

Growing poverty needs

THE VOICE

cited at dinners

Poverty in South Florida was the focus of talks recently given at two Archbishop's Charities Drive dinners. Other subjects in the talks included the Church's teaching on abortion, setting those straight who say the Church is wealthy and statistics revealing the help given to those in need during the past year.

Archbishop Coleman F. Carroll addressed the ABCD dinner of Region V, at the Boca Raton Country Club last week. On Monday, Bishop John J. Fitzpatrick addressed dinner guests at Key West Holiday Inn.

Expressing his gratitude for the gift of Faith that "we have been given," Archbishop Carroll said: "The gift of Faith makes life meaningful to us. It is my responsibility to safeguard it (the Faith)."

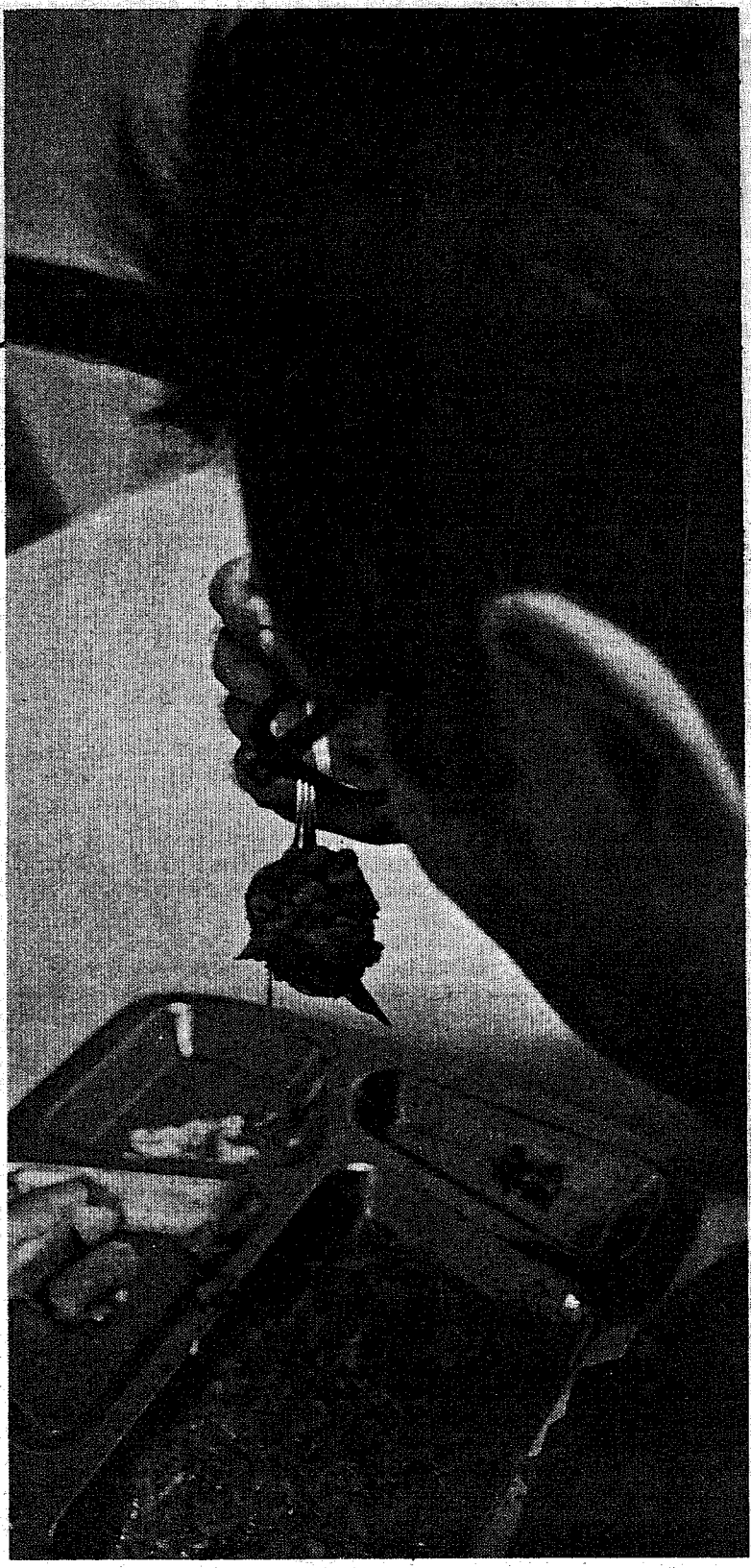
REFERRING to the question of abortion, the Archbishop said the "Catholic Church teaches that from the moment of conception, there is human life; anyone who, deliberately and willfully takes a life of the unborn by means of abortion is gravely guilty of an attack upon the life of an individual. There is no other explanation," he said.

Doctors went to school for many years to learn how to preserve life, he added. "Now they are engaged in the practice of death."

Miami's Archbishop then turned to the recent decision of the President's commission on pornography. The commission, he reminded the dinner guests, said that pornography had no influence on the young people and teenagers.

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Men in dirty clothing, patched up clothing; men with heavy beards and those who are clean shaven; those who haven't had a bath in days; short men, tall men, young and old men — these are the men who come to Camillus House every day for a meal. The Little Brothers of the Good Shepherd feed, on the average, 400 to 500 daily. A different dinner is served daily. The Brothers at Camillus House have been commended for providing a well-balanced meal for the needy.



The poor — short, tall, clean, dirty; all hungry

By MITCH ABDALLAH

The poor can be characterized many ways but when they are destitute, without jobs or too ill to hold down a job they have one common problem — hunger.

The purpose of the Little Brothers of the Good Shepherd at Camillus House, 728 NE First Ave., is doing something to feed the poor who are hungry.

Every day before noon a line forms at Camillus House. The line includes men who are permanently without jobs and some who are temporarily without work. But there are those in the line who are unable to work and some too unconcerned about working because of their destitution.

MEN IN DIRTY clothing, patched up clothing; men with heavy beards and those who are clean shaven; those who haven't had a bath in days and those who still have the odor of stale alcohol on their breath, short men and tall men, young men and old men —

all are hungry. And for many of these destitute people, the dinner they will receive at Camillus House will be the only decent one they will get all day.

There are usually 400 to 500 lining up for the full course dinner, a well balanced diet, said Brother Shawn, superior of Camillus House.

"These men just don't have jobs," he said. "Some have families who live in other parts of Florida. Others come to the state looking for a job and don't find any."

THEN THERE are those who are even more infirm, partially disabled and whose Social Security is inadequate to feed them regularly. This group, Brother Shawn said, is fed earlier than those who are able to stand in line and wait. The infirm, who are served first, are seated immediately so they don't have to be inconvenienced by standing. Some

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Confessional experiment in U.S., Canada denied

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — The Vatican press office said there is no truth to published reports that the Church's central administration here has authorized bishops in the United States and Canada to experiment with new forms of granting absolution for sins.

At his regular weekly news briefing, Federico Alessandrini, chief of the Vatican

press office, said various Vatican departments are reviewing a wartime permission of Pope Pius XII for possible extension of general absolution into missionary lands.

"The Holy See has not given any such authority to experiment," the Vatican spokesman said, commenting on reports circulated worldwide by a daily news service.

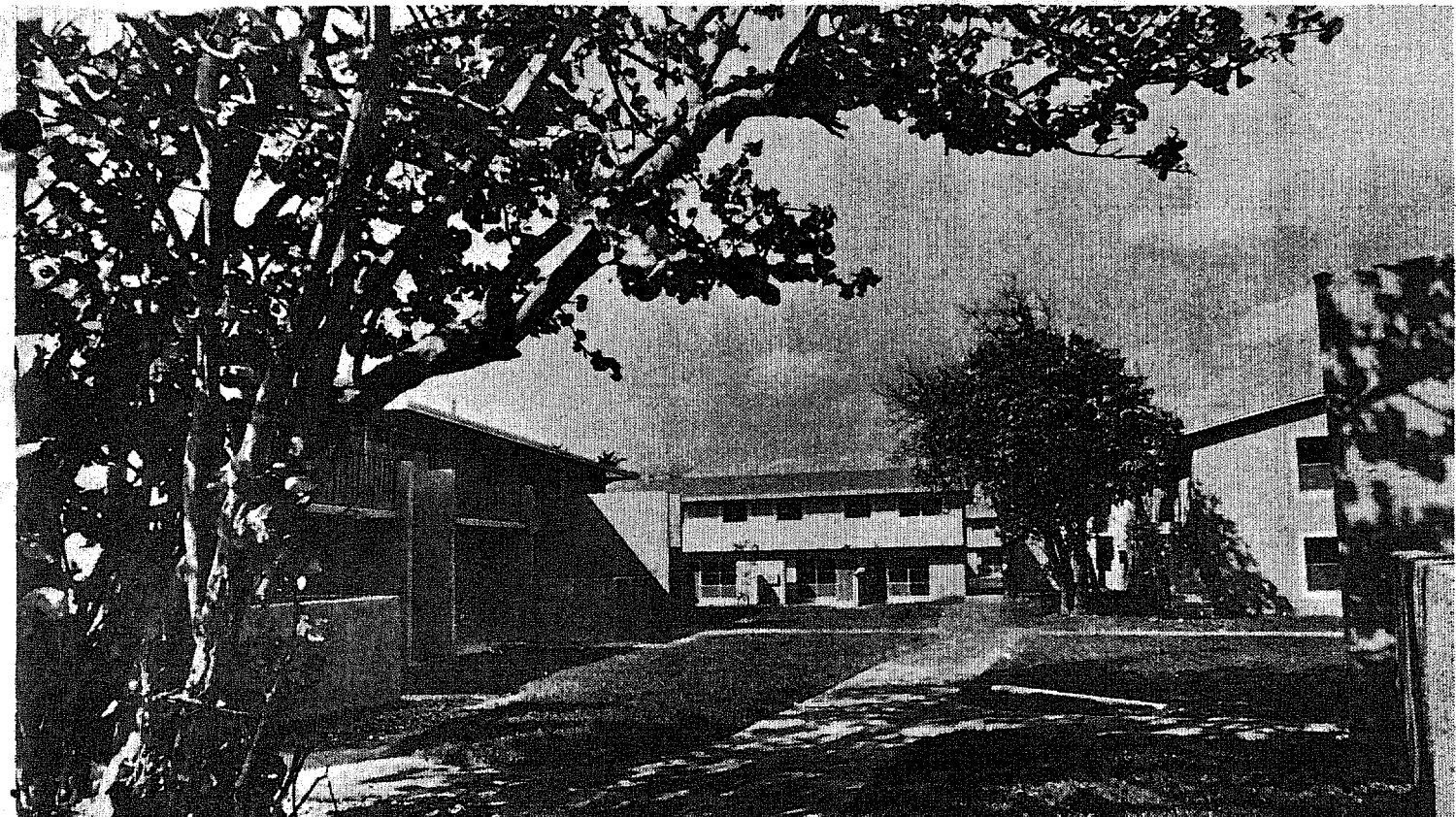
RELYING on a centuries-old law of the Church requiring that absolution for sins be given when the penitent seems contrite, Pope Pius in 1944 had directed that general absolution could be granted to a multitude of people without each individual confessing to a priest.

The 1944 instruction empowered military chaplains to absolve soldiers in danger of death and permitted missionary priests to grant general absolution if people would be denied the sacraments for a long time.

Vatican circles do not discount the possibility that some of the world's bishops may have asked for permission to implement this power in sudden disaster, or where priests are unexpectedly incapacitated as through illness.

Alessandrini denied that any directive was in the hands of the world's bishops, as some of the reporters had said. He also stated that the Vatican has given no permission to North American bishops to

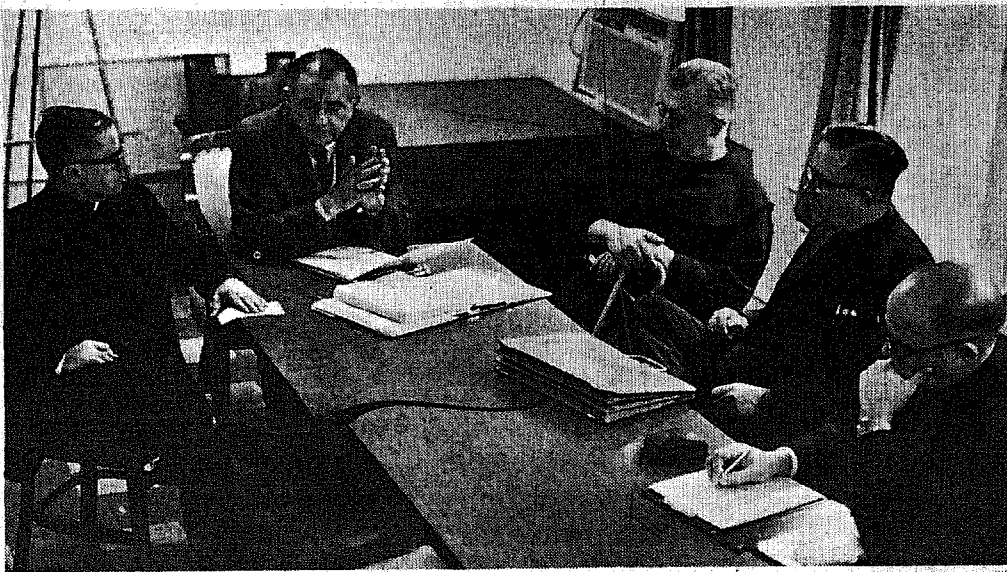
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TO OPEN shortly is the first section of Town Park Village providing 151 units and built as a joint effort by the S. Florida Housing Foundation, Inter-Faith Agency for Social Justice and Urban Systems Development Corp. The project points up the interest of the Church in aiding every person to enjoy a decent home and a decent environment. See P. 13.

No big change in confessions, Bishop asserts

See page 6



MEMBERS OF the Advisory Council on Drug Rehabilitation visited Miami last week to discuss ways in which the Church could combat drug addiction. Discussing the program at St. Luke's Center, (top) are (l. to r.), Father Charles Repole, Dr. Ben Sheppard, Father Archangel Sica, Father John McDonnell and Msgr. Harrold Murray. Making a center tour are Father C. Melvin Surette, Sister Nancy McAward, Dr. Sheppard, Msgr. Murray, Father Bernard Lane and John Edward Smith, of the St. Luke's Center staff.

Dinner to honor Dr. Ben, raise drug-fight fund

Dr. Ben Sheppard, Dade County's most avid foe of drug addiction, recently named "Citizen of the Year" by the South Miami Elks Lodge No. 1888, will be guest of honor during a benefit testimonial dinner, Saturday, Jan. 30 at the Hotel Everglades.

Funds from the event, which begins at 7 p.m. and is sponsored by the Elks Club, will be donated to St. Luke

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Discuss ways Church can help addict

What can the Church do today to help the drug addict? How can it involve others to fight the drug addiction epidemic? These were two questions which were studied by national and local experts on addiction at a meeting at St. Luke Methadone Clinic here this week.

Participating were Dr. Ben J. Sheppard, eight members of the Advisory Council on Drug Rehabilitation and young people undergoing detoxification at St. Luke Clinic. Heading the advisory council was Msgr. Harrold Murray of the Department of Health Affairs, United States Catholic Conference.

The advisory council members came to St. Luke's Clinic at the invitation of Dr. Sheppard. The Council has met twice before, once in Washington, D.C. on July 10 and the other time at Garrison, N.Y., on Oct. 26, last year.

THE Council is searching for a way in which the Church can help rehabilitate drug addicts. "We would like to come up with a model program which each diocese can adapt to meet its local needs," said Msgr. Murray.

Msgr. Murray asked a resident of St. Luke's Clinic if he thought the Church had a role to play in helping the drug addict. One addict said "yes" and another said "no."

The one consensus was that religion can be helpful but the addict must be able to speak to someone whom he can trust. "There has to be understanding and a feeling of security before there can be any moralizing," said Sheppard.

"The biggest mistake (in treating addicts) is to attempt a cure immediately. There must be an attempt to establish rapport," added Dr. Sheppard.

One point brought out by Msgr. Murray was the necessity of providing continuing care for the drug addict after he had been detoxified or had broken the habit.

When one addict, now undergoing detoxification, was asked if he thought it would be better for a drug rehabilitation center to be staffed by ex-addicts, he said "yes."

When asked why, he said: "It's so hard to go to a 'straight' person with a drug problem. There is more feeling and understanding between two addicts or ex-addicts. There are a lot of doctors who don't understand us," he added.

ONE young man said he had been to several clinics for help. But St. Luke's Clinic, he said, had the best approach for helping addicts break the habit. He was asked what he liked about St. Luke's. "I enjoy the concept here . . . because I never had this type of discipline as a kid."

He said that Dr. Sheppard was a man who understood the residents at the clinic and realized their problems. Another

aspect the drug addicts said they liked about the clinic was the responsibility placed upon them. Other than keeping it clean, many of them have speaking engagements during which they warn of the dangers of addiction. This feeling of trust establishes a rapport, Dr. Sheppard emphasized.

One question raised was the culpability of the drug addict. The point was brought out that physical and psychological health had to be restored before full blame could be determined. There must be some time, however, when the Christian personality must come into vogue, it was stated.

The Council agreed that the Church should be involved with rehabilitation of drug addicts "because we care for them; they are human."

The Council is composed of Msgr. Murray; Sister Nancy McAward O.P., of North West Catholic High School, West Hartford, Conn.; Father Bernard Lane of Adolescent Counseling in Drugs, Malden, Mass.; Father Frederick Dion, Pittsfield, Mass.; Father C. Melvin Surette of the Interfaith Young Adult Ministries, Boston, Mass.; Father Archangel M. Sica, O.F.M., St. Sebastian Friary, N.Y.; Father John McDonnell, Pittsfield, Mass., and Father Charles Repole, O.F.M., Cap., Home of Detention for Women, New York, N.Y.

Sentence of death on bishop is lifted

YAOUNDE, Cameroun — (NC) — Cameroun President Ahmadoua Ahidjo commuted to life imprisonment the death sentence given to Bishop Albert Ndongmo of Nkongsamba and two other defendants convicted of plotting to kill Ahidjo, Radio Cameroun says.

Bishop Ndongmo, 44, had received another sentence of life imprisonment after being convicted of plotting to overthrow the head of state.

The others whose death sentences were commuted are Gabriel Tabeu and Celestin Takala.

Ahidjo confirmed the death sentences of Ernest Ouandie, leader of the clandestine Union of the Populations of the Cameroun (UPC) which has carried on

guerrilla actions in the country, and two other persons.

(News of the commutations was received "with relief" at the Holy See, said the Vatican City daily, L'Osservatore Romano.

(The paper added the hope that "clemency might be extended to all those condemned to capital punishment.")

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Pope emphasizes the importance of 1971 Synod topics

VATICAN CITY — (NC) — Pope Paul VI stressed the importance of the topics for next fall's synod of the world's bishops: world justice and the problems of the ministerial priesthood.

In a talk in Latin to the 15-member advisory group preparing the agenda for the synod, the Pope said: "The experience of these last years only shows how much the Second Vatican council taught when it determined that an auspicious renewal of the whole Church depends to a large extent on the priestly ministry."

THE Pope also said the Church must make an ever greater contribution toward world justice "in this very delicate hour in history." Justice, he added, has been much discussed by the Church but "always demands a renewed study."

Cardinal John Dearden of Detroit, president of the National Conference of Conference of Catholic Bishops, is one of the three delegates from the Americas on the advisory board. Other members represent Africa, Asia and Europe, with three members appointed by the Pope.



Will Testify for 'unborn'

Father of 13 and a specialist in obstetrics and gynecology, Dr. M.H. Backer Jr., has been authorized by a court to testify on behalf of unborn children in a suit seeking to abolish Missouri's abortion law. The suit asks that the present Missouri abortion law — which dates back to 1834 — be ruled unconstitutional because it infringes on women's rights to decide to terminate pregnancy after consulting with their own physicians.

Find aborted fetuses in public garbage dump

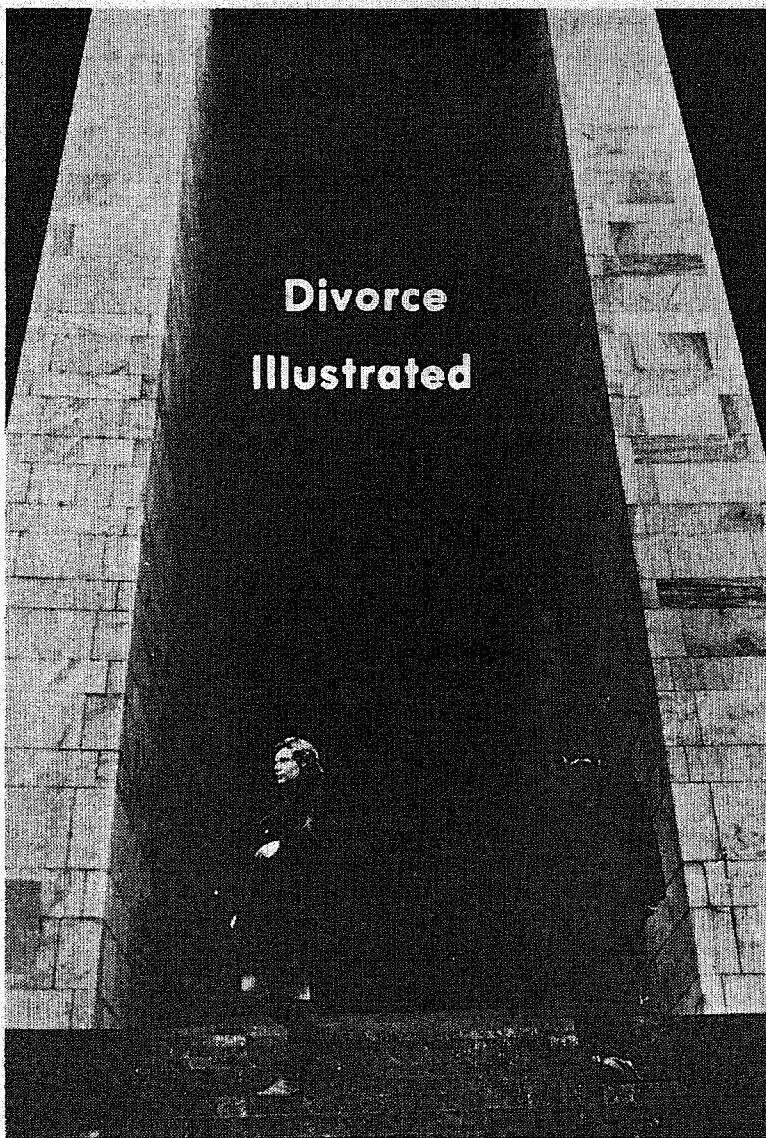
LOS ANGELES — (NC) — Twelve aborted human fetuses — stuffed into plastic bags — were found by a bulldozer operator in a public garbage dump near here.

Los Angeles County sheriff's deputies said the fetuses, estimated to be developed from two to five months from conception, had been dumped there following abortions at an Inglewood clinical laboratory.

Bulldozer operator James Huff said he noticed the infant bodies after they burst out of the plastic bags. He said he called the sheriff's department immediately after his discovery.

Deputies said they traced the fetuses to the clinical laboratory, where spokesmen there described the remains as surgical pathological specimens. Some reporters who viewed the bodies said they were well-developed human fetuses.

California law allows abortions up until the 20th week of pregnancy.



Divorce Illustrated

Divorce has been much in the news of late. Italy has legalized divorce for the first time since 1815. Britain has new laws which allow termination of marriage after two years' separation if there is no objection and five years if there is. West Germany, which grants no divorce without agreement of the innocent party, is considering a proposal to make the "breakdown of marriage" rather than "guilt" the basis for granting divorce. This photograph illustrates the breakdown of a marriage. An estranged couple waits outside a Roman tribunal for their divorce hearing to begin.

Prelate asks joint effort on schools

BALTIMORE, Md. — (NC) — Cardinal Lawrence Shehan of Baltimore has called for a joint effort between public and nonpublic educators to solve problems of educational finance and quality throughout the state.

In a letter sent to Gov. Marvin L. Mandel and six leading Maryland educators, Cardinal Shehan said there is a "desperate need for collective efforts in solving the problems of education."

THE cardinal cited a current crisis in financing Baltimore's public schools, and said that unless Catholic schools in the same area receive outside financial aid, "serious thought will have to be given to the possibility of making painful adjustments."

HE suggested that representatives of both public and private schools, working together, "may discover ways and means of maximizing the use of public funds while improving the quality of our educational efforts."

Denies population spurt is big peril



WORLD AND NATION

SOUTH HADLEY, Mass. — (NC) — Conrad F. Taeuber, associate director of the U.S. Census Bureau and the man who supervised the 1970 census, rejected the view here that population growth is the major threat to the quality of American life.

Speaking at Mt. Holyoke College, Taeuber said that turning back population growth is only a small element in efforts to improve the environment.

"Pollution, high crime rates, transportation problems and other social ills are not primarily a result of our rate of population growth," he said.

"Changing standard and habits, in activities, technology and the style of life, have much more to do with the accumulation and disposition of waste materials and pollutants than does the number of persons involved."

He added that despite the national population rise, half of the nation's counties lost population in the 1960s, indicating that population growth is unequal and should be better distributed.

In PITTSBURGH, two state judges ruled that Pennsylvania's 1939 law forbidding abortions is unconstitutional because its vagueness makes legal application impossible. They called for a replacement law to be written immediately. Judges Anne X. Alpern and Lorin L. Lewis, both hearing the same abortion case in common pleas court because of its complexity, found that the 31-year-old abortion law is "void on its face for failure to satisfy the requirements of due process." The law implies that abortions are legal under certain circumstances, but provides no standards for determining when, the judges said. (NC)

In KEARNY, N.J., a special committee of the New York archdiocesan priests' senate proposed a return to the ministry by all inactive priests who desire it — even if they are married. The proposal was among 12 recommendations by the senate's ad hoc committee of concern which had been charged with drafting a program to change the current "negative climate" toward priests who have left active



Communicating

Short wave radio receivers provide instantaneous translations for delegates attending the general assembly of the International Catholic Association for Radio and Television in New Orleans. The assembly heard a warning by Auxiliary Bishop W.E. McManus of Chicago that the Church should avoid the "pitfalls of mediocrity" in its eagerness to keep pace with the rapid advances in audio-visual communications.

ministry. Each proposal will be put to a vote when the senate meets again Feb. 1.

In MILWAUKEE, a 6-1 ruling by the Wisconsin Supreme Court overturned earlier convictions of three Amish fathers who had refused to enroll their children in New Glarus High School for religious reasons. The court decision in effect exempts Amish children from that portion of Wisconsin's compulsory school attendance law that requires two years of high school. Attorney William E. Ball of Harrisburg, Pa., who represented the three Amish men, called the ruling "a landmark decision in favor of religious liberty."

In WASHINGTON, freshman Rep. Father Robert F. Drinan held his first formal news conference in his new congressional office. Reporters used the occasion to try to figure out a term of address for the Jesuit priest, the first Catholic priest in history elected as a voting member of Congress. If the newsmen are any indication, he will continue to be called "Father" throughout his political career.

In ANNAPOLIS, Md., Gov. Marvin Mandel predicted that the state will be able to provide \$12 million to \$14 million in aid to nonpublic schools — if he decides to ask the General Assembly to authorize a private school aid program. Mandel indicated that he thinks some form of aid would have to be provided if the state's nonpublic schools are to survive. He also said that if a panel recommendation to provide about \$14 million of aid to the schools proves feasible, he will probably recommend it.



Set for the moon

The three Apollo 14 astronauts — left to right, Alan B. Shepard Jr., Edgar Dean Mitchell and Stuart Allen Roosa — look over models of the lunar lander and command module during a news conference at the Manned Spacecraft Center in Houston. The trio is scheduled to begin their trip to the moon on Jan. 31. Astronauts Shepard and Mitchell will land on the lunar surface during the mission.

Christian enrichment sessions open Jan. 26

A Christian Enrichment Program sponsored by the Religious Education Office of the Archdiocese of Miami for teachers, parents, and leaders in the Christian community will begin next week in various South Florida areas.

A series of 12 sessions with a lecture-discussion format will include discussions on Man in Today's World, Revelation and Faith, the Church, Scripture, Liturgy, Prayer, Christian Living and Christ Yesterday, Today and Tomorrow.

ALL SESSIONS are scheduled to begin at 8 p.m. and will be held as follows:

Tuesday, Jan. 26 - Holy Rosary parish.

Perrine; St. Anthony parish, Fort Lauderdale; and St. Augustine parish, Coral Gables.

Wednesday, Jan. 27 - Marymount College, Boca Raton; St. Gregory parish, Plantation.

Thursday, Jan. 28 - Assumption Academy, Miami; Cardinal Newman High School, West Palm Beach; St. Brendan parish, Miami.

Tuesday, Feb. 2 - Nativity parish, Hollywood.

Thursday, Feb. 4 - St. Coleman parish, Pompano Beach.

Wednesday, Feb. 10 - St. Helen parish, Fort Lauderdale.

FURTHER DETAILS on the conferences may be obtained by calling the coordinators: Father Hugh Clear, 757-6241, Ext. 270 or Sister Mary John, 947-2818, South Dade Deanery; Father John Vaughan, 929-3115, or Sister Marjorie Fisher, 757-6241 or 525-5157, Broward Deanery; Father Carl Morrison, 683-3555 or Sister Marie Mullane, 582-2534, East Coast Deanery.

Plans for North Dade Deanery sessions will be announced at a later date.

In discussing plans for the sessions, Sister Marie Mullane, a Sister of Our Lady of the Retreat in the Cenacle stationed at the Cenacle Retreat House, Lantana, pointed out

that surveys and statistics indicate that there are many millions of Americans pursuing adult education in some identifiable form.

One survey, she said, conducted by the National Opinion Research Center, reported that the largest number of adults in such programs are enrolled in courses under religious sponsorship.

"In catechetics today," she explained, "the stress is on the person of the teacher as a mature Christian sharing his adult faith with his students. The total formation of the catechist is of the utmost importance."

