



Opens

1970 goals of the ABCD were outlined by Bishop John J. Fitzpatrick during regional dinners held this week.

Charities Drive Goal: \$1.75 Million

A minimum goal of \$1,750,000 for the 1970 Annual Bishop's Charities Drive which opened Monday and continues through mid-March was announced this week by Archbishop Coleman F. Carroll as South Floridians indicated their interest and support during first regional dinners held in Miami, Miami Springs and Miami Beach.

Expressing his confidence in the continued generosity of residents in South Florida's eight counties, Archbishop Carroll emphasized that monies received in the campaign will first be used to meet the maintenance deficit existing in charitable and educational projects already inaugurated through past development fund drives.

The prelate described the theme of the fund-raising campaign, "Wide Away the Tears," as one which he believes "captures well the poignancy of the situation we are facing and attempting to remedy."

"The tears I see and tell you of are real ones," the Archbishop of Miami emphasized. "They come from the eyes of little children who have no family or are from impoverished and broken homes. They are the tears of our young people—full of potential and yet confused, caught up in drug addiction and not knowing to whom to turn for support."

"How can we ignore the elderly person, almost despairing from loneliness and from the fear of mounting poverty in his life," the Archbishop added. "How can we not respond to the anguished cry of the unmarried who is ashamed and alone? Indeed, we can help," he stated.

Other urgent needs which may become a reality depending on the success of this year's campaign, Archbishop Carroll said include an extension of facilities at St. Joseph Residence for the Aged, Fort Lauderdale; maintenance and expansion of present facilities at Centro His-

piano Catolico, Archdiocesan Spanish Center; special services in counties of the Archdiocese; migrant day care centers and residences for priests; continuation of TV and radio development and extension of closed-circuit facilities to Palm Beach County; a drug addiction center for rehabilitation and withdrawal in Dade County; a new Counseling Department at the Catholic Service Bureau in Broward County; an addition to Maurawood Residence for Unwed Mothers, West Palm Beach; Day Care Centers and further development in inner city areas; specialized education of priests; CCD Center and facilities throughout the Archdiocese; a community youth center in Key West; a residential care building at Marian Center for Excep-

(Continued on Page 2)

Bishop Shanley Funeral Mass Concelebrated

Concelebrated Mass of Christian Burial was offered at noon Monday in the Cathedral of St. Mary for Bishop Patrick Shanley, O.C.D., Titular Bishop of Sophene and former Apostolic Administrator of Infanta, Philippines.

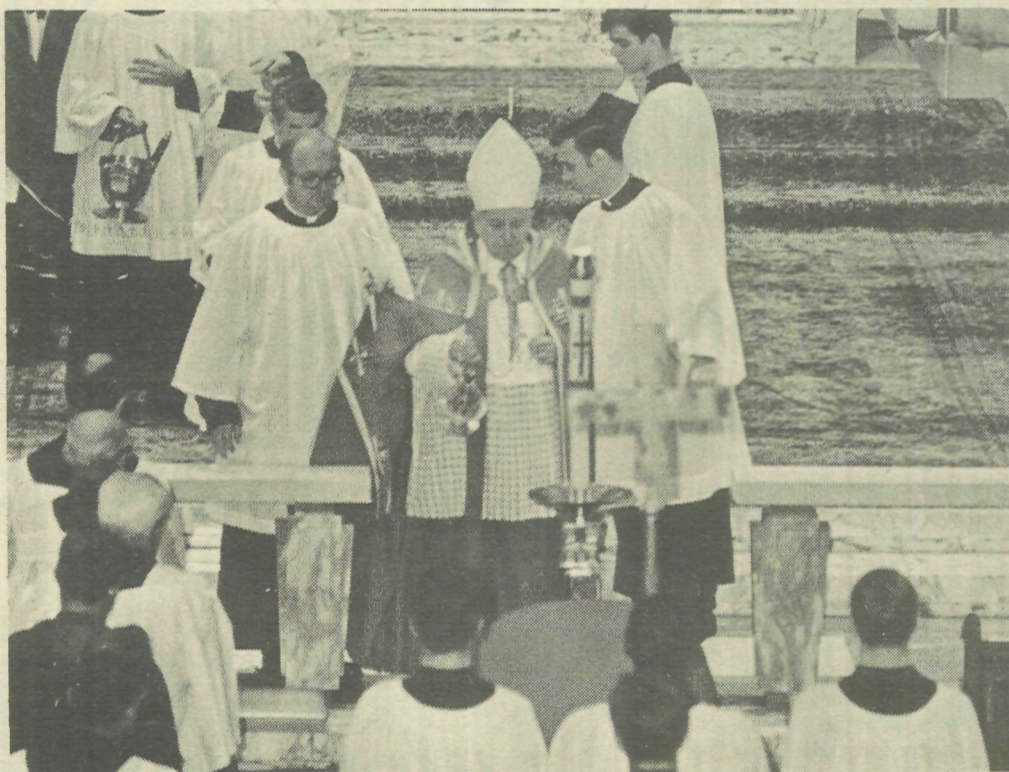
Archbishop Coleman F. Carroll presided at the rites and gave the final commendation during the Mass, of which Bishop John J. Fitzpatrick was the principal celebrant. Concelebrating were Father James Meldrum, O.C.D., former Vicar General in Infanta;

and Father Terence Flynn, O.C.D., representing the Discalced Carmelite Province of the Immaculate Heart of Mary.

Bishop Edward Dalmau, C.P., West Palm Beach; and Bishop Robert E. Anglim, C.S.S.R. of Coari, Amazonas, Brazil, participated in the sanctuary.

Major Ruben Telhan, U.S.A., Fort Benning, Ga., close friend of the late prelate was the lector.

(Continued on Page 4)



Archbishop Coleman F. Carroll gave final commendation during Mass of Christian Burial for Bishop Patrick Shanley, O.C.D. concelebrated Monday in the Cathedral.

United Nations Study Reveals

Rock Music Tied To Teen Drug Use

By KATHLEEN McLAUGHLIN
NC NEWS SERVICE

UNITED NATIONS, N.Y. — Directly or by insinuation, the purveyors of rock and roll music have for several years been conditioning millions of the younger generation toward tolerance or even use of hallucinatory drugs, as reported in a recent United Nations publication.

The trend is chronicled in a review of the situation by S. Taqi, a Swiss journalist and broadcaster, in the Bulletin on Narcotics, a quarterly published in Geneva by the division of narcotic drugs of the UN's department of economic and social affairs. Taqi cites numerous vocal numbers disseminated by major recording companies and radio stations as far back as 1963, and "plugged" by outstanding favorites among performers, as indicative of this drift.

Taqi finds it significant that some of the hits in this category have surpassed the \$1 million mark in sales of records, especially since a survey made by the American music-trade paper Billboard showed that 64% of all youngsters living on college campuses have their own phonographs.

From a fairly mild and innocuous beginning in 1963 — when a song called "Walk Right In" leaped to the top of the American hit parade — the author probes the development down to the present time, in an examination of what has happened, and why it happened.

He concludes that "this lively, bouncy melody sung cheerfully by an urban folk music trio, the Rooftop Singers, to the zippy accompaniment of a 12-string guitar," was not recognized at the time as a reference to marijuana smoking. This quality of double-entendre has in the interim acquired the label of "split-level" lyrics, he notes, implying that the words mean one thing to mature individuals, and quite another to the "hip" teen-age groups.

This characteristic of ambiguity of phrasing has been a refuge for originators and disseminators of a number of the songs, Taqi states. He concedes that in quite a few cases they have been performed by songsters and songstresses, unaware of the double purport of the verses — although there has been a gradual awakening to their covert psychedelic messages.

(As an example, he mentions "Eight Miles High" by the Byrds, a California quintet, on Columbia Records, released in the United States in 1966). Because of its esoteric lyrics, Taqi relates, the record was quickly tagged as referring to

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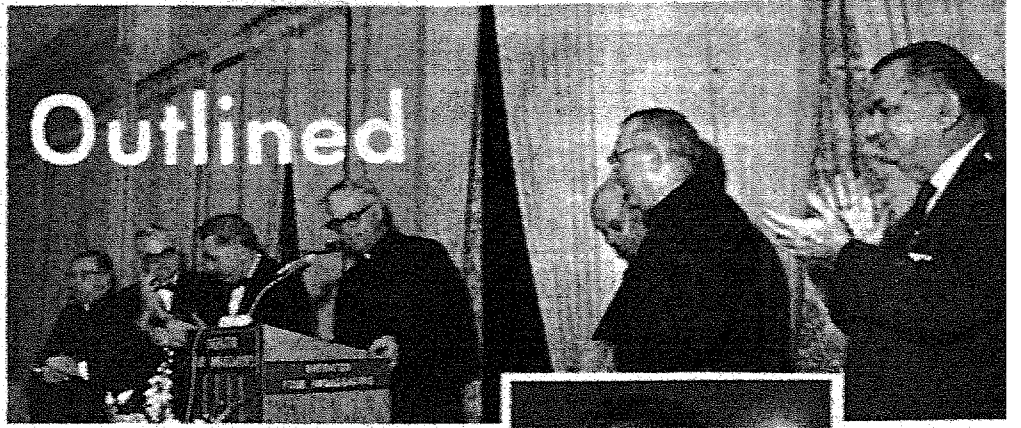
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Charities Drive Needs Outlined

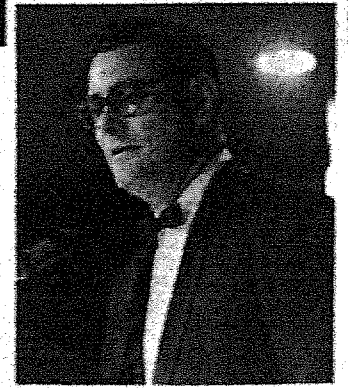


THIS YEAR'S campaign was discussed by Msgr. Peter Reilly, Region I coordinator, pastor, Little Flower Church, Coral Gables, with Federal Judge and Mrs. C. Clyde Atkins.

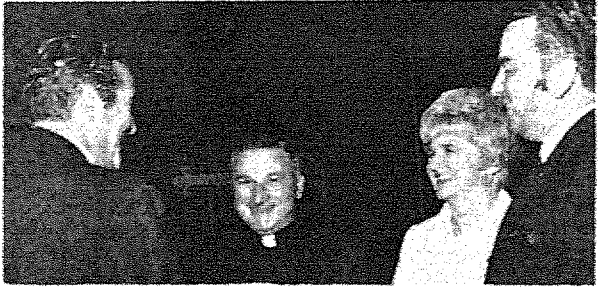
ABCD was formally opened Monday evening when Bishop John J. Fitzpatrick was the principal speaker during kick-off dinner at the Sheraton-Four Ambassadors Hotel in Miami.



Welcome to Region II dinner at Miami Springs Villas was extended by area chairman, Don Raymond.



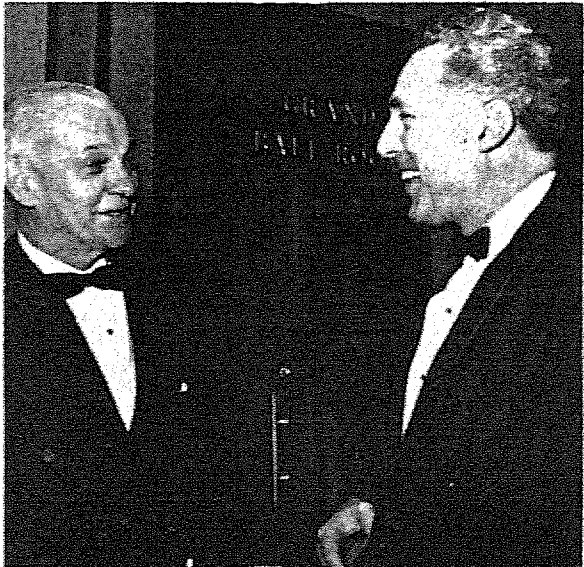
CATHOLIC CHARITIES Archdiocesan Director, Msgr. Rowan T. Rastatter, greets Mr. and Mrs. Richard Riegler, St. Brendan parish.



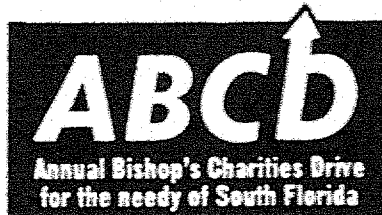
HALEAHANS, Msgr. Francis Fazzalara, pastor, Our Lady of the Lakes Church; Monte Steele, and Mr. and Mrs. Walter B. Fries attended Tuesday evening dinner in Miami Springs.



REGIONAL COORDINATOR, Msgr. Dominic J. Barry, pastor, Immaculate Conception Church, Hialeah, talks with Dr. and Mrs. Terrence Barry.



GENERAL CHAIRMAN of 1970 ABCD, Philip Lewis, right, talks with Mallory Horton, chairman in Region I for annual campaign.



Goal Established

(Continued from Page 1)

tional Children and student centers at the South Miami campus of Miami-Dade Jr. College.

Additional needs are an allpurpose building at Lourdes Academy, South Miami; activities buildings at Archbishop Curley High, Miami; and Cardinal Newman High, West Palm Beach.

Needs in the fields of education and welfare were outlined by Bishop John J. Fitzpatrick who was the principal speaker during regional dinners held this week.

"We are here because we know that we can do together what we cannot do alone: shelter the unwed mother and the abandoned child, provide priests for our future, show meaningful concern for those who live in ghettos and migrant camps, victims of our prolonged national indifference," he told guests at the Sheraton-Four Ambassadors Hotel, Miami Springs Villas and the Bath Club.

"Individually," Bishop Fitzpatrick emphasized. "We don't have the knowhow nor the where-with-all to cope with these problems. Together we can confront them and solve many of them," he declared.

"Hopefully, all of us will be humanitarian enough, apostolic enough, Christian enough, to be personally concerned about the needs of others, to spread the word about the goals of the ABCD, to convince others that they are worth while, to do some private leg work, not content merely to make our own contribution, to offer ourselves as volunteers in our parishes, where every year there seem to be less and less workers, to make our pledge beforehand, rather than wait for these workers to come to our house," the Bishop said.

Gets Award

LONDON — (NC) — Barbara Ward, the Catholic author and economist, was presented here with the Victor Gollancz Award, granted annually to the person considered to have made the most outstanding contribution to the campaign against world poverty.



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ANNUAL BISHOP'S CHARITIES DRIVE

JAN. 5 — FEB. 22

1970

"WIPE AWAY THE TEARS"



ABCD

ARCHDIOCESE OF MIAMI

News In Review

World Facing Up To Life Threats

(NC News Service)

Environmental deterioration, war and peace, nuns, violence, and education were topics of concern during the past week. The highlights:

At long last, public apathy about what has been happening to the earth's life-sustaining elements — land, air, and water — has given way to far-flung apprehension about the pace of deterioration, and its implications for the human race.

In the face of these problems, nations large and small, affluent and indigent, spoke with one voice at the recently adjourned 24th United Nations General Assembly.

They scheduled a UN World Conference on the Human Environment for June, 1972, the objective of which is to stimulate a worldwide reversal of the current destructive trends, backed by a massive international cooperative program, while a margin of time remains.

New Definition

Canada's more than 8 million Catholics were urged to strive to achieve a new definition of peace — not simply the absence of war or violence, but "an end to exploitation, the blossoming of social, economic, and political justice; and the fullness of life for all human beings."

This goal for the 1970s was set in the nationwide observance of World Day of Peace and was encouraged by the Canadian hierarchy.

Nuns Praised

In highly laudatory terms, an American official of the Roman Curia, the Church's central administrative offices, praised the contribution of English-speaking nuns to the faith in lands around the world.

Father Edward L. Heston, C.S.C., secretary of the Congregation for Religious, attributed to these nuns "relentless enthusiasm, a profound spirit of honest, and (referring to modern times) their generous involvement in the essential task of renewal and adaptation."

Cardinal Sympathetic

James Francis Cardinal McIntyre of Los Angeles said he was "completely disposed to hear with sympathy" a petition for forgiveness for members of a militant group which expressed regret for a violent demonstration outside a Catholic church on Christmas Eve.

Members of the group said they were protesting the "millions of dollars used to build" St. Basil's church and what they claimed were inadequate efforts by the archdiocese to meet the needs of the Mexican-American community.

For Model Schools

Mississippi religious leaders, led by Bishop Joseph B. Brunini of Natchez-Jackson, mounted a major campaign to make Mississippi's public schools a model of integration for the rest of the United States.

Formation of an ad hoc committee to organize a Mississippi Conference of Religious Leaders was announced jointly by Protestant, Catholic, and Jewish officials on the eve of Supreme Court-ordered integration of the public schools.

The committee was announced as civic tension about public schools was rising.

Momentous Decision

Judge Stanley Weigel's precedent-setting decision in U.S. District Court in San Francisco meant, in effect, that the draft law as it now stands is unconstitutional for Catholics.

It was a vindication of the Church's teaching on war and a vindication as well of Leslie Charles Bowen's commitment to that teaching, according to Father James E. Straukamp, S.J., who appeared as a witness in behalf of Bowen.

Weigel's ruling stated that section 6J of the Military Selective Service Act of 1967 discriminates against Catholic since it fails to provide for a Catholic refusal to participate in a particular war that he considers unjust.

Irish Complications

Moves to work out a new plan for the reunification of Ireland are leading to fresh questioning of the Irish Republic's stringent attitude toward divorce and birth control and may eventually lead to a full-scale revision of the country's 1937 constitution, which explicitly forbids the enactment of divorce legislation.

The attitude of the Irish Republic (the South) on these matters, and the section in the constitution that recognizes the "special position" of the Catholic Church, have often been cited by Protestants in Northern Ireland as evidence for alleged domination of the Republic's government by the Church.

Their suspicions are embodied in the old slogan, "Home Rule Is Rome Rule," which is still a rallying cry for opponents of reunification plans.



VIETNAM STRINGS — Sister Anne leads her string band at the Home of the Good Shepherd in Vinh Long, South Vietnam, 60 miles southwest of Saigon. An order of Irish nuns founded the home in 1958 and today about 200 girls, ranging in age from 1 to 18, live there.

Pope Says It's Everybody's Duty To Work For Peace

VATICAN CITY — (NC) — On world peace day — New Year's Day — Pope Paul VI hammered away at the notion that to work for peace is everybody's job.

"Peace is a duty for leaders, yes, but not for leaders alone," the Pope declared at a special Mass in Rome's Church of the Gesu on the third World Day of Peace to be celebrated since he launched the idea three years ago.

"Today, democratically organized society assigns powers and duties to all members of the community," he said. "Even if this were not so, it would remain true that peace is everyone's duty. For peace has dominion not in politics alone but in many lower spheres which in practice involve our personal responsibility even more."

Another reason is that peace has its active source in ideas, in minds, in moral attitudes even more than in outward action.

He pointed to the role of a revenge-oriented notion of justice in preparing the way for war.

He continued: "We must place at the foundation of our social psychology a hunger and thirst for justice, together with that seeking for peace which merits for us the title of children of God. It is no Utopia, it is progress."

"Civilization has succeeded in banishing, at least in principle, slavery, illiteracy, epidemics, social classes, etc. It has banished evils that were long established and that were tolerated as if they were unavoidable and were inherent in the sad, tragic social life of mankind. Civilization must also succeed in banishing war."

The Pope said a "terrible, increasing danger of world conflagration" demands the banishment of war.

Asking what "individual, weak mortals" can do to avert such a universal catastrophe, he answered:

"We have recourse to public opinion, which in this emergency becomes the expression of mankind's moral conscience. And we all know how great can be its power for good. We have our individual, personal duty to be good. That does not mean to be weak, but to be able to break

the sad, logical chain of evil by patience and forgiveness. It means to love, that is, to be Christians."

The Pope also said Christians have "another resource," that of faith joined to prayer.

"Prayer made with faith will never be disappointed," he said.

Pope Paul ended his address with this prayer confessing mankind's guilt and pleading for peace:

"Lord, our hands are still bloodstained from the last world wars, so that not all peoples have yet been able to

take each other's hands in friendship.

"Lord, we are today more heavily armed than ever we were in centuries past, and we are so provided with instruments of death that we could in a single instant set the world ablaze and perhaps even destroy mankind."

"Lord, we have based the development and prosperity of many of our giant industries on the diabolical capacity to produce arms of every size and shape, all designed to slaughter and exterminate men who are our brothers.

Thus we have cruelly established the economic stability of so many powerful nations upon the trading of arms to poor nations lacking ploughs, schools and hospitals.

"Lord, we have allowed to reappear among us the ideologies that make men enemies of one another: revolutionary fanaticism, class hatred, nationalistic pride, racial exclusiveness, tribal rivalry, commercial selfishness, self-satisfied individualism that is indifferent to the needs of others.

(Continued on Page 26)

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Burial Mass Concelebrated In Cathedral For Bp. Shanley

(Continued from Page 1)

Well-known among South Floridians, Bishop Shanley, who was 73, had been in semi-retirement in Miami since 1961, serving as chaplain at Villa Maria Nursing and Rehabilitation Center, North Miami. He died last Friday at St. Francis Hospital, Miami Beach.

Despite ill health, he had made his services available to Florida's Bishops and had administered the Sacrament of Confirmation to thousands of adults and children throughout the Province of Miami.

Speaking briefly at the conclusion of the Mass, Archbishop Carroll urged the congregation to remember Bishop Shanley in their prayers, pointing out, "Do not forget the deeds, the sacrifices, the love which Bishop Shanley exemplified and put forth. In his love for his fellow beings he showed his para-

mount love for Almighty God. Say a frequent prayer that God will welcome him with open arms into His kingdom."

Miss Grania Pope Nassau, Bahamas, a niece of Bishop Shanley, was the only surviving relative who participated in the Mass. He is also survived by four sisters, including a Religious, all in England.

In his homily, Bishop Fitzpatrick told the congregation that the late prelate was best described by the words of St. Paul: "If we live, we must live for the Lord; if we die, we must die for the Lord, so that alive or dead we belong to the Lord."

"As we try to band together the rather long chapters in the life of Bishop Shanley, we are more and more reminded of the travels and experiences of St. Paul, attracted by the voice and guided by the hand of our Lord Himself in his search for new

ways to serve Christ by serving man," the Bishop said. "Where shall we start, where shall we place our emphasis?"

"Here we have a child of God, a priest of the Church and a brother bishop with Christ in a life-long quest for holiness that brought him to service to Christ on three continents, a service that cost him so much personally, a service that made him endure all things," as St. Paul told Timothy, for the sake of those who are the objects of his concern," Bishop Fitzpatrick stated.

Emphasizing that the late prelate participated in sessions of Vatican Council II, and administered the Sacrament of Confirmation in Florida dioceses despite his ill health, Bishop Fitzpatrick pointed out that "the one thing that seemed to matter was that he be where Christ wanted him, whether that meant speaking a different

language or undergoing the tortures of another culture or eating unpalatable food or living in strange, uncomfortable conditions. The voice of Christ needed only to command him.

