjectionable for adults and adolescents)
8 p.m. (5) Blindfold (Unobjectionable for adults and adolescents)
8 p.m. (6) Third Secret (Unobjectionable for adults)
8 p.m. (7) Kings Go Forth (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Halls of Anger (Unobjectionable for adults)
1:30 p.m. (4) Who's Minding the Store? (Family)
11:30 p.m. (10) All the King's Men (Objectionable in part for all)
OBJECTION: Reflects the acceptability of

divorce; low moral tone
11:30 p.m. (11) Dr. Jekyll and Sister Hyde (No classification)

SATURDAY, FEB. 16
1 p.m. (4) Children's Film Festival
2 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 p.m. (4) The Pearl of Death (Family)
8:30 p.m. (10 & 12) Live Again, Die Again (No classification)
9 p.m. (5 & 7) There Was a Crooked Man (Family)
11 p.m. (6) House of Frankenstein (Objectionable in part for all)
11 p.m. (12) Night Star — Goddess of Electra (No classification)
11:30 p.m. (4) In Like Flint (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Tobruk (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The Terro Nauts (No classification)

SUNDAY, FEB. 17
2 p.m. (10) Fuller Brush Girl (Unobjectionable for adults and adolescents)
3 p.m. (5) Night Of The Grizzly (Family)
3 p.m. (6) From Hell To Texas (Family)
5 p.m. (6) Hold That Ghost (Family)
8:30 p.m. (10 & 12) The Ten Commandments, Part I (Family)
11:30 p.m. (4) Return To Payton Place (Unobjectionable for adults)

MONDAY, FEB. 18
9 a.m. (6) King Of The Khyber Rifles (Family)
1 p.m. (6) Same as above
3:30 p.m. (10) Girls, Girls, Girls (Unobjectionable for adults)
4 p.m. (5) Tammy Tell Me True (Family)
8 p.m. (6) A Fine Madness (Objectionable in part for all)
OBJECTION: Because the style of its film vacillates between comic fantasy and realism, the promiscuity of the hero, the suggestiveness of several situations and a flippant approach to the serious ethical implications of psychiatric procedures become offensive.
9 p.m. (5 & 7) If It's Tuesday, This Must Be Belgium (Unobjectionable for Adults)
9 p.m. (10 & 12) The Ten Commandments, Part II (Family)
11:30 p.m. (4 & 11) Adam's Rib (Unobjectionable for adults and adolescents)

TUESDAY, FEB. 19
9 a.m. (6) From Hell To Texas (Family)
1 p.m. (6) Same as above (Family)

3:30 p.m. (10) Blue Hawaii (Family)
4 p.m. (5) The Brass Bottle (Family)
5 p.m. (6) Where's Charley? (Family)
11:30 p.m. (4 & 11) The Desperados (Family)
11:30 p.m. (10) Strangers When We Meet (Objectionable in part for all)
OBJECTION: Throughout the length of this film, despite some superficially moral resolutions, marital infidelity is glorified; suggestive situations and costuming.

WEDNESDAY, FEB. 20
9 a.m. (6) Mr. Scout Master (No classification)
1 p.m. (6) Same as above
3:30 p.m. (10) Roustabout (Unobjectionable for adults and adolescents)
4 p.m. (5) Hell Is For Heroes (Unobjectionable for adults and adolescents)
5 p.m. (6) Another Time, Another Place (Unobjectionable for adults)
8 p.m. (12) Devil At 4 O'Clock (Unobjectionable for adults and adolescents)
8:30 p.m. (10) The Hellstrom Chronicle (No classification)
9 p.m. (5 & 7) A Case Of Rape (No classification)
11:30 p.m. (4 & 11) The Southern Star (Objectionable in part for all)
11:30 p.m. (10) The Story Of Esther Costello (No classification)

THURSDAY, FEB. 21
9 a.m. (6) Mudlark (Family)
1 p.m. (6) Same as above
3:30 p.m. (10) G.I. Blues (No classification)
4 p.m. (5) Captain Newman, M.D., Part I (Unobjectionable for adults and adolescents)
5 p.m. (6) Birds And The Bees (Objectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive song and sequences
9 p.m. (4 & 11) Wild Rovers (No classification)
11:30 p.m. (4 & 11) Waterhole No. 3 (Objectionable in part for all)
OBJECTION: Unsuccessful as a spoof, this film becomes offensive in its frequently crude and suggestive treatment.

FRIDAY, FEB. 22
9 a.m. (6) Kangaroo (Unobjectionable for adults and adolescents)
1 p.m. (6) Same as above
3:30 p.m. (10) Love Me Tender (Objectionable in part for all)
OBJECTION: Suggestive actions and audacious sequences
4 p.m. (5) Captain Newman, M.D., Part II

(Unobjectionable for adults and adolescents)
8 p.m. (5) P.J. (Objectionable in part for all)
OBJECTION: In this private-eye melodrama, gratuitous brutality and suggestiveness abound. Moreover, the exploitation of the homosexual for purposes of entertainment is seriously questionable.
8 p.m. (6) Cousin Rachel (No classification)
8 p.m. (7) The Miracle Worker (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) The Abominable Dr. Phibes (No classification)
11:30 p.m. (10) The Sundowners (Unobjectionable for adults and adolescents)

SATURDAY, FEB. 23
1 p.m. (6) King Of The Khyber Rifles (Family)
2 p.m. (7) Battle Of The Villa Fiorita (Unobjectionable for adults)
3 p.m. (6) Sherlock Holmes And The Voice Of Terror (Unobjectionable for adults and adolescents)
5 p.m. (5 & 7) 20,000 Leagues Under The Sea (Family)
8:30 p.m. (12) Hitchhike (No classification)
11 p.m. (6) Creature From The Black Lagoon (No classification)
11 p.m. (12) The Three Worlds Of Gulliver (Family)
11:30 p.m. (4) Stagecoach (Unobjectionable for adults and adolescents)
11:30 p.m. (7) Not With My Wife You Don't (Unobjectionable for adults)
11:30 p.m. (11) Where The Bullets Fly (Unobjectionable for adults)

RELIGIOUS PROGRAMS

TV
Saturday
5 p.m.
THE TV MASS — (Spanish) — Ch. WLTV Celebrant Father Ricardo Castellanos.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
THE CHURCH AND THE WORLD TODAY — "Characteristics of Charity," Father Frank Cahill, John Cripps, Jerry Boran.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG Fr. Frank Cahill.
2 p.m.
INSIGHT — (Film) WINK Ch. 11.
RADIO
Sunday
6:30 a.m.
CROSSROADS — WSRF 1560 kc., Ft. Lauderdale.
CROSSROADS — WTNO 1230 kc., W. Palm Beach.
10 a.m.
MARIAN HOUR — WSRB 740 kc., Boca Raton.

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Boys riding double on an expensive bicycle in a poor neighborhood approach the allure of an instant credit furniture store in Washington, D.C.

It's interesting to take look at ads by light of Gospel

By FATHER CARL J. PFEIFER, S.J.

A group of high school students once asked me to help them learn to pray. They had tried a number of approaches to prayer without much success. I suggested several more methods of prayer. They were no more successful with my suggestions than with their previous attempts. But they really wanted to learn to pray.

Finally, I suggested that they use the daily newspaper as a stimulus to prayer. Almost every newspaper every day has pictures and stories about people loving, suffering, marrying, divorcing, warring, making peace, acting selfishly and selflessly. At least one image or account each day may strike a cord in oneself or give rise to a feeling of thanks, sorrow, fear, or love. All these can become food for prayer.

The students found using a newspaper for prayer a helpfully creative technique. They were stimulated from day to day to thank God for some particular good thing or person, to ask His help for someone in need of help, to praise God for His presence and care, to ask His forgiveness for their own and other's sins and failures.

FROM that experience with prayer, we discovered that the newspaper provided a wealth of material for religious education in general. Magazines, television, and radio were equally valuable resources. For example, we set about exploring ads as we reflected on the purpose of life and true values. Advertisements proved eminently suitable for such an investigation. Ads are really a kind of mirror reflecting contemporary man's sense of values.

At first glance this may seem very superficial. A close look at the typical ad reveals a kind of incredible unreality. Few of us seriously think that using a certain toothpaste or mouthwash will dramatically change our personalities. Anyone but the most hopelessly naive realizes that there is more to personal relationships than using a certain perfume or hair-oil.

Yet, a second glance at ads reveals that they are geared at people's felt needs and deep desires. Most of us want to be more attractive, to be loved, to feel secure. It is at people's felt needs that ads aim, and they normally respond to these needs not with scientific facts or logic, but with symbols and images.

Because ads are imaginatively geared to touching people where they feel needs and desires, they can be successful even when you perceive their lack of logic. Modern advertising is based on serious studies of human motivation. More money, time and hard work is expended on the average ad than on some textbooks. Therefore, there is reason to expect that a cross-section of successful ads may well provide insight into what people today are looking for in life. Ads can image man and his values to himself.

SO, our class began collecting ads that caught their interest. We set out to discover what motives were hidden under the images and words. "What does this ad appeal to in man?" "What need does it respond to?" "What value does it assume people cherish?" "What does it imply about man and his purpose in life?"

"Because ads are geared to touch people where they feel needs and desires, they can be successful even when you perceive their lack of logic"

The youngsters found the investigation interesting. They kept scrapbooks of ads, together with their own reflections on life's meaning. They discussed what they were learning from the ads with what their Christian tradition taught about man. They compared the values underlying the ads with Christ's teaching about what is really important in life. The ads helped them look more closely at life in the light of Gospel.

That experience suggests to me that, at least from time to time, as we explore various themes of Christian life, it may be stimulating to take a serious look at the ads in newspapers, magazines and on television. We may from time to time find, as well, that these same sources can be a help toward meaningful prayer.

If you would like to test some of the possibilities and techniques of using ads in religious education, you might look at *Discovery in Advertising*, by Richard J. Payne and Robert Heyer (New York: Paulist Press, 1969). But don't hesitate to just pick up your daily newspaper or turn on the television and explore for yourself what the ads suggest about human life and values. Most of all, try to perceive what questions they raise in your own mind about what you really are looking for in your own life, and how that squares with your Christian faith.



An old man wanders aimlessly in a park in the Midwest.

Healing Rite

Still frightens some people

By FATHER JOSEPH M. CHAMPLIN
Every Friday afternoon, according to a rotated schedule, one of Fulton's priests celebrates Mass for Catholic patients in the Michaud Nursing Home. This sparkling new structure built by the county government is furnished with the latest in hospital or extended care equipment and its staff offers the elderly residents marvelous attention.

But a new building and modern medical techniques cannot obliterate the fact that these are old, sick persons, people often pathetically disoriented or physically helpless. Some in their 90's have minds remarkably alert and interested, but bodies which just can't function well any longer. Others walk around without cane or crutch, yet talk about a world that no longer exists and perhaps never was.

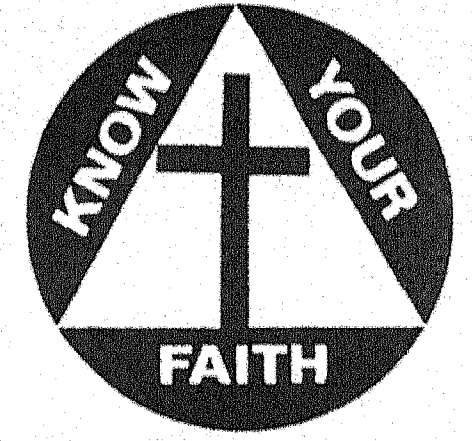
"Others (old, sick people) walk around without cane or crutch, yet talk about a world that no longer exists and perhaps never was."

Relatives and friends come and go, dutifully visiting their beloved, trying to cheer and comfort those who once waited on them, who once lived full, active lives. Many of these callers, I am sure, arrive reluctantly, wondering what to say or do, and leave a bit depressed, knowing that death sometime relatively soon will end the patient's stay at Michaud.

HOW do these senior citizen residents feel themselves about their own condition? Are they aware? Do they experience mental frustration or physical pain? What thoughts run through their minds? Is depression as acute for them as it may be for their healthy relatives? Who, other than God, really knows or can judge?

In an excellent booklet, "Anointing and the Pastoral Care of the Sick," the U.S. Bishops' Committee on the Liturgy answers those inquiries in part by describing the effects of critical sickness.

"To put this in other words, what does it mean to be seriously ill? To be sick means bodily pain, psychic depression, isolation from one's profession as well as



from normal human society, especially as experienced in the family. To be sick means impatience, sickness, an excessive preoccupation with self. To be sick means discouragement or even despair, hardness of heart, spiritual dryness."

These nursing home patients are, to quote the document, "dangerously ill," even though their demise may be months or years away. They need support and could profit from the revised rite of anointing for the sick.

THAT sacrament promises to the believer true healing. It may not restore perfect physical health, but this ritual always brings courage, peace and understanding to the afflicted heart of a person who has faith. The cross may not disappear, however, it seems lighter and the infirm stronger. A Christian can, after anointing, more easily take up Jesus' burden and follow him.