City attorney appreciative

Thanks people fighting smut

"Your efforts in combating pornography have given us the feeling that we're not just walking in the wilderness; that we have people behind us," said Miami City Attorney Alan Rothstein last week after the Miami City Commission heard the last report of the unofficial "Mayor's Action Committee of Little River."

"Now we can hear these court cases against a background of serious community concern over the problem," he added.

THE committee that turned out for the hearing included Father John McGrath, assistant pastor at St. Mary's Cathedral; chairman, Rev. Jacob Jerstad, pastor of Biscayne Boulevard Lutheran Church, and Rev. Orville

Ripley of Grace United Methodist Church.

"We've had a deluge of telephone calls from other areas of the state supporting your cause," commissioner Edward Graham told the group which represented members of various religious faiths. Other areas have gained strength — you have given them peace of mind."

The latest protest against the mushrooming of nudie-art theaters and smut bookstores involved a march by Little River community leaders and members in front of a Biscayne Boulevard theater, last Wednesday.

"About 160 people, ranging in age from infants to 75-year-olds were out marching. Accompanying them were a group of people from Belle

MEMBERS OF THE clergy and interested citizens of the Little River community marched in front of the nudie-art theater on Biscayne Boulevard last week, protesting its abrupt change from a general public theater to one showing obscene films. The group later appeared before the Miami City Commission.

Mead Homeowners association," Mrs. Thomas Palmer, a former national officer of the N.C.C.W., and a member of the Little River steering committee said.

TELLING the commissioners about the series of

meetings between the group and the city police, the city attorney and municipal judges, to protest the growing problem of obscenity in the area, Rev. Jacob Jerstad pledged \$500 to the police to help in the prosecution of offenders against existing statutes.

Standing as a group before the rostrum, the religious leaders said they had done something, but the problem was still there and the elected officials must carry the ball. "We will stand behind you in anyway," they emphasized.

Thanking the commission for all the suggestions made by the various city agencies, Father McGrath added that "now the wheels of action

have to be placed in motion."

"Motels that permit prostitution should be closed; known sources of illegal narcotics should be shut off; those who would corrupt our people should be invited to go elsewhere — we don't want them in our city," he said.

Following on the closing remarks of the ministers, Allan Strong, owner of several 'adult' book stores and theaters featuring nudes, in the Little River area, said his operations were merely fulfilling a need. "People want this merchandise. That's why we're making money," he claimed.

WITHIN a one-and-a-half week period, he said, he counted over 4,000 people, professional men — doctors,

lawyers and commissioners, who came to one of his private clubs. "I have names and addresses to prove it."

The commissioners said they totally disagreed with Strong's opinions. Noting that it's difficult to define pornography, new commissioner, Arden Siegendorf said "It's crystal clear that at some point any suggestive material becomes obscene and pornographic. Siegendorf suggested that the Little River committee collaborate with the state's Attorney's office and the recently established task force against pornography.

Another meeting of the committee before the commissioners will be scheduled later.



Say abortion toll exceeds Vietnam's

NORTH PALM BEACH — Since abortion has been legalized in New York State, more lives have been destroyed by this legalized murder than all the lives that have been lost in Vietnam since the beginning of that conflict, remarked Archbishop Coleman F. Carroll at a testimonial dinner held in his honor at Our Lady of Florida Retreat House, here.

The Archbishop stated that it is the sacred duty of the Bishops of the Church to proclaim the truth of the law

of God, even when it is most unpopular.

In a ringing denunciation which brought prolonged applause from the audience, the prelate said, "abortion is murder. That is the simple truth of the matter, and it makes no difference what some state legislatures, or sociologists or doctors, or anyone else, may say."

He further stated that dedicated retreatants are needed to proclaim these truths, and to insist on the moral law to their legislators.

In response to a talk by

Father James Patrick White, C.P., of St. Paul of the Cross Monastery and Retreat House in Detroit, the Archbishop affirmed his belief in the vitality of the Retreat Apostolate in the troubled times in which we live.

The Archbishop pointed out that our very civilization is in danger of destruction in a permissive non-Christian society if dedicated Catholic laymen and laywomen do not take their stand against the evils threatening us, and if they do not resist the encroachments of paganism.

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Issue
MARCH 26, 1971




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Unrest of present indicates maturity, psychiatrist says

Human Growth and Spiritual Maturity established the theme for an institute conducted by Dutch psychiatrist and author Dr. Bernard J. Boelen at Barry College last weekend.

Although the two-day program was presented by the Sisters' Council of Miami, the five lectures were open to clergy, Religious and laity alike.

Dr. Boelen opened the first session on Saturday morning by reiterating in his clipped accent Emmanuel Cardinal Suhard's observations that "confusion is everywhere," which the prelate had made a full seven years before Vatican II.

Amsterdam-reared, Dr. Boelen suggested that present turmoil indicated neither sickness nor death but "the present unrest is a crisis of growth; a period of adolescence."

EXPLORING the "five worlds of adolescence" with the medium-sized audience composed of Religious women and one or two priests, Dr. Boelen emphasized that the Church had fixated on the adolescent period characterized by legalism, uniformity and impersonal treatment of men.

Expanding on the premise that because all of human life is a process of birth, marked by qualities of creative dynamic thrusts; freedom "for" and uniqueness, Dr. Boelen urged that the present technical calculating state of the Church be made personal and existential. This he viewed as the role of the woman.

"Liberation of women means first of all that she should be a woman, not another man. Woman must be fully present in the institutional Church to be inspiring, provocative, creative, to make the Church become what it is in the full sense of its being," Dr. Boelen said.

Later the same afternoon in a discussion titled "The Mature Personality and Religious Life," the Dutch psy-

chiatrist, with steel-blue eyes still shining, defined the maturity he saw as worth striving to attain simply as a "full-grown way of growing."

"Maturity is self-actualizing behavior. It is man's openness to the infinite. The mature man does not set limits but stands prepared for the options that life offers him. A mature person accepts both idealism and realization of the limitations in attaining ideals. Maturity is the link between the natural and the supernatural. It is the fulfillment of man's potentiality - his creative self-realization in union with his fellowmen.

PERSONAL integrity and full self-development provide the foundation for entering into personal love relationships. This constituted the thesis of Sunday morning's lecture which Dr. Boelen had called simply "The Meaning of Human Love." "Love," the psychiatrist suggested, "is not an addition to one's being but a most fundamental way of being in the world." When two people love, they fulfill and create one another so that each is more unique, he added.

He traced the development of love in stages. First, on the biological level an infant loves passively, narcissistically. His knowledge of affection begins rooted in matter.

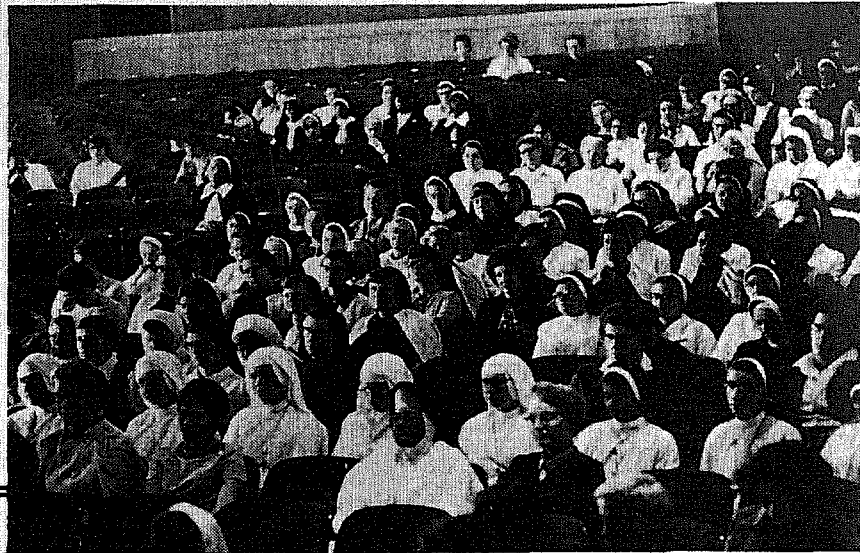
A child two to five experiences the budding of the spirit hence a higher form of love. The youngster becomes outgoing, explorative but his world remains essentially material.

In early puberty the youth finds excitement in genital activity while at the same time realizes a deterioration in his relationship with his parents. A brief period of negative reactions to all love relations may arise in mid-adolescence wherein a breakdown of all kinds of love occurs, a rejection of friendship, parental affection and personal esteem.

In the puppy-love or crush stage which usually follows



Theological-Psychological Institute sponsored by the Archdiocesan Sisters' Council last weekend at Barry College heard Dr. Bernard J. Boelen, professor of philosophy, De Paul University, Chicago.



Institute sponsored by Sisters

hard on the dark night, a person becomes interested in an older person of the other sex. It is erotic love in search of another but not yet capable of real-erotic love of a peer, he added.

WHEN the puppy-love stage reaches a boy-crazy or

girl-crazy stage "anyone in pants" (or skirts) will do. Impersonal love characterized the height of adolescent development.

Between the ages of 15 and 20 love reaches a state of erotic involvement. There is a genuine love for the other as a person. Deep intimacy for mutual self-discovery be-

comes part of the essence of growth toward a mature existential love, the psychiatrist said.

This existential level of a love relationship happens when a boy and girl are confronted with an inner wealth each never knew the other had - "then they fall in love."

To clarify the woman's role in the Church, Dr. Boelen emphasized this existential character that is typically feminine. With her warm personal presence, receptivity, and spirituality woman enjoys the responsibility of making the cold masculine house-of-a-Church into a home for God's family.

Set discussion on alcoholism

A program on alcoholism sponsored by the Dade County Council on Alcoholism will be presented by Barry College Student Association at 7:30 p.m., Sunday and Monday, Jan. 24 and 25.

"Facts About Alcoholism" will be discussed by Arthur Colton, chairman, Education Committee, Dade County Council on Alcoholism. A film will follow a panel discussion.

On Monday evening, members of the Family Committee of the Council, the Legal Aid Society, Social Work-Family Service, and Department of Education and of Public Health, will discuss "Alcoholism from Family Point of View." A group discussion and question and answer period will conclude the program. Admission is free.

Progress needed

VATICAN CITY — (NC) — Pope Paul VI received with full honors of state President Hamani Diori of the African Republic of Niger, and stressed the need for human progress.

Diori has been president of Niger for 10 years. The country of about 4 million people has a Catholic population of about 12,000. The president, completing a visit to Italy, made a state visit to the Vatican to pay tribute to the Pope's peace efforts.

"We are happy to express our recognition and admiration of Your Holiness and we fully subscribe to your repeated appeals that peace may be sought and protected everywhere," President Diori said.

SPEAKING in French, Pope Paul said that true human progress rests on three elements, the preeminence of spiritual values, solidarity and mutual assistance in economic development and a peace achieved by just means rather than by force.



SERRA MISSION Bell, in recognition of his "generous contribution" to the Vocation Challenge Fund Campaign of the Serra International Foundation, was presented Tuesday to Joseph M. Fitzgerald, K.S.G., past president of Serra International, right; by Miami Serra Club president, Thomas Moore.

Defensive driving courses backed

Defensive driving courses sponsored by the National Safety Council are being promoted in Miami by the American Association of Retired Persons and the National Retired Teachers Association.

Instruction consists of four two-hour day-time classroom sessions with visual film presentations.

Those interested should contact Rowland P. Evans at 446-7766.

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The brands of poverty

Being poor has a taste, a smell, a sight, and a feeling that often is foreign to many Americans, yet is a nightmarish reality to the nearly 30 million who must confront poverty each day.

AT A TIME of growing economic crisis, poverty comes well-dressed as well as in tatters. The smells that pervade a cold-water flat, a tenement or a "shot-gun" shack are difficult to describe — but to the poor, they are immediately recognizable.

The tastes of rancid food, of collard greens and of black-eyed peas, or frioles, day after day are a common diet to the 70 per cent of the total poor who are white and the 30 per cent of all the poor who are black.

Sub-standard housing, poor diet, meager clothing, these are the sights that confront the majority of the

more than 13 per cent of America's population living each day in poverty.

WORST of all, perhaps, is the feeling of despondency, of utter helplessness in the face of overwhelming obstacles that crush the poor, offering no hope for a better tomorrow.

Fortunately, America is becoming aware of the problem — but for how many millions is this awareness coming too late?

Half of the poor are children under 18 and some 20 per cent are age 65 or over. Another 20 per cent — almost 5 million — are heads of families, but some three-quarters of them are already working, half of them full-time. It is inconceivable that in the U.S., the world's land of plenty, there are so many four-member

Editorials

families living below a yearly income of \$3,531 — the official poverty level.

THIS past week, Archbishop Coleman F. Carroll told those attending an Archbishop's Charities Dinner, that the Church has long been aware of the problem. He said that the people of South Florida through the ABCD drive, now under way, could help to alleviate the suffering of many of their unfortunate neighbors.

Miami's Archbishop pointed out that the many charitable institutions and projects that the Archdiocese is supporting through the ABCD are of a community nature. "Even though these are tragedies that confront the community as a whole, we as Christians are impelled to come to the aid of our brothers in need, regardless of creed or color," Archbishop Carroll said.

News stories in this issue of The Voice report, in-depth, the many charitable projects being undertaken to assist the poor by the Archdiocese of Miami, through the Archbishop's Charities Drive.

With Archbishop Carroll, we add our prayers that the ABCD is a success, so that South Florida's poor will be freed from the tastes, smells, sights, and feelings that mark them with the brand of poverty.

The Possible Dream-ABCD 1971



VOICE OF PEOPLE

Sorrow all around

Dear Editor:

We have just received a letter from Rev. B. Rodriguez, director of Caritas Chit-tagong, East Pakistan, which graphically describes the plight of relief workers trying to provide for the millions of survivors of the recent cyclone and tidal wave there. The area comprising this diocese makes up over 75% of the disaster zone.

Father Rodriguez states, in part, in his letter: "I have not received much aid up to now, apart from the help from Catholic Relief Services and Caritas Germany. Over a month and a half has gone since the cyclone date and I am practically left stranded on the rocks, and all around me I see people in sorrow and pain."

Catholic Relief Services is providing funds for reconstructing homes, re-supplying household utensils and furnishing other basic necessities of life for as many as possible of the 300,000 surviving families, with special emphasis on the area of Chit-tagong diocese.

We have often called upon you to mention prominently to your readers where they may send their donations to further assist our efforts in times of emergencies, and you have always been most responsive to our pleas.

We hesitate to ask you once again, but the proportions of the Pakistan disaster are such that we would be remiss if we did not further alert you to these needs.

We would be greatly appreciative if you could once again display prominently a box in your newspaper as a reminder to your generous readers that contributions to help these survivors can be sent to Catholic Relief Services, Pakistan Relief Fund, 350 Fifth Avenue, New York, New York 10001.

For this cooperation, and for your continued support in regard to our ongoing global aid programs as well as for emergency relief, I am

Sincerely,
Rocco A. Sacchi
Director of Information
Catholic Relief Services
New York, N. Y.

Best things free

Dear Editor:

The best things in life are free. These familiar words are often sung and quoted, referring to the God-given gifts of nature and freedom, in addition to the precious gift of life. Man accepts these gifts, takes them for granted and does very little to guard and preserve them.

We are busy this time of year writing thank-you notes expressing love, affection and appreciation, for Christmas gifts received from relatives and friends. We prize these gifts, regardless of their value, because they were given with our happiness in mind. We guard them with locks and burglar alarms from those who are envious, greedy and have little regard for the property of others, as well as their lives.

Perhaps if we took as much time to thank Our Almighty Donor for the everlasting gifts, such as a beau-

tiful day, the freedom we enjoy, or just for being alive, He might think us worthy of a miracle, which seems to be the only thing that will show man how to live peacefully with one another.

It seems synonymous we are also writing condolence notes to relatives of friends whose Christmas cards came back stamped "No longer at this address." God gives the gift of life, never to withdraw it, but does change our addresses. Material gifts to which we attach so much importance must be left at the old address. Our new one shall depend on how we have respected God's gift of life and freedom to others, as well as the way we have lived.

If it should be our cards that are returned to the sender next year, are we prepared for the move?

Sincerely,
(Mrs.) Irene L. Beckman
Miami

No big change in confessions, Bishop asserts

WASHINGTON — (NC) — "No abrupt or radical change" can be expected in confession despite press reports predicting changes in the administration of the sacrament, according to Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB).

Bishop Bernardin's statement, released here, followed a Vatican announcement that the Holy See is studying the possibility of applying a 1944 directive authorizing general absolution in emergencies to a wider variety of situations.

Vatican officials have said the 1944

directive was primarily intended for military chaplains dealing with combat situations that made conventional confessions impossible.

"It is impossible to speculate at this time as to what extensions of this permission, if any, might be forthcoming from the Holy See at some later date," Bishop Bernardin said.

"It should, however, be noted that the Vatican press office specifically denied press reports that permission for experimental use of general absolution had been granted to some unnamed dioceses in this country," he added.

THE VOICE

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Archbishop of Miami
President
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Rt. Rev. Msgr. James J. Walsh
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question both the veracity of the originator and the accused," the newspaper said.

WASHINGTON — (NC) — "Wait and see," the title of an editorial in the Camden, N.J. Catholic Star Herald, seems to be the initial editorial reaction of the Catholic press to the indictment of three priests, a nun, and two others on charges of conspiracy to kidnap.

In Baltimore — where three of the accused were arrested — The Catholic Review reminded its readers that "every American citizen is entitled, under the law, to a presumption of innocence until his case is heard in open court."

WHILE withholding judgment on the guilt or innocence of the accused, many of the papers, like the Catholic Free Press of Worcester, Mass., said that "no good can come from bombings and kidnappings."

"Pope Paul himself this week decried the kidnapping of diplomats elsewhere in the world for political reasons as "outrages" and "shameful blackmail," the Catholic Free Press said.

Some of the newspapers said they welcomed the indictment as a chance to fairly air the charges made by FBI director J. Edgar Hoover in November.

Many like the Delmarva Dialog of the Wilmington, Del., diocese were critical of the FBI director.

"Allegations of misconduct even by so respected a figure as J. Edgar Hoover before a non-judicial body should never have been made since they implicitly call into

The Camden Star Herald agreed, noting that if the charges are true "men who have preached nonviolence will be discredited as hypocrites." But if they are untrue "Mr. Hoover's reputation will be sullied," the paper added.

SOME of the papers, like the Catholic Free Press expressed the opinion that the court proceedings in this case are likely to be "more than a mere trial of persons."

"They will be trials of a nation torn between contradicting philosophies of war and peace, law and order and justice." The Dialog said.

The Catholic Review of Baltimore agreed that "the indictments have released a great deal of emotions," and warned "there is some reason to expect that partisans of varying persuasions will attempt to put the government on trial or to put the Church on trial in an extralegal way."

One paper, the Boston Pilot, printed two editorials about the alleged conspiracy plot — one on the charges and one on Cardinal Lawrence Shehan's reactions to them.

THE second editorial praised Baltimore's archbishop as "a figure of grace and compassion," and said that "at a time when authority — and especially Church authority — gets much more than its share of criticism, we should be pleased to call to public attention the fatherly concern of a bishop for his priests." Cardinal Shehan visited the three defendants who were jailed in Baltimore and later agreed to have them released into his custody.

All of the defendants except Josephite Father Philip Berrigan who is serving time for destroying draft files, are presently out on bail.

They are Fathers Joseph Wenderoth, and Neil McLaughlin, former Father Anthony Scoblick, Sister Elizabeth McAlister, and Eqbal Ahmad, a Pakistani post-doctoral student.

All were indicted Jan. 12 on charges of conspiring to kidnap presidential aide Henry Kissinger and to destroy the heating systems of federal buildings in Washington.

Pope tells bishops: stand by traditions

By FATHER ROBERT A. GRAHAM

VATICAN CITY — (RNS) — On the fifth anniversary of the end of Vatican II, Pope Paul sent to all the Catholic bishops a letter that turns out to be just what it was entitled — "an Apostolic Exhortation."

He strove to stiffen the backs of his brothers in the episcopacy in their role as heralds of the faith and guardians of the apostolic tradition.

The Pope said that, while in these days a special effort has to be made to present Christianity to modern man in an intelligible way, this does not exempt them from the duty of preventing ambiguities and errors from slipping into the community of believers.

With repeated references to wild-cat theoretical specula-

tion, he set the theological profession down a peg by reminding the bishops pointedly that it is they and not the "savants" who are responsible for what the Catholic Church teaches.

Newspapers summarized the letter as "a call to strict obedience." A close look at the papal exhortation reveals it to be more of an appeal to the bishops to emancipate themselves from popular opinion and above all from the theologians and exegetes.

The Pope did not command them to do anything but their own individual or collective duty. The document was dated Dec. 8 but a Vatican spokesman explained that it was not released until copies had been received by all the bishops.

The spokesman also noted the "new style" of the document. It was written by Pope Paul not as supreme pontiff so much as one bishop to another. Missing was the triumphalistic tone that papal stylists used in the past. But by being plain-spoken, the Pope was also sharper than usual in his remarks even at the risk of being considered anti-intellectual.

Paul VI's text, so to speak, was the Message to the World that the Council Fathers in October 1962 issued shortly after the Council opened. This particular statement got little attention at the time, for the importance of the Council hadn't yet dawned on observers outside the Church.

Did the then Cardinal Montini, now Paul VI, have something to do with its origin? In any case he has drawn from this little-known document this pledge: "We will seek to present to men of today the truth of God in its integrity and its purity so that it can become intelligible to them and accept it willingly."

But the process of adapting divine revelation to contemporary conditions has come up against real difficulties in the post-conciliar years. In trying to become intelligible to the unbeliever, the Pope seems to say, we have become less credible to the believer.

"Many of the faithful," wrote the Pope, "are disturbed in their faith by a mountain of ambiguities, uncertainties and of doubts that touch the faith in its essentials."

He listed the following areas in which — though he does not say it in so many words — he doubts seriously that orthodoxy has been preserved by some Catholic writers: the Trinity, Christology, the mystery of the Eucharist and the Real Presence, the Church as an institution of salvation, the priestly ministry among the people of God, the value of prayer and of the sacraments, moral imperatives in such matters as the indissolubility of marriage or respect for human life.

"The point is even reached," he concludes his enumeration, "of calling into doubt the divine authority of Scripture in the name of a radical demythologizing." The result of these trends is to create "a Christianity torn from the uninterrupted Tradition that links it to the faith of the Apostles and a Christianity bereft of any religious element."

This, he commented, despite many positive and encouraging post-conciliar developments, when the proclamation of the word of God has received a marvelous rebirth in the liturgy, when the use of the Bible is becoming more familiar, and catechetical advances open great possibilities for evangelization and when biblical, patristic and theological research often make precious contributions to the living expression of revealed data.

This trend calls for vigilance by the bishops. The Pope cried out: "We therefore are all called — we who through the imposition of hands received the responsibility of conserving pure and entire the deposit of the faith and the mission to preach the gospel in season and out of season — to offer the testimony of our common obedience to the Lord."

The bishops, he went on to remind them, in terms taken from the Council's decree on the Church, have as their main duty that of preaching the Gospel. They are the "heralds" of the faith, and the "authentic doctors" clothed with the authority of Christ.

In this task of explaining the Gospel, the professional theologians have of course an important role. But have they stayed within bounds? Paul VI quoted with strong approval

what the German bishops said in December 1968 on this subject.

"Theology as the science of the faith," they wrote, "cannot find its rightful place outside of the Church, the community of believers. When theology denies its own postulates and seeks another place or role it loses its foundation and its object. Religious liberty affirmed by the Council, resting on freedom of conscience, is valid for the personal decision in the face of faith, but it is absolutely invalid for the determination of the content and the significance of divine revelation."

The Pope made his own comment on this: "Necessary as is the function of the theologians it is not to the savants (the 'wise') to whom God has confided the mission of interpreting authentically the faith of the Church. This resides in the life of a people for whom the bishops are responsible before God. For it belongs to them to announce to the people of God what God commands them to believe."

In the context of the papal letter, Paul VI evidently judges that some professional theologians are abusing their position to take arbitrary and dangerous liberties with the content of Revelation.

In passing, the Pope also had a word on the subject of sociologists. He praised the utility of sociological surveys but reminded the bishops that their conclusions "cannot constitute of themselves a criterion determining the truth."

He also seemed to have his reservations on more flamboyant if well-intentioned manifestations of enthusiasts.

"Can that come from God," he asked, "which makes the faithful lose the sense of evangelical renunciation, or that proclaims justice while neglecting to preach meekness, mercy and purity and that sets brother against brother?"

It is difficult to predict what the "apostolic exhortation" of the pontiff on the fifth anniversary of the Council's closing means in terms of Paul VI's upcoming policy.

Does it represent a concession to those advisers or critics who think he has been lax in allowing too much free play to new ideas on the part of the theologians and exegetes? Does Paul simply want to go on the record as warning the bishops to be more careful of faith (and also disciplines, though there is no word about this in the letter)? What concrete moves are in the making to implement, if at all, the strong statements contained in the letter?

Paul VI begins the new year with a strong and frank document and the months ahead alone will tell what lies behind it.

Prayer by Soviet Nobel winner cited

PARIS — (NC) — "How easy it is for me to live with you, O Lord!"

"How easy it is for me to believe in you!"

The words are from a prayer by Alexander I. Solzhenitsyn, Soviet writer and winner of the 1970 Nobel Prize for Literature. The prayer, printed in the French Catholic magazine, Informations Catholiques Internationales, continues:

"When, in perplexity, my spirit bares itself or bends, when the most intelligent do not see farther than this evening and do not know what will have to be done tomorrow: you pour into me the serene certitude that you exist and that you are watching out to see that all the paths of the good not be closed.

"ON the crest of earthly glory, I consider with astonishment this path

Ask meditation on church unity

VATICAN CITY — (RNS) — Vatican Radio broadcast a special appeal to Christians "to meditate more deeply" on the reality and commitment "of communion in the Holy Spirit," during the Week of Prayer for Christian Unity.

The annual observance of spiritual ecumenism was highlighted by prayer services of Catholics and Protestants in many places throughout the world.

Vatican Radio said, "Every person who shares the same baptism and common faith in Jesus Christ is called upon to meditate more deeply on the reality and commitment of communion in the Holy Spirit, and to offer special prayers to God, both as individuals and as a community, imploring from Him the gift of a more perfect unity."

through despair. This path from which I myself have been able to send to humanity a reflection of your rays.

"All that I shall still have to reflect of them, you will grant me. And what I shall not succeed in reflecting, you have assigned to others."

Solzhenitsyn told the Swedish ambassador to Moscow in November that he had decided, "for personal reasons," not to go to Stockholm to accept the Nobel Prize. Unofficial Soviet sources had said that the author might be given authorization to go to Sweden, but might be barred from re-entering the Soviet Union.

The Soviet press had criticized what it called political motivation on the part of the Swedish Academy in making the award.

In 1969, Solzhenitsyn was expelled from the Soviet Writers' Union.

His reputation is based mainly on three novels: "One Day in the Life of Ivan Denisovich," which was published in the Soviet Union in 1962 when Stalin, the Soviet dictator who died in 1953, was in disfavor; "The Cancer Ward" and "The First Circle," neither of which have been officially published in the Soviet Union.

BORN in 1919 in Rostov-on-Don in the Soviet Union's Russian republic, Alexander Isayevich Solzhenitsyn was educated at Rostov University and through the Moscow University's Correspondence Course in Literature. He joined the Soviet Army in 1941 and was twice decorated for bravery during his service at the front.

He was sentenced to eight years in a forced labor camp from 1945 to 1953. He contracted and was cured of cancer. From 1953 to 1957, he was in exile in Siberia. He has been teaching mathematics in a secondary school in Ryazan.

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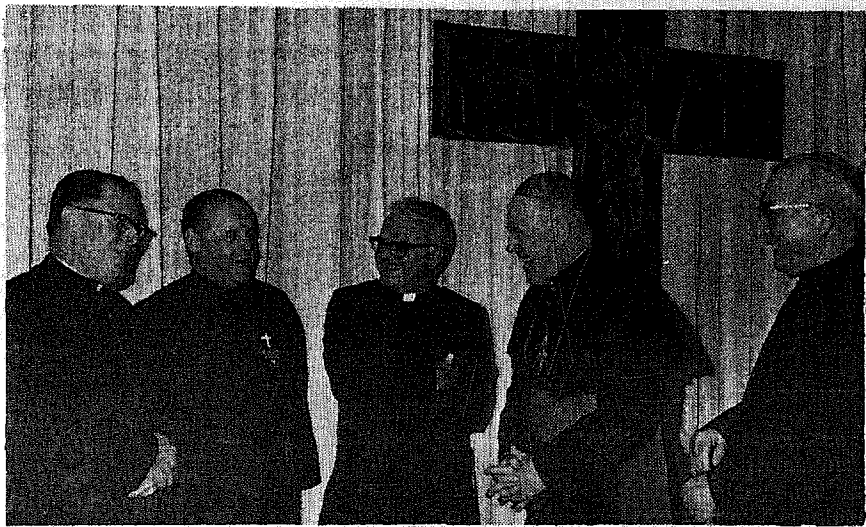
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ATLANTA PRELATE, Archbishop Thomas Donnellan, second from right, conducted this week's retreat for clergy at Our Lady of Florida Retreat House. He is shown talking informally with Msgr. Peter Reilly, Father Jude Dowling, C.P., retreat director; and Bishop-designate Edward O'Leary of Portland, Ore., left; and Msgr. John O'Dowd, V.F. right.

Around the Archdiocese

BROWARD COUNTY

"Snowball into Fashion" will be the theme of the luncheon and fashion show hosted by St. Elizabeth's Guild, Pompano Beach. The affair will be held at noon, Saturday, Jan. 30, at Harris Imperial House in Pompano.

In addition to the show, presented by Burdines, there will also be entertainment and prizes. For tickets and reservations call 942-2582 or 942-5667.

