

# Archdiocese Opens Women Addicts' Half-Way House

A Half-Way House for young women attempting to rehabilitate themselves from lives of drug addiction was opened this week adjacent to St. Francis Hospital, Miami Beach, under the auspices of the Catholic Service Bureau.

The announcement that Sister John of the Sisters of Our Lady of Charity of Refuge will be director of the new center was made by Dr. Ben Sheppard, executive director of the CSB. Assisting her will be Sister Miriam, O.P., consultant social worker.

The Half-Way will serve up to 20 young women — all of whom will have "kicked" drugs before entering the residence.

The philosophy of this — the latest instrument in the battle against drug abuse — is to "keep the girls off of drugs once they have first kicked the habit," Dr. Sheppard explained.

The facility was made avail-

able to Archbishop Coleman F. Carroll by the Sisters of St. Francis, who staff the hospital, and who have offered to make laboratory facilities available to doctors serving at the Half-Way House.

The girls who come to live at the Half-Way House will not be permitted to work while they remain there, he added, in order that all their time can be devoted to personal and psychological rehabilitation.

(Continued on page 3)



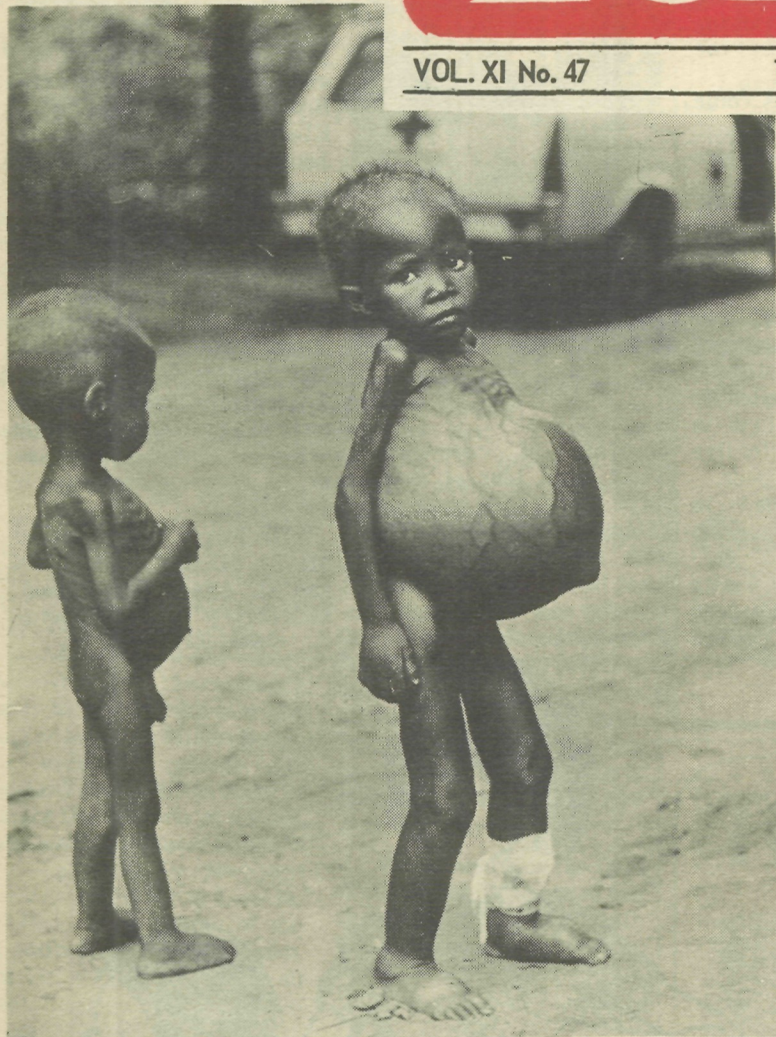
LEARNING ONCE again to appreciate the beauty of life and the beauty of nature is important to the unwed mothers who are cared for at Maurawood and St. Joseph's Residence — both run by the Archdiocese and supported by the ABCD. See story page 15.



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JAN. 30, 1970



FOOD AND medical supplies provided by Catholic charities are but minutes away from these starving children — victims of the Biafran insurrection. Federal Nigerian officials refuse to allow the relief supplies to be distributed in the Biafra region. This child — suffering the advanced stages of "Kwashiorkor" or protein deficiency — which attacks the minds and bodies and is noted for turning the hair red — will probably be dead by the time you read this. He joins thousands of other who have died the same way.

See page 13

## Inter-America Bishops Hold Meet In Miami

A five-day meeting of 18 members of the hierarchy — representing the Latin American Bishops' Council (CELAM) and the National Conference of Catholic Bishops (NCCB) — will open this Tuesday, Feb. 2, at St. John Vianney Seminary, Miami at the invitation of Archbishop Coleman F. Carroll, chairman of the U.S. Bishops Subcommittee for Latin America.

It is the fourth in a series of meetings — inaugurated by Archbishop Carroll in 1967. The first meeting was held in Miami, the second in Detroit in 1968 and the third in Caracas, Venezuela last June.

Three Bishops representing

will also be present at the sessions as observers.

Topics on the agenda include:

- The relationship among Bishops conferences.
- Theological and practical questions — including selection, formation and placement — concerning U.S. personnel serving in Latin America.
- The meaning and application of the concepts of "liberations" as announced by the Latin American Bishops in the Medellin Guidelines approved in September of 1968.
- The needs of Latin American students studying in the United States.

## ABCD Audiences Told: 'Blossoms Of Charity Drive Need Roots--Gifts of Love'

The Annual Bishop's Charities Drive is "like a beautiful red carnation," according to Msgr. Rowan T. Rastatter, who explained recently that "the projects are like the flower and the people who give are like the roots."

"Many times those who faithfully support the ABCD," he said, "fail to get to see the works of their generosity, just as the roots never get to see the carnation flower."

But without the "roots there would be no flower — no beauty," Msgr. Rastatter, archdiocesan director of Catholic Charities, continued.

"You are the roots for this beautiful archdiocese of ours and its charities. You may never see these charities, but without you these charities would not exist," he had told audiences at a series of ABCD dinners presented throughout the archdiocese in support of the ABCD campaign, which began this month and is slated to continue through March.

Phil Lewis, general chairman of the 1970 ABCD, in discussing the \$1.75 million goal of this year's drive, praised the generosity of the people of the archdiocese in past campaigns.

Lewis told those diners who came to hear about the 10th annual ABCD — formerly called the DDF — "think of all the blessings God has given you and I am sure you will find it in your heart to help those in need — those to whom the ABCD will provide assistance."

Bishop John J. Fitzpatrick told the diners that by their very presence they showed they're "concerned and convinced about the needs of other people. Hopefully, we are not going to let down those people who are dependent upon us for the next year."

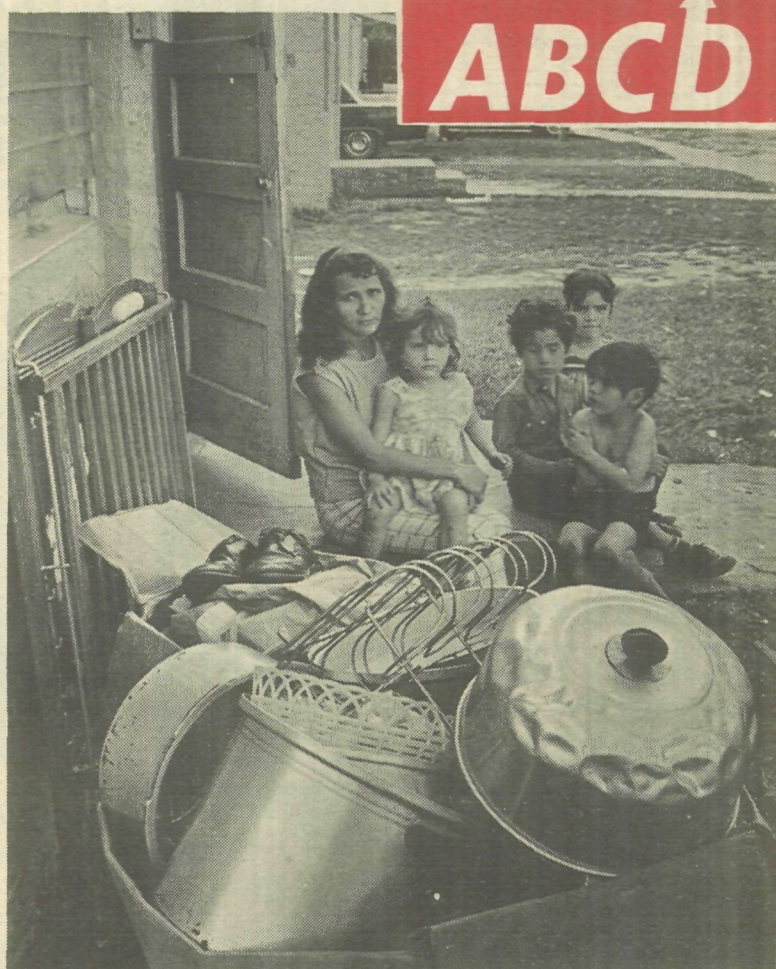
Bishop Fitzpatrick explained, "We can do together — all of us — what we simply cannot do alone. Your minds and your hearts are convinced of the worthiness and

drive. You want to share in the work that has to be done."

Together "we can look at some of the problems and together

we can solve some of them," Bishop Fitzpatrick pointed out.

(Continued on page 14)

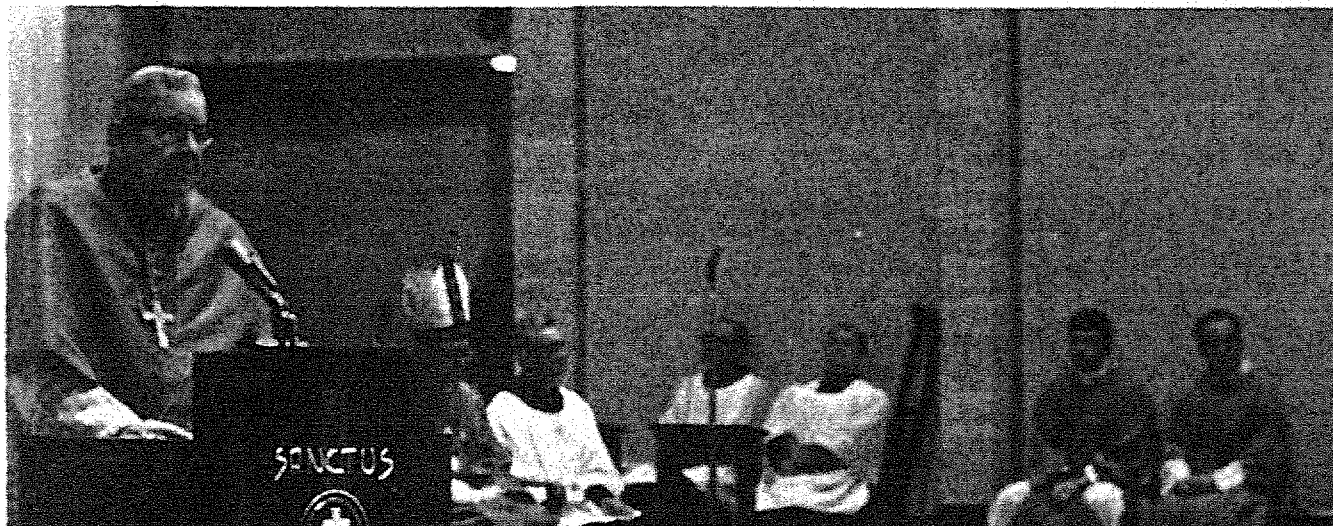


A DESPERATE situation — the eviction of this woman and her eight children — was temporarily solved this week through the combined efforts of the Protestant Christian Community Service and the Archdiocesan Catholic Service Bureau. See story on page 26

**THE VOICE**

THE VOICE, P.O. Box 1059, Miami, Fla. 33134





HUNDREDS OF Cursillistas gathered for their annual Mass heard Archbishop Coleman F. Carroll.

## Archbishop Speaks To Cursillistas

The Cursillo movement, or "short course in Christianity," was praised by Archbishop Coleman F. Carroll this week as having proven itself of "immense value in opening up the minds of modern men to the Church's treasure-house of grace and wisdom."

However, the Archbishop of Miami cautioned the hundreds of Cursillistas gathered for the annual Mass at St. Mary's Cathedral last

Sunday that "its future in this Archdiocese and in every diocese depends on the faithfulness of its leaders and directors to the method conceived by Bishop Juan Hervas," the founder and principal author of the Cursillos In Christianity Movement.

"The Cursillos have been, are, and must always be in their entirety a Diocesan Pastoral work, a work therefore of the Bishop, assisted by

his natural co-workers, priests, from the secular as well as from the regular clergy, supported by the most fervent laymen," the prelate pointed out.

He described "the birth of the Cursillo Movement and its rapid spread throughout the world, the fruit that it has clearly borne in the hearts and lives of countless thousands" as "sure signs by which we clearly recognize the mysterious hand of God."

The dangers and "pitfalls that lay ahead" for the Cursillo Movement are made all too clear in Bishop Hervas' introduction to the leader's manual, Archbishop Carroll said. "Again and again he points out that the only sure road of orthodoxy is the paternal supervision of the Bishop of the Diocese, who alone has the divine mission of watching over the

portion of the evangelical flock that has been entrusted to him."

(Continued on Page 26)

## Bro. Leo Sylvius Funeral Rites Held

A Mass was celebrated at St. Brendan's Church, Miami, by local priests and teaching clergy from Christopher Columbus High School this week for Brother Leo Sylvius, F.M.S., who was instrumental in the founding of Columbus High in 1958, who died last Tuesday at the school's residence for Marist Brothers, 3000 SW 87th Ave.

Funeral Liturgy was celebrated for him in Esopus, N.Y., where he was buried.

Brother Leo had returned to Christopher Columbus High School two years ago as financial administrator, after serving six years as the Provincial of the Marist Brothers of the Schools, Esopus Province — which included



BROTHER LEO

more than 20 Marist Schools in the province of the southern states.

Victim of long illness, Brother Leo, 57, was inactive after surgery in October.

A Marist for 31 years, Brother Leo spent 26 years in the field of administration, and is described as architect of a far-reaching program of expansion which saw the founding of Marist schools and the staffing of Christopher Columbus and Msgr. Edward Pace High Schools, Miami.

Born in Manchester, N.H., in 1912, the son of Mr. and Mrs. Esdras Cote, Brother Leo attended Hever Elementary School, St. Joseph's Juniorate in Tyngsboro, Mass., and was invested as a Marist Brother at St. Ann's Noviate in Poughkeepsie in 1928.

He was awarded a master's degree in language from Fordham University and then taught at St. Ann's Academy in New York City and at St. Joseph's High School in Lowell, Mass., and at St. Joseph's Juniorate in Tyngsboro.

He served as principal of Mt. St. Michael High School and St. Agnes High School, both of New York City, and as

(Continued on Page 25)

## New OBRA Priest Assigned To Miami

Father Balbino Torres, an Obra priest who recently arrived from Spain, has been assigned as assistant pastor of St. Raymond parish, Miami, according to an announcement this week by the Chancery.

Father Torres has come to the Archdiocese through the Obra Program — which sends native Spanish priests out to work in Spanish-speaking apostolates throughout the world.

Previously, Father Torres spent five years as pastor of Chera parish in Valencia, Spain. He then travelled to the Diocese of Copiapo in Chile where he served for five years among the rural poor.


He was ordained in Valencia, Spain on June 22, 1958.

Some 15 Obra priests have come to the Archdiocese of Miami through the



FATHER TORRES

program of cooperation. Their usual tour of duty is three years, with an optional extension of two years. Then, with the permission of the local bishop they may decide to stay in the area for permanent assignment.



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B U R D I N E ' S





**JAMES FRANCIS** Cardinal McIntyre, right, has retired as Archbishop of Los Angeles. The Pope accepted the cardinal's request with "grateful appreciation" of his 22 years of service in the Archdiocese of Los Angeles. With the resignation of Cardinal McIntyre, the new head of the Los Angeles See will be the Most Rev. Timothy Manning, left, who has been serving as Coadjutor Archbishop with the right of succession.

# Next World Bishops' Synod Likely To Debate Celibacy

By PATRICK RILEY  
ROME — (NC) — The problem of what is a priest and the twin problem of whether he should be unmarried will almost certainly come before the Synod of Bishops at its next meeting.

This has long been "the mind of the Pope," a well-placed and well-informed source told NC News Service.

Now that the Dutch bishops have brought the long-simmering problem of celibacy — a declaration directly contrary to Pope Paul VI's express request to them — the subject could hardly be displaced from the synod's agenda.

Further, the Dutch bishops expressly stated that the problem cannot be resolved "without consulting the Holy Father," and the Synod of Bishops, under the reforms agreed upon at its last session in October, has become the principal organ of such deliberation.

It is also taken for granted that the bishops who become members of the expanded permanent secretariat of the bishops' synod will press for inclusion of the problem in the agenda. Pope Paul stated at the end of October's synod that the bishops of the secretariat, in the name of worldwide episcopacy, would be able to "put forward" items for the agenda. During October's session, some prominent participants made

it clear they wanted the problem of celibacy tackled then and there.

In his speech at the end of the October session, Pope Paul noted that the planned two-year interval between sessions of the synod could be shortened if circumstances warranted. The mounting crisis of celibacy might well prompt him to move the next session ahead by months or even a year. Until now, it has been assumed that the next session would meet in the autumn of 1971.

What shape would debate at the synod take? One bishop in Rome believes it will focus on the problem of the nature of the priesthood and the function of a priest. For this bishop, celibacy is a marginal problem.

"When people don't have a clear idea of the priest's supernatural role and visualize him rather as a social worker or an administrator, they obviously won't see any reason for priestly celibacy," he observed.

At the Vatican, no official comment was forthcoming on the statement of the Dutch bishops. A press spokesman said the question concerned the bishops and the Pope, so he pleaded that he could not comment. There was silence too at the Congregation for the Clergy, headed by John Cardinal Wright of the United States, a stalwart supporter of celibacy.

However, it was clear

that the Dutch bishops, in coming out against mandatory celibacy, not only put themselves in opposition to Pope Paul's 1967 encyclical maintaining that discipline in the Western Church but also had ignored his express plea that they defend the discipline at January's Dutch Pastoral Council.

They first maintained silence at the pastoral council, and then in their public statement endorsed its proposals for a married clergy. They called for the ordination of married men to work side by side with celibates, and under certain conditions the reinstatement of priests who had been committed to celibacy but who had married.

One official in Rome thought the bishops had emphasized the role of the Universal Church principally to counteract the influence of participants in the pastoral council who spoke as though the problem could or should be handled on a national level.

Another Vatican official, who has acted as a troubleshooter for the Holy See in the Netherlands, gave it as his opinion that so long as Bernard Cardinal Alfrink of Utrecht remains at the head of the Dutch Church, there will be no schism.

He made his remarks before the Dutch bishops issued their statement but after the Dutch Pastoral Council has issued its declaration urging optional celibacy.

## Tries Easing Crisis On Martyrs

LIVERPOOL, England — (NC) — A high Vatican official has tried to quell a Protestant uproar over the Vatican decision to canonize 40 Catholic martyrs killed during the Reformation here centuries ago.

Speaking in the Anglican cathedral here, the official, Jan Cardinal Willebrands,

president of the Vatican Secretariat for Promoting Christian Unity, devoted half of his address to explaining that a Christian's concern is "for all men" far beyond a neighborhood, and that any man who dies for Christ, regardless of creed, gives the finest example of true ecumenism.

Anglican Archbishop Mi-

chael Ramsey of Canterbury had earlier called the proposed canonization a "blow to ecumenism."

The Dutch cardinal, who is the Pope's chief contact with other Christians, told NC News Service in Rome, prior to his visit to England, that he "felt compelled to speak up for the real value of a martyr's witness."

Lamenting again the fact that "men have been prepared to kill even in the name of Christ," the Cardinal emphasized that martyrs "do not cease to live for us" just because Christians nowadays find themselves on better terms.

## Women Addicts Now Have Residence In Miami Beach

(Continued from page 1)  
"We will have group therapy and other therapy available when indicated," Dr. Sheppard pointed out, insuring the best possible care for the recovering addicts.

The plans for the residence also call for finding a recovered drug addict to work with and counsel the girls, Dr. Sheppard continues.

Most of the girls who enter the facility will stay there "many months" Dr. Sheppard explained, so that their adjustment and recovery can be assured.

At the end of the winter tourist season, the residence may be able to take over one of the hotels on Miami Beach in order to enlarge and expand the facilities to serve more than 20 girls at a time, the welfare director added.

Currently, Dr. Sheppard — assisted by Sister Loretta, O.P. — is in charge of the Center for THE Prevention of Drug Abuse, which is an outgrowth of the original methadone clinic started by Dr. Sheppard as the first effort in Dade County to deal with the hard-core addict on a wide basis.

When the medical aspects of the clinic for hard-core addicts were assumed by facilities at Jackson Memorial Hospital, Dr. Sheppard turned his attention to the prevention of drug abuse and opened the current clinic on West Flagler (phone: 379-0707) which specializes in disseminating information on the effects of drugs to interested persons and refers addicts or pre-addicts to clinics or doctors where they can get the help they need.

In addition to making literature available to the public, the clinic offers a program on drug abuse to public and private schools which are interested and also has available a program designed to be given in homes to groups of interested neighboring parents.

Dr. Sheppard is now searching for a large old house or a warehouse in the South Miami or Coconut Grove area which might serve as a residence facility to aid in the recovery of

young male addicts and pre-addicts.

Dr. Sheppard feels that it is essential to the treatment of addicts and pre-addicts that a residential facility be established and has tried through various real estate agents to locate a suitable facility. He now explains that "I find it necessary to appeal to the general public in the hope that someone knows of or would donate such a building."

He reported this week that the volume of young people who are receiving help and information through the Drug Abuse Prevention center has increased so much that he is going to have to find someone to assist him.

His influence in the field of combating drug abuse has spread throughout South Florida and is evidenced by the fact that he has been instrumental in aiding Father Sean O'Sullivan in starting Operation Self-Help, the community-supported clinic for pre-addicts in Hialeah, he serves on the board of directors of that organization and hopes to see it grow.

He concluded this week that "because the drug problem is growing so rapidly in the South Florida area," he must urge haste in expanding drug-abuse prevention centers and points to the "leadership of the Archdiocese of Miami in recognizing and helping to fight the problem."

Bishop John J. Fitzpatrick mentioned the possibility of opening a drug Half-Way house during his recent series of speeches before ABCD regional dinners. "We hope to open up a Half-Way house within a few weeks if possible to restore this people (drug abusers) to society."

He also pointed out that "one who made South Florida aware of the drug problem is our own Dr. Ben Sheppard. Under his direction and with the push of Archbishop Coleman F. Carroll, the conscience of the community was aroused"

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		St. John Bosco, Miami	116.04	TOTAL	\$29,212.21

## Bishops To Hold Inter-America Meet

(Continued from page 1)

Representing the Latin American Bishops at the Miami meeting will be Archbishop Avelar Brandao Vilela of Teresina, Brazil. President of CELAM: Archbishop Marcos G. McGrath of Panama. 1st vice president of CELAM: Aux. Luis Eduardo Henriquez of Caracas. 2nd vice president of CELAM: Bishop Eduardo F. Pironio. Secretary General of CELAM: Cardinal Juan Landazuri Ricketts of Lima, Peru. Cardinal Jose Clemente Maurer of Sucre, Bolivia. Coadjutor Archbishop Juan Carlos Aramburu of Buenos Aires, Argentina. Archbishop Ernesto Corritio Ahumada of Antequera, Mexico. and Bishop Luis Manresa Formosa of Quezaltenango, Guatemala.

Representing the U.S. Bishops will be John Cardinal Dearden of Detroit. President of the NCCB: John Cardinal Krol of Philadelphia. Vice president of NCCB: Coadjutor Archbishop John J. McGuire of New York. Treasurer of NCCB: Bishop Joseph L. Bernardin. General Secretary of NCCB: Archbishop Coleman F. Carroll of Miami. Aux. Bishop Edward E. Swanson of New York.

### Pontiff Praises Holy Land Work

VATICAN CITY — (NC) — Pope Paul VI has praised the "exemplary generosity and zeal" of the Pontifical Mission for Palestine in its care of the sick, the hungry and the imprisoned.

Bishop Umberto Maderos of Brownsville, Texas; Bishop Joseph Hodges of Wheeling, West Virginia; and Bishop Joseph M. Brientenbeck of Grand Rapids, Michigan.