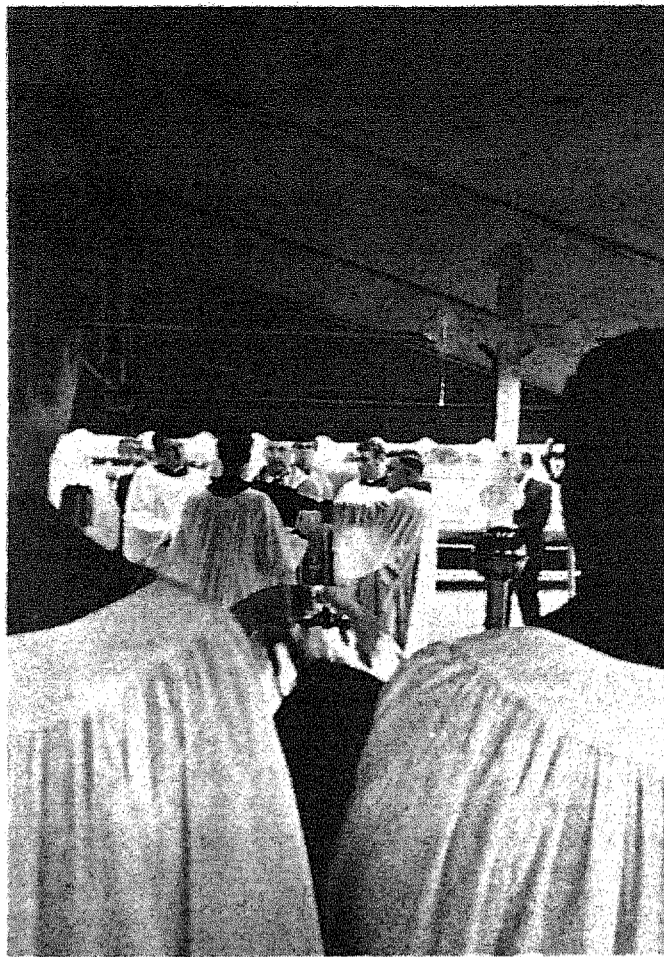
"No matter where he was or what he was, he was happy to be in Ireland, in England, in the Philippines, in the United States, endeavoring, as the Vatican Council says all bishops should, to bear witness to Christ before all men."

The documents of Vatican II point out more than anything else, Bishop Fitzpatrick added, what Bishop Shanley was to Christ, to the Church and to all.

"The bishop, the documents say, must devote himself wholeheartedly to those who are ignorant of the Gospel of Christ and of his saving mercy: he must be both father and pastor to his people, he must be their good shepherd," Bishop Fitzpatrick explained. "He must be their true father, who excels in the spirit of love and solicitude and he must be an example of holiness through charity, humility and simplicity of life."

St. John Vianney Seminary Choir under the direction of Father John Buckley, C.M. sang during the Mass, in which large delegations of priests, Religious, and laity participated.

Burial was in Our Lady of Mercy Cemetery where Bishop Fitzpatrick conducted the graveside rites.



BURIAL RITES were conducted Monday for Bishop Patrick Shanley, O.C.D., by Bishop John J. Fitzpatrick in Our Lady of Mercy Cemetery.

Prelate Served God On Three Continents

Bishop Patrick Shanley, O.C.D., who served God on three continents in his lifetime, was a native of Athlone, Ireland, and a veteran of two World Wars.

During World War I, as a lieutenant in the famous Irish regiment of Connaught Rangers, he saw service in the Balkans, the Dardanelles, and the Holy Land before being wounded in France and taken a prisoner by the Germans.

At the end of the war the future prelate came to the United States and in the adventurous spirit for which he was known went to Canada to prospect for gold. It was there, while in a miner's camp, that he decided to become a priest. In 1925 he entered the Discalced Carmelites, Province of the Immaculate Heart of Mary, at Holy Hill, Wis. He returned to his native Ireland to complete his studies in theology and was ordained for the Carmelite Fathers in 1930.

Returning to Holy Hill, Bishop Shanley founded the Minor Seminary of Our Lady and was its first rector serving until the outbreak of World War II. He then volunteered as a chaplain in the United States Army with the rank of captain and was on active duty in this country and the Philippine Islands.

At the conclusion of the war Bishop Shanley received permission to stay in the Philippines and with the assistance of five other Discalced Carmelites founded a mission at Infanta on Luzon in Quezon Province. In 1950 the mission became a praelatura nullius and in 1951 he was installed as its Apostolic Administrator during ceremonies in San Marco Cathedral at which his long-time friend, Egidio Cardinal Vagnozzi, then Apostolic Delegate to the Philippines, officiated.

As a gesture of good will the U.S. Navy flew Bishop Shanley's party from Manila to Infanta in a Navy amphibian plane. By auto the trip would have required 10 to 12 hours to cover the 100 miles of mountainous, winding and washed-out road. School children waved papal banners, and shouted "Mabuhay," a Tagalog word meaning, "Long live." Almost the entire city of 22,000 inhabitants turned out to greet the then Msgr. Shanley and Archbishop Vagnozzi.

On St. Patrick's Day,

1953, Archbishop Vagnozzi consecrated Bishop Shanley as Titular Bishop of Sophe to serve in the missionary territory of Infanta during rites in the convent of the Carmelite nuns in Manila.

A former classmate and long-time friend of the famous monk and author, Thomas Merton, with whom he studied for a brief time at the Trappist Monastery, at Gethsemani, Ky., Bishop Shanley was known throughout the islands for his interest in the education of young Filipinos and many native physicians

from the island are indebted to the prelate for his assistance in their professional careers.

Several years ago when Bishop Shanley suffered a heart attack and was rushed to the emergency room at St. Francis Hospital, Miami Beach, Dr. Ruben Tehlan, now a major in the U.S. Army stationed at Ft. Benning, Ga., who returned to Miami to serve as lector at the Bishop's funeral Mass, ministered to him at the hospital.

In 1958, Bishop Shanley was the object of an intensive

air-sea search when his 20-foot launch was reported missing in a storm. For two days Philippine and American rescue units looked for him along the Piliic Straits and the U.S. Navy installation at Sangley Point conducted an air search. On the third day, the veteran sea-going missionary, who used the launch to travel from one parish to another among the far-flung

missions on Luzon's east coast, guided his boat, unharmed, to the Infanta docks.

After leaving one of his parishes, he related that he had seen the storm brewing and had guided the launch into a protected inlet. He had no way, however, of informing his Infanta headquarters of his safety and whereabouts.

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Rite Of Christian Burial For Bishop Shanley



A MASS of Christian Burial for Bishop Patrick H. Shanley, O.C.D., was Concelebrated Monday (above) in the Cathedral where Archbishop Coleman F.

Carroll, shown at left, presided. Bishop John J. Fitzpatrick was the principal concelebrant. In photo at left priests of the Archdiocese served as pall bearers.



LATE PRELATE served as chaplain at Villa Maria Nursing and Rehabilitation Center, North Miami. He is shown in April, 1969, giving Communion to the late John Sullivan, a resident, who was observing his 100th birthday. Mr. Sullivan's son, Daniel P., is the server.



CARMELITE BISHOP was among prelates from the world participating in sessions of Vatican Council II. He is shown above with Msgr. James J. Walsh, pastor, St. Patrick Church, Miami Beach, outside of St. Peter's in Rome in 1963.

IRISH-BORN Bishop, left, is shown on St. Patrick's Day, 1964, with Archbishop Coleman F. Carroll, right; and Ireland's Ambassador, Frederick Boland, following Pontifical Mass in St. Patrick Church.



Missionary Prelate Active During Florida Retirement

Bishop Shanley's Life Devoted To Helping Mankind

In the last years of his full life, Bishop Patrick Shanley won the respect and admiration of many people in Florida. They knew him only as a retired bishop who was occasionally called on by Archbishop Carroll or Archbishop Hurley to administer the sacrament of Confirmation. In this capacity he traveled over the whole state, especially during the busier years of its growth.

These final quiet years gave no hint of the rich, varied career this Irish-born prelate enjoyed. In his late teens he served as a soldier under Lawrence of Arabia, and in his late sixties as a Father of the Council at Vatican II.

Son of a tireless physician who gained a widespread reputation in Ireland for his love of the sick, Bishop Shanley seems to have inherited the same burning desire for service. He fulfilled a part of this as a soldier, then a chaplain; part as a monk, then as a bishop; part as a missionary in one of the poorest sections of the Philippines, then as a friend and confessor of the sick aged in Miami. His quest of service was in reality the age-old quest of the love of God and man. The pursuit of this brought him to several continents and burdened him with a great variety of responsibilities.

However, with it all Bishop Shanley kept his simplicity and humility.

One of Florida's many blessings these past years has been the presence of Bishop Patrick Shanley.

Cardinal Forgiving Violent Protesters

LOS ANGELES — (NC) — James Francis Cardinal McIntyre of Los Angeles said he was "completely disposed to hear with sympathy" a petition for forgiveness for members of a militant group who expressed regret for a violent demonstration outside a Catholic church here on Christmas Eve.

"True sorrow, of course, carries with it the intention to amend a wrongful course of conduct," the cardinal said. "I shall repeat my prayer of the Midnight Mass imploring God's forgiveness for those who are now sorry for their unfortunate actions...."

Cardinal McIntyre's statements were contained in a letter to Richard Cruz, a spokesman for Catolicos por la Raza, whose members fought with police while attempting to disrupt the Christmas Midnight Mass at St. Basil's church. The police succeeded in stopping the group from bringing its demonstration inside the church, but five policemen were injured and five of the demonstrators arrested. One was charged with assault with a deadly weapon.

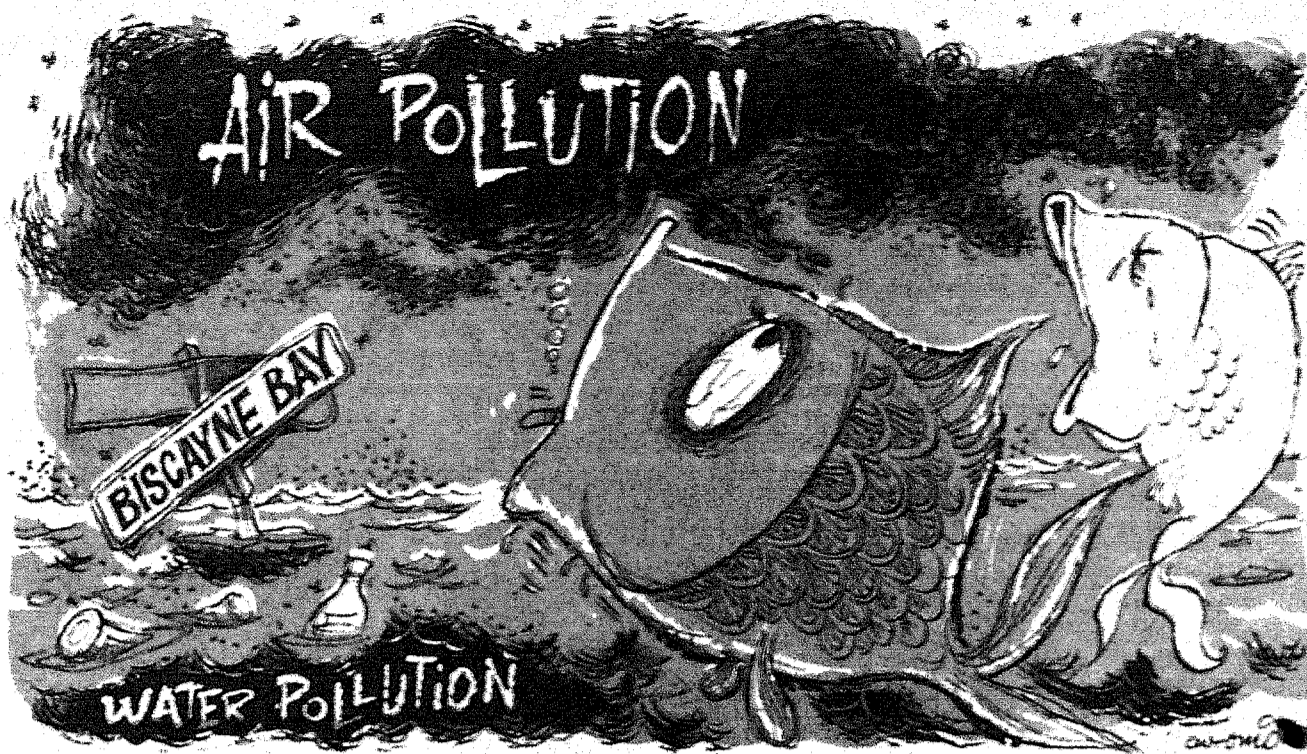
Members of the group said they were protesting the "millions of dollars used to build the church" and what they claimed were inadequate efforts by the archdiocese to meet the needs of the Mexican-American community.

Cruz wrote to Cardinal McIntyre asking forgiveness for the demonstration and requesting that criminal charges against the demonstrators be dismissed.

Cardinal McIntyre said in reply that "criminal charges are not brought by individuals who are wronged or by organizations such as the Church.

"If ... laws are broken, the charges are brought by the appropriate officers of the government in behalf of all of the people," he said. "Preservation of law and order and the protection of all of the people is the duty of the government. Under no circumstances would we interfere with the performance of duty by the police and the other officers of the government in prosecuting persons charged with crimes."

Out Of the Frying Pan...



Truth Of The Matter

Times Of Tragedy Seem To Hurry Man On His Journey Toward Faith

By MSGR. JAMES J. WALSH

Time Magazine ended the year with a lead story somewhat facetiously captioned, "Is God Coming Back To Life?" The point made was that "immense energy and imagination" are being used in many religious groups "to find new ways to carry God back into the everyday life of society."

The "God is dead" fantasy demanded more faith than a Christian or a benign agnostic was prepared to give. If it is being taken seriously anywhere today, the movement must be in need of artificial respiration to keep it going.



MSGR. WALSH

Meanwhile at the very core of all the current activity in religion, there is the matter of faith. Man has to believe in something. And even if religion is on the decline, as the polls would have us believe, a great many people find that the question of faith is demanding some sort of response from them. And if church attendance is down because of current attitudes of dissatisfaction with any thing old and well established or because of the inevitable confusion preceding a hoped for renewal, still there is no getting away from the fact that faith must be reckoned with.

It is interesting to realize that for centuries, as soon as the new year gets under way the Church harps on this matter of faith. This explains the great to-do about the Epiphany, the manifestation of Christ to all men. And during the past five or six days, the liturgy has been hammering home in the story of the magi the necessity of faith and the problems attending the gift of faith.

The lesson behind the story is ever new. God beckons to man, sometimes in strange, unexpected ways. He calls him to Himself, often from great distances and at the cost of much personal sacrifice. He will give him a light of some kind and offer the promise of fulfilling his needs and hopes. It is up to man then. Faith is his response to God's invitation. He begins his journey and seeks to follow God's directions.

The essence of faith remains the same today as always, but the problems attending it have indeed changed. In less complex, troubled times, it seems

that man could more easily make a simple act of faith in God and His revelation. Most believers came into the realm of faith as easily as did the shepherds who merely had to go "over the hill" to find the Christ Child. The "born" Catholics and the Protestants found themselves in an atmosphere of faith, were trained in it and took it for granted.

Much of that has changed now. Many of the born Christians have lost the faith. Too many among these had vainly tried to live as adults with the Christian teaching gained as a child. It was too thin to support them. So instead of maturing their understanding of Christian truth, they jumped to the conclusion that Christianity did not have what they needed.

Today legions of born Christians are wrestling with the disturbing demands of faith. If they are going to respond to God's ever pressing invitation, they are in for a long journey. The world is hostile to faith now. So much of literature and drama today depicts man as a lonely wanderer in a meaningless world, as if God has abandoned him completely. No wonder some come to feel that God is dead. Moreover, as science piles up one remarkable feat after another, and man's power over the elements makes breath-taking advances, some interpret this as evidence of less need of God. Man in time, they feel, can discard God and stand on his own.

It is passing strange to notice nowadays that while some are losing the faith, others are winning it — and the loss and gain occasionally are attributed to the same reason.

While some oppose bitterly Pope Paul's stand on birth control, others were attracted by his affirmation of the value of life and his defense of the authority of the Church. One well educated man came into the Church and has since brought others precisely because the Pope refused to compromise and to run with the crowd.

The journey to faith today seems by God's grace to be hurried by suffering and tragedy. It seems forever true that man's sense of helplessness is never more keen than when circumstances show him how little he can depend on himself in a crisis. Sometimes an apparent tragedy turns into a star of light enabling a person to respond to God's invitation to depend on Him and illuminates what had been in darkness.

Those who have turned away or those who have never come close enough to know Christ ought to ponder St. Peter's very practical question. On the day when some of Christ's own followers broke with Him on the matter of the Eucharist and walked away, He turned to the apostles standing to one side, and said to them, "What about you, do you want to go away too?" Peter answered, "Lord, who shall we go to? You have the message of eternal life, and we believe..."

Rome Says Tito May Visit Pope

VATICAN CITY — (NC) — Pope Paul VI will probably receive a visit this spring from Yugoslav President Josip Broz Tito, whose communist regime imprisoned the late Aloysius Cardinal Stepinac and hundreds of other churchmen.

Informed sources expect Tito to visit the Pope during a state visit to Rome. Italian President Giuseppe Saragat, during his state visit to Yugoslavia last autumn invited the Yugoslav

president to visit him in the Italian capital. The date of Tito's visit has not been officially announced, but the sources say he will almost certainly come in the spring.

The stated policy of the Holy See is that the Pope does not refuse to receive any official personage who asks to see him.

Thus far there have been no contacts between the Holy See and Yugoslavia about a possible visit by Tito to Pope

Paul, the sources said. However, negotiations are proceeding on the question of raising present semi-diplomatic relations between the Holy See and Yugoslavia to the level of full diplomatic relations.

Yugoslav diplomats in Rome have not been content with the formal but semi-diplomatic status of Vatican-Yugoslav relations. It is also an open secret that top officials of the Yugoslav

regime want an upgrading of these relations, which were established in 1966 through a protocol signed after two years of negotiations.

The official Yugoslav line is that Church-state relations have constantly and substantially improved since the signing of the protocol. Church circles are speaking much more cautiously, although they will admit that some improvement has been felt.

THE VOICE

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HE'S A CHRISTIAN,

He's a Christian, goes to Mass on Sunday.

But he doesn't know what faith is for.

These two lines are from a song composed by a high school student from New York. They point to a new demand made of the faith of the Christian.

Faith, according to the song, is not just something we receive. Rather than an end, it is a beginning — something we have in order to act in a different way. While it is a gift, it bears with it serious responsibilities.

The "settler" Christian considers his faith as his security. He lives safely in the town which is the church; he obeys all the laws, keeps out of trouble and follows the mayor. He follows the secure and certain ways inherited from the past.

The pioneer looks on his faith as a challenge, a spirit of adventure. It calls him to move ahead and risk everything for the faith. Faith is an un-settling rather than a security, and brings with it the dangers and persecutions facing him who dares to love God and serve man. The man of faith is like the man in the Gospel who was given the most talents. He must respond more generously than those with fewer talents.

The test of the faith of the pioneer is to check and see if it leads to love. His beliefs must make a difference in his attitudes and conduct, so that his Christian life becomes a witness to the faith.

The settler, however, is not committed to projects and progress in this world to the same degree as the pioneer, because he views faith as removing him from the evils of the world and settling him in the provident hands of God. The cure for the world's ills is

Viewpoints On Theology--Faith

By Rev. Mr. Peter Schineller, S.J.

more faith in God. For the pioneer, the cure consists in living out one's faith commitment — a "faith working through love" as St. Paul writes to the Galatians.

Professor Harvey Cox adds a new dimension to the differing perspectives on faith. In a symposium sponsored by the Vatican Secretariat on Unbelief, he remarked that perhaps "Christian theologians have placed too much emphasis on the idea of belief." The major problem may not be unbelief, but what he calls religious hypocrisy, where one's belief does not motivate his life, and unite him to the rest of mankind with its needs and suffering.

The question of faith goes back, therefore, to what it is for. It is a gift, but one we must respond to. In faith we receive the assurance that God loves us, and this gives us the strength and responsibility to serve man with a more complete dedication.

Following the example of Martin Luther King, Jr., we try to bring the love and justice of God to all men. Our faith, as Christ preaches, becomes the light on top of the mountain, to shine before the world, and not the talent that is hidden in the ground, buried because of fear or complacency.

(Next Week — The Church)



The Role Of The Catechist Religious Educator Has Resemblance To Prophet

By FATHER CARL J. PFEIFER, S.J.

Some see the religious educator more or less like an ordinary teacher in an ordinary classroom. Others prefer to describe him as a herald proclaiming to the students the Good News of Salvation. The kerygma or message is proclaimed by the Keryx or herald. This adds to the concept of teacher of truths the very important aspect of witness to personal faith — experience.

Both role-definitions have their validity, but a richer and more challenging description, more in tune with contemporary experience and reflection, is along the model of the biblical prophet. The prophet is not so much interested in foretelling the future as in understanding and interpreting the present. Therefore he does not first proclaim a message from God; rather he attunes himself to the present situation of the people, listens to God's word in the ordinary events of his day, and then interprets for the people the deeper meaning of these happenings.

Such was the task of Jeremiah, Isaiah, of John the Baptist, of Christ Himself, and of the Apostles. Such by reason of his share in Christ's prophetic ministry through baptism, confirmation, and his official commission, is the task of the religious educator: to be like a prophet, a role which takes into itself the task of teaching truths and proclaiming the Gospel.

Perhaps your reaction to such a description is like that of Jeremiah when God called him to be a prophet. "Ah, Lord God! I said, 'I know not how to speak; I am too young'" (Jer. 1, 6). Really it is not so frightening, although the work of the educator-prophet presents a real challenge. God's reply to Jeremiah applies to the catechist as well: "Have no fear; I am with you" (Jer. 1, 8). A deep and very real trust in the Holy Spirit in us and in the Church allows for confident facing of the challenge. So let's reflect further on what is involved in this contemporary conception of the role of the catechist as prophet.

The finest example or model of the catechist as prophet, listening to God in life's parable and then helping others to better understand the meaning of life and contact God in their lives, is Christ Himself. Consideration of the description in chapter 24 of Luke's Gospel will perhaps clarify these principles for Luke portrays Jesus on the road to Emmaus, risen yet recognizable only through faith, in a situation quite similar to the Christian education situation.

Jesus meets the two disciples, senses

their sadness and responds with human understanding. He begins where they are, with their life-experience, their values. They are sad, disillusioned, and with good reason. Their lives have been emptied of all meaning and purpose, for they placed their hopes in Jesus of Nazareth, who was just crucified. Their hopes shattered, life seems empty and without meaning.

Notice Christ carefully. Sensitive to their feelings, respectful of the sorrow that is part of the uniqueness and mystery of their lives, He manifests concern through a genuine attempt to understand these two anxious, depressed men. So He listens, not just to their words, but to the yearnings of their hearts, their feelings, their hopes, their disappointments. He listens with His heart as well as with His ears, and so they trust Him with their problem.

Jesus thus exemplifies the beginning of all effective catechesis and portrays the most fundamental attitude of the catechist-prophet. He listens with respect and trust to the disciples, sensitive to the values they perceive within their present life-situation.

Only in this way can there be the type of understanding that permits dialogue and personal communication.

