

THE VOICE

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FILM STRIP on Audio-visual slides is enjoyed by Sister Barbara Thomas in the large exhibit area at the Archdiocesan Annual Teachers Institute. (Other pictures and stories on Pages 4 and 5).

Education Key To Better Society, Teachers Told

Education is the key to the making of a better society and provides teachers with an unprecedented opportunity to develop the potential in students, the Archbishop of Miami told delegates to the 11th Annual Archdiocesan Teachers Institute held last week at Christopher Columbus High School.

More than 1,400 Religious and lay teachers from elementary and high schools in the eight counties of the Archdiocese participated in the two-day sessions, which featured workshops on Religion, Business, Education, English, Home Economics, Language, Math, Music, Physical Education, Science, Social Studies, Guidance and library services.

Pontifical Mass offered by the Archbishop opened the sessions, at which he told the teachers, "There is evident in the

(Continued on Page 4)

Replica Of Defeated Abortion Bill To Get Fla. Legislature Hearing

TALLAHASSEE — A liberalized abortion bill, similar to that defeated in the last session of the Florida Legislature, is scheduled for hearing by the Committee on General Legislature at 10 a.m. Tuesday,

March 4, in the committee's chambers.

Introduced last November by Rep. Miley Miers (D) of Leon County and assigned to the Committee on General Legislature, the bill would per-

mit physicians to perform abortions subject to several conditions, including pregnancies resulting from rape or incest, when the mental or physical health of the mother would be endangered and if there is a likely probability that a child would be born seriously retarded or deformed.

In addition the measure would provide that an abortion be performed only during the three-month period following conception.

Meanwhile efforts to liberalize abortion laws failed this week in Iowa but cleared legislative hurdles in three other states.

A bill to liberalize Iowa's law failed to pass in the state senate after five hours of sharp debate. The 24-36 vote crossed party lines and religious affiliations.

One of the broadest abortion bills in the country squeaked through the New Mexico Senate 21-20. The bill's sponsor, Sen. Sterling Black, son of U. S. Supreme Court Justice Hugo Black, predicted "strong support" for the measure in the House of Representatives.

(Continued on Page 8)

'Redouble' Drive Efforts, Archbishop Carroll Urges

"Early reports from the ABCD are pleasing and the results of the campaign so far would seem, in a limited way, satisfactory," Archbishop Coleman F. Carroll said this week as the annual campaign to continue the vast Archdiocesan program of charities entered its final phase.

"We urge everyone to redouble their efforts, realizing the additional needs this year, as expressed previously in our appeal," the Archbishop emphasized. "In view of the increase in population, despite the division of the Diocese, and in view also of the additional number of tourists who are here this year, the needs have greatly increased.

"In this connection," the Archbishop de-

clared, "It is hoped that the generosity of our winter visitors will be in proportion to the advantages they are afforded by the facilities of the Archdiocese that are made available to them."

'ENCOURAGED'

The Archbishop expressed the hope that pastors and volunteer workers would not overlook anyone in their visits to homes of

(Continued on Page 26)

ABCD

Likens Demands On Lawmen To Those Endured By Christ

Demands put upon law enforcement officers are not unlike those endured by Christ, the dean of the University of Miami Law School told members of the Greater Miami Guild of Catholic Police and Firemen during their Sixth Annual Communion Observance at the Hotel Deauville.

Frederick D. Lewis was the

principal speaker at the breakfast which followed Pontifical Low Mass celebrated by Archbishop Coleman F. Carroll in the Cathedral, where Guild members observed a Corporate Communion with members of their families.

Edward L. Balanky was installed as president of the Guild by the Archbishop, who also

installed Louis Sarsich and Gerald J. Reichert, vice presidents; Jeff Lazzeri, treasurer; William Magill, Sr., recording secretary; and Charles L. Johnson, sergeant-at-arms; during ceremonies conducted in the sanctuary.

(Continued on Page 2)



DISCUSSING their mutual interest in the ecumenical movement are (l. to r.), Archbishop Coleman F. Carroll, of the Archdiocese of Miami, Bishop James L. Duncan, of the Episcopal Diocese of South Florida and Anglican Archbishop Michael Ramsey of Canterbury who stopped in Miami enroute to a tour of the West Indies. Archbishop Ramsey who is primate of the Church of England told Archbishop Carroll of his pleasure on the occasion of his historical meeting with Pope Paul VI at the Vatican.

INSIDE THIS ISSUE

- States Weigh Private School Aid . . . P. 3
- Highlights of Teachers' Meeting . . P. 4,5
- 'Let Us Build Mansions Together' . . . P. 6
- St. Simeon Had 'Top' Lenten Fast . . P. 11

Exams For Seminary Slated This Weekend

For the 10th successive year entrance examinations for candidates to the Archdiocesan priesthood now enrolled in eighth grades will be given during a special weekend for the youth at St. John Vianney Seminary, 2900 SW 87th Ave., (Galloway Road).

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 1 p.m., Sunday, March 2, in St. Raphael Chapel on the seminary campus will highlight the weekend for the boys, who will arrive no later than 11 a.m. Saturday, March 1, from various parishes in the eight counties of South Florida.

Luncheon will be served at 12:15 and classes on seminary life, recreation with present seminarians and interviews with priests of the Vocations Office will follow. A film on vocations and other subjects will be shown in the evening.

Prospective candidates will sleep in seminary dormitories Saturday night and examinations will be conducted between 8:30 and 11:30 a.m. Sunday.

Parents of the boys have been invited to participate in Mass with their sons and in the open house which will follow.

THE VOICE

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

Lawman's Duties Like Christ's - Police Told

(Continued from Page 1)

Lewis, who has been professor of law and dean of the University of Miami Law School for the past four years, noted that "only one Man who lived more than 1,900 years ago" possessed all the qualities which the public today expects of police officers.

"He must have the manners and appearance of a gentleman, the ability to make instantaneous decisions, the legal accuracy of a lawyer, the technical ability of any master of his art, the insights of a psychologist, many skills, the willingness to put his life on the stake at any time during the day or night, and the integrity of a priest," Lewis said. "He must also be able to take insults, degradation and abuse."

All of these qualities, he added, are expected from men who for the most part have "horrible working hours and little pay. The demand put upon these men are almost Christ-like."

'TO DO'

Archbishop Carroll told Guild members and guests that he could not "understand why radio, television, and the press make so much to do, all out of proportion, in bringing the attention of the public generally to the weaknesses of one or two or a very low percentage of police and firemen.

"You are the men we look upon as our protectors when we go to bed, safe as far as those who have evil designs are concerned and safe as far as property is concerned," the Archbishop said, urging Guild members to strive for the qualities cited by Dean Lewis.

Archbishop Carroll told several hundred guests that a "policeman generally has a love for his work and superiors can do much by helping him and encouraging him as he goes through his early years and training to become a better policeman and fireman than ever before.

'OBLIGATION'

"By 1970 50 per cent of the population in this country will be under 27 years of age," the Archbishop continued. "It is our obligation to try to understand them while insisting on observance of the law."

Earlier during the Mass, Archbishop Carroll described the present age as one "which seems to be determined to destroy authority—not only with respect to police and firemen but to presidents of universities, of bishops and of the Holy Father.

The Archbishop emphasized that in the past all men have not been given their qual rights and that consequently what they do is not always within the law. "Under these circumstances," he agreed, "it is difficult to be courageous, patient, understanding, and at the same time uphold the law. You who are on the streets every day, you who are in the

streets see the difficulties of mankind. You have opportunities that are great indeed to show your love for your fellow man and in doing that to show your love for Almighty God," the Archbishop said.

In his homily at the Mass, Father Michael Sullivan, Guild chaplain, spoke of the "tremendous thrust moving us toward a wholly new

awareness of what the Church is," and pointed out that "today the Spirit of God is made known in the yearning aspirations and marvelous awakenings in the modern world. It is sufficient to say that a changing world demands and creates a changing Church, and the changing concerns of the world must be the concerns of the Church."



CITY OF MIAMI motor policemen, Ralph Gunanci and Larry McGraw, talk with Archbishop Coleman F. Carroll before Communion breakfast of the Greater Miami Guild of Catholic Police and Firemen held last Sunday at the Hotel Deauville, Miami Beach.



U. of Miami Law School dean, Frederick D. Lewis was guest speaker during guild's breakfast. At left is Archbishop Carroll. At right is Philip O'Connell, West Palm Beach, who served as master of ceremonies.

Archbishop's Annual Retreat Scheduled

Pontifical Mass celebrated by Archbishop Coleman F. Carroll on Sunday, March 9, will climax a four-day retreat for laymen of the Archdiocese of Miami at the Dominican Retreat House, 7275 SW 124 St.

The Third Annual Archbishop Coleman F. Carroll Retreat will begin during 6 p.m. dinner on Thursday, March 6, and continue until 4 p.m. on Sunday.

Father Charles F. X. Dolan, S.J., retreat director at Loyola Retreat House, Morristown, N.J., will be the retreat master.

Vice president of St. Peter's Prep, Jersey City, N. J., Father Dolan is a veteran of retreat work with priests, nuns, and laity. A graduate of St. Peter's College, Jersey City, who studied philosophy in Eur-

ope, he was ordained at Woodstock College in Maryland. He was formerly a member of the faculties at Xavier High School, New York City; Canisius High, Buffalo; and St. Peter's College.

Father Dolan has a wide background in radio and television and participates in the NBC radio series, "The Catholic Hour" and in the ABC program, "Christian in Action."

Further information may be obtained by contacting Lionel Baxter at 866-0211; Joseph M. Fitzgerald; 371-5673, Bernard E. Neary, 377-8811; Michael O'Neil, 751-8564; Judge C. Clyde Atkins, 350-5563; Richard McIntyre, 865-9969; Frank Quinn, 666-2628; or John J. Kelley, 751-9015.

'Right To Die With Dignity' Bill Aired At Florida Symposium

By RAYMOND ARMSTRONG

ORLANDO, Fla.—(NC)—The new Constitution for the State of Florida, hardly a month old, is already up for amendment. A bill proposed by Miami physician and state legislator Walter Sackett would insert in the new document words to the effect that a person "has a right to die with dignity."

The proposed phrase was debated at length in a symposium at Florida Technological University, sponsored by Catholic, Protestant and Jewish religious leaders before an audience of about 75 doctors, lawyers, professors, laymen and clergy.

The opinions offered by the experts broadened during the evening's discussion to move beyond the life support of the "irreversibly ill" to include such subjects as euthanasia (mercy killing), the permitting of deformed children to die, and the elimination of retarded children.

CATHOLIC VIEWPOINT

The symposium presented experts in the fields of law, medicine and theology. Among them was Father Michael V. Gannon, professor of religion and history at the University of Florida, Gainesville.

Father Gannon offered the Catholic viewpoint, based on Pope Pius XII and modern moralists, that "the human person has a right not to be degraded, through the use of extraordinary life support systems to the level of a purely sensory being. He has a right to quality of life as against quantity of life."

Citing a statement from Pope Pius XII, in 1957 Father Gannon declared that a dying patient may receive, and the attending physician may administer, anesthetic drugs for the purpose of relieving pain even though such drugs may indirectly hasten death.

He indicated that the present problem is before us because of "the technological and medical advances which have marked the field of medicine in the past hundred years. Were it not for new devices and drugs, originated by medical science, the 'right to die question' would not even exist."

The questions of how one is to know that a person is irreversibly ill and who is to make the judgment as to when extraordinary life support systems should be set aside kept cropping up.

Dr. Robert Zellner of Or-

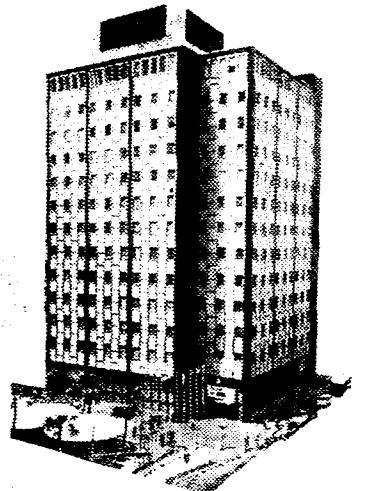
lando, past president of the Florida Medical Association, said that many physicians presently make such judgments, usually with the advice of other doctors or in consultation with the relatives of the dying person.

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A franciscan monk kneels in prayer in the Garden of Gethsemane in Jerusalem. Beside him is one of the ancient olive trees which gave the garden its name. Gethsemane is based on the Hebrew word for oil.

POPE PAUL VI accepts a photograph of the moon from Lt. Col. Frank Borman, commander of Apollo 8, during a private audience at the Vatican. Before his talk with the Pontiff, the American astronaut addressed a gathering which included cardinals, Vatican prelates, diplomats accredited to the Holy See and others in which he discussed his historic trip to the moon last Christmas.



Wholesale Closing Of Schools Threatens In Several States

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Cardinal Asks Public Views Go To Synod

By JOHN A. GREAVES

LONDON—(NC)—John Cardinal Heenan of Westminster is leading a move by the bishops of England and Wales to allow priests and people openly to discuss beforehand the agenda of next October's Synod of Bishops in Rome.

"When the synod agenda reaches me in April I want to make it available to the parish and pastoral councils throughout the country so that they can make their views known," the cardinal told reporters here.

The agenda of the synod, called by Pope Paul to help him solve current crises in the church, should be openly discussed by Catholics before the meeting, the cardinal insisted. "Secrecy defeats its own purpose," he commented.

Announcing his intention—if the Vatican allows—of sounding Catholic opinion on an unprecedented scale in this country, Cardinal Heenan said he was confident Pope Paul wants the synod to be fully representative of Catholic opinion and that the composition of organizing committee should guarantee its credentials and "dispel malicious rumors."

"I find it very interesting," the cardinal said, "that as well as having people who can and do take an independent line—people like Archbishop (John F.) Dearden of Detroit (chairman of the committee),

(Julius) Cardinal Doepfner of Munich (Germany) and (Valerian) Cardinal Gracias of Bombay (India)."

Bishop Derek Worlock of Portsmouth, episcopal secretary to the British hierarchy (and the cardinal's former private secretary), said:

"It is true that the synod is a synod of bishops, but presumably they are there to speak in the name of the local Church rather than as consecrated individuals. If, prior to the holding of a synod, the agenda were made public and the bishops had the opportunity to consult their clergy and pastoral councils, then the episcopal conferences could brief their delegates in such a way that we should have in effect the whole Church in synod."

"Should the agenda be published in time I should certainly be willing to carry out any consultations for which the cardinal, our delegate, might ask."

Archbishop George Beck, A.A., of Liverpool also said he hoped the agenda would be available in time for issuing to the clergy. He said he has doubts about parish consultation in his own archdiocese because few parish councils yet exist, but he pointed out that Liverpool has an archdiocesan pastoral council.

Other bishops expressed similar willingness, while saying they would observe secrecy if the Vatican insisted.

While legislators across the country introduce and discuss bills which might provide aid for non-public schools, several state school systems this week were faced with the threat of having to absorb hundreds of thousands of students should private, non-profit schools be closed as planned because of fund shortages.

School officials declared that the Philadelphia archdiocesan school system is faced with the greatest financial crisis in its history, and announced the start of a public information program to gain the support of the entire community.

William D. Valente, president of the archdiocesan board of education which will conduct the program, said at a press conference here its outcome may determine whether Catholic schools will be forced to retrench—to accept fewer students, hire less teachers, and maintain fewer schools.

NOW OPEN

The Philadelphia archdiocese currently operates 286 elementary schools, 21 high schools and 14 special schools which together with private Catholic schools educate more than 267,000 children in five counties.

A Catholic high school and elementary school will be closed and operation of at least one other Catholic elementary school in the Portland archdiocese will be curtailed next fall, the archdiocesan school board has decided. Rising costs brought about the decision in all schools involved.

An overflow crowd of more than 2,000 heard spokesmen for Connecticut's Catholic schools tell legislators at a public hearing in Hartford that unless financial assistance is provided by the state, nearly 100,000 pupils in Catholic schools will have to be absorbed in the near future by the public schools system.

The hearing was held on a bill before the legislature under which the state would reimburse parents of children attending non-public schools for 75% of the tuition cost, or \$150, whichever is less, of teaching the secular subjects which are provided for public school pupils.

TAXPAYERS

Edwin M. Jones, co-chairman of the Connecticut Catholic Committee on Education, told legislators that the cost to taxpayers if the Catholic pupils were absorbed by public schools would be more than \$56 million, not including an estimated \$180 million which would be needed for new buildings.

Cost to the state of the proposed tuition reimbursement would be \$15 million, Jones said.

At the same time, the Catholic bishops of Connecticut issued a statement through the Connecticut Catholic Conference warning that unless the proposed state aid is adopted, it will be necessary to close "a substantial number" of the state's Catholic elementary and secondary schools "within two years."

'CRITICAL'

The bishops said the financial situation of the Church schools has reached "a critical stage."

A staff memorandum prepared by the New York State Council of Catholic School Superintendents said there has been a decrease of nearly 60,000 Catholic school students in this state during the past five years—more than 25,000 this year alone.

It said the education of students who left Catholic schools and transferred to public schools this year is costing taxpayers some \$29,550,000. The figure is based on the National Education Association's statistics that per pupil expenditure in the state's public schools is currently \$1,140.

"For when a child leaves the Catholic school, public education is almost always his alternative," the memorandum stated.

The memorandum was made public against a background of non-public school closings and dwindling enrollments throughout the

country. The closings and curtailments have caused administrators of the financially hard pressed private schools to look increasingly to state legislatures for help.

The New York state constitution prohibits public aid to church-related schools through the so-called Blaine amendment, despite well-organized efforts over the past few years to have the restriction removed.

A bill has been introduced in the New Jersey State Assembly to provide payments under the state school aid formula for students attending non-public schools.

The present aid formula makes no provision for students not attending a school district's own schools.

The new bill would require school districts to report the total number of school-age children residing in the district, whether they attend district schools or not. Aid would then be geared to the figure, with the per-pupil assistance for those attending non-public schools being distributed through the local district.

COST

Estimated cost of the program would range between \$30 and \$50 million a year.

Gov. Nelson Rockefeller of New York told a Watertown "Town Meeting" here that parents who have both paid taxes and supported non-public schools "have done a fantastic job."

Replying to a statement by Bishop Stanislaus J. Brzana of Ogdensburg on the need for public financial aid for church-related schools, Gov. Rockefeller said: "This is our common problem because our responsibility is for all the children that they should get the best education. I think the figures run that if the parochial schools were not there and all the children now... were in public schools the cost would be between \$600 and \$800 million more per week."

Rockefeller said his administration, in conjunction with the New York State Board of Regents, has agreed to appoint a commission to study "the quality, cost and financing of public and private primary and secondary school education in New York State."

BUSING

An amendment calling for transportation of grade and high school students in both public and private schools has been added to a teachers salaries bill introduced in

the Minnesota Legislature. Four members of the House co-sponsored the amendment to the bill introduced by Rep. Warren D. Chamberlain of Fairbault.

A group of Catholic lay leaders and clergymen appealed to Gov. Mills E. Godwin of Virginia to recommend removal of some state constitutional restrictions on aid to children in church-related schools.

The Democratic State Committee of Michigan by a 53-17 vote here adopted a resolution which "opposes legislation to provide direct or indirect state financial aid to non-public schools."

REBUFF

The vote was a rebuff to Rep. William Ryan of Detroit, Speaker of the Michigan House, who appealed to the committee against taking away from a legislator the "right to make a judgment."

Report Soviet Police Arrest Archbishop

CHICAGO — (NC) —

Ukrainian-Rite Archbishop Basil Welychkowsky was arrested in January by Soviet security police in Lvov, U.S.S.R., the Eastern Rite Information Service here said it has learned.

"This is the first time we are publishing his name," the information service said. It explained this by saying Archbishop Welychkowsky had been consecrated in secret by Joseph Cardinal Slipyj of Lvov before the cardinal was allowed to leave the U.S.S.R. and go to live in Rome.

It was reported that Archbishop Welychkowsky, who was a Redemptorist superior in Stanislav until 1939, went into a private house to hear the confession of a sick person. The prelate was followed by two Soviet police agents who later arrested him in his own house.

It was also reported that Soviet police also arrested several Catholic priests who work in the Ukrainian underground church.

Soviet police were reported to have given orders to priests and nuns forbidding the offering of Masses in private homes, the baptism of children, and the hearing of confessions.

Anyone not obeying these orders would be punished by three years imprisonment and would lose their citizenship, the information service reported.



Diocesan Hot Line

IT MAY NOT BE what some people mean when they call for dialogue — but, bishop priests and laity in Detroit are meeting in ice hockey. Taking the ice are, left to right Father Norman Thomas, Father Kenneth Untener, and Auxiliary Bishop Thomas A. Gumbleton. Father Untener's skill is slightly amazing — he has an artificial leg. Bishop Gumbleton, at 38 the youngest American prelate, said he doesn't know whether other U.S. bishops play hockey, but if they exist Detroit is ready for an inter-diocesan contest.

Education Called Key To Better Society

(Continued from Page 1)

world of education a certain restlessness that finds its expression especially in the field of higher education. It is now in secondary education to a lesser degree. It finds its expression in demonstration, and in higher education it is finding itself in demonstrations that are becoming violent and interfering with the rights of the majority.

"Perhaps there is something the matter with education," the Archbishop commented. "Perhaps there are people teaching who should not be teaching. I confess I don't know the answer. I think all educators will have to take a second look at the progress of education, the objectives of education and who should be exposed to it and who should not."

Archbishop Carroll told educators of the Archdiocese that surely there are students in college today who are wasting their time and who would sooner demonstrate than improve their minds. He also said that there are teenagers in high schools who have no interest in what they are being taught.

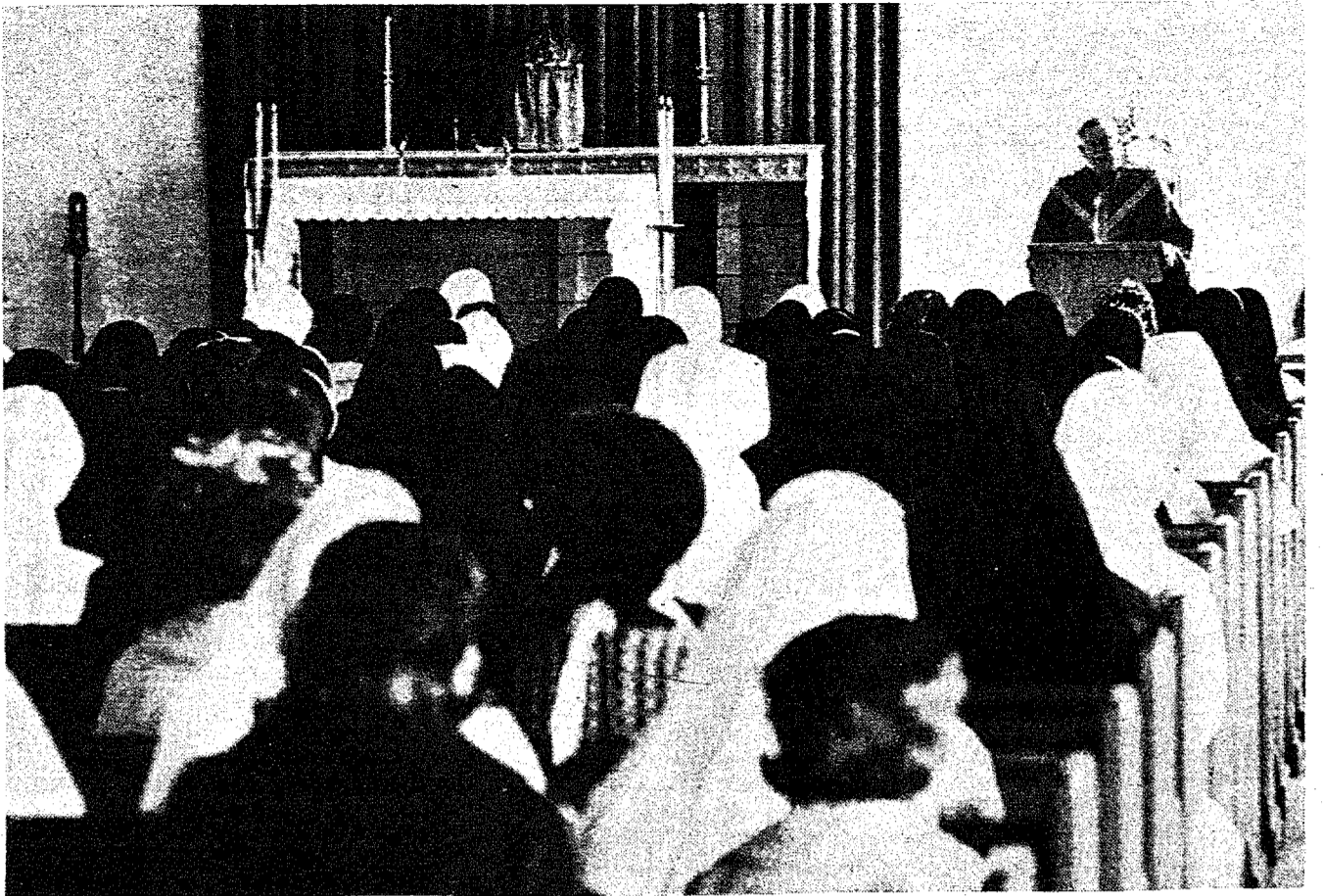
"Many are going out to destroy that which has been handed to them. Because there are some things that the youth of today do not like they are not justified in bringing about the destruction of everything," he added.

The demands of parents who are products of a Catholic education are evidence of the important role which a Catholic education plays today, the Archbishop continued. "We could build twice as many Catholic Schools as we have today if we had the money."

Noting that from the university down through the elementary school, changes have been taking place which are rapid and sometimes startling, Archbishop Carroll said: "We now find the ungraded school, and team-teaching; high in use in the ability of the best teachers, differentiated staffing.

"We are even moving toward computer education. There are changes taking place, there are changes that are needed; and, in the modern world of education I think you will agree. Regardless of our age we should move toward changes that are for the good of education. Certainly it is a very challenging thing and one to which we should give increasing attention."

Archbishop Carroll also reminded educators that the faith of the Church in the U.S. can be attributed to a great degree to the Catholic school system and warned that we should not allow ourselves to believe that change for change's sake is going to give us a better world or better schools. He emphasized that the teaching authority of the Church is vested primarily in the Holy Father, pointing out that "we must continue to place emphasis on the important and lasting truths."



Archbishop Coleman F. Carroll Addresses Delegates To Institute In St. Brendan Church.

Definition By Priest-Scholar

New Theology: 'Personal, Existential'

The so-called "new" theology was defined for participants of the Annual Archdiocesan Teachers' Institute as personal and existential by a Redemptorist priest-scholar, who spoke during opening sessions.

"It approaches Christian revelation from the viewpoint of man. It is not interested in presenting a systematic elaboration of religious truth, but in bringing home what religion means for man," Father Hugh J. O'Connell, C.S.S.R., Ph.D., explained.

"It looks at religion from the viewpoint of what it means to man in his day by day existence. How will it help man meet the problems, overcome the obstacles and make the right decisions in his daily life?" he continued.