Canadian bishops who will attend as observers are Archbishop Joseph Aurele Plourde of Ottawa. President of the Canadian Catholic Conference: Bishop Albert Sanschagrin, O.M.I. of St. Hyacinthe, Quebec; Bishop James Mahoney of Saskatoon, Sask.

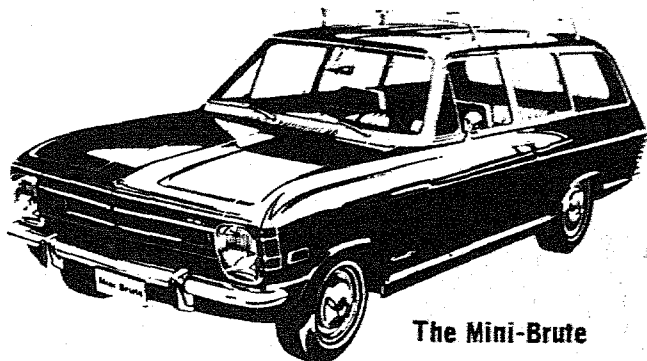
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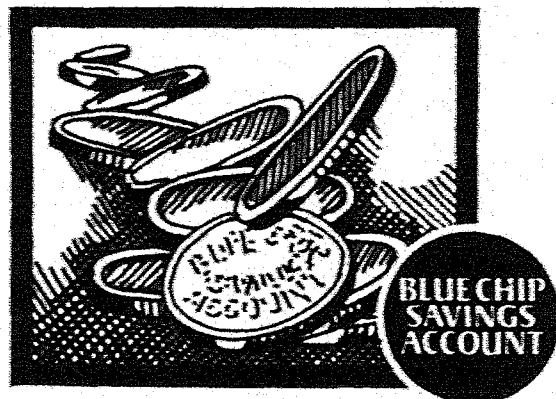
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# Archbishop Urges Young To Emulate Career Of Priest

Young men of the Archdiocese of Miami were urged follow the priestly example of Father Robert F. Brush during the Funeral Liturgy for the former pastor of Blessed Trinity Church celebrated in the Cathedral.

Archbishop Coleman F. Carroll presided at the Mass and gave the final commendation in the presence of a large delegation of clergy, Religious, and laity.

Bishop John J. Fitzpatrick was the principal concelebrant of the Mass for Father Brush, who had been granted sick leave almost two years ago and who died suddenly on Monday, Jan. 19 in Fort Lauderdale. Also concelebrating were Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami; Father George Bucko, Father Lamar J. Genovar, and Father Charles Ward.

Mrs. Marece Brush, sister-in-law of the late priest, and his nephew, Charles H. Brush, Jr., presented the Offertory gifts.

"It is difficult for many of us to realize the strength, the will, the determination and the great grace that



ARCHBISHOP CARROLL

Father Brush had when in the early '30s he determined, recognizing the will of Almighty God, to follow the



ARCHBISHOP CARROLL blesses casket of Father Brush.

path set for him by Almighty God to serve the Church," Archbishop Carroll told the congregation, at the conclusion of the Mass.

"His missionary endeavors and work in the priesthood took him into various areas of Florida, even into this parish. I recall coming down here from Catholic University of America to preach in behalf of vocations in the first small wooden church here," the Archbishop continued. "Certainly the hardships of the early days of the priesthood of Father Brush were in many ways greater than we find them today.

"True, ours may be more complex, but there are more of us. Were it not for the grace of Almighty God, discouragement and loneliness would have been a stronger temptation than one

might find them today. How many of us remember the work of another Christ in our midst? How soon those works are forgotten."

Archbishop Carroll emphasized that the occasion was a time for the priests to ask God to strengthen them through grace for the work that is their responsibility to carry out.

The priests have much to learn from the life of Father Brush, he said, in developing their priesthood, noting that the Florida-born priest used his talents in the service of God.

"Father Brush in his days as an assistant was always close to the parishioners he served, particularly with the altar and choir boys," the Archbishop recalled. "Because of that association, I am sure many boys are in the

seminary or have been ordained."

He urged the congregation and priests to be aware of the fact that South Florida faces a critical need for priests and stressed that the primary factors in nurturing vocations are the family, home and influence of the young parish priests.

Father Ross Garnsey, long-time associate of Father Brush, who preached the homily during the Funeral Liturgy, told the congregation that "Years ago I recall in a conversation with a venerable bishop that he stated two things were necessary for salvation — the grace of God and a sense of humor.

"We know that as a fine dedicated priest, Father Brush was blessed with an abundance of God's grace, and also he was endowed with

a delightful sense of humor. He was an accomplished choir director, a fine liturgist, a man of impeccable taste and a good priest.

"Father Brush knew his days were numbered," said Father Garnsey, who had served Father Brush as an assistant. "I'm sure he was well prepared but we must accompany him with our prayers in that new dimension of the spiritual life into which he has entered."

## Lay Brothers Administrators

VATICAN CITY — (NC) — Lay Brothers who belong to congregations of priests may hold administrative posts and become councilors of such congregations, according to a decree of the Holy See.

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EDITOR'S COMMENT

# Opponents Of Aid To Private Schools Plain Shortsighted

Parents who are close to the goals and problems of private schools are more and more puzzled by the shortsighted view of some who are opposing any kind of financial aid.

Shortsighted, they claim, because with the news around the country of non-public school's closing for lack of funds, opponents do not realize it would be considerably cheaper to aid the private school than to enlarge or build new public schools to accommodate them.

Monsignor James J. Donohue, chief spokesman on Catholic schools, recently put it precisely: "When children leave a Catholic school which has closed or been forced to cut back its operations for financial reasons, they do not vanish. They go to school somewhere else, and 'somewhere else' means the local public school. . . . The more former pupils of Catholic schools enroll in public schools, the more public schools will be obliged to provide additional teachers, classrooms, equipment and materials — and this at precisely the time when they are increasingly hard pressed for funds.

The recent strongly-worded opposition of the American Jewish Congress to aid for non-public schools is a case in point. If Catholic educators made a rebuttal, it is not likely it would make a very strong impression, since their views and attitudes are so well known. The Congress, however, received a jarring rebuke from other Jews in Baltimore, where the Association of Jewish Day Schools unanimously favors some kind of financial assistance.

The Association sharply repudiated the American Jewish Congress' statement that financial aid to non-public schools "would ultimately destroy the public school system. . ." They termed other charges "specious" and "misleading and unsupportable."

Rabbi Reuven Savitz in Baltimore also refuted the argument that such aid would undo the separation of Church and State. He claims such fears are the result of being slavish to secularism. He stated: "Since the creed of public schools is a secular, humanist one, this is their favored system and they don't wish to see any other beliefs equitable treatment for their educational programs."

It may well be that statements such as that by the American Jewish Congress are really doing the country a service in bringing out the truth about non-public school's contribution to the education and welfare of the United States.

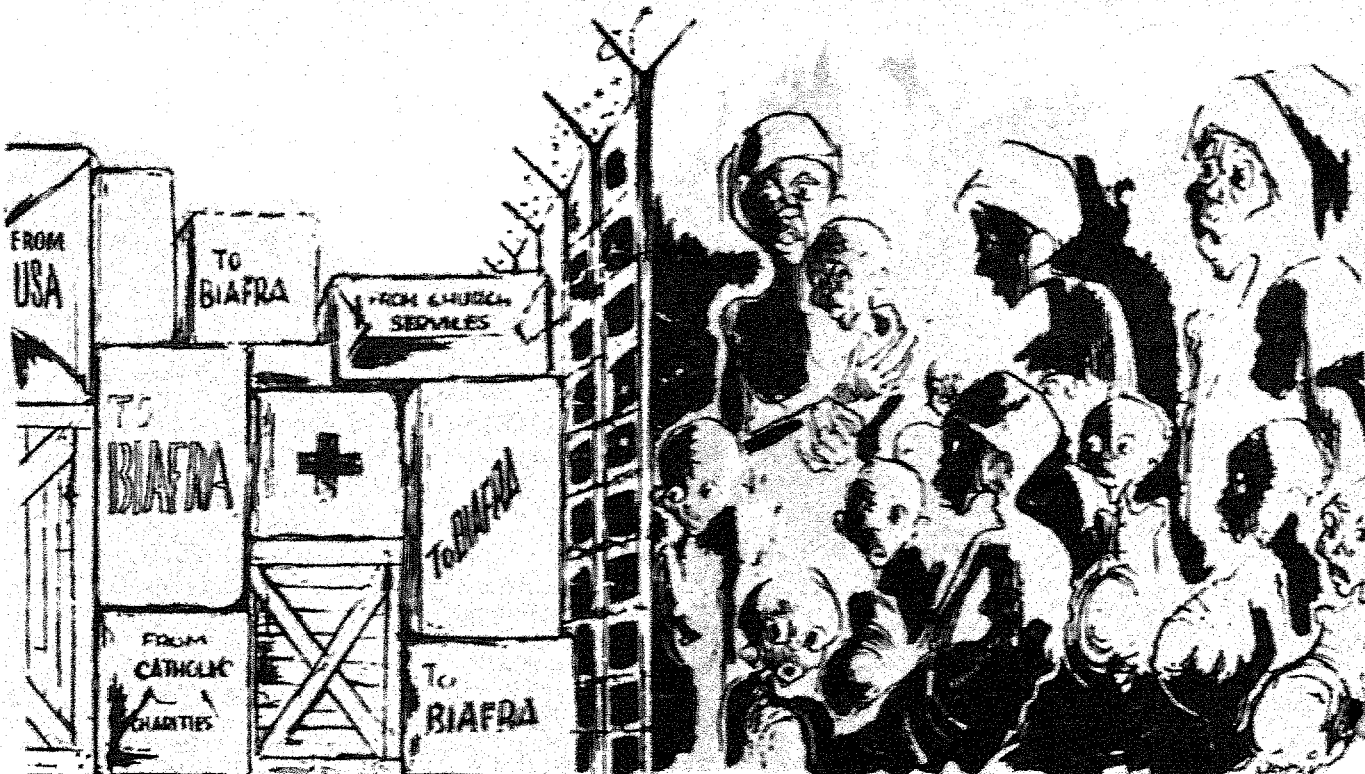
## People Urged To Push Unity

LONDON — (NC) — After claiming that enthusiasts for Christian unity have "an uphill task ahead," a weekly Catholic review here urged ordinary Catholics not to wait for the theologians but to work for unity themselves in their own way.

The magazine, the Tablet, claimed that unecumenical Catholics are "disloyal" and "unfaithful" to Christ Himself.

"Christian unity is not likely to be achieved by debate. It cannot be imposed from above. It will grow in strength in proportion to the strength of the popular desire for it. . . .

"Praying for unity does not mean asking God to do the work for us. It means or should mean pledging ourselves to the work in our own degree and according to our opportunities.



### Truth Of The Matter

# Theologian Ranks Pope Paul As Liberal But Authoritative

By MSGR. JAMES J. WALSH

Two favorite topics of current analysis came in for a large share of attention the past week or so — Pope Paul and the Catholic priesthood.

Father Hans Kung at a lecture in Illinois last week devoted much of his time to the question of the encyclical on birth control and the infallibility of the Church, both of which subjects he centered on Pope Paul's personal attitudes.



MSGR. WALSH

The Pope has been long accustomed by now to hearing of attacks made on him by a few theologians. So he must have been startled to learn — if he did at all — that Hans Kung (No. 1) defended him against Charles Davis' accusation that the Pope was guilty dishonesty, and (No. 2) moved over on the liberal bench to make room for the Holy Father.

He didn't exactly call Pope Paul a liberal, but he strongly asserted that he was not a biased conservative. "Even more often one hears the charge," Father Kung said, "that Pope Paul VI is an archconservative, who from the very beginning wanted to make a negative decision. Well, we have had a lot of very conservative popes; nevertheless, I think this is an argument which deserves to be rejected. It totally misjudges the character of Pope Paul and his genuine pastoral intentions.

"As a matter of fact he wanted to give a positive answer but it had to be a responsible answer at the same time. And it is directly to Pope Paul's credit that he took his responsibility so seriously and that he wrestled for so many years to make a decision.

"If he was simply by nature an archconservative, he needed only to re-confirm the negative decision of Pius XI or he could have simply remained silent."

It may seem in itself relatively unimportant whether one theologian or another feels the Pope is more or less rigid in his views. But an encouraging sign here perhaps is that the smoke is settling enough to evaluate more objectively and accurately the motives of authority. In the sudden wild dash for freedom as the Council ended, there was often more heat than light, more emotion than reason, as it became the favorite indoor sport to carp about the Pope, the Curia or the Bishops.

The Pope's naturally reserved manner has provided a prolonged field day for writers and many others who interpret the present and the future by the seriousness of his mien, the lack of a smile, warnings in speeches, marked caution in public utterances. Headlines then speak of him as "troubles" and "uncertain."

Several years ago in the New York Times, John Cogley did a profile on the Pope and the two sub-headlines more or less set the pattern for later lesser lights who felt the need of analyzing him. The headlines stated: "Critics Feel Church Has A Hamlet On Its Hands," and "Paul Seen As Failing To Live Up To His Advance Billing." The latter head was especially interesting since the "advance billing" was not Paul's, but the newsmen's, and they were blaming the Pope for not measuring up to what they thought a Pope should be and do. Thank heavens he had a real failure here.

The human, sensitive side of the Pope was unexpectedly revealed one day at an audience when he admitted that he had often heard such descriptions of himself. While at his summer retreat, Castelgandolfo, last September, Pope Paul spoke of "a great souled churchman" who had the courage to speak his mind to him. The unnamed visitor, Pope Paul said, was under the impression that the "Church at its center, even the Pope himself, was in the grip of a certain lack of confidence over the general progress of the post-conciliar period, and showed himself timid and uncertain rather than forth-right and resolute."

Strong words to address to a Pope. But Paul's reaction was that the criticism made him reflect. He examined his conscience to see if he did lack confidence. He went on to say that he himself and all who had the responsibility of guiding the Church could not help but suffer and be saddened "by lack of discipline and lack of faithfulness on the part of some of her consecrated souls. . ." He explained that the sorrow must result from the antics of those who are deliberately stirring up problems not to produce growth, but merely to make them complicated and irritating.

Then he added that it is one thing to have regret and another to lose confidence. "The sorrow which we can and must experience at certain trials of the Church at the present time does not lessen our faith in her; perhaps (these trials) strengthen it in obliging us to place our faith the more so in divine wisdom, in divine aid."

And he went on in a moving talk to explain various reasons for being confident today, all of which seem to be summed up well in his single statement. "Our trust, yes, does find in the inexhaustible argument of the mysterious supernatural realities in which we are immersed, powerful and sweet comfort, so much so as to be able to communicate it to others and to all the Church. Christ is our hope, our strength, our peace."



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## Laity To Give Communion In Dubuque See

DUBUQUE, Iowa — (NC) — The archdiocese of Dubuque has announced the appointment of 49 women and laymen as "extraordinary ministers" for the distribution of Communion.

The 49 named by Archbishop James J. Byrne include five nuns and three laywomen, one Religious Brother, a seminary student and 39 laymen. Others are being considered.

The laymen, including

bankers, insurance salesmen, college professors and farmers.

A chancery spokesman said permission for non-ordained persons to distribute the Eucharist was given because of the large number of Communion in many parishes in the archdiocese and the shortage of priests in others. This is the first time such permission has been granted in Iowa.

An "upsurge" in Communion at Immaculate Conception parish in Cedar Rapids, for instance, prompted Father Roger O'Brien, pastor, to submit the names of 19 parishioners for extraordinary minister status.

The distribution of Holy Communion is usually limited to priests and deacons. Now, businessmen, engineers, teachers, salesmen,

attorneys, a fireman and busdriver, pharmacists and other laymen, in addition to lay women and religious Sisters, will share in that privilege. The extraordinary status will apply with the geographical boundaries of the parishes in which the appointed ministers now live.

The 49 extraordinary ministers will serve in 16 of the archdiocese's 201 parishes.



# Judge Says Drug Problem Makes All Dade 'One Big Small Town'

By  
T. CONSTANCE COYNE  
Features Editor

The drug problem "transcends religion, politics and sectionalism and makes Dade County one big small town with the same problem," Criminal Court Judge Everett Dudley told The Voice this week.

He added that the only way Dade County can solve its problem is by "acting like one big small town and co-operating for a common goal."

Drugs are "probably responsible for 30 to 50% of the crime activities in Dade," Judge Dudley pointed out. He estimates that from "25 to 30% of the cases which pass through my court involve direct possession or sale of drugs. Another 20% or more of my cases would indirectly involve drugs. Such cases as petty larceny, breaking and entering, forgery of prescriptions, or those things which people use to derive funds for their habits."

Excluding drug experimenters and pre-addicts, Judge Dudley puts the hard-core addicts figure for Dade County at around 2,000. "The average addict spends \$50 or more a day for his habit and 99% of them will steal to supply their habit," he explained.

Allowing for the small percentage of addicts who are still capable of holding down jobs to pay for their "junk" there are those who are "fortunate enough to supplement their habits through their wives or girl friends," Judge Dudley said.

Then he did some multiplication and explained that because many addicts must find a "fence" to dispose of goods, they often must steal five times as much as a fix would cost to get the ready cash from the criminal "middle-man." He said that, based on arrests and addicts figures, this amounts to about \$1,430,000 in property loss every week to support drug habits.

"The present problem has gone beyond the facilities of the courts or law enforcement to eliminate," he explained. "It has become



JUDGE DUDLEY

a matter of social and community involvement."

It is more important to avoid a youngster's becoming involved in drug abuse than it is to incarcerate him and hope to rehabilitate him after he has become a law enforcement problem."

Before the fairly recent introduction of such programs as Operation Re-Entry, Spectrum, the Center for the prevention of drug abuse — operated by the Archdiocese of Miami

Catholic Service Bureau — and Operation Self-Help, there "was no place to send these people who were experimenting with drugs or in the pre-addictive stages of drug abuse," Judge Dudley added.

Many times in his own court Judge Dudley encounters the "first offender with a good home and a good future who, because he was involved in the periphery of drug abuse, has been picked up for possession of pills or marijuana."

Their records "do not indicate they are morally criminals, yet technically they are criminals," Judge Dudley explained. They could be put on probation, which is "not realistic," or they could be put in jail, and "be released later with the same problems, only then they are better educated to follow a life of crime."

The solution to the problem of the first offender is not an easy one, Judge Dudley maintained, but part of that solution may lie in the education available in these prevention centers and these re-entry centers "where the problem is made less attractive to those willing to take the risk."

He pointed out that rehabilitative programs which try to solve the problems facing the youth and help him to face his own good points and shortcomings are a "more positive way to dispose of these young first offenders than incarceration or simple probation."

Now "we must be more concerned with those who have not yet been contaminated," the judge emphasized, and, in view of the "community interest which has been generated, it is a matter of direction in creating more rehabilitation and preventive centers."

He cited the need for residence facilities in Dade County to help those youngsters "who can derive only limited success without being removed from their environment."

Discussing community commitment, the criminal court jurist reiterated his belief that the drug problem "is now everyone's problem. It is not just a problem of the courts."

"We must overcome the apathy and rationalization that allow individuals to be-



## Discuss Drug Program

THE FIRST of a series of drug awareness programs — sponsored by the friends and parents of Operation Re-Entry and Operation Self Help — was held last week at Temple Menorah. Above Dr. Alexander Bassin of the Governor's Task Force on Drug and Alcohol Abuse discusses the aims of the series — which include community involvement and the establishment of a live-in residential community for those drug-involved persons who cannot function in their own environment — with Father Sean O'Sullivan, assistant pastor of St. John the Apostle, Hialeah, and president of Operation Self-Help.

lieve it is someone else's problem. Included were individual involvement of civic,

social or service organizations in bringing the size of could do to aid in solving the

(Continued on Page 26)

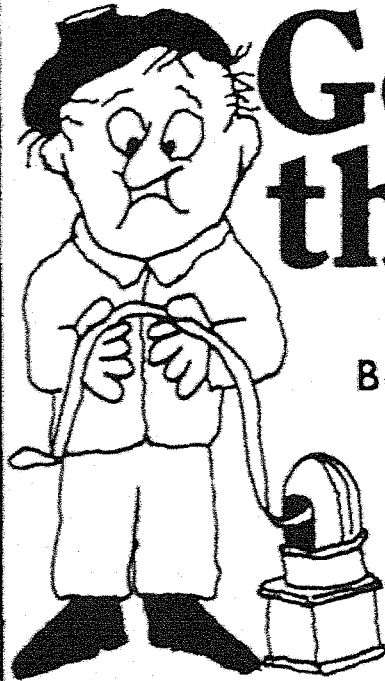
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DISCUSSING PLANS to serve the needs of migrant workers in the Belle Glade area are (left to right) Father Jose Juaristi, pastor of St. Phillip Benizi parish, Belle Glade; Father Joseph Brunner, Archdiocesan Director of CCD; Father Paul Saghy, assistant pastor, St. Margaret parish, Clewiston; Sister Consuelo, Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples, and Father Thomas Foudy, St. Margaret parish.

## Fashion Lunch Set By Mothers

A Valentine's Day fashion show and luncheon will be presented by the mothers of the Marian Center on Saturday, February 14, at noon in the Carillon Hotel, Miami Beach.

The fashions will offer a preview of spring ideas and will be coordinated and presented by Jordan Marsh.

Proceeds from the previous two annual fashion shows and luncheons have gone to provide miscellaneous items — such as folding chairs, special art supplies and special audio-visual equipment — which would not normally be budgeted for the Marian Center. Mrs. Harry Kline, general chairman of the yearly affair, explained.

More than 100 mothers of the Marian Center children are involved with the group and most of them participated in the planning and execution of this year's luncheon. Mrs. Kline explained.

Mrs. James Weldon, Ft. Lauderdale, is chairman of the publicity committee. Mrs. Ronald Seitto, Miami Lakes, heads the decorations



committee: Mrs. Abe Sandler, North Miami Beach, is handling the reservations committee.

The general public is invited to the event. Donation is \$7.50 and covers the cost of the luncheon and the other entertainment. For reservations, call Mrs. Sandler at 945-4757.

## Around The Archdiocese

### BROWARD COUNTY

First Friday Book Review of St. Anthony Catholic Woman's Club begins at 11 a.m. Friday, Feb. 6 in the parish club rooms. Mrs. T. D. Haupt will be the interviewer.

A "Getting To Know You" period will highlight the meeting of St. Sebastian Women's Club on Friday, Feb. 6 following the 8 a.m. Mass. Final plans will be discussed for a luncheon and fashion show on Thursday, Feb. 12 at Pier 66.

St. Matthew Catholic Women's Club, Hallandale, will host a card party at 8 p.m., Tuesday, Feb. 20 in the school, 542 Blue Heron Dr. Refreshments will be served. Guests are expected to bring their own cards.

Fashion show and luncheon under the auspices of St. Clement Altar and Rosary Society will begin at 11:30 a.m., Saturday, Feb. 21 at the Sheraton Hotel, Fort Lauderdale. Reservations may be made by contacting Mrs. Russell Chase or Mrs. Eugene Metzger.

Members of Assumption Guild, Pompano Beach, will meet at 11 a.m., Tuesday, Feb. 10 at the Hilton Hotel, Fort Lauderdale. Luncheon will follow, as well as cards for those who wish to remain. Reservations may be made by calling 566-2387.

Sister Muriel Brown, R.C., of the Cenacle Retreat House, Lantana, will be the guest speaker during a meeting of St. George Women's Club at 8 p.m., Wednesday, Feb. 4 in the parish hall, 3640 NW Eighth St., Fort Lauderdale.

A Valentine luncheon and card party under the auspices of St. Jerome Woman's Club begins at 12:30 p.m., Tuesday, Feb. 3 in the parish hall, 2600 SW Ninth Ave., Fort Lauderdale.

St. Stephen Parent-Teacher Council will sponsor a benefit fashion show at 11:30 a.m., Thursday, Feb. 5 at the Hollywood Beach Hotel. For reservations call 989-0388.

Second annual dinner and dance under the auspices of St. George Women's Club begins at 7:30 p.m., Saturday, Feb. 7 in St. Thomas Aquinas High School, Fort Lauderdale. Tickets may be obtained by calling 583-3343.

A fashion show and luncheon sponsored by St. Elizabeth Guild begins at 12:30 p.m., Saturday, Feb. 7 at Crystal Lake Country Club, Pompano Beach. Reservations are being accepted at 941-3784.

Blessed Sacrament Women's Club will host a fashion show and luncheon at noon, Saturday, Feb. 7 at Pier 66. For tickets call 565-2976.