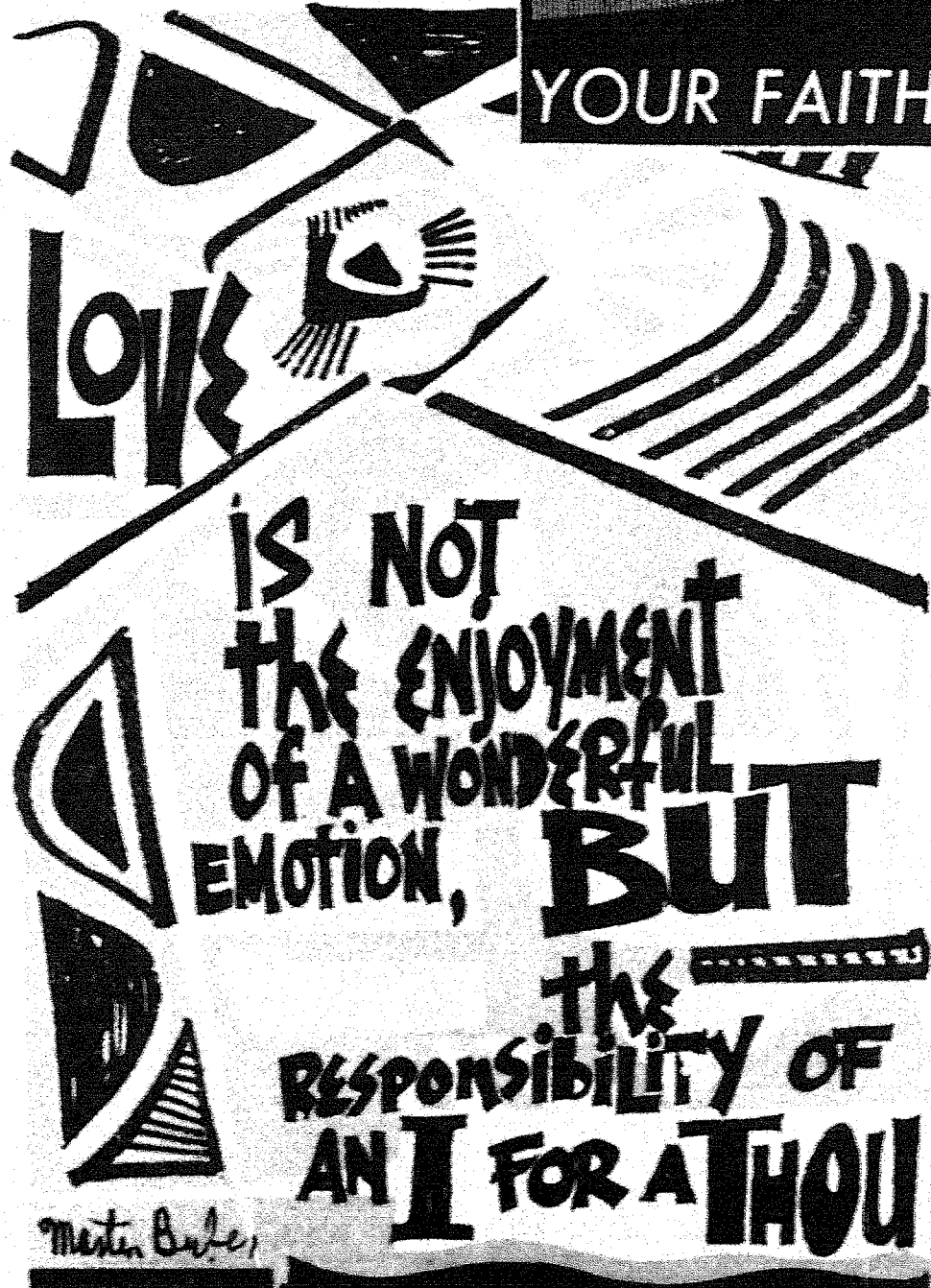
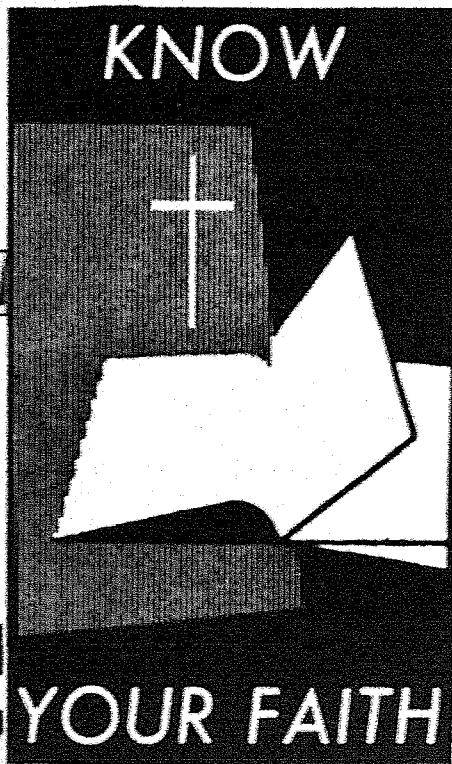
Only in this way can the teacher hear God's word spoken in the lives of the students today. Such human understanding frees the student to express his real questions, doubts and dreams, and allows the catechist to speak to the true needs of the students. It is understanding that comes from respectful listening motivated by love. And it applies to religious education on all age levels, if one is to hear God's word in the lives of the students and then help them hear it also.

This is the heart of catechesis: true dialogue between catechist and students seriously, whether he be a first grader or a high school senior. It involves the hard work of understanding his value system, what he considers important, what he responds to, his language.

It is in this communication between persons that God's word is spoken and heard; that is why it is so central. For it makes possible the illumination of life by the teacher; it allows him to lead the student to a more penetrating interpretation and understanding of his life; it allows for contact with Christ. But it can happen only in an atmosphere of love.

(Next Week: — The Role of Scripture in Religious Education.)

KNOW YOUR FAITH-



Fr. Rivers To Give A Musical Program

An "Evening of Music" featuring Father Clarence Joseph Rivers, composer, singer, guitarist, and a leading figure in the field of Liturgical Renewal, begins at 8 p.m. Monday, Jan. 12 in St. Louis Church, 7275 SW 120th St.

Known nationally and internationally as a composer of contemporary Church music, Father Rivers is a priest of the Archdiocese of Cincinnati and a convert to Catholicism.

His first record, "American Mass Program," published in 1963 by the World Library of Sacred Music and recorded in 1964, has sold more than 50,000 copies plus 160,000 printed texts. It was performed at the World's Fair in 1964 and its melodies are rooted in Gregorian chant and the Negro spiritual.

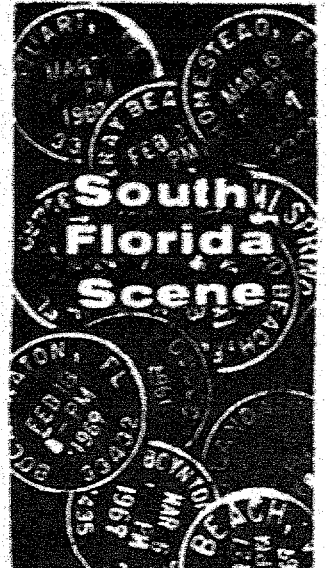
As a dramatic artist, the priest, who is a member of the board of directors of the National Liturgical Conference and the Liturgy Committee of the "Black Catholic Clergy Caucus," was seen on the ABC television network in "We Shall Be Heard," a civil rights document; and "New-Born Again," an hour-long TV special celebrating salvation history through the medium of Negro poetry and music.

Father Rivers has participated in the last two national Christian Family Movement conventions and has performed at many public and private colleges throughout the nation.

Reservations for Monday's performance may be obtained by calling 235-5496 or 666-0959.



CANDLELIGHT BALL plans are discussed by Mrs. William Fowler, Mrs. Hoke T. Maroon and Mrs. John Phelan, chairman, during a recent coffee at the home of Mrs. Paul Toppino, Coral Gables.



Members Of AA To Attend Retreat

KENDALL — A weekend retreat for members of Alcoholics Anonymous will begin today (Friday) and continue through Sunday at the Dominican Retreat House, 7275 SW 124 St.

Father Ross Garnsey, assistant pastor, St. Louis Church, South Miami, will conduct the conferences.

Additional information may be obtained by calling the Dominican Sisters at 238-2711.

Around The Archdiocese

CATHEDRAL

"Marriage Symposium" is slated for Jan. 19, 20, 22, and 23 in the Archdiocesan Hall. Prominent speakers are scheduled.

MEMORARE

Club for Catholic widows and widowers meets at 8 p.m. today (Friday) at St. Dominic coffee shop, 5909 NW Seventh St. Election of officers will be held.

ST. AMBROSE

The Women's Guild will meet at 7:30 p.m. Monday, Jan. 12, in the social rooms. Plans will be discussed for a dessert and card party on Jan. 22.

CYAC

Members of Our Lady of Perpetual Help Club will bowl at Cloverleaf Lanes on Saturday, Jan. 10.

ST. ANTHONY

A membership party followed by a dessert card party will be sponsored by the Woman's Club at 1 p.m., Tuesday, Jan. 13 in the club rooms.

ST. LAWRENCE

A workshop meeting will be held following the business sessions of St. Lawrence Council of Catholic Women at 8 p.m., Tuesday, Jan. 13 in the school cafeteria, 2200 NE 191 St., North Miami Beach.

CDA

Court Miami 262 will observe a Corporate Communion during 11:30 a.m. Mass, Sunday, Jan. 11 in Gesu Church. Monthly meeting will be held at 2 p.m. in the Gesu Center, during which new members will be received.

HOLY CROSS

Luncheon and fashion show under the auspices of Circle Two of the women's auxiliary will be held Saturday, Jan. 24 at Pier 66. Entertainment will be provided by Danny Bridges and the Tunesman. Fashions will be shown by Jordan Marsh.

ST. VINCENT

Card party sponsored by Our Lady's Guild begins at 8 p.m. today (Friday) in the Council room, City Hall, Margate. Refreshments will be served.

VILLA MARIA

Auxiliary members meet at 10:30 a.m. today (Friday) in the recreation room, 1055 NE 123 St. Plans will be discussed for a benefit bazaar in February.

ST. SEBASTIAN

The Council of Catholic Women will host a tea for members and guests from 2 to 4 p.m., Thursday, Jan. 15 at the Everglades House, 2000 S. Ocean Dr., Fort Lauderdale.

SACRED HEART

The Confraternity of Christian Mothers and Altar Society will sponsor a dessert card party at 1 p.m., Saturday, Jan. 10 in Madonna Hall, N. Federal Highway and Fourth St., Lake Worth. Tickets will be available at the door.

ASSUMPTION

A luncheon and card party under the auspices of the Women's Guild begins at noon, Wednesday, Jan. 21 at the Lighthouse Point Yacht and Tennis Club, Pompano Beach. Tickets will be available after Masses on Sunday, Jan. 11.

ST. JOSEPH

Annual fashion show and luncheon under the auspices of the Catholic Women's Club will begin at noon, Jan. 29 at the Hotel Americana. Fashions from Mary Norton will be shown. Reservations may be made by calling 865-9598.

Candlelight Ball To Aid Charity

The annual candlelight Ball to benefit St. Vincent Home for Unwed Mothers will be held Saturday, Jan. 31 at the Bath Club, Miami Beach.

Sponsored by St. Vincent Hall Auxiliary, arrangements for the winter season event are under the direction of Mrs. John Phelan, chairman, and Mrs. Hoke Maroon, co-chairman. Other members of the board of directors assisting are Mrs. Douglas Ash, Mrs. Neil Bahr, Mrs. George Coury, Mrs. Paul Toppino, Mrs. H.J. Russ, Mrs. Mark Bura, Mrs. Ignatius A. O'Shaughnessy and Mrs. Maurice D. FitzGerald.

Music for dancing will be

provided by Fred Shannon Smith and his orchestra.

Mrs. William Fowler is president of the women's auxiliary founded eight years ago to promote community interest in and provide auxiliary services to the residence conducted by the Arch-

diocesan Catholic Welfare Bureau and staffed by Sisters of St. Joseph of St. Augustine.

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Mental Retardation Stalks Most Often Along Poverty Row

By BURKE WALSH

The decade just ended saw the nation as a whole discovering for the first time "the existence and needs of the mentally retarded." Though some "dramatic and historic" accomplishments were achieved in those 10 years, "they are beginnings only."

These are points made in MR69, a third report by the President's Committee on Mental Retardation. The report assesses present programs in this field, and makes recommendations as to directions "federal, state and local agencies, both public and private" should take in the 1970s to improve those programs.

Among the accomplishments of the last 10 years the report cites significant growth in concepts of family and community-based activities for the retarded, and attention focused "on the extraordinarily high incidence of retardation in poverty areas."

But it points out, among a number of other things, that most mental retardation "is discovered three, four or five years too late," and that most mild retardation (which accounts for three-fourths of mental retardation in the nation), "is identified only during the school years, if then." It says retarded mental development establishes itself in earliest childhood and can be most effectively countered then.

"Some 5 million of the nation's estimated 6 million mentally retarded are never reached by any kind of service developed specifically to meet the need of the retarded," the report asserts.

It charges that many of the 200,000 institutionalized mentally retarded persons "continue warehoused in dehumanizing residential programs that make no serious attempt to rehabilitate residents."

It also says services for the retarded are "inadequate or almost non-existent" in many communities.

"No recent finding about mental retardation has had greater impact than the discovery that retardation rates soar in urban and rural low income areas," the committee asserts. "No estimate of mental retardation incidence in such neighborhoods is less than twice the national average. One inner-city count of retarded persons found one-third of the total population in a several-block area functioning at retarded achievement levels."

The committee calls the federal government's Office of Child Development established in April "the most dramatic national initiative" holding out promise in this field. It calls upon "public agencies and voluntary agencies at all levels in American life" to give creative assistance to this office.

The report says "most experts now agree that comprehensive health, educational and physical development programs began in earliest childhood offer the best hope of preventing the great bulk of the physical, mental and emotional handicaps that impose enormous cost in wasted and hobbled lives today."

"The staggering problems of human underdevelopment and underperformance in the nation's poverty areas continue all but untouched," it says at another point.



LIFE-LINE — God reveals His love and communicates His life not so much through words as through events. In photo, an injured lineman receives mouth-to-mouth resuscitation from a comrade on his perilous perch.

THE VOICE FEATURE SECTION

Has Peace Movement Really Brought End Of War Closer?



One can engage in political actions for two reasons: (1) One wants to change political decisions that a nation (or a state or a city) has made or (2) one wants to feel good because one is dedicated to principles.

By FATHER ANDREW M. GREELEY



Both motivations are admirable and frequently can reinforce each other but there is always grave danger in political commitment if the second one becomes so important that the first is no longer relevant. To put the matter more bluntly, if one engages in political activity mostly to indulge in one's feeling of moral self-righteousness then one can become a grave danger to self and the society.

We are at a time in the nation's history when many people are engaging in politics not only without consideration of whether their actions will have any effect in changing the policies of the larger society but also in some instances with deliberate hope that the larger society will be hardened in its position.

Such a hardening is defended on the grounds that it will lead ultimately to a revolution in which a corrupt society will be destroyed but such a revolution has purely mythological value and bears no relationship to anything that is at all possible in the United States.

I take it that most Americans are fed up with the Vietnamese War. It is an ugly, evil, foolish, corrosive conflict. That the United States got involved in such a war is incredible and that we are unable to become uninvolved is even more incredible. The recent revelations about the atrocities committed by American soldiers shows just how ugly and evil the war really is.

Yet one is forced to ask whether the peace movement, despite all its activity, and all the moral righteousness of those who belong to it, has really brought the end of the war any closer. Indeed the question must be asked more strongly, "Is it not possible that the peace movement may actually have prolonged the war?"

I am not engaged in the usual argument that the protests of the peace movement give aid and comfort to the Viet Cong. I am asking rather what seems to me to be a far more pertinent question: "Does it not seem highly probable that much of what the peace movement has done has in fact forced a substantial proportion of undecided Americans into the camp of the hard liners?"

There can be no doubt that the two moratoria, however peacefully and intelligently executed they were, have increased rather than decreased support for the President's fairly hard line on peace in Vietnam. Even if one concedes — as I am prepared to — that the President's appeals to the "silent majority" was a highly risky bit of polarization tactics possible from the purely pragmatic viewpoint.

Those who planned and carried out the two moratoria presumably did so to weaken the President's position. In fact, however, they seem to have strengthened it. Even if "silent majorities" have a way of vanishing overnight — as Lyndon Johnson discovered — the peace movement seems, at least for the present, to have pushed the silent majority into the camp of those whom the peace movement is opposing. By any practical political criteria this would mark the two moratoria as dismal failures.

But many of the peace enthusiasts are not interested in practical political criteria. If they had any political sense at all, or any desire to persuade others they would not burn American flags and carry Viet Cong flags, for example.

The flag may be an unimportant symbol. For a well-to-do college student, carrying the

V.C. flag would be a splendid way of putting down one's parents and other authority figures but what such politically uneducated children forget is that the large majority of the American population — whose support will be necessary to end the war — think that flags are very important symbols.

Either the peace movement will win over that majority or it will fail and at the present time, far from wanting to win it over, it seems bent on alienating it.

The supporters of direct action argue that flag-burning is only a minor part of peace demonstrations but such an argument demonstrates their political naivete. It may be minor for them but it is, one suspects, major for a substantial segment of the population. Intelligent politicians who are interested in something more than displaying their moral self-righteousness are very much concerned about those things which are important to the majority whose support they are seeking.

As I look at the national survey data and read Townsend Hoopes' book, "Limits of Intervention," it seems to me that the American public has turned against the war quite independently of the official peace movement and that governmental decisions have been made on the basis of the change of popular attitudes and not because of protest demonstrations.

I have a hunch that sober historians of the future will say that the demonstrators, flag burners, moral enthusiasts who pour blood on draft files, the scruffy, foul-mouthed young radicals, and the self-righteous haters of America prolonged rather than shortened the war. Whatever good intentions they may have had, they succeeded in making the peace movement disreputable and to accomplish that in a country as fed up with an ugly war as the United States presently is quite a feat. Their epitaph may well be written in the words of Feodor Dostoevski, "They made a caricature out of every good thing with which they became involved."

Dr. Niebuhr Admits He Misjudged Us

CHICAGO — (RNS) — One of America's most eminent Protestant theologians says he misjudged Catholicism when, in an assessment made a decade ago, he rather harshly judged the Church for its partisanship.

Dr. Reinhold Niebuhr wrote of the contemporary opportunities for Protestant-Catholic ecumenism in a Christian Century series called "How My Mind Has Changed."

The professor — emeritus of Union Theological Seminary (N.Y.) — had contributed to a similar series 10 years ago. At that time he had attributed a "fanaticism to Catholic enthusiasts of natural law" which he felt was not a viable choice for meaningful Christian exploration. And he did not hold out much chance for change.

Dr. Niebuhr wrote in his 1969 article that he came to know he was wrong through the proceedings of the Second Vatican Council and subsequent events in the Catholic Church.

He said he had particularly found developments in the Jesuit Order stirring his response to Catholic ecumenism.

The Jesuits, according to Dr. Niebuhr, were once the strongest advocates of the unity and authority of the Catholic Church under papal power. The order, he added, is now in the process of "recovering liberty," a theme which has been foremost to Protestants.

At the same time, said Dr. Niebuhr, the World Council of Churches has gained a "new" perspective on unity so that the old "bone of contention" between liberty and unity is no longer of primary significance between Catholics and Protestants.

These developments "reveal that... contrasting and supplementary values are not the exclusive possession of either side," he said, and there is now a chance for both traditions to gain a new appreciation of what they have in common.

'Psalms '70' Proves Age-Old Prayers Still Pray Well In This 'Now' Society

If personal prayer is on the decline in an era of activism, there is a ready-made aid for a comeback: the Psalms.

In "Psalms '70," a paperback published by Geo. Pflaum Press and subtitled "A New Approach to Old Prayers," writer Mary Perkins Ryan maintains that the age-old prayers of the Psalmist couldn't be more timely or more useful if they had been written today — particularly for those people who believe that traditional forms of prayer are passe.

"People who are afraid of letting go of the 'God-up-there' in favor of 'God-with-us - where - the - action - is'" Mrs. Ryan wrote, referring to a change in awareness of God's presence, "can take comfort from the Psalms; they emphasize that He is the same God, after all."

"I have found the Psalms very helpful in really bringing this lesson home," she added, discussing the problem of who and where God is. "They provide so many images of God — Rock, Refuge, Stronghold, Shepherd, Rescuer, King — that we are freed from considering any one of them absolute. The God who is 'enthroned above' is only one aspect of the God who is also 'near at hand to all who call upon Him.'"

The Psalms also solve the problem of trying to be in a "religious" mood before praying. Mrs. Perkins pointed out:

ESCAPISTS

"Many of us realize how falsely 'spiritual' we have been in our praying, concerned to escape from real life and our real selves. The Psalms are a corrective for such escapism. They speak to and out of the real human condition, with all its possibilities of bitterness, misery, bewilderment, fear, and also hope, delight and rejoicing.

"We can be our real and changing selves in our prayer; we can carry on our dialogue with God in any state or mood; we do not have to try to feel 'religious' in order to pray."

Of equal importance is the fact that the Psalms help Christians to pray without a selfish, escapist idea of salvation.

"Christians generally stand convicted of selfish individualism, of being concerned with their own salvation in a future life rather than with the real needs of real people, here and now," Mrs. Perkins explained.

SKY PIE

"The Psalms do not encourage any 'pie in the sky' idea of salvation. They passionately cry out against injustice: they plead for the poor and oppressed. They look forward to the Kingdom in which all will be justice and peace.

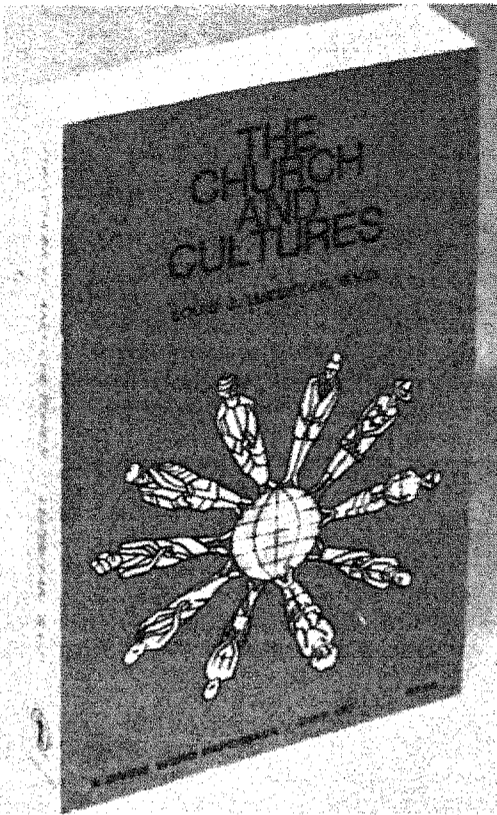
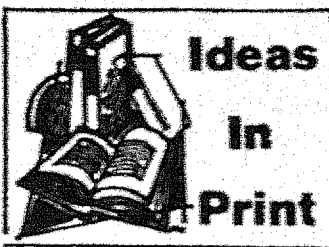
"Thus they are very much in harmony with the developing 'theology of hope' which complements the theology of revelation, and with the spirit of the recent Vatican Council document on 'The Church Today,' which urges Christians to get to work in the world to make it a more human place for men to live in."

Mrs. Perkins denied that the continuing theme of many of the Psalms—"Help me, O my God!"—is an encouragement to be passive, to tolerate human conditions rather than to try correcting them.

"We have, certainly, tended to understand the prayer of petition in this way," she admitted. "But it seems to me, we do not need to go on doing so. We realize today that we can, and must, ourselves remedy the evils of injustice, poverty, hunger, illness, rather than expect God to do so.