Many Catholics, unfortunately, despite rather extensive preaching and teaching in recent years on the subject, cling to the "last rites" notion about this sacrament. For the priest to anoint means, for them, death is imminent. That prospect alone frequently frightens and saddens both patients in bed and people by their side. Summoning the clergy merely intensifies fears or sorrow.

It seems, therefore, we must continue to catechize on the matter. The Study Text II mentioned in this column (USCC Publications Office, 1312 Mass Ave., N.W., Washington, D.C. 20005, \$1.50 per copy, discount on quantity orders) will aid greatly in that regard. It so treats the reformed rite historically, theologically, and pastorally that we better understand the ceremony ourselves and thus can help others appreciate the sacrament.

ADVERTISING

...Is a way of persuading people, here abuses can and do enter

By RUSSELL SHAW

Despite all the jokes about TV commercials, modern advertising is no laughing matter. It is instead a complex phenomenon whose role in contemporary society deserves far more attention and study than it generally receives. The evidence suggests that it can be an important force for good — and for harm.

Advertising has, or can have, great social utility. As the Vatican's 1971 Pastoral Instruction on Social Communications says: "It offers real benefits. It tells buyers of the goods and services available. It thus encourages the widest distribution of products and, in

doing this, it helps industry to develop and benefit the population."

In short, advertising tells people things they need to know. In so doing, it fosters a healthy economic life. From this point of view it plays a necessary role in the kind of society in which we live.

That is the positive side of the picture. Unfortunately it is not the only one. Advertising is not merely a means of conveying information. It is also a way of persuading people to buy goods and services. It is here that abuses can — and do — enter the picture.

Some are easy to identify. False or misleading advertising, for example, which makes untrue claims for a product. Advertising which is based on exploitation of animal appetites or which fosters prejudices. Such abuses are simple to spot and condemn.

More subtle but no less a cause for concern is the tendency of advertising to foster a materialistic mentality in its audience. The emphasis and objective of much advertising seems to be simply to get people to buy products — with little or no consideration given to whether they either need what is being advertised or can afford it.

All this points not only to the need to encourage — and when necessary oblige by law — advertising professionals to practice their craft in an ethical, socially responsible manner, but the equally important need to educate the public concerning advertising. The central point of such education should not be "how to do it" but rather "how to view it." Its objective should be to help people understand and evaluate the message or multiple messages which are communicated through advertising.

This amounts to much more than just equipping people to detect exaggerated claims for particular products. More important, it is a matter of enabling them to place in the perspective of Christian values the materialistic values which underlie so much contemporary advertising.

Whether we laugh at them or curse them, the commercials are here to stay. That isn't all bad, for advertising can and does serve useful purposes, but one of the biggest problems of advertising is the false and dehumanizing set of values it often fosters.

In any case, for good or ill, advertising is an important fact of life in our society. As such it merits continued examination and ethical evaluation by Christians.

Weekly quiz

1. Advertising is a means of conveying information and a way of persuading people to buy — and — .
2. T. or F. — The object of educating the public with regard to advertising should be to help them understand and evaluate the message or multiple messages which are communicated through advertising.
3. Advertising can and does serve useful purposes, but one of the biggest problems in advertising is the false and dehumanizing set of — it often fosters.
4. T. or F. — Newspapers, magazines, TV and radio provide a wealth of material for religious education in general.
5. Ads can — man and his values to himself.
6. T. or F. — It is at people's felt needs that ads aim, and they normally respond to these needs with scientific facts or logic.
7. T. or F. — When God called Amos, Amos resisted the prophetic call.
8. Judah was not a pagan nation, but the sister state of — whose citizens were covenanted to the One True God.
9. T. or F. — The rite of anointing for the sick may not restore perfect physical health, but this ritual always brings courage, peace and understanding to the afflicted heart of a person who has faith.
10. T. or F. — Many Catholics still believe that Extreme Unction signifies imminent death.

ANSWERS:
1. (goods and services) 2. (T) 3. (values) 4. (T) 5. (image) 6. (F) 7. (F) 8. (Israel) 9. (T) 10. (T)

Amos—a firebrand prophet with great skill in psychology

By STEVE LANDREGAN

The prophet, Amos, is one of the most compelling figures in the Old Testament. He was a fearless firebrand with a great gift of psychological timing.

Like most of the classical prophets who were specially called by God to admonish or instruct His people, Amos' beginnings gave no indication of the task he was to be called upon to perform.

Amos was a country boy, a shepherd and a dresser of fig trees, when God called him from his small village of Tekoa in the Judean hills.

Unlike some other Old Testament prophets, Amos didn't resist the prophetic call, but left his sheep and fig trees and went north to the Kingdom of Israel, which had split off from Judea after the death of King Solomon.

Amos realized that if he was to communicate God's solemn warning to the Israelites, he had to first persuade them to listen. He went about this in a clever and fascinating way.

GOING to the great shrine of Bethel, Amos climbed to a vantage point and hellowed out in a voice that was immediately heard by all assembled in the courtyard below.

Each time as the prophet predicted the direst fate for Israel's infidel neighbors, the cheers grew louder. Finally he cried out, "For the three crimes, the four crimes of Judah, I have made my decree and will not relent." The crowd fell silent.

Judah was not a pagan nation, but the sister state of Israel whose citizen's were covenanted to the One True God. "Because they have rejected the Law of Yahweh and failed to keep his precepts, because the false gods which their ancestors followed have led them astray, I am going to hurl fire on Judah and burn up the palaces of Jerusalem," Amos prophesied.

Perhaps this strange prophet was right, the citizens of Judah had indeed

turned their backs on the One True God — so they cheered, louder than ever.

The atmosphere must have been almost like a pep rally with the Israelites cheering God's just punishment upon all their neighbors.

BUT the atmosphere changed quickly when Amos looked sternly at the crowd and said, "Thus says the Lord, For the three crimes, the four crimes of Israel, I have made my decree and will not relent."

Then the shepherd-turned prophet directed the angry words of God toward the Israelites whose cheers had turned to shocked silence.

One by one he scored them for their crimes against the covenant God had made with them and their ancestors: Oppressing the weak, enslaving the poor, worshiping pagan gods, ignoring the covenant, all of these things he accused them and more. He charged them with religious hypocrisy and self-righteousness, with silencing the prophets sent to them by God.

Then, as if to illustrate the truth of his accusations, the High Priest Amaziah ordered him out of the shrine. But before Amos finished he prophesied God's punishment upon the Israelites, including the conquest and exile, the destruction of their luxurious homes and city, the desecration and destruction of their shrines, and a famine, not of bread and a drought, not of water, but a famine and drought of the word of God.

The Israelites had presumed that their chosenness by God implied special privilege instead of special responsibility. Their presumption was their downfall, for within a few decades their nation had been destroyed and carried off into exile, never to be heard from again.

The voice of Amos speaks clearly to us today, 2,600 years later. A reading of this short but powerful prophetic book provides a fine examination of conscience for any Christian.



"Amos was a country boy, a shepherd and a dresser of fig trees when God called him from his small village of Tekoa in the Judean hills." (Amos stands contemplative in the hills of his home region.)



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.)

Pope defends Lateran concordat negotiated by Pius XI with Italy

VATICAN CITY — (NC) — Pope Paul VI defended the validity of the Lateran pacts between the Vatican and Italy on the 35th anniversary of the death of the Pope who negotiated them, Pius XI.

Observers saw his defense as a reply to those who want to revoke the pacts.

Pope Paul, speaking to crowds in St. Peter's Feb. 10, recalled that Pope Pius XI died just one day before he could deliver to the Italian Bishops "A discourse dedicated to serious problems."

That discourse was to have marked the 10th anniversary of the 1929 accord between Italy and the Vatican, the Lateran pacts.

It has long been rumored that Pope Pius XI was going to deliver on that day in 1939 a denunciation of nazism and fascism, but that he was poisoned before he could do so.

According to his attendants in the Vatican, however, he died of natural causes at the age of 82 after a long illness. But it is a fact that he had commissioned an American Jesuit, Father John La Farge, in June 1938 to draft a condemnation of Hitler and Mussolini and their racist and anti-Jewish stances.

POPE PAUL recalled the contributions Pius XI made to the Church and to Italy, and then turned his attention to the Lateran pacts, the accords enacted by Pius XI and Mussolini that recognized, among other things, the sovereignty of Vatican City State.

Making no mention of the divorce issue in Italy, nor any allusion to the Vatican's contention that Italy unilaterally broke one of the provisos of the Lateran pacts by allowing divorce, Pope Paul quietly declared:

"As time goes on and we encounter new and ever-various troubles, the memory of Pius XI can encourage us in our now celebrated religious peace (with Italy), can deepen our awareness of liberty, autonomy and responsibility, be it of the Church or the state, and can renew the proposal of spiritual harmony, always productive of collaboration and progress between the two distinct and so different sovereignties, that of the state of Italy and that of the Holy See."

That was understood by some observers in Rome as a clear reply to those in Italy who demand the revocation of the Lateran pacts.

The Vatican said at the time of the introduction of divorce in Italy that it was a unilateral change in the Italian-Vatican concordat, part of the Lateran pacts, which guaranteed the indissolubility of marriage.

Those lobbying for a repeal of the concordat would, if successful, strike down Catholicism as the state religion and remove from the nation's civil law the Church's religious and moral teachings.

Historic Mexican visit

VATICAN CITY — (NC) — After more than a century of intermittent Church-state conflict in Mexico, President Luis Echeverria became the first Mexican chief of state to visit the Vatican.

Pope Paul VI visited privately with President Echeverria for more than three-quarters of an hour Feb. 9 in a meeting in the papal library. At the end of the private conversation, the Pope spoke in Spanish to the President's entourage and sent his regards to all the Mexican people. Mexican, he said "will understand without doubt the deep significance of these moments, remarkable for many reasons."

Behind the exchanges of courtesies and gifts lay a long history of persecution of the Church, especially during the 1920's and 1930's, when no religious functions were permitted to Catholics, and priests and Religious were hunted down and even executed as enemies of the state.

Pope Paul told President Echeverria of his esteem and admiration for the people of Mexico and for their civic and moral virtues. Mexico today, he said, is a "united, hard-working society which is evermore flourishing and whose members are alert to the responsibility of intensifying a climate of constant improvement."

The Pope said the Church will not falter in collaborating "with enthusiasm with everyone in the world who can serve the cause of justice, cultural betterment, true development, the common good and peace, giving special attention to helping the poor, and emigrants who have need of greater help because they possess little or nothing."

The Church, the Pope said, follows with lively interest "all the civil and social undertaking promoted by Mexico and directed at that authentic progress which is (expressed) in the thinking and aspirations of all its citizens."



Signing of Lateran Pacts

Representing the Vatican, Secretary of State Cardinal Pietro Gasparri signs the Lateran pacts on Feb. 11, 1929, along with Benito Mussolini of Italy. Pope Paul VI has defended the

accord that recognized, among other things, the sovereignty of the Vatican State. The defense was seen as a reply to those who want the pacts revoked. (see story, left).

Task of liturgy reform about finished, Vatican official says

By FATHER LEO E. McFADDEN
VATICAN CITY — (NC) — After 10 years of "long patient" work, the renewal of the liturgy is "almost over," according to a Vatican official who has been deeply involved in the renewal program since — and even before — the Second Vatican Council.

Archbishop Annibale Bugnini, secretary of the Congregation for Divine worship, reviewed the last 10 years of liturgical reform in *Notitiae*, his congregation's monthly magazine.

Now it remains for the local churches, the archbishop said, to dedicate the coming 10 years to teach and expound the new liturgy so that "the mystery of Christ will become alive in souls."

The archbishop called for "special care in celebrations for children and the young . . . adaptation to the traditions of different people . . . greater harmony between Christian piety and the liturgical life."

PERHAPS not unmindful of those who long for the way things were, Archbishop Bugnini closes on a note of "order, and a renewal by the Holy Spirit and total adhesion to Mother Church."

Referring to those critics of renewal, Archbishop Bugnini said:

"Sporadically, however, there has been some perplexity and uncertainty (about the new Mass) that to this day has not entirely waned.

"There are those who dream of a return to the Mass (in Latin) . . . and those who say that the reforms in the new liturgy were few foolish and lacked teeth.

"The truth is that neither one nor the other had personal experience of the hidden richness and beauty contained in the new missal — and some have not yet experienced this richness and beauty."

The archbishop, a member of the Vincentian order, is second only to Pope Paul in being praised — or blamed — for updating the liturgy.

This is so because as the No. 2 man of the congregation his signature has appeared on all major liturgical works since the first one was published in Latin in 1968.

FEW recall, as Archbishop Bugnini does in his review of a decade's work, that "the first applause of Vatican II came at the announcement that 2,147 fathers (every one except four) approved the Constitution on the Liturgy," which ordered the liturgy "adapted to the genius and tradition of peoples."

Fewer still recall that Father Annibale Bugnini was secretary of the commission that formulated that Vatican document, the first to be promulgated by Vatican II; had been secretary of Pius XII's liturgical commission and at the opening of the council was a consultant in the section on liturgy of the former Congregation for Rites and a member of the liturgical commission for the Rome diocese.

Archbishop Bugnini mentions none of this, of course, but lavishes praise on the 200 scholars and 50 bishop-representatives of all episcopal conferences who began their work in 1964 and who produced "one of the most evident results of the council."

