



Residents of the Keys and Key West were guests Monday evening at the ABCD regional dinner at the Key West Country Club. Bishop John J. Fitzpatrick is shown as he outlined campaign goals for the large number of guests. See other pictures, Pages 4, 5.

THE VOICE

VOL. XI No. 46

15¢

JAN. 23, 1970

Migrant Plight Described At ABCD Dinners

"Their children suffer from hunger and malnutrition — they are the most forgotten of America's poor."

This was the description given of Florida's 70,000 migratory agricultural workers by Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples, during ABCD regional dinners held recently in Fort Lauderdale, Boca Raton, Key West and Naples.

Unusually large attendance has been reported at the dinners, held annually to officially open the Annual Bishop's Charities Drive to aid the unfortunate in the eight counties of the Archdiocese.

Bishop John J. Fitzpatrick is the principal speaker at the dinners, hosted by the Archdiocese to acquaint South Floridians with the past accomplishments of the ABCD and to outline the goals of the 1970 campaign, which has a minimum goal of \$1,750,000.

"During the past weekend it was pretty cold," Msgr. Walsh recalled, "and the parts of South Florida most affected by the freeze were the farming sections of Broward and Dade Counties.

"There was a lot of concern in the newspapers about vegetables' being lost and about efforts being made to protect the crops from the cold weather. Nowhere in the newspapers or on the television did I hear one mention of the thousands of farm workers who were brought into Florida to pick these crops — crops that in some cases do not exist now.

"These farm workers simply will be without pay. These are the workers who pick the lettuce and the other vegetables we had tonight. For they only get paid when there is work for them. There may be work one day for 200 workers on a particular farm and then for the next five days there is no work, because crops are not ready, or because there is a sudden freeze or some other disaster of that kind. And right here these people, who contribute so much by their labor, these people suffer."

(Continued on Page 4)



A FOOD CRISIS which has been recognized as a definite possibility following period of cold and wet weather here, may bring days of hunger for migrant workers such as these pictured in a

South Florida field. Social and welfare agencies are making plans and stocking up to meet the needs of any agricultural workers suffering the aftermath of inclement weather.

Cold, Wet Pile Troubles On Migrants' Shack Steps

Service agencies — including Catholic groups — are gearing up this week to meet a crisis which possibly may confront migratory farm workers as a result of recent cold and wet

spells in South Florida, according to Father John McMahon, director of the Archdiocesan Rural Life Bureau.

While declaring that there was no immediate emergency, Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-speaking Peoples, explained this week that housing and food conditions of the migrant crop workers, are "brought to our attention on the occasion of a freeze. At times like this, only the tip of the iceberg begins to come up."

He pointed out that his office has repeatedly discussed the

"inhuman" conditions under which the migrants live and warned that "we must understand that these people have a different life style, if we are to help them."

While farmers in South Florida still waited this week to see what damage the recent inclement weather will bring to current crops, "the Archdiocesan Council of Catholic Women and the laymen of the St. Vincent de Paul society have pledged to help any migrant workers and their families who might find themselves in need," Father McMahon explained.

(Continued on Page 7)

Funeral Liturgy For Fr. Brush; Priest Served S. Fla. Parishes

The Funeral Liturgy was celebrated at noon Thursday in St. Mary Cathedral for Father Robert F. Brush, Florida native, who had served most of his 27-year priesthood in South Florida parishes.

The 56 year-old native of Ocala, who was pastor of Blessed Trinity Church, Miami Springs from 1964 to 1968, died suddenly early Monday in St. Sebastian rectory, Fort Lauderdale. He had arrived last Saturday from Old Saybrook, Conn., where he has been residing since 1968 when he was granted sick leave, to visit his long-time friend, Father

Lamar J. Genovar, pastor, St. Sebastian Church.

Archbishop Coleman F. Carroll presided and gave the final commendation during the Mass, of which Bishop John J. Fitzpatrick was the principal concelebrant. Also concelebrating were Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami; Father Genovar, Father George Bucko, and Father Charles Ward.

The homily was preached by Father Ross Garnsey, a friend of many years and former assistant to Father Brush in several Miami parishes.

(Continued on Page 24)



FATHER ROBERT BRUSH

THE VOICE

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

Cardinal McIntyre Resigns; Abp. Manning To Succeed

WASHINGTON — (NC) — James Francis Cardinal McIntyre has requested Pope Paul VI to accept his resignation from the office of Archbishop of Los Angeles, Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced here.

The Pope "has acquiesced in this desire with grateful appreciation for the 22 years of zealous service to God of His Eminence in the Archdiocese of Los Angeles," the Apostolic Delegate added.

With the resignation of Cardinal McIntyre, the Archdiocese of Los Angeles is entrusted to the Most Rev. Timothy Manning, who has been serving as coadjutor archbishop with the right of succession.

Cardinal McIntyre, 83, has been a priest for 48 years, a bishop for 29 years, an archbishop for 23 years, and a cardinal 17 years. He has served the Church on both seaboard of the United States.

ORDAINED
Archbishop Manning was



CARDINAL McINTYRE

born in Ballingearry, in County Cork, Ireland, Nov. 15, 1909. He was ordained to the priesthood in 1934; served as auxiliary bishop of Los Angeles from 1946 to December, 1967, when he was installed as the first bishop of Fresno, Calif. His appointment as coadjutor archbishop of Los Angeles was announced June 11, 1969.

Born in the borough of Manhattan, June 25, 1886, Cardinal McIntyre was 29

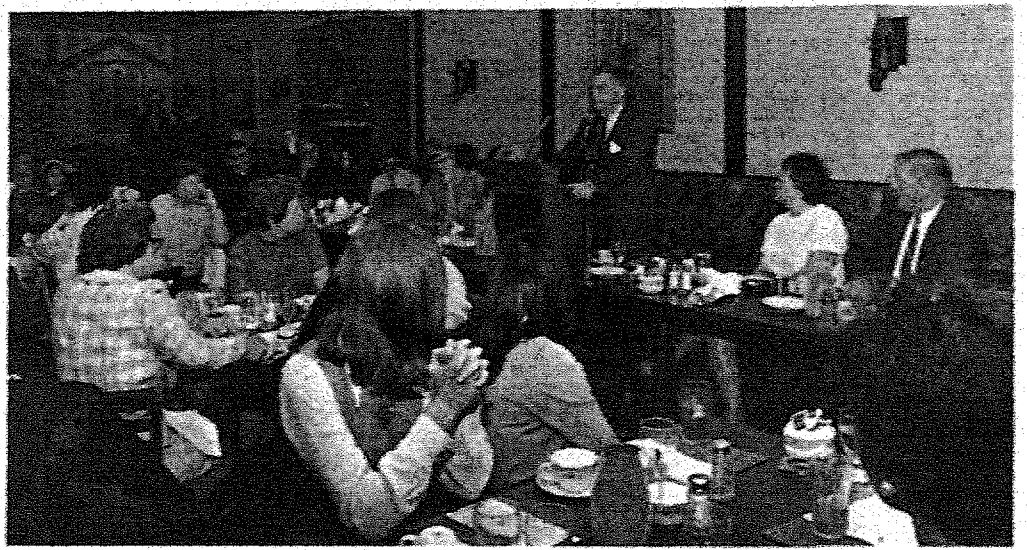
years old when he began his studies for the priesthood. He had finished grammar school at the age of 13, but then went to work to help support an ailing father. He attended high school in the evenings and also took evening courses at the city College of New York and Columbia University. He enrolled in Cathedral College, New York, in 1915, after his father's death. He was ordained in St. Patrick's Cathedral, May 21, 1921.

He was named assistant chancellor of the Archdiocese of New York in 1923 and became chancellor in 1934, serving in that office under both Patrick Cardinal Hayes and Francis Cardinal Spellman. He was named titular bishop of Cyrene and auxiliary to Cardinal Spellman and was consecrated in St. Patrick's Cathedral, Jan. 8, 1941.

INSTALLED

He was named vicar general of the Archdiocese of New York in 1945, and on July 20, 1946, Pope Pius XII named him titular archbishop of

(Continued on Page 24)



THERE IS "an awakening of the conscience of the community to its drug problem, at long last," Dr. Ben Sheppard, Executive Director of the Catholic Service Bureau, told a luncheon meeting of the Miami Chapter of the National Association of Social Workers this week at Valenti's Restaurant. "Without the unfiring interest and financial aid of Archbishop Coleman F. Carroll this could not have been done," he said.

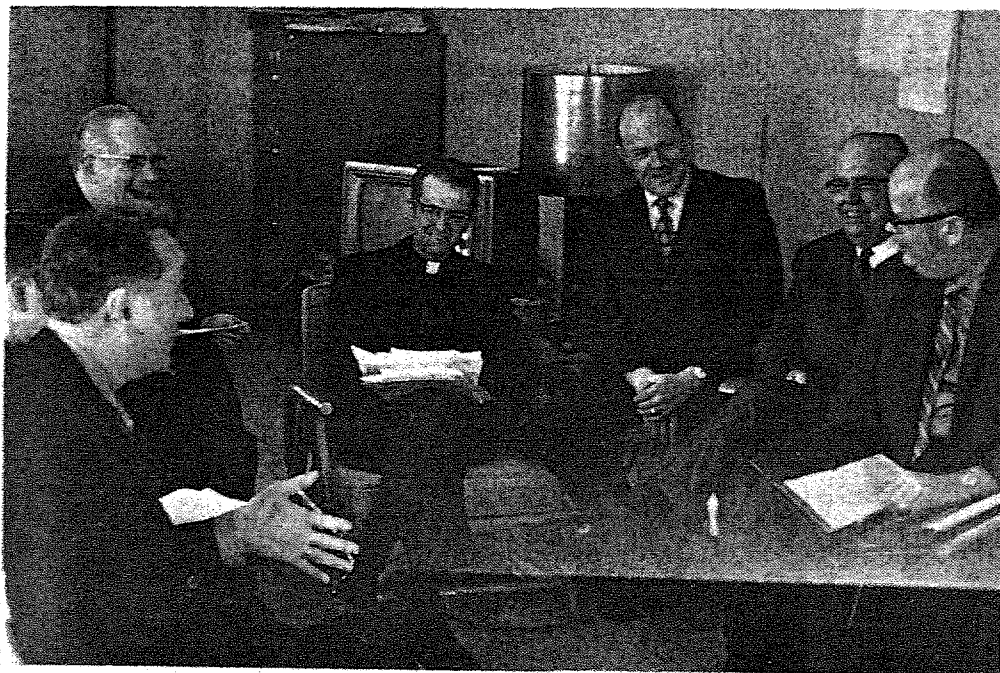
Cursillo Mass Set Sunday

A Concelebrated Mass for both English and Spanish-speaking members of the Cursillo Movement in South Florida will be offered at 3 p.m., Sunday, Jan. 25 in St. Mary Cathedral.

Archbishop Coleman F. Carroll will preside during the Mass which will be concelebrated by members of the Archdiocesan Cursillo Commission.

Msgr. James J. Walsh, Commission chairman; and Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples, will preach the homilies in English and in Spanish.

More than 1,200 Cursillistas are expected to participate in the Mass and attend a reception which will follow in the Archdiocesan Hall adjoining the Cathedral.



MIAMI BEACH was the scene of a recent meeting of delegates from the Interdiocesan Television Association comprised of seven dioceses. Msgr. Joseph O'Shea, Archdiocesan director of the Radio and Television Commission, center, is shown with Anthony Reda, Archdiocese of Detroit; Msgr. Ralph Schmidt, Archdiocese of Milwaukee; William Fall, vice president, MPAT, TV program distributors; Howard Cromwell, president, MPAT, and William Fagan, MPAT. Also attending but not shown were Father Michael Dempsey, Diocese of Brooklyn; and Msgr. John Healy, Archdiocese of New York.

Funeral Rite For Father Of Priest

NORTH MIAMI — Funeral Liturgy was concelebrated Tuesday evening in St. James Church for Aloysius A. Kisicki, whose son is a priest of the Archdiocese of Miami.

Father James Kisicki, assistant pastor, Holy Family Church, was the principal concelebrant of the Mass for his father, who died Sunday at the age of 62 after a long illness.

Concelebrating were Father Neil Doherty, Father Joseph Dennison, Father John McCormick, Father Brian Reddington, Father Joseph Carney and Father Thomas O'Toole.

Mr. Kisicki came here 14 years ago from Chicago and was an optician. He was a

member of St. James Ushers with whom he resided at 560 Club and the Holy Name NW 132 St., he is also survived by a daughter, Miss Mary Kisicki of Miami.

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High School Exams Set March 7

Entrance examinations for high schools of the Archdiocese of Miami will be given this year on Saturday, March 7. Registrations forms are available now in parishes and parochial elementary schools.

According to Father Patrick McDonnell, Archdiocesan Superintendent of High Schools, the section of the form marked "high school copy" must be sent to the area high school by the student no later than Jan. 28. He emphasized that forms are not to be sent to the Department of Schools.

Forms of those desiring to enter archdiocesan high schools next September must be signed by parents or guardians. The admission stub must be kept by the student and presented on the

day of the examination.

"Public school students who wish to enter Catholic high schools should fill out application forms at the rectory no later than Monday, Jan. 26.

Assumption Academy,

Miami: Rosarian Academy, West Palm Beach: and Sacred Heart, Carrollton.

Coconut Grove, are not participants in the cooperative entrance exam, he added.



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THE VOICE
Archdiocese of Miami
Weekly Publication
Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

Martyrs Recalled; Vote Advances School Aid Bill

Celibacy Target; Chicanos Protest

(NC NEWS SERVICE)

Biafrans and starvation, chicanos and poverty, Catholics and Protestant martyrs, priests and celibacy, parochial school pupils and public aid, Russians and religion, and the human race and its environment helped make up the news during the past week.

Chicanos Seek Upgrading

Sentiment among Mexican-American Catholics regarding criticism of the Los Angeles archdiocese by a group of Chicano protesters appears to be polarized.

The group, called Catholics For The Race, seeks better living conditions and looks to the Church for financial help in the areas of education and legal services.

Archdiocesan policy defenders, however, cite aid already being given to the Chicanos, including operation of 20 parish schools in Mexican-American areas and the start of construction of a new \$4-million hospital in a predominantly Chicano area.

March Of Reparation

Catholics are planning a public act of reparation in London to the memory of the Protestants martyred for their beliefs during the bitter religious strife of the Reformation.

Hundreds of Catholics will walk in silent pilgrimage Jan. 25 to the site where 46 Protestants were burned at the stake during the brief counter-reformation in the reign of the Catholic Queen Mary.

Priests Rap Celibacy

A group of priests from Northeast Brazil again appealed to the bishops for changes in the Church's laws on priestly celibacy.

At a meeting in Recife, representatives of about 2,000 priests asked for an end to compulsory celibacy, the reinstatement of priests who have married, and the ordination of married men into the priesthood.

Lift To School Bill

By a surprising 26-6 vote, the Wisconsin State Senate passed a controversial bill that provides financial aid to parents of parochial and private school children.

The measure now goes to the Assembly, where approval also is expected. Opponents, however, have raised the question of constitutionality.

The bill provides tuition grants of \$50 for an elementary pupil and \$100 for a high school student for each school year.

Enrollment Closed

Archbishop Thomas A. Donnellan of Atlanta closed enrollments at all Catholic schools in his archdiocese for the current school year in an effort to support the public schools of Atlanta and Georgia now facing "a period of change and some tension" over integration.

He urged citizens "to have confidence in their public school administrators and to cooperate with them in every way."

Freedom Is Issue

The Spanish bishops are pressing for greater independence in Church-State relations, a key issue in that overwhelming Catholic nation.

And they are doing so at the urging of an increasingly younger generation of prelates within the Spanish Bishops' Conference, many of them appointed by the Vatican circumventing the government's privilege of presenting candidates to head dioceses.

BY GENE HORN
MADISON, Wis. — (NC) — By a surprising 26 to 6 vote, the state Senate passed a controversial bill that provides financial aid to parents of parochial and private school children.

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However, opponents have raised the question of constitutionality.

The bill provides tuition grants of \$50 for an elementary pupil and \$100 a high school student for each school year.

With financing expected from a three-cent increase in the tax on a pack of cigarettes,

the cost of the program for 1970-71 has been estimated at \$9 million.

Two provisions which were deleted from the bill would have increased the cost to taxpayers to about \$13 million a year.

The deletions provided that the grants would be doubled for parents whose

effective income is \$3,000 or less a year and tripled for those with a similar income of \$2,000 or less.

Senate passage was attributed generally to pressure from several sources. A non-denominational group of parents, clergy and Religious, Citizens for Educational Freedom, was the main backer of the bill.

There also was strong support from the Catholic bishops of the state, who said a tuition grant program would help reduce the number of parochial schools that are closing because of increased operating expenses.

They argued that a state aid program would be better than putting private school children into the public school system and raising property taxes.

The Wisconsin Catholic Conference also urged passage.

A chief opponent, Senate Majority Leader Ernest Keppeler of Sheboygan, described the strong lobbying for the bill as "the best organized campaign I have ever seen for any legislation."

Another foe, Sen. Holger Rasmussen of Spooner, said: "CEF conducted one of the best campaigns ever to operate in these halls. The opposition has not been organized and they are just waking up... this legislation will force all taxpayers to support sectarian schools."

Rasmussen predicted the bill "will open the door for demands for more funds from future legislatures." He called the measure "de facto preferential treatment for certain churches."

Sen Carl Thompson of Stoughton argued that the Supreme Court would hold the bill unconstitutional.

Order Of Nuns Picks Superior

LOS ANGELES — (NC) — Sister Eileen MacDonald was elected to a four-year term as superior general of the Sisters of the Immaculate Heart of Mary during the religious community's general chapter here.

Sister Eileen in June 1968 was appointed by the Holy See to direct those Sisters who had chosen to remain united to the original institute of the Sisters of the Immaculate Heart. Other members have continued as a separate body following a dispute with officials of the Los Angeles archdiocese over experimental programs undertaken by them for the renewal of religious life.



DEMONSTRATORS gather in Rome's Piazza Del Popolo to support increased aid for Biafrans, whose breakaway state surrendered to federal Nigeria after 30 months of civil war. Joint Church Aid, an international, interreligious effort which had been the major carrier of food to Biafra, was not expected to be readmitted by the Nigeria government.

Will The Earth Deteriorate Into Cesspool Of Universe?

By Kim Larsen
WASHINGTON — (NC) — The new director of the Department of International Affairs, United States Catholic Conference, is "convinced the Earth might become the cesspool of the universe" if the environmental crisis is not stopped.

Msgr. Marvin Bordelon, who assumes his new post while continuing as director of the Division of World Justice and Peace, told NC News Service the Department of International Affairs will be greatly concerned with ecological deterioration during the 1970s.

"I don't want to give the impression that we will be dropping all else," he said, "but we will be deeply involved in studying the environmental crisis."

This crisis, he said, "knows no boundaries" and thus is truly an international problem, affecting his department. As an example, he asked:

"By what right can Cleveland pollute Lake Erie

when its other side touches upon Canada?"

Msgr. Bordelon also said his department will have to deal with the population question, which will involve extensive study before any conclusions are reached.

He explained that there are new miracle seeds being developed that will be able to produce food to feed the world's growing population. But one of the problems involved is that the fertilizer needed to produce this abundance might cause further pollution and harm the very people who are being fed.

Msgr. Bordelon said the United States "is creating a drain on national resources as a result of being a consumer nation."

Selfishness is being expressed, he declared, when no due regard is shown for preserving resources. Msgr. Bordelon said there seems to be a lack of concern for future generations on the part of many present-day consumers.

Another related problem

Msgr. Bordelon's department will study is development in Latin America. Is development there, he asked, "just creating another consumer economy?"

A big task facing Msgr. Bordelon is his new position in the review of the structure and objectives of the department. The USCC Committee on International Affairs is currently studying these items.

Purpose of the review, Msgr. Bordelon said, is to determine if there are too many, or too few, divisions within the department, and whether or not the functions of some divisions should be transferred to other units, or perhaps dropped altogether, or even expanded.

Objectives of the department are to express concern for the social and economic development of peoples overseas; to expand the outreach of the Church overseas in missionary and relief endeavors; and to minister to the needs of foreign visitors, travelers, and migrants.

Death Still Faces Millions In Surrendered Biafra

By PATRICK RILEY

ROME — (NC) — Another two million men, women and children — as many and more as died during the 30-month Biafran rebellion — could be sent to their deaths inside the fallen redoubt of Biafra without anyone's lifting a finger.

That is, without anyone's lifting a finger to rebuild the life-sustaining airbridge into the overrun territory, or to replace it with effective aid from elsewhere.

All depended on the go-ahead of the victorious Nigerian authorities.

A week of bureaucratic bungling, or deliberate delay, could have as cataclysmic an effect as the hell-bombing of Philadelphia or Melbourne or Singapore.

Persons who returned from the besieged region on the eve of its surrender insisted that a substantial part of the population — estimated at six million — is so deep down the slope to starvation that merely a week or two without relief would push many to their deaths. Many others would be beyond help once it arrived.

That might mean the elimination of the Ibo people, who constituted the vast majority of Biafrans, as an economic and

political force to be reckoned with in a united Nigeria. And that is precisely what the Ibos accused their tribal rivals in the Nigerian government of plotting to achieve.

One man who toured the length and breadth of what was left of Biafra, and flew out only five days before it surrendered, asserted: "Even then, nothing could save the situation except massive airlifting of food and medicines by the great powers."

He was speaking of a time when well over a hundred tons of vital supplies were arriving nightly via the airbridge operated by Joint Church Aid, the interchurch relief organization.

Another expert voiced dismay that the international observers who reported in Lagos that they saw no sign of massacres in the overrun territory had not been allowed to visit the country north of Owerri.

He said: "That is the crucial section around Uli and Uga, and was a final center of Biafran resistance. I fear the Biafran soldiers there were slaughtered by the hundreds or worse once they put down their arms."

At the Rome headquarters of the airbridge into what had been Biafra, a pall of dread and even despair had fallen over

the personnel as the first week of the cease-fire drew to a close without a concrete sign of action.

"We fear another two million dead," stated one official of Caritas Internationalis, the international Catholic charities organization that joined forces with other religious relief organizations to create the Joint Church Aid (JCA) airbridge.

"No food has been getting in. No medicines. We learn this from Sao Tome." She was referring to the offshore island where Joint Church Aid had based its airbridge.

"There was one JCA flight the night of Jan. 13-14. It landed at Uga, a small airport which is badly damaged now. But there was nobody there to unload the food. The plane had to return with a full cargo, but was able to bring back about 45 refugees."

Joint Church Aid had made more than 5,200 mercy flights into Biafra. Each flight brought in from 12 to 15 tons of food and medicines.

One glimmer of hope came from a report that the federal Nigerian government had asked all Joint Church Aid personnel to remain on the spot in former Biafra to administer relief operations. This report arrived at Caritas Internationalis headquarters from Sao Tome.

