

# Increased Effort In Charities Drive Urged By Archbishop

(See additional story and photos, pages 4 and 5).

As the Annual Bishop's Charities Drive approached the general solicitation phase, increased efforts toward reaching its goal were urged by Archbishop Coleman F. Carroll, who expressed optimism at the unprecedented enthusiasm already evident throughout South Florida.

"Needs of the ABCD are greater this year due to a number of factors," the Archbishop pointed out.

"First the cost of operating the many institutions we have built over the past several years has increased considerably. This is reflected in the increased cost of living during the same period. And it is especially evi-

dent in our high schools which are operating at a deficit," he continued.

"Second, we must make certain that we are in a position financially to continue, despite the increased costs, to maintain the existing facilities before we can hope to build the additional projects that are needed," he explained.

"We hope that all parishioners will become involved in the work and goals of the

# ABCD

ABCD, "Archbishop Carroll stated." As the campaign progresses, the program will be outlined more completely by the committees that are being organized in each parish and operating under the direction of the pastors.

"Because of the increased and vital needs of those dependent upon the ABCD for assistance," the Archbishop added, "I've asked everyone, where possible, to contribute at least 25

per cent more than they did last year."

Archbishop Carroll urged the people in the eight counties of the Archdiocese of Miami "to prepare for the climax of the drive on 'Stay-At-Home' Sunday" which will be observed on Feb. 9 when each family will be urged to assist in meeting the goals of the ABCD.

"Our people, during the past nine years of the ABCD, have not failed once to meet the goal and we hope that through prayer and sacrifice they will do the same this year," the Archbishop declared.

In addition to the Advance Gifts phase of the campaign, now nearing conclusion, a Special Gifts phase is also in

(Continued on Page 22)

# Church Seen Leading Reforms Throughout Latin America

BY JAIME FONSECA  
(NC News Service)

The Church in Latin America is casting its fate with the poor.

The second general assembly of the Latin America Bishops held at Medellin, Colombia, in 1968 approved a crash program of pastoral renewal geared to social justice.

One of its resolutions stated that "it is our mission to denounce unflinchingly those facts of life which run counter to the spirit of the Gospel."

True to that mission, the Church in Latin America is turning from charity-giving to demanding for men what is due them as workers and citizens. The bishops' statement reflected the urgency and anguish of countless priests and lay leaders, who are bent on pushing radical change in lands where 70% of the population live in dire poverty and uncertainty.

### A LEANING FORCE

In becoming more and more a leading force for change and social justice, the Church is confronted with many areas of violence and is itself threatened by such situations, as for example in Brazil.

Even the mere defining of violence has proven to be a dangerous process for Church leaders, as can be seen from the growing incidence of conflict and persecution.

One example is what is happening in the Dominican Republic.

At La Vega, a fertile valley in the central province of the country, Bishop Juan Flores is locked in a struggle with wealthy landholders over the right of poor farming families to stay on the tracts they cultivate.

Throughout Latin America the big "latifundistas" keep large areas out of production, depriving people of badly needed jobs.

"These tenant farmers testify that Ramon Cordero, the landholder, has set loose wild cows on their crops and their poor huts, bringing destruction and endangering their children," the bishop told Dominicans in an open letter to the

(Continued on Page 2)

"WHAT Parents Should Know About Dope" is explored in an in-depth Voice feature on Page 15. Also see report on "What It Means To Be Black," Page 14.



# Sixth CICOP Conference Starts Today

"Human Rights and the Liberation of Man in the Americas" will be the theme of the Sixth Annual National Catholic Inter-American Cooperation Program conference which opens today (Friday) in New York City and continues through Sunday.

Archbishop Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, and a delegation of priests, Religious and laity from South Florida, will participate in the meeting, which will be held at the New Yorker Hotel.

Included will be Msgr. Bryan O. Walsh, Archdiocesan Di-

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THIS YOUNG man settles himself into a comfortable slouch while listening to this young lady from Lourdes Academy who is one of a group that has volunteered to teach religion classes to migrant children. For additional pictures and story see page 7.

# Seven Priests Receive New Assignments In Archdiocese

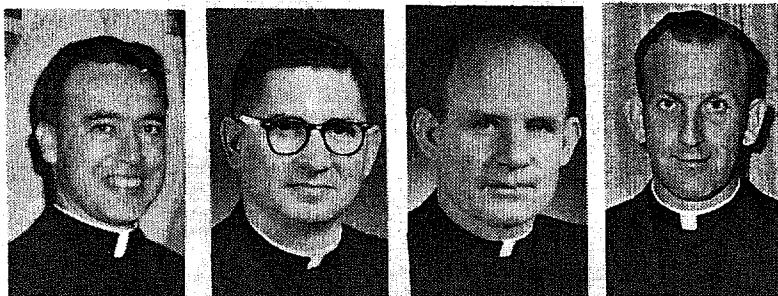
New assignments for seven priests of the Archdiocese of Miami were announced this week by the Chancery.

Effective Feb. 7 two were reassigned as pastors and three others were named administrators in South Florida parishes. One priest was granted sick leave. Father Rene Gracida, Chancellor of the Archdiocese, was appointed Archdiocesan Treasurer.

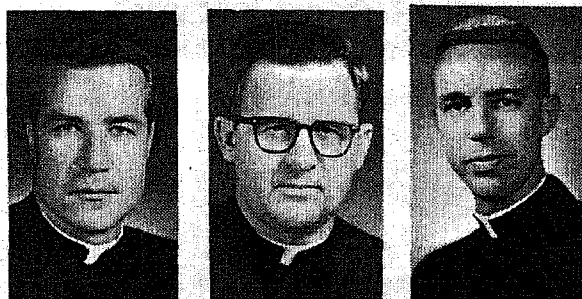
Msgr. Robert W. Schiefen has been named pastor of the Church of the Assumption, Pompano Beach, while remaining Director of the Archdiocesan Family Life Bureau.

Msgr. Thomas O'Donovan, pastor emeritus of Assumption parish, Pompano Beach, has been appointed pastor, Sacred Heart Church, Lake Worth.

Father Thomas L. McDermott



Msgr. Schiefen Father Gracida Msgr. O'Donovan Father McDermott



Father Martin Father Quinn Father Glorie

# OFFICIAL

## Archdiocese Of Miami

The Chancery announces the following appointments effective Friday, Feb. 7, 1969:

THE RIGHT REVEREND MONSIGNOR ROBERT W. SCHIEFEN — from Pastor, Holy Family Parish, North Miami, and Archdiocesan Treasurer, to Pastor, Church of the Assumption, Pompano Beach, remaining as Director of the Archdiocesan Family Life Bureau.

THE VERY REVEREND RENE H. GRACIDA — from Pastor, Church of the Nativity, Hollywood, and Chairman of the Human Relations Commission, Broward County, to Archdiocesan Treasurer, remaining as Chancellor.

THE VERY REVEREND MONSIGNOR THOMAS O'DONOVAN — from Pastor Emeritus, Church of the Assumption, Pompano Beach, to Pastor, Sacred Heart Parish, Lake Worth.

THE REVEREND THOMAS L. McDERMOTT — from Pastor, Church of the Assumption, Pompano Beach, to sick leave.

THE REVEREND JEROME J. MARTIN — from Administrator, Sacred Heart Parish, Lake Worth, to Administrator, Holy Family Parish, North Miami.

THE REVEREND JAMES E. QUINN — from Administrator, St. Timothy Parish, Miami, to Administrator, Church of the Nativity, Hollywood, remaining as Assistant Director, Family Life Bureau.

THE REVEREND JOHN W. GLORIE — from Assistant Pastor, Holy Family Parish, North Miami, to Administrator, St. Timothy Parish, Miami.

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



# Church Seen Leading CICOP Conference Opens Today

## Latin America Reform

(Continued from Page 1)

press, after the tenants had made futile attempts for redress. Cordero had evicted several families, although Dominican law says that those cultivating unused lands for five years have a claim to the tract. Local officials connived against the farmers.

The Dominican attorney general, Manuel Garcia, said that although the government was determined to defend the right of private property, as defined by the constitution, it will do so only "within the limitations of its social function." But Cordero and other landholders quickly banded together "to force others to relinquish the right to private property at any price."

### HAPPY ENDING?

The La Vega story may have a happy ending of sorts. Evictions have been stopped, and the farmers are being given government land. But one has only to multiply the incident there by hundreds to get an inkling of the turmoil the Church faces in the continent.

Where the rich are strong and unenlightened, and have the connivance of the government—civilian or military—reaction has often been open conflict and reprisal.

In Brazil, Latin America's biggest country and the largest "Catholic" nation in the world, the conflict involves men like Archbishop Helder Camara of Olinda and Recife and a host of priests whose efforts at social reform are branded as "communist subversion." Arrests, expulsions, confinement and murderous attacks have been the order of the day.

Military and conservative leaders say they are defending Christian traditions of property, family and society. Some prelates lend them militant support, such as Archbishop Geraldo de Proenca Sigaud, of Diamantina.

The social pendulum has also stuck to the right in a dozen other countries, including Argentina, Panama and Peru, while strong conservative movements are gaining momentum in Chile, Colombia, Mexico and Uruguay. This does not deter Christian reformers.

- The Mexican bishops denounced the "partial" progress obtained by the Mexican Revolution of 1917, leaving "the greatest poverty in the rural and often marginal sector, the small farmer and the Indians."

- In Peru more than 100 priests and lay leaders issued a call to correct "the chronic conditions of injustice, backwardness, oppression and immorality that wither the life of our country," where 12 million Peruvians live on \$13 a month while some 24,000 have a monthly income of \$5,400 or more, often because they have a monopoly of land or evade taxes.

- The Brazilian Bishops' Conference is backing the priests recently arrested for their outspoken defense of the poor. The priests themselves say they were imprisoned "because of our fidelity to the Gospel." Bishop Jorge Marcos de Oliveira of Santo Andre told a television audience that the government is ignoring the dire poverty of the majority of Brazilians.

- More than 800 priests in Argentina have protested against "the violence of starvation, inequality and underdevelopment, of persecution and oppression of the poor, of ignorance and organized prostitution, of unwritten but effective social, economic and cultural discrimination."

- In Colombia, Bishop Gerardo Valencia of Buenaventura led 50 priests calling for "a revolutionary front (to break) domination by a privileged minority" and "seek greater social justice" in the face "of repressive forces of violence coming from the top of the power structure."

- In Bolivia, priests and bishops are engaged in efforts to make the powerful state-owned Corporacion Minera Boliviana, insure decent living conditions and wages for the Indian miners.

### REPERCUSSIONS

Political repercussions take a heavy toll.

In Mexico, Cuernavaca's Bishop Sergio Mendez Arceo has been under attack "for inciting student rebellion" when he only preached understanding for the young and defended civil liberties during recent riots.

(Continued from Page 1)

rector of the Spanish-Speaking Apostolate; Father Eugenio del Busto, assistant chancellor of the Archdiocese and secretary to the chairman of the U.S. Bishops' Committee for Latin America; Sister Angela, O.P., superior, Centro Hispano Catolico; Mrs. Avelina Malizia, director of the Latin American Affairs Office of the Archdiocese; and Manolo Reyes, executive secretary of the Latin American Affairs Office.

Clerical and lay experts and some 2,000 delegates from Europe, Canada, the United States and Latin America, will participate in the conferences, whose purpose is to promote inter-American friendship and co-

operation through increased knowledge and mutual respect.

Archbishop John F. Dear-den of Detroit, president, United States National Conference of Catholic Bishops, will be the speaker at opening sessions, discussing "The Modern Quest for Human Rights."

Archbishop Helder Camara of Olinda and Recife in Brazil will give the closing address on Sunday.

The organizers of the CICOP Conference see a two-fold need: for wider use of technological progress or "modernization" and for "the political community, directed by the state, to assume the serious task of implement-

ing human rights through effective means."

Technology, CICOP says, has already "speeded up each man's perception of himself, of his community, the right to be free and to build his own future."

Latin Americans themselves have worked hard at securing such liberation from want, ignorance and political and economic oppression. Human rights have long been the concern of leaders throughout the continent since the early years of this century, and the results of these efforts are now embodied in national constitutions, in legislation

normal result of change. As the meetings progressed, most of the prelates became aware of the seriousness of the conditions—religious, social, economic, political. . . Now I am more hopeful that pastoral activities in the future will be addressed mainly to the poor."

The fears of the rightists are caused to some extent by the outspoken denunciations of a small group within the Church, which calls for rebellion against unjust oppression. The loudest denunciations come from "camilismo," the name given the many followers of Colombian Father Camilo Torres, killed three years ago during an army skirmish with guerrillas. An ardent defender of the oppressed, he took to the hills when frustrated by ecclesiastical convention.

There are militant "camilistas" in Argentina, Uruguay, Chile and of course Colombia. One of them is Father Juan Carlos Zaffaroni, now under indictment in Montevideo for inciting armed subversion. The movement has strong student and worker support, and no doubt many will take up arms at the slightest opportunity of eroding the status quo by violence.

Belgian Father Joseph Comblin, of Recife, Brazil, said in a confidential report "leaked" to the local press, that armed revolution is at present the only way to achieve significant

social change in Latin America.

Bishop Francisco Valdes of Osorno, Chile, said that radical action, not slow evolution, is needed to alleviate the economic depression and subhuman standards in many regions of the continent. It is in such a climate of injustice that violence and guerrilla warfare "are the great temptation." But he added, he favors "as the Church way of effecting change, a pastoral renewal geared to social action for justice."

LETTERS CIRCULATED

Shortly before Pope Paul VI's visit to Colombia last August for the Eucharistic Congress, and the subsequent Medellin bishops' meeting, several letters signed by large groups of priests were circulated in South America, where social tensions are greater than in the rest of Latin America.

One group went as far as staging a "sit-in" at the cathedral of Santiago, Chile, in protest against "the way the Pope's visit was planned in Colombia, a country where rightist oligarchies keep the people in misery."

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## Prelate And Priests Settle Controversy

NEWARK — (NC) — A three-point agreement apparently settling the explosive controversy over racial policies in the Newark Archdiocese was announced here by Archbishop Thomas A. Boland and 20 inner-city priests who had accused him of "racist" attitudes.

The agreement was announced following a five-hour meeting at the archdiocesan chancery between the archbishop and the priests. The priests came to the chancery at 11 a.m. and left at 4 p.m. — "tired and hungry," one said.

The agreement covers the following three points:

1.— Establishment of an 18-member committee of inner-city priests, blacks and Puerto Ricans to meet with the archbishop within two weeks on inner-city and racial problems.

2.— Appointment of a vicar general with responsibility for inner-city problems. This will be a new post in the archdiocese.

3.— A meeting between the protesting priests and the archdiocesan personnel board to discuss changes in assignments for inner-city church personnel.

Observers here called the agreement a compromise. They noted that it touches on some but not all of the seven "demands" which the protesting priests had made in launching their public attack on Archbishop Boland early in January.

The 18-member committee which is to meet with the archbishop on inner-city problems is to be made up of six inner-city priests, six black people and six Puerto Ricans. The members will come from Newark, Jersey City and Plainfield, the three largest cities in the archdiocese and the locations of the parishes in which the protesting priests work.

It was not immediately made clear how the commit-

tee members were to be chosen or by whom.

In connection with the agreement on a new vicar for inner-city problems, observers noted that the archbishop has already accepted for study a proposal from the archdiocesan senate of priests to increase the number of vicars and expand their responsibility and authority. The proposal is not specific as to how their authority is to be broadened.

Father James McManus, chairman of the Inner City Priests United for Christian Action — the group formed by the protesting priests at the time they presented their charges — said the new vicar is to be a priest living and working in the inner city.

He said this step would help to open new channels of communication with the archbishop. One of the priests' complaints has been that they were unable to present the needs of the inner city directly to the archbishop.

Specifics of the agreement on a meeting between the protesting priests and the archdiocesan personnel board were lacking. Observers noted, however, that the priests had earlier demanded the immediate transfer of inner-city pastors and other personnel judged to be psychologically unsuited for work with blacks and the Spanish speaking.

The personnel board was established less than a year ago by Archbishop Boland at the suggestion of the senate of priests. Its head is Msgr. Vincent P. Coburn, who spent most of his own ministry in the inner city but was among those who criticized the protesting priests for their actions.

During the meeting at the chancery, a group of about 40 people, including six nuns, demonstrated outside. They sang civil rights songs and seemed in good spirits. Leader of the demonstration was Willie Wright, head of the United Afro-American Association and of United Black Catholics — the latter a group formed in the wake of the controversy touched off by the priests' charges.

After the meeting, Father McManus revealed that the six priests chosen to be on the 18-member committee are all members of the original group which challenged the archbishop. They are Msgr. Thomas Carey and Father William Linder, from Queen of Angels parish, Newark; Father John Egan of an experimental ministry team working in Jersey City; Father Francis Testa of St. Bernard's parish, Plainfield and Father Frank Hertz and James F. A. O'Brien of Christ the King parish.

They will choose the lay members of the committee and will meet with the archdiocesan personnel board headed by Msgr. Coburn.

Archbishop Boland issued a statement saying he would re-examine various archdiocesan projects before any commitment to extend them, and that he will leave the screening of candidates for inner-city work to the personnel board, which may seek the advice of those involved in the work.

The archbishop made a call for "unity and mutual respect." He spoke of the "necessity for a priest to be united with his bishop and to recognize his authority in order to continue to function legitimately."

## Methodist Leader Sees Model For Union In Rites Of Catholics

By FATHER JOHN P. FOLEY PHILADELPHIA — (NC)

—The diverse rites and the many religious orders in the Catholic Church offer a model for eventual Christian unity, the retired Methodist bishop of Philadelphia said in an interview here.

Asked to comment on the ecumenical outlook in connection with the 1969 Week of Prayer for Christian Unity, the former president of the World Methodist Council, Bishop Fred Pierce Corson, said:

"I know I've surprised some of the Catholic brethren

when I've said that in the Catholic system of rites and religious orders we have the beginning of the idea of how Christian churches could be brought together — with autonomy, yet with order.

"Protestants are amazed at the amount of local decision and autonomy there is

the Roman Catholic Church they had considered 'monolithic.' Why is it unthinkable that there should be an Anglican rite or an Evangelical rite, just as there is today a Byzantine rite?"

PRAYER NEEDED

Noting the importance of prayer in hastening Christian unity, Bishop Corson, who served as a Methodist observer at the Second Vatican Council said:

"Pope Paul and Pope John both asked me if I would pray for them daily, and I asked John and Paul if they would pray for me and my people, and I've received spiritual strength and comfort from the thought that, around the world, there are thousands of Catholics praying for me.

"If, in the Week of Prayer for Christian Unity, we did no more than create an awareness of the need for mutual prayer, then we would gain spiritual strength and blessings from the thought that we were experiencing the communion of saints."

Of possible barriers to ecumenical progress, Bishop Corson said:

"I am fearful that we're likely to assume that the recognition we've already achieved is the consummation of the ecumenical movement.

"Group worship activity must expand under guidance, of course, and in an orderly manner. It must expand until we achieve what could be called a 'pragmatic unity' in the church.

"We must also move now toward recognition of one another. Recognition is the key word—not the recognition of whether there is one church or a uniform type of church government but of whether we acknowledged the inclusion of all who are baptized as part of the organic Body of Christ."

"What we must always keep uppermost," Bishop Corson said, "is that ecumenicity is a growth in religious experience and cannot be forced. You deny the religious spirit unless it is voluntary."

"For example," he explained, "I could receive Holy Communion in a Catholic church with great spiritual benefit to me, but I can understand that, unless we come to a mutual understanding about the Eucharist, I cannot do such a thing. Certain conditions would first have to be met."

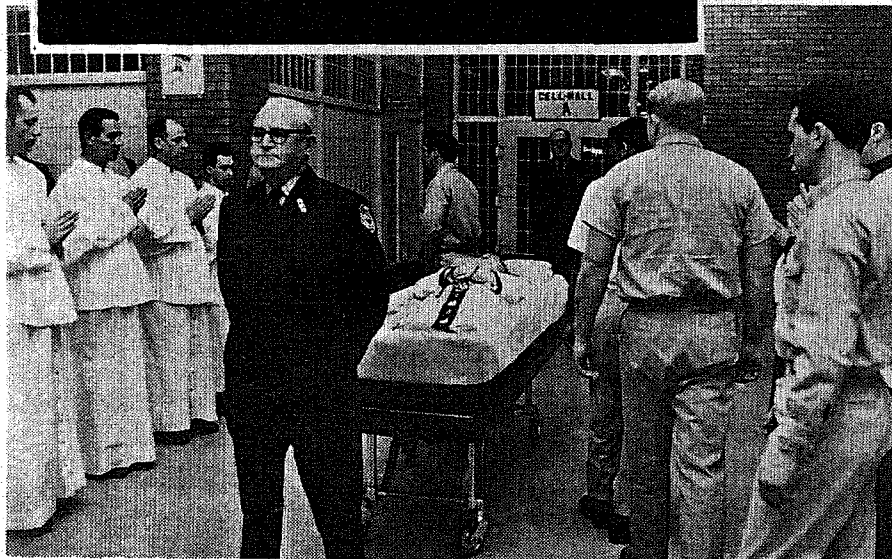
AREAS OF AGREEMENT

He said Catholics and Protestants have discovered areas of agreement concerning the Eucharist, such as the appropriateness of receiving Communion under two forms.

"The Catholic doctrine of the Eucharist is coming to have greater influence among Protestants, many of whom now have more frequent Communion services," he said. "Protestants have been too inclined to encompass the Eucharist as a memorial rather than as an actual experience of Christ entering human life at that moment. Now, we are realizing that the Eucharist is the place where the Christian meets Christ as an individual and that the experience in Communion is to take Christ into our lives."

"I would hope," Bishop Corson said, "that before I pass off the scene we'll have achieved the point in ecumenicity that Cardinal Krol (of Philadelphia) can give me Holy Communion.

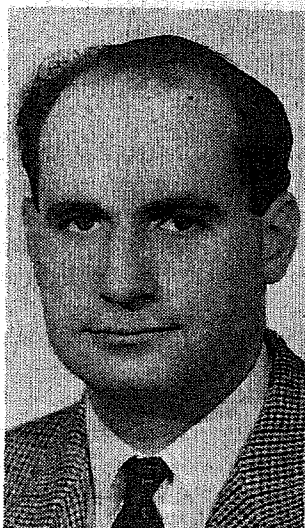
## World And Nation



PRISONERS WALK PAST the body of Father Francis J. Miller in the state prison at Stillwater, Minn. The tribute to the priest who served as Roman Catholic chaplain in the prison for 40 years marked the first time in the memory of prison officials that the body of a man had laid in state at the institution. An interreligious chapel on the prison grounds, started with donations from the prisoners, will be named for Father Miller.



POPE PAUL is shown as he greeted Canada's Prime Minister Pierre Trudeau at a private audience. The Canadian's visit stirred reports that his government and Vatican city were considering establishment of official diplomatic relations. In Toronto, several Protestant leaders announced they would oppose any exchange of envoys by Canada and the Vatican.



DR. PETER BERGER, a leading sociologist of religion, argues that there are "signals of transcendence" in man's world despite the conclusion of many commentators that an awareness of the "supernatural" is gone. The sociologist, a professor at New York's New School for Social Research, is author of a new book, *A Rumor of Angels* (Doubleday). He feels that theologians should explore the "rumors" of transcendence and get down to their work with a serious new self-consciousness.



TWO CHICAGO ARTISTS, Eugene Edaw (left) and William Walker, stand in front of their works on the facade of St. Bernard Catholic Church in Detroit. The center panel, painted by Mr. Edaw, shows a black Moses confronting a black Pharaoh, demanding that he "let my people go." Mr. Walker created the side panels, a section of slavery for black Americans and the other shows the leaders of the present black revolution, with representations of Dr. Martin Luther King Jr., Malcolm X, Elijah Muhammed, and Congressman Adam Clayton Powell.