Ultimately, however, the archbishop insists, Pope Paul is responsible for all liturgical change.

"The council of 50 bishops and their experts was an organism of study. Their deliberation produced suggestions.

"The ultimate word awaited the Pope, who followed

everything, encouraged everyone and, at times, moderated with extreme prudence, circumspection and pastoral awareness."

Cardinal heads 2 congregations

By JAMES C. O'NEILL
VATICAN CITY — (NC) — Pope Paul VI has appointed Australian Cardinal James R. Knox as head of two top administrative offices of the Vatican.

The Vatican announced the appointment of Cardinal Knox of Melbourne as prefect of both the Congregation for the Sacraments and the Congregation for Divine Worship on Jan. 25. It was the first time an Australian cardinal had been named to such high offices in the Vatican.

AS prefect of the Congregation for the Sacraments, Cardinal Knox replaces Cardinal Antonio Samore, who was named at the same time as librarian and archivist of the Holy Roman Church.

The office of prefect of the Congregation for Divine Worship has been vacant since its last prefect, Spanish Cardinal Arturo Tabora Araoz, was moved to head the Congregation for Religious last year.

Cardinal Prefects are the chief aides of the Pope in the governing and guiding of the Church through its central administrative offices of the Roman Curia. As such, they form a "cabinet" of administrative advisers and consultants to the Pope on matters of Church policy, problems and administration throughout the world.

ALTHOUGH Cardinal Knox has been appointed head of two Vatican congregations, a Vatican official said that the two offices will remain separate and distinct. "There

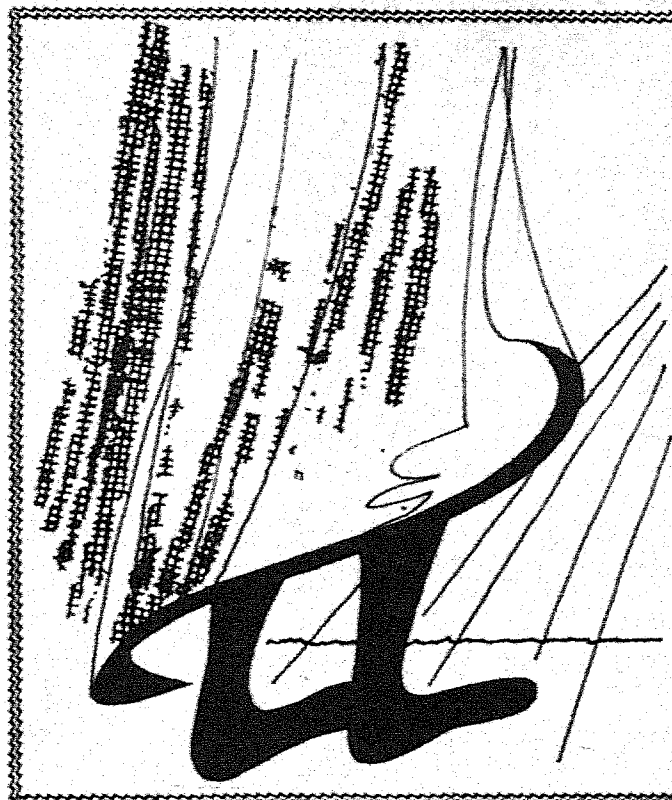
will be no unification of the two offices," the official said, "although the cardinal, as head of each, can be said to unify them 'ad personam' (on a personal basis)."

The Congregation for the Sacraments "oversees all those things which pertain to the discipline of the seven sacraments," according to the Constitution on the Reform of the Roman Curia. For instance, it recently published (along with the Congregation for the Clergy) the instruction on First Communion and first confession and reformed the norms governing the major and minor orders in the Church.

THE Congregation for Divine Worship, according to the same constitution, "has competency over all those things which directly concern divine worship in the Roman rite and in other Latin rites . . ." That congregation has been in charge of implementing the reform of the liturgy called for by the Second Vatican Council.

In uniting the two offices "on a personal basis" under Cardinal Knox, Pope Paul provided for closer cooperation between the two congregations, which frequently find their work overlapping and ensured a more orderly and efficient handling of the needs of the Church throughout the world.

THE appointment also reflected the continuing determination of Pope Paul to internationalize the Roman Curia. In the 10 years since he was elected, Pope Paul has called many non-Italian bishops and cardinals to serve.



You and Your Faith

From Sunday's Gospel

"Blest are you poor; the reign of God is yours. Blest are you who hunger; you shall be filled. Blest are you who are weeping; you shall laugh."

Book on how other faiths pray

By FATHER JOHN T. CATOIR

My new book which was just released by Paulist-Newman Press is entitled, "The Way People Pray." It's a Deus paperback, and only 138 pages, but I've been writing it for about four years. The book is primarily an inquiry into the prayer styles of people all over the world: Muslims, Jews, Hindus, Buddhists, Shintos, Confucianists, Taoists, etc.

I've explored each religion on three levels: (1) its history, how it came to be, who founded it; (2) its faith, the faith experience of its follower; (3) its asceticism, how do the people pray.

ONE'S faith will determine to a great extent the attitude one has toward God, and this in turn will shape the way God is approached in prayer. It's fascinating to see the same human hunger for God emerge from so many different disciplines and cultures.

Since I once taught a course in The History of Religions at Tombrock College for about four years, I had copious notes on the subject and had to do a great deal of reading in order to give each class. It was this background

work which provided me with the material to write a series of articles on the subject in my weekly columns. That was about three years ago.

MY column was also running in two other diocesan papers, The Paterson Beacon and the South Carolina Banner, and I received some letters from teachers who were using the series in class. One letter came from a Brother in Texas who somehow was getting the Miami Voice, and he said the articles were very helpful to him and his class and should be strung together in book form. I thanked him, but never did anything about it. Then about six months later, I got an urge to send the Brother's letter to Paulist/Press, asking if they'd be interested in the book. To my surprise they liked the idea and sent me a whole set of instructions on how they wanted it done.

THEY did not want one more paperback on the history of religions — there are dozens on the market now — they wanted an approach that would touch other people's experience with God, the prayers they pray, the way they pray them. It meant a complete reorganization of

the material, highlighting the prayer experience, rather than the history. I really designed it to appeal to high school students. It was enjoyable, but hard work.

I write late at night, as a rule, when things are quiet and the phone has stopped ringing. Writing is really a hobby, with a built-in discipline. The deadline is always there, forcing the pen into your hand even when the mood is wrong. I usually write in longhand and it's the worst scribble you've ever seen. Normally my handwriting is at least legible, but when I compose, it gets zig-zaggy, jammed with inserts

and slashes. Well, anyway, the book is done. If you should like a copy you can write to me in care of The Voice, P.O. Box 38-1059, Miami, Florida 33138.

"The Way People Pray" covers the approaches of other faiths to God. Someday I might do something on the way Catholics pray. I'd really be interested in knowing more about how you pray. If ever you get the urge to share some thoughts, please drop me a line, describing your own prayer. It might make some interesting and helpful reading in my column. I wouldn't use your name, of course. We can all benefit from one another in this area.

Bishops warn about 'sexual culture'

MILAN, Italy — (NC) — The bishops of two northern Italian regions have issued a pastoral letter aimed at meeting challenges posed by "a new sexual culture" that is changing the country's thinking and morals.

The bishops of the Lombardy and the Veneto regions underlined in their letter the positive and negative aspects of the new sexual wave in Italy.

THEY said that there are positive aspects today, such as "a better understanding of the values of sexuality, a personalistic concept of love, (a change in) the role of women in society, the rediscovery of the dignity of married couples and the educational and pastoral function of the family."

But the bishops also warned about the harmful effects of the "new sexual culture," including widespread diffusion of pornography and of "morally unworthy films." They also pointed out that there is support for "unlimited eroticism in sexual anarchy and the facile and uncritical conformity to a permissive morality."

THE pastoral letter said the present situation is made all the more grave by "movements that seek to lead public opinion to accept or invoke laws that are very debatable or directly contrary to the common good, such as those favoring divorce, abortion or the liberalization of homosexuality."

Those movements, the letter stated, tend to "justify them for sociological, ethical and even theological reasons, while sometimes those who should react to them in the name of the Christian principles they profess show themselves to be apathetic and resigned."

All sexual relations should be governed by the human and

Christian virtue of chastity, the letter stressed, because chastity "is the virtue that orders sexual activity in every state of life according to the principles of right reason and of faith and sustains the impulse of love so that it attains its noble ends."

THE LETTER then attempted to set down guidelines for adolescents, engaged couples and married couples. Christian educators, it said, should stress the need for adolescents to attain a progressive self-control.

The bishops recommended that marriages between adolescents be discouraged.

"Marriage in early adolescence must always be discouraged, even in the case of pregnancy," the bishops said. "Maternity outside of marriage is a lesser evil than a marriage without a guarantee for the future."

The principle ethical problem facing engaged couples, the letter continued, is the need to insure that their conduct be guided by the "presence and growth of an authentic, reciprocal love." The letter categorically excluded premarital relations, because conjugal love "creates between husband and wife a profound unity which excludes every other person and leads one to a lasting and visible communion of interests."

"SUCH a binding exchange of gifts and a declaration of exclusive love cannot be based simply on a private reciprocal agreement, but must be demonstrated to the community by means of a public manifestation."

"For Christians another fundamental reason is added. Marriage between baptized persons is a sacrament and requires by its nature a visible and community sign. Before this 'sign' exists,

Prayer Of The Faithful

Sixth Sunday of Year

Feb. 17, 1974

CELEBRANT: The liturgy today instructs us to hope. Christ, our hope of unending life, offers us the very Bread of Life as a pledge of His eternal banquet. Let us pray with confidence to our heavenly Father.

COMMENTATOR: That Pope Paul, Archbishop Carroll and all Bishops may continue to encourage us to put all our trust in the Lord, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the clergy and all Christian people may continually give witness to their hope in Christ, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That those who have lost the faith in these troubled times may return to the Church and reawaken their hope, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the sick and the old, the troubled and the disillusioned, the poor and the abandoned may be sustained by their hope in the Christian promises, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the Archbishop's Charities Drive may receive an enthusiastic response, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all of us this Holy Year may receive abundantly the blessings of those who hope in the Lord, let us pray.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, we have heard the call of Your Son to true happiness. May we accept the message of the Gospel and transform our lives, so that our hopes may be fulfilled and Your reign may be ours. This we ask through Christ, our Lord.

PEOPLE: Amen.

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Step to beatification

VATICAN CITY — (NC) — The beatification process of Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament, has completed another step here with the approval of her writings by the Vatican Congregation for the Causes of Saints.

Approval of her writings was necessary to insure purity of doctrine. It is the second step in the process of beatification.

Among her writings which were scrutinized were her spiritual diary, her notes on spiritual exercises and examinations of conscience, and various writings pertaining to the administration and ideals of the Sisters of the Blessed Sacrament.

Mother Drexel was the daughter of international banker Francis Anthony Drexel. During her ministry to the Indians and blacks in America, she spent more than \$20 million of her own money. She was born Nov. 26, 1858, in Philadelphia and died March 3, 1955, in the motherhouse of the Blessed Sacrament Sisters in Cornwells Heights, Pa.

Cardinal John Krol of Philadelphia will be the principal celebrant at a Mass in the Philadelphia cathedral on March 10, the tenth anniversary of the opening of her beatification process.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
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Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

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

Studies show that 'pot' affects immunity, offspring



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

Experimental evidence continues to grow showing that marijuana can affect immunity to infections and that it affects offspring.

This has a definite relationship to the active ingredient which if high enough in dosage can have physiological and psychological effects. Lymphocytes, the cells which deal with immunity show a decreased response to stimulation.

This impairment of the immunity may be related to the decreased response to the cells which can cause defects in the reproductive cells. It is speculated that since these cells are high in fat tissue which retains the T.H.C. found in cannabis then there is a strong chance that this retention and slow liberation will cause effects on the reproductive cells.

EVEN ON A MILD "high" the subject will show a slowing of brain waves on the electroencephalogram and have transient memory loss. The reason that an inexperienced smoker may feel nothing is that the technique of inhaling has to be learned and the effects with low doses may be so mild that it can be missed if the user does not know what to look for.

With high doses of T.H.C. as are present in marijuana from some parts of the world users may experience hallucinations and panic reactions. One volunteer subject went into a coma after smoking four concentrated cigarettes.

Like alcohol, marijuana is in a class of its own and has a unique pharmacology that is not well understood. Marijuana

may have a sedative or stimulant effect, depending on the concentration but nothing is really known about its chronic effects or where it acts in the brain.

A DOSE-RELATED curve has been seen in experimental animals, reported Dr. Gerard M. Leher, Professor of neurology at Mt. Sinai School of Medicine in New York. He found that when mice were fed T.H.C. in food pellets which is the only way to get adequate amounts to them, they seemed to sense this and ate the pellets after a while more slowly than did the control animals, thus preventing themselves from showing any effects and this is exactly what marijuana smokers do.