A "crazy hat" contest will highlight the regular monthly meeting of Our Lady's Guild of St. Vincent Catholic Church, Margate, Monday, Feb. 2 at 8 p.m. in the church pavillion.

Details of the guild's "Monte Carlo" card party — to be held Friday, Feb. 6 at 7:30 p.m. in the Margate Municipal Building — will be discussed at the Monday meeting.

"Star Spangled Glamour" is the theme for the annual fashion show and luncheon sponsored by St. Sebastian's Parish Women's Club, at noon, Thursday, Feb. 12, in the Venetian Room at Pier 66, Fort Lauderdale.

Reservations may be made by calling 524-2737 or 525-4261.

A dinner dance "St. Valentine's Ball" will be sponsored by the St. Coleman's Woman's Guild, Pompano Beach, Friday, Feb. 13, at the Crystal Lake Country Club beginning at 7 p.m.

Reservations at \$7.50 per person may be made by calling 943-2607 or 943-8513 no later than Feb. 6.

A special meeting of the St. Matthew Women's Club Hallandale, Tuesday, Feb. 3, after the 7 p.m. Mass at the parish will feature final plans for the luncheon and fashion show to be presented Tuesday, Feb. 10 at noon in the Sheraton Convention Hall, 19400 Collins Ave.

(Continued on Page 17)

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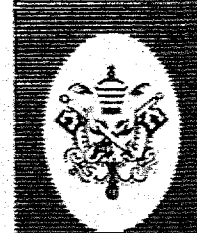
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# Scripture In The Life Of The Church Today

By FATHER WALTER J. ABBOTT

## I. INTRODUCTION

"It's the most important thing happening in the Church today." A wealthy Catholic layman said that to me in the Spring of 1969. He was talking about the Biblical apostolate. With a frankness that is characteristic of him, he added: "We'd better be damn quick about getting it done."

What my friend meant by the Biblical apostolate was making available a direct, easy, and frequent — even daily — encounter with Christ in the Scriptures for every man, woman and child. He knew that the Second Vatican Council had called for it, and he was pleased that I was doing something about it. I had to admit, though, that I had not been talking about the Biblical apostolate in such vigorous terms as he used.

I suppose I felt that people could have direct, easy, and daily encounter with Christ in the Sacraments, in liturgical and private prayer, in various apostolates, in the events and needs of every day, as well as in the reading or hearing of the Scriptures. I may have had a vague feeling that contact with Christ through the reading of the Scriptures was basic, helpful, and even necessary for full fruition of all those other contacts with Christ, but I had not been inclined to make comparisons.

Now, however, I talk more like my friend. A very good case can be made for the idea that the Biblical apostolate is the most important thing happening in the Church. If God still speaks to His people through the Scriptures, then those Scriptures are at least as important as any other way in which God speaks to us, because it is the same one God Who speaks.

If in the Scriptures we modern people can still meet Christ the Lord, that meeting is at least as important as any other meeting with Christ, because it is the same, one Lord Who is met.

In fact, according to the Second Vatican Council, we can have the same regard for the Scriptures that we have for the Eucharist: "The Church has always venerated the divine Scriptures just as she venerates the Body of the Lord." (Constitution on Divine Revelation, Art. 21). And at the end of their document on the Bible, the Council Fathers wrote: "Just as the life of the Church grows through persistent participation in the Eucharistic mystery, so we may hope for a new surge of spiritual vitality from intensified veneration for God's word, which 'lasts forever'."

The Fathers of Vatican II were so convinced of the importance of Scripture today that they legislated all the preaching of the Church must be "nourished and ruled" by it and "easy access to Sacred Scripture should be provided for all the Christian faithful" not only through sermons but through vernacular translations which should be available to the people themselves "at all times."

The people should "gladly put themselves in touch with the sacred text itself," and if they do not they will not know Christ. "For ignorance of the Scriptures is ignorance of Christ." (The Vatican II document took that quotation from St. Jerome's commentary on the Book of Isaiah.)

Knowledge of Christ through the Scriptures is something that every Christian, young and old, should have. It is not only for bishops, clergy and members of religious orders. When I say "knowledge" I mean the knowledge that comes from daily reading and meditating of the Scriptures. And the same can be said for missionary outreach with the Scriptures. It is not something only for priests and religious.

Vatican II declared that "both pastors of souls and Christians generally" should see to the "wise distribution" of Scriptures

published in various forms for the use of non-Christians. The Latin phrase just translated "Christians of every status" — it is a sweeping phrase (Christiani cuiuscumque status) which includes all Christians of every age and station.

With that many people called to it, and with that scope of both personal and missionary spiritual work involved, the Biblical apostolate should be the most important thing happening in the Church. It really isn't though. Not yet. A great obstacle stands in the way: the large group of Catholics who do not know, or just will not believe, that daily encounter with Christ in the Scriptures is something for all Christians.

More precisely, of course, it is their mentality rather than their persons that constitutes the obstacle. Nevertheless, it is that great mass of persons who have to be persuaded before the Biblical apostolate can enter into the phase for which it is ready.

There are some, still a very small group, who know a great deal about the Scriptures from their college theology courses. I know one of them who says, "If I hear that word 'salvation history' again, I'll scream!" At the other extreme are the people who think all of Scripture is very difficult and requires higher study, which they are not cut out for. In between there is the large group. I have already mentioned. They think that anyone who is going to read Scripture daily and pray daily with the Scriptures must be heading for the priesthood or the convent. This group — and I am afraid it is a very large group — thinks such encounter with Christ is for "chosen" souls.

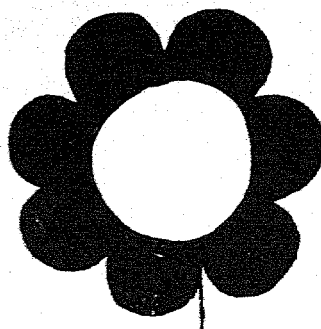
This large, inert group is not something new in the Church. It has been there all through the past 70 years, through the reigns of all the Popes from Leo XIII to Pope Paul VI. Every one of those Popes wrote an Encyclical Letter, and Pope Paul signed a Conciliar document, which urged daily reading of the Scriptures for all Catholics. It is quite clear that the majority of our Catholic people never responded to this call, and they still do not.

There are signs, however, that a change is coming in the large inert group. There have always been some who took up the Scriptures, read, and found Christ their Lord speaking to them. Now many more are doing so. Now there is less cause for fear that they will be thought by others to be candidates for the priesthood or the veil. Those who read what I have put together in this series can make quite a change in the picture. I am thinking of you as a small group studying the Scriptures together with me. A word on how to manage a small study group, a word on books and other materials, and then we'll move on to our first inquiry.

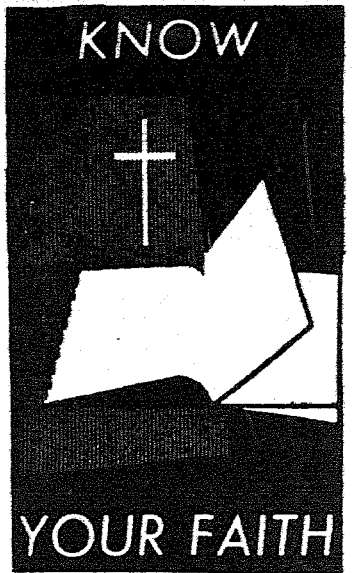
The friend I mentioned at the beginning had a note of urgency about getting the job done. I think he was referring to the mounting danger of a nuclear holocaust or fatal pollution of the environment. He may even feel that the Lord's Second Coming is not far off. At any rate I'm basically optimistic. I tend to feel we should work as if we have at least two months for the job.

Some may ask why I mentioned that my friend is a wealthy man. I analyze it this way: any of us could have said what he said, but he is putting his money behind his words. Some of the achievements in the Biblical apostolate movement will be due to his financial support.

I suppose I was thinking, too, that he ought to be given some credit for it (he insists on remaining anonymous) and I suppose, too, that I was subconsciously hoping people of his ability would be similarly inspired. Let no one be put off, however. We need everyone in the Biblical apostolate at the working level. We'll be talking at that level in this series.



from the beginning  
till now  
the entire creation,  
as we know,  
has been groaning  
in one great  
act  
of giving birth.  
  
saint paul



## How To Define The Church Questions And Answers

By FATHER RICHARD B. MCBRIEN

**Q. Is there any definition of the Church that all Christians, or at least all Catholics, agree upon?**

A. The Church has been defined in various ways: as the Body of Christ, the People of God, the new Israel, the community of the elect, the sacrament of Christ, the congregation of saints wherein the Gospel is rightly preached and the sacraments rightly celebrated, and so forth. Although the Second Vatican speaks constantly of the Church, nowhere does it offer a single, hard-and-fast definition which must be accepted by all Catholics without modification.

This does not mean, however, that we are at a complete loss. There are, in fact, certain elements for a definition that most Christians should be able to agree upon. These elements are drawn from various sources: principally from the Bible, doctrine, and theology.

The Church is the community of those who acknowledge the Lordship of Jesus, who ratify that faith sacramentally, and who commit themselves thereby to membership and mission for the sake of the Kingdom of God in history.

The Church is, first of all, a community. It is people. It is not, in the first instance, an organization, or a means of salvation. It is not the hierarchy or the clergy. The Church is a community. (Note for example, that the chapter on the People of God in the Dogmatic Constitution on the Church comes before, not after, the chapter on the hierarchy. This particular arrangement, however, was not achieved without a serious struggle at the council.)

But the Church is not simply a community. It is not just people. It is a special kind of community. It is a particular group of people who differ from other people in one important respect: Christians are those who affirm that the meaning and hope of human existence and of history itself reside in Jesus of Nazareth, who God has raised up for our salvation.

This, and this alone, is what makes Christians different from the rest of mankind. Not that Christians are holier than other people. Not that Christians believe in God and give him due worship. Not that Christians believe in the brotherhood of man. Not that Christians believe in social justice and in the service of mankind. For these are things that Christians have in common with other religious and even nonreligious people.

What distinguishes the Christian from the non-Christian, and the Church from the rest of mankind, is the conviction and the faith that Jesus of Nazareth is the Lord, that he, and he alone, is the pattern and ground of all life. That what we call good and human,

we call good and human because it participates in the reality of him. And what we call evil and inhuman, we call evil and inhuman because it recedes from or rejects, the reality embodied in Jesus of Nazareth.

But the Church not only affirms the Lordship of Jesus, it actively and joyfully celebrates it. The Church is not just a group of people sharing a common view of history, arising more or less from a common view of Jesus of Nazareth. Christian faith is not, in other words, simply a philosophy of life. It is rather a way of life that one embraces precisely insofar as he enters the company of Jesus's disciples.

Faith is offered through community, and it is embraced and lived in community. One responds to preaching (Romans 10:14-17), repents of his sins, and is baptized (Acts 2:38). From that time on, he devotes himself "to the apostles' teaching and fellowship, to the breaking of the bread and the prayers" (Acts 2:42).

But the Church is not only a community which acknowledges and sacramentally celebrates the Lordship of Jesus. It seeks also to realize his Lordship throughout the whole world, to bring the reign of God to all men and to all human institutions, in order that there might be justice and peace, charity and righteousness.

Whatever definition of the Church we may finally agree upon, it must incorporate in some way the principle that the Church is a servant community, following in the footsteps of its founder, the Suffering Servant of God (see Mark 10:45, and the Pastoral Constitution on the Church in the Modern World, n. 3). The Church exists as herald, sign, and instrument of God's Kingdom on earth. The Church, indeed, has no meaning apart from its relationship to the Kingdom of God.

**Q. You wouldn't be satisfied, then, with definitions which identified the Church with the human community at large? Couldn't one say that the Church is wherever the Spirit happens to be, wherever the struggle against dehumanization is taking place, wherever people are becoming friends?**

A. No. These definitions tend to equate the Church with the Kingdom of God. It is to be hoped, of course, that the Church and the Kingdom of God overlap. We have a right to expect, that is, a fuller flowering of the Gospel among those people who presume to preach it and to celebrate it publicly.

The Church should be recognized as the initial budding forth of the Kingdom on earth (see the Dogmatic Constitution on the Church, n. 5). But the Church and the Kingdom are not one and the same reality. Where you have the Church, you don't necessarily have the Kingdom; and where you have the Kingdom, you don't necessarily have the Church either.





THE WORLD is being set in motion. In the midst of many beginnings and many confusions, mankind is challenged to take flight.

## Major Social Movements

# JUSTICE

By GRANT MAXWELL

One essential material for building peace in the world today is the "poverty of spirit" proclaimed by the Gospel. Dr. John Buell has claimed that many Christians lag behind other men when it comes to translating this Gospel value into practice.

"Because we have failed to be poor in the Gospel sense," he said, "today, in the face of our knowledge and communications and power, millions are poor in the inhuman sense."

Does his indictment still stand? The Council and Pope Paul have proclaimed in the strongest possible language the imperatives of the Gospel. Yet our response has been slow, reluctant. There is still very little action, despite endless talk about making war on poverty at home and abroad.

Why this lack of generous response by so many who profess to follow Christ? A root cause for the inertia is a deeply rooted attitude of mind. In the words of Vatican II, "Many people, especially in economically advanced areas, seem to be hypnotized by economics."

That's putting it mildly. As the Council said, "universal changes in ideas and attitudes" are needed if the scandal of starvation alongside affluence is to be overcome by socio-economic reforms.

Yes, reforms Christians above all should know that the "status quo" is never the best of all possible worlds; that continual betterment of economic-social conditions is required by justice: that "poverty of spirit"

requires us to put others' needs and social progress before private gain and special privilege

The Council makes this statement: "God intended the earth and all that it contains for the use of every human being and people. Thus a man should regard his lawful possessions not merely as his own but also as common property in the sense that they should accrue to the benefit of not only himself but of others. . . men are obliged to come to the relief of the poor, and to do so not merely out of their superfluous goods. If a person is in extreme necessity, he has the right to take from the riches of others what he himself needs."

This Scriptural teaching, recalled by the Council — and much else in Schema XIII's chapter on socio-economic life — makes us uneasy. We would prefer to equate our Christian faith with middle class values of security and status. We would sooner not hear about social injustice and fraternal charity. We would like to dismiss this by labeling it as "communism," as a supposed threat to our freedom. In fact, it is usually only our private comfort that is threatened. And it is the leaders of the Church who are urging us to bring Gospel spirit into economic affairs, to put service of neighbor before excess profits.

Perhaps we should pose some questions for Christians. How many families lack the basic necessities of life? Are without regular income through no fault of their own? Are exploited by leading sharks and housing shysters? Have we any idea? Are we doing anything about it?

What can you and I do about poverty in our own communities? Among the transients and derelicts whom we usually try to ignore? Among the wretched poor to whom Christians are first sent?

Then there is the world crisis in population growth, and the world scandal of underproduction and desperate hunger. Vatican II observed that "the greater part of the world is still suffering from so much poverty that it is as if Christ himself were crying out in these poor to beg the charity of the disciples." At the same time, "some nations with a majority of citizens who are counted as Christians have an abundance of this world's goods."

The Council recalled an ancient saying: "Feed the man dying of hunger, because if you have not fed him, you have killed him." We know million are hungry, starving. We know they are dying by the thousands every day. How many of us who call ourselves Christians contribute for the relief of these starving people?

As a nation, Canadian and American foreign aid still amounts to a very small percentage of our annual national production. Most politicians seem afraid to rally public support for more foreign aid and fairer trade with developing nations. What are we as Christian citizens doing to help break this bottleneck of timidity?

(Next Week: Major Social Movement: Freedom)

## Viewpoints On Theology

By Rev. Mr. PETER SCHINELLER

"I think I know what's bothering the students. I think that what we are up against is a generation that is by no means sure that it has a future." These are the words of Dr. George Wald, a Nobel prize winning biology professor from Harvard, trying to pinpoint the problem facing young people today.

Perhaps because of this uncertainty about the future, we find ourselves surrounded by so many extremes. Last year the young cried, "Make love, not war!" In recent years many campuses have been virtual battlegrounds.

Man today has the power to do things undreamed of years ago. Yet mass media makes us more aware than ever of our failings in solving the most basic problems of poverty and hunger. We reach the moon while most of the people in the world go to sleep hungry.

All these paradoxes must challenge the Christian. He realizes more than before his responsibility in being his "brother's keeper." He realizes that it is up to man — created by God, redeemed through Christ and destined for God — to shape his own future.

Man might not survive if he settles down

in a town or country, surrounded by social evils. He must be the pilgrim or pioneer, realizing his part in improving the human situation. His salvation is achieved not by escaping from this world, but by working to improve it.

This concern for a better world is really what the rebellious young are trying to bring to our attention. We are missing something very basic if we are content to have 40% more money spent annually on war and weapons for war, than on education, according to figures released by the U.S. Arms Control and Disarmament Agency.

Many of the concerns of youth today must be the concerns of Christians, seeking peace rather than war, freedom rather than oppression, and reminding us that the quality of life is more important than the material aspects.

At the center of the upheavals in the world is basically the cry of man who wants to be given his God-given rights, who wants to be human, and share with all men in the riches and beauties of creation. So many are oppressed by the creations of man, by structures that limit rather than enrich.

# MAN

Government, industry, military, even the Church and its hierarchical structures — these are intended to serve man and improve the quality of life. Yet they are being criticized for controlling and oppressing man. While the criticism is often more destructive than constructive, behind it is the wish to reaffirm that man is lord of the sabbath. The sabbath of man-made structures should be subservient to the needs and desires of man, guided by the Spirit of God.

The path of the pioneer is more dangerous than the safe life of the settler. But most people in the world do not have the food or resources to become settlers. Thus the pioneer is more typical, and more human — more aware and responsive to the needs of his fellow man. He refuses to give in to the temptation to surround himself by the safety of the town — because the town itself all too frequently is surrounded by men living in unjust and inhuman conditions of hunger, poverty and oppression.

## The Sign Of Peace

Several months ago a parish priest converted his homily into a catechesis on the meaning and purpose of the sign or kiss of peace. Then, at the appropriate moment in the Eucharist, he suggested with the words of our revised Order of Mass, "Let us offer each other the sign of peace."

There was some stirring in the congregation, a few smiles, handshakes, greetings of "Peace be with you" and "God bless you." However, a sad note marred the otherwise successful introduction of this recommended gesture. One man refused. He rejected the extended hand of another. He was unwilling to pass along the message of love and peace.

If distaste for external signs and displeasure with liturgical change prompted such a negative response, then the man's action is understandable enough. Regrettable, in this writer's opinion, but understandable. His refusal simply underscores the need for thorough explanations of each innovation in the liturgy and very tactful insertion of them into the parish program.

If this man's rejection of a neighbor's offer to reconcile stemmed, on the other hand, from bitterness of heart, of hatred for another, then it can hardly be excused. At least that would be my interpretation and application of Jesus' words: "If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." (Matthew 5:23).

The General Instruction to the Roman

Missal (no. 56) reinforces this assertion, supplies a further meaning to the action and, at the same time, justifies its placement immediately before Communion rather than during the penitential service or within the offertory procession. "The rite of peace: before they share in the same bread the people express their love for one another and beg for peace and unity in the Church and with all mankind."

We are made one in Christ through receiving the one Body of our Lord. We, though many, are one in Him. The prospect of such a oneness in Holy Communion ideally should compel us to dissolve our differences and bury all bitterness.

The Holy See delegated actual determination of the form for this sign of peace to the conference of bishops in each country. The hierarchy of the United States at its November, 1969, meeting left the matter to local custom.

This practice, while ancient in its tradition, is a relative newcomer to people in parishes. Consequently, each community has been employing the rite in slightly different ways and no one precise method has emerged as the most effective procedure. In fact, we can even question the validity of insisting on a standard, exactly regulated ritual for such a peace gesture.

A few weeks ago, for instance, I offered in our residence chapel a tenth anniversary requiem Mass at the request of a suburban Washington family. The widow and two of her daughters, a college senior and high

school freshman, were present and participated in this Eucharist.

At the proper time and after a one-sentence commentary, I extended the sign of peace by a handshake to the mother. She pivoted and quite naturally gave to her children a maternal kiss and embrace. These actions seemed comfortable and meaningful for that situation; they obviously might appear forced and become offensive in a different context.

The best manner of conveying the sign of peace from the priest at the altar to the people in the pews also remains open for experimentation. In some circumstances the celebrant could move down into the congregation and personally greet individuals; on other occasions he might salute those near the aisle and ask them to pass the gesture along; at larger celebrations the ushers could carry the message of Christian unity to all or the priest might invite worshipers to turn and extend in any way they wish this word of peace and love.

Every external ritualistic act can with repetition take on a perfunctory character and lose its power. The sign of peace may slip into that unfortunate pitfall. But I have hopes that it will not.

The reason? The person at your side is always a different individual. Even if he is the same man or the identical woman, the relationship between you constantly varies. A week of living normally has intervened and with it comes a fresh need to reconcile, to love, to renew your peace with God and with that neighbor next door.



THE RITE of the Kiss of Peace, while ancient in its tradition, is a relative newcomer to people in parishes.

## Worship And The World

By FATHER JOSEPH M. CHAMPLIN



# Favors Giving Vote And A Responsible Status To Teeners

By JOSEPH A. BREIG

I favor giving the vote to younger people. I would be willing to give it to them at age 19 or 18. Indeed, I would not be in the least afraid to experiment with lowering the voting age to 16 or even to 14. If that sounds extreme, hear me out.

I believe that today, as in the past, the great majority of our youth are sensible and balanced, and would approach seriously and thoughtfully the exercise of full citizenship. Nothing develops a sense of responsibility like having responsibilities.

As things stand now, we hear, for the most part, only from the minority — the small minority. This, I think, has been true, by and large, on our college campuses and in the assemblies of young people demonstrating for various causes in our cities.

I do not mean that minorities are always wrong. What I do mean is that if we expect our younger people to have faith in the democratic process, and to express themselves in orderly fashion through it, then we ought to open it to as many of them as is practicable.

The democratic process is among the most precious of our national possessions. It was established and handed down to us by our forebears at the cost of immense sacrifice including the sacrifice of many lives, in Europe, in Great Britain, in the U.S. And it has been defended on many a battlefield, by millions of fighting men who laid their lives on the line for the right of human beings to call their souls their own.

The democratic process is something for which we can hardly be thankful enough. It has enabled us to create one nation, under God, out of the most diverse nationalities and philosophies. And if adhered to, it will see us through our present difficulties and turmoils.

Our problems with our young people have been largely our own doing. We have loved them not wisely but too well. After the horrors of Hitlerism, Stalinism, Mussolinism and Tojoism, and the fearful holocausts of World War II, we wanted our children to have their childhoods. We did not want their skies to be black with the recent past. But we forgot how short childhood is, and how quickly comes the time for youngsters to begin to become adults.

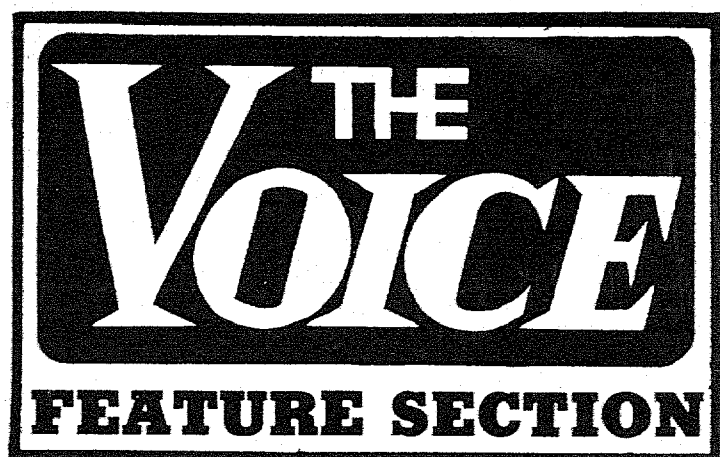
The wonder is not that so many of our young people have been led into various follies, but that when all is said and done, comparatively few of them have behaved foolishly. And if we complain that they want instant solutions and have no sense of history, we should point the finger at ourselves. We allowed the generation gap to develop because we overkindly spread our little ones the knowledge of what we and their other ancestors have been through — of the price that was paid to hand down a reasonably decent world to them.

I see no automatic magic in the number 21. I see no reason that we cannot bring 19-year-olds and 18-year-olds to an appreciation of the importance of the franchise — indeed of its sacredness.

And now, if you will, walk a bit farther with me. If 18-year-olds are capable, as I think they are, of learning to weigh issues carefully and to see through political double-talk, then I wonder whether 16-year-olds and even 14-year-olds are similarly capable.