## Sees Biafra Worsen

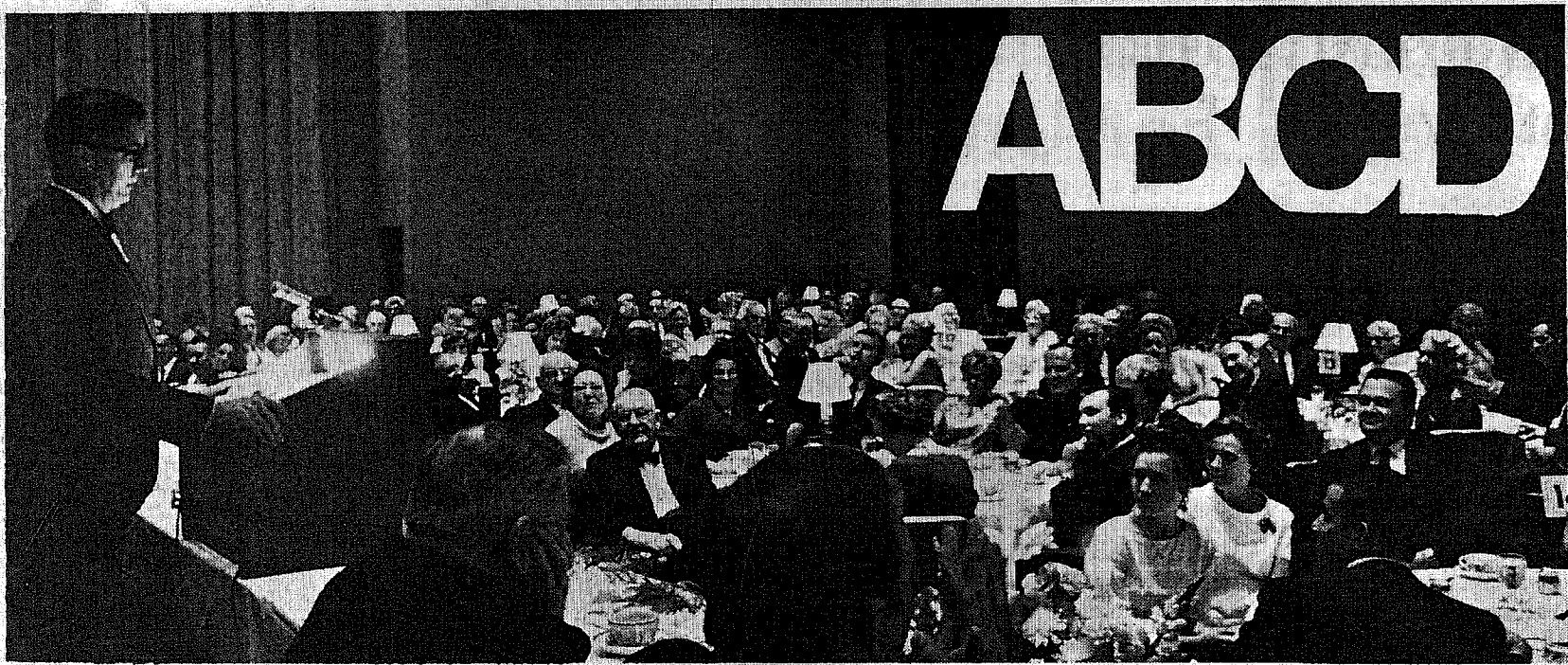
NEW YORK — (NC) — Bishop Edward E. Swannstrom, executor director of Catholic Relief Services, expressed concern here over reports that Equatorial Guinea has banned nighttime mercy airlifts of the International Committee of the Red Cross to Biafra.

Bishop Swannstrom said this development makes it more mandatory for adversaries of the Nigeria - Biafra civil war to agree as rapidly as possible to daytime mercy flights.

He expressed hope, for the sake of thousands whose lives are at stake within Biafra, that nothing would happen to cause discontinuation of the church relief operation from the Portuguese West Africa island of Sao Tome, especially now that this operation is the only apparent source of relief supplies from the outside world for those within the blockaded area.

Bishop Swannstrom said church agencies are attempting to establish inspection procedures on Sao Tome, acceptable to both sides of the conflict, which would "allay the groundless fears" of the Nigerian government that anything other than relief supplies are being flown into Biafra by the church groups.

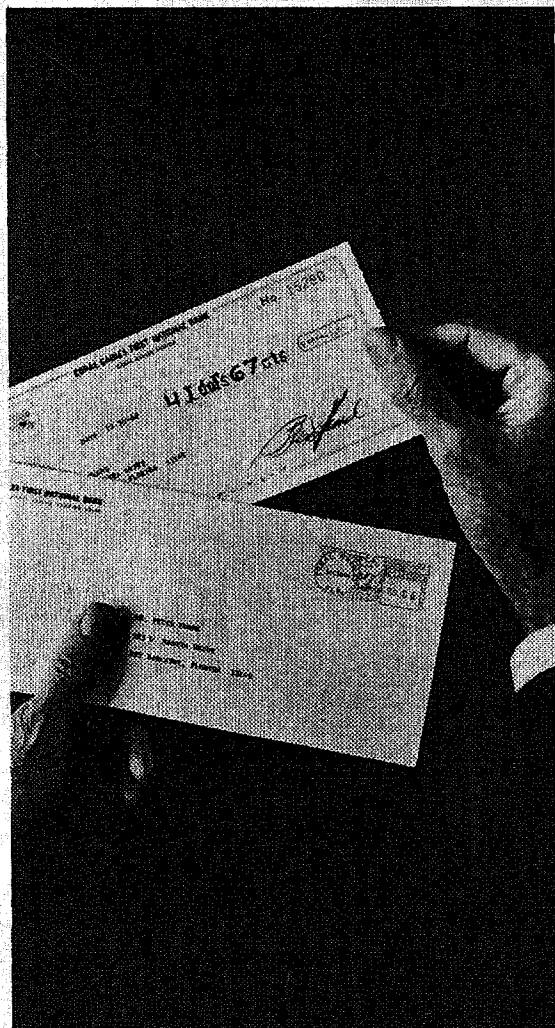




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# Aiding Needy

The Advance Gifts phase of the Annual Bishop's Charities Drive is in progress, highlighted by banquets in various areas of South Florida. Parishioners of every Catholic church in the Archdiocese are guests

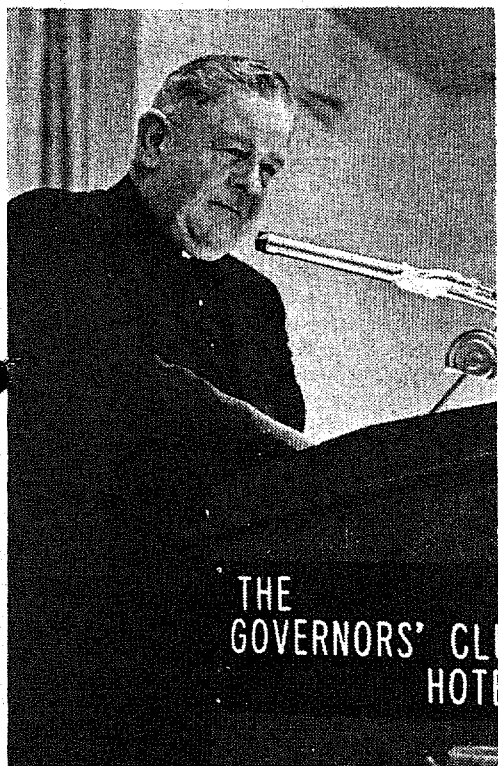
during the invitational dinners, at which Archbishop Coleman F. Carroll and Ralph Renick, general chairman of the 1969 campaign, are outlining the current needs of the Archdiocese in charitable institutions, in education, Newman Centers, Catholic Welfare Bureaus, and in the areas of training young men for the priesthood and providing graduate studies for the clergy.

Lay apostolate leaders and pastors from South Dade County, the Keys, and Homestead, were guests at a banquet held early this month at King's Bay Yacht Club while parishioners of churches in Miami proper and Hialeah were hosted at a dinner at Miami Springs Villas.

Members of parishes in Miami Beach, Surfside, North Miami Beach, Miami Shores, North Miami and Miami, attended a banquet at the Bath Club; and Broward Countians were guests for dinner at the Governor's Club, Fort Lauderdale.

The Boca Raton Hotel and Club was the scene of a dinner which attracted laymen and clergy from Boca Raton, Boynton Beach, Deerfield Beach, Delray Beach, and Pompano Beach. Last Sunday, the Archbishop spoke in Naples at a brunch for West Coast residents.

On Thursday, Feb. 6, parishioners of churches in Palm Beach Glades and Martin Counties will be dinner guests at The Breakers Hotel, Palm Beach.



Archbishop Coleman F. Carroll



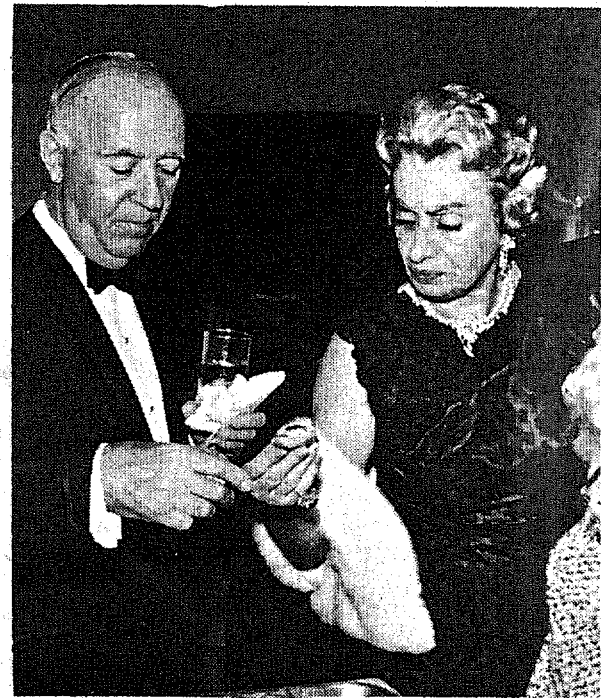
The Nicholas Feils, Mrs. Charles Dean, Father Matthew Morgan



Mesdames Jules Miller, William Glover, William Worsham and James Becker



Mrs. Agnes Ford and Mrs. Mary Lennon



The Charles Mastronardis



Jack Hill and Father Paul Manning



Mrs. Nelson S. Morris, Mrs. Maytag McCahill



James Becker, Msgr. Michael Fogarty



Mrs. Charles Rueckert and Mrs. Clint King



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Dr. and Mrs. F.I. Ganot and Ralph Renick



# Nixon's Job Ahead - Worldwide Peace

The inauguration of Richard Nixon has been a magnificent tribute to American democracy. In an orderly way the most powerful office in our land has peacefully passed to another man. Our democracy works.

Relief was visibly written on the face of Lyndon Johnson. The Presidency of these United States may be an honor, but it is even more a burden. Only history will be able to adequately assess

how well Lyndon Johnson carried the burden, but we who live in the present can say with certainty that he exercised his office with integrity and dedication.

The burden of turning campaign promises into flesh and blood now faces our new president. Deeds are always more difficult than words. Let us pray that events do not conspire against his good intentions.



Our new President has widely called upon us all to listen to one another. National diatribe must give way to effective dialogue. The unity of our nation, which President Nixon earnestly desires, depends upon our ability to meaningfully communicate with one another as much as it does on his ability to lead us.

President Nixon wishes to lead us into an area quite foreign to our world: peace. Though the earth may look like one viewed from the moon, we who live on this planet know that innumerable forces tear our world apart. May the salve of justice heal the wounds which rip us assunder. Herein lies the medicine for peace.

The problem of our cities will be no less demanding than the quest for world peace. We know how to build cities, but we have not yet learned how to fully civilize them. In this day, too much commitment could not be made to our urban homes. Survival alone is not enough. We must seek quality human existence.

We ask you, President Nixon, to lead us.

## THE VOICE of the People

### Society's Base Built On Sand

Dear Editor:  
Never in history has society had so many of its members so well educated, if certificates and diplomas are the criteria. However, never has the world ever been in such a state of upheaval, with all its people so learned and smart. An applicant for even meager work must show at least one certificate he has earned to gain an interview.

Ironically, the most important certificate in life can be purchased for a few dollars, as well as voided, for a few more. We are permitted to buy and void as many as we choose, providing our

money holds out. This does not reflect on our smartness as businessmen, doctors, lawyers or teachers, by society's standard.

Too late, society will find it has built its base on sand. It will crumble all because it attached too much importance to the certificate required to earn and not smart enough to recognize the importance of the one we are allowed to purchase and must work to be worthy to keep — that of a husband, wife and parent.

Sincerely,

Irene L. Beckman  
Miami, Fla.



The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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## Talking To The Wind?



### TRUTH OF THE MATTER

# When Unity Comes, It Will Come In Unexpected Way

By MSGR. JAMES J. WALSH

Here and there you hear that the movement for unity among Christians is losing some of its steam. Some say the first fervor of closer relations among

Protestants and Catholics after Vatican II has more or less cooled, simply because the novelty has worn off. Recently others are saying that Pope Paul is to blame for slowing down the movement, because of his decisions and statements this past year.

So, according to some, as Christians of all kinds get together to pray for unity this week during the Church Unity Octave, there is less cheer and optimism than during the past six years.

If so, the Unity Movement is running true to form. It has always had its ups and down, and mostly downs. When the Unity Octave began 60 years ago, not many took it seriously. How could Christians who had been warring with each other for generations, whose beliefs were so contradictory, who had become mutually suspicious and intolerant, how could enough of them put down their inherited prejudices to become instruments of the Holy Spirit in making the dream of unity a reality? No one could see how...

Even Father Paul, who started the whole thing as a Protestant in 1908, seemed to give it a blow, as far as many of his co-religionists were concerned, when he converted to Catholicism the following year. This was not the way to unity, most of them insisted.

And so the Octave of Prayer dragged along, year after year. It always got some space in the religious papers next to the last week in January, but only a few paid attention.

The mysterious subject of unity itself kept in the news, however, to some extent, especially during the summers when Protestant groups year after year met to lament the appalling disunity and to make plans among themselves to find a solution. Men like Eugene Carson Blake left no doubt of their enduring interest and unquestioned sincerity and competence.

But it seems Pope John was destined to give the Unity Movement the biggest push it ever had. When he invited Protestant scholars to the Vatican Council as observers, he seemed to dignify the quest of unity and to create interest in it. The Council decree on Ecumenism at long last gave a blueprint for action and clarified many mistaken notions concerning holiness and truth in Protestant bodies. A new atmosphere of cordiality and openness had permeated us, and it was good.

Almost overnight it seemed everyone was interested in making up for the 400 years of dissension and misunderstanding. Priests were invited to speak in Protestant churches, ministers appeared at our services, prayer meetings for unity became common, committees of rabbis, ministers and priests were formed to tackle social problems of the community, groups of scholars met to listen to each other and to discuss fundamental subjects like baptism and the Eucharist.

It was inevitable that interest would wane after some of the novelty had worn off, but giant steps forward had been taken. There were many people now who had consciously changed their religious attitudes towards others. Whereas they used to take a negative view towards fellow Christians and concentrated more on what divided and on what was considered wrong, now they've swung around to

note carefully what united and to admit what obviously was right.

There is no doubt that considerable progress has been made in giving charity a chance to bring us closer together. There is much more of a spirit of tolerance noticeable among those who made a career out of condemning as insincere or hypocritical all others who did not agree with them in religion.

And yet there is the alleged gloom attending the services this year. Why are some blaming Pope Paul for slowing down the movement? Because of his two historic documents issued the past year — the Credo and the encyclical on Human Life.

Last July, Eugene Carson Blake commented on Pope Paul's "Credo of the People of God." He said that the document was a "restatement of the well known position of the Catholic Church" that "it is the Church of Jesus Christ." Some Protestant ecumenists were dismayed when Pope Paul wrote "we entertain the hope that Christians who are not yet in full communion of the one and only Church will one day be returned in one flock with only one shepherd." Their hopes for unity are centered on other methods, besides a "return" to the Catholic Church.

Dr. Blake stressed that the Catholic Church "has never given up the position that it is the church of Jesus Christ. This was modified by a number of Vatican Council documents, but the dogmatic position has not been changed."

In a very fair commentary, Dr. Blake also said he felt that Pope Paul made this strong statement for two reasons. His words are worth remembering. "First, he might have wished to discourage romantic ecumenism which is to suppose that all that is required for the unity of the Church is to be more friendly and tolerant... and second, it was not so much directed at Ecumenism but at those progressives in the Roman Catholic Church who would go farther than was intended by the Vatican Constitution on the Church in the World, who from his point of view have accepted modern secular assumptions and therefore do radically modify the traditional teachings of the Church."

Then, of course, the encyclical on birth control seemed to drive home to many Protestants interested in unity that fact that the problems separating us involved not only doctrine but morality.

Unity in 1969, therefore, seems to be a little further away than before, judging from the superficial signs. But the fact is this year, because of recent events, we have a more realistic understanding of the complex problems involved. Perhaps this is progress in itself.

The reason for genuine optimism, however, is the same as always — when unity comes it will be primarily the work of the Holy Spirit — and it will come in a way we do not dream of today.

## Hits 'Fear' Tactics

ST. CATHARINES, Ont. (RNS)—A parochial school board chairman warned Roman Catholic teachers here against putting the "fear of God" into students as a disciplinary measure.

"There is a tendency among teachers to use religion at the expense of an intelligent approach to a discipline problem," said Donald Taliano, a lawyer, in his inaugural address to the newly-formed Lincoln County Separate (Catholic) School Board.

Mr. Taliano, 29, said one example of the abuse of religion was given him recently by the parents of a seven-year-old boy who woke up crying in the middle of the night.

"He told his parents that God didn't love him anymore because he had pulled the pigtails of a girl at school," he said.



# On Bright Blue Bus Children Ride Into A Prettier World

NARANJA — A bus ride for most migrant children means a drab trip from migrant labor camp to another, but for a group of farm children here, the weekly ride on a bright blue "mini" bus might mean a chance at something better in their future — or lead, perhaps, to a way out of the labor camp 'syndrome.'

The bus ride takes them from their quarters in the camp to the lawn of St. Ann's Mission where girls from Lourdes Academy are helping the youngsters learn their lessons in preparation for First Communion.

For the past two years, the girls have left their last classes on Friday afternoon, piled into cars and traveled the 10 miles or so to the labor camp areas where they packed tiny Catholic Spanish-speaking and Negro children in with them.

They all piled out again at the mission and, settling themselves on the grass outside the church, got down to the business of preparing the children for their First Communions.

No easy task — even for

trained catechetics teachers — but for sophomores and juniors in high school, it can be as much a lesson as an experience in teaching.

## NEW EXPERIENCE

Many of the girls admit that they had little idea of the mode of life in farm labor camps before they started working with the program. They just as readily admit that they have learned about poverty and tragedy and compassion and wouldn't trade the experience for any manner of exciting things to do on Friday afternoon.

"It's like getting hooked on helping," is how one of the girls described it.

Getting hooked on helping is what might be considered a beneficial addiction, according to one of the adult organizers, Mrs. Doris (Bernard) Blank, whose daughter attends Lourdes. In addition to providing transportation, Mrs. Blank tosses in advice, moral support and some adult supervision when emergencies befall the outdoor religion classes.

The road from the girls'

religion class in the academy to the mission lawn in South Dade is not a hard one to explain, according to Sister Francis Dolores, whose religion class came up with the tutoring idea. "They read in the newspapers about getting involved, and this seemed to be a good place to start," she said.

Admittedly, the start is a small one — there are between 30 and 40 children attending the classes. Some of the youngsters are too young to make their First Communion, but they do absorb prayers and some ideas just sitting and listening to the older children.

## DROPOUT RETURNS

Other children are much older than the normal seven years of age. One young boy is 15. He dropped out of school last year to help support his family. He has already made his First Communion, but he's back this year, because it's the only regular religious instruction he knows about.

Many of the Spanish-speaking children have trouble understanding the girls — most of whom speak only English. The bi-lingual children are taught the prayers in English and in Spanish — no one can really tell which prayers they understand more clearly, but everyone knows that they're learning.

The classes taught by the girls are supervised by Father Jose L. Hernando, administrator of St. Ann's Mission, who steps in when the language barrier pops up or when one of the children pops off.

The one real problem the group has encountered week after week is a lack of transportation. They have managed to borrow a parish carbus to bring the children to the mission from their homes, but transporting the girls from Lourdes to the mission is a matter of squeezing the maximum number of girls into the minimum amount of space.

Other than that, they all seem as happy as helping can possibly make them. They're involved in involvement.



LEARNING TO sing the hymns for the First Communion Mass is as important as all the other lessons and it's easier to carry a ukulele for accompaniment than to lug a piano or organ.

## Large Parish Decentralizes 5 Sub-Parishes Formed

GLEN BURNIE, Md. — (RNS) — An experimental program is being introduced here to bring religion closer to the 8,000 parishioners of Holy Trinity church.

The large suburban Baltimore parish has been divided into five "sub-parishes," each of which will have its own priest while remaining part of the larger parish.

The plan was devised by the parish lay advisory board following complaints that the people "no longer feel much personal contact with the priest or other members of the parish."

Announced by Lawrence Cardinal Sheehan of Baltimore, the plan calls for a shared ministry along with the sub-divisions of the parish.

Each of the five priests at Holy Trinity have been assigned a specific geographical area and a specific area of competence within the parish as a whole.

Thus Father Robert A. Bozel will be responsible for one area where he will celebrate Masses, be available for consultation and officiate at marriages and funerals. However, he will also be in charge of the finances and maintenance of the Holy Trinity parish.

Other areas of specialization divided up among the clergy are liturgy, parish and community relations, youth activities, and education.

While Father Bozel has the canonical status of pastor under the new plan, all decisions will be reached by consensus at Monday morning staff meetings—with a majority vote determining actions to be followed.

The small 400-seat chapel and the 1,500-pupil school will be supplemented by multi-purpose buildings in each of the four additional areas. Property for three of these has already been purchased and work on the buildings is expected to start soon.

A permanent parish council will be established through elections in March thus giving the laity a larger share in the operation of Holy Trinity church. Financial statements will be made available in early February.

One parishioner described the "most important gain" — "Now the people will feel closer to the Church and each other."

Another explained that at present he doesn't identify with any one priest while under the new arrangement the people will get to know their priest.

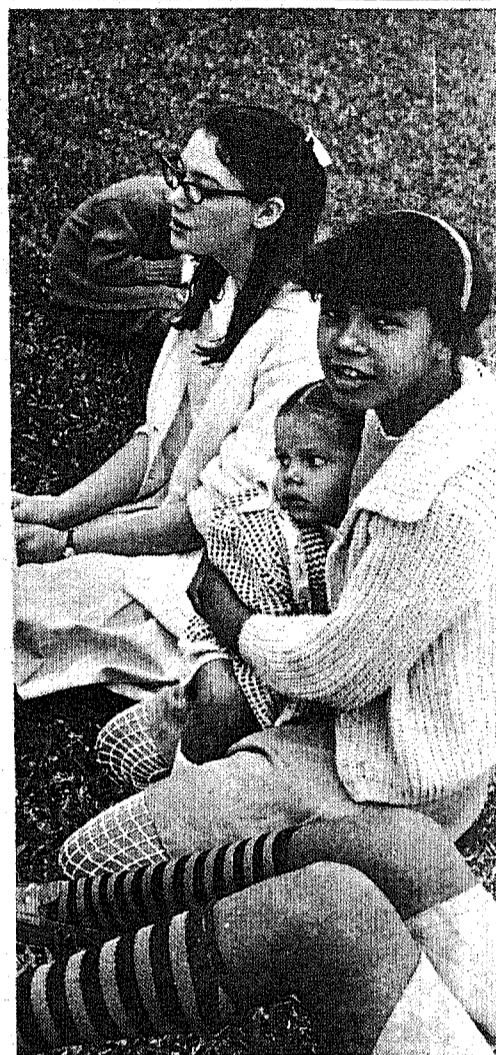
Holy Trinity church covers an area which has a population of 60,000. Some 15,000 are Catholic and 8,000 assist at Mass on Sunday. One parishioner described the parking lot at the church as being like "the lot at the civic center."

However, they now hope that will change as the Mass and church comes closer to them under the new decentralization plan.



WHETHER IT'S a case of the giggles, or an irresistible distraction, sometimes it's absolutely impossible to keep your mind on the lesson.

text and photos by  
T. Constance Coyne



FACING THE future with a smile is something new to many of the youngsters, but it seems to come easier when there are other teenagers to help.

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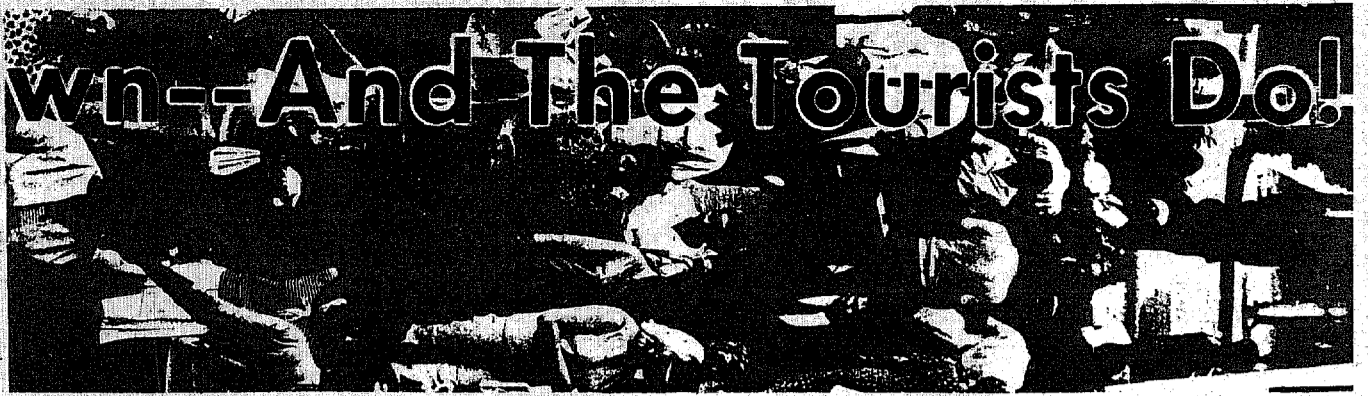
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# Come On Down—And The Tourists Do!



South Florida is "Tourist Country." In fact, the little man who boards the plane in Newark, or New York or Chicago or Detroit is so important to the economic picture in the area, that he is studied. Floridians who have anything to do with where he spends his time, interest, and dollars, want to know what, where, why, how much and who he likes, so they can cater to it.

There are many in South Florida who want the tourist to beat a path to their particular door. The trick is knowing more about the tourist than he knows about himself. Then he can be predicted—a lot like the weather, only probably more reliably.

