

# Pope warns Asians of materialism

By SISTER MARIA del REY

RELIGIOUS NEWS SERVICE SPECIAL CORRESPONDENT

MANILA — (RNS) — Pope Paul VI in an historic "Message to Asia" called for an alliance of all faiths on the continent to counter the menace of materialism and of militant and aggressive atheism.

He also reiterated earlier appeals for a cease-fire and negotiated peace in Indo-China, and deplored

underdevelopment and unequal distribution of wealth among nations and classes in Asia.

Throughout his 2,000-word message, the Pope referred to Asia as "the birthplace of world religions," the "treasure house of ancient wisdom," the "deeply religious East."

He decried materialism "with all its negative consequences" as "only the outward symptom of a deeper malaise now afflicting large sections of the human family —

the weakening of faith in God, or even the total loss of it."

"But," he emphasized, "when atheism turns militant and aggressive, as it has done, it becomes immensely more dangerous to individuals and nations."

"All the God-fearing peoples of your continent and their religious leaders have to face this common danger," the pontiff said. "With your traditional spiritual outlook, your

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## Tumultuous crowds greet Pope at all stops in Far East

(Combined News Services)

A weary but undaunted Pope Paul VI continued his tour of the Far East at mid-week being greeted by tumultuous crowds in the Philippines, Samoa, Australia, Indonesia, Pakistan, Hong Kong and Ceylon.

In Manila the Pope wound up his dramatic three-day visit to the Philippines with an outdoor Mass for one million persons and a plea to the peoples of Asia to resist faith-destroying materialism.

His words to all the nations of Asia, before moving on to Sydney for the Australian part of his long journey, were beamed throughout the Far East by Radio Veritas, a powerful Catholic radio station which he took time to visit.

In a swirl of activity during his final hours in Manila, Pope Paul:

- Gave a special talk to workers.
- Chatted with papal nuncios and diplomats assigned to Asian posts.
- Toured both a tattered slum section of the city and a government-sponsored housing project.
- Met Christian and non-Christian leaders.

Meanwhile, the man who attempted to assassinate Pope Paul VI here said he had been trying to kill the Pope for years and would make another attempt if freed.

"It's going to be a pleasure," said 35-year-old Benjamin Mendoza y Amor Flores, Bolivian painter, when asked by a reporter if he would try again.

THE assassination attempt was made just as the airport welcoming ceremonies for the Pope began. Dressed in clerical garb, Mr. Mendoza approached the pontiff, drew the knife and made a lunge.

Members of the group around the Pope blocked his path, however, and the Pope was unharmed. The ceremonies proceeded with most of the crowd being unaware of the incident.

"Those responsible for big crimes such as the Vietnam War will never be punished because they are being helped by the great superstition known as Christianity," Flores said.

The Mass on his last day celebrated at Quezon City, was attended by hundreds of thousands of people. Philippine authorities estimated at least 1 million, making it one of the most massive witnessings of Catholicism in history.

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# THE VOICE

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TAKING THE HAND of a crippled woman in greeting, Pope Paul stopped for a brief visit to

Leulumoega, Western Samoa en route from Manila to Sydney.

## In Archdiocese of Detroit

# All parochial schools facing closing

DETROIT — (NC) — Faced with the certain closing of 105 parochial schools and an uncertain future for 200 others, Cardinal John Dearden was on the verge of telling Detroit's 1.5 million Catholics that closing all the schools is apparently the only solution.

During a two-day marathon of meeting Nov. 23 and 24 with archdiocesan education officials and teachers, the cardinal made it clear that the standards he has recommended for keeping the schools open appear impossible to meet.

Allowed to open in September 1970 were 105 schools subsidized by the archdiocese — with the proviso that they be able to balance their budgets through Parochial. Parochial was knocked out, however, by a Michigan constitutional amendment approved by the state's voters on election day.

THE cardinal had also promised that 25 inner-city schools would get \$1 million he pledged for them out of a 1969 archdiocesan development fund.

Since his return from the semiannual American Catholic bishops meeting in Washington, Cardinal Dearden has talked with Religious superiors, priests and officials of more than 700 parish councils. He went on closed-circuit television to address teachers in the parochial schools.

Within a few weeks, he will purchase commercial time on area radio and TV to address everyone in the Detroit archdiocese.

Throughout all his meetings, the message was the same.

"We must not deal in abstracts . . . We are talking about children, about teachers, about parents, about generation after

generation of Catholics who have built and supported Catholic schools."

"THE greatest glory of the Catholic school system has been that it served a broad spectrum of our Christian community: the poor, the middle class and the well to do. We must not move far from this service."

"We can't wind up with a fringe of relatively substantial schools (meaning suburban) with everyone else neglected."

"If my brother cannot have something and it's utterly impossible for him to provide it out of his own means, and if I can't help him to obtain it, then I must be prepared to forego this myself."

## Blessing ceremony for new St. Helen Church tomorrow

FORT LAUDERDALE — The new Church of St. Helen, recently completed on Oakland Park Blvd., in Lauderdale Lakes, will be dedicated by Archbishop Coleman F. Carroll at 11 a.m., Saturday, Dec. 5.

Pontifical Mass in the church, which provides seats for 1,000 persons, will follow the ceremonies of blessing.

Of contemporary design by architect Joseph Romano, the church features pointed concrete arches filled with hand-set stone panels and tall, narrow windows.

The baptistry will be emphasized by a bronze cross surrounded by faceted glass radiating from the intersection casting brilliant colors of light into the narthex. From the narthex one enters the nave through an opening in a transparent glass wall. The ceiling of the nave is composed of wood decking over laminated wood beams.

To emphasize the tabernacle the architect has designed it in a niche and enshrined it in a banner of gold vinyl fabric. Above the sanctuary wall the backdrop for the marble altar reveals an abstract design

representing the trinity in colored glass inlaid in stone aggregate panels.

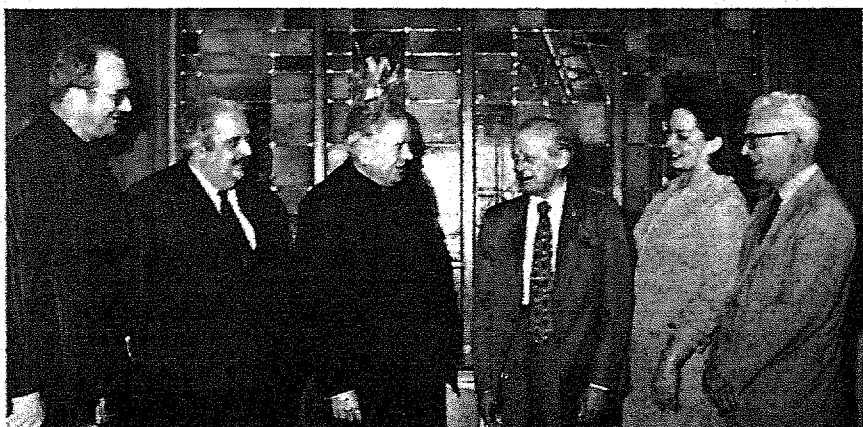
Father Patrick Murnane is administrator of the parish, established two years ago by Archbishop Carroll.

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



PLANS for Latin American Week observance in South Florida are discussed by Archbishop Coleman F. Carroll, center, with Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking; and Jose Gomez-Sicre, OAS Division of Visual Arts; left, and Dr. Guillermo Espinosa, OAS Division of Music; Mrs. Avelina Malizia, director, Archdiocese of Miami Latin American Affairs Office; and Reid Bird, U.S. State Dept.



# Key West center dedicated

KEY WEST — The new Coleman F. Carroll Community center, recently completed on the grounds of Mary Immaculate High School, was dedicated last Sunday by the Archbishop of Miami, for whom the center is named.

An independent corporation, officers of which are local citizens headed by Dr. J. Lancelot Lester, Jr. as chairman of the board of directors, the new center was constructed through community effort, with the initial contribution being made by the Archdiocese of Miami.

Archbishop Carroll, who only a year ago donated \$50,000 toward the building, contributed another \$10,000 last Sunday on the occasion of the dedication.

A U.S. Marine Color Guard presented the Flag to open the dedication program while guests sang the national anthem. A reading from Scripture was given by Capt. James C. Hodges, Jr., Commanding Officer of the Key West Naval Hospital, who was the personal representative of Admiral Daniel Smith.

DURING the dedication, Archbishop Carroll gave the prayers of blessing and blessed the structure assisted by Father Charles Zinn, pastor, St. Mary Star of the Sea Church, and Father Donald F.X. Connolly, executive

secretary of the Archdiocese of Miami Department of Communications.

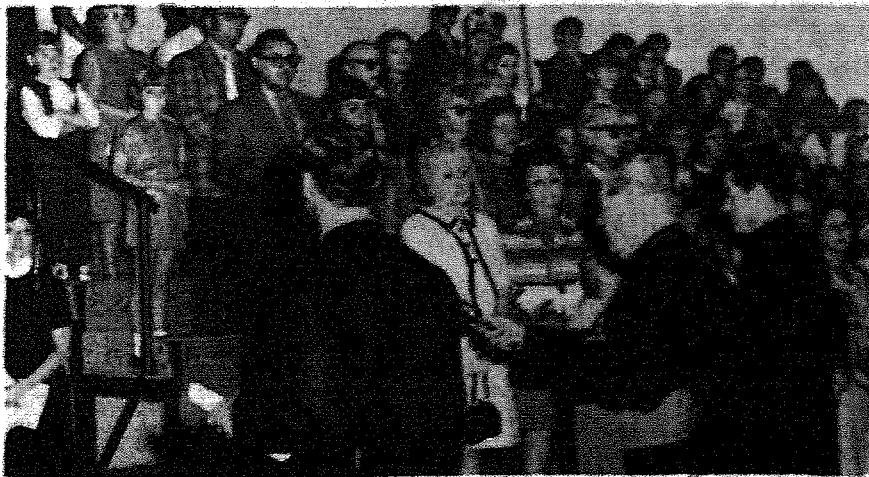
The Glee Club of Mary Immaculate High school sang during the ceremonies of blessing and the Prayer of the Faithful was lead by the Hon. Gerald Saunders, Mayor of Monroe County.

The Hon. Delio Cobo, Mayor of Key West served as master of ceremonies and introduced dignitaries present.

Speaking briefly Archbishop Carroll commended the local residents of all faiths for their interest and work in constructing the center, which he urged be used for the entire community — and not limited to youth.

THE pre-fabricated building provides a large gymnasium with folding bleachers, a cafeteria which will be used by students of Mary Immaculate High School in the daytime; kitchen facilities, a modern locker room with showers, and an office for the athletic coach.

Father Charles Zinn emphasized that the "time, energy, and interest expended by Key Westers who installed electrical wiring and plumbing and did painting and plastering" was tremendous. The building which cost about \$150,000 would have cost twice that amount, he estimated, were it not for so many volunteers.



Key West's Coleman F. Carroll Community Center was blessed last Sunday by Archbishop Coleman F. Carroll, shown in the gymnasium accompanied by Father Charles Zinn and Father Donald F.X. Connolly.



Dedication program included Monroe County Mayor Gerald Saunders, Key West Mayor Delio Cobo; Dr. J.L. Lester, Jr., left; shown with Archbishop Carroll and Father Charles Zinn.

## Archbishop's letter

### Assistance needed for future priests

To the Priests, Religious and Faithful of the Archdiocese:

Each year at the beginning of December, I write to you giving a brief report concerning our seminarians and asking for your participation in shouldering the cost of their training for the priesthood.

You will be happy to know, I am sure, that there are 74 young men currently studying for the Archdiocese at Saint John Vianney Minor Seminary in Miami, 40 at the Major Seminary of Saint Vincent de Paul in Boynton Beach, and 15 others at seminaries elsewhere in the United States and in Europe.

As you can well imagine, the expenses incurred by the Archdiocese in educating, housing, and feeding so many healthy young men are indeed enormous, as also are those of maintaining our seminary buildings. Moreover, as you must know from the mounting costs involved in managing your own personal and household affairs, this burden is increasingly greater each year for us.

We now come to you with the urgent request that join in helping to meet the huge financial obligations involved in preparing almost 130 seminarians for the priesthood. I feel confident that you will recognize that you have a personal interest in this matter. Providing for future priests is indeed a concern and a responsibility of everyone in the Archdiocese.

Your generous cooperation in the past has been wonderful, and I am deeply grateful to you. I beg you to respond to my present appeal with the same wholehearted and sacrificing generosity. The collection for educating our seminarians will be taken up next Sunday, Dec. 6.

Asking God to bless you and your loved ones, I am

Sincerely yours in Christ,

*Coleman F. Carroll*

Archbishop of Miami

## U Thant wishes Pope success

UNITED NATIONS, N.Y. — (NC) — United Nations Secretary General U Thant sent Pope Paul VI his best wishes for the success of the Pope's trip to Asia and the Pacific.

"The visit to any part of the world by Your Holiness is a very significant event," U Thant said. "As the leader of the Catholic Church and as one inspired by the most profound feelings towards humanity as a whole, you will bring to large numbers of men a message of peace, love, tolerance and justice."

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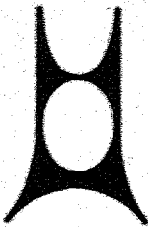
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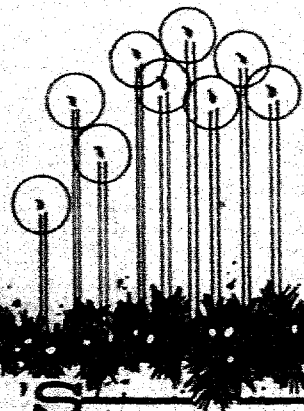
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## In Bolivia

# Guerrillas failed to win people's aid

By MATIAS LOVELL

LA PAZ, Bolivia — (NC) — A Catholic group of leftist guerrillas operated in the jungles around Teoponte in western Bolivia for only four months before being wiped out by the government in October.

Three years earlier another guerrilla band, led by the late Ernesto "Che" Guevara, lasted barely twice as long.

Both the Teoponte guerrillas in the west and Guevara's forces in the southeast apparently failed for similar reasons — primarily because neither was able to gain the support or even the trust of most of the people in their areas.

In both bases the people worked against them, informing the military of their positions.

After the October government raids, six of the Teoponte group were given food and shelter for 15 days by local people who claimed to be aiding them for humanitarian reasons. Still this was far from the mass popular support the guerrillas had expected.

MOST were of the middle class and university educated, which created a gap between them and the mostly illiterate lives.

In addition, the Teoponte guerrillas had been city dwellers and consequently were unfamiliar with the terrain and ill-prepared for survival in the jungle.

Unlike the Guevara group, they had a strong base of moral support in the cities — especially at the University of San Andres in La Paz.

But the university students offered no financial or other direct support, and it is doubtful that there was ever any real communication between them and the guerrillas.

In addition, the army was better prepared to deal with the Teoponte guerrilla group, having learned from mistakes made in 1967.

This time the military permitted no journalists on the front lines, recalling that information leaks from newsmen slowed them down considerably three years ago.

Urban guerrilla warfare had failed twice here, and the prospects for it succeeding in the future are dim, but the Teoponte guerrillas left in their wake a Church-state conflict that pitted former President Alfredo Ovando Candia against several bishops and two major Religious orders.

The Church never sided officially with the Teoponte guer-

illas, but 14 priests and Religious participated in a hunger strike hoping to convince the government to return the bodies of slain guerrillas to their families.

THE government reacted, however, by expelling five of the clergymen — including Father Jose Prats, who mediated the July exchange of 10 political prisoners for two West Germans kidnapped by the Teoponte guerrillas.

Then the Jesuits and Oblates of Mary Immaculate went on strike, refusing to say Mass and threatening to take more drastic action — including complete withdrawal from Bolivia — if the government did not return the clergymen within a 15-day deadline.

A Church-state showdown was avoided, however, because a military coup and counter-coup ousted President Ovando and replaced him with Gen. Juan Jose Torres.

The new president, a military man who calls himself a leftist, allowed the priests to return, but did not let up on the war against the guerrillas.

President Torres was, in fact, the man who coordinated the military attacks against Guevara's guerrillas three years ago.

By the end of October, the military had killed most of the Teoponte guerrillas and captured Oswaldo "Chato" Peredo and Mario Suarez, thought to be their leaders.

THE Church, the Bolivian Red Cross, and San Andres University intervened in behalf of the few remaining guerrillas and arranged for their deportation to Chile.

Although the guerrillas have been wiped out, poverty and illiteracy — the problems they hope to solve — remain.

Gen Torres has promised to make changes, but has made few, if any, up to now. More than a month after taking office, he is still living on the reputation he earned by foiling a right-wing coup and seizing the reins of the government.

But if he wishes to maintain the support of the people and avoid the problems of a third guerrilla organization — perhaps urban and more successful — that reputation will not be enough.



Children, mostly orphans, line a road for food near a government relief station, Bhola Island, East Pakistan, one of the worst areas during the recent cyclone-tide.

## 50,000 abortions follow easing of law in New York

NEW YORK — (NC) — An estimated 50,000 abortions have been performed in this city in the first four months under New York's highly liberalized law.

Health Services Administrator Gordon Chase, in releasing the figures, also reported that there were 11 abortion-related deaths in the period from July 1 to Oct. 31.

The greatest majority of the abortions, according to the health officials, were performed in hospitals in the city. Of the total of 32,786 in this category, 9,652 were done in municipal hospitals, 11,570 in voluntary institutions, and 11,564 in privately-owned hospitals.

Chase estimated that there have been 11,600 terminations of pregnancies in the several abortion clinics which have opened in the city since the law went into effect July 1. He figured that another 4,800 abortions have been performed within institutions in the past four months but have not yet been reported.

IN discussing the number of deaths attributed to abortion procedures, he said that four of the 11 were known to have followed in-hospital procedures and only one was reported to have followed a termination of pregnancy in a physician's care.

Chase maintained that medical complications stemming from abortions have been running at 12.5 cases per 1,000. He said that those accomplished during the first 12 weeks of pregnancy were the safest.

He claimed that New York's rate of abortion deaths was about 22 per 100,000 operations. In 1967 deaths averaged 41.4 per 100,000 in Britain and 39.2 in Scandinavia, he pointed out.

About 40 percent of the abortions performed in voluntary hospitals were on patients from out of the city, Chase reported. He estimated that this figure climbed to 75 percent for privately-owned hospitals. He stressed that municipal hospitals are not permitted to perform the procedure on non-residents.

IN a related development, two towns in suburban Long Island have launched efforts to put local laws on the books which would restrict abortions to hospitals. New York City established a similar restriction on Oct. 19.

In Huntington, a public hearing has been set for Dec. 8 on a change in that town's code. The new measure stems from strong official and citizen opposition to the plans of a Brooklyn-based corporation to build an abortion clinic across the street from a Catholic church.

In Babylon, town officials are considering similar restrictions. They have expressed their gratitude to the county medical society for its resolution expressing opposition to profit-making abortion centers.

## Assistance p.

WASHINGTON, D.C. — (RNS) — Calling the Senate Finance Committee's rejection of the Family Assistance Program "a tragic setback" for welfare reform, a leading Catholic Charities spokesman urged a nation-wide campaign for a special amendment reviving the measure.

The Senate committee voted 10-6 against the family aid plan which is part of the 1970 Social Security Act already passed by the House of Representatives. It provides a sweeping revision of the public welfare system on various levels.

Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, said that despite disagreements over particulars of the family assistance program, the Senate should "recognize the need for a basic reform of the welfare system" and enact this needed measure in at least its basic form as passed by the House.

"SURELY from the points of agreement, it should be possible to fashion a minimal type of bill, acceptable to all, yet accomplishing the basic reforms," he asserted.

Msgr. Corcoran, explaining that he would enlist the aid of diocesan Catholic

Charities directors across the U.S. in mounting a campaign for floor action of the measure, said "political considerations and maneuvering must now be set aside. What is needed

## Latin Po dies in

JERUSALEM — (NC) — Latin-rite Patriarch Alberto Gori of Jerusalem died here after a heart attack at the age of 81.

Italian-born Patriarch Gori, a Franciscan, had headed the Jerusalem patriarchate for the past 21 years. Prior to his appointment to that post in 1949, he had served two terms as Custos of the Holy Land. In that post he was responsible for Roman Catholic property in the Holy Land.

THE Jerusalem patriarchate includes the Holy Land, Jordan and Cyprus.

Patriarch Gori will be succeeded by Archbishop Giacomo Beltritti, also an Italian, who has served as co-adjutor of the patriarchate with the right of succession since 1965.

the ... He was ordained in 1914 and was in education in Aleppo, Syria from 1919 until he was elected Custos of the Holy Land in 1937. He was reelected to that post in 1943 and continued to serve in that capacity until he was appointed patriarch by Pope Pius XII, succeeding the late Patriarch Luigi Barlassina.

During World War I Patriarch Gori served as a chaplain and went to the Holy Land after the war. He was first stationed for a year at the Holy Sepulchre here. For the next 18 years he was head of St. Anthony's College in Aleppo until his appointment as Custos.

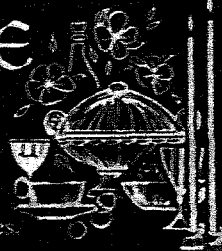
effect ... be those poor ... fare grants."

He observed that the full bill will be brought to the Senate floor within a few weeks and that a campaign to stimulate "interest" in the family assistance program must be mounted quickly.

"It remains for Congress," he continued, "beginning with the Senate, to act favorably on welfare reform before adjournment. Otherwise, Congress and the Administration will have failed the poor and the whole country."

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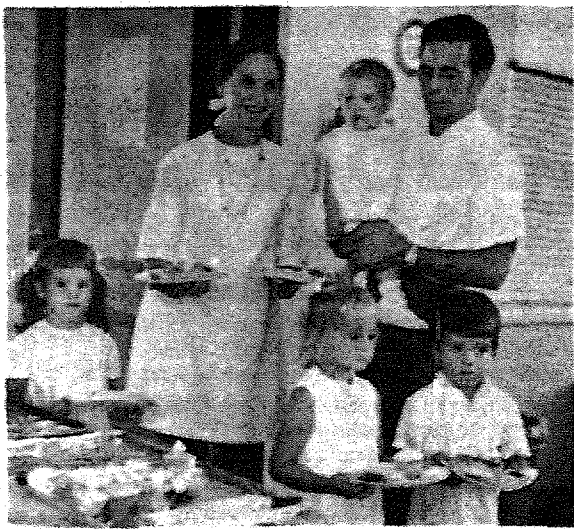


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Mr. and Mrs. William Egan and their family of Lake Park were among more than 300 families participating in Thanksgiving Family Day.



Riviera Beach residents, Mr. and Mrs. Vincent Terrusa and their daughter and son, are seen to lunch during the day.

# 'Family Thanksgiving Day' held

RIVIERA BEACH — Happiness in marriage does not come "as if by magic" but is the result of sacrifice by both partners, more than 300 families were told during a unique Family Thanksgiving Day observed in St. Francis of Assisi parish.

Sponsored by the parish Christian Family Movement, the day included participation in Concelebrated Mass offered by Father Martin J. Cassidy, pastor, Father Joseph Borg, pastor emeritus, Father Neil Doherty, assistant pastor, and Father Hilary Barry, C.P. Our Lady of Florida Retreat House, North Palm Beach.

Luncheon followed in the school cafeteria where families heard two guest speakers. Benediction at 2 p.m. concluded the program.

In his homily during the Mass, Father Barry followed the theme, "It is not good for man to be alone," explaining that according to Scripture the society that God had in mind for the majority of persons is the society created by marriage.

"The wife is to be a 'help-mate,'" the Passionist priest said. "That word implies cooperation. Husband and wife were to blend and unite, be influenced by the spirit, directed by a purpose, and attaining a noble of loves."

He emphasized the Bible words of the "woman subject to her husband under his dominion was to be slavery."

He must be every perfect

society," he said. "And as marriage creates a perfect society it is necessary that someone should be at the head of affairs. Amongst the millions in pagan lands and in places where religion has been abandoned, woman is treated as inferior and somewhat of a drudge but the man who acts on such principles is not Christian and is lost to the beauty of God's design," he declared.

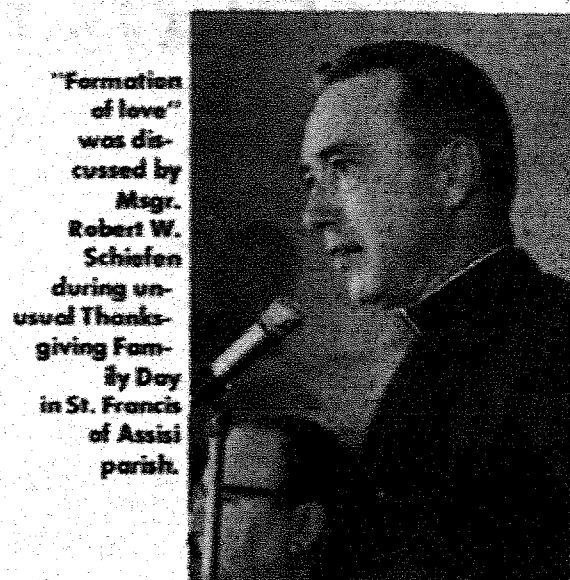
"Among Christians the mother has her sphere of dominion where she reigns as queen," he continued. "It is enthroned in the heart of unselfish men and in the hearts and souls of her children."

Father Barry emphasized that "If the marriage is fruitful both live again in their children. The children counteract the tragic tendency to disillusion. When old age arrives the children in their turn restore youth and beauty to the home."

## Businessmen back aid to school

INDIANAPOLIS — (RNS) — The board of directors of the Indiana State Chamber of Commerce has voted to endorse state aid for non-public schools.

Robert E. Martin, director of the Chamber's education department, said it was unlikely the organization would offer any specific legislation for action by the 1971 Indiana General Assembly, but might support proposals offered by others.



"Formation of love" was discussed by Msgr. Robert W. Schiefel during unusual Thanksgiving Family Day in St. Francis of Assisi parish.

