

Leadership in the fields of social service and social action must be provided by the Catholic Church in South Florida. Father John Nevins, Archbishop's Coordinator for the 1972 ABCD, said this week on the eve of "Stay-At-Home Sunday," Feb. 6.

Next Sunday has been designated as the day when volunteers from parishes in the eight counties which comprise the Archdiocese will call at the homes of their friends and neighbors to explain the goals of the Archbishop's Charities Drive and accept pledges for the campaign.

During this general phase of the annual drive the needs of the community

are taken directly to the faithful by the thousands of volunteers who are donating their time to insure the success of the drive.

DURING the past few weeks the projects of this year's campaign have been outlined for South Floridians during a series of dinners in various areas and from the pulpits of parish churches.

The last of these dinners was held Thursday evening at the Hotel Breakers in Palm Beach for residents of Palm Beach County.

During the dinners in Miami, Fort Lauderdale, Key West, Naples, Miami Beach and Miami Springs, Auxiliary

Bishop Rene H. Gracida, William McBain, ABCD general chairman; Dr. Ben Sheppard, and Father Nevins have cited the urgent and continuing needs of the aged, unwed mothers, the indigent, dependent children, drug addicts, and those among the poverty-stricken, who daily receive the compassionate and concerned assistance of the various agencies of the Archdiocese of Miami Catholic Service Bureau.

Sunday, Feb. 20 will be observed as "Visitors Appeal" day when seasonal visitors and those who spend their winters in South Florida will be afforded an opportunity to contribute to the campaign.

Enjoy your golden years in Florida

That's what the ad said

By JOHN K. DeGROOT

The years passed with the good and the bad. Through it all, Bill and his wife Helen managed to smile and laugh more than most

people. In a shy sort of way, the couple considered themselves blessed and happy.

Bill had stood proudly behind the counter of his small neighborhood grocery store, watching several generations of children skin knees, consume penny candy, graduate from high school, find love, buy homes and raise children. At times, Bill felt his counter was on the shore of a great river of life.

But years change neighborhoods and people. And one day, it was time to sell the small grocery store. It came to Bill and Helen as the most natural thing in life. Their oldest son was an accountant with wife and children in Chicago. Their daughter was engaged and teaching English in Pittsburgh. Their youngest, Bill, Jr., was sending proud letters and photographs home from the Army and Germany.

SO IT WAS that on a Sunday morning, Bill opened the "Philadelphia Inquirer" and found a full page color ad heavy laden with sunlight, shimmering blue water and palm trees. A fine looking grey haired couple sat beneath a beach umbrella, lifting rum punches in a laughing toast, the sea and a great expanse of cloudless sky behind them.

ENJOY YOUR GOLDEN YEARS IN FLORIDA

That's what the ad said. Bill read it aloud to Helen. Then they both sat down, looked at the pictures and found themselves holding hands for the first time in 20 years.

Why don't we go down there and see what it's like?" Bill asked Helen.

Helen bit her lip, not knowing whether to laugh, or cry.

Bill laughed for her.

After that, she cried a little and told him

Florida was a long way off, far from friends and familiar places.

Bill said, heck, the children were scattered all over the world, a lot of the old friends were dead and most of the old places were new and different.

"But, Hun-bun," he said, "we've got each other. It's time we had some sunshine. We've earned it."

THAT'S HOW they came to Florida.

It was hard saying goodbye to the house. They sold most of the furniture . . . the battered kitchen table with its worn memories, the sagging sofa that Bill dozed on while the Late Show babbled into the

(CONTINUED ON PAGE 14)

Groundbreaking for new center

CORAL SPRINGS — Ground will be broken at 4 p.m. Sunday, Feb. 6, for St. Andrew Multi-Purpose Center, which will provide a chapel, rectory and four classrooms for religious instruction.

Msgr. John J. O'Looney, pastor emeritus of St. Anthony Church, Fort Lauderdale, will officiate at the ceremonies for the new structure, which will be located at the corner of 29th St. and 99th Avenue.

Father Patrick Farrell is pastor of the parish established by Archbishop Coleman F. Carroll during the summer of 1969 in North Broward County 10 miles west of Pompano Beach.



NEW Vicar General and Chancellor, the Very Rev. Thomas Noel Fogarty, V.E., center, receives the congratulations of Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida.

Fr. Fogarty is appointed Vicar General, Chancellor

The Very Rev. Thomas Noel Fogarty, Episcopal Vicar for the Clergy, has been appointed by Archbishop Coleman F. Carroll

as Vicar General and Chancellor of the Archdiocese of Miami.

In his new position as chancellor, Father Fogarty, who is also pastor of St. Rose of Lima Church, Miami Shores, will succeed Auxiliary Bishop Rene H. Gracida.

A native of Tubber, Galway, Ireland, the new Chancellor attended elementary and secondary schools in his native city and took his studies for the priesthood at St. Patrick College Maynooth; and at St. Peter College, Wexford, where he was ordained, June 2, 1957.

After coming to Florida his first parochial assignment was as an assistant pastor at St. Mary Magdalen Church, where he served until 1958. During that time, Father Fogarty, who has a Bachelor of Arts degree, was a member of the teaching staff at Notre Dame Academy.

IN AUGUST, 1958, he was named assistant pastor of Epiphany parish, South Miami, and a member of the faculty of Christopher Columbus High School. In 1960 he was reassigned as assistant in St. Mary Cathedral parish, where he served until 1962. During that time he was the religion program assistant at Notre Dame Academy

(CONTINUED ON PAGE 11)

Bishop Olwell dies in S. Fla.

NORTH PALM BEACH — A Passionist Bishop who devoted 30 years of his priesthood to the Church in China died suddenly at Our Lady of Florida Retreat House here Sunday.

Bishop Quentin Olwell, retired Bishop of Marbel, Cotobato, Philippines, one of the prelates who participated in the episcopal ordination of Auxiliary Bishop Rene H. Gracida, was dead on arrival at St. Mary Hospital following a heart attack on the retreat house grounds. He was 73.

Funeral services for the Bishop, who came here shortly before Christmas, were held Thursday at St. Michael Monastery Church, Union City, N.J.

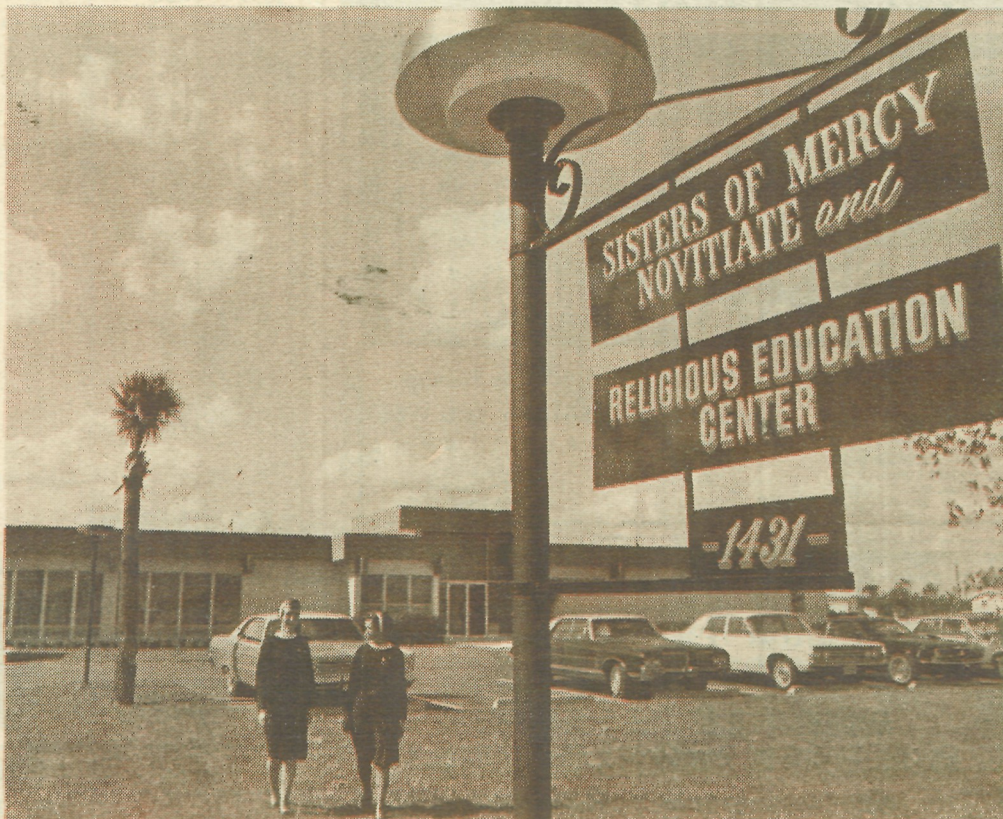
A NATIVE of Brooklyn, N.Y., Bishop Olwell professed his vows as a Passionist in 1916 and following his ordination in 1923 went to Hunan China, where he remained until the takeover by the communists. After a seven-year pastorate at St. Gabriel Monastic parish in Brighton, Mass., he volunteered for service on the Island of Mindanao, Philippines, and in 1961 when the mission territory was elevated to a prelatry nullius he was named first prelate of Marbel and was consecrated a bishop in the Marbel cathedral.

Shortly after participating in sessions of Vatican II he returned to the U.S. because of failing health and growing loss of eyesight. He resigned in 1969 and took up residence at St. Michael Monastery.

OFFICIAL Appointment Archdiocese of Miami

The following appointment was announced this week by Archbishop Coleman F. Carroll effective Feb. 7.

THE VERY REVEREND THOMAS NOEL FOGARTY, V.E., to Vicar General and Chancellor.



TWO SISTERS of Mercy from the Miami area stroll near the entrance of their congregation's newest foundation, the Sisters of Mercy Novitiate and Religious Education Center, Deerfield Beach, which was blessed Saturday by Bishop Rene H. Gracida. (For more pictures, see page 5.)



PAPAL DOCUMENT elevating Bishop Rene H. Gracida to the episcopacy as Titular Bishop of Masuccaba and Auxiliary Bishop to Archbishop Coleman F. Carroll is viewed by Archbishop Carroll and the newly ordained Bishop.

Abp. Ramsey presented unity award

By **DORIS REVERE PETERS GARRISON, N.Y.** — (NC) — In recognition of his "untiring labors to make Christian unity a reality in our time," Anglican Archbishop Michael Ramsey of Canterbury, titular head of the Anglican Communion, was given the Christian Unity Award of the Franciscan Friars of the Atonement.

Archbishop Ramsey was chosen for this honor because of his promotion of the Anglican-Roman Catholic International Consultation which is studying areas of agreement between the two churches, and for his many studies and efforts toward the goal of Anglican-Roman Catholic union.

THE AWARD is a citation presented by the Graymoor Ecumenical Institute, a department of the Friars of the Atonement, which studies and promotes the ecumenical activity of the entire community.

Given in memory of Father Paul James Francis, founder of the society and pioneer apostle of Christian

unity, the handwritten parchment award cited the archbishop for:

- "Distinguished service in the field of ecumenism . . .

- "Fostering the climate of Christian unity among the various churches of England and in all the world . . .

- "His diligence, honesty and competence . . .

It also said "His profound study of religious matters in our day has made him keenly aware of the problems and opportunities which confront the church in our time and in the years to come."

BEFORE making the presentation to Archbishop Ramsey, Father Michael Daniel, father general of the Friars, noted that "the founder of the Friars, Father Paul James Wattson, and Mother Lurana White (foundress of the Franciscan Sisters of the Atonement) were brought up in the Anglican Church and that the richness of that tradition flowered in the foundation of the religious community they established under the inspiration of the Holy Spirit."

In accepting the award the archbishop of Canterbury said: "I think we all agree that the doing-to-death of that old self-consciousness is one of the greatest gains to the ecumenical scene. Let me share with you my conviction that the secret of unity is spiritual renewal, intellectual renewal and renewal in Christian life and mission."

"I believe that the outstanding service of Pope John XXIII to Christendom was his great witness of linking unity with renewal; not trying to negotiate how to bring our churches together but how to change and reshape church life through renewal in Christ. As this renewal in Christ goes on among Roman Catholics and among Anglicans, we discover that we are digging down to new spiritual depths, a new level where unity in Christ is found."

Argentinian, American Student aid artists to give concert favorable

A violin-piano concert featuring Argentinian and American artists will be sponsored by the Archdiocesan Office of Latin American Affairs and Eastern Airlines' Latin American Advisory Committee at 7 p.m., Saturday, Feb. 5 at the Miami Planetarium, 3280 S. Miami Avenue.

Featured will be Szmysia Bajour, Argentine violinist, who is a native of Poland and is making his first appearance in Miami following his debut at the Organization of the American States in Washington, D.C.

HE HAS BEEN first violinist with the National

Symphony Orchestra of Argentina and concertmaster of the Symphony Orchestra of Young Musicians and was also concertmaster of the National Symphony Orchestra of Havana. In 1957, he won first place at the Friedrich Gulda Musica Association Contest and has made extensive tours in the Soviet Union and South America.

United States pianist Robert Parris, a native of Philadelphia, was graduated from the Juilliard School of Music in New York and, in 1953, after spending a year in Europe as a Fulbright scholar, he moved to the nation's capital.

Will test boys for seminary

The SRA High School Placement Test for eighth grade boys interested in studying for the priesthood of the Archdiocese of Miami will be held on

Saturday, March 4, at 1 p.m. in St. John Vianney Minor Seminary.


Complete details will be published in future editions of The Voice.

OLYMPIA, Wash. — (NC) — Washington Gov. Daniel Evans said in a letter to a Catholic school official that he is "prepared to endorse a limited program of financial aid for needy and disadvantaged elementary and secondary private school children."

The governor told Father Michael O'Neill, Spokane diocesan education superintendent, that a study should be undertaken to determine private school financial needs.

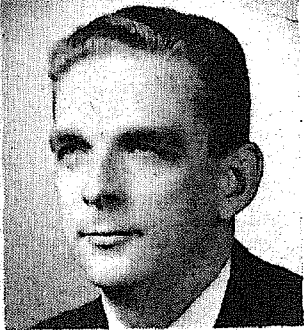
A similar study was done for private higher education three years ago.

"I am of the opinion," Evans wrote, "that there is now required a similar joint effort concerning private primary and secondary education, financial needs, and would hope that such a study could be authorized and carried out prior to the 1973 legislative session."




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Cardinal calls for Irish slayings probe

LONDONDERRY, Northern Ireland — (NC) — "An impartial and independent public inquiry" into the killings of 13 civilian demonstrators at a protest march here Jan. 30 was called for by Cardinal William Conway of Armagh, primate of all Ireland.

Seventeen other civilians and one British soldier were wounded in the street fighting following a rally of about 10,000 persons held to protest the imprisonment without trial of more than 700 suspected terrorists, almost all of them Catholic.

Cardinal Conway said that he was "deeply shocked at the news of the awful slaughter in Derry." (Derry is the name Catholics use for this city.)

The cardinal said: "I have received a firsthand account from a priest who was present at the scene and what I have heard is really shocking.

"AN IMPARTIAL and independent public inquiry is immediately called for and I have telegraphed the British Prime Minister Edward Heath to this effect."

The cardinal also called on Catholics in the community "to preserve calm and dignity in the face of this terrible news. If an impartial and independent inquiry is held the world will be able to judge what has happened."

The Londonderry killings — the bloodiest incident since British troops were sent to Northern Ireland in August 1969 — aroused the fiercest round of vocal protest since the present troubles began in late 1968.

The Irish Republic, in the south, summoned home its ambassador in Britain and announced that the cabinet is satisfied that the British troops opened an unprovoked attack on unarmed civilians in the Catholic Bogside section of Londonderry.

Premier Jack Lynch of the Irish Republic issued a three-point plan to settle the Northern Irish crisis:

- Immediate withdrawal of all British troops from Londonderry and Catholic "ghettos" elsewhere and the end of "harrassment of the minority population;"

- An end to imprisonment without trial for suspected terrorists;

- A declaration of British intent to achieve a "final settlement" of the Irish question and a conference for that purpose.

The outlawed Irish Republican Army (IRA) retaliated with a series of bombings, and rock-throwing mobs rioted throughout Belfast, Northern Ireland's capital. A general strike spread throughout most of Northern Ireland and was supported by thousands of workers in the Irish Republic.

The IRA said that British soldiers would

be shot in reprisal for the victims of the Londonderry street fighting.

Bishop Neil Ferren of Down and Connor (a diocese east of Londonderry that includes Belfast, Northern Ireland's capital, in a telegram to British Prime Minister Heath, said: "I protest in the strongest possible manner against the action of the army resulting in so many deaths and injuries. I demand an immediate public inquiry."

Bernadette Devlin — a Catholic and a member of the British Parliament from Northern Ireland — called for a general strike to last until all British troops withdraw from Northern Ireland.

Miss Devlin — a participant in the march and a scheduled speaker at the rally — called the killings "cold-blooded mass murder by the (British) army.

After the shootings there was no agreement on who had started firing first.



A YOUNG WOMAN, who fainted during rioting in Londonderry is carried to safety. Thirteen civilians died of gunshots and 16 others were wounded when British paratroopers stormed a Roman Catholic protest rally to grab rock-throwing youths.

Newsmaker

He's the legal guardian of thousands of unborn

By NC NEWS SERVICE

"If a man loses his reverence for any part of life, he will lose his reverence for all of life." This quote from Albert Schweitzer, on a poster with a picture of a fetus, hangs on a wall of Robert M. Byrn's booklined office at the Fordham Law School in New York City.

The words of the great Protestant humanitarian sum up neatly the reasons which led to the unusual appointment given to Byrn in December by the New York State Supreme Court. Byrn, in the quaint language of the court, has been made the guardian and legal representative of "Infant Roe and all other infants between fourth and 24th weeks of gestation due to be aborted in municipal hospitals."

THE APPOINTMENT, indicating a possibility that the courts may find that unborn children are persons with legal rights, was an explosive one — so explosive that Byrn gives his home address only as New York City. He hopes to keep down the number of abusive phone calls.

Since the passage of a new law in 1970, New York has become one of the most permissive states in the U.S. for women seeking abortions. According to figures made public by the state government, 215,000 legal abortions were performed in New York in the year following passage of the new law.

The best hope of those who want to change the trend in New York and in the country as a whole is that the courts will decide that unborn children have a constitutional right to life. Byrn, who has filed a suit claiming that the New York abortion law violates the 14th Amendment of the U.S. Constitution, is a key figure in the legal battle to have that right to life recognized.

President of the Metropolitan Right to Life Committee and a leader in the fight against legalized abortion since 1964, Byrn is a tall, solidly built 40-year-old bachelor who lives with his mother. His interest in

abortion, he says, is part of a larger interest in "the legal protection of life within the community."

ONCE EASY ABORTION becomes an accepted part of American life, he believes, the way will be opened for legalized euthanasia "and a society which accepts the idea that only those who contribute to society have a right to live." The unborn fetus, "the most helpless human life," is being denied its rightful "equal protection under the law," Byrn argues.

He won the first round of his battle, early in January, when Judge Francis X. Smith of the New York State Supreme Court decided that "a fetus is a living human being"

Newsmaker of the week

entitled to legal protection. An injunction which would have halted abortions under the new law in municipal hospitals was blocked, a few days later, by the filing of an appeal against Judge Smith's decision in the Appellate Division of the State Supreme Court. The Appellate Division is now considering the case and is expected to make its decision soon.

Byrn says that, as a bachelor entrusted with the legal care of so many children, he has received a lot of good-natured kidding from colleagues at Fordham, where he is a professor of law.

"I like kids," he says, and he adds that he would like to get married and "have my own family some day," if "everything ever comes together at the same time."

In his spare time, Byrn likes to read history books and mystery stories and he enjoys travel during his vacations. But for the present, most of his energy is devoted to his number-one objective: "eradicating from our law a statute which has sanctioned a mass slaughter of human beings on a scale comparable to the genocide in Nazi Germany and, more recently, in Pakistan."

Asks bishop case closed

RIO DE JANEIRO, Brazil — (NC) — The prosecution in the military trial of Bishop Waldir Calheiros of Barra do Pirai-Volta Redonda asked that charges of subversion against the bishop be dropped because he is "more naive than ill-minded!"

Prosecutor Gastao Ribeiro also asked dismissal of the same charges lodged against 22 other defendants, including several priests.

All had been indicted on charges of subversion after Bishop Calheiros protested military police torture of a steelworker in July 1969.

Court names 2 doctors as guardians of unborn

DETROIT — (NC) — Two Michigan physicians, Doctors Maureen Fedeson and Richard Jaynes, have been appointed guardians ad litem (for purposes of litigation) "of the class of all the unborn persons in the State of Michigan."

The appointment, made by Circuit Judge Charles Kaufman, gives the doctors and their attorney, Arthur F. Barkey, the right to intervene effectively in a case testing the constitutionality of Michigan's anti-abortion law.

WITHOUT their status as guardians, the two doctors, both vigorous opponents of permissive abortion laws,

Say media neglects oppression stories

By JAIME FONSECA of the big channels — WASHINGTON — (NC) — The message was loud, clear and extremely political: stop torturing and persecuting the people who protest oppression in Latin America or the United States.

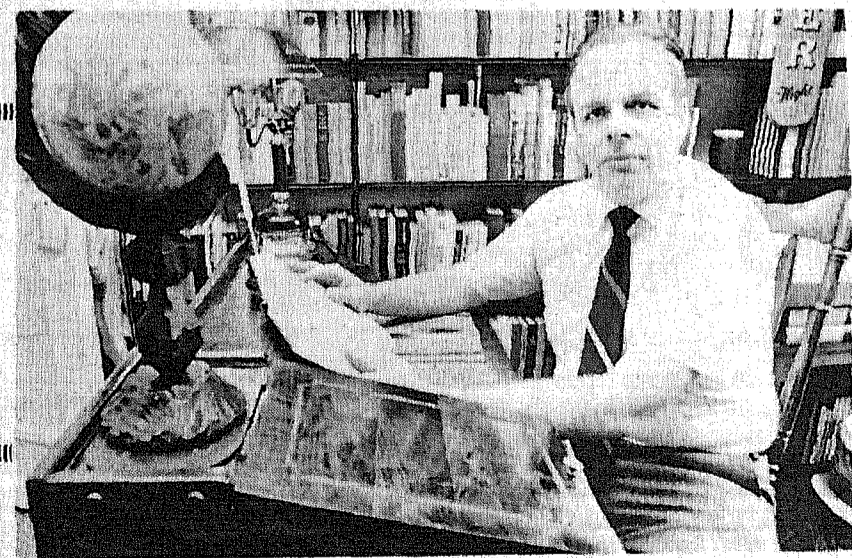
The stage was the ninth conference of the Catholic Inter-American Cooperation Program (CICOP), held here for three days on the pitfalls and virtues of social communications.

While generally discontent with the performance

would be able to enter the case only through friend of the court briefs. The guardian status permits them to become parties to the suit, along with two public officials who are entrusted with the enforcement of the law: Michigan Attorney General Frank Kelley and Wayne County Prosecutor William Cahalan.

Barkey, who will be one of the lawyers pleading the test case, said he believed his participation would be useful because he felt the public officials could not completely defend all aspects of the prohibition of abortion without compromising their responsibility to the public.

"Careful study of the social communications show they lack true freedom to inform, guide and entertain, thus falling short of the needs of all citizens, and in particular of those who suffer oppression in our continent," said Jose Alvarez Icaza, director of the Social Communications Center (CENCOS) in Mexico City.



GUARDIAN of the unborn: Robert Byrn, Fordham law professor

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Young priest leads drive on drug, alcohol abuse

By MARY LAROSA
WEST PALM BEACH — "The abuse of alcohol and chemicals (drugs) among our population in Palm Beach County is rising at an alarming rate, and it has the potential to destroy the very fiber of our society."

This rather apocalyptic statement does not come from a gloomy foreteller of



FATHER DOHERTY

calamities but from Father Neil Doherty, a young and dynamic priest who works as Executive Director of the Alcohol and Drug Abuse Council (A.D.A.C.) in downtown West Palm Beach.

A broad based community action council, A.D.A.C. is an umbrella program which provides coordination of efforts throughout the county, assures the community of the quality of services rendered by the existing rehabilitation centers and provides operating help to these centers.

"EVERYTHING started with a Drug Information Day at St. Francis of Assisi Parish, Riviera, where I am assistant pastor," Father told us, tracing back the genesis of his involvement in the program. "Professionals and police officers talked to us about the drug abuse problem in the county, and we decided that it was time to start doing something instead of just talking about it."

Encouraged by his Pastor, Father Martin Cassidy, Fr. Doherty took upon himself the task of mobilizing church groups and concerned citizens, as well as professionals, and of raising funds from private and government sources. He also got advice from Dr. Ben Sheppard and Father John Nevins of the Archdiocesan Catholic Service Bureau who have long experience in the field. As a result of these efforts, the North County Drug Abuse Program was formed.

A series of individual and

group counseling sessions for young people and their families were organized. Also, since participation in healthy recreation with his peers is a very important factor in helping the drug addict, well-supervised rock festivals were held twice a month in Lake Park. A colorful crowd of 800 to 1000 high school students and young adults would gather on the grass to listen to the music and sing along with their friends the latest hits of the hard rock.

The program started gaining momentum and moved up to Jupiter and Tequesta. "Nevertheless," continued Father Doherty, "when we considered what was being done in the county as a whole, we saw that there was fragmentation of efforts." Several centers had started operating on their own, and all sensed a need for coordination. This was the beginning of the A.D.A.C. A Board of Directors was elected and an administrative office established. Father was among the members of this Board. At present he holds the position of Executive Director and works 40 hours a week on a voluntary basis.

THE association is now working in the organization of a program for the poverty concentration areas of West Palm Beach, Delray, Riviera and Belle Glade. These sections are in urgent need of help for, according to the experts, the frustrations experienced by the population of low-income neighborhoods highly encourage the use of drugs among them.

AD.A.C. is not directly supported by any church — various churches have cooperated, lending their facilities and offering financial contributions. Lately, in addition to donations from private citizens and organizations, a Federal grant has been approved pending the completion of some work which at present is almost totally done already.