But for now, I will settle for the vote at age 18 or 19. I believe the time has come for that.

Change for the sake of change has never been endorsed as a sufficient reason for reform and renewal. But when a new decade begins, some of the bright and shiny objects of not so long ago find themselves titled "old." It is like this with all of life. We have to adapt, to grow, to change. This does not mean that we must throw out our past, our history. It might mean we need to find out how our history can best contribute to our present lives. —Photo Courtesy of OEO.



# The 'Youth Flame' Is Merely Embers



By FATHER  
ANDREW M. GREELEY

One of my favorite social researchers is Dr. Alexander Astin of the American Council on Education. For most of the last decade, Dr. Astin has worked very diligently in establishing an elaborate, precise and sophisticated apparatus for the study of college students.

Astin's staff, research design and computer programs are now so well perfected that by January of a given year we can have essential information available on 300,000 freshmen who enrolled the previous September. His data bank is terribly useful, of course.

FATHER  
ANDREW M.  
GREELEY



to social researchers specializing in higher education but, also, I think will become increasingly important in destroying the "youth culture" myth which is so popular with journalists, preachers, viewers-with-alarm, frightened liberals and eager radicals.

Almost any issue of a dozen of the most popular and influential magazines during the last five years have carried an article about youth culture, about the revolt of youth, about youthful protest, about generation gap, or about the future that youth are going to create. A classic example of this was the recent article in the "Saturday Review" by Margaret Mead in which that distinguished anthropologist asserted that for youth the future is now, and warmly applauded what she takes to be the demands of the "now" generation.

With all due respect for Dr. Mead's competencies in the social

sciences, I would suggest that she is much more qualified to write about youth in Samoa than she is about American youth.

One may very well wonder why what youth thinks is so terribly important to older Americans, why they have to project both their hopes and their fears of the future on youth. It is perfectly clear, as I said before, that the future does not belong to the young because in the future, the young will no longer be young — they'll be over thirty like the rest of us.

In any event, Dr. Astin's data provides a salutary antidote to the youth culture-generation gap literature. Less than a third of the college freshmen think of themselves as liberals and only a tiny handful is now left. An overwhelming majority of them view themselves as either middle-of-the-roads or as conservatives. Only about a quarter are in favor of the legalization of marijuana.

Approximately three-fifths think that college administrations have been too lenient with student protesters.

There is nothing in Astin's data to persuade us that more than a tiny fragment of the American college freshmen are hippies or radicals or anything very much different from their respectable, conservative, middle-class parents. Nor is there anything in this data to lead us to anticipate that today's flaming youth will be any more flaming than were the flaming youth of two or three decades ago.

When we realize that other research projects have shown that approximately half the college students in the country support President Nixon's Vietnam policy, that Governor Wallace's support was strongest among members of the young working class, and that almost two-thirds of the college students in the country supported Nixon for the presidency, we see how completely mythological is the generation gap, youth culture literature.

Those who write such articles make the mistake of confusing Harvard, Berkeley, Columbia and San Francisco State with the rest of the country.

A much more interesting analysis than that of youth culture would be an analysis of the psychological problems of those who created the youth culture myth.

The bitter truth is that most of our young people are squares. And growing a beard, wearing one's hair long, not washing one's face or, even occasionally smoking pot, or proclaiming liberated notions about sex (most of which are not followed in practice) do not make anybody any less square.

Those of us who are seriously concerned about changing American society must face the fact that we are not going to count on the young to accomplish such change. They talk big, and some of them may even make a commitment for a year or two, but it doesn't look like there are going to be very many of them that are capable of a permanent commitment to social change.

We are now moving into a phase, I suspect, when the journalistic myth-makers will be saying that youth culture is going out of fashion, that the young are unpopular. By this, I suppose they mean that the faculty of some of the major universities have finally got enough backbone to resist the Weathermen and other youthful radicals, but we can look forward to a long series of articles by distinguished observers proclaiming the end of the radical sixties.

I suppose it's all right for them to do it so long as those of us who must read such articles keep in mind that they are talking about a change of no more than five per cent of the total college population. The massive college protest culture is much like the little man who wasn't there. It never existed and its disappearance is no more real than its existence.

# Woman Diplomat Denied Acceptance At Vatican

VATICAN CITY — (NC) — The Holy See has turned down the nomination of a new counselor in the German embassy for the Vatican because she is a woman, an authoritative Vatican source told NC News Service here.

An official at the German embassy said that the Holy See had "expressed reserves" about the nomination of Dr. Elizabeth Mueller as a counselor at the embassy.

Earlier, it was reported that Pope Paul VI had personally refused accreditation to Dr. Mueller because she is single and this might make social contacts with Vatican officials difficult.

The German embassy official told NC News Service that, in his opinion, the Holy See may have felt that the office of counselor, which is a

diplomatic post, should not be held by a woman in a diplomatic mission to the Holy See.

As for fears that her status as a single woman would make social meetings with Vatican officials difficult or perilous, the embassy officials said that Dr. Mueller is a "sensible and house-wifely type of person."

The Vatican source said that only one woman is now serving in the diplomatic representations to the Holy See. And she is an attache not a counselor, a higher post, the source said.

Dr. Mueller, 45, a career diplomat who had been on the German trade mission to Prague, had already rented an apartment in Rome before it was announced that her nomination to the embassy post had been turned down.



# Pontiff Asserts Intercommunion Is Not The 'Right Way' To Unity

VATICAN CITY (NC)—Pope Paul VI, citing a recent reminder by the Vatican Secretariat for Promoting Christian Unity of the Church's ban on Catholic-Protestant intercommunion services, warned that intercommunion "is not the right way" to attain unity.

He called it "a deviation." "Where, where is the unity of faith?" the Pope asked at a general audience. "Ecumenism seems to be consuming itself in an illusory effort," he said.

The Pope said that there are those who want to know why Catholics and "dissidents" cannot celebrate together "the highest and most final act of the Christian religion, the Eucharist."

He said that "it is not in this way, intercommunion as it is now called, that unity can be attained. How could it be without the same faith, without an identical and valid priesthood?"

Pope Paul said: "We must not despair of the happy outcome of ecumenism" promoted by the Second Vatican Council, however slow and gradual this unity may be.

"Unity is willed by Christ. A single Church must express

it. The religious cause requires it. If this is the duty and the interest of the Christians, unity will have to be reestablished," he said.

Pope Paul said that "an examination of conscience" is necessary for those who ask what they can do personally to "favor the evangelical cause of the one fold."

"Let us endeavor to be true Catholics, convinced Catholics, firm Catholics, good Catholics," the Pope said.

He said that a "diluted... distinguished Catholicism" will not bring Catholics and their "separated brothers" closer together.

"A religious and moral conformism to forms of a facile and disputable Christian life does not qualify anyone for witness or the apostolate, nor does it attract anyone through esteem, example and trust," the Pope said.

"Any division, any quarrel, any separatism, any selfishness within our Catholic communion harms the ecumenical cause, slows and stops the march toward the happy meeting, denies the Church whose members, the Lord taught us, are characterized by mutual charity," he said.

# My Helpless, Speechless, Blind, Motionless, Inspirational Friend

By FATHER JOHN T. CATOIR

I have had the good fortune of knowing an extraordinary young man, and I'd like to tell you about him. You're liable not to believe me when I describe him to you, but I hope you do because every word is true. We have been friends for about three years, and this friendship has meant a great deal to me.

It may sound strange, but even though I know we are friends, I'm not sure if he really knows me. He is blind and deformed, and though he is quite grown, he has never left his bed, nor changed his position since the day he was born.

FATHER JOHN T. CATOIR



I've seen pictures of him, as an infant, and he was a beautiful child. As an infant, he appeared to be normal in every way, but as time went on, it became obvious that his development was impaired through some congenital defect.

The doctors regretfully assured his family that he would live three, perhaps five, years at the most. When he reached his fifth birthday, everyone was astonished and the doctors

predicted that he would go back to God by the time he was eight.

My friend is now 21 years old. He has never spoken a word, though he laughs heartily, within the depths of his own mysterious and wonderful world. He responds to sounds with a look of intense curiosity, and seems to enjoy music. He has been spoon-fed every morsel he has ever eaten, and for 21 years, he has been changed, bathed, given haircuts and had his nails clipped.

Someone has always had to be in the house so that he would never be left alone. Needless to say, he is sustained in an atmosphere of love, and without exerting the slightest effort, has become the most important member of a beautiful family. But there is more to him than passive receptivity.

Friends come to visit his home and they are touched with a strange sense of reverence for his mysterious presence. His clean and beautiful face radiates a joyful innocence. One can easily imagine him, playing with angels. However, he keeps the oddest hours. Light or dark means nothing to him, so he likes to sleep during the day and play at night.

A neighbor visited his family sometime ago, and she was introduced to him. Later, she confessed timidly that before she saw him, she could never in a million years imagine what purpose such a tragedy could serve in this world. The

# Prayer Of The Faithful Fourth Sunday After Epiphany Feb. 1, 1970

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The winds and sea obey the power of the Lord. We ask him now to use his power in helping us to meet our own needs and the needs of all men.

LECTOR: The response for today's prayer of the faithful will be: Lord, hear our prayer.

LECTOR: (1) For those who serve the Church in the priesthood and religious life that their vocations be strengthened and their numbers increased, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our civic and spiritual leaders, that they may provide prudent and courageous leadership in the moral problems of our times, particularly the problems of war and racism, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) That the desegregation of the public school system will lead to improved relations between black and white as well as quality education for all in our community, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all who suffer from disease, hunger, and poverty, that God may touch our hearts to understand and help alleviate their burden, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For the success of the Bishop's Charities Drive in our archdiocese, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) That God will calm the restless, ease the anxious, and heal the wounds of the sick and suffering, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) That those who have died during the past week, especially N. and N. will inherit the happiness of heaven, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (8) For all of us, that our Christian living may be an example and not a stumbling block to our fellow men, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear our petitions, O Lord, and grant that we may so serve our fellow men that we reveal you and your Church more perfectly to the world by our actions. We ask this through Christ our Lord.

PEOPLE: Amen.

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question, "Why?" haunted her, but he captivated her with his silence.

The love he has generated in his family, the respect for the mystery of life, the countless hours of service he has required, has brought forth a quality of love from those around him which has strengthened and purified them.

He came empty-handed, helpless, speechless, blind, and motionless, but he brought with him inestimable gifts, treasures beyond belief. He has instructed children about life, taught many adults how to bear up silently; he has cheered the weary heart of many visitors, and always he has established bonds of deep affection with everyone he meets.

He is the only young man I know who is totally innocent, totally pure of heart. I enjoy talking to him; he responds cheerfully when I stroke his forehead. He emanates a peace which the world cannot give, and it is easy for me to see Christ in him. I feel like praying when I think of him. I wish you had such a friend as he has been to me.

## Foundress Canonized

VATICAN CITY (NC) — Pope Paul VI has canonized Maria Soledad Torres Acosta, foundress of the Sisters Servants of Mary, who dedicated her life to caring for the most hopelessly ill.

At the canonization ceremony Pope Paul celebrated Mass, distributed Communion and pronounced the solemn words recognizing in the Church's name the holiness of Blessed Maria.

Maria Soledad Torres Acosta was born in Madrid in 1826. In her youth she made the solemn vow to dedicate her life to those so desperately ill that even the hospitals refused to care for them.

At the age of 25 she convinced six other women to work in her cause, but they soon left her because they could not endure the hardships. Her bishop, noting the exemplary virtues of Maria, put her under his protection. She was thus able to found the Sisters Servants of Mary. She died in 1887.

# Timetable Of Sunday Masses In Archdiocese

The Sunday Mass schedule for the Archdiocese is as follows:

<b>BELLE GLADE:</b> St. Phil. Basil, 7, 10:30 and 12 noon (Spanish).	<b>BOCA RATON:</b> St. Joan of Arc, 7, 8, 9, 10:30 a.m. and 12 noon, 6 p.m. Ascension, 8:30, 10 & 11:30 a.m., 4:14 N.W. 35 St.	<b>BOYNTON BEACH:</b> St. Mark, 8, 9:30, 11 a.m.	<b>CLEWISTON:</b> St. Margaret, 8 a.m. 12 Noon.	<b>COCONUT GROVE:</b> St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.	<b>CORAL GABLES:</b> Little Flower (Church) 7, 8, 9, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. (Spanish). St. Augustine, 7, 8:30, 10:30, 12 noon, 5, 6 p.m.	<b>St. Raymond, Coral Gables Elem. School:</b> 9:30 and 11 a.m. (Spanish) 12:15 p.m.	<b>CORAL SPRINGS:</b> St. Andrew, 8:15 9:45 N.W. 37 Ct.	<b>DANIA:</b> Resurrection (2nd St. and 5th Ave., 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m.	<b>DEERFIELD BEACH:</b> St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.	<b>DELRAY BEACH:</b> St. Vincent, 6:30, 8, 9:30 and 11 a.m., and 5:30 p.m.	<b>FORT LAUDERDALE:</b> St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. Blessed Sacrament, 6, 8, 9:30, 11 a.m., 12:30, 6 & 7:30 p.m. St. Clement, 6:30, 8, 9, 10, 11:15 a.m., 12:30 and 7 p.m. St. George, 7, 8, 9:30, 11, 12:30, 5:30 p.m. St. Helen, 3055 NW 23 Way, 8, 9:30, 11 a.m., 12:30 & 5:30 p.m. St. Henry, 700 NE 56 St., 9 & 11 a.m., St. Jerome, 8:30, 10, 11:30 a.m. Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.	<b>FORT LAUDERDALE BEACH:</b> St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Sebastian (Harbour Beach) 8 (Latin) 9:30, 11 a.m., 8:30 p.m.	<b>HALLANDALE:</b> St. Matthew, 6:15, 7:30, 8:45, 10, 11:15, 12:30 & 4 p.m. St. Charles Bertram, Hallandale Regional Center, 9, 10:30 a.m. & 12 noon.	<b>HIALEAH:</b> Immaculate Conception 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish) St. John the Apostle, 6, 7, 8, 9:30, 10:45 a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish).	<b>HIGHLANDS BEACH:</b> St. Luke, 8:30 and 12 noon, 3510 S. Ocean Blvd., 10 a.m. (Ocean Beach Apts., Boca Raton).	<b>HOBE SOUND:</b> St. Christopher, 7, 9, a.m.	<b>HOLLYWOOD:</b> Annunciation, 6, 9, 11, 30 a.m., 7 p.m. Little Flower, 5:45, 7, 8:15, 9:30, 10:45, a.m., 12 noon, 5:30, 6:30, 7:30 p.m. (Spanish).	<b>Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5, 6 (Spanish) 7, 8:15 p.m. St. Bernardette, 7, 8, 9:30, 11, 12:30, 7 p.m.</b>	<b>HOMESTEAD:</b> Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.	<b>IMMOKALEE:</b> Lady of Guadalupe, 8:30 and 11:45 a.m.	<b>INDIANTOWN:</b> Holy Cross, 8 a.m. JUPITER: St. Jude, 8:30 and 10:30 a.m. KEY BISCAYNE: St. Agnes, 7, 8:30, 10 (Spanish), 11:15 a.m., and 5:30 p.m.	<b>LABETI:</b> Mission, 10 a.m. LAKE WORTH: St. Luke, 7, 8, 10:30 a.m., and 6:15 p.m. Sacred Heart, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.	<b>LANTANA:</b> Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.	<b>LIGHTHOUSE POINT:</b> St. Paul the Apostle, 8 and 9:15 & 10:30 a.m. in Yacht and Tennis Club.	<b>MARCO:</b> Catholic Church of San Marco 8:30 a.m. (Marco Yacht Club)	<b>MARGATE:</b> St. Vincent, 8, 9, 10:15, 11:30 a.m. MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 9 p.m. Assumption of Blessed Virgin (Ukrainian) 8:30 and 10 a.m. Corpus Christi, 6, 7, 8, 9:15, 10:30	<b>(Spanish) 11:45, 1 a.m. (Spanish) 5:30 (Spanish) 8:30, 9, 10, 11:30 (Latin) 11:30 a.m., 12:45 &amp; 9:30 p.m. (Spanish) Holy Redeemer, 7, 10 a.m. &amp; 30 p.m. International Airport International Hotel 8 a.m., Sundays and Holy Days. Melrose Mission, 2627 Coral Way, 11 a.m. St. Catherine, Killian High School, 8 a.m. and 11 a.m. St. Francis Xavier, 7, 9:30 a.m. St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 a.m. and 7:30 p.m. (Spanish). St. John Bosco Mission, 1301 W. Flagler St., 8:30 &amp; 11:30 a.m. (English) 7, 10 a.m., 11, 6, 7:30 p.m. (Spanish) St. Kevin Mission, Concord Theater, Bird Road, 9, 10, 11 a.m. St. Kieran (Assumption Academy), 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m., (Latin) 7 p.m. St. Michael, 6, 7, 8, 9, Polish, 10, 11 (Spanish), 12 noon, 6 &amp; 7 p.m. (Spanish). St. Peter and Paul, 7:30, 9:30, 10:45, 12 noon, 5:30 p.m. (Spanish), 8:30 a.m., 1 p.m., 7 &amp; 8 p.m. St. Robert Bellarmine, 3425 N.W. 27 Ave., 8 a.m. (English), 11 a.m., 1, 7 p.m. (Spanish). St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 1 p.m. (Spanish) and 6:30 p.m. St. Thomas the Apostle, 7:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m. St. Vincent DePaul, 2150 NE 103 St., 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m. (Spanish). MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m. St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m. St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m. St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45, 6, 7 p.m. (Spanish). MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 &amp; 7:15 p.m. (Spanish). MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m. MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish). MIRAMAR: St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m. MOORE HAVEN: St. Joseph, 10 a.m. NAPLES: St. Ann, 6, 7, 8:30, 10, 11, 12:30 and 6 p.m. NARANJA: St. Ann, 11 a.m., 7 p.m. (Spanish). NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m. NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.</b>	<b>St. James, 6, 7, 8, 9, 10 a.m. (Latin) 12:15 and 6:30 p.m. Vero Beach, 7:30, 10:30 a.m. (Latin) 6 p.m., 7 p.m. (Spanish). NORTH MIAMI BEACH: St. Lawrence, 7, 8, 10, 11 a.m., 12:15 and 6:30 p.m. St. Basil (Baptiste) 8:30 &amp; 10 a.m. NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 a.m. OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m. (Spanish) 6 a.m. St. Philip, Sunshine Park, Palm Bay. PALM BEACH: St. Edward, 7, 9, 10:30 a.m., 12 noon. PERRINE: Christ the King, 8, 9:15, 10:30 and 12 noon. Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. St. Richard, 5:30, 144 St. &amp; Old Cutler Rd., 8:30 a.m., 12:30 &amp; 6 p.m. PLANTATION: St. Gregory, 7, 8, 9:30, 11, 12:30, 6 p.m. POMPANNO BEACH: Assumption, 7, 8, 9:30, 11 a.m., and 12:15 p.m. St. Elizabeth, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Gabriel, 8, 9:30, 11 a.m., 12:15 RICHMOND HEIGHTS: Christ the King, 7, 10 a.m., and 12 noon. RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m. SOUTH MIAMI: Epiphany, 6:30, 8:00, 9:30, 11 a.m. and 12:15 p.m., 6 p.m. St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m. St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m. STUART: St. Joseph, 7, 9, 11 a.m. WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m. WEST PALM BEACH: Blessed Martin, 9:30 a.m. St. John Fisher, 7:30, 9, 10:30 &amp; 12 noon and 6 p.m. St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m. Holy Name of Jesus, 7:30, 9, 10:30, a.m., 12 noon and 6 p.m. St. Ann, 6, 7, 8:15, 9:30, 10:45, 12 a.m. and 5:30 p.m. St. Henry, Northeast High School, 700 NE 26 St., 9 a.m. &amp; 11 a.m. ON THE KEYS: BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon. KEY WEST: St. Mary, 7, 8:30, 10, 11:15 a.m., and 12:15 and 5:30 p.m. St. Sede, 8, 9:30, 11 a.m. and 7 p.m. MARATHON-SHORES: San Pablo, 7 and 11 a.m., 6 p.m. PLANTATION KEY: San Pedro, 6:30 (Latin), 7:30, 9, 11 &amp; 6 p.m.)</b>
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## SCHEDULE OF SERRA CLUBS

**Serra Club of Miami**  
Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m.—luncheon meetings

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

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





LIVING SKELETON awaits death from starvation as crisis mounts in defeated Biafra.



DEATH in the streets is a common sight in a land where food supplies and medicines have been in short supply for 30 months.

# BIAFRA Land of Death

A nightmare that began with a plane crash on an African hillside 11 months ago, continues today for a veteran Irish missionary, who was one of the last persons to leave Biafra before it surrendered to Nigeria last week.

Father Fintan Kilbride, a Holy Ghost priest from Dublin, who had worked for 13 years in Biafra visited The Voice while in Miami this week.

If the Nigerian

government continues to prevent food supplies that are but minutes away by air from being distributed, he said, "more than a million people will die in Biafra within the next 10 days."

"Frankly," Father Kilbride said, "I'm concerned at the indifference most of the world powers have shown and I'm hoping the American people will be able to persuade President Nixon to urge the Nigerian govern-

ment to act before it is too late."

Father Kilbride recalled what he remembers as "the beginning of the end."

"Back in February, 1968 eleven of us left Lisbon on a four-engined Constellation which carried 12 tons of food-stuffs. The slow starvation had begun in Biafra and this was to be the first Church Relief flight.

"I can recall seeing the small kerosene lanterns outlining the makeshift African landing field below. Perhaps it was a malfunction, or it could pilot exhaustion, but the next thing I remember was flying through the cabin and the crunching pain.

The plane had crashed at the edge of the runway and traveled upside down and in flames for 300 yards. "I can remember crawling to safety through a wheel housing," the priest said. "It was a miracle that we all came out of it alive.

### STILL LURKED

Following this there were 5,299 relief flights operated by Joint Church Aid — but starvation still lurked throughout the war-torn countryside.

"There were 3,000 feeding stations set up as the end of the war neared," Father Kilbride said, "but there never was enough food."

"Today the situation is critical. And the tragedy is that help is so nearby. There are tons of food and medicine in warehouses less than an hour away by plane but the Nigerian officials refuse to permit it to be delivered.

"There is much evidence to support the belief that there will be a selective genocide, that a lot of the educated people will be killed off, maybe under the pretext of their being war criminals," the priest said.

Also, he pointed out, there is the possibility of allowing these same people to "selectively starve to death. This is the danger today.

"I think if the people of the United States insist that something must be done immediately to get food to the Biafrans, the State Department will get the message and something will be done."

Father Kilbride was in the hospital with pleurisy when Owerri, the last capital of Biafra fell. It was apparent



LITTLE BOY suffering from malnutrition is treated by a Sister at a Catholic clinic within the war zone.



Talking over the food shortage before war's end, are Father Kilbride and Biafran General Philip Effiong, who signed the surrender terms.

## Statistics Paint Grim Picture For Biafra

During his years in Biafra, Father Fintan Kilbride built several high schools in the Niger Delta and a 50-bed hospital which served the medical needs of more than 100,000 persons.

These were the years of peace—the years before Nigeria was granted independence from Britain—the years before it was discovered that one section of the country, now called Biafra, was capable of producing three million barrels of sulphur-free oil day.

With independence came dissension, secession and finally, war. The section of the new nation that contained vast riches was populated mainly by the Ibo tribe, who were mostly of the Catholic faith, and who were among the best educated citizens of the new African nation. This was the area to become Biafra.

There were a vast complex of reasons for the war but Father Kilbride attributes the greediness of many world powers over the Biafran oil as one of the chief causes.

When the war began there were 12 million people in Biafra—nearly two-thirds of them Ibo. The secessionist territory encompassed some 30,000 square miles. At war's end, 3.5 million people were squeezed into an area of 1,500 square miles.

Estimates put the death toll at 2 million Biafrans—most of them children. The majority had slowly starved to death. Another two million Biafrans—most of them reduced to skeletons for lack of food—may die before aid can reach them.



POINTING to Biafra on a map, Father Kilbride tells of the suffering there today because of the shortage of food and medicine.

## 'Biafra' Missioners Are Ordered Out

ROME —(NC)— All missionaries inside what was Biafra will have to leave the famine-stricken region as soon as other relief workers acceptable to the Nigerian government are available, according to word reaching here from that area and the Nigerian Federal capital of Lagos.

Some sources, including a high-ranking diplomat, insist that the British High Commission in Lagos has been working toward this end.