Father O'Connell said the slogan of the "new" theology is "Don't just stand there; pitch in and help;" and that it is "dynamic, emphasizes the subjective and stresses the freedom of each man as a unique and responsible individual, called to develop his own personality under the influence of grace," adding that it tends therefore to emphasize the rights of the individual conscience and to restrict the place of law and the exercise of authority.

Emphasizing that the new and old approach to theology do not contradict but complement each other, Father O'Connell noted that each theology presents a par-

tial view of truth and must be "blended with the correlative value" on the other side to attain the total truth.

"Throughout our discussion," he urged Religious and lay teachers, "we will balance the new ideas against the old, trying to discover what is good and true and useful in each. We must try earnestly to keep our minds open to truth wherever it may lie, and to overcome personal prejudices that may blind us to total truth."

"We cannot pretend to say the final word, nor to discover all the answers. This may take a theologian

as great as was St. Thomas in his day. However," the priest declared, "We cannot just stand around and wait

for him. We must get started on the task and help, in what measure we can, to break the way."



"Old and New Theology" was the topic of Father Hugh J. O'Connell, C. S.S.R., during sessions of the Annual Archdiocesan Teachers' Institute held last week.

Proposed Constitution Is Handed To Teachers

Copies of a proposed provisional constitution for the Archdiocese of Miami Teachers' Association were passed out to the educators attending the annual Teachers' Institute last week.

The purpose of the association, as stated in the constitution, is to "promote the welfare and interests of the teachers, students and the institutions within the educational system of the Archdiocese of Miami."

The draft was prepared by the 15 temporary representatives who form the steering committee of the fledgling organization.

They were chosen to serve after the announcement of the group's formation was made in November of 1968 by Msgr. William McKeever,

Archdiocesan superintendent of schools.

Called for in the draft is a board of directors composed of an executive board — the four officers of the association — and seven members elected from the assembly.

The active membership is described as "the teachers in the Catholic schools of the Archdiocese of Miami." All members will belong to the general assembly, but they will elect one member from each school in the Archdiocese to create a representative assembly to work closely with the board of directors.

A date for possible ratification of the proposed constitution has not been set.

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Tour Of Prejudice Imagined: 'What It's Like To Be Black'

Asking them to "feel what it's like to be black," Ernest Lent, Jr., of the Dade County Community Relations Board, led Archdiocese of Miami white elementary teachers on a "fantasy tour," of prejudice in the classroom last week.

During his speech, delivered to the eleventh annual Archdiocesan Teachers' Institute, Lent urged the audience to "imagine what it's like to be black and small, entering a primary school, in a room occupied by white students."

"As best you can, feel what it means to be black in a class where a teacher is talking about freedom—the philosophy of the United States—where she is reading from the Declaration of Independence," the human relations specialist added.

"Men create their government to guarantee to themselves that they might be equal. Feel what it means to be black and small and frustrated in a white land," Lent continued.

CHANGE ALLOWED

He pointed out that the Constitution allows men to change the government if it fails to "insure equality and rights for all."

Turning to the recent racial disturbances, Lent asked the audience to remember that it's "easy for the black to imagine what it's like to be white, but it's hard for the white to understand being black."

He called them to "understand what it means to be black and ask yourself is America true or false (to its philosophy)? Then try and figure out how you would cope with your conclusion."

"Imagine what it's like to be intellectually unborn or to be aesthetically dead — feel like that if you can stand the feeling," Lent told the teachers. He reminded them that the child who is deprived will need more attention in order to "feel empathy with the stars and music and poetry."

American society is "a monster which devours men's souls," Lent said. "We inherited it, we nourished it, and now we are transmitting it to those who follow us."

He warned them that "you are teachers—the future belongs to you." If society is "to become a beautiful servant of ourselves and all of our people, then we will have to do it in spite of people who admonish us that liberty is not yet for some."

Asking the group to "realize that society is destroying the hope in thousands and thousands of human beings of becoming a man," Lent, who is white, recalled "the terrible things I said and did as a boy, that make me hate myself now."

"We are all prejudiced. There is prejudice when any differential appears between people," Lent said. However, "if I understand it, hold it, look at it, then I can cope with it—not remove it—but cope with it."

He added, "I never had a subject called prejudice, but I learned it well. To be well disposed towards others is not enough—one must be a person of great insight—great understanding—of the nature of feelings."



WORKSHOP on business education heard panelists, Sister Rita Therese, O.P., Cardinal Newman High; Sister Mary Amici, S.S.J., Immaculata Academy; and Mrs. Frances

Wiegman, Notre Dame Academy; right, discuss latest methods during Teachers' Institute held last Thursday and Friday.

Written-Word World Is Fading Plug-Ins Rule The Day, He Says

By
T. CONSTANCE COYNE
VOICE STAFF WRITER

Boiling Marshall McLuhan's philosophy—"the medium is the message"—down to "the media are what's happening," Father Don Ranly, C.P.P.S., last week urged high school teachers "to plug in" their classrooms and use all the equipment available to them.

"We must be involved with what McLuhan is saying," Father Ranly said, "because taking students from an era in which they are bombarded with electronic media, into a classroom devoid of media is unreal."

The priest who holds masters degrees in speech and journalism from Marquette University, pointed out, "The written word is

necessary, but people who read are a disappearing specie.

"I like books, so I don't like what's happening," Father Ranly continued. "But it is happening and we must cope with it."

He said he thought "students are marched out of 1969 into a 19th Century classroom. People don't communicate merely with written

words anymore."

Much of the literature presently taught in high school English classes "will never again be touched or read by your students," the media expert explained. "What is often supposed to inspire them, many times makes them despise" literature and what are called the classics.

Much of the literature presently taught in high school English classes "will never again be touched or read by your students," the media expert explained. "What is often supposed to inspire them, many times makes them despise" literature and what are called the classics.

He told the teachers that he regretted that they were "still presumed to be able to teach speech, vocabulary, literature, writing and miscellaneous information" all in the time of one course, but he reminded them that it was important for them to make use of the media available.

"Many of the media which are available become obsolete before they are even used in the schools," Father Ranly pointed out.

He suggested that teachers become familiar with the new products on the market



Father Ranly

and try to place them in the classroom as soon as economically possible. "These media are not a mere gimmick or an aid, but an essential part of the class. In speech, for instance, one session with a video-tape machine (similar to closed circuit television broadcasting) could teach the students more than one semester or lecture."

Recitation in class and reading of drama and poetry are ways in which the use of media could be introduced into the program. Father Ranly said.

"Will the tape recorder revolutionize the classroom?" The priest asked. "I'm sorry to say that it hasn't already."

Private industry — in a quest to find fast, thorough ways to train intellectually deprived persons — developed the tape recorder to its fullest instructional potential, Father Ranly explained. "But now it is time to take what they have learned and bring it into the classroom."

Entire programs of intensive English, spelling, and grammar have been based upon the use of inexpensive tape cassettes (small pack of recording tape which can be replayed on a relatively inexpensive machine), the priest added.

"We live in a written word world, our students don't," Father Ranly continued. "If we are to reach them, then we must find a means to use the media as a basic teaching technique rather than a gadget or a supplemental tool."

Films, for instance, could be used to provide the setting and contextual basis for understanding a novel written in a foreign country or an earlier century, the priest proposed.

"In this multi-media world, it is all so very easy and all so very possible" to reach the student who teethed on a television set and broke in his appetite on Saturday afternoon movies, Father Ranly concluded.



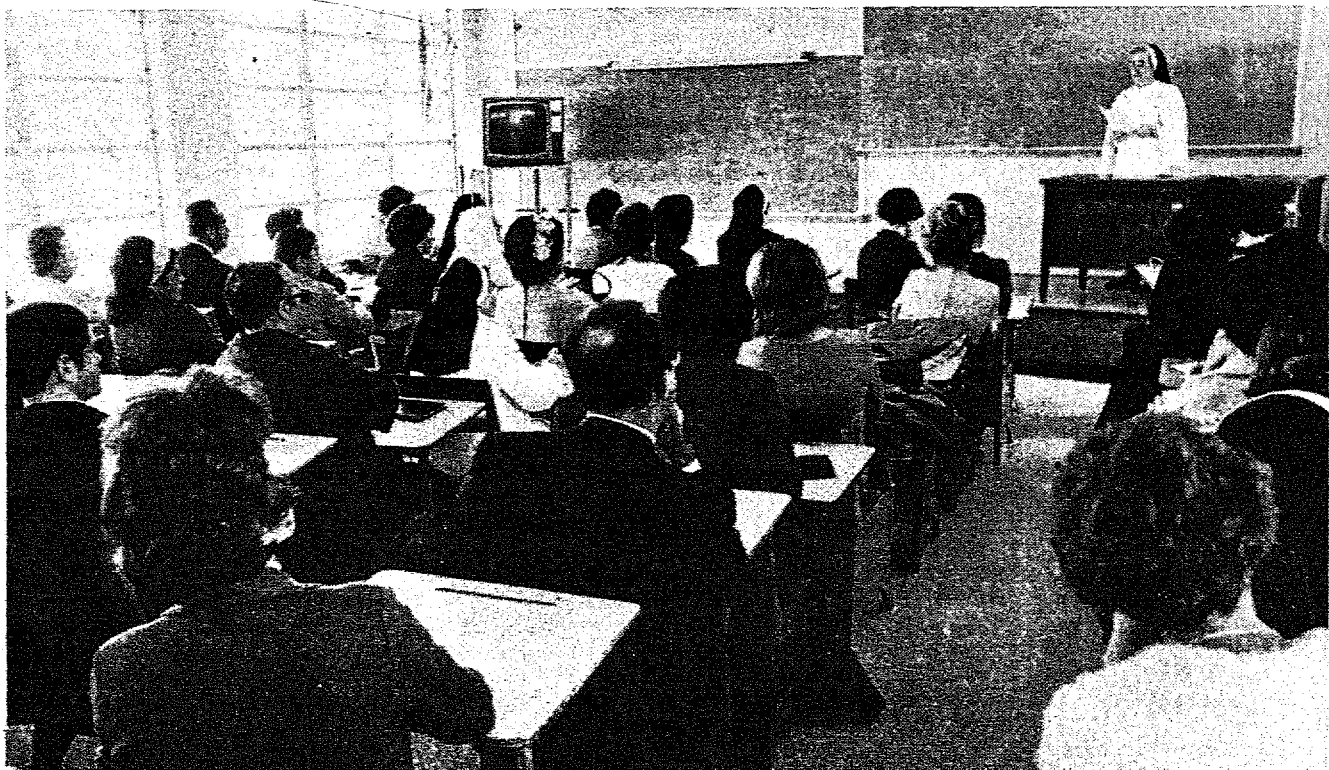
Some 1,400 Teachers Attended Two-Day Sessions in Miami

St. Petersburg Priest Senate

TAMPA, FLA.—(NC)—The first Priests' Senate of the new St. Petersburg diocese elected Father John X. Linnehan, pastor of Most Holy Redeemer parish here, as its president. The senate has 19 members.

Elected to serve with Father Linnehan were Msgr. W. Thomas Larkin, vice president; Father Frank M. Mouch, corresponding secretary; Father John P. Lawler, recording secretary, and Father Emile Bordenave, S. J., treasurer.

Father Linnehan, an Air Force veteran, was ordained in Boston in 1958 but has spent his entire priesthood in Florida. He founded two parishes here and has been pastor of two others.



"Modern Trends In Foreign Languages" Discussed by Sister Mary Jean, O.P.

EDITOR'S COMMENT

Our Funds Must Go To Build Free Peace

It seems incredible that since the beginning of the 20th Century more than \$4,000 billion have been spent by world governments on wars and military preparedness.

Global military expenditures now take more than seven per cent of the world's gross product. They are greater by 40 per cent than world-wide expenditures on education by all levels of government, and more than three times world-wide expenditures on public health, according to the latest (1966-67) survey of 120 countries by the Arms Control and Disarmament Agency.

World military expenditures surged sharply upward in 1966 and 1967 to a record high of \$182 billion. The two major military alliances, NATO and the Warsaw Pact powers, accounted for nearly nine-tenths of the rise.

The increased outlays of the two leading powers in the alliances—the United States and the Soviet Union—made up \$35 billion of the \$44 billion increase from 1965 to 1967 in world military spending.

Half the governments in the world spend more on defense than on education. The average annual expenditure per soldier world-wide, is \$7,800. For each of the estimated 1 billion young people in the world's school-age population (ages 5-19), public expenditures for education average \$100 annually.

On the average, developed countries spend a significantly higher proportion (five per cent) of their GNP on education, than do the developing countries (three per cent) or an average of \$100 annually for education compared to \$5 for developing countries.

Only 36 countries out of 120 spend as much on public health as on military programs. Public outlays for health care average \$50 per person annually in the developed countries compared to \$2 per person in the less developed nations.

Pope John XXIII pointed out the danger in his encyclical "Mater et Magistra." The pontiff warned "probably the most difficult problem of the modern world concerns the relationship between political communities that are economically advanced and those in the process of development. The standard of living is high in the former, while in the latter countries, poverty and, in some cases, extreme poverty, exists.

"The solidarity which binds all men and makes them members of the same family requires political communities enjoying an abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery and hunger and who lack even the elementary rights of the human person.

"This is particularly true since given the growing interdependence among the peoples of the earth, it is not possible to preserve lasting peace if glaring economic and social inequality among them persists."

Even in the shadows of the most modern cities of the earth's most advanced nations one can find hunger, poverty and ignorance. From the back streets of Miami to the suburbs of Moscow, the scourge lurks. It is time the world heeded the words of the late President John F. Kennedy, "Together, let us build sturdy mansions of freedom. . . ."

Will Disclose Facts On St. Peter's Chair

VATICAN CITY — (NC) — The scientific examination of the so-called Chair of St. Peter, which has hung over the far altar in St. Peter's basilica for three centuries, is still progressing, and the head of the scientific commission promises that all results will be made public.

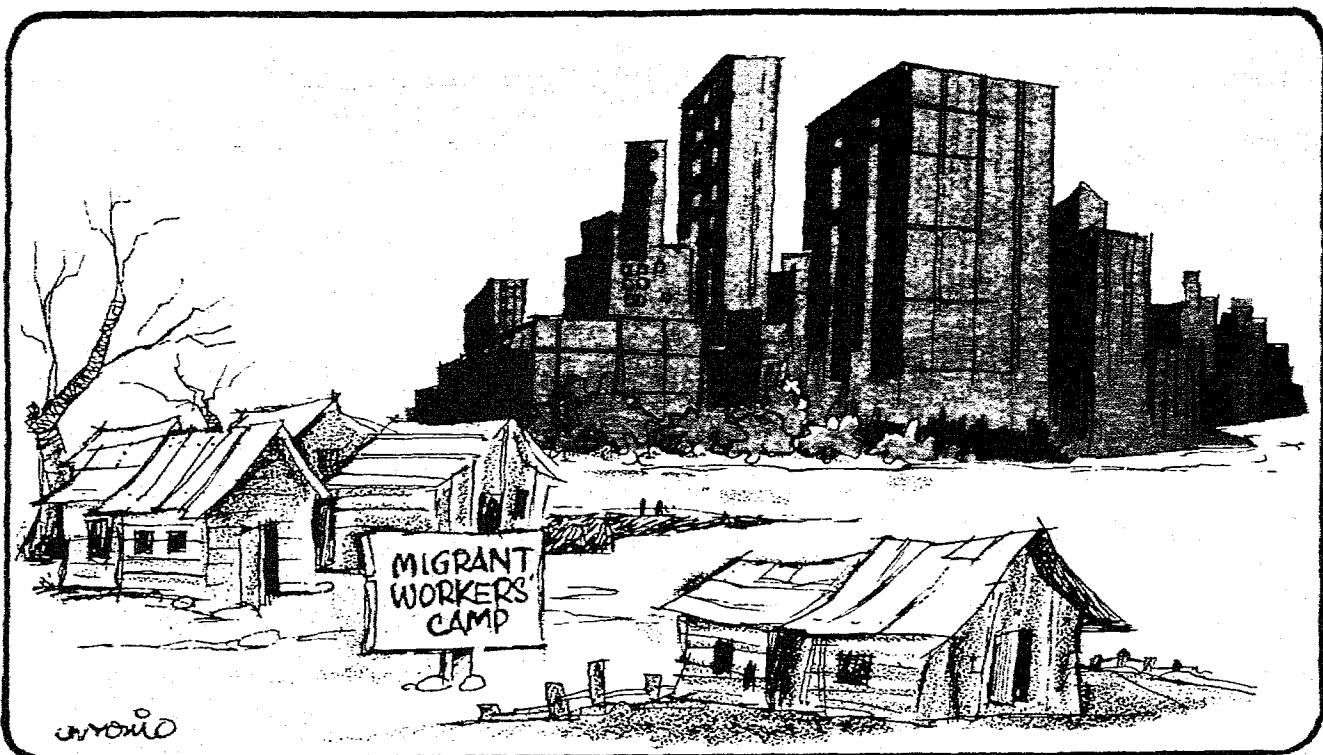
Msgr. Michele Maccarrone, denying published reports that the investigations which began in November had been concluded, said that new scientific experts had been summoned to insure that the examinations will be as complete as possible.

Msgr. Maccarrone, who,

in addition to being head of this ad hoc scientific commission, is also president of the Holy See's Committee of Historical Sciences, said that the names of the scientists taking part in the examinations had been kept secret because "nothing would be accomplished by revealing them."

He said that American experts had been added to the original commission. "Their names will be made public when we publish the commission findings," he said.

"All results will be made public. Nothing will be held back."



"Together, let us build sturdy mansions of freedom, mansions that all the world can admire and copy . . ."

John F. Kennedy, 1963

TRUTH OF THE MATTER

Church Must Make Changes Because We Haven't Changed

By MSGR. JAMES J. WALSH

During Lent we sometimes come to a better understanding of things. Perhaps the slower, more reflective pace of the penitential season helps us to realize, for instance, that the reason the Church must make changes is because we ourselves have not changed enough.

As children we learned that Christianity was supposed to transform us. Although we cannot see the effects, we firmly believe that Baptism did work an astonishing change in the soul. The loss of original sin, adoption as a child of God, union with Him in grace, the indwelling of the Holy Spirit, the gifts of Faith, Hope and Charity, all these made the Christian soul so vastly different from its previous state as to stagger the imagination.

And then as the years went on we were privileged to use all the sanctifying things which had made great saints of ordinary men and women in the past. For example, the man of 50 today, let's call him an average Catholic, has gone to Mass over 2,000 times and received Christ in Communion on countless occasions.

Hundreds of times he had the privilege of kneeling in the confessional for absolution of sins. Over the years he listened to large portions of the Bible in church and in sermons followed its application to daily life. He said innumerable prayers, sometimes in joy, sometimes in fear, but perhaps mostly through routine.

The average Catholic finds it difficult to talk about his spiritual life, but when he loosens up, he readily admits he is quite dissatisfied. He is not sure just why, perhaps because he has never grasped what a Christian is supposed to be. He is not clear about his vocation as a follower of Christ. He knows what is expected of him in a negative way—won't miss Mass, don't neglect confession and Communion, don't break the commandments or the precepts. But his concern usually does not go much beyond this.

If he makes a weekend retreat or has a few days sick in bed where the usual distractions are absent, he wonders why he isn't any better than 20 years ago, or even as good. He feels somewhat uneasy in the strange realization that all the Masses and Communion, all the confessions and prayers, all the good resolutions seem not to have transformed him at all.

In these rare moments of light, he is prepared



to understand and to admit that Christianity has barely rubbed off on him, but did not get much below the surface of his being. He sadly admits that he never really absorbed the Christian spirit. He has to admit further that he is not really different from the neighbor next door, who says he is a non-believer. They have the same attitudes and convictions in many things they talk about, although the Catholic always shies away from discussing religion with him. He notices that this same non-churchgoer has some concern for the poor and good civic causes, that he uses decent language and loves his children.

So, there is a lifetime of Christian training and living. If you multiply that one life by billions and see its mediocrity reflected in country after country, then you can understand the anxiety of the Church today about the relevance of her teaching. Not the teaching itself, but the manner in which it is presented. Not the moral principles, which cannot change, but the way they are brought to bear on current problems.

In her 2,000 year history, the Church many times has gone through this crisis of adapting her truths and laws to the needs and circumstances of the age. But never before has there been such a need of reform and renewal as in our times, simply because the threat to faith and the persuasion of unbelief have never been so strong or so easily admitted to the home.

The mediocrity of Catholics, the loss of faith among those influenced by communism, the indifference of those enjoying prosperity spell out the urgent need of the Church to gain a new understanding of her role and to translate this insight into language that will quicken the attention of the average person and reassure him that his life and hope can be fulfilled only in genuine Christian living.

This is why the past few years the Church has been trying to find out how to get through to us, how to penetrate our thickness and our indifference with the same truths which inspired Christians generations ago. She has been trying to ignite the spark which can at least warm, if not start a fire in our hearts.

We must have confidence in her attempts. We must not resent it if she treats us as little children, instead of the big, fully mature, totally responsible Christians some ivory tower thinkers would have us believe we are.

We must be willing, for instance, to let the Church teach us all over again some fundamentals like the meaning of love, prayer and penance, as if we had never heard of them, so that we may come to an appreciation which has been lacking in the past. We might look at the shift in emphasis in these areas next week.

Campus Villains -- Showoffs Or Subversives?

By JOHN J. WARD

All across this nation — and in many foreign countries, too — college and university students have been in revolt.

And just what have they been rebelling against?

Well, the answers they give to that question are not quite clear, to say the least. They give many reasons, most of them confused and contradictory, leading some observers to conclude that they are just indulging in a form of "showoffism;" and others to reason that the demonstrations are well-organized and under the direction

of paid leaders of subversive organizations.

Pope Paul VI, observing demonstrations which have been carried on in the city of Rome itself, referred to those who are trying to reform the world today as "these impatient ones."

Man does not build a better world by plunging into the future with only blind enthusiasm and a frenzied passion to overthrow everything for the sake of change, the Holy Father declared. Addressing a general audience recently, he said that today's generation seems to be "inebriated" by what it

mistakenly considers to be progress. He continued:

"And so there is always talk of revolution and 'protest' is raised in every field and often neither its motive nor its purpose is justified. For the sake of 'novelty' everything is questioned and everything must be put into a state of crisis by these impatient ones.

"Man today has gained an awareness of the difficulties in his life as well as the possibilities for improvements which can be introduced.

"He is seized by a frenzy, he is exalted by a fury to

overthrow everything (and here we have a worldwide protest) in blind belief that a new order (and this is an old world), a kind of rebirth not yet properly perceivable, is inevitably about to dawn."

Father Theodore M. Hesburgh, president of the University of Notre Dame, recently warned students, faculty members or others who persist in protest activities which have been disrupting the normal operations of the university or infringe upon the rights of others that they face on-the-spot suspension, expulsion and action by civil authorities.

THE VOICE

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Missions Set At 2 Parishes

Lenten missions for men and women will be held in two Greater Miami parishes early in March.

Priests of the Redemptorist Mission Band will conduct a one-week mission in St. Rose of Lima Church, NE Fourth Ave., and 105th St., Miami Shores, beginning on Sunday, March 2.

Daily Masses will be celebrated at 11 a.m., and 7:30 p.m., by Father Charles Mallen, C.S.S.R., and Father Edward Gray, C.S.S.R.

At St. John the Apostle Church, 451 E. Fourth Ave., Hialeah, Father Malcolm, C.P., of Our Lady of Florida Retreat House, North Palm Beach, will conduct a one-week mission beginning Sunday, March 9.

Masses will be offered daily at 8:30 a.m., and 7:30 p.m.

A special mission for Spanish-speaking persons will begin Sunday, March 16, in the Church of St. John the Apostle.

Lent Retreat Programs Set

NORTH PALM BEACH—A full program of lenten retreats for men has been announced by Our Lady of Florida Retreat House conducted by the Passionist Fathers.

Men of Annunciation and St. Stephen parishes, Hollywood; and from St. Bernadette and St. Bartholomew parishes, Fort Lauderdale, will participate in conferences which begin today (Friday) and continue through Sunday, March 2.

From Friday, March 7 to Sunday, March 9, retreatments will include members of Blessed Trinity Church, Miami Springs; St. Timothy Church, Miami, and Miami Beach Council, K. of C. Men of St. Gregory parish, Plantation; St. Sebastian parish, Fort Lauderdale; and St. Vincent parish, Margate, will attend conferences March 14-16.

The weekend of March 21-23 has been reserved for men from Little Flower parish, Coral Gables; St. Hugh, Coconut Grove; St. Dominic, St. Brendan and St. Kevin, Miami; and Patrick Air Force Base, Melbourne.

Men of St. Jude parish, Jupiter; St. Christopher, Hobe Sound; will join with men of St. Anastasia parish, Fort Pierce; and St. Lucy parish, Port St. Lucie for conferences which will be held March 28-30.

Margate

A program on drug addiction, including showing of a film, will be held during the meeting of Our Lady's Guild of St. Vincent parish at 8 p.m., Monday, March 3, in the church pavilion.

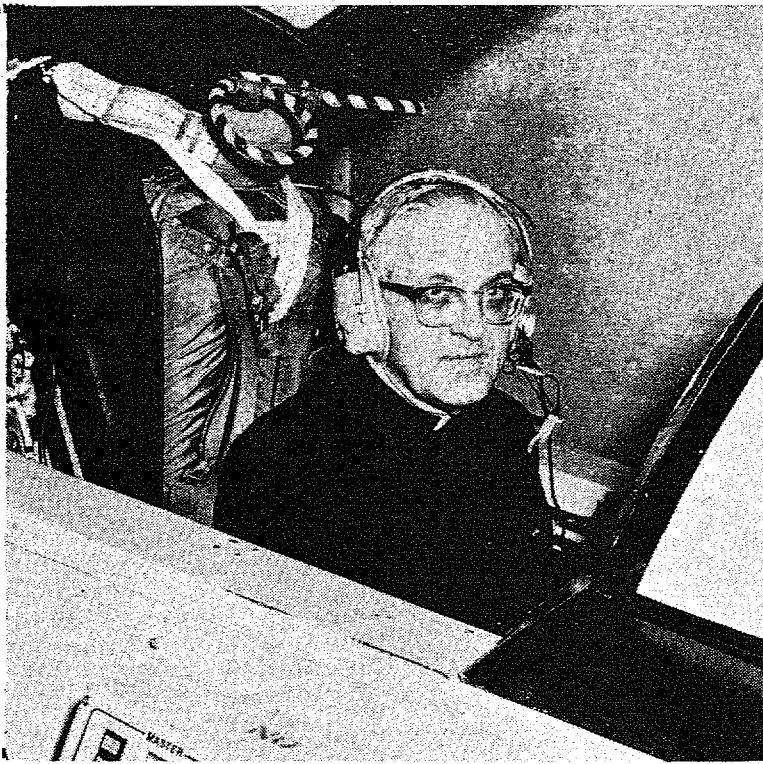
Holy Cross

Circle 3 of the women's auxiliary will sponsor its annual party at 1 p.m., Sunday, March 2, at Lighthouse Point Yacht and Tennis Club. Continuous brunch will be served until 3 p.m.