So far, in the animals that maintained themselves on low dosages of THC no neuro chemical or endocrine effects have been observed. This was not the case when the animals were given the drug intravenously. Dr. Philip Zudenberg of Columbia University indicated that a dose dependent effect is also seen in psychological phenomenon.

The THC is a true hallucinogen, but in any individual the effect will vary with his own metabolism and experience, with the environment and social set and with the dosage of route of administration.

THE PRIMARY effect of small dosages in most subjects is relaxation and a feeling of happiness, but there is a definite effect on immediate memory. This is correlated with the characteristic effect on speech: marijuana smokers cannot seem to keep track of what they are saying.

With moderate dosages of THC there is a characteristic disorder of senses, the so called mind expansion and it can spread among a group sometimes in the form of laughter.

Larger doses of THC can produce occasional adverse effects that might be described as negative mind expansion and produce anxiety, sweating, nausea, vomiting and hallucinations.

Dr. Zudenberg states that chronic anxiety states which may last as long as six months and require hospitalization

have been caused by marijuana. He states that it is fashionable to say that only persons who are prepsychotic experience this, but he believes that such assumptions are too easy and premature.

THE QUESTION is: would not this individual be prone to psychotic episodes anyhow? The experience in North Africa where there has been a chronic heavy use of THC, is a potential psychotic combination of apathy, indifference and withdrawal. These may be direct pharmacologic effects not psychologically and socially determined, and they may result from the tendency of the body to store THC.

Recently I have seen two young men in their early twenties both of whom admit to smoking marijuana for long periods of time — at least three years. One of them was given Dr. Naha's article to read and discuss with me. He insisted that marijuana was not causing him any troubles. He also had problems with his wife and his family. History revealed that he had been going and was still going to the local junior college for four years — still taking courses in psychology and not near ready for graduation, an introvert who could relate only to his wife.

HIS MOTHER objected to the fact that she was paying the bills for both and could see no future for her son. The last time he came to the office it was under the condition that there be no more discussion of the article on marijuana, that I should concentrate only on the family problem and he did not want me to bring any more articles on the possible effects of marijuana. There was nothing wrong with him, he insisted.

The other given the same article and the same arguments would not change his style of life which was nothing, a flitting from job to job — eight jobs in a two month period. I have more hope for him because, while he did not want to reorganize what was happening to him psychologically or socially, he is consenting to go with counselling, while those of us in the field try to find the answer of how to make them see what is happening to them and what they may expect.

Vatican 'misquoted' on Jerusalem stand

VATICAN CITY — (NC) — Federico Alessandrini, head of the Vatican press office, said (Feb. 7) that he has been misquoted in an Israeli newspaper on the Vatican's position regarding the status of Jerusalem.

Speaking at a press conference, Alessandrini referred to an interview with him published by the Israeli newspaper Ha'aretz and said he felt constrained "to clarify what was said by the newspaper regarding the attitude of the Holy See on the question of Jerusalem and its status."

THE press spokesman quoted from the written answer he had given the Ha'aretz reporter in a response to a question on the present Vatican position.

"I can but confirm what has already been said," Alessandrini stated, "which is, that the Church, hoping that a just, peaceful solution will be reached regarding the entire Middle East conflict, hopes that, at the time when the problem of Jerusalem will be dealt with concretely, it will be able to make known in a proper manner its views on the subject. In other words, one can only refer to what the Pope has already said in his Lent speeches. In any case, the Holy See desires that the faithful of the three monotheistic religions may be able to consider Jerusalem as their own home . . ."

HAVING quoted himself, Alessandrini added: "It is useless to stress that this reply, and in particular the reference to the Holy Father's recent speeches, that of Dec. 21, 1973, as well as others, exclude any change in the attitude of the Holy See."

On the other hand, if in the course of the conversation, the humanitarian aspect of the drama of the Palestine

refugees was underlined, that was not to say that I have undervalued the aspirations and legitimate rights of the Palestine population to which the Holy Father has referred often.

"Consequently, it is completely erroneous and gratuitous to affirm — as in this case — that the understanding of this drama does not go beyond the limits of a 'reasonably humanitarian solution of the Palestine problem'."

WHILE Alessandrini was unwilling to say the Vatican point of view regarding Jerusalem has changed in recent years, it is a fact that Pope Paul has not renewed the pleas for "internationalization" of the Holy Places, which had been a keystone of Vatican policy since the establishment of the state of Israel and was identical to the early stance of the United Nations.

It is generally understood in the Vatican today that the Holy See wants a "universalization" of the Holy Places which would guarantee them an autonomous character, independent of any national sovereignty, to guarantee access by Christians and Moslems. The Vatican would leave details of how such a policy is to be achieved to the parties involved in international negotiations.

On the point of a "humanitarian" solution of the Palestine problem, the Vatican press spokesman was making it clear that, as far as he was concerned, that was only one part of the question. Beyond the question of humanitarianism there are also the problems of the aspirations and legitimate rights of the more than one million displaced Arabs in refugee camps.

Thousands march against abortion

SAN JUAN, P.R. — (NC) — Thousands of persons marched silently from the capitol building to the Puerto Rican Supreme Court here in an ecumenical antiabortion demonstration.

leaders led the march Feb. 3 carrying a gigantic sign that read: "The Christians of Puerto Rico repudiate abortion."

Auxiliary Bishops Juan de Dios Lopez of San Juan attended the demonstration.

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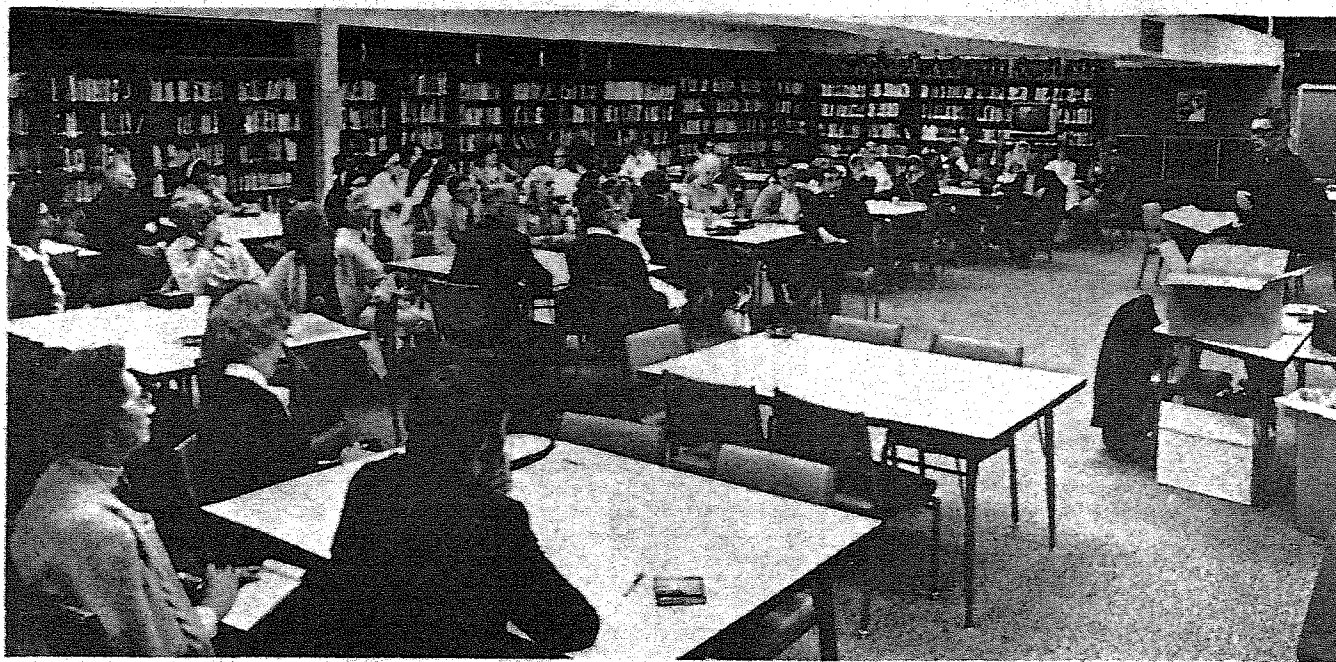
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Page 16/Miami, Florida/THE VOICE/Friday, February 15, 1974



NCD Parish Committees Participated In Regional Meetings Held This Week

The National Catechetical Directory— What it is

What is the National Catechetical Directory? What are its purposes? How will it be formulated?

These questions and others regarding the Directory, now in its first phase of preparation, were answered this week by Father John Vereb, chairman of the Archdiocesan NCD Consultative Committee, which includes 14 members representing priests, Religious, and laity.

He emphasized that the new National Catechetical Directory is not another catechism and explained that although the original plan of the bishops during Vatican Council II was to prepare a universal catechism such as the one published in 1566 after the Council of Trent, they realized that such a document would not be sufficient to meet the needs of the diverse cultures and ethnic groups representing Catholics throughout the world.

THEREFORE in response to the proposal of the late Bishop Pierre-Marie Lacombe of Beauvois, France, who argued that a single catechism for the whole Church was not possible or, at least, not proper and that directives for a plurality of catechisms for different classes of children and adults would be better and more useful, the Sacred Congregation for the Clergy issued the General Catechetical Directory in 1971 after five years of preparation.

John Cardinal Wright, prefect of the Congregation, said in a press conference that the "basic purpose of the directory is to provide an orientation for religious formation, rather than to establish binding rules."

"Therefore," Father Vereb added, "the Sacred Congregation for the Clergy was trying to set guidelines, to establish norms, not to enact legislation. These guidelines, forms, and policies for religious education are to be implemented locally by national conferences of bishops which in this country is the National Conference of Catholic Bishops."

Vatican II placed squarely on the shoulders of national conferences of bishops the responsibility for designing national directories since the respective conferences are in the best position "to evaluate the pastoral needs and cultural patterns of the region."

Therefore almost two years ago a committee of seven American bishops, including Auxiliary Bishop Rene H. Gracida, of Miami was established to serve as a policy-setting and review group to oversee the drafting of a National Catechetical Directory for the United States.

THE DIRECTORY will provide the rules and norms to be observed in the various approaches developed for the catechesis of different classes of children and adults and will include the principle tenets of Catholic doctrine and all aspects, cultural and organizational as well as theological and sociological, of catechesis.

"The NCD will be a pastoral and practical document officially issued by the American bishops designed to speak to the pastoral, sociological and economic conditions of today," Father Vereb said.

"It will strive to meet the religious educational needs of all persons from the many ethnic and cultural groups which contribute to the variety and cultural richness of our country, and in addition will provide assistance for teaching various age groups and educational levels, for those needing special education such as those who are blind, deaf, mentally retarded, emotionally disturbed and physically handicapped."

In addition to religious educators, scholars in theology, Scripture, historians, liturgists, psychologists, etc., consultation with the Catholic population at large is already in progress through a Consultative Committee in every Archdiocese and Diocese in the nation.

Their ideas and varied expectations and views will all be considered before the document is prepared and presented to the U.S. Bishops in 1975.

Priests, Sisters, laity consulted on Catechetical Directory ideas

Priests, Sisters and laity in the Archdiocese of Miami are already participating in a consultation process toward the preparation of a National Catechetical Directory through a series of regional and parish meetings which began this week.

Under the direction of Father John Vereb, chairman of the Archdiocesan NCD Consultative Committee, orientation meetings for leaders in the parish communities of South Florida were held Monday and Tuesday in Miami, West Palm Beach, and Fort Lauderdale.

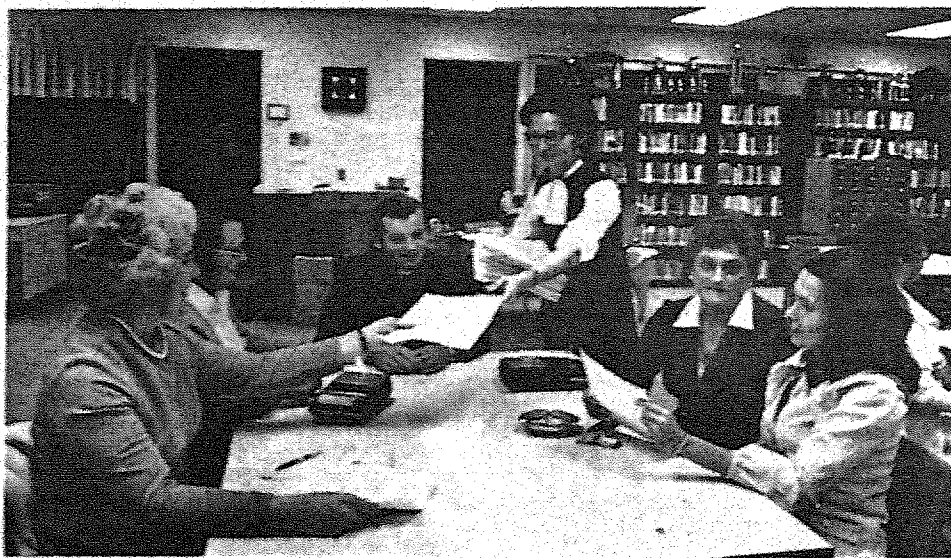
CONDUCTING the sessions were Father Vereb and committee members Father Gerard LaCerra, Father Martin Devereaux, Sister Joseph Ellen, I.H.M.; Sister Katherine Swede and seminarian, Thomas Wisniewski.

