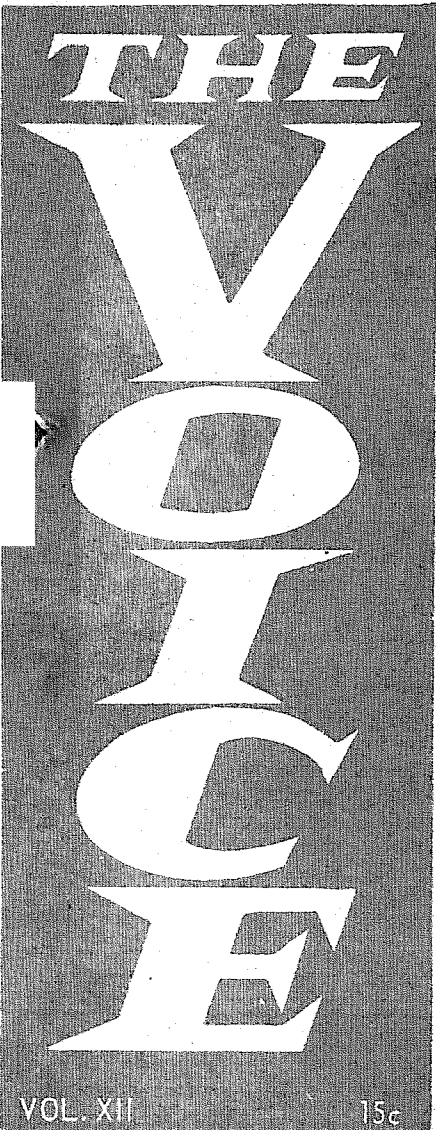


'Migrants' living level a shame'



VOL. XII 15c
No. 47 JAN. 29, 1971

NAPLES — Terming the living standards of migrant and seasonal farm workers "one of the biggest shames" confronting the United States, Bishop John J. Fitzpatrick outlined their problems at the Archbishop's Charities Drive dinner, here, at the Naples Golden Gate Inn, last Wednesday.

"These people must travel from one state to another picking our food," the Bishop said. "Their national average income is less than \$1,000 a year — While we pay 30 to 40 cents for lettuce or potatoes, they get one cent."

Bishop Fitzpatrick referred to an article in a newspaper recently which questioned the logic of building homes for migrants. Such a project would be unfeasible, the article implied, since migrants remain in one place for only three to four months.

"THESE are our brothers and sisters in Christ," the Bishop emphasized. They are victims of a system that has gotten us where we are. We have to take care of them because they are around our necks. They are burdens on our backs," he stressed.

St. Paul gave a definition of Christian love, the Bishop added. "Help carry one another's burdens. Very simple. He didn't say, 'Pat them on the back; you're doing a great job; keep going; tote that cotton, lift that bale — go ahead boy, more power to you.'

"St. Paul said, help 'carry — take the burden on your own shoulders — one another's burdens. In this way you will fulfill the law of Christ."

"WE HAVE to find Christ in the poor," Bishop Fitzpatrick said, "or we will not find Him any place else."

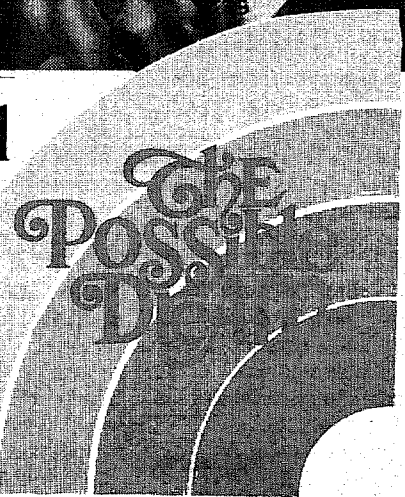
Citing the dedication of the Religious in the Archdiocese and their assistance to the poor, he made special reference to a Sister at Marian Center.

The Sister, he said, came to America
CONTINUED ON PAGE 26

A PARROT can bring a magical smile to a youngster's face — especially to that of a child from a migrant labor camp. This little girl took part last Saturday in an Archdiocesan-sponsored ecumenical project, "Good News," which brings a few hours of happiness and enrichment to less fortunate youth. For story and photos, see page 4.



ABCD 1971



See related stories on problems of migrants, pages 3, 4, and 15.



TEMPERATURES dipped last week to the freezing level and below in the farmlands of "America's Winter Bread basket," along Florida's Gold Coast. In the "shotgun" shacks of migrant workers, (above) life became more grim, more bleak. Workers huddled around makeshift fires (below) seeking warmth and awaiting news of damage from the cold and whether their jobs had been "killed" along with the crops. See Page 3.



U Thant declares

Man zooms to moon but flounders morally

Neglect of the development of the moral and spiritual qualities of life was cited here by United Nations Secretary General U Thant as one of the things wrong with the international situation today.

Thant, in Miami for the groundbreaking ceremonies of Florida International University, the state's newest university which will be located at SW Eighth St. and 117th Ave., was the principal speaker during the 90-minute program.

Miami's Archbishop Coleman F. Carroll gave the invocation at the site of the new university, which conferred an Honorary Degree of Doctor of International Law on Thant.

SPEAKING about educators in many

highly advanced countries, Thant emphasized: "They develop doctors, lawyers and engineers to go to the moon, the stars, to Mars. At the same time the moral and spiritual aspects of life have been more or less ignored."

"One of the things that seem to be wrong in the international scene today is that moral and spiritual development hasn't kept pace with science. To develop the integrated human being, it is the responsibility of the university to ensure intellectual development, moral development and spiritual development," Thant declared.

"Only then will we be able to fashion the kind of society we want," he added.

See photo page 5

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TV offers something special for the young set	P. 10
'Joe Liberal' — he's a fighter	P. 13

Special
"THE POSSIBLE DREAM"
Supplement: center section.

Cut-back in 1971 budget for charities indicated

Although it reflects the greater contributions of the Archdiocese of Miami services for needy people in the South Florida area, action was deferred this week on the projected budget of \$1,292,000 for the Catholic Service Bureau, Inc., by the agency's general board.

According to Father John Nevins, executive director of the Bureau, because of the necessity to reduce the budget by \$107,000 from allocations intended by the Archdiocese it will not be possible to create or establish new positions or programs in 1971.

"The services of the dedicated social work staff of the five regional offices as well as those associated with the institutions are necessary to retain the same high quality of services for which the Archdiocesan agency has become known," Father Nevins explained.

"While the United Funds of the respective counties in which the regional offices are located contribute to the delivery of social services, a larger part of the financing comes from the Archdiocese itself and from donations to the annual Archbishop's Charities Drive.

"Unfortunately," Father Nevins pointed out, "the State of Florida is unable to finance adequately services at a level proportionate to the needs of the people or to adequately reimburse agencies on a purchase-of-service basis. As a result, the Archdiocesan expenditures for these programs continue to rise considerably, and yet in the light of total Archdiocesan needs it has been deemed necessary to revise the budget."

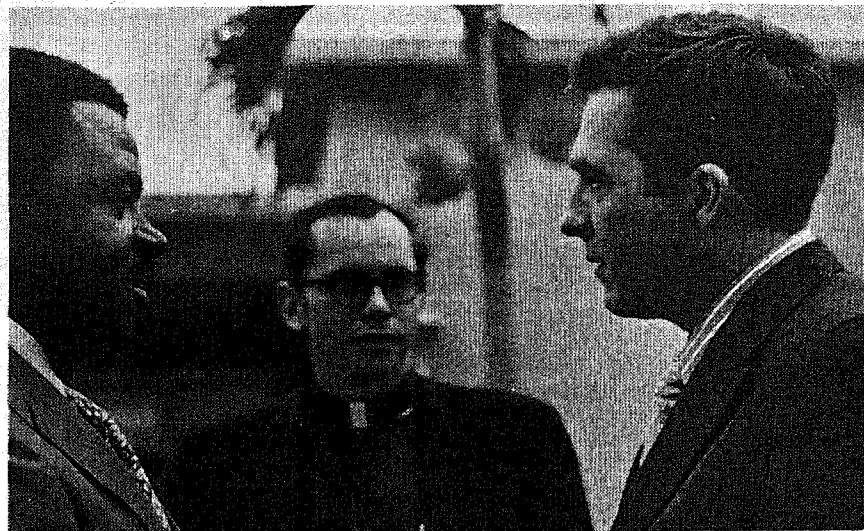
REFLECTING on the programs of the agency during 1970 Father Nevins revealed that families for 272 children had been provided and that the agency, has placed 26 black youngsters for adoption. In addition, more than 500 unwed mothers were served in maternity homes conducted by the Archdiocese, he added.

Father Nevins also noted that "The children who have come to our residences for dependent children in 1970 showed increasingly the harmful consequences of neglect and mistreatment. Their problems are more complex. Their behavior is more troubled."

HE described as significant the greater involvement of the Catholic Service Bureau during the past year in working with migrant and agricultural workers and their families; and the response of the department of aging to the needs of aged persons in the Archdiocese.



Answering questions posed by citizens at Pahokee are, left to right, Mrs. Athalie Range and Gov. Reubin Askew. The Governor's tour was mainly to look over the housing situation in the area, including migrant labor camps on the shores of Lake Okeechobee.



DIRECTOR of the Archdiocesan Rural Life Bureau, Father John McMahon, chats with Otis Jordan, head of the Glades' Citizen Association, left, and Dr. James Bax, State Health and Rehabilitative Services director, during Gov. Askew's visit to Pahokee last Friday.

Migrant problems cited

PAHOKEE — Inadequate housing facilities, the need to aid migrant laborers and the subject of unionizing them were some of the topics briefly discussed here between Gov. Reubin Askew and spokesmen of minority groups last Friday.

Means would be studied to find a way to assist the migrant labor program in the state, the Governor said. On the question of unionizing migratory and seasonal farm laborers, Gov. Askew said he would be willing to study legislation for farm workers'

unions, which are not now provided for by the State nor the Federal governments.

WHEN asked if he favored collective bargaining, he stated: "I have favored collective bargaining for public employes . . ."

Also, answering questions with Gov. Askew were Dr. James Bax, director of State Health and Rehabilitative Services, and Mrs. Athalie Range, of Miami, newly appointed secretary of the Department of Community Affairs.

Mrs. Range said that

there would probably be a necessity to visit the community again to get a deeper perspective of the problems facing minority groups. This was the first tour into the area for the Governor who took office only two weeks ago.

Under a tight time schedule, Gov. Askew said it was necessary to cut the questions short in order to meet his airplane flight out. Prior to his arrival in Pahokee, he visited Raiford State Prison, and the migrant labor camps on the shores of Lake Okeechobee.

Contest deadline

Feb. 4 is the deadline for entering the annual Archdiocesan CYO Cheerleading contest. Eliminations will begin on Feb. 14 for two divisions, CYO and high school.

THE VOICE

Archdiocese of Miami
Weekly Publication

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"Since the recruitment of a fulltime professional social worker in July, 1970, our Collier County office has markedly increased its social services," Father Nevins reported. "Our West Palm Beach office continues its social services to Palm Beach and Martin Counties.

"With Archbishop Carroll's dedication and the opening of the Delray Beach Child Development Center the West Palm Beach office extended its social service to the migrant and agricultural children and families served at this center," Father Nevins said.



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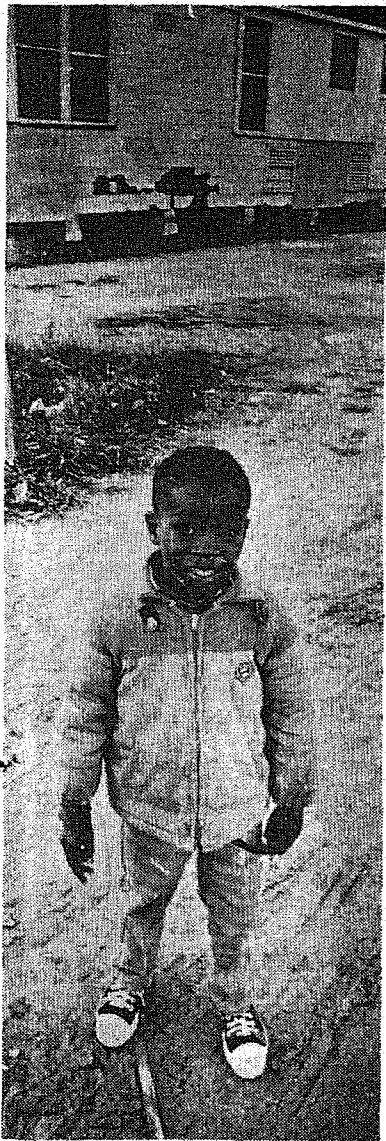
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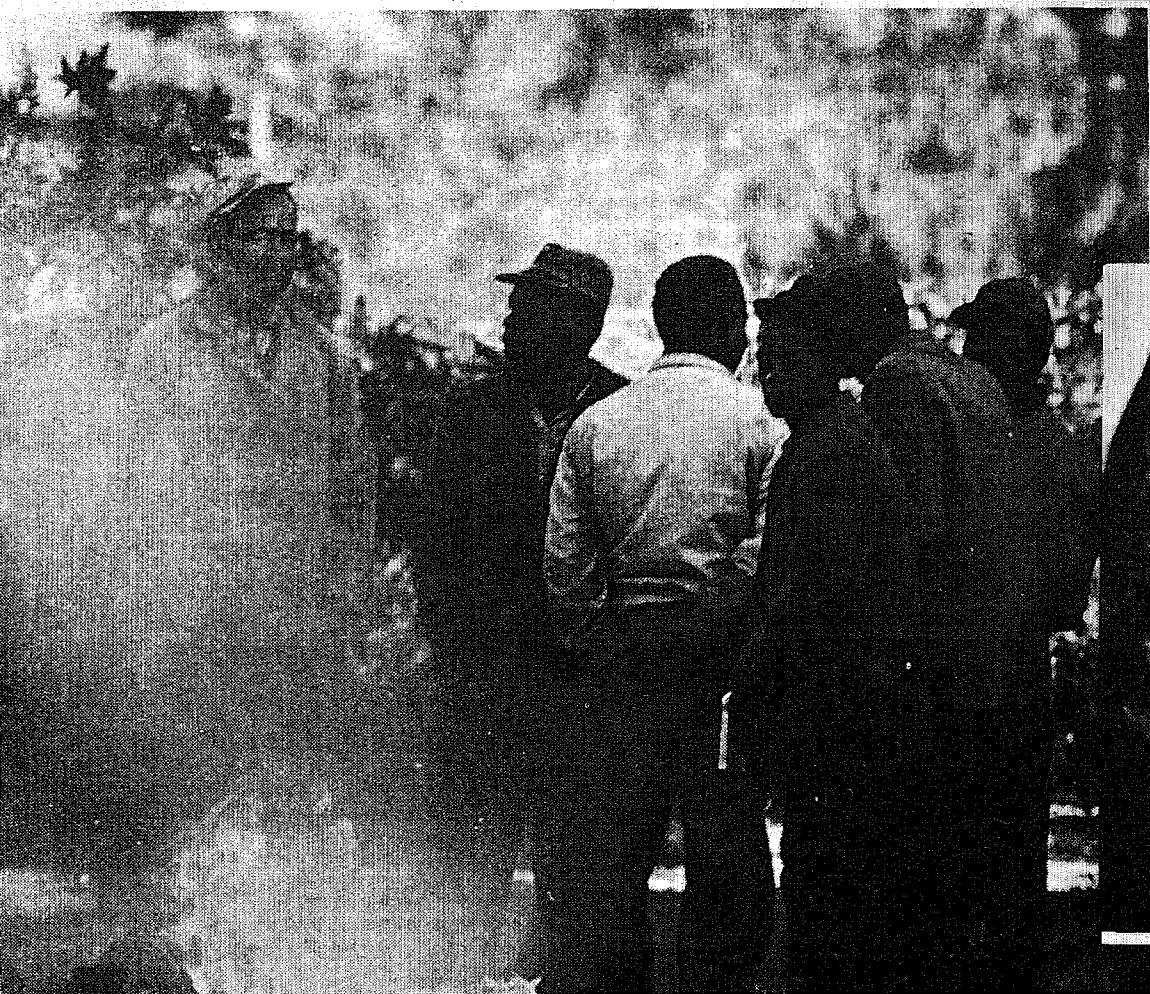
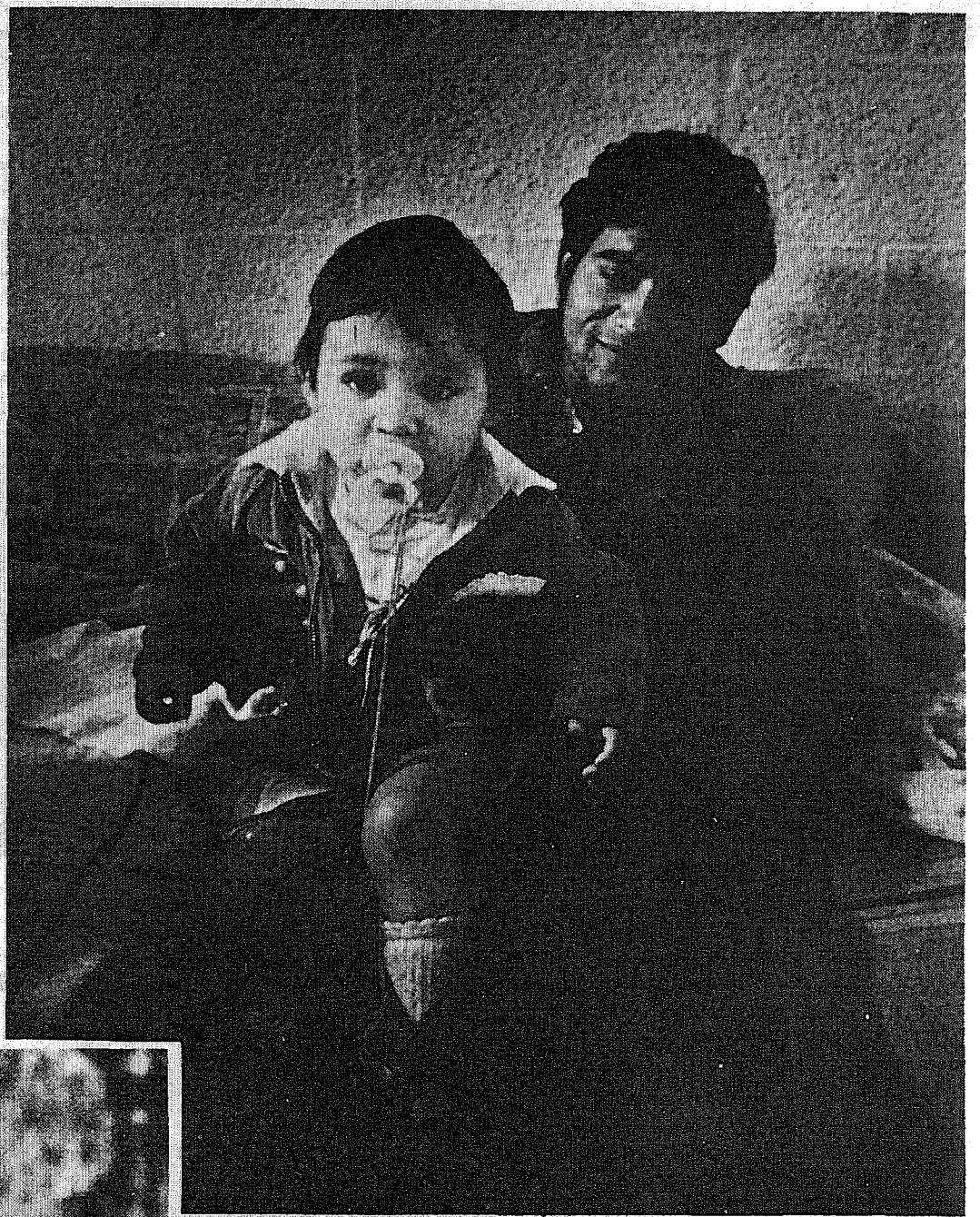
'Listen to the cold'

Winter's icy claws creep on fingertips when they suddenly snatch at South Florida's subtropical climate. Children at first delight in the change, but for these who live in the flimsy shacks that stretch like a garbage heap concealed beyond the glittering lights of Florida's Gold Coast, the freezing winds soon spell a different story — a story of despair.

A bleak world is seen through the watering eyes of a black youngster as he huddles, hands stiff at his sides, bracing against the overcoming chill. A ray of sunlight — like embellishment on a fine Dutch master's painting — illumines the infant face of a bundled child as she sits, embraced in the rock-hard hands of her migrant-farmer father.

Men, black as ebony, sepia-toned, with dusky skin, or cream-white faces, gather worriedly around hastily built fires — There was no work today. What will tomorrow bring?

Voice Photos
By
John Massey



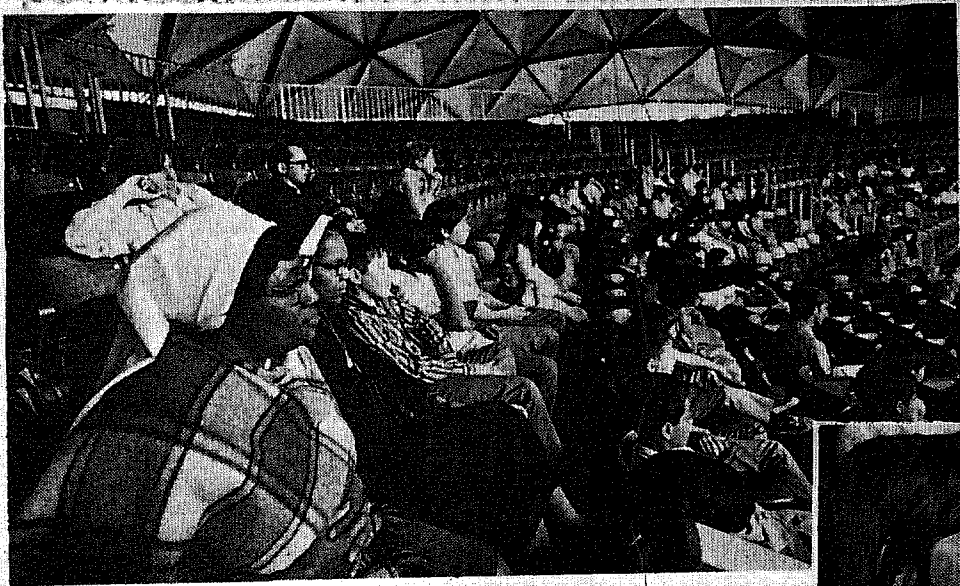
A Sister brings His message: "Come to Me, all you who labor and are overburdened, and I will give you rest." Christ is with you each moment of the day. He stoops at your sides as you tend the fields. He suffers with you . . .

Fire and light meld into a crescendo of cold, numbing working hands, blasting their uproar against shivering bodies as they sweep across now deserted fields. This is the moment of truth for the weary workers who have driven the long, long dusty road to get where there is hope for tomorrow's food. But now, the cold hangs life in limbo. Will there be work tomorrow? Or will the freeze bring death — death to the crops — death to tomorrow's hope?



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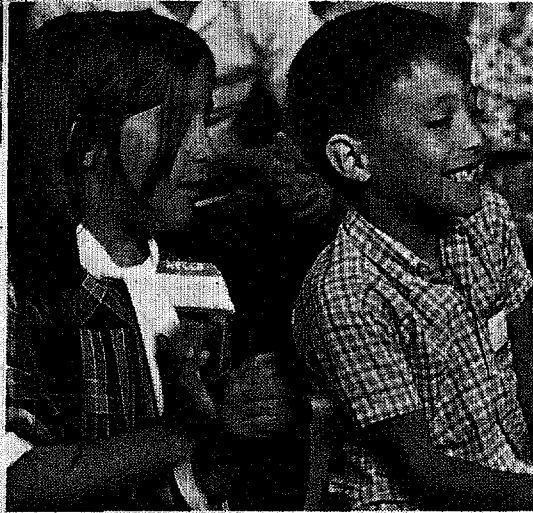
THE POSSIBLE DREAM



PARROT ANTICS hold the attention of Sister Anthony (left) and her Saturday morning group of children of migrant farm laborers at the Parrot Jungle. Below, enraptured with the colorful birds, two migrant youngsters enjoy the show.

ABCD 1971

The Possible Dream



From down on the farm up to the city's 'jungle'

It was a good sign for "Good News" — the birds were singing, that is — as Sister Mary Anthony Hodson started out on another of her regular Saturday morning excursions, this one to the South Dade Labor camps to pick up more than 100 youngsters for a trip to the Parrot Jungle in South Dade county, and an afternoon "outing".

With her car, "Sarah," loaded down with boxes of apples and candy canes, Sister, followed by other cars filled with her motley crew, headed off to meet the buses, at 7:30 a.m.

Sister organized "Project Good News," a cultural-educational program for migrant children under the sponsorship of the Rural Life Bureau of the Archdiocese, and with the help of volunteers and donations.

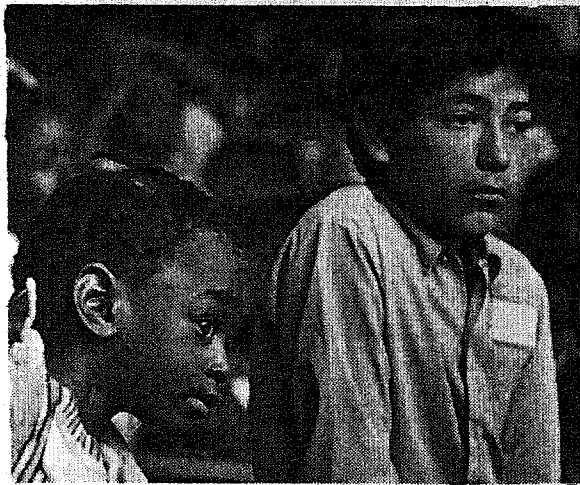
SO last Saturday, with her menagerie: four high school girls from Lady Queen of Peace, Delray, a quartet of Oblate Sisters of Providence from Holy Redeemer, a former VISTA volunteer from Hallandale and a sundry group of high schoolers, a few from Brother Malachy's "Encounter" crew, she set out to take the city to the country, and the country to the "Jungle."

For the Mexican children, whose parents are migrant farm workers at Princeton camp in South Dade County, it was their first time out with the "Good News" team and they were a little leery of all the attention. Sitting three and sometimes four abreast on the bus seats, they quietly made room for the "chaperones."

But the quietness quickly disappeared at the mention of lunch, and the "communication gap" was no more. Whether they're kids from the city or the country, they're always hungry. So when apples were passed out, they cheered.