Holy Spirit

First Friday dessert and card party for members of the Council of Catholic Women and guests will be held at 12:30 p.m., March 7, in the parish social hall. Members will observe a Corporate Communion during the 10:30 a.m. Mass on Sunday, March 2.

Altitude of 18,000 feet without ever leaving the ground was the fete of Bishop John J. Fitzpatrick during a simulated flight in the F-4 Phantom II while visiting Homestead Air Force Base. The Bishop was the guest speaker during the first military observance of the President's Annual Prayer Breakfast.



Around The Archdiocese

Naim Guild

Spring dance under the auspices of the club for widows and widowers begins at 9 p.m. today (Friday) in Our Lady of Perpetual Help Hall, 13400 NW 28 Ave., Opa Locka.

St. Kieran

First annual carnival will be held Saturday and Sunday, March 1 and 2, from 11 a.m. to 11 p.m. on the grounds of Mercy Hospital, 3663 S. Miami Ave. Games, food and a variety of activities will be included.

Holy Name

Third annual fashion show and luncheon sponsored by the women's guild will be held at noon, Saturday, March 8, in the Billmore Hotel, Palm Beach. Reservations for the show, which will feature fashions from Richards, may be made by calling 683-6921.

Hollywood

A fashion show and luncheon under the auspices of St. Theresa Guild of Little Flower parish will be held March 14 at noon at the Hollywood Beach Hotel. Fashions from Nat Allen will be shown. Proceeds will be donated to the parochial school fund.

St. Ambrose

A St. Patrick's Day Fair will be held from noon to 4 p.m., Monday, March 17, on the grounds under the auspices of the Home and School Association. Novelty, games, refreshments will be featured.

St. Pius X

A day of recollection for members of the women's club and visitors will be held Monday, March 10, from 9 a.m. to 1 p.m. Father Theophane Maguire, C.P., will be the retreat master.

Assumption

Msgr. Robert W. Schiefen, pastor, will be the guest of honor during a luncheon meeting of the Guild at 11 a.m., Tuesday, March 4, in Harris Imperial House.

St. Coleman

Annual fashion show and luncheon of the Women's Guild will be held at Pier 66 on Wednesday, March 5, at 12:30 p.m. Fashions from Jordan Marsh will be featured. Reservations may be made by calling 941-7170.

Cathedral

Women of the parish will observe a Day of Recollection on Tuesday, March

4, from 9:30 a.m. to 3 p.m., at the Dominican Retreat House, 7275 SW 124 St., Kendall. Luncheon will be served. Reservations may be made by calling 757-1363.

St. James

A Day of Recollection will be observed by women of the parish on Sunday, March 9, in the Cor Jesu chapel on the Barry College campus. Father Robert Bailie, O.P., will conduct the conferences. Reservations may be made before March 3 by calling 681-8982.

Hollywood

Mrs. Harold L. Hill is the new president of the Little Flower Catholic Woman's Club. Other officers installed are Mrs. R. Halliday, vice president; Mrs. John Kippenbrock, treasurer; Mrs. Charles Barr, recording secretary; Mrs. Charles Bukaveckas, corresponding secretary; and Mrs. Patrick McConville, financial secretary.

St. Patrick

"La Fiesta" will highlight weekend activities in the Miami Beach parish where members of the Home and School Association will sponsor a festival beginning at 4 p.m., Saturday, March 1, on the grounds. A variety of foods, including Arroz Con Pollo, will be featured until 8 p.m.

Edwin C. Tucker, director of the Archdiocese of Miami Office of Community Service, will be the principal speaker during a meeting of the Patrician Club at 1 p.m., Tuesday, March 11, in the club rooms.

Eye Men Set Vision Forum

"Importance of Good Vision" will be the subject of a free public forum which the Dade County Optometric Association will sponsor at 10 a.m., Monday, March 3, in Jordan Marsh auditorium.

A 15-minute film, "The Miracle of Vision," will be shown and guests will hear Robert S. Bray, Library of Congress, Washington, D.C., speak on "Everybody Can Read," an explanation of the free talking book program.

From 1 p.m. to 4 p.m., three optometrists will discuss children's vision, glaucoma and cataracts, and sub-normal vision.

'Twill Be Big Day For Irish

FORT LAUDERDALE—The 19th annual observance of St. Patrick's Day sponsored by the Emerald Society of Broward County will be held Saturday, March 15.

Mass celebrated by Msgr. John J. O'Looney, pastor, in St. Anthony Church at 8 a.m., will mark the beginning of the observance.

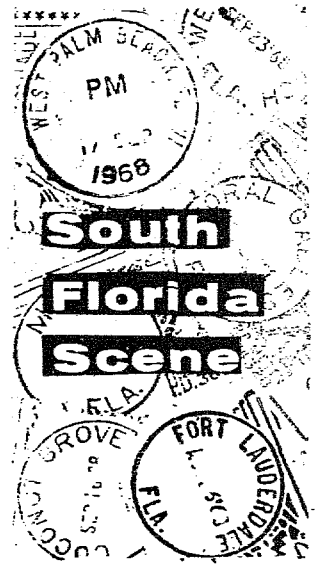
Hundreds of persons are expected to attend the breakfast which will follow at the Governor's Club Hotel.

Principal speaker will be Father Martin Cassidy, pastor, St. Kieran Church, Miami, who will speak on "The Day We Celebrate."

KC HANDS OUT FLAGS

American flags were distributed by members of 10 K of C Councils in Dade County for display on Washington's Birthday.

Last Saturday every home on Griffing Blvd., between 125th and 131 Streets in North Miami, flew the American flag and at 10 a.m. 50 teenagers of the Columbian Squires and Marianettes paraded with flags.



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Rising Prices Cited By Board Announcing Tuition Increase

Due to the continually rising cost of operating and maintaining Archdiocesan high schools, tuition per pupil will be \$350 annually beginning next September.

This announcement of the new rate, which will apply to all high schools of the Archdiocese, was made following a meeting of the Archdiocesan School Board.

According to officials of the Department of Schools, a careful study of the school years since 1966 reveals that the Archdiocese has subsidized the operation of high schools during that time in an amount in excess of \$700,000. This does not include approximately \$100,000 contributed directly by parishes.

At the present, they pointed out, the cost per pupil in high schools ranges between \$350 and \$400. This does not include the contributed services of Religious members of faculties nor the cost of maintaining their residences and convents.

EXPANSION COSTS

Since 1965 the Archdiocese has expended about \$1 million each year in providing additional facilities at the schools. Included are Msgr. Edward Pace, North Dade; Newman High, West Palm Beach; Cardinal Gibbons High, and St. Thomas Aquinas High, Fort Lauderdale; Madonna Academy and Chaminade High, Hollywood and Archbishop Curley High, LaSalle High and Lourdes Academy, Miami.

"The high cost of education today regrettably must now be reflected in the increased tuition and fees required to continue the operation of our Catholic schools," Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, explained.

"The Catholic schools have economized and struggled to keep expenses at a minimum and will continue to do so. We have reached the point, however, where there must be more support to meet increasing expenses.

The Archdiocese has for the past several years sustained the operation of the high schools by meeting the deficits. In addition, the Archdiocese has paid for the needed additional high school facilities in the amount of approximately \$1 million a year."

Monsignor McKeever emphasized that no child will be deprived of a Catholic education due to the lack of financial ability, but added: "We must now seek additional support wherever possible. A program of scholarships and other aid is being developed by the Archdiocesan Board of Education to assist students where necessary."

REALISM NEEDED

In the opinion of Monsignor McKeever it is time for the Catholic people to

look realistically at this problem. He is convinced, he stated, that Catholic parents want Catholic schools to continue, but reiterated that there must be more support, support which can come from four sources.

He cited the Catholic community, the Federal Government, the State, and business and industry, as the primary sources from which support must be forthcoming if Catholic schools are to continue.

"The Catholic people generally, not just parents, must realize that the Catholic schools belong to them and make provision to support them," Monsignor McKeever declared.

"The State must realize that a tremendous contribution is made by the Catholic Schools to the welfare of the State—the Catholic schools in Dade County alone save the taxpayers \$14 million in operation expenses an-

nually. In the State of Florida it is \$46 million annually.

"Some form of aid to students in the non-religious programs of the schools in justice should be given."

The precedents have been established, especially in the G.I. Bill of Rights, the Monsignor pointed out. "The business and industrial community should also support schools which are educating future citizens, employees and consumers," he declared.

USO Award To Firestone

WASHINGTON—(NC)—Harvey S. Firestone, Jr., rubber industry executive and business leader, has been named recipient of the 1969 USO annual award—the highest honor bestowed by USO (United Service Organization, Inc.)

Abortion Bill Hearing Slated For Tuesday By Committee

(Continued from Page 1)

The New Mexico bill does not require approval of a married woman's husband or of a hospital board of doctors and carries no residency requirements.

Hospital officials in Maryland, meanwhile, set up prohibitions against out-of-state residents' seeking abortions under the state's liberal laws.

NEW HAMPSHIRE

The New Hampshire House of Representatives noted 204 to 171 to reform the state's century-old abortion law. The new law now goes to the state Senate.

The Senate Judiciary Committee in Washington state also recommended passage of a bill to legalize abortions and sent it to the Rules Committee this week.

A joint study commission of the Portland, Oregon, archdiocese and the Greater Portland Council of Churches presented an interfaith statement on the ethical problem of abortion to the state Senate Judiciary Committee.

"We agree in confirming the sanctity of life," the statement said, "and we agree that abortion is a question of choosing between life and death which, under the most favorable circumstances, is a dilemma."

Legislation to repeal state abortion laws also got underway last week in Michigan and Minnesota.

In California, Catholic bishops filed a brief in the California Supreme Court

challenging as "irrelevant to the issue" the charge invoked by the American Civil Liberties Union that anti-abortion laws are based upon religious dogma.

In northern Illinois, the United Methodist Church has announced support for changes in state abortion laws and opposition to state aid to nonpublic schools. These positions were taken with specific reference to bills

now pending in the Illinois legislature, the church board announced.

Earlier, the New York Council of Churches last week advocated repeal of the state abortion law and supported a bill which would leave abortion "to the individual's conscience." This repeal bill is not expected to have any significant chance of passage at this time.

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The Voice
Of
Ralph Renick



Don't make Cuban Exiles The 'Goats' in Airlift Debate

The Cubans in our midst are upset over a Miami Herald editorial calling upon the United States to terminate the "freedom flights."

The Herald argued that the cost of the twice-daily airlift, plus the expense of putting the new arrivals on their economic feet, was too great a burden on a nation with its own human blight to assist.

Coming in the wake of the President's Commission Report on Miami's Liberty City Negro riots, the editorial whipped up more than usual antagonisms. The Commission had cited as one cause of the Negro riots, the job displacement of Negroes by Cubans.

The Cubans were hit with a double-barrelled public opinion blast and they were understandably upset. Traditionally, immigrant groups have been the target for verbal and even physical abuse.

The Irish, the Poles, the Italians and the Germans, just as examples, have managed to survive abusive labels and to make their contributions to their newly-adopted nation. The Cubans will do the same, but not without some tears.

Recently a student at McNicol Junior High School in Hollywood asked me the following at a school assembly, "Don't you think we've allowed enough Cubans to enter this country?"

It was an honest question. One, which preceded the newspaper editorial and one which most "bona fide" U.S. citizens were harboring in their minds.

As I tried to develop an on-the-spot answer, it all of a sudden occurred to me that the United States of America really was the rightful habitat of very few of us—the exception being the Indians whom we have segregated into convenient reservations where they might be "happy" pursuing their ancient rituals and crafts.

I told the students that story about Ponce de Leon when he came ashore in Florida. Wading onto the beach, Ponce, garbed in colorful regalia and accompanied by his aides, was greeted by the leader of the local Indian tribe and his lieutenants. Ponce thrust forth his hand and said to the Chief, "Como esta usted?"

The Chief quickly withdrew his hand and resignedly turned to his number one aide to say, "Well, their goes the neighborhood!"

This country, once occupied by Indian tribes, has since its "civilized" founding been the home for peoples of other countries. The USA has truly been the melting pot for the world.

It can be argued that for the most part immigration in recent times has been controlled—that quotas were placed on the numbers of aliens allowed to enter our shores from various countries.

That is true and Latin American nations have never fared well in terms of allowable numbers of U.S. immigrant permits. But in the case of Cuba there are some overriding factors which should twinge our national conscience as well as appeal to our practice of providing a haven for the oppressed.

It was an embarrassing strategic faux pas that Cuba was allowed to flip flop from a contributing neighbor to a Soviet Union-Red China base at our underbelly. The Bay of Pigs fiasco and President John Kennedy's promise made at the Orange Bowl stadium, that Brigade 2506's flag would one day fly over a free Havana, places the Cuba matter in a bit different category than a cold immigration case.

It can be argued that Cuban exiles have been an economic benefit rather than drain on this country, that Cuban labor has filled a void in the attempts by many industries and businesses to find skilled dependable employes. It can be argued that the majority of freedom airlift arrivals are resettled out of Miami, thus disseminating the burden of readjustment and new employment. It can be argued that on a strictly humane basis, we should keep open an avenue of legal escape for Cuban refugees so that families may be reunited here.

But the key point is that the Cuban refugee question be openly reviewed, debated and considered. The most destructive and insidious thing that can happen to any immigrant group is to be polarized into a "scapegoat" category without widespread public discussion. The Cuban refugee position should benefit from the present debate over the freedom flight continuation.

It will if the debaters remember that tablet placed on the pedestal of the Statue of Liberty in 1903. It reads in part: "Give me your tired, your poor, your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door."

THE VOICE

FEATURE SECTION



Shades of the Red Baron! Its pilot in leather helmet and goggles, this vintage plane still serves duty today. Although its task is somewhat prosaic, as a crop-duster in the fields near Immokalee—the old biplane brings a twinge of nostalgia to those of an older generation.

It's Not Filth That Makes A Revolutionary Dangerous

GEORGE SHUSTER'S VIEW

By Dr. GEORGE N. SHUSTER

There was a meeting of assorted left-wing students, male and female, on the Notre Dame campus which left a taste in the mouth worse than that caused by five years of gall bladder trouble.

These students came from a considerable number of colleges and universities. They were filthy, vile, intolerant, ill-mannered and incredibly smug. I gathered that they were determined to obey no rules except those agreed upon among themselves in the spirit of what they called "love."

I tried to believe that something important or at least interesting was going on underneath this crazy veneer but just about concluded that it was only a disease, only another case of pollution.

Then one morning I took a taxi to my house at five a.m., because of the fog which prevailed over our area—and came to know something about a real radical student leader.

There was no nonsense of appearance about this young man, no beard, long hair or aromas caused by baths never taken. He was as trim and clean as an Air Force officer.

When he had completed his Freshman year at a neighboring state university, he was voted the most gifted and successful student in his class. But then he "saw the light" and decided to abandon preparation for a career which would have taken him to "where the action is" in American industry and become a teacher so that he could later on persuade young people to follow him.

THEN WHAT?

What was this to mean? Spreading the doctrine that the total complex of our industrial-military governmental publishing enterprise, so vast and so

completely interlocked in its use of controls over the individual, is evil and must be destroyed.

He would, he said, take on not only the system but also the forces and motivations which have made it so powerful. When I asked what was to take its place, he answered in terms strikingly like those one used to find during the days of yore, in the writings of Gilbert Chesterton and Hilaire Belloc. He wouldn't have heard of them, of course, and if he had, he would have found them too rollicking, amiable and poetic.

Anyhow his view on how to remedy the situation is grim enough. Industry is to be reduced to its smallest potential component parts. All trade is to be by barter. The military establishment is to look something like the Philippine constabulary of yore. Government is to be reduced pretty much to its primal Constitutional size. Above all, as many of our citizens as possible would return to the land. In this way the grip of the "greatest tyranny in history" would be broken. All men and women would be free. Even more importantly, Nature would be rid of shackles which now bind her.

Romanticism? Yes. But there are reasons why it has emerged and why it is changing in character. It seems to me that our country has pretty well passed through the Hippie stage, which still has an odd religious something about it—a weird composition of Beatles, Wandervogel and Franciscanism.

Indeed, if it had had anything like a genuine Christian spirit, it could perhaps have become a new community, such as Francis created in Tuscany. The colleges and universities of our country have of course long since become places where that kind of flowering is impossible.

Anyhow the new breed will be, to some extent already is, austere. If one looks at it in a certain light, it seems to have a view of life akin to that of the old Saxon pagans. That is, its gods are in the woods, the rivers and the fields. But it can make phrases, statements, that burn

and cut. In this sense it is as up-to-date as carbolic acid.

Germany today is a very interesting showcase in which to watch this kind of Romantic movement at work, because in it an evolutionary revolution seems to have created the first real industrial worker state in history.

Parenthetically, this is probably the principal reason why the Russians are so annoyed with it. One easy way to describe this Germany is to point out that the worker now has a living room—not a kitchen and a bedroom only, but a living room.

This may not mean very much to us at first glance, because we still imagine that America carried the old farm house to town. But an accurate statistical survey might well show that the worker has earned for himself.

Yet this is only a symbol. He knows that the society in which he lives belongs in the first instance to him. He may change his mind, but right now he would not dream of staging the silly strikes which are almost daily making the American unionist's life more disorderly and difficult.

The German worker wants no truck with the Romantic. Every appeal by student revolutionists to join them in order to create a "new society" strikes him as nonsense at compound interest. The worker feels that HE is the establishment.

Of course somebody owns and manages Volkswagen or Krupp. But he controls the managers and the owners. Perhaps the outlook of our working population is quite a bit like that, too. Only our country is so big, gawky and free-enterpriseminded that it cannot focus on finding out what its "Establishment" really is. These adjectives are coming more and more under attack.

A potential "revolutionary" such as the one I have declared will try to make that attack succeed. The targets are sizable and so colored that they are easy to see. Some of the next columns will attempt to describe them.

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The Electronic Arts

Film Set For Release In U.S.

No Lenten Penance Could

NEW YORK—(CPF)—It's probably on no one's Lenten Reading List, but there is a poem in Phyllis McGinley's Pulitzer Prize-winning book, "Times Three," that just might be of help to someone still looking around for a voluntary penance. An unusual one, that is.

Part of the poem, in a chapter on "Reformers, Saints and Preachers," goes: Under the sun of the desert sky.

He sat on a pillar nine feet high
When Fool and his brother
Came round to admire
He raised it another
Nine feet higher.
And why did Simeon sit like that.
Without a garment, without a hat
In a holy rage for the world to see?
It puzzles the age, it puzzles me
It puzzled many a Desert Father

And I think it puzzled the Good Lord, rather.

Simeon was St. Simeon of Stylites, a fifth-Century Syrian monk who spent 37 years perched atop a pillar—doing penance, praying, blessing people, and setting off a short-lived pillar-sitting craze among Eastern mystics.

His life is the basis for a film just released in the U.S., Luis Bunuel's "Simon of the Desert," about a holy man in Mexico who lives atop a 30-foot tower fighting off the temptations of Satan but eventually succumbing—by going to a Greenwich Village discotheque.

seeking his advice, church leaders climbing a 60-foot ladder to receive his blessings, and officials of the Roman Empire consulting him on affairs of state.

When he died, his body was taken down to Antioch in a gigantic procession of church leaders, the head of the Eastern Roman Empire and 6,000 Roman legionnaires. The stump of his pillar is said to be still in place among the ruins of a cathedral built in his honor 1500 years ago.

Bunuel's "Simon of the Desert," only 45 minutes long, has been described by film critic Judith Crist as "without doubt the sharpest and wittiest of his savage insights on humans and his ferocious forays against religiosity."

Bunuel is a Spanish-born film-maker noted for his cinematic attacks on religious hypocrisy, and this film, like his earlier "Nazarin"—about a priest who tries to take Christ's words literally—has been praised by the National Catholic Office for Motion Pictures.

A spokesman for NCOMP said "Simon of the Desert" was "the experienced viewer," (it's been rated A-4: morally unobjectionable for adults, with reservations) and observed that "Bunuel is striking here not at religion but at contradictions within the institutions of religion."

Bunuel casts Simeon as a

'Voices Of Freedom' Tapes Are Released

A seventh "Voices of Freedom" series — 26 one-minute patriotic song musical messages — has been released by the Freedoms Foundation at Valley Forge and was produced by Storer Broadcasting Company.

A tape copy of the series may be obtained by any broadcaster from "Voices of Freedom," Storer Broadcasting Company, 1177 Kane Concourse, Miami Beach, Florida, 33154.

The series will be broadcast locally by WGBS and WGBS-FM.

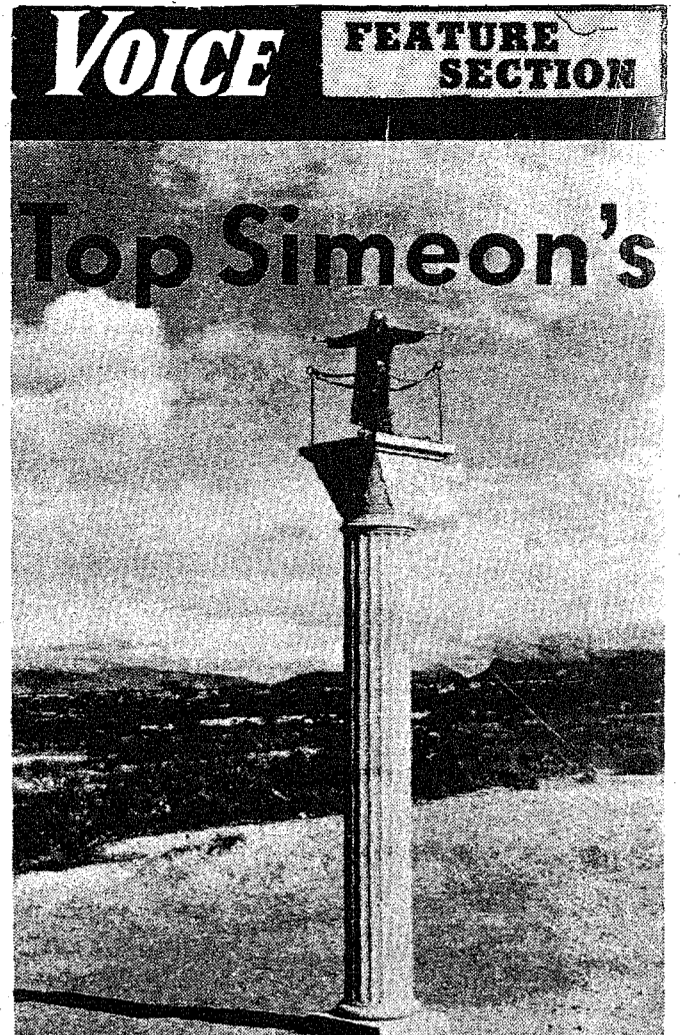
Over 1,100 stations have broadcast the series, which has been sponsored by Storer Broadcasting for the past seven years.

Those who have contributed time to the series include the Mormon Tabernacle

Choir, the New Christy Minstrels and the Harry Simeone Chorale.

Each of the broadcasts include a spoken portion of approximately 15 seconds by "Mr. Freedom" and then a patriotic song such as America The Beautiful, Battle Hymn of the Republic, This Is My Country, Yankee Doodle Dandy or the Stars and Stripes Forever.

"Storer radio stations initiated the one-minute public service program and the six earlier series spanning the past eight years is a testimony to the success of our effort," Lionel Baxter, vice-president of radio for Storer, explained. "We continue to deal with American ideals and heritage — but through the inspiring sound of American patriotic music."



A SCENE from "Simeon Of The Desert," a fictional film inspired by the life of St. Simeon of Stylites, a Syrian mystic who lived atop a pillar for 37 years.

very human saint who forgets the end of prayers, searches anxiously for someone to bless ("Blessing is enjoyable, besides being a

holy exercise," he says), and is nonplussed by a monk who tells him his unusual penance is useless to mankind.

TV Topic: 'God's Sense Of Humor'

"God's Sense of Humor" will be the topic of the interfaith panel of clergy during the "Man-To-Man" program of Ch. 2 at 10 p.m., Tuesday, March 4.

Participating will be Rev. Robert B. Hall, Holy Comforter Episcopal Church; Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach; Father James Morris, C.M., a member of the faculty at the Major Seminary of St. Vincent de Paul, Boynton Beach; and Rev. Luther Pierce, producer, host and moderator of the show.