Other members of the Consultative Committee appointed by Archbishop Coleman F. Carroll are Msgr. William F. McKeever, Father Charles Ward, Father Frank G. Curley, O.M.I.; Msgr. John Delaney, V.F.; Msgr. William Dever, Father William Hennessey, Father Jose Hernandez, Brother Emilio Quiros, and Mrs. Marjorie Wessel.

Purpose of the regional meetings, the first in a series which will be held throughout the nation before the first draft of the NCD is prepared, is to "provide an opportunity for the people to understand the need for and significance of the National Catechetical Directory," Father Vereb said. "They will also better understand the responsibility of the total Church for religious education."

DURING the sessions parish leaders, including religious education directors, married couples, parents, and young adults were at first acquainted with the General Catechetical Directory. "To Teach As Jesus Did," pastoral of the National Conference of Catholic Bishops; "Basic Teachings of Catholic Religious Education," and the document of the Synod of Bishops on Justice in the World. They were then given perspectives for goals and objectives as well as proper methods of religious education so that they could, in turn, facilitate parish meetings where parishioners, selected at random, will express their religious educational needs.

Questionnaires prepared by the Consultative Committee were distributed to each member of parish com-



QUESTIONNAIRES are distributed by Sister Katherine Swede during regional meeting at Msgr. Pace High School. Shown are Mrs. Janice Ricci, John Holland, Father Bryan Dalton, Pat Buffington, and Peg Holland.

mittees who will, with the cooperation of their respective pastors, call parish meetings between Feb. 25 and March 8 to provide an opportunity for a representative cross section of the parish to make a positive contribution to the formulation of the NCD.

AMONG those expected to attend will be parochial school personnel, CCD staff members, coordinators of religious education programs, parents, and young adults. Topics discussed during regional meetings will be outlined by the parish committee members who will serve as facilitators.

Within 48 hours after their completion questionnaires are to be returned to the office of Father Vereb at 6190 NE Fourth Court.

Speaking of the random sampling of parishioners' religious education needs through the questionnaires, Father Vereb emphasized, "We're not looking for a consensus or a majority rule. We'd like to find out what the religious education needs of our people are so we can address ourselves to their needs locally and subsequently the NCD can also respond to those needs." Father Vereb declared, adding that special considerations must be given to the needs of those for whom special ministries have been established such as collegians, the aged, and the ill.

Recommendations by the Archdiocesan NCD Consultative Committee will include the ideas expressed in the questionnaires, all of which must be received by Father Vereb no later than March 11.

REPORTS from all areas of the nation are due in the national office for the directory on March 31 so that work may proceed on the first draft of the NCD.

According to Father Vereb, Msgr. McKeever is head of a special priests' committee which is contacting every priest in the Archdiocese seeking his recommendations toward the format and content of the Directory. "As principal sharers of the teaching apostolate of the Church they are asked to make specific recommendations," Father Vereb stated.

In addition to parish meetings there will also be meetings for homogeneous groups such as priests, religious education directors, etc., Father Vereb pointed out.

UNDER the leadership of Father Gerard LaCerra, Archdiocesan Director of CCD, and Sister Katherine Swede there will be consultation meetings held among the CCD professional personnel.

"The same questionnaires distributed to the English-speaking have been translated into Spanish so that the Latin-American segment of our communities will also have an opportunity to clarify in their minds the religious

education objectives and find the proper methods and framework within which the riches of their cultural backgrounds can enhance as well as satisfy," Father Vereb explained.


"Naturally all of us should approach God in sincere prayer to give us Catholics living in these times — vision, wisdom and courage to be able not only to profess our faith but also to transmit it to all ages according to their level of understanding and need through the best possible methods," Father Vereb continued.

"This education process naturally necessitates the understanding that religious education is not only a classroom undertaking but is also a personal witness to the faith of the total community," he said.

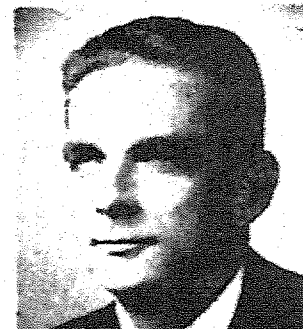
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Keep on writing —we need you!

By JOAN BARTLETT

The flow of mail into "Your Corner" has slowed to a trickle — c'mon you people, get busy letting us know what your group is up to. Whether it's a CYO group, a school club, or any other kind of organization — or if you just know someone who deserves a mention — drop us a line at P.O. Box 38-1059, Miami, Fla. 33138. Just make sure it gets here by Monday of the week in which you want it to appear.

YOUR CORNER

Well, here goes with what we have:

If you are a girl in 7th or 8th grades, you might want to check out the Overnight Happening Feb. 22-23 at the Dominican Retreat House in the Kendall area of Miami.

From what we've heard about previous ones, it's a thoroughly enjoyable weekend, packed with activities. Only 40 girls can attend each one — so if you want more information, call the Retreat House at 238-2711.

Two more students from Archdiocesan high schools have made the Dean's List at Belmont Abbey College, Belmont, N.C.

Robert J. Burke, son of Mr. and Mrs. Joseph Burke and a graduate of Columbus High; and William I. Muinos, son of Mrs. Mirta Muinos and also a Columbus graduate, earned better than a 2.25 average out of 3.0 possible points.

"Do you want to dance under the moonlight . . ." You can if you make reservations for the Epiphany CYO Boatride Dance aboard the "Biscayne Belle" Feb. 16.

It's their annual dance, open to all CYO'ers and members of other religious groups in South Florida.

The "Biscayne Belle" is a three-tiered paddle-wheeler and it will travel through the waters around Miami from 8 to 11 p.m. that night with music from the "Unit 3".

The boat will leave from Haulover Beach Marina at 8 p.m. You need to make reservations, so check with your CYO president or call 666-3580 in a hurry — it's this weekend!

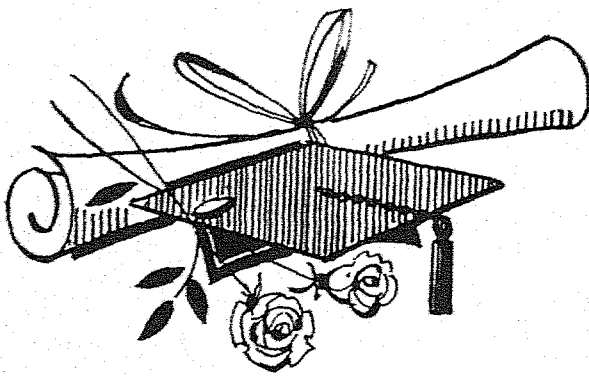
Here's a few reminders of things going on in the community, in case you're looking for something to do:

The Dade County Youth Fair gets underway Feb. 28. It's going to be bigger than ever at its permanent facility at 10901 Coral Way, near FIU. There will be displays, rides, food and a lot of interesting shows.

For people up Broward way, the Buehler Planetarium of Broward Community College is showing "Our Prehistoric World," the story of the earth's formation and growth, through March 31.



The above picture tells it — Barry College's second annual Country Jamboree is coming this weekend, Friday (tonight) from 7 p.m. to midnight and Saturday from 1 p.m. to midnight. An old-fashioned square dance, a "Frustration Booth" (your guess is as good as ours — go see for yourself!) and homemade cider are some of the things included in the event, in the Florida Gardens at Barry. In case those girls look



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Rev. John D. McGrath
Director of Vocations
6301 Biscayne Boulevard
Miami, Florida 33138
Telephone: 757-6241



MSGR. William Dever talks with Debbie Yglesias, St. Hugh; Kathy Caridad, SS. Peter and Paul; and Colleen Roach, Holy Rosary; during a break in the Girl Scout Day of Recollection held at St. John Vianney Minor

Seminary last Saturday. Seventy-five girls from throughout the Archdiocese participated in the event, sponsored by the Catholic Committee on Scouting.

familiar, they are Carmen Blanco and Georgette Barimo, both from North Miami.

Ever wonder what useful purpose could be served by all those newspapers you throw out? Archbishop Curley High School is collecting papers to sell to earn money for a van for the athletic department. St. Rose of Lima CYO is helping by collecting papers after Masses Sunday. If you want to contribute, contact either the school or St. Rose parish.

Msgr. Dever reports that Sunday night's meeting of the Catholic Young Adults was very profitable, with a good exchange of ideas. There is another meeting planned for Sunday, Feb. 24 at Nativity Parish Hall, Hollywood, to pool resources. Everyone is invited.

Tablet in memory of the slain unborn

LONDON — (NC) — A tablet was unveiled in the courtyard of St. Matthew's Anglican Church here on the Feast of the Holy Innocents "in memory of 170,000 unborn children killed in Britain this year." An ecumenical service was held in the church under the auspices of the inter-denominational Society for the Protection of Unborn Children, which campaigns against legalized abortion.

Theologian to speak on 'Church Today'

SUNRISE — The first in a series of three lectures sponsored by St. Bernard parish will feature Father James Murtagh, professor of theology at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.

"The Church Today" will be the topic of Father Murtagh at 8 p.m., Feb. 21 at Wimbledon Recreation Center, N.W. 17 St. and 56th Ave., Lauderhill.

"The Church Today" will be the topic of Father Murtagh at 8 p.m., Feb. 21 at Wimbledon Recreation Center.

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NOTICE

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The entrance examination for first year high school at St. John's Preparatory School for Boys will be held on Saturday March 2, 1974 at 10:00 a.m. All 8th graders who wish to enter the school, either as seminarians or for other than priestly services, are eligible for admission. The examination may be taken in St. John's at 2900 S.W. 87 Avenue, or in any Catholic high school which will be giving entrance examinations on the same day.

Students who wish to take the examination to St. John's Preparatory School for Boys are requested to notify their pastors and school principals as soon as possible. Reservation forms are available in the parish rectory, and in the school office.

Please mail this portion

NAME _____
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- I am interested in entering as a seminarian
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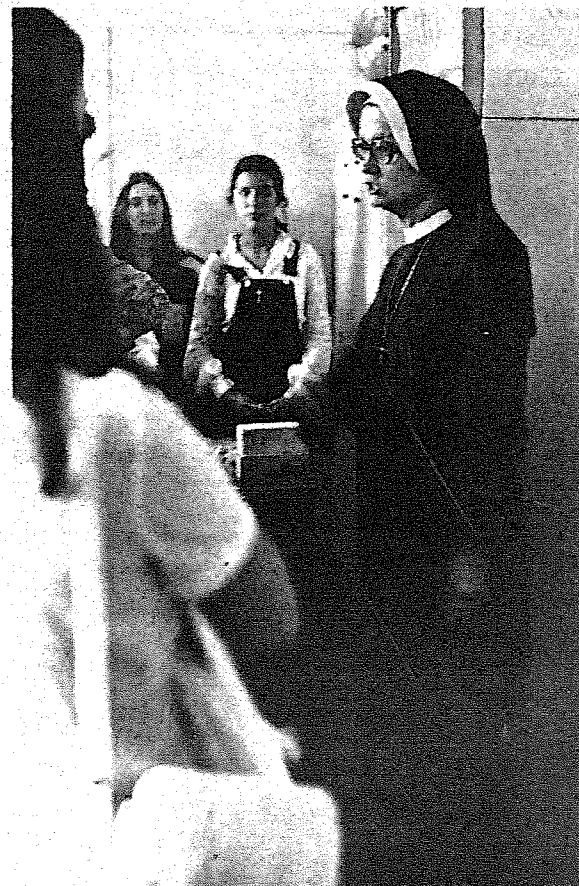
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ONE group of Lourdes Academy students opted for a 20-mile bicycle ride through the bike paths of Coconut Grove, Matheson Hammock and Fairchild Gardens.



SISTER Regina Karen stops to show another group the kitchen during a tour of Epiphany Convent, where she and the other Sisters who staff Lourdes and Epiphany schools live.

This is a class? A new approach

There's a "new" school in Miami. It's not a typical school, because it has no walls and it only lasts a week.

This new adventure in learning has classes that include learning macrame, hiking to Fairchild Gardens, touring a convent and visiting an art museum.

It gives students a chance to visit people who can tell them about careers in many areas.

Altogether, there are 63 activities for students to choose from.

This revolutionary new school is none other than Lourdes Academy, which celebrated Lourdes Week with its week-long school-without-walls and concluded with a Mass Monday, Feb. 11, the Feast of Our Lady of Lourdes.

THIS is the second year Lourdes Week has been held, and this year it more than doubled its scope.

The idea is for students to learn outside the classroom, and to prepare themselves for careers.

Students chose from a list of activities and career sessions which had been arranged in advance.

They then spent the week involved in the activities rather than attending traditional classes.

As could be expected, students loved the idea.

Responses from students were all the same: "It's great! It's a lot of fun, and we're learning at the same time."

While some students were learning ethnic cooking, others were participating in an original poetry seminar, while still others visited a computer center.

Some played volleyball, while others decorated cakes or toured a synagogue.

One group of students even attended a weekend Seacamp at Big Pine Key.