He spent money coming down here and he'll spend more going home. He's also spent money on gasoline, rental cars, lodging, pari-mutuel bets, haircuts, doctors, cosmetics, clothes and having his shoes shined by the time he heads back to the snow. The tourist is the "commodity" which keeps Florida's beaches packed, traffic jammed and hotels full.

Of these tourists, many are Catholic. Where they fit into the Church in South Florida is an interesting question.

The number of Catholic tourists who pour in every year is anyone's educated guess. One can get a good idea of the volume, however, by doing some fancy estimating with the available data.

The Florida Development Commission reports that 4,126,026 tourists visited within the eight counties of the Archdiocese of Miami last year. The figures for 1967 also indicate that the majority of all tourists coming to Florida came from six states: New York, Ohio, Pennsylvania, Illinois, Michigan, and New Jersey.

Taking the total populations of the six states and comparing them with the established Catholic population in each state, one comes up with an average percentage of Catholics in the aforementioned states. That magic number is 32 per cent.

Some interesting long division problems later, after also allowing for the number of tourists from other states and the differences in the Catholic populations, one comes up with some interesting figures.

The estimated number of Catholic tourists visiting the eight counties of the Archdiocese is 1,135,042.32, but since it's impossible to imagine 32/100's of a tourist, we shall round the figure off to 1,135,042.

That's still quite a group of people who need: room at Mass, various services such as sick calls, time to make confession, a place for meditation, and sometimes, some plain counseling.

In Broward, Palm Beach and Dade counties, the strain

is enormous. If divided equally, the yearly influx of tourists would swell the populations of each parish in Dade County by 13,764. In Broward the parishes would blossom with an additional 11,802 persons, and in Palm Beach the parishes would grow by 6,840 each.

The brunt of the on-again-off-again tourist growth is borne by only a few parishes, however, and in some situations, according to one priest who is a veteran of two "beach hotel" area parishes, the off-season parish population is barely one-quarter of the peak season population.

The official figures estimate that each tourist spends an average of \$318 on all of his needs during his "average" 14.8 day stay here. That means approximately \$359,943,856 is spent in this area by Catholic tourists each year.

Pastors of Churches in the "tourist" areas are unable to give estimates of the number of parishioners who are "seasonal" residents, and they explain that estimating the amount of money given to the Church by the tourists would be impossible.

They do, however, admit that the tourist seems to be inclined to go to Mass even when he's on vacation. The number of requests for Mass information and directions on getting to the Churches increases during the season, and some parishes find they have to plan at least two additional Sunday Masses and often an extra daily Mass.

Priests find themselves assigned to stricter schedules and the numbers of sick calls made and confessions heard goes up in direct proportion to the increase in the number of tourists.

Pastors in the "tourist" parishes agree on one thing though—they have to plan for the tourist season, but they can't count on it.

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## South Florida Scene

# Priest To Get Degree Of Doctor Of Law

BOCA RATON — The degree of Doctor of Jurisprudence will be conferred on

Father Jack Totty, Newman Club director at Florida-Atlantic University and chaplain at Marymount College, during a graduation convocation on Feb. 8 at the University of Notre Dame.

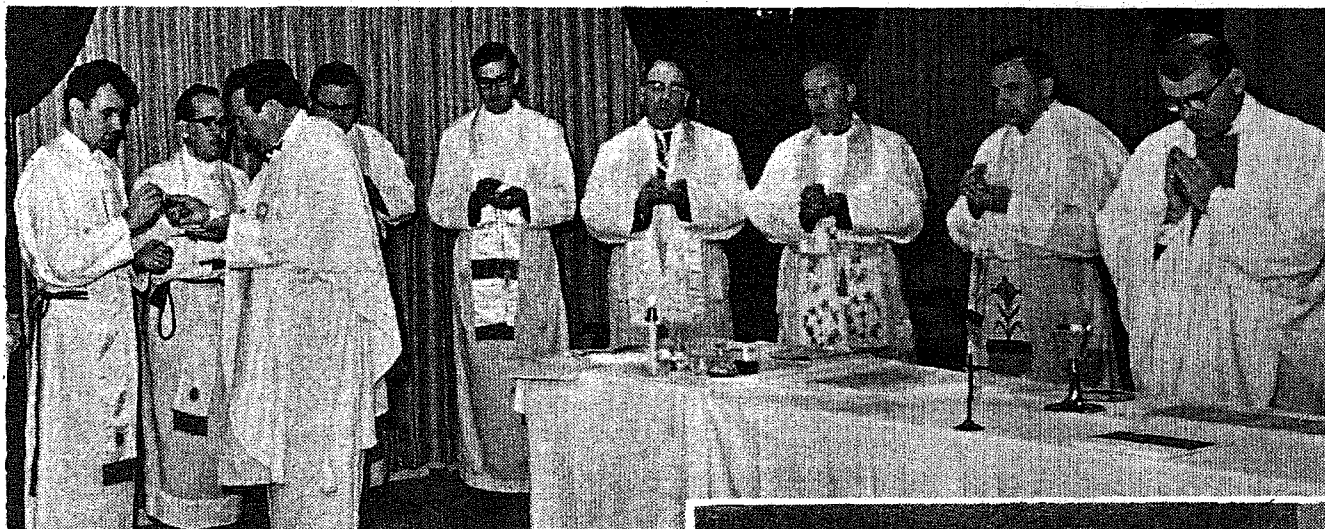


Fr. Totty

Father Totty, who is presently enrolled in the Ecumenical Institute at Dubuque studying for a degree of Doctor of Ecumenical Theology, also serves as assistant pastor in the new Ascension parish, Boca Raton.

A native of Welland, Ontario, Canada, Father Totty was ordained to the priesthood for the Archdiocese of Miami in 1963 by Archbishop Coleman F. Carroll, following studies at St. Mary Seminary, Baltimore.

A convert to Catholicism, he has an LL.B. degree earned at Notre Dame University and a Licentiate in Sacred Theology awarded him by St. Mary Seminary.



CONCELEBRATED Mass was offered by Irish-born graduates of St. Kieran's Seminary, Kilkenny, for deceased classmates during second reunion.

## 60 Irish-Born Priests Hold Beach Reunion

More than 60 Irish-born priests, all graduates of St. Kieran's Seminary, Kilkenny, held their second annual reunion last week at Miami Beach as members of St. Kieran Alumni Association of the U.S.

Father Martin Cassidy, president of the association, and pastor, St. Kieran parish, Miami, was host to seminary graduates, who are now stationed in various archdioceses and dioceses throughout the nation.

Archbishop Coleman F. Carroll and Bishop Patrick Shanley, O.C.D., were guests of honor during the alumni dinner, where Father David Page, pastor, St. Mary Magdalen parish, Maitland; and executive editor of The Florida Catholic, weekly publication of the Dioceses of St. Augustine, St. Petersburg, and Orlando, gave a brief history of Eire's oldest seminary, explaining that today St. Kieran's graduates are serving in 40 archdioceses and dioceses in this country. Some 21 of the priests are stationed in the Archdiocese of Miami and the other three Florida Sees, according to Father Page.

During the two-day reunion the priests celebrated Mass for deceased seminary graduates with Canon John Holohan, rector of the seminary, who came to Miami for the reunion.

### Couples Invited To Sessions On Marriage

KENDALL — Auxiliary Bishop John J. Fitzpatrick will be the spiritual director during a Marriage Encounter scheduled to be held from Friday, Jan. 31, to Sunday, Feb. 2, at the Dominican Retreat House, 7275 SW 124 St.

Married couples and engaged couples have been invited to participate in the weekend conferences, which begin at 8:30 p.m., next Friday.

Reservations and additional information may be obtained by calling Mr. or Mrs. Robert Munson at PL8-0619.

### Bazaar Set At Beach Parish

A mid-winter bazaar will be held in St. Francis de Sales parish, Miami Beach, on Saturday and Sunday, Jan. 25 and 26.

Games, rummage sales, refreshments and a variety of carnival features will highlight the festival, which will begin at 2 p.m. daily on the grounds at 920 Alton Rd.

Proceeds will be donated to the CCD program conducted for children of the parish.

At the conclusion of the meeting a cablegram was sent to Pope Paul VI, which said:

"Sixty-four priest-alumni, St. Kieran priests, on pastoral mission in the United States, gathered with our esteemed Archbishop Coleman F. Carroll at Miami, occasion second annual reunion of our filial loyalty to the Holy Father, implore eternal blessing."



FLORIDA PRIESTS attending St. Kieran Alumni Association meeting included Father David Page, editor, The Florida Catholic, Orlando; Father John Lenihan, St. Augustine Diocesan Director of Catholic Charities, Jacksonville; Msgr. Patrick O'Sullivan, pastor, Incarnation parish, Tampa; and Father Martin Cassidy, alumni president; and pastor, St. Kieran parish, Miami.

## Around The Archdiocese

### NAIM Guild

All socials and meetings have been cancelled during the month of January due to the death of Father Gerald Reilly, C.S.S.R., who was the Guild spiritual moderator.

### Sacred Heart

A "Sweetheart Ball" under the auspices of the parish will be held Saturday, Feb. 1, in the Homestead Armory at 9 p.m. Music for dancing will be provided by Fred Shannon Smith and the Chubmen. The general public is invited to attend.

### Hallandale

A dessert card party to benefit the new St. Charles Borromeo parish will be sponsored by the Catholic Women's Club at 12:30, Monday, Jan. 27, in the Moose Hall, 2907 Taylor St., Hollywood. Guests are requested to bring their own cards.

### Coral Gables

A dessert and games party under the auspices of the Little Flower Society begins at 8 p.m., Wednesday, Jan. 29, at the Coral Gables Women's Club, 1001 E. Ponce de Leon Blvd.

### Holy Spirit

Plans for a Valentine's dance will be discussed during a meeting of the Catholic Women's Council at 8:15 p.m., Tuesday, Jan. 28, in the parish social hall.

### Spanish Center

A membership brunch will be hosted by women of the Auxiliary at 10:30 a.m., Friday, Jan. 31, in the clubrooms at Centro Hispano Catolico, 130 NE Second St.

### Hollywood

Card party under the auspices of St. Theresa Guild begins at 8 p.m., Wednesday, Jan. 29, in Little Flower School auditorium, 1805 Pierce St.

Seventh annual luncheon and fashion show under the auspices of Nativity Women's Guild will begin at noon, Tuesday, Jan. 28, at the Hilton Plaza Hotel, Miami Beach.

### St. Anthony

Business meeting of the Catholic Woman's Club begins at 1 p.m., Tuesday, Jan. 28, in the club rooms. Refreshments will be served.

### St. Ambrose

Annual luncheon and fashion show under the auspices of the women's Guild begins at noon, Saturday, Feb. 1, at Crystal Lake Country Club, Pompano Beach.

### CDA

Members of Court Palm Beach will observe the 46th anniversary of their founding during dinner at 7 p.m., Monday, Jan. 27, at Carling House.

### St. Gregory

Annual "Stardust Ball" sponsored by the women's Guild will be held on St. Valentine's Day, Friday, Feb. 14, at 9 p.m. in the Fort Lauderdale Armory.

### Holy Cross

A luncheon and fashion show sponsored by Circle 2 of the hospital Auxiliary begins at noon, Thursday, Jan. 30, at Pier 66, Fort Lauderdale.

Annual charity ball under Auxiliary auspices will be held Saturday, Feb. 8, at Pier 66. Proceeds from the formal dance will be donated to the hospital.

### Blessed Sacrament

Annual fashion show and luncheon sponsored by the Women's Club begins at noon, Saturday, Jan. 25, at Crystal Lake Country Club, Pompano Beach.

### St. George

A Valentine dance and buffet will be hosted by the women's club at 8 p.m., Saturday, Feb. 8, in the cafeteria of St. Thomas Aquinas High School, 2801 SW 12th St., Fort Lauderdale. Reservations may be made before Feb. 3 by calling 587-6432 or 583-5141.

### Delray Beach

Luncheon and fashion show under the auspices of St. Vincent Ferrer Altar Rosary Society will be held at noon, Thursday, Feb. 13, at the Palm Beach Towers Hotel, Palm Beach.

### Columbus High

Fashions for men and women will highlight an evening show at Christopher Columbus High School, 3000 SW 87th Ave., beginning at 8 o'clock on Thursday, Feb. 6. Proceeds will benefit the sports department.

### K of C

Annual charity ball sponsored by Marian Council will be held Sunday, Feb. 9, in the Council Hall, 13300 Memorial Drive, North Miami. Entertainment and music for dancing will follow dinner. Reservations for the semi-formal event may be made by calling 947-5511.

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# Groups Schedule Fashion Shows

South Florida's fashion-conscious women are offered a variety of colorful shows combined with luncheons by Catholic women's groups during the next few weeks.

**FORT LAUDERDALE**—Newest designs in women's and children's apparel from two local shops will be featured during the seventh annual fashion show and luncheon of Blessed Sacrament Woman's Club at noon, Saturday, Jan. 25 at Crystal Lake Country Club, Pompano Beach.

Mrs. James Leach and Mrs. Peter Colajanni are co-chairmen of arrangements for the benefit where fashions from Dainty Apparel and P. J.'s Closet will be shown. Mrs. Alfred Skaf will be the commentator.

**HOLLYWOOD** — Fashions from the Hollywood Mall will be featured during the seventh annual luncheon and fashion show which members of Nativity Women's Guild will sponsor at noon, Tuesday, Jan. 28, at the Statler-Hilton Plaza Hotel, Miami Beach.

Mrs. Jean Lansing will be the commentator and music will be provided by the Bob Miranda Trio during the benefit under the chairmanship of Mrs. John McDonnell.

Other committee members are Mrs. William King and Mrs. Paul Bonomo, tickets; Mrs. Gerald Oldziej, awards; Mrs. Irving Panciera, fashions; Mrs. Carl Bastien and Mrs. Antone Carvalho, awards; Mrs. Bonomo, pub-

licity; Mrs. Darrell Harding, transportation; and Mrs. Joseph Colgan and Mrs. John Crissy, hostesses.

**FORT LAUDERDALE**— "Reflections of Spring" will be the theme of the luncheon and fashion show under the auspices of Circle 2 of Holy Cross Hospital Auxiliary at noon, Thursday, Jan. 30, at Pier 66.

Latest creations from Jordan Marsh will be featured and reservations may be made by calling Mrs. Ivan A. Bender at 564-7253.

**DEERFIELD BEACH**— "Hearts and Flowers" will be the motif and theme during the annual fashion show and luncheon of St. Ambrose Guild on Saturday, Feb. 1, at Crystal Lake Country Club in Pompano Beach.

Originals from Lana's of Beacon Light Shopping Center, Pompano Beach, will be shown during the afternoon when Mrs. Edward LaPorta will serve as coordinator and commentator.

Reservations may be made by contacting Mrs. Jack Hoffman. Other members of the committee on arrangements are Mrs. Mack Courson and Mrs. Harold Chadwick, awards.

Fashions for "Him" as well as for "Her" will highlight a show which will benefit Christopher Columbus High School, Miami, at 8

p.m., Thursday, Feb. 6, in the cafeteria, 3000 SW 87 Ave.

Father and son apparel will be shown by George Richmond of Coral Gables and mother and daughter fashions will be presented by Ollie Ladd, South Miami.

A talent show and refreshments will also be included in the evening's program.

**DELRAY BEACH** — The Palm Beach Towers Hotel in Palm Beach will be the scene of a luncheon and fashion show which members of St. Vincent Ferrer Rosary Altar Society will sponsor at noon, Thursday, Feb. 13, for the benefit of the parish building fund.

Designs by Frances Brewster will highlight the

## Benefit For Boystown

Boystown of South Florida, operated by the Archdiocese of Miami for dependent teenage boys, will benefit from the fifth annual charity ball sponsored by Marian Council of the Knights of Columbus on Sunday, Feb. 9, in the hall at 13300 Memorial Dr., North Miami.

A social hour, dinner, entertainment, and dancing will be included at the semi-formal event, for which reservations are necessary.

Past grand knight, Ralph Fisher, is general chairman of arrangements.

program, of which Mrs. Carl B. Mandewirth and Mrs. Vincent Canning serve as co-chairmen.

Other committee members are Mrs. William Purcell, tickets; Mrs. James Ellis, Mrs. Firmin Renuart and Mrs. J. A. Jettinghogg, awards; and Mrs. Andrew Davlin, publicity.

**HALLANDALE** — Women of St. Matthew parish will join ladies of the newly established parish of St. Charles Borromeo in sponsoring a benefit luncheon and fashion show on Tuesday, Feb. 25, at the Hollywood Beach Hotel.



**BUILDING program at Holy Cross Hospital, Fort Lauderdale, will benefit from the annual Charity Dinner-Ball sponsored by the women's auxiliary on Feb. 8 at Pier 66. Sister Innocent, hospital administrator, shows Mrs. Charles Ferber, left, auxiliary president; and Mrs. Louis Vanditti, member of the ball committee, new construction.**

## February Forums For Women Set

A variety of topics of interest to women will be included in the February Forums of the Greater Miami Council for the Continuing Education of Women, Inc., at the University of Miami Koubek Center, 2705 SW Third St.

"Legal Rights of Women in Florida" will be discussed during the first lecture on Tuesday, Feb. 4, by Stephen Butter, lawyer and author.

On Feb. 11 "Women Alone" will be the topic of Dr. Lynn Bartlett, University of Miami.

Mrs. June Wakeford, regional director, Women's Bureau, Department of La-

bor, will lecture on "New Job Horizons for Women," on Feb. 18.

On Tuesday, Feb. 25, two lectures will be presented. Mrs. H. J. G. Essex of the Volunteer Service Bureau will speak on the subject, "You Don't Have to be Paid to Have a Challenging Job," and Mrs. Helen MacTavish, Extension Home Economics Agent in Dade County, will offer "Tips to the Consumer."

All lectures begin at 9:30 and conclude at noon. Additional information and reservations are available by calling 642-2666.

## Sweetheart Ball Arranged

**HOMESTEAD** — Residents of the community have been invited by members of Sacred Heart Church to attend a "Sweetheart Ball" at 9 p.m., Saturday, Feb. 1, in the Homestead Armory.

Fred Shannon Smith and the Clubmen will provide music during the third dance sponsored by the parishioners.

Mr. and Mrs. James Flynn are general chairmen of arrangements, assisted by Mr. and Mrs. Anthony Hauschild, decorations; Mrs. Philip Puccia, treasurer; Mrs. Billy Williams, tickets; Charles Koshalko, refreshments; Mrs. Rudolph Boreko, publicity; and Matthew Thurmes, seating.

## Candlelight Ball Tomorrow Night

Annual Candlelight Ball to benefit St. Vincent Hall for unwed mothers begins at 7:30 p.m., Saturday, Jan. 25, at the Bath Club, Miami Beach.

Sponsored each year by the St. Louise de Marillac Board of St. Vincent Hall Auxiliary, the ball is underwritten by a donor who wishes to remain anonymous.

Mrs. William J. Fowler and Mrs. Robert W. Ludwig are co-chairmen of arrangements.

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The Voice  
Of  
Ralph Renick



## Balloting Of CYO A Clue To What Youth Is Thinking

Why would young people burn their draft cards? Why do college students take law in their own hands and occupy administrative offices in defiance of campus policies? How could these demonstrations have been staged at the Democratic convention?

The generation gap makes it difficult for parents to know or understand the attitudes of their own children and their contemporaries.

In an era when the unusual or dramatic tends to make headlines, it is even more difficult to obtain a line on what the so-called "average" young person believes.

A few weeks ago the Archdiocesan Catholic Youth Organization held its annual convention at a Miami Beach hotel. Besides holding valuable discussions and conducting political maneuverings in election of CYO officers, the convention addressed itself to issues of the day.

Two-hundred-fifty delegates balloted on questions bearing on issues of the day. Those answers give an interesting insight into what youth is thinking.

In reply to the question: "What individual represents closest your views on Vietnam?"—the CYOers answered:

Nixon — 79, Johnson-Humphrey — 71, McCarthy — 41, Wallace — 30, Reagan — 10.

That alignment of support certainly can't be considered "way out" thinking, nor can the answers to the question: "Do you think the United States is becoming too socialistic, a welfare state, which is destroying individual initiative?"

One-hundred-twenty-six young respondents replied "No;" 118, "Yes."

However, 138 felt federal and state government was becoming too impersonal and centralized. Only 97 believed the opposite.

Even the controversial draft issue elicited a surprising response. One-hundred-twenty-nine CYO members favored compulsory one-year military service for all young men at age 19, while 122 opposed it.

An equally close tally was chalked up on the matter of expelling rioting students for not conforming to approved school policy. The vote in favor was 125 to 115.

Catholic youth seems to favor a greater degree of militancy also in the operation of the courts with an overwhelming 180 to 65 margin supporting the viewpoint that criminals are being coddled in the courts. And yet the vote opposing the death penalty for first degree murder was 140 to 105.

In the wake of the debate over the effect of the Gallop and Harris polls on the November Presidential election, a question was included, asking: "Are pollsters opinion-takers or opinion-makers?" The CYO group doesn't trust the objectivity of the pollsters — 157 felt they made opinion while 77 believed they merely took samplings of public sentiment.

Not surprisingly, the high school students voted 151 to 99 that the civil rights movement was NOT progressing at a satisfactory rate — that Negroes weren't being accorded what they deserved in the United States.

Finally, the Vatican II hierarchy would be delighted with the response to the question: "Is the changing Liturgy of the Mass and Sacraments becoming more meaningful to today's youth?"

Two-hundred-twenty-six voted "Yes;" only 11, "No."

All the answers were not too surprising except in that they reflected a somewhat moderate tone — these teenagers aren't bent on dramatic militancy, but rather on bringing about change through the democratic instruments of our political system.

They even practiced what they preached by conducting vigorous election campaigns for their favorites for CYO President and other offices.

The lobby and meeting rooms of the Fontainebleau Hotel took on the flavor of the mid-summer GOP convention with banners and slogans plastered on walls and tables. Delegates wore badges and ribbons backing candidates and the ultimate election winners were treated to enthusiastic cheers and ova-tions.

The parish priests and lay CYO advisors also received the audible plaudits of the young men and women. The CYC movement, under Archdiocesan Director, Father Walter J. Dockerill, is a credit to its members and a most worthy reflection on the parents and teachers of the Archdiocese who have raised and taught these teenagers. They have their eyes squarely on target!



Solitude, where we are least alone.

Lord Byron  
Childe Harold's Pilgrimage

## We Surely Ought To Be Glad Police Are Around

By DR. GEORGE N. SHUSTER

Mr. Justice Hugo Black recently pointed to some things that are not to be found in the United States Constitution. He might have referred to still another omission. This is the citizen's right to sleep tranquilly in his own home, or to safely when he walks down the street. Is there any other right which most of us at the present moment would more dearly love to exercise?

But we can do nothing about it, except to pit the policeman against the lawbreaker. This is one big reason why the Walker Report on what happened in Chicago during the Democratic Convention, as well as Life's piece about what it calls "Corruption of the Chicago Police," will be read by millions of anxious and often frightened people. The question about the impartiality of the Walker Report need not be raised here.

Life says that the police "rioted," which means that some of them acted like hoodlums when their dander was up. But it seems a bit unfair to link this behavior with alleged and probably demonstrable corruption on the part of some of them. If what the magazine says on this subject is true to any great extent, Mayor Daley will have some explaining to do and find the criticism harder to take than anything said about what took place during the convention.

Still, though corruption is a huge thorn in the side of the police, it does not help to account for what happened outside the Hilton. I think that explanation is to be found in the fact that the enemy, namely the SDS portion of the demonstrators, were just the kind of young people men like the Chicagoans in uniform particularly detested. They were vile, dirty, obscene and anarchical — in short, boys and girls those "cops" did not want their children to grow up to be.

This at least accounts in some measure for what happened.

I remember that a long time ago a number of wounded German soldiers were carried to the rear after a battle. The dozen or so American troops standing nearby were, of course, of the headquarters and not the combat variety. One began to advocate that the prisoners be "bumped off," and others started to support him. A young officer pelated with the men for a while and then simply took his 45 out of his holster.

### TIDE UNSTEMMED

In Chicago, no ranking officer seems to have been able similarly to stem the tide. Perhaps we have no right to expect that. Things were happening as fast as they did in the Battle of the Midway. The fury of their detestation of the "enemy" carried the police far beyond the dictates of duty. Some of them talked and acted in terms just as reprehensible as those used by the crowd they were staving off. In an hour or so they succeeded in giving the world an impression of law and order in our country which it will take a long time to live down.

Of course we admittedly saw only a part of the show on TV. We did not see the stones, can covers and excrement thrown by a stampede of anti-social young people who had conjured up a new "morality" as an excuse for not going to Vietnam.

I think that my old friend Eugene McCarthy missed an historic opportunity. He might have gone into the Hall and tapped the Mayor of Chicago on the shoulder. My friend, he might have said, let's go outside and stop the bloody mess. Of course one thinks of such possibilities only after the event. It is a really tragic fact, however, that nothing of the sort was done.

But that the police should find all possible answers to all possible questions in an unwarranted assumption. During the past 35 years the sciences of criminology and of police action have been developed to a marked degree. We have created tech-

niques of crime detection and of riot control of which our ancestors could not even have dreamed. But this does not mean that these sciences can supply ethical and social solutions.