A luncheon-card party, under the auspices of the Assumption Guild, Pompano Beach is slated for noon, Tuesday, Jan. 26, at the Lighthouse Point Yacht and Tennis Club. Tomorrow (Saturday) is the deadline for reservation, which can be made by calling 941-2999 or 941-6902.

A "Battle of Bands" will be the special attraction for youth on the final day of St. Charles Borromeo parish's Country Fair Jan. 28 through Jan. 31 on the grounds at NW Sixth Ave. and Hallandale Beach Blvd.

The band battle will be held Sunday.

Games, rides, entertainment and refreshments are planned. No admission is charged.

The "Basket Boutique," sponsored by Circle Two of the Holy Cross Women's Auxiliary, is slated for noon, Saturday, Jan. 23.

The luncheon and fashion show will be held in the Venetian Room, Pier 66, Ft. Lauderdale.

A membership party of dessert and cards, sponsored by St. Anthony's Catholic Woman's Club, will be held at 1 p.m., Tuesday, Jan. 26 in the club rooms.

A dinner-dance, sponsored by St. George parish, Ft. Lauderdale, is slated at 7:30 p.m., Saturday, Feb. 6, in St. Thomas Aquinas cafeteria.

Michael Tongo will provide the music for the dance which follows the dinner.

For tickets or reservations call 584-7981.

"The Christian Family in the '70's" will be the topic of an address by Father Bertin Roll, director of the Christian Mothers organization, at St. Bartholomew parish hall, beginning at 8 p.m., Thursday, Jan. 28.

Sponsored by St. Bartholomew Women's Organization, this will be the third in a series of adult educational and cultural programs for the parish and community.

DADE COUNTY

A "Carnivalland Fair," sponsored by the Altar and Rosary Society of St. Vincent

de Paul Church, is slated for Thursday, Jan. 28, through Sunday, Jan. 31, on the school grounds, 2000 NW 103 St.

There will be games, rides and contests for every-

A "Moonlight Derby Dance," sponsored by Holy Family Women's Club, is slated for Saturday, Jan. 23 from 9 p.m. to 1 a.m. Race films will be shown during the intermissions of Joe Laterino's band.

For tickets call 945-5844 or 947-3394.

St. Agnes Church, Harbor Drive, will be the scene of an arts and crafts show sponsored by the Youth Association of Key Biscayne slated for Jan. 30 and 31.

First step for creating a 'TV College' is taken

The first step toward establishing a TV College that can put Miami-Dade Junior College into everybody's living room was taken this past week when the M-DJC board of trustees appointed a director for the new program.

On the recommendation of M-DJC President Peter Masiko, Jr., the board named Horace J. Traylor, 39-year-old educator nationally recognized for his work in the field of community action projects, to become Dean of the TV College, effective in mid-June.

COMING to Miami-Dade from the University of Tennessee where he has been special assistant to the chancellor, Traylor will be in charge of planning curriculum and setting up arrangements for putting the first TV courses on the air next fall.

Traylor envisions TV College "as a college-level Sesame Street." He hopes to have three courses ready to air by fall. "One will be a three-credit Ecology course. The other two will be in Humanities and/or Social Sciences, also three credits each," he said.

Artists are invited to give demonstrations of techniques. Food and beverages will be available.

For registration call 361-1760.

Annual "Gold Coast Extravaganza" sponsored by St. Joseph Catholic Women's Club will be held Thursday, Feb. 11 at the Hotel Americana, Miami Beach.

PALM BEACH COUNTY

The third annual luncheon and fashion show, hosted by St. Luke's Women's Club, is slated for Saturday, Jan. 30, at the LaCoquille Club, South Palm Beach.

Models from J. C. Penny Co., will present fashions. For reservations or further information call 965-2808.

CREDITS will be earned by students who register with the college for the courses. They will be provided textbooks or handbooks and supplemental literature and will come to the campus for tests and exams. They also will be provided the opportunity for on-campus consultation with instructors and counselors.

"Since TV College courses will be on open circuit, anybody who wants to will be able to take advantage of the courses on their own," said Traylor. "And we hope to make them interesting enough that people will want to do just that."

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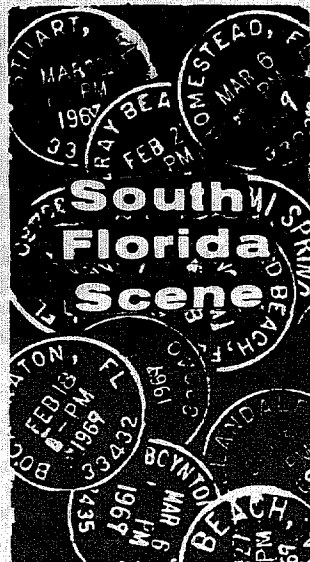
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2 trustees are added

BOCA RATON — Two new members have been elected to the Board of Trustees of Marymount College.

Stuart W. Patton, chairman, has announced the election of Ardsley J. Donnelly, chairman of the board and president of the Delehanty Institute, New York City; and William E. Glover, president of Vandalia Warehouse Corp; Investments, Inc., and Camino Industrial Centers, Inc.

Donnelly, who lives in Bronxville, N.Y., is on the board of counselors of Marymount College, Tarrytown. Glover has served as a member of the Marymount Board of Regents since 1969 and is a member of the Development Council of Rosarian Academy, West Palm Beach. He is a resident of Boca Raton.

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TUESDAY
Roast Loin of Jersey Pork
with Dressing & A.S. ... 2.35
Yankee Pot Roast of Beef
Jardiniere 2.55

WEDNESDAY
Braised Tender Lamb Shank
Dressing, Mint Jelly ... 2.55
Old Fashioned Chicken
and Dumplings 2.35

THURSDAY
Old Fashioned Choice
Beef Stew 2.55
Baked Pork Chop with
Dressing & A.S. 2.35

FRIDAY
Roast Leg of Lamb with
Dressing, Mint Jelly ... 2.75
Baked Florida Sea Bass
Lemon Butter Sauce ... 2.35
Fresh Florida Seafood
Plate 2.65

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Will talk by signs in mission for deaf

A Redemptorist priest who devotes all of his time to conducting retreats and missions for the deaf throughout the United States will conduct a

mission for the hard of hearing on Friday and Saturday, Jan. 29 and 30 in St. Mary Cathedral.

Associated with the International Catholic Deaf Association, Father David Walsh, who conducted similar conferences here in 1963, will be assisted by Father Gabriel O'Reilly, Archdiocesan moderator for the deaf and blind.

Conferences are scheduled to begin each day at 7:30 p.m.

MASS celebrated at 10:15 a.m. on Sunday, Jan. 31 will mark the close of the mission.

Father Walsh, one of about 130 Redemptorist priests who travel throughout the nation preaching to the deaf, has been engaged in the special interest of his order for more than 20 years.

Additional information may be obtained by writing to Father O'Reilly at Little Flower Church, P.O. Box 55, Hollywood, Fla. 33022 or by calling 922-3517.



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- Ft. Lauderdale - 3801 W. Broward Blvd. (Westgate Center)
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Black gold rush puts pressure on Alaska

By WILLIAM K. WYANT, JR.
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Catholic Features Cooperative

"But all things come to an end at last, and the muskeg melted away," —Robert W. Service.

In Alaska as in Venezuela or Libya, a little touch of oil makes the whole world kin. The immense North Slope strike of 1968 gave Alaska an international allure it has not enjoyed since the Gold Rush. The oil strike brought challenges and frustrations as well as big money. Could the oil be tapped without ruining the land and its waters?

Alaska in the past had been ravaged by seekers after gold, furs, fish and timber, but the removal of these treasures left only minor scratches compared to the damage the burning thirst for oil might do. And not only oil, but other mineral wealth. The new state has been torn by a struggle between Americans who want to open Alaska up and those who urge waiting a while.

Never before in the history of any nation, it is fairly safe to say, has so much controversy been generated over a private construction project as has swirled around the oil industry's proposal to build an 800-mile pipeline to bring the North Slope's oil down across Alaska to the ice-free port of Valdez in the South. People are beginning to care about such things.

HERE was a beautiful country, a new country, lovely and majestic. Now the forty-ninth state — the largest by far, more than twice the size of Texas — Alaska has fewer people than Birmingham, Ala. Its population is less than 300,000, including some 60,000 Eskimos, Aleuts and Indians. The feeling is widespread that in Alaska the nation has been given a last chance to do things right.

A person in a hurry can fly by jet from Washington, D.C., to Alaska in a few hours but that is not the most instructive way. If one has time, the approach by land or sea, or both, offers the visitor a better chance to grasp the remoteness of Alaska and get an idea of its tremendous size and diversity. It is similar to the rest of the United States but also very different, and the difference is important.

Take the Alaska State Ferry from Seattle and travel three days and four nights up the Inside Passage to Juneau, the capital. This is southeastern Alaska, nestling against the flank of Canada. The climate is benign, with lots of rain and mist in some seasons. Lush coniferous forests crowd down to the water's edge, and on the voyage north there are green slopes on either side, and an occasional tugboat with a tow of logs. For mile after mile, there is no sign of human habitation or activity. Juneau (1970 pop. 6002) has no roads out. Access is by sea or air.

Threading through the thickly forested islands en route to the town of Sitka, where the ferry stops before it reaches Juneau, you are told by a federal official, a fellow-passenger, that the brown bears are dangerous to hunters hereabouts. He tells of a bear that attacked a sportsman on a fishing trip. A search party found nothing but a broken rifle. You believe it.

From Juneau you fly to Skagway, a distance north, in a small commercial aircraft. The pilot stays over water, flying past immense glaciers. He does not know whether he can get into Skagway, but the field is clear and he lands. You take the narrow-gauge White Pass and Yukon railway over the mountains to Whitehorse in the Yukon

territory, in Canada. You ride in a passenger car built in 1906, heated by an oil stove. It is a breathtaking trip.

YOU rent a car at Whitehorse and drive up the Alcan Highway to Tok Junction in Alaska, a one-day trip. The road is gravel in Canada, smoothly paved in Alaska. All along the route the scenery is spectacular, and houses and towns scarce. At Tok Junction the motel rooms are prefabs, like house trailers unwheeled and sitting in a row. The dining room is cheerful, with a dance floor and a juke box. You get a strong impression of warmth and friendliness — people firmly banded together in a world that can be very tough.

Having entered Alaska at its eastern land gate, so to speak, you drive south for a day and get through the icy Chugach mountains to Valdez, the port on Prince William Sound chosen by the oil industry for the pipeline's southern terminus. A neat new town (pop. 1008) has been built to replace the old one, all but destroyed in the 1964 earthquake. There is an excellent natural harbor. British and Japanese engineers and business men sit at the hotel bar while rain falls on the black gravel outside. A Japanese freighter is unloading pipe.

What if a tanker flooded the harbor with oil?

What if the sun doesn't rise tomorrow?, the Mayor of Valdez replied. "It's a cruel world and you've got to take your chances."

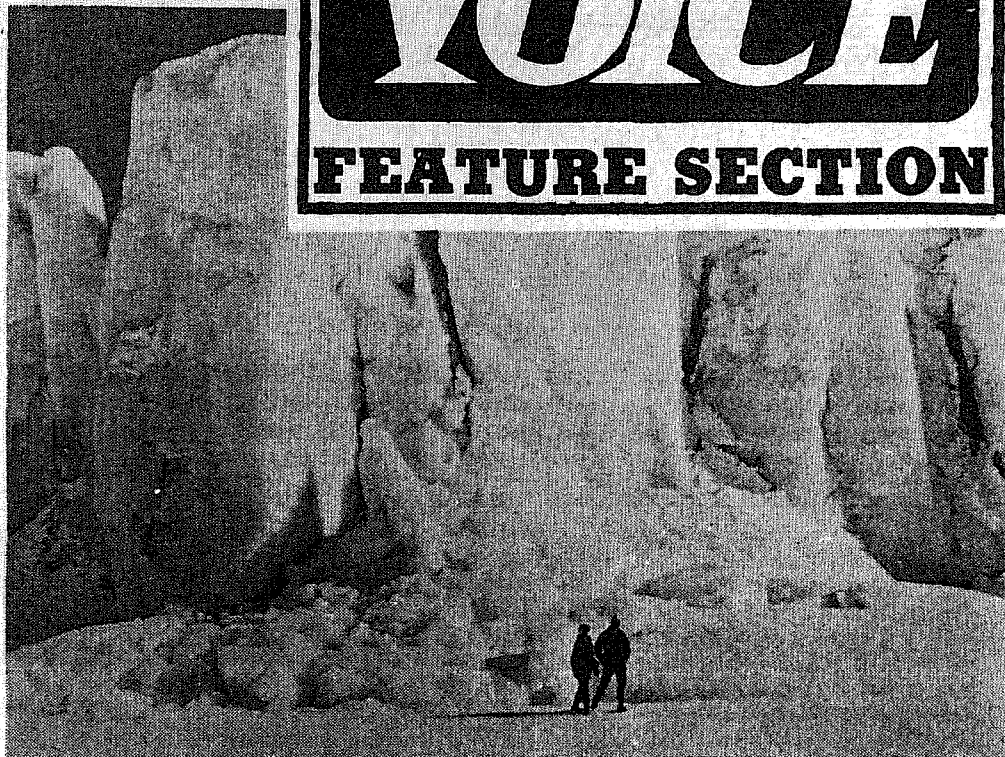
From Valdez you drive back across the mountain pass, with its black rock walls streaming with water, and in a few hours you are heading through the agriculturally promising Matanuska Valley — only about 3 per cent of Alaska's more than 375,000,000 acres are suitable for farming or grazing — and on into the financial capital and transportation hub, Anchorage (Pop. 46,137).

Anchorage has an international flavor. It is a stopping point on airline routes to the Far East and Europe. Fairbanks, across the Alaska Range to the northeast, is the state's second biggest town (pop. 14,336) and is also No. 2 in air traffic. More than half the people in Alaska live in or near Anchorage or Fairbanks, which are tied together by rail, highway and air service. An important difference is that Anchorage on Cook Inlet is warmed by the Japanese current, while Fairbanks, in the vast interior, is a very cold place in winter.

There is no roadnet to speak of north of Fairbanks or west of Anchorage. An area the size of California and Indiana combined is virtually trackless. Commercial air service links the major towns with Nome (pop. 2,375) and Kotzebue on the Bering and Chukchi seas, far to the west, and to Barrow on the Arctic Ocean, in the far north.

There is an impressive oil-financed airlift between Fairbanks and the North Slope around Prudhoe Bay, east of Barrow. South of Anchorage, in a balmy climate, roads and highways lead down into Kenai peninsula where the state's first major commercial oilfield has been under development since the late 1950's.

IT IS difficult for Americans living in the Lower 48 states to grasp what is going on in Alaska unless it is understood that Anchorage and Fairbanks are the center of the state's growth, that both are remote from the state capital at Juneau, and that most of the state consists of tundra, muskeg and forest underlain by permafrost — that is,



Winter visitors walk on frozen Portage Lake, Alaska, with the Portage Glacier towering in the background.

— Photo courtesy of U.S. Forest Service

Other factors besides permafrost and distance complicate life for the high-hearted, pioneering Alaskans and their political representatives — at this time, Senator Mike Gravel, a Democrat, Senator Theodore F. Stevens, a Republican, and Representative Howard W. Pollock, also Republican. All are from Anchorage. Alaska was represented in President Nixon's cabinet by former Republican Governor Walter J. Hickel, Secretary of the Interior until a recent falling out with Mr. Nixon. The Governor is William A. Egan.

In addition to environment, there are several interrelated problems that every Alaska politician must face, regardless of party. Among them are the following facts of life:

- Even though Alaska became a state in 1959, the federal government still owns more than 95 per cent of the land, most of it administered by the Interior Department's Bureau of Land Management. The western state with the next largest proportion of federal holdings is Nevada, with more than 86 per cent.

- The Alaska Statehood Act gave Alaska the right to "select" more than 103,000,000 acres from the federal lands, amounting to less than one third of the total held by Uncle Sam. A quarter century was allowed for the selection process. In 1966-67, however, the transfer of land from federal to state hands was halted by the "land freeze" imposed by former Secretary of the Interior Stewart L. Udall to safeguard native claims.

- Udall's land freeze, continued by Secretary Hickel through 1970, reflected a pressing need for settlement by Congress of the right of Alaska's aboriginal people — the Eskimos, Aleuts and Indians — to occupy and use land that they have used from time immemorial. The natives are a fifth of the state's population and they have filed claims covering 80 per cent of the state. The Senate passed a native claims bill this year, but the House has not acted.

- The oil companies paid the state

nearly one billion dollars in cash for drilling rights on the North Slope. That sum was several times the state's annual operating budget and was money in the bank, but the oil investment will not pay off until a pipeline is built, and the state will not get more revenue until the oil starts flowing through the line.

All of these things add up to pressure for action on the part of the Alaskans who want to get the native claims settled, the land freeze lifted, and the pipeline built. It is offset by pressure from conservationists, politicians, engineers and others who do not want to wait to see the federal plug pulled from the Alaskan bottle with undue haste.

AS a territory and as a state, Alaska has been heavily dependent on the federal umbilical cord. The backbone of its economy is still the federal presence, civilian and military. It has been like a mute giant, dominated at times by business interests in Seattle and run as a satrapy of the Interior Department in faraway Washington, D.C. Neglect and exploitation have been Alaska's portion. When statehood finally came, Congress took note of Alaska's poverty by giving the state 90 per cent of the mineral revenues from federal lands, much more than was given to other western states entering the Union.

When the oil from the North Slope begins to flow, as everybody expects it eventually will, it will mean a quarter million to a million dollars a day for Alaska, the experts say.

And oil is not all. The state has immense mineral resources as yet untapped, and it has enormous space and very few people.

In one generation, University of Alaska President William B. Wood said, Alaska could totally eliminate illiteracy, unemployment, inadequate medical care and housing.

"I'm very high on Alaska's future," Wood said. He explained that economic development in the state is as yet far ahead of population growth, and the result can be happiness, a genuine improvement in the quality of life.

The First of Two Articles

'Honest book' raps contraceptives

By JOSEPH A. BREIG

"I am very far from disapproving of contraception simply or chiefly because the Church has condemned it. My mind works the other way around. My faith in the teaching Church is very considerably fortified by the fact that it does stick so very obstinately to the clear but painful truth in this matter, rejecting the easy evasions and the cheap popularity that they might bring . . . despite the enormous pressure that was put upon the pope to make him tell the desired indecent lie."

The quotation is from pages 147-148 of an extraordinarily good book, "Honest Love and Human Life: Is the Pope Right About Contraception?" by Christopher Derrick (Coward-McCann, New York).

Derrick, an author, critic, editor and lecturer currently working in the U.S., was a Royal Air Force pilot in World War II.

MAYBE it was through his facing of death in the skies that he acquired the uncompromising honesty and realism with which he writes:

Contraceptive lovemaking is the enactment or pretense of a total surrender which is — in point of fact — very carefully prevented from taking place. Each person enacts the openness, the unreserved gift of self that we most rightly call 'love' but without sincerity: there is, instead, a central refusal or withholding . . .

"We shall be debasing the verbal currency if we dignify such a hypocritical performance with the sacred name of 'love' . . . any kind of contraception must always and inherently be a sin . . . a sin against the integrity of one's own self . . ."

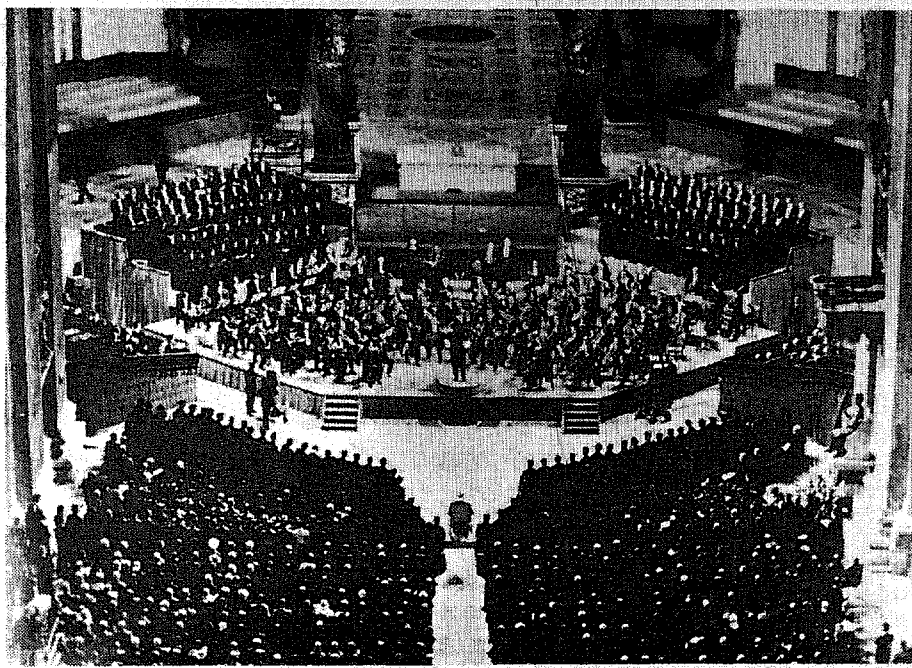
"The defender of contraception has a difficult task. He has to justify a lie . . . the pretended giving of something that is in fact withheld, the performance of something not intended: he has to reconcile this hypocrisy with some not-too-degraded concept of 'love' . . ."

"Neither honesty nor love is likely to be easy at all times and immediately rewarding to ourselves — not in connection with sex, or anything else. But if we settle for lower values, let us at least admit our serious moral failure."

AT that point, Christopher Derrick puts his finger on the crux. We all sin at various times and in various ways; but when we try to justify sin, when we try to represent it as not sinful and even as virtue — it is then that we are perverting our deepest selves. And this is frightfully dangerous; it can be deadly.

As Derrick writes:

"Sex is about babies . . . Fallen man has a very imperfect appetite for reality, finding it painful and burdensome; he therefore tends to prefer the constructs of his own fantasy to the constructs of God's creative finger; he likes to pretend that things are other than what they are."



IN CENTER AISLE front, Pope Paul VI listens to a performance of Beethoven's "Missa Solemnis" at the time of its original broadcast in St. Peter's Basilica.

TV special

Beethoven's 'Missa Solemnis' in Basilica of St. Peter's

Beethoven's "Missa Solemnis" was performed in St. Peter's Basilica on the occasion of Beethoven's bicentennial celebration and the Pontiff's 50th anniversary of ordination. It will be re-broadcast this Sunday, Jan. 24, 3:30 p.m. (EST) on NBC.

Last May, in a unique first, St. Peter's Basilica was turned into an immense concert auditorium for the performance of Beethoven's "Missa Solemnis." With Pope Paul in attendance, the event was filmed, and NBC now brings this highly acclaimed production to American audiences in a 90-minute colorcast.

The occasion was the double celebration of the famed musician's bicentennial celebration and the fiftieth anniversary of Pope Paul's ordination to the priesthood.

NOTED Italian film director Franco Zeffirelli (Romeo and Juliet) directed the TV program, which was broadcast over the Eurovision network last spring. During the performance, the camera explores the beautiful art and architecture of the Basilica, emphasizing Michelangelo's masterpiece, the Pieta.

Wolfgang Sawallisch conducts the Symphony Orchestra of RAI, Rome, and vocalists include Ingrid Bjorner, Christa Ludwig, Placido Domingo and Kurt Moll. The chorus of Bavarian Radio is under the direction of Josef Schmidhuber.

A deeply religious composition, the "Missa Solemnis" is even more inspiring when experienced in this context.

TV special

Attention focused on saving wildlife

"Man's Thumb on Nature's Balance," or man's methods to preserve and control wildlife and the controversy surrounding some of those means. Wednesday, Jan. 27, 10 p.m. on NBC.

In this one-hour color special, attention will be focused on the control and preservation of wildlife and the heated controversy and misunderstandings involved with some of the methods used.

A large part of the program will center around the killing of seals in Alaska. Some organizations and pressure groups have been opting for a ban on the killing of seals. The report will argue that the seals are slaughtered as humanely as possible, in carefully calculated numbers, and under a four-nation international treaty.

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Jan. 24, 1 p.m. — Directions — "Footnotes on Jewish Folk Music with Theodore Bikel." Program features Israeli singers Hedva and David; discussion and music format. (repeat) (ABC)

Sunday, Jan. 24, 1:30 p.m. — The New Faces In The Senate — News correspondents talk with 11 newly-elected Senators on key issues facing the 91st Congress. Senators will include Adlai E. Stevenson III, Hubert H. Humphrey, Robert A. Taft Jr., and James Buckley, among others. (NBC)

Sunday, Jan. 24, 7 p.m. — Hippo — A giant bulldozer chases a herd of hippopotami in an effort to relocate them in South Africa's Kruger National Park. (NBC)

Sunday, Jan. 24, 9 p.m. — Peggy Fleming At Sun Valley — A music-on-ice special with Miss Fleming hosting other famous guests, comedy and ballet numbers, and even a film clip of Sonja Henie. (NBC)

Sunday, Jan. 24, 9 p.m. — The Glen Campbell Goodtime Hour — Glen welcomes Sonny & Cher, John Byner, Nitty Gritty Dirt Band and Mel Tillis in a medley of rock and roll songs from the fifties. (CBS)

Friday, Jan. 29, 7:30 p.m. — Highlights Of Ringling Bros. And Barnum & Bailey Circus — Several of the best European circus acts in this year's edition of the Greatest Show on Earth. Jack Cassidy hosts the show from St. Petersburg, Florida. (NBC)

Children's corner

Sunday, Jan. 24, 11:30 a.m. — Discovery — "Lights, Cameras and Underwater Adventure." This segment of the series entertains young audiences with an exploration of marine life on a coral reef. (repeat) (ABC)

Sunday, Jan. 24, 5 p.m. — Experiment In Television — "What Color Is the Wind?" — Poignant documentary about three-year-old twins (one of whom is blind) and how the boys and the rest of the family learn to manage their problems. (Repeat) (NBC)

Sunday, Jan. 24, 7 p.m. — Wild Kingdom — "Hippo!" — Marlon Perkins shows how relocating hippopotamus herds in Kruger National Park (South Africa) will help save them from poachers. (Repeat) (NBC)

Wednesday, Jan. 27, 7:30 p.m. — "Kids!" — 53 Things To Know About Health, Sex and Growing Up" — A news special for young people (pre- and early teens) in which

professional experts answer commonly asked questions about such subjects as drugs, sex and dating, music, dress and appearance, and kinds of food. (CBS)

Saturday, Jan. 30, 12 noon — Mattell Children's Theatre — "Super Plastic Elastic Goggles" — An hour-long exploration of the world of color presented through fast-paced visuals and swinging songs sung by the Goggles, a quartet of young singers, making their TV debut. (NCB)

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

FRIDAY, JAN. 22

10:30 a.m. (10) Now Voyager (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Blind Justice (Family)
7:30 p.m. (6) People Will Talk (See rating at 7 p.m.)
9 p.m. (11) Battle Of The Bulge, Part II (Family)
11:30 p.m. (10) Meet Danny Wilson (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Sangaree (Objectionable in part for all)
OBJECTION: Suggestive sequence

SATURDAY, JAN. 23

12 noon (6) Botany Bay (Unobjectionable for adults and adolescents)
1:30 p.m. (10) Seven Days From Sundown (No classification)
2 p.m. (6) People Will Talk (See rating Sunday at 7 p.m.)
4:30 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
7 p.m. (6) People Will Talk (See rating Sunday at 7 p.m.)
8:30 p.m. (5 & 7) Hellfighters (Unobjectionable for adults and adolescents)
9:30 p.m. (10) So Big (Family)
11:15 p.m. (12) Vanquished (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Something Of Value (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Ride Out For Revenge (Family)

SUNDAY, JAN. 24

2:30 p.m. (6) Botany Bay (Unobjectionable for adults and adolescents)
4:30 p.m. (6) People Will Talk (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions
6 p.m. (10) The Crowded Sky (Unobjectionable for adults)
7 p.m. (6) Casanova '70 (Objectionable in part for all)
OBJECTION: Some genuinely amusing sequences and occasional human touches do not sufficiently compensate for the crudity of this one-joke sex farce. Moreover, the treatment is needlessly suggestive in several instances.
9 p.m. (10 & 12) In Harm's Way, Part I (Objectionable in part for all)
OBJECTION: A shallow melodrama developed against the background of Pearl Harbor and the Pacific War, this film, which

could be of interest to action fans, becomes morally objectionable because an audience is expected to accept an extra-marital liaison between the hero and the heroine as a part of the pattern of their otherwise faultless behavior.