Father Doherty greatly appreciates the sacrifice made by his parish in allowing him to dedicate such a significant part of his time to this work. "In our highly specialized age," he said, "a priest is no longer able to be all things to all men. He must

choose his field of interest and pursue it as much as he can, combining it with his parish duties."

HE THINKS that in order for the Church to be a sacrament of Christ in the world, she must fulfill her mission of "healing the sick, giving sight to the blind, and making the deaf hear. . . . This act of meeting a person's needs when he is in pain," he added with conviction, "is the first expression of love and must precede any effort to catechize. Otherwise, the message of Christ will not be accepted by the person because all he can perceive is his own need."

"Drug abuse is only the symptom of a personality adjustment problem whose causes are hard to detect", Father declared as he shared with us his experience and insights into the causes of drug addiction. He mentioned a variety of contributing factors: the frustrations of poor youngsters, the alienation from the establishment and rebellion against authority experienced by adolescents, peer group pressure, character disorders, etc. However, he considers that these problems are not directly responsible for the use of drugs.

Every adolescent in every age seems to have had these difficulties but has overcome them. Why is it different now? The main difference seems to be the great availability of drugs in our culture and the "relative insecurity of adults which makes them overprotect their children against any type of suffering. The result has been an insecure and dependent child who believes that every problem can be solved by taking a pill."

WHEN asked whether he considered that efforts made to control the problem have been successful he answered: "Emergency efforts have not succeeded so far in stopping the growth of the problem, although many people have been rehabilitated. However, we believe that if we keep enlarging our program, we will be able to control the ratio of growth."

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HANDS of newly ordained Father Jose A. Narvaez are anointed by Bishop Alfred Mendez, C.S.C. of Arecibo, Puerto Rico, during solemn rites of ordination in the parish church of the new priest recently graduated from the Archdiocesan Major Seminary of St. Vincent de Paul.

It's a memorable day for priest and for Archdiocese

A dream came true for Father Jose Narvaez last Saturday. Through the imposition of the hands of Bishop Alfredo Mendez, C.S.C. Jose became a priest of Christ to teach, serve and sanctify the people of the Diocese of Arecibo, Puerto Rico.

Father Narvaez's ordination marks a historic occasion for the Seminary of St. Vincent de Paul in Boynton Beach.

He is the first priest ordained since the Archdiocese of Miami took over the administration of the seminary last July. He is also part of the realization of someone else's dream.

The determination of Archbishop Carroll to maintain St. Vincent's Seminary open and his courage to carry out this task made it possible for Father Narvaez to complete his theological studies in Boynton Beach.

PRESENT at the ordination ceremonies, which were held in the new priest's parish church in Coral, were Msgr. John Connors, rector of the Seminary, and Father John McMahon, professor of sociology.

The Rev. Mr. Juan Sosa, one of Father Narvaez's classmates from Miami, served as deacon both at the ordination and the First Mass. A group of Miami and Orlando seminarians was also present.

Father Narvaez completed his undergraduate studies at Regina Cleri Seminary in Ponce, Puerto

Rico. He received his theological formation in the Seminary of St. Vincent de Paul, Boynton Beach. His first assignment will be as assistant pastor in Nuestra Senora del Carmen parish in Hatillo, Puerto Rico.

Priests from Puerto Rico and Miami joined Father Narvaez in the celebration of his First Mass.

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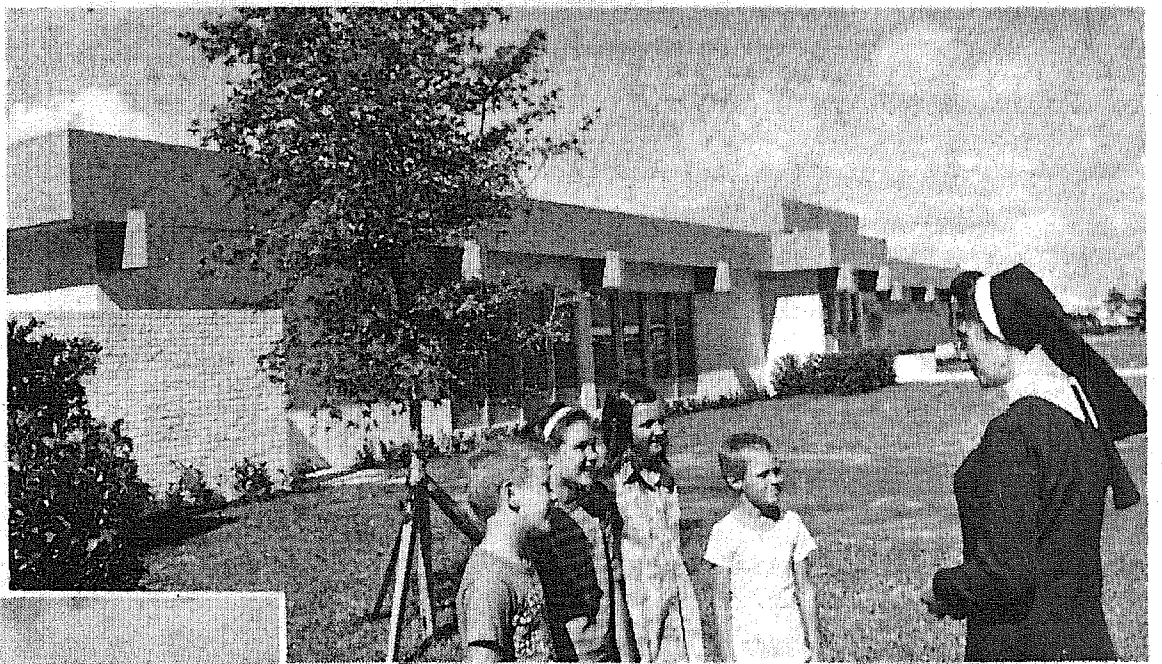
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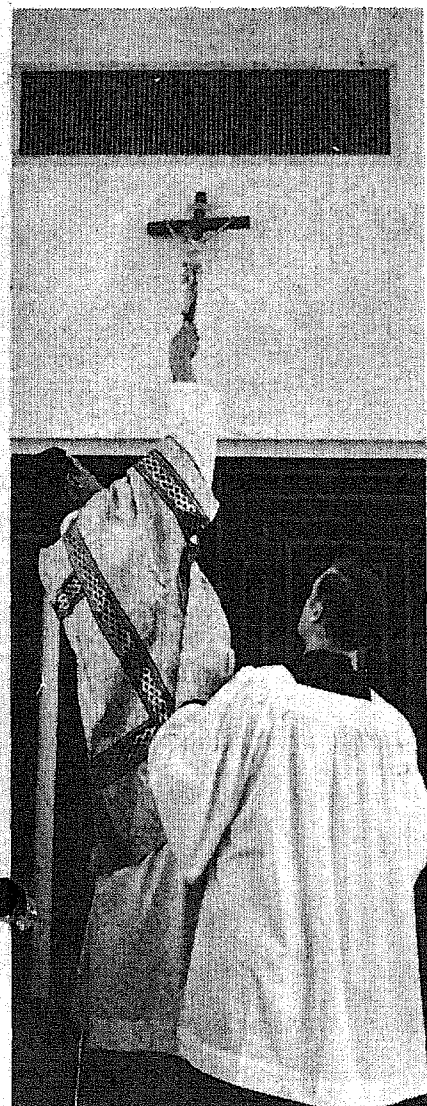
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Novitiate blessed at Deerfield Beach

GETTING ACQUAINTED with visitors, Sister Perpetua, R.S.M., welcomes some neighborhood children on the property of Novitiate and Religious Education Center of the Sisters of Mercy of Enniskillen, Deerfield Beach, which was dedicated Saturday. The complex is the first of its kind in the United States for the Irish-founded order.



DURING DEDICATION ceremonies, Bishop Rene H. Gracida blesses the exterior of the new novitiate. The structure will serve as a formation center for girls wishing to enter the congregation of the Sisters of Mercy and as a residence for sisters serving in neighborhood parishes as directors of religious education.



AFTER the blessing of the entrance of the new building, Father Jude O'Doherty, chaplain to Bishop Gracida, places a Crucifix above the chapel doors. He is assisted by Father Frederick Brice, master of ceremonies. The chapel is located on the right hand side of the front entrance.



MOTHER SUPERIOR of the Sisters of Mercy of Enniskillen, Mother Mary Eucharia, talks with Bishop Gracida about the visitations she is currently making to the congregation's convents in South Florida. Including the newly blessed novitiate, the sisters have convents at five locations in the Archdiocese.



GIVING A TOUR of the new facilities, Sister Perpetua, left, shows Sister Margarite Mary of St. Joan of Arc School, Boca Raton, one of the eight rooms within the novitiate. Each room contains a night stand, a bed, a dresser and a desk.

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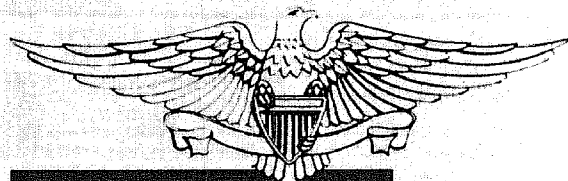
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Editorials

The Voice aims to be clear, honest mirror

In truth, we live in the uncertain times of Future Shock.

There are moments in all our lives when it seems as if the events of the world explode around us faster than we can possibly absorb and understand them.

Here is a new social crisis. There is a new problem of environment. New discoveries, new scandals, new dire warnings daily whirl into our lives.

And so we ask: When will it all end? What does it all mean to me?

Shortly before his death, Pope John XXIII spoke of one pathway open to those beset by the constant and bewildering changes of the times.

He spoke of the mission of the Catholic journalist and how he might create stable pathways for the faithful seeking knowledge in the uncertain environment of Future Shock.

"Today," noted Pope John, "the Catholic journalist exists, above all, to exert an active presence and testimony. Its presence must be intelligent and alert. . . It must let nothing escape, so that it may inform the reader and assist him in forming an enlightened conscience in the face of the questions and bewilderments that today's world sets before him. . . It must orientate, clarify and restore all things in the light of truth."

Thus, it is the task of the Catholic press to serve as a watchdog and protagonist in the eyes of God and man. It must report and interpret our world as in a mirror . . .

"telling things as they are in truth."

And the truth must be judged in the light of faith and reason. The sources of truth are many. They lie in inspired revelation. They are found in the quasi-inspired utterances of great minds. And no matter how great the turmoil of the times, it should be remembered that the great sources of truth are old as well as new.

Truth is eternal. But it is also infinite . . . revealing more and more of itself as man finds more ample ways to discover it, be it the exploration of outer space, or the greater medical understandings of the workings of the human body.

Thus it is that the Catholic press stands as a mirror of our world, reflecting the truth in the light of faith and reason.

The mirror is large.

There are in the United States alone, 145 diocesan newspapers, six national newspapers, 270 magazines of all varieties and many book publishing companies. All strive to present the truth with faith and reason.

As a member of the Catholic Press Association, your Archdiocesan newspaper The Voice is dedicated to presenting the truth through faith and reason.

February is Catholic Press Month.

But as members of the Catholic Press, we take our task to heart year 'round.

In the words of Pope John, ours is the task "to exert an active presence and testimony."

We pledge to serve as "a clear and honest mirror" reflecting the events of your Archdiocese and the world around it.

Friends acclaim parole of a Berrigan brother

By ERNEST OSTRO
HARRISBURG, Pa. — (NC) — Friends and relations of Jesuit Father Daniel Berrigan expressed amazement and unrestrained joy when news of the imprisoned priest's impending parole was disclosed here.

Father Berrigan was expected to come here within a few days of his scheduled release from Danbury Federal Correctional Institution in Connecticut on Feb. 24 — if the conditions of his parole allow — to help in the defense of his brother, Josephite Father Philip Berrigan, on trial here with six others on conspiracy and related charges.

AT ALMOST the same moment that news of Father Daniel's parole was released here, word of the suggested nomination in Stockholm of the Berrigan brothers for the Nobel Peace Prize was circulated in the federal building. Both disclosures came at the end of the third day of the

trial of the "Harrisburg happen." Seven."

"One of the defendants, Pakistani Eqbal Ahmad, tied the two events together.

"They're not interested in Dan's poor health," Ahmad said. "But they will feel happier if at least one of two American Nobel Prize winners is not sitting behind prison walls."

At a hastily assembled press conference, Ahmad added: "I heard about the nomination from very good friends in France, England and Sweden who felt that Daniel Berrigan — both Berrigan brothers — symbolize in such a way mankind's hope for peace that they would be the best possible candidates for the Nobel Peace Prize."

AT THE same press gathering, Anne Berrigan, 27, niece of the Berrigans, nearly wept as she said, "this is very nice news, quite unexpected . . . we really didn't have very much hope that it would

Miss Berrigan, daughter of an older Berrigan, James, an electrical worker in the Virgin Islands, also said that "this means a lot to the case (in Harrisburg). For getting the truth out, word from him (Father Daniel) means a lot."

Co-defendant Father Neil McLaughlin of Baltimore said, "Dan belongs here not silenced by prison."

The conditions of parole, however, may prevent Father Berrigan from coming to Harrisburg to help in the defense.

NORMALLY persons on parole are not permitted to travel outside the area in which they live without the consent of their parole officer. Father Daniel will make his home at Woodstock College, a Jesuit seminary in New York City.

Father Daniel's hearing — after denial of parole six months ago — was held earlier the same day.

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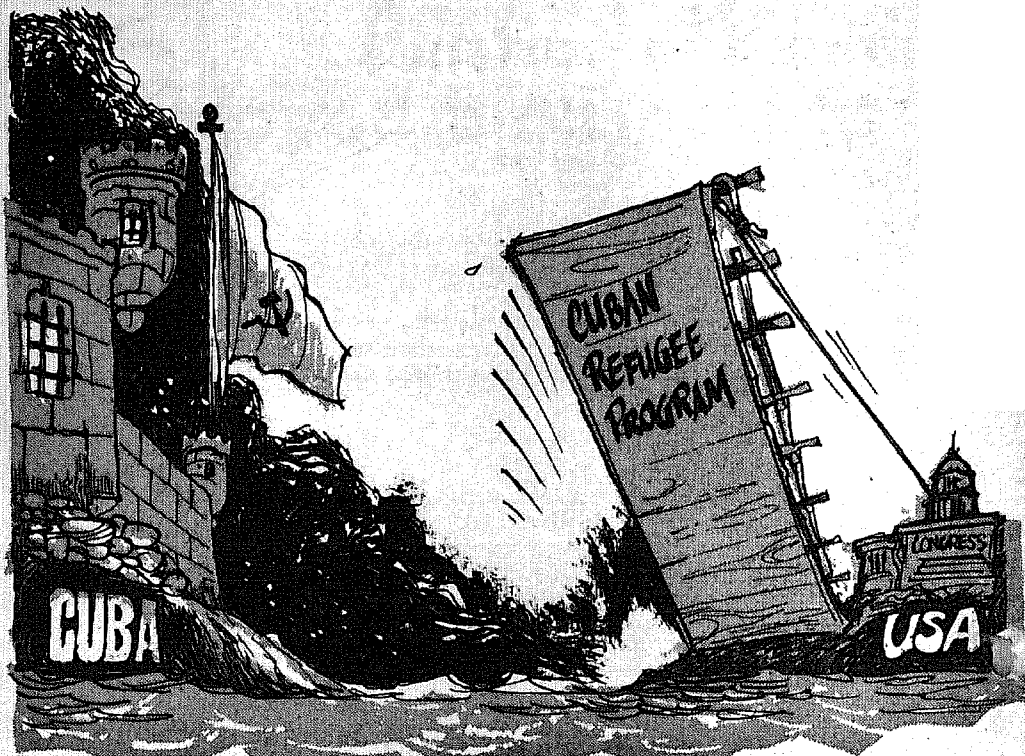
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Why?



About nuns, seminarians and the Roman Empire

By MSGR. JAMES J. WALSH

This is about nuns, seminarians and the Roman empire. You must admit that covers a lot of ground for a short column. And if I attempt to thread these three topics together, the needle doing the job will be the paradoxical statement that the more things change, the more they remain the same.

Let's start with seminarians. The Pope addressed the bishops of the Catholic world in these words: "Venerable brethren, there is only one piece of advice that I offer to you: watch over your seminaries and over candidates for the priesthood. As you yourselves know, an air of independence which is fatal for souls is widely diffused in the world, and has found its way even within the sanctuary; it shows itself not only in relation to authority but also in regard to doctrine.

"Because of it, some of our young clerics, animated by that spirit of unbridled criticisms, which hold sway at the present day, have come to lose all respect for the learning which comes from our great teachers, the Fathers and Doctors of the Church, the interpreters of revealed doctrine.

"IF EVER you have in your seminary one of those new-style savants, get rid of him without delay; on no account impose hands upon him. You will always regret having or-



MSGR. JAMES J. WALSH

lead very traditional lives in convents, very poor convents on the level of slum neighbors. They observe regular hours of prayer (4:30 a.m.). They wear distinctive habits. . . they practice obedience to superiors and their Pope, chastity as a matter of course, and radical, absolute poverty."

What do they do? They search the streets of India for the sick and dying, for the abandoned. They give them care and their love and their dignity. Their order grew so rapidly in the past few years that it spread to more than 20 Indian cities, and now into Australia, Latin America, Africa — and, believe it or not, Rome.

Miss Casey, in her reviews, speaks of the spirituality of the nuns as "simple, direct and sunny as the inner life of Pope John. . . attitudes of another century? Out of date? But the Missionaries of Charity flourish in holiness and in numbers, while relevant, 20th century orders lose numbers in droves, attract very few candidates, and fear the future."

SHE ASKED a very pertinent question: "Is this the kind of saint who will vanguard the Church into the 21st century?"

Mother Teresa put love in the news. She was declared just recently "Newsmaker of 1971."

With so much of the gospel spirit in Mother Teresa, perhaps the leap back now to the Roman empire isn't too forced. Someone sent me a clipping without mentioning the author's name, but it ties in well, I think, with this theme of changing and remaining the same.

"An American visitor, surveying the ruins (of Rome), tries to imagine the strength of the Roman empire at its peak. He thinks about the great powers of today, which have the force to destroy — in a single stroke — one quarter of the world's population, a feat not accomplished since Cain slew Abel.

"That he might recall that near the end of his book on the Decline and Fall of the Roman Empire, Edward Gibbon lists the reasons for the dissolution of the political force which for more than five centuries held together the civilized world.

"The reasons included excessive spending by the government; unwillingness of young men to take up arms to defend their country; the spread of effeminacy, with women acting and looking like men, and with men acting and looking like women; disregard for religion; and widespread sexual immorality.

"Then comes the thought that there is a message in the ruins of the Roman empire. And the thought is followed by the hope that some day, somehow, the message of the ruins will be heard by surviving civilizations. Or, as Shakespeare said through the mouth of Cassius: "The fault, dear Brutus, is not in our stars, but in ourselves."

Pre-Lent festivities planned in parishes

Pre-Lenten festivities have been planned in two Broward County parishes during the coming weeks.

All proceeds will be donated to the school and building funds.

MIRAMAR — The Seventh Annual Carnival in St. Bartholomew will be held from Feb. 10 to 13 on the church grounds at 2801 W. Utopia Dr. and will be in progress from 6 to 11 p.m. on Thursday and Friday and from noon to 11 p.m. on Saturday and Sunday.

Rides, games, refreshments and a variety of amusements will be featured.

FORT LAUDERDALE — Their second annual Mardi Gras Costume Ball will be sponsored by parishioners of St. Maurice Church at 8:30 p.m., Friday, Feb. 11 at 2851 Stirling Rd.

Awards will be made for the best costumes in various categories and creole delicacies will be featured in refreshments.

Tickets may be obtained by calling 961-0538 or 961-7777.



WELCOME to the nation's capital is extended by Patrick Cardinal O'Boyle, center, and Bishop Edward Swanstrom, left; to Father John J. Nevins, Archdiocese of Miami Director of Catholic Charities, one of the representatives from five dioceses who participated in a meeting regarding the 26th annual Catholic Relief Overseas Aid Fund Appeal which will be taken up in South Florida on May 14.

Winter carnival will be staged

KEY LARGO — A winter carnival will be sponsored by St. Justin Martyr parish, Feb. 18 through 21, on the parish grounds.

A variety of rides, games, and other attractions will be provided, as well as booths featuring handmade articles, refreshments and merchandise.

Advance tickets for rides may be obtained from Bill Crawford at Key Largo Diving Headquarters and from Cape Realty Co.

\$5,000 presented Biscayne College

Biscayne College is the recipient of \$5,000 from the Southeast Region of International Telephone and Telegraph Semi-Conductors Division, West Palm Beach.

The presentation was made to college president, Father John McDonnell, O.S.A. in behalf of the Florida Independent Colleges Foundation.

Priebis of 'Voice' gets Scout award

Fred A. Priebis, Circulation Supervisor of The Voice, and member of St. James parish, North Miami, was one of 14 South Florida men recently honored with the distinguished Silver Beaver award of the Boy Scouts of America.

Awards were presented during ceremonies at Miami Springs Villas "in recognition of exceptional and noteworthy service to boyhood."

FOUR WOMEN received the scouts' Silver Fawn Elected head of community services body

WEST PALM BEACH — William Vendric, director of the Palm Beach County Regional Office of the Archdiocesan Catholic Service Bureau, has been elected president of the Community Services Council of Palm Beach County.

The Council, a voluntary agency, is the coordinating body for health and welfare services, both public and private agencies. It also serves as a planning body.

Currently spearheading a federally funded program that will provide meaningful volunteer services for senior citizens and recruit the senior citizens for these opportunities, the Council was responsible for the formation of the Alcohol and Drug Abuse Council and for the Community Coordinated Child Care Program in this county.

award, highest honor presented to women by the Boy Scouts.

Priebis, whose interest in scouting dates back to his youth in his native Chicago, was from 1964 to 1968 Scoutmaster of Troop 331. For the past eight years he has been a member and chairman of the district training committee, assistant district commissioner for the Pioneer District, District Goodwill drive chairman, District Camporee Chief, District School Night Program chairman and Showando leader.

A member of the Archdiocese of Miami Catholic Committee on Scouting since 1964, he is secretary of the committee and is as well an officer of Tropical Anglers Club of Miami, and the American Red Cross. He holds the Scouter's Key, Wood Badge Beads, and the District Award of Merit and has a long record of achievement in the training program for adults in scouting. In his parish he serves as an adviser for altar boys and conducts outings for the youth.

New wing is opened at hospital

A new 42-bed wing has been opened at Miami's Mercy Hospital, bringing the total number of beds in the hospital to 357.

An extension of an already existing floor of the hospital, the new wing includes 16 private rooms, 13 semi-private rooms and one isolation room.

Other features are a nursing station with master control board that permits constant contact with nursing personnel; color TV in patients' rooms; a bedside arm with pushbutton nurse signals and TV control devices; individual thermostats to control air conditioning and heat; special showers to accommodate wheel chair patients; handrails along corridors for patients and a dietary station.

Barbecue planned to benefit clinic

An "old-fashioned" barbecue will be sponsored by the Women's Auxiliary of St. Luke Methadone Clinic on Thursday, Feb. 10, at 3417 Alhambra Circle, Coral Gables.

A social hour at 6:30 p.m. will precede 7:30 dinner. Tickets may be obtained by calling the Catholic Service Bureau at 649-8660.

Classes set for parents-to-be

FORT LAUDERDALE — A new series of classes for expectant mothers and fathers will begin at 7:30 p.m., Wednesday, Feb. 9, in Holy Cross Hospital Auditorium.

Purpose of the pre-natal course is to provide parents-to-be with information on how a baby grows within the womb, is born, hospital routine, care of the baby, and post-natal care of the mother.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

That Added Dimension

Missionary appeals can be drawn from different aspects of mission life. One aspect may show the person of the missionary: the one sent; the one who serves others. The missionary, then, needs professional training, materials to work with, and simply, his "daily bread": food, clothing, transportation facilities, and whatever costs are involved in his service or apostolate.

Another side of mission life may show the mission's people and their needs: the leprosy patients in Africa, the starving refugees of Asia, or the sick and poor of a Latin American slum. These people and the most inhuman conditions imaginable are very real in many mission countries, and the missionaries serving such as these certainly deserve all the encouragement and support we can give.

Then, there are other mission needs, less humanly tragic, but also greatly dependent on our help, especially where development has begun to help people help themselves. These are the needs of the young Churches: providing for education, health care, agricultural and community development. Religious and priestly vocations are rapidly increasing, while the people and local Church are still too poor to provide the facilities and personnel needed. And finally, more pastoral and catechetical programs are required so the laity may participate more fully in family-community and cultural development.

The Society for the Propagation of the Faith is concerned with all these aspects of keeping the Church alive and growing, for if the Church is not first present — and the individual missionary or Christian IS that presence — the service most needed in other areas could not be given.

Your contributions, then, help support these many channels of mission-life, each important and needful of financial backing to do Christ's work effectively. And because of its universality as a "Pontifical" Society, the Propagation of the Faith distributes your funds, as it has been doing for 150 years, to those areas and missionaries most needful of that help.

There remains one aspect — one added dimension — that makes all missionary service and our support of the missions, different from every other "worthy cause." We should never forget that the missionary, above everything else he is or does, is a witness of Christ, present and active in the world and in His Church... healing, blessing, serving, saving!

We Christians-at-home do not only SUPPORT the missionary, we share in his life and work because we share in the same Body of Christ. We have the same mission: to tell the world the Good News of how much God loves us!

You may have various reasons for giving to the missions, but may it always be an expression of your love and a sharing of that added dimension in your life! May we include your help to meet the many needs of our missionaries? Please send a generous sacrifice for them and the people they serve today.

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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Around the Archdiocese

'Challenge of the 70's' theme of lecture series

"Challenges of the 70's" is the subject of a Spring lecture series in progress in St. James parish, North Miami.

A variety of topics will be discussed during sessions on Thursday evenings at 8, in February, March and April in the parish hall.