Twenty choices were available to students who wanted to visit a place where people were involved in various careers they might be interested in.

A group went to Mercy Hospital for a "behind the scenes" tour; others heard talks by actors and directors of plays, movies and television. One group attended a class at the University of Miami law school and toured the law library.

The week is over now. Students are back in uniform and back in their classrooms. But what they learned, and the fun they had during Lourdes Week, will remain with them as experience in education they will not be likely to forget.

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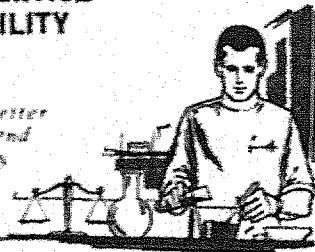
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El Santo que tendió un puente entre la FE y la RAZON

El 7 de marzo se cumplirán setecientos años de la muerte de Santo Tomás de Aquino. La evocación del máximo filósofo y teólogo de la cristiandad ocurre en momentos algidos, cuando sacudidos los espíritus por nuevas corrientes sociales y políticas, y estremecidas las conciencias por los apremios de un Concilio ecuménico destinado a transformar el rostro de la iglesia, surgen en ella doctrinas que para unos son heréticas y para otros trasnochadas. No muy distinto era el ambiente del siglo XIII en que le tocó actuar a Santo Tomás. Las Cruzadas habían acercado la cultura oriental a Europa y sobre todo a los filósofos griegos: las Universidades se esforzaban por descubrir el misterio de la razón en aparente pugna con la fe; güelfos y gibelinos exacerbaban las tensiones entre el Papa y el emperador; Averroes, el gran filósofo árabe de Córdoba, muerto en las postrimerías del siglo XII, había legado a los eruditos sus Comentarios de Aristóteles, que tuvieron la virtud de dividir a los teólogos en dos bandos adversos. En medio de los dolores de parto de una nueva era, cuyo amanecer ya se presentaba en el horizonte, vino al mundo este hombre providencial cuya principal misión fue restituir a su verdadera dignidad y dimensión el más preciado tesoro del ser humano: el intelecto.

Una serie de sucesos providenciales jalonaron la juventud de Tomás. Su padre, Landulfo, conde de Aquino, le había destinado, como a hermano menor, a ser monje benedictino y quizás a que fuera abad de Montecassino. En efecto, en la famosa abadía fue internado como oblat, con una donación de 20 onzas de oro, cantidad fabulosa para aquellos tiempos. Corría el año de 1231 y el niño de cinco años comenzó entonces su educación. Leer y escribir, gramática y un poco de religión fue cuanto aprendió con los monjes durante los seis años que habitó aquellos claustros. Lo suficiente como para emprender los estudios — digamos con criterio actual — secundarios.

A los once años, por consejo del abad casinense, pasó a Nápoles, en cuya Universidad, famosa entonces, comenzaría la

carrera que ya no abandonaría hasta su muerte. Humanidades y filosofía, los problemas eternos del hombre y del cosmos, se delineaban rígidos ante su mente. Simultáneamente otra preocupación lo acuciaba. Se sentía llamado a la vida religiosa. Todo conspiraba para que eligiese la regla benedictina. Pero justamente el año en que ingresó en Montecassino, una nueva forma de vida religiosa había aparecido en Nápoles. Los hermanos blancos llamados Predicadores, se atraían las simpatías de la juventud. Predicaban en los castillos y las plazas, practicaban rigurosa pobreza, pero también tenían en la Universidad famosos profesores. Uno de ellos, Juan de Nápoles, le explicó los objetivos de la nueva Orden. El joven Tomás no titubeó: acababa de descubrir los profetas de los nuevos tiempos.

Pertenecer a la orden de Santo Domingo de Guzmán significaba renunciar al régimen feudal de la Iglesia, a los "beneficios", al diezmo, y recuperar la libertad evangélica, que habría de permitirle un mayor acercamiento a la verdad y al amor. Franciscanos y dominicanos arrastraban tras sí a lo más florido de la juventud, siempre deseosa de cambios radicales. Como dice uno de los biógrafos del Santo, descubrió en el Evangelio su visión del mundo.

DOS VERDADES EN PUGNA

Tampoco las huelgas universitarias son cosa exclusiva de los tiempos actuales. La celeberrima de París, cuando Tomás llegó allí para continuar sus estudios, en 1231, acababa de conquistar su autonomía después de dos años de huelga. Allí se anuda una perdurable amistad entre Tomás y Alberto, el maestro dominicano que tuvo la osadía de comentar a Aristóteles, a pesar de las prohibiciones que pesaban sobre el filósofo griego.

Hemos llegado aquí al nudo gordiano cuya ruptura estaba reservada al joven dominico, después que ingresó en los claustros de la Universidad, a partir de 1256. Tanto él como su maestro Alberto, y algunos profesores más, eran partidarios de "bautizar a Aristóteles", es decir, de introducir su filosofía en el ámbito de la teología. Era necesario convertir a la teología en una ciencia, hacer que la razón, explorase las verdades reveladas, y de allí sacar consecuencias, construir un sistema.

Esto que hoy nos parece tan obvio, por haberlo encontrado hecho, en aquellos tiempos era objeto de encendidas controversias desde hacía casi un siglo. A Aristóteles se lo conocía mal en Occidente, a través de traducciones defectuosas o de comentarios de autores árabes, inficionados de neoplatonismo. El más famoso de los comentaristas de Aristóteles hasta aquel momento había sido el filósofo cordobés Averroes, cuya interpretación neoplatónica de Aristóteles, prendió en toda Europa los errores del averroísmo. Sus principales asertos consistían en afirmar la existencia de un solo intelecto universal, con la consiguiente negación de la responsabilidad y de la inmortalidad personal.

Pero la doctrina averroista, se infiltró también en el campo teológico católico, estableciendo la teoría de la "doble verdad": por un lado la verdad de la fe, por el otro lado la verdad de la razón. Ninguna de ellas tiene método

ni objeto común. Ambas pueden contradecirse, pero como discurren en distintos planos, incomunicables, ninguna afecta a la otra.

No es extraño que ante el peligro que entrañaban para la fe tales teorías, emanadas de Aristóteles, muchos obispos y teólogos declararon al Estagirita una guerra sin cuartel, e inclusive se prohibiese su enseñanza en la Universidad de París.

CONSTRUCCION DEL SISTEMA

Pero Tomás, que conocía al filósofo griego a través de versiones fidedignas, tomadas del original y no a través de comentarios, advirtió que el intelectualismo aristotélico, su sistema de raciocinio, resolverían la antinomia razón-fe y servirían para construir, en síntesis armoniosa, una cosmovisión con sentido realista, humano y divino.

Tal fue la misión de Santo Tomás y su mérito indiscutible: enseñarnos a razonar sobre lo divino, descubriendo todo lo nuevo que el intelecto, iluminado por la fe, es capaz de descubrir progresivamente.

Con absoluta sencillez, con vocabulario al alcance de cualquier escolar, Tomás desde su cátedra se imponía por lo novedoso de su iniciativa. Su biógrafo, Guillermo de Tocco, describe así esa sensación de nuevos descubrimientos, a través del raciocinio: "Tomás, al enseñar, promovía nuevos problemas, inventaba un nuevo método, desarrollaba nuevos argumentos, y su auditorio, al oírlo enseñar cosas nuevas, no dudaba de que Dios hubiese iluminado con una luz nueva a este hombre que, dotado de un juicio tal, no dudaba en proponer nuevas opiniones y en aconsejar el contenido de nuevas inspiraciones".

EL LEGADO DE SANTO TOMAS

La nueva síntesis filosófico-teológica no se impuso en la cristiandad sin violentas oposiciones. El autor de la Summa Theologica supo de persecuciones y de libelos, tachado de herético por los teólogos tradicionalistas, sobre todo por los discípulos de San Agustín. El mismo obispo de París, Esteban Tempier, junto con los doctores de la Facultad de Teología de la Universidad, prepararon una solemne condenación de 219 proposiciones, de las cuales diez se referían a la doctrina tomista, que por diversos motivos, solo se publicó tres años después de la muerte del santo. Y pensar que Tomás contó siempre con el apoyo de los Sumos Pontífices que lo alentaron constantemente en su magna obra. Tanto que Urbano IV, lo llamó al Concilio de Lyon, que tenía por finalidad la unión de las Iglesias Griega y Latina, y el santo, siempre obediente y humilde, a pesar de su delicada salud, desafió los rigores de la estación, y murió en el viaje, el 7 de marzo de 1274.

La canonización de Santo Tomás en 1323 disipó las sospechas en el mundo cristiano y la doctrina tomista se fue abriendo paso en los claustros y en las mentes. Pero recién bien entrado el siglo XX — después de haber sorteado la Reforma, el cartesianismo, y el industrialismo — el pensamiento cristiano reconoció en Santo Tomás a su máximo artífice. Él, que penetró como pocos en la íntima naturaleza del hombre, nos deja a los cristianos un supremo legado de esperanza: "La gracia no suprime la naturaleza, antes la perfecciona".



Santo Tomas de Aquino

Carta del Papa al Card. Mindszenty

Siendo ya inminente la publicación de las importantes decisiones que, tras una prolongada valoración de las circunstancias, hemos adoptado buscando únicamente el bien pastoral de algunas diócesis de Hungría, entre las que sobresale la Iglesia de Esztergom, deseamos vivamente renovar, amadísimo y venerado hermano, nuestra gran benevolencia y paternal estima.

El ejercicio de tu ministerio pastoral, primero como obispo de Veszprem y poco después como arzobispo de aquella misma famosa sede metropolitana, se ha desarrollado en tiempos bastante difíciles llenos de ansiedades y de responsabilidad. Grabado profundamente en nuestra memoria está el recuerdo vivo y doloroso de cuando, hace precisamente veinticinco años, fuiste sometido a un proceso y a una condena que resultaron el culmen de cada vez mayores ataques lanzados contra tu persona y que llamaron la atención del

mundo entero, causando en todos atónita sorpresa. Estos sufrimientos tan grandes han sido la corona de espinas puesta sobre tu cabeza, tan preciosa como tu fidelidad a la Iglesia de Cristo.

Con profundo respeto nos inclinamos ante ti y te agradecemos desde lo profundo del corazón los numerosos ejemplos de virtud que has dado, durante tantos años, a toda la familia católica.

Estamos seguros, además, de que continuaras ofreciendo tu amor y tus oraciones por aquella Iglesia, orgullo y gloria tuya, pero al mismo tiempo causa de tanto sufrimiento para ti. Sébete que estamos íntimamente unidos contigo en estos sentimientos y que invocamos para ti a Cristo, guía y recompensa del cielo, para que "vuestra fe probada, más preciosa que el oro, que se corrompe aunque acrisolado por el fuego, aparezca digna de alabanza, gloria y honor" (1 pe 1, 7).

ORACION DE LOS FIELES

Sexto domingo del año (17 de febrero)

CELEBRANTE: La liturgia de hoy nos instruye en la esperanza. Cristo, nuestra esperanza de vida eterna, nos ofrece el Pan de la Vida como prenda de su eterno banquete. Oremos confiados a nuestro Padre Celestial.

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

1. Que el clero y todo el pueblo cristiano ofrezca continuamente testimonio de la esperanza en Cristo, oremos.

2. Que aquellos que, en estos tiempos turbulentos, han perdido la fe, retornen a la Iglesia y reencuentren su esperanza, oremos.

3. Que los enfermos y los ancianos, los afligidos y los desilusionados, los pobres y los abandonados, sean sostenidos por su esperanza en las promesas de Cristo, oremos.

4. Que la Campaña del Arzobispo (ABCD) reciba una respuesta entusiasta, oremos.

5. Que en este Año Santo, todos nosotros recibamos abundantemente las bendiciones de quienes tienen esperanza en el Señor.

CELEBRANTE: Padre celestial: Hemos escuchado el llamado de Tu Hijo a la verdadera felicidad. Que al aceptar el mensaje del Evangelio transformemos nuestras vidas, para que nuestras esperanzas se vean realizadas y alcancemos Tu reino. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

El Deber no tiene fecha

Por el Dr. MANOLO REYES

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

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

Es que el bien material que se puede obtener en el exilio, se cuenta, se pesa y se mide. Ese bien que se toca no llena el vacío en el alma de un verdadero Cubano que quiere a su patria.

Los bienes intangibles, aquellos que mueven montañas, aquellos que hacen vivir a una persona después que muere, aquellos que construyen naciones y forjan pueblos son los que robustecen la fe del que vive en el exilio, en libertad, pero respirando a medias. Es que el ideal, hijo querido de la fe... es el único que mantiene y fortalece la dedicación.

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

Además que el deber empieza con la vida y termina cuando esta expira. El deber no tiene fecha. Siempre está presente.

Todo ello engendra un elemento fundamental del ideal que es el respeto. Sin respeto para los demás no se puede pedir respeto para uno mismo. Cuando falta el respeto, la perspectiva correcta de los hechos se pierde y se tiende a bajar la altura de miras conque hay que afrontar la causa de la libertad.

En la historia de la humanidad, pocos pueblos han sido señalados por Dios para ser defensores y exponentes de la libertad. El pueblo cubano tiene hoy ese privilegio.