SINGING along with a guitar-playing Oblate Sister who was having a difficult time keeping up with requests and temporarily forgotten lyrics, the youngsters were all smiles, laughs and giggles.

To the strains of "Jingle Bells," the bus load arrived at the Parrot Jungle, and the song turned to applause and shouts. The children of Mexican ancestry mixed quickly



CHILDREN FROM Princeton and other South Dade migrant camps gawked and stared with astonishment as they attentively watched the antics and maneuvers of performing parrots as part of "Project Good News."

with the Blacks from South Dade camp and the Parrot Jungle tour was on.

WITH the littlest ones holding on tightly to the hands of chaperons, the older chil-

dren weaved around the trails, with a non-existent attention span in all the excitement of the bird sanctuary. After a special parrot show, and a look at alligators, flamingos and monkeys, they re-boarded the buses and headed to St. Stephen's Episcopal church for lunch, provided by the Catholic Daughters of Isabella.

Here, a group of St. Hugh grade-schoolers mixed in a flurry of action with the migrant youngsters at a speed that made the older chaperons' heads swim. Entertainment with guitar music and folk dancing followed. Then it was time to go home to the country, all groups a little richer for the effort.

Saturday's excursion probably did as much for the city as it did for the country. As Sister Mary Anthony said, "There's real richness."

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Second, while you hold down the receiver button, teach her how to dial the operator.

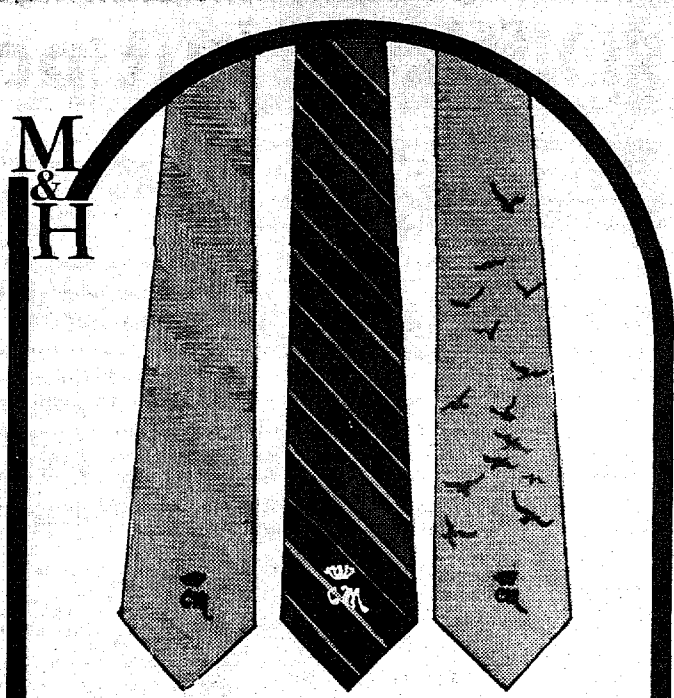
Third, tell her to speak directly into the mouthpiece, clearly and slowly, giving her name, address, and phone number. This part is most important so it might be a good idea to phone a friend so they can listen to your child repeat her message.

We feel it's important for your child to know how to get help when she needs it. And we hope she never needs it.



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Difficult but possible, Pope says of reunion

VATICAN CITY — (NC) — Achievement of the reunion of Christendom will be difficult, but it is possible, Pope Paul VI told a general audience during the worldwide Week of Prayer for Christian Unity.

The Pope told the audience that Christians today find themselves in "a strange, we might say, absurd position." Christians are still separated and disunited, he said.

"Even today as Christians are trying to understand one another" they are "still deprived of some principles that are essential for perfect union," he said.

"WE ARE in partial communion, already profound, and if we think of the venerable Orthodox Eastern churches, almost in full communion, but not yet perfect communion," the Pope said. This lack of perfect communion, he said, "is one of the gravest problems of Christianity and, we can say, of mankind."

The Pope then examined some of the problems involved in the search for perfect union. Limiting himself to speaking only of Catholics, Pope Paul said that they find themselves in a strange position. They must, first of all, remain faithful and steadfast;

they must not doubt their Church, even if it shows not a few blameworthy aspects in its history and even in its present state.

"But its creed, its relationship with Christ, its worship, its sacramental and moral treasures, its institutional structure, its doctrinal and practical definitions . . . must not be questioned. We do not have the right to do so," he said.

Warning against trying to find easy ways out by simplifications or giving in "to principles which led to the separations we now lament," the Pope said that such a course "would only result in illusions and confusion."

DIALOGUE, he said, is a duty. But, he added, "only the possession of a faith which we believe to be true and indispensable, makes us fit for dialogue and constitutes the condition for a fruitful dialogue."

Pope Paul said that Catholics "can at times learn from others to understand and live better certain aspects of our faith and thus can modify an old mentality of ours that was closed toward the separated brothers and did not trust them."

"We must make a loving effort of understanding toward them, an effort we have not always made properly. We must recognize all the good that they have and must learn from them, in not a few things, how to perfect our religious and human culture."

The Pope said that Catholics should also

work "to dispel in other Christians the instinctive fears that many of them feel regarding the Catholic Church . . ."

Catholics must show other Christians, he said, that their belief in the truths that the Church proposes is not an acceptance of arbitrary formulations of the Word of God but the acceptance "of authentic and univocal propositions of this same Word."

THE POPE also warned that Catholics should try to show the Church's exercise of authority in a correct light. He noted that many fear the exercise of authority in the Catholic Church, "as if this authority, which is exercised in great and brotherly cooperation with all the bishops called by God to sustain His people, were not aware, today more than ever, of being service and not domination . . . and as if authority in the Church were not of divine institution and not necessary to maintain unity in the Church and to nourish charity in an obedience which is love."

The path to reunion among Christians is difficult, he said, "but is it not very beautiful as well?" he asked.

"Does it not promote in Catholicism itself a process of thoughtful purification, a verification of identity . . . an exercise in humility, a more active and wider love? Does it not open up before us hopes sustained by the promises of the Spirit, more joyful than any dream?"



BREAKING GROUND for the new Florida International University last Monday were Gov. Reubin Askew, U Thant, Secretary-General of the United Nations; FIU president, Dr. Charles Perry; and Florida Board of Regents chairman, D. Burke Kibler, III.

States may set future of parochial schools

By GERARD HEKKER

Throughout the country during January one topic of discussion sure to be heard in the legislative corridors and halls in the various states is government financial aid to parochial schools.

Actions taken by these law-making units in the 50 states could easily determine the future of Church-related educational institutions.

That such financial assistance can and must be given to religious schools is a conviction held by a large number of state lawmakers. They are of the firm opinion that parochial schools are a vital part of the educational system of the U.S. and if they do not receive government assistance they will vanish.

Opposition to financial aid to Church-related schools will be just as adamant as it ever was and it will take the usual approach that it is a violation of the church and state principle of the U.S. Constitution.

IT IS extremely difficult to predict whether government aid will be voted in many or any of the individual states. The primary reason for this is that the state legislatures do not conform to a preconceived pattern. Some examples:

Slightly over half (26) of the state legislatures meet on an annual basis. They are Alaska, Arizona, California, Colorado, Delaware, Florida, Georgia, Hawaii, Idaho, Iowa, Kansas, Louisiana, Maryland, Massachusetts, Michigan, Mississippi, New Jersey, New Mexico, New York, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Utah, and West Virginia.

Of this number, five of the states — West Virginia, Utah, New Mexico, Louisiana, and Colorado — devote the session during the

even numbered years basically to fiscal and budgetary matters.

Of the 24 other states, which meet every two years, only two — Virginia and Kentucky — are scheduled to meet in even numbered years. Wisconsin, under a new constitutional amendment, can now meet more than once every two years. However, the new amendment did not specifically establish an annual legislative session.

Consequently, 1971 is expected to be a year of decision in the state legislatures on the matter of parochial school aid because only the aforementioned Kentucky and West Virginia are not scheduled to be in session.

AN important factor to be considered in the matter of state aid is the executive veto.

Under the rules adopted by the various states, some bills become law automatically if the governor does not sign the measure after a specified amount of time which varies from a high of 45 days in New Jersey to a low of 5 days in Nebraska (the only state that has a unicameral legislature — one house) and West Virginia.

In 20 of the states, after a similar length of time, a bill dies if it does not have the chief executive's signature. They are Alabama, Delaware, Hawaii, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Montana, Missouri, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Oklahoma, Vermont, Virginia, and Wisconsin. In some of these states, the factor is combination of both situations.

In a majority of the state legislatures, a two-thirds vote is needed to override a governor's veto. This varies from two-thirds of all legislators to two-thirds of the lawmakers present at a particular session. Five of the states operate under the majority vote rule.

NEW YORK — (NC) — New York City Council President Sanford D. Garelik has called for emergency meetings among Church and civic officials to discuss the financial crisis facing New York's Catholic schools and the city's public schools.

Garelik said that the city's public educational system would collapse if forced to accept 200,000 children currently in Catholic schools. "The situation is critical. To permit it to develop further, without remedy, would be economic and social insanity," he said.

GARELIK'S remarks followed a statement by Msgr. Eugene J. Molloy, the Brooklyn diocese's secretary for education, that unless significant financial aid is made available soon, all Catholic schools in Brooklyn and Queens may have to be shut down.

Calls talks in school fund crisis

Cdl. Bacci dies; Vatican's Latinist



CARDINAL BACCI

VATICAN CITY — (NC) — Cardinal Antonio Bacci, famed Latinist under four Popes and translator of the Church's major documents for some 40 years, died here Jan. 20 at the age of 85.

As head of the Vatican Secretariat of Briefs to Princes from 1931 to 1960, when he became a cardinal, the Florence-born prelate rendered into Latin the Church's chief pronouncements and papal encyclicals. He collaborated with Popes Pius XI, Pius XII and John XXIII as their number one Latinist. Under Pope Paul VI he served as an advisor to several Vatican departments and continued his scholarly endeavors.

THE Secretariat of Briefs to Princes was the official agency of the Papal

Secretariat of State commissioned to compose letters in Latin from the Pope to heads of state. In his lengthy career, Cardinal Bacci wrote such letters to Adolf Hitler, Benito Mussolini, the emperor of Japan, the emperor of Ethiopia, Prime Minister Nehru of India and others.

Convinced that Latin was a living language for persons of culture, Cardinal Bacci prepared an Italian-Latin dictionary which incorporated modern terms into Latin. He called television the "transmission of sights and sounds by electric waves." The atomic bomb he rendered as "the ball which explodes with atomic force." In a somewhat subjective opinion, he defined jazz or jazzband as "absurd sounds."

ALTHOUGH Latin was

his chief interest, he displayed erudition and academic interest in sociology and literature.

Pope Paul sent condolences to the cardinal's family and praised him for his "lengthy service given selflessly and with zeal to the Holy See."

With the death of Cardinal Bacci, the forty-third cardinal to die in the pontificate of Pope Paul, the college of cardinals stand at 125. Of these, 37 are Italians, 41 other Europeans, 16 Latin Americans, 13 North Americans, 9 Asians, 7 Africans and one each from Australia and New Zealand.



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Murder in jail

The strangulation-death of a 17-year-old boy in Dade County Jail this week must rest heavily upon the conscience of the community. It is the second death in the same jail within the past 12 months and the third to take place there in the past four years.

Cloyce Cook, a runaway charged with auto theft, had a birthday but two days before his arrest, which made his place of confinement automatic in accord with his 17 years. Otherwise, he would have been sent to Youth Hall as a juvenile offender. Ironically, the minister's son was scheduled to be released the following day.

TWO of the murdered youth's cellmates are charged with the crime which grimly accentuates the tremendous inadequacy of the present penal system and the urgent need for immediate and drastic reforms, instead of the usual platitudes which have followed past deaths.

Despite a court order intended to relieve some of the inhumane conditions that exist in the County jail, a firm effort must be made by individuals, and by county, state and Federal officials, to insure that conditions finally are changed in our penal systems.

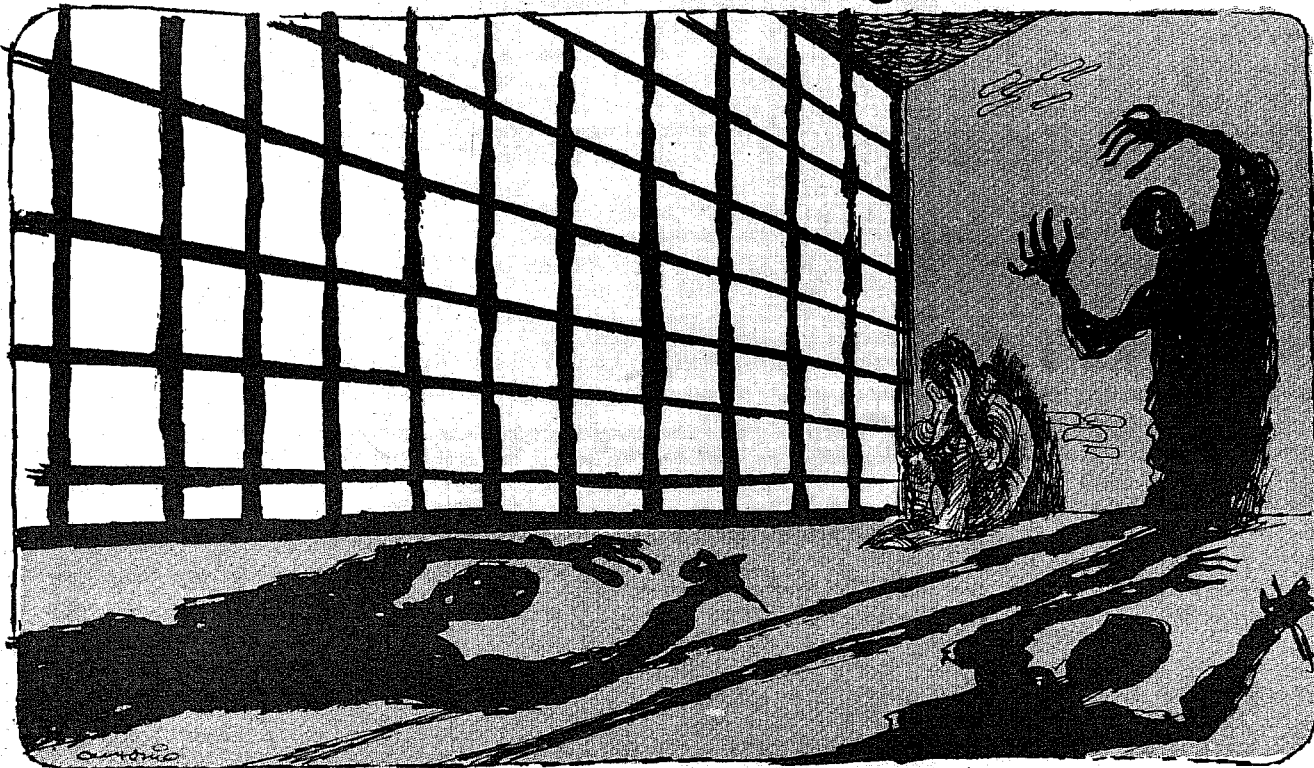
As a result of the recent killing, Criminal Court Judge Paul Baker has ordered jail administrators to separate inmates by age and by charge.

"I want all misdemeanants separated from felony defendants separated from hardened criminals and sick people — mental and physical — kept apart," the judge emphasized.

THE JUDGE is to be commended for his action, which should be but a small beginning to the total reforms that are so necessary.

This past week, newly installed Governor Reubin Askew visited the State Prison at Raiford, where conditions long

Shadows in the night



Editorials

have been insufferable. We hope that the Governor will be able to initiate a program of prison reform on the State level.

Too long have racial hatreds been allowed to seethe and explode behind bars, too long have sexual abuses by inmates upon one another been indifferently shunted aside by prison officials, too long have men been allowed to sit idly for indefinite periods before trial.

The general public is aware that rehabilitation rather than drastic, unreasonable, punishment is needed, for most of the offenders, despite some with life sentences, will again be sent into society. What we as taxpayers must accept, is the fact that rehabilitation and reform cost money, and eventually, we, the general public must foot the bill.

Several 'liberal abortion' bills pre-filed in Florida

TALLAHASSEE — A variety of bills pre-filed in the Florida legislature call for liberalized abortion laws in this state which presently permits abortion only when the life of the mother is in danger.

The most restrictive of the measures was pre-filed by Sen. Kenneth Myers of Miami. Senate Bill 206 would require that abortion be performed in a licensed hospital by a doctor and only after a six-month residency requirement is satisfied.

IN ADDITION the measure would restrict abortion to 16 weeks after conception if the pregnancy resulted from rape or incest; if there is a possibility that the child would be born deformed or that the health of the mother is endangered.

Sen. Cliff Reuter has introduced SB83 which would require that abortions be performed in licensed hospitals by licensed and practicing physicians. No provision is made for a residency requirement.

SENATE Bill 26, introduced by Sen. Henry Saylor of St. Petersburg, is similar to SB83 but provides a residency requirement. The measure seeks the repeal of the concept of unauthorized abortions as defined in 797.01 and a penalty for the charge of manslaughter as provided in 782.10.

Saylor has also pre-filed SB 25 which would require a six-week residence and liberalizes the languages of 782.10 so that an abortion may be performed if agreed to by a woman and her physician.

Calls abortion-backers' statements 'incorrect'

TALLAHASSEE — Press releases and public statements made in Florida in recent weeks advocating liberalized abortion bills are "basically incorrect," Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, charged here.

According to Horkan, such statements as the Catholic Church "approved of abortion before 1869; Federal Courts throughout the country are holding abortion laws similar to Florida's unconstitutional; if the Florida abortion law is held unconstitutional there will be no law prohibiting abortion left on the books; and there is some ambiguity in the Florida law in that one statute permits abortion to save the life of the mother, but the other statute does not," have received wide distribution in parts of the public press.

An attorney, Horkan pointed out that "abortion at any stage of pregnancy has always been condemned by the Roman Catholic Church."

DURING medieval times, he explained, many theologians held that animation did not occur until sometime after conception. Therefore, he added, abortion before animation was considered only quasi-murder and

did not warrant automatic excommunication.

The year 1869, Horkan revealed, is significant only in that this was the year in which the distinction between abortions performed before animation and those performed after animation was eliminated with respect to penalties. "This change," he said, "coincided with developing scientific knowledge."

The trend today is definitely toward abortion statutes' being constitutional. Horkan continued, despite the fact that early cases on the constitutionality of abortion statutes, commencing with the California case, held such statutes to be unconstitutional for various reasons.

"These early cases have been strongly criticized; and the more recent Federal court cases, as well as state appellate court cases, have upheld the constitutionality of the statutes."

"Just in the last several months," he elaborated, "three-judge Federal courts in Louisiana and Ohio have declared the statutes to be constitutional and completely rejected the earlier decisions. The Vuitch

case was recently argued before the U.S. Supreme Court, and hopefully that court will make a definitive ruling on the subject."

IN THE event that the courts were to hold that Florida's abortion law is unconstitutional, there would be ample law on the books to prosecute illegal abortionists, Horkan declared, noting that the Medical Practice Act, Chapter 458 FS provides for a jail sentence of up to five years for any person other than a licensed physician who shall "undertake, by any means or method, to diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical or mental condition."

"Thus, the law would then provide the opportunity to have an abortion by a licensed doctor without any impediment of law," Horkan admitted, but emphasized that "illegal abortionists would still be subject to prosecution for felony and the five-year jail term."

"If the unborn is not a human being, this makes sense," Horkan pointed out. "If the unborn is a human being, then the destruction of that unborn should not be legitimized

by statute — regardless of whether a committee of doctors approve, or where it is performed, or whether his mother is a resident of Florida, or any other condition. The unborn child is just as dead, regardless of where, by whom, or under what circumstances the abortion is performed."

Horkan described as "frivolous" the specific point made in some press releases that one statute provides for those operations where the life of the mother is at stake, whereas the other one does not. Although various proponents of abortion reform claim that the statutes are vague and cannot be understood, criminal abortionists who have served time have much "question in their minds as to what the statutes mean," he declared.

"The Supreme Court of Florida long ago held that these two statutes, as in fact all statutes relating to the same subject matter, must be read 'in pari materia.'" Horkan concluded. "In other words, they must be read in conjunction with each other. Therefore, the court held that the exception to save the life of the mother is applicable to both statutes."

Holy Week texts in English OK'd

WASHINGTON — (NC) — The Vatican officially has approved an English translation of the new Holy Week services for use in April.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, announced that the Congregation for Divine Worship at the Vatican confirmed its selection of English texts prepared by the International Committee on English in the Liturgy.

Included in the texts are services for Palm Sunday, now called Passion Sunday, the Holy Thursday chrisem Mass for use in cathedrals, and the simplified rites for the Easter Triduum. The triduum consists of the Holy Thursday evening Mass, the Good Friday Communion service, and the Easter Vigil. The new translations were sent to the publishers several weeks ago, but actual printing of the texts for general use has awaited the definitive approval of the Holy See.

The English translation of the revised funeral services was also confirmed by the Holy See. A later announcement will set the effective date for the liturgical use of this translation.

In NEW YORK, the Catholic Press Association announced that combined circulation of the 124 diocesan papers listed in the CPA's 1971 Catholic Press Directory fell 8.4 percent last year — not five percent as earlier reported. Revised statistics issued by the association set the papers' total circulation at



4,376,704 instead of the previously announced total of 4,845,793. James A. Doyle, association executive director, explained that "a recheck of our figures shows that we inadvertently added totals for Register and Our Sunday Visitor diocesan editions into the locally-published paper totals."

In PITTSBURGH, a report of the diocesan Education Study Commission revealed that Catholics in the Pittsburgh diocese want their children to continue attending parochial schools, even if it means more financial sacrifices on their part. "Every effort must be made to weather the current storm and keep all the schools that our resources will justify," said the commission which submitted a 465-page report to Bishop Vincent M. Leonard. The report said that a survey of the laity "tells us clearly that the people value their Catholic schools and wish to maintain them even within reasonable bounds of further financial sacrifice."

In LOS ANGELES, Archbishop Timothy Manning petitioned Los Angeles County coroner Thomas Noguchi for the bodies of 12 unborn infants found Jan. 13 in a rubbish dump here. Archbishop Manning has offered to provide proper burial for them "as human beings" in sacred ground. The coroner told the archbishop's representatives that the 12 bodies would be retained in custody of the county pending an investigation of any possible law violations.

In COLLEGEVILLE, Minn., a director of one of the Church's diaconate programs in the United States said that more blacks, Mexican-Americans and Indians are being sought as permanent diaconate. Emphasis is being placed on gearing the individual deacon's training to the needs of his local community, said Benedictine Father Kiernan Nolan, a consultant to the U.S. Bishops' Committee on the Permanent Diaconate and director of a diaconate training center here.



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ST. VINCENT
Hall for unwed mothers benefited from the annual ball sponsored by the auxiliary. Mrs. John Phelan, Mrs. William Fowler, and Mrs. Paul Toppino welcomed guests.



AMONG GUESTS at the candlelight ball at the Bath Club were Mrs. E.H. McKinney, Mrs. Donna Ross, Richard Welsh, and E.H. McKinney.

Hospital auxiliary's charity ball Feb. 20

FORT LAUDERDALE — The annual Charity Ball sponsored by Holy Cross Hospital Auxiliary for the benefit of the general hospital operated by the Sisters of Mercy of Pittsburgh will be held Saturday, Feb. 20 at Pier 66.

Mrs. Robert Nushawg and Mrs. Ralph F. Pelaia are general chairmen of arrangements for the dinner and dance, a highlight of Broward County's winter season. Mrs. Robert J. Rainier, Auxiliary president, is honorary chairman.

Patrick J. Nee is chairman of the Man's Committee, assisted by Thomas Sheehan as co-chairman. Dr. Matthew Bulfin heads the Doctors' Committee. Mrs. Eugene Ahearn is in charge of reservations.

Other committee chair-

men are Mrs. Paul Gallagher, patrons; Mrs. Peggy Stone, decorations; Mrs. Thomas A. Baroody, hostesses; Miss Helen Dempsey, invitations; Mrs. John W. Hogan, program; Mrs. Mary D. Miller, publicity; Mrs. Arnold J. Waldsmith, secretary; Mrs. George B. Barry, treasurer; and Mrs. Anthony Knaus, ways and means chairman.



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Around the Archdiocese

DADE COUNTY

The annual "Gold Coast Extravaganza" luncheon and fashion show, hosted by the St. Joseph Catholic Women's Club, will be held Thursday, Feb. 11 at the Hotel Americana, Miami Beach.

A card and games party is planned by the Catholic

Daughters of America, Court Miami 262. The affair will be held in the Gesu Center from 12:30 a.m. until 4:30 p.m., Tuesday, Feb. 2.

Refreshments will be served. The public has been invited.

The Memorare Society of Catholic Widows and

Widowers will meet at 8 p.m., Friday, Feb. 12 at St. Dominic Coffee Shop, 5909 NW Seventh St. For information call 274-0244.

PALM BEACH COUNTY

The LaCoquille Club, South Palm Beach, will be the scene of the third annual luncheon and fashion show, sponsored by St. Luke's Women's Club.

The affair is slated for Saturday, Jan. 30. For reservations call 965-2808.

Plans are being made for a Valentine card party by members of St. Juliana Women's Club to be held in the Mediterranean Ballroom at the Breakers Hotel, Palm Beach, from 1 to 4 p.m., Thursday, Feb. 4.



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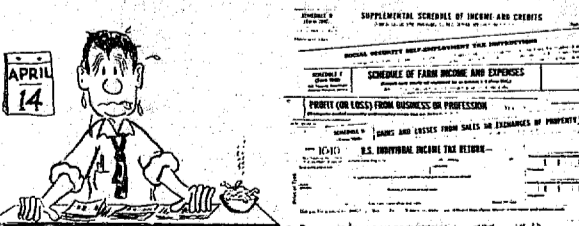
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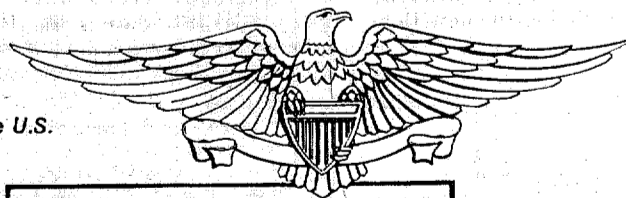
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O beautiful wilderness, a drab pipeline menaces

By WILLIAM K. WYANT JR.

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Catholic Features Cooperative

"Men of the High North, the wild sky is
blazing . . ." —Robert W. Service.