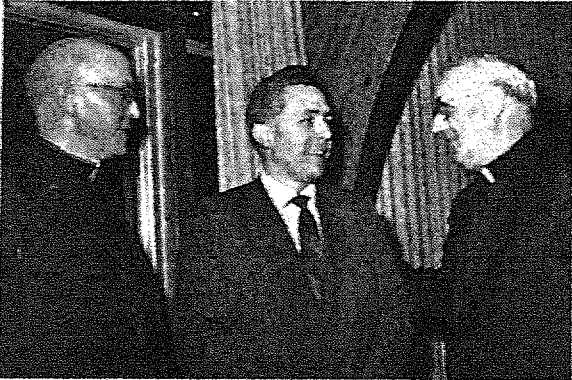


DINERS FROM Marathon were (from left) Mrs. Irene Kolowich, E.A. Vandy, Father Jan Januszewski, Mrs. E.A. Vandy and Murray Vooth.

1st Annual Dinner Held In Key West For Charity Fund



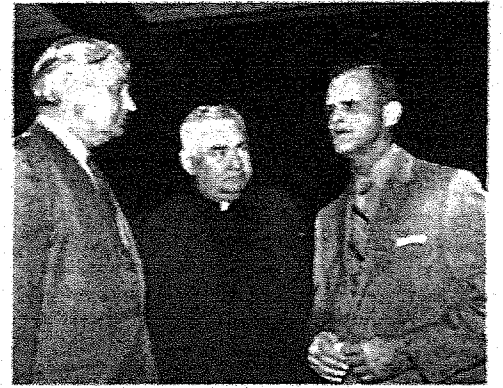
PARISHIONERS FROM Big Pine Key included (from left) John D. Clarke, Mr. and Mrs. William Rieck, Father Wendel Schenley, Don Wilson and Mrs. James Wilson.



DISCUSSING GOALS for the drive are (from left) Father John Minvielle, S.J., Phil Lewis, ABCD General Chairman, and Father Larkin Connolly.



CHATTING WITH region eight chairman Leo Haskins (left) is Father John Nevins, Archbishop's Coordinator for the ABCD.



ENTERING THE room for the Key West ABCD dinner are (from left) Ed Tucker, director of the Archdiocesan Community Services office; Msgr. R. T. Rastotter, Archdiocesan Director of Catholic Charities, and J. L. Lester, Jr.

ABCD Audiences Told Plight Of Migrants --

(Continued from Page 1)

"These farm workers simply will be without pay. These are the workers who pick the lettuce and the other vegetables we had tonight, for they only get paid when there is work for them. There may be work one day for 200 workers on a particular farm and then for the next five days there is no work because crops are not ready or because there is a sudden freeze or some other disaster of that kind. And right here these people, who contribute so much by their labor, these people suffer."

Msgr. Walsh emphasized that during the cold spell there were families sleeping on the edges of canal banks, in crude tents, in old station wagons and in old buses, because there is no housing for them.

"Here in the affluent society in which we live," he declared, "society has found ways of covering up poverty, whether in rural or inner city. People have in a large

measure forgotten just how dire it can be. Fifty years ago everyone was kind of poor and in a sense it was respectable to be poor. But we have forgotten that."

He explained that through providing donations to the ABCD, South Floridians can assist the Archdiocese in providing Child Development Centers and Day Care Centers which will help children of agricultural farm workers "break out of this cycle of poverty experienced by their parents and grandparents."

Bishop Fitzpatrick termed the plight of migrant

workers as "one of the greatest sources of embarrassment to us as Americans and Christians. They provide our daily food on a year-round basis and yet are under-fed, under-nourished, under-paid and under-educated themselves."

"They are victims of our economic system, of our nation's neglect, of our lack of Christian concern," the prelate said. "Most of us have not taken time to go and look at the hovels in which they live and watch them at their back-breaking work, garnering greatly sub-standard wages, paying exorbitant

rates for sub-human and inhuman hovels for their families."

"It is among these people that the new archdiocesan effort is being made through the Rural Life Bureau and in cooperation with dozens of priests, Sisters, and lay persons who work among these tens of thousands of people."

While discussing the needs of the migrant, the exceptional child, drug addicts, unwed mothers, college students, the uneducated, the abandoned child and the aged, Bishop Fitzpatrick emphasized to guests at the dinner in Pier

66, Fort Lauderdale, that possible for us to keep a "because St. Joseph Residence for the Aged here does not include nursing care and because the laws of the State of Florida make it im-

(Continued on Page 5)

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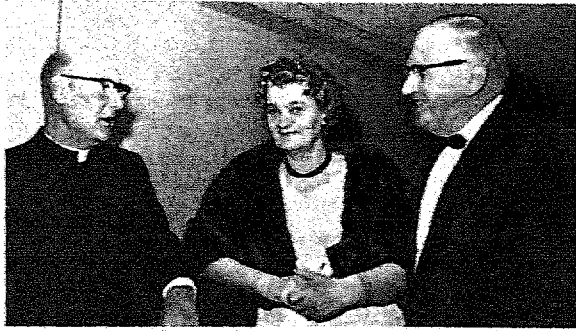
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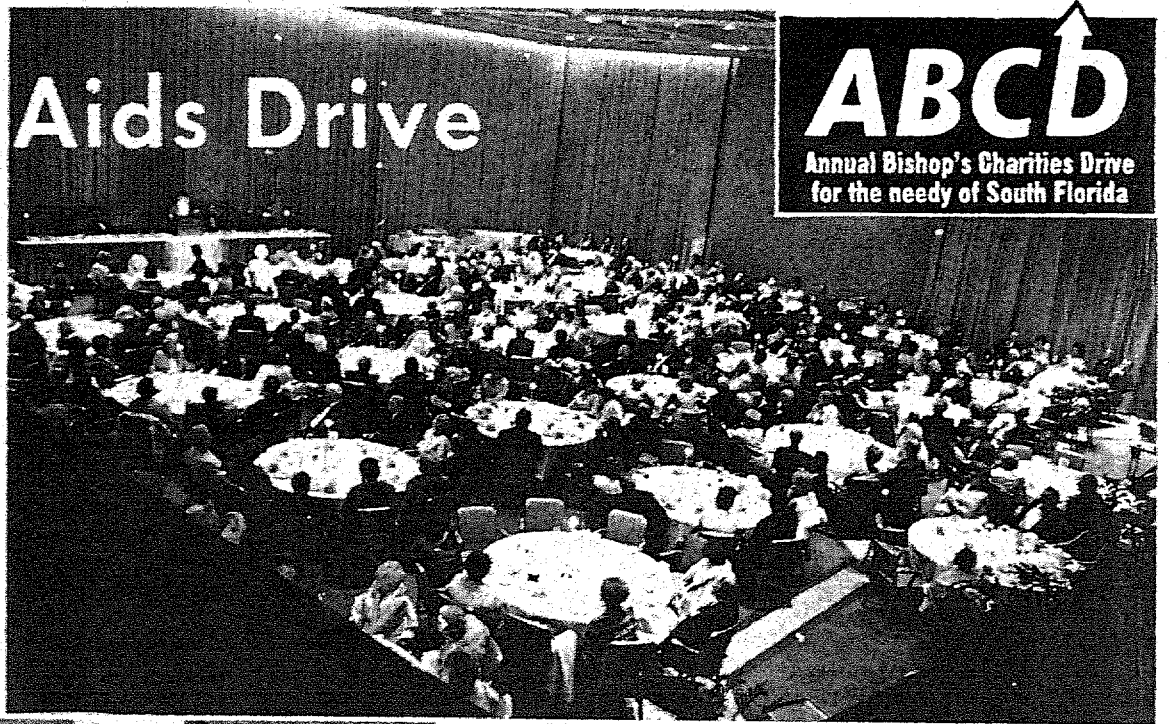
Boca Raton Group Aids Drive

ABCDB
Annual Bishop's Charities Drive
for the needy of South Florida



STOPPING TO chat with Msgr. Michael Fogarty, regional chairman, are Thomas Corcoran and his wife.

ADDRESSING THE Boca Raton Club dinner is ABCD General Chairman Phil Lewis.



PRE-DINNER confab includes Mrs. H. Muir, Pat J. Kennedy, Father James Connaughton, Joseph M. Vargo and Mrs. Elmer Winters.



DISCUSSING ABCD goals with Msgr. Bryan O. Walsh are (from left) Mrs. William Unks, Mrs. Kenneth Griffiths, and Mrs. Ruth Heffernan.



EXPLAINING SOME of the needs filled by the ABCD to Mrs. Chester Tekienieroski and Mrs. Edward La Porta are Bishop John J. Fitzpatrick and Father Gilberto Fernandez (right) of the Mission at Delray.

Shy Of Food And Lodging

(Continued from Page 4)

"Where they go, only God knows. It is Archbishop Carroll's plan, and your plan I hope, to build a 50-bed addition to St. Joseph Home and to do so as soon as funds are made available by our people through the ABCD."

He also revealed that a completely new counseling service will soon be available to Broward Countians through the local Catholic Service Bureau and that 35 per cent of adoptions in the Archdiocese had already been handled through the Broward Bureau. Although the Archdiocese does not yet maintain a home for unwed mothers in Broward County, Bishop Fitzpatrick stated, 51 per cent of young women admitted to St. Vincent Hall, Miami, and to Maurawood, West Palm Beach, were from Broward County.

During dinner at the Key West Country Club on Monday evening, Bishop Fitzpatrick commented on the large number of guests representative of parishes in Key West and on the Keys.

"No one in South Florida, even though you are 150 miles away," he said, "can be unaware of the great problems we have among many of our younger people."

He noted that in the past year the Archdiocese had sent \$50,000 to Key West and that the Catholic Service Bureau has spent \$12,330 of diocesan funds. "Hopefully, some day you'll be able to bear all the burdens down here yourself and also to be aware of the other problems in other parts of the Archdiocese," he said.

Turning to the educational needs of the Archdiocese, Bishop Fitzpatrick said there are 37,000 boys and girls in Catholic schools in South Florida, some 9,000 of these in high schools. "They are taught," he said, "by 600 religious Sisters and Brothers and almost 800 lay teachers at greatly reduced salaries which reflect their own spirit of dedication and zeal for Catholic education."

"It is no secret that tuition does not and cannot meet all the expenses in our schools," he continued. "The deficits are painfully and, I hope, gladly, shouldered by our parishes, our pastors and those who contribute to the ABCD. And all of us are able to do so as long as we are able but it appears that this burden may well become too much even for the willing shoulders of our Catholic

parents and of other Catholics in our community.

"The Church in Florida will, this year, make serious efforts to bring the plight of Catholic and other non-public schools to the attention of our State legislators, hoping that they will begin to recognize at long last distinct advantages of a dual system of education in our State, the fact that our Catholic schools are turning out worthwhile, American citizens and relieving our taxpayers of what could well be an imponderable burden.

"We have no intention of closing our Catholic schools," Bishop Fitzpatrick, who

directs the Archdiocesan Department of Education, stated, "although last year in the other three dioceses in this state six Catholic schools closed.

"But the fact is," he emphasized, "that there is every possibility that the rapidly rising costs of education, coupled with the almost impossible burden on the shoulders of Catholics who willingly support two systems of education, may well force our schools to close and thousands of our children made to enter public schools at great additional expense to every taxpayer."



CONVERSATION TURNED to charities when Mr. and Mrs. Edward Clancy and Mr. and Mrs. Walter Clerke joined Father Brian Reddington.

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EDITOR'S COMMENT

Many In Need Are Depending Upon Your Help

The Annual Bishop's Charities Drive is well under way. The accomplishments of the past year and the goals for this year have been described to hundreds of parish representatives at seven regional dinners in all parts of the diocese, with one remaining in the Palm Beach area.

A supplement in the Miami Herald brought the message of the works of mercy sponsored by the Archdiocese into several hundred thousand homes. It is significant to note that the projects of the ABCD, for the most part, while directed by the Church, have such a broad community interest that people of all religions can identify with the need and the solution offered. Such matters as the Education Center for Prevention of Drug Abuse, Boystown and Bethany House, touch on the problems of youth which are of deep concern to the entire community.

Most people are beginning to realize that a crash program of education concerning the evils of drugs is necessary in our cities and towns. People must be well informed about the problems, first of all youth, so that they can avoid the dangers to begin with, then adults so that they can exercise preventive means wherever possible; or, failing that, can direct unfortunate users to seek necessary help.

The dissemination of information about ABCD goals, therefore, on such a broad basis in the public press hopefully will elicit the approval and support of conscientious citizens who are anxious that solutions be found to these critical problems.

The accomplishments of the ABCD in the past 11 years represent some of the brightest, most heartening pages in the history of South Florida. This year's goals, if as successful as in the past, will surely add luster to the astonishing story of compassion and cooperation which our people have been recording.

March Of Sorrow For Martyrs Set

LONDON — (NC) Catholics are planning a public act of reparation here to the memory of the Protestants martyred for their beliefs during the bitter religious strife of the Reformation.

Hundreds of Catholics — priests, nuns, and lay people, including students — will walk in silent pilgrimage Sunday, Jan. 25, from St. Etheldreda's, historic Catholic church in central London, to the nearby site — now a public square — where 46 Protestants were burned at the stake during the brief counter-reformation in the reign of the Catholic Queen Mary.

Altogether 273 Protestants were burned as heretics under Mary, including Archbishop Cranmer of Canterbury who so enriched the English language with his translation of the Bible and

the Book of Common Prayer, and Bishops Latimer and Ridley. They included 51 women.

The pilgrimage is being led by Father Clement Tigar, S.J., one of the vice postulators for the canonization cause of the Forty Catholic Martyrs of England and Wales, which has recently aroused much controversy in this country. The pilgrimage has the full support of John Cardinal Heenan of Westminster.

The ancient anti-heresy law under which the Protestants died during the five-year reign of Mary, daughter of Henry VIII and elder sister of Elizabeth, who in turn revived the anti-Catholic persecution in all its fury, was "intolerant, unjust and cruel," said Father Tigar.

THE VOICE

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

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The Voice Publishing Co., Inc.
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MEMBER: The Catholic Press Association
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative, St. Louis Review Service and Catholic Press Features.

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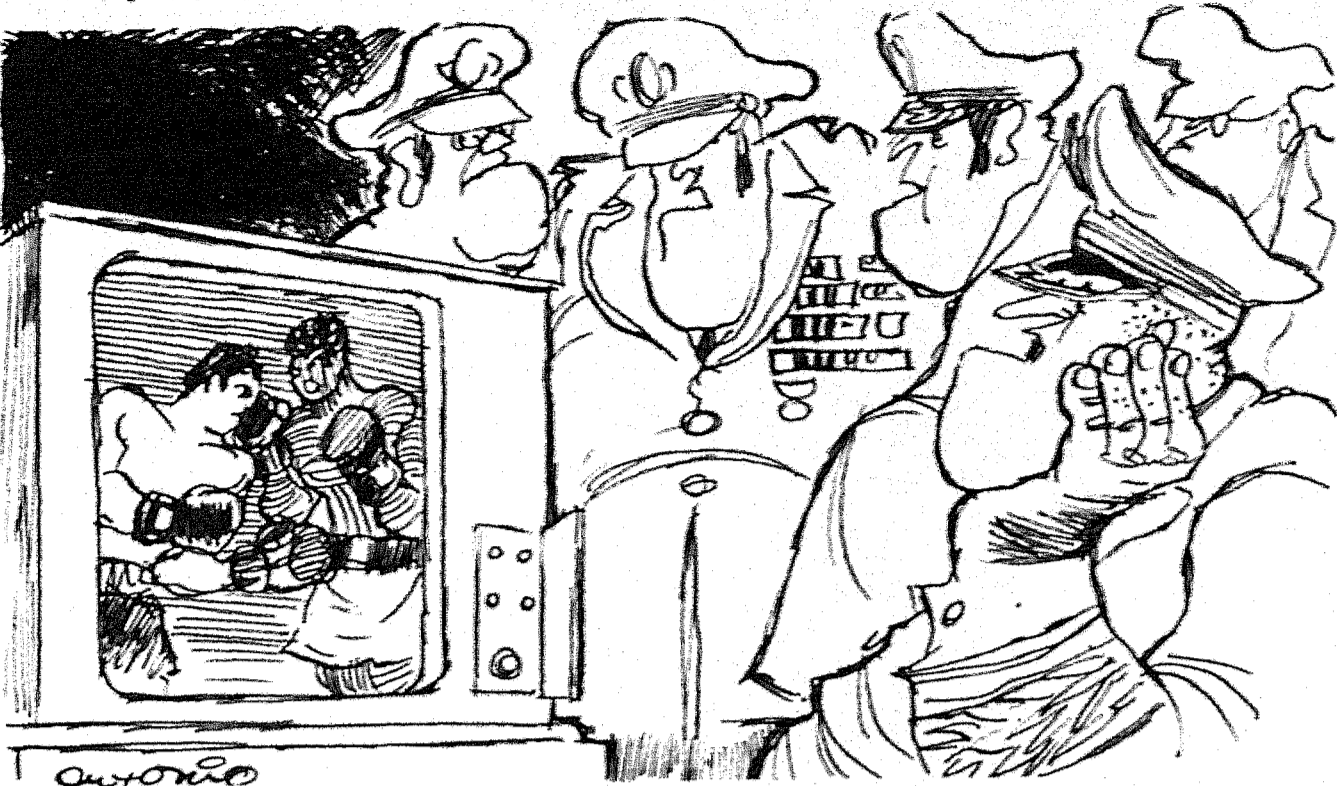
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

ADVERTISING: Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

CIRCULATION: Fred Priebeis, supervisor; Bea Anderson

PHONES
Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2651
Fort Lauderdale — 525-5157

Humph, Next Thing They'll Think Of Computer Wars



Truth Of The Matter

Changes In Society Will Likely Influence Future Of Ecumenism

BY MSGR. JAMES J. WALSH

Up until very recent times the disunity in Christianity has seemed to expand in ever-widening circles away from Catholicism.

No one described this better than Johann Dollinger, a German scholar, when he wrote a hundred years ago: "At first the Byzantines said: 'We recognize only patriarchs, and each of these governing only a portion of the Church; but no pope, no head of the patriarchs.' Then came the English Church and it said: 'Neither popes nor patriarchs, but merely bishops.' The Protestants of the Continent declared: 'No bishops either, but merely pastors, and

In fact the theme for this week of the Church Unity Octave, "We are Fellow Workers for God," puts the emphasis on united effort to aid one's fellow man. And the sponsors of the Octave stressed the reality of this limited "united Christianity" which "shares its bread with the hungry, opens its door to the stranger and the refugee, takes the part of the poor and the oppressed."

At one with man in his uncertainties and his hopes, it strives to break down all the walls of separation between races and nations; and it engages in the struggle for social justice, for peace and for the improvement of conditions of life for individuals and nations. In this way it will be found faithful in the service of all mankind united in Jesus Christ."

Last week in Rome a rather young priest, Father Thomas Stransky, C.S.P. expressed his views on the present situation of Ecumenism and what we may expect in the seventies. Since he has been with the Secretariate of Christian Unity from the beginning, first as Cardinal Bea's secretary, then as member, his thoughts are worth noting.

For one thing Father Stransky, who has never been known for conservative views, touched a raw nerve of the ultraliberal when he said that, despite the unpopularity of structures today, "I see so little being done in the Ecumenical Movements in areas and on levels where there are no structures or where those structures are not being used properly or to the fullest." He insisted that structures must be strengthened if the Ecumenical Movement is to succeed.

He analyzed the quest of unity in the United States by saying that if Ecumenism means the "elimination of prejudices and the increasing respect and mutual understanding among men, I would say we have made great strides. If you mean having continuing theological dialogues among the different communions, I would again say that we have made great strides. But if the Ecumenical Movement means, and I think it does, the helping of each other to reform the Church for a mission in the world where it is really needed and in the form it requires — then I must say I think we are just beginning."

However, as Pope John said of Vatican II after the first session, "It is a good beginning." It would be rash to predict where Ecumenism will be at the end of the seventies. The prophets who flubbed the remarkable gains in the sixties are presently handicapped by ignorance of the social changes to take place in the seventies.

As Father Stransky put it: "The future of Ecumenism therefore will depend to a great extent on the outcome of the Church crisis — this culture crisis — and how much it brings all the People of God together to help lead it in positive directions."

Moreover, he stressed that success in the search of unity will also depend on and will be conditioned by "changes in society" and all you can do is ask yourselves what changes there will be.

MSGR. WALSH



above them the sovereign of the country." And subsequently came the new Protestant sects of England with a declaration, "We have no need of pastors, but only preachers." Finally appeared the Friends (the Quakers) and many more communities who had made the discovery that "preachers also are only an evil, and every man should be his own prophet, preacher, and priest."

Has this powerful force of disunity spent itself now? Is a reaction to the wild nonconformist attitudes of the past several centuries setting in despite this chaotic history of disagreement?

Hans Kueng several years ago asked the question bluntly, "How can Catholics and Protestants come together?" In his reply he emphasized that the quest of unity will not be advanced by compromise or watering down differences or playing down the truth. He insisted that progress can be made only through self-searching, self-criticism, self-reform.

"If Catholics carry out Catholic reforms," he wrote, "and Protestants carry out Protestant reforms, both according to the Gospel image, then because the Gospel of Christ is but one, reunion need not remain a utopian dream."

The sixties saw some dedicated men, Orthodox, Protestant and Catholic, engage in much soul-searching, self-criticism and self-reform. But theirs turned out to be not merely a passive program for unity in which they concentrated on their own motives and attitudes. Rather their concern for the one fold of Christ spilled over into concern for a solution to the burning social questions of the day. And in this area, the common efforts of Christians of many groups brought about a certain unity which had not existed before.

Aim To Turn Talk Into Welfare Action

MINNEAPOLIS — (NC) Can the typical metropolitan resident make a contribution toward alleviation of welfare, education, employment and housing problems? Can concerned citizens become more than just concerned?

Organizers of the "Communi-Action in the '70's" program think it is possible. They feel that through a program of education and atti-

tude change, small groups — Can the typical metropolitan resident make a contribution toward alleviation of welfare, education, employment and housing problems? Can concerned citizens become more than just concerned?

Using materials developed by George Nelson Associates, Minneapolis, the program combines small group dynamics, education, sensitivity training, and action projects with an emphasis on getting participants directly in-

involved through individual task assignments. "It is not so crucial that the first actions are sizable or worthy of publicity as that they give an experience of being able to effect social change," said Jim Evans of George Nelson Associates.

Earlier this year 250 persons meeting 19 parish groups took part in the initial pilot project of the Communi-Action program under the sponsorship of the St. Paul and Minneapolis archdiocesan Urban Affairs Commission.

The mixed media program included lectures, discussions, tape recordings, documentary films, quizzes, games and individual assignments relating to poverty in the Twin Cities area.

Anglican-Catholic Team Sets A Massive Task

By FATHER LEO E. McFADDEN
LONDON —(NC) — To an outsider, the reunion of Rome and Canterbury might seem sufficient work for a lifetime. But for 19 members of the joint Anglican-Roman Catholic International Commission working for that purpose, it is only a beginning. In fact, some members feel that the final goal, "full organic union," cannot wait for a conjoined "giving mission to the world" by helping the man of a technological age find his rightful path by the Gospel.