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

FRIDAY, FEB. 28	SUNDAY, MARCH 2	WEDNESDAY, MARCH 5	THURSDAY, MARCH 6	FRIDAY, MARCH 7
9:30 a.m. (10) Another Part Of The Forest (Unobjectionable for adults and adolescents)	11:15 p.m. (51) Fabiana Affair (No classification)	8:30 p.m. (23) Stanley And Livingstone (Family)	9:30 a.m. (10) Pittsburgh (Unobjectionable for adults and adolescents)	9:30 a.m. (10) Eddie Cantor Story (Family)
2 p.m. (6) Night In Paradise (Unobjectionable in part for all)	11:30 p.m. (12) Carry On Cabby (No classification)	9 p.m. (6) Jesse James (Unobjectionable for adults and adolescents)	2 p.m. (6) Silver City (Unobjectionable for adults and adolescents)	2 p.m. (6) Holiday For Lovers (Unobjectionable for adults and adolescents)
4 p.m. (5) Counterfeit Trailor, Part 2 (Unobjectionable for adults)	1 p.m. (4) The Canadians (Unobjectionable for adults and adolescents)	11:15 p.m. (11) The Half Breed (Unobjectionable in part for all)	9 p.m. (10) The Agony And The Ecstasy (Unobjectionable for adults and adolescents)	4 p.m. (5) The Billionaire (No classification)
4 p.m. (10) Tea For Two (Unobjectionable for adults and adolescents)	1:30 p.m. (11) Children's Film Festival (No classification)	11:30 p.m. (51) The Right To Romance (No classification)	11:15 p.m. (11) Nevada (Family)	4 p.m. (10) Stranger In My Arms (Unobjectionable for adults and adolescents)
7 p.m. (5) To Catch A Thief (Unobjectionable for adults and adolescents)	2 p.m. (5) Sweetheart Of The Gods (No classification)	9:30 a.m. (10) A Star Is Born (Unobjectionable in part for all)	11:30 p.m. (7) Six Bridges To Cross (Unobjectionable in part for all)	7 p.m. (5) Pony Express (Unobjectionable for adults and adolescents)
8:30 p.m. (23) Dr. Orloff's Monster (No classification)	2 p.m. (10) Adventures Of Robin Hood (Family)	2 p.m. (6) Stage Door Canteen (Unobjectionable in part for all)	11:45 p.m. (12) Venus Meets Son Of Hercules, Part 1 (No classification)	8:30 p.m. (23) The Man With The X-Ray Eyes (Unobjectionable for adults and adolescents)
9 p.m. (4) Glass Bottom Boat (No classification)	3 p.m. (51) Aggie Appleby (No classification)	4 p.m. (5) The Leather Saint (Family)	MONDAY, MARCH 3	9 p.m. (6) Monkey Business (Unobjectionable in part for all)
9 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)	5 p.m. (10) The Killers (Unobjectionable for adults and adolescents)	4 p.m. (10) Shadow Over Elveron (No classification)	9:30 a.m. (10) Pittsburgh (Unobjectionable for adults and adolescents)	9 p.m. (6) Fear Strikes Out (Family)
OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.	6 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)	8:30 p.m. (12) The Young Lions (Unobjectionable for adults)	2 p.m. (6) It Happens Every Spring (Family)	4 p.m. (10) Tommy And The Bachelor (Family)
11:15 p.m. (11) The Bold Adventure (No classification)	OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.	8:30 p.m. (23) Agent 8 3/4	4 p.m. (5) Visit To A Small Planet (Unobjectionable for adults and adolescents)	8:30 p.m. (23) Luck Of Ginger Coffey (Unobjectionable for adults)
11:30 p.m. (51) Haunted House (Family)	7 p.m. (12) The Soldier's Heritage (No classification)	9 p.m. (6) Monkey Business (Unobjectionable in part for all)	4 p.m. (10) Force Of Arms (Unobjectionable for adults and adolescents)	9 p.m. (6) Goodbye Charlie (Unobjectionable for adults)
SATURDAY, MARCH 1	8 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	8:30 p.m. (12) The Young Lions (Unobjectionable for adults)	9 p.m. (5) Fear No Evil (Unobjectionable for adults and adolescents)	9 p.m. (10) Cape Fear (Unobjectionable for adults)
1 p.m. (10) Casablanca (Unobjectionable for adults and adolescents)	8:30 p.m. (51) Everything's Rosie (No classification)	8:30 p.m. (23) Agent 8 3/4	9 p.m. (6) Jesse James (Unobjectionable for adults and adolescents)	11:15 p.m. (11) Bamboo Blonde (Unobjectionable for adults and adolescents)
1:30 p.m. (51) Flaming Gold (No classification), followed by The Cuckoos (No classification)	9 p.m. (10 & 12) The Agony And The Ecstasy (Unobjectionable for adults and adolescents)	9 p.m. (6) Monkey Business (Unobjectionable in part for all)	9 p.m. (7) Magnificent Obsession (Unobjectionable for adults and adolescents)	11:30 p.m. (51) Ruling Voice (No classification)
2 p.m. (12) Ivanhoe (Family)	11:15 p.m. (11) Nevada (Family)	OBJECTION: Suggestive situations, costumes and dialogue; reflects the acceptability of divorce.	9 p.m. (10) Cape Fear (Unobjectionable for adults)	TUESDAY, MARCH 4
2:30 p.m. (5) The Gold Medal Winner (No classification)	11:30 p.m. (7) Six Bridges To Cross (Unobjectionable in part for all)	OBJECTION: Suggestive situations, costumes and dialogue; reflects the acceptability of divorce.	9 p.m. (5) Some Like It Hot (Unobjectionable in part for all)	9:30 a.m. (10) Dial M For Murder (Unobjectionable for adults and adolescents)
2:30 p.m. (4) The Little Family (No classification)	OBJECTION: Tends to arouse sympathy for wrong-doing.	OBJECTION: Reflects the acceptability of divorce; light treatment of marriage; suggestive costumes and dialogue.	OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.	2 p.m. (6) Silver City (Unobjectionable for adults and adolescents)
2:30 p.m. (12) Son Of Hercules (No classification)	11:45 p.m. (12) Venus Meets Son Of Hercules, Part 1 (No classification)	11:30 p.m. (52) We're On The Jury (Family)	8 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	4 p.m. (5) Just For You (Unobjectionable for adults and adolescents)
3 p.m. (23) Muerte Al Amanecer (No classification)	MONDAY, MARCH 3	THURSDAY, MARCH 6	9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	4 p.m. (10) Bus Riley's Back In Town (Unobjectionable for adults and adolescents)
4 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	9:30 a.m. (10) Pittsburgh (Unobjectionable for adults and adolescents)	9:30 a.m. (10) Trouble Along The Way (Unobjectionable for adults and adolescents)	9 p.m. (5) Some Like It Hot (Unobjectionable in part for all)	8 p.m. (4) What A Way To Go (Unobjectionable in part for all)
4 p.m. (51) Love On A Bet (Family)	2 p.m. (6) It Happens Every Spring (Family)	2 p.m. (6) File On Thelma Jordan (Unobjectionable in part for all)	OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.	OBJECTION: What could have been a lighthearted comedy-satire becomes unacceptable because much of the costuming of the central character appears to have been chosen primarily for the purpose of stimulating prurient interest. High artistic purpose does not justify flagrant exhibitionism — even if only to ridicule it.
4:30 p.m. (23) El Casco Blanco (No classification)	4 p.m. (5) Visit To A Small Planet (Unobjectionable for adults and adolescents)	OBJECTION: Tends to condone immoral actions.	9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	9:30 a.m. (10) Dial M For Murder (Unobjectionable for adults and adolescents)
6 p.m. (6) Three Faces Of Eve (Unobjectionable in part for all)	4 p.m. (10) Force Of Arms (Unobjectionable for adults and adolescents)	4 p.m. (5) Fear Strikes Out (Family)	9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	2 p.m. (6) Silver City (Unobjectionable for adults and adolescents)
OBJECTION: Suggestive costumes, dialogue and situations; reflects the acceptability of divorce.	9 p.m. (5) Fear No Evil (Unobjectionable for adults and adolescents)	4 p.m. (10) Tommy And The Bachelor (Family)	9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	4 p.m. (5) Just For You (Unobjectionable for adults and adolescents)
8 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	9 p.m. (6) Jesse James (Unobjectionable for adults and adolescents)	8:30 p.m. (23) Luck Of Ginger Coffey (Unobjectionable for adults)	9 p.m. (6) Detective Story (Unobjectionable for adults and adolescents)	4 p.m. (10) Bus Riley's Back In Town (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Some Like It Hot (Unobjectionable in part for all)	9 p.m. (7) Magnificent Obsession (Unobjectionable for adults and adolescents)	9 p.m. (6) Goodbye Charlie (Unobjectionable for adults)	9 p.m. (5 & 7) Some Like It Hot (Unobjectionable in part for all)	8 p.m. (4) What A Way To Go (Unobjectionable in part for all)
OBJECTION: This film, though it purports to be a comedy, contains screen material elements that are judged to be seriously offensive to Christian and traditional standards of morality and decency. Furthermore, its treatment dwells almost without relief on gross suggestiveness in costumes, dialogue and situations.	9 p.m. (10) Cape Fear (Unobjectionable for adults)	9 p.m. (6) Pony Express (Unobjectionable for adults and adolescents)	11 p.m. (10) Freud (Unobjectionable for adults, with reservations)	OBJECTION: This film, though it purports to be a comedy, contains screen material elements that are judged to be seriously offensive to Christian and traditional standards of morality and decency. Furthermore, its treatment dwells almost without relief on gross suggestiveness in costumes, dialogue and situations.
9:30 p.m. (23) Traje De Oro (No classification)	11:15 p.m. (11) Bamboo Blonde (Unobjectionable for adults and adolescents)	8:30 p.m. (23) The Man With The X-Ray Eyes (Unobjectionable for adults and adolescents)	OBJECTION: This film, though it purports to be a comedy, contains screen material elements that are judged to be seriously offensive to Christian and traditional standards of morality and decency. Furthermore, its treatment dwells almost without relief on gross suggestiveness in costumes, dialogue and situations.	11:15 p.m. (11) Kiss Before Dying (Unobjectionable in part for all)
11 p.m. (10) Freud (Unobjectionable for adults, with reservations)	11:30 p.m. (51) Ruling Voice (No classification)	9 p.m. (4 & 11) All Hands On Deck (Family)	OBJECTION: This film, though it purports to be a comedy, contains screen material elements that are judged to be seriously offensive to Christian and traditional standards of morality and decency. Furthermore, its treatment dwells almost without relief on gross suggestiveness in costumes, dialogue and situations.	OBJECTION: Low moral tone.

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Sociologists And Religious Leaders Closing Ranks

By MSGR. GEORGE G. HIGGINS

Religious sociology — or, more accurately, the sociology of religion — has gotten off to a rather slow start in the United States.

There are several reasons for this unfortunate lag. On the one hand, as Professor Jeffrey K. Hadden points out in a recent sociological study of the widening gap between Protestant clergy and laymen, "the relatively recent interest of sociologists in religious phenomena needs to be emphasized." In other words, "systematic empirical studies of religion have begun to emerge only recently."



On the other hand, as Hadden is compelled to state very frankly, "the research and writings of sociologists are more often either ignored or panned in religious publications as the trivial elaborations of the obvious, or shallow in their perception of complex issues."

This is another way of saying that the religious Establishment, by and large, has been skeptical, not to say fearful, of religious sociology and, for that reason, has given it very little financial or even moral support over the course of the years.

Fortunately, however, it would appear that the sociologists and the leaders of the religious Establishment are, at long last, beginning to come to a meeting of the minds, hopefully to their mutual advantage. More and more professional sociologists are now turning their attention to religious phenomena and, on the other side of the fence, ecclesiastical leaders have increasingly begun to recognize the value of sociological studies in the field of religion and the importance of subsidizing such studies without attaching any non-professional strings to their money.

\$300,000 STUDY

Indicative of this trend was the announcement within recent days that the National Conference of Catholic Bishops has signed a \$300,000 contract with the National Opinion Research Center (NORC) for a no-strings-attached scientific study of the status and the role of American Catholic priests. While one swallow obviously doesn't make a summer, I think it can be said that this project marks a permanent change for the better in the attitude of the American hierarchy with regard to the value of religious sociology.

If it measures up professionally (and with Father Andrew Greeley serving as Director of the project, we can be certain that it will), I would anticipate that the bishops will lend their moral and financial support to a number of other scientific sociological studies as time goes on.

In any event, I hope so, for Professor Hadden is undoubtedly correct when he says that, while some of the criticism directed by ecclesiastics at fact-finding re-

ligious sociology is well founded, "the fact-finding endeavors of sociologists can clearly be justified and must be expanded if we are to establish an integrated body of knowledge and theory."

In other words, religion needs the help of trained sociologists and, in going to them for their professional assistance, must be prepared to let them set their own standards of technical competence and scientific integrity. That the contract signed by the bishops with NORC was drafted in this spirit is a good omen for the future.

The NORC study will take approximately two years. Given the extent of the current "crisis" in the American priesthood, this may seem like a century to those of us who are impatient for instant results.

It is important to bear in mind, however, that instant, so-called "common sense" solutions to complicated social and religious problems frequently proved to be worse than no solution at all. As a matter of fact, that's precisely why we need the scientific help of trained sociologists like Father Greeley and his colleagues on the staff of NORC — to help us avoid simplistic "solutions" to problems which, in the absence of their scientific findings, we really cannot hope to understand in all of their complexity.

The virtue of patience, then, is very much in order. But while we are waiting for the results of the NORC project, we might want to ponder some of the findings which Professor Hadden has come up with in the study referred to above, "The Gathering Storm in the Church: The Widening Gap Between Clergy and Laymen" (Doubleday, \$5.95).

Professor Hadden's book, I should think, ought to be of special interest to two groups in particular: (1) Those who may be tempted to think that the so-called "crisis of identity" in the ranks of the Catholic clergy is due predominantly, if not exclusively, to obligatory celibacy; and (2) those who think that the widening gap between the laity and some segments of the clergy on controversial social issues can be closed by a heavy dose of militant activism on the part of committed clergy.

HOW TO EXPLAIN THIS?

With regard to the first point, Hadden makes it very clear that the identity crisis of Protestant clergymen is every bit as great as that of Catholic priests — and yet the overwhelming majority of Protestant clergymen are married.

On the matter of clerical activism, Professor Hadden — whose personal sympathies are completely on the side of militant social reform — suggests that clerical involvement in specific social controversies, while absolutely necessary in many cases, may be "the easy way out" for many of us and, in any event, is no substitute for the less dramatic chore of helping to prepare the laity to go into the world and make it more human.

"While converting the Christians," Hadden points

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"Looks like we're in for a long hot Spring semester!"

out, "is perhaps a more difficult task than carrying a picket sign, the long-range results would seem to be more promising in achieving significant social change."

Professor Hadden also cautions disillusioned clergymen to think twice before jumping to the conclusion that opting out of the institution offers them the best hope of effecting needed social reforms.

"Small cadres of clergy without an institutional base," he writes, "would be as powerless as any other cadre of individuals seeking to effect change... In part, I am saying that to walk away from the institution of the church is to abandon one of the broadest bases of potential support for change that exists in American society. But at the same time, there are limitations on how much it can be used unless there is broad-based support and understanding. Moreover, its effectiveness will be directly proportional to the extent that the rank and file support its programs."

Should Sitting On Grass Be Called Mutiny?

By FATHER JOHN B. SHEERIN

Have you ever heard of "non-violent mutiny?" Well, that is the crime for which an Army private has been sentenced to 15 years at hard labor.

For good measure, he has been dishonorably discharged and deprived of all pay allowances.



Father SHEERIN

It seems that Private Nesrey Sood committed an outrageous crime. He actually sat down on the grass in the Presidio Stockade at San Francisco on Oct. 14, 1968. The spectators in the courtroom gasped at the heavy sentence but after all, sitting down on the grass in the Presidio is no small matter; under Article 94 of the Universal Code of Military Justice he might have been handed the death penalty.

The events that led up to Sood's sit-down were dramatic. On Oct. 11, 1968 a psychologically-disturbed 19-year-old named Private Richard Bunch was shot in the back by a guard at the Presidio Stockade.

His mother had tried hard to have her son Richard committed to a hospital for treatment but the Army put him in the stockade for being AWOL. The very day he was killed, he had been forced to work under threat of having his crucifix taken away from him. Later that day he apparently tried to

escape from his work detail and was shot by the guard.

That evening, word of the killing spread through the stockade and there was a small riot. Next day, several prisoners asked to talk with officials about conditions in the stockade but were refused.

It was reported for instance that there had been 31 attempts at suicide in the stockade in the previous six months (all of which one official dismissed as mere "suicide gestures").

Two days later, prisoners appeared for roll call and began to sing "We Shall Overcome" and "America the Beautiful." Came the order to get to work and 27 of the singers sat on the grass.

Legal proceedings were then instituted against the 27. No run-of-the-mill sit-down strikers they! No, they were all court-martialed for "mutiny." Private Sood is the first defendant whose court-martial has been completed.

This 15-year sentence was a howling miscarriage of justice. The defendants had intended to draw attention to the inhuman conditions in the camp and to the circumstances of the shooting of Private Bunch: had they intended to mutiny, they would have done something more vigorous than merely sitting on the grass.

BUCHER CASE

But it strikes me that if the prosecution was bad law, it was still worse public relations. Here in the same State of California, the Naval Court of Inquiry has been trying Commander

Bucher for violating an old tradition which holds that a naval commander should let his men be slaughtered rather than surrender his ship.

Public opinion is definitely against the Navy and in favor of the Commander. One would think therefore that the Army, fearing it might put itself in a similar predicament, would drop the charges against the defendants, especially since some

of them are veterans of the Vietnam war. In fact, many noted clergymen all over the country had signed petitions urging the Army to drop the charges.

The only plausible explanation seems to be that the Army wanted to make an example of the 27 since it is uneasy about a growing opposition to the Vietnam war among our servicemen. Unfortunately for the Army, the law cannot be exploited for

educational or political purposes. If law does not work justice, it backfires on the judges.

Today there is a rampant spirit of violence all over the country, a constantly increasing spirit of disrespect for law. If one wants to augment and foment this disrespect for law, whether inside or outside the Army, the quickest way is to impose unjust penalties for violation of law. There is no valid pro-

portion between a non-violent sit-down strike and 15 years at hard labor, at least not in these United States.

If the Army wants to spawn rebellion in its ranks, it can do so with devilish success by cracking down on the remaining 26 defendants in this case. Let's hope the Army law officers come to their senses before they have a really massive mutiny on their hands.

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FAITH NOW

A supplement to The Voice edited by the Dominicans of St. Albert's College, Oakland, Calif. This section is being offered to enable our readers to form an opinion, but it does not necessarily reflect the views of the editors of The Voice.



The Sacraments

"It is in your sacraments that we find you, Lord Jesus Christ." St. Ambrose's words underline the meaning of the seven sacraments, for they are the fulfillment of Christ's promise that he is with us always. His work on earth, in our human flesh, is over; but his work goes on being done, in and through the Church that is his body. It is a work of healing and reconciliation, of drawing all men to his Father. And all springs from the central act of our redemption, achieved in the death and resurrection of the Lord.

That is why another Father of the Church describes the sacraments as a seven-fold stream of life, pouring from the wounded side of Christ "asleep upon the Cross." Every sacrament, whatever its particular grace, derives from Christ, places us in living touch with the source of life. To speak of the sacra-

ments, then, is to speak of Jesus Christ and of his mission of peace and pardon, continuing in the world and made available to men through signs they can read, through words they can understand.

The altar-piece by the Flemish painter, Roger van der Weyden, reproduced above, expresses the unity of the seven sacraments by placing the Crucifixion at the center. The Eucharist — the one sacrament we called "blessed" — is in a special sense the re-presentation of the sacrifice of Calvary: thus a Mass is shown being offered at the foot of the Cross. The other six sacraments

all relate to the Cross, and their whole purpose is to bring the redeeming work of Christ to bear on men and women in all their needs. On the left we see Baptism (the sacrament of Christian initiation), Confirmation (the sacrament of maturity) and Penance which continues Christ's work of forgiveness). On the right are Holy Orders (by which the Church is assured of the continuance of the priestly presence of Christ), Marriage (which sanctifies the natural union of man and woman) and Anointing (which is for our healing in preparation for the life of heaven).

With this issue of FAITH NOW we begin a series specially devoted to the Sacraments of the Church. The purpose is not so much to expound the theology of each sacrament in isolation; rather our intention is to try to present the sacraments as the very life-blood of the Church's existence and hence of every one of her members. For the sacraments come from Christ, they present Christ, they lead us to Christ. To try to understand them better is to grow closer to the Lord who is their author and the root of their reality — Christ, who is the giver and the gift.—Illtud Evans.

Life and Sacraments

By PETER DeMAN, O.P.

Father DeMan teaches theology at St. Mary's College, Moraga, California.

THE good man is not necessarily a Christian. We have all met people who are not religious or who never go to church and yet who do not cheat or lie. They lead good lives. It is even possible to be an atheist or a humanist and a good citizen at the same time. The Christian who lives up to his faith and the good humanist have much in common. The greater part of their lives is taken up with the doing of good deeds. Whether a Christian or a non-religious person helps someone across the street, works to change conditions in city ghettos,

or is a member of the Peace Corps, makes very little difference for the work done. The elderly lady still gets across the street whether the arm helping her is Christian or not.

In the gospel Jesus teaches that it is precisely on the basis of this kind of good deed, common to Christian and non-Christian alike, that the Christian will be rewarded or punished on the Last Day. He will be asked whether he fed the hungry, clothed the naked or visited the imprisoned, not how many prayers he said or how much time he spent in church. What Jesus asks of the Christian is that he make his whole life a sort of worship of God. A good life is that "spiritual sacrifice acceptable to God" spoken

about in the First Letter of Peter (2:5). To play the role of the Good Samaritan is not something above and beyond the call of duty for the Christian; it is at the very heart of the Christian vocation. And this is a vocation every Christian accepts at his baptism.

To be a good Christian, then, is to aim to be a good man. But how is the Christian any different from the good person who does not look to Christ in any special way? What distinguishes the Christian from his non-religious neighbor? No one can pick out a good deed of ordinary life, such as giving money to some worthwhile charitable organization, and say that by doing it one is marked out as a Christian. What makes such an act Christian is the meaning or significance that the Christian gives to it. Everyone can and should help his neighbor; it is only the Christian who, when doing so, hears the words of Jesus: "I tell you solemnly, insofar as you did this to one of the least of these brothers of mine, you did it to me" (Matt. 25:40). By his religious faith the Christian is not required to devalue the good deeds of non-Christians. He is not expected to be able to prove that Christians are always better human beings. But he is expected to give a special Christian meaning to every act of his life. It is a meaning that the Christian

must bring to his life; it is not there automatically. To be a good person is a very important part of what a Christian is, but it is not all there is to being a Christian. Unless a man has a Christian understanding or interpretation of his life, no matter how good it is, it will not be Christian. Jesus calls his followers to lead good lives but at the same time he calls them to lives full of meaning and import.

Where does the Christian find this special meaning he gives to all his acts? He does not find it in the deeds he does or even always in the person of his neighbor. Before he is a Good Samaritan it is not required that he first somehow see the face of Christ in his neighbor's face. A neighbor can be a bad person and hence quite unworthy of one's efforts and help. If the Christian had only to help those men who were Christ-like in their actions, how easy it would all be! As Jesus told his followers, even the pagans love their friends. He requires his disciples to love their enemies and to do good to those who hate them. And this must be an active love that moves beyond mere well-wishing.

No, the Christian meaning of life is not found in good deeds alone, since non-Christians can be good men too. It is not found in the person of our neighbor in and of him-

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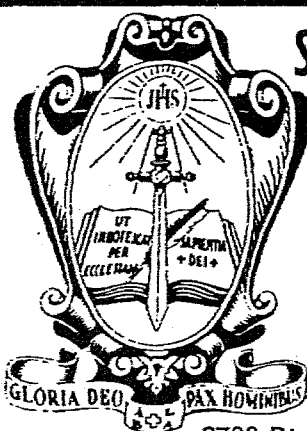
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self since he may not be Christ-like. Rather the Christian finds the significance for his life in the life and message of Jesus Christ. What he did and what he said almost 2,000 years ago is what gives direction and meaning to the lives of Christians today.

Jesus, however, does not walk today's city streets as he once walked the dusty roads of Palestine. In the creed that Christians recite Sunday by Sunday they confess that Jesus has ascended on high. It is precisely to fill the void left by Christ's leaving that Christians gather to celebrate the liturgy in general and those high points of the liturgy that are called sacraments.

A Christian is one who gives a special meaning to his life. This meaning is found in the life and teachings of Jesus of Nazareth. Since he is no longer with his followers on earth, as he once was, he has given them the sacraments. It is through them that Christians come to know what is the meaning they are to give to their lives. In all the sacraments and in the Eucharist in a special way they hear what Christ has done for men. Every Mass one takes part in is a reminder of Christ's passion, death and resurrection. These were his great deeds for men.

The very word "Eucharist" means thanksgiving. In the Mass the Christian thanks God for what he has done for him by recalling the words and deeds of Jesus Christ. The Mass is an act of gratitude. In the very act of thanking God the Christian brings again to mind that Jesus' life and message are the meaning that he must give to his life. In the very act of recalling Jesus' words, "This is my body, this is the cup of my blood," he is again among his followers. Thus the Mass is a continual bringing to mind of what it means to be a Christian.

All the sacraments bring out some aspect of the significance Christians attach to their lives. Penance tells the Christian that his life, like that of Jesus, must include forgiveness and reconciliation between fellow-men. The sacrament of the anointing of the sick tells the Christian that illness is not senseless. It too has meaning in the Christian's understanding of his life. Christian marriage says that sexual love is so profound that it gives the believer some insight into the unbreakable bond that unites Jesus with the people he has redeemed by His death and resurrection.

The sacraments then are not mere ceremonies divorced from the rest of the Christian's life. Rather they give meaning to it. If the Christian is content with simply going to church and regular attendance at the sacraments, good as these things are in themselves, and if he does not seek out ways to help his fellow-man and be the Good Samaritan, then he has somehow short-circuited the whole purpose of the sacraments. Instead of giving meaning to his life they have no influence beyond the church doors. Jesus did not intend that the sacraments distract his followers and make them unaware or unconcerned with the problems and injustices of their community and world. Rather the sacraments give the Christian additional reason to move beyond his private concerns and to seek out his neighbor in need. Marx called religion the opium of the people. If there is any truth in the charge, it is because the Christian meaning of life as preached by Jesus has not been taken seriously enough by his followers. ■

The Place of the Body

By JANKO ZAGAR, O.P.

Professor of Social Ethics at the Graduate Theological Union, Berkeley, California, Father Zaggar is also Vice-Regent at St. Albert's College, Oakland.

IN the history of the Church nothing has presented a greater challenge to religion than the worth of man's body in the mystery of salvation. For our own time we could say without exaggeration that the body and what it stands for, namely, the totality of man's earthly existence, is a principal factor in the turmoil in the Church since Vatican II. The issue, in brief, consists in the alleged neglect of the bodily man for the sake of an otherworldly destiny. There have been many facets of this issue in the last few years, ranging from fasting, abstinence and religious dress, to such problems as birth control, clerical celibacy, social revolt and,

in general, the relevance of the traditional faith for the modern empirical mind. The persistence of these questions is a sign that either Christian theology has not fully accomplished its task in regard to the human body, or that a new situation has arisen which demands a new analysis.

Any discussion of this subject must begin by admitting that the Christian attitude toward the body and its place in the mystery of salvation has always been somewhat ambivalent. Although a dualism of body versus spirit is alien to the biblical idea of man, and to most of theology, in practice, nonetheless, the prevailing emphasis has been on the "salvation of the soul." The tension between the spirit and the flesh is an old and familiar homiletic theme. Moreover, such a tension seems to be a built-in feature of human nature,

and is not limited to Christian religious experience.

Yet it is only fair to say that the Church consistently resisted the two extreme interpretations of human nature — the one raising man to an angel, the other reducing him to the material order alone. The Church's answer may seem a rather simple solution, placing man somewhere in between. The *Pastoral Constitution on the Church in the Modern World* states, indeed, that thanks to the belief in God who created man in his image and in Christ who redeemed him, "the Church can anchor the dignity of human nature against all tides of opinions . . . which undervalue the human body or idolize it (n.41)." Since all our sins are extremes of one kind or another, we can hardly question the validity of this statement. However, and here a particular aspect of our time comes to the surface, the application of this principle is not so simple. In a world such as ours, with deep sociological divisions and hard-and-fast positions, a "middle of the road" policy may not only appear, but may become, a withdrawal from responsibility. It is on these grounds, precisely, that the Church's leadership is often criticized for a lack of clarity and courage, preaching moderation where in fact we need revolution to combat the social injustice and economic exploitation which still prevail in many and, ironically, in most, nominally Catholic, parts of the world. Social issues are only one example of the bodily challenge to religion; the list includes other areas, especially the results of the modern science of man and their effects on traditional morality.

Although a considerable theological effort is being made to respond to the "signs of the time," no substantial progress can be claimed so far in this particular regard. On the contrary, contemporary theological thinking seems to be going in two opposite directions: a pure intentionalism in morals and a pure naturalism in faith. Thus in coping with problems of contraceptives, abortion, artificial insemination, organ transplantation and similar actions which involve the nature and function of the body, there is a widespread tendency to resolve the conflicts on the basis purely of what the individual intends, regardless of the moral purpose that is inherent in the actions themselves. On the other hand there is a contrasting tendency to humanize the mysteries of faith, especially in the sphere of worship and belief, reducing their value to a natural, psychological and sensitive experience, regarding them as: expressions of peace and progress, with little or no concern for their supernatural character as relating to the worship of God and as the means of salvation.