On Feb. 10 "Drugs" will be discussed by Dr. P. Arroyo, M.D. and Mrs. M. Fote, R.N.; on March 2, "Communication-Parent and Child" by Dr. H. McGinnis, Ph.D.; and Father Roger Radloff, director of the Family Counseling Center of the Archdiocesan Catholic Service Bureau; on March 9, "Religion" by Father William Dever, Sister Marie Joy,

O.P., and Father J. Vereb, Archdiocesan Supervisor of Religious Education; on March 23, "Guidance," by Sister Joseph Ellen, I.H.M., assistant superintendent of schools in the Archdiocese; Brother Norman Bolton, director of admissions, Chaminade High School; Father Thomas Engbers, supervising principal, Archbishop Curley High School; and Father William Hennessey, supervising principal, Msgr. Edward Pace High School; and on April 13, "Catholic Schools in the Future" by Thomas F. Lynch, Archdiocesan Superintendent of Schools.

Anyone interested is invited to attend the lectures.

Palm Beach County

A benefit luncheon-fashion show for the St. Vincent Ferrer building fund, hosted by the parish's Rosary and Altar Society, is slated for Wednesday, Feb. 23, at The Breakers Hotel, Palm Beach. For tickets, contact Mrs. William L. Purcell, 1515 Pine Lane, Delray Beach.

Religious Adult Education courses will begin Tuesday, Feb. 8, at St. Juliana Church, West Palm Beach, at 7:30 p.m. in the cafeteria.

"Election Year-1972" will be discussed by a panel of history students at Broward Community College at Tuesday, Feb. 8 meeting of the St. Coleman Church Women's Guild, Pompano Beach, at 8 p.m. in the church hall.

Broward County

The annual Communion Mass and breakfast of the Father Michael J. Mullaly General Assembly of the K. of C., is slated for Sunday, Feb. 6, at St. Sebastian Church, 1998 SE 25 Ave., Ft. Lauderdale, at 9:30 a.m. Breakfast will be held at the Marina Motor Inn, 2150 SE 17 St.

St. Matthews Women's Club, Hallandale, will meet after the 7 p.m. Mass, Wednesday, Feb. 9. Its annual "Monte Carlo" night will be held Sunday, March 19.

The Women's Club of St. Matthew parish, Hallandale, will meet Wednesday, Feb. 9 in the portable school at 7:45 p.m.

A card party for the group will be held on Thursday, Feb. 10 in the Hallandale Recreation Center at noon. Lunch will be served.

Dade County

The annual "Gold Coast Extravaganza Luncheon," hosted by the St. Joseph's Women's Club, is set for Thursday, Feb. 10, at noon, at the American Hotel, Bal Harbour. For tickets contact Mrs. George May, 865-9598.

A luncheon and card party, sponsored by the Women's Guild of St. Rose of Lima parish, will be held at the Miami Shores Country Club, Saturday, Feb. 5. For tickets call 754-8850 or 688-0928.

St. Agatha Family Guild will host a covered dish supper, Sunday, Feb. 6, from 4 to 7 p.m. at the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

An evening of Dixieland music by "Preservation Hall" will be enjoyed by members of the Catholic Singles Club of Miami, Sunday, Feb. 6, at 7:30 p.m. in the Barry College auditorium. For tickets call 734-3322.

Officer elections and a covered dish supper will be on tap at the Friday, Feb. 10 meeting of the Memorare Society for Catholic widows and widowers. The meeting will start at 8 p.m. in the St. Dominic Church coffee shop, 5909 NW Seventh St. For further information call 649-2928 or 274-0244.

The fifth annual Mardi Gras Carnival of St. Francis de Sales church, will be held Feb. 11-13 on the parish grounds, 621 Alton Road, Miami Beach.



ST. VINCENT hall for unwed mothers benefitted from the gala ball sponsored last Saturday by the auxiliary. At left are shown Dr. John Phelan, Mrs. Stefan Zachar, Jr., Mrs. John Phelan, auxiliary president; and Stefan H. Zachar. Below: Mr. and Mrs. Joseph Robbie, Jr., center, chat with the John J. Bradys.



Dixieland jazz is schedule

The Preservation Hall Jazz Band will be presented for the third successive season during the next program of the Barry College Culture Series at 8:15 p.m., Sunday, Feb. 6, in the college auditorium.

A company of five comprises the jazz band, including blind trumpeter DeDe Pierce; his wife, Billie, pianist and blues singer; Jim Robinson, trombonist; William Humphrey, Jr., clarinetist; and Josiah Cie Frazier, drummer; who have been playing together for 40 years in New Orleans with tours of campuses, parishes and in concerts across the country.

Now featured regularly as one of the outstanding jazz centers in the nation, Preservation Hall, New Orleans was probably built during the Spanish regime when it served as a tavern and inn.

Most of the instrumentalists are septuagenarians but some are more than 80 years of age and others are still in their 60's.

Grads sponsor April reunion

Graduates of St. Patrick School, Miami Beach, are sponsoring a Spring reunion on Friday, April 7 at the Bath Club.

Those graduated from the high school between 1927, the first year that the school opened, and 1971, are urged to contact Mrs. Marilyn Healy at 621-3454 so that they may be included on the invitation list.



Travel Talk

BILL FARR
Art lovers — go to Puerto Rico! Ten years ago, the opening of an art show in Puerto Rico was an unusual event. Today that situation is remarkably different. On some nights in San Juan, as many as four art galleries have opening night parties for new exhibitions at the same time. The center of the island's art district is Old San Juan. Opening night crowds overflow the gallery viewing rooms into lovely Spanish courtyards.

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- THURSDAY**
Beef Short Ribs with Oven Browned Potatoes 2.75
Baked Pork Chop with Dressing & A.S. 2.55
- FRIDAY**
Roast Leg of Lamb with Dressing, Mint Jelly. 2.95
Baked Florida Sea Bass Lemon Butter Sauce.. 2.55
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- SATURDAY**
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Film fare on TV

Friday, Feb. 4 (CBS)
The Glass House

This is another made-for-TV film, written by Truman Capote, for which no Catholic film office ratings are given.

Saturday, Feb. 5 (NBC)

Where Were You When The Lights Went Out? (1968)

A farce based on some sex-centered doings during the Big Blackout that hit the Northeast in 1965.

Doris Day stars as a woman caught in a compromising situation the morning after, after having walked out on her husband because she caught him in a compromising situation.

Bobby Morse is featured as a young businessman who has embezzled a great deal of money and whose escape plans are thwarted by the blackout. There are plots and subplots galore, in fact, with brief funny bits by Pat Paulsen in the midst of a traffic jam and Terry Thomas making like producer David Merrick. But, generally, it's a film that keeps getting dimmer and dimmer toward the end.

The Catholic film office rated it A-3, unobjectionable for adults.

Sunday, Feb. 6 (ABC)
Ice Station Zebra (1968)

A well-made action-packed suspense thriller about a U.S. submarine knifing its way under the North Pole on a top-secret mission. The story was written by Alistair MacLean and stars a good cast doing a fine job. Featured are Rock Hudson (an underestimated actor), Ernest Borgnine and Patrick McGouhan. There's a spy aboard, up to no good.

To be telecast in two parts, tonight and Monday, Feb. 7, it was rated A-1, unobjectionable for all, by the Catholic film office.

Monday, Feb. 7 (ABC)
Ice Station Zebra (Part 2)

See preview for Sunday, Feb. 6.

Monday, Feb. 7 (NBC)
A Rage To Live (1965)

Suzanne Pleshette is the star of this adaptation of a John O'Hara story. She plays a nymphomaniac married to Bradford Dillman, who gets quite angry when he discovers she has been trying to satisfy her sexual urges with other men, including Ben Gazzara.

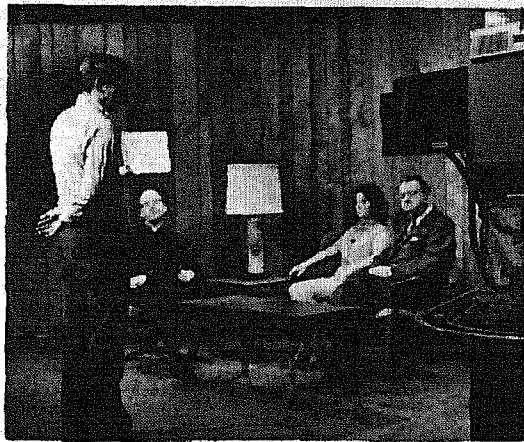
The film was soundly ridiculed by the critics, one of them slyly suggesting that it be called A Rage to Leave. The actors were seen as soap-opera cutouts who managed to make even nymphomania dull.

The Catholic film office rated this A-3, unobjectionable for adults.

Diving, golf to be televised

The International Cliff Diving Championship from Acapulco, Mexico, will be the featured presentation on ABC's Wide World of Sports, Saturday, Feb. 5 at 5 p.m. on WPLG, Ch. 10. The 90-minute telecast will also include the World Barrel Jumping Championship.

On Sunday, the final round action of the Hawaiian Open Golf Tourney from Honolulu will be televised at 5 p.m.



UNWED MOTHERS and their problems will be discussed by Father John J. Nevins, Mrs. Cecilia Bazan, social worker; and Dr. Ben Sheppard during the 9 a.m. program of Church and the World Today on Sunday, Feb. 6, CH. 7

Youth and the times discussed by TV panel

Boredom and pressure by their peers lead more youth astray than any other factors, Dr. Ben J. Sheppard, Dade County school board member, said Sunday morning.

The doctor-lawyer, who serves on the staff of the Catholic Service Bureau, made his remarks as a panelist on the program "Church And The World Today," viewed over TV station WCKT-Channel 7.

Dr. Sheppard discounted any communications gap and said that in most cases youngsters have "nothing to do" and "are more influenced by their peers than they are by family."

THE PROGRAM, which was devoted to institutions supported by the annual Archbishop's Charities Drive (ABCD) currently in progress, also included Father John J. Nevins, Archdiocesan director of Catholic Charities; Hank Rowe and Rusty Williams, graduates of Boystown, a facility for adolescent, dependent and homeless boys located in South Dade county.

Dr. Sheppard did, how-

ever, place part of the blame for their problem on the shoulders of youth itself.

"Too often," Dr. Sheppard said, "the adolescent of today is too self-centered, simply looking out for individual pleasure and fulfillment. I think they are too easily swayed and too many of them don't think for themselves."

Father Nevins, in discussing facilities available to unwed mothers at St. Vincent's Hall in Miami and Maura-wood in West Palm Beach, called the availability of these institutions "an alternative for young women."

THE PRIEST explained that there is an apparent misconception because of talk about abortion and the pill that "there aren't any more unwed mothers."

But the latest census of 25 girls at St. Vincent's and 10 at Maura-wood, coupled with numerous placements in working homes throughout the community, disputes that contention, Father Nevins added.

Movie review

'Condemned' rating put on sex 'Pandora's Box'

The Last Picture Show (Columbia), not to be confused with "The Last Movie," although it inevitably will be, presents a bleak picture of a dust-stricken and culturally depressed little town in Texas, the time being 1951.

Director Peter Bogdanovich's second picture show (the first was "Targets") is brilliant in the way it captures the epoch-making, banal details of the time and place, but these seem of more interest in themselves than as part of the background against which a drama is supposed to unfold.

The trouble with the film is in the way it presents Anarene's inhabitants as a hopeless lot whose only interests are sexual experimentation of all sorts (presented very graphically) and the pursuit of TV soap-opera and quiz-show fantasies. There's more to life than that, even in Anarene, Tex., 1951 (C)

An 'objector' does alternative service

GREEN BAY, Wis. — (NC) — Two state draft boards have approved work on a diocesan newspaper here as acceptable alternative service for a conscientious objector.

Michael J. Turmell, of Bay City, Mich., classified I-0 by his local draft board, has been working as an editorial assistant at The Spirit, Green Bay diocesan weekly, since early November.

The job was approved as alternative service by the local draft board and the state boards of Michigan and Wisconsin, Turmell said.

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The subtle and diverse causes behind the rock festival fad

By RALPH F. TAYLOR, S.J.

In the summer of 1968 the residents of Sullivan County, New York, couldn't have been more worried if the Russians were coming. The most praised, condemned, and controversial event in the history of American popular culture was about to take place in their midst. Even now it is difficult to get an objective evaluation of what happened at Woodstock and its real meaning.

At Woodstock 400,000 young Americans gathered to be with each other and share the music of their generation performed by rock's most popular idols. The phrase "Woodstock nation" has come to stand for the people, mostly young, united by the same motives that brought the half million or so to Sol Yasgur's farm.

WITH A LITTLE perspective we can see that the togetherness of Woodstock had a much more diversified base than was first realized. Some came to escape from pressures they felt, others hoped for the beginning of a new culture. Some were merely curious. And many, including a good number of musicians, were there to make money. Although many people came because they were dissatisfied with the world in which they lived, a more positive basis for unity would be hard to find.

The critics of Woodstock point to the difficulties with health and hygiene, the undue strain on community resources, the presence of drugs, a liberal sexual atmosphere, and a pervasive anti-establishment orientation.

Woodstock defenders emphasize the spirit of unity, the cooperation (even between visitors and police), the

dedication to a better way of life, and the quality of music. Regarding drugs and sex, they ask if a similar number of middle class Americans were away from home, at a convention for example, would the sexual activity be greater or less than the case at Woodstock. Would the number of people having too much to drink be any greater than the drug-users at Woodstock? The questions are unanswerable, and perhaps unfair, but not meaningless.

SOME CAME AWAY from Woodstock disillusioned. The rain and mud dampened the enthusiasm of the merely curious. To the sincere and dedicated the overt commercialization of the event seemed a betrayal.

Woodstock inspired many imitations, the gigantic clash at Altamont, and numerous local fests throughout the land. Young people came because they felt that life must be freer, more exciting and

meaningful where rock music rules. Unfortunately there are often more people than facilities can provide for, and the unrealistic expectations could never be fulfilled. Commercial sponsors who wanted to make sure everyone paid collided with a feeling that music, like the air, ought to be free.

In addition to the searchers for meaning and music, festivals attract the lost, the bitter, the drug-culturists, and the militant. Increasing difficulties — economic and social — caused the closing of Fill-

(CONTINUED ON PAGE 22)

RELIGIOUS PROGRAMS

TV Saturday 5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant: Father Florentino Azcoitia, S.J.
Sunday 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Blight of the Unwed Mother" is the topic of Dr. Ben Sheppard, Father John Nevins and social worker Mrs. Cecilia Bazan.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant: Father James Flavin, O.M.I.

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Film Ratings:
National Catholic Office
for Motion Pictures

- | | |
|---|---|
| <p>African Elephant. The (A-1)
Adios, Sabata (A-2)
Adrift (A-4)
Anderson Tapes. The (A-4)
Andromeda Strain. The (A-2)
And Soon the Darkness (A-3)
Anonymous Venetian. The (A-3)
All the Right Noises (A-3)
B.J. Lang Presents (A-3)
Boy Friend. The (A-1)
Bananas (C)
Beast in the Cellar. The (A-3)
Been Down So Long It Looks Like Up To Me (B)
Bedknobs and Broomsticks (A-1)
Believe in Me (B)
Battle of El Alamein. The (A-2)
Beyond Control (C)
Big Doll House. The (B)
Big Jake (A-3)
Billy Jack (B)
Black Jesus (A-3)
Black Peter (A-3)
Bless the Beasts and Children (A-3)
Bear and the Doll. The (A-3)
Butterfly. The (C)
Black Beauty (A-1)
Brazen Women of Balzac. The (C)
Blood Maria (C)
Chandler (A-3)
Christian Licorice Store. The (B)
Clockwork Orange. A (A-1)
Bunny O'Hare (A-3)
Bus is Coming. The (A-2)
Born to Win (B)
Blood on Satan's Claw. The (B)
Captain Apache (A-3)
Carnal Knowledge (A-4)
Cat O'Nine Tails (B)
Cauldron of Blood (A-3)
Christa (C)
Chrome and Hot Leather (A-3)
Cindy and Donna (C)
Cullow (A-3)
Clay Pigeon (B)
Clowns. The (A-1)
Cisco Pike (B)
Cop. The (A-4)
Cowards (A-1)
Creatures The World Forgot (A-3)
Cry Uncle! (C)
Cometover (C)
Cruelty of Horror (A-3)
Decameron (C)
Daughter of Darkness (B)
Devil Rider (C)
Death in Venice (A-3)
Deep End (B)
Desperate Characters (A-4)
Devils. The (C)
Drive, He Said (C)
Dagmar's Hot Pants, Inc. (C)
Dirtymouth (B)
Doc (A-3)
Dorian Gray (C)
Dr. Frankenstein on Campus (C)
Dusty and Sweats McGee (A-4)
Debut. The (A-3)
Diamonds are Forever (A-3)
Dirty Harry (B)
Dirty Outlaws. The (A-3)
\$1 Dollars (B)
Eagle in a Cage (A-3)
Escape From The Planet of The Apes (A-1)
Evel Knivel (A-3)
El Topo (A-4)
Figures in a Landscape (A-3)
French Connection. The (A-4)
Funnymen (A-4)
Fortune and Men's Eyes (B)
Fiddler on the Roof (A-1)
Going Home (A-3)
Glen and Randa (B)
Glory Boy (B)
Go-Between. The (A-3)
Grissom Gang. The (B)
Guess What We Learned in School Today? (C)
Godzilla's Revenge (A-1)
Gang That Couldn't Shoot Straight (A-3)
Garden of the Finzi-Continis. The (A-3)
Happy Birthday, Wanda June (B)
Harold and Maude (A-3)
Honky (B)
Hot Pants Holiday (C)
Hellstrom Chronicle. The (A-2)
Hired Hand. The (A-3)
Hoa Binh (A-2)
Horseman. The (A-3)
Holy Outlaw. The (A-2)
Horror of Frankenstein (A-3)
Horror House (A-3)
House That Screamed. The (B)
Hunting Party. The (C)
Hospitak (A-3)
Is There Sex After Death? (C)
It Only Happens to Others (A-3)
Innocence Unprotected (A-2)
Island of the Burning Damned (A-3)
J.C. (A-4)
Jennifer on my Mind (A-3)
Johnny got his Gun (A-4)
Joe Hill (A-2)
King Lear (A-2)
Kotch (A-3)
Klute (A-4)
Kidnapped (A-2)
Le Boacher (A-3)
Lady and the Tramp (A-1)
Language of Love (C)
Last Movie. The (C)
Last Picture Show. The (C)
Last Rebel. The (A-3)
Last Run. The (A-3)
Lawman (A-3)
Let's Scare Jessica to Death (A-3)
Le Mans (A-1)
Light at the Edge of the World. The (B)</p> | <p>Love Machine. The (B)
Love Object. The (C)
Lust for a Vampire (B)
Long Ago, Tomorrow (A-3)
Love Clinic. The (C)
Lizard in a Woman's Skin (C)
Make a Face (A-4)
Maddalena (C)
Madron (A-3)
Maid in Sweden (C)
Man Who Haunted Himself. The (A-3)
Man in the Wilderness (A-3)
Marriage of a Young Stockbroker (B)
Medicine Ball Caravan (A-4)
Medea (A-3)
Maidstone (C)
\$1,000,000 Duck (A-1)
McCabe and Mrs. Miller (B)
Murders in the Rue Morgue (A-3)
Murphy's War (A-3)
Millhouse (A-3)
Modern Times (A-1)
Macbeth (A-4)
Made for Each Other (A-3)
Mary, Queen of Scots (A-2)
Minnie and Moskowitz (A-3)
Nana (C)
Next! (C)
Night Digger. The (A-4)
Night of Dark Shadows (A-3)
No Drums, No Bugles (A-3)
Nicholas and Alexandra (A-2)
Omega Man. The (A-3)
On any Sunday (A-1)
One More Train To Rob (A-3)
One Day in The Life of Ivan Denisovich (A-2)
Outback (A-4)
Organization. The (A-3)
One Night at Dinner (B)
1000 Convicts and a Woman (C)
Panic in Needle Park. The (A-3)
Peter Rabbit and Tales of Beatrix Potter (A-1)
Pink Narcissus (C)
Play Misty for Me (A-4)
Peace Killers. The (C)
Point of Terror (C)
Punishment Park (A-4)
Railway Children. The (A-1)
Red, White and Blue (C)
Red Tent. The (A-3)
Return of Count Yorga. The (A-2)
Right On! (A-4)
Romance of a Horse thief (B)
Reincarnate. The (A-3)
Run the Wild River (C)
Raga (A-1)
Scavengers. The (C)
Safe Place. A (A-3)
Scars of Dracula (A-3)
See No Evil (A-3)
Shootout (B)
Scandalous John (A-1)
Seven Minutes. The (C)
Secret Rites (C)
Shinbone Alley (A-1)
Sacco and Vanzetti (A-3)
Skin Game (A-3)
Some Girls Do (A-3)
Some of My Best Friends are... (C)
Soul to Soul (A-1)
Socrates (A-1)
Steagle. The (B)
Summer of '42 (A-4)
Sunday Bloody Sunday (A-4)
Someone Behind the Door (A-3)
Sometimes a Great Notion (A-4)
Star Spangled Girl (A-2)
Straw Dogs (C)
Such Good Friends (C)
Sweet Savior (C)
Something Big (A-3)
Tam Lin (A-3)
Telephone Book. The (C)
Tokoloshe (A-1)
Thermidor (A-2)
Three Lives (A-3)
200 Motels (C)
They Call Me Trinity (A-3)
Today We Kill... Tomorrow We Die (A-3)
Todd Killings. The (B)
Together (C)
Touch. The (A-4)
Touch Me (C)
Town Called Hell. The (B)
Toy Grabbers. The (B)
Trojan Women. The (A-3)
Tsar to Lenin (A-1)
Two-Lane Blacktop (A-3)
T.R. Baskin (A-3)
Unman, Wittering and Zigo (A-3)
Une Femme Douce (A-3)
Villain (B)
Vladimir and Rosa (A-4)
Von Richthofen and Brown (A-2)
Velvet Vampire. The (C)
Who Killed Mary Whats'ername? (A-3)
Walkabout (A-4)
Welcome to the Club (B)
What's the Matter with Helen (A-3)
Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (A-3)
Wild Rovers (A-3)
Willard (A-2)
Wings (A-2)
When Eight Bells Toll (A-3)
Witchcraft 70 (C)
Willy Wonka and the Chocolate Factory (A-1)
Who Says I Can't Ride a Rainbow? (A-1)
WR — Mysteries of the Organism (C)
Women in Cages (C)
Yog-Monster from Space (A-1)
You've Got To Walk It Like You Talk It. (Or You'll Lose That Beat) (C)
Young Couple. A (A-3)</p> |
|---|---|

KEY TO RATINGS
A1 — Morally Unobjectionable for General Patronage
A2 — Morally Unobjectionable for Adults and Adolescents
A3 — Morally Unobjectionable for Adults
A4 — Morally Unobjectionable for Adults With Reservations
B — Morally Unobjectionable in Part for All
C — Condemned

Soap opera gives bubbly opinions about abortion

By JAMES BREIG (NC News Service)
"Marcus Welby, MD," consistently rated among the top 10 shows, is one of television's most popular programs. Its recent two-part drama "Basic Movement" undoubtedly garnered millions of viewers.
Unfortunately, those millions received with their drama a dose of pro-abortion propaganda.
In the story, Dr. Welby's daughter, Sandy — who appeared in the pilot several years ago only to disappear — arrives home from the wilds of Peru. Of necessity — for why else bring her back? — she was pregnant and in the midst of marital turmoil.
But even that was not enough. Convinced that she had contracted rubella and that the child was deformed, she asked for an abortion. No need to spend time here recounting the subplots (the romance of Dr. Welby's assistant by a lady tuba player or the recounting of Mrs.

Welby's death in miscarriage which was witnessed by the daughter.)
BUT TWO REMARKS made by the good doctor's daughter must be repeated and challenged. After agreeing to continue with the pregnancy, Sandy threatened her husband and the two doctors with: "If the baby is defective, who will take the blame?" Earlier, she had asserted, "I will not bring a defective baby into the world."
After the child was born with a heart defect, there were scenes of "I-told-you-so" and breast-beating. From there the show gave itself over totally to the histrionics of a soap-opera (which had been looming in the plot for two weeks).

But no one — neither husband, nor wife, neither g.p. nor specialist — made the essential point. Why must blame and guilt be attached to the birth of a defective child?
Admittedly, having a less-than-perfect child is not the dream of every parent. But have we become so attached to the image of Hollywood symmetry and deodorized life that we are repelled at the thought that a child may be crippled or deformed? Is the fact that a child will walk with a limp (or wear a brace or mature mentally only to the third grade) excuse enough to dispose of him?
THAT was the premise presented in Marcus Welby. Indeed, after the child was born and had to undergo a heart operation, Super-doc expressed great love and concern for his grandson. But before the birth, not one word dropped from his lips in defense of the life his



TALL AND TETHERED — Snoopy is marched off to the Daisy Hill Puppy Farm for a refresher course in good manners after Charlie Brown decides his canine capers are beyond endurance. The hilarious and heart-warming special, "He's Your Dog, Charlie Brown" will be presented as a Valentine to "Peanuts" fans on Monday, Feb. 14, 8-8:30 p.m. on WTJV, Ch. 4.