NC News Service went to Windsor Castle, 20 miles west of London on the Thames, to find the commission probing the themes of

authority, ministry and Eucharist as part of their mandate to seek eventual unity of the two communions, an assignment given them by the Pope of Rome and the Archbishop of Canterbury in 1966.

A common declaration by the two Christian leaders at that time, while recognizing the difficulty of the task, and that its fulfillment was "far from imminent," instructed the commission to "forget what was behind and reach for those things which are before." The commission, in addition to aiming at the unity of the two creeds, is considering a church which will equip the man of tomorrow to solve his most pressing needs.

In a position paper prepared for the commission by an Anglican and a Roman Catholic, the "task of making the Christian commitment intellectually and imaginatively acceptable" in today's world was defined. This task, it was asserted, "cannot wait upon the solution of our historic differences," cannot depend on traditional apologetics or seek convert-appeal, but involves a look at the "crux" of life which is still centered in the human personality, "whose soundest instinct is to react against all that is the enemy of the authentic." The commission was in full agreement that the task was not just for the commission, but as one member put it, "for the man in the pew and his family, right down to the last of his unbelieving friends."

As for the social action, the position paper queried: "Perhaps there is no cultural situation intolerant of the Gospel but may the Gospel be intolerant of cultural situation in which even full human living is impossible?"

The paper then cited as examples of interest for the Church not only racism and poverty and war, but also contempt for nature, air and water pollution, noise, vandalism and "all of the expensively base and ugly things which are offered to the voiceless."

Regarding the complexity of unity, Dr. Ginther Gassman told the NC News Service that it is much more than a realignment of theology. An official observer to the commission for the World Council of Churches, the young minister told the group they must view unity from all sides lest there be an eventual embarrassment.

"What will happen if Anglican-Methodist unity becomes a reality and in five years there is no Anglican communion as we know it now? I got no answer, nor did I expect one, but it is a logistic to remember."

Another "logistic," he observed, was the lack on the commission of the Anglican progressive element and the tendency to agree more on their heritage than on their theology.

In contrast, Prof. J.J. Scarisbrick, the only layman on the commission, held out a "real help for the resolution of theology."

He noted many areas of the convergence of theologies, and was optimistic for their total solution. "I yearn for the day when this full, organic unity will be made visible in living under the college of bishops gathered around the See of Peter," stated the brilliant biographer of Henry VIII.

Asked if this acceptance



ANGLICAN AND Roman Catholic clergy hold the first session of a week-long meeting of the permanent Joint Commission which was established by the churches last October. Meeting in St. George's House, Windsor Castle, the Commission discussed major subjects—the Church and authority, the ministry and the Eucharist.

Cold Spell Is Hunger, Pain For Migrants

(Continued from Page 1)

"Mission parishes throughout the Archdiocese are working up emergency relief teams if such are necessary," Father McMahon said. "At best it might be a limited emergency" in which families are stranded or without food for several days before they can find work again, he added.

Several secular migrant service agencies have begun preparations to tide over migrants caught by the situation, they reported this week.

Although the entire "emergency" scene remains rather "if" the agencies discussed last week ways in which they might feed migrants caught in the wake of the cold snap that gripped Florida's "vegetable basket."

The Florida State Department of Labor forseees no great problem in finding work for the migrants. According to Brian Page of the Dade County office, many of the migrants might find work in the citrus belt. The "stoop" pickers — or those who prefer to pick tomatoes and other crops close to the ground — could be put to work in the packing houses or picking shorter citrus trees. Page said.

However, on Jan. 8, William Johnson, director of the Community Action Migrant Program — which covers six regions in the South Florida area — applied for \$33,000 in funds to be used as "food chits" to tide over migrant workers for periods of two to three days duration when they are out of work and unable to quickly find other employment.

In the application for the funds — which reportedly now sit on Gov. Claude Kirk's desk waiting for his signature which will authorize the monies to be brought into the state — the CAMP officials reported that their offices report a total of 135,834 migrant population in their regions. This figure includes those migrants who work in the fields, the packing houses and their dependents.

The report gave the following information about the regions which might need emergency food assistance:

• **DADE COUNTY:** Peak in February, 24,000

migrants. Most groups are arriving without prior work commitments. Crews and families that arrive with some funds are forced to use up most of what they have for shelter while finding work. pickers are finding work quite slow. another cold or wet spell will create a need for emergency food.

• **BROWARD COUNTY:** "An estimated 12,600 migrants, an oversupply of labor and crews are working only one-half day at this time... farm quarters are being eliminated with no replacement, forcing migrants to seek urban high-rent shelter, leaving little for food."

• **EASTERN PALM BEACH COUNTY:** "About 25,424 migrants... work days are short due to bean picking machines, tomatoes retarded because of cold weather, many are still arriving to seek work."

• **BELLE GLADE AREA:** "An estimated 51,459 migrants. While now steadily employed, they are quick victims of flood or freeze... two or three days without work constitutes an emergency."

• **HENDRY AND COLLIER COUNTIES:** "Approximately 22,350 migrants at peak in February. It has been noted by social service workers that crews are arriving with a high number of elderly people."

In an overall view, the report said, "the fact remains that none of these families and groups are prepared for emergencies of two and three days duration."

Paisley Balks Once More

LONDON — (NC) — The Rev. Ian Paisley, self-styled moderator of the Ulster Free Presbyterian Church and a Protestant leader in the recent riots in Northern Ireland, took direct action to protest the unity talks at nearby Windsor Castle between Anglican and Roman Catholic leaders.

Paisley delivered a

petition at Windsor calling for the resignation of the archbishop of Canterbury. In another protest of the talks, Paisley watched as two Protestant ministers handcuffed themselves to the railings at Buckingham Palace. Paisley drove away with the keys.

The petition delivered at Windsor said the Church of England had betrayed its trust by entering into negotiations with the Vatican, had placed the safeguards of Protestant succession in jeopardy and reduced to a farce the coronation oath of the Queen.

The protesters at Buckingham Palace were hustled away by police after their handcuffs were removed by wire cutters.

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RIGHT REVEREND EDWARD T. O'MEARA, NATIONAL DIRECTOR

"A Modern Parable"

There once was a certain young executive from suburbia who dressed in fine clothes and dined at elegant clubs. And there was a certain poor man from India who longed to eat what others threw away.

Daily the young executive read of starvation, illiteracy, frustration and despair. He watched TV specials on hunger. "Why doesn't someone change all this? he pondered. "If they were my neighbors..."

But the poor man's only dream was to have enough food for himself and his family.

And it came to pass that the poor man died and went to heaven. The young executive also died but he was condemned to everlasting punishment. In his torment, he cried out: "Why, O Lord, am I here? For what great sin am I punished?"

And the Lord answered: "Son, remember that in your lifetime, you received good things. You were blessed many times over. Your sin was not in receiving these gifts, but in your refusal to share them."

"You read of suffering around the world, but you refused to help."

"You heard cries of despair, but you refused to bring consolation."

"You saw that many needed the comfort of My words, but you refused to preach My gospel."

"My son, you did not understand that your neighbor is anyone in need!"

Have we yet come to this realization — that our neighbor is anyone in need? And in 1970 the needs are overwhelming — especially in countries less developed than our own. Food, clothing, shelter, medicine are the basic and desperate needs. But even deeper are the needs of comfort, consolation, inner peace and a conviction that someone cares.

Missionaries are concerned with all these needs for all our neighbors. The Society for the Propagation of the Faith is concerned, too. The Society supports missionaries who bring both physical and spiritual comfort.

The Society looks to you for your generosity, for your sacrifices, to continue its work of salvation and service. Remember: We cannot help unless you do.

Your neighbor is anyone in need. Do not refuse him!

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School Aid Discussed

State aid to education was discussed during recent clergy conferences held in various locations of the Archdiocese.

Speakers included Bishop John J. Fitzpatrick, shown speaking at the conference in the Archdiocesan Hall; and from left to right, Thomas Horkan, executive director, The Florida Catholic Conference; Father Francis LeChiara, Archdiocese of Miami Coordinator for School Aid programs; Father Frank Mouch, Diocese of St. Petersburg Superintendent of Schools and Coordinator for School Aid programs; and Msgr. William F. McKeever, Archdiocesan Superintendent of Schools.



Around The Archdiocese

DADE COUNTY

St. Rose of Lima parish will be host to senior citizens during a social, beginning at 10 a.m., Thursday, Jan. 29 in the parish hall, 10690 NE Fifth Ave. Luncheon will be served and entertainment provided.

A Valentine's dinner and dance sponsored by Holy Family Women's Club begins at 7 p.m., Saturday, Feb. 7 in the parish hall, 14500 NE 11 Ave., North Miami. For reservations call 891-5224.

"A Gold Coast Extravaganza" is the title of the fashion show and luncheon which members of St. Joseph Catholic Woman's Club will sponsor at noon, Thursday, Jan. 29 at the Hotel Americana. Reservations may be made by calling 865-9598.

Seventh annual card party to benefit local charities will be sponsored by Court St. Coleman, Catholic Daughters of America at 7:30 p.m., Tuesday, Jan. 27 at the Blessed Trinity field house, Miami Springs.

Their annual dance will be hosted by members of St. Rose of Lima Mothers Club at 9 p.m., Saturday, Jan. 24 in the K. of C. Hall, 13300 Memorial Hwy., North Miami.

Bowlers Dance of the K. of C. Coral Gables Council begins at 9 p.m., Saturday, Jan. 24 in the council hall, 270 Catalonia Ave., Coral Gables.

Marian Center for Exceptional Children will benefit from a thrift sale, Saturday, Jan. 31 at the Washington Federal Hall, 699 NE 167th St., N. Miami Beach. The sale will be held between 8 a.m. and 6 p.m.

A Canon Law workshop will be held Saturday and Sunday, Jan. 24 and 25 at the Dominican Retreat House, 7275 SW 124 St., Kendall. Sister Eillene Patricia, O.P. will be the lecturer.

Luncheon and card party under the auspices of St. Rose of Lima Guild begins at noon, Saturday, Feb. 7 at the Miami Shores Country Club. Tickets available by calling 754-8850.

Annual Mardi Gras will be held in St. Vincent de Paul parish, 2000 NW 103 St., beginning Wednesday, Jan. 28 and continuing through Sunday, Feb. 1.

A carnival to benefit St. Lawrence parish, North Miami Beach, opens Friday, Jan. 30 and continues through Sunday, Feb. 1 on the grounds at NE 19 Ave. and 191 St. Rides, variety booths and refreshments will be included. Amusement rides will be open from 3 to 11 p.m. daily.

New officers of the Memorare Society for Catholic widows and widowers will be installed during 7 p.m. dinner, Saturday, Jan. 30 at the Elks Club, 22 Giralda Ave., Coral Gables.

Members of St. Francis de Sales Altar and Rosary Society, Miami Beach, will meet at 8 p.m., Friday, Jan. 30. Guest speaker will be Mrs. Mary Louise McDivitt of the Archdiocesan Council of Catholic Women.

Card party and games night will be sponsored by St. Dominic Ladies Guild at 8 p.m., Thursday, Feb. 12 in the parish hall, 5909 NW Seventh St.

BROWARD COUNTY

A Square Dance sponsored by St. Theresa Guild and the Mothers Club of Little Flower Church, Hollywood, begins at 8 p.m., Saturday, Jan. 24 in the parish auditorium. Jim Vail will be the caller.

Their second annual dinner-dance will be hosted by St. George Women's Club on Saturday, Feb. 7 in St. Thomas Aquinas High School cafeteria, Fort Lauderdale. Dinner will be served at 7:30

p.m. Music for dancing will be provided by Mike Longo. Reservations may be made by calling 583-3343.

St. Anthony Catholic Women's Club will meet at 1 p.m., Tuesday, Jan. 27 in the club rooms. Refreshments will be served.

St. Elizabeth Guild, Deerfield Beach, will sponsor a fashion show and luncheon at 12:30 p.m., Saturday, Feb. 7 at Crystal Lake Country Club in Pompano Beach. For reservations call 941-3784.

Luncheon and fashion show under the auspices of St. Matthew Catholic Women's Club, Hallandale, begins at noon, Tuesday, Feb. 10 at the Sheraton Convention Hall, 19400 Collins Ave., Miami Beach. For reservations call 927-2038.

Country fair sponsored by parishioners of St. Charles Borromeo Church will be held Jan. 30, 31 and Feb. 1 on the parish grounds, NW Sixth Ave. and First Street, Hallandale. A variety of booths will be set up and proceeds donated to the parish building fund.

Fashion show and luncheon under the auspices of Blessed Sacrament Women's Club will be held Saturday, Feb. 7 at noon in the Venetian Room at Pier 66, Fort Lauderdale. Miss Sandy Edwards will entertain with Dennis Smith providing accompaniment. Tickets may be obtained by calling 565-2976.

Luncheon and fashion show of Holy Cross Hospital Auxiliary's Circle Two begins at noon, Saturday, Jan. 24 at Pier 66.

PALM BEACH CO.

Pre-lenten mission will be conducted in St. Luke Church, Lake Worth, beginning Sunday, Jan. 25 and continuing through Jan. 30. Jesuit Father John Shroder will be the preacher.

Women's Council To Hold Election

New officers of the Miami Archdiocesan Council of Catholic Women will be elected during the winter board meeting at 10 a.m., Wednesday, Jan. 28 in the Archdiocesan Hall, NW First Court and 75th St.

Plans will be discussed for Spring Deanery meetings.

Macht Named Brotherhood Dinner Head

Robert Macht, executive vice president and director of Allied Stores Corp., and chairman of the board of Jordan Marsh, has been named chairman of the 18th Annual Brotherhood Dinner of the Florida Region of the National Conference of Christians and Jews.

Silver Medallion Brotherhood awards to outstanding Floridians of different faiths will be made during the formal dinner, scheduled to be held Tuesday, Feb. 17, at the Hotel Fontainebleau, Miami Beach.

A member of the United Fund and the Greater Miami Coalition, Macht is also a member of the board of governors of the Greater Miami Chamber of Commerce, a director of the Greater Miami Philharmonic Society and a member of the Orange Bowl Committee.

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Ball Will Be Benefit For St. Vincent Hall

St. Vincent Hall for unwed mothers will benefit from the annual Candlelight Ball which members of the auxiliary will host at 7:30 p.m. on Saturday, Jan. 31 at the Bath Club, Miami Beach.

Dinner will be served at 8:30 p.m. during the formal event, a highlight of Miami's winter season. Music for dancing will be provided by Fred Shannon Smith.

Mrs. John Pheilan and Mrs. Hoke Maroon are co-chairmen of arrangements.

Educators Will Air 'The New'

Innovative practices in today's elementary and secondary educational programs will be the topic of a four-day workshop which opens Monday, Feb. 16 at Barry College.

Speakers will include Dr. Francis J. Lodato, workshop chairman and professor in the Dept. of Education at Barry; Dr. Joseph H. Halliwell, professor of administration and supervision, St. John University; Peter Teller, Broward County Coordinator of Middle Schools; Dr. Irving Zwiebelson, Central Connecticut State College; and Dr. John S. Schurdak, Fairfield University.

Registration must be made by calling 758-3392, Ext. 249.



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RELIGION TEACHERS WORKSHOPS

As a response to the requests of religion teachers, both in the Catholic schools and the parish CCD schools of religion, the following workshops are being offered by the Archdiocese of Miami Department of Education, Adult Division:

SOUTH DADE: January 31, 1970, place to be announced

1:00-5:00 P.M.
"The Student and the Christian Mystery"
Lecture: Contemporary Approaches to Religious Education
Primary Grades: Religious experiences and approaches to the primary grade child
Intermediate Grades: Creative dramatics in religious education today
Junior High: Theme and community approaches to religious education
Senior High: The use of film media in religious education

Mass

NORTH DADE: January 17, 1970, Notre Dame Academy

9:30-5:00
"Religious Education in Today's Society"
Formation of the Student through Scripture, through the Realities of Life, Christian Maturity and the Adolescent
Primary Grades: Faith and the Child
Intermediate Grades: Faith, Community, and Responsibility
Junior High: Personhood and the Pre-Adolescent
Senior High: A Program for Youth?
Specific areas of Interest: Parental Involvement, Penance: Conversion and Reconciliation, Eucharist

Mass

BROWARD: January 17, St. Coleman

January 24, St. Thomas Aquinas High School
January 21, Nativity
"Growth in Faith"
Lectures: Growth in Faith,
Use of Audio-Visuals in Religious Education
Film, Recordings, Art-Work in Religious Education

Mass

EAST COAST: January 24, St. Joseph, Stuart

January 31, The Cenacle Retreat House, Lantana
February 21, St. Joseph, Stuart
February 28, The Cenacle Retreat House
March 14, St. Joseph, Stuart
March 21, The Cenacle Retreat House

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Direct Election Of President In 1972 Is Unlikely

By BURKE WALSH

WASHINGTON — (NC) — As the 91st Congress begins its second session, it seems less likely than it did six months ago that the President of the United States will be elected by a direct vote of the people in 1972.

When the House of Representatives last September approved by a vote of 339 to 170 a constitutional amendment providing for the election of the President by popular vote, there was considerable enthusiasm among proponents. And, when President Nixon gave his quick endorsement to the House action, prospects seemed even better to them.

But now, to mention some of the hurdles to be cleared, the amendment may have trouble getting out of the Senate Judiciary Committee; it could have trouble passing the Senate if it gets out of the committee, and it doesn't now seem likely that it could be ratified by enough states to become effective in 1972.

The constitutional amendment was high on the calendar of the Senate Judiciary Committee in the last session, after it came from the House. But a number of things, including the fight on the nomination of Judge Clement Haynesworth for the Supreme Court, left it in committee. Now, it is reported, some important opposition to the amendment has developed in the committee. The Committee has promised to discuss the amendment, but it has given no indication that it is prepared to vote on it.

Dissatisfaction with the electoral college system of election, which has prevailed until now, is widespread. But some senators would prefer that presidential electors be chosen on a basis corresponding to congressional districts, but with each state having the right to name two electors "at large."

If the amendment clears the committee, observers feel it will face stiff debate on the Senate floor, with the possibility of a filibuster not to be ignored.

And, if the Senate passes the amendment by a two-thirds vote, it must, of course, still be ratified by three-fourths of the states. Ordinarily, states have some years in which to ratify a proposed amendment, but in the present case not much time is available.

In fact, the House stipulated that state ratification must be completed by Jan. 21, 1971, for the proposed amendment to have effect in the 1972 presidential election. With only about one-half of the state legislatures meeting this year, ratification by next January seems almost impossible.

An amendment has been offered in the Senate providing that the constitutional amendment would be effective in 1972, if ratified only six months in advance of the election. With a May, 1972, deadline, it is thought that ratification would have a better chance.

The population vote proposal, having passed the House, is "out in front" as a system to replace the present electoral college. However, there are several other proposals, each with its adherents, and if the direct vote amendment fails in this, the last session of the 91st Congress, it will be a new ballgame when the 92nd Congress meets after the elections this November.

'Religious Vocations' Is Tournament Theme

"Religious Vocations" will be the general topic of a speech tournament which will be sponsored by the Miami Serra Club for students in junior and senior high schools.

The speech tournament replaces an annual essay contest formerly conducted by the Serrans as an activity in keeping with their goal of encouraging youth in an awareness of vocations in the Church.

Various aspects of the general topic on which students may speak include "The Priesthood — Christ's Life Today," "The Need Of Vocations In The Church," "Dedication In The Life Of A Sister," "Importance Of A Vocation To The Brotherhood."

Each school may select two contestants to participate in the final tournament, scheduled to

be held Feb. 21 at St. John Vianney Seminary. Time limit of the speech should be not less than five minutes nor more than seven minutes.

It has been recommended that school elimination contests be held publicly, preferably at a school assembly. Names of finalists must be reported no later than Feb. 6, to Father Frederick J. Easterly, C.M. at St. John Vianney Seminary.

According to Father Easterly, all contestants in the grand final will speak in two rounds of competition. Those scoring highest in these rounds will compete in a final round from which first, second and third place winners will be determined.

The Catholic Forensic League of South Florida is assisting the Serra Club in conducting the contest.

BROTHERHOOD in stained glass mingles Black, Indian, Oriental and White children in this tableau in Sacred Heart Catholic Church, Lewistown, Pa.



THE VOICE

FEATURE SECTION

Despite Statistics Of Gloom 'Silent Majority' Fills Pews

By FATHER ANDREW M. GREELEY

The recent Gallup poll report that weekly church attendance among Catholics had declined 11 per cent during the past decade and a half is bound to stir up a good deal of happiness in various groups within the Church.

FATHER ANDREW M. GREELEY



The party line liberals who rejoice at each new sign that the institutional Church is dying will be pleased at seeing one more nail in the coffin of the Church that they hate. The conservatives will be gratified that they have one more bit of evidence that the Vatican Council and its aftermath have destroyed the faith of the Catholic people. The moderate viewers-with-gloom will mutter "I told you so" and insist that no one "gets anything" out of Mass anymore.

Alas for all of them, their reactions are based on faulty notions of sample research and inadequate knowledge of the literature on the sociology of religion.

There are two kinds of variations that must be taken into account in any reading of survey data on religious behavior. The first is the "sampling variation" which may run as high as four or five per cent from survey to survey with no change in the actual behavior of the population being surveyed. The second is an

apparently cyclic change in religious behavior which is as yet poorly understood.

While church attendance in the United States is clearly lower than it was in the early and middle 1950s, it is just as clearly higher than it was in the 1930s. No one can explain these variations but there is no reason to think that we are witnessing a permanent decline in church attendance — particularly since even the 1930 average was apparently substantially higher than 18th and 19th century church attendance estimates.

But there is another problem for those who wish to make much of the Gallup report: the decline of weekly church attendance among American Catholics from 74 per cent to 63 per cent between 1955 and 1969 is based on a 1955 figure which is not substantiated by other surveys from the middle fifties. Quite the contrary, most of the existing survey information would suggest that weekly church attendance among Catholics has hovered around 65 per cent for most of the last two decades; and all of these data are based on samples which are considerably larger than the ordinary Gallup weekly sample.

The Ben Gaffin study of 1952 reported a 62 per cent weekly church attendance for Catholics; the NORC parochial school study of 1963 recorded a 65 per cent weekly church attendance and a 67 per cent attendance was observed in the Gallup-Catholic Digest study of 1965.

The size of the last two samples (in aggregate, well over 3,000 respondents) enables us to be quite confident that the actual church attendance in the Catholic population in the early and middle 60s was somewhere between 64 per cent and 67 per cent. Hence, even if the 74 per cent in 1955 is

credited, most of the decline in church attendance among American Catholics occurred before 1963. The report would not be news and alleged collapse of Catholic devotions in the late 1960s would be an illusion.