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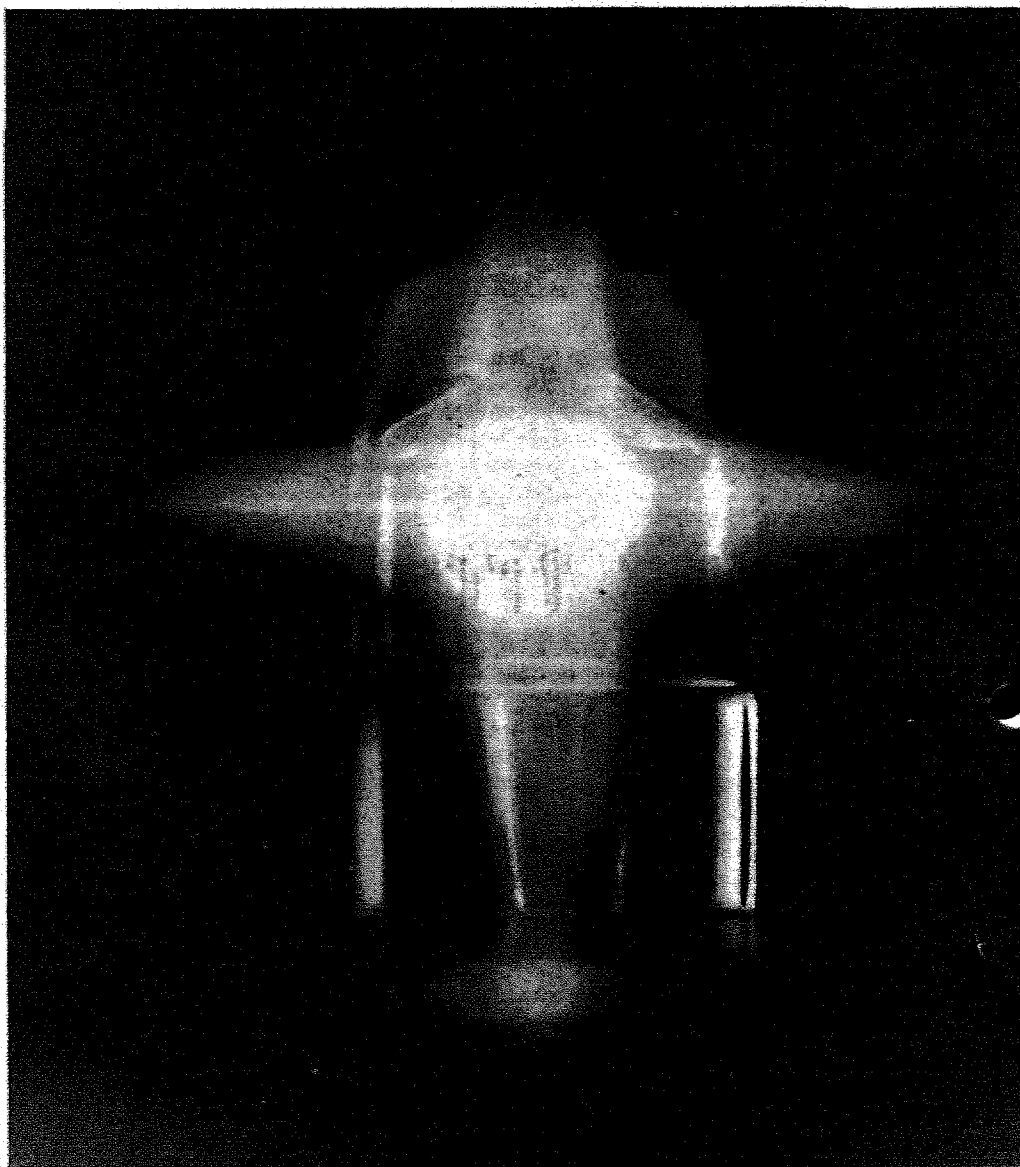
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# PEACE ON EARTH



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# Traveling Pontiff sets new style for Papacy

(Father Calderon, one of the papal party on the Far East trip, is on the staff of L'Osservatore Romano and had a hand in preparation of the Asian Bishops Conference, held in Manila during the Pope's visit there. He was one of the daily briefing officers for newsmen during the Vatican II Council.)

By FATHER CIPRIANO CALDERON  
NC NEWS SERVICE

Pope Paul VI had been in office barely six months when he launched the first of the many "apostolic trips" that took him via the airways of the world to the Holy Land, Bombay, New York, Bogota, Fatima and other places.

Now he is visiting the Orient.

Pope Paul may be called an intrepid pastor, as he gazes over the wide horizon of the world in leading an adventurous new style of life for a pontiff. The papacy, under him, has become the itinerant Chair of Peter.

More than that, it has come in close contact with the people of God, as Paul enters their tents and homes in order to carry on a dialogue in their own land, their own environment.

The Holy Land, the land of Jesus, was the first goal of his travels early in 1964. Then came Bombay in December that year, then the United Nations in New York in October 1965, Fatima in May 1967, Istanbul and Ephesus in July of the same year. He traveled to Bogota, Colombia, in August 1968 and to Geneva and the International Labor Office there in 1969. July 1969 he went to Uganda in Africa.

EVERY time Pope Paul starts a new

journey, public opinion asks why and how the pilgrim Pope travels. Some see in his itinerary many hidden implications.

Yet the answer is simple. For the Pope, the world is his parish and everything is open to the Vicar of Christ. Add to this the advent of the airplane and the speed of the jet, and the priest-Pope gets aboard nine times in seven years.

But there could be a design beyond this simple logic, and Pope Paul himself has revealed much of it in his own comments on various trips, as he did in a conversation with French journalist Jean Guitton.

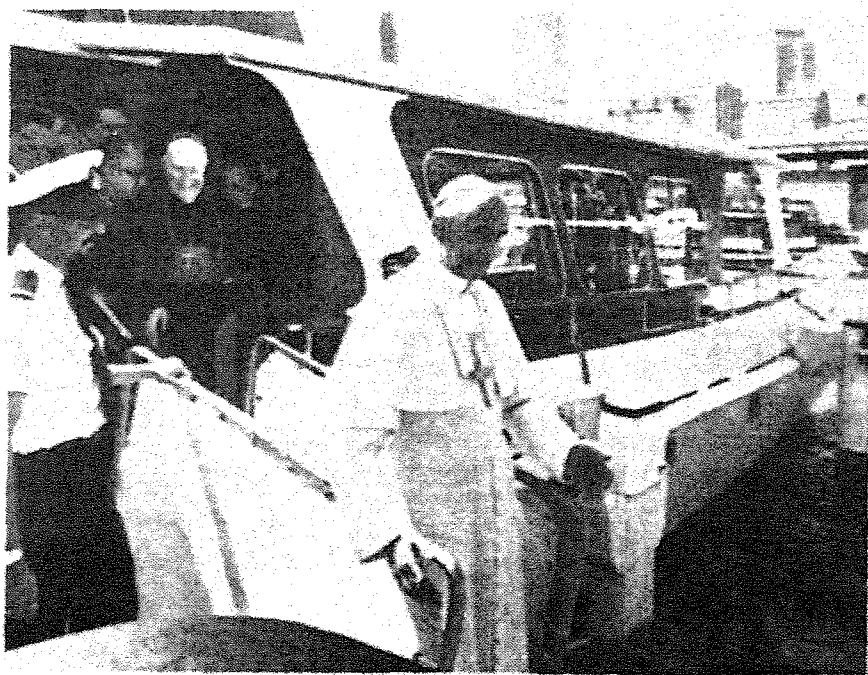
For instance, he called his first journey into the Middle East "the trip of faith," a pilgrimage to meet Christ at the place where the Church was born, where the family of Abraham began, where the knot of the Arab and the Jewish world is tightened.

The second trip to the edge of India was the "journey of hope," where he met the poor and the chosen of the Lord in the habitat of the Third World.

HE called his trip to the United Nations "a visit of love universal" by which, standing on this world podium, he invited all peoples to the ways of peace.

Yet this Pontiff confesses that there has been no grand design for these world thrusts, nor even accommodation for some kind of plan.

"The decisions came from moment to moment, from grace to grace, as circumstances demanded and as the constellation of events, needs and coincidence came together at a given hour, under the signs of the times," Pope Paul said.



DEBARKING FROM a motor launch, Pope Paul starts out on his tour of the city side of Sydney, Australia.



ARRIVING at the Manila airport, Pope Paul VI is greeted by Rufino Cardinal Santos (right), Archbishop of Manila, and Mrs. Imelda Marcos, wife of the Philippine president. Moments after the Pontiff's arrival, a man dressed as a priest attempted to stab him but was subdued. Unharmed, Pope Paul continued on his scheduled program.

"I only ask God which is the move better fraught with meaning and impact in order to help my people, the Catholic flock, in order to help the Christians, in order to bring men closer in unity and understanding."

This is his explanation. Yet there seems to be some kind of mysterious reason behind the papal journeys.

These are difficult times for the Church, for himself, and so there was meaning in his pilgrimage to Fatima, in his encounter with separated brothers in the old land of the Councils, Constantinople. There was meaning in his journey to Latin America and then to Africa — the lands of the young nations and the new churches, open to the future. And then, the encounter with the world of labor at Geneva between both trips.

There is also a sort of "crescendo" in these trips, which now reach a climax in the far-off islands of the Orient. The Odyssey of this pilgrim Pope is gaining perspective and relevance in the context of present world affairs.

HE has spoken in recent Vatican audiences of this trip to Asia and Oceania, stressing its various aspects: to strengthen the bishops' collegiality, to show his pastoral concern, to bring the message of the Apostles to geographically distant lands, to underline the missionary nature of the Church, to seek human understanding and mutual help, to promote the best interest of society.

In fact, he is meeting with bishops

conferences in Asia and Oceania in order to listen to them and answer their questions. That is collegiality.

He is making his first stop at Manila a pastoral visit, because the city symbolizes as do the Philippines, the only Catholic nation in the Far East. Here Pope Paul can dialogue with a centuries-old Christian community.

Then he takes the missionary's trail as he travels to the Polynesian islands, dotted with Christian missions.

Sydney, in the Australian stop-off, means the meeting with the new world in the Pacific, with the people of the future, where in his words, "Western civilization has reached in such short time magnificent dimensions." By his presence he is lending homage to the second centenary of Australia.

Indonesia and Ceylon — he is visiting their capitals of Jakarta and Colombo — offer opportunities for a dialogue with the non-Christian religions and with the masses of the Third World who look hopefully toward economic liberation.

Perhaps the last stop, Hong Kong, is the more intriguing. Here Pope Paul is gazing toward the horizon, toward China, the vast lands of a great nation now divided.

He gave a preview of his feelings when he commented that he wished to "testify to all the great Chinese people without distinction the esteem and love of the Catholic Church, as well as our own."

# Violent tradition hangs over Papacy

By JOSEPH McLELLAN

When Bolivian artist Benjamin Mendoza Amor tried to knife Pope Paul in Manila, it was the first assault on a Pope with intent to kill in recent history. But the attack was part of a tradition — dating right back to St. Peter — which has often associated the papacy with violence and sudden death.

Popes have been killed or (more often) assaulted, molested, imprisoned or exiled chiefly by secular rulers. But rivals for the papal throne have more than once resorted to violence — and the people of Rome, for whom the Pope was for centuries both a civil and a religious ruler, have been known to take the law into their own hands when the papacy displeased them.

Violence involving Popes seems to run historically in cycles. The world is currently in (perhaps near the end of) a cycle of calm in the papacy — at least in terms of physical violence.

THE feeling that the Pope and the Vatican must not be molested has been so strong in this century that even during World War II the armies of Hitler and Mussolini left the small papal state untouched.

The last Pope to suffer a violence-related death was Pope Pius VI, who on Feb. 15, 1798, was carried off to France by Napoleon's army after Rome had been captured and proclaimed a republic. This does not mean that all later Popes were unmolested, however. Pius VII was arrested by Napoleon in 1809 and held incommunicado until 1812, unable to return to Rome until 1814.

Pius IX had to flee from his Vatican bedroom in nightclothes to the Castel Sant' Angelo down the street in 1870, when Garibaldi's Italian troops captured the Eternal City. At

the funeral of Pius IX in 1878, a mob of Freemasons, following a time-honoring Roman custom, tried unsuccessfully to throw the Pontiff's coffin into the Tiber.

In a history stretching back almost 2,000 years, the status of Popes has varied as widely as the character of the men who have held the office. Popes have marched at the head of armies and have hidden in catacombs — literally the underground of ancient Rome.

Some have spent their entire pontificates away from Rome, while others have never set foot outside the city from the day of election to day of death.

THE first Pope to die of natural causes, according to tradition, was number 33 in the line of succession — Pope Silverius I, who reigned from 314 to 335 A.D. His 32 predecessors are all venerated as martyrs.

Emperor Constantine improved Silverius's life expectancy with his Edict of Milan (313 A.D.), which introduced official toleration of Christianity. But the seeds of violent death were planted by the same emperor; he began the involvement of the Church in European politics, and it took well over 1,000 years to get it relatively disentangled. During many of those years, the papacy was a key political power and politics was a deadly game.

A good many papal deaths through the centuries are veiled in mystery. Did Pope Boniface VI really die of gout, for example, as was reported, only two weeks after taking office in the politically turbulent year of 896? There is no way to be sure.

In other cases, there is no historic doubt at all. Pope St. Silverius, for example, who reigned in the years 537 and 538, was sent into exile because of his opposition to the Monophysite heresy. He died of ill-treatment and malnutri-

tion. His successor, Vigilius, was attacked by imperial troops but was successfully defended by the people. Pope John I died in confinement — probably starved to death — because of disputes with King Theodoric.

ONE of the more curious stories in the annals of papal assassination is that of Olympius, who was sent to take the life of Pope St. Martin I (649-653). Olympius was struck blind and became reconciled with the Pope. Martin died a martyr, nonetheless, after being arrested, tried for treason and sent into exile.

Pope Stephen VI (896-897) was seized and strangled by a Roman mob. In defense of the mob, it should be mentioned that Stephen had earlier exhumed the body of his predecessor, Formosus (891-896) and had the body propped up for a mock trial in the old St. Peter's Basilica.

The body was found guilty of various charges, stripped of its pontifical robes, mutilated and thrown into the Tiber. A later Pope, Theodore, who lasted less than a month at the end of 897, recovered the body of Formosus and gave it a decent burial.

The mob also played a key role in the papal consistory of April 7, 1378 — one of the shortest in history. This was the first consistory held in Rome in 75 years; seven Popes in a row had been Frenchmen and they had lived at Avignon since 1309.

If a Roman did not become Pope, a spokesman for the mob told the cardinals, "we will make your heads redder than your hats." The Romans got their wish, but the cardinals later tried to nullify the election.

The confusion grew until 1415, when there were three men claiming to be Pope, all with some cardinals supporting them and all excommunicating their rivals.



# Trends after Vatican II

## Editorials

Just as no one foresaw accurately in 1962 how the Vatican Council would develop and come to an end, so no one at its closing in 1965 predicted the exact trends to be expected in the ensuing years.

Certain developments were clearly indicated, of course, because the momentum of the Council was so great it was inevitable, for instance, that Catholic and Protestant scholars would work closely together, that liturgical changes would unfold gradually, that dialogue with atheists and non-believers would become common-place, that the central administration of the Vatican would undergo drastic changes, that bishops would assume more responsibility for the government of the universal Church, and so on.

However, many other trends developed which were hidden or only dimly perceived five years ago, even by the wisest. Liturgical changes were expected to cause serious adjustments on the part of some, but it seemed unlikely that a small group of traditionalists would break with their bishops

over the retention of Latin. On the other hand, even with the radical changes sanctioned by the Constitution on the Liturgy, some have gone underground to invent their own forms of worship.

A FEW vocal students of theology and philosophy now openly reject accepted Catholic teaching, but insist on "staying within the Church," apparently with the hope of converting the Church their way.

Some have shut their eyes to all the forward thrust of Vatican II and still live in the reign of Pius IX. Others have leaped on the much respected freedom of the Council and have pushed it to the extreme so far they border on anarchy. The hierarchy has been under steady attack, as part of the widespread resentment of authority in general. Nuns have changed rules and garb more extensively in five years than they had in five centuries. And so on and on.

Given the temper of our times and the universal upheaval in society, one can see, with the advantage of hindsight, that

even these unexpected happenings were more or less inevitable. When Pope John spoke of Vatican II ultimately leading to a Second Pentecost, he knew that the Church's journey to Pentecost first required passage through Gethsemane and Calvary before it reached the triumph of the open tomb and move on to the coming of the Holy Spirit.

Pope Paul himself said that "the conciliar decrees are not so much a destination as a point of departure toward new goals... the seeds of life planted by the Council in the soul of the Church must grow and achieve full maturity."

The pessimist interprets the turmoil of the past five years as evidence of slow disintegration within the Church. The optimist, the man of hope, sees the same evidence as signs of growth and renewal.

The faith of the Catholic sustains him in the conviction that the Holy Spirit is still fully in charge in the Church, even though He must, as always, work through weak, unpredictable human beings.

## Call on Nixon to halt U.S.-financed abortions

WASHINGTON — (NC) — A group of physicians, professors and theologians have called on President Nixon to immediately halt government-sponsored and government-paid abortions.

They maintained that the rights of the unborn are protected by the U.S. Constitution.

In a letter sent to the president, members of a nondenominational Value of Life Committee joined members of academic, medical and religious communities to decry a recent Department of Defense promulgation permitting abortions in military installations and a presidential commission's request that the government increase its participation in sterilization and abortion procedures.

White House spokesmen were not available for immediate comment.

Dr. Joseph R. Stanton, Value of Life Committee member and associate clinical professor of medicine at Tufts medical school, told NC News that he and the other 17 signers of the letter described the defense promulgation to Nixon as "that document which euphemistically refers to abortion of dependents as 'termination of pregnancy' and allows abortion on demand in Department of Defense installations in the several states. Indeed, this is allowed regardless of

the state law where the installation is geographically located."

AS a second item of complaint and concern, the letter pointed an accusing finger at a presidential task force on the mentally handicapped and asked: "Where, Mr. President, is the Constitution to be allowed to protect human unborn life in the report of your task force... dated September 1970... which calls for increased government participation in 'voluntary sterilizations and abortion'?"

Letter signers included Princeton religion professor Paul Ramsey, Yale University Christian ethics professor James M. Gustafson, Harvard University professors Arthur J. Dyck, Dr. William F. Bernhard, Robert E. Gross, and George H. Williams and Boston University professors J. Robert Nelson and Walter G. Muelder. They rejected as sociologically unsound the presidential commission's "gratuitous assumption that 'today's unwanted children are likely to be tomorrow's alienated, violent, mentally disabled or criminal'."

The group charged that the commission was "short on reason, fact, moral sensitivity and an awareness of the long history in many cultures and legal traditions in which societies have come to safeguard the rights of the fetus."

## Hi podner



DEC. 6-13  
1970



(Courtesy of The Catholic Voice  
Oakland, Calif.)

in brief

## the only one

Thomas O'Shea holds a unique position in the diocese of Oakland. He is the only priest-principal of an elementary school--St. John's, San Lorenzo, where he administers a double school of 16 classes with an all-day faculty.

Father O'Shea, transplanted to the Archdiocese of Miami, Florida (from his native Ireland), is here to take his Master's Degree in school administration at the University of San Francisco. He chose this field of study in order to prepare himself more fully for his job as a parish priest.

"As a priest, one is involved in education at any level, all of the time," he explains, "and in administration; setting up and organizing the parish, the school, the institution."

Father O'Shea arrived in the diocese this summer and by happy coincidence or, perhaps, the moving power of the Holy Spirit, found residency at St. John's.

When the Irish nuns he had expected to staff his school failed

to arrive, pastor, Father John Mallon, knowing Father O'Shea's field of study, offered him the job as principal. He accepted and was approved by the diocesan Department of Education.

Father O'Shea does not think that elementary school administration is an area of work for the priesthood in general, but only in specific instances.

But with the growing lack of religious, he sees that the responsibility for the school falls more and more on the parish community and feels that the pastor or his delegate must assume this responsibility in the absence of Sisters.

Father O'Shea who will return to Miami upon the completion of his studies, characterizes the Oakland Diocese as open and friendly, prepared to advance and make progress, to keep up with the times.

"I have found hospitality, generosity and acceptance at all levels," he says.

But then Father O'Shea seems to be giving as much as he's getting.

--Norma Gray

## Kidnapping conspiracy is denied

WASHINGTON — (NC) — A priest-spokesman for a militant Catholic anti-war group said FBI director J. Edgar Hoover was "lying through his hat" when he accused the group of planning to kidnap "a highly placed government official."

Testifying before a U.S. Senate appropriations subcommittee, Hoover said the kidnapping was being plotted by a group known as the "East Coast Conspiracy to Save Lives," and that Fathers Daniel and Philip Berrigan are "the principal leaders of this group."

"If successful," Hoover testified, "the plotters would demand an end to United States bombing operations in Southeast Asia and the release of all political prisoners as ransom."

HE told the Senate subcommittee that "the name of a White House staff member has been mentioned as a possible victim."

The conspirators are also planning to sabotage electrical conduits and steam pipes in the Washington area, the FBI director said.

Father Joseph R. Wenderoth of Baltimore, a member of the East Coast Conspiracy, denied Hoover's charges and told NC News, "We would not endanger human life under any circumstances."

He added that the Berrigan brothers have "absolutely no connection" with

his organization. (The Fathers Berrigan are both presently serving prison terms for the destruction of selective service files in Catonsville, Md.)

"The FBI is just building this up to discredit Dan and Phil Berrigan," Father Wenderoth said.



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# Historic day recalled

By MSGR. JAMES J. WALSH

*In Rome five years ago next Tuesday, I waited for more than an hour to find a taxi, as more than 100,000 people slowly turned away in awe from the closing ceremony of the Second Vatican Council. Finally back at the hotel, I put down at once the impressions of that historic day, blended with the memories stored up during the preceding years of the Council.*

*We reprint excerpts of that final Voice report in the hope that these reflections may help to clarify what Vatican II had tried to do and to put in perspective what has happened in the turbulent years since then:*

This 21st council of the Catholic Church in 2,000 years leaves behind it an astonishing record of accomplishments. Its work intimately embraced Protestants, Orthodox, Jews, Moslems and Buddhists. It proved its sincere desire to enter into a lasting, friendly dialogue with atheists and non-believers and to come to grips with the problems and aspirations of contemporary society.

In seeking and updating the Church itself, the council fathers produced four constitutions, nine decrees, and three declarations and a mass of material certain to revolu-

tionize the life of Catholics in the Twentieth Century.

THE feeling in the enormous crowd, slowly breaking up after the historic ceremony, was one of sharing in a great victory. On many another occasion, the piazza of St. Peter had resounded to the approving voices of a hundred thousand people. Obviously this was not the least of the church's days of triumph.

With it all, a curious thought came. How different the mood on this day when Vatican II ended from that bleak day in January, 1959, when Pope John told a group of cardinals at St. Paul's that the Church needed an ecumenical council.

He asked their advice but their disapproval was so complete, no one uttered a word. Later Pope John himself described their reaction: "There was a devout and impressive silence... explanations came on following days." But not enthusiasm. Councils meant enormous work. It stirred up fears. The very idea let loose historical specters of schism and implied further rending of the garment of Christianity.

We were indifferent ourselves. At first bishops, priests, religious and laity showed little enthusiasm for a council. True, we

knew almost nothing of its purpose and procedures.

EVEN after hearing much about the preparations, when Pope John opened Vatican II on Oct. 11, 1962, perhaps most of us didn't think the church needed to be brought up to date at all. We shared the same views more or less intensely — we love the Mass as it is; don't touch it; we can boast that while everything else is changing, the Church remains the same. Unity of all Christians would be a great thing, but it's up to the Protestants to realize this and return; there's not much we can do about it. And so on.

It was only after bishops and superior generals of orders used the microphone of the council chamber to describe the problems of the Church in their corner of the globe and for instance spoke of the difficulties of making a Latin Mass intelligible to people with a totally different culture that we began to realize slowly that the Church was not getting the job done. The commission to make disciples of all men was far from completed. In fact in some sections of the world it had hardly begun.

THE discouraging picture began to become clearer. Missionary bishops drew a



MSGR. JAMES J. WALSH

part of the world map, and we were astonished to learn that in Asia there are only 38 million Catholics in a total population of a billion and a half; in Africa only 25 million out of 254 million; in South America perhaps 100 million Catholics in name only.

European bishops shaded the map further with their disclosures that "Christian" countries needed to be converted again.

As the weeks of the first session passed, it became disturbingly clear that the true image of the Church was so blurred and distorted it was exceedingly difficult for people in many nations to recognize her as God's instrument of salvation.

The Church needed a new image, a new definition of herself, which would enable modern man to realize she had the divinely given remedy for the ills of his soul. But for hundreds of millions, it was even more important as a first step to come to recognize that the Church was deeply interested in put-

CONTINUED ON PAGE 38

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## Around the Archdiocese

### Collegians will combine in Christmas concert

Their annual Christmas concert will be presented by students of Barry and Biscayne Colleges at 8:15 p.m. Sunday, Dec. 5 in the Barry Auditorium, N. Miami Ave. and 115th St.

Charpentier's "Magnificat in G" will be performed by the mixed chorus together with members of the University of Miami orchestra. Paul Eisenhart will conduct. Sister Marie Madonna,

O.P., chairman of Barry's music department, will direct the Tara Singers in "Ceremony of Carols" by Benjamin Britten.

"Frostiana," a group of four country songs with words by Robert Frost and music by Randall Thompson, will be presented by a mixed Barry-Biscayne group who will conclude with the chorus singing traditional carols.

#### PALM BEACH COUNTY

The annual parish dinner and dance, sponsored by the St. Ambrose Catholic Women's Guild, Deerfield Beach, will begin at 6:30 p.m. Sunday, Dec. 6, at the K. of C. Hall, 2025 NE 49 St., Pompano Beach.

The Religious Education Program of the Archdiocesan Rural Life Bureau will benefit from the first annual Charity Ball, sponsored by the local K. of C. Council, Saturday, Dec. 5, in the Council hall, NE 49th St. and N. Federal Hwy., Pompano Beach.

Religious articles, baked goods, candles and stationery will be among the articles offered at St. Mark's Home and School Christmas bazaar. The sale will be held from 9:30 a.m. to 5:30 p.m. Saturday, Dec. 5.

The Christmas bazaar sponsored by the Holy Spirit Council of Catholic Women, Lantana, will be held after 7 p.m. Mass, Saturday, Dec. 5 and after all morning Masses, Sunday, Dec. 6 in the Social hall of the Church.

The Brendolyn Dance Band will provide the music for the Candlelight Ball, sponsored by the St. Clare's Women's Guild, North Palm Beach to begin at 8 p.m., Friday, Dec. 11, at the Crystal Ballroom of the Colonnades Beach Hotel.