Porque el pueblo cubano, dividido por la ignominia de un tirano, ha sido en la última década exponente de mayor categoría en el Continente Americano de la lucha por la libertad.

Porque el noble pueblo cubano, a costa de la vida de sus mejores hijos, mantiene en alto el ideal de la libertad... mantiene en alto una fe inquebrantable en su libertad... y sus hijos allá y acá tienen una dedicación sin vacilaciones para lograr la ansiada libertad.

CENTRO MATER

Proclamado uno de los mejores de su tipo en Estados Unidos

Por GUSTAVO PENA MONTE

Centro Mater, la institución de educación y recreo para la juventud de habla hispana fundada por la Madre Margarita Miranda, acaba de ser declarada una de las instituciones más sobresalientes de su clase en toda la nación.

La Fundación Nacional de Cámaras de Comercio Junior (U.S. Jaycee) proclamó a Centro Mater como uno de los mejores programas destinados a que las personas y las comunidades se ayuden a sí mismas, lo que en inglés se denomina "self help programs".

Centro Mater fue seleccionado como parte de un estudio de cuatro meses que abarcó todo el país, auspiciado por la Fundación Jaycee como el proyecto "Uplift" (Elevación). Concuraron más de 900 programas de auxilio propio "muchos de los cuales aportaron nuevos conceptos de actividades originadas y administradas por las propias comunidades e ilustrativas de las cosas que pueden hacer las personas por ellas mismas", expresa al hacer



Madre Miranda

la proclamación la Directora del Proyecto Uplift, Susan Davis, añadiendo:

"La selección final fue difícil. Sin embargo, la junta de revisión, los analistas de investigación y los miembros del Proyecto Uplift quedaron impresionados con su iniciativa y éxito al introducir un cambio positivo en la comunidad de escasos recursos que usted sirve."

En su carta a la Madre Margarita Miranda, Susan Davis añade que "es la opinión del Proyecto Uplift que si este innovador programa (Centro Mater) es extendido a otras comunidades que estén aisladas social y económicamente, los devastadores efectos de la

pobreza podrán ser superados más rápidamente.

"A nombre de la Fundación Jaycee de los EE.UU. felicito a Centro Mater y espero que a través del reconocimiento de su éxito, otras comunidades de escasos recursos puedan beneficiarse de su experiencia", concluye la carta de Susan Davis.

Bajo la dirección de la Madre Margarita, el Centro Mater enclavado en la esquina de cuatro y cuatro del S.W., junto al Río Miami, ofrece a los niños y jóvenes de la "Pequeña Habana" un lugar de recreación y estudio, que incluyen desde una guardería infantil para los más pequeños, hasta clases de guitarra, yoga, arte, secretariado y música para los mayores.

"Sister Miranda", como se conoce en inglés a la dinámica religiosa de la Comunidad del Sagrado Corazón, vino a Miami en 1968 y se dio a la tarea de buscar ayuda para hacer más felices los días de la niñez de la populosa barriada que se extiende sobre la margen sudoeste del Río Miami. La Sister consiguió un terreno con una pequeña casita que se convir-

tió pronto en el único "parque" de recreación de la zona.

La actividad organizadora de la Madre Miranda sirvió para algo más: Unió a los cubanos de distintos niveles económicos.

"Esta es una de las cosas que más me gusta de Centro Mater", ha dicho Sister Miranda: Las mujeres de las clases media y alta vienen aquí a ofrecer su tiempo y su esfuerzo para ayudar a otros, reuniendo así a toda la comu-

nidad, lo que es muy bueno para todos."

En la actualidad Centro Mater es una de las muchas instituciones de asistencia social que recibe fondos de la Campaña de Caridad del Arzobispo (ABCD).



El Alcalde de Miami, Maurice Ferré, proclamó la semana que termina como Semana de los Presos Políticos de Cuba. La proclama fue recibida por la señora Marta Ledón de Ibarra, y su pequeño hijo Carlos, ella es esposa del prisionero político cubano Carlos Ramón Ibarra, que cumple 30 años de condena. También presentes la señora Leticia Fernández, María Teresa Blanco Vda. de Roselló, Jorge Roblejo Lorié y Alfredo Gómez. En la proclama el Alcalde Ferré insta a la comunidad a honrar a este grupo de prisioneros por sus heroicos gestos y sacrificios, así como que roguemos por la inmediata libertad de todos los prisioneros políticos cubanos. Entre los actos de la semana figuró una misa en la iglesia de St. Dominic el pasado lunes, día 11, oficiada por el Padre Avelino González y en la que se leyó la Oración por los Prisioneros Políticos Cubanos.

En el Aniversario de la muerte del Padre Varela

El Santo Pensador que sentó las bases del ideal libertario del cubano

El próximo lunes, 18 de febrero, se conmemora un aniversario más de la muerte del Padre Félix Varela, ocurrida en San Agustín en el año de 1823, mientras el santo sacerdote sufría el destierro. El sábado 23 de febrero, a las 8 p.m. en Galería 4, 2249 Coral Way, el Padre Agustín Román dictará una conferencia sobre la vida del Padre Varela. A continuación, reproducimos, como tributo a la memoria del ilustre pensador cubano, y como valioso documento histórico el discurso que en el cementerio de San Agustín, Florida, pronunció poco después de la muerte de Varela su discípulo Don José María Casals.

EL DISCURSO DEL SEÑOR CASAL FUE COMO SIGUE:

Señores:

El Muy Reverendo Padre Félix Varela, dechado de todas las virtudes, fué amado de cuantas personas le conocieron porque su bondad no tenía límites, imitando a Jesu-Cristo, en cuanto es posible para un mortal. Vivió sólo para el bien de la humanidad, ocupándose constantemente en instaurar al ignorante, en favorecer al desvalido, y en consolar al triste. Su único placer era pensar en Dios y adorarle, y querer a sus semejantes y guiarlos por el camino de la verdad.

El que ama, siempre es amado. Varela, amó a todos los hombres, y Varela ha sido amado por todos. Pero los cubanos le deben a Varela, no sólo amor, sino veneración profunda. Le deben la instrucción que tienen. Le deben lo que hoy son. Y a no haber sido por su extraordinario talento, su constancia, su saber, su desinterés, ahora estaría el entendimiento de ellos oprimido bajo el peso de la autoridad de los hombres que escribieron en siglos muy atrasados.

Cuando Varela apenas tenía veinte y cinco años, sin dinero, sin influjo, sin otro poder que su inteligencia y perseverancia, combatió las preocupaciones de aquella época, venció, con la razón y la verdad a los que gozaban de más prestigio, y rompió para siempre las cadenas que ataban el entendimiento de los cubanos. Desde entonces piensan éstos con libertad; y Cuba puede señalar, con orgullo, a muchos de sus hijos que la honran por su saber, y que imitadores de Varela comunican a sus compatriotas la libertad del pensamiento, y el amor a la verdad.

Si Varela debe ser querido de todos los hombres por su amor al género humano, los cubanos deben quererle como a un padre, porque ha dado vida a su inteligencia, y ha desatado su espíritu, para que vuele libre de errores y se acerque más al trono del Altísimo, de donde proviene. Si, Señores, los cubanos lo han querido, y lo quieren con entusiasmo; y el nombre de Varela será siempre venerado entre ellos, que lo están llorando constantemente como huérfanos desde el año de 1822.

En el instante en que supieron el mal estado de su salud, algunos discípulos y amigos suyos, quisieron haber podido correr hasta su lecho para consolarlo y aliviarlo; pero he venido o sólo, a nombre de ellos, con el encargo de arrebatario, si era posible, a los brazos de la muerte,

llevándolo para otro clima más cálido. Cuando llegué, el día 3 de este mes, ya nuestro amado Varela, se había despedido de los hombres. Esta ya en el cielo; y no encontré sino sus despojos mortales, sepultados en este cementerio, bajo un montón de tierra que me designó mi bondadoso amigo, el venerable sacerdote Señor Aubril. Ante aquella tumba, contemplamos y oramos como católicos, lloramos como hombres, y nos sentimos consolados con el sentimiento de la inmortalidad.

He deseado llevarme a la Habana estas preciosas reliquias, para que el sepulcro de Varela esté al lado de su cuna, para que los cubanos las guarden con el respeto y veneración que se debe, para que tengan el consuelo de poseer el cuerpo de su maestro y amigo, que no pudo pasar entre ellos los últimos treinta años de su vida, para que sus cenizas estén con las de sus ilustres y malogrados discípulos Escobedo, Govantes, Bermúdez, y otros, y para que los cubanos puedan decir a sus hijos y nietos: "aquí está el hombre más amoroso de todos los hombres, el maestro más querido de los habaneros, el católico más sufrido y fervoroso, el filósofo cubano, el Padre Varela." Pero mi deseo, Señores, desagrada, según he comprendido, a muchos de esta población que lo amaban tiernamente, y sé que llevarme por ahora estos restos apreciables, causaría un profundo dolor a los amigos que aun le lloran, con especialidad a las personas que lo acompañaron y consolaron en sus últimos días, con tanto cariño, con tanto amor, como pudieran hacerlo los mismos cubanos, y estos en muestra de gratitud se privarán de la satisfacción de tenerlos de momento en su país, sin renunciar nunca a la esperanza de llevarse los más adelante. Y mientras tanto, interpretando yo la voluntad de mis compañeros y compatriotas, he creído de mi deber, levantar un monumento donde se depositen y sean custodiados esos restos por los católicos de esta ciudad, hasta que llegue la ocasión en que se remitan a la que tiene el honor de haber visto nacer al hombre benemérito que lloramos.

Ningun monumento, Señores, es más propio, por la santidad de este lugar, y por las eminentes virtudes de Varela, que una capilla donde pueda celebrarse el incruento sacrificio de la misa. Ninguno más duradero, pues la congregación por sus sentimientos religiosos procurará sostenerlo contra las injurias del tiempo. Ninguno recordará más la religiosidad de Varela. Ninguno corresponderá más a su caridad, pues ese monumento no será sólo para él, pues ha de ser un templo para todos los fieles, donde vengan a pedir al Dios de las misericordias por el eterno descanso de las almas de sus amigos y parientes.

Cuando me ocurrió la idea de levantar en este sitio una capilla, a nombre de los cubanos, creo a la verdad, Señores, que fué una inspiración del mismo Varela. Si, lo creo. Luego, supe por el Reverendo Padre Aubril, que él había deseado mucho, hasta en sus últimos días, que se edificase una en este mismo cementerio. Yo nada sabía. La idea vino a mi mente en un lugar santo, cerca de su cadáver. Y así, mi corazón goza, en este momento en que se coloca la primera piedra del edificio, de su placer inefable que en nada se parece a los que tienen su origen en el orgullo y en la vanidad. Me parece que oigo la luce y cariñosa voz de Varela, aprobando la resolución de los cubanos, y que todos los católicos sepultados aquí salen de sus fosas a presenciar llenos de regocijo este acto religioso, a que el mismo Dios, nuestro Padre, está presidiendo desde su trono celestial.

Conservad, pues, hermanos míos, el católico monumento que debe erigirse sobre esta piedra angular. Guardad con respeto, yo os lo suplico en nombre de los cubanos, las cenizas del más virtuoso, del más sufrido, del más caritativo de los hombres, las cenizas del Padre Varela, hasta que llegue la oportunidad de colocar su tumba donde se halla su cuna. Pedid a Dios, siempre que entreis en esta capilla, por el eterno descanso del alma de este ilustre cubano que tanto os quiso; y nunca olvidéis, ni por un instante solo, sus consejos, su amor y su santidad.

BREVES

Miami y el Mundo

Un festival de tres días de duración comenzará el viernes día 21 en la parroquia de Santa Rosa de Lima, Miami Shores. (Calle 107 y Ave. 4 N.E.) Entretenimientos para toda la familia. Juegos y diversiones para grandes y chicos y una cafetería con comidas españolas, cubanas, americanas. ***

"Fiesta Criolla" el sábado 16 a las 8 p.m. en la

Cafetería de Notre Dame Academy, 130 N.E. 62 St. Las señoras de Carlos García-Iníiguez y de Luis Custin son las organizadoras. El menú consistirá de arroz con pollo y plátanos fritos, servidos por el restaurant La Aurora. Un grupo de alumnas de Notre Dame, con trajes típicos hispanos y cubanos, con acompañamiento de guitarras, maracas y claves. Son ellas Ana Masvidal,

María T. García, Lydia Longa, Ana Pratts, Vivian Trigo, María Cabrera, Teresa Custin, Griselda López, María Campos, Ena Zorrilla, Ana L. Fernández, Lourdes Trigo, Carmen Cabañas, Mercedes Mursuli, Norami Rubi y Lourdes Cabrera. ***

LONDRES — (NC) — Una placa conmemorativa fue inaugurada en los jardines de la iglesia anglicana de San Matías aquí en memoria de

los 170,000 niños asesinados este año en Gran Bretaña por medio del aborto. Diecisiete coronas fueron puestas sobre la placa durante una ceremonia religiosa ecuménica realizada bajo el auspicio de una organización que se opone al aborto. La ley sobre aborto que lo permite en casi todos los casos sigue sin cambio en Gran Bretaña, a pesar de la fuerte oposición de los católicos y otros grupos anti-aborto.