11:30 p.m. (4) The Mating Game (Unobjectionable for adults)
11:30 p.m. (5) I Married A Monster From Out Of Space (Unobjectionable for adults and adolescents)
11:30 p.m. (6) Casanova '70 (See rating at 7 p.m.)
11:30 p.m. (10) Flood Tide (Unobjectionable for adults and adolescents)

MONDAY, JAN. 25

10:30 a.m. (10) In This Our Life (Objectionable in part for all)
OBJECTION: Suggestive implication; reflects the acceptability of divorce.
1:30 p.m. (6) The Starfighters (Family)
8 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
8 p.m. (23) Miss Robin Hood (No classification)
9 p.m. (5) City Beneath The Sea (Objectionable in part for all)
OBJECTION: Tends to condone illicit actions
9 p.m. (7) Magnificent Obsessions (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) In Harm's Way, Part II (See rating Sunday at 9 p.m.)
11:30 p.m. (10) His Butler's Sister (Family)

TUESDAY, JAN. 26

10:30 a.m. (10) Romance On The High Seas (Unobjectionable for adults and adolescents)
1:30 p.m. (6) The Starfighters (Family)
8 p.m. (4) Quo Vadis (Family)
8 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Feminist And The Fuzz (No classification)
9 p.m. (5 & 7) Hour Of The Gun (No classification)
11:30 p.m. (10) Chicago Syndicate (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions

WEDNESDAY, JAN. 27

10:30 a.m. (10) To The Victor (Objectionable in part for all)
OBJECTION: Low moral tone
1:30 p.m. (6) The Starfighters (Family)

8 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
8 p.m. (23) The Scarlet Baroness (No classification)
11:30 p.m. (10) No Sad Songs For Me (Unobjectionable for adults and adolescents)

THURSDAY, JAN. 28

10:30 a.m. (10) Deception (Unobjectionable for adults and adolescents)
1:30 p.m. (6) The Starfighters (Family)
8 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
8 p.m. (23) Girl In Room Thirteen (No classification)
9 p.m. (4) Return To Peyton Place (Unobjectionable for adults)
11:30 p.m. (10) The Crooked Web (Unobjectionable for adults and adolescents)

FRIDAY, JAN. 29

10:30 a.m. (10) The Hard Way (Objectionable in part for all)
OBJECTION: Suggestive lines; suicide in plot solution
1:30 p.m. (6) The Starfighters (Family)
7:30 p.m. (6) Casanova '70 (See rating Sunday at 7 p.m.)
9 p.m. (4) The Rounders (Unobjectionable for adults)
11:30 p.m. (10) The Black Patch (Objectionable in part for all)
OBJECTION: Low moral tone; suggestive sequence

SATURDAY, JAN. 30

12 noon (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
1:30 p.m. (7) Lad, A Dog (Family)
1:30 p.m. (10) Quantz (Unobjectionable for adults and adolescents)
2 p.m. (6) Casanova '70 (See rating Sunday at 7 p.m.)
3 p.m. (4) Shadow In The Sky (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
7 p.m. (6) Casanova '70 (See rating Sunday at 7 p.m.)
9:30 p.m. (10) Sergeant Rutledge (Unobjectionable for adults and adolescents)
11:15 p.m. (12) Sangaree (Objectionable in part for all)
OBJECTION: Suggestive sequence
11:30 p.m. (4) Jailhouse Rock (Objectionable in part for all)
OBJECTION: Low moral tone

Sporting week

Sunday, Jan. 24, 2 p.m. — NBA Game Of The Week — Milwaukee Bucks vs. Atlanta Hawks, from Atlanta. (ABC)

Sunday, Jan. 24, 3:30 p.m. — The NFL Today — Presentation of the NEA-CBS All NFL Pro Team; show features action highlights of the 11 offensive and 11 defensive players selected for the team. Segments of a special awards ceremony emceed by Glenn Campbell are also included. Preview: San Francisco 49ers placed four men on the squad; 49er John Brodie voted NFL's Most Valuable Player; Chicago's Dick Butkus again wins Most Valuable Defensive Player award, and Oakland end Ray Chester is Rookie of the Year. (CBS)

Sunday, Jan. 24, 4 p.m. — AFC-NFC Pro Bowl Game — From Los Angeles, with comment by Jack Whittaker and Frank Gifford. (CBS)

RELIGIOUS PROGRAMS

8:30 a.m. — THE FIRST ESTATE — Ch. 4 WTVJ — "Religious Symbols on Public Buildings" will be discussed by the panel of clergy including Father James Flavin, O.M.I.

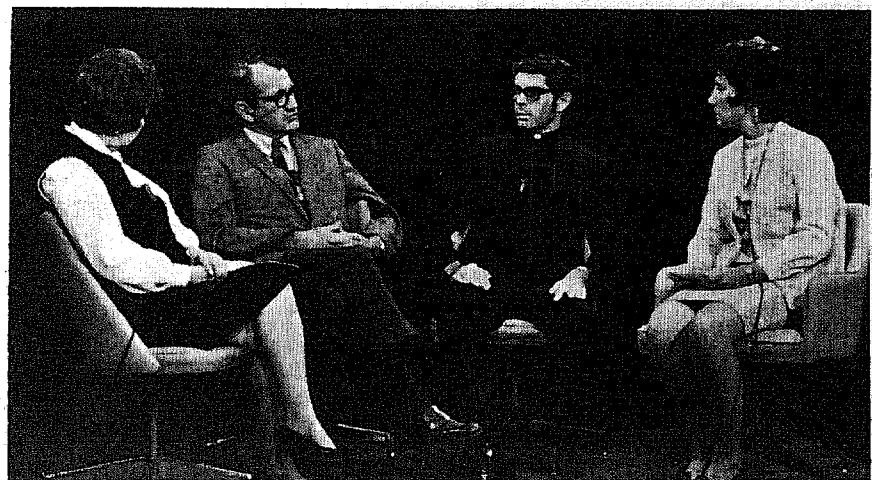
9 a.m. — THE CHRISTOPHERS — Ch. 5 WPTV — "Can Our Cities Survive?"

9 a.m. — CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Hunger" will be discussed by Brother Shawn, Camillus House; Jack Thompson, Mrs. Ann Speck, Mrs. Maryann Truax

9:15 a.m. — THE SACRED HEART — Ch. 5 — WPTV — "Meal of Unity"

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

12 noon — INSIGHT — Ch. 5 WPTV — "Madam"



"HUNGER" will be the topic of panelists on the "Church and the World Today" program at 9 a.m., Sunday, Jan. 24 on Ch. 7. Participating will be Mrs. Ann Speck, Jack Thompson, Brother Shawn, Camillus House; and Mrs. Maryann Truax.

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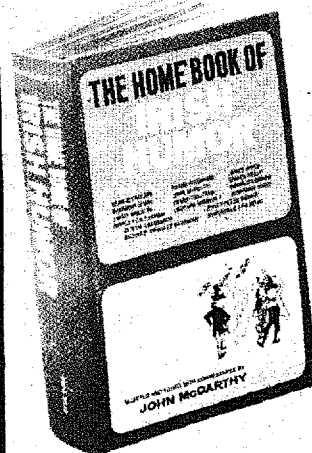
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A different 'Wuthering Heights'

A youth-culture version of an old classic that will turn the kids back to a rereading of Emily Bronte's famous novel. (American International — G)

A brooding, cosmic tale of a bizarre love-hate relationship that turns on a sinister transference of personalities, "Wuthering Heights" is a classic work of English literature.

However it is as difficult to evaluate the successes of Robert Fuest's film version of Emily Bronte's novel as it is to define the achievement of the book itself. A combination fantasy, mystery, psychological study of good and evil, it juxtaposes the viewpoints of two totally different narrators in a truly creative advance in the art of the English novel.

If this latest remake is at least as successful as Wyler's 1939 version starring Laurence Olivier and Merle Oberon, it too fails to capture the full scope of Emily Bronte's somber vision. Screenwriter Patrick Tilley has simplified the story considerably by dropping the narrators' points of view.

IN CONSEQUENCE the mystery of a dark tale out of the past is largely dispelled. Such suggestions as that Heathcliff is really Cathy's half-brother rather than simply an orphan, and that her unborn child is his are introduced with no logic or development and the film's ending reduces the novel to the level of a modern crime thriller.

Director Fuest's most severe difficulties, however, come from his mistaken decision to interpret Bronte's story in contemporary terms that would enable young audiences to identify with Cathy and Heathcliff.

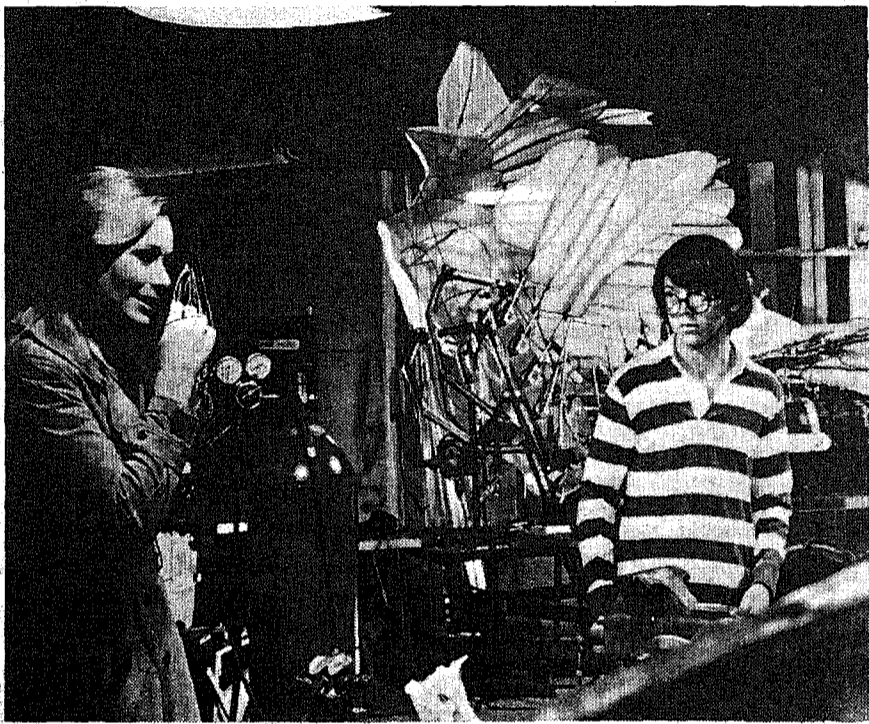
Choosing two engaging, relative newcomers, Timothy Dalton and Anna Calder-Marshall, he has softened the rough edges of the characters and the malevolent nature of their relationship, with the result that neither actor's performance comes across with much power of intelligence. This version is most effective, however, in its creation of mood and moment.

THE camera has captured the stark, somber hues of the Yorkshire moors, a stormy land of foreboding crags and brown, decaying vegetation outlined against an eternally lowering sky, that provide exactly the right background for the thwarted passion and terror of Bronte's story. An ambitious musical score is a strong addition to the development of the film's action.

A temperate, stylish, quite craftsmanlike version of the original, this "Wuthering Heights" will prove a good jumping off point for teacher-student discussions on the meaning and achievement of one of the unique works of fiction in the history of English literature. (A-2)



In the moody role of Heathcliff in a remake of 'Wuthering Heights' is Timothy Dalton.



A set of mechanical wings is shown by Bud Cort to Sally Kellerman in the comedy "Brewster McCloud."

Capsule reviews

Alex In Wonderland (MGM — R) is a pretentious and self-indulgent imitation of Fellini's "8½" without the latter's virtuosity and interest. Donald Sutherland plays a filmmaker whose shapeless creative urges lead nowhere. A waste of time. (B)

Detective Belli (Plaza Films — R) sports flashy photography, a confusing plot, and a crooked cop played by Franco Nero that all add up to a big "O" on the entertainment board. (A-3)

Fools (Cinerama — GP) assumes that audiences will sympathize with the neurotic actions of its emotionally-crippled lovers (Jason Robards and Katherine Ross) who meet in the park one bright, sunny day. However, Fools is simply devoid of any feeling of humanity, and as such is a disaster. (B)

Investigation Of A Citizen Above Suspicion (Columbia — R) is a captivating thriller of a police detective who takes up the investigation of his own crime. The story of his psychological breakdown is both captivating and disturbing, while its social implications deserve much afterthought. A good film on many levels. (A-4)

Here's more M * A * S * H

The makers of M*A*S*H move from the battlefield to the Astrodome with some more M*A*S*H-like flights of fancy in "Brewster McCloud." (MGM—R).

Director Robert Altman scored mightily with last year's M*A*S*H, and is now back doing basically the same kind of thing with a good number of the actors who appeared in M*A*S*H.

Among them is perishable Bud Cort as Brewster, the boy who would fly — not in a plane like ordinary people, but under the power of his own homemade pair of wings. The inspiration for his desire and the design of his wings are supplied by Sally Kellerman (also a M*A*S*H-er), a fallen angel, replete with clipped-wing scars, who also ruthlessly protects him from his "enemies."

ALL of this is far-fetched, to say the least, but none of it is meant to be taken literally. It is supposed to be taken seriously, to the extent that we can see how the best-winged plans of man, etc. . . .

Altman manages to wring spirited performances from all but Cort and Kellerman, who are passive and mysterious, respectively. Others in the cast do have some screamingly funny moments.

There's also a crow who marks Miss Kellerman's victims for slaughter in his unique way, and a certain Astrodome, where most of the flying takes place. Through the utter confusion comes Altman's almost frantic and definitely bawdy sense of humor-with-a-bite. (A-3)

Film fare on TV

Week of Jan. 24

Sunday, Jan. 24 and Monday, Jan. 25, 9 p.m. — The Sunday-Monday Night Movie — "In Harm's Way" (1965) — This war drama's two-part presentation begins with the disaster of Pearl Harbor and ends on the eve of the first great Japanese-American sea engagement. On the personal level, conflicts erupt between the Admiral (John Wayne), his son (Brandon De Wilde) and Wayne's Executive Officer (Kirk Douglas). The women for whom they fight are Patricia Neal and Paula Prentiss. The sympathetic portrayal of an extra-marital affair makes this large scale melodrama (produced and directed by Otto Preminger) inappropriate for general audiences. (NCOMP rating for theatrical release: A-III) (ABC)

Monday, Jan. 25, 9 p.m. — World Premiere Movie — "City Beneath the Sea" — Made-for-television two-hour film. A pilot project testing living conditions for large populations under the sea is torn by hostilities with its unpopular commander (Stuart Whitman) ordered by the President (Richard Basehart) to accommodate the nation's gold and nuclear supply within his experimental city. Cameo roles are played by Joseph Cotton, as the world's leading scientific mind, Sugar Ray Robinson as chief of security, and James Darren as a foremost astronomer. Others in the cast are Robert Wagner, Rosemary Forsyth, Paul Stewart, and Whit Bissell. The movie was produced and directed by Irwin Allen whose track record in this kind of thing is a pretty good one.

(NCOMP does not classify movies made expressly for TV.) (NBC)

Thursday, Jan. 28, 9 p.m. — Thursday Night Movie — "Return to Peyton Place" (1961) — This further saga of the life and loves of a small town stars Carol Lynley, Jeff Chandler, Eleanor Parker, and Mary Astor. The initial plot device is the publication of a book that reveals the secrets of leading citizens of the town. Jose Ferrer (better known for his work as an actor) was the director of this sequel. (NCOMP rating for theatrical release: A-III) (CBS)

Friday, Jan. 29, 9 p.m. Friday Night Movie — "The Rounders" (1965) — stylish Western comedy about two cowpokes (Glenn Ford and Henry Fonda) who try to make some money by selling a horse that refuses to be broken. Burt Kennedy's direction combines character and action in an easygoing, pleasant two hours of entertainment. (NCOMP rating for theatrical release: A-III) (CBS)

Saturday, Jan. 30, 8:30 p.m. — Saturday Night At The Movies — "Operation Crossbow" (1965) — An above average espionage thriller about the Allies' efforts to destroy Hitler's V-2 rockets. The cast is excellent starring Sophia Loren, George Peppard, Trevor Howard, John Mills, and Tom Courtenay. Action director Michael Anderson succeeded quite well in maintaining the tension of the plot as well as its credibility. (NCOMP rating for theatrical release: A-III) (NBC)

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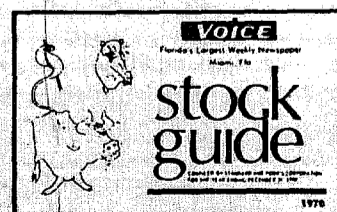
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Put an end to wakes? 'fiddlesticks'

By MSGR. GEORGE G. HIGGINS

The January 1971 issue of "U.S. Catholic and Jubilee" features an article on "Death in America" by Kenneth Woodward, Religion Editor of "Newsweek." It's one of the most perceptive articles I have ever read on the contemporary American approach to death.

In the same issue of "U.S. Catholic and Jubilee," Patrick T. Reardon — in a kind of personalized follow-up editorial — argues that "the way we Americans bury our dead is an exercise in vanity and pomposity" and concludes that "it is time for us to develop and put into practice a new approach to our treatment of the dead, a Christian approach that is more in tune with what we believe and profess."

To this end, he has proposed a three-part program "as a starting point for other creative programs rather than a cut and dried final system":

1. The elimination of wakes.

2. The establishment of a Church policy advocating cremation.

3. The establishment of non-denominational cooperative funeral associations.

For present purposes, I have no opinion to offer, one way or the other, on the second and third of these problems, but I must say that the first one strikes me as being rather doctrinaire.

FOR MY OWN PART, I don't see anything wrong with wakes, and I certainly can't agree with Mr. Reardon when he says that "the wake tends only to put off the inevitable sorrow, rather than make it any easier" and that "with the elimination of wakes, the emphasis would be shifted from the body to the religious meaning of death."

I find this to be a rather narrow and somewhat antiseptic definition of religion and a very arbitrary way of distinguishing between the religious and secular.

I don't know what kind of wakes Mr. Reardon has been attending recently, but I get the impression that if he has ever had the experience of attending a typical old-fashioned Irish wake, he really didn't get into the spirit of the thing and apparently didn't understand what the "mourners" were trying to tell him in the midst of all their gaiety.

An authentic wake of the kind I am referring to (and the Irish, of course, are not the only "ethnic" group that have held on to the tradition) certainly doesn't concentrate on the "body" to the neglect of the religious meaning of death. On the contrary, since the only authentic religious meaning of death is one of joy — the Resurrection theme — I think it must be said that a good old-fashioned Catholic wake — because of and not in spite of its relaxed sense of gaiety — is a deeply religious phenomenon in the very best sense of the word.

Rather than argue the point theoretically, let me cite some impressive testimony (on my side of the argument, of course) from a new book entitled "American Journey: The Times of Robert Kennedy" — a marvelous collection of taped interviews with many of the people — rich and poor, famous or otherwise — who were privileged to be on the train which brought Bobby Kennedy's body from New York to Washington on the day of his funeral.

Chapter 3 of this fascinating book brings together the

recollections of several of Bobby's closest associates — Protestants, Catholics and Jews — who were asked to tell what they were thinking about, from the point of view of religion, as they took part in one of the most celebrated and certainly one of the longest wakes in American history.

To my surprise (although I really shouldn't have been surprised) a number of those who were interviewed — Catholics, Protestants and Jews — thought that Bobby's "wake on wheels" was a profoundly religious experience, at least for many of the people on the train.

TO SAVE Mr. Reardon and the readers of this column the trouble and the inconvenience of locating a copy of the book I am talking about, let me quote briefly from three of the interviews in question.

Budd Schulberg, a well-known Jewish author, says that those people on the train who had no faith in an after-life were in terrible shape. "You could just go down the aisle," he says, "and pick them out. For those who have trouble about a concept of Paradise, it's much harder and all these strong men (the men without faith in an after-life) were messes. I think it's a sublime faith. I would look at someone and say, 'Gee, I didn't realize he was Catholic.' You see they felt that Bob was in Paradise."

Mr. Schulberg's wife, who goes by the name of Geraldine Brooks, was deeply impressed by the "courage" which Bobby's relatives and so many of his friends displayed during the long drawn-out journey from New York to Washington. "I have never been exposed to that kind of courage before," and I said, "God, I wish I had that kind of faith." We're Jewish. I said "I swear to God, if I could convert today I would." It was such a godsend to me. You could look around and absolutely see which of those people were strong Catholics."

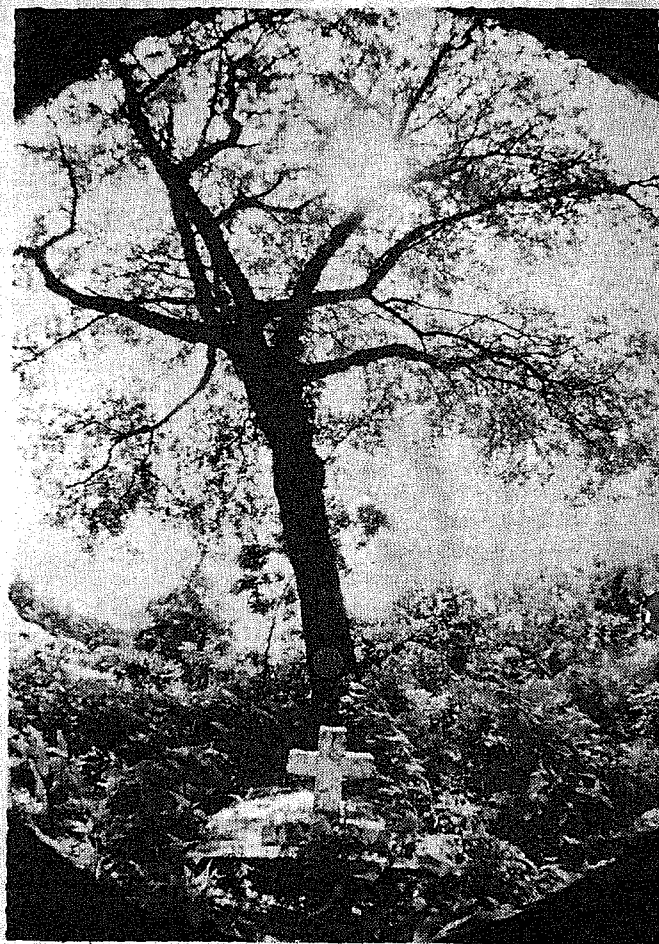
And last of all, a perfectly marvelous statement from a Catholic lady, Helen Keyes, who was closely associated with Bobby Kennedy in all his political campaigns and is now Administrator of the John F. Kennedy Library:

"The whole point is that if there is gaiety and laughter at an Irish wake, it's simply because this is what we believe: that when people die they go to heaven; so rejoice! . . . I believe that Bobby is in heaven, so I'm not going to waste any tears on him. God has put us on this earth. He never said it was going to be easy; it isn't easy — it's a trial period and if you succeed then your reward is heaven, so rejoice!"

Miss Keyes is a good theologian in the Pauline tradition. In other words, what she is saying here in her own simple way is what St. Paul was saying to the Thessalonians almost 2,000 years ago — long before the Irish wake was invented:

"WE WANT you to be quite certain, brothers, about those who have died, to make sure you do not grieve about them, like the other people who have no hope. We believe that Jesus died and rose again and that it will be the same again for those who have died in Jesus: God will bring them with Him. With such thoughts as these you should comfort one another.

The editorial by Mr. Reardon which occasioned this column was entitled "Let's Get Rid of Funeral Homes." I have too many relatives and friends in the undertaking business to want to get involved in this particular argument,



but whatever we do about funeral homes, for goodness sake let's not get rid of the old-fashioned Irish wake.

Or, in any event, if we do make the mistake of getting rid of this ancient tradition which has served us so well, let's not say that we did so because we wanted to shift the emphasis "from the body to the religious meaning of death." Fiddlesticks.

Thinking 'ethnic' a bad joke

By FATHER ANDREW M. GREELEY

Sometimes I am persuaded that the only way to keep one's sanity in the contemporary American Church is to view the enterprise as one of the greatest comedies that the world has ever produced, a comedy which has been served up for our entertainment and our enjoyment, and one that absolutely ought not to be taken seriously.

For example, the "National Catholic Reporter" has recently announced that the liberals have won the post-Vatican Council battle and it's time to be optimistic again. This announcement is followed by an article by Gabriel Moran reporting that religious orders are washed up and then by an appeal for money to keep the NCR from sinking. I'm all for responding to the appeal. Comedy like that ought not to be permitted to perish. (And the NCR really is much funnier than "The Register" or "The Wanderer," though they're pretty funny in their own way, too).

BUT the most hilarious of recent performances is the great non-debate raging between Msgr. George Higgins and "The Commonweal" over the slightly battered subject of white ethnic groups.

John Deedy, one of the wise men who dictates each week in the columns of "The Commonweal" what all good Catholic liberals must think, recently indicated that not everyone (including, apparently himself) was upset by the Bishops' phase-out of the Task Force on Urban Affairs. According to Mr. Deedy, the concerns of the Task Force with the problems of white ethnic workers look "like shucking off the guilt of racism from the most actively racist."

Sure, Mr. Deedy; the Poles and the Italians and the Irish were the ones who brought slaves to the New World, who treated them as three-fifths of a human being in the United States Constitution, who agreed to the Jim Crow national compromise of the 1880's and who have grown wealthy and powerful by keeping blacks in their place.

Never mind the data which show that ethnics are less racist than native Americans with the same social class background. Never mind that, even though it is their schools, their jobs, their neighborhoods, and their churches that the liberal elites have decreed must be surrendered, the reaction of the ethnics has been astonishingly mild.

Never mind that despite all the fears of liberals like you, the white ethnics did not vote for Wallace (though there is a strange liberal dogma that they did). It has been decided in

the bastions of New York liberalism that white ethnics are hard-hats and hard-hats are racist. You can have a Panther to supper and persuade yourself that you're not a racist. But those Poles, they certainly are.

Msgr. Higgins rose stoutly to the defense of his colleagues, quoting an earlier "Commonweal" editorial saying some kind things concerning the new concern about white ethnics (cautiously kind; the "Commonweal" never gets really enthusiastic about anything the Church does). It turns out that Mr. Deedy also wrote the editorial, which shows how hard it is from week to week to keep the party line straight.

BUT the fun is only beginning. Msgr. Higgins approvingly quotes "Commonweal" approvingly quoting Msgr. Gino Baroni's remark that there may be "10,000 Imperiales" (an extremist white militant group). Mr. Deedy (in his earlier manifestation) notes that "this is no idle worry" and Msgr. Higgins adds, "You bet your life it isn't."

Nonsense, pure, unadulterated, high grade nonsense. Vastly amusing nonsense but nonsense nevertheless. Mr. Deedy and the two monsignors all share the assumption of the New York liberals: ethnics are hard-hats and racists. They are so hard-hat and racist that unless something is done for them or about them, they are likely to start collecting guns in preparation for shooting. The specter of 10,000 Imperiales is pure and cosmic fiction. I suppose that from Mr. Deedy and Msgr. Baroni we can expect nothing else. But George Higgins ought to know better.

The whole approach of the Urban Task Force to white ethnics was extremely dubious. It was rooted in warnings about "10,000 Imperiales," used strategies that have proved remarkably ineffective for blacks in recent years, and viewed white ethnics as a "social problem."

Well orchestrated meetings between white and black leaders are great for reaping a huge harvest of publicity; but anyone who has seriously engaged in the important work of aiding dialogue between moderate black leadership and moderate white ethnic leadership knows that the beginnings must be cautious, informal and very much off the record. (From his experience with labor negotiations Msgr. Higgins surely knows this.) And implying that Tony Imperiale is representative of any important group within the ethnic communities is an incredibly bad way to begin.

Funny perhaps, but still bad.

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First low-cost co-op ready for occupancy

A decent home and a decent environment for every member of the South Florida community is the constant goal of the Church in the Archdiocese of Miami where thousands still live in abject poverty and squalor.

Although progressing slowly, due to what Archbishop Coleman F. Carroll has referred to as "a seeming national disease of indifference regarding this very type of housing," his brainchild, The South Florida Housing Foundation can now point with pride to its accomplishments in the field of providing low-cost housing for the underprivileged.

OCCUPANTS will be moving in the next few days into the Town Park Village Number One, first low-to-moderate income co-operative housing project developed in the State of Florida as a joint effort of the SFHF, the Inter-Faith Agency for Social Justice and Urban Systems Development Corp.

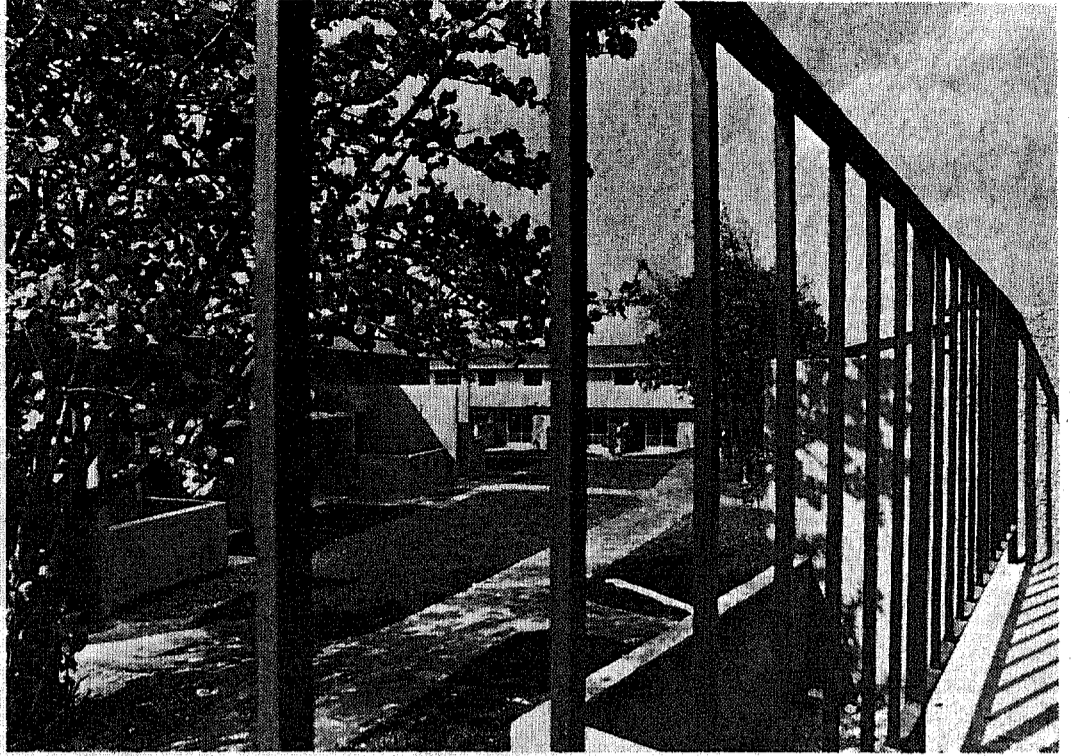
Located on 7.7 acres of land between NW Fourth and Fifth Avenues and 16th and 17th Streets, the first 151-unit phase of the 500-unit project has now been completed. During the next three months construction is expected to be completed on Town Park Plaza South with 116 units, and building will begin in April on Plaza North which will provide an additional 169 units.

"Instead of paying downtown landlords rentals which are way out of proportion to the type of dwelling tenants occupy, Town

"The Church has a responsibility to work for the better housing laws and codes, and to help organize neighborhoods in danger of deterioration." — National Conference of Catholic Charities Commission on Housing.