In Lagos, an official of the Nigerian External Affairs Office stated that missionaries in the distressed area who are found to have no "useful work" will be brought to Lagos.

Within a week of Biafra's surrender, two dozen of the approximately 75 missionaries

gunfire getting closer in the distance.

"The fate of Biafra is now in the hands of world opinion. Whether the people will be allowed to live depends upon what is done today — it depends upon Americans and whatever the U.S. government can do to beseech Nigeria to spare the Biafrans."

in the former Biafra region had been taken to Port Harcourt for detention, presumably to be removed to Lagos. Among them was Father John Daly, rector of the Bigart Memorial Seminary, which was the largest seminary in Africa and had operated even during the war.

In ex-Biafra, the Nigerian military commander in one area told missionaries there they would be removed to Lagos once replacements could be brought in to man the feeding stations and other relief posts.

He told the missionaries this was "government policy."

Another report from former Biafra quoted an army commander as telling missionaries they could remain at their stations "for now."



# 'Blossoms Of Charity Drive Need Roots -- The Givers'

(Continued from page 1)

"Hopefully we shall be humanitarian enough, and apostolic enough and Christian enough to be personally concerned," he said, encouraging the people to make sacrifices for those "who are victims of our prolonged national indifference" — including migratory workers, the aged, homeless teenagers, unwed mothers, exceptional children and others who benefit from ABCD projects.

The services offered by various archdiocesan agencies and the cost of running Catholic schools while educational costs spiral, amount to many thousands of dollars, Bishop Fitzpatrick explained. "We don't print these dollar bills we use to pay these bills off — you give them to us."

In order to educate priests today "so that the Church can serve the world today and bring it to Christ," money must be used to maintain, and expand the archdiocesan seminaries. In addition, many priests are sent to colleges for additional instruction so that they can enter an apostolate of a specialized field — such as counseling or communications, Bishop Fitzpatrick told the audiences, adding that the plan is for many years.

"If your plan is for a year, plant rice; if your plan is for 10 years, plant trees; if your plan is for 100 years, educate the people," the Bishop said, paraphrasing an ancient eastern philosopher.

"The priests who are staffing our charitable organizations are products of our seminaries. Our sacrifices are paying off."

he assured

"If you multiply the hours and the days and the months and the dollars it takes to provide for only the many unwed mothers who are cared for by ABCD agencies, you can understand the enormity of the problem taken on by Catholic Charities," the Bishop said.

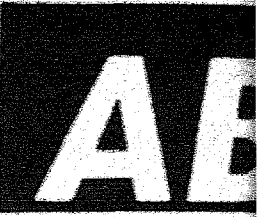
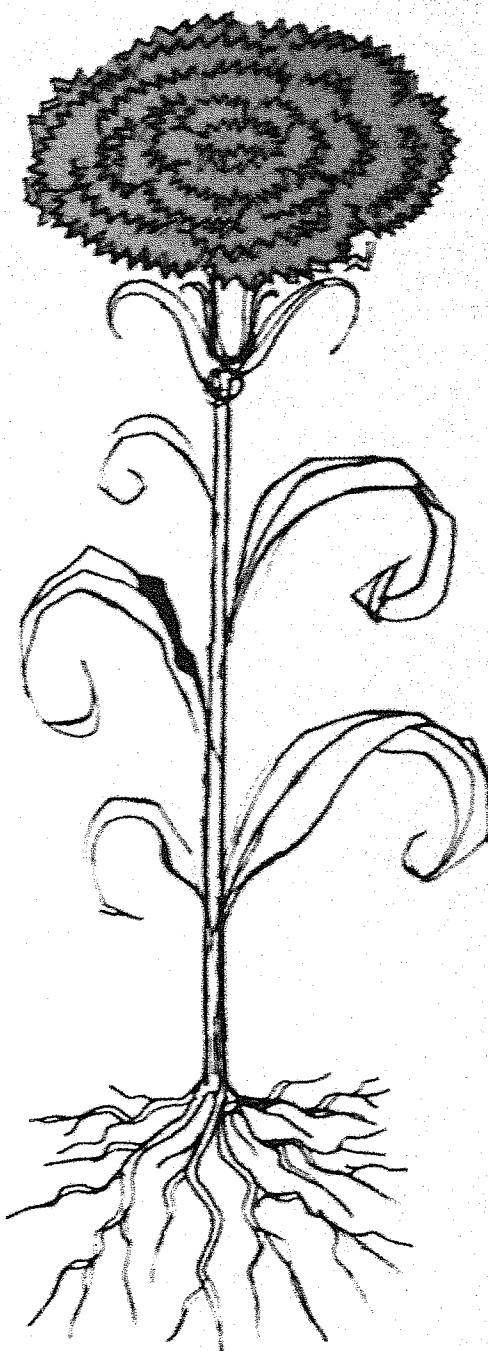
While those who contribute to the ABCD may not "see all the people you are supporting personally, you do make this Christlike work possible."

Bishop Fitzpatrick added that St. Paul summed up the entire philosophy of the ABCD campaigns in only a few words: "Bear one another's burdens and then you will fulfill the law of Christ."

He urged the people to view the ABCD from this angle and continued, "Those of you who can give your time — interrupt your careers, quit your jobs and leave your families — to administer to Christ's poor should do so."

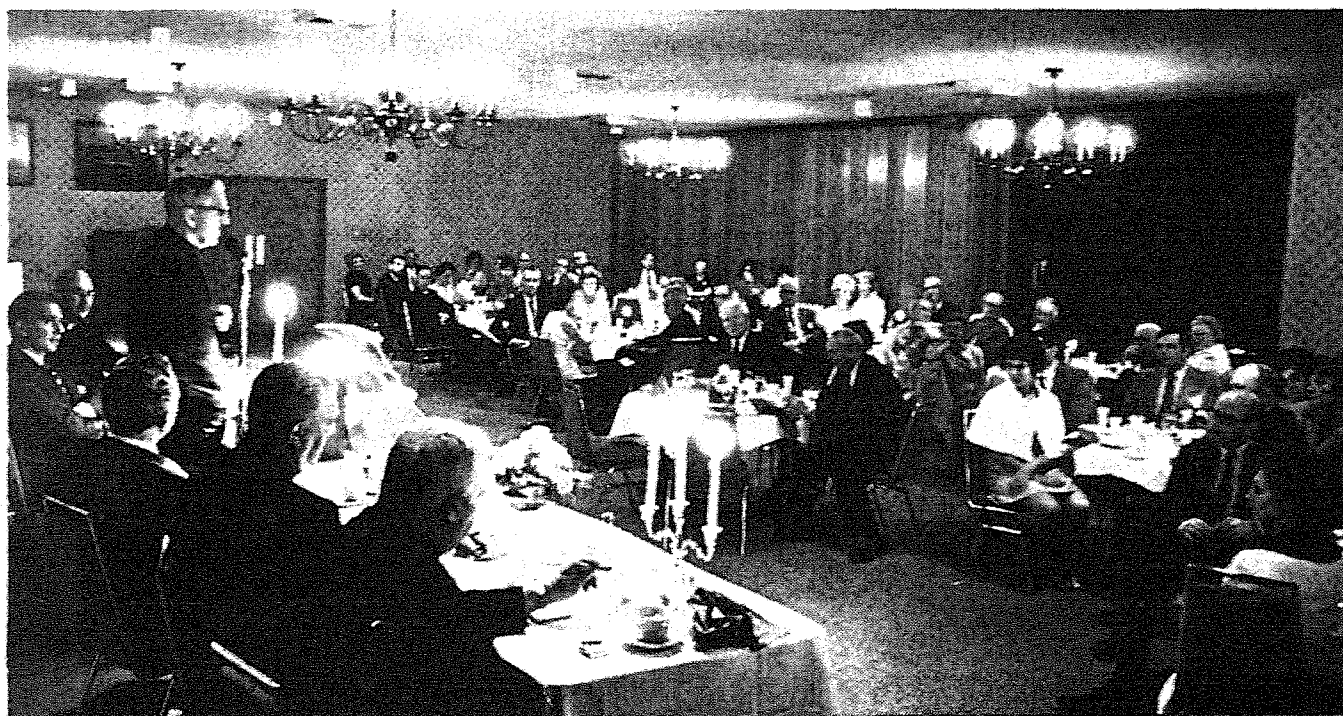
However, if such a gesture is impossible "then the least all of us can do is support those who are so completely dedicated to doing the work of Christ," the prelate explained.

"That's what the ABCD is all about. That's why God will continue to bless our Archdiocese, because we are trying to shoulder the burdens of our neighbor — and we are trying to fulfill the law of Christ and be Christians."



The ABCD is "like a beautiful red carnation. The projects are like the flower and the people who give are like the roots. The roots never get to see the carnation flower, but without the roots there would be no flower — no beauty. You are the roots for this beautiful archdiocese of ours and its charities."

Msgr. Rowan T. Rastatter, archdiocesan director of Catholic Charities



NAPLES AREA guests hear Bishop John J. Fitzpatrick describe the philosophy of the ABCD as "shouldering your neighbor's burdens."



STOPPING TO chat on the way into the dining room are Father Magnus Straus and Mr. and Mrs. Ted Brack.

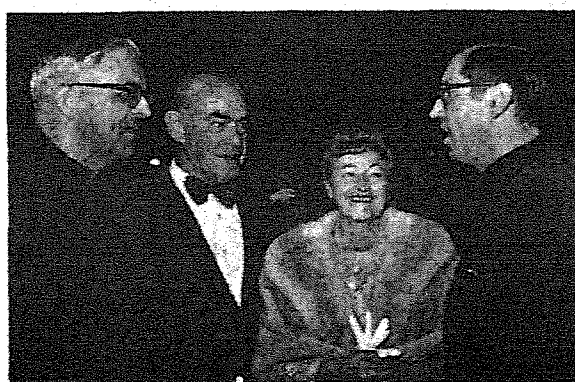
LISTENING TO Naples regional chairman Edward Oates (right) is ABCD general chairman Phil Lewis.



PRE-DINNER conversation about the ABCD was held by Mrs. Maynard Schryber (left) and Mr. and Mrs. Joseph Belyea.



CHARITIES WERE the topics of discussion for guests Mr. and Mrs. Lawrence Barwick and Mr. and Mrs. D. A. Haynes during dinner in Naples.

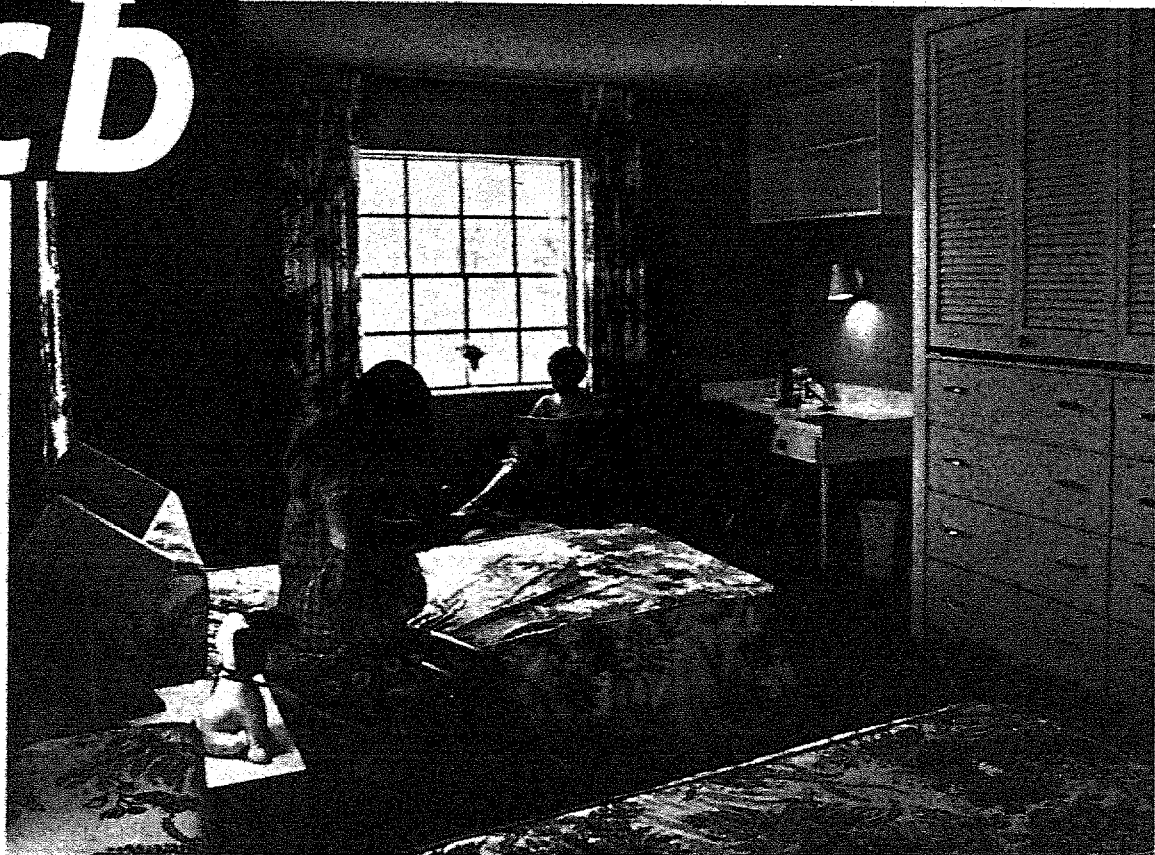


GREETINGS FROM Naples residents Mr. and Mrs. E. H. Marhoefer and Father Lawrence Conway (right) went to Bishop John J. Fitzpatrick before the ABCD dinner there.



PLANS FOR the ABCD campaign in Naples were discussed by Mrs. Ned Johnston, Edward Oates, Naples regional chairman, and Rudolf Homan.

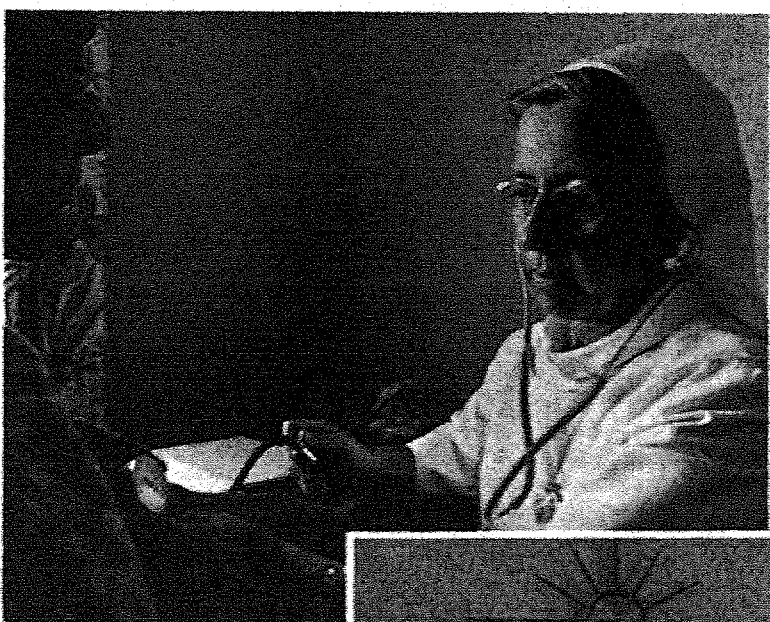




QUIET MOMENTS in the late afternoon provide time for the young unwed mothers at Maurawood to consider futures and read for guidance.



"IT COULD happen to any of your daughters," Msgr. Rastatter told ABCD diners to drive home the need for residences where unwed mothers can find understanding and help in need.



FREQUENT CHECKS on blood pressure and other medical guidelines make sure that the young mothers maintain good health while they wait and learn at St. Vincent's and Maurawood.

## Compassion, Understanding Given These Girls In Need

"We don't condone sin. We help a little girl who has a problem."

Those words, spoken by Msgr. R. T. Rastatter, Archdiocesan

Director of Catholic Charities, in recent weeks during the rounds of ABCD dinners, tell the simple, but important philosophy behind the archdiocese's two homes for unwed mothers — St. Vincent's Home in Miami and Maurawood in West Palm Beach.

"Who knows how these girls stand in the eyes of God — they really suffer. We adults commit sin many times, but these girls really suffer," Msgr. Rastatter explained.

Both facilities were provided by the funds obtained in previous ABCD campaigns, Msgr. Rastatter added.

At both Maurawood and St. Vincent's, the expectant mothers take up residence about the seventh month and there they receive medical attention and can complete their studies while they await the birth of their children.

Perhaps the most important service provided by the staffs of both residences, however, is the psychological and spiritual help given.

"Our big job is to stand them up and shake them so that when they go back home, they go back

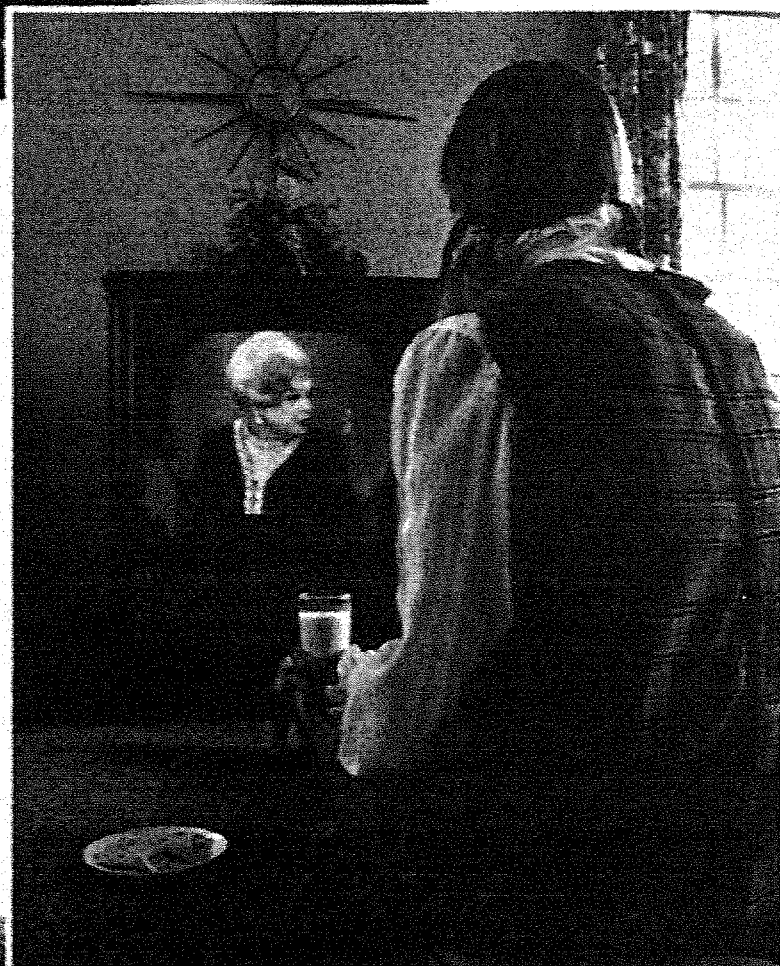
with their heads held high," Msgr. Rastatter pointed out to ABCD dinner guests.

The Sisters of St. Joseph of St. Augustine at St. Vincent's and the Sisters of Our Lady of Charity of Wheeling, W. Va., at Maurawood, try to provide that with counseling sessions and, if needed, meetings with trained psychologists and psychiatrists who help to unravel the problems of the young mother.

Both facilities are located on the grounds of hospitals — Maurawood edges St. Mary Hospital in West Palm Beach; and St. Vincent's overlooks Mercy Hospital in Miami — so that medical care is always available for the girls. They are confined in the nearby hospitals for delivery.

The surroundings in both residences have been designed to provide the expectant mothers with a bright atmosphere while they attempt to remake their lives, Msgr. Rastatter added.

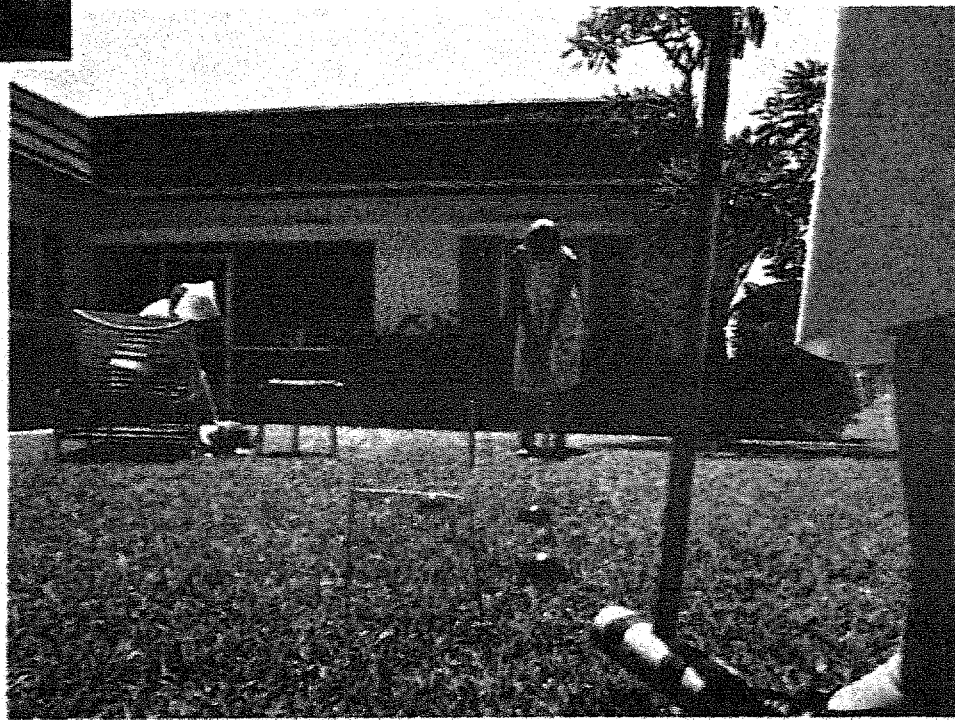
"We're not glad about the problem, but we're glad to help her (the unwed mother), because it's the only thing we can do," Msgr. Rastatter concluded.



TELEVISION IS one relaxation which helps the girl with a problem find her way back into the world at both Maurawood and St. Vincent's where they can continue their studies without interruption.



A sense of belonging and compassion helps the young girls to help each other.



Learning to care about herself is often the first step back for the unwed mother.



# As God's Trustees Of This Earth We Must Save It From Pollution

By FATHER JOHN B. SHEERIN

Last October, Richard Nixon noted that we have laws to prevent people from dumping garbage in the streets but "...we must now develop procedures — appropriate to the last third of the 20th century — which prevent people from using more sophisticated ways of garbage disposal to poison our air and foul our waters." His first official move in the new decade of the 70s was to sign into law a National Environmental Policy Act.

FATHER SHEERIN



The President's critics wonder if his budget requests for the fight against pollution will be adequate. On the other hand, his friends feel that his proposals are surprisingly generous in this area. In any event there is a large constituency forming behind Environmental Preservation, particularly among the campus militants. Anti-pollution groups are already organizing at the big universities.

There is good reason to believe, therefore, that the "in-thing" in the '70s will be the crusade against the pollution of natural resources. Ralph Nader, who made his reputation largely as a result of his crusade against safety hazards in automobiles, now gives much of his time and attention to environmental pollution. He sees it as a worse danger than violence in the streets because we are so unaware of it. "We can destroy ourselves quite inadvertently without a nuclear war if we don't stop polluting our environment."

Nader feels that the public needs to be awakened to the problem and that the most effective means would be student

demonstrations. "I would like to see it come from the students — marches, demonstrations and picketing — just like the civil rights movement."

Nader's views are very much in line with the predictions of sociologists who claim that campus militants will make Environment Quality their chief "cause" this year. There is a great sense of urgency about the "cause." As Nader points out, it could be "one of history's great disasters" if a ship loaded with herbicides for Vietnam were to sink and the containers spill.

Anti-pollution seems to be a popular cause and we can expect state after state to take the cue from Washington and pass laws against pollution of water and other resources. However, a serious crusade against pollution would amount to a wide-sweeping attack on the methods of American industry and, to be successful, these new laws would desperately need the support of public opinion. The public will have to see pollution as a fundamentally immoral practice, not just a legal crime.

Is pollution of natural resources a sin? Some Christians will probably say that it is not a sin because it is not so described in the Baltimore Catechism or in the Bible itself.

We can remember certain Catholics a few years ago who contended that the Church was manufacturing a new sin when the American Bishops condemned racial discrimination. While environmental pollution is not specifically mentioned in Scripture, it is slowly dawning on us that God has appointed us trustees and guardians of this earth on which we live, and that we must defend it against unjust aggression from the despoilers of the atmosphere, water, land and forests.