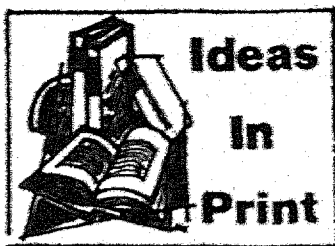
However, there is not much in the way of theoretical or substantive reason to think that there was a decline in church attendance during the late 50s; if it were to occur at all, such a decline would have been probable after the end of the council in 1965. Therefore, one can reasonably assume that the Ben Gaffin data of 1952 have greater claim to validity as a description of the early 1950s than the Gallup data from 1955. In other words, weekly church attendance among Catholics in 1952 was 62 per cent and in 1962, 63 per cent.

One must conclude therefore that there certainly has been little change in Sunday devotion among Catholics since 1963 and probably little change since 1952.

I will confess that this conclusion surprises me somewhat. I would have thought that the dramatic — not to say traumatic — changes of the last half-decade would have had a stronger effect on Sunday devotion. It is terribly difficult even for a sociologist to remember that much of the impact of the recent changes has been felt only by a small elite group within the Catholic population.

While this elite is the most likely to produce newspaper and magazine articles, it does not yet represent any substantial modification of the behavior of the Catholic masses. The "silent majority" still goes to church. Whether they will continue to do so during the 70s must be rated an open question.





Queen Alexandra--Was She Only A Beautiful Emptiness?

QUEEN ALEXANDRA, by Georgina Battiscombe, Houghton, Mifflin, 336p (1)

When writing his famous biography of King George V, Sir Harold Nicolson complained how difficult it was to maintain interest in the monarch's preparatory period as Duke of York: "For 17 years, he did nothing at all but kill animals and stick in stamps."

Now we have the story of his beautiful mother, Queen Alexandra. Her biographer has a similar difficulty. From their marriage in 1863 until Queen Victoria's death in 1901, the future Edward VII and His Danish bride, Alexandra, had no real employment.

The untimely death of Albert, Victoria's Consort, was connected by the ever-grieving Victoria with Edward's early indiscretions: she concluded that her eldest son and heir was a "Hanover."

Bertie, as Edward was known (he was also called 'Tum-Tum' in crueler circles) resembled Victoria's degenerate uncles in being emotional, careless, polygamous, profligate. For 40 years he played the off-stage buffoon, occasionally embarrassing the mother's stately reign by social or sexual scandals.

Alexandra was an astonishing beauty. Although not Victoria's chief choice, her kind demeanor, good looks, and apparent good health commended her when the most suitable German princess was disqualified because her father had "lapsed unaccountably into the errors of Roman Catholicism."

Alexandra could probably "never have satisfied her husband's innate inconti-

nence." The circumstances of his enforced idleness she could do nothing about; but she did get on well with Victoria.

She was, generally, a graceful and charming and unintellectual ornament. She kept clear of international politics, save for anti-German tirades (mostly private) and ceaseless efforts for her relatives (mostly public), especially for her brother, the King of Greece.

Her efforts were ineffectual. She did establish a useful series of charities, notably a nursing service. She suffered an unending series of affronts from her husband; but she retained her dignity throughout these misfortunes and long chronicle of family calamities.

After Edward VII died, his hereditary defense over-balanced Alexandra's conversational capacity. With beauty waning, she sank slowly and somewhat eccentrically into a "poor old blind and deaf old loving Mother" as she described herself in a letter. Alexandra lived long enough to see Germany defeated in World War I; but died in 1925, before Hitler's rise and before the British Empire set.

Georgina Battiscombe labors mightily in this well-appointed volume to convey life without clear significance, save for an exalted rank. One is tempted to conclude Queen Alexandra was a beautiful emptiness and rather boring at that. No doubt she was. But we ought not to underestimate the influence of beauty on public affairs.

Until Disraeli charmed Victoria into showing herself publicly, much of that monarch's prestige came from Alexandra's natural grace, cheery countenance, even noble reputation. The British loved her. Her popularity did not suffer from her husband's roguish behavior. Edward cherished her, although not as a companion.

Whatever one may conclude about Alexandra's intelligence, the Queen's effect upon several generations may be readily gathered from this gentle and excellent biography. The portrait on page 241 cannot fail to melt the hardest critic. When Edward lay dying, Queen Alexandra asked his last mistress, Mrs. Keppel, to be with him in his farewell. There is something extraordinary here, even if we do not appreciate it much nowadays. (74-91064)

Harvey L. Sichertman
University of Pennsylvania



"CHILDREN'S HOUR" series being presented this season by CBS features family films. "Summer Is Forever," with Gary Merrill and Shawn Campbell in leading roles, will be telecast at 12:30 P.M., Saturday, Jan. 24 in color on WTVJ-CH. 4.

Bestiary Re-Created In New Form

THE BOOK OF IMAGINARY BEINGS. By Jorge Luis Borges With Margarita Guerrero. Dutton, 256 P (1)

The bestiary has been removed from its traditional setting to be re-created by Borges into a new archetypal form.

Drawing from the works of Kafka, Poe, Lewis, Swendborg, the mythologies of both East and West, the authors filtered this 120 stories to form a "Tionlike" world of imaginary beings. This book, that can be extended infinitely, lends itself to the reader with the magic of the shifting patterns of a kaleidoscope. It's the

simplest manifestation of the homo ludens in Borges.

These beings are the result of man's imagination, an imagination that itself borders on the infinite. This is man's only weapon to find an aesthetic reason and to people chaos with a chaos and an order of his own. We cannot understand the meaning of everything perceived by the senses and the limited

human reason.

This book should be approached as Pandora's box. Its ingredients should be sampled one by one — the aesthetic pleasure of an aged brandy not remaining aloof from this exquisite presentation. Our favorites: "Fauna of Mirrors," "The Gole," "The Minotaur," "The Phoenix," "The Salamander," "Two Metaphysical Beings."

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- Ft. Lauderdale - 1801 W. Broward Blvd. (Westgate Center)
- Ft. Lauderdale - 2394 E. Sunrise Blvd.
- Pompano Beach - 1561 N. Fed. Hwy. (U.S. 1) Shoppers Haven
- Pompano Beach - 2715 Atlantic Blvd. (Intra-coastal Waterway)

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Biggest Money Makers Weren't The Sexiest

NEW YORK —(CPF) — Despite all the publicity given to sex-rated films during the past year, 1969's biggest money-making picture was a Walt Disney comedy, "The Love Bug," according to a box-office survey.

In a report headlined, "Year's Surprise: Family Films Did Best," the show-business paper, "Variety," revealed the 10 leading money-makers last year, in order:

- "The Love Bug"
- "Funny Girl"
- "Bullitt"
- "Butch Cassidy And The Sundance Kid."
- "Romeo And Juliet"
- "True Grit"
- "Midnight Cowboy"
- "Oliver!"
- "Goodbye, Columbus"
- "Chitty Chitty Bang Bang"

Four of the top 10 money makers were rated "A-1" by the National Catholic Office for Motion Pictures (Morally unobjectionable for all):

"Love Bug," "True Grit," "Oliver!" and "Chitty." Runner-up "Funny Girl" was rated "A-2," unobjectionable for adults and adolescents.

"Bullitt" and "Butch Cassidy" were rated "A-3," unobjectionable for adults, while "Midnight Cowboy," "Goodbye, Columbus" and "Romeo and Juliet" were rated "A-4," morally unobjectionable for adults, with reservations. However, the rating for "Romeo" was "A-4," initially, for a brief nudity scene, and NCOMP later went on to recommend the film for "mature adolescents."

Although NCOMP recently noted that there were more films rated "Condemned" by that office this past year than in any previous year, only five of the 40 condemned films made "Variety's" rundown of 90 films that earned a million dollars or more in 1969.

"I Am Curious (Yellow)" was in 12th place, with \$6,600,000 — "The Love Bug" led with \$17,000,000 — and the other four, "Hieronymous Merkin," "Inga," "Helga" and "Fanny Hill," were far down the list.

Although a number of family-oriented films made the "Variety" list in addition to those in the top 10 (among them, "Swiss Family Robinson," "Darby O'Gill and the Little People," "Peter Pan," "Rascal," "My Side of the Mountain" and "Smith"), notably missing was "Run Wild, Run Free," a film many critics felt was one of the best children's films made in years.

Although "Run Wild" fell short by \$100,000 of making "Variety's" "big films" listing (a minimum of a million dollars' income is required), the film's distributor, Columbia Pictures, said it would re-release "Run Wild" in the Spring.



"RUN WILD, RUN FREE," a family film featuring Mark Lester, will be re-released in the Spring by Columbia Pictures.

RELIGIOUS PROGRAMS

TELEVISION	
Sunday	7-8:30
THE CHRISTOPHERS — Ch. 11 WINK	
8:30	
THE FIRST ESTATE — Ch. 4 WTV (New discussion program produced by WTV, featuring Luther Place, a moderator and members of the clergy—Protestant, Catholic and Jew, and a guest from the community. This week's guest, Holmes Brudholer, chairman of Public Instruction, Dade County, Fla.; Rev. Joseph Nease, D.D., Albert Einstein and Father John Verel)	
9 a.m.	
THE CHRISTOPHERS — Ch. 11 WINK (Witness, Life, Choice, Begin At Home)	
9:15 a.m.	
THE SACRED HEART — Ch. 5 WFTS (Prayer and Answer to prayer)	
10:30 a.m.	
MASS FOR SHUT-INS — Ch. 10 WWSW	
11 a.m.	
CHURCH AND THE WORLD TODAY — Ch. 12 WWSW	
12 Noon	
FRENTE A LA VIDA — Ch. 5 WFTS	
FACE TO FACE — Ch. 12 WWSW	
3:30 p.m.	INSIGHT — Ch. 5 WWSW (Wom. Made Out Of Thread) A theological comedy of redemption in which a guilt-ridden ghetto explorer meets a Negro Christ while dying.
RADIO	
Sunday	
7 a.m.	
CATHOLIC NEWS WWSW (FM) and WWSB (AM)	
CROSSROADS WWSW (1230) West Palm Beach	
8:30 a.m.	
UN DOMINGO FELIZ WWSW (990) Miami	
9:30 a.m.	
THIS MIXED UP WORLD WWSW (1230) West Palm Beach, with Father Fidel Rice	
11:15 a.m.	
CATHEDRAL HOUR WWSW (1380) on a World MONDAY THROUGH SUNDAY	
5:45 a.m.	
THE CHRISTOPHERS WWSW (940) MONDAY THROUGH SATURDAY	
6:45 a.m.	
THE CHRISTOPHERS WWSW (940)	

'Defensive Behavior' Radio Theme

WEST SPRINGFIELD, Mass.: A series of talks on "Defensive Behavior" will be broadcast on the radio program "Crossroads" during the month of February by Rev. Isaias Powers, C.P., it was announced by Rev. Cyril Schweinberg, C.P., Director of the Passionist Radio — Television Center.

The talks, geared primarily for college and older high school students and their parents, show how defensive behavior can frustrate understanding and even love. Various tactics used in defensive behavior are analyzed and evaluated.

Shut-Ins Mass On New Time

The Mass for Shut-Ins telecast every Sunday at 11:30 a.m. on WLBW-Ch. 10 will be seen at a new time beginning Sunday, Jan. 25.

Those confined to their homes because of handicaps or illnesses may view the Mass at 10:30 a.m. beginning on the last Sunday in January.

Urge Letters Against Crime

JERSEY CITY, N. J. — (NC) — Parishioners at the more than 30 Catholic churches in this city are being asked to write to Gov. William T. Cahill to express their concern about organized crime.

QUICKIE REVIEW

Gaily, Gaily

In 1910 Ben Hecht, swaddled in an adolescent innocence which small town America still nurtured, made his way to Chicago. What he found there is depicted in this film — a city in the grip of dynamic, disorganized growth and its attendant excesses from moral and political corruption to anarchist protest.

On arriving in Chicago, according to Amram S. Ginnes' script, young Ben (Beau Bridges) lost, in rapid succession: (1) his wallet to a jovial pickpocket; (2) his innocence, when a sympathetic madam (Melina Mercouri) gave the penniless youth shelter in her house; and (3) his remaining illusions, under the tutelage of a prototype of the hard-drinking, anything-for-a-

story demon reporter (Brian Keith).

With the possible exception of the wallet, none of the losses seemed to distress him very much. However, again like today's youth, he did harbor the overly simple conviction that the world was reformable through his efforts — specifically that gaining possession of a little black book, in which political payoffs were meticulously recorded, would bring the political rascals crashing down.

(Rated Morally Unobjectionable for Adults by the National Catholic Office for Motion Pictures. Review courtesy of Catholic Film Newsletter.)

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

FRIDAY, JAN. 23	
10:30 a.m. (12) Broadway (Unobjectionable for adults and adolescents)	OBJECTION: Suggestive sequence, dancing and situations
2 p.m. (23) Last Of The Wild Horses (Unobjectionable for adults and adolescents)	
2:30 p.m. (6) The Climbers (No class.)	
4:30 p.m. (16) Submarine Command (Unobjectionable for adults and adolescents)	
8:30 p.m. (8) Night People (Unobjectionable for adults and adolescents)	
9 p.m. (4 & 11) Wise Me When It's Over (Unobjectionable for adults and adolescents)	
9 p.m. (22) The Luck Of Ginger Coffey (Unobjectionable for adults)	
11 p.m. (51) Fearless Journey (Unobjectionable for adults and adolescents)	
11:30 p.m. (11) 13 Rue Madeleine (Unobjectionable for adults)	OBJECTION: Suicide presented as justifiable.
11:30 p.m. (21) Unearthly (Unobjectionable for adults and adolescents)	
SATURDAY, JAN. 24	
12:30 p.m. (4 & 11) Summer Is Forever For Children	
12:30 p.m. (12) Last Of The Fast Gun (Family)	
1 p.m. (6) My Favorite Spa (Unobjectionable for adults and adolescents)	
1:30 p.m. (7) Me And Pa Yella Back On The Farm (Family)	
2 p.m. (8) Spider Woman (Family)	
2:30 p.m. (12) Triumph Of S.O.C. Mercenaries, Part I (No classification)	
3 p.m. (16) Submarine Command (Unobjectionable for adults and adolescents)	
7 p.m. (8) My Favorite Spa (Unobjectionable for adults and adolescents)	
9 p.m. (13 & 7) The Last Safari (Family)	
9:30 p.m. (5) Sheraton Holmes, Pursuit To Algeria (Family)	
11 p.m. (12) Last Outpost (Family)	
11:30 p.m. (4) Converts Four (Unobjectionable for adults and adolescents)	
11:30 p.m. (10) Stage Fright (Unobjectionable in part for all)	OBJECTION: Suggestive sequence.
12:30 p.m. (11) Dragon (Family)	OBJECTION: Suggestive sequence for adults and adolescents.
1 p.m. (8) Night People (Unobjectionable for adults and adolescents)	
SUNDAY, JAN. 25	
10 a.m. (16) Submarine Command (Unobjectionable for adults and adolescents)	
10:30 a.m. (16) The Unknown (Family)	
11 a.m. (7) My Favorite Spa (Unobjectionable for adults and adolescents)	
11:30 a.m. (10) Night People (Unobjectionable for adults and adolescents)	
12:30 p.m. (4) Requiem For A Heavyweight (Unobjectionable for adults and adolescents)	
2 p.m. (16) My Favorite Spa (Family)	
2:30 p.m. (16) Submarine Command (Unobjectionable for adults and adolescents)	
3 p.m. (21) The Broken Bow (Unobjectionable for adults and adolescents)	
6 p.m. (10) 13 Rue Madeleine (Unobjectionable for adults and adolescents)	
11:30 p.m. (11) Same Zone (Family)	
11:30 p.m. (4) The Americans (Unobjectionable in part for all)	

MONDAY, JAN. 26	
10:30 a.m. (10) Boone (Unobjectionable for adults and adolescents)	
2:30 p.m. (16) The Muppet Show (Family)	
4:30 p.m. (10) The Gun Runners (Unobjectionable in part for all)	
9 p.m. (22) The Luck Of Ginger Coffey (Unobjectionable for adults)	OBJECTION: Suggestive brutality; suggestive sequence in costumes and situations.
9:30 p.m. (5) A Woman's World (Unobjectionable for adults and adolescents)	
9:30 p.m. (10 & 12) Suddenly Last Summer (Special advertisement)	OBJECTION: This motion picture is judged to be moral in its theme and treatment, but because its subject matter involves perversion of a woman only for a serious and mature audience.
9 p.m. (10) The Exiles (Unobjectionable for adults)	
9 p.m. (17) Conquest (Unobjectionable for adults and adolescents)	
11:30 p.m. (11) Much More (No class. shown)	
TUESDAY, JAN. 27	
10:30 a.m. (12) Eve (Unobjectionable for adults and adolescents)	
2:30 p.m. (16) The Missouri (Unobjectionable for adults and adolescents)	
3:30 p.m. (10) The Gun Runners (Unobjectionable for adults)	
4:30 p.m. (10) The Gun Runners (Unobjectionable for adults)	
4 p.m. (13 & 7) Kings Of The Form (Unobjectionable for adults and adolescents)	
11 p.m. (11) Strange Holiday (Unobjectionable for adults and adolescents)	
WEDNESDAY, JAN. 28	
10:30 a.m. (10) The Unsubdued (Unobjectionable for adults and adolescents)	
2:30 p.m. (16) The Missouri (Unobjectionable for adults and adolescents)	
3:30 p.m. (10) A Woman's World (Unobjectionable for adults and adolescents)	
7 p.m. (10) The Movie Maker (No class. shown)	
9:30 p.m. (10) The Desert Fox (Family)	
11 p.m. (11) Wise Me When It's Over (Family)	
THURSDAY, JAN. 29	
10:30 a.m. (10) The Swinging Four (Unobjectionable in part for all)	OBJECTION: Leads to glorify immoral actions, suggestive situation and dialogue excessive brutality.
2:30 p.m. (16) The Missouri (Unobjectionable for adults and adolescents)	
3:30 p.m. (10) The Gun Runners (Unobjectionable for adults and adolescents)	
4:30 p.m. (10) A Woman's World (Unobjectionable for adults and adolescents)	
9 p.m. (14 & 11) The Law And Jake Wade (Unobjectionable for adults and adolescents)	
11 p.m. (11) The Passion: Goes To War (No classification)	

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GOD

Viewpoints On Theology

By REV. MR. PETER SCHINELLER
Our image of God, however imperfect, makes a great difference in our attitude to God and in our own Christian lives. For the way we talk of God reflects our human condition and experience. Thus a child in a slum dwelling whose father is an alcoholic, and cruel toward his wife, must find it difficult to call God "Father."

Yet with the aid of Scriptures and religious instruction we do form some image of God. Scriptures speak of God as Father, of Christ as the Son, and the Third Person is the Spirit. In the Old Testament God is spoken of as Rock, King, Judge, Shepherd, Warrior, and Creator. A brief reflection would show that to call him rock or warrior is quite different than to call him shepherd.

Philosophers speak of God as supreme being, first cause, ultimate concern, horizon or ground of experience, and omega, or final cause. It is to be noted that each of these titles carries with it a system of views of whom man is and what the world is.

Thus if God is king, then we are subjects

who owe loyalty and obedience to Him. If He is creator, then we in our dependence owe our very existence to Him. If He is shepherd — an image becoming less familiar to us in our technological age. — then we are the sheep who must follow.

The Christian pioneer has a different view of God than the settler. For the settler, God is the law giver, the mayor. You don't see Him much, but He is a man to be feared. His laws call for strict obedience.

The God of the pioneer is a co-worker, someone present with him on the trail, concerned about his safety. This friend is a source of strength, love and companionship.

The Second Vatican Council, with its pastoral intent, did not often speak directly about God, but it did speak of man as the revealer of God. According to Vatican II, it is up to the Christian, by his life of love and faith, to make manifest the reality of God.

In the decree on the Church Today, the Council says that Christian believers have much to do with the birth of atheism. "To the extent that they neglect their own training in

the faith or teach erroneous doctrine, or are deficient in their religious, moral, or social life, they must be said to conceal rather than reveal the authentic face of God and religion" (#19).

Christ, the Son of God, revealed to man most clearly who God is. Men today who are followers of Christ, must reveal to others the love and justice of God by their own lives of love and service.

Since Vatican II we have passed through and survived the so-called "Death of God." Hopefully the movement has served to clear away some over-simple notions of who and what God is. For today, we do find that religious questions — questions about God and man and their relationship — are being studied even by those who would not call themselves religious or Christian.

As the Protestant theologian, Jurgen Moltmann declared, God is dead is written on one side of the tombstone. But when you turn it over, it reads "everything is religion."

Major Social Movements

By GRANT MAXWELL

The Gospel and the Council teachings are direction pointers to the human values situated at the heart of the major social movements of our time. These great movements, mainstreams of human history, catch up and carry with them social, economic and political questions of many kinds. Three of these world movements have been pointed out by Dr. John Buell:

... three things begun with the early Christians and then submerged for centuries have exploded on the world at large: the three things are: freedom, peace and poverty (in the sense of full sharing and generosity). These have exploded into world movements. . . These world movements do not include the Church yet. . .

That was Dr. Buell's judgment in 1965. Now it is 1970. Is there any progress to report — within the Catholic Church, among the other Christian communions?

Certainly the Council's ringing statements represent progress. Vatican II closely associated the Catholic Church with the world movements in search of human maturity, and affirmed that these movements need the leaven of the Gospel to reach their goals.

Pope Paul has been equally positive, affirming Christianity's concern "with man and with earth" — a concern that "rises to the Kingdom of God." And there has been similar progress within the World Council of Churches and other major religious bodies in pointing out the social dimensions of Christianity.

But what of the rest of us, the great majority of Christians? How dedicated are we — people, priests and ministers, bishops and moderators? Are we promoting peace, freedom, the poverty of spirit that brings justice? Are we serving at the centers of these movements, or are we still preoccupied with private ceremonies and parochial housekeeping? Let's look a little closer at these world movements, beginning with the peace movement.

Today the contest between good and evil in every person is summed up and reaches its

apex for all men in the fateful choice of peace on earth or global, nuclear war.

In one hand, man, for the first time, has the resources and the know-how to build a world community where all people can live in peace, with dignity. In his other hand, modern man for the first time carries the surplus firepower — the capacity of "overkill" — to destroy civilization and himself in a final, total war against life, against creation, against the Creator.

God leaves man free to make this fateful choice. Are we wise enough, humble enough, responsible enough, to choose peace?