"But this does not mean

that we should stop calling on God, even passionately and desperately as in some Psalms, to motivate and enable men to make human life more human. We are not asking Him to act as a substitute for human action, but to give it its true direction and dynamism. Thus, crying to God to help us in our struggles against the forces



NOW IN paperback is "The Church and Cultures" an applied anthropology. By Louis Lutzbetak, the Divine Word Publications edition sells for \$3.95.

About 100,000 Christians In The Holy Land

JERUSALEM — (NC) — Christians in the Holy Land now total close to 100,000.

This estimate, the most recent available from any official source, is given in a newly published book, "Christianity in the Holy Land, Past and Present," by Dr. Saul Colbi, director of the Christian section of the Israeli ministry of religious affairs.

The breakdown of this figure is as follows:

Catholics of all rites, 52,350; Greek Orthodox, 37,450; Armenian Orthodox, 2,150; Syrian Orthodox, 1,150; Copts, 1,500; Ethiopians, 100; Anglicans, 2,300; Protestants, 2,500.

The Catholics are divided according to rite as follows: Melkite, 24,800; Latin, 23,900; Maronite, 3,050; other Eastern rites, 600.

of death and disintegration, we are not calling in help from outside, as it were. We are asking God to implement His own concern for mankind, in His own way, through us, not to dispense us from concern and action.

Mrs. Perkins also notes that many of the Psalms call on God for help against enemies who are sinners, wicked men whom the Psalmist wants humiliated and destroyed. If Christ told us to love our enemies, and not presume to judge people, "how can we pray these Psalms?"

St. Paul, she answered, "says that our struggle is not against flesh and blood, but against the 'principalities and powers' which many modern writers identify with the death-dealing and dehumanizing forces at work in society and history.

SOCIAL FORCES

"It would then be quite legitimate to understand these 'wicked enemies' of the Psalms as representing these forces, forces which have to be contended with every day, in all our social structures."

In "Psalms '70," Mrs. Ryan selected and paraphrased a number of the Psalms, and suggested points for meditation for various groupings of Psalms. For instance, the famed 23rd Psalm is introduced with the thought:

"We may not know much about sheep, but we have all had some experience of being cared for, guided, and made at home as welcome guests. God is in all caring, as in those who need our care."

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Best Sellers

FICTION	Author
Title & Classification	Becker
When the War Is Over (I)	Butler
The House at Akiva (IIa)	Clavel
The Fruits of Winter (IIa)	McKinley
Follow the Running Grass (IIa)	Marius
The Estate (IIa)	Singer
The Sound of Summer Voices (I)	Tucker
The Swift Runner (I)	O'Rourke
This House of Brede (I)	Godden
Strumpet City (IIa)	Plunkett

NON-FICTION	Author
Title & Classification	Arbeson
Present at the Creation (I)	Alieluyeva
Only One Year (I)	
The Transformation of American Foreign Policy (IIa)	Bohlen
The Flowering of the Renaissance (IIa)	Cronin
Soul Sister (IIb)	Halsell
Al Smith (IIa)	Josephson
Earthshine (I)	Lindebergh
The Selling of the President (IIa)	McGinniss
My Father's Son (I)	O'Connor
The City That Shone (I)	Pinto

RATING KEY: I. Suitable for General Reading. II. Adults Only, because of A. Advanced Content and Style. B. Immoral Language or Incidents. III. Permissible for Discriminating Adults. IV. Not recommended for Any Class of Reader.

PORTUGAL

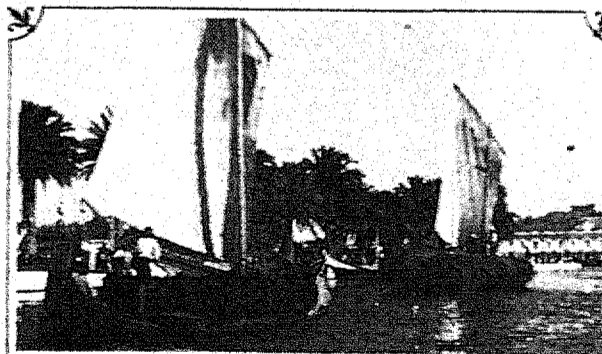
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Controversial Film Preaches Moral Message, Priest Says

NEW YORK — (CPF) — It's unusual for a priest to say that a Hollywood film can do a better job of preaching about Christian love than he can, and even more unusual when the film is a controversial one dealing with adultery and even wife-swapping.

But "Bob & Carol & Ted & Alice" was described in a special article-length review in the Jesuit weekly, "America," as "a brilliant artistic statement about contemporary love" and as a film in which "the parallels between the ... presentation of love and Christian revelation are striking."

What makes the review, written by the Rev. Robert E. Lauder, an instructor at a New York Archdiocesan minor seminary, particularly noteworthy is the fact that the National Catholic Office for Motion Pictures has given "Bob & Carol & Ted & Alice" a "B" rating of "morally objectionable in part for all," describing it as little more than exploitation.

FANTASIES

The film, which has al-

ready divided a number of secular film critics ("Time" called it "sniggering" and "McCall's" said it was a "witty commentary on what might happen if people lived out their fantasies"), is about two Los Angeles couples and what happens to their private lives when they are encouraged to be totally open and "honest" with each other.

Bob and Carol, a would-be "hip" couple (Robert Culp and Natalie Wood), attend a weekend group-encounter session and come away so moved and changed in their attitudes toward life that Bob freely admits to his wife that he has recently committed adultery. She, rather than being shocked, believes that his frankness means he really loves her. She, in turn, commits adultery, and her husband takes the discovery in stride.

When they let their "square" friends, Ted and Alice (Elliott Gould and Dyan Cannon) in on their new frankness, the latter couple is at first shocked. But later,

Ted fantasizes, then commits, adultery; Alice, "liberated" after a visit to a psychiatrist, suggests a mate-swapping session during a visit to Las Vegas, during which all four discover they cannot go through with it.

At fadeout, it's presumed, each has a new understanding and appreciation of marital fidelity.

INSIGHT

"It is strange that often those who are not publicly professing Christian doctrine seem to have a better insight into what St. Paul called the greatest virtue than those of us who are public preachers of the Word," wrote Fr. Lauder, who teaches philosophy at New York's Cathedral College Seminary, in his "America" review.

"As a priest I try to preach the mystery of love every Sunday from the pulpit. After seeing 'Bob & Carol & Ted & Alice,' I was slightly jealous of (the film's director). He succeeded where I often fail. He made a statement about love that is powerful, attractive and inspiring."



SHOWN IN a scene from "Bob & Carol & Ted & Alice" are actors and actresses Natalie Wood, Bob Culp, Dyan Cannon and Elliott Gould.

He suggested that "Bob & Carol & Ted & Alice" might become more popular among seminarians, young clergy and young Religious than did "The Graduate," the Dustin Hoffman film with anti-establishment, pro-love themes:

MATURITY

"The Graduate" ended with the two lovers going off

in spite of the fact that the girl had just exchanged vows with another man. (The new film) powerfully states that love demands mature commitment and that much that passes for love is adolescent experimentation...

"One of the things I like best about ('Bob & Carol & Ted & Alice') is that it suggests that sexual love demands a life commitment. At a time when situation ethics abounds, when many are revising life commitments, when 'permanent value' seems to be a contradiction in terms, any statement that love demands total commitment is refreshing."

However, NCOMP stated that while the film "spoofs many things that deserve spoofing, (it) does so unfairly and dishonestly. Esalen-type group encounter sessions, for

example, are reduced to gatherings of thrill-seeking exhibitionists and voyeurs. Director (Paul) Mazursky seems to favor the latter, by the way, for he returns to the nudist department of such gatherings repeatedly in the opening episode."

The film office chiefly criticized the film for taking "a very moral pose — i.e., that...monogamous marriage is sacred — while at the same time exploiting the many opportunities for comic titillation worked into the obvious script."

"It fails, ultimately," said NCOMP, "perhaps because it has not grasped the new morality well enough to spoof it and make a point at the same time, or simply because its producer and director had no real point to make in the first place."

It Was Poor Year For Decent Movies

NEW YORK — (NC) — The National Catholic Office for Motion Pictures said that a smaller number and percentage of movies suitable for general audiences were produced in 1969 than in any 12-month period of the Catholic film rating office's existence.

The NCOMP added that during the year a larger number of exploitation-directed films was produced.

During the year, NCOMP reported, of 315 films reviewed, only 26, or 8.25%, received an A-1 (general audience rating), while 40, or 12.70%, were given a C (con-

demned) rating.

If NCOMP had applied the same rigorous policy (concerning the employment of even insignificant nudity in film treatment) which had been in effect until October of 1968, the number of C movies during the current year would have been at least double the present total, the report stated.

The appraisal was contained in the year end report of the Catholic agency's Catholic Film Newsletter.

In addition to the A-1 and C classified films, the office reported 47, or 14.93%, were rated A-11 (morally unobjectionable for adults and adolescents); 126, or 40%, A-111 (morally unobjectionable for adults); 28, or 8.85%, A-1V (morally unobjectionable for adults with reservations); and 48, or 15.24%, B (morally objectionable in part for all).

The NCOMP said lack of moral and artistic qualities in 1969 movie making hurt the industry. It stated: "The family and over-30 audience is staying home, not only because television is still free, but also because they consider it idiotic to pay to be bored or offended." Their numbers will increase, NCOMP predicted.

"As a new decade begins NCOMP can only wish the best of success to the motion picture industry, for in its hands is the medium that can create a new era of human enrichment, cultural and spiritual for us all. There are, however, no short-cuts, computerized or other, to artistic achievement; its basic ingredients must include a respect for man," the Catholic agency statement asserted.

RELIGIOUS PROGRAMS

TELEVISION
 Sunday
 7 a.m.
 THE CHRISTOPHERS — CH. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

RADIO
 Sunday
 7 a.m.
 CROSSROADS — W. 740 (W. 230) West Palm Beach
 8:30 a.m.
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 9:30 a.m.
 THIS MIXED UP WORLD — W. 740 (W. 230) West Palm Beach
 11:15 a.m.
 CATHEDRAL HOUR — W. 740 (W. 230) West Palm Beach
 MONDAY THROUGH SUNDAY
 4:45 a.m.
 THE CHRISTOPHERS — W. 740 (W. 230) West Palm Beach
 WEDNESDAY THROUGH SATURDAY
 6:45 a.m.
 THE CHRISTOPHERS — W. 740 (W. 230) West Palm Beach

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

FRIDAY, JAN 9
 8:30 p.m. (1) The 4th From Heaven (C) (suitable for all)
 9 p.m. (2) The 5th From Heaven (C) (suitable for all)
OBJECTION: Reflects the acceptability of divorce; tends to create undue sympathy for a criminal
 9:30 p.m. (3) The Black Hole (Unacceptable for adults and adolescents)
 9:30 p.m. (4) The Black Hole (Unacceptable for adults and adolescents)
 11 p.m. (5) The Black Hole (Unacceptable for adults and adolescents)
SATURDAY, JAN 10
 12:30 p.m. (1) Dead End (C) (suitable for all)
 1 p.m. (2) The Highway (C) (suitable for all)
 1:30 p.m. (3) The Highway (C) (suitable for all)
 2 p.m. (4) The Highway (C) (suitable for all)
 2:30 p.m. (5) The Highway (C) (suitable for all)
 3 p.m. (6) The Highway (C) (suitable for all)
 3:30 p.m. (7) The Highway (C) (suitable for all)
 4 p.m. (8) The Highway (C) (suitable for all)
 4:30 p.m. (9) The Highway (C) (suitable for all)
 5 p.m. (10) The Highway (C) (suitable for all)
 5:30 p.m. (11) The Highway (C) (suitable for all)
 6 p.m. (12) The Highway (C) (suitable for all)
 6:30 p.m. (13) The Highway (C) (suitable for all)
 7 p.m. (14) The Highway (C) (suitable for all)
 7:30 p.m. (15) The Highway (C) (suitable for all)
 8 p.m. (16) The Highway (C) (suitable for all)
 8:30 p.m. (17) The Highway (C) (suitable for all)
 9 p.m. (18) The Highway (C) (suitable for all)
SUNDAY, JAN 11
 12:30 p.m. (1) The Highway (C) (suitable for all)
 1 p.m. (2) The Highway (C) (suitable for all)
 1:30 p.m. (3) The Highway (C) (suitable for all)
 2 p.m. (4) The Highway (C) (suitable for all)
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GOING VISITING — GOING ON VACATION

Diversifying Needs Of Spanish-Speaking Call For New Action

Centro Hispano Catolico — which served the needs of the Spanish-speaking community for more than 10 years — will this year expand and add to its services in order to meet the diverse and ever-changing needs of the Latin peoples.

"We are studying in detail the whole function of Centro — the needs for its services and needs for added services," Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples, explained this week.

The staff of Centro will also wrestle with the problem of providing services for Spanish-speaking students who will enroll in the downtown campus of Miami-Dade Junior College — slated to open "practically right across the street from Centro," Msgr. Walsh added. Cultural and academically oriented programs may have to be tailored to meet the demand.

"We need to plan for the needs of the students enrolled in the junior college campus which will open across the street in September, and we must also be concerned about the growing traffic in the seaport and the Spanish-speaking sailors who sail on the ships," Msgr. Walsh added.

He suggested that the needs of the Spanish-speaking sailors

from Latin American countries might be met by some "Apostolate of the Sea" project which could include a seaman's club located in or near Centro.

"In view of the changing character of the Latin influx into Miami, we need to examine the kinds of services which are offered at Centro," Msgr. Walsh pointed out. "We must move from an emergency needs service to a more stable situation which would serve the needs of all Latin Americans who have located in the Miami area and who have problems of a more permanent nature," the Episcopal Vicar pointed out.

He said that the "continuing influx of all types of Latin Americans into the area makes Centro and the expansion of Centro more important than ever."

Of special interest to those hoping to expand the services of Centro are the medical and dental clinic "which need to be upgraded and expanded."

Msgr. Walsh also pointed out that the lay apostolate of the Spanish-speaking people, especially in the area of the Christian Family Movement and the Cursillo, are dependent upon the "function of Centro" for inspiration and solace.

Refugee Remembers Aid With Gratitude

The success stories of Centro are told in tears, laughter, and time — most of all time. Now many years after the first of the mass influx of refugees arrived from Cuba, many of them can sit back and fondly remember early days at Centro where they received the help they needed and found the friends they wanted.

For example, Dr. Amaury Robles, now a pediatrician in Miami, had a prominent medical

clinic in Cuba before he left the island late in 1959.

He arrived here almost penniless. He, his wife and their four little daughters came to the United States, as did many of their countrymen, with little more than the clothes they wore on their backs.

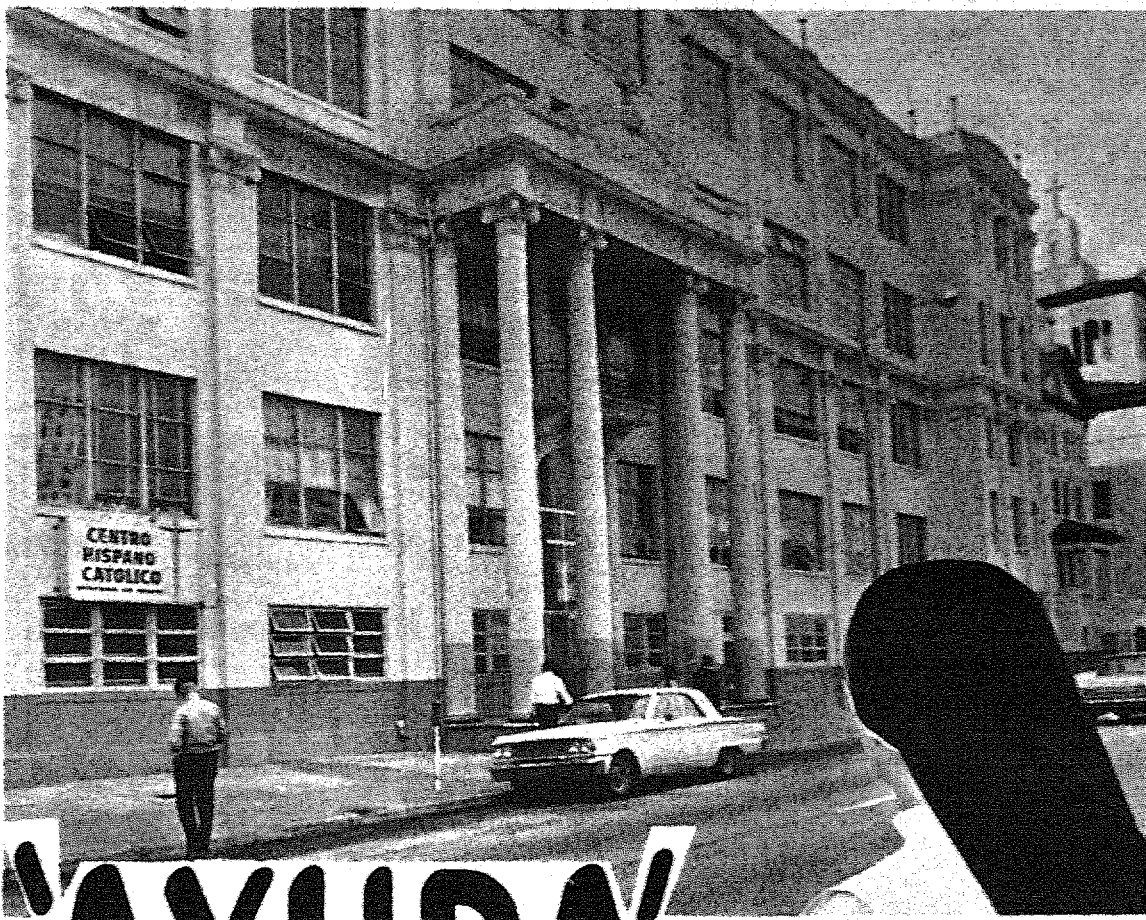
As if adjusting to a new country and a new culture were not enough for the doctor — who was unable to practice medicine until he passed the Florida State Medical exam — he found himself with no toys to give his small daughters on the Feast of Epiphany — or the Day of the Three Wise Men which is celebrated with gift-giving in Cuba rather than Christmas gift-giving.

He took several quarters he had stashed away and in a desperate move to get toys went to a shooting gallery to try and win a doll or two for the girls. He lost the quarters and decided to give up the pipe dream.

The following day, however, he went to Centro Hispano Catolico for help with other problems. While he was there the Sisters gave him toys for the children, food and clothing to tide his family over.

Dr. Robles never forgot that gesture. He volunteered much time to work in the medical clinic at Centro and is still remembered by many of the patients he treated there.

He found love and he found hope at Centro.



'AYUDA'

THE OPEN doors of a friendly, older building in downtown Miami spell "hope and help" to thousands of Latin Americans and Cuban refugees who have passed through them.

Means Help In Spanish

"Necesito ayuda" means "I need help" in Spanish.

To someone whose future is secure and whose family surrounds him, the phrase is seldom used and even less seldom thought about.

But to thousands of Cuban refugees and Spanish-speaking immigrants who have passed through the doors of Centro Hispano Catolico into a new life in a new country, the words have proved to be almost magic.

For to serve the needs of those who come to Centro — alone, apprehensive, awed by a large metropolis which moves faster than they expected and speaks English too quickly for them to pick out the words they might know — the "Spanish Catholic Center" has developed a program of services designed to help the newcomer get a job, keep his family together, maintain his health and receive spiritual guidance.

ADOPTED

In other words, Centro is dedicated to making the refugee or immigrant feel at home in the land he has adopted.

In the waiting room of the central office, a tiny Sister sits behind 2 desks marked "informacion" and patiently listens to a tearful Spanish-speaking woman explain that she needs help relocating her family further South in Dade County. Calmly the Sister reassures the woman and refers her to one of several women who interview those who come to Centro.

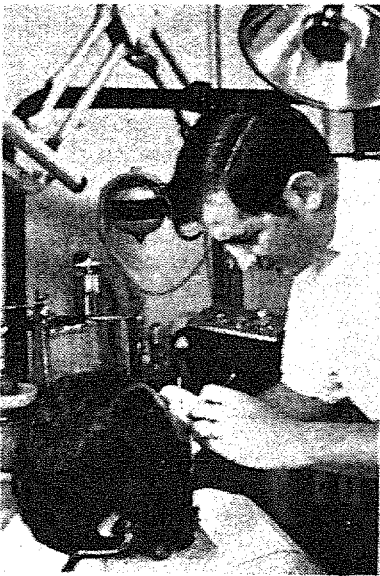
From the interviews with those in need of help, the staff at Centro can decide which course of action is best.

In some instances — such as the case of the woman who is relocating her family — the Dominican Sisters of St. Catherine de Ricci and members of the lay staff will make sure that the woman understands her move, has a way to travel has a chance to support herself and is prepared in all ways to face the change. Perhaps the woman will seek spiritual guidance from Father Oscar Gonzalez, O.P., chaplain of Centro or Father Angel Villaronga, O.F. M., who assists him.

HEARD ABOUT

In any event, the woman will receive the help and assurance she came to get. She might have heard about Centro during Mass at her parish or she might have heard about it from a neighbor in conversation. She might also have been familiar with Centro because of contacts she had during her first days in the United States.

In the 11 years since Centro



MEDICAL AND dental clinics have been a part of Centro Hispano Catolico since it was opened.

was dedicated in 1959 and the almost 10 years it has serviced refugees pouring out of Castro's Cuba, thousands have found solace and help behind the large glass doors many times.

Another person in the waiting room is a middle-aged Cuban man who needs a job. He speaks no English, but he is willing to work. The counselors explain to him that they can help him find employment, but that it may be only a maintenance job or something comparable. He says he does not mind: "I want to work and I will do anything that I can find," he replies quietly in Spanish.

In the far corner, a young woman with a small child waits to speak with one of the

counselors. She explains that she must work since her husband is dead and she would like to enroll the laughing three-year-old with large dark eyes in the nursery school which has a class room for approximately 120 youngsters from the ages of three to five.

OLDER WOMAN

Walking silently down the main hall outside of the waiting room is a tiny older woman making her way to the chapel for a visit. There are three other Spanish-speaking persons in the chapel reciting prayers softly in their native language, enjoying the peace and solitude offered by the small room only several steps off of bustling N.E. Second Street.

Up a few flights on a maze of old-fashioned stairs is a medical clinic where some 50 people each day come to be treated for all manner of small problems. One Cuban doctor comes every day and donates his time to the clinic. A list of others — some specialists in pediatrics, chiropody and gynecology — donate time during the week to see patients at the clinic.

Several times a week, Cuban dentists also donate time to staff a dental clinic at Centro.

HOME VISITS

In addition to distributing layettes to new babies and food to supplement the foodstuffs that many families have, the Sisters at Centro and the two priests make many home visits to the Spanish-speaking of the area.



CANNED GOODS and other foodstuffs have helped to tide over many Cuban refugees who came to the United States almost penniless in order to escape the Castro regime. Here an older Latin American woman receives help from one of the Sisters.

Nursing Facility Lack Causes Some Concern For Aged Residents

FORT LAUDERDALE — Shiny tinsel ornaments hang quietly in the dining room and other remnants of Christmas decorations still brighten the parlor.

"I hate to see them come down," Sister M. Bernard says with a soft smile. "They make it so warm around here."

But, even a casual visitor can see quickly that warmth is not something lacking at any time in St. Joseph's Residence for the Aged.

Sister Bernard, the director, and three fellow Sisters of Our Lady of Charity of Wheeling, West Va., staff the residence. Working with Sister Bernard are Sister M. Ignatius, Sister M. Anthony and Sister M. Claire.