It does not take a Pollyanna, determined to see good in everything, to reach a tentative conclusion that the clash between conservationists and developers in Alaska may turn out to have consequences very favorable for the nation's future development.

The clash came after the Atlantic Richfield Co. made an immensely promising oil strike on Alaska's North Slope near Prudhoe Bay, in 1968. It centered on the oil industry's plans for building a 48-inch steel pipeline 800 miles across the state, from the North Slope to Valdez.

SUCH was the reaction, so intense was the scrutiny brought to bear on the billion-dollar-plus pipeline proposal, that new standards have been set for public examination of mammoth construction projects affecting the environment.

"Any industrial project is going to be studied in terms of how it impacts people and the environment," said Thomas F. Bradshaw, president of Atlantic Richfield. "And I think it should be." This was when the investigation by the U.S. Dept. of Interior began, which, three weeks ago, gave permission for construction to start.

Each day's delay was costing Bradshaw's and other companies barrels of money, but he apparently meant what he said. The bottleneck, however, has not yet been solved and a number of problems still remain.

From the outset there has been general acceptance that the pipeline will be built, eventually, because it is the only practical way at present of getting the oil to market. Up to now, despite the hectic activity on the North Slope and industry's cash payment of nearly a billion dollars to the state in the 1969 lease auction, not a nickel's worth of oil has been sold commercially.

The hopeful point is that in this case financial pressure, plus the political muscle of Alaskans who burned to go ahead, did not rout the proponents of care and caution. One reason was the furious protest raised by conservationists, whose weapons included successful court action. Another was that the Interior Department's Geological Survey said the pipeline could not be built safely the way the oil combine wanted to build it.

Former Secretary of the Interior Walter J. Hickel, one-time Republican Governor of Alaska, declined to grant a permit for the pipeline to cross federal lands until he was satisfied that proper environmental safeguards had been created. Gung ho Alaskans were disappointed. In the 1970 campaign, Hickel was chastised by Senator Mike Gravel, a Democrat, for "falling short of getting Alaska a pipeline permit."

THE oil industry combine that wants to build the pipeline — originally called Trans-Alaska Pipeline System and renamed the Alyeska Pipeline System — has received good marks for cooperating with government officials and conservationists, even though the delays must have been agonizing to them.

It looks now as if the project, which has been described as the largest single private construction job in history, might get started next spring. The pipe was purchased from Japan and is scattered at strategic points over the state, ready to be put in place.

In mid-November, shortly after Democrat William A. Egan was elected Governor over Republican incumbent Keith H. Miller, Egan came to Washington and met with Secretary Hickel. It was described as a very amiable meeting, lasting about an hour.

The new Governor and the Secretary discussed three subjects of paramount importance to Alaska, each of them a complex puzzle only the federal key could unlock.

Closely intertwined with the pipeline issue have been the other two pieces of pending and pressing Alaska business — native claims and the land freeze. Both have served as barriers to what might otherwise have been a headlong, hell-for-leather race for land that is passing out of federal into state and private ownership.

Alaska's 60,000 Eskimos, Aleuts and Indians — making up about one fifth of the state's total population — have laid claim to most of the land on the basis of legally vague but nonetheless aboriginal rights. They were there first. Their claims are a cloud on real estate titles over much of the state.

TO MAKE SURE that land rightfully belonging to the native peoples was not gobbled up by somebody else, former Democratic Secretary of the Interior Stewart L. Udall imposed a temporary halt in the transfer to the state of the 103,000,000 acres of federal land granted to Alaska under the statehood act. Nearly all of Alaska is still under federal ownership.

The oil industry's pipeline proposal ran afoul of the native claimants as well as conservationist and technological objections. In June of 1969 the original consortium — Atlantic Richfield, Humble Oil and British Petroleum — applied to the Interior Department for a permit. It sought a federal right-of-way for the line itself and an associated construction road.

Oilmen had hoped to get their permit in a few weeks. This was not to be. Many questions were raised and had to be answered. The pipeline was to contain half a million barrels of oil a mile. It was to pump up to 2,000,000 barrels a day. As first visualized, it was to be buried for all but 40 to 50 miles of its length.

Over mountain ranges and through river beds, standing up under climatic conditions ranging from 90 degrees above zero to 50 below, with five feet of snow a year on the Slope and 50 feet at Thompson's Pass near the terminus at Valdez, the four-foot steel tube was to carry the oil south to the ice-free port where it would be pumped into huge tankers for shipment to the west coast.

AN IMPORTANT consideration was that the oil would be hot oil — entering the pipeline at 160 degrees and kept at about that temperature by friction. What would happen when the hot pipeline passed through frozen ground? What if the line burst and spewed out its cargo? What about earthquakes?

To conservationists in Alaska and in the Lower 48 states, the pipeline opened a Pandora's box of hazards. The Wilderness Society, the Sierra Club, the Friends of the Earth, and numerous other groups made vigorous protest. They expressed concern about the impact on the delicate Arctic terrain, on the caribou herds, and the salmon streams. They feared the rights of Eskimos and Indians would be overridden.

"To grant an 800-mile right-of-way for an oil pipeline clear across Alaska from the Arctic Ocean to the Pacific Ocean would lead to serious changes in the character of the country," Stewart M. Brandborg of the Wilderness Society warned the Senate Interior Committee headed by Senator Henry M. Jackson (Dem.) of Washington.

Brandborg said the project "could gravely alter patterns and populations of wildlife upon which many of the native Eskimos and Indians depend for food and shelter, and would introduce significant risks of depreciation of the land and waters by accidental discharges of oil from leaks or other ruptures of the pipeline."

THE VOICE FEATURE SECTION



Aerial view of an Alaskan spectacle —
the north and south arms of Sawyer
Glacier.

Brandborg's strictures reflected a general feeling among conservationists that the pipeline ought to be subjected to vigorous examination from the standpoint of the public interest. The oil industry, buying pipe and making plans, glowed with confidence for a time that construction would surely start in the spring of 1970.

LAST APRIL two lawsuits brought in Washington District Court blocked action on the pipeline road north of the Yukon river. The oil combine already had \$40,000,000 dollars worth of road machinery deployed along the route. The standby costs, as the motors idled in the Arctic cold, were estimated at \$120,000 a day.

Five Athabaskan Indian villages with a total population of 400 people filed one of the actions, claiming they owned the land and had not consented to the construction. The Indian were represented, free of charge, by the prestigious Washington law firm of Arnold and Porter.

The second lawsuit came a little later in the same court and was a complaint filed jointly by the Wilderness Society, Friends of the Earth, and the Environmental Defense Fund Inc. They argued that the project would cause irreversible damage to "the last great wilderness in the United States and one of the few remaining major ecosystems left on the earth in a relatively unspoiled condition."

The two cases were of national significance because they illustrated a trend in recent years among American attorneys, particularly young ones, toward more vigorous advocacy of the "public interest" in cases involving environmental, health, and

other issues. Smart young lawyers are challenging conventional attitudes.

WHAT DELAYED the green light for the pipeline as much as anything else, however, was the fact that experts in the United States Geological Survey backed away from it. Most of Alaska is underlain by permafrost — permanently frozen ground or ice. The experts were not enthusiastic about the idea of burying a hot oil pipeline in permafrost.

In consequence the oil industry's experts were advised, in effect, to go back to their drawing boards and either go around critical areas or put more of the line on stilts. They complied.

Elevating the pipeline might solve some of the technical objections but it would not do much to ease the pain of critics who see the project as the beginning of the end for a vast and fascinating wilderness that will change rapidly, and for the worse, as modern man invades it. The Arctic is a delicate terrain.

"Are Alaska's million of publicly owned acres of forest, streambeds, mountains and tundra about to be surrendered to planless, heedless, environmentally irresponsible exploitation for the benefit of the oil industry and similar economic forces?" asked the Wilderness Society in its November bulletin.

Even to Americans city-bound in the Lower 48 States, there is an element of melancholy in the realization that the Northern Frontier is undergoing irreversible change.

There is untold wealth locked up in the frozen wastes of Northern Alaska and Canada, above the Arctic Circle. That wealth is no longer out of reach.

(The last of two articles.)

Three-day holiday weekends to take effect this year

By BURKE WALSH

It may have escaped you in the rush of the recent holidays, but 1971 is the year in which there will be five guaranteed three-day holiday weekends.

A federal law enacted by Congress in 1968 becomes effective this year. The law arranged it so that hereafter four national holidays now regularly will fall on Monday, and created Columbus Day as a national holiday in doing so. This particular law applies to employees of the federal and District of Columbia governments, but 45 states are reported already to have gone along with the idea, more or less, and four other state legislatures were expected to do something about it this month.

Not everybody was in favor of the three-day holidays when they were debated, and more recently, some persons said they were confused and inconvenienced by the Friday, Saturday and Sunday holidays at Christmas and New Year. But apparently

the great majority of citizens wanted them, or Congress would not have voted them. Labor and business supported the measure when it was before Congress.

HERE is the way it will work out this year:

Washington's Birthday (heretofore observed on Feb. 22) will be observed on Feb. 15, the third Monday in that month.

Memorial Day, the last Monday (31) in May.

Labor Day, still the first Monday (6) in September.

Columbus Day, the second Monday (11) in October.

Veterans Day, the fourth Monday (15) in October.

There is no change in New Year's Day, Jan. 1; Independence Day, July 4; Thanksgiving Day, the fourth Thursday (25) in November, and Christmas Day, Dec. 25.

Of the 45 states reported to have adopted the idea

in general so far, all went along with the change in the observance of Washington's birthday, but only 35 adopted the new holiday, Columbus Day.

THERE is expected to be some confusion this year, when the idea is put into practice, but it is generally believed that the problems will not be too great, and that the idea will take hold very quickly.

What may cause more debate than Congress heard when the three-day weekends bill was before it in 1968, is the proposal which is resurfacing again to make daylight-saving time a year round thing. There is some objection the change in time when it takes place each summer, but the idea has survived this opposition these many years.

Now it is urged that people could just as readily get used to daylight-saving time the year round, and that, among other benefits, it would help to cut down on crime in the streets, what with longer daylight hours each day.

Film festival on TV

A special for the kiddies

CBS Children's Film Festival returns for a six-week "mini season," with Kukla, Fran, and Ollie (that Burr Tillstrom bunch) back as hosts.

Good things come in small packages. On television, especially where quality children's programming is concerned, good things also come in short packages. Take, for example, the acclaimed children's series, "CBS Children's Film Festival." This series is perhaps the finest of any network series prepared with care and respect for the entertainment and enlightenment of young viewers. It is also the shortest, running only six weeks once or occasionally twice a year.

The series premieres on Sunday, Jan. 31 (4:30-5:30 p.m., EST) with a program of three short films, collectively titled "Miguel, Felipa, and Geronimo Jones." Each, in its own way, aims to show how children from different ethnic backgrounds — Puerto Rican (Miguel), Mexican-American (Felipa), and Indian (Geronimo Jones) — manage to overcome the obstacles of living in a nation that is multi-ethnic but mostly white. The films, too, attempt to show how everyday events in the lives of the children can be translated by the cameras into an example for all Americans about how we live today.

IN EACH of the films, the child runs up against a problem involving life today. As the child tries to solve the problem, the film shows how the heritage of the child — his or her

cultural pride — comes to bear in leading to the right solution.

"Miguel," featuring Kevin Malave as a New York Puerto Rican child, tells the story of a boy's fright and anguish when he loses money he has saved to buy his father a birthday present. As he dashes about, he gradually discovers that his friends and family will help him earn the money he has lost.

"Felipa" is set in the Arizona farm districts, where a young Chicano girl (Phyllis Valencia), helps her uncle obtain a driver's license and become a self-supporting truck driver.

"Geronimo Jones" was filmed at the Papago Indian Reservation, also in Arizona, where an Indian boy (Martin Soto) is caught between the modern world of his astronomer cousin and the old, ritualistic culture of his grandfather's tribe. The grandfather is played by Apache chief Geronimo Kuth-li, real-life grandson of the notorious Geronimo of the Old West.

DURING its six-week run, the CBS Children's Film Festival will present films specially selected for children in terms of quality and appeal. The premiere offerings were all produced in the United States, but other weeks will find films from Britain, Tahiti, Russia, and France. For most of the movies, it will be their first showing on television.



Burr Tillstrom and Kukla, Fran, and Ollie host the CBS Children's Film Festival, premiering this Sunday (Jan. 31) with an offering of three short films.



The Church and the World Today will present "Visionary People" on Channel 7 at 9 a.m. Jan. 31. A study of the migrant, the program will feature a discussion on community life by, above picture, l to r, Mrs. Oliver Morales, Miss Cynthia Sapp and Father John McMahon, moderator. A quintet, below, will provide the music.



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

FRIDAY, JAN. 29

10:30 a.m. (10) The Hard Way (Unobjectionable 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 (Unobjectionable 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.)
 7 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 (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
 11:30 p.m. (4) Jailhouse Rock (Unobjectionable in part for all)
OBJECTION: Low moral tone
SUNDAY, JAN. 31
 2 p.m. (6) Casanova '70 (Unobjectionable 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.
 4:30 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
 6 p.m. (10) The Desert Song (Family)
 7 p.m. (6) Casanova '70 (See rating at 2 p.m.)
 9 p.m. (10 & 12) Hombre (Unobjectionable for adults and adolescents)
 11 p.m. (6) Three Coins In The Fountain (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) All Fall Down (Unobjectionable for adults)

11:30 p.m. (5) Submarine Command (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) Girls On The Loose (Unobjectionable in part for all)
OBJECTION: Low moral tone; suggestive costuming
MONDAY, FEB. 1
 10:30 a.m. (10) The Unfaithful (Unobjectionable in part for all)
OBJECTION: Although there is an indictment against some types of divorce in this film, there is, nevertheless, a presentation of divorce as the acceptable solution of some marital difficulties.
 1:30 p.m. (6) On The Riviera (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, sequences and dialogue; low moral tone.
 7 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
 7:30 p.m. (23) Twist All Night (Unobjectionable for adults and adolescents)
 9 p.m. (5) Sam Hill: Who Killed The Mysterious Mr. Foster? (No classification)
 9 p.m. (7) The Big Show (Family)
 9 p.m. (10 & 12) Divorce American Style (No classification)
 11:30 p.m. (10) Criss Cross (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; method of crime minutely detailed
TUESDAY, FEB. 2
 10:30 a.m. (10) Bombardier (Family)
 1:30 p.m. (6) On The Riviera (See rating Monday at 1:30 p.m.)
 7 p.m. (6) On The Riviera (See rating Monday at 1:30 p.m.)
 7:30 p.m. (10 & 12) The Point (No classification)
 7:30 p.m. (23) Incident In Saigon (No classification)
 8 p.m. (4) Of Human Bondage (Unobjectionable in part for all)
OBJECTION: This film tends to compensate for its weakness in credible character motivation by exaggerating the sensational aspects of its story development.
 11:30 p.m. (10) Colorado Territory (Unobjectionable in part for all)
OBJECTION: This film tends to condone and glorify criminal character; suggestive costuming and situations.

WEDNESDAY, FEB. 3
 10:30 a.m. (10) The Very Thought Of You (Unobjectionable for adults and adolescents)
 1:30 p.m. (6) On The Riviera (See rating Monday at 1:30 p.m.)
 7 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
 7:30 p.m. (23) Night Tide (No classification)
 11:30 p.m. (10) Wagons Roll At Night (Unobjectionable for adults and adolescents)
THURSDAY, FEB. 4
 10:30 a.m. (10) A Stolen Life (Unobjectionable for adults and adolescents)
 1:30 p.m. (6) On The Riviera (See rating Monday at 1:30 p.m.)
 7 p.m. (6) The Egyptian (Unobjectionable in part for all)
OBJECTION: Suggestive sequences
 7:30 p.m. (23) Heat Wave (No classification)
 9 p.m. (4 & 11) The Power (Unobjectionable for adults)
 11:30 p.m. (10) They Made Me A Criminal (Unobjectionable for adults and adolescents)
FRIDAY, FEB. 5
 9 p.m. (11) First To Fight (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) Great Expectations (Family)
SATURDAY, FEB. 6
 12 noon (6) Prince Of Players (Unobjectionable for adults and adolescents)
 2 p.m. (6) The Egyptian (See rating Thursday at 7 p.m.)
 2 p.m. (10) Posse From Hell (Unobjectionable for adults and adolescents)
 3 p.m. (4) The Young And The Brave (Family)
 4:30 p.m. (6) Prince Of Players (Unobjectionable for adults and adolescents)
 7 p.m. (6) The Egyptian (See rating Thursday at 7 p.m.)
 8:30 p.m. (5 & 7) The Night Of Iguana (Unobjectionable for adults, with reservations)
 9:30 p.m. (10) Twilight For The Gods (Unobjectionable for adults)
 11:15 p.m. (12) Viva Zapata (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) Love In The Afternoon (Unobjectionable in part for all)
OBJECTION: This film tends to ridicule the virtue of purity by undue emphasis on illicit love
 11:30 p.m. (11) The Kentuckian (Unobjectionable in part for all)
OBJECTION: Excessive brutality

NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, Jan. 31, 1 p.m. — Directions — "Sunday Diner" — The "generation gap" get an unusual airing in an original drama (originally presented a year ago) about the parental opposition a young couple encounters when they make plans to have a young liberal priest friend celebrate a "home Mass" in their apartment. (ABC)

Sunday, Jan. 31, 1:30 p.m. — Apollo 14 Space Mission Coverage — All three networks will present live coverage of lift-off scheduled for 3:23 p.m., preceded by background analyses, and followed throughout the week by live, taped, and "mock-up" features of the Apollo 14 moon mission. Highlight will be live transmission of man's second moon walk, scheduled for midday on Friday, Feb. 5. (ABC, CBS, NBC)

Sunday, Jan. 31, 1:30 p.m. — No Miracle But Love — News documentary special filmed at the Bethesda Lutheran Home in Watertown, Wis., presents a poignant look at the world of the retarded child. Emphasis is on the Home's efforts in special education, physical therapy, and spiritual care. (NBC)

Sunday, Jan. 31, 5 p.m. — NBC Experiment In Television — "A Bad Case of Shakespeare" — Those suffering from acute "Barditis" will be absorbed by this mirthful look at Shakespeare's life, based mainly on what is only guessed (and hotly argued) by Shakespearean scholars. Sir John Gielgud, Diana Rigg, and Christopher Plummer lend their dramatic weight to the proceedings. (NBC)

Sunday, Jan. 31, 7 p.m. — Wild Kingdom — "Voyage to the Great Barrier Reef" — It's a long voyage, and a long reef, so this is the first of a two-part program. Hosts Marlin Perkins and Stan Brock and a company of pro-

fessional divers explore and film the life in and around Australia's excitingly beautiful (and dangerous) Great Barrier Reef. Part two will be presented Sunday, Feb. 7. (ABC)

Tuesday, Feb. 2, 9 p.m. — "Plimpton! The Man On The Flying Trapeze" — Daring darling George Plimpton is at it again, dangerously but entertainingly out of his element (an editor's office) once more, this time as a circus George-of-all-tricks. Plimpton ("Paper Lion") swings with a trapeze act,

cracks his whip with the lions, and plays Sabu with the elephants. A fun hour. (ABC)

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RETREAT DATES
 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)

Feb. 12-14 . . . St. Sebastian (Fr. Laud.), Orlando Parishes

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Capsule reviews

Alex In Wonderland (MGM — R) is probably the most expensive home movie ever made. For the benefit of perhaps three or four Hollywood insiders, Alex traces the cinematic and familial hang-ups of a youngish, mod film director (played by Donald Sutherland) as he thrashes about alternately trying to pin down a new project and buy a bigger house in Beverly Hills. Who cares? Maybe only producer Larry Tucker and director Paul Mazursky, of "Bob & Carol & Ted & Alice" notoriety. (B)

The Twelve Chairs (UMC Pictures — GP) Three treasure hunters in the Soviet Union in 1927 vie with one another to find the jewels hidden in one of the dining room chairs. Comedy-adventure is secondary, though, to writer-director Mel Brooks' essay in black burlesque (i.e., old-fashioned mugging and slapstick spiked with some modern cynicism). By the end, when the film has started to take itself seriously, the farce has turned to pathos and disappointment. But those who like broad humor do get to savor some outrageous performances by Ron Moody, Frank Langella, Dom DeLuise, and Brooks, a multifaceted, undisciplined talent who might best be described as the Erich von Stroheim of low comedy. (A-3)

The McKenzie Break (United Artists — GP) An absorbing if not unfamiliar war story, the McKenzie Break surprisingly manages to avoid most of the clichés inherent in prison camp pictures. Centered around two strong personalities (Brian Keith, a hard-boiled career officer sent to quell a riotous prison camp for Nazi officers, and Helmut Griem, an indomitable German officer fomenting trouble to cover up espionage tactics), the film is nicely paced, with strong performances by the entire cast, a credible script, and an attempt at characterization uncommon in this type of little film. Except for some obvious last minute cutting to make "Break" more manageable for double feature shows, director Lamont Johnson has made a tight, coherent and thoroughly enjoyable movie. (A-3)



All that's missing is the car. Samantha Eggar is confused to find herself in the South of France, smack in the middle of a murder mystery, in Columbia's "The Lady in the Car with Glasses and a Gun."

If you like being bewildered

Samantha Eggar is the pretty near-victim of a bizarre murder-frame-up plot engineered by ominous Oliver Reed, in "The Lady In The Car With Glasses And A Gun." (Columbia — R).

The lady in the title is Samantha Eggar, who for 90 minutes of what should be high suspense wanders compulsively between Paris and Marseilles.

Miss Eggar, a lovely creature deserving better treatment, is tapped by her boss Oliver Reed for framing in the murder of his wife's lover. Thus without knowing the whys or wherefores, she "borrows" the boss' big convertible for an aimlessly compulsive holiday drive to the South of France.

THE trip is laced with *deja-vu* and spiked with what in politer times was known as a "romantic interlude" with a hitching hippie-type, John McEnery.

Made for laughs--(whose?)

Maybe Elliot Gould loves his movie wife in "I Love My Wife" (Universal — R) but writer Robert Kaufman and director Mel Stuart seem to hate their movie-going audience in this unfunny, smutty joke about one man's muddled morality.

People who only suspect that Elliott Gould is a fad will be fully convinced by his latest sputtering vehicle. On the surface, the film is promising, focusing on an overgrown adolescent of a surgeon who persists in being

Almost everywhere Miss Eggar stops — mostly in Shell gas stations — people recognize her, although she's never been there before. All of this proves as bewildering to the audience as to her, when she discovers a dead passenger in her trunk, things really get cloudy.

It takes murderous Oliver Reed, in a prosaic preface delivered before he plans to dispatch Miss Eggar, to sort things out and explain the perplexing roadside recognitions. But by then it is too late to bother.

When screenwriters like Richard Harris and Eleanor Perry and a director like Anatole Litvak set out to build a Hitchcock-type mystery-thriller, one would expect a bit more than the pure cleverness and contrivance dished up for their Lady in the Car. (A-III)

a skirt-chaser rather than faithful spouse to the wife he really does love.

THIS sort of drama has possibilities as a serious psychological study of an obsessive, misguided man. But thanks to screen writer Robert Kaufman and director Mel Stuart, "I Love My Wife" is played for laughs, or rather, for intended laughs. The storyline just doesn't lend itself to comedy and Gould, as the bed-hopping surgeon, wallows in unfunny dirty jokes.

Besides the lack of humor, there is a gaping credibility gap — Gould, with his shaggy head empty of judgment and his heart full of desires, is unbelievable as a \$200,000-a-year chief surgeon. Such a luncheon wouldn't be allowed to clip a patient's nails.

The only sensible line in the entire movie, in fact, comes from one of Gould's playmates, who snaps at him, "All your brains are below the belt." That about sums up the venture. (B)

(Symbols following the title of a motion picture in the review or capsules refer to the rating given the film by the Code and Rating Administration of the Motion Picture Association of America; G, suggested for general audiences; GP, suggested for general audiences, with parental guidance advised; R, Restricted, persons under seventeen not admitted unless accompanied by a parent or guardian; X, persons under seventeen not admitted. MPAA ratings are published here for informational purposes only.)

Film fare on TV

Week of Jan. 31

Sunday, Jan. 31, 9 p.m. — The Sunday Night Movie — "Hombre" (1967) — A white man's son lives with Apaches but gets ambushed with a stage full of the people he neither likes nor trusts and who neither like nor trust him; wins their admiration in struggle for survival. Paul Newman is cold and unwavering as the Hombre whose memory is scarred by white man's injustice but who finally finds something to admire in a woman as intrepid as he. Brutal in spots, Hombre is still an above average Western, excellently photographed by venerable James Wong How. Richard Boone is convincing as a dangerous boor, as is Frederic March in his first Western. With Diane Cilento and Barbara Rush. (NCOMP rating for theatrical release: A-III) (ABC)

Monday, Feb. 1, 9 p.m. — The Monday Night Movie — "Divorce American Style" (1967) — Dick Van Dyke and Debbie Reynolds decide not to call it a day after 17 years of marriage and one of separation in their divorce-riddled California community. Producer-writer Norman Lear and director Bud Yorkin have come up with an entertaining comedy-commentary on one of the pathetic aspects of contemporary life. The satire touches all the bases: the senseless rift, the well-meant advice, the legal razzle-dazzle, the shuffled offspring, the social plight of the disconnected spouse, the financial bite (Jason Robards tries busily to marry off his ex-wife to save the alimony.) Well-paced, film is a good try that largely succeeds. (NCOMP rating for theatrical release: A-III) (ABC)

Monday, Feb. 1, 9 p.m. — World Premiere Movie — "Sam Hill: Who Killed the Mysterious Mr. Foster?" — Made-for-television entry, starring Ernest Borgnine as an easy-going drifter talked into running for sheriff in a small town out West. The election boils down to a contest between candidates to solve the murder mystery of the local parson, the mystery man of the title. Figures from the past mingle in the present,

and the film adds up to a diverting adult entertainment. (NBC)

Thursday, Feb. 4, 9 p.m. — The Thursday Night Movies — "The Power" (1968) — A science-fiction flick with something to say about man's capacity to influence the world for good or evil. As his colleagues die mysteriously and he is threatened himself, scientist George Hamilton tries to discover which of the parties to his pain-resistance experiment is a super-intelligent being. Film has sound premise, but loose threads abound and suspense drains off through credibility gaps no dialogue can bridge. Slick production, slack direction. With Michael Rennie, Gary Merrill, Arthur O'Connell, Earl Holliman, Aldo Ray and Suzanne Pleshette, it's still better than the average of its kind, but casual pre-marital sex reserves it to adults. (NCOMP rating for theatrical release: A-III) (CBS)

Friday, Feb. 5, 9 p.m. — The Friday Night Movies — "First to Fight" (1967) — Fast, entertaining, but predictable story about a young Marine hero (he's won the Medal of Honor) who must prove himself off the battlefield. Chad Everett stars as the leatherneck, with Marilyn Devlin, Dean Jagger, Gene Hackman. (NCOMP rating for theatrical release: A-II) (CBS)

Saturday, Feb. 6, 8:30 p.m. — Saturday Night At The Movies — "Night of the Iguana" (1964) — This film version of the Tennessee Williams play is a complex parable about human nature, with an emphasis on human weakness. The point centers in a belief in the liberating influence of love in the anguished life of man as Williams sees man. Through the eyes of director John Huston, and interpreted by actors Richard Burton, Ava Gardner, Deborah Kerr and others, things take on a somewhat murky quality — a bit overdone, in fact, in the degradation that paves the way for uplifting love. (NCOMP rating for theatrical release: A-IV) (NBC)

Love story: weep, weep

LOVE STORY (Paramount — GP) What America needs now, apparently, is a good, sweet cry, and that's just what it gets from Love Story.