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THE POSSIBLE DREAM



First residents of Town Park Village No. 1, first low-to-moderate income cooperative housing project developed in Florida will be moving into completed units within a few days.



JOHN KOENES

Park Village owners will be paying a monthly payment on something they will own," stated John Koenes, executive director of the South Florida Housing Foundation.

Each unit is equipped with central air-conditioning and heating; a 12-cubic foot refrigerator and a free standing oven and range. The average down payment is \$350.

It was just two years ago that Archbishop Carroll pledged \$50,000 to get the foundation started, challenging the community to expand it into \$1 million through which non-profit housing corporations could take advantage of federally subsidized housing programs. He was later named president of the corporation which is chartered by the State of Florida.

PURPOSE of the SFHF is to promote the development of housing for low-income and moderate-income families that cannot otherwise afford decent housing accom-

modations; to provide services and activities to develop new employment opportunities in the housing fields; and to improve housing and living facilities and home management skills.

Seed money provided by the foundation is not a grant. It is a low-interest loan, whose cost is incorporated into the total cost of the project and eventually comes back to the SFHF for use in other projects.

Activities of the SFHF have not been confined to the Miami area. In South Dade County, construction is expected to begin about March 1 on Homestead Gardens, a non-profit rental project sponsored by the South Dade Community Development Association. SFHF has provided seed money and technical assistance for the 150-unit structure which in the next few years will be sold to the tenants.

In South Miami the foundation is also involved in the building of a 124-unit struc-

ture which will be built and sold as a co-operative.

BROWARD Countians are also benefiting from the program of the SFHF which recently purchased and reconditioned 70 houses on the I-95 Expressway Extension in Fort Lauderdale, moved them to the Collier City area just outside Pompano Beach, and are reselling them to individual purchasers.

The 1,200 square-foot homes provide three bedrooms and are being sold for a down payment of \$200 and monthly payments of approximately \$90, according to Koenes. The prices include the lots on which the houses have been relocated, and range from \$15,000 and \$16,000 down, he added.

"The Foundation is receiving from financial institutions interest-free five-year loans," Koenes revealed. "At this point we have on hand about \$230,000 which will be used to stimulate development of additional low-cost housing."

'Help us help others,' appeal of charity group

"Help us to help others" is the appeal of members of the St. Vincent de Paul Society, laymen from all walks of life who volunteer their time and efforts spiritually and physically to assist the poor.

Operated by the society is the St. Vincent de Paul Store at 801 N. Miami Ave. It is through the store that clothing and household goods and accessories are sold within the price range of the low-income families who live in the area where the store is located.

"**WOMEN** can come into the store with \$5 to \$8 and buy enough clothing for the family," said Sylvester Rice, store manager.

"We assist approximately 10 people daily at no charge," said Rice. He was referring to those who have no money and are in dire need.

Manager of the store for 27 years, Rice said that the society also distributes goods, especially clothing, to recipients of Catholic Welfare, the Red Cross and Cuban refugees.

There are times when the parishes call upon the store to help some family who is in need, he added.

A great percentage of those receiving help from the society and the store are Cuban refugees and the Negro, Rice said. However, it is not only the poor who benefit from the store's services. Victims who have suffered from the effects of fire, hurricanes and sickness also are given help.

THE store maintains itself. Whatever profit there is from the selling of merchandise must be used for maintenance of the building and salaries for the store's employees.

"Eleven salaried people work three to four days a week, said Rice. "Merchandise must be examined and sorted. Items are repaired and appliances are tested and adjusted," he added. "These people must be paid a living wage."

Money is even given to the needy families to pay bills and buy groceries until

stability can be reestablished. An example would be the bread-winner of the family being laid off. "A basket of groceries, a receipted rent bill will help them over the lay-off," said Rice.

Everything in the store, either sold or given away, is donated. Contributors are from every walk of life but are principally Catholics.

Members of the St. Vincent de Paul Society are in every parish. The work they do and the time they spend in charitable enter-

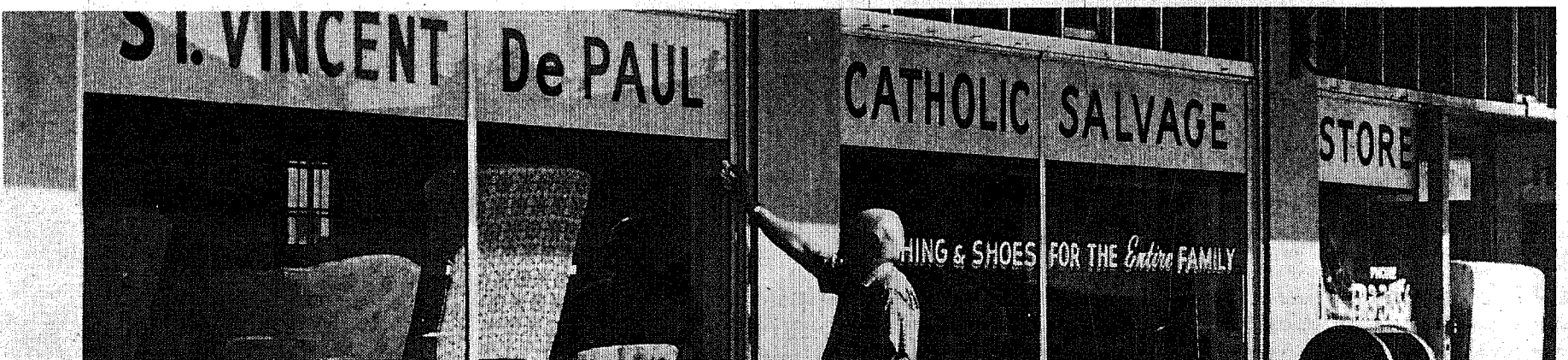
prises are not publicized. This policy is in keeping with one of the society's rules.

THEIR purpose is charity, for the love of God and the sanctification of their souls, not publicity.

Not only do the living profit from the work of the Vincentians. No Catholic who dies, and whose family can't afford burial, will be denied. The society, from proceeds from the store, donates an average of \$1,200 a month for the burial of Catholics whose families can't afford the expense, said Rice.



Truck Picks Up Donations Throughout South Florida



St. Vincent De Paul Store Near Downtown Miami

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in need...
every race
and creed

ABCD 1971

ArchBishop's Charities Drive



The
Possible
Dream

"Hundreds at Boca, Key West dinners

ABCD 1971

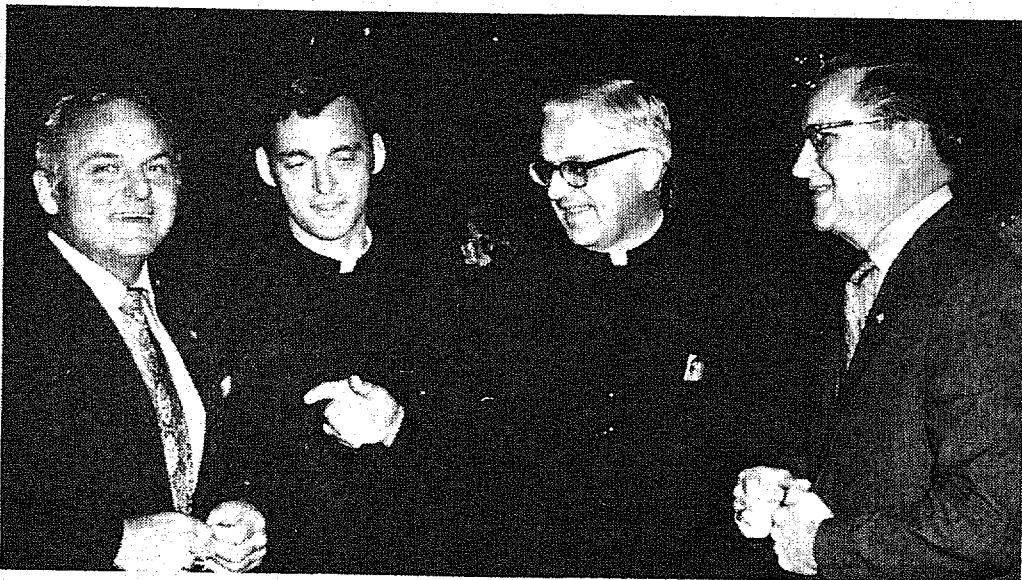
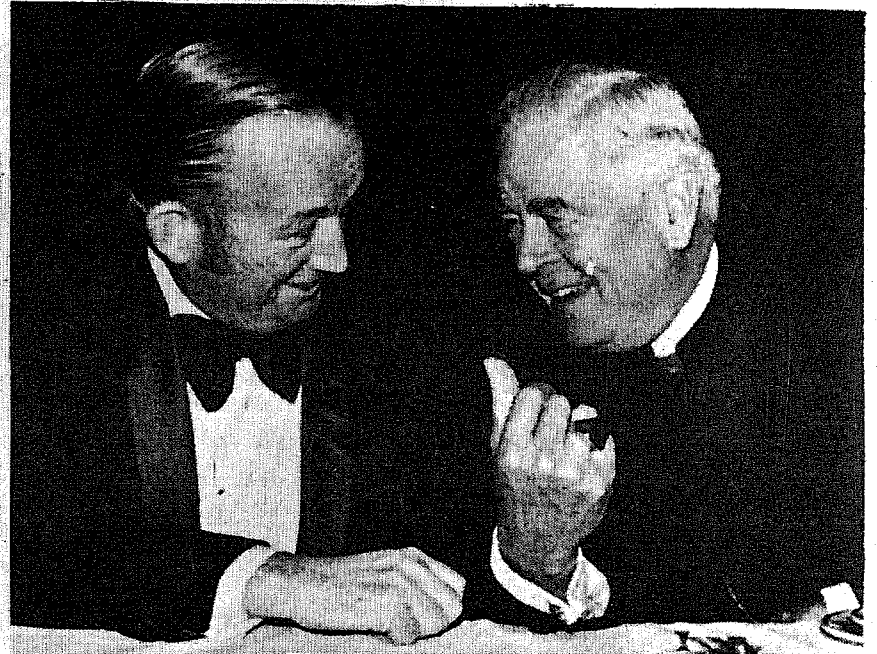
At two Archbishop's Charities Drive dinners, held at Boca Raton Country Club on Jan. 13 and Key West Holiday Inn Jan. 18, the Church's need to fight abortion and pornography and the cost involved in helping those in need were outlined by Archbishop Coleman F. Carroll and Bishop John Fitzpatrick respectively.

At the Boca Raton dinner, Archbishop Carroll clarified the Church's teaching on abortion and cited the \$17 million debt the Archdiocese of Miami was carrying.

Referring to those who say that the Archdiocese of Miami was wealthy, the Archbishop asked: "Do you call this being wealthy?"

Bishop Fitzpatrick told dinner guests at Key West: "We are fulfilling the admonition of Christ when we become our brother's keeper. This is what ABCD is all about. This is the meaning of Christianity."

William McBain, general chairman of the drive, said that the problem of helping those in need was not "exclusively a Catholic problem but a community problem." He urged more people to support the drive and give larger gifts.

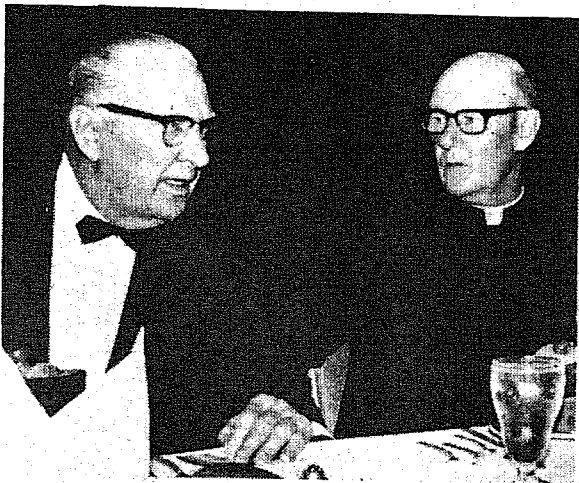


A FEW minutes relaxation is enjoyed by Archbishop Coleman F. Carroll and William McBain, 1971 ABCD general chairman, during dinner in Boca Raton.



WELCOME to ABCD dinner is extended by Father James Connaughton, pastor, St. Ambrose Church, Deerfield Beach, to Robert Hansen, regional chairman.

REGIONAL CO-CHAIRMAN Leo Haskins (left) discusses the campaign progress with Father Charles Zinn, region coordinator, Bishop John Fitzpatrick and co-chairman Eugene Paska.



GOALS of ABCD are discussed by Thomas Corcoran, Fort Lauderdale; and Msgr. Michael Fogarty, V.F., pastor, St. Coleman Church, Pompano Beach.



ABCD COORDINATOR, Father John Nevins, left, checks a few details with Frank Hillary, development director; and past ABCD chairman in 1968, Lionel Baxter, right.



REGION VIII coordinator, Father Larkin Connolly talks with Sidney Curri, Mrs. John Romero, Eloa Chipman and Mrs. Jean Chipman.



BOCA RATON pastor, Father Paul Manning greets Mrs. Graham Murphy and Mrs. Vilar Dodge.



SAN PABLO pastor, Father Jan Januszewski, talks with Edward Vandy and Dr. William in Key West.



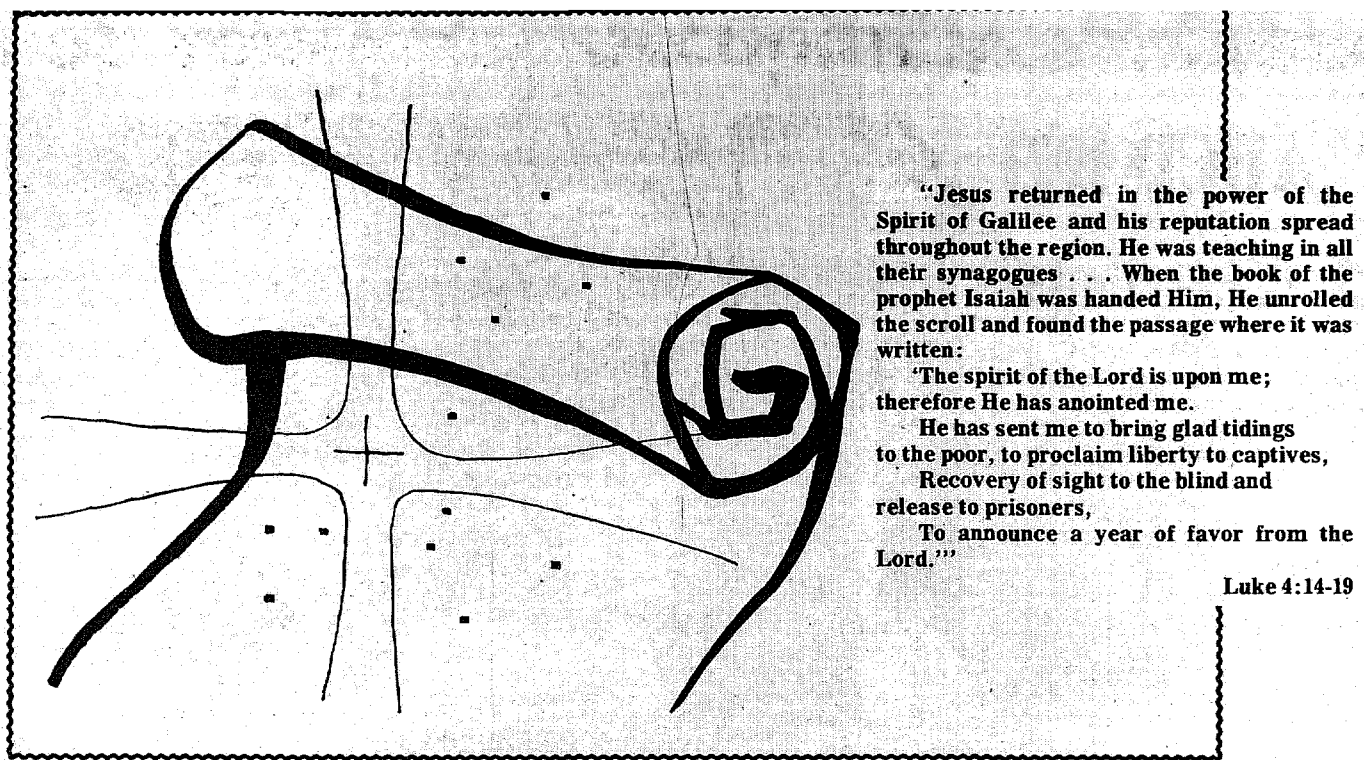
ST. VINCENT FERRER pastor, Father John Skehan (left) talks with Mr. and Mrs. Tom Woolbright at the Boca Raton Country Club.



ST. PETER pastor, Father Wendel Schlenley (left) chats with James McNultz, Father Emilio Martin, Mrs. Enrique Esquinaldo and County Judge and Mrs. Aquilino López at the Key West dinner.



AMONG THOSE attending the dinner at Boca Raton were Dr. and Mrs. Henry Camino and the Charles Burkharths.



"Jesus returned in the power of the Spirit of Galilee and his reputation spread throughout the region. He was teaching in all their synagogues . . . When the book of the prophet Isaiah was handed Him, He unrolled the scroll and found the passage where it was written:

"The spirit of the Lord is upon me; therefore He has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, Recovery of sight to the blind and release to prisoners, To announce a year of favor from the Lord."

Luke 4:14-19

The crisis in authority

By FATHER JOHN T. CATOIR

There is at the present time a crisis of authority in every aspect of private and public life. Authority, being in the hands of imperfect human beings, has often been abused, either through rigidity and a merciless interpretation of the law or through a corrupted sense of truth. As it is expressed in

today's gospel, authority that is rooted in the power of love corresponds to human needs.

The centurion recognized the authority of Christ as rooted not in the natural order but in a mysterious spiritual reality and it is to this authority that he appeals. Many of the sick who came to Jesus had faith in his power of healing but they probably never asked how and why this man had such a gift. They were happy to be cured and did not make any inquiries as to his identity. But the centurion goes a step further: he bears witness to the authority of Christ to which his faith and prayers are directly linked.

Christ was willing to follow him into his house and to cure his servant. How many would have rejoiced to receive such a visitor; but the centurion, in an unprecedented act of humble faith, refuses this honor on two counts.

FIRST, he feels unworthy, and one can say that in his declaration this man, who was accustomed to command others, to give orders to soldiers and slaves, had a sudden insight into the divinity of Christ. It seems inconceivable that a Roman would have said these words to an unknown provincial Jew "I am not worthy that you should come under my roof." Think of it, a Roman officer recognized in this small town rabbi an authority that transcends the human order.

And secondly he perceived that this authority was of such nature that the limitations of time and space did not apply to it.

We can ask ourselves if our faith matches the extraordinary faith of the centurion, if we are willing to accept God's authority wholeheartedly and to abide by his word. Often we speak about the power of God, the will of God in a fatalistic manner as if it were something unaccountable, a force that moves with about as much logic and accuracy as a roulette wheel.

We consider the chaotic state of the world, the havoc and tragedy of so many lives and we say "it is the will of God," discharging our own responsibilities and equating the authority of God with a cold, abstract power that works at random.

But Christ revealed to us that the authority of God is a power of love and mercy that is actively and personally responding to us. It is not an abstract force senselessly issuing rules and laws that would place unbearable burdens upon human beings. It is a personal, loving response, and if we submit to this divine authority and accept this power, it is not out of fear or possible reprisals but out of love, because we know our needs and limitations. We realize that without God our life would be ultimately meaningless.

IF WE HAVE the faith of the centurion we see that Christ's power transcends time and space. No longer can we meet Him in His physical presence at some crossroad of the

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This is the time of the year to enroll in this Association, either individually or as a family, and to enroll your friends. Please send us your name and the names of others you wish to enroll. We will send you, with our deep appreciation, a membership certificate you will be proud to have.

The membership offering for one year is only \$2 per person, \$10 for a family. The offering for perpetual membership is \$25 per person, \$100 for a family. You may enroll your deceased as well, of course (\$25).

Please mail now the coupon below. You have our thanks, and that of the Holy Father and the thousands whose lives you will improve.

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RETREAT DATES

Jan. 22-24 . . . St. John The Apostle, Immaculate Conception (Hialeah); Our Lady of the Lakes (Miami Lakes); St. Monica, O.L.P.H. (Opa Locka); St. Francis Xavier, Holy Redeemer, St. Vincent de Paul (Miami)

Jan. 29-31 . . . K of C Marian Council (Miami), St. Lawrence (No. Miami Beach), Holy Family (No. Miami)

Feb. 5-7 . . . St. Louis, St. Richard, St. Thomas The Apostle, St. Catherine of Siena, St. Timothy, St. Kevin (All Miami); Sacred Heart (Homestead); Christ The King, Our Lady of the Holy Rosary (both Perrine)

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Prayer Of The Faithful

Sunday, Jan. 24, 1971

CELEBRANT: Almighty Father, we are all members of your Mystical Body. Help us to be concerned for one another and give us the grace to understand the mystery of your Church.

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

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious and laity, united in the faith of Christ and dedicated to His Church, will work together for the glory of God and the good of our community, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That those officials entrusted with the protection of our community will strive for a unity of spirit and purpose so as to assure good government, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That we may all open our minds and hearts to the word of God, and with joy and enthusiasm bring that word to others, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That we may re-dedicate our lives to the service of God, our families, our community, and our country, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That those who are having marriage difficulties will seek the help of God's grace through prayer and the advice of those trained in counseling, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) That by the example of our lives we may help spread the good news of Christ's message, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (7) That the sick and dying will offer their sufferings this week for those of our community who are serving in the Armed Forces, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, hasten the day when the world will resemble what Christ had in mind, and give us the strength to work and pray together as one body; your Church, through Christ our Lord. Amen.



world nor can we expect to hear His voice or to receive Him in our house. But with the faith of the centurion, we believe that His presence is not subject to the limits of the earth, as we know that His power is independent from the flow of the circumstances, of the events and facts of history.

The power of Christ which did cure the sick servant at a distance and without direct contact is still actively at work in the world, healing our deepest ills, saving what is lost, bringing the good news of life to all.

When we turn to Christ and recognize Him as the son of the living God, we know that not only does He have authority and the power of life but that He is the very power of life. "Oh Lord I am not worthy, say but the word." We speak these words in the joyous certitude that indeed He has the words that will make us live fully, freely and forever.

Pontiff levels criticism at 'empty Christians'

VATICAN CITY — (NC) — Pope Paul VI criticized those who call themselves Christians but then empty the term "as much as possible of its original religious and theological content."

Such persons, he told a general audience, hold on only to aspects of the term Christian that have now "become elements of civil manners," such as personal dignity and liberty.

THE Pope said Christians lack a trustworthy image of Christ's physical appearance and that they must "be content to approach Jesus through that delicate and

often difficult knowing process called faith."

He referred to the Holy Shroud of Turin, a length of ancient linen cloth bearing an image of a beaten and crucified man thought by some to be Christ.

"Perhaps the singular image of the Holy Shroud merits special study," he said. But then he quoted from a life of Christ written by the late Father Giuseppe Ricciotti: "Of the physical aspect of Jesus the sources worthy of faith say absolutely nothing."

The Pope concluded: "We are as blind men before a friend."

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.

Reconciliation of sinner to both God and Church

By FATHER PETER J. RIGA

The sacrament and the practice of penance are very ancient in the Church. Tradition speaks very clearly about the Church's power, received from Christ, to forgive sins committed after baptism. Whatever else can be said of the changes involving this sacrament (and it has evolved greatly in history), what remains clear and without question is the consciousness of the Church to forgive in an authoritative way all and every sin of the faithful.

WE MAY define the sacrament of penance as the application to "this" sinner at "this" historical moment, of the redemptive passion and resurrection of Christ in and by the Church. Sin is an offense against God since by sin we reject God's call to love in Christ. Since God's love is visibly and historically present in the Church as the Sacrament of Christ in the world, sin is an offense against the Church as well. It follows that the sacrament of penance is an authoritative reconciliation by the Church of the sinner to both God and the Church (Vatican II, Constitution on the Church, par. 11) and admission to the communion of saints.

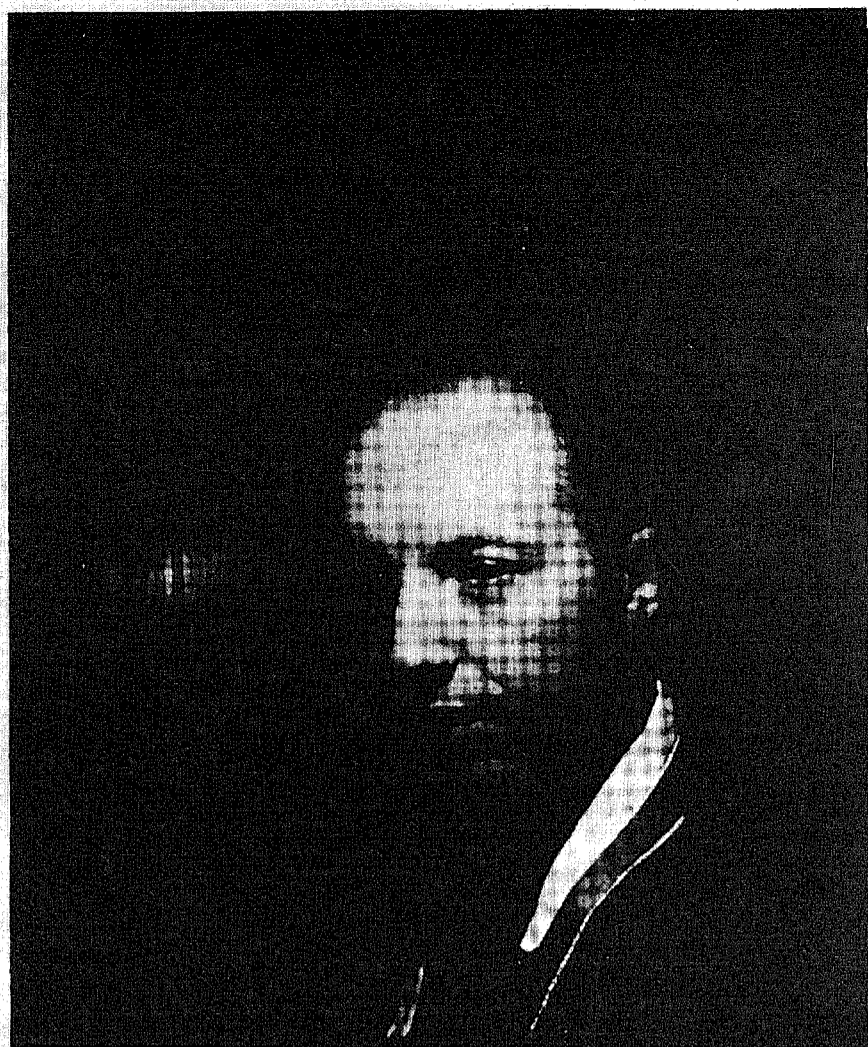
We know that the Church is the fundamental sacrament of Christ, the visible presence of God's saving and loving grace in the world in every age. She is the community of those who believe in the Lord Jesus, called to the forgiveness of sins and life and reconciliation with God. In baptism, the per-

son baptized is incorporated into the Church, the body of Christ. So too in the sacrament of penance. The reconciliation of the sinner with the Church (represented in private confession by the duly authorized minister) is a visible sign that the baptized sinner meets the forgiving word of God's mercy in history. It is for that reason that we can call penance a true sacrament.

The Scriptures give this power of "binding" and "loosing" to the Church (cf. Mt. 18:17; Jn. 20:19; I Cor. 5:3; etc.) where Jesus confers on the Apostles his own authority of "loosing" sinners from the realm of the darkness of sin and death. The teaching is rather clear: the Church has been given the victorious and saving power of Jesus over sin and death. Anyone who is reconciled with the Church on earth is by that very fact also within the domain of God's saving power and has therefore attained the true forgiveness of sins on earth in the name of God.

THIS BINDING and loosing from the power of Satan to the forgiving grace of God, is truly a real juridical power of the Church on earth.

The reception of a sinner once again into the Church is the sign of both his forgiveness of his sins (negative aspect). Reconciliation comes about when the repentant sinner, in the presence of a duly authorized minister of the Church, asks pardon of God and of the Church and receives the reconciliation of the Church and God. It is this divine reality which we call the sacrament of penance in the Church.



The priest in the confessional was a scene familiar to many children in the early part of this century as they went to confession before receiving First Holy Communion. (NC PHOTO by Bill Gage)

DISCUSSION QUESTIONS:

1. Why do you think, as many priests have stated, there are fewer people going to Confession regularly today?
2. How has the manner of going to Confession changed in recent years?

Sacraments and Religious Education

First Communion without confession?

By Fr. CARL J. PFEIFER, S.J.

When I was in second grade in St. Louis I made my first confession the day before making my first Communion. The Sisters of the Incarnate Word had carefully prepared us for weeks for confession, and for several days for Communion. Fr. Marron heard our confessions Saturday afternoon and gave us holy Communion Sunday morning. I'm sure most Catholics my age had a similar experience. Much later I learned to my surprise that my father had not gone to confession for the first time until after his first Communion.

RECENTLY I have met others who recall the days when it was quite normal to receive first Communion prior to first confession. In fact it was only within the past 60 years that the practice of having children receive the sacrament of penance before the Eucharist became the standard procedure in the Catholic Church.

This may seem surprising to practically all of us who grew up thinking that this was always and everywhere the proper order of receiving the Sacraments. But it was not until the time of Pope Pius X in 1910 that throughout the world Catholic children routinely received confession immediately before first Communion.

For well over half the Church's history, children did not go to confession at all; when they did it was normally after they had received the Eucharist. For the last half of the Church's history, with the exception of the years between 1910 and perhaps 1965, there was no set practice for everyone. Different customs were followed in various parts of the world.

Today in the United States as well as in many other countries the more traditional practice is being reinstated, namely first Communion without previous confession. Exactly when each child is to approach these

sacraments for the first time is wisely left to the child's parents and the local parish priest — a norm that dates back to such great theologians as St. Thomas Aquinas in the 13th century.