To love our neighbor as ourselves means to preserve in their purity those resources on which the health and happiness of all of us so largely depend.

In my seminary days I read a volume of sermons written by Father Elliott Ross, a Paulist Father. One of the moral duties which he emphasized strongly was the duty of

BELOW OLYMPUS By Interlandi



"Yes, sir, we enjoy the highest standard of living known to the world!"

conserving natural resources and the sinfulness of misusing or wasting them. At the time I considered the idea rather quaint in an old-fashioned rustic way but utterly unrealistic in a modern technological society.

Now I realize he was not "far-out" but simply far ahead of the moral theology that was taught in our seminaries. For this earth is our home, the only home we know in the days of our pilgrimage, and we must keep it livable for our own sake, for the neighbor's sake and for the sake of the generations to come.

# Has Christian-Jewish Dialogue Taken A Fall?

By MSGR. GEORGE G. HIGGINS

At a time when there is so much in-fighting going on within the Catholic community, it's comforting (in a perverse and admittedly unchristian sort of way, to be sure) to discover that the other religious bodies in the United States are no better off than we are in this regard. You don't have to be an eavesdropper to make this discovery. All you have to do is to keep abreast of Protestant and Jewish books and periodicals.

In the case of the Jewish community, for example, a new book by Howard Singer "Bring Forth The Mighty Men: On Violence And The Jewish Character" (Funk and Wagnalls, New York) can serve as a timely illustration of the point I am trying to make. Mr. Singer has nothing but contempt unqualified and highly indignant contempt — for the leadership of all of the major Jewish organizations in the United States (B'Nai B'Rith, the American Jewish Committee, and the American Jewish Congress, among others) because of their alleged indifference to Jewish needs and Jewish survival and, more specifically, because of their eagerness to enter into dialogue with the Christian community.

As a long-time friend of many of the men who are the principal targets of his almost boundless wrath, I hesitate to quote what he says about them or to comment on his criticism of their leadership lest I be accused of getting involved in a very unpleasant family squabble which is obviously none of my business.

On the other hand, perhaps it will not be completely out of order for one who has taken part in many Christian-Jewish conferences or seminars (with Rabbinical groups as well as with the so-called secular Jewish organizations referred to above) to comment briefly on Mr. Singer's total rejection of the Christian-Jewish dialogue.

Mr. Singer takes the position that the dialogue was one of the foreseeable

casualties of the 1967 Arab-Israeli war. The reason it died, he contends, is that support by the Christian churches for Israel — support of the type and to the extent that the major Jewish organi-



Msgr. HIGGINS

zations had expected — was simply not forthcoming, to the bitter disappointment of those Jewish leaders who had been promoting the dialogue.

The low point, he says, was reached in midsummer, 1967. "Ever since," he concludes, "everybody has been trying to put Humpty Dumpty together again."

Mr. Singer makes it perfectly clear that, for his own part, he sincerely hopes that these efforts to put Humpty Dumpty together again — that is, to resume the Christian-Jewish dialogue — will fail. He is against the dialogue as a matter of principle.

On the other hand, he reluctantly predicts that it "will come back into vogue, for social pressures in this country are all for increasing contacts. Well-meaning layment of all faiths want their spiritual leaders to 'build bridges' to other groups, and the sweet spontaneity of the impulse does them credit. But one must always remember that the bridge may appear sturdy but that it is made of paper. It is purely decorative; one had better not expect it to be useful and bear any serious strain. Theological dialogue is now good citizenship; it is part of the American way of life, and as such it has as much right to be part of the scene as those whirling amber lights one finds on used car lots, or the white-painted wagon wheels one sees on suburban lawns. Just bear in mind it is also every bit as functional."

I have only three or four comments to offer by way of

a response to Mr. Singer.

(1) I can readily understand why he and the over-whelming majority of his fellow-Jews were disappointed by the "silence" of the Christian churches during the Arab-Israeli war in 1967. And while I think the record will show that this silence wasn't quite as deafening as Mr. Singer makes it out to be, I sincerely wish that the churches had spoken out more forcefully in support of Israel's moral and legal right to exist in peace as a free and independent nation.

(2) Having said this, however, I would argue that the "silence" of the Christian churches in the summer of 1967 is an argument for rather than against the dialogue. By this I mean that one of the reasons that support by Christian groups for Israel, of the type and to the extent that the Jewish community had expected, was not forthcoming, is that Christians, generally speaking, did not then and do not now fully under-

stand what Israel means to the Jews in theological terms.

Jews themselves are the only ones who can help us to overcome this gap in our knowledge. And this to me means that we need more rather than less Christian-Jewish dialogue. It also means that the dialogue must, in the future, include a profound study of the theological meaning of Israel from the Jewish point of view.

Unfortunately this issue was generally avoided or side-stepped in pre-1967 Christian-Jewish seminars. It is my impression, however, that both parties to the dialogue now agree that it must be placed at the very top of their agenda.

(3) This brings me to my third point, namely, that whether Mr. Singer knows it or not, the dialogue is still going strong. For the reasons cited in his very angry book, it was called off temporarily

in the aftermath of the six-day war, but it never died.

For my own part, I hope and pray, and would be willing to wager, that in the future it will be more fruitful than it ever was before the war. I might add, in this connection — again at the risk of getting involved in a family quarrel — that Mr. Singer is mistaken if he thinks that the dialogue, on the Jewish side of the table, is a monopoly of the so-called secular Jewish organizations. To my personal knowledge, many Rabbinical groups are also

committed to making it work.

Some of the things that Mr. Singer says in his book about the Christian churches are most unfriendly, to put it as mildly as possible; others are simply untrue. I would prefer, however, to pass over all of them in silence and to conclude by recommending to Christians that they take the time to read Mr. Singer's book. We Christians need to learn, first hand, why Mr. Singer and so many other Jews are opposed to the dialogue and why they are so profoundly distrustful of Christians.

## Memorial Mass To Be Offered

An annual memorial Mass for the deceased members of the Catholic Service Bureau Women's Auxiliary will be celebrated Wednesday, Feb. 4, at 10 a.m.

The Mass will be celebrated by Father John J. Nevins, assistant executive

director of Catholic Charities and spiritual advisor to the group. Location of the Mass will be announced later.

The February meeting of the auxiliary will be held afterwards. Plans for the Luncheon-Card Party on March 7 will be announced.

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MR. AND MRS. CARL HOFFMAN

50th Anniversary

## Dade Couple Marks Fiftieth Anniversary

A concelebrated Mass of Thanksgiving marked the golden wedding anniversary of Mr. and Mrs. Carl Hoffman, pioneer and prominent

Dade County citizens, Monday, at the Church of the Little Flower, Coral Gables.

### Their Golden Wedding Day

KEY BISCAIYNE — The 50th anniversary of their marriage will be observed by Mr. and Mrs. Frederick Kirkman during a Mass of Thanksgiving at noon Saturday, Jan. 31 in St. Agnes Church.

Msgr. James F. Nelan, pastor, will be the celebrant of the Mass, during which the couple will renew nuptial vows in the presence of relatives and friends. A reception will follow in the parish hall.

Married in 1920 in St. Joseph Church, Paterson, N.J., the Kirkmans came here nine years ago. Fred Kirkman serves as sacristan in St. Agnes Church; and his wife, Christine, is president of the parish Altar and Rosary Society, whose members will be hostesses during the reception.

Concelebrants for the Mass were Msgr. Peter Reilly, pastor, Little Flower Church; Father Francis Dunleavy, pastor, St. Francis de Sales parish, Miami Beach; Father Cyril Burke of Barry College; Father James Gallagher, pastor, St. Ann's parish, Gulf Breeze, Fla., and Father Joseph Jennings, Mobile, Ala.

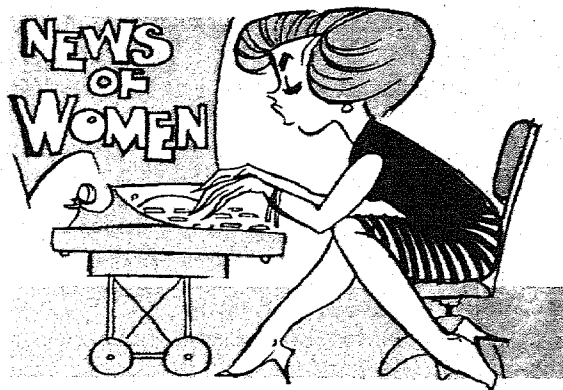
More than 100 friends and relatives of the Hoffmans participated in the Mass and then attended a reception at the Riviera Country Club.

The reception was given for the Hoffmans by their daughters and sons-in-law, Mr. and Mrs. Wyatt Johnson, and Mr. and Mrs. Kenneth Kemper, all of Coral Gables.

Leonard Usina, a longtime friend of the couple, acted as master of ceremonies for the reception. Fred Shannon Smith and his Clubmen orchestra played for the festivities.

Each guest received a special Mass book with "50" embossed on the cover.

The Hoffmans were married, Jan. 26, 1920, in Pensacola, where they still maintain a home. They moved to the Miami area shortly after they were married. Hoffman was an active leader here for many years.



## Dance-Music Class Slated

A special, one-time adult education class in Sacred Dance, Folk Music and Traditional Music as used in the Church will be presented

Wednesday, Feb. 4, from 8 to 9:30 p.m. by the parishioners of St. Louis Church.

The program, which is open to any interested persons, will also feature a discussion on Musical Arts Forms in the Church. It will be presented at the parish center, 7270 SW 120th St., Miami.

The Sacred Dance Guild of Miami, directed by Diana Avery, will demonstrate how prayer and scripture are interpreted and brought to life through the skill and beauty of the dance.

Our Lady of Lourdes Academy will present folk music and a variety of dances which are used in current youth Masses.

### Will Start Course On Art In Religion

A course entitled "Art In Religious Education" will be offered by the University of Miami Department of Religion, on Mondays at 4:45 p.m., beginning this week.

The course, offered by Dr. W. Ivan Hoy, will briefly trace the history of Christian art, method of interpretation, and the use of art in the teaching of religion.

## Around The Archdiocese

(Continued from Page 8)

### BROWARD COUNTY

Speaker for the monthly meeting of the Chaminade Mother's Club, 8 p.m., Feb. 11, will be R. C. Duggan, Superintendent of Customs in Broward, who will speak on narcotics smuggling.

### DADE COUNTY

A Valentine Day ball will be sponsored on Saturday, Feb. 14 by St. Thomas Woman's Guild at the DuPont Plaza Hotel in downtown Miami. Dinner will be served at 8 p.m. and dancing will begin at 9 p.m. Reservations may be made by calling 271-4102 or 274-0458.

Ninth annual ball of the Fr. Lawrence J. Flynn Council, K. of C. begins at 9 p.m., Feb. 7 at the Hialeah Municipal Auditorium, 4800 Palm Ave., Hialeah. Tickets may be obtained by calling 821-8094. Music will be provided by Fred Shannon Smith.

St. Vincent de Paul parish will present its annual carnival on the Church grounds, 2000 NW 103 St., for five days beginning Wednesday, Jan. 28 to Sunday, Feb. 1.

The carnival will run from 6 to 10 p.m. Coffee and food will be served. The event will feature a midway and exciting rides.

Final plans for the Villa Maria Auxiliary annual bazaar for the benefit of the home and rehabilitation center will be made at the regular meeting of the auxiliary, Friday, Feb. 6 at 10 a.m.

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.

St. Rose of Lima Guild will sponsor a benefit luncheon and card party at noon, Feb. 7 at the Miami Shores Country Club. Tickets may be obtained by calling 754-8850.

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., Miami.

Annual Mardi Gras continues through Sunday, Feb. 1 on the grounds of St. Vincent de Paul parish, 2000 NW 103 St., Miami.

A pre-Lenten carnival is being held today, Friday, through Sunday, Feb. 1 on the grounds of St. Lawrence Church, North Miami Beach, NE 19 Ave. and 191 St. Amusement rides are open from 3 to 11 p.m. daily.

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Old Fashioned Chicken  
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TUESDAY  
Roast Leg of Jersey Pork  
with Dressing & A.S. 2.35  
Yankee Pot Roast of Beef,  
Jardiniere 2.35

WEDNESDAY  
Braised Tender Lamb Shank,  
Dressing & Mint Jelly 2.35  
Old Fashioned Chicken  
and Dumplings 2.35

THURSDAY  
Baked Short Ribs of Beef,  
Jardiniere 2.35  
Baked Pork Chop with  
Dressing and A.S. 2.35

FRIDAY  
Roast Leg of Lamb with  
Dressing & Mint Jelly 2.75  
Baked Fla. Sea Bass with  
Lemon Butter Sauce 2.35

SATURDAY  
Creighton's Ranch Steak  
with P.F. Onion Rings 2.85  
Breaded Tender Veal Cutlet  
with Tomato Sauce 2.35

SUNDAY BRUNCH 2.40

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### PALM BEACH CO.

The Palm Beach Chapter of St. Joseph Auxiliary will sponsor a luncheon on Saturday, Feb. 7 at the Palm Beach Towers. Proceeds will be donated to the continuing education program of the Sisters of St. Joseph. Tickets may be obtained by calling 842-1212 until 3 p.m. or 848-7140.

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- Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center).
- Ft. Lauderdale - 2394 E. Sunrise Blvd.
- Pompano Beach - 3561 N. F. J. Hwy. (U.S. 1) Oppers Haven
- Pompano Beach - 2715 Atlantic Blvd. (Intracoastal Waterway)

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# What Is Root Cause Of Alcoholism?



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

In response to many readers who have asked me to write on alcoholism, this week I will devote my column to such a discussion.

I find it difficult to come up with a suitable definition on the basis of my own intimate knowledge of the subject, so I will borrow one presented by the World Health Organization. It defines alcoholism as the state of "excessive drinkers whose dependence upon alcohol has reached a degree where it shows noticeable mental disturbances in them: an interference with their bodily and mental health, their relationship with other people, and their social and economic functioning." Or more simply, the use of alcohol where it can cause damage to the person or society or both.

We know we have reached a stage of alcoholism when there is actual physical dependence and loss of control when alcohol is used and also an inability to stay away from the drink. The outward symptoms read very much like those of drug addiction. Indeed there is now a tendency to combine alcoholism and drug dependence under one label in various shelters and committees.

In the beginning stages of alcoholism, there is continued psychological dependence — use of an escape mechanism which is similar to drug dependence.

Some estimate that six males are affected for every one female and that approximately five million Americans are alcoholics — with some 250,000 more people joining their ranks every year.

Why do alcoholics start to drink? I feel that there is a basic problem — that the drinking is a symptom of an underlying emotional disturbance. It is a well-known fact that when he is not drinking, the sometime alcoholic appears to be a good well-adjusted person. We could go into many advanced reasons, from emotional deficiency to metabolic disturbance, which can be corrected by simply prohibiting alcohol. However, to me it has always seemed that there is an underlying emotional disturbance which is the basis of it all.

The classic answer was given to me by an excessive drinker when I talked to him about a probable subconscious problem which might be responsible for his use of alcohol. "Listen, I have enough trouble with my conscious, don't bother me with the sub-conscious," he said. However, his sub-conscious problems do exist.

There is no question but that the incidence of alcoholism is partly an attempt to reduce tensions produced by the

condition of life in the alcoholic's own particular circle. It has been said that the anxiety-reducing effects are greater than any anxiety which could arise from fear of punishment.

One thing is certain — excessive drinking is the most difficult of all behavior problems. There is no specific medical treatment. We have seen the treatments from electric shock to drugs which caused vomiting. These are called aversion tactics.

Our best hope seems to be in group therapy situations, especially with such programs as Alcoholics Anonymous, or AA. This provides places where similarly affected persons can meet and talk out their problems. Motivation can be induced and the one who "slips" — or goes out and drinks — now and then is not castigated or thrown out. He is understood.

To my mind there is little difference between handling the severe drug-dependent and the severe drinker. Before abstinence is arrived at, there could be many slips. Individual alcoholics or addicts will support each other better than any preaching or lecturing could. The drinker has a better chance at recovering, it seems. He has a higher percentage of return to normal and hopes for him are good. Total abstinence is necessary, however, and with careful guidance and handling the problems he has can be solved.

With the use of drugs, however, the statistics are even harder to come by. The use has reached all the way down into the fifth and sixth grades. Each week I hear of a new substance or mixture which is being used, or misused as a mind-expanding drug.

We are in the process of developing a questionnaire to attempt to find out how many of our student population are using drugs.

I note that some adolescents feel that drugs will solve their problems. Becoming independent of their parents and preparing to carry the burden of their own families should give the adolescents enough to do without trying to play with mind-altering drugs.



The argument that marijuana for the mature adults is a good thing is as much as saying that getting drunk twice a week is good. Maintaining the simplicity of a child by calling himself a "flower child" may be all right for the hippie, but how long does a hippie feel like avoiding the problems of reality.

## Service Is Given Support

TOLEDO, Ohio — (NC) —The Toledo diocese came through with the first response of money to start a new program to improve legal services for the poor.

Advocates for Basic Legal Equality (ABLE), which will be a non-profit corporation, is seeking funds from government, unions, foundations, churches, and other sources. Its 1970 projected budget is more than \$125,000.

In announcing a \$10,000 contribution, Bishop John A. Donovan of Toledo said:

"This strikes me as a long-range practical effort to meet in part the needs of our

poverty-stricken people through the orderly democratic process to which all citizens are entitled."

ABLE's primary work will be in the law reform and group representation areas. Its major objective is equal treatment and laws for the poor.

The organization's prospectus defines law reform as efforts to change laws, decisions, and rules and practices of courts and administrative agencies to provide greater protection for the poor and persons of moderate means who could not otherwise obtain the services.

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SAVE 40¢ LB. — FRESHLY SMOKED **Nova Scotia Lax** ... QTR. LB. **89¢**

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SAVE 10¢ — ASSORTED FOREST WHITE OR COLLEGE **American Process Cheese** ... LB. **79¢**

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**FRESH Sliced Natural Steaks** ... LB. **89¢**

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- Del Monte Cling Sliced or Halves **Peaches** . . . . .4 16-oz. cans **89¢**
- Del Monte Cut **Green Beans** . .4 16-oz. cans **\$1.**
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- Del Monte Cream Style or Whole Kernel **Golden Corn** . . .4 17-oz. cans **89¢**
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# Aquinas Win Streak Is Snapped At 5

It was a time of ups and downs for archdiocese high school basketball teams last week.

For instance, St. Thomas Aquinas ran its winning streak to five in a row, before being knocked off by Ft. Lauderdale Stranahan.

Archbishop Curley gave once-beaten Coral Gables High a tremendous scare, leading 43-42 with just a little over four minutes left to play before losing 49-47.

Cardinal Gibbons boosted its season's mark to 11-2 before being topped 51-40 by Pompano Beach Ely.

For others, though, it was a week of joy as Chaminade climbed to 12-2 for the season with a 53-34 win over Plantation, Pace got back on the winning trail with a 70-52 victory over Riverside Military and Mary Immaculate High Key West enjoyed a perfect weekend, taking Dade Christian 69-37 and the Pine Crest 71-59.

Player-of-the-week honors would probably go to the 6-2 Tom Ferguson of Mary Immaculate, who dropped in 23 points and grabbed off 21 rebounds in the Mariners' win over Dade Christian and then came back the next night to notch 35 points in the victory over Pine Crest. The two wins made MHS 8-5 for the season and boosted the team's hopes for a strong showing in the Class C district meet.

Chaminade won another one but this time without the high-scoring heroics of ace Dawn Tonkovich. Tonkovich got just 13 points — one-half of his average — but Tom Kincaid came through with 22 as the Plantation defenses keyed on Dawn.

St. Thomas got consistent scoring from Kevin Tobin and Steve Pope as the Raiders took LaSalle, 65-47, and then Pine Crest, 71-48, before the Class B Raiders fell to Class AA Stranahan. Tobin had 22 against LaSalle for his personal high while Pope hit for 21 against LaSalle and then 20 against Stranahan.

Cardinal Gibbons had little trouble in downing Belen, as Bob Werstlein got 19 points, but the Redskins didn't have the height to match-up with powerful Ely, as Ernie Schutzenhofer was the Gibbons high man, with 12.

Billy Sheppard popped in 25 points to lead Pace's victory; Ron Nentwig's 17 points was high for Columbus in its 88-59 loss to South Dade; Tom Vrabel dropped in 18 points as LaSalle bounced back from its loss to Gibbons to take Miami Military, 86-48, in a breather; while Belen ended a two-game losing streak by taking St. Patrick's 67-47, as Julio Campo had 17 and Jose Martin 16 points.

St. Pat's had Dick

Scholemmer as high man again, with 17 points.

Archbishop Curley High's wrestlers made a good showing in the tough Greater Miami A. C. tournament, with a pair reaching the championship finals while another two reached the semi-finals.

Chester McDaniels lost in the finals of the 167-pound class by default while Steve

O'Hare lost a 6-3 decision in the championship of the 177-pound class.

In the consolation finals, for third place, Chris Gillis lost in the 132 and Ed Hotaling was a loser in the heavyweight class.

Biscayne College faces a busy weekend, meeting Iona College of New Rochelle, N.Y. on Saturday night at the

## VOICE OF SPORTS

North Miami Beach Auditorium and then nearby rival Florida Memorial College on Monday night at the Memorial gym.

The Bobcats were 8-6 for the season at the start of this week, their best record in four years of varsity competition.

### Columbus Mentor Discovers Heartbreak

## Coach Has Luck-It's All Bad

So far everything that has happened to Dick Pollock, the veteran coach of Christopher Columbus High School's basketball team, has been bad.

The top two scorers from last year's highly successful junior varsity team moved out of town.

Mike Flynn, one of two returning starters from last year's varsity, fractured his ankle in the final football game of the season and hasn't been able to play.

"And...all the other teams are getting better," added Pollock. "Much better."

The result of all of this has been just one victory for the season and a half-dozen heartbreakers.

"If we had Mike, I'm sure that we would have won up to five ball games that we lost," he said. "He would have been our leader and

been the difference in some of those games."

Still, Pollock, who several years back took his teams on back-to-back trips to the state's Class AA regional meet after winning district titles, is able to view things philosophically.

"Other people have their problems, too. It's just that mine just came along all at one time."

Dick can also view the future with some optimism, in view of the fact that he is starting a lineup of our underclassmen, with some hopes that they'll grow in size by next year.

His regular lineup now lists 6-3 Ron Nentwig, 6-3 Gary Drake and 6-1 Harold Thomas up front while 5-11 Carlos Sabater and 5-7 Carlos Rodriguez as the guards. All but Thomas will be back next year.

"Both Nentwig and

Drake should grow some...maybe to 6-5 by next season. We'll need that to give us a chance against the others as all of the opposition seems to be able to come up with the big men now. We just haven't had one for a couple of years."

Nentwig has been the consistent standout for the Explorers this season, hitting double figures in scoring in virtually every game.

"He's come up the hard way," Pollock explained. "He's a hard worker and takes the game seriously, like a boy should."

"But, all our kids are young and inexperienced. We go in spurts — boom! — but not through four quarters

like we should. That's lack of experience. And I find myself doing things that the kids aren't capable of doing. That's my fault."

When it was pointed out the success of the J.V. teams over the past few seasons hasn't materialized in winning records for the varsity, Pollock had the answer.

"Well, what most people don't realize is that when these boys are playing as freshmen and sophomores, it's usually against boys of their own size. Then, some of them grow and become the big men — 6-5 to 6-8 — that every coach wants for the varsity. Our boys just haven't grown like that."

"I wish they would..."