Even beneath the glittering decorations there is a homey atmosphere to provide a home-away-from-home for 21 women and two men at present. The residence, built by the Archdiocese of Miami under the guidance of Archbishop Coleman F. Carroll, has 50 beds.

It is more than a physical home. It is a place where a person can be at peace with God as well as with himself and his fellowman.

A simple chapel affords the residents an opportunity to begin their day with Mass, or spend a quiet moment in prayer or join in a community rosary which is led by one of the Sisters. There is nothing compulsory about the spiritual activities, but attendance is always good.

"They are grateful to God that they have such a place to live," Sister Bernard says. "They pray for us and for others who have made this possible. They wanted a house with the Blessed Sacrament nearby."

The residence is licensed by the state to provide care for persons who are ambulatory and who can take their own medication.

The experience of almost a year of operation has taught the staff and other officials of the residence that there is another need which they hope can be met in the near future.

Some of the residents, Sister Bernard notes, are concerned about the future if they are unable to meet the ambulatory requirement. Under state law, only persons meeting such a requirement can stay in a home such as St. Joseph's.

Thus, there has been talk of adding a nursing home facility. That would remove the need for the residents to be ambulatory and furnish a much-needed security and peace of mind for those staying at St. Joseph's.

Regarding the need for a nursing home, Msgr. R.T. Rastatter, archdiocesan director of Catholic Charities, remarks: "To run a home for the aged in this day and age is practically impossible without the adjunct services of a nursing home."

"According to Florida law, if a patient is sick for 48 hours, we are supposed to move him from the home for the aged. It seems like a ridiculous law.

"A lot of people are afraid to go into St. Joseph's because



AT 91, Anna Steelman is the second oldest resident of St. Joseph's and still alert and happy to occupy her time with embroidery of towels.

there are no nursing facilities. If sickness comes, they'll have to leave."

"A place such as this is good for many older persons," Sister Bernard points out. "They are in a social setting which helps them to retain their independence. They can retain their dignity and worth as individuals."

She stressed the value to

these residents of being with their peers. "It keeps them in contact with reality. They don't feel alone with no interests outside themselves."

The pace around St. Joseph's Residence is slow, but it is a restful slowness which reflects the secure feeling afforded in this peaceful setting.

Residents can share conver-



DURING KICK-OFF dinner for ABCD, Bishop John J. Fitzpatrick announced that it is the plan of Archbishop Carroll to build a 50-bed addition to

St. Joseph Residence as soon as funds are available through the annual fund-raising campaign.

sation with their neighbors and the Sisters or they can enjoy their favorite programs on a color television screen or stroll in the warm Florida sunshine.

Their everyday needs are taken care of by the Sisters — meals are prepared, beds are made, laundry is done and a helping hand is always nearby. These are things often not available to senior citizens who continue living at home.

There are many opportunities for the residents to break the routine as well. Volunteers from nearby parishes such as St. Helen's, St. Gregory's, St. Clement's, Queen of Martyrs and St. George's supply, among other things, rides for shopping trips.

In addition, a variety of group outings are often planned. The residents are given a choice about going on the trips. This, Sister Bernard says, is important since they can keep their independence by having such a choice.

The young adult volunteers assist with clerical and receptionist duties, giving the residents a regular contact with others.

Another large contribution in this direction is made by local teenagers, who have given more than 1,000 hours since the Sisters of Our Lady of Charity arrived in June.

They assist at mealtimes, help write letters and "do just about everything and anything."

Sister Bernard reports. "Everyone responds to the young," she adds. "The residents just love having them around."

Among other regular activities are bingo games and a monthly birthday party, which is sponsored by St. Vincent de Paul Societies from the local parishes.

The range of residents' ages are wide — the oldest being a 93-year-old woman and the youngest a 61-year-old woman. They all share a physical and mental alertness which brightens the already sunshine-bright rooms of St. Joseph's Residence.

In the cheerful dining room three well-planned meals are served each day. A snack room makes between-meal treats available as well.

The bedroom wing includes some private rooms with individual bath, some single rooms with adjoining baths for two rooms and some double rooms with adjoining baths.

Beyond the bedroom wing is a large piece of ground upon which the needed nursing facility could be built.

The absence of that facility, in some cases, has kept families from following through on applications. "Some families foresee the eventual need for nursing care," Sister Bernard explains, "and they don't want to have to take the person out after he or she has been here for awhile."



MEALS are served in this cheerful dining room. A varied, well-planned menu is served, taking into account the special dietary needs of some of the residents.

It's Time We Called A Cease Fire To The Growing Roar Of Criticism

BELOW OLYMPUS By Interlandi

By FATHER JOHN B. SHEERIN

In an article in The New York Times on Christmas day, Edward B. Fiske told about a group that had gathered outside St. Patrick's Cathedral a few nights before Christmas. They held a service of "exorcism" to banish the hostile forces in the Church. They walked around the Cathedral seven times like Joshua at Jericho while their leader shouted, "Let the walls of false religion fall down."

FATHER SHEERIN



Fiske commented that the episode was typical of the restlessness affecting virtually all Christian churches and expressing itself in declining church attendance and in protest movements within the churches. We have certainly had our share of this "restlessness" in the Catholic Church ever since the Second Vatican Council.

The Romans used to throw Christians to the lions on the pretext that they were the enemy of the human race. A favorite Catholic sport at present is to throw other Catholics to the lions, blaming them for a wide assortment of evils. Progressives attack conservatives and conservatives throw a few grenades by way of reprisal.

The younger generation of Catholics is working hard to expose the corruption of the Establishment, fingering the Pope and the Bishops as the chief source of evil in the Church. From there they go on to the church-goers, showing how they idolize the gods of war while talking about peace, and how they murmur little fervorinos about brotherly love

while they oppose busing of Negro children into white localities or discriminate against blacks in employment and in housing.

The Second Vatican Council did precipitate a long-overdue examination of the Catholic conscience and for the last five years it has been open season hunting Christian faults and failings. But I think we ought to have a breather. We now know that most Christians don't live like Christians, or rather that there is a big hiatus between our faith and conduct. Wouldn't it be a good idea to declare a cease-fire on criticism for a while?

Five years of criticism are enough. Criticism is like weeding a garden. A gardener can pull up weed after weed only to find other weeds growing up overnight to replace those already pulled. We will never make the Church or the world a better place simply by means of negative criticism.

The atheist attacking God is usually finding fault not with the true God but with a caricature of God. The Christian attacking other Christians is attacking not Christ but a caricature of Christ. It's time for Christians to talk about Christ and to develop a deep, personal devotion to his person and his message.

My conviction is that young people today have assailed a great many sacred cows that needed to be challenged. But the time has come for development of a positive program and as a Christian, I see no plausible program of personal and social reform save the program outlined by Christ.

Perhaps it was this that James Reston had in mind recently when he rejected the younger generation's idea that a world of peace, justice and equality could be achieved by "denying the old values of religious faith, and fidelity and austerity in personal love and by moving not only the old hypocrisies but the old verities." Pope Paul certainly expressed this conviction when he said in his Christmas message this year, "What hope of innovations, true and constructive, could be given to you young people without the veritable and ever-living word of Him who, born into the world, can say, 'All things are made new.'"



Interlandi/REUTERS, LOS ANGELES TIMES

Closed!

How can we educate Christians to become other Christs in faith and life? Not by deploring the faults of Christians, certainly not by nitpicking and by indulging in constant criticism. It has been said that education is impossible without a constant vision of excellence. In his life among the poor and afflicted of Palestine, Jesus Christ has given us a vision of the human potential, of the goodness and kindness that man can manifest to his fellowman when united to the transcendent God.

License Births?--A Kooky Idea That's Growing

By MSGR.

GEORGE G. HIGGINS

Last November, when the National Conference of Catholic Bishops issued a second warning against the danger of governmental compulsion in the field of family planning, many people yawned indulgently as though to sug-



Msgr. HIGGINS

gest that the Bishops were allowing themselves to be mesmerized by their own outmoded ecclesiastical rhetoric.

To tell the truth and shame the devil, I must admit that I myself was somewhat less than wildly enthusiastic about this second NCCB statement in support of parental freedom in the area under discussion. I recognized, of course, that there is always a danger that government programs in this very sensitive area will be abused, but I felt that the Bishops might be exaggerating the extent of this danger.

Moreover I was convinced that, if bureaucratic interference with parental freedom in the field of family planning ever became a clear and present danger, even the most rapid supporters of planned parenthood, with the exception of a few unrepresentative zealots, would rise up in protest, as good civil libertarians, regardless of their own personal views on the matter.

MORE SERIOUS

At the present time, however, I am not so sure about that. On the contrary, a couple of things I have read during the past few weeks would seem to suggest that the danger of government interference with parental freedom in the field of family planning is, if anything, more serious than the Bishops made it out to be

in their November statement.

I am referring to an article by Alan Barth on the editorial page of the Dec. 24 issue of the Washington Post entitled "A State License to Have Children?", and a parallel reference to the same subject by a former Catholic priest in a book which, in fairness to the publisher who was kind enough to provide me with an advance copy, probably shouldn't be mentioned by name at this time since it isn't scheduled for publication until March.

Both of these writers flatly take the position that parents should be required to apply to the government for permission to have another child. Mr. Barth, who is a long-time member of the editorial page staff of the Washington Post, makes his point, in part, as follows: "When a man and a woman decide that they should like to reproduce, they ought to be required to go down to City Hall and obtain a license, or permit, to do so. Such a license should not be granted quite so casually as marriage licenses have been issued in the past. Exacting qualifications ought to be set for parenthood."

LITTLE DOUBT

The author of the unnamed book referred to above takes identically the same position. "There is no doubt," he says, "that obligatory birth control will have to be imposed ultimately by governmental and para-governmental agencies. There is very little doubt that within 20 or 30 years permission will have to be obtained for each human conception and, later, birth."

I find these two statements very significant and more than a little alarming, not so much because of what they actually say, but rather because of the prominence and potential influence of their authors. They cannot be lightly dismissed as irresponsible or unrepresentative kooks.

The first of the two, Mr. Barth, is one of the leading civil libertarians in the

United States. The other is a highly trained theologian who taught for a number of years at a world-renowned Catholic institution of higher learning. Although, as indicated above, he has resigned from the priestly ministry, he is still, to the best of my knowledge, a practicing Catholic.

The fact that two men of such prominence are now beginning not merely to discuss but openly and rather casually to advocate a degree of government compulsion in the field of family planning which, until very recently, would have been considered beyond the pale of discussion is enough to scare the wits out of anyone who believes in human freedom.

Strangely enough, however, it doesn't seem to scare them in the least. On the contrary, they give the impression that they can't wait for 1984 to arrive. I find this almost impossible to understand in the case of both au-

thors, but especially so in the case of Mr. Barth, who has dedicated the better part of his professional life to the cause of civil liberties.

Frankly, I can only wonder what has happened to Mr. Barth's judgment as a noted civil libertarian. Does he honestly believe that the government can set "exacting qualifications" for parenthood without violating the civil liberties of the parties involved?

Is he really serious — or is he just putting us on — when he suggests that "without any greater intrusion on privacy than is being currently encouraged by the Department of Justice, the FBI could be empowered to use its electronic listening devices to detect hidden heartbeats in expectant mothers — although only to be sure, upon authorization by a magistrate..."? Is this the same Alan Barth who has been writing all those in-

spiring editorials in the Washington Post, for so these many years, protesting against even the slightest violation of the civil liberties of even the poorest and most humble citizen in the land?

It is bad enough, in all conscience, that Mr. Barth's article so casually and unaccountably ignores the whole issue of civil liberties in connection with his far-reaching proposal. It is even worse, however, that as one of the leading editorial pundits of the Washington Post — a paper which prides itself on its concern for the poor and especially for the poor blacks who make up such a large proportion of the Washington population — he should have signed his name to a proposal which would obviously discriminate against them almost to the point of genocide.

Mr. Barth says that the government should establish "reasonable conditions" for

granting a license for parenthood. One of these conditions, he suggests, should be "financial responsibility." That's a nice upper middle class way of saying that, for the foreseeable future — given the present climate of opinion in the United States — a large percentage of American Negroes will probably have to forfeit their parental rights.

In conclusion, let me say that I am not objecting to the fact that Mr. Barth has raised his licensing proposal for purposes of discussion. What I do object to is the fact that he has done so without any real concern for what his proposal would mean in terms of civil liberties. I wouldn't have been surprised to read such a proposal in an avowedly segregationist paper, for reading it in the Washington Post on the day before Christmas was almost enough to make a man throw up his hands in complete despair.

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Aid To Private Schools Grew In 1969

By WILLIAM RYAN
(NC News Service)

The sun shone brightly on backers of state aid for non-public schools for the most part in 1969, despite the appearance of an occasional threatening cloud.

Supporters of nonpublic school aid won major legislative victories in Connecticut, Rhode Island and Ohio and moved to within scoring distance in several other states as well. They also witnessed the upholding of pioneer school aid legislation in Pennsylvania, where a federal panel dismissed a suit challenging the constitutionality of a 1968 state law which will provide nearly \$10 million in state aid to nonpublic schools next year.

Catholic and public school officials in Philadelphia and New York State issued joint statements pledging to work together to secure government and other sources of financial assistance to both private and public schools.

If nonpublic school officials had cause to rejoice in these developments, their enthusiasm was somewhat tempered by the new stratagem unveiled by opponents of nonpublic school aid. This was the charge that public assistance should be denied nonpublic schools on the grounds that such aid promotes the de facto segregation which is said to exist in these institutions. Such charges, if sustained, could conceivably be a major factor in derailing the school aid express.

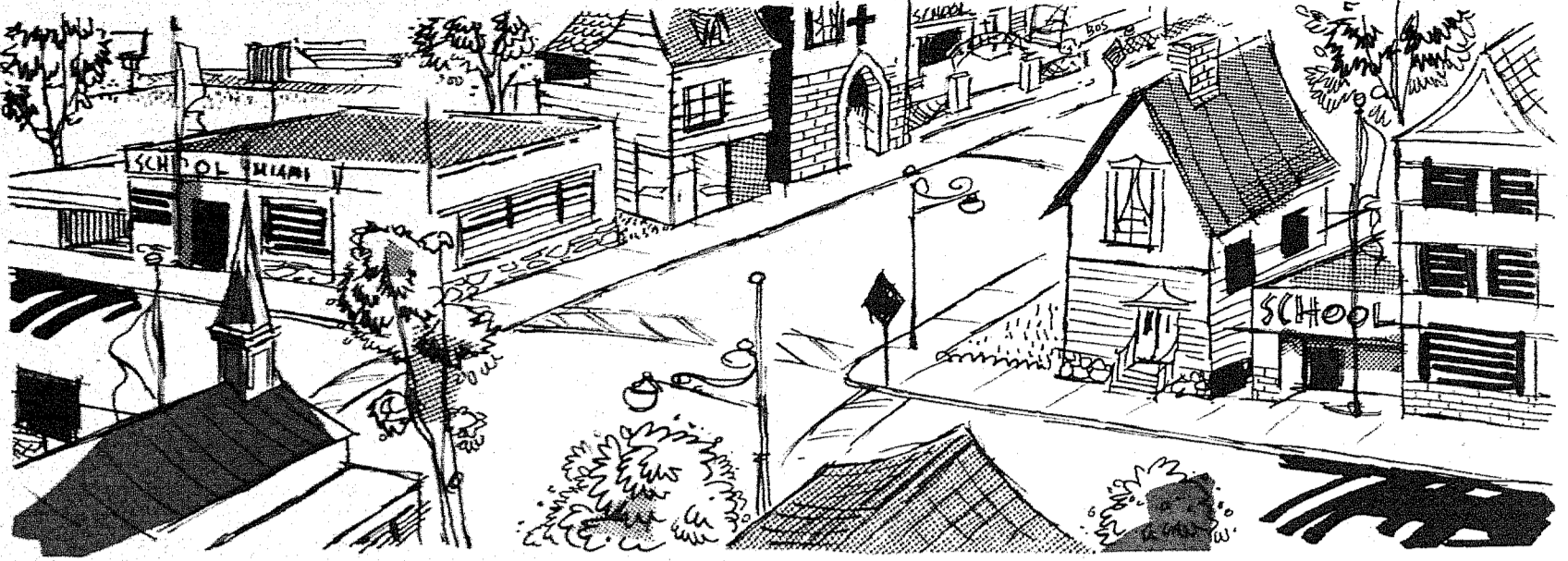
On balance, however, 1969 was a very good year for the nonpublic school aid concept, a fact which even its opponents were willing to concede, and one in which the tiny steps taken early in the decade turned into firm and adult strides.

There was, for example, the progress which was solidified in Ohio this year, just four years after nonpublic school aid proponents there first breached the dike by winning legislative subsidies to bus their children to and from school.

In 1967 the Ohio General Assembly approved funds to parochial schools for equipment, guidance counseling, remedial reading and speech and hearing therapy. This year the legislature provided salary supplements to lay teachers in nonpublic schools through supplementary educational service contracts between public school districts and the private and parochial schools.

When Protestants and Other Americans United for Separation of Church and State (POAU) went to court, arguing that the appropriations were direct subsidies of religious institutions, Common Pleas Judge George B. Marshall declared that POAU had no cause for action.

Aid to nonpublic schools failed to make it however in 1969 legislative sessions in Illinois, Indiana, Kansas, Louisiana, Minnesota, Montana, New Hampshire, New



Pope Asserts Catholic Schools Are Necessary

VATICAN CITY — (NC) — Pope Paul VI, claiming that he understands the objections to maintaining Catholic schools under today's difficult circumstances, nevertheless asserted that they are both useful and necessary.

He said that only Catholic schools offer "the wealth and firmness of religious and pedagogical principles derived from Christ's divine magisterium."

Pope Paul was speaking to 500 participants in a meeting of the Italian Federation of Institutes Dependent Upon Ecclesiastical Authority (FIDEA). Yet his words seemed to apply as well to the United States, where Catholic education is under severe financial strain and is under attack from persons who consider it unnecessary or divisive.

Jersey, New Mexico, New York, North Dakota, Oregon, Vermont, West Virginia, Wisconsin, and Michigan. But there were strong indications in several of those states that the setbacks were only temporary.

In Michigan, for example, a one billion dollar state school aid bill, including \$25 million in aid to nonpublic schools, did make it through the State Senate late in the year. Observers give the bill a good chance for passage in the House, where action is expected about mid-February, 1970.

In Maryland, a blue ribbon commission appointed by the governor was expected to recommend state aid to nonpublic schools and a favorable outcome was predicted for an aid bill to be sponsored by 50 members of the Maryland House of Delegates in January.

In Massachusetts, the legislature approved two constitutional amendments authorizing state aid measures. The changes must pass another legislative session and then be submitted to the voters at a general election.

Nonpublic school aid provisions in Rhode Island — where a 1969 law provided for state underwriting of up to 15% of the salaries of teachers of grades one to eight in church-related and other private schools — and in Connecticut — where a law passed earlier this year provides direct aid to nonpublic schools under a "purchase of service" formula similar to the Pennsylvania statute — are already facing court tests as will other legislation elsewhere. But what really has some nonpublic school officials worried is the form that challenge is beginning to take.

The first tipoff came this past fall in the Connecticut case when five organizations — including POAU and the National Association for the Advancement of Colored People — filed suit for an injunction to halt \$6 million in state aid to Catholic and other nonpublic schools. The bill which provided the money had been actively supported by the Catholic bishops of Connecticut.

The plaintiffs argued that the provision of state subsidies to nonpublic school teachers violates guarantees of separation of church and state in both the Connecticut and United States constitutions. But the main thrust of the argument centered on the allegation that state aid to nonpublic schools perpetuates de facto segregation therein, in violation of the right of equal protection guaranteed under the 14th Amendment.

The suit alleged that the

Pope Paul cited the Second Vatican Council's Declaration on Christian Education: "The Catholic school preserves its immense importance in the circumstances of our times too."

He said he repeated these words because of current doubts "that the Catholic school still has its own function in our times."

The Pope declared: "The Catholic school is still necessary today, even if its statistical efficiency is rather lower and if we must recognize the merits, remarkable under certain aspects, of the public school. It is necessary for any person who wants a coherent and complete Catholic formation."

student body of most nonpublic schools includes "a very disproportionate number of students from relatively affluent and Caucasian backgrounds relative to the number of students from financially and educationally deprived black and Puerto Rican backgrounds."

Nonpublic school officials have acknowledged concern that the charge of racism may be leveled against private schools time and again in courts across the land during the coming year. They concede that the timing of the charge is particularly clever because of present concern over the matter of discrimination in all its forms.

"We don't have a very good record in some areas," an official of the United States Catholic Conference recently acknowledged. "The simple fact is that in some places there are only white Catholics and that's all we've

got in the schools. But it's not a contrived thing."

"I think we're going to have a tough time over this one," he said.

Dr. Glenn Archer, for the past 22 years executive director of POAU, agreed with those observations. "No churchman would plan de facto segregation, and I'm not critical of churchmen on this

point," he stated. "But it just happens. . . ."

"The emergence of the race problem certainly has focused attention on it more than in the previous years I've been here," Dr. Archer said. "It will have more attention and discussion."

"We believe in the purity of the church to carry on its work without playing the political game," he added. "But the moment you put the public dollar in, then you have to serve the whole public, and the whole public may not agree with you or me on the love of Jesus or His compassion for the needy."

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Do We NEED These Rock Festivals?



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

What were your observations during the time you worked at the overdose tent set up at the recent Rock Festival at the Miami-Hollywood Drag Way and do you feel that rock festivals should be allowed in our society?

We spent three full days at the pop festival working in the O.D. or overdose tent which had been set up and staffed to treat people suffering from overdoses of various drugs.

We met — for the most part — young, good-looking youngsters, average age about 20, who seemed to be the most conforming non-conformists we have ever seen. The mode of dress was almost uniform from the blue jeans of the boys to the bright-colored blouses and kerchiefs, beads and crosses of the girls. There is no such thing as non-conformity in this group.

In spite of the tight security which surrounded the festival, it was impossible for law enforcement agents to screen completely for drugs. The flat tablets of the L.S.D. combination which were most evident at the festival could have been secreted anywhere on the body and were brought in as evidenced by the effects they had on various people.

Unfortunately, the flat L.S.D. tablets were combined with some strychnine and some cocaine and we found we had youngsters who did not know what they were taking and consequently went out, tripped and double-tripped. We used tranquilizers and sedatives to "bring them down" and to calm them during recurrent trips.

Most of the youngsters we saw were not accustomed to the "purple dynamite" they had been sold and many of them were told it was L.S.D. 25, which they knew about. They did not, however, seem to know the effects of the combination they purchased. The most distressing thing to me was the fact that most of these youngsters looked like the proverbial "kids-next-door" — wholesome and bright. The combinations which they had never experienced before threw them for a loss and this was but a part of what we found ourselves treating.

We did not see any hard-core narcotics users. The "speed-freaks" were not as plentiful as other narcotics abusers, but they were there — along with their characteristic fast pulses, rapid respirations and increased blood pressures. The marijuana or "grass" smokers did not come to the O.D. tent and therefore, we did not get to see them. On the whole the security forces were so tight that the hard sellers and the general pushers were discouraged, but the flat L.S.D. tablet was very much in evidence.

We could not hear the music from where our tent was situated, but we could see the people walking around and some were in a "musical trance" not a drug trance. The youngsters seemed very much "with" the music.