On academic campuses we consider ourselves relatively sophisticated. But do we know how to deal with student unrest? Not at all. Some presidents do everything they can to keep the boat from rocking. Others, when the circumstances are favorable, crack down. Neither procedure provides an answer. One of these days the academic fraternity will collectively find out what the right approach is. If we of the so-called intelligentsia cannot do better than that, why should we expect that the "cops" can?

And so we might as well come back to the issue raised in Life's report on police corruption. How shall we account for it? My personal view of the matter is this: If there were no police, we would have in this society to barricade our homes, supply rifles or shotguns to all reasonable mature members of the family, and fire at will. And yet we do not in any community really think of the police as being anything except a low-grad service organization.

I am willing to wager that nobody who reads this column has ever invited a policeman, even a police officer, to luncheon or to dinner. If I am wrong, please let me know. But how on earth can we whose lives depend on them afford to remain so distant from them. By this I am not suggesting a love-in. We insist that they tell us why they turned out to be on that occasion no better than those on the other side of the barricade. No doubt social scientists will be studying the problems involved.

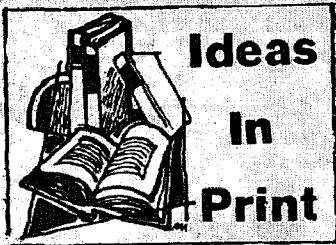
For my part, I suggest that we try to understand police problems by first of all trying to know who these men are. Since we cannot sleep or walk around without them, I think we should say to them finally: We regret your conduct at the convention, but we surely are glad that you are around.

GEORGE  
SHUSTER'S  
VIEW



SHUSTER





# 13 Days Of Confrontation

**THIRTEEN DAYS: A Memoir of the Cuban Missile Crisis.** By Robert F. Kennedy. Illustrated. New York: W. W. Norton. 224 pp. \$5.50.

On Tuesday, Oct. 16, 1962, the first of Robert F. Kennedy's "Thirteen Days," his brother the President learned beyond doubt that the Russians were setting up missile sites in Cuba. A week from the following Wednesday, the Russian cargo ships turned back at the quarantine line. On Oct. 28, the last of the momentous days, Khrushchev promised to remove the missiles and dismantle the sites — and the world stopped holding its breath.

This Kennedy account is remarkably effective. Even forewords by Robert S. McNamara and Harold Macmillan plus supplementary documents don't stretch this brief record to more than a couple of hours' reading. It is, beyond argument, about a unique, unprecedented issue, which both Macmillan and U Thant regarded in about the same words as "the most dangerous" since the Second War.

Macmillan asks why Khrushchev, flamboyant, extrovert shoe-thumper that he was, why did he try it? Why didn't he bother even with camouflage? The answers to those questions are not in these pages but other more basic answers are. This is among other things a superb lesson in governmental processes at their best — how to foil a bully, how to call a man a liar in diplomatic lingo, how the pen is mightier than the sword, how to save us all from extinction.

Behind the confrontation between the United States and Russia lay confrontation among the President's ad-

visers. Lots of different, often clashing points of view were presented, modified, demolished, praised; one man could hold contrary opinions in successive meetings, the arguing was so animated. Some advocated going after the bases with bombs — Senator J. William Fulbright, a dove on Vietnam, was more hawkish on Cuba.

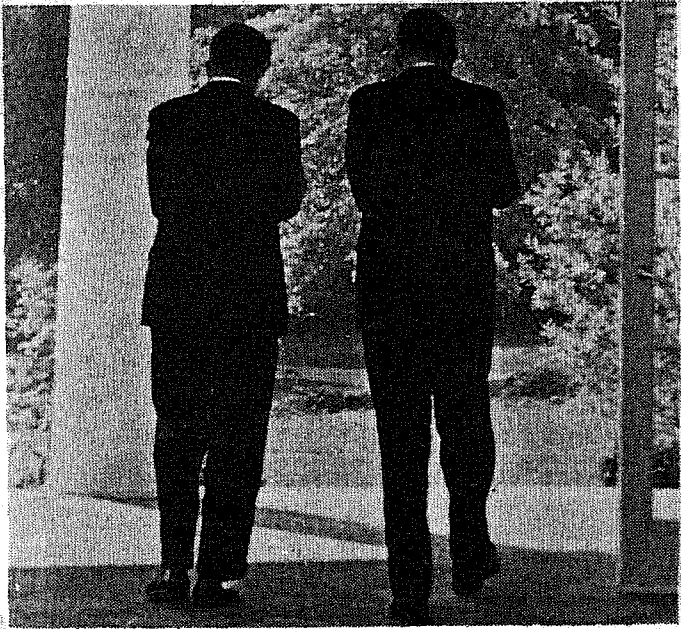
Robert Kennedy and McNamara consistently favored the blockade. The military wanted to bomb. Official intelligence was faulty. Some State Department underling boggled the Turkish situation.

Khrushchev hated to give up. The President hated to even more, but he sort of backed into negotiations, never cornering his challenger, never pinning him down to a flat yes or no, and at the same time mustering American might, just in case, and with phenomenal diplomatic skill rallying allies.

What lessons do we learn? To be leery of generals; to take time; to hear all sides; to acquire dependable friends both individual and national; or maybe first of all to have John F. Kennedy in the White House all the time. If our government handled other problems a tenth as well as this, we would be a model nation and the envy of the world.

The author writes simple, plain journalism of the finest sort. A book of this extraordinary impact and quality, every word momentous, chilling us to the bone, exciting us and exalting us, is almost as rare as the frightening event it describes.

—Reviewed by W. G. Rogers  
(Copyright 1969 by Saturday Review, Inc.)



A STRIKING photo from Robert F. Kennedy's "Thirteen Days"

## Now An Inspiring History Of The Siege Of Leningrad

**THE 900 DAYS.** By Harrison Salisbury. New York: Harper & Row. 635 pp. \$10.

When I was in Leningrad some years ago, marveling at the beauty of that storied city, my elderly guide remarked to me that its proudest claim to fame was a story as yet untold — the story of its siege in World War II, through which he had lived.

Certainly the Russians have never published the full story, for reasons amply made clear in this book. Three years ago one of our most widely read novelists told me that he planned to write a documentary novel about the siege of Leningrad, but a subsequent heart attack aborted that project.

Now Harrison Salisbury has told the story of Leningrad's epic, sanguinary, horrifying, yet inspiring ordeal (for it was all of those), and told it magnificently.

Bearing in mind the difficulty in extracting factual data from Russian sources even today (the secrecy syndrome is built into Russian life), the book stands as a superb achievement in documentation.

Salisbury was, of course, the New York Times correspondent in Moscow during World War II and after, and is as much at home in the Soviet Union as any American. The many years it must have taken him to assemble the material for this book have been well spent.

"The 900 Days" will remain the definitive Western chronicle of a siege far worse than that of Warsaw or Paris of the Commune, and one which exacted a far greater human toll than Hiroshima.

"It was a drama with millions of actors — the three million citizens of Leningrad plus the German Army which advanced to its gates. Salisbury has grappled with his multi-faceted narrative by using what I call the "mosaic method," that is, constructing it out of scores of separate scenes, interviews, exploits, excerpts, incidents, remembrances.

His cast of characters extends from Stalin and his Leningrad lieutenant, Zhdanov, who made the fateful decisions, down to the anony-

mous citizens who suffered the consequences. (Almost 700,000 Leningraders died in the siege — the precise number will never be known. Some may have been eaten; Salisbury hints strongly at some cannibalism when starvation was at its worst.)

Step by step the crisis is built up from the initial surprise of the German attack on June 22, 1941 (Stalin had received repeated warnings of its coming but ignored them all), through the frantic efforts to organize a defense, the reluctance of Stalin to help a city he'd always hated, the incredible buck-passing as Soviet leaders sought to evade culpability for successive disasters, the decision to continue re-

sistance after Leningrad had almost been set to the torch by official order — and always the sufferings of citizens without food, clothing, or heat in below-zero cold.

Shame and bitterness went cheek by jowl with heroism and sacrifice. The heroes were the common people who survived the suspicion, cruelty and ineptitude of their leaders.

When it was all over after 900 days, Stalin exacted further vengeance from the survivors. Salisbury's chapter entitled "Death, Death, depicting the charnel house Leningrad had become, is followed by an equally chilling epilogue listing the execution of the leaders of Leningrad's defense, all purged



SALISBURY

by the despot in the Kremlin. Non-political figures were executed by the hundreds.

It was as though Stalin were seeking to drown his paranoid guilt in a river of blood. As for Leningrad itself, its heroic survival in the siege to this day has not been properly recognized in Soviet history books.

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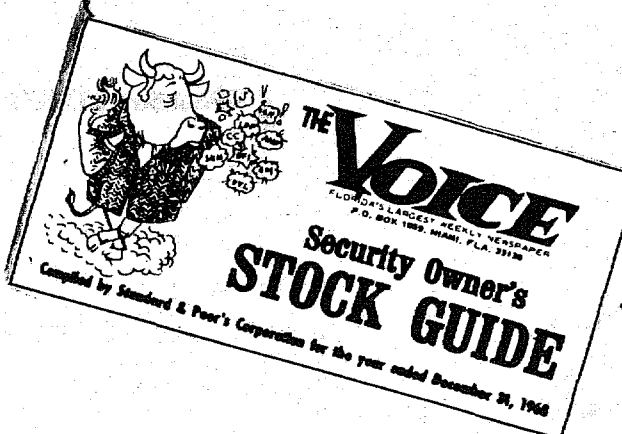
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# Was 'Tennessee' Always A Catholic Playwright?

KEY WEST, Fla. — (CPF) — The news that playwright Tennessee Williams had become a convert to Catholicism — after such earthy plays as "Baby Doll," "Suddenly, Last Summer," "Cat on a Hot Tin Roof" and "A Streetcar Named Desire" — may have struck some people as a complete character-turnabout, but not the person who really understood Williams and his plays.

Dakin Williams, the playwright's brother who became a convert during World War II and who was instrumental in Tennessee's conversion, recalls that as early as 1960 he, Dakin, wrote an article for a Catholic magazine and titled it: "Is Tennessee Williams a 'Catholic Playwright?'"

The article not only gave Dakin's detailed reasons for a "yes" answer but also pointed out that Tennessee was also "aware of his blood relationship to one of the greatest saints in history, Saint Francis Xavier."

According to "carefully documented family tradition," Dakin wrote, Tennessee is descended from the saint's brother, Valentine Xavier, a name Tennessee gave to the hero of his play "Orpheus Descending."

## MORALITY PLAYS

According to news reports of Tennessee's baptism into the Catholic Faith by a priest in Key West, the 54-year-old playwright told the priest he had been a Catholic in spirit all his life. When Dakin first suggested the idea nine years ago, along with

the suggestion that "all of his plays, rightly understood, are morality plays," many readers thought the article should have been printed in the magazine's fiction section.

Nevertheless, Dakin analyzed a number of Tennessee's plays, including "The Glass Menagerie," "Sweet Bird of Youth," "The Rose Tattoo" and "Summer and Smoke" and discovered that "Tennessee, in his writings, has exhibited an increasing interest in Catholicism." Other plays illustrated his deep concern with lost innocence. (The priest who baptized Tennessee said the playwright told him "he wanted his goodness back again.")

Of his growing interest in Catholicism, Dakin cited a scene in "The Rose Tattoo" in which the heroine unsuccessfully in imploring the village priest to reveal the secrets of her dead husband's confession so that she might dispel her doubts about his faithfulness to her.

"Moreover, I was interested to find in the printed stage directions for the theater version of 'Suddenly, Last Summer' an allusion to the Blessed Sacrament," Dakin wrote. "She lifts a thin gilt-edged volume from the patio as if elevating the Host before the altar."

Tennessee once said he was hurt to think that people considered him primarily as a "sordid, tragedy-obsessed, and controversial writer,"

Dakin reported. "He would rather think of his characters in terms of their spiritual assets — courage, generosity, humor, honesty, sympathy — than in terms of their failings."

Of "Streetcar Named Desire," Dakin said there can be "no valid moral objection to the exposure of this sort of sin in human nature," referring to Stanley Kowalski's brutality and selfishness in destroying Blanche DuBois' illusions about herself.

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In "Summer and Smoke," the spiritually-minded daughter of a clergyman succeeds in converting the carnally-inclined son of a physician to a belief in God, but the daughter, named Alma, Spanish for "soul" — herself succumbs to the sensual side of her nature. Dakin observed that this was an obvious dramatization by Tennessee of St. Paul's admonition that one should take care that in saving another's soul he not lose his own.

In both "Orpheus Descending" and "Sweet Bird of Youth," the heroes lament their lost innocence. In "Orpheus," Val Xavier speaks of a strange sky-colored bird that never lands on earth, but stays clean and untouched high in the sky near the sun: "I'd like to be one of those birds and never be corrupted." In "Sweet Bird of Youth," Chance Wayne laments his corruption by life and seeks to recapture his "sweet bird of youth" — his lost innocence.



TENNESSEE WILLIAMS

"Though the forces of evil often triumph in Tennessee's plays," his brother concluded, it is because these forces triumph in the world, but "no one can doubt that Tennessee's own sympathies lie with the Blanches and Almas, the Valentine Xaviers and the Chance Waynes. He laments the loss of their innocence, their lives, and their souls."

"What he is searching for," Dakin wrote in 1960, "and is yet to find, is hope and redemption — pardon for the sinner and the mercy of an all-loving God Who will reward the sinner who succeeds in overcoming the evil effects of sin. As a searcher after truth, Tennessee may yet be led by his writings to what I have found to be the fountain of all Truth, the Church."

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

**FRIDAY, JAN. 24**  
10 a.m. (10) I Confess (Unobjectionable for adults and adolescents)  
2 p.m. (6) Nob Hill (Family)  
3 p.m. (23) Outrage (Unobjectionable for adults)  
4 p.m. (5) The Awakening (Unobjectionable for adults and adolescents)  
4 p.m. (10) Janie Gets Married (Unobjectionable in part for all)  
**OBJECTION:** Contains implication against the permanency of the marriage bond  
7 p.m. (5) Our Man In Jamaica (No classification)  
7:30 p.m. (10) Captain Horatio Hornblower (Family)  
8:30 p.m. (23) Dementia 13 (Unobjectionable in part for all)  
**OBJECTION:** Under the guise of a murder-mystery, this film exploits sex and sadism for their own sake.  
9 p.m. (4) Girl Happy (Unobjectionable in part for all)  
**OBJECTION:** Oriented to young people, this hodge-podge is preoccupied with amoral behavior and with suggestiveness in costuming and situations.  
9 p.m. (6) The Easy Life (Unobjectionable for adults, with reservations)  
**OBSERVATION:** This film, which tells the story of the corruption of youthful innocence, is a serious social commentary with an unmistakably sobering conclusion. However, in his attempt at broad comedy the director has introduced into his treatment some vulgar and erotic elements which call for reservation.  
11:15 p.m. (11) The Sentence (No classification)

**SATURDAY, JAN. 25**  
1 p.m. (10) King Of The Underworld (Unobjectionable for adults and adolescents)  
3 p.m. (4) The Big Circus (Family)  
3 p.m. (23) Cancho Vasca (No classification)  
4 p.m. (6) The Savage Innocents (Unobjectionable for adults and adolescents)  
4:30 p.m. (23) Asunto Terminado (No classification)  
6 p.m. (6) The Easy Life (Unobjectionable for adults, with reservations)  
**OBSERVATION:** This film, which tells the story of the corruption of youthful innocence, is a serious social commentary with an unmistakably sobering conclusion. However, in his attempt at broad comedy the director has introduced into his treatment some vulgar and erotic elements which call for reservation.  
8 p.m. (6) The Savage Innocents (Unobjectionable for adults)  
9 p.m. (5 & 7) A Hole In The Head (Unobjectionable for adults and adolescents)  
9:30 p.m. (23) Un Hombre Cualquiera (No classification)  
11 p.m. (12) Carry On, TV (No classification)  
11:15 p.m. (11) Ten Days In Tulara (Family)  
11:30 p.m. (23) Escuela De Campeones (No classification)

**SUNDAY, JAN. 26**  
1 p.m. (4) Cowboy (Family)  
1 p.m. (10) Take Me In Paris (No class.)  
1:30 p.m. (7) Side Street (Unobjectionable for adults and adolescents)  
1:30 p.m. (11) Children's films: Clown, The Little Wooden Horse, The Boy And The Airplane.  
2 p.m. (5) The Devil And Daniel Webster (No classification).  
2 p.m. (6) The Easy Life (Unobjectionable for adults, with reservations).  
**OBSERVATION:** This film, which tells the story of the corruption of youthful innocence, is a serious social commentary with an unmistakably sobering conclusion. However, in his attempt at broad comedy the director has introduced into his treatment some vulgar and erotic elements which call for reservation.

4 p.m. (6) The Savage Innocents (Unobjectionable for adults).  
6 p.m. (6) The Easy Life (See rating of 2 p.m. program).  
8 p.m. (6) The Savage Innocents (Unobjectionable for adults).  
9 p.m. (10 & 12) Bang, Bang (No class.)  
11:15 p.m. (11) The Girl In Black Stockings (Unobjectionable in part for all).

**MONDAY, JAN. 27**  
9:30 a.m. (10) The Unsuspected (Unobjectionable for adults and adolescents).  
2 p.m. (6) Island Rescue (Family).  
3 p.m. (23) Thank You, Mr. Moto (Family).  
4 p.m. (5) Weapons For Vengeance (No classification).  
4 p.m. (10) Embraceable You (Unobjectionable for adults and adolescents).  
8:30 p.m. (23) Home Sweet Homicide (Fam.)  
9 p.m. (5) Dragnet (Unobjectionable for

## TV CATHOLIC PROGRAMS

**TELEVISION**  
**(Sunday)**  
7:30 A.M.  
**THE CHRISTOPHERS**—Ch. 11 WINK Fort Myers.  
9 A.M.  
**TELEAMIGO**—Ch. 7 WCKT Spanish language inspiration discourse.  
**THE CHRISTOPHERS**—Ch. 5 WPTV West Palm Beach.  
10:30 A.M.  
**GUIDELINE**—Ch. 7 WCKT. John Cardinal Krol, Archbishop of Philadelphia, is interviewed by a panel of reporters from the press and broadcast news media.  
11 A.M.  
**CHURCH AND THE WORLD TODAY** WCKT Ch. 7  
11:30 A.M.  
**MASS FOR SHUT-INS** Ch. 10 WLBW  
**(Tuesday)**  
10 P.M.  
**MAN-TO-MAN**—Ch. 2 WIMX. Panel topic, "Biafra And The World's Conscience." Panelists, Father Thomas Cleary; Rev. Theodor Johnson and Rabbi Samuel Jaffe. Moderator, Rev. Luther Pierce.

**RADIO**  
**(Sunday)**  
6:02 A.M.  
**CATHOLIC NEWS** WGBS A.M.  
6:10 A.M.  
**SACRED HEART HOUR** WGBS A.M.  
6:30 A.M.  
**THE CHURCH AND THE WORLD TODAY** WGBS, 710 Kc.  
**THE CHRISTOPHERS**—WGMA, 1820 Kc. Hollywood.

adults and adolescents).  
9 p.m. (6) Pony Express (Unobjectionable for adults and adolescents).  
9 p.m. (7) Gift Of Love (Family).  
11:15 p.m. (11) Hot Lead (Unobjectionable for adults and adolescents).

**TUESDAY, JAN. 28**  
9:30 a.m. (10) Oil For The Lamps Of China (No classification).  
2 p.m. (6) The Way To The Stars (No class.)  
3 p.m. (23) Frontier Gambler (No class.)  
4 p.m. (5) Floods Of Fear (Unobjectionable for adults and adolescents).  
4 p.m. (10) Kisses For Breakfast (Unobjectionable in part for all).  
**OBJECTION:** Light treatment of marriage.  
8 p.m. (4) Dunkirk (Family).  
8:30 p.m. (23) Boomerang (Unobjectionable for adults and adolescents).  
9 p.m. (5) Rope Of Sand (Unobjectionable in part for all).  
**OBJECTION:** Tends to condone immoral

**7 A.M.**  
**THE HOUR OF THE CRUCIFIED**—WIRK.  
**7:05 A.M.**  
**NBC RADIO CATHOLIC HOUR**—WIOD 610 Kc. 73 F.M.  
**8 A.M.**  
**THE SACRED HEART PROGRAM**—WHEV 1600 Kc. Riviera Beach.  
**8:30 A.M.**  
**THE SACRED HEART PROGRAM**—WCCF 1580 Kc. (Punta Gorda).  
**8:30 A.M.**  
**UN DOMINGO FELIZ**—Spanish WFAB, 990 Kc.

**9:35 A.M.**  
**CATHOLIC NEWS**—WGBS FM 96.3.  
**8:45 A.M.**  
**THE HOUR OF ST. FRANCIS**—WJCM.  
**9 A.M.**  
**THE HOUR OF ST. FRANCIS**—WJCM. Same as 8:45 a.m.  
**THE SACRED HEART PROGRAM**—WGMA Hollywood.  
**9:05 A.M.**  
**CATHOLIC NEWS**—WIRK, 1290, West Palm Beach.  
**9:30 A.M.**  
**THE HOUR OF THE CRUCIFIED**—WIRA, 140 Kc., fam. 95.5 mg (Fort Pierce).  
**10:30 A.M.**  
**THE HOUR OF THE CRUCIFIED**—WSRF, 1580 Kc. (Fort Lauderdale).  
**11 P.M.**  
**THE HOUR OF ST. FRANCIS**—WKAT 1350 Kc.  
**11:30 P.M.**  
**MAN-TO-MAN**—WGBS, 710 Kc. Radio repeat of TV program.

actions; excessive brutality; suggestive lines and situations.  
9 p.m. (6) Pony Express (Unobjectionable for adults and adolescents).  
9 p.m. (7) The Miracle Worker (Unobjectionable for adults and adolescents).  
11:15 p.m. (11) Government Girl (Unobjectionable for adults and adolescents).

**WEDNESDAY, JAN. 29**  
9:30 a.m. (10) Together Again (Unobjectionable in part for all).  
**OBJECTION:** Suggestive incidents; suggestive sequence.  
2 p.m. (6) Tin Pan Alley (Unobjectionable for adults and adolescents).  
3 p.m. (23) Great Guns (Family).  
4 p.m. (5) Blue Lagoon (Unobjectionable for adults and adolescents).  
4 p.m. (10) The Girl From Jones Beach (Unobjectionable in part for all).  
**OBJECTION:** Suggestive situations and dialogue.  
8:30 p.m. (23) Something For The Boys (Unobjectionable for adults and adolescents).  
9 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents).  
9 p.m. (10 & 12) The Happening (Unobjectionable for adults).  
11:15 p.m. (11) Oklahoma Territory (Fam.)

**THURSDAY, JAN. 30**  
9:30 a.m. (10) To The Victor (No class.)  
2 p.m. (6) Black Magic (Unobjectionable for adults and adolescents).  
3 p.m. (23) The Three Outlaws (No class.)  
4 p.m. (5) Pure Hell At St. Trinians (No classification).  
4 p.m. (10) Ever Since Eve (Family).  
8:30 p.m. (23) Bebo's Girl (Unobjectionable for adults).  
9 p.m. (4) Cat On A Hot Tin Roof (Unobjectionable for adults).  
9 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents).  
11:15 p.m. (11) Saint In New York (Unobjectionable for adults and adolescents).

**FRIDAY, JAN. 31**  
9:30 a.m. (10) The Hard Way (Unobjectionable in part for all).  
**OBJECTION:** Suggestive lines; suicide in plot solution.  
2 p.m. (6) Night Train To Milan (No class.)  
3 p.m. (23) On The Loose (Unobjectionable for adults and adolescents).  
4 p.m. (5) Breakout (No classification).  
4 p.m. (10) Hard To Get (Family).  
7 p.m. (5) Desert Detour (No classification).  
7:30 p.m. (10) The McConnell Story (Fam.)  
8:30 p.m. (23) Secret Of The Sphinx (No classification).  
9 p.m. (4) Made In Paris (No classification).  
9 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents).  
11:15 p.m. (11) Counterplot (Unobjectionable for adults and adolescents).  
**SATURDAY, FEB. 1**  
1 p.m. (10) Racket Busters (Unobjectionable for adults and adolescents).  
2:30 p.m. (5) The Bug Beat (No class.)  
2:30 p.m. (4) "30" (Family).  
3 p.m. (23) Un Hombre Cualquiera (No classification).  
4 p.m. (6) Pony Express (Unobjectionable

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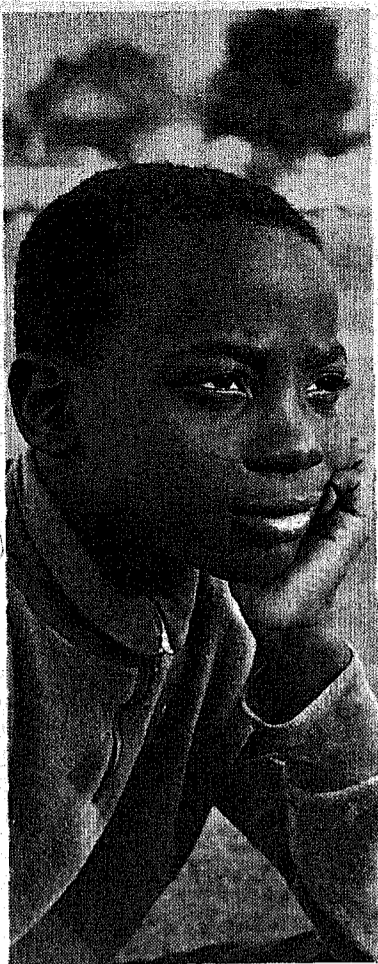
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# What Does It Mean To Be Black?