#### DADE COUNTY

Plans for a Fall Festival have been announced by

Corpus Christi parish, to be held from 1 to 10:30 p.m. Sunday, Dec. 6, on the parish grounds, 3220 NW Seventh Ave.

Spanish and American food will be served.

A "Gourmet Holly Supper" will be held by the Patrician Club of St. Patrick's Church, Tuesday evening, Dec. 8, in the club rooms.

Entertainment will be provided by a guitar group from the Church.

A "Christmas Candlelight Ball," sponsored by the St. Louis Woman's Club will be held from 9 p.m. to 1 a.m., Saturday, Dec. 5, in the Family Center.

Hal Green's Moonlighters will provide the music.

St. Louis parish also will hold a "Silver Bells and Cuckie Shells" luncheon and fashion show, Saturday, Dec. 5, for the benefit of the Epiphany Home and School Association. The luncheon will begin at 12:30 p.m. at Gretna's Restaurant.

A Christmas party meeting of St. Joseph's Catholic Women's Club will be held at 1 p.m., Monday, Dec. 7, in the parish club rooms.

Their boutique of Christmas gifts are on display during coffee hours after all the Masses on Sundays.

A pre-holiday "Noel" pot luck dinner, sponsored by the St. Mary Magdalen Women's Guild, will be held Monday evening, Dec. 7, in the home of the president, Mrs. Joseph Gerbrach, Golden Beach.



**SISTER-NURSES** who recently joined the staff of St. Mary Hospital, West Palm Beach, are Sister Patricia Dianne, O.S.F.; Sister Therese, O.S.F., and Sister Ellen, O.S.F., shown in the general hospital's nursery.

Donations for Camillus House and a collection of canned goods will be taken up at the Christmas party of St. Michael's Council of Catholic Women, at 8 p.m., Monday, Dec. 7, in the coffee shop.

Gifts will also be exchanged among the members.

William Herrschaft's marionette show, featuring a "Trip to the Moon" will be presented from noon to 1 p.m., as part of St. Theresa School's Christmas bazaar, to be held from 10 a.m. to 6 p.m., Saturday, Dec. 5, on the church grounds, 2701 Indian Mound Trail, Coral Gables.

In addition to a selection of South American gift items and Christmas decorations, there will be games and prizes for the children.

Plans for a "Family Affair" picnic have been announced by the Notre Dame Academy, to be held at 2 p.m., Sunday, Dec. 6, on the school campus, 130 NE 62 St.

#### BROWARD COUNTY

An ice cream social and bazaar, sponsored by St. Henry Women's Guild, Ft. Lauderdale, is slated for Saturday, Dec. 5, from 10 a.m. to 8 p.m. at the North Andrews Recreation Center, 401 NE 56 St.

A bake sale and a booth of handmade articles will also be included in the bazaar.

Plans for the annual Christ Child Tea have been announced by St. Anthony's Catholic Woman's Club, Ft. Lauderdale.

The tea will be held from 2 to 4 p.m., Tuesday, Dec. 8, at the home of the president, Mrs. Charles Doherty Jr., 679 Middle River Dr.

Assumption Guild, Pompano Beach, will meet at 10 a.m., Tuesday, Dec. 8, at the Sea Ranch Lakes Beach. Reservations for non-members can be made by calling 942-9684.

### Workshops scheduled in religious education

Religious Education workshops are scheduled to be held in Palm Beach and Dade Counties on Saturday and Sunday, Dec. 5 and 6 under the sponsorship of the Archdiocesan Department of Religious Education.

The all-day conference will begin at 9:30 a.m. and conclude with participation in Mass on Saturday in St. Juliana parish, West Palm Beach; and on Sunday at Assumption Academy, 1517 Brickell Ave., Miami.

Sister Kay Merrill, S.P., religious educator for the Paulist Press will conduct the conferences, to which religious educators in Catholic schools, CCD and in the home are invited.

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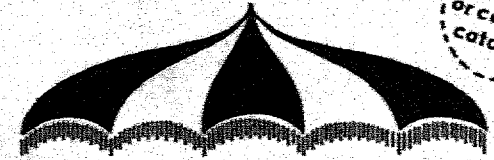
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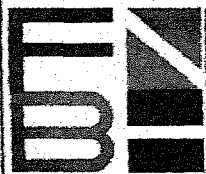
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# Latin American week underway Sunday



Packed with exhibits and concerts and accented with a lecture series, Latin American Cooperation Week, Dec. 6-13, will get underway in South Florida, under the auspices of the Archdiocese of Miami Sunday.

"The week provides each of us a better understanding of these countries in which live a great percentage of Catholics whose problems are so integrally related to those of the U.S.," said Dr. Avelina S. Malizia, executive director of the Archdiocese's Latin American Affairs Office.

The Latin American Office is the prime mover behind a majority of this week's activities, to be conducted in cooperation with several civic and private organizations.

The initial program will be a television show, "Melodias de America," to be aired Sunday at 9 a.m. on WCKT-Ch. 7.

Msr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking Peoples and Gui Govaert, senior vice-president of United Banking Group will serve on a panel moderated by Dr. Charles Perry, president of Florida International University.

Brazilian music, sung by the St. John Bosco parish choir will be presented.

OIL paintings by two Chilean artists will be featured Monday through Friday, Dec. 7 through Dec. 11. The paintings of Olga Varady and Alberto de la Cerda, will be displayed in the lobby of the Coral Gables First National Bank, 100 Miracle Mile.

A film, "Santo Domingo — Cradle of America" will be presented at the Dominican Republic Consular night, Tuesday, Dec. 8, at 8 p.m., at the Miami Public Library.

Aquilino Ricardo, Consul General of the Dominican Republic, will address the group on the subject entitled the "Colorful Dominican Republic."

Some 120 nursery-age children from the

Catholic Spanish Center will be treated to a Pinata Day celebration on Thursday afternoon at 2 p.m. at the Center.

In an ecumenical effort, the Latin Affairs Office will co-sponsor a workshop for Archdiocesan Spanish teachers. The program is co-sponsored by the bilingual Education Department of the Public School system.

THE workshop will be held at St. Patrick School, Miami Beach, Friday, Dec. 11 at 11 a.m.

An evening presentation Saturday, Dec. 12, at 8 p.m., of Nicaraguan soprano, Yolanda Roman, will bring to a close the formal programs of the Cooperation Week.

The concert is scheduled at the Museum of Science. Yolanda Roman will sing a selection of representative Latin American songs.

In the Miami area, the Week has been expanded to Sunday, Dec. 13, to include the celebration of the feast of Our Lady of Guadalupe, the patroness of the Americas.

A Mass will be celebrated at the Delray Beach Community Center for the Spanish-speaking populace.

Songs and dances, typical of Latin American heritage and culture will be presented at the fiesta sponsored by the Latin American Affairs Office and the Rural Life Bureau.

A SERIES of lectures, conferences and films will be available throughout the week to any school, public or parochial, requesting the programs from the Latin American Affairs Office.

In one of the groups, Alan Rose will discuss art and Jose Feito, architecture. Speaking on the cultures of their countries, will be Ricardo Dutriz, Consul of El Salvador; Arnaldo Marques, Consul of Brazil; and Carlos Vizquerra, Consul of Peru.

## Soprano will present Latin America program

Nicaraguan soprano, Yolanda Roman, will present a concert at the Museum of Science at 8 p.m., Saturday, Dec. 12, in observance of Latin American Cooperation Week, Dec. 6-13.

Miss Roman's performance will be co-sponsored by the Office of Latin American Affairs and the International Action Committee of the Greater Miami Chamber of Commerce. She has been appearing at the Hall of the Americas, Washington, D.C., where she recently completed a recital.

In 1968, she toured Mexico as part of the Cultural program during the Olympic Games, and recently she was soloist with the National Symphony Orchestra of Mexico.

She will present a selec-



YOLANDA ROMAN

tion from the works of six artists, representative of several Latin American nations.

The concert program is the first step in an effort to start a year-round Latin American cultural program for the Miami area.

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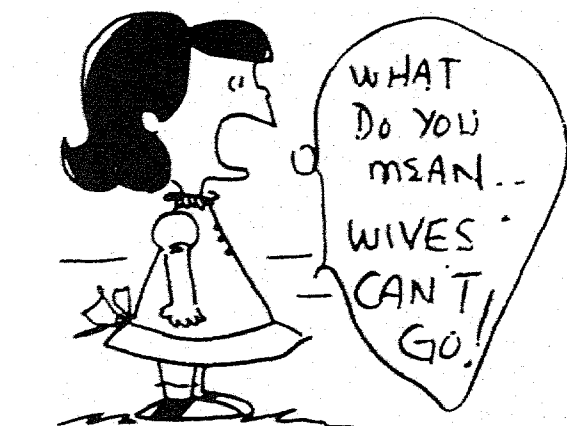
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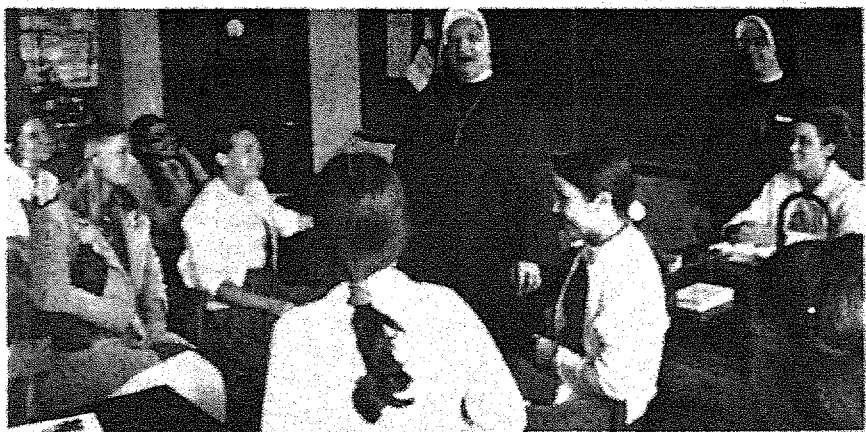
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## Superior General visits girls' school in Miami

Mother M. Claudia, Superior General of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary of West Chester, Pa. shown above visiting Notre Dame Academy, has returned to the Motherhouse following an extended trip to the community's South American missions.

The Congregation, which staffs Notre Dame Academy,

Archdiocesan high school for girls, has missions in both Chile and Peru, and this year is observing the 125th anniversary of the order's founding by Blessed John Nepomucene Neumann, fourth bishop of Philadelphia.

The order, which also staffs Lourdes Academy for girls in South Miami, is now represented in 11 other dioceses throughout the country.

## Variety show

"To All of You From All of Us," the annual variety show presented by Our Lady of Lourdes Academy, will be given at 8 p.m. tonight, Friday, Dec. 4, and Saturday night, Dec. 5, on the school grounds.

## 'Stamp-out drugs' conference is held

STUART — An awareness of the drug problem is the first step in combatting addiction, a local priest told a planning meeting of the Stamp-Out Drug Abuse coordinating board here.

Father John Flynn, assistant pastor, St. Joseph Church, a member of the

SODA board of directors, pointed out that the problem does exist in Martin County and urged that the program must be two-fold.

To keep youngsters from ever trying drugs is the most important thing, Father Flynn said, urging that preventative measures

be taken. Secondly, he added people have an obligation to help those who have already been affected by drugs.

ONE of the plans of the SODA is a telephone service already in operation where people may obtain information.

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One-half Florida lobster heapingly stuffed and meaty Alaskan King Crab Legs broiled to perfection. \$2.90  
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WEDNESDAY  
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Old Fashioned Chicken and Dumplings ..... 2.35  
THURSDAY  
Old Fashioned Choice Beef Stew ..... 2.55  
Baked Pork Chop with Dressing & A.S. .... 2.35  
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## Welfare reform seems trapped in political skirmish

By LINDA B. MAJOR

The Nixon Administration's welfare reform proposal is precariously near checkmate on a political chessboard.

A dual move by the powerful Senate Finance Committee has once again set back chances of the proposal called the Family Assistance Plan. The committee tentatively agreed to restore the outdated welfare system's "man-in-the-house" rule and the one-year residency requirement for benefits — measures already struck down by the Supreme Court.

Some Church spokesmen who originally favored the plan oppose such inclusions which they claim would be unfair to the estimated 12.6 million welfare recipients around the country.

The committee's swift move was a surprise. Its strategy wasn't declared, but appeared steeped in politics — putting the next move squarely on the shoulders of the administration.

Question: Is the administration willing to sacrifice a piece to salvage or win the reform game played in rather unorganized fashion considering the stakes, the nation's needy.

THE plan as approved earlier by the House would have set a minimum annual income level of \$1,600 for an urban family of four and for the first time would have assisted the nation's working poor. These provisions brought opposition and delays. Some shouted they would make it too easy for welfare recipients; others saw the legislation as not strong enough.

With the finance committee's proposed inclusion of the man-in-the-house rule, needy mothers and children would be ineligible for welfare payments if the mother maintained a relationship with a man. The residency requirement offers the proviso that when a person moves from one state to another, he would draw benefits from the state he is leaving.

The odds against the reform proposal have never been good, but they have worsened in the post-election season. The measure is being battered by criticism from both conservatives and liberals. Added to this is tension created by a lame duck congressional session running out of time and expected to adjourn just before Christmas.

Politically, some senators remain miffed at the president about the way he and Vice President Agnew campaigned for fellow Republicans. In efforts to punish the nation's chief executive, however, it is the pawns' fate — not the president's — which is on the minds of those who have been promoting the measure to reduce poverty.

FOR instance, John E. Cosgrove, director of social development, United States Catholic Conference, (USCC), remains hopeful for the sake of the poor that "the Senate will have an opportunity to work its will on the reform and eventually strengthen it." Cosgrove, however, said the man-in-the-house rule and the residency requirements would be "wholly unacceptable."

Sen. Fred R. Harris (D-Okla.) said recently that the Nixon reform plan "which was inadequate to start with, got worse, not better, as it was considered and modified" nearly half a dozen times by the finance committee. Inconsistencies in what Harris considers an unacceptable bill have prevented his support. Representative of the poor, such as the Welfare Rights Organization have also denounced the bill.

Harris said a member of the finance committee told him that "What President Nixon is trying to do with this bill is to get both the Wallace voters and the Humphrey voters on his side, and it cannot be done."

"It cannot be done," Harris emphasized. "And between now and the time the measure comes up in the Senate, the President had better decide what he wants."

MEANWHILE others face the same decision. Cosgrove, who testified in August before the finance committee on behalf of the plan for the USCC, said an interfaith group would discuss the measure's future Nov. 30. The group includes the National Council of Churches of Christ in America, the Synagogue Council of America and the USCC — all which have lobbied for the plan.

America's bishops have taken a stand similar to the interfaith groups call for strengthening of the measure as it first passed the House.

They said that while the Nixon administration's family assistance program may not be a panacea, it would require some minimum level of aid and make the federal government responsible for aiding both the working and the non-working poor.

For senators to put the reform in a stalemate at this time would delay even this minimum assistance. The National Conference of Catholic Charities has said that Senate Finance Committee rejection of the plan "is a tragic setback for welfare reform." The only hope, said charities secretary Msgr. Lawrence J. Corcoran, is that the measure might be salvaged as an amendment to the Social Security Act on the Senate floor.

### LANDMARKS OF AMERICA MONTICELLO

Thomas Jefferson's Monticello, on a mountaintop near Charlottesville, Va., is one of America's great architectural landmarks. Jefferson, the third President, designed the mansion and lived in it for 56 years. The building materials — the stone, brick, lumber, even the nails — were prepared on the estate, and the construction work was carried out, for the most part, by Jefferson's artisan slaves. Monticello is filled with examples of Jefferson's imagination, including one of the first storm windows and doors that open automatically.



## A long way to go, baby

By FATHER ANDREW M. GREELEY

For all the railing against it, "the balanced ticket" seems to be alive and well in American politics. Those who were so vigorous in condemning "ethnic politics" (by which they usually meant that all places on a ticket ought to go to members of their ethnic group) are licking their wounds while those who realize that America is still very much a multi-ethnic society are busy counting up the patronage jobs they have to dispense.

Thus, Democrats in New York, having forced the Irish and the Italians off the State ticket (and to some extent out of the party) are trying to figure why they lost the support of these two ethnic groups.

Whereas in Chicago — the capital of the Liberal Heartland — a Protestant Democratic liberal led a multi-ethnic ticket that was a masterpiece of "balancing" to a resounding triumph. One is even tempted to ask the arrogant New York liberal intellectuals whether it may just be that the "silent majority" for which they have so much contempt does not exist after all, save east of the Hudson River.

BUT if the balanced ticket makes a great deal of sense in politics, it makes much less sense in scholarly or quasi-scholarly meetings. To invite someone to such a meeting not because of their professional competence but because of their color or their age or their sex or region is a subtle but ugly form of bigotry. And it is interesting, incidentally, that it is most fervently practiced by those who decry ethnic politics.

When some simple-minded liberal arises at such a meeting to say that there are not enough blacks, or women, or young people, or "third world" people, I have now committed myself to rising up in response to demand 30% of the votes at the meeting for members of the white ethnic working-class — or if it be appropriate, I trim my sails somewhat and speak only for my own demographic group with a demand for appropriate representation for Irish Catholics from Cook County. People think I'm kidding.

In the midst of such nonsense there is one valid point. Those who organize such meetings and conferences frequently have rather narrow views of reality. Competent participants may be missed because they are young or female or black. All of us must be alert to the possibility that our own particular form of narrowness may cause us to overlook participants who could make an important contribution.

But when someone is invited to such a meeting not because of professional competence but because of some attribute which came with birth, he is converted into a stereotype. He has not been asked because of what he is as a person

but because of his color or his age or her sex. Under such circumstances he has no choice but to play the stereotypical role, especially since he realizes that this is what he is expected to do, and, given his lack of professional equality, all that he is able to do.

THIS is a damnable position to be put in: that men let themselves be put in it is, I think merely a sign of how much they feel that they have been excluded from all segments of society. Second class citizenship is better than fourth class citizenship.

The recent "Concilium" meeting in Brussels suffered from this sort of stereotyping. We were treated to the rather unedifying spectacle of a series of speakers approaching the microphone to announce that they spoke for the eighty millions of Indonesia who had no other representation, or the two hundred millions of Japan, or the two billions of the third world, or the half of the human race which is female (rather more than half, actually).

Now the point is that they did not: no one had elected them, they had no credentials, there was no reason to think that what they said represented anything but their own opinions. It is tragic to see men and women so unsure of their own opinions that they have to appeal to mythical constituencies to validate these opinions. But that's what happens to people when we turn them into stereotypes. (I have no sympathy for the French missionaries who claimed to speak for the third world. Self-alienation is a matter not of someone else's choice but of one's own.)

THE "third world" is the most farcical stereotype of all. To put in one category Argentina and El Salvador, Tunisia and Zambia, Jamaica and Thailand is socially, culturally, historically, and geographically absurd. But once you've embarked on a path of stereotyping it's pretty hard to turn back.

One woman I knew at the conference was particularly offended. She had the naive notion that she might be taken seriously as a professional student of theology; but no, it was insisted that what she said be interpreted as the contribution of a woman or a wife or a mother. You haven't come such a long way at all!

There was a time in the Church when everyone in the progressive movements insisted on competence. How narrow and dull of them! It isn't what you know, it's what you are that counts — provided what you are is fashionable. (And if you're a middle-aged, white, Western male cleric, you're not worth a damn, particularly if you had excellent professional training.)



# Documentary on new South will highlight many changes

A documentary about the new South, focusing on recent social and economic changes in Georgia, on National Educational Television's REALITIES, Monday, Dec. 7, 9 p.m. (EST)

Pat Watters, author of the new book "The South and the Nation" will be the featured reporter on a one-hour documentary surveying the social and economic changes in the new South on NET stations, Monday, Dec. 7, at 9 p.m.

Watters' documentary, entitled "If Eugene Talmadge Were Alive Today, He'd Turn Over in His Grave," focuses on Georgia, where he has lived most of his 43 years. In a 3,000-mile tour of the State, he interviews a cross-section of inhabitants, both black and white, probing areas such as racial relations, the condition of the poor white man, the decline of agriculture, and the rise of large cities.

Watters' "The South and the Nation" was published recently by Pantheon Books, a division of Random House.

AMONG trends Watters sees are gains for blacks through their gradual enfranchisement (triple since 1965); pressures pushing rural people from country to city; the growth of large cities, bringing new problems to the State; pollution resulting from industrial growth; integration progressing in the schools with few harmful repercussions; and student indifference at the University of Georgia with political problems such as Vietnam.

Among people interviewed by Watters are John Lewis, a founder of the Student Non-Violent Coordinating Committee (SNCC); James W. (Taxi) Smith, an appointment secretary under former Governor Eugene Talmadge; Georgia legislator Julian

kingmaker in Georgia politics.

This new perspective on the South to be colorcast nationally Monday, Dec. 7, 9 p.m. (EST), on NET's Realities.

## Children's corner

Sunday, Dec. 6, 11:30 a.m. — Discovery — "A Tale of Two Forts" — What Dicken did for two cities (Paris and London during the French revolution), host Virginia Gibson does for two forts: Fort Niagra and Fort George, each of which played a significant role in the War of 1812. (ABC)

Sunday, Dec. 6, 7:30 p.m. — Hallmark Hall of Fame — "The Littlest Angel" — Repeat of last December's classic for children and their elders, an original musical based on the story of a little child's gift to the Christ Child. Fred Gwynne stars as the Guardian Angel, with a supporting cast that includes

John McGiver, Cab Calloway, E.G. Marshall, Tony Randall, and Connie Stevens. This one is delight. (NBC)

Wednesday, Dec. 9 7:30 — "The Night the Animals Talked" — Animated musical special presents, as the title indicates, a special event for animals gathered in a certain stable in Bethlehem. (ABC)



Pat Watters, reporter and interviewer in NET's Realities documentary, "The New South," tours Mayfield, Ga. From left: Hancock County commissioner John McCown; Watters; County Judge Edith Ingram; Mrs. Beckie Becker, president, Georgia Council on Human Relations; and County Clerk Leroy Wiley.

## Network programs

Sunday, Dec. 6, 1 p.m. — Directions — Public-affairs-cultural news series with a religious direction. This week's segment, "The Pilgrim Fathers in Holland," examines the 11 years spent by the Pilgrims in Holland prior to their setting out for America in 1620. (ABC)

Sunday, Dec. 6, 7 p.m. — Wild Kingdom — "Miracle of Motion" — An absorbing repeat of a show presented back in 1964, as fresh and fascinating now as it was then. Host Marlin Perkins presents a study in the grace of animal movement, featuring super-slow-motion photography and X-ray shots that reveal the power and dexterity of animals. (NBC)

Monday, Dec. 7, 10 p.m. — Johnny Carson Presents the Sun City Scandals — A warm, laugh-filled hour of entertainment from show-business "golden agers," performers who defy their ages and just keep swinging and singing along. Johnny is host to the likes of Louis Armstrong, Gloria Swanson, Frankie Carle, and many more. (NBC)

Tuesday, Dec. 8, 7:30 p.m. — The World of the Beaver — Nature-study special, a repeat of a Jan.

1969 presentation. Henry Fonda narrates this documentary examination of the life cycle of the beaver. (NBC)

Tuesday, Dec. 8, 10 p.m. — 60 Minutes — Veteran host Mike Wallace and newcomer Morley Safer, CBS's London Bureau Chief, join journalistic forces as "editors" of the magazine-format news program. (CBS)

Wednesday, Dec. 9, 10 p.m. — NBC News White Paper — "The Besieged Majority" — The subject of this in-depth report is urban crime and the threat it poses not only to the citizens who are its victims, but also to the cities whose very lives it may destroy. Philadelphia serves as the model city, and interviews with its Police Commissioner Frank Rizzo, District Attorney Harlan Specter, and Judge Herbert Levin are featured. (NBC)

Wednesday, Dec. 9, 10 p.m. — Plimpton Shoot Out at Rio Lobo — For those who find the subject matter in the competing news special (above) too depressing, here is a bright hour of light entertainment. George (Paper Lion) Plimpton buckles on his gunbelt and

joins the cast of Rio Lobo, a new Hollywood Western starring John (The Duke) Wayne, for the shoot-out at Rio Lobo's poshest saloon. (ABC)

## Capsule reviews

No Blade Of Grass (MGM — R) Now that television has made ecology a household word, the movies are giving the subject the usual box-office lean and hungry look. Here the issues suffer in favor of melodrama as director Cornel Wilde dwells on a British family's desperate flight from the lethal smog and anarchy of doomed London to the relatively pure environs of the Northern farm lands. A ludicrous script and a hazy ethical-moral orientation obscure the relevant issues and dull the message. (B)

Dirty Dingus McGee (MGM — GP) is a boisterous, bawdy and, above all, dumb spoof on the Western genre sporting Frank Sinatra in an ill-cast role. Poor sets, too much phony action, and a juvenile attempt at screen humor. (A-III)

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

FRIDAY, DEC. 4  
10:30 a.m. (10) Everything But The Truth (Family)  
1:30 p.m. (6) Marge (Family)  
7:30 p.m. (6) Five Pennies (Family)  
9 p.m. (4 & 11) Peyton Place, Part II (Un-objectionable for adults)  
11:30 p.m. (4) Gun Glory (Family)  
11:30 p.m. (10) Agent For H.A.R.M. (No classification)  
11:30 p.m. (12) 13 Rue Madeleine (Un-objectionable in part for all)  
OBJECTION: Suicide is presented as justifiable

SATURDAY, DEC. 5  
12 noon (6) White Witch Doctor (Family)  
1:30 p.m. (10) Three On A Match (No classification)  
2 p.m. (6) Five Pennies (Family)  
3:30 p.m. (7) Father's Little Dividend (Un-objectionable for adults and adolescents)  
4:30 p.m. (6) White Witch Doctor (Family)  
7 p.m. (6) Five Pennies (Family)  
9 p.m. (5 & 7) Texas Across The River (No classification)  
2:30 p.m. (6) White Witch Doctor (Family)  
4 p.m. (7) Ivanhoe (Family)  
4 p.m. (10) My Sister Eileen (Un-objectionable for adults and adolescents)  
4:30 p.m. (6) Five Pennies (Family)  
9 p.m. (10 & 12) Circus World (Family)  
11:30 p.m. (5) Fire And Ice (No classification)  
11:30 p.m. (6) Greatest Show On Earth (Un-objectionable in part for all)  
OBJECTION: Especially because of the youth appeal of this film the following objections should be carefully noted: "Despite certain mitigating considerations and emotional impact of this film tends to condone, and arguments presented to justify, the sinful act of mercy killing. It also contains suggestive costuming and dialogue."  
11:30 p.m. (11) Thunderstorm (Un-objectionable in part for all)  
OBJECTION: Low moral tone; suggestive costuming and situations.