## Results In CYO Basketball

### SCORES

CYO Division			
St. Vincent De Paul 43; St. Joseph 36	St. John Fisher 46; St. Clare 40		
Visitation 58; St. Lawrence 39	St. Francis Assisi 48; Holy Name 41		
St. Monica 65; St. James 59	St. Elizabeth 54; St. Stephen 51		
St. Rose "2" 50; St. Patrick 48	St. Bernadette 20; Nativity 10		
Annunciation 27; St. Ambrose 18	St. John Fisher 52; St. Vincent 47		
Holy Redeemer 74; St. Brendan 53	St. Francis Assisi 75; St. Mark 38		
St. John Apostle 35; St. Michael 26	St. Louis 54; Christ King 23		
St. Timothy 47; Boystown 26	Sacred Heart 20; St. Thomas 10		
Epiphany 51; Holy Rosary 11	St. Clement 57; St. Barthol. 54		
St. Luke 38; St. Vincent 32			

### CYO Division

St. Bartholomew 71; O.L.P.H. 63	St. James 62; Visitation 53
Imm. Conception 52; St. Elizabeth 32	Holy Redeemer 56; Annunciation 52


### STANDINGS

South Division			
Sacred Heart	7	0	Boystown 2 5
St. Louis	6	1	Holy Rosary 2 5
Epiphany	5	2	St. Thomas Apostle 1 6
St. Timothy	4	3	Christ The King 1 6
North Division			
St. Stephen	6	1	St. Bernadette 4 4
St. Elizabeth	6	1	Nativity 3 5
St. Clement	5	2	Annunciation 3 5
St. Bartholomew	4	4	St. Ambrose 2 6
			Little Flower 0 8
East Division			
St. Rose Lima "1"	8	0	St. Vincent 4 4
St. Patrick	7	1	St. Joseph 3 5
St. Monica	5	3	Visitation 3 5
St. James	4	4	St. Lawrence 2 6
			Holy Family 0 8
West Division			
St. John Vnney	6	1	Holy Redeemer 4 3
Imm. Conception	6	1	St. Brendan 4 3
St. Rose "2"	5	2	St. Michael 2 5
St. John Apostle	4	3	Corpus Christi 1 6
Coast Division			
St. Luke	2	0	St. Clare 2 1
St. Francis Assisi	3	1	Holy Name 1 2
St. John Fisher	2	1	St. Vinc. Ferrer 1 3
			St. Mark 0 3
CYAC Division			
St. Bartholomew	5	0	O.L.P.H. 3 4
St. James	6	1	Imm. Conception 3 4
Holy Redeemer	3	2	Visitation 2 5
Annunciation	4	3	St. Elizabeth 0 5

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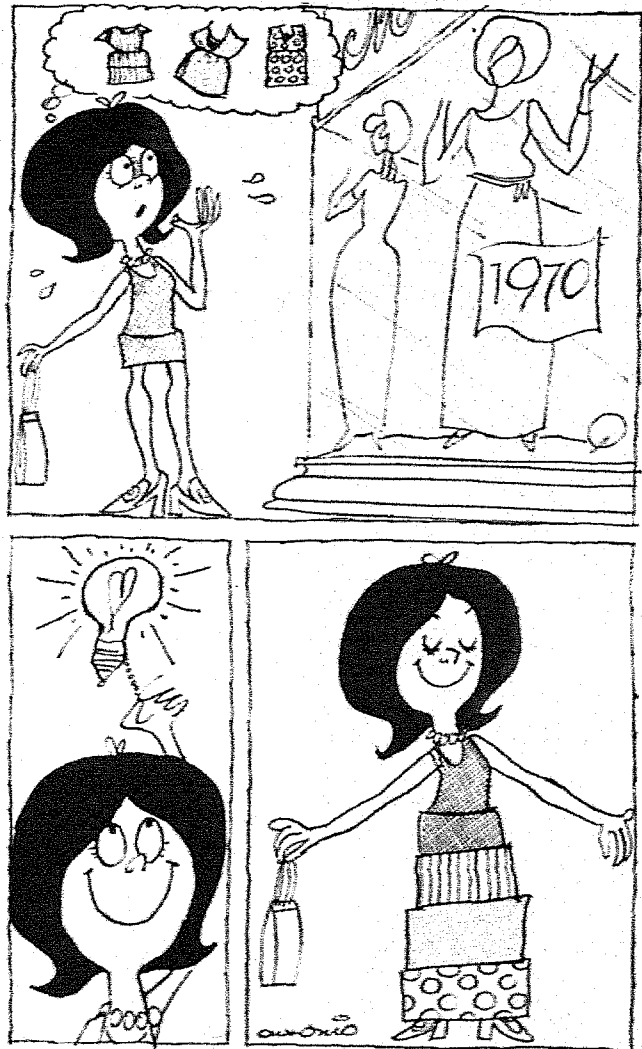
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### Ecumenical Meet Set For Teens

An ecumenical social and spiritual program will be offered by three Christian Churches on Sunday, Feb. 8 for teenagers in order to promote Christian Unity.

Kendall United Methodist Church will be the host for the event and will be assisted by representatives from St. Thomas the Apostle Church and St. Augustine Church.

It will be similar to a service presented by Epiphany Church, Christ the King Lutheran Church and St. Thomas Episcopal Church last week.

Refreshments will be served following the service. Interested persons should contact Kendall United Methodist Church for further information.

A group of South Dade churches — including the three that are hosting the Feb. 8 service — is meeting in order to plan further ecumenical and social meetings.

### Ex-Teacher Is Ordained

HOLLYWOOD — A former member of the faculty at Chaminade High School was ordained to the priesthood for the Society of Mary in St. Paul Church, Philadelphia, last Saturday.

Father Michael F. Ambruso, who taught at the Marianist High School here from 1963 to 1966, was ordained by Auxiliary Bishop John J. Graham.

He is the son of Mr. and Mrs. Leonard Ambruso, Philadelphia.

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### Scouts Plan Week-Long Celebration

A week-long observance — Feb. 7 through 13 — will be held by the South Florida Council of the Boy Scouts of America in honor of the 60th birthday of the Scouts and the local chapter's anniversary.

More than 25,000 Cub Scouts, Boy Scouts, Explorers and adult leaders in the South Florida Council will participate.

Church services, Blue and Gold Banquets and Courts of Honor will highlight the week of celebration.

The theme of the celebration will be "America's Manpower Begins With Boypower."

Special events are expected to be held by troops throughout the South Florida area.

### Scout Leadership Training Course

A Boy Scout adult leadership training course begins Tuesday, Feb. 3, for the pioneer district.

Sessions will be held at the Christ Lutheran Church, 12800 NE 6th Ave., North Miami. All classes will begin at 7:30 p.m.

For information, call Fred Priebe, 754-2651 or 681-8131.

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# Youth Conference In 2-Phases Lauded

The recent announcement that the 1970 White House Conference on Children and Youth will be split into two separate conferences has been commended here by a priest-member of the Florida Steering Committee for the Conference.

Msgr. Bryan O. Walsh, who in 1960 was president of the Florida Committee on Children and Youth and a member of the state delegation to the White House Conference, emphasized that by dividing the national conference into two sections, those planning the sessions "are really taking into

account the realities of life in the United States.

Stephen Hess, whom President Nixon last month appointed national chairman of the conference, revealed recently that the planned 1970 conference will be held in two stages. The first stage, to be concerned with questions involving the lives of Children, will take place on the previously announced dates of Dec. 13-18, 1970. The second stage, a conference to be planned and run by young people themselves, according to Hess, will take place in June, 1971.

Hess said the decision to split the conference reflected President Nixon's concern that "each area ... be given appropriate attention."

"The complications of life have increased since the first White House Conference on Children and Youth held in 1910," Msgr. Walsh pointed out. "At that time youth were considered as children

from birth to age 14 or 15. The sheer size of the last conference really limited the benefits for many participants — so much was going on at the same time. A smaller conference will make for broader participation in each division," he said, "since the problems of children today differ greatly from those of youth and young adults. He added that the participation of youth in the sessions on youth will make that part of the conference more meaningful since "they'll be talking about the problems of youth."

Meanwhile in the nation's capital, the director of the Division of Family Life, U.S. Catholic Conference, also hailed the division of the Conference into two stages as "basically a good one."

Father James T. McHugh said, "I feel this way because I think it will enhance the opportunity to focus on early childhood development and will make it easier to bring together at one conference much of the research on early childhood development that has been going on for many years."

The Family Life director said the last decade has been a particularly significant era in terms of research in child development. He noted the establishment of many university-based child development centers, "much

serious scholarship, and the growing recognition of how research influences programs such as Head Start which, prescinding from questions of its overall effectiveness, was a major contribution in meeting some of the problems of minority groups."

Father McHugh said he hoped the second stage of the conference — the June, 1971 meeting on young people — will witness "cooperative planning on the part of the White House and the youth of the nation in the intervening time.

"Youth can articulate its own problems far more effectively than the adult population," he stated. "As I read the youth of today, they're not asking adults to solve their problems but that the adult generation recognize their problems as problems."

Father McHugh also praised the work of Dr. Joseph Douglas of the Department of Health, Education and Welfare, who has been a major force in planning the White House conference.

# THE NOW SET

### Jazz Band On Program

The Preservation Hall Jazz Band will be the next presentation of the Barry College Culture Series on Sunday, Feb. 1 at 8:15 p.m. in the college auditorium.

A company of five comprises the band, including blind trumpeter DeDe Pierce; his wife Billie, pianist; Jim Robinson, trombonist; William Humphrey, Jr., clarinetist; and Josiah Cie Frazier, drummer, all of whom have been playing together some 40 years, based in New Orleans and also making tours of campuses, parishes and cities in the nation.

They are featured regularly at New Orleans Preservation Hall, one of the outstanding jazz centers of the world, probably built about 1803.

Reservations may be made by calling 758-3392, Ext. 285.

### Masses Geared To College-Aged

The Newman Catholic Center at Miami-Dade Junior College North Campus will begin a series of Sunday Masses geared for college-age persons this Sunday at 10:30 a.m. in the center, 10600 NW 27th Ave.

The Mass will be celebrated by Father Michael D. Hickey, assistant pastor, Our Lady of the Lakes parish.

Coffee and donuts will be served following the Mass.

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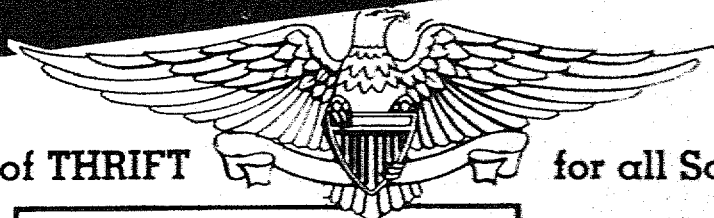


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# Dramático Desahucio de Una Madre Con 8 Hijos

Por Gustavo Pena Monte

Un día de esta semana, Felina Serrano, una viuda refugiada cubana, recibió la orden de desahucio. Ella con sus ocho hijos y sus pocas pertenencias personales era lanzada a la calle porque no podía pagar el alquiler de la pobre casa que les servía de hogar.

La tragedia de esta familia refugiada es de un hondo dramatismo:

Hace tres años, en un bote, una joven pareja con sus siete hijos salió de Cuba "en busca de libertad porque aquello estaba muy malo."

Se radicaron en Miami. El marido se dedicó a arreglar baterías de automóviles. En mayo de 1969 la esposa se internó en el Jackson Memorial Hospital para dar a luz a su octavo hijo. Mientras ella estaba en el hospital, su esposo fué muerto por la policía; los informes dicen que estaba robando y se resistió a la policía.

La señora Serrano ha venido recibiendo 100 dólares del Welfare para el mantenimiento de sus ocho hijos y el suyo propio. Se ha atrasado en el pago de la renta y ha recibido "eviction order."

Gracias a las gestiones de la trabajadora social de la West Dumbor Elementary School, Mrs. Ivette Morgan, la "eviction order" ha sido diferida de un día para otro. Pero el propietario de la casa, necesitaba en justicia cobrar por el alquiler de su propiedad.

La señora Morgan ha gestionado con 10 agencias oficiales desde agosto del año pasado, casa para la señora Serrano y sus hijos; sus gestiones han sido inútiles, nos dice el visitador social de la Christian Community Service, Jose Manuel Molina. Mientras tanto, la abnegada trabajadora social ha hecho contacto con cinco agencias privadas que han provisto comida, ropa y ayuda económica al caso.

"Tanto los dueños de la casa como el delegado del juez encargado de eje-

cutar la orden de desahucio han sido sumamente bondadosos y pacientes," agrega en su información el señor Molina.

Finalmente la señora Serrano y sus ocho hijos están siendo puestos en la calle, porque no hay ninguna casa disponible para ellos.

A última hora, ya producido el desahucio, el Departamento de Viviendas y Desarrollo Urbano (HUD) ha provisto una casucha abandonada en el 1011 7 Ave., N.W. La casa es sencillamente inhabitable, sucia y tétrica, dice el trabajador social José M. Molina.

"Ya al caer la tarde, sigue informando Molina, la trabajadora social Julia Lence se presentó en el lugar con una solución: El Catholic Welfare alojaria a la señora Serrano y sus ocho niños en el Tamiami Hotel, costeano todos los gastos."

Tanto Molina como el director de proyectos del Christian Community Service Modesto Morales, nos trajeron consternados la narración de este dramático caso.

"Christian Community Service" es una agencia de servicio social auspiciada por grupos religiosos protestantes. En la imposibilidad de resolver por sí mismos todo el problema llamaron al Catholic Welfare y este aportó la solución, en lo que uno de los trabajadores sociales llamó ejemplo de cooperación ecuménica en la solución de problemas de la comunidad.

"Pero casos como este se producen todas las semanas. Americanos blancos o negros, cubanos, puertorriqueños, no importa el origen ni el color, que se ven atezados por problemas que las agencias oficiales no pueden solucionar, que las agencias privadas tratan de ayudar, pero que a veces no cuentan con los recursos para darles solución.

"Estos ocho niños y su madre desamparada necesitan calor, cariño, comprensión. Esas ocho criaturas necesitan superar la ausencia en el hogar de un



Felina Serrano escapó de Cuba en busca de libertad para salvar a sus hijos del terror de un régimen ateo. ¿Encontrará en la llamada sociedad cristiana la comprensión y la ayuda que ella y sus hijos necesitan en este momento de crisis?

padre que abatido por la desesperación de sus escasos recursos económicos se lanzó a un acto de sublime desesperación."

Ese caso y decenas de casos nos tocan directamente a cada uno de nosotros, los que trabajamos en las agencias voluntarias, pero ¿Cómo podemos nosotros, cómo puede el Catholic Welfare hacer frente a esos problemas si todos no nos preocupamos por ellos y tratamos de aportar nuestra parte para la felicidad de los que sufren? se pregunta el trabajador social.

Esta familia salió de Cuba, abandonando su modesto bohío en Puerto Esperanza, Finar del Rio, para escapar así del terror y la miseria de un régimen ateo.

¿Encontrarán en la sociedad que se llama cristiana el calor y la ayuda que tanto necesitan en este momento de crisis? Una agencia protestante y una agencia católica, así como otros trabajadores sociales e instituciones están tratando de ofrecer su aporte.

Estamos dispuestos todos a colaborar en ese aporte?

## Encomia Arzobispo a los Cursillos, Por Sus Frutos Espirituales Aquí

Al reafirmar el carácter oficial y el reconocimiento en la Arquidiócesis de Miami al Movimiento de Cursillos de Cristiandad, el Arzobispo Coleman F. Carroll expresó que los "obispos pueden emplear el Cursillo como un instrumento efectivo en el trabajo de renovación cristiana y propagación del reino de Cristo."

El Arzobispo habló a centenares de cursillistas que colmaron las naves de la Iglesia Catedral de Miami para conmemorar con una misa la festividad de la Conversión de San Pablo, patrono del Movimiento de Cursillos.

La misa fue concelebrada por el Obispo John J. Fitzpatrick con los padres Tomás Barry y José L. Hernández, directores diocesanos de las ramas inglesa y española de los cursillos en Miami.

El Arzobispo Carroll pronunció su mensaje en idio-

ma inglés e inmediatamente después fue traducido al Español por Monseñor Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana.

La Mano de Dios en el Cursillo

"Desde el primer domingo de Pentecostes, cuando San Pedro predicó el Evangelio al mundo entero, a hombres de distintas nacionalidades e idiomas, han nacido del seno de la Iglesia nuevos movimientos para la renovación de la Vida Cristiana," recordó el Arzobispo Carroll y enfatizó:

"El nacimiento del Movimiento Cursillista y su rápido desarrollo por el mundo entero así como el fruto espiritual que ha despertado en el corazón y vida de miles de hombres y mujeres, son signos positivos por los cuales reconocemos claramente en los Cursillos la mano prodigiosa de Dios."

El Prelado reconoció sin

embargo, que el mismo éxito de los cursillos, no está exento de peligros. Para advertir contra esos posibles peligros cito párrafos del Manual de Dirigentes confeccionado por el Propio fundador de los Cursillos, el Obispo Juan Hervás.

"Una y otra vez el señalo — dijo el Arzobispo Carroll citando al fundador del

(Pasa a la página 24)



El Vicario Episcopal, Mons. Bryan O. Walsh, lee en español el mensaje del Arzobispo Carroll a los cursillistas.



El Arzobispo Carroll imparte su bendición a cientos de Cursillistas.

(Fotos, texto, Gustavo Pena Monte)

Terminada la misa, los Cursillistas intercambian saludos en los portales de la Catedral.

## LA VOZ

Suplemento en Español de "VOICE"

### Reunión de Obispos de las Américas

Obispos de Estados Unidos y Latinoamérica iniciarán en Miami una reunión de cuatro días comenzando el próximo martes, 2 de febrero en los locales del Seminario St. John Vianney.

Los prelados representan a los países miembros del Consejo Episcopal Latinoamericano (CELAM) así como a la Conferencia Católica de Estados Unidos.

Esta es la quinta de una serie de reuniones interamericanas inauguradas por el Arzobispo Coleman F. Carroll en 1967.

Tres obispos representan-

do la Conferencia Católica de Canadá estarán también presentes en la reunión.

La agenda incluye los siguientes tópicos:

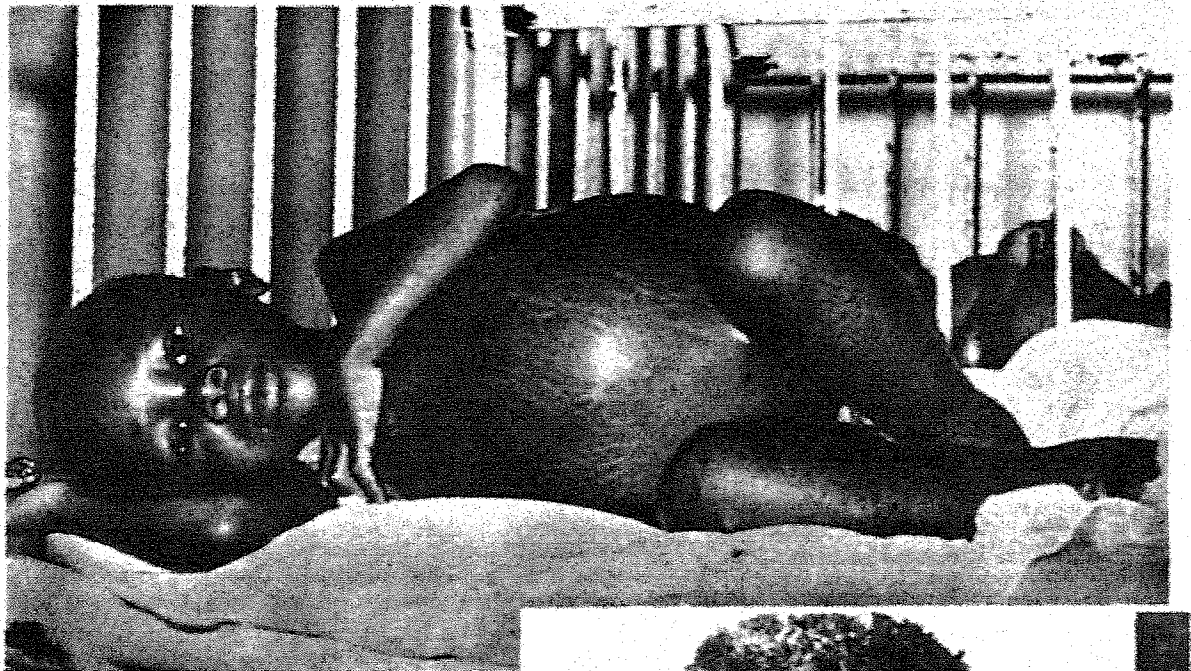
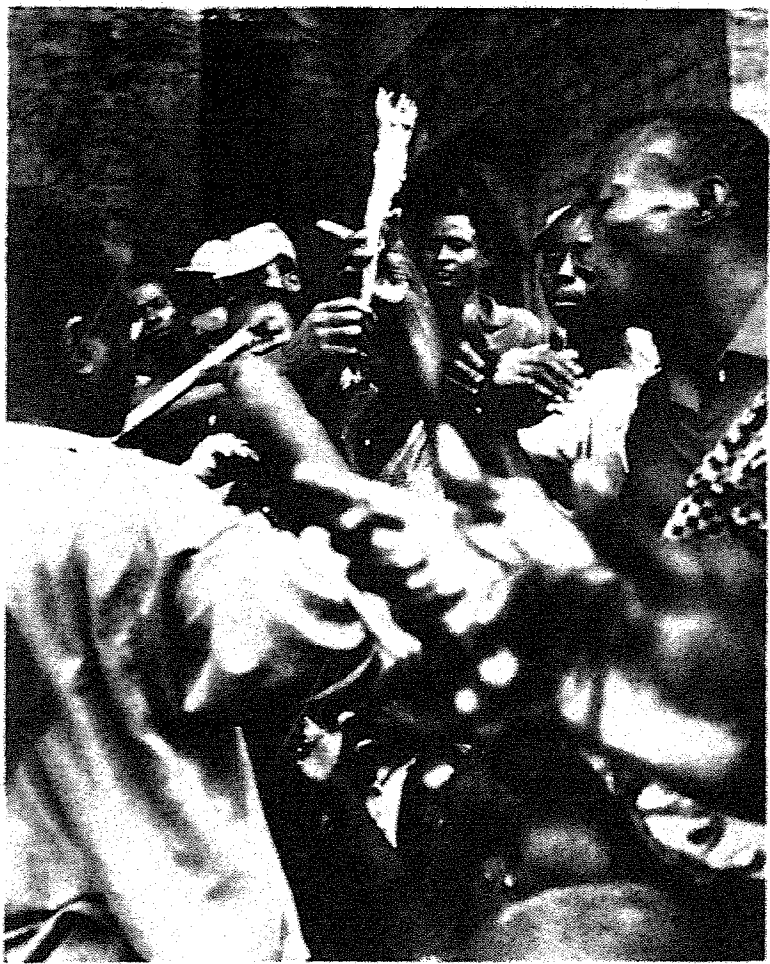
— Relaciones entre las conferencias episcopales.

— Asuntos teológicos y prácticos sobre la formación del personal para prestar servicios en Latinoamérica.

— El significado y aplicación de los conceptos de liberación enunciados por los Obispos de Latinoamérica en la reunión de Medellín.

— Las necesidades de los estudiantes latinoamericanos que vienen a Estados Unidos.





Millones de Biafranos están al borde de la muerte por desnutrición, ya que el Gobierno de Nigeria no permite el paso a los suministros que envían las agencias católicas, protestantes y hebreas de todo el mundo. El drama de los hombres, mujeres y niños que aparecen en estas fotos — y que quizás ya han muerto de hambre — fue relatado a The Voice por uno de los misioneros católicos a los que no se ha permitido regresar a su misión después del triunfo nigeriano.



## Un Clamor de la CCD

# "Muchos Niños Sin Catecismo Por Falta de Visitadores"

De acuerdo con las estadísticas, unos 1800 niños debían estar acudiendo a recibir clases de religión en la catequesis de Corpus Christi. Sin embargo, en las tres sesiones que funcionan — una en inglés y dos en español — solamente hay registrados alrededor de 500 niños.

"Esto es debido a la falta de visitadores de hogares (pescadores de almas) cuya labor es dar a conocer a los miembros de la parroquia

los programas que ésta sostiene a su favor," dice Carmen Córdova, presidenta del CCD de Corpus Christi.

"La labor concreta del visitador de hogares del CCD es dar vitalidad a la obra de la Confraternidad. Sin ellos, la parroquia no puede llegar a sus miembros. Ellos son los apóstoles que se dedican a llevar la embajada de nuestra hermandad entre todos los cristianos miembros de la familia parroquial, a quienes no nos conocen aún, son ellos quienes dan la bienvenida a los nuevos miembros de la parroquia, quienes hacen saber nuestros programas y quienes ponen en contacto a las familias de la parroquia con los sacerdotes." Añade la joven y entusiasta catequista. "De ellos depende que las facilidades de la catequesis puedan llegar a todos los niños de la parroquia."

La catequesis de Corpus funciona los sábados de 9 a 10:30 a.m. en inglés y los domingos de 9 a 10 a.m. y de 11:30 a.m. a 12:30 p.m., en español. Además, la Confraternidad de la Doctrina Cristiana cuenta con círculos de estudio para adultos y jóvenes así como para padres de familia.