This super-sudsing romantic melodrama penned by Erich Segal (whose movie novel has been the year's enduring best seller) and directed in the good old way by Arthur Hiller, accomplishes what it sets out to do with no holds barred.

THE film does not really expect anyone to believe it — all it wants is for people to sob it up and weep, weep, weep.

The love story itself belongs to rich WASP Oliver Barrett IV (Ryan O'Neal) and rough-talking lapsed Catholic Jennifer Cavalleri (Ali McGraw) a baker's daughter from Rhode Island.

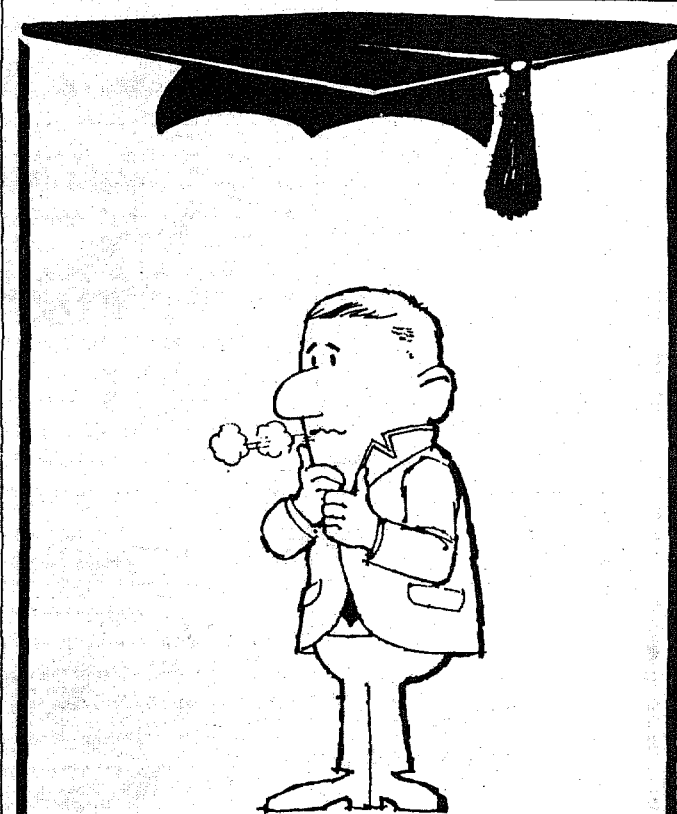
Their Harvard-Radcliffe courtship and marriage survive their social and cultural differences, the iron opposi-

tion of his family (father cuts son off, as expected), and the impoverished years as he works his way through Harvard Law.

The Love Story is immortalized when Jenny dies from some sort of dread ailment just as the couple were beginning to hope for a family and enjoy their new material success.

THE only thing missing in the film (but not in the novel) is a final reconciliation of father and son. But by then everyone is weeping and gulping along with Oliver, and it does not really matter.

Love Story, in the hal- lowed tradition of Cinderella and Peyton Place, places all its eggs in Romance's basket; the only trouble it runs into comes from rational analysis or a serious look at the human values beneath the surface. But since everything's on the surface to begin with, why bother to probe? Rather, man the hankies. (A-3)



Hey — It's Warm Again

MIAMI BOARD OF REALTORS President Kenneth D. Rosen reported Monday that dramatic improvement in the real estate market during the past few weeks, following months of adverse mortgage conditions, makes this an "opportune time" for home buyers and sellers to execute deferred plans. Rosen's statement is based on remarks made by real estate experts at sessions of the meeting of the National Association of Real Estate Boards in San Diego.

—Miami Herald, Tues., 1/26

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Calls hope of finding Christ's body 'illusory'

VATICAN CITY — (NC) — Christians consider it an illusion "and certainly not a pious one" for anyone to hope that the body of Christ may be discovered some day, an Italian biblical scholar declared in the Vatican City weekly.

Msgr. Salvatore Garofalo, a professor and until recently rector of the Pontifical Urban University, wrote in the weekly L'Osservatore della Domenica that a recent discovery of a crucified man has "fired the imagination" of some archeologists.

Msgr. Garofalo referred to announcement of the discovery of the remains of a crucified man in Jerusalem. The discovery was made in 1968 by Israeli archeologists and

was announced Jan. 4. IN HIS article, "The Jew Jehochanan Crucified Two Thousand Years Ago," Msgr. Garofalo said hope of finding the body of Christ is not a new one, but that such hopes have always been based on faulty assumptions.

"For the Christian, the hope of finding the body of Christ is an illusion and certainly not a pious one," he wrote.

Msgr. Garofalo noted that Prof. Nicu Haas of the Jewish University of Jerusalem made a meticulous examination of the remains and said there were "no points of contact between the skeleton of Jehochanan and the figure of Christ as related to history."

Nevertheless, Msgr. Garofalo continued, Prof. Haas maintained that the discovery has kindled hopes that "one day we will find Christ's body."

THIS prompted Msgr. Garofalo to say that two other archeological discoveries had led to some confusion about their relation to the crucifixion of Christ.

Msgr. Garofalo cited the "sensation" of Jan. 10, 1931, when a news broadcast from Berlin announced that Prof. E. L. Sukenik had a photograph of an ossuary (bone depository) in the Holy Land showing the inscription "Jesus, son of Joseph," which seemed to imply that the remains of Jesus had been found.

Msgr. Garofalo said it was Sukenik himself who later declared that such a conclusion was unjustified because the ossuary could have been built anywhere from the second century B.C. to the second century A.D. Also, the name of Jesus — the equivalent of Joshua — was a common one and there were at least 15 ossuaries discovered on which that name was inscribed.

The second example Msgr. Garofalo cited was the publication in American newspapers in October, 1945, of "sensational news items" regarding another find by Sukenik. This was the discovery of a funeral lament carved on an ossuary, apparently by a disciple of Christ who visited Calvary a few weeks after the crucifixion.

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U.S. Government Insured or Guaranteed FHA & VA Loans.....	\$10,425,530.83	\$ 9,124,956.06
Other Loans and Discounts.....	34,829,519.95	33,363,106.64
Overdrafts.....	1,287.34	1,739.40
Bank Buildings and Parking Lots (Includes Hialeah Bank Building).....	2,857,083.17	2,132,717.14
Former Bank Building and Stores.....	228,712.37	101,963.53
Indirect Investment in Banking Premises.....	328,783.68	
Other Real Estate Owned (To be sold January, 1971).....	4.00	107,701.20
Other Real Estate Owned (Peoples Hialeah National Bank).....	67,540.12	
Leasehold Improvements.....		6,398.18
Furniture and Fixtures.....	738,202.92	678,983.43
Accrued Interest and Income Receivable.....	731,071.84	710,262.18
Customer Liability — Letters of Credit.....	42,967.00	1,394.80
Other Resources.....	169,850.52	145,339.91
Federal Funds Sold.....	900,000.00	200,000.00
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U.S. Government Securities.....	26,532,017.73	25,170,167.60
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Federal Reserve Bank Stock.....	189,300.00	184,750.00
State, County and Municipal Bonds.....	13,758,463.25	12,386,233.21
Listed Bonds.....	1,039,125.75	1,001,545.34
Cash and Due from Banks.....	26,445,032.90	21,505,581.70
TOTAL CASH AND BONDS.....	\$ 70,159,123.88	\$ 62,570,550.71
TOTAL ASSETS.....	\$121,479,677.62	\$109,145,113.18

LIABILITIES

Capital Stock.....	\$3,991,400.00	\$3,920,930.00
Surplus.....	2,334,500.00	2,226,000.00
Undivided Profits.....	1,519,802.44	1,123,477.95
TOTAL CAPITAL ACCOUNTS.....	\$7,845,702.44	\$7,270,407.95
Reserve for Contingencies.....	\$ 206,656.65	\$ 185,090.38
Reserve for Taxes, Interest, etc.....	1,226,132.61	1,295,007.85
Letters of Credit.....	42,967.00	1,394.80
Deferred Income.....	1,335,331.90	1,374,960.87
Other Liabilities.....	254,113.08	56,695.79
DEPOSITS.....	\$110,568,773.94	\$98,961,555.54
TOTAL LIABILITIES AND CAPITAL ACCOUNTS.....	\$121,479,677.62	\$109,145,113.18

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'Violence of tongue' marks this age

(Canon Purdy, on the staff of the Vatican's Christian Unity Secretariat and the Rome correspondent of the London Tablet, writes "Reflections" periodically for The Voice.)

By CANON WILLIAM PURDY

ROME — I was struck the other day by the remark of a distinguished English Methodist scholar, that this is an age of violence of the tongue. Among the varieties of current violence, perhaps we don't pay enough attention to this.

It is not just that people abuse each other — they simply dislike and develop resistance to balanced or tentative statements. The like it hot.

Yet reality is sometimes rather lukewarm and patchy. The Pope, who rather leans towards balanced statements, carefully phrased, suffers a lot from this. And his sufferings, like charity, begin at home. Take an example.

ON Sunday and Wednesday his subject was ready-made for him — Christian Unity — because Jan. 18-25 was Christian Unity Week. It is a subject of which he certainly

sees more than one side. But if you read just the headlines of the Vatican newspaper you would think he saw only one side — the dark omen.

"Slow and difficult is the path of ecumenism," splashed the Jeremiahs of the L'Osservatore on Sunday. "The good will of men is not sufficient to generate the miracle of unity."

True statements, taken literally, but as a reflection of the tone of the whole speech, one-sided and misleading. And things were little better on Wednesday.

The Pope spoke of unity as a "sublime vision, embracing the whole panorama of humanity and its history, yet touching the destiny of each one of us." He spoke of it as "a need rendered dramatic and unquenchable by the tremendous events of our time;" of our present divisions as "strange, even absurd." Yet no word of this was reflected in "L'Osservatore Romano's" headlines.

We are supposed to be an authoritarian church, but what an odd sort of authority is wielded in L'Osservatore's office.

THE Vatican is surrounded by a defensive wall built in the dark ages. That is a literal statement with non-literal overtones. From behind that wall Paul VI goes out to

travel the world, but many other departments, including the Osservatore office, remain within the wall.

Perhaps some of them will feel nervous this week, now that the papal gendarmes, after 155 years of service, have discarded their uniforms for good. This little army was established in the days when papal Rome trembled at the prospects opened up by the French Revolution and the destructive ideas it had spread through Europe — days when conspirators and malcontents were thought to be lurking in every cellar.

Nowadays the gendarmes amiably direct traffic at the gates of the Vatican or control queues in the duty-free liquor shop. Many on the force are now retired prematurely, but the rest will carry on, dressed in unwarlike fashion.

THIS moment has also been chosen to publicize the Vatican State's abolition several years ago of the death penalty. Why this solemn ending to something which has been a dead letter for decades? Well, the Italian state has been reacting to current official savagery up and down the world by recalling that it got rid of capital punishment along with Fascism and by exhorting other governments to do the same.

The central committee of the World Council of Churches, meeting in Addis Ababa, just followed suit. Perhaps a contributory reason might be that a popular film among Italian audiences recently has been "Nel Anno del Signore," (in the year of the Lord), a satirical account of life in the papal state in 1825. It ends with the guillotining of two conspirators outside the city gate.

Another Vatican move less interesting for its practical import than for its commitment value is the Vatican subscribing to the nuclear non-proliferation treaty. The Know — nothings were doubtless more ready than Stalin to believe that Vatican cellars were full of bombs, but in fact the only technically impressive thing in Vatican City now is the radio station, which is worthy of better programs.

There is a pattern in all this cautious and practical streamlining. Many things, picturesque or obscure, contribute to an outsider's vague anxieties about the style of Roman authority.

The Pope sensed the anxiety on Wednesday. He spoke of "a fear, characteristic of our separated brethren, of the authority in force in the Catholic Church, as though this authority, exercised in a grand, fraternal collaboration with all the bishops appointed by God to feed his people, were not conscious today, more than ever, of being of service and not domination; allowing and even protecting the various spiritual expressions both of individual souls and of different ecclesial communities."

We have plenty to do to put an end to this fear. But we are encouraged to tread the path, and tread it consistently. — (NC)

'Joe Liberal-' he's a fighter for freedom, justice, equality

By MSGR. GEORGE G. HIGGINS

A thousand distinguished Americans — self-styled "liberals" for the most part — held a gala testimonial dinner in Washington on Saturday evening, Jan. 16, in honor of Joseph L. Rauh, Jr. — lawyer, lobbyist, political activist par excellence and a heck of a nice guy — on the occasion of his 60th birthday. It was a wonderful tribute to a great human being. Not everyone in Washington agrees with Joe Rauh or is necessarily fond of him, but almost everyone knows who he is.

As Myra McPherson put it in the Washington Post on the morning of Rauh's testimonial dinner, he is known reverently by friends and disdainfully by detractors as "Mr. Liberal." If you said that about some other people I can think about — including a number of erstwhile liberals — they would probably resent it very much, for in many circles the word "liberal" has lost all of its former glow and sheen and is now considered to be an uncomplimentary epithet.

THAT'S NOT SO at all in the case of Joe Rauh. He is proud to be known as "Joe Liberal" and, believe it or not, is convinced that American liberalism has a solid future ahead of it.

"Liberalism," he says, "is more difficult today but not necessarily less strong." Ex-Senator Paul Douglas, a good friend of Rauh and one of the grand old men of American politics, feels the same way about the matter. Liberalism, he recently observed, is "the predominant American sentiment. I don't know that it's intact, but it's strong . . . It defeated Haynes and Carswell."

The fact that Joe Rauh's particular brand of irrepressible liberalism defeated or helped to defeat Haynes and Carswell goes far to explain why some of his detractors referred to him disdainfully as Mr. Liberal. On the other hand, when his friends and admirers — and I am one of them — refer to him as Joe Liberal, they mean to pay him a very sincere compliment.

Joe Rauh has been right on many public issues and wrong on others — but never apathetic or indifferent to any public issue of substantive importance. I know of few men of Joe's generation who have done as much as he has done to advance the cause of social justice and political equality for all people regardless of their race or creed or the color of their skin — and further still — who have brought as much verve and good humor and dogged perseverance to the struggle for human rights.

I admire him as a tireless, compassionate, remarkably goodnatured, and utterly fearless champion of the poor and underprivileged and I have deep affection for him as a personal friend.

Guitar workshop set for students

WEST HOLLYWOOD — A guitar workshop for high school students will be held at Madonna Academy, 3600 SW 32 Blvd., Saturday, Feb. 6 from 9 a.m. to 3:30 p.m.

Sessions beginning at 9 a.m. will include Guitar Techniques with Miss Luisa de Fuentes, Spanish Academy of the Guitar, Pompano Beach, as clinician; music theory, with Father Paul G. Romfh, O.S.B., Diocese of St. Petersburg, Music Consultant, clinician; ministry of music, with Father John Buckley, C.M., composer and musician, St. John Vianney Seminary, as clinician; and Eucharistic

Celebration preparation, Michael Lydon, Seminary of St. Vincent de Paul, clinician.

LUNCHEON served from noon until 1 p.m., will be followed by a guitar concert from 1:15 p.m. to 2 p.m. A Eucharistic Celebration begins at 2:15 p.m.

All students participating are expected to bring an acoustic guitar.

According to Sister Joyce, O.P., Director of Music in the Archdiocese of Miami Department of Schools, interested parish folk-musicians and song directors are most welcome to attend the sessions.

WHEN I was asked by those in charge of Rauh's testimonial dinner to say what I thought about Joe in the form of a letter — a letter to be presented to him at the dinner as a part of a bound volume of similar letters from 150 of his admirers — I wrote to him as follows:

"Ever since I read 'The Greening of America,' I have been trying to figure out, in my idle moments, which of my friends and associates belong to 'Consciousness II' and which to 'Consciousness III.' It didn't take me long to decide that most of them belong in the former category, but since you — in spite of your gray hair — are so young of heart and so full of physical and psychological bounce, I felt for a time that I might be able to fit you into III.

"The more I thought about the matter, however, the more I became convinced that you are the Consciousness II man par excellence. And for this I salute you with admiration and affection, pace Professor Reich. When I say that you are at the very top of my list of favorite II people, I mean that you represent the liberal tradition in this country at its very best — and I hope that I am not being an old fogey when I add that, in my book, that's a very high compliment indeed.

"YOU have forgotten more than most of the Consciousness II people — who, I gather, have written off the liberal tradition as a complete bust — will know about the faults and imperfections of the American system. Another way of saying the same thing is that your social conscience and your social intelligence are remarkably keen.

"The point is, however, that your determination to do something constructive about the problems which you see all around you — and to do it within the liberal tradition of rational discourse and without fear or favor — is equally keen. Indeed I would say that there are few men in the United States who have done more than you have to bridge the gap between American theory and American practice in the whole area of social justice and economic reform.

"You were born to be a crusader for justice, freedom, and equality. You have won some of your battles and have lost others — but, to your eternal credit, you have never given up

BELOW OLYMPUS By Interlandi



INTERLANDI © 1971, LOS ANGELES TIMES

New buddy-system in Vietnam.

the good fight and have never been tempted to cop out of the system. For this I admire and respect you — and consider it a privilege to have known you as a personal friend over a long period of years."

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Hundreds turn out for ABCD dinners despite cold wave

Despite temperatures which dipped into the low 40's last week hundreds of interested and concerned residents of South Florida's West Coast attended the ABCD dinner held at Golden Gate Inn at Naples.

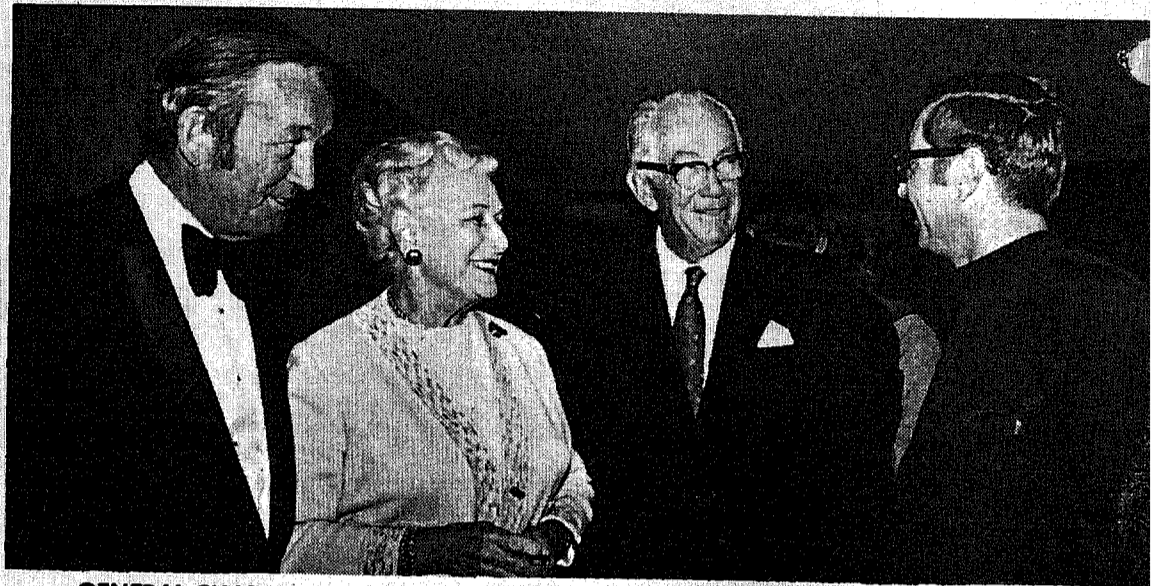
Reminding guests of their obligation to assist those less fortunate than themselves, Bishop John J. Fitzpatrick outlined the accomplishments of the Archdiocese during the past year in the areas of drug addiction, dependent children, unwed mothers, and among the agricultural farm workers.

Father Laurence Conway, pastor, St. Ann Church, Naples, regional coordinator for the 1971 campaign now in progress, and Edward Oates, regional chairman for the drive, welcomed guests, many of whom had come from as far away as Marco and Immokalee.

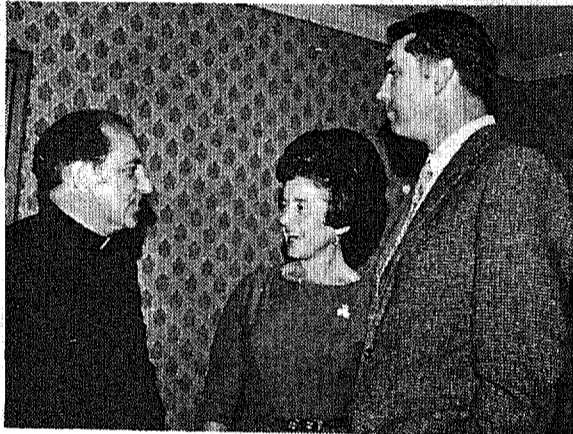
Florida's West Coast Residents at ABCD Dinner



ABCD regional chairman in Naples, Edward Oates, welcomes Bishop John J. Fitzpatrick to dinner.



GENERAL CHAIRMAN of 1971 campaign, William McBain, left, talks with Mr. and Mrs. Francis Kullman, and Father Laurence Conway, Naples.



IMMOKALEE residents, Mr. and Mrs. Frank Sheehan, discuss campaign goals with Father Juan de la Calle.



Warm clothing was in order for Naples dinner as temperatures dipped in South Florida. Father Samuel Delaney greets Mrs. Eloise Crowther, Mrs. Katherine Kirk, and Mrs. Vincent Tate.



Father Owen D. Henderson, assistant pastor, Our Lady of Guadalupe Church, talks with Mr. and Mrs. Adan Hernandez.



ARCHBISHOP'S Coordinator for the 1971 ABCD, Father John Nevins, talks with Mr. and Mrs. George Whitfield of Chokoloskee, at Naples dinner.



GUESTS from Marco Island included the Charles Semenetz, Dr. Ferdinand A. Tuoti, Mrs. Bernard Lake, and Mrs. Tuoti.

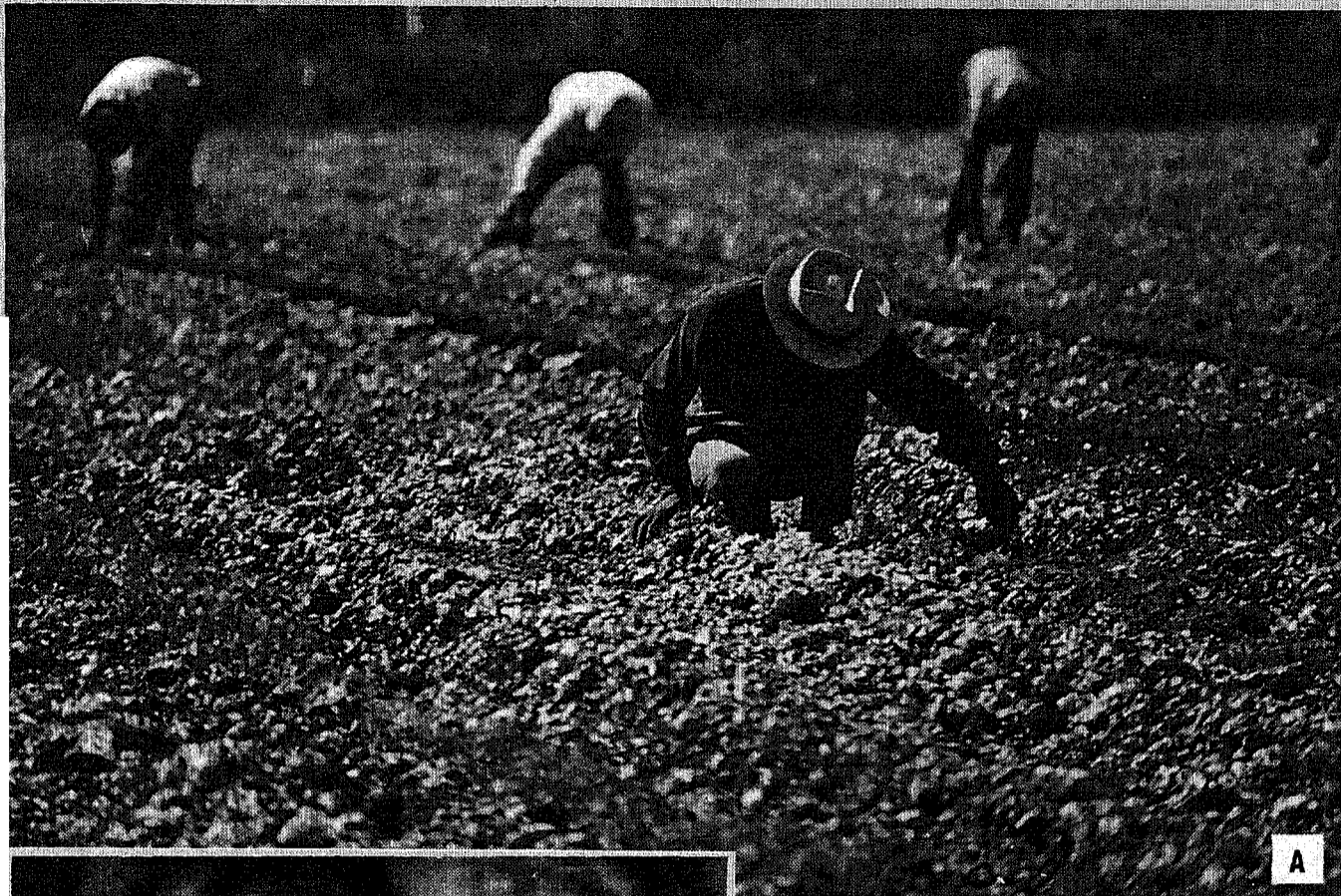
Needs outlined

The needs of the community were outlined for guests who attended regional ABCD dinners in Fort Lauderdale and Boca Raton by Archbishop Coleman F. Carroll shown below chatting with Mr. and Mrs. Ralph J. Baudhin before dinner at Pier 66.