**"For 300 years and more black Americans have been the victims of oppression and racism, indeed of a deliberate dehumanization effort sustained by institutionalized, political and economic inequality. This effort has shown itself in a system of slavery designed to undergird a cotton economy, to make the black man a tool, a commodity, a thing to be used, and in second class citizenship designed to foster the feeling of a white supremacy. From the very beginning of the black's man sojourn in this country, the white man has acted in every way possible to force upon him a sense of nothingness, facelessness, invisibleness, and of being a stranger in the land."**



**"The white man now has the problem. The white Christian now has the problem. He must show what it means to be a Christian."**

By FATHER  
JOHN T. McDONOUGH  
Director, National Newman  
Apostolate, USCC, Washington  
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They said "It's your problem, Whitey. We've solved our problem. Now you have to go and solve yours. It's up to you to tell the white community about white racism."

That challenge is labeled: Danger-High Voltage. "Tell Whitey about his white racism" is no little task. But then this was no ordinary conference.

Black Militancy and the University was the name of the conference. It was held at Shaw University, in Raleigh, N.C., last month.

The National Newman Apostolate sponsored it and invited Catholic and Protestant chaplains from private and public colleges and universities across the country. The audience was evenly divided between Newman Chaplains, priests and sisters, chaplains from Catholic colleges and Protestant ministers who served as campus chaplains.

The announced purpose of this historical conference was to provide information about the real mood of the black college community and the occasion for an understanding of the basic causes which have produced this mood; and secondly, to indicate the appropriate response of the Church in partnership with the university to this vital issue. All of the speakers who were invited to address this audience of campus ministers were black.

A willowy young student, Debra Newman, of Howard University, probably described it best when she said: "The black man is getting himself together and it's happening on campus. That's where it's happening. The black minds are meeting. The beautiful black minds are meeting on campus."

On this particular week-end on a black campus, both black and white minds were meeting, and it was happening on campus — a black campus. "It's all about the problem that America has," History Professor John Fleming from Shaw University told one of the workshop audiences.

"The problem of race, king-size and authentic, is the most baffling and persistent problem

on the contemporary scene. It is, however, an encouraging sign that this conference has taken upon itself the task of coming to grips with some of the issues which make up the problems."

## The Oppression of the Blacks:

If one could be encouraged by the taking up of the question, there was little encouragement to be found in the problem itself or in the lack of solutions that came from this examination of it. The problem of the oppression of the blacks for hundreds of years was expressed in a variety of ways and with varying degrees of vehemence. Professor Fleming's presentation put it this way:

"For 300 years and more black Americans have been the victims of oppression and racism, indeed of a deliberate dehumanization effort sustained by institutionalized, political and economic inequality. This effort has shown itself in a system of slavery designed to undergird a cotton economy, to make the black man a tool; a commodity, a thing to be used, and in second class citizenship designed to foster the feeling of white supremacy.

From the very beginning of the black man's sojourn in this country, the white man has acted in every way possible to force upon him a sense of nothingness, facelessness, invisibleness, and of being a stranger in the land."

Next came some of the students—militants unafraid. Their message was the same but the tempo had increased. One Shaw University student put it this way:

"The Black Mood is an angry cry; the angry cry of millions of black souls rising from the dank, dark despicable dungeon of despair, throwing off the chains of their slavery and vowing that they too shall have their place in the sun or the sun will never again rise on the shame that is America."

Dr. Melvern P. Sikes, a clinical psychologist in the community relations service of the United States Department of Justice, put the plight of the black man in a context of what it means to be black. He crystallized it in one phrase: it means "to have high visibility."

He then gave examples of how members of one nationality

can easily change their names and be accepted by society but blacks can't change their color. Some of those with a definite accent in their speech can adjust their speech patterns but the black man can't adjust his color. To be black is to be a victim, a victim of racism that hurts with a hurt that no one can understand or perceive unless it is experienced.

"To be black," Dr. Sikes said, "is to suffer great psychological pain; to be relegated to a non-being, to just non-exist." Because of a system of constant oppression that begets a degrading and demoralizing way of life, black men have lost their manhood. They have been systematically brainwashed to believe that they were worthless.

On the other hand, the black man in today's world is often schizophrenic. As a victim of racism and an inadequate educational system, he has become a nobody. From the depths suddenly it is demanded that he become a superman. He is challenged to get ahead immediately. He must be a "super-Negro." He can't afford to make a mistake or the patronizing whites will criticize. He must be a "sudden Negro." He must have immediate competence. He must emerge from the chrysalis full-grown.

Today a chemist's job is available to black men who haven't as yet become acquainted with a test tube. Again he is open to criticism if he isn't ready to qualify for any and every new job description. As a victim of a racist, educational system, the black man is now confronted with the dilemma of instant opportunity. "Where are the black electrical engineers? Our company would hire all we could get." The answer will be comments the the psychologist: "Why, we just got electricity in our homes last year."

## The Young Militants:

Black awareness and black mood are prevalent phrases today. Young blacks have become aware that they have a mission to discover themselves. They are conscientious and more — they are eager to devour the true facts about their past. They now realize that as a necessary step supporting the active dehumanization of the blacks, there has been the conscious omission of that black man from American history or in some cases in the very distortion of his role in American history.

The young Afro-Americans glory in the deeds and exploits of their ancestors. Deliberately and earnestly they identify with black heroes. No longer are they ashamed of their spirituals' their jazz' their dress' their dance. Their own history is the gateway to their own self-awareness and their own self-accepted. As one panelist described it:

"Soul was the creative force that made America what it is today. It was 'I' in the form of Benjamin Banneker who laid out the plans for our nation's capital. It was 'I' in the form of Chrispus Attucks who was the first to fall at the Boston Massacre. It was 'I' in the form of Frederick Douglass who gave my people something to hope for. It was 'I' in the form of Nat Turner who shed the beast's blood in the tobacco fields of Virginia. It was 'I' in the form of Daniel Hale Williams who accomplished the first open-heart surgery. It was 'I' in the form of Charles Rice who conceived the blood bank and made it a practicality."

The young black militants were eloquent in their presentation of the black mood on campus today. At the university, there is a psychological revolution taking place. Black students ap-

preciate their ancestry and heritage. "You are black and you are beautiful and it's time to be proud," they say.

This Black Awareness is a love for the black brothers and sisters and the greatness of their race. It is a love that is a militant force. "If you are fighting for something you love, you fight longer. If you are pulling for something you love, then you



United Fund Photo

**As a victim of a racist educational system, the black man is now confronted with the dilemma of instant opportunity. "Where are the black electrical engineers? Our company would hire all we could get."**

**"Because of a system of constant oppression that begets a degrading and demoralizing way of life, black men have lost their manhood. They have been systematically brainwashed to believe that they were worthless."**



United Fund Photo

**'To be black is to be a victim, a victim of racism that hurts with a hurt that no one can understand or perceive unless it is experienced'**



pull harder," said a girl student. "We are concerned more about loving our black brothers and sisters than hating Whitey."

However, they all agreed, if the racist system stands in the way, it must be eliminated. As one militant said, "You won't be able to paint 'soul brother' on the Newman Center 'cause when the revolution comes the Church will be one of the first white institutions we'll confront."

#### A Look At The Church

The panel of students addressing themselves to the Church was of special interest to the priests and ministers. One student said that militancy was the activity on the part of the blacks to attain equality and that the Church should be a group of Christians equal under the eyes of God; but in fact the black man sees the Church as a white racist institution.

Another student said when he sees the Church, he sees three things. He sees an institution that perpetuates racism, perpetuates hypocrisy, and makes the black realize where his enemy really is.

Another student said the blacks today are concerned about their existence now; not where they are going after they are dead. Black awareness is making them realize that they are the true, the real Christians because they are willing to lay down their lives for their brothers. If the Church is love, then those who are in the Church should love one another; and if they loved one another, then they would take care of each other's human needs. It is because they don't see this happening in Christianity, in the Catholic Church, that they are rejecting the white man's Church.

One of the students from Howard was asked by a Chaplain what could the Church do to confront the racist problem; she replied: "True Christians just live Christianity. It's as simple as that!"

Over and over the Chaplains were told: "The white man now has the problem. The white Christian now has the problem. He must show what it means to be a Christian." This probably is one of the haunting lessons from the conference: It's already too late to talk; action is needed.

#### The Role Of The Chaplain:

Repeatedly the chaplains were confronted with the charge that the Church in general and individual Christians in particular had spoken and believed one thing and acted just the opposite. The role of the chaplain now is to persuade the white community to be truly Christian — to be true human beings — to be real persons.

To make genuine and open efforts to know and understand the black man; the black student; to witness by our work and our love a true involvement in the lives of others; to be true servants by helping the black man find his own identity and assist him with every means of expertise available. The study of black history is absolutely necessary but it must be more than an academic subject. Whites must somehow experience and feel what it means to be black and that is especially difficult because few white men have lived in the ghetto.

A white man can't feel this. Too often the white man comes with the expression of sympathy of a condescending do-gooder. The black man does not need sympathy. He needs empathy. He needs white men who can think and feel like black people but most of all he needs white people who will be willing to face up to white racism in their own lives and then go to their white brothers and help them to do the same.



Your child may already be experimenting with drugs. Illegal drug use by young people is increasing at an alarming rate. If your child uses dangerous drugs frequently, he may become addicted. Once a person is addicted, most authorities claim that there is little hope for a cure. So help your child before he becomes dependent on drugs.

#### KNOW THE FACTS

It is often wrongly believed by young people, that drugs like marijuana and LSD will:

- Make you "free."
- Help you "find yourself."
- Make you "in" on things.

#### IN REALITY

- A user may:
  - Become physically and psychologically dependent on drugs.
  - Show disrespect for school and parental authority.
  - Lose self-control, self-respect and ambition.
  - Begin skipping school frequently and finally may drop out of school completely.
  - Suffer permanent damage to his vital organs including the brain.
  - Ruin his or her chances to produce normal children.
  - Lie, steal, beat, rape, kill or commit prostitution because they are under the influence of drugs or to get the money to buy drugs.
  - Go to jail — have a record for life.
  - Die.

#### Do You Care Enough To Save Your Child?

If you do, then arm yourself with the facts. This pamphlet is being sent to the parents of all Dade County junior and senior high school students to inform you about the characteristics of some of the more commonly abused drugs.

#### Volatile Solvents

- Contained in such substances as Model Glue, gasoline, cleaning fluids, etc.
  - Red and/or watering eyes.
  - Nausea.
  - Frequent expectoration.
  - Odor of the fumes on breath or clothes.
  - An appearance of intoxication — slurred speech, loss of muscle control, unsteady walk.
  - Loss of appetite followed by eventual loss of weight.
  - Dizzy spells.
  - Damage to brain, liver and kidneys.
  - Death can result.
- There is a tendency to increase the amount used to get the desired effect. Often, the user will "graduate" to hard narcotics.

# What Every Parent Should Know About Drugs

The following was prepared and distributed by the Crime Commission of Greater Miami and is published as a public service by The Voice.

#### Depressants

Sedatives. The ones generally abused are the barbiturates. They are usually called "Sleeping Pills" or some name like "Blue Birds," "Yellow Jackets," or "Red Devils" which denote their shape or color.

An appearance of intoxication — slurred speech, unsteady walk, quarrelsome disposition.

Coma may possibly result.

Depression.

Withdrawal symptoms which can be extremely dangerous — sometimes fatal. (A doctor should be called immediately.)

Overdosage can occur, either by intent or accident because the user becomes confused and forgets how much he has taken.

#### Stimulants

Amphetamine, methamphetamine (speed), cocaine, dexedrine and other "pep pills." These may be called any of many slang terms depending on their shape, color, effects or use. Most diet pills contain one of these stimulants.

Extremely restless, talkative, shaky.

Sleeplessness.

Dilation of eye pupils.

Profuse perspiration.

Acts of violence often result under the influence of these.

Heart attacks, mental illness, suicide may result.

#### Hallucinogens

Sometimes called "Psychedelics." Includes STP, Mescaline, Psilacybin and LSD which is best known and the most potent. LSD is odorless, tasteless and colorless. It may be sniffed, eaten or injected.

Hallucinations which might cause extreme panic.

Sometimes permanent insanity after just a single exposure.

Extremely dilated pupils.

Nausea.

Tremor of the hands.

Irregular breathing.

Distorted perceptions.

Acts of violence.

Suicide.

A person may have a re-occurrence of the symptoms at any time weeks later although he has not taken any more of the drug. Marijuana, sometimes spelled marihuana, is also a hallucinogen but because the abuse of this drug is so widespread among the young people, it will be considered under a separate heading.

#### Marijuana

Comes from the hemp plant called Cannabis Sativa. The most common slang terms are "Pot," "Grass," or when it is rolled into cigarets, it is called "Reefers" or "Joints."

Dilated pupils — if user has recently smoked marijuana.

Reddened eyes — often concealed by the wearing of sunglasses.

Users are first "high" but later appear sleepy.

Profuse perspiration.

Sudden temper flareups.

Loud talking and laughing at inappropriate times.

Perception, judgment and memory distorted.

Nearly all heroin addicts started with marijuana.

#### Narcotics

Opium derivatives — morphine, codeine, heroin — and synthetic opiates — demerol, methadone. The one most commonly used by the drug abuser is heroin known as "Horse" or "H."

May be sniffed in powder form causing redness around the nostrils.

May be injected in liquid form leaving needle scars or sores on the skin wherever it is injected.

Senses are dulled.

Lethargic, apathetic, sleepy or even lapses into a coma.

Pupils may be constricted and discolored.

Death can occur from an overdose or an infection.

The body builds up a tolerance to the drug which means that the dosage must continually be increased to give the same degree of effect.

Withdrawal symptoms — watering eyes, running nose, nausea, profuse perspiration, increasing nervousness, chills, extreme pain and in some instances, death occurs.



# Exotica Not A Sure Sign Church Heads For Reefs

By FATHER JOHN B. SHEERIN

If this is your particular cup of tea, let me suggest that you wrap yourself up tight in gloom and predict the end of the Roman Catholic Church.

Others are doing it and you may get a freakish sort of comfort from it but the prediction will sound neither convincing nor satisfying. For the odds are heavily against it.

True, there are some bizarre phenomena occurring in Catholic circles today out of which a dexterous astrologer might make hay but the fact is that we are living in a fantastic era in which the outlandish has become conventional.

If the age itself is irrational, is it significant to find Catholic extremists who have gone daffy in an Alice-in-Wonderland world? A priest in Amsterdam is reported to be ready to turn his confessional into a broom closet. Our age is one great Halloween and I would not be surprised to find Catholic witches riding broomsticks if they can't find flying saucers.

Bizarre as they may be, the occult phenomena so rife in Catholic circles are not genuine omens of approaching calamity. The People of God working hard at Catholic renewal and reform should not interpret exotica as signs that the Church is heading pell-mell for disaster.

In the old days we used to say, "The Church with the bad popes is the Church for me." The idea was that the Church must have a divine mission if it can survive bad popes. Today perhaps we can say, "The Church with the oddballs is the Church for me." They may not prove anything about the Church's mission but they show that the Church is at least alive.



Father SHEERIN

Some years ago, I published in *The Catholic World* an article by Father Martindale, the great English Jesuit. He pointed out in this article the fact that there is no connection between neurosis and sanctity, and that many saints have been neurotic (which is a great consolation to us neurotics).

He cited, for instance, St. Mary Magdalen de Pazzi who used to engage in capers such as tearing up plants in the garden, and springing about 30 feet to the church-cornice to detach the figure of Christ from the cross so that she could hand it to her huns to kiss.

Or, there was Venerable Lukardis who used to break into a run at incredible speed straight forward or in circles. Martindale used these and many other instances to show that neurosis did not imply any incompatibility with sanctity.

We have troubles enough without allowing ourselves to be upset by histrionics. History is on our side. This is a good time to reread Lord Macaulay's essay on Von Ranke, the German historian who was quite as fascinated as Macaulay himself by the history of the Roman Catholic Church.

The sophisticated condemn Macaulay's views to the gehenna of pre-Vatican II apologetics, but we can beg their permission for just this once to read the forbidden book! It would be better to read the New Testament and a good volume of Church History but at any rate you will find in Macaulay's essay some very significant observations on the Church's existence such as the following:

"Four times since the authority of the Church of Rome was established in Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds but with

## BELOW OLYMPUS By Interlandi



the principle of life still strong within her. When we reflect on the tremendous assaults which she has survived we find it difficult to conceive in what way she is to perish."

Four assaults: the Albigensian heresy, the Avignon schism, the Reformation, the Enlightenment. Since Macaulay's time there was a fifth, atheistic Communism. Any one of these was more formidable than the present ferment in the Church.

# Crime Problem A Matter Of Fear And Anxiety

By MSGR. GEORGE G. HIGGINS

One of the most widely discussed issues in the recent Presidential campaign was the problem of crime in America. Every major candidate addressed himself to this subject and pledged that he would work to reduce crime, and to make our streets safe.



Msgr. HIGGINS

The crime issue is immensely difficult and complex to describe and analyze. For one thing, as the President's Commission on Law Enforcement and Administration said in its report in 1967, "... 'crime' is not a single simple phenomenon that can be examined, analyzed, and described in one piece. It occurs in every part of the country and in every stratum of society. Its practitioners and its victims are people of all ages, income, and backgrounds. Its trends are difficult to ascertain. Its causes are legion. Its cures are speculative and controversial.

Further, crime as a political issue and as an individual concern can be said to involve far more than the phenomenon of crime itself.

In a broad sense the crime problem is also a matter of fear and anxiety. It is a matter of people too anxious and fearful to walk the streets at night, to frequent their parks, to talk to strangers. It is a matter of people losing a sense of personal security. It is a matter of people trying to ensure and protect that security by putting additional locks on the door, buying guns and or watchdogs, staying home at night, taking cabs rather than walking or using public transportation, avoiding strangers, organizing vigilante groups, etc.

The crime problem is, in short, an anxiety that has a corrosive effect on the openness, the sociability, and the enjoyment of American life.

The root of this anxiety and fear is to be found not only in the facts about the incidence of crime but more generally in the seeming uncontrollability of events.

The crime issue in this sense has as much to do with the traumatic upheaval of race relations, the riots in the cities and on the campuses, the deliberately precipitated violence of the political extremes of Right and Left, the assassinations of national leaders and the gap in communication and understanding between the generations as it does with the occurrence of crime against persons or property and the enforcement of the law.

### AN ANXIETY

The crime issue in this sense is fundamentally an anxiety that the social order is dissolving, that events are out of control.

The dangers of this fear and anxiety are twofold. On the one hand, this anxiety can give rise to a call for order, for control of the seeming absurdity and irrationality of events, for security against unpredictable danger, regardless of the means used.

This could end in a totalitarian or closed society.

The danger on the other hand is that the fear that the social order is dissolving can become a snowballing, self-fulfilling prophecy, as more and more people deal with their fear by disengaging themselves from responsible participation in the affairs of society in search of a private security.

To find a middle course between these dangers, it may be useful to look at the facts about the incidence and nature of crime in our society, particularly crime against the person.

Is crime, particularly crime against the person, in-

creasing? The only available statistics say "Yes."

According to the annual "Uniform Crime Report - 1967" issued by the FBI, over 3.8 million serious crimes were committed in the U.S. in 1967, a 16% increase over 1966. Most of these crimes, however, were crimes against property (burglary, larceny of \$50 and over, auto theft), which totalled 3,307,000 or 87% of the total.

The crimes that concern America the most, the crimes that affect their personal safety - murder, forcible rape, robbery, aggravated assault - totalled 494,500, or 13% of the total. Nevertheless, there is cause for concern. Since 1960 the rate of crimes against persons per 100,000 persons has increased 57% and the rate of crimes against property has

increased 73%. Also, studies show that the actual amount of crime in the U.S. - particularly property crime - is several times that reported to the police.

### THE 'WHY' UNKNOWN

No one really knows why crime is increasing. In part, the increase of reported crime may be the result of changing social expectations and of the professionalization of the police.

Where once offenses in slum areas and segregated or ethnic minority group districts went unreported by the residents of the area or were ignored by the police, people in these areas now have a strong feeling of need for police protection and demand and increasingly receive normal police service.

The continuing professionalization of the police,

in addition, probably has resulted in greater efficiency in detecting crime, more formal actions and records, and less informal disposition of individual cases - all of which lead to a greater amount of recorded crime.

Other more substantive factors, such as the following, have undoubtedly played a role also:

- **Age composition of the population:** A high percentage of all crime is committed by the 17-24 age group. Since 1961, due to the high postwar birth rate, this age group has been increasing more rapidly than the other groups in the population. Thus, even if the crime rate were static, the volume of crime could be expected to grow.
- **Urbanization:** The volume and rate of most major crimes are related to the size of the population group: the

larger the grouping (as in cities), the higher the volume and rate of crime. Since 1930 city population has increased by over 50%, while rural areas have grown less than 2%. Although no one knows why urbanization increases the crime rate, and although rates for various crimes differ widely from city to city so that conditions in a given city cannot be predicted, this urbanization has resulted in an increased volume and rate of crime.

**Affluence:** Since 1940 national wealth (measured in constant dollars) has increased fourfold - far outstripping population growth. This increased affluence means that there are far more goods around to be stolen, and also that property may be less well protected than formerly and hence more accessible to theft.

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# Do We Try To 'Con' God?

## NOW-- Christianity

By FATHER DAVID G. RUSSELL

"Lift up your hearts." "We have them lifted up to the Lord," everyone responds to the priest. And yet there is perhaps nothing so heavy in the entire world to lift as the heart of man.

Prayer is essentially the lifting up of the spirit of man, his mind and will, everything that he is, to the throne of God. This is the heart to which the liturgy refers.

Jesus tells us that our heartfelt prayer is to be made in His name. He challenges our belief by saying that anything we ask the Father for in His name will be granted. "Ask and you will receive, knock and it will be opened to you." Yet, how many of us feel that we have prayed, and our prayer has not been answered?

Perhaps we should take a close look at those unanswered prayers. I wonder if it is not possible that some of us use prayer as a sort of spiritual blackmail: "God, you better give this to me or else." Do we not on occasion attempt to con God by prayer, to being Him around to seeing things the way we do. Deep down we are not certain that God is as wise as we are.

Some might even pray with the idea in the back of their minds that prayer is man's way of talking God into something. Behind such a spirit of prayer lurks the conviction that God does not really know what is best for man until we tell Him, and that we have to tell God over and over until He gets the message. Such a prayer is not addressed to a God who knows our needs better than we know ourselves, a God who is above all a loving Father.



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Those who pray in the name of Jesus do not have such problems. For to pray in the name of Jesus is to pray in His person (name in Bible and liturgy means the entire person), and therefore with His mind. To pray in the name of Jesus is to pray the prayer of Jesus, and mean it.

What prayer of Jesus gives us a perfect example of His prayer? In the Garden of Agony, Jesus prayed the night before He was to die a hideous death, before He was to undergo apparent defeat, before He was to suffer unbelievable humiliation. He prayed that it might all be spared the pain and shame of death by crucifixion. He addressed God as Father, for He knew that the answer to His prayer would come from One Who loved Him as a Father loves his son, and One Who is all wise. For this reason Jesus finished His prayer by saying, "Not My will but Yours be done."

### REAL PRAYER

What does it mean to pray in the name of Jesus? It means to choose the will of God over our own will. Such a prayer will never go unanswered. Prayer in the person of Jesus means placing one's self in the obedience of Jesus, the Son who was obedient unto death, even the death on the cross.

In prayer, then, we do not try to change the mind of God, to talk God into something we want because God does not know what is really best for us. It is not God who changes because we pray, but it is ourselves, if we pray in the name of Jesus.

The real test of faith comes not in asking, but in receiving. The spirit of our acceptance tells us if we have prayed the prayer of Christ: "Not my will, God, but Yours must prevail, because You know me, my strength, my needs, and You love me more than I love myself."

Jesus asked His followers if a parent would give his child a stone when his child asks for bread. God is a more loving parent than any parent on the face of the earth. Do we believe this?

In the Old Testament God compares Himself to a mother who has given birth to a child. He points out that a mother will not forget the child of her womb, and even if she does, He will never forget for a moment those who are His sons. Jesus prayed as Son, and those who are in Jesus must as Sons pray in His name. We must approach God with that confidence which a son has in a loving father.

In one way prayer is a terrible risk. For the person takes the chance that God will answer. Our problem is to be open to the response of God, who may see things differently than we do.

## Mrs. Waldeck Dies At 77

CORAL GABLES— Requiem Mass was celebrated Thursday in Little Flower Church for Mrs. Jean E. Waldeck, pioneer member of the lay apostolate, who died

at the age of 77 in Jacksonville.

A Miami resident for the past 52 years, Mrs. Waldeck was a charter member and past president of Mercy Hospital Auxiliary, first president of St. Theresa Home and School Association; founding president of SS. Peter and Paul Altar Society; and a past president of Barry College Auxiliary and the Little Flower Society. She was also a member of Court Miami 262, Catholic Daughters of America.