One reason for the change is that Catholics today realize what Catholics of earlier centuries understood well, namely that there is no need for children to go to confession prior to Communion.

CONFESSION is required before receiving the Eucharist only if one is guilty of mortal sin. Contemporary theologians — and an increasing number of priests and parents — grace with the judgment of the best theologians of the Middle Ages in asserting that the pre-adolescent child is normally incapable of committing mortal sin. Modern day psychology provides mounting evidence to support this judgment. Venial sins may be forgiven in many ways outside the sacrament of Penance, notably by the faithful reception of the Eucharist. Confession before first holy Communion is therefore not necessary.

Nor is it generally desirable. There is little evidence to support the view that early confession forms good habits of sacramental reception in later life. In fact the weight of evidence suggests just the opposite. Certainly the present decline in the number and frequency of adult confessions — among those trained as children in the practice of frequent confession — does little to bolster that opinion. Nor does the fact that so many adults who go to confession confess more or less as they did in elementary school.

In fact there is considerable evidence that the practice of very early confession militates against a proper appreciation of the sacrament of penance, simply because the young child is going through motions the meaning of which he is not able to understand.

We have all probably laughed more than once at stories of children making up sins to tell the priest in confession. We may also have been embarrassed at the tears of a

child preparing for or coming from confession.

In the judgment of most responsible religious educators today, the ordinary child before age 10 at the earliest, finds it quite difficult, if not impossible, to receive this sacrament meaningfully. His perceptions are still so highly subjective that an accurate moral evaluation of thoughts, words, and actions is beyond his capability. He is unable to reflect on and analyze accurately his intentions, particularly over a period of time.

MOST difficult and most dangerous is his attempt to relate his thoughts, words, and actions to his relationship with God. The fact that he says "no" to his parents does not necessarily involve saying "no" to God. Violating a parental rule is not necessarily the same as violating God's law.

Learning lists of sins is even more misleading. "Angel," for example, may be a very appropriate feeling rather than a "sin." There is serious risk that the too early imposition on children of a sacrament meant for adults may lead to a legalistic and magical attitude toward confession with little relation to real life and to a fear and guilt-centered spiritual life.

In short, as the traditional practice of the Church suggests, there is no need for children to receive confession prior to First Communion, nor is it, as a general rule, desirable. It is much more important that the child be initiated into a deep awareness of God's love for him, and experience that love in the warm affection and forgiveness of adults in his life.

DISCUSSION QUESTIONS:

1. What are your feelings concerning the reception of Holy Communion before receiving the sacrament of Penance?
2. Is a child capable of committing "serious sin?"



How well do you really "Know Your Faith?"

The religion series that appears on these pages is designed to update young and old on developments in the Church in light of Vatican Council II.

The articles are designed to relate the treasury of dogma and ancient tradition to the Church of 1971.

Why dialogue with non-believers is important

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

In the middle of Chapter 5, after the soaring passage on resurrection and judgment, Paul's Second Letter to the Corinthians returns to a defensive attitude (5:11-7:16).

Here Paul first raps some people who judged preachers of the word by appearances rather than by character (5:12). Paul came off rather badly by those standards since he was "a small man, and also bald," as a Scripture scholar I knew years ago used to say.

PAUL GIVES the Corinthians the right standards of judgment. The basic thing is union with Christ (5:17 ff.), and there are signs that flow from it, signs that show a preacher of the word is truly a servant of God.

The first of these signs is "enduring troubles, hardships, and difficulties with great patience" (6:4). Paul had what must have been a well-known record of being "beaten, jailed, and mobbed." Here he adds things people might not have known: "We have been overworked and have gone without sleep or food" (6:5).

Then Paul ties in three other elements: "By our purity, knowledge, patience, and kindness we have shown ourselves to be God's servants" (6:6). If you asked a priest today to list the signs of his ministry, he would probably be too modest or mortified to give you that list as his own, but at least he would have it from Paul to show you as the ideal.

Paul's list of signs continues: "By the Holy Spirit, by our true love, by our message of truth, and by the power to God" (6:7). These things operated in him, and he unabashedly proclaimed it. He finishes by recounting some paradoxical situations he has experienced, situations which brought out the signs he has listed (6:7-10).

Then Paul seems surprised, perhaps even astonished, by how much he has revealed the confidences of his heart (6:11). That realization enables him to swing right on. He says he has been so open and frank to them. He begs them to be just as open and frank with him. (6:12-13).

IF YOU will jump to 7:2 you will see how it would flow right on from 6:13. I know that many commentaries say the section 6:14-7:1 fits right in here. They say Paul's attitude here is that the Corinthians have a number of faults and he will now deal with them in the spirit he has established by having opened his heart to them. Then at 7:2, they say, he returns to that theme of openheartedness.

It may be so, but I doubt it. There is only one big fault dealt with here. I think the section 6:14-7:1 is from something else Paul wrote, and that he or his editor stuck it in here, where it doesn't quite fit, in the final version of this second Letter to the Corinthians.

At any rate, here it is, part of the canon of Sacred Scripture, and it gave Pope John XXIII a lot of trouble. It has given his successor, Pope Paul VI, a lot of trouble too. There are many Catholics in Italy and elsewhere who cite this passage of the Bible against the policy of John XXIII and Paul VI concerning dialogue with non-believers, especially Communists.

Some Catholics, including a number of prelates, blamed Pope John when the Communist party in Italy picked up a million new votes in an election not long after he had received Krushchev's son-in-law at the Vatican. They said Pope John was soft on

Communism and his bad example led those one million people to vote that way. They blame Pope Paul for still another one-million rise in the Communist vote since then, because he has continued Pope John's policy of receiving and talking with Communist leaders.

The critics say the Vatican should never have set up its Secretariat for Non-Believers. When they point to 6:14-15 in the Second Letter to the Corinthians, you may at first sight think the Scripture condemns the policy of the Popes: "Do not try to work together, as equals with unbelievers, for it cannot be done. How can right and wrong be partners? How can light and darkness live together? How can Christ and the devil agree? What does a believer have in common with an unbeliever?"

ONE WAY of handling the difficulty is to point out that the Vatican Secretariat doesn't work as "equals" with unbelievers or "agree" with the devil but simply engages in dialogue to find out how to deal with problems stemming from the fact that unbelievers control more than one-half of humanity today. Another way is to insist, as Pope John did, on the distinction between the non-believers and the erroneous philosophy or system he follows.

The whole difficulty dissolves, however, if you realize that literally 6:14 says "Do not bear the yoke with unbelievers" and it is an allusion to an Old Testament passage: "You must not plough with an ox and ass yoked together" (Deuteronomy 22:10). Look at 6:16 "How can God's temple come to terms with pagan idols?" and 6:17: "Have nothing to do

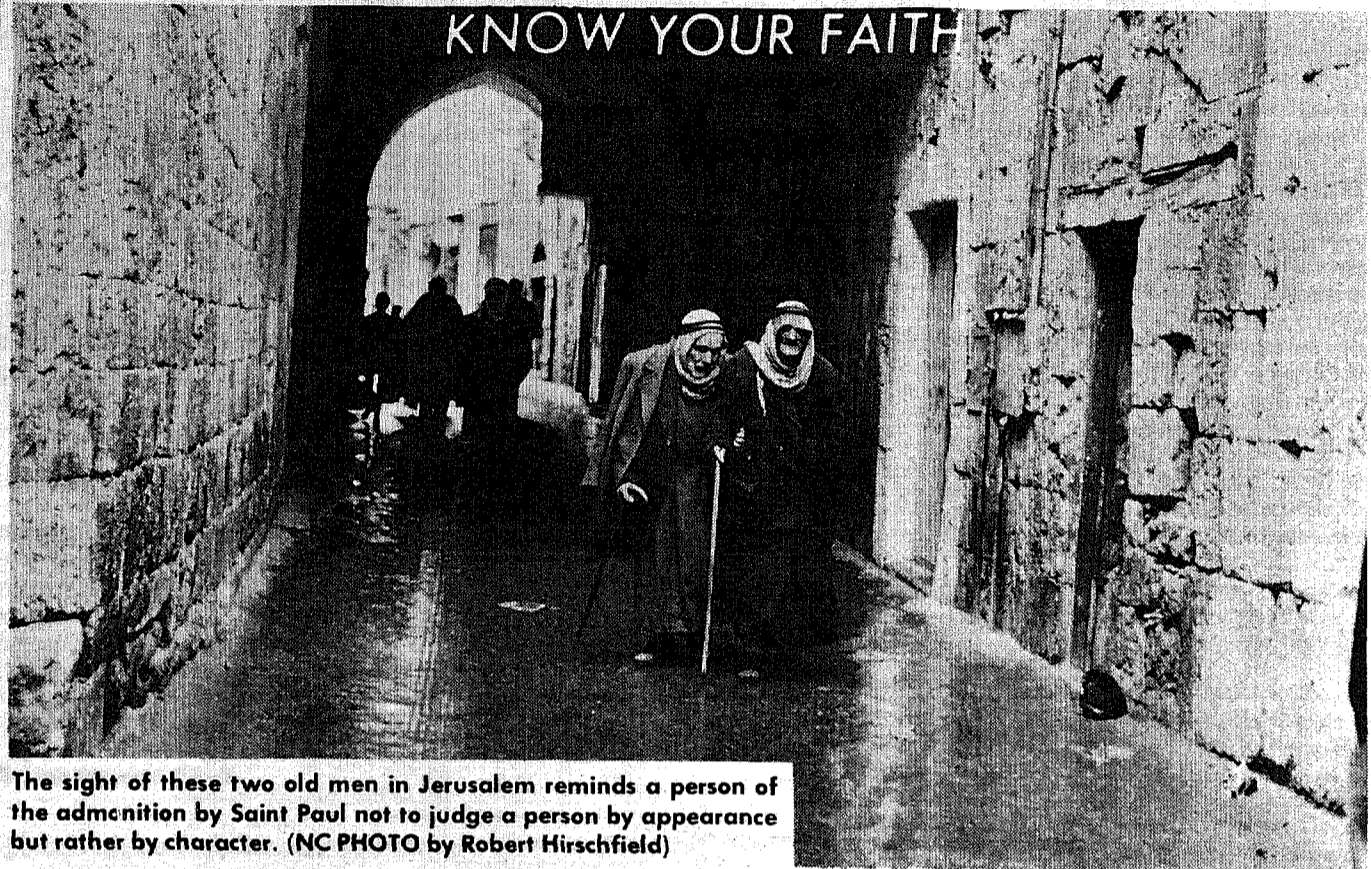
with what is unclean" and 7:1: "Let us, therefore, purify ourselves from everything that makes body or soul unclean," and 12:21 with its reference to "immoral things . . . sexual sins and lustful deeds."

Paul here warns against demoralizing contacts with pagans whose cults included what Jews regarded as unclean things, especially ritual sexual immorality. Neither John XXIII nor Paul VI has advocated such practices — and that's all the Pauline passage deals with.

DISCUSSION QUESTIONS:

1. How does the personal experience of Paul qualify him to speak of enduring troubles, hardships and difficulties with great patience?

2. Why is it important that believers continue to dialogue with non-believers?



The sight of these two old men in Jerusalem reminds a person of the admonition by Saint Paul not to judge a person by appearance but rather by character. (NC PHOTO by Robert Hirschfield)

Worship and the world

An opportunity to love

By FATHER JOSEPH M. CHAMPLIN

Tiny Lisa Barry's mother was not present at the baby's baptism. The mother is dead. She gave up her life moments after giving birth to this little girl.

The pre-Thanksgiving tragedy, fortunately a rarity in our modern world, completely shattered the 46-year-old husband, and left the woman's physician in tears. The doctor never before in his long, distinguished career had "lost" a patient in labor. The father saw his dearly beloved slip away unexpectedly in a matter of minutes, leaving him with a heavy heart and the immediate care of several children (including twins) all under 7 years of age.

CHRISTMAS found the grief-stricken father and the motherless family still confused, but not alone. The modest homestead was littered with gifts for the children and food for the table — all from relatives, friends, neighbors, co-workers who came to

share his pain and ease his burden. The widower's married niece, with tiny tots of her own, keeps little Lisa, for the present ("I enjoy doing this, so what's the problem?"). A volunteer committee quickly collected \$800 to help meet emergency needs and now, weeks after the funeral, every phone call or door knock seems to bring a fresh offer of aid. Richard Barry's loss supplied many with an opportunity to love.

Not all these people are Catholics or Christians or even church-goers. But they certainly responded as Catholics or Christians or church-goers should. To join a church means, if nothing else, to profess with others a shared faith and, because of this central belief, to accept a special responsibility for fellow members. The revised baptismal rite states that truth in a dry, but succinct way: "Baptism is the sacrament by which men and women are incorporated into the Church . . . It is a

sacramental bond of unity linking all who have been signed by it."

Prior to current reforms, baptisms were important, but generally quiet, semi-private, family affairs. Today's ritual calls for a bigger celebration, one which starts with this familial base and widens it to embrace the parish community.

"In the actual celebration, the people of God (represented not only by parents, godparents and relatives, but also, as far as possible, by friends, neighbors, and some members of the local church) should take an active part. Thus they will show their common faith and express their joy as the newly baptized are received into the community of the Church."

Some priests have recently attempted with success several measures to develop ceremonies which emphasize this "welcome into the Christian community" notion. For example: holding regular baptisms monthly instead of weekly; having all the parish priests concelebrate each service, thus indicating interest, conserving time, and adding solemnity; occasionally baptizing within Sunday Mass; sponsoring "pre-Jordan" classes which instruct parents in the meaning of baptism and prepare participants for the coming liturgy.

"**WHAT CAN** you say about a 25-year-old girl who died? Erich Segal opened his best-selling Love Story with that ominous sentence. We might ask: What can you say about a devoted, middle age wife who dies in childbirth? What can you say to or do for the distraught husband? You listen. You let him sob on your shoulder. You offer help. You mumble about "taking one day at a time." You hesitatingly suggest, grateful it is he not you who must cope with this enormous cross, a few thoughts about faith, trust, God's loving concern.

When he tearfully queries about being reunited, later, with his wife, you fumble for an answer and maybe come up with Jesus' words or the faith profession at baptism. "Yes, Dick, we do believe in the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting."

DISCUSSION QUESTIONS:

1. How does the new baptismal rite emphasize a "welcome into the Church" notion?

2. What are some of the specific differences between the old and new rites of Baptism?



This graveyard scene in Latin America reminds one of the presence of Death. But, as Father Champlin writes, the coming of death can supply friends of the bereaved the chance to show love by supplying material and personal aid. (NC PHOTO by Neil Maurer)

Home often the root of drug-abuse



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

In addition, he is a member of the Dade County Drug Abuse Advisory Board and serves in an unsalaried post as assistant public defender specializing in cases in which narcotics addicts are defendants. Dr. Sheppard is also a member of the Dade County School Board, of the American Medical Association Committee on Drug and Alcohol Abuse and is a member of the Board of Trustees of Operation Self-Help, community drug abuse center in Hialeah

By DR. BEN J. SHEPPARD

When a youngster reaches the 17 and 18-year-old age bracket, he also reaches the age when in most states, court jurisdiction ends.

Here in Florida, juvenile courts have jurisdiction until the age 17. At this time, many youngsters decide it's time to clear out, to "split." They get their own apartment and live it up without parental restrictions and no one to tell them not to take LSD or marijuana. They're off and running.

Maybe it would be wise if medical doctors sent out check-up cards, like the dentists do, so they could devote a few minutes during brief visits, just to listen to the youngsters.

The doctors should talk to them at least once every six months, hopefully starting this "rap" session program when they are 12 years old. Something on this order must be done before the youngsters get involved with drugs.

A DOCTOR cannot hope to treat drug cases unless he knows all the problems surrounding them. This could mean talking to the entire family involved with the youngster.

The emphasis should be placed on helping the youngsters resolve their problems rather than working on eliminating drug-use. Hopefully, when the problems clear up, drug-usage will also stop.

In other words, you can have all the discussions, recreation centers and the best medical care possible, but if you don't understand why youngsters use drugs, then you're not going to be able to resolve their drug problems.

Three or four times a week, parents visit me who have found marijuana shreds or cigarets in their youngster's pockets. They want me, the doctor, to do something about it. "You've been treating the child since he was born," they say.

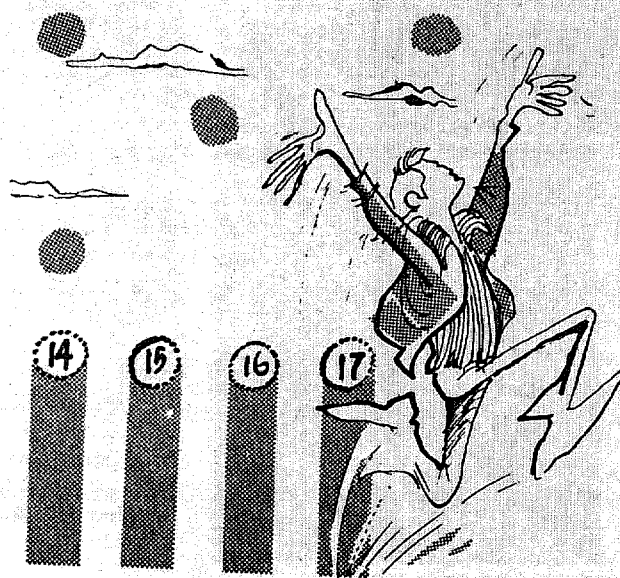
Perhaps I have, or any other doctor has, but since home calls went out of style, most doctors, myself included, are not familiar with the entire family situation.

When the big problem of the "marijuana finding" falls into place, then the real family situation begins to unfold. The parents ask you to "please do something," but "don't call the police." But the parents still insist that you make their youngster understand that marijuana can lead to heroin, and then to jail.

But what about the shot of penicillin in your refrigerator? This shot, of course, has nothing to do with anything that the parents have done!

DRUG-USE by young people is related to early medical care, the cultural "hang-up" which makes all of us expect instant gratification in all phases of our lives, the feeling that there is a pill for everything that will correct, automatically, whatever is emotionally wrong with us.

How well do you have to know a person before you can honestly tell him that he doesn't need a prescription for



every little cough or wheeze? Isn't it more important to build up a good practice rather than a large one?

Why can't we, as doctors, start educating our patients now that a clean hankerchief to dry the nose will work almost as good as an antihistamine? Why do parents expect a prescription for every little cold? Is it a crime not to give an antibiotic for every red throat?

When penicillin first came out, parents didn't want to take the child to the doctor, they just wanted a penicillin shot for the child. At one time I was considering putting up booths, like outdoor banking facilities. The mother drives up, presents the child's buttocks, gets a shot and pays at the last booth.

This expectancy of instant gratification and the problem of drug-users go hand in hand. This problem is first induced by the visit to the doctor for prescriptions. The child becomes the symptom of the mother's illness.

The dressing to the problem comes from the myriads of television commercials. Turn on the set — you know immediately where to get instant relief for all eight sinuses; instant relief for the hacking cough that "tears down the building;" or instant relief for sleepless nights.

Just close all the pharmacy schools! Turn them into pill counters. The detail man tells the doctor what you should give and the pharmacist will count out the pills or capsules, or measure out three or four ounces of liquid.

THE REAL evil of drug-abuse starts at home where a visit to the doctor's office demands a prescription for the running nose or sore throat. The doctor who doesn't give a prescription may never see that patient again, because when papa comes home and asks the youngster what the doctor gave him for his cold, there had better be a prescription or why was \$10 spent just to be told to rest in bed and drink plenty of fluids? From TV commercials you knew that much before you went to the doctor!

Drug-use starts at home and is fostered by our environment, structured around instant gratification. You can see this end result in the drug-dependent who takes methadone to get rid of the heroin habit and to avoid the high costs of illegal drugs.

Usually, he wants as many "sleepers" as he can swallow so he can be asleep before his head touches the pillow.

Project of films for children lauded

NEW YORK — (NC) — The decision of an American company to present a series of 12 films for showing at matinee throughout the United States has been described as "a major breakthrough in providing worthwhile entertainment for children."

The National Catholic Office for Motion Pictures offered the words of praise to Xerox Films, a producer of movies of many kinds primarily intended for school and library.

SUPPORT for the company's entry into the theatrical distribution field was asked by the film office in the initial copy of its Catholic Film Newsletter for 1971.

"You can help, of course, by bringing your children to the first Xerox matinee when it appears in your neighborhood," the publication declared. "Not just in order that the theater will book the rest of the series, but that the success of the idea will stimulate what we need most: our own national supply of children's — not just family — motion pictures."

The initial offering in the

Xerox Films series is "The Washing Machine," a fantasy about two Czechoslovakian boys whose visit to an industrial fair leads them to imagine they can make a trip to the moon. In a review in the Newsletter, NCOMP calls the motion picture a "pleasant story that small children will thoroughly enjoy because it is, from beginning to end, entirely made for them."

In its discussion of children's films in a separate article in the Catholic Film Newsletter, NCOMP pointed out that "the American film tradition has been to make general audience movies, a type of production which in most cases contains material that is beyond the experience and interest level of the youngest viewers."

"While it would be harmful," the NCOMP continued, "to try to shield children completely from the adult world, it is necessary that they also have their own kind of movie to enjoy. Xerox is making a significant contribution toward this end, and hopefully it will influence future American production in this direction."

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Seedlings planted in commemoration

The first of 50 pine seedlings were planted by pupils of St. Francis Xavier School last Friday to commemorate two events — Arbor Day and the birthday of slain civil rights leader, Dr. Martin Luther King, Jr.

While the first memorial seedling was planted, echoes of "We Shall Overcome"

were heard in the background. Individual children from each grade and their teacher planted the remainder of the trees along the east side of the school.

A program, dedicated to the non-violent leader, was followed by a benediction by Father Oliver Kerr, administrator and pastor at St. Francis Xavier.

Five Scouts given awards

The "Ad Altare Dei" award was recently presented to five Boy Scouts representing various troops by Father Tony Mullane, Scout chaplain of Immaculate Conception Church, Hialeah.

They were: Gary Tem-

pleton, Star, Troop 386; Martin Martorana, First class, Troop 209; Monty Taylor, First class, Troop 209; Charles Schell, First class, Troop 306, and Larry Morales, Life, Troop 601.

The Scouts studied and attended instruction for seven months. According to scout regulations, they kept log books, and studied the entire Mass and the vestments. The scouts also visited St. John Vianney Seminary to fulfill requirements.

They play game, enrich ABCD

The ABCD drive is \$20 closer to its goal, thanks to the effort of seventh and eighth grade students at Little Flower School, Hollywood.

Hearing about the appeal to assist the various charities of the Archdiocese, the eighth grade boys played a charity basketball game last week, charging 15 cents admission the proceeds of which were donated to the ABCD.

'Open house' set

Curriculum and requirements will be discussed at an open house for prospective eighth grade students and their parents at Notre Dame Academy, at 2:30 p.m., Sunday, Jan. 24.

Dance scheduled

A dance at Immaculata-LaSalle will be held from 8 p.m. to midnight, Saturday, Jan. 23, in the cafeteria.

Margo McMahon, graduate of Immaculata and presently state chairman for the March of Dimes said funds will aid the drive.

Two school assemblies, dealing with the problems of birth defects, were held. The first was held Wednesday morning and another is scheduled at 8:30 a.m. today.

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Curley debaters first in tourney

The four-man debate team from Archbishop Curley High School captured first place last Saturday at a novice debate tournament at Southwest High School for Dade and Broward County schools.

The members include: Mike Cronin, Geraldo Perez, David Daley and Ray Benkoczy. Two members of the team, Cronin and Benkoczy, tied each other for the "best debater of the Tournament" award.

Group planning 'clean-up day'

"Clean-up Day" is being planned by Immaculate Conception CYO members to be held on Saturday, Jan. 30. The group will direct its efforts to cleaning up trash-laden field in Hialeah.

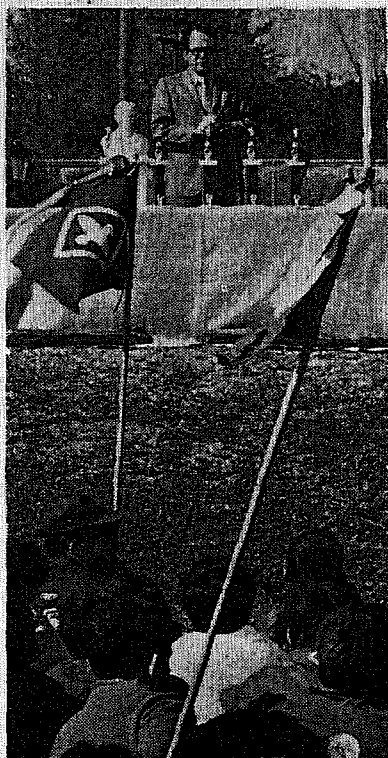
Other CYO groups in the area have been invited to help out. For information call 693-4885.

The Hialeah CYOer's are also sponsoring a dance, from 7:30 to 10:30 p.m., Sunday, Jan. 31, in the parish hall. Music will be provided by the "World of Matter."

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Nominated for U.S. academies

Two youths from local parishes are among 11 young men nominated by Congressman Claude Pepper to fill vacancies in the U.S. Naval Academy and Air Force Academy.

Nominated for the Naval Academy is Joseph T. Novitsky, Jr., a son of Mr. and Mrs. Joseph T. Novitsky, St. John the Apostle parish. He is a senior at Miami Springs High School.

Philip Martino, whose parents, Mr. and Mrs. Peter Martino, are members of Holy Family parish, is nominated for the Air Force Academy. He is a senior at North Miami High School.

Nominations to the service academies are based on the results of a competitive examination conducted by the Civil Service Commission on Pepper's nominations. He will appoint to the vacancies the young men chosen by the respective academies from among the nominees.

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RECALLING HIS days as a Boy Scout, Some 300 youngsters attended the Metro Mayor, Steve Clark, (upper left) spoke to a joint camp-out of Jose Marti Camporee. On Sunday morning, Father Jose Tey (above) five area Boy Scout troops last celebrated Mass for the assembly. weekend at Robert King High Park.

Pancake feast slated Sunday

An "all-you-can-eat" pancake breakfast, under the auspices of Cub Scout Pack 335, sponsored jointly by St. Rose of Lima parish and Miami Shores Civitan Club, will be held Sunday, Jan. 24.

The proceeds of the breakfast, which will be served in the school cafeteria, 106 St. and NE Fourth Ave., from 8 a.m. to 2 p.m. after all the Masses, will go into a fund for athletic equipment and park activities.

CYO car wash

WEST PALM BEACH — CYO members from St. John Fisher are holding a car wash after all the Masses on Sunday, Jan. 24.

Turning Point aide to speak

WEST PALM BEACH — Speaking on drugs, a representative of the Turning Point Rehabilitation Center, Pompano Beach, Rev. Vincent Guerra, will address St. John CYOer's, here, Sunday, Jan. 31.

In early March, the

members will sponsor a scavenger hunt and collect food and other needed supplies for the rehabilitation center.

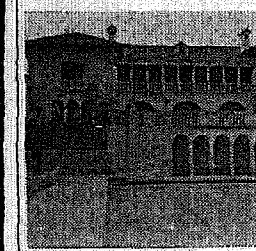
Recently, they gathered household items, office supplies and food for the group.

Youth nominated for scholarship

An Immaculata-LaSalle High School student, Guillermo G. Marmol, has been nominated to receive a four-year engineering school scholarship to the University of Denver, by the Florida Engineering Society.

Guillermo is an "Introduction to Engineering" scholarship student at the University of Miami. He attends honors section classes, receiving a one-hour credit in addition to his regular high school classes.

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Chaminade-Curley games likely will decide title

SPORTS

By JACK HOUGHTLING

It's pretty obvious to all by now that the South Atlantic Conference basketball title will be decided next Tuesday and on Feb. 5. It might come Tuesday.

That's when Chaminade High plays host to Archbishop Curley High. The rematch comes Feb. 5 at the Curley home court.

THE two schools have established themselves as the top contenders for the SAC title heading into the latter days of January. Chaminade has climbed to a 3-0 mark in the League, while Curley was 4-1.

The Knights' lone defeat

in conference play was in early December when Msgr. Pace caught them, but Curley gained complete revenge with a 73-49 rout last week.

The lone loss, though, leaves the Knights an uphill battle. Curley must sweep both games with Chaminade for the title, assuming the two teams go unbeaten against other league members over the rest of the season.

A split of the two contests would leave Chaminade on top.

Chaminade trounced LaSalle 96-33 last Friday in its last league start and then took Ft. Lauderdale Northeast, 75-63, to run its season's overall mark to 9-5, including a four-game win streak at the start of this week.

BOTH clubs feature balanced scoring, rather than one big man.

Chaminade, for instance, had 16 points from Dave Bonomo and 13 from Ed Urvardy in taking LaSalle, as reserves played a very heavy amount of time, while in the Northeast game, it was John Parilla as the big scorer with 17 points and Urvardy had 15.

The Lions had five players in double figures scoring against LaSalle and four against Northeast.

Curley showed similar balance in its win over Pace, as Ted Hamiter hit for 18, Stan Baker 16 and Mike Royals 14.

The weekend was also profitable for both Cardinal Gibbons and Belen.

Gibbons snapped an eight-game losing streak with a 69-62 decision over Deerfield Beach, as Bob Wertslein hit for 24 points and Gary Hanrahan had 22.



WINNERS OF the Ft. Lauderdale Catholic League Grammar School Basketball Championship for the second consecutive year by defeating St. Anthony's 30 to 28 were the members of St. Clement's team including: Front row, left to right, Dominic Pagano, Dave

Morganstern, Louis Benton, Coach John Licker, Dan Alvery, Gainus Wright and Joe Connolly. Second row: Father Harry Ringenberger, Mike Kniery, Ray Link, Kevin Schultzenhoffer, Larry Mauer, Mike Masterson, Bill Conway, Scott Freeman and Father Joseph Cronin.