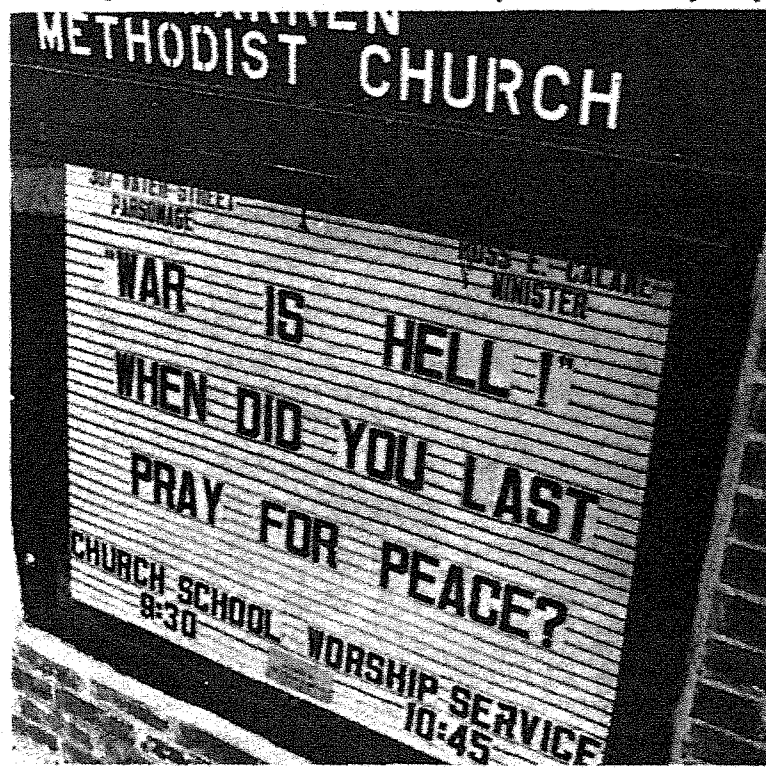
Are we wise enough to heed John F. Kennedy's warning: "Mankind must put an end to war or war will put an end to mankind"?

Are we humble enough to heed Pope Paul's plea before the United Nations: "Let the arms fall from your hands . . . No more war! War never again!"

Are we responsible enough to recognize, with the Council, that "Divine Providence demands of us that we free ourselves from the age-old slavery of war" — just as past generations learned to free themselves from the slavery of witchcraft and tribal sorcery?

Are we responsible enough to learn from the Council Fathers, who condemned total war in all its hideous forms as a crime against God and humanity: who decried the nuclear arms race as a treacherous trap that denies food to the starving; who pleaded for international agencies to prevent war and build the peace; who called for "a renewed education of attitudes and for new inspiration in public opinion"; and who implored parents, teachers, pastors, and all who educate to "consider it their most weighty task to instruct all in the fresh sentiments of peace" in the spirit of the Gospel.

Despite this leadership, despite the Gos-



PEACE

pel imperative that calls Christians to be peacemakers, many Catholics still are not committed fully to the search for world peace; neither, I suggest, are many other Christians. Some of John Buell's questions still apply. For instance:

• Why do many Catholics "still make theories to justify violence"?

• Why, whenever someone talks of peace, do we . . . immediately conclude that he must be either a coward or a communist, but rarely heed the possibility that he might be a Christian?"

These comments raise further questions:

What are we doing now to help create a social climate for peace: in the family, in the classroom, through organizations and political groups? What could we be doing in our own communities to heal the cancers of ignorance and prejudice, to renew attitudes towards various ethnic groups and other nations?

What about TV, movies, books, magazines, and elaborate war toys, that glorify violence and perpetuate old hatreds? Are we willing consumers?

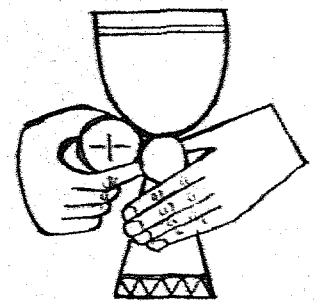
Are we ready to pay more taxes to help support a permanent peace force under the UN?

What are parents and teachers doing to lead children beyond a narrow, nationalistic outlook towards a wiser loyalty to the whole human family and to the UN as a "school for mankind"?

What are Christians of various communions doing to raise their voices together, to arouse the public conscience against the folly of total war?

And what about peace marches and demonstrations? Are they always inspired by extremists? Should Christians be marching in the streets, too, demanding, "No more war"? What do you think?

What are we doing, each of us, to educate our own conscience for peace in the spirit of the Gospel? Anything?



'Breaking Real Bread'

By FATHER JOSEPH M. CHAMPLIN

"Children, you must be careful not to let the Host touch your teeth and never should you chew the very Body of Jesus."

Such stern warnings from sincere religion teachers preparing young children for First Communion were not unheard of a few years ago. Their explanations of the wafer's whiteness followed a similar theme. Since the sinless, all holy God is truly present in the Eucharist, we may use only spotless, immaculately white, pure hosts at the altar.

We probably cringe at those remarks now or even laugh at them. But they are understandable enough and proceed logically from the theological emphasis in vogue at

that time. We spoke of Mass and Holy Communion in terms of awe, loftiness, adoration. Christ came into our midst on the altar so we might adore and worship Him. If we really believed, spiritual writers told us, we would creep up the aisle on our knees.

Papal teaching and conciliar documents over the past two decades have neither denied nor minimized this truth of the Real Presence. But they did bring into sharper focus the fact that our Lord instituted the Mass as a sacrificial meal at his Last Supper. They also clarified the concept that Jesus gave up His Body to eat and Blood to drink under the sign of food. The materials for the Eucharist, therefore, should both be and look like bread and wine.

The second chapter of the General Instruction to the Roman Missal treats of "Requisites for Celebrating Mass." Number 283 gives on this subject some interesting principles which contain quite practical implications.

"The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The eucharistic bread,

even though unleavened, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful. When the number of communicants is larger or other pastoral needs require it, small hosts may be used. The gesture of the 'breaking of the bread,' as the Eucharist was called in apostolic times, will more clearly show the Eucharist as a sign of unity and charity, since the one bread is being distributed among the members of one family."

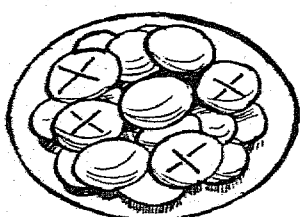
One wonders if the paper-thin, tasteless, necessarily white hosts commonly employed today fulfill those requirements. What seems needed are larger, more substantial altar breads capable of division into perhaps two dozen particles for distribution to all the community at a weekday Mass or a celebration of similar circumstances.

Obviously, smaller ones prepared in advance would still be a necessity for Sunday services and occasions when large numbers gather to worship. Large or small, however, these hosts should possess more substance to them and demand a real eating on the part of

the communicating person.

Father James D. Shaughnessy of the Peoria diocese thinks so. A monthly columnist for the clerical journal, "Homiletic and Pastoral Review," this greying, intense, serious man has studied and loved the liturgy throughout his quarter-of-a-century-plus years in the priesthood. Besides lecturing on the national level and serving as elected temporary chairman of the newly formed Federation of Diocesan Liturgical Commissions, he shepherds the suburbanites who make up Sacred Heart parish in Creve Coeur, Illinois.

Women of the parish supply the altar breads at Sacred Heart. They are four or five inches in diameter, 1/4" thick, brown and soft and easily broken.



There is a rumor afoot these days that sin is being abolished. It comes hard on the heels of the rumors that God is dead, that the Communists have captured or infiltrated the papacy, that the Church has gone soft, that the end of the world is coming soon, and that religion has come upon hard days, especially Catholicism.

The overall impression created by such rumors is that the average person just has no chance of figuring out what is going on in religion. Theology has always been considered complicated, above the level of ordinary people, requiring immense background and intelligence. The Church has always been more or less of a mystery. What priests are up to has never been certain. The Bible has looked foreboding. What they are teaching our kids in school has seemed startling, confusing, and too sophisticated.

A good example of what I am talking about comes up each Lenten season. What about fasting and abstinence? What about penance for our sins? Is sin still for real? Are the same things sins that used to be? What is right and wrong any more?

The articles which are appearing in this series are designed to clear up some of this confusion. This week, for example, Grant Maxwell examines the peace movement in his Christian witness series. Fr. Champlin gets into the liturgy, while Reverend Mr. Schineller writes of God. Fr. McBrien each week answers your questions concerning the Church since the Second Vatican Council.

During Lent these articles will continue in this same style but with the common

Stamp Out Rumors Is Sin Being Abolished?

By LAWRENCE LOSONCY
Director, Adult Education,
Department of Education, USCC

theme of the new morality; what does new morality have to do with Confession and sin, what should parents teach their children about morality, and what is the new theology about forgiveness.

These articles are being put together with you in mind. Both the NC News Service and the USCC Division of Adult Education are working to make the themes of these weekly articles simple, relevant, and intelligent in terms of the religious adult, the married parent, the person in search of

broader and deeper Christian background. These articles will appear weekly, making them ideal for discussion or study groups, and they will be related to filmstrips and other follow-ups available for parishes.

The big message, though, is to hang loose, relax, have confidence, don't panic, keep your cool. You've been through worse than this. For example, you probably went through the Depression when the whole world of finance, banks, paychecks

(including yours), mortgages, employment, and the economy changed overnight.

You've seen the Federal government grow into a complicated world during your own lifetime. You've seen every big city in America change so much in the last 10 years that it is unbelievable. You've seen moonwalks and wars and black revolutions, crime, the invention of TV, and only God knows how many more big changes, complicated systems, complex concepts, and intricate schemes hatched in your lifetime, making you a pretty sophisticated person.

Religion is really no different from life. Life forces us to grow, to change, to adapt. We would all readily admit that if our religious understanding remained static, even concerning things like sin and morality, it would also be irrelevant. We will always be committed, as Christians, to doing good and avoiding evil. Salvation will always come for those who are of good will and whose actions match their good will.

The basics will never change: God is still God, evil is still evil, virtue is still virtue. But the nitty-gritty of everyday life will change. Chastity will always be chastity, for example, but what that means for the celibate priest, the dating teenager, the married father of five children, the single woman, and a divorced person will be very much different.

Let's get rid of rumors and ignore our instincts toward panic. As long as we can use our head and are of good will, open and loving towards God and our fellow men, we are in good shape. Keep reading and keep the faith.

Is The Church Changing For Sake Of Change?

By RICHARD P. McBRIEN

Q. While I do not necessarily agree with those Roman cardinals who denounced the new Mass as heretical, I definitely sympathize with the many Catholics who are tired of changes in the liturgy. Our parish priest, however, says that we must change in order to keep up with the times. This doesn't seem like a valid reason in itself. It sounds as if the Church is supposed to change just for the sake of change itself.

A. You are right of course. No one can responsibly argue that the Catholic Church must change simply to keep up with the times. Change for the sake of change has never been endorsed as a sufficient reason for reform and renewal. "There must be no innovations (in the liturgy) unless the good of the Church genuinely and certainly requires them," the Constitution on the Liturgy states (n. 23). "and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

On the other hand, the Church would have been derelict in its duty if it had not undertaken major reforms of the liturgy. For all practical purposes, the Mass and sacraments of the Catholic Church had remained substantially unchanged for centuries. Particularly since the Protestant Reformation, Catholics were fearful lest any alterations in liturgy be construed as a concession to Protestantism.

Thus, over against the Protestant emphasis on the priesthood of all believers, the Catholic Church continued to place very heavy emphasis on the role of the ordained priest. In the minds of some Catholics, the rite were present at Mass simply to give assent to what the priest alone was doing.

Furthermore, while the Protestants had always stressed the personal sentiments and feelings of the individual worshipper, the Catholic Church wanted to retain its high sense of objectivity in the liturgy. That is to say, the Catholic Church — in the minds of many of its members, including even its leadership — did not really have to reform

its liturgy to make it more meaningful. Meaningful or not, the Mass was still the Mass. Whether the people always understood the words and the actions, the worship of God was taking place and Jesus Christ was becoming really and substantially present in Holy Communion. The subjective dispositions of the individual worshipper cannot change that.

This reasoning, however, is false. The sacraments are not only causes of grace; they are signs of faith. This principle has been enunciated from the earliest days, and received particular stress in the writings of St. Thomas Aquinas.

It is because the sacraments must be signs of faith that the Church must always take care that the people truly understand what the signs mean. The sacraments do not automatically cause grace. On the contrary, the Council of Trent insisted that the sacraments are causes of grace precisely insofar as they are signs of faith. "They cause by signifying."

To the extent that the Mass or any of the sacraments have little or no meaning for people (because they do not understand the signs), then to that same extent are these people closed off from the grace of the Mass and these other sacraments. That is why the Second Vatican Council said that "it is of capital importance that the faithful easily understand the sacramental signs" (Constitution on the Liturgy, n. 59).

And that is why the council also placed a heavy responsibility on pastors to see to it that the faithful take part in the liturgy "knowingly, actively, and fruitfully." Thus, it is never enough simply to do what is required by law for a "valid and licit celebration" (Constitution on the Liturgy, n. 11).

Q. That explains why the Church must be ready to change the way it worships from time to time, but it doesn't explain why there is so much variation in the way the Mass and the sacraments are actually celebrated. Shouldn't we be able to agree upon certain changes and then stick to them, so that everyone once again is doing the same thing?

A. Are you perhaps confused in your own mind about the distinction between liturgy and rubrics? Liturgy is the public worship of God by the Church; rubrics (from the Latin word meaning "red") have to do with the specific directions for the celebration of the liturgy (and these directions were usually printed in the Missal and sacramental books in red, to set them off from the prayers themselves).

As far as possible, priests and faithful should follow the directions set down by the various ecclesiastical authorities. These rubrics should not be changed without good reason. The point is, however, that these rubrics are not an end in themselves, only a

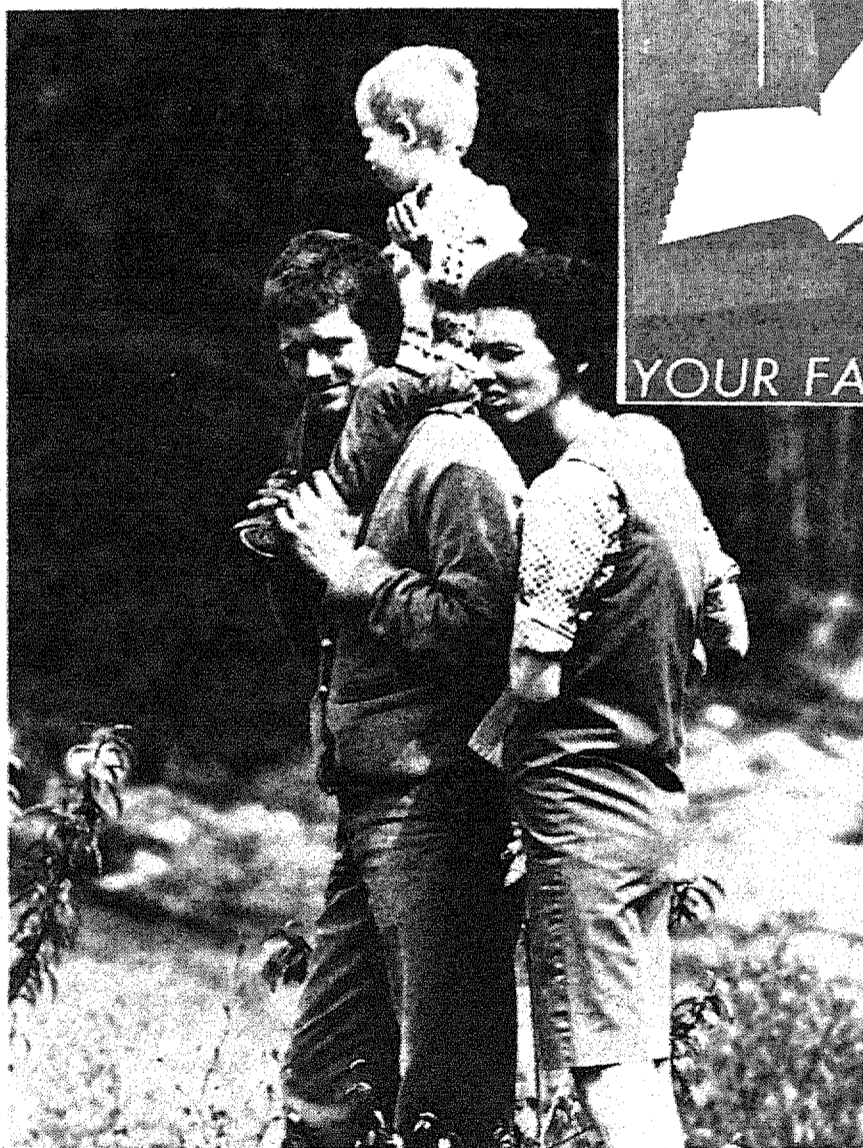
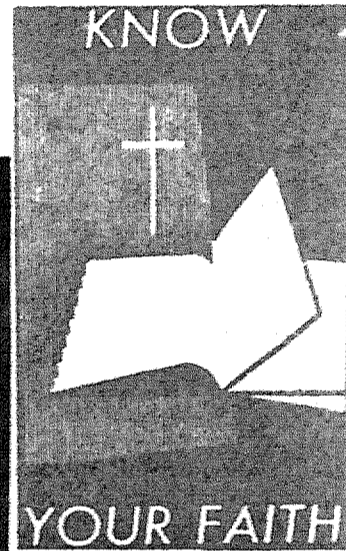
means to an end. A slight change in the rubrics requires only a slight reason.

Thus, before the recent changes in the Mass rubrics, many priests did not use the pall on the chalice. The pall is the flat, white, cardboard object that traditionally protected the wine in the chalice from being contaminated with dust, flies, or any other objects that might accidentally drop into the cup. Some priests were upset by the action of their fellow priests in not using the pall. They seemed to equate this practice with a general disregard for, and even outright rejection of, lawful authority. That was something of a classic of confusing accidentals with essentials and of losing one's sense of perspective.

Q. Let us grant, for the sake of argument, that certain variations in the rubrics are not only allowable but, on some occasions, even

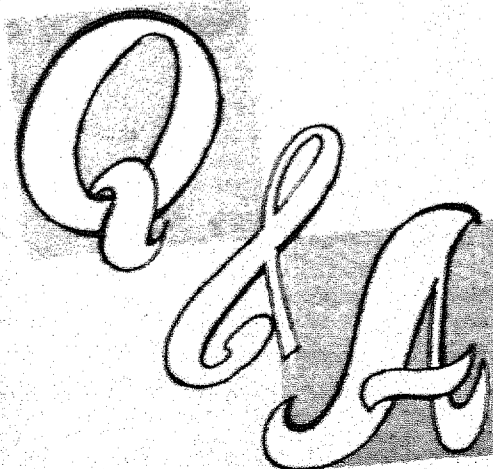
necessary and desirable. Can we justify, however, more fundamental variations in the liturgy itself?

A. Yes, and the Church already allows this. After all, the Western, or Latin, rite is not the only legitimate rite in the Roman Catholic Church. There are Catholics of the Eastern tradition who completely foreign to many American Catholics. And these differences are not simply a matter of rubrics; they are a matter of basic structure and format. "Even in the liturgy," the same Constitution on the Liturgy states (n. 37), "the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples."



(Photo courtesy of OEO; Paul Conklin, Photographer.)

Almost everywhere you go, people are caught up in the motion-com motion of a world of rapid change. They are on pilgrimage, exploring, searching, wondering and sometimes worrying about where their own lives ought to lead next in this ever-changing world. The Church too is on pilgrimage, exploring, searching, wondering and sometimes worrying about where the Christian task ought to lead next.



DOES THE END JUSTIFY THE MEANS---A 'BUG?'

By FATHER JOHN B. SHEERIN

I think it was Greta Garbo who used to say, "I want to be alone." Most of us want to be alone but we realize that life in urban society makes this impossible: for the good of the community it is necessary that the government at times should intrude into our privacy. But this should be held to a minimum because we have the broad, general right to be alone.

The great Justice Louis Brandeis said that the Founding Fathers had conferred, as against government, the right to be let alone as "the most comprehensive of rights and the right most valued by civilized men."

We want to be let alone not only in the matter of being stopped and frisked by policemen on mere suspicion, but also in the area of malicious gossip and character assassination. Our libel laws try to protect this right to a good name as against eavesdroppers and detractors.

This whole question broke into the headlines recently when a Federal Judge in New Jersey permitted the release of 1,200 pages of electronically recorded conversations related to organized crime. It seems that the FBI had "bugged" the headquarters of a reputed Mafia chief, Gyp DeCarlo, to get information about gangsters and crime. Unfortunately the conversations rambled all over the lot, and some of the chats were an orgy of name-dropping. Some persons named have vigorously denied they knew the gangsters or ever had any contacts with them. Yet the taped conversations were released.

Governor Richard Hughes of New Jersey indignantly condemned the use of this material. "We must think most carefully about our personal liberties," he said, "and cherish them most dearly against the threat of innuendo, slander and character assassination." He felt it was a tragedy that indiscriminate and idle gossip should be permitted to destroy hard-earned reputations.

The public does not seem to be quite as disturbed about the matter as does the Governor. These electronic "bugs" were illegal when used and are inadmissible as evidence but the public seems to feel that this was one instance in which "the end justified the means." You have to fight fire with fire—and if the only way to get information on organized crime is to use these eavesdropping devices, so be it!

The American Civil Liberties Union had a different viewpoint. They contended that the eavesdropping deprived citizens of a civil right, and they recommended to Frederick Lacey, who is directing the investigation of crime in New Jersey, that he should bring about the indictments of the FBI agents who conducted the "bugging" as well as the public official who gave the FBI the green light to do the "bugging."

No responsible citizen would recognize the right of a gossip to assassinate another man's character. Is there a double standard? Is it perfectly acceptable for government to do what is immoral for its citizens? Sometimes it is said that a man's home is his castle. True, no man can store up an arsenal of deadly weapons in his home nor can he abuse his children at home but in a general sense, every man enjoys a right of privacy in his home. To a greater degree, a man's reputation should be immune to unjust intrusion.

Justice Brandeis observed that the Founding Fathers undertook to secure conditions favorable to the pursuit of happiness and that the most comprehensive right they acknowledged was the right to be let alone. For the makers of our Constitution, said Brandeis, recognized man's spiritual nature as well as the satisfaction he could find in material things.

Governor Hughes was right in protesting against the release of information that indiscriminately victimized innocent persons. Rigid law enforcement is one thing but character assassination is something else again. He may

BELOW OLYMPUS By Interlandi



"I don't care. If today's youth is for it, I'm against it!"

sound platitudinous but he was giving the apathetic American public a needed reminder when he said: "We must begin to think hard about what is happening to our American way of life and to our system of justice."

Our Generation Has More Goods But Less Time

By MSGR. GEORGE G. HIGGINS

If you are one of those people who feel hopelessly trapped in a never-ending rat race and, try as you will, simply can't manage to slow down long enough to enjoy some of the finer things of life, you may be comforted to learn from an expert on the subject that, in this respect at least, you are a thoroughly typical member of that great silent majority of which we are hearing so much these days in a completely different context.



Msgr. HIGGINS

The expert in question is Staffan B. Linder, a Swedish economist with a good classical background, a fine literary style, and a very engaging strain of gentle satire in his mischievous academic soul.

In his recent book, "The Harried Leisure Class," (published by the Princeton University Press) Linder argues persuasively that time is the rarest commodity on earth and is harder to come by in today's affluent society than ever before.

"While we had always expected one of the beneficent results of economic affluence to be a tranquil and harmonious manner of life, a life in Arcadia . . .," he says, "what has happened is the exact opposite. The pace is quickening and our lives are becoming steadily more hectic."