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

FRIDAY, FEB. 4
1:35 p.m. (6) Anne Of The Indies (Unobjectionable for adults and adolescents)
4 p.m. (10) Sergeant Rutledge (Unobjectionable for adults and adolescents)
4:30 p.m. (5) The Man Who Could Cheat Death (Unobjectionable for adults)
9 p.m. (4) The Glass House (No classification)
11:30 p.m. (10) Escape To Mindanao (No classification)

FRIDAY, FEB. 11
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) Three Violent People, Part II (Unobjectionable for adults and adolescents)
4 p.m. (10) Reluctant Astronaut (Family)
8:30 p.m. (5 & 7) Two Mules For Sister Sara (Unobjectionable for adults)
9 p.m. (4 & 11) Crawlspace (Unobjectionable for adults)
11:30 p.m. (10) Monster On The Campus (Unobjectionable for adults)

SATURDAY, FEB. 5
12:30 p.m. (4) Children's Film Festival — John And Julie
12:30 p.m. (6) Diamonds Are Brittle (No classification)
1 p.m. (10) Posse From Hell (Unobjectionable for adults and adolescents)
4:30 p.m. (8) The Roots Of Heaven (Unobjectionable for adults)
7 p.m. (6) Diamonds Are Brittle (No classification)
8 p.m. (5 & 7) Where Were You When The Lights Went Out? (Unobjectionable for adults)
8:30 p.m. (10 & 12) When Michael Calls (No classification)
11:30 p.m. (11) Gang War (Unobjectionable in part for all)
OBJECTION: Low moral tone; tends to condone immoral actions; suggestive costuming

SUNDAY, FEB. 6
2 p.m. (6) The Roots of Heaven (Unobjectionable for adults)
4:30 p.m. (4) Scream Of Fear (Unobjectionable for adults and adolescents)
4:30 p.m. (6) Diamonds Are Brittle (No classification)
6:30 p.m. (6) The Roots Of Heaven (Unobjectionable for adults)
7:30 p.m. (4 & 11) The Brotherhood Of The Bell (No classification)
9 p.m. (10 & 12) Ice Station Zebra, Part I (Family)
11:30 p.m. (11) Oh, You Beautiful Doll (Unobjectionable for adults and adolescents)

MONDAY, FEB. 7
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) The Dance Of Death (No classification)
4 p.m. (10) Destiny Of A Spy (No classification)
9 p.m. (5) A Rage To Live (Unobjectionable for adults)
9 p.m. (7) Rio Conchos (Unobjectionable for adults)
9 p.m. (10 & 12) Ice Station Zebra, Part II (Family)
11:30 p.m. (10) Sullivan's Empire (Family)

TUESDAY, FEB. 8
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) Bride Of Vengeance (Unobjectionable in part for all)
OBJECTION: Suggestive dialogue and situations
4 p.m. (10) Fear No Evil (Unobjectionable for adults and adolescents)
8 p.m. (4) Caprice (Unobjectionable for adults)
8:30 p.m. (10 & 12) Second Chance (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Nearly A Nasty Accident (Family)

WEDNESDAY, FEB. 9
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) When Worlds Collide (Unobjectionable for adults and adolescents)
4 p.m. (10) So Big (Family)
8:30 p.m. (10) Wake Me When The War Is Over (No classification)
11:30 p.m. (10) Human Desire (Unobjectionable in part for all)
OBJECTION: Low moral tone

THURSDAY, FEB. 10
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) Three Violent People, Part I (Un-

objectionable for adults and adolescents)
4 p.m. (10) Banning (Unobjectionable in part for all)
OBJECTION: Low moral tone
9 p.m. (4) A Street Car Named Desire (No classification)
11:30 p.m. (10) Safari (Unobjectionable for adults and adolescents)

Baskervilles (No classification)
11:30 p.m. (11) The Glory Brigade (Family)

FRIDAY, FEB. 11
1:35 p.m. (6) The Fan (Unobjectionable for adults and adolescents)
4 p.m. (5) Three Violent People, Part II (Unobjectionable for adults and adolescents)
4 p.m. (10) Reluctant Astronaut (Family)
8:30 p.m. (5 & 7) Two Mules For Sister Sara (Unobjectionable for adults)
9 p.m. (4 & 11) Crawlspace (Unobjectionable for adults)
11:30 p.m. (10) Monster On The Campus (Unobjectionable for adults)

SATURDAY, FEB. 12
10:30 a.m. (6) Kid Flix — The Enemy Below
12 noon (6) Phone Call From A Stranger (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions
1 p.m. (4 & 11) Children's Film Festival — Elephant Jumper
2 p.m. (4) Mysterious Island (Family)
4:30 p.m. (6) The Girl In The Red Velvet Swing (Unobjectionable for adults and adolescents)
7 p.m. (6) Phone Call From A Stranger (See rating at 12 noon)
8:30 p.m. (10 & 12) The Hound Of The

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Amnesty or no amnesty?

By FATHER JOHN B. SHEERIN, C.S.P.

The demand for amnesty continues to grow. There are 70,000 Americans abroad who refused to accept induction into the armed services during the Vietnam war. Here at home there are over 500 draft-resisters in jail and eight times that number under indictment.

When Cardinal Cushing pleaded several years ago for amnesty for such men, the public generally turned a deaf ear. Today amnesty is openly endorsed in the halls of Congress.

Senator Taft of Ohio, for example, has made an appeal for amnesty. (He did not include deserters, as he felt that their oath of service put them into a different problem area.) Taft attached to his plea, however, the condition that resisters be allowed to return to civil life provided they serve their country in some capacity for a period of three years.

I CONFESS I do not see the need for any such condition. True, a case can be made for requiring resisters to serve the national community during war time but I cannot see any need for it when the war has ended. It seems like a half-hearted attempt to punish the resisters in order to make retribution to the 55,000 American men who were killed and the hundreds of thousands wounded. But the Vietnam war is a colossal tragedy that cannot be atoned for by a pointless penalty such as a three-year term of public service. The blood of these soldiers cannot be bought at such a cheap price.

Amnesty is an old American tradition. Amnesty proclamations were made by George Washington, John Adams, Jefferson, Madison, Lincoln, Andrew Johnson and Grant, after small wars or larger conflicts. More pertinent to our own situation, President Truman pardoned some 1,523 men who had violated the Selective Service Act during World War II.

Would that we could expunge forever the memory of this

sad and brutal war but it is a fact of history, that cannot be done. There are however some lingering consequences of the war that we should handle with compassion and a sense of reverence for the human persons involved.

First, there is the need to rebuild Vietnam and offer medical care to the peasants who have been wounded. Secondly, there are the American veterans of the war. They deserve the best of care and employment commensurate with their abilities.

THEN THERE ARE the resisters to the draft act, caught in the toils of a grossly inequitable piece of legislation. (Roman Catholics who objected to this particular war, on the basis of traditional Catholic teaching, could not be exempted from military service. Their only choice was to violate their consciences by accepting induction or obey their consciences and refuse induction.)

"The Church in the Modern World" (Part 2, Ch. 5, no. 78) says that insofar as men are sinners, the threat of war hangs over them "but insofar as they can vanquish sin by coming together in charity, violence itself will be vanquished . . ." America has been racked by violence as a result of tensions created by the war but we can come together in charity after the war by granting amnesty to those who refused to participate in this war. "Come home, all if forgiven" is the message of charity that will help pull America together once again.

President Nixon has said a very definite "no" to any pleas for amnesty. I suppose this is understandable at this time. Were he to promise amnesty, it is altogether probable that the armed services would be thrown into chaos by the multitude of men pleading for release from service on the grounds of conscientious objection to the war.

I trust however that the President is reappraising the



"We can't go on meeting this way, Roger. My Weight Watchers Club is starting to get suspicious!"

question of amnesty and making ready to demonstrate the compassion that has been shown by other presidents. That can be done by turning our American swords into ploughshares, our armored tanks into farm tractors, our high altitude bombers into passenger planes and Selective Service Act penalties into a generous grant of amnesty.

World justice: lower living standard for us?

By MSGR. GEROGE G. HIGGINS

The Roman Synod's document on World Justice, as indicated in an earlier release of this column, has been severely criticized in some circles, notably, for example, in a feature article on the Synod by William Triggs in "The Christian Century." Mr. Triggs thinks the document is ultra-conservative and completely irrelevant.

It is worth noting, however, that a number of other observers whose credentials in this area are at least as impressive as any that Mr. Triggs can lay claim to, have reacted to the document quite favorably. Father Gregory Baum — a respected theologian with professional training in the field of sociology — is a case in point.

Father Baum, though disappointed with the Synod document on the priesthood, thinks that the message contained in the document on World Justice is "daring and forward looking." On political matters, he wrote in the "National Catholic Reporter," "the Synod registered an awareness of human unity and solidarity that transcends the awareness of most Catholics. Global consciousness, to which the Synod calls Christians, is something disturbing to the local and regional churches."

THE PRIMARY IDENTIFICATION of Western culture is still national. The spirit of concern, solidarity and identification with all men, especially with the underprivileged, is not commonly acknowledged. Here the Synod gives expression to an avant-garde spirit.

For the North American scene particularly, Father Baum points out, the document on World Justice, in several important respects, takes a "radical" position. In summary, he is strongly of the opinion that the Synod, on a number of important issues in the area of World Justice, "has given a leadership that seems far ahead of the present," especially in the North American context.

I fully agree with Father Baum in this regard and, would call attention, to what the document on World Justice has to say about the maldistribution of wealth between rich and poor nations and about the irresponsible way in which the richer nations have polluted the human environment to their own short-run economic advantage and with little or no regard for the rights of the so-called developing nations.

"It is impossible to say," the document asserts, "what right the richer nations have to keep up their claim to increase their own material demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated. Those who are already rich are bound to accept a less material way of life, with less waste, in order to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of the human race."

Mr. Triggs and other like-minded critics of the Synod document on World Justice may argue, if they will, that this is simply more of the same old irrelevant ecclesiastical rhetoric, but I don't happen to agree with them. To the contrary, I would say with Father Baum, that in the North American context, this section of the document is "avant-garde and radical."

IT IS MY IMPRESSION, that the people of the United States and Canada are far from being ready at this point in history to entertain even the possibility that they (we) may have to settle for a somewhat lower standard of living in the interest of international social justice and, more specifically, in the interest of protecting the human environment. Until very recently, as a matter of fact, even the few, ecologists, economists, and other experts who talked about this as a possibility were thought to be unrealistic or naive or

were said to be suffering from a loss of nerve.

At the present time, however, there are certain indications that the trend is beginning to turn in the other direction. More and more experts are beginning to think and to say the unthinkable and increasingly are being given a respectful hearing. In this connection, I would call attention to two recent books in particular: "Alienation and Economics" by Walter A. Weiskopf (E. P. Dutton and Co., New York, \$7.95) and "In Pursuit of Relevance" by Herbert J. Muller (Indiana University Press, Bloomington, Ind. \$10).

Mr. Weiskopf argues in his trail-blazing study — one of the most important books published in the field of economics in recent years — that we have made a fetish out of continuous economic growth through an everexpanding Gross National Product. "In the over-developed West," he says, "it is GNP-fetishism and in the under-developed part of the world the population explosion together with the ill-considered economic and technological aping of the West which threaten the survival of mankind as much as the danger of a nuclear holocaust."

IN VIEW of this situation it is ridiculous to maintain that continuation of economic growth along the same lines as before satisfies human needs; catastrophic scarcity and the threat of extinction can be interpreted as need satisfaction only if one postulates a death instinct and is in favor of satisfying this urge.

The only way out of this predicament, he

says, "is to strive for a new mode of life which will rectify the imbalance of Western society. But this cannot be created by external, organization, political reforms or revolutions. Change from within is required before one can think in terms of external institutional changes. Manning the barricades, even gradual social reform as advocated by liberals, is insufficient."

Professor Muller, in the second book referred to above, strongly supports the position taken by Dr. Weiskopf (and by the Synod) on this matter. "Thinking of the world ecological crisis," he writes, "some scientists say . . . plainly that the chief national need is austerity, less production of material goods, a lower standard of living for the prosperous."

A moralist might add that without some practice of austerity, instead of forever spending, consuming, and wasting while the quality of our life deteriorates, we have no right to preach to the world the virtues of free private enterprise, democracy, Christianity, or any of our national idols."

Professor Muller, returning to the same subject in another context, says that, in his opinion, "the American people are not at all prepared for austerity, any sacrifice in their standard of living."

That may or may not be completely fair to the American people. In any event, it ought to give pause to Mr. Triggs and other critics of the Synod document on World Justice. In the light of the Weiskopf and Muller books, surely they will not want to go on without qualification that the document is ultra-conservative and totally irrelevant.

Fr. Fogarty is appointed Vicar General, Chancellor

(CONTINUED FROM PAGE 1)

as well as assistant diocesan director of the Lay Retreat Movement. From 1961 to 1966 he was diocesan director of the Lay Retreat Movement inaugurating weekend retreats for men and women of South Florida.

Father Fogarty became assistant pastor in St. Brendan parish in March, 1962, and in August of that same year was appointed administrator of St. Bartholomew parish, Miramar.

While directing activities in St. Bartholomew parish, he supervised the construction of the parish church and school in 1965 and four years later saw the completion of a convent for the Sisters and

an eight-classroom school addition. While there, he was also chaplain to the South Florida Mental Hospital.

For one year he was moderator of the Broward Deanery of the Holy Name Society, of which he was Archdiocesan Director from 1966 to 1969.

Appointed Episcopal Vicar for the Clergy, June 7, 1971, and pastor of St. Rose of Lima Church, Miami Shores, June 15, 1971, Father Fogarty has served as vice president and president of the Archdiocese of Miami Senate of Priests.

He is a member of the Archdiocesan School Board and the Archdiocesan Seminary Board.



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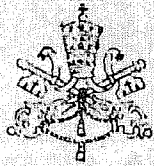
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The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Greater the learning of man, the greater his need for religion

It is thought that the widespread, insane declaration about the death of God does not refer to the world, which revolves about us, but refers rather to our mind, in which the thought of God is extinguished. We moderns, it is argued, are no longer capable of exercising our intelligence about such an unattainable object. We can make do with sensible experience which is promoted so extensively today by the superlative technique of images and sound and by the pleasure of the senses and emotions. We can make do with scientific knowledge of things which today has become the master of thought and monarch of all. Is this enough? On the contrary, it is not enough. We are supported in this conviction by the testimony of the very people who contest it. It would be a long and perhaps controversial talk but one must arrive at the conclusion that atheism itself, if it wants to be logical, must admit the need for a new faith or at least a principle, which whether it is considered inherent or beyond the limits of human experience, is independent and has no cause other than itself and which we will again call God. It is the intrinsic nature of reason, which requires us to go beyond the present mental state. We are certain that the more man advances in study, experience and knowledge and the use of things, the more he will be obliged to admit his conscious effort in worship. For from the very achievements of this effort there eventually rises an urgent and gratifying need for religion.

Speaking to general audience, Dec. 22, 1971

The laity, by its personal or united effort, is called upon to collaborate in apostolic work in the sector in which it works. It gives, in social action, Christian testimony for which it is qualified and consecrated by the grace of baptism and confirmation, which makes it participate in the life of the Church and makes it directly responsible for the salvation of its brothers by means of the apostolate and good example. Alongside the laity, urging and guiding it, the priests' group gives the workers pastoral assistance. This group, which has an essential part to play in the apostolate of the Church, particularly in our technological age and at this moment of tension and uncertainty, also has the basically priestly task of Christian formation and spiritual care for all those who, at every opportunity, turn to the priest for the assistance which sustains the word that illuminates and the ministry which saves.

Meeting with priests in charge of pastoral work among laboring people Dec. 4, 1971

There are so many things to talk about today, both serious and great. Bloodshed still saddening the face of the earth; all the thefts, and crimes and scandals that disgrace civilization and which should spur us on to be doubly good and strong. There are so many events that record the efforts the world is making towards justice and peace; and for us of the Church, so many meetings and congresses. There is the need for keeping this custom of giving Sunday its due religious value, its true spiritual significance. Rest and prayer — indeed rest in order to pray — on holy days. It is essential to impose the right rhythm on our outside secular activities and arrange all our intentions in keeping with their true, supreme end, the reign of God. It is essential that we join our brethren in peaceful endeavor for charity and in common prayer for our meeting with Christ and with God.

Speaking in St. Peter's Square, Sept. 19, 1971.

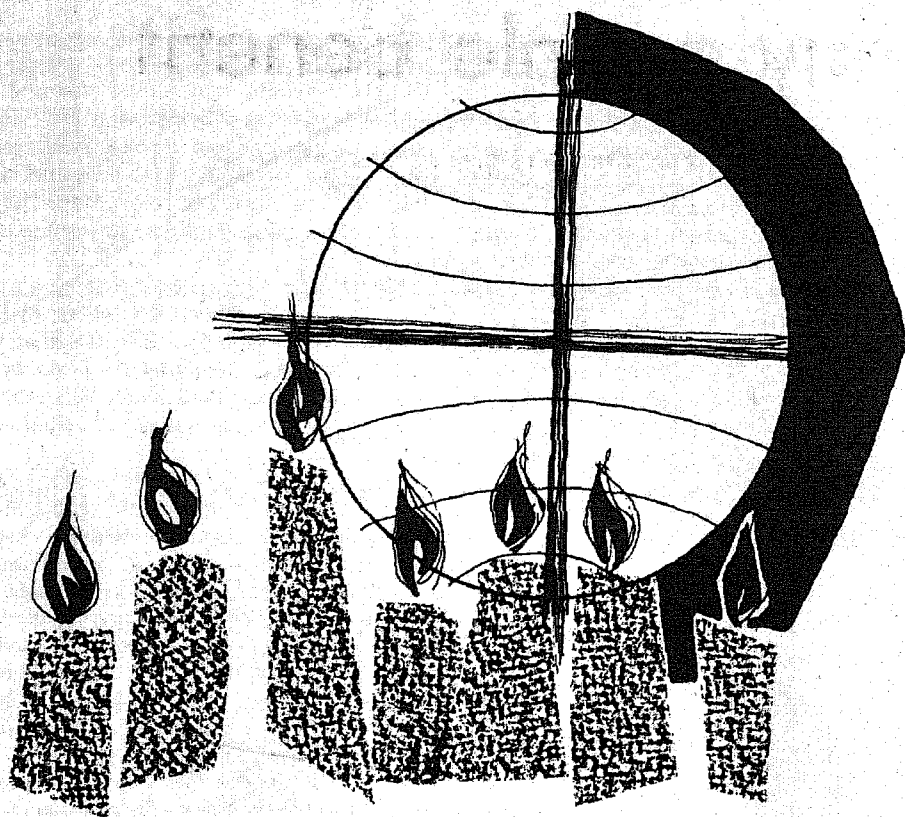
This sense of renewal emanating from the Council must remain and be operative. This sense of renewal must rejuvenate the Church, it must awaken in the Church the awareness of latent energies within itself. This renewal will also serve to infuse courage into the Church to conform more closely to the Gospel and embolden the Church to try new practices in its mission of saving mankind. Innovation does not mean a betrayal of the faith because faith can neither be invented nor manipulated.

Speaking to tourist at summer residence, Aug. 4, 1971

On this propitious occasion of the return of the astronauts of Apollo 15 to earth at the end of their impressive mission, which they carried out in the name of humanity, we offer our cordial congratulations to them, to you personally and to the entire American people. We trust that the results of their mission can indeed promote progress, peace and brotherhood among men.

Message to President Nixon, Aug. 7, 1971.

You and Your Faith



From
Sunday's Gospel

"You are the light of the world. A city set on a hill cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see goodness in your acts and give praise to your heavenly Father."

Matthew 5: 14-16

'...But God remains a mystery'

VATICAN CITY — (NC) — Although he instinctively seeks God, modern man finds religion and faith difficult because God is a mystery, Pope Paul VI told a general audience Jan. 26.

Speaking to thousands in the new Vatican audience hall, the Pope said that the possibility of man's reaching a knowledge of God either by human reason or divine revelation "is not easy."

"Even though religion is profoundly rooted in the human being, even though the aspiration to God is rooted in the mind, in the heart and in the feelings of man," he said, "it is not easy to satisfy this aspiration . . . God is at the summit of desires. He is at the root of research. He is under a veil of sensed immanence. But God remains a mystery."

The Pope noted also that "religion, and even still more, faith, is difficult, not only in itself but also through our fault."

He explained that "we do not use our faculties in a satisfactory way" and tend to prefer instrumental and scientific progress rather than "speculative knowledge and the profound moral experience which generally serve as the path toward religious life . . . We have neglected the ways of wisdom in order to run along the ways of science."

The fact is, said the Pope, "modern mentality is content with the certainty and practical utility of its . . . scientific reasoning at the expense of philosophical reasoning and the search for truth along the paths of moral honesty."

Pope meets Orthodox

ROME — (NC) — Pope Paul VI and representatives of the Orthodox patriarch of Constantinople exchanged the kiss of peace in a ceremony observing the annual Week of Prayer for Christian Unity.

In the 50-minute ceremony Jan. 24 at St. John Lateran — the Pope's cathedral in Rome — Pope Paul said that it is necessary for Catholics and Orthodox Christians to pray for guidance "at a moment when we will be asked by the grace of God to take decisive steps, not only among ourselves but in the entire Christian family in the future, which — with all our hope — we desire to be close at hand."

Joining with the Pope was a delegation sent to Rome by Ecumenical Orthodox Patriarch Athenagoras I of Constantinople, led by Metropolitan Meliton of Chalcedon and Metropolitan Damaskinos.

During the ceremony the Pope and the Orthodox churchmen exchanged the kiss of peace, recalling a similar embrace between Pope Paul and Patriarch Athenagoras in Jerusalem in 1964.

Metropolitan Meliton, clad in robes trimmed in red and gold, sat to the left of the Pope, but below the steps of the main altar of the basilica. The prayer service was conducted in Latin, Greek and Italian. The Sistine Chapel Choir sang in Latin, alternating with a choir of Greek seminarians.

In a brief talk the Pope said: "We are all Christians. We have become through Baptism part of the Mystical Body of Christ, which is His Church . . . All of us have faith in Christ the Lord and all expect through him to be forgiven, redeemed and saved in the same vivifying and sanctifying Holy Spirit. Behold, the basis has already been laid for that ecumenical unity which we are ardently seeking."

The Pope, referring to a volume of documents presented to him by Metropolitan Meliton that encompass 12 years of exchanges between the Orthodox patriarchate and the Vatican said that both churches are "happy to have rediscovered themselves as the branches of the same tree, born of the same root, and now sorrowful for not having yet been able to achieve — by drinking from the same mystical

chalice — that perfect communion which would confirm between the two communities the organic and canonical unity proper to the one church of Christ."

Church law revision

VATICAN CITY — (NC) — Pope Paul VI says the Church's canon law has to be revised to show that it is at the "service, ministry and love" of Catholics and aims at "the defense of the human person."

The Pope rejected arguments that canon law is no longer relevant and should be thrown out to avoid juridicism. The Pope expressed his thinking Jan. 28 at the annual audience opening of the legal year of the Sacred Roman Rota, the high tribunal of the Church which deals mainly with marriage cases.

Pope Paul challenged the attitude of some who argue that canon law should be abolished because of its narrow juridicism, or humanless legalism, "as if faulty expressions of legislative activity in the Church were to justify reproval and abolition of such an activity."

Other criticism, he said, stems from "a certain abusive interpretation of the recent (Vatican Ecumenical) council, as if it had loosened the juridical and hierarchical bonds which are essential in the Church." He said there also has been a trend at all Church levels to introduce "most varied and, at times, illogical innovations."

While granting the need for "healthy reforms," Pope Paul noted that proposal of some innovations, "causes us some apprehension regarding the possible inconsistencies between these juridical innovations and the doctrines and norms of the Church's teaching."

He said that canon law will have to be marked with pastoral concern "in its formulation, in its interpretation, in its implementation . . . but that pastoral note will have to impress on the law of the Church a more human character, more manifestly aware of the charity that this law must promote and safeguard in the ecclesial community and in relation to secular society."

The revision of canon law, Pope Paul continued, must keep in mind more clearly the nature of ecclesiastical law, "that is, that of service, ministry and love, and which aims explicitly at the defense of the human person and the formation of the Christian toward community participation in Catholic life."

Disunity an obstacle

VATICAN CITY — (NC) — A big obstacle to Christian unity is Catholic disunity, Pope Paul VI told crowds in St. Peter's Square Jan. 30.

"It is vain to hope that the separated brothers will unite themselves to us if we are in discord," the Pope said.

"Christian unity is a vain hope," he continued, "if we ourselves do not have esteem and loyalty for the unity which we have the good fortune to possess and the duty to live and to bear witness to."

Disunity among Catholics was unexpected after the Second Vatican Council, he said. He blamed such disunity on audacious and powerful small minorities.

He exhorted everyone "to grow in the spirit of unity," which, he said, is "not acquired through indifference for the wholeness of the faith but rather exercised with charity, especially toward the Church community."

Villa Maria: Its work rehabilitation --and many people benefit

Other than the rehabilitation section at Jackson Memorial Hospital, Villa Maria, 1050 NE 125 St., is the only rehabilitation center in South Florida where there are in-patients.

But the unique aspect about the nursing and rehabilitation center is its professional staff, said Joseph Spinelli, administrator. The center is the only one of its kind which has a full-time registered therapist, a physiatrist, an occupational therapist, a recreational therapist and a social worker.

THE EQUIPMENT at Villa Maria is the same which would be used in any other rehabilitative program except for a Hubbard Tank. "A sophisticated piece of equipment," said Spinelli, it is a full-body emersion tank containing a whirlpool of warm water. Chemicals are mixed with the whirling water to provide relief for patients with arthritic conditions. The Hubbard Tank helps loosen the patient's joints and allows him to move his limbs more freely.

Spinelli described the occupational therapist as one who works with the patients' smaller muscles, for instance, the muscles in the fingers. The registered therapist works with the larger muscles of the body, such as the leg muscles. And the social worker works with the patient to achieve his social rehabilitation.

THE PHYSIATRIST studies the physical movement of the person under care. He then sets the goals and objectives to be attained and then prescribes the specific therapy needed for rehabilitation.

Noting that the Villa is not a home for retirees needing medical attention, Spinelli said, "We are trying to take people in for four to eight weeks, rehabilitate them, and then send them home. We changed our policy about seven months ago."

The Villa now accepts patients from hospitals. Under the present medicare program, he explained, a hospital has to release a patient when it is determined that intensive care is no longer needed. But then there is the added problem that

the same person is in no condition to manipulate for himself at home.

FORTY PER CENT of the patients at the Villa are in the medicaid category, which is a program requiring public assistance. The state reimburses the center \$11 per day. It costs twice that much for the 70 patients on medicaid. Consequently, it costs Villa Maria \$840 a day for its patients with an annual debt from \$225,000 to \$250,000.

However, "There is no distinction between the private patient or the medicaid patient," said Spinelli. The center is also nonsectarian.

Completed in 1970, Villa Maria is staffed and operated by the Sisters of Bon Secours, a religious order dedicated to the care of the sick. They are financially responsible for the operation of the center. Sister Helen Mary is executive director.

"I feel this institution is supporting the community," said Spinelli. Therefore, "the Villa is a community responsibility," he added.