CYO Basketball scores

St. Francis of Assisi	39	St. Raymond	46
Holy Name	37	St. Theresa	40
St. Vincent Ferrer	50	Nativity	55
St. John Fisher	36	St. Stephen	45
St. Clare	50	St. Isidro	62
St. Luke	45	St. Bartholomew	60
St. Louis	58	St. Charles Borromeo	56
St. Brendan	12	St. Gregory	53
St. Timothy	50	St. Rose	52
St. John Vianney	24	St. Monica	49
Sacred Heart	58	St. Vincent de Paul	41
Boystown	14	St. James	35
YOUNG ADULT			
Christ the King	44	Annunciation	61
Holy Rosary	34	St. Isidro	55
St. Joseph	50	Holy Redeemer	69
St. John the Apostle	41	St. Monica	55
Blessed Trinity	72	St. James	59
St. Michael	42	St. John Vianney	48

Once upon a time tennis wasn't much in high schools; then Chris came along

Until last year, tennis wasn't considered much of a sport among archdiocese high school teams.

It changed last year — especially in Broward County — and it looks even better this time around.

Leader of the renaissance has to be little Chris Evert, the St. Thomas Aquinas sophomore.

Last year as a freshman she won the state's girls' title. Just two weeks ago, she was named the No. 3 woman's player in the nation.

NOW, she leads a tough tennis program at St. Thomas, thanks to the boom-

Broward County.

Chris, of course, is rated the No. 1 woman player in the state. And, guess who's No. 2 in 16-and-under behind Chris? Why, it's Laurie Fleming at Cardinal Gibbons High, also a sophomore, and a long-time rival of Chris'.

Chris will lead a strong St. Thomas girls' team in a bid for the state championship for the Raiders, as all schools, big or small, compete in just one tournament. With Chris are Karen Seiferd, Susan Stanley, and Lele Forood, a highly regarded transfer from California.

Karen and Susan are also sophs while Lele is a fresh-

man. They should form quite a nucleus for the Raiders for the next few years.

St. Thomas, coached by Dick Hickey, should also have a strong boys team with Drew Evert, Chris' older brother, as the No. 1 player and a strong contender for the boys state championship. Greg Novak, Jim Novak and Greg Lennon are other experienced players on hand.

At Gibbons, Laurie will also have Yvonne Llerena as another newcomer along with returning players Cindy Padula, Vicki Storell, Lynn Osbaldesion and Sandra Campbell.

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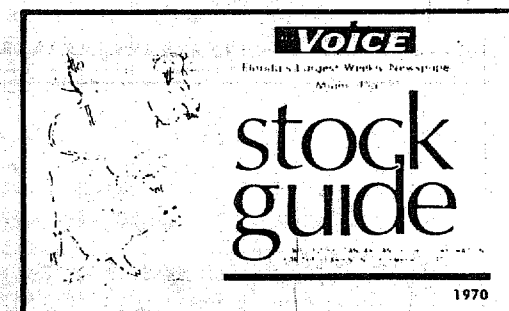
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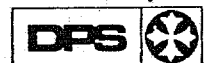
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20 women picket despite Vatican ruling on lectors

A group of some 20 persons, calling itself the Concerned Christian Laity, picketed St. Mary Cathedral Sunday to protest that women may not read the Scriptures within the sanctuary of Churches here.

The organization had been advised on two previous occasions by Archdiocesan officials that this permission for women to serve within sanctuaries as lectors has not yet been granted by the Bishops of the United States, who are empowered to make the decision according to a directive of the Vatican.

AS Father Rene Gracida, V.G., Chancellor of the Archdiocese and acting rector of the Cathedral, celebrated the Mass, at which a layman served as lector, members of the group from some parishes distributed handbills to explain their presence.

"We object to the prohibition in the Miami Archdiocese against women within the altar rail as an insult to human dignity and we are

compelled by Christian conscience to protest it," the mimeographed sheet said in part.

In addition to reciting in unison the first reading from the book of the Prophet Isaiah, which was the Scriptural text at Sunday Masses, the group also sang two hymns: "Sons of God" and "They'll Know We Are Christians."

Miss Chris MacGill, a member of St. Hugh Parish, Coconut Grove, and an Associated Press writer and CCL president, was the spokesman and explained the objectives of the organization to local newsmen.

THE four-month-old issue raised by the CCL began last September when a letter signed by Msgr. David E. Bushey, chairman of the Archdiocesan Worship Commission, was sent to all priests and superiors of Religious Communities, calling their attention to the provision of the General Instruction of the new Roman Mis-

sal, which prohibits women's exercising a liturgical function within a sanctuary.

Included in the directives is the instruction that the reader should be qualified and carefully prepared so that the reading will develop in the faithful an appreciation of Scripture. When a qualified man is not available, the directives continue, the conference of bishops may permit a woman to proclaim the readings prior to the Gospel, while standing outside the sanctuary.

According to the "Third Instruction on the Correct Application of the Constitution on the Sacred Liturgy" issued recently by the Vatican, the Bishops' Conferences of various nations of the world are permitted to designate whether permission for women to serve within sanctuaries as lectors can be granted within their country. In the U.S. this has not been done by the American Bishops.

Fr. Connolly will be moderator

Teenagers' discussion-type program will go on the air

A new discussion-type program for teenagers moderated by Father Donald F.X. Connolly, director of the Archdiocese of Miami Communications Dept., will be introduced Sunday, Jan. 31 at 1 p.m. by WTVJ, Ch. 4.

A public affairs program, "Rapparound" will be telecast weekly from the Channel 4 studios and is designed to provide a forum in which high school students can express themselves on what they feel are the real issues, and at the same time give adult viewers

an insight into the thinking of the younger generation.

IN ADDITION to a group of students being featured the program format will also include student audience participation. On occasion special guests will appear who are knowledgeable in the subject under discussion that particular week.

The concept of the program originated with Father Connolly, who recently returned to the Archdiocese of Miami after three years as coordinator at the National

Catholic Office for Radio and Television in New York City.

The program will focus on the teenagers without any special religious emphasis with respect to the choice of subjects or the flow of discussion.

Students participating will be chosen from various high schools in Dade, Broward and Palm Beach Counties.

ONE of the original participants in Ch. 2's interfaith show, "Man-to-Man," Father Connolly was ordained in 1960 for the Archdiocese of Miami and during the past 10 years has served as spiritual director at several high schools, has conducted many retreats for teenagers.

Prior to his assignment in New York, he was the author of a weekly column for teenagers, "Under 21" in The Voice. During the summer of 1966 he taught graduate courses in adolescent psychology and theology at Barry College.

Father Connolly is the author of four books and is a regular contributor to numerous publications in the U.S. and abroad.



NEW GRAPHIC emblem of Marymount College, Boca Raton, is held by freshman class officers, Robin McManus, president; Jeanne McAndrew, treasurer; Mary Attridge, secretary; and Veronica West, vice president. The emblem incorporates the design of the sun screen pattern used in campus buildings.

Bernadette will lecture in Iowa

IOWA CITY, Iowa — (NC) — Bernadette Devlin, Catholic civil rights activist in Northern Ireland and youngest member of the British Parliament will lecture on "Ireland Today" March 1 at the University of Iowa. The lecture originally was scheduled for Feb. 1.

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Feast day today

Martyr St. Vincent truly man of courage

By JOHN J. WARD

Today, Friday, Jan. 22, marks the feast-day of St. Vincent, a native of Spain and a martyr.

Two other Vincents also are on the Church calendar during the year. They are St. Vincent Ferrer, on April 5; and St. Vincent de Paul, on July 19.

St. Vincent was instructed by Bishop Valerius, of Saragosa, who ordained him as deacon and appointed him to preach and to instruct the people, although he was quite young.

IT WAS in the year 303 that the Emperors Diocletian and Maximian published their edicts against all the Christian clergy and the following year they were enforced against the laity. Dacian, a most bloody persecutor, was the Governor of Spain, who put to death 18 Christians at Saragosa and apprehended Valerius and Vincent before the promulgation of the edicts.

By order of the Governor, Vincent and his Bishop were dragged in chains to Valencia and kept in prison for a long time, suffering extreme hunger and other forms of torture.

Dacian contented himself with banishing Bishop Valerius, but savagely tormented St. Vincent. First, he was stretched on the rack by his

hands and feet and drawn by cords and pulleys until his joints were almost torn apart. While hanging in that posture, his flesh was unmercifully torn off with iron hooks.

Vincent merely smiled and called his executioners weak and faint-hearted. Thereupon, Dacian urged them to exert greater strength. The martyr was then bound on a bed of red-hot irons and scourged. Salt was rubbed into his wounds, but all the while he remained unmoved, with his eyes raised to heaven, in prayer.

THE more he suffered the greater seemed to be his interior joy and consolation of soul.

He was then cast into a dungeon, his legs were placed in wooden stocks and he was deprived of food and visitors. But God sent him angels to comfort him. The jailer, seeing the prison filled with light and the Saint walking and praising God, was converted at once to the Faith.

Hearing this, Dacian was enraged but ordered some rest for the prisoner. The faithful were then permitted to visit him. They kissed his wounds and wiped them. They preserved the cloths saturated with his blood.

A soft bed was prepared for St. Vincent, but as soon as he was laid on it, he died.

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Hombres con hambre...

encuentran un plato de comida, una mano amiga, una palabra de aliento...

Todos los días, a la hora de almuerzo, una larga fila de hombres espera su turno en los pasillos de la casa situada en el 728 N.E. Ira. Ave.

Algunos acaban de llegar a Miami en busca de un empleo que no han encontrado. Otros acaban de recibir el "Lay-off", los hay que son desempleados consuetudinarios, quizás vagos, oliendo a alcohol.

SON HOMBRES destituidos por una u otra razón, unos son blancos, otros son negros, pero todos tienen un denominador común: Hambre.

Al final de esa larga fila, encuentran un plato de comida, una silla y una mesa donde reparar esa hambre.

Es Camillus House, una institución sostenida por la Arquidiócesis de Miami y consagrada a dar aliento a hombres sin recursos.

Por GUSTAVO PENA MONTE

Hay veces que la fila es de apenas unos 50 o 60 hombres. Hay días en que llega a 500. Pero siempre encuentran un plato de comida bien balanceada. Y la simpatía y comprensión de los Hermanos del Buen Pastor, unos religiosos que han consagrado su vida a alimentar física y espiritualmente a estos hombres. Un plato de comida, un apretón de manos, quizás un consejo que los estimule.

"Hay los tipos fijos, unos cuantos que todos los días son los primeros en la fila. Pero hace pocas semanas, cuando la RECESION se mencionaba en los periódicos y las estadísticas de desempleo crecían, la fila era más larga que en meses anteriores," contaba uno de los hermanos.

PARA el sostenimiento de la Casa Camillo, los Hermanos del Buen Pastor

cuentan con un camión que recoge los donativos de alimentos que hacen distintos establecimientos.

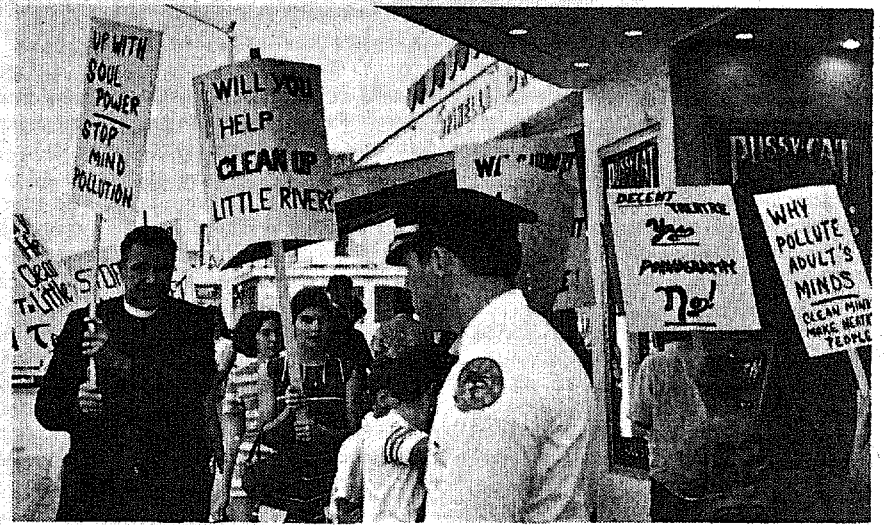
"Pero sostener la cocina, el mantenimiento de la casa, el camión de recogidas, los seguros, la compra de alimentos, cuando los donativos no alcanzan, lo que ocurre por lo general, cuesta alrededor de mil dólares diarios," expresa uno de los hermanos.

Hombres con hambre, que cada vez que tocan a la puerta de Camillus House encuentran un plato de comida, una mano que se tiende amiga, una palabra de aliento. "Cuantas veces — dice el Hermano Enda — ese plato de comida habrá saciado un hambre que quizás hubiera llevado a la desesperación de un asalto, cuantas veces ese gesto de simpatía y amistad habrá hecho comprender a un

hombre destituido que alguien se preocupa por él, por sus problemas, por su hambre."



Suplemento en Español de "VOICE"



Demonstraciones públicas contra la pornografía y la corrupción en los espectáculos fueron ofrecidas por hombres, mujeres y jóvenes de distintas creencias frente a los teatros que se dedican a presentar películas inmorales. Se destaca en la foto el Rev. Jacob Jerstad, de la Iglesia Luterana Biscayne.

gendarmería papal quedo disuelta

CIUDAD DEL VATICANO — A partir del 20 de enero entró en vigor la ley que ordena la disolución de la gendarmería pontificia, nombrando en reemplazo un servicio de vigilancia en la Secretaría General del Palacio del Gobernador de la ciudad del Vaticano.

La nueva entidad está encuadrada dentro de la ordenación administrativa del Estado vaticano, con una configuración de carácter civil y una organización de la máxima simplicidad.



Como en otras partes de la Arquidiócesis, en la ciudad de Cayo Hueso líderes cívicos y religiosos de esa área se comprometieron a cooperar al éxito de la Colecta Anual ABCD, para el sostenimiento de las obras de asistencia social de la Iglesia en el Sur de la Florida. En la foto, el Presidente de la Campaña ABCD de 1971, William H. McBain, de Miami, con los esposos Waldo Véliz y señora y el Capitán Franklin Hernández, de Key West.

Trini López canta "De Colores..."

DALLAS, Texas. — Trini López ha hecho buena su promesa a su ciudad natal.

El popular cantante de habla hispana salió de Dallas hace diez años para buscar renombre en el mundo artístico. El pasado otoño regresó para ofrecer su primer concierto en esta ciudad. El mismo había prometido que sólo cantaría en Dallas en un concierto que pudiera utilizarse en beneficio de la comunidad.

A principios de mes Trini visitó al Arzobispo Thomas Tshoepe para entregarle el dinero recaudado en el concierto de otoño: \$34,200. "Cumpló así mi promesa de donar mi primer concierto a una obra de beneficio para la comunidad, dijo el cantante.

La obra seleccionada por el mismo Trini López fue el Movimiento de Cursillos de Cristiandad, y el dinero será usado en la construcción de una Casa de Cursillos, proyectada desde hace tiempo y para la que ya se contaba con algunos fondos.

"Quería que ese dinero se utilizara en una obra que tuviera una verdadera significación en el mejoramiento de la ciudad y su pueblo", dijo el cantante.

Esperan visita del Papa a Galicia

SANTIAGO DE COMPOSTELA, Galicia — "Se están realizando gestiones con vistas a la posibilidad de que el Papa Paulo VI viaje como peregrino a Santiago de Compostela con motivo del Año Santo", informaron en esta capital fuentes "no oficiales".

Se añade que el arzobispo de Santiago, cardenal Fernando Quiroga Palacios, quien acaba de cumplir las odas de plata episcopales y a sido presidente del Epis-

copado Español, formulará oficialmente la invitación al Santo Padre, yendo incluso a Roma para entregar personalmente la invitación a Paulo VI.

Con ocasión del Año Santo de Santiago, se espera que más de dos millones de peregrinos — la mayoría de Europa — visite Santiago de Compostela. También vendrán peregrinos de América y de otros continentes.

Nueva directiva del CHC organiza cena-bailable

La Auxiliaria Femenina del Centro Hispano Católico elegió una nueva directiva, que está encabezada por las señoras Beatriz Escagedo como Presidenta, y Gloria Morales Gómez y Perla Barlino como vicepresidentas.

La señora Escagedo sustituye en la presidencia de la Auxiliaria a la señora Margot Contreras, que desempeñó el cargo durante un año.

UNA de las primeras actividades de la nueva directiva es la organización de una comida bailable destinada a recaudar fondos para las obras de asistencia social del CHC.

Durante los últimos años, el Centro ha venido ofreciendo un almuerzo anual, con exhibición de modas, con el objeto de recaudar esos fondos.

"Este año — dijo a The

Voice la señora Perla Mora de Bardino — hemos decidido ofrecer una cena bailable, que tendrá lugar en el Hotel Carrillon y será amenizada por la Orquesta de los Chavales de España, que vendrán especialmente para ese evento."

La cena bailable del CHC se ofrecerá en la noche del viernes 12 de marzo y oportunamente se anunciará el precio del cubierto y los lugares donde podrán hacerse las reservaciones.

LA NUEVA directiva cuenta también con la participación de las siguientes señoras:

Carmen Lluria y Mary Renfrow, secretaria de actas; Ana María Reyes y Gertrude Hugh, secretaria de correspondencia; Marina Iglesias y Poly Gómez Bustillo, tesorería.



Unos 300 Boy Scouts cubanos, pertenecientes a las tropas 43, 80, 206, 223 y 387 participaron en un Campamento de tres días en honor de José Martí, ideólogo de la independencia de Cuba, con motivo del aniversario de su natalicio el próximo 28 de enero. En la composición gráfica un aspecto de la misa oficiada por el Padre José Tey, S.J. y abajo un grupo scouts de la Tropa 43 en las actividades del campamento, que tuvo lugar en el Parque Robert King High. El alcalde metropolitano del Condado Dade, Steve Clark, pasó revista a los jóvenes cubanos, participó con ellos y sus familiares en la misa de campaña y destacó los valores físicos, cívicos y culturales del esculatismo.

El Evangelio y el cristiano de hoy

Desde 1940 en adelante se han hecho tantos estudios acerca de los Evangelios que es casi imposible para todos aquellos cristianos que tratan de estudiar la Palabra de Dios perder el hilo de tantas teorías, proposiciones y en general estudios que se han hecho. Sería algo fatal el parar y contentarse con decir que ya hemos leído el Evangelio y que nos lo sabemos bien. Quizás éste sea uno de los problemas que están siendo tratados hoy y éste es el Encuentro personal del Cristiano con el Evangelio (mensaje) de Cristo Jesús. Cristo Jesús.

Es un hecho que ningún Cristiano puede comprender verdaderamente el Cristianismo en su totalidad hasta que el no se decida primero a oírlo dentro de la Iglesia y después acogerlo en sus manos y empezar a leerlo, pero no parar ahí. Es un hecho también que el hombre encuentra a Cristo, no sólo en la predicación de la Iglesia (los domingos y días festivos, si se predica a veces), pero también el Cristiano debe de tener la experiencia de encontrar a Cristo en el Evangelio, el mensaje de Cristo y de la Iglesia Cristiana.

MUCHAS veces se le ha dado al evangelio una tonalidad mala y pobre de que leer el Evangelio o siquiera estudiarlo es una "cosa" protestante o aun más peligroso todavía en reconocer al Evangelio como un "libre" Protestante, el cual Lutero y demás reformadores usaron para tirarle a la Iglesia, o quizás el non plus ultra de lo peor que habita en la mentalidad de muchos católicos, que el libro éste o el evangelio, es incomprensible, por lo tanto el sacerdote o el cura tiene el derecho a leerlo o a saber de ello o siquiera interpretar lo que dice. Quisiera decir que el problema antiguo de la interpretación no fué nunca un problema real ya que el evangelio será más que "clarísimo" y todavía le sigue hablando al famoso "hombre moderno" de hoy. Una de las faltas más grandes de la Iglesia, y con esto no hablo de Roma, los obispos, papas, cardenales, etc. sino de tu y yo, nosotros en general, es nuestra falta de reconocerlo en este mundo de hoy.

Es una lástima que se piense así, y no culpo a nadie, no paso juicio en nadie ya que nosotros no somos nadie, ya que toda la Iglesia (comunidad Cristiana) tiene las manos metidas en todo esto. Pero que vamos a hacer? Que se puede hacer?

Con el artículo de la semana pasada, terminó la serie "Dios con los hombres" que para ayudar al lector a introducirse en la lectura de la Biblia ha venido escribiendo el Padre Agustín Román. Próximamente, esta sección en español, comenzará nuevas series de artículos destacando la importancia de las Sagradas Escrituras en la vida del cristiano de hoy.

En este artículo, el seminarista Armando Díaz-Zincke destaca precisamente la importancia de que el cristiano lea, estudie, medite y viva los evangelios, "para que el mundo crea".

Como podemos ver el Evangelio pertenece a "toda" la Iglesia, y por lo tanto al Cristiano individualmente para leerlo, y vivirlo. LEÉLO, vívelo, porque es para vivirlo, ya que los mensajes se viven, no son palabras; no es para tenerlo en un librero y que le caigan innumerables capas de polvo que ni siquiera le dejen ver a uno el título de el "libro." Es un mensaje personal de la Iglesia y Cristo para ti, es dinámico, y muy personal, tan personal que incluye tu "vida particular." Es un mensaje personal, pero también público para todos aquellos que creen en el Señor y confiesan que hay un solo Señor, una sola fe, un solo bautismo, y un Dios que es Padre de todos. (Efesios 4, 4-6). Estúdialo en su contexto; ésta es una obligación que tiene todo aquel que se llama cristiano. Léelo, compéndelo y vívelo "para que el mundo crea." (Juan 17, 20-21).

Por Armando Díaz Zincke
Seminario de San Vicente de Paul
Boynton Beach, Fla.

El problema de las relaciones entre padres e hijos

HOLA. Tema bastante polémico éste, ¿no? Pero de todas maneras lindo tema para tratarlo con nuestro lema: diálogo. No vamos a discutir ni a mandar al diablo a algunos padres porque sean incomprensivos, intolerantes, sino que vamos a hablar con la tinta sobre nuestras relaciones con ellos, de manera que del intercambio de ideas surjan nuevos lazos de amistad no sólo entre quienes dialogan en esta página, sino fundamentalmente entre padres e hijos. Porque es eso lo que buscamos.

Vamos a ver. Tu seguramente eres una chica o un muchacho joven, con un montón de inquietudes, de planes, de aspiraciones, y otro montón de cualidades y defectos. Tienes, como todos los jóvenes, tus momentos de hogar, de estudio, tal vez de trabajo, y de recreación o esparcimiento. Te invaden seguramente, sobre todo en ciertos días, unas ansias locas de ser libre, de hacer lo que quieras, de escribir poemas en las Bahamas o de reclutarte en esa amiga que a veces es la soledad y el silencio. Anda por ahí la melancolía jugando a las escondidas con tu estado de ánimo y, mientras unas veces te sientes eufórico, con ganas de regalar vida, otras te sumes en "la depre", como decía un primo mío cuando se sentía triste.

CADA HOGAR ES UN MUNDO

Por otro lado están tus padres, sobre cuyas maneras de ser es casi imposible generalizar con "definiciones hechas", primero porque la gente mayor no tiene el común lazo de unión de modalidades que tenemos los jóvenes, y segundo porque cada hogar es un mundo sujeto a miles de particularidades diferentes y hasta opuestas. Desde el grado de cultura hasta la condición social, pasando por la religión que ellos profesan y por el empleo de tu padre, entre otras muchas cosas, tienen influencia en las relaciones entre padres e hijos. De todas maneras, podemos decir que existe un común denominador que identifica a los padres: quieren, se preocupan, luchan por sus hijos. Eso es lo primero que hay que tener en cuenta y no olvidar en ningún momento. Decir que tu padre te quiere — y tu madre —, se preocupa, lucha por ti significa que están dedicando parte de su vida, parte importante de su vida, a formarte, a hacerte mejor, a forjarte un porvenir, a evitarte problemas. Y eso es mucho porque en innumerables casos la tarea de los padres implica renunciamentos y sacrificios para ellos mismos que los hijos no siempre tienen en cuenta, o que olvidan — olvidamos — fácilmente.

No vamos entonces, a recordar nuestros deberes de gratitud permanente para esos padres que, con todos sus defectos — porque, como tu y como yo, tienen un montón — demuestran que no hay nada mejor en el mundo que nosotros, sus hijos. Porque los problemas de las relaciones entre unos y otros no nacen en los momentos del "gracias, mamá", o del "gracias, papá".

Yo me puse a pensar un poco y llegué a la conclusión de que, generalmente, los problemas de las relaciones entre padres e hijos nacen de pequeñísimos detalles, de tonterías, de insignificancias en las cuales impera una gama de calificativos que van desde la tosudez a la incomprensión y la intolerancia mutua.



EL "CHOQUE" GENERACIONAL

Es raro encontrar un hogar donde en determinadas circunstancias no surja el "choque" generacional entre padres e hijos, por ejemplo. Ese "choque" generacional tiene derivaciones a veces insospechadas, pero en las más de las veces no pasa de agrias discusiones que concluyen con una sanción disciplinaria o, en caso contrario, con la evidencia de una falta de respeto por parte de ciertos hijos.

Sentimos decir por ahí: "Uuuuu. Padres eran los de antes. Que decían "sí" o "no" y listo. No como ahora que se pasan horas discutiendo sin definirse, y cuando se definen meten la pata..." O si no: "Uuuuu. Los "viejos" están cada día peor. No comprenden. No aceptan nada. Se cierran. Creen que el mundo sigue igual, que el mundo es lo mismo que hace 30 años. Les asquea hablar de cambio, de renovación, de Palito Ortega o Donald o la Nueva Generación. No quieren saber nada con los Beatles y si uno se deja la patilla ya lo llaman "guerrillero"..."

¿UN MUNDO DIFERENTE?

Esto es un resumen de ejemplo, "casero" por otra parte, de "choque" generacional, que se da en nuestros días como se dió en la época del escote en "V" atrevido o del Charleston. ¿Dónde reside, pues, el secreto de las buenas relaciones, esas que evitan estos choques?

Yo me atrevería a decir — no sé qué piensan ustedes, pero espero que me lo digan — que el secreto está por el lado de la comprensión y de las mutuas concesiones. Es

decir: debo pensar que, salvo rarísima excepción, mis padres conservarán el espíritu con el que vienen y se asombrarán de muchas cosas que para mí son normales. Yo debo comprender esa actitud, y debo tratar de no herir su susceptibilidad para evitar roces. Concedo, pues, en que el mundo de mis padres es un tanto — y nada más que un tanto — diferente del nuestro. Comprendo su posición y cuando debo callar, porque sé que el asunto es para callar, callo. Pero he aquí que la palabra "mutua concesión" debe tener vigencia por ambas partes: mis padres deben comprender, a su vez, este mundo joven en el que yo me desenvuelvo, y deben conceder que si quiero dejarme las patillas o quiero una chica usar una minifalda moderada, o quiero que mi pelo crezca un poco porque me gusta así sin ser sucio por ello, es porque simplemente así me gusta y con ello no daño a nadie y por eso no soy un mal hijo.

NUESTRA NATURALEZA REBELDE

En ese punto es donde las cosas fracasan un tanto. Por un lado porque los jóvenes somos por naturaleza rebeldes, y por otro porque los padres son, a veces, un tanto caprichosos y absolutistas, cuando no autoritarios. "Y esto es así, y es así porque es así y porque yo soy tu padre y tu padre te dió la vida y por tanto lo debes respetar". Claro que, por dentro, esas cosas nos parecen totalmente injustas, sean de la naturaleza que fueren, y en vez de corregirnos tratamos de independizarnos cada vez más y "darle de lado", a lo que nos dicen o nos mandan.

Este artículo fue escrito por un joven argentino y apareció hace algún tiempo en Esquíu, un ameno magazine de Buenos Aires. A pesar de la distancia geográfica, los problemas planteados por este joven en Argentina se parecen mucho a los problemas de muchos jóvenes en Miami, sus inquietudes son similares a las que por aquí hemos escuchado.

Por eso decidimos reproducir el artículo y nos gustaría saber tus reacciones a los planteamientos del joven argentino. Queremos las respuestas de los jóvenes y, por supuesto, también la de los padres. Las respuestas deben ser firmadas y con los siguientes datos: estudios, ocupación, país de origen del joven o su familia, dirección y edad.

Así, las cosas van cobrando mayor seriedad y, por esos detalles ínfimos, se arriban a graves problemas relacionales entre padres e hijos. Problemas que, luego, toman puntos estratégicos que casi siempre caen en las discusiones: que la posición ideológica, que el sexo, que la novia o el novio, que las amistades, que, inclusive, la religión. Allí se resquebraja totalmente, o casi totalmente, la amistad con los padres. Esa amistad que es lo primero que tenemos que lograr a través de la conquista y del ejemplo como hijos se ha roto por algo que comenzó con una minucia y ahora tiene características (¡cuántas veces, en cuántos lados!) de tragedia.

Pero pienso que todo tiene un basamento: la educación, por una parte, y el espíritu cristiano que los padres hayan sabido infundir a sus hijos, desde la cuna, por la otra. Colaterales de esos basamentos de la relación padres-hijos son, por supuesto, la relación padre-madre, es decir, la relación del matrimonio, y también, las innumerables influencias que unos y otros — los padres y los hijos — reciben del trabajo, de la escuela o universidad, de las amistades y hasta de los vecinos.

Los padres, en una palabra, son los responsables directos de las buenas relaciones con los hijos. Ellos tienen el deber de educarlos de manera que los choques que se produzcan no sean más que para poner las cosas en claro y seguir adelante como amigos. Ellos tienen el deber de comprender y no ser cerrados en sus actitudes, ni demasiado rígidos en sus maneras de ser. Ellos tienen el deber de recordar que alguna vez fueron jóvenes y que esos mismos ímpetus de sus hijos los tuvieron con mayor o menor intensidad por otras cosas de su época. Ellos, resumiendo, deben ser los maestros del hogar con su ejemplo de palabra y de conducta, en todos los aspectos.