At right, Msgr. Rowan T. Rastatter is shown as he appealed to guests during dinner at the Boca Raton Country Club.



Migrants' plight stirs Archdiocese's concern



A

A Long hours of back-bending work characterize the conditions under which migrant farmworkers spend most of their lives. With little chance to improve their working circumstances, the migrant receives meager compensation for the only type of work he knows.



B

B The plight of migrant children will be the same as their parents' unless better opportunities are presented to them to receive an education. However, to achieve a better education, assistance from the outside must be given them. Suitable programs to assist migrant children will give them hope for a better future.

C The opportunity to learn new technical trades is not always available to migrant farmworkers. Such opportunities could not only give the farmworkers a living salary but also improved working conditions. Shown buffing a car is James Taylor, who left the Florida farm fields to become part owner of a business.

D The Archdiocese has sponsored community centers in an effort to give the migrant a self-awareness of his ethnic origins. Contained within the centers are early child development programs and facilities, like the one above, for migrant children.



C



What love has built

A shortage of housing facilities, lack of education and economic stability, and a sense of community stability are but some of the problems facing the migrant worker in South Florida. Also these are some of the problems, as a consequence, which confront the Archdiocese of Miami.

The plight of migrant and seasonal farm workers has been the continuing concern of the Archdiocese for many years, and the Church has joined with the migrants in an attempt to obtain the many benefits which they rightly deserve.

Consequently, working in the service of the Archdiocese for migrants are several persons and groups of people.

Using the facilities at St. Ann Mission, Naranja, two Missionary Sisters of Guadalupe teach catechetics as well as other subjects.

THE Guadalupanas Sisters are also working with migrant families and children at Belle Glade, Immokalee, Indiantown, Pahokee and with Cubans in Miami. Other religious orders and priests of the Archdiocese are also assisting the migrants at LaBelle, Delray Beach, West Palm Beach, Moorehaven and Clewiston.

Active in the migrant apostolate are seminarians who are studying for the priesthood at St. Vincent de Paul Seminary, Boynton Beach. Four seminarians are involved in the religious education program, four in recreational, one in cultural, two in tutorial, four in youth (CYO) and three in the Christian Family Movement.

The seminarians also go on home visitations, compile census reports and educate the people regarding an approach to community agencies. A deacon assists over the weekend with baptisms, instructions and preaching.

The Archdiocese's concern for migrants is also shown through the spiritual and material assistance given to them by the priests especially trained for this apostolate.

THESE PRIESTS work in conjunction with Msgr. Bryan Walsh, Episcopal Vicar for Spanish Speaking Peoples and Migrants in the Archdiocese of Miami, and with Father McMahon.

Many lay volunteers are also involved with the migrant apostolate. They assist in religious education, the provision of food, the making of toys and first Communion dresses for migrant children and provide technical assistance in community affairs.

The Knights of Columbus at Pompano make their hall available for religious education classes and liturgical services. The enrichment-cultural program of Sister Anthony at S. Dade has been one of the many services which has been rewarding to a great number of migrants.

Then there is the assistance provided by members of the St. Vincent de Paul Society. Through the efforts given by the society, free interest loans have been given to migrant families.

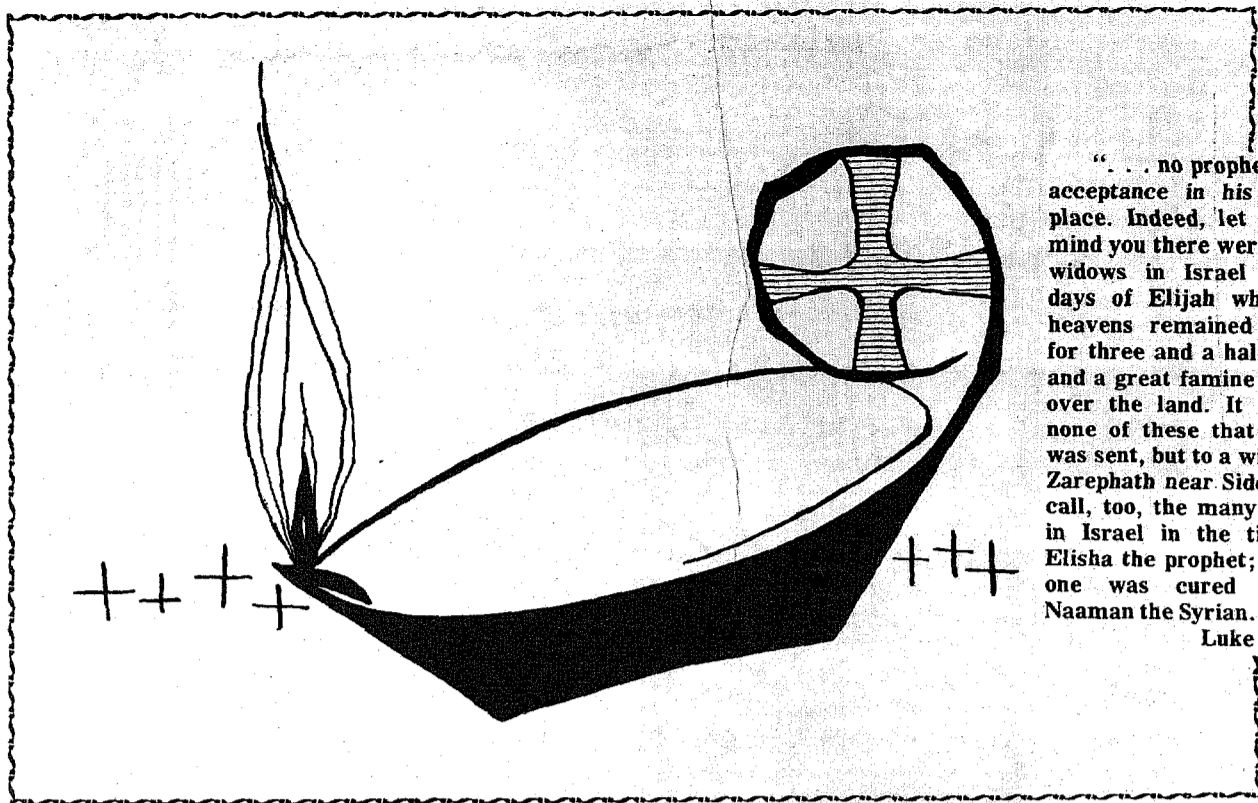
ONE OF THE big problems, if not the major one, confronting the migrants is lack of housing facilities. To obtain a loan for an \$18,000 to \$20,000 home for migrants is very difficult, said Father McMahon, director of the Archdiocesan Rural Life Bureau.

The reason for this is the transitory nature of their work, he explained. This same factor hinders the possibility of a better education. According to a recent report, 75 per cent of migrants receive only a sixth-grade education, Father McMahon added.

In an effort to bring more coherence to the migrant's family, cultural and educational life, the Archdiocese has sponsored community centers at LaBelle, Delray and Naranja. The centers at LaBelle and Delray contain early child development programs and the center at Naranja has an infant care program. This program is further extended to reach families.

A program is now being carried out with a theme and content especially directed toward the migrant, said Father McMahon. The general emphasis is in the ramifications of the community.

In order for a center to meet its potential, it must be supported. For it is through the center that the migrant can have a sense of unity in his culture, education and family. Given the opportunity and the assistance, said Father McMahon, the migrant can achieve a new self-awareness of his ethnic origins. This is one of the goals of the Archbishop's Charities Drive.



"... no prophet gains acceptance in his native place. Indeed, let me remind you there were many widows in Israel in the days of Elijah when the heavens remained closed for three and a half years and a great famine spread over the land. It was to none of these that Elijah was sent, but to a widow of Zarephath near Sidon. Recall, too, the many lepers in Israel in the time of Elisha the prophet; yet no one was cured except Naaman the Syrian.
Luke 4:24-27

The Pope on confession

By FATHER JOHN T. CATOIR

The other day someone asked me, "Is it true that the Pope is doing away with Confession?"

There is a tendency among newspaper writers to dramatize a news item with a startling headline.

Recently, Pope Paul VI made a statement concerning the practice of confession. He did not say that the Church was doing away with confession. He did say that the Sacrament of Penance is supremely important to the sinful human condition of mankind, and will continue to be in the future.

He said, in so many words, that whenever a serious sin is committed, the sinner must "go to confession," i.e., receive the Sacrament of Penance, administered privately by a particular priest who has listened to both the confession and the expression of a firm purpose of amendment. This has been the traditional teaching on confession.

WHAT is new in his statement is not that the Church is doing away with confession, but that other forms of administering the Sacrament of Penance will be permissible in the future, with the exception of serious sins, which are always to be confessed.

For centuries, there has been a practice allowed in the Church in extraordinary situations. This practice is called general absolution. Soldiers going into battle were given general absolution after making an act of contrition, without the necessity of confessing their sins individually. In effect, this kind of practice can be permitted for all Catholics, in special penitential services.

Those who are guilty of serious sin (such as cooperating in abortion, grand larceny, deliberately corrupting the

morals of minors, or other serious violations of moral order) must still repent their sin to a priest in the privacy of the confessional. The priest is a witness both to the sorrow of the penitent and the mercy of God. He is a mediator of healing in the tribunal of mercy.

THE penitential rite at the beginning of each Mass is a sacramental. We pause briefly to consider our unworthiness, and then we express our penitential spirit, "Lord have mercy." The priest says an absolution prayer over the congregation. All minor sins and faults are absolved in this rite.

But this is not a new idea. It was true for all the centuries when the Mass was in Latin. In fact, it was always taught that sins were forgiven by a sincere act of contrition, but that mortal sins should nevertheless be confessed at the earliest opportunity.

The Pope is not doing away with confession. He is authorizing an official study into the possibility of new variations in the administration of the Sacrament of Penance to align the practice of the Church with the sociological realities of our times.

Today is feast day of Francis de Sales

By JOHN J. WARD

"You will catch more flies with a spoonful of honey than with a hundred barrels of vinegar."

That was one of the sage remarks credited to St. Francis de Sales, whose feast

day is observed by the Church today, Friday, Jan. 29.

Born of noble and pious parents at Sales, near Annecy, France in 1567, Francis gave up the prospects of a grand career to become a priest. It has been claimed

that he had the adult heart of the Saints even in his childhood. To brilliant talent he added the most laborious application and gained the highest honors of his schools.

HE excelled still more in virtue and his greatest joy was to be with God in prayer; his recreation to read the lives of the Saints.

Francis completed his rhetoric and philosophy in Paris with the highest distinction, studying also theology, Scripture and Hebrew.

On event which possibly marked in his life the transition from extraordinary to heroic occurred in Paris when he was only 17 years of age. It was a temptation to despair and he felt as if it were impossible for him to be saved. All his struggles, his prayers, his study of the grounds of hope were of no help in his hour of trial.

His body wasted away visibly and his soul was burdened with deep melancholy. Nevertheless, he continued his exercises of piety and virtue and he prayed continually to God in words of generous resignation:

"Ah, Lord, if I am never to see Thee or Thy sweet Mother in the next world, allow me at least to love You here below."

THAT fearful trial lasted for six weeks and ended suddenly while he was saying the "Memorare" with great fervor before a statue of the Blessed Virgin, after he had

made a vow of chastity and a promise to say the Rosary every day. From that time, he redoubled his fervor and gave all his leisure time to prayer.

Francis was ordained a priest Dec. 18, 1593.

When the Duke of Savoy decided to restore the Catholic Faith in the Chablais and the Bishop of Geneva was appealed to for zealous missionaries, Francis volunteered his services. He set out on foot with a Bible, a breviary and one companion, his cousin, Louis de Sales.

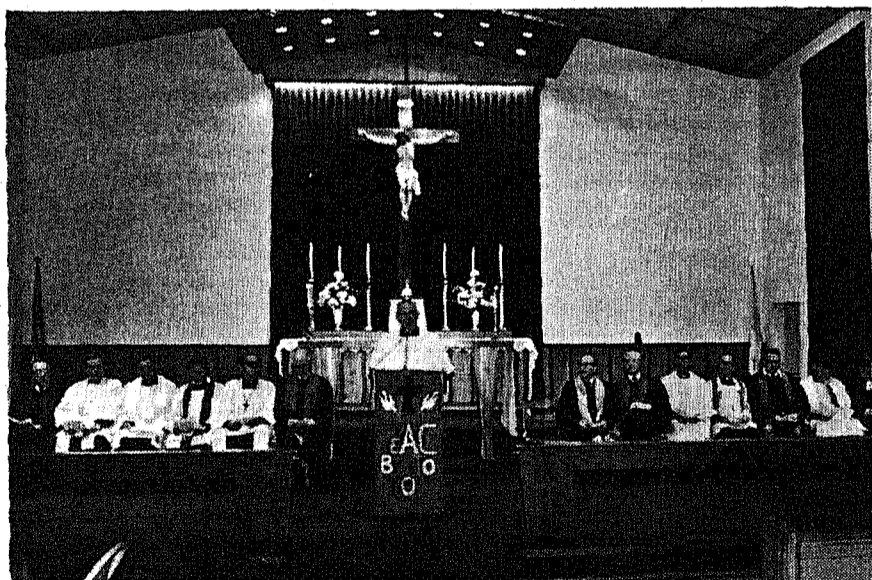
Every door and every heart was closed against him and he was insulted and threatened with death.

However, after four years of strenuous labor and prayers, hardly 100 heretics remained. It is claimed that he converted 72,000 Calvinists.

St. Francis became Bishop of Geneva in 1622 and in union with St. Jan Frances de Chantal founded at Annecy the Order of the Visitation which soon spread all over Europe.

A great part of the last years of his life were spent in preparing the Constitutions of the order and composing the "Treatise On The Love Of God."

After a life spent in good works, St. Francis died on Dec. 28, 1622. Pope Pius IX conferred on him the rare title of Doctor of the Church.



CHURCHMEN OF various faiths opening meeting of a week-long observance for Christian Unity at Epiphany Church.

Lauds verve of Catholic universities

"Some of the most dynamic thinking and new directions in education have taken place in Catholic colleges in the last five years," said Dr. James C. Rice, academic vice-president of Stephens College, Columbia, Mo.

Dr. Rice and Charles Madden, associate dean of Webster College in St. Louis, were guest speakers at Barry College's two-day Conference on Curriculum last week.

"YOU can't point to any other religious denomination

which has gone in-depth into its problems as much as Catholic colleges have," he added.

Commenting on the effect of Barry's conference on curriculum changes and new methodology, Dr. Rice said: "You couldn't wish for more in the way of an open exchange of ideas."

"The situation here at Barry is one in which the educators, students and board members clearly see the need for change. A change devoted to the recovery of the dynam-

ics and status that education once had."

"Education programs have to fit the people and the place. Dr. Madden and I came here to provide a background for study and to provide examples, not to do a critique on Barry," Dr. Rice explained.

"The college should be commended for its sensitivity in anticipating the restlessness on campuses today and taking the time to set aside a two-day conference for the purpose of getting it out in the open," he said.

A gift of love

A gift of love and understanding can come in many ways and in many places. For Marie Atherton of Hollywood, it came unexpectedly during a dinner for the Archbishop's Charities Drive.

"I sat there wondering what someone like me was doing there, and I realized that in my own life a miracle had happened."

THE ABCD dinner that Marie Atherton attended was just one of many being held throughout the Archdiocese to emphasize the needs of the many charitable organizations that depend on help from the Charities Drive for their existence.

"I know that it will take money to keep my church going. Nobody has to pay from something that is dead. I don't want my church or any church to die," Marie Atherton wrote later.

To support her sincerity, Marie Atherton promised to give as much as she could. "I don't know how much but I will give at least 10 percent of what I make babysitting or from gifts that I get and I will still put a few dollars of my grocery money in church collections."

Prayer Of The Faithful

Sunday, Jan. 31, 1971

CELEBRANT: Almighty Father, it is possible to help your poor rise out of ignorance and squalor, but only if we all do our fair share and accept the responsibility of being our brother's keeper.

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

COMMENTATOR: (1) That our Archbishop, his Auxiliary, our priests, Religious and laity, filled with the love of which the Apostle Paul speaks, will rejoice in the truth, seek only that which results from patience and kindness, and strive for an increase in faith, hope and charity, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (2) That we may learn to accept the sufferings that come our way, by seeing in them the royal road to salvation, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (3) That we may learn to empty ourselves of self-seeking and see the hand of God in the successes and failures of life, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (4) That we may accept each day as an opportunity to come closer to God and our neighbors, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (5) That those who are ill in our hospitals will recover quickly and return to their families and homes, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: (6) That the dying will offer their sufferings this week for the conversion of sinners, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, we ask that You will hear our petitions and grant us our just desires, through Jesus Christ, your Son, our Lord.

PEOPLE: Amen.

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Holy Eucharist-heart of the Church

By FATHER PETER J. RIGA

The sacrament of the Eucharist was seen by the first Christians as the very heart of the Church. Indeed, the Church itself is actualized in the breaking of the bread. The early writers of the Church claimed that "Eucharistia facit ecclesiam," (the Eucharist creates the Church). The reason is simple: this sacrament contains the very source of salvation, Christ, the crucified and risen Lord by whom alone the Church comes into existence.

THE WORD "Eucharist" comes from the Greek, "eucharistein," which means to give thanks. In the Eucharist, we give thanks for the most precious of all possible gifts, Jesus. It is Christ Himself who is made present in the action and words of the sacrificial meal called the Eucharist.

The celebration of this sacrament goes back to the earliest days of the Church. We see this in the witness of St. Paul's epistle; he related to the Christians a tradition which he himself had received from the Church.

The gospels record the institution of the Eucharist at the Last Supper, except St. John, who gives us his Eucharist teaching in

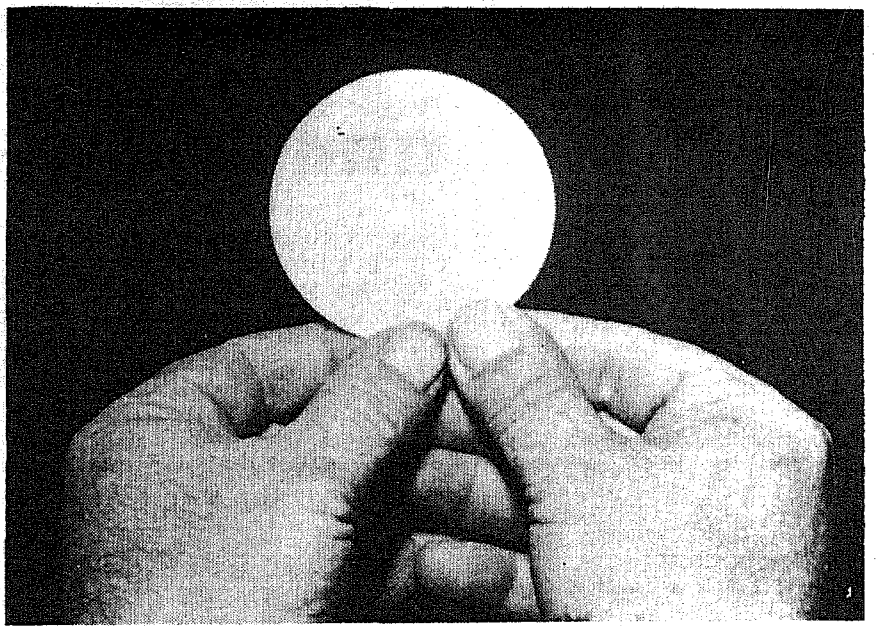
chapter six of his gospel. Each evangelist emphasizes various theological themes, but the basic meaning of the Eucharist as meal, offering, sacrifice and expiation (making amends) remains the same in all four gospels.

The mission of Jesus was to save men; he made amends for the sins of all men by his death so as to become the principle of salvation when this sacrifice was accepted by the Father (resurrection).

HE DIED and endured the death which all men must endure — as sign of sin itself. He suffered the loneliness, abandonment by God and the sufferings of death itself so that by dying and rising he was able to change the sign of death in sin to a sign of death to sin. It was by his death and rising that Jesus attained the fulfillment of his supreme role of Saviour of all men.

The Last Supper offered by Jesus was the new testament or covenant of all of this. At Mass, as at the Last Supper, the words, "This is my body; this is my blood," bring about effectively what is symbolized by this meal of eating and drinking.

AS THE food is totally consumed and



The Sacraments

goes for the sustenance of life, so too is Christ given for each one of us for our sustenance into eternal life. It is for this reason that we can call the Eucharist the sacrament of sacraments.

Sacred Scripture clearly points out that the Eucharistic meal is an efficacious sign of what Jesus did at his passion, death and resurrection. The Eucharist is a sacrifice given for the sins of all men, not for a chosen

few or for "the elect." The text ("given for many," Mk. 14:24) pointing this out, is a clear allusion to the suffering servant of Yahweh in Isaiah 53:12 where the innocent servant suffers for the sins of the people.

DISCUSSION QUESTIONS:

1. Why did the early Christians see the Eucharist as the heart of the Church?
2. How is the Eucharist a meal? An offering? A sacrifice? An expiation?

Eucharist-Sacrament of Love

By FATHER CARL J. PFEIFER, S.J.

"How do I love thee? Let me count the ways." With these words begins the famous love sonnet by Elizabeth Barrett Browning. No one expression of love was able to capture the "depth and breadth and heights" of her love.

THE MYSTERY of love escapes neat, all-inclusive definition. Men and women of every age have been inspired to invent new words, new symbols, to describe their experience, inadequately at best. Love is a reality with so many dimensions that it can be expressed only by a rich variety of words, symbols, gestures, and actions. "How do I love thee? Let me count the ways!"

It is not surprising then that Christians down through the centuries have found surprisingly different ways of describing and celebrating the Eucharist, which Vatican Council II names "a sacrament of love" (Liturgy, 47).

It is true that for several recent centuries the manner of celebrating the Eucharist was frozen into a uniform mold, and the theological explanation of this sacrament became rigidly limited.

Catholics who are adults today grew up during the final years of this period of uniformity of valid celebration and acceptable definition. Wherever one went in this country or throughout the world, the Mass was offered in the same manner, in the same language, and the catechism explanations of the Eucharist were everywhere almost verbally identical.

SUCH constraint is not typical of the Church's experience of the Eucharist. The variety we are today experiencing — a variety that for many of us may well be disconcerting — is much more characteristic of the celebration of the "sacrament of love" in the long history of the Church.

For centuries there were no fixed

prayers or rituals. The local Bishop or priest adapted the words and gestures of the Mass to the occasion. The language was that of the people participating; the symbols and gestures were taken from that local culture. We do not even have a uniform account of the words and actions of Jesus at the last Supper, the First Mass. The New Testament records four differing expressions of the "words of consecration" at the Last Supper (1 Cor 11:23-25, Mk 14:22-25, Mt. 26:26-29, Lk 22:15-20), none of which is exactly the same as that used in the Mass today.

AT DIFFERENT periods of the Church's history, certain dimensions of the mystery of the Eucharist took on more significance. Small, intimate celebrations in private homes were normal according to the Acts of the Apostles. In later times and cultures large, solemn ceremonies were cherished. Full active participation of all the faithful was taken for granted in earlier days of Christianity, whereas silent, awe-filled,

distance marked the Eucharist in later centuries.

While early groups of Christians enjoyed the presence of Jesus as a friend at their table, other equally devout Christians knelt in solitary wonder before the Lord whom they dared not receive but once a year.

As the celebration differed from place to place and century to century, so did the Church's understanding and interpretation of her experience. This, too, is already evident in the New Testament. The Gospels and epistles at one time describe the "breaking of bread" in terms of the presence of the risen Christ with His friends, at another time they view the Eucharist as a sacrificial offering. Sometimes the stress is on the meal, through which those who share the body and blood of Christ become intimately united with Him and with each other.

As Christians discovered more and more of the riches of the Eucharist, they drew on many themes from the Scriptures, all of which express one or more of the dimensions of the mystery of love which is the Eucharist.

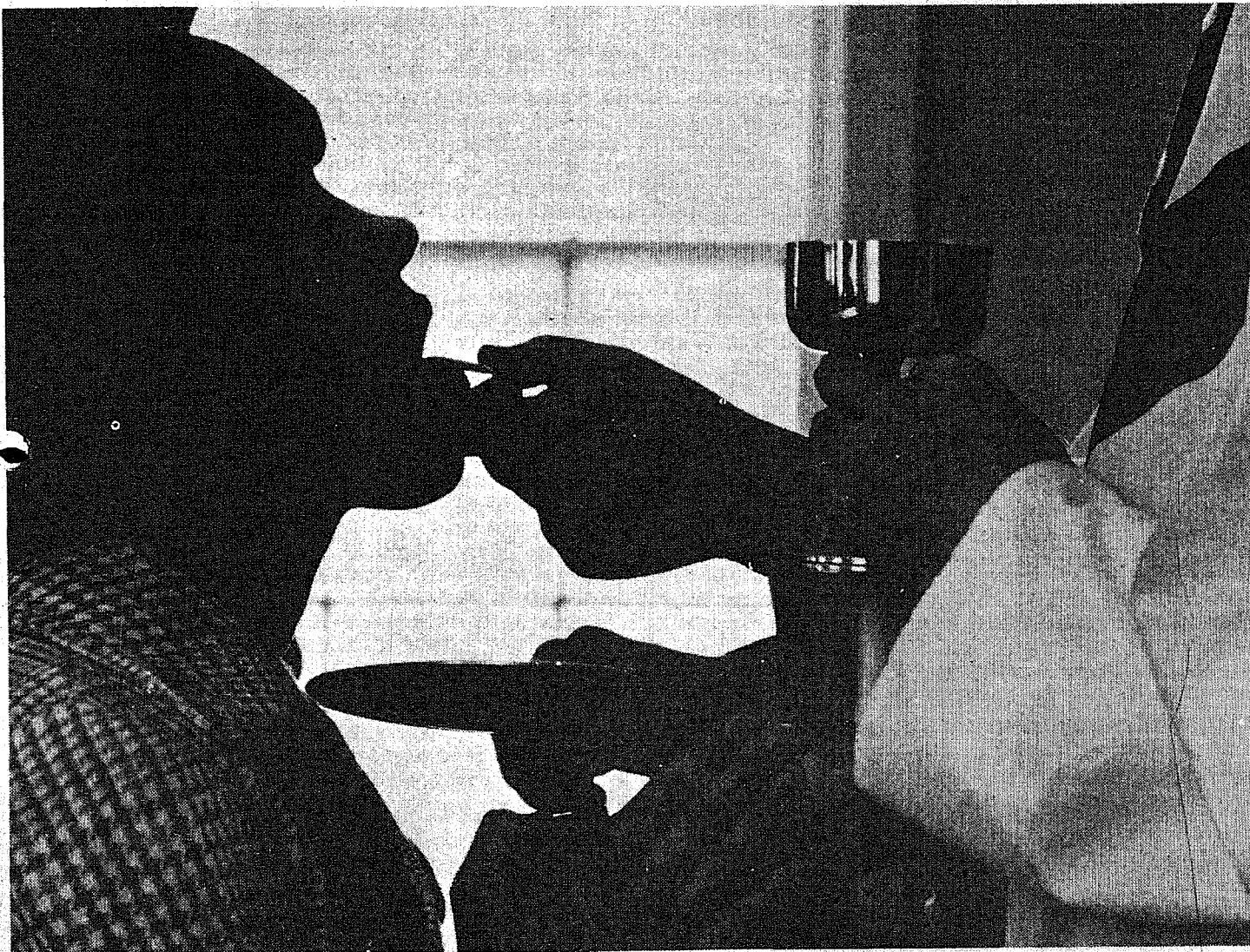
OUR PRESENT liturgy still records many of these. The Eucharist is the sign of the New Covenant, the new and final marriage bond between God and His people, between Christ and His Church. It is the "marriage feast" celebrating this unbreakable bond of love.