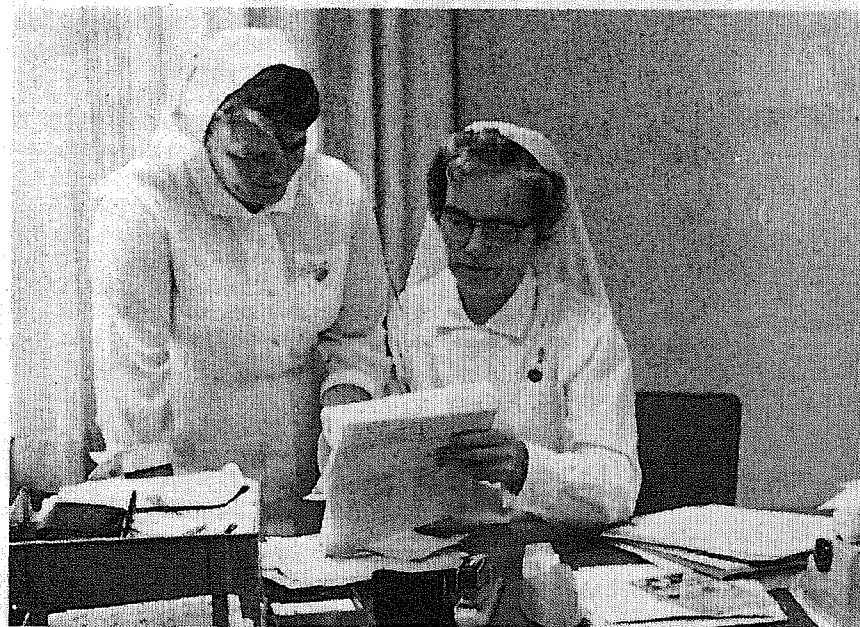
THE PHILOSOPHY OF restoration and rehabilitation is the focus of care here," said Sister Mary Elizabeth McGLad, director of in-service education at the center. "Individualized rehabilitation just doesn't happen, it must be the goal towards which each member of the center contributes. We believe our greatest assets are our human assets."

Turning to the personnel at Villa Maria, Sister Mary Elizabeth said, "Our program is based on the fact that our coworkers' performance can be improved through a process of personal development.

"Our program emphasizes orienta-



OCCUPATIONAL therapist, Molly Lesnick, helps a patient at Villa Maria weave a blanket. Therapy involving the use of the fingers helps to strengthen them and coordinate finger movement.



DIRECTOR of in-service education, Sister Mary Elizabeth, left, examines the in-service program with Sister Katherine Ann Durney, director of nursing service at Villa Maria.

tion to the job, skilled training, leadership and management development. Our coworkers are also encouraged to attend seminars, workshops and classes given at the local colleges or sponsored by the different professional organizations.

"Throughout the year," she continued, "interdepartmental programs in safety, communication and interpersonal relations are offered." Weekly "patient-staff" conferences are held, she added, to set up rehabilitation goals and future discharge plans for the patients. "Cooperatively, and on a colleague basis, we are striving to truly extend Christ's work here at Villa Maria," Sister Mary Elizabeth said.



ADMINISTRATOR of Villa Maria, Joseph Spinelli, standing, talks to some patients in the center's recreational room. The Villa is now caring for 170 patients, about 90 per cent of its capacity.

Text and Photos by Mitch Abdallah

Remembrance of aged is alive in Archdiocese

Those in their golden years are not "unwanted" or "forgotten" in the Archdiocese of Miami — indeed they are a prime concern of the Archbishop of Miami and the many agencies which operate under his direction.

When the Diocese of Miami was established in 1958, only one nursing home and residence for the aged was conducted in South Florida under Catholic auspices.

Today, through funds donated to the Archbishop's Charities Drive the area boasts five such facilities, two of which provide nursing care.

WITH the proportion of aged persons increasing throughout the nation and particularly in South Florida, where the climate is conducive to improved health and longevity, continued expansion of facilities for senior citizens is high on the Archdiocesan priority list.

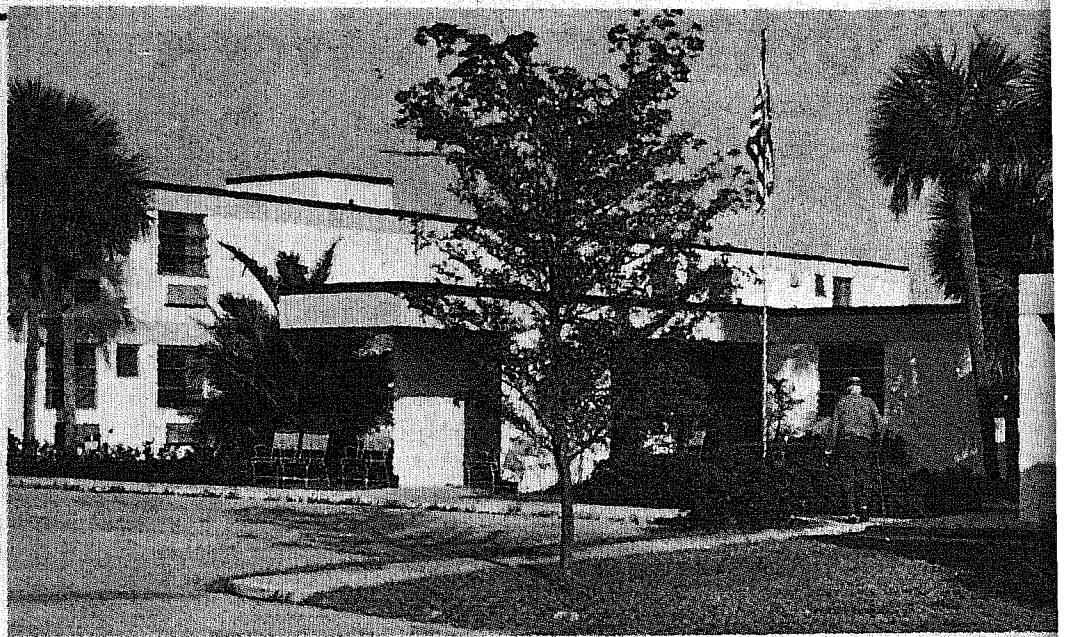
Staffed by the Sisters of Our Lady of Charity of Wheeling, W.Va., St. Joseph Residence for elderly men and women is conducted at

3485 NW 30th St., Fort Lauderdale.

Providing a home-like atmosphere and a comprehensive program to meet the day-to-day needs of ambulatory senior citizens 60 years of age or older, St. Joseph's welcomes those who are not in need of nursing care but who wish to live in a home environment without the care and responsibility of its maintenance.

A SIMILAR but larger facility is located in West Palm Beach at the Pennsylvania Retirement Hotel where 400 persons can be accommodated in a former hotel on South Flagler Dr. The Carmelite Sisters for the Aged and Infirm who staff the Pennsylvania also conduct Lourdes Residence, just one block away. Here nursing care is offered for 150 persons and after 11 years of operation, Lourdes still has a waiting list of applications.

Although the Villa Maria Nursing and Rehabilitation Center moved into new quarters in 1970 at 1050 NE 125 St., North Miami, the Sisters of Bon Secours who administer the facility report



Exterior view of St. Joseph Residence for senior citizens in Fort Lauderdale, one of four facilities for the aged provided in the Archdiocese of Miami including similar residences in Miami and West Palm Beach. All of the facilities are operated by religious orders of nuns specially trained in the care of those in their golden years.

that their waiting list is a reminder of the urgency of providing for the aging whose decline in social status is causing increasing isolation, both physical and social.

VILLA MARIA provides an out-patient service and day-care center where elderly or disabled members of a family may receive necessary treatment and remain throughout the day participating in a variety of group activities while their relatives are at business. The

newest methods of physical and occupational therapy are used to help residents achieve their highest level and self-care and independence.

Last year Villa Maria inaugurated a Retiree Residence on the grounds of its Nursing and Rehabilitation Center, utilizing the building which served as the first center. Some 20 persons, single or in couples, can be accommodated and must be ambulatory since no nursing care is provided.

Enjoy your golden years in Florida

That's what the

(CONTINUED FROM PAGE 1)

night, Aunt Martha's dining room set with the big table that could expand to hold a tight 12 on holidays.

"No sense in keeping the stuff," Bill said. "We're going to start new. What they couldn't sell, they gave away."

And then one day, the house was empty and it was time to go.

Helen said she wanted to be alone for awhile and Bill sensed the reason. He left. Very slowly, Helen walked through each barren room of the silent house. And each room was haunted by years and memories. There was the ghost laughter of children now grown and far away. Here were the echoes of whispers beside a sick bed. There was the lingering of laughter from a by-gone Christmas morning.

No, the house was not new. It had been worn, faded and cracked by love and living. Yesterdays ago, when they first moved in, Helen felt the house was like an empty canvas. But the years had passed and a family had been created there. The canvas was filled. A painting of life and memories was completed.

Helen closed the front door and locked in a great part of her past. Then she turned to Bill. It was time to go.

Florida was fine.

IT WAS SUNSHINE and long walks beside the ocean. It was Bill biting his pipe and waiting in silence for uncooperative fish. It was Helen learning the names of new flowers and plants. It was letters and long distance phone calls from the north. And once in awhile, the kids were able to break away and bring the grandchildren down for winter tans and hot dogs at Haulover Beach.

Florida was very fine . . . for awhile.

Then one day, Helen fell and broke her hip. Suddenly everybody wanted money. There was medicare, but it wasn't quite enough. The rent had to be paid, but the rent had been raised four times during the seven years they had lived in Florida. They had to eat, but heavens, everybody knows how the food bills have climbed.

They had flown southward with a nice nest-egg savings.

It was gone.

Bill had Social Security. That helped. But it just seemed as though Helen's hip suddenly made him think about money all the time. At least that's the way Helen felt. And she would find him late at night and alone, adding up figures, clenching his pipe, lumping paper into little balls and tossing them silently into the waste basket.

THEN ONE LONG HARD NIGHT, Helen found Bill crying. He told her he had called up their oldest boy and asked him for a loan.

"In all my life," Bill said, "I never thought I'd have to do a thing like that." Then he wept.

Helen held her husband and comforted him. They both felt very much alone.

ENJOY YOUR GOLDEN YEARS IN FLORIDA

That's what the ad said.

It seemed so long ago. It seemed meaningless. Nothing made sense. They were as dead and as empty as the house had left six years before. The future was a thing of grinding uncertainty, rising and helplessness.

ENJOY YOUR GOLDEN YEARS IN FLORIDA

"We can't ask the kids for money," Helen told Helen. "They've got lives and families of their own. We just can't be a burden."

Helen was more afraid than when her first child was to be born. She had never seen her husband weep. She had never felt alone. Several nights later, she was screaming with a nightmare. They were in the County Home. The County Home was exactly as Helen remembered when her father drove her by it as a child. He had told her what it was and she had looked at ancient folk wandering aimlessly about alone and shaking. It has terrified her.

"I don't want to ever get old, Daddy. That's what she had told her father. Now she was old and having a nightmare."

ENJOY YOUR GOLDEN YEARS IN FLORIDA

The next day was Sunday and Sunday was now the only day that seemed to matter anymore. They were comforted by Mass. God's house, they knew he was aware and cared for them. And after Mass, their lives were strong and Bill's hand was firm in hers.

But then there was the rest of the week . . .

Youths beaming from the television, young bodies and muscles rippling on the beach, laughing boy-men racing by in sports cars, movie star mommies splashing to the side, all that youth, with people calling them mobiles young Youngmobiles.

ENJOY YOUR GOLDEN YEARS IN FLORIDA

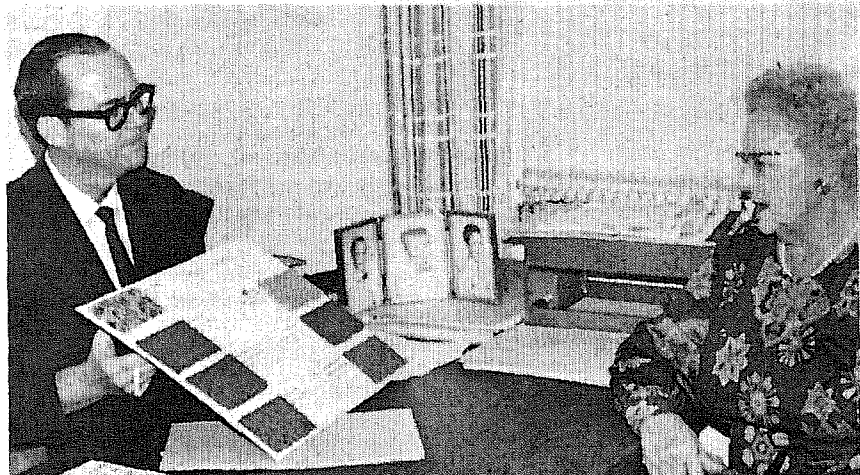
Dinner is the \$1.29 special at a local cafeteria . . . one dinner, two plates.

Entertainment is trying to avoid the robots, bands and mod squads and legions on television.

Hope is a long distance telephone call once a month and sporadic letters from grandchildren.

Der Gramma and Grampa. I am fine. How ar you? I miss you. I love you as you

ENJOY YOUR GOLDEN YEARS IN FLORIDA and the rent keeps rising and for



SELECTING carpet for the apartment she will occupy when Marian Towers opens at Miami Beach on Feb. 15, Mrs. Mildred Seagert talks with Paul Randall in the Archdiocese of Miami Office of Community Service. The new residence for senior citizens is the second completed in the Archdiocese in the last few years. A third is scheduled to be built in Boynton Beach.

Second senior citizens housing complex

More than three years ago a new concept in housing for senior citizens became a reality in the Archdiocese with the opening of St. Elizabeth Gardens in Pompano Beach.

On Feb. 15 the second such complex will open on Miami Beach adjacent to St. Mary Magdalena Church and will be known as Marian Towers.

A third resident facility for retirees and persons on fixed incomes will be built in Boynton Beach adjoining St. Mark Church, 620 NE Seventh Ave.

MONIES donated to the Archbishop's Charities Drive assisted by Federal funds are making possible these facilities designed for single men and women and married

couples with fixed incomes.

At St. Elizabeth Gardens, which adjoins St. Elizabeth Church in Pompano Beach, the 150-unit complex provides one-bedroom apartments for persons 62 years of age or older. Utilities, wall-to-wall carpeting and reverse cycle air-conditioning and heat are all included in the low rental fee.

THE RESIDENCE is under the direction of the Daughters of Mary and has been occupied continually since it opened. In addition there are hundreds of applicants on the waiting list.

Like the other planned complexes, it is close to shopping centers, movies, golf courses, marina, and beaches. Outdoor recreation areas and patios are provided

on the grounds of the complexes.

WHEN Marian Towers opens, 220 units will be provided in eight stories with one-third of the units as studio apartments and the remainder as one-bedroom units.

Included in the features of Marian Towers will be special aids for the elderly such as non-skid surfaces in bathtubs and grip rails. Hobby rooms will also be provided.

St. Mark Tower will be a seven-story structure providing 220 units, when completed on a five-acre tract on the intracoastal waterway and will provide the same facilities as Marian Towers.

When the three complexes are in use almost 600 units will be provided.

Old rockin' chair not needed at this home

By MARY ANN LINDEN

Spread gracefully across a corner lot, St. Joseph's Residence for the Aged is just a stone's throw from a plush Fort Lauderdale golf and country club and only a few blocks away from a shopping center complex. Surrounded by well-manicured lawns and gardens, St. Joseph's Residence — where the average age is 79 — contradicts the usual stereotype of a home for the aged where "old people are deposited, with nothing to offer."

Here, the people enjoy life. Walking around with the occasional aid of a cane, they're experiencing the joy and pride of growing old among their contemporaries. They don't spend their days and evenings staring at a bare wall or knitting sweaters for boring hours on end.

THE carpeted halls are never quiet. They are filled with laughter or the frequent sounds of impromptu song fests around the piano. Conversation topics span from talk of a new hair dresser to visiting relatives. Oftentimes, a proud grandmother can be seen passing around a photo album of pictures of her grandchild's latest capers. A couple of times a month, the residents gather in the dining room for an afternoon of bingo.

Sister M. Bernard is director of the home, and has the skilled help of two fellow Sisters of Our Lady of Charity

of Wheeling, West Va., Sister M. Anthony and Sister M. Ignatius.

ALL THREE provide companionship for the 30 residents. In addition, volunteers from neighboring parishes also serve as part-time companions and in addition perform other extra duties for the residents.

"They provide transportation for many of those who don't have relatives to take them to the doctor or dentist," Sister Bernard pointed out. "They also serve as receptionists and write

letters for the residents. In extra moments they make cancer pads for the cancer society."

SINCE there are no nursing facilities at St. Joseph's, state law requires that all residents be ambulatory and able to take whatever medications are necessary.

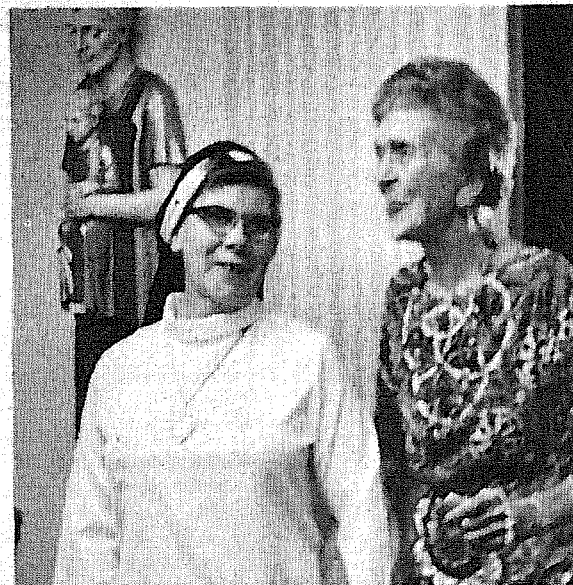
Four of the male residents have made it their responsibility to raise and lower the flag each day. "It's just part of something that's very important to them," Sister Bernard remarked.

One dapper gentleman who'll soon be starting his second year at St. Joseph's said he hadn't really gotten too involved with flag-raising. "I've been getting to know the women," he added with a smile and glint from behind his bi-focaled glasses.

Mass is held daily in a small chapel, and a rosary is offered every afternoon, although there are no religious or racial restrictions. Father Timothy Geary is the chaplain.

Two cooks provide three balanced meals each day, and two cleaning women help the Sisters out by working a couple of days a week. This gives the Sisters and volunteers more time to spend with aging residents who live in the dignity of their "golden years," enjoying their worth as individuals.

GOD AND COUNTRY. Neither aspect is overlooked at St. Joseph's Home, as resident Walter Brehm (right) raises the flag and Mrs. Lucille Terry (below) prepares the altar for morning Mass.



BLIND SINCE childhood, Sister M. Anthony finds little difficulty getting around the building. "We help each other," she said as she and one of the residents pass by the statue of St. Joseph in the hall.

id said

costs more and heaven help you if there's sickness.

SOMEWHERE, on some empty and golden beach, there sits a smiling grey-haired couple . . . he lean and tan from fishing, she bright and gay in her Saks beach robe. They lift their rum punches to the golden sun as they bask in their golden years. Somewhere they sit laughing and chatting the days away, never fearing tomorrow because there will always be sunlight, rum punches and Golden Years in Florida somewhere.

But don't ask Bill and Helen if they drop by for small talk and drinks. They've never seen that couple. Now they no longer care if they ever do. They are too busy trying to exist.

Oh, yes.

Let us offer Bill and Helen one small grain of hope.

The Archdiocese of Miami is in the business of trying to help human folk who have found their Golden Years tarnished by the steadily rising costs of sunshine living.

One such facility already is open. It contains 150 living units of delight, dignity and fixed cost.

Two more will open soon.

People like Bill and Helen will tell you this is a very good thing.

IN FACT, Bill and Helen are on the waiting list for one of the new living towers of hope and dignity. And they are very hopeful. For the first time in several years, they are talking about tomorrow without mentioning death and loneliness.

Archdiocese money is used to match Federal funds and build such towers of hope for people who came to Florida with a golden dream that turned nightmare.

Your Archdiocese obtains its money for projects of hope from you.

Part of your money is turned into places of dignity where human beings can taste and delight in the golden wine of age fermented by the passing years.

It may not seem like much, but because of you, Bill and Helen have their names on a list. They are filled with hope. They are savoring tomorrow. They are living again.

When you think about it, it's amazing what you can do for others.

That's why the annual ArchBishop's Charity Drive is underway.

It is being held to give you a very real chance to help others in the name of hope, life, love, God and his Church.

It's that simple.

Think about it.

Make the dream come true.



DON'T TELL Mrs. Minnie Velton she'll be 96-years-old this month, she won't believe you. As the oldest resident at St. Joseph's, all she needs is a steady hand from Sister M. Ignatius to get out of the chair, and she's off to morning Mass.



THUMBING THROUGH a new photo album, Mrs. Mary Ann Goetz (right) serves as a fulltime receptionist and companion for St. Joseph residents. Those people who have relatives in the home keep close ties through visits, letters and pictures.

SACRAMENTS

As signs of faith

By DR. MONIKA HELLWIG

Some Catholics wonder what they are supposed to believe about the sacraments after Vatican II. The emphasis in and after Vatican II is not concerned so much with what to believe about the sacraments, but rather with the sacraments themselves as acts of faith. The content of faith is always the same: God as he reveals himself in his merciful goodness to men.

To believe is to open one's eyes to a new vision — to look at life not only with an eye to what one can get out of it, how to get money and power and manipulate other people to one's own advantage, but with the eyes of wonder and gratitude and openness to the call of God in the need of others.

God can reveal Himself only to those who believe. He can flood the world with light but it is of no use to those who do not open their eyes. History can be studded with His wonderful works of mercy and redemption of mankind but that will scarcely be noticed by people who do not train themselves to be concerned with what is ultimate and most important, rather than to be absorbed in what is immediately relevant to their personal advantage over others.

AS CHRISTIANS, we have seen God intervene in history in events that turned out to be moments of great revelation, such as Exodus and Sinai and the Resurrection and Pentecost. But we claim that in our own times also God constantly reveals Himself to those whose eyes can stand the light.

In the celebration of the sacraments we come together as a community to receive the self-revelation of God and to make our response to that self-revelation our ultimate concern. That is what makes the sacraments acts of faith. They are acts by which we try to dispose ourselves to live by faith, because we link our present experience to the great events of God's self-revelation and re-enact again and again the mystery of the death and resurrection of Jesus in order to participate in their saving force. They are actions by which we try to see the world and our own role in it by the light of God's revelation.

It is not surprising, therefore, that the theme of light and illumination and waking from the darkness of sleep, runs through our ceremony of baptism and our celebration of the Easter Vigil. Nor is it surprising that the



"TO BELIEVE is to open one's eyes to a new vision. God can reveal Himself only to those who believe."

sacraments. The more a congregation understands what the Gospel is about and is trying to live it in its ordinary worldly context, the more efficacious its sacramental celebrations will be. The baptized will really enter a community that lives not like the world at large but according to the reign of God.

The confirmed will be clear about their commitment because they have seen others living out its implications. The ordained will not have cause to doubt whether their lives and activities are worthwhile because there will indeed be a church to assemble in worship. Healing and forgiveness will be tangible in such a congregation and truly unitive love will be glimpsed as a possibility.

Eucharist is for us the "mystery of faith." In the Eucharist we celebrate the death of the Lord until He comes, trying to penetrate into the meaning of that death to understand how it can possibly nourish life and be the salvation of the world.

THAT IS WHY we are baptized once but celebrate Eucharist many times. The meaning and implications for us and our way of living that are contained in Christ's passage through death to life continue to unfold with each celebration and are never exhausted.

In this perspective it is clear why the reading and meditation and explanation of Holy Scripture form a very important part of the celebration of the Eucharist and of all the

As celebrations of life

By DR. MONIKA HELLWIG

There are intelligent people today who really believe that hope for the future of mankind is quite irresponsible and groundless, so that the more courageous and rational way of living is to accept the spiralling of destructive power to an inevitable conclusion in psychological collapse or nuclear holocaust.

For the individual it is not reasonable to look beyond death. So one can only live in the present as fate has shaped it, trying to forget the future and defending whatever personal privileges one has against others.

Of course, this is not the Christian view of reality and of man and the future. For us the world is not the outcome of fate but of creation for a purpose in which we are called to share. Man, far from being a helpless pawn in the world, is its co-creator and co-

sanctifier. The future is ours to create precisely because Christ has already assured the victory over chaos and the power of destruction, thereby releasing undreamed-of creative possibilities in human affairs which have yet to be exploited.

HOPE is the believer's response to this. To hope means genuinely and completely to desire the reign of God with all its implications, to expect it confidently and to keep putting forth all the necessary effort to bring it about. If it is difficult for an isolated individual to live by faith, the same may be said of hope. It requires very strong community support.

Christian hope is not unrealistic nor irresponsible nor groundless. It is based on the community's sober reflection on the wonderful works of God in the past in which God revealed Himself as a merciful re-

deemer provident for His whole creation and concerned for mankind and for individual men.

It is based more especially on the community's constant reflection on the person of Jesus and the ever-deepening realization of what Jesus means for future possibilities of mankind and of each individual man, no matter what his circumstances.

Christian hope is based on events of promise, in which the community has experienced redemption in its liberation from apparently insuperable obstacles, and has recognized God as the great liberator or redeemer, always, calling men to greater freedom from the evil deeds of the past.

BUT SUCH EVENTS of promise must be known from more than hearsay. They must be kept alive in the experience of the community so that all can participate in them personally and know in their own lives the promise for the future.

What we try to do constantly in the Sacraments is to bring the day to day experiences of our lives into the context of the great events of promise of our Christian heritage, so that we may reflect on the events of our own lives so as to see them as events of promise and as grounds of hope for the future.

Many very simple people who know hardly any theology celebrate the Sacraments in this way with great depth so that they are a source of hope in the parish and in the larger community, and have no difficulty withstanding the sophistication of the prophets of doom.

That the Sacraments are acts of hope is nowhere more evident than in the celebration of the Sacraments of the sick and the dying. In the anointing of the sick and in the bringing of viaticum, the mystery of death is confronted immediately and concretely. The sacramental celebration places the death of this individual within the context of the death and Resurrection of Jesus and confidently asserts that even death is seen as an event of promise for the future.