COMPRESION RECIPROCA

Pero los hijos también tienen parte de responsabilidad. No todo puede estar sujeto al control de los padres, porque nuestros días y nuestros medios ofrecen un sinnúmero de tentaciones que son totalmente ajenas de la voluntad de los padres. Los hijos también deben comprender y deben saber que el papá o mamá se oponen a tal o cual cosa no debiendo ser, precisamente para descuidarlos o abandonarlos: deben aceptar los castigos o, mejor dicho, las penitencias disciplinarias porque con ellas también se forja el carácter y el temple para afrontar dificultades futuras; deben ser tolerantes y, en especial, deben demostrar con ejemplos de vida los yerros y aciertos de los padres. Los yerros, dejando que el tiempo hable cuando uno cree tener realmente razón, y los aciertos, con esa permanente expresión de gratitud que debe reflejarse desde el primer beso del día hasta la última sonrisa de la noche.

Cuando se trate de detalles, de pormenores, de insignificancias, comprender y evitar el capricho — de ambas partes — creo que es el remedio más eficaz para no dejar de ser amigos. Cuando se trate de problemas de formación, serios, el papá o la mamá que tengan indudable madurez cristiana siempre tendrán la razón.

Los hijos debemos recordar que todos los días es el Día de la Madre y que todos los días es el Día del Padre. Los padres, a su vez, que no sólo recuerden que todos los días es el Día del Hijo, sino que todos los días es el Día del Joven.

Ahora chao. Ahí va mi mano. Escríbeme. Chao.

MARIANO



Predicando a sordos... en el lenguaje de señas

Una serie de conferencias para sordo-mudos, utilizando el lenguaje de señas internacionalmente usado por las personas que carecen de la facultad del oído, será ofrecida en la Catedral de St. Mary el viernes y sábado, días 29 y 30, comenzando a las 7:30 p.m.

Las conferencias serán ofrecidas por el Padre David Walsh, un sacerdote redentorista que aprendió el lenguaje de signos y ha consa-

grado su vida al apostolado entre los sordos.

El lenguaje de señas para sordomudos fue inventado hace más de 300 años por un sacerdote español y desde España se extendió a todas partes del mundo, como idioma universal de los sordos.

La misión especial para sordos será clausurada el domingo, día 31, con una misa en la Catedral, a las 10:15 a.m.

Pide el Papa fin a los secuestros

El secuestro de diplomáticos por motivos políticos ha causado una ola de repudio en el mundo entero, y diversas personalidades e instituciones internacionales han levantado su voz de protesta y condena.

Grupos de extrema izquierda, en diversas latitudes, han recurrido a esta nueva modalidad de delito en su intento de hacer caer un régimen político o cambiar las estructuras económicas.

SIN EMBARGO, a estar

por la experiencia de los hechos, ni uno ni otro de estos objetivos han sido alcanzados, y lo único que han logrado los secuestradores ha sido la repulsa e indignación pública.

EL Papa Paulo VI pidió poner fin a los secuestros de diplomáticos. "Por el honor y el futuro de la civilización moderna, tales delitos no deben ser repetidos", dijo el Sumo Pontífice en un mensaje al Cuerpo Diplomático acreditado ante la Santa Sede.

"Una vez más, nos

creemos en la obligación de proteger, con la autoridad moral de nuestra voz... el ejercicio de tan alta misión de los ultrajes criminales que se han venido repitiendo en tiempos recientes contra la integridad e inmunidad de personas que sustenten un rango diplomático", dijo el Papa.

La alocución del Santo Padre, se produjo luego de los recientes sucesos del Uruguay, en donde la organización de extrema izquierda "Los Tupamaros" ha secues-

trado y tiene en rehenes a tres funcionarios extranjeros: el Embajador británico Geoffrey H. Jackson, el cónsul brasileño Aloysio Dias Gomide y el agrónomo estadounidense Claude Fly.

EL PARLAMENTO uruguayo ha suspendido las garantías individuales en ese país por 40 días. La medida se ha tomado para facilitar la búsqueda de los diplomáticos secuestrados. Hasta el momento, la intensa movillización policiaco-militar para ubicarlos ha resultado estéril.

Diálogo de obispos anglicanos y católicos en Latinoamérica

Por IGNACIO TORRES

BOGOTÁ — El próximo mes de febrero, en los días comprendidos entre el 9 y el 14, tendrá lugar en Bogotá la Primera Reunión Latino-

americana de Obispos representantes de la comunión Anglicana y de la Iglesia Católica Romana.

A ESTE primer diálogo latinoamericano de Obispos

de las dos Iglesias asistirán 10 obispos Anglicanos y 10 obispos Católicos. El objetivo central del Encuentro será buscar las bases para una cooperación y un diálogo en el futuro entre las dos Iglesias.

Los promotores de este Primer Diálogo Latinoamericano entre la Iglesia Anglicana y la Iglesia Católica, son por una parte el Departamento de Ecumenismo del Consejo Episcopal Latinoamericano CELAM y por otra las Iglesias Anglicanas. La preparación del diálogo se ha venido adelantando, desde meses atrás, con sumo cuidado e interés por parte de anglicanos y católicos.

A nadie se le escapa que este primer encuentro de la Iglesia Católica con las Iglesias Anglicanas en Latinoamérica tiene una importancia capital para el desarrollo del Ecumenismo en el continente. Aunque desde tiempo atrás las relaciones entre católicos y anglicanos habían tenido expresiones de mutuo y frecuente entendimiento, ahora adquirirán una mayor validez y solidez, que sin lugar a dudas se traducirá en un mejor conocimiento, en un mayor aprecio mutuo y en una colaboración más íntima y eficaz en determinados campos.

EL ORIGEN de la iniciativa para el diálogo latinoamericano entre Anglicanos y Católicos fue una resolución tomada por el Departamento de Ecumenismo del CELAM, en su Reunión de Miembros de la Comisión Episcopal, en febrero del año de 1970. Esta resolución recomendaba al Departamento establecer relaciones con las Iglesias o cuerpos eclesiales no pertenecientes a la unidad católica en el Continente.

El Secretario Ejecutivo del Departamento de Ecumenismo, Pbro. Jorge Mejía manifestó: "En la lista de los organismos con los cuales el Departamento quería esta-

blecer relaciones, figuraban en primer término las Iglesias Anglicanas. Al comunicarse a estas el propósito del Departamento, los representantes de la Comunidad Anglicana manifestaron que, por su parte, desearían para Latinoamérica una implementación de lo que ha sido llamado "el informe de Malta". (El informe de Malta es el fruto de un Encuentro a nivel de la Santa Sede y de la Comunidad Anglicana)".

Al preguntarse al padre Mejía, como Secretario Ejecutivo del Departamento de Ecumenismo del CELAM, otras razones por las cuales se realizará este Encuentro manifestó: "También hay un segundo motivo, y es el estado actual de las Relaciones entre la Iglesia Católica Romana, la Santa Sede, y la Comunidad Anglicana (se llama Comunidad Anglicana a la Unión de las Iglesias Anglicanas en el mundo). Estas relaciones han llegado a un punto de real maduración después de tres años de estudios y de diversas reuniones, que han producido lo que se llama el Informe de Malta. Este Informe constituye un intento para resumir un programa mutuo, de relaciones comunes para los años venideros y para establecer, en alguna forma concreta ciertas formas comunes ya sea de estudio, de vida, de relaciones, e incluso de aproximaciones a los problemas doctrinales".

POR OTRO lado, explicó el Pbro. Jorge Mejía las relaciones entre Anglicanos y Católicos en los Estados Unidos, han alcanzado ya también un grado de madurez, muy grande. Existe en los Estados Unidos una Comisión Nacional Anglicana-Católica. Las conclusiones de esta Comisión han sido muy importantes tanto en el orden doctrinal, como en el orden eminentemente práctico, como lo prueba la Declaración Común No. 7, producto de la Séptima Reunión de esta Comisión Nacional.

Problemas de sacerdotes y de justicia mundial verá el Sínodo

CIUDAD DEL VATICANO — Los problemas que encara hoy el sacerdote y la justicia mundial son dos temas importantes del Segundo Sínodo General de los Obispos del mundo a celebrarse en Roma a partir del 30 de setiembre próximo.

SEGUN una fuente vaticana, la reunión ya fué anunciada a todos los obispos y sirvió como recordatorio a los presidentes de las conferencias episcopales para que elijan sus delegados al evento.

La misma fuente indicó, que algunas de las preguntas referentes al ministerio sacerdotal, que se tratarán de responder en el Sínodo, serán:

¿Cuál es el objetivo final del sacerdote — lograr una parroquia o una diócesis?; ¿Cuál es la situación precisa del sacerdote en el mundo?.

¿Cuál es la diferencia entre un sacerdote, un obispo y un laico, en otras palabras, cuál es la teología del sacerdocio?; ¿Se le puede clasificar como algo inferior a un obispo?; ¿Cuál es el valor actual del celibato, su necesidad, su utilidad?.

Debido a que tantos sacerdotes han solicitado su secularización, ¿no debería haber, como lo han sugerido algunos, una "fecha límite" para conceder dichos permisos después de la ordenación de un individuo?.

Especialmente desde el Concilio Vaticano II, ¿porqué han habido tantos sacerdotes hastiados y han dejado el ministerio activo?.

¿DEBE un sacerdote ignorar al pobre u a los discriminados o debe ayudarlos a organizarse contra las injusticias?; ¿Y si protesta, lo hace con la aprobación de sus colegas y su obispo?; ¿Realmente, no podrían los sacerdotes actuar como obispos unos cuantos años y después volver a ser sacerdote?.

Misas Dominicales En Español

Catedral de Miami, 2 Ave. y 75 St.. N.W. 12:15 p.m. y 7 p.m.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.

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

St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7:30 p.m.

St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15 p.m.

Gesu, 118 N.E. 2 St., 6 p.m.

St. Kieran, (Assumption Academy) 1517 Brickell Ave. 12:15 p.m. y 7 p.m.

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

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

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

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

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

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

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

St. Francis de Sales, 300 Lenox Ave., Miami Beach - 6 p.m.

St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m., 1 p.m.

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

Immaculada Concepción, 4500 W. 1 Ave., Hialeah - 10:30 a.m. y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.

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

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

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

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

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

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

St. Phillip Benizi, Belle Glade 12 M.

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

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

Santa Juliana, West Palm Beach - 7 p.m.

St.-AGNES, Key Biscayne 10 a.m.

St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.

STA. MARTA, 11450 Biscayne Blvd. - 11:30 a.m.

St. Mary, Star of the Sea, Cayo Hueso. - 7 p.m.

Se solicitan matrimonios para atender a adolescentes. Salario \$350 al mes, más casa y comida. 6 días a la semana, plan de pensión, y seguro de hospitalización y salud, seguro social. Para más información Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla.

Feeding poor only part of job

CONTINUED FROM PAGE 1

walk with canes, some are limping, some are in arm slings and all of them are hungry.

There are approximately 30 to 40 new visitors to Camillus House every day, Brother Shawn said. The others have been coming for several weeks, months and even years, he added. "They increase every month."

"Twenty-five per cent are transients, who might be classified as hobo-types. We have fed 35 per cent of the Negroes in the immediate vicinity. Temperament sometimes rides high among those who come in for meals. At times the slightest sparks can set off an emotional explosion.

"A fellow threw a chair at me recently," said Brother Shawn. "I gave him a piece of pastry instead of a sandwich. He started mumbling to himself while walking out of the building. He turned around and picked up a chair and threw it at me. I caught it in flight. He went running down the street.

"We handle all the trouble ourselves," the Brother said. "Usually the drinkers are the trouble makers. As long as the drunkards can stand on their feet, we will feed them."

These are the "minor" problems in operating the refuge for destitute and homeless, Brother Shawn said.

"It takes \$1,000 a month to maintain Camillus House, and this pays for only some of the more essentials, Brother said.

THERE ARE five men who live in another section of the building and who help maintain the building and grounds. The Brothers' section is cloistered.

"We do our own cleaning," Brother Shawn said. "We mop the floors every day, sterilize and scrub the eating utensils after every meal. We have one of the best ratings for cleanliness in the area," he added.

"If the kitchens on the beach were as clean as yours, I wouldn't have a job," said one inspector, who came to make an inspection at Camillus House just recently. A dietician also commended the brothers on the well-balanced meals they served, Brother Shawn said.

FOOD COMES mainly from donations. Bakeries, clubs and average people donate such things as canned goods, fresh foods, sandwiches, TV dinners and pastries. "Every day there is something different,"

Brother Shawn said.

The Brothers have a truck which they use daily to pick up food. A regular supplier is Tasty Box Industrial Caterers, Brother added. Camillus House gets a big help from food collections from the high school students. The students usually volunteer their services on holidays.

The Brothers also help their cause by going on speaking engagements and showing slides to various groups and organizations.

BROTHERS' CHARITY does not stop after the dinner hour. "We give sandwiches every day and at any time of the day," Brother Shawn said. However, this is done only for the "new fellows" who have never been at Camillus House before.

The "new fellows" soon learn when "chow time" rolls around. One day this week, a fellow came to the door of the kitchen looking for a hand-out. Brother Enda was just locking up.

"I'm sure hungry, I just got out of jail," he said, rubbing his stomach. This isn't unusual at Camillus House, where the doors are open to all, with no questions asked.

Confession

CONTINUED FROM PAGE 1

experiment with an entirely new order of confession.

PRESS reports had said the alleged new order would make individual confession to a priest virtually optional except for unspecified "grave" sins.

As reported by NC News on Jan. 12, several departments in the Vatican have been studying for some weeks now a possible extension of the 1944 directive of Pius XII.

In the current revision of Canon Law, canonists have in mind modern moral problems and the needs of the Church today.

For instance, on the Church's law books are penalties attached to such actions as entering into an invalid marriage or aiding in an abortion.

Theologians, canonists and ecclesiastical authorities have been discussing for some years whether such penalties might not be deleted from the law books. Should the Church do that, it would clear the way for presentation of such moral problems solely within the confessional. Hence judgment on the penitent would be left to the prudent discretion of the confessor and he would absolve from sin the sincerely contrite.

Experts emphasize that the Church is not withdrawing its condemnation of abortion or invalid marriage, but instead is considering easing the way for those under penalties to approach the sacraments.

Bishop urges drive to help the needy

CONTINUED FROM PAGE 1

"**WHO'S KIDDING** whom?" he asked. "We were not born yesterday. The answer to this question," Archbishop Carroll said, is best conveyed by asking the members of the Commission themselves another question: "Is this the kind of community, the kind of an atmosphere in which you want to raise your children?"

The only way a community can be free of a pornographic atmosphere is for the citizens of that community to create an environment in which they want to raise their children, he added.

Many say the Church is wealthy, Archbishop Carroll stated. "The debt of the Archdiocese now is \$17 million. Do you call this being wealthy," he asked.

SINCE last year alone, the Archdiocese of Miami "experienced considerable growth with regard to institutions and residences that look after those who are in need."

"I think this is our responsibility. No longer can the Church in the modern world (which includes the bishops, pastors and Catholics) stand idly by and do nothing for those who are in need. No longer can you be an island unto yourself," Archbishop Carroll said.

HE CITED the need for financially supporting the thousands of days of care given to the unwed mothers, the aged and those addicted to drugs. A further need was added regarding the debt of property purchased for future parishes.

Turning to the subject of children on drugs, Archbishop Carroll said: "Usually it is not the children of the poor who are on drugs but the children of the more affluent."

Drugs are an expensive habit, he added, and they also lead to other evils such as stealing. Teenagers are not criminals. They are sick, the Archbishop said, and they should be treated as sick people.

MAKING reference to the 45 per cent of our men who are on drugs in Vietnam, he asked, "What are we going to do when they come home? Our's is a weighty problem, a grave responsibility.

"Help those in need through the program which we have outlined. Be as generous as you can so that in this coming year we can

have the privilege of helping those who are disadvantaged, those who are God's children — your brothers and mine."

At Key West, Bishop Fitzpatrick reminded the people what they have done during the past year in aiding the needy. Citing some statistics, he reported that 454 boys and girls were placed in foster homes, with 29,000 days of care provided; 224 unwed mothers were cared for, with over 11,000 days of care being provided; 8,000 days of care were given to children whose mothers are migrant workers and 12,000 drug addicts were treated at St. Luke Methadone Center.

"**WE EXPLOIT** the farmworker but at the same time we eat the food he picks for us. We talk about Christ's poor . . . but they are our poor. We need to take care of them, you and me."

"Last year's drive fell short of the planned budget," Bishop Fitzpatrick said. "People in need had to be turned away.

"Let us not again fall short of this year's goal. Let us not have to turn anyone down this year because of lack of funds."

Bishop Fitzpatrick urged all to help carry the burdens of the poor, "and in this way, you will fulfill the law of Christ."

Dr. Ben Sheppard to be honored

CONTINUED FROM PAGE 2

Methadone Center which, according to Dr. Sheppard, costs approximately \$10,000 to operate each month with support coming primarily from the Archdiocese of Miami and the contributions of individuals.

ST. LUKE Center has at present 12 employees, including a full-time social worker, secretary, receptionist, clinical psychologist and medical staff. Four volunteer nurses and volunteer social workers serve more than 100 patients daily at the clinic, where patients seek to "kick" the drug habit. An out-patient clinic is also conducted in addition to the residence program for drug users.

Dr. Sheppard is being cited for his "outstanding contributions, not only to the South Florida community, but to mankind."

Since his graduation from medical school in 1932, "Doc," as he is affectionately known among the hundreds of youth whom he has helped, has been specializing in the problems of children and adolescents.

From 1960 to 1967 he was senior judge in the Juvenile and Domestic Relations Court of Dade County. From 1967 to 1968 he studies adolescent psychiatry and family counseling at Menninger Clinic and Wayne University, Detroit.

A pediatrician, he is also a lawyer who was graduated from the University of Miami Law School in 1952.

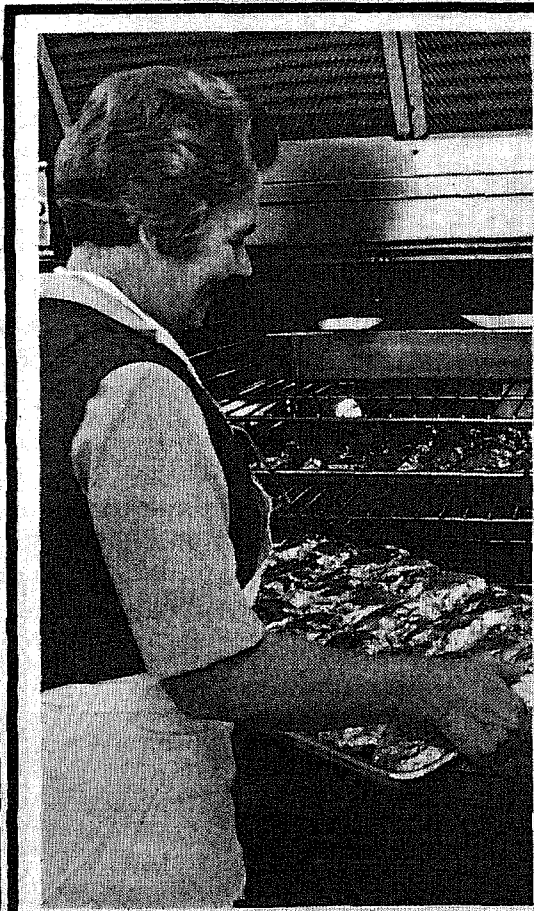
IN ADDITION Dr. Sheppard is associate director of Addiction Prevention Services of the Archdiocese of Miami, which includes supervising not only the program at St. Luke Methadone Center but at St. Luke Half-Way House for Girls, Miami Beach; and the Drug Information Center, Coral Gables.

He is a member of the Dade County Drug Abuse Advisory Board and serves in an unsalaried post as assistant public defender specializing in cases in which narcotic addicts are defendants; and is a member of the American Medical Association Committee on Drug and Alcohol Abuse.

His weekly column in The Voice on drug addiction and other problems is widely read and each week he receives a large quantity of mail from persons seeking assistance with the problem of drug addiction in their families.

According to the South Miami Elks, the lodge expects to make the fund-raising dinner an annual event in Miami.

Reservations may be made by calling the Elks Lodge at 666-2495.



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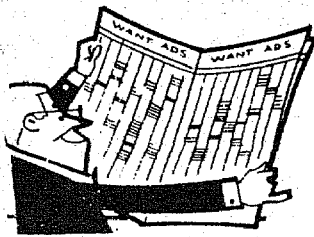
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5 Personals

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19 Help Wanted—Male or Female

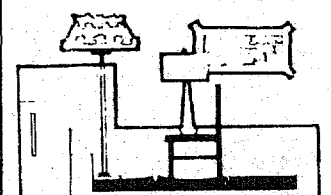
Mature Spanish speaking house parents. Husband, wife required for teenage boys. Resident salaries, \$350 per month plus room & board 6 day week, pension plan, health and welfare benefits, social security. Apply Catholic Service Bureau, 1325 W. Flagler, Miami, Fla.

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43A Musical Instruments

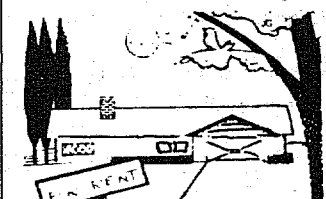
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61 Homes For Rent

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63 Rooms For Rent

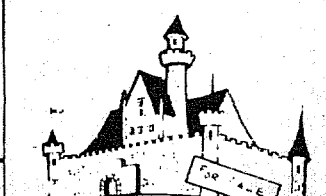
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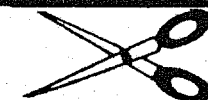
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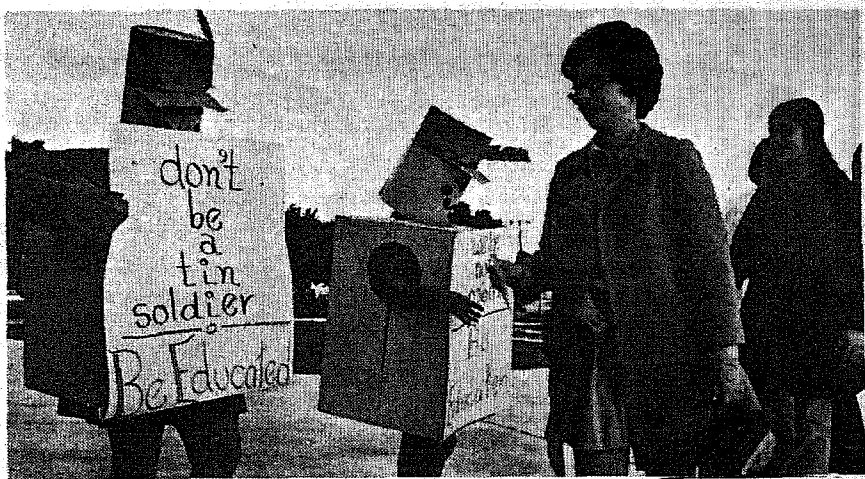
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"We're not robots — we're for real — educate me" was one of the placards carried by children of St. Michael parish who distributed brochures explaining the new parish education program last Sunday.

Diversified education program set by parish

A program of education for every member of the parish has been inaugurated by the Education Commission of St. Michael the Archangel Church and will be in progress until June.

Included are classes and special sessions for elementary and high school students, and parents.

St. Michael School of Religion is conducted on Saturdays from 9 a.m. to 10:30 a.m. for grades one through six. Public school pupils enrolled in grades seven through nine attend classes after the 10 a.m. Sunday Mass. On Sunday evening members of St. Michael CYO of high school age meet at 7:30 p.m.

SPECIAL programs: "Young Journey" and "Search" are scheduled to be held Sunday, Feb. 28 and Sunday, April 25 from 9 a.m. to 5 p.m. in the school cafeteria. Topics slated to be discussed include pre-marital sex, the drug problem from the addict's point of view, shoplifting, and religion in youth.

A Folk Mass is celebrated at 10 a.m. on the fourth Sunday of each month sponsored by all the students of the parish.

Also included in the education program is a series of

Nuns to leave, schools to close

ST. PAUL, Minn. — (NC) — Eight parish elementary schools in the St. Paul and Minneapolis archdiocese will probably close next fall because the Sisters who teach them will all be withdrawn — at their own request.

Coadjutor Archbishop Leo C. Byrne also announced consolidation prospects for 25 other archdiocesan grammar schools, the closing of one high school and the merger of two others.

The grade school changes are the result of a school evaluation project conducted by teaching Sisters in the archdiocese, Archbishop Byrne said.

Plan \$26 million parochial aid bill

MADISON, Wis. — A bill to provide \$26 million in state aid to parochial schools in Wisconsin is being readied for introduction in the 1971 legislative session. The measure has the endorsement of Citizens for Educational Freedom.

The measure would provide aid at the rate of \$75 per elementary school pupil and \$135 per high school pupil.

A similar proposal was introduced in the 1969 legislature. It was passed in the Senate but died in the Assembly.

instructions for parents of children to be baptized, to receive First Holy Communion, and to be confirmed. Classes for mothers and fathers of those preparing to receive the Sacrament of Confirmation will be held March 3, March 7, March 24 and March 31 at 7:30 p.m. in the cafeteria.

Parents of youngsters preparing for the Sacrament of the Holy Eucharist may choose one group of five classes which will be conducted as follows:

1. Jan. 18, 25; Feb. 1, 8, 15, at 7:30 p.m. in the school cafeteria.

2. Feb. 22, March 1, 8, 15, 22, at 7:30 p.m. in the school cafeteria.

3. Jan. 20, 27; Feb. 3, 10, 17, at 9 a.m. in the Religion Office (English-speaking only).

4. Feb. 24, March 3, 10, 17, 24 at 9 a.m. in the Religion Office (English-speaking only).

Instructions and ceremonies for parents regarding the Sacrament of Penance will be available for English-speaking on Thursday, April 1, at 7 p.m. in St. Michael Church; and for Spanish-speaking on Thursday, April 22 at 7 p.m. in the church.

THE first in a series of discussion programs for high school students and adults began last Sunday evening. Subsequent sessions, during which art films will be presented and followed by discussion, are scheduled for Feb. 7, March 7, April 4 at

7:30 p.m. in the cafeteria.

On Sunday, March 7 a "Moonlight Encounter" from 3 p.m. to 9 p.m. will include lectures, discussions, films, dinner, Mass, and community fun in the school cafeteria, and in the old and new churches.

Christian Awareness sessions will include a course in Christian Leadership at 9 a.m. and 7:30 p.m., Thursday, Feb. 25, March 4, 11, 18, 25, April 1, 20, 22, 27, 29, May 4, in the Religion Office. Religious Psychology will be the subject at 7:30 p.m. on Tuesday, Feb. 9, 16, 23, March 2, 9, 16, 23 and 30 in the Science Room of the school.

A discussion of drugs will highlight a program at 8 p.m., Wednesday, March 17. On Wednesday, May 12 at 8 p.m., another program featuring discussions on homosexuality and child molestation will be presented.

Spanish-speaking parishioners have been invited to attend a program on drugs at 8 p.m., Thursday, March 18 and to discuss the generation gap at 8 p.m., Thursday, May 20. Both programs are slated to be held in the school cafeteria.

According to Father Xavier Morras, pastor; and Father Patrick Cleary, priest-director of the Education Commission, although the program is designed primarily to serve parishioners, anyone interested is welcome to attend.

Requiem Mass offered for nurse

NORTH MIAMI — Mass for Mrs. Booth, who was 67 at the time of her death. Requiem Mass was celebrated Wednesday in St. James Church for Mrs. Marie L. Booth who died at St. Francis Hospital Sunday.

A native of Staten Island, she had served as a licensed practical nurse at St. Francis Hospital for the past 15 years despite her illness with leukemia.

Father William Dever, assistant pastor, offered the

ing an LPN degree at St. Joseph Hospital School of Nursing, Yonkers, N.Y., is survived by two sons, S/Sgt Robert J., San Antonio, Tex., and Walter L., Bronx, N.Y.; a sister, Mrs. Chris J. Giannotti, Miami; a brother, Clifford J. Bawor, Staten Island; and five grandchildren.

Mrs. Booth, who was a nurse's aide for 15 years at the U.S. Marine Hospital, Staten Island, before receiving an LPN degree at St. Joseph Hospital School of Nursing, Yonkers, N.Y., is survived by two sons, S/Sgt Robert J., San Antonio, Tex., and Walter L., Bronx, N.Y.; a sister, Mrs. Chris J. Giannotti, Miami; a brother, Clifford J. Bawor, Staten Island; and five grandchildren.

Philbrick & Son Miami Shores Funeral Home was in charge of arrangements.



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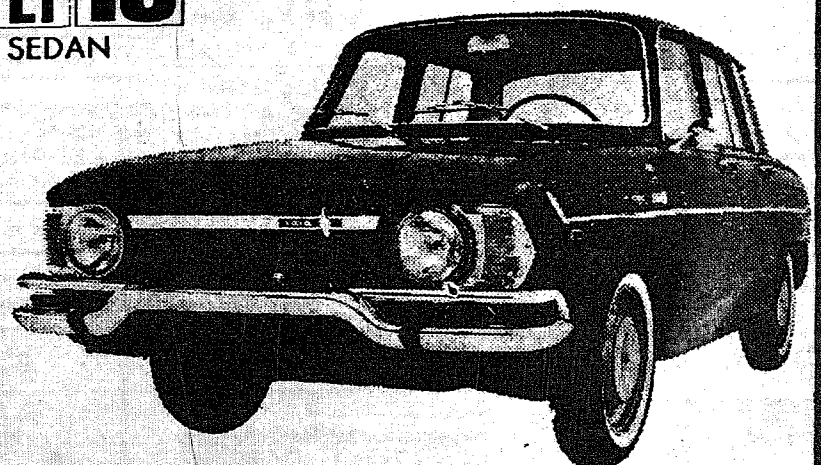
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