The Mass is also clearly seen as sacrifice, replacing for all time other religious sacrifices. The Paschal Lamb, slain and raised from the dead for our salvation, is the victim. Here one eats not of manna as did the Hebrews in the desert, but of the very Bread of Life.

Almost every major theme of the Scriptures is drawn upon in the New Testament in an attempt to say what the Eucharist really is. Later ages drew upon the art, poetry and philosophy of every culture where Christians were to be found to try anew to communicate the meaning of the "sacrament of love." Even when variety was limited during recent centuries, the faithful created many non-liturgical, unofficial forms of Eucharistic celebration.

NOW, with the encouragement of Vatican Council II, Catholics around the world are experiencing once again a greater freedom to adapt their celebration to particular situations and to describe the Eucharist in richer and more varied formulations.

Religious education has the task of opening up the Church's eucharistic riches to young and old alike, so that the new variety is experienced as an expression of love.



The instant a person receives Christ in the Eucharist is a focal point of the Mass.

DISCUSSION QUESTIONS:

1. Why is the Eucharist called the sacrament of love?
2. How has the way Christians celebrate the Eucharist changed through the centuries?

On facing death and what comes after it

By FATHER WALTER M. ABBOT, S.J.

There is a section of Paul's Second Letter to the Corinthians where the style really soars, 4:16-5:10. Here Paul compares the troubles of this life and the life we can have in heaven.

It is one of the most important sections of Paul's letter. It gives us pieces of the Christian doctrine about what will happen to the souls of the just between the time of their deaths and the Lord's second coming at the end of the world. It also gives us pieces of the best Christian spirituality concerning how we should face death.

NOTICE how positive Paul is in this section. In 4:14 he wrote, "For we know that God, who raised the Lord Jesus to life, will also raise us up with Jesus and bring us, together with you, into his presence." Now he writes, in 5:1, "God will have a house in heaven for us to live in, a home he himself made, which will last forever."

If you took these sentences by themselves you might conclude that Paul is saying he and the Corinthian Christians to whom he wrote will all be saved and will enjoy eternal happiness with God.

For sound interpretation of the Bible, however, there is a principle that says you must take into consideration what the sacred author wrote in other sections, and also what other biblical authors wrote about the particular topic. The least one can do here, of course, is to read the whole context of this section, and one therefore comes quickly to 5:10 where Paul reminds us, "For all of us must appear before Christ, to be judged by him, so that each one may receive what he deserves, according to what he has done, good or bad, in his bodily life."

You see now why I said at the beginning that Paul compares the troubles of this life and the life we "can" have in heaven. Yes, Paul actually talks about the life we "will" have in heaven. But, in view of that sentence in 5:10, I think you will agree that we should say Paul was speaking optimistically when he used "will" instead of "can."

In 5:8 Paul writes, with the editorial plural, that he would prefer to be in heaven right then and there instead of having to deal with the trouble of this life, "(we) would much prefer to leave our home in this body and be at home with the Lord." It is this sentence especially which through the centuries has been cited by theologians when they tried to explain what happens to the soul of the just after death.

St. Thomas Aquinas summed up the traditional interpretation when he wrote in the 13th century that this sentence makes it impossible to hold the idea that the souls of the just are not immediately brought after death into the vision and presence of God. There had been some who held that the souls of all the dead were kept in the dark, as it



The gloom of the graveyard reminds us of the solemnity surrounding death, but hope in the Resurrection brings hope through the sadness.

were, until the day of judgment, and only then would the just, or saved, see God and enjoy the blessings of heaven, or life with the Lord.

IT HAS been my experience that many people are consoled by the correct interpretation of 5:8, but many others feel such thoughts are far beyond them and they prefer to remain content with what Paul writes in 5:7, "For our life is a matter of faith, not of sight," and in 5:9, "More than anything else, however, we want to please him (i.e., the Lord), whether in our home here or there."

In 5:8, when Paul writes he would prefer to be in heaven rather than in his life, he makes the comment with the introductory phrase, "We are full of courage, and would much prefer . . ." another way of translating it brings out what he means perhaps more emphatically. "We even have the courage to prefer to leave our home in this body and be at home with the Lord." Death, therefore, is not to be a dreadful thing for the Christian but a thing of joy.

All well and good for a saint, you may say, but it is not so simple for the Christian who has a record of failures. There remains that sentence about the judgment (5:10), and for many people it is bound to dilute the ideal joy with a great deal of fear. Paul was well

aware of the problem. Notice 5:11, "we know what it means to fear the Lord."

YES, the judgement lies ahead. Even so, it is courage that should dominate in the Christian soul. Look back through this section 4:16-5:10 and see how many times Paul stresses desire for the next life. Again, as always with Paul, it comes down to this, whether you really love the Lord or not. If you do, you can look forward with courage to meeting him, even if you have sinned.

Incidentally, if you are consistent with the traditional interpretation of 5:8, which

we have discussed above, you will have to hold that in 5:10 Paul is talking not about the Last Judgment but about a meeting with Christ immediately after death. How else could the souls of the just enter right away into the vision and presence of God?

DISCUSSION QUESTIONS:

1. What does Paul say in Second Corinthians about Christ's judgment of the dead?
2. When, according to St. Paul and St. Thomas Aquinas, are the souls of the just brought into God's presence?

Upswing in confessions

By FATHER JOSEPH M. CHAMPLIN

I haven't heard recently of many places with an upswing in Saturday confessions, but I do know about one. That parish is in Macon, Georgia, and its weekly bulletin describes the congregation: a community steeped in tradition but on the move in our modern world.

"Saint Joseph's is the mother church of Middle Georgia. It served Catholics scattered from the Florida border to the mountains of Tennessee. Even the great metropolis of Atlanta was once its mission. Rich in history and strong in faith, St. Joseph's today is striving to keep alive the traditions of the past and give them a vitality in keeping with the exciting times in which we live."

GRAY-HAIRED and hard-working Father William Coleman shepherds this flock, aided by an associate pastor, Father Thomas Healy, "the young priest with the very black hair." They alternate hearing confessions at the customary 4:00 — 5:30 and 7:30 — 8:30 periods, but penitents know exactly who will be in the "box" at what hours. An announcement in the bulletin one week, for example, reads: "Confessions on Saturday will be heard in the afternoon by Father Healy and in the evening by Father Coleman." Moreover, each priest attaches a name plate to the confessional during his own tour of duty.

At St. Joseph's, however, sinners kneel, not in a conventional box, but in the more comfortable setting of a confessional room. The carpeted and spacious area for penance is actually a converted baptistry, a space made available when the pastor renovated this church and moved its font forward to the sanctuary. A partition within the room gives penitents the option of an anonymous behind-the-screen arrangement or of an open, face-to-face encounter. In either case, the individual no longer must whisper, but can speak normally, yet with an assurance of secrecy.

Father Coleman has ordered a pamphlet rack for the confessional room, a shelf to contain appropriate literature for this sacrament. The priest will then be able easily to assign passages from these publications as penances or suggest particular booklets which complement his

own words of advice. In addition, the pastor hopes soon an artist, through proper colors, symbols and paintings, may add to the room a special atmosphere radiating warmth, joy, forgiveness and peace.

CONFESIONS are up in Macon, but not simply because of a change in the furniture. The clergy preach and teach about this subject, indicate a willingness to listen and help plan programs geared for the Christian growth of their parishioners. A few excerpts from the "Parish Programs" brochure illustrate what I mean:

"Confession — Confessions are regularly heard . . . Many people prefer to spend a longer time than the regular hours allow. In this case call the rectory for an appointment for a counseling type confession."

"Counseling — Any person wrestling with a problem will find in the parish priests someone very willing to listen and help discover possible solutions. In any time of need you are always welcome at St. Joseph's rectory."

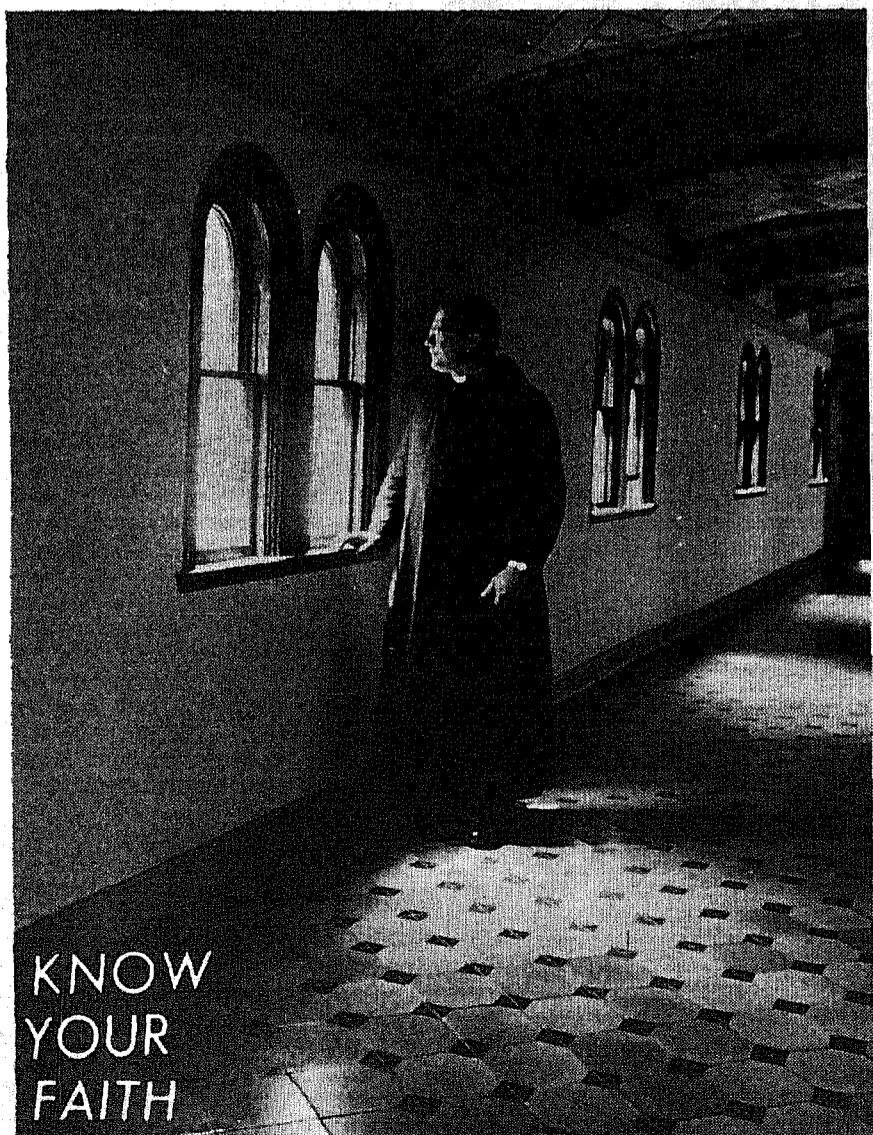
"What is a parish? A parish is people — united at the altar in worship of God through His Son, Jesus. The most important thing we do is pray together. Yet, readying ourselves for prayer by a good life requires help. In many ways our parish program provides us with such help."

JUST how much are confessions at St. Joseph's on the increase? According to Father Coleman the parish formerly averaged a half-dozen penitents in the after noon and again in the evening. Today the number has risen to about 25 on each occasion.

What kind of people come? The saved? Older persons? Traditionalists reverting to habits of earlier days? Some fit these categories, of course, but many have long hair or thick beards, wear beads or carry babies in their arms. They represent the younger, now generation. So much so that an elderly lady living nearby complained about the great crowd of "hippies" who drop into this Macon, Georgia, church every Saturday afternoon and evening.

DISCUSSION QUESTIONS:

1. What factors would you say have contributed to the increase in confessions in St. Joseph's Church in Georgia?
2. How does frequent confession benefit a Christian?



KNOW
YOUR
FAITH

The priest stands today at the open window of change affecting the sacrament of Penance. Will the upswing in numbers of persons going to Confession at one church lead to a similar trend in others?

How a city faced its drug crisis



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 SHEPPARD

What did one city do to relieve the problem of drug abuse?

Phoenix, Ariz., formed CODAC, Community Organization for Drug Abuse Control.

The first program to come out of the new coordinating agency was a contact referral society where youngsters with drug problems could go for help without the fear of being turned over to the police.

Of the half dozen special services under the CODAC umbrella, the best known are "Terros House" and its related clinic.

As an indication of the growth in public awareness to the Terros House facility, the 24-hour switchboard noted an increase of calls from some 150 in the initial months of the project, to nearly 5,000 last August alone.

The clinic, operating out of the same building as the House, provides general medical care for the drug abuser and has space for some 15 in-patients on a short-term basis and also handles drug detoxification.

The clinic now includes 35 physicians who volunteer their services and a full-time nurse. Two clinic sessions are held daily and a doctor is on call around the clock.

ONE-THIRD of the people who call or come in to Terros are facing a crisis situation with drugs. The calls are charted and recorded under several headings: BUM (bad trip), OD (overdose), and RAP, to talk. Space is also left for history-taking.

Calls are answered by volunteers even if it means going out to meet the caller and talking to him. They maintain clinic calls twice a day for those who need medical help. Regular clinic hours are kept. In a nearby room, three youngsters are being detoxified.

Drugs are used on physician's orders only and as a result the police cooperate and do not come in to make arrests. The work of the 11-member Terros staff, about half of whom are ex-addicts, begins with an evaluation of the request for help and continues when the youngster arrives.

If it is a crisis situation from one of the barbiturate or speed or heroin drugs, then arrangements are made for referral to one of the hospitals which have drug control wards. For example the Good Samaritan Hospital reserves four beds for Terros referrals.

Aside from the legal aspect of drug controls, little can be done for the experimenter or the occasional user, except through anti-drug educational efforts. The concept of Terros as a crisis intervention center was originally suggested to the Phoenix physicians by drug abusers themselves.

Who are these drug-troubled youngsters who dial this Terros phone? What are they like? The ones who report a bad trip, or come in shaky, depressed, panicky, or hallucinating?

Most of them are between the ages of 14 and 22. Many come from middle-class homes and have little, if any communication with their parents.

Marijuana is the drug of widest use. The other major drugs abused are LSD, speed and barbiturates.

IN RECENT months there has been a disquieting rise in heroin use. Some youngsters, the clinic found, are needle freaks and will "shoot" anything. Hepatitis is seen so frequently that all Terros staffers receive injections of gamma globulin.

Many of the young people calling do not know what drug they have taken. I recently saw one who had bought some bad heroin — heroin which had been adulterated, with an unknown substance — usually it is quinine or lactose. Some pushers will use anything to make up bulk. The drug user was brought in with a temperature of 105.3, chills and developed multiple abscesses. Most of the street "stuff" which is bought as LSD or mescaline is cut 10% to 20%.

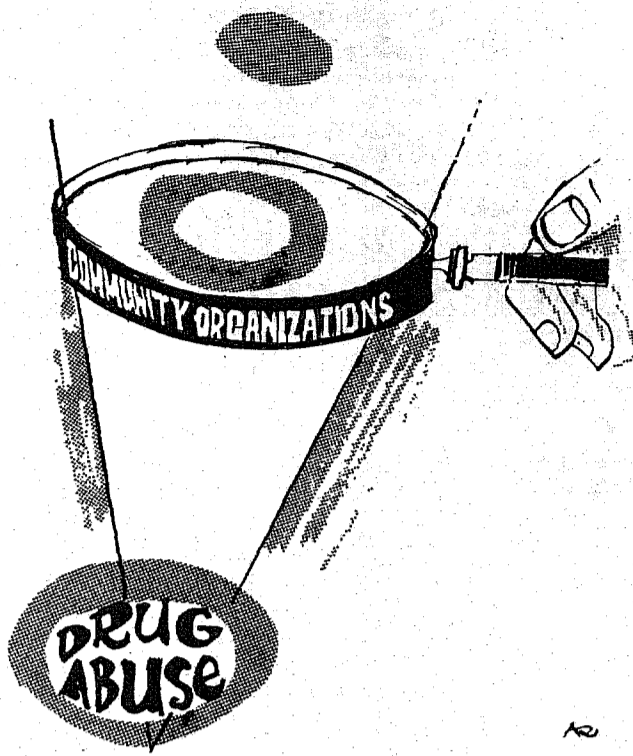
Most of the children at Terros House complain of boredom and it is difficult for a 14 or 15-year-old child to get a job. The majority I see do not need the money so they turn to something like acid which will certainly structure your time.

Phoenix awoke in 1968 when it estimated that 30% of the 20,000 high students were experimenting with, or abusing drugs.

Today, under the Codac umbrella, several agencies provide help in the area of drug education, treatment, and rehabilitation. There are such units as the Terros House, Valle del Sol Institute, Dope Stop, Creative Swing and Parents Anonymous. Terros House is situated on the fringe of down-town Phoenix and is open round the clock for young people experiencing problems with bad trips and overdoses at the same time, and providing a medical treatment clinic for those needing medical care.

It has been open since August 1969 and has helped some 18,000 young drug abusers. It admits to a good slogan — "keeping dopers clean." Part of the attraction of Terros is the high image and no pressure policy. The doctors and administrators have found, as we have, that one of the main problems is getting the youngsters a job.

TO QUOTE the executive-director of Valle Del Sol, whose 240,000 residents are 38% Mexican-Americans and



37% black and with a heavy drug problem: "Employers don't want to touch addicts and trying to find a job for them is next to impossible. They treat them like they have a communicable disease."

Valle del Sol is working for a referral center, a half-way house and an out-patient center where a detoxification

service, including a methadone program for withdrawal, is provided. Jobs are the important thing. Besides Valle del Sol, which is for the older addict, there is Dope Stop which runs a speakers' bureau for school children. Dope Stop has a program which has been spread throughout 170 of the 230 elementary schools in the Phoenix area.

The Creative Living Foundation is another facet which is run by ex-addicts and is for younger people who come for therapy. There is only one rule — no one can come there under the influence of drugs. Dr. Olsen, who runs the foundation, states that "there is no doubt that we are in a drug culture now" and he wishes to substitute a few positive cultures.

Parents Anonymous is a discussion group for parents of drug addicted or involved people.

THESE discussion groups meet weekly to learn more about the ramifications of their children's problems and how to meet them.

An off-shoot of this group is Panic, which is a counseling service for parents with a problem, and no place to turn. Panic is a 24-hour service manned on a voluntary basis.

Teen Challenge, which is also under the Codac umbrella, is an inter-denominational, individually orientated organization which provides detoxification, two re-entry halfway houses, vocational guidance, and school and educational programs. Services are free with a four month commitment.

Phoenix hospitals are on the program, providing young adult programs. St. Luke's and St. Joseph service the hard core addict. St. Luke's has a detoxification program and individual, group, occupational and vocational therapy.

They also have a methadone withdrawal program and a narcotic anonymous group. St. Joseph Hospital has initiated a study geared to get the patient off drugs.

It is not strange that the Doctors of Osteopathy outnumber the Doctors of Medicine 3 to 1.

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On 'Jesus Christ Superstar'

By **FATHER JOHN T. CATOIR**

A new sound in music was released in October, 1970. A rock opera with music by A.L. Webber and lyrics by Tim Rice has apparently turned on a lot of young people who have not heretofore shown much enthusiasm for Christ.

When I first heard about it, I was intrigued.

The "New York Times"

review of the album, however, was not favorable: it was tabbed as both bad rock and bad opera. Quite a few young people of college age spoke to me in ecstatic terms about the album, and when I mentioned the Times put-down to them they shrugged it off as square. They dug it, and it didn't matter what the critics had to say. They wanted to hear what I thought of it.

I LISTENED to the opera

twice, reading the score which accompanies the album. As a musical experience, I like it. In parts, I like it very much. It provides material for a powerful meditation on Christ.

I've heard that some young people have cried at the Passion and Death of Christ, and this is not difficult to understand. The lyrics are well written, in a fresh contemporary genre, and the music has passion. But I ob-

ject to the false foundation on which the rock opera is based. It is just bad theology. Young people who think only of the music are free to approach it without a critical eye to content, but as a priest, I came away from the total experience disappointed.

The character portrayal of Jesus Christ is false. I've heard some conservative critics say that the very idea of calling Jesus a "superstar" is blasphemous, but this is

silly; it misses the point. Christ was, to say the very least, a superstar, someone whom everyone knew and talked about. What I object to is deeper.

THERE is not one reference made to indicate that Jesus Christ was Divine. In fact, there are a number of counter indications which disturbed me. He seems to be presented as a confused young man with no understanding of Who He is or how He got involved in all this confusion. In the trial scene before Pilate, Jesus, after professing that his kingdom is not of this world, says, "There may be a kingdom for me somewhere, if only I knew." That's a little hard to take even when it follows the scourging scene, which is powerfully moving.

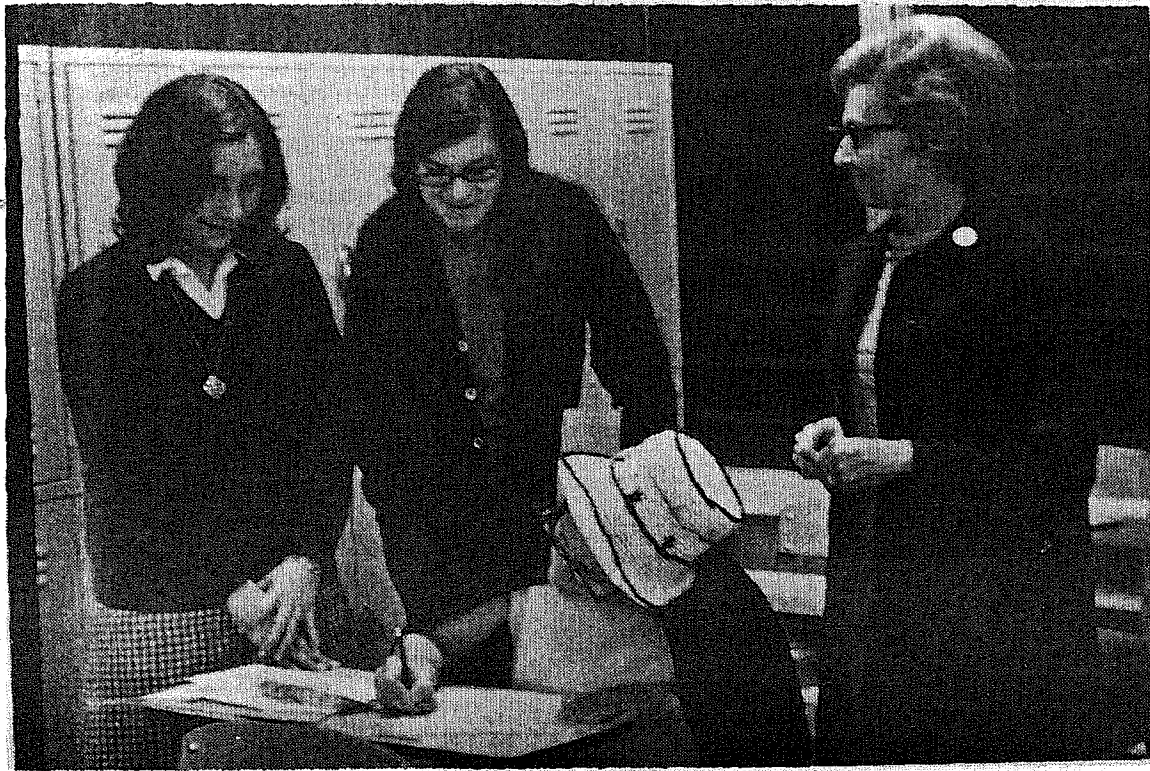
In an earlier section, at the Last Supper, the Lord, in a frantic state, says, "For all you care this wine could be my blood; for all you care this bread could be my body. The end! This is my blood you drink. This is my body you eat. If you would remember me when you eat and drink

... I must be mad thinking I'll be remembered — Yes, I must be out of my head. Look at your blank faces! My name will mean nothing 10 minutes after I'm dead!"

NEED I comment on that distortion? The album suffers badly from a complete misunderstanding of Jesus. The Apostles, on Side One, keep saying, "What's the buzz? Tell me what's happening." Toward the end of the album I began to share the same feeling. According to Jesus Christ Superstar, no one seems to know why he really dies, including the superstar himself.

But in spite of these rather serious reservations, I find the album fascinating. Fascinating mostly because it has apparently filled a need in some of our young people, a need which the Church is not filling for them.

A deep unawakened love for Christ who resides in the hearts of all his children. No one can say how or when God's grace works to awaken devotion, and begin the process of discovery. God can bring good out of all our experiences.



Filling out forms for tutorial work at various schools in Broward County are, from left, Alicia Homrich, Mary Jo Mueller (seniors at Cardinal Gibbons High School), Mrs. Deloris Belanger and Mrs. Caxton Doggett.

Volunteer tutors conduct sessions

FORT LAUDERDALE — Vista Volunteers conducted teaching method sessions last Tuesday and Thursday at Cardinal Gibbons High School here. Approximately 125 volunteers, adults and teenagers, attended the classes.