In addition to her husband, George A., with whom she resided at 1800 SW 11th St., she is survived by three sons: Frank of Jacksonville; Kenneth of Miami; and Dr. George R. Waldeck, Perrine; a daughter, Mrs. Margaret Avena, Baltimore; eight grandchildren, seven great-grandchildren; and a sister, Mrs. Janet Rodesled, Texas.

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## Got delusions of grandeur?



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## Prayer Of The Faithful

Third Sunday After Epiphany

Jan. 26, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Christians manifest Christ to the world by serving others. Let us offer our petitions that the world may see Christ and his love reflected in us.

LECTOR: The response for today's Prayer of the Faithful will be: Hear us, O Lord.

LECTOR: (1) For Pope Paul VI, Archbishop Carroll, Bishop Fitzpatrick, and all the Bishops of the Church, that the Holy Spirit may encourage and enlighten them as they serve the People of God, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) For our new President, Richard M. Nixon, and his administration as they assume the task of leading our nation, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For a successful conclusion to the Vietnam peace negotiations taking place in Paris, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) That all men will have freedom from misery and a greater assurance of finding subsistence, health, fixed employment and better education, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) For the success of the Bishop's Charities Drive, that the assistance which our Archdiocese renders to the poor, the sick, and the dependent persons in our community may be continued, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) For all the tourists and vacationers with us this morning, that they may find rest and relaxation and have a safe trip back to their homes, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) That the peace of Christ may come to the sick, suffering, and deceased members of our parish, remembering especially N. and N., who are ill, and N. and N., who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (8) For all of us here present, that we may joyfully accept Christ's invitation to share fully in this Eucharistic meal by receiving His Body in Holy Communion, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, you will that all men be one in Jesus Christ, your Son and our Brother. Answer our prayers, so that united together, all men may be more closely united to you. We ask this through Christ, our Lord.

PEOPLE: Amen.

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## Requiem For Newsman

Requiem Mass was offered Tuesday in St. Thomas the Apostle Church for Thomas Fitzgerald, a Miami News sports writer, who died in a local hospital at the age of 61.

A native of Louisville, Ky., where he was a member of the Courier-Journal Staff, Fitzgerald came here 11 years ago and since that time has covered University of Miami, University of Florida and the Miami Dolphin sports events for The Miami News. During that time he was the recipient of three Florida Sports Writers' Association awards.

## Clergy Institute At Temple

Dr. Cyrus H. Gordon, professor of Mediterranean Studies at Brandeis University, will be the guest lecturer during the annual Maurice Gusman Institute for the Clergy at 10 a.m., Monday, Feb. 3, at Temple Israel, 137 NE 19 St.

In addition to his wife, Leona, with whom he resided at 7380 SW 67th Ct., he is survived by three sons: Thomas C., Atlanta, Ga.; Gerald, Cincinnati, and Richard of Miami; two sisters, Miss Catherine Fitzgerald and Mrs. Phil Renihart; a brother, James, all of Louisville, and six grandchildren.

"The Origin and Character of the Diaspora," will be his topic in the morning. During the luncheon, to which all clergy in the Miami area have been invited as guests, he will discuss "The Near East in Historical Perspective."

## 5 New Regents For College

BOCA RATON — Five new members have been appointed to the board of regents at Marymount College.

Welcomed at a recent meeting of the advisory group were Fred A. Bantz, Delray Beach; Mrs. Harold Blancke, Fort Lauderdale and New York; Raymond F. Homrich, Robert F. McCabe, and Kenneth R. Miller, all of Boca Raton.

## 3 Sunday Masses At New Parish

HIGHLAND BEACH — Three Sunday Masses will be inaugurated in the newly established St. Lucy parish beginning Sunday, Jan. 26, according to Father Michael Keller, pastor.

Masses will be celebrated at 8:30 a.m. and at 12 noon in the rectory at 3510 S. Ocean Blvd. Another Mass will be offered at 10 a.m. at Ocean View Apartments, 2600 N. Ocean Blvd., Boca Raton.



# Educational System Falling Apart?

Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33136.



By DR. BEN SHEPPARD

"Is our educational system failing?" This is a question which many are asking themselves despite the fact that our educational system gives much more in the way of opportunity than any other system in the history of civilization.

Education is built upon the past and is meant for the future. Revolt and disturbances always seem to be characteristic of a rapidly changing world—we would prefer an education system with some signs of life or else we would say it is surely dead.

In spite of the turmoils which have taken place on some of our campuses, our educational system gives more opportunities for younger people. The wonder to me is always why have the 25,000 permitted the 500 to disrupt and close large universities?

The question in my mind is why are some problems still unsolved and will they ever be solved? Why do we understand the structure of the world and not the human society or human brain?

## Many Courses

Today we are overwhelmed with courses of study while not too long ago we had Latin, Greek, Theology and Jurisprudence and these schools were the highest in civilization.

Were we happier when no one understood anything about the nature of the universe—today we want to know everything. It would seem that our great expectations increase the accusations of failure. Today there are more than 6,000,000 students in college, a figure which will increase by 10 per cent or more each year.

Granted it is hard to keep up with a world which is changing as rapidly as ours—don't let a minute number of students influence you to think that the universities are to blame for all the weaknesses and troubles of a troubled world.

It has been said that the longest journey in the world is from the back of the head to the front of the head. It must be remembered that there are 9,000,000,000 nerve cells in the incomplete sensory areas of the brain and the outgoing motor cells. This multi-lined area must be developed.

How does the adult function? He has built his own universe which permits the building of structures that allow a reading of the signal he receives and a response to them. The child must lay a predicate for this, he is building his own world—and as each of us must, he has done this in his earliest years.

## Learning Mechanism

A learning mechanism should be developed in the first few years through cures which mean nothing until he has developed a system of interpretation. At first there is reflex reaction, though there is the recognition and manipulation which should be nurtured from birth. Proper experiences must be provided soon after birth for proper development and the right experiences must come at the right time or the potential is lost.

The family is basic primarily because it provides so much of the proper type of stimuli and response. We are faced with a battle among our educators "to Montessori or not?" What is good education? Imaginative play or structured play—teach him to read at two or let him fantasize.

Teachers have found and are continuing to find that the same activities cannot be the same for the child from the urban areas, the slum areas and the middle class areas. How can you make contact with these youngsters? Until properly handled I would say that the Head Start programs have been oversold as a soothing balm. We arrive at the conclusion that there is no one method for teaching children and that we must explore all aspects of a child's life from the physical to the social. Even in the family itself a group of brothers and sisters vary, beginning with the health of the mother and the relationship to siblings.

## Right Environment

Very often what we need is for the child to be a child among children in an environment which will let him explore and to play—his parents are concerned but Head Start children too frequently come from homes where further exploration is not understood. It has been said that the imposition of culture upon the child without relating the culture to his inner substance is quite unfair—he will fight the thing. What the end results for these children are is not known.

We cannot ignore the inability of the child, not expect to stimulate the growth of knowledge by pressurizing without it affecting the entire personality. We cannot wait too long. We should begin with baby days, with well-staffed educational means for the totality of

the personality. Start at 18 months and provide the stimuli needed for entire growth, knowledge and personality, and it will be rewarded.

### FROM THE MAILBAG

My son has pasted up in his bedroom clippings which appeared in several newspapers indicating that there is no harm in smoking marijuana.

Recently several of our papers headlined stories which would seem to indicate that there are no harmful effects from the use of marijuana. One would wish that both the press and wire services had really read the article which appeared in the December issue of Science Magazine more closely! The conclusions which the papers actually offered were so different from the magazine article as to make the press release silly.

### What are the best ways to handle drug users?

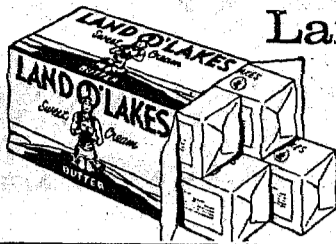
I have found that the standard moralizing and warnings do not work. Don't threaten—listen and try to become acquainted with current drug languages.

Drug use is illegal and the general public should know that treatment of minors without the consent of parents might lead to trouble. The law is explicit in its prohibition of a physician initiating a contact regarding care in the case of a minor without the parents' consent.

How can we determine how serious the problem is. Three general criteria: missing school, changes in attitude and getting into trouble.

Injections are the first sign of real trouble. It does not matter what he is injecting. Needle freaks are in need of help. Hallucinogenic drugs like marijuana, L.S.D. and S.T.P. are most popular among youth today. Be on guard for the loss of contact with reality. Provide safety to prevent harm.

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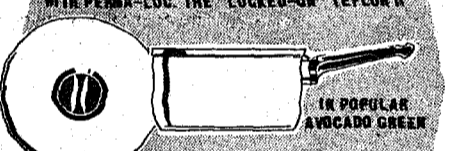
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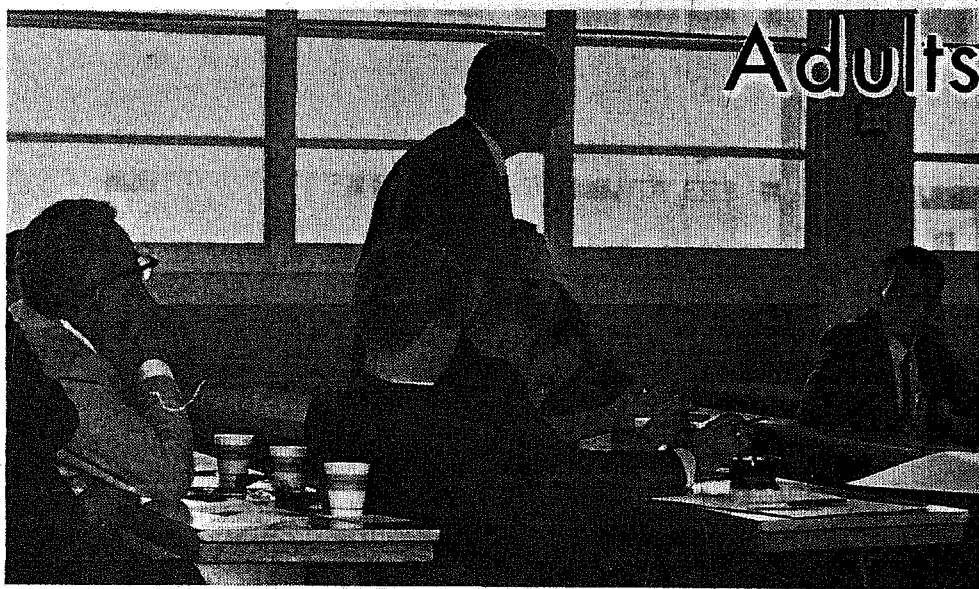
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# Adults And Teeners 'Encounter' On Needs And Goals

stances, able to bridge what has been termed the "generation gap" by employing what has been called the "universal catharsis" — the truth.

At times they hedged and worried about how to phrase their statements, but by the end of the five-hour session, most of them were being as honest as they had ever been.

According to Marty Krpan, CYG program director, who "led" the group session on Saturday, the idea for a local Impact program came from a national Impact meeting he attended at a retreat house in Texas. They spent days at the retreat house — brain-storming, arguing, talking, screaming and learning about each other — Krpan explained. But, in spite of the short time allotted to the group which gathered on Saturday, Krpan was pleased with their progress.

"They were able to open up to each other and they learned about each other," he explained.

Krpan pointed out that he is available to lead any parish, deanery or inter-parish groups who would like to organize similar Impact sessions and that he is interested in continuing the planned series of Impact sessions — at least another six or seven — during the coming months.

Although he admits the drawbacks of the shortened five or six-hour sessions as opposed to the week-long retreat house Impact sessions, Krpan feels that they merit the attention and interest of adult advisors because they provide a springboard for

rededication to the CYG program and to the removal of any "creeping generation gap."

For information on the

programs or ideas on arranging special Impact sessions, contact Krpan at the Archdiocesan CYO Office, Miami.



AS THE session wore on, both adults and teens found it easier to listen "aggressively" or listen with the express purpose of understanding rather than thinking of a retort.

## Argentina Choir Scheduled

The Feminine Choir of the National Norman School of San Justo, Buenos Aires, Argentina, will be heard in concert in Miami at 8 p.m., Monday, Jan. 27, at Immaculata-LaSalle High School, 3603 S. Miami Ave.

Internationally known, the 45-voice group is sponsored during its South Florida presentation by the Office of Latin American Affairs of the Archdiocese of Miami in cooperation with the Argentinian consulate.

Under the direction of Roberto Saccente, former professor of music at several Argentinian universities and a recipient of the Diploma of Honor, the choir began as a result of a musical movement developed in Buenos Aires and represents a continuity of efforts initiated more than a decade ago.

Argentinian folk music highlights the repertoire of the group which inaugurated tours in South America in 1961 and was awarded first prize in the First Festival of Music and Folk Songs there. In 1962 they made their debut on television and the following year visited Chile and Uruguay.

The choir taped its first recording in 1964 and in 1966 traveled to Europe for concerts in Madrid, Paris, Vienna and Rome, where it sang for Pope Paul VI.

Early this month it left Buenos Aires for appearance in Peru, Mexico, Washington, D.C. and New York.

Prior to the Miami concert, the choir will be guest in the homes of members of the Spanish Club of Lourdes Academy where they will have an opportunity to acquaint themselves with American family life.

PART OF the Impact session is devoted to voicing individual opinions and ideas in a rapid-fire manner designed to avoid contrived or pompous thoughts.

## New-Formed Alumni Club Holds Meeting

More than 70 persons turned out Sunday for the first meeting of the newly-organized Catholic Alumni Club — aimed at providing cultural, intellectual, civic action, social and recreational activities for the members.

The organization is designed for single, college graduates between the ages of 21 and 35, according to the temporary president, Dr. Paul DeMirza. A temporary board — including treasurer Dr. R. Peter Smith — has been established to govern the group until permanent of-

icers can be elected. The local group is an affiliate of the 55 international CAC's which represent more than 10,000 members in the United States and Canada, Dr. de Mirza explained.

The next meeting of the group will be a general business and social session on Feb. 23.

Persons interested in membership may call Dr. De Mirza at 642-3551 or write to him care of P.O. Box 262, Miami, Florida, 33135.

Publicity for the group is handled by Ed McSwiggen.

FORT LAUDERDALE— Priests, parents and teenagers sat down here this week and spent some five hours kicking around a ticklish topic — their needs and goals.

The group discussion was the first in a series of "Impact" sessions, sponsored by the Archdiocesan CYO office, aimed at focusing the duties and characteristics of the CYO adult advisor and priest moderator.

It's hard to judge the immediate success of such an encounter, but if the number of suggestions and requests for similar programs in the various deaneries are any indication, the Impact program lived up to its name. The adults came up with a simple summary of their appraisal of the needs of CYO youth: "Happiness is involvement."

The teenagers, on the other hand, in taking a look at the needs of adult advisors, thought that the most important thing was for the adults to feel wanted. They also felt that it was important for the adults to be involved in activities which their teenagers liked and for them to understand what the teenagers were doing in the CYO program.

## 5 Parishes Join For Youth Mass

### THE NOW SET

Five North Dade parishes will sponsor a Youth Mass this Sunday, Jan. 26, 7:30 p.m., at St. James parish, 530 N.W. 132 St.

The Mass will be concelebrated by the CYO moderators from the five participating parishes: Father William Dever, St. James; Father James Briggs, Cathedral parish; Father Patrick Farrell, St. Rose of Lima parish; Father William O'Meara, Our Lady of Perpetual Help parish, and Father Donald Walk, Holy Family parish.

In accordance with the closing of the Church's Octave of Unity, invitations have been extended to members of neighboring Christian Churches to attend the special Mass, Father Dever said.

A dance in the St. James parish hall will follow the Mass.

\*\*\*

Joseph Soares, son of Mr. and Mrs. Arthur Soares, Hollywood, has been named to the dean's list at Biscayne College. A 1968 graduate of Chaminade high school, Joseph is a scholarship student at the college.

\*\*\*

Two of Chaminade High's top football stars, tackle Mike Rosinski and halfback Alan Cook, have signed grant-in-aids with Georgia Tech.

Tech's head coach, Bud Carson, came down to Hollywood personally to sign the twosome.

Both made The Voice's all-archdiocese team and the 6-2, 210-pound Rosinski was named as the player of the year.

\*\*\*

HIALEAH — John Redmond, author of three albums of songs for catechetical classes, spoke to CCD classes in St. John the Apostle parish last Saturday and

Sunday during his annual winter visit to South Florida.

Recently returned from Europe where he arranged for the translations of his latest works, "I Want To Be A Little Missionary" and "One Fold and One Shepherd," into several languages, the founder and president of the Religious Music Guild, Paterson, N.J., sang his newest songs for the students.

He also writes and publishes popular music and is a member of ASCAP. He collaborated on such hits as "The Gaucho Serenade" and "I Let A Song Go Out of My Heart."

Redmond's other songs of Christian Doctrine include "Mary Is My Mother, Too," "In The Eyes of God," "The Living Christ," "It's Great To Be A Member of the CCD," and "Why Do We Tip Our Hat To a Priest."

### SHOCK EACH OTHER

Following a special Mass and an informal "coffee and Danish" social hour, the adults, priests and teens got down to the serious business of shocking each other.

They were, in most in-

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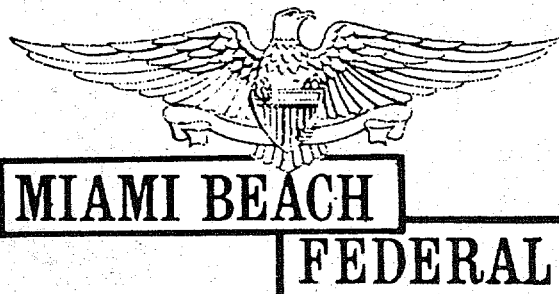
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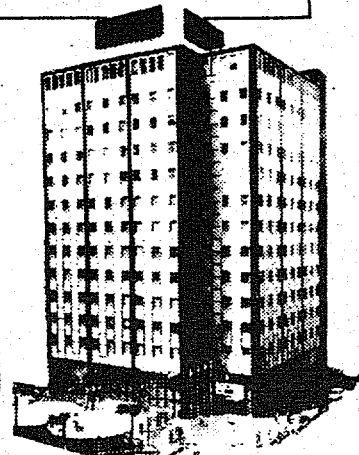


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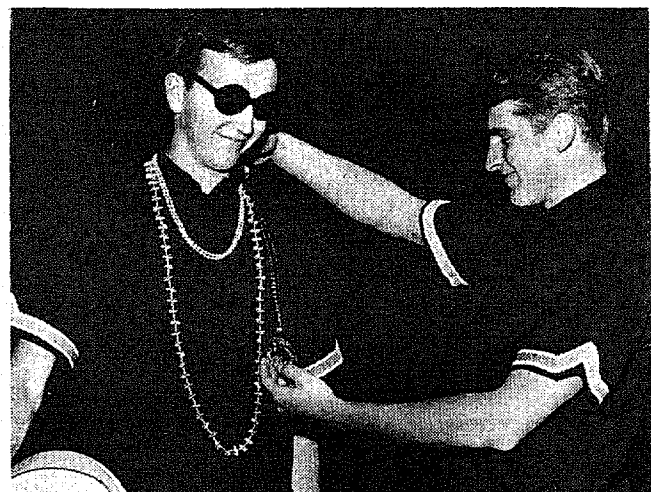


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# Columbus Can't Discover Consistency



THE BISCAYNE COLLEGE basketball team may not be first in the nation in the winning of games, but the Bobcats certainly are the leaders in the fashion parade. Coach Ken Stibler's team became the first in the country to sport Nehru-type warmup jackets when the team left for its trip in the North last month. Showing the very latest in basketball apparel are Bob Cook, left, and Rick Murray. The dark glasses, beads and medallion were Cook's own idea.

## To Curley

# What A Difference Four Points Made

Well, the Archbishop Curley High Knights almost did it.

The Knights put up two fine battles before losing a pair of games to two of the top teams in the state in the Magazine Classic last weekend at Miami-Dade North Junior College fieldhouse.

Curley lost 53-50 to state champ Key West, in overtime, in the first of the back-to-back doubleheaders and on the second night was edged 60-59 by Pompano Beach Blanche Ely High.

A total of 5,500 fans took in the two nights of competition as Curley, hobbled all season by injuries, played some of its finest ball of the campaign.

The Knights had opened the week by upsetting Miami Jackson, 68-58. It was the first of the big three games against state-ranked clubs, as Jackson was 14th ranked, Key West ninth and Ely was number two.

In both of the losses, the Knights had held narrow leads going into the final stages of the games. Curley led Key West 37-33 at the start of the fourth quarter and was ahead of Ely by 43-42 at the end of the third period and the lead changed hands six times in the final four minutes of play.

As has been customary this season, 6-4 center David Lawyer led the Knights, getting 11 points against Key West and 20 against Ely while 6-3 Leroy Baptiste backed him with 12 and 19, respectively.

New-found help for the re-vitalized Knights came from Russ Meriedy, who had 13 points against Jackson and added 17 against Key West, while Bob Schofield had 10 against Ely.

Although losers in two of the three important games, the Knights did show enough development to be considered prime contenders for the state's Class A title come tournament time. Curley finished the week with a 7-5 record for the season.

While Curley was suffering defeat, Chaminade added to its growing strength with a 74-63 win over Msgr. Pace. The Lions boosted their season's mark to 8-4

## CYO Basketball

St. Coleman, 78; St. Stephen (#1), 56. St. Elizabeth, 74; St. Ambrose, 38. St. Clement, 68; St. Stephen (#2), 15. Little Flower, 46; St. Bernadette, 45. Annunciation, 67; Queen of Martyrs, 46. St. Rose (#1), 59; St. Rose (#2), 42. St. James, 57; Corpus Christi, 50. St. John Apostle, 45; Immaculate Conception, 16. St. Patrick's, 60; St. Monica, 25. Epiphany, 28; Boystown, 26. St. Theresa, 38; St. John Vianney, 31. East Coast Deanery scores not reported at press time.

Coach Dick Pollock of Christopher Columbus High just can't figure out his own basketball team.

"We're just inconsistent and I can't figure out why," he stated. This came after his Explorers had whipped Miami High, for the first time, 57-47, and then had fallen apart in being whopped by Miami Jackson, 67-46.

"We'll have two or three real fine games and then we'll go out and play like we've never seen a basketball before. Even the kids can't figure it out.

"I just don't know what the answer is right now."

The MHS victory can probably be attributed to the top game of his career for Pollock's 6-2-1/2 center, Bill Weber, who notched 24 points and had 15 rebounds in leading the Explorers.

Against Jackson, though, he totalled just 11 points. Pat McCutcheon, the No. 6 man on the Columbus squad, had just four free throws against Miami High but came off the bench against Jackson to hit on seven of 12 field goal attempts to top the team's scoring.

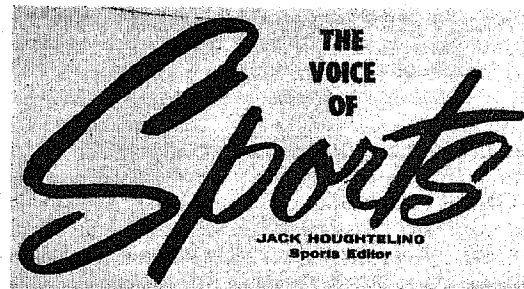
"That's just how it is," added Pollock, "I just can't tell who is going to be hot."

Besides Weber, the Columbus starting five includes Mike Flynn, Fred Shiebel, Roberto Suarez and Fernando Olivencia.

The split of the two games left Columbus with a 5-6 record and Pollock's hopes for some consistency... on the winning side.

Four of the archdiocese schools will serve as hosts for the state's group basketball tournaments, Feb. 26-28.

Chaminade High in Hollywood will have the A-15 meet with Fort Lauderdale Dillard, Pompano Beach Blanche Ely and Cardinal Gibbons in the field.



The A-16 will be held at Christopher Columbus with Archbishop Curley, Key West, LaSalle, Mays and Miami Military Academy joining the Explorers.

Both of the Class A group tournaments are expected to be exceptionally tough this year as Key West, Curley and Ely are moving down from Class AA after all three made the AA-4 regional finals last year, with Key West going on to win the state's AA championship.

St. Thomas Aquinas will host the 16-B tourney in Fort Lauderdale with Pine Crest, Msgr. Pace, Belen and Coral Shores as the other participants. St. Patrick's will have the 16-C meet at Miami Beach with a seven-school field that will also include Mary Immaculate of Key West, Dade Christian, Miami Christian, Florida Christian, Westminster and Marathon.