WE CELEBRATE LIFE by what we give as we go through the daily process of living. (Trinity Missions)

KNOW YOUR FAITH



We make a living
by what we get
we make a life
by what we give.

The will of Christ

By FATHER
CARL J. PFEIFER, S.J.

Before I was ordained, I was a teacher in a midwestern high school. One of my tasks was to supervise the daily Mass in the students' chapel. It was a challenging assignment, several years before Vatican II and the liturgical changes.

One morning I was taken by surprise. I noticed a senior stretched out on one of the pews up near the front of the chapel. At first I thought he was sick, but then I realized he was just napping. My blood pressure rose and I roughly ordered him out of the chapel.

In the corridor outside the chapel I angrily lectured him on disrespect for the Blessed Sacrament. To my chagrin he seemed to take all of my words quite calmly and actually looked somewhat amused at my strong feeling. Finally he smiled at me and said, "I really can't understand what you're all worked up about. You seem upset because I was sleeping during Mass. But you teachers have never once during my four years here so much as showed me how to use a missal."

THIS GAVE ME pause for a lot of thought. We were insisting that each student attend Mass at school each morning, but were doing nothing to help deepen or enlighten their faith. For many the Mass was a bore. There was no sermon, no singing. They just had to be there. And the reason was simple: the Sacraments are always effective, they work *ex opere operato*, always giving grace.

Recent developments in the Church's understanding of the Sacraments has confirmed the complaint of that bemused senior. While continuing to assert that Christ acts through the Church's Sacraments to unite us with Himself, to help us live fuller, richer lives, the Church balances that assertion with the equally important fact that Christ can do little unless there is genuine faith in the person participating in the Sacrament. While the Sacraments continue to be viewed as "signs of grace" and "acts of Christ," they are also recognized as "signs of faith."

As with most other developments in the Church's teaching, this enriched sacramental teaching is a return to the insights of the Gospel and the traditional teaching of the Church. Emphasis on faith is central to the Gospel description of Jesus' signs or miracles. "Courage . . . your faith has restored you to health" (Mt 9:22), Jesus says frequently. On the other hand His gracious activity is constrained by the absence of faith. In His home town of Nazareth He "did not work many miracles there because of their lack of faith" (Mt. 13:58).

Celebrate life!

By FATHER CARL J. PFEIFER, S.J.

The past few years have been marked by a flood of banners, buttons and bumper stickers. Many of these creative visual messages focus on today's problems: war, drugs, pollution, crime. Surprisingly, a strikingly positive note characterizes a large number of these eye-catching mini-messages. One frequently observed button seems to sum up this sense of affirmation: "Celebrate Life."

To call for a celebration of life when faced with so many deadly problems may seem to be a naive reaction. It is in fact an act of faith and hope, even love. To celebrate life is a deeply Christian attitude, an affirmation that life and love will ultimately win out over every force and form of death.

The Church's Sacraments convey the same message as the buttons and banners. They are the traditional Christian way of celebrating life. As "signs of grace" and "signs of faith" the Sacraments are profound celebrations of life.

SO DEEPLY ENMESHED in earthly symbol and human language the Sacraments of the Church affirm that despite all the frustration, fear and misery there is a basic soundness in life, society, love — in man himself and the world in which he lives.

As peak moments of contact with Christ, the Sacraments teach us the seriousness and joyfulness of human experience and reveal how all of life can in reality be a moment of contact with Christ. The seven Sacraments are meant not only to direct our minds toward a life after this life, but to draw our attention to the mystery of ordinary daily life as itself sacramental. They point to the extraordinary depths of the ordinary.

In years past, Catholic writers described the mystery of life as a place of meeting God by speaking of the "Sacrament of the present moment." Each moment contains within it the seed of grace, each experience is graced by God's presence. More recently Pope John XXIII taught that there was an eighth sacrament: people. How effective this "eighth sacrament" can be in uniting people

UNLESS a Christian approaches the sacraments with genuine belief, with some understanding, and with a heartfelt desire to open himself to Christ's gracious action, little growth will occur. The Second Vatican Council asserts that if the Sacraments are to be effective in the lives of Christians, "it is necessary that the faithful come to it with proper dispositions" (Liturgy, 11).

So it would seem that religious educators — including the ministers of the Sacraments — need to take great care both in the celebration of the Sacraments and in the preparation of people for their reception. The Sacraments must be celebrated in a human way, sensitive to the end for a sense of mystery. Instruction needs to be given even during the celebration as to the meaning of the symbols, gestures, and words. People need to be involved in the celebration in a meaningful manner, with adequate explanations, and with true personal communication.

Besides sensitive and human celebrations, prior instruction is also needed. Religious education of adults and the young has as a part of its task the nourishing of an informed faith that guides people to an openness to God's activity in the liturgy and in daily life.

EXPLORING human experience in some depth, fostering sensitivity to life's mystery, encouraging appreciation for beauty, nurturing sensitive responses to the needs of people and the opportunities of life, challenging one to question, to take a stand — all these are God's love.

The Bible, the experiences of good Christians, past and present, the Church's teaching, can all help illuminate the mystery of life and touch the human heart, creating the peaceful restlessness that leads a person on in search of God.

As my seemingly disrespectful senior reminded me in the high school corridor, just going to Mass without understanding or desire has little effect. His challenge to me is stated more formally in Rome's General Catechetical Directory which states that the Sacraments "must be presented as Sacraments of faith."

Of themselves they certainly express the efficacious will of Christ the Savior; but men, on their part, must show a sincere will to respond to God's love and mercy. Hence, catechesis must concern itself with the acquisition of the proper dispositions, with the stimulation of sincerity and generosity for a worthy reception of the sacraments" (No. 56).

with God and with each other can be recognized in Pope John himself.

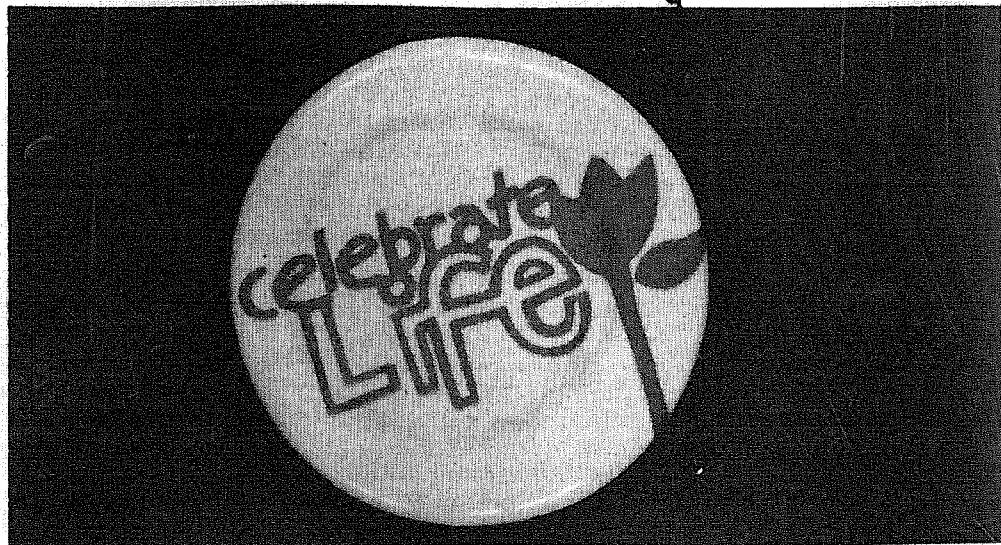
The seven Sacraments are in a sense models of God's saving presence and activity. They help us become sensitive not only to how God's love is offered to us throughout our daily experience, but how our love can grow. Through their symbolism the Sacraments show us that we can find God's love and respond to it in the ordinary activities of eating and drinking, forgiving and being forgiven, making love, caring for the sick, being with others, burying the dead, giving birth, taking a stand.

THE SACRAMENTAL SYMBOLS are all drawn from ordinary life — water, oil, lights, food and drink, words and gestures of forgiveness, encouragement, comfort. As such they not only signify and make available in the liturgical celebration the grace and love of God, but they direct our minds and hearts back to the realities of ordinary life as also signifying and making available God's grace and love. In celebrating the liturgy we actually celebrate life.

The Second Vatican Council suggests this aspect of the Church's sacramental liturgy. "For well-disposed members of the faithful, the liturgy of the Sacraments and sacramental sanctifies almost every event in their lives . . . There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God" (Liturgy, 61).

Religious educators therefore have the task of guiding others through an appreciation of the actual symbolism of the Sacraments and through the meaningful celebration of the rites to a deeper appreciation of the mystery of all of life. They also have the challenge of providing enriching opportunities for discovering dimensions of beauty, warmth, creativity, nurturing an appreciation of symbolism — all of these are part of a catechesis of the Sacraments as celebrations of life.

We may be grateful to the banner and button makers for recalling to our minds what the Church's Sacraments have been hinting at all along: "Celebrate Life!"



"CELEBRATE LIFE" the button says: In his article Father Pfeifer suggests the Sacraments are the means by which we celebrate the Christian life.

The Eucharist: greatest banquet

By FATHER QUENTIN QUESNELL, S.J.

A real celebration always includes a banquet. Christians hold their greatest celebration at a very special banquet of their own.

The Christians' celebration is a celebration of life. They want to celebrate life in joy, full of thanks to the Father who gave it. Their banquet is the one they shared with their Lord on the night before he went to his death.

"I have wanted so much to eat this Pass-over meal with you before I suffer" (Luke 22, 15). He said "before I suffer," for He knew He would die the next day. "One of you will betray me" (Mark 14, 18). "This is my body which is given for you" (Luke 22, 19) . . . "my blood which is poured out for you" (Luke 22, 20).

BUT HE KNEW that His death was the door to life, so He spoke of the Kingdom of God which would come and the meal they would share there together: "I will never eat it again until it is given its real meaning in the Kingdom of God . . . I will never drink this wine from now on until the Kingdom of God comes" (Luke 22, 16, 18). "You will eat and drink at my table in my Kingdom" (Luke 22, 30).

With thoughts like these in mind, "He took the bread, gave thanks to God, broke it, and gave it to them, saying: 'This is my body'" (Luke 22, 19). "He took the cup, gave thanks to God, and said: 'Take this and share it among yourselves . . . God's new cove-

nant, sealed with my blood.'" (Luke 22, 20). In this same spirit He said "Do this in memory of me" (Luke 22, 19).

SO CHRISTIANS celebrate life, for they remember that Jesus Himself showed us life was good on the very night before He was to die. He looked death and suffering and betrayal and failure right in the face — and gave God thanks and praise. He was eating His last meal on earth — and He promised them another in the Kingdom of God.

We have known suffering, and we expect more of it before we die. We look forward to death and we shrink from it. We fear failure. We are broken-hearted at the thought of human betrayal. We know these things are real. They are part of life.

But, with Jesus at this special banquet, we look at those realities and find that with Him we can look right through them. With Him we too can give God thanks and praise. We take the bread He breaks for us, drink of the cup he offers us, and begin to celebrate the still greater reality which underlies all the rest. We celebrate the most real thing of all — God's love, God's care for us, God's goodness which gave us this wonderful world in the first place. We celebrate God's ever offered gift of free happiness and salvation with our Lord.

Our celebrating like this becomes a living sign of God's love in the world. It helps make it possible for men who see our faith to open their own hearts ever more wide to their loving Father.



"CHRISTIANS FACE the future with a positive, hopeful attitude. We realize the power each of us has to shape the world's future of construction, of discovery and of betterment," says 17-year-old Marcia Parker. (Photo, courtesy U.S. Navy)

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Blessed Trinity, M. Springs	92.75
Christ the King, Perrine	216.07
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Epiphany, Miami	792.00
Gesu, Miami	412.00
Holy Cross, Indiantown	0.00
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Nativity, Hollywood	590.00
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... of the Holy Rosary, Perr.	229.00
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O. L. Queen of Martyrs, Ft. L.	575.50
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St. Ann, Naples	1,462.50
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St. Anthony, Ft. Laud.	1,620.50
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St. Bernard, Sunrise	177.41
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St. Brendan, Miami	680.00
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St. Elizabeth, Pompano Beach	795.00
St. Francis of Assisi, Riviera	515.00
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St. Raymond, Miami	87.19
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St. Robert Bellarmine, Miami	50.00
St. Rose of Lima, Mia. Shores	1,370.00
St. Sebastian, Ft. Lauderdale	723.00
St. Stephen, W. Hollywood	0.00

(Following is a list of contributions of the faithful to the Migrant-Worker Missions collection taken up on Jan. 16 in the churches and chapels of the Archdiocese of Miami).

St. Thomas the Apostle, Mia.	185.00
St. Timothy, Miami	293.35
St. Vincent, Margate	259.75
St. Vincent de Paul, Miami	0.00
St. Vincent Ferrer, Delray Bea.	1,264.00
Visitation, Miami	261.00

Teacher workshop series inaugurated

Teacher Workshop Days for each grade level in schools of the Archdiocese of Miami will be conducted during the next few months at various locations in South Florida.

FIRST GRADE teachers met Wednesday, Feb. 2, at St. James School, North Miami, to inaugurate the program.

Future workshops will be held as follows:

Feb. 16 — Eighth grade — St. Jerome School, Ft. Lauderdale.

March 1 — Second grade — St. Coleman School, Pompano Beach.

March 15 — Seventh grade — St. Juliana School, West Palm Beach.

April 12 — Third grade — Queen of Martyrs School, Fort Lauderdale.

April 26 — Sixth grade — St. Lawrence Church — annex, N. Miami Beach.

May 10 — Fourth grade — St. Mary Cathedral School, Miami.

May 17 — Fifth grade — St. Joan of Arc School, Boca Raton.

Workshops begin at 9 a.m. and continue until 3 p.m. Each teacher has been requested to bring her lunch. Coffee will be provided by the host school.

Msgr. O'Meara named auxiliary in St. Louis

WASHINGTON — (NC) — Pope Paul has named Msgr. Edward T. O'Meara, national director of the Society for the Propagation of the Faith, auxiliary bishop of St. Louis.

Bishop-elect O'Meara, 50, will continue as SPF director.

HE was ordained in 1946 and, with time out for studies in Rome, served as assistant pastor in St. Louis parishes until 1956, when he went to New York as assistant national director of the SPF. He returned to St. Louis in 1960 as archdiocesan director of the SPF and the following year was named pastor of St. Louis Cathedral.

In 1967 he was appointed national SPF director and in 1968 was named a member of the Vatican's Congregation for the Evangelization of Peoples. He is editor of Mission and World Mission magazines.

Nixon lauds Pope

VATICAN CITY — (NC) — President Richard Nixon praised the "unceasing efforts" of Pope Paul VI "in the pursuit of peace, justice and better understanding throughout the world."

"Your Holiness: This is to express my appreciation for the specially prepared copy of your message in celebration of the Day of Peace which came to me through the courtesy of the apostolic delegate in Washington. I am deeply grateful to Your Holiness for sharing these inspiring words with me — words which so clearly reflect your unceasing efforts in the pursuit of peace, justice and better understanding throughout the world."

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BONUS SPECIAL! SAVE 10

OLD MILWAUKEE BEER 6 99¢

STOCK-UP & SAVE ON LIBBY'S PRODUCTS!
SAVE 8¢ — LIBBY'S PORK — MOLASSES 14-OZ. CANS **7 99¢**
LIBBY'S GOLDEN **Cream Style Corn** 5 16 1/2-OZ. CANS **59¢**
SAVE 40¢ — LIBBY'S **Fruit Cocktail** 4 17-OZ. CANS **1 99¢**

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GA. FLA. — GRADE 'A' — FRESH ICED **Fryer Whole Legs or Thighs** **69¢**

POTATO CHIPS 6-OZ. BAG **33¢**

READER'S DIGEST

Breakfast Shopper Buys

SAVE 11¢ — ALL FLAVORS **Hi-C Drinks** 3 46-OZ. CANS **1 99¢**
SAVE 4¢ — OCEAN SPRAY **Cranberry Juice Cocktail** 48-OZ. BTL. **79¢**
SAVE 6¢ **Nestle's Quik** 2-LB. CAN **89¢**

CHUCK ROAST 79¢

TOP U.S. CHOICE — WESTERN **California Roast** **1 99¢**
TOP U.S. CHOICE — WESTERN **London Broil** THICK CUT SHOULDER **1 99¢**
FRESH WESTERN — CORN FED **Country Style Spare Ribs** **69¢**
RIB QUARTER PORK LOINS SLICED INTO WESTERN CORN FED **Pork Chops** **79¢**

MARHOEFER HAM 3 1-LB. CANS **2 99¢**

SAVE 10¢ — COPELAND **Party or Variety Pak** 12-OZ. PKG. **69¢**
VACUUM PACK **Fyne Taste Sliced Bacon** 1-LB. PKG. **69¢**

BONUS SPECIAL! SAVE 30¢

KAHN'S WIENERS ALL MEAT 1-LB. PKG. **59¢**

MRS. FILBERT'S GOLDEN OTRS. OR WHIPPED (SIX STICKS)

MARGARINE 2 1-LB. PKGS. **49¢**

SAVE 10¢ — BORDEN'S SLICED COLORED **American Cheese Food** 3-LB. LOAF **2 99¢**
SAVE 10¢ — MELLOW AGE **Cheese Spread** 2-LB. BOX **69¢**

ALL FLAVORS **MASTER'S YOGURT** 5 8-OZ. CUPS **99¢**

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The Dameans

Life merely broken dreams? No

DESIDERATA

Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender, be on good terms with all persons.

Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself.

Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love, for in the face of all aridity and disenchantment it is as perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune.

But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here.

And whether or not is clear to you, no doubt the universe is unfolding as it should. Therefore, be at peace with God, whatever you conceive Him to be, and whatever your labors and aspirations, in the noisy confusion of life keep peace with your soul.

With all its sham, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

(Old St. Paul Publication, c ASCAP)

By THE DAMEANS

In using something such as this above work, it is truly anticlimactical to write anything else. This is the type of work that says it all! Don't just skip over the words. Reflect carefully on their meaning.

Actually this "song" or prose work, which is narrated by Les Crane, is very timely. It comes at a time when there is much confusion, re-emphasis of values, questioning of personal identity, and searching into various meanings of life. In this

context, it is not surprising that such a work can become popular on the pop music charts.

IT IS AN APPROACH to life which is realistic, which is positive and which offers a workable possibility for personal happiness. It speaks of being open to others, even the ignorant and boring, of having self-control and discipline, of having goals in life, of realizing one's own talents and capabilities, of love, of being at peace with God, and lastly, of striving to be happy.

The view that this anonymous writer has of life is very wholesome. The fact that we are a part of the universe having a right to be here should be taken seriously by all men. If so, then we will truly take to heart our task as co-creators with God in contributing to the development of ourselves and our world.

All of the above concepts are certainly ideals that we have heard before, but in "Desiderata" they are put in such a concise and positive way that the thoughts come alive.

If we could all make these words a part of our lives, it would be a great world, and if we could wish these ideals for others, it would be a happy existence. In a time of change, wars and destruction around us, let us constantly recall:

"With all its sham, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy."

THE NOW SET

Holy Family wins cheerleading

Seventh and eighth grade cheerleaders from Holy Family school captured first place honors in the cheerleading competition recently held in conjunction with the grade school basketball tourney sponsored by St. Theresa parish, Coral Gables. Fourteen schools were entered in the contest held at Columbus High School.

Included on the winning team were Carolyn DuBose, Ann Miller, Kathleen Walsh, Tina Duffin, Ann Auriemma, Jan Lamendola, Jean Cordray, Jeanne Herdegen, and Marianne Knox.

Our Lady of Perpetual Help School came in second, while Immaculate Conception won third place honors.

Pancake feed set

The Cub Scout troop of St. Rose of Lima parish will host a pancake breakfast Sunday, Feb. 6 in the school cafeteria from 8 a.m. to 1 p.m.

Curley forensic team rated first in state, 7th in nation

In the latest report from the National Forensic Office, Rapon, Wis., Archbishop Curley's forensic team has been named number one in the state of Florida and seventh in the national ratings, it was announced by Archbishop Curley High School this week.

This is the second straight year that Curley has placed first among its affiliate schools in the state and the first time it has been in the top 10 nationally. The school's debate team was 24th in the nation last year.

CONTINUING its winning ways, the Curley team won first place sweepstakes last week at Nova High School in two categories, in varsity extemporaneous and junior extemporaneous. Respective winners were Ray Benkoczy and Mark McFadden.

Competing in the Nova meet were 25 public schools and one other Catholic school besides Curley, Cardinal Newman.

In earlier competition this month, Curley won sweepstakes honors with 107 point total in the Catholic

Mardi Gras dance slated for Feb. 12

Parents of Cardinal Gibbons High School students will hold their first social function in the school's new gymnasium when they host the Mardi Gras Dance, Saturday, Feb. 12 from 9 p.m. to 1 a.m.

All parents and junior and senior class students have been invited to the dance-buffet dinner event. For reservations contact Mitzi Doumar, 564-0171.

Miamians to attend national CYO meeting

National CYO secretary Sandy Lombardo and National Program co-ordinator Mike Coniglio will attend their first National CYO Federation executive board meeting this weekend in Washington, D.C.

It will be the first meeting for Sandy since she was elected last November and a first for Mike following his recent appointment by National CYO president Joe Staub.

AGENDA ITEMS include a new national CYO newsletter, a voter registration project similar to local efforts by CYO's and discussions of implementing Sandy's "FLASH" program, upon which she based her campaign.

In other CYO news, "The World of Matter" will provide music for a St. Valentine Dance Friday, Feb. 11, at the K. of C. Hall, North Miami, 13300 Memorial Highway. St. James CYO is sponsoring the 8 to 11 p.m. dance. Tickets are available from Michelle Toderio, 681-6397.

The entry deadline for the Archdiocese CYO cheerleading contest is rapidly approaching. There will again be two divisions: CYO and Catholic High School (varsity). Eliminations in the CYO division will be Feb. 13. There are eliminations in the high school section. Finals are set for Feb. 27. For further information contact the CYO office at the Chancery, 757-6241.

Team to visit Miami

Two representatives of the Council of Youth of the Protestant Monastery of Taize, France, will visit Miami Feb. 6-15 to explain the meaning and structure of the group to young people.

The inter-faith organization stems from the Taize community which has had close contact with the Vatican Commission on Ecumenism. The monastery has opened its doors to youth from all part of the world who come to spend peaceful moments meditating and

praying, and exchanging cultural ideas.

With the approval of many church groups including the U.S. Catholic Conference's Department of Education, the International youth meetings are held each year around Easter time and during the summer. Last summer, an average of 1,000 youngsters attended sessions each week.

For further information on the program, contact George Briz, 823-2903.

Deadline near for Scout retreat Feb. 18-20

All Catholic Boy Scout troops and Explorer units and Catholic Scouts from other troops throughout the Archdiocese have been invited to participate in a three-day "Religious Insight Festival" at the Major Seminary of St. Vincent de Paul in Boynton Beach, Feb. 18-20.

Auxiliary Bishop Rene H. Gracida will be the principal concelebrant at the 9 a.m. Saturday Mass, to which all parents have been invited.

Any Catholic scouts who are members of non-Catholic troops must have written permission to attend from their parents.

All Scouts should arrive between 3 and 8 p.m. on Friday, and orientation will start at 9 p.m. Departure is scheduled for 10 a.m. on Sunday.

Deadline for registration for the Insight Festival is Friday, Feb. 11. For any

further information, contact Fred Priebis, 754-2651 or 681-8131.

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MARY HELP OF CHRISTIANS SCHOOL
6400 E. Chelsea, Tampa, Florida 33610

By Mitch Abdallah

Defense is key to Aquinas' success

One of the teams we haven't written about in our off-again on-again roundup in basketball competition is Fort Lauderdale's St. Thomas Aquinas.

Consistent defense has been the key to Aquinas' success on the court. If the Ft. Lauderdale club continues to play as strong a defense as it played against Archbishop Curley a few weeks ago, St. Thomas could very well find itself in the playoffs.

"We have basically a man-to-man defense," said coach Christy. Describing himself as essentially "a fundamentalist," coach Christy said that in high school basketball the most emphasis is placed on one or two particulars. "With us it's defense and shooting for the open man," he added.

On top of its district, Aquinas has been able to keep the pressure on its opponents on defense and executing the outside shot on offense. Included in this combination has been a lot of hustle and fairly good speed. St. Thomas' defensive efforts are exemplified by the fact that it has held several of its opponents to less than 50 points a game, and this includes the vast array of Class AAA and Class AAAA clubs it has met on the court.

CONSISTENT PLAY has come from Bill Cone and Joe Raffa. Coach Christy tagged Raffa "as the best floor man we have." Raffa, the team captain, plays both guard and forward. Cone, who holds down the center position, and also has duty as a forward, is "our best jumper," said Christy. He has been good on rebounds, with an average of 15 per game. But he's also been good in scoring.

Other men adding good fortune to Aquinas' winning season are Steve Buckley, Tom Houle and Bob Marley, who, coach Christy says, "has good moves and a lot of hustle."

As far as district competition is concerned, Christy considers Msgr. Pace High School as his main threat. And just how much of a threat Pace is, will have been decided this week. The two teams were scheduled to clash last Tuesday.

CHRISTOPHER COLUMBUS' Bob Bustamante continues his scoring rampage. Against Coral Park last week, the Explorer's big gun wore out the basketball net with 38 points. He got his last two points in a one-on-one situation in the last few minutes of the game, thus winning it for Columbus. Bustamante has been leading the offense with 25 points per game.

Defensive standout for Columbus has been Joe Sanz, who has put hustle in the Explorer's defense and has been limiting the opponent on his side of the court to just a few points a game. Prior to Coral Park, the victory of Columbus' history-making match with Pace can be attributed to forward Mark Miggins, who tipped in a missed foul shot with just 20 seconds left to play.

CARDINAL GIBBONS swept by Immaculata-LaSalle and Chaminade last week . . . the first by a score of 66-52 and the second game by 58-37. Hitting double figures for the Redskins against LaSalle were Frank Smith, 16; John Drury and Rob Castorri, both with 15, and John Stocker, 14. Against Chaminade, Castori pumped in 18 points and recovered 24 rebounds. Stocker and Smith managed 12 points each. Gibbons is now 5-1 in conference play, a game behind Archbishop Curley.