The purpose of the program is to help those children in the fourth grade

Pizza affair

The "Red Sunrise" will provide the music for a pizza party sponsored by Epiphany CYO, Sunday, Jan. 31. The affair, open to all South Dade youth, will be held from 7 to 11 p.m.

Skating party

An ice skating party will follow the meeting of St. Rose of Lima CYO beginning at 7 p.m., Sunday, Jan. 31.

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who are behind in their reading. Emphasis is placed on fourth graders because "this is the crucial period," said Bob Barnes, Vista Volunteer.

AMONG the adults who attended were several seniors from Cardinal Gibbons High School. There are over 300 volunteers tutoring in the program, said Barnes. The tutoring program is done on an individual basis, one student to one tutor.

A great majority of the

students receiving individual instruction come from economically deprived families, said Barnes.

The program is being

sponsored by Vista and Specialized Urban Ministries, which is under the direction of the Rev. Ken Crossman, a Methodist minister.

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Pace goes against No. 1 Gables tonight

SPORTS

By JACK HOUGHTLING

Msgr. Pace High School's basketball team gets a chance for fame and glory tonight as it faces the state's No. 1 team, undefeated Coral Gables, at the Gables gym.

Pace, which has played erratically this year, turned in one of its best efforts last Saturday night in upsetting archdiocese foe Christopher Columbus, 82-80, in overtime.

IN the Gables Cavaliers, though, it will be a different story. The Cavaliers were 16-0 at the start of the week and the Class AA Gables tops the state's polls. For the Class A Pace Spartans, it'll take an almost unbelievable performance to spring an upset.

Pace evened its season's record at 8-8 with its narrow win over Columbus, rallying from a 10-point halftime deficit and still trailing by six at the start of the fourth quarter.

Wayne Skeen, Pace's big scorer all season, collected 33

points while Pete Hertler added 24. Columbus got one of its biggest outputs of the season with Tony Ard hitting for 28, Ron Nentwig 26 and Bob Bustamonte for 18.

THE night before, Columbus had knocked off its big neighborhood rival, Southwest High, with a 75-70 decision, behind the 20 points of Nentwig, 17 by Ard, 16 by Joe Sanz and 15 by Bustamonte. Columbus finished the week with a 6-9 record.

Meanwhile, Archbishop Curley tuned up for its big game on Tuesday of this week with Chaminade by boosting its record to 10-6 by taking Miami Springs, 55-52, and then dropping a 76-58 contest to strong Miami Jackson. Ted Hamiter hit for 21 points against the Springs and was

also high against Jackson with 15, while Pat Sladkey added 14 and Reggie Royals 14.

Chaminade also readied for its showdown battle with Curley by taking Class AA Plantation, 66-52. The Lions had four starters in double-figures scoring, with John Parrilla at 17, Dave Bonomo and Bob Drummonds with 13 and Nick Alter at 12.

It was the fifth straight win for the Lions for a 10-5 record. The Lions are also undefeated against Class A teams this year.

Julio Campa of Belen enjoyed a super week as he led Belen to two wins in three games. During the string, he notched 24 points in a 73-57 loss to Cardinal Gibbons, had 27 as Belen took Riverside Military and then notched 20 in a 55-43 win over Miami Christian.

THE three-game total of 71 points helped boost this season's average to over 20 ppg., second best in the archdiocese to Pace's Keen. It also helped Belen to an 11-5 record for the season.

Cardinal Gibbons also continued a streak, winning its third straight with the decision over Belen and then a 70-63 victory over favored Pine Crest. Bob Wertslein led the attack against Belen with a 24-points effort while Frank Smith added 20, and against Pine Crest, it was 6-4 center Gary Hanrahan with 23 points and the improving Smith with 14.

THE three straight wins pushed Gibbons to a 5-8 record.

St. Thomas notched a win in its lone game of last week, with a come-from-behind decision over LaSalle. LaSalle had taken a 17-4 first quarter lead before St. Thomas start-

ed to make its move. Joe Raffa's 14 points, Kevin Tobin's 13 and Dwight McKenzie's 12 provided the scoring punch for the Raiders, now 6-5 for the season.

Pairings for the Class A District 15 tournament have been announced with two archdiocese rivals meeting in the first round Cardinal Gibbons going against Chaminade. In the other game, Cardinal Newman of West Palm Beach will face Boca Raton.

The A-16 pairings have not been completed but the tournament field will include Msgr. Pace, Archbishop Curley, LaSalle and Miami Military.

Bobcats face 3 difficult games

The Biscayne College Bobcats head into the important February portion of their basketball schedule with hopes for an NCAA College Division post-season tournament bid riding on a long winning streak.

The Bobcats had won four straight going into their two-game set with Florida Memorial College earlier this week and were 7-6 for the season. The barely-over .500 mark surely isn't enough to impress the NCAA's tournament committee — but something like a 10-game win streak would.

AND coming up at the end of the season are three very definite "must" games. If the Bobcats are still in contention for a tournament bid, they must face the U. of South Alabama, Stetson U., which made it to the NCAA tournament finals at Evansville, Ind., last year, and currently

undefeated LSU-New Orleans, third-ranked among the nation's small college powers.

A sweep of these three, in addition to a creditable mark leading into the games, might be just what is needed for the tournament bid.

The Bobcats finally climbed over the .500 marks (after going 0-3 in their first three games) with an 80-71 revenge win over Ft. Lauderdale U. The Bobcats had been upset earlier by FLU but led throughout this time around, although the Roadrunners made it close at times.

Biscayne relied heavily on its guard pair of Jim McCloud and Johnny Gay for its scoring, with the two totaling 47 points. McCloud had 28 while Gay collected 19. The 6-6 Bob Cook had 15 points, along with 15 rebounds.

The Bobcats won the

game at the free throw line, hitting 28 of 35 free throw attempts while FLU was making just 17 of 33.

Biscayne will have to finish the season without the services of 6-3 veteran Alvin Warner, who was declared scholastically ineligible after the semester end. Warner had been the team's leading rebounder last year with a 10.5 average.

Basketball scores in CYO play

St. Monica	67
St. James	16
St. Rose Annunciation	52 32
St. Bartholomew Nativity	71 67
St. Isidro St. Gregory	55 40
St. Stephen St. Charles Borromeo	62 45
St. Joseph St. Raymond	52 34
St. Francis of Assisi St. John Fisher	42 28
Holy Name St. Clare	57 36
St. Vincent Ferrer St. Luke	53 42
St. Brendan Boystown	37 35
Sacred Heart St. Louis	48 45
St. Timothy Christ the King	49 46
Immaculate Conception St. John the Apostle	50 39
Epiphany St. Catherine of Siena	2 0
YOUNG ADULT	
Holy Redeemer St. James	81 62
Annunciation Visitation	57 53
St. Bartholomew St. Isidro	58 55
St. Monica St. John Vianney	64 41

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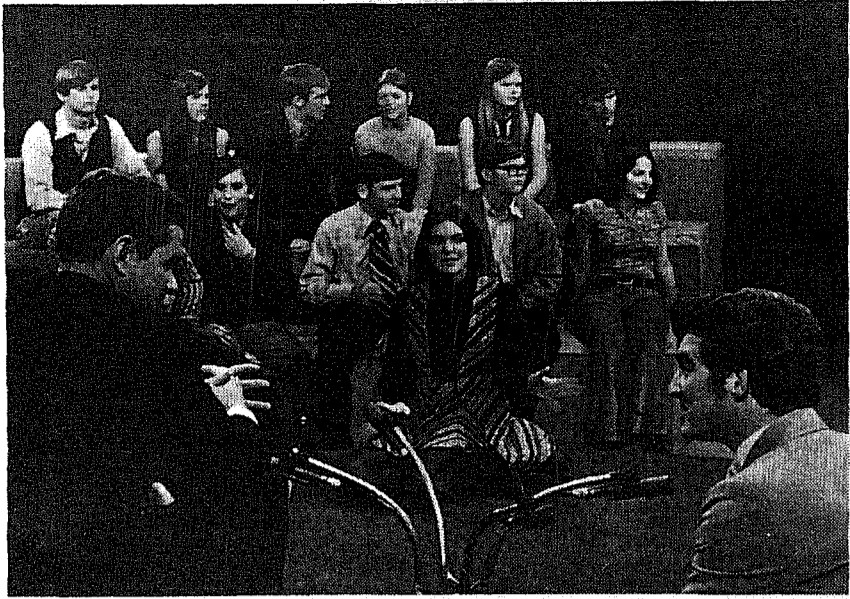
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"RAPPAROUND," a new discussion-type program for teenagers moderated by Father Donald F.X. Connolly, executive director of the Archdiocesan Dept. of Communications, premieres Sunday at 1 p.m. on WTVJ, CH. 4.

'Togetherness' aim of campus confab

At a time when many campuses are battling out academic problems and curriculums on the streets, Barry College undertook, this week, an innovative program to bring the students and faculty together.

Their way of easing anxiety over academic changes and new teaching methodology came in the form of a two-day conference on curriculum, set up on a strictly voluntary basis for students, faculty and board members.

TWO out-of-town educators, Dr. Charles Madden, director of academic affairs, from Webster College, St. Louis; and Dr. James Rice administrative vice-president of Stephens College, Columbia, Mo., addressed general sessions on curriculum and undergraduate courses, but the remainder of last week's conference was devoted to small group discussions and a "rap" session.

Topics included grading and exam practices, 'relevance' in curriculum, admissions policy and education the woman.

A "rap session," headed by Dr. Madden and Dr. Rice, was held Tuesday evening.

Anticipating the need to keep the conversation moving, Dr. Rice said he and Dr. Madden were surprised. "There was no stimulation from the chair, in fact, Dr. Kyle (Dean of Faculty) had to interpret the session because it was running overtime."

Student Government Association president, Miss Pat DuBeck seconded Dr. Rice's comment and added that "the faculty and students were discussing issues openly."

Commending the board members for their openness to change, Miss DuBeck said the students were encouraged with the progress.

A RECENT "transfer" faculty member from Rutgers University, associate professor of business administration, Alfred McCullough, who led a discussion group on theology, said he felt small colleges had a better chance to move ahead, academically, at a more rapid pace than larger schools.

"On large campuses, ideas bog down, problems become distorted, there are too many chances for misunderstandings," he said.

Convinced of Barry's potential and need for relaxing some of "its rigid requirements" to make the college more attractive to transfer students, McCullough said he wasn't in favor of dropping all requirements.

"Students have to be exposed to various academic fields, not just to what they want to take."

Students have concert roles

A Biscayne College music major and two Barry College seniors will participate in the Barry College Youth Review during a concert at 7:45 p.m., today (Friday) in Miami's Bayfront Park.

Caesar LaMonaca will conduct the orchestra.

"This curriculum conference alerts the administration and students, but most importantly, the community, to the fact that we need to revive the education system," he said.

Fr. Kueng book stirs a heated controversy

NEW YORK — (RNS) — A controversy over Father Hans Kueng's most recent book, "Infallible?," is apparently gaining steam in Europe.

According to news reports from Germany, several top Catholic theologians have criticized "Infallible?" or maintained a loud silence on its contents.

THE book deals with the dogma of papal infallibility. It carries no imprimatur. What has rubbed some theologians the wrong way is Father's Kueng's reading of the infallibility doctrine, proclaimed in 1870. The book will be published in English on April 2 by Doubleday.

Father Kueng argues that the New Testament contains no basis for the creation of dogmas, especially one asserting that the Pope may be infallible on certain issues.

The January 25 issue of Newsweek reported that Father Karl Rahner, S. J., responded to the book by claiming that Father Kueng "contradicts the entire Cath-

olic theology at least since the Reformation," particularly papal infallibility as taught by Vatican Councils I and II.

Father Rahner was quoted as saying that if Father Kueng has rejected these teachings, "then it is hard to treat him any longer as a Catholic."

Abortion issue
"Abortion Reform" will be the topic of participants in the "Generation Rap" program at 12:30 p.m., Saturday, Jan. 30 on WPLG, Ch. 10.

Panelists include Mrs. Carolyn Wright, a member of the board of directors of Americans for the Right-To-Life Committee; Mrs. Dolores Cecilio, chairman, North Dade Right-To-Life Chapter; Miss Ellen Lyon, Center for Dialogue; and Mrs. Diane Bantes.

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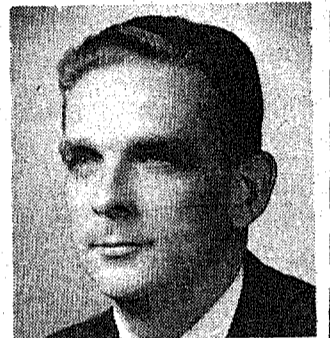
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Esta semana los pequeños hijos de los braceros agrícolas que trabajan en las cosechas del Sur de Dade fueron llevados en un paseo a la Jungla de las Cotorras. Hijos de las familias de más bajo nivel económico en los Estados Unidos, tuvieron oportunidad de disfrutar de un momento de esparcimiento, porque un grupo de monjas y catequistas que velan por ellos gestionaron esa oportunidad. Oportunidad de hacer realidad el sueño de niños que anhelan horas felices, pero que muchas veces se ven privados de ellas, sumidos en la miseria de los caseríos "migrants". Oportunidad de soñar en una mañana más alegre, más luminoso. Sueño posible si los más afortunados de esta sociedad, están dispuestos a tender su mano.

"Es una vergüenza la situación de los 'migrants' en los EE. UU."

Por GUSTAVO PENAMONTE

"Una de las más grandes vergüenzas de Estados Unidos es el nivel de vida de los trabajadores agrícolas", dijo el Obispo John J. Fitzpatrick durante uno de los actos regionales destinados a dar a conocer las metas de la Campaña ABCD-1971.

HABLANDO ante líderes cívicos y religiosos de la ciudad de Náples el Obispo Fitzpatrick dijo que estas pobres gentes tienen que viajar de uno a otro estado para recoger nuestros alimentos. Su ingreso promedio al año es de menos de mil dólares. — "Mientras pagamos 30 o 40 centavos por una lechuga o un tomate, ellos apenas reciben un centavo . . .

"Esos trabajadores y sus familias son nuestros hermanos en Cristo. Son las víctimas de un sistema que nos ha llevado a estas condiciones. Tenemos que ayudarlos porque son una carga sobre nuestros hombros . . .

"San Pablo nos dió una definición del amor cristiano: 'Ayudaos mutuamente a llevar vuestras cargas y así cumplireis la ley de Cristo'. Tenemos que encontrar a Cristo en el pobre o no lo encontraremos en ninguna otra parte." enfatizó el prelado.

La carencia de vivienda digna, de educación para sus hijos, de entrenamiento técnico para hacer cualquier otro trabajo que no sea recoger frutos, mientras la automación está llevando el desempleo al sector agrícola, son algunos de los problemas que encara el trabajador migratorio que viene a trabajar en las cosechas de la Florida.

Los hay blancos y negros e indios, los hay jóvenes y viejos. Un buen por ciento de ellos — la mayoría — habla nuestro propio idioma. Son texanos de origen mexicano o puertorriqueños en la mayoría de los casos.

Las viviendas donde se cobijan estos trabajadores y sus familias son en la mayoría de los casos infrahumanas.

Para ganar el sustento, tanto el padre como la madre tienen que salir a los campos de cultivo a pasar el día recogiendo frutos. Mientras ellos trabajan, sus pequeños hijos quedan abandonados en los sucios callejones de los caseríos donde habitan temporalmente: en algunos casos, para que los padres puedan trabajar y los más pequeños no queden desamparados, los hermanos mayores permanecen en la casa cuidando de aquellos.

Resultado, que ni los hermanos pequeños están debidamente atendidos, ni los mayores pueden ir a la escuela a recibir la educación elemental indispensable para salir del círculo vicioso en que los encierra la corriente migratoria, de por sí entorpecedora de una adecuada instrucción escolar, ya que los niños se ven forzados a moverse de estado a estado, siguiendo a sus padres en busca de cosechas donde librar el sustento.

DECENAS de millares de estos trabajadores vienen al Sur de la Florida todos los inviernos. ¿Qué se hace por ellos?

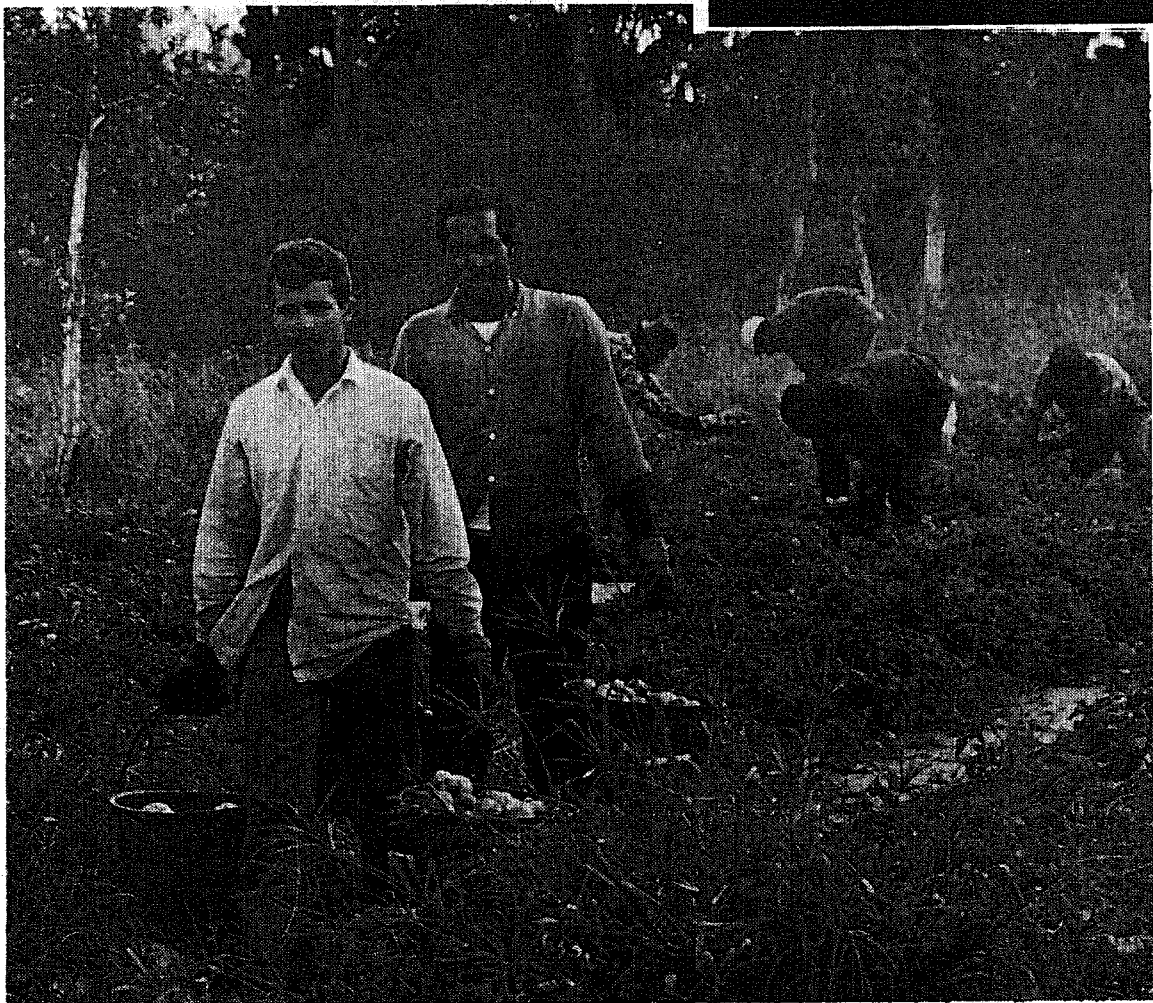
La Arquidiócesis de Miami mantiene unos doce sacerdotes y un buen número de religiosas que no sólo dan asistencia espiritual a estos trabajadores y sus familias, si no que los orientan en sus más perentorias necesidades materiales.

En Naranja, poblado agrícola al Sur de Dade, y en los poblados de Labelle y Delray, la Arquidiócesis de Miami, con fondos procedentes de la campaña ABCD, ha construido guarderías infantiles, donde maestras, trabajadores sociales, religiosas, velan por el desarrollo de los pequeños en un ambiente saludable, mientras sus padres pueden trabajar confiados en el bienestar de sus hijos y los hermanos mayores pueden ir a la escuela.

Muchas más de estas guarderías infantiles se hacen indispensables en otros campos agrícolas del Sur de la Florida.

El grave problema de la vivienda se podría solucionar

(Continúa en pag. 25)



Tomates, fresas, frutos y legumbres que llegan apetitosos a nuestras mesas. Horas de trabajo duro bajo el sol, en las condiciones económicas y sociales más degradantes de Estados Unidos. Y ellos son los que llevan el alimento a nuestras bocas.

Curso en español sobre sexo y drogas ofrece la universidad

El Sexo, las Drogas y la Juventud Actual es el título de uno de los cursos que ofrecerá el Programa de Cultura Cubano-Americana de la Universidad de Miami, comenzando el jueves 4 de febrero.

Durante diez jueves consecutivos se ofrecerán

conferencias, demostraciones prácticas, películas y debates sobre los problemas de la droga y el sexo en la juventud actual.

EL CURSO está diseñado para ofrecer una amplia información y orientación tanto a los jóvenes como a sus padres. Estará dirigido por el

galeno cubano Dr. Alfredo Reboredo, con la participación de reconocidas autoridades en las materias a tratar.

Un sacerdote de la Arquidiócesis de Miami, el Padre Orlando Fernández, párroco de St. Raymond, figura entre los disertantes, teniendo a su cargo la sesión del 18 de marzo. "Aspecto Religioso del Problema".

El próximo jueves el Dr. Reboredo hará la presentación del curso y explicación de sus fines y el día 11, miembros del Buró de Narcóticos del Condado Dade harán una demostración práctica sobre drogas.

Los días 18 y 25, el Dr. Vidal López, connotado psiquiatra, disertará sobre los aspectos relacionados con su especialidad médica.

El Dr. Luis Rodríguez Molina, urólogo, tratará sobre "el aparato genitourinario y las enfermedades venéreas".

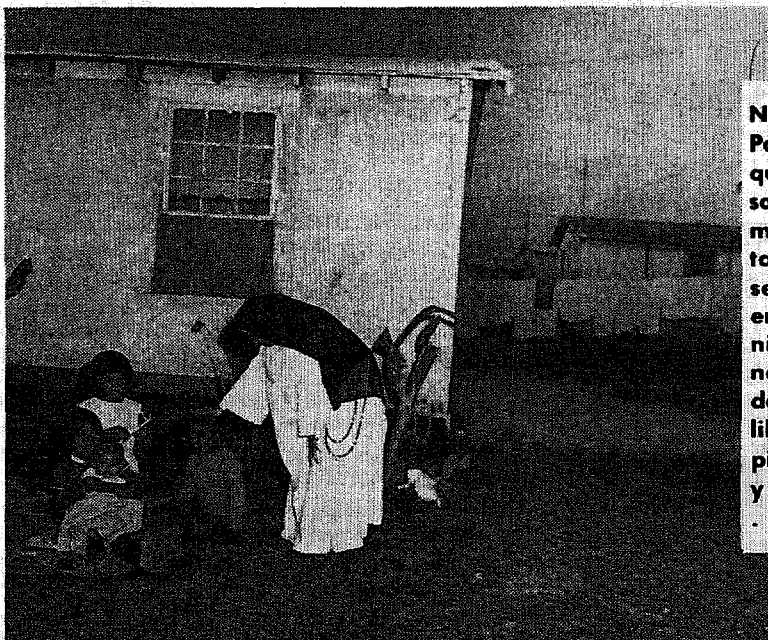
TAMBIEN se ofrecerán exposiciones sobre los problemas de la juventud en el ambiente estudiantil, tanto de

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El costo de la matrícula para este curso se ha fijado \$15.00 y las charlas se ofrecerán de 8 a 9:30 p.m. en el Koubek Center, 27 Ave. y calle 3 del S.W.

OTROS CURSOS

Otros cursos del (Continúa en pag. 25)



Niños abandonados, Papá y Mamá tienen que trabajar de sol a sol para vivir en la miseria. Una de las tantas monjitas que se preocupan, acude en busca de estos niños. Quizás mañana puedan estar cuidados bajo techo, con libros y juguetes y pianos, con maestras y bien alimentados . . . Un sueño posible

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Paz entre hermanos

Por RAFAEL GONZALEZ MORALEJO
OBISPO DE HUELVA (España)

"Todos los seres humanos nacen libres e iguales en dignidad y derechos y, dotados como están de razón y conciencia, deben comportarse fraternalmente los unos con los otros". Así dice la Declaración Universal de los Derechos Humanos, síntesis de la nueva conciencia que está despertando en la humanidad.

Quien no escuche esta voz en su propia conciencia de hombre, no es digno de este tiempo. Cualquiera que sea el pretexto tras el cual se escude, si no alimenta sentimientos de fraternidad y los proyecta en su conducta exterior, es un auténtico retrógrado.

Ocurre, sin embargo, que en nuestro tiempo la voz de esa conciencia corre el peligro de ser ahogada en muchos casos, bajo la presión de un dramático círculo vicioso. Porque, en el contraste de opiniones, de intereses y de actitudes que es inherente a nuestra condición de hombres racionales y libres, si el sentido de fraternidad no se depura y sublima, hasta alcanzar niveles de heroísmo, la violencia de unos incita a los otros a ser también violentos.

DESDE hace algunos años, el Papa Pablo VI viene levantando su voz y ofreciendo su vida en un heroico e ininterrumpido mensaje de paz. No se ha limitado a instituir la "Jornada Mundial de la Paz", captando y dando forma a un anhelo universalmente sentido. No le basta con escribir párrafos luminosos, con la esperanza de que serán escuchados por los hombres de buena voluntad.

Por promover la paz en todas sus formas — paz social, paz entre los pueblos, paz en la familia, paz en la vida política, paz religiosa — no ha vacilado en recorrer, a su avanzada edad, cientos de miles de kilómetros, repitiendo ese mensaje de paz, llevándolo grabado en su propia vida.

Pablo VI se hace eco, de aquella voz de la conciencia humana, en este tiempo difícil. Pero en sus palabras y en sus gestos hay algo más profundo que un sentimiento de humanidad. En su espíritu, en su conducta, en su vida entera de entrega a la paz, está Cristo, el Príncipe de la Paz.

Su voz es la voz del Evangelio, la voz de Dios, Padre de todos los hombres, que nos ha hablado por Cristo de una vez para siempre.