Reportedly some S.T.P. — or speed, a very dangerous breed of methamphetamine which is an active component of opium — was on the grounds. We didn't see any. The initials of the drug reportedly stand for serenity, tranquility, and peace, but the effect is quite the opposite. Fortunately, these were just rumors because the tablets are highly toxic and according to a report from the Haight-Ashbury Medical

Clinic many of the hippies voluntarily turned their S.T.P. into the clinic when it first came out.

Other drug abuses were reported, but not seen. One reported case of nutmeg injection didn't bear out under investigation.

I don't know the exact census at the festival, but seemingly the proportionate admission rate to the O.D. tent was small.

Several questions come to many persons' minds: Do we need these pop festivals and do they accomplish anything?

I feel that properly controlled and with proper security screening and sanitary precautions, they can do no harm. There were no hard pushers at this last festival, they had all been screened out prior to the start. The non-conforming, but really conforming, young people enjoy pop festivals and they go along with the "scene" of togetherness.

Do we feel that because 100 act up we must ban the festivals for 100,000?

The human and parental suffering caused by the misuse of drugs whether prescribed or otherwise is far more extensive than the apostles of the psychedelic approach will admit.

One thing is certain, the widely shared view that punitive laws will stamp out the use of drugs is not true. Illegality and stiff sentences do not deter drug users. The verification of the above statement was inherent in the fact that the principle drug we saw at the last festival was an L.S.D. combination when I had thought that rare techniques and publicity would cut down on the use. Such a cutdown in other areas of the country had been reported to me.

It would seem to me that there is only one constant — and that is change. The future is unpredictable. Beating the drug problem will have to come through education and its relationship to our value-shaping.

It is a problem of "both the relationship of the individual and the institution to the need of society," according to one doctor, who goes on to ask "why are so many of our



gifted and privileged young people defending the rights of their fellow students to use drugs and why are a few of these young people making the use of drugs and the culture that surrounds them a central factor in their lives at least temporarily?"

(To be continued next week.)

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New Road To Peace In 70s Is Proposed

OTTAWA, Ont. —(NC) — Canada's more than 8 million Catholics were urged to strive to achieve during the 1970s a new definition of peace—not simply the absence of war or violence, but "an end to exploitation, the blossoming of social, economic and political justice; and the fullness of life for all human beings."

The goal was set in the nationwide observance of World Day of Peace proclaimed by Pope Paul VI and encouraged by the Canadian hierarchy.

To condition the Catholic populace for the observance, the Canadian Catholic Organization for Development and Peace, (CCODP), with headquarters in Montreal, circulated countrywide material based on the theme "Build People. Build Peace. This your business!"

"Christianity's search for peace has not failed. It has simply not been seriously tried. We have seen as the absence of war, while leaving millions of our neighbors wounded and hungry in the ditch, as we pass by on the

other side of the road," the CCODP stated.

The organization reminded that the International Red Cross estimated that wars in the 20th century alone have already killed 90 million people; nations spent some \$2,000 billion on

armaments, and 130 wars and conflicts on five continents caused damage several times that amount, and speculated "if the super powers start hurling their nuclear weapons, far more than 90 million probably will be killed in the first hours of the next global war."

Canada's record is nothing to cheer about, the CCODP stated. The federal government spends "six times as much for arms (it's called 'defense') as it spends for global development — \$1.8 billion versus \$300 million," the organization asserted.

"There is the justice gap. While nations make war or waste their resources in a dangerous arms race, most of the human family struggles to stay alive."



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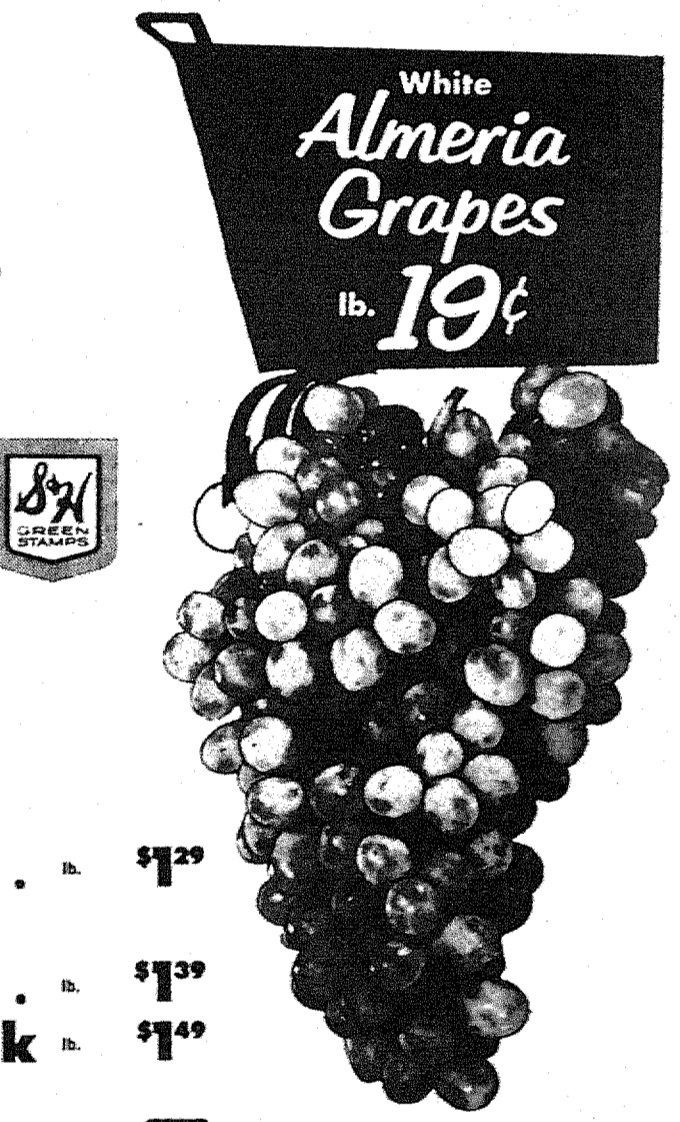
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Teenagers Help Plan Youth Masses

Teenagers from six parishes in the Miami area will participate this Sunday, Jan. 11, in the first of a series of youth Masses planned under the new guidelines for the Celebration of the Eucharist for Teenagers.

More than 60 teens from the involved parishes have been planning the series of Masses since November and have divided themselves into theme, art, music, social and publicity committees in order to carry out the work of the

main steering committee. Principal concelebrant for the first Mass at Corpus Christi parish will be Father William Ramirez, assistant pastor. Corpus Christi, along with Father John O'Leary, assistant pastor, St. Rose of Lima parish; Father William Dwyer, assistant pastor, St. James parish; Father James Bridges, assistant pastor, St. Augustine parish; and Father David Osborne, assistant pastor, St. Mary's Cathedral parish.

The theme of the initial Mass will be light — Christ the Light of the World — and the art committee has

reportedly developed suitable banners and lighting for the celebration.

The music committee has prepared four popular songs: "Good Morning Sunshine," "This Little Light of Mine," "Here Comes the Sun," "Let the Sunshine In," to develop the theme of light.

The homily of the Mass will be a dialog commentary on "Christ the Light of the World and the Need of Light in Our Lives." The theme of the homily will be introduced by the principal concelebrant and will be developed by Jesus Velasco, Archbishop Curley high school, and Chris Cronin, Notre Dame Academy.

eventually hopes to have youth groups of each parish manage their own Mass in the series.

The first Mass will be celebrated at Corpus Christi Church, 2229 N.W. 7th Ave., at 7:30 p.m.

The following Sunday, Jan. 18, the Mass will be celebrated at St. Rose of Lima, Miami Shores, followed by Masses on successive Sundays at St. John the Apostle, Hialeah; St. Mary's Cathedral, and St. James parish, North Miami.

Mass this Sunday will be preceded by a communal Penance service at 7 p.m. Individual confessions will be heard at that time.

A social get-together will follow the Mass, featuring Charlie Chaplin movies, popcorn and punch, at the parish hall.

Poster Contest Deadline Is Set

Entry deadline for the third annual poster design contest sponsored by John Donnelly & Sons is Feb. 28.

All Dade County high school art students are eligible to participate in the contest.

The theme of this year's contest is "Education Is The Answer."

Those interested in entering should contact Todd Clay, Everett A. Clay & Associates, 5518 S.W. 8th St., Coral Gables.

Prejudice

All public high school students who are members of Little Flower parish, Coral Gables, are invited to attend a special meeting Sunday, Jan. 11, at 8 p.m., in the parish auditorium, to plan the next semester of religious education.

A special panel will present a discussion on "prejudice." This panel won the Miami Herald award for "an outstanding community group."

Drug Abuse

The Christian Awareness Committee of Little Flower parish, Coral Gables, will present a program on drugs

THE NOW SET

— their use and abuse, including discussions by a psychiatrist and former addicts, at 7:30 p.m., Thursday, Jan. 15, in the parish auditorium.

Cheerleading

Entry deadline for the Archdiocesan CYO and high school cheerleading contest is Feb. 6.

Entries must be mailed to the Archdiocesan CYO Office, 6301 Biscayne Blvd., Miami, Florida, 33138.

There are two divisions in the judging — one for Catholic high school teams and the other for CYO cheer teams.

A panel of three judges will consider appearance, originality and precision.

The contest will be held during the preliminary and halftime of the Archdiocesan CYO championship basketball game, which is scheduled for Feb. 22.

Survey Shows Segregation Stays On Extensive Scale

WASHINGTON — (NC) — A government survey of racial isolation in the nation's public grade and high schools shows that in some respects segregation is almost an extensive in northern states as in southern ones.

According to a Department of Health, Education and Welfare compilation, 27.6% of Negro pupils in 32 northern and western states attended predominantly white, desegregated schools in the 1968-69 school year.

The figure in 11 southern states was a not-too-far behind 18.4%. The nationwide one was 23.4%.

The regions differed markedly, however, in the percentage of Negroes attending all-black schools.

The statistic for the 32 northern and western states is 12.3%; for 11 southern states, 68%; and for the five southern states of Alabama, Georgia, Louisiana, Mississippi and South Carolina, 81.9%.

Racial isolation was found to be far less for Span-

ish Americans, Orientals and American Indians than for Negroes.

Some 45.3% of Spanish-Surnamed students were in predominantly "Anglo" schools; 72.2% of Orientals; and 61.7% of Indians.

Results In CYO Basketball

SCORES		CYO Division	
St. Vincent Ferrer	30	St. Michael	26
St. Clare	52	St. Ambrose	10
Holy Name	31	St. Bartholomew	48
St. Timothy	20	St. Monica	26
Holy Redeemer	40	St. Clement	31
St. Stephen	20	St. Bernadette	29
Annunciation	51	St. Joseph	42
St. Rose Lima I	58	St. Lawrence	56
Nativity	41	St. Rose Lima 2	44
St. Elizabeth	42	Holy Family	10
St. James	44	Little Flower	10
Visitation	59	St. John Apostle	41
St. John Vianney	47	Christ the King	19
St. Patrick	20	St. Louis	33
St. Vincent de Paul	20		
Imm. Conception	47	CYAC Division	
Holy Rosary	24	St. James	79
Sacred Heart	44	St. Bartholomew	59
St. Mark	13	Annunciation	50
St. Francis Assisi	35	Visitation	65
St. John Fisher	29	Imm. Conception	61
St. Thomas Apostle	10	Holy Redeemer	55
		O.L.P.H.	43
		St. Elizabeth	39

STANDINGS		SOUTH DIVISION	
SOUTH DIVISION	W	L	
Sacred Heart	4	0	
St. Louis	4	1	
Epiphany	3	1	
St. Timothy	3	2	
Boystown	1	1	
Holy Rosary	1	3	
Christ the King	0	4	
St. Thomas	0	4	
NORTH DIVISION	W	L	
St. Stephen	5	0	
St. Clement	4	1	
St. Elizabeth	4	1	
Annunciation	2	3	
Nativity	2	3	
St. Bartholomew	2	3	
St. Bernadette	2	3	
St. Ambrose	1	4	
Little Flower	0	4	
EAST DIVISION	W	L	
St. Patrick	5	0	
St. Rose I	5	0	
St. James	4	1	
St. Vinc. de Paul	2	2	
St. Joseph	2	3	
Visitation	2	3	

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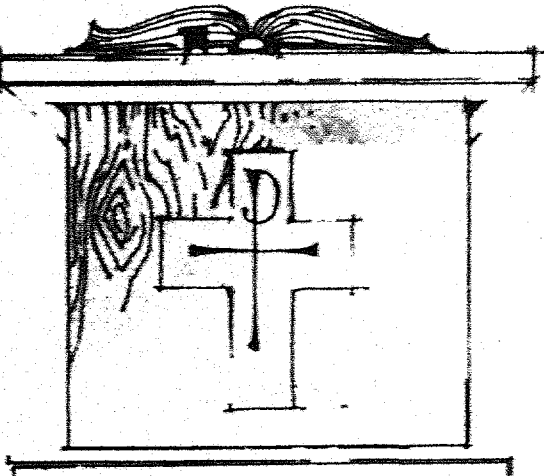
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5 School Teams Flash In Basketball

Msgr. Pace High at 7-0. Belen at 6-1. Chaminade at 6-2. Cardinal Gibbons at 5-1 and Archbishop Curley at 4-3 ... stand out as the cream of the crop of the archdiocese's basketball teams.

Each saw action during the holiday time to build its reputation and each can easily take aim on the possibility of district titles at state tournament time.

Chaminade and Gibbons each scored the biggest wins of the holidays as each came up with a tournament title. Chaminade won its own Chaminade Invitational with a 95-62 win over Plantation and a 69-66 win over Ft. Lauderdale Nova.

Gibbons captured the Boca Raton Invitational, taking Coral Park High, 51-43, and then nipping host Boca

Raton, 55-54, after the final whistle on a free throw by Bob Werstlien.

Pace and Belen each won a single non-tournament game to build marks, while Curley was impressive in the Pompano Holiday meet, even though losing two of three games. The Knights won their

tournament opener, with a 65-49 decision over Ft. Lauderdale Northeast, but then lost to Carol City and Pompano Beach in their next two games. However, Carol City is rated the No. 1 team in Dade County while Pompano is rated No. 1 in Broward.

Chaminade won its own

meet behind the shooting of 6-3 Dawn Tonkovich and Tom Kincaid. Tonkovich hit for 36 points against Plantation and then for 31 in the title game with Nova, while Kincaid was 21 and 23 points in the two contests.

The win over Nova was particularly sweet, as it avenged one of the Lions' two losses this season. A Class A school, both of Chaminade's victories were over AA teams.

Gibbons pulled off the same trick against Coral Park, as the Class A Redskins got balanced scoring to topple the Class AA school. Gus Crocco with 17, Gary Hanrahan with 14 and Jim Connolly with 10 were the main weapons. Gibbons then edged Boca Raton with Bob Werstlein the scoring hero with 18 points, including a free throw after the final whistle to break up a 54-all tie.

Crocco came right back last Saturday with another clutch performance, as his basket with six seconds left to play lifted the Redskins to a 61-60 win over Cardinal Newman. Crocco was again the high man with 16 points while Werstlein had 12. Jim Stewart and John Follin each notched 14 for Newman.

Class B Belen made its mark 6-1 with an easy 65-39 victory over Coral Shores. Julio Campa was the big scorer for Belen with 22 points.

Pace kept its record per-

fect by routing LaSalle, 90-62, after a slow first half that saw the Spartans leading by only 31-27. The Spartans had all five starters in double figures scoring, topped by Mike Guilfoyle's 27 points. Billy Sheppard's 17 and Bob Farrell's 16.

In one of the top archdiocese games of the year. Pace will meet Cardinal Gibbons tonight at the Pompano Beach Jr. High gym.

Curley lost little prestige in its tournament showings as the Knights knocked off Northeast in the opener, with a 26-point effort by Paul Taylor leading the way. The Knights then lost to Carol City when their former teammate who transferred this school year to CC, Bob Valibus, hit for 18 points and had 11 assists. Curley led throughout the first quarter but trailed 35-30 at half-time. Taylor was again the big scorer with 16 points while 6-5 Edward Byrd had 12.

In the battle for third place, Curley was beaten 60-57 by Pompano, with Taylor hitting for 24 to give him a three-game total of 66 points.

Columbus continued to look for its first victory of the season as the Explorers lost twice in the Miami High invitational, 70-54 to Miami Beach and 68-48 to Miami High. Ron Nentwig continued as Columbus' only consistent scorer, getting 19 and 16 points in the two games.

the VOICE OF SPORTS

Once They Said 'Poor Tony' But They Don't Now

At the start of the basketball season, everyone was feeling so sorry for Coach Tony Licata of Cardinal Gibbons High. Poor Tony just had one letterman back from last year's superb team and it looked like a rough year.

But, weep no more. Tony has put together a lineup of one sophomore, two juniors and two seniors to roll up a 5-1 record and sound a warning that things could get even better.

"They're all playing together well," stated Tony. "That's our secret."

"They're all hustling and playing good defense. A 100 per cent effort," he continued.

"We don't have a big star, as you'll notice that in almost every game it's a different player leading us in scoring. But, we do have good balance."

Gary Hanrahan, who as a 6-3 freshman earned a starting berth, is the lone letterman back from last season. But, also 6-3 Jim Connolly is back and Jim lettered during the 1967-68 season as a sophomore before Hanrahan beat him out of a starting assignment.

The two are rugged and use their size to do the rebounding. Connolly, much improved over last year, is the rebound leader with about 16 a game, while Hanrahan is close to 13 a game.

The 6-0 Ernie Schutenhofer, 5-11 Bob Werstlein and 5-9 Gus Crocco round out the starting lineup. Both Werstlein and Crocco are juniors while Ernie is a senior.

Werstlein, Crocco and Hanrahan are the team's most consistent scorers and each is in the neighborhood of 13 points a game.

Tony doesn't give credit to any one player for the squad's showing.

"It's tough to point out any one player, they're just all working together. For a young team, they're doing quite good."

"I hope they'll continue to improve ... but, oh, the schedule that lays ahead of us ... teams like Chaminade, Blance Ely and Pace. All of them have been really cleaning up on the Class AA schools and they're all in Class A like we are."

This may not be a big year for the Redskins, but Licata's pulled off a few surprises already and with three of the five starters due back next season, it won't be too difficult for him to be patient.

The biggest year may still be ahead.

Says The 70s Must Be Era For 'Remedy'

BOSTON — (NC) — The dawning 1970 decade "must be a time when nations will turn outlays for weapons systems into outlays for food, education, medicine, economic development — the vital ingredients for a viable peace." Richard Cardinal Cushing of Boston declared.

"During the 70s, to dream will not be enough. Our dreams must be made real. The 60s was a decade of discovery. The 70s must be a decade of remedy," he said in a New Year statement.

"We discovered that it is no longer valid to view war as "a continuation of politics by other means." We discovered that peace is an idea whose time has come. The hour is now for us to identify with the sentiments voiced by the Prophet Isaiah: 'they shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation, neither shall they learn war any more.'"

The cardinal said the 1960s brought realization that we were a people gone astray. He said the traumatic repetition of acts of violence com-

pelled us to search our individual and collective consciences as we have rarely done before. "We came to realize that financial affluence and military might are no substitute for spiritual fiber and moral integrity."

"The Seventies must witness a transformation in our national life. Internal convulsion must be replaced by individual and institutional compassion, concern and cooperation. We must reverse and prove wrong the prediction of the National Commission on Violence that areas of our central cities will be 'places of terror with widespread crime.'" Cardinal Cushing said.

"During the 60s we were carried deeper and deeper into the web of technology. During the 70s we must answer this question: Will man master technology or will technology master man?"

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Social Security beneficiaries need not apply for the 15 per cent benefit increase just signed into law by President Richard Nixon, according to local offices of the HEW.

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Some Hopeful And Exciting Things Seen Ahead In 70s

By FATHER JOHN T. CATOIR

Euripides once said, "The best of seers is he who guesses well." And I guess he was right. Just for the sheer fun of exercising this untested skill, I thought it might be interesting to look ahead into the 1970s. What kind of movements will be shaping the Church of our future? There is no crystal ball to steer the educated guess, but we do have much to learn from the past: we do have the historical continuum to guide us.

Because of Pope Paul's age, it is fairly certain that we will have a new pope in a few years. Pope Paul has indicated that he will probably resign at the age of 75.

Two or three years more of the present rate of ferment in the Church will give the national hierarchies, and therefore the cardinals, a real sense of urgency about genuine international representation in the government of the Church.

The next papal election will boil over this issue and will probably take an extraordinary length of time.

A visionary will emerge as pope. Cardinal Suenens is a charismatic leader, but I do not think he will be elected precisely because he has been the major catalyst for change and his daring is feared even by some of his friends.

Cardinal Leger, formerly of Montreal, now working among African lepers, is a very strong contender and might very likely be our next pope. Whoever is elected, will have a mandate to overhaul the Roman Curia.

Rome will be encouraging, rather than discouraging, the local election of bishops by 1980.

FATHER JOHN T. CATOIR



Laymen will be much more influential in managing the financial affairs of the Church.

There will be another religious revival in this country, but not in the direction of the structured churches.

The moral exhaustion of the sixties, brought on by the world's disenchantment with science and technology as the solution to man's ills, will produce a corresponding need for spirituality.

Superstitious religion and the science of the occult will continue to fill the gap in many lives.

The spiritually oriented priest will be in greater demand than ever, but anti-clericalism will be on the increase. Anti-clericalism does not mean anti-priest; it means anti-laziness, gluttony, greed, selfishness and unkindness in the clergy. A priest will have to prove himself worthy of respect.

Schools will close, apostolates will change, consolidation will take place, but the will to keep the Church alive will become more intense. Even the younger generation, which at this point barely touches the outer perimeter of formal Church life, will experience a new-found need for religion in their lives, even organized religion. Many of them, however, will continue to hang loose from the Church.

Celibacy will continue to be affirmed and extolled as a genuine Christian vocation, but the idea of ordaining married men will be widely accepted.

Many priests, religious and laity will lose their faith because of a gradual loss of the sense of the Eucharist, and a corresponding loss of the meaning of the cross.

All through the seventies, the Church will be under fire for its tortoise-like pace in adapting to the needs of contemporary men. People looking for gimmicks keep forgetting that the only adaptations that are ever really meaningful in the Church are the continual renewal of the simple natural virtues of sincerity, honesty, humility and charity, called for by Jesus Christ.

Unfortunately, human nature won't change very much. The weeds will still grow in the wheat field, and the Lord has instructed us to abide with them for the time-being, lest we pull up the wheat as well.

My guess is as good as yours, but I see some hopeful and exciting, and difficult times in the years ahead.

Pray for those who waver in the faith. They need your prayers and encouragement. God protect those who do not realize that Christ is the same yesterday, the same today, and the same always.

Prayer Of The Faithful

Jan. 11, 1970

Feast Of The Baptism Of Our Lord

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Today as we commemorate the Baptism of our Lord and Savior, let us bring our petitions to the Father as his adopted children and heirs of heaven.

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

LECTOR: 1) For the Church, that its mission to preach the gospel will be aided by an increase of vocations to the priesthood and religious life, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 2) That peace will come to the world as we strive to take seriously the dictum of Pope Paul—"War no more, war never again," we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 3) That those of us who have the goods of this world may work to serve and love Christ in the poor and needy, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 4) For students and teachers, especially those preparing for semester exams, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 5) That those who have died during the past week, especially N and N, will inherit the happiness of heaven, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 6) For ourselves, that from our lives it will be apparent that we are adopted sons and daughters of the Father and heirs of heaven, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: 7) For all the people of God, that they will live out the responsibilities of their baptismal faith, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Heavenly Father, source of life, strengthen us in the life of the Spirit we received in Baptism. Grant all our petitions so that we may be continually renewed and invigorated to labor for The Kingdom of God. We ask this through Christ our Lord.