Tennis: Cdl. Gibbons girls win, boys lose

Cardinal Gibbons' girls' tennis team recorded their first victory of the season over St. Andrews' girls, 7-0, recently. Gibbons' boys' team, however, was blanked by St. Andrews' boys, 7-0.

CGH 7, St. Andrew's 0 (girls)

Singles — Vicki Storelli (CG) def. Barbara Sparling, 6-0, 6-0; Elisa Padula (CG) def. Karen Wenzel, 6-0, 6-1; Evonne Liarena (CG) def. Amy Holzworth, 6-0, 6-1; Sandy Campbell (CG) def. Ann Peterson, 6-1, 3-6, 6-3; Megan O'Neil (CG) def. Kathy Kucera, 7-6, 6-1.

Doubles — Storelli-Liarena (CG) def. Sparling-Wenzel, 8-0; Radice-McCue (CG) def. Holzworth-Peterson, 8-3.

St. Andrew's 7, CGH 0 (boys)

Singles — Eric Hainline (SA) def. Park Lockrow, 7-6, 6-2, 6-0; Marc Roberts (SA) def. Dave Giltz, 6-0, 6-1; Mark Stafford (SA) def. Marty Hasey, 6-2, 6-2; Bill Swindle (SA) def. Dom Storelli, 6-4, 6-4; Mike Jones (SA) def. Neil O'Hurley, 5-7, 6-2, 6-0.

Doubles — Hainline-Roberts (SA) def. Lockrow-Storelli, 8-3; Stafford-Gracy (SA) def. Giltz-Hasey, 4-6, 7-6, 6-3.

Youth named journal editor

Coral Gable's Jim Sheehan, a sophomore at Swarthmore College, Swarthmore, Pa., has been named journal editor of the school paper, The Phoenix for the Spring semester. A graduate of Immaculata-LaSalle High School, he is the son of Mr. and Mrs. John P. Sheehan, 2700 Alhambra Circle, Coral Gables.

Resigns as coach, still teaching

Christopher Columbus High School is without a football coach at the present. Tom O'Neil, who coached the Explorers this past season, has resigned because of health reasons.

He thought many months before resigning "because football has been my life," either playing it or coaching it, he said.

His team's record in 1971 was four and six. And the record is understandable since Columbus is in the Greater Miami Athletic Conference, which includes mostly Class AAAA schools.

PRIOR to his post at Columbus, O'Neil was assistant football coach for one year at Coral Park.

A resident of Miami for four years, his first job after

college was as head coach at Holy Name High School in Michigan. This was followed by another head coaching position at Valley City, N.D. In his first six years as football coach he never had a losing season.

BORN AT Racine, Wis., O'Neil attended Bismarck Junior College and later Moorehead State College, Moorehead, Minn., from where he graduated in 1962. His major was physical education and social studies.

O'Neil coached basketball for two years at Valley City, and while there, he led his team to the state finals. "This was the only time we went to the finals," he added.

BESIDES being involved in football and basketball, O'Neil played offensive back

at Bismarck College and in baseball, he held down the third base spot and caught.

"There are good kids here," he said of Columbus High. "I really enjoy working with the boys." Turning back to football, he made particular mention of Jeff Gardner, his offensive guard who earned a berth on the All-Dade County and All-State squads. He also made All-American, All-Catholic on the first team, said O'Neil.

ANOTHER standout he has worked with was John

Susi, Columbus' running back and leading ground gainer who was picked as Sophomore-of-the-year.

O'Neil has no definite change in plans for the future. Right now he intends to continue teaching at Columbus. He teaches three subjects — sociology, psychology and American History — in five classes. This is what he wants to do: be with the boys at Columbus. "The biggest thing with me is to work with these kids," he said. "The're good boys."

CYO basketball scores

BOYS		GIRLS	
Nativity	61	St. Joseph	67
Annunciation	39	St. Martha	25
St. Charles Borromeo	49	St. Theresa	72
St. Clement	43	Blessed Trinity	49
St. Stephen	50		
Queen of Martyrs	32	St. Stephen	15
St. Vincent Ferrer	60	Annunciation	7
St. Clare	29	St. Rose	16
WPB YMCA No. 2	57	Visitation	9
St. Francis of Assisi	47	St. Monica	57
WPB YMCA No. 1	77	St. James	9
St. Mark	15	St. Francis of Assisi	31
St. Monica	62	Little Flower	6
St. James	38		
St. Rose	73		
O.L.P.H.	37	YOUNG ADULT	
St. Vincent de Paul	30	Annunciation	85
Visitation	23	Holy Redeemer	80
St. Louis	47	St. Bartholomew	05
St. Catherine	41	St. James	57
St. Timothy	44	St. Stephen	66
St. Brendan	33	St. John Vianney	52
Sacred Heart	56	St. Monica	2
Boystown	8	St. Martha	0
		St. Rose	67
		St. Elizabeth	60

League provides organized program

The sports' programs in Archdiocesan high schools overshadow the lesser-known athletic activities of the elementary grades. However, there is a league for Catholic elementary schools which is just as vibrant as upper-grade athletic endeavors. It is known as the Catholic Grade School League of Dade County.

President of the league, Frank Ramos, said the league has been in existence for the past 13 years, or longer. Its purpose is "to give the children an organized sport program," said Ramos, "and to give them something to do after school."

IN THE LEAGUE for the past three years — first as a director, then secretary and now as president — Ramos said, "We have some good, dedicated coaches in the league who are here to teach the children Christian sportmanship."

Some of the coaches who have devoted a number of years to the league are Don Cates of Our Lady of Perpetual Help, Randy Boaz of St. John School, and Bob Rehr

of St. James Parish. Cates has been active in the league since it started, Ramos added.

The program of the league is set up so all the elementary schools can participate in whatever sports are part of their physical education curriculum. The most common sports are basketball, baseball, softball, track, golf and volleyball. Annual tournaments are held for each sport. The winners also receive trophies for their achievements.

COMPOSED of two conferences, the league is further broken down into the North and North Central divisions, and the South and South Central divisions. Each division has two directors, a woman who keeps a record of the girls' activities and a man who does the same for the boys' program. Twenty-six schools are represented in the league.

The league's next big event is the fifth annual Catholic Grade School Field Day which is scheduled for Feb. 12 at Msgr. Pace High School, beginning at 10 a.m.

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Calls marriage problems deeper than the 4B's

"Most marital problems are deeper than the bed, board, budget and brat problems," Father Henry V. Sattler, C.S.S.R., professor of Theology at the University of Scranton, Pa., said. The veteran of 28 years of specialization in marital and family problems is a nationally-known author of several books on these subjects.

Stressing, in an interview with *The Voice*, that today, the sense of vocation in marriage is too frequently missing, the Redemptorist priest added that too many newlyweds feel that marriage is what they make it on their own terms.

"ACTUALLY, marriage is what they make of it under God's law."

Father Sattler teaches the subjects of love and marriage, and sexuality and life

sciences from the theological aspect. Last Sunday, he conducted a Cana Conference at St. John the Apostle parish for those planning marriage.

Father Sattler, from his personal experiences in counseling married couples, has found a variety of social conditions that compound marital disorders. Foremost, he said, is the mobility of the population. Families never have roots and lose identity with stable life.

THERE IS ALSO a lack on agreement of lifetime expectations, according to the priest. This is especially true among middle income couples who develop deep marital problems when the husband doesn't get the job that his social position calls for.

"Many marriages have lost the sacramental concepts. Young people go to church on Sunday because

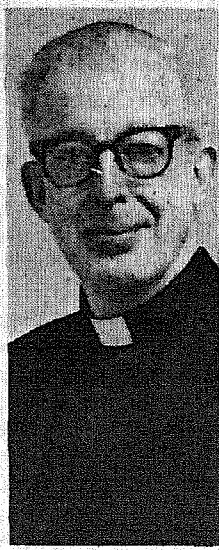
it's 'nice,' not because they want to or feel a responsibility."

How has women's lib effected marriage?

Saying that equalizing job opportunities and inequalities in other social areas is a good idea, Father Sattler was quick to add that the female demand for the same sexual permissiveness that men have practiced for generations would only destroy marriage.

THE PRIEST also advocates that a sense of mystery should surround sex.

"The Catholic tradition is that a human being does not have a compulsive sexuality. Therefore, when a person exercises his sexuality, it must be with person of the other sex and must be open to the possibility of children. If there's no inherent risk in love, then there's no real love."



Father Sattler, C. S.S. R.

Today's broad concept of sex as the universal good is a sad condition. If this happens, Father Sattler said, sex will become the cheapest kind of love.

WHAT of young marriages? Can they be successful?

"If they use sex as a growing-up practice, chances of success are slim," the Redemptorist said. "People should not act until they are able to accept the responsibilities of their own actions and decisions."

Even in marriages that seem to be doomed as failures, the priest feels that they can be revived.

"Love isn't like a virus that you catch once. Love can be re-discovered. The problem remains that it is easy to find a person, but hard to love. Love is what you do, not what you think."

Bubbly opinions about abortion

(CONTINUED FROM PAGE 10)

daughter carried. Yet innate in the program was the answer, for running currently with the main plot was a subplot about another couple who had already still-birthed a defective child.

In true TV fashion (where calamity follows disaster), it was discovered that the father had a missing gene which had caused the deformity.

After five months (which slipped by between the two episodes), pregnant again, the wife wished to have the second child. The husband was less sure until — after testing the amniotic fluid — Dr. Welby assured him his child was normal.

IN THAT SCENE, Dr. Welby gave a speech about scientific development, about how no one knows what will be medical practice in a decade or two, about how science fiction becomes fact.

And that is the point that should have been emphasized throughout the drama. There is no blame in producing a

deformed child, for cures and corrections may be around the corner.

But even when there is no hope for normality, there is room for love.

No matter whether the limp is the result of Byron's clubfoot or Goebbels' infantile paralysis. No matter whether the child becomes poet or war criminal. It is the potential person that must be protected and loved, from conception to death, perfect or flawed.

Urge restoration

WICHITA, Kan. — The state's four Catholic bishops urged the Kansas legislature to restore cuts in state's welfare budget and provide sufficient aid for the aged, blind, the disabled and dependent children.

"The current welfare system is unsatisfactory to the taxpayer, our state government, and to our poor," the bishops said in a pastoral letter published here.

Causes behind festival

(CONTINUED FROM PAGE 9)

more East and West. This truly marked the end of an era. Bill Graham's Fillmore show had popularized many of the new groups with the new sounds, and the subculture no longer has a recognized semi-official place to gather. Searching souls still make their way to the Village and San Francisco, but the sound they seek is in the studios and not the streets.

MOVIES also have had a great part in promoting popular music. Aside from the "Rock Around The Clock" type films of the 50s, the "Graduate" was the first highly successful movie to integrate rock music. The movie's great success was due to good directing and acting, and to its funny but serious questioning of accepted educational and social values. The associations of rock music in general and the specific Simon and Garfunkel lyrics fit the film well.

"Easy Rider" and "Alice's Restaurant" were next. "Easy Rider" emphasized the association of rock music with an individual's search for meaning and with non-conformist life styles. "Alice's Restaurant" was actually a more balanced movie, though noticeably inferior in acting. Alice and Maritain joins congregation

TOULOUSE, France — (NC) — Jacques Maritain, 89-year-old philosopher whose publications include 27 books, joined the Religious congregation of the Little Brothers of Jesus at Ranguel near here.

Maritain, a specialist in the philosophy of St. Thomas Aquinas, is a professor emeritus of Princeton University and was a visiting professor at Columbia University. He was French ambassador to the Vatican from 1945-48.

Born in Paris Nov. 18, 1882, Maritain earned degrees in philosophy and natural sciences at the University of Paris.

the rest of the "beautiful people" had their troubles too. Life's problems were not simply solved by being's one self. The final shots of Alice alone are in their own way as devastating as the sudden end of "Easy Rider." And "Alice's Restaurant" did homage to the legend of Woody Guthrie, both by featuring his son, Arlo, and by bringing in Pete Seeger for a brief sequence.

Rock music in films is certainly here to stay. Rock festivals will probably be around for a while, but not on the scale of Woodstock or Altamont. Woodstock nation

is more important as a symbol than a reality. It is now a part of our culture and rightly so. A drive for unity and love is something we must welcome, no matter how we may react to the way it is expressed.

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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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Por GUSTAVO PENA

"Los católicos del Sur de la Florida tenemos que ir a la vanguardia del servicio y la acción social," dijo el Padre John Nevins, Coordinador de la Campaña de Caridad del Arzobispo (ABCD) para 1972.

EL PROXIMO domingo ha sido designado como el día en que los centenares de voluntarios que recolectarán fondos para esa campaña de caridad comenzarán a visitar los hogares de todos los católicos de Miami exponiéndoles personalmente los objetivos de servicio de este año y recabándoles su cooperación.

Con estas visitas la Campaña ABCD de 1972 entra en su fase culminante. Cada año, la Archidiócesis de Miami depende de la respuesta de los católicos de la Archidiócesis, así como de otras personas de buena voluntad de esta área, para el sostenimiento de las distintas obras de asistencia social que ella sostiene.

Entre esas obras se destacan la asistencia a ancianos y niños desamparados, el desarrollo de programas de viviendas dignas pero económicas para ancianos que viven de pequeñas pensiones, el cuidado especializado y amoroso a los niños retrasados mentales y la rehabilitación de drogadictos y alcohólicos a través de varios programas que han sido aclamados por expertos en esas materias como los más efectivos en ese empeño.

Los fondos ABCD se emplean también para la asistencia material y espiritual a miles de trabajadores migratorios de habla hispana que todos los inviernos vienen al Sur de la Florida a trabajar en las cosechas de cítricos y legumbres. Este año, la Archidiócesis de Miami está planeando la construcción de un vasto complejo de viviendas económicas para esos trabajadores que en la actualidad, en la mayoría de los casos, viven hacinados en insalubres barracas por las que pagan elevados alquileres.

El Centro Hispano Católico, con su programa de asistencia médica, alimentos, buró de empleos, guardería infantil, es otra de las instituciones que recibe los beneficios de los fondos recaudados por ABCD.

COMO se recordará, cuando comenzó el éxodo cubano, a principios de la década del 60, el Centro Hispano Católico fue el primer refugio que encontraron esos refugiados hasta que se abrió el programa de ayuda federal.

Aun con ese programa de ayuda federal, la asistencia que el Centro Hispano Católico presta a refugiados cubanos e inmigrantes necesitados de otras nacionalidades latinoamericanas ha ido aumentando por años, lejos de disminuir.

Una clínica médica y dental provee la atención de afamados especialistas y medicinas. El ropero ofrece abrigos y ropas de vestir y de cama a decenas de personas necesitadas. Centenares de ancianos y fami-

lias necesitadas reciben alimentos en forma regular. El 'nursery' o guardería infantil atiende durante todo el día a decenas de niños cuyos padres y madres tienen que trabajar. Ese cuidado se ofrece por una módica cuota, de acuerdo con los ingresos y posibilidades de los padres. En muchos casos ese servicio se presta absolutamente gratis.

En el momento en que se redacta esta información, el Senado de Estados Unidos está discutiendo la posibilidad de suspender inmediatamente todo tipo de asistencia económica y médica a los refugiados cubanos que llevan más de tres años en este país.

Como la mayoría de esos refugiados son ancianos o personas imposibilitadas de trabajar, el Centro Hispano Católico se vería ante la emergencia de una nueva crisis similar a la de 1960, 61.

Si el Padre Nevins declara que los católicos deben situarse 'en la vanguardia del servicio y la acción social en el Sur de la Florida; en ocupar esa posición de avanzada en la preocupación por aliviar las necesidades de esta comunidad que nos acoge.

Y el medio más idóneo en ese propósito lo es quizás la Campaña Anual ABCD, inspirada por el Arzobispo Coleman F. Carroll.

Bien nos consta a los católicos de habla hispana la forma en que en un momento de emergencia y necesidad, cuando comenzó el éxodo cubano, la Iglesia de Miami salió a mitigar las necesidades más perentorias a través del Centro Hispano Católico y otras instituciones diocesanas.

Hoy, otras agudas necesidades afligen a la comunidad en que vivimos.

Cuán costosa y urgente es la rehabilitación de los centenares de jóvenes que caen en el vicio de las drogas. Es un problema de esta comunidad y de esta nación. Y el espectro de la droga ha proyectado ya su sombra sobre más de un hogar hispano de Miami.

Son los problemas de la juventud de hoy. Adición a las drogas — madres solteras — niños rechazados, que esperan en instituciones católicas por matrimonios que los tomen en adopción — niños y adolescentes sin techo, amargo fruto de tanto hogar destruido, que encuentran amparo en instituciones como la Ciudad de los Niños, el Hogar Católico Infantil y la Residencia Bethany.

ABCD es una forma de decirle al pueblo de Miami, a la Iglesia de Miami que los hispanos estamos prestos a aliviar las cargas de esta comunidad en la que vivimos.

Si el Padre Nevins declara que los católicos deben situarse 'en la vanguardia del servicio y la acción social en el Sur de la Florida,' los católicos de habla hispana de manera particular debemos esforzarnos en ocupar esa posición de avanzada en la preocupación por aliviar las necesidades de esta comunidad que nos acoge.



Suplemento en Español de "VOICE"

Organizan baile de enamorados

El próximo 12 de febrero el Movimiento Familiar Cristiano celebrará su tradicional "Baile de Enamorados con Juan y María".

El baile será amenizado por el Conjunto Krystal en el North Miami Armory y comenzará a las 9 p.m. hasta la 1 a.m. El precio del ticket por matrimonio es de \$10.00 inclu-

yendo buffet.

Las personas interesadas en hacer reservaciones u obtener mayor información deben llamar a los esposos Rosita y Francisco de la Cámara, 361-2386 e Irma y Guillermo Lastre, 885-8625.

Las entradas pueden ser obtenidas a través de los distintos equipos de matrimonios del MFC.

Concierto mañana en el Planetario

Mañana, sábado, día 5, comenzando a las 7 p.m. se ofrecerá en el Planetario del Museo de Ciencias de Miami un concierto del violinista Szysmia Bajour, procedente de Argentina, acompañado por el pianista Robert Parris.

AUSPICIADO por la Oficina de Asuntos Latinoamericanos de la Archidiócesis de Miami y el Comité Asesor Latinoamericano de Eastern Airlines, el concierto de Bajour-Parris estará seguido por una recepción ofrecida por el Consulado de Argentina en Miami en la que

se brindará con vinos de ese país sudamericano.

Szysmia Bajour, de nacionalidad argentina, comenzó sus estudios desde muy temprana edad en Nasielsk, Polonia, su tierra natal. Continuó esos estudios en el Conservatorio Nacional de Varsovia, bajo la dirección de William Krischtal. Más tarde realizó estudios avanzados en Argentina, con el maestro Ljerko Spiller y en el Conservatorio Estatal Tchaikovsky, en Moscú.

Ha actuado como primer violinista con la Orquesta Sinfónica Nacional de Argentina y con la Orquesta Sinfónica de La Habana. Esta será su primera aparición en Miami, después de haberse presentado en la sede de la Organización de Estados Americanos en Washington, D.C.

Robert Parris, nacido en Filadelfia, es graduado del Juilliard School of Music, de New York. Después de estudiar y actuar en Europa regresó a Estados Unidos donde es altamente apreciado en los círculos musicales de Washington, estando asociado a las facultades de música de las Universidades de Maryland y Washington.

EL PROGRAMA del concierto incluye:

Chaconne, de Vitali-Carlier.

Sonata No. 6, Op. 30 No. 1 en A mayor para piano y violín, de Beethoven.

Partita No. 3 en E. Mayor para violín solo, de J.S. Bach.

Entrata y Danza Rústica, de J. J. Castro.

Cuatro preludios, de Shostakovich Tzigane, de Ravel.



Y haga que el sueño de este pequeño se haga realidad. El sueño de un futuro más brillante. Es el hijo de trabajadores migratorios. Su papá y su mamá tienen que trabajar duro en el campo. Ellos no tuvieron oportunidad de ir regularmente a la escuela. El mismo, hace unos meses, quedaba abandonado en sucios callejones mientras sus padres trabajaban. Ahora, los fondos del ABCD están construyendo guarderías infantiles, para que los sueños de niños como éste se hagan realidad.



El Movimiento apostólico de la Legión de María invita a una Misa que se celebrará en la Parroquia de Corpus Christi el día 11 de Febrero a las 7:30 P.M. Esta Misa será en honor de la Virgen de Lourdes cuya fiesta se conmemora en ese día.



Misa por los presos de Cuba

El Comité Familiares de los Cien, ofrecerá una misa, por la intención de la excarcelación de todos los prisioneros políticos en Cuba.

La misa será ofrecida, en la Iglesia de St. Dominic, 5909 N.W. 7 St., el día 9 de febrero a las 12 del día.

Los organizadores ruegan a todos los familiares de los prisioneros y cubanos en general, que no puedan asistir, que se unan a esa hora en la oración donde quiera que estén.

ROMERIA ORIENTAL PROXIMO DOMINGO 6 de 1 a 5 p.m.
 NO DEJE DE PROBAR EL PRU EN 1972 en la Romería del próximo domingo organizada por los devotos de la Caridad en los terrenos de la Ermita.
 Oración por la patria, comidas criollas con el sabroso PRU oriental y música del pasado harán pasar a los participantes una tarde campestre de grandes recuerdos.
 El consejo de la Cofradía y muy especialmente Manuel Perea agradecen toda cooperación a la misma preparando algún plato o ayudando en la misma. Pueden llamar a los teléfonos 854-2404 u 854-2405.
 Continuarán peregrinando en este mes de Febrero: 7, Victoria de las Tunas; 9, Banes; 11, San Luis; 14, Bayamo; 16, Holguín; 18, Yateras; 21, Santiago; 23, Sagua de Tánamo; 25, Jiguani; 28, Palma Soriano.
 Les esperamos.

Festival 'Scout' en el Seminario Mayor

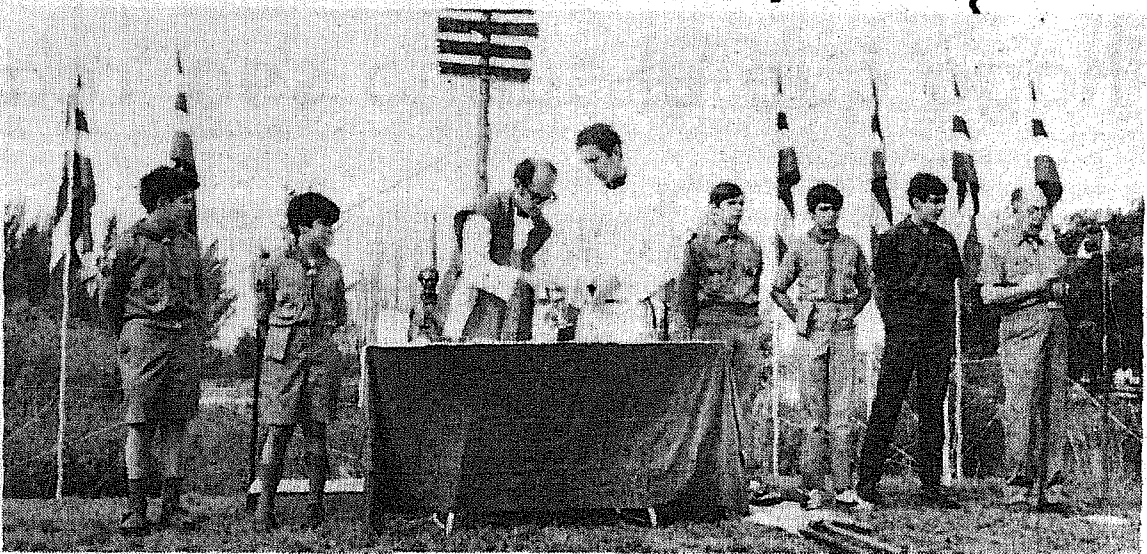
Todas las tropas de Boy Scouts y Exploradores auspiciadas por instituciones católicas, así como todos los 'boy scouts' católicos de otras tropas del Sur de la Florida están siendo invitados a participar en un Festival de Profundización Religiosa ('Religious Insight Festival') en el Seminario de St. Vincent de Paul, Boynton Beach, del 18 al 20 de febrero.

El Obispo Auxiliar René Gracida será el principal concelebrante en la misa que se ofrecerá el sábado a las 9 a.m. a la que se invita a todos los padres de los niños y jóvenes.

Todo scout católico que sea miembro de una tropa no auspiciada por instituciones, iglesias o colegios católicos deberá tener un permiso firmado por sus padres.

Los participantes deberán arribar al lugar entre las 3 y 8 p.m. del viernes y los programas de orientación comenzarán a las 9 p.m. El festival terminará el domingo a las 10 a.m.

El sábado 11 de febrero se cierran las admisiones. Para más información llamar a Fred Priebeis, 754-2651 y 681-8131.



Unos 600 boy scouts cubanos de Miami participaron en el Campamento Lincoln-Martí, en memoria de los dos mentores de los ideales patrios de Cuba y Estados Unidos. La jornada de tres días culminó con una misa a la que asistieron los scouts y sus padres, con una asistencia de más de 1,500 personas. En la foto el Padre Cartaya S.J., Capellán de la Tropa del Colegio de Belén y el Padre William Dever, Capellán Diocesano de Scouts, durante esa misa en el Robert King High Park.

Destacan importancia de música en la catequesis

Sobre el papel de la música en el proceso de la educación religiosa de niños, adolescentes y adultos disertó el domingo ante más de un centenar de profesores de religión de Miami el religioso cubano Hno. Alfredo Morales, D.L.S.

SEGUN el Hno. Morales, cuya experiencia se acredita con más de 25 años de trabajo en los campos de la catéquisis y de la música, el proceso de la educación religiosa encuentra en la música un vehículo para la comunicación del mensaje religioso.

"Los estudios sociológicos que al efecto se han realizado, nos dicen que el arte sigue ejerciendo su función de comunicación y relación entre los hombres," dijo el disertante.