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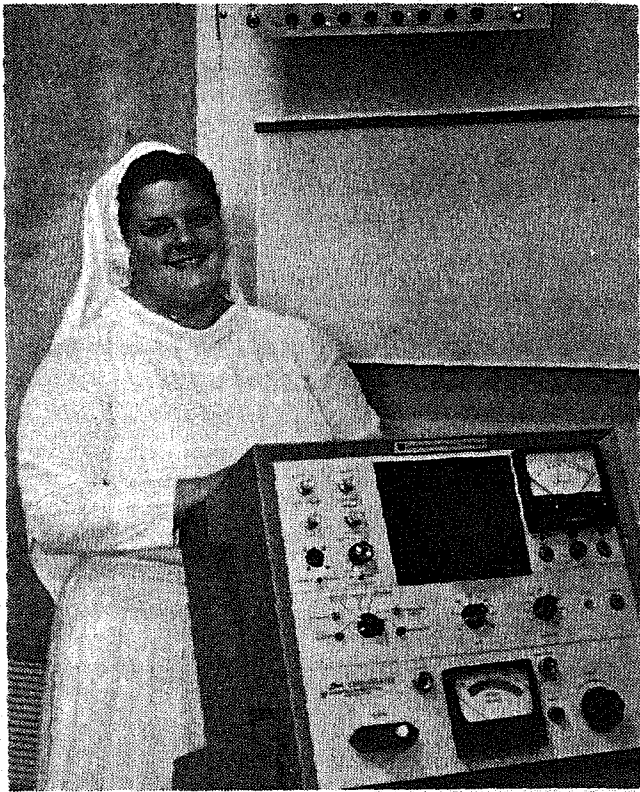
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## Nixon's Inaugural Points Seen 'Valid' By Vatican

VATICAN CITY — (NC) — The Vatican City daily, commenting on President Richard M. Nixon's inaugural address, said: "From New York to Prague, President Nixon's diagnosis remains valid. Materially rich and powerful countries can be morally poor if they are not sustained by a great liberating moral force of equity, of recognition of the rights of others, of respect for the natural law in the authentic requirements for human progress."

The unsigned editorial in L'Osservatore Romano continued: "Yes, we will be terribly poor in this technological civilization until respect for every individual, every race, every faith and every freedom triumphs."



CORONARY UNIT is among features in the new wing recently completed at Holy Cross Hospital, Fort Lauderdale. Sister Mary Elizabeth, R.S.M. is shown with some of the new equipment which will provide the most modern facilities for heart patients beginning Feb. 2.

## New Wing At Hospital Has An 'Un-institutional' Decor

FORT LAUDERDALE—There's a brand new set of hospital rooms at Holy Cross Hospital that won't have that antiseptic atmosphere that usually comes to mind.

Opened last week, the new medical and surgical wing—3 west—is characterized by the latest concepts of design and colorful "un-institutional" decor, according to Sister M. Innocent, R.S.M., Holy Cross administrator.

It will accommodate 26 patients. They will have access to the latest technological innovations in the care of heart patients in the Coronary Care Unit, to be opened Feb. 2. An enlarged respiratory therapy department is also located in the wing.

The new wing and additional beds which will become available when the Sisters of Mercy move from the fifth floor into the convent now

under construction will bring the capacity of the hospital to 300 beds.

The new wing will be used for patient rooms only until the hospital completes a major expansion of its facilities in about two years.

The new wing is located in a "shelled-in" area that was built in 1965 and earmarked for future expansion of the operating rooms.

Because of the need for more patient rooms, however, the area was converted into a nursing area to help alleviate the shortage, Sister Innocent explained.

This is the fifth expansion of the hospital which was opened 13 years ago with 100 beds for adult medical and surgical patients.

Only three floors of the building were in service at

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## Priests Get New Assignments

(Continued from Page 1)

mott, pastor of the Church of the Assumption, Pompano Beach, has been granted sick leave.

Father Jerome J. Martin has been appointed administrator of Holy Family Church, North Miami.

Father James E. Quinn has been named administrator of the Church of the Nativity, Hollywood.

Father John W. Glorie has been named administrator of St. Timothy Church, Miami.

The founding pastor of St. Stephen parish, West Hollywood, Msgr. Schiefen has been pastor of Holy Family Church since 1959 and has served as treasurer of the Archdiocese since 1963.

The first Chancellor of the Diocese of Miami was elevated to the rank of a papal chamberlain in 1958 and to the rank of a domestic prelate in 1965. Prior to the establishment of the Diocese of Miami he served as an assistant in the parishes of St. Rose of Lima, Miami Shores and St. John the Apostle, Hialeah.

Pastor of the Church of the Nativity since 1967, Father Gracida was appointed Chancellor of the Archdiocese last year.

From 1966 to 1967 he was administrator of St. Ann Church, Naples, and prior to that time served as an assistant pastor in the parishes of Holy Family, St. Coleman, Pompano Beach; St. Matthew, Hallandale; St. Ambrose, Deerfield Beach;

and Visitation, North Dade.

Named pastor emeritus of the Church of the Assumption last year, Msgr. O'Donovan served as Officialis in the Matrimonial Tribunal from 1958 to 1965.

The first pastor of St. Brendan Church, where he served for 11 years, was elevated to the rank of papal chamberlain in 1962. Prior to that time he had been pastor of St. Ambrose Church, Elkton; and assistant pastor at the Cathedral, St. Augustine; and St. Martha Church, Sarasota.

Pastor of the Church of the Assumption since 1968, Father McDermott was administrator of Annunciation Church, West Hollywood, from 1964 to 1968.

From 1960 to 1962, he was administrator of St. Timothy Church, Miami; and from 1962 to 1964 served as administrator of St. Agnes Church, Key Biscayne. Following his ordination in 1959 he was an

assistant in St. John the Apostle parish, Hialeah.

Father Martin has been administrator of the Sacred Heart Church, Lake Worth, since 1966. Early in that year he was administrator of St. Timothy Church and from 1961 to 1966 was administrator of St. Jude Church, Jupiter; and St. Christopher Mission, Hobe Sound.

Father Quinn, who is the Assistant Director of the Archdiocesan Family Life Bureau, has been administrator of St. Timothy parish since 1966.

From 1963 to 1966 he was administrator of Sacred Heart parish, Punta Gorda, and of Our Lady of Mercy Mission, Boca Grande.

Prior to that time he was an assistant pastor in the Church of the Little Flower, Hollywood.

Assistant pastor in Holy Family Church since last August, Father Florie has served as an assistant in several South Florida parishes, including St. Hugh, Coconut Grove; Corpus Christi, Miami; St. Anastasia, Fort Pierce; and St. Anthony, Fort Lauderdale.

During the historic ceremonies last June 13 in the Cathedral when the Diocese of Miami was elevated to the rank of an Archdiocese and Archbishop Coleman F. Carroll was elevated to the rank of Metropolitan, Father Glorie gave the commentary for WTVJ-TV viewers.

## Increased Effort Asked In Charities Campaign

(Continued from Page 1)

progress under the chairmanship of Lionel Baxter, vice president in charge of radio for Storer Broadcasting Co., who serves as a co-chairman of the ABCD.

The committee is seeking gifts from business and industry in order to encourage these groups to assist the various charitable institutions of the Archdiocese that care for the needs of the disadvantaged regardless of race or creed.

As the Archbishop has emphasized at the regional dinners in various sections of South Florida, these institutions care for those in

need at almost every level of life, from infants and children, including the mentally retarded; through the teenage level, including both boys and girls; to the dependent aged.

While the annual appeal is directed primarily to year round residents of South Florida, winter visitors and those who make the area their home for six months of the year will also be given an opportunity to contribute to the ABCD during a special collection in churches and chapels of the Archdiocese on Sunday, Feb. 23.

## Meet On Religion In Education

TALLAHASSEE, Fla. — The Florida Department of Education will sponsor a conference on "Religion and Public Education in Florida" March 7 and 8 at the Hotel Statler Hilton in Orlando.

Floyd T. Christian, commissioner of the department, said the conference will "explore in detail Florida's role now and in the years ahead concerning the study about religion in the public schools." He added attention will be given "to the most recent trends and experiments around the nation pertaining to this vital area of concern."

Retired U.S. Supreme Court Justice Tom Clark will be the featured speaker March 7. His topic will be "Religion and the Public Schools."

Participants will include Msgr. Joseph H. O'Shea, Miami Archdiocesan director of radio and television and former superintendent of archdiocesan high schools.

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# Sobre Derechos Humanos y Libertad En Latinoamérica Trata la CICOP

"Los Derechos Humanos y la Liberación del Hombre" será el tema de la Sexta Convención Anual del Programa Católico de Cooperación Interamericana (CICOP) que se inaugura hoy viernes en la ciudad de New York con reuniones que se extenderán hasta el domingo.

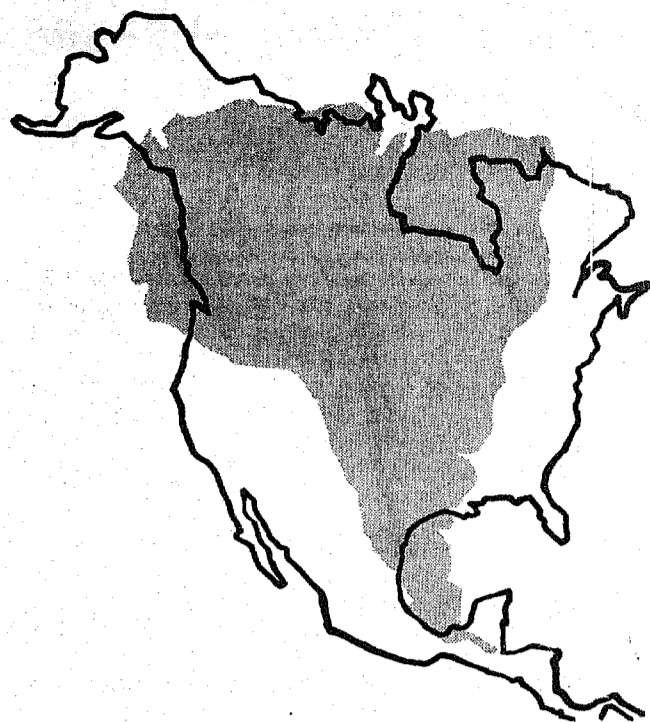
El Arzobispo Coleman F. Carroll, presidente del Comité de Obispos de Estados Unidos para Latinoamé-

rica encabezará la delegación de la Arquidiócesis de Miami en la que participarán sacerdotes y seglares.

Participan en la delegación entre otros Mons. Bryan O. Walsh, director arquidiocesano del apostolado en español; Padre Eugenio del Busto, vicecanciller de la Arquidiócesis de Miami; Sister Angela, O.P., directora del Centro Hispano Católico; Dra. Avelina Malizia, directora de la Oficina de Asuntos Latinoamericanos de la Arquidiócesis, y Manolo Reyes, secretario ejecutivo de esa misma oficina.

El Arzobispo Helder Camara, de Olinda y Recife, en Brasil, pronunciará el discurso de clausura. El Arzobispo John Dearden, de Detroit, pronunciará las palabras de apertura.

La Conferencia CICOP es una reunión de expertos y personas interesadas en los problemas interamericanos, y en la misma participan sacerdotes y seglares de Estados Unidos, Latinoamérica y otras partes del mundo. La conferencia está auspiciada por la Conferencia de Obispos de Estados Unidos.



CICOP - Uniendo a Las Américas

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Coro de la Escuela Normal Nacional de San Justo

## Coral Argentina en Miami

El Coro Femenino de la Escuela Nacional de San Justo, Buenos Aires, Argentina, se presentará en un concierto en Miami el lunes 27 a las 8 p.m. en el Auditorium de los planteles Immaculata La Salle, 3603 S. Miami Ave.

Esta presentación de la coral de renombre mundial estará auspiciada por la Oficina de Asuntos Latinoamericanos de la Arquidiócesis de Miami en cooperación con el Consulado Argentino.

Otra presentación del Coro de San Justo se ofrecerá el martes, día 28, a las 9:30 p.m. en el Planetarium de

Miami. Esta segunda presentación estará realizada con los efectos de iluminación del Planetario de Miami y durante la misma se proyectarán vistas de la Argentina que fueron tomadas por el conocido fotógrafo de Miami Wilfredo Gort, en un reciente viaje a esa hermana nación. Mientras la coral interpreta sus canciones, en el domo del Planetario aparecerá la escena del cielo argentino, según nos informa el cónsul de ese país en Miami, Marcos A. Morinigo.

En ambas presentaciones la coral interpretará números del folklore argentino,

bajo la dirección del maestro Roberto Saccente.

Tanto la coral como su director han recibido distintos galardones por su actuación y han recorrido distintos países de Latinoamérica y Europa, presentándose en escenarios de Madrid, París, Viena y Roma, donde cantaron ante el Papa Paulo VI.

Los integrantes de la coral durante su estadia en Miami son huéspedes de familias integrantes del Club Hispano de Lourdes Academy, para familiarizarse así con la vida norteamericana.



## "A Casarse Tocan"

A fin de preparar a las parejas que planean casarse en los próximos meses, se ofrecerán dos ciclos de conferencias prematrimoniales en las iglesias de San Juan Bosco y St. John the Apostle.

El ciclo de San Juan Bosco se ofrecerá los días lunes 7 y miércoles 29 de enero, 3 y 5 de febrero.

El ciclo de St. John the Apostle, Hialeah, se ofrecerá los días martes 28 y jueves 30 de enero, martes 4 y jueves 6 de febrero.

Las conferencias comenzarán a las 8 p.m. y serán dictadas por sacerdotes, médicos y matrimonios con amplia experiencia en el apostolado familiar.

## Nueva Canción Dominicana Sustituye a Marcha Nupcial

Santo Domingo (NA)— La canción dominicana "Por Amor", que ganó el premio nacional en un certamen, se ha tocado ya varias veces en dos templos católicos de esta capital para la celebración de bodas, en sustitución del "Ave María" de Schubert y la Marcha Nupcial de Wagner.

Los asistentes han manifestado honda emoción al escucharla; su letra es profundamente religiosa y expresa con suavidad afectos verdaderamente humanos y cristianos.

## Festival en Hialeah

El "Primer Gran Festival de la Parroquia de St. John the Apostle, Hialeah" tendrá lugar el sábado 8 y el domingo 9 de febrero en los terrenos colindantes a la iglesia. Ya están a la venta las papeletas para un festival pleno de valiosos regalos así como muchas diversiones para niños y mayores.

Aparatos mecánicos, 20 "kioscos", juegos, competencias, subastas y regalos así como un gran show con artistas y orquestas son algunos de los atractivos del festival. Andy Otero y Jorge Delgado, los dos populares locutores de "La Fabulosa" tienen a su cargo la publicidad del evento, lo que asegura un rotundo éxito a este festival destinado a recaudar fondos para las obras parroquiales.

## Reunión Femenina

Una reunión social para invitar a posibles futuras asociadas está organizando la Auxiliaria Femenina del Centro Hispano Católico.

La reunión tendrá lugar el viernes, día 31, comenzando a las 10:30 a.m. en el salón de reuniones de la Auxiliaria en el Cuarto Piso del Centro Hispano.

Confituras y café serán servidos a las asistentes, invitándose al acto a todas aquellas señoras o señoritas que estén dispuestas a cooperar en alguna forma a la obra asistencial y cultural del Centro Hispano Católico.

## ABCD

"La necesidad de ayudar a las obras asistenciales y culturales de la Arquidiócesis de Miami es mayor este año que nunca antes, porque cada día se hace más costoso el mantenimiento y operación de esos centros", dijo el Arzobispo Coleman F. Carroll en una apelación a los feligreses ante la Campaña de la Colecta de Caridad denominada ABCD.

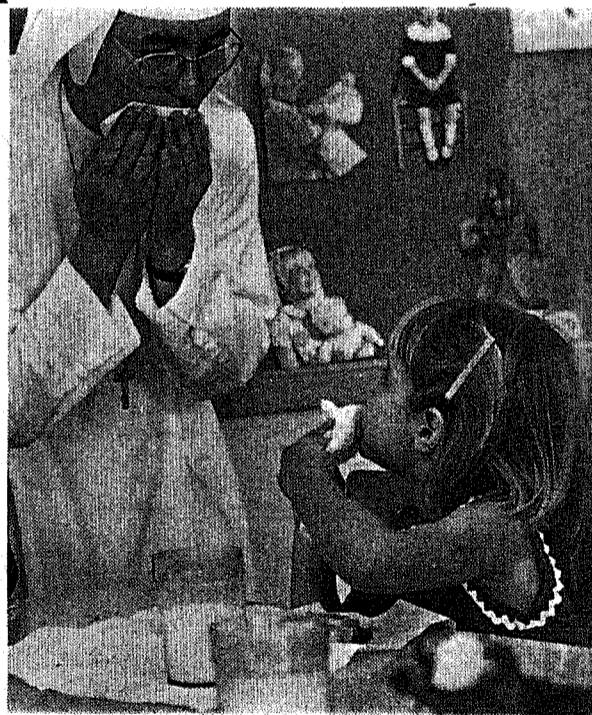
"Por otra parte — enfatizó el prelado — tenemos que buscar la seguridad de que las obras construidas durante años atrás podrán continuar prestando servicios porque tienen el respaldo — financiero — para hacerlo, a pesar del notable incremento en los gastos de mantenimiento."

Entre las obras que dependen para su funcionamiento de la generosidad de los fieles durante la campaña de este año del ABCD figuran los hogares de ancianos, el Marian Center para educar especialmente a

los niños retardados mentales, la Ciudad de los Niños del Sur de la Florida y la Bethany Residence, que alojan, educan y hacen hombres y mujeres útiles para el futuro a niños y niñas procedentes de hogares destruidos.

"Confiadamente espero que todos los feligreses, en sus respectivas parroquias, se identifiquen y colaboren con la Campaña del ABCD", dijo el Arzobispo. En las distintas parroquias se están organizando los distintos comités de trabajo para la campaña, bajo la dirección de los párrocos.

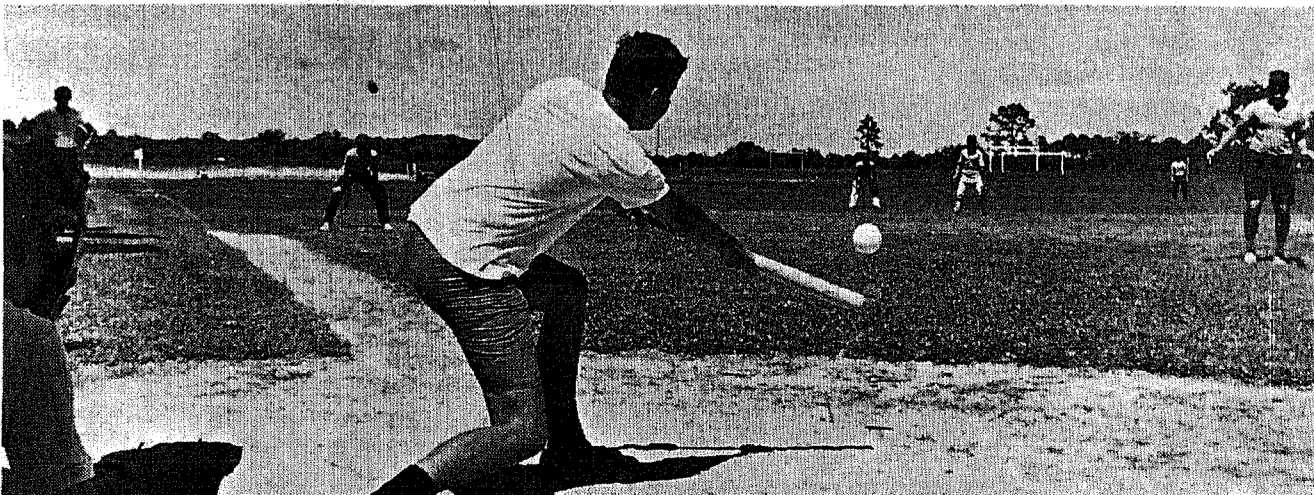
El momento culminante de la campaña será la colecta que anualmente se hace visitando todos los hogares católicos de la Arquidiócesis, parroquia por parroquia, para recabar la ayuda necesaria para el sostenimiento de estas obras de vital servicio a la comunidad del Sur de la Florida.



Una cuidadosa y abnegada educación especial necesitan los niños retardados mentales para llegar a dominar a plenitud sus capacidades físicas y mentales. En la foto una Hermanita de Cottolengo, religiosas que han dedicado sus vidas a este tipo de educación, con una de las niñas del Marian Center, una de las instituciones que se beneficiarán con los aportes al ABCD.

Mientras dure la campaña del ABCD, aparecerán en estas páginas en español distintos reportajes que darán a conocer al público la

magnífica obra asistencial que prestan las instituciones que se beneficiarán con el aporte a la colecta de 1969 del "ABCD".



La Ciudad de los Niños convierte en hombres útiles para el futuro a muchachitos que si ella no existiera quizás estarían deambulando por las calles o reclusos en reformatorios u otras instituciones

donde no tendrían las oportunidades de desarrollar sus mentes y cuerpos como aquí lo hacen. En la foto los jóvenes de Boys Town jugando base ball en los amplios terrenos de esa institución.



## Dios en la Calle

El Padre Maurício de Begona, sacerdote capuchino español, que en su patria fue profesor de la Escuela Nacional de Periodismo de Madrid y colaborador de importantes publicaciones, vuelve a las páginas en español de The Voice para aportar en ellas sus brillantes colaboraciones. Nuestros lectores conocen ya al Padre Begona y su fino estilo literario, pues hace algun tiempo ofreció una serie de artículos bajo el título de "El Arte de Vivir".

### El Hombre de la Calle

Ver a Dios en todo es la experiencia más común para creyentes y pensadores, cualquiera que sea su religión. Es célebre la anécdota de aquel monje anciano que encontró a un novicio de su monasterio en una taberna de la brillante Alejandría mediterránea. El viejo le preguntó al joven, con segunda:

—¿Qué buscas en este sitio?

—Busco a Dios, porque también está aquí—Explicó el joven ingenuamente.

En tiempos del cine mudo, Jacob Max se convirtió, después de ver a Cristo en una pantalla cinematográfica.

Los místicos ven y sienten a Dios dentro de sí mismos; los poetas, los naturistas y la gente sensible lo perciben en los crepúsculos, en las artes y en las obras de la civilización; los eremitas encuentran a Dios en la soledad; los profetas lo hallan en medio del mayor estruendo; y las amas de casa experimentan a Dios en los llantos y risas de sus niños. Santa Teresa de Jesús afirmaba que "Dios anda entre los pucheros" de una cocina conventual.

Dios, por consiguiente, está también en "la calle". "El hombre de la calle" se ha convertido en protagonista. Los entrevistadores, los políticos, los sociólogos, los pulsadores de la opinión pública, los comerciantes, el renombre y la boga inquietan y tratan de conquistar "al hombre de la calle" como a la voz auténtica del opinar y del sentir más sensatos.

Dios está, de manera especial, junto al "hombre de la calle", porque Dios—con toda la reverencia de la expresión—es "otro hombre de la calle", un personaje imprescindible en todo cuanto es divino y humano, como lo es el hombre. Donde esté el hombre, allí está Dios con intenciones y obras de creación y colaboración.

Las aglomeraciones de hoy no son multitudes reposadas en sitios consagrados para ello como el ágora, el foro, el zoco o la plaza. Sino que hombres y mujeres están y se comunican en el tráfico de las avenidas, en las pistas, en las calles, en las oficinas y en los comercios. Se cruzan por las vías aéreas y marítimas y, acaso próximamente, en los caminos interplanetarios. Nuestro universo humano se está haciendo "calle".

Jesús amó, vivió y padeció las calles de su pueblo, de su ciudad y de sus horizontes: las calles de los encuentros con amigos y enemigos, con santos y pecadores. Su último callejear, antes de verificar la Redención, fué por la Calle de la Amargura: No es extraño que una ciudad como Madrid tenga, no lejos de su Puerta del Sol, una calle con este nombre: Calle del Amor de Dios.

Ojalá que en esta nuestra ciudad de Miami, en cualquiera de sus calles de Miami Beach, de Hialeah o de la Southwest-era —valga la bienhumorada denominación—demostramos también nosotros con el Amor de Dios, porque ciertamente por ahí anda.

P. Begona

# NO BASTA CAMINAR POR EL MUNDO

Ahora... de nuevo vuelvo a ser periodista y profeta. Sobre el tema más difícil de todos que es "la píldora", quisiera decir lo que sigue: las objeciones a la encíclica son ciertamente muy fuertes, y ¿cómo podríamos dejar de tomarlas en consideración? Pero sé también que si el Santo Padre hubiera aprobado la contracepción, ello habría constituido un golpe duro para mi fe, porque, a mi modo de ver, se habría atravesado la línea que separa la armadura de la Iglesia Santa (armadura sujeta a retoques; por mas venerable que sea) de la verdad cuyo depósito ella tiene y que no podría ser relativa, ni sometida a las exigencias, por más imperiosas que sean, del mundo moderno tal como es en la actualidad.

Comprendo a aquellos de mis hermanos cuya gran preocupación es la de adaptar la

## Intempestiva Renuncia de Arzobispo Panameño Causa Pena y Desconcierto

Panamá (NA)—Pena y desconcierto ha provocado en todo el país la sorprendente renuncia del arzobispo de Panamá, Mons. Tomás A. Clavel, de 47 años de edad. La noticia, divulgada por las agencias internacionales el 30 de diciembre, fué destacada con grandes titulares aunque sin comentarios, debido al régimen de autocensura y prudencia a que se han sometido los medios informativos por recomendaciones de la Junta Militar que gobierna al país desde el 11 de octubre pasado.

Sin embargo, el diario Critica dijo al anunciar el hecho: "Una verdadera conmoción provocó la noticia", y sobre la labor del prelado: "Su gestión al frente de la Iglesia católica panameña se ha caracterizado por su don de gente, su desprendimiento y su entero servicio a la causa de los pobres".