Economic growth, in other words, has resulted in a growing "scarcity of time," with the result that "our affluence is only partial and not total as we seem to believe."

As I was reading "The Harried Leisure Class," I kept trying to pick holes in Prof. Linder's argument, but to no avail. I thought at first that statistics on the sale of books, to cite but one example, would clearly demonstrate that people are reading

much more than ever before, which in turn would seem to indicate that they have more leisure than their forebears.

But by the time Linder had finished analyzing these statistics, he had pretty well convinced me that I was probably on the wrong track. He admits, of course, that the number of books sold in the United States has increased considerably in recent decades (700 million in 1954 as against 1,150 million in 1963, for example), but he hastens to add that "it is particularly important to guard against a deceptive use of figures for expenditure to suggest that we are experiencing a cultural boom."

For his own part, he is persuaded that "the relationship between books read and books purchased has in all probability changed, it may well have changed so much as to mean that people read less than they used to . . . the pleasure of buying books lies not so much in reading them as in having them available. People are buying books as they buy pictures—to glance at."

Many people, quoting or misquoting Marshall McLuhan as their authority or, if you will, as their guru on this subject, may be inclined to hail this development, not as a sign of cultural retrogression, but rather as a great step forward in the march of civilization. I am referring to those people in our midst who have convinced themselves that the printed word has had it, so to speak, and will have to make way for new methods of learning.

Professor Linder doesn't go along with this line of thinking. If I understand him correctly, he takes a dim view of the proposition that people, for all of their affluence, are reading less now than they used to. But, whatever of that, even the anti-book people in our midst would probably agree with Linder's overall conclusion that our one-sided emphasis on the production and consumption of material goods and gadgets has resulted in a proportionate loss of free time and a consequent cheapening of the quality of life in

many important respects.

Linder himself avoids the mistake of underestimating the beneficent results of "that economic growth which has lifted the new affluent countries from a subsistence level." In other words, he doesn't fall into the trap of snobbishly equating necessary economic progress with materialism.

On the other hand, he does entertain the hope that the long overdue revolution of rising material expectations in the underdeveloped world will, in the future, be paralleled, first of all in the developed world, by a second revolution of rising cultural expectation. "Certainly," he says, "a constant hunt to secure the basic necessities of life is presently regarded as a degrading existence. Perhaps being constantly chased by a scarcity of time will some day be recognized as an equally undignified way of life."

This is all rather confusing, but perhaps it can serve to indicate that Professor Albert A. Blum's urgent appeal

to the American labor movement (referred to in last week's column) to begin concentrating on issues of quality, including the intelligent use of leisure time, is a very big order indeed. Whether or not the trade union movement as such—any more than the government as such—can initiate a revolution of rising cultural (as opposed to purely material) expectations, remains to be seen.

But assuming, for the sake of the argument, that organized labor does have a role to play in this area, we are left with the question as to how it ought to go about fulfilling this role. Perhaps, as a starter, the labor movement could initiate a serious discussion in its own ranks of the books referred to above or some of the other treatises on the same subject which have been published in recent years. This presupposes, of course, that labor leaders and rank-and-file trade union members still have the time and the inclination to read serious books.

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Pope Calls Council The Guiding Light

VATICAN CITY — (NC) — There is a "sense of uncertainty" that disturbs humanity today, but the Second Vatican Council can remove that uncertainty, Pope Paul VI told a general audience.

He told the audience that no one escapes the "dizziness of uncertainty" in this period of history.

"One no longer knows

what may be the right thing to think or do. We must be grateful to those who study, think, see, teach and guide with true human feeling," he said.

In the council, the Pope said, "we have the lamp which lights the way."

He told priests "assailed with so many doubts about your existence in the Church

and in the world" not to be afraid. "Read again the page of the council that concerns you, and go forward with faith and courage," he told them.

The Pope advised youths "militant for contestation" also not to be afraid. But he went on to warn them that in their zeal for a better social life they should not be "against Christ."

The Pope urged youths: "Do not fear that the Church does not know how to accept and understand you, and that the firmness of its principles may paralyze your vitality."

Then Pope Paul encouraged all Catholics not to be afraid, and asked them to take strength from Christ, who said: "Have faith. I have won the world."

Prayer Of The Faithful

Third Sunday After Epiphany

Jan. 25, 1970

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

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

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

LECTOR: (1) That all Christians may feel deeply the pain of their division and for Churches suffering from persecution or complacency, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) That the unchristian barriers of racial prejudice and discrimination will be broken down, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For peace, trust and charity in the family of nations throughout the world, we pray to the Lord.

PEOPLE: Hear us, O Lord.

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

PEOPLE: Hear us, O Lord.

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

PEOPLE: Hear us, O Lord.

LECTOR: (6) That the peace of Christ may come to the sick, suffering and deceased members of our parish, remembering especially N. and N., who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) For all of us here present that we may joyfully accept Christ's invitation to share fully in this Eucharistic meal by receiving His body in Holy Communion, we pray to the Lord.

PEOPLE: Hear us, O Lord.

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

PEOPLE: Amen.

Have Respect For Yourself

By FATHER JOHN T. CATOIR

What a man believes about himself and about the world in which he lives ultimately determines his destiny. If a man secretly despises himself for being drab, or homely, or unexciting, if he doesn't know how to accept himself, a rage of discontent begins to force him to carry his inner disturbance to the outside world.

Many would-be radical reformers who demand the highest moral behavior of others, are men who are self-indulgent and careless with the truth themselves. When a person has a distorted self-concept, he projects his own lack of respect for himself on others around him. He needs to demonstrate his romantic emotions and his intellectual validity in order to prove his own worthiness, which is threatened by self-doubt. This drive is so powerful in some people

that it often clouds their objectivity, and the actual issue of reform may become a vehicle for riding out anxieties.

A desperate "now-or-never" insistence develops, and the reformer, especially the very young, looks for a final battle in which to rise or fall, victor or martyr. Either outcome is acceptable because either will serve to demonstrate his worth as a man. He may even distort facts and manipulate others to achieve his moralistic crusade.

Objectively, without all this excitement, everyone around him may see quite clearly that he is a good person, that there is really no need to prove all this, but he does not accept this. It is what he believes about himself that really matters, and a man who has not learned to respect himself, is a man who has not learned to accept the respect of others.

By no means do I want to imply that all reformers are basically sick people, nor that there is no need for reform in civic and religious organizations; I merely want to point out the folly of self-deception.

Whenever we fail to open ourselves to objective reality, we fail to see and understand what we are doing to ourselves and others. This is why it is so important in child-rearing to inculcate a spirit of self-acceptance and self-respect.

The only way to do this properly is to give the child genuine acceptance and love in spite of his or her faults and failings. Be patient with the children; be firm in correcting them; but reassure them of your love frequently. It is never too late to learn, but it takes an enormous amount of humility to face up to the facts.

Once a person is full-grown and is still struggling with the problem of self-acceptance, the spouse must carry the burden of giving constant reassurance. The facts of human growth and development reveal that changes come through painstaking and laborious moral effort.

Patience and fortitude are needed, along with a willingness to wait a long time for results. Strangely, these very qualities are the ones needed in the reform of an institution. Patience and fortitude are unpopular virtues, but they are essential to any sincere reformer, and any sincere person interested in self-development.

When we become impatient with ourselves, or the people around us, we tend to over-react. Changes are definitely sparked by moments of intense confrontation and determination, but the follow-through must be even and constant.



FATHER JOHN T. CATOIR

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Saying It With Latin

BROOKLYN, N.Y. — (NC) — A story in the Tablet, Brooklyn diocese newspaper, starts out like this:

"Praesidens Catholicae Classicae Societatis Maioris Neo-Eboraci rogavit Episcopum Mugavero ut, Cardinalis Heenan consilium inret quod patiat ecclesias in Diocese Westminister offerre parochianis Missam Latinae singulis Diebus Dominicis."

It's a story about a request for permission to have a Mass in Latin every Sunday.

Editor Don Zirkel said he hoped those who understand Latin will be pleased by the story - and those who do not may realize how little qualified they are to pray together in that language.

ADULT EDUCATION

Courses in adult religious education have been scheduled in several centers in the Archdiocese of Miami. The centers, dates, courses and instructors are as follows:

EAST COAST
Center: ST. FRANCIS ASSISI, Riviera Beach, Florida
Time: THURSDAY EVENINGS 8:00 P.M.
January 22, 1970
Courses: CHRISTIAN LIVING, LITURGY AND COMMUNITY, INTRODUCTION TO NEW TESTAMENT

Center: THE CENACLE, 1400 S. Dixie Hwy., Lantana, Florida
Time: TUESDAY EVENINGS 8:00 P.M.
February 10, 1970
Courses: THE GENERATION GAP, LITURGY AND COMMUNITY, INTRODUCTION TO NEW TESTAMENT

SOUTH DADE
Center: ST. THOMAS PARISH, 7301 S.W. 61st St., Miami, Florida
Time: Wednesday Evenings 8:00 P.M.
Jan. 14 - Feb. 25
Courses: INTRODUCTION TO NEW TESTAMENT, PSYCHOLOGICAL ASPECTS OF FAITH, SACRAMENTAL THEOLOGY, INTRODUCTION TO OLD TESTAMENT
Teacher: Fr. David Punch, Sr. Mary Edna OLV, Miss Ardis Sweeney, Father Bamber

Center: ASSUMPTION ACADEMY, 1517 Brickell Avenue, Miami, Florida
Time: Thursday Evenings 8:00 P.M.
Jan. 15 - Feb. 26
Courses: INTRODUCTION TO SACRED SCRIPTURE, SACRAMENTAL THEOLOGY
Teacher: Sr. Mary Edna OLV, Miss Ardis Sweeney

Center: ST. AUGUSTINE PARISH (UNIVERSITY STUDENTS ONLY), 1400 Miller Road, Miami, Florida
Time: Tuesday Evenings 8:00 P.M.
Feb. 3 - March 17
Courses: LITURGY AND LIFE, PAULINE EPISTLES, THEMES IN THE NEW TESTAMENT

Hypnosis A New Approach To Curing Drug Users



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

Hypnotherapy, a new approach to the treatment of drug addiction, is meeting with some success, according to latest reports.

Recently Dr. Franz Bauman told the American Society of Clinical Hypnosis that in his work as associate director of the San Francisco Children's Hospital he had learned from a 15-year-old girl who was under hypnosis that the happiest time of her life was at a "pot" party.

On subsequent visits she was able under hypnosis therapy to intensify this feeling she had. Because she was able during these visits to intensify these feelings she realized that she had the capacity within herself to produce the good feelings and hallucinations which she was seeking in marijuana. This girl was taught self-hypnosis in order that she could utilize it when she had the urge to smoke pot.

Advantages of this form of self-hypnosis are obvious. First, a self-induced state by hypnosis was not illegal. It was free and totally under the subject's control because only he or she could turn it off and on. In this way it would aid the adolescents' need for independence without depriving him of the escape previously supplied by illegal, expensive drugs with unpredictable effects.

In this clinic were 80 patients who used marijuana; 42 who were frequent users of LSD; 17 who were "speed" freaks; 28 who were intermittent users of oral amphetamines; 10 who had a history of barbiturates and two who were heroin addicts.

Dr. Bauman had the same experience as all who work in the field — that is he was less successful with the marijuana users. One-half of these dropped out, claiming that the use of the weed was only legally dangerous and not harmful to mind and body — a false impression that will soon be dissipated.

The 30 teenagers on LSD were more willing to give up the drug and discovered, through the use of self-hypnosis, that they could accomplish introspection and better self-understanding without ever having to wait for a drug to wear off. Of these, 26 have given up LSD and four have definitely cut-down on its usage. The "speed" freaks have all abandoned use of amphetamines; and success was good with the barbiturate users, many of whom were doing this to shock their parents.

Here in Miami we have been using hypnotherapy but not with the great success reported by Dr. Bauman. We have had some startling success but not to the extent he reported.

While at a convention recently in the nation's capital I talked with a psychiatrist who had selected a group of five heroin addicts. I asked him about shock therapy for these people. He said he was reluctant to use it but revealed that he had used it on one patient who, after recovery from the effects of shock therapy, was back on the streets in one week.

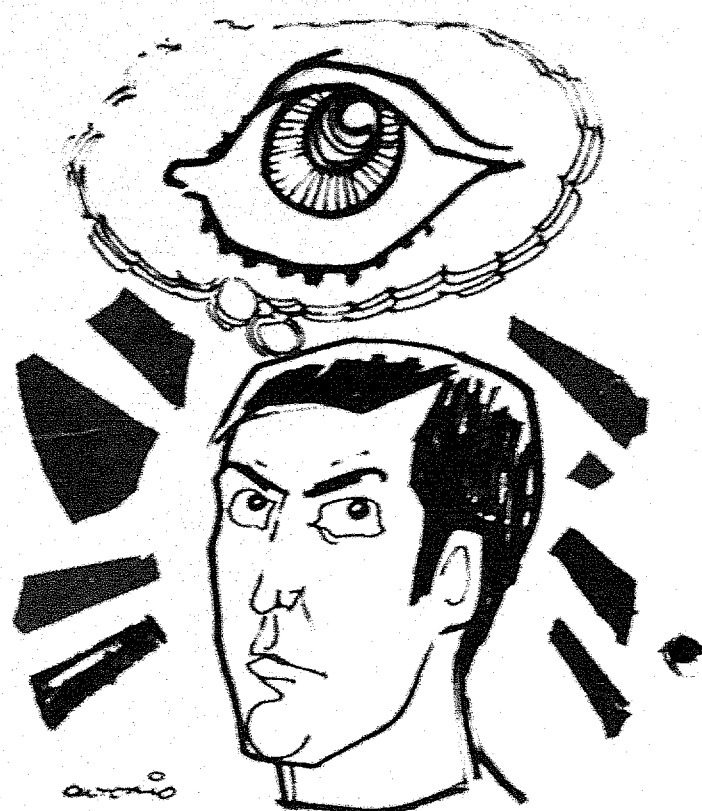
Undoubtedly this is a field which will have to be explored more fully — but there is hope with hypnotherapy.

ANSWERING THE READERS

Some people may assume that the children of the poor — especially ghetto children — are poorly endowed by nature and that it is futile to try to raise their academic achievement to national norms. There are those who believe such children should be offered part-time classroom instruction, tied in with apprenticeship training by a potential employer.

Roger Freeman, a senior staff member at Stanford, feels that all humans have a fixed point beyond which they cannot go for intellectual development.

Many behavioral scientists feel, however, — and fortunately this is coming more and more to the fore — that the native endowment of poverty children is the same as that of children from any other social class and that their learning retardation goes with bad-learning experiences — that the



school has the responsibility to provide these and all other children with the opportunity to realize their theoretically unlimited potential.

Everyone can be educated. Our foremost fight must be to forget the IQ because this is the reason that academic retardation is so prevalent in ghetto schools.

Speech, Hearing Exams Given

Children and adults believed to be in need of speech correction, auditory training and lip-reading training are being evaluated by the Barry College Speech and Hearing Center for the Spring semester.

According to Dr. Frederick J. Schaefer, speech and hearing therapist at the center, "The average person listens to enough words in one day to fill a book. He speaks enough words in one week to fill a book, and he writes enough words in one year to fill a book."

*Reading and writing

receive much attention in the schools while listening and speech, the individual's greatest communication needs, go virtually ignored," he said, emphasizing that children are not born with listening and speech skills — they must be learned.

Referrals to the speech center are given a phonetic evaluation and a pure tone audiometric (hearing) evaluation. Each student is then assigned a 30-minute session of individual work once or twice weekly, depending on his need for therapy.

Further information and appointments may be obtained by calling 758-3392, Ext. 260.

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22 to 24-lb. **39¢**
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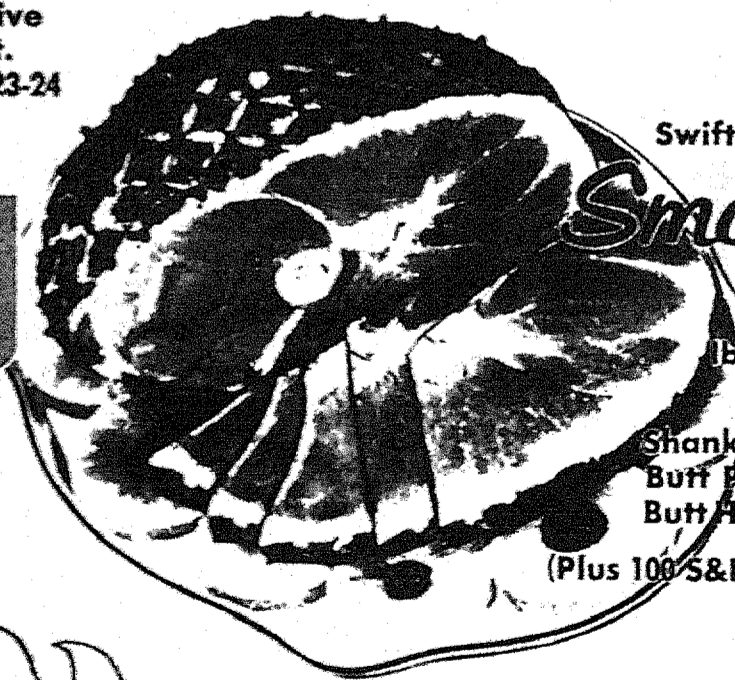
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Smoked Ham
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shank half **63¢**
butt portion or whole **73¢**
(Coupon expires Sat. January 24, 1970)

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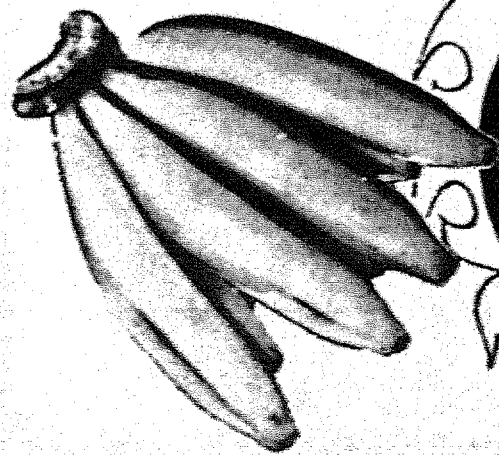


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- Butt Portion or Whole lb. 69¢
- Butt Half lb. 73¢

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Bananas**
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Coach's Son The Hero For Chaminade

Andy Tonkovich, the veteran Chaminade High basketball coach, will accept any victory ... even if his team is guilty of 31 turnovers. "I guess it wasn't really too good a game, but it was a fine one to win," he stated with reference to the Lions' heart-thumping 89-86 victory over Msgr. Pace last Friday.

"They made about 28 turnovers and we had 31," he added, "but when you get that many points in a high school game, you know that they're doing a lot of things right."

For Chaminade, a strong contender for Class A honors when the state district tournament starts next month, it meant an 11-2

record and kept its slate clean against Class A competition.

"We've got some good shooters," concedes Andy, "and they're a very intelligent group of kids."

His "good shooters" are headed by his own son, Dawn, a 6-3 sharpie with a 27 points-a-game average, who also leads the team in rebounds and assists.

"He's still bothered by a bad ankle and does get kind of tired. But, he's our most consistent player," the coach said.

The name Dawn, incidentally, comes from the fact that he was born early in the morning and Coach Andy's wife wanted something differ-

THE VOICE OF SPORTS

ent in the way of a name — hence, Dawn.

Backing Dawn in the team scoring are Tom Kincaid, who hit for 40 points last week against Cardinal Gibbons, and John Parilla. Kincaid is averaging 18 points a game while Parilla is close to 14.

Parilla, just rounding into basketball shape after the

football campaign, was the co-hero with Dawn in the thriller with Pace.

With the team trailing 80-76 in the final two minutes of play, Dawn Tonkovich got a pair of baskets to tie up the contest and Parilla came through with four straight free throws to put the game out of reach.

It was a tough one to lose

for Pace, which had surged into the lead in the second quarter when it rolled up 14 straight points to go from a 26-16 deficit to a 32-26 lead. The Spartans held a six to eight point lead most of the game until Chaminade rallied.

Tonkovich finished with 28 points. Kincaid 20 and Parilla 17 while Sheppard had 30 for game-high honors.

The loss was the fourth in a row for Pace and their fifth straight came the next night when they dropped a 66-65

decision to South Dade High, the third one-point defeat of the season for the 7-4 Spartans.

In other archdiocese action, LaSalle scored an upset by nipping Pace, behind 32 points by Chris Savard, but then was upset itself by Cardinal Newman, as Jim Stewart hit for 28 points and grabbed off 21 rebounds.

Belen boosted its record to 10-2 with a trio of victories, including a 52-46 decision over

Class B rival Marathon and

(Continued on Page 19)

Teams' Tourney Chances Assayed

By Jack Houghteling

It's just a month away from the state's basketball tournament playoffs, so let's take a look at the prospects of the archdiocese high school squads. Generally, they're not too bad.

With just a few exceptions, the archdiocese teams have a good shot at their class district titles and have some hopes of winning regional crowns to advance to the state finals at Jacksonville.

Much, of course, will depend upon the district assignments to come from the Florida High School Activities Association, particularly in the crowded Class A competition.

So ... let's take a look class by class.

CLASS AA — Only Christopher Columbus is big enough for this category. It's a bleak outlook for the Explorers. Coach Dick Pollock's crew has won only once this season, although dropping several close games due to the absence with a fractured ankle of Mike Flynn. The Explorers may be able to pull off a win or two in the district meet, as their probable district alignment will put them in with also-rans in the AA competition, like Palmetto, Killian, Southwest and South Dade.

CLASS A — this is the busy field with the region now stretching from Palm Beach to Key West.

West Palm Beach Cardinal Newman is in the tough district with defending state champion West Palm Beach Roosevelt and will have its hands full getting to the district finals. Continued improvement of 6-4 junior Jim Stewart will help, though.

Moving down into other districts, the field gets crowded with Cardinal Gibbons, Chaminade, Msgr. Pace, Archbishop Curley and LaSalle all solid contenders.

Chaminade has been the most consistent contender

with 6-3 Dawn Tonkovich as the firing power. The Lions were 11-2 with both losses to AA teams.

Gibbons has been a surprise with 6-3 Gary Hanrahan coming on strong but the Redskins are short on depth and have their troubles with the larger Class A schools as Gibbons just barely qualifies for Class A in enrollment.

Pace jumped off to a 7-0 record, then lost five straight, with three of the losses coming from Class A rivals, Chaminade (3 points), Gibbons and LaSalle (both by one point). So, the Spartans must right themselves and cut down on their ball-handling mistakes. Billy Sheppard leads the Spartans but there is good balance in scoring.

Curley has been saddled with a tough Class AA schedule plus the ineligibility for five games of returning starter Russ Meriedy. Further difficulties may come from being in the same district as Key West, which will make it tough to get into the regionals.

LaSalle has started to move behind 6-3 Chris Savard and Juan Casanova, but the Royals have been inconsistent. They'll probably end up in the same district with Key West, Chaminade and Curley ... which will be just too much. Chaminade

best bet for a district title here.