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Urges Holy Places Get Special Status

PARIS — (NC) — A Land was under British administration following the First World War and when Israel and Jordan each controlled some of the Holy Places after the 1948 Israeli-Arab war.

He noted that the United Nations, in 1947, had adopted a resolution setting up a separate body, under international control, for Jerusalem and the surrounding area.

The resolution, however, never took effect because of the 1948 war and its aftermath, and Bishop Collin noted that its implementation would have posed problems in regard to providing for police, hygiene, social legislation and other matters.

The Holy See supported the 1947 UN resolution and since that time has repeated its support for the internationalization of

Jerusalem in numerous papal pronouncements, including three encyclicals of Pope Pius XII.

In 1967, Pope Paul VI reiterated this position in a talk to the college of cardinals.

The proposal for the internationalization of Jerusalem is broader in scope than the solution suggested by Bishop Collin.

Bishop Collin maintained that the United Nations, despite its defects, is the only organization with sufficient authority and prestige to apply and guarantee a status of those places.

solution to the problem of the Holy Places.

He suggested that the UN set up a commission of jurists and others familiar with the problems of the Middle East and the Holy Places to consult all the interested parties in order to propose a solution that will be acceptable and therefore realizable.

The first problem, he said, will be to determine which Holy Places would be covered by the agreement, and then the major task would be determining the status of those places.

Freedom That Denies God Called Madness

VATICAN CITY — (NC) — Freedom that denies God becomes folly. Pope Paul VI has declared.

"Liberty cannot and must not be selfishness," he said, "but the capability of increasing good both in the personal and the social spheres."

"When one opens himself to God freely and knowingly, one is free," he told participants in a national congress of Italian Catholic graduates of universities.

"But where God is denied, freedom becomes mad, takes off the brakes and no longer recognizes any obstacle."

The Pope cited "a fascinating page" from Fedor Dostoevski's "The Brothers Karamazov," where Ivan, "with clear and pitiless logic, concludes that once God is denied, the idea of sin collapses, the concept of moral obligation disappears, and homicide and the like are justified."

The Pope observed that freedom must go hand in hand with responsibility.



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Meetings at 7:00 p.m.
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ABCD

Sostén, Ampliación del Centro Hispano Ofrecerá el ABCD

Por Gustavo Pena Monte

El pasado lunes quedó abierta la Campaña de 1970 de la Colecta de Caridad del Obispo, (Annual Bishop's Charities Drive), ABCD, destinada a recaudar fondos para la construcción de nuevos proyectos y la ampliación de obras ya existentes en el campo de la asistencia social.

Uno de los aspectos que atenderá la campaña ABCD de este año es la ampliación de los servicios culturales del apostolado en español, a fin de contribuir a la conser-

vación y consolidación de la cultura hispana en esta área de Miami.

Otro de los proyectos contempla la ampliación de los servicios sociales a los trabajadores agrícolas (migrant workers) muchos de ellos de origen puertorriqueño o mexicano.

La campaña de este año buscara también una ampliación de la asistencia a los adictos a las drogas para librarlos de su vicio, y mayor atención a las madres solteras.

El Centro Hispano Católico — que ha servido a la comunidad de habla hispana de Miami por más de 10 años — ampliará este 1970 sus servicios a fin de atender a las diversas y cambiantes necesidades de la población de origen latino.

"Estamos estudiando a fondo todo el funcionamiento del Centro, revisando los servicios que se prestan hoy en día, las necesidades que estos mitigan y las que podrían mitigar otros esfuerzos," dijo Monsenor Bryan O. Walsh, Vicario Episcopal para la Comunidad de habla Hispana.

PROGRAMA ESTUDIANTIL

Entre los proyectos para un futuro próximo figuran el habilitar un programa de servicios a los estudiantes de habla hispana. Como se ha informado, el Miami Dade Junior College abrirá en el próximo curso un recinto universitario en el 'downtown' de Miami, prácticamente frente al Centro Hispano Católico. Como a ese recinto acudirán miles de estudiantes de habla hispana, el Centro les proveerá facilidades para sus estudios y programas académicos especiales para ayudarlos en sus tareas.

ASISTENCIA A LOS MARINOS

Otro de los proyectos es un programa de servicios y atención a los marinos de habla hispana que constantemente llegan al puerto de Miami en barcos mercantes y de pasajeros. Monsenor Walsh está estudiando la posibilidad de un "apostolado del mar" que incluya la atención espiritual de esos marinos así como programas de recreación que podría ofrecer un club habilitado al efecto en el mismo Centro Hispano o en un área más próxima al puerto.

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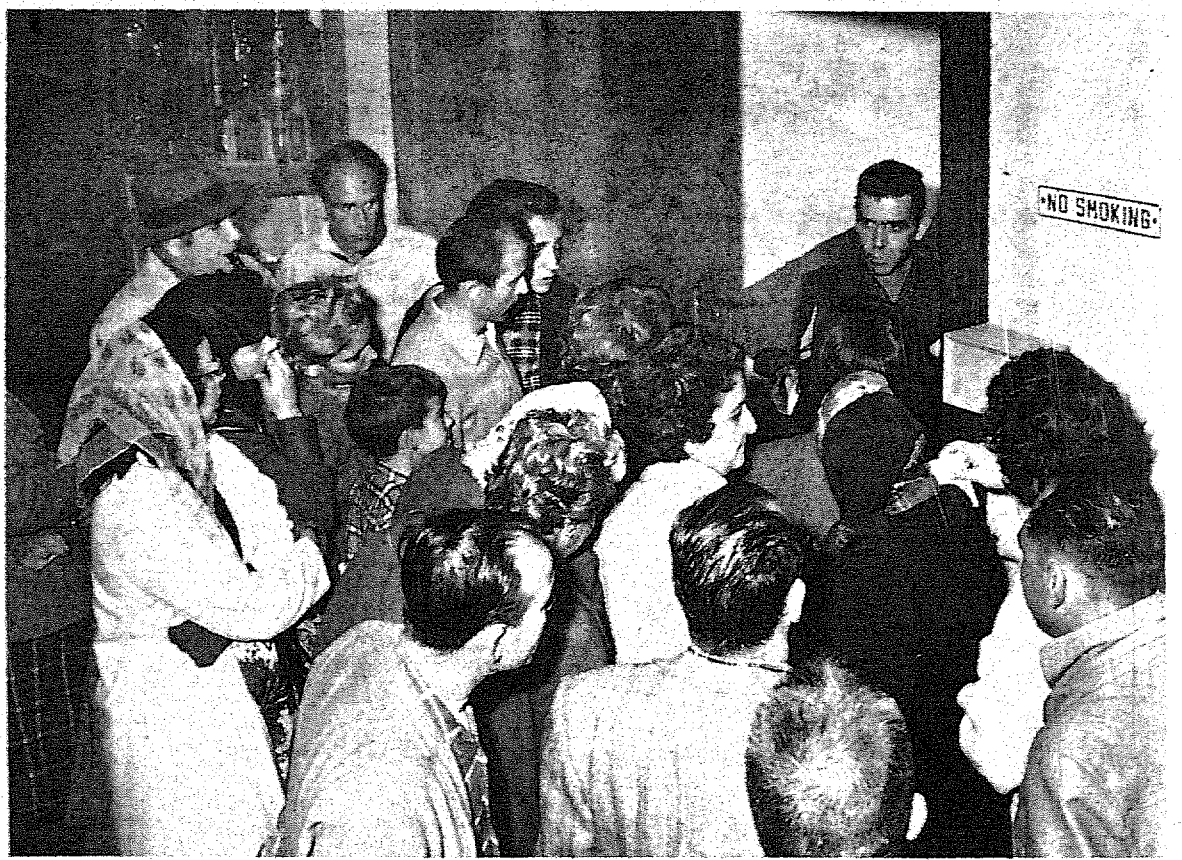
El dispensario médico del Centro Hispano Católico, que desde hace diez años viene atendiendo semanalmente a centenares de pacientes, a los que se ofrecen los servicios de médicos, dentistas y enfermeras, así como placas y análisis, figura entre los servicios que serán ampliados y modificados próximamente.

El Centro, que durante todos estos años del éxodo cubano ha prestado y sigue prestando una incalculable ayuda de emergencia en ropas, alimentos, medicinas, busca en esta revisión de sus servicios responder a necesidades de una población hispana que se ha hecho ya estable y tiene problemas permanentes que deben ser atendidos.

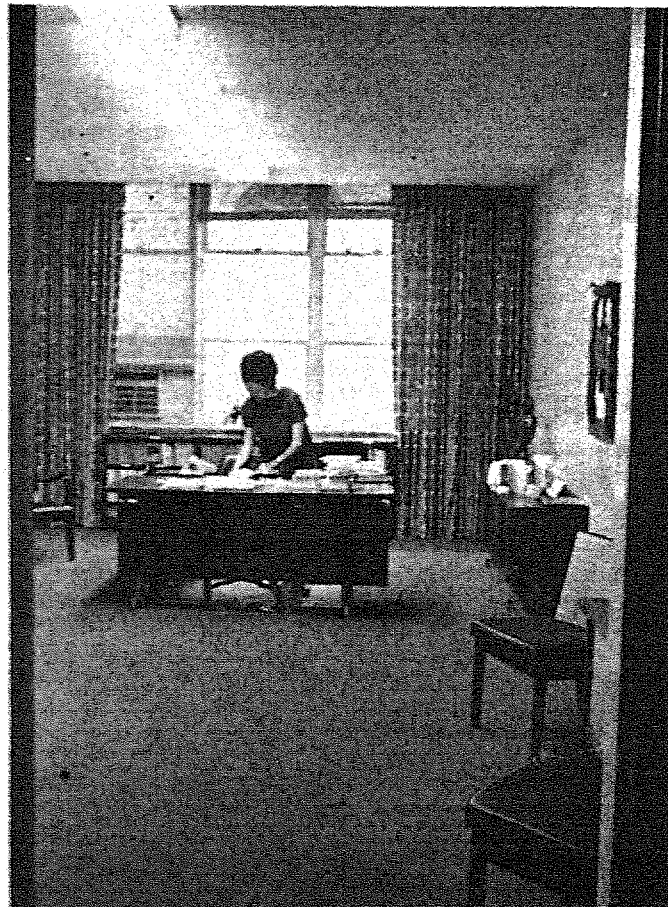
Monsenor Walsh se refirió también a la influencia del CHC como centro de irradiación del apostolado en español para programas a nivel diocesano.

Mencionó de manera especial a los programas diocesanos del Movimiento Familiar Cristiano y los Cursillos de Cristiandad, que tendrán en el Centro Hispano la fuente de su inspiración, organización e irradiación.

El Centro Hispano Católico amplía y renueva sus proyectos de servicio a la colonia de habla hispana. La Campaña de 1970 del ABCD, proveerá los fondos necesarios para esos empeños.



ESTA FOTO fue tomada hace más de nueve años. Eran los tiempos en que centenares de refugiados cubanos llegaban todos los días a Miami escapando del terror comunista en Cuba. Llegaban sin un centavo, desorientados y confundidos a una tierra extraña, de un idioma desconocido. Todavía no se había establecido el programa federal de emergencia del Centro de Refugiados Cubanos. Para un cubano era un milagro encontrar un empleo de cualquier clase. Las puertas del Centro Hispano Católico fueron las primeras que se abrieron para acoger a los refugiados. Esa misma ayuda se mostró como prueba de la necesidad del programa federal creado poco después. Allí acudían los cubanos en busca de trabajo, de pan, de ropas, de consejo y orientación para adaptarse al nuevo ambiente y para encontrar una respuesta cristiana que calmara su desesperación. Gracias a esa ayuda inicial, a esa obra del Centro Hispano Católico, muchos cubanos han alcanzado en Miami y otras partes de E.U. verdaderos éxitos profesionales y económicos, han asentado sus hogares, han rehecho sus vidas.



HOY el Centro Hispano Católico rinde otras funciones más que las de la perentoria asistencia material de emergencia ofrecida a los refugiados. Hoy se empeña en ser el Centro de la preservación de la Cultura Hispana en esta área, a través de agencias como la Oficina de Asuntos Latinoamericanos, (en la foto la joven ecuatoriana María Jacome laborando en esa oficina) El Centro planea ampliar su asistencia material, cultural y espiritual a otros sectores de la población hispana de Miami, a visitantes, inmigrantes y marinos de habla hispana que pasan por esta ciudad.



PERO TODAVIA siguen llegando cientos de refugiados cubanos todas las semanas, que llegan sólo con la ropa que visten. La ayuda de emergencia tiene que continuar y así vemos el ropero, atendido por las religiosas dominicas, una clínica médica con dispensario dental por la que pasan semanalmente centenares de pacientes, un programa de distribución de alimentos a ancianos y recién llegados, un 'nursery' para cuidar a los niños cuyas madres trabajan. Para atender a todas esas necesidades actuales y a los ambiciosos programas futuros, el Centro Hispano Católico necesitará de las aportaciones a la Campaña del ABCD de 1970.

Comienzan Peregrinaciones de la Caridad

Hoy, viernes, día 9, comienzan en la Capilla Provisional a la Virgen de la Caridad del Cobre las peregrinaciones de los distintos municipios de Cuba en honor de la patrona de ese país.

Corresponde al Municipio de El Cobre, donde esta enclavado el Santuario Nacional a la Virgen de la Caridad en Cuba la primera de las peregrinaciones. A la provincia de Oriente, en cuyas costas apareció la imagen de la Virgen, las primeras peregrinaciones del año.

Las peregrinaciones durante el mes de enero serán las siguientes:

Lunes 12. Guantánamo; Miércoles 14. Baracoa; vier-

nes 16. Campechuela, lunes 19. Alto Songo; miércoles 21. El Caney; viernes 23. Manzanillo; lunes 26. Gibara y miércoles 30. Antilla.

Otros municipios de la provincia de oriente continuarán las peregrinaciones durante el mes de febrero.

Oportunamente ofreceremos las fechas correspondientes a las mismas.

Respondiendo a una iniciativa surgida de los devotos de los distintos municipios, este año, por primera vez en forma organizada, se ofrecerá una romería por cada provincia, uniendo a los hijos de todos los municipios en una día de evocación de la tierra

lejana. La Romería de la Provincia de Oriente tendrá lugar el domingo primero de febrero.

El Padre Agustín Roman, capellán del Santuario Cubano a la Virgen del Cobre dijo que estaba haciendo un llamamiento a los devotos de cada uno de los municipios de Cuba para que se unieran a estas peregrinaciones.

Dijo el Padre Roman que en Cuba los fieles se están uniendo a esas peregrinaciones y tiene al efecto cartas de distintos lugares de Cuba reportando que grupos de los distintos municipios se unen a la celebración en el mismo día que se tiene aquí.

SE UNEN EN CUBA

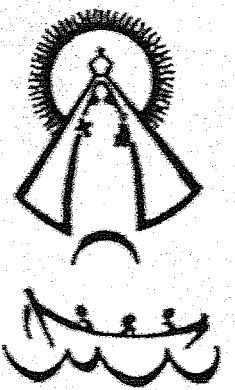
Una de esas cartas procede del municipio de Perico, en La Provincia de Matanzas en la que se reporta que los hombres y mujeres forzados al corte de caña en el antiguo Central España se unieron en oración el día que se efectuaba la peregrinación de ese municipio. "Qué alegría saber que a pesar de los trabajos que Uds pasan en Miami sin embargo todavía se acuerdan de nosotros," decía una de las cartas.

Los vecinos de Perico reportaban en su carta que se habían enterado de las peregrinaciones escuchando el programa de noticias en español del Canal 6 de tele-

visión, por Humberto Estévez y Maucha Gutiérrez, el que al parecer puede ser visto en algunos lugares de Cuba a las once de la noche.

Otras personas reportan desde Cuba que se han enterado a través de los noticieros de WQBA, que también son audibles en ciertas partes de la isla, así como a través de cartas que les envían sus familiares y amigos en Miami.

Tenemos que unirnos con más devoción aun a estas peregrinaciones uniéndonos así a los que en Cuba esperan de nosotros al menos nuestras oraciones," agregó el Padre Roman.



GUARDA A TUS HIJOS UNIDOS EN AMOR

Día de la Familia El Domingo

El Día de la Familia Cristiana será observado el próximo domingo, día 11 a las 4 p.m. con una misa y renovación de las promesas del Matrimonio en la iglesia parroquial de St. Michael.

La misa y el sermón estarán a cargo del Padre Xavier Morras. Terminada la misa, los matrimonios renovarán las promesas hechas al contraer el sacramento del matrimonio en una emotiva ceremonia.

Hecha la renovación de las promesas matrimoniales, se ofrecerá en los terrenos de la parroquia una fiesta infantil con atractivos y golosinas para los pequeños, incluyendo la participación del mago y payaso Ho-Ho, popular figura del programa Popeye Playhouse del Canal 4 de televisión.

El Día de la Familia Cristiana fue instaurado en Cuba y otros países latinoamericanos coincidiendo con la celebración litúrgica de la festividad de la Sagrada Familia. El Movimiento Familiar Cristiano trajo la costumbre de hacer la renovación de las promesas matrimoniales.



El Payaso Ho-Ho, popular mago de la televisión, hará las delicias de la gente menuda en la fiesta infantil que se ofrecerá a continuación de la misa y renovación de promesas del matrimonio el domingo en la iglesia de St. Michael, a las 4 p.m.

Aclara la Iglesia Boliviana que No Apoya Ni Rechaza a Nuevo Régimen

LA PAZ, Bolivia — (NA) — Una declaración del cardenal de Bolivia, Clemente Maurer, en el sentido de que la última Conferencia de Obispos del País no había dado un voto de apoyo al gobierno del General Ovando, estuvo a punto de ser interpretada como una actitud de oposición de la Iglesia al gobierno.

Pero, Mons. Jorge Manrique, arzobispo de La Paz,

pudo poner las cosas en su lugar declarando que la Conferencia de Obispos no ha tenido finalidades políticas, en su reciente reunión, y que por lo tanto no podía haber tomado una actitud de apoyo o rechazo al actual gobierno.

El cardenal Maurer, al declarar en Sucre sobre la labor de la Conferencia, dijo que no era evidente que esa Conferencia Episcopal hubiera dado apoyo al gobierno

revolucionario del General Alfredo Ovando.

Mons. Manrique, consciente de que la declaración del Cardenal podría ser aprovechada por los sectores que tratan de enfrentar a la Iglesia con el Gobierno, se apresuró a decir en el diario católico Presencia que el Cardenal tenía razón, pues la conferencia no había apoyado al gobierno, pero aclaró que dicha conferencia, reunida en Cochabamba, no tuvo finalidades políticas, sino que trató temas eminentemente religioso-pastorales.

Subrayó Mons. Manrique el hecho de que "en Bolivia hay el antecedente de que ninguna Conferencia Episcopal tomó actitudes de apoyo o rechazo a los gobiernos."

Obispos Dominicanos Piden Reconciliación

SANTO DOMINGO — (NA) — Los obispos dominicanos exhortaron a sus connacionales a la reconciliación, en ocasión de celebrarse el primero de enero la Jornada Mundial de la Paz.

En una carta pastoral colectiva, los obispos señalan que desde hace algunos meses repetidos hechos han oscurecido la vida pública nacional.

Y agregan que esos frecuentes hechos de violencia física o verbal, a veces respaldados, a veces minimizados, no pueden ya ser interpretados como consecuencia de un estado emotivo de desesperación de unos cuantos individuos.

"Creen los obispos que esos actos aparecen como si fuesen manifestaciones de decisiones tomadas por grupos de nuestra sociedad, que preconizan el uso de la violencia para buscar determinada forma de cambio"...

Esta situación — afirma la carta pastoral — ha contribuido a la creación de una situación ambigua y tensa sobre la seguridad personal y las aspiraciones comunitarias de la patria en el próximo futuro.

Condenan duramente las immoralidades que se dan en la elección y en el uso de medios para conseguir fines políticos o cambios sociales.

Ante este estado de cosas, los prelados hacen un ferviente llamado a la ciudadanía para que recapaciten sobre la eficacia de la conciencia, pidiendo al mismo tiempo, "una efectiva reconciliación que parta del corazón y que

elimine los odios y rencores, traduciéndose en condiciones reales de vida para todos."

1970

Por MANOLO REYES

Al expirar lentamente las horas de 1969, todos y cada uno de nosotros debió dar gracias a Dios por habernos permitido disfrutar del bien fundamental de la humanidad: la vida. Nuestro agradecimiento debe extenderse por lo que El ha dado a los que dependen directamente de cada uno de nosotros.

A la vez, debemos implorar Su Ayuda Divina para que en el año nuevo que acaba de iniciarse, seamos mejores, mas dignos mercedores de Sus gracias eternas, de Su protección y guía.

El año que acaba de finalizar ha estado plagado de profundas e inolvidables emociones para todos. Lágrimas de intenso sufrimiento y lágrimas de inenarrable alegría fueron vertidas en una bilateralidad suprema, en una amalgama de sentimientos donde primó el dolor humano. Y los que así lo han percibido se han hermanado en el amor y la caridad cristiana. Pero la tarea esta incompleta.

Para los caracteres indómitos, con previsión de futuro, siempre hay un margen de superación que no se llena.

Porque mientras la fruta esta verde tiene siempre el recurso de madurarse, pero cuando se madura solo le queda el recurso de podrirse.

El momento no es de descanso. No puede ser de descanso porque hay miles y millones de almas que en cada minuto que pasa, sufren horriblemente. Y a la vez esperan, esperan con toda su fe puesta en sus hermanos de verdad que sienten con amor y con caridad.

El futuro de millones de seres humanos, depende de la voluntad unida de los hombres de buena voluntad. Claro esta que esa voluntad unida, no puede ser producto de una generación espontánea. Esa voluntad unida tiene que tener conciencia de pueblo y mandato de pueblo. Contra ella nada pueden las mezquindades, ni las envidias, ni los egoísmos, ni las apatencias privadas, ni los caracteres mediocres.

Esperamos pues, con todas nuestras ansias, con toda nuestra cooperación, con todas nuestras oraciones, que en este año 1970 los que sufren dejen de padecer y que las rosas crezcan, allí, en las mejillas mustias, bordeadas por cuencas vacías de tanto llorar.

Esperamos que en esta década que acaba de abrirse con el inicio de 1970, la humanidad marche hacia un mundo mejor para gloria de Dios en las alturas. Y para que haya paz en la tierra entre los hombres de buena voluntad.

Oración Por los Presos Políticos Cubanos

"Bienaventurados los que padecen persecución por causa de la justicia, porque de ellos es el Reino de los Cielos."

(San Mateo V-10)

Hoy no vengo, Señor, a pedirte por mi ni por los míos, sino por otros a los que, en esta hora de amargura, ha tocado el mayor sufrimiento: los presos de la Cuba cautiva, los presos que en los antros carcelarios del comunismo viven en agonía.

Y te pido por ellos, oh mi Dios, porque a imitación tuya han sabido cargar su cruz con cristiana dignidad porque han resistido todas las tentaciones sin claudicar en sus principios, sin dejar que el ansia de recobrar la libertad les mengüe el animo, porque en medio de los horrores del cautiverio han mantenido en alto el espíritu, el fervor patriótico y, sobre todo, la fe en Ti.