Now there is no doubt that morality consists in man's spiritual return to God and that primarily responsibility resides in individual conscience and intention. Similarly, given the human condition, religion must meet man's psychological and social needs, integrating the body into the spiritual, and expressing the spiritual through the body. What seems paradoxical and certainly inadequate as a lasting theological solution is to stress the role of the body in one area and to reject its relevance in the other. This also is a kind of dualism to which Christian theology

Continued on page 4



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Sign Language

By PETER MILES, O.P.

Father Miles is Professor of Canon Law at St. Albert's College, Oakland, California.

THE noisy, space-age, up-to-date, up-tight average American has at least one thing in common with his Indian predecessors, with Trappist monks and with the deaf. In an age when we invent computers to think for us, we still do a lot of our talking by sign language.

Any main street in the country is a jungle of signs: store marquees, street signs, barber poles and billboards. Signs order us to walk or wait, don't smoke on the bus, keep off the grass. They tell us where to find a bargain, get a meal; pull a tooth or pawn a watch. The era of the automobile would soon come to a crashing end without the humble tyranny of the red and green lights.

Many of our signs are simply short-cuts for words. But there are many areas of human meaning which can be expressed only or more clearly by symbol and gesture. We have our symbols of dread, like the skull, swastika and the mushroom cloud. We express national pride in flags and anthems. We wear uniforms, badges and medals, carry flowers and don robes to identify ourselves with our group, cause or belief. We have gestures of lewd and comic disdain more eloquent than speech.

Modern science uses symbols to express the inner core and outer limits of our universe. The majesty of law is seen in the sober liturgy of the courtroom. Deeper moods of the human spirit are brought forth in sign and symbol: roaring applause, the embrace of love, the clasp of hands, the kiss of peace. A caress, a smile or the tears of joy and sorrow can mean more than words in any language.

Words themselves are really signs, the arbitrary symbols of thought. However exactly they are used, they remain only partial and at times rough approximations of what the mind conceives. But until we become mind readers, words remain the vehicle of reason, the most noble sign that man possesses, with one exception.

That exception is man himself. No other sign can so adequately express the values, aspirations, dignity and perversity of humanity. Caesar and Stalin and two English queens represent epochs of history. Oedipus and the Marquis de Sade have left their names on the darker side of the human mind. Odysseus has wandered in the Homeric islands, along the streets of Dublin and on a space ship to Jupiter.

From Greek drama to modern politics certain men and women have come to typify the achievements, possibilities and failures of our race. In our heroes we see the qualities of man, intensified, enlarged or made grotesque in the effort to express what is possible for mankind. Great men of myth or history become signs of high human experience which the rest of us do not attain. The experience may be one of triumph or tragedy but it can symbolize what it means to be a man.

It is in our age-long attempt to understand ourselves in terms of a reality beyond human experience that we find human expression most in need of sign and symbol. If the religious response of man is very often a mere projection of human nature into the infinite and immortal, the main effort has been to draw down into this world the timeless realm of the holy and transcendent. By ritual and sacrifice, in temples and on mountains, through prophets and priests and visions and orgies, men have groped for that sacred dimension which has summoned mankind all through his journey from the cave to the stars. Whatever aberrations human religion has suffered, however distorted its signs and symbols, it represents the profound conviction that the origins and destiny of man are intertwined with the other and ultimate reality of God.

Christians believe that this universal effort to encounter the divine was validated by God when he began the process of revealing himself to man through covenant and prophecy. He used the signs and symbols of human religion to

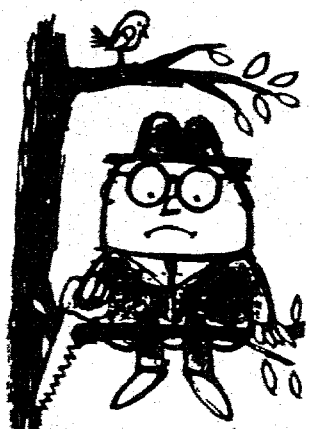
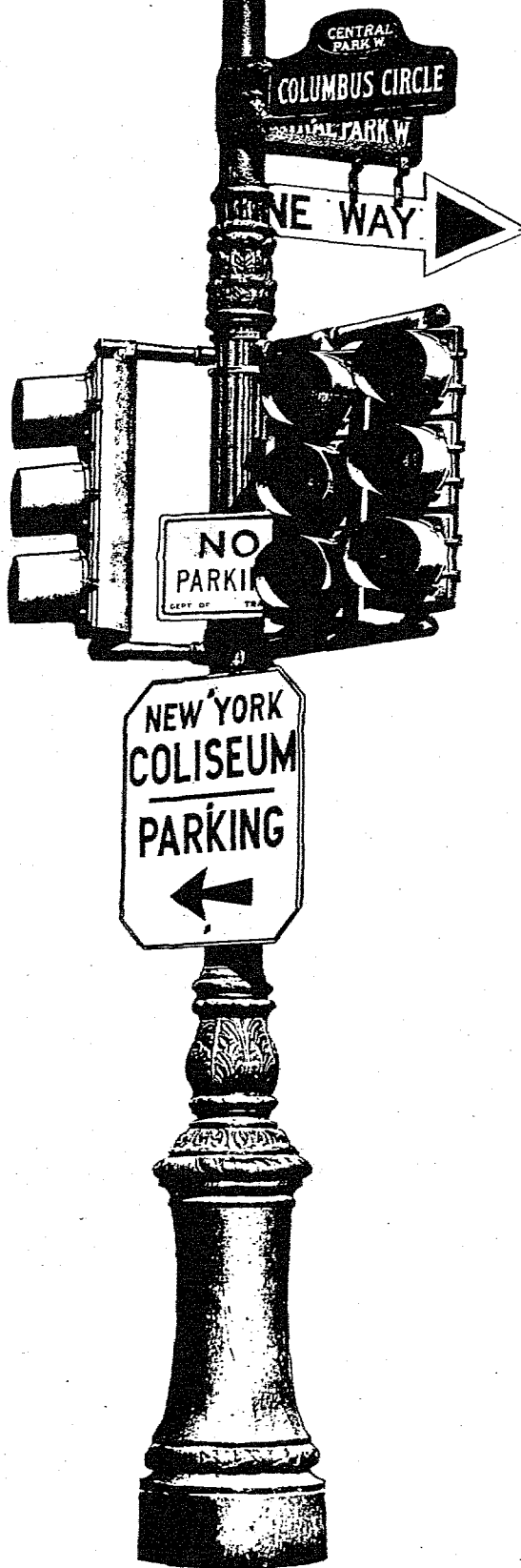
capture and mold a people through whom the knowledge and presence of God could come into the world of men.

The revelation to the Jews was not a serene and ecstatic showing-forth of God. The Old Testament is a record of titanic struggle between men and God. The Jews were seized, resisting, and only after centuries of bitter purification was the tribal God of Abraham finally seen as the One God, Lord of Creation, Yahweh the Unspeakable, whose very name called upon his presence. And the Jews felt the weight of that presence. They were a sign to the world of God's emergence into human history. Like a woman writhing in labor they suffered the long birth-pains that ended with the coming of Christ.

The Christian tribe now has the burden of being the living sign of the living God. Cleansed into Christ, confirmed, forgiven, healed, ordered and married; body to body, and spirit to spirit, we share with God the divine gift of his Son. We have been signed and sealed in Christ, caught up with him into that vortex where time and eternity meet. We have become instruments of God's entry into his creation, agents of the fusion between the sacred and the profane.

It is the essential Christian vocation to become with Christ the signs of God in the world. In us human signs become sacraments containing and pinpointing in space and time the mysterious but utterly visible presence of God to his people. To every city and nation, in skyscraper and ghetto, with the work of our mind and the labor of our hands, with every breath we take and by our own dead bodies we must incarnate and proclaim the Good News, the divine act of man's salvation.

Not by our will but by his choice we have been overtaken by the mystery of God's love. We must teach others what we have learned, the sign language of God: Jesus, the Christ, Son of Man, Begotten of God, the Word eternally spoken by the Father. ■



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RETREAT DATES

March 7-9 Blessed Trinity, St. Timothy, K of C (Miami Beach #3270)
 March 14-16 St. Gregory, St. Sebastian, St. Vincent (Margate)
 March 21-23 Little Flower (C.G.), St. Hugh, St. Dominic, Patrick AFB, St. Brendan, St. Kevin
 March 28-30 St. Anastasia, St. Jude, St. Christopher, St. Lucy (Port St. Lucie)

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LEXICON

SACRAMENT — The word was used by early Christian writers to signify any sacred sign. Theologians have come, however, to apply the word exclusively to those sacred signs instituted by Christ, in themselves sources of grace as distinguished from those sacred actions initiated solely by the faithful, e.g. prayers, blessings, etc. This absolute working of the Sacrament (*ex opere operato*, in the language of theologians) is intelligible only when we understand Christ's pledge of salvation as final and definitive, and not merely as dependent on the moral state of the human minister or on the disposition and intention

of the recipient. The Latin word *sacramentum* originally meant a pledge, and we can see in the Christian use of it the conviction that God keeps his word through the sacred signs that continue his work of redemption.

SYMBOL — Coming from a Greek word meaning a sign by which one knows or infers something. There is a symbolic element at the root of all our attempts to express the spiritual because our knowledge can only raise itself to the level of the spiritual by beginning with what our senses tell us. Natural symbols, such as the waters of baptism and

the food of the Eucharist, are particularly effective in communicating a deeper meaning, for they proceed from an essential fact of our bodily experience, and they can point to a reality utterly beyond it.

MYSTERY — The word in Christian usage owes its origin generally to St. Paul's understanding of the wisdom and apocalyptic books of the Bible: "The mystery hidden for ages and generations, but now made manifest to his saints." (Ep. to Col.). Emphasizing the mystery of Christ in us, Christian authors gradually came to see the word itself as signifying the Christian Sacraments, for they point to a reality beyond the signs we see or the words we hear: they lead us to the hidden world of God.

SEVEN — Many religious cultures have long ascribed a special sense to the number seven. In some primitive religions it derives from worship of the seven heavenly bodies and the seven day week of the lunar month. Seven occurs frequently in the Bible as the Sabbath, the Sabbatical year, a seven

branched candlestick, forgiveness as 70 times 7, etc. It appears in Christian tradition as the seven gifts of the Holy Spirit, the seven colors, the seven last words, the seven virtues as well as the seven Sacraments. It wasn't until the early Middle Ages that the number of Sacraments was finally fixed as seven.

MATTER AND FORM — Since man is made of soul and body, matter and spirit, his approach to an understanding of the things of God is through his own nature. God does not despise his creation: God made man body and soul, both necessary and both good. The Sacraments affirm this truth, by using "matter" (water, bread and wine) which is a sign we can see, touch, taste, but whose deeper meaning is indicated by the "form" ("I baptize you"; "This is my body") which explains, and indeed determines, the act that is being performed. The validity of the "matter" and "form" is determined by the Church, which exists to perpetuate the acts of Christ in establishing the Sacraments for our salvation. ■

Reading List

CHRISTIAN SACRAMENTS AND CHRISTIAN PERSONALITY. By Bernard Cooke, S.J. (Holt Rinehart, Winston). Perhaps the best of all college texts on the Sacraments, this book avoids technical controversies and concentrates on explaining the functions of the Sacraments in the actual living of Christianity and in the development of the Christian himself.

CHRIST ACTS THROUGH THE SACRAMENTS. By A. M. Roguet. (Liturgical Press, \$2.00). An account of the Seven Sacraments by a French pioneer of the modern liturgical revival.

CHRIST: THE SACRAMENT OF THE ENCOUNTER WITH GOD. By Edward Schillebeeckx, O.P. (Sheed and Ward, \$4.50). This Dutch theologian is a Thomist in the best tradition who succeeds in doing what Thomas did for his age: to express the substance of the Christian faith in contemporary idiom. His particular purpose is to restore the sense of the Sacraments as a living means of meeting the living Lord, Jesus Christ.

THE PEOPLE OF GOD. By Herbert McCabe, O.P. (Sheed and Ward, \$3.95). This book concentrates on the Sacraments as ways in which men are able to break down barriers and form a real community. Father McCabe is able to cut through jargon and make difficult subjects readily intelligible. ■



Prayers & Meditations

JUST as the Pagan who contemplated the course of nature, the movement of the stars, the dying of the vegetation in the winter and its rising again in the spring, strove to participate in the divine mystery and to share in the divine life; so the Christian who contemplates the life of Christ, desires to share in that life, to die with Him and to rise again to a new and immortal life. This is the mystery which underlies the sacred liturgy. It is a means by which the Christian may share in the life and death and resurrection of Christ. — Bede Griffiths, "The Golden String," pg. 140.

Continued from page 2
must find a better alternative. Such an alternative is, we believe, a total and unequivocal integration of the body into the mystery of salvation. Since this is not a new theological principle, the question must be asked what such an integration means in concrete terms.

It should be noticed, first of all, that although the principle is not new, some important changes have occurred which call for fresh theological efforts of understanding. The most important development is the unprecedented ascendancy of the body as the center of all human concern, focussing upon itself on the one hand the promise of a golden age, and on the other the danger of a nuclear cataclysm. Even this body-centered eschatology of modern man would not be an entirely new phenomenon were it not for the realism which modern science and technology give to man's hopes and fears alike.

Christians cannot hesitate to participate fully in the hopes and fears for human existence on the earth. The material world is not

The Place of the Body

only our natural setting; it is our way of life, our mode of existence which the Word of God took upon himself manifesting the limits and the glory of the body in his death and resurrection. It is in the flesh that we experience joy and suffering; it is our hand-to-hand contact which makes of justice a living thing. It is by the pouring of baptismal water that faith continues in the world, and it is by the imposition of hands that priesthood continues in the Church. Conjugal love finds its plenitude in the sexual union of the bodies of men and women, and through the materiality of bread and wine Christ abides in us. The central theme of the New Testament is not the salvation of the soul but the resurrection of the body.

Accepted in this double role—of sanctifying us now and preparing us for the hereafter — the body must also be accepted as the means of moral integrity. We can only indicate what this implies. The relevance of the body in morality has become a double-edged sword: while some argue the unchangeability of moral norms from the unchangeability of the laws of nature, others assume that the power to interfere with the laws of nature confers the right to decide also the norms of morality. Christian theology should follow a more independent course. So far as the role of the body is concerned both arguments miss the point since the foundation of moral values is not the stability of the laws of nature but the unchangeability of

God as man's ultimate goal.

Nonetheless, the body as the entire creation, is still the way of learning the will of God and of testing our fidelity to him. Consequently an integral view of the body in the mystery of salvation means that to dismiss its organic, biological and psychological functions, and especially its final act in death, as irrelevant to morality, would be as wrong as to reject the scientific results and human experience which promote man's personal and social welfare for fear of moral instability. Every new discovery tells us something about God's intentions and we must listen to it; but every limitation of our nature, and there will always be some, should tell us something about our dependence on God — and we must acknowledge it. The real moral tension is not between the spirit and the flesh, but between the goals which man in spirit and flesh proposes for himself. The danger is not in the mastery of nature, but in the loss of our authentic human and Christian motivation. ■

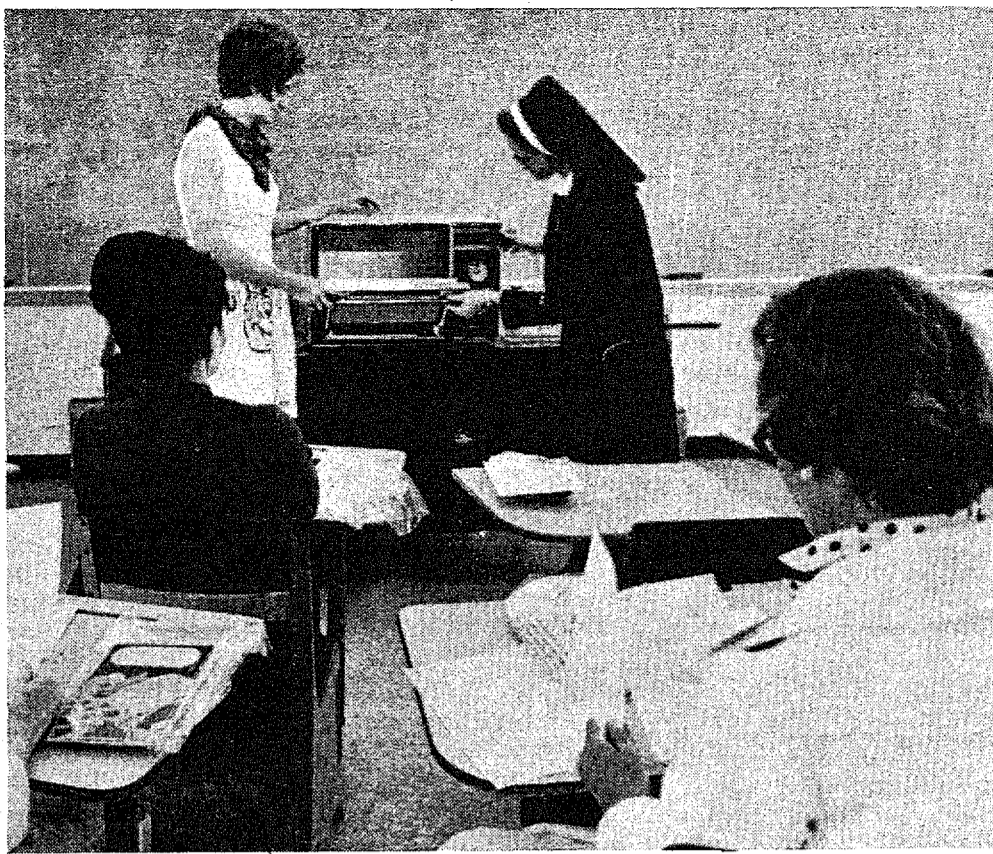
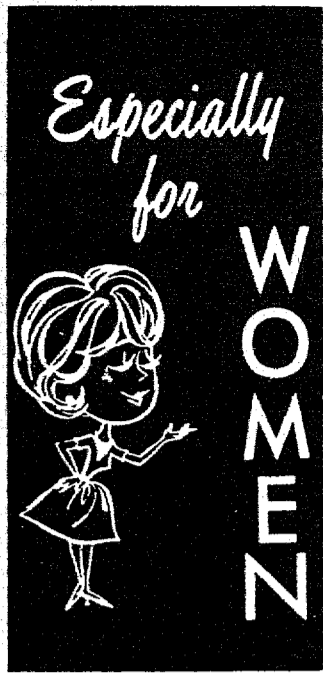
RETREATS

- March 7-9 Archbishop Carroll Retreat
- March 14-16 St. Timothy & Visitation, Rev. Joseph Payne
- March 21-23 Our Lady of the Lakes, St. Hugh, St. Brendan, Rev. Joseph Payne
- March 28-30 General. St. Rose, Epiphany, Little Flower (C. Gables), Rev. Joseph Payne
- April 11-13 General High School Retreat for Girls
- April 16 Day of Recollection, General, Blessed Trinity, Rev. James Briggs
- April 18-20 Pace High School



the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.

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MICROWAVE OVEN is viewed by Sister Christopher Michael, I.H.M., St. Michael's School, during demonstration for Home Economics instructors attending Annual Archdiocesan Teachers Institute.

Microwave Oven Cooks 'Em Fast

Will Attend National Meet

LANTANA—Sister Ann Butler, K.C., superior of the Cenacle Retreat House for women, will represent the Archdiocese of Miami during a National Conference for Sister Vocation Directors sponsored by a committee of the Conference of Major Superiors of Women, March 13-16 in New Orleans.

Proposed application forms for the selection of candidates for religious life will be presented to delegates and Dr. Mottram P. Torre, psychiatrist, will conduct an all-day training program on the use of these forms.

Other topics on the program are "Promotion Techniques and Pre-Entrance Programs," "The Vocation Director's Role in Community Renewal," "The Vocation Director's Place on the Formation Team," "In-Service for Vocations Directors," and "Christianity, Youth, and Vocations."

Cook a beef roast in 30 minutes — a 12-pound turkey in an hour — and frozen vegetables or delicious cakes in just a few minutes? Then a new microwave oven, demonstrated during last week's Archdiocesan Teachers' Institute, is for you!

As Religious and lay Home Economics teachers from eight high schools in the Archdiocese watched, a representative of the Florida Power & Light Co., demonstrate the new oven, which cooks meats, cakes, bread, frozen vegetables and fish and a variety of other foods in "nothing flat."

Among the delicacies which Nancy Shaw cooked and served for tasting were Pineapple Upside-Down Cake (7 minutes); frozen shrimp (6 minutes); popcorn, crisp bacon, and mushrooms, each of which cooked in just a few minutes.

High energy, high frequency microwaves similar to those sent out by television

Serra Members To Dine Wives

FORT LAUDERDALE—Wives of Broward County Serra Club members will be guests of honor during a dinner on Thursday, March 13, at the Lighthouse Point Yacht Club, 2701 NE 42nd St.

Dinner will be served at 8 p.m. Reservations may be made by calling Otto Trott, chairman.

Woman To Talk To Kiwanians

FORT LAUDERDALE—Dr. Lulu M. Spilde, a member of the national board of directors of Catholic Daughters of America, professor of education at Drake College, will speak to Kiwanis Club Members at 7:30 a.m., Wednesday, March 5 at Holiday Inn, 3349 N. Federal H'way.

Formerly a member of the faculty at Niagara University, Niagara, N.Y., and St. John University, New York City, where she was named outstanding teacher on the occasion of her retirement, Dr. Spilde also served as Dean of Women at Fordham University and directed teacher-training at Southern State Teachers College, Springfield, S.D.

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Nuns To Hear Outline Of Legislature Agenda

Pertinent issues and matters under consideration during the 1969 session of the Florida legislature will be outlined by a panel of guest speakers during a special program for nuns of the Archdiocese at 3 p.m., Sunday, March 9, in the Archdiocesan hall, NW 75th St., and NW First Court.

Interesting aspects of legislative and judicial processes with the state and local governments will also be discussed by U.S. District Judge C. Clyde Atkins, State Senator Richard B. Stone, State

Representative Carey Matthews and Dennis Carter, Special Assistant to the Dade County Manager.

Msgr. David Bushey, Vicar for Religious and rector of the Cathedral, will welcome the nuns to the program, arranged as a special service by the Civic Affairs Committee of the Archdiocese of Miami Sisters' Council.

Those planning to attend should contact Sister Alma Bill, 758-0609; Sister Mary Thea, 642-6732 or Sister Rosario, 271-6525.

6 Clubs Sponsor Ball For ABCD

A charity ball to benefit the 1969 ABCD will be sponsored jointly by six Greater Miami Clubs on Sunday, March 2 at the Coral Gables Elks Club, SW 37th Ave. and 21 St.

Participating groups are the Catholic Alumni Club, St. Theresa Young Adult Club, Catholic Singles Club, Miami Merrymakers

Social Club, Florida Skyliners, and the South Dade Singles Club.

All unmarried persons over the age of 20 are invited to attend the semi-formal event, where dancing to the music of Johnny Master's band will begin at 8:15 p.m. Refreshments will be served.

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'Yeah, Man,' They Got Help, Hope From 'The Hot Line'

The receptionist smiled as she answered, "Yes, the doctor is here, he'll see you in a moment. Please be seated." Being seated was hard, but they both tried. "Yeah, man, this guy's all right. I told you he'd be here," the teenage addict said.

"Yeah, but when we called him at two in the morning, man, I thought he'd flip," the second addict, a blond, replied. He paced across the waiting room and nearly walked into the potted plant. He was "potted" too.

Most drug addicts have no friends. The habit makes them loners. They often steal from one another to pay for their own habits.

Now both addicts have found a place to turn—a "hot line" to call for information and advice. They can take therapy sessions and find a source of legal substitutes for the drugs they have been "shooting" and medical help to assist them in kicking the habit that grinds away at their lives. In some cases, that "hot line" will bring them far enough along to begin piecing together lives pulled apart by violence, fear, and, after a fix, the false sense of euphoria, the erstatz dream.

FIND HOPE

They've found hope at the Dade County Catholic Welfare Bureau through a unique and successful program instituted by its director, Dr. Ben Sheppard.

The addicts' "heart line" is a drug hot line at 379-0707. They call, or sometimes, their relatives and friends call in for them. They're nervous, or nasty or scared, but they all want help. They're desperate.

During the day, a social worker answers the phone at the Catholic Welfare Bureau, 1325 W. Flagler St., and tells the caller how and when he can get help. In a sym-

pathetic manner, the worker also explains how easy Dr. Sheppard makes it for everyone interested in ridding themselves of the narcotic habit.

At night, someone still answers at 379-0707. Dr. Sheppard, a social worker, or at least an answering service gives the earliest hour that direct help can be given.

If you were an addict and called for help, the worker would set up an appointment. The doctor would counsel you and suggest an individual program of withdrawal, perhaps using drug substitutes and therapy.

They're not alone. Nearly 80 other addicts have found help through the program in its first two months and the number of calls for assistance is increasing.

On the other side of the waiting room, thumbing through a well-worn magazine was a young man about 17 years old. He looked "normal," except his hair was creeping over the collar of his shirt—as though he'd been a long time between haircuts.

His nose ran. He sniffed unconsciously like a field rabbit checking the air for a scent. His shaking hands and the wet circles on his long-sleeve shirt belied the casual way he flipped through the magazine.

A HARD BATTLE

He needed a fix. He'd been addicted to heroin for more than a year. He had called the "hot line" the night before. He's been trying to stay off the stuff for six hours. He was falling to pieces.

As the addicts file through to see the doctor in addition to medical attention, they get a word of advice, encouragement and a bit of unexpected kindness, and gradually they have come to trust Sheppard.

Calm help, counsel and

building faith in a program that, to them at times, seems suspicious has given many addicts hope for a new life.

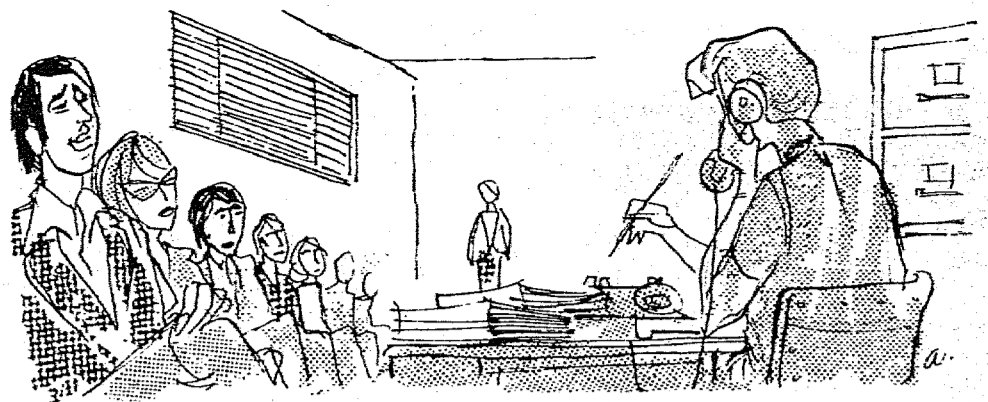
The steady success of the Dade program has lent hope to Monroe County addicts, too. Within weeks, through Dr. Sheppard's efforts, a similar drug hot line will be set up in Key West. A social worker, trained with the Dade program, will be ready to help there.