Fr. John O'Donnell



Robert Russell



Alva Chapman Jr.



Sander Vanocur

Fr. McDonnell to share Christian-Jewish awards

Father John H. McDonnell, president of Biscayne College, along with a member each of the Protestant and Jewish faiths, who have demonstrated their leadership in civic and community affairs will be presented the highest honor of the National Conference of Christians and Jews next week.

The Silver Medallion of Brotherhood Awards will be Thursday evening, Feb. 21, at the Fontainebleau Hotel and will feature veteran broadcast journalist Sander Vanocur as the featured speaker.

TO BE honored are Father McDonnell, O.S.A., Alvah H. Chapman Jr., president and Director of Knight Newspapers Inc., and Robert Russell, president and chairman of the board of Russell Anaconda Aluminum Inc.

Father McDonnell, 54, became president of Biscayne College in 1969. He has

a working knowledge of computer operation, law, investments and estate planning and is a student of archeology — a subject he has pursued in 45 countries.

For seven years prior to coming to Biscayne, Father McDonnell served as financial expert, helping to solve the funding problems in his order's province of St. Thomas, covering the entire east coast of the United States.

PRIOR to that he had a 15-year career in teaching and administration at Augustinian schools at Villanova and in California and Washington, D.C. beginning in 1946 when he received his masters degree in history from Catholic University.

Father McDonnell, born in New Hope, Pa., joined the Augustinian Order as a novice in 1936, a year after he had entered Villanova. He was ordained at the Shrine of the Im-

maculate Conception in Washington in 1954.

Father McDonnell is a Director of Public Broadcasting Channel 2 in this area. He is a member of the Mayor's Committee on Public Financing, the Foreign Relations Committee, and the President's Council of Independent Colleges and Universities of Florida.

AS President of Biscayne College, Father McDonnell has met many community needs with education and service projects.

Robert Russell, who has served in almost every capacity for the Greater Miami Jewish Federation, was its President from 1971-73. He is a Director of the Cedars of Lebanon Hospital and the American Jewish Joint Distribution Committee.

Russell, who serves on the Board of Governors of NCCJ, is a Trustee of Mt. Sinai Hospital, and is active in the Greater Miami Heart Association.

Chapman has been active in a host of service organizations in the area. He was the 1972 Campaign Chairman for the United Fund of Dade County, and has served as President of the Greater Miami Chamber of Commerce and of Goodwill Industries of South Florida. He is currently a Vice-President of the Orange Bowl Committee. Mr. Chapman was named Dade County Outstanding Citizen of the Year in 1969 and was the first recipient of the Bill Baggs Memorial "Man of Action Award."

Mr. R. B. Gautier, the NCCJ Brotherhood Dinner Chairman, is a Partner in the Law Firm of Worley and Gautier, and a Director of the Greater Miami Federal Savings and Loan Association and the City National Bank of Miami. He is Chairman of the Board of Trustees of the University of Miami. Mr. Gautier has been active in a host of service and civic organizations and has been the recipient of many honors.

Msgr. Nevins' father dies

The Funeral Liturgy was concelebrated in Rotherham, England, on Feb. 3 for John Nevins whose son is the director of Catholic Charities in the Archdiocese of Miami.

Msgr. John Nevins was the principal celebrant of the funeral Mass in St. Bede Church, Rotherham, for his father who died at the age of 67.

Mr. Nevins is also survived by his wife, Ann.

'Two foremost Church moves'

NEW YORK — (NC) — Ecumenism and the charismatic renewal are the two most important movements in the Church today, Cardinal Leo Joseph Suenens of Malines-Brussels, Belgium said here.

The United States is a good location for ecumenism to grow, he said. "You are free from the obstacle of a long history of mutually inflicted sufferings. And you have here a youth which is more future-oriented than past-oriented."

On the grassroots level, the cardinal pointed out, the charismatic renewal is most important. This is bringing renewal in prayer and spiritual life for all Christians and creates unity at that level. And, he added, "it is most important because this is daily life."

Red influence is denied

RIO DE JANEIRO, Brazil — (NC) — Cardinal Eugenio Araujo de Sales of Rio de Janeiro denounced extreme anticommunism and strongly rejected charges of communist influence in the Catholic Church in Latin America.

The cardinal's statement came after strong attacks were leveled at the Catholic Church by participants in the Second Congress of the Latin American Anticommunist Confederation held here Jan. 24-26.

Cardinal De Araujo de Sales warned that regarding communism as "all-powerful" would make "the most authentic application of the social doctrine of the Church suspect." He defended those who advocate freedom and the change of unjust social structures but warned that this is not "motive enough for accusations of subservience to communism."

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Business told: don't have pirate at top

PHOENIX, Ariz. — (NC) — Top management in business must not only be ethical, but also be perceived as ethical, a Catholic university president said here.

Jesuit Father Raymond Baumhart, president of Loyola University of Chicago, told Harvard University Business School alumni here that the problem of ethical appearance is one of the prime implications of the Watergate affair.

FATHER Baumhart, who holds a master's degree in business administration from the Harvard Business School and has a doctorate in commercial science, emphasized that management has an obligation not to undermine ethical standards by setting unreasonably high sales quotas or other unreasonable goals. A company with "a pirate at the top will tend to have pirates below," the priest said.

Noting that ethics seem to improve as individuals grow

older, he recognized that cynics take the view that older men "can afford to be ethical."

He advised young professionals, he said, to cultivate the habit of making ethical considerations an automatic part of decision-making.

One of the prime social considerations of the next 10 to 15 years, Father Baumhart said, will be how much efficiency this country is willing to sacrifice in the name of social responsibility.

Father Baumhart said that an ethical price is one that covers costs and provides a reasonable profit, a profit that is sufficient to make the company's stock competitive with others.

Among the young, there is not a great tendency to switch from the attitude of "work hard and make money" to emphasis on job satisfaction, he said, adding that young people give evidence of "more talk than action" in that regard.

Catholic Schools mark difference

(Continued from page 1)

particular that Catholic schools are viable educational institutions and to encourage renewed commitment to the Catholic school as the most effective instrument available to the Church in the United States for realizing the purposes of Catholic education."

D'Alessio estimated that about 60 percent of the 165 archdioceses and dioceses in the country participated in the 1973 observance. He said that many favorable comments, requests for more substantial assistance and promises of greater efforts for 1974 appeared on evaluation forms that the dioceses returned to his division.

Materials for the 1974 week have been sent to all Catholic schools in the country. They include a 35-inch-by-45-inch display calendar, a poster and a 32-page booklet, "Making the Difference Count," all produced with the assistance of the USCC's Division for Creative Services, and a 24-page booklet, "Tips and Tactics for Local School Public Relations," produced by the Chicago archdiocese in 1972.

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New guidelines provide 'confessional to be retained'

WASHINGTON — (NC) — It is "completely wrong" to say that confession boxes will be abolished as a result of the new Penance rite, a leading liturgist said here.

According to Father Frederick McManus, director of the U.S. Bishops' Committee on the Liturgy, when the Vatican published the new ritual book for the sacrament of Penance or Reconciliation on Feb. 7, it "left to the decision of the episcopal conferences" what rules would be established for places of confession.

THE NEW rite retained private confession to a priest and individual absolution for the reception of the sacrament, even when Penance takes place in a communal setting.

But the rite did not specifically require the traditional confession box. Rather, it spoke of "places of confession" and said that individual bishops' conferences have the right to determine guidelines for appropriate places of confession in their country.

Father McManus explained that if any changes do take place, they will take a while. "The Bishops' Committee on the Liturgy will perhaps make

recommendations," he said. "The bishops will perhaps vote to accept them. The Vatican will perhaps approve them."

But in any case, Father McManus said, "what is completely wrong is to say that confession boxes will be abolished. Other, wider possibilities may be opened up. . . . What these will be, it's

really hard to say. My guess is that things will be more flexible."

HE CITED recent guidelines for children's confession which suggested that the place for confession should be open so that there will be less fear, but far enough away from the group (in communal celebrations) to insure privacy.

"On the other hand there are people who want the absolute anonymity of the confession box," he said.

The guiding principle for pastoral practice in the United States, he said, will be that "we should try to accommodate the needs of the people."

The Church law, which was codified in 1917 and is now

in the process of revision, requires as the normal place for confession a confessional with an irremovable grating between confessor and penitent.

But the law itself allows for exceptions, and Father McManus pointed out that the apparent strictness of the law has been modified by later interpretations by the Holy See "going back 10 or 20 years,

and some even back in the '30s."

The new Penance rite must still be translated into English and the translation must be approved by the U.S. bishops and the Vatican before it will be used in this country. But many of the practices incorporated into the new rite are already in use here as options.

Council sets objectives for '74

DETROIT — (NC) — Training Catholic women for leadership roles in the Church and community, and serving as a catalyst for Church action in the secular world will be the goals of the National Council of Catholic Women (NCCW) during 1974.

During the first meeting here of the newly formed executive committee of the NCCW, the members said that the goal of training women for roles of leadership would be implemented by a series of traveling institutes to be held in 15 locations in the nation.

The goal of serving as a catalyst for Church action, the committee said, could be implemented through suggestions developed by the NCCW's commissions and communicated to the local level.

Recognizing that a theme of the Holy Year is "Reconciliation," the executive committee said, "This will call for a meeting of the minds of those present so that by honest dialogue we will make our ideal a reality."

The NCCW executive committee, provided for in the by-laws amended at the 1973 convention in New Orleans, is composed of the officers of the NCCW, province directors, national commission chairmen, and a representative of affiliated national organizations.

The NCCW and the National Council of Catholic Men (NCCM) comprise the National Council of Catholic Laity (NCCL) but both the NCCW and the NCCM retain their own identity and autonomy.

Catholic periodicals' circulation steady

NEW YORK — (NC) — The total circulation of Catholic periodicals remained stable in 1973, as did the combined circulation of Catholic newspapers, according to the 1974 Catholic Press Directory published here.

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- Knee high stockings, quality knit, several colors, foot, reg. 79¢ pr. 2.51
- Stockings, lightweight knit, fashionable prints, sizes 8-11, height 18 and length 5 pr. 1.50

MORE DOORBUSTERS

- Fragrances, cologne, 4 oz., reg. \$5 2.50
- Fragrances, soap, box of 5 bath soap, reg. \$3 2.50
- Lotion, cologne, 16 oz., reg. \$3 1.50
- Lemon and grape cologne, 16 oz., reg. \$3 1.50
- Lemon and grape dishing powder, reg. \$3.50 1.99
- Eye shadow, three, compact application, reg. \$101.99
- Junior glitter top, short sleeves, 100% cotton, blue, white or lavender, S.M.L., reg. \$3 1.99
- Muslin, knit top, perfect complexion with black and short, many styles and colors, S.M.L. 3.99
- Muslin, short sleeve, top, black, many styles and colors, S.M.L., 10-18, special purchase 3.99
- Muslin, short sleeve, top, black, many styles and colors, S.M.L., 8-12, special purchase 4.99
- Women's beauty towels, bath towels, 100% cotton, 100% white, white and purple, 5 1/2" reg. \$2.99 as 2.51
- Perfumes, 3.33 oz. bottles, lengths in nylon tubes, all sizes and colors in perfume and white, 5 A 1.99
- Eye drops, 1.5 oz. bottles, in the waiting line, great for shopping on the beach 66¢

BEAUTY AIDS

- Polaris® steam hair cutter 5.99
- Professional style 1000 wall hair dryer 16.99

MEN'S

- Wallets, tri-fold, bi-fold in many styles and leathers 1.49
- Belts, many styles, colors, widths, leathers 1.49
- Walk shorts, limited selections of solids and tancies in many patterns, Machine washable 2.99
- Polyester knit slacks, solids and tancies in 32-42, not all sizes in all colors 5.88
- Boys' sport shirts, solids, patterns and stripes, sizes 8-20, reg. \$4 1.99

FOR THE HOME

- Furniture floor samples 50% OFF
- Stereo components or radio, famous makers, one-of-a-kind, floor samples only 20% off
- Serving trays, from national designer in orange and yellow 99¢
- Discontinued carpet samples 2/\$1
- Swag chain lamps, assorted styles in cylinder shapes and gingham design, reg. 19.99-21.99 12.99
- Table lamps, wood look with twisted column, with decorator shade, white, reg. 28.88 14.99
- Assorted sheets, White limited quantities last \$1
- Electric mixer, famous maker, large beaters, strong motor, reg. 10.99 5.99
- Chandelier black wrought iron, White quantities last, Reg. 19.99 \$5

OTHER DEPARTMENTS

- Valentine's Day cards 50% off
- Polyester double knit fabric, 60" wide, washable and never needs ironing, solids, tancies 1.99 yd.

Richards

LADIES' DAY FRIDAY ONLY!
PALM SPRINGS DOWNTOWN PALM BEACH MALL 163RD ST. MIDWAY MALL CUTLER RIDGE LAUDERHILL MALL
9:30 A.M. to 8:30 P.M. Downtown 9:30 A.M. to 9:30 P.M. Other Stores