Dios de infinita bondad, ellos están confinados en téticas prisiones, unidos por un ideal, firmes en sus convicciones, y con la esperanza enhiesta porque saben que Tu no los abandonarás a merced de sus verdugos, porque confían en que el maltrato y la vejación, el hambre y la sed, la monotonía deprimente de sus días y el insomnio de sus noches, las

penalizaciones corporales y las torturas de la mente que allí se sufren, los acercan a Ti y les daran un lugar en la historia de la patria y en Tu Reino de los Cielos.

Míralos, Señor, soportar con infinita paciencia las maldades y provocaciones de un bárbaro sistema, míralos verticales, con la frente alta y el corazón entero, valientes, afianzados en el lema eterno de "Viva Cristo Rey" y con las estrofas de su himno nacional en los labios, "morir por la patria es vivir"....

En medio de las tinieblas de su calvario creen en Ti y viven en Ti. Apídate de ellos y abre las puertas de su prisión para que tanto sacrificio, tanta energía, tanta voluntad heroica no se pierdan entre las paredes y rejas que ha erigido la infamia y puedan dar nueva vigencia en la patria, a los ideales de libertad y democracia que legaron a Cuba sus fundadores y a la fraternidad, justicia y dignidad humana de que esta entrañado el sentido cristiano de la vida.

(Con la aprobación eclesiástica de Monsenor Eduardo Boza Masvidal, Obispo Auxiliar de la Habana).

Reflexiones Sobre Perdón y Reconciliación Hace "L'Osservatore"

LA VOZ

Suplemento en Español de "VOICE"

CIUDAD DEL VATICANO — "El tema de la Jornada de la Paz: Educarse para la Paz por medio de la reconciliación, nos introduce nos invita a dos reflexiones fundamentales: la autoeducación y el perdón," dice

torino Veronese. en un artículo publicado por L'Osservatore Romano, en su edición española. "La autoeducación sugiere la conversión interior y su

actuación permanente y continua," afirma el articulista. Y agrega: "Educarse significa no solo un esfuerzo pedagógico, concentrado en el año de enero, sino una radical conversión a 'pensamientos

de paz y no de aflicción' que viene enseñando y que el tiempo de Navidad prepara para que tenga lugar en lo mas íntimo y para que se conserve en la mente y en el corazón del cristiano."

Luego dice que "el Perdón es, por su parte, el medio que se pide a todos para testimoniar, al menos en la Jornada de este año, la idea de la Paz." "Reconciliación significa arreglar conflictos y diferencias, perdonar y ser perdonado, quererse bien siempre y por siempre," añade.

Veronese afirma que "el acto de reconciliación y de perdón esta al alcance de todos, como esta al alcance de todos el amor."

Al mismo tiempo, afirma que "la importancia específica de esta invitación de este año reside precisamente en esto: hacer imposible a todos y cada uno la falsa excusa de la protesta y del luto por cuanto de contrario a la paz ocurre en el mundo."

"Es verdad que se puede y se debe pedir en alta voz el cese de las guerras y al arreglo de todas las luchas; pero ello no excusa a nadie de comenzar por si mismo y de llevar a cabo la reconciliación y el perdón entre los miembros de la misma familia, del propio círculo, grupo, vecindad o comunidad, con pequeñas paces que, todas juntas, forman la paz grande y de todos," concluye.

Oración de los Fieles

FIESTA DEL BAUTISMO DE NUESTRO SEÑOR (11 de enero)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Al conmemorar hoy el bautismo de Nuestro Señor y Salvador, elevemos nuestras peticiones al Padre como hijos adoptivos suyos y como herederos del cielo.

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

1. Por la Iglesia, para que su misión de predicar el evangelio se vea asistida por un aumento de las vocaciones sacerdotales y religiosas, oremos al Señor.

2. Que la paz venga al mundo al empeñarnos en hacer realidad la sentencia del Papa Paulo VI: "No mas guerras. Guerra nunca jamás," oremos al Señor.

3. Que aquellos que poseemos los bienes de este mundo nos entreguemos a servir y amar a Cristo en los pobres y los necesitados, oremos al Señor.

4. Por los estudiantes y profesores, especialmente los que se preparan para exámenes semestrales, oremos al Señor.

5. Que aquellos que han fallecido durante la semana, especialmente N y N hereden la gloria del cielo, oremos al Señor.

6. Por nosotros, para que nestras vidas den testimonio de que somos hijos adoptivos del Padre y herederos del cielo, oremos al Señor.

7. Por todo el pueblo de Dios para que viva de acuerdo a las responsabilidades que les impone la fe recibida con el bautismo, oremos al Señor.

CELEBRANTE: Padre Celestial, fuente de vida, fortalécenos en la vida del Espíritu que recibimos en el bautismo. Concédenos cuanto te pedimos, para así renovarnos y vigorizarnos continuamente para trabajar por el Reino de Dios.



Los hogares de ancianos son uno de los servicios sociales que se beneficiarán con las contribuciones a la campaña de 1970 de la Colecta ABCD. En la foto, un grupo de ancianos disfruta de las comodidades que les ofrece la Residencia St. Joseph, en el Condado Broward, la que fue construida con aportes anteriores al ABCD y que se planea ampliar en el futuro.

Jesuitas Españoles Buscan Apego a la Pobreza

MADRID — (NA) — "mucho mas sinceramente y mas testimonialmente en apostolica deben realizarse

jesuitas de España.

Reunidos recientemente en Manresa los provinciales y representantes de los 3,662 jesuitas españoles con votos, y tomando como base la "Consulta Colectiva a los Jesuitas de España" encuesta que se realizó en 1968, los religiosos, tras seis días de discusiones, adoptaron una serie de conclusiones para "la profunda transformación de la Compañía de Jesús en España."

Entre los principales temas tratados en Manresa figuraron los de "La Vida en comunidad de la Compañía," "Problemas acerca del gobierno de la Compañía y obediencia religiosa," y "Actitud de los jesuitas ante el futuro de la Compañía y de la Iglesia."

Para que nuestra pobreza," afirma el documento. "sea verdaderamente sincera, creemos necesario comprometernos a tener un nivel de vida propio de la clase modesta de nuestro país," y acordaron:

— Que se hagan patentes las cuentas de las comunidades y de las obras que lleva la Compañía, como paso previo a ulteriores determinaciones.

— Que se haga urgentemente la separación de la vida de la comunidad y de las obras, para que la comunidad pueda participar mejor y más libremente de una vida de po-

breza, y las obras puedan hacer patente su economía.

— Respecto a las escuelas, instituciones universitarias y otras obras de enseñanza, evitar el clasismo, implantando con urgencia las reformas necesarias. Si en las instituciones actuales no es posible alcanzar estos objetivos, dejarlas para ofrecer nuestras fuerzas personales y económicas a la creación de otros centros u obras en sitios más necesitados.

— Que todas las provincias se despojen de hecho, y pronto, de algunos de sus bienes en servicio del mundo de los pobres.

— Que se revisen los criterios, el funcionamiento y el sistema del "Arca Seminarium," e incluso su posible supresión, y se informe claramente a la provincia, estudiando seriamente los deseos de autofinanciación de muchos jóvenes y las posibilidades que ofrece una auténtica correspondencia en las comunidades verticales...."

De esta forma los jesuitas españoles quieren ponerse en línea con el rumbo general de la Compañía en el mundo.

"Tras la reunión de Manresa," subrayó aquí un portavoz de la Compañía, "los jesuitas hispanos nos disponemos a tomar nuevo rumbo, un rumbo dinámico en la hora actual del mundo."

Iglesia Española Quiere Renunciar a Privilegios

MADRID — (NA) — "La Iglesia no pone hoy su esperanza en privilegios dados por el Poder Civil, y (en España), renunciará al uso de ciertos derechos legítimamente adquiridos, tan pronto como conste que su uso puede empañar la pureza de su testimonio," afirma en su ultima edición el semanario Ecclesia.

El autorizado semanario, que refleja los puntos de vista del Episcopado, se refirió en un editorial titulado "Relaciones Iglesia-Estado" al discurso inaugural de la reciente XI Asamblea Plenaria de la Conferencia Episcopal, pronunciado por el arzobispo de Madrid y presidente de la Conferencia, Mons. Casimiro Morcillo.

Ecclesia subraya que hoy en España es mas urgente que nunca "evitar toda apariencia de regalismo o de clericalismo a la hora de formular concretamente unas relaciones correctas y actualizadas entre la Iglesia y el Estado," y que, en el nuevo Concordato entre el Estado

Hispano y la Santa Sede, que actualmente se negocia, han de quedar "institucionalizadas las enseñanzas y deseos del Vaticano II."

Animada así la voluntad de renuncia a privilegios por parte de la Iglesia, señala Ecclesia que, por su parte, la Iglesia "no quiere conceder en lo sucesivo derechos o privilegios de elección, presentación o designación de candidatos al Episcopado, y ruega a las autoridades civiles que quieran renunciar espontáneamente, a los derechos o privilegios anteriormente adquiridos por pacto o costumbre, lo hagan en diálogo con la Santa Sede Apostólica."

El Episcopado Hispano reiteró el mismo voto al terminar su XI Asamblea Plenaria.

El editorial de Ecclesia concluye diciendo: "Con estos criterios conciliares, las altas partes contratantes — la Santa Sede y el Gobierno Español — tienen que replantear para el futuro las relaciones Iglesia-Estado."

Misas en Español En Opa-Locka

En la iglesia de Our Lady of Perpetual Help, Opa Locka, ha comenzado a ofrecerse una misa en español los domingos a las 5 p.m.

p.m. habrá un sacerdote escuchando confesiones en español.

Igualmente informa el párroco, Padre Francis Donlan que desde las 4:30

La Iglesia de Nuestra Señora del Perpetuo Socorro está situada en el 13400 N.W. 28 Ave.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St. N.W. - 7 p.m.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m. y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 y 8 p.m.

St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1 y 7:30 p.m.

St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.

Gesu, 118 N.E. 2 St. - 5:30 p.m.

St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.

St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.

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

St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Raymond, Provisional

mente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables - 11 a.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.

Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.

Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.

Our Lady of the Lakes, Miami Lakes 7 p.m.

Visitation, 191 St. y N. Miami Ave. 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Little Flower, U.S. 1 y Pierce St., Hollywood - 6:45 p.m.

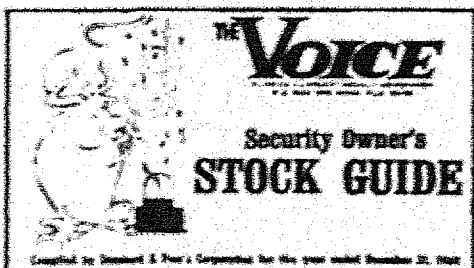
Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

St. Phillip Benizi, Belle Glade 12 M.

Santa Ana, Naranja - 11:00 a.m. y 7 p.m.

St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

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Rock Music Tied To Teen Drug Use

(Continued from Page 1)

marijuana smoking.

"Jim McGuinn, leader of the Byrds and one of the song's authors, denied the rumor and said the record was about a jet flight, and no doubt, all of the song's lyrics could be explained as describing the bustle and confusion of landing at a crowded airport," the Swiss writer states.

Of "Along Came Mary," listed by Billboard magazine as one of the hundred most popular records of 1966, the article states that the author once candidly revealed that the Mary of the title is Mary Jane — the English transliteration for marijuana.

"The Pusher," a song that openly refers to the smoking of "grass" and the taking of pills, and disapproves of heroin with its addictive qualities but favors the smoking of marijuana, was contained in an album released in the United States in 1968, according to the Bulletin article. It is reported having sales over \$1 million.

In 1967, Taqi reports, the Beatles album "Sgt. Pepper's Lonely Hearts Club Band" was released internationally, about the same time that some of the Beatles admitted they had used LSD. "The first song on the album was 'With A Little Help From My Friends,' in which the singer tells of managing to survive with help from his friends and also of getting high with this help. The second, 'Lucy In The Sky With Diamonds' (the initials spelling LSD), offered 'a string of colorful, bizarre and clearly hallucinatory images.'

The album "caused something of an uproar because of its alleged references to drugs," Taqi writes, adding that the final song, "A Day In The Life," was the subject of the most controversy, with some of its audiences declaring that it was about a drug experience. The Beatles asserted that it was about a dream, that the LSD implication was merely a coincidence, and soon thereafter announced that their drug phase was finished and that they were off to India to take up meditation.

Nevertheless, Taqi comments, "After Sgt. Pepper, drug-

usage themes in rock and roll visibly increased, and there was progressively less outcry against them, presumably because there were scores of such songs, now; indeed, it is difficult to think of a pop group that has not explored the subject to some degree." He follows with a list of 11 titles, and their performers.

The enormously profitable market for rock and roll music and records is sufficient explanation for the permissiveness demonstrated by record companies in their production, and repetitive playing of the songs on broadcasting stations, the Swiss author declares. Refusal to go with the movement could be financially painful for the makers of records, and risk loss of large numbers of their listeners for disk jockey stations.

Attempts to counter the movement with anti-drug songs have been made by some rock and roll artists, alarmed at the evolving mood, the article notes. Most have met with little success save for a record by an American group, Paul Revere and the Raiders, called "Kicks" (Words and music by Barry Mann and Cynthia Wells). It was introduced in 1966 by Screen-Gems-Columbia Music, Inc.

Taqi tends to discount any direct and immediate influence upon the tens of millions of young listeners to the drug-centered songs, to go out and purchase narcotics. In his opinion their more ominous menace is inherent in the conditioning of youth — when eventually he emerges into a world in which he may be offered a marijuana cigaret or a dose of LSD — to remember them not as something his health and hygiene teacher warned against, but as something Mick Jagger or John Lennon used and enjoyed.

'Liturgy' Theme Set For Priests' Retreat

NORTH PALM BEACH — "Liturgy" will be the theme of the retreat for priests which begins Monday, Jan. 12, and continues through Friday, Jan. 16, at Our Lady of Florida Retreat House.

Father Jude Meade, C.P. will be the retreat master during the conferences in which 17 members of the clergy from the Archdiocese will participate.

Included will be Father Jose Biain, Father Frank Cahill, Father Rene Chalout, Father Jeremiah Crowley (moderator), Father Walter Dockerill, Father Patrick Farrell, Father Gerald Grace, Father Brendan Grogan, Father Francis Guinan, Father Miguel Goni, Father John Mulcahy, Father Thomas Mulane, Father William O'Connell, Father Dominic O'Dwyer, Father James Quinn, Father Jerome Reddy and Father Joseph Reynolds (coordinator).

Cardinal Wright Offers Requiem For His Mother

BOSTON — (NC) — John Cardinal Wright offered a requiem Mass in St. Angela's church in suburban Mattapan for his mother, Mrs. Harriet Cokely Wright, 87.

Richard Cardinal Cushing of Boston presided at the funeral service.

Mrs. Wright died in a South Boston nursing home after a long illness. Her husband, John J. Wright, died in 1962. She is survived by three other sons, two daughters, 20 grandchildren and two great-grandchildren.

Cardinal Wright, prefect of the Vatican Congregation for the Clergy, won a battle

against blizzard weather conditions in his effort to arrive in time for the funeral. He reached here on a plane delayed hours by the storm.

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(Continued from Page 3)

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"Lord, look nonetheless at our inadequate but sincere efforts for peace in the world. There are wonderful international organizations. There are proposals for disarmament and for peace-talks.

"Lord, there are above all so many graves that tear our hearts, families broken up by wars and death-inflicting repression, women in tears, children dying, refugees and prisoners crushed by the weight of solitude and suf-

fering, and there are many young people rebelling that

justice may be advanced and that concord may be the law of the coming generations

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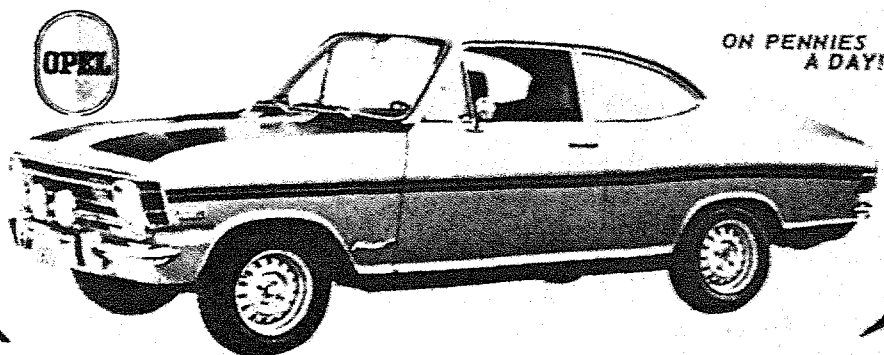
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One example: in Mexico 2½ million children do not attend school. The statistics on illiteracy — worldwide cannot begin to express the urgent need for schools, teachers, books, and the difference these can make for millions of children who, without education, become nothing but the sad remnants of poverty.

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Barbarism Laid To Brazil Police

VATICAN CITY — (NC) — Sixty European scholars and ecclesiastics—Catholics, Jews and Protestants among them—have sent a dossier on police tortures and murders in Brazil to Pope Paul VI and to Maurice Cardinal Roy, president of the Pontifical Commission for Justice and Peace.

The dossier, which was published in the December issue of a Catholic-sponsored magazine in France, *Croissance Des Jeune Nations*, was brought by an anonymous person to the headquarters of the Justice and Peace Commission Dec. 24. A letter signed by 60 Belgians, Frenchmen and Italians asked the commission to send a copy of the dossier to Pope Paul and one to Cardinal Roy.

The dossier was sent to the Pope and the cardinal on Christmas.

An official of the commission said that so far there had been no outward indication of any action by the Pope. However, he pointed out that it is common knowledge that the Holy See has been closely following the tension-ridden situation in Brazil, whose right-wing regime has been in open conflict with many priests. Religious and bishops including Archbishop Helder Camara of Recife.

Archbishop Camara is author or co-author of three of the 11 documents of witnesses comprising the dossier. Some of these documents had been previously published. Most of them are anonymous.

The official of the Justice and Peace Commission pointed out that the testimony in various of the documents is mutually supporting. A description by a Belgian priest of tortures in Brazil includes a brief account of the torture of a university professor which tallies with an account by an anonymous professor of his own tortures.

The dossier indicated that at least some of the tortures are carried out by a so-called "death squadron," which is an illegal organization of policemen who execute persons considered to be enemies of the regime. The dossier stated that the emblem of the death squadron can be seen on the walls of police stations.

Among those who signed the letter of support that accompanied the dossier were Daniel Mayer, a Frenchman who is president of the League of the Rights of Man, Father Michel Riquet, a French Jesuit, and Pastor Charles Wesphal, president of the Protestant Federation of France.



IN STYLE — Angelo Cardinal Rossi, Archbishop of Sao Paulo, Brazil, wears an Indian headdress during a visit with a tribe in the isolated Sao Marcos settlement in Brazil's Mato Grosso state. The Cardinal, welcomed by the tribesmen as a visiting chieftan, celebrated Mass at the settlement with much of the ceremony in tribal languages.

Friars Helped Guerrillas, Official Of Order Says

RIO DE JANEIRO, Brazil — (NC) — An investigator sent by the master general of the Dominican order in Rome has confirmed that several Dominican friars in Brazil were involved in pro-guerrilla activities, but he stressed that they were motivated by a desire to achieve social justice.

He denied, however, that the Dominicans, charged by military police with aiding Communist leader Carlos Marighela, were instrumental in arranging the ambush in which Marighela was killed.

Father Vincent de Douesnongle, O.P., assistant

to the master general in Rome, who came to Brazil in mid-November, has returned to Rome to report his findings at the Dominican convents in Rio de Janeiro and Sao Paulo. He also conferred with government authorities.

A preview of what is in that report was given here by Father Raimundo Soares, O.P., who helped in the investigation.

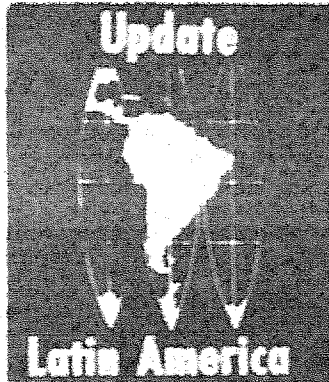
The report says that several Dominican students and two priests did help Marghela and his men by providing refuge and escape routes, but that they never took part in actual kid-

nappings or bank robberies of the terrorist bands.

In December, a military tribunal in Sao Paulo sentenced to indefinite prison terms 21 persons — 11 of them clergymen — on charges of aiding Marighela's group. Among them are Fathers Fernando de Brito and Francisco A. Catao, and Brother Yves do Amaral Lespaupin of the Dominican convent at Las Perdices.

Later the director of the Sao Paulo state secret police, Benedito Nunes, told the Catholic weekly, *O Sao Paulo*, that Father de Brito and Brother Amaral Lespaupin did not know of the ambush, contrary to earlier police reports.

Father Soares said that those Dominicans involved with Marighela's bands were acting according to their conscience. After forming a new political philosophy regarding violence and social justice, he said they felt that there was no other way to help the Brazilians at large to attain their human rights.



Appeal For End To Hatreds Made By Dominican Bishops

SANTO DOMINGO, Dominican Republic — (NC) — Against a background of violence, the bishops of the Dominican Republic have called on their countrymen to eliminate hatred.

Resort to violence is creating widespread confusion and great tensions, a joint pastoral of the bishops stated.

Since the political campaign for the 1970 presidential elections began a few months ago, 15 persons have been killed in terrorist action and 30 wounded. The government, facing threats of a general strike from workers and students, is moving to suspend certain civil rights.

One of the major sources of tension is the unconfirmed announcement by friends of President Joaquin Balaguer that he will seek re-election. He is scheduled to complete his four-year term in mid-1970, but there has

been a growing dissatisfaction with his administration.

The bishops' pastoral urged "an effective reconciliation, coming from the hearts of all Dominicans, that could eliminate hatred, division and rivalries, and bring about instead a quality of national life according to human dignity."

Further violence, the bishops warned, will only awaken the conscience of the people, who will then turn against its instigators.

The suspension of civil rights, some observers believe, will lead to a heavy-handed regime and a violent reaction.

The government is facing acute problems in the schools, which it ordered closed until Jan. 12 because of the growing unrest among students, teachers and parents. Inadequate facilities, low pay and outmoded programs are at the roots of the unrest.

2 Nations Are Urged To Heal War Wounds

GUATEMALA CITY — (NC) — The bishops of Central America have appealed to their 12 million Catholics to heal the spiritual and temporal wounds left on the region by the July, 1969, war between El Salvador and Honduras.

The leaders of the bishops' conferences in El Salvador, Honduras, Costa Rica, Guatemala and Nicaragua issued their call for prayer and work while civic efforts to revive Central American unity and its common market seem to have failed.

The bishops were spurred to an overall peace offensive by words Pope Paul VI addressed to them at their special meeting here.

"The Church in Central America once more wants to revive her unifying action," the bishops stated, and they quoted the following from Pope Paul's message:

"You shall direct your efforts and initiative toward the eventual solution of the problems of development and population, of an economic and social nature, and toward solving the difficulties and controversies that may arise from the present events."

The armed conflict in mid-July, which was shortened through the efforts of the Organization of American States, of which, the United States is a member, cost an estimated 3,000 lives and millions of dollars in military expenditures and in property destroyed. It also led to desecration of churches in the border areas.

The bishops stated that they wanted to make Pope Paul's World Day of Peace the occasion for launching an

effort "that will overcome all the rivalries and adverse consequences of the conflict between El Salvador and Honduras."

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