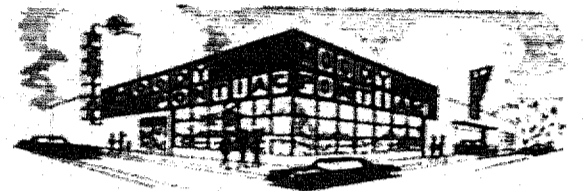
CLASS B — Msgr. Pace won last year's district crown before moving up to Class A this season, leaving only St. Thomas and Belen in the category. St. Thomas will be a question mark, as its schedule has been made up mostly of Class AA and Class A teams, so its true strength in the class is not known. Steve Pope and Dwight McKenzie are the leaders.

Belen has been impressive in its games. Julio Campa is top man in balanced scoring.

Ice Follies Slated

Eighteen new featured skaters, six spectacular productions and numerous solo and specialty acts will highlight the opening of Shipstads and Johnsons "Ice Follies" here at Dinner Key Auditorium Feb. 13 for a 10-day run.

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SENIOR AT Monsignor Pace High School, Rick Reece, and Justine Bizette, a senior at Palmetto High School, have been named king and queen for the 20th annual Dade County Youth Fair and will reign over that giant event which runs through Sunday, Jan. 25. Both 17 and members of 4-H clubs, they will have busy schedules handling personal appearances at the fair which will be held at the Dade County Youth Fairground on North Kendall Drive and on local radio and television shows.

Essay Deadline Is Extended

Deadline for entries in the "Speak Up For America" essay contest, sponsored by the Certified Plumbers of South Florida, has been extended from Feb. 1 to Feb. 28.

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

The essay — which should run from 500 to 2,500 words — may address itself to any of three topics:

- What's right with America.
- Our heritage of

freedom, opportunity, self-reliance, and responsibility and the vital role played by America and Americans in the world struggle for freedom.

- The goals, aspirations, problems and responsibilities of today's high school students as they relate to the goals, etc. of the country as a whole.

Entries should be mailed to Certified Plumbers of South Florida, 2526 West Flagler Street, Miami, Fla. 33135.

Coach's Son Hero In Chaminade Surge

(Continued from Page 18)

then a 56-50 contest from archdiocese rival Mary Immaculate. Julio Campa was the scoring leader with 15 points against Marathon while Mario Paradelo topped the scoring with 18 against MIHS for the well balanced Belen attack.

Archbishop Curley, one of Chaminade's top rivals in Class A, outclassed

Christopher Columbus, 73-47, with Paul Taylor collecting 23 points and Ted Hamiter 17. The Knights then dropped a 53-49 game to Class AA Edison with 6-5 Dwight Byrd leading the scoring for the first time this season, getting 14 points.

Cardinal Gibbons rebounded from its 91-51 shellacking at the hands of Chaminade to take Boca Raton, 58-52 in overtime.

The Now Set

Time Invested In Charity Brings Back A Diamond

Seventeen-year-old Carol Woepfel got a diamond this past weekend — only she won't wear it on her finger.

She'll wear it around her neck — and it will be a symbol of the hours she has dedicated to children at Variety Children's Hospital.

She earned her diamond, but all the money in the world couldn't have bought it.

She purchased it with time — 20 hours a week which she normally might have used to go to the movies, shopping, bowling, or any of a thousand

other things that teenage girls love to do.

Carol, now a senior at Lourdes Academy, chose to invest her time. She "put it into" children, as the Wall Street people would say, and she thinks the interest it paid is pretty terrific.

Carol received the Candy Strippers' highest award Saturday — a gold locket with a diamond chip — for volunteering 1,000 hours of service in the past year.

"I always wanted to work

with children, so I sent a letter to Variety and asked if I could be a Candy Stripper." Carol explained. She added that she might have been a volunteer at a younger age in some other hospital, but she waited until she was 15 and qualified for service at Variety because she always wanted to work with children.

She has spent 1,300 hours in the past two years feeding, cleaning, and cheering up a hospital full of children.

"Some of the children you see over and over again. Some of them are sick and keep coming back. I'm glad I waited to work here," Carol said.

Open House

Madonna Academy in West Hollywood will present an open house for seventh and eighth graders and their parents on Sunday, Jan. 25, from 2 to 4 p.m. at the school.

During the open house — which is designed to show potential Madonna girls the ins and outs of the academy — there will be tours of the school, an explanation of the academic program and a discussion of the extra-curricular activities.

The school is located at 3600 SW 32nd Blvd., West Hollywood.

Blacks Interrupt Basketball Game In Cheerleading Dispute

SOUTH ORANGE, N.J. — Black students from Seton Hall University took over the basketball court here during a tense game with American University to protest what they said was a violation of an agreement ending a dispute over cheerleaders.

The game was interrupted with the score 64-63 in favor of Seton Hall and 11 seconds left to play. Play was resumed after about 15 minutes.

Students League, and Juanita Trimmel. A white girl was dismissed at the same time.

All were dropped by the other members of the squad because of missed practices and other offenses. After agreement was reached on suspending cheerleading for the year, all squad members were given tickets to the game by Father Horgan.

When the girls began to cheer from their seats near the blacks took over the public address system and called for an occupation of the court.

Play was resumed when the blacks got up off the court, after Father Horgan met with them, and the cheerleaders left the gymnasium.

Hall Of Fame

John F. Harkness, son of Judge and Mrs. John F. Harkness of North Miami, has been named to the University of Florida Hall of Fame and Who's Who In American Colleges and Universities.

Teen Program

"Confrontation With The Family" will be the theme of a Search program at St. John the Apostle parish from noon until 3 p.m., Sunday, Jan. 25.

Speakers will include Norman Levinsky, Audrey D'Amato and Ronnie Harris — all trained counselors in drug rehabilitation.

A Youth Mass will follow the program at 7:30 p.m. Theme for the homily will be "Witnessing."

About 30 students took part in the spontaneous demonstration when white girls who had been on the cheerleading squad began cheering from their seats in the gymnasium.

Just prior to the game, as a culmination of a series of meetings involving Father John J. Horgan, athletic director, an agreement had been reached suspending cheerleading activities for the season.

The meetings stemmed from the Nov. 19 dismissal of the squad's two black cheerleaders, Dora Barnes, head of the campus Black

When the girls began to cheer from their seats near the blacks took over the public address system and called for an occupation of the court.

Play was resumed when the blacks got up off the court, after Father Horgan met with them, and the cheerleaders left the gymnasium.

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CHRISTIAN AWARENESS WEEK

A series of Christian Awareness Week programs, which are being conducted throughout the Archdiocese of Miami, will continue as listed below with the opening day noted.

NORTH DADE:

Jan. 18 St. Michael

Jan. 25 St. Dominic

Feb. 1 St. James

Feb. 8 St. Patrick

Feb. 15 St. Vincent de Paul

Feb. 22 St. Francis de Sales

March 1 St. Joseph & St. Mary Magdalen

March 8 St. Lawrence

March 15 St. Mary's Cathedral

BROWARD:

Jan. 18 St. Anthony

Jan. 25 St. Sebastian (in the afternoons)

Feb. 1 St. Coleman, St. Henry

Feb. 8 St. Elizabeth

Feb. 15 St. Vincent & St. Andrew

Feb. 22 St. Ambrose

March 1 St. Paul the Apostle

March 8 St. Gabriel

March 15 St. Clement

EAST COAST DEANERY

Jan. 18 Sacred Heart—Lake Worth

Jan. 25 Holy Spirit

Feb. 1 St. Mark

Feb. 8 St. Vincent Ferrer

Feb. 15 St. Lucy

Feb. 22 St. Joan of Arc

Feb. 29 Ascension

SOUTH DADE DEANERY:

Jan. 18 St. Louis, St. Richard

Jan. 25 Holy Rosary



Miami de Colores: Inauguran la Barraca el Día 4; Misa en la Catedral Este Domingo

Los cursillistas de Miami están aprovechando todo momento libre a fin de terminadar las obras de reconstrucción de la vieja barraca de Opa Locka que piensan inaugurar el miércoles 4 de febrero con un 'open house' que comenzará a las 7 p.m. Al día siguiente jueves día 5, se iniciará el cursillo 58 de hombres, el primero a efectuarse en la nueva casa.

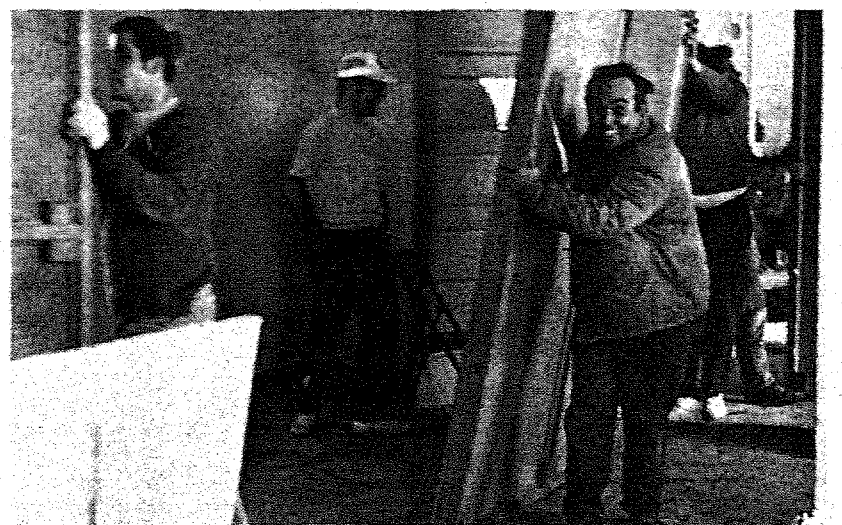
Pero este domingo, día 25, los cursillistas harán un alto en sus trabajos para participar en una misa que presidirá el Arzobispo Coleman F. Carroll y que comenzará a las 3 p.m. en la Catedral de Miami, para celebrar la festividad litúrgica de la Conversión de San Pablo, Patrono de los Cursillos de Cristiandad.

Desde hace varias semanas, decenas de cursillistas aprovechan los fines de semana y otros ratos libres para pintar, remozar y limpiar la barraca construida durante la II Guerra Mundial y que rápidamente se está convirtiendo en una espaciosa y acogedora casa de cursillos, con amplias salas de rollos, ventiladas habitaciones, moderna capilla, y otras facilidades para ofrecer los cursillos de hombres y mujeres.

La cámara captó a los cursillistas "poniendo el hombro" en las tareas de limpieza y restauración de la barraca, que muy pronto "será forja de nuevos apóstoles de Cristo," según palabras del Director diocesano de ese movimiento, Padre José L. Hernando.



Fotos, texto, Gustavo Pena Monte



Con el primero de enero de 1970 y con arreglo de la carta apostólica "Mysterii Paschalis celebrationem" del catorce de febrero de 1969, han entrado en vigor las disposiciones que reforman el calendario litúrgico general que contiene las celebraciones de importancia universal, obligatorias para toda la Iglesia.

Por consiguiente, vienen modificándose también los calendarios particulares que contienen, además de estas celebraciones comunes para todo, las propias de cada diócesis u orden religiosa, coordinadas con las demás, con el fin de satisfacer las necesidades de la unidad del culto con las exigencias de las razonables devociones particulares o locales.

Redactado por el Consejo encargado de la aplicación de la reforma litúrgica, el

En Vigor los Cambios al Calendario Litúrgico

nuevo calendario general para 1970 tiene en cuenta la reforma misma y el mayor relieve dado por ella a la celebración del misterio paschal, las exigencias del periodo provisional hasta la impresión de los nuevos libros litúrgicos y los desplazamientos debidos a la pascua de este año, que cae en 29 de marzo.

He aquí las principales novedades del calendario:
• El primer día del año, dedicado hasta ahora a la Circuncisión del Señor, ha sido restaurada la fiesta de María Madre de Dios, con arreglo a un antiguo uso latino vigente todavía en las Iglesias Orientales.

La fiesta del nombre de

Jesús, que desde el año de 1721 se venía celebrando el primer domingo después del Año Nuevo, queda suprimida, puesto que del Nombre de Jesús se ha hablado ya en la precedente fiesta de la Madre de Dios; por consiguiente, será llamado simplemente, como el Segundo Domingo después de la Navidad. (4 de enero).

• El 11 de enero, primer domingo después de la Epifanía, se celebrará el Bautismo de Jesús, en vez de la Fiesta de la Sagrada Familia, anticipada al Primer Domingo después de la Navidad.

En enero no hay modificaciones dignas de relieve, por que, y esto vale tam-

bién para los demás, las fiestas de los santos que, según la nueva reforma, serán desplazados de fecha, para 1970 permanecen invariables.

• En febrero, la fiesta del día 2, que antes se celebraba bajo la advocación de la Purificación de María, se llamará de ahora en adelante "De la Presentación de Jesús" en el templo por lo que pasa a ser una fiesta del Señor.

El 11 es el miércoles de ceniza, primer día de cuaresma, absorbe la fiesta de Nuestra Señora de Lourdes, la cual, a su vez, cambia de nombre, llamándose en adelante "Fiesta de la Aparición de la Virgen" y re-

cuerda el hecho religioso de las apariciones de María, no el hecho histórico de una aparición determinada.

• En marzo resulta desplazada una sola fiesta: la de la Anunciación, que este año; coincidiendo con el Miércoles Santo, ha sido trasladada al 6 del abril.

Además, la misma fiesta, que en años sucesivos coincidirá igualmente con el 25 de marzo, como ahora, se llamará "Anunciación del Señor."

• La fiesta de San José seguirá celebrándose el 19 de marzo, pero dado a que este día cae en cuaresma, las Conferencias Episcopales tienen facultad para trasladar la celebración a otro

día que resulte libre de otras conmemoraciones.

• En abril, mayo y junio, ningún cambio de relieve, salvo los relacionados con la diferente colocación de la Pascua.

En julio queda suprimida la celebración de la preciosísima Sangre, festividad instituida en 1849. En efecto, de la Sangre Redentora de Cristo se habla en todas las celebraciones de su pasión y muerte.

• En agosto no se ha cambiado nada.

• En septiembre, queda suprimida la fiesta del Nombre de María, que se celebraba el día doce en memoria de la victoria de los cristianos contra los turcos ante las murallas de Viena, en 1684, y que es un duplicado de la fiesta de la Natividad de la Virgen María, que se celebra el día 8.

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LA VOZ

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Con este número se está distribuyendo un suplemento en inglés sobre las obras del 'ABC'D.' Un suplemento similar en español está siendo distribuido a través de las Parroquias.

Piden Ropas y Comidas Para Víctimas de Voraz Incendio en Nicaragua

Las organizaciones católicas del área de Hialeah se han unido para prestar ayuda a las víctimas de un voraz incendio ocurrido recientemente en el puerto de Bluefields, Nicaragua, donde diez mil personas perdieron sus hogares y negocios.

La colecta de ropas, medicinas y alimentos ha sido organizada por el Comité de Ciudades Hermanas Hialeah-Managua, que preside la señora Mary Barrer.

El padre Orestes Heredia es el capellán del Comité Hialeah-Managua y ha organizado la colecta en la parroquia de la Inmaculada Concepción, donde se han recogido centenares de latas de alimentos. Los niños de la Escuela

Parroquial de St. John the Apostle han contribuido también con alimentos enlatados y la parroquia de Miami Lakes, Our Lady of the Lakes está exhortando a sus feligreses a cooperar en esta manifiesta colecta.

El puerto de Bluefields, en la costa atlántica de Nicaragua cuenta con 25 mil habitantes de los cuales unos 10 mil han perdido sus hogares. Ya que el transporte por carretera se hace casi imposible, la situación se hace aun más crítica para las víctimas del incendio.

Las donaciones pueden hacerse a través de las parroquias de Hialeah o directamente a Mrs. Barrer, llamando al teléfono 821-1310.

Un Baile Para Enamorados...

Eso será el 'Festival de Juan y María' que está organizando el Movimiento Familiar Cristiano y que tendrá lugar el sábado 14 de febrero en el salón parroquial de la Inmaculada Concepción de Hialeah, comenzando a las 8:30 p.m.

Consistirá en una comida bailable para celebrar la festividad de San Valentín, tradicionalmente conocida como el Día de los Enamorados.

Ya están a la venta las entradas a cuatro dólares por persona, lo que incluye el precio del cubierto. Los bailables estarán a cargo de la popular orquesta "Los Caminantes" que dirige Felipe Villaraus.

Carlos y Juanita Hernández, que dirigen la organización de este baile, expresan que "este es un acto al que el MFC quiere dar calor, porque nadie mejor que los matrimonios que se empeñan en dar un sentido cristiano a su vida conyugal y familiar pueden celebrar el día de los enamorados, movidos por un genuino sentido del amor conyugal.

El baile, sin embargo, no es sólo para los matrimonios miembros del MFC sino que al mismo se está invitando a otras parejas, ya casadas, ya de novios.

Las entradas pueden adquirirse a través de los Equipos de Matrimonios de las distintas parroquias o llamando al 221-5928 a los esposos Gudelia y Carlos Salmán.

Radio Habana Cuba dedicó una de sus transmisiones de onda corta para transmitir a todo el continente un largo ataque a la iniciativa de los exiliados cubanos de construir aquí un santuario a la Virgen de la Caridad del Cobre.

El comentario está plagado de frases insultantes para los dirigentes del Comité Pro Santuario, así como para todos los cubanos que han tomado el camino del exilio a los que llama apátridas.

La radio comunista de La Habana trata de ridiculizar a los exiliados en varias ocasiones como cuando se refiere a la capilla donde — dice la transmisión de RH "con interminable paciencia, digna de mejor causa, oran algunos apátridas por el regreso."

El comentario de la radio comunista se refiere a los dos ejecutivos del comité, Manolo Reyes y José Miguel Morales Gómez. Al primero lo llama cabecilla contrarrevolucionario que "ahora se disfraza de ferviente creyente", al segundo lo llama "afortunado;" al arquitecto autor del proyecto pretende insultarlo llamándolo "apátrida emparentado con el dictador derrocado Fulgencio Batista."

Insinúa también la Radio Habana que el comité encargado de recabar y administrar los fondos para la construcción del monumento, aprovechará los mismos para fortunas particulares.

La transmisión se basa en un despacho cablegráfico en el que la agencia informati-

va AP describe el proyecto y recoge declaraciones de sus impulsores, Reyes, Morales-Gómez y Pérez-Benitoa.

Como está dirigida al extranjero, la transmisión insinúa el respeto a las creencias religiosas del pueblo cubano cuando dice que "la vieja imagen de la 'leyenda' sigue en su lugar, en el Santuario de El Cobre, bajo el cielo de la nueva Cuba, rodeada de la veneración de los creyentes sinceros y el respeto del pueblo."

No menciona la información que en 1961 la milicia comunista tiroteó en el centro de la Habana una procesión en honor de la Virgen de la Caridad del

Cobre, lo que le dió oportunidad para expulsar a un obispo y decenas de sacerdotes y religiosas.

Responde Manolo Reyes

Comentando los ataques que a su persona hizo la Radio de La Habana, Manolo Reyes declaró que "un ataque de mentiras, expresiones sin educación y argumentos sin base, como siempre produce el castro-comunismo contra sus opositores es un galardón para los que aman a Dios y la libertad."

"Fidel Castro vive hoy en día huyéndole al ojo público por temor a ser eliminado del cuadro de Cuba. Y tras bambalinas, protegido por una extensa guardia pretoriana,

ordena que se hagan estos ataques demagógicos e impropios contra quienes solo desean y ansian la libertad del pueblo cubano."

"En sus estertores desesperados el régimen arremete contra los que profesan la fe religiosa a la Caridad, en el exilio."

"El mismo régimen que ha desatado una persecución religiosa sin precedentes en la historia de Cuba y del Continente. Sacerdotes, monjas, ministros de todas las ramas de la fe, han sido vejados, humillados, golpeados y puestos en prisión por el nefasto régimen de Castro. Bajo el castro-comunismo en Cuba, se han profanado sagrarios, clausuras, se han convertido iglesias en almacenes de azúcar."

"Se prohíbe prácticamente que a juventud acuda a los templos a recibir el pan espiritual de la fe. Se acusa a los que practican la religión. Y hasta se cancelaron las Navidades con el pretexto de ir al campo a cortar caña."

"Cuando la realidad es que el castro-comunismo está tratando con ello de erradicar la conmemoración cristiana de la Navidad."

"Este es el régimen que se atreve a sacar una transmisión en la radio de Cuba para todo el continente, atacando a quienes en el exilio, solo aspiran a que la Cruz de Cristo se establezca en Cuba desde la mesa de gobierno hasta el más intrincado lomerío. A los que desde el exilio solo viven por la libertad de Cuba," concluye Manolo Reyes.

Designan Obispo Auxiliar Para Santiago de Cuba

CIUDAD VATICANO — Se anunció aquí que el Papa Paulo VI ha nombrado obispo auxiliar para la Arquidiócesis de Santiago de Cuba a Monseñor Héctor Peña Gómez, párroco de San Isidro en Holguín, Cuba.

Monseñor Peña Gómez, según el anuncio vaticano, ha sido nombrado Obispo Titular de Novaliciana y auxiliar del Administrador Apostólico 'sede plena' de Santiago de Cuba. El Obispo Pedro Meurice, es el actual administrador apostólico de Santiago de Cuba.

El nuevo obispo cubano nació en San Andrés, Provincia de Oriente, el 18 de

octubre de 1929. Inició los estudios eclesiásticos en el Seminario de San Basilio Magno, de El Cobre, y los terminó en el de Santo Tomás de Aquino, República Dominicana.

Fue ordenado sacerdote el 29 de junio de 1955. Ha trabajado como coadjutor, capellán de una comunidad religiosa y vicedirector de la Obra de Vocaciones en Holguín. Después ha sido párroco de Victoria de las Tunas, de San Andrés y de Puerto Padre.

Actualmente era párroco de San Isidoro, en Holguín y vicario de la zona norte de la arquidiócesis de Santiago de Cuba.

Responde Cofradía de la Caridad Ataques de Cuba

Al cierre de esta edición la Cofradía de la Caridad del Cobre nos entrega unas declaraciones escritas por el Padre Augustin Román, después de una reunión de esa Cofradía.

Es tarde en la noche. Frente a mí tengo sobre la mesa las declaraciones de Radio-Habana-Cuba del 12 de Enero de este año tratando de difamar la obra que los devotos de la Virgen del destierro quieren ofrecer a su Santa Patrona. A la derecha tengo la Biblia y como siempre abierta. Esta abierta en el Capítulo 13 de la Primera Epístola que el Apóstol San Pablo escribiera a los Corintios. Sentado en la pequeñísima oficina de la ermita oigo el sonido agradable de las olas del mar que bañan este lugar. Son los mismos mares que bañan a Cuba. Detrás de mí está la Imagen Exilada, que nos llegara de Cuba el 8 de Septiembre de 1961. Tengo sueño pero prefiero quedarme un rato más y como testigo de esta obra dar testimonio y enviarle al The Voice lo que me pueda mi corazón decir acerca de esa obra.