What are sorely needed, however, are volunteer physicians to make the program click, Dr. Sheppard explained. The staggering volume of cases to be treated, in addition to the follow-up therapy needed, makes it impossible to have a one-man operation and still keep taking on new addicts.

In Dade, Dr. Sheppard has made it click.

Dr. Sheppard's group therapy members are mostly users of heroin. Some are on cocaine and others use morphine derivatives. Almost all of them started out on marijuana, Dr. Sheppard explained.

The welfare director



doesn't interrogate the addicts who come to him for help. He's not interested in giving them the third-degree. He simply asks them for their correct names, so he can write prescriptions for them. They are not asked for their addresses, schools, or employers. Their ages are easy to guess—most of them are between 12 and 21. Many say they "blew pot" before they started to shave.

PROGRAM SET UP

After a brief session to determine what drug the addict is taking, and a look at his arm to see if any dangerous infection has set into the hundreds of angry red needle marks, the addict is given a program of substitute drugs to ease him off his dependence. The addict also gets information on week night therapy classes.

Those sessions are open only to addicts. It's a lot like Alcoholics Anonymous. They exchange ideas on their progress in kicking the habit and they give each other emotional and spiritual help.

"Dr. Sheppard will see you now," the receptionist said crisply.

The two teenage addicts, one new to the program, left the third addict, a stranger, shaking in the waiting room and went into the office. One found hope. The other got a "booster shot" for the hope he had and picked up his prescription for a substitute drug, methadone.

The Dr. asks, "How do you feel today, still shaky?"

"A little stomach trouble . . . nothing much, doc."

"Did you vomit this morning?"

"Not since Friday. Kept

the eggs down, but they're chasing each other around now. This seems to be working, though. I think I'll stick to it this time."

"Well don't cut down on the pills too fast. They're what's keeping you together. We'll just have to take this as it comes. Do you have enough money to pay for this prescription? This substitute is better than the hell of paying \$40-a-day isn't it?"

The teenager just nodded. "Yeah, and now I can stop stealing. Maybe I can get a job."

Outside the door, as they pass through the waiting room is a small can. It's the kitty, started by the addicts themselves. The first boy drops some change into it. That might help some other addict who is suffering from malnutrition, and hopelessness.

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SAVE 20¢ COPELAND'S Reg. or Dinner 1-LB. PKG. **49¢**

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SAVE 40¢—MOHAWK **CANNED HAMS**

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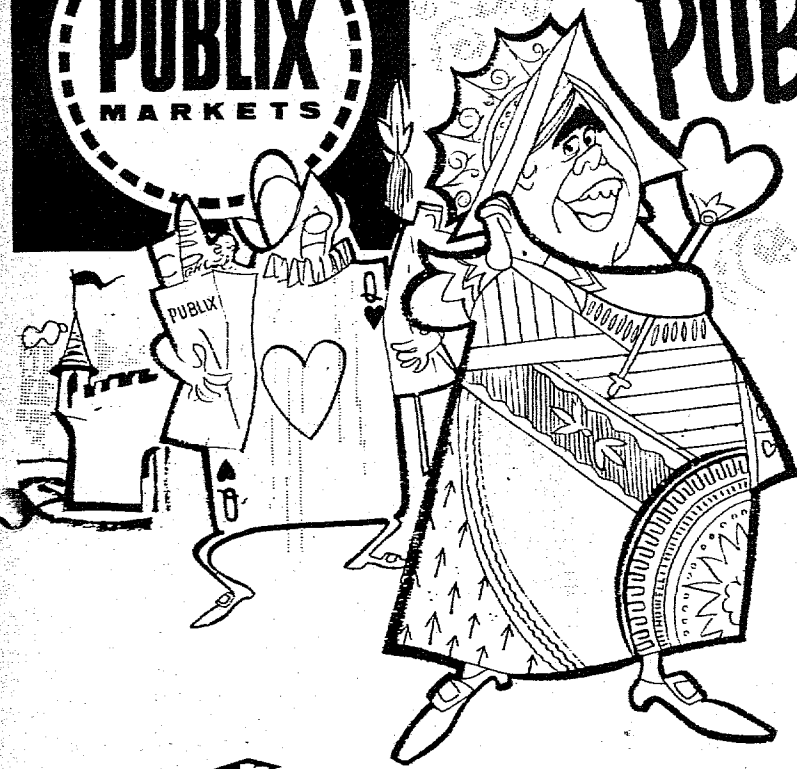


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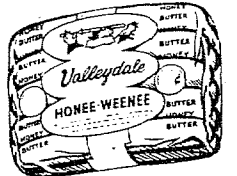
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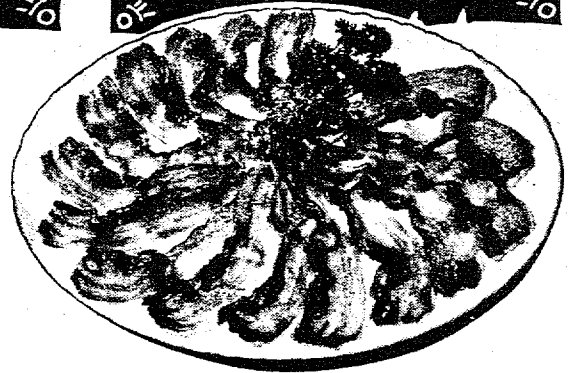
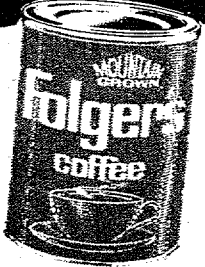


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Bananas
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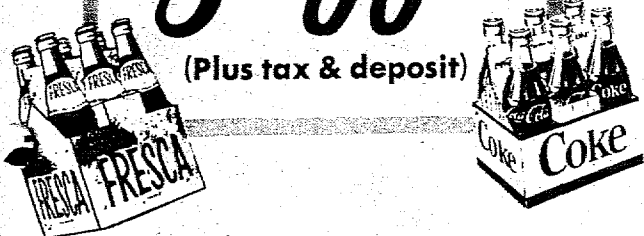
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 (LIMIT 1 WITH OTHER PURCHASES OF \$3 OR MORE EXCLUDING CIGARETTES)



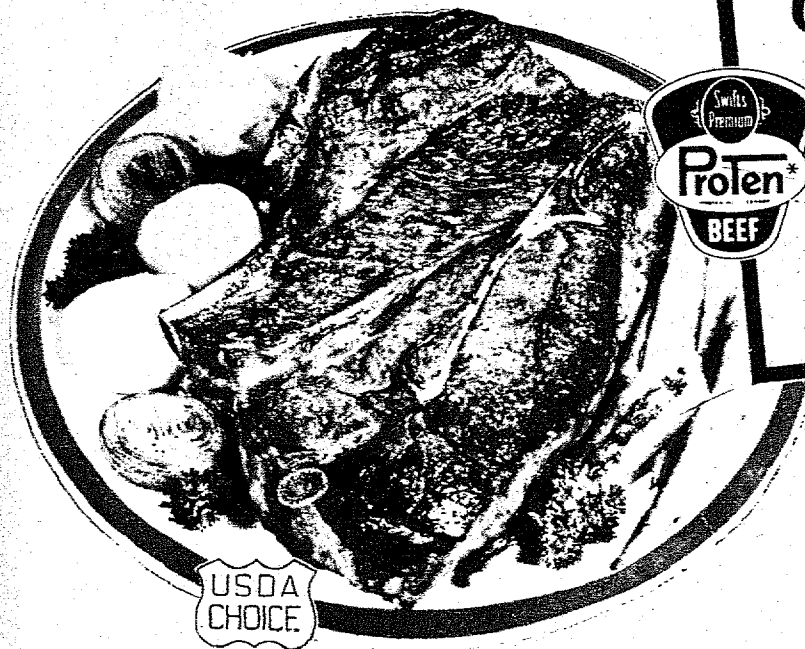
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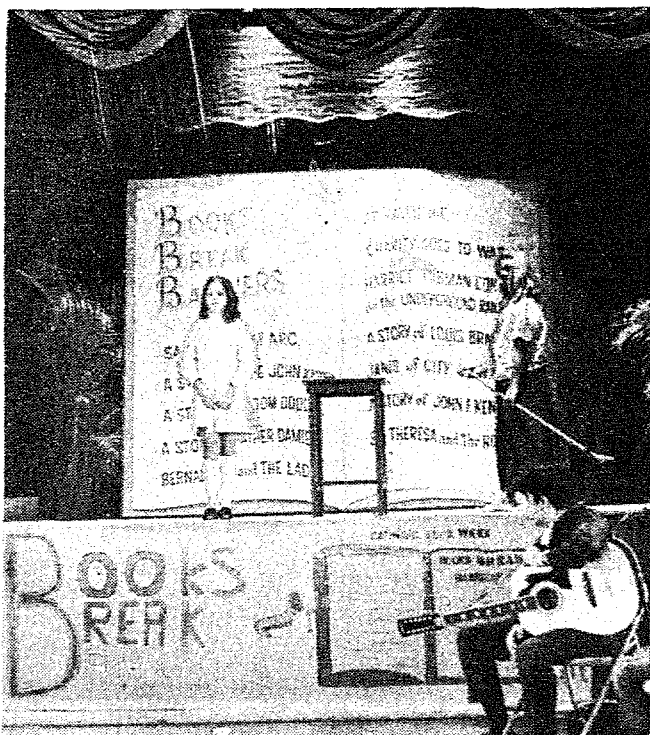
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Where Shopping is a Pleasure





STUDENTS AT St. Theresa School concluded their observance of Catholic Book Week (Feb. 17 to 23) with a special assembly presented by the fifth graders who made recommended books "come to life" for the audience of students, parents and faculty.



Lourdes Academy Students Entertained During Guild Of Police And Firemen Breakfast.

Youth on the Move



CHOSEN QUEEN of the Holy Redeemer CYO during its annual coronation ball was Ragenia McNeal, a ninth-grader at Northwestern Senior High. Crowned - Miss Holy Redeemer CYO Feb. 15, she shares honors with first runner-up Cheryl Edwards, and second runner-up Lovette McGill, both students at Notre Dame Academy. Ragenia is the daughter of Mr. and Mrs. Jimmie McNeal Sr.

Entrance Examination for First Year High St. John Vianney Minor Seminary

2900 S.W. 87th Ave., Miami

DATES--Saturday and Sunday, March 1, 2, 1969

ELIGIBLE--8th grade boys who wish to enter St.

John Vianney Seminary next September.

—Accommodations will be provided in seminarian dormitories Saturday night.

PROGRAM:

Saturday, March 1, 1969

- Arrival at St. John Vianney Seminary no later than 11:00 a.m.
- Lunch 12:15 p.m.
- In the afternoon there will be classes on seminary life conducted by members of the Faculty; recreation on the campus with seminarians; an opportunity for an interview with priests from the Vocation Office; a movie on vocations and other subjects in the evening.

Sunday, March 2, 1969

- Entrance Examination from 8:30 to 11:30 a.m.
- After the candidates have lunch there will be open house for their parents at the seminary and an opportunity for them to discuss the vocation problems of their sons with priests from the Vocation Office and Seminary Faculty.
- Mass for parents and candidates in the early afternoon.
- Return home with parents after 2:00 p.m.

Keep upper part for reference

RESERVATION FORM

I wish to spend Saturday and Sunday, March 1, 2, 1969, at St. John Vianney Minor Seminary (2900 S.W. 87th Avenue, Miami, Florida 33165) so that I may take the Entrance Examination for first year of high school, and learn something of a seminarian's life at first hand.

I (have) (have not) a ride to the Seminary on Saturday, March 1, 1969.

My parents (will) (will not) be able to join me for Mass and open house inspection of the Seminary at 1:00 p.m. on Sunday, March 2, 1969.

Name: Address: City:

School: Parish:

Return this reservation as soon as possible to:

Rt. Rev. Monsignor James J. Walsh
Office of Vocation Director
6301 Biscayne Boulevard
Miami, Florida 33138

Football Dolphins, Basketball, Scramble Spunkey CYO Team

It was, as the saying goes, quite a ball game, fans.

The Miami Dolphins proved they're athletic whales on the basketball court as well as on the football field and a relatively new ball team—The CYO Saints—proved that they have plenty of spunk even though they might be short on breath and rusty on skill.

The CYO all-stars gave it the old school try and proved they're fine sports.

The occasion? The combination all-star game and cheerleading contest semifinals last weekend at St. Thomas Aquinas High School.

Dolphins Dick Anderson, Jimmy Warren, Jack Clancy, Stan Mitchell, Bill Darnell, Freddie Woodson and Karl Noonan took on the CYO all-stars and then battled the CYO Saints.

Both games saw the Dolphins victorious, but they al-

so saw cheering enthusiastic fans torn between the CYO teams and the professional footballers.

On the all-star teams were players from St. Louis, St. Bartholomew and St. James. Tim Murray, Joe Vollmer, Don Davis, Chris Cochran and Mike Clark played for St. Louis. From St. Bartholomew came Tom Grubbs, Bill Regin, John Dolan, Tim Roberts and Pete Maslow. Rounding out the team from St. James were Joe Galletti, Frank Caserta, Paul Kuthane, Dennis Ward and Jay Santiago.

Players for the CYO Saints—who arrived on the court in unusual uniforms for the occasion were Father Walter Dockerill, Father Jude O'Doherty, Father James Flavin, Father Thomas Mullane, Father James Murtagh and Father Michael Kish. Also helping the Saints were school coaches Phil Pette, Mike Leginess, Bob Piero and Andy Tonkovich.

Finals in the competition will be played on March 6 at 6 p.m. in the Miami Beach Convention Hall before the Oakland Oaks-Miami Dolphins basketball game.

Girls Win Medals In Latin Forum

THE NOW SET

Six Notre Dame Academy students picked off medals during the Latin Forum sponsored by the Junior Classical League last week. Approximately 20 schools participated in the day long event at Palmetto High School.

One project could be submitted from each school.

The following girls were awarded place medals; Lisa Zorovich, second place, Latin II; Linda Sanchez, second place, Latin III; Jeanette Keys, second place, costumes; Patrice Bailey, second place, orations; Ann Neilson, third place, Latin I; Alice Meyer, third place, Latin IV.


Honorable mention certificates were won by the following participants: Kathy Smith, Latin III; Jane Holmes, Latin IV; Regina Bailey, customs; Nancy Camajani and Patricia Sirois, derivatives. Notre Dame did not enter the Roman History or Mythology categories.

In addition to the indi-

vidual awards, sweepstakes honors were extended to top-ranking schools on the basis of points earned by students. Notre Dame placed second in the Senior High Division.

"The Merry Workers"—a 4-H group at St. Vincent de Paul parish—picked up eight blue, four red and three white ribbons for their handmade skirts during the Dade County Youth Fair recently.

They were awarded a blue ribbon for a mosaic picture they designed.



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Milledgeville, Georgia 31061

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He's Favorite In Wrestling Finals

You could easily call Mark Stead of Archbishop Curley High a "marked" man when he steps in the state high school wrestling finals today and Saturday at Ft. Lauderdale's Stranahan High.

After all, Mark will carry a perfect 20-0 record into the championships and the reputation of being "the best overall wrestler in the state."

Mark will be competing in the 133-pound class after compiling a two-year record of 41-4 and a third place finish in last year's 127-pound class state meet.

"He'll certainly be the favorite," admits Brother Bernard, the current Curley wrestling coach, who took over when Jim Husk left the Knights to build the program at Miami's Southwest High.

"He's without a doubt the best in the city and some of the other coaches have described as 'best in the state.' He's the best we've ever had."

Brother Bernard attributes Mark's success to his natural ability and a strong desire to work.

"Some kids just have natural ability and he has it. But, he's also willing to work at it. He puts more into our two-hour workouts than any other wrestler we have."

Brother Bernard, a rookie coach, also concedes that Mark has been a great aid to him.

"He's not only one of our captains, but he's like an assistant coach. I don't know what I'd have done without him to help me."

A natural athlete, as mentioned, Mark was a crackerjack 140-pound linebacker for the Knights in football last fall.

"The day after the final game, he was out working with us," adds Brother Bernard.

"He hasn't had a close call yet this year. The closest match he's had all season was the 5-2 decision he won in the district finals from Don Wrinkles of Miami Military."

In posting his spotless 20-0 record, Mark has scored nine pins and only once has he been taken down. He came back from that to score five straight points and win the match.

Wrinkles, incidentally, is also considered Mark's toughest competitor in the state meet.

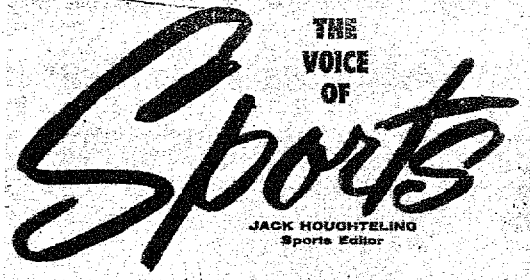
Five-eight in height and "solid as a brick," Mark doesn't figure on having any trouble in getting a college scholarship. He's also a B student academically.

"We've had quite a few nibbles, already," says Brother Bernard, "and I figure we'll get a lot of offers after the state meet."

"The other coaches in the area have offered their help in lining up something for him, schools like Georgia and LSU which are developing wrestling programs."

Unlike last year when Curley entered the state meet as a title contender, Stead will be the Knights' only contestant.

However, Brother Bernard does feel that he has some good prospects coming along. Two sophomores, Pat Murphy in 95 and Steve Gillis in 120, finished fourth in the district meet, just missing the last qualifying spot for the state meet. Both were also second in the Stranahan Sophomore Invitational earlier in the season.



CYO Winners In Playoffs

The four teams who made it into the semi-finals of the archdiocesan CYO basketball championship are St. Juliana, St. James, St. Bartholomew and St. Joan of Arc.

Play for the elimination, before the final championship game March 6 in the Miami Beach Auditorium, will take place Sunday, March 2.

St. Juliana will face St. James at North Miami Beach Auditorium, Sunday at 2:30 p.m.; and St. Bartholomew will play St. Joan of Arc Sunday, 2:30 p.m. at Chaminade High School.

Florida - Oakland Oaks basketball game. The finals of the archdiocesan cheerleading contest will be presented at the same time.

The finalists chosen for the archdiocesan cheerleading contest during competition last weekend are St. Monica, Holy Rosary, St. Stephan Protomartyr, Holy Name of Jesus, Epiphany, and St. Michael, all CYO division. The two finalists in the high school competition are St. Thomas Aquinas and Msgr. Pace.

Scores from last weekend's quarterfinals:

St. Juliana	46	Epiphany	45
St. Bartholomew	61	St. Rose of Lima	31
St. James	44	Annunciation	36
St. Joan of Arc	51	St. Louis	47

The championship game will be played Thursday, March 6, at 6 p.m., in conjunction with the Miami

Gibbons Tops With 17-2 Record

Cardinal Gibbons High of Ft. Lauderdale ended up with the archdiocese's best won-lost record while Msgr. Pace High of Miami finished as the wingiest team as the regular basketball season was completed last week.

Going into the Class A District 15 tournament this weekend, Gibbons was 17-2 for a best-ever .895 percentage while the Spartans carried a 19-5 mark into the Class B District 16 meet, good for a .791 percentage.

Gibbons assured itself of the top record in the archdiocese by scoring a narrow, come-from-behind 77-76 win over Pace early last week. The Redskins had trailed, 52-45, at half time but over-

took Pace in the fourth quarter to avenge one of their two losses of the year.

The brother combination of 6-2 senior Jack and 6-3 freshman Gary Hanrahan keyed the Gibbons victory with 19 and 18 points, respectively, while the Pace sharpshooting team of Gary Sweet and Billy Sheppard each notched 26 points.

Gibbons then completed its campaign with an easy 101-64 win over LaSalle as Jack notched 23 points and Gary 20.

Pace wrapped up its season with an equally easy win over Miami Military, 88-56, as Sweet popped in 29 points and Sheppard 16.

Gibbons, despite its mark, will be an underdog in the A-15 tournament while Pace will be a slight choice over host St. Thomas Aquinas to take the B-16 meet.

St. Thomas was 8-10 going into its final game against Ft. Lauderdale High on Monday and will enjoy a big height advantage over Pace, with a pair of 6-4 performers in Steve McKibbin and Jim Moorhead, plus the outside work of Steve Pope, while the 6-0 Sweet is the tallest of the Spartans. The two split even in regular season play.

Chaminade, 11-13, joins Gibbons in the tough A-15 field that has Pompano Blanche Ely (20-4) and Ft. Lauderdale Dillard (15-10)

as the favorites. Chaminade, with Bob Skut and Dawn Tonkovich as the scoring leaders, will be without one of its top performers, as starter Mike Frawley broke his ankle late in the season and has been sidelined.

The A-16 meet at the Christopher Columbus High gym will find three of the archdiocese schools in action, as host Columbus (12-11) was to play Miami Military on Thursday night, then meet Archbishop Curley High (12-11) tonight if a winner.

LaSalle drew a first-round bye but will meet the Key West-Mays winner in the second game tonight and will be a decided underdog. Curley and Key West, the two Class AA regional finalists last year, are favored to meet for the title on Saturday night.

In A-14, Cardinal Newman, suffering through its worst season, was expected to be an early victim in tournament play which started on Wednesday. The Crusaders also suffered their worst-ever basketball loss last week when the state's No. 6 ranked West Palm Beach Roosevelt bombed them, 140-46.

In C-16, St. Patrick's and Marathon rate as the co-favorites and they are expected to meet in tonight's semifinals at the St. Pat's gym. The winner of the one

should cop the title.

Winners of the district tournaments move on to the four-school regional meets next weekend at sites to be announced. The regional champs in each of the four classes then go to Jacksonville for the state finals, March 14-15.

Tournament Schedule

The archdiocese district tournament play:

Wednesday: Cardinal Newman vs. Leonard; semi-finals Friday; finals Saturday.

A-15 at Hollywood Chaminade—tonight; Chaminade vs. Blanche Ely at 7 p.m.; Cardinal Gibbons vs. Dillard at 8:30 p.m.; finals Saturday at 8 p.m.

A-16 at Columbus High—Thursday: Columbus vs. Miami Military at 7:30 p.m.; tonight: winner Columbus-Miami Military vs. Curley at 7:30 p.m.; LaSalle vs. winner Mays-Key West at 9 p.m.; finals Saturday at 8 p.m.

B-16 at Ft. Lauderdale St. Thomas—tonight; Msgr. Pace vs. Pine Crest-Coral Shores winner at 7 p.m.; Belen vs. St. Thomas at 8:30 p.m.; finals Saturday at 8 p.m.

C-16 at St. Patrick's—Thursday: Key West Mary Immaculate vs. Dade Christian (game at Marathon High) at 6:30 p.m.; St. Patrick's vs. Westminster Christian at 8 p.m.; tonight: Mary Immaculate-Dade Christian winner vs. Florida Christian-Miami Christian winner at 6:30 p.m.; St. Patrick's-Westminster winner vs. Marathon-Deerborne winner at 8 p.m.; finals Saturday at 7:30 p.m.

Nixon Thanks Pope Paul

VATICAN CITY—(NC)—President Richard M. Nixon has thanked Pope Paul VI for the message he sent for the presidential inauguration.

The text of Nixon's message to the Pope follows:

"I am most grateful for your heartening message on the occasion of my inauguration as President of the United States. My administration has made a solemn commitment to seek, with all its energy and dedication, a just and lasting peace and a world in which all mankind can live together in harmony and fulfillment. I know how strongly you share this goal, and appreciate your thoughtful words of encouragement at the outset of our endeavors."

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Confidence In God

II

The author of the following article, the second in a series of seven Lenten meditations, has taught as a scholastic in New York City high schools, and currently is in second theology in Woodstock College, Md.

"Since God did not spare His own Son, but gave Him up to benefit us all, we may be certain, after such a gift, that He will not refuse anything He can give."

—St. Paul's letter to the Romans, 8, 32.

Time magazine, looking recently at the task facing President Nixon, summed up the 1960's as follows: "A decade that began with a quest for moral grandeur seemed to be ending on the defensive, mired in the sheer effort to keep society from exploding."

As we approach the celebration of Easter, we must ask what light this feast sheds on the troubled times we live in. The apostle Paul can help with the answer. His letter to the Christians at Rome presented his view of the hope and salvation offered all men in Christ Jesus. The love of God, manifested in the death and resurrection of his Son, has freed man from sin, death, and human weakness. The Christian's life is now surrounded by the love of God, a love which guarantees us a share in his own life.

In the midst of our joys and sufferings, we are confident that God will not abandon

Lenten Thoughts from St. Paul

by Peter Schineller, S.J.

us, since he has given his Son as proof of his love. In the Old Testament, the supreme manifestation of God's love was the Exodus, when he freed the Israelites from slavery in Egypt and lead them to the Promised Land. As Christ's death and resurrection give to us today a basis of confidence and hope, so it was the God of the Exodus in whom the Israelites trusted.

Thus it was most fitting that Martin Luther King, Jr., could preach on the eve of his tragic death that "I have seen the Promised Land. I'm happy tonight. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

Dr. King's faith in the power of the risen Lord gave him the confidence which Paul speaks of. His life of reconciliation was a response to the love of God manifested in Christ. Thus he was free from fear of suffering, imprisonment, and even death. The power of God enabled him to love to the point of death. Rather than despair of the nation's progress in achieving social justice and peace, King's fellow man with added strength and deeper concern.

The message of Christ's resurrection does not solve the problems of crime, poverty and race, but it should enable us to dedicate ourselves to their eradication with increased energy and motivation. As Paul assures the Romans, we now live and work with the conviction that "nothing can come between us and the love of Christ, even if we are troubled or worried, or being persecuted, or lacking food or clothes, or being threatened or even attacked. Nothing in all creation can separate us from the love of God made visible in Christ Jesus our Lord." (Rom. 8, 35, 39).

Astronaut Tells Vatican About 'Old Devil Moon'

VATICAN CITY — (NC) — American Astronaut Frank Borman did not understand the question, but they liked his answer anyway.

During his appearance before a group of cardinals, scientists and diplomats at the Vatican, Col. Borman was answering questions from the floor.

Someone asked in French about the lunar surface: "Is it livable?"

The translator, (Est-il viable?) thinking he heard the word "diable (devil)," relayed to Col. Borman: "Is there a devil on the moon?"

Col. Borman replied: "Even though the moon is very barren and forbidding, there is more evil here on earth."

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Prayer Of The Faithful

Second Sunday Of Lent

March 2, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: The will of God for us is that we be holy. Let us pray that our awareness of the needs of others will lead us to a love that will transfigure the world around us.