"Que toda esta labor sea realizada, así como la instrucción a los adultos sea llevada, depende de los visitadores. Si los visitadores no

MADRID—(NA)—"La discordia entre nosotros tiene su raíz en el 'amor propio,' que nos encierra dentro de nosotros mismos y oscurece nuestra conciencia cristiana en las relaciones con el prójimo," denunció con ocasión de la Jornada de la Paz, Monseñor Rafael González Moralejo, Presidente de la Comisión Española de Justicia y Paz, y Obispo de Huelva.

En la misma ocasión el prelado pidió a los patronos que "cumplan las obligaciones sociales; a los obreros, que arranquen de sus corazones todo resentimiento."

realizan su labor, la Confraternidad ve parada su obra, añade Carmen Córdova en su exhortación.

"Ello motiva a la Parroquia a dedicar una semana completa a la búsqueda de visitadores entre sus fieles. Los necesitamos. Tenemos delante una zona muy amplia que trabajar y no tenemos personal para trabajarla. La labor del Visitador de Hogares dentro de la CDC es imprescindible.

"Los teléfonos de la Pa-

roquia están abiertos a las ofertas de visitadores voluntarios. La Oficina Auxiliar del CCD de la Parroquia funciona los viernes y sábados de 6 a 9 de la noche, y, los domingos durante todas las misas del día. Esta oficina Auxiliar queda a la entrada principal de la Iglesia Parroquial a mano izquierda. Los responsables de los visitadores de hogares en nuestra Parroquia son los señores Pedro y Hortensia de la Concepción."

## Encomia Arzobispo a los Cursillos

(Viene de la página 23)

Cursillo — que el único y seguro camino de la ortodoxia es la paternal supervisión del Obispo de la Diócesis quien es el único que "tiene la misión divina de velar sobre la parte del rebaño evangélico que le ha sido confiado." El Obispo Hervás indica que los esfuerzos aislados y no coordinados pueden producir algunos frutos y resultados por un tiempo, pero estos no tendrán carácter de perseverancia que sólo el Obispo puede darles. Más aún, el aclara que cuando se presentan serios defectos en el Movimiento de Cursillos casi siempre es por falta de comunicación entre el Obispo y sus líderes."

Fué por esto, dijo el Arzobispo Carroll, que designó hace algún tiempo una comisión de sacerdotes y seglares para coordinar la obra del movimiento. "Esto da al Movimiento Cursillista carácter oficial y reconocimiento en la Arquidiócesis de Miami y llena la esperanza del Obispo Hervás de que los obispos pueden emplear el cursillo como un instrumento efectivo en el trabajo de renovación cristiana y propagación del reino de Cristo."

Agregó entonces el Arzobispo en su mensaje que "El Cursillo es un movimiento muy joven dentro de la historia de la Iglesia pero ya ha demostrado ser de inmenso valor para abrir las mentes del hombre moderno al tesoro de gracia y sabiduría de la Iglesia.

"Su futuro en esta Arquidiócesis y en cada diócesis depende de la fe de sus líderes y directores en el método concebido por el Obispo Hervás y sus colaboradores, y en su receptividad a la supervisión y guía de los obispos," añadió el Arzobispo y cito de nuevo pensamientos del manual cursillista:

"Los cursillos de Cristiandad nacieron al calor de la comunidad diocesana. Así es como nacieron y así es como nosotros los vemos y como deberán desarrollar en el futuro, si es que queremos que alcancen y mantengan su máxima vitalidad derivada del Cuerpo Místico de Cristo."

Agregó que ver a tantos cursillistas en la Catedral era una señal de fe en los ideales y directivas del Obispo Hervás. "Ruego que vuestro trabajo por el reino de Cristo continúe creciendo y que sus frutos se multipliquen infinitamente," dijo el Arzobispo al exhortar a los cursillistas a "estudiar cuidadosamente las necesidades totales del apostolado en esta Arquidiócesis" consultando a los líderes asignados cuidadosamente en las organizaciones de hombres y mujeres. Pidió también que tomen parte activa en las organizaciones de sus propias parroquias, como una de las maneras más efectivas de perseverar y al mismo tiempo fomentar y dar nueva vitalidad a las asociaciones parroquiales.

Concluyó expresando

que una indicación segura del verdadero apóstol es su preocupación por los demás y para dar fuerza a su pensamiento citó palabras del Concilio Vaticano II:

"Los seglares deben seguir llevando la renova-

ción de orden temporal como su obligación especial. Iluminados por la luz del Evangelio, las directivas de la Iglesia y motivados por el amor cristiano. Dejen actuar directa y definitivamente en la esfera temporal."

## Romería Oriental Este Domingo

El domingo, día primero de febrero, comenzando a las 2 de la tarde se efectuará en los terrenos de la Ermita de la Virgen de la Caridad del Cobre la "Romería Oriental" organizada por los hijos de la provincia de Oriente, Cuba, en el exilio.

"La oración de los orientales, sus comidas típicas, su música y tradiciones serán un espectáculo único de la tierra de montañas en esa tarde de domingo en los terrenos donde se levantará el Monumento a la Patrona de Cuba."

Desde hace tres años, los vecinos de los 126 municipios de las seis provincias de Cuba han ido desfilando en peregrinaciones por la ermita correspondiéndole a cada municipio una noche del año, en la que todos sus hijos en el destierro se unen en la oración y la devoción a la Virgen.

El pasado año, varios de los municipios tuvieron la iniciativa de organizar una jornada mayor, que agrupa-

ra a todos los municipios de una misma provincia. Así surgieron, de manera espontánea las romerías provinciales, explica el Padre Agustín Román, capellán de la Ermita de la Caridad.

Este año esas romerías se tendrán en una forma más organizada, cada dos meses, una para cada provincia de Cuba, coincidiendo con el mes en que se efectúan las peregrinaciones de los municipios de esa provincia.

Los orientales han venido organizando su romería con todo entusiasmo para darle el más cálido sabor de la tierra nativa. Ajiaco, conгри oriental, emparedado de 'macho,' y pasteles de guayaba figuran entre los platos típicos que se servirán.

El programa de la romería será el siguiente:

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

2:30 p.m. Agape Criollo (Comida con platos típicos), cantos y música cubana.

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



El Padre Balbino Torres, sacerdote español perteneciente a la Obra de Cooperación Sacerdotal Hispano-Americana ha sido designado coadjutor de la Parroquia de St. Raymond, de la que es párroco el Padre Orlando Fernández, según anunció esta semana la Cancillería.

El Padre Torres, ordenado en Valencia, España el 22 de junio de 1958 ha ejercido su ministerio primero en su nativa Valencia y más tarde durante cinco años en la Diócesis de Copiano, Chile, ya como parte del programa de la OCSHA.

La Obra de Cooperación Sacerdotal Hispano-Americana es una organización de sacerdotes creada por el episcopado español para mitigar la falta de sacerdotes en las Américas.

Unos quince sacerdotes de la OCSHA trabajan en la actualidad en la Arquidiócesis de Miami.





La maqueta del proyectado Monumento a la Virgen de la Caridad del Cobre estará expuesta hasta el próximo 6 de febrero en el Pan American Bank de Miami, después de haber sido exhibida en el Edificio Bacardí y el Republic National Bank. Para que el público pueda conocer la magnitud y el significado de esta casa de oración y cultura que planean constuir los cubanos en el exilio. En

la foto aparecen Jose Ramón Garrigó y James S. Wilson, vice presidente y presidente respectivamente del Pan American Bank, admirando el modelo en compañía del doctor José Miguel Morales Gómez, vice presidente del Boulevard National Bank y Presidente del Comité Recaudador para la Construcción del Monumento a la Caridad.

## Advierte Obispo Venezolano: Incultura, Irreligiosidad, Crean Robots Antisociales

CARACAS — (NA) — "Si a un hombre se le da dinero y tierras, pero nada de cultura y religión, creamos autómatas y robots, enemigos de la sociedad y del verdadero progreso," dijo Mons. José León Rojas, obispo de Trujillo ante el Ministro de Agricultura y Cria.

El obispo de Trujillo pidió al Ministro en mención que en los Asentamientos Campesinos se construyan escuelas e iglesias para tratar de evitar la formación de "concretados humanos sin cultura y sin sentido religioso," que son los que generan los problemas del

país. "Es fundamental — dijo el prelado — que el campesino puedan vender sus productos a través de buenas vías de penetración, evitando así que los intermediarios, las empresas y las industrias se lleven las ganancias producto del esfuerzo campesino."

Refiriéndose al éxodo del campo a la ciudad, Mons. León Rojas señaló: "Tenemos que convencernos de que el campesino volverá a su región cuando se pague su trabajo en forma equitativa."

## El Fracaso de la Supuesta Zafra de 10 Millones

Por: MANOLO REYES

En toda la isla de Cuba, el regimen rojo de la Habana ha tratado desesperadamente de desatar una fiebre de ir a los campos, de cortar caña, para hacer

una supuesta zafra de diez millones de toneladas de azúcar.

Todos los reportes que llegan desde el interior de la isla cautiva indican que Fidel Castro no llegará a esa

cantidad de toneladas de azúcar, aunque ha puesto en práctica la descabellada idea de un año de 18 meses...aunque ha tratado de unir dos zafras en una... aunque ha tenido que cambiar en varias instancias las fechas para la supuesta realización de cada millón de toneladas...y por sobre todo, y muy en especial, aunque ha forzado a ir a los campos de Cuba, bajo el terror y la tiranía, a gran parte del noble pueblo Cubano.

Cuatro son los verdaderos problemas que esta afrontando el regimen de Fidel Castro para llegar a los diez millones de toneladas.

Fundamentalmente, su mayor escollo es la resistencia del obrero, del campesino, del estudiante, del pueblo Cubano en general.

Después esta la falta de caña. Técnicos en la materia han dicho y repetido que es absolutamente imposible unir dos zafras, pues la caña tiene que crecer y estar disponible para la molienda.

El tercer problema es la falta de piezas de repuesto en las maquinarias de los ingenios. Estas maquinarias hace años que se han ido deteriorando pues las piezas utilizadas, procedentes del mundo comunista, no se avienen a los motores del mundo occidental. Por eso, en muchas ocasiones, en la actualidad la caña molido y convertida en guarapo no tiene maquinaria para ser procesada y hay que botarla. Es que en definitiva, los Castro comunistas en su desenfreno no han dejado descansar las maquinarias, no las han limpiado ni reparado.

El último punto, y quizás un problema esencial para el fracaso de la zafra de Castro, es la falta de transporte para la caña.

Hay un ejemplo gráfico. El 23 de noviembre del año pasado el Central Estrella del término de Cespedes en Camaguey, hecchó andar. El 26 de noviembre tuvo que parar por la falta de caña. Después de ser cortada la caña se quedó en el campo por falta de transporte. Cuando esa caña está dos o tres días al sereno se pudre y no sirve.

A pesar que el regimen está usando tractores y hasta trenes de pasajeros para transportar la caña, esta sigue pudriéndose en los campos de Cuba porque no hay transporte para llevarla a los ingenios.

En definitiva, la carencia de zafra de los diez millones de toneladas de azúcar es ya un total fracaso.



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## Jornadas De Juventud

En la Parroquia de Sts Peter and Paul se celebró una Jornada de Juventudes auspiciada por los cursillos de Cristiandad y dirigida por el Hermano Agustín F.S.C. y el R.P. Ernesto García-Rubio. Participaron 82 jóvenes de ambos sexos, casi todos de nivel Universitario.

"Los temas fueron de gran interés ya que fueron dirigidos a los jóvenes de hoy," expresó el P. García Rubio.

Alfredo Jacomino expuso el primer tema: "La Persona Humana en el Mundo de Hoy." Enrique Ruloba tuvo a cargo el segundo tema, "Aspectos del Amor." El Hermano Agustín expuso el tercer tema "Nos Habla Dios Hoy?" y también "Una Moral Nueva para Nuestros Tiempos?"

El día terminó con un panel de discusión integrado por los conferencistas y el Padre Ernesto García-Rubio en el cual se airearon todas las preguntas que los participantes tenían en mente. "Realmente fue un éxito por la participación y el ambiente de sinceridad y compenetración que se vivió durante el día" declaró Armando Díaz, uno de sus organizadores.

"Estos jóvenes se seguirán reuniendo periódicamente y esperamos en un futuro cercano incrementar estos encuentros para el bien de nuestra juventud," dijo el Padre García Rubio.

## Auspicia Ferré Programa De Planificación Familiar

SAN JUAN, Puerto Rico — (NA) — El Gobernador de Puerto Rico, Luis A. Ferré, católico practicante, anunció una vez más su decisión firme de llevar a cabo un amplio programa neomalthusiano en toda la isla.

Al elogiar un informe conteniendo una recomendación en tal sentido y que le fuera sometida por un comité asesor suyo, Ferré dijo que había que implementarlo lo antes posible.

"Tenemos el indeclinable deber de auspiciar un vigoroso y amplio programa de planificación familiar. Hay que proveer a nuestras familias toda la orientación, conocimientos y servicios necesarios para que voluntariamente y en paz con su conciencia y sus convicciones religiosas, planifiquen su familia," dijo el primer mandatario.

Y agregó: "Recomiendo que se extienda a toda la Isla de Puerto Rico un programa formal de orientación y servicio de planificación familiar voluntaria. Dicho programa será administra-

do por los Departamentos de Salud y Servicio Social. Para ello proveo fondos en el presupuesto que someto a la consideración de ustedes."

El Gobierno señaló que si no se logra reducir el ritmo actual de crecimiento poblacional, no se podrá resolver los problemas básicos de la Isla.

Cada año, la población de Puerto Rico se multiplica en un dos por ciento. Si se sigue a ese ritmo, para el año 2,000 Puerto Rico tendrá 5,600,000 habitantes y se habrá duplicado la actual densidad poblacional, señaló Ferré en su mensaje al Congreso puertorriqueño.

Poco después de darse a la publicidad el informe del comité asesor, los Obispos se reunieron en su asamblea anual, emitiendo un documento sobre la familia, la educación, la pobreza, el desempleo, etc., pero no comentaron el informe, el cual urge el programa de control natal a un costo estimado de 7 millones de dolares entre 200,000 mujeres en toda la isla.



# Cursillistas Hear Archbishop Hervas. Evicted Family Is: No Stranger To Desperation

(Continued from Page 2)

Archbishop Carroll urged the Cursillistas to recall that Bishop Hervas "points out that scattered and uncoordinated efforts may bear some fruit and produce some results for a time, but they will lack the guarantee of perseverance that can come only from the Bishop."

"Indeed he makes it clear that when serious defects are found in the Cursillo Movement they are almost certainly the result of a lack of communication between the Bishop and its leaders," Archbishop Carroll continued.

## Funeral Rites Held In N.Y.

(Continued from Page 2)

academic dean at Marist College, Poughkeepsie. He founded Marist High School in Bayonne, N.J. and was principal there until he became Provincial of the Marist Brothers in 1962.

Brother Leo was the founder and president of the Marist Secretariat of America, comprised of the Marist Priests, Brothers and Sisters, the Marist Missionary Sisters and the Third Order of Mary.

He also founded the Marist Retreat House in Esopus, and was responsible for the administration of the Marist Catechetical Center at LaPorte, Indiana.

He is survived by his mother, Mrs. Esdras Cote, Manchester, N.H.; four sisters and a brother.

Brother Leo was in repose at Christopher Columbus High School here and at Marist High School, Bayonne, N.Y., before burial.

Thus, Archbishop Carroll explained, "I appointed a Cursillo Commission made up of priests and laymen known for their loyalty to the Church and well-versed in the Cursillo method. This gives the Cursillo Movement official status and recognition in the Archdiocese."

This recognition also "fulfills the hope of Bishop Hervas that bishops may employ the Cursillo as an effective instrument in the work of Christian renewal and in extending the kingdom of Christ," Archbishop Carroll continued.

"The Cursillos in Christianity were born in the warmth of a diocesan community, thus they were born and thus as we see it they should develop in the future," was the view of the movement taken by Bishop

Hervas, according to Archbishop Carroll.

Assuring the Cursillistas that he would "pray that your work for the kingdom of Christ may continue to grow and bear fruit," Archbishop Carroll urged the audience to "study carefully the total needs of the apostolate in this Archdiocese, consulting with the duly appointed leaders of the various lay organizations so that the role that is appropriate for you may be clearly spelled out."

He suggested that one effective way to further the Movement is "to take an active part in one or other of the organizations in your own parishes. This will nourish the parish associations and give them new vitality. One sure sign of the true apostle is his concern for others."

## Drug Problem Makes Dade 'Small Town'

(Continued from Page 7)

the problem to the surface and then lobbying to solve it.

"Individuals can provide the labor force necessary to establish some of the needed facilities, or they can provide the contacts with business to provide the necessary equipment and financing to operate these facilities.

"Individuals can also exert influence on city councils and insist that they be realistic in providing funds to open the needed facilities. There seems to be a disinclination to spend money on something you can't see right away."

But if the funds are not provided to fight the problem now, then the problem will be difficult not to see, Judge Dudley warned. "This is a

war in our backyard and nobody's getting shot right now."

However, if more is not done, then the results of that backyard war cannot even be forecast.

Mrs. Felina Serrano is no stranger to desperation. She has coped with it for years.

This week, however, desperation turned to hopelessness as she and her eight children were put out on the street — evicted from a rented house — with the few battered cooking pots and personal belongings they had left.

For several months, Mrs. Serrano — who came to the United States from Cuba three years ago with her husband and then seven children — had been unable to make the rent payment. The only income she had was \$100 a month from the State Welfare Cuban program.

In an attempt to help the woman this week, the Christian Community Service — a Protestant-supported welfare agency — called upon the facilities of the Catholic Service Bureau, operated by the Archdiocese of Miami, and the two of them joined forces to temporarily solve the problem.

The family has now been placed in a low-priced hotel — under the auspices of the Catholic Service Bureau and her expenses are being paid.

It was a small ecumenical cooperation that

resulted in a service for a woman who still will know desperation.

Last May when Mrs. Serrano entered the hospital to give birth to her eighth child, her husband was shot and killed. The police report says that he was trying to steal and was shot while resisting

So she was forced to bring a new baby home to seven other hungry children who now had no father.

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Classification .....

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525-5157

# BUSINESS SERVICE GUIDE

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**ACCOUNTING MONTHLY SERVICE**  
REASONABLE RATES.  
688-6332

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**FRIGID**  
Air Conditioning Corp.  
Residential and Commercial.  
Prompt Service 945-2661

### T & J AIR CONDITIONING

Sales and prompt service-all models. Stay cool the easy way with T & J. Phone 947-6674.

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Custom made canvas awnings. Carports. Patio Awning. Canopies. Rollup Curtains. Free Estimates. Oscar Awning 681-2762.

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Miami 642-0469

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Authorized Service and Parts  
Fertilizers - Sharpening  
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Call 642-6515 20256 Old Cutler Rd.  
Call CE 5-4323

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Large-Small jobs anywhere  
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**LOWEST PRICES, RELIABLE MOVERS, PADDED VAN LIFT GATE, INSURED NA4-3486.**

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Handyman, quality painting in and out. 18 yrs. in Dade. PL8-3916.

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GUARANTEED ROOF  
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**WHY PAY FOR NEW ROOF?**  
We Repair Your Present Roof 33 years of guaranteed work.  
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Pumpouts, repairs, 24 hr. service 888-3495.

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### SEWING MACHINE REPAIRS

25 YEARS experience. We repair all types sewing machines. For free estimates without obligation call 891-5204.

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**MAREMA PRINTING**  
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15 N.W. 22 Ave. Miami, Florida  
OPEN FROM 8 10 5 - PH 542-7266

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Licensed & Insured  
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### SIGNS

**EDVITO SIGNS**  
TRUCKS WALLS GOLD LEAF  
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**New Venetian Blinds**  
CORNICES - REFINISHED  
REPAIRED - YOUR HOME  
Steadcraft - 1151 NW 117 St.  
688-2757

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Generous Children's Portraits

### CLASSIFIED RATES

1 Time . 60c per line per week  
3 Times . 50c per line per week  
13 Consecutive Times 40c per line per week  
26 Consecutive Times 35c per line per week  
52 Consecutive Times 30c per line per week



# WHY READ THIS ?? YES INDEED, WHY ?

WELL FIRST, IT REFLECTS THE VITALITY AND GROWTH OF SOUTH FLORIDA AND IT POINTS TO THE "AMERICAN WAY OF LIFE" WHERE PRUDENT AND ENTERPRISING PEOPLE WITH LIMITED CAPITAL CAN STILL MOVE FORWARD. THIS SHOULD ENCOURAGE OUR YOUTH WHO SOMETIMES WONDER ABOUT THEIR FUTURE. THEN TOO, IT SHOWS WHAT WAS DONE BY A GROUP OF NINETEEN INDIVIDUALS OF VARIOUS AGES. WHEN OUR GROUP OF BANKS WAS ORIGINALLY STARTED IN 1950, THE YOUNGEST EMPLOYEE WAS TWENTY-ONE AND THE TWO OLDEST IN THEIR FIFTIES. OF THE ORIGINAL GROUP, TEN REMAIN WITH US IN EXECUTIVE POSITIONS. TWO HAVE DIED AND SOME HAVE ACCEPTED OTHER BANKING POSITIONS. TWO OF WHOM NOW HEAD WELL-KNOWN AND OUTSTANDING BANKING GROUPS IN FLORIDA. AND FINALLY IN THESE UNCERTAIN COMPLEX TIMES, THIS SHOULD BE ENCOURAGING TO YOUNG PEOPLE WHO HAVE AMBITION AND A REAL PURPOSE IN LIFE.

## COMBINED FIGURES OF

**PEOPLES FIRST NATIONAL BANK OF MIAMI SHORES**  
 2000 Biscayne Boulevard  
 Northeast 2nd Avenue at 95th Street  
 Miami, Florida 33138  
 Telephone 371-3333  
 ESTABLISHED 1934, APRIL 27, 1935

**PEOPLES AMERICAN NATIONAL BANK OF NORTH MIAMI**  
 Northeast 125th Street at 10th Avenue  
 North Miami, Florida  
 Telephone 741-1501  
 ESTABLISHED 1937, MARCH 27, 1937

**PEOPLES FIRST NATIONAL BANK OF NORTH MIAMI BEACH**  
 West Dixie Highway at 162nd Street  
 North Miami Beach, Florida  
 Telephone 742-4011  
 ESTABLISHED 1937, MARCH 27, 1937

**PEOPLES NATIONAL BANK OF COMMERCE**  
 Northwest 79 Street at 33rd Avenue  
 Miami, Florida  
 Telephone 476-5700  
 ESTABLISHED 1906, APRIL 9, 1906

**PEOPLES LIBERTY NATIONAL BANK OF NORTH MIAMI**  
 Northwest 7th Avenue at 135th Street  
 North Miami, Florida  
 Telephone 885-2444  
 ESTABLISHED 1902, OCTOBER 27, 1902

**PEOPLES MALEAN NATIONAL BANK**  
 Ludlum Rd. & W. 138th Street  
 Hialeah, Florida  
 Telephone 321-7724  
 ESTABLISHED 1912, SEPTEMBER 1, 1912

DEC. 31	DEPOSITS	CASH AND BONDS	LOANS	CAPITAL AND SURPLUS	DEC. 31
1950	\$8,530,000	\$6,824,000	\$1,807,000	\$252,000	1950
1951	\$13,967,000	\$10,586,000	\$3,473,000	\$375,000	1951
1953	\$24,170,000	\$19,566,000	\$5,302,000	\$90,000	1953
1955	\$34,727,000	\$29,156,000	\$8,678,000	\$1,460,000	1955
1957	\$41,591,000	\$29,507,000	\$13,861,000	\$2,595,000	1957
1959	\$44,235,000	\$27,906,000	\$18,406,000	\$2,946,800	1959
1961	\$47,483,000	\$30,734,000	\$19,489,000	\$3,996,000	1961
1963	\$50,646,000	\$25,976,000	\$27,645,000	\$4,760,000	1963
1965	\$58,536,000	\$30,247,000	\$31,793,000	\$4,964,000	1965
1967	\$75,545,000	\$42,614,000	\$35,175,000	\$5,198,500	1967
1969	\$98,962,000	\$62,571,000	\$42,488,000	\$6,146,900	1969

WE NOW SERVE MORE THAN 60,000 CUSTOMERS, WHICH POINTS UP THE FACT THAT WE UNDERSTAND THE BUSINESS NEEDS OF THE INDIVIDUAL WE WOULD WELCOME AND COULD ACCOMMODATE SEVERAL HUNDRED NEW ACCOUNTS, BUT DO NOT SOLICIT THE GO-GO OR SPECULATIVE TYPE

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