El primero en dar la información fué el diario El Panamá América, a ocho columnas en primera página, según cable de la UPI. La Nunciatura Apostólica suministró a los periódicos copia de la noticia según el Osservatore Romano. Los demás medios, radio y TV divulgaron la noticia también sin comentarios, pero algunos adelantaban especulaciones sobre su posible sucesor, escogido entre los obispos panameños Marcos McGrath, Daniel Nuñez y José M. Carrizo, obispos de Santiago, David y Chitré respectivamente.

El día 31 se supo que el arzobispo estaba en su pueblo natal de Cañazas, en las montañas de Veraguas, donde su padre Emile Clavel, un inmigrante francés que huía de la intolerancia, estableció su hogar mientras buscaba minerales que nunca encontró. Centenares de telegramas empezaron a llegar al caserío en donde la población improvisó una manifestación que el arzobispo agradeció desde una banca de la plaza pública. Monseñor Clavel dijo entonces: "Así como he sido obispo y arzobispo estoy dispuesto a servir como cura párroco de cualquier comunidad panameña". Días más tarde ampliaría estas declaraciones



**LAS ALUMNAS de Lourdes Academy dedican sus sábados a visitar los campos de cultivo del Sur del Condado Dade para allí enseñar religión a los niños y jovencitos hijos de los braceros migratorios que cada invierno vienen a trabajar en las cosechas. La mayoría de esos pequeños hablan español, ya que son de origen mexicano o puertorriqueño. Después de las clases de religión las catequistas les llevan un poco de entretenimiento con juegos, cantos y paseos.**

en La Estrella de Panamá, al decir: "Dicha renuncia no significa en manera alguna que hayamos desistido de nuestras luchas durante los veintidós años de vida sacerdotal, ni claudicado de nuestros compromisos con Dios y con la Patria. Al contrario, el respaldo recibido por la mayoría de los hombres honrados y responsables del país nos obliga a continuar en cualquier cargo pastoral que ocupemos, en la lucha pacífica por la verdadera justicia social, por los postulados de la libertad y dignidad humana y por la unidad de la familia panameña basada en la caridad cristiana".

Por qué entonces, renuncia?

La interrogante desconcierta al pueblo panameño y las circunstancias de vivirse actualmente bajo un régimen militar, con rígida censura y sin garantías constitucionales hacen más angustiosa la situación. Sin embargo, son varias las respuestas que subterráneamente perciben el pueblo y los grupos dirigentes. He aquí algunas de ellas:

1.- Que el régimen militar hubiera solicitado a la Santa Sede la renuncia basados en la participación del arzobispo en el Movimiento Cívico Religioso que abogó por el respeto a la "voluntad popular expresada en las urnas", antes de conocerse los resultados oficiales de las pasadas elecciones nacionales favorables al presidente Arnulfo Arias y quien fue depuesto el 11 de octubre último. Con posterioridad al golpe militar, circularon rumores en aquel sentido, pero el obispo auxiliar de Panamá, Mons. Carlos Ambrosio Lewis manifestó entonces que: "no tenía conocimiento de ninguna solicitud por parte de la Junta" en contra del arzobispo.

2.- Por otra parte, se ha sabido que personas vinculadas al Partido Liberal, perdedor en las elecciones últimas, han enviado cartas acusando al arzobispo de actividades políticas. Aunque no se conoce el contenido de los mensajes se suponen relacionados con la participación del arzobispo en el MCR, que él apoyó y que fue presidido por un médico apostólico, Dr. Félix A. Pitty, católico cursillista. El MCR estuvo integrado por representantes de las iglesias metodista, anglicana, luterana y la comunidad hebrea, así como por numerosas asociaciones e instituciones cívicas como el Club de Leones, Rotarios, Movimiento Familiar Cristiano y otros.

3.- La posibilidad de una mala gestión administrativa al frente de la arquidiócesis parecería la menos probable. Son varios los hechos en favor del prelado, como por ejemplo el haber cedido el palacio arzobispal a la Universidad Santa María La Antigua (católica) fundada por él; haber cedido la lujosa residencia episcopal que poseía la iglesia en el aristocrático barrio de Bella Vista a la organización femenina universitaria Stella Maris, para irse a vivir a una modesta pieza detrás de su despacho episcopal, ubicado en el popular barrio llamado El Marañón. También dio decidido apoyo a movimientos tales como el Familiar Cristiano, Cursillos de Cristiandad, Club Serra para vocaciones y otros.

4.- En círculos allegados a la Iglesia se considera probable también que el arzobispo hubiera disgustado a influyentes personalidades conservadoras por su respaldo a la obra pastoral de San Miguelito, experimento a cargo de sacerdotes norteamericanos que ha suscitado comentarios diversos por el nuevo enfoque pastoral.

En todo esto, es muy probable que la renuncia no sea atribuible a una sola de las causas enumeradas, sino a un poco de todas ellas, y que la renuncia no sea sino la culminación de una pugna interna entre fuerzas tradicionalistas y progresistas; entre mentalidades opuestas sobre la forma mejor como debe manejarse la iglesia en el nivel episcopal. La solución inmediata parece remota. Más, en el problema del sucesor es probable una larga espera en la cual el arzobispo Clavel actuaría como Administrador Apostólico, que es el cargo que le ha dado la Santa Sede, pese a que su renuncia fué aceptada por supuestas razones de salud.

### Por FRANCOIS MAURIAC

Iglesia a este mundo, de manera que ella pueda hoy seguir sirviéndole, aunque éste ya no reconozca alguno de los valores que ella custodia, y singularmente el de la pureza, hoy el más despreciado y más desfigurado. Por mi parte, yo estoy con todo mi corazón y mi espíritu con el Santo Padre, que conoce bien cuáles son los puntos precisos en los que no cabe posible adaptación, y que lo ve mejor que ninguno de nosotros, no porque sea infalible (en este caso no entra en juego la infalibilidad) sino porque es el sucesor de Pedro, y que después de haber escuchado todas las voces de la razón y de la ciencia, y todas las respuestas que pueda dar la sabiduría humana al problema planteado, ha es-

cuchado otra voz, aquella que el cristiano más humilde oye si hace oración: él ha meditado, ha orado, ha pasado momentos de angustia, ha sido inspirado.

El fondo de todo esto es que este mundo moderno, que ha pasado de la muerte de Dios a la muerte del hombre, este mundo del alfa privativa, cubre todavía con los jirones de la moral cristiana su espantosa desnudez. Soledad del Papa traicionada tal vez con frecuencia por el mismo silencio, inclusive de aquellos entre sus fieles cuya vocación es defenderlo.

No basta caminar por el mundo, es necesario hacerlo por un camino por el que se le pueda sacar de su desvarío y no perderse a sí mismo. ("L'Osservatore Romano" de 26 IX-68).





# Anuncian Duración Del Próximo Sínodo

## CHECOSLOVAQUIA: La Iglesia Después de la Invasión

La situación de la Iglesia en Checoslovaquia, después de la invasión del país por tropas rusas y de los países satélites, se puede deducir de unos datos proporcionados por fuentes checoslovacas en Roma. Los católicos fueron los primeros en sufrir las consecuencias de la invasión. Monseñor Tomasek fue, desde el primer día en que los rusos entraron en Praga, recluido en su domicilio y cientos de sacerdotes arrestados. Hay que tener en cuenta, por lo demás, que los dirigentes comunistas checoslovacos que habían empezado en este país el llamado "nuevo curso" o "liberalización", aunque hubieran podido desarrollar una política más tolerante hacia la Iglesia católica desde un punto de vista ideológico, son tan opuestos al catolicismo como lo fueron sus dirigentes anteriores o los del partido comunista soviético. De hecho, el tema de la situación de la Iglesia católica en Checoslovaquia había estado en primer plano en las conferencias de Cierna y Bratislava. Tanto a los rusos como a los dirigentes checoslovacos, les preocupaba seriamente la preponderancia que la Iglesia católica empezaba a tener en el país, siendo la única institución superviviente después de la subida al poder de los comunistas, y la

única que presentaba una consistente fuerza moral frente al marxismo. En este sentido, uno de los acuerdos que más pronto se logró fue el de tomar medidas para reprimir el desarrollo de la vida católica, que también los comunistas del "nuevo curso" veían con alarma, siendo auténticos comunistas, aunque de una generación más técnica —con menos preocupaciones doctrinales— y ciertamente más liberal en algunas opiniones políticas y económicas. Bajo su gobierno tampoco la Iglesia católica había tenido sensibles muestras de tolerancia: a los profesores de los seminarios permitidos los seguía nombrando el gobierno como siempre. Sólo que parecía posible llegar a un acuerdo, por el que su nombramiento correspondiera a los obispos, y el Gobierno se reservaría la aprobación de estos nombramientos. Ahora hasta esta débil esperanza se ha alejado.

Por lo que se refiere a los tristemente famosos "sacerdotes de la paz", los recientes acontecimientos han demostrado, una vez más, qué tipo de personas son: según la voz popular —todavía no confirmada—, ellos han sido los únicos en Checoslovaquia que se han puesto en seguida de parte de los invasores.

Roma (NA)—La sesión extraordinaria del Sínodo Católico Romano de Obispos durará "más o menos dos semanas" y se realizará en octubre próximo para discutir solamente las relaciones colegiadas entre el Papa Paulo y el episcopado.

Esto fue anunciado por el Rev. Ladislau Rubin, secretario general del sínodo.

El Rev. John F. Dearden, Arzobispo de Detroit y presidente de la Conferencia de Obispos de EE.UU. figuraba entre los siete prelatos nombrados para una comisión que ayudaría a definir la naturaleza y canales de relación entre las conferencias nacionales y la Santa Sede.

Otros miembros fueron nombrados de la Curia Romana y de Alemania, India, Alto Volta y Brasil. Muchos observadores pensaron que la comisión tenía una ligera mayoría de prelatos progresistas susceptible de impulsar una máxima definición de colegialidad, el reglamento de la Iglesia para el Papa con sus obispos.

Una segunda comisión, presidida por un conservador de la Curia, Cardinal Pericle Felici, ha sido nombrada para estudiar las sugerencias sobre el funcionamiento del sínodo recibidas desde la primera sesión plenaria en el otoño de 1967.

### ORACION DE LOS FIELES

#### Tercer Domingo Después de Epifanía

(26 de Enero)

**CELEBRANTE:** Oremos. El cristiano manifiesta a Cristo en el mundo sirviendo a sus semejantes. Elevemos nuestras súplicas para que el mundo vea a Cristo y su amor reflejado en nosotros.

**LECTOR:** La respuesta a las oraciones de hoy será: "Escúchanos, oh Señor."

1. Por el Papa Paulo, el Arzobispo Carroll, el Obispo Fitzpatrick y todos los obispos de la Iglesia, para que el Espíritu Santo los fortalezca e ilumine en su servicio al pueblo de Dios, oremos al Señor.
2. Por nuestro nuevo presidente, Richard M. Nixon y su administración, al asumir la responsabilidad de conducir esta nación, oremos al Señor.
3. Por una feliz solución a las negociaciones de paz sobre Viet Nam que tienen lugar en París, oremos al Señor.
4. Por el éxito de la Campaña de Caridad del Obispo, para que la asistencia que nuestra Arquidiócesis presta a los pobres, los enfermos, los desamparados de nuestra comunidad pueda continuar en el futuro.
5. Por todos los turistas y temporadistas que están aquí con nosotros, para que encuentren el merecido descanso y esparcimiento así como un seguro regreso a sus hogares, oremos al Señor.
6. Que la paz de Cristo llegue a los enfermos, los abatidos, miembros de nuestra parroquia que han fallecido, recordando especialmente a N y N, que están enfermos y N y N, fallecidos la pasada semana, oremos al Señor.
7. Por todos los aquí presentes, para que aceptemos gozosamente la invitación de Cristo a participar plenamente en este banquete eucarístico, recibiendo Su Cuerpo en la Sagrada Comunión, oremos al Señor.

**CELEBRANTE:** Padre, tu quieres que todos los hombres sean uno en Cristo, Tu Hijo, nuestro Hermano. Responde a nuestras oraciones, para que unidos entre sí, los hombres estén más estrechamente unidos a Ti. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Previene el Papa Contra Desviaciones Del Verdadero Espíritu del Concilio

Ciudad del Vaticano (NA)—El Papa Paulo VI insinuó por primera vez que la Iglesia Católica podría encaminarse a un nuevo cisma como el provocado hace más de 400 años por los reformistas protestantes, al decir durante una audiencia general, que una campaña de muchos reformistas dentro de la Iglesia Católica es similar a la que dividió al cristianismo en ocasión de la reforma protestante.

Lamentó, asimismo, lo que denominó ebría búsqueda de novedades en el mundo moderno y dijo que los católicos que quieren reformar la Iglesia deberían antes reformarse ellos mismos.

tes reformarse ellos mismos. El Sumo Pontífice dijo que el Concilio Vaticano de 1962-65 estaba al tanto de la necesidad de una renovación fundamental en materia de asuntos morales, personales e interiores. Por consiguiente desató un movimiento de reforma de la Iglesia en todo el mundo, agregó.

Pero el interés en la renovación fue orientado por muchos "hacia la transformación exterior e impersonal de la estructura de la Iglesia, hacia la aceptación de la forma y el espíritu de la reforma protestante", dijo el Santo Padre.

Afirmó que la generación actual está ebría en busca de cosas nuevas. "El pasado está olvidado, la tradición perturbada, los hábitos abandonados", dijo. "Así, se habla siempre de revolución, así surgen hoy disputas en todos los terrenos, a menudo sin motivo ni objetivos justificados".

"Innovación, innovación, todo se pone en duda, todo debe estar en crisis", dijo el Papa. No discute la necesidad de renovación "que por tantas razones y en ciertas formas es legítima y necesaria", pero la renovación fundamental que se precisa es personal, agregó.

"Quisiéramos invitarlos a meditar sobre esta intención fundamental del Concilio (Vaticano II), la de nuestra reforma interior y moral", dijo el Papa.

Observadores veteranos no recuerdan ninguna ocasión anterior en que el Papa haya cotejado a los católicos "rebeldes" con los pro-

testantes, aunque esto ha sido realizado con frecuencia por los miembros conservadores de la Jerarquía Eclesiástica.

## Misas Dominicales En Español

**CATEDRAL DE MIAMI,** 2 Ave. y 75 St., NW, 7 p.m.  
**CORPUS CHRISTI,** 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

**SS. PETER and PAUL** 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.

**ST. KIERAN** Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

**ST. JOHN BOSCO-Flagler** y 13 Ave. 7, 10 a.m., 1, y 7:30 p.m.

**GESU,** 118 NE 2 St. 5:30 p.m.

**ST. MICHAEL,** 2933 W. Flagler - 11 a.m., 7 p.m.

**ST. HUGH,** Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

**ST. ROBERT BELLARMI-NE** - 3405 NW 27 Ave., 11 a.m.

**ST. TIMOTHY,** 5400 SW 102 Ave., 7:45 p.m.

**ST. DOMINIC,** NW 7 St., 59 Ave., 1 y 7:30 p.m.

**ST. BRENDAN** 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

**LITTLE FLOWER,** 1270 Anastasia, Coral Gables, 9:15 a.m. y 12 M.

**ST. FRANCIS DE SALES,** 600 Lenox Ave., Miami Beach, 6 p.m.

**ST. JOHN THE APOSTLE** 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

**INMACULADA CONCEPCION** 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

**BLESSED TRINITY** 4020 Curtiss Parkway, Miami Springs, 7 p.m.

**OUR LADY of the Lakes,** Miami Lakes, (United Church of Miami Lakes), 7 p.m.

**VISITATION,** 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

**LITTLE FLOWER U. S. 1** y Pierce St., Hollywood, - 6:45 p.m.

**NATIVITY** 700 W. Chaminate 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** Pahokey- 9 a.m. y 6:30 p.m.

**GUADALUPE** Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

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# Test Mass In India Has Native Flavor

NAGPUR, India—(RNS)—A Catholic Mass celebrated according to an experimental Indian Rite received "mixed reviews" at a regional seminar here on "The Church in India Today."

Wearing saffron robes, barefooted and squatting on a dais, French Benedictine Francis Acharya and six other priests concelebrated a Mass which included a colorful and rhythmic offertory procession of six girls carrying plates of sweet foods — later distributed to the congregation as blessed gifts.

In place of the traditional host, Indian bread called "chappatis" — pancake-like and made of unleavened wheat — was used. At the Communion of the Mass, the congregation took the chappatis in their hands and dipped it into the consecrated wine, communicating themselves.

Priests looking like contemplative Hindu holy men chanted the prayers of the liturgy in the traditional tones of sacred Hindu readings.

Despite an hour-long lecture the night before on the need of adapting the Church's worship to the local culture, many members of the congregation were unhappy with the Mass.

Some Indian laymen expressed their dissatisfaction with the experimental rite which, they said, reminded them more of a Hindu temple than of a Catholic church.

Several were strongly opposed to the practice of touching the consecrated bread themselves, rather than having it placed in their mouth by the priest.

However, priests celebrating the liturgy said that such changes were necessary if the Catholic Church was to take her place as an integral part of Indian life and not continue as a "foreign religion."

Others pointed out that similar experiences of reaction against a native adaptation of the liturgy were experienced in other mission countries, particularly among the first few generations of converts.

Father N. Klostermaier noted that European priests in India are welcomed to the Ashrams or hermitages of Hindu holy men, but that Indian priests are not.

This lack of contact of Indian Catholic priests with their Hindu counterparts may be one reason why efforts to Indianize the liturgy were begun by the European missionaries rather than by the Indian clergy themselves.

Similar demonstrations of worship being accommodated to the national culture have taken place in other parts of India with the approval of the hierarchy.

However, some missionaries feel that the Church remains too distant from the life of most Indians, the

majority of whom are not Catholic. As a result, they say, the Church remains isolated and foreign—something left over from the European occupation of the country.

The conservative stance of the hierarchy and the Indian clergy, the missionaries say, is a serious obstacle to the work of the Church. Some missionaries have gone beyond the controlled experimental Masses, as celebrated here, and have improvised their own liturgies in an effort to reach the people with a native Christian worship.

# Vatican Radio Cautions French Clergy

VATICAN CITY—(NC)—Vatican Radio, commenting on a convention in Paris of more than 300 French priests challenging the present manner of living the priestly life, warned that solutions to priests' difficulties "must not be in contradiction to the Church's very nature."

Vatican Radio cited motions passed by the priests' convention. The priests complained of a "dominating authority" in the Church and said they were "prisoners of the present social status of the priest."

Vatican Radio commented: "It was inevitable that these and other assertions contained in the motions

should excite surprise and perplexity.

"The undertaking of the meeting was disapproved back as far as Dec. 12 by the permanent council of the French episcopate. . . although recognizing the importance of the problems raised.

"The outcome of the meeting demonstrates how well-balanced and opportune was the position taken by the French episcopate."

Vatican Radio said it was "legitimate and even opportune and useful" to try to pinpoint the problems and promote their solution.

"But the paths to be followed cannot and must not ignore the ordained contribution of all, and above all

cannot and must not be in contradiction to the Church's very nature."

After stating that the Church's structure has not been left up to the free initiative of men, Vatican Radio

said: "Christ, its founder, gave it a service of government and of magisterium, instituted by Him and entrusted to a group of persons to whom He guaranteed His help."

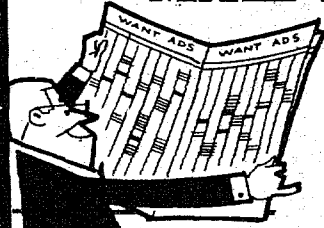
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## Radio Programs Are Realigned

In a major realignment of its programs for 1969, radio station WGBS has announced new times for the broadcast of several programs of particular interest to Catholic South Floridians.

Catholic News is now heard at 6:02 a.m. on Sunday followed by the Sacred Heart Hour. The Church and the World Today and The Christophers.



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# New Canon Law Code Called More Effective

NEW YORK — The code of canon law now being revised in Rome will end up being briefer, more modern and more effective, in the opinion of Bishop Ernest J. Primeau of Manchester, N.H.

In a broadcast interview on Guideline, the chairman of the U.S. Bishops' Committee on Canonical Affairs explained that canon law is Church law, developed over nearly 2,000 years. He said Church law was codified in 1917, but that this code is now 50 years old, and its revision is under way in Rome.

Asked what he thought the code would be like after revision, Bishop Primeau said:

"I think that, if I read the minds of the bishops throughout the world, ultimately they will have a very important say in the whole matter, no matter what is done by the preparatory commissions and so forth. That the law will be much briefer, that it will be more modern and more effective, that's really what we're looking for."

Explaining the meaning of Church law and the operation of diocesan tribunals, Bishop Primeau said canon law has a provision for due process, "but we feel that it is hard to operate that due process we have now."

"There are all sorts of suggestions as to how this part of the law would be changed," the bishop continued. "As a matter of fact we're making a concentrated effort here in the United States to get expert opinions on this, and we funnel these through our canon law committee to the bishops, and if they want to they will send them on to code commission. But definitely this will take time, of course. We would like to see a little experimental work done in the meantime."

Asked if some priests are correct in saying publicly today that, in a difference with their bishop, they don't have recourse to due process of law, Bishop Primeau said that, as he understood what has transpired in the past, due process of canon law "has certainly been followed," and "one would make a serious mistake if he didn't follow it in such a case as this."

"But this is precisely the point," Bishop Primeau continued. "I think the priests are claiming that within the canon law there isn't that type of due process that responds to the needs of a situation. Now, as a matter of fact, if you don't like what your bishop is doing, there are certain other ways of handling it."

"First of all, they're not known by the general public, and, second, they are hard to manage. But the easiest way would be to appeal to Rome because the Pope is the immediate superior of every bishop in the world. No other bishop is superior to one another, except an auxiliary, but we're talking about ordinaries here, in their dioceses. And the only superior the bishop has is the Pope and the only way of appealing from the bishop is to the Holy Father."

"Of course, this again involves a mechanism that is not too easy and is prolonged, so they feel there should be intermediate steps involving canon law whereby there would be other methods of getting what we call due process."

Asked about the "rumor going round" that "if you have enough money, you can get marriage cases handled over in Rome," Bishop Primeau said such a statement is "absolutely false." He said he was in Rome for 13 years, in an office that handled three to four thousand marriage cases a year, and that in at least half of the some 300 cases adjudicated by the Roman Rota in a year, "nobody pay anything. It's free." He noted that some persons are able to bring in lawyers, which a poor person couldn't afford to do, but that happens in this country and elsewhere too.

Bishop Primeau said every diocese has a tribunal for handling marriage cases, but that small dioceses have "relatively few cases and of course they have small personnel, and because of this they are not as effective as we'd like them to be."

"And so, it is being discussed now," the bishop continued, "that we have regional tribunals rather than have each diocese with a tribunal; for instance, say for New England, we have 11 dioceses there." He explained that "everybody would give personnel and whatever was needed in the tribunal" and all cases would be handled more effectively.

ogy, moral theology, ecclesial-sacramental theology, liturgy, homiletics, contemporary ascetics, fundamental psychology, as well as additional courses which would assist a man in a particular phase of diocesan ministry."

A similar program will be offered at Orchard Lake Schools, plus courses in "ecumenics" and "the Polish language."

Orchard Lake schools will draw from a national list provided by bishops and priests, many of whom will likely be of Polish cultural backgrounds.

Graduation or the end of training will depend on the candidate's "own intent" and progress and the judgment of a "spiritual committee."

There was some question among members of the negro community as to whether the program should be placed into existing formal institutions.

"We can't be more in the inner city than at Sacred Heart," Bishop Schoenherr said, noting that the classrooms and other facilities at the seminary were much better than a storefront or other site.

## Topic: 'Biafra And Conscience'

"Biafra and the World's Conscience" will be the topic of discussion for the interfaith panel of clergy at 10 p.m., Tuesday, Jan. 28 on Ch. 2's "Man-To-Man" program.

Participating will be Father Thomas Cleary C.S.S.P., a member of the Holy Ghost Fathers formerly stationed in Biafra; Rev. Thedford Johnson, St. John Baptist Church; Rabbi Samuel Jaffe, and Rev. Luther Pierce, host and moderator.

# 'Married Deacons' Schools Planned

DETROIT — (RNS) — Two of this country's four training schools for married deacons will be located in the Archdiocese of Detroit, it was announced here.

Sacred Heart Seminary and the Orchard Lake schools (Sts. Cyril and Methodius Seminary and St. Mary's College) were the sites selected by the Commission on the Permanent Diaconate of the National Conference of Catholic Bishops.

Auxiliary Bishop Walter J. Schoenherr of Detroit, a member of the commission, said 30 negro and 10 white men have already indicated a willingness to participate in the permanent diaconate program at Sacred Heart.

Approval for restoration of the permanent diaconate, was given by the Second Vatican Council and later adopted by the NCCB, of which Detroit's Archbishop John F. Dearden is president.

An archdiocesan spokesman indicated that Detroit received the two schools because of the efficient and detailed presentation of plans. The other schools will be in Washington, D.D., and Collegeville, Minn.

Archbishop Dearden, as the local ordinary, must give his final approval, but this is expected since his own staff participated in the planning. Bishop Schoenherr hopes to see the two programs underway by Spring, "September at the very latest."

As offered at Sacred Heart Seminary, the program will include three hours per week of evening class sessions, 15 weeks a semester. The courses, according to a summary document of the program, are designed to prepare the candidates "for the sacramental ministry of Word and Sacrament, viz., Scripture, dogmatic theol-

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