MONDAY, DEC. 7  
10:30 a.m. (10) The Enchanted Cottage (Family)  
1:30 p.m. (6) The Quick And The Dead (No classification)  
7:30 p.m. (22) Enemy Of Women (Un-objectionable for adults and adolescents)  
8 p.m. (6) Gentlemen Prefer Blondes (Un-objectionable in part for all)

OBJECTION: Suggestive costuming, dialogue and situations

TUESDAY, DEC. 8  
10:30 p.m. (10) The Company She Keeps (Un-objectionable for adults and adolescents)  
1:30 p.m. (6) The Quick And The Dead (No classification)  
7:30 p.m. (22) Gentleman After Dark (Un-objectionable in part for all)  
OBJECTION: Insufficient retribution for crime committed by one of the principals  
8 p.m. (4) Because You're Mine (Family)  
8 p.m. (6) Gentlemen Prefer Blondes (See rating Monday at 8 p.m.)  
8:30 p.m. (10 & 12) Weekend Of Terror (No classification)

WEDNESDAY, DEC. 9  
10:30 a.m. (10) Double Dynamite (Un-objectionable for adults and adolescents)  
1:30 p.m. (6) The Quick And The Dead (No classification)  
7:30 p.m. (22) International Lady (Family)  
8 p.m. (6) Gentlemen Prefer Blondes (See rating listed Monday at 8 p.m.)  
11:30 p.m. (10) Marie Antoinette (Un-objectionable for adults and adolescents)

THURSDAY, DEC. 10  
10:30 a.m. (10) The Chartreuse Caboose (No classification)  
1:30 p.m. (6) The Quick And The Dead (No classification)  
7:30 p.m. (22) Paid To Kill (No classification)  
8 p.m. (6) Gentlemen Prefer Blondes (See rating Monday at 8 p.m.)  
9 p.m. (4 & 11) Chuka (Un-objectionable for adults)

FRIDAY, DEC. 11  
10:30 a.m. (10) Four Girls In Town (Un-objectionable in part for all)  
OBJECTION: Light treatment of marriage  
1:30 p.m. (6) The Quick And The Dead (No classification)  
7:30 p.m. (6) Greatest Show On Earth (See rating listed Sunday at 11:30 p.m.)  
9 p.m. (4 & 11) Easy Come, Easy Go (Un-objectionable for adults and adolescents)  
11:30 p.m. (4) The Virgin Queen (Family)  
11:30 p.m. (10) Man In The Saddle (Un-objectionable for adults and adolescents)  
11:30 p.m. (12) Good Sam (Un-objectionable for adults and adolescents)

SATURDAY, DEC. 12  
12 noon (6) Gentlemen Prefer Blondes (See rating listed Monday at 8 p.m.)  
1 p.m. (4) Santa Claus Conquers The Martians (Family)  
2 p.m. (6) Greatest Show On Earth (See rating listed Sunday at 11:30 p.m.)  
2:30 p.m. (4) Tarzan And The Mermaids (Family)  
4:30 (6) Gentlemen Prefer Blondes (See rating listed Monday at 8 p.m.)  
7 p.m. (6) Greatest Show On Earth (See rating listed Sunday at 11:30 p.m.)  
9 p.m. (5 & 7) Plymouth Adventure (Un-objectionable for adults and adolescents)  
9:30 p.m. (10) The Rare Breed (Family)  
11:30 p.m. (4) Key To The City (Un-objectionable in part for all)  
OBJECTION: Suggestive dialogue and situations  
11:45 p.m. (12) Hong Kong (Family)

SUNDAY, DEC. 13  
12 noon (6) Gentlemen Prefer Blondes (See rating listed Monday at 8 p.m.)  
1 p.m. (4) Santa Claus Conquers The Martians (Family)  
2 p.m. (6) Greatest Show On Earth (See rating listed Sunday at 11:30 p.m.)  
2:30 p.m. (4) Tarzan And The Mermaids (Family)  
4:30 (6) Gentlemen Prefer Blondes (See rating listed Monday at 8 p.m.)  
7 p.m. (6) Greatest Show On Earth (See rating listed Sunday at 11:30 p.m.)  
9 p.m. (5 & 7) Plymouth Adventure (Un-objectionable for adults and adolescents)  
9:30 p.m. (10) The Rare Breed (Family)  
11:30 p.m. (4) Key To The City (Un-objectionable in part for all)  
OBJECTION: Suggestive dialogue and situations  
11:45 p.m. (12) Hong Kong (Family)

## RELIGIOUS PROGRAMS

### TELEVISION

8:30 a.m.  
THE FIRST ESTATE — Ch. 4 WTVJ. "Madison Avenue and Religion" will be discussed by advertising executive, David Hume, with the panel of clergy

9 a.m.  
THE CHRISTOPHERS — Ch. 5 WPTV — "Poverty-The Third World."

9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Melodies of the Americas" featuring Dr. Charles Perry, Fla. International University; Msgr. Bryan O. Walsh, Miami Episcopal Vicar for the Spanish-Speaking and Gui Giovaert, Chamber of Commerce will mark opening of Latin America Week in Archdiocese of Miami.

9:15 a.m.  
THE SACRED HEART — Ch. 5 — WPTV — "A New Understanding Exists"

10:30 a.m.  
MASS FOR SHUT-INS — Ch. 10 WPLG

12 noon  
INSIGHT — Ch. 5 WPTV — "Hey, Hey, Billy Ray"

### Radio series on prophets

Sunday, Dec. 6, Guideline — First installment in a four-part series of talks by Passionist Father Carroll Stuhlmueller. "Hear Me . . . Listen," is the general title for the discussions on the Old Testament prophets and the coming of the Savior. (NBC Radio)

RADIO  
Sunday  
CROSSROADS — WJNO — 1230 West Palm Beach

7:30 a.m.  
CATHOLIC NEWS — WJHR (FM) and WGBS (AM)

8:30 a.m.  
UN DOMINGO FELIZ — WFAB (990), Miami

9:05 a.m.  
CATHOLIC NEWS — WIRK (1290) W. Palm Beach

9:30 a.m.  
THIS MIXED UP WORLD — WJNO (1230) West Palm Beach. With Father Fidelis Rice

11:15 a.m.  
CATHEDRALS HOURS — WLIZ (1390) (Lake Worth)

12 noon  
FRENTE A LA VIDA — CH. 6 WCKX

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# 'Pizza Triangle' - - a peppery comedy in the Italian style

Marcello Mastroianni, Monica Vitti, and Giancarlo Giannini are the three involved in this spicy, saucy, boisterous Italian farce for adults.

All you need to know about this film is that its original title was *Jealousy Italian Style*. The reason it was changed obviously had to do with the dreary routine movies that have been using the title in the past few years.

This one (though, ranks with the best of the "Italian Style" black comedies that delighted so many paying customers of the sixties. If you were one of them, it's your kind of movie.

THE triangle in this tragicomic love story revolves around a bricklayer (Marcello Mastroianni), a flower seller (Monica Vitti), and a pizza cook (Giancarlo Giannini) — and their passion which inevitably turns to deadly jealousy.

The heart of the humor lies less in spoofing this hackneyed plot than in its zany, larger-than-life characters. Mastroianni has not had such a farcical role in years; and Miss Vitti, besides looking beautiful, gets to

indulge her flair for comedy. Indeed the whole cast deserves credit for the absurd gusto with which they play their parts.

Comic asides abound (everything from the church to communism comes in for its share of kidding but visual throwaway gags are its best feature. Mastroianni buttering his bread with a trowel, a gypsy chief emptying a catch-basin of rainwater onto the floor). For all of the irreverence of its treatment, the film does manage to convey indirectly some concepts of social justice as well as the consequences of misguided romanticism.

Director and co-writer Ettore Scola has done a fine job juggling the various diffuse elements in the telling of his story. Our attentiveness is held by a variety of flashbacks which anticipate the tragic ending to the film.

Some of this is done with characters



WHEN LOVE'S embers grow dim, lovely and wistful Monica Vitti and vacant-staring Marcello Mastroianni are two thirds of the "Pizza Triangle," an adult Italian comedy from director Ettore Scola.

speaking directly into the camera while we watch them participating in some action in the background of the frame. It is an interesting device, but for those not technically inclined, it perhaps is a little overdone.

If you have never tried this kind of Italian

comedy with its broadly-drawn, shouting-and-mugging characters and its brand of wit that often has a delayed-action kick. The *Pizza Triangle* would be an excellent one to sample for taste. (A-III). (NCOMP rating: A-III. NPAA rating: R).

## Film fare on television Week of Dec. 6

**Sunday, Dec. 6, 9 p.m.** — Sunday Night Movie — "Circus World" (1964) — John Wayne bulls his way around the European Big Top circuit, leading his Wild West Show by the nose. After adventures all over Europe, the climax comes on a circus ship that keels over during the big act... leaving Wayne with a dunked troupe and a decision to make: quit or start anew. Now which choice do you think John Wayne makes, after things get dried out? Right! Claudia Cardinale, Rita Hayworth, and Lloyd Bridges are among the able performers. (NCOMP rating for theatrical release: A-I) (ABC)

**Tuesday, Dec. 8, 8:30 p.m.** — ABC's Movie Of The Week — "Weekend of Terror" — Made-for-television suspense melodrama stars Robert Conrad, Carol Lynley, Lee Majors, and Lois Nettleton in a chilling tale about three nuns who must come to terms with their faith during the course of their weekend captivity by a pair of homicidal kidnappers. (Not previewed at press time.) (NCOMP does not rate films made expressly for television.) (ABC)

**Tuesday, Dec. 8, 9 p.m.** — Tuesday Night At The Movies — "Breakout" — Another "world premiere" TV film. Can a man escape from a maximum security state prison to be reunited with his wife and (of course) with the \$50,000 he robbed from a bank? James Drury plans to make his break

after good behavior gets him assigned to a mountain work camp. Joining and advising Drury are fellow inmates Red Buttons, Woody Strode (his robbery partner and cellmate), and Sean Garrison. The big break (that is to say, opportunity) comes when a young boy is reported lost in the mountains and prison official Mort Mills volunteers the inmates for a search party. So, through this improbable premise, a man can escape from a maximum security prison. Aw, the title gave it all away, anyway. (NCOMP does not classify movies made expressly for TV.)

**Thursday, Dec. 10, 9 p.m.** — Thursday Night Movie — "Chuka" (1967) — This Western speaks loudly of both courage and cowardice. The garrison of a frontier fort is massacred by starving Indians during the winter of 1876. The men in the fort are all psychological misfits of one kind or another. There is John Mills (washed-out commanding colonel), Ernest Borgnine (burly sergeant), James Whitmore (hard-drinking scout), and Louis Hayward (martinet major). Rod Taylor plays Chuka, a larger-than-life gunfighter who drifts into the fort and tries to save the impossible situation. As annihilation approaches, morality collapses. The action material comes off well enough, but veteran Gordon Douglas has directed the stereotyped principals with an uncommonly heavy hand. (NCOMP rating for theatrical release: A-III)

## 'Song of Norway' a stunning movie

Andrew and Virginia Stone have made an elaborately entertaining, if lightweight, musical spectacular about the life and music of Norway's Edvard Grieg.

In the 1860's, a period of innocence and beauty in Scandinavia, Edvard Grieg was a young composer bent on establishing a truly national music for his beloved Norway.

Unfortunately, Norway would have none of it or him; nor was the larger community of Scandinavia interested in his dream.

Grieg was not the sort to be discouraged, though, and his persistence eventually paid off. On his way to fulfillment he very nearly ruined his marriage, absolutely wrecked his



NOT much realism, but plenty of fun. Torval Maurstad (r.) as Norwegian composer Edvard Grieg, is joined by Florence Henderson, as his pretty wife, and Frank Porretta, his best friend, in one of the many light and musical moments in Cinarama's "Song of Norway."

finances, and had to resort to a triumphal recital tour of Italy to win the attention of his apathetic and even hostile countrymen.

HIS very human story and the natural splendor of his beautiful Norway inspired producer-director-screenwriter Andrew Stone to make a huge, panoramic film about Grieg. Stone's film, *Song of Norway*, all the more impressive, for its mere \$6,000,000 budget, presents Grieg's life as being intimately bound up in and expressive of the beautiful fiords, tumbling streams and rolling meadows of Norway.

Stone shot "Song" entirely on location, and the outdoor photography, as edited by Stone's wife Virginia, is simply stunning. Unfortunately, all the beauty gives the film a Holiday-Magazine quality in which the beauty speaks more for itself than as an integral part of the story.

And Grieg's life, while interesting, just does not seem to measure up to the setting. The effect is like placing an exquisite and elaborate frame around a bland and mediocre portrait.

THE musical numbers, based on the works of Grieg, are pleasant at times stirring, but too often lack the charisma required for a musical like the Sound of Music, to which the *Song* is a not-so-distant cousin. Together, however, the stunning photography, interesting biography, and pleasant music add up to a total film that is appealing and entertaining.

Norway's top box-office draw, Torval Maurstad, plays the role of Grieg and, though he cannot sing very well, proves lively and nimble, filling Grieg with the energy and determination that complement his desire to write Norway's national music.

The women in his life are two: Christina Schollin as the rich and beautiful woman who rejects his love and then, too late, tries to buy him back; and American actress Florence Henderson as Nina, the patient admirer who is the only one whom Grieg feels can sing his songs properly and whom he eventually marries.

Frank Porretta, a young American singer, gives a strong performance as Grieg's most faithful friend. He is also the best singer in the film, and his musical moments are the most rewarding.

*Song of Norway* is a stunning musical postcard, and while one wishes its drama and music could have matched its location photography, no one can deny its great value as wholesome family entertainment.

(NCOMP rating: A-I; MPAA rating: G)



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# Baptism and the home

By FATHER JOSEPH M. CHAMPLIN

In swimming pools or at the beach these days, one sees fewer men with Catholic religious medals hanging about their necks. Our churches have taken on a simpler style, almost stark and barren for some, with only one or two statues, few paintings or mosaics, and only the plain beauty of straight colors or unpainted surfaces to decorate an interior. We make a sign of the cross less often in public. Holy water fonts for home or school have practically disappeared.

I am not arguing here for or against this trend to discard traditional signs and ritualistic gestures associated with Catholicism. I only note these quite obvious facts.

IT IS INTERESTING, however, to observe that in the "secular" world around us, especially among the young, symbols and "sacred rites" abound. The Woodstock festival had them. Volkswagens bear them on their bodies, contemporary movies are filled with them.

One Roman Catholic sign or symbol not in decline is the baptismal candle presented at a child's initiation into the Church. Officials for firms producing these items tell me sales have increased over recent months and parish priests frequently comment on how pleased people are with this personal candle given to them during the ceremony. The clergy, of course, hope the gift not only will teach child and parents about the sacrament's meaning but also may help father and mother in the Christian formation of a son or daughter. The revised rite explicitly mentions this and places a serious educational responsibility upon those who bring infants to the saving waters for baptism.

"To fulfill the true meaning of the sacrament, children must later be formed in the faith in which they have been baptized. The foundation of this formation will be the sacrament itself, which they have already received. Christian formation, which is their due, seeks to lead them gradually to learn God's plan in Christ, so that they may ultimately accept for themselves the faith in which they have been baptized" (no. 3).

"After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child it has become, to receive confirmation, and to participate in the holy eucharist. In this duty they are to be helped by the parish priest by suitable means" (no. 5, section 5).

The Will and Baumer Candle Company (Syracuse, New York 13220) has printed a leaflet, "The Light of Christ," to accompany their baptismal candle. It could prove helpful to parents in the later and gradual Christian education of children. The six-page publication outlines parental responsibility, sketches the meaning of initiation, the paschal mystery and the baptismal candle, and suggests an anniversary service for the renewal of those vows made in a baby's name by the parents. Like other similar businesses, Will and Baumer manufactures a special candle for baptism and a companion box with space for the names of those involved in the ceremony and the date of the sacrament's administration. A "Light of Christ" leaflet naturally goes along with each set, but the company would be happy to mail free single copies on request and will supply quantity amounts at the cost of printing to priests or others who might find them useful.

THE BAPTISMAL anniversary service takes place in a home, presumably at the main meal and with the special candle lighted either for the entire dinner or only during the actual ceremony. An annual invitation to godparents, when possible, obviously would heighten the occasion. It could be a way to tell godparents silently but rather powerfully, how important they are in the eyes of the family and the child.

A reading of one, two or more pertinent selections from the Bible starts the rites, sets the mood, speaks to those present about the sacrament and highlights God's presence at the ceremony through his Word. This leaflet lists the twenty-one Old and New Testament passages included in our official ritual for baptism. After some comments and a period of silent reflection, the father or someone from the family (termed reader) begins the repetition of vows with these following or some comparable words. (I will name the baptized person Mary for sake of simplicity.)

"Some time ago we presented Mary for baptism. By water and the Holy Spirit she received the gift of new life from God, who is love. On our part we have made it our constant care to bring Mary up in the practice of the faith. We have tried to see that the divine life which God gave be kept from the poison of sin and might grow always stronger in Mary's heart. We share a common faith, the faith of the Church, and it was in this faith

Mary was baptized. At that time we rejected sin and professed our faith in Christ Jesus. Now that you, Mary, are older and your faith makes you ready to accept this responsibility, we ask you to renew the vows of your own baptism.

If the child is not old enough to profess these promises, the parents and godparents do so in his or her name. The renewal formula involved that same rejection of evil and acceptance of Jesus which took place some time earlier at a church baptism before the sacramental washing with water.

Next, the leader says: "Mary you have renewed the vows of your baptism. You are called a child of God, for so you are. In confirmation you will receive the fullness of God's spirit. In holy communion you will share the banquet of Christ's sacrifice calling God your Father in the midst of the Church. In your name, all of us, sharing a common sonship, now pray together in the words our Lord gave us."

THE LORD'S PRAYER and a multiple blessing by the leader with an Amen by all present concludes this service.

Such a simple ceremony will not necessarily solve for parents every difficulty in the religious training of a child nor assure infant's acceptance of Christ at adulthood. But it should facilitate efforts and certainly will fix the date of baptism firmly in everyone's mind.

## DISCUSSION QUESTIONS:

1. What does the baptismal candle symbolize?
2. What are the procedures to be followed in a baptismal anniversary service?



Although there are fewer religious medals being seen around today, there is a definite upswing in the sales of baptismal and other types of candles writes Father Joseph M. Champlin in his article.

# Christian freedom and the problem of scandal

By Fr. WALTER M. ABBOTT, S.J.

When you have read the first seven chapters of Paul's First Letter to the Corinthians, you can profitably review them to put together some facts about the authority of Paul's teaching on moral questions.

You will see better, now, that he regarded Jesus as the source of his authority; that he cites the Lord's own words when he can do so in handling a matter for which there is a command; that he gives some commands which he obviously means to be binding even though he does not, or cannot, cite a saying of the Lord; that he gives many counsels and, though they are clearly not binding as commands are, he is sure they too come with the help of the Holy Spirit. "The Spirit sent by God, that we may know all that God has given us" (2:12).

THE COUNSEL or advice Paul gives, as he sees it, is connected with understanding the gifts God has given people. "Each one has the special gift that God has given him, one man this gift, another man that" (7:7). This comment, made in connection with the topic of celibacy and marriage, applies surely on a much wider scale.

Understanding itself is a special gift from God, as Paul indicates when he says about his advice that a widow does better if she remains unmarried: "That is my opinion, and I think that I too have God's Spirit" (7:40).

The source of Paul's authority for both command and counsel is two-fold: Jesus and the Spirit. Whether he lays down a law or simply states a preference between two good things, Paul always speaks as an apostle, made such by Jesus, and an apostle assisted by the promised and given Spirit. Both commands and counsels, in his mind, have a connection with the fact of the Christian's union with Christ.

Look, for example, at the next three chapters, 8, 9, and 10, on "the matter of food offered to idols." The Corinthian Christians had written to ask if they could accept invitations from pagan friends to eat with them in a temple or to eat food from a pagan temple in the homes of friends, and if they could buy in the market the meat that was left over from pagan temple sacrifices.

The whole business may seem remote and insignificant today. You have to remember that the Christians of Corinth in

Paul's day were a barely visible minority in the pagan metropolis. Numerically they were probably not even as visible as Protestants in Spain or Catholics in Scandinavia. That comparison may be useful in other ways as you read chapters 8, 9, and 10.

MORE IMPORTANT than what Paul

## Scripture in the life of the Church today

### DISCUSSION QUESTIONS:

1. What is the source of Paul's authority for giving commands and counsel?
2. What does Paul say about the eating of meat?

says about the questions is the revelation of the principles behind his thinking. In 8:3, for example, he says, "the man who loves God is known by him." In the context, Paul means he doesn't care how many people in Corinth think they have special knowledge; what matters is God's gift by which a man can truly love God and therefore be approved by God. St. Augustine would later write, "Love God and do what you wish," meaning the same thing Paul says here: that if you operate according to the love God gives you, you will do what is right and you will want to do what is right.

Look at 8:6, where Paul says there is "only one Lord, Jesus Christ, through whom all things were created, and through whom we live." Paul's attitude is that all food, whether offered to idols or not, is morally neutral. But he adds right away: "Be careful, however, and do not let your freedom of action make those who are weak

in the faith fall into sin" (8:9). He means that some Christians, perhaps new converts from paganism, may think it is sinful to eat meat that had been offered to idols, but they may go ahead and eat it, even though they still think it sinful, if they see well-instructed and prominent members of the Christian community doing it. Then, Paul says to the well-instructed and prominent, "you will be sinning against Christ by sinning against your brothers and wounding their weak consciences." He drives the point home (8:13) to underline the importance of fraternal charity.

You can summarize in abstract terms what Paul says: meat sacrificed to idols may be bought in the market and eaten privately or when you are invited to pagans' homes. But it should not be eaten, however, in the temple where it would be part of the sacrifice. Such food is not polluted, but eating such food may be wrong because of a false conscience or because you give scandal. But Paul always thinks of Christ and our union with Christ. For him, therefore, the thing to avoid is "sinning against Christ."

LOOK AT 10:23-32. It is as if Paul says: All right, really you are free in this matter, and you don't even have to ask in the market if the meat came from a pagan temple (an interesting development since the days of the Council of Jerusalem, Chapter 15, Acts of the Apostles, which had decided to prohibit eating of food from pagan temples), but have regard for the weaker brethren. And if you insist on pushing the difficulty about why your freedom to act should be limited by another person's conscience, my answer is simply:

"Whatever you do, whether you eat or drink, do it all for God's glory" — which means you will do what is right, and that includes thinking of others, not just you and God, and the effect of what you do on other members of Christ. The liberation of the Christian from sin, death, and the burden of the Mosaic Law, does not dispense him from this.

KNOW YOUR FAITH



# Taking Mortal Sin -----Seriously

By FATHER CARL J. PFEIFER, S.J.

Fifteen years ago I was teaching in a boys' high school. One of my non-teaching duties was to take care of the school chapel and religious services. Each school day began with compulsory attendance at Mass.

Because of the general understanding of mortal sin at the time, we were careful to provide several priests each morning before Mass to hear confessions so that the boys could freely go to communion. It was obvious to all that some boys went to confession almost every morning, not out of devotion, but because they thought they were guilty of mortal sin. Some confided to me their anxiety and guilt and how much they appreciated the fact that confession was so readily available before Mass.

AT THE TIME, fifteen years ago, I was puzzled by what I observed in the chapel and heard from the boys. Presumably some of these boys were guilty of mortal sin almost every day, were sorry for their sin, and were restored to the state of grace through the sacrament of penance each morning. But I asked myself, did this make sense? Is it possible to jump in and out of mortal sin and the state of grace every day or two?

It appeared to me that something was wrong. Either we were not taking mortal sin seriously or we were too lightly considering the sacrament of penance.

But I had no way to resolve the dilemma fifteen years ago. I had learned in school and heard periodically in sermons that a mortal sin was a violation of God's law in a serious matter, with sufficient reflection and full consent of the will. I knew that such a serious sin was punishable by eternal separation from God in the fires of hell. This, too, I had learned already as a child from catechism.

Confession was a sacrament that restored the sinner to the state of grace if he had at least imperfect contrition. That was the theology upon which the practice in our school chapel — and in chapels all over the world — was built. I had no way to resolve my common sense observation that something was wrong with the practice.

Catholics at that time still tended to consider grace as a thing that one possessed. Mortal sin, the loss of grace, tended also to be considered like a thing. If grace is one thing, and mortal sin an opposite thing, then there is no reason in the world why each day one could not exchange one for the other, lose grace through sin and remove the sin by regaining grace through confession.

SINCE MY EXPERIENCES in the school chapel in 1955, the whole theology of grace and sin has been undergoing rethinking and the Church has gradually developed a more meaningful understanding of grace and sin. More recent approaches to religious instruction reflect this development in the Church's insight into the mystery of God's grace and the mystery of man's sinfulness.

Instead of thinking of grace and sin as things that affect one's soul, religious educators understand both grace and sin in terms of the personal relations between God and man. This change of context from the realm of things and quantity to the world of persons and relationships has serious practical consequences. Like most of the recent development in the Church, this understanding of mortal sin as the rupture of a relationship is really a rediscovery of the rich biblical and theological tradition of earlier centuries.

As we said in an earlier column, grace is understood in the Scriptures, many of the Fathers of the Church, and the great theologians of the Middle Ages in terms of a personal relationship with God, begun and made possible wholly through His love. God's love enables man to enter into intimate relationship with Him. That love is constant.

Man is able to close himself off from God's love, reject it, and seriously rupture the graced relationship. Man can lock himself in on himself, clutching his God-given gifts to himself, forgetful of others, forgetful even of His God. Scripture and traditional theology consider mortal sin as the free, deliberate breaking off of friendship with God. A moving description of serious sin is found in Ezekiel, Chapter 16.

Now this is no light matter, but something to be taken far more seriously than we have done in the recent past. It means immediately that mortal sin is something only a person with a certain maturity and freedom can be guilty of. Certainly the average child before teen-age is hardly mature enough to freely and fully rupture

his relationship with God or, for that matter, with any one.