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

LECTOR: (1) For all the members of the Church, for our Holy Father Paul, our Archbishop Coleman F. Carroll, for priests, religious, and laity in their mission to serve and to save men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For those who serve our country, for President Nixon and all civic officials, and for those in the armed forces that they may always strive for justice and peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) That the press will place before our eyes the spectacle of the miseries which men tend to forget in order to quiet their consciences, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For those starving in Biafra that those with enough food will come to their aid, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all those who suffer the ravages of war that those who control their national destinies will seek true peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) That we may seek and find ways to remedy the racial prejudice and other social ills that exist in our midst, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) That the poor, the sick, the dying, and those suffering from anxiety and mental disorders may find strength and hope in the sufferings of Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (8) For the personal intentions of all here present, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Look down in mercy, O Lord, on our efforts of self-renewal during this Lenten season. May they be a true sign of our inner change of heart and so make us worthy to be partakers in the glorious resurrection of your Son, Jesus Christ, our Lord.

PEOPLE: Amen.

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Pope's Statement

'Custom Of Ashes' Speaks For Itself

VATICAN CITY (NC) — The age-old custom of distributing ashes is so rich in meaning that "it speaks for itself," Pope Paul VI told his weekly general audience on Ash Wednesday.

"It has no need for explanation or comments. It speaks for itself," he said, adding, "it speaks of its age-old existence in the spirituality of our religion."

The Pope said this sacramental tells man, who is confronted with the mystery of salvation, that "he is a sinner, he is mortal."

He said the custom, therefore, "speaks to us of our inexorable fate as mortal creatures and as sons of the times and heirs of the condemnation generated by sin."

At the same time, the Pope continued, it "speaks of the despair of the man who trusts himself, it speaks of the philosophy of nothingness typical of our existentialism."

It is a rite "which produces an inner and global sense of human existence, and rouses a personal dramatic awareness regarding the destiny of our life," he said.

"It is the metanoia of the Gospel, that is to say, the interior change, the conversion of the heart, penance

proper. It is the disposition which is also mysteriously inspired by grace which opens up for us the kingdom of God."

Pope Paul also said it reminds us that the essence of penance is a "psychological, moral and interior fact." It reminds us that penance is a "change in the way of assessing ourselves," he added. "It is the new life which is born again," Pope Paul said, adding "it is the Resurrection celebrated in a new fullness and a new, truly paschal joy."

Vatican Burns Old Stamps

VATICAN CITY — (NC) — Vatican officials have ordered the burning of all back issues of Vatican City stamps.

A Vatican spokesman said the purpose was to keep up the philatelic value of those stamps already purchased by stamp collectors and stamp dealers.

Most Vatican City stamps are bought for purely philatelic purposes, he said. He said one stamp collector had remarked that the market value of Vatican City stamps had already firmed up since word got around that Vatican officials were burning old stamps.



FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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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Alegria y Nostalgia de unos Jóvenes

Separados de sus Padres

Todo es bullicio juvenil en una vieja casona de dos plantas en el 83 SE 8 St. Viven allí unos treinta jóvenes que llenan el ambiente de risas, juegos, combos de música moderna, discusiones deportivas.

Pero en el corazón de cada uno de esos jóvenes alegres y bulliciosos se esconde una nostalgia, una añoranza, un vacío.

De una u otra forma ellos han ido llegando solos al exilio y sus padres han quedado atrás, en Cuba, esperando por el permiso de salida que un día les dejará reunirse de nuevo con sus hijos en tierras de libertad.

Unos han llegado por las distintas vías aéreas, otros han escapado en bote atravesando las 90 millas del Estrecho de la Florida.

Las formas de escapar del país son diferentes en cada uno de los casos. Pero las causas que movieron esa fuga son las mismas: Se les acercaba la edad de 14 años en las que el régimen los llama al servicio militar obligatorio, lo que supone largas jornadas de adoctrinamiento comunista con más largas aún jornadas de trabajo en los campos de cultivo y un entrenamiento militar que puede tener como final el desembarco subrepticio en las costas de algún país sudamericano para comenzar allí un intento guerrillero.

A pesar de que casi todos

estos jóvenes, entre 15 y 19 años se criaron ya bajo la influencia del comunismo y con un hábil adoctrinamiento en las escuelas, todos ellos odian el sistema castrista y se sienten felices en la vida democrática de Estados Unidos.

Uno es hijo de un rico terrateniente al que el régimen despojó de sus propiedades; otro es hijo de un mecánico de automóviles; otro, de unos pobres campesinos; otro es hijo de un contador público. Unos son blancos, otros negros.

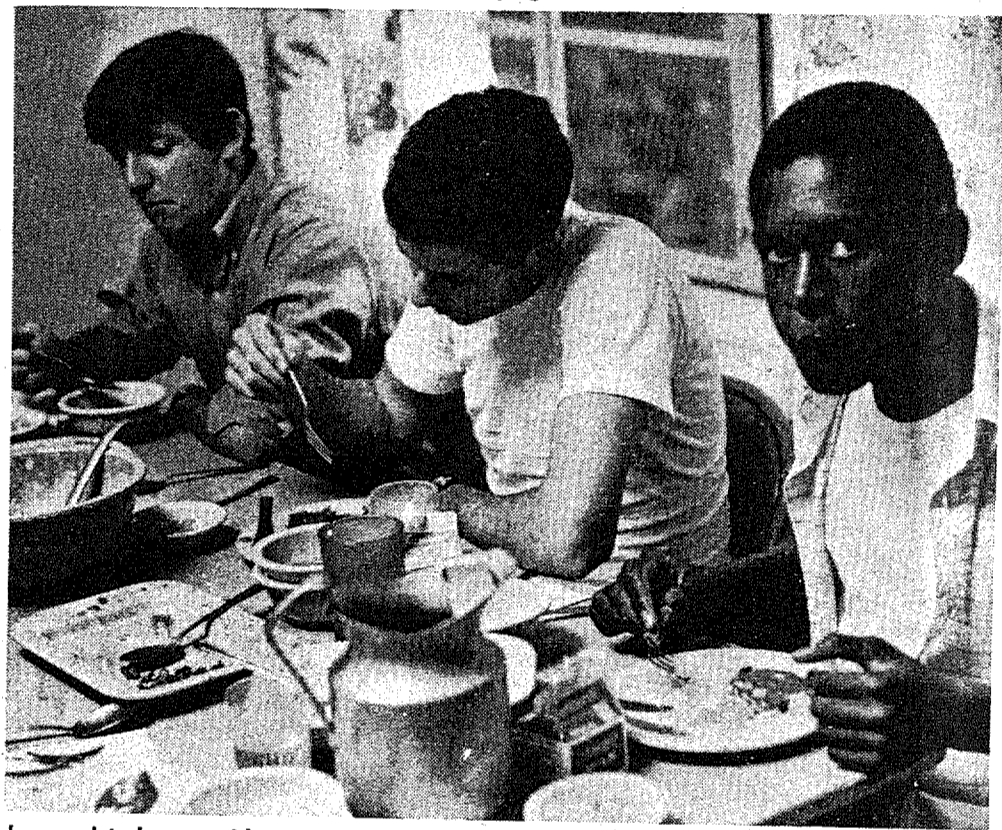
En la casona que está bajo el cuidado de dos sacerdotes, los treinta jóvenes han aprendido a quererse como hermanos. Desayunan, almuerzan y comen juntos, duermen en amplios salones dormitorios en camas de literas, comparten sus discos y sus equipos deportivos.

Las amistades formadas en esta casa durarán toda la vida. Aunque la futura llegada de los padres dispersará a estos treinta jóvenes por senderos distintos. Ellos siempre recordarán los días vividos en el 83 SE 8 St.

Pero ellos recuerdan hoy los días de felicidad hogareña con sus padres y hermanos. Y en medio de la camaradería en que hoy viven, ansian la llegada del día en que se les comunique que sus padres acaban de arribar a Miami en los vuelos de la libertad.



Marcos Marín creció bajo la influencia ideológica del comunismo. Pero como tantos otros jóvenes cubanos, en la primera oportunidad escapó en un bote en busca de libertad. Hoy es uno de los jóvenes al cuidado del Programa de Niños Cubanos Refugiados de la Arquidiócesis de Miami, dirigido por Mons. Bryan O. Walsh. Aquí lo vemos departiendo sobre sus futuros estudios con el padre Luis Ripoll, S.J., uno de los consejeros del hogar de niños refugiados. Aquí Marcos lo tiene todo: techo, alimentación, educación, buenas amistades... Pero añora la presencia de sus padres que quedaron atrás, en la Cuba sojuzgada.



Las amistades surgidas en esta casa del programa católico de niños refugiados durarán toda la vida. Jóvenes de la más variada extracción se han hermanado en este destierro de Miami, donde juntos están labrándose un futuro luminoso.

Textos, Fotos
Gustavo Pena Monte

Peregrinaciones a la Ermita de los Cubanos

Las peregrinaciones de los Municipios de Cuba en el Exilio siguen efectuándose en la Ermita de la Virgen de la Caridad, con notable afluencia de fieles.

A continuación ofrecemos la relación de las peregrinaciones programadas para el mes de marzo:

Las peregrinaciones tienen lugar lunes, miércoles y viernes, comenzando a las 8 p.m.

Lunes 3, Morón; Miércoles 5, Florida; Viernes 7, Ja-

tibonico; lunes 10, Camaguey; miércoles 12, Nuevitas; viernes 14, Ciego de Avila; lunes 17, Esmeralda, miércoles 19, Sta. Cruz del Sur y viernes 21, Guaimaro. Todos estos municipios pertenecen a la provincia de Camaguey.

Los días 24, 26 y 28 se efectuarán las peregrinaciones de los municipios de Camajuani, Cienfuegos y San Antonio de las Vueltas, de la provincia de Las Villas.

Dan a Conocer Población del Vaticano

Ciudad del Vaticano (NA)—La pequeña ciudad Estado del Vaticano cuenta con una población estable que se descompone en 534 ciudadanos oficiales y 315 habitantes, según estadísticas dadas a conocer oficialmente.

Figuran entre los ciudadanos 31 cardenales, 119 representantes diplomáticos extranjeros, 54 guardias suizos y 153 gendarmes vaticanos. Los habitantes son en su mayoría altos funcionarios de la Curia, religiosos de ambos sexos y personal laico.

Escuelas - Cuarteles

Por MANOLO REYES

A 10 años de estar en el poder, el régimen comunista sólo ha podido lucir ante el mundo una imagen de destrucción y ruina que se proyecta al exterior desde todos los rincones de la isla mártir de Cuba, con dramáticos ribetes.

Todos los derechos humanos han sido vulnerados en Cuba en esta última década. Las instituciones patrias han sido demagógicamente desfiguradas, alteradas y re-escritas en muchas ocasiones, olvidando la verdad de los próceres y las situaciones que hicieron libre a Cuba el 20 de mayo de 1902.

Desde esa fecha hasta el robo del poder por Castro en 1959 el régimen rojo de la Habana ha tratado de tender un manto de olvido o condenación. Y aunque ellos pretenden ser el principio, lo que han demostrado hasta la saciedad es que son el final de toda libertad humana. La economía del país sigue languideciendo y a pesar que el costo de producción nacional ha disminuido porque el régimen ha tratado de esclavizar al trabajador, al campesino, al pescador, al obrero en general, la industria y el comercio aumenta su ruina por días. Es que ha desaparecido el incentivo, el estímulo de la libre empresa y el espíritu de superación.

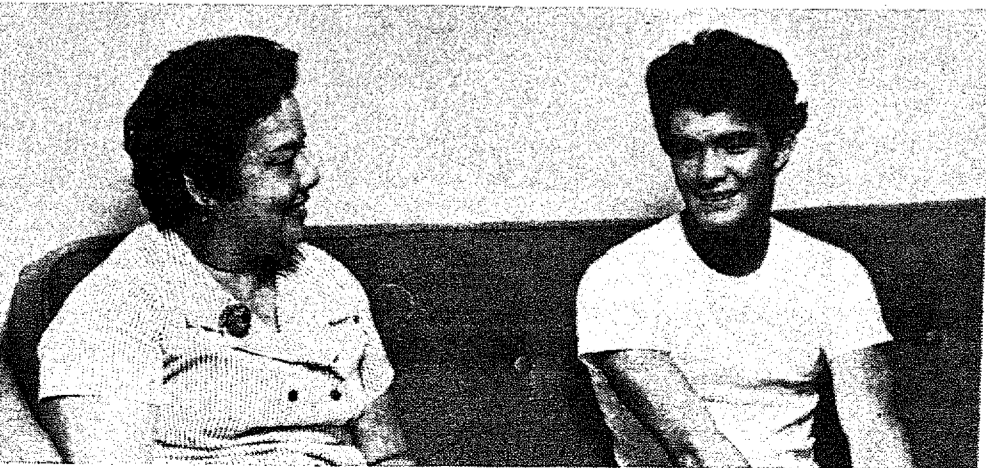
En el orden familiar, no hay una sola familia cubana que no esté separada desde la entronización del castrocomunismo. Sea por la muerte del ser querido ante el ignominioso paredón, sea por las mazmorras políticas, sea por el mar o por el odio. El castro-comunismo ha demostrado a plenitud que es un régimen militarista y de violencia. Su arma principal para dividir es el odio con su secuela de instrumentos laterales como la envidia, el resentimiento, el revanchismo.

El castro-comunismo ha demostrado ser un régimen de violencia porque ha borrado de los rostros cubanos esa sempiterna sonrisa que lo caracterizaba. Hoy el cubano está aterrorizado, está agotado, está cansado, quiere paz, quiere libertad, quiere romper las cadenas que lo asfixian.

El mismo régimen que al principio prometió convertir los cuarteles en escuelas y que ahora a diez años de poder ha tipificado que es un régimen de violencia convirtiendo en todos estos años las escuelas en cuarteles.



Dormitorios amplios, llenos de luz, ventilados, con aire acondicionado y calefacción, ofrecen el ambiente ideal para el estudio y el descanso. En la foto Carlos Cobo.



Trabajadores sociales del Catholic Welfare (Cuban Program) visitan con frecuencia a los jóvenes para velar por su adecuado ajuste al medio en que se desenvuelven. En la foto la señora Magda Fonseca con Jose Alvarez, uno de los jóvenes refugiados, otro "campeón olímpico que cruzó en bote el Estrecho de la Florida."

Por el Padre Agustín Román

Una mamá y sus dos niños me hablaban el domingo. Me contaban la gran alegría que habían tenido en la mañana. Habían hablado con el papá que está en Cuba.

La conversación me hizo mucho reflexionar al contarla la mamá con muchos detalles. Los niños, de ocho y cinco años, se levantaron muy temprano, porque esperaban la llamada del papá, al que hacía un año no podían escuchar. Las llamadas anteriores habían sido durante tiempo de colegio o en la noche tan tarde que ellos no se habían dado cuenta que era el padre quien les hablaba. Esta vez sí estaban conscientes que el papá les iba a hablar.

No abrieron la televisión aunque sabían que los muñequitos se estaban pasando, porque toda su atención estaba fijada en el aparato de teléfono. Ellos discutían si era el niño el que hablaría o sería la niña. El niño alegaba que era mayor y que él debía empezar la conversación. La niña con una expresión de alegría decía... que nos dirá papá hoy?...

Algunas llamadas llegaron de Miami y ellos decían a la mamá que respondiera rápido no fuera que el papá les llamara en ese momento.

Sin separarse del teléfono conversaban sobre lo que le dirían a su padre. Primero querían hablarle del colegio, después de los deseos que tenían de verle aquí. La niña pensaba que debían describirle lo... guetes que habían recibido el día de Navidad. Así iba pasando el tiempo cuando de repente sonó el teléfono y el niño lo tomó en su mano y entonces oyó a su padre. El papá le saludó como antes y al oír... cómo está mi hijito?... el niño no pudo más y comenzó a llorar. Lloraba con la sencillez de niño. Lloraba seguramente de alegría pero no podía hablar. Era la voz del padre que desde lejos

tocaba su corazón. Parece que todos los planes caían al oír su padre. No tuvo necesidad de decir nada pues bastaba la voz de papá.

Cuántas veces lo único que necesita un hijo es oír a su padre para ser feliz, para rectificar su vida, para llorar de satisfacción.

Al contemplar esa multitud de hombres que pasan por las calles de nuestras ciudades—inquietos como si esperaran algo—me hacen pensar en una multitud de hijos que quieren escuchar la voz del Padre. Unas palabras del Padre estoy seguro que les darían el gozo que buscan y que nadie, ni nada les puede dar.

Queremos hablar pero también queremos escuchar. Y queremos escuchar no a cualquiera sino al que tiene palabras de vida eterna.

La oración es una conversación entre dos personas. La oración es hablar y escuchar. Hay preguntas y respuestas. Hay cartas y telegramas en este diálogo. A veces hay telefonazos y otras conversaciones directas. La oración no es sólo pedir cuando tenemos necesidades. Es agradecer, es prometer y es sobre todo escuchar al Padre que desde el cielo nos habla en una grabación especial para nosotros que es la Biblia.

Nos quedan cinco semanas para el gran acontecimiento de la Pascua de Resurrección: el paso del Señor de la muerte a la vida. Preparemos esta fiesta tratando de rezar mejor. Aprendamos en este período preparatorio a tan gran evento, el arte de hablar con Dios pero escuchándole primero.

Abramos la Biblia. Si no estuviéramos en nuestras casas adquirámosla. Gastamos en tantas cosas nuestro dinero, —cigarros, adornos, perfumes etc.— y cómo no hacerlo en algo tan importante. Busquemos la Palabra de nuestro buen Padre que está en la Biblia.

Al abrirla tener cuidado de no hacerlo como se abre cualquier otro libro. No es un libro cualquiera. Se necesita saberlo usar, como se necesita saber hacer una llamada a Cuba. Hay que saber marcar ciertos números y decir alguna cosa que si no se hace no podremos comunicarnos con Cuba. Lo mismo pasa al queremos comunicar con el cielo mediante la Biblia.

Lo primero es tratar de sentirnos hijos. Hay que descubrir a Dios como lo que es: nuestro Padre. Hay que leer su carta con gran humildad, no buscar tanto como criticar o ver como puedo lucirme con otro hermano mio diciéndole en su cara que él es ignorante en la Biblia y yo soy sabio... No, la Biblia no es para eso. Es para orar en secreto. "Tu cuando ores, entra en tu cuarto y, cerrada la puerta, ora a tu Padre que está en lo secreto; y tu Padre, que ve en lo escondido, te recompensará"... Si, al orar no seas, hablador como los gentiles, que piensan ser escuchados por su mucho hablar, ... nuestro Padre conoce las cosas que necesitamos antes que se las pidamos. Tu más bien abre el Libro Santo y oye lo con gran atención que al oír su voz seguro que de tus ojos saldrán lágrimas de alegría y satisfacción, porque la voz de nuestro Padre es única.

(Segunda de una serie de Meditaciones de Cuaresma)

¿Mujeres Diáconos?

Bilbao, País Vasco, (NA) —"No sería nada extraño que, en un futuro inmediato, pudieran las mujeres ejercer el diaconado", ha declarado aquí la presidenta de la Unión Mundial de Organizaciones Femeninas Católicas, Pilar Belosillo, quien pertenece al Consejo Vaticano de los laicos. "Hay una comisión femenina a la que pertenezco, que hará un informe sobre este tema", añadió.

Pueblo Creyente, Pueblo Invencible

Por Manolo Reyes

A través de los siglos el noble pueblo cubano ha demostrado ser un pueblo creyente en Dios.

Esta preciada herencia espiritual ha sido transmitida de generación en generación hasta llegar a nuestros días. Porque no se crea que el régimen castro-comunista ha podido extirpar esta característica esencial del cubano, porque hayan pasado diez años de constante adoctrinamiento ateo y materialista.

Por el contrario, en la actualidad, ante la terrible tiranía de odio y sangre que ha desatado Fidel Castro dentro de la isla cautiva, es cuando más el cubano tiene todo el caudal de su fe puesta en Dios. Es cuando más el cubano se aferra a su creencia en Aquel que todo lo puede para que lo proteja y lo ayude a conquistar su libertad. Es cuando más el cubano vuelve sus ojos a las alturas buscando el refugio del Padre Celestial de Quien todos somos hijos.

Y El en definitiva es el que dice la primera y la última palabra en el arduo desarrollo de la vida humana. Es El que con su infinita sapiencia y misericordia, protege siempre a los que a El acuden.

Cristo, sin ejércitos, sin armas, sólo con la palabra cargada de amor, de perdón, de justicia, y plétorica de libertad, derrotó a las más poderosas e invencibles legiones del mayor imperio de la antigüedad, le cambió el destino a la Humanidad y le puso proa al cielo.

Por eso, los enemigos de Dios, aquellos que no buscan el bienestar de sus hermanos, aquellos que tiranizan, llenan de terror, humillan y hasta asesinan a sus pueblos, esos... siempre temen la acción intangible, ideológica, pero inexorable que se pone en las manos de Dios para que vaya al corazón de los hombres.

Por eso, cuando a estos aliados del mal se les habla de Dios, de religiosidad, de valores espirituales, de derechos humanos, de ideología, de libertad, entonces se sienten heridos, se sienten molestos, calumnian, ofenden, gritan... porque saben que en Dios tienen el verdadero libertador de los que ellos oprimen. Porque saben que un hombre con la creencia de Dios profundamente arraigada en su alma, es irreductible. Y porque saben también que se ha demostrado a través de la historia que un pueblo creyente, siempre derrocó a los tiranos.

Por eso, Cuba se salvará!

Es que la alternativa de la humanidad desde el principio del mundo, ha sido: Con Dios o sin Dios. Y la primera siempre ha prevalecido sobre la segunda.

'En Favor de los Pobres Pero Sin Demagogias'

Bogotá —"Una gran cruzada en favor de los pobres, sin alardes ni demagogia" ha pedido monseñor Baltasar Álvarez Restrepo a través de su primera pastoral de cuaresma.

En su mensaje a los fieles de la diócesis de Pereira propuso también que en la solución de los grandes problemas sociales del país el clero tome participación activa, y afirmó que "no se puede desconocer el cinturón de miseria que se ve por todas partes", para lo cual propuso una rápida acción en beneficio de los sectores sin recursos de la población.

En el documento el prelado se refiere a las conclusiones del Concilio Vaticano II y de la Conferencia Episcopal de Medellín para reclarar la aplicación de la doctrina social cristiana.

Dios en la Calle

Alegría y Gloria del Viacrucis

Decir que el Viacrucis es alegría y gloria no es una contradicción ni una paradoja literaria; es un dogma. El Viacrucis ciertamente fué y es una acerba amargura. Por algo el primer Viacrucis tuvo lugar por la calle: la Calle de la Amargura, y su primer sacerdote y paciente fue Nuestro Señor Jesucristo. Fue en el Huerto de Getsemani, dijo a sus discípulos: "Mi alma está triste hasta la muerte. Y luego oró: Padre, si es posible, que pase de mí este cáliz. Pero no se haga mi voluntad, sino la tuya". A lo largo de aquel Viacrucis le acompañaron las almas más valientes y más enamoradas, así como también las más débiles pues no hay mayor debilidad que la crueldad y el frío del corazón.

Pero lo importante fue que ese Viacrucis fue el que eligió el mismo Dios, para verificar algo tan profundamente alegre y glorioso como es la Redención del hombre. En la cima de una calle que terminaba en una colina, la del Calvario, Cristo verificó la Redención por medio de la Cruz. Ahí está la tragedia. Y al mismo tiempo el gozo y el triunfo, no solamente para los redimidos, sino para el mismo Redentor. No es, pues, absurdo hablar de la alegría y de la gloria del Viacrucis.

Digamos primeramente, en consecuencia, a Jesús en su Viacrucis, esta Décima de DOLOR.

Para dolor, tu dolor.
de Dios y Hombre verdadero.
El Hombre toma el valor
de Dios; y Dios, justiciero,
al hombre clava en su amor.
¡Dame lágrimas de luz
y penas de enamorado:
de esas que prestan virtud
para vivir a tu lado
muriendo los dos en Cruz!
Pero somos redimidos, y como tales cantemos esta

Décima de ALEGRÍA:

¡Crucificado Jesús!,
traigo mi humilde alegría
al pie de tu amada cruz.
Es gozo de gratitud
por tu cruz y por la mía.
Tu muerte ha sido el amor
que venció en mortal porfía.
Es mi delicia mayor
andar en tu compañía
por las sendas del dolor.

Tras el Viacrucis, y por él, viene la Pascua.
Digamos la Décima de la GLORIA.

Tras de tu pasión y Muerte
tan queridas y gloriosas,
¡Oh Dios!, yo vengo a traerte
en mis manos jubilosas,
con los alhelios, rosas:
rosas de Pascua Florida.
Pues mi alma redimida
con tu sangre, es un jardín
que rompe en flores, al fin,
y en música enternecida.

Igual que el Viacrucis de Jesús y de su divina Madre María, todos los Viacrucis que a nosotros nos alcanzan son Pena, pero divinamente también Alegría y GLORIA.

P. BEGOÑA

Miopía Espiritual

Es hoy un hecho —gozoso y esperanzador casi siempre— el interés que el tema religioso ha ganado en los medios más habituales y populares de difusión, muy especialmente en la prensa diaria, dentro y fuera de este país. Hecho, por otra parte, insólito unos cuantos años atrás. Todavía pueden recordar las personas maduras la ausencia, cuando no la declarada inquina, al hecho y la información religiosa en publicaciones diarias o periódicas. En este campo de la información, la Iglesia, los católicos, nos veíamos forzados a estar a la defensiva, alerta contra la calumnia y contra la literatura abiertamente anti-religiosa. De ahí el desarrollo que hubo de alcanzar forzosamente la apologética en la pluma de pensadores católicos.