De las declaraciones sale el odio como la peste sale de lo podrido y al cambiar la vista y ponerla en las divinas letras veo el contraste. "Aunque hablara las lenguas de los hombres y de los ángeles, si no tengo caridad, soy como bronce que suena o címbalo que retiñe... aunque conociera todos los misterios y toda la ciencia... aunque repartiera todos mis bienes y entregara mi cuerpo a las llamas, si no tengo caridad, nada me aprovecha... La caridad, es decir, el amor es lo que distingue al cristianismo. La Virgen hace más de trescientos cincuenta años ha querido aparecer sobre las aguas de la Bahía de Nipe con este nombre para que nunca olvidáramos lo que nos debe distinguir: el amor.

La razón que han tenido los devotos del destierro para querer esta obra es llevada únicamente por el amor. Bien se ve que quien vive del odio no la puede comprender. Testigo durante tres años del paso continuo desde muy temprano hasta muy tarde en la noche de los devotos desterrados que libremente se acerca, abrumado por una correspondencia que casi no puedo leer y sobre todo animado con la Palabra que Ella meditaba en su corazón como los veteranos el 24 de Septiembre de 1915 no puedo callar porque sería vergonzosa ingratitude el hacerlo.

Estoy en el lugar del destierro por donde han pasado dos veces y están pasando por tercera vez los devotos de los 126 municipios de Cuba. Hay desterrados de todos los lugares y muy abundantemente. Han peregrinado movidos únicamente por el amor porque solo un espíritu que ama es capaz de elevar su corazón arriba. Han pasado rogando y uniéndose a los de allá pensando en sus muertos, en sus presos, en el sufrimiento de un pueblo.

El Monumento será la expresión de este pueblo que no olvida, que continúa en su destierro porque se ha lanzado a él, porque no se resigna a no ser libre y si se le diera la oportunidad a todo el pueblo en Cuba también lo haría. Será una obra simbólica, no fastuosa.

Será grande porque todo el exilio tendrá la oportunidad de poner su piedra y el exilio es muy grande. Parece muy alto porque los devotos de la Virgen son tan numerosos en su pasar constante que si cada uno tan solo trajera una piedra como signo de presencia yo diría que se nos perdería en las nubes. Este peregrinar constante en las Peregrinaciones de la noche como en las Romerías provinciales es mas hermoso porque no es obligado, es libre. Muy diferente a las 40,000 mujeres orientales que trabajarán en la zafra y labores agrícolas que la misma Radio Habana Cuba nos informó el día anterior a la declaración difamatoria.

El Monumento tendrá UN MUSEO. En el guardaremos nuestras riquezas que no son ni el oro ni la plata sino principalmente las cartas de los presos que tan abundantemente hemos recogido. Ese clamor escrito será nuestro tesoro porque el vale mas que todo lo demás. Las balsas y pequeñas embarcaciones dicen mucho mas de lo que un comunista podría ver. Son el testimonio de que un pueblo busca — arriesgando su vida — el ser libre.

El pabellón no es tan grande como lo pintan, no será suficiente para los actos de los devotos porque en el exilio las familias permanecen como en la Cuba de antes unida y son miles las familias que se acercan. La ermita quedara en lo alto porque queremos hacer oración, porque creemos en la oración. Creemos y queremos mantener nuestra fe bien viva hoy con mas razón que nunca porque hemos conocido el ateísmo en nuestra propia carne.

En la escena de Betania, cuando la Magdalena derramara su frasco de perfume sobre los pies del Señor hubo tan solo una queja y fue la de Judas. "Que desperdicio" y lo disimuló diciendo que podía ser repartido a los pobres. El no era capaz de amar y le dolía que otros amaran. Que penosa es esta escena.

Queremos amar, queremos levantar un signo donde se ruegue y se recuerde a todos. Lo queremos levantar todos no con dinero robado sino con nuestro sacrificio porque El es el signo de amor.

Aquí no nos peleamos ni buscamos ningún provecho propio. Tan solo queremos que el exilio le diga Bienaventurada como todas las generaciones y hacer junto a Ella un centro de amor capaz de guardar y hacer crecer porque mucho odio han sembrado en nuestra tierra y tratan con grandes esfuerzos de conservarlos.

Que esta obra como tantas que puedan surgir en el exilio sirva para que nos veamos como una sola familia que le ha tocado vivir una misma historia la que viviera María en los primeros momentos de ser Madre: la del destierro y que como Ella, porque lo puso todo en las manos del todo poderoso podamos regresar para hacer su nombre una vivencia en todo nuestro pueblo: la Caridad.



PARA Conclusiones Continentales del MFC LOS QUE HOY SE CASAN

Mil quinientas personas, representantes de diecinueve países, celebraron a fines del pasado año el Quinto Congreso Interamericano del Movimiento Familiar Cristiano en Santiago de Chile.

Fueron matrimonios y jóvenes unidos bajo un lema común: "El mundo de los que hoy se casan."

Los resultados de esas reuniones que se realizan cada tres años, así como las conclusiones de la AGLA (entidad que une a los presidentes nacionales) que sesionó para trabajar sobre las conclusiones de los asambleístas, fueron expuestos por los esposos Domingo y Matilde Quarracino, presidentes del MFC en Argentina, en una entrevista en el semanario "Esquiú," de Buenos Aires.

He aquí un extracto de sus declaraciones:

Formadora de personas

El primero de los objetivos particulares que el Movimiento Familiar Cristiano determinó en Huerta Grande, Córdoba, siguiendo la línea de Medellín, es que las familias sean formadoras de personas, "guardiana y promotora de la dignidad humana y de sus valores, frente a las nuevas formas de esclavitud de la sociedad contemporánea."

Esto implica que cada cónyuge debe tomar a su cargo la plena realización del otro; que la pareja debe orientar a sus hijos en el aprendizaje de la libertad; que esa misión se extiende a todo el núcleo familiar (no sólo a los hijos) y a los que se vinculen con él.

Educadora en la fe
"Corresponde a la familia redescubrir su carácter de 'Iglesia doméstica' y su

misión evangelizadora." Es función ineludible de los pa-

Un Curso Para los Que Piensan Casarse

Un nuevo curso de preparación al Matrimonio será ofrecido en idioma español a las parejas de novios que planean recibir el sacramento del matrimonio en los próximos meses.

El curso se ofrecerá lunes y miércoles los días 26 y 28 de enero y 2 y 4 de febrero, comenzando a las 8 p.m. en la iglesia de San Juan Bosco.

Estará dirigido por el Padre Angel Villaronga, director diocesano del Movimiento Familiar Cristiano y las charlas serán ofrecidas por sacerdotes, médicos, psicólogos y

dres la formación religiosa de sus hijos desde su infan-

matrimonios que trabajan en el apostolado familiar.

Aquellas personas que hayan recibido el sacramento del matrimonio, sin haber recibido este curso de preparación, pueden también participar en el mismo. Las inscripciones se hacen el mismo día 26, un momento antes de comenzar las charlas, que incluyen tópicos como amor y felicidad en el matrimonio, el matrimonio es un sacramento, matrimonio y sexo, médicos hablan sobre el matrimonio y parejas casadas explican sus experiencias matrimoniales.

cia hasta que, libre y conscientemente puedan asumir su respuesta personal. Un panorama que debe extenderse a todo el ámbito familiar y a la comunidad a la que se pertenece.

Promotora del desarrollo

"En cuanto la familia cumpla con su tarea formadora de personas con sentido social y de educadora en una fe viva y evangélica comenzará a ser promotora del desarrollo. Tomando así conciencia de su responsabilidad comunitaria, completará su cometido si ejerce la función de escuela de virtudes sociales, si promueve la justicia, el respeto y el amor hacia todos los hombres, especialmente hacia los más necesitados.

Atendiendo a estos puntos, el Movimiento procura que sus grupos sean verdaderas comunidades humanas y cristianas, no ajenos a la acción pastoral de conjunto.

"Se debe buscar la perfección de los servicios comunitarios existentes y volcarse a la promoción integral de la familia, sobre todo de las más marginadas o en proceso de desintegración de acción social. En cuanto a la Institución, corresponde al MFC asumir la representación de la familia como cuerpo intermedio e intervenir en forma dinámica en el proceso de cambio y transformación.

Por supuesto que el camino no es fácil. Está lleno de obstáculos, los de todos los días. Son las tribulaciones de la que nos habla San Pablo. "Las riquezas de la familia son desconocidas. No hay conciencia de sus posibilidades."

Conclusiones de la AGLA

— "La familia como formadora de personas y promotora del desarrollo."

El objetivo del MFC queda expresado como sigue, en base al trabajo realizado por los presidentes de 19 países, teniendo en cuenta las conclusiones de los asambleístas:

1. Promover los valores humanos y cristianos de la familia.
2. Cada país elegirá libremente la estructura más adecuada, la que deberá ser dinámica y flexible.
3. Pueden pertenecer al MFC todas las familias de buena voluntad.
4. El MFC en América Latina es uno en objetivo y responsabilidad, pero emplea diversos medios según lo requieran las familias concretas a las que sirve.
5. Es necesario hacer consciente a todos los miembros de esta unidad latinoamericana y su importancia.
6. Ser miembro del MFC implica, a la familia que lo acepte, un compromiso consciente y permanente con el continente y con la Iglesia.
7. La actitud del MFC debe ser de total disponibilidad apostólica en el marco de lo familiar.

Oración de los Fieles

Tercer Domingo Después de Epifanía
(25 de enero)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Sirviendo a sus semejantes, el cristiano manifiesta Cristo al mundo. Ofrezcamos nuestras peticiones para que el mundo vea a Cristo y su amor reflejado en nosotros.

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

1. Que todos los cristianos sientan el dolor de su división. Por todas las iglesias que sufren persecución o complacencia, oremos al Señor.
2. Que sean derribadas las barreras anticristianas del prejuicio y la discriminación racial, oremos al Señor.
3. Por la paz, la confianza y la caridad entre la familia de naciones, oremos al Señor.
4. Que todos los hombres se vean librados de la miseria y encuentren una mayor seguridad en la búsqueda de sustento, oremos al Señor.
5. Por el éxito de la Colecta Anual de Caridad del Obispo, ABCD, para que pueda continuar la asistencia que nuestra arquidiócesis presta a los enfermos, abatidos y necesitados de esta comunidad, oremos al Señor.
6. Que la paz de Cristo alcance a todos los que sufren enfermedades y dolencias, así como a los miembros de nuestra parroquia que han fallecido, oremos al Señor.
7. Por todos los aquí presentes, para que aceptemos gozosos la invitación de Cristo de participar plenamente en este banquete eucarístico, recibiendo su cuerpo en la sagrada comunión, oremos al Señor.

CELEBRANTE: Padre, es tu voluntad que todos los hombres seamos uno en Cristo, tu hijo y nuestro hermano. Responde nuestras suplicas para que unidos más estrechamente los unos a los otros, nos unamos más firmemente a ti. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Nuevo Curso de Cultura Cubana En la Universidad

El programa de Cultura Cubano-Americana de la Universidad de Miami se dispone a iniciar un nuevo curso con 25 asignaturas que tienden a responder al interés de la comunidad de habla hispana de Miami abarcado desde la "Comparación de los Estudios Legales de los Estados Unidos y Cuba" hasta clases de guitarra y canción cubana pasando por Principios de IBM o Publicidad.

Las clases comenzarán el próximo jueves, 29 de enero, y los interesados pueden obtener mayor información llamando al Dr. Luis Rodríguez Molina o a la señorita Mayda Fernández al teléfono 284-3933.

Fundado hace ya cuatro años, el Programa de Cultura Cubana, que comenzó con tres profesores y treinta estudiantes, cuenta ya con los cursos que se enumeran a continuación y con alrededor de 400 estudiantes.

Cada curso, ofrece clases de hora y media de duración, una noche a la semana, durante diez o quince semanas y el costo de la matrícula fluctúa entre 10 y 40 dólares.

He aquí una relación de esos cursos que se ofrecerán en las aulas del Koubek Center, 27 Ave. y 3 St., S.W.:

El Sistema Norteamericano de Educación - Dr. Rolando Espinosa. Lunes, 8 p.m.

Comparación De Los Sistemas Legales De Los Estados Unidos y Cuba - Dr. Mario Goderich. Miércoles, 8 p.m.
Diferencias Culturales y Sociales Entre Los Estados Unidos y La América Latina - Parte I. Symposium coordinado por el Prof. Patrick Lee Gallagher. Martes, 8:30 to 10 p.m.
Estudio Comparativo De Las Literaturas Cubana y Norteamericana - Dra. Mercedes García Tuduri. Martes.

Diferencias Culturales y Sociales Entre Los Estados Unidos y La América Latina - Parte II. Jueves.
Adiestramiento de Dirigentes Para La Comunidad Latino-Americana - Dr. Rosa Vazquez. Miércoles.

Guitarra y Canción Cubana - Lily Baret. Martes de 7:30 a 9:30 p.m.

La Educación y La Comunidad - Dr. Rolando Espinosa. Miércoles. Solos y Teoría - Dr. Ricardo Eguilior. Jueves.

La Música En Cuba y Sus Grandes Maestros - Dr. Ricardo Eguilior. Miércoles.
Dibujo Comercial y Publicitario - Jose Martín. Miércoles.

Symposium De Problemas Cubanos - Dr. Luis F. Caubi. Miércoles.
Dibujo y Claro-Oscuro - Mario Santillana. Lunes.
Fotografía En Madera - Margarita Lopez. Lunes.

Moldes de Goma y Procedimientos De Fiberglass - Juan Lopez Conde. Lunes.
Dibujo y Perspectiva - Mario Santillana. Martes.

Principios De Publicidad - Jose Martín. Martes de 8 a 9:30 p.m.

Principios de IBM - Armando Montero. Martes de 7:30 a 9:30 p.m.

Los siguientes cursos se ofrecen los sábados por la mañana, de 10 a 12:00 a.m. por un periodo de 15 semanas. El costo de cada curso será de \$15.00.

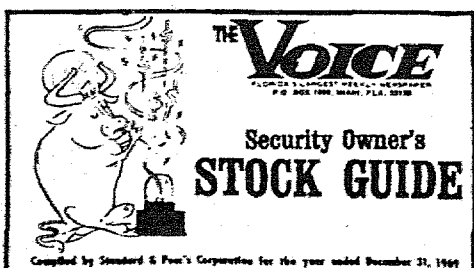
Bailes Espanoles e Hispanoamericanos - Celinda Donaldson. Repujado En Metal - Margarita Lopez.

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Arte Dramático - Paul Diaz.

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Have Killers Of Yablonskis Been Slain?

BY MSGR. CHARLES OWEN RICE

PITTSBURGH — (NC) — Sudden death is no stranger to the coal fields. Miners and their families simply live with the prospect of men's being crushed, burned or choked to death. But death at the turn of the year came to the coal mining district of southwestern Pennsylvania in an unfamiliar and more frightful fashion.

Joseph A. (Jock) Yablonski, his wife Margaret and his daughter Charlotte were shot to death, probably during the night of Dec. 30.

The ugly deed profoundly shocked coal miners and their families — and these people were not the sort to be upset easily by the harshness and cruelty of life, or of other human beings. Men have been killed by other men in the coal fields but it has been a long, long time since a man's family was killed along with him.

The Pennsylvania State Police and the FBI have been understandably close mouthed about their investigations. If they have leads on the killers, they would be ill advised to tell us. Substantial rewards have been posted by the United Mine Workers of America and the Polish National Alliance. The union offer is the larger, \$50,000; the alliance, \$10,000.

Personally I believe that if the killers are revealed they will be found to have already departed this world and those who commissioned them, while under suspicion, will not be indictable.

The question is: Was this motivated union politics?

Only a month before the killings it was made official that Joseph Yablonski

had lost in his bid for the presidency of the United Mine Workers against the incumbent, W. A. (Tony) Boyle. Jock, as the dead man was known, did not accept the verdict of the union counters, but vowed to keep on fighting and revealing.

He was in a position to reveal, and had already revealed during the campaign.

Yablonski's sons, Kenneth and Joseph, both lawyers, one in Washington, Pa., and the other in Washington, D.C., had no qualms about blaming the union and demanding that the leadership of the union stay away from the funeral and the wake. I was chief concelebrant at the funeral Mass.

Important political figures from the locality and the county, however, were solid in attendance and that tells much about Yablonski, who led a full and vigorous political existence for more than a quarter of a century in that part of the country. He was King-maker and a power, and his clout was statewide, mostly but not exclusively, on the Democratic side of politics.

He had just established himself as a man to watch and develop when I met him in the late 1930s. Other rising young men of labor had their eyes on the total CIO picture but Yablonski focused on the United Mine Workers. He rose in the bailiwick of Phillip Murray but he was with John L. Lewis all the way and when the split came in a few years he went with John L. and delivered for John L.

Yablonski was very important to Lewis because he beat Murray and Murray's men within their own district of the mine workers. Eventually Jock

rose to entire control of that district, Number 5, and was placed on the national executive board.

He had a great deal of help. Ralph Nader, who despised the old leadership's neglect of the men and its wallowing in luxury, was attracted by Yablonski, as charming as he was tough.

Joseph L. Rauh, Jr., Washington, D.C., lawyer and politician, and other liberal reformers stepped up to help.

But the UMW had a system and traditions. The union is just a skeleton of its former self: old John Lewis' dictatorial way with banks, pension funds, contracts and contacts did not serve as the once great organization was battered by the fell sweep of circumstance, the market and mechanization. Boyle's leadership was more of the same with less drive and strength, but internal elections were still controllable.

At the funeral in Washington, Pa., young Kenneth Yablonski rose in the church. (I had been told he had something to say and at the proper moment I brought him to the fore). He said that his father regretted not having done more for the miners and regarded the last few months of fighting for the miners and against the entrenched leadership as the greatest and best of his life. Then and there I saw the father in a new light.

Back in the 30s I had officiated at the marriage of Margaret and Joseph. We had been very close but our closeness was a victim of that graver matter of the quarrel between giants and, while we never quarreled, we did not see each other until I was transferred to Washington County in 1959 as pastor of the parish

from whose church they were buried. We became friendly again but we were all busy and promised each other that one day we would see more of each other.

Yablonski, like many another man in his late 50s, wanted to give his life more significance, wanted to sacrifice and serve. His death may do what his life could not. A new deal may come to the miners and their way of life.

So much depends on the leadership that may arise and whether we can prevent it from being either corrupted or suffocated. In the mines, as in the factories and shops, you have only so much talent. The unions have to compete with management and the professions these days when a good man rising from the ranks is a rarity. But good men have risen in the past and may rise again. How long until they hear the siren song of power?

Today the young of the workers are less idealistic than the young of the professions or of management; but idealism must affect them sooner or later and one must not despair.

At any rate the spotlight will be on the union and the industry and no longer will miners troop into unsafe mines where either a quick death or a slow one are the choices. The spotlight may protect the persons and the integrity of the potential leaders who are there and need only to be motivated, protected and identified.

A new day may be dawning for the coal miner, but promises and oratory have been his main diet for so long that he may be pardoned a certain low grade cynicism as he waits to see what will happen next.

Cdl. McIntyre Resigns; Abp. Manning Succeeds

(Continued from Page 2)
Paltus and coadjutor archbishop of New York.

On Feb. 7, 1948, Pope Pius XII named Archbishop McIntyre to head the See of Los Angeles, and he was installed in St. Vibiana's cathedral on March 19, 1948 by Cardinal Spellman. He was named Cardinal in 1953.

EDUCATION

Archbishop Manning made his studies at Mungret College in Limerick, Ireland and at St. Patrick's Seminary, Menlo Park, Calif. He was ordained to the priesthood in Los Angeles, June 16, 1934.

After ordination, he studied at the Pontifical Gregorian University in Rome

from 1935 to 1938, taking a doctorate in canon law. He was serving as secretary to the late Archbishop John J. Cantwell of Los Angeles in August, 1946, when he was named auxiliary bishop of Los Angeles. He was consecrated Oct. 15, 1946.

When Pope Paul divided the Monterey-Fresno diocese into separate Sees on Oct. 25, 1967, he named Bishop Manning to be the first Ordinary of Fresno. He was installed in that See on Dec. 15, 1967. On June 11, 1969, it was announced that Bishop Manning had been named titular archbishop of Capreae and coadjutor with right of succession to Cardinal McIntyre.

Funeral Liturgy Celebrated For Father Robert Brush

(Continued from Page 1)

Msgr. David Bushey and Msgr. William F. McKeever were chaplains to Archbishop Carroll. Father John F. McKeown and Father Louis Roberts were chaplains to Bishop Fitzpatrick.

Born in Ocala in 1913, Father Brush spent his early years in Gainesville and later was graduated from St. Paul High School, Daytona Beach. Three years later he entered St. Charles College, Catonsville, Md., and completed his studies for the priesthood at St. Mary Seminary, Baltimore.

He was ordained for the Diocese of St. Augustine on May 8, 1943, in St. Paul Church, Daytona Beach, and subsequently served as an assistant in the Cathedral parish, St. Augustine; Little Flower parish, Coral Gables, the Cathedral parish, Miami; and Sacred Heart parish, Lake Worth.

Assigned to organize North Dade's Visitation parish in 1956, Father Brush was named founding pastor of Visitation Church when the parish was formally established on May 25 of that year. In 1951 Father Brush was

appointed pastor of Our Lady of Lourdes Church, Melbourne, where he served until 1955 when he was named pastor of St. Mel Church, Opa Locka, now known as Our Lady of Perpetual Help parish.

After the Diocese of Miami was established he served as first chairman of the Diocesan Liturgy Commission and the Commission on Church Music. Early in 1959 he wrote a series of articles for The Voice explaining the role of the laity in church worship.

Father Brush also served as first director of the Diocese of Miami Lay Retreat League and had been North Dade Deanery moderator of the Miami Diocesan Council of Catholic Men. He was a member of the personnel committee of the Senate of Priests.

He is survived by a sister-in-law, Mrs. Marcese Brush; a nephew, Charles H. Brush, Jr.; and a niece, Mrs. Suzanne E. Nowicki, all of Centerline, Mich.

Burial was in the family plot in Mt. Olivet Cemetery, Detroit.

Rev. Wm. McKee, C.S.S.R.
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Dear Father McKee:

Not long ago I was at the point of chucking everything. I told myself, the heck with everybody else, from now on it's just me and my family.

I was sick of the mess the world is in, the government, the war, the riots and even the messed-up Church. I had enough. That's it. No more.

I told Father ~~Stutzbach~~ how I felt. He gave me the book to read, "Keeping Your Balance in the Modern Church." I didn't feel like reading it, but I did. It was sunshine suddenly coming out on a cold, damp day. I really needed that sunshine.

This book gave me something I never had before. It helped me realize that once I understood why such changes happen in the world and in the Church, then I was no longer so afraid or discouraged.

There must be a lot of people like me who get discouraged because we live in an unhappy world. That's why I am writing this letter. "Keeping Your Balance in the Modern Church" is a book that can help restore faith in religion for both Catholics and other Christians.

Let people know about this book. Maybe it will help them like it helped me.

Sincerely,

J.T.M.
(Detroit, Mich.)

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