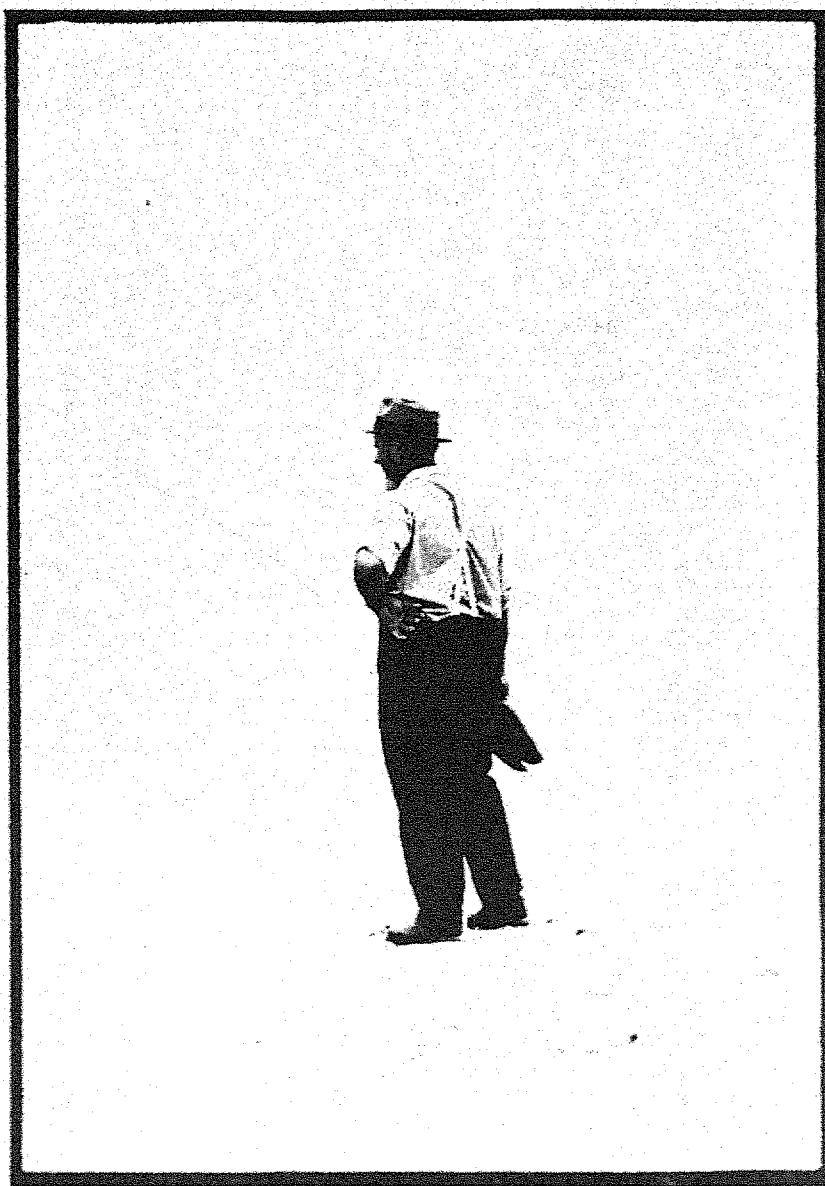
Parents and educators with a little experience and common sense know this when it is put in these terms. What parent would consider the tantrum of a second grader, the sulking silence or angry hostility of the adolescent as a definitive, free, mature rejection? How many parents would throw such youngsters out of their homes for good?

EVEN WITH ADULTS, between friends, between husband and wife, how often is it possible to maturely reject fully the bond that exists? Is it possible to radically break the bond of love one day, radically reaffirm it the next day, radically break it a day later, etc.? Surely it is possible to repeatedly fail, repeatedly hurt one another, and just as often make up, only to fail again. But neither the failure nor the making up touches the deep bond that makes the repetition of forgiveness possible. That bond can indeed be broken, but not so lightly that it can be restored and rebroken every other day.

When mortal sin is seen as the free, serious rupture of one's relationship with God, a full breaking off of the friendship, then it is truly serious. We parents and religious educators have no right to allow our young children to think they are in such a serious state. We need to take mortal sin more seriously than in the recent past.

## DISCUSSION QUESTIONS:

1. What is meant by "the state of grace?"
2. How is our relationship with God broken?



"... religious educators understand both grace and sin in terms of the personal relation between God and Man."

## Mortal Sin: Personal Orientation

By FATHER KEVIN O'ROURKE, O.P.

One of the more frequent questions in adult education courses concerns the teaching of the Church on mortal sin. Many people are puzzled because they have heard things which seem to contradict what they were taught. For this reason then, I would like to present some of the current theological ideas concerning mortal sin and see how they fit in with the norms which we learned in our younger years.

Common Christian tradition teaches that mortal sin is something that destroys our friendship with God. It is an explicit or implicit declaration that one prefers to do his own will rather than the will of God. Catholic theologians still hold this basic notion of mortal sin.

SOME THEOLOGIANs believe that such a serious sin can be committed by a single act, a position that has a long history in Catholic moral thought. But other theologians today say that mortal sin does not take place in a single action. Rather, it

occurs as a result of a series of human acts. Mortal sin results from a process that produces a continuing attitude or a moral orientation.

Man can sin because he is free. In order to understand sin, we must understand freedom. Using the findings of modern psychology, theologians realize that many human forces, such as previous experience and the unconscious, limit human freedom. Man's freedom is not a perfectly self-governing power. Experience shows that man is seldom capable of committing himself totally to a given goal or course of action through one isolated human act.

Only through a more or less prolonged course of action over a period of time does a person commit his innermost self in a free and final way.

The free and full commitment to marriage, for example, is not made the day the ceremony takes place. It begins in the courtship, it deepens as marriage is considered, and is then strengthened throughout the engagement. The process of commitment continues after marriage as well. Human freedom asserts itself, then, only through many acts, each one largely determined by preceding ones.

Certainly the destruction of the friendship with God, which is mortal sin, is a serious action. Such sin puts one in radical opposition to God, and requires freedom, insight and reflection. Just as a full and free commitment to marriage cannot be made in one act, so the decision about heaven and hell, to serve God or to reject Him, is not the result of one human act. Rather it requires many acts which bring about a fundamental, personal orientation.

When we say that serious sin is a fundamental orientation we mean that it constitutes a deep, strong commitment to a way of life, to a set of values and attitudes concerning moral behavior. This set of habits, values and attitudes is relatively stable and enduring. It is not acquired in a moment or changed in a month.

PSYCHOLOGICAL tests show that it takes a long time to change a fundamental orientation. Each moral situation and experience that occurs acts as a reinforcement for this orientation, making it more difficult to change. Conceived of as a moral orientation, then, serious sin is a deep-rooted personality trait. (For more about sin as fundamental orientation, consult Sin, Liberty and Law, Monden, Sheed & Ward, 1965. Sexuality and Moral Responsibility, O'Neil and Donovan, Corpus, 1968.)

How does all this relate to the common ideas about mortal sin which we were taught when younger? Can we still say that a mortal sin involves a grave matter, sufficient

reflection, and full consent of the will? Yes, we can, provided we realize that full consent and sufficient reflection, that is, human freedom, is not sufficiently strong in one isolated, specific human act to destroy something so fundamental and important as friendship with God.

Could we say then, that no one human act could be a serious sin? One specific human act would be a serious sin if it is conceived of as a sign or a result of a series of human acts which have established a basic orientation away from God as our final goal. To put it another way, when thinking of mortal sin we should not think of isolated, specific acts but rather in terms of evil habits.

Is there such a thing as objective grave matter? Can any human act be defined as mortal sin? Yes, we can say that a human act of a specific type, such as blasphemy or adultery, could destroy friendship with God. However, we must add that this act would destroy friendship with God if performed with sufficient freedom.

Does this doctrine make mortal sin more difficult to commit? In one sense it does, because we detect mortal sin only after a series of human actions which amount to a fundamental orientation. But on the other hand, we should realize that this view also makes it more difficult to overcome mortal sin once it becomes a fundamental orientation. One must overcome the fundamental orientation in order to overcome mortal sin. True, one can obtain forgiveness in sacramental confession but this is only the beginning of the struggle to win back full Christian freedom.

NOTICE THAT the concept of serious sin as orientation makes smaller sins and weaknesses assume significance in the moral life. We know that addition of venial sins does not constitute a mortal sin. But, such imperfect and unloving acts can weaken one's basic orientation and prepare for a rejection of God. Thus, the need to be alert concerning little things, the need to practice mortification and show that one is sincere about sorrow for sins are still very much a part of the Christian life.

We should not be surprised if theologians develop the concepts of the moral life in a deeper and fuller way. The science of moral theology considers human behavior, and today, we know more about human behavior, about the way decisions are made, and about the way human freedom is exercised. Moral theologians apply this knowledge to the moral life so that our freedom in Christ will become a stronger reality.

## DISCUSSION QUESTIONS:

1. What is mortal sin?
2. What do we mean when we say that serious sin is a fundamental orientation?



"... other theologians today say that mortal sin does not take place in a single isolated action. Rather, it occurs as a result of a series of human acts."



# Ecumenism gaining but not with young

By FATHER

JOHN B. SHEERIN

Is ecumenism dead? Was the bright hope of Christian unity enkindled by Vatican II only a will-o'-the-wisp?

I find a great many Catholics writing the obituary of ecumenism as though the Church had pronounced it officially dead. It is surprising to find this mood so prevalent at the very moment when the official dialogue groups are making dramatic progress.

The Catholic-Lutheran and the Catholic-Anglican groups have announced that they can discover no major obstacles to Roman Catholic organic union with the Lutheran or Anglican churches respectively.

Unfortunately, the same progress is not evident at the

lower levels of the People of God, most especially among Christians of the younger generation. The latter, for the most part, are supremely unconcerned about Christian unity. On the campus they will give you a blank stare when you talk about reuniting the broken segments of organized Christianity. They are dubious about the right of organized churches to survive, much less to merge into a vast global institution.

VIEWING ecumenism as something dull, dead and institutional, they turn their attention to livelier enterprises. They are interested in man, in the improvement of conditions that will promote the development of the human person, in combatting war and poverty and racial in-

justice.

In spite of the bustling effort of Christian churches to get into social action today, the younger generation has written them off as institutions that failed to help in the improvement of the human condition.

Witness the past history of Latin America. And if you call attention to the ecumenical progress being made in regard to intercommunion, the recognition of ministries, mixed marriage legislation, the Eucharist as sacrifice — they will probably regard all these terms as medieval jargon.

What to do? Keep plugging away at dialogue, hoping that youth will come to its senses? It seems to me that we ought to take young

people as they are, not as the traditional Christians they are not. Would it not be better to forget our traditional theological vocabulary for a while and speak to young people in terms of their own hopes and aspirations?

WHY NOT speak to them about the human Christ? Not by way of denial of the divine in Christ but as remote preparation for that. Their ideals, their hopes and aspirations are very human. With the zeal of the old evangelists they strive to humanize our society. Jesus can become for them an inspiring human model of the perfect human life.

As a reaction from the excesses of Modernism, Catholics tend to shy off from em-

phasizing the humanness of Jesus: some Modernists made Him out to be the most perfect man that ever came into history but only that. We have concentrated so heavily on His divinity that we sometimes forget He had a real earthly existence and really lived as a concrete, historical person, not as some sort of brooding invisible presence outside of history.

Romano Guardini, in the preface to his "Humanity of Christ," lays strong emphasis on Jesus as an historical model. "All the circumstances which determine human existence — body, soul, mind, society — attain their fulfillment in the being and life of Christ."

In speaking to youth, we can hold up the example of

the man for others, the historical Jesus who spent His life in the service of the poor, the crippled, the lame, the blind. The worst of all evils is that poverty that corrodes and corrupts the human spirit and Jesus therefore gave the men of His time not only bread but the words of God that lift the spirit.

Of course, the more we study the human Christ, the more we come to realize that in His person there was something so absolutely unique that we cannot penetrate it. This is the edge of divinity. Youth can get over that edge by making the leap of faith but we can at least lead them to faith in this non-violent revolutionary who came to break down all barriers that divide man from man.

## There is way to social reform without bombings

By MSGR. GEORGE G. HIGGINS

Recently I attended a meeting of Project Amos at St. Mary of the Lake Parish in Chicago and came back to Washington that evening more convinced than ever before that where there is a will — even on the part of a few people who are prepared to stay in there and keep plugging away at the job — there is still a way to effect needed social reforms in this country without bombing City Hall or burning down the White House.

Project Amos is a grassroots social action program designed to protect the rights and improve the working conditions of the two or three million Americans who, not being steadily employed, are compelled to earn their living precariously and haphazardly, by means of day labor.

The Project takes its name from the Old Testament prophet who was a migratory worker, the ancient equivalent

of the day laborer in our highly industrialized economy. It was started by Father Thomas Millea, a big broth of a lad who, though he was born and raised in Chicago and has been a priest of the Archdiocese of Chicago for some 13 years, looks as though he might have just come over from the Old Sod.

IN ALL of his earlier parish assignments — which, for the most part, were in predominantly black neighborhoods — Father Millea had demonstrated a keen interest in the social and economic problems of his people, a rare ability to put his finger on the underlying causes of these problems, and a willingness to pitch in and try to do something about them on his own initiative without waiting for instructions from the Chancery.

To those who knew him, then, it came as no surprise that when he was transferred a few years ago to the Uptown District on Chicago's Northside, he immediately began to prow around the area trying to learn as much as he possibly could about its people and their problems.

He discovered, in short order, that the Uptown District is one of the principal centers of the day labor market in Chicago and that a large percentage of the people living in the district — many of them refugees, so to speak, from poverty-stricken rural areas — were being victimized by the day labor system.

Able assisted by William Dendy, a dedicated social activist who had worked for a time as a reporter on the Chicago diocesan newspaper, "The New World," he recruited a number of college students and Vista workers, among others, to make an investigation of the day labor services in the Uptown District. Over a period of four months these volunteers went out each day to work in day labor jobs. Each evening they returned to an apartment in Uptown and filled out detailed questionnaires about their experience.

THIS preliminary investigation revealed that the day labor system is full of abuses. Father Millea's volunteers found, for example, that a day laborer may show up at a day labor service as early as 6 a.m., may have to sit around for several hours waiting for a job assignment, and then may be told that there is nothing available for him that day.

If he is lucky enough to get an assignment, he will receive an average of \$11.09 after the day labor service has deducted its "cut" of 36 to 50% and, more often than not, may be required to cash his check at a nearby tavern where he may be expected to buy a drink as a kind of kick-back to the owner of the tavern.

The most intolerable of all the abuses uncovered by Father Millea's volunteer investigators was the so-called "90-day clause" which prevents day laborers, for that period of time, from accepting permanent jobs with the companies to which they are assigned.

On April 29 — presumably as a direct result of the widespread publicity given to Father Millea's Uptown investigation — the American Temporary Service Contractor's Association, a kind of trade association of day labor service agencies, dropped this 90-day clause.

The trouble is, however, that only 17 out of approximately 200 day labor services in the Chicago area belong to the A.T.S.C.A. The rest are subject to no control and can go right on exploiting the poor without let or hindrance either from the industry itself or from any branch of the government — local, state, or federal.

Enacting legislation to correct the abuses uncovered by Project Amos' local chapters will be extremely difficult, first of all because there is so little public interest in the day labor problem and, secondly, because the day labor industry has such an extremely effective and well financed lobby which is determined to preserve the status quo.

Nevertheless, Project Amos has started a legislative process which cannot be stopped. Last April State Representative Arthur Berman of the Rogers Park District in Chicago introduced in the Illinois State legislature a bill which would put all day labor services in Illinois under state control.

Representative Berman based his bill on the findings of Father Millea's Uptown investigation. Hearings were held on the bill, but unfortunately it never got out of committee. Berman intends, however, to reintroduce the bill in the next session of the Illinois legislature and is reasonably hopeful that this time he may be able to get it enacted.

THERE is also a good chance that a parallel bill will be introduced in the U.S. Congress early next year. I see very little hope that such a bill at the federal level will be enacted during the next session of the Congress, but, in any event, if hearings are held on the bill, this in itself will serve a very useful educational purpose.

In summary, then, Project Amos is on the move and, if I know Father Millea, Dendy, and their dedicated counterparts in the local Amos chapters throughout the United States, it's going to win the day, sooner or later, come hell or high water. If you want to learn more about Project Amos and would like to enlist in one of its local chapters, the address of the organization is as follows: Project Amos, St. Mary of the Lake Rectory, 4200 North Sheridan Rd., Chicago, Illinois 60613.

## BELOW OLYMPUS By Interlandi



"I'm for real. There's unemployment at the North Pole, too!"

## Mind-healing drugs cited

CINCINNATI — (NC) — A widely known psychiatrist said here that drugs employed to heal the mind may win a higher place in medical history than organ transplants.

Dr. Frank J. Ayd Jr., of Baltimore, in a Xavier University Forum lecture series,

warned that physicians and scientists must "aspire to moral grandeur" if the new power to affect the working of the brain is to be used for the good of mankind.

A PIONEER in use of drugs for mental health, Dr. Ayd reviewed the progress made in treating mental illness since World War II. He said in 1956, for the first time in 175 years, the number of patients in U.S. psychiatric institutions began to decline.

As a result of effectiveness of "psychotropic drugs," he said mental hospitals have changed into places with a pleasant atmosphere of realistic optimism.

Dr. Ayd said the causes of psychiatric illnesses remain unknown but added progress is being made in determining such causes. Dr. Ayd is editor of the Medical-Moral Newsletter and a columnist for St. Anthony Messenger magazine.

## Colleges share Sears grants

South Florida's three Catholic colleges are among those receiving grants from the Sears-Roebuck Foundation program to assist college and university libraries.

Marymount College, Boca Raton; and Biscayne College for Men, Opa Locka; and Barry College are the recipients of the funds, which will total \$3,300, including grants to Florida Memorial College and Nova University of Advanced Technology.



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# The joy Christ gives us

By FATHER JOHN T. CATOIR

"You have sorrow now, says Christ to His disciples, but I will see you again and your heart shall rejoice, and your joy no one shall take from you."

Christ spoke about His passion and death when He announced: "A little while and you shall see me no longer," but immediately He linked the joy of the Resurrection to the sorrow of His death: "Again a little while and you shall see me."

We believe that Christ died, that He rose and that He will come again . . . But what about the joy that He so closely associates with the Resurrection, that powerful joy that no one can take away from us; do we experience that joy, do we show forth that joy, do we share that joy?

WE are not speaking about a mere feeling of exhilaration which is usually short-lived, but of a joy so deep that it permeates our whole being, our whole pattern of life. Do we truly rejoice in Christ's Resurrection, in the knowledge that in Him, this whole wounded world is lifted, transfigured, healed? Or is our faith so weak, so inconsistent, that the Resurrection is seen in a blurred past, far from being a happening that affects directly and irreversibly our daily life?

This joy of which Christ speaks is the immediate corollary of a strong and vibrant faith, of unflagging hope, of intense and personal love for God. This joy has no connection with our physical or financial state and is not dependent upon exterior failure or success. It is uniquely and closely related

to our personal relationship with God.

When we say personal, we do not, however, mean private in the sense of isolation from the Christian community, for no one stands before God alone, alienated from others, outside of the solidarity of the human family. A personal relationship involves us, commits us, the fullness of what we are, to God and to the children of God.

THE closer the relationship, the greater the joy. Joy is a much neglected virtue: Christianity has often been seen by non-believers as a religion that was restrictive of freedom, that negated life; could it not be because Christians did not, through their joy, through their capacity for love and celebration, show forth the glory of the Risen Christ?

It is not that this joy denies the reality of the cross, the all too evident reality of human pain and sorrow. On the contrary, this joy springs forth from the acceptance of the cross, from nonresistance to the cross; for as Christ taught us, we cannot know resurrection and life without passing through the creative suffering of the cross; we cannot experience the joy that no one can take away from us, unless we are willing, like a woman in labor, to pass through a time of trial and pain.

We, too, like Christ, must lie in the tomb in order to reach another level of life; let us strive for a deeper understanding of the tremendous news of the Resurrection, for when we grasp the reality of Christ's Life and how we are caught up even now in its glory, then indeed our hearts will be filled with a joy that no one can take away from us.

## Holy Day of obligation falls next Tuesday

By JOHN J. WARD

The Feast of the Immaculate Conception is observed by the Church on Tuesday of next week, Dec. 8. It is a holy day of obligation.

It is also a day of special significance to all Americans since it is also the patronal feast of the United States, which is especially consecrated to the Immaculate Conception.

The National Shrine of the Immaculate Conception in Washington is a fitting reminder of the homage paid to Mary, the Mother of God, by the Catholics of the United States.

To paraphrase the words of the Angelus:

"The Angel of the Lord"

(Gabriel the Archangel)

"Declared unto Mary"

(announced to Mary the birth of the Son of God)

"And she became, (by the grace of the Holy Spirit) the Mother of Jesus."

"Behold the Handmaid of the Lord. Be it done to me

according to Thy word." (By the consent Mary gave in those words, God the Son came from Heaven and became incarnate in her womb).

"And the Word (God the Son) was made flesh (became man) and dwelt among us."

God Himself proclaimed

Mary's spotless purity in Paradise. In Genesis, 3:15, it is written:

"I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."

The Archangel Gabriel

announced Mary's purity, calling her "full of grace."

And throughout the ages Christians have called Mary Immaculate.

Pope Pius IX declared the dogma that it is an article of faith to believe that Mary was conceived entirely free from original sin.

BECAUSE of the sin of Adam in the Garden of Eden, all his descendants have come into the world deprived of sanctifying grace and inheriting his punishment as they would have inherited his gifts had Adam been obedient to God.

This sin is called original sin, and it is the state in which every descendant of Adam comes into the world, totally deprived of grace through inheriting the punishment, not of Adam's personal sin, but of his sin as head of the human race.

Eve was punished for her disobedience, as Adam was, but she did not pass on her guilt to all mankind.

## Study title of bishop

NEW YORK — (NC) — The largest Lutheran body in the United States is studying a proposal to adopt the title of "bishop" for regional church heads now known as synod presidents.

The executive council of the Lutheran Church in America has named a special study committee to consider the proposal which originated in the denomination's biennial national convention last June in Minneapolis.

The Lutheran Church in America has 33 synod presidents who would be known as

bishops if the new proposal is adopted.

The American Lutheran Church, which had its origins largely in the 19th century Lutheran immigrants to this country from Scandinavia, moved at its biennial convention in October to use the title of bishop for its 18 district presidents.

In both Scandinavia and Germany, Lutheran bodies traditionally have designated their leaders as bishops, but Lutheran churches in this country have not heretofore used the title.

## Prayer Of The Faithful Second Sunday in Advent

Dec. 6, 1970

CELEBRANT: Almighty Father, just as a new born infant shares in your divine life through baptism, increase the life of grace within our souls through your sacraments.

COMMENTATOR: The response for today's Mass will be: "Hear us, O Lord."

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious and laity will be strengthened and encouraged in the life-giving work of teaching God's word, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That as the grace of God nourishes and repairs our spiritual life, we may open our minds and hearts to the needs of others, we pray to the Lord.

COMMENTATOR: (3) That our Archdiocese will be blessed with an increase of vocations to the priestly and Religious life, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That the problem of pollution, which increases daily in our rivers and bays, will be a prime consideration of our local officials, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That those who have been blessed with an abundance of this world's goods will freely and joyfully share them with the less fortunate, the needy, and the poor, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) That we may all renew our resolve to practice penance and self-denial, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That the sick and dying of our community will offer their sufferings for those who have turned from God and their fellow-man, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, help us to live with a clear and blameless conscience and grant us the wisdom to value the riches of heaven over the things of earth, we pray to the Lord.

PEOPLE: Amen.

## Tuesday, Dec. 8, 1970

CELEBRANT: Almighty Father, today we celebrate in honor of your Son's Mother. We thank you for giving us Mary, and we ask that You hear her prayers on our behalf.

COMMENTATOR: The response for today's Mass will be: "Hear us, O Lord."

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious, and laity will rejoice in the honor given to the Blessed Virgin Mary, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That as Mary accepted God's will, so, too, may we all learn that nothing is impossible with God; we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That the virtues of purity and trust which exemplified Mary's life will be imitated by all Catholics, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That, like Mary, we may put our love for God above personal considerations, we pray to the Lord.

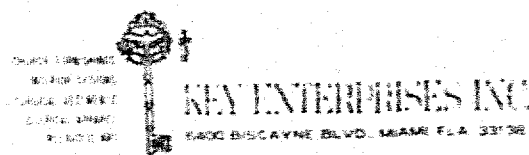
PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That if we have forgotten the Rosary, we may pick it up again with renewed devotion, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, the Blessed Virgin Mary was protected from sin from the first moment of her existence; protect us daily from all spiritual harm, through Christ our Lord.

PEOPLE: Amen.



## baptism recognition study

By JOHN A. GREAVES LONDON — (NC) —

Catholic ecumenical commission of England and Wales announced that it is studying the possibility of mutual recognition of baptism among all Christian churches here, and will provide the bishops with detailed proposals.

The British Council of churches has already produced a document on baptismal practice that announced agreement among the major Christian churches here — except for the Catholics — on an essential rite for the sacrament.

THIS allows a single person to pour water on the head of the unbaptized child or adult saying at the same time: "In the name of the Father and the Son and the Holy Spirit."

The great difficulty is that although this rite is now officially in the service books of most denominations, some clergymen do not regard the books as having authority. Some other ministers do not regard Baptism as a sacrament but as a way of welcoming a person into the Church and do not feel bound to use the rite.