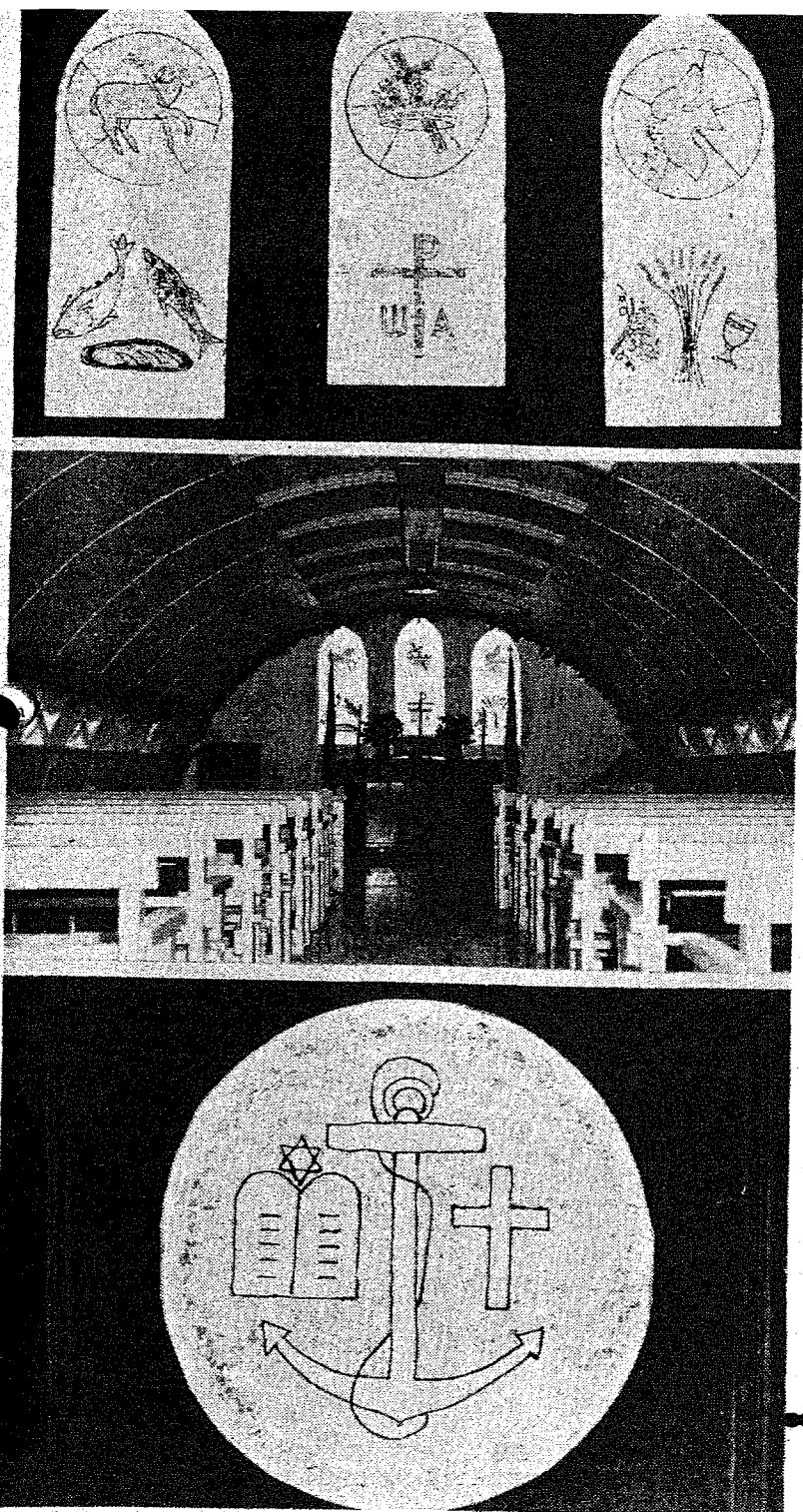
De aquel estado general de defensa se ha pasado en casi todo el mundo al interés y el respeto por el tema religioso. Hoy no hay publicación que se precie de informada que no reserve alguna de sus páginas a la vida de la Iglesia. Lo que es de estimar y agradecer. Pero no es oro todo lo que reluce. Pecaríamos todos de ingenuos si no supiéramos advertir que se da hoy una clase de información religiosa en determinadas publicaciones, diarias y periódicas, que, cultivando el sensacionalismo, el "se dice", practican una contrainformación, es decir, una información religiosa negativa, mordaz, de segunda intención, anticlerical, en una palabra.

Nadie se escandalice de lo que afirmamos. Es un hecho que puede fácilmente comprobarse. La presentación de determinadas noticias, hechos, circunstancias y supuestos religiosos de dentro o fuera de nuestro país, se hace no pocas veces con un matiz demoleedor, si no escandaloso para las gentes que no están en condiciones de calibrar el sentido e intención de la información

recogida. Parece como si se tuviera interés en suscitar la desconfianza hacia personas e instituciones eclesiales y poner de relieve sus fallos humanos que descorazonen a la vez que asombren. "Hay, por ejemplo — son palabras de Pablo VI— revistas y periódicos que parecen no tener otra función que la de insertar noticias desagradables acerca de hechos o personas del ámbito eclesial, y frecuentemente las presentan de modo unilateral y quizá inclusive un poco alteradas y dramatizadas para más interesantes y picantes, habituando así a sus lectores no ya a un juicio objetivo y sereno, sino a sospechas negativas, a deficiencias sistemáticas, a una desestima preconcebida hacia personas, instituciones, actividades eclesiales; consiguientemente, inducen a sus lectores y secuaces a liberarse del respeto y de la solidaridad que todo buen católico, más aún, todo honrado lector, debería tener hacia la comunidad y hacia las autoridades eclesiales." (18-IX-68)

Todo ello entraña, llamando a las cosas por su nombre, un anticlericalismo más o menos solapado contra el que convendrá estar y poner en guardia al pueblo fiel. Pues no pocas veces las acusadas tensiones, contradicciones, choques entre unos y otros ambientes son fruto de la imaginación de ciertos informadores, nacionales o extranjeros, dispuestos a hacer comidilla inacabada de sus "saborosos" platos el posible escándalo, el choque entre autoridad y súbditos, el presunto mal ejemplo, la indisciplina.

Se trata, en definitiva, de una miopía espiritual, cuando no de una voluntaria ceguera, que no ve más que el aspecto humano, temporal, limitado de unos hombres imperfectos, pretendiendo ignorar la realidad sobrenatural y trascendente de la Iglesia.



Vitral en Guantánamo

Los vitrales de la Capilla de la base naval norteamericana en Guantánamo están confeccionados con pedazos de cristales y fondos de botellas que han sido recogidos a la orilla del mar. Los vitrales son creación de la artista Doris Montgomery y dedicados a la memoria de su padre, Philip Coulson. Arriba, los tres paneles sobre el altar en primer plano; al centro una vista de la capilla y abajo un fragmento de otro de los vitrales. Como se observa por los símbolos cristianos y hebraicos, la capilla es interconfesional.

ORACION DE LOS FIELES

Segundo Domingo de Cuaresma

(2 de marzo)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: La voluntad de Dios es nuestra santificación. Oremos para que nuestra inquietud por las necesidades de nuestros semejantes nos mueva a un amor que transfigure el mundo que nos rodea.

LECTOR: La respuesta a las oraciones de hoy será: "Señor, escucha nuestra oración."

1. Por todos los miembros de la Iglesia, por nuestro Santo Padre Paulo; nuestro arzobispo Coleman Carroll; los sacerdotes, religiosos y seglares en su misión de servir y salvar a los hombres, oremos al Señor.
2. Por los que sirven a este país. Por el presidente Nixon y todas las autoridades civiles; por los que pertenecen a las fuerzas armadas, para que siempre estén prestos a buscar la justicia y la paz, oremos al Señor.
3. Que la prensa ponga ante nuestros ojos las miserias que los hombres quieren olvidar para acallar sus conciencias, oremos al Señor.
4. Por los que pasan hambre en Biafra, para que aquellos que disfrutaban de comida abundante salgan en su ayuda, oremos al Señor.
5. Por aquellos que sufren los horrores de la guerra para que los que controlan los destinos de sus naciones busquen la verdadera paz, oremos al Señor.
6. Que encontremos los medios de eliminar los prejuicios raciales y otros males sociales que existen en nuestro medio, oremos al Señor.
7. Que los pobres, los enfermos, los moribundos y los que sufren ansiedades y disturbios mentales encuentren consuelo y esperanza en los sufrimientos de Cristo, oremos al Señor.
8. Por las intenciones personales de cada uno de los presentes, oremos al Señor.

CELEBRANTE: Miranos con misericordia, oh Señor. en nuestros esfuerzos de renovación personal durante la cuaresma. Sean estos esfuerzos símbolo de nuestra transformación haciéndonos merecedores de participar en la gloriosa resurrección de Tu Hijo, Jesucristo, Nuestro Señor.

PUEBLO: Amén.

Novena de la Gracia

Como en años anteriores, se hará la Novena de la Gracia en honor de San Francisco Javier en la Iglesia del Gesu, después de la Misa de 12 m. y por la tarde a las 6 p.m., con sermón del Santo, precediendo de la Santa Misa, a las 5.15 p.m.

Comenzará el 4 de Marzo hasta el 12 del mismo mes.

"San Francisco Javier, como todos los años, concejará gracias abundantes y extraordinarias sobre todo espirituales a los que acuden con fe a hacerla, y confesando y comulgando un día de la Novena" dice el Padre Manuel López S.J., que dirigirá los cultos.

Hace dos mil años brío en la tierra una luz nueva, luz de salvación, luz de perdón, luz de esperanza, que venía a iluminar a todos los hombres el camino de su salvación. Esa luz es Jesucristo Nuestro Señor. Y para que iluminará a todos los hombres siempre ha habido manos de apóstol que han levantado con amor y con poderes milagrosos y ardiente caridad han ido a iluminar los pobres ojos ciegos de los paganos.

Un día, Ignacio de Loyola, gran conocedor de los arrostos de los pechos jóvenes, encuentra en las aulas de la Universidad de París al navarro Javier, lleno de ambición, y esa ambición, que hubiera quedado en humo y en nada; con las palabras de San Ignacio, se convierte en ambición de almas y de Javier sale el más grande misionero moderno de la iglesia. Y cogió esa luz, el Evangelio, y la alzó e iluminó a cincuenta y dos reinos paganos y con ella se iluminaron cientos de miles de infieles.



Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., NW, 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 Rd., 8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO- Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

ST. ROBERT BELLARMI- NE - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach, 6 p.m.

451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Avenue., North Dade, 6:30 p.m.

ST. VINCENT DE PAUL, 2000 NW 103 St.-6 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Chaminate-Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, Belle Glade, 12 M.

SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

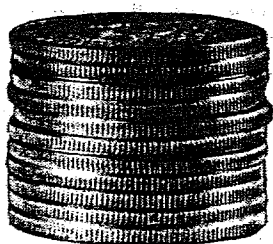
ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

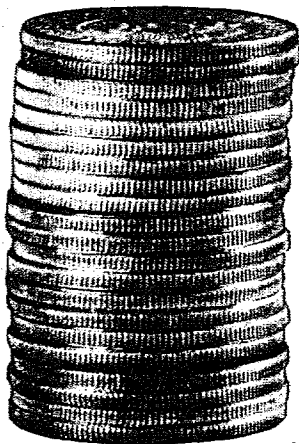
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OIGA DIARIAMENTE "LA BOLSA Y LOS NEGOCIOS AL DIA" W Q B A — 5:20 P. M.

Biafra Airlift Depends On Expanded Schedule

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By ROBERT HOLTON

SAO TOME—Unless the operational proficiency of the four former American National Guard planes being used in the vital food and medicine airlift into Biafra improves drastically in the next few weeks, the life-saving program will dwindle to a mere trickle.

If the supply line is cut and the war between the 140 tribesmen and the Federal Government of Nigeria continues, millions of men, women and children will be doomed to slow death by starvation and disease.

Operators of the Biafran air lift have this piece of advice for anyone seeking a way to help in the mercy operation: "Say it with money!"

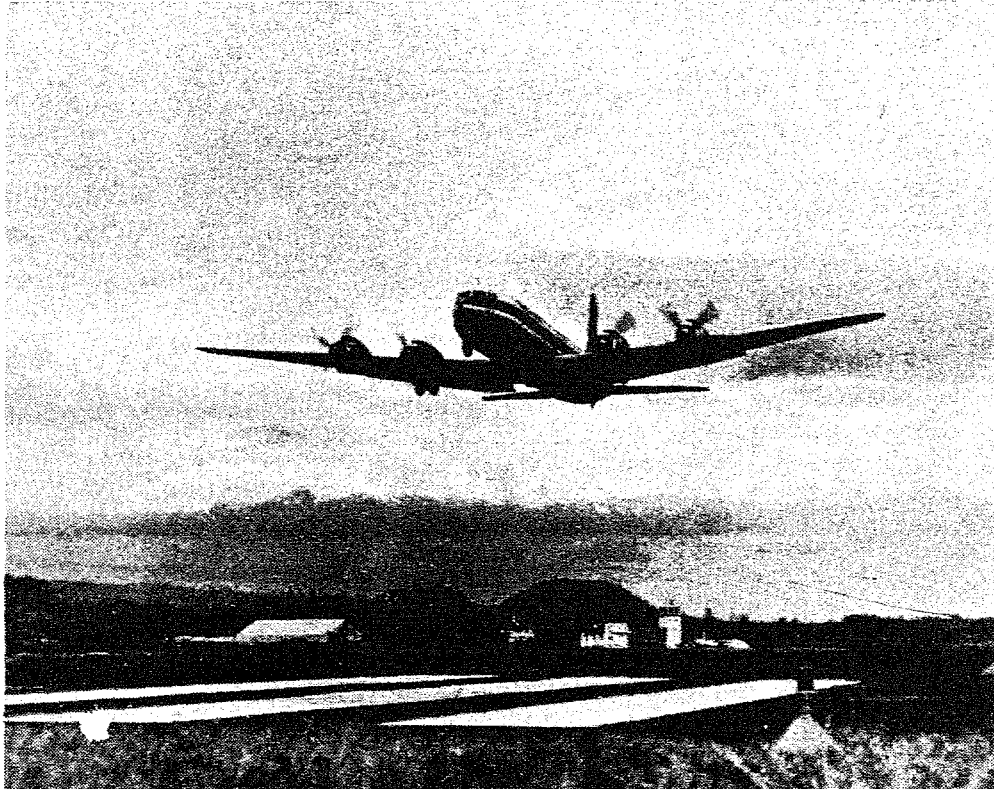
"It's as simple as that," says Joseph Galano, Catholic Relief Services official assigned to this island. "We don't need food donations. We need hard cash to keep this operation going."

LIMITED

"As we now stand, we have enough money to operate the joint air lift through the various Church groups up to the first week in April," he explained. "So, unless more money comes in, that's it. We'll have to close shop."

Galano, like other working on the lift, advised against groups and individuals sending food and other materials to the Church organizations for use in feeding the starving Biafrans.

"Right now we have 500 tons of ravioli from Italy in the warehouse here on this island along with tons of canned goods, 250 parachutes and other useless items taking up needed storage space," he said. "We will never be able to use this ma-



BIAFRA BOUND relief flight of Joint Church Aid to Biafra takes off from a base on the Portuguese island of Sao Tome. Harassment of four American planes and crews by a mercenary pilot for Nigeria grounded over half the mercy planes in early February. Still airborne were planes of Nordchurchaid, a Scandinavian agency.

terial in the air lift."

About 40 per cent of the food stuffs and other items on hand were obtained free from the United States government under its surplus food program. One of the big items now being flown in is stock fish from Norway, a dried fish which is high in protein value.

Also on the list of regular items are salt, powdered milk and a special mealy blend of corn, soybeans and powdered milk. Medical supplies also are being flown in regularly.

The air lift operation, as of last week was costing about \$100,000 a day, including plane rentals, ground and air crew pay, warehouse costs, handling and other airport expenses.

BASIS

This figure is calculated on the basis of ten to 12 flights a night. This means it is costing us \$100,000 to get about 180 tons of supplies into Biafra.

Several weeks ago the United States government sold four stratocruiser cargo planes to Joint Church Aid for \$4,000 each, a mere token payment.

"But the surplus planes were sold under an airtight contract that stipulates that they will be sold back to the government by Joint Church Aid to minute the air lift ends," Galano said.

"What is really needed until the crops in Biafra can be replanted and harvested is about 5,000 tons of food a day," said Galano. "Here we are sending on between

150 and 200 tons a night. We could neither afford nor physically accomplish 5,000 tons a day by air.

'TOKEN'

"This is just a token operation—a vital operation that is saving countless lives—but still only a drop in the bucket over the long haul."

Many officials said that if an agreement could be reach-

ed between the Nigerian federal government and the Ibo tribe in Biafra for an overland route, the supplies could begin to pour in within a week of the agreement.

Such an agreement appeared near months ago but the Biafrans turned it down saying they feared the food would be poisoned by Nigerians as it was moved through federal territory.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

"A Time to Pray..."

How often do we complain that we haven't got the time to do this, or the time to do that? How often do we get caught up in the hustle-bustle of modern day living, allowing little time for the truly meaningful things of life?

Somehow, we make the time for those things we consider really important: our newspaper, our morning coffee, our TV programs. We seem to grant priority to those things for which we can find time.

It is the same with our relationship with God. If we have no time for God, it means that He has no importance in our lives. God has in our hearts the place He has in our time.

Lent is the perfect time to reassess our values and to put our spiritual affairs in order. Lent is the occasion to deepen our communion with Christ and our fellow man. Lent is a time to pray.

We always seem to make difficulties for ourselves as soon as we mention prayer. Prayer is nothing more—and nothing less—than conversation with Christ. It is not easy. Lifting anything—even mind and heart to God—is hard work. But like all worthwhile things, it is worth the effort we put into it.

Prayer is an essential part of our mission responsibility. We must not think that our obligation to support the missions ceases with a monetary contribution. This is, of course, good and necessary! But we must also pray for the missions and for the missionaries who are representing us in far-off lands. We must join with these missionaries in a spirit of prayer as they preach the Word of God to those who have never even heard of God. We must pray, too, for the poor and afflicted suffering in mission lands.

During this holy season of Lent, remember the work being done by our good missionaries. Pray and sacrifice daily so that all may know the joy and peace of the Risen Lord this Easter Sunday.

Send your sacrifice NOW, won't you?

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 Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y., 10001, or directly to your local Archdiocesan Director.

The Rev. Lamar Genovar
6301 Biscayne Boulevard
Miami, Florida 33138

'Redouble' Efforts, Archbishop Urges

(Continued from Page 1)

the Archdiocese, stating that although he is "encouraged" by early returns, he is also concerned that some people will take the needs of the Archdiocese for granted.

He noted that the Church in the modern world is called upon to be of assistance in accomplishing many things of a charitable character and expressed confidence that the faithful of the Archdiocese would this year display the same generosity as they have in the past.

The response of the general public throughout the eight counties which comprise the Archdiocese was cited by Frank Hillary, development director as "a recognition by people of other faiths of the many charitable works conducted by the Archdiocese of Miami that benefit the community as a whole."

VOLUME

Hillary revealed that the volume of mail in response to donated TV and radio commercials "has been five times higher than in past years. This is a good indi-

cation," he said, "of the interest and generosity being exhibited by the general public."

All final returns from the ABCD launched early in January by Archbishop Coleman F. Carroll will be made to the campaign office in the Chancery no later than Thursday, March 6.

A general report will be made to the Archbishop during a dinner with all pastors, regional chairmen, and past general chairmen at 7 p.m., Thursday, March 13 at the Hotel Everglades.

Donations to this year's campaign are earmarked for St. John Vianney Seminary, Boystown of South Florida, Bethany Residence for Girls, Marian Center for Exceptional Children, Newman Centers for Catholic students enrolled in secular colleges and universities, the Archdiocesan Catholic Welfare Bureau, homes for the aged, graduate studies for priests, high schools, the Archdiocesan closed-circuit television system and additional day care centers, particularly in the areas where migratory workers live and work.

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5 Personals

Lord Make Me An Instrument Of Thy Peace. At the 3rd Order of St. Francis P.O. Box 1046, Ft. Laud. 33302.

Working woman to share private home. References. Carol City area. Call residence 624-4735, office 624-1331, after 10 p.m.

HOME MADE GRANDMOTHER QUILTS. Only \$8.50 - \$12.00. 1320 S. W. 15th St. 373-3575.

Spray perfumes, 1 oz. copies of Estee Lauder, Shalimar, My Sin, Arpege and Tabu. Also genuine G.I. \$1.10 each or \$10 do zen. 31 E. 42 St., Hialeah. 822-7452.

6 Child Care

Infant and small child care in my home, days. Palm Springs, area. Call 821-5291.

10 Loans

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12 Schools & Instructions

At home or in school by certified teachers tutoring any subject, elementary, Junior High or Senior High school. Our price is less at school, and we believe students learn more and quicker here. For information call SCHOOL OF TUTORING, 16240 N.E. 13 Ave. 945-4842.

17 Help Wanted-Female

STENOS, typists, key punch. Temporary work, to fit your schedule, day, week, month, more. Kelly Girls. 306 Roper Bldg. FR3-5412.

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17 Help Wanted-Female

CARE FOR YEAR OLD BABY, DAYS. CALL 759-6905.

Metropolitan Life in Coral Gables has open clerical position. Equal opportunity employer. 445-5371.

Wanted - Spanish lady to give private instruction in English. Hours adjustable. Mother of 7 cannot attend school. N.E. section. Call after 6 p.m. 379-3574.

FATHER-HELPER NEEDED. A mature woman to supervise children after school through dinner hour. 2-7 PM. No housework-no cooking. Arrangements may be made to live-in if necessary. Write Box #68, The Voice, 6180 N.E. 4th Ct., Miami 33138.

18 Help Wanted-Male

Maintenance man wanted for local work. Moderately skilled in one or more trades. Usual benefits. Reply to Voice, Box 61, The Voice, 6201 Bisc. Blvd., Miami 33138.

Part or full time mechanical help. Can be semi-retired or retired. S.W. area business. Steady, pleasant. Will train. 5995 Sunset Drive, South Miami.

38 Pets For Sale

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40 Household Goods

USED FURNITURE BOUGHT and SOLD CALL 888-5262

SACRIFICE. Household furniture bedroom, living room, dining room, paintings. W15-5817. 1835 NE 153 St.

Round formica top table with chairs. Also other household items. Call 624-9462.

Twin foam mattresses, box springs, \$25 each set. Wall heater. 1691 N.E. 177 St. 947-8904.

42 Miscellaneous For Sale

Lady's diamond ring marquis cut diamond. Latest style. Value \$250. -sell for \$75. Trinidad Trailer Park, 61 N.W. 79 St. Lot C-307.

Reclining wheel chair. Good condition. Reasonable. 633-4518.

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Mexican-Americans' Poverty Pictured

This is the second part of a depth report on the recent hearings of the U.S. Civil Rights Commission in San Antonio on the plight and the welfare of Mexican-American citizens in the Southwest.

By E. B. DUARTE

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SAN ANTONIO — One of the aims of the hearings here into the living conditions of the Mexican-American citizen was explained by Father Theodore Hesburgh, the president of Notre Dame and a member of the U.S. Civil Rights Commission. He said that aim was "to hold up a mirror to the community so it can see what the facts are."

"Usually," the priest added, "the surface doesn't look good."

But Father Hesburgh was optimistic. He voiced a hope that "just seeing the picture generally brings about results. We would like to think that a breakthrough here would lead to a better economic standing for minority groups throughout the country."

According to documented reports compiled by staff members of the U.S. Civil Rights Commission, here is what the mirror reflects:

- In 1960 (the last official U.S. Census) the Spanish-surname population in five states (Arizona, California, Colorado, New Mexico and Texas) was nearly 3.5 million, or approximately 12 per cent of the total inhabitants of the area. Of that total, 1,417,810 or 45 per cent of the Mexican-Americans lived in Texas.

- As to income, more than half (52 per cent) of the rural Mexican-American families of the Southwest and not quite a third (31 per cent) of those families living in urban areas earned less than \$3,000 in 1959.

- On the average, the educational achievement of Spanish-speaking persons lags behind other ethnic groups.

In 1960 the average schooling attainment figure was 6.1 grades. The early educational mortality of the Mexican-American population is one of the highest of any groups in the nation. In urban as well as rural areas in Texas, the percentage of persons of Spanish-surname in the 16 and 17-year-old group not in school was almost twice as high as for all persons in the comparable age group throughout the U.S.

- A large proportion of the Mexican-American population are in occupations of low economic status. Approximately 167,000 — men, women and children — are migrant workers, with 95 per cent being Spanish-speaking. In employment with the federal government, the Mexican-American population (18.2 per cent) is well represented. However, a large percentage of this group is concentrated in low paying jobs: they constitute 38 per cent of the federal blue-collar workers earning less than \$4,500 annually but only 15.5 per cent of those making \$8,000 or more.

- Mexican-Americans in Texas live in much worse housing than Anglos, and the poor housing is blamed generally for their high rate of respiratory diseases, which often prove fatal.

Perhaps the best analysis of the root causes of the social problems of the Mexican-Americans was presented by Dr. Jack Forbes, a historian of the Far West Laboratory for Educational Research and Development at Berkeley, Calif.

Dr. Forbes described the Mexican-Americans residing throughout the Southwest as members of a population "conquered" by the dominant Anglo culture.

Anglos, he said, throughout history have generally regarded the Mexican-Americans as a "racial minority."

Los Angeles is a case in point, he said. "It has a large Mexican-American

population but not one major institution is controlled by the Mexican-Americans. The schools, government — you name the institution which is created to serve the population — all are controlled by the Anglos.

Several controversies occurred at the recent hearings in San Antonio which looked into the Mexican-American's situation.

One of the first to flare up centered around Father Ralph Ruiz, a San Antonio priest, who lives and works in one of the city's poorest barrios. He lashed out at congressional committees' use of FBI agents interrogating the poor to determine if they are in fact hungry.

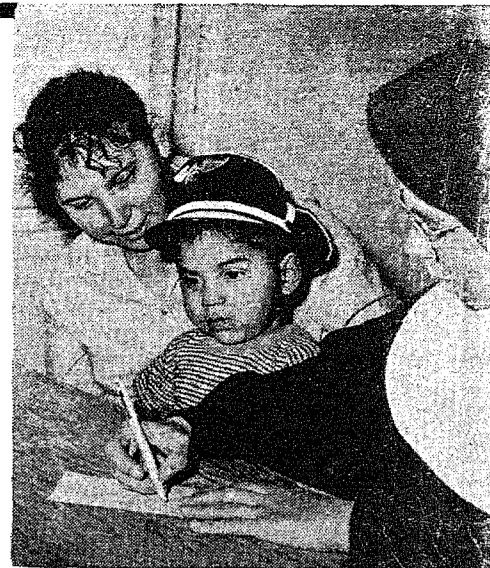
Father Ruiz of the Inner-City Apostolate charged that FBI agents — employed by the House Committee on Appropriations — are "invading the privacy of the poor" in an effort to disprove reports concerning widespread hunger and malnutrition in San Antonio.

The priest was referring to the report compiled in 1967 by the Citizens Crusade Against Hunger which indicated the 100,000 San Antonians go to bed hungry each night. Father Ruiz figured in that report and later appeared on a controversial CBS documentary on hunger which also noted that the same large number of persons who live here are hungry.

NOTHING UNUSUAL

(Later U.S. Rep. George Mahon, chairman of the House Appropriations Committee, told newsmen there is nothing unusual about the use of FBI agents to aid investigations pursued by congressional committees. He said that various House committees have been using FBI men as well as other experts from federal agencies in probes for the past 25 years.)

School officials' punishing students for speaking Spanish on school grounds also was given attention. It was alleged



at the hearing that such action is common practice at most public schools in Texas with sizeable Mexican-American enrollments. The policy was attacked as degrading to the dignity of the student heritage.

Roberto Gonzalez, deputy director of the Dallas regional office of Civil Rights, Department of Health, Education and Welfare, was asked by the commission if he considered a school teacher or administrator to be discriminatory if he punishes a Mexican-American student for speaking Spanish.

"If the action is shown to be based directly on the child's ethnicity," Gonzalez said, "I would say, yes — that it's different treatment."

Gonzalez also noted that grouping students according to their I.Q., busing students to avoid integration and "free choice" school plans are all biased and therefore unacceptable to HEW, which last year upheld federal funds to some school districts which would not integrate.

Testifying on the problems of education faced by the Mexican-American students was Dr. George Sanchez, a professor at the University of Texas.

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