El Hno. Morales reafirmó al efecto la tesis de Mac-Luhan con relación a los medios de comunicación social: "Es el tipo de comunicación y no tanto el contenido del comunicado lo que provoca la unión y la aceptación por parte de los hombres".

"Siendo la música un arte, — dijo el Hno. Morales — es obvio que ella propicia y facilita un medio de canalización de las ideas religiosas que no debemos despreciar. La catéquisis encuentra entonces un poderoso aliado en la realización de sus objetivos: La proposición del mensaje evangélico."

Planteó que existen técnicas y principios que deben tomarse en cuenta al momento de utilizar alguna pieza musical, ya que no todos los ritmos o textos musicales favorecen la expresión religiosa; los catéquistas estudiarán por anticipado la conveniencia o no de determinados ritmos y canciones.

TANTO la música religiosa como la profana pueden servir al acto de la catéquisis. "si ellas permiten a las personas la interiorización y vivencia de la experiencia religiosa," dijo el religioso cubano y añadió:

"Existen, pues, criterios para la utilización de la música en el terreno de la catéquisis."

En busca de esos criterios, los catequistas asistentes al seminario formaron varios equipos que se dieron como trabajo, el investigar y analizar las posibilidades catequísticas de varias canciones que les fueron propuestas.

Al poner en común el resultado de su investigación surgieron los principios y técnicas que rigen la utilización de la música en la catequesis.

1. Favorecer el que todos los catequizados posean el texto de la canción escogida.
2. Hacer una primera lectura que permita la familiarización con el texto musical.
3. Interiorizar el contenido de la misma.
4. Explicar no solo el texto sino su contexto. Por ejemplo, cuando se utiliza un salmo.
5. Explicación del vocabulario, las palabras nuevas o difíciles para el grupo.

6. Hacer resaltar el tema catequístico que se encuentra presente en la canción escogida.

7. Favorecer una síntesis general del mensaje cristiano que se ha querido proponer por medio del texto musical.

A MODO de conclusión el Hno. Morales sintetizó la experiencia vivida por todo el grupo presente al seminario, diciendo que la tarea de la catequesis no era tanto inyectar ideas religiosas en las personas sino hacer brotar la revelación contenida en el interior de cada hombre.

La asamblea terminó su trabajo alrededor de la mesa eucarística en acción de gracias por la labor realizada esa tarde.



La importancia de la música en la enseñanza de la religión fue destacada por el eminente educador y laureado compositor cubano Hno. Alfredo Morales, D.L.S., profesor del Colegio de la Salle de Santo Domingo, R.D. y Director del Coro Juvenil de esa hermana nación.



El Obispo Alfredo Méndez, de Arecibo, Puerto Rico, ordena como sacerdote al joven José A. Narváez, recientemente graduado del Seminario Mayor St. Vicente de Paul de Boynton Beach, Archidiócesis de Miami.

Un Sueño Realizado

El pasado sábado 29 de enero el joven puertorriqueño José Narváez fue ordenado sacerdote por el Obispo Alfredo Méndez para la diócesis de Arecibo.

Fue la realización del sueño de José, ahora el Padre Narváez, quien tras largos años de estudio comienza su ministerio con el pueblo de Dios en Puerto Rico.

El Padre Narváez es el primer sacerdote que se

ordena bajo la nueva administración del Seminario de San Vicente de Paul en Boynton Beach. La Arquidiócesis de Miami asumió la administración del Seminario el año pasado.

El Arzobispo Carroll, consciente de la responsabilidad de mantener un seminario mayor en la Florida no ha escalimado esfuerzos que

se mantenga dicho plantel

abierto. La ordenación del Padre Narváez es muestra del interés de nuestro Arzobispo en el futuro de la Iglesia que se engendra, se forma y se completa en los seminarios.

Asistieron a la ceremonia el rector del seminario, Mons. John Connors y el Padre John Mc Mahon, profesor de sociología, así como un número de seminaristas de Miami y Orlando.

La Fe en Dios

Por MANOLO REYES

Muchas veces los seres humanos dicen constantemente que confían en Dios... y se pasan la vida demostrando todo lo contrario en sus acciones cotidianas.

En Dios se debe creer no porque luzca bien, porque está de moda, o porque se va a obtener respeto de los demás a causa de ello. En Dios se debe creer porque esa fe es razón suprema de vida.

Toda acción humana, encubierta con un falso amor a Dios, está condenada desde su inicio y constituye una traición incalificable al Supremo Creador, y por ende, a uno mismo. Aunque parezca paradójico, quien más se engaña es quien produce la falsedad. En este caso me refiero a los que dolosamente, con plena intención de lo que hacen, traslucen un falso amor a Dios. Pero hay muchos otros que por ignorancia, por negligencia o por apatía, no confían en Dios, aunque en sus manifestaciones externas demuestran lo contrario.

Buen ejemplo de ello son los que dicen profesar una religión, que dicen basar el desenvolvimiento de su vida en los principios de esa religión, y jamás se les ve visitar el

templo donde se desarrollan sus ceremonias o actividades religiosas. Los templos religiosos están hambrientos de su presencia. Son los viejos practicantes del refrán: "Haz lo que yo digo pero no lo que yo hago".

Otro enemigo que tiene el hombre moderno en su falta de confianza en Dios, son los bienes materiales. Es lógico que se luche por ellos como medios de subsistencia, como puntales de tranquilidad para el presente, para el futuro y como ayuda a la educación y el bienestar de los hijos.

Pero siempre hay que pensar que sobre el bien material que vuelve al polvo, está el espíritu que tiende a unirse con la Eterna Divinidad. La medida de la confianza en Dios, se ha de tener, no por el pedestal en que se encumbran algunos seres humanos en este lapso transitorio y efímero que es llamada vida, sino por la profundidad y la fuerza con que llevan arraigados a Dios en su alma.

Por eso, en cada nuevo amanecer, cuando recibimos la gran bendición de abrir los ojos a un nuevo día, con oportunidades de servir a todos, debemos decir con toda la fe que nos da el espíritu: "Dios mío, creo en tí. ¿Qué puedo hacer hoy para demostrarte que confío en tí?"

La Iglesia no es borrón y cuenta nueva

Siento la necesidad de estar mejor informada en temas de la Iglesia y no sé por dónde empezar. Mis amigas me aconsejan que no pierda tiempo con la doctrina "preconciliar" y me ponga al día con los documentos del Vaticano II y los que le han seguido. — Marta Olleros de Senillosa.

La necesidad de esta información de doctrina se hace patente hoy más que nunca en el profesorado eclesiástico, dentro del cual se acusa, con síntomas alarmantes, la crisis interior de la Iglesia misma. El teólogo, por principio, debe estar al día en sus explicaciones dogmáticas, pero más en la base del "aggiornamento" eclesial, base que son veinte siglos de sólida ciencia cristiana, desde el Evangelio hasta el Vaticano II, antes que los boletines de los congresos y sínodos "contestatarios" más recientes, tan abundantes en Europa Central.

ULTIMAMENTE dijo el PAPA



TECNICA SIN MORAL: Cuanto más tiende nuestro mundo moderno a especializarse, a perfeccionarse en las diversas ramas de la técnica, tanto más necesario resulta darle un alma, referirlo incesantemente a unas normas morales que le impidan provocar la ruina del hombre en vez de su bien. La técnica pura sin la moral, puede convertirse en instrumento de esclavitud y no de liberación, puede encadenar a la persona humana en vez de liberarla, enriquecerla y desarrollarla. (En. 8-1972).

MISTERIO TEMEROSO: no debemos aprisionar al hombre en la celda estrecha y ciega del ateísmo, que no explica nada y que al contrario hace de todo el cosmos un misterio temeroso, lleno de profundos peligros; sino que debemos más bien entrenar la mente, madura por el desarrollo científico y cultural, a su esfuerzo trascendente, a volar en el cielo de la luz y de la inmensidad religiosa. La religión es la respiración de la que el hombre moderno tiene siempre mayor necesidad. (En. 12-1972).

ANGUSTIA INTERIOR: Después de una marcha agotadora a través de las experiencias espirituales de nuestro tiempo, el hombre advierte la necesidad de una solución positiva, de una certeza vital, de UNA VERDAD VERDADERA. Ya sea en la interpretación del mundo, del cosmos, afanosa y triunfalmente explorado en nuestros días, sea en la búsqueda de un remedio a la creciente angustia interior del hombre moderno, el problema religioso vuelve a surgir, se replantea un nuevo coloquio entre el hombre y Dios. (En. 5-1972).

OPRIMIDOS: por todas partes se escucha la voz de los oprimidos que piden más justicia, y aunque esta llamada encuentre innumerables obstáculos, sin embargo pone en movimiento a gran cantidad de hombres de buena voluntad. Pero despierta cada vez más, la conciencia de los mismos pobres y los lleva a convertirse en los primeros artífices de su propia promoción humana y espiritual. (En. 7-1972).

INTERROGANTES: Todo el universo para que me sirva a mí, a mi vida, a mi corazón, a mi destino personal? Es un inmenso desierto o es un albergue para mi vida? Que valor tienen para mi espíritu, para mi necesidad interior de verdad toda esta técnica electrónica? y sus mismas aplicaciones maravillosas, me hacen más hombre, más bueno y más feliz? Si todo esto no está coordinado con el problema de mi existencia personal, con mi irrenunciable inmortalidad, que valor tienen para mí? (En. 12-1972).

CHICOS: sois vosotros los que vais a recibir la antorcha de manos de vuestros mayores y a vivir en el mundo en el momento de las más gigantescas transformaciones de su historia. Sois vosotros los que recogiendo lo mejor del ejemplo y de las enseñanzas de vuestros padres y de vuestros maestros, vais a formar la sociedad de mañana: os salvareis o perecereis con ella. (En. 14-1972).

¿CUAL ES SU DUDA?

Para saber seriamente teología, no basta la anécdota liviana y cómoda de lo actual; se requiere la categoría pesada y ardua del pasado, con la reciedumbre de su vigor añejo. Veinte siglos de cristianismo deben pesar más, documentalmente, para profesores y alumnos, que los veinte últimos años. La Iglesia es continuidad ascendente, no borrón y cuenta nueva. Y lo mismo la civilización, el derecho, la moral, la ciencia, todo el saber.

¿Relaciones sexuales antes del matrimonio?

Los tiempos cambian. Mejor dicho han cambiado en forma vertiginosa. Y más que nada en lo relativo a las relaciones sexuales. Al decir "relaciones sexuales", me refiero a todo aquello que contribuya a la formación de la pareja, y no solamente al acto último. Hace sesenta años y no tanto, los novios se veían una o dos veces — nunca a solas — antes de casarse, y generalmente los padres imponían el esposo a la hija. Hoy, en cambio, salen solos, vuelven a casa cuando quieren, etc. No me negará usted, que esto tiene sus ventajas para conocerse antes de dar el paso definitivo. Lo que hoy está generalmente admitido, hubiera escandalizado a muerte a nuestros abuelos. ¿No cree usted que ocurrirá lo mismo con las llamadas relaciones prematrimoniales? Sebastian Róvere.

No, porque los principios de la moral natural, a pesar de los cambios sociales, políticos, económicos, culturales, etc., permanecen los mismos, inmutables, desde que el "pithecanthropus" se convirtió en "homo sapiens", hasta ahora y mientras exista la especie humana sobre la tierra.

Otro tanto ocurre con la moral cristiana, que no es más que confirmación y perfeccionamiento de la anterior. Sabemos perfectamente que hoy en artículos, encuestas, conferencias y libros se defiende la licitud y conveniencia de las relaciones sexuales — hasta las últimas etapas — de quienes como novios se preparan al matrimonio. Sin embargo, tal opinión no tiene ningún fundamento ético y, menos, cristiano.

Es cierto que las costumbres han evolucionado mucho en este punto y felizmente estamos muy lejos de aquellos tiempos en que los padres elegían al futuro cónyuge para su hija, que a veces se casaba con un hombre al que veía por primera vez al pie del altar. Hoy los jóvenes tienen libertad para elegir,

conocer y tratar a personas de otro sexo para tratarse sin testigos.

Pero una cosa es reconocer el derecho de los novios a tratarse y descubrir si la persona con quien ha de compartir su existencia merece su estima, respeto y amor, y otra afirmar que los jóvenes y los novios deben tener relaciones sexuales — hasta el acto último — antes del matrimonio. Abusos y caídas las ha habido y las habrá siempre, y si es necesario mirar con comprensión y perdonar las fragilidades humanas, como hizo Cristo, nada ni nadie tiene derecho a derogar el decálogo y a declarar lícito lo que en realidad sólo tiene su lugar dentro del matrimonio.

San Pablo aceptó la tradición

¿Que es la tradición? ¿Pueden ustedes darme un ejemplo de la Biblia, donde se acepta la tradición como norma de fe? — Willy Kremer.

Tradición quiere decir transmisión, comunicación. En sentido teológico, tradición es toda doctrina revelada transmitida sólo de palabra (y no por Escritura divinamente inspirada) por el magisterio vivo de la Iglesia. Los Apóstoles, los cristianos de los primeros siglos, se guiaron por la tradición para predicar el Evangelio, cuando éste aun no había sido escrito y, posteriormente, cuando los ejemplares eran muy raros.

San Pablo se guió por la tradición y así lo expresa en I Cor. 15, 3 y siguientes: "Desde luego os transmitiré, en primer lugar lo que a mí vez recibí: que Cristo murió por nuestros pecados, según las Escrituras; que fue sepultado y resucitó al tercer día...". etc.

ORACION DE LOS FIELES

QUINTO DOMINGO DEL AÑO
(6 de febrero)

CELEBRANTE: Jesús es la luz del mundo y nosotros hemos de reflejar esa luz. Así lo hacemos ahora en nuestras oraciones buscando ayudar a otros y manifestando así su bondad.

LECTOR: Nuestra respuesta hoy será "Señor, danos tu luz".

1. Por la Iglesia, para que su luz alumbré en todas las esquinas del mundo, dando calor al desnudo, alimentando al enfermo, confortando al desamparado, oremos al Señor.

2. Por los líderes del mundo, para que sus pronunciamientos sean palabras de luz, promoviendo la verdad, el amor y la reconciliación, especialmente en Irlanda del Norte y el Sudeste de Asia, oremos al Señor.

3. Por los que viven en las tinieblas de la derrota y la desilusión, para que los ilumine la esperanza mientras buscan la luz de la amistad, oremos al Señor.

4. Por los hombres y mujeres encerrados en prisiones, instituciones y "ghettos" para que de alguna forma la luz penetre sus tinieblas, oremos al Señor.

5. Que todos los que han penetrado en las sombras de la muerte encuentren la luz de la Resurrección, oremos al Señor.

6. Por todos nosotros para que nuestra luz brille ante los hombres, oremos al Señor.

CELEBRANTE: Padre: Tu hijo es luz de luz. Que siempre vivamos en su luz. En esta Eucaristía ayúdanos a sentir tu presencia para que la luz de tu amor por toda tu creación ilumine al mundo. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.



Suplemento en Español de "VOICE"

MISAS EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.

Corpus Christi, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.

St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)

St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)

Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.

St. Kieran (Assumption Academy) 1517 Brickell Ave. 12:15 y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy. Coconut Grove, 12 m.

St. Robert, Bellarmine 3405 NW 27 Ave. 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)

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

St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)

St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

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

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

St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m., (sábados 8 p.m.)

St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.

Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia.

St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)

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

Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.

Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.

St. Vincent De Paul, 2000 NW 103 St., 6 p.m.

St. Agnes, Key Biscayne, 10 a.m.

St. Kevin, 4120 SW 125 Ave., 12 m.

St. Ana, 13890 SW 264 St., Naranja, 8, 11 a.m., sábados, 7 p.m.

Guadalupe, Immokalee, 11 a.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)

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

La parroquia de St. todos los domingos, a las 12 Agatha, recientemente establecida, ha comenzado a Miami Coral Park Sr. High ofrecer misas en español School.



A beneficio del St. Vincent Hall, para madres solteras, se ofreció un baile de gala que contó con la participación de numerosas personas interesadas en ayudar al sostenimiento de esa institución de la Archidiócesis de Miami. En la foto, durante un momento del baile, de izquierda a derecha, el señor Urbano Menéndez, la señora Elda Románach y los esposos Joe Robie y señora. Numerosos representativos de la colonia hispana de Miami ofrecieron su aporte en la organización de este baile.

da a derecha, el señor Urbano Menéndez, la señora Elda Románach y los esposos Joe Robie y señora. Numerosos representativos de la colonia hispana de Miami ofrecieron su aporte en la organización de este baile.

Aceptando ya matriculas para septiembre, 1972

COLEGIO PARA VARONES

Examen de ingreso febrero 26, 1972

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Why is judicial system on trial?

By FATHER ANDREW M. GREELEY

Sidney Callahan has informed us that the trial of Angela Davis, whom she compares to Joan of Arc, is a trial not only of the American judicial system but of the "soul of our country."

One wonders when such dreary cliches will come to an end. How many times does the American judicial system have to go on trial before parlor "liberals" like Mrs. Callahan are willing to bring in a not guilty verdict? Huey Newton has been acquitted. Brian Foley was acquitted. Bobby Seale was acquitted. The conviction of Dr. Spock and the Rev. Mr. Coffin was reversed. The New York Panthers were acquitted. The Chicago Seven are free on appeal. Indeed, just about the only radicals that are behind bars are the Catholic radicals, and they seem to want to go to jail.

The State of California alleges that Miss Davis purchased the guns with which a judge was murdered in cold blood. It further alleges that Miss Davis was part of the conspiracy which led to the judge's death. The State will have to prove its case. On the basis of the success of California prosecutors in getting convictions of radicals, that will not be easy.

IT IS POSSIBLE that community feeling on the subject will be so high that the trial will not be properly conducted — possible but not likely, given the performance of American courts and juries in recent years with similar cases. There is an elaborate appeal mechanism which Miss Davis' clever attorneys will make every possible use of if there is a conviction. What reason does Mrs. Callahan have for suggesting that the trial won't be fair?

No matter what happens, the American judicial system will lose. If Miss Davis is convicted, it will be alleged that she is a political prisoner. If she is acquitted, the judicial system will get no credit, and will go on trial in the liberals' court the next time a fashionable radical is arrested.

The fact is that Mrs. Callahan and the parlor "liberal" friends have made up their minds that Miss Davis is innocent. They will tolerate nothing from the courts that dares to disagree with their verdict. One of the advantages of being a

"liberal" is that you don't have to consider evidence before you bring in your verdict.

Angela Davis is not a political prisoner. There are many other people who hold the same political opinions as she does who are free to walk the streets. The difference between Miss Davis and those free ones is that they are not alleged to have purchased guns used in a murder. The charge against her is not that she is a Communist; it is murder.

APPARENTLY Mrs. Callahan thinks that radicals should be immune from murder charges. Certainly, if the country adopted a policy of not bringing charges against radicals, no matter what evidence of crime might be available, then Mrs. Callahan and her friends would not be able to put the judicial system in the dock. The only way for American law to escape her suspicion is not to prosecute radicals.

Let us suppose that a member of the Ku Klux Klan was accused of shooting a black judge and was being tried by a predominantly black jury. Can one imagine Mrs. Callahan worrying about a fair trial or casting doubt on the validity of the American judicial process?

There are many things wrong with the American courts. Most seriously, those who are poor are not able to afford the competent legal counsel that millionaires, large corporations, Mafia dons and political radicals (if they are fashionable) are able to command. But this is not so much the fault of the courts as it is of the larger society's inability to figure out what to do about urban poverty and urban crime.

On balance, the American court system is still one of the best in the world. At least it does not permit people to be held indefinitely without charge, as has happened recently in the United Kingdom, Canada, and France. On the other hand, in such countries "intellectuals" like Mrs. Callahan would not insist that whenever a radical is brought to trial — whether it be for allegedly destroying property or allegedly plotting to kidnap government officials or for allegedly committing murder — that what we are witnessing is a "political trial."

From Mrs. Callahan's point of view, the American Republic is incapable of bringing before the bar of justice a radical for anything else but a political trial. How convenient for the radicals.

THE VOICE



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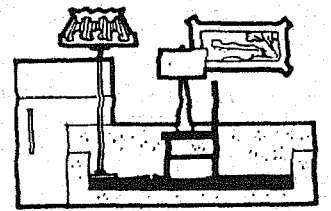
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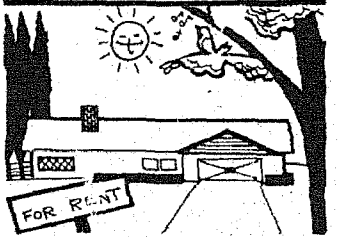
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Business Briefs

Vice president named

PHILIP J. TAYLOR AND ASSOCIATES ADVERTISING AGENCY, Coral Gables, has announced the appointment of VINCENT CIPRIANO to the newly-created position of executive vice president.

Cipriano, whose own advertising firm recently merged with Taylor and Associates, has worked in the past as an account executive for several companies.

Students who receive JACK ECKERD CORP. scholarships for study of pharmacy don't have to be Eckerd employes or children of employes, it was pointed out by GLENN O. CRIDER, the corporation's vice president for professional relations last week as he announced the establishment of three new scholarships.

Scholarship recipients are not required to work for Eckerd's when they become registered pharmacists.

THE KNIGHTS OF ST. GEORGE recently announced the inauguration of an altar boy recognition program under the sponsorship of local branches of the society. Supreme president, JOSEPH J. MILLER, said tribute plaques will be presented upon request.

SOUTHEAST BANKING CORPORATION recently reported that both income before securities transactions and net income in the final quarter of 1971 were higher than any previous quarter of the year, and exceeded the levels of the closing quarter of 1970 by 11 percent and 17 percent, respectively.

A field of international drivers and a number of European racing teams are set to compete Feb. 5-6 at the DAYTONA INTERNATIONAL SPEEDWAY. The 24-hour racing program is scheduled to begin at 4 p.m. Saturday, Feb. 5 with the International Brundage Trophy Race.

Feb. 13 is the date announced for the BLACK HILLS PASSION PLAY which will open its 20th successive season in the Lake Wales Amphitheatre. According to general manager, HAROLD E. ROGERS, there will twilight performances every Sunday through April 16 at 6 p.m.

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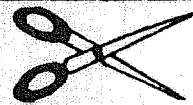
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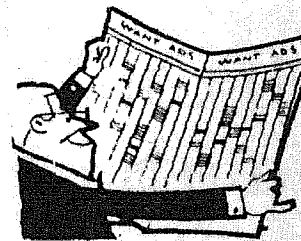
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Music for worship --its new direction

LANTANA — Pulse, rhythm, verve, dance — these words were used by Dr. Alexander Peloquin, noted Church musician, at a recent conference of Church musicians at the World Center for Liturgical Studies here. These unusual descriptions for Church music were used to illustrate new directions music for worship is taking.

The week-long conference which attracted participants from 15 states and Canada was led by two eminent Church musicians and liturgists, Father Clement J. McNaspy, S.J., musicologist at Loyola University, New Orleans, and Dr. Alexander Peloquin, composer in residence at Boston

College and music director at the Cathedral of SS. Peter and Paul, Providence, R.I.

THE NEW direction in Church music was precipitated by "the ferment of change" in both the liturgy and the life-style of the Roman Catholic Church, according to Father McNaspy, who addressed the ecumenical group. He added that this direction seeks to fill a need of the modern

Catholic. To enter into a "threshold of involvement" with the musical medium that was expressive of and relevant to that Catholic.

No style could be exclusively sacred. This was demonstrated by the use of ancient Gregorian Chant, bongo drum rhythms, classical guitar and flute music during the study week.

"Such pluralism," noted Father McNaspy, "was a

healthy sign of growth in worship — life, growth that promoted modern man to use whatever style significantly moved him to the holy, and whatever style significantly was expressive of the sacred."

Dr. Peloquin's recently completed "Missa A La Samba" was sung to the accompaniment of organ, bongos, flute and guitar at the closing session.

Sister to give Peter Chilbert views on Israel funeral rites

"Israel from the Christian Viewpoint" will be discussed by Sister Katharine Hargrove of Manhattanville College at 8 p.m., Monday, Feb. 7 in the Edwin L. Weigand building at Barry College.

A member of the American Bishops' Secretariat for Catholic-Jewish Relations, Sister recently returned home from a study tour of Israel.

NORTH PALM BEACH — Funeral rites were held in Camden, N.J., for Peter Chilbert, whose son, Brother Gabriel, is stationed at Our Lady of Florida Retreat House.

Mr. Chilbert was 82 at the time of his death. He also is survived by his wife, Mrs. Concetta Chilbert.

Brother Gabriel is the chef at the retreat house of the Passionist Fathers.

Scientist turns to priesthood

VIENNA — (NC) — After studying physics for more than eight years — two of them in the United States — and after three years of work at the Austrian atomic reactor in Seibersdorf, 35-year-old Helmut Leonhard decided to give up science and become a priest.

"It was just a practical consideration of which kind of work would be more useful to mankind," the recently ordained Father Leonhard explained. "After careful thought I came to the conclusion that a priest can contribute more to the welfare of mankind than a physicist.

"Counting neutrons in Seibersdorf is all very well — but nobody is really benefiting by this. As a priest I can really do some good — and that is more satisfying for me as well!"

Vatican donates to UN fund

UNITED NATIONS, N.Y. — (NC) — The Vatican contributed \$1,000 for 1972 to the United Nations Children's Fund (UNICEF).

The Vatican has made a symbolic donation to the agency annually since 1953.

The letter transmitting the contribution was sent by Cardinal Jean Villot, papal secretary of state, to UNICEF's executive director, Harry Labouisse.

"While conveying once more the assurance of the Holy Father's prayers for the work being carried out by UNICEF," the cardinal wrote. "I am also directed by His Holiness to express his confidence that the organization will ever remain faithful to its declared aim of promoting the well-being of mother and child."

African state bars cardinal

KINSHASHA, Zaire — (RNS) — Zaire's government authorities said here that the orders to evict Cardinal Joseph Albert Malula of Kinshasha from his residence and to close Pope John XXIII Seminary "were not directed against the Catholic religion as such.

According to the Kinshasha Radio broadcast, there was "no question of a confrontation between the established power and the Catholic religion" but action was taken against specific anti-government acts.

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