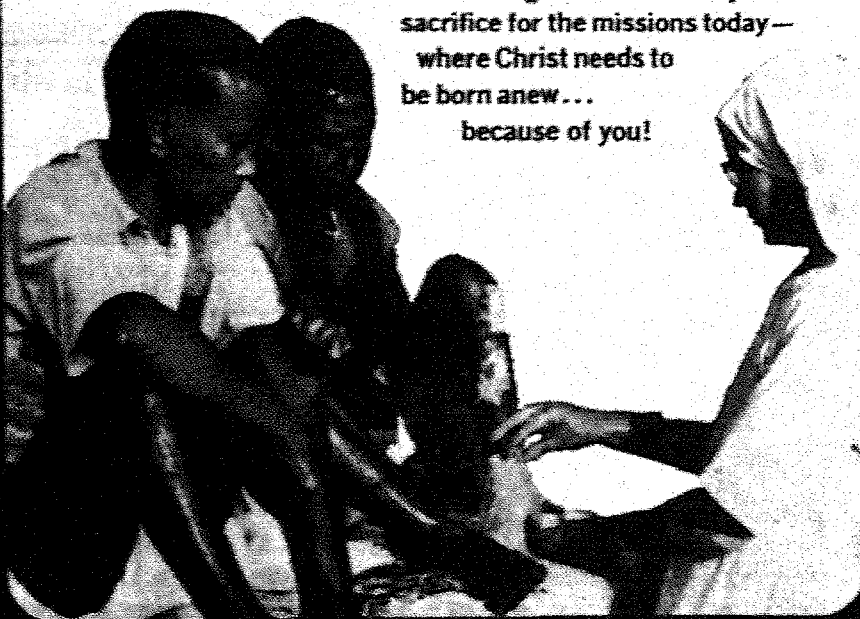
At present, therefore, Catholic priests have to investigate individual cases where it is necessary to know that a non-Catholic has been baptized — for a marriage for instance — and this, the Catholic commission said, "can be embarrassing and seem untimely."

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OFFICIAL  
Human development collection

Following are the donations of the faithful in South Florida to the U.S. Bishops Campaign for Human Development as of Tuesday, Dec. 1.

PARISHES	
Annunciation, W. Hollywood	43.00
Ascension, Boca Raton	000.00
Assumption, Pompano Beach	000.00
Blessed Sacrament	000.00
Blessed Trinity, Miami Springs	162.45
Christ the King, Perrine	183.92
Corpus Christi, Miami	201.00
Epiphany, Miami	946.00
Gesu, Miami	614.27
Holy Cross, Indiantown	16.00
Holy Family, North Miami	1,001.00
Holy Name of Jesus, West P. Bch.	285.50
Holy Redeemer, Miami	150.00
Holy Spirit, Lantana	524.00
Immaculate Conception, Hialeah	350.00
Little Flower, Coral Gables	1,593.00
Little Flower, Hollywood	1,003.00
Nativity, Hollywood	1,025.00
Our Lady of Guadalupe, Immokalee	18.50
Our Lady of the H. Rosary, Perr.	267.00
Our Lady of the Lakes, M. Lakes	345.00
Our Lady of P. Help, Opa Locka	132.00
Our Lady Queen of Martyrs, Ft. L.	503.00
Resurrection, Dania	350.00
Sacred Heart, Homestead	75.00
Sacred Heart, Lake Worth	954.00
San Pablo, Marathon	111.00
San Pedro, Tavernier	150.00
St. Agnes, Key Biscayne	000.00
St. Ambrose, Deerfield Beach	265.00
St. Andrew, Coral Springs	80.00
St. Ann, Naples	1,882.50
St. Ann, West Palm Beach	703.00
St. Anthony, Ft. Lauderdale	000.00
St. Augustine, Coral Gables	529.75
St. Bartholomew, Miramar	1,302.34
St. Bede, Key West	000.00
St. Bernadette, Hollywood	200.00
St. Brendan, Miami	802.76
St. Catherine of Siena, Miami	130.00
St. Charles Borromeo, Hallanda	161.00
St. Christopher, Hobe Sound	347.80
St. Clare, North Palm Beach	000.00
St. Clement, Fort Lauderdale	1,200.00
St. Coleman, Pompano Bch.	2,910.00
St. Dominic, Miami	226.00
St. Edward, Palm Beach	1,891.00
St. Elizabeth, Pompano Bch.	533.14
St. Francis of Assisi, Riviera	916.18
St. Francis of Sales, Miami B.	201.00
St. Francis Xavier, Miami	28.50
St. Gabriel, Pompano Bch.	000.00
St. George, Ft. Lauderdale	432.00
St. Gregory, Plantation	637.00
St. Helen, Ft. Lauderdale	212.25
St. Henry, Pompano Beach	81.00
St. Hugh, Coconut Grove	528.72
St. Ignatius Loyola	37.20
St. James, Miami	950.00
St. Jerome, Ft. Lauderdale	186.00
St. Joan of Arc, Boca Raton	1,022.37
St. John the Apostle, Hialeah	250.00
St. John the Baptist, Ft. Laud.	151.00
St. John Bosco, Miami	163.84
St. John Fisher, W.P. Beach	206.90
St. Joseph, Miami Beach	1,233.00
St. Joseph, Stuart	755.00
St. Jude, Jupiter	300.00
St. Juliana, W. Palm Beach	000.00
St. Justin Martyr	57.00
St. Kevin, Miami	80.00
St. Kieran, Miami	281.97
St. Lawrence, N. Miami Beach	103.00
St. Louis, Miami	620.00
St. Lucy, Highland Beach	161.00
St. Luke, Lake Worth	207.00
St. Margaret, Clewiston	000.00
St. Mark, Boynton Beach	542.00
St. Mary Cathedral, Miami	1,312.00
St. Mary Magdalen, Miami Bch.	1,446.00
St. Mary Star of the Sea, K.W.	416.00
St. Matthew, Hallandale	000.00
St. Michael the Archangel, Mia.	395.00
St. Monica, Opa Locka	191.00
St. Patrick, Miami Beach	972.19
St. Paul the Apostle, Light P.	246.00
St. Peter, Big Pine Key	46.00
Sts. Peter and Paul, Miami	000.00
St. Philip, Opa Locka	43.00
St. Philip Benizi, Belle G.	76.00
St. Pius X, Ft. Lauderdale	671.53
St. Raymond, Coral Gables	000.00
St. Richard, Perrine	468.00
St. Robert Bellarmine, Miami	000.00
St. Rose of Lima, M. Shores	2,500.00
St. Sebastian, Ft. Lauderdale	811.00
St. Stephen, W. Hollywood	000.00
St. Thomas the Apostle, Miami	000.00
St. Timothy, Miami	401.37
St. Vincent, Margate	244.00
St. Vincent de Paul, Miami	000.00
St. Vincent Ferrer, Delray Bch.	1,027.25
Visitation, Miami	305.00
MISSIONS	
Our L. Queen of Heaven, LaBelle	000.00
Our L. Queen of Peace, Delray B.	000.00
San Marco, Marco Island	160.26
St. Ann, Naranja	20.00
St. Joseph the Worker, Moorehead	000.00
St. Mary, Pahokee	8.00
St. Maurice	59.00
St. Martha	55.00
St. Paul of the Cross	139.91
Our Lady Lourdes Academy	100.00

## Archbishop helps serve the turkey

It was an especially "thankful Thanksgiving" this year at Camillus House.

Archbishop Coleman F. Carroll, as has been his custom since the house opened 10 years ago, dropped by to help serve turkeys to some of the 245 needy and their families, who came for a free dinner. Miami's Arch-

bishop presented a \$1,000 check to Brother Shawn, which according to the superior of the Brothers of the Good Shepherd has already been allocated to buying more canned goods to feed the needy.

"We feed a lot of lonely people on holidays and those

who can't afford all the turkey trimmings for their families," Brother Shawn said.

The House is already ahead of last year's total of meals. To date they have prepared over 170,000 meals for the homeless and needy.

"Current economic conditions and scarcity of money is reflected in the increase," in

these coming to Camillus House for help Brother Shawn added.

The House welcomes any cash or canned goods contributions, he said.

"Keep us in your minds all year-round, not just during the holidays," Brother Shawn added.

## Clergymen conference

BOYNTON BEACH — Catholic priests, Episcopal and Lutheran ministers from Florida and the nation will participate in a four-day conference Dec. 7 to Dec. 11 at the World Center for Liturgical Studies.

Father John Gallen, S.J., of Woodstock College, Md., will lead the discussions on "Ministry and Worship" which will be held at the Seminary of St. Vincent de Paul.

Among those participating will be Father James F. Kelly, C.S.S.R., Our Lady of Perpetual Help Church, Tampa.

## task force to farm out work

WASHINGTON — (NC) — Phasing out the United States Catholic Conference's Task Force on Urban Problems will not interfere with work promoted by that agency or by diocesan task forces, according to Bishop Joseph L. Bernardin, USCC general secretary.

The two-year-old task force, which has worked to alleviate racial and poverty problems, will be phased out Jan. 1, the bishop said.

Much of the Task Force's work will be farmed out to other USCC specialized agencies and programs, he said, adding that diocesan task forces would continue to receive services from other USCC offices.

Budgetary reasons are behind the phase out. At their November semiannual meeting here, the U.S. bishops reported the USCC and the National Conference of Catholic Bishops are \$2 million in the red, and that money is not around anymore in great quantities.

As a result, the bishops' cut their annual budget from \$11.1 million to \$10.2, and some agencies were caught in the money squeeze.

Bishop Bernardin noted that the Task Force was created in the spring of 1968 for limited time and purpose — to sensitize Catholics to urban problems.

"In deciding to terminate the Task Force at this time,

the conference does not suggest that this effort has been completed," the bishop said. "However, the work has been well begun and the functions of the Task Force can now be appropriately turned over to permanent USCC and other Catholic agencies, as is being done."

Bishop Bernardin also announced new assignments for the Urban Task Force's three key men.

Father Charles D. Burns, S.V.D., will join the staff of the anti-poverty Campaign for Human Development. Father P. David Finks will return to the USCC Urban Life Division, from which he had been borrowed for the task force.

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TOP U.S. CHOICE WESTERN  
**CALIF. ROAST** ..... **89c** LB.

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**GROUND CHUCK** LEAN ..... **79c** LB.

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**FRYER QTRS.** OR **ROASTING CHICKENS** **39c** LB.

FOOD FAIR Midget Liverwurst 8 OZ. CAN **29c**

Save 20-KAHN'S VACUUM PACKED  
**SLICED BACON** 1-LB. PKG. **69c**

TOP QUALITY "ZIPPER" SKIN LUSCIOUS  
**Tangerines** 12 **39c**

TOP QUALITY INDIAN RIVER  
**Juice Oranges** 10 FOR **39c**

\$1.19 VALUE REGULAR 15ME OR MENTHOL  
**Foamy Shave Cream** 3.1 OZ. CAN **69c**

TOP QUALITY INDIAN RIVER  
**Grapefruit** 5 FOR **39c**

\$1.19 VALUE  
**Scope Mouthwash** 12 OZ. BTL **66c**

SAVE 9-MORTON'S FROZEN  
**DINNERS** 2 PKGS. **89c**

11-OZ. PKG. TURKEY, CHICKEN, BEEF, CALIBURY STEAK, MEAT LOAF, 8-OZ. PKG. FISH

SAVE 50-FOOD FAIR OVEN FRESH  
**BROWN & SERVE ROLLS** 3 PKGS. OF 12 **\$1.19**

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# Hospital's progress lauded



20th ANNUAL Mercy Hospital Ball attracted more than 500 guests including Mr. and Mrs. M.E. Glasser shown as they were welcomed by Mr. and Mrs. Wyatt Johnson, chairmen.

Miami's Mercy Hospital definitely ranks as "one of the better hospitals" in the State of Florida and has progressed rapidly in a relatively short span of time, the Archbishop of Miami told hundreds of guests at the 20th Annual Mercy Hospital Ball.

Speaking briefly during the dinner, one of the social highlights of Miami's winter season, Archbishop Coleman F. Carroll emphasized that the hospital stands as a tribute to the dedication of the Sisters of St. Joseph of St. Augustine, who administer the general hospital, and of the doctors and laymen involved with the operation of Mercy.

He pointed out that it is the "obligation of all of us to help our fellow man not only through the giving of material things but through personal service" and commended the faith of those operating the hospital, noting the obligation recently assumed to repay in 20 years the amount of \$23 million, the cost of the new hospital wing for which ground was broken a few weeks ago.

Mr. and Mrs. Wyatt Johnson and Dr. Jerome Waters were chairmen of arrangements for the ball, which attracted more than 500 guests at the Doral Country Club last Saturday evening.

## Pot luck supper for CCD group

MARGATE — CCD teachers of St. Vincent parish will be guests of honor during a pot luck supper served by members of Our Lady's Guild at 8 p.m. Monday, Dec. 7 in the parish pavilion.

Gifts will be collected during the evening for patients in local homes for the aged and all parishioners have been invited to attend.



## Sister to talk at session of philosophers

Sister Mary Mullins, O.P., Associate Vicar for Religious in the Archdiocese of Miami, will be a guest speaker during a meeting of the Florida Chapter of the American Catholic Philosophical Association at 1:30 p.m., Sunday, Dec. 6 at Barry College.

Dr. W. Winslow Shea of the University of Miami will discuss "Keeping the Closet Filled — A Commentary on the Third Proof of Aquinas."

"Faith Is Not A Cry: Reflection on a Theme in Henry Dumery" will be the topic of Sister Mary Mullins, a member of the Barry Department of Theology.

## Cursillo planned for women in '71

A Cursillo for women is planned early in 1971 by the Cursillo Movement in the Archdiocese of Miami.

Wives of Cursillistas and others are invited to participate and those interested may contact Mrs. Mary Smith at 661-2696.

# Sister president-elect of hospital association

Sister Anne Veronica, O.S.F., administrator of St. Francis Hospital, Miami Beach, has been elected president-elect of the South Florida Hospital Association.

## Tree ornaments to be collected

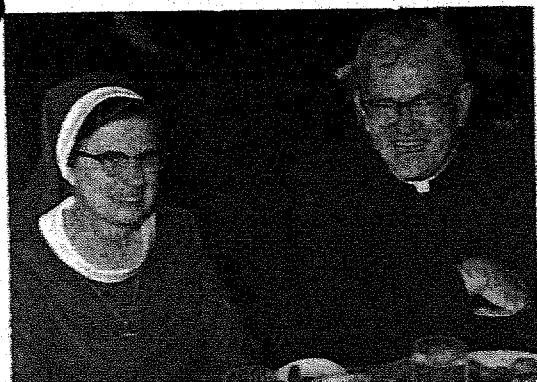
Christmas decorations and tree ornaments to be used in trimming trees for rooms of residents at Villa Maria Nursing and Rehabilitation Center will be collected by the members of the Villa Auxiliary during their annual Christmas party at 11 a.m., Friday, Dec. 11 in the center, 1050 NE 125 St., North Miami.

Those attending will also donate yarn with which lap covers for Villa guests will be made.

Currently vice president of the association, the Franciscan nun has been active for many years in the organization, which serves all member hospitals in this area through a continuing interchange of ideas, implementation of good hospital standards and the promotion of hospital health careers.

In her position at St. Francis Hospital, Sister recently announced the appointment of Mrs. Joan Partin as her administrative assistant.

Mrs. Partin, associated with the hospital for eight years, will be engaged in public relations, volunteer activities, and other assigned duties.



SUPERIOR GENERAL of the Sisters of St. Joseph, who administer Mercy Hospital, Sister Louis Edwin, talks with Father John McDonnell, O.S.A., rector, Biscayne College

## Will study woman's image mirrored in mass media

GENEVA — (NC) — The image of woman that mass media in Europe project will be discussed at a meeting of women in Vienna next June.

Women's groups in France will monitor all of the media in January and report

their findings at the meeting.

Plans for the meeting were made in Rome recently by the Ecumenical Women's Group, composed of 10 women appointed in 1968 by the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity, in consultation with the Vatican Council of the Laity.

Purpose of the Vienna June meeting will be to sensitize women to the picture being painted in radio TV, women's magazines and advertisements.

Participants will include specialists in mass media.

## Women sponsor Christmas bazaar

HOLLYWOOD — An annual Christmas bazaar will be sponsored by St. Stephen Council of Catholic Women on Sunday, Dec. 6 in the parish hall.

A variety of items including toys, handmade articles, and home-baked goods will be available between the hours of 7 a.m. and 7 p.m.

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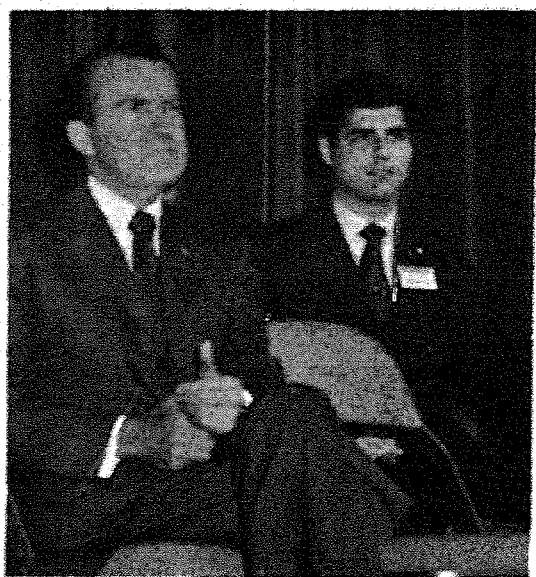
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WHITE HOUSE delegate, Ralph Penalver, with President Nixon in Washington last month.

# The Now Set

## Luncheon program under fire

WASHINGTON — (NC) — Church, social service and civil rights leaders nationwide sent a telegram to the White House, urging President Richard M. Nixon to keep his promise that every poor American child would receive free or reduced price school lunches.

"Your promise... officials wrote, 'has not been fulfilled for those children who still come to school hungry and try to learn while they are hungry and go home hungry.'"

The group asked Nixon to take whatever steps are necessary to ensure that all needy children will be fed.

Eighteen months ago, the president said: "The moment is at hand to put an end to hunger in America for all time." Last Christmas eve he pledged to provide the lunches for school children by Thanksgiving Day, 1970.

RECENTLY, Nixon administration spokesmen and administration critics recalled those presidential statements and argued about progress made. They agreed on one thing, however, and that was that at least two million hungry Americans are not reached by any federal food aid programs. Further, they said thousands and perhaps millions of poor children have yet to receive free school lunches.

educational system, a clean environment, equal opportunities for all children, better health services for all, stop the widespread use of drugs and establish new programs to meet the needs of our young people in the decade ahead.

THE White House Conference on Children and Youth is the oldest and one of the most important of the White House Conferences.

Some of America's most distinguished professional and civic leaders are expected to attend the December meet.

The goals of the conference are to evaluate the progress made in the last decade in improving conditions for America's youth and to set new goals for the coming decade.

In an effort to create a better America, President Nixon said he will welcome the recommendations of the conference participants.

"This comes at a critical time in American history since never before has youth played such an important role in our society," Nixon said.

## Youth will attend White House meet

The White House has announced the selection of a Miami youth, Ralph Penalver, to attend the White House Conference on Children and Youth later this month in Washington, D.C.

Nineteen-year-old Penalver will be the youngest participant in the White House Conference, held every 10 years.

Nominated to the meeting by fellow-delegate Msgr. Bryan O. Walsh, Director of the unaccompanied Cuban Children's Program, Penalver is presently a pre-med student at the University of Miami where he is enrolled in a three-year college program.

LEARNING of his selection to the conference, Penalver expressed his gratitude for the nomination. "Participating in the White House Conference," he said, "will provide a unique opportunity to make some meaningful contributions for the establishment of a better America for the children and young people of this and future generations."

Penalver urges "establishment" of a better edu-

## Little 'earth patrol' literally on the job



EARTH PATROL members are, left to right, Tara Tucker, Cathy Wright, Eddy Noya, David Souza, and House Representative, Dave Clark.

RIVIERA BEACH — If you should see tiny 3 and one-half foot "little people" stalking through the St. Francis of Assisi school yard here, all stooping over and concentrating on what's on the ground—don't worry, it's just the "Earth Patrol."

The Patrol is the pet project of the first grade social studies class which attempts to liquidate litter at the school.

Florida House of Representative member Dave Clark visited and spoke to the children on the importance of the project in relation to the over-all anti-pollution campaign.

In a letter from Florida Governor Claude Kirk, he congratulated the children on their work and warned of the serious danger of litter.

"Litter is a serious type of pollution, mainly eye pollution, and you are to be complimented for trying to do something about it," Kirk said.

## Project chairman

A Dania young man, Greg Fuchs, is one of 10 project chairmen of a social action organization, GAP (Group Action Program) at Mount St. Mary's College in Emmitsburg Md.

His committee co-ordinates religious-oriented programs for the area.

He is the son of Mr. and Mrs. Theodore Fuchs, 6100 NE Fourth Ct., Miami Beach.

A bake sale, sponsored by Troop 302 Boy Scouts of St. John the Apostle, will be held Sunday, Dec. 6, at the Church, 451 E. Fourth Ave., Hialeah.

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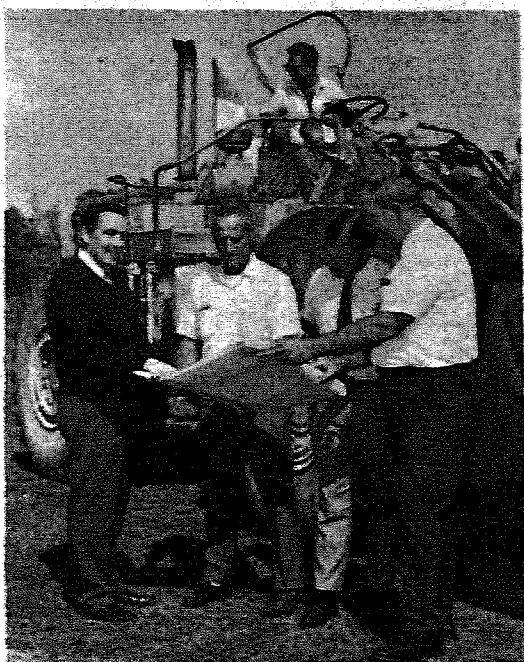
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**CONSTRUCTION** began last week on a new regulation one-quarter mile track at Christopher Columbus High School. Columbus principal, Brother Leo Francis, F.M.S., checks the plans (l. to r.) with Stan Marks, of Marks Brothers; Columbus track coach, Brother Roy George, and Dick Pollock, athletic director at Columbus. The oval will be completed in about three weeks.

## Attention shifts to bouncing ball

So, the attention now turns to basketball.

St. Thomas was to open the season on Tuesday against Northeast High, while Chaminade, short-handed due to the state football playoffs, was to open on Thursday night against McArthur High. John Parilla, one of the Lions' returning starters, is also a star for the football squad.

St. Thomas' veteran coach, Bo Litzinger, will be starting his 25th season as head coach at the school and has a strong quartet in 6-0 Dwight McKinzie, 6-1 Ellis Parker, 6-2 Steve Buckley and 6-2 Bill Cone around which to build.

The Raiders aren't exceptionally tall but McKenzie, Buckley and the 250-pound Parker were all standouts on the football team and should give the club lots of muscle under the boards.

THE first weekend of play is highlighted by the first intra-Archdiocese clash as St. Patrick's is host to Belen on Friday night. Also on Friday,

Mary Immaculate High of Key West opens its season, with big Class AA Ft. Lauderdale Nova traveling down the keys to meet the Class C Mariners. However, the Mariners will have a veteran ball club on hand and may just pull off a surprise.

The basketball season will also see the first of the new look of the South Atlantic Conference. Cardinal Gibbons, Msgr. Pace and LaSalle were the only schools to contend for the football title after Miami Military and St. Thomas withdrew from the league.

However, newcomers Archbishop Curley and Chaminade, who did not have a full league football schedule, have a complete conference slate of games in basketball and are considered prime contenders for the title.

Cardinal Gibbons, last year's SAC basketball champs, has lettermen returning, all starters, in 6-4 Gary Hanrahan, 5-10 Gus Crocco and 5-11 Bob Wertstein.

# Chaminade in playoff tonight

## SPORTS

By JACK HOUGHTLING

The old faithfuls — the Chaminade High Lions — will be making their third straight appearance in the state football playoffs tonight as they host Belle Glade Central's undefeated squad at McArthur High School Stadium.

The Lions are 6-3 this season in winning the Class A District 8 title while Belle Glade is 10-0.

Chaminade's 1968 team went 10-0 in the regular season, won the first playoff game but fell in the semifinals. Last year, the Lions were 5-3-1 but just good enough to make it into the playoffs, losing their first round game to Belle Glade.

THE Lions will be the only Archdiocese football team to still see action, although Cardinal Newman finished with a perfect 10-0 record, after taking Pahokee, 26-0, in their final game. However, Belle Glade Central's opponents won three more games than Newman's to give them the district championship.

Chaminade football coach Vince Zappone faces his third straight year of Class A play-

offs with considerable apprehension.

It's based on the late season injuries that have sidelined two of his best defensive backs and the overall strength of the opposition, undefeated Belle Glade Central.

"We know they're strong and have great depth," he explained. "They're so much stronger than last year (Belle Glade Central is a merging of both Lake Shore and Belle Glade High of last season) that some of those who were starters last season for Belle Glade High aren't even starting this year."

"WE'RE going to have to have a little hope, a little luck and a little prayer."

BG Central's greatest strength according to Cardinal Newman High coach Sam Budnyk, who has seen the team in action is its passing game.

"They have good receivers, with both height and speed. This is where they can do the most damage," he said.

Normally, this would be playing right into the hands of Chaminade, whose secondary was the team's strength at the start of the season.

But, in the final two games of the season, Chaminade has lost two of its aces, Gene Pannella and Archie Ryan. This will hurt, badly.

THE Chaminade offense will have its problems, too.

"Their defensive line averages about 208 pounds across... and that's going to be mighty tough to run again."

"We'll just have to hope that they have an off night, I guess," Zappone concluded.

Also wrapping up their seasons last week were Christopher Columbus, which rallied on John Susi's 92-yard run, to take Archbishop Curley, 18-13, and Msgr. Pace,

which fell, 18-13 to Key West High.

Columbus finished with a three-game winning streak for a 4-6 mark in Coach Art Conner's final season as head coach, while Curley ended with a 3-7 mark and Pace at 4-6.

A week earlier, Cardinal Gibbons, St. Thomas and LaSalle had completed their campaigns.

Meanwhile, Coach Budnyk of Cardinal Newman could only look back on a 10-0 record for his Crusaders... but no state playoffs. Newman was edged out of the 7-A title by Belle Glade Central due to three more victories for Central's opponents as compared to Newman's opposition.

"I'm overjoyed with the season — the first undefeated, since 1942 that the school has had, but just a little frustrated that we were not able to get into the playoffs," he commented.

"I'm completely satisfied with what the kids and the coaches did... but guess I'd rather get beat out on the field by a team, rather than the way it has come about."

"You always wonder just how far you'd go."