Y esa voz nos repite: ama a tu hermano, respeta su dignidad, sé justo con él, muéstrale misericordia, socórrele en sus necesidades, no pisotees sus derechos. Cualquier cosa que hicieras a uno de ellos, a mí me lo habrás hecho.

MI HERMANO! Palabra que resuena en la conciencia universal del hombre de nuestro tiempo. Pero que para el cristiano tiene unas exigencias indeclinables. Cuando Dios pregunta: ¿dónde está tu hermano?, el cristiano no puede responder con la torpe excusa de Caín: soy yo acaso el guardián de mi hermano?

Bueno y fiel era el hijo de aquel hombre bueno, cuyo otro hijo abandonó la casa paterna como un pródigo. Pero si justamente lamentó y hasta reprobó la conducta de su hermano mientras éste dilapidaba su hacienda entre meretrices, cuando sintió envidia y rencor hacia él, al ver cómo su padre le acogía con gozo y le colmaba de regalos, olvidando todo lo pasado, y se creyó con derecho a afrentar a su padre con el recuerdo de sus pasadas indignidades, mereció ser reprendido por su falta de amor y de misericordia fraternales.

Como hermano se comportó el Centurión con su criado enfermo, cuando acudió a Cristo pidiéndole su curación.

Más hermanas que nunca fueron Marta y María cuando, movidas por su fe en el poder y la misericordia de Jesucristo, exclamaron unánimes: ¡Señor, si tu hubieras estado aquí, mi hermano no habría muerto!

Hermano se mostró el buen samaritano, al apiadarse de aquel hombre, apaleado, desposeído y abandonado en medio del camino. Los otros, los que — más obligados — pasaron junto a él sin echarle una mano, no fueron hermanos.

Hermano demostró ser el señor que perdonó a su mayordomo una gran deuda. Pero no lo fue éste, cuando

exigió violentamente de su compañero que le pagara la que con él había contraído.

Hermano es aquel que imita la conducta de Cristo con los hombres. Que ama siempre, que perdona siempre, que no devuelve nunca mal por mal, que no hace acepción de personas, que no discrimina a los que trata por razón de su color, de su raza o su lengua, de su religión, de su posición social o de sus opiniones.

Hermano, según el Evangelio de Cristo, se siente y se hace quien ahoga en amor la ofensa que recibe, perdona a quien le persigue, acumula carbones encendidos sobre la cabeza de sus enemigos.

NO ES FACIL, ciertamente, sentirse y hacerse hermanos de los demás en determinadas ocasiones. Se necesita una fe heroica, una caridad extremada.

Pero a quien aceptó el evangelio libremente, se le exige esta clase de fe y este grado de caridad. Si no las tiene cuando llega el momento de la prueba, ni es hermano, ni es cristiano.

Y cuando los hombres de nuestro tiempo, especialmente

BRASIL un país que mira con fe al futuro

Por ALFONSO S. BETANCOURT

RIO DE JANEIRO — El viajero que visita a Brasil se queda sorprendido: éste es sin duda un país con grandes problemas, pero a pesar de la inestabilidad política, la inflación, la miseria del Nordeste, las "favelas" de Río, los secuestros, la violencia, es un país que visiblemente progresa a pasos agigantados.

LA POBLACION de Brasil crece con una tasa aproximadamente del 3.5% anual, lo que hace que actualmente se estime en unos 90 millones de personas, es decir casi el doble de Francia, Italia o Gran Bretaña. Esto alienta al nacionalismo brasileño a sentirse cada día más importante y a constituirse en la nación líder de América Latina.

Por las calles y avenidas de Río, San Pablo y otras grandes ciudades transita una ola de nacionalismo motorizado. Los automóviles circulan con leyendas tales como "Brasil, ámalo o déjalo", versión brasileña del norteamericano "Love it or leave it". Como contralema de ese "slogan" — que muchos atribuyen a los servicios de propaganda gubernamental — Pasquim, la revista opositora al oficialismo, lanzó en una de sus ediciones: "El último que lo deje tenga la bondad de apagar las luces del aeropuerto".

Si bien no todo es brillante en el panorama brasileño, — uno diría que se trata de un país que puede darse el lujo de tener grandes problemas — los grandes índices de la economía son altamente optimistas, y lo que es muy importante, el brasileño medio alienta un sano optimismo, de que el país sabrá sobreponerse a las dificultades presentes. En esto la psicología popular contrasta con el desaliento y la desazón que se advierte en Argentina, otrora un pueblo pujante y con un futuro prometedor, y hoy deprimido y como desorientado en la búsqueda de su destino. Se diría que Brasil tiene cierta mística y que está orgulloso de sus realizaciones.



Suplemento en Español de VOICE

los pobres, los hambrientos, los desheredados, los oprimidos, experimentan más que nunca la sed de fraternidad que brota de lo más hondo de su conciencia humana, los cristianos tenemos el deber de dar testimonio de aquella fe y de esta caridad, "esperando contra toda esperanza" en la justicia, en la misericordia y en el amor de Cristo, nuestro hermano, que entregó su vida por librarnos a nosotros, a todos, del pecado y de la muerte eterna.

Aquí y ahora, entre nosotros, la voz de la humanidad, iluminada por el Evangelio de Cristo, nos pide ese testimonio. A los de arriba y a los de abajo, a los de la derecha y a los de la izquierda, a los ricos y a los pobres, a los jóvenes y a los que no lo son. A todo hombre consciente de sus actos y de sus responsabilidades. Pero, sobre todo, a cualquiera que se profese discípulo de Cristo.

SIN EMBARGO, pese a este asombroso empuje, la inquietud social de Mon. Helder Camara, obispo de Olinda y Recife, y de otros clérigos, es muy explicable. Brasil tiene zonas donde la miseria ofrece un espectáculo patético. En el pobrísimo y castigado Nordeste, las sequías se alternan con las inundaciones y resulta insuficiente la ayuda para tan enormes necesidades. Además, otro aspecto negativo es el del analfabetismo: un tercio de la población — cerca del 30% — es analfabeta, situación que — fuerza es reconocerlo — el gobierno enfrenta con firmeza. Ya ha dado comienzo la campaña para afrontar el problema de la educación popular, que abarcará 488 municipios, a los que corresponde cerca del 60% de la suma total de la población del país. Para ejecutar el plan se ha creado un organismo federal que tendrá a su cargo la dirección de los trabajos para proporcionar los primeros conocimientos de cultura a adolescentes y adultos de hasta 35 años.

Otra muestra de los contrastes que ofrece este país: aunque la inflación en la última década redujo el valor de la moneda al 5% del que tenía en 1960, la oferta global sin embargo se ha duplicado holgadamente, el poder de compra de las exportaciones aumentó un 40%; la edificación se triplicó, el transporte ferroviario creció un 50%, el consumo de energía eléctrica se duplicó con holgura.

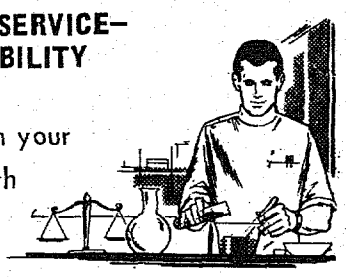
BRASIL: ¡ámalo o déjalo! La impresión que recibe el visitante es — que con todos sus problemas — son muy pocos los que quieren dejarlo. "Nadie ampara a este país", es otra frase que circula por las calles pegada en los automóviles.

El gobierno ha sido acusado reiteradamente de alentar esa ola de jactancia nacionalista y no niega ni responde a esas acusaciones. Para un alto funcionario presidencial "la gran misión del gobierno" se resume en arrebatar las palabras desarrollo y subdesarrollo del lenguaje de los economistas e introducirlas en la boca del pueblo".

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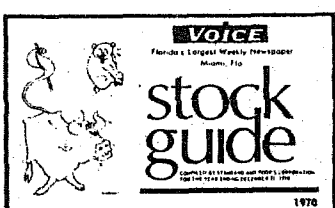
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Baile de los Enamorados prepara el MFC

Un baile esperando el Día de los Enamorados, tradicionalmente organizado por el Movimiento Familiar Cristiano tendrá lugar el sábado

13 de febrero, comenzando a las 9 p.m. en los salones de la Police Benevolent Association, 2300 NW 14 St. Dos orquestas — el Con-

junto Kristal y el Combo Endless Night amenizarán el baile con música para todos los gustos, música cubana y americana, moderna y tradicional.

Ya están a la venta las papeletas, que incluyen una cena de buffet y el baile, al precio de \$10 la pareja.

Desde hace varios años el MFC ha venido auspiciando estos bailes y en esta ocasión, ya que los locales utilizados en años anteriores resultaban insuficientes, se contrataron los salones de la PBA.

El Movimiento Familiar Cristiano organiza este baile para los matrimonios miembros de esa organización, pero invita a participar en el mismo a todas las parejas — matrimonios o novios — que quieran esperar el día de los Enamorados en un ambiente de alegría.

Ya pueden hacerse las reservaciones a través de los distintos equipos del MFC o llamando a los teléfonos 361-2386, de Rosita y Francisco de la Cámara, 221-5928, de los esposos Salmán, y 888-5617, de Guillermo e Irma Lastra.

Preparación al matrimonio

Nuevos ciclos de charlas de preparación al matrimonio comenzarán a ofrecerse el entrante mes de febrero para parejas que planean casarse en los próximos meses.

Los lunes y miércoles, días 15, 17, 22 y 24 de febrero, comenzando a las 8 p.m. en la Iglesia de San Juan Bosco se ofrecerán estas charlas en las que participarán médicos, matrimonios, psicólogos y sacerdotes, bajo la dirección del Padre Angel Villaronga.

hombres más afortunados," enfatizaba uno de los voluntarios seculares de la campaña ABCD-1971, en una versión actual de la enseñanza paulina: Ayudaos mutuamente a llevar vuestras cargas

LA VOZ

Suplemento en Español de **VOICE**

Oración de los Fieles

Domingo, 31 de enero

CELEBRANTE: Padre Todopoderoso, es posible sacar a tus pobres de la ignorancia y la miseria, pero sólo todos nosotros hacemos lo que esté a nuestro alcance y aceptamos la responsabilidad de velar por nuestros hermanos.

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

1. Que nuestro Arzobispo, su Auxiliar, nuestros sacerdotes, religiosos y seglares, llenos del amor de que nos habla el Apóstol Pablo, se regocijen en la verdad, busquen sólo lo que es fruto de la paciencia y la bondad, y se empeñen en el desarrollo de la fe, la esperanza y la caridad, oremos al Señor.

2. Que aprendamos a aceptar los sufrimientos que nos salen al paso, viéndolos como el genuino camino hacia la salvación, oremos al Señor.

3. Que dejemos de buscarnos a nosotros mismos y veamos la mano de Dios en todos nuestros éxitos y fracasos, oremos al Señor.

4. Que aceptemos cada día que llega como una oportunidad de acercarnos más a Dios y nuestros semejantes, oremos al Señor.

5. Que aquellos que se encuentran padeciendo en los hospitales se recuperen rápidamente y regresen a sus hogares, oremos al Señor.

6. Que los agonizantes ofrezcan sus oraciones esta semana por la conversión de los pecadores, oremos al Señor.

CELEBRANTE: Padre, escucha nuestras súplicas y concede nuestros justos deseos, por Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

"Una Vergüenza situación de 'Migrants en E.U."

(Viene de la pag. 23)

con proyectos económicos financiados con préstamos de organismos oficiales, pero es muy difícil obtener esos préstamos por la condición nómada del trabajador agrícola, explicó el Padre McMahon, director del Buró de Vida Rural de la Arquidiócesis. Una de las posibilidades sería crear organismos no lucrativos, que aportarían los fondos iniciales o "seed money", al efecto.

La misma característica nómada del trabajador agrícola le sustrae de una adecuada educación. La Arquidiócesis de Miami ha establecido y planea seguir estableciendo, centros comunitarios donde el trabajador migratorio desarrolla su sentido de comunidad y puede obtener beneficios educacionales como son clases de costura, economía doméstica, cuidado de los hijos para las mujeres, así como entrenamiento técnico, tal como mecánica automotriz, carpintería o albañilería, para los hombres.

La automatización está creando cada año mayores números de desempleados en la corriente del trabajo agrícola y ya existen máquinas para la recogida de casi todos los frutos, a excepción de la fresa.

QUE PASARA el día que esos miles de hombres, que no saben hacer otra cosa que doblar sus espaldas para recoger lechugas, tomates, o fresas, sean totalmente sustituidos por la máquina si con tiempo no se les va capacitando para otras labores, como están haciendo algunos de los centros comunitarios de la

Arquidiócesis, con los escasos recursos con que hoy cuentan. "El sostenimiento de todas estas obras en beneficio del sector más pobre de la población de Estados Unidos es responsabilidad de otros

Cursos para religiosos y seglares que deseen servir en Latinoamérica

LOVAINA Bélgica — (NA) — una duración de cuatro meses.

El Colegio para América Latina de Lovaina ha organizado un curso para religiosos y seglares que deseen ir a desarrollar su apostolado en Sud América. El curso se realiza todos los años y tiene

En esta oportunidad los inscritos son 46, entre los cuales hay 18 sacerdotes y religiosos, un hermano coadjutor y 8 seglares, procedentes de diversos países europeos.

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El fracaso de Castro visto en un libro frances

Por MANOLO REYES

Un veterano izquierdista de Francia llamado René Dumont, nacido en 1904, escribió en 1970 un libro titulado: "Et Cuba, et il Socialiste?" o sea, "Es Cuba socialista?"

DUMONT, quien pertenece al Instituto Nacional Agronómico de París ha sido visita frecuente a Cuba en los últimos doce años y se le conoce como un decidido simpatizante del régimen Castro-comunista de la isla. Sin embargo, de la lectura de este libro de Dumont, se puede colegir bien a las claras, la conclusión que Fidel Castro ha entrado en un curso de desastre en la situación Cubana, movido por una ruina económica que es muy difícil que pueda salvarlo de una catástrofe definitiva.

Medios informativos del mundo occidental han venido confirmando esta aseveración.

Precisamente el New York Times en su edición del 26 de julio de 1970 manifestó que: "hay un cuadro negro en la economía Cubana con las condiciones en muchos sectores bordeando ya con el caos". Hasta aquí la afirmación del New York Times.

Leyendo entre líneas el libro de Rene Dumont se ratifican a plenitud los desaciertos de Fidel Castro, que han llevado a Cuba a la ruina.

ALGUNAS explicaciones de Dumont señalan que Castro prohibió en mayo de 1967 el microfundo, o sea, las plantaciones pequeñas del cultivo de los campesinos. Algunas de estas se conocían con el nombre de "conuco".

Dumont dice que Castro en aquella ocasión prometió plantar dos mil caballerías de tierra con plátanos en la provincia de Oriente, y que en 1969 estarían en plena producción. Dumont expresa que el fué allí en 1969 y que vio algunos cientos de hectáreas con plátanos que se estaban muriendo porque fueron plan-

tados en lugares muy húmedos.

En su análisis Dumont señala que Castro confunde la concepción de un proyecto con su realización. Y que en 1968 prometió cuadruplicar la producción de leche en dos años. Y nosotros señalamos que a más de tres años de distancia la leche sigue sin aparecer en Cuba, estando racionada en su casi totalidad.

En otro comentario Dumont expresa que los que están en control de Cuba no practican la austeridad, en sus vidas que afronta el pueblo.

Además señala, aparente-

mente como un error, el tratar de militarizar la agricultura desde un puesto nacional de mando.

UNA de las partes más interesantes del libro de Dumont es la que se refiere a que el cuerpo diplomático de Cuba... en privado... aún los representantes de naciones de Europa Oriental... creen que la economía Cubana se dirige a una inminente catástrofe.

Por nuestra parte señalamos que hace años venimos señalando esta pendiente en que el Castro-comunismo colocó al país, al suprimirle todas las libertades al noble pueblo Cubano.

Curso sobre sexo y drogas en juventud

(Viene de la pag. 23)

Programa de Cultura Cubano-Americana incluyen los siguientes temas: El sistema norteamericano de educación por el Dr. Rolando Espinosa; Diferencias Culturales y sociales entre E.U. y Latinoamérica, por Seymour Liebman; Estudio comparativo de las literaturas cubana y norteamericana, Dra. Mercedes García-Tuduri; Historia del Judaismo en las Américas, por S. B. Liebman.

SE OFRECERAN también clases de Guitarra y canción cubana, Dibujo Comer-

cial, Nociones de Publicidad, Pirograbado, Procedimiento de Fiberglass, computadoras, diseño floral, literatura cubana, laca china, ballet, repujado en metal, escultura, colorido, diseño, arte dramático, ejercicios rítmicos, y silk screen, entre otras materias. Algunas de estas clases serán nocturnas, otras los sábados en la mañana.

Los interesados en mayor información sobre los horarios, precios y otros detalles de estos cursos deben llamar al teléfono 284-3577 al Dr. Luis Rodríguez Molina o a la Sra. Mayda Méndez.

Invitan a cubano a Día de la oración en la Casa Blanca

Una destacada figura de la comunidad cubana de Miami ha sido invitada por la Casa Blanca a participar en el Desayuno de Oración a celebrarse en Washington el próximo 2 de febrero.

Carlos Arbolea, Presidente del Fidelity National Bank, y entusiasta guía de boy scouts en las tropas del Colegio Belén, es uno de los líderes que de distintas partes

de la nación y del extranjero el Presidente Nixon ha invitado a unirse a él en esta jornada de oración que todos los años se celebra en Washington.

El propósito de esta jornada de oración presidencial es unir a líderes de distintos sectores de la nación y de distintas naciones en un lazo de confianza y hermandad.

Bride And Groom

Issue

MARCH 26, 1971



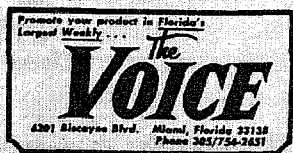
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TWO MIAMI Pen Women, Mrs. Helen Hollinger (left) and Mrs. lone Frisbee (far right) chat with Mrs. Avelina Malizia and Cuban artist, Lesver Quiros.

Latin art works impact noted

"Miami is witnessing an interesting phenomenon — the emergence of two cultures, American and Latin American, in the artistic and cultural areas," said Mrs. Avelina Malizia, executive director of the Latin American Affairs Office.

Addressing a group at the Celebrity Breakfast of the Greater Miami Branch of the National League of American Pen Women, held last week at the Miami Women's Club, she pointed out the great impact that Latin American art has on Miami, attributing it to culture retention and the pride that the Spanish-speaking have in their culture.

"The Spanish-speaking populace, num-

bering 318,000 in Dade County, produce the largest percentage of art on display in the local museums," Mrs. Malizia said.

BEFORE introducing two Spanish-speaking artists, Juan Carlo Gomez of Argentina and Lesver Quiros of Cuba, Mrs. Malizia said that "the fact that substantial art awards have been received by Latin American artists is indicative of the talent and ability of the artists to express themselves in a foreign media."

The Latin American affairs director also mentioned the long range impact that this art influx will have on community trends, as more and more Spanish-speaking are teaching in area schools.

Teachers institute to hear woman religious educator

A prominent religious educator will be a featured lecturer during sessions of the Annual Archdiocesan Teachers Institute scheduled to be held Sunday, Monday, and Tuesday, Feb. 21, 22, and 23 at Immaculata-La Salle High School.

Dr. Christian Brusselmans, for the past four years a member of the theology department at Louvain University during the Fall Semester and of the Religious Education Dept. of Fordham University for the Spring Semester, will speak during conferences on Sunday and Monday.

Participating will be religious educators in Catholic schools and parent educators in the Archdiocesan Confraternity of Christian Doctrine.

TOPICS which will be discussed by Dr. Brusselmans include: "Sacramental Encounter: Penance and the Eucharist," and "Religious Education for Elementary School."

Other speakers at Monday's sessions will include Father Aldo Tos, New York,



Dr. Brusselmans and Father Donald Clifford, S.J., Philadelphia.

A native of Belgium, Dr. Brusselmans has an MA degree in theology earned at the University of Louvain; and MA in Pastoral Catechetics, awarded to her at the Institut Catholique, Paris; and a Ph.D. in Religious Education earned at Catholic University of America, Washington, D.C.

THE author of several

books on religious education for elementary school children, she was an instructor in the Religious Education Dept. at Catholic University from 1962 to 1964 and in the Pastoral Liturgical Institute at St. Andrew Abbaye, Belgium, in 1965. In addition Dr. Brusselmans has lectured at CCD and Teachers Institutes in the Archdioceses of New York, Philadelphia, Washington, D.C.; Boston, Atlanta, Detroit, Chicago and others. She has also done pastoral fieldwork in inner-city parishes of New York City including Harlem and the lower East Side.

Articles by Dr. Brusselmans have been published by the New Catholic Encyclopedia, The Witness, The Catechist, The Sign, and Our Sunday Visitor.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

Happy the Peacemakers

Peace has as many meanings as there are kinds of strife of which to be freed. Peace of mind and spirit is freedom from mental anguish, despair, and ignorance. Peace is also freedom from physical and social strife: disease, poverty and underdevelopment.

Our Lord said, "Happy the Peacemakers" — blessed are those who relieve the causes of strife; blessed are those who see their brothers in need and do something to change their plight. Christ showed the example for spreading peace. It was Peace He wished His followers to give to the world; it was by being makers of peace His followers would be called "Sons of God."

Who, then, are the Christian Peacemakers of today? Missionaries can certainly be called peacemakers because their entire lives are dedicated to bringing this Christian message of freedom to others. Like Christ, the Prince of Peace, they heal the sick, teach the ignorant, forgive the sinner, and preach the Good News of salvation to the poor.

The calling to be a peacemaker is not exclusive to the missionary, but is the vocation of every Christian. Every follower of Christ, as our liturgy points out, should give to one another the sign of peace. Does not Christ speak to each one of us in the Mass with the words: "Go forth in peace to love and serve the Lord?" What then can YOUR family do to share the peace of Christ with the entire Family of Man?

I would propose the best contribution each family could make is to pray and sacrifice together for those missionaries who cannot be peacemakers for the world's suffering-poor without this spiritual and financial support of the "peacemakers" back home.

The Society for the Propagation of the Faith exists for this purpose. It is the Holy Father's own society designated for the support of the entire Missionary Church. Through Family Membership in the Society your family annually supports some 135,000 missionaries — 100,000 mission schools — 1,000 hospitals — 2,374 orphanages — 127 leprosaria — 867 homes for the aged — 51,000 native seminarians — and in all over 819 mission dioceses dependent on the Society for their very existence.

This first month of this new year is FAMILY MEMBERSHIP MONTH! We beg each and every family of the United States to do their share this year in bringing the reality of Christ's Peace to a world so much in need. At a time when the "generation gap" is too often evident, we beg you to unite your family in this common cause of Peace through missionary development.

Please begin today by sending a family sacrifice along with this column! Become FAMILY PEACEMAKERS for CHRIST by joining the Society for the Propagation of the Faith (\$6.00 for Yearly Family Membership — \$100.00 for Perpetual Family Membership) this month in your parish or enclose your enrollment with this column. Please — join with me today in being a PEACEMAKER for CHRIST!

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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CITY STATE ZIP

'Migrants' living level

CONTINUED FROM PAGE 1

from Italy. She had to learn a strange language to get another degree in special education. "Thirty years she has cared for retarded children. She left her family, her country and culture and came to this country to take care of our problems."

Another personality was pointed out for his work at Camillus House. "This Brother," he said, "was a vice president of a clothing manufacturing company in New England. When his wife died, he sold everything he had and gave himself to Christ."

"HE GAVE away everything to spend his time feeding the poor. These people have given more to the poor than many of us," Bishop Fitzpatrick added.

"One Sister at the house for dependent girls was a medical doctor in Europe. She gave up her career, joined the convent and became a psychiatrist so she could come here to work with our girls."

Although the United States is a great nation, the Bishop said, the courts can't define obscenity, let alone pass any laws governing it. Yet girls, exposed to pornography, are blamed for making mistakes.

Reminding the guests that the drive was theirs, William McBain, general chairman, reported that the Archdiocese is faced with ever-increasing demands of services and funds. His talk contained a three-fold appeal: prayers for the success of the drive; support from non-Catholics as well as Catholics, since the services of the Archdiocese benefit the whole community regardless of creed or race, and finally that the opportunity to give should be considered an investment "which the merciful Judge will return a thousand-fold compounded for all eternity."

Father of priest dies

Funeral services were held in Ireland for Patrick Augustine Cleary, whose priest-son is presently serving in St. John the Apostle parish, Hialeah.

Father Thomas Cleary, C.S.Sp., was the principal celebrant of the Mass for his father in the Catholic church

at Tipperary. Concelebrating with him on Jan. 22 were members of the Holy Ghost Fathers and local clergy.

A widower, Mr. Cleary was 78 at the time of his death. He is also survived by another son, Maurice, New York City; and a daughter in Ireland.

Cathedral may pay for itself

MENDOZA Argentina — (NC) — Plans for a new cathedral that may pay for itself have been approved by Bishop Olimpio Maresma, apostolic administrator of the Mendoza diocese.

The cathedral, to be built in downtown Mendoza on the same spot as the old one, will be part of an eight-story apartment complex. The ground floor will house two

stores. The diocese expects the new church to pay for itself through rental and sale of the building's 41 units. Any excess revenue will be given to charity, Bishop Olimpio said.

The foundation of the old cathedral was weakened by frequent earthquakes, and the building is now considered unsafe.

THE VOICE CLASSIFIED ADS

3 Cemetery Lots

2 lots in Our Lady of Mercy Cemetery \$400. 754-9991

Ft. Lauderdale Memorial Garden, Holy Family section. 4 family plots, value \$1500, sell cash \$800. 581-6422

2 lots for sale, Miami Memorial Cemetery, Mt. Calvary section. \$600 cash for both. Angelo J. Chieffi, P.O. Box 393, Davenport, Fla. 33837.

2 lots, Garden of Cross Section, Dade Memorial Park. Worth \$250 each, sell \$350 for both. 696-4804.



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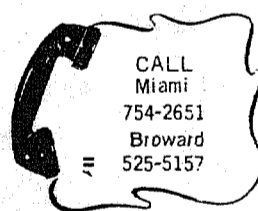
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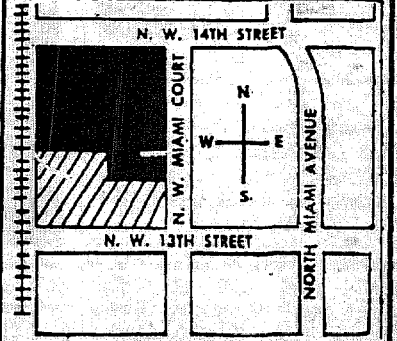
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