## Spirit of Vince lives on with group of students

DEMAREST, N.J. — (NC) — A photo of football's famous Vince Lombardi hangs above a blackboard in the 8th grade class room of St. Joseph's school here. Beneath it is written a Lombardi quote — "Confidence is contagious, so is lack of confidence."

Without fanfare, the entire class banded into a group they have christened the Lombardians. And there's no lack of confidence, or willingness, among them.

For instance, five top-grade students are tutoring twice a week after school hours a number of students who have study difficulties. The Lombardians have taken to organizing community children into projects which aid the poor, orphans and others in need. On their own, the Lombardians check absentee lists, visit students who are ill and help them make up study assignments.

Sister Lorence, the class teacher, is justly proud of the Lombardians. So is Joseph Lombardi, brother of the coach who died last September. He visited the class, told the Lombardians their work is one of the greatest tributes ever paid his brother.

St. Joseph's School is not too far from St. Cecilia's High School in Englewood — and that's where Vince Lombardi embarked on his coaching career some 40 years ago.

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# Christian Unity Week planned for Jan. 18 - 25

NEW YORK — (NC) — The annual Week of Prayer for Christian Unity — planned for Jan. 18-25, 1971 — will stress fellowship of the Holy Spirit as its primary theme.

"The Holy Spirit does not gather a community to have it turn in upon itself," says a preparatory message provided by church sponsors of the week. "Rather, He seeks to renew and to reunite all men under a single head, Christ."

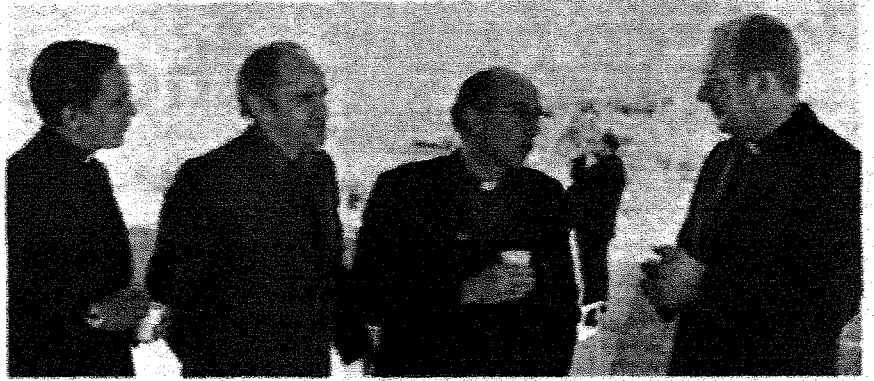
Whatever confessional barriers there may be, the message continues, "Christians who respond to the promptings of the Spirit often discover authentic fellowship and

experience Christ in a new way as they meet him in the poorest and most humble of his members."

THE Week of Prayer began nearly 60 years ago in an attempt to bring Christians from the different major faiths together. In recent years, unity among Christians separated by race, age, political views or financial status within each faith group has become a secondary intention of the week.

Sponsoring groups include the Graymoor Friars, Ecumenical Institute in Garrison, N.Y., and the National Council of Churches' Commission on Faith and Order — in collaboration with the corresponding commission in the World Council of Churches.

The U.S. Bishops' Committee for Ecumenical and Interreligious Affairs recommends observance of the week and



NEW PASTORAL techniques were discussed by Archbishop Vicente Zazpe (third from left), of Santa Fe, Argentina, during a Pastoral Institute this week for Spanish-speaking priests of the Archdiocese at the Dominican Retreat House. Shown (l. to r.) are Father Edgard Beltran, of Colombia, Father Alfonso Gotaire, of Ecuador, the Archbishop, and Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking Peoples of the Archdiocese of Miami.

contributes to a pamphlet of suggested Christian Unity and other faith groups chose ecumenical services made available to the 1971 theme.

A joint committee including representatives from the World Council of Churches, the Vatican Secretariat for

In addition to holding prayer services during the week, many churches also plan the next year's ecumenical activities and evaluate current ecumenical programs.



THE OLDEST Passionist in the U.S., 88-year-old Brother Francis Boylan, C.P., (left) receives a copy of the newly-revised Rule of the Passionists from Father Colman Haggerty, C.P., Rector of the North Palm Beach monastery.

## Order celebrates 250th anniversary

NORTH PALM BEACH — The 250th anniversary of the Passionist Fathers and Brothers was celebrated with a solemn Triduum of Masses and prayers in the Public Chapel of Our Lady of Florida Monastery Retreat House here.

The three day observance, Nov. 23 through 25, was held in connection with the distribution of newly-revised Rule of the Passionists, which was called for by the Second Vatican Council. The Rules have been updated over the past years and brought into conformity with the Council decrees.

Presently making a private retreat as a guest of the Passionists is Archbishop of Philadelphia, John Cardinal Krol.

Over 250 years ago, St. Paul of the Cross received the habit of the Passionist order in the chapel of the Bishop of Alessandria, on the evening of Nov. 22. The Passionists have always commemorated this as the official beginning of their congregation, although the Rule was not approved for several years after that time.

## Delay parliament on religions

ELOOR, India — (NC) — The Hindu-sponsored World Parliament of Religions has been postponed in answer to appeals by a large number of foreign delegates, including many Catholics.

Originally scheduled for Dec. 7 to 15 at Sasthankottah, near Quilon, the parliament will now meet March 3-12 at the same place.

## Obscenity decision review is refused

By RICHARD M. McCONNELL

WASHINGTON — (NC)

— A 5-3 Supreme Court decision left standing a Massachusetts court ruling that photographs of nude women — no matter how posed — are not obscene if there is no sexual activity depicted.

The high court's majority ruled it would not review the case.

Chief Justice Warren E. Burger and Justices John M.

Harlan and Harry A. Blackmun dissented, saying they would have reversed the lower court decision on the grounds that such issues should be decided by state courts.

Justice William O. Douglas abstained without explanation from the ruling as well as from another court action upholding reversal of the conviction of a California stag movie seller. The court split 4-4 and in effect decided not to overturn a conviction reversal granted by a California circuit court.

ALTHOUGH Douglas did not explain why he abstained from voting in the two cases, he has been under fire from congressional critics for allowing an excerpt from his most recent book to appear in a magazine that also published pictures of an interracial couple making love.

As a result, observers believe his abstention from obscenity votes may mark an attempt to head off conflict of interest charges coming from critics who use the publication of the book excerpt as an indication Douglas is soft on obscenity.

## Bishop Walsh to be honored

CINCINNATI — (NC) — Maryknoll Bishop James E. Walsh, freed in July after 12 years in a Red Chinese prison, has been named recipient of Xavier University's annual St. Francis Xavier award to be presented in ceremonies here Dec. 6.

The medal is given annually to "outstanding men of our times who possess qualities of heart and mind that distinguished St. Francis Xavier," the Jesuit apostle to the Far East.

## The CATHOLIC HISTORY SOCIETY of FLORIDA

has been established and seeks support through membership from all those interested in the past, present, and future development of Church history in Florida.

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The Catholic History Society of Florida will hold a symposium in the Social Hall at Christ the King Church, 821 S. Dale Mabry, Tampa, Florida, on Thursday, December 10, 1970. Speakers representing

Catholic, Protestant, Jewish, and Greek Orthodox

Churches will present their Church histories in Florida.

These speakers will include: Father Michael Gannon,

Gainesville; Father Philip Pekras, Tampa; and Father

Massey. Bishop Charles McLaughlin will also attend.



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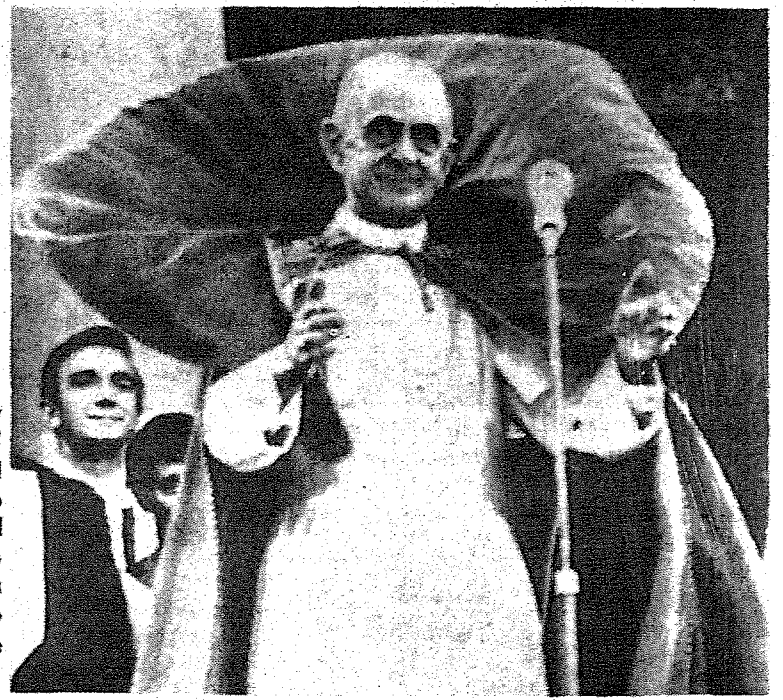
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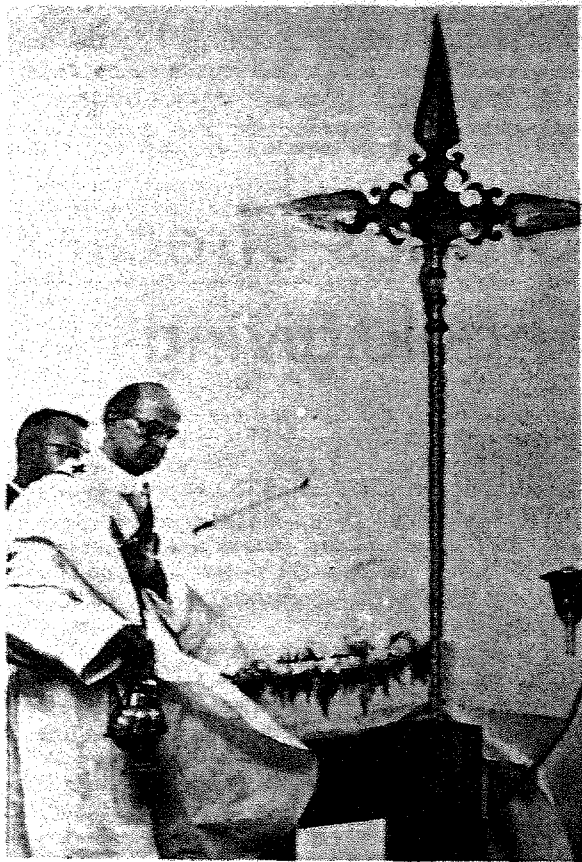


## El viaje papal por Asia y Australia

# Advierte el Papa a pueblos asiáticos males del ateísmo



El viento de Sidney levanta la capa del Papa Paulo VI mientras el Santo Padre habla al pueblo australiano durante su visita durante el noveno y más largo viaje de su pontificado.



Más de un millón de personas participaron en esta misa que ofició el Papa Paulo VI en el Parque de la Luneta, en Manila, capital de Filipinas.

A pesar de lo agitado del largo viaje, los numerosos actos y manifestaciones en que ha tenido que participar y especialmente el haberse visto objeto de un atentado personal que por poco le cuesta la vida, el Papa Paulo está culminando el noveno y más largo viaje de su pontificado con un excelente estado de salud y un entusiasmo que maravilla a quienes lo acompañan.

MANILA fue escenario del lamentable incidente en que un militante marxista de nacionalidad Boliviana trató de arrancar la vida del Pontífice con un puñal.

Manila fue, al mismo tiempo, el escenario de las más calurosas y cariñosas acogidas al Papa Paulo VI en sus recorridos por distintas partes del mundo.

En una misa ofrecida por el Papa en el Parque de la Luneta, junto a la Bahía de Manila, una multitud que se calcula entre uno y dos millones de personas se congregó para orar con el Papa, aclamarlo y vitorearlo.

En su histórico "Mensaje al Asia" el Papa Paulo VI sugirió una alianza de todos los credos del continente para contrarrestar la amenaza del materialismo y del "ateísmo militante y agresivo".

Reiteró anteriores apelaciones por un cese al fuego en la Indochina, y deploró el atraso y la injusta distribución de las riquezas entre las naciones y las clases en el Asia.

EN SU MENSAJE de 2,000 palabras el Papa llamó a Asia "cuna de las religiones mundiales", "arca del tesoro de la antigua sabiduría"... "el Oriente profundamente religioso".

Lamentó el materialismo, con todas sus negativas consecuencias, solo como "el síntoma sobresaliente de un mal más profundo que esta afligiendo a grandes sectores de la familia humana. — El debilitamiento de la fe en Dios, o más aun, la pérdida total de la fe."

"Pero — enfatizó el Papa — "cuando el ateísmo se torna militante y agresivo, como ha ocurrido, se hace inmensamente más peligroso para los individuos y las naciones".

"Todos los pueblos seguidores de Dios en vuestro continente y sus líderes religiosos han tenido que encarar este peligro común", dijo el Pontífice. Con vuestra tradicional espiritualidad, vuestro sentido de la disciplina y la moralidad y vuestra integri-

dad en la vida familiar, vosotros tenéis que contrarrestar el materialismo y mas aun, ayudar a la civilización occidental a superar los peligros que su propio progreso ha acarreado."

DESTACANDO que tantos aspectos de la vida asiática señalan hacia la supremacía del espíritu, "Asia, donde nacieron las grandes religiones, no debe sucumbir al ateísmo".

El mensaje papal siguió a una declaración de los obispos panasiáticos, en la que explícitamente se condenaba al "comunismo ateo". El Papa se refirió ampliamente al ateísmo y sus males, pero no mencionó la palabra comunismo.

Algunos observadores señalaron que el Papa habló de un "ateísmo militante y agresivo" pero no quiso utilizar la palabra comunismo para no herir a los gobiernos de China, Corea del Norte y otras áreas del continente que se proclaman comunistas.

El Pontífice, sin embargo, deploró "las situaciones de incompleto desarrollo y de desigual distribución de las riquezas" que han sido señaladas como fértiles simientes del comunismo.

No se refirió en absoluto a los problemas de crecimiento de población ni al control de la natalidad, abogó por la coexistencia pacífica y por la asistencia técnica mundial a las áreas en desarrollo, y pidió mayores esfuerzos para reparar injusticias.

SIN MENCIONAR específicamente el área, dijo que "nuestro corazón tiene presentes a los miles de víctimas de los conflictos que están teniendo lugar, tiene presentes a los huérfanos y viudas abandonadas, a los hogares y villorrios destruidos, quebrantado por el odio que se extiende y que con frecuencia estalla en actos de violencia y terrorismo que afectan a tantas vidas inocentes e indefensas."

"No hemos cesado en urgentes apelaciones tanto públicas como en nuestras reuniones privadas con los líderes mundiales, para que sabiamente y con persistente buena voluntad, se busquen los medios para suspender las hostilidades y alcanzar una paz justa y honorable."

El mensaje del Papa desde Manila fue difundido por la nueva emisora católica "Radio Veritas" en los principales idiomas asiáticos, incluyendo chino, japonés, francés, inglés.

# LA VOZ

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Hambre, desolación dejó tras sí el ciclón que azotó Pakistán. Esta jovencita sonríe satisfecha junto a un pequeño y un anciano, después de recibir los primeros auxilios, una semana después del paso del ciclón. Se calcula que el número de muertos

sobrepasa el medio millón de personas. Cuando ya tenía preparado el itinerario de su viaje por el Asia, el Papa Paulo VI decidió incluir el Pakistán para hacer llegar a ese pueblo su condolencia por el desastre.

## Comienza el domingo Semana Cooperación Interamericana

Exposiciones, conciertos y conferencias forman parte del programa de la Semana de Cooperación Interamericana que será observada del domingo 6 al sábado 13 en la Arquidiócesis de Miami.

Por octavo año consecutivo, la Semana de Cooperación Interamericana busca despertar la atención popular norteamericana en los asuntos latinoamericanos.

DOSCIENTOS millones de Estadounidenses com-

parten el hemisferio con los 273 millones de latinoamericanos, según un informe del Subcomité de Obispos de Estados Unidos para la Cooperación Interamericana.

El principal objetivo de la semana es dar a conocer al pueblo de Estados Unidos la cultura y la actitud de los pueblos latinoamericanos. La falta de información en el pueblo norteamericano sobre Latinoamérica es uno de los mayores obstáculos a la

solidaridad según ese mismo informe episcopal.

La Oficina de Asuntos Interamericanos de la Arquidiócesis de Miami está auspiciando y promoviendo los distintos actos de la Semana en Miami.

Estos se iniciarán con un programa de televisión "Melodías de América" que se transmitirá el domingo a las 9 a.m. a través del Canal 7 de WCKT-TV.

En la Biblioteca Pública

de Miami se presentará la película "Santo Domingo, Cuna de América" en idioma inglés, el martes, 8 de Diciembre, a las 8 p.m. Aquilino Ricardo, Consul de República Dominicana, disertará sobre ese país.

La soprano Yolanda Roman, de Nicaragua, vendrá especialmente a Miami para ofrecer aquí un concierto de canciones latinoamericanas el sábado 12, a las 6 p.m. en el Museo de Ciencias.

## Romería Piñarena

Este domingo, 6 de diciembre, los devotos de la Virgen de la Caridad de la Provincia de Pinar del Río, Cuba, celebrarán su Romería de 1970.

"La oración de los pinares, sus comidas propias, su música y tradiciones serán un espectáculo único de la tierra del Valle de Viñales, en la tarde de este domingo desde las 2 a las 5 p.m., en los terrenos donde se levantará el Monumento a la Patrona don-

de hoy se encuentra la Ermita Provisional tan visitada," expresa del Padre Agustín Román en una nota anunciando la Romería Piñarena.

El programa de los actos será el siguiente:

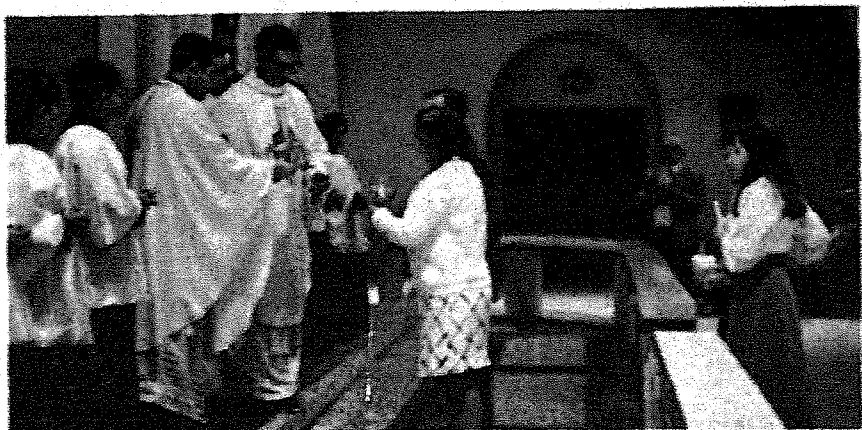
2 p.m. Llegada de los peregrinos y saludo a la Virgen.

2:30 p.m., Agape criollo, saboreando los platos típicos cubanos y el folklore pinares.

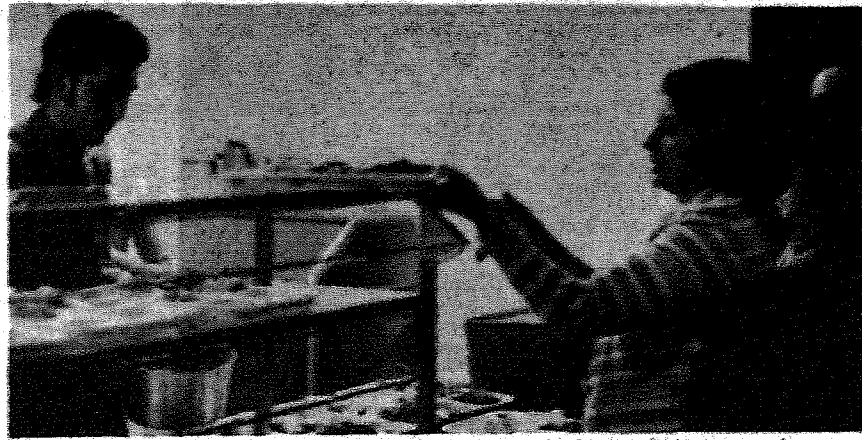
5 p.m., Despedida y oración por la patria.







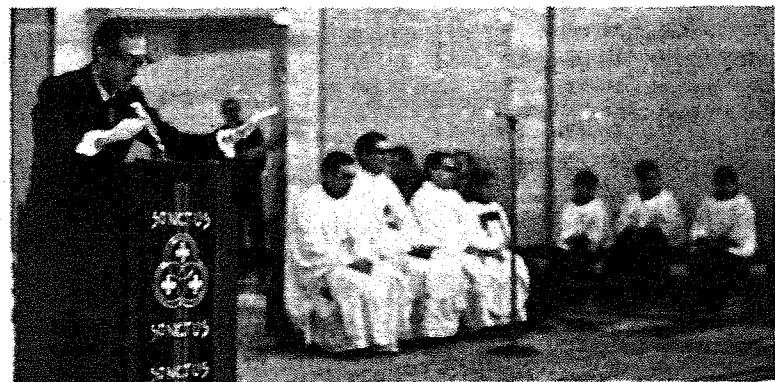
La presentación de las ofrendas durante la misa de Acción de Gracias es hecha por fieles de la parroquia.



Comienza la cena de Thanksgiving, el pavo de la tradición americana se mezcla con el congri típico cubano.



Las familias de habla hispana, terminada la misa, se dan cita para el banquete de Thanksgiving en el salón de actos de la Catedral. Para este pequeño la jornada va resultando larga y ya muestras señas de cansancio.



El profesor Manuel Ochoa dirige el canto coral de la congregación en la misa de acción de gracias, ofrecida en la Catedral de Miami.

## Acto de Acción de Gracias ofrecen cubanos el día de "Thanksgiving"

Centenares de fieles de habla hispana, en su mayoría refugiados cubanos, colmaron las naves de la Catedral de Miami el pasado jueves para participar en una misa de acción de gracias en la conmemoración del Día de Dar Gracias a Dios, fecha tradicional norteamericana.

El acto tenía especial significación porque al igual que los peregrinos europeos que establecieron esa costumbre de dar gracias a Dios, muchos de los asistentes a esa misa llegaron a estas costas de Estados Unidos huyendo de la persecución y la falta de libertad en sus tierras de origen.

La misa fue concelebrada por el Canciller de la Arquidiócesis de Miami y rector de la Catedral, Padre René Gracida, con los padres Baibino Torres, asistente hispano de la Catedral y Emilio Vallina, párroco de San Juan Bosco.

Después de la misa, centenares de personas participaron en una cena de "Thanksgiving" en la que se mezclaron el pavo asado de la tradición americana, como lo

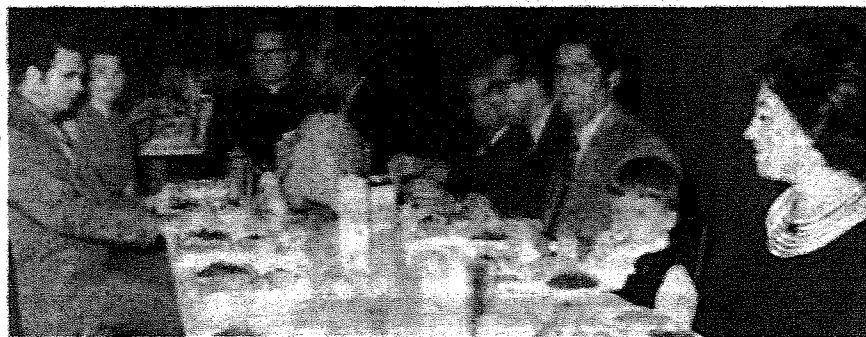
comieron hace 300 años los peregrinos, y el arroz con frijoles, plato típico cubano.

En su sermón el Padre Torres destacó el espíritu religioso de esta nación que se fundamenta desde sus orígenes en la gratitud a Dios, señalando que una nación que hace tres siglos apenas existía, en tan corto tiempo se colocó a la cabeza de las naciones del mundo, con una riqueza y un progreso fruto de la laboriosidad de un pueblo que ama a Dios y a sus semejantes.

Señaló también que los cubanos, que habían escapado del terror y la persecución en su patria, podían ahora dar gracias a Dios de encontrarse en tierras donde podían desenvolverse libremente y darle a sus hijos la educación de su preferencia, sin presiones dictatoriales.

Recordó que la acción de gracias no puede circunscribirse a un día al año y que la misa dominical es el medio del cristiano para rendir cada semana su tributo de gratitud a Dios por los beneficios recibidos.

Textos, Fotos:  
Gustavo Pena Monte



El párroco de la Catedral de St. Mary, Padre René Gracida, comparte con dirigentes seculares de habla hispana la cena de Acción de Gracias.

### Dos hechos trascendentales para la Iglesia

## Viaje pontificio, decreto para rejuvenecer Curia romana

Dos acontecimientos de real significación han colocado esta semana a la Iglesia en las primeras planas de todos los diarios del mundo: el viaje de Paulo VI al Extremo Oriente y el anuncio que él hiciera, antes de partir, de rejuvenecer la Curia Romana.

SU AFAN apostólico ha llevado al Santo Padre a viajar a Australia y Filipinas. En la capital de esta última, Manila, según versiones cablegráficas Paulo VI salvó de un atentado contra su vida.

A los pueblos sencillos del Extremo Oriente, tantas veces al margen de la vida católica, el Sumo Pontífice ha llevado unas palabras de aliento, fe y esperanza en la doctrina de Cristo.

Paulo VI quiere sentirse pastor y guía de esas comunidades católicas que tan lejanas están geográficamente de la Ciudad del Vaticano, pero que tan próximas están a la cátedra de Pedro en obediencia y fidelidad de doctrina.

Otro hecho importante es la decisión de Paulo VI de limitar la edad de los cardenales en 80 años para elegir el nuevo Papa. Esta edad, según el Decreto del Santo Padre, limitará también a los pur-

purados para ejercer cargos en la Curia Romana.

**TAL DISPOSITIVO**, según se ha podido comprobar, afecta a 25 de los 127 miembros del Sacro Colegio Cardenalicio. Y en enero, cuando el dispositivo comience a regir, privará de esas prerrogativas a otros tres cardenales latinoamericanos:

### Marcha contra el hambre

VERONA Italia — (NA) — 25 mil jóvenes italianos

### Cristianos en Africa

ROMA — DE los 330 millones de africanos, 158 millones son animistas, 87 millones musulmanes (principalmente en el norte), 33 mlls. católicos, 26 mlls. protestantes y 16 millones ortodoxos, según la Agencia Internacional Fides.

Los cristianos, juntos, forman por tanto el 23% de la población total.

La Iglesia Católica tiene el mayor número absoluto de bienes en la República Democrática del Congo, con 8 millones de católicos. El país de mayor población es Nigeria, con más de 60 millones de habitantes.

el argentino Antonio Caggiano, el brasileño Carlos Carmelo de Vasconcellos Motta y al mexicano Carlos Garibi Rivera.

Esta disposición, según se juzga, disminuirá la influencia italiana en el Colegio pues de los 38 purpurados de ese país, 11 tienen más de 80 años.

realizaron una marcha por las calles de Verona con el fin de sensibilizar la opinión pública sobre los problemas del Tercer Mundo, y recoger fondos destinados a la asistencia agrícola de los países en vías de desarrollo.

La manifestación, denominada "Kilómetros por la Revolución Verde", fue organizada por "Mani Tese (Manos Tendidas)", movimiento de lucha contra el hambre y en pro del desarrollo de los pueblos.

Para la marcha veronesa han enviado mensajes, Mons. Helder Camara, arzobispo de Olinda y Recife, Brasil: el promotor de la campaña mundial a favor de los leproso, Raúl Follereau; entes religiosos y organizaciones mundiales, entre ellas la FAO.

### Dios con los hombres:

## Los Exiliados

Por el Padre Agustín Román

Continuamos en este recorrido rápido que tiene por objeto aprender a abrir la Biblia. Yo espero que estas cortas líneas tu las guardes y te sirvan para ir reconociendo las etapas de la revelación que no siempre corresponden a cierto libro en particular.

En esta semana te invito a abrir el Libro de Ezequiel que es el profeta del Exilio del Pueblo de Dios. También pudieras abrir algo del profeta Jeremías y el Libro de las Lamentaciones.

**EN TODA ESTA** etapa podemos ver como los progresos materiales conseguidos durante el siglo X A. de C., en la época de los Reyes, se esfumaron. Se vió desaparecer la influencia del Pueblo escogido sobre sus vecinos.

Dos siglos y medio permanecerá el Reino del Norte: Israel. Cuatro siglos permanecerá el del Sur: Judea. La Asiria llevará el Norte al destierro. Babilonia llevará al Sur.

El Exilio es una etapa esencial en la historia del Pueblo de Dios. Dios parece abandonar a su pueblo, según ellos, pero la realidad es otra. El Exilio es una etapa de purificación.

El Exilio hace desarrollar al Pueblo escogido haciéndolo más espiritual en torno a Dios y a los profetas. El Pueblo dividido en dos reinos en la tierra prometida llega a fundirse en uno solo en tierra extranjera. Privados del templo y del culto exterior tienen que practicar el culto interior junto a los ríos de Babilonia. Meditando la Escritura comprenden mejor la Alianza y sus pecados Viviendo junto a un pueblo que practica la idolatría tienen la ocasión de ser fieles.

Las separaciones del destierro hacen que el Pueblo se encuentre desolado como aparece en el Salmo 137. El Pueblo pecador es presentado por el Profeta Ezequiel con la imagen de la viña estéril en el Cap. 19. Dios ha

tenido que limpiar, es decir, purificar esta viña pasándola por el fuego: es lo que dice el capítulo 15.

Frente al dolor, el profeta comunica la esperanza presentándonos a Dios que envía un guía que pasará a su pueblo, como en otro tiempo, de la esclavitud de Egipto a la libertad del desierto. Este guía es presentado con la imagen del Pastor como aparece en el Capítulo 34. Todas estas imágenes le servirán a Cristo para presentarse a los hombres del Nuevo Testamento como aparece en los capítulos 10 y 15 del Evangelio de San Juan.

**EL PUEBLO** durante el Exilio progresa en el universalismo: se abre a otros.

El Reino de Dios se ve posible en otros lugares fuera de la tierra de sus antepasados. Aquel pueblo progresa en el sentido de dar a otros la luz recibida. Comienza a volverse sal que dará sabor a otros y luz que aclarará a los demás con quien vive. En esta etapa vemos una inquietud misionera que surge.

Hay un progreso religioso en la reflexión y la oración en los grupos que se van formando que se llaman sinagoga y que hoy ha venido a ser el nombre de la casa de estos grupos como en nosotros la palabra iglesia.

Leamos el profeta Ezequiel en esta semana. Dios le da el sentido religioso de aquella prueba a través del profeta.

**¿QUIEN PODIA** pensar al ver salir a 25.000 ó 30.000 israelitas humillados caminando por el desierto hacia las entrañas de Babilonia que allí se encontraba el "resto fiel" que guardaría y daría al mundo la luz del cielo que hoy nos sirve para caminar en la oscuridad de la tierra? ¿Que misteriosos son los caminos del Señor? ¿Con cuanto cuidado hemos de recibir los hombres, pues hoy como antes, Dios sigue trabajando con los hombres!





La aplicación de la antropología a la pastoral fue desarrollada por el Padre Alfonso Gotaire durante el Seminario de Teología Pastoral que se ofreció en Miami esta semana para sacerdotes de habla hispana. En la foto, junto al disertante, el Arzobispo Vicente Zaspé, de Santa Fe, Argentina, y el Padre Ignacio Morás, uno de los sacerdotes de Miami que participaron en las sesiones.

## Sacerdotes de habla hispana estudian métodos de pastoral

Un Instituto de Teología Pastoral para los Sacerdotes de habla hispana se ofreció durante toda esta semana en Miami con la participación de un Arzobispo y dos sacerdotes del Departamento de Pastoral del Consejo Episcopal Latinoamericano, (CELAM).

El Arzobispo Vicente Zaspé, de Santa Fe, Argentina y los Padres Edgard Beltrán, de Colombia y Alfonso Gotaire, de Ecuador, plantearon y discutieron con los sacerdotes cubanos y españoles que atienden pastoralmente a la comunidad de habla hispana de Miami, el espíritu y los métodos de una pastoral dinámica al servicio de la Iglesia y del hombre.

EL ARZOBISPO Zaspé es el Presidente del Departamento de Pastoral de Conjunto del CELAM, y tuvo a su cargo la dirección de la parte litúrgica del encuentro sacerdotal.

El Padre Beltrán, graduado de Pastoral en Roma y Bruselas y que ha asesorado muchos planes de pastoral de conjunto en los países de Latinoamérica, discutió con



El Padre Edgard Beltrán, de Colombia, durante una de las exposiciones, mientras los sacerdotes de Miami escuchan atentamente.

los sacerdotes de Miami las realidades sociológicas y humanas que encara la población hispana de Miami y en particular el exiliado cubano, para una mejor aplicación de la pastoral de conjunto.

El sacerdote jesuita Alfonso Gotaire, graduado de antropología de la Universidad de México, aportó sus conocimientos en esa materia, aplicándolos a las reali-

dades de la comunidad hispana de Miami.

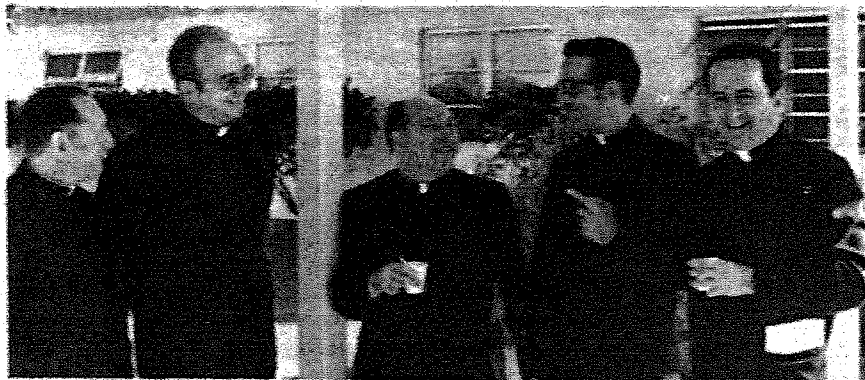
Los sacerdotes hispanos de Miami estudiaron prácticas y técnicas de investigación social a fin de realizar una pastoral mas efectiva en el medio hispano.

El Padre Beltrán planteó la necesidad de una pastoral que responda a la naturaleza de la Iglesia. Una pastoral

para hoy, enfatizó. "Un hoy que cambia veloz, constante y complejamente, valorando a la persona y lo temporal con dimensión mundial... "Una pastoral para un hoy que supone ayer y mañana, pero no un mañana como en el siglo once, que tardaba mucho en llegar, sino un mañana que ya tenemos arriba."

UN GRUPO de sacerdotes participantes en el seminario comentaba en uno de los recesos que este encuentro "presenta una serie de aplicaciones tremendas. Si se llegan a aplicar todas las consideraciones prácticas aquí planteadas causarían una conmoción en nuestra actividad pastoral y será una respuesta a las inquietudes del pueblo de habla hispana, en particular de la gran masa de exiliados cubanos."

Teniendo en cuenta la importancia e interés que no solo para los sacerdotes participantes, sino también para los seglares y religiosos de la Arquidiócesis tienen muchos de los aspectos planteados y discutidos durante la reunión, La Voz, recogerá en forma de síntesis, en próximas ediciones, algunos de los temas expuestos y debatidos.



Sacerdotes que participaron en el Seminario de Teología Pastoral, charlan sonrientes durante uno de los recesos, con el Vicario Episcopal para la Comunidad Hispana, Mons. Bryan O. Walsh. Desde la izquierda, el Padre Armando Llorente, S.J., Mons. Walsh, Angel Villaronga, OFM., Vicente, O.P. y Nelson Fernandez.

## Acusación sobre posesiones de la Iglesia son fantásticas

WASHINGTON — El Rvdo. Philip M. Hannan, Arzobispo de Nueva Orleans, hizo aquí una enérgica objeción a las acusaciones de un grupo laico de que la Iglesia había ocultado propiedades por millones de dólares acerca de las cuales habían dejado de informar.

HANNAN vocero de los obispos católicos del país, dijo que el "desaprobaba completamente" las revelaciones del grupo. "Si la Iglesia ha ocultado propiedades", dijo en una conferencia de prensa, "están tan bien escondidas que no sé donde están."

La Asociación Nacional de Laicos publicó un informe denunciando la falta de voluntad por parte de los dirigentes de la Iglesia Católica de dar un informe financiero detallado y total de los ingresos diocesanos, gastos, propiedades y obligaciones.

La Asociación, que representa a 12,000 miembros de 29

capítulos, dijo que su estudio de la situación financiera de 23 diócesis había demostrado una "falta de voluntad de los dirigentes eclesiásticos de dar un informe financiero total" y que "esta negligencia tiene visos de gran escándalo."

El Rvdo. Joseph O'Donoghue, director ejecutivo de la asociación de laicos, le dijo a un grupo de periodistas que "conservadoramente" hablando, el Protestantismo, los Católicos y el Judaísmo tenían entre todos unos 80 billones de dólares, de los cuales \$45 billones los tenían los Católicos.

El Arzobispo Hannan, uno de los 200 prelatos que asistieron a la reunión de cinco días habida aquí de la Conferencia Nacional de Obispos Católicos, calificó de fantásticas las acusaciones del grupo laico.

DIJO QUE la asociación había enumerado iglesias y

edificios de propiedad de la Iglesia como activo, pero que en verdad muchos de los edificios arrojaban pérdida. Agregó que muchos fondos de la Iglesia figuraban como dotes que no podrían liquidarse legalmente. En Nueva Orleans, dijo, "le debemos \$28 millones al Banco."

El Arzobispo Hannan concluyó manifestando que su arquidiócesis y las diócesis vecinas publican todas informes anuales de sus finanzas. Dijo que él creía que los informes anuales eran una práctica generalizada en la Iglesia, agregando que no conocía ninguna diócesis que no lo hiciera.

LIMA, Perú — (NA) — Un informe oficial, que será difundido en el exterior, sobre los diferentes aspectos del terremoto del 31 de mayo último, fue dado a conocer por la Oficina Nacional de Información (ONI).

## ORACION DE LOS FIELES

DOMINGO SEGUNDO DE ADVIENTO (6 de Diciembre)

**CELEBRANTE:** Padre todopoderoso, del mismo modo en que un recién nacido participa de tu vida divina a través del bautismo, incrementa en nosotros la vida de la gracia a través de tus sacramentos.

**LECTOR:** La respuesta de hoy será "Escúchanos, Señor."

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares se sientan fortalecidos y estimulados por la acción vivificante de enseñar la palabra de Dios, oremos al Señor.

2. Que como la gracia de Dios nutre y repara nuestra vida espiritual, nosotros habremos nuestras mentes y corazones a las necesidades de otros, oremos al Señor.

3. Que nuestra Arquidiócesis se vea bendecida con un incremento en las vocaciones al sacerdocio y la vida religiosa, oremos al Señor.

4. Que el problema de la contaminación ambiental, que aumenta cada día en nuestros ríos y puertos, sea debidamente considerado por nuestras autoridades locales, oremos al Señor.

5. Que aquellos que han sido bendecidos con la abundancia de los bienes materiales estén dispuestos a compartirlos voluntaria y felizmente con los menos afortunados, los necesitados, y los pobres, oremos al Señor.

6. Que todos nosotros renovemos nuestra promesa de practicar la penitencia y la abnegación, oremos al Señor.

7. Que los enfermos y agonizantes de nuestra comunidad ofrezcan sus sufrimientos por aquellos que se han apartado de Dios y de sus semejantes, oremos al Señor.

**CELEBRANTE:** Padre, ayúdanos a vivir con nuestra conciencia limpia y tranquila, y concédenos la sabiduría para valorar las riquezas del cielo sobre las cosas de la tierra, oremos al Señor.

**PUEBLO:** Amen.

### MARTES 8 DE DICIEMBRE

**CELEBRANTE:** Padre Todopoderoso, hoy nos reunimos para una celebración en honor de la Madre de Tu Hijo. Te damos las gracias por habernos dado a María y te pedimos que escuches sus oraciones como medianera nuestra.

**LECTOR:** La respuesta de hoy será "Escúchanos, Señor."

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares se regocijen en el honor tributado a la Santísima Virgen María, oremos al Señor.

2. Que al igual que María aceptó la voluntad de Dios, así también nosotros comprendamos que nada es imposible con Dios, oremos al Señor.

3. Que las virtudes de pureza y confianza que ejemplificaron la vida de María sean imitadas por todos los católicos, oremos al Señor.

4. Que, como María, nosotros pongamos nuestro amor a Dios por encima de consideraciones personales, oremos al Señor.

5. Que si hemos olvidado el rosario, volvamos a él con renovada devoción, oremos al Señor.

**CELEBRANTE:** Padre, la Santísima Virgen fue protegida del pecado desde el primer momento de su existencia; protégenos diariamente de todo mal espiritual, por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St. N.W. - 7 p.m. 10:30 a.m. en el auditorium.

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

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m. 1 y 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7:30 y 10 a.m. y 1 y 7:30 p.m.

St. Michael, 2933 W. Flagler - 11:15 a.m. 7:15 p.m.

Gesu, 118 N.E. 2 St. 6 p.m.

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

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

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m. 1 y 7 p.m.

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

St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m. 6:45 p.m.

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

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

St. Francis de Sales, 600 Lenox Ave. Miami Beach - 6 p.m.

St. Rosa de Lima, 5a. Ave. y 105 St. Miami Shores - 1 p.m.

St. Raymond, (Provisionalmente en la Es-

cuela Coral Gables Elementary. 105 Minorca Ave. Coral Gables - 11 a.m. 1 p.m.

St. John the Apostle, 451 E. 4 Ave. Hialeah - 12:55 y 6:30 p.m.

Immaculada Concepcion, 4500 W. 1 Ave. Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

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

Our Lady Of Perpetual Help, 13400 N.W. 28 Ave. Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr. Hollywood - 6 p.m.

St. Phillip Benizi, Belle Glade 12 M.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St. AGNES, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St. OpaLocka - 12:30 p.m.

St. Mary, Star of the Sea, cayo Hueso. - 7 p.m.



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sense of discipline and morality, and the integrity of your family life you must be able to counter materialism and even help Western civilization to overcome the dangers that its very progress brings in its wake.

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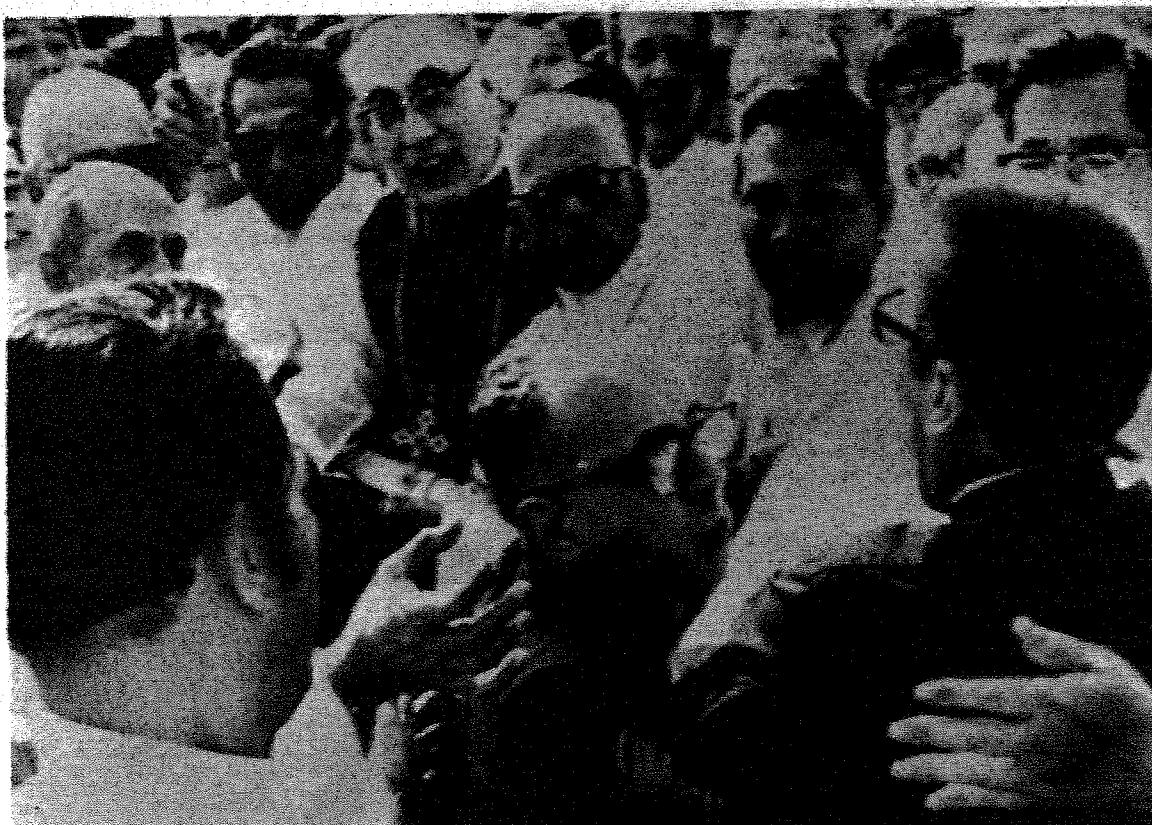
**STRESSING** that so many features of Asian life "point to the primacy of the spirit," and reveal an "interminable quest for Gods," the Pope said, "Asia, where great world religions were born, must not succumb to godlessness."

The gathering of more than 150 Catholic bishops from 15 Asian countries closed here on Nov. 29, shortly before the papal broadcast.

Observers suggested that Pope Paul had carefully avoided equating "militant and aggressive atheism" with "communism" because he did not wish to hamper the attempts he has been reportedly making to open a dialogue with Red China.

Though he did not mention over-population or birth-control, he strongly advocated peaceful co-existence and worldwide technical assistance to developing areas, and called for earnest efforts to correct injustices.

**WITHOUT** specifically mentioning the area, he said. "Our heart is heavy at the thought of the thousands of victims



the Philippines is at the extreme left. The attacker, a 35-year-old Bolivian named Benjamin Mendoza, was subdued and taken away by police. Pope Paul was unhurt and apparently untouched.

"We have not ceased in urgent appeals, both in public and in our meetings with leaders, that an unflagging search be carried out, with wise and persistent goodwill, for the means to suspend hostilities and to reach at last a just and honorable peace," he said.

The papal message, delivered in English, officially in-

As Pope Paul left Manila on his flight to Samoa, his "Message to Asia" was re-broadcast in Chinese, Japanese and French translations.

CONTINUED FROM PAGE 1

**THE Pope** told Gov. John Haydon that he was aware of his efforts in the cause of development. "In this," he said, "you are a witness to the solidarity which moves the more prosperous nations to share with those who are in need."

In his address to Catholic Polynesians at Apia, the Pope called upon them to sign an appeal to Catholics throughout the world to send new men and women missionaries to their islands and to other

Security arrangements were tight for the papal visit to Australia but this did not stop Pope Paul VI from personal contact with some of the 25,000 citizens who welcomed him at Sydney's airport Monday.


In the 200 years of its history, Sydney has never before witnessed such a moving demonstration of faith as the bicentenary Mass celebrated by Pope Paul and the four regional leaders of the Pacific Episcopal Conference. Police estimated that 250,000 people from all over Australia joined in the Mass at Randwick Racecourse.

The Mass was offered on a specially constructed altar 40 feet high and placed opposite the grandstand so the crowd had a fine view of the colorful proceedings.



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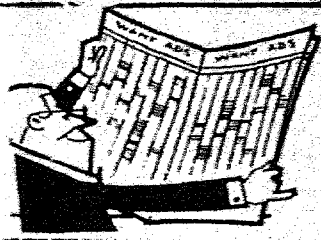


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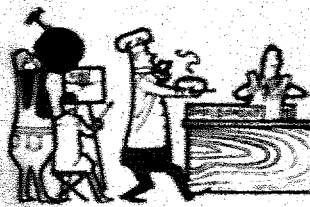
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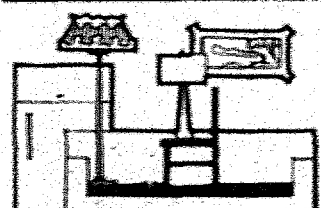
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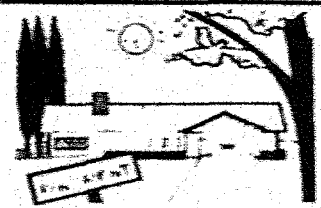
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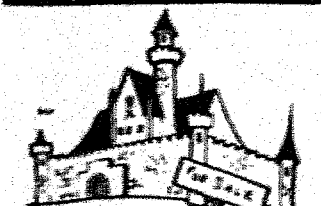
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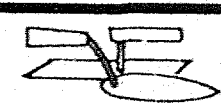
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# Recalls impressions of a historic day

CONTINUED FROM PAGE 7

ting bread in their mouths and a roof over their heads. Up till now, they had never guessed it, if they had bothered to think of it at all.

SO the first session of the council felt its way along cautiously. The bishops got to know each other for the first time. Their viewpoints broadened considerably as they learned from their brother bishops of conditions in other parts of the world. Their sense of responsibility for all dioceses, for the universal Church, deepened.

Those were discouraging weeks too in the fall of 1962. Many bishops found their Latin so rusty they had difficulty following the talks. The Vatican Press at first clamped such a tight lid on council news that wild rumors and silly speculations found place even in respectable news media. National groups of bishops were not supposed to get together in Rome for discussions "to form a united front." Whispers about the Curia's really controlling the whole council and its future became hoarse shouts, as evidence from time to time seemed to support the charge.

Information about what was going on in the council became freer only after the morning Rome paper, Il Messaggero, and the French daily, La Croix, began to publish regularly highly secret material, obviously given to them from some who felt the Church needed the press to tell the story of the council to the world.

IN time, of course, the restrictions were removed, one by one, until newsmen received summaries of every talk and schema. The U.S. bishops' press panel of council experts met with journalists daily to give them valuable background information.

Apparently the brightest moment of the first session came when a vote at the very end was taken on the liturgy draft. There was an overwhelming vote of approval on the introduction and chapter one. This section formulated the whole plan of liturgical reform — and was the first clear sign of the future trend of the council. It proved dramatically that discussion and positive controversy could lead to a change of mind. Obviously a great many bishops who had gone on record as not wanting any radical changes in the liturgy changed their minds.

The freedom of discussion among the fathers of the council had early been assured, when they refused to accept as members on important commissions men whose abilities were not known to them. From then on no one could doubt that each bishop was his own man. Healthy controversies, heated debates brought forth the positive, pastoral approach Pope John had begged for.

MEANWHILE another phenomenon could hardly have passed unnoticed. Outside the council chamber there was a flood of criticism of the Church — from Catholics. The era of reevaluation of everything was witnessing the layman's emerging so far that he felt nothing too sacred

for his sharp pen to puncture. Much of the criticism, indeed, was positive and helpful. Much of it was needed. But some a bit dizzy from nipping at the heady wine of freedom helped confuse Catholic people to the point that many of them thought the Church was going to pieces.

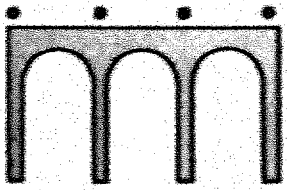
Especially criticism of Pope Paul from impatient reformers upset the people. There has been a small, but highly vocal group of priests and laymen, who from the beginning of Pope Paul's reign, took a pessimistic view of his attitude toward the council.

There is a remarkably impressive list of prophecies made by them about Pope Paul's policies, almost all of which the Holy Father in his own good time made to appear ridiculous. And he continues to do so. Pope John spoke of the prophets of gloom, and apparently he had in mind some very conservative leaders. But strangely enough some ultra progressive men have become prophets of gloom where Pope Paul is concerned.

In all fairness, however, it has to be pointed out that their number is shrinking as the Holy Father keeps doing effectively all the things they were so positive he would not do — like establishing a synod, turning over to episcopal conferences the questions of indulgences and regulations on fast and abstinence, etc.

Looking back now over the four sessions, it is obvious that most bishops ardently longed for a council — once they knew what it could do. They have burned with the desire to give the Church its true image — and the lines of that restored image are now being deeply etched again.

They proved that the vast majority of the bishops of the church — men of all nations, have a progressive bent, once they are given information and a chance to make up their minds.



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